



Judges שופטים-士師記
(shopphetim)

“deliverers” “釋放者”

and 及 Ruth רות 路得記

Nebiim: The Prophets 先知書

1. In the Hebrew Bible God began to speak in a new way through the “Nebi'im (“bubbling up ones”) = The Prophets

1.在希伯來文聖經裡，藉著“Nebi'im (“冒出泡的人”) - 先知們-神開始以一種新的方式說話

2. Through prophets God expressed his emotions, His desires, His anger to His covenant children

2.藉著先知們，神向祂的子民表達出祂的感覺、祂的願望、祂的憤怒

3. We are studying the Former prophets: Joshua, Judges, Samuel, Kings

3.我們開始研讀的是前先知書：約書亞記、士師記、撒母耳記、列王記

律法 LAW	先知書 PROPHETS
創 Genesis 出 Exodus 利 Leviticus 民 Numbers 申 Deuteronomy	<div>Former Prophets 前先知書</div> <div>Joshua 書 Judges 士 1-2 Samuel 撒下、撒下 1-2 Kings 王上、王下</div>
	<div>Latter Prophets 後先知書</div> <div>Isaiah 賽 Jeremiah 耶 Ezekiel 結 The Twelve 十二先知</div>



Nebiim: The Prophets 先知書

4. These books were filled with both prophetic rema and logos:

4. 這些書都充滿了預言性的活話語(rema/雷瑪)及知識性的道(logos/婁格斯):

a. Rema as they forth-told Israel what the Lord says must be done in the present

a. 活的話(rema/雷瑪)預先講出 神要以色列當下該做的事

b. Logos as they looked back at history with prophetic insight to reveal what God was saying to Israel

b. 知識性的道(logos/婁格斯)以預言性的洞察力回顧歷史來揭示，讓以色列人看見 神向他們說了什麼

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Judges: Author and Dating

士師記：作者及時間

1. Author: Jewish tradition says Samuel wrote Judges using older records collected as well as his own experience as a Judge

1.作者：猶太人的傳統指名，撒母耳寫了士師記，他搜集了舊的紀錄，也記載了他自己當士師的經歷

1Sam. 10.25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD.

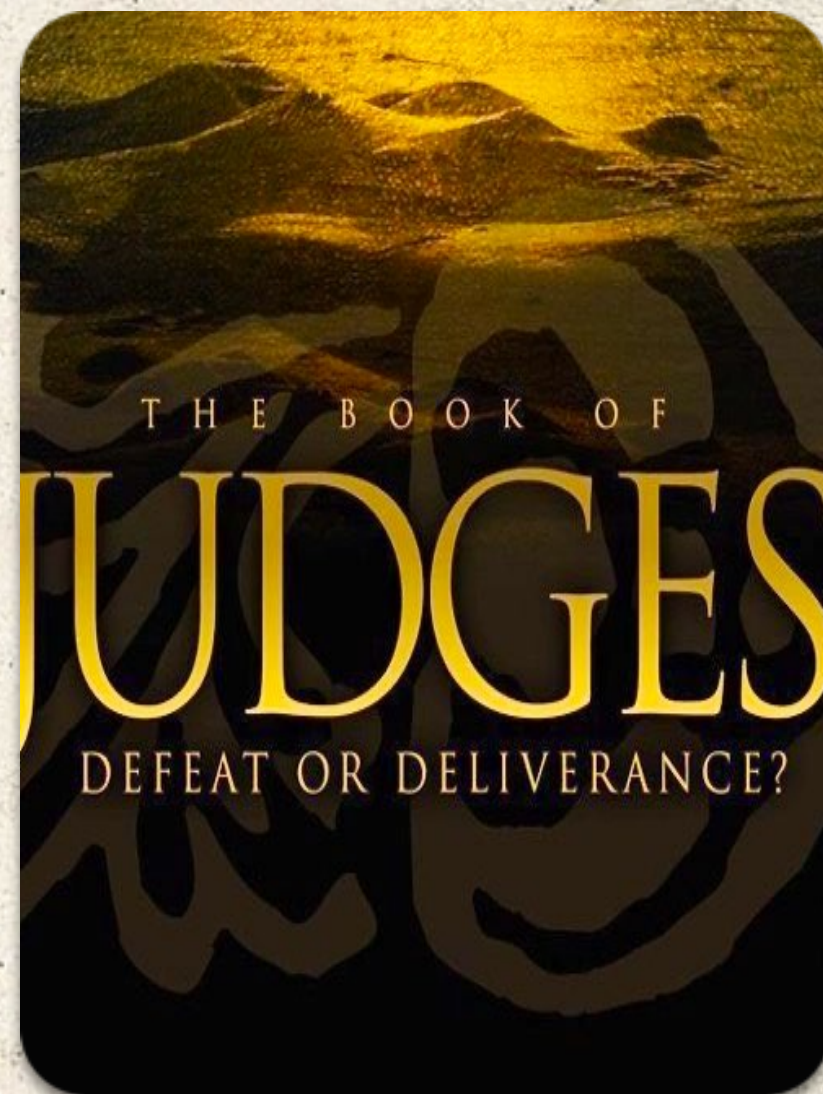
撒母耳10:25 撒母耳將國法對百姓說明、又記在書上放在耶和華面前。

a - by the phrase “in those days there was no king in Israel” we know the author is looking back from at least the first monarchy of Saul

a - 從這句話“那時以色列中沒有王”我們可以看見，作者起碼是從第一個王朝- 掃羅開始追朔的

b - from Ju 1.21 it must have been written before David made Jebus his city of Zion

b - 從士1: 21 可見，著作的時間應該是大衛在耶布斯立他的錫安城之前記載的



書：士師記-戰勝或釋放？

Judges: Author and Dating

士師記：作者及時間

2. Dating must be between 1400BC to 1000BC
from death of Joshua to the judgeship of Eli

2. 時間應該是發生在公元前1400年到1000年，從約書亞去世之後到以利作士師之前

3. Dating: According to **1K 6.1** there were 480 yrs from Egypt to Solomon's Temple construction

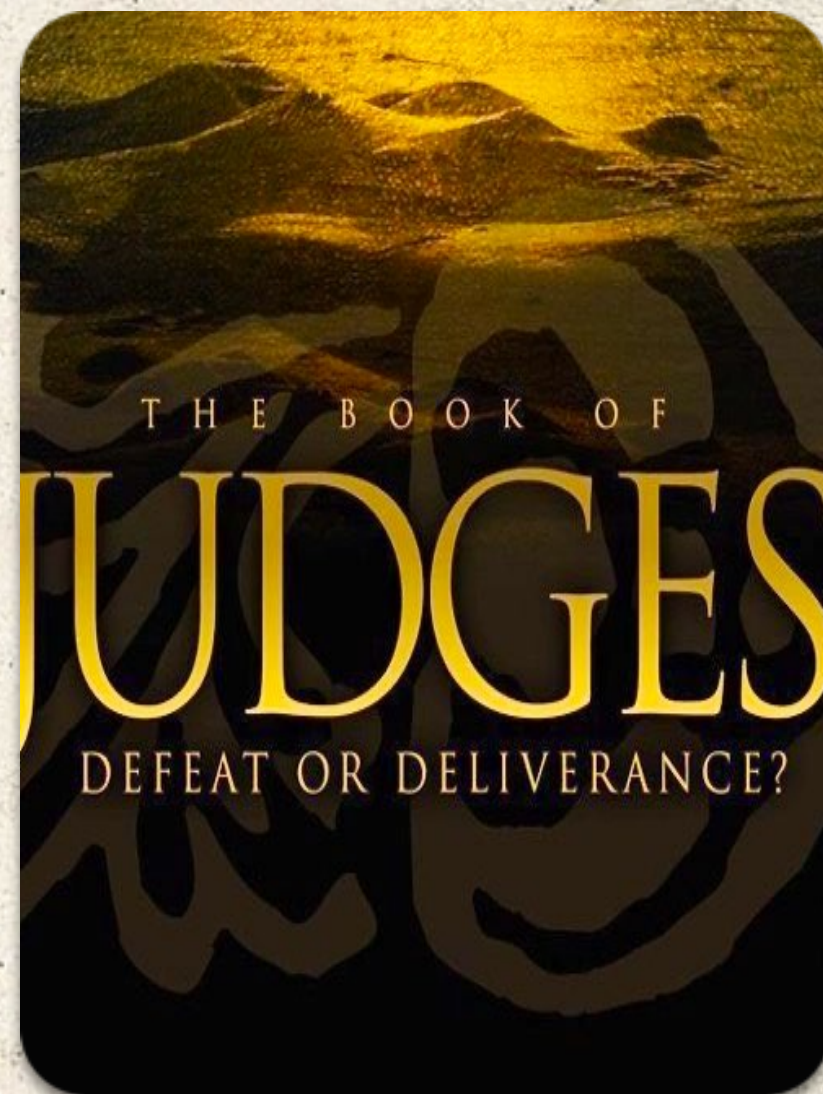
3. 從**王上6:1**的記載來計算，從出埃及到所羅門建聖殿，之間有480年

480 yrs. **480年**:

- 40 yrs wilderness generation **40年漂流曠野的一代**
- 40 yrs (1 generation under Eli) **40年(以利當士師的一代)**
- 40 yrs under Samuel **40年在撒母耳時期**
- 40 yrs under David **40年在大衛時期**
- 320 yrs (8 generations of 40 yrs) of the Judges
320年 (8代的40年) 士師時期

4. Therefore the Judges period according to the rabbis was 320 years

4. 因此，基於拉比的認識，士師時期有320年



書：士師記-戰勝或釋放？

Prophetic history revealed by comparing Joshua and Judges [Prophets]

預言性的歷史啟示於約書亞記及士師記 [先知書]的比較

Joshua 約書亞記	Judges 士師記
Progress: God's Covenant Love brought Israel into her inheritance 進展：神立約的愛帶以色列進入她的產業	Declension: Israel in her failure revealed God's Covenant Mercy 衰退：以色列在她的失敗裡揭示了神立約的憐憫
Faith: Joshua led Israel as enemies were systematically dispossessed 信心：約書亞率領以色列使敵人有系統的被處置	Unbelief: Judges were sovereignly raised up to recover forfeited and stolen inheritance 不信：士師在神的主宰裡被興起，為了恢復被沒收及竊取的產業
Victory: Faith brought victory as each tribe conquered and possessed 得勝：當每個支派征服及佔領，信心就帶來了得勝	Defeat: Invaders brought defeat until repentance brought restoration from a Sovereign God 失敗：侵略者帶來失敗，直到悔改從神的主權帶來恢復
Unity: Israel in unity defeated all the enemies within the land 合一：以色列在合一裡戰勝了境內所有的敵人	Division: Israel Divided was defeated and oppressed by the nations 分裂：以色列因分裂而失敗，並被列國欺壓
As in Ephesians, every blessing was theirs by grace through faith 如以弗所書記載，因信所帶來的恩典，每一個祝福都是屬於他們的	As in Revelation 2-3, every compromise could be overcome by repentance 如啟示錄2-3章所記，每一個妥協都可因悔改而得勝

what is the main
prophetic lesson from
Judges?

士師記主要預言性的
功課是什麼？

The Church's corporate history is a battle between Carnality and Spirituality

團體的教會歷史是屬肉體的跟屬靈的爭戰史

A. Judges prophesies the two key issues affecting corporate strength and unity

A. 士師記預言了影響團體的力量及合一的二個重要元素

Judg. 21.25 In those days there was no king in Israel: every man did that which was right in his own eyes.

士21:25 那時以色列中沒有王、各人任意而行。

1. When a King is ruling under JHVH, there is unity

1. 每當一個王在耶和華之下掌權時，就有合一

2. When God's people have a single vision, then "not my will but thine" gives us strength in unity

2. 當神的子民有著同樣的異象-“不靠我的意思、而是祢的旨意”時，就給了我們合一的力量



The Church's corporate history is a battle between Carnality and Spirituality

團體的教會歷史是屬肉體的跟屬靈的爭戰史

B. Judges is a prophetic history of Israel's vacillation between spiritual and carnal

B. 士師記是一卷有關以色列屬靈跟屬肉體之間動盪的預言性歷史書

Gal. 5.16 ¶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

加5:16 我說、你們當順著聖靈而行、就不放縱肉體的情慾了。

Gal. 5.17 For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do.

加5:17 因為情慾和聖靈相爭、聖靈和情慾相爭、這兩個是彼此相敵、使你們不能作所願意作的。

a. Human carnal independence vs. united divine rulership

a. 人屬肉體的獨立跟連於神的掌權對立

b. Strength in Unity or tribal division, jealousy and weakness

b. 在合一裡得剛強或是在支派分裂、嫉妒及軟弱

被聖靈充滿的教會

Marks of a

的標記

**SPIRIT-FILLED
CHURCH**

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c. Faithfulness to JHVH's covenant or worshipping idols of the world

c. 忠心於耶和華的約或是崇拜世界的神

d. Remaining holy and separate or intermarrying with the world's tribes

d. 保持聖潔及分別為聖或是跟世界的族群融合

被聖靈充滿的教會

Marks of a

的標記

**SPIRIT-FILLED
CHURCH**

Judges: Revelation of a Faithful Covenant God

士師記：啟示一位忠心守約的神

Judg. 2.1 “I brought you up out of Egypt and led you into the land which I have sworn to your fathers; and I said, ‘I will never break My covenant with you’”

士2:1 耶和華的使者從吉甲上到波金、對以色列人說、我使你們從埃及上來、領你們到我向你們列祖起誓應許之地。我又說、我永不廢棄與你們所立的約。

1. No book shows the Mercy and long suffering of God more than Judges

1. 沒有任何其他的書顯示出神的憐憫及長久忍耐像士師記那麼多的

2. No book in the Bible exposes man's sin, weakness, and unfaithfulness

2. 聖經中也沒有其他的書像這樣的暴露人的罪惡、軟弱及不忠心

3. Yet the more man failed, the more God restored His covenant of love

3. 但是，人越失敗、神就越恢復祂愛的約



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4. Despite Israel's egregious sins, as soon as she repented and cried out, the Lord sent a deliverer; a forerunner of Jesus

4. 不論以色列的罪是如何嚴重，只要她一但悔改並呼求，神就會差派拯救者；這些人如同耶穌的先鋒

5. God allowed Israel to fail and suffer until she became absolutely convinced of her utter sinfulness and need for a king

5. 神允許以色列失敗及受苦，直到她完全確信她的確是犯罪的，並且她需要一個王



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Judges: Revelation of the unfaithfulness of God's children

士師記：啟示了神不忠的兒女

Judg. 2.8 Then Joshua the son of Nun, the servant of the Lord, died at the age of one hundred and ten.

士2:8 耶和華的僕人、嫩的兒子約書亞、正一百一十歲就死了。

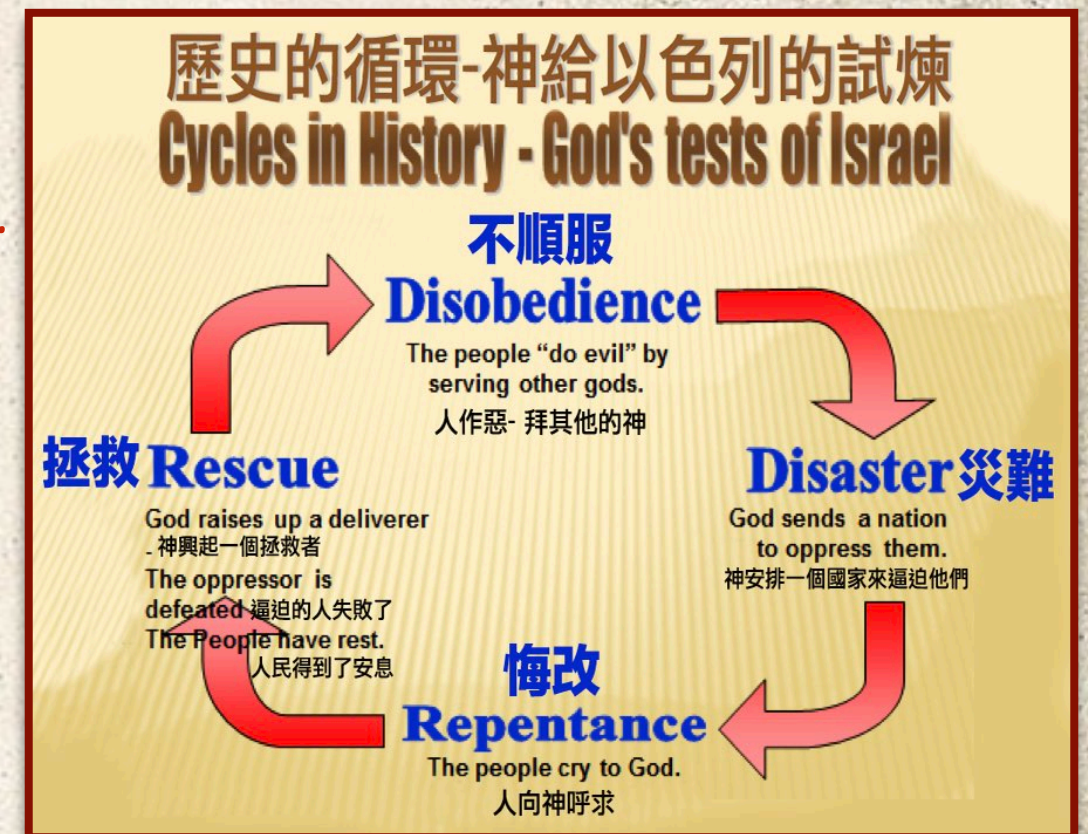
Judg. 2.10 All that generation also were gathered to their fathers; and there arose another generation after them who did not know the Lord, nor yet the work which He had done for Israel.

士2:10 那世代的人、也都歸了自己的列祖。後來有別的世代興起、不知道耶和華、也不知道耶和華為以色列人所行的事。

1. Vision: The next generation had no first hand knowledge of the Lord

1. 異象：下一個世代對神沒有第一手的認識

- With God's people there can be no 2nd generation: every generation must have a real vision of the living God
- 對於神的子民而言，沒有第二代- 每一代都必須對活的神有真實的看見



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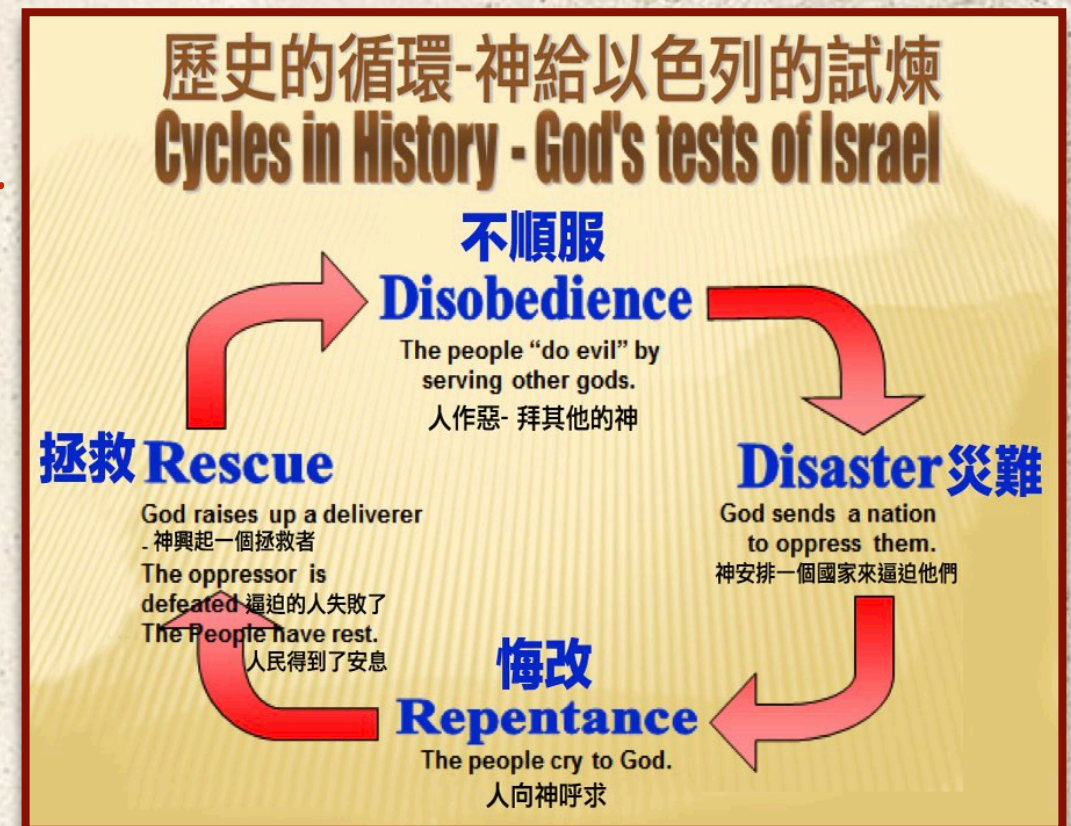
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2. Fight of Faith: The next generation did not know the great works that God had done

2.信心之戰：下一代不認識神偉大的作為

- Faith and obedience must be exercised in each generation or tradition replaces Life
- 每一代的人都必須操練信心及順服，否則傳統將取代生命



Judges: Revelation of the unfaithfulness of God's children

士師記：啟示了神不忠的兒女

3. *Judges 1.21-36* Compromise: The tribes of Israel did not drive out the Canaanites

3. 士師記1:21-36的妥協：以色列的支派沒有趕出迦南人

a. **Judg. 1.28** "...they put the Canaanites to forced labor, but they did not drive them out completely."

a. 士1:28 及至以色列強盛了、就使迦南人作苦工、沒有把他們全然趕出。

b. **Judg. 1.32** So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out.

b. 士1:32 於是亞設因為沒有趕出那地的迦南人、就住在他們中間。

c. **Judg. 3.5-6** The sons of Israel .. took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods.

c. 士3:5-6 以色列人竟住在迦南人、赫人、亞摩利人、比利洗人、希未人、耶布斯人中間、娶他們的女兒為妻、將自己的女兒嫁給他們的兒子、並事奉他們的神。



Judges: Revelation of the unfaithfulness of God's children

士師記：啟示了神不忠的兒女

4. **Judges 2.11-19** Prophetic Summary
of the cycle of carnal declension and
spiritual revival throughout the time
of the Judges

4. **士師記2:11-19** 預言性的總括了士師時代
肉體的敗壞及屬靈復興的循環



Judges: Revelation of the unfaithfulness of God's children

士師記：啟示了神不忠的兒女

5. Idolatry: Carnal lusts drove Israel to worshiping local Canaanite Idols

5. 拜偶像：肉體的情慾驅使以色列民去拜迦南 當地的偶像

a. **Judg. 2.13 So they forsook the LORD and served
Baal and the Ashtaroth.**

a. 士2:13 並離棄耶和華、去事奉巴力和亞斯他錄。

b. **Baal and Ashtaroth were the male and female
fertility gods of the Canaanites**

b. 巴力及亞斯他錄是迦南地管理生育的男神及女神

c. **Sexual acts were done with temple prostitutes
during planting and harvest feasts which promised
fruitful crops and large herds**

c. 在種植及收割的季節的慶祝跟廟妓進行性行為，那些是帶來豐收及大批牛群、羊群的應許



Judges: Revelation of the unfaithfulness of God's children

士師記：啟示了神不忠的兒女

6. Disunity: The tribes fought and competed for the best lands which weakened them and enabled the outlying nations to oppress and steal their milk and honey

6.不團結：部落爭奪並為了得到最好的土地而競爭，這些削弱了他們的實力並得以讓周邊的列國逼迫並搶奪他們的奶與蜜

Judg. 6.4 So the Midianites would camp against Israel and destroy the produce of the earth ... and leave no sustenance in Israel as well as no sheep, ox, or donkey.

士6:4 因為那些人帶著牲畜帳棚來、像蝗蟲那樣多、人和駱駝無數、都進入國內、毀壞全地。



Covenant God reveals His wrath as He disciplines His Chosen People (church)

立約的神當祂管教祂的選民（教會）時顯出了怒氣

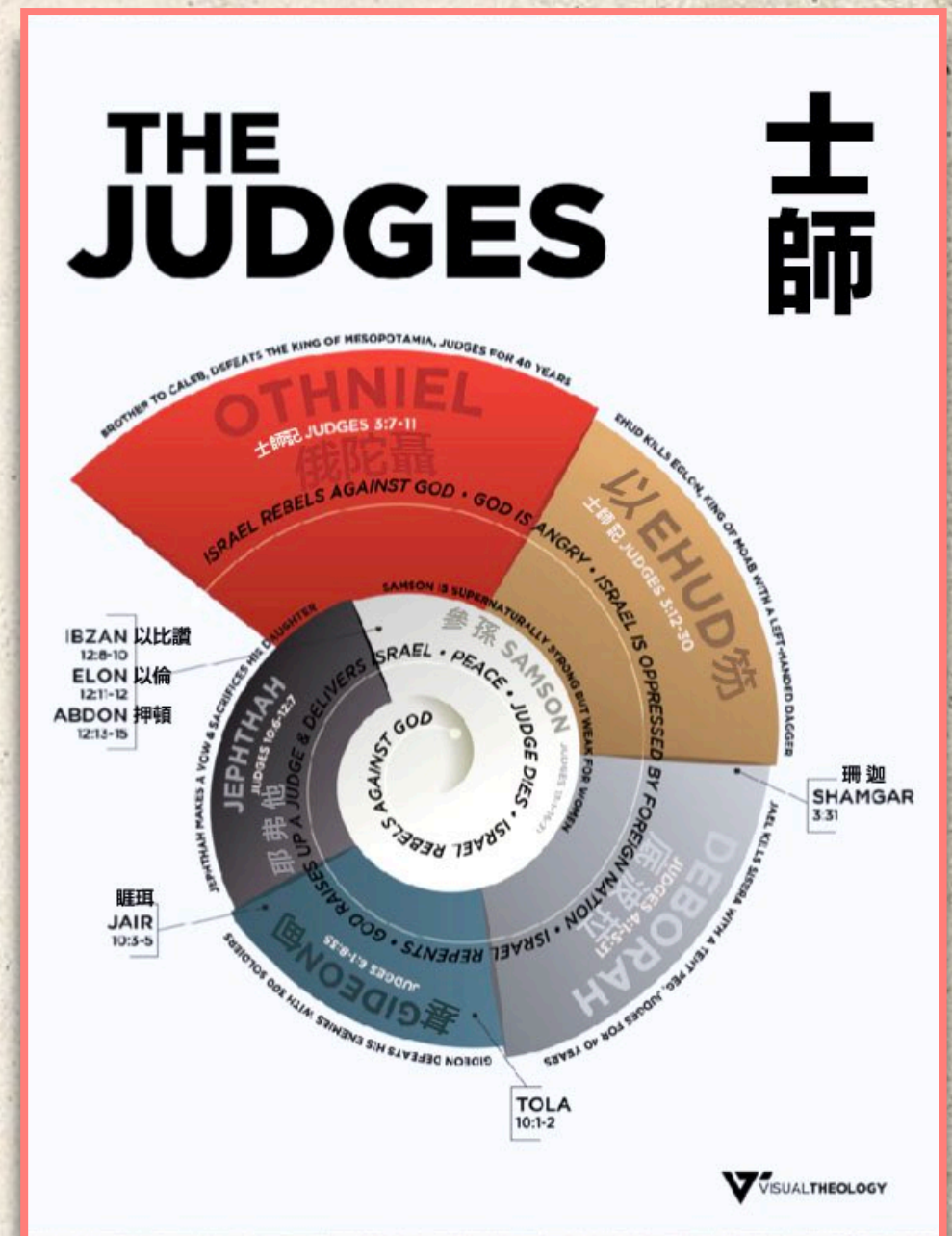
God the Sovereign King governs and keeps His children even in the midst of disciplining Israel
神是掌權的王，祂掌管並保守祂的子民，甚至在以色列民中也是如此

1. **2.20-23** His discipline is strong yet measured

1. **士2:20-23** 祂的管教是嚴厲的，但是有分寸

2. **10.7-9** God sovereignly uses other nations to meet out discipline

2. **士10:7-9** 神以祂的主權使用別國（外邦）來達到管教的目的



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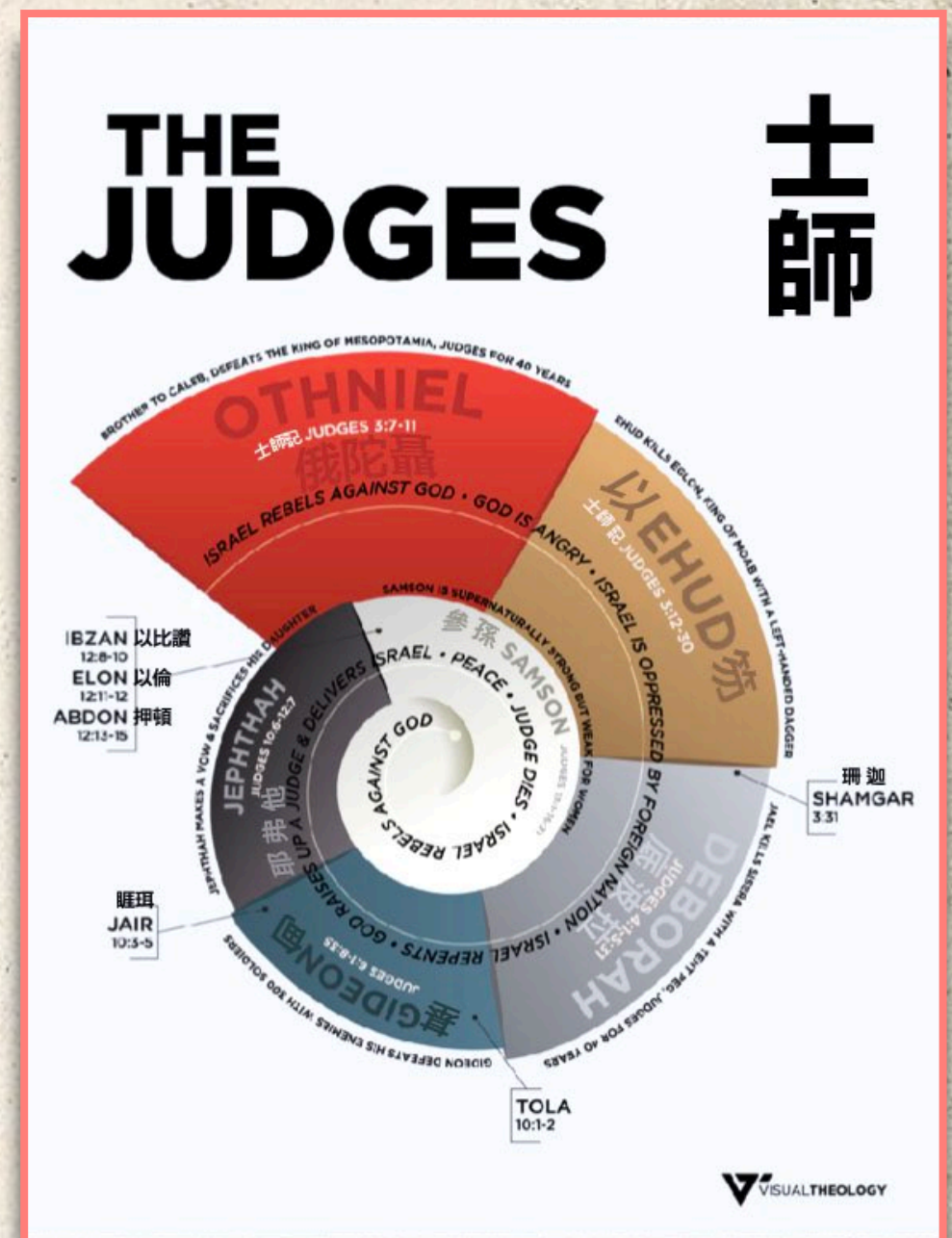
神是掌權的王，祂掌管並保守祂的子民，甚至在以色列民中也是如此

3. **10.15-16** God delivers and frees the people according to their measure of repentance

3. **士10:15-16** 神以祂子民悔改的程度來拯救及釋放他們

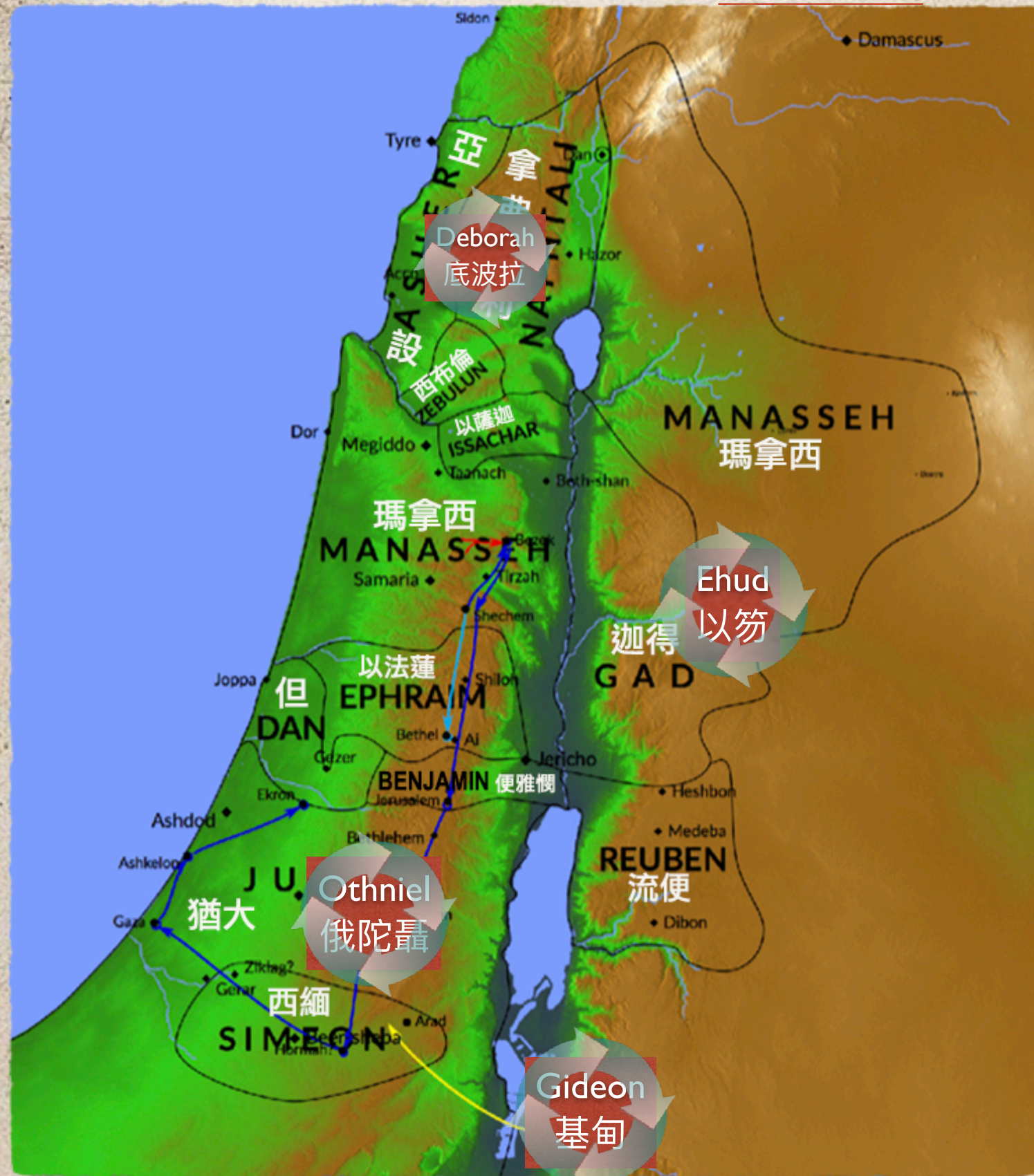
4. **1Sam 7.13** His purpose is always to subdue the enemy and restore and unify Israel

4. **撒上7:13** 祂的目的永遠是降伏仇敵及恢復以色列並帶來以色列的合一



Judges: Israel's 8 cycles of decline and revival

士師記：以色列興衰的8個週期



Cycles and Judges

週期及士師

1. **3.7-11** Babylon [world] attacks South - "Spirit came upon **Othniel**" (the hour of God) & overcame world 5+40 yrs.

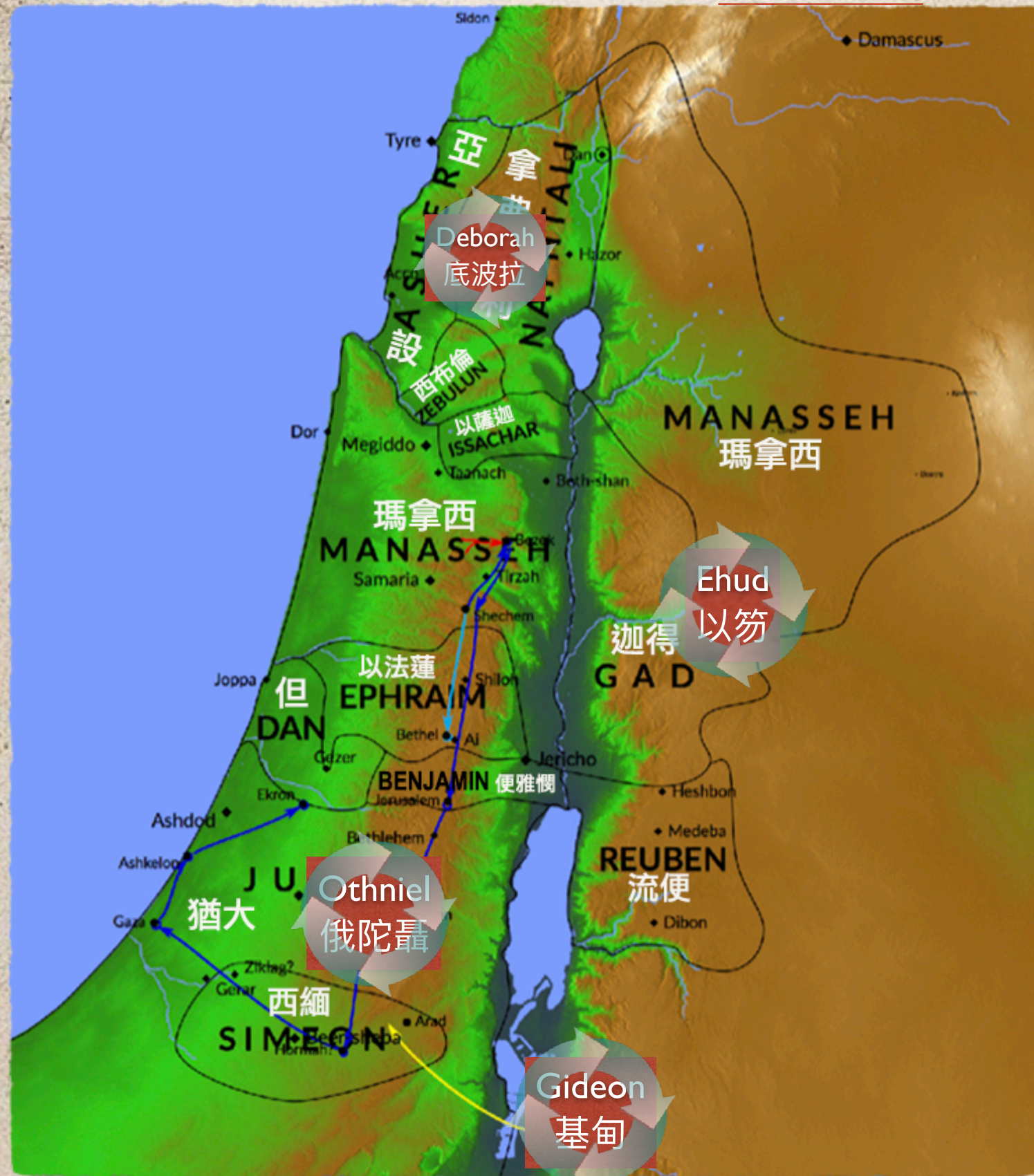
1. **士師記3:7-11** 巴比倫 [世界] 攻擊南邊 - "耶和華的靈降在俄陀聶身上" (神的時間) 並戰勝了世界 5+40 年

2. **3.12-30** Moab's sensuality attacks central - **Ehud's** (he that praises) dagger [Word] 18+80 yrs.

2. **士師記3:12-30** 摩押的淫蕩攻擊了中央地帶 - 以笏 (讚美的人) 因二刃的利劍得勝 [神的道] 18+80 年

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Cycles and Judges

週期及士師

3. 4.1-5.31 Canaanites
[merchant flesh] attacks north-
Deborah (bee) prophesies and
worships as JHVH brings
victory 20+40 yrs

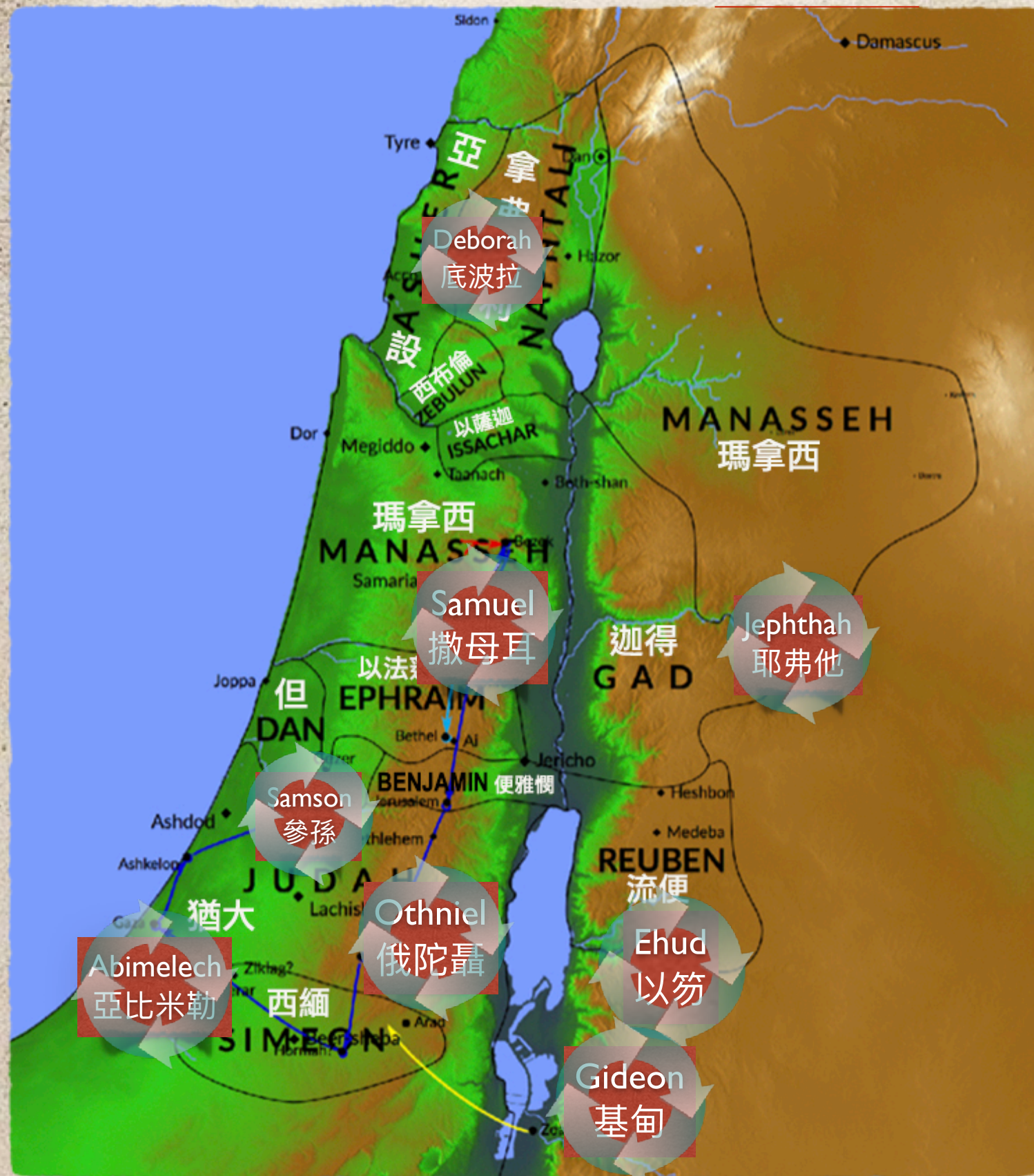
3. 士師記4:5-31 迦南人[肉體的商人]
攻擊了北邊-底波拉(蜜蜂)說預言並讚
美神，耶和華就帶來得勝20+40年

4. 6.1-8.35 Midianites
[religious flesh] attacks
central- **Gideon's** (he that
breaks) strength in weakness
7+40yrs

4. 士師記6:1-8:35 米甸人[宗教的肉體]
攻擊中央地帶-基甸(會破碎的人)在軟
弱時帶來剛強7+40年

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Cycles and Judges

週期及士師

5. **9.1-57** **Abimelech** the “thornbush” kills his 70 brothers [sons of Gideon] and civil war rends Israel within: **Tola** (scarlet) and **Jair** (light) deliver 3+45yrs

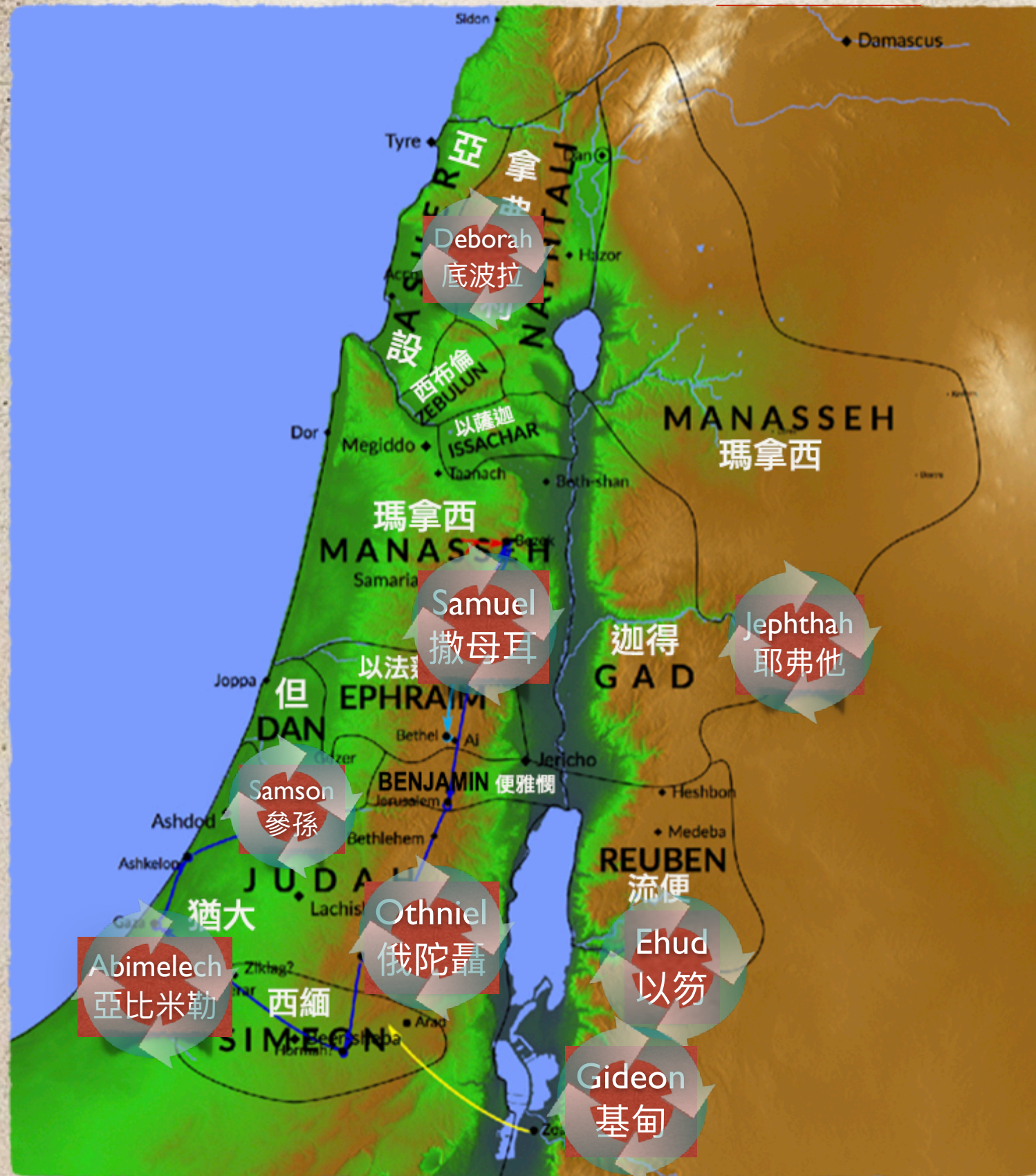
5. **士師記9:1-57** “荊棘樹”**亞比米勒**殺了他的70個弟兄[基甸的兒子們]並且以色列有內戰：**陀拉**(猩紅)及**睚珥**(光)帶來釋放3+45年

6. **10.16-12.7** Ammonites [unequally yoked] Bastard **Jephthah's** revenge on Ephraim and tragic vow 18+6 yrs.

6. **士師記10:16-12:7** **亞捫人**[不負一軛的]妓女的兒子**耶弗他**向**以法蓮人**報仇，並發了帶來悲劇的誓言 18+6年

Judges: Israel's 8 cycles of decline and revival

士師記：以色列興衰的8個週期



Cycles and Judges

週期及士師

7. **13.1-16.31** Philistines uncircumcised religion [wallowing] - **Samson's** carnal use of power and "2nd chance" end 40+20 yrs

7. **士師記13:1-16:31** 非利士人未受割禮的宗教[沉迷]-**參孫**以屬肉體的方式使用能力及以“第二個機會”結束 40+20年

8. Shiloh declines under Judge **Eli** until Philistines steal Ark - **Samuel** last Judge who revives by Prophetic Word and unifies at Ebenezer 15+20yrs

8. **示羅**在士師**以利**的時期衰敗，直到**非利士人**偷走了約櫃-**撒母耳**是最後的士師，他藉著預言的話帶來復興，並在**以**便以謝帶來合一 15+20年

Spiritual lessons from Notable Judges

從有名的士師身上學到的屬靈功課

The noble Judges speak of spiritual principles

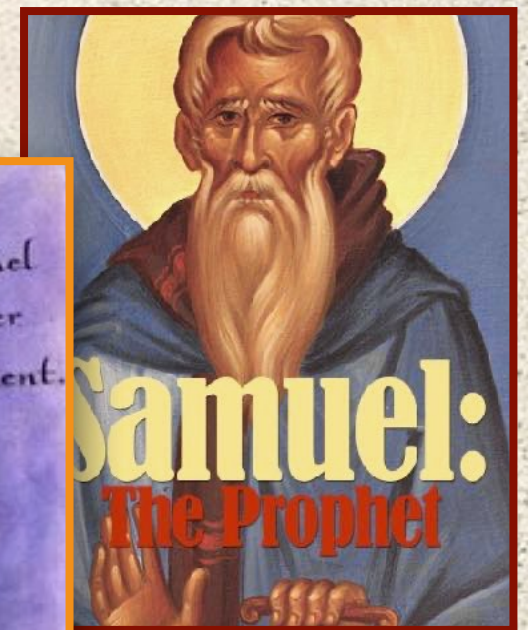
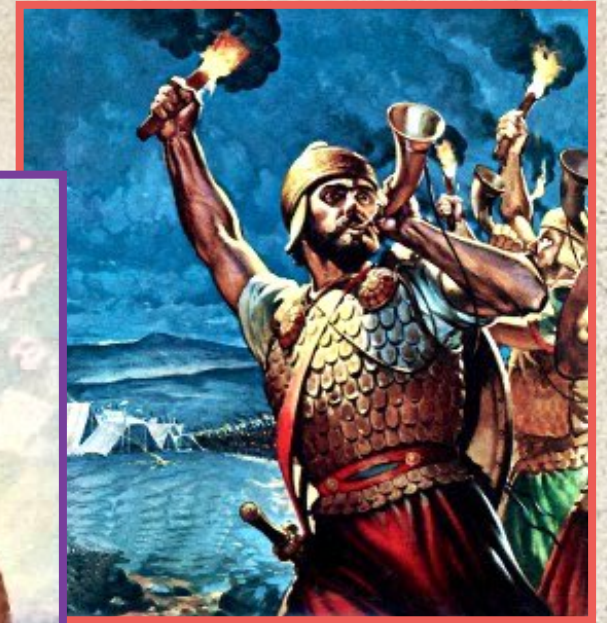
這些有名的士師所提到的屬靈功課

1. **Othniel** of Judah (Caleb's nephew): principle of faith overcoming world

1. 猶大支派的俄陀聶（迦勒的姪子）：
信心戰勝世界的原則

2. **Deborah** of Ephraim: principle of the power of the prophetic Word to expose and destroy tolerated strongholds

2. 以法蓮的底波拉：先知預言的話語力量
原則- 能暴露及摧毀妥協的據點/堅固的營壘



Spiritual lessons from Notable Judges

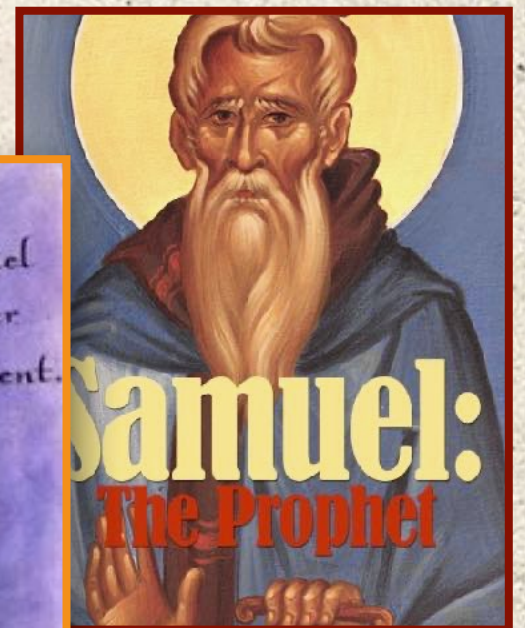
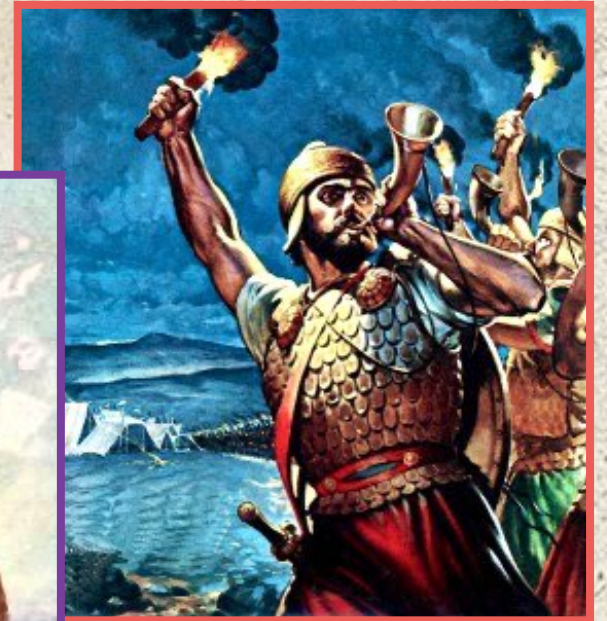
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3. **Gideon** of Manasseh: principle of a small remnant overcoming the enemy by means of the Word (trumpet) and the testimony of Jesus (lantern)

3. 瑪拿西的基甸：少數的餘民藉著神的話（號角）勝過仇敵的原則，以及耶穌的見證（火把/燈籠）



Spiritual lessons from Notable Judges

從有名的士師身上學到的屬靈功課

The noble Judges speak of spiritual principles

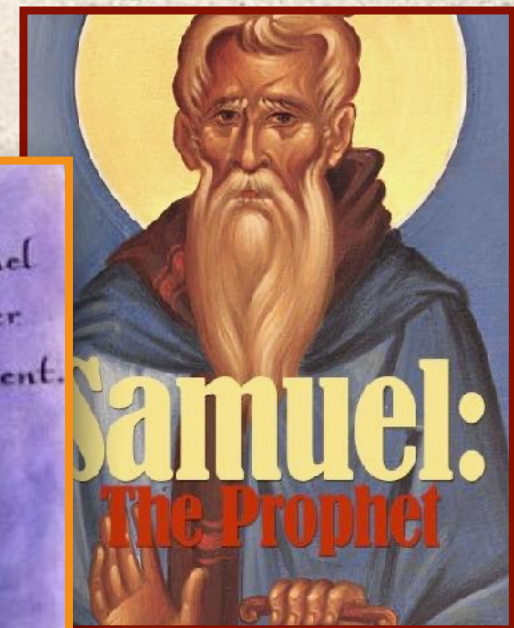
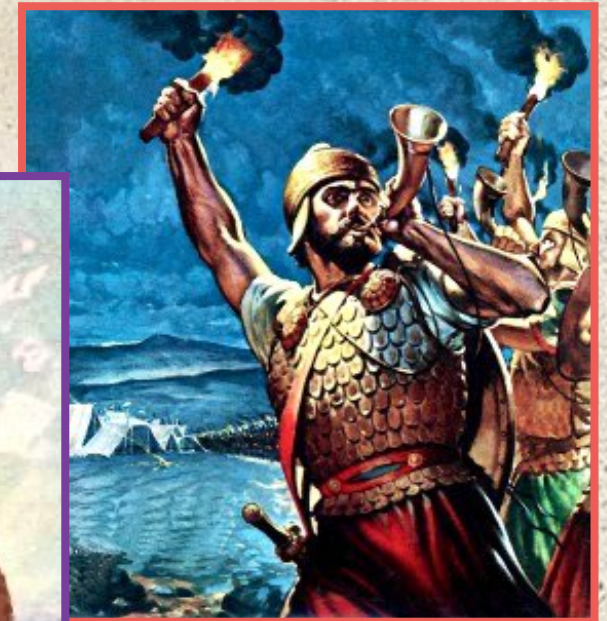
這些有名的士師所提到的屬靈功課

4. **Samson** of Dan: principle of the self destruction from using the power of the Spirit for carnal ends [rather than mortifying the deeds of the flesh]

4. 但支派的參孫：藉著聖靈的力量摧毀自己而帶來結束肉體的原則 [而不是讓肉體的行為帶來死亡]

5. **Samuel** of Ephraim: principle of the intercessory power of a holy Nazirite to turn hearts back to God

5. 以法蓮的撒母耳：聖潔的拿細爾人代禱的力量而使人回心轉向 神的原則



Lesser known Judges within the 8 cycles

八個週期裡少為人知的士師

The lesser Judges brought deliverance to specific tribes

這些少為人知的士師為一些特定的支派帶來拯救

1. **Tola 10.1-2** of Issachar brought 23 yrs of peace after civil war under Abimelech

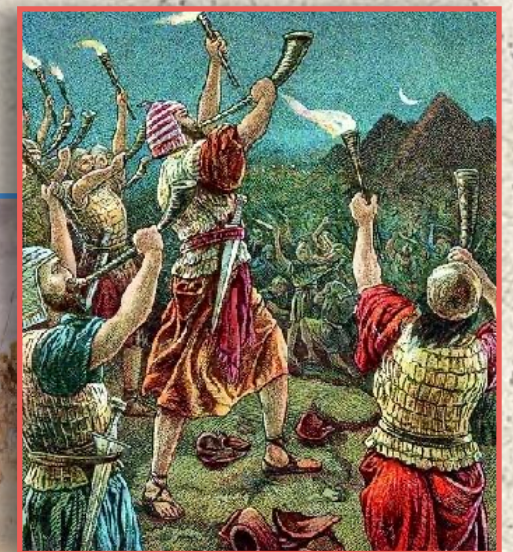
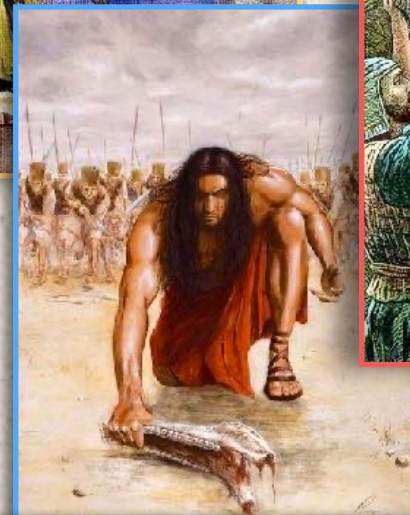
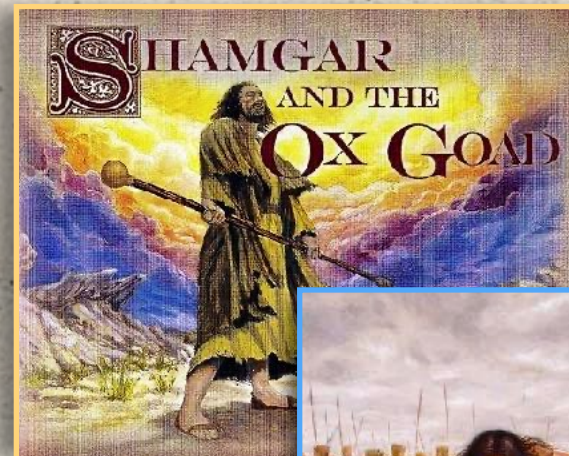
1. **士10:1-2** 在亞比米勒之下的內戰之後，以薩迦支派的陀拉帶來了23年的和平

2. **Jair 10.3-5** of Gilead in east 1/2 of Manasseh and his 30 sons judged Israel riding about their circuit on donkeys for 22 yrs

2. **士10:3-5** 瑪拿西半個支派在東邊基列地的睚珥跟他的30個兒子在他們的範圍裡騎驢環行，並作士師22年



Ehud's dagger 以笏的匕首



1Sam 13.19 Unusual weapons had to be employed because only the Philistines had smiths
撒上13:19 非比尋常的武器派上了用場，因為只有非利士地有鐵匠

Lesser known Judges within the 8 cycles

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3. **Ibzan 12.8-10** of Bethlehem in Judah ruled 7 yrs with his 30 sons and 30 daughters

3. **士12:8-10** 伯利恆人以比讚跟他的30個兒子及30個女兒一同作士師7年

4. **Elon 12.11-12** of Zebulun ruled 10 yrs

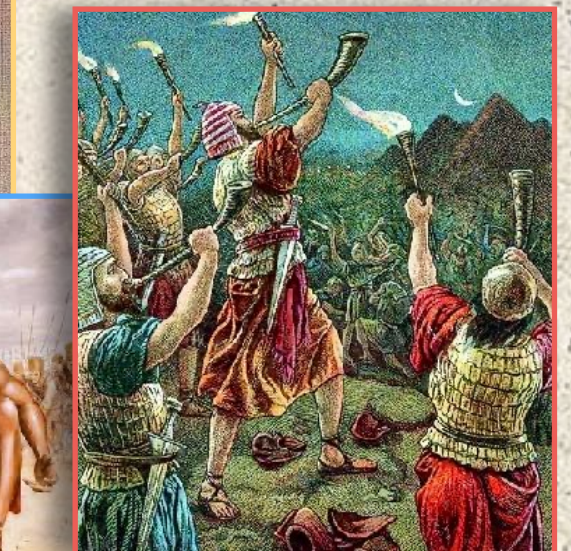
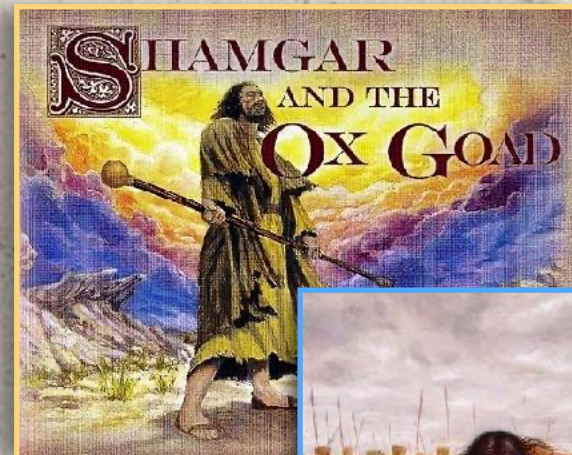
4. **士12:11-12** 西布倫人以倫作士師10年

5. **Abdon 12.13** of Hillel in Ephraim ruled 8 yrs with 40 sons

5. **士12:13** 希列的兒子押頓和他的40個兒子在以法蓮作士師8年



Ehud's dagger 以笏的匕首



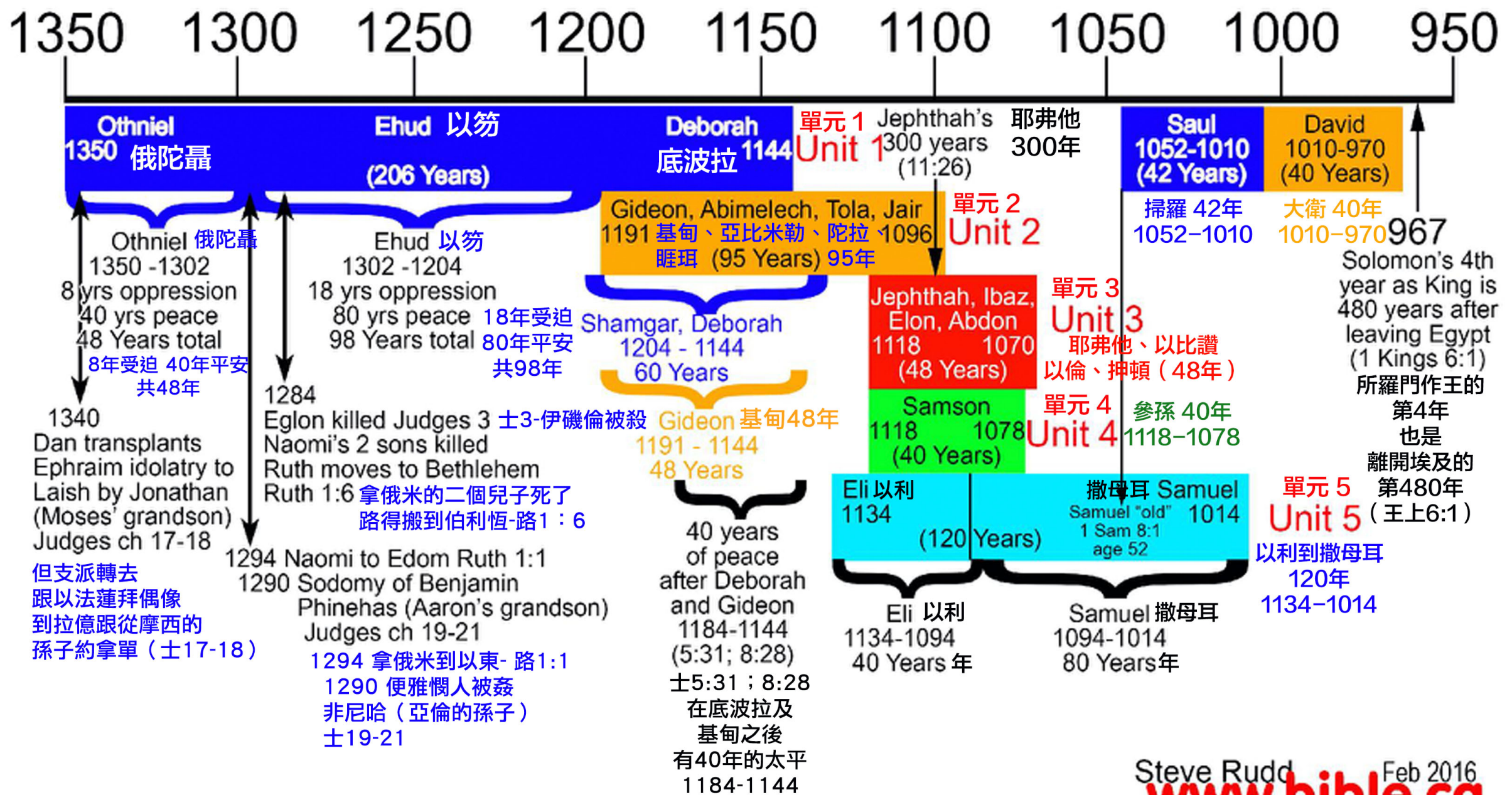
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士師記的時間表

Chronology of Judges Timeline

The five Indivisible Units of Chronology

五個不可分開的時間單元表



Judges 17-21: Deterioration from disunity to warfare among tribes

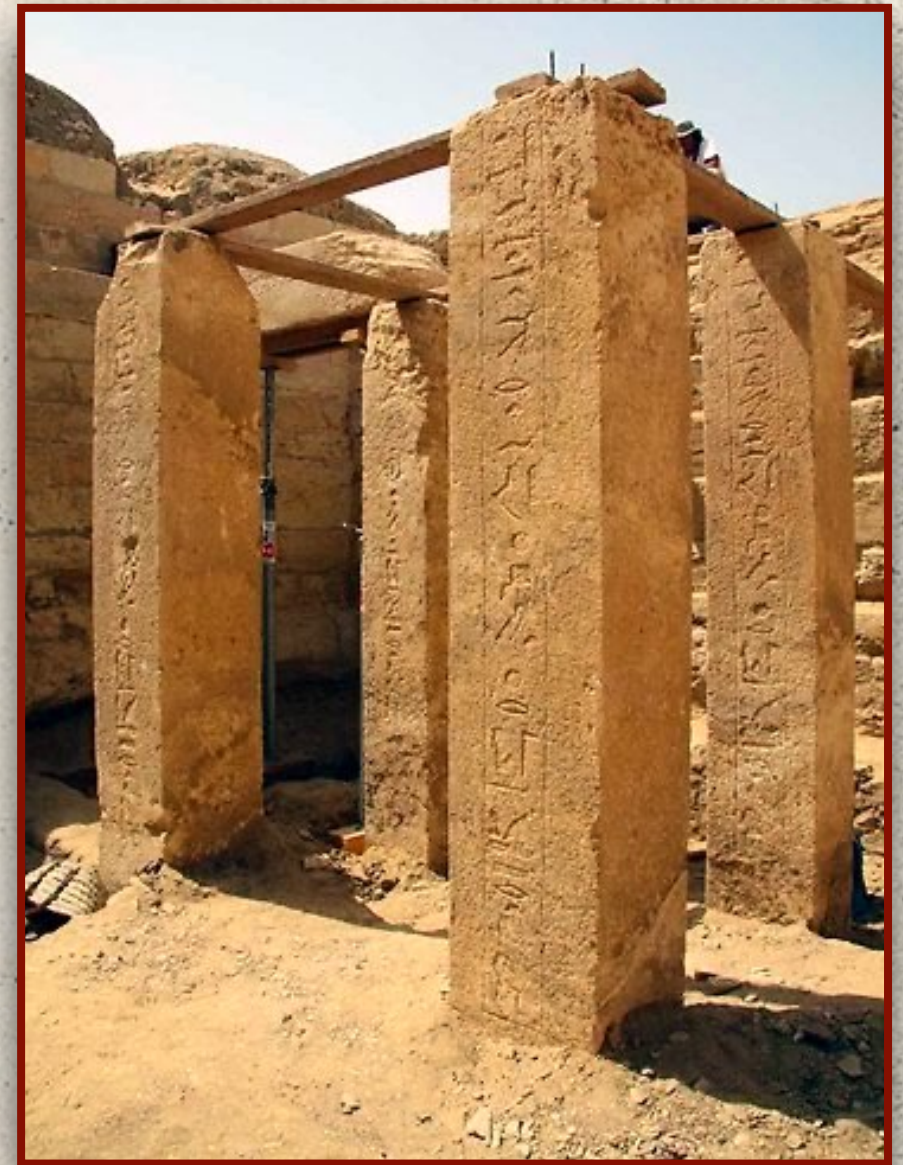
士師記17-21章：因不合及支派間的紛爭而帶來的衰敗

A. Ju 17-18: Dan forsakes the cross of its inheritance and possesses easier land and an idolatrous priesthood

士師記17-18章：但支派離棄了他產業的十字架，獲取了容易得的土地，並有了拜偶像的祭司制度

1. Judg 18.27-31 - Dan left their rich God-given inheritance and wiped out the peaceful Sidonians establishing Dan in the north - this happened early in the Judges cycle

1. 士師記18:27-31 - 但支派離開了他們豐富的、受神所賜的產業，除滅了平安的西頓人，在北方設立了但的屬地 - 這些發生在士師記開始的時期



Temple altar in ancient Dan
古老的但支派廟宇神壇

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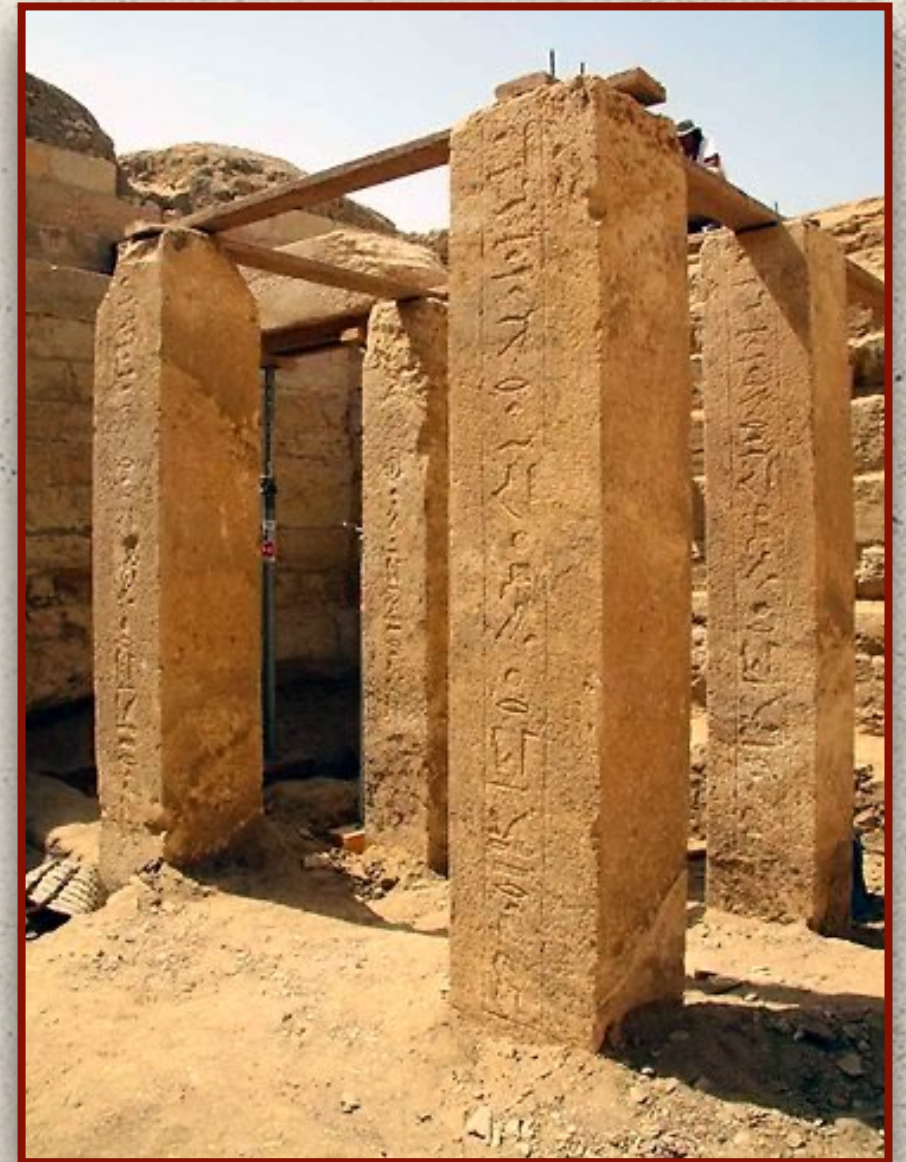
士師記17-18章：但支派離棄了他產業的十字架，獲取了容易得的土地，並有了拜偶像的祭司制度

2. In the process Dan stole Micah's silver idols and his idolatrous priest and set up the first actual idol altar in JHVH's Name

2.在整個的過程中，但支派偷取了米迦所立的銀偶像和偶像的祭司，並且以耶和華的名，設立了一個實際的偶像

Judg. 18.30 And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

士18:30 但人就為自己設立那雕刻的像·摩西的孫子、革舜的兒子約拿單、和他的子孫作但支派的祭司、直到那地遭擄掠的日子



Temple altar in ancient Dan
古老的但支派廟宇神壇

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3. Judg 18.31, 20.27 It took this gross idolatry for Israel to remember the Ark was in Shiloh as the place to seek JHVH

3. 士師記18:31, 20:27 這樣大量的拜偶像，才讓以色列民想起，約櫃在示羅，那成為尋求耶和華的地方



Temple altar in ancient Dan
古老的但支派廟宇神壇

Judges 17-21: Deterioration from disunity to warfare among tribes

士師記17-21章：因不合及支派間的紛爭而帶來的衰敗

B. Ju 19-21 Benjamin almost wiped out as a tribe for its sexual perversion and bestiality as the Canaanites

B. 士師記19-21章 便雅憫支派因為性變態，並且像迦南人一樣的與動物交合，幾乎完全被除滅

1. Ju 19.22 Men of Gibeah wanted Levite for homosexuality but raped and killed his concubine instead

1.士師記19：22 基比亞的人要與利未人有同性戀的關係，但是他們反而強姦了他的妾並殺了她

2. Levite cut her in 12 pieces and sent to 12 tribes for judgment - 400,00 soldiers came and almost wiped out Benjamites

2.利未人將他的妾切成12塊，並送到12個支派那邊尋求審判-四十萬的軍興起，幾乎滅盡了便雅憫支派



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3. Tribal rivalry almost wiped out one of their own tribes until remembered they were relatives

3. 支派間的相爭幾乎除滅了他們自己的支派，直到他們想起，他們本是親屬



Temple altar in ancient Dan
古老的但支派廟宇神壇

**Covenant God sovereignly uses failures to teach and
prepare His people for a King**

盟約的神主宰的利用失敗來教導並預備祂的子民迎接君王

**God sovereignly rules even in our
disobedience**

就算在我們不順服時，神仍掌聖權

1. Judg 2.22 - Canaanites left in the land to test the
faithfulness of Israel

1. 士2:22 - 迦南人留在地上，是為了試驗以色列人的忠心

2. Judg 3.1-2 The Lord used the enemies to teach war
to the inexperienced generation

2. 士3:1-2 主用敵人來教導經驗不足的一代如何爭戰

3. Neh 9.26-28 Covenant God continually restored
covenant even though Israel could not remain faithful

3. 尼9:26-28 就算以色列人無法保持忠信，盟約的神仍不斷的恢
復盟約

“我
永不
廢棄
"I WILL 與你們
NEVER BREAK 所
MY COVENANT
WITH YOU" 立的
約”
~Judges 2:1
士師記 2:1

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**4. Judg 21.25 Covenant God bringing Israel to
its second eternal Covenant: absolute need for a
king in His kingdom**

**4. 士21:25 盟約的神帶領以色列進入第二個永恆的約：在
祂的國度裡，完全的需要一個君王**



“我
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**5. Ju 21.25 The 14 Deliverers (including Samuel)
raised up could only temporarily restore Israel**

**5.士21:25 14個拯救者(包括撒母耳)被興起，只能暫時的恢復
以色列**

**-None of them would have been chosen according
to man's religious thinking**

-跟據人的宗教思想，這些士師沒有一個會被選上

**- Some were used in spite of themselves (Samson,
Jephthah)**

-有些雖然因著自己的問題，神仍能用他們(參孫、耶弗他)

“我
永不
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Ruth 路得記



Ruth: Mercy's Sovereign Surprise

路得記：憐憫的神聖驚奇

The book of Ruth is not in the Former Prophets but in the “Writings”

路得記不是前先知書，而是“著作”

1. Jewish tradition says Samuel wrote Ruth using older records from the days of the Judges

1. 猶太人的傳統說，撒母耳寫了路得記，他用了源於自士師時期的古老紀錄

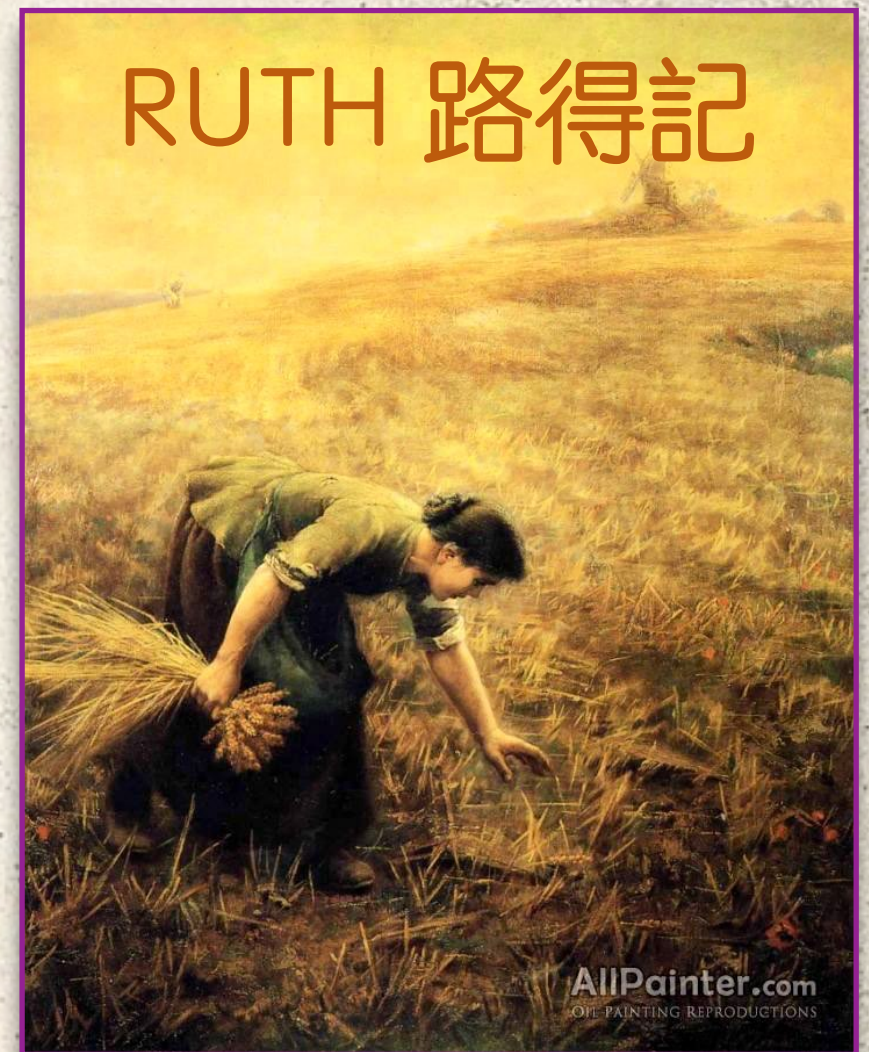
1Sam. 10.25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD.

And Samuel sent all the people away, every man to his house.

撒母耳10:25 撒母耳將國法對百姓說明、又記在書上放在耶和華面前·然後遣散眾民、各回各家去了。

a - the very end of Ruth where the lineage of King David is given means the story was probably written by another prophet in David's court: Nathan or Gad

a - 路得記的結尾記載了大衛王室的家譜，這個線索表示：記載的人可能是另一位在大衛族庭內的先知- 拿單或迦得



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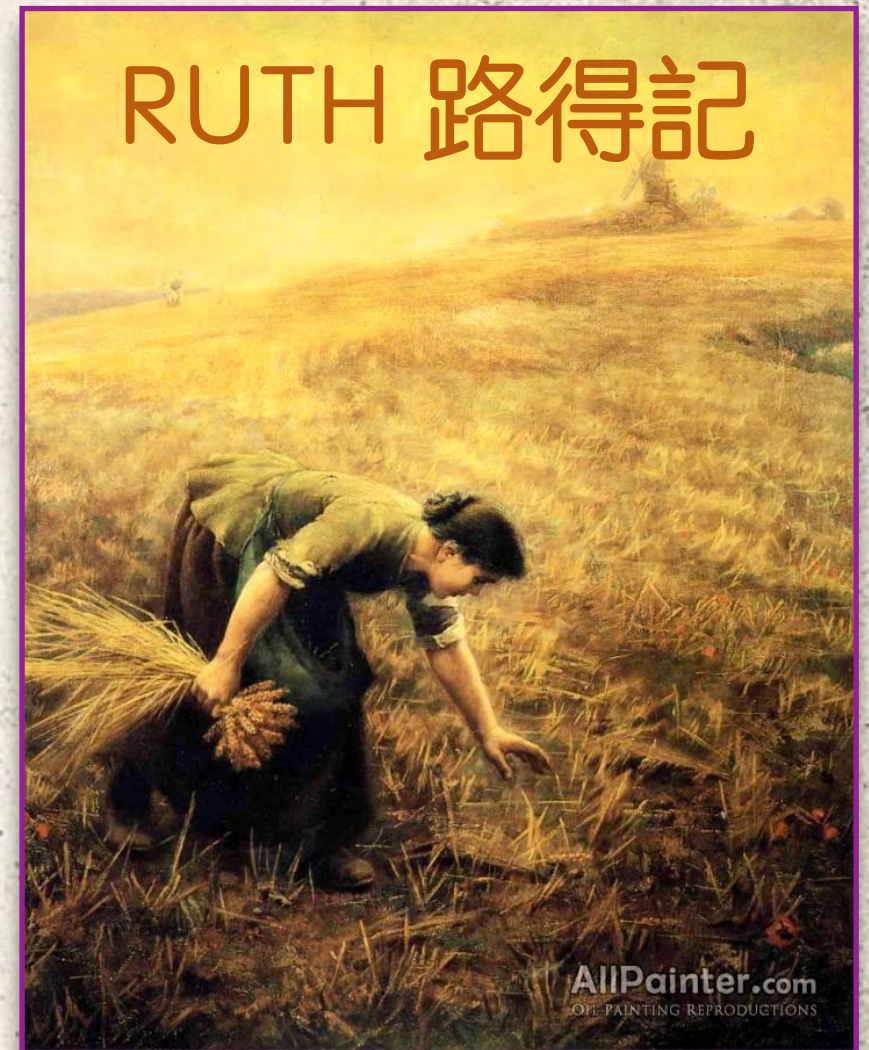
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撒母耳10:25 撒母耳將國法對百姓說明、又記在書上放在耶和華面前、然後遣散眾民、各回各家去了。

b - the short story is beautifully written by an anointed story teller who saw God's mercy which was often hidden in the days of the Judges

b - 這篇短文被一位受膏的敘述者美麗的記載了他親眼目睹的神的憐憫- 那常常隱藏在士師時期



Ruth: Mercy's Sovereign Surprise

路得記：憐憫的神聖驚奇

The book of Ruth is not in the Former Prophets but in the “Writings”

路得記不是前先知書，而是“著作”

2. We briefly look at Ruth because in a sense it completes the story of Judges

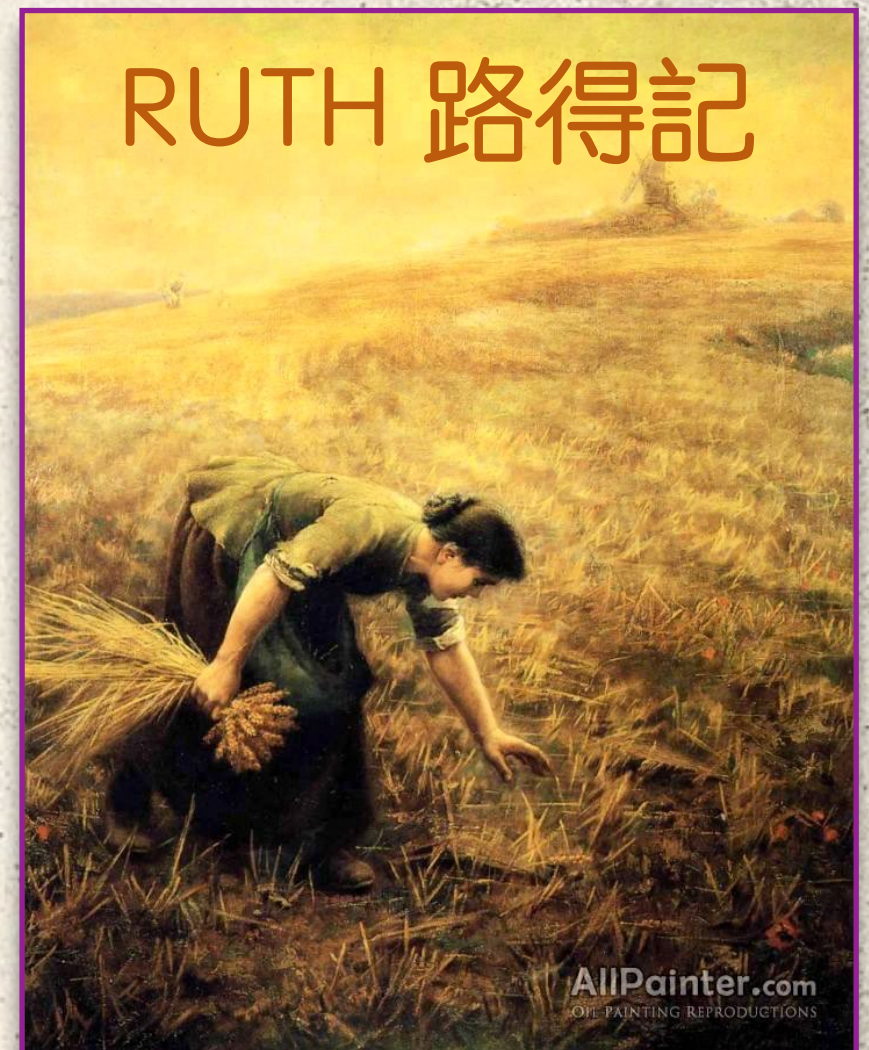
2. 我們簡略的看一下路得記，因為在某方面它讓士師記能記載得完全

a. So in our present bibles and in the LXX Ruth was rightly placed right after Judges

a. 在我們現在用的聖經及七十士譯本的聖經裡，路得記都被放在士師記之後

b. Ruth introduces the importance of a “near kinsman redeemer” for the first time as the one who brings us into our inheritance

b. 路得記首次介紹了“至親的救贖者”的重要性，因為他是帶領我們進入我們的產業的那一位



Covenant God's sovereign Grace revealed as Ruth completes the story

盟約之神主掌的恩典 藉著路得記得以彰顯

God sovereignly is preparing for his
Messiah even in famine of Judges

即使在士師記裡的飢荒中，神也掌權為祂
的彌賽亞作預備

Ruth 1.1 ¶ Now it came about in the days when the judges
governed, that there was a famine in the land

路1：1 當士師秉政的時候、國中遭遇饑荒

1. First we experience the judgment and famine of
Israel probably during the time of Gideon and the
Midianite invasions

1. 首先我們經歷了以色列受到的審判及飢荒，那可能發生在
在基甸時期及米甸入侵時

2. In the midst of Israel's tragedy God reveals His
sovereign mercy through a gentile widow (Ruth)
whose faith in JHVH led her to Boaz

2. 以色列在經歷的悲劇中，神啟示了祂掌權的憐憫，
藉著一位溫柔的寡婦(路得)對耶和華的信心，神把她帶到波
阿斯身邊



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路1：1 當士師秉政的時候、國中遭遇饑荒

3. Problem: a “near -kinsman” was needed

3.難處：需要一位“至近的親屬”

- must be blood relative 必須是血緣的親戚
- must be wealthy to purchase forfeited inheritance 必須有足夠的財產能買回失去的產業
- must be willing to marry to buy back
- 必須願意娶親買回

4. God's mercy always has greater purpose:
JHVH needed David as His anointed King

4. 神的憐憫總是有更大的目的：耶和華要大衛
作祂受膏的君王



"Elimelech and Naomi journey to Moab with their two sons"
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Spiritual Lessons from Judges/Ruth

從士師記及路得記學到的屬靈功課

1. The heavenlies is our inheritance as we possess the fullness of Christ

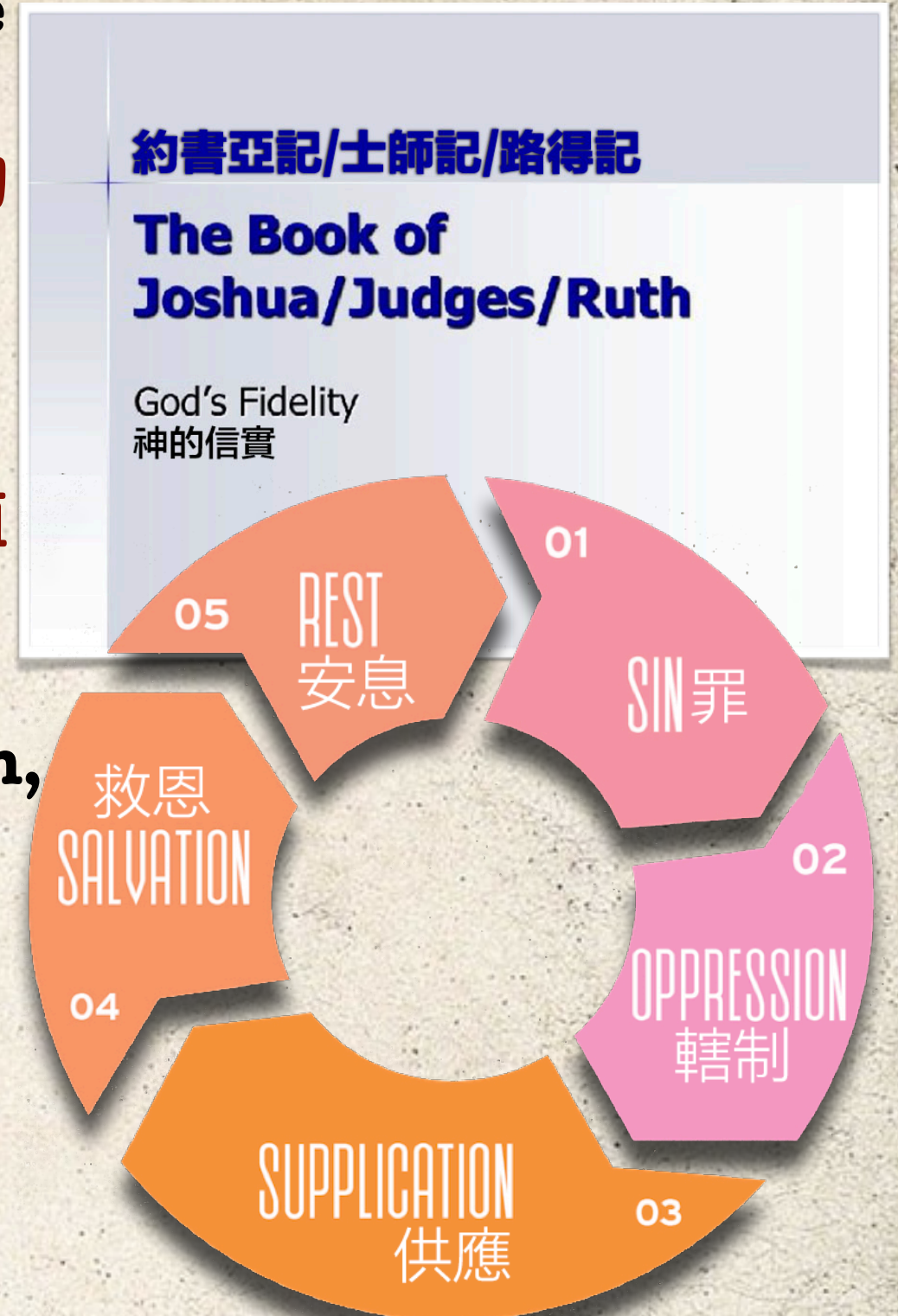
1. 當我們擁有基督的豐富時，我們的產業是屬天的

2. We only learn by spiritual battle the value of our Christ

2. 唯有藉著屬靈的爭戰，我們才學到基督的價值

3. We experience the perils of compromise, passivity, disunity, isolation, disorder and defeat without holding fast our King

3. 如果我們沒有緊抓我們的王，就會經歷妥協、消極、不合一、孤立、混亂及失敗的危險



Spiritual Lessons from Judges/Ruth

從士師記及路得記學到的屬靈功課

4. We learn that even in our wilderness the Lord “keeps covenant” by sending temporary human deliverers until Christ can be enthroned again

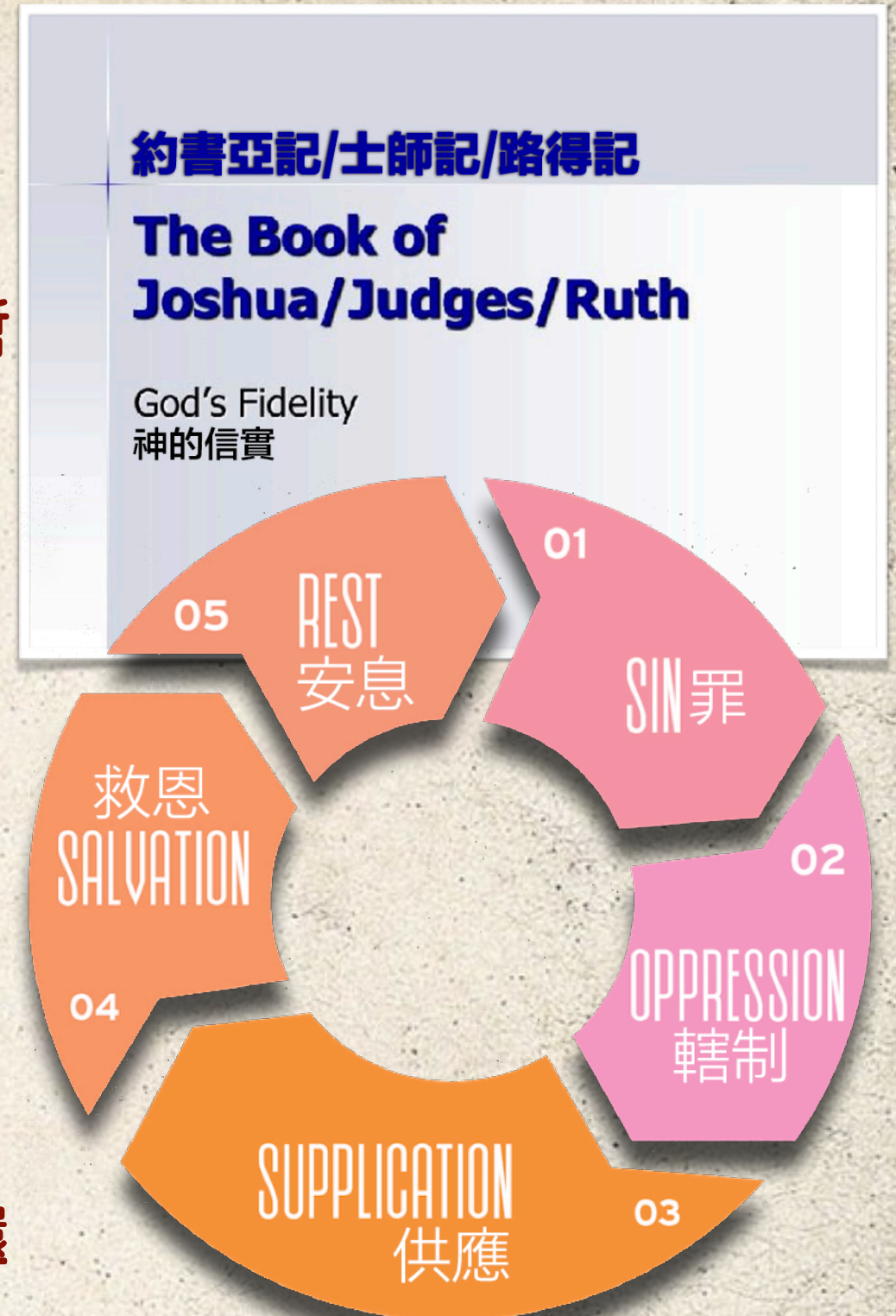
4. 我們學到，即使我們在經歷曠野，神也藉著暫時的安排人的拯救來“守約”，直到基督在我們心中掌權為之

5. We see that human vessels can only bring temporary revivals but not His Kingdom

5. 我們看見人的器皿只能帶來暫時的復興，而不是祂的國度

6. We discover that even in our decline and bondage the Lord is preparing for His coming kingdom

6. 我們發現，即使在我們的退步及束縛中，主還是為了祂即將來臨的國度作預備



Old Covenant

舊約

Next time 下次
1,2 Samuel 撒母耳記上、下