

Every place that the sole of your foot shall tread upon. Josh. 1 : 3

All the land was given, but every inch of it had to be claimed. Israel had to put her foot down upon the land, whether wilderness or Lebanon, plain or hill, and say, "This is mine by the gift of God." And as the right was asserted, God made it good. The land had been covenanted to them through Abraham, but it awaited conquest and appropriation by the Israelites. No man was able to stand with them in the lot of their inheritance.

The settler who has purchased a plot of land in the Far West claims it to its furthest borders; and, if needs be, invokes the aid of the Government to make good his purchase. So with our possessions in Christ. All spiritual gifts are ours in the Risen Saviour. From the wilderness of the earth even to the river that makes glad the city of God, and unto the glassy sea on which the sun never goes down, is our border. But we must put the foot of faith down and say, "All things are ours; we have been blessed with all spiritual blessings in the heavenlies in Christ. He hath given us all things that pertain to life and godliness."

Let this be the beginning of a new life for thee. Reckon that thou art on the resurrection side of death. Do not look at temptation or difficulty, but claim by steadfast faith whatever God has taught thee to feel the need of. Dost thou ask how that strong courage may be thine? The answer is at hand. Meditate on the Word of God day and night, and depart not from it to the right or left. The strength of the inner life finds nourishment in the Word of God. Only in this way can we behold the broad expanse of territory that is ours by right, and obtain strength to go up and possess it.

凡你們腳掌所踏之地。 書一3

所有的地都賜下了，但每一寸地都必須去主張所有權。無論是曠野或利巴嫩，平原或山地，以色列人都得用腳踏在其上，並宣告：「這是神賜給我的禮物。」在你聲明權益時，神就讓它生效。這地是神與亞伯拉罕立約所應許給他們的，但仍等待以色列人來征服佔領。無人能與他們一起站在他們產業的土地上。

在遠西地區 [可能指美國洛磯山至太平洋沿岸地區] 買了一塊地的移民，他可以要求最遠地界之內的一切權益。如有必要，也能求助政府，讓他的購買生效。我們在基督裡的產業也是如此。在復活的主裡，我們有一切屬靈的恩賜。其疆界涵蓋這地的曠野，直到那讓神的城歡喜的河流 (詩四十六4)，到日永不落的玻璃海 (啟四6, 十五2)。但我們必須用信心的腳踏在其上，並且說：「這一切都是我們的；天上各樣屬靈的福氣，已在基督裡賜給我們了 (弗一3)。祂已將一切關乎生命和虔敬的事賜給我們。(彼後一3)」

但願你新生命是這樣開始。要看你自己是在死亡的另一面，復活的那一邊。不要看試探和難處，而是以堅定的信心，要求神指教你覺察到這個需要。你會問如何有那樣大的膽量呢？答案就在眼前：晝夜思想神的話，不偏離左右。內在生命的力量，會在神的話中得到滋養。唯有如此，才能看到我們有權得到之土地的廣闊，並得著力量起來取得這塊土地。

This line of scarlet thread. Josh. 2: 18

It speaks of the precious blood of Christ. Scarlet is the colour of Calvary. Twine it round the window through which thou lookest out on thy foes, and away to the river of death. Nothing can hurt the soul which has put the precious blood of Christ between it and condemnation or alarm. Let every outlook to the future be associated with a remembrance that his blood was shed for thee, and be thou thankful.

Rahab is the type of Gentile sinners who are permitted to share in the unsearchable riches of Christ, and to sit with Him in the heavenlies. That scarlet thread had been the means of salvation to the spies. By it they had been let down to the ground and saved from death. It must have been strong. So the blood of Christ avails, not only for us, but for all who shelter with us in the household of faith, and for others who find it the means of life as they receive it from our hands.

Let us see to it that, like Rahab, we gather father and mother; brethren and friends, to share with us the shelter and safeguard of the precious blood.

But, after all, it was not the cord that saved--that was only the emblem and type. Behind it on the one hand was God's oath, spoken through the spies, and on the other was Rahab's faith. The true safety of that house on the wall stood in the moral attitude of one woman in it. Rahab believed God who had dried up the water of the Red Sea, and who was God in heaven above and in earth beneath. This faith raised her afterwards from her life of shame to become the ancestress of Christ. Such wonders does the blood of Christ work in outcasts from the common-wealth of Israel, bringing them nigh.

這條朱紅線繩。 書二18

這條朱紅線繩說到基督的寶血。朱紅是各各他[耶穌釘十字架的地方]的顏色。將這繩子繫在窗上，從窗口你看到仇敵在外，遠在死河那裡。任何人將基督寶血放在他與詛咒、驚嚇之間，就不再受到傷害。但願你對未來的每個展望，都連想到祂已為你流了寶血，並為此來感謝。

喇合是外邦罪人的預表，她得恩准有分於基督那測不透的豐富，並要與祂一同坐在天上(弗三8, 二6)。那條朱紅繩子曾經是探子得拯救的憑藉。藉這條繩子他們曾被縋到地面而免去一死。這繩子必是很結實的。基督的血不僅是對我們，也對所有與我們一同在信心之家受蔭庇的人，以及從我們手中接受基督之血作為得著生命的憑藉之人，都同樣有功效。

我們務要像喇合一樣，負責將父親、母親、弟兄、朋友都聚集起來，同享這寶血遮蔽和保護。

但是，並非繩子能拯救，它不過是一個標記和預表。在它背後，一方面有神的誓言，是藉著探子的口所說的，另一方面是喇合的信心。城牆上的房子真正安全是因著在屋內那位女子靈性上的態度。喇合相信那位使紅海變乾地的神，相信祂是天上地下的神。這樣的信心使她羞辱的生命被提升，後來成為基督的先祖。基督的血就是這樣奇妙地做工，使被排斥在以色列國民以外的人得以親近(弗二12-13)。

When the soles of the feet of the priests... shall rest in the Jordan. Josh. 3:13 (R.V.)

The floods of the Jordan were high: so may be the floods of trial and sorrow that sometimes overflow their banks; so the floods of conviction of sin; and so, to some at least, the waters of death. Possibly this overflowing is needed for the time of harvest; the width of golden grain in the Jordan valley was no doubt to a large extent dependent on the far-spreading of those waters. How the heart trembles, as we hear the gurgling and rushing of the floods. Hark, how they lift up their voice!

But when the priest's foot touches them, they shrink away. Jesus has stepped down into these floods as our High Priest. In Gethsemane their overflowing tide washed around Him. At Calvary the water-spouts went over his head. In the grave He seemed momentarily to have succumbed. But since then they have been cut off. Through the ages He has stood, bearing the ark of propitiation, and arresting the tumultuous floods. "Thus far, and no further."

Sinful soul, deeply convicted, "Look for the Priest," on whose person the storm broke, and by whom it has been checked and stayed! Tried believer, be sure that the water-floods cannot pass Jesus, to reach or drown thee! His promise to thee is: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee" (Isa. 43: 2). And when death approaches thee, O fearful and trembling one, thou wilt find Jesus standing between thee and its might, making a path by which thou shalt pass over dry-shod.

當祭司把腳站在約但河水裡。 書三13

約但河的水漲溢很高：同樣，有時試煉與悲傷的洪水，被定罪的洪水，對某些人至少是死亡的洪水都漲過兩岸了。河水氾濫或許是為著收割時的需要；約但河谷大片的金穀，無疑地主要是靠那淹沒廣闊的河水。聽到滾滾奔騰洪水聲音時，我們的心是何等驚慌。聽哪！水聲更大了。

但是當祭司的腳踏入水裡，洪水就後退。作我們大祭司的耶穌，祂已經把腳踏入洪水之中。在客西馬尼園，漲溢的潮水包圍著祂。在各各他，激流的出口漫過祂的頭。在墳墓中，祂片刻間似乎屈服了。但從那時起，洪水就被斷絕。歷代以來，祂站著，抬著施恩座的約櫃(來九5)，中止了洶湧的洪流。「只可到這裡，不可越過。(伯卅八11)」

罪人啊，當你被深深定罪時，「要尋找你的大祭司」。在祂身上風暴已被平靜；藉著祂，風暴已被阻止、停住！受試煉的信徒，要確知大水不能越過耶穌臨到你將你淹沒。祂已應許：「你從水中經過，我必與你同在；你趟過江河，水必不漫過你；你從火中行過，必不被燒，火焰也不著在你身上。(賽四十三2)」當死亡臨近，哦！害怕又驚惶的人，你會發現耶穌站在你和死亡的權勢之間，正為你開路，讓你腳都不濕地走過去。

Those twelve stones did Joshua set up in Gilgal. Josh. 4:20 (R.V.)

Not content with pitching a cairn of stones on the river's bank, Joshua, at God's command, set up twelve stones in the midst of Jordan, in the place where the feet of the priests that bare the Ark of the Covenant stood. And often, as he came back to Gilgal, he must have gone out by himself to walk and muse beside the river, turning the outward and the inner gaze to the spot where beneath the flow of the current those stones lay hidden. They were a perpetual memorial of where the people had been, of the grace which had brought them forth, and of the position to which God had conducted them. Children in after days would gather round those mighty boulders and be instructed, and it is a great matter that the deliverances of God should be graven as with a pen of iron on the soft and yielding surface of the child's heart; thus the coming generation shall revere and love the name of Jehovah.

The story of these stones is told again by the Apostle Paul in Ephesians 2. We were dead in trespasses and sins, and lay hopelessly in the grave, like stones in the heart of the river of death. But we were brought forth by God's mighty hand and outstretched arm. We were raised up together with Christ. The resurrection of Jesus is the memorial stone of our position in the sight of God; from this we should never recede. How those old stones would have cried out, if Israel had gone back over the Jordan! And does not Christ's empty grave protest against our living amid the pleasures and cares of the world from which He has gone, and going, has taken us also? This is not our rest; let us make good our standing in the risen Christ.

那十二塊石頭，約書亞就立在吉甲。 書四20

約書亞照著神的吩咐立石在岸邊，但他不以此為滿足，他在約但河中，在抬約櫃的祭司所站的地方，又立了十二塊石頭。他在回到吉甲的時候，必定獨自來到河邊漫步默想，將肉身的眼光和心靈的眼光，都投向水流之下石頭隱藏之處。這些石頭是永遠的記念，記念百姓曾經在那裡，記念領他們從那裡出來的恩典，記念神引導他們達到現今的地位。後來的子孫要圍在岸上大石頭的周圍受教誨。這一件大事就是「神的拯救」必如用鐵筆銘刻在孩子柔軟順服的心版上。這樣，將來的世代都要敬畏、愛慕耶和華的名。

使徒保羅在以弗所書第二章，再次提到這個立石為記的故事。我們從前死在過犯罪惡之中，躺在墳墓裡，毫無指望，就如在死河中的石頭。然而我們被神大能的手以及伸出來的膀臂帶出來。我們與基督一同復活。耶穌的復活，就是我們在神眼中所得地位的記念石，我們永不該從那裡往後退。如果以色列人退回到約但河的另一邊，那些古老的石頭都要呼叫起來！倘若我們又活在祂所離開也帶我們離開的屬世享樂和憂慮中，基督的空墳豈不也要抗議嗎？河底不是我們的安息之處；讓我們堅定站在復活基督裡的地位。

Behold, there stood a Man. Josh. 5: 13

When Jericho, its fortifications looming dark through the night, must be assailed, then the divine Man may be looked for. Only let circumcision do its keen work of separation, so that there be nothing of the flesh with its energy and pride to vaunt itself before God; then, as we stand face to face with some imminent peril, God will be revealed as our very present help. Not weeks before our need, not before the Jordan has been crossed in faith, not before circumcision has been performed; but when all God's demands have been met, and to-morrow calls for action, then behold there will stand the Man Christ Jesus, not by Himself, but as Captain of the Lord's host, awaiting with mighty legions on the wing for his least word.

It is sometimes thought that the Divine Warrior had come to supersede Joshua; this is not so. He was Prince of another host than Israel. His host was the celestial armies, which were going forth to war against Canaan. As long as Israel was true to God, these were its allies. Look up, Christian soul! Thou thinkest thyself alone; or countest sorrowfully thy poor array; but in very deed the Man of Calvary and of the throne is beside thee. All heaven owns his authority, and will supplement thine efforts. Be reverent, obedient, full of faith and prayer. Keep step with the goings forth of God. Thou shalt have light work to do. Before the impact of his might, thy Jericho shall fall. The battle is not to the strong, nor the race to the swift; but each to those who are living lives separate from the world, and dedicated to God. The vessels which are meet for the Master's use are pure ones. Cleanness, rather than cleverness, is the prime condition of successful service.

看哪，... 有一個人 ... 站立。 書五13（「看哪」和合本譯作「不料」）

耶利哥這個必須被攻下的城，它的碉堡在暗夜中隱約可見，此時才是尋見那位「神人」的時候。只有讓割禮做了尖銳的切除工作，不讓任何肉體的能力和驕傲在神面前誇口，神才會在我們面對緊急難關的時候顯現，作我們隨時的幫助。不是在真正需要的數週之前，不是在憑信心過約但河之前，不是在行割禮之前，而是在神所要求的都已做到，並且明天就是行動的日子。然後，看哪！基督耶穌這人站在那裡，不是獨自一人，祂要作耶和華軍隊的元帥，與待命而發的飛翔大軍[指天使]一起等著。

有時，人以為這位神的戰士是來取代約書亞的，但並非如此。祂是以色列之外另一大軍的元帥。祂的大軍是天上的，是去向迦南宣戰的。只要以色列對神忠心，他們就是盟軍。基督徒啊，舉目觀看！你以為你是獨自一人，或正可憐地在孤軍作戰。但事實上，各各他的人子，就是如今坐寶座的人子，正在你身旁。所有的天使天軍承認祂的主權，並且會來補足你的努力。要敬畏、順服、存充足的信心禱告。與神同步前進，你的工作就很輕省。在祂大能大力之前，你的耶利哥會倒塌。力戰的未必得勝，快跑的未必能贏(傳九11)；爭戰得勝是屬於那些與世界分別，奉獻給神的人。合乎主用的器皿是那些清潔的器皿(提後二21)。潔淨，而非靈巧，是事奉順利的首要條件。

Every man straight before him. Josh. 6: 20

God required of the Israelites only to wait, obey, and trust, whilst the divine Captain led his celestial hosts to the assault, and achieved the victory. "And the Lord said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. And ye shall compass the city, all ye men of war, and go round about the city once. Thus shalt thou do six days." We must be sure that our way lies through and beyond Jericho, and that God has called us to take it. When that is ascertained, we may be perfectly certain that the frowning walls of difficulty, which rise between us and the further land of promise, will fall down flat.

There must be times of Waiting. Israel waited a whole week. We may have to wait still longer. Let patience have her perfect work. There is no such teacher as she is; her pupils become perfect and entire, wanting nothing.

There must be times of Obedience. The people could not understand the meaning of these repeated marchings around the walls. They were not, however, asked to understand, but simply to obey. First the priests and ark, then the warriors. We must subordinate our armed activities to the slow and reverent pace of faith, hope, and love.

There must be time of exultant Faith. There was no quaver or hesitation in that cry. The Word of God, as communicated by Joshua, hushed every doubt and misgiving. In confident assurance the people shouted, and according to their faith, so it was to them. "By faith the walls of Jericho fell down." There are no walls of superstition and sin strong enough to resist Faith's shout, when God says that her shouting time is come.

各人往前直上。 書六20

當神的元帥率領天軍去爭戰、得勝的時候，神所要求以色列人的就是等候、順從、和信靠。神對約書亞說，「看哪，我已經把耶利哥和耶利哥的王，並大能的勇士，都交在你手中。你們的一切兵丁要圍繞這城，一日圍繞一次，六日都要這樣行。(2-3節)」應當確信我們的道路是要穿過，並越過耶利哥，而神已召我們攻下這個城。有了這個信念，我們就有十足的把握，那擋在我們和廣闊應許地之間，讓人發愁困難的高牆將要倒塌。

必須有等候的時間。以色列人等了整整一星期。可能我們還要等更久。讓「忍耐」做完她全套的工作。她是非凡的老師，她的學生都成全完備，一無所缺。

必須有順從的時間。百姓不明白為什麼要重複的繞城牆行進。沒有要求他們明白，只要求他們單純的順從。首先是祭司和約櫃，然後是兵丁。我們必須讓軍事行動跟隨信、望、愛那緩慢、恭敬的步調。

必須有信心歡騰的時間。呼喊聲中不帶任何的顫抖和遲疑。藉著約書亞所傳神的話，平息所有的疑惑和焦慮。帶著全然的確信，百姓呼喊，事情就照著他們的信心成就了。「因著信，耶利哥的城牆就倒塌了。(來十一30)」當神說呼喊的時刻到了，沒有任何迷信和罪惡的高牆，能擋得住出自信心的呼喊。

The Lord said unto Joshua, Get thee up. Josh. 7: 10

There was something very beautiful and impressive in that prostrate form. And as the awed people gathered around in silence to contemplate their leader thus prone upon his face, it must have greatly touched them.

There was cause for soul-anguish. Joshua had counted on unbroken victory through the might of his covenant-keeping God; but here it appeared, either that God had deserted his people, or that He could not cope with the gods on which the Canaanites depended. In either case, Israel was in awful peril; obviously she had not strength sufficient to cope with the seven nations of Canaan. If left to herself, she must inevitably be cut off. But even this prospect alarmed Joshua less than the discredit that would attach to the name of Jehovah.

There are hours in our life when we are called from the exercises of devotion, good and God-honouring though they may be, to deal with the sin of our people, or to cut out some source of failure and defeat. Our place is no longer before the ark; but arraigning the people by their tribes, casting lots for the offender, or consigning the accursed thing to fire. Child of God, do not be content with weeping and praying before God; diligently ascertain and put away the accursed thing which has hidden his face from you. When defeat befalls you at the hands of Satan, you may always be sure that there is some flaw in your consecration. You have taken some of the devoted thing back from God. The course of the Christian warrior should be as the sun when he goeth forth in his strength, and in regular gradients drives his chariot from the eastern wane up the steep of heaven.

耶和華吩咐約書亞說，起來。 書七10

俯伏在地的樣子有一種美麗感人之處。當吃驚的百姓安靜聚集在四圍，注視他們的領袖如此臉伏於地，必深受感動。

心中的苦痛是有原因的。約書亞仰賴守約之神的大能不斷地打勝仗。但這裡顯示如果不是神丟棄了祂的百姓，就是神無力對付迦南人所依靠的神祇。不管是哪種情況，以色列都處在極度危險之中。明顯地，以色列沒有足夠的力量來對抗迦南七族。如果全靠自己，必然會被消滅。但對約書亞而言，這個前景還不及耶和華的名蒙羞辱更讓他驚慌。

在我們的人生也會有這種時候，神叫我們由祈禱靈修中出來 — 儘管這種敬拜是美好的、尊重神的事。祂要我們出來處理百姓的罪，或是剷除失敗和被打垮的根源。我們不再站在約櫃之前，而是按著支派傳訊人，掣籤找出罪犯，或將當滅的物用火焚燒。神的兒女啊，不要只滿足於在神前流淚禱告。要努力查明並除掉那會使神掩面不看你的當滅之物。當你敗在撒但手中，你總可以確定的就是你在分別為聖的事上有了破口。你從神那裡拿回了某些永獻之物(利廿七28)。基督勇士的路徑應像太陽那樣全力出發，他駕著他的馬車，順著固定的坡度，由東方的缺口直奔上陡峭的天際。

He wrote a copy of the law of Moses. Josh. 8: 32

If we view this act typically, it is very significant. These things happened to Israel as a type and foreshadowing of great spiritual realities. Canaan is an emblem of the heavenlies, that blessed condition of joy and peace and spiritual power which is ours in Jesus, and becomes ours to enjoy, when we receive the gift of the Holy Ghost. It might have been supposed that in the land of promise there would have been no need for the holy law of God, as given at Sinai, and repeated in Deuteronomy. But it was not so. So, even in the heavenlies, the law must be written again.

JESUS SAID, I CAME NOT TO DESTROY, BUT TO FULFIL (Matt. 5: 17). Not to abrogate, or set aside, or supersede the holy law, but to reenact it after a more spiritual sort, and to secure, not an outward, but an inward compliance with its precepts. Our Lord complied, not only with the moral, but with the ceremonial law; and his great aim and purpose was to honour and magnify it in the hearts of his people.

THE APOSTLE PAUL SAYS THAT THE ORDINANCE OF THE LAW WILL BE FULFILLED BY THOSE WHO WALK AFTER THE SPIRIT (Rom. 8: 4). It is holy, just, and good; and they who are carnal and sold under sin cannot by their own resolutions and efforts comply with its demands; but when the soul is yielded to the Holy Spirit, He works in us the will and the power.

THE EPISTLE TO THE HEBREWS SAYS THAT IT WILL BE WRITTEN ON OUR HEARTS (Heb. 8 : 10). This is the provision of the new covenant; God's law written, not on stone, whence it might be obliterated; not on metal, whence it might be melted; not on the memory, whence it might fade: but on the tablets of the heart, where we shall love it.

將摩西的律法抄寫一份。 書八32 [和合本略去「一份」二字]

如果我們用預表的角度來看這個舉動，這舉動實在是意義深長。這些事發生在以色列人身上是預表也是預告重要的屬靈實際。迦南是屬天的象徵，在基督裡的喜樂、平安和屬靈能力的蒙福光景，是我們領受聖靈的恩福後所要享受的。也許有人認為在應許之地，就不需要神在西乃山所頒布，在申命記所重申的律法。事實不然。所以，即使在屬天境界裡，律法必須再寫一遍。

耶穌說，我來不是要廢掉，乃是要成全(太五17)。律法不是要被廢除、擱置、或取代，而是重新呈現在更屬靈的層面上，不是用外在的而是以內在的遵守來鞏固。我們的主不僅遵守道德的律法，也遵守禮儀的律法；祂最大的目標和目的，是要祂百姓在心中尊律法為大。

使徒保羅說使律法的義成就在我們這不隨從肉體、只隨從聖靈的人身上(羅八4)。律法是聖潔、公義和良善的；屬肉體和賣給罪的人，不能靠自己的決心和努力，來滿足律法的要求；但當人降服於聖靈，祂就在我們裡面做工，給我們意願和能力。

希伯來書中說律法要寫在我們心上(來八10)。這是新約的條款；神的律法不是寫在石頭上，因為可能被磨滅；不是寫在金屬上，因為可能被熔化；不是寫在記性中，因為可能會淡忘；而是寫在心版上，就是我們愛慕律法的地方。

They asked not counsel at the mouth of the Lord. Josh. 9: 14

What an ominous sound there is in those words! They portend disaster--and it befell. Up to this moment the initiative had always been taken by the Lord. Now for the first time it is taken by Joshua and the people. It was a bad business! Certainly the Gibeonites did their work with guile, and were more than a match for the chosen race. Probably they would not have dared to attempt such a piece of imposition on men of their own sort; but the Israelites seemed a likely prey. They had so recently come into the land, that they might be supposed to be unfamiliar with the guile of Canaan. Yet how astute they fancied themselves!

So the children of God are imposed upon still! Women get married to unconverted husbands, supposing all the while that they are converted. Ministers of churches admit ravening wolves into their midst, deceived by the device of the sheepskin. Young converts get seduced from the simplicity and purity of the faith by lying spirits, that seem as lovely as God's angels. This is due to their relying on their own judgment, and not asking counsel of God. We must try the spirits, whether they be of God, for many false spirits are gone into the world.

Yet God held Israel to the covenant that their leaders had struck, and in after years their breach of this promise was awfully avenged (2 Sam. 21: 1, 2). When we have taken a false step we may be forgiven, but we shall be held to its results. O souls, be sure to call in the Priest, with the Urim and Thummim, that He may give you counsel. Seek the purged eye and the pure heart, to be able to see people and things as they really are.

他們並沒有求問耶和華。 書九14

這句話裡面有一種多麼不吉利的聲音！這話預告災難，而災難果然臨到。到目前為止都是神採取主動。這裡是約書亞和百姓第一次自作主張。這是一項惡劣的交易！當然基遍人以詐騙行事，選民絕不是對手。基遍人很可能不敢這樣欺騙他們的同類，但以色列人好像有可能上當。他們新來到迦南，對當地人的狡滑還不清楚。然而以色列人還自以為精明。

神的兒女依然如此被欺騙。姐妹和沒信主的人結婚，還一直以為對方是信主的。教會的傳道人，接納搜尋掠物的狼進入教會中，被他們外面披著的羊皮給騙了。剛信主的失了單純的信心，因受到說謊之靈裝作光明天使的引誘。這都是由於他們依靠自己的判斷，沒有求問耶和華。我們一定要試驗諸靈，是否是屬神的，因為在世界上有太多錯謬的靈。

但神要以色列為他們領袖所立的約負責，多年之後他們違約，就有慘重的報應(撒下廿一1-2)。當我們走錯一步，可能被原諒，卻仍要為後果負責。眾人哪，千萬要求問有烏陵和土明的大祭司(出廿八30)，祂可以指示你。要尋求純淨的眼和清潔的心，才能洞見人、事的真相。

There was no day like that after it. Josh. 10: 14

The sun seemed to stay its course in mid-heaven, and hastened not to go down; but there has been no day like that, and there will be none. You may bid the westering sun of another's life stay its downward track toward the western sea, but in vain. It may be some revered minister, some sainted parent, some life dearer to you than your own; but it obeys not your bidding. Surely and inevitably the little daughter of Jairus fades like a flower plucked from its stalk: and Lazarus sinks into his death-sleep, despite the eager message of the sisters to the Life-giver.

So with the sun of your own life. Slowly and steadily it descends. Work while it is called to-day; for the night cometh, in which no man can work. Finish the work that your Father has given you to do; there is only just time enough for it to be done within the span of your days. Our one anxiety should be that nothing divert us from his path, or intercept the communication of his grace.

But there is one Sun that goes not down. "Thy sun shall no more go down, neither shall thy moon withdraw herself; for the Lord shall be to thee an everlasting light, and the days of thy mourning shall be ended." Ah, precious Sun of Righteousness, when once Thou hast risen upon the soul, Thou shalt know no setting, ever higher and higher shalt Thou rise until the perfect day; no twilight or night can come where Thou art; no darkness draw its veil across the sky! Neither life nor death, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which has broken upon our hearts, through the wall of cloud.

這日以後... 沒有像這日的。 書十14

日頭似乎在天當中停住，不急速下落；以前不曾有像這日的，以後也不會有(13-14節)。你可以吩咐某個人生命西向的日頭，在西下的軌道上停住，卻徒然無功。那人可能是你敬愛的傳道人，或德高的父母，或一個你看為比自己更寶貴的生命，但他生命的日頭不會聽你的「吩咐」。睚魯的女兒，像花從枝上被摘下，確實無可避免地凋謝了(可五22-24, 35)；儘管拉撒路的姐姐們，向賜生命者送去急切的信息，他還是落入死亡的沉睡中(約十一1-3, 17)。

同樣的，你自己生命的日頭也是如此。正慢慢持續往下落。當趁著白日工作，黑夜將到，就沒有人能作工了(約九4)。要完成天父給你的工作，因為在你一生的年日中，你所有的時間剛剛夠你來完成這工作。我們唯一掛心的應該是，不讓任何事物使我們偏離祂的道路，或中斷我們與祂恩典的交流。

但有一個日頭是永不落下的。「你的日頭不再下落；你的月亮也不退縮；因為耶和華必作你永遠的光。你悲哀的日子也完畢了。(賽六十20)」寶貴的公義日頭啊！你一旦在人的心中升起，就永不落下，並且越升越高，直到日午；在你那裡沒有黃昏或夜晚；沒有黑暗拉起幔子遮蔽天空！無論是生、是死、是掌權的、是有能的、是現在的事、是將來的事，都不能叫我們與基督的愛隔絕(羅八38-39)，這愛已穿過雲層，破曉在我們的心中。

So Joshua took the whole land, . . . and Joshua gave it . . . Josh. 11:23

This is almost an exact parallel of the words addressed by Peter to the crowds on the day of Pentecost: "Having received of the Father the promise of the Holy Ghost, He hath shed forth this." In his representative capacity, as the Head of his Church, and the Forerunner of the great host of the redeemed, it was necessary that Jesus should first receive from God the Father all that spiritual inheritance which He was to communicate to those who should afterwards believe in his name: and having received, He is prepared to give. "Ye shall receive power, when the Holy Ghost is come upon you."

The whole land of spiritual blessing is now in the hand of Jesus. The prince of this world is cast out. The power of the Anakim is broken. The seven nations of Canaan and all the power of the enemy is under his feet. His are the rivers of the fulness of the Holy Ghost, and his the mountains of fellowship; his the slopes where the vines of Eshcol ripen and the corn of Canaan goldens; his the green pastures and the still waters of communion, as well as the rocky defile of death. Whatever, then, you desire, you must seek at his hand, in whom it is vested for thee, and me, and every believer: and He will give it.

The land had rest from war. Cease, then, from strife. You will not win by sore wrestling. The lame take the prey. Learn to take; let Him cause you to inherit; let Him give according to the division allotted you in the providence and determination of God. "It shall be given to those for whom it is prepared." "They that receive the abundance of grace shall reign."

約書亞 ... 奪了那全地，... 將地分給他們 ... 書十一23

這和彼得在五旬節那天對眾人所說的話幾乎完全相同：「從父受了所應許的聖靈，祂就把聖靈澆灌下來。(徒二33)」耶穌基督在祂代表的地位上，作教會的元首，作被贖大眾的先鋒，必須先從父神領受所有屬靈的基業，再傳給以後那些信祂名的人。祂在得到之後，就準備給出去。「聖靈降臨在你們身上，你們就必得著能力。(徒一8)」

屬靈福氣的「全地」現今都在耶穌手中。世界之王已被趕出。亞納族的勢力已瓦解。迦南七族和所有敵人的力量都服在祂的腳下。聖靈豐滿的江河屬於祂，團契相交的山嶺屬於祂，以實各的熟葡萄和迦南金穀成長的山坡屬於祂，親密交流的青草地和平靜溪水屬於祂，還有死亡的嶙峋峽道也屬於祂。所以無論你想要什麼，都要由祂的手中尋得。在祂裡面這地已歸給你我和每一位信徒，所以祂必賜下。

國中太平沒有爭戰了，停止爭鬥吧。你不能憑奮力爭戰。瘸腿的把掠物奪去(賽卅三23)。要學習如何來得：讓祂使你得產業；讓祂照著神的旨意和決定，將預備給你的那一分賜給你。「為誰預備的，就賜給誰。(太廿3)」「那些受洪恩的要作王。(羅五17)」

Moses, the servant of the Lord, gave it. Josh. 12: 6

We must not press a type, or analogy, unduly, though we may employ it to illustrate a doctrine well established from other parts of Scripture. Such an illustration is here. It is remarkable that the two tribes and a half which Moses settled beyond the Jordan took little part in the national life, and were soon wiped out of their inheritance. They were apparently absorbed by the nations whom they were supposed to have superseded.

This was partly due to the devotion of the people to their material prosperity. In the words of Deborah, Reuben preferred to sit among the sheepfolds, to hear the piping of the flocks, rather than to take part in the emancipation of Canaan from Midian. But, looked at typically may we not say that whatever Moses gives will ultimately evade our grasp and slip from our possession? Like the tables of stone, it will fall from our hand and be broken in pieces. All that you try to be or do in the power of your own resolution and energy will inevitably fail and deceive you. The land looks fair and the tenure seems good, but you will not be able to retain it.

The deepest blessings of the spiritual life cannot be won or held in the strength of our own purpose, even though it be a holy and earnest one. These things can be ours only in so far as we abide in Christ, in whom our inheritance is vested, and from whom we receive it as we need, by faith. We can hold nothing apart from abiding fellowship with Jesus. And this is our privilege. Let us lift our hearts to the blessed Spirit, asking that He would reveal to us that which eye hath not seen, nor ear heard, nor the heart of man conceived, but which God hath prepared for those that love Him.

耶和華的僕人摩西將 ... 地賜給 ... 書十二6

我們不可過度強調預表和比喻，雖然我們可以用它來說明聖經其他經卷中已被公認的一個教義。這裡就是個例子。在兩個半支派被摩西安頓在約但河東邊以後，很明顯地，他們不太參與國人的整體生活，很快地他們在承受的產業中消失不見了。他們顯然是被他們本該取代的列國同化了。

所以如此，部分的原因是他們戀慕物質的繁榮。底波拉說道，流便寧可坐在羊圈內，聽群中吹笛的聲音，而不參加解救迦南地的以色列人脫離米甸人的爭戰(士五16)。從預表來看，我們是否可以說凡摩西所給的終歸是抓不住，而從我們的手中滑落？就像兩塊石板，會從手中掉下，摔得粉碎(出卅二19)。所有你想要用自己的決心和努力來成就的所是所行，都免不了失敗和受騙的下場。那片土地看來肥美，所有權也似乎穩當，但你無法保留它。

贏得或保有屬靈生命最深的祝福，不靠我們自己定意所產生的力量，即使我們的定意既神聖又真誠。只有當我們住在基督裡，這些祝福才是我們的。在基督裡，基業已經賜給我們，我們可以照所需的憑信心向祂支取。離了與耶穌長久不變的相交，我們就無法守住任何祝福。這樣的相交是我們的特權。但願我們向可稱頌的聖靈舉起我們的心，求祂向我們啟示那眼睛未曾看見，耳朵未曾聽見，人心也未曾想到，但神已為愛祂的人所預備的(林前二9)。

There remaineth yet very much land to be possessed. Josh. 13: 1

This is true in many directions:

OF THE BIBLE. How many pages of our Bibles are unpossessed! We have not underlined any verses in them, or put any marks in the margin to indicate that God has spoken through them to our souls. They are as clean as when they came from the printers. It is well sometimes to consider this, and to resolve to master some unfamiliar portions of God's Word, believing that no word of God is devoid of power. To many believers the Bible, which God intended for their possession, is yet an unexplored continent.

OF DOCTRINAL TRUTH. Doctrine groups texts, and compares them. Doctrine is to isolated texts what natural laws are to particular facts. We should know the doctrines of the Bible. We should understand what is meant by Predestination; the unction of the Holy Ghost; and the Second Advent. How much unoccupied land there is here which, if brought under cultivation, would yield grapes, and corn, and other produce for the refreshment and strength of the soul!

OF SPIRITUAL EXPERIENCE. Talk with some deeply-taught saint, and you will see how little you have traversed of the good land beyond the Jordan, or know of its blessed extent. To know the length, and breadth, and depth, and height, of the love of Christ seems given to but few; but it need not be. There is no favouritism in the Kingdom which excludes some poor souls from the richer portions, and shuts them up to barrenness and a northern aspect. Rise, go through the land in the length and breadth of it; it is all yours; the gift of God in Jesus Christ; claim and possess it.

還有許多未得之地。 書十三1

這句話在許多方面都是真實的。

在聖經方面。聖經裡還有何等多的篇幅我們不能掌握！我們還沒有在何等多的經節底下劃過線，或在邊上加過註，表示神已經藉著這些經節向我們的心靈說過話。他們好像剛從印刷廠印出來的時候一樣乾乾淨淨。有時我們該這樣思想，並且決心好好去熟悉神的話語中我們還陌生的部分，相信神的話沒有一句不帶著能力的。對於許多信徒，雖然神要他們掌握聖經，但是聖經仍是尚未探勘的大陸。

在教義真理方面。一項教義都是彙集相關經文，並且加以比較。教義之於個別的經文，正如自然律之於特定的事實。我們應該認識聖經的教義。我們該明白什麼是「神的預定」，什麼是「聖靈的膏抹」，什麼是「基督的再來」。這裡還有何等多的未得之地，若是耕作，就會出產葡萄、穀物和其他土產，使人暢快得力。

在屬靈經歷方面。你與深刻受教的聖徒交談，就會發現你在約但河對岸的美地上，所縱橫踏過的是何等的少，對它祝福範圍的認識也是何等的少。對基督之愛長、闊、深、高的認識，似乎只賜給少數人，其實不該是這樣。在國度裡是沒有偏袒的，窮人不會被摒除在更豐富的福分之外，他們也不會被關鎖在荒涼寒冷的北方。起來吧！縱橫走遍這地，這地全屬你(創十三17)，是神在耶穌基督裡所賜給你的禮物，起來主張你的權利並擁有它。

As my strength was then, even so is my strength now. Josh. 14: 11

Men sometimes lose heart as they grow old. They say: My intellect will become impaired, my physical strength will abate, my power for service will wane. Yes: but if the outward man decays, the inward man shall be renewed day by day.

Those that wait on the Lord shall renew their strength: whether to war, to go out for service, or to come in for fellowship and rest. Be of good courage, and He shall strengthen thine heart. He shall satisfy thy mouth with good things, so that thy youth shall be renewed as the eagle's. God's angels are always young. The drain of the years is amply met by the inflow of his all-sufficient grace. There is no reason why we should decline in usefulness and fruit-bearing with the increase of years; but the reverse. The last sheaves that fall beneath thy sickle shall be the heaviest; and the width of thy swathe shall be greatest as the angel of death touches thee and bids thee home. The secret lies in wholly following the Lord.

But Caleb did not rely on his strength to win Hebron. Very modestly and humbly he said, "It may be that the Lord will be with me." Not that he for a moment doubted it. Could it be for one moment supposed that the God whom he had wholly followed for eighty years would desert him in the supreme crisis of his life? But he put it thus in the sweet lowliness of his soul, because he counted not himself worthy. The strongest men are they who count that they are helpless as worms; and who put their weakness at the disposal of God's might. To each of us comes the promise of God: "My grace is sufficient for thee; for my strength is made perfect in weakness."

我的力量那時如何，現在還是如何。 書十四11

有時人因著年老而喪失勇氣。他們說：我的智能會衰退，體力會衰減，服事的力量會衰落。不錯，然而當人的外體毀壞，內心卻要天天更新(林後四16)。

凡等候耶和華的必重新得力(賽四十31)，無論是爭戰，出去事奉，或是進來交通享受安息。要剛強壯膽，祂必加強你的膽量。祂必用美物使你飽足，使你如鷹返老還童(詩一〇三5)。神的使者一直都是年輕力壯的。年歲所損耗的，因著注入祂的全備恩典，而豐富補足了。我們沒有理由一定要因著年歲的增長，在用處和結果子上衰退，反而要增長。你的鐮刀下最後的禾捆應該是最沉重的；在死亡的使者觸摸到你，召你回天家時，你鐮刀的割幅必是最寬廣的。這其中的祕訣在於專心跟從耶和華(8節)。

然而迦勒沒有倚靠他自己的力氣取得希伯崙。他很謙遜地說：「或者耶和華與我同在。(12節)」不是說他有一刻疑惑。難道他八十年來所專心跟隨的神，會在他人生中最艱難的時刻離棄他嗎？他這樣說是表現他心中的甜美卑微，因他以為自己是不配的。最剛強的人是那些看自己如蟲般無助的人；他們將自己的軟弱交託給神自由處置。神給我們每一個人的應許是：「我的恩典夠你用，我的能力在軟弱上顯得完全。(林後十二9)」

He gave her the upper springs, and the nether springs. Josh. 15: 19

Caleb had conquered his giants, and so he was able to give his daughter an inheritance of land and springs of water. It was when Jesus had overcome the sharpness of death that He opened the Kingdom of Heaven to all believers; it was as He trampled under his victorious feet the principalities and powers of darkness that He gave to his Church the upper and the nether springs.

There are two departments in our life, which are closely related and yet one. We occupy the one in our contact with men and our work in the world; the other, in our holy moments of meditation and prayer. Christ's sheep go out to their manifold activities, and come in to feed on the green pastures beside waters of rest. In each of these we stand in daily need of the springs that are fed from the River which proceeds from the Throne of God, and which is an emblem of the Holy Ghost.

On the Lord's Day, in the House of God, or in private prayer, we climb the hills and stand on the margin of the upper springs that rise there; in the solemn hush we hear the murmur of their waters. On Monday we descend into the valley amid the clang of the battle and the cries of human need; but, thank God! plentiful springs are there also. Upper springs from the Mount of Trans-figuration; nether springs for the Valley of Humiliation. Upper springs for the days of health and abounding activity; nether springs for days of depression, and pain, and death. Upper springs in praise, adoration, and rapture; nether springs for taking the yoke, bearing the burden, and drinking of his cup. Let us partake freely of the refreshing water which flows from the River of God.

她父親就把上泉下泉賜給她。 書十五19

迦勒已經征服了他的巨人(亞衲族族長)，所以他能把一塊地業和水泉，賜給他的女兒(押撒)。當耶穌戰勝死亡的銳利時，祂就向所有的信徒打開了天國；當祂得勝的腳踐踏執政掌權的以及黑暗的權勢，祂就把上泉和下泉賜給祂的教會。

在我們的生命中有兩個領域，這兩個領域緊緊相連，其實也是一個。我們在其中一個領域裡與人接觸，在世界工作；在另外一個領域裡，我們在神面前默想祈禱。基督的羊出去作各種活動；並且回來到青草地得餵養，在溪水邊安歇。無論我們在哪一個領域裡，都需要水泉，這些水泉是從神的寶座流出的江河得供應，這江河就是聖靈的一個象徵。

主日，在神的殿中，或在私下的祈禱，我們上山站在那在此湧流的上泉旁，在莊嚴的寂靜中我們聽到水流潺潺。週一我們下到山谷，在爭戰的鏗鏘聲，以及人因需要而發的吶喊聲中；但感謝神！就在此處也有許多水泉。上泉來自變化山(太十七1-8)；下泉為著卑微谷[指主的十字架(徒八33)]。上泉為著健康與充滿活動的日子；下泉為著沮喪、痛苦、死亡的日子。上泉有讚美、愛戴、歡欣；下泉為著負軛、背擔子、喝主的杯。願我們自由的享用從神的河湧流的清新活水。

And the children of Joseph took their inheritance. Josh. 16: 4

What a wonderful wealth of blessing these children of Joseph came into! There were the precious things of heaven, the dew, and the deep that couched beneath; the precious fruits of the sun and of the growth of the moons; the metals of the ancient mountains and the everlasting hills; the precious things of the earth, and the fulness thereof: and, above all, the goodwill of Him that dwelt in the bush (Deut. 33: 13-16). Surely they were blessed with all manner of blessings--more than they had asked or thought! The rich gifts of God's grace! An inheritance which could not have been won by their prowess or arms, but was the free gift of God's love--to be taken and enjoyed!

These things happened to them as types; the spiritual counterparts of all are ours in Christ. He is precious--nay, priceless: his promises are exceeding great and precious. The blood by which we were redeemed is precious, has meanings not yet explored; the very trial of our faith is precious as the gold taken from the everlasting hills. How much preciousness there is for us who believe! (1 Pet. 2: 7, R.V.). But we are poor, and wretched, and miserable, and blind, and naked, because we have not taken our inheritance.

We need to do more than ask for it. He that asketh should not rest till he receiveth. We must take by a faith which claims, appropriates, employs. Open your heart to the Lord Jesus Christ, that He may cause you to receive and enjoy all his precious gifts. In Christ all things are yours: go in and possess; take your inheritance; believe that you do receive; thank Him, and go on your way rejoicing.

約瑟的兒子 ... 就得了他們的地業。 書十六4

這些約瑟的子孫得到的地業是何等豐富美好的福分！有天上的寶物，甘露，以及地裡所藏的；太陽所曬熟的美果，月亮所養成的寶物；上古之山和永世之嶺的礦產；地和其中所充滿的寶物，最重要的是住在荊棘中之主的喜悅(申卅三13-16)。他們確實得著所有各式各樣的祝福 — 超過他們所求所想！神恩典豐富的賜予！產業不是靠他們非凡的本事或兵器贏得的，乃是神愛白白的禮物 — 讓人取用享受。

發生在他們身上的事乃是作為預表，預表我們在基督裡所有屬靈的福分。祂不僅是寶貴的，而且是無價的，祂的應許極其偉大寶貴。買贖我們的血是寶貴的，其意義尚未完全被探究出來；甚至我們信心的試煉，也如從永世山嶺取出來的金子一樣寶貴。對於我們相信的人是多麼寶貴(彼前二7)！然而我們如今還貧窮、困苦、可憐、瞎眼、赤身，因為我們尚未取得我們的產業。

我們不只需要向神要求這產業。凡祈求的應該不歇息，直到得著。我們必須憑著信心要求、擁有、運用，來得著它。要向主耶穌基督敞開你的心，祂就使你得著並享受祂一切的美物。在基督裡一切福分都是你的：進去擁有它吧！得你的產業；相信你確實得著；感謝祂，並歡然繼續前行。

The hill country shall be thine. Josh. 17:18 (R.V.)

THE hills were steep, irregular, covered with forest. "These shall be yours," said Joshua to the children of Joseph; "you are a great people, and have great power; cut down the forest, terrace the slopes, turn their bare declivities into cornfields and vineyards; fill these vast untenanted spaces with life and song."

THERE IS ALWAYS ROOM HIGHER UP. When the valleys are full of Canaanites, whose iron chariots withstand your progress, get up into the hills, occupy the upper spaces. If you can no longer work for God, pray for those who can. If you cannot move earth by your speech, you may move Heaven. If the development of life on the lower slopes is impossible, through limitations of service, the necessity of maintaining others, and such-like restrictions, let it break out towards the unseen, the eternal, the divine.

FAITH CAN FELL FORESTS. Even if the tribes had realized what treasures lay above them, they would hardly have dared to suppose it possible to rid the hills of their dense forest-growth. But as God indicated their task, He reminded them that they had power enough. The visions of things that seem impossible are presented to us, like these forest-covered steeps; not to mock us, but to incite us to spiritual exploits which would be impossible unless God had stored within us the great strength of his own indwelling. Difficulty is sent to reveal to us what God can do in answer to the faith that prays and works. Are you straitened in the valleys? Get away to the hills, live there; get honey out of the rock, and wealth out of the terraced slopes now hidden by forest.

山地也要歸你。 書十七18

山地陡峭不平，被樹林覆蓋。約書亞對約瑟子孫說，「這些是你們的產業，你們族大人多並且強盛；要砍伐樹木，將斜坡變成梯田，使荒蕪的斜坡成為種穀物的田地和葡萄園；使寬闊沒有人煙的地方，充滿生命與歌聲。」

在更高之處總有空間。既然山谷中滿了迦南人，他們的鐵車阻擋你們前進，你們要上到山地，住在更高之處。當你不能再為神作工時，你就要為能作工的人祈禱。當你的言語不能推動地，你可能感動天。當生命低層的斜坡，因為幫助有限，需要維護其他事情以及諸如此類的限制，無法發展時，就轉向那看不見、永遠、屬天的層面去發展。

信心能砍伐樹林。即使這一族的人知道，在他們面前的高處有寶藏，他們還不敢想有可能將茂密的樹林從這山地鏟除。然而當神指明他們的工作時，祂提醒他們「你們有足夠的能力。」看見擺在我們面前的，似乎是我們不可能完成的事，就像這些樹林覆蓋陡峭的山坡；這不是要愚弄我們，而是要激勵我們成就屬靈的大業。除非神在我們裡頭存放了祂內住的大能，這樣的大事業是不可能完成的。「艱難」受差遣來向我們啟示，神的確答應信心的禱告和工作。你是否被困在低谷中呢？你要離開，上到山地去，住在那裡；你就從磐石中取蜂蜜(申卅二13)，從現今藏在樹林下開墾作梯田的斜坡得到財富。

Joshua charged them that went to describe the land. Josh. 18: 8

In every age of the Church's story, God has sent forth men to walk through and describe the land of our spiritual inheritance. They have become dissatisfied with the low attainments of their brethren, and with great desire have followed the divine suggestions which pointed to a wider knowledge and enjoyment of the possibilities of Christian living. In the first ages, this was the work of men like Chrysostom and Augustine; in later ones, of the Reformers; in later ones still, of men whose names are still fresh in the memory of the Church.

But there is a sense in which all the experiences of life, all our walkings through the land of promise, all our discoveries of springs and valleys and far-stretching campaigns of territory, are not intended for ourselves alone, but for others. We are led by a certain path, that we may know how to direct a poor wanderer on his way. We are comforted, that we may be able to comfort those who are in any trouble. Our Father has blessed us with all spiritual blessings in Christ, that we may communicate those blessings to our fellows. We are shown the mysteries of the Kingdom of Heaven, that we may be able to unfold their joy and helpfulness to others. We are saved that we may become workers together with God.

The books which come to us from holy men who have traversed the land are of priceless value, like this Domesday book which Joshua prepared. But we who cannot write books should yet describe the land. "Come and hear, all ye that fear God; and I will declare what He hath done for my soul." There is a divine warrant for experience meetings of the right sort, where the form is subordinate to the fresh and living Spirit.

約書亞囑咐他們說，你們去走遍那地劃明地勢。 書十八 8

在教會歷史中每一個世代，神都差遣人去走遍我們屬靈的地業，並劃明地勢。這些人不滿意弟兄們屬靈造詣低落，他們帶著雄心跟隨神的指示，向著基督徒生活更寬廣的認識與可能的享受邁進。在初代，有屈梭多模[註 1]與奧古斯丁[註 2]等人的著作；後來有改教者[註 3]的著作；更晚近的，他們的名字在教會中，大家仍然記憶猶新。

就著某方面來說，所有的生命經歷，我們所有走遍應許之地的腳蹤，我們所有版圖裡的泉源、山谷和伸展廣闊曠野的發現，這一切都不只是為著我們自己而已，也是為著別人。我們在某一道路上受引導，使我們可以知道如何引領一個可憐失迷的人往前。我們得安慰，使我們能以安慰那在困苦中的人。父神賜給我們在基督裡一切屬靈的福氣，使我們可以與同伴分享這些福分。我們得以明白天國的奧秘，使我們能將這樣的喜樂與幫助向他人表明。我們得拯救，使我們可以成為神的同工。

橫渡美地的聖徒留下來給我們的那些著作，有極貴重的價值，如同約書亞所作的地籍丈量清冊[註 4]。雖然我們不會著書，我們仍可以劃明地勢。「凡敬畏神的人，你們都來聽！我要述說祂為我所行的事。(詩六十六 16)」對於正確的經歷有一個神聖的保證，那就是從新鮮活潑聖靈的經歷。

[註1] 屈梭多模(John Chrysostom, 約347-407AD)，398AD任君士坦丁堡主教。他擅於教導，享有「金口」之譽(金口就是他姓氏的字義)。其教訓重在脫離物質奢華，看顧貧窮。著作極豐。

[註2] 奧古斯丁(Augustine, 354-430AD)，神學家。395-430任北非Hippo主教。他的教導注重人的墮落與神的恩典。是西方教父中最重要和多產的神學作家。最著名的著作有《神的城》City of God,《懺悔錄》Confessions,《三一神論》The Trinity等。

[註3] 改教者，指16世紀宗教改革運動。

[註4] 《地籍丈量清冊》Domesday book, 1086AD英王威廉一世下令作成的英格蘭土地地籍丈量清冊。本文作者在此借用這詞。

In the midst of them. Josh. 19:49 (R.V.)

Since Joshua prefigures the Lord Jesus, we are led to think of his inheritance in the midst of his brethren.

IN THE MIDST ON THE CROSS. "They crucified Him, and with Him two others, on either side one, and Jesus in the midst." Forasmuch as we partook of flesh and blood, He shared the same; and since we were under the curse of a broken law, He also bowed beneath its weight, and was made a curse for us. He took the mid-current of pain; where the pressure was heaviest, there the Lamb of God bore the sin of the world. On Him God made to meet the iniquities of us all; alike of those who refuse, as did the one thief, and of those who accept, as did the other.

IN THE MIDST, IN THE GATHERINGS OF HIS PEOPLE. "Where two or three are gathered together in my name, there am I in the midst of them." He is the centre of unity. We come from different quarters with our peculiar prepossessions and preconceptions, with no special affinity to each other; but touching Him, we become one with all who touch Him also. See that, not the sermon, nor the supper, nor the form of worship, is the centre of fellowship; but Christ always and in all. Then let Him be the centre of thy home life and thy business life under all circumstances.

IN THE MIDST IN HEAVEN. "In the midst of the throne, and in the midst of the elders, a Lamb standing." All the circles of the redeemed, of angels, and of all other things, revolve around Jesus, as their common centre. They thus become concentric. Jesus is the Heart of Heaven; the Sun of Paradise; the Essence of its bliss; the Centre of its love; the innermost Soul of its life.

就在他們中間。 書十九49

因為約書亞表徵主耶穌，我們就受引導來思想主在祂弟兄中的地業。

在十字架上，祂在他們中間。「他們釘祂在十字架上，還有兩個人和祂一同釘著，一邊一個，耶穌在中間。(約十九18)」我們既然有血肉之體，祂也照樣成為血肉之體(來二14)；我們因犯律法落在咒詛之下，祂也屈身在罪的重壓之下，為我們成為咒詛(加三13)。祂承受痛苦洪流的中心，在(罪擔)壓力最沉重之處，神的羔羊就在此背負世人的罪。神在祂[耶穌]身上審判我們眾人的罪孽；所有拒絕的人就像釘在祂一邊的強盜所做的一樣，而所有接受耶穌的人也像另一邊那個強盜所做的(路廿三39-43)。

當祂的子民聚集時，祂在他們中間。「無論在哪裡，有兩三個人奉我的名聚會，那裡就有我在他們中間。(太十八20)」祂是合一的中心。我們都來自不同地方，帶著獨特的偏好和成見，彼此性情並不相投；然而當我們一接觸到祂，就和所有與祂有接觸的人合一了。請留意，聖徒交通的中心，不是講道，不是聚餐，也不是禮拜的形式；唯有基督是一切，也在一切之內(西三11)。在任何情況下，讓祂成為你居家生活與工作生涯的中心。

在天上，祂在他們中間。在寶座當中，在眾長老當中，有羔羊站立(啟五6)。在一切被贖的族類、眾天使、和其他一切事物，都圍繞著耶穌作共同的中心。大家都成為同心圓圍繞著祂。耶穌是天上的核心，樂園的日頭；終極幸福的基本要素；愛的核心；生命最裡面的靈魂。

And for the stranger that sojourneth among them. Josh. 20: 9

It is interesting to note this provision, made in the Land of Promise, for the passing over of sins which were not sins of presumption. In this verse there is that great word "Whosoever." These cities of refuge were not for Hebrews only, but for whosoever had killed any person, without malice or forethought, but quite unintentionally, and had fled thither. Some poor Gentile might be sojourning among the chosen people, and suddenly find himself liable to the pursuit of the avenger of blood; but the gates of the refuge city were open to him, and the elders of the city were bound to give him a place that he might dwell among them (4), not only safely, but in rest and peace.

Herein there was a foreshadowing of the days when God should open the door of faith unto the Gentiles. "For there is no distinction between Jew and Greek, since the same Lord is Lord of all, and is rich unto all them that call upon Him."

There were two mysteries made known to the Apostle Paul : one he unfolds in the Epistle to the Ephesians, the other in the Epistle to the Colossians. First, he teaches us that the Gentiles may be fellow-heirs and fellow-members of the body, and fellow-partakers of the promise of Christ through the Gospel. Next, he expatiates on the riches of the glory of this mystery, among the Gentiles, that the living Saviour is prepared to dwell in their hearts also, as the Hope of Glory. It is a serious question how far we are participating in our inheritance. The gates of the promises made to Abraham and his seed are open for us to enter in and dwell there; but there is too much backwardness and hesitancy in us all. "Whosoever will, let him take."

和他們中間寄居的外人。 書二十9

這一個條規是很有意思的，是在應許之地制定，為著放過無心而犯的罪。這節聖經有一個偉大的字「無論何人」〔和合本沒有譯出來。中文可譯作：使誤殺人的，無論何人都可以逃到那裡。〕這些逃城不只為著希伯來人，也為著任何不是出於惡意或預謀，是完全無心而殺了人的，這樣的人可以逃到那裡。有些可憐的外邦人可能寄居在神的選民當中，突然發現自己不能避免報血仇的來追討；然而逃城的門對他們是敞開的；城裡的長老要給他一個地方，使他可以住在他們中間(4節)，不只是安全，且是平安無事。

在此就預示將來神要為外邦人打開信道之門的日子。「猶太人和希臘人並沒有分別，因為眾人同有一位主，祂也厚待一切求告祂的人。(羅十12)」

有兩個奧祕啟示給使徒保羅：一個是以弗所書所揭示的，另一個是歌羅西書所揭示的。首先，保羅教導我們，外邦人藉著福音得以同為後嗣，同為身體上的肢體，同蒙基督的應許(弗三6)。再者，他闡述這奧祕在外邦人中的榮耀豐富，就是永活的救主也預備好要來住在他們心中，作為榮耀的盼望(西一27) [註]。我們分享這份產業到多深，是一個很嚴肅的問題。應許給亞伯拉罕和他子孫的門，已經為我們打開了，叫我們進去居住在裡頭；然而我們(外邦)眾人卻有太多的退縮猶疑。「無論何人，願意的，都可以來取。(啟廿二17)」

[註] 歌羅西書揭示的奧祕是關乎基督的；以弗所書揭示的奧祕是關乎教會的。

There failed not aught of any good thing which the Lord had spoken. Josh. 21 : 45

Such will be the summary of our lives, as we review them from the land of the sunset. We shall see plenty of our own failures, shortcomings, and sins, and sadly acknowledge them. We shall see that our unbelief and disobedience have deprived us of the enjoyment of much that God intended for us. We shall see that whatever was lacking was in no wise due to Him, but to ourselves. The land of our inheritance had been all given us in Jesus; but we suffered the lack of much, because of our failure to enter in.

THERE MAY BE LONG DELAYS IN THE FULFILMENT OF PROMISE. But delays are not denials; and it is better to let the fruit ripen before you pluck it. Wait till God drops it into your hand; it will be ever so much sweeter.

THERE MAY BE ENEMIES AND OBSTACLES. But they will give back, before the will of God, as the gates of night roll back before the touch of the dawn. Do not scheme, or fret, or be impatient; God is doing all to make thy life full of favour and blessing. Wait on Him, and keep his way; He will exalt thee to inherit the earth. Thou art as safe as if the gate of pearl were behind thee; thy joy cannot rust or be stolen; every wind is a south wind; every shore thy native land; every circumstance a rough packing-case containing the gifts of thy Father's love.

THERE MAY BE IGNORANCE AND WEAKNESS. But God can deal with this also. Take to Him thine imperfect apprehension, thy faltering faith, He can make right what is wrong, and adjust thee to receive all He waits to give. Heaven will be full of wonder at the way in which God has kept his word, and done all that He had promised, and more.

耶和華應許賜福給以色列家的話，一句也沒有落空。 書二十一45

當我們在日落之地的晚年，回顧我們的一生，也將有如此的總結。我們必看到自己許多的失敗、虧欠、罪惡，而且很難過地承認這些事。我們必看見我們的不信和悖逆，叫我們失去神定意給我們的許多享受。我們必看見無論任何欠缺，都不是祂的錯，而是我們的錯。我們的產業全部都已經在耶穌裡賜給我們，然而我們遭遇許多的缺乏，乃因我們沒有進入所應許給我們的美地。

應許的實現也許有長期的耽延。然而耽延不是拒絕；而是更有利於果實成熟，然後叫我們採收。務要等候，直到神將它放在你的手裡；這樣的果子將更加甜美。

也許有仇敵和阻擾。然而他們都將在神的旨意面前退去，就像黑夜之門在黎明破曉時返轉離去。不必籌算、煩躁、或不耐煩；神正在作工使你的生命充滿恩惠與祝福。務要等候祂，守住祂的道；祂要抬舉你，叫你承受地土。你是安全的，好像珍珠門已在你後頭了；你的喜樂不會鏽壞，也不會被奪去；所有的風都是南風；每一個海岸都是你的故鄉；每一境遇都是個粗糙包裝的箱子，裝著你天父愛的禮物。

也許有無知和軟弱。神也能對付這個。將你不完全的領悟、搖擺的信心，帶到祂面前，祂能改正錯誤，調整你來領受一切祂等著要賞賜給你的。天上將滿了驚嘆，驚嘆神如何守住祂的話，並成就祂所應許的，甚至超過祂的應許。

A witness between us and you. Josh. 22: 27

The two tribes and a half made the mistake which all Christendom has made since. They endeavoured to erect an outward symbol of unity in this altar. They hoped that it would secure them against excision from the rest of Israel. They sought to make a unity, instead of accepting this as a fact, and endeavouring to manifest it by three pilgrimages a year to God's altar at Shiloh.

Similarly, some Christians set up a church, a system, a creed, and mode of worship, and maintain that the divine unity can only be realized in connection with one or other of these. You must be a votary at their altar of Ed, or you run the risk of their accusing you of the sin of schism. They substitute an outward for an inward unity, and a mechanical for a vital spiritual fellowship.

If we belong to Christ, we belong to one another. The Church, with all its members, is one vine, one body, one family; and therefore we have to manifest, rather than to make the unity, concerning which our Lord thought so much in his intercessory prayer. "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be One in us; that the world may believe that Thou hast sent Me."

We are one in the thought of the Father, one in the redemption of the Son, one in the possession of the indwelling Holy Spirit. Let us be one in our relation to others, pitying, loving, aiding each other, forgiving and restoring, avoiding unkind comparisons and criticisms, remembering that the failure or success of one is that of all, and endeavouring to hasten the hour when the manifested oneness of the Church shall compel the world to believe that the Father sent the Son.

乃是為你我中間 ... 作證據。 書二十二27

這兩個半的支派的人所犯的錯誤，也是以後所有基督教世界所犯的錯誤。他們努力用這座壇豎立一個外在的記號來表明合一。他們希望這記號會確保他們不被切割離開其餘的以色列人。他們試圖製造合一，而不是接受「是一」的事實，也不竭力藉著一年三次到示羅神的祭壇朝見神來彰顯這「一」的事實。

同樣的，有些基督徒設立一個教會、一個系統、一個信仰的宣告、和禮拜的方式，來維持神聖的合一；這合一只被與他們信念相同的人所實行。你必須在他們的「證壇(34節)」上是熱心的人，否則就有風險被他們定罪為分裂。他們用外在的合一代替內在的「合一」，用機械式的交通代替活潑的屬靈交通。

如果我們屬於基督，我們就彼此相屬。教會與她所有的成員，是一棵葡萄樹(約十五1-10)、一個身體(弗一23, 林前十二12)、一個家(提前三15, 弗二19)；所以不是去製造合一，而是必須彰顯主在祂的代禱所提到的「一」。「使他們都合而為一；正如你父在我裡面，我在你裡面，使他們也在我們裡面合一；叫世人可以信你差了我來。(約十七21)」[註]

在父神的思想裡，我們是「一」，在神兒子的救贖裡我們是「一」，在持有內住聖靈上我們是「一」。但願我們彼此是「一」，體恤、相愛、相助、饒恕、復興，避免無情的比較和批評；要記住一個人的失敗或成功，就是眾人的失敗或成功；竭力促進那彰顯「教會的一」的時刻來到，叫世人相信父神差遣了祂兒子到世上來(約十七23)。

[註] 這節經文裡的幾個「合一」直譯都應作「是一」。但中文習慣上不這樣用。「合一」，通常指本來不是一。如果本來已經是一，就不需要去「合一」了。已經是一的，只要「保守一」，不分就好了。比如夫妻已經是一，就不需要再去合一(再結婚)，只要保守一就好了。教會的一，是主已經作成的(弗二14-18)，所以我們的責任是要保守一(弗四3-6)，這裡第3節直譯應是：保守那靈的一。中文因為一個字只有一個音(音節)，所以習慣上不用一個字作一個詞，因為音太短，所以說：單字不成詞。比如說「愛」，我們就常說愛心、慈愛、仁愛；說「桌」，我們就常說桌子。但是用「合一」來說「一」，的確容易造成領會上的混淆，甚至錯誤。「與聖徒本來就是一」的觀念，和「要與聖徒合一」的觀念，是非常不同的。這觀念會深深影響我們與聖徒之間的互動。

Take good heed unto yourselves, that ye love the Lord your God. Josh. 23 : 11

Love is the crown of human nature; its regal chaplet of flowers; the bond by which the sentient universe is made one; the trait in which we most nearly resemble God--for God is love. We may love God from four parts of our nature (Luke 10: 27). From the heart, the seat of the emotions: from the soul, the seat of individuality or will; in the strength of our activities; and in the mind, the organ of thought and intelligence. Some natures are more prone to one, and others to another. Each is a gate into the metropolis of Love, or by which the love of God may enter us. And it is of small consequence which gate you use, so long as you use one, and in this way enter the city.

Many people are accustomed to impute love to the heart only, instead of associating it also with other departments of the inner life. Because you have no emotion of love, you therefore conclude that you do not love. But there may be the love of soul, wherein the will crowns Christ as King; or the love of the strength, wherein all the energy of life revolves around Jesus; or the love of the mind, in which all thought is brought into captivity to the obedience of Christ. Choose which you will.

But we must take heed to ourselves. The love of God will come naturally and easily in us as the fruit of the Spirit, unless we do anything to mar or hinder it. Love begets love; think then how much He loved you, when He gave Himself for you. Take heed to your speech, acts, intentions, volitions, affections; watch as well as pray; keep yourselves in the love of God; love one another and so abide in his love; and in you also the love of God will be perfected.

你們要分外謹慎，愛耶和華你們的神。 書二十三 11

愛是人性的頂峰；如帝王的花冠；藉著這愛，把有知覺的全人類結合為一；愛是我們最像神的特性，因為神就是愛。我們可以從人性中的四方面來愛神(路十 27)。從我們的心，就是情感的所在；從我們的魂，就是人格或意志的所在；用我們行動的力氣；以及用我們的心思，就是思考和理解器官。某些人天性比較傾向其中一面，而其他的人則更傾向另一面。每一面都是一扇門通入愛的首都，或者藉著這扇門，神的愛進到我們裡面。使用哪一扇門不太重要，只要你使用其中一扇門，就進入愛的城裡。

很多人習慣將愛只歸給心來負責，而沒有將愛與內在生命其他的部門連起來。因為你沒有愛的感情，你就下結論說你不愛。然而也許還有魂的愛，在此意志立基督為王；或者還有用力氣來愛，就是生命所有的力量都圍繞著耶穌；或者還有用心思來愛，你所有的思念都帶到基督面前臣服於祂。就照你選擇的方式來愛吧！

然而我們務要自己留意。愛神是自然且簡單的在我們裡面產生，就像是聖靈的果子一樣，除非我們作了什麼去阻礙損傷它。愛生愛；想想祂多麼愛你，祂將自己給你。務要留意你的言語、行動、打算、意志抉擇、愛慕；儆醒禱告；保守你自己在神的愛中；彼此相愛，且住在祂的愛裡；神的愛在你裡面就得以完全。

Ye cannot serve the Lord. Josh. 24: 19

It seemed as though Joshua sought to damp down the enthusiasm of the people. They were all on fire to serve, but he repressed their ardour, crying, "Back, back! This is no place for you." We are reminded of a precise analogy in the Gospels, where our Saviour said to Peter and the rest, "Ye cannot follow Me now" (John 13: 31-38). Why this divine reluctance?

The answer is clear, when we consider the sequel in each case. In the one, we have only to turn a page in our Bibles, to come on all the disobedience, anarchy, and backsliding of the Book of Judges; in the other we see that Peter denied and the rest forsook Him. How obviously it was shown that there was a moral incompatibility between their self-confident assertions and the service of the Holy God. But this incompatibility was present to the Spirit's discernment when these strong asseverations were made, first by the Israelites, and secondly by the Apostles.

So it becomes us to speak very reverently and leniently of our ability to obey. We are probably overestimating our powers. Created might wanes and fails beneath the searching demands of the Holy One. Perpetual failure has weakened us; for when once a door has been broken through a wall, that spot is always weaker. A fallen ancestry has predisposed us to fail. To will is present with us, but how to perform that which is good we find not. No one can look thoughtfully into the workings of his own nature without realizing the terrible paralysis which has befallen it. We need then that God should counteract our fickleness by upholding us with his steadfast, or constant, Spirit (Psa. 51 : 10).

約書亞對百姓說，你們不能事奉耶和華。 書二十四19

這看起來好像約書亞試圖削弱百姓的熱心。他們充滿熱情要事奉，而他卻壓制他們的熱情，大喊說，「退下！退下！這不是你該來的地方。」這使我們想到福音書上一則恰好相似之處，就是我們的救主對彼得和其餘的門徒說，「你現在不能跟我去。(約十三31-38)」為什麼祂不願意呢？

當我們思考這兩件事的結果，答案就清楚了。在約書亞記二十四章這裡，我們只要把聖經翻一頁就到士師記，那裡記載以色列人所有的悖逆、無法無天、墮落；而在福音書，我們看見彼得否認主，其餘的門徒離棄主。他們充滿自信的聲明，與事奉聖潔的神，兩者之間在道德上不相容是何等明顯。這種矛盾不相容，在聖靈的鑑別之下就顯出來，首先是以色列人所作強烈的聲明，再來是使徒們的宣告。

按著常情，我們都是以恭敬的心，並寬大的尺度，來論及我們順從的能力。也許我們高估自己的能力。在聖潔之神嚴格的要求下，受造的力量衰弱且失敗。不斷的失敗已使我們衰弱了；好比一扇門一旦從牆上被打壞過，那一個地方總是比較脆弱。墮落的祖先已使我們傾向失敗。立志行善由得我，只是行出來由不得我(羅七18)。沒有人能嚴肅地檢查自己的天性，而不發現已有嚴重的癱瘓發生。所以我們需要神用祂永恆不動搖的聖靈，來支持我們抵抗我們的善變(詩五十一10)。