

The Canaanites would dwell in that land. Judges 1 : 27

How persistent evil habits are! They have dwelt in our lives so long that they dislike being dislodged. Why should they quit their dwelling-place and go out into the void? Sometimes, at the beginning of our Christian life, we make a feeble effort against them, and hope to cast them out; but they stubbornly resist. Whenever a remonstrance is addressed to us, we are apt to reply, "Do not find fault; we couldn't help it. These Canaanites are self-willed and persistent, they would dwell in the land."

But the one point that Israel should have borne in mind was that they had no right there. The land was not theirs, it had become Israel's. And, moreover, God was prepared to drive them out; so that his people would have no fighting to do, but only to chase a flying foe. One man was to chase a thousand (Josh. 23: 10).

So these evil habits have no right to persist in the believer's life. The whole soil of his heart has been made over to the Son of God, and there should be no part left to weeds. "Sin shall not have dominion over you," said the Apostle. Nor is this all. The Holy Spirit is prepared to lust against the flesh, that we may not fulfil it in the lusts thereof, or do the things we otherwise would. The hasty temper may be natural to you: but seeing that your position in Christ is super-natural, this Canaanite must be conquered. There is a complete deliverance possible to all who will open their hearts to the might of the Spirit of God. Talk no more of these Canaanites who would stay in the land; but say of the blessed Spirit, "He is well able to drive them out."

迦南人卻執意住在那些地方。 士一27

壞習慣是何等根深蒂固！它們住在我們生命中已經這麼久，不願被趕走。它們為什麼要離開它們的住處到無人之地呢？在我們剛開始基督徒生涯的初期，有時候我們用微弱的力量來對抗這些壞習慣，希望能把它們趕走，但遭到頑強的抵抗。每當有人勸告我們，我們常回答說，「別挑毛病了，我們是不得已的，這些迦南人又倔強又固執，他們執意住在這個地方。」

但有一點，以色列人應該記住，就是迦南人無權住在這裡。這地已不屬他們，是屬以色列人了。並且，神已經準備好要把他們趕走；所以祂的百姓並不是要出戰，只要追趕奔逃的敵人。你們一人要追趕千人(書廿三10)。

所以壞習慣無權賴在信徒的生命中。他心裡的每一寸土地，都已轉移給神的兒子了，不應讓野草有生長的餘地。使徒保羅說「罪必不能作你們的主。(羅六14)」還不止如此，聖靈也已預備好與肉體相爭，使我們不再需要滿足肉體的慾望，或作我們原來做的事(加五17)。對你而言「急躁的脾氣」可能是很自然的，但由於你在基督裡的地位是超越自然的，這個迦南人就必須被征服。凡願意向聖靈的大能敞開心胸的人，經歷完全的拯救是可能的。不要再說那些住在這地的迦南人，要談論那可稱頌的聖靈，「祂足能將他們趕出去。」

The Lord raised them up judges. Judges 2: 18

This was better than nothing. It was better to have even the fitful gleam of deliverance than to settle down under a monotony of servitude; but how much better it would have been if their national history had been a steady progression from one degree of prosperity to another, like the sun rising towards the perfect day! It was of God's kindness and grace that the judges created these temporary respites; it was the fault of their own infidelity and sin that they were not always delivered.

This fitful life is too often the experience of the believer. We have our Gideons, and Baraks, and Samsons; times of revival, times of deep and blessed experience, followed by backsliding and relapse; times when the flood-tide of grace rises high in our soul, to be succeeded by the ebb, with long stretches of desert sand. Thank God for the judges; but be on the alert for the reign of the kings, for David and Solomon, Josiah and Hezekiah --for the reign of the King.

The days of the judges were those in which there was no king over Israel. The fitfulness of our experience is often attributable to our failure to recognize the kingship of Jesus. We worship other gods--the gods of the nations around; the idols of the market-place, the studio, the camp, and the bar. The aims and practices of the worldly and ungodly too much engross our thoughts, and sway our behaviour. Alas for us! Is it strange that God leaves us to reap much bitterness, recalling us when He can, but longing to be able to do some permanent work of salvation and edification? Oh, let us gladly accord Him what is his right, to "sit and rule upon his throne."

耶和華為他們興起士師。 士二18

「興起士師」總比「什麼都沒有」強。有斷斷續續拯救的微光，勝過停留在單調的奴役中。但如果他們國家的歷史，是在繁榮中穩定的一步一步向上成長，好像日頭升起直到正午，那該有多好啊！士師所帶來短暫的喘息，實在是神的仁慈和恩典；他們不是一直得拯救，要歸咎於他們的不忠和犯罪。

這種斷斷續續的生活常是信徒的經歷。我們有很多的基甸、巴拉、和參孫；有時候奮興，有時候經歷深度蒙福，隨後是退後和故態復萌；有時候恩典的潮水高漲滿溢我們的靈魂，緊接的退潮，和好長一段的沙漠。要為士師感謝神，但更要留意等候君王的統治，就是大衛、所羅門、約西亞和希西家——就是等候那位君王[耶穌]的統治。

士師的時代是以色列還沒有王的時候。我們經歷的起起伏伏，常是因為我們沒有看到耶穌的王權。我們拜其他的神——周圍列邦的神；和各樣的偶像——有管利市發財的、管工作升官的、管陣營得勝的，管酒肉縱慾的。世俗、不敬虔的目標和做法佔滿我們的心思，影響我們的行為。哀哉，我們這些人！難道神任憑我們去收苦果，又在祂可行的時候召我們回頭，期望要成就某種救恩和造就的永恆事工，這還算奇怪嗎？但願我們樂意將祂應有的權柄歸給祂，使祂「坐在位上掌王權。(亞六13)」

I have a message from God unto thee. Judges 3: 20

GOD'S MESSAGES ARE OFTEN SECRET. When Eglon was assured that Ehud had brought a divine message, which could only be delivered in secret, "a secret errand" (19), he fearlessly bade all his retinue go forth from the audience chamber. And in utter loneliness the one passed to the other the message of death. So there are crises in our lives when God's messengers bring us the secret message, in which none can intrude or interfere.

GOD'S MESSAGES MUST BE RECEIVED WITH REVERENCE. When Ehud said, "I have a message for thee," Eglon rose out of his seat. This was a mark of respect, the attitude of attention. It is with similar awe that we should ever wait for the revelation of the divine will. "What saith my Lord unto his servant?"

GOD'S MESSAGES LEAP OUT FROM UNEXPECTED QUARTERS. Ehud was left-handed; his sword was therefore on his right side, and he appeared unarmed. No one dreamed of looking for his sword, except on his left side; he was therefore allowed to pass unchallenged into the presence of the king. So Nathan strode into David's presence, who thought his sin was undiscovered, and said, "Thou art the man." Cultivate this surprise with sinners.

GOD'S MESSAGES ARE SHARP AS A TWO-EDGED SWORD, AND CAUSE DEATH. A scimitar is sharp at the edge, and blunt at the back to strike; whilst a two-edged sword is made to pierce. God's Word pierces as a two-edged sword to the dividing of soul and spirit in the recesses of the being, and is a discernor of the thoughts and intents of the heart. When the Eglon of self has received its death-wound, the glad trumpet of freedom is blown on the hills.

我奉神的命報告你一件事。 士三20

神的信息常是隱祕的。當伊磯倫確信以笏帶來一則神的信息，一件「機密事」(19節)，必須祕密地交給他，他就毫無所懼地將他的侍從從接見室打發出去。在全然單獨中，死亡的信息由一人傳到另一人。同樣地，在我們的生命中有危機時，神的使者帶來隱祕的信息，這事沒有人能闖入干擾。

神的信息要以恭敬的心領受。當以笏說，「我奉神的命報告你一件事。」伊磯倫就從座位上站起來。這是一種恭敬專注的態度。我們也應該用同樣的敬畏，來等候神旨意的顯明。「我主有甚麼話吩咐僕人。(書五14)」

神的信息從意想不到的地方冒出。以笏是左手便利的；他的劍在他右側，使他看起來如同沒帶武器的。除了他的左側，不會有人想到要在別處找他的劍。於是他獲准進到王的面前。在大衛以為他所犯的罪未被發現時，拿單也是如此邁步到大衛的跟前，對他說，「你就是那人。(撒下十二7)」你要培養這種驚嚇的手法對付罪人。

神的信息快如兩刃的利劍，置人於死。一把彎刀在刀鋒上銳利，但用刀背砍就很鈍了。而兩刃利劍的作用是為了刺穿。神的話就像兩刃的利劍，將人最深處的魂與靈刺入剖開，也辨明心中的思念和主意(來四12)。當「自我」的伊磯倫受到致命的一擊，山頭上歡欣的自由號角就被吹響(27節)。

The journey that thou takest shall not be for thine honour. Judges 4: 9

Barak preferred the inspiration of Deborah's presence to the invisible but certain help of Almighty God. It was Jehovah who had commanded him to draw his forces towards the River Kishon, and had promised to deliver Sisera into his hand. But he seemed unable to rise to the splendour of the situation. If only he could have Deborah beside him he would go, but otherwise not. He is mentioned in Heb. 11 as one of the heroes of faith; but his faith lay rather in Deborah's influence with God than in his own. Thus he missed the crown of that great day of victory.

It is the mark of the carnal Christian that he has no direct dealings with God for himself, but must needs deal with Him through the medium of another's prayers, and words, and leadership. Barak must have Deborah. It is faith, though greatly attenuated and reduced by the opaqueness of the medium through which it passes. Such do not attain "unto the first three." God cannot honour them as He does those who have absolutely no help or hope save in Himself. "Them that honour Me I will honour; and those that despise Me shall be lightly esteemed."

If God tells you to go alone to a work, be sure and obey. Go, at whatever cost. Dare to stand by yourself if God is with you. In such hours we realize what Jesus meant when He said, "Whosoever shall say unto this mountain, Be thou taken up and cast into the sea; and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it." Yet if you are unbelieving, your unbelief cannot make God's faith of none effect. He abideth faithful. He cannot deny Himself. He will still deliver Israel.

只是你在所行的路上，得不著榮耀。 士四9

比起全能神那看不見卻是可靠的幫助，巴拉更喜歡底波拉同在帶來的鼓舞。是耶和華神命令他帶領軍隊前往基順河，並且應許將西西拉交在他的手中。但他似乎無法上升到這個局面所帶來的威榮。要是底波拉同去，他就去，否則他就不去。在希伯來書十一章將巴拉也列為信心的英雄(來十一32)，但他的信心是在底波拉與神關係的影響之下，並不是他自己與神的關係。也因此他失掉凱旋之日的光榮。

這是屬肉體的基督徒的一個特徵，他與神沒有個人直接的關係，需要藉別人的禱告、話語和帶領來與神相交。巴拉一定要有底波拉。這也是信心，但是這樣的信心在經過不透光的媒介而大受削弱。這樣的人就不及「前三個勇士」(撒下廿三19)。神不能使他們得尊榮，如同祂使那些除了神之外，絕無幫助或指望的人，得尊榮一樣。「尊重我的，我必重看他；藐視我的，他必被輕視。(撒下二30)」

倘若神告訴你去做一件事，一定要順服。要不計一切代價的去。如果神與你同在，你要勇敢單獨一人站立。就在那時，我們才能真正明白耶穌所說：「無論何人對這座山說：你挪開此地，投在海裡！他若心裡不疑惑，只信他所說的必成，就必給他成了。(可十一23)」但是如果你不信，你的不信並不影響神的信實。祂仍是可信的，祂不能背乎自己(提後二13)。祂還是會拯救以色列。

Let them that love Him be as the sun when he goeth forth in his might. Judges 5: 31

So sang Deborah; and we may take up her strain, making it our prayer for all that love the Lord Jesus Christ in sincerity.

WE DESIRE IT FOR HIS SAKE. It cannot be for his glory that his followers should be weak-kneed and decrepit, waning and flickering, backsliding and inconstant. Men will judge Him by them, and will count his light a vanishing luminary if He cannot maintain the glow and fire in those that follow Him. Besides, how great the anguish of his heart must be when those on whom He has expended pains and care deceive and fail Him!

WE DESIRE IT FOR THEIR SAKES. Think of the beneficent ministry of the sun--awakening bird and blossom; painting the rich colours of natural beauty; ripening fruits; gladdening children and grandsires; carrying everywhere healing with his beams. If he were conscious of the good he imparts, what blessedness would be his! Would he grudge the expenditure of his vitalizing forces, when from millions of upturned lips he heard himself blessed? Such may the bliss of the Christian worker be if, without diminution of light and heat, his life grows to the perfect day. Blessed are they who bless. If it is happy to receive, it is far happier to impart. "Remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive."

WE DESIRE IT FOR THE SAKE OF OTHERS. The world is sunless enough! Many are perishing for a bath of sunshine! Darkness broods chill and deathly. Let no clouds dim your pathway, or, if they do, transmute them to gold. Shine forth, ye righteous, in the kingdom of your Father, satellites of the greater central Sun of Righteousness!

願愛你的人如日頭出現，光輝烈烈。 士五31

底波拉如此唱；我們也可以繼續唱她的歌，讓這歌成為我們為所有真誠愛主耶穌基督之人的禱告。

我們如此祈願是為了祂的緣故。如果跟隨祂的人都容易屈服、老弱不堪、搖擺不定、退後善變，就不能榮耀神。人會用跟隨祂的人來批評祂，如果祂不能讓跟隨的人火熱發光，人就認為祂只是一個光華將逝的星體。再說，當那些祂費盡苦心的人，竟然欺騙，讓祂失望，祂的心該是何等傷痛啊！

我們如此祈願是為了他們的緣故。想一想日頭造福萬物的事工——喚醒鳥兒和花朵；賦予美麗的大自然五彩繽紛；使瓜果成熟；使老少歡笑；用其光線廣行醫治。如果日頭知道他所給予的福樂，必會深覺有幸。如果他能聽到千萬嘴角朝上的嘴唇向他稱謝，他會為自己付出生機勃勃的力道而抱怨嗎？如果基督的工人沒有縮減他的光熱，他的生命越照越明直到日午，或許他也可以有這樣的福氣。祝福他人的有福了。倘若接受是幸福，給予則更加幸福。「當記念主耶穌的話，說：施比受更為有福。(徒廿35)」

我們如此祈願是為了他人的緣故。這世界的陽光已經太少了。許多人為著沐浴於陽光一會兒而喪命！黑暗孕育寒冷和死亡。不要讓烏雲使你的路徑暗淡無光，即或不然，也要化烏雲為金。義人哪，你這環繞偉大公義日頭的衛星，要在你天父的國裡發光照耀！（太十三43）。

And the Lord looked upon him and said, Go in this thy might. Judges 6: 14

The strength-giving power of a look from the eyes of Christ! Gideon was weak enough. He said, quite naturally, "My family is the poorest in Manasseh, and I am the least in my father's house" (ver. 15, R.V.). But from the moment of that look, accompanied by that summons, he arose in a strength that never afterwards faltered. How truly "God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty."

IT WAS A LOOK OF EXPECTATION. Gideon felt that the angel expected him to save Israel. It is a great matter to excite hope in a man. Tell him that you are anticipating some noble deed from him, and you may light a spark that will set his whole soul aglow. It is of immense importance to stir the timid and retiring with fresh conceptions of the possibilities of their lives.

IT WAS A LOOK OF ENCOURAGEMENT. Those gentle, loving eyes said, as though they spoke, "I will be with thee; do not hesitate to look for Me in every hour of need." Such looks Christ still gives us across the battlefields of life; and if our eyes are fixed upon Him, we shall surely hear Him saying to us, "My grace is sufficient for thee: go in this thy might!"

IT WAS A LOOK OF STRENGTH-GIVING MIGHT. It carried help with it. On its beam new spiritual force sped from the speaker to the listener; from captain to cadet. So from the excellent glory one look from Jesus will bring reinforcement. As He looks on us He imparts his strength to us, and says, Go in this thy might. "Be strong in the Lord, and in the power of his might."

耶和華觀看基甸，說：「你靠著你這能力去。」 士六14

基督眼目「一看」所賜的力量！基甸是極其軟弱的。他本能地回答：「我家在瑪拿西支派中，是至貧窮的。我在我父家是至微小的。(15節)」但從神觀看他的那一刻，加上神的命令，他就奮力而起，這能力以後從不衰退。「神卻揀選了世上愚拙的，叫有智慧的羞愧；又揀選了世上軟弱的，叫那強壯的羞愧。(林前一27)」這話何其真實。

那是期待的一看。基甸感覺到神的使者期望他拯救以色列人。在人心激起希望是一件大事。你告訴他，你期待他作某件英勇的大事，你就可能點亮他整個靈魂發光。激勵膽怯退縮的人，使他看到他生命中有新的契機，這是非常重要的。

那是鼓勵的一看。那溫柔慈愛的眼睛在說話，好像是說，「我與你同在，在患難時你不要遲疑來尋求我。」在我們人生的戰場上，基督仍然向我們投以這樣的眼神。如果我們定睛在祂身上，我們確實會聽到祂對我們說：「我的恩典夠你用：你靠著你這能力去吧！」

那是賜能力的一看。那「一看」帶著幫助。那「一看」所發的光芒，新的屬靈能力由說話者迅速傳到聽話者，由指揮官傳到新兵。如此耶穌至尊榮的「一看」也帶來加強。當祂看著我們時，祂將能力賜給我們，說：你靠著你這能力去。「倚賴祂的大能大力，作剛強的人。(弗六10)」

A cake of barley bread. Judges 7 : 13

Like most dreams, incoherent and grotesque! Who ever heard of a cake of barley bread upsetting a tent! To the dreamer and his comrade, there was no sense in it. But how much it meant to the two Hebrews, who had crept up to the other side of the curtain, in the thick darkness, and were drinking in each word!

THE DREAM WAS VERY HUMBLING. It brought Gideon back to the simplicity and helplessness of his own resources. In the gathering of these crowds of warriors, in the notoriety he had achieved, in the loyalty of the three hundred, there was much to inflate his pride. Therefore God brought him face to face with himself. He was only a cake of barley bread at the best. Before God can uplift, use, and anoint us, He must show us what we are, humbling and emptying us, bringing us into the dust of death. Before God can use thee to work a great deliverance, He must convince thee of being only a cake of barley bread. "Five barley loaves, and two small fishes."

IT WAS FULL OF HOPE. A cake of barley bread might be a worthless thing; but if God were behind it, it would upset a tent! So when the weakest life is placed at the disposal of the Almighty, and taken in hand by Him, it becomes mighty to the pulling down of strongholds.

IT IS FULL OF TEACHING. How much has to be learnt by us on these lines! We are too strong for God. We vaunt our might, we count our warriors, we magnify our generalship. This may not be! So God brings us down to the brook and tests us there; and reduces our force to three hundred men, and ourselves to barley-cakes, and there gets the victory with his right hand, and his holy arm.

一個大麥餅。 士七13 [一個「大麥」餅，不是一個「大」麥餅。]

就像多數的夢，這夢不連貫也怪誕！誰聽說過一個大麥餅撞翻一個帳幕？對作夢的和他的同伴，這夢都沒有意義。但對那兩個希伯來人，卻有何等大的意義，他們已潛行到帷帳的另一邊，在厚厚的漆黑中，正吸入每一個字。

這個夢讓人謙卑。這夢使基甸回到他自己的平淡、無助。在召集了大群的勇士，名聲大噪(大概是指他拆毀巴力的壇)，三百人向他效忠之後，有很多的事可以使他傲氣高漲。所以神讓他面對自己，他充其量也只是一個大麥餅。在神可以抬舉我們，使用我們，膏抹我們之前，祂必須使我們看到自己的本相，降卑倒空我們，帶我們到死亡的塵土中。在神能用你施行大拯救之前，祂必須使你明白你不過是一個大麥餅。「五個大麥餅，兩條魚。(太十四13-21)」

這個夢充滿希望。一個大麥餅也許不算什麼；但如果神在背後，它可以撞翻一個帳幕。所以當最軟弱的生命交給全能的神，讓祂全權使用，由祂親手收納，就成萬鈞之力，足以擊垮堅固的營壘。

這個夢充滿教導。在這夢的字裡行間，我們可學的實在太多了！對神而言我們太強了。我們誇耀自己的能力，數點我們的勇士，誇大我們的領導才能。這種情形是不可的！所以神帶我們下到河邊，來試驗我們；削減我們的軍隊到只剩三百人(2-7節)，降低我們成了大麥餅。到這地步，祂才用右手和祂聖潔的膀臂使我們得勝。

As thou art, so were they; each one resembled the children of a king. Judges 8: 18

It was a magnificent tribute to the royal bearing of this illustrious family. All the children had the stamp of kingliness on them, which had impressed even these barbaric princes. Would that a similar confession could be extorted from those who behold the members of the royal house of Jesus!

The children of a king! It is within the reach of any who aspire to it. By the second birth we become the children of God, join-theirs with Christ, and the Spirit witnesses to our sonship, teaching us to cry, Abba, Father. As children of the great King we should bear the sign of our high lineage in our bearing and walk.

ROYALTY OF DEMEANOUR. There is an aristocratic bearing in the scions of noble houses among men. The head is lifted high, the mien is proud, the manner distant and reserved. But in the family of God, meekness and lowliness, humility and contriteness, are marks of family likeness. We walk as Jesus walked, of whom the Baptist said, "Behold the Lamb of God!"

ROYALTY OF DRESS. The king is marked by the brilliant orders glittering on his breast. Purple and ermine become those who date their descent from a line of kings. But the emblem of our family is the cross; our colour is scarlet; our insignia is the towel and basin that speak of lowly service.

ROYALTY OF OCCUPATION. The earthly king does nothing servile. He is waited on with lowly obeisance. But they who are of the same family as Jesus are found performing the lowliest acts of service, in gaols, hospitals, and slums. In this they follow closely on the steps of Him who went about doing good.

他們好像你，各人都有王子的樣式。 士八18

對這顯赫家族的高貴風度，這是一種壯麗的稱讚之辭。所有的子孫都有王者的印記，甚至讓未開化之人的首領都印象深刻。但願看見屬耶穌的君尊家族成員的人，在不得已的時候，也能作類似的承認！

王的兒女！這是任何渴望的人都可以得到的。我們藉著重生，成為神的兒女，與基督同作後嗣，聖靈也見證我們有兒子的名分，祂教導我們呼叫阿爸！父！（羅八15）。作為偉大君王的兒女，我們的言行舉止應有這高貴血統的標記。

尊貴的風度。在人群當中，貴族子弟有著高貴風範。頭抬得很高，態度傲慢，冷淡緘默。但在神的家中，溫柔、卑微、謙虛和痛悔，才是家族形像的記號。我們行事效法耶穌，祂就是施洗約翰所說的：「看啊，神的羔羊！」

尊貴的衣著。胸前閃亮耀眼的勳章將王標明出來。紫袍和貂皮衣著標明他們的血統來自君王的家系。但我們家族的記號卻是十字架；我們的顏色是朱紅色，我們的標記毛巾和水盆，說出我們卑微的服事（約十三3-5）。

尊貴的工作。地上的王不做奴僕的工作。他被人謙卑恭敬地伺候著。但耶穌家裡的人在監獄、醫院、和貧民窟裡作最卑微的服事。祂曾在各地行善，他們也這樣緊緊跟隨祂的腳步。

Their hearts inclined to follow Abimelech; for they said, He is our brother. Judges 9: 3

Is not this the reason why God has set us in families? Had He so chosen, each of us might have been created alone as Adam was, and sent out with no special connection with others of our race. But instead, we are closely connected. It is very rarely that a man is so utterly bereaved as to be destitute of some relative.

Between a man and his brother there is a special tie. It may be truly said, in the case of brothers, that a doorway has been made through the walls which ordinarily part men, which may be bricked up or filled with debris; but the wall there will always be thinner than anywhere else, and some day the doorway may be opened for the passage of the messenger of peace. Men are always more inclined to follow the man of whom they can say, "He is our brother." Brotherhood, sisterhood, relationship of any kind, is therefore a very precious talent; and it becomes us solemnly to ask ourselves whether it has been put to use. Have you ever spoken or written to your brother or sister about Christ?

As soon as Andrew had found Jesus, he started off to find his own brother Simon; and Simon was glad to follow him because he was his brother. Had another tried, it is as likely as not that he would have repelled him. But what could he say to the man who had shared his childhood's sports, and had helped him haul in a net of fish many a time after a night of hard work?

This is the reason that Jesus has so strong a hold on human hearts. He is our brother, bone of our bone; not ashamed to call us brethren; and this constitutes a moving argument why we should be inclined to follow Him.

他們的心就歸向亞比米勒；他們說：「他原是我們的弟兄。」 士九3

這豈不是神為什麼將我們放在家庭中的原因嗎？如果祂決定，祂可以像造亞當一樣，單獨造我們每一個人，打發我們出去，讓我們與同族類的其他人毫無特殊關係。但是不然，我們緊密連結在一起。很少有人喪失親人到連一個也沒有。

人與他的弟兄間有特別的關係。以兄弟的例子來看，這個說法還真有道理，就是在一般用來把人隔開的牆中間總留有一個門洞，它可能被砌上磚頭堵塞，也可能堆滿了廢物，但在那兒的隔屏總是比別處薄，有一天可以被打開成為和平使者的通道。人總是更容易跟隨那些可稱之為「他是我們的弟兄」的人。兄弟情、姐妹情，無論是哪類親情，都是非常珍貴的天賦；我們理該嚴肅地問問自己是否好好運用這個天賦，你曾否向你的弟兄或姐妹說過或寫信提到關於基督的事？

當安得烈一找到耶穌，他馬上動身去找他哥哥西門；西門也欣然跟隨他，因為安得烈是他的弟弟(約一40-42)。如果換了別人找他，很可能會被拒絕。但對那個從小玩在一起，常常在一夜辛苦打魚之後，幫著將一網魚拖上岸的人，他還能說什麼呢？

這就是為什麼耶穌能如此強烈地吸引人心。祂是我們的弟兄，是我們骨中的骨，祂稱我們為弟兄也不以為恥(來二11-12)，這本身就構成感人的理由，讓我們想要跟隨祂。

His soul was grieved for the misery of Israel. Judges 10: 16

This is a very strong way of stating the pitifulness of God. It is applying to Him terms borrowed from our own experiences as men; and in no other way we realize the tender love and compassion of our Heavenly Father. Israel's miseries were due to the sins with which their history was marked; but God's love brooded over them, longing to deliver.

THIS IS THE EXPLANATION OF GOD'S FIRST WORDS TO ADAM. One of the versions substitutes for "Where art thou?" the words "Alas for thee!" as though God were treading the glades of Eden with a broken heart, grieved for the misery of his children.

THIS WAS THE LAMENT OF GOD'S SPIRIT THROUGHOUT THE OLD TESTAMENT. "How shall I give thee up, Ephraim? Mine heart is turned within me; my compassions are kindled together." "O Israel, thou hast destroyed thyself!"

THIS LED TO THE INCARNATION AND PASSION OF OUR LORD. He looked, and there was no man; He wondered that there was none to help, therefore his own arm brought salvation.

THIS CHARACTERIZED OUR LORD'S EARTHLY LIFE. When He beheld the city, and foresaw all the evil that would accrue to it, He could not hold back his tears. "His soul was grieved." In all likelihood, you, my reader, may be suffering keenly the result of your own mistakes and sins in earlier life. The troubles that hem you are the direct outcome of your having forsaken God. He could, and would, have saved you; but you made it impossible, because you withdrew yourself from his care. And now He grieves over you. If only you would forsake your sins and turn to Him, He would assuredly raise up a Jephthah for your help.

耶和華因以色列人受的苦難，就心中擔憂。 士十16

這是一種非常強烈的方式，述說神慈悲的心腸。是借用我們人類自己經驗的詞彙來表達；因為我們沒有別的方法來明白我們天父的慈愛和憐憫。以色列人的苦難是因著犯罪，這記在他們的歷史上；然而神的慈愛覆庇他們，一直想要施行拯救。

這是神對亞當所說頭一句話的說明。「你在哪裡？（創三9）」這句話可用另一句話作代替：「哎呀，你這可憐的人！」好像神帶著一顆破碎的心在伊甸園的林間行走，為祂兒女的苦難擔憂。

這是整個舊約時代神的靈發出的哀歌。「以法蓮哪，我怎能捨棄你？... 我回心轉意；我的憐愛大大發動。（何十一8）」「以色列啊，... 你自取敗壞！（何十三9）」

這就導致我們的主道成肉身並受難。祂見無人，無人幫助，甚為詫異，就用自己的膀臂施行拯救（賽五十九16）。

這是我們的主在地上生命的特徵。當祂看見耶路撒冷城，預先看見在那裡將發生的一切罪惡，祂無法忍住祂的眼淚（路十九41）。「祂就心中擔憂。」同樣地，我的讀者啊，你也許會因早年的錯誤和犯罪而深切受苦。那包圍你的苦難，是你離棄神直接產生的後果。祂能，並且願意拯救你；然而你使神的拯救成為不可能，因為你使自己轉離祂的眷顧。祂現在為你心中擔憂。只要你願意離棄你的罪轉向祂，祂必定興起一位耶弗他作你的幫助（十一1）。

And Jephthah sent messengers unto the king of the children of Ammon. Judges 11 : 12

Jephthah's procedure was admirable in his quiet expostulation, before resorting to force in the defence of home and country against the aggression of Ammon. It was quite clear that Ammon had no right to the lands of which Israel, at God's command, had dispossessed the Amorites. "Thou doest me wrong to war against me." But before repelling the invasion, Jephthah did his best to show the unreasonableness of Ammon's pretext.

Thus our Lord expostulated with the servant that smote Him. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?"

It is in this way that we are to act still. "If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother."

In the Master's judgment, the wrongdoer injured himself much more than any one else; and therefore earnest words of expostulation were desirable to stay him from his own destruction.

How admirable it would be if we would act in such a spirit of meek conciliation ! Then our cause might fairly be submitted to the Judge of all (27); and we should be strong in after-times to stand for the sacred rights of others.

There is no need to bribe God's help, as Jephthah did, by his rash promise. He will give gladly and freely out of his own heart of love the help and deliverance we need, if only our cause is rightly ordered before Him. "Who delivered, . . and doth deliver; . . He will yet deliver" (2 Cor. 1: 10). When we are right with our fellow-men, we can confidently count on God's almighty helpfulness.

耶弗他打發使者去見亞捫人的王。 士十一12

耶弗他辦事的手續值得稱道，他先用平靜的勸誡，然後才訴諸武力，保衛國家，抵抗亞捫人的侵略。很明顯，亞捫人沒有權利要求以色列人的土地[基列地]，這地是以色列人照神的命，從亞摩利人手中奪取的(民廿一21-25)。「你來攻打我是不對的。(12節)」在抵抗侵略之先，耶弗他盡最大的努力，來顯明亞捫人的藉口是無理的。

我們的主也是如此質問那個打祂的差役。「我若說的不是，你可以指證那不是；我若說的是，你為什麼打我呢？(約十八23)」

我們的行事仍然要照這方式。「倘若你的弟兄得罪你，你就去趁著只有他和你在一處的時候，指出他的錯來；他若聽你，你便得了你的弟兄。(太十八15)」

在主的審判裡，犯罪的人傷害自己比傷害別人更甚；所以值得用誠懇的勸誡來阻止他，使他脫離敗壞。

如果我們在溫柔和好的靈裡行事，那是多麼令人欽佩啊！把我們的理好好的陳列在審判眾人的主面前(27節)；然後就可以剛強地維護別人神聖的權益。

不需要用賄賂取得神的幫助，好像耶弗他輕率的許願(31節)。祂會甘心樂意地出自心中的愛，賜下我們所需要的援助與拯救，只要我們的理正當地陳明在祂面前。「他曾救...現在救...將來還要救。(林後一10)」若我們與他人的關係是正當的，我們就能充滿信心，期待神大能的幫助。

And he said, Sibboleth. Judges 12 : 6

It was only the omission of "h," but it meant the death of the man who missed it. One little letter, and the whole wonder and beauty of a human life was forfeited. It is only recently that the peace of an empire was in jeopardy, because a full-stop was misplaced. This scene has become proverbial of those who exact compliance with some arbitrary test, before admitting their fellows into their sect or church. But how thankful we should be, that our admission to the privilege of the Kingdom of God does not depend upon our pronounciation; that the reality of the new-birth is not tested by the accuracy with which we utter the creed; that we shall not be excluded from the gates of the New Jerusalem because we fail in the utterance of an "h"!

Our acceptance with God does not depend on how much we believe. The woman who was healed had very inadequate notions of faith and Christ. She thought that his garment would communicate blessing, yet she was cured. The dying thief had but a glimmering ray of knowledge of the majesty and power of Jesus, but he entered Paradise in His company. The prime necessity with us, is not faith in the sense of creed, but as standing for TRUST. It is not our belief about Christ, but our trust in Him; not our ability to answer the questions of the Catechism, but our coming to Him, and finding rest to our souls--this only is necessary to pass us across the fords of Jordan. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom 10: 10).

以法蓮人 ... 說西播列。 士十二6

只發不準一個字的音，但這卻意謂著不能準確發這個音就要喪命。為著這個小小的差別，一個人生命裡所有的美麗奇妙就都喪失了。不久之前這個國家[英國]的和平陷入危機，只因為一個句點放錯地方。這場景已成眾人皆知，它顯示那些教會的宗派人士在接納會員之前，堅決要求依從某種獨斷專橫的檢驗。然而我們該何等的感恩，因為得以進入神國度的特權，不在於我們發音是否準確；我們感恩，因得著新生的實際，不在於我們是否把信條正確說出來；我們感恩，因我們將不會因為不能準確發出一個字的音，就被拒在新耶路撒冷城門之外。

我們得蒙神接納，並不在我們相信多少。那個得醫治的婦人，顯然對信心和基督的理解都非常不足。她居然認為耶穌的衣裳會傳導祝福，但她卻真的得了醫治(太九20-22)。那個臨死的強盜只不過稍微認識耶穌的威嚴和能力，然而他就與主一同進入樂園(路廿三39-43)。我們最根本的需要不在於相信信條的意義，而是信心所代表的倚靠。不是我們對於基督客觀的信仰，而是主觀的信靠祂；不是我們回答《要理問答》的能力，而是我們來到祂面前心裡得到安息。這才是真正必要條件，使我們通過約但河的渡口。「你若口裡認耶穌為主，心裡信神叫祂從死裡復活，就必得救。因為人心裡相信就可以稱義，口裡承認就可以得救。(羅十9-10)」

If the Lord were pleased to kill us, He would not have received an offering. Judges 13: 23

Manoah was a pessimist, given to dark foreboding, fond of anticipating misfortune. So soon as he realized that he had seen the face of God, he made sure that his wife and he would die. His wife, on the contrary, was prone to look on the bright side of things, and she must have been an admirable help-meet. How much some of us owe to the temperament of those with whom we live! Many a time would Christian sit down to die, and succumb in the dark waters of the river, if it were not for Hopeful, who pierces the gloom, and beholds the light shining beyond the cloud.

Often enough Foreboding whispers, "We shall surely die." It is the voice of conscience, dreading the result of sin. It is the voice of mistrust, which fails to look beyond the hills for help. It is the voice of human frailty. At such times let us look back and recount the blessings of the past. Did not God receive our burnt-offering? Did He not conspicuously answer our prayers? Did He not give his only begotten Son? Has He not led us by his right hand and holy arm? Has He not delivered us in seven troubles? Besides, has He not pledged Himself for the future? Has He not showed us "all these things"? It is impossible to believe that He will allow us to be overwhelmed.

*His love in time past forbids me to think,
He'll leave me at last in trouble to sink.*

Trust Him, O suffering saints, doing his will in the teeth of opposition and hate! Fear not the faces of men; be not dismayed before their threats--He is with you to deliver you. They may fight against you, but they shall not prevail; their proudest threats shall fail of their fulfilment.

耶和華若要殺我們，必不從我們手裡收納燔祭和素祭。 士十三23

瑪挪亞是個悲觀的人，慣於發不祥的預兆，喜歡預告不幸的事。他一發現自己看見了神的面，就確定他的妻子和他都必要死。相反地，他的妻子傾向看事情的光明面，她必是一位了不起的配偶。我們中間有些人，要為與他們同住之人的性情何等感激。倘若沒有樂觀的人刺破陰暗，看見在雲上面照耀的陽光，很多時候基督徒會坐以待斃，死在漆黑的河水裡。

凶兆經常低語：「我們必定要死了。」這是良心的聲音，害怕罪的結局。這是不信的聲音，看不到從山那頭來的幫助。這是軟弱人性的聲音。在這樣的時刻，讓我們回頭看，並且再數算過去的祝福。神不是收納我們的燔祭嗎？祂不是明顯的答應我們的禱告嗎？祂不是賜下祂獨生的兒子了嗎？祂不是用祂的右手和聖潔的膀臂引領我們嗎？祂不是曾七次搭救我們脫離困苦嗎？再者，祂不是起誓擔保未來嗎？難道祂沒有向我們指明「這一切的事」嗎？(23節)。所以難以相信祂會讓我們被打倒。

祂已過所顯的慈愛禁止我思想：

祂到末了會丟棄我陷在困境中。 [註]

受苦的聖徒啊，務要信靠祂，遵行祂的旨意，不顧反對、仇恨。不要怕人的情面，不要因他們的威嚇而喪志——祂與你同在，要搭救你。他們可能與你敵對，但不能得勝；他們矜誇的威嚇必不能得逞。

[註] 出自牛頓約翰 John Newton, 1725-1807, 所寫的聖詩 *Begone Unbelief*。牛頓也是著名聖詩《奇異恩典》的作者。

Out of the eater came forth meat. Judges 14: 14

Young lions roar at the saints. The lion of hell gives them no little trouble. Though he may not come upon the path of holiness--for no lion shall be there--yet he comes very near it. "He goeth about like a roaring lion." Temptation may well be compared to the attack on Samson by the young lion of Timnath.

The lion's carcase lying where Samson had rent and cast it, became the home of honeybees. And as the hero went back to look at it in after-days, he obtained meat and sweetness.

How apt the parable! Every conquered temptation yields these two things--strength and sweetness. We are more than conquerors, not only vanquishing the foe, but dividing the spoils of victory.

IT YIELDS STRENGTH. Each time we overcome sin, the strength of the temptation passes into our hearts; as the Indian warrior supposes that the might of each warrior whom he levels to the dust, enters into himself. To resist impatience, makes us more patient in proportion to the strength of the temptation we resist. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

IT GIVES SWEETNESS. There is a new gentleness to those who have been tempted; a humility, a modesty, a consciousness of the presence of God, through whom the victory has been secured; a new zest for the Word of God. How sweet are thy words to my taste! Sweeter than honey and the honeycomb. The life that is hid with Christ in God is full of sweetness and gentleness. "The fruit of the Spirit is gentleness."

吃的從吃者出來。 士十四14

少壯獅子向聖徒咆哮。從陰間來的獅子帶給聖徒不少苦惱。雖然牠不會來到聖潔的道路上 — 因為沒有獅子會到那裡 — 可是牠會來到非常靠近的地方。「他好像吼叫的獅子遍地遊行。(彼前五8)」 「試探」很可以比作在亭拿攻擊參孫的少壯獅子。

獅子的屍體就在參孫撕裂拋棄牠的地方，成為蜜蜂的窩。過些日子這位勇士回去看，他就得享甘甜的蜂蜜。

參孫的比喻多麼貼切啊！每一個被克服的試探都產生兩樣東西：力氣和甘甜。我們強過得勝者，不僅打敗仇敵，又分得勝利的擄物。

得勝產生力氣。我們每一次勝過罪，試探的能力就進到我們心裡；好像印地安人的戰士，他們認為每一個被打倒在地地的戰士，他的力氣就進到戰勝者裡頭。抵擋急躁，就使我們更有耐心；所得著的耐心多大，乃按著我們所抵擋的試探威力有多大。「忍受試探的人是有福的，因為他經過試驗以後必得生命的冠冕，這是主應許給那些愛祂之人的。(雅一12)」

得勝產生甘甜。有一種新的溫柔賜給那經過試探的人；一種謙遜、適度、神同在的感覺(因著神，才能得勝)；一種對神話語新的渴慕。「你的言語在我上膛何等甘甜！比蜜甘甜，且比蜂房下滴的蜜甘甜。(詩一一九103, 十九10)」那與基督一同藏在神裡面的生命(西三3)，是充滿甘甜和溫柔。「聖靈所結的果子是溫柔。(加五22-23)」

And now shall I die for thirst? Judges 15: 18

It had been a great victory. With the jawbone of an ass Samson had smitten a thousand men. But he knew where to attribute the glory. It was not he, but the Spirit of the Lord which had come mightily upon him. This is distinctly recognized when he called unto God, and said, "Thou hast given this great deliverance by my hand." It was because he had been expending his strength for God, had been, so to speak, burnt up by the divine fire, that he was able to claim God's interposition for his thirst.

This is the great law of prayer. We have no right to count on God in the agony of a crisis, unless we have been walking in fellowship with Him previously, or are exhausted in fighting his battles. There is nothing that we may not claim of Him when we are living in the current of his life, or when we are exhausted in his service. "Thou hast given this great deliverance by the hand of thy servant; and now shall I die for thirst?"

God's springs burst out in unlikely spots. He is never at a loss. If there is no natural spring, He can create one. If all around the mighty rocks reflect the sultry heat, and our spirit seems on the point of exhaustion, then in the wilderness He will cause streams to break out. Be of good courage, fainting warrior! The God who made thee, and has used thee, knows thy frame, and what thou needest before thou askest. Hereafter the place shall be known as "the spring of him that called!" He can cause the refreshing stream to pour forth from the flinty rock; He can turn the bitter water sweet for thee to drink thereof; He quenches thy soul-thirst with the water of life.

豈可任我渴死... 呢？ 士十五18

這是一大勝利。參孫用一塊驢腮骨擊殺一千人。他知道該歸榮耀給神。因這不是他，乃是耶和華的靈大大感動他(14節)。當參孫求告神說，「你藉我的手施行這麼大的拯救。(18節)」就很明顯表示他認識這點。因為他已為神花費他的力氣，也就是說，他已被神的火燒盡，所以他能夠要求神來解決他的乾渴。

這是祈禱的一個偉大原則。在危難的痛苦中我們沒有權利指望神一定幫助，除非我們在危難之前已經與祂相交同行，或者是我們為祂爭戰而困倦。當我們活在祂生命的水流中，或因著祂的事工而困倦，我們就沒有一樣事不可以向祂提出要求。「你既藉僕人的手施行這麼大的拯救，豈可任我渴死呢？」

神的泉水在不可能的地方冒出來。祂從來不會不知所措。若沒有自然的水泉，祂能造一個。若周圍巨大岩石反射酷熱，我們的靈似乎到了筋疲力盡的關頭，在這曠野中祂會叫泉水迸裂而出。發昏的戰士啊，當壯膽！那使用你的，是造你的神，祂知道你身體的結構，在你開口求之先，祂就知道你的所需。以後這地方就稱為「呼求者的水泉」！[「隱·哈歌利」的字義。]祂能叫堅硬的磐石湧出清新的水流；祂能使苦水變甜讓你飲用；祂用生命的水解除你心靈的乾渴。

He wist not that the Lord was departed from him. Judges 16: 20

Beware of unconscious deterioration! Grey hairs may be here and there upon us without our knowing it. The Lord may be gone out on feet so noiseless, that we are not aware that his Spirit has glided along the corridor, and through the doorway, whispering, Let us depart.

Deterioration is unconscious because it is so gradual. The rot that sets in on autumn fruit is very gradual. The damp that silences the violin or piano does its work almost imperceptibly. Satan is too knowing to plunge us into some outrageous sin at a bound. He has sappers and miners engaged long before the explosion, in hollowing subterranean passages through the soul, and filling them with explosives.

Spiritual declension blunts our sensibility. The first act of the burglar is to gag the voice that might alarm, and poison the watch-dog. So, sin blinds our eyes, and dulls our keen alertness to the presence of evil. Thus, the stages of our relapse are obvious to all eyes but our own. We are drugged as we are being carried off captives.

The progress of evil within us is a matter of unconsciousness, largely because we are quick to discover reasons to justify our decadence. We gloze over the real state of affairs. We call sins by other names. We insist on considerations which in our eyes appear to justify our conduct. We still attend to our religious duties, and try to persuade ourselves that it is with us as in time past. To avoid deterioration we must ever watch and pray, and realize that we are the temple of the Holy Ghost. Then shall the peace of God as a sentry guard our hearts and our thoughts in Christ Jesus.

他卻不知道耶和華已經離開他了。 士十六20

要當心不知不覺的墮落！在不注意的時候我們頭上就到處都是白髮了。主可能會輕悄悄走開，使我們不察覺祂的靈已順著走道滑行，穿過門口低聲說：我們走吧。

墮落叫人不知不覺，因為它是逐漸形成的。秋天水果的腐爛十分緩慢。使小提琴或鋼琴發不出聲音的濕氣，幾乎叫人無法察覺。撒但魔鬼太精明，他不把我們一下子投入駭人聽聞的罪惡裡。在爆炸之先，他長期用佈地雷的工兵來挖空通到我們內心的地道，並且填滿炸藥。

屬靈的墮落使我們的感覺遲鈍。盜賊第一件做的事就是封住警鈴的聲音，並向警犬下毒。這樣，罪惡就矇住我們的眼睛，讓我們敏銳的感覺變遲鈍，而沒有發現邪惡的存在。因此，雖然我們惡習復發的程度如此明顯，以致大家都看見了，只有我們自己沒看見。當我們被當作俘虜抬走時，已經被麻醉了。

罪惡在我們裡面發展成為不知不覺的事，主要是因為我們迅速找理由來為我們的墮落辯護。我們掩飾事情真實的光景。我們更改罪的稱呼。我們堅持為自己行為辯解的想法。我們依然履行宗教責任，並且試著說服自己，說「時間過去後，我們就沒事了」。為了防止墮落，我們必須儆醒禱告，並且認識我們是聖靈的殿(林前六19)。然後讓神的平安保守我們的心懷意念(西三15)，停留在基督耶穌裡。

Dwell with me, and be unto me a priest. Judges 17: 10

Men crave for a priest. In every age of the world's history, where there has been a tent indicating the presence of human life, there has been an altar indicating man's consciousness of God, and a priest suggesting his consciousness of unworthiness to enter into the divine presence. Man has perpetually taken one of his fellows whose character seemed less blemished than that of others, and after setting him apart with special rites from the ordinary engagements of life, has promised him maintenance and honour, if only he will act as priest. Be my priest; say for me to God what I cannot say. The sacrifices offered by thy hands are more likely to avail with Him than those rendered by mine.

(1) LET US BEWARE OF THE RELIGION WHICH IGNORES MAN'S CRAVING FOR A PRIEST. The world abounds with attempts at religious systems, from which the conception of the priest is eliminated. These reduce the worship of God to a system of high-thinking, but fail to deal with man's consciousness of sin, and his yearning for a settled basis of peace.

(2) LET US REMEMBER THAT ALL HUMAN PRIESTS MUST ULTIMATELY FAIL. God has put them all aside, setting up the priesthood of the blessed Lord. "We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not a man." Stars are needless when the sun has arisen. The human priesthood is rendered unnecessary since the Son of God has passed into the heavens to be a priest after the order of Melchizedek. No one has a right to pose as priest to others, except in the sense that all Christians are such.

你可以住在我這裡，我以你為... 祭司。 士十七10

人們迫切需要一位祭司。世界歷史的每一個時代，有帳棚的地方表示有人存在；有祭壇表示人知道有神；而祭司表示人知道他不配來到神面前。人總是在同伴中找一位品行較少瑕疵的，用特別的儀式使他分別出來，不做平常人的工作，應許提供他生活費，並給他尊榮，只要他作祭司。請你作我的祭司；為我向神做我所不能做的祈禱。你手所獻的祭物比我所獻的，在祂面前可能更有功效。

1. 我們要提防那種忽視人迫切需要祭司的宗教信仰。這世界有許多人試圖在宗教系統中排除祭司的觀念。這些企圖把敬拜神貶低成一套高等的思想體系，而不理人對罪的感覺，也不管人對平安穩定基礎的渴求。

2. 我們要牢記人間的祭司最終必定失敗。神已經把人間的祭司全部擺在一邊，祂設立可稱頌之主的祭司職分。「我們有這樣的大祭司，已經坐在天上至大者寶座的右邊；在聖所就是真帳幕作執事，這帳幕是主所支的，不是人所支的。(來八1-2)」當日頭升起時就不需要星星了。人間的祭司變成不需要了，因為神的兒子已經進入高天，照著麥基洗德的等次成了祭司(來五6)。除了在「所有的基督徒都是祭司(彼前二9)」這件事上，沒有人有權利充當別人的祭司。

Ye have taken away my gods, and the priest. Judges 18: 24

Whatever can be taken from us has the mark and signature of man upon it. Since the Jewish priests were not permitted to continue, by reason of death, it was evident that they were men at the best; and nothing that man makes is adequate to supply the immortal cravings of the soul which, having come from God, craves for God.

CHANGE CANNOT TAKE AWAY OUR HIGH PRIEST. All around us is a state of flux. No two days in the most brilliant summer are quite the same. The hues are deepening towards autumnal decay. But He continueth ever, and hath an unchangeable priesthood. All that He was years ago, He is still, and will be. What to our forefathers, that to us--"the same yesterday, and to-day, and for ever."

THE CONCERNS OF OTHER SOULS CANNOT TAKE HIM AWAY. It is not difficult to conceive of the attention of a human priest being diverted from those who once claimed all his help, to fresh interests and younger generations. But, however many they be who flock as doves to the windows of Christ's mercy, they will never be able to divert an atom of his love and sympathy from us.

SINS AND FAILURE CANNOT ROB US OF HIM. Indeed, they make Him nearer, dearer, more absolutely necessary. The bands of Danites left Micah wailing: when he wanted the comfort of his priest most, lo, he was gone; but neither principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, can separate us from Him who ever liveth to make intercession. "Having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith."

你們將我... 的神像和祭司都帶了去。 士十八24

能從我們這裡拿走的任何東西，都有人的印記在上面。既然猶太人的祭司因著死亡的緣故不得持久，很顯然，這些祭司充其量也只是人而已(來七23)。人所製作的，沒有一件能夠滿足人靈魂對永恆的渴求，人的靈魂既是從神而來，就渴慕神。

世事變遷，並不能奪走我們的大祭司。我們周圍的一切都不斷在變動。最燦爛的夏日裡，也沒有兩天是完全一樣的。其色調逐漸加深到秋天的衰殘。但是祂存到永遠，祂祭司的職任永不更改。祂從前如何，現在依然如何，並且將來也如何。祂怎樣對我們先祖，也怎樣對我們——「昨日、今日、一直到永遠是一樣的。(來十三8)」

對其他靈魂的關切，不能將祂奪走。不難想像一個人間的祭司，他對人的關注力，從那些素來得他許多幫助的人，轉移到新的、更年輕世代的人身上。但是無論再多的人像鴿子般聚集到基督施恩的窗口，這許多人永不能將祂的慈愛和憐恤，從我們身上挪移分毫。

犯罪和失敗，並不能把祂從我們身上奪去。反而會使祂變成更親更近，更加不可或缺。這幫但支派的人撇下米迦，讓他不住哭嚎。當米迦最需要他的祭司來安慰時，祭司卻離開了；然而無論是掌權的、是現在的事、是將來的事、是有能的、是高處的、是低處的、是別的受造之物，都不能叫我們與祂隔絕(羅八38-39)，祂長遠活著替我們祈求(來七25)。「我們有一位大祭司治理神的家，就當存著誠心和充足的信心，來到神面前。(來十21-22)」

And it came to pass in those days when there was no king in Israel. Judges 19: 1

It will be sufficient to ponder these words, which occur four times in this book, without reading further in this terrible chapter, which shows the depths of depravity to which man may sink apart from the grace of God. Where Christ is not enthroned as King, drunkenness, impurity, cruelty, selfishness, are supreme, and pursue their ravages unchecked. How different where He reigns in righteousness, and where his will is done as it is done in heaven!

The Book of Judges depicts the State of the heart which has not admitted the Kingship of our Saviour. Where there is no recognition of this, and a man does as he likes, then the heart breeds all manner of uncleanness; and sin when it is finished bringeth forth death.

In connection with the present marvellous movement afoot in our colleges, five hundred Japanese students met recently under the motto, "Make Jesus King." Oh that this might be our life-motto ! We must crown Him lord of all.

Let young men and women, who may read these words, specially ponder this suggestion. Perpetual failure in life indicates failure in consecration. If you are continually broken in upon by raids of evil, it is certain that you have never enthroned the Son of God. He is never Saviour in the fulness of his power till He is acknowledged King. Directly the coronation has taken place, He assumes the responsibility of putting down all rule, authority, and power; overcoming the evils that had held sway; and bringing every thought into captivity. Such are the warnings and appeals of this chapter and the next. "Make Jesus King."

當以色列中沒有王的時候。 士十九1

這句話在士師記出現四次(十七6, 十八1, 十九1, 廿一25)，在還沒有進一步讀這可怕的一章之前，這已足夠讓人仔細思考其中的深意，這章顯示人從神的恩典離開，墮落到何等的深淵。何處基督不在寶座為王，醉酒、污穢、殘忍、自私，就達到頂點，並造成無限的毀壞。何處祂在義中掌王權，祂的旨意通行如同行在天上，情況就有何等的不同(太六10)。

士師記描寫人的內心沒有接受我們救主王權的情況。何處不認定祂的王權，人就任意而行，接著產生各樣的污穢；罪最終的結局就是帶進死亡。

關於現在我們的大學裡進行的奇妙運動，有五百位日本籍的學生最近聚集在一個標語「擁戴耶穌為王」之下。但願這標語成為我們一生的座右銘！我們必須加冠祂作萬主之主。

但願讀到這些話語的青年男女，特別思考這個提示。生命中不斷的失敗表示奉獻上的失敗。如果你不斷的受到罪惡襲擊的打擾，很明確的是你還不曾讓神的兒子作王掌權。祂救主的權能尚未完全，直到祂被尊為王。加冕典禮一舉行，祂馬上就負起責任，施行治理、權柄、能力；征服那轄制人的罪惡，奪回人的每一意念。士師記十九及二十章的警戒和呼籲，就是「擁戴耶穌為王」！

And put away evil from Israel. Judges 20: 13

The earnestness and promptness with which Israel dealt with and put away this evil thing were very commendable. They had gathered from all the land, even from Gilead beyond the Jordan. They were knit together in a perfect unity of feeling and action. They resolved to subordinate all things beside to the excision of this evil.

So must it be in the Church. The Lord Himself took Ananias and Sapphira out of the infant Church, and the Apostle very earnestly besought and commanded the Corinthians to put away from among them the wicked person, who had committed a sin that would not be named among the Gentiles. "Christ our Passover is sacrificed for us; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5: 7, 8).

At the close of this age God will send forth his angels, to sever the wicked from among the just, and to cast them into the furnace of fire.

In our own life it is impossible altogether to avoid contact with such people. Indeed, to do so, as the Apostle says truly, we must get out of the world. But we can abstain from their friendship and company. It is an altogether different thing to have dealings with a worldly man in business, and to admit him into bosom fellowship and comradeship in our leisure hours. The first is permissible, but not the second; else our companions will seduce us from our loyalty to God. Beware of taking on the colour of the ground on which you lie. "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."

從以色列中除掉這惡。 士二十13

以色列在對付並清除這邪惡事件上的認真和敏捷，是值得稱讚的。他們從全以色列地出來聚集，甚至從約但河外的基列出來。他們的感受和行動完全結合為一。他們定意放下所有的事情來剷除這罪惡。

在教會中也該如此。主自己將亞拿尼亞和撒非喇，從初代教會中除掉(徒五1-11)。使徒保羅非常鄭重地懇求，並且吩咐哥林多教會把那惡人從他們中間趕出去，這人犯了一種罪，是連外邦人都不願提起的(林前五1-2)。「我們逾越節的基督已經被殺獻祭了。所以我們守這節不可用舊酵，也不可用惡毒、邪惡的酵，只用誠實真正的無酵餅。(林前五7-8)」

在這世代的末了，神要差遣使者出來，從義人中挑出惡人來，丟在火爐裡(太十三40-43)。

在我們生活中不可能完全避免接觸這樣的罪人。誠如使徒保羅所說，若要這樣作，我們就必須離開這世界(林前五9-10)。然而我們能夠避免他們的友誼和陪伴。在工作上與一個世人有來往，完全不同於在閒暇時接納他作知心的朋友和同伴。與世人有來往是可以的，卻不可與他們作知己同伴；否則我們的同伴將會引誘我們離棄對神的忠誠。要留心染上你所躺臥之地的色彩。「我不求你叫他們離開世界，只求你保守他們脫離那惡者。(約十七15)」

We have sworn by the Lord. Judges 21: 7

Amid the gross evils of this time, the people of Israel were very tenacious of their vows, which had been ratified in the presence of God, and under the solemn sanctions of the Tabernacle. Because they had sworn not to give their daughters in marriage to Benjamin, they had to devise an expedient to obtain wives for the six hundred who had escaped massacre, that the tribe should not become extinct.

The same spirit was manifested by Jephthah, when he said, "I have opened my mouth to the Lord; I cannot go back." No doubt there was the implied conviction that God would avenge the violation of an oath solemnly taken in his name.

What new emphasis is added by this conception to the words of the Epistle to the Hebrews: "God, willing to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Since He could swear by no greater, He swore by Himself, that He would bless and multiply Abraham and his seed. If then you are of the faith of faithful Abraham, you have the right to claim the fulfilment of God's promise in this double aspect: He will bless and multiply. And it is impossible for Him to alter or fail in the word He hath spoken.

The Psalmist said that God's statutes, i.e. the things which He established, were his songs. Surely we have every reason to sing, who know that the covenant of God's love is as steadfast as his throne. Let us turn his statutes into songs. He has given us exceeding great and precious promises; and we can rejoice that "All the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." "The word of the Lord endureth for ever."

我們既在耶和華面前起誓。 士二十一7

在這次醜陋下流的罪惡事件中，以色列人非常堅持他們的誓言，這是在神面前立的，背誓要受神的重罰。因為他們曾起誓，不將他們的女兒嫁給便雅憫人為妻，他們就必須想出一個辦法，為那六百個躲過大屠殺的便雅憫人娶妻，免得這個支派滅絕。

耶弗他也表現同樣的精神，當他說，「我已經向耶和華開口，不能挽回。(士十一35)」無疑的是有一個隱含的信念：神會報應那違背指著祂的名所立的誓言。

這個信念在希伯來書裡增加了嶄新的強調：「神願意為那承受應許的人，格外顯明祂的旨意是不更改的，就起誓為證。(來六17)」因祂沒有比自己更大的可以指著起誓，就指著自己起誓，祂要賜福亞伯拉罕，並使他子孫多起來。所以如果你有亞伯拉罕那樣的信心，你就有權利要求神的應許在這兩面上成就：祂賜福並且使你倍增。並且祂不可能更改或是不履行祂所作的應許。

作詩的人說神的律例(就是祂所立定的事)，是他的詩歌(詩一一九54)。我們確實有充分的理由來歌唱，我們知道神愛的盟約如同祂的寶座那樣堅定。讓我們以祂的律例作為詩歌。祂已賜給我們又寶貴又極大的應許(彼後一4)；所以我們可以歡唱「神的應許不論有多少在基督都是是的，所以藉著祂也都是阿們的，叫神因我們得榮耀。(林後一20)」「主的道是永存的。(彼前一25)」