



Bible Reading Guide

October 2016 - Judges

Relevance to Christians today.

There are only a few references to the book of Judges in the New Testament:

1. There is a passing reference to the period of the Judges as a whole in Acts 13:20. The apostle Paul made a speech in Antioch referring to the period of the Judges as God's gift to His people until God gave them Samuel; and
2. In Hebrews 11:32, Gideon, Barak, Samson and Jephthah are named as heroes of faith.

In addition there are only veiled, not obvious connections to the New Testament. For example when Mary was greeted by the angel in Luke 1:42 ("Blessed are you among women") there is a suggestion that her blessedness has some connection with Jael ("most blessed of women be Jael" Judges 5:24). There also appears to be links with Samson in Judges 13:4-5 "for behold you shall conceive and bear a son" with the birth announcements of John the Baptist (Lk 1:15) and Jesus (Matthew 2:23). These few references however point to a much deeper continuity between Judges and the New Testament.

The coming of Christ, announced by John the Baptist, was the gathering together of all God's acts of judgment and grace in the Old Testament period, including the period of the judges. (Luke 1:54 -55). He has helped His servant Israel in remembrance of his mercy "God's mercy in sending the Judges to save His people would have a final act in the coming of Jesus ,the ultimate judge and savior."

在新約裡提到士師記的只有寥寥幾處：

1. 使徒行傳 13: 20 很概括的提到士師時代。使徒保羅在安提阿講道時，談到在那個時代士師就是神給祂子民的恩賜，一直到撒母耳；
2. 希伯來書 11: 32 點名提到基甸、巴拉、參孫、和耶弗他是信心的英雄。

除此之外，就是一些暗晦的連結，例如路加福音 1: 42，當天使對瑪利亞說：「你在婦女中是有福的」，可能暗指士師記 5: 24「雅億比眾婦人多得福氣」。天使預言施洗約翰（路 1: 15）和耶穌（太 2: 23）出生的時候，也可能暗指著士 13: 4-5：「你必懷孕生一個孩子」。不管怎樣，這幾處都指向士師記和新約之間有著更深的聯繫和延續。

施洗約翰所預言的基督的降世，是神在舊約時期一切審判和恩典的聚焦和實現，這當然包括了士師時代（路 1: 54-55）。神使祂的僕人以色列記念祂永遠的憐憫。神拯救祂的子民，先是派遣士師，最後高潮就是耶穌的降臨，成為最終極的士師和救主。

Day 1	Read Judges 1:1 – 36, 2: 1 – 5 <ol style="list-style-type: none">1. What did the Israelites inquire of the Lord?2. What success (vs 1 – 17) and failure (vs 18 – 21) did the Southern tribes have in driving out the inhabitants in the Promised Land?3. What success and failures did the northern tribes have in their endeavors (v 22 – 35).4. What was the reason for their failures given that God had promised them success (Judges 2:1- 5, Joshua 23: 1-5)? 士 1: 1-36, 2: 1-5 <ol style="list-style-type: none">1. 以色列人向神求問什麼？2. 猶大把當地居民從應許之地趕出去的過程中，遇到了怎樣的成功（1-17 節）和挫敗（18-21）？3. 以色列的努力又遇到了怎樣的成功與挫敗（22-35）？4. 既然神已經應許他們會得勝（士 2: 1-5；書 23: 1-5），為何他們又會失敗？
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<p>Day 2</p>	<p>Read Judges 2:6 – 19</p> <ol style="list-style-type: none"> 1. What indications are there that Israel slid into apostasy and what was God's response (vs 6 – 15)? 2. What did God do in His mercy and love for Israel (vs 16 – 19)? 3. How would you sum up the overview of the period of the judges (vs 16 –19)? <p>士 2: 6-19</p> <ol style="list-style-type: none"> 1. 怎樣見得以色列離棄神？神又怎樣對待他們？（6-15） 2. 神因對以色列的憐憫和慈愛，後來又怎做？（16-19） 3. 你會怎樣總結士師時期？（16-19）
<p>Day 3</p>	<p>Read Judges 2:20 – 3:6</p> <ol style="list-style-type: none"> 1. As we are now taken to the end of the Judges period in this overview, what did the Lord decide to do in response to Israel's hardness of heart towards His covenant? 2. How does Judges 3:4-5 summarize the social and spiritual state of Israel during the period of the Judges? 3. How does the new covenant which we have in Christ address the condemnation of the old (2 Cor 3:7 – 18)? <p>Pray giving thanks to God that there is no condemnation for those in Christ Jesus.</p> <p>士 2: 20-3: 6</p> <ol style="list-style-type: none"> 1. 士師記的作者在這裡給了我們整個士師時代總結的尾聲。面對以色列民的硬心，和對祂所立的約的背棄，神決定怎樣做？ 2. 士 3: 4-5 怎樣概括了整個士師時期裡以色列的社會和屬靈狀況？ 3. 我們在基督裡享有的新約怎樣解決了舊約下的譴責？（林後 3: 7-18） <p>禱告：感謝神，在基督裡的不被定罪。</p>
<p>Day 4</p>	<p>Read Judges 3:7 – 31 -the careers of the Judges .</p> <ol style="list-style-type: none"> 1. How was Othniel, the first judge, an ideal one (Judges 1:11 – 15, 3:7 – 11)? 2. How was Ehud different from Othniel in technique (!) and how did God use him (Judges 3:15 -25)? 3. How was Shamgar, who had the pagan name "Son of Anath" (Anath the Canaanite goddess of war and the sister of Baal!) used by the Lord? <p>Pray, giving thanks to God that He uses extraordinary means to save his unfaithful people, even not sparing his own Son!</p> <p>士 3: 7-31</p> <ol style="list-style-type: none"> 1. 第一個士師俄陀聶如何是個理想的士師？（士 1: 11-15; 3: 7-11） 2. 以笏與俄陀聶在技巧上有什麼不同？神怎樣用他？（士 3: 15-25） 3. 珊迦 — 他有著「亞拿的兒子」的名號，亞拿就是迦南宗教女戰神和巴力的姐妹的名字 — 怎樣為神所用？ <p>禱告：感謝神，祂用我們意想不到的方法拯救祂自己失信的民，甚至犧牲祂的兒子！</p>

<p>Day 5</p>	<p>Read Judges 4:1 – 24</p> <p>Shamgar's victory had brought temporary relief but no change to Israel's spiritual condition. This resulted in God's renewed judgment. This time under the hands of Jabin and Sisera. The scene of the battles were to the north, centred around the most powerful Canaanite city of the 13th century BC Hazor, 25 kms NW of the Sea of Galilee close to what is today the Israel Lebanon border. Jabin was the title for the king of Hazor.</p> <ol style="list-style-type: none"> 1. Which three principle characters were used by the Lord to defeat the army and the general of Jabin? 2. What indications are there that it was the Lord's hand which achieved victory (Judges 4:14-15)? 3. How did the two women show courage, leadership and humility in the use of their gifts in serving God and encouragement of Barak ? vs 4 – 10 vs 17 – 24 <p>士 4: 1–24</p> <p>珊迦的勝利為以色列的處境帶來了暫時的解脫，卻無助於他們的屬靈狀況，最終帶來了神的審判，這次是籍著耶賓和西西拉的手。戰場在北方的夏瑣，位處加利利海西北 25 公里，接近今天以色列和黎巴嫩的交界，是主前 13 世紀迦南城市中最強大的。耶賓就是夏瑣王的名號。</p> <ol style="list-style-type: none"> 1. 神使用了那三個主要人物來戰勝了耶賓的將軍和大軍？ 2. 怎麼可以看見是神的手取得勝利？（士 4: 14–15） 3. 這裡的兩個女人怎樣以勇氣、領袖能力、和謙虛來事奉神和鼓勵巴拉？（4: 10, 17–24）
<p>Day 6</p>	<p>Read Judges 5:1 – 31</p> <p>The victory song is one of the most ancient pieces of poetry in the Old Testament. A version of it was sung on the day of the battle. Songs like this were sung later in public worship and reminded people of later generations of the faithfulness of God and the great things He had done for Israel, His covenant people.</p> <ol style="list-style-type: none"> 1. What are the themes covered in verses 2-3, 4-5, 6-8, 9-13, 14-18, 19-23, 24-27, 28 – 30? 2. What verses in this song point to the Lord Himself as the true champion (vs 3-5, 20 – 23)? 3. Cursing of the enemy has been a common practice since the days of Moses (Numbers 10:35, Ps 68:1-3). Why is it not appropriate today (Romans 12:17 -21, Matt 5:43 -48, 2 Thess 1:5 – 9)? <p>Pray giving thanks to God for the victory of Christ and that He will be the righteous judge.</p> <p>士 5: 1–31</p> <p>這首勝利之歌是舊約裡最古老的詩歌之一，就在戰爭當天在戰場上飄揚。像這樣的歌在日後的敬拜儀式上公開的頌唱，提醒民眾和後來的世代，神的信實和祂為以色列 — 祂與之立約的民 — 所行的大能奇事。</p> <ol style="list-style-type: none"> 1. 在以下的章節裡，它們分別的主題是什麼？2–3 節；4–5 節；6–8 節；9–13 節；14–18 節；19–23 節；24–27 節；28–30 節。 2. 詩歌那個部分預表主自己就是真正的勝利者？（3–5 節；20–23 節） 3. 從摩西的時候，對敵人詛咒已經是很常見的（參民 10: 35；詩 68: 1–3），為什麼今天就不適合（參羅 12: 17–21；太 5: 43–48；帖後 1: 5–9）？ <p>禱告：感謝神，基督已經勝利了，且祂是公義的審判者。</p>

<p>Day 7</p>	<p>Read Judges 6:1 – 24</p> <p>Barak's victory over the Canaanite chariot forces had opened the fertile Jezreel Valley to Israelite settlement. A different kind of enemy now appeared in the same area and so a new struggle arrives. The Midianites were desert dwellers from northwest Arabia related to the Israelites through Abraham (Gen 25:1 – 5).</p> <ol style="list-style-type: none"> 1. What sad pattern is outlined for us here with regards to Israel's attitude to the Lord (vs 1 -6)? 2. The Lord did not send a deliverer immediate. What did the Lord do (6:7- 10)? 3. How was Gideon's commissioning similar to that of Moses (6:11 – 24, Exodus 3)? <p>士 6: 1–24</p> <p>巴拉戰勝了迦南人的鐵車，打開了肥沃的耶斯列平原讓以色列人安居下來。但是，在這地上出現了新的敵人和新的爭戰，就是米甸人，他們是亞拉伯西北的沙漠居民，因亞伯拉罕與以色列有淵源（創 25: 1–5）。</p> <ol style="list-style-type: none"> 1. 6 : 1 給我們勾畫出以色列人對神一個什麼可悲的態度？ 2. 神這次沒有立刻就派遣拯救者。祂怎樣做了？（6: 7–10） 3. 基甸授命的過程跟摩西的有什麼相似之處？（6: : 11–24; 參出 3）
<p>Day 8</p>	<p>Read Judges 6:25 – 40</p> <p>Gideon's call brings him into confrontation with his family and clan who had become Baal worshippers, something which the Lord cannot tolerate. (Ex 20:3)</p> <ol style="list-style-type: none"> 1. What did Gideon do and what deliverance did God provide for him (6:25 – 32)? 2. What kind of teamwork in the Spirit did Gideon expect and called for (6:33 – 35)? 3. It was common practice in the world of Gideon's time to seek a last minute confirmation of Divine support before going into battle (1 Kings 22:6 -28). What was Gideon's request of confirmation and was it out of unbelief (6:36 – 40)? 4. What does God grant us despite our weak faith (Hebrews 4:14 – 16)? <p>士 6: 25–40</p> <p>基甸的授命使他與家人之間出現了衝突，因為他們已經成為敬拜巴力的人，而這是神所不容許的。（出 20: 3）</p> <ol style="list-style-type: none"> 1. 面對這樣的處境，基甸怎樣做？神又怎樣為幫助他？（6: 25–32） 2. 當基甸召集族人時，他期待著在靈裡有什麼樣的團隊精神？（6: 33–35） 3. 在基甸的世代，臨出戰時尋求神旨意，是常見的（參王上 22: 6–28）。基甸怎樣尋求神的定旨？這是否出於不信嗎？（6: 6–40） 4. 縱使我們信心小，神怎樣賜恩給我們？（參來 4: 14–16）
<p>Day 9</p>	<p>Read Judges 7:1 – 25 Gideon reduces fighting men to thirty.</p> <ol style="list-style-type: none"> 1. What were the reasons for reducing the number of fighting men (7:1 – 8)? 2. Why do you think God instructed the least prepared men ,those who lapped like dogs and therefore the least vigilant to be selected for war (2 Cor 11: 30,12:9)? 3. What occasions in your life has the Lord used you to do His work and humbled you when you were least prepared? <p>士 7: 1–25 基甸隨軍三十人</p> <ol style="list-style-type: none"> 1. 神為什麼要減少參加打仗的人數？（7: 1–8） 2. 為什麼神要揀選那些最沒有準備的，就是那些像狗舔水，最無備戰意識的去打仗？（參林後 11: 30, 12: 9） 3. 在你的生命裡，神曾經利用什麼樣的情境，當你最沒準備之時，卻為祂所用，使你謙卑？

<p>Day 10</p>	<p>Read Judges 8: 1- 35 The Ephraimites challenge Gideon. Ephraim and Manasseh were the two leading tribes of the central section of Israel. The Ephraimites were most likely upset that Gideon (who was from Manasseh) did not call them up for battle initially (6:34 – 35). However Gideon had not yet completed the war with Midian and unity was crucial. The Ephraimites had served very well despite their late call up. When Gideon pointed this out to them their anger was turned aside.</p> <ol style="list-style-type: none"> 1. How does Gideon’s answer to the Ephraimites illustrate Proverbs 15:1 here in Judges 8:1-3? 2. How does Gideon’s gentle answer compare with Jephthah’s, given to the same group in Judges 12:1 – 6? 3. What did the Israelites do to honour Gideon (8:22 – 27)? 4. Even though Gideon was a successful judge, what discrepancy was there in his life in leaving Israel in idolatry and violence (8: 28 – 35)? <p>士 8：1—35 以法蓮不滿基甸 以法蓮和瑪拿西是以色列中部兩個主要的支派。以法蓮很可能因基甸（他是瑪拿西人）最初沒有召集他們參加爭戰而不高興（6：34—35），但是眼前跟米甸的仗還沒有打完，本族的團結很關鍵。基甸指出以法蓮雖是後來的，但是他們戰功彪炳；這使得以法蓮的怒氣平息了。</p> <ol style="list-style-type: none"> 1. 基甸在 1—3 節對以法蓮的說話，怎樣體現了箴 15：1 的教導？ 2. 基甸在這裡對以法蓮的低聲下氣，怎樣與耶弗他在 12：：1—6 對以法蓮的語氣比較？ 3. 以色列人怎樣把榮耀給予基甸？（8：22—27） 4. 基甸雖是一個成功的士師，但他也做了一件憾事，使以色列陷在拜假神和暴力之中。這是什麼事？（8：28—35）
<p>Day 11</p>	<p>Read Judges 9: 1 – 57 Gideon’s son, Abimelech’s experiment with Kingship 1. How would you describe Abimelech’s rise to power (9:1 – 6)? 2. How did Jotham, the only son of Gideon to survive the massacre, confront the citizens of Shechem (9:7 – 21)? 3. How did God cause the evil that Abimelech and the men of Shechem perpetrated to rebound upon themselves (9:22-57)?</p> <p>士 9：1—57 基甸子亞比米勒為王 1. 你怎樣形容亞比米勒的冒起？（9：1—6） 2. 約坦，就是基甸眾子中唯一死裡逃生的，怎樣與示劍人對質？（9：7—21） 3. 士劍人和亞比米勒之間的詭詐，神怎樣使他們自食其惡果？（9：22—57）</p>
<p>Day 12</p>	<p>Read Judges 10 :1- 16 Tola and Jair There is no mention of an external threat during the time of Tola and Jair. Tola is said to have saved Israel. However this most likely means that in the context of Abimelech’s disastrous rule, Tola provided some kind of stability. Likewise, the description of Jair’s thirty sons in vs 4 suggests a peaceful time in recognition of the Judges role. There appears to be an unpreparedness of the people of Gilead for the next wave of attack .</p> <ol style="list-style-type: none"> 1. What does chapter 10:6 -16 tell us about the spiritual state of Israel and the consequences of it? 2. What desperate circumstances caused the people of Israel to call upon the Lord (Judges 10:6:-16)? 3. Describe the confrontation between Israel and the Lord in Judges 10:10 – 16. <p>士 10：1—16 陀拉和睚珥 當陀拉和睚珥作士師的時候，以色列並沒有什麼外來的威脅。經文說陀拉拯救了以色列人，大概是指在亞比米勒貽害無窮的王祚之下，陀拉維持了一定的安穩。同樣，第 4 節說睚珥生了三十個兒子，也是指當時相對的穩定。這樣看來，基列人對下一輪的沖擊並沒有作好準備。</p> <ol style="list-style-type: none"> 1. 6 - 16 節怎樣描述當時以色列的屬靈狀況？而這狀況帶來什麼的結果？ 2. 是什麼危機驅使以色列人尋求神？（10：6—16） 3. 試形容 6—16 節中神與以色列人之間的對質。

<p>Day 13</p>	<p>Read Judges 10:17 – 11:28 The people of Gilead appeal to Jephthah This section opens with the Ammonites about to launch a fresh attack on Israel without a leader.</p> <ol style="list-style-type: none"> 1. Why was Jephthah wary of the request of Gilead for him to lead their battles (Judges 11:7)? 2. How does Jephthah use diplomacy in addressing the dispute with the Ammonites (Judges 11:12 – 28)? 3. What happened when diplomacy failed (Judges 11: 32 – 33) <p>士 10: 17—11: 28 基列人求助於耶弗他 亞捫人要攻打沒有領袖以色列。</p> <ol style="list-style-type: none"> 1. 為什麼耶弗他對基列人請求他作元帥抱懷疑？（11: 7） 2. 耶弗他怎樣以外手法平熄與亞捫人的衝突？（11: 12—28） 3. 當外交手腕行不通時怎麼辦？（11: 32—33）
<p>Day 14</p>	<p>Read Judges 11: 29 – 12:1- 15 Jephthah ‘s vow The way to the victory under leadership of Jephthah was marked by a vow made to the Lord in vs 30, 31 should Israel be victorious.</p> <ol style="list-style-type: none"> 1. What was this tragic vow (11:30 - 31)? 2. What was the consequence when Jephthah returned home in triumph? 3. How was this sacrifice different and unnecessary compared to Abraham’s willingness to sacrifice his son in Gen 22? 4. How should we put our earnest requests to God (James 5:12 – 14)? 5. What is mentioned about Ibzan, Elonand and Abdon to suggest that there is a hint of making a judge into a king in anticipation of 1 Samuel (12:8 – 15)? <p>士 11: 29—12: 15 耶弗他的許願 在耶弗他的帥領之下，以色列的勝利是以他的許願所擔保的。（30—31）</p> <ol style="list-style-type: none"> 1. 這個可悲的許願是什麼？（30—31） 2. 當耶弗他凱旋歸家，他碰上了怎樣的結局？ 3. 相比較創 22 亞伯拉罕甘心的獻祭，耶弗他的許願是如何的不同和多餘？ 4. 我們若對神有所訴求，該如何求告？（雅 5: 1—14） 5. 在關於以比讚、以倫、押頓的描述中，可以看到什麼隱喻，遙指撒上 12: 8—15 說要從士師立王？
<p>Day 15</p>	<p>Read Judges 13:1 – 14:20 Samson the last of the Judges.</p> <ol style="list-style-type: none"> 1. How was Samson’s miraculous birth related to us (Judges 13:1 – 25)? 2. Chapter 14 is full of secrets. What are some of these secrets (vs 4 - the Lord’s secret, vs 6 about the lion, vs9 the source of the honey, vs 14 the secret of the riddle)? 3. How do you think these puzzling secrets point to God’s activity? 4. How did Samson indulge himself in complete disregard of his calling as a Nazarite (vs 8 cf Num 6:6, wine at the feast (vs 10 cf Num 6:3) mixed with the Philistines instead of trying to save Israel from them (vs 1 – 3 cf 13:5) and yet his action was a fulfillment of God’s will vs 4)? <p>Pray and give thanks to God that He works things for good for His people even when they were not aware of it and despite the sinfulness of His leaders. Only in Jesus do we see one who is perfect able to work the good in sacrifice, for His people.</p> <p>士 13: 1—14: 20 參孫 — 最後的士師</p> <ol style="list-style-type: none"> 1. 參孫奇妙的出生跟我們有什麼關係？（13: 1—25） 2. 14 章充滿了秘密，你能找出一些來嗎？（4 節—神的秘密；6 節—獅子的秘密；9 節蜂蜜的秘密；14 節—謎語的秘密） 3. 這些秘密怎樣反映神如何行事？ 4. 參孫是如何放縱自己，完全漠視拿細耳人的呼召（8 節，參民 6: 6），喝酒（10 節，參民 6: 3），並與非利士人居住而非從他們手中釋放以色列人（1—3 節，參 13: 5），但他卻應驗了神要拯救以色列的旨意？ <p>禱告：感謝神，縱使我們不理解，和我們領袖的罪性，神的旨意還是成就了，叫祂的民得益處。唯有在耶穌身上，我們看到完美的榜樣，藉著犧牲成就了子民的救贖。</p>

<p>Day 16</p>	<p>Read Judges 15:1 – 20 The Growing conflict with the Philistines Samson's marriage appears to have been according to Philistine custom, in which the bride remained in her own family of origin and was visited there by her husband.</p> <ol style="list-style-type: none"> 1. What action did Samson take when His father in law gave his wife away to another man (vs 1 – 20)? 2. What was Samson's acknowledgement of God and what does it tell us about his work as a judge over the years (15:18 – 19) 3. How does this section anticipate the climax of His life and ministry found in Judges 16:28 – 30? <p>士 15: 1–20 與非利士衝突升級 參孫似乎是按非利士傳統結婚，把妻子留在岳父家，而丈夫往探望。</p> <ol style="list-style-type: none"> 1. 當參孫知道岳父把妻子給了另一個男人，他怎麼做？（1–20） 2. 參孫怎樣認神是神？這對於他作士師多年的工作，又反映了什麼？（15: 18–19） 3. 本段如何鋪開了參孫在 16: 28–30 士師生涯的高峰？
<p>Day 17</p>	<p>Read Judges 16: 1- 31 Samson and Delilah This passage begins with Samson going to Gaza of his own choice (vs 1) and ends with him being taken there as a prisoner (vs 21). The circumstances recorded here focus on his relationship with two women: a nameless prostitute (vs 1 -3) and Delilah (vs 4-22). The first incident showed Samson's incredible strength and the second points to the source of his might. Although Samson did not seem to act with any set purpose both actions ended with defeat for the Philistines! The Lord was still using him to achieve His purpose. He finally told Delilah his secret (vs 17) "told her everything ". He was not ignorant of his calling. Even though it was his hair he knew he had a special relationship with God and could call upon Him regardless of circumstance. The evidence showed that he never came to terms with his "separateness "which was the meaning of his role as Nazarite. He seems to have secretly desired to be like other men, enjoying a normal life without having to "overcook" his relationships. It may be that he gave up his secret, inviting Delilah to release him from being a Nazarite to an ordinary man. He may have wanted to be an ordinary man but The Lord would not allow him.</p> <ol style="list-style-type: none"> 1. In reading this section we are told that he loved a woman Delilah (vs 4). How would you assess this kind of love Samson had for Delilah and her relationship with him? 2. Do you have any admiration for Samson in handling his impossible role? 3. How was the death of Samson a triumph in the showdown of the living God with Dagon? 4. Despite his failings, how did the death of Samson as a forerunner of Jesus, whose death on the cross, point to the final defeat of Satan (Hebrews 2:14 – 15)? <p>士 16: 1–31 參孫與大利拉 本章以參孫出於己意去了迦薩（1 節），卻以被囚於迦薩作結（21 節）。這裡的情景以參孫和兩個女人的關係為中心，一個是沒有名字的妓女（1–3 節），另一個是大利拉（4–22 節）。第一個故事講他力大無窮；第二個故事講他力量的來源。在兩個故事中，參孫行事都好像並沒有什麼具體目標，但是在兩件裡非利士人都是被挫了！神還是用了參孫來完成祂的旨意。 參孫終於把秘密告訴了大利拉，17 節：「都告訴了她。」他對自己的呼召並非愚昧的；雖然頭髮是力量的來源，他知道自己跟神有特殊的關係，無論情況如何，他都可以求告於神。各方的證據顯示，參孫沒有接受作為拿細耳人「分別為聖」的身份。看來他心中嚮往與其他人一樣，享受一個正常的生活，而無需老是想著與神的關係。或許，他把秘密告訴大利拉，就是讓她可以把他從拿細耳人的身分釋放出來，做一個普通人。他可能是想做個普通人，但神不允許。</p> <ol style="list-style-type: none"> 1. 經文告訴我們，參孫喜愛大利拉（4 節）。你怎樣評價參孫對她的愛，和她怎樣對他？ 2. 你會否欣賞參孫對自己沒有出路的角色之處理方法？ 3. 參孫的死怎樣成了永活神在與大衮的爭戰中所得的勝利？ 4. 雖然參孫有他失敗之處，但他的死怎樣預表耶穌－祂在十字架上的死，直指撒旦最後的敗落？（來 2: 14–15）

<p>Day 18</p>	<p>Read Judges 17: 1 – 18:31 Religious chaos; Micah and his shrine.</p> <p>This is the first of two accounts which make up the closing of this book and acts as an epilogue, a comment, on the state of Israel at the end of the Judges period. They both record the scene in the life of a Levite pointing to the moral decay and religious laxity which threatened to destroy Israel from within during the period of the Judges. Even those who are meant to be upright, “the Levites were part of the general decline“. When Israel had no king, everyone did as he saw fit, what was “right in his own eyes” (Judges 17:6, 18:1a, 19:1a and 21:25).</p> <ol style="list-style-type: none"> 1. What does this chapter tell us about the false confidence that people have that they can manipulate God with religious objects and adopting a worship according to their own ideas (17:1 – 13)? 2. How did the self-appointed priest of Micah betray him (18:3 – 6, 22 – 26)? 3. How did this idolatrous shrine cause death and havoc becoming a thorn to true worship at Shiloh in the time of Samuel? <p>士 17: 1–18: 31 米迦的神堂和昏亂的宗教</p> <p>這是構成本書結尾的兩個故事之一，同時也為士師時代終結時，以色列的光景留下結語。兩個故事都與一個利未人有關，記錄了當時道德的沈淪，和宗教的混亂；這從內裡發出的腐敗，幾乎叫以色列毀於一旦。就連代表正直的利未人都成了腐敗的一部分。那時以色列中沒有王，各人任意而行。（士 17: 6; 18: 1a; 19: 1a; 21: 25）</p> <ol style="list-style-type: none"> 1. 對於人以為可以用祭祀之物和人為的宗教儀式擺弄神，經文怎樣戳穿了這種虛假的自信？（17: 1–） 2. 米迦擅立祭師，但這祭師後來怎樣背叛了他？（18: 3–6; 22–26） 3. 這個拜別神的神堂與在撒母耳時代與示羅的神殿共存並立，它是怎樣的成為禍心，帶來禍亂和死亡？
<p>Day 19</p>	<p>Read Judges 19 : 1 – 20: 48</p> <p>The second account concerning a Levite is told in four sections: First, “the outrage at Gibeah” (19:1 – 28), preparations for war; the Levites call and Israel’s response(19:29 – 20:11); the war (20:12 -48) and post-war reconstruction (21:1 – 25)</p> <ol style="list-style-type: none"> 1. How does perversion and the grotesque feature in this section totally corrupt the noble ideal of hospitality (Judges 19: 1 -28)? 2. What was the response to the rape murder of the Levites’ concubine? 3. How did the civil war unfold when they heard the report of the Levite regarding the awful crime (20: 12 – 48)? <p>士 19: 1–20: 48</p> <p>這裡第二個利未人的故事分為四段：基比亞的醜惡事（19: 1–28）；戰爭的準備，利未的號召和以色列的響應（19: 29–20: 11）；雙方大戰（20: 12–48）；戰後的復和。</p> <ol style="list-style-type: none"> 1. 經文所載的猥褻和令人髮指的事，怎樣把民中待客之道破壞得蕩然無存？（19: 1–28） 2. 以色列人對利未人的妾被姦殺有什麼反應？ 3. 當他們聽了利未人關於那些匪類的報告，內戰怎樣開展？（20: 12–48）
<p>Day 20</p>	<p>Read Judges 21:1 – 25 Rehabilitation of the surviving Benjamites.</p> <ol style="list-style-type: none"> 1. How did the excessive slaughter of the Benjamites threaten their survival? 2. What solution and what price was paid by the people of Jabesh Gilead (vs 11) and the men of Shiloh (v 15 – 23)? 3. How does this final chapter of Judges tell us about the corrupt spiritual and moral condition of Israel? <p>士 21: 1–25 便雅憫餘民的復建</p> <ol style="list-style-type: none"> 1. 對便雅憫過度的殺戮怎樣威脅到這支派的存活？ 2. 修復的辦法是什麼？為此，基列雅比人和示羅人付出了什麼代價？（11; 15–23） 3. 士師記的結尾章怎樣告訴我們關於以色列的屬靈和道德腐敗？

Next month: Acts