

Sermon 講道信息  
 August 八月 13, 2023  
 Joshua 約書亞記 2:1-13  
 Living in the Light of what God has done 活在神旨意的光中

Today, we begin a series looking at several characters in the Bible.

今天，我們開始一個系列，來看看聖經中的幾個人物。

Most of these people are not that well-known or they are easily forgotten

這些人中的大多數並不那麼出名，抑或說他們很容易被遺忘。

we read about them but they are not the first people we think of when we think about people in the Bible.

我們會讀他們的故事，但當我們想到聖經中的人物時，他們並不是浮現在腦海的那些人。

But they are there! 但他們確實在聖經裡！

They are part of God's great story of love for this world.

他們是神對這個世界的愛這一偉大故事的一部分。

So, I invite us to think of this series as a follow-up to our series on Ruth.

因此，我邀請大家把這個系列看作是我們路得系列的後續。

Ruth showed us God's Lordship working in and through ordinary people who trusted him to fulfil his plans in their lives

路得向我們展示了神的主權通過一些普通人做工，這些相信祂會完成祂在他們生命中的計劃的普通人。

and how, because of their trust, God's saving purposes in Jesus are revealed.

以及，由於他們的信任，神在耶穌里的救贖目的才可揭示出來。

Just as we saw with Naomi, Ruth, and Boaz, each of the people in this series came to a moment when they had to make a decision: will it be God's way or their way?

正如我們在拿俄米、路得和波阿斯身上看到的，這個系列中的每個人都到了必須做出決定的時刻：選擇神的方式還是他們的方式？

So, this series has the title this sermon does: Living in the light of what God has done.

所以，這個系列的標題就是今天講道的標題一樣：活在神旨意的光中。

In fact, this sanctuary gives us a magnificent, glorious visual illustration.

事實上，這個禮堂給了我們一個宏偉、輝煌的視覺例證。

Look up at the cross. 請抬頭看十字架。

The cross is what God has done – and we live constantly in its light.

十字架是神成就的—我們一直生活在十字架的光中。

It is the way of the cross that shapes our lives.

正是十字架的道路塑造了我們的生命。

As Paul says in Galatians 6:14: "May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world."

正如保羅在加拉太書 6：14 所說：「但我絕不以別的誇口，只誇我們主耶穌基督的十字架；因這十字架，就我而論，世界已經釘在十字架上；就世界而論，我已經釘在十字架上。」

So, each of these less well-known people will in their own way illustrate what it means to live in the light of what God has done.

因此，這些不太知名的人中的每一個都會以自己的方式說明生活在神旨意的光照下意味著什麼。

And this morning, we look at someone who is probably the best known of these less well-known people: Rahab. 今天早上，我們來看看一個可能是這些不太知名的人中最出名的人：喇合。

Let's set the scene. 讓我們了解一下故事背景。

Led by Moses, the people of Israel have been delivered miraculously out of slavery in Egypt.

在摩西的帶領下，以色列人奇跡般地脫離了埃及的奴役。

They set out for Canaan, the Promised Land – the land God promised Abraham and his descendants centuries before.

他們出發前往迦南，應許之地 — 幾個世紀前神應許亞伯拉罕和他的後裔的土地。

Instead of entering the Promised Land, they disobey God.

然而他們不但沒有進入應許之地，還違背了神。

So, they were condemned to wander in the wilderness for a whole generation.

因此，他們懲罰要在曠野中流浪整整一代。

Now, 40 years after the escape from Egypt, Moses' successor Joshua leads the Israelites.

現在，在逃離埃及 40 年後，摩西的繼任者約書亞帶領著以色列人。

They stand on the eastern banks of the Jordan River, ready to enter the land.

他們站在約旦河東岸，準備進入這片土地。

God is with them – and all the surrounding nations and peoples know it.

神與他們同在 — 所有周圍的國家和人民都知道這一點。

Joshua sends two spies across the Jordan into Jericho, the first main city in Canaan.

約書亞派兩個探子越過約旦河進入迦南的第一個主要城市耶利哥。

And these two spies hide in a home built into the city wall – and this home belongs to Rahab.

這兩個探子躲在城牆上的一所房子里 — 這個家屬於喇合。

The town I grew up in, just north of London, had two main industries:

我長大的小鎮位於倫敦北部，有兩個主要工業：

one was printing newspapers; the other brewing beer.

一個是印刷報紙；另一種釀造啤酒。

In the nineteenth century, the beer-making industry was very profitable.

在十九世紀，啤酒製造行業利潤很高。

So, imagine what happened when the Salvation Army established a church in the area and began to reach out to fathers and husbands who too often spent their wages on alcohol and destroyed families.

所以，想像一下，當救世軍在該地區建立教會並開始向經常將工資花在酒精和破壞家庭上的父親和丈夫伸出援手時，會發生什麼。

Many men's lives were changed by the witness of the Salvation Army.

許多人的生命因救世軍的見證而改變。

Less alcohol was consumed. 飲酒量減少。

This was not good for the brewery. 這對啤酒廠不利。

Sometimes, the brewery organized riots against the Salvation Army.

有時，啤酒廠組織反對救世軍的騷亂。

When she was much younger, Catherine's mom and dad lived in a house that backed onto the Salvation Army property. 在凱薩琳很年輕的時候，她的父母住在救世軍教會後面的房子里。

What's interesting is that written into the land registry title for the home was a clause that said: 有趣的是，在房屋的土地登記處寫著一個條款，上面寫著：

"In the event of a riot, the homeowner must allow Salvation Army church members to escape across the backyard."

「如果發生騷亂，房主必須允許救世軍教會成員從後院逃脫。」

Thankfully, when Catherine lived there, I don't think there was ever a time when brewery bosses organized a riot outside the Salvation Army church building and the Salvation Army band had to escape with their tubas and tambourines across the back yard.

值得慶幸的是，當凱薩琳住在那裡時，從來沒有啤酒廠老闆在救世軍教堂大樓外組織騷亂，以使救世軍樂隊不得不帶著他們的大號和手鼓逃過後院。

In Joshua 2, Rahab is the homeowner who helps two Israelite spies escape from the King of Jericho. 在約書亞記 2 章中，喇合是幫助兩個以色列探子逃離耶利哥王的房主。

That's where in the Bible we first meet her. 那是聖經中我們第一次見到她的地方。

Rahab – whose name means "wide". 喇合 – 這個名字的意思是「寬」。

But who is Rahab? 但喇合是誰？

She's a foreigner – a Canaanite. 她是一個外邦人——一個迦南人。

She belongs to an ancient people known for their horrific and immoral behaviour and beliefs, 她屬於一個以可怕和不道德的行為和信仰而聞名的古老民族，

a people who sacrificed children to their pagan gods as Deuteronomy 12:31 says, 正如申命記 12：31 所說的，一個將孩子獻給他們的異教神靈的人，

who laced their culture with symbols of sex and corruption,

在他們的文化中加入了性和腐敗的象徵，

who pursued violence and shame, 他們追求暴力和恥辱的人，

whose wickedness, in the words of Deuteronomy 9:5, is the reason the Lord will drive them out of the Land.

用申命記 9：5 的話來說，他們的邪惡是主將他們趕出這片土地的原因。

Rahab is a Canaanite. 喇合是迦南人。

She's young and single. 她年輕，單身。

The text tells us her parents and brothers live in the city.

聖經裡告訴我們她的父母和兄弟住在城裡。

Unusually for a young single woman in ancient times, she owns her own house.

對於古代的年輕單身女性來說，她擁有自己的房子是不尋常的。

She makes money. 她賺錢。

One of the ways she makes money is the manufacture of linen.

她賺錢的方式之一是製造亞麻布。

She hides the Israelite spies in stalks of flax – dried flax was the primary material for linen.

她把以色列探子藏在亞麻莖裡—干亞麻是亞麻布的主要材料。

But this isn't the only way she makes money – and it probably isn't the main way she makes money.

但這不是她賺錢的唯一方式—這可能不是她賺錢的主要方式。

See, Rahab is also an embarrassment. 看，喇合也是一個恥辱。

At least she was to later Jewish writers who preferred not to speak of her main profession – they said she was an innkeeper.

至少對於之後的猶太筆者來說，他們為了不提她的主要職業會說她是一個旅店老闆。

But the Bible is very clear. 但聖經非常清楚。

She was someone used to hearing a knock on the door and a man standing there hoping to enter without anyone noticing. 她是一個習慣於聽到敲門聲和站在門前偷偷進入的男人的人。

Joshua 2:1 says she was a prostitute – and it's the description attached to her when she's remembered in Hebrews 11 and James 2.

約書亞記 2：1 說她是一名妓女 — 這是希伯來書 11 章和雅各書 2 章提到她時對她的描述。

Her profession is an example of precisely why the Israelites are commanded to conquer the land.

她的職業正是為什麼以色列人被命令征服這片土地的一個例子。

She's an embarrassment. 她是一個恥辱。

And this means, Rahab could so easily be you and me. 這意味著，喇合很容易成為你和我。

Ephesians 2 says we are objects of wrath, destined for death, deserving of God's judgment.

以弗所書 2 說我們是忿怒的對象，註定要死，生來就是該受神懲罰的人。

We have no righteousness of our own, there is nothing about us that deserves God's grace.

我們裡面沒有義，我們沒有什麼配得神的恩典。

During our family vacation, we spent a week in Whistler.

在我們的家庭度假期間，我們在惠斯勒度過了一個星期。

It was beautiful – the weather was fabulous; the food sumptuous; and the scenery magnificent.

它很漂亮 — 天氣很棒; 食物也豐盛; 風景也壯麗。

But it didn't take long for me to notice a significant detail.

但沒過多久，我就注意到了一個重要的細節。

You noticed it in the downtown, on the gondolas, in the parking lots, up the mountains.

你在市中心、纜車上、停車場、山上都會注意到的細節。

Not only did almost everyone have a very expensive downhill mountain bike, but almost everyone had the same shape: thin, lean, and fit.

不僅幾乎每個人都有一輛非常昂貴的下坡山地自行車，而且幾乎每個人都有相同的體形：瘦瘦的、很健康。

And then there was me! 然後是我在其中！

If I possessed a very expensive mountain bike and took it to the top of Whistler Mountain to career down at stupid speeds, I'd exemplify the truth of Ephesians 2: I'd be destined for death.

如果我擁有一輛非常昂貴的山地自行車，把它帶到惠斯勒山頂，以愚蠢的速度下山，我會以弗所書 2 的真理的極好例子：我註定要死。

Rahab is you and me because we have walked the same path as her:

喇合是你和我，因為我們走過和她一樣的道路：

we've chosen a life of sin in a world in rebellion against God.

我們在一個悖逆神的世界中選擇了罪惡的生活。

To live in the light of what God has done must begin by accepting a shocking and unpopular truth:

要活在神旨意的光照下，必須首先接受一個令人震驚和不受歡迎的真理：

we are sinners, objects of wrath, destined for death.

我們是罪人，是忿怒的對象，註定要死。

It is as we see ourselves for who we really are that we can see God for who he really is and welcome God's amazing grace.

當我們看到自己的真實身份時，我們才能看到神的真實身份，並歡迎神奇妙的恩典。

Rahab was everything that labelled her a sinner:

喇合就是罪人標籤的包含的所有：

an enemy of God's people, in a condemned city, living a lifestyle of sin.

神子民的敵人，在一個被定罪的城市裡，過著罪惡的生活方式。

But when the spies arrive, all this changes. 但是當探子到達時，這一切都改變了。

Rahab begins to live in the light of what God has done, is doing, and will do!

喇合開始活在神已經成就、正在做和將要做的光中！

First, she no longer identifies with her sinful past. 首先，她不再認同自己罪惡的過去。

Joshua 2:3 says the King of Jericho sends a message to Rahab:

約書亞記 2：3 說耶利哥王向喇合發出信息：

"Bring out the men who came to you and entered your house, because they have come to spy out the whole land."

「你要交出那來到你這裏、進了你家的人，因為他們來是要窺探全地。」

In response, Rahab lies. "Yes, they came, but they left just before the city gate closed."

作為回應，喇合撒了謊。「是的，他們來了，但他們在城門關閉之前離開了。」

Bible teachers have debated the ethics of Rahab's response for centuries.

幾個世紀以來，聖經教師一直在爭論喇合回應的倫理。

Some say that in the circumstances, her lie was justified.

有人說，在這種情況下，她的謊言是有道理的。

She faced a moral dilemma – tell the truth and die or tell a lie and live.

她面臨著一個道德困境 — 說真話然後死，或者說謊然後活。

Others say she should have invited the King's messengers into her home to look around, trusting that God would make them not bother or not look thoroughly enough.

其他人說她應該邀請王的使者到她家四處搜索，相信神會讓他們不認真或看得不夠徹底。

In the New Testament, James 2:25 refers to this moment and says,

在新約中，雅各書 2：25 提到這一刻並說：

“In the same way, was not even Rahab the prostitute considered righteous for what she did when she gave lodging to the spies and sent them off in a different direction?”

「同樣，妓女喇合接待使者，又放他們從另一條路出去，不也是因行為稱義嗎？」

What we must say, of course, is that lying is wrong. 當然，我們必須說的是，撒謊是不對的。

Following Jesus means we are people who speak the truth, in whom there is no falsehood.

跟隨耶穌意味著我們是說真話的人，他們裡面沒有謊言。

If we cannot trust each other with the truth, we have no witness to the world.

如果我們不能用真理彼此信任，我們就不能向世界作見證。

But with Rahab, let's remember she's beginning a journey of faith in God.

但是在喇合身上，讓我們記住她正在開始一段信仰神的旅程。

Who are we to judge someone at the beginning of their faith in God who makes mistakes?

我們又何德何能得以評判一個在信神之初犯錯誤的人？

The point is: whether we agree or disagree with how she does it, her response shows that she has decided to leave behind her old way of life.

關鍵是：無論我們同意還是不同意她的做法，她的反應都表明她已經決定拋棄舊的生活方式。

She is siding with God's way. 她站在了神的一邊。

This reminds me that all of us who follow Jesus cannot claim to be perfect.

這提醒我，我們所有跟隨耶穌的人都不能聲稱自己是完美的。

Who of us is without sin? 我們誰是沒有罪的？

We are all on a journey of holiness. 我們都在成聖的旅程中。

Living in the light of what God has done must mean we bring our lives into the open before God: the good and the bad.

活在神旨意的光照下，必須意味著我們將我們的生命公開在神面前：好的和壞的。“Search me, O God” we say from Psalm 139:23.

我們從詩篇 139：23 中說：「神啊，求你察看我。」

“Hide your face from my sins and blot out all my iniquity” we pray from Psalm 51:9.

我們從詩篇 51：9 禱告說：「求你轉臉不看我的罪，塗去我一切的罪孽。」

“God have mercy on me, a sinner” we cry with the tax collector from Luke 18:13.

我們與路加福音 18：13 的稅吏一起哭泣「神啊，憐憫我這個罪人。」

Rahab's lie also reminds me that in the journey of faith not one of us can claim to be better or more holy than anyone else.

喇合的謊言也提醒我，在信仰的旅程中，我們中沒有一個人可以聲稱自己比其他人更好或更聖潔。

Rahab's sin may be her lie, mine will be different, yours will be different.

喇合的罪可能是她的謊言，我的會不同，你的也會不同。

We all need God's grace and we're all at different stages of growth in grace.

我們都需要神的恩典，我們都處於恩典成長的不同階段。

This is especially true when we welcome those who are still searching or just beginning the Christian life.

當我們歡迎那些仍在尋找或剛剛開始基督徒生活的人時，尤其如此。

No matter who they are, we invite them to rejoice in God's love in Jesus as we rejoice in God's love in Jesus.

無論他們是誰，我們邀請他們因神在耶穌里的愛而喜樂，就像我們為神在耶穌里的愛而喜樂一樣。

As we do, we help them no longer to identify with their past – just like Rahab, just like us.

正如我們所做的那樣，我們幫助他們不再認同他們的過去 - 就像喇合一樣，就像我們一樣。

And together we live in the light of what God has done. 我們一起生活在上帝旨意的光照中。

This is the first point. 這是第一點。

What's the second? 第二點是什麼？

The second is astonishing and amazing. 第二點是驚人的和奇妙的。

Look at Joshua 2:9-11. 請看約書亞記 2：9-11。

Rahab tells the two spies the story of God's great salvation of the people of Israel.

喇合向兩個探子講述了神拯救以色列百姓的偉大故事。

Look carefully at what she says. 仔細看看她說的話。

She knows God's promise to his people: "I know that the Lord has given you this land," she says in verse 9.

她知道神對他子民的應許：「我知道耶和華已經把這地賜給你們了，」她在第 9 節說。She knows God's power of deliverance: "We have heard how the Lord dried up the water of the Red Sea for you," she says in verse 10.

她知道神拯救的大能：「我們聽見耶和華怎樣在你們前面使紅海的水乾了，」她在 10 節說。

She knows God's triumph over his enemies: "what you did to Sihon and Og, the two kings of the Amorites east of the Jordan," in verse 10.

她知道神戰勝他的仇敵：「並且你們怎樣處置約旦河東的兩個亞摩利王，西宏和噩，把他們完全消滅。」在第 10 節。

She knows God's sovereignty can bring hope but also fear among those who reject him: "our hearts melted in fear and everyone's courage failed because of you," in verse 11.

她知道神的主權可以給那些拒絕他的人帶來希望，但也會帶來恐懼：「我們一聽見就膽戰心驚，人人因你們的緣故勇氣全失。」在第 11 節中。

And, most of all, she knows who God is: “for the Lord your God is God in heaven above and on the earth below” – verse 11.

而且，最重要的是，她知道神是誰：「耶和華—你們的神是天上地下的神。」—第 11 節。

Aren't these verses an astonishing statement by someone who is just beginning to believe:

這些經文難道不是一個剛剛開始相信的人的另人驚訝的說法嗎：

she knows the promise, she knows God's power, she knows God's triumph, she knows God's sovereignty, she knows who God is.

她知道應許，她知道神的大能，她知道神的勝利，她知道神的主權，她知道神是誰。

What's more, Rahab doesn't doubt or question God's story of salvation.

更重要的是，喇合併不懷疑或質疑神的救恩故事。

In fact, in one visit by two spies, she understands what it took the people of Israel 40 years in the wilderness to understand:

事實上，在兩名探子的一次訪問，她明白了以色列人在曠野中花了 40 年的時間才明白：

God is God and what he says, he does, and what he does, he completes, and then he invites people

神就是神，祂說什麼，祂做什麼，而祂所做的，祂都完成，然後祂邀請人們

– Jew or Gentile, Israelite or Canaanite, Asian, African, Antipodean, North and South American, European – to experience by faith.

– 猶太人或外邦人，以色列人或迦南人，亞洲人，非洲人，安提波底人，北美和南美人，歐洲人 – 憑信心體驗。

Here, at this moment, Rahab trusts in God and so lives in the light of what God has done.

此時此刻，喇合信靠神，因此活在神旨意的光照中。

And she will be saved! 她會得救的！

It's possible, sadly, for those of us who have been Christians for years, to become jaded in our faith – we reduce it to routine, to duty, to expectation.

可悲的是，對於我們這些多年來一直是基督徒的人來說，有可能對我們的信仰感到厭倦—我們把它簡化為例行公事、責任和期望。

We turn our Christian life into attend more, give more, serve more.

我們把我們的基督徒生活變成更多的參與，更多的奉獻，更多的服侍。

But think back to that moment of first love for Jesus

但回想一下對耶穌起初的愛的那一刻

– when you first heard the Gospel and responded, when the love of God brought tears to your eyes or made your heart swell with joy, when prayer was intimate and worship heartfelt.

– 當你第一次聽到福音並回應時，當神的愛讓你熱淚盈眶或使你的心因喜樂而膨脹時，當禱告是親密的，是真誠的敬拜時。

Doesn't listening to Rahab in these verses bring you back to that?

聽這些經文中的喇合難道不會讓你回到那個地方嗎？



Maybe all you and I need do this week is look at Rahab's words and pray, "Lord, remind me again! Remind me what it means to live in the light of what you have done."

也許你和我本周需要做的就是看看喇合的話並禱告，「主啊，再次提醒我！提醒我，在你旨意的光照下生活意味著什麼。」

The way of salvation is open to any who believe. 救恩的道路向任何相信的人敞開。

God called the Israelites to be his tool of judgement upon the wicked Canaanites, but this never meant that every Canaanite must suffer his judgement.

神呼召以色列人成為他審判邪惡迦南人的工具，但這絕不意味著每個迦南人都必須遭受祂的審判。

The way of grace was always there for those who believed in him.

恩典的道路總是為那些相信祂的人而敞開。

It was true in Joshua's day. 在約書亞的時代是這樣。

It was true in Jesus' day 在耶穌的時代是真的

– remember how he delivered a Canaanite woman's daughter from demonic oppression in Matthew 15.

– 還記得他在馬太福音 15 中如何將一個迦南婦人的女兒從魔鬼的壓迫中拯救出來。

And it's true today – this day. 今天也是如此——就在今天。

God's glorious salvation is made known. 神榮耀的救恩是顯明的。

This salvation isn't the ancient story of escape from Egypt and entry into the Promised Land

這種救恩不是逃離埃及並進入應許之地的古老故事

– that story is just a shadow of the greater story of salvation.

– 這個故事只是救恩的更大故事的影子。

The greater story – the greatest story – is of Jesus, the Son of God, dying on the cross for my sin and yours.

更大的故事——最偉大的故事——是關於耶穌，神的兒子，為我和你的罪死在十字架上。

It's Jesus saying "It is finished!"

這是耶穌說的「成了！」

It's Jesus rising triumphant from the grave, defeating death, and demonstrating by his resurrection that he is the Son of God, the only way of salvation, the hope of all people, the centre of true faith, the Lord of Lords.

這是耶穌從墳墓中得勝，戰勝死亡，並通過他的復活證明他是神的兒子，是救贖的唯一道路，是所有人的希望，是真正信仰的中心，是萬主之主。

Today, come, live in the light of what God has done. 今天，來吧，活在神旨意的光照中。

It doesn't matter who you are or what your background is: Rahab, a prostitute, turned to God in faith and was saved.

無論你是誰或你的背景是什麼：喇合，一名妓女，憑信心轉向神並得救。

It doesn't matter whether you have lots of faith or just a little faith:

不管你是有很多信心還是只有一丁點信心：

Rahab still had lots to learn about speaking the truth, but she received and responded to what she knew

喇合在說真話方面還有很多東西要學，但她接受並回應了她所知道的

– this God is the One true God.

—這位神就是獨一的真神。

All that matters is that each of us comes willingly and thankfully to the God and Father of our Lord Jesus Christ,

重要的是，我們每個人都心甘情願地來到我們主耶穌基督的神和父面前，

comes to the cross of Christ,

來到基督的十字架前，

confesses our sin,

承認我們的罪，

trusts in Christ's sacrifice for our sin,

相信基督為我們的罪犧牲，

and welcomes Christ as Lord of our lives.

並歡迎基督為我們生命的主。

Then the adventure of living in the light of what God has done really comes alive! Amen.

然後，在神旨意的光照下生活的冒險才會真正開始！阿門。