오직 하나님

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오직 하나님 요한 3:16 KJV

21개월 말씀

"하나님이 세상을 이처럼 사랑하셨으니 그 독생자를 주셨으니 이는 그를 믿는 자는 누구든지 멸망하지 아니하고 영생을 얻게 하려 함이니라"

By faith the Harlot Rahab portrayed not with them that believed not, when she had received the spies with peace. KJV - Hebrews 11:31

"이방 여자 라합이 믿지 않는 자들과 함께 멸망하지 아니하였으니 이는 그가 평안히 정탐꾼들을 영접하였음이니라" - 히브리서 11:31

"Wherefore thou art judged, O Babylon; and thou, O Babylon, art the harlot of the Babylonian empire, the mother of the Babylonian empire, the mother of the Babylonian empire, the mother

"기브온 사람들이 속임수를 쓰지 않았다면 그들을 받아들일 수 있었던 근거는 바로 이것이었다. '왕의 도시'의 시민들, '그로의 모든 남자들이 용사였던 그들에게 대대로 나무를 베고 물을 짊어오는 일을 하게 된 것은 결코 기뻐운 결혼이 아니었다. 그러나 그들은 속임수를 위해 가난한 자의 옷을 입었고, 그 옷은 영원한 노예의 표시으로 그들에게 붙여졌다. 그러하여 그들의 모든 세대에 걸쳐 그들의 노예 상태는 하나님께서 거짓을 미워하심을 증거하게 될 것이다." PP 507.3

"Great was the indignation of the Israelites as they learned the deception that had been practiced upon them. And this was heightened when, after three days' journey, they reached the cities of the Gibeonites, near the center of the land. "All the congregation murmured against the princes;" but the latter refused to break the treaty, though secured by fraud, because they had "sworn unto them by the Lord God of Israel." "And the children of Israel smote them not." The Gibeonites had pledged themselves to renounce idolatry, and accept the worship of Jehovah; and the preservation of their lives was not a violation of God's command to destroy the idolatrous Canaanites. Hence the Hebrews had not by their oath pledged themselves to commit sin. And though the oath had been secured by deception, it was not to be disregarded. The obligation to which one's word is pledged—if it do not bind him to perform a wrong act—should be held sacred. No consideration of gain, of revenge, or of self-interest can in any way affect the inviolability of an oath or pledge. "Lying lips are abomination to the Lord." Proverbs 12:22. He that "shall ascend into the hill of the Lord," and "stand in His holy place," is "he that sweareth to his own hurt, and changeth not." Psalm 24:3; 15:4." Patriarchs and Prophets, page 506.1

"The Gibeonites were permitted to live, but were attached as bondmen to the sanctuary, to perform all menial services. "Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord." These conditions they gratefully accepted, conscious that they had been at fault, and glad to purchase life on any terms. "Behold, we are in thine hand," they said to Joshua; "as it seemeth good and right unto thee to do unto us, do." For centuries their descendants were connected with the service of the sanctuary. Patriarchs and Prophets, page 506.2

"The territory of the Gibeonites comprised four cities. The people were not under the rule of a king, but were governed by elders, or senators. Gibeon, the most important of their towns, "was a great city, as one of the royal cities," "and all the men thereof were mighty." It is a striking evidence of the terror with which the Israelites had inspired the inhabitants of Canaan, that the people of such a city should have resorted to so humiliating an expedient to save their lives. Patriarchs and Prophets, page 506.3

"But it would have fared better with the Gibeonites had they dealt honestly with Israel. While their submission to Jehovah secured the preservation of their lives, their deception brought them only disgrace and servitude. God had made provision that all who would renounce heathenism, and connect themselves with Israel, should share the blessings of the covenant. They were included under the term, "the stranger that sojourneth among you," and with few exceptions this class were to enjoy equal favors and privileges with Israel. The Lord's direction was— Patriarchs and Prophets, page 507.1

"'If a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself.' Leviticus 19:33, 34. Concerning the Passover and the offering of sacrifices it was commanded, 'One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you: ... as ye are, so shall the stranger be before the Lord.' Numbers 15:15." Patriarchs and Prophets, page 507.2

"Such was the footing on which the Gibeonites might have been received, but for the deception to which they had resorted. It was no light humiliation to those citizens of a "royal city," "all the men whereof were mighty," to be made hewers of wood and drawers of water throughout their generations. But they had adopted the garb of poverty for the purpose of deception, and it was fastened upon them as a badge of perpetual servitude. Thus through all their generations their servile condition would testify to God's hatred of falsehood." Patriarchs and Prophets, page 507.3

10월 10일 금요일

추가 고찰

"시팀의 아카시아 숲에 진을 치고 있던 군대는 요단 강 경계로 내려갔다. 그러나 모두가 신의 도움 없이는 강을 건널 수 없다는 것을 알고 있었다. 이윤해인 봄철에는 산의 눈이 녹아 요단 강의 수위가 크게 높아져 강둑을 넘쳐 흐르고 있었기에 평소 건너던 여울길로는 건널 수 없는 상태였다. 하나님께서는 이스라엘이 요단을 건너는 일이 기적적으로 이루어지기를 원하셨다. 여호수아는 하나님의 지시에 따라 백성들에게 자신을 거룩하게 하라고 명령했다. 그들은 죄를 버리고 모든 외적 부정함에서 벗어나야 했다. '내일' 그가 말했듯이, '여호와께서 너희 가운데서 기적을 행하실 것이기 때문이었다. '언약재가 군대 앞에서 길을 이끌었다. 제사장들이 지고 있는 여호와의 임재의 표징이 진영 한가운데 자리에서 움직여 강 쪽으로 나아가면, 그제야 백성들도 자기 자리에서 일어나 '그 뒤를 따라가라'는 것이었다. 이 여정의 모든 상황은 세세히 예언되었으며, 여호수아는 이렇게 말하였다. '기온에 너희는 살아 계신 하나님이 너희 가운데 계심을 알 것이요, 그가 반드시 너희 앞에서 가나안 사람들을 쫓아내실 것임을 알리라... 보라, 온 땅의 주 여호와의 언약재가 너희보다 먼저 요단 강을 건너가느니라.'" PP 483.3

"정해진 시간에 전진 행렬이 시작되었으니, 제사장들의 어깨에 메인 언약재가 선두를 이끌었다. 백성들은 물러서도록 지시받아 언약재 주변 반 마일 이상이 텅 비어 있었다. 모두가 깊은 관심을 가지고 제사장들이 요단 강둑을 따라 내려가는 모습을 지켜보았다. 그들은 성스러운 언약재를 메고 격노하며 솟구치는 강물을 향해 꾸준히 전진하는 모습을 보았으니, 마침내 온반자들의 발이 물속에 잠기게 되었다. 그러자 갑자기 상류의 물결이 뒤로 물러나고 하류의 물줄기는 그대로 흐르면서 강바닥이 드러났다." PP 484.1

"하나님의 명령에 따라 제사장들은 강 중앙으로 나아가 그곳에 서 있었고, 온 백성이 내려와 건너편으로 건너갔다. 이로써 온 이스라엘 백성의 마음에 요단 강물을 멈추신 권능이 바로 사십 년 전 그들의 조상들에게 홍해를 갈라주신 그 권능과 동일하다는 사실이 깊이 각인되었다. 백성이 모두 건너가자 성궤 자체도 서쪽 기슭으로 옮겨졌다. 그것이 안전한 곳에 닿자마자, 제사장들의 발바닥이 마른 땅에 닿자마자, 강혀 있던 물이 돌려나 자연 하천의 흐름을 따라 먹을 수 없는 홍수로 온이저 내렸다." PP 484.2

"후손들이 이 위대한 기적의 증인을 앞지 않도록 하려 하셨다. 제사장들이 언약궤를 메고 요단 강 한가운데 있을 때, 미리 각 지파에서 한 사람씩 뽑힌 열두 사람이 제사장들이 서 있는 강바닥에서 각각 돌 하나씩을 집어 서쪽 기슭으로 옮겼다. 이 돌들은 강 건너 첫 번째 진영에 기념비로 세워질 것이었다. 백성들은 여호수아가 말한 대로, 하나님께서 그들을 위해 이루신 구원의 이야기를 자식과 자식의 자식에게 전하라는 명령을 받았다. "이는 온 땅의 백성이 여호와의 손이 강하신 줄을 알게 하려 함이요, 너희가 영원토록 너희 하나님 여호와를 경외하게 하려 함이니라." PP 484.3

"이 기적이 히브리인들과 그들의 적들에게 미친 영향은 매우 중요했다. 이는 이스라엘에게 하나님의 지속적인 임재와 보호를 확증하는 것이었으며, 모세를 통해 이루신 것처럼 여호수아를 통해 그들을 위해 일하실 증거였다. 그들의 조상들이 사십 년 전에 믿음을 잃을 만큼 박한 과제였던 그 땅 정복을 시작하는 그들의 마음을 굳건히 하기 위해 그러한 확신이 필요했다. 여호와께서 강을 건너기 전에 여호수아에게 선언하셨다. '오늘 내가 너를 온 이스라엘의 눈앞에서 높여 보이리니 그들이 내가 모세와 함께 하였음 같이 너와도 함께 하리라는 것을 알게 하리라.' 그 결과는 약속을 이루었다. '그 날에 여호와께서 여호수아를 온 이스라엘의 눈앞에서 높여 보이셨으므로 그들이 여호수아를 모세를 두려워하듯 여호수아의 생애 동안 두려워하였다.'" PP 484.4

"Leaving their encampment in the acacia groves of Shittim, the host descended to the border of the Jordan. All knew, however, that without divine aid they could not hope to make the passage. At this time of the year—in the spring season—the melting snows of the mountains had so raised the Jordan that the river overflowed its banks, making it impossible to cross at the usual fording places. God willed that the passage of Israel over Jordan should be miraculous. Joshua, by divine direction, commanded the people to sanctify themselves; they must put away their sins and free themselves from all outward impurity; "for tomorrow," he said, "the Lord will do wonders among you." The "ark of the covenant" was to lead the way before the host. When they should see the token of Jehovah's presence, borne by the priests, remove from its place in the center of the camp, and advance toward the river, then they were to remove from their place, "and go after it." The circumstances of the passage were minutely foretold; and said Joshua, "Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites.... Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan." Patriarchs and Prophets, page 483.3

At the appointed time began the onward movement, the ark, borne upon the shoulders of the priests, leading the van. The people had been directed to fall back, so that there was a vacant space of more than half a mile about the ark. All watched with deep interest as the priests advanced down the bank of the Jordan. They saw them with the sacred ark move steadily forward toward the angry, surging stream, till the feet of the bearers were dipped into the waters. Then suddenly the tide above was swept back, while the current below flowed on, and the bed of the river was laid bare. Patriarchs and Prophets, page 484.1

At the divine command the priests advanced to the middle of the channel and stood there while the entire host descended and crossed to the farther side. Thus was impressed upon the minds of all Israel the fact that the power that stayed the waters of Jordan was the same that had opened the Red Sea to their fathers forty years before. When the people had all passed over, the ark itself was borne to the western shore. No sooner had it reached a place of security, and "the soles of the priests' feet were lifted up unto the dry land," than the imprisoned waters, being set free, rushed down, a resistless flood, in the natural channel of the stream. Patriarchs and Prophets, page 484.2

Coming generations were not to be without a witness to this great miracle. While the priests bearing the ark were still in the midst of Jordan, twelve men previously chosen, one from each tribe, took up each a stone from the river bed where the priests were standing, and carried it over to the western side. These stones were to be set up as a monument in the first camping place beyond the river. The people were bidden to repeat to their children and children's children the story of the deliverance that God had wrought for them, as Joshua said, "That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." Patriarchs and Prophets, page 484.3

The influence of this miracle, both upon the Hebrews and upon their enemies, was of great importance. It was an assurance to Israel of God's continued presence and protection—an evidence that He would work for them through Joshua as He had wrought through Moses. Such an assurance was needed to strengthen their hearts as they entered upon the conquest of the land—the stupendous task that had staggered the faith of their fathers forty years before. The Lord had declared to Joshua before the crossing, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." And the result fulfilled the promise. "On that day the Lord magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life." Patriarchs and Prophets, page 484.4

추가 연구가 필요하면 언제든지 문의하세요:
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