

The more they afflicted them, the more they multiplied. Exod. 1: 12

It was a very unequal struggle on which Pharaoh had entered; for he opposed not the Hebrews, but Jehovah. It is thus that the great ones of this world have ever spoken and acted. "Let us build a tower; Let us break their bands asunder, and cast away their cords from us." "Against thy holy child Jesus, both Herod and Pontius Pilate were gathered together." In every case, He that sits in the heavens has laughed at the boast of human pride. His cause and his people's are one. Yet times of affliction have always been in times of multiplication.

IN THE HISTORY OF THE CHURCH. When has she made her greatest number of adherents? When her pulpits have been filled with eloquent preachers, and her aisles crowded with fashion and wealth? No, but when she has been driven to the dens and caves of the earth, and her sons have been proscribed outcasts. The real triumphs of the early Church were in the first centuries of opprobrium and persecution; her decline began when Constantine made Christianity the religion of the State.

IN THE HISTORY OF EACH EARNEST SOUL. It is rarely the case that we make much spiritual headway when winds and currents favour us. We do best when all is against us. We grow quickest in the dark. In times of persecution we realize the security, and comfort, and joy, which are in Christ Jesus our Lord; and as God goes the round of the world, it is in chambers of pain, sickness, and bereavement, that He beholds the multiplication of the choice graces of holy character and temper. The affliction, which is for the moment, is working out an exceeding weight of glory.

只是越發苦害他們，他們越發多起來。 出一12

法老開始一場非常不對等的搏鬥，因為他所對抗的不是希伯來人，而是耶和華神。這世界的大人物們就曾經如此說，也如此做。「我們來建造一座塔(創十一4)。」「我們要掙開他們的捆綁，脫去他們的繩索(詩二3)。」「希律與彼拉多合力來敵擋聖子耶穌(徒四27)。」「每一次坐在天上寶座的神都嗤笑人的驕傲所發出誇大的話(詩二4)。神的利益與祂百姓的利益是一致的，而受苦的時候常常是繁增的時候。

在教會歷史中。教會在什麼時候得著最多的信徒呢？她的講台上充滿了雄辯的傳道人的時候嗎？或是教會的座位中擠滿了名流及富豪的時候呢？不！是在教會被趕到洞穴、地窖，她的子民被剝奪權利、被驅逐的時候！早期教會是在最初幾個世紀的咒罵與迫害中真正得勝；當君士坦丁大帝使基督教成為國教，教會才開始衰退。

在誠摯人心中的經歷。我們在風順浪平的時候，靈性很少會長進。一切都不順利時，我們的情形反而最好。在黑暗中我們長得最快。在逼迫中才體會到，平安、安慰與喜樂都在我們的主基督耶穌裡。當神在世上巡視，在疼痛、疾病、喪失親人的內室裡，祂看見培養神聖品格及性情的上好恩典在倍增。至暫的苦楚正在成就極重的榮耀(林後四17)。

He Smote the Egyptian. Exod. 2:12 (R.V.)

This was creature-strength, wrought on by creature-passion, and ending in creature-failure. Moses stood on an eminence, and reached down to these poor brethren of his with a passing spasm of pity. He was very careful to look this way and that, so as not to invalidate his own position at court. And fear for himself carried him swiftly from the scene of his people's woes. It was a brief effort to do the divine work of redemption in his own energy. Long years must pass, during which God would drain away drop by drop his strength, his resolution, and his very desire to be an emancipator; that when he had become nothing, God through him might effect his almighty will.

WE SOMETIMES SMITE THE EGYPTIAN WITHIN. We rise up against some tyrant passion, and strike two or three vigorous blows. Our efforts to rid ourselves of its thrall originate and are prosecuted in our own resolve. At first the conflict seems easily our own; finally the dead weight of all the Egyptians within is more than a match for us.

WE OFTEN SMITE THE EGYPTIAN WITHOUT, We make an assault on some giant evil--drink, gambling, impurity. It seems at first as though we should carry the position by our sudden and impetuous rush. But Egypt conquers in the end, and we flee.

No: we need to learn for the inward and outward conflict the lesson that forty years in Midian taught Moses, that only the Spirit of God in man can overcome the spirit of the world. By disappointment and repeated failure, by the silence of the desert, we are taught that we are nothing--then God becomes our all in all: and all things become possible to us as we believe.

他... 把埃及人打死了。 出二12

這是人的力量，用人的熱情，結局是人的失敗。摩西站在優越的地位上，憑藉突然一陣子就要消失的憐憫，來到他可憐的弟兄當中。當他要打死埃及人，甚至還非常小心左右觀看，不要給人發現，免得在宮庭裡站不住腳。但是懼怕的心理仍立即使他離開同胞災難現場。這是摩西靠自己的力量，要完成神聖贖工作一個很短暫的努力。長久的年月必須過去，在其中神使摩西的力量、決心、以及他要成為一位解救者的慾望一滴滴地消失。當摩西感到完全無有的時候，神才可用他完成祂偉大的旨意。

裡面的埃及人。我們起來對付我們裡面的埃及人，用兩三個強力的重擊那轄制我們的強烈情慾。我們努力要擺脫情慾的束縛是出於自己的決心，並靠自己的力量來作，起初對抗好像容易，但最後在我們裡面所有埃及人的重擔就已超過我們所能應付。

外面的埃及人。我們對付外面邪惡的巨人——喝酒、賭博、污穢。起初好像我們用急速猛烈的攻擊，還可穩住陣地，但最後是埃及人戰勝，我們逃走。

不，為著學習與內在和外在的埃及人戰鬥的功課，我們需要像摩西四十年在米甸受教導：只有在人裡面神的靈能勝過世界的靈。藉著失望及一再的失敗，藉著在曠野的寧靜，我們受教導知道自己的無能，然後神才成為我們一切的一切，並且當我們相信，凡事都變成可能。

I am come down. Exod. 3 : 8

This is a marvellous chapter, because it is so full of God. If the previous one, in its story of human striving, reminds us of Rom. 7, this as surely recalls Rom. 8. There is little mention of the part that Moses was to play, but much is said of what God was about to do. "I am come down." "I will bring you up." "I will put forth mine hand." O weary soul, bitter with weary bondage, groaning beneath cruel taskmasters, afflicted and tossed with tempest, the I AM has come down !

GOD COMES DOWN TO OUR LOWEST TO LIFT US TO HIS HIGHEST. This is the theme of the Magnificat, and of Hannah's song. God comes down to the dust for the poor, and to the dunghill for the needy. You cannot be too lonely or broken in spirit for Him to notice and help. In proportion to your humiliation will be your exaltation.

HE COMES DOWN TO OUR SADDEST TO LIFT US TO HIS JOYFULLEST. How great the contrast between the cry of the Hebrews, because of their taskmasters, and the exultant note that smote on the rocks of the Red Sea ! Such shall be your experience also. If you suffer in the line of God's will and providence, you are sowing the seeds of light and gladness. Oh, anticipate the harvest!

HE COMES DOWN TO OUR HELPLESSNESS TO SUCCOUR WITH HIS GREAT MIGHT. Israel could not help herself; but the resources of I AM were sufficient for every need, and they will be for yours and mine. This is God's blank cheque; fill it in! Insert after these majestic words, wisdom, or courage, or love, or whatever you need most. And He will be all this, and more also: not for a moment, but always; not spasmodically, but unchangeably.

我下來。 出三8

這是令人驚嘆的一章，因為裡面充滿了神。如果前一章裡關於人奮鬥的故事，使我們想到羅馬書第七章，這章當然令人想起羅馬書第八章。這裡只稍微提到摩西要扮演的角色，卻提及許多神要做的事。「我下來。」「我要領你們上來。」「我必伸手。」哦，疲憊的人啊，你因令人厭倦的奴役受苦，在殘酷的督工手下呻吟，被暴風雨催逼，這位「我是」的神下來了！

神下來，到我們的最低處，要把我們抬舉到祂的至高處。這是馬利亞尊主頌及哈拿頌歌的主題。神下來到塵埃中、糞堆裡救拔貧苦無助的人(路一46-55，撒上二1-10)。你不致太孤寂，或心靈破碎太過，不引起祂的注意來救助。照著你降卑的程度，祂使你升高。

祂下來，到我們最悲哀之處，要把我們抬舉到祂喜樂的至高處。何等強烈的對照啊，希伯來人因著督工所發的哀聲，對比拍打在紅海的岩石上歡騰的歌聲(出十五1-21)！你的經驗也必如此。如果你按神的旨意與安排受苦，你正撒下光明與喜樂的種子。就等候收割吧！

祂下來，到我們無助之中，用大能救助我們。以色列不能自救，但名為「我是」的神，祂的資源足夠應付你我的每一個需要。這是神空白的支票，填寫它！在這個大名之下填寫：智慧、勇氣、愛，或你最需要的任何項目。祂就是這一切，而且綽綽有餘：不是短暫的片刻，而是永遠的，不是突發的，而是一直不變。

I am not Eloquent. Exod. 4: 10

This is what we all say. We think more of the words than of the message; more of our eloquence or slowness of speech than of the King's seal and signature. Moses had learnt many wholesome lessons through his long sojourn in Midian; but he had to learn this last one, that God does not want excellency of speech or of language in his messengers, but the unction and power which come on those who speak after direct audience with the Eternal. Aaron, who came to meet Moses, could speak well; but he was a weak man, whose alliance with Moses caused his nobler younger brother much anxiety and pain. However, God determined to send Aaron with him, to be his colleague and spokesman. Better a thousand times had it been for Moses to trust God for speech, than be thus deposed of his premiership.

BE SURE TO GET THY MESSAGE FROM THE KING. Wait before Him in the inner shrine, till He says the word which thou shalt speak. This will give thee the real eloquence of the heart.

LOOK UP FOR THE RIGHT WORDS. The Apostle said that the Corinthians were enriched in all utterance; and he said that he spoke the divine mysteries in words which the Holy Spirit taught. Ask for these, and you will not be disappointed.

RELY ON THE DIVINE CO-OPERATION. There is another force at work, more subtle and penetrating than the most eloquent words of man--the power of the Holy Ghost. Seek for his divine demonstration and co-witness. And it shall come to pass, that mysterious influences shall move over the heart of those that listen to thy words, which shall attest the mighty fellowship and co-operation of One whom the natural man cannot detect.

我素日不是能言的人。 出四 10

我們都是這樣說。我們注重言詞多過信息；注意口才的好壞，多過王的印記和簽名。摩西在米甸長期寄居，已經學了許多有益的功課；但是他還得學這最後一課：神不要祂的使者有卓越的口才，而是要他說話照著直接聽見永生神，而來的膏油和權能。亞倫來見摩西，他很會講話；但他是個軟弱的人，他與摩西的聯合，帶給他尊貴的弟弟摩西許多的焦慮與痛苦。但是神還是決定差遣亞倫，作摩西的同工和發言人。其實摩西若肯在口才上仰賴神，將千倍勝於這樣辭去神託付他領袖的職分。

你要確定從王得著信息。要在內室等候祂，直到神告訴你當說的話。這會賜你真正說服人心的口才。

你要尋找合宜的話。使徒保羅說哥林多的信徒口才全備；但保羅講說神聖的奧祕，是藉著聖靈所指教的言語。你當求這些(聖靈指教的言語)，你必不致失望。

你要仰賴神來同工。另有一股力量在作工，比人的口才更微妙也更扎人心，就是聖靈的能力。應當尋求神的印證並一同作見證。奇妙的力量就會感動聽見你話之人的心，這就證明常人無法察覺的，這位神大能的交通及同工。

Why is it that Thou hast sent me? Exod. 5: 22

Before God can use us, He must bring us to an end of ourselves. When Paul was summoned to the greatest epistles and labours of his life, his strength was drained to utter weakness, and he despaired even of life. So in the case of Moses and Israel.

Moses, for forty years, had been undergoing the emptying process; but perhaps when God called him to this great enterprise, there may have been a slight revival of confidence in himself, in his mission, his miracles, the eloquence of Aaron's speech. So in the rebuff he received from Pharaoh, in the bitter remonstrances of the elders of his people, in the sad consciousness that his efforts had aggravated their condition, the lesson was still further taught him--that of himself he could do absolutely nothing.

ISRAEL also had begun to hope something from his mission. Through the brickfields the story ran of his early years, his uncompromising speech to Pharaoh, of his miracles; and the wretched slaves cherished faith in him and Aaron as their heaven-sent deliverers. They had, however, to learn that all such hopes were vain, and to see that the brothers, at the best, were as weak as themselves. Then the way was prepared to lean only on God.

OURSELVES. By repeated failures all along our life-course God is teaching us the same lesson. We fail to justify and then to sanctify ourselves. Our efforts to serve and please Him only end in increasing perplexity. The tale of bricks is doubled; the burdens augment; the strength of our purpose is broken; we are utterly discouraged; and then, when the soul is utterly desolate, the heavenly Bridegroom draws near and says, "I will do all; I am Alpha and Omega; I am thy salvation."

為甚麼打發我去呢？ 出五22

在神可以用我們以前，必須帶我們到我們自己的盡頭。當保羅被神呼召去寫偉大的書信，並從事他畢生的工作時，他的精力已消耗到極其軟弱，且失去活命的指望(林後一8)。摩西與以色列人的情形也是這樣。

摩西，四十年之久，經歷倒空的過程；也許在神呼召他從事這項偉大的事工時，他對他自己、他的使命、他行神蹟、亞倫的口才稍微恢復信心。當他受到法老嚴峻拒絕、百姓的長老們激烈的抗議、當他痛苦的發現他的努力使百姓的苦境變得更糟時，這個功課更深的教導他 — 他憑自己絕對一無所成。

以色列人開始從摩西的使命有一些盼望。摩西早年的故事、他對法老強硬的言詞、他行的神蹟，傳遍做磚的工場，這些可憐的奴工對摩西和亞倫懷著信心，把他們當作是天上派來的拯救者。然而以色列人發現他們的指望落空，因為他們這兩位弟兄充其量也像他們那樣軟弱。所以這預備好的路，就是單單仰賴神。

我們自己。在我們的人生中，屢次的失敗教導我們同一功課。我們無法使自己稱義、成聖。我們努力事奉神，討祂喜悅，結果卻更混亂。磚的總數加倍，擔子加重，達到目標的力量消耗殆盡了，我們完全灰心。當我們的心，徹底孤單難過時，天上的新郎就近過來說：「我必定作一切；我是起初，我是末後，我是你的拯救。」

I am Jehovah, and I Will! Exod. 6: 6

When all human help has failed, and the soul, exhausted and despairing, has given up hope from man, God draws near, and says, I AM. It is as though He said, "All that can really help you resides in my nature as in its native home. I have weaned you from all beside, that you might seek in Me what you had been wont to seek in men and things and self-help."

Thus God with Israel. The people had come to relish the dainties of Egypt--the leeks and onions, the fleshpots and sensual delights; therefore the need for this cruel bondage to wean them, and prepare them for marriage union with Himself. Moreover, they placed great hopes in Moses, and such appeals as might be made to move Pharaoh's pity; from these too it was necessary to withdraw the people's heart, that they might look for all to their heavenly Lover, and find in Jehovah their infinite supply.

AFFLICTION is always needful in the first stage of the Christian's deepening experience. The world, with its vain glory, pride, and envy; the delights of the flesh; the praise and good opinion of our fellows--these take the place of Christ in his disciples. We must be taught to despise these things, and feel their vanity and insufficiency to satisfy.

FAILURE is often necessary to teach humility and patience; so that we may have no confidence in anything we can call our own, and be prepared to find all our satisfaction and delight in Jesus only.

REVELATION then becomes possible, of all that God can be and do. He draws near with his sevenfold "I will." He looks on us with infinite delight, and commences to bring us into such blessedness that we forget all else, and behold our Bridegroom only.

我是耶和華，我要... 出六6

當一切人的幫助不起作用，心靈困倦絕望，而放棄從人來的指望時，神靠近來說：「我是」。好像祂在說：「所有真正能幫助你的一切，原本就住在我的本性裡。我已使你漸漸脫離其他無關的，叫你可以在我裡面，尋求那些你已習慣從人、事或自己尋得的幫助。」

神就是這樣對待以色列人。以色列人還在留戀埃及的美味 — 葱、蒜、肉鍋，以及肉體的享樂，所以需要殘酷的奴役來戒掉這些，來預備他們與祂婚姻的聯合。而且百姓還對摩西抱著很大的希望，請求法老可以憐憫他們。以色列百姓的心也需要放下這些指望，他們才能向著天上愛他們的耶和華，尋得無限的供應。

受苦總是需要的，在基督徒更深的經歷中，這是第一步。世界、及其虛浮的榮耀、驕傲、羨慕；肉體的歡樂；以及同輩的稱讚 — 這些都足以取代基督在門徒心中的地位。我們必須受教導輕看這些，體會到它們的虛空與不足。

失敗使我們學習謙卑與忍耐；使我們對自己所有的事物覺得毫無把握，而預備好只在主耶穌裡面找到一切滿足與喜樂。

然後，**啟示**才成為可能，就是關於神一切「所是」及「所能」的啟示。祂就近來說了七次的「我要(I will)」[譯註]。祂以無限的喜悅看我們，開始帶我們進入這福分之中，叫我們忘記一切其他的，只單單仰望我們的新郎。

[譯註] 七次「**我要**」在6-8節：⁶「我是耶和華。**我要**把你們從埃及人所加的重擔下領出來，**我要**拯救你們脫離他們的奴役，**我要**用伸出的膀臂並用極重的刑罰，救贖你們。⁷**我要**以你們為我的百姓，**我要**作你們的神。你們要知道我是耶和華你們的神，是救你們脫離埃及人之重擔的。⁸我起誓應許給亞伯拉罕、以撒、雅各的那地，**我要**把你們領進去，**我要**將那地賜給你們為業。我是耶和華。」（重譯）

The Egyptians shall know that I am the Lord. Exod. 7: 5

In God's dealings with his people He purposed to reveal Himself to Egypt: so that when He led forth Israel's hosts, in redemption power, from the brickfields of slavery on to resurrection ground, there might be afforded such a display of his love, and pity, and power, as the world had never before witnessed. Egypt and all surrounding nations should know the character of God in the Exodus, as the Lover and Redeemer of his own.

SO WITH THE CHURCH. The Apostle tells us that redeemed men are to be the subjects of angelic contemplation and wonder. In the Church, principalities and powers shall discern the manifold wisdom and grace of God. When God has brought all the ransomed hosts up from the Egyptian bondage of the world to stand in the radiance of the eternal morning, then the universe shall ring with the ascription, "Great and marvellous are thy works. Righteous and true are thy ways."

SO WITH EACH INDIVIDUAL BELIEVER. Each one of us has been formed for Jesus Himself, that we might show forth his praise. In growing purity and sweetness, in our deliverance from the clinging corruptions of the world and flesh, in our patience under tribulation, our submission and steadfast hope, in our willingness to sacrifice ourselves for others, let us be revelations of what Christ is, and of what He can make sinful men become.

Believers are the world's Bibles, by studying which men may come to know the Lord Himself. Let us see to it that we be clear in type, unmistakable in our testimony, pleasant to behold, thoughtful and helpful towards all, commending the blessed Bridegroom whom the world sees not.

埃及人就要知道我是耶和華。 出七5

神恩待祂的子民，目的是要向埃及顯示祂自己：當祂用拯救的大能，將以色列眾人從造磚場的奴役帶領出來，到復活的境地時，神向世人展示他們從未見過的慈愛、憐恤及權能。埃及和周圍的列邦就曉得，領以色列人出埃及之神的特質，祂是祂百姓慈愛的救主。

對於教會也是如此。使徒保羅告訴我們，凡得救的人，都是天使注視並驚嘆的主題。執政的、掌權的，在教會中看見神百般的智慧與恩惠，當神帶領蒙救贖的眾人，從這世界埃及的捆綁出來，站在永恆早晨的榮光中，宇宙中要充滿稱頌：「你的作為大哉！奇哉！你的道途義哉！誠哉！（啟十五3）」

對於每個信徒也是如此。我們每個人都是為著耶穌被製作成形(加四19)，使我們可以讓祂得著稱讚。我們在純潔、甘甜上長進，拯救我們脫離世界和肉體纏磨人的敗壞，我們在患難中的忍耐、順服及堅定的盼望，樂意為他人犧牲自己，在這些事上讓我們顯明基督的所是，並顯明祂能夠改變罪人。

信徒是世人的聖經，人們「讀」信徒，就能認識主自己。我們留心成為清楚的表徵，成為明顯的見證，令人喜愛、體諒、並對人有益，好叫世人所不認識的這位可稱頌的新郎得著頌讚。

I will put a Division between My People and thy People. Exod. 8: 23

This division is as old as eternity. In the council chamber of the Godhead the Father chose Jesus and all who should believe in Him unto eternal life. We cannot understand the reason of that divine choice; we can only affirm it, that in those ages of the unfathomed past, Christ and his seed stood out from the rest of mankind, the people of God's own possession and inheritance.

IT WAS EFFECTED BY THE CROSS OF JESUS. By it we are crucified to the world, and the world to us. The cross, with its outstretched arms, stands sentinel between the Church and the world which cast out her Lord. The grave, like a great gulf, yawns between those who gather round the risen Master on resurrection ground, and all men else. From the moment that Jesus ascended, the rallying centre of the Church was removed from earth to heaven, from the cross to the throne.

IT IS WROUGHT OUT BY THE DAILY GRACE OF THE HOLY GHOST. It is right, of course, to come out and be separate in our outward walk and behaviour. But, deeper than this, if only we will let the Spirit of God work unhindered, He will effect an inward division. Our tastes and desires, our hopes and aims, will become different, and we shall be aware of a growing dissimilarity between ourselves and the world.

Then to the separate soul the Bridegroom comes. He says tender and loving words. In one hour He teaches more than all human teachers could; and sheds forth by the Holy Ghost the torrent of divine Love. There may be darkness without, but there is light in the dwellings of Goshen: there may be plague and pestilence in the world, but there is peace, joy, and bliss, in the separated soul.

我要將我的百姓和你的百姓分別出來。 出八23

這個「分別」像永恆那樣古老。在神格[譯註]的會議室裡，父神揀選了耶穌及所有信耶穌得永生的人。我們雖不能明白神揀選的理由，我們只能確定在深不可測的過去，基督及祂的後裔從其餘的人類突顯出來，他們是屬神產業的子民。

是藉耶穌的十字架產生的結果。藉這十字架，就世界而論，我已經釘死了；就我而論，世界已經釘死了(加六14)。十字架以伸開的膀臂，站立守衛在教會與那棄絕主的世界之間。主的墳墓好像深淵一樣，將那在復活之地聚在復活之主四周的人，與所有其他的人分開。從耶穌升天那一刻起，教會聚會的中心就由地上遷移到天上，從十字架移到寶座。

是藉聖靈每天的恩典作成的。我們應該從世界出來，在行事為人有分別。但比這更深的，是要我們讓神的靈自由工作，祂會帶來裡面的分別。我們的品味、願望、希望與目標都會變成不一樣，我們也會感到與世界的分別逐漸擴大。

對這分別為聖的人，新郎要來說溫和與慈愛的話。在短短一小時裡，祂比所有人類的教師教導得更多，並且藉著聖靈將神的愛傾倒下來。外面儘管黑暗，在歌珊的住處卻有亮光(十22-23)。在世上有災害，在分別為聖的人，心中必有平安、喜樂與福分。

[譯註] 神格(Godhead)，即：三一神，包括聖父、聖子、聖靈，各有其位格。本文作者就是用前三段，分別講述聖父、聖子、聖靈的工作。按希臘文，「神格」這個詞只在聖經出現過一次，就是歌羅西書二章9節。和合本譯作「神本性」。

Only in Goshen, where the Children of Israel were, was there no hail. Exod. 9:26

Those who are included in the provisions of the covenant are sealed. The storm may sweep around them, but the great angel, who ascends from the east, cries with a great voice to the angels to whom it is given to hurt the earth, and the sea, and the trees, saying, Hurt them not till we have sealed the servants of God in their foreheads (Rev. 7: 3).

The only spot in which the soul is safe is within the encircling provisions of the covenant. Israel stood there, and was safe--not only from the hail, but from the destroying sword. The invulnerable walls of that sacred enclosure were the oath and promise of God to Abraham. God had bound Himself by the most solemn sanctions to be a God to this people, and deliver them; it was necessary, therefore, that He should be their pavilion and canopy, catching the hailstones on his outstretched wings and securing them from hurt.

The covenant is entered, not by merit nor by works. There was neither the one nor the other in that race of slaves; but they stood there simply because of their relationship to the Friend of God. So we enter the blessed safety of the better covenant, through our relationship with the Lord Jesus, who is the Beloved of the Father, the one glorious and blessed Man. Without beauty or merit, the soul attaches itself by faith to Him, and discovers that it was loved before the worlds were made.

Ah, blessed Lover of souls, we see how the storm swept thy heart, that it might never touch us. Thou art our hiding-place, our shield, our deliverer, our strong tower. Without dismay we can anticipate the storms of death, judgment, and eternity, sure that wherever Thou art there can be no hail.

惟獨以色列人所住的歌珊地沒有冰雹。 出九26

那些包括在神的約之內的人，都受了印記。風暴掃過四圍，但是從日出之地上來的天使，大聲的對傷害地與海並樹木的天使們說：你們不可傷害，等我們印了我們神眾僕人的額(啟七2-3)。

人安全的唯一地點，是在神的約所涵蓋的範圍裡面。以色列人在那裡十分安全，不但受冰雹之害，也無滅命的刀劍(出十二23)。這神聖不能攻破的圍牆，就是神向亞伯拉罕的誓言及應許。神用最嚴肅的方法約束自己要作這子民的神，並拯救他們。在必要時，祂作他們的遮蓋，冰雹只落在祂展開的翅膀上，使他們不致受害。

約不是藉著功績或善行訂立的。這個作奴隸的民族，既無功績也無善行可言；他們站得住腳，是因他們與神的朋友——亞伯拉罕的關係。同樣，我們進入更美之約有福的安全境地，是因我們與主耶穌的關係。祂是父神所愛，是榮耀且蒙福的人。不是藉美麗或功績，人是藉著信心與祂相聯，並且發現自己蒙愛是開始於創世以前。

哦，可稱頌、愛靈魂的主啊，我們看見風暴掃過你心，卻不能摸著我們。你是我們的避難所、我們的盾牌、我們的拯救者、我們堅固的高臺。我們能夠預料會有死亡、審判、及永恆的風暴而不喪膽，因確知你無論在哪裡，哪裡就沒有冰雹。

All the Children of Israel had Light in their dwellings. Exod. 10: 23

Without, darkness that might be felt; within, light. This should be the condition of each believing heart. The sun may have gone down, and the moon withdrawn herself in the firmament of the world; the darkness of perplexity and trouble may envelop Pharaoh and all his chosen counsellors; all things may wear the aspect of approaching dissolution: but with the Lord as our everlasting Light we walk in the light of life.

LIGHT IS PURITY. The soul which is exposed to the indwelling of God, purifies itself even as He is pure; and walks as Jesus did, with white and stainless robes. He that says he has fellowship with the Holy God, and walks in the darkness of his own lusts, lies. Where God is really hidden in the heart, the beams of his lovely purity must irradiate and beautify the life.

LIGHT IS KNOWLEDGE. There is a wisdom, an insight, an understanding of the divine mysteries, which the mere intellect could never give, but are the product of the divine indwelling in the holy soul. All around men may be groping aimlessly after truth, trying to discover the secret of the Universe, whilst to the loving, childlike soul, in which God has taken up his abode, these things, which are hidden from the wise and prudent, are unveiled.

LIGHT IS LOVE. It steals so gently over the world, blessing flowers and birds, little children and invalids. Everywhere it is the symbol of the beneficent work of its Creator. His eldest daughter! Thus amid the selfishness of the world, let Jesus dwell deep in thee, that thou mayest be rooted and grounded in the love of God, which shall illumine thy dwelling, and ray out to the world.

惟有以色列人家中都有亮光。 出十23

在外面，黑暗似乎可以摸得著；在裡面，有亮光。這該是每個信徒內心的情況。太陽會下山，月亮也會在穹蒼中退去；混亂且惱人的黑暗將圍繞法老和他精選的謀士，一切的事物顯出即將臨近滅亡的形勢。但有主作我們永遠的亮光，我們就行在生命的光中。

亮光是純潔。人心敞開讓神來居住，就得潔淨，像祂潔淨一樣；並且行事為人像耶穌，穿著潔白無玷污的衣裳。凡說自己與聖潔的神相交，卻仍在情慾的黑暗中行，他就是說謊的。神若真在人心裡，祂可愛純潔的光輝，必照耀這人的生命，並使它美麗。

亮光是認識。有一種智慧、遠見、明白神的奧秘，這不是單單理智所能給予的，而是神住在聖潔心靈所產生的結果。周遭所有的人漫無目標地探索真理，嘗試尋找宇宙的奧秘；但是只有像小孩、愛神的人，神住在他裡面，將這些對聰明通達人隱藏的事，向他們顯明。

亮光就是愛。它悄悄、溫和地照耀世界，賜福給花朵、鳥兒、幼童和病患。無論在何處，光都是造物主仁慈作為的記號。亮光是神最年長的女兒(創一3)！在這自私的世界，讓耶穌深深住在你裡面，你可以在神的愛中生根立基。祂的光必照亮你的住處，其光芒也必投射到世界上。

Jewels of Silver and Jewels of Gold. Exod. 11:2

The Egyptians knew very well that they would never see their jewels again; and the people of Israel were thus, to some extent, compensated for their unpaid toils. The Lord gave them such favour with the Egyptians that they gave them whatever they asked; so that "they spoiled the Egyptians."

These jewels were employed afterwards in the adornment and enrichment of the Sanctuary. They flashed in the breastplate of the High Priest, and shone in the sacred vessels. In this they remind us of the treasures which David gathered by his conquests from neighbouring nations, and which were afterwards incorporated in the Temple of Solomon. They recall also the glowing predictions of the prophet, that the kings of the earth shall bring their treasures into the New Jerusalem.

The jewels of the Church, whether they stand for her graces or her choice children, have often been obtained from the midst of Egypt. Was not Saul of Tarsus just such a jewel ? The world counted him one of her rarest sons; but God set him as a jewel in the breastplate of Immanuel.

Let us ever seek jewels from the land of our captivity and suffering. It will not do to come away empty. It is not enough merely to bear what God permits to fall on us for our chastisement; but to go further, and extract from all trials, jewels. Let every trial and temptation enrich you with the opposite grace. There are Egyptians in your life, which have grievously tormented you with their heavy whips, yet even these shall yield wealth--"jewels of silver and jewels of gold"; which you shall consecrate to holy service, and which shall shine in the fabric and worship of the New Jerusalem.

金器銀器。 出十一2

埃及人很清楚知道他們再也看不到他們的珍寶了，而以色列人因此在某一程度上，得到他們做沒有報酬之苦工的補償。耶和華叫他們在埃及人眼前蒙恩，以致埃及人給他們所要的；如此「他們就把埃及人的財物奪去了。(十二36)」

這些珍寶以後用作聖所的裝飾，在大祭司的胸牌及聖潔的器皿上發亮。這使我們想到大衛征服鄰邦所得的寶物，日後納入所羅門所造的聖殿中。這些珍寶使人想起先知生動的預言，就是：地上列國的王必帶寶物到新耶路撒冷(賽六十5)。

教會的珍寶，或指教會的恩典，或指她上好的兒女，也常從埃及獲得。大數的掃羅豈不是一顆珍寶嗎？世人看他是罕有的奇才，但是神將他安置在以馬內利的胸牌上。

讓我們從被擄之地或苦難中尋得珍寶。不可空手離開。僅僅忍受神所許可落在我們身上的管教是不夠的，應當更進一步，從一切試煉中摘取珍寶。讓每一個試煉和試探，反過來成為恩典使你更豐富。在你生命中的埃及人，曾用重鞭激烈折磨你，然而即使這樣的經歷，也要帶來財富——「金器和銀器」；你就將這些分別為聖，歸神使用，這些都要在新耶路撒冷的衣袍和敬拜中，閃閃發亮。

With bitter herbs. Exod. 12: 8

The Paschal feast is the emblem of the Christian life. The Blood is ever speaking to God for us; though we see it not, God sees it, and hears its prevalent plea. We in the meanwhile are called upon to feed in faith daily, hourly, on the flesh of the Son of Man, according to his own command. In all Christian life, even in its hours of greatest rapture, there must be a touch of the bitter herb.

WE CAN NEVER FORGET THE COST OF OUR REDEMPTION. Even in heaven, in the full realization of its bliss, whenever we catch sight of the print of the nails in his hand, we shall remember the agony and bloody sweat the cross and passion, and eat the feast with the flavour of the bitter herb. How much more on earth, where we are so constantly requiring the efficacy of his precious death!

THERE WILL ALWAYS BE THE MEMORY OF OUR SINNERSHIP. We cannot forget our unworthiness and sin. He has forgiven; but we cannot forget. Ah, those years of rebellion and perverseness before we yielded to Him; and those years of self-will and pride since we knew his love ! They will sometimes come back to us and give us to eat of the bitter herb.

MOREOVER, THERE MUST BE THE CONSTANT CRUCIFIXION OF THE SELF-LIFE. We can only properly feed on Jesus, the Lamb of God, when we are animated by the spirit of self-surrender and humiliation, of death to the world and to the will of the flesh, which were the characteristics of his cross. Deep down in our hearts, the drinking of his cup and being baptized with his baptism, will be the touch of the bitter herbs in the feast. But "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

和苦菜同吃。 出十二8

逾越節的筵席是基督徒生命的標記。寶血一直替我們向神說話，雖然我們看不見，但神看見並且垂聽它有力的祈求。同時我們也蒙召每日每時照祂所命令的，在信心裡吃人子的肉。在基督徒生命中的一切，甚至最歡樂的時刻，也必須有這苦菜的味道。

我們不可忘記救贖的代價。甚至在天上，一切福分都完全實現了，每當我們看見祂手上的釘痕，我們要記得十字架的苦難與血汗，並吃這筵席帶著苦菜的味道。在地上，我們更是常常需要祂受死的功效。

一直記得我們罪人的身分。我們不能忘記自己的罪與不配。祂已經赦免了，但我們不可忘記。哦，在我們順服主之前，那些背叛與悖逆的年日；以及我們認識祂的愛之後，那固執己見與驕傲的歲月！有時這些記憶回頭來叫我們吃苦菜。

此外，必須不斷的把己生命釘十字架。只有當我們活在降服、謙卑的靈裡，向世界和肉體的意志死，我們才能正確地以耶穌——神的羔羊為糧食，這些就是祂十字架的特點。在我們心的深處喝祂的杯，受祂的洗，這就是筵席中苦菜的味道。「現在的苦楚，若比起將來要顯於我們的榮耀，就不足介意了。（羅八18）」

By strength of hand the Lord brought us out. Exod. 13: 14

Four times over in this chapter Moses lays stress on the strong hand which God redeemed his people from the bondage of Egypt; and we are reminded of "the exceeding greatness of His power, which is to us-ward who believe" (Eph. 1 : 12-20).

GOD'S STRONG HAND REACHES DOWN TO WHERE WE ARE. It would have been useless if Israel had been bidden to help itself up to a certain point, whilst God would do the rest. The people were so broken that they could only lie at the bottom of the pit, and moan. God's hand reached down to touch and grasp them at their lowest. So God's help is not conditional on our doing something, whilst He will do the rest. When we are without strength, when we have expended our all in vain, when heart and flesh fail--then God comes where we are, and becomes the strength of our heart and our portion for ever.

GOD'S STRONG HAND IS MIGHTIER THAN OUR MIGHTIEST ADVERSARIES. Pharaoh was strong, and held the people as a child may hold a moth in its clenched fist. But a man's hand is stronger than a child's, and God's than Pharaoh's. So Satan may have held you in bondage; but do not fear him any more, look away to the strength of God's hand. What can it not do for you ?

WE MUST APPROPRIATE AND RECKON ON GOD'S STRONG HAND. It is there towards them who believe, as a locomotive may be next a line of carriages; yet there must be a coupling-iron connecting them. So you must trust God's strength, and avail yourself of it, and yield to it. Remember that his arm is not shortened, nor his hand paralysed, except our unbelief and sin intercept and hinder the mighty working of his Power.

耶和華用大能的手將我們... 領出來。 出十三14

在本章裡摩西四次強調，神用大能的手救贖祂的百姓脫離埃及的奴役。我們也被提醒「祂向我們這信的人所顯的能力，是何等浩大。(弗一12-20)」

神大能的手伸到我們所在的低谷。如果以色列人受囑咐，要自己努力達到某一個地步，神才來完成拯救，那將毫無益處。以色列百姓已很頹喪，只能躺在谷底呻吟。神的手伸下來達到他們的最低點，握住他們。神的幫助不是看我們做了某件事，祂才來完成其餘的部分。當我們實在沒有力量，用盡我們一切，仍然沒有結果，甚至身心交萃，那時神會來到我們這裡，成為我們心靈的力量，和我們永遠的分。

神大能的手比我們的眾仇敵更有力。法老雖然強悍，將百姓握在他的手掌中，好像小孩子將飛蛾緊握在手裡。然而大人的手比小孩子的手更強而有力，照樣神的手也強過法老的手。撒但可能捆綁你，但不用再害怕他，只要仰望神大能的手，難道祂的手不能幫助你嗎？

我們必須取用並倚靠神大能的手。神的手伸向相信的人，好像火車頭挨近一列車箱；但是必須有掛鉤把它們連結起來。你必須相信神的能力，運用它、順從它。請記住，祂的膀臂並未縮短，祂的手也不麻木，除非我們的不信和罪，阻礙祂權能的大作為(賽五十九1-2)。

And Israel saw the Egyptians dead upon the sea-shore. Exod. 14: 30

What a relief that morning brought from the anxieties of the previous night! Then, as they lifted up their eyes, they saw Pharaoh and the dreaded Egyptian taskmaster in full pursuit; now they beheld the sea-shore strewn with their bodies, stark and cold. They would never see them again, nor hear the crack of their whips.

So in life we are permitted to see the dreaded temptations and evils of earlier days suddenly deprived of all power to hurt us. The Egyptians are dead upon the shore; and we see the great work of the Lord. Let us take comfort in this:

IN THE PRESSURE OF TRIAL. You are suffering keenly; yet remember that no trial is allowed to come from any source in which there is not a divine meaning. Nothing can enter your life, of which God is not cognisant, and which He does not permit. Though the pressure of your trial is almost unbearable, you will one day see your Egyptians dead.

AMID THE TEMPTATIONS OF THE GREAT ADVERSARY OF SOULS. They may seem at this moment more than you can bear; but God is about to deliver you. He can so absolutely free you from the habits of self-indulgence which you have contracted, and from the perpetual yielding to temptation to which you have been prone, that some day you will look with amazement and thankfulness on these things, as Egyptians dead on the sea-shore.

SO ALSO IN THE PRESENCE OF DEATH. Many believers dread, not the after-death, but the act of dying. But as the morning of eternity breaks, they will awake with songs of joy to see death and the grave and all the evils that they dreaded, like Egyptians, strewn on the shores of the sea of glass.

以色列人看見埃及人的死屍都在海邊了。 出十四30

早晨帶來何等的寬慰，叫人脫離昨天晚上的焦慮！那時他們舉目看見法老和可怕埃及督工全力的追擊；現在他們看見海邊佈滿埃及人僵硬冰冷的屍體。以色列人再看不見那些壓迫者，也聽不見他們抽打鞭子的聲音。

在生命裡神讓我們看見，早期的可怕試探及兇惡，忽然失去傷害我們的力量。埃及人都死在海邊了；我們看見主偉大的作為。讓我們在這情形裡得安慰：

在試煉的壓力中。你正激烈地受苦；但請記得，若沒有神的意思，任何試煉都不會臨到。沒有一件事進到你生命裡，是神不知道且不經神許可的。雖然試煉的壓力幾乎無法忍受，有一天你必看見你的埃及人死了。

在仇敵魔鬼的試探中。這些試探似乎超過你所能忍受的，但是神就要拯救你了。祂絕對能救你脫離所沾染的那放縱惡習，救你脫離經常容易陷進去的試探。有一天你會驚奇並感恩，看見這些事像埃及人死在海岸上。

面對死亡。許多信徒對死後的事沒有懼怕，但對死亡的過程感到恐懼。然而當永恆的早晨來到，他們必再甦醒，歡然歌唱，看他們所怕的死亡、墳墓以及一切的兇惡，像埃及人一樣，散落在玻璃海岸邊(啟十五2-3)。

The waters were made Sweet. Exod. 15: 25

Our joys and sorrows, like the varied products of nature, lie very close together. One moment we are singing the joyous song of victory on the shores of the Red Sea, and vow we will never again mistrust our God; and then, by a sudden transition, we find ourselves standing beside the Marah water of pain and disappointment inclined to murmur at our lot.

There is, however, a tree, which, when cast into the waters, makes them sweet. It is the tree of the cross. "He bare our sins in his own body on the tree." The cross means the yielding up of the will. Now, it is in proportion as we see God's will in the various events of life, and surrender ourselves either to bear or do it, that we shall find earth's bitter things becoming sweet, and its hard things easy.

WE MUST YIELD OUR WILL TO GOD. The secret of blessedness is in saying "Yes" to the will of God, as it is shown in the circumstances of our lot or the revelations of his Word. It is the will of a Father whose love and wisdom are beyond question.

WE MUST ACCEPT WHAT HE PERMITS. It may be that our pains emanate from the malevolence or negligence of others; still, if He has permitted them, they are his will for us. By the time they reach us they have become minted with his die, and we must patiently submit.

WE MUST DO ALL HE BIDS. The thread of obedience must always be running through our hands. At all costs to our choice and feeling we must not only have his commands, but keep them. Our Lord perpetually lays stress on obeying his words. This is the spirit of the Cross, and the properties of this tree sweeten earth's bitterest sorrows. "Disappointments become his appointments."

水就變甜了。 出十五25

我們的喜樂與悲傷，像大自然不同的產物，緊緊連在一起。上一刻我們在紅海的岸邊歡唱得勝的樂歌，發誓我們再也不會不信靠神；下一刻一個突然的轉變，我們發現自己站在瑪拉苦水邊，我們失望，不禁對這處境發出怨言。

有一棵樹扔在水中，水就變甜了。這是十字架。祂被掛在木頭上，親身擔當了我們的罪（彼前二24。譯作「木頭」的原文也可譯作「樹」）。十字架表明意志的降服。那麼，我們越在人生各種不同事件中，看見神的旨意，我們就越降服神，而忍耐或遵行祂的旨意，因此我們就發現地上苦的事變甜了，艱難的事變容易了。

我們的意志必須向神降服。蒙福的祕訣乃是，當神的旨意在我們所處的環境中顯明，或者從祂的話語中啟示出來時，對神的旨意說「是」。這是父的旨意，祂的愛與智慧是無庸置疑的。

我們必須接受神所許可的。我們的痛苦，可能是別人的惡意或輕忽所造成的；然而如果祂許可，那就是祂給我們的旨意。那麼這些事臨到我們，它們就帶著祂的鑄模來鑄造我們，我們必須忍耐順服。

我們必須遵行神一切的吩咐。順從的紗線必貫穿我們的手。我們必須不僅有祂的命令，而且不惜犧牲我們的選擇和感覺，切實遵行祂的命令。我們的主不斷的強調順從祂的話。這是十字架的靈，這棵樹的性質，使地上最苦的悲傷變甜。「挫折失望變成祂的天命」。

A Day's Portion every day. Exod. 16:4 (R.V.)

It is said that the twenty-four hours should be divided thus: Eight hours for work, eight for rest, eight for recreation, food, etc. There should be a counterpart of this in Christian living. Each day there should be a portion for work, a portion for restful meditation and sitting before the Lord, and a portion for the gathering of God's manna.

EACH DAY BRINGS ITS OWN WORK. God has created us for good works, and has prepared our pathway, so that we may come to them one by one. He has apportioned to each one some office to fulfil, some service to render, some function in the mystical body of our Lord. It is comforting to know that we have not to scheme for ourselves, but to look up for guidance into the divine plan.

EACH DAY BRINGS ITS OWN DIFFICULTIES. God spreads them over our days, giving each day only what we can sustain. The servant girl might be startled were she told that she would have to carry the coals, which it has taken two horses and a great cart to bring to her master's door; but she will be comforted by being reminded that they will be borne upstairs only a coal-scuttle full at a time.

EACH DAY BRINGS ITS OWN SUPPLY. No Israelite could point to his store of manna and congratulate himself that he was proof against any famine that might befall. The lesson of daily trust for daily bread was constantly being enforced; for as the day came the manna fell. Those who followed the cloud were always certain of their sustenance. Where the cloud brooded the manna fell. Whatever any day may bring there always will be within reach of you, lying ready prepared on the sands of the desert, just what you require. Go forth and carry it; there will be no lack.

每天收每天的分。 出十六4

人們認為一天二十四小時應該這樣分配：八小時工作，八小時休息，八小時消遣、進食等等。基督徒的生活也有相對應的分配：有工作的時間，有坐在主前安靜默想的時間，有收取神的嗎哪的時間。

每天有每天的工作。神創造我們為著做善工，也預備了我們的路徑，使我們可以一件接著一件地作工。祂分配每一個人完成某個職務，提供某項事奉，在主奧祕的身體裡(弗一23)盡某種功用。令人安慰的是，知道我們不用為自己籌算，只要仰賴神的指引，進入祂的計畫。

每天有每天的困難。神將這些困難攤開在我們的日子裡，每天只給我們當天所能承擔的。女僕若被告知：她所要搬的煤炭，是需要用兩匹馬拉著的大車，運到她主人的家，她一定嚇壞了，然而當她被提醒，每次只要帶一滿筐上樓，她就放心了。

每天有每天的供給。沒有一個以色列人能夠指著他所積存的嗎哪，而慶幸他有保證不怕任何饑荒來臨。每天信靠神供給日用飲食的功課，是不斷被強調的；白晝來臨時，嗎哪就降下來。凡跟隨雲柱的人，總是確定會得到食物。雲彩覆蓋的地方就有嗎哪降下。不論哪一天，嗎哪總會在人所搆得到的地方，在曠野的沙子上預備好，等你收取。你要出去收取，就必不匱乏。

I will stand before thee upon the rock in Horeb, and thou shalt smite the rock. Exod. 17: 6

Here is a beautiful example of the cooperation between God and his servants in providing for the needs of his people. Clearly the smiting of the rock was a very small item in this incident, the main consideration was what God was doing in the heart of the earth. But the two wrought together: Moses in the eyes of the people, God in hidden depths. Similarly we are fellow-workers with God.

One of the greatest revelations that can come to any Christian worker is the realization that in every act of Christian ministry there are two agents, God and man: that God does not need to be implored to help us, but wants us to help Him; that our part is the very unimportant and subsidiary one of smiting the rock, whilst his is the divine and all important part of making the waters flow.

Did Moses go to the rock that day weighted with care, his brow furrowed with the anxiety of furnishing a river of which his people might drink? Certainly not; he had only to smite: God would do all the rest, and had pledged Himself to it. So, Christian worker, you have been worrying as though the whole weight of God's inheritance were upon you, but you are greatly mistaken; smiting is very easy work.

In every congregation and religious gathering the Holy Spirit is present, eager to glorify Christ, and to pour out rivers of living water for thirsty men; believe this. See that you are spiritually in a right condition, that He may be able to ally you with Himself. Keep reckoning on Him to do his share; and when the river is flowing, be sure not to take the praise.

“We are workers together with God.”

我必在何烈的磐石那裡，站在你面前。你要擊打磐石。 出十七6

在這裡有一個美麗的實例，就是在供應百姓的需要上，神與祂的僕人合作。在這事件裡，擊打磐石明顯是一個很小的項目，最重要的是神在地心作的事。兩面配在一起作工：摩西在百姓眼前，神在隱密的深處。我們也是這樣與神同工。

對於基督的工人，最大啟示之一，就是領悟到每一個基督的事工都有兩個執行者，神與人。祂不需要被懇求來幫助我們，而是要我們協助祂。在我們這面只是次要的，就是擊打磐石；在祂那面才是最重要的，使水湧流。

那天摩西到磐石那裡時，是否被煩惱所壓，眉頭深鎖，擔心要提供河水給百姓喝呢？必然不是，他只要去擊打；其餘的，神已經承諾由祂負責。所以神的工人啊，你一直憂慮，好像神產業全部重量都壓在你的身上，你大錯了，擊打磐石只是舉手之勞。

每一次會眾聚集，聖靈必與我們同在，祂切望要榮耀基督，湧出活水的江河給口渴的人，要相信這事。務要留意你屬靈的光景是正確的，要留意祂能夠與你聯合。務要仰賴祂來成全祂要作的；當河水湧流時，切勿奪取稱讚。

「我們是與神同工的。(林前三9)」

And God command thee so. Exod. 18: 23

It was good and sound advice that Jethro gave his son-in-law. It could hardly have been better. It is always better to set one hundred men to work than attempt to do the work of one hundred men. There is no greater art in the world than to develop the latent capacities of those around us by yoking them to useful service. But good though the advice obviously was, Jethro carefully guarded Moses against adopting it, unless the Lord had been consulted, and had commanded it.

LET US TEST HUMAN ADVICE. There are plenty of voices that advise us, and each has some nostrum for your health, some direction for our path. Some are true guides, whom God has sent to us, as Jethro to Moses. Often an onlooker can see mistakes we are making, and can suggest something better. But we are wise to get alone into the holy presence of God, and ask what He commands, what is his will.

LET US TEST HUMAN TEACHINGS. So full is the world of voices, so bewildering the din of religious schools and sects! The Apostle was justified in advising us to prove all things and, to try the spirits, whether they were of God. There are four tests for truth: what glorifies Christ; what humbles the flesh; what is in accord with the Word of God; and what has stood the trial of Christian experience in the past.

There is no teacher like God, and we may always detect his voice. It is small and still; it casts down imagination, and brings our thoughts into the captivity of Jesus; it is definite and distinct. When there is an indistinct murmur of many sounds along the wire, you may be sure that you are not in communication with your Father's person. When He speaks, there is no mistaking his voice or his will.

神也這樣吩咐你。 出十八 23

葉忒羅給摩西的忠告合適、正確，幾乎不能再好了。分派一百人去工作，總強過試圖去作一百人的工作。世上再沒有更大的才幹，勝過培養我們周圍眾人的潛能，給他們負擔去作有益的服事。雖然這忠告明顯是好的，但葉忒羅還是小心警戒摩西不要接受它，除非求問神，並得到神的命令。

要檢驗人的忠告。有許許多多的聲音忠告我們，有的是對你健康的祕方，有的是指引我們的方向。有些人是真正的嚮導，是神所差來的，好像葉忒羅之於摩西那樣。旁觀者常看見我們的錯誤，而給予更好的建議。但我們要有智慧，單獨到神面前，求問祂吩咐的是什麼，祂的旨意是什麼。

要檢驗人的教導。世界充滿許多聲音，各宗、各派令人困惑的嘈雜聲音！使徒是對的，他勸我們試驗一切的事，並試驗那些靈是出於神的不是(約壹四1)。試驗真理有四方面：是否榮耀基督？是否使肉體降卑？是否與神的話一致？是否經得起過去基督徒經歷的驗證？

沒有一位教師像神，我們總是可以辨認祂的聲音。那是微小、平靜的聲音；這聲音摒除我們的想像，使我們的思想受耶穌的管理；這聲音既明確又清晰。如果線路上有許多嘈雜的聲音，你就能確定這不是與父神的交通。當祂說話，你不會弄錯祂的聲音與祂的旨意。

A peculiar Treasure unto Me. Exod. 19: 5

Our Saviour told of a man who, in ploughing his field, heard his plough-share chink against buried treasure, and hastened to sell all that he had in order to buy it. In speaking thus, He pictured Himself as well as us. He found us before we found Him. The treasure is his people, to purchase whom He gave up all that He had, even to his throne (Matt. 13: 44). "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of Him who called you out of darkness into his marvellous light" (1 Peter 2: 9, R.V.).

Where his treasure is, there is a man's heart. If it is in ships on the treacherous sea, he tosses restlessly on his bed, solicitous for its safety. If it is in fabrics, he guards against moth; if in metal, against rust and thieves. And is Christ less careful for his own? Does he not guard with equal care against all that would deteriorate our value in his esteem? Need we fear the thief? Will not the Only-begotten keep us, so that the evil one shall not touch us (Matt. 6: 19, 20)?

God's treasure is his for ever. "They shall be mine, saith the Lord of Hosts, in the day that I do make, even a peculiar treasure." He will hold his own, as men cling to their treasure, binding it about their loins, in a storm at sea (Mal. 3 : 17, R.V.).

Let us mind the conditions: to obey his voice, and keep his covenant; then on eagles' wings He will bring us to Himself. Compliance with these is blessed in its results. God regards us with the ecstasy of a love that rejoices over us with singing; and counts on us as a mother on her child, a miser on his gold.

作屬我的珍寶。 出十九5(直譯)

我們的救主曾講到一個人在耕地，聽到犁頭碰到地裡的寶貝，發出叮噠的響聲，他就趕緊去變賣所有的為要買這塊地。祂這樣說是描寫祂自己與我們。在我們尋祂之前，祂就找著我們。寶貝就是祂的子民，祂捨棄一切，甚至捨棄祂的寶座來買我們(太十三44)。「惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民，要叫你們宣揚那召你們出黑暗入奇妙光明者的美德。(彼前二9)」

一個人的財寶在哪裡，他的心就在那裡。若是財寶在狂浪中的船上，他必在床上輾轉難眠，掛心這財寶的安全。若財寶是絲綢，就要防蟲蛀；若財寶是金屬，就要防生鏽、防盜賊。難道基督不是更關心屬祂的人嗎？祂豈不同樣守護我們，防止一切破壞我們身上祂所看重的價值嗎？我們還需要怕盜賊嗎？神的愛子豈不保護我們，不讓惡者碰我們(太六19-20)？

神的財寶永遠屬祂。「萬軍之耶和華說，在我所定的日子，他們必屬我，特歸我。(瑪三17)」祂必握住屬祂的人，好像人在海上風暴中，抓住他的寶貝，綁在腰間。

讓我們留心作珍寶的條件：聽從祂的聲音，遵守祂的約。這樣祂必如鷹將我們背在翅膀上，帶來歸祂自己(出十九4)。遵守這些條件，結果就是蒙福。神以歌唱歡欣的愛來看待我們，好像母親看待她的孩子，又像財主看待他的金子一般。

The thick darkness where God was. Exod. 20: 21

God is light, and dwells in light, but it is mercifully veiled to the weak eye of man. This is why Christ spake in parables--that seeing, they might not see. As Moses veiled his face when he spake to the people, so God veils Himself in the flesh of Jesus, in which He tabernacles; and in the mysteries of his providence, beneath which He conceals a smiling face. The Sun of Righteousness in whose beams we rejoice must needs hide beneath the cloud, else we should fall at his feet as dead. It may be that his light seems to us darkness, because of its excessive brilliance; but God dwells in the thick darkness--clouds and darkness are around about Him.

THE DARKNESS OF MYSTERY. God has still his hidden secrets, hidden from the wise and prudent. Do not fear them; be content to accept things you cannot understand; wait patiently. Presently He will reveal to you the treasures of darkness, the riches of the glory of the mystery. Mystery is only the veil on God's face.

THE DARKNESS OF TRIAL. Do not be afraid to enter the cloud that is settling down on your life. God is in it. The other side is radiant with his glory. "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you : but rejoice, inasmuch as ye are partakers of Christ's sufferings."

THE DARKNESS OF DESERTION. When you seem loneliest and most forsaken, God is nighest. Jesus once cried "Forsaken," and immediately after, "Father." God is in the dark cloud. Plunge into the blackness of its darkness without flinching--under the shrouding curtain of his pavilion you will find God awaiting you.

神所在的幽暗之中。 出二十21

神是光，也住在光中(約壹一5, 提前六16)，卻向著人脆弱的眼睛，祂仁慈地把自己遮蔽起來。這就是基督用比喻的原因，叫人看了卻又看不見。好像摩西向百姓講話時，臉上蒙著帕子。同樣，神隱藏自己在耶穌的肉身裡，在這肉身裡支搭帳幕(約一14。「住」原文意「支搭帳幕」)；在祂的奧秘裡，隱藏著祂微笑的面容。公義的日頭，其光線雖是我們所喜愛的，但必須藏在密雲中，否則我們就會仆倒在祂腳前，像死了一樣。也許祂的光太過強烈，對於我們好像黑暗；神住在幽暗中，有雲彩和黑暗在祂周圍。

奧秘的黑暗。神仍有隱藏的奧秘，向聰明與通達人隱藏起來。你不要怕，應存知足的心接受我們不能明白的事，總要耐心等待。過不久祂必向你啟示那黑暗中的寶藏，就是奧秘榮耀的豐富。奧秘只是神臉上的面紗。

試煉的黑暗。不必害怕進入擺在你人生中的密雲。神就在其中。在烏雲的另一邊就是祂榮耀的光輝。「有火煉的試驗臨到你們，不要以為奇怪，似乎是遭遇非常的事，倒要歡喜，因為你們是與基督一同受苦。(彼前四12-13)」

被棄的黑暗。你感到孤單被棄時，神與你最靠近。主耶穌曾呼喊：「我的神！我的神！為甚麼離棄我？」(太廿七46)，馬上接著喊：「父啊！」(路廿三46)。神就在烏雲裡。儘管投入漆黑的幽暗不必畏縮，在祂大帳棚遮蔽的布幔下，你會發現神正等著你。

With an awl. Exod. 21 : 6

The Hebrew slave who meant perpetual consecration of service had to lose a little blood. It was a disagreeable and not wholly painless process, by which his vows were ratified and rendered permanent. But not otherwise could he serve for ever. That awl represents the nail that affixed Christ to the cross, and we must expect it in every true act of consecration. For want of it so many seem to go through that supreme act, and shortly after go back from it, bringing discredit and shame upon the teaching they had eagerly welcomed. There are two stages in the Christian life: that in which we serve with the spirit of a slave, and that in which we freely yield ourselves to serve our Master for ever. This is the service represented by the pierced ear.

The awl spiritually means the humiliation and pain with which we surrender the self-life. We are tempted to consecrate ourselves in our own energy; to resolve on the devout life in the strength of our own resolution; to say, "I will serve Christ utterly." We avoid the awl which deprives us of our own energy, which is applied to us by the hand of another and which makes us helpless and self-emptied, that God may become all in all. In your case the awl may be the daily fret of some uncongenial associate; the pressure of loss and anxiety for the sake of Jesus; the humiliation of your pride by perpetual sense of failure. Whatever it may be, welcome all that binds you to his cross, because through death you live.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

用錐子...。 出二十一6

希伯來人的奴僕若要終生獻身服事，就必須流少許的血。這是一個不舒服且不是完全沒有疼痛的過程，藉此他的誓言才被正式確認成為永久性的，只能用這方法，他才可以終生服事主人。錐子代表釘基督在十字架的釘子，所以每個真實的奉獻，都必須有錐子。許多人似乎經過崇高的獻身，而缺少這一個錐子，不久他們就從這奉獻退下，而使他們熱心領受的教導蒙羞。在基督徒的人生中有兩個階段：先是以奴僕的靈服事，以後自由地奉獻自己，永遠服事我們的主。這就是錐子穿耳所代表的服事。

錐子從屬靈的意義來說，是代表屈辱與受苦，將己生命[老我的生命]交出來。我們禁不住靠自己的能力奉獻自己；定意靠決心來過敬虔的生活，說「我願意完全事奉基督。」我們迴避錐子，錐子使我們喪失自己的能力，這錐子是藉著他人的手加在我們身上，叫我們無助，且倒空自己，然後神才能成為我們一切的一切。對你來說，錐子也許是天天叫你苦惱的某個意氣不相投的同伴；也許是因耶穌的緣故而受到損失與憂慮的壓力；也許是因不斷感覺失敗而傷害你的自尊。無論錐子是什麼，要歡迎它將你與基督的十字架聯合，因為經過死，你就能得生。

「所以弟兄們，我以神的慈悲勸你們，將身體獻上當作活祭，是聖潔的，是神所喜悅的。你們如此事奉，乃是理所當然的。(羅十二1)」

He shall make Restitution. Exod. 22: 5

This chapter is full of restitution, of which there is far too little in ordinary Christian life. We try to make amends for injury done to another by an extraordinary amount of civility; but we are reluctant in so many words to frankly confess that we have done wrong, and make proper reparation for the act or speech. We often excuse ourselves by the thought that we were fully justified in speaking or acting as we did, whereas we may behave ourselves wrongly in courses of conduct which are themselves legitimate.

LOOSING A BEAST INTO ANOTHER MAN'S FIELD(5). We may through our carelessness allow another to suffer detriment. The beast ought not to have been thus allowed to stray; and, as we let it loose, we should make amends for our carelessness in respect to our brother's interests. We wrong another not only by what we do, or permit to be done, but in what we carelessly fail to do.

KINDLING A FIRE (6). The tongue is a spark that kindles a great matter. If we drop firebrands and lighted matches in the inflammable material of a circle of gossip, we should make amends to the person whose character may have been thereby injured.

BORROWED GOODS (14). TO return a house, a book, a horse, in the state in which we received it, fair wear and tear excepted, or to make good any injury, should be a commonplace of Christian morality. Trustees are responsible for not making due inquiry into risky investments. Each is his brother's keeper. If we remember at the prayer-hour that he has aught against us, let us seek him, and confess, and restore.

賠還。 出二十二5 [賠還就是賠償]

本章充滿關於賠還的事，在一般信徒生活中，極少有這類的事。我們都儘量非常禮貌地，賠償我們對他人所造成的損失。但是我們不肯坦白承認在言行上的過失，而給予補償。我們時常為自己辯解，以為自己所言所行都是合理的；但行為雖然合理，在過程中我們的態度卻是不對的。

任憑牲畜到別人的田裡(5節)。由於我們粗心大意，而使別人蒙受損失。不該這樣讓牲畜到處跑；所以當我們把牲畜鬆開，因不留意而造成弟兄利益損失，我們就必須賠償。我們虧欠別人，不僅是因為我們的所行，或允許事情發生，而且在我們疏忽沒有去作。

點火(6節)。舌頭也會點著一大堆東西，當我們將火把和點著的火柴，丟到閒聊圈子容易燃燒的材料裡，使別人的人格受中傷，我們也應向這人賠罪。

借貸物品(14節)。我們借用別人的房屋、書籍或馬匹，歸還時除了自然損耗，照我們借用時的狀態，若有其他傷損，就應補償，這是基督徒最基本的品行。受人委託的，對於有風險的投資不作該有的調查，他就要負責任。每個人都是看守兄弟的。在禱告時，若想到與兄弟有閒隙，總要去找他，向他認罪，恢復關係。

An enemy unto thine enemies. Exod. 23: 22

It is a most helpful thought that the angel of the covenant in whom is God's name, always precedes us. In our march through the wilderness we perceive his form, which is viewless to others, and realize that his strong hand prepares our path. Let us be very careful not to grieve or disobey Him, lest we lose his mighty championship. Strict obedience to his slightest whisper secures the certainty of his vindication of us from the wrongs we suffer at the hands of our foes. A little further on the same voice promises to send a hornet before the chosen host (28). He who is an angel to the saint is a hornet to his foes. A swarm of hornets is the most relentless and irresistible foe that man can face.

Have you enemies? Be sure that they hate you only for the truth's sake, and because darkness must always be in antagonism to light. "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled." But see to it that you cherish no spirit of hatred or retaliation towards them. Think of the misery of their heart, which is full of jealousy, envy, and bitterness. Pity and pray for them.

When we are right with God we shall have many new enemies. All who hate Him will hate us. But this is rather to our credit than otherwise. Those who have defamed the master of the household will be hostile to his servants. But when our cause is one with God's, and his foes ours, our foes are his, and He deals with them; He stands between us and their hate. He will not leave us in their hands; He will give us vindication and deliverance.

我就向你的仇敵作仇敵。 出二十三22

想到立約的使者一直走在我們前頭，這使者身上帶著神的名，我們就大得幫助。當我們前進穿過曠野，我們看見神的身影，那是別人不能看見的，我們也領會到他大能的手為我們預備道路。讓我們謹慎不傷祂的心也不違背祂，免得失去祂強大的保護。絕對順從祂極微小的聲音，確保祂必然為我們辯護，避免我們在仇敵的手中受苦待。這微小的聲音更進一步應許，打發黃蜂在祂特選的軍隊之前(28節)。祂所打發的，對聖民是天使，對仇敵是黃蜂。一大群黃蜂是人所能遇見最殘酷且無法抵禦的敵人。

你有仇敵嗎？務必確定他們恨你只因真理的緣故，因為黑暗必與光明對抗。「你若跟隨那善良的，有誰害你呢？你若為義受苦，要歡喜快樂，不要怕人的威嚇，也不要驚慌。(彼前三13-14)」要當心，不可對他們懷著怨恨和報復的心。想想他們內心的痛苦，他們心中充滿嫉妒與惡毒。可憐他們，為他們禱告吧！

我們與神關係是正確的，就會有許多新的仇敵。恨神的，也必恨我們。這不是別的，乃是我們的光榮。侮辱主人的，也必與他的僕人敵對。如果我們的目標與神的目標是合一的，祂的仇敵就是我們的仇敵，我們的仇敵就是祂的仇敵，祂必對付他們。祂必不容我們落在他們手中，祂必為我們辯護，拯救我們。

They beheld God, and did eat and drink. Exod. 24 : 11

It is a beautiful combination, which we should do well to emulate.

SOME EAT AND DRINK, AND DO NOT BEHOLD GOD. They are taken up with the delights of sense. Their one cry, as the children of this world is, What shall we eat, what shall we drink, and wherewithal shall we be clothed? But the God in whose hand their breath is and whose are all their ways, they do not glorify. Let us beware; it was of Christian professors that the Apostle said, Their god is their belly.

SOME BEHOLD GOD, AND DO NOT EAT AND DRINK. They look on God with such awful fear that they isolate Him from the common duties of life. They draw a strict line between the sacred and secular, between Sunday and weekday, between God's and their own. This divorce between religion and daily life is fatal to true religion, which was meant to be the bond between the commonest details of life and the service of God.

SOME BEHOLD GOD, AND EAT AND DRINK. They turn from the commonest avocations to look up into his face. They glorify God in their body as well as in their spirit. They obey the apostle's injunction, "Whether therefore ye eat, or drink or whatsoever ye do, do all to the glory of God." Oh for the grace to be able to combine the vision of God with every common incident--to live always beneath his eye in the unrestrained gladness of little children in their Father's presence!

*Never a trial that He is not there,
Never a burden that He doth not bear;
Never a sorrow that He doth not share--
Moment by moment I'm under his care.*

他們觀看神，他們又吃又喝。 出二十四11

這是美好的組合，我們該好好效法。

有人吃喝，卻不看神。他們熱衷於感官的享受。他們唯一的呼喊，像今世之子一樣，就是：我們吃甚麼？喝甚麼？穿甚麼？對掌管他們生命氣息及他們道路的神，他們並不榮耀祂。我們要當心，使徒保羅曾論到那自稱是基督徒的說，他們的神就是自己的肚腹(腓三19)。

有人看神，卻不吃喝。他們看神，存著懼怕的心，把祂與日常生活中的本分完全隔開。他們嚴格劃分聖的與俗的，主日與平日，神的事與人的事。把信仰與日常生活完全分離，對於真正的信仰是致命傷；其實真正的信仰是把生活中最平常的瑣事，與事奉神結合在一起。

有人看神，又吃又喝。他們從最平常的工作中，轉眼仰望神的面。他們不但在心靈上，也在身體上榮耀神。他們遵守使徒的命令，「你們或吃或喝，無論作甚麼，都要為榮耀神而行。(林前十31)」但願我們得到這種恩典，能把一切平常的事，與看見神結合在一起，生活在祂的眼前，像小孩子在他們的父面前，盡情歡樂！

沒有一試煉，祂不同在，
沒有一重擔，祂不同負，
沒有一悲傷，祂不同擔，
每時每刻，祂都看顧。

According to all that I shew thee, ... even so shall ye make it. Exod. 25: 9

It was clear that God would only be responsible for the material that was needed for his plan. If Moses, or the people, insisted on putting in more than was in his original plan, they would have to bear the anxiety of securing the stuff. This is our mistake. We incur responsibilities that God does not put on us; we burden our hearts with anxiety and care because we insist on introducing so many items into our daily life, which would not have been there if we had but been content with God's pattern, and acquiesced in his programme.

This injunction is repeated in four different passages, showing the importance with which God regards it. Indeed, to be on God's plan is the only place of rightness, safety, and joy.

GOD'S PLAN IN OUR CHARACTER. It is presented in the human life of Jesus. We are to walk as He walked. Having been called according to his purpose, let us never rest content with anything less than being conformed to the image of God's Son.

GOD'S PLAN IN OUR CHRISTIAN SERVICE. Not seeking to resemble some other devoted life; but endeavouring to be as God would have us, the embodiment of his thought, the expression of his conception. Then our efforts will be crowned with success, and we shall bear much fruit to the glory of God.

GOD'S PLAN FOR EVERY DAY. He has prepared a scheme for the employment of every hour, and will show it to us by the indication of his Spirit, or by the trend of circumstances. Let us abide in Him, doing nothing that He does not teach, doing all He does. So life will become a tabernacle, in which the Shechinah will shine and sacrifices be offered.

都要照我所指示你的樣式。 出二十五9

神只負責祂的計畫所需要的材料，這是清楚的。如果摩西或百姓堅持在神的原計畫上加添什麼，他們就得自己操心如何取得這些材料。這是我們的錯誤。我們常一再擔負那些神沒有加給我們的責任。我們的心裡憂愁掛慮，因我們堅持引進許多項目到我們日常生活裡，如果我們以神所指示的樣式為滿足，無異議接受神的計畫，這些項目是不存在的。

這個命令在四處經文中重複出現(出廿五9, 廿六30, 廿七8, 民八4)，顯示神何等看重。按著神的計畫，確實是正確、安全和喜樂的唯一所在。

神對我們品德的計畫。這呈現在耶穌為人的生活中，我們要像祂那樣行事。我們是按祂的旨意蒙召，在還未達到「模成神兒子的形像(羅八29直譯)」之前，我們絕不可滿足而停止。

神對我們事奉的計畫。不必仿效別人虔誠的生活，只要竭力照神所要的，活出祂的心意，我們的努力就必然成功，多結果子榮耀神。

神對我們每日的計畫。祂已為我們預備了一個計畫，如何使用每個時刻，並要藉著聖靈的指示，或環境的趨勢，向我們顯示這計畫。我們要住在祂裡面，不作祂沒有指教的事，只作祂所指示的一切事。這樣我們的生命就好像一個會幕，其中有神的榮耀顯現，且有祭物獻上。

The vail shall divide unto you. Exod. 26: 33

That vail was rent when Jesus died, the Holy Ghost signifying that from that moment access was free into the Holiest. All believers are now welcome to draw near and live in the perpetual presence of God, their Father, even as Jesus did in his earthly life, and as He does in the Heaven of Heavens. This is the clear teaching of Heb. 10: 19-22: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the vail, that is to say, his flesh; and having a High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water."

But there is a deeper significance still. The new and living way was opened through the rending of the flesh of Jesus Christ. As his flesh was rent on the Cross, the Temple vail was rent from the top to the bottom. And it is only when we have chosen the cross, with its shame and death, as the lot of our self-life, that we can enter into that immediate fellowship with God, which is described as "within the vail."

How many there are who never get beyond that dividing vail! They know the brazen altar of Atonement, the laver of daily washing, the golden altar of intercession; but they are never admitted to that blessed intimacy of communion which sees the Shechinah glory between the cherubim and blood-sprinkled mercy-seat.

O Spirit of God, apply the blood to sprinkle our consciences, and the water to cleanse the habits of our daily life; and lead us where our Forerunner and Priest awaits us.

這幔子要將聖所和至聖所隔開。 出二十六33

當主耶穌死的時候，幔子就裂開了。聖靈指示我們從那時起，進入至聖所的路就通暢沒有阻隔。所有的信徒現在都受歡迎親近父神，活在神永遠的同在中，正如耶穌在世時有神的同在一樣，又像祂在諸天之上與神同在。希伯來書十章19-22節說：「弟兄們，我們既因耶穌的血，得以坦然進入至聖所，是藉著祂給我們開了一條又新又活的路，從幔子經過，這幔子就是祂的身體。又有一位大祭司治理神的家。並我們心中天良的虧欠已經灑去，身體用清水洗淨了，就當存著誠心和充足的信心來到神面前。」

但還有更深的涵義。這條又新又活的路，是藉著耶穌基督的身體撕裂而打開。當祂的身體在十字架上撕裂時，聖殿的幔子從上到下裂開。只有當我們選擇十字架，並十字架的辱與死，作為我們「己生命」的分；我們才能進入與神直接的相交，正如所描寫的「在幔內」（來六19）。

許多人從來沒有到達那分隔幔子的另一邊！他們認識贖罪的銅祭壇，認識每日的洗濯盆，認識代禱的金香壇。但是他們從來沒有進入有福交通的親密，看見神顯現的榮耀，在基路伯與彈血的施恩座之間。

神的靈啊，求你將血灑在我們的良心，用水洗淨我們日常的生活習慣，並引領我們到我們的先鋒及大祭司等待我們的地方。

Pure olive oil beaten for the Light. Exod. 27: 20

The saintly McChayne used to say, when urging his brother ministers to diligent preparation for the pulpit: "Beaten oil for the sanctuary." And he strove never to present to his people truth which had not been beaten out by careful devout meditation.

But there is yet another thought. That lamp in the Holy Place was an emblem of the testimony of the Church, that is, of believers. As the incense table was a type of their aspect towards God, as intercessors, so the seven-branched candlestick was a type of their aspect towards the world, as luminaries. In the Book of Revelation the Lord compares his churches to candlesticks: "the seven candlesticks which thou sawest are the seven churches."

The oil is, of course, as always in Scripture, a type of the Holy Spirit. He in us is the only source of light-bearing. But the beaten oil reminds us of the chastisement and discipline through which alone our best testimony can be given. The persecutions of the Church have always been the times when she has given her fairest, brightest witness to the Redeemer. The sufferings of believers have ever led to the tenderest, strongest words for the Master, whether by the sick bed or in the hospital ward. That brokenness of spirit, which is the surest mark of the mature work of God in the heart, is also a rare condition of light-giving. The more beaten and broken you are, in poverty of spirit, the purer will be the heavenly ray of love and light which will shine forth from your life; and it is the purpose of God that you should be "blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15).

為點燈搗成的清橄欖油。 出二十七20

德高的麥基尼在鼓勵作傳道人的弟兄們殷勤準備講章時，慣常說：「為聖所搗油。」他竭力不提供沒有經過虔誠默想壓搾出來的真理給神的子民。

但還有另一面的思想。聖所裡的燈表徵教會的見證，就是眾信徒的見證。香壇是預表他們向著神作代禱者，而有七個燈盞的燈臺預表他們向著世界作照明的燈。在啟示錄，主將祂的教會比作燈臺：「你所見的七燈臺就是七個教會。(啟一20)」

當然，油在聖經中永遠預表聖靈。祂在我們裡面是發光唯一的源頭。搗成的油提醒我們，只有經過懲罰與管教，才能產生最美好的見證。教會總是在受逼迫時，為救主作出最美好、最明亮的見證。信徒受苦經常導致為主說那最溫柔、也最堅強的話語，無論是在病床上，或躺在醫院病房裡。靈的破碎是神在人心中成熟工作最確實的記號，也是一種罕見發光的情形。你越被搗碎，在靈裡貧窮，天上的愛與光，從你生命照射出來就越純淨。你該成為「無可指摘，誠實無偽，在這彎曲悖謬的世代，作神無瑕疵的兒女，你們顯在這世代中，好像明光照耀。(腓二15)」這乃是神的目的。

A golden bell and a pomegranate. Exod. 28 : 34

The robe of the high priest's ephod was of blue, the colour of heaven, of deep lakes, of the glacier-crevasse, of the gentian and forget-me-not. On the hem of the robe were these alternate bells and pomegranates.

THOSE SKIRTS MAY ILLUSTRATE OUR OWN POSITION. We dare not take a high place near the head or arm; but, thank God, there is a place for each of us at the skirt, near the foot; and the holy oil will reach us there, for the Psalmist tells us that it descended even to the skirts of the high priest's robe. It is a blessed thought, that we may receive the droppings of each anointing that falls on the head of Jesus.

But the anointing of the Holy Ghost always shows itself in sweetness and fruitfulness; the sweetness of the golden bell, tinkling with every movement, and the fruitfulness of the pomegranate.

WE MUST BE SWEET, AS WELL AS FRUITFUL. Too many Christian workers are overtired and overwrought; they are peevish and fretful. When they come back from meetings on which they have bestowed their last energies, they are neither sweet nor gentle to the home-circle, which has been so lonesome during their absence.

WE MUST BE FRUITFUL, AS WELL AS SWEET. True religion is not a mere sentimentality; it is strong, healthy, helpful, fruit-bearing. Some seem to think that to attend moving meetings, to be profuse in emotional tears and smiles, to make profuse use of the word dear, is to touch the high-water mark; let them learn that the worth of our life is measured by its influence on others, and its bearing fruit, which has in it the seed of reproduction. "Herein is my Father glorified, that ye bear much fruit."

一個金鈴鐺，一個石榴。 出二十八34

大祭司以弗得的外袍是藍色的，像藍天、深湖、冰川的裂縫、龍膽花、勿忘草的顏色。在衣袍的下緣有交替的鈴鐺與石榴。

這些衣袍說明我們的地位。我們不敢選擇靠近頭或膀臂的高位，但感謝神，在衣襟靠腳的地方有個位置給我們每個人，聖膏油仍可流到我們那兒。正如詩人所描述的，膏油要流到大祭司的衣襟(詩一三三2)。澆在耶穌頭上的膏油可以流滴到我們身上，這是個有福的思想。

聖靈的膏抹顯出甘甜、多結果實。金鈴鐺時刻發出甜美的叮噠聲，石榴是多結果實的。

我們必須不但多結果實也甘甜。太多基督徒工人都過度疲累、過度工作；他們易怒且急躁。聚會已經使他們耗盡精力，回到家對家裡的人既不甜美也不溫柔，其實家人在他不在時已經很孤單了。

我們必須不但甘甜也多結果子。真正的虔敬不只是情緒的；應該是堅強、健康、幫助人、多結果子的。有人似乎認為參加感人的聚會，許多的眼淚和歡笑，許多甜蜜的話語，就是達到高的水位。他們該知道，衡量我們生命的價值，是在於我們對別人的影響並多結果子，果子裡面有繁衍後代的種子。「你們多結果子，我父就因此得榮耀。(約十五8)」

Thou shalt wash them with water. Exod. 29: 4

This chapter tells of the consecration to their high office of Aaron and his sons. The entire family is constantly joined thus together as one in God's sight. Similarly, Christ and his house--which is ourselves, who believe--are one. We too must be sprinkled by the blood on ear and thumb and toe, as those who have been redeemed. We too must be consecrated and anointed; and there must be the cleanliness of which these words speak.

This is where so many have erred; they have sought consecration, anointing, and the priestly office; but have not remembered that their bodies must first be washed with pure water.

WE MUST BE CLEAN IN OUR HABITS. If there is anything in our daily behaviour which is not quite clean, it must be put away. There seems some incongruity between the anointing of the Holy Ghost and the smell of spirits or fumes of tobacco. Any excessive indulgence of the flesh, even in legitimate directions, and all indulgence in wrong ones, are inconsistent with the life of consecration.

WE MUST BE CLEANSED IN OUR THOUGHTS. Whenever temptation is suggested, even though it is still in the far distance, we must turn from it with loathing, and ask that the blood of Jesus may go on cleansing hour by hour. "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee."

WE MUST BE CLEANSED IN OUR INTENTIONS. The self-life recedes as it is driven from the outworks of our nature, and goes deeper into the motives and springs of action. We discover that self is the spring of so much of our religious activity. Everywhere we need the laver, the hourly washing of John 13.

用水洗身。 出二十九4

本章描述亞倫和他眾子分別為聖承受他們崇高的祭司職任。整個亞倫家在神眼中都這樣結合成一體。同樣，基督和祂的家(就是我們這些相信的人)也是合一。我們也該用血抹在耳朵、大姆指與腳趾上，與那些被贖的一樣。我們也都該被分別為聖並受膏；而且像這裡所說的，必須被潔淨。

許多人在這裡犯錯，他們尋求分別為聖、受膏、及祭司的職任；但是忘記他們的身子必須用清水洗淨。

我們的習慣必須被潔淨。若在我們日常行為，有任何不夠清潔的，就必須除去。聖靈的膏油畢竟與菸酒的氣味不協調。任何過度的肉體放縱，即使是合法的，與一切不法的放縱都不符合聖潔生活的體統。

我們的思想必須被潔淨。每逢有試探出現時，即使遙遠，我們必須厭惡逃避，時刻求主耶穌的寶血潔淨我們。以聖靈的感動潔淨我們心裡的意念，使我們可以完全愛神。

我們的存心必須被潔淨。「己生命」[老我的生命]從我們天性外圍的堡壘撤回，就更深進入行為的動機和源頭。我們發現「己」是宗教活動的源頭。隨時隨地我們需要洗濯盆的洗滌(約十三章)。

Upon the flesh of man shall it not be poured. Exod. 30: 32

What perpetual references to the work of the Holy Spirit, under the symbol of the Anointing Oil, meet us in these chapters. It becomes us to ask ourselves very seriously whether we lay an equal stress on it in our daily experience. Is it true of us, as of those to whom the Beloved Apostle wrote, that the anointing which we received abideth in us? It is not enough to have the Spirit in us for sanctification; He must be on us for service and ministry.

But He cannot come on the flesh of the natural man; He descends only to those who are washed, consecrated, set apart for God. Many claim the Holy Spirit's anointing, and try to reckon they have received it; but they find it fail, because they desire it for the flesh.

THERE MUST BE NO YIELDING TO FLESHLY APPETITE. When we were in the flesh, sinful passions wrought in our members. But there must be no permission given in these directions. A calm, reverent, self-disciplined nature is alone fitted to be the seat of the Holy Ghost, his nest and home.

THERE MUST BE NO GRATIFICATION TO WORLDLY PRIDE AND AMBITION. Too many are eager for the Holy Ghost, that they may be able to make a name, or gather an audience; but God is not likely to give us his river of throne-water to turn the mill-wheels of personal ambition.

THERE MUST BE NO FLESHLY STRIVING AFTER IT. We wrestle and struggle to win the Spirit, and miss Him. It is only when our hope of attaining this blessing by our own efforts dies down, and we are humbled and broken before God; when we cry out to Him to give what we cannot win, that He draws near and gives the best of all his donations.

不可倒在人的肉體上。 出三十32(另譯)

我們看見在這幾章經文中，藉著聖膏油的預表，不斷提到聖靈的工作。我們該認真問自己，在每天的經歷中，是否同樣注重聖靈的工作。我們是否像主所愛的使徒約翰所寫的，真的讓所領受的恩膏住在我們裡面。不僅讓聖靈在我們裡面使我們成聖，聖靈還必須膏抹我們，使我們事奉神。

但聖靈不能降在天然人的肉體上，祂只能降在洗淨、奉獻、分別歸給神的人身上。許多人求聖靈的恩膏，並且認為他們已經受聖靈的膏抹；但是他們發現，他們並沒有受聖靈膏抹，因為他們求恩膏是為肉體的願望。

不順從肉體的願望。當我們在肉體裡，罪的慾望就在我們的肢體中發動。我們必須禁止自己往這個方向去。只有寧靜、敬虔、節制的心，才合適作聖靈的居所。

不求滿足世俗的驕傲與雄心。太多人渴望得著聖靈，是為了得到名聲，或聚攏群眾。然而神不可能將祂寶座流出來的江河，賜給我們去推動個人雄心的水車。

不是憑肉體爭取的。我們爭扎奮鬥要得著聖靈卻得不著。只有當我們想憑自己的努力取得這個祝福的心衰微了，我們謙卑、破碎來到神面前，向祂呼籲，求祂賜給那我們無法得到的，祂才會靠近，並將上好的賜給我們。

I have called by name Bezaleel. Exod. 31 : 2

We lightly speak of a man's occupation as his calling, and fail to realize the profound significance of the phrase. One man is called to the ministry; another to the bar; others, like Bezaleel and Aholiab, to work in all manner of workmanship. Each should realize, therefore, that faculty, desire, circumstance, constitute a divine call, and that there may be as distinct a vocation in the merchant's office, the tradesman's shop, or in the work of a domestic servant, as in the Church itself.

The morning bell that summons us to daily duty is the call of our Father, bidding us to engage in the toils to which He has assigned us. He, who gave Moses the plan, gave the artificers the power to work it in gold, silver, brass, and wood. Let this be your faith; and each morning, as you go to your work, however distasteful it may be, say, "God has called me to this; and He will fill me with all the strength, wisdom, and grace, that I need for its right doing."

ABIDE IN YOUR CALLING. Unless it is a wrong or dishonourable one, it is better to stay in it than to become restless and changeable; and if you must leave it, wait for God to open another door.

FIND IN GOD THE MAKEWEIGHT TO ALL THE DEFICIENCIES OF YOUR LIFE. If you are enslaved by daily duty, remember that in Christ you are free; if free from daily toil, in Christ you are a slave. The supply of every deficiency, the rectification of every hardship, is to be found in Jesus.

MIND TO DO ALL FOR GOD. TO do all in God and for Him, remembering that He sees and accepts all, not according to the results accomplished, but to the heavenly and holy motives that prompt the worker--this is to be blessed.

比撒列，我已經題他的名召他。 出三十一2

我們輕率地說到一個人的職業是神給他的呼召，但卻沒有認識這方面深刻的涵義。有人蒙召作傳道，有人蒙召作律師，有人如比撒列或亞何利亞伯，蒙召作各樣的巧工。各人都該認識才能、願望與環境構成神的呼召；同時也該認識可能有不同工作，在商業辦公室或在商店裡，或在家庭作僕人，像在教會裡有不同的工作一樣。

晨鐘呼喚我們從事每天的工作，是父神的呼召。神吩咐我們去作祂所給我們安排的工作。神給摩西計畫，也給巧匠能力去作金、銀、銅、木工。所以每天你出去工作時要有這樣的信心，不論多麼不喜歡這工作，要說：神既召我去作這工，祂必賜我作好這工作所需的力量、智慧與恩典。

要留在神的呼召裡。如果不是不正當可恥的事，最好堅持下去，不要焦躁不安而換來換去。如果你必須離開，要等候神為你開另一扇門。

讓主填補你生命的不足。若你被每天的工作所困，要記住在基督裡你是自由的。如果你不受每天的辛苦所困，要記住在基督裡你是奴僕。每一個缺乏的供應，每一個困難的調整，都可以在主耶穌裡找到答案。

要記得一切都是為神作。一切事靠神，也為神作。記住，祂看見並接納這一切，不是按照成果，而是照著推動做事者屬天聖潔的動機，這樣動機必定蒙福。

Peradventure I shall make an Atonement for your sin. Exod. 32: 30

The heart of Moses was full of that great, wonderful new word, Atonement. For many days, God had been telling him about it, and speaking it over and over to his heart. He seemed, however, to feel that no ordinary sacrifices would avail: the blood of goats and bulls would surely be insufficient to put away the black transgression into which Israel had fallen. But there was rising in his heart a resolve, to which he gave expression when he returned to God: "Blot me, I pray thee, out of the book which Thou hast written." He did not realize that his blood would not avail, but that the blood of Christ, who should, in the fulness of time, offer Himself without spot to God, alone could put away sin.

IN EVERY HEART THERE IS A DEEP CONVICTION OF THE NECESSITY OF AN ATONEMENT. This is the source of the temples, altars, and sacrifices, which have marked the history of every nation under heaven. Man has felt as by a natural instinct that some reparation was necessary to the broken law.

THE INSUFFICIENCY OF ANIMAL SACRIFICE. In the Levitical system there was a remembrance of sin made year by year; but the sin itself could not be purged by such rites. The fact that the worshippers so constantly came back to offer their sacrifices shows that they were not assured. The priests always stood: their attitude was an emblem of an unfinished work.

THE SUFFICIENCY OF CHRIST'S ATONEMENT. He was willing to be cut off out of the land of the living for the transgression of his people; and because He died, there is no longer the "--" which in Moses' prayer speaks of uncertainty; but a blessed assurance that we are at one with God, with each other, and with all holy beings.

或者可以為你們贖罪。 出三十二30

摩西的心中充滿著這個重要奇妙的新詞「贖罪」。已經有許多日子，神告訴他關於贖罪的事，並且對他的心再三提到贖罪。他似乎覺得這不是尋常的獻祭可以奏效的，牛羊的血必定不足以除去以色列人所陷進去的邪惡過犯。當他回到神面前，心中興起一個決意，就向神說：「求你從你所寫的冊上塗抹我的名。」但是他不知道自己的血不能贖罪，只有基督的血能除掉人的罪，在時候滿足時，基督將自己毫無瑕疵地獻給神。

每個人的心都深信贖罪的必要。這就是天下列國的歷史中都記載有廟宇、祭壇、祭祀的原因，人的天生直覺都感到，人干犯律法必須有所賠償。

祭性不足贖罪。利未人獻祭的體系，叫人每年想起罪來；那些獻祭的禮儀並不能除罪（來十3）。敬拜的人經常再回來獻祭，表明他們沒有贖罪的把握。祭司供職總是站立，表徵工作還沒有完成。

基督充足的贖罪。祂甘願為百姓的罪過，從活人之地被剪除（賽五十三8）；因著祂死，就不再有摩西那樣在禱告中所說沒有把握的話；而是一個有福的確據，我們得與神合一，彼此合一，也與一切神聖的事物合一。

In a Cleft of the Rock. Exod. 33: 22

That rock was Christ. In the divine thought the position of Moses, first on the rock, and afterwards in its cleft, was a moving emblem of the position in which alone we can dare to look out on the sublime progress of God's glory.

GOD IS ALWAYS PASSING BY. In the great movements of history which evolve his plans, and are leading to Christ's advent; in the passage of the ages, which are his swift chariots; in storm and catastrophe, which break up old forces and forms of evil; in the goodness of his daily mercy; in the revelation of his character--we are always living in the very midst of God's presence and power.

IN OUR CONDITION OF WEAKNESS AND SINFULNESS WE NEED A POSITION OF STABILITY AND SHELTER FROM WHICH TO LOOK ON GOD. No man can see that face of awful holiness and love and live. Sir John Herschel says that when sweeping the heavens with his telescope the brilliant Sirius suddenly burst on his view, he nearly fainted. Who then could behold God! But in Jesus, we are stable, established in Him, accepted in the Beloved; and in Him we are covered. The full blaze of the divine glory is tempered to our gaze; it comes to us through the medium of the pierced hand. We stand on the rock; we are hidden under the covering hand.

OUR ROCK WAS CLEFT. How scarred are the great Alps! Their sides have been split by the action of tempest, avalanche, earthquake, frost, and glacier. Hence their clefts. But who shall enumerate all that has been borne by our dear Lord for us! What storms have pelted on Him, that we might have a safe hiding. On Calvary, a niche was hollowed in which a world of sinners may take shelter!

在磐石穴中。 出三十三22

那磐石就是基督(林前十4)。在神的思想中，摩西的位置先是站在磐石上，然後在磐石穴中，這是個地位移動的表徵，我們只有這樣在磐石穴中，才敢往外觀看神榮耀雄壯的經過。

神一直在經過。在歷史上的大運動裡，神的計畫展開來，並且引向基督的來臨；在年代的推移中，那是祂迅速的車輦；在風暴和災禍打破老舊邪惡權勢之時；在祂日常的恩慈良善裡；在祂顯示祂品德之時；我們都一直活在神的同在與能力之中。

在我們軟弱有罪的光景裡，我們需要一個穩固的地位作避難所，使我們可以瞻仰神。沒有人能看見那可畏聖潔且慈愛之神的面而仍然活著。赫歇爾爵士[英國天文學家，1792-1871]說，他用望遠鏡掃視天空的星星，當耀眼的天狼星突然出現在鏡頭時，他幾乎暈厥。誰能觀看神呢！但在耶穌裡面我們穩固，在祂裡面被建立，在愛子裡蒙悅納，在祂裡面得遮蔽。神完全的榮光經過調整才使我們看見，就是透過被釘的手臨到我們。我們站在磐石上，我們隱藏在祂覆庇的手中。

我們的磐石已裂開。偉大的阿爾卑斯山有何等的創傷！山的側面多次經歷風暴、雪崩、地震、冰霜、冰河而裂開，因此形成山穴。誰來數算我們親愛的主為我們擔當的一切！多少風暴擊打在祂身上，使我們有安全的藏身之處。在各各他有一個壁龕被挖出來，使無數的罪人得以藏身。

Moses wist not. Exod. 34: 29

Unconsciousness of goodness is always a main element in the highest forms of goodness: in the same way that unconsciousness is characteristic of the worst forms of depravity. "Samson wist not that the Lord had departed from him."

Directly people become conscious of their superiority to others, and boast of it, it is certain that they have never really seen the beauty of God's holiness, and have no clear knowledge of the condition of their own hearts. They see that they have been cleansed from their old sins; but they do not perceive that the spirit of selfishness has retreated into the springs of motive and intention.

We are all tempted to this terrible self-consciousness. We are proud of being humble, complacent for being lowly, self-congratulatory because we take back-seats. In all this we betray the vanity of our pretensions. This sort of goodness is like a thin veneer of mahogany on very common deal.

The real goodness is more conscious of the remaining evil than of the acquired good; of the lingering darkness than of the hill-tops smitten with the dawn; of that which has not been attained. But we can only attain this blessed condition by intimate and prolonged fellowship with God, in solitudes where human voices and interests cease to distract. The brightness of which Moses was unconscious was caught from the Presence-chamber of the divine Loveliness. Ah, what patterns are seen on the Mount! What cries are uttered there! What visions are seen there! What revelations are made there! What injunctions are received there! Oh for the closer access, the nearer view, the more intimate face to face intercourse, such as is open still to the friends of God!

摩西... 不知道。 出三十四29

良善而不自覺，這樣的不自覺是最高形式之良善的主要成分。同一道理，最糟糕的墮落，其特點也是不自覺。「參孫不知道耶和華已經離開他。(士十六20)」

人覺得自己比別人強，馬上就自誇。他們實在沒有見過神聖潔之美，也不清楚知道自己內心的光景。他們雖知道從前的罪已經得著洗淨，卻不知道那自私的靈，已退到動機的源頭裡面。

我們都受這種嚴重自覺的試探。我們為自己謙卑而驕傲，為身分卑微而得意，為在不顯著的地位而沾沾自喜。這一切正顯露我們做作的虛空。這種良善，就像在很普通的貨色上，貼一層桃花心木的薄皮。

真正的良善是更感覺到殘留的邪惡，勝過感覺到所達到的良善；更感覺到殘留的黑暗，勝過感覺到山頭上破曉的黎明；更感覺到我們尚未達到的。我們達到這樣有福的光景，只有藉著與神親密、持久的相交，在孤獨中，人的聲音及利益停止干擾。在神慈愛同在的內室中，摩西得到榮光，但他並不覺得。啊，在山上看見何等的樣式！在那裡發出何等的呼喊！看見何等的異象！何等的啟示！接受何等的命令！啊，但願更靠近，更看得清楚，更親密面對面交談！這樣的境界仍然一直向神的朋友們敞開。

To work all manner of workmanship. Exod. 35:35 (R.V.)

There was an infinite variety in the contributions made to the Tabernacle, from the precious jewels of the rulers to the acacia wood of the poor, and the goats' hair of the women. The completed structure was a monument of the united gifts, handicrafts, and gems of the entire people. But in all there was the unity of the spirit, and plan, and devotion.

IN THE CHURCH AND THE WORLD THERE IS A WORK FOR EACH OF US TO DO. It may be a very humble part in the great factory--like minding the loom, or stoking the furnace, or fetching materials for the more skilled operatives; but there is a berth for each willing worker, if only the will and way of God are diligently sought and followed.

THIS WORK IS SUITED TO OUR SPECIAL POWERS. He who prepares the work for the worker, prepares the worker for the work. Whenever God gives us a task to fulfil, it is because He sees in us faculties for its successful and happy accomplishment, in co-operation with Himself. It is a mistake then to turn back daunted by difficulty and opposition. As Caleb and Joshua said of the possessors of Canaan, "We be well able to overcome them."

WE MUST BRING OUR RESOURCES AND POWERS TO GOD. Willing hearts were summoned to bring their offerings to the Lord. The maker of a musical instrument knows best how to develop its waiting music, and He who created and endowed us can make the most of us. Let us not work for Him; but yield ourselves to his hand, and our members as instruments of righteousness for his service. We may differ from all others in the special character of our work; but it matters not, so long as God effects through us his purpose in our creation.

作各樣的工。 出三十五35

為帳幕奉獻的禮物種類極多，從官長所獻的寶石，到窮人獻的皂莢木，並婦人獻的山羊毛。所完成的建築物是一個由禮物、巧工及全體百姓獻的寶石，組成的紀念建築物。全部是用心靈、計畫、摯愛結成一體。

在教會和世界裡，我們每個人都有一份工作。可能在大工廠裡一份低微的工作，如照顧升降梯、給爐子添加柴火、拿材料給較熟練的工人。只要殷勤尋求，並遵行神的旨意和道路，每一個願意的工人都有他的位子。

這份工作是適合我們特有的能力。祂為工人預備工作，也為工作預備工人。每當神給我們一個使命去完成，都是因祂看見我們有能力，與祂合作勝任愉快完成工作。遇到困難和反對，就喪失勇氣而回頭，是錯誤的。當迦勒和約書亞論到住在迦南地的人，他們說：「我們足能得勝。(民十三30)」

我們應該把我們的資源與能力帶到神面前。樂意的心被召喚來將禮物獻給神。製造樂器的人，最知道怎樣發展樂器演奏預期的音樂。創造我們並賜福的神，能夠使我們發揮最大的能力。但願我們不是為祂工作，而是降服在祂手中，將我們的肢體當作義的器具獻給神，服事祂(羅六13)。我們工作的特點可能與別人不同；但這不重要，只要神在我們身上達成祂創造我們的目的就夠了。

Much more than enough. Exod. 36: 5

This is always God's way. No words could better express the Imperial measure and standard of his dealings with his people. When he calls us out, as He did Moses, Bezaleel, and Aholiab, and entrusts us with his plan; and when we are careful to work out his specifications; He always makes more than enough provision for all our need.

THE REDEMPTION IN CHRIST JESUS. Where sin abounded grace did much more abound. The topmost hills were covered by the waters of the deluge, and the Apline heights of human rebellion were more than atoned for when Jesus died. Grace overtops sin.

GOD'S ABILITY TO ANSWER PRAYER. He does exceeding abundantly above all that we ask or think. We ask great things, and secretly think that if God were to give only a fraction, we would be thankful. How we straiten Him! He cannot do much because of our unbelief! He yearns to do not only enough, but much more than enough for us. See his prodigality in nature: its enamelled shells, its profusion of flowers, its swarming life.

IN DAILY PROVISION FOR SPIRIT, SOUL, AND BODY. Give, and it shall be given to you, good measure, pressed down, shaken together, and running over. God is not niggard. If He withholds, it is that we may cling to the Giver rather than the gift. But for the most part, He gives all things richly to enjoy. He opens his hand, and satisfies. Whatever thy need, God has much more than enough to meet it. He has riches of grace and of glory. Trust Him, obey Him, appropriate thy share in thy Father's rich provision. Weak and needy as thou art, there is much more than enough strength in God to perfect what concerns thee.

富富有餘。 出三十六5

這一直是神的作風。言語無法表達祂對待祂子民如帝王般的尺度和規格。當祂召我們出來，好像祂呼召摩西、比撒列與亞何利亞伯，把祂的計畫託付我們。當我們謹慎作成祂詳細陳明的事工，祂供給我們的，總是綽綽有餘。

在基督耶穌裡的救贖。罪在哪裏顯多，恩典就更顯多了(羅五20)。即使洪水曾漫過山頂，即使人的悖逆好像阿爾卑斯山的高峰一般；當耶穌死時所贖的遠勝過這些罪，恩典高過罪債。

神在應允祈禱上的能量。祂為我們成就的，遠超過我們所求所想的。我們祈求大的事，暗自想如果神只賜下一部分，我們就感恩了。我們何等的限制祂！我們的不信，使祂不能作更多！祂渴望要作的不只是足夠，更是富富有餘。看看祂在自然界所顯明的豐富慷慨：彩飾的貝殼、大量的花卉、成群結隊的生物。

在每天給靈魂體的供應裡。你們給人，就必有給你們的，並且用十足的升斗，連搖帶按，上尖下流的倒在你們懷裡(路六38)。神不吝嗇，若是祂保留，那是要我們可以緊緊抓住賜恩的主，而不是抓住禮物。然而大體上，祂厚賜百物給人享用。祂張開手，使人滿足。無論你需要什麼，神的供應遠超過我們的需要。祂有豐盛的恩典和榮耀。務要信靠祂、順從祂，在父神豐富的供應裡，支取你那一分。像你這樣軟弱與貧困，在神那裡有遠超過所需要的力量，可以使你完全。

A mercy-seat of pure gold. Exod. 37: 6

This was the Propitiatory. Beneath it lay the tables of the law, which even Moses had broken, almost as soon as they came into his hands, but which had been renewed. Concealing and covering them lay this golden lid, encrusted with the blood which successive generations of priests sprinkled there on the Great Day of Atonement.

There can be no doubt that this golden slab sets forth our Saviour's obedience unto death. God set Him forth to be "the Propitiation for our sins; and not for ours only, but also for the sins of the whole world."

OUR LORD'S OBEDIENCE IS PRICELESS IN THE DIVINE ESTEEM. What pure gold is among metals, that is his advent to do God's will, in comparison with all other endeavours to do it. It takes the first place, and is of peerless beauty and excellence. "Though He were a Son, yet learned He obedience by the things which He suffered."

HIS OBEDIENCE WAS TO BLOOD. His wounds tell the story. He held nothing back; but yielded all to blood-shedding. Blood is life, and life is in the Blood: this He freely poured out to meet the claims of justice, and herein gave the sublimest token of his love.

HIS PERSON AND WORK ARE THE MEDIUM OF OUR APPROACH. In Jesus the Shechinah of God's presence awaits us. On this priceless mercy-seat the Divine Fire trembles, and we may draw near with boldness. We are beloved children; but let us never forget that we are redeemed sinners.

*There is a place where Jesus sheds
The oil of gladness on our heads;
A place than all beside more sweet--
It is the blood-stained Mercy-seat.*

用精金作施恩座。 出三十七6

這施恩座是止息神忿怒的。在施恩座下面放著法版，這法版摩西剛拿到就摔碎了，而後重新作的。用這個黃金的蓋子遮蓋法版，其上覆蓋的血，是世代代大的祭司，在每年一度的贖罪日彈在其上的。

無疑的這精金的施恩座正說明救主的順從至死。神設立耶穌為我們的罪作挽回祭，不只為我們的罪，也是為普天下人的罪(約壹二2)。

主的順從在神面前是無價的。精金是金屬中最貴重的，主降世為要遵行神的旨意，也同樣比其他一切遵行神旨意的努力更貴重。這是居首位，無比的美麗與卓越。祂雖為兒子，還是因所受的苦難學了順從(來五8)。

主順從直到流血。祂的傷痕說明了這件事。祂沒有保留什麼，完全順服，直到流血。血就是生命，生命是在血中，為滿足公義的要求，祂毫無顧慮將命傾倒，在此顯出祂的愛卓越的標記。

祂的位格與工作，是我們親近神的路徑。在基督裡，神同在榮耀的顯現，等候我們進前去。神的火在施恩座上跳動，我們卻可以坦然無懼來親近神。我們是蒙愛的兒女，但我們絕不可忘記我們是蒙救贖的罪人。

有一處耶穌在此流血捨命，
卻有喜樂的油膏我們的頭；
有一處比別處更甜美，
就是那沾血的施恩座。

The laver . . . of the mirrors of the serving-women. Exod. 38:8 (R.V.)

This was a good use to put these mirrors to. The women were so deeply interested in the work which was afoot, that they counted no sacrifice too great. But the main suggestion for ourselves is the wisdom of renouncing self-inspection.

THE MIRROR SPEAKS OF SELF-SCRUTINY. We are constantly holding up the mirror to our inner life, studying its mechanism and operations. Our fingers often on our pulse; the attention of the soul turned back on itself; the study of symptoms carried to the grievous extent of inducing the diseases which we dread. Of course, where there is evident mischief at work, we do well to take heed; but we must guard against a morbid self-anatomy, a perpetual analysis of motive and intention, an inwardness which diverts our attention from the person of Christ and the performance of duty.

THE EVILS OF SELF-SCRUTINY. If we look down into the depths of our own nature, we miss the face of Jesus. To consider self is to become involved in a maze of perplexities and disappointments. The disease cannot be cured by ceaselessly pondering its symptoms. The soul cannot lift the soul. Self can never expel the spirit of self.

ITS CURE. These women became so interested in the service of the Tabernacle that they were weaned from their mirrors. The better expelled the worse; the higher cast out the lower. Go out of yourself, find some work to do for God and man; seek in the laver the removal of the stains of human sin; find your centre in God and his plans; and you will abandon the habit of morbid self-scrutiny. For every look at self, take ten at Christ: He "healeth all thy diseases."

他用銅作洗濯盆，... 是用會幕門前伺候的婦人之鏡子作的。 出三十八8

這就將這些鏡子作了美好的用途。婦人們深深關心在進行中的工作，以致她們不認為獻出鏡子是太大的犧牲。而這對我們主要的提示，是放下自我省察的智慧。

鏡子顯示自省。我們常端起鏡子來看自己內心的情形，研究心理過程及其運作。我們的手指常按著自己的脈膊，將注意力轉向自己，研究症狀到極可悲的地步，而引起我們所怕的疾病。當然在有明顯傷害進行之處，我們要好好留意，但是我們必須謹防病態的自我剖析，就是一直分析自己的動機、意圖，這種向內心查看的動作，使我們的注意力轉離基督，也轉離該履行的本分。

自省的弊病。當我們注意自己本性的深處，就會忽略主的面容。留意觀察自己就會掉進困惑與失望的迷津裡。這種疾病不能藉著不停的思考症狀而得醫治。一個人不能舉起自身，「己」[自我] 不能驅走「己」的靈。

得醫治的方法。這些婦人如此投入帳幕的服事，使她們脫離鏡子。「更好的」驅逐「較差的」，「更高的」才能趕走「較低的」。從你的「自我」走出來，找機會服事神和人；要尋找洗濯盆洗淨人性的罪污；以神和祂的計畫為你的中心；你就會離棄病態自省的習慣。你每看自己一下，就要看基督十下，祂就「醫治你的一切疾病」（詩一〇三3）。

Holy to the Lord. Exod. 39:30 (R.V.)

Zechariah tells us that these words were to be written on the bells of the horses. The sacred inscription, which stood on the brow of Aaron, designating his separation to his sublime office, was to become incorporated with the business of the farm and city, where burdens were borne and heavy weights drawn with difficulty. The inscription befits all bells that ring in the home, the shop, the factory. We are to be God's priests everywhere.

THE PRIEST WAS SEPARATED FROM ALL IMPURITY. We must be in the world, but separate from its sin. When evil threatens us from a distance, we must be sensitive to its approach, and quick to put the covering presence of Christ between.

THE PRIEST WAS SEPARATED TO HOLY SERVICE. He was keenly sensitive to the honour of Jehovah, and to the demands of his service. Rather be cut down at his altar, like Zechariah the son of Berachiah, than prove a delinquent. We cannot all do the inner service of offering incense and of blessing men, but we can render every act as a sacred service to God; always treading the holy floor, and within sight of the holy presence, and within earshot of the divine voice; eating, drinking, doing everything for the glory of God. Throughout this chapter we are reminded that all was made as the Lord commanded Moses; this should be the law of our life.

THE PRIEST BORE HOLINESS WRITTEN WHERE ALL COULD READ IT; SO SHOULD WE. It should not be necessary for us to be labelled. For men to need telling that we are Christians, is a sign that we are far from what we should be. But so to live that the first and slightest glance at us should betray our heavenly calling, is to adorn the Gospel and please our Master.

歸耶和華為聖。 出三十九30

先知撒迦利亞告訴我們，「歸耶和華為聖」這幾個字要寫在馬的鈴鐺上(亞十四20)。這神聖的銘刻文字在亞倫的額上，標明他被分別承接大祭司的職任。這銘刻文字要與田裡及城裡挑擔辛苦擔子的工作合為一體。這「歸耶和華為聖」的銘文，適合寫在家裡、店鋪及工廠的鈴鐺上。無論在何處，我們都該是神的祭司。

祭司從一切的不潔分別出來。我們雖然必須在世界裡，卻應從罪惡中分別出來。當罪惡從遠處威脅我們，我們就當對它的臨近有警覺，並且趕緊披上基督的同在隔開它。

祭司分別出來為著聖工。他對耶和華的尊榮與服事祂的需要有敏銳的感覺。寧可像巴拉加的兒子撒迦利亞在神的壇旁被殺害(太廿三35)，也不怠慢職守。我們不能全部都作聖所裡燒香並祝福百姓的服事，然而我們可以作每件事都像是給神作的。要一直行在聖地上，並在可以看見神同在，可以聽見祂聲音的地方，或吃或喝，無論作什麼，都要為榮耀神而行(林前十31)。這一章內一直提說，凡所作的都照耶和華所吩咐摩西的，這該是我們生活的原則。

祭司的佩戴，在人人可以看見之處寫著「歸耶和華為聖」；我們也該如此。我們不必自己標榜。需要別人來提醒我們是基督徒，就是一個信號，表示我們已經離我們該有的情形太遠了。我們的行事為人應該在別人第一眼瞥見時，就顯露出我們屬天的呼召，就是佩帶福音且討神喜悅。

The cloud of the Lord by day, . . . and there was fire therein by night. Exod. 40:38 (R.V.)

This was the cloud of the Shechinah, in the heart of which was fire, the symbol of the presence of God. Probably this fire was always present, but only visible against the background of the surrounding darkness. In the New Testament fire is always associated with the ministry of the Holy Spirit; and in Isaiah (4: 5) we learn that in the coming time God would give, on every dwelling-place in Mount Zion, and in all her assemblies, the same cloud of smoke by day, and flaming fire by night, as had been vouchsafed to the Tabernacle where God dwelt. What a glorious revelation is this!

THE HOLY SPIRIT BROODING OVER EACH INDIVIDUAL BELIEVER. It is a symptom of the highest life, when God spreads his tabernacle over the soul. We should march only when He lifts up his enfolding presence, rest under his canopy, and recognize the sanctity of all life.

THE HOLY SPIRIT RESTING ON EACH HOME. "Every dwelling-place in Zion" must stand for the homes of God's people. How blessed it is when the home is a temple, and each inmate of the beloved circle a priest! Such homes are rare, but they are possible. Let those who are founding a new family make this their ideal.

THE HOLY SPIRIT DIRECTING AND FILLING EACH ASSEMBLY AND BELIEVER. AS of old the movements of the cloud determined those of the tent and people, so in the Pentecostal Church the Spirit was Guide, Director, Executor. "Separate Me... to the work to which I have called them." We must rely most absolutely on Him, waiting for his initiation, his teaching, the settling down of his infinite benediction. Then there will be glory and defence.

日間，耶和華的雲彩...；夜間，雲中有火。 出四十38

這是神顯現的雲彩，雲的中心是火，火是耶和華同在的記號。也許這火一直都在雲裡面，但是只有在周圍黑暗的背景才看得見。在新約中，火總是與聖靈的工作連在一起；在以賽亞書四章5節，我們知道將來神要使錫安山每一個住處，以及一切的聖會中，白日有煙雲，黑夜有火焰的光，正如神住在帳幕時所賜下的雲柱、火柱。這是何等榮耀的啟示！

聖靈覆庇每個個別的信徒。當神擴張祂的帳幕到人的心靈，就有這個崇高生命的記號。我們只在祂圍護的同在升起時起行，在祂的遮蔽下安歇，並認識所有生命的神聖。

聖靈停留在每個家庭。「在錫安的每一個住處(賽四5a另譯)」象徵神子民的家。當家成為神的殿，而每一個在愛的圈子裡頭居住的人就是祭司，這是何等有福！這樣的家庭不多，但卻是可能的。但願正在建立新家庭的人，以此為他們的理想。

聖靈管理並充滿每個教會每個信徒。昔日雲柱怎樣決定以色列營的行止，五旬節後的教會也以聖靈作為嚮導、指揮與執行者。「要為我分派... 去作我召他們所作的工。」(徒十三2)。我們必須絕對倚靠祂，等候祂的發起、祂的教導，在祂無限的祝福下安頓下來。這樣必有榮耀與保護。