

They declared their pedigrees. Num. 1 : 18

It was not enough to be a true-born Israelite, a man must be able to show his descent. The genealogical tables were kept with the greatest care; and there was a holy pride in being able to vindicate the claim of having the blood of the patriarchs in the veins.

It is a blessed thing to be sure that we have passed from death unto life, and are the children of God by faith in Christ Jesus. True, our eternal destiny does not hinge on it. Many will doubtless be saved at last, who have spent their lives between hope and fear. But it is very needful for our comfort and growth in grace to be able to declare our pedigree, and to know that we have been translated into the Kingdom of God's dear Son.

The Gospel of John was written that we might believe; the Epistle that we might know. But many seek this knowledge in the wrong way, and are exposed to endless questionings. They try to discover the date, place, or experience in the past, when they were incorporated into the divine family; and because they cannot point to these, they imagine that they are still outside. Now for everyone that has had a definite experience of the new birth, there are perhaps a score who entered the divine family almost as a sailor passes the line of the Equator. Yet it is possible for you to know that you are born again, though you may not be able to tell your birthday.

If you are trusting Jesus, if the Spirit witnesses with your spirit that God is your Father, if you are full of a holy fear of grieving Him, if you are becoming like Him, if you love the brethren—you may certainly declare yourself his child.

都述說自己的家譜。 民一18

作為一個生來的以色列人還不夠，一個人必須還要能夠說出自己的家世。家譜總是被精心保管。能夠證明自己有先祖血脈的人，總有一種聖潔的誇耀。

我們確信自己已經出死入生，因著信基督耶穌而成為神的兒女，這是有福的事。確實，我們永恒的結局並不取決於此[註1]。有許多人花費他們的一生，在希望與恐懼的交錯中度過，但這些人毫無疑問終必得救[註1]。然而為著安慰鼓勵我們在恩典中長進，我們需要能夠說出自己的家譜，並確知我們已被遷入神愛子的國了。

約翰寫約翰福音是叫我們可以「信」(約廿31)；約翰寫書信是叫我們可以「知道」(約壹五13)[註2]。然而許多人用錯誤的方式來尋求這些知識，而受到無窮盡的懷疑。他們試圖查明自己歸入這神聖家族的確切日期、地點以及當時的經歷。當他們對這些細節無法指出時，他們便認為自己仍在這個神聖的家族之外。對於那些對自己的新生有著具體而明確體驗的人，也許有些人加入這個神聖家族，如水手航行駛過赤道線一般。你可能知道你已經重生，即使你說不出你重生的日子。

若你信靠主耶穌，若聖靈與你的靈一同見證神就是你的父，若你對神充滿了神聖的敬畏不使祂傷心，若你變得越來越像祂，若你愛弟兄——你便可確鑿地宣稱自己是祂的孩子了。

[註1] 有種種的原因(比如傳福音的人傳講不夠清楚，或者信的人領會不夠清楚，或者不清楚得了永生會不會再失去，或者受到撒但的控告等等)，有些人信主耶穌，已經得永生，但他們不知道或不確定自己有永生。這些人一生在「有永生的希望」與「沒有永生的恐懼」的交錯中度過。但這些人既然相信主耶穌而已經得永生，這個事實並不因他們是否知道而有所改變，他們終必得救。他們永恒的結局並不取決於他們的知道。當然確知自己已得救、有永生，是有福的事。

[註2] 約翰寫約翰福音的目的，是要未信的人信耶穌而得永生。(約二十31)。

約翰寫約翰一書的目的，是要已信的人知道自己有永生。(約壹五13)。

The Children of Israel shall pitch every man by his own standard. Num. 2 : 2-34 (R.V.)

Our God is a God of order; and it was needful for the order of the camp, whether at rest or on the march, that each man should know his place, and keep to it. But though there were different standards and positions, there was one centre, the ark, and one host of redeemed men.

Each believer has an appointed place in the great army of God. It is indicated by the voice of God, and by the circumstances of our life; and it should be jealously retained. Repeatedly the Apostle bade his converts abide in the calling wherein they were called. Yours may be towards the bleak north of difficulty, or the warm south of privilege--in the home, the country parish, or the difficult foreign post. But, on the whole, you should stay where you are; unless the Captain of our salvation moves you by some unmistakable indication of his will. The apostle Paul ever lived in such dependence on the Holy Spirit for guidance, and for the unfolding of the divine purpose, that from some apparently trivial circumstance he would "gather" the movements of the pillar of cloud by day, and of fire by night. And interval there was none between his apprehension of the divine purpose and his endeavour to strike his tent and follow wherever it might lead (Acts 16: 6, 7).

The main point with us all is to face the ark, to which the doors of all the tents looked, so that we may ever catch the first symptom of the movement of the cloud. On the whole, we do best to pitch and fight under our own standards. There is a closer bond of brotherhood possible between those who think alike. But whilst we are positive in what we affirm for ourselves, let us not deny that other standards represent necessary aspects of the common faith.

以色列人要各歸自己的羣下... 安營。 民二2-34

我們的神是一位有秩序的神。軍營需要有秩序，無論是安營還是起行。每個人都應該知道自已的位置，並守在自己的位置上。儘管有不同的旗幟和位置，中心卻只有一個，那就是約櫃與一位救贖人的主。

在神的大軍之中，每一個信徒都有一個被指定的位置。這個位置是藉著神的聲音顯示出來，並且根據我們生命的光景。每個人理應非常謹慎守住自己的位置。使徒保羅反覆地囑咐歸信耶穌的人，要守住他們蒙召時的地位(林前七20)。也許你是在蒼涼北方的困境之地，也許是溫暖南方的優越之處——也許在家，在鄉村教區，或是在異國艱難的崗位上。然而，從總體而言，你應當留在你所處的位置；除非我們救恩的元帥，用祂的旨意清楚指引你移動。使徒保羅一直倚靠聖靈的引導，並靠著聖靈來展開神聖計畫，即使是表面看來瑣碎的境況，保羅都會「收集」白晝的雲柱與夜晚的火柱的動靜(申一33)。保羅在「細察神的神聖旨意」與「努力拔營跟隨神去祂所引導的地方」這兩者之間，並沒有間隔(徒十六6-7)。

對我們來說，最重要的就是要面向約櫃，所有帳棚的門都朝向約櫃。這樣我們方可掌握雲柱移動的第一個跡象。總的來說，我們在各自的旗號下盡自己最大努力來安營與爭戰。心思意念相同的人之間，可能有如弟兄般更緊密的結合。儘管我們持守自己所堅信的，但我們不要否認其他旗號所代表，共同信仰不可或缺的那些方面。

Take the Levites instead. Num. 3 : 45

Each first-born son was God's. On the day of the Exodus, as the first-born of Egypt were stricken, so the first-born of Israel were hallowed. God claimed the right of their service in his Temple, to serve there as priests and attendants. But instead of them, He accepted the whole tribe of Levi; and for the overplus of first-born sons above the number of Levites, He accepted redemption money, which went to maintain Aaron and his family. Thus, each first-born son was represented, either by a substitute, or by a money payment.

AN APPEAL TO PARENTS. Would it not be a blessed custom if, in all our churches, the first-born child was, in a special sense, regarded as God's, and trained for some branch of his holy service in the home and foreign field ? What a blessing would rest on our homes if this were the custom ! It would lead to very definite prayer, that the young soul might be truly converted and led to realize the parents' ideal.

AN APPEAL TO FIRST-BORN CHILDREN. Either go yourself into the service of God, at home or abroad, or send a substitute. Consider yourself under obligation to do some special work for Christ and his Church. And if you cannot, earn money to support your representative. This is laying up treasure in heaven.

AN APPEAL TO FAMILIES. Why should not each Christian family become a missionary society, sending one of its members forth in the name of the rest, who should bind themselves solemnly to "hold the ropes;" and thus obey the Master's parting commission, "Go ye into all the world, and preach the gospel to every creature"?

揀選利未人代替以色列人所有頭生的。 民三45

所有頭生的兒子都是神的。在出埃及的那一天，埃及人所有頭生的都被擊殺，以色列所有頭生的卻被分別為聖。神要求他們在祂的殿中供職，作祭司和服事的人。但神用整個利未支派來代替他們。對於那超過利未人總數的頭生兒子，神接受贖銀，用以供給亞倫和他的家。因此，每一個以色列人長子都有一個利未人作代替，或是用贖銀贖回。

對於父母的懇求。如果在教會中，每一個長子都在特殊意義上歸神所有，並受訓在本地和外國作神的聖工，這豈不是一個蒙福的慣例嗎？如果這成為一種慣例，那將為我們的家留下何等的祝福！這樣的慣例會帶來具體而明確的禱告，使這些年輕人能夠真正轉變，並讓父母的理想期待成真。

對長子的懇求。作為長子，或者是你親自事奉神，無論在本地還是異邦，或者是差派一個人來代替你。你要認識到你有責任為基督和祂的教會作工。若你自己不行，那麼賺錢來供給那代替你的人。這樣做乃是積攢財寶在天上。

對家庭的懇求。為何不讓每一個基督徒家庭成為一個宣教團體呢？派出家中的一員，來代表其餘的人，讓全家人可以藉此莊嚴地維繫在一起，來順從主耶穌離別前交付的使命：「你們往普天下去，傳福音給萬民聽。（可十六15）」

Every one to his service and to his burden. Num. 4: 19

Is this what the Apostle referred to when he said that every man should bear his own burden? There are burdens which we cannot share or depute, to bear which we need special grace, and must continually seek the aid of the divine Spirit.

THE BURDEN OF OUR OWN EXISTENCE. Each of us must give an account of himself to God. We were created for a specific purpose; and our failure to fulfil it cannot be settled on another. God will require each man's soul of himself. "Every one of us shall give account of himself to God" (Rom. 14: 12). You have a charge to keep, a soul to save, and a God to glorify.

THE BURDEN OF OUR LIFE-WORK. What makest thou in the world? The Maker of all waits for thee to enter his great workshop and become his apprentice and co-worker. To be an idler, or an absentee, will land thee in inevitable disgrace. The appointed place cannot be left vacant, and thy tools untouched, save at thy grave peril.

THE BURDEN OF THE SOULS OF OTHERS. We are our brothers' keepers, liable at any moment to be called upon to give an account of how they fare; and we cannot rid ourselves of this responsibility by annual donations or subscriptions to charitable or missionary institutions.

THE BURDEN OF DAILY INTERCESSION. Jesus bears the burdens of his people as He intercedes for them in heaven; and there is a sense in which we are called to bear up his hands in this holy service. We must consider the work of daily prayer for his Church, for sufferers, and for the world, as part of the burden of the Lord, allotted to us because we are members of his body.

他們各人所當辦的，所當抬的。 民四19

這是否就是使徒所說的「各人必擔當自己的擔子。(加六5)」？有一些擔子是我們無法與他人共同承擔，也無法委託他人的。要背負這樣的擔子，我們需要特別的恩典，並且要不斷尋求聖靈的幫助。

為自己生存的擔子。我們每個人都必須在神面前為自己交賬。我們被造是為了某個特定的目的，當我們無法達成這目的，也不能轉讓給他人。神必定要每一個人為自己的靈魂負責。「我們各人必要將自己的事在神面前說明。(羅十四12)」你要擔負的責任就是使自己的靈魂得救，使神得榮耀。

為自己生命工作的擔子。在這世上，究竟是什麼事物塑造你？創造萬有的主等候你前來進入祂的工場，作祂的學徒與同工。遊手好閒、擅離職守會使你落在不可避免的羞愧之中。神指派你的職位不可成為空缺，不可丟下你的工具，除非你在急難之中。

為別人靈魂的擔子。我們是兄弟的看顧者(創四9)，任何時候都有責任為他們的生活光景交賬(來十三17)。我們不能用年度奉獻，或捐款給慈善和宣教機構，來擺脫這個責任。

每日代禱的擔子。主耶穌在天上背負著為祂子民代禱的擔子；在某種意義上，我們也蒙召在這項聖工上有所承擔。我們應當把每天為主的教會，及受苦的人，並為世人的代禱，看作是分派給我們背負的一分主的擔子，因為我們是祂身體上的肢體。

Without the camp, . . . in the midst whereof I dwell. Num. 5: 3

What a sublime conception!--God dwelt with his people. The Tabernacle was his tent amongst theirs; the cloudy pillar was his ensign. To attack them was to come into collision with Him. All the expense and anxiety of the march rested on his shoulders, as the care of a family of young children on a father. How needful it was that nothing should be permitted which could grieve or offend Him!

What the camp of Israel was in those long-ago days, the Church is now. It is the host of the redeemed, the representative of God, the pilgrimage of the saints. Amongst his people God still walks, and dwells, and tabernacles. Their griefs, conflicts, and experiences, are shared by their ever-present Almighty Friend.

The presence of God in the Church is by the Holy Spirit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3: 16). He is with her and in her as the Body of which the risen Lord is Head. When the one Advocate went up, the other came down; when the Second Person in the Holy Trinity ascended to his throne, the Third Person came down to perpetuate his work in the world, through the Church. "He dwelleth with you, and shall be in you."

How careful should we be in the ordering of our church-life, as well as of our individual lives, so that there may be nothing to offend Him! "What will the Holy Spirit think of this?" should be always our first inquiry. We must walk in the paracletism of the Holy Ghost, if we would be edified and multiplied, as were the churches throughout Judaea and Galilee, and Samaria (Acts 9: 31).

出到營外... 這營是我所住的。 民五3

這是多麼崇高的一個觀念！神與祂的子民同住。帳幕是祂在以色列人中間的帳棚；雲柱是祂的旗幟。要攻擊以色列人就是與神衝突。行進中所有的花費和焦慮都落在祂的肩上，就如同照顧一家年幼子女的擔子都落在父親的肩上一樣。不讓任何事物使祂憂傷或冒犯祂，這是多麼要緊！

今日的教會如同久遠以前的以色列營。這是得贖之人的軍隊，是神的代表，是聖徒們天路之旅。神依舊行走、居住、支搭帳幕在祂的子民中間。他們的愁苦、爭鬥和經歷，都與那位始終存在的全能朋友一同分擔。

神的同在在教會中是藉著聖靈。「豈不知你們是神的殿，神的靈住在你們裡頭麼？（林前三16）」祂與祂[教會]同在，也在祂裡面；祂是身子，那從死裡復活的主是頭。當這一位保惠師[耶穌]升天後，另一位保惠師[聖靈]就降下來（約十四16）；當三位一體中的第二位[耶穌]升到祂的寶座時，第三位[聖靈]便降下到這個世界，藉著教會來使祂的工作永存。「祂常與你們同在，也要在你們裡面。（約十四17）」

在我們的教會生活和個人生活的安排中，我們該多麼小心啊！不能讓任何事情冒犯到祂。「聖靈對這事會怎麼想呢？」這應該是我們首先要問的。若我們想要得造就並得以倍增，就如同猶太、加利利和撒瑪利亞各處的教會一樣（徒九31），我們就必須行走在聖靈的訓慰中（約十四16）。

The former days shall be void. Num. 6:12 (R.V.)

How solemn is the suggestion of these words ! If the separation of the Nazarite were broken in upon by his sudden contact with death, he might start afresh; but all the days that preceded that untoward event would go for nothing--they would not be counted.

How many days in our life have been made void! Days in which we have learned no new lesson of God; have had no access into his presence; have done no kind and helpful act; have spoken no loving, tender word. It is all-important that even our days of rest from active engagements should be days of learning deeper lessons, of vision, and of reception from the fulness of God.

Each day comes to us fresh from God, like soft metal, waiting to be stamped with our inscription; or like a piece of yielding clay, to be moulded into some shape of beauty or use. Each morning the slate is brought for us to write on; the canvas on which we may paint. But too often we miss our opportunity, and a blurred, marred, confused result is all we have to show.

If you would avoid this, let God plan each day; follow the guidance of his Spirit; do all you touch with your might and for his glory; put away all known sin, and be separate from evil; in everything learn to submit to his dealings, and to commit yourself to his faithful keeping. Then each day will have something to keep in charge, and resemble a chalice filled to its brim with holy service. We must ever remember that "every man's work shall be made manifest: for the Day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is" (1 Cor. 3: 13).

先前的日子要歸徒然。 民六12

這些話語所提示的是多麼嚴肅！如果拿細耳人在離俗的日子裡，因突然接觸死亡而被打斷，他可以重新來過；但在這不幸的事之前所有的日子就白費，不被計算了。

我們生命中有何等多的日子被歸為徒然！那些我們沒有從神學習新功課的日子；那些我們沒有進入祂同在的日子；那些我們沒有行善幫助他人的日子；那些我們沒有說愛與溫柔話語的日子。我們從實際職務退下來休息的那些日子，應該學習更深的功課，得著異象，從神的豐富中有所得著，這是極重要的事。

從神臨到我們的每一天都是嶄新的。如同柔軟金屬一般，等待我們在其上銘刻；又如一塊柔軟的泥土，等待被塑造成美麗的形狀或有用的器皿。每個早晨，石板都擺在我們面前給我們書寫，畫布都鋪開等待我們來繪畫。然而很多時候，我們錯失了機會，所展示出來的，只是一個模糊、破損、混亂的成果。

如果你想避免這樣的結果，就讓神來計劃你的每一天；跟隨聖靈的引導；盡力做你所接觸到的一切事，並且為榮耀祂而做；除去所有已知的罪，並遠離惡事；在所有的事上學習順服祂的安排，將自己全然交託祂信實的看顧。這樣，每天就有一些事情是要負責的，並且每日都用聖工來填滿，如同聖餐杯滿到杯口的邊緣。我們必須記住：「各人的工程必然顯露，因為那日子要將他表明出來，有火發現；這火要試驗各人的工程怎樣。（林前三13）」

Moses . . . heard the voice speaking unto him, . . . and He spake unto him. Num. 7 : 89

The meaning of this verse seems to be that when Moses went into the Holy Place to speak with God he became conscious of the divine voice, that opened out to him the thoughts and purposes of God in such a way that he was caught up on the current and borne back to God.

This is the true conception of prayer. We often go to God with our thoughts and desires, and having uttered them we go our way. We do not wait long enough to see the cherubim and the light of the Shekinah, or hear the divine voice. Thus our prayers fail of their answer. We do not ask what is according to the will and mind of our Heavenly Father; and the heavens seems like brass. We have not because we ask not, or because we ask amiss. We must ask in faith, nothing wavering.

The true conception of prayer is that it originates in the purpose of God, and passes from the Father to the Son, who is also the Head and Representative of his people. From Jesus it is brought into our hearts by the blessed Spirit, who unites the Head with each member of the mystical body; and from the saints it returns to the source from which it came.

If, then, we would pray aright, we should wait before God until the Holy Spirit suggests what we should pray for, and indeed begins to plead within us for the saints. Silence, solitude, waiting before God; the return to God of his own thoughts; the being burdened with the weighty matters that lie heavily on the heart of Jesus--such is the noblest kind of prayer. It is those who wait upon the Lord that renew their strength, that mount up with wings as eagles; that run and are not weary, that walk and are not faint (Isa. 40: 31).

摩西... 聽見... 有與他說話的聲音，就是耶和華與他說話。 民七89

這節經文的意思看來像是，當摩西進入聖所要與神說話時，他就察覺到了神的聲音。這聲音將神的意念與目的向摩西展開，像潮水趕上他，並把他帶回到神的面前。

這是禱告的真正概念。我們常常來到神的面前，訴說我們的想法和意願，說完就離開了。我們沒有等候足夠長的時間，看見基路伯和神顯現的榮光，聽到神的聲音。於是我們的禱告便得不到回應。我們不照天父的旨意求，所以天就好像銅(申廿八23。閉塞久旱之意)。我們得不著，是因為我們不求，或因為我們妄求(雅四2-3)。我們必須在信心裡求，不可搖擺不定。

禱告的真正概念是：禱告起源於神的旨意，並由聖父傳遞到聖子，聖子也是祂子民的頭和代表。再從耶穌那裡，藉著聖靈，就是那位將頭與奧秘身體的各肢體聯合在一起的，傳遞到我們的心中。再藉著聖徒的禱告回到源頭。

如果我們禱告得正確，就應該在神面前等候，直至聖靈提示我們當為何事祈禱，並且聖靈真正在我們裡面開始為聖徒祈求。安靜、孤獨、在神面前等候；回歸到神的意念上；擔起壓在耶穌心上的重擔 — 這才是那種高貴的禱告。但那等候耶和華的必從新得力。他們必如鷹展翅上騰；他們奔跑卻不困倦，行走卻不疲乏(賽四十31)。

Aaron offered them for a wave offering. Num. 8: 11, 13, 15,21 (R.V.)

This is interesting and instructive. The Levites were substituted for the first-born of Israel. They were first separated from the rest of the people, cleansed, sprinkled, shaven, and finally presented to the Lord by the act of Aaron, who, according to the Hebrew word, waved them before the Lord. This waving must, of course, have been done in symbol and figure. But it was not enough that they were thus waved, they had thereafter to go in to do their service. In other words, they were called to realize actually that which was their position and standing in the sight of God.

There is a precise analogy in all this to the work which the Lord Jesus has accomplished for us all. He said, "I consecrate Myself, that they also may be consecrated." When He offered Himself without spot to God, to do his Father's will, though it cost Him the agony of Calvary, the heavenly Aaron waved us before God to be his. We were separated by his most precious death, that we should be wholly for God. But what is ours in the great deed of Christ, must become ours by our own choice and deed. We must go in to do the service for which we have been chosen and set apart by the Holy Ghost.

This can only be through the grace of the blessed Spirit. Ask Him to realize in you the purposes of God: trust Him to keep you trusting: each morning say, "Holy Spirit, I rely on Thee to keep me in the current of the divine purpose." Then dare to go forth to do the day's duties, believing that you may be always engaged in God's holy service; that in everything, whether you eat, or drink, or whatsoever you do, you do all to the glory of God.

亞倫將他們當作搖祭奉上。 民八11, 13, 15, 21

這是有意思並且有教育性的。利未人代替以色列人中頭生的。他們要先從其餘以色列人中被分別出來，潔淨，用除罪水彈在他們身上，用剃頭刀刮全身(5-7節)，最後由亞倫(按這裡希伯來文的意思)將他們在耶和華面前搖一搖，獻給耶和華。這搖一搖必是一個記號、表徵。然而他們這樣被搖一搖還不夠，他們此後要進入會幕服事。換言之，他們其實是蒙召來真實地實現他們在神面前的地位與身分。

這一切準確比擬主耶穌為我們眾人所成就的工作。祂說：「我為他們的緣故，自己分別為聖，叫他們也因真理成聖。(約十七19)」當祂將自己毫無瑕疵地獻給神，為遵行父的旨意，儘管這帶給祂在各各他所受的痛苦，但這位屬天的亞倫將我們都當作搖祭獻給神。藉祂至寶貴的死，將我們分別出來，使我們全然歸神。但在基督這偉大的舉動中，我們也必須藉著自己的選擇和行動，來使基督所做的，成為我們的。我們必須進入會幕，來做聖靈揀選並分別我們所要我們做的工。

這只有藉著聖靈的恩典才能做到。要祈求祂實現神在你身上的目的；要相信祂可以保守你所交託的；每天早晨都說：「聖靈啊，我倚靠你，保守我在神旨意的水流中。」然後勇敢地出去做每天分內的事，相信你可以一直在神的聖工上服事。所以，你們或吃或喝，無論做什麼，都要為榮耀神而行(林前十31)。

When the cloud tarried. Num. 9: 19

This was the supreme test of obedience. It was comparatively easy to strike the tents, when the fleecy folds of the cloud were slowly gathered from off the Tabernacle, and it floated majestically before the host. Change is always delightful; and there was excitement and interest in the route, the scenery, the locality of the next halting-place. But, ah, the tarrying! Sometimes the cloud tarried for two days, or a month, or a year; then, however uninviting and sultry the location, however trying to flesh and blood, however irksome to the impatient disposition, however perilously exposed to danger--there was no option but to remain encamped. The Psalmist says, "I waited patiently for the Lord, and He inclined unto me, and heard my cry." And what He has done for the Old Testament saints He will do for believers throughout all ages.

Still, God often keeps us waiting. Face to face with threatening foes, in the midst of alarms, encircled by perils, beneath the impending rock. May we not go? Is it not time to strike our tent? Have we not suffered to the point of utter collapse? May we not exchange the glare and heat for green pastures and still waters? There is no answer. The cloud tarries, and we must remain, though sure of manna, rock-water, shelter, and defence. God never keeps us at a post without assuring us of his presence, and sending us daily supplies.

Wait, domestic servant, before you give notice! Young man, do not be in a hurry to make a change! Minister, remain at your post! Until the cloud clearly moves, you must tarry (8th verse). Wait, then, thy Lord's good pleasure! He will be in plenty of time!

雲彩在帳幕上停留。 民九19

「雲彩停留」對於順服是極大的考驗。當羊毛般層疊的雲彩緩緩地從帳幕上收起，壯麗地飄浮行在大軍之前，拔營起行總是相對容易一些。變化總是令人愉快的；在路途中，風景，和下一個歇息之地，有令人興奮有趣的事。然而，哎，停留！有時雲彩停留兩天，有時一個月，甚至一年，於是，不管所在之地多麼酷熱難當，不管對於血肉之軀多麼艱苦，不管對於缺少耐心性情來說多麼惹人厭煩，不管境況多麼危險，他們別無選擇，唯有繼續紮營駐留。詩人說道：「我曾耐性等候耶和華，祂垂聽我的呼求。(詩四十1)」祂對舊約中的聖徒們所行的，也同樣對待所有歷世歷代的信徒。

神依舊時常令我們等待。面對恐嚇我們的敵人，身處驚慌之中，被危險包圍，在懸掛的石頭底下，我們不可以起行嗎？還不是我們拔營的時候嗎？我們不是已經到了完全崩潰的地步了嗎？我們不可以用青草牧場與平靜溪水，來替代眩暈與酷熱嗎？沒有答應。雲彩停留不動，我們就必須留在原地。但嗎哪、磐石中所出的水、遮蔽與保護，卻是一定有的。神絕不會將我們留在一處，而不確保祂的同在，並供應我們每日所需。

管家的僕人，在你發出通知之前，等候吧！年輕人啊，不要倉促地改變！傳道人啊，留在你的職位上！你必須停留，直到雲彩明顯的移動(8節)。等候你主人的美意吧！祂有充裕的時間！

What good soever the Lord shall do unto us, the same will we do unto thee. Num. 10:32 (R.V.)

Hobab was a Gentile by race, but he was invited to fellowship with Israel in all the blessing of their covenant. Moses reckoned that Israel was called to a stewardship of the manifold blessings of their lot. Whatever good was entrusted to them, they were called upon to distribute and pass on. As the Lord did them good, they would do Hobab good; making him, Gentile though he were, a fellow-heir, a fellow-member of the body, and a fellow-partaker of the promises of God.

WE GET BY GIVING. If the river-bed were to hoard up its waters, they would become stagnant and noisome. It is only in parting with them that it receives constant supplies from the crystal fountain-head. So, if we keep God's good things to ourselves, we make it impossible to receive more. You cannot put more water into a full glass. But as we part with them we get more and better. Distribute five loaves, and you have twelve baskets of fragments.

WE LEARN BY TEACHING. TO stay in a class till you shall feel fully educated, is to miss one prime means of education. There is no way of discovering what we do not know, and getting grounded in what we do, like that of imparting what we have learnt to others. Would you learn, teach. Would you grow in grace, tell of the grace which has saved you.

WE KEEP WHAT WE GIVE AWAY. Hoard your money, and you lose it. Give it away, and it is caught in bags that wax not old, and stored beyond the reach of moth or thief. "There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth only to want" (Prov. 11:24). This is folly to the worldling, but sober fact to the child of the King.

將來耶和華有甚麼好處待我們，我們也必以甚麼好處待你。 民十32

以種族來說，何巴是一個外邦人，但他受邀，一同有分於神與以色列人立約的一切祝福。摩西認為，以色列是蒙召要來作所命定各樣祝福的管家。無論什麼好處交託給他們，他們就被要求將這些好處分配出去。如同耶和華用好處待他們，他們也用好處待何巴。雖然何巴是個外邦人，也使他一同成為繼承人，一同成為身體上的肢體，並分享神的應許。

我們藉施予來獲得。如果河床囤積河水，河就成了死水，還會發臭。只有讓水流出去，才能從清澈的活水源頭得到持續的供給。因此，如果我們將神給的好處據為己有，我們就無法領受更多。你無法將更多水倒入一個已經滿了的杯子。然而當我們將好處分出去，就會得到更多更好。五個餅分發出去，你就能收回十二籃子的零碎(約六13)。

我們藉教導來學習。停留在一個課堂上，直到認為完全通曉，就會錯失教育的一個根本方法。沒有其他途徑，像把我們所學的傳授給他人那樣，讓我們看到自己不懂的，並在我們所做的事上扎根。如果你要學習，就去教導。如果你要在恩典中成長，就把那拯救你的恩典傳講出去。

我們藉給予來保存。你囤積錢財，你就會失去它。你將錢財給出去，便是存在永不朽壞的錢囊中，是賊不能靠近、蟲不能蛀的地方(路十二33)。「有施散的，卻更增添；有吝惜過度的，反至窮乏。(箴十一24)」世俗的眼光看來，這是愚蠢的，然而對於君王的子女來說，卻是嚴肅的事實。

Would God that all the Lord's people were prophets. Num. 11 : 29 (R.V.)

This one saying proves the incomparable greatness of Moses' character. Little souls are monopolists. They like to be good and gifted, because it gives them a kind of superiority to others; but they dislike to see a levelling-up process at work by which the Eldads and Medads are lifted to stand by their side.

THIS WAS THE MISTAKE OF JOSHUA. When he heard that Eldad and Medad prophesied in the camp, he said, "My lord Moses, forbid them!" But he was immature, a saint in the process of manufacture, and smitten with jealousy, for the sake of his master and friend.

THIS WAS THE COMPLAINT OF JOHN'S DISCIPLES, when they saw the crowds ebbing away from their great teacher.

THIS WAS THE QUARREL OF THE PHARISEES, that Jesus made religion so cheap and accessible to all, that even the publicans and sinners received his priceless wares.

But when a man is really great and good, he longs that all should be as he is, and better; he takes a deep delight in the spread of vital godliness; he is glad when others are endowed with greater gifts than himself, that they may make the Gospel better known than he could ever do; he is content to decrease, if Christ may only increase; he is willing that affliction should be added to his bonds, if only Christ may be magnified; he prays that the Lord would put his Spirit on all his people. This is very unnatural to any of us; but God, the Holy Spirit, waits to baptize us even into this, and to make the glory of God the object of our life. Make haste, O blessed Paraclete, and do this for me !

惟願耶和華的百姓都受感說話！ 民十一29

這一句話，證明摩西無比的偉大品格。氣量小的人乃是獨佔主義者。他們喜歡表現得善良、有天才，因為這給他們一種比別人更優越的感覺。然而他們不喜歡周圍的人好像伊利達和米達那樣，被提升到與他們同樣的水平。

約書亞的錯誤。當他聽到伊利達和米達在營中說預言，就對摩西說：「我主，摩西，請你制止他們。(28節)」他還不成熟，是一個還在成長中的聖徒。為了他的主人和朋友的緣故，他充滿了嫉妒。

約翰的門徒們抱怨，當他們看到人群從他們偉大的老師這裡退去(約三25-26)。

法利賽人的爭論，因耶穌將信仰變成可輕易獲得的，人人都能享有，甚至稅吏與罪人都能領受祂無價的恩惠(太九10-11)。

然而當一個人真正偉大良善，他便渴望所有的人都如他一般，甚至更好；他為著那重要的敬虔能夠傳播出去，而感到由衷的喜悅；他高興他人能夠得到比他自己更大的恩賜，可以傳福音傳得比他更好；只要基督可以興旺，自己衰微也能知足(約三30)；他寧可給自己加添痛苦的擔子，只要基督能顯大(腓一20)；他祈求主能夠將祂的靈賜給每一個屬祂的人。這樣做對我們來說十分不自然，然而神，就是聖靈，等候將我們浸成這樣，使榮耀神成為我們人生的目標。哦，可稱頌的保惠師啊，快快在我身上成就這事！

My servant Moses is faithful. . . . with him will I speak mouth to mouth. Num. 12: 7-8

The meekest of men was vindicated by God Himself. He held his peace, but his Almighty Friend spoke up for him. It is thus that the meek inherit the earth and rejoice themselves in the abundance of peace. Oh, keep still, ye afflicted and tormented souls, God will not let you be trodden underfoot, if only you commit your cause to Him, and are faithful in all that He has committed to you. "That good thing keep which was committed to you: He is able to keep that which I have committed unto Him."

Notice to what faithfulness leads! The vision of God is not given to great intellectual ability or mental gift; but to those who as servants are faithful in the administration of God's Household, and the performance of such duties as are entrusted to them by the Great Householder. Such are they that enjoy the face-to-face fellowship, and the mouth-to-mouth speech.

These words about Moses are quoted in Heb. 3, as though it was pleasant to the Holy Spirit to commemorate in all ages the faithfulness of his servants: and there is this further thought added, that the Household is one, and that all dispensations are included in its precincts. "Whose house are we." It is inspiring to know that we are in the same house with Moses, and may have the same blessing. Are God's dealings with you in dark speeches, in mysterious and perplexing enigmas? Be patient and faithful in well-doing: He is but testing you, and soon He will say, I have called you not servants, but friends; for the servant knoweth not what his Lord doeth: but all things I have heard of the Father I have made known unto you.

我的僕人摩西... 是... 盡忠的。我要與他面對面說話。 民十二7-8

最謙和的人讓神自己為他表白。摩西保持沉默，但他全能的朋友挺身為他辯護。溫柔的人就這樣承受地土(太五5)，並在豐盛的平安中喜樂。被折磨受苦的人啊，要安靜，神不會讓你被人踐踏在腳下，只要將你的理交託給祂，並對祂所託付你的一切盡忠。「從前所交託你的善道，你要牢牢的守著：祂能保全我所交付祂的。(提後一14, 12)」

要留意「忠心」所帶領你的！神的異象並沒有給那些大有聰明，或大有才幹的人；而是給那忠心管理神家的僕人，他們執行偉大的家主所託負的職責。這樣的人才得與神有面對面的交通，得祂親口所傳的言語。

在希伯來書第三章中引用了民數記描述摩西的這些話，好像聖靈樂於在各個世代，都來記念祂僕人們的忠心；並且這裡還加上更深的思想，就是神的家是一個整體，所有的時代都包含在這個範圍之內。「我們就是祂的家。(來三6)」明白我們與摩西是同屬一個家，也可以享同樣的祝福，這真令人受鼓舞。神與你的交通是通過隱晦的言語嗎？是通過神祕令人難解的謎嗎？忍耐忠心地行善吧；祂只是在試驗你，並且很快就會對你說，「我不再稱你們為僕人，因僕人不知道主人所作的事。我乃稱你們為朋友，因我從我父所聽見的，已經都告訴你們了。(約十五15)」

We were in our own sight as grasshoppers, and so we were in their sight. Num. 13 : 33

There is a good deal of talk in this chapter about giants and fenced cities. But the way of speaking about them was very different on the part of the ten, and on that of the two. The ten said: "The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." But the two said: "Let us go up at once and possess it; for we are well able to overcome it." They saw the same spectacles in their survey of the land; but the result in the one case was panic, in the other confidence and peace. What made the difference? It lay in this, that the ten spies compared themselves with the giants, whilst the two compared the giants with God. "The Lord is with us, fear them not."

Faith looks away from the greatness of her difficulty to the greatness of her God. "If considered in itself, it is clear that this difficulty is too great for me to combat; but it is nothing to my God. The wall is too solid and high for me; but before God's touch it will fall down like cardboard. These ropes are stout; but before God they are only as tow before flame. I will not consider the man that shall die, and the son of man that shall be made as grass; but will look away resolutely to my Maker, who made heaven and earth, and who can still the roaring of the sea."

Do you want a fearless faith, be careful not to measure the comparative forces of yourself and others; but remember that God is working for you to will and do of his own good pleasure. If He is for you, who can be against you? When compared with Primrose Hill, Snowdon is high; but where is it when compared with the Himalayas?

據我們看自己就如蚱蜢一樣，據他們看我們也是如此。 民十三33

這一章中有許多談論關於身量高大的巨人和堅固的城邑。然而，談論的方式，十個探子與另外兩個探子截然不同。那十個說：「亞瑪力人住在南地；赫人、耶布斯人、亞摩利人住在山地；迦南人住在海邊並約但河旁。(29節)」而另外兩個說：「我們立刻上去得那地吧！我們足能得勝。(30節)」他們去窺探的時候，看到的都是相同的景象；但是對那十個人產生的結果，是恐懼；對於另外兩個人，卻是信心與平安。是什麼造成這樣的區別呢？原因是這樣，那十個探子將自己與身量高大的巨人相比，而另外兩個將身量高大的巨人與神相比。「有耶和華與我們同在，不要怕他們。(十四9)」

信心轉眼不看困難有多大，而是定睛在神的偉大之上。「如果只看困難本身，它確實太大，我無法征服；但對於我的神來說，困難根本不算什麼。城牆對我來說太高太堅固了，但只要神一碰觸，城牆便會如紙板一樣坍塌。這些繩索十分牢固，但在神面前，繩索就如同火焰中的麻屑。我必不顧慮那將亡的人，也不在意那如草的人；但我決心定睛在我的創造主身上，祂創造了天與地，能夠平息怒吼的大海。」

你想要有無所懼怕的信心嗎？你就要謹慎，不去衡量自己與他人實力的懸殊；而要記得神在為你做工，使你立志並行祂所喜悅的。如果祂幫助你，有誰能敵擋你呢？相比櫻草山[倫敦一處地名]，斯諾登山[英國威爾斯最高峰]便顯得高，然而若是與喜馬拉雅山相比，斯諾登山又算得了什麼呢？

The Egyptians shall hear it. Num. 14: 13

What a noble concern for the credit of God ! Here was a great opportunity for Moses. God was testing him by the proposal, that, the entire nation of Israel being cut off as a judgment for their repeated shortcomings and transgressions, Moses should become the slip or stock of the Hebrew race: "I will disinherit them, and make of thee a nation greater and mightier than they." This was not the settled purpose of God; but a suggestion to test his servant, who would not entertain it for a moment. All thought of the honour to be done to himself was submerged in his great eagerness for the divine credit. "The Egyptians shall hear it: the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able. . . . "

The Egyptians are always around us, watching and listening. They can only judge of God by our behaviour and the course of our experience: and are only too ready to catch up anything which they may interpret to the discrediting of the Eternal. How careful we should be in all our life and conversation so that the ungodly may have, not lower, but loftier conceptions of our God.

When tempted to anything which is not perfectly noble and honourable; when inclined to murmur and complain of God's dealings with you; when an opportunity comes, as it did to Moses, to make gain at the expense of others; then remember the name of God, and the urgency of need that exists, to maintain it unsullied and untarnished. We should be restrained by a double fear: first, lest we should grieve God; second, lest the Egyptians should have a handle against Him, and should be prejudiced against religion.

埃及人必聽見這事。 民十四13

為著神的名聲，這是多麼崇高的考慮啊！摩西有一個大好機會。神用這提議來試驗摩西：神提議要將整個以色列民族剪除，來審判他們重覆的缺欠與犯罪，使摩西成為希伯來民族的一根枝條，一塊砧木。「我要使他們不得承受那地，叫你的後裔成為大國。(12節)」這並非神已定的心意，而是一個試驗祂僕人的提議，祂的僕人卻絲毫沒有採納這個提議。所有加榮耀給自己的想法，都被他為神名聲的著急所淹沒。「埃及人必聽見這事，... 那些聽見你名聲的列邦必議論說，因為耶和華不能...。(13-16節)」

埃及人總是在我們周圍，看著、聽著。他們只會通過我們的行為，和我們經歷的過程來判斷神。而且他們總是隨時抓住任何事，他們可以用來破壞永生神的名聲。我們對於自己生活的一切並言談，該多麼小心，才能讓那些不敬虔的人，對我們的神有更崇高，而非更貶低的觀念。

當你被試探要去做不那麼高貴光榮的事情時；當你想要嘀咕埋怨神的對待時；當有機會來臨，就好像臨到摩西的一樣，使你可以損害他人而使自己得好處時；你就要記得神的名，並且記得這名是何等迫切需要保持清白、不被玷污。我們應該被雙重的畏懼所約束：第一，害怕叫神擔憂(弗四30)；第二，害怕叫埃及人有把柄來敵擋祂，而對信仰存有偏見。

A cord of blue. Num. 15:38 (R.V.)

Throughout their generations the Israelites were bidden to wear it. It is the symbol of depth, of love, of Heaven. The azure sky, the glacier-rift, the deep lake, the far horizon, the eye of the hopeful, buoyant, tender nature --all tell the same story of deep and constant love, which mirrors below God's heaven of love above. Therefore to wear this cord of blue was to be kept in mind of the eternal and unseen. No outward symbol is needed by us. The very best, after a while, becomes tame and commonplace. We get so accustomed to it that it ceases to stir our thoughts. But if we will entrust ourselves to the Holy Spirit, He will teach us all things, and keep us always in mind. He is the blessed Remembrancer, whose mission is to bring Christ to our thought and keep Him there, the prominent object of our soul's vision.

The object of this cord of blue was to restrain the people from going about "after their own heart and their own eyes." We need to be kept from the same, that we may walk not after the flesh, but after the Spirit. In our resolutions, our energies, our acts of consecration, our Christian activities, we are all too apt to go at the dictates of our heart and eyes. May God forgive us! It has been the source of our perpetual failure and defeat. There is a more excellent way. Let us ask the Holy Spirit to keep the blue cord of the Christ-memory ever before our gaze, that we may become utterly absorbed in his beauty and glory, in doing his will, and in executing his commands. Let us seek to be bound to our Master, who is Love, by that same cord, that we may never for a moment forget the demands of the unseen and eternal.

一根藍細帶子。 民十五38

以色列人世世代代都被吩咐要佩戴這條帶子。這是深邃、愛、屬天的記號。蔚藍的天空、冰川裂谷、幽深的湖水、遙遠的地平線，那帶著希望、快活而溫柔性情的眼睛一都訴說著同一份高深長久的愛，在地上反照天上神的愛。因此佩戴這條藍帶子，是為了要記住那永恆的和眼所不能見的。我們並不需要外在的標記。再好的標記，過了一段時間，都會變得平淡而尋常。當我們對外在的標記太過習慣時，它也就不再激起我們的思想。但若我們將自己交託給聖靈，祂便會教導我們所有的事，並時時記念我們。祂是可稱頌的提醒者，祂的任務便是將基督帶入我們的心思意念中，使祂停留在那裡，成為我們心中異象的卓越目標。

這條藍帶子的目的是要約束人們不「隨從自己的心意和自己的眼目。(39節)」我們當同樣受約束，不隨從肉體，只隨從聖靈(羅八4)。在我們的決定、力氣、奉獻、基督徒的活動中，都太容易去順從自己的心意和眼目了。願神寬恕我們！這是我們不斷挫敗的根源。這裡有一個更佳的途徑。讓我們請求聖靈將那記念基督的藍帶子，永遠放在我們眼目凝視之前，好讓我們可以全神貫注在祂的榮美之中，專心遵行祂的旨意，專心完成祂的命令。讓我們來尋求與我們的主緊密相聯，祂就是愛，用那同一條帶子，讓我們一刻都不忘記，那眼不能見、永恆的要求。

The Lord will show who is holy; and will cause him to come near unto Him. Num. 16: 5

It was on these words that the Psalmist founded his exclamation, "Blessed is the man whom Thou choosest, and causest to approach unto Thee." This is what we all need. We often endeavour to approach unto God, but meet with many disappointments. Thomas Welsh said, on one occasion, that he had been wrestling to obtain access from six in the morning until nine! There is something better. If you are his, you may humbly count on God to cause you to come near; believing his promise: "Draw nigh to God, and God will draw nigh to you."

In your morning prayer, or at any other time which you set apart for devotion, let this be the cry of your soul: "My God, cause me to come near." When for long you have been dwelling afar off, and the distance threatens to become chronic or permanent, let this again be your petition: "Cause me to come near." And throughout the rush of daily life, let your dependence be on Him who alone can cause you to come near so that you may dwell in his courts.

But God cannot do this unless the soul is utterly surrendered to be his; for "if we say we have fellowship with Him, and walk in darkness, we lie, and do not the truth." We must be unanchored and unbeached if the tide is to bear us on its bosom. We must be free from the touch of other hands if we are to respond to his. We must sit loosely by the things of the earth to feel the drawing of heaven. This is, in part, the meaning of holiness. "Who are his, and who is holy?" Those who have experienced separation to God from sin. Give us this, O Lord; then draw us near to Thyself, and we will run after Thee!

耶和華必指示... 誰是聖潔的，就叫誰親近祂。 民十六5

詩人是根據這些話語發出感嘆。「你所揀選，使他親近你，住在你院中的，這人便為有福！(詩六十五4)」這是我們每個人都需要的。我們常努力想要親近神，但會遇到種種失望。威爾什有一次曾說，他曾經從早上六點開始一直到九點，都在努力搏鬥著，為要得到就近神的門路！然而還有更好的辦法。若你是屬祂的，你就可以謙卑仰賴神，使你與祂親近，要相信祂的應許：「你們親近神，神就必親近你們。(雅四8)」

在你清晨的禱告中，或是其他任何你分別出來靈修的時間，讓這成為你心的呼求：「我的神，使我親近你！」當你有一段時間離遠了，並且這距離有變成習以為常的徵兆時，再一次來呼求：「使我親近你！」在每日生活匆忙中，將你的倚靠放在祂身上，只有祂能使你親近祂，讓你得以住在祂的院宇。

然而除非人完全降服於祂，神無法這樣做。因為「我們若說是與神相交，卻仍在黑暗裡行，就是說謊話，不行真理了。(約壹一6)」若潮汐要將我們捲入它的懷中，我們就必須要起錨，離開海岸。如果我們要回應祂的作為，就不可讓其他的手來碰我們。我們必須放開地上事物的牽連，才能感受天的吸引。一面來說，這就是聖潔的意義。「誰是屬祂的？誰是聖潔的？」是那些經歷過脫離罪、歸向神的人。主啊，求你將這樣的經歷賜給我們，吸引我們親近你自己，我們便快跑跟隨你(歌一4)！

The man whom I shall choose, his rod shall bud. Num. 17:5 (R.V.)

There was deep significance in this method of indicating the man of God's choice. Too many have taken God's election as referring exclusively to their enjoyment of God's grace and their preservation to his heavenly kingdom. Here we are taught that one of its chief results will be, and must be--buds, blossoms, and fruit. "The rod of Aaron budded and bloomed, blossomed and bare ripe almonds." It would almost seem that spring, summer, and autumn; the promise, maturity, and fruit--were simultaneously present in that marvellous rod. So should it be in those who have been chosen in Christ to be holy.

THE BUD OF SPRING. There is a perennial freshness in the true saint. He may be old in years, but his leaf is green with vernal tenderness, and there are the budding promises of richer and better things than he has yet attained. The youths faint, and are weary; but he renews his strength. The outward man decayeth, but the inward renews his youth like an eagle's.

THE BLOSSOM OF EARLY SUMMER. There is exquisite beauty in the blossom of orchard and garden. No painter has ever yet learnt God's secret of mixing his colours. Such is the beauty of the character of the believer. Men say involuntarily, "How attractive, how beautiful !"

THE FRUIT OF AUTUMN. That we should bear fruit is the end of Christ in our redemption and discipline. We can only do it in fellowship with Himself. He must bear it through us. "From Me is thy fruit found." "I have chosen you, that ye should go and bear fruit, and that your fruit should remain."

我所揀選的那人，他的杖必發芽。 民十七5

用這個方法顯示神所揀選的人，頗有深意。太多人以為神的揀選僅僅指著他們享受神的恩典，以及在祂的天國裡有為他們存留的。在這裡我們學習到，蒙揀選產生一個主要且必然的情形，就是發芽、開花、結果。「亞倫的杖已經發了芽，生了花苞，開了花，結了熟杏。(8節)」彷彿春、夏、秋；應許、成熟、結果，都同時呈現在這根奇妙的杖中。在基督裡蒙揀選，成為聖潔的人身上，也該呈現出這些情形。

春天發芽。在真正的聖徒身上，有一種長年不斷的新鮮。也許他的年歲已老，但他的葉子卻是像春天的青翠柔嫩，並且還有比他所已得到的更好、更豐盛的應許在萌芽中。少年人會疲乏困倦，而他卻重新得力。外面的人雖然衰敗，但裡面的人卻如鷹般返回青春(賽四十30-31)。

初夏開花。花園和果園中的花朵有著精巧的美。還沒有任何畫家知道神調色的祕訣。這便是信徒品格的美麗。人們不得不說：「多麼吸引人，多麼美啊！」

秋日結果。基督對我們的救贖和管教的最終目的，是要我們結果。我們只有在與祂的交通中，才能達到這個境界。祂必須藉我們來結果。「你的果子從我而來。(何十四8)」「是我揀選了你們；並且分派你們去結果子，叫你們的果子常存。(約十五16)」

I am thy Portion and thine Inheritance. Num. 18:20 (R.V.)

We are God's portion, and He is ours. The Lord's portion is his people; Israel is the lot of his inheritance; and He says to the soul, I am thy Portion and thine Inheritance. We, with all we have, for God; and God, with all He has, for us. "Heirs of God."

WE ARE LIKE SETTLERS ON THE FRINGE OF THEIR ESTATE. The emigrant to the Far West has a plot of land allotted to him; but how little does he know of its contents!--There may be coal, or iron-ore, or rivers full of fish, or rich soil; he settles on the outskirts, but every year he pushes his fences further back to take in more of the land, which is all his, but it is not yet brought into use, or under cultivation. So each year we should increase in the knowledge of what God is, and of what He is willing to be to us. Not as though we were already perfect; but we follow on to apprehend that for which we were apprehended, and to be filled full with his grace and heavenly benediction.

OUR POSSESSION OF GOD WILL LARGELY DEPEND ON HIS POSSESSION OF US. There are some who wonder that God is so much more to others than to them. Is not the answer to be found in their withholding so much of what they might yield up to his occupation and use? If you would have all from God, you must give all to God. Your enjoyment of God will be in precise proportion to the deepening and widening consecration of your life.

Why should any of us be poor, or strengthless, or fearful, when all the Godhead is stored in Jesus, and awaits our appropriation? Go up and possess his infinite continent that flows with milk and honey; watered by the rain of heaven; and rich in treasure.

我就是你的分，是你的產業。 民十八20

我們是神的分，祂也是我們的分。耶和華的分是祂的子民；以色列是祂的產業。祂對人說：我就是你的分，你的產業。我們，連同我們所有的，為著神；那麼神，連同祂所有的，就為著我們。我們乃是「神的後嗣」。

我們如同拓荒者住在自己地產的邊緣。去到遠西[可能指18, 19世紀英國在澳洲的殖民地]的移民都會分得一塊土地，然而他對那塊地所蘊藏的幾乎一無所知！——也許有煤，也許有鐵礦，也許是盛產水族的河流，也許是肥沃的土壤。他定居在那地的邊緣上，但每年他都把柵欄往裡推進，以得到更多的土地。那地全都是他的，但還沒有派上用場或耕種。同樣，每一年我們也應該增長對神的認識，以及祂所願意我們對祂的經歷。我們不是已經完全了；我們乃是竭力追求，可以得著祂所要我們得的(腓三12)，並且被祂的恩典和屬天的祝福所充滿。

我們擁有神多少，很大程度上取決於神擁有我們多少。有些人驚訝神給別人的，遠勝過給他們的。答案不就是他們扣留許多可以交託給神，讓祂使用的嗎？如果你想要從神那裡得到一切，你必須將一切交託給神。你從神那裡得到的享受，是與你將自己生命獻上的深度和廣度成正比的。

既然神性的一切已經存在耶穌裡面(西二9)，並等候我們來領取，為何我們中間還有人貧窮、無力、膽怯呢？你要上去承受祂那無盡的流奶與蜜之地為業；那地有天上的甘雨澆灌，且有豐富的寶藏。

For the unclean, they shall take of the ashes. Num. 19:17 (R.V.)

It was very easy to become unclean without realizing it. To touch a corpse, to be in the same room as the dead, to stumble over a grave, was enough to defile the Israelite, and excommunicate him from the Tabernacle with its holy rites. Could anything more graphically set forth the contagiousness of sin? We cannot be in contact with those who are dead in trespasses and sins, or breathe air defiled by their filthy speech, or read books which contain their thoughts, without suffering in some way by it.

This is the reason why, at the end of the day, we often feel unable to pray, or hold fellowship with God: we are excluded from the Most Holy Place, because of this defilement. Indeed, there is only one way of escaping it, and that is in being covered, hermetically sealed, by the Spirit of God. "In whom ye were sealed unto the day of redemption" (Eph. 4: 30, R.V.).

For this reason also, we should perpetually seek fresh cleansing in the precious blood of Christ. He is represented in this heifer without spot, slain in its prime, whose ashes were mingled in running water to testify their perpetual efficacy and freshness. If the ashes of an heifer availed for the purifying of the flesh, how much more shall the blood of Christ cleanse our consciences! Ask perpetually for the sprinkling of the blood of Jesus Christ, that you may have access with confidence into the Most Holy Place. The red heifer of Numbers answers to John 13. Let us apply the ashes and the water of purification to each other. Jesus said: "If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet."

要為這不潔淨的人拿些燒成的除罪灰。 民十九17

人很容易不知不覺就變成不潔淨。摸了死人、與死人同處一室、在墳墓上絆腳，都足以玷污以色列人，並且使他無法進入帳幕參與聖潔的禮儀。還有什麼能更生動地說明罪的傳染性呢？我們不可能因接觸那死在過犯罪惡中的人，或呼吸那被他們污穢話語所玷污的空氣，或閱讀包含他們思想的書籍，而不受到某種程度的傷害。

總而言之，這就是為什麼我們常感到無法禱告或與神交通：因著這樣沾染污穢，我們被排除在至聖所之外。誠然，只有一個辦法可以脫離被玷污，那就是被神的聖靈所覆蓋，牢牢地密封起來。「你們原是受了祂的印記，等候得贖的日子來到。(弗四30)」

為著這同樣的原因，我們當不斷地尋求基督的寶血來潔淨我們。這紅母牛代表祂，沒有污點，在正壯年時被宰殺，它的灰與活水調合，來見證這灰永久的功效和新鮮。如果一頭紅母牛的灰能夠用來潔淨肉身，基督的血更加可以潔淨我們的良心！要不斷地求耶穌基督的血灑在你身上，這樣你才有信心可以進入至聖所。民數記的紅母牛與約翰福音十三章相符合。讓我們為彼此取用這除罪灰和除污穢的水。耶穌說：「我是你們的主，你們的夫子，尚且洗你們的腳，你們也當彼此洗腳。(約十三14)」

Speak ye to the rock; . . . and Moses smote the rock twice. Num. 20: 8, 11

What a miracle of grace is here! Nothing could have been more explicit than the divine command that Moses should, on this occasion, simply speak to the rock. We cannot fathom the deep reason; perhaps it was because the Spiritual Rock of our salvation could not be smitten by the soldier's spear twice. "Christ was once offered to bear the sins of many." Moreover, we are taught to wait on God each time we perform duties which appear similar, for the ways in which they should be performed may vary widely. It is clear, whatever the reason, that Moses was to speak, not smite.

However, he grievously disobeyed: largely probably, because he could not believe that mere speech would suffice for the miracle. He thought that he must do something to aid God, not realizing how slight a part man's is in the divine esteem. No flesh may glory in his presence. God must be all in all. We must believe that a word is enough; and that God will do the rest.

But, in spite of his irritation, disobedience, and unbelief, the water gushed out. The sin of the servant did not annul the love and faithfulness of God. "If we believe not, He remaineth faithful." It is a sweet lesson. We are worthless and unprofitable servants; we fail to believe and obey. But God's grace flows over the bank, and inundates the wilderness with crystal streams. The Psalmist says the waters did not trickle, they gushed out. Oh, miracle of Divine faithfulness! But Moses himself had to pay the penalty in later years. Disobedience in God's servants cannot be condoned. In proportion to the saintliness of their character is the rigour of their punishment.

吩咐磐石發出水來，... 摩西舉手，用杖擊打磐石兩下。 民二十8, 11

這是個恩典何等的神蹟啊！神的命令再清楚不過了，在這個時候，摩西應該只吩咐磐石發出水來。我們無法領會其中高深的緣由；也許是因為救贖我們的磐石(林前十4)是不可被兵丁的槍扎兩次(約十九34)。「基督既然一次被獻，擔當了多人的罪。(來九28)」而且，我們受教導要等候神，即使每一次執行的職責看起來是相同的，執行的方式可能會大不相同。不管是什麼原因，很顯然，摩西應該吩咐磐石，而非擊打。

然而，他極嚴重的不順從：主要可能是因為他無法相信只用言語就足以行神蹟。他認為他必須做一些事來幫助神，而沒有領會到，在尊敬神的事上，人所佔的成分何等微小。在祂面前，肉體不許誇耀。神必須是一切，又在一切之內(西三11)。我們必須相信，一句話就夠了，神必定完成餘下的。

但是，儘管摩西被激怒、不順從、不相信，水還是湧出來了。僕人的罪並沒有廢止神的愛和信實。「我們縱然失信，祂仍是可信的。(提後二13)」這是一個甜美的教訓。我們是無用、無益的僕人；我們不信、不順從。然而神的恩典漫過堤岸，清澈的溪水淹沒荒漠。詩人說，水不是滴流，而是湧出(詩一〇五41)。哦，神信實的奇蹟啊！但在此後的歲月裡，摩西必須為此受到懲罰。神僕人的不順從是不能不被追究的。按照他們身分所該有的聖潔，來衡量他們懲罰的輕重。

Spring up, O well! Num. 21 : 17

This was a sweet song. It must have been a stirring scene, when Israel, in its thousands, sang forth this command to the waters that were under the earth, to show themselves, with the musical accompaniment of the gushing rill.

SPRING UP, O WELL, IN OUR HEARTS. Too long has the soil been arid and bare. A great drought has smitten it, and devoured every green thing. The flowers wither, the fruit falls. But Jesus promised to open in believing hearts a well, the waters of which should spring up unto eternal life. Not a stagnant pool, but a spring. Not a failing Cherith, but a perennial Siloam. Let that promise be realized in us here, and now; and if we have permitted rubbish to accumulate, or the weeds to grow rank, may we have grace to put them away, that there may be a clear course for the living water to flow through us and refresh the lives of all with whom we come in contact.

SPRING UP, O WELL, IN THE CHURCH OF GOD. This is a petition with which we may enter the place of worship where we meet God's people. Spring up, O well, to-day! With this petition, we may plead for distant mission stations, and for the entire Church. Jesus dug the well with the staff of his cross; but we wish that the Spirit, who is as a fountain of living water, fed from eternity and returning to its source, may spring up within it with greater volume and force.

SPRING UP, O WELL, IN THE WORLD. It is weary with sorrow and sin. Too far and long have the desert sands swept their devastations. Hasten the millennial day, when springs shall break out in the desert, and wilderness shall blossom as the rose!

井啊，湧上水來！ 民二十一17

這是一首甜美的歌。這必定是一幕激動人心的景象，顯示給以色列人自己看，正當數千的以色列人向著地底下的水唱出這指令，湧出的水流為他們伴奏。

井啊，湧上水來，在我們心中。土地乾旱荒蕪太久了。地遭遇了大旱災，所有綠色植物都被吞噬了。花朵枯萎，果實掉落。但耶穌應許要在信祂的人心中開一口井，井水會湧流直至永生(約四14)。不是一潭死水，而是一個活水泉。不是漸漸枯竭的基立溪(王上十七1-7)，而是長年湧流的西羅亞(賽八6, 約九7)。讓這樣的應許在我們身上實現，就在此時此地。如果我們曾讓垃圾堆積，野草叢生；願我們有恩典能夠將它們除去，讓活水毫無攔阻地經過我們，使我們所接觸所有人的生命得到滋潤。

井啊，湧上水來，在神的教會中。這是在我們進入敬拜之所，與其他神的子民聚會時所發出的祈求。井啊，湧上水來，就在今天！帶著這樣的請求，我們可以為遠方的宣教站代禱，為全教會來祈求。耶穌已用祂十字架的杖掘了這口井；但願聖靈這個活水的泉源，從永恆得著供應，並回流到源頭，湧出更浩大更有力的水流。

井啊，湧上水來，在這世界中。這世界因苦難和罪而困頓疲乏。荒漠的砂礫襲擊全地，長久以來大大地施行毀壞。願千禧年的日子快來臨，那時沙漠中必湧出活水，曠野也如玫瑰開花(賽卅五1)！

The Angel of the Lord . . . for an adversary against him. Num. 22: 22

The Angel of Jehovah is often referred to as a very present help, and as encamping round about those that fear God; but here, as an adversary with a drawn sword. When we serve God his sword is for us, as for Joshua at Jericho; but when we turn as here from his way to our crooked paths, it is drawn against us. That which seems to be full of menace is, when we look deeper, an angel force seeking to stay our further progress towards destruction.

Look for the Angel with his drawn sword in every pain of body, anxiety of circumstance, or suffering of mind. You were intent on pursuing your own way, and obtaining the rewards of unrighteousness, when suddenly you were stayed in your course. Another step would have brought you to the edge of the precipice; but you were suddenly arrested by that which forbade advance. Do not curse the hindering obstacle. Beneath it is God's gentlest angel, endeavouring to turn you from your evil purpose; and though his sword may be drawn against you, yet he is but keeping you from taking that step which might result in lifelong regret.

Too often our eyes are holden. We fret and chafe against God's kindest providence. Our anger is kindled at the ass which sees the angel, and thrusts herself against the wall. Let this day be one of humble searching of heart. Try to learn the reason why God has frustrated your plans, and blocked your progress. Ask for the opened eyes. Be sure that there is mercy in every broken plan. He sees the end from the beginning. Bow your head, and acquiesce in his appointments. Fall on your face, and bless Him whose kindest angels sometimes assume the roughest disguise.

耶和華的使者... 敵擋他。 民二十二22

耶和華的使者常被稱為即時的幫助，並在敬畏神的人四圍安營；但是在這裡，耶和華的使者卻成了一個敵人，拿著拔出來的刀。當我們服事神的時候，祂的刀劍是為著我們的，就像為著在耶利哥的約書亞（書五13-15）；但當我們像此處的巴蘭一樣，偏離祂的道而轉向自己彎曲的道路時，祂的刀就拔出敵擋我們。這看起來充滿威脅，但當我們更深思考，天使其實是要阻止我們進一步走向滅亡。

當你身體每一處疼痛時，對周遭的環境掛慮時，或是心裡痛苦時，你要尋找拔出刀的天使。你想要追求自己的道路，並獲取不義的酬勞，這時，突然在你所行的路途中被制止了。多邁一步你就到懸崖的邊緣；而你突然被攔住不得往前。你不要咒罵遭攔阻。在背後是神最溫和的使者，竭力使你轉離邪惡的目的；雖然他的刀拔出來擋住你，但他只是在阻止你跨出造成一生遺憾的那一步。

很多時候我們的眼目被其他事物抓住。我們煩躁惱怒神最仁慈的安排。當驢見到使者，並貼靠牆的時候（24節），我們的怒氣便向牠發作。但願這個時候，成為降卑下來審查內心的時候。你要嘗試去瞭解神為何要使你的計畫失敗，阻止你的進程。你要祈求眼睛被開啟。要確信在每一個落空的計畫中，一定有憐憫。祂在起頭就看到末了。你要低下頭來，默默接受祂的安排。你要面伏於地稱頌神，祂善良的天使有時披上最粗糙的外衣。

He hath blessed, and I cannot reverse it. Num. 23 : 20

Balaam would have reversed the blessing into a curse, had he been able. Large rewards were depending on his doing so. But he was restrained. The current of blessing was running too strong for him to stem: the music was too overpowering for him to alter the air. Is not this also the despair of Satan? God hath blessed us with all spiritual blessings in Christ Jesus, and he cannot reverse them.

THE BLESSING OF ADOPTION. When the soul believes in Jesus, it is adopted into the family of God; the new life begins to throb within; it is constituted an heir of God, a joint-heir with Christ (John 1: 12). This position is irreversible. We may be tempted and overthrown, we may go for a season into the far country, we may even bring the family-name into contempt; but Satan cannot untie the knot with which God has bound us to Himself.

THE BLESSING OF ACCEPTANCE IN THE BELOVED. We are in Him, chosen in Him before the foundation of the world, risen and ascended and seated in Him in the heavenlies; and as our God views us in Jesus, He cannot behold iniquity or see perverseness in Him, and He accepts and blesses us as his well-beloved. This, too, is irreversible by the arts and machinations of the great Accuser.

THE BLESSING OF THE COVENANT. God has taken us to be a people for his own possession. His name is named on us, his character is implicated in our ultimate deliverance from evil, and glorification. If we could be cast away, He would suffer irreparable dishonour. Therefore, though Satan do his utmost to discredit us, as he did the patriarch Job, he cannot reverse the covenant in which God and we are for ever and indissolubly joined.

神也曾賜福，此事我不能翻轉。 民二十三20

如果巴蘭有能力，他會將祝福翻轉為咒詛。巨額的酬勞就看他是否這樣作而定。但他受到約束。祝福的潮流來勢浩大，使他無法阻擋：音樂聲太強烈，使他無法改變氣氛。這不也就是撒但的絕望嗎？神在基督耶穌裡曾賜給我們一切屬靈的福分(弗一3)，撒但無法使之翻轉。

兒子名分的祝福。當人歸信耶穌，就被接納進入神的家；新生命在他裡面跳動；這新生命使他成為神的後嗣，與基督同為後嗣(約一12)。這樣的地位是不可撤消的。我們可能會受試探、被打倒，可能會有一段時間進入遙遠的外邦，甚至可能給家門帶來羞辱；但是撒但不能解開神把我們綁在祂身上的那個結。

在愛子裡被接納的祝福。我們在祂裡面，創立世界之前就在祂裡面被揀選(弗一4)，在祂裡面復活、升天、坐在天上(弗二6)；當我們的神在耶穌裡看我們，祂不見在祂裡面有罪孽或奸惡(21節)，祂接納、祝福我們，作為祂所喜悅的。這也是那控告者的伎倆和詭計所不能翻轉的。

約的祝福。神已接納我們作屬祂的子民。祂的名在我們身上，祂的品格牽涉到我們最終脫離罪惡，得著榮耀。如果我們可以被撇棄，那麼祂將受到無可修補的恥辱。因此，儘管撒但盡其所能懷疑我們，就像他對先祖約伯所行的(伯一11)，但他無法翻轉這個約，在這約裡，神與我們永遠堅固聯結在一起。

The Spirit of God came upon him. Num. 24: 2

This is a solemn warning for us all. Balaam saw truly, but he perished miserably. He heard the words of God, and saw the vision of the Almighty; but because he loved the wages of unrighteousness, and taught Balak to cast the stumbling-block of licentiousness before the children of Israel, he was slain in battle by the people whom he had blessed. He wished to die the death of the righteous, but was overtaken in that of the apostate. How near we may come to the gates of salvation, and yet perish miserably without!

DISTINGUISH BETWEEN UNCTION AND UNION. Hooper, the greatest of English divines, says: "We are not to confuse the grace of union with the grace of unction." It is possible to be united to the Lord Jesus in regeneration, without receiving the enduement of the Holy Spirit for service; and it is possible like Saul, to be anointed for high office, without being truly regenerate. Official position may be worthily filled, and yet the heart be all awry.

DISTINGUISH BETWEEN GIFT AND GRACE, We may be able to speak with the tongues of men and of angels, and have the gift of prayer, and know all mysteries and all knowledge; and yet be without love. The most gifted souls are by no means the most gracious. Desire earnestly the greater gifts, if you will; but be very sure that your heart is established with grace.

DISTINGUISH BETWEEN VISION AND REALIZATION. To see the fair land from afar, as Balaam did, is not enough; we must place our foot down on its soil, and go into it to possess. It is not enough to have intellectual appreciation of the blessed life and the way to enter it; not enough to extol or proclaim it. We must make it ours by humility and faith.

神的靈就臨到他身上。 民二十四2

這是對我們所有的人一個嚴肅的警告。巴蘭實在是看到了，卻死的非常悲慘。他聽見了神的話語，得見全能者的異象；但因他貪愛不義的工價，而教唆巴勒將淫亂的絆腳石投在以色列眾子跟前，他被他所祝福的人民殺死在戰場上(民卅一8)。他希望死得像「義人的死」(廿三10)，但卻讓「背叛者的死」突然擊倒。我們可能非常靠近救恩之門，卻悲慘地在門外滅亡。

分辨受膏與聯合。英國最偉大的主教胡伯說：「我們不可混淆了聯合的恩典與受膏的恩典。」人可能藉著重生與主耶穌聯合，而沒有受聖靈的膏抹來事奉；也有可能像掃羅那樣，受膏得到高的職位，卻沒有真正的重生。位分可以相稱地得到了，但心卻是彎曲的。

分辨恩賜與恩典，我們也許能夠說萬人的方言，並天使的話語，有禱告的恩賜，明白各樣的奧祕與各樣的知識；但卻沒有愛(林前十三1-3)。最有恩賜的人，不就是最親切和藹的人。若你願意，就要切切地渴求更大的恩賜(林前十二31)；但要確信你的心是建立在恩典之上。

分辨異象與體驗。像巴蘭那樣遠遠地看到美地，是不夠的；我們必須腳踏在那地上，並進去得著它。對於蒙福的生命和進入這樣生命的道路，光有理性的賞識是不夠的；只有讚揚、宣告也是不夠的。我們必須靠謙卑和信心去得著它。

Israel joined himself unto Baal-Peor. Num. 25: 3

The margin of the Revised Version gives the alternative, yoked. The people were attracted by the charms of the women of Moab; but what they entered for pleasure, became clasped on them as a yoke. "Every one that committeth sin is the bond-servant of sin" (John 8: 34, R.V.).

SIN IS SLAVERY. The drunkard loathes his chains, vows not to yield again; but sinks deeper into the mire with every ineffectual struggle. The libertine is bound with passions, his heart is a dungeon, his conscience a scourge. We are promised pleasure and gratification; but when once the syrens have prevailed and got us in their power, they cast off their disguise, and work their horrid will.

THE ONLY DELIVERANCE IS THROUGH THE ANOINTED PRIEST. Phinehas interposed, and he was Aaron's grandson, on whom the anointing oil rested. And this illustrates a remarkable expression in Isaiah 10:27, "The yoke shall be destroyed because of the anointing." Is not that the anointing of the Holy Ghost? It is only through the Holy Spirit that we can be made free with the freedom of the Son of God. Where He is there is liberty. "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh."

WE MUST DIE TO THE SIN THAT ENCHAINED US. There could be no half-measures. Phinehas took a spear. Whatever the cursed thing is which has crept in to enslave, it must be slain before the Lord. Is there some secret evil in your soul, eating out its strength? Ask the Faithful High Priest to deal with it, that your soul may cast off its bondage, and rise into the liberty of the sons of God.

以色列人與巴力毗珥連合。 民二十五3

在英文修訂本的邊註，提出另一個可選用的詞：負軛。百姓被摩押女子的姿色所吸引；但他們為著歡愉的女色所參與的事，後來成了緊扣在他們身上的軛。「所有犯罪的，就是罪的奴僕。(約八34)」

罪使人成為奴隸。醉酒之人厭惡他的鎖鏈，發誓不再屈從；但每一次無效的掙扎，只讓他陷得更深。放蕩之人被情慾束縛，他的心如地牢，良心如責罰的鞭子。女妖答應給我們歡樂和滿足；然而她們一旦勝過我們，並控制我們，她們便脫去偽裝，照其可怕的意志行事。

唯一的解脫是藉著受膏的祭司。非尼哈來干預，他是亞倫的孫子，他身上有神的膏油。這個實例說明以賽亞書十章27節一個特別的描寫：「那軛也必因膏油的緣故毀壞。」這不就是聖靈的恩膏嗎？只有藉著聖靈，我們才能被釋放，得著神兒子的自由。祂所在之處就有自由。「你們當順著聖靈而行，就不放縱肉體的情慾了。因為情慾和聖靈相爭，聖靈和情慾相爭。(加五16-17)」

我們必須向捆綁我們的罪死。沒有折中的辦法。非尼哈拿著槍(7節)。不管是什麼受咒詛的事物，悄悄地要來奴役我們，都必須在耶和華面前被殺。在你心中有什麼隱祕的惡事，正在吞食你的力量嗎？你要請求信實的大祭司來對付它，讓你的心能夠脫離束縛，並高升進入神兒子的自由。

There was not left a man of them. Num. 26:65

Twice Moses numbered the people: on the first occasion Aaron was his colleague, at the beginning of the forty years; on the second occasion Eleazar, and this was at the end of the wanderings, on the threshold of Canaan. But only two had survived, Joshua and Caleb, because only they followed the Lord. God deals with a nation by dealing with individuals. He misses no one.

HIS LOVE MISSES NONE, The little sick child put her hand outside the coverlet before falling asleep, in the hope that the Good Shepherd would notice it, and not miss her, as He passed down the hospital ward. But there is no need to fear his missing us, whose eyes are like a flame of fire, bringing the light with which they see. He tasted death for every man; He seeks each missing sheep, each lost coin. "He loved me, and gave Himself for me."

HIS SPIRIT MISSES NONE. If thou hast faith as a grain of mustard seed, it will attract his notice. If thou yieldest thyself to his Spirit, though thy lung be weak and diseased, He will fill it. If thou desirest to be endued with the gift of Pentecost, it will fall upon thy head, though thou art as obscure as the shepherd-psalmist of old.

DEATH AND JUDGMENT MISS NONE. On each of these unbelieving men the divine sentence was executed. One or two might linger, as autumn leaves on the topmost boughs of stripped trees; but ultimately they shared the fate of their companions. Unless Christ come first, our turn will come. In Adam all die. We must all appear before the judgment-seat of Christ. Each was born alone, must die alone, and alone give an account to the King. Prepare, my soul, to meet Him!

連一個人也沒有存留。 民二十六65

摩西兩次數點百姓：第一次是在四十年開始的時候，那時亞倫與他同工(一章)；第二次是在曠野飄流結束，在要進入迦南的門口之時，這次是以利亞撒與他同工(本章1節)。然而只有兩個人存留下來，就是約書亞與迦勒(65節)，因為只有他倆跟隨耶和華。神與一個民族來往，是藉著與每一個人來往的。祂不會錯過任何一個人。

祂的愛不會錯過任何人。生病的小孩在入睡之前，把她的手放在被單外面，期待在好牧人路過醫院病房時，會注意到，而不會錯過她。但我們沒有必要害怕祂會錯過我們，祂的眼睛如同火焰帶著光，使祂看見。祂為每一個人嘗過死亡的滋味；祂尋找每一隻失迷的羊，尋找每一枚失落的錢幣(路十五4-10)。「祂是愛我，為我捨己。(加二20)」

祂的靈不會錯過任何人。如果你有如芥菜種般的信心(太十七20, 路十七6)，這樣的信心就會吸引祂的注意。如果你自己順服祂的靈，那麼儘管你的肺虛弱無力，並且患有疾病，祂會來充滿它。如果你渴望被賦予五旬節的恩賜，這恩賜會降臨你頭上(徒二章)，儘管你如古時的牧羊詩人[指年少的大衛]那樣默默無聞。

死亡與審判不會錯過任何人。神的審判臨到當時每一個不信的人身上。也許一兩個人拖延，就像殘留在光禿禿的樹枝頂端的秋葉；然而最終他們與自己的夥伴同歸一樣的命運。除非基督先來到，否則我們都會死亡。在亞當裡面所有的人都難逃一死。我們眾人必要在基督臺前顯露出來(林後五10)。每一個人都是單獨出生，也必獨自死去，並獨自向王交賬。我的心啊，你當預備迎見祂(摩四12)！

At his word shall they go out, and at his word they shall come in. Num. 27: 21

The emphasis is on the word his. Moses had asked God to indicate a successor to lead out and bring in the people. But Jehovah drew a distinction. Joshua was to receive the divine direction from Eleazar, the priest, who should inquire of the Lord; and at his word, i.e., God's word through Eleazar, the people were to go out and come in.

OUR GOINGS-OUT SHOULD BE DETERMINED BY THE WORD OF GOD. We never waste time when we stand before the true Priest, who has the Urim of divine direction, especially when we are considering some call to duty. Very often we have gone out at the instigation of pride, or emulation, or fussy activity; we have gone out because others have done so, and we were eager not to be left behind. Under these circumstances the out-goings of our mornings have not been made to rejoice; we have encountered disappointment and defeat. When we go forth at God's bidding, He becomes absolutely responsible; otherwise we pierce ourselves through with many sorrows, and bring discredit on the cause we would fain serve.

OUR COMINGS-IN MUST BE DETERMINED BY THE WORD OF GOD. When we should come in to rest, to pray, to fill again our souls with his Spirit, to suffer in secret, or to die, must be left to the determination of his will. It is easier to go out than to come in. Activity is pleasanter than passivity; the stir and rush of the world preferable to lying still to suffer. But our times are in his hand, and as soon as we recognize the decisions of the Urim in the appointments of divine Providence, the speedier shall we be at peace. If we are fully surrendered to God, both our going-out and our coming-in shall be ordered aright by his Spirit.

他和以色列全會眾，都要遵以利亞撒的命出入。 民二十七21

這裡強調以利亞撒的話。摩西請求神指示他一位繼任者，來引導百姓出入。但耶和華作了一個區別。約書亞要從祭司以利亞撒那裡領受神的指示，以利亞撒要求問耶和華；百姓都要遵著他的命，就是神藉著以利亞撒所說的話而出入。

我們「出去」應該取決於神的話語。當我們站立在真正的祭司面前時，從不會浪費時間，祂有傳達神聖指示的烏陵(出廿八30)，特別是當我們在考慮某個職責的呼召時。很多時候我們「出去」是出於驕傲、爭競、或挑剔的行動；我們出去是因為別人已經出去了，於是我們著急，不讓自己落在人後。在這些情況下，我們每日早晨的出門就無法喜樂；我們就遇到失望和挫敗。但當我們根據神的吩咐出去，祂便全然負責；否則我們就用許多愁苦刺透自己，並為我們樂意服事的事工帶來恥辱。

我們「進來」應該取決於神的話語。當我們該進來休息、禱告、使聖靈再充滿我們的心、在隱祕處受苦、或是離世，都必須是由祂的旨意決定。出去總是比進來容易。行動比不動更讓人愉快；世界的攪動繁忙，比靜默受苦更好。但我們的時間在祂手中，一旦我們認識烏陵決斷神命定的旨意，我們便會更迅速平靜下來。如果我們完全降服於神，我們的出與入都會得到聖靈正確的指令。

My food. Num. 28: 2 (R.V.)

God speaks as though He fed, through the sacrificial flame, on the offering of his people. There can be no doubt that the obedience of the blessed Lord to the death of the cross was very satisfying to the hunger of the Father's heart (Eph. 5: 2), and there is a sense in which our prayers and praises, the offering of ourselves in consecration, the gifts we lay before Him, are, when laid upon the altar of Christ, very pleasing to God. They are his food (Heb. 13: 15, 16).

We often speak of ourselves as hungering for God. Do we sufficiently realize that He hungers for our love, our whole-hearted devotion, our fellowship with Him? May it not sometimes act as an incentive to prayer to reflect that we may be passing from our chamber in the morning leaving God's desire unsatisfied? He was longing for the uplifting of our soul in devotion and praise which was not forthcoming. Still, as of old, in the morning the hungry Lord comes to seek fruit on his trees. Too often there is nothing but leaves. Too seldom does He have the opportunity of saying: "I have eaten my honeycomb with my honey."

If we really loved Jesus, we should be eager to give Him food in our prayers, and yearnings, and activities; and we should long with intense desire for Him to be satisfied, though we were not primarily concerned in spreading his banqueting table. It were enough for us to know that his hunger was feeding on the love of saints, or on the joy of new converts, though we were not the medium of the one or the other. Oh for this unselfish love for Jesus, which looks at things from his standpoint, altogether irrespective of ourselves!

我的食物。 民二十八2

神這樣說，好像祂藉著祭物的火焰，享受祂子民所獻的祭物。毫無疑問，這位可稱頌的主，順服直到死在十字架上，十分滿足父神心中的饑渴(弗五2)。從某種意義上來說，當我們禱告，頌讚，將自己分別為聖，在祂面前將禮物擺在基督的祭壇時，是非常蒙神喜悅的。這些就是祂的食物(來十三15-16)。

我們常說自己渴慕神。但我們是否充分體會到，祂渴望我們的愛，渴望我們全心的奉獻，渴望我們與祂的交通呢？這會不會有時成為禱告的催促呢？叫我們思考，早晨從房間走出來，我們也許還沒有讓神的心得滿足呢？祂渴望在我們的靈修和頌讚中，提升我們的心靈，但靈修和頌讚卻沒有出現。同樣的，就像從前，饑餓的主在清晨來到祂的樹上尋找果子。但太多時候，除了葉子什麼都沒有(太廿一18-19)。祂很少有機會說：「我吃了我的蜜房和蜂蜜。(歌五1)」

如果我們真正愛耶穌，我們應該熱切在我們的禱告、渴慕、行動中，給祂提供食物；而且我們應該有著強烈的渴望，讓祂得滿足，儘管擺設祂的筵席並非我們首要的考慮。我們只要明白，祂的饑渴可以從聖徒的愛，或新歸信之人的喜樂，得飽足就夠了，儘管我們並非提供祂滿足的人。哦，但願有這種對耶穌無私的愛，為祂設身處地來看待事物，全然不考慮到我們自己！

Ye shall do no servile work. Num. 29: 1, 7, 12, 35

There was a good deal of work to be done, but it was not servile work. Throughout the seventh month, the work centred around the Tabernacle and the service of God, rather than around the tents and occupations of Israel as at other times. The same distinction is clearly made by the Apostle; our faith and salvation are not of works, lest any man should boast; but we are created in Christ Jesus unto good works (Eph. 2: 9, 10).

DO NOT WORK UP TO THE CROSS, BUT DOWN FROM IT. We must come empty-handed to the Cross, and receive forgiveness and eternal life; but these will immediately begin to vindicate their presence in the fruits of righteousness. None work like those who have been saved by the grace of God--but their work is not servile work; not that of slaves, but of sons. Many confuse these, trying to work for salvation, instead of receiving it first and then working.

DO NOT WORK UP TO UNION WITH CHRIST, BUT FROM IT--We cannot unite ourselves to the true Vine by any activity of ours; our only resort is to lay ourselves at the feet of the great Husbandman, that He may graft us into living union with Jesus. When once that union is consummated, through our yielded nature, the Root begins to pour his mighty energy. Fruit-bearing is not servile work; but easy, natural, blessed.

DO NOT WORK UP TO PENTECOST, BUT OUT FROM IT. We cannot win the gift of the blessed Paraclete. No tears, prayers, agonies of soul, can purchase it. It must be received by a single act of faith. But when once He is in us in his fulness, then tears, and prayers, and strivings for the salvation of men flow out without effort. But there is no servility, no strain, no restraint, save that of love.

甚麼勞碌的工都不可作。 民二十九1, 7, 12, 35

有很多工要完成，但不是奴役勞碌的工。在整個七月，所作的工是圍繞著帳幕和服事神，而不是像在別的時候圍繞著以色列人的帳棚和所從事的工作。使徒保羅也闡明了這個不同；我們的信心與得救不是出於行為，免得有人自誇；我們是在基督裡造成的，為要叫我們行善(弗二9-10)。

不是作工達到十架，而是從十架開始作工。我們必須兩手空空地來到十架，領受赦免和永生；但赦免和永生會立即在義的果子上得到證明。沒有人作工像那些被神恩典拯救的人——他們作的工不是奴役勞碌的工；不是奴僕的工，而是兒子的工。很多人在這一點上弄不清楚，試圖以努力作工來得救恩，以此代替先得救恩然後作工。

不是作工達到與基督聯合，而是從與基督聯合開始作工。我們無法靠著任何自己所行的來與真葡萄樹聯合；我們唯一的憑藉就是在這位偉大的農夫腳前俯伏，祂可以將我們嫁接進入與耶穌活的聯合。這樣的聯結一旦完成，藉著我們降服的性情，「根」便開始為我們注入祂巨大的能量。結果子並不是奴役的工；而是容易、自然、蒙福的(約十五1-5)。

不是作工達到得著五旬節的聖靈充滿，而是從被聖靈充滿開始作工。我們無法贏得那可稱頌之保惠師的賜予。無法用眼淚、禱告、克己心來買得。必須藉著信心這一單純的舉動來領受。然而一旦祂豐豐富富地在我們裡面，為別人得救恩而流的眼淚、禱告和努力便會毫不費力地湧出來。然而這裡沒有奴役、沒有緊張、沒有束縛，只有愛。

The Lord shall forgive her. Num. 30: 5, 8, 12

If the father or husband disallowed the vow a woman made, it would not stand, nor would she be held responsible for its fulfilment. God would not keep her to a promise which was hindered from execution by causes over which she had no control. This is a profound principle.

You may feel that a certain step is required of you by Christ; that indeed you are bound by your allegiance to Him to take it; nay, you have already promised Him that you will take it; but, suddenly and most unexpectedly, you are prevented from taking it. The express prohibition of those who have a right to determine your action, or the verdict of the physician, or the evident call of duty in another direction, makes it needful for you to relinquish your project. What then: is God grieved and angry? Not so; He understands the whole of the case perfectly, and accepts your will for the deed, and bids you go in peace. This, however, does not affect matters in which conscience is clear in demanding or prohibiting a certain line of conduct.

Sometimes God's silence is consent. You made your solemn dedication in His holy presence: there was no answering voice, or rush of emotion, or witnessing seal; He held his peace from day to day. But in that silence He established all your vows, all your bonds.

If parents capriciously forbid their children carrying out solemn resolutions and vows, the burden of blame must rest on their shoulders. They must render their account to God, and give answer for their action. It will go hard with those who put needless hindrances and obstacles in their brother's pathway.

耶和華也必赦免她。 民三十5, 8, 12

如果父親或丈夫不允准女子所許的願，這願便不得為定，她也不必為實現這願來負責。神不會讓她守著一個被攔阻的諾言，對於這攔阻她是無能為力的。這是一個意義深遠的原則。

你可能覺得基督要求你走某一步；你也確實因著對祂的忠誠，要來走這一步；你已經向祂承諾你會守住諾言；然而，突如其來地，你被阻止了。那明確攔阻來自祂有權決定你行動的人，或是醫生的診斷，或是往另一個方向去的明確呼召，讓你必須放棄你的計畫。然後怎麼樣：神憂傷了嗎？生氣了嗎？不是的；祂對於整個事情都完全瞭解，祂接納你的意願，且吩咐你平平安安地離去。無論如何，這並不影響在要求或禁止之行為的界限上良心的清潔。

有時神緘默就是准許。你在祂的面前莊嚴地奉獻；但沒有回答的聲音，也沒有澎湃的情緒，或見證的印記；祂在寧靜中，日復一日。但在那樣的緘默中，祂堅定了你所有的誓言，及你一切約束自己的話。

如果父母任意地攔阻孩子履行莊重的決定和誓言，那麼受責備的責任就落在父母的肩頭上。他們必須對神交賬，為他們的行動提出解釋。那些將不必要的攔阻，放在弟兄路上的人，將會受嚴厲懲罰。

Everything that may abide the fire, ye shall make to through the fire. Num. 31:23

The great aim of this enactment was to render these articles ceremonially clean. They had been in the use of the Midianites, and required cleansing, before they could be appropriated by Israel. But the cleansing processes were to be determined by their texture. Fire for what would stand fire; water for what could not stand fire.

WE MUST BE THOROUGHLY CLEANSED. If a man wilt purge himself, he shall be a vessel unto honour, meet for the Master's use. Not cleverness, but cleanliness, is the prime condition of service. Jesus will not put throne-water into impure and polluted receptacles. What fellowship hath Christ with Belial?

WE SHALL NOT BE PASSED THROUGH FIRE, UNLESS WE CAN STAND IT. Our faith is too precious to God to be exposed to risk. He will not let us be tempted beyond what we are able, lest we be discouraged, and make shipwreck. If, then, you are called at this time to pass through an unusually searching ordeal, be sure that your Heavenly Father knows that you can endure it. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried by fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

WE MUST GO THROUGH WATER, IF NOT THROUGH FIRE. The law provided also that "all that abideth not the fire, ye shall make go through the water." The one is negative, the other positive; the first appertains to John the Baptist, the second to the Holy Spirit. The latter is the best; but be thankful, if you cannot endure it, that there is a discipline more tempered and gentle, which will yet render you meet for the handling of the Holy Saviour.

凡能見火的，你們要叫它經火。 民三十一23

這律法條例主要的目的，是要使這些物件在禮儀上得潔淨。這些物件曾被米甸人使用過，在以色列人使用以前，需要被潔淨。然而潔淨的過程是由物件的質地來決定。經得住火的，要經火；經不住火的，就用水。

我們必須徹底被潔淨。如果一個人潔淨自己，他就成為聖潔的器皿，合乎主人使用(提後二21)。服事的首要條件不是聰明，而是潔淨。耶穌不會將寶座流出的水倒入不潔、被污染的容器中。「基督和彼列有甚麼相和呢？(林後六15)」

我們不會經火，除非我們可以忍受得住。對神來說，我們的信心太寶貴了，不會輕易暴露在風險之中。祂必不叫我們受試探過於所能受的(林前十13)，免得我們灰心而受挫折。因此，如果此時你正被呼召，要經歷一場不尋常嚴酷的考驗，要確信你的天父知道你可以忍受這考驗。「叫你們的信心既被試驗，就比那被火試驗，仍然能壞的金子，更顯寶貴，可以在耶穌基督顯現的時候，得著稱讚、榮耀、尊貴。(彼前一7)」

我們如果不經火，就要過水。律法又說：「凡不能見火的，你們要叫它過水。(23節)」一個是消極的，另一個是積極的。頭一個屬於施洗約翰，第二個屬於聖靈(太三11)。後者是上好的；但要心存感激，如果你經受不了火，還有較和緩的管教，使你可以合乎聖潔的救主使用。

Be sure your sin will find you out. Num. 32:23

Sin is like the boomerang of the savage, it comes back on the hand that has launched it forth. The brethren accused Joseph of being a spy, and cast him into the pit; and on the same charge they were cast into prison. King David committed adultery and murder; so Absalom requited him. The Jews crucified the blessed Lord; and they were impaled around Jerusalem till room and wood for their crosses failed.

There is a divine order in society. God has so constituted the world, that as man deals with his neighbour, so he is dealt with. The consequence does not always follow immediately. There is often a long interval between the lightning flash and the thunder-peal. The sentence against an evil work is not executed suddenly. But though God's mills grind slowly, they do grind, and to powder. It is impossible to deceive God; for it is his immutable law, "whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 7, 8).

When sin comes to find you out, like a sleuth-hound on the track of the criminal, be sure that it finds you in Jesus. "That I may be found in Him." Nothing will avail to intercept the awful execution of sin's vengeance, except the blood and righteousness of Jesus. Put Him between you and your sins, between you and your past, between you and the penalty of a broken law. Be sure that only when the blood of Jesus speaks for you through earth and heaven, there can be a cutting off of sin's terrible entail.

要知道你們的罪必追上你們。 民三十二23

罪猶如殘忍之人的回力鏢，它會回到射出它的人手上。約瑟的哥哥們指控他是奸細，把他扔在坑中(創卅七2, 4, 23-24)；而他們自己也因著同樣的罪名，被下在監裡(創四十二9-17)。大衛王犯了姦淫和謀殺的罪(撒下十一章)；同樣地，押沙龍報復了他(撒下十五-十六章)。猶太人將可稱頌的主釘了十字架；他們自己在耶路撒冷四圍被刺殺，直到釘他們十字架的地方和木頭都不夠用。[註]

在人類社會有神的秩序。神是如此組成世界，人如何對待他的鄰舍，他自己也如何被對待。後果並不總是立刻跟上來。在閃電與雷聲之間常有一段長的時間。一件惡事的刑罰並不是急速執行。然而儘管神的磨坊慢慢研磨，它的確是在磨，而且磨到粉碎。欺騙神是不可能的，因為祂不變的法則是：「人種的是甚麼，收的也是甚麼。順著情慾撒種的，必從情慾收敗壞；順著聖靈撒種的，必從聖靈收永生。(加六7-8)」

當罪追上你的時候，就像循著罪犯蹤跡的警犬一樣，你要確定它是在耶穌裡找到你。「我得以在祂裡面。(腓三9)」沒有甚麼事物可以攔阻罪的報復可怕的執行，除了耶穌的寶血和祂的義。你要將祂放在你與你的罪之間，放在你與你的過去之間，放在你與被觸犯的律法所帶來的刑罰之間。你要確信，只有當耶穌的寶血，替你在天地間辯護時，罪那可怕的後果才能被切除。

[註] 主後70年因猶太人背叛羅馬帝國，引來羅馬太子提多將軍率兵圍攻耶路撒冷，把許多猶太俘擄釘十字架的情形。

They journeyed from Marah, and came unto Elim: and in Elim... Num. 33 : 9 (R.V.)

In his enumeration of the halting places of Israel, Moses mentions Marah and Elim. In the case of the former, he does not dwell on the murmuring of the people over the bitter stream: but in the case of Elim, he loves to dilate on the twelve springs of water, and the three-score and ten palm trees, under which they pitched. Years of weary travel had not obliterated the memory of the refreshment afforded by those seventy palms.

WE SHOULD REMEMBER THE BLESSINGS OF THE PAST. God has so made us that we soon forget pain; but memory is willing to keep the fresco-pictures of sunny scenes unobliterated upon the walls of her galleries. Thus we may encourage our faith and comfort our hearts, by musing on the hand of the Lord which has been upon us for good. You have had many hard tracks of desert sand to traverse; but never forget those three-score and ten palm trees. Let their gracious shade and fruit still refresh you. And remember that God will restore them, whenever needed. If not, you can always find your palm trees and wells in Himself.

GOD DOES NOT REMEMBER THE SINS OF THE PAST. There is no word of their murmurings, either at Marah or Rephidim. It is thus that God deals with us. "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." When God forgives, He forgets. He erases the record from his book, and deals with us as though no sin had been committed. When we get to heaven and study the way-book we shall find all the deeds of love and self-denial carefully recorded, though we have forgotten them; and all the sins blotted out, though we remember them.

從瑪拉起行，來到以琳，以琳有... 民三十三9

在列舉以色列人安營的地點時，摩西提到了瑪拉和以琳。就著瑪拉而言，他並沒有詳述從前百姓因著水苦，而發怨言的事(出十五23)；就著以琳而言，他樂於細說十二股水泉和七十棵棕樹，以及他們在那裡安營(出十五27)。多年疲憊的旅程，並沒有塗抹對那七十棵棕樹所帶來舒暢的記憶。

我們應當記得過去的祝福。神造我們，讓我們可以很快忘記痛苦；但記憶的長廊中，願意保留著抹不掉的陽光明媚的壁畫。這樣，我們藉著思想那長久以來，在我們身上施恩之主的手，來激勵我們的信心，安慰我們的心懷。你曾旅行橫渡沙漠中，眾多艱難的路途，但永遠不要忘記那七十棵棕樹。讓它們美好的樹蔭和果實使你舒暢。要記得無論何時有需要，神便會將它們帶回來給你。即或不然，你也永遠都能在祂自己裡面，找到你的棕樹和水井。

神不記念過去的罪惡。這裡沒有提到百姓在瑪拉，或在利非訂的怨言(出十七1-3)。神就是這樣恩待我們的：「惟有我為自己的緣故，塗抹你們的過犯，我也不記念你的罪惡。(賽四十三25)」當神赦免時，祂就忘記。祂從祂的冊子中將記錄抹去，並對待我們彷彿我們從未犯罪一樣。當我們到天上，並查看我們生命歷程的記錄時會發現，儘管我們遺忘了所有愛和捨己的行為，卻都記錄在冊上；而儘管我們還記得我們的罪，卻都被塗抹了。

This is the land which ye shall inherit. Num. 34: 13

It is important that we should know the limits and possibilities of our lives. We must beat the bounds, first to know how far we may go; and secondly where we must stop, in our inheritance.

HOW FAR WE MAY GO. It is Our privilege to know God and the hope of his calling, and the riches of the glory of his indwelling in our hearts, and the power of the Resurrection throbbing within us, lifting us to share the risen life of Jesus. Day by day we may be kept from yielding to known sin; day by day, though keenly conscious of temptation, we may be more than conquerors; day by day, the Holy Spirit may work in us perfect love towards God and man, to the limit of our light; day by day the Lord Jesus may be more perfectly formed within us.

WHERE WE MUST STOP. We may expect to be blameless, but not faultless, till He present us to Himself: to be delivered from temptation, but not freed from its assaults: to be kept in perfect peace, but not secured from the pressure of adversity: to be dead to sin and self, but not daring to say that either is dead within us: to be delivered from this present evil world, as to spirit and temper, though still called to inhabit it as its salt and light. Take possession of every inch of God-given territory in Jesus, but beware of going beyond it.

It is a solemn question to all who have been appointed leaders in God's hosts, whether they are rightly dividing their heritage. We must hold back nothing that is profitable: nor must we shun to declare the whole counsel of God. Let our preaching and teaching include all God's provision for his children.

這地就是耶和華吩咐... 承受為業的。 民三十四13

明白我們生命的界限，以及可能達到的範圍，是十分重要的。我們必須檢查境界，在我們所承受的產業上，首先要知道我們可以走多遠，第二要知道到哪裡就必須停止。

我們可以走多遠。我們有特權來認識神，認識祂呼召的指望，認識祂住在我們心中那榮耀的豐富，認識祂在我們裡面運行的復活大能，提升我們來同享耶穌復活的生命(弗一17-20)。每天，我們可以不向已知的罪屈服；每天，儘管可以敏銳地感受到試探，我們卻可以得勝有餘；每天，聖靈在我們裡面做工，讓我們盡自己所認識的對神、對人有完全的愛；每天，主耶穌可以更完全成形在我們裡面(加四19)。

我們到哪裡必須停止。我們可期望成為無可指摘，但不是完美無瑕，直到祂將我們呈現在祂面前(林後四14)；我們可以期望遠離試探，但不是脫離試探的攻擊；我們可以期望進入完全的平安，但不是免除逆境的壓力；我們可以期望向著罪和自己死(羅六10-11)，但還不敢說罪和自己已經在我們裡面死了；我們可以期望在靈裡面，並在性情上被拯救脫離現今邪惡的世界，但仍被召住在世上作鹽作光(太五13-16)。你要佔領神所賜，在耶穌裡的每一寸土地，但要小心不可越界。

對於所有奉派作神會眾首領的人來說，這是一個嚴肅的問題：是否合理劃分他們的地業。我們不可保留任何對眾人有益的(徒廿20)，也不可迴避不宣告神全部的勸誡。讓我們的傳講和教導，包含一切神給祂兒女的供應！

The Death of the High Priest. Num. 35: 25,28,32

One after another they passed away. They were not able to continue by reason of death. Their offices, and garments, and ministry, passed from each in turn, as from Aaron, whom Moses stripped with his own hands on Hor. But their death only brings into greater prominence the encouraging contrast in the case of our blessed Lord, who ever liveth, and hath, therefore, an unchangeable priesthood.

CHRIST EVER LIVES: WHAT AN ENCOURAGEMENT TO THE PENITENT! All that He ever was, He is; all that He ever did for others, He is willing to do for thee. The records of his earthly life, with his tenderness for those who were out of the way, are leaves and specimen pages of the diary of his life. Therefore, there need be no hesitation in applying to Him.

CHRIST EVER LIVES" WHAT A BLESSING TO THE SAINT! "I am He that liveth." He bent over his fainting apostle, and said in effect, You remember what I was when you leant on my bosom, followed Me to the shore on which I had prepared your repast, and assured you of my never-altering affection. I am all that still; through death I have come to a life which can never decay; because I live, ye shall live also. Let us rest our souls on this sweet word--from his heart there will ever stream to us rivers of incorruptible life. Let us keep all the channels of our being open towards the fountains of eternal life, that there may be no stint or restraint to our reception.

CHRIST EVER LIVES: WHAT A WARNING TO THE CHURCH! There is no need, therefore, of the human priest to transact matters between man and God. The Son is Priest and King in his own house, in the power of an endless life; and human mediators are no more necessary than flickering night-lights at noon.

大祭司死了。 民三十五25, 8, 32

一個接一個，他們都離世了。因著死亡，他們無法繼續。他們大祭司的職位、聖衣、服事，一個接著一個傳下去，就像從亞倫開始，摩西在何珥山上，親手將亞倫的聖衣脫下。然而他們的死，突顯我們可稱頌的主與這些大祭司的差異，更令人受激勵：祂永遠活著，所以祂有永遠不變的祭司職任。

基督永遠活著：何等激勵悔改的人！祂從前所是的，現在依然是；祂從前為別人所做的一切，祂也願意為你做。祂在地上生涯的記錄，以及祂溫柔對那些失迷的人，都是祂生命日記中的樣本。所以無需遲疑，這些都可以運用在祂身上。

基督永遠活著：是聖徒何等的福分！「我是那存活的。(啟一18)」實際上祂俯身對祂仆倒的使徒說，「你記得當你躺臥在我胸膛的時候，知道我是誰，你跟從我來到海邊，我為你準備飲食，並向你保證我對你永遠不變的愛。我一直是這樣；經過死亡，我已復活，永不朽壞；因我活著，你也要活著。」讓我們的心安息在這甘甜的話語上——從祂的心一直有不朽壞的生命之河，湧流到我們這裡。讓我們將生命的所有通道，都向著永生的泉源敞開，毫無限制與阻礙地接受。

基督永遠活著：是教會何等的警戒！因此，不再需要有人間的祭司去處理人與神之間的事。神子在無窮生命的大能裡，就是祂自己家中的祭司和君王；不再需要人間的中保，就如正午時分不再需要閃爍的夜燈。

The inheritance of Zelophehad unto his daughters. Num. 36:2

From the earliest, the germ-principle of the emancipation of woman, and her right to stand on an equality with man, is recognized in Scripture. These women were heiresses in their own right, and might marry as they thought best. Christianity in this respect, as in so many others, is the fulfilment of the divine thought in the older dispensation. Ruth was the prototype of Mary of Bethany; Rahab of the Syrophenician woman; Hagar of Lydia.

THE INHERITANCE OF WOMAN IN THE NATURE OF CHRIST. There are certain qualities in the Son of Man peculiarly adapted for the heart of woman. Tenderness for her many tears-- "Woman, why weepest thou?" Sympathy in her quest for a love that will not fail-- "Mary." An answer to her many questions-- "Woman, believe Me." Strength for her clinging weakness-- "Forbid her not" Hope for her despair-- "If thou couldest believe, thou shouldest see the glory of God." O woman, remember Him who is the counterpart of thy need, and offers thee Himself. "The same is my sister."

THE INHERITANCE OF WOMAN IN THE WORK OF CHRIST. She is called to enrich men by bringing to them her inheritance. So the daughters of Zelophehad brought their land to their husbands, and the women bore the tidings of the risen Lord to the disciples. Thus women, receiving much from fellowship with Christ, come to men, steeped in materialism and sense, telling of a purer, fairer life, and summoning them to inherit it. Well is it for the home where this principle is recognized, and where the wife and mother is ever feeding her soul with noble ideals, to correct the false estimates that too much contact with men of the world are apt to induce in those she loves!

將我們弟兄西羅非哈的產業分給他的眾女兒。 民三十六2

女性解放和男女平等原則的起源，很早以前就在聖經中被承認了。這些婦女有權利繼承產業，並且照自己看為合宜的嫁人。基督信仰在這方面，如同在很多其他方面，實現了古時神的思想。路得是伯大尼馬利亞(太廿六6-13)的雛型；喇合(書二1-21)是敘利腓尼基婦人(可七25-30)的雛型；夏甲(創十六3-4)是呂底亞(使十六14-15)的雛型。

婦女在基督性情裡的產業。人子的某些特質特別適合婦人的心。對於她流淚的溫柔 — 「婦人，你為什麼哭？(約廿13)」；對於她渴望一份不變之愛的體恤 — 「馬利亞。(約廿16)」；對於她眾多疑問的回答 — 「婦人，你當信我。(約四21)」；她軟弱緊纏時的力量 — 「不要阻攔她(參：王下四27, 可十四6)」；她絕望時的盼望 — 「你若信，就必看見神的榮耀。(約十一40)」哦，婦人啊，要記得，祂是你一切需要的滿足，並且祂將自己給你。「也是我的姐妹。(太十二50)」

婦女在基督事工裡的產業。她被召將自己的產業帶給男人，使他們富足。這樣西羅非哈的女兒們，將她們的地業帶給丈夫，而婦女們將主復活的消息，帶給門徒們(太廿八5-10)。所以，婦人從與基督的交通領受豐富，來到埋首於物質主義和道理的男人面前，述說一個更加純潔美好的生命，並呼召他們來承受這樣的生命。一個家庭認識到這個原則，是多麼美好，作妻子與作母親的，總是用高貴的理想餵養自己的心靈，而來改正她所愛的人，他們因過多接觸屬世之人，而容易產生錯誤的判斷。