

The Lord thy God bare thee. Deut. 1: 31

A safe carriage was that! In his love and in his pity God redeemed them, and bare them, and carried them all the days of old. When the little lad was tired and complained of his head, his father bade a servant carry him to his mother; but God does not hand over his children to his servants, He carries them Himself. When we realize that his everlasting arms are underneath, it is safer riding than any the ingenuity of man can devise; and here we need fear no ill.

"IN ALL THE WAY." There are great varieties in the way--sometimes the sleepers are badly laid, and the carriage rocks and jolts; sometimes the gradient is steep, and the progress tedious; sometimes the pilgrim has to go afoot, climbing with difficulty from ridge to ridge; sometimes the route lies through a territory infested with enemies, and haunted by miasma; but we can each rejoice in the fact that the Lord "knoweth the way that I take," and that all the way, those gentle and unwearied arms bear us up and on.

"ALL THE DAYS." Never a day without its cross, its lesson, its discipline, its peril; but never a day that God does not bear us up in his hands, as some mighty river bears up the boat of the missionary explorer. Through wilds, past villages of infuriated savages, over reefs and rocks, the patient river bears the voyager and his goods. Thus does God carry us. The Good Shepherd carries the lambs in his bosom. Why, then, should we dread the future, or quail before the faces of our foes ? "The eternal God is thy refuge; and underneath are the everlasting arms." So strong: so tender ! Let yourself go, and trust.

耶和華你們的神撫養你們。 申一31

多麼安全可靠的提攜。在祂的愛和憐憫中，神在那古老的日子裡救贖他們，撫養他們，並保抱他們。當小孩子累了抱怨頭疼，他父親召來一位僕人，抱他去他母親那裡；但神並不將祂的孩子交給祂的僕人，祂親自來抱他們。當我們意識到祂永恆的臂膀托著我們，這樣的旅程比乘坐任何人類發明的交通工具都安全，我們不必懼怕任何傷害。

「**在全程的路途**」。在路途中有各樣不同的狀況 — 有時軌道的枕木鋪得不好，車箱就晃動顛簸；有時坡度很陡，進程單調乏味；有時天路客必須赤腳行走，艱難地從一個山脊爬到下一個山脊；有時沿途會有出沒的敵人，惱人的瘴氣；但我們每一個人都可以從耶和華「知道我所行的路(伯廿三10)」這一事實得著歡欣，在全程的路途中，那溫柔且不疲倦的臂膀托住我們往前行。

「**所有的日子**」。每一天都有每一天的十字架、每一天的功課、每一天的管教、每一天的危難；但沒有一天神不用祂的手托著我們，如同大有力量的河流，托起探險的宣教士的船隻。經歷荒野、路過憤怒野蠻人的村落，經過沙洲和岩石，耐心的河流承載著航行之人和他的物資。神也是這樣提攜我們。好牧人將小羊抱在祂的懷中。那麼，為何我們要懼怕未來，在我們仇敵面前懼怕呢？「永生的神是你的避難所(或作:居所)，祂永久的膀臂在你以下。(申卅三27)」如此有力，如此溫柔！放開你自己，信靠祂吧！

Wheresoever the Lord our God forbad us. Deut. 2:37 (R.V.)

This chapter is full of restrictions and prohibitions. There were territories which Israel was forbidden to enter at that time; though afterwards, in the days of David, Solomon, and Hezekiah, they were all included in the possessions of the chosen people.

There are temporary limitations in all lives. Paul was forbidden to preach the Word in Asia, when first he came on its frontiers; though two or three years after he so filled it with his teaching that the trade of the silversmiths, who made shrines for Diana, was affected.

LIMITATIONS IN OUR USEFULNESS. Provinces of holy endeavour seem shut against you, as the Gentile world from the public ministry of Jesus. Nevertheless, do your best in what is open, as He did for the Jews, and the rest will be unbarred; but if not, in God's good time, the field will be cultivated by hands specially instructed and prepared.

LIMITATIONS IN KNOWLEDGE. There are mysteries which, in the earlier stages of their experience, are not made known to the saints; but which we come to know, as we follow on to know the Lord. And while there may be much in God's providence that is difficult to understand, yet our knowledge of Himself may increase as the years go by, until we glory in this, that we understand and know Him (Jer. 9: 23-24).

LIMITATIONS IN EXPERIENCE. Not to every one is it given to feel Christ's love as Rutherford did. Some are excluded from the sunny realms, as Cowper was. Such is the choice of God for them, and it must be best; but they shall all attain one day to the stature of the perfect man, and possess the blessedness from which they are now restrained.

耶和華我們的神所禁止我們去的地方。 申二37

這一章充滿了限制和禁止。有些地方是當時的以色列人被禁止不得進入的；雖然後來在大衛、所羅門和希西家的年代，這些地方都歸神的選民所有。

每個人的生命中都有暫時性的限制。當保羅最初來到亞細亞的邊境時，他被禁止在那裡傳講真道(徒十六6-8)；然而兩三年之後，他讓這地方充滿他的教導，甚至為大女神亞底米製造神龕的銀匠們的生意，都受到影響。(徒十九23-27。希臘女神亞底米 Artemis, 相當於羅馬人所用拉丁文的Diana。)

我們功用的限制。可做聖工之地似乎向你關門，就好像外邦世界向耶穌公開的事奉是關閉的。然而，在向你敞開之處，你要盡力去做，就像祂為猶太人所做的，其餘的將會開門；即或不然，在神合適的時間，必有特別受教導，預備好的人，來耕種這塊田地。

認識的限制。在聖徒經歷的最初階段，有一些奧秘是他們不認識的；但當我們持續認識主，就會曉得。雖然神的旨意有許多是我們難以明白的，但我們對祂的認識會隨著年日逐漸加增，直到我們以認識祂為誇口(為榮)，我們就明白且認識祂(耶九23-24)。

經歷的限制。不是每一個人都能像盧得福 [註1] 那樣感受基督之愛。有些人無法進入陽光明媚之地，就像是庫伯 [註2]。這是神為他們做的選擇，並且一定是最好的選擇；但有一天他們都會達到完全人的身量(弗四13)，並從他們現在被限制的方面得著福分。

[註1] 盧德福(Samuel Rutherford, 1600-1661)蘇格蘭牧師及神學家。1636年因不服國教之主教制度而入獄。在獄中寫下他最著名的書簡，是寫給他曾牧養的個別信徒的。共有365封，多屬靈修珍品。今在網路上仍可讀到這些書簡。

[註2] 庫伯(William Cowper, 1731-1800)英國詩人。曾與約翰牛頓(John Newton)一起創作聖詩。他一生遭遇坎坷，幼年喪母，六歲就到寄宿學校讀書，曾經數度精神失常。

Speak no more unto Me of this matter. Deut. 3: 26

We are to pray without ceasing; always praying, never fainting; asking, seeking, knocking. But there are some subjects concerning which God says, "Speak no more unto Me of this." In some cases these topics have to do with others, but more often with ourselves, as in the case of the Apostle Paul (2 Cor. 12: 9).

It is an awful thing when God says of certain individuals, Ephraim is joined to idols, let him alone; and when the conviction is wrought within us that the sin unto death is being committed, concerning which even the Apostle John said, "I do not say that he should pray for it." Such times come comparatively rarely; and so long as you feel able to pray for another, so long as no negative has been spoken, you may be sure that God waits to be entreated, and that your prayer will assuredly be answered.

But have you not realized at times that God has said about some earthly boon you were craving?--"Child, do not ask Me more, leave it with Me. I know what you want, and what is best for you. Seek first my kingdom, and all these things, literally or in their equivalent, shall be added." It is well when we have been praying eagerly, to allow God's winnowing-fan to pass over our petitions, to winnow away all that is not in his mind to give; so that only those desires may remain which his Spirit has indicted, and which He is therefore pledged to bestow. If He does not give the exact thing you ask, He will give the Pisgah view and more grace. He will say to you, as to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness."

你不要向我再提這事。 申三26

我們應該不住地禱告(帖前五17)；常常禱告，不可灰心(路十八1)；祈求、尋找、叩門(太七7)。但在有些議題上，神說：「不要向我再提這事。」有時這些話題牽涉到他人，但更多時候是關於我們自己，就像使徒保羅的例子(林後十二9)。

有些人，當神提到他們時是很可怕的，如「以法蓮親近偶像，任憑他去吧。(何四17)」；又當我們因行了至於死的罪，而在心裡被定罪時，對此使徒約翰說：「我不說當為這罪祈求。(約壹五16)」這種情況比較不常出現；只要你感覺能為別人禱告，只要沒有負面的話說出來，你便可以確定，神等待你繼續求告，並且你的禱告一定會得到回答。

但你曾否意識到，有時你為屬世利益懇求，神說了什麼？—「孩子，你不要再向我求了，交給我吧。我知道你要什麼，也知道什麼對你最好。你要先求我的國，然後這些事，或等回事，我都會加給你。」我們殷切地求，讓神揚穀機的風扇吹過我們的請求，揚去所有不是祂心意中要給予的東西；只存留那些願望是聖靈所指示的，或是祂保證賜予的。如果祂沒有給你正好是你所求的，祂會讓你上毗斯迦山頂觀看(27節)，並給你更多恩典。祂會對你說，就像對保羅說的：「我的恩典夠你用的，因為我的能力，是在人的軟弱上顯得完全。(林後十二9)」

The Lord hath taken you to be unto Him a people of inheritance. Deut. 4: 20

The Apostle prays that we may know the riches of the glory of God's inheritance in his saints. God is our inheritance, and we are his. We are called to possess Him; He desires to possess us. His nature will yield crops of holy helpfulness to those who diligently seek Him; and He demands crops of holy love and devotion from ours.

WHAT SOVEREIGN GRACE IS HERE! There was nothing in us to distinguish us from others. We were but part of the great moorland waste, when He fenced us in, and placed us under his tillage and husbandry. It is by the grace of God that we are what we are. "To the praise of the glory of his grace, wherein He hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."

WHAT RESPONSIBILITY! Three times over in this chapter we are bidden to take heed to ourselves. It is no small thing to have been the subjects of God's special workmanship; because He is a jealous God very quick to mark the least symptom of declension and very searching in his dealing and discipline. As we learn here, our God is a consuming fire, a jealous God.

WHAT HOPE! We cannot derive much from ourselves, however we toil and strive. Self cannot discipline self to any advantage. The field is worked out. The divine Husbandman must put into us what He would take out of us; He needs therefore to have almost infinite resources. But these are God's, and if we yield ourselves to Him, He can make all grace abound towards us, that we, always having all sufficiency in all things, may abound unto every good work.

耶和華將你們...領出來，...要特作自己產業的子民。 申四20

使徒保羅祈求神，使我們知道神在聖徒中得的基業，有何等豐盛的榮耀(弗一18)。神是我們的產業，我們也是祂的產業。我們被召來得著祂；祂也渴望得著我們。祂的本性會結出神聖幫助的果實，給那些努力尋求祂的人；祂也要求我們結出神聖的愛與虔誠的果實。

這是多麼至高無上的恩典！在我們裡面，沒有什麼使我們與別人不同。當祂將我們圍在籬笆內，並在其中耕作時，我們不過是大片荒地中的一部分。因著神的恩典我們才成為現今的樣子。「使祂榮耀的恩典得著稱讚。這恩典是祂在愛子裡所賜給我們的。我們藉這愛子的血得蒙救贖，過犯得以赦免，乃是照祂豐富的恩典。(弗一6-7)」

何等的責任！在這一章中，我們三次受囑咐要謹慎(9, 15, 23節)。成為神特別作工的對象不是小事；因為祂是一位忌邪的神，祂能很快察覺最細微偏離的徵兆，祂的處置和管教也十分嚴厲。就像我們在此認識到的，我們的神乃是烈火(來十二29)，是忌邪的神。

何等的盼望！無論怎麼辛苦努力，我們都無法從自己身上得著什麼。人自己是無法管教自己而得益處的。田地已經被翻過。神聖的農夫必須將那以後要收取的，播種在我們裡面；因此祂需要近乎無窮的資源。但這些都是屬神的，如果我們向祂降服，神能將各樣的恩典多多地加給我們，使我們凡事常常充足，能多行各樣善事(林後九8)。

That it might be well with them. Deut. 5: 29

Here is a sigh from the divine heart. It recalls the tears of the Lord Jesus over Jerusalem. The people insisted on their willingness to do all that was required of them, but they were destined to learn and teach that the will may be present, without the power; just as a sick man may have the will to walk across his bedroom, and will fall to the floor because he has no strength.

GOD'S COMMANDMENTS ARE FOR OUR WELFARE. We find men shrinking from consecration to complete obedience because they fear that it will mean loss and pain. There may be loss and pain; but only in the excision of things which they would be the first to put away, if they understood their nature and out-working as God does. Those who obey God most literally find the most blessedness in life, whether now or hereafter.

WE APPROVE THEM WITH OUR WILL. More than once the people insisted that they would do as God commanded. We are not so destitute of moral perception as not to see the beauty of a life wholly yielded to God; but let us not rest content with this, or we may have yet to cry with the Apostle, The law is holy, just, and good; but I am carnal, sold under sin.

GOD WANTS THE HEART. He will not trust Himself to us, so long as the heart is a stranger to the indwelling of the divine Spirit. "Oh, that there were such a heart in them!" We need to cry to Him to create in us a clean heart, to ask that He would exchange the heart of stone for one of flesh, to entreat that his love may be shed abroad in our heart, that we may perfectly love Him. "My son, give me thy heart!"

使他們... 得福。 申五29

這是從神的心中發出的嘆息。讓人想起主耶穌為耶路撒冷所流的眼淚(路十九41-44)。百姓堅稱他們願意照著一切所要求的而行，但他們註定要學習認知，雖然他們有意願卻沒有力量；就像一個病人，也許有意願在房間裡行走，但因為沒有力氣，他必定摔倒在地。

神的誠命是為我們的幸福。我們看到有些人，從奉獻要完全順從中退縮，因為害怕損失與痛苦。也許會有損失與痛苦；但只是在與事物切割的時候，如果他們像神那樣明白那些事物的本質和結果，他們就會首先把那些事情放下。無論是現在還是將來，順從神的人確實得著生命中最大的福分。

我們用意志來認可神的誠命。百姓不止一次堅持說，他們要照著神的吩咐去行。我們雖然有道德認知的能力，得以看見全然降服於神的生命是美麗的；但不要僅僅滿足於此，不然我們還要像使徒那樣呼喊：「誠命是聖潔、公義、良善的；但我是屬乎肉體的，是已經賣給罪了。(羅七12, 14)」

神要的是我們的心。如果我們的心，與住在心中的聖靈如同陌生人，祂就不會將祂自己交託給我們。「惟願他們存這樣的心敬畏我。(29節)」我們需要祈求祂為我們造清潔的心(詩五十一10)，求神將我們的石心換作肉心(結卅六26)，懇求祂的愛澆灌在我們心裡(羅五5)，讓我們可以全然愛祂。「我兒，要將你的心歸我！(箴廿三26)」

Thou shalt Love. Deut. 6: 5

"Lovest thou Me?"

"Who art Thou, Lord, that I should love Thee?"

"I am He that liveth, but I died; I loved thee, and gave Myself for thee; I have made thee mine for ever in a bond that even death cannot break; I have loved thee with an everlasting love; I shall never be at rest till thou art with Me where I am."

"Indeed I would love Thee; but how?"

"Thou shalt love Me with all thine heart, and with all thy soul, and with all thy might."

"This were impossible unless Thou give me the love Thou requirest."

"This I will do for thee, since love is of God. Only obey these simple directions:

"1. Abstain from all wrath, anger, malice evil speaking, and all else that would grieve my Holy Spirit.

"2. Yield thyself to the Spirit, that He may produce in thee his choice fruit--Love. 'The fruit of the Spirit is love.' 'He sheds love abroad in the heart.'

"3. Consider my love to thee, especially that I died for thee when thou wert yet in thy sins. Meditate much upon the sacrifice I made for thee, that thou mightest have thy sins blotted out, and enjoy the peace which passeth all understanding.

"4. Believing that thou hast received the love of the Spirit, begin to let it work through thy life to all around thee.

"5. If thy heart is unwilling to love any, put thy will on my side, and confidently believe that I am able to work in thee to will and do to of my own good pleasure."

你要... 愛。 申六5

「你愛我嗎？」

「主啊，你是誰叫我愛你呢？」

「我是那存活的，但我曾死過(啟一18)；我愛你，並將我自己給你；我已使你與我永遠聯合，甚至死亡也不能將我們分離；我以永遠的愛愛你(耶卅一3)；我絕對不會休息，直到你來到我這裡與我同在。」

「我確實愛你，但要怎麼愛呢？」

「你要盡心、盡性、盡力地愛我。(5節)」

「這不可能，除非你把你所要求的愛賜給我。」

「我必為你這樣做，因為愛是從神來。你只要遵守這些簡單的命令：

1. 務要禁戒任何憤怒、生氣、惡意的言語，以及所有其他會讓聖靈憂傷的事。
2. 使你自己順服聖靈，祂便會在你裡面結出上好的果子 — 愛。『聖靈所結的果子，就是愛。(加五22)』『聖靈將神的愛澆灌在我們心裡。(羅五5)』
3. 要思想我對你的愛，尤其是當你還在罪中的時候，我就為你死。多多默想我為你作的犧牲，讓你的罪得以被塗抹，得享出人意外的平安。
4. 相信你已經領受了聖靈的愛，讓這愛藉著你的生命作工，影響你周圍所有的人。
5. 如果你的心不願意愛任何人，要將你的意志放在我這邊，並堅信我可以在你裡面作工，使你願意來作蒙我悅納的事。(腓二13)」

They will turn away thy son from following Me. Deut. 7: 4

The question of marriage is repeatedly considered in these chapters, and never once is it supposed that the Israelites might bring a heathen partner to the faith of God's elect; but it is always insisted that the heathen husband or wife will subvert the faith of the child of Abraham. "Thou shalt not make marriages with them; for they will turn away thy son from following Me, that they may serve other gods.... For thou art an holy people unto the Lord thy God."

The same law holds still. You may suppose that by marrying the ungodly and irreligious you will be able to convert them to your way of thinking; but you must remember that regeneration is the work of the Holy Ghost, and He is not likely to lend his aid in regeneration whilst you are acting in defiance of his distinct prohibitions. The command of Christ is so clear and positive against his followers entering into an unequal yoke with unbelievers, that it simply leaves no option for the obedient. With the child of God, marriage must be "only in the Lord."

In order to make these marriages impossible, Israel was bidden to destroy the nations of Canaan. Separation from their society and practices was thus enforced. The slaughter seemed ruthless; but there was no other way of preserving intact the chosen race, as a peculiar people unto the Lord. Our separation also must be strict even to the extreme. If we would keep our young people from worldly alliances, we must begin with their amusements and companionships. There should be every endeavour to promote their happiness and interests; but we must very carefully guard the young plants from the blight of worldliness.

他必使你兒子轉離不跟從主。 申七4

在這幾章中，婚姻的問題被反覆思考，而且從來不曾認為以色列人能夠，讓異教徒的配偶接受神選民的信仰；反而總是強調異教徒的丈夫或妻子，會破壞亞伯拉罕子孫的信仰。「不可與他們結親，因為他必使你兒子轉離不跟從我，去事奉別神。... 因為你歸耶和華你神為聖潔的民。(3-6節)」

同樣的法則依然適用。也許你會認為與不敬虔、沒有宗教信仰的人結婚，你可以改變他們接受你的思考方式；但你必須記得，重生是聖靈的工作，當你行事違背祂明確的禁止時，祂不可能來協助你作重生的工。基督的命令十分清楚，明確反對跟隨祂的人與非信徒同負一轡(林後六14)，這只令順從的人別無選擇。對於神的兒女，婚姻必須「只在主裡面」(林前七39)。

為了使與異族通婚成為不可能，以色列人被吩咐要除滅迦南地的各族。遠離他們的社會和習俗，就是這樣執行的。殺戮看起來很殘忍，但除此以外，沒有其他辦法能保守這個選民的完全，作為耶和華特別的子民。我們的分別必須嚴格，甚至到極端。如果我們要讓我們的年輕人避免與世俗聯合，我們必須從他們的娛樂以及同伴開始。我們應該盡每一份努力，來讓他們更快樂、發展他們的興趣；但我們也必須小心呵護幼苗，免遭世俗弊病的破壞。

He suffered thee to hunger. Deut. 8: 3

There was a divine intention, then, in the hunger and thirst and weariness of the desert march. God suffered these hardships to come to the chosen people, in order to teach them dependence on Himself. The daily gift of manna was a perpetual evidence of his loving thought and care for the pilgrim host; they came to learn that sin and backsliding could not alienate his compassions; they found that the Word of God was life. But none of these lessons could have been acquired if the supplies of food had been as regular and plentiful as in Egypt. They were suffered to hunger that God might make them know.

YOU ARE SUFFERED TO HUNGER FOR HUMAN LOVE, that you may know what the love of Jesus can be to his own. Open your heart to it, until it flood you as the sunshine does the south windows of a house.

YOU ARE SUFFERED TO HUNGER FOR RECOGNITION AND GRATITUDE, that you may know what the "Well done!" of Jesus is, and to lead you to look for that only. What do the words of men amount to unless He smile?

YOU ARE SUFFERED TO HUNGER FOR EASIER CIRCUMSTANCES, for money, that you may know the tender provision which Jesus can make for those who are wholly dependent on Him. In the absence of all human help, you will learn the sweet taste of his manna.

*Glory to God, to God, he saith,
Knowledge by suffering entereth,
And life is perfected in death.*

These seasons of hunger are necessary for the discipline of life. But, thank God, He is able to satisfy us; and out of his riches in glory in Christ Jesus He can and will fulfil every need of ours (Phil. 4: 19, R.V.).

祂... 任你飢餓。 申八3

曠野行進中的飢餓、乾渴、勞累，其中有神的用意。神讓這些困難臨到祂的選民，為要教導他們倚靠祂。每一天賜下的嗎哪，便是祂對作客旅的大軍關愛的永久證據；他們學到，罪與後退並不能隔絕祂的憐憫；他們發現神的話語就是生命。但如果食物的供應，如同在埃及那樣規律且豐盛，他們就無法學到這些功課。他們忍受飢餓，神才使他們明白。

任你渴望從人而來的愛，這樣你才會認識到耶穌對屬祂之人的愛。向這樣的愛敞開你的心，直到這愛在你裡面滿溢，就像陽光充滿南面的窗戶。

任你渴望得到肯定與感激，這樣你才可以認識到什麼是耶穌稱許的「好」（太廿五21,23），並且引導你單單尋求祂的稱許。人的評語算什麼，除非祂微笑稱許。

任你渴望更安逸的環境，渴望錢財，你就會認識到，耶穌能夠親切的供應那些全然倚靠祂的人。當人一切的幫助沒有出現時，你便會體會到嗎哪的甘甜。

榮耀歸神，榮耀歸神，他這樣說道，
經歷苦難，方有知識，
進入死亡，生命才得完全。

飢餓的時期對於生命的鍛鍊是必要的。但是，感謝神，祂能夠使我們得飽足；「神必照祂榮耀的豐富，在基督耶穌裡，使你們一切所需用的都充足。（腓四19）」

Not for thy righteousness. Deut. 9: 5

It is well to be reminded that we have no claim on God. All He does for us and gives us is of his own free grace. By grace have we been saved, through faith, and that not of ourselves--it is the gift of God. There certainly was nothing in us to merit eternal life, before our conversion; and it is equally sure that there has been nothing since to merit the continuance of his favour. Indeed, as we remember and review the past, to us belong shame and confusion of face for our repeated acts of disobedience. Oh the depth of the riches of his grace!

IF WE WERE NOT SAVED FOR OUR GOODNESS WE SHALL NOT BE LOST FOR THE LACK OF IT. When we have been betrayed into sin, in the keenness of our remorse the fear is suggested lest God should put us utterly away. And there would be ground for the fear if we had been chosen because of our righteousness.

But since our original acceptance with God did not depend on works of righteousness which we had done, but on his mercy in Jesus Christ, it will not be undone by our failures. This thought does not lead to carelessness and indifference, but to a holy fear of sinning.

IF OUR JUSTIFICATION WAS APART FROM OUR MERIT, OUR SANCTIFICATION WILL BE. The one was a gift, so must the other be; the hand of faith must receive each from Christ, and her voice must render thanks for each, as the unmerited gift of divine Love. Where is boasting, then? It is shut out. We can claim nothing but emptiness and need. Handfuls of withered leaves ! The Lord Jesus is our only hope, pleading for us in heaven, and living within our hearts. Of ourselves we are nothing: only in Him are we complete.

並不是因你的義。 申九5

我們應當被提醒 — 我們沒有權利要求神。祂為我們所做的一切，並賜給我們一切，都是因祂白白的恩典。我們得救是本乎恩，也因著信，這並不是出於自己，乃是神所賜的(弗二8)。在我們信主之前，我們裡面確實沒有什麼配得永生；同樣可以確定的是，在信主之後，我們也沒有什麼配得神持續施恩。確實，當我們回顧過往，我們所擁有的，乃是反覆的不順服，而帶來羞愧和迷惘。哦，祂恩典的豐富是多麼深啊！

如果我們不是因自己的良善而得救，我們也不應因缺乏良善而失喪。當我們被欺騙，陷入罪中，在真切的悔恨中，生怕神完全撇棄我們。若我們是因著自己的義被揀選，懼怕才有立足之地。

但神最初接納我們不是因為我們有什麼義行，而是因著祂在耶穌基督裡的憐憫，因此神的接納就不會因我們的失敗被廢除。這樣的想法不是引人對犯罪不在乎，而是引人對罪有神聖的懼怕。

如果我們的稱義不是因自己的功績，則我們的成聖也不是因自己的功績。稱義既是一個恩賜(禮物)，成聖也必然是恩賜；信心之手必從基督那裡接受稱義和成聖，並為這兩個 — 不配得，卻從神的愛而來的 — 禮物，發出感謝。既是這樣，哪裡能誇口呢？沒有可誇的了(羅三27)。除了虛空與缺乏，我們一無所有，只有滿捧枯萎的葉子！主耶穌是我們唯一的盼望，祂在天上為我們代禱，也活在我們心中。我們自己什麼都不是：只有在祂裡面我們才得以完全。

He doth execute the judgment of the fatherless and widow. Deut. 10: 18

In the gate of the Eastern town, at early morn, the judge sits, and any suppliant has a right to appeal to him. The word *Porte*, or *Gate*, as applied to the Turkish Government, alludes to this. So to the thought of the inspired writers, behind the flimsy veil of sense, God sat within the shadow, "keeping watch upon his own," waiting to answer every plea, and to avenge the innocent and oppressed against high-handed wrong.

INDIVIDUALS MAY APPEAL TO THAT TRIBUNAL. David, Jeremiah, and other sufferers, lodged their complaints there. Their cry was not for revenge, but for avengement. There is a great difference between the two. The one is vindictive and retaliatory; the other is magisterial and passionless.

Whenever an affront or wrong is inflicted on thee, avoid vindicating, or answering for thyself. Be still towards man, unless it be to induce thy brother to repent; but turn instantly to thy righteous Judge asking Him to right the wrong and vindicate the right. He shall bring forth thy righteousness as the light, and thy judgment as the noonday. When Christians go to law, and seek to maintain their cause against wrong-doing, they miss this. The weaker you are, the more certainly will the Lord judge for you.

THE CHURCH MAY APPEAL. Our Lord depicted her as a widow pleading to be avenged of her adversary. Her martyrs cry from under the altar, "How long, O Master, holy and true? Dost Thou not judge and avenge our blood ?" To us the delay is long; but we know that He has no complicity with evil, and that He is faithful. Give us the white robe, that we may wait !

祂為孤兒寡婦伸冤。 申十18

在東方城鎮的城門口(參:創十九1)，每天清晨，審判官都會坐在那裡，每一個哀求者都有權來向他申訴。門(Porte)這個字，被用於指土耳其政府，也暗指這個意義 [Porte源於法文，被用來指AD1923以前在土耳其的鄂圖曼帝國的宮庭、政府]。對於受靈感動的作者也是如此，在意識的薄幕背後，神坐在暗處，「察看屬祂的人」(參太六4, 6, 18)，等待回答每一個申訴，並為無辜受到高壓苦待的人伸冤。

個人可以向這個法庭申訴。大衛、耶利米，以及其他受苦的人，都在此提出他們的控訴。他們的呼求不是為復仇，而是為伸冤。這兩者之間有著很大區別。一個是心懷怨恨、尋求報復；另一個是嚴肅且冷靜的。

任何時候你被羞辱受苦待時，不要為自己申辯表白。面對人時要鎮定，除非是要讓弟兄悔改；然而要馬上轉向你公義的審判者，求祂來糾正犯錯的人，並為端正的一方證明清白。祂要使你的公義如光發出，使你的公平明如正午(詩卅七6)。當基督徒訴諸法律[指世界的。林前六1]，為冤屈尋求維護他們的理，他們在這點上弄錯了。你越是弱小，主肯定越會為你審判。

教會可以申訴。我們的主將教會描繪作一個寡婦，因有一個對頭，請求審判官為她伸冤(路十八3)。她的殉道者在祭壇底下呼喊：「聖潔真實的主啊，你不審判，為我們伸流血的冤，要等到幾時呢？」依我們看，拖延是長久的；但我們知道，祂不與惡者同謀，祂是信實的。求你賜白衣給我們，讓我們可以等待！(啟六9-11)。

If ye shall keep all this Commandment, then will the Lord drive out. Deut. 11 : 22, 23 (R.V.)

We wonder why the Lord does not drive out and subdue our besetting sins. We do not possess them, but they us. The explanation is to be found in our lack of consecration. We do not keep all his commandments, or walk in all his ways.

GOD CANNOT DELIVER US FROM BESETTING SIN UNLESS WE YIELD OURSELVES TO HIM ENTIRELY. It is only when He is Judge, Lawgiver, and King, that He can save us. The great surgeon will not undertake a case unless he have its entire management. The general cannot protect a town until it has passed over its government entirely into his hands. If you would give yourself utterly and unreservedly to God, you would find how strong He is for those whose heart is perfect towards Him.

UNLESS WE OBEY ALL HIS COMMANDMENTS; because they contain his precise direction as to what we should, or should not do. If you want your medical man to heal you, you must abstain from things he forbids, and do those he prescribes. You cannot expect God to save you unless you utterly and reverently obey all his commandments; that, for instance of not having fellowship with the world and its ways.

UNLESS WE CLEAVE UNTO HIM. There must be the daily walk with God, the abiding in Him, the holy and unbroken communion. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him truly is the love of God perfected." "He that abideth in Him sinneth not." The anointing of the Holy Spirit will teach us this sacred habit (1 John 2: 27). But entire consecration must precede entire deliverance.

你們若留意謹守遵行... 這一切的誡命，... 耶和華... 必趕出...。 申十一22-23

我們想知道，為何主不將困擾我們的罪趕出並制伏。我們不控制這些罪，而是被這些罪所支配。原因在於我們沒有奉獻自己歸神為聖。我們沒有謹守遵行祂所有的誡命，沒有行在祂的道上。

神無法救我們脫離困擾我們的罪，除非我們完全順服祂。只有當祂既是審判官，又是立法者，又是君王的時候，祂才能救我們。偉大的外科醫生不會接受一個病例，除非他有處理的全權。將軍無法保護一個城鎮，除非將其政權完全交在他手中。如果你將自己全然、毫無保留地交給神，你便會發現，祂對於那向祂心存完全的人，是何等大有能力。

除非我們謹守遵行祂所有的誡命：因為誡命包含了祂對於我們什麼該做、什麼不該做的明確指示。如果你希望你的醫生治癒你，就必須戒除一切他所禁止的，並照著他所指示的去行。你無法期望神救你，除非你完全地、恭敬地遵守祂的一切誡命；比如不要與這個世界和其風俗有交流。

除非我們緊緊倚靠祂。必須要每日與神同行，住在祂裡面，有神聖不間斷的相交。「人若說，我認識祂，卻不遵守祂的誡命，便是說謊的，真理也不在他心裡了。凡遵守主道的，愛神的心在他裡面實在是完全的。(約壹二4-5)」「凡住在祂裡面的，就不犯罪。(約壹三6)」聖靈的恩膏會教導我們這神聖的習慣(約壹二27)。然而，先有全然奉獻，才能全然蒙拯救脫離罪。

Thou shalt rejoice before the Lord thy God. Deut. 12: 7, 12, 18

The presence of God is an incentive to true joy. We rejoice before Him. There is some mistake in our religious life when it is not a joy to us to stand in the presence of God. He that feareth, and rejoiceth not, is not made perfect in love. Note the elements of true joy.

First. THE PUTTING AWAY OF ALL KNOWN EVIL. "Ye shall surely destroy." The permission of evil habits, books, companionships, and unlawful methods of obtaining money, are destructive of peace and joy. The prodigal son went away for merriment; but he only found real joy when he had given up his evil ways and returned to his father, a true penitent, and resolving upon a better life.

Second. THE SENSE OF ACCEPTANCE WITH GOD THROUGH JESUS CHRIST. "Unto the place which the Lord shall choose shall ye come." This refers, of course, to the brazen altar and the altar of incense. We have a better heritage in the finished work of Jesus, whose blood is more precious than that of bulls and goats and lambs, and in whom we are accepted and beloved.

Third. FEEDING ON CHRIST. "Ye shall eat and rejoice." A part of the meal-offerings and other sacrifices was reserved for the worshippers. We have an altar of which we, too, eat. His flesh is meat indeed; his blood drink indeed.

Fourth. ENTRANCE ON THE REST OF OUR INHERITANCE. We which believe do enter into rest; not the rest of heaven, but the heavenly places which those enjoy who have learnt to cast every load of anxious care on the great Burden-bearer. "There remaineth a Sabbath rest for the people of God... Let us give diligence to enter into that rest" (Heb.4: 9, 11, R.V.)

你們要在耶和華你們的神面前歡樂。 申十二7, 12, 18

神的同在是真正喜樂的原因。我們在祂面前歡樂。當我們站在神面前卻不喜樂時，我們的信仰生活便有差錯。凡懼怕而沒有喜樂的人，在愛裡就不完全(約壹四18)。請注意真正的喜樂的元素：

第一，**摒棄一切已知的罪惡**。「你們要將...都毀壞。(2節)」容許邪惡的習慣、書籍、同伴以及不法的賺錢手段，就破壞平安與喜樂。浪子離家為尋找歡樂；然而只有當他離棄了邪惡的行徑，回到他父親那裡，真正的悔改，並立志過更美好的人生，才找到真正的喜樂。

第二，**藉著耶穌基督感受到神的接納**。「都奉到耶和華你們神所選擇的...居所。(11節)」這誠然是指銅祭壇和香壇。在耶穌已經完成的工作中，我們得著更好的產業，祂的血比公牛、山羊和羔羊的血更寶貴，在祂裡面我們被接納、蒙珍愛。

第三，**吃喝基督**。「你要吃也要歡樂。(18節)」所獻的素祭和其他祭物中的一部分，是留給禮拜的人。我們有一座祭壇，從這祭壇我們得吃的。祂的肉是真食物；祂的血是真正可喝的(約六55)。

第四，**進入我們所承受的安息**。我們相信，便進入了安息；不是(將來)在天上的安息，而是(今天的)屬天境界，是那些學會 — 將掛慮交託給那偉大的重擔背負者 — 的人所享受的。「必另有一安息日的安息，為神的子民存留...我們務必竭力進入那安息。(來四9, 11)」

The LORD your God proveth you. Deut. 13: 3

How much happens to us for this reason! God proves us--not that He may learn aught of us which He did not know before, but that He may reveal us to ourselves. We need to know ourselves, that we may be prompted to know and use his infinite resources and that, we may be led to avail ourselves of his grace.

GOD PROVES US BY OPPORTUNITIES OF CHRISTIAN SERVICE. We think we are fitted for some great sphere, and chafe because it is withheld: but the reason is not far to seek. We have been tested in some very little service, as a class in the Sunday-school, and have been found careless and unpunctual; is it likely that we shall be entrusted with the greater?

GOD PROVES US BY THE MONEY WITH WHICH HE ENTRUSTS US. Money resembles the counters with which children play. It greatly tests us. It is described as the unrighteousness mammon, and as not being our true riches; but it is entrusted to us that we may be proved, before God entrusts us with the real treasures of his Kingdom. Be wary how you use money; on this may turn the responsibilities of the eternal world of which we now know nothing.

GOD PROVES US BY OUR ACTIONS WITH REGARD TO DOUBTFUL THINGS. Not in the things which are clearly right or wrong, but in those which lie in the debatable ground of the twilight, is our true character tested. What you are in matters which must be viewed in relation to others is all-important, as the true gauge of character. By currents of opinion, by winds of doctrine, and by the many voices that are speaking in the world, the LORD your God proveth you.

耶和華你們的神試驗你們。 申十三3

多少事發生在我們身上就是為這個緣故！神試驗我們 — 不是祂可以知道任何關於我們的事是祂從前不知道的，乃是祂可以顯明我們，給我們自己看。我們需要認識自己，這樣便可激勵我們去認識並使用祂無盡的資源，使我們取用祂的恩典。

神用「基督徒事奉的機會」來試驗我們。我們認為自己適合做某項大事工，但因沒有得到這項事工而氣惱，其實原因並不難找。我們在一些很小的事工上已被試驗出來，比如在主日學的一堂課中，我們表現草率且不守時；那麼更大的事工還有可能交付給我們嗎？

神用「祂交託給我們的金錢」來試驗我們。金錢就像是小孩子玩耍用的玩具鈔票。金錢可以大大地試驗我們。金錢被形容為不義的瑪門(太六24, 路十六23)，並不是我們真正的財富；但在神將祂國度中真正的財富交託給我們之前，先將金錢託付我們，來試驗我們。你要小心你花錢的方式；根據這個，可能會改變我們在永恆世界中擔當的責任，儘管我們現在對其一無所知。

神用「如何處置猶豫難決的事」來試驗我們。我們真實的品格被試驗，不是藉那些對錯分明的事，而是藉那些昏暗不明、具有爭議的事。在那些關於別人必須被檢查的事上，你是什麼樣的人至關重要，那是衡量品格真正的準繩。藉著輿論的潮流、教訓的風尚，以及世界上許多的聲音，耶和華你的神試驗你。

If the way be too long for thee, so that thou art not able to carry it. Deut. 14: 24

God's pitifulness is very manifest here. If the pious Jew found it impossible to transport all his tithes in kind, he might change them into money, and bind it in his hand. It was far from God's thought that his service should become irksome, or the soul faint in performing it. An alleviation was suggested, of which the worshipper might take advantage, if he would. This principle may be applied in several directions. We are not to make God's service a toil, but esteem it a delight. "Thou shalt rejoice, and thine household."

THE LORD'S DAY should be the gladdest of the week; full of love and joy and holy song. We should carefully guard against anything approaching to slavish observance: and be very careful that our children and servants should look forward to it with delight.

CHRISTIAN WORK should not be carried to the point of exhaustion. There is a mistake somewhere if it so breaks down the health and spirits that the worker is not able to carry it. At such a time, we need to avail ourselves of any assistance or alleviation that may be possible.

ACTS OF DEVOTION, ALSO, should be for our enjoyment and refreshment. It seems sometimes as though God's children relied more on length than strength, in their prayers. They are not at ease or natural in the Father's presence. The forms of their devotion are so numerous and prolonged, that they are not able to carry them. By all means maintain the salutary form, but not for form's sake. Let the joy of the Lord, taking pleasure in his presence and in communion with Him, be always the first thought.

若離你太遠，那路也太長，使你不能把這物帶到那裡去。 申十四24

神慈悲的心腸在此顯明。如果敬虔的以色列人覺得無法帶什一奉獻的牛羊土產，他可以將它們換成銀子，將銀子包起來拿在手中(25節)。神不想讓服事祂成為一個苦差，也不想讓人在這過程中累倒。有一個減輕的方法，如果禮拜的人願意，他便可以利用。這個原則可多方面適用。我們不應使服事神變成苦工，而應看為愉快的事。「你和你的家屬，在耶和華你神的面前吃喝快樂。(26節)」

主日，當是一週中最快樂的一天，充滿著愛、喜樂與聖歌。我們要小心不要讓任何事成為奴役人的儀式。要謹慎讓我們的孩子和僕人，都滿心喜樂期待這一天。

基督徒事工，不應作到筋疲力盡。若作工的人身心都受損，無法再繼續，那麼一定是什麼地方出了差錯。在這時候，我們就要盡可能利用所有的幫助或緩解。

靈修也一樣，應該讓我們在其中享受並得滋潤。有時候，看起來神的兒女更多依賴冗長的禱告，而不是靠有能力的禱告。在父面前，他們不自在，也不自然。他們靈修的方式有許多種，且耗時間，讓他們無法持續。無論如何要保持有益的方式，但不是為了儀式本身。讓主的喜樂，享受祂的同在，及與祂交通，永遠是靈修首要的考慮。

Thy bondman for ever. Deut. 15:17 (R.V., marg.)

This is what we desire to be to Christ. We have forfeited our own natural inheritance, and have taken refuge in his house. For six years we have enjoyed all that Jesus could do to make us happy; has not the time come when we should say to Him, "We do not want to go out from Thee again, but to remain with Thee for ever"? Paul delighted to call himself "a bond-servant of Jesus Christ" (Rom. 1: 1; Gal. 1: 10; Phil. 1: 1, R.V.; etc.)

There are two stages, so to speak, in our dealings with Him. First, we come driven by fear; the produce of our own efforts has failed; we have no other resort. Like the bird fleeing from the hawk, we have made for his breast; like the sailor driven by the tempest, we have taken the first harbour that offered. But when we have tested the blessed Master, and found Him so sweet and strong, we elect to remain with Him, not for his gifts or even his salvation, but for Himself. We do not wish to go out free; we love Him so dearly that we would rather go anywhere with Him than remain without Him.

This resolve of ours is ratified by Him. He nails our ear to his cross. Through the blood of self-sacrifice, and self-surrender; through our deeper appreciation of the meaning of his cross, as separating us from the old selfish life; through our identification with Him in death and resurrection; through our sacrifice of all that would hinder us--we come into deeper and closer oneness with Himself. As the Father bored through his ear, in accepting his glad delight to do his will, so does Jesus make real and permanent the consecration we lay at his feet (See Psa. 40: 6, 7).

永為你的奴僕了。 申十五17

這是我們所渴望的：永為基督的奴僕。我們喪失了自己生來所有的產業，而在祂的家中尋找庇護。六年之久，我們已經享受耶穌為我們的幸福所做的一切；難道現在不是時候我們該對祂說「我們不願再離開你，要永遠與你在一起。」嗎？保羅樂於稱自己為「耶穌基督的奴僕。」（羅一1, 加一10, 腓一1, 等）。

可以說，我們與祂的相處分為兩個階段。首先，我們因著懼怕的驅使來到主面前；我們自己的努力都失敗了，無處可投靠。就如同小鳥逃避老鷹，我們投入祂的懷抱；如同遭遇暴風雨的水手，我們進入第一個可避風的港口。然而當我們已試驗過這位可稱頌的主人，發現祂是如此甘甜、如此堅強，我們便選擇留在祂身邊，不是為著祂的恩賜，甚至不是為了祂的救贖，而只是為了祂自己。我們不願再離開去得自由；我們如此愛祂，寧可跟祂去任何地方，也不願沒有祂。

祂認可了我們的決心。祂將我們的耳朵釘在十架上(17節)。**藉著**「自我犧牲與交出自己」而流血[指鑽耳流血]；**藉著**在我們離開老舊自私的生命後，對祂十字架更深的認識；**藉著**我們與祂同死、同復活；**藉著**捨棄所有會攔阻我們的事物 — 我們更深更緊地與祂自己合一。就像父神刺透祂的耳，接受祂樂意照父的旨意行，耶穌也同樣使我們擺在祂腳邊的奉獻，成為真實且永久不變(參:詩四十6-7)。

Thou shalt remember that thou wast a bondman. Deut. 16: 12

This gave the touch of gentle tenderness to Israel's treatment of the stranger, the fatherless, and the widow. They knew what loneliness and desperate suffering were; and from their own experience could speak to the heart. Without tenderness and sympathy, what are our gifts to the poor worth? It is as important to give graciously and kindly as to give at all. None are so sensitive as sufferers, whether in mind, body, or circumstance; they are quick to notice the slightest roughness or harshness in our manner of bestowing relief; they would prefer a pittance given with tender sympathy to a larger gift flung at them grudgingly. But what can give this thoughtful sympathetic manner like the memory of our own sufferings, when we were bondmen in Egypt!

It may be that God is passing thee through some fiery ordeal, to teach thee and fit thee to be his almoner, touching and soothing as his outstretched hand of pity. Soon thy present sorrow shall be but a memory; but thou wilt be called to minister to the fatherless, the widow, the stranger. Always say in thine heart, God is passing me through this sorrow, and comforting me, and delivering me, that I may be able to comfort those who are in any trouble with the very accent, caress, and tender word which He hath spoken to me. "Blessed be the God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God."

In heaven itself we shall never quite forget that we were bondmen once, but were redeemed with the precious blood of Christ. This will give a new meaning to the song of adoring gladness.

你也要記念你在埃及作過奴僕。 申十六12

這使以色列人對待寄居者、孤兒、寡婦時，帶著溫柔親切的感覺。他們知道孤獨和絕望的痛苦；並從自身的經歷可以與他人的心靈相通。若沒有溫柔和同情，我們給窮人禮物，有什麼價值呢？優雅仁慈地施予，和施予本身同樣重要。沒有人如受苦者那樣敏感，無論是在心裡、身體，還是對周圍的環境；他們很容易察覺，我們在施捨幫補的態度上，一絲絲的粗魯或刻薄；他們寧可要微薄，但心存溫柔憐憫的施捨，也不要勉強甩給他們的更大禮物。然而有什麼能像我們自己的痛苦記憶那樣，給我們體諒而憐憫的態度呢，我們曾經在埃及作過奴僕！

也許神正讓你經歷火般的考驗，來教導你並且使你成為祂的施捨者，感動安慰如同祂伸出的憐憫之手。很快，你現今的憂傷就會成為記憶；而你會被呼召去服事孤兒、寡婦和寄居者。總要在你心裡說，神讓我經歷這種憂傷，祂安慰我，拯救我，好讓我能用祂對我說話的同樣語氣、安慰和溫柔的言語，去撫慰那些在患難中的人。「願頌讚歸於... 賜各樣安慰的神。我們在一切患難中，祂就安慰我們，叫我們能用神所賜的安慰，去安慰那遭各樣患難的人。(林後一3-4)」

當到了天上，我們永不忘記我們曾作過奴僕，但卻因著基督的寶血得蒙救贖。這必給敬拜歡樂之歌帶來新的意義。

That his heart be not lifted up. Deut. 17: 20

Beware of pride! By that sin fell the angels. If they fell by it, how much more may we! When a man is raised from some lowly sphere to a position of commanding influence, he is greatly tempted to arrogance and pride. The adulation which he receives on every hand makes it all the harder to live humbly and unassumingly. But when once pride enters, it seems to close the heart to God. The proud man multiplies to himself chariots and horses, with the intention of making his position more secure; but he shuts out the help of the Most High. How necessary, therefore, that our hearts should not be lifted up!

The corrective suggested here is meditation on the Word of God. The king was to write out a copy with his own hand, and meditate on it all the days of his life; this would keep him in the lowlands of humility. The Bible is so true in its analysis of the heart; like a mirror it reveals a man to himself. It gives such exalted views of the greatness and holiness of God, compared with which the greatest human state is like the royalties of an ant-heap. It assures us that we must receive everything as the gift of God's grace. "Where is boasting then? It is excluded. By what law—of works?" No, but by the grace of God which bringeth salvation, apart from merit.

May God make us humble, with a transparent humility, which is not conscious that it is humble, like the utter unconsciousness of the little child, who does not bend back on herself. Still and quiet your soul, dear child of God, as a child weaned from its mother; and be sure to feed humility on the sincere milk of the Word.

免得他向弟兄心高氣傲。 申十七20

要當心驕傲！這罪曾使天使墮落。天使都因驕傲而墮落，更何況我們呢！當人從卑微的地位高升到有發號施令的影響力的地位時，他便大大的受到自大與驕傲的試探。從四面八方來的阿諛奉承，讓他更難謙卑、不擺架子。然而一旦驕傲進來了，心門似乎就向神關閉了。這驕傲的人為自己加添車輛馬匹(16節)，想要讓他的地位更穩固；但他卻將至高者的幫助拒之門外。所以，我們何等需要不讓自己心高氣傲！

這裡提議的矯正辦法，就是思想神的話語。君王必須自己抄錄一份律法書(18節)，平生都要誦讀思想(19節)，這會讓他保持謙卑。聖經對於人心的分析十分真實；就像一面鏡子將人顯示給他自己看。聖經給我們看見，神的偉大和聖潔是如此崇高，與之相比，屬人國度的最高地位，不過是螞蟻堆上的王權。這讓我們確知，我們必須將所領受的一切，看作是神恩典的賜予。「哪裡能誇口呢？沒有可誇的了！用何法沒有的呢？是用立功之法嗎？(羅三27)」不是，而是靠著神的恩典，這恩典帶來救贖，與好行為無關。

願神使我們謙卑，帶著清澈透明的謙虛，是不自覺的謙虛，像小孩子完全的無意識，不轉向自己。神的孩子啊！讓你的靈魂安靜，如同從母親斷奶的孩童一般，要確實用真道的奶來餵養謙卑！

With all the desire of his soul. Deut. 18:6 (R.V.)

Here is the inspiration of a noble purpose taking a man out from his quiet life in some distant village, far removed from the great sacred city, and plunging him suddenly into the very midst of its holy engagements and services. Other men were happy there. What more did they want than the quiet routine of buying and selling cattle, tending vines, and cultivating their fields? But for this man these could not suffice. There was a light that excelled beckoning him on; a voice, which only he could hear, calling to him. He was not asked to come; his name did not appear on the rota of the Temple servitors; the great Temple might seem perfectly able to dispense with him; yet because with all the desire of his soul he longed to be one of the Temple Levites, he might minister in the name of the Lord, as the others did; and be supported, as they, from the Temple funds.

It is a blessed thing to feel an impulse like this. It may prompt to home or foreign missions, to some enterprise of self-denying ministry to the helpless and sad, to service for God or man. It may come on you like a strong current, fresh from the ocean, sweeping up into some quiet river or harbour basin, and lifting the ponderous barges. But when it comes, be true to it, nurse it, reverence it, thank God for it, trust and follow it where it leads. You will find a niche awaiting you, and the portions by which life will be nourished and maintained; and the Holy Spirit will not fail to be your Guide and Teacher, leading you into all the truth. Until it come, wait upon God in prayer; commune with Him in the Holy of Holies; and spend much time in reading and meditating upon his Holy Word.

一心願意。 申十八6

這個感動有個尊貴目的，將一個人從遠離聖城，偏遠村莊的平靜生活中帶出來，如今突然投入神聖事奉中間。村裡其他的人都很快樂。過著平靜、有規律的生活，買賣家畜、照料葡萄園、耕種田地，他們還會想要什麼呢？但對於這個人，這些還不夠。有一束更強的光在呼喚他向前；一個只有他才能聽見的聲音在呼召他。他並不是受邀前來的；他的名字也沒有在聖殿事奉者的名單上；聖殿看起來完全用不著他；然而因著他一心願意，他的心渴望成為服事聖殿的利未人，可以奉耶和華的名事奉，像別的利未人一樣；而且也和他們一樣，從聖殿的進項得供給。

有這樣的感動是一件蒙福的事。這感動可使人在本地或到國外傳道，從事捨己的事業為著服事無助和悲傷的人，事奉神或服事人。這感動就像剛從大海中湧出來的洪流，向你襲來，湧入平靜的河流或是港灣中泊船的內灣，使龐大的駁船浮起來。當感動來臨時，要真實面對它、培養它、敬重它，為它感謝神，要堅信並跟隨這感動，無論它帶領你往何處。你必發現有一個空缺的位置，並一份生命賴以得滋養維持的供應，在等待著你；而且聖靈必一直引領、教導，將你帶進所有的實際中。你要在禱告中等候神，在至聖所與祂交通，多花時間來閱讀並思想祂神聖的話語，直到這感動臨到。

Then shall ye do unto him as he had thought to do to his brother. Deut. 19: 19

There is a Nemesis in wrong-doing; evil comes home to roost; what we meditate against others returns on ourselves. They that take the sword shall perish with the sword. The publican who sells drink to debauch sons and fathers, lives to see the drink curse his own family. The man who is treacherous to women lives to see his own sons fall beneath their wiles. Haman erects a gallows for Mordecai, but is hanged upon it himself. Adoni-bezek cut off the toes and thumbs of captive princes, and confessed the rightness of the fate which overtook himself. England imposes opium on China, but presently discovers that it is eating out the heart of her own subjects in India and Burmah. "Whoso causeth the upright to go astray in an evil way, he shall fall himself into his own pit."

And why is all this? Because God sits behind the slight curtain of the present, judging the acts of men. It is not necessary to wait for the conclusion of the present age to see the sentence inflicted. Now the Son of Man sits on the throne of his glory, and before Him the nations are gathered. Nineveh, Babylon, Capernaum, Tyre, Pompeii, the power of Spain, the Empire of Napoleon, have already been condemned to Hades. Now the judgment is set, now the books are opened, now the "Come, ye blessed," and "Depart, ye cursed," are being uttered. God has so made the moral world that the seed of punishment lies hid in each unkind word, each unchristian act; and it is only necessary to give time enough to show that the man who has sown to his neighbour's hurt will reap that hurt in his own life. To every man will be rendered according to his deeds, even in this life.

你們就要待他如同他想要待的弟兄。 申十九19

作惡是有報應的；罪惡會回到行惡的人身上；我們計劃要怎樣惡待他人，我們也會怎樣被惡待。動刀的必死在刀下(太廿六52)。賣酒給放蕩的兒子們和父親們的酒館老闆，會看到自己的家庭被酒所咒詛。對婦人們不忠的人，會見到自己的兒子們跌倒在她們的計謀之下。哈曼豎起木架想把末底改掛於其上，最終自己被掛在上面(帖六14, 七9-10)。亞多尼比色將被擄之王的手腳大拇指砍下，最終承認自己遭到公義的報應(士一6-7)。英格蘭將鴉片銷往中國，但近來(指作者當時)卻發現鴉片正吞食著她自己在印度和緬甸的臣民。「誘惑正直人行惡道的，必掉在自己的坑裡。(箴廿八10)」

這一切是為什麼呢？因為神坐在現今薄簾背後，審判各人所行的。用不著等到現今世代的末了才看到判決被執行。此時人子就坐在祂榮耀的寶座上，萬國都在祂面前聚集。尼尼微、巴比倫、迦百農、推羅、龐貝、西班牙的勢力、拿破崙帝國，早已被判入陰間。此時審判已定，冊子已打開，「你們這蒙福的，可以來。」，「你們這被咒詛的人，離開我。」(太廿五34, 41)，這話已說出。神所造的道德世界，刑罰的種子藏在每一句不和善的言辭、每一個不屬基督的舉動裡面；只要假以時日，便會顯出那想要傷害鄰舍的人，會在自己的生命裡收割傷害。每一個人都會因他所行的遭報，甚至就在今生。

When ye draw nigh unto the battle, the priest shall approach Deut. 20: 2

When Abraham returned from the slaughter of the kings, the priest of the Most High appeared to welcome him, and to prepare him for the still more subtle encounter which awaited him with the king of Sodom. As Abraham drew nigh to that battle the priest approached.

WHENEVER A BATTLE IS IMMINENT, LOOK OUT FOR THE PRIEST. DO not go to the war at your own charges you cannot stand against the mighty power of your arch-adversary. Look around, and see the Priest stand. What Priest? The Apostle and High Priest of your confession. He will offer prayer for you, and anoint your shield with the precious oil, and put his hand upon your hand as you feebly draw the bow.

"What makes you so bold, my lad?" the captain asked of a stripling as he went into the fight. And the answer came quickly, "My mother put her hands on my head and blessed me ere I left our home."

WHENEVER THE PRIEST HAS BEEN NEAR, ANTICIPATE A BATTLE. The best hours come to prepare us for the worst. The dove descends that we may be able to stand for forty days against the devil. Do not be surprised at this. And whenever some experience of unusual radiance and helpfulness has visited you, say to yourself, "This is God's sweet way of preparing me against coming trial. Let me walk warily, for danger is near. The Priest has been with me; I am drawing nigh to the battle. I know not what lies before me: but He is acquainted with the difficulties I have to face and the fierceness of the adversary I have to encounter. He alone can equip me for the fight."

你們將要上陣的時候，祭司要到 ... 面前。 申二十2

當亞伯拉罕殺敗眾王回來的時候，至高神的祭司來迎接他，並預備他去應付那等著他與所多瑪王的一場更微妙的交手(創十四17-24)。亞伯拉罕將要上陣的時候，祭司來到他面前。

無論何時，即將要上陣，要留心找祭司。你不要靠自己出去爭戰，你無法抵擋主要對手的強大實力。要環顧四周，你會看見祭司站在那裡。什麼祭司？就是你所承認為使者、為大祭司的耶穌(來三1)。祂要為你禱告，並用貴重的油來膏你的盾牌，當你無力拉弓時，祂將自己的手按在你的手上。

「是什麼讓你這麼勇敢，小伙子？」隊長在一個年輕小伙子將要上陣時問他。他隨即回答，「在我出門之前，我母親按手在我頭上並為我祝福。」

無論何時，祭司前來，就預期將有一場爭戰。最美好的時間來到，為要預備我們面對最糟糕的事情。聖靈如鴿子降下，讓我們可以戰勝魔鬼四十天(太三16-四2)。不要為此驚訝。無論何時，當你經歷到不同尋常的光照和幫助，要對自己說，「這是神的甜美方式，來預備我迎接將要臨到的試煉。讓我小心謹慎地行走，因為危險已近。祭司已經與我同在，我就要上陣了。我不知道擺在我前面的是什麼：但祂已深知我要面對的困難，和我所要迎戰之敵人的兇惡。唯獨祂能裝備我去爭戰。」

He that is hanged is accursed of God. Deut. 21 : 23 (R.V.)

This law on the Jewish statute-book hastened the awful tragedy of Calvary. No body must be left to rot on the cross on which it had been impaled. The corpse of the malefactor must be taken down at nightfall. But how little did the Pharisees and Scribes realize that the remainder of this verse had so pertinent a reference, and was having so remarkable a fulfilment. The Apostle quotes this verse as giving the inner rationale or meaning of the death of the blessed Lord (Gal. 3: 13). "Cursed is every one that hangeth on a tree." On Jesus fell the reduplicated curses, that were deserved by the race, and by each.

THE CURSE OF THE BROKEN LAW. "Cursed is every one that continueth not in all things written in the Book of the Law." None had kept, all had broken that law. None was righteous, no, not one. Man's lot was cast under Mount Ebal. The race was guilty and silent before the bar of infinite justice. But Jesus, by virtue of his relationship with the entire human family, was able to stand before God charged with that sin, bearing that curse, and put them away for ever. There is no barrier therefore, now to the outflow of God's free grace.

THE CURSE DUE TO INDIVIDUAL TRANSGRESSION. The whole race had broken away from God, and was under the curse; so that each of us shared in the solemn accountability to God, for the whole and for our part. But He became sin for us; cursed, that we might be blessed; cast out, that we might be for ever welcomed; naked, that we might be clothed; hungry, that we might feed on his flesh; poor, that we might be enriched; dying, that we might live beyond the range of the curse for evermore.

因為被掛的人是在神面前受咒詛的。 申二十一23

在猶太律法書中的這條例，促成了各各他山上的慘痛悲劇。沒有一個被釘在十字架上的屍首可留在上面到腐爛。到了黃昏，罪犯的屍體必須被取下(22-23節)。然而何等少的法利賽人和文士知道，這節經文的最後一句非常恰切的被引用，並且有著引人注目的應驗。使徒(保羅)引用這節經文，揭示出可稱頌之主的死所包含的屬靈意義(加三13)。「凡掛在木頭上都是被咒詛的。」落在耶穌身上雙重的咒詛，本是人類整體以及每個個人所應得的。[譯註：第一面與亞當的後代從亞當犯罪而承受的罪性有關；第二面與每個人所犯的罪行有關。]

違背律法所應受的咒詛。「凡不常照律法書上所記一切之事去行的，就被咒詛。(加三10, 申廿七26)」沒有人堅守律法，所有人都違背了律法。沒有義人，沒有，一個也沒有。人類的結局已經被投在以巴路山下了(申廿七13)。整個人類在永恆的公義法庭面前是有罪且啞口無言。然而耶穌，因著祂與全人類的關係，得以站在神面前擔當這罪，背負咒詛，並永遠將罪及其咒詛除去。因此再也沒有什麼攔阻神賜下的恩典。

個人過犯所應受的咒詛。整個人類已與神分離，並在咒詛之下；於是每一個人都要在神面前嚴肅擔當自己的一分責任，為全人類，也為我們自己。然而祂為我們成為罪(林後五21)；祂受咒詛，使我們可以蒙福；祂被撇棄，使我們可以永遠被接納；祂赤身露體，使我們可以得義袍穿上；祂受饑餓，使我們可以從祂的肉得餵養(約六48-51)；祂貧窮，使我們可以富足；祂死，使我們可以活著永遠超越咒詛的範圍。

Thou shalt make a battlement for thy roof. Deut. 22: 8

The householder was not to be content with what would be safe for himself; he must see to it that the undefended roof of his house should not be a source of danger to little children, the weak, or the careless. He might be able to walk on the roof of his house with so sure a foot as not to need the parapet or trellis-work, warning him from the edge; Hence the need of the battlement! Each new house must have its battlement around the margin of its roof.

THIS SHOULD BE THE LAW FOR EACH NEW HOME. Wherever a household is constituted, battlements should be built to protect, as far as possible, the weak and tempted. The pace of the household should be that of the feeblest of its members. You are careful to have the balustrade and the little swing gate, not that the grown-up require them, but for the protection and safety of young and feeble life. Similarly build the battlement of total abstinence, of the discountenance of worldly amusement, of the habit of family worship. Guard against exposure to needless temptation, and occasions for falling.

THIS SHOULD BE THE LAW IN OLDER HOUSEHOLDS. It becomes the master of the home sometimes to go around his household, to study his own character, to inspect the condition of the battlements. Is there laxity, inconsistency, need of precaution? Let us search our hearts and lives, our habits, and the ordering of our homes, that the battlements may be strengthened where they are weak, or erected where they are wanting. "Look not every man on his own things, but every man also on the things of others."

要在房上的四圍安欄杆。 申二十二8

屋主不應只以自己的安全為滿足。他應該留意，不讓他家沒有圍欄的屋頂，成為小孩子、軟弱的、及粗心之人的危險。他本人可能腳步穩當，完全不需要矮牆或柵欄在屋頂四周，來警告自己不要靠近邊緣。但他可以做到的，那些步履不像他那麼穩健的人，也許做不到。所以，欄杆是必需有的。每一個新房子，在屋頂的四周一定要安上欄杆。

新房子的律例。無論在哪裡造房子，都要盡可能的建欄杆，來保護那軟弱的、受誘惑的。全家步調要顧及家中最軟弱的成員。你要小心去安裝欄杆和雙向擺動門，不是因為大人的需要，而是為了保護那些幼小、軟弱生命的安全。同樣地，要建立絕對禁酒的欄杆，建立擋住屬世娛樂的欄杆，建立家庭崇拜習慣的欄杆。防止不必要的接觸誘惑，和讓人滑跌的陷阱。

老房子的律例。對主人而言，不時去環顧同住的家人，查看自己的品格，檢查欄杆的狀況。是否有放縱，言行不一，需要注意之處？讓我們搜尋自己的內心和生活，我們的習慣，和家中的秩序，在脆弱之處增強防護，在需要之處建立圍牆。「各人不要單顧自己的事，也要顧別人的事。(腓二4)」

The Lord thy God walketh in the midst of thy camp to deliver thee. Deut. 23: 14

At all times Israel needed to keep from evil, but especially when her embattled hosts went forth to war; for in the conception of her prophets and saints her battles were not to be fought or won by herself. The Lord God of hosts was there. It was a joint campaign. This was specially revealed to Joshua, when he beheld the captain of the Lord's host, with a drawn sword, beside him. So, Christian soul, remember, in thy war against the evil of the world, and the solicitations of thine own wicked heart, that the battle is not yours, but God's. He is in the midst of thee; thou needest not be moved! He has sworn to deliver thee by his own right hand, and by his holy arm, and to give up thine enemies before thee.

There was one condition, however, on which the presence of God amongst his people was possible--the camp must be holy. No unclean thing might be seen in any of its borders. The vail of mother-earth must cover all impurity. Thus, as God went up and down the long avenues of the tents, He would see nothing to offend his gaze and make Him turn away. How deep a lesson! God is ever patrolling the avenues of our life. The most secret processes of our daily existence, our innermost relationships, the thoughts and intents of our heart, are all manifest to Him. There must be nothing to make Him turn away in holy abhorrence, else we cannot count on Him to deliver us, to give up our enemies before us.

*Search me, O God, and know my heart:
Try me, and know my thoughts:
And see if there be any wicked way in me,
And lead me in the way everlasting.*

耶和華你的神常在你營中行走，要救護你。 申二十三¹⁴

以色列需要一直遠離惡事，特別是軍隊作好預備出去打仗時。因為依照以色列先知和聖徒的觀念，爭戰及其勝負都不是靠他們自己，乃是萬軍之耶和華與他們一同爭戰。這點特別啟示給約書亞，當時他看到耶和華軍隊的元帥，拿著拔出來的刀站在他身旁（書五13-15）。所以，基督徒啊，記住，在你與世界的邪惡對抗，在你與心中惡念的引誘交戰時，這場爭戰不是你的，而是神的。祂與你同在，你不需要搖動。祂已起誓用祂的右手和聖臂搭救你，將你的仇敵交給你。

但是神的同在臨到祂百姓當中，乃根據一個條件——軍營必須聖潔。在境內不可看到不潔之物。大地的幔子必須將一切的不潔遮蓋。如此，當神在帳棚之間來回走動時，就不至有冒犯祂眼目的東西令祂轉身而去。多麼發人深省的功課！神是一直在我們人生的路徑上巡行。我們每日存活最隱祕的過程，內心深處的關係，心中的思念和打算，都赤露敞開在祂面前。千萬不能有任何東西，使祂在聖潔的厭惡中轉身離去，否則我們就不能期待祂的拯救，將敵人交給我們了。

神啊，求你鑒察我，知道我的心思，
試煉我，知道我的意念，
看在我裡面有什麼惡行沒有，
引導我走永生的道路。 [詩一三九23-24]

The man to whom thou dost lend shall bring forth the pledge without unto thee. Deut. 24:11 (R.V.)

What courtesy and respect for the feelings of another prompted this injunction! The poor man needs a loan, and for this purpose goes to his rich neighbour. It would be possible for the latter, in the pride of his purse and position, to go ruthlessly across the threshold of the poor man's house, look contemptuously around its penury, and lay his hand with indelicate haste on the treasure of the poor man's family life. This, which had been dear to his father! That, associated with happier, better days! Such conduct might not be, said the divine precept. If the poor man asked a loan, he must choose his own pledge, and fetch it from his house with his own hand; it must be his act.

GOD RESPECTS THE NATURE WITH WHICH HE HAS ENDOWED US. He will not force an entrance on any man. Though He made us, He waits for us to give Him right of entrance. He stands at the door and knocks. He asks for our consecration, that we should give Him our whole being in pledge, and in return for the loan of infinite grace; but He will not take till we give, or count on aught belonging to us as his property, until we have surrendered spirit, soul, and body, at his invitation.

GOD EXPECTS US TO RESPECT THE NATURE OF OTHERS. Let us reverence that wonderful soul-life which is the perquisite of each individual. We have no right to break in with the mailed foot of the politician, or the furtive tread of the priest. The father-confessor has no right to stand within the sacred precincts of conscience. No man has a claim on his brother save that which love supplies. If we have partaken of the grace of God, we must be gracious to our fellows.

要站在外面，等那向你借貸的人把當頭拿出來交給你。 申二十四11

這律例促使我們，用何等禮貌和尊重對待他人的感受！窮人需要借錢，因此去找他富有的鄰舍。富人大可財大氣粗地到窮人家，無憐憫的闖過窮人家的門檻，輕蔑地掃視他家窮困的情景，迅速下手，拿走窮人生活中最珍愛的東西：這件曾是他父親的寶貝！那件是與過去的好日子有關的！這樣的舉止是神的律例所不許的。如果窮人要借貸，必須是他自己選擇當頭(抵押)，親手從家中拿出來，必須是他自己來做。

神尊重祂所賜我們的本性。對任何人祂都不會強行進入。祂雖是造我們的，祂仍等我們給祂進門的權利。祂站在門外叩門。祂要求我們分別為聖，我們理當將全人獻上，做為當頭，好得到祂借給我們的無盡恩典。但祂不會拿去，直等到我們給予，祂不會將屬我們的算成祂的，直到我們回應祂的邀請，將靈、魂、身體全然交出來。

神要我們尊重他人的本性。讓我們敬重人的美好精神生活，那是每個人的特權。我們無權用政客的武力，或教士狡猾的步履，來強行進入。聆聽告解的神父，也無權站在他人良心的神聖範圍內。除了愛的供應，無人對弟兄有權作任何要求。如果我們一同領受神的恩典，我們也當以恩慈對待同伴。

Thou shalt not muzzle the ox when he treadeth out the corn. Deut. 25: 4

"God taketh care of oxen," is Paul's comment on this text; and so God did. These pages are filled with tokens of his thought-- for the ass that might not be overtaxed by being set to plough with an ox; for the ass or ox which were to be helped up if they had sunk on the road overpowered with their burdens; or for the bird sitting on her nest. Here the ox, as it went around the monotonous tread of the mill, was to be allowed to take a chance mouthful of corn.

The care for dumb creatures is part of our religious duty. It is one of the elements of religion to think for the dumb creatures, who are not able to speak for themselves, but suffer so patiently the accumulated wrongs heaped on them by man. "A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel." Oh, when will the travail of creation cease! Man's sin has indeed worked woe for the lower orders of creation.

The Apostle used this injunction to remind his converts of the necessity of caring for their spiritual teachers. Some are called to plough, others to thresh; but "he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope" (1 Cor. 9: 10). They that serve the altar should live by the altar; and those who proclaim the Gospel should live of the Gospel.

But there is sweet encouragement here for those who are anxious about their daily bread. God takes care for oxen; will He not for you? Shall the oxen browse on the wolds and pasture-lands, and be nourished to fatness, and will He leave to starve the soul that really trusts and serves Him?

牛在場上踹穀的時候，不可籠住牠的嘴。 申二十五4

「神掛念牛」是保羅對這句經文的詮釋；神的確看顧牛。這幾頁經文充滿了神思想的標記 — 為著驢子，不要因並用牛、驢耕地，而使驢子負擔過重(廿二10)；為著牛或驢，因負荷過重而跌倒在路上，總要有人幫助牠站起來(廿二4)；或為著在鳥窩裡孵蛋的母鳥(廿二6-7)。本節是說到牛，當牛在繞著磨坊單調地踹穀時，應該讓牠有吃穀子的機會。

看顧不能說話的動物是我們信仰的責任。顧念不能說話的動物，是我們信仰的一種本質。牲畜不能為自己說話，卻默默忍受人加在牠身上的重擔。「義人顧惜他牲畜的命，惡人的憐憫，也是殘忍。(箴十二10)」哦，受造之物的嘆息勞苦何時才能停止(羅八22)？人的罪確實使低等動物受苦害。

使徒也藉這個命令來提醒他帶領信主的人，應當顧念屬靈的教師。這些教師有的蒙召去耕種，有的去打穀；但「耕種的當存著指望去耕種；打場的也當存著得糧的指望去打場。(林前九10)」伺候祭壇的，就分領祭壇的物；傳福音的就靠福音養生(林前九13-14)。

此處對擔心日用飲食的人也有美好的安慰。神既看顧牛，豈不也顧念你嗎？牛在原野草場上吃草，獲得滋養，生長壯實，牠豈會讓信靠祂、事奉祂的人挨餓呢？

Thou shalt rejoice in all the good the Lord thy God hath given unto thee. Deut. 26:11 (R.V.)

Do not be afraid of joy! There are some who only sip of the sweet draughts which God puts to their lips, afraid of drinking long and deeply. When good things come into their lives, they are always thinking of some bitter make-weight, possibly some impending trouble. This is a mistake. We must be prepared to learn the lessons of dark hours when God sends them; but we need not hesitate to learn those of bright and happy ones, when they, too, are meted out to us. As we give ourselves up to sorrow, we should give ourselves up to joy! As the soul descends into the grave, it should have great joy in its resurrection and ascension! If the soul-planet must travel to a wintry distance, let us hail those halcyon hours when it returns to stand in the summer spheres of joy! In the life of consecration our joy is considerably enhanced by sharing it with our Lord. Just as our burden of care is lightened by rolling it upon Him, in the same proportion our joy will be increased when He is permitted to partake of it.

We cannot always be on the strain. It is not possible to live on one side of our nature without impairing the health of all. David must bring his harp, and play in the presence of the soul, when its fits of depression return. There is necessity that we should cultivate tracks of our soul that lie towards a southern aspect, filling them with flowers, and fruits, and beehives, and things that children love.

Open your heart to joy, when it comes in the morning with jocund voice; by the backdoor weeping will steal away. She only came to sojourn for a night.

要因耶和華你神所賜你...的一切福分歡樂。 申二十六11

不要害怕歡樂！有些人對神放在他們唇邊的甘甜僅僅淺嚐輕啜，不敢長飲深酌。當好事臨到他們的生命中，他們總是想到一些痛苦的事來添加重量，就是想到可能即將發生的麻煩。這是不對的。在神打發黑暗來臨的時候，我們應該準備來學功課；但當神量給我們光明歡樂的時光，我們也不用遲疑去學習享受它。我們如何埋首於痛苦，也應當埋首於喜樂！正如靈魂下到陰間，靈魂也當有復活和升天的大喜悅！如果靈魂的行星必須向寒冬的遠處前進，當它回到夏日領域時，讓我們為那段平靜的時光歡呼！在分別為聖的日子裡，我們的喜樂因與神分享而得到相當大的提升。就如我們的重擔在卸給祂之後變得輕省；同樣，我們的喜樂在讓神參與之後也更加甘甜。

我們不能老是在壓力之下。人不可能一直生活在單面的情緒中而不損害整體的健康。大衛必須帶著他的豎琴，在心情低落時對著他自己的心彈奏。我們需要為靈魂培養一條向南的通道，充滿花、果、蜜蜂窩和那些小孩子們喜愛的東西。

在早晨你當發出歡笑的聲音，敞開你的心歡樂；哭泣就從後門邊落荒而逃。哭泣只能停留一宿(詩卅5)。

Thou shalt build the altar of the Lord thy God of unhewn stones. Deut. 27: 6

The obvious intention of this precept was to prevent idolatry, lest the people should think more of the altar than of Jehovah who was worshipped there. Beware of anything that would divert men's thoughts from God.

BUILD YOUR ADDRESSES OF UNHEWN STONES. When speaking to men, Paul determined to erect structures of unhewn stones, eschewing worldly wisdom, that the power of God might burn more conspicuously on the altar of his words. He knew that his speech and his preaching could never be in persuasive words of human wisdom, and it was his fixed determination to know nothing among men but Jesus Christ and Him crucified. If you spend too much time in cutting the stones of your address, your hearers will probably be more occupied with their artistic grace than with the divine fire that should burn upon them.

BUILD YOUR PRAYERS OF UNHEWN STONES. The expressions of some men in prayer are so exquisitely chiselled that you keep wondering what they will say next, and how. Their prayers stand as beautiful altars on which there is no fire. Oh for the strong cryings and tears of a Spirit-taught man, expressing the real need of his nature, rather than the exquisite beauty of an oration to God!

BUILD YOUR INNER LIFE OF UNHEWN STONES. Do not keep looking to see how you are performing the acts of consecration, confession, devotion. The least you think of these the better, that your entire thought may be concentrated on the great God and his Presence. There must be sincerity in our acts of consecration. One inch of rising flame is better than yards of chiselled stone!

要用沒有鑿過的石頭築耶和華你神的壇。 申二十七6

很明顯地，這個規條的用意是要防止人拜偶像，免得人注意祭壇超過所敬拜的耶和華。務要留意任何會使人的思想偏離神的事物。

用沒有鑿過的石頭築你講道的壇。當保羅對人談道，他立志豎起沒有鑿過的石頭，他避開世上的智慧，好讓神的能力更顯著地在他話語的壇上焚燒。他深知他所傳講的，絕不能用人智慧的話語來使人信服。他定了主意，在人中間不知道別的，只知道耶穌基督，並祂釘十字架(林前二2)。如果你花了太多的時間雕鑿講壇的石頭，你的聽眾恐怕更注意這些優美的言語，勝過應該在壇上焚燒的聖火。

用沒有鑿過的石頭築你禱告的壇。有些人禱告的措詞雕琢得那麼精緻，你不禁要猜測他下面要說什麼，會怎麼說。他們的禱告立著像是一個美麗的祭壇，卻沒有火在壇上。哦，對一個被聖靈導引流淚大聲呼求的人，他表達的是他本性真正的需要，而不是一篇遣詞華麗向神的演說！

用沒有鑿過的石頭築你內在生命的壇。不要老是注意你該如何扮演分別為聖、認罪、虔誠的戲碼。你越少想到這些就越好，叫你的心思專注於這位偉大的神和祂的同在。我們分別為聖的行動應該是出於內心的誠懇。一寸上升的火焰勝過數丈被鑿過的石頭！

Because thou servedest not the Lord with joyfulness and with gladness. Deut. 28: 47, 48

We must serve. It is our nature. Our Lord never suggested a third course as an alternative to the service of God or mammon, as though it were possible to escape all service whatsoever. We either yield ourselves servants of righteousness unto holiness, or of iniquity unto iniquity; and to whom we yield ourselves servants to obey, his we are.

It is a solemn thought: if we are not serving God with joyfulness and gladness of heart, we are serving things which are our worst enemies. A man has no worse foe than himself when he lives to serve his own whims and desires. These habits, and appetites, and fashions, are luxurious and pleasant just now; but their silken cords will become iron bands.

On the other hand, if we would be secure from the service which hurts us, let us give ourselves to the Lord to serve Him with joyfulness and gladness. Do you ask the source of these? Remember, He will put gladness into thy heart; joy is the fruit of his Spirit. When thou art in a healthy state, joyfulness and gladness rise spontaneously in the soul, as music from song-birds. When the sacrifice begins, then will the song of the Lord begin.

The heart finds the well-spring of perennial blessedness when it has yielded itself absolutely and unconditionally to the Lord Jesus Christ. If He is Alpha and Omega; if our faith, however feebly, looks up to Him; if we press on to know Him, the power of his resurrection, and the fellowship of his sufferings; if we count all things but loss for the excellency of his knowledge--we may possess ourselves in peace amid the mysteries of life, and we shall have learnt the blessed secret of serving the Lord "with joyfulness and with gladness of heart."

因為你不歡心樂意的事奉耶和華你的神。 申二十八47-48

我們必須事奉，這是我們的性情。在事奉神或事奉瑪門之外，神從來沒有提示有第三條路，好像還有可能兩者都不事奉。我們不是作義的奴僕以至於成聖，就是作罪的奴僕以致於犯罪；我們獻上自己作奴僕，順從誰，就做誰的奴僕。(羅六19, 16)。

這是很嚴肅的思想：我們若不是歡心樂意地事奉神，就是在事奉那些成為我們最大敵人的事物。當一個人活著只是為了滿足自己的慾望，和突然興起的念頭，他自己就是他最大的仇敵了。這些習慣，喜好，和時髦只是今日的賞心樂事，但他們的絲帶將變成鐵鍊。

另一方面，如果要避免因著事奉而帶來虧損，就要全然奉獻自己，歡心樂意來事奉祂。你問歡心樂意從哪來？別忘了，神會將喜樂放在你心裡，喜樂是聖靈的果子。當你靈裡健康時，歡心樂意就自然從心裡興起，正如唱歌的小鳥發出音樂。當奉獻一開始，神的歌也開始。

當你的心向主耶穌基督無條件、全然地順服，你就會找到湧流不斷祝福的源泉。如果祂是阿拉法，又是俄梅戛(啟一8)；如果我們的信心雖軟弱卻向祂仰望；如果我們竭力追求認識祂以及祂復活的大能，並與祂一同受苦(腓三10)；如果我們將萬事看作有損的，以認識祂為至寶(腓三8) — 我們就能在生命的謎團中有平安，並學會「歡心樂意」事奉耶和華的蒙福祕訣。

I shall have peace, though I walk in the stubbornness of mine heart. Deut. 29:19 (R.V., marg.)

So man's foolish heart reasons. He hears the curse pronounced against sin; he knows that the man who turns from God is threatened with gall and wormwood, and yet he persists in his evil ways, secretly blessing himself, and laying the flattering unction to his heart that he at least will come off scot free. Such an one is an abomination to the Lord, and shall not escape: "The Lord will not pardon him, but his anger shall smoke against him." It is still true of the wicked, "that every imagination of the thoughts of his heart is only evil continually."

The only way to peace is by abjuring the stubbornness which sets up its own will and way against God's. Is not this the secret of the unrest of your soul--that you have never perfectly yielded to God? You know that if others did as you do, and cherished the dispositions that you permit, you would instantly condemn them, and assure them of the incompatibility of soul-rest and such things as these; but you bless yourself, and say, "I shall have peace, though I walk in the stubbornness of my heart."

Ask God to take the stubbornness out of you, to rid you of your hard heart, to bring you into loving, gentle subordination to Himself; to fulfil his promise in your experience, "I will take the stony heart out of their flesh, and will give them a heart of flesh." Return and submit. Take his yoke and learn of Him. Bow down at his feet. Let every step of your daily walk be taken in the track of his holy will. So shall you find rest unto your soul; and "the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4: 7, R.V.).

我雖然行事心裡頑梗，連累眾人，卻還是平安。 申二十九19

愚昧人的心如此推論。他聽見宣告罪的咒詛；他知道人偏離神就有生出苦菜和茵陳的危險，但他在惡道中依然故我，用自誇的油蒙自己的心，暗自慶幸自己至少還平安無事。這種人是神所恨惡的，絕不能逃脫。「耶和華必不饒恕他，耶和華的怒氣要向他發作，如煙冒出。(20節)」惡人至今依然如此，「終日所思想的盡都是惡。(創六5)」

平安之道無他，就是棄絕那要照自己的意思、不照神意思的頑梗。這不正是你心中所以沒有平安的祕密？就是你從來沒有完全順服神。你知道如果其他人做你所做同樣的事，心中懷著你所容許自己的脾氣，你會馬上責備他們，並指出這些事正是與心中平安背道而馳的；但你卻為自己慶幸，說：「我雖然行事心裡頑梗，卻還是平安。」

務要求神除去你心中的頑梗，除掉你的硬心，求神帶你進入對祂愛慕、溫柔的順服之中，使祂成就在你身上的應許。「我要從他們肉體中除掉石心，賜給他們肉心。(結卅六26)」要回轉順服祂。負祂的軛，學祂的樣式，在祂腳前屈身下拜。讓你每日的每一步都行在祂神聖旨意的道路上。如此你必找到靈魂的安息；並且「神所賜出人意外的平安，必在基督耶穌裡，保守你們的心懷意念。(腓四7)」

The Lord thy God will circumcise thine heart, . . . to love the Lord thy God. Deut. 30: 6

Circumcision is the sign of separation. It was enjoined on Abraham and his children that they might be God's peculiar people, chosen from all the nations of the earth. Similarly, the circumcision of Christ, which is made without hands, of which the Apostle speaks, is a putting off, a separation from the sins of the flesh, a participation in the grave and burial of Christ (Col. 2: 12).

We must be separated from the spirit and temper of the world. Between us and its sins, ambitions, methods, there must be not only an outward, but a heart severance. We were separated in the purpose of God when Jesus was cast without the camp to die. But we must be separate in our personal behaviour. Wouldst thou have this? Then claim that this promise should be fulfilled, and ask that God would circumcise thine heart--the seat of thine affections, the hearth of thy soul-life.

Then thou wilt love the Lord with all thine heart. This is why we love God so little. The force of our love is spread over too wide a surface--it is like the river Orinoco, which is lost in swamps as it approaches the sea. If only we were really separated from all that is alien to God, and given up to Him wholly, we should find all the capacity of our hearts becoming filled with his love. We should love all things and people with a tenderness and glow which were steeped in colours obtained from his.

You will never succeed in overthrowing the strongholds of Satan, Christian workers, till God has taken away your self-reliance, and has brought you down into the dust of death: then, when the sentence of death is in yourself you will begin to experience the energy of the divine life, the glory of the divine victory.

耶和華你的神必給你的心行割禮，... 好叫你 ... 愛耶和華你的神。 申三十6(直譯)

割禮是「分別」的記號。割禮是神對亞伯拉罕和他子孫的吩咐，使他們從世上萬民中被揀選出來作為神特別的子民。同樣，基督的割禮，就像使徒所說，不是人手所行的，而是脫去肉體的罪，與肉體的罪分開，與基督同死同埋葬(西二12)。

我們必須從這世界的風氣和性情分別出來。在我們與世界的罪、野心、手段之間，應該有個了斷，不僅在外表的行動上，更是內心的切斷。當耶穌被棄在營外受死(來十三12-13)，在神旨意裡，我們已經與世界分離了。但我們個人在行為上也必須有分別。你願意有這樣的分別嗎？那麼就要求神實現這個應許，求神在你的「心」行割禮(參:徒七51)，心是你一切情感的中樞，魂生命的所在。

如此你才能盡心愛主你的神。這是為什麼我們愛主那麼少的原因。我們愛的力度分散得太廣，就像奧利諾克河[在委內瑞拉境內]在尚未到達海，就已消失在沼澤中。只要我們真能和一切與神為敵的事物分別，完全向祂降服，我們的心就會足有容量來充滿祂的愛。我們必因沉浸在神愛裡，而帶著神色彩的溫柔和光芒，來愛所有的人和事。

基督的工人啊，你永不能成功推翻撒但的營壘，直到神拿走你對自我的依賴，置你於死亡的塵土中。然後，當死亡的刑罰在你裡面時，你就開始經歷屬天生命的能力，屬天得勝的榮耀。

Thou shalt cause them to inherit it. Deut. 31:7

Joshua is ever the type of our blessed Jesus. Joshua not only won Canaan for his people by his faith in the gift of God, coupled with his strenuous efforts, but he caused them to inherit it. Jesus not only won the wealth of the heavenlies for his Church by his death and resurrection, but He waits to cause us to inherit it through the Holy Spirit which He gives.

How great is our heritage! Heirs of God and joint-heirs with Christ! All things that pertain to life and godliness await our appropriation! All spiritual blessings in Christ Jesus! There is no conceivable grace or virtue, no fabric of the divine looms for the soul's dress, no ornament of heavenly jewellery for the soul's adorning, no weapon of celestial temper for the soul's equipment, no salve or balm of divine comfort for the soul's healing, which is not ours in Jesus. The Father has given Him to have life in Himself that He might give us life more abundantly. He is full of grace and truth, that out of his fulness we all may receive. He received of the Father the promise of the Holy Ghost, that He might pour Him forth in Pentecostal fulness. But we do not possess our possessions. We are like people who have sent all their valuables to the strong-room of a bank, and never by any chance make use of them.

This is a lack which Jesus can also supply. He can cause us to inherit: first, by his Spirit He reveals the lavishness of the divine possession; next He excites an appetite of desire; next, He begets the expectant faith that claims; and, lastly, He becomes to us each one of these things, so that we are enriched in Him, and possessing Him, find that all things are really ours.

你也要使他們承受那地為業。 申三十一7

約書亞一直是我們可稱頌之耶穌的預表。約書亞藉著神賜給的信心，加上不屈不撓的努力，不僅為百姓贏得迦南地，並使他們承受那地為業。耶穌藉著祂的死和復活，不僅為教會贏得屬天的豐富，祂也等待著要叫我們藉祂所賜下的聖靈，承受這屬天的豐富。

我們的產業何等大！作神的後嗣，與基督同作後嗣！一切關乎生命和敬虔的事，都等著我們取用！在基督耶穌裡所有屬靈的福氣！任何我們能明白的恩惠美德，用作靈魂之衣的屬天織錦，裝飾靈魂的屬天珠寶，裝備靈魂屬天性情的兵器，醫治靈魂屬天安慰的香膏，沒有一樣，在基督裡是不屬於我們的。父已賜給祂[耶穌]在自己裡面有生命，使祂賜給我們更豐盛的生命(約五26)。祂充滿恩典和真理，我們都得以從祂的豐滿領受(約一16-17)。從父那裡祂受了所應許的聖靈，在五旬節祂將聖靈全然澆灌下來。但我們沒有得著我們的產業，就像人將自己的寶貝寄放到銀行的保險庫，完全沒有機會來使用它。

這個欠缺耶穌也能補足。祂能使我們得著：首先，祂藉著祂的靈啟示天上豐盛的基業；其次，祂激起我們渴慕的心；再使我們產生期盼的信心去索取；最後，祂自己為我們成為其中的每一項，使我們在祂裡面得著豐盛，並且得著祂，發現一切確實都屬我們。

As an eagle stirreth up her nest, that fluttereth over her young. Deut. 32:11

Three references are made to the eagle in this passage.

SHE STIRS UP HER NEST. When her fledglings are old enough to fly, but linger around the few bits of stick, dignified as a nest, the mother-bird breaks it up, and scatters them. How much better this, than that they should miss the luxury of flight on outspread pinions in the blue vault, and of basking in the eye of the sun. So when the Father sees his children clinging to earth's bare rocks, captured and held by the poor sticks they have gathered, and missing the ascension-glory, He breaks up the nest. The fortune is dispersed, the home broken up, the aspect of the life changed. We are then able to enjoy the bliss of life in the heavenlies with Christ Jesus.

SHE FLUTTERS OVER HER YOUNG. They stand scared and wretched on the edge of the rock, but she careers gently above them, now edging around, now mounting, then dropping far below to rise again. So would she allure them to follow her example. Here again we have an emblem of God's efforts to make us imitators of Himself, to teach us the possibilities that await us in Jesus.

SHE SPREADS FORTH HER WINGS AND TAKES THEM. Incited by the mother's endeavours, the eaglet may venture on the untried air, and lo! the unaccustomed wings fail beneath its weight. It falls, but not far, for the mother swoops beneath, and bears it up and away. Trembling soul, God is beneath thee. If thy faith fails, and thou art falling, like another Peter, into a bottomless abyss, He will catch thee, and bear thee up, and teach thee the mystery of the more abundant life.

又如鷹攪動巢窩，在雛鷹以上兩翅搨展，接取雛鷹，背在兩翼之上。 申三十二11

在這節經文中，三次引用到鷹。

她攪動巢窩。當她的雛鷹剛長到夠大能飛，在用幾根小樹枝搭起來，美其名為「巢」的周圍躊躇不前，母鷹將巢弄破，使牠們四散。這樣做遠勝過讓小鷹失去在藍天展翅飛翔，並沐浴在陽光中的愉悅。所以當天父看見祂的兒女依附在世界光禿的岩石上，被撿來的破樹枝拘禁阻撓，而失去展翅上騰的榮耀，祂就破壞這個巢窩。財富消散了，家庭破碎了，生活的狀況改變了。然後我們才能與基督耶穌一同享受屬天生命的福分。

她在雛鷹以上兩翅搨展。雛鷹膽戰心驚可憐地站在岩石邊緣，但母鷹溫和地飛在雛鷹之上，一會兒斜飛環繞，一會兒升高，一會兒俯衝直下再升上來。她就這樣地吸引牠們來學她的樣式。這裡，再次有神苦心要我們效法祂的標記，教導我們有諸多的美好在基督裡等著我們。

她兩翅搨展，接取雛鷹。在母鷹竭力的鼓勵下，小鷹才冒險飛向未知的天空，哎呀！尚未熟練的翅膀撐不住自身的重量。小鷹往下掉，但掉的不多，因為母鷹已俯衝而下，將小鷹托上來並飛開。顫抖的人啊，神正在你的下面。如果你失了信心，就像另一個彼得正往無底坑掉下去(太十四30)，祂會抓住你，將你背上來，並要指教你更豐盛生命的奧祕。

Thy Thummim and thy Urim are with Him whom thou lovest. Deut. 33:8 (R.V., marg.)

What a contrast between the blessings of Jacob and of Moses! In Jacob's farewell charge, we find the ominous words, "Cursed be Levi"; and he foretells that this tribe should be divided and scattered in Israel. But here the curse is turned into a blessing; and the scattering is transformed into a holy ministry for the whole of Israel, "They shall teach Jacob thy judgments and Israel thy law." See to what a place of privilege they are exalted! "They shall put incense before thee, and whole burnt-offering upon thine altar."

If ever there was an illustration of the power we have to turn a curse into a blessing, it is here. Step by step the results of that awful sin, for which Jacob cursed his sons, are changed into benedictions. Where sin abounded, grace has much more abounded; indeed, it has reigned, it has broken out into radiant and royal glory. Do not sit down hopeless, because of the consequences of an early sin that threaten to follow thee to thy grave. Thou mayest yet get honey out of the lion's carcase.

The way to this was by entire devotion to the call of God. After the sin of the golden calf, Levi said of his father and of his mother, I have not seen them; neither did he acknowledge his brethren, nor know his children. The cause of God, which Aaron had so ruthlessly betrayed, was dearer to him than the tenderest ties of blood. So he came into God's secret counsels of love, and knew the Urim and Thummim answers of the One whom he loved. "The secret of the Lord is with them that fear Him." It is only to those with whom He dwells that He can communicate his blessed will and purposes. Oh, may such bliss be mine!

你的土明和烏陵，都在你所愛的神那裡。 申三十三8（按英文聖經修訂本邊註另譯）

「雅各的祝福」與「摩西的祝福」之間有何等強烈的對比！雅各的臨終告誡有很不吉祥的話，「利未是可咒詛的」，他預告這支派要被分開，散居在以色列中（創四十九7）。但在申命記這裡，咒詛轉變成祝福；散居轉變成為著神聖地服事全以色列民。「他們要將你的典章教訓雅各，將你的律法教訓以色列。」你看，他們被提升到何等尊榮的地位！「他們要把香焚在你面前，把全牲的燔祭獻在你的壇上。（10節）」

如果有任何實例說明我們具有化咒詛為祝福的力量，這裡就是了。因可怕的罪帶出的後果，讓雅各對他兒子們發出咒詛，這些咒詛一步一步地轉變成祝福。罪在哪裡顯多，恩典就更顯多了（羅五20）。的確，恩典已作王掌權，並且已突然進入光明與君尊的榮耀中。不要因為從前罪的後果，害怕它會跟著你一輩子而呆坐絕望。你也許會在死獅之內取出蜂蜜來（士十四9）。

達到這境地的道路，就是藉著對神的呼召全然忠誠。在拜金牛犢的大罪後，利未論到自己的父母說，我未曾看見他們；他不承認自己的弟兄，也不認自己的兒女（9節）。雖然亞倫曾無情地背叛，他卻看神的利益比血緣上最親的人還更寶貴。所以他進入神愛的隱祕交通，而明白他所愛的神藉土明和烏陵的回答。「耶和華與敬畏祂的人親密。（詩廿五14）」神只向那些與祂同住的人，顯明祂有福的旨意和目的。啊！願我有這樣的福分！

His eye was not dim, nor his natural force abated. Deut. 34: 7

This was true of Moses as a man. He had seen plenty of sorrow and toil; but such was the simple power of his faith, in casting his burden on the Lord, that they had not worn him out in premature decay. There had been no undue strain on his energy. All that he wrought on earth was the outcome of the secret abiding of his soul in God. God was his home, his help, his stay. He was nothing: God was all. Therefore his youth was renewed.

But there is a deeper thought than this. Moses stood for the law. It came by him, and was incarnated in his stern, grave aspect. He brought the people to the frontier of the land, but would not bring them over it: and so the Law of God, even when honoured and obeyed, cannot bring us into the Land of Promise. We stand on the Pisgah-height of effort, and view it afar in all its fair expanse; but if we have never got further than "Thou shalt do this and live," we can never pass into the blessed life of rest and victory symbolized by Canaan.

But though the law fails, it is through no intrinsic feebleness. It is always holy, just, and good. Though the ages vanish, and heaven and earth pass away, its jots and tittles remain in unimpaired majesty. It must be fulfilled, first by the Son, then by his Spirit in our hearts. Let us ever remember the searching eye of that holy Law detecting evil, and its mighty force avenging wrong. Its eye will never wax dim, nor its natural force abate. Let us, therefore, shelter in Him, who, as our Representative, magnified the law and met its claims, and made it honourable.

眼目沒有昏花，精神沒有衰敗。 申三十四7

這描述對摩西這個人來說很真實。他看過太多的憂傷和勞苦；但他將重擔卸給神，這種單純出自信心的力量，使這些經歷沒有耗盡他的體力而未老先衰。這些經歷對摩西沒有成為力不能勝的壓力。摩西在世上所做的一切，是他持久與神親近的結果。神是他的家、他的幫助、他的倚靠。他是無有，神是一切。因此他得以恢復青春。

但其中的深意還不止於此。摩西代表律法。律法藉著他而來，他也成為律法冷酷、嚴肅的化身。他將百姓帶到美地的邊界，但沒有帶他們過去：就如神的律法，儘管被尊重、被遵守，卻不能領我們進入應許之地。我們站在靠行為努力的毘斯迦山頂，望著遠處遼闊的美景，但如果我們不能超越「你們要遵行，好叫你們得以存活。(申八1)」，就永遠無法進入迦南地所代表「安息並得勝」的蒙福生活。

雖然律法失敗了，但不是由於律法本身的軟弱。律法永遠是聖潔、公義和良善的。雖然世代消逝，天地廢去，律法的一點一畫都保有持久無損的威嚴。律法要被成全，先是藉著聖子，然後藉著在我們心中的聖靈。讓我們牢記聖潔律法銳利的眼目鑒察罪惡，律法的大能報應罪惡。律法的眼目永不昏花，精神也不衰敗。所以讓我們藏身在基督裡面，祂就是我們的代表，祂加強律法，滿足律法的要求，並尊榮律法。