

Thou man of God! 2 Kings 1:9, 11, 13

Oh that thou and I might so live before God and men, that they should recognize us as men of God, as God's men! See how these ungodly captains at once recognized this, in the case of Elijah. They fretted and chafed against his holiness; but they were forced to admit it. They tried to impose their orders, or those of their king; but they realized that Elijah was the servant of Him whom they set at nought, so far as their own lives were concerned.

If we are really men of God, we shall be the last to assume the title. Notice that Elijah puts an 'if' before the title with which he was saluted: "If I be a man of God." Paul counted himself the least of all saints.

WE MUST BE OF GOD. All our goodness must originate in Him. We can no more boast of goodness than a chamber can boast of the light which irradiates each corner of its space. The faith that takes his grace, as well as the grace it takes, is his. We are absolutely debtors; and happy are they who love to have it so, and lie always at the Beautiful Gate of God's heart, expecting to receive alms at his hand.

WE MUST BE FOR GOD. This is the only cure for self-consciousness, for that perpetual obtrusion of the self-life which is our bane and curse. Ask that the Holy Spirit may fill you with so absorbing a passion for the glory of Jesus, that there may be no room to think of your own reputation or emolument.

WE MUST BE IN GOD, AND GOD IN US. This is possible, when we love perfectly. He that dwelleth in love, dwelleth in God, and God in him. Oh, sea of light, may we lie spread out in thy translucent waves, as the sponges in southern sapphire seas, till every fibre of our being be permeated and infilled!

神人哪！ 王下一9, 11, 13

哦，但願你我能夠這樣活在神和眾人面前，使他們承認我們是神人，屬神的人！你看這些不尊敬神的五十夫長，是怎樣立刻從以利亞身上認出他是神人的。他們焦躁惱怒他的聖潔；但他們卻不得不承認這聖潔。他們試著強制執行他們的命令，或說是他們王的命令；然而就著關乎他們自己的性命而言，他們意識到以利亞是他們視為無有之神之僕人。

倘若我們真是神人，我們就應當最後一個來接受這頭銜。請留意以利亞在他被致敬的頭銜前加了一個「若」：「我若是神人。(10, 12節)」保羅也算他自己是聖徒中最小的一個(林前十五9, 提前一15-16)。

我們必須屬神。我們所有的美善都必須起源於祂。我們不可誇耀良善過於一個房間誇耀照亮房間每一角落的光。獲得恩典的信心，與信心所獲得的恩典，同樣都屬於祂。我們絕對是領受者；凡喜愛如此領受恩典，並且時常躺臥在神心的美門口(徒三2)，指望從祂手中得施捨的，都是有福的。

我們必須為神。這是對付自我意識的唯一良藥，因為不斷闖入的「己生命」是我們的禍害和咒詛。要懇求聖靈用為耶穌之榮耀的專注熱情來充滿你，你就沒有任何餘地，去考慮自己的名譽和報酬。

我們必須在神裡面，神也在我們裡面。這是可能的，如果我們愛得完全。那住在愛裡面的，就是住在神裡面，神也住在他裡面(約壹四12, 16)。哦，光之洋海，願我們伸展躺臥在你晶瑩的波浪裡，像海綿在南方寶藍的海中，直到我們的每一根纖維都被你浸透、充滿！

Elisha, tarry here, I pray thee. 2 Kings 2:2,4,6.

Thrice Elijah spoke thus to his friend and disciple, to test him. Perseverance, tenacity of purpose, a refusal to be content with anything short of the best, are indispensable conditions for the attainment of the highest possibilities of experience and service. And perpetually in our life's discipline these words come back on us, Tarry here! Not that God desires us to tarry, but because He desires each onward step to be the choice and act of our own will.

TARRY HERE IN CONSECRATION. "You have given so much; it is not time that you refrained from further sacrifices? Ungird your loins, sit down and rest, forbear from this strenuous following after. Spare thyself; this shall not come to thee."

TARRY HERE IN THE LIFE OF PRAYER. "It is waste time to spend so much time at the footstool of God. You have done more than most, desist from further intercession and supplication."

TARRY HERE IN THE ATTAINMENT OF THE LIKENESS OF CHRIST. "It will cost you SO much, if all that is not Christ-like is to pass away from your life."

Such voices are perpetually speaking to us all. And if we heed them, we are at once shut out of that crossing the Jordan, that rapturous intercourse with heaven, that reception of the double portion of the Spirit, which await those who have successfully stood the test. The law of the Christian life is always Advance; always leaving that which is behind; always reckoning that you have not attained; always following on to know the Lord, growing in grace and in the knowledge of the blessed Saviour, and saying to the spirit of God, as Elisha to Elijah, I will not leave thee.

以利沙，請你停留在這裡。 王下二2, 4, 6(直譯)

以利亞三次對他的朋友也是門徒的以利沙說這話，為要試驗他。向著目標持之以恆、緊抓不放、不達上好不罷休，乃是達到經歷上與事奉上可能的最高點所不可少的條件。在我們生命的操練中，這些話會不斷回來向我們說：「停留在這裡！」這不是說神要我們停留，而是因為祂要我們每前進一步，都是我們自己意志的選擇與行動。

在奉獻上停留在這裡。「你給的已經很多了；難道不是避免更多犧牲的時候了嗎？鬆開你的腰帶，坐下歇息，避免這樣努力跟隨。愛惜你自己吧；這事不該臨到你。」

在禱告的生活上停留在這裡。「花這麼多時間在神腳凳前，未免太浪費時間了。你已經做得不能再多了，停止進一步的代求和祈禱吧。」

在與基督相像的造詣上停留在這裡。「如果所有不像基督的，都從你生命中消失，你就要付出太大的代價。」

這些聲音不停地向我們說著。如果注意這些聲音，我們就會立即被摒除在外，不能跨越約但河(6-8節)，不能與天上有欣喜若狂的交通(11-12節)，不能領受加倍的聖靈(9-10節)，這些福分等待著那些順利經過試驗的人。基督徒生命的律總是向前的；總是離開過去的事；總是認為你還沒有得到；總是繼續跟隨，為要認識主、在恩典與對可稱頌之救主的認識上長進，並對神的靈說，我必不離開你，正如以利沙對以利亞所說的(2, 4, 6節)。

Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled. 2 Kings 3: 17

This is God's way of fulfilling the desire of them that fear Him. We like to see the clouds blown forward through the sky, and hear the moan of the rising wind; in other words, we like to see God's gifts on their way, or to have the sensible emotion of receiving them. Sometimes we have symptoms and signs that fill us with rapture; at other times, these are lacking, and we surrender ourselves to despair. Yet when we see neither wind nor rain, God may be most mightily at work.

IT IS SO IN CHURCH WORK. How often we make our valleys full of ditches! Our machinery is complicated and perfect; we have spared neither pains nor care. Then we ardently desire the signs of a powerful revival, and break our hearts if they are not apparent; while, all the time, if we only knew it, the divine blessing is welling up in the ditches, doing more than would be the ease if our highest wishes were gratified. Here and there tears are falling silently, hearts are being cleansed, lives are becoming yielded to God.

IT IS SO IN CHRISTIAN EXPERIENCE. We expect to have our Pentecost as the early Church received hers. We desire to see wind and rain, and to know that God is baptizing us; but this is not granted. There is no footfall of hurrying clouds, no coronet of flame, no gift of tongues. But, deep down, the ditches are being filled up, yearnings are being satisfied, the capacity for God within us is being met, though it grows apace. God be praised that the success of his work is not gauged by outward signs!

A well may be filled as completely by the percolation of water, a drop at a time, as by turning a river into it.

你們雖不見風，不見雨，這谷必滿了水。 王下三17

這是神的方法來達成那敬畏祂之人的願望。我們喜歡看到烏雲被吹過天空，又聽見風漸漸加強的呼嘯聲；換言之，我們喜歡看見神的恩賜臨到，我們喜歡感受到得著神恩賜的激動。有時我們有充滿驚喜的跡象；其他時候缺少這些徵兆，我們就陷入絕望之中。然而在我們沒有看見風，沒有看見雨時，神可能非常強而有力地在作工。

教會裡的事工也是如此。我們何等常在我們的谷中到處挖溝，我們的機械設備複雜且完備；我們不辭辛苦操勞。然後我們就熱切的渴望一個強有力復興的徵兆，若是沒有明顯的徵兆就傷心；然而我們若是明白，神的祝福一直在溝渠裡湧出來，帶給我們安舒遠超過我們最大的願望得到滿足。到處都有人默默的流淚，到處都有人心得著洗淨，到處都有人轉變降服神。

基督徒個人的經歷也是如此。我們期待像早期教會領受五旬節聖靈的降臨。我們想要看到風和雨，想要知道神來給我們施洗，但都沒有得著應允。沒有疾馳雲彩的腳步聲，沒有花冠般的火焰，也沒有方言的恩賜。然而在溝渠深處滿了水，渴慕得到滿足，我們心裡得到認識神的能力，而這能力在急速增長。讚美神，祂工作的成果不是用外面的徵兆來衡量的。

一個井可以被一次一滴滲透進來的水充滿，如同藉著引進來的河水充滿一樣。

And the oil stayed. 2 Kings 4: 6

What a sorrowful confession! There was no reason why it should stay. There was as much oil as ever, and the power which had made so much could have gone on without limit or exhaustion. The only reason for the ceasing of the oil was in the failure of the vessels. The widow and her sons had secured only a limited number of vessels, and therefore there was only a limited supply of the precious oil.

THIS IS WHY SO MANY OF GOD'S PROMISES ARE UNFULFILLED IN YOUR EXPERIENCE. In former days you kept claiming their fulfilment; frequently you brought God's promises to Him and said, "Do as Thou hast said." Vessel after vessel of need was brought empty and taken away full. But of late years you have refrained, you have rested on your oars, you have ceased to bring the vessels of your need. Hence the dwindling supply.

THIS IS WHY YOUR LIFE IS NOT SO PRODUCTIVE OF BLESSING AS IT MIGHT BE. You do not bring vessels enough. You think that God has wrought as much through you as He can or will. You do not expect Him to fill the latter years of your life as He did the former. You can trust Him for two sermons a week, but not for five or six.

THIS IS WHY THE BLESSING OF A REVIVAL STAYS IN ITS COURSE. As long as the missionary remains with us, we can look for the continuance of blessing. But after awhile we say, Let the services stop; they have run their course, and fulfilled their end. And forthwith the blessing stops in mid-flow. Let us go on pleading with the unsaved, and bringing the empty vessels of our poor effort for God to fill them up to the full measure of their capacity.

油就止住了。 王下四6

這是一個多麼令人難過的告白！油沒有理由要止住。一直有許多的油，那產生這麼多油的能力可以繼續不受限制，不致枯竭。油止住的唯一原因乃是缺少器皿。寡婦和她兒子只取得有限數量的器皿，這貴重之油的供應也因此成為有限。

這就是為什麼，許多神的應許在你的經歷中沒有實現。從前你一直要求神的應許實現；你經常帶著神的應許到祂那裡說：「照你所說的行吧！」一個接著一個「需求」的器皿，帶來時是空的，拿走時是滿的。然而最近幾年你停止了，你把槳平放，休息了。你停止帶你「需求」的器皿來，所以供應就漸漸減少了。

這就是為什麼，你的生命不像它所可能的那樣產生祝福。你沒有帶足夠的器皿來。你以為神已經藉著你做許多的工，像祂所能所願的。你並不期待祂充滿你生命近來的歲月，如同祂充滿你先前的歲月。你只相信祂每週給你兩篇講章，而不是五、六篇。

這就是為什麼，復興的祝福在途中停下來。當宣教士留在我們這裡時，我們期待祝福延續。然而過了一陣子，我們說，讓事奉停下來；這些事奉已經正常發展並達到目標。祝福立刻就中途止住。讓我們繼續為那些未得救的人懇求，並笨拙地帶來虛空器皿，讓神充滿直到洋溢。

Like unto the flesh of a little child. 2 Kings 5: 14

Is there any fabric woven on the loom of time to be compared in perfect beauty to the flesh of a little child, on which, as yet, no scar or blemish can be traced? So sweet, so pure, so clean. It was a wonderful combination, that the strong muscles and make of the mighty man of war should blend with the flesh of a child. But this may be ours also, if we will let the hand of Jesus pass over our leprous-smitten souls. At this moment, if you let Him, He will touch you and say, "Be clean," and immediately the leprosy will depart, and you will return to the days of your youth--not forgiven only, but cleansed; not pardoned only, but clad in the beauty of the Lord your God, which He will put on you.

We do not count a little child to be free from the taint of sin. It is conceived in sin, and inherits the evil tendencies of our fallen race. Its innocence of evil is not holiness. Jesus gives us more than innocence, He makes us pure and holy. But there are other childlike qualities which our Saviour gives. The humility of a little child, who is unconscious of itself, and who is not perpetually looking for admiration. The unselfishness of a little child, who seeks its companion to share its luxuries and games. The trust of a little child, which so naturally clings to a strong and loving heart, willing to follow anywhere, to believe in anything. The love of a little child, who responds to every endearment with sunny laughter and soft caresses.

There is a great difference between childish and childlike. The former is put away, as we grow up into Christ: the latter we grow into, as we become more like our Lord. The oldest angels are the youngest: the ripest saints are the most childlike.

好像小孩子的肉。 王下五14 [「肉」可意譯作「肌膚」。現代中文譯本修訂版]

從來有什麼織布機上的布料，可與小孩子完美無瑕的肌膚相比呢？如此可愛、如此純潔、如此乾淨。強健的肌肉和大能勇士的體格，竟然和小孩子的肌膚融合一體，這是多麼奇妙的組合啊。倘若我們讓耶穌的手，經過我們被癡瘋摧殘的心靈，我們也可以有這種改變。此刻，如果你願意，祂就會摸你並說，「潔淨了吧！」你的大癡瘋就會立刻離開，並且你要返老還童(伯卅三25) — 不僅被饒恕，而且被潔淨；不僅蒙赦免，而且披戴主你神的美麗，就是祂要給你穿上的(加三27)。

我們不要認為小孩子不會受罪的玷污。孩子在母腹成胎時就有了罪，並繼承我們墮落族類罪惡的傾向。小孩子對罪惡天真無知，並不就是聖潔。耶穌給我們的，超過天真無知。祂使我們無瑕疵並且聖潔。救主賜給我們的是另一種「像小孩」的特質。小孩子的謙卑，沒有自我意識，也不一直期待稱讚。小孩子的無私，把自己心愛的物品和遊戲與同伴分享。小孩子的信靠，很自然的去倚靠一顆堅強慈愛的心，願意跟隨到任何地方，也凡事相信。還有小孩子的愛，對身邊每一個鍾愛的言語行動都報以燦爛的笑容和溫柔的撫摸。

「孩子氣」和「像小孩」大不相同。前者[幼稚、無分辨力等]隨著我們在基督裡的成長而被摒棄；後者[謙卑、無私、信靠、愛等]則是隨著我們成長就變得越來越像主。最老練的天使最有活力；最成熟的聖徒最像小孩。

Behold, the mountain was full of horses and chariots of fire round about Elisha. 2 Kings 6: 17

So it is with each of God's saints. We cannot see, because of the imperfection of mortal vision, the harnessed squadrons of fire and light; but the Angel of the Lord encampeth round about them that fear Him, and delivereth them. If our eyes were opened, we should see the angel-hosts as an encircling fence of fire; but whether we see them or not, they are certainly there.

GOD IS BETWEEN US AND TEMPTATION. However strong the foe, God is stronger. However swift the descending blow, God is swifter to catch and ward off. However weak we are, through long habits of yielding, God is greater than our hearts, and can keep in perfect peace. "Trust ye in the Lord for ever; for in the Lord Jehovah is the Rock of Ages."

GOD IS BETWEEN US AND THE HATE OF MAN. Dare to believe that there is an invisible wall of protection between you and all that men devise against you. What though the heathen rage, and the people imagine a vain thing! No weapon that is formed against you shall prosper, and every tongue that shall rise in judgment shall be condemned.

GOD IS BETWEEN YOU AND THE DELUGE OF CARE. What thousands are beset with that dark spectre! They have no rest or peace either day or night, saying, "Where will the next rent, the next meal, come from?" How different the life of birds, and flowers, of children, of Jesus, and all holy souls. Oh, rest in the Lord, and put Him between you and black care.

GOD IS BETWEEN YOU AND THE PURSUIT OF YOUR PAST. He is your reward; and as He intercepted the pursuit of Pharaoh, so He stands at Calvary between your past and you. The assayer of retribution is arrested by that divine Victim--what more can we ask!

看見滿山有火車火馬圍繞以利沙。 王下六17

火車火馬也一樣圍繞著神的聖徒。我們無法看見這隊光明的火車火馬，因為人肉眼視力不完全；然而耶和華的使者在敬畏祂的人四圍安營，搭救他們(詩卅四7)。倘若我們(靈裡)的眼睛被打開，我們就會看到天使大軍如同環繞的火牆；不管我們是否看見，他們確實在那裡。

神是介於我們與試探之間。不管敵人多麼強壯，神更強壯。無論落下來的打擊多快，神更迅速接住並擊退。不管因著長期習慣性的屈服，使我們變得多麼軟弱，神比我們的心大(約壹三20)，並能保守我們完全平安。「你們當倚靠耶和華直到永遠，因為耶和華是永久的磐石。(賽廿六4)」

神是介於我們與恨我們的人之間。要大膽相信在你和圖謀抵擋你的人之間有一道看不見的保護牆。外邦為什麼爭鬧，萬民為什麼謀算虛妄的事(詩二1)！凡為攻擊你造成的器械，必不昌盛(或：不順利)；凡在審判時興起用舌攻擊你的，你必定他為有罪(賽五十四17直譯)。

神是介於你與如洪水般的憂慮之間。成千上萬的人被那黑暗可怕的怪物所圍困！他們晝夜沒有安寧地說著，「下個月的房租、下一餐從哪裡來？」小鳥、花朵、小孩子、耶穌的生命以及所有聖潔靈魂的生命卻何等不同。哦，在主裡安息吧，把祂擺在你與黑暗的憂慮之間。

神是介於你與追逼你的往事之間。祂是你的賞賜；如同祂攔阻了法老的追趕，祂也立於髑髏地，隔開你與你的往事。報應的使者已被那神聖的祭牲[釘十字架的耶穌]所攔阻 — 我們還能求更多嗎！

This day is a day of good tidings. 2 Kings 7: 9

It was indeed. The enemy that had so long hemmed them in had dispersed, leaving a great spoil behind. The famine which had driven the people to awful straits was at an end, and there was now plenty of everything. It was inhuman for these four lepers to be content with eating and drinking, and sharing out the spoil, when hard by a city was in agony. Common humanity bade them give information of what had happened.

Let us take care lest some mischief befall us, if we withhold the blessed Gospel from a dying world. We know that Jesus has died and risen again, and that his unsearchable riches wait for appropriation. We have availed ourselves of the offer; but let us see to it that so far as we can, we are making known that the wine and milk may be obtained without money and without price.

Mischief always overtakes a selfish policy; whereas those who dare to share with others what they have received, not only keep what they have, but find the fragments enough for many days afterwards.

Let us tell men that the Saviour has overcome our foes, and has opened the kingdom of heaven to all who believe. Let us speak from a full heart of all that He has proved to be. Let us invite men to share with us the grace which hath neither shore nor bound.

One ounce of testimony is worth a ton weight of argument, and overpowers all objection. The lord, on whom the king leaned, derided the possibility of the prophet's prediction; and no doubt had plenty of adherents. But the leper's report swept all his words to the winds. They had known, tasted, and handled. Let us remember that we are called to be witnesses of what God hath done for us.

今日是有好消息的日子。 王下七9

這確實是。那長久圍困他們的仇敵已四散，留下大量擄掠的物資。使百姓陷入可怕窘境的饑荒結束了，現在各樣物資都充裕。當附近城裡的人在嚴重的痛苦中，這四個長大癡瘋的人滿足地吃、喝、分擄物，這是不合人道的事。人共有的慈悲心腸催促他們，要將所發生的事報信給城裡的人。

我們要當心，免得災禍臨到我們，如果我們扣留福音，不傳給將亡的世人。我們知道耶穌已經死而復活，祂那測不透的豐富等待著被取用。我們已經享用這供應，讓我們留心盡我們所能，使世人知道：不用銀錢，不付代價，也來買酒和奶(賽五十五1)。

災禍總是突然臨到圖謀私利的人；然而勇於與他人分享所得之物的人，不僅保存他們所有的，而且還有剩餘，足夠將來多日需用。

讓我們告訴人救主已戰勝我們的仇敵，並向一切相信的人打開天國。讓我們全心傳揚一切祂所證實的。讓我們邀請人與我們同享那五窮盡的恩典。

一兩重的見證值一噸的辯論，且勝過一切的反對。攙扶王的軍長嘲笑先知的預言成真的可能；無疑地，有多人附和。但長大癡瘋者的報告，把軍長的話全數掃得不見蹤影。他們已經知道、嚐到、摸到。讓我們記得，我們蒙召是為見證神為我們所已經作成的。

And the Man of God wept. 2 Kings 8:11

Elisha foresaw all the evil that Hazael would inflict on Israel, and it moved him to tears. Though he was a strong man, able to move kingdoms by his message and prayer, yet he was of a tender and compassionate disposition. This was he who one moment upbraided the king of Israel for his crimes, and the next called for a minstrel to calm his perturbed spirit with strains of music. The men that can move others are themselves very susceptible and easily moved.

The nearer we live to God, the more we deserve to be known as men and women of God, the more will our tears flow for the slain of the daughters of our people. Consider the ravages that drink, and impurity, and gambling, are making among our people; enumerate the homes that are desolate, the young life that is wrecked as it is leaving the harbour, the awful dishonour done to woman; and surely there must come times when tears well up for very humanity's sake, to say nothing of the pity which they acquire who look at things from God's standpoint.

Jesus beheld the city and wept over it. Give us this day, O Son of Man, thy compassion, thy love, thy tears, that we may speak of thy grace graciously, of thy love tenderly, and even thy judgments with brimming eyes.

*A broken heart, a fount of tears:
Ask, and it shall not be denied.*

Wouldst thou avert such issues; begin with the cradled babes of your homes. Win them for God; teach them how to curb passion and subdue themselves. Tenderness and wisdom may arrest the making of Ben-hadads.

神人就哭了。 王下八11

以利沙預先看見哈薛要苦害以色列人的一切惡事，就難過得落淚。雖然以利沙是堅強的人，他能藉著信息和祈禱搖動王權，他卻有溫柔憐憫的性情。這就是那剛為著以色列王的罪斥責他，下一刻接著馬上要求一位樂師，用音樂的旋律，來平靜他受攪擾之靈的以利沙(三9-20)。那能感動別人的人，自己也很敏感容易被感動。

我們越親近神，就越配稱為屬神的人，也就越會為我們本國百姓的受害而流淚。想想喝酒、淫穢、賭博，正在我們百姓中間造成破壞；數數那些荒廢的家園，年輕的生命離開港灣而遇難，婦女受到可怕的玷辱；僅就人道的緣故，已確實使人淚如泉湧，更何況從神的立場來看這些事而得的憐憫心腸。

耶穌看見耶路撒冷，就為它哀哭(路十九41)。哦，人子啊！求你今日賜給我們你的憐憫、你的愛、你的淚水，使我們可以親切地述說你的恩典，溫柔地述說你的慈愛，甚至眼淚汪汪地述說你的審判。

一顆破碎的心，一個淚水的泉源；
你祈求，必不會被拒絕。

你想預防這些傷心的事嗎？那就從你們家撫育的嬰孩開始。為神贏得孩子；教導他們如何約束情慾、克制自己。溫柔和智慧可以阻止許多「便哈達」的產生(7-15節)。

Is it peace, Jehu? And he answered, What peace? 2 Kings 9: 22

We all want peace. Of every telegraph messenger, as he puts the buff-coloured envelope into our hands, we ask almost instinctively, Is it peace? If there is a rumour of war, a depression in trade, a bad harvest, a sudden calamity in our neighbourhood, we instantly consider the effect it may have on the tranquillity and prosperity of our life.

By peace we too often mean the absence of the disagreeable, the unbroken routine of outward prosperity, the serene passage of the years: not always eager for anything deeper. And if other and profounder questions intrude themselves, we instantly stifle or evade them. Like Herod, we shut up the Baptist in the dungeon. Like the Roman general, we make a desert and call it peace. Men will flee from a Gospel ministry which pursues them into close quarters, and arouses unwelcome questions that break the peace.

There cannot be true peace so long as we permit the infidelities and charms of some Jezebel of the soul-life to attract and affect us. Jezebel may stand for the painted world, with its wiles and snares, or for the flesh, or for some unholy association of the past life, like that which clung to Augustine. But there must be no quarter given to the unhallowed rival of our Lord. Whatever its charms, it must be flung out of the window before we can be at peace.

*Then, and not till then, we shall see Thee as Thou art;
Then, and not till then, in thy glory bear a part;
Then, and not till then, Thou wilt satisfy each heart.*

If you are entirely surrendered to the Lord, "the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."

耶戶啊，平安麼？耶戶說，... 焉能平安呢？ 王下九22

我們都想要平安。每一次送電報的信差，將牛皮紙的信封交在我們手中時，我們差不多都會本能的問道，平安嗎？如果有打仗的風聲、生意不景氣、收成不好、突然來的災難在我們附近，我們立刻就想到，我們生活的平靜與興隆會受到影響。

我們常以為平安就是沒有令人不愉快的事，外在興隆的常規不受打岔，平靜的渡過年歲；總是不渴慕任何更有深度的事。如果有別的更有深度的問題闖入，我們就立即壓抑或迴避它們。正如希律一樣，我們把施洗約翰下在監裡[眼不見為安]。又如古羅馬的將領，我們使用武力，使地荒涼而稱其為和平。人們逃避傳福音的人，福音的使者追趕他們進到沒有退路的角落，激起打破平安、不受歡迎的問題。

只要我們容許不貞，接受心中某個耶洗別姿色的吸引與影響，我們就不能有真實的平安。耶洗別可能代表這粉飾的世界，與其詭計和陷阱，或代表肉體，或代表從前所交往不聖潔的朋友，好像那纏住奧古斯丁[註]的壞朋友。然而我們不可留餘地給我們主的邪惡對頭。在我們能平安之前，無論是什麼美色吸引，都必須從窗戶扔出去(30-33節)。

直到那時，我們就要看見你的真體；
直到那時，我們就有分於你的榮耀；
直到那時，你會使我們都心滿意足。

若你們全然向主降服，「神所賜出人意外的平安，必在基督耶穌裏，保守你們的心懷意念。(腓四7)」

[註] 奧古斯丁Augustine, 354-430, 教會早期著名神學家，思想家。年幼時受壞朋友影響，過腐敗的生活。

Jehu took no heed to walk in the law of the Lord God of Israel. 2 Kings 10: 31

Jehu was the Cromwell of his time. He swept away the symbols of idolatry with ruthless destruction. Nothing could withstand his iconoclastic enthusiasm. But he failed to keep his own heart, and therefore his dynasty lasted for but one generation. It is a deep lesson for us all.

We may keep other people's vineyards, and neglect our own. We may give good advice to our friends, but fall into the very faults against which we warn them. We may pose as infallible guides, but fall into the crevasses and precipices from which we had carefully warned our companions. Jehu avenged the idolatries of Ahab, but he departed not from Jeroboam's calves.

Before you rebuke another, be sure that you are free from the faults that you detect in him. When you hear of the failings of some erring brother, ask yourself whether you are perfectly free from them. And never attempt to cast out the mote from your neighbour's eye till you are sure that the beam has been taken from your own.

Take heed to your heart. Its complexion colours all the issues of life. Do not be content to be strong against evil; be eagerly ambitious of good. It is easier to be vehement against the abominations of others than to judge and put away your own secret sins. But while we keep our heart with all diligence, we cannot afford to be independent of the keeping power of God. We must yield ourselves to Him, reserving nothing. The King must have all. The light of his face must fill every nook and corner of the soul. And every power that opposes itself to his dominion, must be dragged beyond the barriers and ruthlessly slain.

耶戶不盡心遵守耶和華以色列神的律法。 王下十31

耶戶是他那個時代的克倫威爾[註1]。他用殘忍的毀壞掃除偶像敬拜的標記。在破除偶像崇拜的事上，他的熱心所向無敵。然而他沒有保守他的心，所以他的王朝只延續到子孫第四代[註2]。對我們所有的人，這是一個深刻的教訓。

我們可以看守別人的葡萄園，卻疏忽沒有看守自己的葡萄園(歌一6)。我們也許可以好好的勸告我們的朋友，自己卻正好陷入我們警戒他們的那錯誤裡。我們可以冒充絕不犯錯的嚮導，自己卻掉進我們嚴嚴警戒同伴的裂縫和危險裡。耶戶懲罰亞哈拜偶像的罪，但自己卻沒有離開耶羅波安的金牛犢。

在我們責備別人之前，要確定你沒有犯在他身上所發現的錯誤。當你聽到某個犯錯弟兄的失敗，要問問自己是否完全沒有這些錯誤。絕不要試圖除掉你鄰舍眼中的塵埃，直到確定你眼中的樑木已經除去(太七5)。

要謹守你的心。人心的情形決定他看待人生一切問題的色彩。不要僅以堅強的抵抗邪惡為滿足；要熱切渴望良善。激烈的對抗他人的惡行，比審查並除掉自己隱藏的罪更容易。當我們竭力保守我們的心，我們就不能不倚靠神保守的能力。我們必須降服於祂，毫無保留。我們的君王必須得著一切。祂面上的光必須充滿我們心的每個角落。每一個敵擋祂王權的勢力，都要被拖到籬笆外面，毫不留情地殺死。

[註1] 克倫威爾Cromwell, 1599-1658, 英國將領，領導光榮革命，處死查理一世而自任護國主。

[註2] 延續到子孫的第四代，加上耶戶自己共有五代。又，英文原著「one generation(一代)」應是筆誤。

They made him king, and anointed him. 2 Kings 11: 12

This dexterous overthrow of Athaliah by the bringing of the youthful king, who had been hidden in the secret chambers of the Temple, accommodates itself so obviously to a reference to the inner life, that we must be pardoned for making it.

Is not the spiritual condition of too many children of God represented by the condition of the Temple, during the early years of the life of Joash? The king was within its precincts, the rightful heir of the crown and defender of the worship of Jehovah: but, as a matter of fact, the crown was on the head of the usurper Athaliah, who was exercising a cruel and sanguinary tyranny. The king was limited to a chamber, and the majority of the priests, with all the people, had not even heard of his existence. So, unless we are reprobates, Jesus is within the spirit, which has been regenerated by the Holy Ghost; but in too many cases He is limited to a very small corner of our nature, and exercises but a limited power over our life.

There needs to be an anointing, an enthroning, a determination that He shall exercise his power over the entire Temple of our Being; the spirit, which stands for the Holy of Holies; the soul, for the Holy Place; the body, for the outer court.

Holiness or Sanctification is not a quality or attribute which can be attributed to us apart from the indwelling of the Holy One. If we would be holy, we must be indwelt by Him who is holy. If we would have holiness, we must be infilled by the Holy One. But there must be no limiting of his power, no barrier to his control, no veiling or curtaining of his light. The veil, if such there be, must be rent in twain from the top to the bottom.

他們就立他為王，用膏膏他。 王下十一12(直譯)

這次藉著帶出暗藏在聖殿密室裡年幼的國王，巧妙地推翻亞他利雅。這樣的舉動很明顯適合作為內在生命的引證，我們這樣的領會應該可以被諒解。

太多神的兒女，他們的屬靈狀況，不正是約阿施幼年時聖殿的光景所代表的嗎？王就在聖殿內，他是合法的王位繼承人，是敬拜耶和華的守護者；但事實上，王冠卻戴在篡位的亞他利雅頭上，她正施行殘酷血腥暴政。王被限制在一個房間裡，大多數祭司並所有的民眾，甚至都未曾聽說他的存在。除非我們是被神棄絕的，否則耶穌就在我們靈裡，這靈已蒙聖靈重生；但太多的情形裡，祂被侷限在我們性情中一個很小的角落，在我們生命中僅施行有限的權柄。

我們需要有一次膏祂，擁戴祂為王，決心讓祂在我們全人的聖殿行使權柄；我們的靈，代表至聖所；魂，代表聖所；體，代表外院。

聖潔或成聖，不是一種沒有聖靈內住就可歸給我們的品質。如果我們要成為聖潔，我們必須有祂的內住，祂是聖潔的。如果我們要有聖潔，我們必須被那聖者充滿。絕不可限制祂的權柄，不可攔阻祂的管理，不可有幔子或帷幕遮住祂的光。如果有幔子，必須要從上到下撕裂成兩半(太廿七51)。

The money that cometh into any man's heart to bring into the house of the Lord. 2 Kings 12: 4

The margin suggests that the thought of giving for God's house would ascend in a man's heart, till it became the royal and predominant thought, swaying the whole man to obedience. It is a beautiful conception!

For the reconstruction of the Temple there were two classes of revenue: the tribute money which each Israelite was bound to give, and the money which a man might feel prompted to give. Surely the latter was the more precious in the eye of God.

Does it ever come into your heart to bring some money into the house of God? Perhaps the suggestion comes, but you put it away, and refuse to consider it. The thought begins to ascend in your heart, but you thrust it down and back, saying, Why should I part with what has cost me so much to get! Beware of stifling these generous promptings. To yield to them would bring untold blessing into heart and life. Besides, the money is only yours as a stewardship; and the thought to give it to God is only the Master's request for his own.

The great mistake with us all is, that we do not hold all our property at God's disposal, seeking his directions for its administration and that we forget how freely we have received that we may resemble our Father in heaven, and freely give. Too many, alas! are anxious to hoard up and keep themselves that which God has given them, instead of counting themselves and all they have as purchased property, and using all things as his representatives and trustees. Let us make a complete surrender to our Lord, and from the heart sing,

*Take my silver and my gold,
Not a mite would I withhold.*

各人心中起意要奉到耶和華殿的銀子。 王下十二4(直譯。參:恢復本及呂振中譯本)

英文欽訂本在這節經文的邊註，提示這裡原文的意思是：「在人心中興起為神的殿奉獻的念頭，直到它成為崇高、主導的思想，使全人受影響而順服。」這是一個美好的意念！

為了修復聖殿，有兩類的稅收：貢銀，這是每個以色列人都應當納的；以及，一個人受感動而奉獻的錢。受感動而奉獻的錢，在神的眼裡更為寶貴。

你心裡曾否想到過將一些錢帶到神的殿嗎？也許這意念出現，但你把這意念打消，拒絕考慮。這念頭開始在你心中興起，但你把它推回去，說，我為什麼要捨棄我花那麼大代價得來的東西呢！要留心這種壓抑慷慨感動的行為。順服感動，會給你的心和你的生命帶來難以形容的祝福。此外，這錢財只是歸你管理而已：「將錢獻給神」這念頭，只不過是主人要求取回祂所擁有的。

我們所有的人都犯一個重大的錯誤，就是沒有讓自己全部的財產由神來支配，尋求祂的指引來管理。我們忘記我們是如何白白領受，使我們可以像天父一樣白白施捨。唉！太多人熱切積攢神所賜給他們的東西並且自己守著，不把自己和自己所有的算作是主所置買的財產，也不看自己為祂的代表和祂所信託的人，來使用這一切東西。讓我們徹底降服我們的主，並發自內心唱出：

得著我金與我銀，

分文不由我存留。 [出自聖詩*Take my life, and let it be*. (詩歌名的中文翻譯不統一)]

He smote thrice and stayed. 2 Kings 13 : 18

A striking spectacle. The dying prophet, with his thin hands on the muscular hands of the young king, as he shoots his arrow through the eastern window; the exhortation to smite the remaining arrows on the ground; the bitter chiding that the king had struck thrice only, instead of five or six times. What lessons are here! The Lord Jesus put his hands upon ours. Here is the reverse to the incident referred to. Ours are weak, his are strong; ours would miss the mark, his will direct the arrows, if only we will allow Him, with unerring precision. We shoot, but the Lord directs the arrow's flight to the heart of his foes.

Our success is commensurate with our faith. If we strike but thrice, we conquer but thrice. If we strike seven times, we attain a perfect victory over the adversary. Is not this the cause of comparative failure in Gospel effort? Souls are not saved because we do not expect them to be saved. A few are saved, because we only believe for a few. It is one of the most radical laws in the universe of God, and one which our Lord repeatedly emphasized that our faith determines the less or more in our own growth, and in the victories we win for Christ. Do not stay, O soul-winner, but smite again and yet again in the secret of thy chamber, that thou mayest smite Satan, and compel him to acknowledge thy might.

Let us not stay, though the energy of earlier days may be ebbing fast. The sanctified spirit waxes only stronger and more heroic, as Elisha's and Paul's did, amid the decay of mortal power. The Lord will say to us, as He did to Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness."

他打了三次，便止住了。 王下十三18

這是一個引人注目的場景。當約阿施王從朝東的窗戶射箭時，這位垂死的先知，用他瘦削的手按在這年輕國王強有力的手上；先知力勸王拿餘下的箭擊打地面；先知嚴厲地責備王，因王只擊打三次而非五六次。這裡有何等大的教訓！主耶穌將祂的手按在我們手上，與所提及的這件事是反過來的。我們的手是軟弱的，但祂的手是剛強的；我們的箭會偏離標靶，祂的手要引導箭，只要我們願意讓祂，祂必精準地引導箭。我們射箭，主就引導這些箭射中祂仇敵的心。

我們的成功是與我們的信心相當的。若我們只擊打三次，我們就只能征服三次。若我們擊打七次，我們就能完全勝過仇敵。這不正是福音的努力，在相比之下失敗的原因？靈魂不得救，因為我們並不期望他們得救。有一些得救，因為我們只相信一些會得救。這是神宇宙中最根本的定律之一，也是我們的主所反覆強調的，我們的信心決定我們自身成長的多或少，也決定我們能為基督贏得勝利的多或少。贏得靈魂的人啊！不要停住，要在你內室的隱密處，打了再打，叫你能擊打撒但，迫使他承認你的力量。

讓我們不要停住，儘管早年的精力迅速衰退，必死的力量逐漸衰敗，成聖的靈只會愈發剛強英勇，就像以利沙和保羅那樣。主必對我們說話，像祂曾對保羅說過的，「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）」

Every man shall be put to death for his own sin. 2 Kings 14: 6

So ran the law of Moses. It forbade the imposition of punishment on the relatives of the wrong-doer, but it had no mercy on him. "The soul that sinneth, it shall die," was the succinct and conclusive verdict of the older law, in this reflecting the spirit and letter of one yet older, which ran, "The day that thou eatest thereof thou shalt surely die."

FIRST, WE WERE DEAD IN OUR SINS. Eph. 2:5 puts this beyond all doubt. In the sight of God, all who walk according to the course of this world, and obey the prince that now worketh in the children of this world, are dead in trespasses and sins. However much they may be alive as to their souls, they are dead as to their spirits, entirely destitute of the life of God.

SECOND, WE HAVE DIED FOR OUR SINS. 2 Cor. 5: 14, 15 (R.V.) establishes this fact, and shows that in Jesus, we who believe in Him, are reckoned to have died in Him when He bore our sins in his own body on the tree. In God's estimate, his death is imputed to us; so that we are reckoned as having satisfied, in Jesus, the demands of a broken law. It has no more to ask.

THIRD, WE MUST DIE TO OUR SIN. Rom. 6: 11. Reckon that you have died, and whenever sin arises, to menace or allure you, point back to the grave, and argue that since you died in Christ, you have passed altogether beyond its jurisdiction, for you have yielded your members as weapons of righteousness unto God. And having been crucified with Christ, you now no longer live, but Christ liveth in you. Let it become your daily habit to place the grave of Jesus between yourself and all allurements of the world, the flesh, and the devil.

各人要為本身的罪而死。 王下十四6

摩西律法是如此寫的(申廿四16)。律法禁止懲罰犯罪者的親屬，但對犯罪的人本身卻毫不憐憫。「犯罪的，他必死亡。(結十八4)」這是古老的律法所發出簡潔而確鑿的宣判，其中反映出一條更古老律法的條文和精神，「你吃的日子必定死。(創二17)」

第一,我們都死在我們的罪裡。以弗所書二章5節將這一點毫無疑問地陳明出來。在神的眼光中，所有隨從今世的風俗，順服現今在世界之子心中運行的首領的，都死在過犯罪惡之中(弗二1-2)。不管他們的魂看來是多麼活潑，他們的靈是死的，完全沒有神的生命。

第二,我們都已經因我們的罪而死了。哥林多後書五章14-15節建立了這個事實，並顯明當耶穌親身擔當我們的罪，被掛在木頭上時，我們這些相信的人在祂裡面都算作已經死了。按照神的算法，祂的死歸給我們；使我們在耶穌裡可以被算為已經滿足律法的要求。再沒有更多要求了。

第三,我們都必須向我們的罪死。羅馬書六章11節說，要算你是已經死了(羅六11直譯)，並且每當罪起來威脅引誘你的時候，要回頭指著那墳墓，辯明說，既然你在基督裡死了，你就已經全然越過罪的管轄了(羅六7)，因為你已將你的肢體作為義的武器獻給神(羅六13另譯)。既然已經與基督同釘十字架，現在你不再活著，乃是基督在你裡面活(加二20)。用「耶穌的墳墓」隔開「你自己」與「一切世界、肉體以及鬼魔的誘惑」(加六14)，讓這個意念成為你每天的習慣。

The sins of Jeroboam, the son of Nebat, who made Israel to sin. 2 Kings 15: 9, 18, 24, 28

This chapter anticipates the final overthrow of the kingdom of the tribes. It describes the corruption and disorganization of the people which made them the easy prey of Assyria. One puppet-king after another was set upon the throne to fall after a brief space of rule, and four times over it is said that they followed in the steps of Jeroboam, "who made Israel to sin." The seed sown two hundred years before had at last come to maturity, issuing in the ruin of the nation. What a comment on the inspired words, "Sin, when it is finished, bringeth forth death."

Twelve times in the story of the kingdom of Israel we are told that Jeroboam, the son of Nebat, made Israel to sin. The institution of the calves on his part seemed to be a piece of political wisdom, but it was an infraction of the divine law; and what is morally wrong can never be politically right. The house cannot stand unless the foundation can bear the test of the Divine plummet. The kingdom of Israel fell, to prove to all after-time that the disregard of God's law is a foundation of sand, which can never resist the test of time.

Why is Jeroboam so frequently called "the son of Nebat"? Why should the father be forever pilloried with the son, except that he was in some way responsible for, and implicated in, his sins? There was a time when perhaps Nebat might have restrained the growing boy, or led him to the true worship of God; or perhaps his parental influence and example were deadly in their effect. How important that parents should leave no stone unturned to promote the godliness of their children, bringing them up in the nurture and admonition of the Lord.

尼八的兒子耶羅波安使以色列人陷在罪裡的那罪。 王下十五9, 18, 24, 28

這一章預測到以色列終將亡國。它描述百姓的敗壞與混亂，這情形使他們成為亞述王可輕易擄獲的獵物。一個接一個的傀儡登上王位，在短暫的統治之後就敗落，四次提到他們步上耶羅波安の後塵，「使以色列人陷在罪裡」。兩百年前播下的種子終於成熟了，結果就是這個國家滅亡。何等詮釋了聖靈啟示的這句話：「罪既長成，就生出死來。(雅一15)」

在以色列國的歷史中，十二次提到：尼八的兒子耶羅波安使以色列人陷在罪裡(王上十四16, 十五34, 十六2, 19, 26, 王下三3, 十29, 十三2, 6, 十四24, 十五9, 18, 24, 28)。耶羅波安設立金牛犢，看起來是一個政治上的智慧之舉(王上十二26-28)，然而它違背神的律法。道德上的錯誤，永遠不可能在政治上是正當的。若非根基能夠經得起神重夯[註]的試驗，房屋便無法堅立。以色列國敗亡，給所有後來的人證明，漠視神的律法，便是以沙土作根基(太七26)，無法承受時間的考驗。

為什麼耶羅波安總被稱為「尼八的兒子」呢？為什麼父親要與兒子一同永遠被羞辱呢？莫非他在某些方面對兒子的罪也有責任和牽連？也許尼八曾經有機會約束成長中的兒子，或帶領他真正敬拜神；又或許他為父的影響和榜樣有著致命的作用。父母該想盡辦法增進他們孩子的敬虔，用主的教導和警戒撫養他們長大，這是何等重要！

[註]「夯」，讀作ㄉㄤ。是土木工程打土的器械，用以將作基礎的土方打結實。

King Ahaz sent to Urijah the fashion of the altar and the pattern of it. 2 Kings 16: 10

The fashion of this world passeth away like a fleeting dream; or like the panorama of clouds that constitute a pavilion of the setting sun, but which, whilst we gaze, tumbles into a mass of red ruin. And yet we are always so prone to imitate King Ahaz, and visit Damascus with the intention of procuring the latest design, and introducing it, even into the service of the sanctuary.

Man naturally imitates. He must get the pattern of his work from above, or beneath; from God or the devil: hence the repeated injunction to us all, to make all things after the pattern shown on the mount. If we would be rid of the influence of worldly fashion, we must conform ourselves to the heavenly and divine. The pattern of the Body of Christ--of the position of each individual believer among its members, and of the work which each should accomplish--was fixed before the worlds were made. The best cure for worldliness is not unworldliness, but other-worldliness. The best way of resisting the trend of people around us is to cultivate the speech, thought, and behaviour of that celestial world to which we are bound by the most sacred ties, and whither we are travelling at every heart-throb.

This introduction of the altar of a heathen shrine into the holy temple of Jerusalem, reminds us of the many rites in modern religious observances which have been borrowed from paganism, and warns us that the Church has no right to go to the world for its methods and principles. Let the world do as it may in its discussions about truth, its efforts to attract attention, and its organizations; our course is clear--not to build altars after its fashion, nor model our life on its maxims.

亞哈斯王... 照壇的規模樣式做法畫了圖樣，送到祭司烏利亞那裡。 王下十六10

這個世界的樣式消失，如同轉眼即逝的夢一般；也如同不斷變換的雲彩所形成的落日晚霞，在我們凝視時，就翻滾成紅色的亂堆。但我們卻總是傾向模仿亞哈斯王，前往大馬色(10節)為要獲取最新的設計，將它引入，甚至用於聖殿的事奉上。

人的天性會模仿。他必然從上頭或是從下頭，取得他工作的樣式。或從神取得，或從魔鬼取得。因此對我們所有的人重申這道命令，照著在山上指示的樣式來造一切物件(出廿五40, 廿六30, 廿七8, 來八5)。我們若要擺脫世界的樣式對我們的影響，我們就必須遵照天上神聖的樣式。基督身體的樣式 — 肢體中每一個信徒位置的樣式，每一個信徒當完成的工作的樣式 — 都已在世界被造之先就定準了。對付世俗的最佳策略不是不屬世，而是要屬另一個世界。抵擋我們周圍人群潮流的最佳方法，就是培養屬天世界的言語、思想和行為，我們是藉著最神聖的繩帶與屬天世界綁起來的，並且時時都朝著那裡前行。

這種將異教的壇引入耶路撒冷聖殿的事，讓我們想起現代宗教儀式中許多從異教借來的禮儀，並且也警戒我們，教會不該到世界去找方法和原則。讓這個世界憑己意去討論真理，去努力贏得關注，去用它自己的組織；然而我們的道路是顯明的 — 不照這世界的樣式築壇，也不用這世界的格言來塑造我們的人生。

These nations feared the Lord, and served their graven images. 2 Kings 17: 41

It was a curious mixture. These people had come from Babylon, Hamath, and Sepharvaim, and were settled in the land from which Israel was deported. In their desire to propitiate the God of the country, they added his worship to that of their own gods (ver. 32), though they did not really fear Him (ver. 34). There was an outward recognition of the God of Israel, which was worse than useless. Are you sure this is not a true description of your own position? You pay an outward deference to God by attending his house, and acknowledging his day, whilst you are really prostrating yourself before other shrines. The one originates in a superstitious fear, a desire to stand well with your fellows; but it is in the direction of the other that your heart really goes. You come as his people come, sit as his people sit, kneel as his people kneel; but your heart is far apart, and you only do as you do that you may follow your own evil ways with less fear of discovery.

With all of us there is too much of this double worship; but let it be clearly understood that it is only apparent, not real. No man ever really serves two masters, or worships two gods. Whatever conflicts with God in heart or life is our chosen god. Whatever appears to share our heart with God really holds our heart. God will never be in competition with another. He must either be all or none.

The soul that endeavours to divide its service between Jehovah on the first day, and its graven images all the other days of the week, might as well discontinue its religious observances, for they count for nothing: except to blind it to its true condition.

這些民又懼怕耶和華，又事奉他們的偶像。 王下十七41

這是一個稀奇古怪的混雜。這些民來自巴比倫、哈馬和西法瓦音，被安置在以色列人被放逐離開之地(24節)。他們為要平息這地之神的怒氣，便將對祂的敬拜加入到他們對自己原有之神祇的敬拜中(32節)，即使他們並不真正敬畏祂(34節)。表面上承認以色列的神，其實比無益更糟。你有把握這不是你自己境況的真實寫照嗎？你對神表面上尊敬，來到祂的殿中，守祂的日子，然而你卻在其他神龕前叩拜。這種敬拜是出於迷信的害怕，想要討好你的同伴；然而你的心其實向著別的方向。你像神的子民一樣前來，一樣坐、一樣跪；但你的心卻遠離，你做這些只是為了可以照著自己邪惡的方式行事，而比較不怕被發現。

在我們當中有太多這樣的兩面敬拜；但我們要清楚明白，這只是表面而非真實的敬拜。一個人不能事奉兩個主(太六24, 路十六13)，或敬拜兩個神。任何在我們心中或生命中與神產生衝突的，便是我們所選擇的神祇。任何與神共同分享我們心的，就真正控制我們的心。神絕不與其他事物爭競。祂必須得著我們的全心，否則就一無所得。

人力圖將他的事奉分開為，每週第一日事奉耶和華，其他的日子事奉雕刻的偶像，這人倒不如停止這樣的守宗教儀式，因為這種事奉是不算數的，只是在蒙蔽自己真實的光景。

Now on whom dost thou trust? 2 Kings 18: 20

It was no small thing for Hezekiah to rebel against the proud king of Assyria. Hamath and Arpad, Samaria and Sepharvaim, Hena and Ivah, reduced to heaps of stones, were sufficient proofs of the might of his ruthless soldiers. How could Jerusalem hope to withstand? Rabshakeh could not comprehend the secret source of Hezekiah's confidence. It was of no use for him to turn to Egypt. Pharaoh was a bruised reed. And as for Jehovah! Was there any likelihood that He could do for Israel more than the gods of the other nations had done for them? Not infrequently does the puzzled world ask the Church, "In whom dost thou trust?"

Our life must to a large extent be a mystery, our peace pass understanding, and our motives be hidden. The sources of our supply, the ground of our confidence, the reasons for our actions, must evade the most searching scrutiny of those who stand outside the charmed circle of the face of God; as it is written, "Eye hath not seen, nor ear heard . . . what God hath prepared."

We all ought to have the secrets which the world cannot penetrate. Doubt your religion if it all lies on the surface, and if men are able to calculate to a nicety the considerations by which you are actuated. We must be prepared to be misunderstood and criticised, because our behaviour is determined by facts which the princes of this world know not. We do not look up to the hills, because we look beyond them to God; we do not trust in silver or gold, or human resource, because God is our confidence. We cannot but seem eccentric to this world, because we have found another centre, and are concentric with the Eternal Throne.

你到底倚靠誰？ 王下十八20

對於希西家來說，背叛亞述那自高自大的王並不是小事(7節)。哈瑪和亞珥拔、撒瑪利亞和西法瓦音、希拿和以瓦都變成石堆，足以證明亞述王殘忍士兵的武力(34節)。耶路撒冷如何能指望抵抗呢？拉伯沙基無法理解希西家信心的祕源源頭。他無法倚靠埃及，法老是一根壓傷的葦杖(21節)。至於耶和華！難道耶和華有可能為以色列做比其他列邦的神為各邦所做的更多嗎？困惑的世人經常問教會：「你到底倚靠誰？」

我們生命的大部分應該都是一個奧祕，我們的平安超越人的理解，我們的動機也是隱藏的。我們供給的源頭，我們信心的基礎，我們行動的因由，必定躲過那些站在神面光範圍之外的人最仔細的審查；就如經上所記，「神... 所預備的，是眼睛未曾看見，耳朵未曾聽見的。(賽六十四4, 林前二9)」

我們都當有世界無法測透的祕密。如果你的信仰只停留在表面，並且人們能夠準確推測促使你採取行動的因由，你就當質疑自己的信仰。我們必須預備好被誤解、被指責，因為這世上有權有位的人，不領會那決定我們行為的事實(林前二7-8)。我們不仰望高山，因為我們超越這些高山仰望神，我們不倚賴金銀，或是人的資源，因為神才是我們所信靠的。對於這個世界，我們難免看起來古怪，因為我們已經找到了另一個中心，並且環繞著神永遠的寶座。

And Hezekiah spread it before the Lord. 2 Kings 19: 14

Amid the panic that reigned in Jeruslaem, the king and the prophet alone kept level heads, for they alone had quiet, trustful hearts. We hardly realize the crisis unless we compare it with the march of 200,000 Kurds or Turkish soldiers upon some peaceful Armenian community. Israel had no earthly allies. Her only reinforcements could reach her from heaven, and it was the care of these two saintly men to implicate their cause with that of the living God (ver. 4). This is the faith that overcomes the world, which realizes that God lives here and now in our home and life and circumstances. His cause is implicated in our deliverance; his name will be disgraced if we are overwhelmed, and honoured, if preserved. He is our Judge, Lawgiver, and King, and is therefore bound by the most solemn obligations to save us, or his name will be tarnished.

When therefore letters come to you, anonymous or otherwise, full of bitter reproach; when unkind and malignant stories are set on foot with respect to you; when all hope from man has perished, then take your complaint--the letter, the article, the speech, the rumour--and lay it before God. Let your requests be made known unto Him. Tell Him how absolutely you trust. Then malice and fear will pass from your heart, whilst peace and love will take their place: and presently there will come a swift message of comfort, like that which Isaiah, the son of Amoz, sent to Hezekiah, saying on the behalf of God, "That which thou has prayed to Me, I have heard."

God knew the contents of the missive before you did; but He likes to read it again in the company of his child.

希西家... 將書信在耶和華面前展開。 王下十九14

驚恐瀰漫著耶路撒冷，唯獨王和先知保持冷靜，因為只有他們二人存著安靜、信靠的心。除非與在平靜的亞美尼亞社區的二十萬庫德族或是土耳其士兵的進軍相比，我們很難領會這個危機。以色列在地上沒有盟友。她唯一的救援來自天上，並且這兩個聖潔的人所關切的是，他們努力的目標牽涉到永生神的旨意(4節)。這是勝過世界的信心，這樣的信心領悟到神此時此地就活在我們的家中、生命中、周遭境況中。祂的旨意與我們得拯救有牽連；如果我們被征服，祂的名就被羞辱；如果我們得保全，祂的名就得榮耀。祂是我們的審判官、立法者、君王，因此祂有最嚴肅的責任來拯救我們，以免祂的名被玷污。

因此，當你收到滿是苦毒責罵的書信，不論是匿名或署名的；當針對你不友善或惡毒的傳言開始擴散；當從人而來的指望都消失，這時要將對你不滿的書信、文章、言論、傳聞，展開在神面前。將你的請求向祂陳明。告訴祂你是全然信靠祂。怨恨和懼怕就必從你心中退去，平安和愛必取而代之：不久就必有安慰的話臨到你，就如亞摩斯的兒子以賽亞打發人，將耶和華的話告訴希西家，「你向我所祈求的，我已聽見了。(20節)」

在你呈上信函之前，神已知道內容；然而祂喜歡再與祂的孩子一同來讀。

Let the shadow return backward ten degrees. 2 Kings 20: 10

It is impossible for us to understand how this could be. The shadow of the declining day waxes ever longer, and only a miracle could change its appearance on the dial. It may suggest some significant thoughts about shadows that may still go back.

THE SHADOW OF A WASTED LIFE. Of course, there is a sense in which the wasted years will never come again; they have passed beyond recall. But the shadow may go back on the dial of our life when we truly repent, and turn again to God, for He hath promised: "I will never leave thee, neither forsake thee." And "I will give back the years that the canker worm and caterpillar have eaten."

THE SHADOW OF HAPPIER DAYS. These seem to have gone. For long you have noticed the growing twilight, and it seemed impossible ever again to have the lightsomeness and spring of one or two decades back. But be of good cheer, for when a man comes into that fellowship with God which sorrow and temptation teach, when with growing years he attains added grace, we are told that he shall return to the days of his youth.

THE SHADOW OF EARLY AFFECTION. Have you lost loved ones, so that your life is like a house the windows of which, one after another, have become shuttered and dark? But love is not forfeited for ever. Those who forsake all for Christ's sake shall get all back again in Him. His love comprehends all human love. The relationships of his kingdom surpass in tenderness and tenacity those of the warmest earthly ties. Thy brother shall rise again, and thou shalt hear him call thy name, and shalt sit with him in the Home of Life.

我要日影往後退十度。 王下二十10

我們無法理解這事怎能成就。傾斜的日影總是愈來愈長，唯有神蹟才能改變日晷上的現象。這可能暗示日影仍可後退的一些重要思想。

荒廢生命的日影。當然，就某種意義來說，荒廢的歲月再也不會回來；這些歲月已逝，無法挽回。然而當我們真實地悔改轉向神，日影會在我們生命的日晷上後退，因祂已經承諾：「我總不撇下你，也不丟棄你。（申卅一6, 來十三5）」而且「蝻子和螞蚱那些年所吃的，我要補還你們。（珥二25)」

快樂日子的日影。這些日子看起來已逝去。很久以來你已經注意到漸漸來臨的黃昏，看起來沒有可能再回到十年、二十年前的敏捷活躍了。但是要振作起來，因為當一個人受憂傷和試探的教導而進入與神的交通，當年歲加增，他得著的恩典也加增，我們知道這樣的人必要返老還童（詩一〇三5）。

早年親愛之人的日影。你是否曾經失去所愛的人，你的生命猶如一棟房子，其上的窗戶一扇接一扇都被關上，而變得昏暗？然而愛並非永遠喪失。凡為耶穌撇下一切的，必要在祂裡面重新得回（可十29-30）。祂的愛包含了所有人間的愛。祂國度中的關係，比這地上最溫暖的情誼更親切、更堅強。你的兄弟必復活，你必聽到他呼喚你的名字，並與他同坐在永生之家。

And his mother's name was Hephzi-bah. 2 Kings 21 : 1

Hephzi-bah means, "My delight is in her" (Isa 62:4). How strange, supposing that her name was any indication of her character, that such a woman should have borne such a son; for "Manasseh did wickedly above all the Amorites did which were before him." A godly ancestry, however, does not guarantee a holy seed. Hezekiahs and Hephzi-bahs may be the parents of Manassehs. That this may not be so :--

LET US GUARD AGAINST THE INCONSISTENCIES OF OUR PRIVATE LIFE. The child of religious parents becomes habituated to their use of expressions in public which betoken the highest degree of holiness, and is therefore quicker to notice any inconsistency in temper or walk. Is there not a subtle temptation also for those who work much for God in public to feel that a certain laxity is permissible in the home? Will not late after-meetings at night compensate for indolence in the morning; and will not protracted services be the equivalent for private prayer? May not irritability to servants or children be accounted for by the overstrain of our great work? Hence, inconsistency and failure to realize our lofty aims, which are quickly noticed, beget distaste for our religion.

LET US GUARD AGAINST ABSORPTION IN PUBLIC RELIGIOUS DUTY TO THE NEGLECT OF THE HOME. Does it never happen that the children of religious parents are put to bed by nurses who are heedless of their prayers, because their mothers have undertaken a mission? Do not boys sometimes grow up without the correcting influence of the father's character, because he, good man, is so taken up with committees?

LET US GUARD AGAINST AN AUSTERITY OF MANNER, WHICH PREVENTS US BEING THE COMPANIONS, PLAY-FELLOWS, AND ASSOCIATES OF OUR CHILDREN.

他母親名叫協西巴。 王下二十一1

協西巴的意思是「我所喜悅的」(賽六十二4)。如果她的名字顯示她的性格，這是多麼奇怪，這樣的婦人竟然生下如此的兒子；因為「瑪拿西行這些可憎的惡事，比先前亞摩利人所行的更甚。(11節)」一個敬虔的祖先，並不保證有聖潔的後代。希西家和協西巴也許是瑪拿西的父母。但情形也許不是如此：

讓我們提防我們私下生活與公眾場合生活不一。虔誠父母的孩子習慣於父母在公眾場合的言辭，這些言辭表示著最高的聖潔，因此他能夠更敏銳地注意到他們在性情和行為上，與言辭不一致。對於那些在公眾面前為神作許多工的人，是否有微妙的試探，覺得在家中某種不檢點是被允許的？會後的聚會，開到夜裡很晚，是否就彌補了早晨的懶散；是否延長的禮拜就等於私下的禱告？難道沒有可能將對僕人或孩子的急躁，解釋作我們因為做重要事工而過度勞累嗎？因此，我們對崇高目標不認識，以及私下生活與在公開場合的不一，會很快被人察覺，而產生對我們信仰的厭惡。

讓我們提防專注於公眾場合的服事而忽略了家庭。這樣的情況難道從未發生——虔誠父母的孩子，由毫不在意他們禱告的保姆安頓入睡，因為他們的母親承擔著宣教事工？男孩有時在缺乏他父親特質的改正影響下長大，因為能幹的父親熱衷於各樣的委員會？

讓我們提防嚴厲的態度，使我們無法成為我們子女的同伴、玩伴和朋友。

Thou shalt be gathered into thy grave in peace. 2 Kings 22: 20

As a matter of fact, Josiah's death was not a peaceful one. He persisted in going into conflict with Pharaoh-necho, king of Egypt, against the latter's earnest remonstrance (see 2 Chron. 35: 20-22); and, in consequence of his hardihood, met his death. His servants carried him in a chariot dead from Megiddo (ch. 23: 30). Is there, then, any real contradiction between the prophet's prediction and this sad event?

Certainly not! The one tells us what God was prepared to do for his servant; the other what he brought on himself by his own folly. There are many instances of this change of purpose in the Word of God. One of them is known as "his breach of promise" or "altering of purpose" (Num. 14: 34, marg.). He would have saved his people from the forty years' wandering in the wilderness but they made Him to serve with their sins, and wearied Him with their iniquities. He would have gathered Jerusalem as a hen gathers her brood, but she would not.

Let us beware lest, a promise being left us, we should seem to come short of it; lest there be in any of us an evil heart of unbelief in departing from the living God, and frustrating some blessed purpose of his heart. "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him"; but we may limit the Holy One of Israel, and so restrain Him by our unbelief as to stay the mighty works which are in his plan for us. He may desire for us a prosperous life and a peaceful death; but we may close our dying eyes amid disaster and defeat, because we wilfully chose our own way.

使你平平安安的歸到墳墓。 王下二十二20

事實上，約西亞的死並不平安。他堅持去抵擋埃及王法老尼哥，不聽從尼哥鄭重的勸告(代下卅五20-22)；由於他的魯莽而遭遇死亡。他的臣僕用車將他的屍首從米吉多送回(王下廿三30)。先知的預言和這令人悲傷的事件之間，是否真有衝突呢？

當然不是！先知的預言告訴我們神為祂的僕人預備了什麼；悲傷的事件是僕人的愚蠢帶給自己的後果。在神的話語中有許多例子是這種旨意的改變。其中之一便是「祂中斷應許」或「改變心意」(民十四34。和合本「我與你們疏遠」可譯作：我拒絕，我使之失效，我反對等)。祂想免去祂的子民在曠野飄流四十年，但他們倒使祂因他們的罪操勞，使祂因他們的罪孽厭煩(賽四十三24)。祂願意聚集耶路撒冷(祂的兒女)猶如母雞聚集小雞，只是他們不願意(太廿三37)。

我們既有應許留下給我們，就當謹慎，免得我們似乎是趕不上了(來四1)；免得我們中間或有人存著不信的惡心，把永生神離棄了(來三12)，而阻擋祂心中某個蒙福的旨意。「神為愛祂的人所預備的，是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的(林前二9)」；然而我們卻可能限制以色列的聖者，因著我們的不信，使祂為我們所計劃的大工受到攔阻。祂可能想要我們過豐盛的人生，並平安離世；然而我們卻可能因為固執選擇自己的道路，而在災禍和失敗中合上我們臨終的雙眼。

Like unto Josiah was there no king before him. 2 Kings 23 : 25

This chapter is a marvellous record of cleansing and purging. We are led from one item to another of drastic reform. Nothing was spared that savoured of idolatry. Priests and altars, buildings and groves, came under the searching scrutiny of this true-hearted monarch; and, as the result, it was possible to keep such a Passover as had not been observed during the days of the judges or the kings (ver. 22).

How much our enjoyment of the solemn feast depends upon our previous efforts to put away from our lives all that is inconsistent with the law of God. We hardly realize how insidiously evils creep in. Before we are aware, we have fallen beneath God's ideal, and adopted the customs of our neighbours, or of those with whom we come into daily contact. All such declension hinders our joy in keeping the Passover. It is needful, therefore, that there should be times when we turn to God with fresh devotion, and in the light of his holy truth pass the various departments of our life under review, testing everything by the Book of the Law. In Josiah's case, the sacred volume was recovered from long neglect; in our case it needs to be re-read in the light of higher resolves. This would be like a new discovery. Our ultimate rule must always be the will of God, appreciated with growing clearness, and used as a standard by which to judge the habits and tenets of our life. We read the Bible for purposes of a truer knowledge of God and his ways, and for spiritual quickening; but let us also use it more frequently as the bath of the spirit. Let us bathe in it. Let us revel in it as the grimy children of the slums in the laughing wavelets of river and sea.

在約西亞以前，沒有王像他。 王下二十三25

這章記錄著令人驚嘆的潔淨和清除。我們看到一個接一個徹底的改革。沒有一樣具有偶像崇拜氣味的人事物能倖免。祭司與邱壇、樓與樹林，都受到這位真心實意的王嚴厲的審查；這樣才可能來守逾越節，自從士師和列王治理的日子，都沒有守過這樣的逾越節(22節)。

我們對於神聖的筵席享受多少，取決於我們在這之前，花多少力量除去我們生命中一切與神律法不一致的事物。我們很少意識到，罪惡是如何不知不覺地潛入我們的生命中。在我們還沒有察覺之前，我們就已經從神完美的典範墜落下去，並且接納我們鄰舍的風俗，或是接納那些我們日常打交道之人的習俗。所有這樣的偏差都阻礙我們守逾越節的歡樂。因此，我們需要時間，來轉向神，獻上新的熱愛，並讓我們生命的各個部分，經過祂聖潔之光的檢查，用神的律法書來檢驗一切。在約西亞那時的情形，被遺忘多時的神聖約書重新被奉行(廿二8-13)；而在我們，則需要用更高的決心來重讀這本約書。這將會像是個新的發現。神的旨意永遠都是我們最高的準則，因愈發清晰的認識而喜愛它，並用它作為標準來判斷我們生活中的習慣和原則。我們讀聖經，目的就是為更真實認識神和祂的道路，並為靈裡的復興；讓我們也經常用神的話洗滌我們的靈(弗五26)。沐浴在祂的話裡。陶醉在其中，就像貧民窟的髒孩子，在河川、海洋的小小浪花中歡笑。

He carried out thence all the treasures of the House of the Lord. 2 Kings 24: 13

Amongst these deported treasures must have been much of the sacred furniture of the Temple, and the holy vessels; because, in the days of Belshazzar, we find them brought out to grace the royal banquet. Belshazzar drank wine from them with his lords, wives, and concubines, whilst they praised the gods of Babylon, who had given them victory over their foes. Amongst the rest was the golden candlestick, whose flame afterwards illuminated the inscription of doom, written by God's hand upon the palace wall. By the command of Cyrus these precious vessels were finally restored (Ezra 5: 14), and carried back to Jerusalem, by a faithful band of priests (8: 33).

THE WHOLE STORY OF THE CAPTIVITY IS FULL OF SOLEMN LESSONS. The Church of God must make her choice between one of two courses: either she must keep from all entangling alliances, and from vying for temporal power; or she must face the liability of being brought under the power with which she would fain assimilate, Israel wanted to be as the other nations around her, imitating their organization, and allying herself now with one, and then with another; in consequence she was swept into captivity to the very nation whose fashions she most affected (Isa. 39).

HAVE WE NEVER TASTED THE BITTERS OF CAPTIVITY? Borne away from our happy early homes to live among strangers, set to repugnant tasks, removed from all that made life worth living, we have known the exile's lot. Alas! if it be so; yet, even in our captivity, where the Lord's song is silenced, and our harps hang from the willows, if we repent, and put away our sins, and turn again to the Lord, He will not only have mercy, but abundantly pardon, and bring us again that we may be as we were in times past.

巴比倫王將耶和華殿... 的寶物都拿去了。 王下二十四13

在這些被帶走的寶物中間，一定有不少聖殿神聖的物件和聖別的器皿；因為在伯沙撒王時期，我們發現它們被拿出來，使王宮的盛筵增光(但五1-4)。伯沙撒與他的大臣、皇后、妃嬪用這些器皿飲酒，讚美巴比倫的神祇使他們戰勝敵人。其餘物件之中還有金燈台，後來它的火焰照亮神的手寫在王宮牆上那些宣告判決的文字(但五5)。古列王的諭令使這些寶貴的器皿終得歸回(拉五14)，由一批忠心的祭司帶回耶路撒冷(拉八33)。

整個被擄的歷史充滿嚴肅的教訓。神的教會必須在兩條路中間作選擇：她必須撇清一切糾纏的聯盟，並遠離對短暫權力的爭奪；不然她就必被那個她欣然接受同化的強權所擄，以色列想要像她周圍的列國，仿效他們的組織，並一陣子與這國結盟，一陣子又與另一國結盟；最終被那個潮流風氣影響她最深的國家擄走(賽卅九章)。

難道我們沒有嚐過被擄的苦楚嗎？離開我們早年幸福的家，去與陌生人同住，被指派去從事令人厭惡的任務，遠離一切使人生有價值的事物，我們明白流亡的處境是怎樣的。唉！若真的被擄；即使在我們被擄之地，在那裡頌讚耶和華的歌聲止息，把豎琴掛在柳樹上(詩一三七1-4)，我們若悔改，摒棄自己的罪，並重新轉向神，祂不僅有憐憫，更有豐盛的赦免，使我們重新回來，使我們能夠像從前一樣。

Every day a portion, all the days of his life. 2 Kings 25:30 (R.V.)

Is it to be supposed that the king of Babylon took more care of Jehoiachin than God will take of us? Jehoiachin had resisted his suzerain, and cost him a great expenditure of men and treasure; but nothing which had transpired in the past hindered this provision of a daily supply. Will God do less for you, his child? Would it not come as a relief if you were to be told that, from this moment till you die, you could always have a sufficient provision of all the necessities of life? But if you are a child of God, that promise has already been made! Do not be anxious, but believe that God's word is at least as sure and as efficient as man's.

THE ALLOWANCE WAS CONTINUAL. It did not begin with plenty, and gradually dwindle to scraps. The supply was maintained year after year. Will God drop off your supplies, think you, because He forgets, or because his power is exhausted? You know that each supposition is alike untenable. What He has done, He will do. The storehouses of nature open to his key. His are the cattle on a thousand hills.

EVERY DAY A PORTION. Jehoiachin had not the provisions of a year or a month put down at his door; but as each day broke he was sure of the day's portion. It may be that God is dealing thus with you. Only manna for the day: daily strength for daily need.

ALL THE DAYS OF HIS LIFE. Jesus is with us "all the days"; and He is the Bread of God, in whom is every property necessary for life. All the days are included in God's care for us, of birth and death, of sunshine and shadow. Surely goodness and mercy shall follow you all the days of your life, and you shall dwell in the House of the Lord for ever.

日日賜他一分，終身都是這樣。 王下二十五30

難道巴比倫王眷顧約雅斤，比神眷顧我們還多嗎？約雅斤曾抵擋他的宗主，並使他自已失去許多人員和寶物；然而過去發生的事沒有阻礙這每日的供應。難道神會為你這作為祂兒女的，做得比這還少嗎？如果有人告訴你，從現今直到你去世，你都會得到生活一切所需的充足供應，這難道不是一個寬慰嗎？如果你是神的兒女，這個應許就已經立定了！不要擔心，只要相信神的話語至少如同人的話語一樣確定和有效。

供給是不間斷的。它不會開始時很充裕，然後逐漸減少為殘羹剩飯。供應會年復一年持續下去。你想神會因為忘記，或因為祂的能力耗盡，而停止供給你嗎？你知道任何假設都是站不住腳的。祂已經做了的，祂還會再做。祂有打開大自然庫存的鑰匙。千山上的牛都是祂的(詩五十10)。

日日一分。約雅斤沒有得到一年或一個月的供應放在他門口，而是當每一天來臨時，他確定有每天的那一分。神可能也是這樣待你。只給每日的嗎哪(出十六15-19)：每日所需的那分力量。

終身都是這樣。耶穌與我們終身在一起；祂是神的糧(約六33-35)，在祂裡面有生命所需的一切。我們所有的日子，生和死的日子，陽光和陰霾的日子，都在神的眷顧之中。你一生一世必有恩惠慈愛隨著你，你且要住在耶和華的殿中，直到永遠(詩廿三6)。