

Adam, Seth, Enosh. 1 Chron. 1 : 1

This is an ancient graveyard. The names of past generations who were born and died, who loved and suffered, who stormed and fought through the world, are engraven on these solid slabs. But there is no inscription to record their worth or demerit. Just names, and nothing more.

How strange to think that if Christ tarry, our names will be treated with the same apathy as these! So far as this world is concerned, we and all our generation shall pass away. As the flowers of the field, so we shall perish from the earth.

But each of these lives fulfilled a necessary part in the progress of the race. Each was in turn father and son; each passed on the torch of life; each contributed something to the fabric of humanity rising like a coral island from unknown depths. The hill-tops would not be possible but for their lower courses which touch the valleys. We could not have the somebodies without an immense number of nobodies. The flowers of the race were prepared for by the slow progress of the plant through years of growth.

But each was the object of the love of God. Each was included in the redemptive purpose of our Lord; each contributed some minute particle to his nature; each is living yet somewhere; each will have to stand before the judgment-bar of God; each is pre-destined to live in the unknown world that lies on the other side. It is a stupendous thought to imagine the whole race, rooted in Adam, like one vast far-spreading tree. Ah, reader, be sure that thou art taken out of the first Adam, and grafted into the second--the Lord Jesus; and abiding in Him, see that thou bring forth much fruit to his glory.

亞當生塞特，塞特生以挪士。 代上一1

這是一個古人的墓園。已過世代的人，他們出生了也死了，他們愛過也吃過苦，他們奮鬥又咆哮的經過這世間，這些人的名字都刻在這些石板上。並沒有銘文記錄他們的長處與短處。除了名字，沒有別的。

假如基督遲延，我們的名字也將受到這樣冷漠對待，何等不可思議！就這個世界而言，我們和我們這一代的人都要過去。我們都要如野地的花一樣，從這地上枯萎消失。

但是這裡提到的每一個生命，都完成了人類進程中一個必要的環節。每個人輪班成為兒子，成為父親，傳遞生命的火炬；每個人對人類興起的架構都有些許貢獻，就像珊瑚島從未知的深海出現。若非這些人觸及低谷的路程，就沒有人可能上到山頂。沒有無數的小人物，我們就不能有大人物。物種的花朵，都是經過植物常年成長中緩慢的進程，才孕育出來的。

每個人都是神愛的對象。每個人都包括在神救贖的計畫之內；每個人都在他的本性上有一分微小的貢獻；每個人都在某個地方活著；每個人都要站在神的審判台前；每個人都預定要生活在另一個未知的世界(來二5)。全人類都源於亞當，就如一棵巨大延伸的樹，這是一個驚人的思想。讀者啊，你確實是從第一個亞當而出，又接枝於第二個亞當，就是主耶穌(林前十五45)；並且住在祂裡面，你要留心為祂的榮耀多結果子。

These are the sons of Israel. 1 Chron. 2: 1

It is noticeable how irrevocable the divine sentence is on a human life. Of Er, the grave, impartial voice of Scripture says, he was "wicked in the sight of the Lord"; of Achan, he was the "troubler of Israel, and committed a trespass in the accursed thing." These sentences are recorded with such precision as to admit of no dispute, no appeal; and they sum up the life.

But was there not much else in each of these men? Were there not tender or chivalrous moments? Did they never shine for a moment in some transfiguring ray? Was all their life dyed with these sad and somber hues? Ah, it may have been so--still the one thing that the Scripture tells of them is the sin in which all their life seemed to culminate and express itself. With unerring accuracy God can distinguish the one act or word by which the character is revealed. He may forgive it, but He holds it up as the epitome or summary of what the life was.

Let us see how we live, walking before God with reverent fear, watching and praying, because any moment may give birth to a word or act which may characterise our life in all coming time. It must be remembered, however, that all these things emanate from the heart. The heart is deceitful above all things, and desperately wicked; but the issues of life proceed thence: it therefore must be watched with all diligence and care. What a man thinks, that he is. The chance word or act is a true indication of the inner life. Therefore it is preserved for all after-time by the voice of God. See that your heart is perfect before God. There is forgiveness; but there is also the unerring verdict.

以色列的兒子是 ... 。 代上二1

值得注意的是，對人的一生，神的審判是不能更改的。關於珥，聖經嚴肅、公正的聲音說，他「在耶和華眼中看為惡。(3節)」；關於亞干，「他在當滅的物上犯了罪，連累了以色列人。(7節)」這些審判被如此精確的記載，以致無法辯駁，不能上訴；成為他們生命的總結。

難道除了這些審判，這些人的生命中就別無所有了嗎？難道他們從來沒有仁慈、俠義的時刻嗎？難道他們不曾有一刻發出改變形像的光芒嗎？難道他們的生命全都染上這些悲傷暗淡的色調嗎？噫，也許有過 — 但聖經仍只記述他們的那一件罪行，他們的生命似乎就是在表明這罪，且終結在這罪上。神可以準確無誤的從一個行為或一句話裡，分辨出其中表露的品格。祂也許赦免了，但祂卻舉出這罪，作為這人生命的縮影和總結。

讓我們留心我們如何生活，存敬畏的心與神同行，儆醒並禱告；因為任何時刻都可能產生的一句話或一個行為，這句話、這個行為就成為描繪我們未來生命的特點。然而必須記住，這一切都是由心發出的。人心比萬物都詭詐，壞到極處(耶十七9)；但是生命的果效都從心發出：因此必須竭力保守我們的心(箴四23)。一個人的所思，就成為他的所是。一個偶然的話語或行動，是內在生命的一個真實表明。所以就在後來的歲月裡被神的聲音保存。要留意你的心在神面前是否完全。神有赦免，但也有正確無誤的判決。

These were the sons of David. 1 Chron. 3:1

But how different they were to the Son of David. Contrast any one of these with our blessed Lord, and what an infinite chasm lies between them! Solomon was the most reputable of them, but a greater than Solomon was born in Bethlehem, and cradled in a manger. Surely the least earnest must be struck with the difference in these sons and that Son. But in this difference, is there not the most conspicuous proof of his miraculous conception? Even though the story of his wondrous birth had never been preserved for us by the evangelists, we should have felt convinced that something like it must have happened, in virtue of which He should be the Man of men, the one absolutely flawless and perfect flower on the stem of humanity. With new emphasis we read the familiar words, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that Holy thing which shall be born of thee shall be called the Son of God."

We, too, who have been born once, need to be born again. To be born of a David does not ensure perfectness of heart and life. Though born of parents, who were after God's own heart and are passed into the skies, we need to be born again, or we may repeat the sins of an Ammon, an Adonijah, an Absalom. It is a serious question to ask whether, like David, we have called his greater Son our Lord. This the true mark of the new birth. Those who are born of the Holy Ghost call Jesus Lord, and none other. The recognition of the supreme lordship of Jesus is imperative for the peace and right ordering of the heart and life. So we pass to our true stature in Jesus.

大衛的眾子記在下面。 代上三1

他們與大衛那兒子[指耶穌]何等不同(太一1)。將大衛眾子中的任何一個拿來與我們可稱頌的主相比，其間有何其無限的差異啊！所羅門是大衛的眾子中最有名望的，但那位生在伯利恆馬槽裡的，比所羅門更大(路十一31)。即使最不認真的人，也必定會因大衛的眾子與這位大衛的兒子之間的差異而震驚。在這差異中，難道沒有祂奇蹟成孕最引人注目的明顯證據嗎？即使福音書的作者沒有將祂奇妙出生的故事為我們保存，我們也應該可以確信，祂必須以奇妙的方式出生，使祂成為人中之人，從人類的枝條綻放出一朵毫無瑕疵、全然美麗的花朵。讓我們用新的強調語氣，來讀這熟悉的話語：「聖靈要臨到你身上，至高者的能力要蔭庇你；因此所要生的聖者必稱為神的兒子。(路一35)」

我們這生來的人，也需要再生一次(重生)。從一個像大衛這樣的人所生的，並不保證有完全的心和生命。即使生我們的父母合神心意，且逐漸變得屬天，我們還是需要重生，否則我們可能會重複一個像暗嫩這樣的人所犯的罪(撒下十三1-19)，一個像亞多尼雅所犯的罪(王上一5-10, 二13-25)，一個像押沙龍所犯的罪(撒下十三20-39, 十五1-12, 十六15-23)。這是個嚴肅的問題，我們是否像大衛一樣，稱他那位更偉大的子孫為主呢(路廿41-44)？這就是得著新生命的真實記號。凡從聖靈生的就稱耶穌為主；凡不是從聖靈生的，就不可能這樣稱呼祂(林前十二3)。承認耶穌為至高的主宰是得著平安、內心與生命有正確次序的必要條件。如此我們才達到在耶穌裡真實的身量。

Because I bare him with sorrow. 1 Chron. 4:9

The products of sorrow have been the rarest gifts to mankind. The books, hymns, discoveries, deeds, to which men and women have been urged by sorrow, or which have been born into the world amid heart-rending soul-travail, are those which will never be allowed to die, because perennial sources of inspiration and comfort. It was thus with the child of whom we have this brief record. We might becomingly weave the four petitions of the prayer of Jabez into the supplications of each new morning hour.

TO BE BLESSED INDEED. Not the lower springs only, but the upper ones also; not life alone, but life more abundantly; not those blessings only which pertain to the body or worldly circumstance, but those spiritual ones of the heavenlies, that are the best donation man can receive or God bestow.

A LARGER COAST. There is a godly ambition which may be reverently cherished for wider influence over men, not for its own sake, but for the Master's. You may feel that you have fulfilled the measure of your present possibilities, but have unexhausted powers and talents. Tell God so, and ask for a wider extent of territory to bring under cultivation for Him.

THINE HAND WITH ME. The father puts his hand on the boy's hand as he draws back the bowstring, strengthening the thin arms of youth. So will the mighty God of Jacob do for you.

KEEP ME FROM EVIL. You cannot keep your heart door shut when a tumult of temptation or care assaults it from without; but God's peace and grace, like angel sentries, can avail you. Though tempted, you may be kept in the temptation and delivered from the evil. Thus your spirit, and the Holy Spirit, shall be ungrieved.

我生他甚是痛苦。 代上四9

從痛苦產生的作品是給人類極罕有的禮物。著作、詩歌、發現、功績，乃是人們或男或女被苦難催逼出來的結果，或是在撕碎心腸的痛苦中產生的。這些作品都是不朽的，因其中不斷湧出靈感和安慰。對於這個孩子我們只有這簡短的記載。我們可以合宜地將雅比斯禱告中的四個祈求，組合到每早晨的祈求中。

甚願蒙神賜福。不只是下泉，也要上泉(士一15)；不但得生命，而且得更豐盛的生命(約十10)。不只身體上或世上境遇的祝福，而且是天上屬靈的福氣(弗一3)，這天上屬靈的福氣是人從神得到最美好的賜福。

更大的疆界。人可以恭敬懷著敬虔的雄心，為要更寬廣地影響他人，不是為自己，而是為著主。也許你覺得已實現你目前所能做的度量，但還未竭盡所有的能力和本事。你要將這事告訴神，祈求得到更廣闊的土地，來為祂耕作。

神的手與我同在。當男孩子將弓弦往後拉時，為父的將自己的手按在男孩的手上，加強兒子年輕瘦削的膀臂。雅各的大能者也這樣幫助你。

保守我脫離兇惡。當試探騷動，或是在掛心的事從外面來襲時，你無法將你的心門關上；然而神的平安和恩惠，好像護衛的天使，能夠為你效力。雖受試探，你可以在試探中蒙保守，並且被拯救脫離那惡者。這樣你的靈與聖靈就都不致憂傷。

They cried to God in the battle, and He was entreated of them. 1 Chron. 5 : 20

Whether they cried to God before they went into the battle we are not told; but probably they did, because we read that the war was of God, and it is hardly likely that they would have prayed to Him in the midst of the fight, when the foemen's blows fell like hail on their armour, if they had not prayed before they entered the bloody fray. Men often excuse themselves for neglecting their morning devotions by saying that they will surely look to God, as they may require his gracious help, in the midst of the day's temptations and needs; but, as a matter of fact, when once they are plunged into its war they forget to look up. You must direct your prayer in the morning, and look up whilst the early shadows lie long on the dewy grass, if you would keep looking off to Jesus, amid the din of the fight.

It is very lovely to contract and preserve this habit of looking upward, and crying to God in the battle. When our feet are slipping, when the foe seems about to overmaster, when heart and flesh fail--how refreshing and strengthening to fling one eager look or cry to heaven, and say, "I am thine, save me." There can be no doubt as to the issue. God is always intreated of those who put their trust in Him. Sooner might a mother forget her sucking child than God be unmindful of one sigh, or tear, or upward glancing look from his own. Oh, child of God, put thou thy trust in God, and go through this tempestuous world as one who is confident of a Divine Ally. At any moment He will ride on the heavens to thy help. "Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need."

他們在陣上呼求神，... 神就應允他們。 代上五20

他們在上戰場之前是否曾呼求神，我們不知道；也許他們呼求過，因我們讀到說「這爭戰是出乎神(22節)」，如果他們不是在進入血淋淋的戰鬥之前就曾禱告，那麼在敵人的攻擊如冰雹般落在他們盔甲上的時候，他們幾乎不可能在這樣的戰鬥中來向祂禱告。人們常常忽略早晨的靈修，藉口說他們在白天的試探與需要中，必定會仰望神，求祂仁慈的幫助；其實他們一旦投入爭戰，他們就忘記仰望神了。如果你要在爭戰的嘈雜聲中，仍然保持轉眼注視耶穌(來十二2直譯。參：呂振中譯本)，你就必須將你的祈禱集中在早晨，在夜影還留在沾滿露水的青草上時向祂仰望。

養成並堅守這種仰望神的習慣，並且在戰場上呼求神，是十分美好的。在我們的腳失閃的時候，在仇敵好像要得勝的時候，在心腸和肉體軟弱的时候，向天拋出一個仰望，或一聲呼喊，是何等令人暢快並得力啊！你說：「我是屬你的，求你救我。」對於所遇到的難題就再無疑惑了。神必應允那些信靠祂的人。即使一個母親會忘記她吃奶的孩子，神也不會疏忽屬祂之人的一聲嘆息、一滴眼淚、一個仰望的眼神(賽四十九15)。哦，神的兒女，你當信靠神，並且走過這個波濤洶湧的世界，如同有神作盟友的人那樣充滿信心。任何時刻祂都會從天上臨到幫助你。「所以，我們只管坦然無懼的來到施恩的寶座前，為要得憐恤、蒙恩惠，作隨時的幫助。(來四16)」

Heman the singer. 1 Chron. 6: 33

This is a very brief record to put on a man's grave, but a very expressive one. To decipher that epitaph about Heman is to learn a good deal about him. From this clue we might almost construct his entire personality and character. And it would be well if it could be said of us that we had ministered with song before the tabernacle of the Lord.

Would you be a singer--not on Sundays only, but always; not with your voice only, but in your heart; not only when the sunshine pours into the open casement through the swaying boughs of honeysuckle, but when the shutters tell of bereavement and removal--then remember these rules :---(1st) God must put the new song into your mouth; (2nd) You must be fully consecrated to Him; for the song of the Lord only begins when the burnt-offering is complete. (3rd) You must not go into a strange land, for it is impossible to sing the Lord's song there.

Sing on, dear heart, sing on. There is nothing that scares off the devil so quickly as a hymn. Luther said, "Let us sing a hymn, and spite the devil." There is nothing that so well beguiles the pilgrim's step, and quickens his pace, when the miles are growing long and weary. There is nothing that brings so much of heaven into the heart. Singing makes every movement rhythmic, every service praise, every act thanksgiving. Sing when times are dark, you will make them bright; sing when the house of life is lonely, it will become peopled with unseen choristers; go down into the valley of shadow with a song, and you will find yourself singing the new song of Moses, and the Lamb when you awake on the other side.

歌唱的希幔。 代上六33

在人的墓碑上，這是一則很簡潔的記錄，卻十分富有表情。解讀這則希幔的碑文，就該對他有很好的認識。從這條線索，我們大概就可以畫出他整個的個性和特質。若是人能提及我們是在耶和華的會幕前作唱詩的服事，這是件好事。

你是否願意成為一個唱詩的人 — 不僅在主日，且是時常；不只用你的聲音，且在心中；不只在陽光穿過搖曳著的金銀花的粗枝，從雙扇大窗傾瀉進來的時候，且在喪失親人與被解雇，緊閉百葉窗的時候 — 那麼請記住這幾個原則：第一，神必定將新歌放進你的口中；第二，你務必全然分別為聖歸給祂；因為頌讚耶和華的詩歌，只在燔祭完全結束時才開始(代上十六1-36)。第三，你必定不可遠走異國他鄉，因為在那裡不可能唱耶和華的詩歌。

親愛的心靈啊！唱吧，繼續唱。沒有一件事比唱詩歌更快嚇跑魔鬼。路德說，「讓我們唱詩讚美，羞辱魔鬼。」當前面的路程變得又遠又疲乏的時候，沒有什麼能像唱詩那樣鼓舞天路客旅的腳步，加快他的步伐。沒有別的可以這麼多將「天」帶進人心。歌唱使每一動作充滿節奏，每一服事充滿讚美，每一行動充滿感恩。在黑暗的時刻歌唱，你就使黑暗變光明；在你生命孤單寂寞時歌唱，你的生命就充滿眼不能見的唱詩人群；你唱著詩走進那幽谷，你將發現在復活的彼岸醒來時，你自己正唱著摩西和羔羊的新歌(啟十五3)。

It went evil with his house. 1 Chron. 7: 23

It is an old-world tale, and those tears have long since been wiped away. What led to the death of so many of the stalwart sons of Ephraim is not quite clear; but apparently they made a raid from the hill-fastnesses on the men of Gath to lift their cattle, and were repelled with great disaster. At any rate, they were slain by men of Gath, that were born in the land. They were part of the early nations of Canaan that should have been destroyed. This suggests a significant train of thought. We must beware of the tendencies and impulses which were born in us, which we have inherited.

They are strong in all of us. Parents transmit to an awful extent their own passions. What a reason this is for carefully curbing them! I have known the children of drunkards, grown to middle-life, who have confessed that they have never spent a day without the conscious craving for alcohol. These are the men of Gath, born in the land, who will slay us unless we are on our guard.

There will be irremediable sorrow if we yield to them. Many days of mourning will not avail to wipe out the sad and bitter memory of the disaster, when once they have wreaked their wild will on us. If permitted within, they will, like traitors, open the door to Satan without.

But faith is the victory. He that believeth that Jesus is the Son of God; he in whom Jesus lives by the Holy Spirit; he who knows the Stronger than the strong man armed, shall be kept from falling, and preserved unto God's heavenly kingdom. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh."

家裡遭禍。 代上七23

這是一個古老的故事，那些眼淚也早已擦乾了。是什麼導致以法蓮那些勇猛的儿子多人喪命，並不很清楚；他們顯然是突擊迦特人的山寨，要從中奪取牲畜，而不幸被擊退。無論如何，他們被迦特人殺害了，迦特人是當地出生的人。他們屬於早期的迦南人，應當要被除滅的(申七1-2)。這件事提示一連串意義深遠的思想。我們必須提防那些與生俱來遺傳的傾向與衝動。

這些傾向與衝動在我們每一個人裡頭都是強烈的。父母傳下他們的激情到一個可怕的程度。這就是為什麼要留心制止這些激情的原因！我認識好些酗酒之人的兒女，他們承認，直到中年他們從來沒有一天不渴想喝酒。這些就是迦特人，是在當地出生的，他們會殺害我們，除非我們有防備。

假使我們屈服於這些激情，將有不可挽回的悲傷。一旦這些激情向我們發洩敵意，許多日子的哀悼也不會有幫助於抹去災禍帶來的痛苦記憶。若是在心裡容讓這些激情，它們就會像叛逆的奸細，向外面的撒但開門。

然而信心就是得勝。凡信耶穌是神兒子的；凡有耶穌藉著聖靈住在他裡面的；凡認識那位比壯士更強的(太十二29)，他就有了武裝，必蒙保守不致失敗，並且蒙保守直到神的天國來到。「你們當順著聖靈而行，就不放縱肉體的情慾了。因為情慾和聖靈相爭，聖靈和情慾相爭。(加五16-17)」

Esh-baal, . . . Merib-baal. 1 Chron. 8: 33, 34

Baal was the idol-god of Zidon and of many surrounding nations. This idol, representing the sun in his productive force, was worshipped with impure and scandalous rites. The introduction of this name into the appellation of one of Saul's sons indicates the secret root of the declension and consequent misfortunes of that ill-fated monarch. In the earlier part of his reign he was perfect in his allegiance to Jehovah--Jonathan means "Gift of Jehovah"--but as the years went on, he became proud and self-sufficient; he turned to Baal, the Spirit of the Lord departed from him, and an evil spirit rushed in to take His place, as wind rushes in to fill a vacuum.

The name which Jonathan gave his son had another significance. Merib-baal is one who opposes Baal. It is as though he would indelibly stamp upon his child an undying hatred and opposition to that idolatry which was undoing his father's character and kingdom. In this choice of his child's name we also gather the deep-seated piety and devotion of that noble soul, whose heart was true to God amid the darkening shadows of his father's reign. It was this that probably drew David and him so closely in affinity.

How absolutely necessary it is for the peace of a household that there should be a oneness of devotion to God! Where that is the first consideration, there is peace and blessedness; and that it may be so, it is of the greatest importance that the parents should be constant in their godly allegiance. The ruin of Saul's home, family, and realm, began in his personal disloyalty to God; and how far he influenced the nation for evil it is difficult to estimate.

伊施巴力，... 米力巴力。 代上八33-34

巴力是西頓和周圍列邦的神祇。這個偶像代表富有生產力的日頭，它被人用污穢可恥的儀式來膜拜。引用這個名字來給掃羅的兒子取名[「伊施巴力」意：屬巴力的人]，顯示那個不幸的君王衰敗並隨後發生之災難的隱密根源。在掃羅統治的初期，他完全效忠耶和華——約拿單意思是「耶和華的禮物」——然而隨著歲月過去，掃羅變得驕傲自滿；他轉向巴力，耶和華的靈就離開他，邪惡的靈就闖進去取代祂的位置，如同風急速進入充滿真空。

約拿單給他兒子取的名字另有深長的意義。「米力巴力」意思是抵擋巴力的人。好像他要在他兒子身上打上不能磨滅的印記，永遠恨惡並反對那種偶像崇拜，這種偶像崇拜敗壞了他父親掃羅的品格和國度。在約拿單這樣為他兒子取名，我們也認識這位尊貴的人心中深處對神的虔誠和熱愛，在他父親掃羅統治的黑暗陰影之中，他的心仍然真誠向著神。也許就是這顆對神赤忠的心，使大衛與他深深契合。

為了一個家庭的平安，何等需要絕對同心合意愛神！凡將這件事擺在最優先考慮的家庭，就有平安並蒙神賜福；非常重要，作父母的必須堅守對神忠心。掃羅的家、親族和王國的敗落，開始於他個人對神的不忠；他對於以色列這個國家邪惡影響的深遠，是難以估計的。

Chosen to be porters . . . appointed over the furniture . . . the singers. 1 Chron. 9: 22, 29, 31, 33

What a busy scene is suggested in these words! When the morning broke, it called to duty first the porters who opened the House of God; and then, after due ablution, each band of white-robed Levites began its special service. There was no running to and fro in disorder, no intrusion on one another's office, no clashing in duty, no jealousy of each other's ministry. It was enough to know that each had been appointed to his task, and was asked to be faithful to it. The right ordering of the whole depended on the punctuality, fidelity, and conscientiousness of each.

So it is in the Church of Christ, each is specially gifted for some post to which he has been set apart. One to see to the gates, admitting souls to the kingdom; one to the baking in pans, attending to the feeding of the household of God; some are appointed to the furnishing and maintaining of the House of Prayer; others to the psalmody, as the hymn-writers of our praise and holy song. How beautiful it is when we dwell together in this unity, not envying one another, nor interfering in each other's ministry. "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Whatever is successfully done by the Church is accredited by Christ to each faithful servant, just as the impression produced on the audience by an orchestra is the result of each instrument, even to the piccolo, doing its part. Whatever is done by the whole, is done by each part of the whole. Be content with the position to which thy Master has assigned thee, and let thine eye be single unto Him. So shall each have praise of God.

被選守門的人 ... 有人管理器具 ... 歌唱的。 代上九22, 29, 31, 33

這些話語裡面提示一個何等忙碌的場景！在黎明破曉時，首先到班的是守門的人，他們開神殿的門；隨著在沐浴清洗的禮儀之後，各班穿上白袍的利未人，開始各班特別的事奉。沒有在雜亂中跑來跑去，沒有互相打擾別人的職責，沒有在任務中衝突，沒有互相嫉妒他人的服事。各人曉得作自己受指派份內的工作，並且忠於職守，這就夠了。全體事奉的正確秩序，有賴於各人守時、忠貞、並且憑良心行事。

在基督的教會中也同樣，每一個人都有特殊的恩賜，為著分別給他個人的職位。一個人守門，接納人進入神的國度；一個人管理盤中烤的物，留意餵養神家裡的人；有人奉派佈置、維護禱告的殿；另有人是唱詩的，就像是我們讚美詩歌寫作的人。這樣和睦同居是何等的美，沒有彼此嫉妒，沒有互相干擾別人的事奉。「祂所賜的有使徒、有先知、有傳福音的、有牧師和教師，為要成全聖徒各盡其職，建立基督的身體。（弗四11-12）」無論什麼事工藉教會完成的，都是基督委派給每一位忠心的僕人的，正如一個交響樂團給聽眾的印象，乃是每一樂器演奏他自己一份的成果，即使是尖聲的短笛也是演出他的一份。無論什麼工作由全體完成的，都是由全體中的個體來完成。要以你的主人委派你的位置為滿足，讓你的眼目單純注視祂。如此各人都要得神的稱讚。

So Saul died for his trespass. 1 Chron. 10:13 (R.V.)

It is suggestive to ponder the threefold analysis of Saul's trespass as given here. He kept not the word of the Lord--this probably refers to his failure to execute the sentence on Amalek; he asked counsel of one that had a familiar spirit--this errand had taken him to Endor on the eve of the battle; he inquired not of the Lord--this was conspicuously the case in his persecution of David.

Do we sufficiently inquire of the Lord? We ask the advice of our friends and religious teachers; we sometimes use doubtful methods of ascertaining God's will, as allowing the Bible to drop open, or interpreting some coincidence in the way we secretly desire to follow; besides which there is an increasing tendency in society to use the crystal, to consult spiritualistic mediums, to employ palmistry. These latter, of course, repeat the sin of Saul, in going to Endor; and the resort to them on the part of children of this world shows that the heart of man must have something exterior to itself for worship and trust; if it has forsaken God, it will deal with the devil rather than drift on alone. But let us all cultivate more carefully the blessed habit of waiting on God. If we ask Him for guidance, He will be sure to impart it; only we must put aside all selfish and personal ends, desiring to know his will, with a single purpose, and an unalloyed determination to follow it at any cost.

Christ has told us that willingness to do his will is the sure organ of spiritual knowledge. "He that wills to do his will, shall know." Be of good cheer, beloved: God hath chosen thee that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth.

這樣，掃羅死了，因為他干犯耶和華。 代上十13

13-14節提示人仔細思想掃羅犯罪的三面剖析。他沒有遵守耶和華的命 — 這可能是指他沒有執行神對亞瑪力人的判決(撒上十五章)；他求問交鬼的 — 這事促使他在爭戰前夕到隱多珥去(撒上廿八3-25)；他沒有求問耶和華 — 這明顯是指他逼迫大衛(撒上十八6-廿四22, 廿六章)。

我們是否充分求問耶和華呢？我們請教朋友及屬靈的導師；有時候用可疑的方法確認神的旨意，比如像讓聖經掉下去，看翻開在哪一頁；或是用我們暗自想要跟隨的方法，來解讀某個巧合的事件；此外在社會中有一種逐漸增長的趨向去用水晶球、求問過陰的靈媒、使用手相術。後面這幾樣當然是重蹈掃羅罪的舊轍 — 上到隱多珥去；今世之子求助這些邪術，顯示人心必須有外面的某樣東西來膜拜、相信；若是人心離棄真神，他們就必與魔鬼來往而不是單獨漂泊。但願我們所有的信徒，都更留心培養「等候神」這個蒙福的習慣。如果我們求祂引導，祂必然會賜下；只是我們必須拋開一切個人自私的目標，願意明白祂的旨意，只有單一的目的，以及一個沒有攙雜的決心，願意付上任何代價來跟隨神的引導。

基督曾告訴我們，願意「遵行祂旨意」的心，就是認識屬靈之事的可靠器官。「人若立志遵著祂的旨意行，就必曉得。(約七17)」蒙愛的啊！要振作起來：神揀選了你，叫你明白祂的旨意，又得見那義者，聽祂口中所出的聲音(徒廿二14)。

Oh that one would give me drink of the water of the well of Bethlehem. 1 Chron. 11: 17

David had often drunk of this well. As a boy he had gone with his mother to draw its clear, cold water. It was, therefore, associated with the happy days of childhood and youth that lay behind the haze of the years. In the sultry afternoon, as, from the cave in which he was hiding, he looked across the valley where his ancestress Ruth had gleaned in the fields of Boaz, to the long straggling town of his birth, it seemed as though nothing could stay his passionate longing for a draught of the water of the well of Bethlehem that was at the gate.

Sometimes longings like his take possession of us. We desire to drink again the waters of comparative innocence, of childlike trust and joy; to drink again of the fountains of human love; to have the bright, fresh rapture in God, and nature, and home. But it is a mistake to look back. Here and now, within us, Jesus is waiting to open the well of living water which springs up to eternal life, of which if we drink we never thirst.

Purity is better than innocence; the blessedness which comes through suffering is richer than the gladsomeness of childhood; the peace of the heart is more than peace of circumstances. We have solace in Jesus, which even the dear love of home could not equal; and before us lies the reunion with the blessed dead. How shall we thank Him who, at the cost of his own blood, broke through the hosts of our foes, and won for us the river of life; and who for evermore will lead us to the fountains, where life rises fresh from the heart of God! Listen to his voice as He bids us drink abundantly: "Let him that is athirst come; and whosoever will, let him take the water of life freely."

甚願有人將伯利恆城門旁井裡的水打來給我喝。 代上十一17

大衛以前曾常喝這井裡的水。當他年幼的時候，曾跟著母親來這裡打清涼的水。因此，這使他聯想到以往模糊歲月裡，快樂的童年、少年的時光。在一個悶熱的下午，當他從所躲藏的山洞，越過山谷看見從前波阿斯的田地，他先祖母路得曾經在那裡拾取麥穗，看到零落的小城 — 伯利恆 — 他的出生地，這時好像沒有什麼能阻止他那強烈的渴望，想喝一口在伯利恆城門旁井裡的水。

有時候像大衛這樣的渴望掌控了我們。我們渴想再次喝那比較天真，孩子般信任歡樂的水；渴想再喝人性之愛的泉水；渴想在神裡、在大自然中、在家中那種明亮、新鮮的歡樂。然而人向後看是一種錯誤。此時此地是我們裡面，耶穌正等著要打開湧流到永生的活水井。「我們若喝這井的水，就不再乾渴。(約四13-14)」

純潔無摻雜勝於天真；經過苦難而來的祝福，比童年的歡樂更豐富；內心的平安遠勝外在環境的平安。在耶穌裡有安慰，是家人親切的愛不能匹敵的；將來我們要與蒙恩的故人再相聚。我們要何等感激祂，因祂付上流血的代價，突破我們的眾仇敵，為我們贏得生命河；並且永遠引領我們來到這泉源，就是剛從神心中湧出的生命！請聽祂的聲音，當祂吩咐我們大量飲用：「口渴的人也當來；願意的，都可以白白的取生命的水喝。(啟廿二17)」

All these men of war, that could keep rank, came to make David king. 1 Chron. 12: 38

The crowning of David secured the unity of Israel. Because all these men of war converged on the chosen king, they met each other, and became one great nation. The enthroning of David was the uniting of the kingdom. Herein is the secret of the unity of the Church. We shall never secure it by endeavouring to bring about an unity in thought, or act, or organization. It is as each individual heart enthrones the Saviour that each will become one with all kindred souls in the everlasting kingdom.

Is your heart perfect to make Christ king? We read in verse 33 of Zebulon, whose warriors were not of a double heart; the margin says they were "without a heart and a heart." The double-minded man is unstable in all his ways; he is not to be relied upon in his loyalty or service to his king. The only blessed life is that of the man whose eye is single. It is only such an one that receives anything from the Lord. Let us ask that the thoughts of our hearts may be cleansed by the inspiration of God's Holy Spirit, that our hearts may be perfect towards Him, and so perfect to all who hold Jesus as King and Head, though they differ from us in minor points. Different regiments, but one army, one movement, one king.

Let us learn to keep rank, shoulder to shoulder, and in step, with our brethren. Too many like to break the ranks, and do God's work independently. Fifty men who act together will do greater execution than five hundred acting apart. There is too much of this guerilla fighting. Unity is strength; and in their efforts to overthrow the kingdom of Satan it is most essential that the soldiers of Christ move in rank and keep step.

都是能守行伍的戰士，他們都... 來... 要立大衛作以色列的王。 代上十二38

立大衛作王，使以色列得以統一。因為這一切戰士聚集到這位被揀選的王這裡，他們彼此相聚，就成為一個大國。大衛登上王位，使國度統一。在此有教會合一的祕訣。我們絕無法藉著努力取得思想、行動、或組織上的一致，而取得教會的合一。當每一位信徒心中尊救主為王，這樣每一個人與所有志同道合的人，在永恆的國度就合而為一。

你的心已完全可以立基督為王了嗎？在33節我們讀到西布倫人的戰士不生二心；英文欽定本邊註說，「不在一個心之外，另有一個心。」心懷二意的人，在他一切所行的路上，都沒有定見(雅一8)；他對王的忠心和服事是不可靠的。唯獨眼目專一的人，才有蒙福的生命。唯有這樣的人才能從主領受福分。讓我們問自己，我們心中的思念是否被聖靈的感動所潔淨，我們的心是否完全向著祂，也完全向著那些以耶穌為王為元首的人，即使他們在一些小事上與我們不同。雖在不同的「團」[部隊單位，約1,000人]，卻是一支軍隊、一個行動、一位君王。

讓我們學習守住行伍，肩並肩，與弟兄們同一步伐。太多人喜歡離開行伍，單獨作神的工。五十人一起行動，比五百個單獨行動的，成就更大的果效。有太多人打這種打游擊戰。合一就是力量；在打倒撒但國度的努力上，最基本的就是基督的戰士按著行伍行動，並且步伐一致。

And David was afraid of God that day. 1 Chron. 13: 12

There was no reason for David to be afraid of God, if he conformed to the rules laid down in Leviticus. There it was expressly ordained that the Ark should be carried on the shoulders of the priests, because the cause of God must proceed through the world by the means of consecrated men, rather than by mechanical instrumentality. David ignored this provision when he placed the Ark on the new cart. He disobeyed the distinct law of the Divine procedure. What wonder that Uzza was struck dead! Fire will burn if you persist in violating its law. Obed-edom, on the other hand, studiously obeyed, so far as he knew them, the Divine regulations, and to him the Ark was a source of blessing; just as fire will toil for us in our furnaces and grates, and be the greatest possible benediction to human life, if only we carefully conform to its ascertained and immutable law.

God is to us what we are to Him. To Pharaoh, blackness and darkness; to Israel, light and help. To the froward, He is froward; to the merciful man, merciful. To one of the thieves, the cross of Christ was the savour of death unto death, because his heart was impenitent; to the other, the savour of life unto life, because his heart was soft and believing. You need not fear God so long as you walk in his ways and do his will. He is to be feared only by those who violate his law. God is a consuming fire. He will make a breach on those who disobey Him. He will consume the evil of our inner life. But let Him be welcomed into your life and home; let the Ark, which is the symbol of his presence, dwell within; bring up your children to minister unto Him; and you will be blessed, with all that you have.

那日大衛懼怕神。 代上十三12

如果大衛遵從在利未記[應為民數記]規定的條例，他就沒有理由要懼怕神。在那裡明確規定約櫃必須由祭司用肩膀來抬(民四15)。因為神的旨意必須藉著分別為聖的人傳到世界，而非藉著機械工具。大衛將約櫃放置在新車上時，沒有顧到這個規定。他違背了神手續裡清楚的規定。烏撒被擊殺是何等令人震驚啊！如果你堅持違背火的律，火就必燒你。反過來，俄別以東則照他所知道的，小心謹慎遵守神的規定，所以約櫃對他就成為祝福的源頭；正如火在爐中為我們辛勤工作，而成為人類生活中最大的祝福，只要我們留心遵守火確定不變的律(法則)。

神之於我們正如我們之於祂(詩十八25-26)。對法老王，神是漆黑與幽暗；對以色列人，神是光明與幫助(出十四20)。對犖扭難纏的人，祂是頑強的；對慈愛的人，祂是慈愛的(詩十八25-26)。對於同釘十字架的一個強盜，基督的十字架是死的香氣叫他死，因他的心不肯悔改；而對另一個同釘的強盜，基督的十字架乃是生命的香氣叫他活，因他的心柔軟、相信(路廿三39-43, 林後二14-16)。只要你遵行神的旨意，走在祂的道路上，你就不需要懼怕神。只有那些違背神法則的人，才懼怕祂。神乃是烈火(申四24)。祂必與那些違背祂的人斷絕來往。祂必消滅我們內在生命的邪惡。但願祂被迎接進入你的生命和你的家；但願作為祂同在記號的約櫃住在你家中；但願你教養你的兒女來事奉祂；那麼你和你一切所有，都必蒙福。

Then thou shalt go out to battle; for God is gone forth before thee. 1 Chron. 14: 15

What was this "going"? It was not merely a fitful breeze stealing through the leaves; it was not the going of the wind; but of angel squadrons who were proceeding against the enemies of Israel. This thought often occurs in Scripture--as when Jacob met God's host; and the warrior-Saviour told Joshua that He was captain of a host whom God had commissioned to take Jericho; so also the horses and chariots of fire surrounded Elisha. Harken to the measured footfall of God's host, beneath which the mulberry trees sway, though no wind stirs the sultry air.

God's hosts go forth against his foes and ours. Perhaps we should feel less oppressed with the burden of the fight if we realized this. The battle is not ours, but God's. He will deliver the Philistines to us so that we shall have to do little else than fight and spoil. Oh, believe in the co-operation of the Holy Spirit. Lonely missionary in some distant station of the foreign field, listen for the moving in the tops of the mulberry trees! God is stirring for thy succour. Thou art a co-worker with Him in making known his salvation; and He will prosper thee.

Let us wait for our instructions. David inquired of the Lord; let us not anticipate Him. It is useless to go up until He has gone out before us. We may as well save ourselves from disappointment by quietly waiting for the salvation of our God. But oh, be sure that those who wait for God shall not be long before the God for whom they wait shall go forth before them to smite the host, whether it be the hosts of temptation that oppress the inner life, or the hosts of spiritual foes that oppose the progress of God's work.

你... 就要出戰，因為神已經在你前頭去...。 代上十四15

這個「去」是什麼意思？它不只是一陣陣微風拂過樹葉；它不是風颳出去；乃是許多飛行中隊的天使出去迎戰以色列的敵軍。在聖經中常有這種觀念出現——就如雅各遇見神的軍兵(創卅二1-2)；拯救的戰士告訴約書亞，祂是神所差派，來攻取耶利哥之軍隊的元帥(書五13-15)；又如圍繞以利沙的火車火馬(王下六15-17)。你要注意聽神的軍隊整齊的腳步聲，在他們下面的桑樹搖擺，雖然在悶熱的空氣中沒有風吹動。

神的軍兵出去攻擊祂的敵人，也就是我們的敵人。如果我們領會這點，我們也許就比較不會覺得爭戰擔子的壓迫。這個爭戰不是我們的，而是神的。祂必將非利士人交給我們，我們只要去爭戰並收取擄物。哦！務要相信聖靈的協助。孤單的宣教士在國外的禾場上某個遙遠的據點，請聽桑樹林上頭移動的聲音！神正在行動來援助你。你是祂宣揚救恩的同工；祂必使你興旺。

讓我們等候指示。大衛求問耶和華；讓我們不要搶在祂之先行動。祂在我們前頭出去之前，上去是無用的。我們不如安靜等候神的拯救，免得落入失望中。然而那等候神的人確定不會長久等待，因他們所等候的神，將在他們前頭出去攻打敵軍，無論是壓迫內在生命之試探的敵軍，或是抵擋神事工進展的屬靈眾軍兵。

And Chenaniah, chief of the Levites, was for song. 1 Chron. 15:22

The carrying of the Ark to its right place was associated with every expression of gladness on the part of king and people; but there were some who were specially set apart as the exponents of the general joy. In the old time such were David, Heman, Asaph, Chenaniah; in our time, Watts and Doddridge, Wesley and Toplady, Keble, Havergal, and Bonar.

It is good to be for song. Many a heart that cannot rank as a musician or poet, may yet be susceptible to the joy of the Lord, which is ever passing through creation, catching it up so as to express it. As the Ark of the Lord comes to its place within you, sing.

Song is harmony with the life of God. The will of God sometimes enters life as a sigh, as David's first attempt to move the Ark; but afterwards it becomes a song, as in the second attempt. Enshrine the Ark of God with its tables of stone, its mercy-seat of fellowship, its worshipping Cherubim in the Holy of Holies within; and you will find sighs turned to song, tears to thanks, mourning to the garment of praise.

Worship the will of God. Conform your life with it. Draw on the ground a circle to represent God's will, and step into it, resolving never to step out of its blessed precincts again. Dare to believe and confess that Paradise lies within, though it may be veiled to sight and sense. According to your faith it shall be unto you. If you believe that heaven is there, you will find heaven. The Ark of God is ever a provocative of song. His statutes seem awful in the distance; but so soon as we begin to practise them, they turn to songs.

利未人的族長基拿尼雅是歌唱人的首領。 代上十五22

將約櫃抬到所預備的地方，與王和眾民一切歡樂的心情相連；但有一些人是特地分別出來唱出這一個大喜樂。在古時有大衛、希幔、亞薩、基拿尼雅；在我們的時代，有華滋、杜理其、衛斯理、托普雷狄、岐布勒、韓文歌和伯納 [都是聖詩著名作家]。

歌唱是美好的。許多人不列為音樂家或詩人，但對神的喜樂感覺敏銳，透過創作，他們將所領悟的喜樂表達出來。當神的約櫃進入你心中，你就歌唱吧。

歌唱與神的生命是和諧的。有的時候，神的旨意以歎息的方式進入人的生命，就像大衛第一次試圖運約櫃時的情形(代上十三章)；但在之後第二次的嘗試，就變成一首詩歌。安放神的約櫃 — 包括其中的石版、交通的施恩座，和在至聖所裡敬拜的基路伯；你必發現歎息就轉為詩歌，淚水轉為稱謝，悲歎轉為讚美(賽六十一3)。

你當尊敬神的旨意。使你的生命與神的旨意配合。在地上劃一個圈來代表神的旨意，走進這個圈，決心永不再踏出這蒙福的範圍。勇敢地相信並承認樂園就在其中，儘管它可能是隱藏的，不能看到或感覺到。神照你們的信心給你們成全(太九29)。如果你相信「天」就在此，你就尋見「天」。神的約櫃總是激發出詩歌。神的律例遠看似乎是可畏的；然而一旦我們開始實踐，它們就轉為詩歌。

Talk ye of all His wondrous works. 1 Chron. 16: 9

We do not talk sufficiently about God. Why it is so may not be easy to explain; but there seems a too great reticence among Christian people about the best things. In the days of Malachi, "they that feared the Lord spake often one to another, and the Lord hearkened and heard." We talk about sermons, details of worship and church organization, or the latest phase of Scripture criticism; we discuss men, methods, and churches; but our talk in the home, and in the gatherings of Christians for social purposes, is too seldom about the wonderful works of God. Better to speak less, and to talk more of Him.

But probably the real cause of our avoidance of this best of topics, is that our hearts are filled with so much which is not of God, and they speak out of their abundance. You may judge the contents of a shop by what is put in the windows; and you may judge of the inner life of too many Christians by the subjects which are most familiar to their lips. The heart does not seek for God and his strength, nor his face continually; and therefore we find it hard to talk of all his wondrous works.

But go back in thought to the day of Pentecost. One of the first signs of the descent of the blessed Spirit was that the crowd heard every man speaking in his own tongue the wonderful works of God. What God has done in the past, as recorded on the page of Scripture; what He is doing day by day in the world around, and in our hearts; what He has promised to do on the horizon where heaven and earth shall blend in the Second Advent--yield fit themes on which his children may beamingly talk to each other, till He goes beside and talks with them till their hearts Burn.

談論他一切奇妙的作為。 代上十六9

我們對於神的談論還不夠充分。其中的原因可能不容易解釋；但在基督徒中間，對於「神一切奇妙的作為」這些最美好的事，似乎太過於緘默了。在瑪拉基的時代，「敬畏耶和華的彼此談論，耶和華側耳而聽。(瑪三16)」我們談論講道、敬拜的細節、教會的組織，或是聖經批判的最新層面；我們談論人、做事的方法、眾教會；但我們在家中、在基督徒社交的聚集中，太少談論有關神奇妙的作為。我們最好少講話，但要多談論神。

我們迴避談論這最好話題的真正原因，可能是因為我們的心充滿了太多不屬於神的東西，所以心裡所充滿的，口裡就說出來(路六45)。你可從放在櫥窗的物品，來判定一家商店的貨色；你也可以從許多基督徒口中他們最熟悉的話題，來判斷他們的內在生命。人的心不尋求耶和華和祂的能力，也不持續尋求祂的面(11節)；所以我們要談論祂一切奇妙的作為，就覺得為難。

但是回想五旬節那天。可稱頌的聖靈降臨的首要標誌之一，就是眾人聽到每個門徒都用自己的鄉談，講說神奇妙的作為(徒二5-11)。神在過去的作為，如聖經上所記載的；神現今每一天在周遭的世界，以及我們的心中所作的；以及祂應許即將再來使天與地交融和諧(啟廿一1-4) — 這些都是神兒女互相歡喜快樂談論的合適主題，直到祂來到他們身邊，與他們交談，使他們的心火熱(路廿四32)。

Do as Thou hast said, that thy name may be magnified for ever. 1 Chron. 17: 23, 24

This is a most blessed phase of true prayer. Many a time we ask for things which are not absolutely promised. We are not sure therefore until we have persevered for some time whether our petitions are in the line of God's purpose or no. There are other occasions, and in the life of David this was one, when we are fully persuaded that what we ask is according to God's will. We feel led to take up and plead some promise from the page of Scripture, under the special impression that it contains a message for us.

At such times, in confident faith, we say, "Do as Thou hast said." There is hardly any position more utterly beautiful, strong, or safe, than to put the finger upon some promise of the Divine Word, and claim it. There need be no anguish, or struggle, or wrestling; we simply present the cheque and ask for cash, produce the promise, and claim its fulfilment; nor can there be any doubt as to the issue. It would give much interest to prayer, if we were more definite. It is far better to claim a few things specifically than a score vaguely.

David's argument was not simply that his house might be established, but that God's name might be magnified for ever. It is good when we can lose sight of our personal interests in our keen desire for his glory; when we are so delivered from egotism, that Christ is all and in all. Let the attitude of your soul be more towards the glory of God; and as you quote promise after promise for the enthroning of Christ, the saving of men, and the sanctification of your soul, dare in humble faith to say, Do as Thou hast said, that thy Name may be magnified for ever.

照你所說的而行。願你的名永遠 ... 被尊為大。 代上十七23-24

這是真實禱告一個最蒙福的層面。許多時候我們向神求的事不一定蒙應允。我們不確定所求的是否與神的旨意一致，直到堅持一段時間之後我們才確定。還有另一種情形，我們完全確信，我們是按神的旨意祈求，在大衛的生命中，這裡就是一個實例。我們受引導從聖經中抓住某個應許來懇求神，在特別感動之下覺得這應許裡含有一個信息給我們。

在這樣的時候，我們就在堅定的信心裡說，「神啊，照你所說的而行。」幾乎沒有任何一種立場，比指著神話語中的應許而祈求，更加全然美麗、堅強、穩妥。不需要苦惱、掙扎、與神摔跤；我們只要遞上支票請求兌現；提出神的應許，要求祂來成就；不需要任何懷疑。如果我們更明確，禱告就更有勁。具體要求幾件事，比含糊的要求一大堆，要好得多。

大衛的理由是：不單他的家被堅立，而且神的名永遠被尊為大。這樣的情況是美好的：當我們熱烈祈求祂的榮耀，而忘記了自己的利益；當我們這樣脫離自我中心，以致基督成為一切，又在一切之內（西三11直譯）。但願你心靈的態度更向著神的榮耀；當你引用一個又一個的應許，為了擁戴基督為王，為了人的得救，為了你靈魂的聖別，你就可以勇敢地在謙卑的信心裡說，照你所說的而行，願你的名永遠被尊為大。

He put garrisons in Edom; and all the Edomites became servants to David. 1 Chron. 18: 13

Edom and Israel were closely related, but there was constant rivalry and war between the two peoples. Sometimes Israel held the upper hand for a little; but Edom soon broke loose again, and resumed the old independence, with the border forays (2 Chron. 21:10; 25:11-14; Psa. 137:7). Now, as Edom stands for the flesh, which hungers for the savoury dish, and is willing to give even its birthright of spiritual power to secure it--this long feud is full of interest to us. It reminds us of the strife of Rom. 7, between the will of the renewed man and the law of the members, ever striving for mastery.

We turn on the pages of our Bibles to Isa. 63, where a mighty Conqueror is seen coming towards the southern frontier of Palestine, with his back on Bozrah and Edom. His garments are dyed with the blood of Israel's foes; and behind Him cities are desolate and depopulated, territories are laid waste without inhabitant, and Edom's hostility is for ever quenched in blood. What a portraiture is here of Jesus, "mighty to save," who in his cross triumphed over principalities and powers, and made a show of them openly. He has overcome the world, the flesh, and the prince of the power of darkness; and stands for evermore between us and our former oppressors.

Let us resign the conflict wholly to Him. We have sought in vain for victory by resolutions and endeavours; by close attention to religious duties; by occupying our mind with various interests, so that we had no leisure to be tempted; by diet and exercise. Now, hand the conflict absolutely over to Jesus: do not even try to help Him: just let Him do all: be quite still, and when temptation comes, let Him meet it.

大衛在以東地設立防營，以東人就都歸服他。 代上十八13

以東和以色列血緣相近，但這兩個民族之間常有對抗和爭戰。有時以色列稍占上風；但以東迅速掙脫出來，恢復原有的獨立，並侵襲以色列的邊境(代下廿一10, 廿五11-14, 詩一三七7)。由於以東代表著肉體，渴望美味食物，甚至願意讓出他屬靈能力的長子名分來得到食物 — 這種屬靈與肉體兩者之間長久的仇恨爭鬥，我們要十分關注。這事讓我們想起羅馬書第七章，提到更新之人的意志和肢體中的律之間的交戰，一直在爭奪勝利(羅七18-24)。

我們將聖經翻到以賽亞書第六十三章，在那裡看到一個大能的征服者，背朝波斯拉和以東，向巴勒斯坦南方邊境走過來。祂的衣裳用以色列仇敵的血染紅；在祂後面的城市荒涼無人居住，地土荒廢，沒有人煙。以東的敵意永遠熄滅在血中。「以大能施行拯救(賽六十三1)」，這樣來描繪主耶穌是何等的貼切！祂在十字架上勝過了一切執政的和掌權的，並當眾使他們蒙羞。祂已經勝過世界、肉體和黑暗權勢的王；祂永遠站立在我們與從前壓迫我們的惡者之間。

讓我們完全把爭鬥交託給祂。我們曾靠著決心和努力，為勝利爭戰而徒勞無功；靠著緊緊地守著宗教信仰的本分而徒勞無功；靠著用各樣的興趣將我們的心思佔滿，以至於我們沒有閒暇可以被誘惑，然而仍徒勞無功；靠著節食和運動也徒勞無功。現在，將爭鬥完全交給耶穌吧！甚至不要嘗試去幫助祂；就讓祂來作一切；當誘惑來臨時，安靜不動，讓祂來應付。

Let us behave ourselves valiantly for our people, and for the cities of our God. 1 Chron. 19: 13

Those were days in which rough soldiers, like Joab, did not hesitate to speak freely of God to their companions in arms. It is a sorry thing that it is considered a breach of etiquette to mention God's name in polite society. "It is not good form!"

We are reminded in these words of Joab of Cromwell's memorable advice to trust in God and keep the powder dry. David's General felt that the ultimate issue of the battle must be left to God; but that nothing could absolve him and his soldiers from doing their best. They, at least, must make careful dispositions for the fight, and show themselves valiant.

This balance of statement and thought between God's work and ours is an evidence of fine Christian sanity. We must believe that God is the ultimate arbiter, but we must ever speak and act as though the responsibility were entirely on ourselves. To believe that God will do all, and therefore to do nothing, is as bad as to believe that God leaves us to our unaided endeavours. We believe in the strength and sufficiency of God's purpose; but we know that there is a link in the chain of causation which we must supply.

The servant of God who counts most absolutely on the communion and co-operation of the divine Spirit will be most careful in making all needful dispositions for the fight. He will leave no stone unturned to secure the victory, though he knows that the ultimate decision rests with God. The conquests of the cross recorded in the Acts of the Apostles were the result of the united action of the Holy Spirit and the men who were sent forth with the message of the gospel. "We are labourers together with God."

我們都當剛強，為本國的民和神的城邑作大丈夫。 代上十九13

在那個時代，像約押這樣粗獷的軍人，毫不遲疑向他們當兵的同伴直率地提到神。很不幸的是，當今在斯文的社會裡，提及神的名就被認為是破壞社交禮節。「這是失禮的！」

約押的這些話使我們想起克倫威爾 [Oliver Cromwell, 1599–1658, 英國軍人、政治家。] 令人難忘的忠告：要信靠神，並且作好準備以防萬一。大衛的元帥約押感覺爭戰最終的結果必須由神來決定；然而沒有任何事物可以使他和他的同袍免去盡力而為的責任。至少他們必須為爭戰作最謹慎的預備，並且顯示他們是勇敢的。

在神的工作與我們的工作之間，聲明與思想的平衡，是基督徒心智正常的證明。我們必須相信神是最終的裁判，可是我們也必須說話行事像是責任完全是在我們身上。相信神會做一切因此就毫無行動，就與相信神任憑我們自己單獨奮鬥一樣糟糕。我們相信神計畫的力量和充分，然而我們知道有一個因果關係的環結是我們必須提供的。

神的僕人全然倚靠聖靈的交通與合作，也非常留心為爭戰作一切必要的準備。他會千方百計確保勝利，即使他明知最終的決定是在於神。使徒行傳所記載十字架的勝利，乃是聖靈與奉差出去傳福音的人聯合行動的結果。「我們是與神同工的。(林前三9)」

The time when Kings go out to battle, . . . But David tarried at Jerusalem. 1 Chron. 20: 1

There are times and tides in the affairs of men. Favourable moments for doing and daring, for attempting and achieving. Hours when the ship must be launched, or it will have to wait for another spring tide. Days when the seed must be sown, or it will have to tarry till another autumn. Royal natures show their quality by taking advantage of times like these, when God and circumstances favour a great attempt.

Alas, if long-continued prosperity has robbed the kingly soul of its desire or power to use its sacred opportunity! Once missed, it may never recur; and the soul that has missed it contemns itself, and loses heart, and surrenders itself to lower and ever lower depths of temptation.

Beware of moments and hours of ease. It is in these that we most easily fall into the power of Satan. The sultriest summer days are most laden with blight. There is no such guard against temptations--next to the keeping power of Jesus, which is all-sufficient--as occupation to the full measure of time and capacity. If we cannot fill our days with our own matters, there is always plenty to be done for others. You think that no one has hired you, but it is not so; the Master has sent you into his vineyard. If you cannot do one thing, you can another. There is the ministry of intercession for those who are in the field. There is the exercise of worship, in which you take your place amongst the priests. There is the ministry of comfort to some of the sad hearts within your own circle. Redeem the time, because the days are evil. Watch and pray in days of vacation and ease, even more than at other times.

到列王出戰的時候，... 大衛仍住在耶路撒冷。 代上二十1

人的事務是有時機的。有大膽行事的好時機，有嘗試與達成目標的好時機。船隻該啟航的時刻就要啟航，否則就要等到下一個滿潮；該播種的日子就要播種，否則就要等到下一個秋天。當神和環境都有利於偉大的嘗試時，人高貴的性情就藉著把握住有利的時機而顯出來。

長期持續的興盛，竟然奪走這位君尊之人運用神聖時機的意願與能力，何等可惜啊！時機一旦錯失，可能就不再出現；人錯過機會就責怪自己，而喪失勇氣，而屈服在愈來愈深的試探裡。

安逸的時候要當心。這時候，我們最容易掉進撒但的權勢裡。最悶熱的夏天載滿了最多病蟲害。除了耶穌保守的能力，再沒有別的能護衛人脫離試探，這能力是全備的，能完全充滿一切的時間與空間。如果我們的時日沒有被我們的事情佔滿，就總有很多可以為別人效力的。你以為沒有人雇用你，事實不然；葡萄園的主人已差派你到祂的園裡作工（太廿7）。如果你不能作這件事，你可以作另一件。有為禾場上工人代禱的服事。有敬拜的服事，在其中你就取得祭司的職分。在你的圈子裡，有安慰傷心之人的服事。要贖回光陰，因為現今的世代邪惡（弗五16直譯）。在休假安舒的日子，甚至比其他的時候，更要儆醒、禱告。

And David said unto God, I have sinned greatly in that I have done this thing. 1 Chron. 21 : 8 (R.V.)

His sin lay in the spirit of pride and display. He vaunted in the growing numbers of Israel, and credited them to himself, as the result of his own prowess and prudence. All such boasting is very abhorrent to the all-holy God, who will not give his glory to another. It was the sin of Nebuchadnezzar, when he said, "Is not this great Babylon which I have built?" It was the sin of Herod Agrippa when the people shouted, saying, "The voice of a god, and not of a man"; and immediately the angel of the Lord smote him, "because he gave not God the glory."

We are all tempted to it when we count up the number of our adherents and converts; when we unroll our securities and vouchers; when we count up our assets; when we display our jewels. All these are gifts entrusted to our care by our Father and Saviour, to be held in trust as a matter for gratitude rather than for pride.

How greatly David had fallen from the level of his own sweet sonnet!--"Lord, my heart is not haughty, nor my eyes lofty." Oh, let us ask our Master Christ to teach us how to be meek and lowly in heart, that we may find rest unto our souls; let us endeavour to be as little children, devoid of self-consciousness; and let us be careful, as we survey the growing treasures and power of our lives, to remember the Apostle's words: "Who maketh thee to differ ? and what hast thou that thou didst not receive? But if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

How well John the Baptist parried the temptation to jealousy, when he said, "A man can receive nothing unless it be given him from heaven."

大衛禱告神說，我行這事大有罪了。 代上二十一8

大衛的罪在於驕傲和炫耀的靈。他誇耀以色列人數增多，歸功於自己的英勇與審慎精明。這一切的誇耀非常惹全然聖潔的神厭惡，因祂不將祂的榮耀歸給他人。這是尼布甲尼撒的罪，他曾說，「這不是我所建的大巴比倫嗎？(但四30)」這也是希律亞基帕王的罪，當百姓喊著說，「這是神的聲音，不是人的聲音。」因他「不歸榮耀給神，所以主的使者立刻擊殺他。(徒十二20-23)」

我們都受這種試探，就在我們統計支持者的人數和信主的人數時；就在我們展開有價證券與收據時；就在我們合計資產時；就在我們展示珠寶時。這一切乃是天父與救主託付我們管理的禮物，接受委託管理作為感恩的題材，而不是作為誇口的題材。

大衛從他自己所作美妙詩歌的水平上，跌落何等大啊！「耶和華啊，我的心不狂傲，我的眼不高大。(詩一三一1)」讓我們求主基督教導我們，如何在心裡柔和謙卑，使我們心裡得享安息(太十一29)；讓我們竭力變成小孩子的樣式，沒有自我意識；在我們察看生命中增添的寶物與權力時，讓我們謹慎，並且記住使徒的話：「使你與人不同的是誰呢？你有什麼不是領受的呢？若是領受的，為何自誇，彷彿不是領受的呢？(林前四7)」

施洗約翰多麼恰當地躲開嫉妒的試探，那時他說，「若不是從天上賜的，人就不能得什麼。(約三27)」

A man of rest . . . , he shall build. 1 Chron. 22: 9, 10

The men of rest are the builders of the most lasting structures. Solomon builds the Temple, not David. Mary's deed of anointing, learnt in much sitting at the Lord's feet, fills the world with its aroma. What is needed to make us men and women of rest?

FIRST, A PROFOUND CONVICTION THAT GOD IS WORKING. Never despair of the world, said the late Mrs. Beecher Stowe, when you remember what God did with slavery: the best possible must happen. This serene faith, that all things are working out for the best--the best to God, the best to man--and that God is at the heart of all, will calm and still us in the most feverish days. There is a strong and an experienced Hand on the helm.

NEXT, AN ENTIRE SURRENDER TO HIS WILL. God's will is certain to mean the destruction of the flesh, in whatever form He finds it; but it is our part to yield to Him; to will his will even to the cross; to follow our leader Christ in this, that He yielded Himself without reserve to execute his Father's purpose.

THIRDLY, A CERTAIN KNOWLEDGE THAT HE IS WORKING WITHIN TO WILL AND DO OF HIS GOOD PLEASURE. What a blessed peace possesses us when once we realize that we are not called on to originate or initiate, nor to make great far-reaching plans and try to execute them; but just to believe that God is prepared to work through our hands, speak by our life, dwell in our bodies, and fulfil in us the good purposes of his will. Be full of God's rest. Let there be no hurry, precipitation, or fret; yield to God's hands, that He may mould thee; hush thy quickly throbbing pulse! So shalt thou build to good and lasting purpose.

他必作太平的人，... 他必 ... 建造。 代上二十二8-9

太平的人就是建造那存在最長久之建築的人。所羅門建造聖殿，而非大衛。馬利亞因多時安坐在主腳前學習，才得以用香膏膏主，這行動使世界充滿膏的香氣。我們需要什麼才能成為有安息的人呢？

第一，深深相信神一直在作工。絕不對這世界灰心，剛過世不久的史篤威夫人[註]這樣說，當你記念神在奴隸制度上所作的事：最好的、可能的事必然發生。這沉著的信心，相信萬事互相效力，為著成就最好的 — 對神、對人都是最好的 — 並且相信神是一切的中心，這信心使我們在狂熱的日子裡安穩、平靜。有一隻堅強老練的「手」在掌舵。

其次，完全降服在祂的旨意之下。神的旨意確實是要摧毀肉體，無論是哪種形式；而我們該作的就是順服祂；願意行祂的旨意，甚至上十字架；跟隨我們的元首基督，像祂毫無保留地降服自己，來執行父神的旨意。

第三，確實認識祂在我們裡面作工，使我們願意去行祂所喜悅的。一旦我們意識到，我們蒙召並非為要來發起、也非為要擬定偉大深遠的計畫，並執行這些計畫；而只是蒙召為要相信神已經預備好，要藉著我們的手工作，藉著我們的生命說話，住在我們身內，並在我們身上成就祂旨意裡美好的目的，我們將擁有何等有福的平安。要充滿神的安息。無需匆忙、輕率魯莽、急躁；服在神的手下，使祂可以陶造你；使你悸動的情緒平靜下來！如此你才能為美好長存的目的建造。

[註] 史篤威夫人 Harriet Beecher Stowe, 1811-1896, 美國小說作家及詩人。著有《黑奴籲天錄》*Uncle Tom's Cabin* (1852)。這小說影響美國人注意奴隸制度的邪惡，因而引發美國南北戰爭，解放黑奴。

Aaron was separated, he and his sons for ever, to minister unto Him. 1 Chron. 23: 13

The threefold office of Aaron suggests our own. When we are prepared to follow Jesus, through the rent vail of his flesh, living a truly separated life, cleansing ourselves from all filthiness of the flesh and spirit, we also, as chosen priests, may exercise these functions of intercession, ministry, and blessing.

INTERCESSION. The fragrant incense stealing heavenward is a beautiful emblem of intercessory prayer. Let us pray more, not for ourselves so much as for others. This is the sign of growth in grace, when our prayers are fragrant with the names of friend and foe, and mingled with the coals of the golden altar. This is one of the best gifts; oh to exercise it more persistently!

MINISTRY. We have many things to engage our attention, but they may be unified and elevated by the one threading purpose of doing all for the King. Whether we eat, or drink, or whatever else we do, we may do all to his glory. Go up and down in the Temple, O priests; engage in song, or sacrifice, or whatever ministry you will: but be sure that all is of Him, and through Him, and to Him for ever.

BLESSING. AS Aaron came forth from the most Holy Place to bless the congregation that waited for him, so we should bless that little portion of the world in which our lot is cast. It is not enough to linger in soft prayer within the vail, we must come forth to bless mankind. He who is nearest God is closest man. Let our smile, our touch, our words, our life, be the greatest blessing possible to those who know us best.

Blessed Spirit, realize through each of us this threefold ideal, and separate us from sin and the world, that we may be prepared for it.

亞倫和他的子孫分出來，... 事奉祂 ... 直到永遠。 代上二十三13

亞倫祭司職分的三方面，提示了我們的職分。在我們預備好要跟隨耶穌時，通過祂肉身裂開的幔子，過一個真實分別的生活，潔淨自己脫離身體靈魂一切的污穢，我們也可以作被揀選的祭司，行使這三面的職分：代禱、事奉、祝福。

代禱。香的香氣朝著天空飄去，是代禱美麗的象徵。但願我們多有祈禱，為著他人而非為自己。這是在恩典中長進的記號，當我們的祈禱帶著朋友和仇敵的名字，好像馨香摻在金香壇的炭火中，這是獻給神一件最美好的禮物；但願我們更常持續執行這職分。

事奉。有許多事情吸引我們的注意力，然而這些事也許可以因為服事這位天上君王的目的，被貫穿起來而得到合一與提升。我們或吃或喝，無論作什麼，都要為榮耀祂而行（林前十31）。眾祭司啊，你們出入神的殿，或歌唱、或獻祭、或作任何服事，要確實知道萬有都本於祂、倚靠祂、並歸於祂，直到永遠（羅十一36）。

祝福。正如亞倫從至聖所出來，為那些等候他的會眾祝福，同樣我們該為分派給我們的那小部分的世人祝福。只逗留在幔內輕聲祈禱是不夠的，我們必須出來祝福人群。最親近神的人就是最靠近人的人。但願我們的笑容、接觸、話語、生活成為熟識我們之人最大的祝福。

可稱頌的聖靈啊，求你藉著我們每一個人，實現這三面的典範，並將我們從罪和世界分別出來，使我們預備好為著這三面的職分。

Princes of the Sanctuary. 1 Chron. 24:5 (R.V.)

It is not enough for us to be in the sanctuary, we must be princes there. There must be the regal mien, which is a meek humility; the regal largesse, which is peace and blessing; and the regal might, which is self-restraint and self-control. None can be princes of the sanctuary without two things: they must be priests, come of the priestly line; and kings, royal not because of deeds of war, but because they are related to the King Himself, and are regal in their holy and blameless character.

There is only one power that can make us princes of the sanctuary--the hand of the exalted Lamb, who is Himself a Priest-King, after the order of Melchizedek. He it is who makes us kings and priests unto God his Father.

HE MAKES US PRIESTS. This is your position, not now to offer propitiatory sacrifices, but to present yourselves a living sacrifice; to have compassion on the ignorant, and on those who are out of the way; to swing the censer of prayer between the living and the dead, so that plagues may be stayed; and to plead for the dark sad world, with its load of wretchedness, need, and sin. See that your garments are ever white and stainless.

HE MAKES US KINGS. We reign with Him. Sin and Satan, the world and the flesh, are beneath our feet. Ours the life of overcoming power, of unbroken victory, of identification with Jesus in the glory that the Father has given Him. They that receive the abundance of his grace reign. It is there for us all, but many do not know, or knowing do not appreciate. It is on our reception by faith of God's abundant grace, that we reign in this life, and the next.

在聖所 ... 作首領的。 代上二十四5

我們只在聖所裡是不夠的，必須在那裡作首領。作首領必須有君尊的風度，就是柔和謙卑；有君尊的慷慨贈予，就是和睦和祝福；有君尊的能力，就是克己和節制。沒有人能作聖所的首領，除非具備兩個條件：他們必須是祭司，出自祭司的世家；也必須是君王；尊貴不是由於有戰功，而是與天上君王本身有親屬關係，並且在聖潔無瑕的品格上有王者的風範。

只有一種權能，可以使我們成為聖所裡的首領 — 被高舉之羔羊的手，祂是照著麥基洗德的等次作君王祭司(來七1, 五10)。是祂使我們成為君王，作祂父神的祭司(啟一6另譯)。

祂使我們成為祭司。這是你們的身分，現在不是要獻上挽回祭，而是要獻上自己當作活祭(羅十二1)；要憐恤愚蒙的、失迷的；要在活人死人之間擺動祈禱的香爐，使瘟疫止息(民十六46-48)；要為黑暗悲哀的世界懇求，這世界正背負著不幸、缺乏、和罪的重擔。要留心你的衣袍常常潔白沒有玷污。

祂使我們成為君王。我們和祂一同作王。罪和撒但，世界和肉體，都在我們腳下。我們的生命有征服的大能，常勝不敗，有分於耶穌的榮耀；這榮耀，父神已經賜給祂(約十七22)。凡領受祂豐富恩典的人就要作王。這福分是為我們每個人預備的，然而許多人並不認識，或是有認識但不重視。我們藉著信心就可領受神豐盛的恩典，使我們在今生作王，並且在來世作王。

All these were under the hands of their father for song. 1 Chron. 25 : 5, 6

What a glorious family was here! The household was a band of choristers! From morning to night their home must have been full of holy song and psalm, or talk about the order of the Temple service, in which they were all so deeply interested. Surely no jarring note, no unholy discord, would live in such an atmosphere! The common occupation and worship must have welded the brothers and sisters into the tenderest union.

How one would like to have seen Heman coming into the Temple with his children! It was largely owing to him and their mother that they were what they were. We shall read the Psalms ascribed to him with more interest, now we know of the holy family life out of which they emanated. What interest there would be when the father had produced a new psalm, to know what music would suit it best!

Parents! Be sure that you look on your children, as these Hebrews did on theirs, as the gifts of God; and remember that if He gives you many mouths to feed, He will send the wherewithal to feed them. Be careful also that your own hearts and lives are full of praise and prayer; what you are, the children will become. Would that mothers especially realized how they transmit their characters. But remember that you must be obeyed in the home. Heman's children were "under the hands of their father." Young people must not get the upper hand.

But if you would rule well, you must obey. Asaph, Heman, and Jeduthun, were under the king (6, R.V.). The man who is himself under authority, can say, Go, come, do this or that, with the calm assurance of being obeyed.

這... 都歸他們父親指教... 唱歌。 代上二十五5-6

這裡有一個何等榮耀的家庭！這家人就是一個唱詩班！他們的家必定從早到晚充滿讚美的詩歌，或是談論聖殿裡敬拜的順序，這些是他們深感興趣的事。在這樣的氣氛裡，當然不會有刺耳的音調或不聖潔的雜音存在！共同的工作和敬拜，必定使兄弟姊妹結合成最親切仁慈的團隊。

人多麼喜歡看見希幔帶著他的兒女們進入聖殿！他們會成為這樣，主要是由於希幔和孩子們的母親。我們應該用更大的興致來讀希幔所作的詩篇，這樣我們就會明白這個聖潔的家所散發出來的氣息。當這位作父親的希幔寫出一首新詩，家人就去辨識配哪個音樂最合適，這是何等的樂趣啊！

為人父母的啊！要確定你們看待你們的兒女，正像這對希伯來的父母看待他們兒女，把兒女當作是神所賜的禮物；要記住，如果神給你許多兒女讓你去餵養，祂必給你餵養所需要的資源。也要留心使你們自己的內心和生活充滿讚美和祈禱；你們如何，你們的兒女也將如何。作母親的要特別認識到，她們的品格會傳給下一代。然而要記住，你在家中必須順服。希幔的兒女們「都歸他們父親指教」。年輕人絕不可凌駕父母。

你若要妥當地治理人，你就必須順服。亞薩、希幔、耶杜頓，都遵王所命定的(6節)。一個服在權柄之下的人，就能有沉著的把握說：「你來」或「你去」，「你做這事」或「你做那事」，人必聽你(太八5-9)。

For the courses of the doorkeepers. 1 Chron. 26:1 (R.V.)

Mighty men of valour were needed for this, just as sweet singers were for the service of song. Entrance to the House of God was restricted to a privileged few. Gentiles were excluded from certain courts, and women from another. It was incumbent also to look out for those who, like the publican in the Lord's parable, might shrink from intruding, and encourage them to enter. Doorkeepers had to combine many qualities, which would be of the greatest service if they could be repeated in each church and chapel of our great cities, for welcoming old and young.

But chiefly we are concerned with the temple of the heart. We surely need the doorkeeper there, for in the history of the inner life there is so much going and coming; such troops of thoughts pour into the shrine of the soul, and pour out. And often, in the crowd, disloyal and evil thoughts intrude, which, before we know it, introduce a sense of distance and alienation from God, as though a cloud had veiled the shining of the Shekinah. Whenever the sky is overcast within, we should question whether some traitor, some excommunicate, has entered. Our native wit is not quick enough to detect, and our strength not mighty enough to withstand, the entrance of all these evil things. Hence the necessity not only to live in the Spirit, but to walk in the Spirit, i.e., to submit everything to the Spirit's scrutiny.

It is necessary also that strict supervision should be exercised over those who unite with the visible Church, lest her holiness become diluted, and her fences broken down. Nothing is more important than the function of doorkeeping for the Church's purity.

守門的班次。 代上二十六1

這守門的服事需要大能的勇士，正如歌唱的服事需要美聲的歌手。進入神的殿是限於少數有特權的人。外邦人不許進入特定的庭院，婦女不許進入另一部分的庭院。守門的也有責任留意找出那些 — 像主耶穌比喻裡的稅吏 — 因怕闖入而退縮的人，並且鼓勵他們進入。守門的人必須具有許多特質，如果在我們大城市裡的每一大小教堂，守門的人都具有同樣特質，來迎接赴會的老少信徒，這將成為極重要的服事。

然而我們首先要關切的是心中的殿。我們確實需要有守門的人在那裡，因為內在生活的經歷裡有許多的來來往往；如此大量的思緒傾入心中的殿堂，然後又倒出去。在這堆思緒中，我們還沒辨認之前，不忠和邪惡的思想就侵入，引進一種冷淡並與神疏遠的感覺，好像一朵雲遮蔽神榮耀的光輝。每當心裡的天空陰暗時，我們必須查問，是否有叛逆的、被革除的思想，已經進來了。我們天生的機智不能夠敏銳察覺，我們的力氣不夠強，去阻擋這些邪惡的東西進入我們心中。所以我們不只需要活在聖靈裡，並且要在聖靈裡行，就是將每一件事交給聖靈來審察。

對那些要加入教會的人，也都需要有嚴格的監督，否則教會的聖潔就被沖淡，圍牆就被毀壞。對於教會的純潔，沒有什麼比守門人的職責更重要的了。

All these were the rulers of the substance which was King David's. 1 Chron. 27:31

There was great variety in office and gift. He who cared for the work of the field could not have known how to care for the flocks. The overseer of olive-yard and vineyard would have been a poor hand with the camels and asses. One sort of talent was needed for the herds, and another for the wine cellars; and yet there was unity in the common service of the king. We are reminded of the words of the Apostle, describing the variety in unity which must obtain in every healthy church: "There are diversities of gifts, but the same Spirit; diversities of ministrations, and the same Lord; diversities of operations, but the same God."

Each of these different men had his distinct sphere for which he was doubtless specially qualified; and it was his duty--not to be jealous of others, nor eager to imitate them, but--to be faithful in his own province. How much happier we should all be if we recognized our specific work in God's house and kept to it, being content to serve the King as He has seen fit to determine, rendering Him the produce in due season.

How great an error it would have been had any of these begun to account the produce of cattle or ground as his own! He had nothing that he had not received, and whatever he controlled had been entrusted to his care for the emolument and advantage of his sovereign. Yet, how few of us realize that we are put in business with God's capital, for God's use. We take all and give Him a percentage, instead of using all for Him and keeping a percentage for ourselves. In this we rob God, and greatly err. We must acknowledge that both we and all we possess belong to Him.

這都是給大衛王掌管產業的。 代上二十七31

有很多不同的職務和才幹。掌管耕田種地的人，不懂得掌管牛羊牲畜。掌管橄欖園、葡萄園的，不會照管駱駝和驢子。牧放牛群的需要一種才幹，掌管葡萄酒窖的則需要另一種才幹；然而他們都共同一致的服事王。這使我們想起使徒保羅的話，他描寫到每一個健康的教會，在合一裡各有不同：「恩賜原有分別，聖靈卻是一位；職事也有分別，主卻是一位；功用也有分別，神卻是一位。（林前十二4-6）」

這些不同的人，每一位都有他獨特的一面，這一面無疑是他特別具備資格的；那就是他的職責 — 不用嫉妒別人，也不用急切要模仿別人 — 只要在自己的職責範圍內忠心。我們每個人都該十分快樂，如果我們認識我們在神家裡特別的一分職責，並且持守住，依照祂看為合適而定的，以服事王為滿足，按時候給祂提供出產。

若是任何人開始將牲畜或田地的出產看為自己的，這將是一個何等大的錯誤啊！他沒有一樣不是領受的，他所掌管的任何事，都是託付給他照管，為著他的元首得利益。但是我們中間何等少的人認識到，我們是奉派用神的資本經營，為神的益處。我們取得全部，只給祂一部分；而不是為神花費一切，只給自己留下一部分。這樣我們就是搶奪神的物，犯下大錯。我們必須承認我們以及我們所擁有的，全都屬於祂。

The Lord God, even my God, . . . will not fail thee, nor forsake thee. 1 Chron. 28: 20

It is very comforting to take these words to our hearts; especially when we connect them with the foregoing ones about the pattern, and apply the whole passage to the temple-building of our own lives. For each of us, too, there is a pattern, an ideal, a design, based on the possibilities which God sees to be within our reach; for each, too, there is abundance of stored provision; but we are not always strong to do. In Jesus there is the complete ideal of human life; of the Child at Nazareth; of the Servant in the workshop; of the Lover in his affection for his church; of the Friend, the Sufferer, the Patriot, the Saviour. Go forth and imitate Him!

Sometimes our heart and flesh fail us in the mid-passage of life. Once the energy and vigour of youth promised to sustain and carry us to the end of life, without fear or failure; but these die down, and we wonder how the remainder of the life-plan can be fulfilled. And the one sufficient answer is--God. He who helped our fathers to the very end will help us: He who did not fail or forsake them, will never leave nor forsake us, until all the work of life which He has planned, is finished.

It is probable that you will do better and more enduring work henceforth than you have ever done in the heyday and plenitude of youthful power, if you let God work all through you to his own glory. You have no need for despondency, God is sufficient. Oh to write this down on the tablets of the heart--God is; God is here; God is all-sufficient; God has begun and will finish! God has promised that He will never leave nor forsake us; therefore we may boldly say, "God is my helper, I will not fear what man shall do unto me."

耶和華神，就是我的神，... 必不撇下你，也不丟棄你。 代上二十八20

將這句話放在心上，會使我們受到很大的鼓舞；特別是將這句話與前面所說的「樣式」（11-19節說過五次）連結在一起，並且把這整段經文應用於「在我們自己生命中聖殿的建造」這件事上。為我們每一個人，這裡也有一個樣式、一個模範、一個模型，是根據神所看明在我們可以構得到的範圍內的；為每一個人，這裡也有豐富的供應積存著；然而我們並非一直剛強行事。在耶穌身上有人性完美的模範；祂在拿撒勒是孩童的典範；在工作場所是僕人的典範；對祂教會是「愛人」的典範；是朋友、受苦者、愛國者、拯救者的典範。你就去效法祂吧！

有時候在人生的中途，我們感到身心交萃。青春的活力曾一度使我們覺得有可能維繫並帶我們到人生的終點，毫無畏懼或失誤；然而這氣力漸漸消失，我們就不知餘下的人生計畫如何實現。那唯一且充分的答案就是——神。祂曾幫助我們的前人到路終，也必幫助我們：祂沒有撇下、丟棄他們，也永遠不離開、不撇下我們，直到祂為我們所定一生的工作全部完成。

如果你讓神在你全人作工達到祂的榮耀，從此以後你就很可能作比年輕力壯時所作的，更美好、更持久的工作。你不必沮喪，神有充分的能力。啊！要將以下這些話刻在你的心版上——神是；神就在這裡；神是全豐全足的；神已經起頭，祂必完成！神已經應許，祂永不離開，也不撇下我們；所以我們可以放膽說，「神是幫助我的，我必不懼怕；人能把我怎麼樣呢？（來十三6）」

Our days on the earth are as a shadow, and there is no abiding. 1 Chron. 29:15 (R.V)

All life has been compared to the shadow of a smoke-wreath; a gesture in the invisible air; a hieroglyph traced for an instant on the sand, and effaced a moment after by a breath of wind; an air-bubble vanishing on the river. Pilgrims and sojourners, as were all our fathers--such is the universal confession. But even such may do a work that will last for ages. David and the men of his time, though transitory their stay on our planet, left behind them a standing evidence that they had been here.

Our life is nothing, but it may be divine; our days are as a breath, but they may affect unborn generations; the tent of the body is laid aside, but the soul, which had dwelt in it, is immortal in its touch; it leaves traces of its own immortality behind in its works, and it lives in them. In one sense, the answer to the ancient prayer is certain: "Establish Thou the works of our hands upon us." But we may well ask, that they may be such that we shall have no need to be ashamed of.

But, for this, God must live mightily within us. Abide in Me, said our Lord I have appointed you that ye may bring forth fruit, and that your fruit may abide. It is impossible to be in true union with Christ without feeling the pulse of his glorious life; and where it enters like a tidal river, it can have but one result--it must manifest itself in fruit. It is only in proportion as our works are done in God, and God permeates our works, that they become sources of enduring blessing to coming time. Pilgrims though we be, yet, if our lives are spent before Him, we may build temples which will outlast the wreck of matter.

我們在世的日子如影兒，不能長存。 代上二十九15

整個人生就像一縷煙圈的影子；像一個在看不見之空中的姿勢；像在沙上被探索片刻的潦草文字，一下子就被一陣風抹滅；又像在河面上消失的氣泡。是客旅，是寄居的，與我們列祖一樣(15節) — 這乃是普世性的告白。然而如此短暫的人生仍可作工存到萬代。大衛和他那世代的人，雖然只在地上短暫逗留，卻留下永久的證據，表明他們曾經在這地上活著。

我們的一生雖然微不足道，但可以是神聖的；我們的年日短如一口氣，但仍可以影響未來的世代；肉身的帳棚被擱置一邊，但是住在帳棚裡的靈魂，它的影響是不死的；它在所作的工裡留下不朽的蹤跡，它也藉此存活。在一面的意義上，神對這古老祈禱的回應是肯定的：「願你堅立我們手所作的工。(詩九十17)」我們有很好的理由要祈求，使我們手中的工如此被堅立，使我們將來無需慚愧(約壹二28)。

為此，神必須滿有大能地居住在我們裡面。主說，要住在我裡面，我就分派你們去結果子，叫你們的果子常存(約十五5, 16)。在與基督真實的聯結裡，不可能對祂榮耀生命的脈動沒有感覺；祂榮耀的生命進來，就像受潮水影響的河流，只會產生一個果效 — 必然結果子彰顯這生命。這唯獨看我們在神裡面作工有多少，神就按這比例充滿在我們的工作中，使之成為將來永存祝福的源頭。雖然我們如今是客旅，若是我們的生命在祂面前花費，我們仍然可以建造長存不朽的殿宇。