

I will give thee riches. 2 Chron. 1: 11, 12

Solomon had chosen wisdom and knowledge that he might honour God in the sight of his people. And in return God honoured him, and supplemented his choice with abundant wealth.

This reminds one of the constant teaching of Jesus. He who seeks his life loses it; but to lose it is to save it in the best and deepest sense. Seek first the kingdom of God and his righteousness, and all these things shall be added.

The conception of life given in the Bible differs by a whole heaven from the maxims and practices of some good and earnest people. Their notion is that they must work for their living, "keep the wolf from the door," educate their children for successfully meeting the demands of life. These objects are legitimate; but they were never meant by God to be the supreme aim of his servants.

His object in our creation, redemption, and regeneration, was that we might serve his redemptive purposes in the world, manifest his character, do his will, win souls for his kingdom, administer the gifts with which He had entrusted us. He asks us to rise to this high calling, and give our whole life to its realization. He will be responsible for all else. It is surely his will that we should give ourselves to useful trades, and fill our days with honest toil; but the main purpose should ever be his glory, and the exemplification in word and act of his holy character. If we ask for wisdom to do this well, we shall get all else into the bargain. God is a Being of perfect honour and integrity. And if we dare to make his service the main end of life, we shall find that no good thing will fail. He paves the streets of heaven with gold, and will not withhold it from his children, if they really need.

我必賜你豐富。 代下一11-12

所羅門揀選智慧聰明，使他可以在他百姓眼前尊榮神。因此神賜他尊榮作為回報，並在他所求的之外加上豐富的資財。

這件事使我們想起一件耶穌經常不斷的教導。凡是追求自己生命的，必失喪生命；但是失喪自己生命的，就要在最美好、最深層的意義上救自己的生命（太十六25）。要先求神的國和祂的義，這些東西都要加給你們了（太六33）。

聖經提供「生命」的觀念，與某些良善、真誠之人的實行和格言，有天壤之別。他們的觀念是：必須為自己的生活打拚以免貧困飢餓，教導自己的兒女要順利應付生活需要。這些目標是合情合理的；然而神並沒有意思將這些作為祂僕人最高的目標。

祂造我們、救贖我們、重生我們的目的，乃是要我們為祂在這世界上救贖的計畫來服事，彰顯祂的品格，遵行祂的旨意，為祂的國度得人，使用祂所託付我們的恩賜。祂要求我們起來答應這崇高的呼召，獻上畢生來實現這個目的。其餘的事，由祂來負責。祂的旨意確實是要我們獻上自己在有用的職業上，一生的年日誠實辛勤工作；然而主要的目的永遠是祂的榮耀，在言語行動上作祂神聖品格的榜樣。如果我們求智慧，為了作好這個角色，我們也將得著其他的一切。神是一位完全尊貴、正直的神。若是我們敢以服事祂為一生最主要的目標，我們就會發現不會短缺任何一件美好的事。祂用黃金鋪設天上的街道，所以祂不會扣留黃金不給祂的兒女，如果他們真有需要。

Because the Lord loveth His people, He hath made thee King over them. 2 Chron. 2:11 (R.V.)

How truly might these words be addressed to our blessed Lord! Because God loved the world, He gave his only-begotten Son, his well-beloved, to be both Prince and Saviour. And it is in knowing, loving, and serving Him that we can realize our supreme blessedness.

God's loving appointment in making Jesus King will be apparent when we remember how beautiful He is in his personal character; how closely He is identified with our nature; the might of his arm with which He shields, the patience wherewith He bears, the redemption which He has wrought out and brought in for all who believe. What could God's love have done better to approve itself?

Is He your King? Never till He is so, will you know the fulness of God's love. Those who question or refuse his authority are always in doubt about the love of God to themselves and to the world. Those, on the other hand, who acknowledge his claims, and crown Him as King, suddenly find themselves admitted to a standpoint of vision in which doubts and disputations vanish, and the secret love of God is unfolded. Then they experience the wise and gentle tendance of the divine love in its most entrancing characteristics. All is love where Jesus reigns.

Nothing is more indicative of God's benevolence than his incessant appeal to men to make Jesus King. The demand may sometimes involve severe agony and suffering for those who have acknowledged other lords too long; but God persists in his demand, because only in serving Jesus can the human heart be truly blessed.

*Go, spread your trophies at his feet,
And crown Him Lord of all!*

耶和華因愛祂的子民，所以立你作他們的王。 代下二11

用這句話來論及我們可稱頌的主，是何等貼切啊！因為神愛世人，祂賜下祂的獨生子，祂所喜愛的，來作君王與救主。我們認識祂、愛祂、服事祂，就能夠體會這至高的福分。

當我們記得祂為人的品格是何等美麗的時候，神任命耶穌作君王的愛就很明顯；祂何等靠近我們，來認同我們的本性；祂用大能的膀臂護庇我們，用忍耐寬容我們，祂作成救贖並帶給所有相信的人。還有什麼更能表明神的愛呢？

祂是你的王嗎？除非祂成為你的王，否則你絕不明白神愛的豐滿。凡是質疑或拒絕祂權柄的人，總是懷疑神對他們的愛，並懷疑祂對世人的愛。相反地，凡承認祂的要求，尊祂為王的人，突然間發現自己得以進入一個啟示的觀點，懷疑與爭辯都消失，神隱藏的愛就揭開了。接著他們就經歷，神愛最具迷人特色之智慧又溫柔的看顧。在耶穌掌權之處，一切都是愛。

沒有別的事，比神不斷的懇求人來尊耶穌為王，更顯示祂慈悲的心腸。這個要求對那些曾經長久承認「別的主」的人，有時會引來極大的痛苦和折磨；但神依然堅持祂的要求，因為唯有服事耶穌，人心才能真正蒙福。

去吧！將你得勝的戰利品擺在祂腳前，
並加冠祂為萬有之主！

He set up the Pillars before the Temple, . . . Jachin and Boaz. 2 Chron. 3: 17

The meaning of these names is significant--He shall establish, and In it is strength. Each speaks of Him of whom the whole temple was a type. The Lord Jesus has established the work of redemption so that it shall never be removed; has established the covenant, ordered in all things and sure; has established his Church, so that the gates of Hades shall not prevail against it; has established us before the face of his Father for evermore.

There is much in the New Testament about the established life. It is the desire of Peter that the scattered saints should be perfected, established, and strengthened. Paul desires to see the Roman Christians, that he may impart some spiritual gift so that they may be established; he desires that the Colossians may be built up in Christ, and established in the faith. The Epistle to the Hebrews says that it is good for the heart to be established with grace. Let us ask that Jesus should establish us in the divine life, rooting and grounding us in love and faith, so that we may not be moved away from the Gospel, but abound therein with thanksgiving.

It is only as we abide in Jesus, that we shall become steadfast, unmovable, and always abounding.

But Christ is also our strong Helper. We have no strength of our own; but He is strong; and in Him we have righteousness and strength. Let us make our refuge in Him, as the conies, who are a feeble folk, do in the rock. They who abide in Jesus derive from Him fresh supplies of strength for each moment's need. They hear Him saying, "Fear not, I will strengthen, yea, I will help thee"; and they learn to say with Paul : "I can do all things in Christ that strengthened me."

將兩根柱子立在殿前，... 右邊的起名叫雅斤,左邊的起名叫波阿斯。 代下三17

這兩個名字意義深長——雅斤即「祂要建立」，波阿斯即「在它裡面有力量」。兩者都論到祂，祂就是整個聖殿所預表的。主耶穌已建立了救贖的工作，絕不會被挪移的；祂已建立了新約，這約安排了一切，穩固妥當(撒下廿三5, 新譯本)；祂已建立祂的教會，是陰間的門不能勝過的(太十六18)；祂已在天父面前永遠建立我們。

在這新約裡有許多關於這被建立的生命。使徒彼得的願望是，那些分散的聖徒得成全、被建立、得堅固(彼前五10)。使徒保羅的願望是，要與羅馬的基督徒見面，把些屬靈的恩賜分給他們，使他們可以被建立(羅一11)；他願歌羅西的聖徒，在基督裡被建造，信心被建立(西二7)。希伯來書說，人心靠恩被建立才是好的(來十三9)。讓我們求主耶穌在神的生命裡建立我們，在愛心與信心裡生根立基，使我們可以不被挪移離開這福音，並在其中充滿感恩。

唯有當我們住在耶穌裡，我們才成為堅固不動搖，並且總是充充足足的。

基督也是我們有力的幫助者。我們自己沒有力量；但祂是強壯的；在祂裡面我們就有公義與力量(賽四十五24)。但願我們投身在祂裡面得護庇，好像沙番，是軟弱之輩，卻在磐石中造房(箴三十26)。凡住在耶穌裡的人，就從祂新鮮的供應獲得力量，來應付每一時刻的需要。他們要聽見祂說，「不要怕，我必賜力量給你，是的，我必幫助你。」；並且他們學會與使徒保羅一起說：「我在那加給我力量的基督裡面，凡事都能作。(腓四13)」

The Weight could not be found out. 2 Chron. 4: 18

This was as it should be. There was no attempt to keep an accurate account of what was given to the service of God. Even Solomon's left hand did not know what his right hand did. There is a tendency in all of us to keep a strict account of what we give to God. We note it down in our ledgers; we rigorously observe the compact into which we have entered with Him; but the loftiest form of devotion overleaps such calculation.

This liberality of the people reminds us of Mary's. She never thought of the great cost of the precious spikenard which she broke over the Master's person. It was her joy to give her all; and it was only when Judas came on the scene, that we learn how many hundred pence it was worth. Thus the churches of Macedonia abounded from their deep poverty unto the riches of their liberality, so that, beyond their power, they gave to the cause of God.

This lavish generosity is the reflection of God's. There is no measure in his bounty. It is heaped up, pressed down, and running over. He never says, I will give up to a certain amount, and hold my hand; but He continues to give like the overflowings of the river of Egypt, or the abundance of the spring flowers which cover the earth as with a carpet. Ah, what a God is ours, who loves with a love that passeth knowledge; and when He gives, exceeds abundance, however much we may have asked or thought. How truly we may say with the psalmist, "Many, O Lord my God, are the wonderful works that Thou hast done, and thy thoughts which are to us-ward. They cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered."

銅的輕重無法可查。 代下四18

事情就該是這樣。沒有嘗試去精確記帳，有多少是奉獻為著服事神的。甚至所羅門的左手也不知道他右手所作的(太六3)。我們每個人都有一種傾向，要精準的記帳，看我們奉獻給神有多少。我們記在帳簿上；努力觀看我們與祂所立的合同；然而最高形式的奉獻卻越過這種計算。

百姓這樣的慷慨，使我們想到馬利亞。她從未想到她所打破澆在主身上的那瓶珍貴的香膏是很昂貴的。她歡歡喜喜擺上她所有；只有在猶大出現時，我們才得知那香膏值好幾百便士(三十兩銀子)。像這樣，馬其頓的眾教會在極窮之間，還格外顯出在金錢施捨上的慷慨，過了他們的力量，乃是為著神的緣故(林後八1-5)。

這樣大方慷慨乃是反映神的大方慷慨，祂的慷慨施予無法數算。乃是積累成堆、按壓充實、滿溢出來的(路六38)。祂從不曾說，我給到某個數量就住手；而是繼續的給予，好像埃及的尼羅河氾濫一般，又像春天的花如地毯遍滿全地那樣豐盛。哦，我們的神是何等的一位神！祂以超越知識的愛來愛我們；祂賜給我們的豐富超過我們所求所想的(弗三19-20)。我們可以多麼真實的與詩人一起歌頌說，「耶和華我的神啊，你所行的奇事，並你向我們所懷的意念甚多，不能向你陳明，若要陳明，其事不可勝數。(詩四十5)」

Then the House was filled with a Cloud. 2 Chron. 5: 13

This was the bright Shekinah cloud, the symbol of the divine Presence, which had shone for Moses in the bush, and led the march through the desert. It was as though God had found a rest. And as it settled upon the Most Holy Place, it was as though God said, This is my rest for ever; here will I dwell, for I have desired it.

The Most Holy Place is the symbol of our spirit, meant to be the abiding-place and home of God; and shall we not invite the blessed Shekinah cloud to enter thither, addressing it in the words of the Psalm, "Arise, O Lord, into thy resting-place, Thou and the ark of thy strength." Because where He comes to abide He abundantly blesses the provision, and satisfies the poor with bread; He clothes his priests with salvation, and makes his saints shout aloud for joy; He erects the horn of strength and prepares the lamp of light. What were the conditions of this incoming?

FIRST, Unity. "The trumpeters and singers were as one." We must put away strife, divisions, variance, and evil-speaking. Our heart and life must be full of love. When the disciples were with one accord, in one place, the Spirit descended.

SECOND, Heartiness. "They lifted up their voice." There was every symptom of sincerity and fervour.

THIRD, Thanksgiving and Praise. "They praised the Lord, saying, He is good, for his mercy endureth for ever." No refrain occurs oftener in the Bible than this. It is an exquisite expression of the heart's joy and rest in God. Let us sing it in our darkest, as well as gladdest hours, full of trust, thanksgiving, and praise.

那時耶和華的殿有雲充滿。 代下五13

這是神顯現光明燦爛的雲彩，是神同在的記號，曾在荊棘中發光給摩西看，也引領以色列人行進經過曠野。這好像是神已找到安息之所。當這雲彩停在至聖所上，彷彿神說，這是我永遠安息之處；我要住在這裡，因這是我心所願的。

至聖所象徵我們人的靈，預定成為神安居的家；難道我們不邀請這可稱頌之神顯現的雲彩進入我們靈裡，對祂說詩篇裡的話，「耶和華啊，求你興起，和你有能力的約櫃同入安息之所。(詩一三二8)」嗎？因為祂在何處居住，就在那裡賜下豐富的供應，使窮人得飽；使祂的祭司穿上救恩的衣服；使祂的聖民喜樂高聲歡呼；祂豎起力量的角並預備光明的燈台。得到「神同在」臨到的條件是什麼呢？

第一，合一。「吹號的、歌唱的合為一。(13節)」我們必須摒棄爭鬥、分歧、衝突、誹謗。我們的心與生命必須充滿愛。當門徒在一處，同心合意，聖靈就降下來(徒二1, 五12)。

第二，誠心。「他們揚聲說。(13節)」這就是真誠、熱心的真正記號。

第三，感恩和讚美。「他們讚美耶和華說，耶和華本為善，祂的慈愛永遠長存！(13節)」在聖經中沒有一個疊句比這句更常出現。這是一句優美的話，表達內心的喜樂，和在神裡面的安息。但願我們不只在最歡欣的時刻唱著這詩句，也在最暗淡無光的時刻唱這詩句，充滿信心、感恩、和讚美。

When Thou teachest them the good way wherein they should walk. 2 Chron. 6:27 (R.V.)

This sentence is exactly parallel with the previous one, When Thou dost afflict them. The obvious meaning then is, that God sometimes taught Israel the good way wherein they should walk, by afflicting them and shutting up the heavens so that there was no rain. This was notably the case in the days of Elijah. Possibly, these words were in his heart, when he prayed earnestly that it might not rain, and it rained not for the space of three years and six months. Perhaps the prophet felt that in no other way could the people be brought back to their senses, and reconciled to God, except by learning the futility of idol-worship. So he asked God to teach them the good way, by shutting up the bad one.

What a lesson for ourselves: God often teaches us by bitter disappointment and pain. Our familiar paths are barricaded by thorns, our familiar hiding-places are blocked up, our fountains are poisoned, and all our pleasant things are laid waste. We sometimes suppose that this is in wrath; may it not rather be in love? God is teaching us the good by showing us the evil; is urging us to tread in the pleasant ways of wisdom, by allowing us to prove the sharp flints and thorns of transgression. Then Ephraim bemoans himself thus: Thou hast chastised me, and I was chastised, as a calf unaccustomed to the yoke; turn Thou me, and I shall be turned. Then the soul cries, I will go and return to my first husband, for then was it better with me than now.

Sit in God's school, and learn from his Word and Spirit, that He may not be compelled to have recourse to such severe measures as these. Why shouldst thou be afflicted, when He is willing to instruct and teach thee in the way that thou shouldst go!

將當行的善道指教他們。 代下六27

這句話(27節)與前面一句話「你懲罰他們(26節)」正好是平行的。那麼明顯的意思是，有時神藉著懲罰以色列，使天閉塞不降雨，來指教他們當行的善道。在以利亞的時候就有一個明顯的實例(王上十七1, 路四25)。可能在以利亞迫切禱告天不降雨時，這些話就在他心中；果然，天就三年六個月之久不降雨在地上。也許先知以利亞覺得沒有別的方法，使百姓醒悟而與神和好，除非他們明白偶像敬拜是無益的。因此他求神，藉著杜絕惡道[拜巴力]，指教百姓善道。

這給我們何等的教訓：神常藉著讓我們難堪的失望與痛苦來指教我們。我們熟悉的路途被荊棘阻塞，我們躲藏的地方被封住，我們的泉源被下了毒，一切我們喜愛的事物都荒廢。有時我們以為這是神的怒氣；這不也很有可能是神的愛嗎？神藉著指出邪惡，來教導我們良善；祂藉著容許我們體驗自己犯罪所帶來尖銳的火石和荊棘，來催促我們走上令人喜悅的智慧道路。以法蓮為自己悲歎說：你責罰我，我便受責罰，像不慣負軛的牛犢一樣。求你使我回轉，我便回轉(耶卅一18)。那時人心呼喊說：我要歸回前夫，因我那時的光景比如今還好(何二7)。

你要坐在神的學校裡，從祂的話語和祂的靈學習，就使祂可以不必被迫借助這麼嚴厲的方法。在祂願意指教你當行的道路時，你為何一定要受苦呢！

The Fire came down from heaven, and consumed the Burnt-Offering. 2 Chron. 7: 1

It was a very gracious and immediate response to the prayer of King and people. If we make room for God, He always comes and fills. If we seek Him, He is instantly with us. Directly the soul confesses, it is forgiven; or consecrates itself, it is accepted; or claims deliverance from the power of sin, it is cleansed. Do you really want the Lord to come to you? His glory has even now begun to shine in on you, to grow and enlighten you for evermore.

The fire stands for the Divine Presence. Oh to have always a consciousness of it! Nothing would so soon arrest and destroy the impurity and evil within; as sunshine does fungus-growth. We are told that the fire was to be kept burning on the altar: it was never to go out. Thus, we should always perpetuate and practise the presence of God, feeding the fire with the fuel of prayer and meditation.

Fire also stands for the Divine Purity. As the Plague of London was stamped out by the Great Fire which destroyed the nests where it had bred; and as the furnace rids the ore of dross--so the Holy Spirit in thy heart and mine is a guarantee of holiness and righteousness all our days.

Fire also stands for Divine Fellowship. It consumed that part of the offering which was placed on the altar; and it seemed as if the Divine nature was therefore feeding upon the sacrifice, whilst the remainder of it was consumed by the offerer. Thus, also, we have communion with God, as we eat the bread and drink the wine in the Lord's Supper. We feed on Christ in adoration, faith, and identification. God feeds on the completeness of Christ's obedience, and the glory of his character. Thus we have fellowship with the Father and the Son, by the Holy Ghost.

有火從天上降下來，燒盡燔祭。 代下七1

對於所羅門王和百姓的禱告，這火是一個極其親切又立即的回應。我們若為神騰出空間，祂總會來充滿它。我們若尋求祂，祂就立即與我們同在。人一認罪，立刻就蒙赦免；人獻上自己，就蒙悅納；人祈求脫離罪的轄制，便得潔淨。你真的想要主來到你這裡嗎？祂的榮耀現在就已開始照耀你，一直加強照亮你，直到永遠。

這火代表著神的同在。哦，要常常感覺神的同在！沒有任何事物可以如此快速阻止並消滅內心的不潔與邪惡；像陽光阻止霉菌生長一樣。我們知道這火要一直在祭壇上焚燒：絕不可熄滅(利六9, 12-13)。因此，我們應該恆久操練與神同在，用禱告和默想作燃料來加在火上。

火也代表著神的潔淨。就像倫敦的大鼠疫[1665-1666]，因大火[9月2-5日, 1666]燒毀滋生疾病的鼠窩而被消滅；就像熔爐除去礦石的渣滓——聖靈在你我的心中，也用同樣的方式保證我們一生聖潔、公義。

火也代表著神的交通。火燒盡了擺在祭壇上那部分的祭牲；好像神吃了這祭，而祭牲其餘的部分則由獻祭的人吃盡。像這樣，當我們在主的晚餐吃餅、飲葡萄酒的時候，我們也是與神相交。我們在敬拜、信心和認同中吃喝基督。神則吃喝基督完全的順從，以及祂品格的榮耀。如此我們藉著聖靈，與聖父和聖子相交。

The places are holy, whereunto the Ark of God hath come. 2 Chron. 8:11

On this account Solomon said, My wife shall not dwell in the house of David, king of Israel. What a fatal admission! She was the daughter of Pharaoh, and therefore it was no doubt considered a splendid match for the young king; and yet she could not dwell within the precincts of the old city of David, hallowed by the presence of the Ark. "He brought her out of the city of David, into the house that he had built for her." So from the very outset there was division of interests, making way no doubt for much of the waywardness of Solomon's character in after life, so that we are told "his wives turned away his heart."

One of the first questions that youth and maiden should put in considering the question of marriage is, whether there can be perfect sympathy in the best and deepest things; for how can two walk together except they be agreed?

The blessedness of the marriage tie depends on whether the twain are one in spirit, in a common love for Christ, and endeavour for his glory. Nothing is more terrible than when either admits in the secrecy of the heart, concerning the other, My husband or my wife cannot accompany me into the holy places where I was reared, and in which my best life finds its home.

All friendship should follow the same law. We must abide together in the secret place of the Most High, if our friends and we are to be friends indeed. All places may be made holy where the Ark of God's covenant comes. Where it goes, love may safely follow; but woe to the love that cannot! Its inability proves its lack of elements of permanence and perfect satisfaction.

耶和華約櫃所到之處都為聖地。 代下八11

為了這個緣故，所羅門說，我的妻不可住在以色列王大衛的宮裡。這是多麼致命的招認啊！她是法老的女兒，因此毫無疑問被視為這年輕國王極佳的婚配；但她不能住在大衛舊城的範圍裡，那裡因約櫃所在已成為聖潔。「所羅門王將法老的女兒帶出大衛城，上到為她建造的宮裡。(11節)」從最開始的時候，所羅門的這個婚姻，在利害關係上就有了分歧，這個分歧無疑地大大為所羅門晚年剛愎的性格鋪路。所以聖經告訴我們「他的妃嬪誘惑他的心。(王上十一3)」

年輕男女在婚姻的事上，首先應該考慮的一個問題就是，在生命最美好、最深切的事上，兩個人是否全然情投意合；因為二人若不同心，豈能同行呢(摩三3)？

婚姻關係是否蒙祝福，取決於這對夫妻是否在靈裡合一，一同愛基督，一同竭力追求祂的榮耀。再沒有比這更糟糕的事了，就是夫妻中有一方在內心深處承認，我的丈夫或我的妻子無法伴隨我進入我被撫養長大的聖地，在那裡我最美好的生命找到了家。

所有的友誼也應遵循同樣的法則。如果我們的朋友和我們要成為真正的朋友，我們必須一同住在至高者的隱密處(詩九十一1)。神的約櫃所到之處都是聖地。約櫃無論去哪裡，我們所愛的人事物可以安全跟隨；我們所愛的若不能跟隨，我們就有禍了！不能跟隨，就證明我們的愛缺少永恆和完滿的要素。

She came to prove Solomon with hard questions. 2 Chron. 9: 1

She came to the right place, for Solomon passed all the kings of the earth in wisdom; and all the kings of the earth sought his presence, to hear the wisdom that God had put into his heart. Bring your hard questions to Christ; He is greater than Solomon. To Him is given riches and wisdom, and He is made unto us wisdom. Before the touch of his light the darkest perplexities must resolve themselves. Though He speak no audible word, the hardest questions are answered to the eyes and ears of such as wait before Him.

She came in the right spirit, bringing him gold and spices and precious stones. Those who would get from Christ must be willing to give to Him. There must be a reciprocity; and if we hope to receive from Him from those infinite stores of which He has the key, we must count all things but loss for the excellency of the knowledge of Christ, and must be prepared to count them as refuse if only we may win Him.

She came to a right conclusion. He answered all her questions, and she returned congratulating his servants and blessing God. To each of us life is full of perplexities, to which we can find no solution, however much we strain our eyes and weary our minds. But away there in the light Christ stands, with the perfect plan of every maze in his possession, with a key for every riddle, and solution for every enigma. Wait patiently. Each tough knot will be untied; and there will come into our hearts a radiancy, a bounding joy like that with which the Queen of Sheba turned to go to her own home. The half of the greatness of thy wisdom, O Word of God, can never be told!

她來... 要用難解的話試問所羅門。 代下九1

示巴女王來到對的地方，因為所羅門的智慧勝過天下的列王(22節)；普天下的王都求見所羅門，要聽神賜給他智慧的話(23節)。把你的難題帶到基督面前；祂比所羅門更偉大(太十二42)。神將財富和智慧都賜給了基督，神又使祂成為我們的智慧(林前一30)。在與祂的光接觸之下，最黑暗的困惑也必得到解決。儘管祂不開口講話，那在祂面前等候的人，最難的問題也會得到答案。

示巴女王帶著正確的態度來，帶了許多金子、香料、寶石來給所羅門王。凡從基督有所得的人，必定樂意給祂。必定是一種互惠的關係；如果我們希望從祂那裡得到祂所掌管無盡的豐富，我們必須將萬事當作有損的，為要得著至寶，就是認識基督，只要可以得著基督，我們必定欣然看萬事如糞土(腓三8)。

示巴女王得到了一個正確的結論。所羅門解答了她所有的問題，她在回應中祝賀所羅門的臣僕，並且稱頌所羅門的神(7-8節)。對我們每一個人而言，人生充滿困惑，無論我們怎樣睜大眼睛尋求，竭盡腦力思索，總是找不到解答。但是在那邊，基督站在光中，手中握有每一個迷宮的完美計畫，每一個謎題的答案，每一個謎團的解釋。要耐心等候。每一個艱難的結都必被解開；我們的心中必照入一束亮光，我們必擁有示巴女王啟程回家時，所懷著那分跳躍的喜樂。哦，神的道啊！你智慧的偉大，人所能述說的，永遠不到一半(6節)！

For it was brought about of God. 2 Chron. 10:15 (R.V.)

This revolt must have seemed to be the result of an unfortunate mistake on the part of the ill-advised young king. He and the young men that gathered around him thought that the best way of ruling people was by showing a strong hand, and adopting a policy of non-compliance with their very natural requests. But as the result, the Ten Tribes, never very closely bound to David's line, sprang away from it, leaving, as Ahijah had foretold, only two out of the twelve pieces of the rent garment. Here, however, a deeper explanation is given: "It was brought about of God." It seemed to be altogether a piece of human folly and passion; but now we are suddenly brought into the presence of God, and told that beneath the plottings and plannings of man He was carrying out his eternal purpose.

To detect this divine purpose lying beneath the cross-currents of human affairs is the prerogative of the saints. In a recent book, the Duke of Argyll has argued from the purposiveness of nature. With as much certainty we may apply that word to history, politics, the course of current events. All is under law. God doeth according to his will among the armies of heaven and the inhabitants of the earth. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Without contravening the action of man's free choice He carries out his great designs and works his sovereign will. Let us trust in this Almighty Providence, which underlies all events and catastrophes and pursues its beneficent objects undeterred by our sins. He makes the wrath of man to praise Him, and weaves the malignant work of Satan into his plans.

這事乃出於神。 代下十15

百姓背叛大衛家，看起來是這個年輕莽撞的國王羅波安一次不幸的錯誤所造成的後果。他和身邊的年輕人認為，統治百姓最好的辦法是表明強硬的態度，對百姓很平常的要求，採取不依從的對策。但結果使這十個與大衛家從來沒有緊密聯繫的支派，跳起來離開了，就如先知亞希雅所預言的那樣，只留下撕成十二片的衣服中的兩片(王上十一29-36)。但在這裡，聖經給我們一個更深層的解釋：「這事乃出於神。」看起來似乎是人的愚蠢和忿怒；但突然之間我們被帶到神面前，得知在人的計畫和謀略底下，神正在執行祂永恆的旨意。

從人間事務各種相反的潮流之下發現神的旨意，是聖徒的一項特權。阿蓋爾公爵在最近的一本書裡從「大自然的目的性」[大自然的存在是有目的的]的觀點作討論。我們也可以帶著這樣的確信，將這個詞——目的性——應用到歷史、政治、和現今時事的發展過程中。萬事都有定則。在天上的軍隊和地上的人民之間，神按祂自己的旨意行事。「我們曉得萬事都互相效力，叫愛神的人得益處，就是按祂旨意被召的人。(羅八28)」祂執行祂偉大的計畫和至上的旨意，卻與人的自由選擇不相抵觸。讓我們相信，在一切發生的事和各樣災禍之下，藏有全能者的天意，並且完成其美善的目的，不受我們的罪阻礙。祂讓人的忿怒變成對祂的讚美，將撒但邪惡的工作編織到祂的計畫之中。

Such as set their hearts to seek the Lord God of Israel came to Jerusalem. 2 Chron. 11 : 16

All the tribes were represented in those great convocations around the Temple and Ark of God. The territory of the northern tribes was now under Jeroboam; the gulf between the two kingdoms was marked and distinct. Everything was done by the son of Nebat to make it difficult for his people to cross the frontier; but their spiritual affinities prevailed. They were stronger than the antipathy which Rehoboam's haughty behaviour had excited; stronger than the fear of incurring odium with their own king; stronger than the inconvenience of the long journey. In spite of everything, those whose hearts were set on seeking the Lord God of Israel, came to Jerusalem to sacrifice to the Lord God of their fathers.

Does not this foreshadow the unity of the Church of Christ? Territorial distinctions, the risk of incurring disfavour, the necessity of making a sacrifice--these things are as nothing compared with the attraction of our common Lord. Amid wide disunion and disparity of every kind, there is one mighty bond which draws believers of every nation, kindred, tribe, and people together. Each morning we all ascend the steps of the same temple of prayer; each evening we join in one great hymn of praise; at each Lord's Supper we sit at the same table. Eating of one Bread, we know that we are one Loaf; drinking of one Cup, we profess our indebtedness to the same precious Blood for our hope and ground of acceptance (1 Cor. 10: 17, R.V., marg.).

We must set our hearts, if we desire to execute any great purpose in our life: otherwise we shall be daunted and checkmated by the strong opposition of men and things.

凡立定心意尋求耶和華以色列神的，都... 來到耶路撒冷。 代下十一16

在神的聖殿和約櫃周圍的聚集，代表所有的支派。北方眾支派的疆域在耶羅波安的統治之下；南北兩國之間的鴻溝清晰明顯。尼八的兒子耶羅波安所做的每一件事，都使他的百姓難以跨越這條邊界；但他們靈性上的吸引力勝過了邊界。屬靈的吸引力，勝過羅波安的驕傲所引發的「反感」；勝過害怕惹起耶羅波安王憎恨；勝過長途跋涉的「麻煩」。不管所有這一切，凡「立定心意」尋求耶和華以色列神的，都來到耶路撒冷，祭祀耶和華他們列祖的神。

這不是預示著基督教會的合一嗎？「地域」的區別、「惹人不悅」的危險、需要付上代價 — 這些與我們共同之主的吸引力不能相比。在極大的不和和各種的差異之中，有一種強大的聯結，將信徒從各國、各家、各族、各民招聚在一起。每個早晨，我們登上同一禱告之殿的階梯；每個夜晚，我們一起同唱讚美詩；在每一次主的晚餐，我們圍坐同一張桌子。同吃一個餅，知道我們乃是一個餅；同飲一個杯，聲明我們同蒙寶血的恩惠，作為盼望和被接納的根基(林前十17)。

如果我們想要在生命中實現任何偉大的目標，我們必須要「立定心意」：否則我們將被來自人或事的強大阻礙所嚇倒、擊敗。

He did evil, because he prepared not his heart to seek the Lord. 2 Chron. 12: 14

In the margin of the A.V. for prepared the alternative rendering fixed is suggested. The R.V. gives set, "he set not his heart to seek the Lord." This is very true of all of us. Before temptation comes we almost always have a warning of some kind. The barometer falls; the sea birds come in to the shore; the leaves of the trees are bent back. The Spirit of God contrives to give the soul some signal that at any moment it may expect an assault. The question always is at such a time, Is the heart set on seeking and doing the will of God. If it be, if without reserve the whole nature is determined to do God's will at any cost, there is no fear of the enemy effecting an entrance. All day the thunder of its artillery may boom around, but from every side the foe will be repelled, until presently the storm will roll far down the wind.

If, on the other hand, there is any vacillation; if, whilst ostensibly avowing our determination to do the right thing, we secretly whisper in our deepest consciousness that we intend to go as far as we can in self-indulgence, and would be almost thankful if circumstances compelled us to yield--we are almost certain to fall. The will must be whole in its resolves; the heart must be consecrated in its most secret determinations; no traitor may be harboured, who may open the postern gate. Oh to say with David, "My heart is fixed, O God, my heart is fixed"! But this steadfastness is one of those preparations of the heart which can only be obtained through the gracious indwelling of the Holy Spirit. Hence we pray with David, "Renew a steadfast spirit within me." And while we pray, we must never forget our Lord's command to watch also.

羅波安行惡，因他不立定心意尋求耶和華。 代下十二14

「他不立定心意尋求耶和華。」這在我們每一個人都是非常真實的。在試探來到之前，我們幾乎總會有某種警告。氣壓下降；海鳥飛到海岸上來；樹上的葉子往後捲起。神的靈在任何時刻預期有攻擊來臨，都設法向人發出某種信號。問題總是，在這樣的時候，人是否定意要尋求並遵行神的旨意。如果答案是肯定的，如果人全心全意決定不計代價、毫無保留地，遵行神的旨意，就不用害怕敵人會攻進來。儘管敵人的炮聲整日在四周如雷聲隆隆作響，但從各方來的敵人必被擊退，不多久風暴就隨著風遠遠離去。

反過來說，如果有人有任何猶豫搖擺；如果我們在表面上公開宣稱定意做正當的事，而在內心深處卻對自己暗中低語，打算盡可能的放縱自己，這時若是外在環境迫使我们屈服，想放縱的心就近乎發出感激——這樣我們幾乎肯定要跌倒了。下決心必須是全心全意；在最隱祕的決定上心必須聖別；不要窩藏任何可能打開後門的叛徒。但願我們與大衛一起說，「神啊，我心堅定，我心堅定！（詩五十七7）」但這種堅定是我們內心的一項預備，這些內心的預備只有通過聖靈親切的內住，才能得到。因此我們要與大衛一起禱告，「使我裡面重新有堅定的靈。（詩五十一10）」當我們禱告時，我們絕不要忘記我們主的命令，儆醒看守。

Behold, the battle was before and behind. 2 Chron. 13: 14

Abijah's address is full of true and noble utterances, especially when he describes God as being the Captain of the Host; and this spirit soon permeated his people, so that when the battle was sorest, and they were hemmed in by their foes, it was natural for them to turn to the Lord, and for the priests to give a blast on the trumpets, like that with which the new moon and the solemn feasts were inaugurated.

The point for us to remember is that our enemies may shut us in on all sides, preventing reinforcements from north, south, east, and west; but no earthly power can ever shut off God from above us. The way upwards is always kept clear; the ladder which links the beleaguered soul with God and heaven can never be blocked, except by transgression and sin.

The Priest is always with thee, child of God. His help is always at hand. Neither death, nor life, nor height, nor depth, nor principalities, nor powers, can ever separate thee from the down-coming of God's love.

The battle is often before and behind. From behind come memories of past failure, the consequences of mistakes, the misunderstandings which have alienated us from others, and made it difficult for us to live as we would; on the other hand perplexities and anxieties seem to bar our future path. But when the battle is before and behind, remember that God besets his people behind and before, and covers them with his hand. The invisible film of his protection makes the soul invulnerable. The life that is hid with Christ in God is beyond the reach of harm.

見前後都有敵兵。 代下十三14

亞比雅的陣前喊話滿了真實且高貴的言辭(4-12節)，特別當他描述神是軍隊的元帥(12節)；這樣的氣息很快就滲入百姓裡面，所以當戰爭變得極其激烈，並且他們被敵人包圍時，很自然的，他們就轉向耶和華，並且祭司大力吹號，正像月朔和嚴肅會開始的時候(14節, 詩八十一3)。

我們該記住的重點是，仇敵可以四面八方困住我們，切斷從東西南北來的援軍；可是沒有一個地上的能力能夠隔絕從我們上頭來的神。通天的道路一直是無阻的，那個連接被圍困之人與天上之神的梯子，絕不會被封住(創廿八10-17)，除非被過犯和罪惡攔阻(賽五十九2)。

神的兒女啊，天上的大祭司一直與你同在。祂的幫助總在身邊。無論是死、是生、是高處的、是低處的、是掌權的、是有能的，都不能使你與從上頭來的「神的愛」隔絕(羅八38-39)。

我們常常前後受敵。從後面來的是：過去失敗的記憶，錯誤產生的後果，誤會使我們與他人的隔閡，而使我們生活不能如意；在另一面，困惑和掛慮好像堵住往前的路徑。然而就在前後被夾攻時，要記住神前後護衛祂的子民，用祂的手庇護他們。祂那看不見的保護薄膜，使人不受傷害。那與基督一同藏在神裡面的生命(西三3)，是「傷害」所構不到的。

Lord, there is none beside Thee to help. 2 Chron. 14:11 (R.V.)

REMINDE GOD OF HIS ENTIRE RESPONSIBILITY. "There is none beside Thee to help." The odds against Asa were enormous. There were a million of men in arms against him, beside three hundred chariots. It seemed impossible to hold his own against that vast multitude. There were no allies who would come to his help: his only hope therefore was in God. There was none beside to help. It may be that your difficulties have been allowed to come to so alarming a pitch that you may be compelled to renounce all creature aid, to which in lesser trials you have had recourse, and cast yourself back on your Almighty Friend.

PUT GOD BETWEEN YOURSELF AND THE FOE. To Asa's faith, Jehovah seemed to stand between the might of Zerah and himself, as one who had no strength. Nor was he mistaken. We are told that the Ethiopians were destroyed before the Lord and before his host, as though celestial combatants flung themselves against the foe in Israel's behalf, and put the large host to rout, so that Israel had only to follow up and gather the spoil. Our God is Jehovah of Hosts, who can summon unexpected reinforcements at any moment to the aid of his people. Believe that He is there between you and your difficulty, and what baffles you will flee before Him, as clouds before the gale.

IDENTIFY YOUR CAUSE WITH HIS. "In thy name are we come ... Let not man prevail against Thee." It is a great matter when a small State is so identified with a strong European power, as that an insult to one of its officials is deemed a *casus belli* by the more powerful Government; and whenever we are so delivered from selfish aims, as to be able to show that our cause and God's are one, we are invincible.

耶和華啊，惟有你能幫助。 代下十四11

提醒神來負全部的責任。「惟有你能幫助。」亞撒王所面對的艱難極其大。有一百萬敵軍與他對抗，此外還有三百輛戰車。似乎不可能堅持只以他自己的軍隊，來對抗這麼龐大的敵軍。沒有盟友來幫助他；所以他唯一的指望就是神，此外別無幫助。也許你的艱難可以達到這麼驚人的頂點，使你不得不放棄從人而來的援助，就是你在較輕的磨鍊中曾經求助的，而回頭投靠你這位全能的朋友。

將神擺在你與仇敵之間。對於亞撒的信心，耶和華彷彿是站在古實王謝拉的兵力，與像他這樣軟弱的人之間(9, 11節)。亞撒沒有弄錯。我們知道古實人在耶和華和祂的大軍面前被消滅，好像天上的戰鬥部隊為以色列向敵人猛攻，擊潰敵人的大軍，使以色列人只要跟上來，收取戰利品。我們的神是萬軍之耶和華，祂能在任何時刻召喚意想不到的救援，來幫助祂的子民。要相信祂就介於你與你的艱難之間。那難倒你的，將在祂面前逃跑，好像烏雲面對強風就消散。

使你的目標與神的目標成為一體。「我們奉你的名而來 ... 不要容人勝過你。(11節)」一個小國與一個歐洲的強國成為一體乃是一件大事，當小國的一位官員受到侮辱，可以被大國看作發動戰爭的理由；當我們蒙拯救脫離自私的目標，能以顯示我們的目標與神的目標是一體的時候，我們就所向無敵。

They entered into a covenant to seek the Lord God of their fathers. 2 Chron. 15: 12

We hear but little talk in the present day of the covenant, the mention of which was dear to God's people of olden time. There is this difference between it and the covenants which we make with God. That is permanent, these evanescent. That is founded upon the oath and promise of God; these on the resolutions and endeavours of man. That is full of promises of what God will be and do; these recount what we are prepared to sacrifice and suffer. And though we sign them with blood drawn from our veins, they will disappoint and fail.

Do not think too much of entering into and keeping a covenant with God; but remember that the Lord Jesus, on our behalf, has entered into covenant relation with the Father, and the Father with us in Him. This is the new covenant. It is drawn out at length in Hebrews 8. Very little is said about our side, but it is full to overflowing of God's. Nothing is said of our fidelity to our obligations, because man has been too often weighed in the balances and found wanting; and because the Lord Jesus Christ, as our representative, has already fulfilled all the conditions of obedience and devotion on which its provisions depend. He has also graciously undertaken to realize those conditions by the Holy Spirit in us.

Every time we put to our lips the cup of the new covenant, we humbly remind God of all He has promised, and ask Him to do as He has said. At the same time we may confidently ask the great Surety of the covenant to accomplish in us such a mind as may love and keep our Father's law. And what He did for our fathers, who were naturally just such as we are, He will certainly do for us.

他們就立約要... 尋求耶和華他們列祖的神。 代下十五12

立約的事，我們現今聽見，卻很少談論；古時神的子民都喜歡提立約的事。「與人立約」和「與神立約」有所不同。與神所立的約是永久的，而人的約是短暫的。與神所立的約是根據神的應許和起誓，而人的約是根據決心和努力。神的約充滿應許：祂將要成為什麼角色，以及祂要作什麼；而人的約則詳細說明我們預備要作的犧牲和受苦。即使我們用自己的血簽定，這些約還是會令人失望並廢棄。

不要太多想到要與神立約並去遵守；但是要記住主耶穌已經代表我們，與父神立下盟約的關係；並且在主耶穌裡面，父神與我們有盟約的關係。這就是新約。在希伯來書八章已詳細擬定出來（來八10-12）。新約很少說到我們這一面要作什麼，卻洋洋灑灑充滿神那面要作的事。沒有提及要我們忠實去盡的義務，是由於人時常被放在天平裡而顯出虧欠（但五27）；並且因為主耶穌基督作為我們的代表，已滿足根據約中一切有關順服與獻身的條款。祂藉著在我們裡面的聖靈已慈悲地擔負責任，實現約中那些條件。

每一次當我們飲用新約的杯時（林前十一25），我們謙卑的提醒神，關於祂所應許的一切，求祂照著祂所說的而行。同時我們可以有把握的祈求這約的偉大中保，在我們裡面作成一顆心，可以愛並守住父神的律法。祂在與我們有同樣性情的列祖身上所作的，也必然作在我們身上。

To show Himself strong in the behalf of them whose heart is perfect toward Him. 2 Chron. 16:9

The emphasis is clearly on the word perfect. That was the point between Hanani the seer and Asa the king. Asa's mistake and sin lay in his resorting to Benhadad, king of Syria, as an ally against Baasha. Evidently he did not perfectly trust the delivering power of God; and in this failure of his faith, he forfeited the all-sufficient help which would have more than availed. As the seer said very truly, simple trust in God had brought deliverance from the Ethiopians and Lubim, though they were a much huger host than Baasha's; and the same attitude in respect of Baasha would have secured a like result. God was only awaiting the appeal of Asa's faith, to show Himself strong. What a mistake to send to Syria!

Now, dear reader, this is very pertinent for your life and mine. We often complain that we are bereft of help, and send off for Benhadad. And all the while the eyes of the Lord are looking pitifully and longingly at us. Nothing would give Him greater pleasure than to show Himself strong on our behalf. This, however, He cannot do until renouncing all other confidants and helpers, our heart is perfect in the simplicity and frankness of its faith. What an exquisite thought is suggested by the allusion to the eyes of the Lord running to and fro throughout the whole earth! At a glance He takes in our position ; not a sorrow, trial, or temptation visits us without exciting his notice and loving sympathy. In all the whole wide earth there is not one spot so lonely, one heart so darkened, as to escape those eyes. Oh for the perfect confidence which will allow Him to act! It is for lack of this that we remain unhelped, and spend our days in the midst of wars and tumults.

要顯大能幫助向祂存完全之心的人。 代下十六9(直譯)

重點很清楚是放在「完全」這個詞上。先見哈拿尼向亞撒指出的就是這一點。亞撒的錯誤和罪在於他求助亞蘭王便哈達，以便哈達為盟友來抵抗巴沙。明顯的，亞撒不完全信靠神拯救的能力；在這次信心的失敗，亞撒喪失了神全備的幫助，這全備的幫助遠超過他所利用的亞蘭王便哈達。正如先見所說的那樣真實：即使古實人的軍兵比巴沙的更強大，因亞撒單純的信靠神，祂就使亞撒蒙拯救脫離古實人和路比人(十四9-15)。假如在巴沙來犯的這件事上，他用同樣的態度單純信靠神，他也必得到同樣的勝利(7-9節)。神只在等候亞撒信心的懇求，來顯祂的大能。亞撒派人向亞蘭人求援，這是何等的錯誤啊！

親愛的讀者，這點對你我的生命是很有關係的。我們時常埋怨失去幫助，就派人向便哈達求援。而耶和華的眼目卻一直在憐惜、期待地看著我們。沒有別的比向我們顯出祂的大能更使祂喜悅。但是祂不能顯大能，直到我們的心放棄一切別的知己朋友和幫手，在信心裡完全單純坦誠。耶和華的眼目遍察全地(9節)，這句話提示一個何等優美的思想！祂看一眼就了解我們的處境；沒有一個憂傷、試煉或試探臨到我們，不激起祂的注意和憐愛。在這廣闊的全地上，沒有一處的孤單、沒有一個暗淡的心靈，能逃過祂的眼目。但願人有完全的信靠，使祂有機會行動。缺乏完全的信靠，我們就得不到幫助，只有耗費時日在爭戰與煩亂之中。

His heart was lifted up in the ways of the Lord. 2 Chron. 17: 6

Sursum corda! Lift up your hearts! How beautiful is this ejaculation in the Communion Service of the Church of England, and the response, "We lift them up unto the Lord." I never hear it without the thrill of a holy impulse passing through me. It is possible, and it is meet and right, to lift up our hearts from the sordid cares and pressing responsibilities of daily life, into the calm, serene presence of God our Father.

Lift up your heart to God, as a child its face to be kissed. Lift it up free from mistrust and sinful stain, and unkind feeling towards any. Lift it up in holy joy and inspiration. Lift it up as a censer filled with the hot coals, from which sweet fragrance exhales. And God will bend down to lift it higher, and fill it with his peace and joy and purity.

In hours of depression look up, be lifted. Sursum corda! When the foe is pressing you most severely, look up, your redemption draweth nigh. When the river has to be crossed, when the last farewell must be said, when the flesh fails, let your mind and heart thither ascend, and there continually dwell where Jesus has entered as your Forerunner.

If you would lift up your heart, you must be in the ways of the Lord, as the good Jehoshaphat. You must seek the Lord God, and walk in his commandments. You must take away the high places and groves of idolatry and impurity. Beware of the world's birdlime! Shake yourself from the bands and bonds that would detain you. Oh, heart of mine, why is thy flight so low? Lift thyself up and sit down with Christ in the heavenly places! "Unto Thee, O Lord, do I lift up my soul. Let not mine enemies triumph over me!"

他的心在耶和華的道路上被舉起。 代下十七6(另譯)

舉起你心！在英國國教的聖餐禮拜中，這句突然的呼喚是何等動聽啊，而會眾就回應說，「我們的心向主舉起」。我從來沒有聽見它而不感受神聖脈動的振奮。從日常生活中低賤的焦慮和急迫的責任裡，舉起我們的心，進到我們父神寧靜安祥的同在裡，乃是可能的、合宜的、正當的。

向神舉起你的心，好像孩童舉起他的臉接受親吻。舉起你心脫離不信和有罪的污點，脫離對任何人不友善的感覺。在神聖的喜樂與靈感中舉起你心。舉起你心好像香爐充滿炭火，散發出怡人的馨香。然後神就會屈身將你心舉得更高，並用祂的平安、喜樂和純潔充滿你心。

在情緒低落時向上仰望，並被高舉。舉起你心！在仇敵極嚴重地逼迫你的時候，舉目仰望，你的拯救臨近了。在要渡過死河時，在要作最終告別時，在肉體衰敗時，要使你的心思和心情朝彼岸升上，繼續住在那裡，就是你的先鋒耶穌已經進入之處。

若是你舉起你的心，你必在耶和華的道路上，就像良善的約沙法王一樣。你必須尋求耶和華神，並遵行祂的誡命。你必須除掉邱壇，和拜偶像、行污穢的樹叢。要提防這世界的黏鳥膠[高黏度的物質塗在樹枝上黏捕小鳥]！要掙脫那拘留你的捆綁。我的心啊！你為什麼飛得這麼低呢？當舉起你自己與基督同坐在天上(弗二6)！「耶和華啊，我向你舉起我的心。不要叫我的仇敵勝過我！」(詩廿五1-2直譯)」

I hate him; for he never prophesied good unto me, but always evil. 2 Chron. 18: 7

This was a very naive confession. Of course, Micaiah could not speak good of Ahab, whose life was diametrically opposed to all that was God-like and holy. Micaiah had no animosity towards the king of Israel; it was not a personal matter with him. He simply read from the page of the future as God opened it to his eyes, and in which the outworking of the king's evil life was disclosed in gloomy characters. It was as absurd to hate him because he read such dark lessons from the inevitable future, as for a house-holder to shoot his dog, that bays all night, to warn his master against the burglar engaged in rifling his home.

The Bible, the pastor, the whole Church of God, are hated by worldlings for the same reason, because they cannot speak hopefully of their future. It is as though a card-playing crew were to hate the watchman who told them that the course of their vessel was straight for the surf and rocks of the shore. If men will persist in violating God's law, in breaking through the hedge of thorns, and in pursuing their own wild ways, they cannot possibly expect the blessedness of the Beatitudes. However, their hatred against those who warn them is really directed towards God. They are indignant that they cannot have their way; their proud spirit would like to overturn the very order of the universe rather than that it should be thwarted. They cannot endure the contrast between God's children and themselves. Do not be surprised if the world hate you. It shows that you are no more of the world than your Master was. Jesus said: "If they have persecuted Me, they will also persecute you; if they have kept my saying, they will keep yours also."

我恨他，因為他指著我所說的預言，不說吉語，總說凶言。 代下十八7(直譯)

這是非常愚直的招認。當然米該雅不能說亞哈的好話，亞哈的生命與所有的敬虔聖潔正好相背。米該雅對以色列王並沒有敵意，這對他而言不是一件個人的事。他只是讀出神所打開在他眼前那一頁有關未來的事，在其中以色列王邪惡生命的結果，以暗淡的風格揭露出來。因為米該雅從那不能避免的未來讀到這黑暗的教訓，亞哈就恨他，這是荒謬的。就像一個家主殺死他的狗，因牠整夜吠叫警告家主盜賊要搶劫他的家。

同樣的道理，聖經、牧師、整個神的教會，被世俗的人恨惡，因無法為他們的未來說出有盼望的話。好像一群玩紙牌的水手，恨那守望的人，因他告訴他們船隻直向著海岸的岩石浪花駛去。如果人執意違背神的律法，衝破荊棘樹籬，照他們放肆的方式去追尋，他們就不能指望耶穌在山上所講的福分(太五1-12)。無論如何，他們向那些警戒他們的人所發的怨恨，其實是向著神發的。他們忿怒，因不能隨心所欲，他們驕傲的心想要推翻宇宙真正的秩序，而不要受到挫折。他們不能忍受神的兒女與他們之間的對比。如果世人恨你們，你不要驚奇。這顯示你不屬世界，正如你的主不屬世界(約十七14)。耶穌說：「他們若逼迫了我，也要逼迫你們；若遵守了我的話，也要遵守你們的話。(約十五20)」

Shouldst thou help the ungodly, and love them that hate the Lord? 2 Chron. 19: 2

This looks back to 18: 1, where we learn that Jehoshaphat, though he had riches and honour in abundance, joined affinity with Ahab. Riches and abundance are dangerous things. They usually weaken our character, and incline us to worldly alliances; and it was to their subtle and pernicious influences that Jehoshaphat fell a victim. Ah! what a fall it was to hear him saying, "I am as thou art, and my people as thy people." Well might Jehu take up the role which his father had filled before Asa, and protest. But let us seriously question whether, though there are good things found in us, we may not be falling into the same mistake, and sin. Are there not ways in which we say to men of the world, with whom we mix, "I am as thou art"?

There is a great tendency in the present day to boast in the closeness with which we can approach the world without injury. We join in the social life, read the same books, go to the same amusements, talk of the same themes; and it is almost impossible in a drawing-room to tell the difference between the Jehoshaphats and the Ahabs. So also, in our methods of doing good. The real difficulty lies away back in our want of engagedness with Christ. It is of little use to find fault with the outward, as long as the heart is wayward. Love to the Lord Jesus is our only safeguard. The love of Christ must constrain us. Personal attachment to Christ will wean us away from this close identification with the world. But if we persist in identifying ourselves with the world, which God has doomed, we must not be surprised to find that wrath is on us from the Lord: and He will chasten us for love's sake.

你豈當幫助惡人，愛那恨惡耶和華的人呢？ 代下十九2

回頭看十八1，在那裡我們知道猶大王約沙法雖大有尊榮賞財，卻與以色列王亞哈結親。大有賞財是危險的事。財富通常使我們品格軟弱，而傾向與世界結盟，因這結盟的陰險有害的影響，使約沙法淪為受害者。唉！聽到他向亞哈說「你我不分彼此，我的民與你的民一樣。(十八3)」這是何等的墮落啊！現在耶戶很有理由來擔任像他父親哈拿尼在亞撒面前的角色(十六7-10)，來向約沙法抗議(2節)。讓我們認真質問自己，雖然我們有善行，是否也有可能落入同樣的錯誤而犯罪呢？我們是否在有些事上向著所交往的世人說「我與你一樣，不分彼此。」呢？

在當今的時代，我們有一個很大的傾向，以跟世界密切接觸而不受傷害為誇耀。我們加入社交圈子，讀同樣的書籍，作同樣的娛樂，談論同樣的話題；在一個會客室裡幾乎無法看出約沙法和亞哈有什麼分別。在我們行善的方法上也是這樣。真正的難處在於我們內心深處缺少與基督來往。既然內心任性頑固，在表面上挑錯是無用的。我們唯一的保護就是對主耶穌的愛。對基督的愛必定約束我們。個人對基督的深情會使我們脫離與世界緊密的認同。然而我們若堅持與神所判定要毀滅的世界認同，我們就不必驚奇發現主的忿怒臨到我們身上；並且祂要因愛的緣故責打我們。

He appointed singers unto the Lord, that should praise the beauty of holiness. 2 Chron. 20: 21

Dost thou praise the beauty of holiness? Is holiness beautiful to thee? Art thou in love with it as it is presented in the glorious Lord? Canst thou turn from the noise and anxiety of life's battle to dwell on the loveliness of God and of the devout life, and to praise Him whose mercy endureth for ever? It is a rare accomplishment, acquired only through the indwelling of the Holy Ghost. In each of us there should be the priest-side of character as well as the warrior: the love for what is beautiful in holiness as well as for the strong and active in service.

But the special characteristic of this battle was that the good king put the singers in the forefront of the army, and praised for a victory which was only assured to him by faith. Yet so sure was he of it, that he could praise before he entered into the battle.

There is much to help us here in our daily combat for God and truth. Let us fill the morning hour with holy song, in the heart, if not with the voice; let a psalm or hymn be part of the daily reading; let there be the confidence that God is going to bless, which cannot restrain its jubilant expression. So in all prayer, wait on God till you feel that you can praise Him for what you have asked Him to bestow.

When they began to praise, the Lord did all the rest. Before the onset of his divine reinforcements the enemy fled. His people had but to gather spoil, and then the praise which had anticipated the battle was consummated as they returned, in the valley of blessing.

*There's a song in the valley of blessing so sweet,
And angels would fain join the strain,
As with rapturous praises we bow at his feet,
Crying, "Worthy the Lamb that was slain!"*

他就設立向耶和華歌唱的人，稱頌聖潔的美麗。 代下二十21(另譯)

你稱頌聖潔的美麗嗎？對你而言，聖潔是美麗的嗎？當榮耀的耶和華顯出聖潔時，你愛這聖潔嗎？你能夠轉離人生戰場上的嘈雜和焦慮，來住在神與虔誠生命的美麗裡，並且來讚美祂的慈愛永遠長存嗎？這是個稀罕的造詣，唯有藉著聖靈的內住才能得到。在我們每一個人裡面，除了要有戰士的品格，也都該有祭司這一面的品格，就是除了喜愛剛強活潑的服事，也喜愛在聖潔裡美麗的事。

然而這場戰爭很特別的點是，這位良善的約沙法王把歌唱的擺在軍隊前面，為勝利歌頌，他只有藉著信心才對勝利有把握。他是如此確信會得勝，所以他能在開戰之前就讚美神。

在每日為神和真理的戰鬥中，有許多可以幫助我們的。讓我們早晨即使不出聲，也在心中充滿聖詩；讓一篇詩或一首歌成為每日讀物的一部分；讓我們相信神要賜福，這樣的信心止不住它歡欣的表現。所以要在一切的禱告裡等候神，直到你覺得能夠為你求祂賞賜的而稱頌祂。

在他們開始稱頌時，耶和華就作其餘的一切事。在祂神聖援軍的攻擊之下，敵人就逃跑了。祂的子民只需去收取掠物，並且當他們回來時，在稱頌之谷(26節)，他們戰前的讚美就達到頂點了。

在稱頌之谷有一首甜美的詩歌，
天使也樂意加入唱和，
當我們用欣喜若狂的讚美在祂腳前下拜，
歡呼：「被殺的羔羊配得頌讚！」

The same time also did Libnah revolt from under his hand. 2 Chron. 21 : 10

As long as the kings of Judah remained true to their allegiance to God, they were able to keep in subjection the surrounding nations; but just so soon as they revolted from God these peoples revolted from them. It was as though power descended into them from the source of all power; and when the link between themselves and God was broken, that between them and their subordinates was broken also.

This applies very widely: TO OUR PASSIONS. If they master you, rebelling against and revolting from your hand, it is because there is some flaw in your consecration, and you have forsaken to some extent the Lord God.

TO OUR FAMILIES. When the heads of a home are in perfect unity with each other and God, they may generally expect that their children will grow up submissive and obedient. Their authority will be recognized and honoured. Revolt in the home indicates very often some lapse in obedience and loyalty to God.

TO OUR INFLUENCE OVER MEN. When the soul is in blessed fellowship with God, power flows into it from Him, before which strongholds are overthrown. "I am full of power by the Spirit of the Lord," said the prophet. "I am a man under authority, and have soldiers under me," said the centurion.

Give yourself entirely to Jesus. Obey Him absolutely; receive by faith from Him living power and grace; be a channel through which He may pour Himself; and you will find that men and things will fall into line at your bidding, and you shall receive power. Our Libnahs will not revolt, unless we forsake the Lord God of our fathers.

那時，立拿人也背叛了。 代下二十一10

只要猶大的諸王真正對神忠誠，他們就能使四圍列國臣服；然而一旦他們背叛神，那些民也背叛他們。這好像權力從一切權力的源頭降下來賜給他們的；當他們與神的環結打破的時候，他們與附屬邦國的環結也就斷了。這原則應用的範圍很廣：

對於我們的情慾。如果情慾轄制你，反抗、背叛你的掌控，那是因為在你的奉獻裡有某種瑕疵，並且你已在某種程度上背棄了主你的神。

對於我們的家庭。當一個家庭領頭的人彼此完全合一，與神也完全合一，通常可以預期他們的兒女會成長得溫馴順從。他們的權柄被承認並尊重。家中的反叛常顯示作頭的對神的順從和忠誠有過失。

我們對別人的影響。當一個人與神有蒙福的交通，能力就從神流進人裡面，在這能力之前，堡壘都要被推倒。正如先知彌迦所言：「我藉耶和華的靈，滿有力量。(彌三8)」百夫長也說：「我在人的權下，也有兵在我以下。(太八9)」

你要將自己全然獻於耶穌。絕對順從祂；藉著信心從祂領受永活的能力和恩典；成為一個祂可以傾倒祂自己的管道，那時你會發現你周圍的人和事，都列隊一同聽從你的命令，而你也得著能力。我們的「立拿人」不會背叛，除非我們已經離棄我們列祖的神。

Hid in the House of God. 2 Chron. 22: 12

Safe from Athaliah, who would have ruthlessly destroyed him if she had had an inkling of his existence, the young Joash was reared beneath the care of Jehoiada and his wife within the precincts of the house of God. He was hidden in the secret place of the Most High, and abode under the shadow of the Almighty. There let us also live. Let us know what it is to dwell in the house of the Lord all the days of our life, and all this day. Let us cultivate the life which is hid with Christ in God.

It is well often to remind ourselves that we are in God, and that the film of His environing presence is about us like a wall of thick-ribbed steel. We are in Him as the jewel in the casket; as the chick under the feathers of the hen; as the child in the warm embrace of its mother. And so long as we stay there we are invulnerable. Therefore our great enemy is continually endeavouring to allure us into the open; he knows he can do as he likes with us, if only he can induce us to venture beyond our hiding-place. Therefore, beware of any temptation to worry, to amass this world's goods, or to seek the indulgence of appetite; it is by such lures and baits that Satan seduces unwary souls from their safe hiding.

If a day in God's courts is better than a thousand, what must it be to dwell in the house of the Lord all one's days, to behold his beauty, and inquire in his temple. The rarest visions, the fairest fellowship, the most entrancing joys, the most confident outlook on life and the hereafter, are the accompaniments of such a residence. The altar of incense, the laver of daily cleansing, the light of the Shekinah, the holy psalm and song, the great altar of sacrifice, are familiar objects to the hidden soul.

藏在神殿裡。 代下二十二12

亞他利雅若有約阿施還活著的蛛絲馬跡，必定殘忍地將他殺害。年幼的約阿施安然逃脫亞他利雅，被耶何耶大和他妻子在神殿裡養育。他被藏在至高者的隱祕處，所以住在全能者的蔭下(詩九十一1)。但願我們也住在那裡。但願我們認識何謂一生一世，且是終日，住在耶和華的殿中(詩廿三6)。但願我們培育與基督一同藏在神裡面的生命(西三3)。

我們可以經常提醒自己：我們是在神裡面，祂同在的保護層就如銅牆鐵壁四圍環繞我們。我們在祂裡面，好像寶石在首飾盒中；又像小雞在母雞的羽翼底下；也像小孩在母親溫暖的懷裡。只要我們停留在那裡，便不會受到傷害。故此我們的大仇敵不斷竭力想要引誘我們到野外；他知道只要能引誘我們離開那隱藏之處，他就可以對我們為所欲為。所以，要提防任何憂慮的試探，任何積攢屬世財富的試探，任何追求私慾放縱的試探；正是藉著這些迷惑和誘餌，撒但將那些不儆醒的人引出他們安全藏身之所。

倘若在神的院宇住一日，勝似在別處住千日(詩八十四10)，那麼一生一世住在耶和華的殿中，瞻仰祂的榮美，在祂的殿裡求問(詩廿七4)，該是怎樣的光景呢？最珍貴的異象、最美的交通、無與倫比的喜樂、和對今生以及來生最有把握的展望，這些福分都伴隨一生一世住在神殿中的人。香壇、洗濯盆、神同在的榮光、聖詩、祭壇，都是這藏身之人熟悉的物件。

And the city was quiet after they had slain Athaliah with the sword. 2 Chron. 23: 21

This was a great revolution, admirably planned and carried into effect. It was intolerable that such a woman as Athaliah should desecrate the throne and temple. Jehoiada, by his prudence and courage, deserved well of the entire nation in ridding the world of her presence. No half measures would have availed to meet the case.

There are times in every life when strong and strenuous action is inevitable if the cause of God is to be promoted and saved. In many of us there is a willingness to tolerate evil, rather than arouse ourselves to grasp it with a firm hand, and, if needs be, drag it up by its roots. Be strong, yea, be strong, is an injunction that has to be emphasized even to men who are greatly beloved. The easiest thing for Jehoiada would have been to shut himself up in the temple, and leave things to take their course. The noblest thing was to come forth, and boldly confront the rampant, evil of his time. So God's call rings out for helpers in the great fight against sin. Its notes penetrate into the retirement of Christian homes, to noble women and devoted men, demanding that they should come forth to resist impurity, the love of strong drink, the strong tendency towards extravagance, luxury, and waste. The world is full of Athaliahs, and it is not befitting that the Jehoiadas should remain at their holy rites and services if there is a paramount need for action in the world's battlefield, in the strife against wrong.

The children of God are citizens of the New Jerusalem, but they are also certainly citizens here; and they must not stand aside from great public issues, allowing them to be decided by ungodly and wicked men.

合城都安靜，眾人已將亞他利雅用刀殺了。 代下二十三²¹

這是一次偉大的革命，有極佳的策劃和實行。亞他利雅這個女人褻瀆王位和聖殿，令人無法忍受。耶何耶大憑著他的周詳考慮和勇氣，剷除竊國的亞他利雅，有功於猶大全國。此外沒有任何折衷的辦法可以有效解決這個問題。

神的事若要得到提升和保存，有時在每個生命中剛強而艱苦的行動是不可避免的。我們中間很多人寧願容忍罪惡，而不要起來用堅強的手制服它，如有必要，甚至要將它連根拔起。要剛強，是的，要剛強(但十¹⁹直譯)，這個命令必須被強調，即使是對至愛的人。對耶何耶大而言，最容易的作法莫過於躲在聖殿裡，讓一切事情順其自然發展。然而最高貴的作法卻是站出來，勇敢的面對當時的猖狂邪惡。同樣，神的號角響起，呼召幫手加入對抗罪惡的大爭戰。這呼召的號聲穿透進到已退隱基督徒的家裡，達到尊貴的女仕和敬虔的男仕，要求他們站出來抵擋污穢、酗酒、放縱私慾和奢侈揮霍。這世界充滿了「亞他利雅」，如果在這個世界的戰場上有極大的需要對抗邪惡，而「耶何耶大們」只留在自己聖潔的禮儀和事奉裡，這是不合適的。

神的兒女固然是新耶路撒冷的公民，但同樣也是這世上的公民，絕不可以對公共議題袖手旁觀，而容許這些事由那些不敬虔、行惡的人作決定。

The Spirit of God clothed itself with Zechariah the son of Jehoiada. 2 Chron. 24:20 (R.V. marg.)

As we put on a cloak or dress, so does the Spirit of God, as it were, hide Himself in those who surrender themselves to Him, so that it is not they who speak and act, but He within them. Have you at any time been conscious of having become the clothing of the Holy Spirit? Remember that cloth or leather must yield itself easily to the movements of its wearer, and not less pliable and supple must we be to the Spirit of God.

When the Spirit of God is thus within us, and speaks or acts for us, we may expect, as Zechariah found it, to come into collision with the entire drift and current of society around us, and to incur odium and hatred. Men do not like to be told that they cannot prosper because they have forsaken God; but we have no alternative than to witness against their sins. Does the Spirit clothe Himself with you my friend, as you anticipate the work of to-day? Are you using Him, or is He to use you? Are you seeking to clothe yourself with his power for some personal ambition, or are you desirous that He should array Himself in you, so that the glory may evidently be his? In the agony of battle, when great deeds are to be done, no one stops to think of the uniform of the soldier, but only of the might beneath it.

But for this you must be prepared to pay the cost, and be willing to cross the cherished purposes of men, as the Spirit of God by your voice or deed witnesses against them. They stoned Zechariah at the command of the king; but years after the Lord Jesus referred to it, for no faithful martyr seals his witness with his blood without some quick glance of recognition from the Master, and some record on the imperishable tablets of his heart.

神的靈穿上祭司耶何耶大的兒子撒迦利亞。 代下二十四20(直譯)

正如我們穿衣服，神的靈也穿衣服，好像是祂將自己藏在那些降服祂的人裡面，以致不是他們在說話行事，而是在他們裡面的那一位在說話行事。你是否有過這樣的時候，感覺自己成為聖靈的外衣？要記得，布料或皮料必須使自己容易隨穿衣的人擺動，我們對於神的靈必須同樣地柔順。

當神的靈這樣在我們裡頭說話行事，我們會預期到與周圍社會整個趨勢潮流有衝突，因而引起憎恨譴責，正如撒迦利亞所遇到的。人不喜歡因為離棄神，而被告誡他們不得亨通(20節)；但我們除了指證他們的罪惡，別無選擇。朋友，當你在為今天的工作預備時，聖靈是否將你當作衣服穿上呢？是你在使用祂，還是祂在使用你？你是否正試圖穿上祂的能力為達到某種個人的雄心，或是你渴望祂穿上你，使榮耀明顯歸給祂呢？在戰爭的苦痛裡，當壯舉成就時，沒有人會停下來思想士兵的軍裝，只會歌頌那穿軍裝的勇士。

你必須準備為此付上代價，願意越過世人所珍惜的目標，因為神的靈透過你所言所行指證他們的不是。他們奉王的命將撒迦利亞用石頭打死(21節)；但多年之後，主耶穌論到這件事(路十一51)，因為沒有一個忠心的殉道者能用他的血封上自己的見證，除非有他的主確認的一瞥，並在祂不朽的心版上留下記錄。

The Lord is able to give thee much more than this. 2 Chron. 25: 9

Amaziah had many good qualities, but he did not clearly see how impossible it was for Israel to be allied with Judah without invalidating the special divine protection and care on which Judah had been taught to rely. We must understand that God cannot be in fellowship with us if we tolerate fellowship with the ungodly. We must choose between the two. If we can renounce all creature aid, and trust simply in the eternal God, there is no limit to the victories He will secure; but if, turning from Him, we hold out our hand toward the world, we forfeit his aid. O child of God, let not the army of Israel go with thee! Do not adopt worldly policy, methods, or partnership. However strong you make yourself for the battle in alliance with these, you will fail. Indeed, God Himself will make you fall before the enemy, that you may be driven back to Himself.

But you say that you have already entered into so close an alliance that you cannot draw back. You have invested your capital, you have gone to great expenditure. Yet it will be better to forfeit these than Him. Without these aids, and with only God beside you, you will be able to rout Edom, and smite ten thousand men. Would that men knew the absolute deliverance which God will effect for those whose hearts are perfect towards Him!

The soldiers of Israel committed depredations on their way back. This was the result of the folly and sin of Amaziah's proposal. We may be forgiven, and delivered, and yet there will be after-consequences which will follow us from some ill-considered act. Sin may be forgiven, but its secondary results are sometimes very bitter. We must expect to reap as we sow.

耶和華能把更多的賜給你。 代下二十五9

亞瑪謝有很多好的品質，但他沒有清楚看見：猶大國與以色列國結盟，而不失去神特別的保守與看顧，這是不可能的；而這樣的保守與看顧，是猶大國素來受教導去依賴的。我們必須知道，若我們與不敬虔的人交往，神就不與我們交往。我們必須在兩者之間作抉擇。若我們放棄一切從人來的援助，單單信靠永遠的神，祂將保證我們的勝利不受任何限制；然而，如果我們轉離祂，向世界張開手，我們就失去祂的幫助。神的兒女啊，不要讓以色列國的軍隊與你同行！不要採納世俗的策略、手段、合作。無論你如何奮勇自強秣馬厲兵，與世俗結盟，你仍必敗北。神的確會親自讓你敗在敵人面前，好叫你可以回到祂身邊。

但你說你已經進入很深的結盟無法撤回。你已經投下資本，支付大筆費用(6,9節)。但你失去這些總強過你失去祂。沒有這些幫助，單單讓神伴你左右，你必能擊潰以東，擊殺萬人(11-12節)。深願人都知道，神對那向祂存完全之心的人(2節,十六9直譯)，施行完全的拯救！

以色列的軍隊在回去的途中劫掠了猶大各城(13節)，這是亞瑪謝計畫的愚蠢和罪過所招致的後果。我們可以被赦免、蒙拯救，但由於「欠缺考慮」的行動而來的後果，仍然隨著我們。罪可以得赦免，但有時罪所衍生的後果還是令人十分痛苦的。我們必照所栽種的來收成(加六7)。

He was marvellously helped, till he was strong. 2 Chron. 26: 15, 16

Great and marvellous are thy works, O God; that our soul knoweth quite well. Thou hast showed marvellous loving-kindness. We must sing to Thee; for Thou hast done marvellous things. It is marvellous that Thou shouldst have set thy love upon us; that Thou shouldst have watched over our interests with unwearied care; that our sins, or unbelief, or declensions, have never diverted thy love from us. "Marvellous" is the only word we can use, as we think of the condescension of the well-beloved Son to the manger-bed; of the agony and bloody-sweat; of the cross and passion--and all for us who were his enemies. But it is most marvellous of all that Thou hast made us children, heirs, and joint-heirs with Christ. To think that we shall shine as the sun in thy kingdom; that we are to sit upon his throne, and be included in that circle of love and life of which the throne of God and the Lamb is the centre! Surely the marvels of thy grace will only seem the greater when eternity with its boundless ages gives us time to explore them.

The danger, however, is that we should become strong in our own conceit, and credit ourselves with the position which is due to the grace of God alone. Oh for the truly humble spirit of the little child, that we may never vaunt ourselves! The laden ship sinks in the water; the fruit-burdened bough stoops to the ground; the truest scientist is the humblest disciple. Oh to be submerged and abashed for the marvellous help of God!

God cannot trust some of us with prosperity and success, because our nature could not stand them. We must tug at the oar, instead of spreading the sail, because we have not enough ballast.

他得了奇妙的幫助，甚是強盛。 代下二十六15(另譯)

神啊，你的工作偉大奇妙，我們的心深深知道。你已彰顯你奇妙的慈愛。因你所行的奇事，我們應當向你歌唱。何等奇妙，你竟然愛我們，孜孜不倦地看顧我們，我們的罪、不信、墮落，都不曾使你的愛離開我們。當我們想到神的愛子降卑生於馬槽，想到祂在客西馬尼極大的痛苦汗如血滴(路廿二44)，想到祂在十字架上的受難，這一切都是為著我們這些曾經與祂為敵的人，我們只能說「奇妙」！然而最奇妙的是，你竟使我們成為你的兒女、後嗣，與基督同作後嗣(羅八17)。想想我們將要在你的國裡發光像太陽一樣(太十三43)，我們將坐在祂的寶座上(啟三21)，我們得在愛與生命的群眾裡，一同環繞神和羔羊的寶座！在沒有年歲限制的永恆裡面，我們有空來探究時，必定發現你恩典的奇妙更加偉大。

然而，這裡有一個危險是我們會變得極其自大，將該歸給神恩典的尊榮，歸給我們自己。但願我們有像小孩子般真正謙卑的靈，使我們永不自誇！滿載的船吃水深；果實累累的樹枝垂到地面；最真實的科學家是最謙卑的門徒。但願我們變為貧窮，恐懼戰兢，為著得到神奇妙的幫助！

神不能將成功、發達託付給我們中間某些人，因為我們的本性承擔不起。我們必須奮力划槳，而不是揚帆藉助風力，因為我們沒有足夠的壓艙物。

Jotham became mighty, because he ordered his ways. 2 Chron. 27:6 (R.V.)

There is a lower sense in which this holds good in daily and business life. You can hardly imagine a really successful man being untidy and disorderly. Method is the law of success; and a truly holy soul is sure to be orderly. I do not remember ever meeting one who really walked with God who did not make orderliness one of the first principles of life.

The Lord Jesus would have the men sit down in rows before He broke the bread; and He wrapt together his grave-clothes before He left the sepulchre. It was, therefore, in keeping with the whole tenor of his example when the apostle prescribed that all things should be done decently and in order.

Clear handwriting, especially the direction of an envelope, to give the postman as little trouble as possible; the careful folding of our cast-off garments, to save the maids needless work; the leaving our room that we have been occupying as little disturbed in its arrangements as may be; the gathering up of luncheon fragments from the green banks, where we have sat to view the entrancing prospect; the arrangement of papers, and accounts, and magazines, so that we can readily lay our hand upon whatever is required; the adopting of mental order in prayer and conversation, and in the thinking out of plans and purposes; neatness in dress--these are all part of the right ordering of life which makes for its success and comfort, and greatly for peace in the home. They are the habits of the soul that walks before God, and which is accustomed to think of Him as seeing in secret, and as considering all our ways. In this way we may become mighty, and by being faithful in that which is least come to great charges.

約坦日漸強盛，因他在耶和華他神面前整頓建立他的道路。 代下二十七6(另譯)

在一個次要的意義上，這個「整頓」在日常生活和職業生活中都適用。你很難想像一個真正成功的人是凌亂不堪的。秩序條理是成功的法則；一個聖潔的人絕對是井然有序的。我不記得曾見過一個真正與神同行的人，不以規律有序為生活的首要原則。

主耶穌在擘餅前叫眾人一排一排的坐下(路九14)；祂離開墳墓前將祂的裹屍布疊好(約廿6-7)。因此，為守住祂榜樣的完整風格，使徒囑咐凡事都要規規矩矩的按著秩序行(林前十四40)。

清楚的書寫，尤其是信封上的地址，儘量少給郵差麻煩；小心的疊好你脫下的衣服，減少傭人不必要的工作；離開用過的房間儘量少弄亂它原來的擺設；從我們坐下欣賞美景的綠色河堤上，將用過午餐的碎渣收拾起來；將文件、帳簿、雜誌整理好，以便需要時隨手可得；在禱告和交談中，在構想計畫和目標上，思緒要有條理；衣著整潔——這些都是生活中正確秩序的各方面，使你成功得到舒適，且對家裡的平靜大有益處。這些都是行在神面前之人的習慣，他習慣想到神在暗中察看(太六4, 6, 18)，並鑒察我們一切的道路(6節)。這樣我們就得以日漸強盛，因在最小的事上忠心，就受託付管理大事(路十六10)。

They clothed all that were naked, and gave them to eat and drink. 2 Chron. 28: 15

A great burst of generosity was here, for Israel had every reason to be incensed against Judah for the raid made on their territory. But, instead of pushing their advantage to the uttermost, they returned good for evil, and anticipated the words of the apostle, "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Have you in your life people who have done you injury, and against whom you entertain hard thoughts? You do not injure them in return, but you cannot pray for them. So far as you can, you avoid them; you make no attempt to overcome the evil that is in them. But to act thus is to come short of Christ's standard. It is your duty, not merely to keep at a distance and give a wide berth, but by love to destroy the evil, to transform the enemy into a friend, and to create love and friendship where hostility and alienation had reigned. It is God's way, and in this we are bidden to be perfect, as our Heavenly Father is perfect.

Will you try it? Will you begin by doing kind acts to those who have harmed you? Not because as yet you feel as you would, but because it is right. Then as you dig the trench in right doing, look up to God, and He will pour into your heart the warm gush of affection. If you sincerely will his will in this matter, and act as the Good Samaritan did to the Jew, and exercise faith, God will come to your aid whilst you clothe others and minister to them, you will find their hard heart melted, and yourselves clothed with the beautiful garments of salvation, and of a meek and quiet spirit, which in God's sight is of great price.

有赤身的，就 ... 拿出衣服 ... 給他們穿，又給他們吃喝。 代下二十八15

一件至慷慨的事突然在這裡發生，因猶大曾襲擊以色列的領土，以色列國有充分的理由向猶大發怒。但他們卻沒有乘勝做絕，反而以善報惡(14-15節)，這正是以後使徒所說的，「你的仇敵若餓了，就給他吃；若渴了，就給他喝。因為你這樣行，就是把炭火堆在他頭上。(羅十二20-21)」

在你的生命中是否有人曾經傷害過你，你便對他們硬起心腸？你雖不以牙還牙，你不能為他們禱告。你盡所能避開他們；不試圖去戰勝在他們裡面的惡。但如此行事並沒有達到基督的標準。你的責任不只是與他們保持距離，留給他們寬闊的空間，而是要用愛摧毀邪惡，化敵為友，在「仇恨與疏離」掌權之處，建立愛和友誼。這是神的道路，在這件事上我們被吩咐要完全，像我們的天父是完全的(太五48)。

你會嘗試這樣做嗎？你會開始向那些曾經傷害過你的人行善嗎？不是因為到目前為止你覺得你可以，而是因為那樣做是對的。那麼當你在對的事上挖溝，你要仰望神，祂必向你的心傾倒愛的暖流。在這事上你若真誠願意行祂的旨意，如同好撒瑪利亞人向那個猶太人所行的(路十25-37, 撒瑪利亞就是以色列國的京城)，操練信心，當你給他們衣服穿，服事他們時，神必成為你的幫助，你會發現他們堅硬的心融化了，而你自己也穿戴了救恩的美衣，並有一個溫柔安靜的靈，這在神眼中看為極寶貴。

When the burnt-offering began, the song of the Lord began also. 2 Chron. 29: 27

This chapter contains a parable of the cleansing of the heart, meant to be a temple for God; but the doors of prayer are unopened, the lamps of testimony unlit, the burnt-offerings of self-sacrifice neglected; and, as the result, grass grows thick in courts which should have been trodden by the feet of Levite minstrels engaged in holy song. If ever that song is to break out again, it can only be after a thorough cleansing and renovation of the inner shrine. You tell me that you cannot sing the Lord's song; then I know you have gone into the strange land of backsliding. You acknowledge that for some time now you have taken no delight in God or his service; then I am sure that the temple is badly in need of renovation.

Cleanse the house of the Lord. Bring out all the uncleanness. By self-examination, confession, and repudiation, be clean of all the filth which has accumulated through months and years of neglect. Resume the position of entire devotion, as a prepared and sanctified soul. Offer the sin-offering for the past, and prepare the burnt-offering of entire consecration for the future. And when that is offered, when you determine to be wholly God's, lay yourself, with all the interests of your life, at the feet of Jesus, for his disposal; then the song of the Lord will begin again.

The music of your life is still, because you are out of accord with the will of God; but when by surrender and consecration there is unison, your heart will be filled with songs without words, and love like an ocean in the fulness of her strength. When the rich, selfish bachelor suddenly finds himself compelled to care for his dead brother's little children, he is startled to find a new song has begun in his life.

燔祭一獻，就唱讚美耶和華的歌。 代下二十九27

這一章含有一個潔淨內心的比喻，這「心」是要作神殿的。但禱告的門被封鎖，見證的燈熄滅，自我犧牲的燔祭也荒廢(6-7節)；結果本該有唱聖歌的利未人在其上行走的院宇，現在雜草叢生。如果要歌聲重新響起，只有在內心的殿宇徹底的潔淨修復之後。如果你告訴我，你無法唱耶和華的歌；我就知道你已經進入那墮落的異地。如果你承認已經有一段時間，對神或者對於服事祂沒有興趣；我也可以確定，你內心神的殿是非常需要整修了。

要潔淨神的殿。除去一切的污穢。藉著自我檢查、認罪、與罪斷絕，清除經年累月因怠慢所累積的污穢。恢復完全奉獻的身分，成為一個預備好、聖別的人。為過去獻上贖罪祭，為將來準備完全聖別的燔祭。當你獻上這樣的祭，當你決定將自己完全獻給神，將你自己和你一生所在意的，都放在耶穌的腳前由祂來支配，這樣，耶和華的歌才會再次響起。

你生命的音樂止息，因為你背離了神的旨意；但藉著降服和奉獻，就會有和諧，你的心才會充滿讚美的旋律，你的心也會充滿愛，像海洋般洶湧澎湃。當那富有、自私的單身漢，突然發現自己不得不要照顧亡兄年幼的孩子時，他會驚訝地發現一首新歌在他生命裡響起。

The good Lord pardon every one that prepareth his heart to seek God. 2 Chron. 30: 18, 19

A very touching prayer, that opens up deep thoughts as to the progress of the true knowledge of God in Israel, and of the comparative value of heart preparation and ceremonial cleansing. Here were crowds of well-meaning people who had come from all parts of the land in answer to Hezekiah's invitation. Unaccustomed to temple usage, strangers to the temple rites, they had participated in the festivities of this great Passover without submitting first to the necessary ablutions. Their heart was prepared to seek God, they were proud of the great past, they desired to stand right with the Lord God of their fathers; but they were sadly ignorant and careless. The only thing to be done was to pray that their ignorance and negligence might be forgiven.

It is thus that Jesus pleads in heaven; and there are many that obtain mercy on the ground of his merit, because when they sin they do so ignorantly, and from want of knowledge rather than from want of heart. The devout ritualist who lays an excessive stress on outward forms; the man who has sensuous and distorted views of Christ, but sincerely desires to be accepted through Him; the soul that touches the hem of the garment as though the healing power were independent of the will-power of the Redeemer; the dying malefactor, who, in his last hours, catches at some distorted representation of Christ which is filtered through to him from the chance word of an uninstructed preacher--these are included in the fruitful pleading of the Great High Priest, who has compassion on the ignorant and on those who are out of the way. You may not understand doctrine, creed, or rite; but be sure to seek God. No splendid ceremonial nor rigorous etiquette can intercept the seeking soul.

求至善的耶和華饒恕每一個預備好他們的心來尋求神的人。 代下三十18-19(直譯)

一篇很感人的禱告，開啟人深入思考「以色列人真實認識神」的發展，並思考「內心的預備」和「禮儀上的潔淨」其價值的比較。大批善意的民眾接受希西家的邀請，從以色列全境來到耶路撒冷(10-11節)。他們不熟悉聖殿的慣例和儀式，他們沒有先沐浴潔淨自己，就參加了逾越節的慶典(18-19節)。他們的心已預備好來尋求神，他們以輝煌的過去為榮，他們渴望與他們列祖的耶和華神有正確的關係；可惜他們無知又粗心。那時唯一能做的就是祈禱，叫他們的無知和大意能夠得到饒恕。

耶穌在天上也如此代求；許多人因祂的功績[十字架的救贖]蒙憐憫，因為他們犯罪是出於無知，出於缺少知識而非缺少誠心。虔誠恪守儀式的人，過分強調外在的形式；有人對基督充滿感性卻扭曲的認識，卻真誠渴望藉著基督被神接納；有人摸祂的衣裳縫子而得到醫治，好像醫治的能力與救贖主的意願是無關的(路八43-48)；垂死的罪犯在他臨終的時刻，抓住某個關於基督扭曲的描繪，是他輾轉從一位不是科班出身的傳道人偶然聽見的話語(路廿三39-42)。因著這位偉大的大祭司對於無知和迷失者的憐憫，這些人都包括在祂有果效的代求之中。你也許不明白教義、信經、或儀文；但你一定要尋求神。沒有任何壯觀的禮儀和嚴格的禮節能阻斷尋求神的人。

He did it with all his heart and prospered. 2 Chron. 31 : 21

The man who does his business with all his heart, is sure to prosper. To put your heart into your work is like genius manipulating common materials, till their worth becomes priceless, just because of what has been put into it.

The heart stands for the emotions and affections. What the furnace is to the factory or steamship, that the heart is in the economy of our nature. It is a great thing to love our life-work, to have an aim that kindles us whenever we think of it. Those who are so happily circumstanced, cannot be sufficiently thankful. But what of those who are bound to a work which they did not choose and do not like, who find their daily toil irksome and distasteful--is there any help for them? Can they possibly learn to do such work from their hearts? Certainly: because of Him who set it, and for whom it may be done.

Love performs the most onerous duties with all its heart, if they conduce to the comfort and help of those whom it loves more than itself. Does not a mother or wife perform tasks from which the hireling would shrink? She does them with all her heart, not considering for a moment the loathsomeness and hardness of the demand. So if we look at our life-work as God-appointed; if we realize that He has fixed it for us, who determined the orbits of the stars; if we can hear the voice of Jesus saying, "Do this for Me"--there is no further thought of hardship or distaste. Remember to do all your life-work for Jesus; do all in his name and for his glory; ask Him to fill your heart with submissive, loyal obedience, and you will find that when you introduce the personal element of Christ-service into the meanest acts, they will glisten like a piece of gold-tapestry.

他都是盡心去行，無不亨通。 代下三十一-21

盡心做事的人必定亨通。將你的心投入你的工作，就像天才巧妙運用普通的材料，直到使它們變成無價之寶，只因為你所投入的。

心代表了情感和愛。心對於我們性情的經營運作，就如同火爐之於工廠或輪船。熱愛我們的終身事業，有一個任何時候想起來都會為之鼓舞的目標，這是一件大事。凡快樂地處在其中的，都會感恩不盡。但是對於那些被綁在一個工作，不是自己所選擇，也不是自己所喜歡，厭煩憎惡每日苦差事的人，有什麼能幫助他們呢？他們有可能學習用他們的心去做這樣的工作嗎？答案是肯定的：因為是神為他們定的，為著祂做，就可以辦到。

愛使人以全心去完成最繁重的任務，若是這任務會給那些他心所愛過於他自己的人帶來安舒和幫助。一個母親一個妻子豈不是作雇工畏懼的工作嗎？她盡心工作，沒有一刻想到需求的可憎和艱辛。如果我們將我們畢生的工作看作是神所派定的；如果我們領悟到，是那位為星宿定軌道的神給我們定規的；如果我們聽到耶穌說「為我作這事」——我們就不會再感到艱辛和厭煩了。要記住為耶穌去作畢生的工作（西三23-24）；奉祂的名並為祂的榮耀作一切的事（西三17，林前十31）；求祂用柔順忠貞的順服充滿你心，你必發現，當你將服事基督這個個人因素引進最卑微的工作中，這些卑微的工作就會像金掛毯一樣閃閃發光。

Hezekiah the king, and the prophet Isaiah, prayed and cried to heaven. 2 Chron. 32: 20

IT was the indignity done to Jehovah that stirred these two holy men to the heart. Not that their lives, and the lives of their people, and the beautiful holy city, were in danger; but that Sennacherib spoke against the God of Jerusalem, as against the gods of the people of the earth, which were the work of the hands of man. Oh that we were possessed with a similar zeal for God, so that we might look at sin as it affects Him, and lament over the awful wrongs which are continually being perpetrated against his holy, loving nature! What an argument this would give us in prayer!

This constitutes a special reason why we should plead for a revival of religion through-out our land. Men speak and act so shamelessly, as though God had abdicated his throne, and was hardly to be taken account of. They sin against Him with so high a hand, and treat his laws with so much contumely. Are there no Hezekiahs and Isaiahs who will pray and cry to the God of our fathers to do again the great works He did in their days, and in the old time before?

Then the Lord would save us, and guide us on every side (22). There never was a more conspicuous and glorious deliverance than when the angel of God wrought for Israel against Assyria. The Lord became a place of broad rivers and streams across which the enemy could not pass. As the mother bird settling down on her nest, He covered the city with his outspread wings. And the rich spoils of the foe were left for the beleaguered garrison. Pray on, beloved; the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; He will save us.

希西家王和 ... 先知以賽亞 ... 禱告，向天呼求。 代下三十二20

對耶和華的侮辱使這兩位聖潔的人深受攪擾。不是因為他們的生命、他們百姓的生命、或美麗的聖城處於險境；而是亞述王西拿基立褻瀆耶路撒冷的神，正如他褻瀆地上人手所造的各種神祇。但願我們有同樣的熱心為著神，使我們認為罪是侵襲祂，並為不斷冒犯「祂神聖慈愛性情」的可怕惡行哀歎！這給我們一個何等的理由來禱告！

這給我們一個特別的理由，為什麼我們應該為全地屬靈的復興懇求。人們不知羞恥地說話行事，彷彿神已經放棄了祂的寶座，而且人不在乎祂。他們用激烈的手段犯罪冒犯祂，踐踏祂的律法。難道今天沒有像希西家和以賽亞那樣的人，起來禱告呼求我們列祖的神，再行列祖時及古時所行的大事嗎？

這樣，耶和華就會在各方面拯救我們，引導我們(22節)。從來沒有一個拯救比神的使者幫助以色列人戰勝亞述更明顯且榮耀。神成為阻擋敵人跨越的寬大河川溪流。就如母鳥停留在她的巢上，神用祂伸展的羽翼遮護整座城市。仇敵遺下的豐厚戰利品，留給先前陷入困境的駐軍。神所愛的啊，繼續禱告吧！耶和華是我們的審判官，是我們的立法者，是我們的王。祂要拯救我們。

When he was in affliction, he besought the Lord his God. 2 Chron. 33: 12

So long as this story stands on the page of revelation, no sinner need despair of mercy. There was hardly a sin possible to man that Manasseh did not commit. "He did that which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel." And he made his people do worse than the heathen.

Then came awful sorrow. Bound in fetters, exposed to consummate cruelty and disgrace, he was carried to Babylon, and thrust into the dungeons, where other captive princes were immured, with little chance of liberation or permission to revisit his native land. But there the Spirit of God did his work. He humbled himself greatly, and prayed. What tears, and cries, and bursts of heart-broken penitence, were his! How those walls were saturated with the breath of confession, and those stone floors indented by his kneeling at perpetual prayer! And God came near to his low dungeon, and graciously heard his supplication, and brought him back again.

Yes, and He will do as much for you. The blood of Jesus Christ his Son cleanseth from all sin; the grace of God is exceedingly abundant with faith and love; all sins and blasphemies may be forgiven to the sons of men. Turn to Him with brokenness of soul, and He will not only forgive, but bring you again; and give you, as He did Manasseh, an opportunity of undoing some of those evil things which have marred your past. For the rest, it is good not to wait for affliction to stir us up to seek God, but to abide in Him for love's dear sake.

他在急難的時候，就懇求耶和華他的神。 代下三十三12

只要這個故事存在聖經啟示上，就沒有一個罪人需要對蒙憐憫絕望。人可能犯的罪，瑪拿西幾乎沒有一樣不曾犯過。「他行耶和華眼中看為惡的事，效法耶和華在以色列人面前趕出的外邦人那可憎的事。(2節)」他曾使他的百姓行惡比外邦人更甚。

接著來的是可怕的不幸。被銅鏈鎖住，面臨極度的殘酷與羞辱，他被帶到巴比倫，被丟進地牢，在那裡囚禁著許多從其他國家擄來的王，重獲自由返回故土的機會幾乎沒有。但就在那裡，神的靈動了工。瑪拿西大大地降卑自己，並且向神祈禱。他流淚、哭喊，痛心懺悔。地牢的牆充滿了他懺悔的氣息，地牢的石板因他長期不斷的跪著禱告而凹陷。神臨到他卑賤的地牢，仁慈地垂聽了他的懇求，並把他帶回故土。

是的，神也會同樣為你成就。祂兒子耶穌基督的血洗淨一切的罪(約壹一7)；神的恩典帶著信心和愛心，顯得格外豐盛(提前一14)；人所有的罪和褻瀆都可以被赦免。你要帶著破碎的心轉向祂，祂不僅赦免，並且再次帶給你機會；就像祂對瑪拿西所行的，給你一個機會去消除那些曾損壞你過去的邪惡之事。至於其餘的人，最好是不必等到急難來攪動我們才尋求神，而是為了愛的緣故住在祂裡面。

I have found the book of the law in the house of the Lord. 2 Chron. 34: 15, 18

It is supposed that this was the Book of Deuteronomy; though we have no sympathy whatever with a modern notion with respect to its discovery. In our judgment that book is rightly ascribed to Moses. Apparently, however, it had long been missing, and the young king was filled with horror when he heard the list of evils that were associated with apostasy. "He rent his clothes."

We should read the Bible with a particular application to the days in which we live. It is well enough to accept its statements as being generally true and credible; but it is better to realize their pertinence to ourselves and our circumstances. The book of the law had been sadly neglected in the years preceding Josiah's accession; and through the neglect of God's Word the people had become indifferent to his commands, and deaf to the appeals of his prophets. Josiah turned the lantern on the evils of his time, and saw how God was feeling with respect to them.

The Bible is a book for all time. What it said, it says. What it was, it is. You tell me it was written so many centuries ago; but I reply the ink is still wet on its immortal pages. They have been read and pondered by generations; but the light of its eye is not dim, nor its natural force abated. Sin is the same, man the same, God the same, in all ages. And the Bible's claim to be God's Word is substantiated by the fact that it is possessed of living power, and of the same perennial freshness as the sun, or the spring, or the ocean, or the faces of the little children. Would that we might daily read it as we read the newspaper, damp from the press, realizing that it is our Father's great message for the life of every day!

我在耶和華殿裡得了律法書。 代下三十四15, 18

有人推測這卷書是申命記，雖然我們並不贊同有關這個發現的任何現代見解。我們判斷這卷律法書是摩西寫的。很明顯地，它已經失蹤很久了。當年輕的國王聽到書中所列舉，有關背棄信仰的邪惡，他就充滿了恐懼。「他就撕裂衣服。(19節)」

我們應該讀聖經，並應用到我們的日常生活中。接受聖經所說的是真實可信的，這是好的；而更好是領悟到聖經所說的適用於我們自己和我們周遭的環境。在約西亞登基以前的歲月裡，這本律法書很遺憾地被忽視了；由於神百姓忽略神話語，百姓就對神的命令開始變得漠不關心，像聾子聽不進神的先知們的呼籲。約西亞點亮了燈，照明當時的罪惡，看見了神對他們的感受。

聖經是一本適用於所有時代的書。它過去所說的，今天還說。它過去是什麼，今天還是。你對我說這書寫於很多個世紀以前；我的回答是，書上的油墨在永恆的書頁上仍然未乾。一代又一代的人讀聖經，反覆思想；但是神話語的燈不暗淡。神話語所具備的衝擊力也不減弱。在每一個世代裡，罪仍是罪，人仍是人，神仍是神。聖經是神的話，有事實證明，它具有活潑的能力，永久新鮮，如同太陽、春天、海洋、小孩的臉龐。但願我們每天讀聖經，就像讀剛從印刷機裡出來，油墨未乾的報紙，領悟到這是我們天父偉大的信息，為著每天的生活！

Prepare. 2 Chron. 35: 4, 6, 10, 14, 15, 16

No great court function can be carried through successfully, without careful preparation. And Josiah's passover was so vast and rare a success because of the large amount of previous preparation, as is described in this chapter. The priests and Levites were prepared by careful washings and ceremonial rites. The course of the sacrifices was ordered according to the law of Moses. The routine of sacred song and praise was also provided for. Nothing was left to haphazard or chance.

We are taught to rely on the promptings and inspirations of the Holy Spirit; and it is certain that He would use us more on special errands, if we were to trust and obey Him better. But these extraordinary ministries should not lead us to a life of haphazard. We should prepare ourselves for service so far as we may, laying our plans, anticipating the calls and exigencies of coming days, and preparing for the demands which almost certainly will be made on us. We may have to give our special words and addresses and arrangements to the winds; but we shall always need that preparedness of heart which is necessary for those who are to be used of God.

Remember what is said of the vessels that were purged from uncleanness, sanctified, meet for the Master's use, and prepared unto every good work. Be always in your own place, clean so far as you can be, filled with the Holy Ghost, with the handle of your life turned towards the Master's hand, that at any moment He may take hold of you, and use you for his holy service. By the diligent study of his Word, as well as by earnest prayer and waiting upon God, you will be prepared to do his will.

預備。 代下三十五 4, 6, 10, 14, 15, 16

沒有細心的預備，在聖殿院子的工作就無法順利進行。約西亞的逾越節是一次盛大又罕見的成功，這是由於大量事先的預備，正如本章經文所描述的。祭司和利未人用仔細的清洗和節慶的禮儀預備好自己。獻祭的過程是按摩西律法所規定的。聖歌、頌詞的例行程序也都備妥了。沒有一樣是隨便聽憑機遇的。

我們受教導要倚靠聖靈的提醒和感動。如果我們更多信靠並順服聖靈，祂就會更多在特殊的使命中使用我們，這是肯定的。但這些不尋常的事奉不應導致我們過著隨興、無計畫的生活。我們應盡可能為事奉預備自己，做好計畫，預先考慮到來日的召喚和緊急事件，並為幾乎肯定會臨到我們的需要而預備自己。我們可能必須放棄特定的言語、說詞、安排；但我們總需要預備好我們的心，這對於要被神使用的人是必要的。

請記得經上說，器皿要潔淨脫離污穢，分別為聖，合乎主用，預備行各樣的善事（提後二21）。總要安於自己的本位，盡己所能潔淨自己，被聖靈充滿，將生命的把手交在主的手中，使祂可以隨時握著你，在祂聖潔的事奉中使用你。藉著勤奮研讀祂的話、熱切禱告、並等候神，你就作好預備行神的旨意。

Rising up betimes. 2 Chron. 36: 15

What a touching and graphic phrase! How did God yearn over that sinful and rebellious city! Sending his messengers, "rising up betimes, and sending"--like a man who has had a sleepless night of anxiety for his friend or child, and rises with the dawn to send a servant on a mission of inquiry, or a message of love. How eager God is for men's salvation!

From God's eagerness, may we not learn a lesson of anxiety for the souls of men? We do not long after them enough, or rise betimes to urge them to repent. Did we realize what heaven is, or hell, what men are missing or incurring, what our duty is, as saved ourselves, we should rise up betimes to seek their eternal interests.

But if God rises betimes to seek men, should they not do the same to seek Him? Think you not, that when Adam heard the voice of the Lord God walking in the garden at morning prime, he would be up and away to meet Him on the upland lawns of Paradise? Can we wonder that our Master would rise up a great while before day, to meet his Father on some unfrequented height? Let us not cling to beds of sloth when God is awaiting us; let us heed his loving remonstrances, that we may be saved in the overthrow of the world; and let us, like Lot, pass on the word to others enwrapped in fatal slumber around us, bidding them to escape to the mountains, before the sun rise on the earth, lest they be consumed.

It was the practice of Sir Henry Havelock, during his campaigns in India, always to have two hours for prayer and Bible study before the march. If the camp was struck at 6.0 a.m., he would rise at 4.0.

從早起來。 代下三十六15

多麼感人、生動的一句話！神多麼憐憫那個充滿罪惡與叛逆的城市！「神從早起來，差遣祂的使者」— 像一個人徹夜未眠，為他的朋友或孩子憂心，清早起來，差派僕人去探詢或傳遞愛的信息。對拯救人類，神是多麼迫切！

從神迫切的心，我們難道不可以學習「為人靈魂憂心」的功課嗎？我們對他們不夠急切，沒有清早起來去規勸他們悔改。我們是否認識到天堂是什麼樣，地獄是什麼樣，人們失去了什麼，遭惹了什麼，我們的責任是什麼，我們這已經得救的人，應該從早起來，為他們尋求永恆的益處。

如果神早起尋找人，人豈不應該同樣早起尋找祂嗎？你豈不想：在清早最佳的時候，耶和華神在園中行走(創三8)，亞當聽到祂的聲音時，就起來，到樂園高地草坪上迎見神？我們還能希奇我們的主在天未亮的時候起來，到人跡罕至的高地迎見祂的父嗎(可一35)？當神在等待我們時，讓我們不要懶惰賴床；讓我們留心祂愛的告誡，我們便可以在世界傾覆時蒙拯救；讓我們像羅得一樣，向周圍被致命沉睡纏住的人傳話，規勸他們在太陽升起之前逃到山上，免得他們被毀滅(創十九1-29, 彼後二6-8)。

海福勞克將軍 [1795-1857, 1857年英印戰爭時，英國在印名將。] 在印度服役時，他習慣在行軍出發前，總留出兩小時來禱告、讀聖經。如果在早晨六點拔營，他就在四點起身。