

I will purge away thy dross, and take away all thine alloy. Isa. 1 : 25 (R. V., marg.)

The silver had become dross. Jerusalem, the chosen city, was filled with infidelity, formalism, impurity, and deeds of violence. She had been full of judgment, righteousness had lodged in her; but now, murderers. And this was the reason for the blows that had fallen upon her with such unsparing force. The whole land was now desolate; the cities burned with fire; only a small remnant of the people was left. The prophet, his patriot heart wrung with grief, compares her to a sick man in the last stage of disease, the whole head is sick, and the whole heart faint; from the sole of the foot, even unto the head, there is no soundness in it. Would it not be well for us to search our hearts, and ask whether there may not be some counterpart to this in our declension from our God, and the consequent suffering to which we have been brought? He loves us too well to allow the process of deterioration to go unchecked.

But here the Almighty Lover of his people resolves to bring his hand to the work of entire purging and cleansing. He will no longer simply punish. He will take away the men who had been his adversaries and enemies from the midst of his people, thoroughly purging away the dross and taking away all the tin. There is an immeasurable difference between punishing and refining. It is a great matter for the soul, when God ceases from the one and commences the other; and when we no longer suffer from the results of past sins, but are restored as at the first, and converted as at the beginning.

我必 ... 煉盡你的渣滓，除淨你的雜質。 賽一25

銀子變成了渣滓。這蒙揀選的城耶路撒冷，充滿了不忠、儀文、污穢，以及種種暴行。她以前充滿公平，公義住在其中；現今卻是兇手居住其中(21節)。這就是許多責打如此嚴厲降在她身上的緣由。如今全地荒涼了；城被火焚燒；僅有少數餘民存留。這位先知的愛國心因悲傷絞痛，他把耶路撒冷比作是一個在疾病末期的病人，滿頭疼痛、全心發昏；從腳掌到頭頂，沒有一處完全的(5-6節)。我們不應該好好審察一下我們的內心，問問在我們「離開神」的墮落中，有沒有與這些相同的情形，而使我們承受隨之而來的災難？祂太愛我們，不讓這墮落的過程毫無阻攔地發展下去。

但在這裡，這位愛祂子民的全能者，定意親手執行徹底清洗潔淨的工作。祂不再單單降罰。祂要從祂的子民當中，除掉祂的對頭和仇敵，徹底煉盡渣滓，除掉所有雜質。懲罰與煉淨之間的差別無法衡量。這對於人是一件大事：當神停止責罰，就開始煉淨；當我們不再因過去犯罪的後果而受苦，我們就被恢復如同起初，被改變如同開頭時。

O House of Jacob, come ye, and let us walk in the light of the Lord. Isa. 2: 5

To what a walk are we called! In newness of life: "Like as Christ was raised from the dead to the glory of the Father." In Christ: "As ye have received Christ Jesus the Lord, so walk ye in Him." Like Christ: "He that saith he abideth in Him, ought so to walk even as He walked." By and after the Spirit: "Walk by the Spirit, and ye shall not fulfil the lusts of the flesh." Worthy of God and well pleasing to Him: "Walk worthy of the Lord unto all well-pleasing, being fruitful." In heavenly love, and light, and faith: "Walk in love"; "Walk in the light, as He is in the light"; "Walk by faith, not by sight."

This invitation is primarily addressed to the house of Jacob. Sometimes the elect people are spoken of as Israel; but when Jacob is used, they are reminded of the vein of duplicity and chicanery which lies imbedded in their nature. Such people need specially to "walk in the light of the Lord" until the brooding darkness of their nature is dispelled. You will never succeed in ridding yourself of the self-life, with its jealousies and impurities, until you have learnt to walk in the light of the Lord. Nothing is so hostile to disease and corruption as light and air; believe me, the one way by which we can become sound and strong is to abide in Christ, that He may abide in us.

WALK INVOLVES STEPS. We cannot enjoy the presence of God as a whole unless it governs and illumines every step. We must be perpetually looking into our Father's face and asking where to place the next step. We must have fellowship with Him in all things; then we, who have been darkness, will be light in the Lord, and as we walk in the light we shall become children of light.

雅各家啊，來吧！我們在耶和華的光明中行走。 賽二5

我們蒙召為要達到何等的生活方式啊！在生命的新樣裡：「像基督藉著父的榮耀從死裡復活一樣。(羅六4)」在基督裡：「你們既然接受了主基督耶穌，就當遵祂而行。(西二6)」像基督一樣：「人若說他住在主裡面，就該自己照主所行的去行。(約壹二6)」靠著聖靈並跟隨聖靈：「你們當順著聖靈而行，就不放縱肉體的情慾了。(加五16)」對得起主並蒙祂的喜悅：「好叫你們行事為人對得起主，凡事蒙祂喜悅，在一切善事上結果子。(西一10)」在屬天的愛心、光明、和信心中：「也要憑愛心行事。(弗五2)」；「在光明中行，如同神在光明中。(約壹一7)」；「行事為人是憑著信心，不是憑著眼見。(林後五7)」

這個要求主要是向雅各家說的。有時選民被稱為以色列；但當用「雅各」這個稱呼時，是要提醒他們埋藏在他們天性裡欺騙和詭詐的特質。這樣的人特別需要「在耶和華的光明中行走」，直到他們天性所籠罩的黑暗被驅散。你永遠不能使自己脫離「己生命」及其嫉妒與污穢，直到你學會行在神的光中。沒有什麼比光與空氣更能對付疾病與腐敗；請你相信我，唯一讓我們變得完全與強壯的路，就是住在基督裡，使祂也住在我們裡面(約壹四13)。

行走需要邁步。除非神的同在掌管並照亮我們的每一步，否則我們就不能完全享受神的同在。我們必須不停注視天父的臉面，並詢問我們下一步要往哪裡走。我們必須在一切事上與祂交通；這樣，我們這些一直在黑暗中的人，才在主裡成為光明，當我們行在光中，我們才能夠成為光明的子女(弗五8)。

I will not be an healer: . . . , make me not a ruler of the people. Isa. 3 : 7

Generally men aspire to be rulers; the emolument and honour of the position are infinitely attractive. But the prophet supposes a case in which the people gather round one who has saved a little more than the others from the general wreck, and entreat him to assume the responsibility of directing public affairs. But he refuses, not wishing to be involved in the disasters that have swept the fatherland. Isaiah cites this as the most complete evidence of the desperate situation brought about by wrongdoing.

It is the mark of great deterioration in a religious community when none are forthcoming to take responsibility, none who have power to lead. It is a grave sentence, "I will give children to be their princes, and babes shall rule over them." Never shrink from assuming any responsibility to which God and the church evidently call you. It is an easier life to remain among the stunted undergrowth ; but if God calls you to be a forest tree, with fast-spreading branches, humbly accept the opportunity, and fill up its full measure. His grace is sufficient. Better to fail in a great endeavour than to live safely having evaded the divine call. Have you bread and clothing? Account yourself God's steward.

What a striking contrast is suggested to the love of Jesus Christ! "He saw that there was no man therefore his own arm brought salvation." He knew that if He espoused the cause of our lost race, it would involve Him in the bitterest agony and woe. But He steadfastly set his face to the accomplishment of our redemption: He stood up to plead our cause: and He will not lay down his chosen work until He hath brought judgment unto victory.

我不作醫治你們的人，... 不可立我作百姓的官長。 賽三7

通常人們渴望作官長；這種位置的薪俸和尊榮非常吸引人。但這位先知假設一個情形，就是人們圍著一個在整體遭受毀壞時，比別人多保存一些家當的人，並懇求他來擔起領導公共事務的責任。但是他拒絕了，不願意捲入已經橫掃祖國的災難。以賽亞引用這個例子，作為最完整的證據，來顯示惡行帶來的絕望情形。

這是一個宗教團體極其墮落的標誌，就是在這個時候沒有人願意來承擔責任，沒有人有能力來領導。這是一句嚴重的話：「我必使孩童作他們的首領，使嬰孩轄管他們。(4節)」千萬不要躲避神和教會明顯呼召你來擔負的責任。停留在發育不全的灌木叢中生活是比較容易的；但如果神呼召你成為一棵森林裡的樹，有著快速擴張的枝條，就應謙卑接受這個機會，並長到豐滿的身量。祂的恩典是夠用的。寧願在偉大的努力中失敗，勝過躲避神的呼召平安度日。你有吃的、穿的嗎(6節)？你就要把自己當作神的管家。

這與基督耶穌的愛呈現出何等鮮明的對照！「他見無人拯救，就用自己的膀臂施行拯救。(賽五十九16)」祂知道如果祂支持我們這墮落的族類，祂就會陷入最激烈的痛苦與悲哀中。但祂堅定立志完成我們的救贖：祂站起來為我們申辯，並且祂不會放下祂所揀選的工作，直到在審判中得勝。

Over all the glory a canopy. Isa. 4: 5 (R.V.)

These twain, the pillar of cloud by day, and the flaming fire by night, were reserved in the wanderings for the tabernacle only; but this promise predicts that they shall be the heritage of each individual home. "The Lord will create over every dwelling-place of Mount Zion, a cloud and smoke by day and the shining of a flaming fire by night" (R.V., marg.). Each family may have its own cloudy pillar to guide, its own illumination through the dark hours, its own canopy from storm and rain and heat. Let this be your comfort: though your family is scattered afar, all the members may dwell in the same pavilion, be directed by the movements of the same pillar-cloud, and enlightened by the glow of the same fire. In God there is no distance; and they who abide in Him live in a dwelling-place which is wide enough to include the world, but narrow enough to draw our hearts into so small a circle that God and we and our loved ones may touch.

There is even more than this suggested in these words. Each holy soul may have all the gracious contents of this promise, because it has become the temple of the indwelling Lord, through the Holy Spirit. For thee there may be the pillar-cloud, arising to guide thy steps through the wilderness world, or settling down with its fleecy folds to rest. For thee, through long dark nights, the pillar of fire--and, indeed, only the darkness can reveal the bright light in the cloud. For thee also the canopy--for it is written, "He shall spread his tabernacle over them" (Rev. 7:15, Gk.). How God suits Himself to our varying need--now a cloud, again as fire; in the storm a covert, from the heat a shadow. He is always adapting his help to our need.

在全榮耀之上必有遮蔽。 賽四5

白日的雲柱和夜間的火光(5節)，這兩者原來只是為在曠野飄流時的會幕預備的；但這個應許預告這兩者將成為每個家庭與生俱來的產業。「耶和華也必在錫安山，並各會眾以上，使白日有煙雲，黑夜有火焰的光。(5節)」每一家都可以有他們自己的雲柱來帶領，都有自己的光在黑夜照明，都有自己的遮蔽擋住暴風雨和炎熱。但願這個應許成為你的安慰：儘管你的家庭分散在四方，所有的成員在同一個遮蔽之下，都受同一個雲柱移動的帶領，都受同一個火柱的光耀照明。在神裡面沒有距離；並且住在祂裡面，就住在一個寬大得足夠容納這個世界的居所，但也窄到可以將我們的心放到一個小圈子裡，使得神、我們、和我們所愛的人可以觸摸到。

這些話語裡甚至暗示更多。每一個聖潔的人可以擁有這應許中所有慈愛的內容，因為藉著聖靈，這已經成為內住之主的殿。為著你，有雲柱升起來帶領你的腳步穿過這世界的曠野，或停下羊毛般的雲層讓你休息。為著你，漫長的黑夜中，有火柱——的確只有黑暗能夠顯示雲中的亮光。為著你還有遮蔽——因為經上記著說，「祂要用帳幕覆庇他們。(啟七15)」神如此使祂自己滿足我們各種不同的需要——有時是雲，有時是火；在風暴中是遮蔽，在炎熱中是庇護。祂總是使祂的幫助順應我們的需要。

What could have been done more to my vineyard, that I have not done in it? Isa. 5 : 4

This is what the Owner of all souls will say of his dealings with each when the discipline and husbandry of time are over. Each of us is God's vineyard, and for each God has done the best possible. At the end of all things God will have no reason to feel that had He adopted some other method the barren waste of some heart would have brought forth fruit. It will be seen then, Omniscience itself being witness, that every soul of man had the chance of becoming a fruitful vineyard; and if he became the reverse, it was due to no failure in either the wisdom or grace of God.

It is hard to believe this, hard to think that you would not have done better in some other circumstances; but it is nevertheless true that God could not have done better or more. He has trenched for water, gathered out stones which had hindered your fruitfulness, and planted you with slips from the True Vine. There has been the tower of his protection, and the wine-press of suffering! Ah, how eagerly He has looked that you should bring forth grapes! The pity of it is that there has been nothing but the wild growth of nature! But God cannot take the blame for this. He could not have done more than He has done. Alas that we should have so often thwarted Him!

"When I looked." "The Father seeketh," our Saviour said. He comes down the garden path full often, seeking from us the fruits of the Spirit, the grace of prayer and supplication, the plants of his delight. "Let us see," He says, "whether the vine hath budded, and its blossom be opened, and the pomegranates be in flower." Too often it is as when Jesus looked for figs--there was nothing but leaves!

還有什麼可以為我的葡萄園作的，是我沒有作的呢？ 賽五4(另譯)

這是修剪和培養的時期過了之後，萬人之主說到祂對每一個人的處理。我們每一個人都是神的葡萄園，對每一個人，神都已經盡可能作最大的努力。在一切事物終結時，沒有什麼理由會叫神覺得，假使祂採取某種其他的方法，這貧瘠荒蕪的心就能結出果子。這將被看明，並且全知者自己要做見證，每個人都曾有機會成為一個多結果子的葡萄園；倘若他竟成了相反的境況，那絕不是因為缺少神的智慧和恩典。

雖然很難說你在另一個不同的環境，不會做得更好；但是神不可能比祂已經作的，再作得更好更多，這點確實是真的。祂開挖溝渠，撿去那些影響你結果實的石頭，藉著那真葡萄樹的枝條來栽種你。那裡有祂守護的塔，也有苦難的搾酒池！啊，祂是多麼急切希望你能結出葡萄！可惜的是，除了天性的雜亂生長以外，別無所有！但是這不能歸咎於神。祂所作的已經不能再多了。哎呀，是我們時常阻撓祂！

我們的救主說，「我指望(4節)」，「父尋找(約四23直譯。父尋找這樣的人...)」。祂時常下到園子的小徑上，從我們身上尋找聖靈的果子、禱告與懇求的美德、蒙祂喜悅的農作物。祂說，「我們看看葡萄發芽開花沒有，石榴放蕊沒有。(歌七12)」但經常的情形是，當耶穌尋找無花果時 — 除了葉子，什麼也沒有(太廿一18-19)！

Each one had six wings. Isa. 6: 2

Seraphim signifies "burning ones," to designate their essence, their dazzling appearance, or their intense devotion. But whatever the symbol stands for, they needed the six wings. With twain each seraph covered his face--for reverence, he dare not look upon God. With twain he covered his feet--for humility, he recognized that he was unworthy. With twain he did fly--for service and obedience to the divine commands.

It may be that we are taught that a third part only of our time and energy should be expended in activity; two-thirds to reverent fellowship and communion. Probably with most of us the proportion is in the other direction; and we give two-thirds to flight for God, and one-third only for fellowship with God.

The service that springs from such communion is directed by deep sympathy with the mind of God. The seraph did not wait for the Lord to send him to Isaiah with a live coal from the altar; but spontaneously the son of flame sped to do the required office, as though instinctively he realized that there was nothing else to be done for a man who had confessed himself to be vile. The seraphim have heard that confession made so often, and have so often administered the same restorative to fainting hearts, that they do not need to be directed what to do. They know God's thought before He speaks a word. A notable emblem this of service!

"One cried to another." Holy beings love to stir each other to higher themes, to worthier praise. Thus one bird may awake a woodland into minstrelsy; and one Luther an age. Is your heart full of burning love?--then seek to set others aglow.

各有六個翅膀。 賽六2

「撒拉弗」表示「燃燒的個體」，標明他們的本質，他們耀眼的外表，或者他們強烈的虔誠。但無論這個記號代表什麼，他們都需要六個翅膀。每一撒拉弗用兩個翅膀遮他的臉 — 為著尊敬，他不敢觀看神。用兩個翅膀遮他的腳 — 為著謙卑，他承認自己不配。用兩個翅膀飛翔 — 為著服事並順從神的命令。

這可以教導我們，只有我們的時間和精力的三分之一應當花費在活動上；三分之二則應花在虔敬地與神交通。可能對我們大多數的人，分配的比例是朝著相反的方向；我們花三分之二為神飛翔，而只花三分之一與神交通。

由這種交通而生出來的服事，受與神心意深度一致所引導。這撒拉弗沒有等待耶和華差遣他從壇上取下一塊紅炭到以賽亞那裡；而是火焰之子自動地急速去執行該盡的職責(6節)，似乎他本能地覺察到，對一個承認自己不潔的人，再沒有別的事要為他作。撒拉弗經常聽到這樣的認罪，並且經常向灰心之人執行同樣的恢復工作，撒拉弗不需要被指示去做什麼。在神開口之先，他們已經知道神的心意。這是一個在事奉上值得注意的標記！

「彼此呼喊(3節)」。聖潔的受造物喜歡彼此激發到更高的主題，到更合適的讚美。所以一隻鳥可能會喚醒一個森林成為吟詩會；一個路德喚醒了一個世代。你的心是否滿了焚燒的愛？那就設法把其他人也點燃。

Take heed, and be quiet; fear not, neither let thine heart be faint. Isa. 7:4 (R.V.)

Serious trouble seemed imminent. Two strong peoples were bearing down on Jerusalem, and the heart of the house of David was moved as the trees of the forest are moved with the wind. Fear like this demoralizes men and nations. It unfits them for wise and strong action. Hence the necessity that Isaiah should reassure Ahaz with these words.

They were not sent to him because of his righteousness or virtue, for he was one of the weakest and most idolatrous of the kings of David's line; but because his foes were acting in direct collision with the determined counsel and purpose of God. Such a coalition may be threatening you to-day; but it is in vain for the breakers of human pride and hate to attempt to intrude within limits which God has set around his chosen. Come, my soul, enter thou into thy chamber, and shut thy door about thee! Be quiet! God will fight for you. Be not dismayed; God's purpose cannot be overthrown. Let not thine heart be faint. Lo, a virgin has borne a Son, whose name is Immanuel--God with us. "Fear not: I bring you glad tidings of great joy. To you is born a Saviour."

God Incarnate is the end of fear; and the heart that realizes that He is in the midst, that takes heed to the assurance of his loving presence, will be quiet in the midst of alarm. No weapon that is formed against thee shall prosper, and every tongue that shall rise in judgment against thee thou shalt condemn. Only be patient and be quiet.

*For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.*

你要謹慎安靜；不要... 害怕，也不要心裡膽怯。 賽七4

嚴重的災難似乎迫在眼前。兩個強國正攻打耶路撒冷，大衛家的心就都跳動，好像林中的樹被風吹動一樣(2節)。這樣的懼怕使百姓和國家士氣低沉。這使他們無法智慧強硬地行動。所以，以賽亞必須用這些話使亞哈斯王恢復信心。

先知受差遣到亞哈斯王這裡，不是因為他的正直或美德，他是大衛王家族最軟弱和拜偶像最嚴重的一個王；然而因為他敵人正在作的事，與神所定的旨意和計畫直接衝突。這種聯盟可能在今天威脅你；驕傲與仇恨的破壞者，企圖闖入神為祂所揀選的人設定的範圍，都是徒勞無功的。來啊！我的心，進入你的內室，把你周圍的門關上！要安靜！神必為你爭戰。不要氣餒；神的旨意不會被推翻。不要讓你的心失去勇氣。看啊！童女已經生子，祂的名字叫以馬內利 — 神與我們同在(14節)。「不要懼怕；我報給你們大喜的信息... 為你們生了救主。(路二10-11)」

神來成為肉身，就終結了懼怕；人心裡知道祂就在我們中間，人心留意祂慈愛同在的確據，就會在驚恐中安靜。凡為攻擊你造成的利器必無效用，凡在審判時興起用舌攻擊你的，你必定他為有罪(賽五十四17)。只要忍耐並安靜。

因為當疲倦的浪濤徒然拍岸，
似乎痛苦沒有帶來一寸進展，
在離岸的遠處，藉著小溪，和水灣的形成，
大海的水，正在靜靜湧入。

The Lord of Hosts, let Him be your fear, and let Him be your dread. Isa. 8: 12, 13

The land was panic-stricken for fear of the coalition of Samaria and Damascus. The politicians were seeking the alliance of Assyria, whilst the superstitious had recourse to familiar spirits and wizards. Amid the panic the voice of Isaiah is heard bidding the people fear with only one kind of fear. Not their fear, but the fear of God; not their dread, but his. The apostle Peter quotes these words, when he says, "If ye should suffer for righteousness' sake, blessed are ye; and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord" (1 Pet. 3: 15, R.V.).

On the prairies men often fight fire with fire. Against the career of the wall of flame there is but one resource; before it reaches the terrified fugitives they must light a fire to sweep the ground bare, that when the advancing horror reaches the spot there will be no fuel left for it to feed on. So with the heart of man, the only true preservation from fear of our fellows is an overmastering fear of our God. Sanctify Him in your hearts. Let Him be your fear and dread.

It is remarkable that Jacob swore by the Fear of his father Isaac. And this appears to have quieted his heart in the presence of Laban. When the fear of God is strong, the thought of grieving Him, or incurring his just wrath and indignation, is most cogent in warning us from sin! This delivers us from all other fear. One of the greatest sentences a man can utter when tempted to sin or threatened with suffering for the uprightness of his life or the correctness of his creed, is to say simply, quietly, and strongly: "I fear God, and have no other fear." Fear Him: so shall ye be established; so shall ye prosper.

尊萬軍之耶和華... 以祂為你們所當怕的，所當畏懼的。 賽八12-13

這地的人因害怕撒瑪利亞和大馬色聯軍，而驚慌失措。當政的人尋求與亞述同盟，同時迷信的人求助交鬼的和行巫術的。在恐慌中，聽到以賽亞的聲音，吩咐百姓只要有一種害怕。不是怕他們所怕的，而是怕神。不是畏懼他們所畏懼的，而是畏懼以賽亞所畏懼的。使徒彼得引用這些話說，「你們就是為義受苦，也是有福的。不要怕人所怕的，也不要驚慌，只要心裡尊主基督為聖。(彼前三14-15)」

在草原上，人們通常會用火來滅火。能抵擋快速前進的火牆的，只有一種對策：就是在大火追上受驚的逃命者之前，他們必須點燃一團火來將地面燒光，當這前進的可怕大火到了這個地方時，沒有給火留下添加的燃料。人心也是如此，唯一真正維護我們不懼怕人的，就是對神一種無法抵擋的懼怕。在你的心中尊祂為聖。讓祂成為你的懼怕與敬畏。

這是值得注意的事：雅各指著他父親以撒所敬畏的神起誓(創卅一53)。看起來正是這種敬畏使他的心在拉班面前平靜。當「對神的懼怕」很強時，那使祂傷心、或引發祂公義的怒氣與氣憤的思想，就極強而有力地警告我們不要犯罪。這個思想拯救我們脫離一切別的懼怕。當一個人被引誘去犯罪，或受到威脅要為他生命中的正直為他守則的正確而受苦時，他可以簡單、平靜、堅定地說出的一句很偉大的話：「我懼怕神，此外別無懼怕。」懼怕祂：你就必堅立；你就必昌盛。

Of the increase of his government and peace there shall be no end. Isa. 9: 7

Is the government of your life upon his shoulder? In olden times the badge of office was worn there, and in some cases a key (22: 22). It was on his shoulder that Aaron bore the names of the tribes. The shoulder is the symbol of strength. It is well when the government of our lives rests on the strong Son of God. It is a blessed day in our experience that witnesses the transference of the rule of life to the Wonderful, the Counsellor, the Mighty God; because all these exalted altitudes of his nature well qualify Him to become the King and Guide of men.

The moment of definitely imposing the government upon the Lord Jesus is generally a marked one in our lives. It stands out as the first of a long series. It is the staple for a chain of successive links, because we are always increasing that government in proportion as we become more familiar with our nature and opportunities, and as new departments of our life open up before us. You were consecrated before marriage, but after you have a home of your own there is a widening of the sphere of Christ's government.

But just in proportion to the increase of his government will be the increase of your peace. As the one extends, so does the other. And he who has extended the dominion of Jesus to the furthest limits of his being, will know most of the peace that passeth understanding. There is Peace where there is Unity; where the soul has but one object to engross its love and aim; where it is able to count on the illimitable stores of its King.

*Yield to the Lord, with simple heart,
All that thou hast and all thou art!
Renounce all strength but strength divine.
And Peace shall be for ever thine!*

祂的政權與平安必加增無窮。 賽九7

你生命的政權(管治權)是否擔在祂的肩頭上？在古時，官職的徽章就是戴在肩頭上，在有些情況戴的是一把鑰匙(賽廿二22)。亞倫就是在他的肩頭上戴著眾支派的名字。肩是力量的象徵。當我們生命的政權是放在剛強的神子身上時，就有平安。在我們經歷中見證將生命的政權轉交給這位名為奇妙、策士、全能神的那刻，就是蒙福的日子；因為祂本性一切被尊崇，使祂充分有資格成為君王和人們的領導。

我們確定地將政權放在主耶穌身上的那一刻，通常是生命中顯著的時刻。這時刻突顯出來，成為一個長系列中的第一個。這是一連串環結的要素，因為當我們更加瞭解我們的本性和機會時，當我們生命中新的領域在我們面前展開時，我們總是會按著比例增加這政權。在結婚之前你就奉獻歸給神，而在你有了自己的家庭之後，基督政權的範圍就繼續拓寬。

但祂的政權增加，按同樣的比例，你的平安也增加。祂的政權擴大時，你的平安也擴大。凡將耶穌的統治權延伸至生命極限的人，最能體會那超越知識的平安。哪裡有合一，哪裡就有平安；一個人將愛與意圖只貫注在一個目標上，他就能夠倚靠他君王無限的豐富。

以單純的心向主降服，
奉上你所有，盡你所是！
拋棄一切能力，只來倚靠神力。
你就永遠有平安！

Shall the axe boast itself against him that heweth therewith? Isa. 10:15

The Assyrian thought that he was acting on his own impulse, and in his pride congratulated himself on his exploits. The prophet reminded him that it was not so. He was only an axe, a saw, a rod, in the hand of the Eternal God whose supremacy he was inclined to challenge and set at nought.

This thought underlay the apostle's reply to those who magnified him against Apollos or Cephas. What are we, he cries, but ministers through whom ye believed, even as God granted to each of us? We are only instruments of God's husbandry, implements through which He fulfils his plans (1 Cor. 3). It dates an era in the life, when we cease to work for God, and allow God to work through us.

Thoughts like these correct alike pride and despondency. Pride, because whatever is the result of our work, we can no more take the credit of it than the pen that wrote the "Paradise Lost" could take to itself the credit of its production. At the best, it is not you, but the grace of God that was with you. You are only a pipe in the organ, but the breath that educed your music was divine. And in despondency it is very helpful to remember that if we are nothing, God is all-sufficient; if we have failed, it is the more needful for Him to exert more power. Throw back the responsibility of all results on God. Only see to it that you are a polished shaft, an unblunted saw, and leave Him to do through you what He will.

*So, take and use thy work!
Amend what flaws may lurk,
What strain o' the stuff, what warpings past the aim!
My times are in thy hand!
Perfect the cup as plann'd!
Let age approve of youth, and death complete the same!*

斧豈可向用斧砍木的自誇呢？ 賽十15

亞述王以為他是靠著自己的衝勁行事，並在驕傲中為他的功績沾沾自喜。這位先知提醒他，事實不是這樣。他只是永生神手中的一把斧頭、一把鋸子、一根棍子，他卻想挑戰神至高的主權，使其歸於無有。

使徒保羅回答那些誇耀他(保羅)勝過亞波羅或磯法的人，就是以這思想為他回答的基礎(林前一12)。他呼喊說：我們是誰？無非是執事，照主所賜給我們各人的，引導你們相信(林前三5)。我們只是神耕作的器具，藉著這些工具，神完成祂的計畫(林前三章)。當我們停止為神工作，而讓神藉著我們工作，這就標明我們人生的新紀元。

這種思想可以同樣矯正驕傲與沮喪。對於驕傲，因為無論我們工作的結果是什麼，我們都不可以此邀功，就像用來寫成《失樂園》的那支筆，不能將作品的功勞歸給自己一樣。充其量，不是你，而是神的恩典與你同在。你只是管風琴裡的一根管子，但吹出音樂的氣息卻是屬於神。在沮喪時記得這思想是十分有益的：即使我們一無所有，神是全豐全足的。如果我們失敗了，就需要祂施展更大的能力。把所有結果的責任都卸給神。你只要負責作一支磨亮的箭、一把鋒利的鋸子，讓祂藉你作祂要作的工。

所以，求你來使用你的作品！ [「你的作品」指詩人自己。主是陶匠，我是陶土。]
改正可能隱藏的瑕疵，
不論多重的壓力加在這土坯上，多麼變形偏離目標！
我的日子在你手中！
照著所計畫的，使這器皿完全！
讓年歲來讚賞青春，讓死亡來完成工作！ [出自勃朗寧的詩作 *Rabbi Ben Ezra*]

And he shall be of quick scent in the fear of the Lord. Isa. 11:3 (R.V., marg)

Quick of scent! This is the prerogative of all who have received the fulness of the Holy Spirit. We all know the great advantage of having a keen scent. Those who can instantly detect an ill-odour are saved from going into places where pestilence and fever lurk in ambush for life. The whiff of ill-odour startles the unwary passer-by, and warns him that influences inimical to health are brooding nigh. Thus he is arrested and saved.

It is a blessed thing when a man's spiritual senses are exercised to discriminate between the good and bad, the healthy and unhealthy, in literature, amusements, fellowship, and many of the questionable or doubtful things which professing Christians permit. There are many of these which appear innocent enough, like some deadly spot of a jungle where miasma and fever breed; but the deadly scent of corruption will instantly be detected by the Spirit-taught spirit, and the child of God, whose senses are exercised to distinguish between good and evil.

The sense of smell is greatly quickened by inhaling pure air, full of ozone and health, such as breathes about the mountain-brow or the ocean wave. If we return from such scenes, we are more sensitive than ever to foul odours. Live with God's Spirit in holy fellowship, so will you become spiritually quick of scent.

The Epistle to the Hebrews tells us that our senses become quick to distinguish between good and evil by reason of use (Heb. 5: 14). In the first stages of Christian living, temptation may have stolen in upon and mastered us before we were aware of its presence. But, as years pass, and we become mature through feeding on the meat of the Gospel we become "quick."

他在對耶和華的敬畏上有敏銳的直覺。 賽十一3首句（另譯）

敏銳的直覺！這是所有接受聖靈豐富之人的特點。我們都知道擁有敏銳感覺的優勢。那些可以立刻發現異味的人，就可以避免走進害人的瘟疫和熱病藏匿之處。這股輕微的臭氣會驚嚇毫不設防的過路人，並警告他附近潛伏著有害健康的物質。他因此停止不再前進而得救。

在文學作品中，在娛樂中，在交友中，以及許多自稱是基督徒的人所認可的有問題可疑的事物中，一個人運用屬靈的感覺來分辨好壞，健康不健康，這是一件蒙福的事。有許多這樣的東西表面看來足夠清白，卻像叢林中某個瘴氣和熱病滋生的死角；惟有受過聖靈教導的靈，感覺受過操練，能分辨善惡的神的孩子，很快就察覺腐敗致命的氣味。

吸入純淨充滿氧氣與健康的空氣，像山頂或海浪的氣息，可以大大使嗅覺敏銳。當我們從這些地方回來時，就會比平時對惡臭的氣味更敏感。活在與神的靈的聖潔交通中，就必使你在屬靈感覺上變得更敏銳。

希伯來書告訴我們，我們的感覺藉著判斷力的運用就變得敏銳，可以分辨好歹了（來五14）。在基督徒生活的初階，試探可能在我們未察覺它之前，就偷偷進來並把我們制伏。但隨著歲月經過，我們從福音乾糧得餵養，就變得更成熟，更「敏銳」。

With joy shall ye draw water out of the wells of salvation. Isa. 12:3

SALVATION IN WELLS. It is a fascinating picture. We remember Elim, for instance, where were twelve springs of water. In Jesus there are wells of salvation and blessedness. Do you want Sympathy? Draw it from his tears. Courage? It resides in our Coeur-de-Lion, the Lion of the tribe of Judah. Purity? It is his life-blood. Peace? He is the Prince of Peace, the Son of Peace. Meekness? He is meek and lowly in heart. Mercifulness? In Him you will obtain it. Prayerfulness? It is his prime characteristic. There is no quality or grace of the soul which has not its well of supply in the divine Manhood of our Lord.

BUT WE MUST DRAW. Thou hast something to draw with, though not to the eye of man. Faith is the bucket, which we let down into the fulness of the divine supply. Not simply the general belief that God does answer prayer, but the specific and particular belief that God has answered the prayer for some special needed grace; and that it is yours. Believe that ye have received. Do not look into the dripping bucket of your faith to see if you have received; dare to believe that you have received whether you get it or not; and go forth to use what you have, sure that in answer to your appeal you have all sufficiency in all things, that you may abound to every good work.

WHAT JOY! There is always joy in some new discovery and acquisition. And oh, the joy of realizing that all the wealth of God's salvation is within our reach; that we may draw for ever without fear of exhaustion; that the Spirit and Bride invite Us to end for evermore our thirst, our disquiet, our weary quest!

所以你們必從救恩的泉源歡然取水。 賽十二3

救恩在泉源裡。這是一幅吸引人的畫面。比如，我們記得以琳，那裡有十二股水泉(出十五27)。在耶穌裡面有救恩與祝福的泉源。你想得到同情嗎？從祂的眼淚中支取。你要得到勇氣嗎？勇氣就在我們的「獅子的心」中，就是這位猶大支派的獅子。你要得到清潔嗎？是祂生命的血給我們潔淨。你要得到和平嗎？祂就是和平的君，和平之子。你要得到溫柔嗎？祂心裡柔和謙卑。你要得到仁慈嗎？在祂裡面你就得到仁慈。你要常常禱告嗎？這是祂最主要的特點。無論人該有的特質或優點是什麼，在我們主神聖的人性裡不會找不到供應的泉源。

但我們必須汲取。你用某樣東西來汲取，儘管不是人眼所能見的。信心是水桶，我們把它放進神豐富的供應中。不只是籠統地相信神回應禱告，而是具體地相信神已經回應了關於某個特別需要之恩惠的禱告；而且這是你的。相信你已經得著了。不要往你那滴著水的「信心之桶」裡看你是否已經得著了；要勇敢相信你已經得著了，不管你是否已經拿到；繼續使用你所有的，確信你的請求神已經回應，你已經凡事充足，能多行各樣善事(林後九8)。

何等喜樂！在新的發現與獲得中你常有喜樂。哦，這喜樂是因認識到，所有神救恩的豐富都在我們可達到的範圍內；因我們可以永遠支取，不怕枯竭；因聖靈和新婦邀請我們永久結束我們的乾渴、我們的憂慮、我們沉悶乏味的探索(啟廿二17)！

And Babylon shall be as when God overthrew Sodom and Gomorrah. Isa. 13 : 19

These prophecies have been fulfilled with marvellous accuracy. It is a pity that so few of our young people in these days study the evidence of prophecy. "Keith's Evidences" would be a wholesome introduction to this marvellous field of investigation; but every year is adding to the store of proof. Unlike the evidence of miracles, that of prophecy increases with every year of increasing distance from the hour that the prediction was given.

There is a God that judgeth in the earth. Nations, as well as individuals, must stand before his judgment bar. Indeed, the judgment of the nations is now in progress. Already before the Son of Man all nations are being gathered, and He is dividing the sheep from among the goats. Men do not see the sentence of the divine Judge put into execution, since the operation of his Providence is so deliberate. But in the landscape of history, as we view it from the eminence of the years, we can detect the condign vengeance of the Almighty on the cruel, rapacious, bloodthirsty kingdom of Babylon. She had served God's purpose, but she had committed such enormous crimes in the process of serving it, that she must be condemned.

The wrongs of the West Indians have, in this generation, been requited upon Spain. It is not possible that modern Turkey should escape. The blood of 100,000 Armenians cries against her from under the altar. But let our beloved country beware! Her opium traffic, her connivance at the sale of firewater to native races, her permission of gross impurity in her streets, her drunkenness, must be telling very heavily against her in the scale of divine justice. "O Jerusalem, Jerusalem!"

巴比倫... 必像神所傾覆的所多瑪、蛾摩拉一樣。 賽十三19

這些預言應驗準確得驚人。遺憾的是，這些年日裡我們的年輕人很少研究預言應驗的證據。《基斯的證據》是研究這奇妙領域一個有益的導引；而每一年都在增加證據的積存。不像神蹟的證據，隨著離預言發出的時間越久，預言應驗的證據就逐年增加。

有一位神，祂審判全地。列國和眾人都必定站在祂的審判台前。事實上，對於列國的審判現在已在進行。所有的國家都漸漸被聚集在人子面前，祂正在將綿羊和山羊分開(太廿五32-33)。人們沒有看明神聖審判的執行，因為神計畫的運行非常慎重緩慢。但在歷史的景觀中，當我們從年歲的高峰上看，我們可以發現全能者在這個殘忍、貪婪、好流人血的巴比倫帝國施行她應得的報應。巴比倫曾執行神的旨意(耶卅八3)，但她在執行的過程中犯下了諸般大罪(王下廿五章)，使她必須受責罰。

在這個世代，虐待西印度群島土著[在中美洲]的行為，已經報應在西班牙身上。現代的土耳其也不可能逃脫。十萬亞美尼亞人的血從祭壇下發出哀聲控告土耳其。但願我們所愛的國家[大英帝國]儆醒！她販賣鴉片，她縱容賣烈酒給土著各族，她准許街道上粗俗的污穢，她醉酒，這些罪必定在神公正的天平上對她嚴重地不利。「耶路撒冷啊，耶路撒冷啊！（太廿三37）」

The Lord will have compassion on Jacob, and will yet choose Israel. Isa. 14:1

Israel is the pivot around which the history of the world revolves. We cannot understand the trend of events till we know this. As it was in the days of Isaiah, so it is now. Then the rise and fall of Babylon was conditioned by the history of the people whom her kings so greatly despised. Israel needed punishment, and Babylon was raised up to be the rod of God's vengeance. The precious truths entrusted to Israel needed dissemination throughout the world, and the chosen people were carried captive to Babylon and scattered throughout that vast empire. When seventy years were fulfilled, and the time was ripe for their restoration to their own land, Babylon fell beneath the Medes and Persians, and Cyrus signed the edict for the restoration of Israel.

So, now, it is hardly a matter of doubt that the existing complications of Eastern Europe will never be settled until the chosen people recover the land given by covenant-promise to Abraham, and establish there a free and independent kingdom.

But the practical lesson is, that God bears his people on his heart, and that He is ever engaged in manipulating and governing human affairs for their welfare. He hates putting away. He must keep his promises made to us in Jesus. O backslider, what comfort for thee is here! Israel had surely done her worst to alienate the love of God, and to put herself out of his loving favour. But see how He had compassion and chose her again. Take heart! He will restore thee, as at the first, and bless thee, setting thee again in the old place of favour and privilege. "Return unto Me, and I will return unto you, saith the Lord of hosts."

耶和華要憐恤雅各，必再揀選以色列。 賽十四1

以色列是世界歷史運轉圍繞的中心點。我們在明白這點之前，不能看清重要事件的趨勢。如同在以賽亞的時代，今天也是如此。那時巴比倫的興衰乃由這個民族的歷史來決定，雖然當時以色列王受到極大的羞辱。以色列需要被懲罰，所以巴比倫被興起成為神責罰的杖。託付給以色列的寶貴真理需要傳遍世界，所以選民被擄到巴比倫，並分散在那廣闊的帝國中。當七十年的期限滿了(耶廿九10)，他們回歸到自己土地的時間成熟了，巴比倫帝國傾倒在瑪代人和波斯人之下，並且古列王下詔重建以色列(拉一1-4)。

所以，如今，在選民重獲在約中應許給亞伯拉罕之地，並建立一個自由獨立的國家之前，東歐存在的複雜形勢將不會解決，這幾乎不是可懷疑的事。[本篇文章寫於1948年以色列復國之前，當時以色列人散居於歐洲各國。]

然而現在一個實際的功課是，神把祂的百姓放在祂的心上，並且為了他們的福祉，神一直都參與管理人類事務。祂厭惡中途放棄。祂必須遵守祂在耶穌裡向我們立下的承諾。墮落退後的人啊，這對你有何等的安慰！以色列肯定做了極惡的事，遠離了神的愛，並使自己離開神慈愛的恩寵。但請看祂對以色列有何等的憐憫並再揀選她。你當振作起來！祂必使你復興，正如起初一樣，並要祝福你，把你再放到從前蒙恩寵的地位上。「你們要轉向我，我就轉向你們，這是萬軍之耶和華說的。(亞一3)」

My heart crieth out for Moab. Isa. 15:5 (R.V.)

Moab was once thickly populated, and very fertile. But the country is now strewn with ruins; a few broken shafts of columns alone are standing, and deep wells cut into the heart of rock. That such a civilization should pass so entirely away, leaving no trace behind it, must have seemed most unlikely to the prophet's contemporaries; but these words have been literally fulfilled. So shall others of prophecy be fulfilled; and, indeed, each morning's dawn witnesses some further approach to their accomplishment.

It is to be noticed that the man of God takes no pleasure in these desolations, though Israel and Moab had been perpetually at feud. He speaks of the burden of Moab. Is not this the manner in which we should consider and proclaim the doom of the ungodly? Oh to preach of eternal judgment with wet eyes! Oh to tell men, even weeping, that they are the enemies of the cross of Christ! Oh to know the burdened heart, burdened even to breaking!

This is the only preaching which touches the heart of the unsaved. To announce their doom with metallic voice and unperturbed manner will only harden; but to speak with streaming eyes, and the eloquence of a broken heart, will touch the most callous. It is the broken heart that breaks hearts. Tears start tears. May our merciful High Priest impart to us his compassion and mercies, and lay on our hearts some of his burdens for dying men; that as we behold the cities we may weep, and that there may be a trembling in our voices as we proclaim the fearful woe that awaits the godless and impenitent.

我心為摩押悲哀。 賽十五5

摩押曾經人口稠密，土地肥沃。但如今這個國家佈滿廢墟；只有一些折斷的柱身孤單地立著，以及石頭中鑿出的深井還在。對於先知同時代的人，這個文明會如此徹底消失，沒有留下痕跡，似乎極其不可能；但這些預言已經照著字面應驗了。同樣，其他的預言也必應驗；的確，每一個早晨的拂曉，都見證更加接近預言的完全實現。

值得注意的是，這位屬神的人並不以這些荒廢為樂，儘管摩押是以色列的世仇。他反覆地提及對摩押的默示[原文「默示」這個詞，也有「重擔」的意思]。這豈不是我們在思考並宣告不信神之人的下場時應該持守的態度嗎？哦，帶著眼淚來傳講那永遠的審判！哦，甚至流淚告訴人，他們是基督十字架的敵人！哦，來認識這顆沉重的心，沉重甚至到心碎！

唯有這樣傳講才會感動未得救之人的心。用剛硬和無情的聲調來宣告他們的下場，只會使他們的心更堅硬；用汪汪的淚眼和一顆破碎的心所發出的雄辯，才會打動最堅硬的心腸。破碎的心打動人心，淚水開啟眼淚。但願我們慈悲的大祭司，賜給我們祂的慈悲與憐憫，並在我們的心上，放些祂對於將滅亡之人的負擔；使我們看到這些城市的時候，可以哀哭，使我們宣揚那可畏的災難會臨到不信神和不悔改的人時，聲音裡含著戰慄。

And a throne shall be established in mercy. Isa. 16:5 (R.V.)

In those days thrones were not generally established in mercy; but in blood, and cruelty, and savage might. Addressing Moab, the prophet advises that in the hour of her anguish, when her fugitives gather at the fords of the Arnon, in their mad flight from before the conqueror, they should make peace with their ancient enemies the Jews, and appease their hatred, that the outcasts may find shelter in the Land of Promise. And he goes on to say, that when this should come to pass, their piteous appeal for protection will be generously met, because the throne shall at that time be established in mercy. The ancient causes of enmity will be forgotten; the old feuds will be condoned ; and the protection of Israel will be to the trembling crowds of refugees like the shadow of a high rock flung across the sand, when all the land is baking in the noontide glare.

Who can this be that sits on the throne of David, combining mercy with truth, seeking righteousness in his judgment, and swift to act on the behalf of the oppressed? None other than the Prince of the House of David, of whose kingdom there can be no end. Art thou a fugitive, driven from thy nest, and rushing to and fro as a scared and trembling bird (2)? Is the glare of the sun scorching thee? Dost thou stand at the fords of Arnon, with enemies behind, and death in front? Send ye lambs to the Mount of Zion ; make peace with her King; invoke his forgiveness and salvation. Remember that though He is a great King, his throne is established in mercy. And his shadow shall be as the night in the midst of the noonday; He will hide the outcast, and will not betray the wanderer (3).

必有寶座因慈愛堅立。 賽十六5

在那個時代，寶座通常不是因慈愛堅立；而是靠流血、殘忍、兇暴的武力。先知對摩押說話，建議她[摩押]在痛苦的時候，她的逃難者聚在亞嫩渡口，瘋狂逃離征服者時(2節)，他們應該和他們的宿敵猶太人和好，並且平息猶太人的怨恨(1節)，這樣逃亡者或許可以在應許之地找到庇護所(4節上)。並且先知繼續說，到這事發生的時候，他們求庇護的可憐請求一定會被慷慨地接受(4節下)，因為那時的寶座因慈愛堅立(5節上)。古時形成仇恨的因由將被忘記；古老的世仇不再被追究；以色列對那成群戰兢之難民的保護，如同全地在正午烈日烤曬時，一塊高聳磐石的影子越過沙地投過來。

是誰可以坐在大衛的寶座上，既有慈愛又有真理，在審判中尋求公義，並為受壓的迅速採取行動(5節下)？除了大衛家的這位君王，沒有他人，祂的國沒有窮盡。你是否正在逃難，從你的巢中被趕逐，急速飛來飛去，如同被驚嚇而顫抖的鳥兒一般(2節)？太陽的強光是否正在烤焦你？你是否正站在亞嫩渡口，後有敵人，前有死亡？你當將你的羔羊送到錫安山上；來向她的王求和(1節)；祈求祂的寬恕與拯救。記住，儘管祂是大君王，祂的寶座因慈愛堅立。祂的影子在午間如同黑夜；祂要隱藏被趕散的人，必不顯露逃民(3節)。

The harvest fleeth away in the day of grief and of desperate sorrow. Isa. 17: 10, 11 (R.V.)

How many among us might be addressed in these solemn words! Many are planting pleasant plants, which they hope will one day be beautiful in appearance; whilst from the slips they hope to rear fruit trees. One man is planting his schemes for making a fortune; another is setting slips that should bring him success and renown; yet another is busy in creating a political or religious movement that is intended to benefit mankind. The workers in the village allotment gardens in the early spring are an apt illustration of what politicians, company-mongers, and society-leaders, are attempting in other spheres.

But of what avail are all our preparations, so long as we forget the God of our salvation and are unmindful of the Rock of our strength? We shall never garner the harvest without his help and blessing. The day of grief and desperate sorrow will inevitably visit us, and sweep away all the results of our toils. The cooperation and blessing of God, sought in answer to prayer, cannot be left out of our calculations, if we are to win lasting success.

And is not the reverse also true? Supposing that we remember the God of our salvation, and are ever mindful of the Rock of our strength: may we not infer that our pleasant plants will root themselves, and our slips bear fruit in the coming years to the glory and praise of God, and for the blessing of thirsty wayfarers? "These simple teachings of farm and field knock continually at the doors of our own blessedness, with intent that we may enter therein, and find our home in the will of God, and our permanent lodging under the shadow of the Almighty."

但在愁苦極其傷痛的日子，所收割的都飛去了。 賽十七11

這些嚴肅的話語，或許是對我們當中很多人說的！很多人都在種佳美的樹秧子，盼望有一天它們長得漂亮；他們盼望插上的枝子長成果樹(10節)。一個人種下發財的謀算；另一個人栽下給他帶來成功和名譽的枝條；而另一個忙著創立一個為造福全人類的政治或宗教運動。在早春，工人在村莊各種不同園子裡的情景，是一個貼切的例證，說明了政客、商人、和社會領袖們在個別領域上的努力。

但是當我們忘了這位救我們的神，不記念我們力量的磐石(10節)，我們所有的準備有何益處呢？若沒有祂的幫助和祝福，我們永遠不能獲得收成，愁苦極其傷痛的日子一定會臨到我們，並沖走我們所有勞碌的結果。如果我們要贏得那永久的勝利，在尋求禱告的回應中，神的配合和祝福不能被排除在我們的估算之外。

這個的反面不也是真的嗎？如果我們記得這位救我們的神，總是記念我們力量的磐石：我們難道不能推測我們佳美的樹秧會自己扎根，我們插上的枝條在來年結果，榮耀並讚美神，也是成為那口渴客旅的祝福嗎？「這些田地農作的簡單教導，不停地敲我們自己蒙福的門，為了使我們可以從那兒進入，在神旨意中尋到我們的家園，尋得在全能者蔭底下永遠的住處。」

I will be still, and I will behold in my dwelling-place. Isa. 18:4 (R.V.)

Assyria was marching against Ethiopia, the people of which are described as tall and smooth. And as the armies advance, God makes no effort to arrest them; it would seem as though they will be allowed to work their will. He is still watching them from his dwelling-place; the sun still shines on them; the dews refresh them. But before the harvest, when the flowers are becoming ripening grapes, the whole of the proud array of Assyria is smitten as easily as when sprigs are cut off by the pruning-hook of the husbandman.

Is not this a marvellous conception of God--being still and watching? His stillness is not acquiescence. His silence is not consent. He is only biding his time, and will arise, in the most opportune moment, and when the designs of the wicked seem on the point of success, to overwhelm them with disaster. As we look out on the evil of the world; as we think of the apparent success of wrongdoing; as we wince beneath the oppression of those that hate us, let us remember these marvellous words about God being still and beholding.

There is, however, another side to this. Jesus beheld his disciples toiling at the oars through the stormy night; and watched, though unseen, the successive steps of the anguish at Bethany, where Lazarus slowly passed through the stages of mortal sickness, till he succumbed and was borne to the rocky tomb. But he was only waiting the moment when He could interpose most effectually. Is He still to thee? He is not unobservant: He is beholding all things: He has his finger on thy pulse, keenly sensitive to all its fluctuations. He will come to save thee when the precise moment has arrived.

我要安靜，在我的居所觀看。 賽十八4

亞述大軍正在向古實前進，照著所描述的，古實人身材高大、皮膚光滑(2節)。當亞述軍隊前進時，神沒有阻止他們；看起來好像他們可以照他們的意願而行。祂仍然在祂的居所觀看(4節)；太陽仍然照在他們身上；露水使他們恢復精神。但在收割之前，花結出成熟的葡萄時，驕傲的亞述大軍輕易地被擊敗，如同細枝被農夫修剪的鐮刀削去。

「安靜地觀看」，這豈不是關於神的一個奇妙的觀念嗎？祂的安靜不是默許。祂的安靜不是同意。祂只是等待時機，在最恰當的時候，祂要起來；當惡人的陰謀就要得勝時，祂就用災害吞滅他們。當我們看到世界的邪惡；當我們想到不法的事明顯得勝；當我們在仇恨我們之人的迫害下退縮時，讓我們記住這些奇妙的，有關「神安靜觀看」的話語。

然而，對於這個還有另外的一面。耶穌觀看著祂的門徒奮力搖槳，度過風暴的夜晚(可七47-48)；並且，儘管不為人知，祂觀看著在伯大尼的痛苦連續進展，在那裡拉撒路慢慢地經過致命疾病的階段，直到他死去並被埋在墓穴裡(約十一1-44)。祂只是在等待最有效介入的時刻。祂是否對你靜默？祂並非不留心：祂正觀看著萬事：祂隨時把握你的情況，對一切的變動極度敏感。當那精確的一刻來到時，祂必來救你。

Egypt my people, Assyria the work of my hands, Israel my inheritance. Isa. 19: 24, 25

It is very wonderful to find such expressions in the mouth of a Jew. It shows what an effect that coal of fire had produced on the lips of Isaiah. It had led him to know something of the love of God which overleaps the barriers of nationality and caste, and gives itself to all who humbly seek after Him.

We have here the foreshadowing of an age, yet to be revealed, when the long discipline of God's dealings with men shall be consummated in their conversion to God. What a radiant prospect is thus suggested to us, when the most inveterate enemies of God's Church shall be received into her borders and regarded with the favour that God shows to his people! Who, standing amid the terrors of the plagues, could ever have supposed that Egypt would be addressed as "my people"? Who could have thought that Assyria, the tyrant persecutor, would ever be called "the work of my hands"? Yet these are the trophies and triumphs of divine grace. Our Shepherd has many sheep, which are not of the Jewish fold: these also He must bring; and there shall be one flock, one Shepherd. Never despair of any, for God's grace abounds over mountains.

But Israel is always his inheritance. There he finds rest and home, for the Lord's portion is his people. Oh to know the riches of the glory of his inheritance in the saints! The soil of our life is poor and thin, the aspect bad, the stones many; but He who chose us will yet vindicate Himself, and if He has to empty heaven of its wealth He will do it rather than fail of his eternal purpose. Naaman asked for two mules' burdens of earth; but Christ can spare more than that, and will, to make the soil of a godly character.

埃及我的百姓，亞述我手的工作，以色列我的產業。 賽十九24-25

從一位猶太人的口中找到這樣的話語，非常令人驚奇。這顯示火炭在以賽亞嘴唇上產生了何等的效果(賽六6)。這引導他稍微明白神的愛超越國籍和社會階級的藩籬，臨及所有謙卑尋求祂的人。

這裡向我們預告一個將要顯明的時代，那時神對人長期的管教，終於因他們歸向神就完成了。一個何等光明的情景這樣向我們顯示出來，當神教會最頑固的仇敵被接納進入教會裡面，並照著神施予祂百姓的恩惠對待他們！在災難的恐懼中站立的人，有誰曾想過埃及要被稱為「我的百姓」？誰曾想過亞述這個殘暴的迫害者，會被稱為「我手的工作」？但這些是神恩典勝利的紀念品。我們的大牧者有很多羊，不屬於猶太羊圈：這些羊也是祂必須帶來的；並且要合成一群，歸一位牧人(約十16)。絕不要對任何一個失望，因神的恩典遍滿群山。

但以色列永遠是祂的產業。神在以色列那裡安家並尋得安息，因為耶和華的分，本是祂的百姓(申卅二9)。但願我們認識祂在聖徒中的產業有何等豐盛的榮耀(弗一18)！我們生命的土壤貧瘠而且淺薄，外觀不好，還有很多石頭；但揀選我們的，必親自證明，即使祂不得不傾盡天上的財富(太十三44)，祂必定完成，而不會讓祂永遠的旨意失敗。乃縵曾要求兩匹驢子可背負的土(王下五17)；但基督可以給我們比那更多，並且必使這土壤有敬虔的特質。

And we, how shall we escape? Isa. 20: 6 (R.V.)

The argument is as follows--Assyria, according to Isaiah's prophecies, would sweep down on Ethiopia, and take them into captivity; and when this happened, the inhabitants of the coast-line, which we know as Philistia, would have reason to fear indeed. If Ethiopia and Egypt, to whom they looked for aid, could not withstand the mighty northern nation, how hopeless it was for dwellers on the littoral to expect to withstand it by themselves!

The moral is obvious, and it is well pointed by the apostle Peter when he says: "The time is come for judgment to begin at the house of God, and if it begin first with us, what shall be the end of them that obey not the Gospel of God? And if the righteous is scarcely saved, where shall the ungodly and sinner appear?" Scarcely saved! It is as though our salvation tasked the resources of the Eternal God to the uttermost. He had grace and strength enough, but none to spare. Blood and tears and heartbreak were the price with which our redemption was secured! How then will they escape who venture forth into the storm which soon shall break upon our world, apart from the only salvation which can withstand its fury? "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward, how shall we escape, if we neglect so great salvation?"

A pious man, when death approached, longed to die in triumph for the conversion of his sons. Instead, his soul was overwhelmed with gloom. But this was used of God to the conversion of the whole family, for they said: If so good a man died in the dark, what will become of us?

我們怎能逃脫呢？ 賽二十6

不能逃脫的理由如下 — 根據以賽亞的預言，亞述將會橫掃直到古實，並把他們俘擄；而當這事發生時，我們所知道的沿海居民非利士人，確實有理由害怕。如果古實和埃及，他們尋求幫助的國家，還不能抵抗北方的強國亞述，這沿海居民期望獨自抵擋，是何等沒有希望！

這事的教訓是明顯的，使徒彼得恰當地指出了這點，他說：「因為時候到了，審判要從神的家起首；若是先從我們起首，那不信從神福音的人將有何等的結局呢？若是義人僅僅得救，那不虔敬和犯罪的人將有何地可站呢？（彼前四17-18）」僅僅得救！好像我們的得救已將永生神的資源用到了極限。祂有足夠的恩典和能力，且毫不吝惜。[主耶穌]流血、流淚和心碎，是我們得救贖的代價！這風暴不久將突然臨到我們的世界，那冒險進入這風暴的人，離開那唯一能抵擋風暴猛烈的救恩，他們將如何逃脫呢？「那藉著天使所傳的話既是確定的，凡干犯悖逆的，都受了該受的報應。我們若忽略這麼大的救恩，怎能逃罪呢？（來二2-3）」

當死亡臨近時，一個敬虔的人期待著在得勝中離世，為了使他的兒子們信主。因此他的心因兒子們未信主而充滿陰暗。但神正是用這個來改變他的全家，因為他們說：如果一個這麼好人還死在黑暗中，那麼我們將有何等的遭遇呢？

Watchman, what of the night? Isa. 21: 11

Across the desert spaces a voice was heard calling from the land of Esau, calling to the prophet, to know whether the long night of Assyrian oppression was nearly over. He stood on the hills of Zion watching the dawn, as the priests were accustomed to do, that they might give the first signal for the offering of the morning sacrifice. The question, "Watchman, what of the night?" was repeated twice, as if the weary sufferers were at their last gasp.

The prophet's answer was enigmatical. The morning was already on its way; but the night was chasing it, spreading her raven wings in the same sky--"The morning cometh, and also the night." Morning for Israel, but night for Edom; but if Edom would repent, she might come again with her inquiries to find that for her also God had turned the shadow of death into the morning.

Never in the history of the ages have men looked more eagerly towards the Eastern sky, or inquired more persistently, What of the night? What of the night? To those that watch the Eastern sky, standing on the mount of vision afforded by the Word of God, there is but one answer: The morning cometh, but also the night. The morning of millennial glory, and of the bridal chamber; of the taking home of the saints, and the revelation of Jesus Christ: but the night of unutterable sorrow to the servant who knew the Lord's will and did it not, and to the world which would not have this Man to reign over it. Yet if individuals will but turn from darkness to light, and from Satan to God, they will be welcomed, and receive an inheritance amongst the children of the morning. "Come ye again, come" (R.V., marg.).

守望的啊，夜裡如何？ 賽二十一11

越過沙漠之地，從以掃的土地上[即以東]傳來一聲呼喚，對這位先知的呼喚，要知道這個被亞述壓迫的漫長夜晚是否即將結束。他站在錫安山上守望黎明，就像祭司們慣常所作的，好使他們可以為早晨的獻祭發出開頭的信號。「守望的啊，夜裡如何？」這問話重複了兩次，彷彿那些疲倦的受苦者發出最後喘息。

先知的回答如謎一般難解。早晨即將來到，但在同一片天空中，黑暗展開她烏黑的翅膀追逐著早晨——「早晨將到，黑夜也來。(12節)」以色列的清晨，卻是以東的夜晚；但如果以東悔改，她可以再來詢問(12節)，而發現神已為她將死蔭轉變為早晨。

歷代以來，人們未曾更熱切望著東方的天空，不斷詢問：「夜裡如何？夜裡如何？」那些守望著東方天空的人，站在神的話語所提供的異象山上，他們只能有一個答案：早晨將到，黑夜也來。那是千禧年榮耀的早晨，[羔羊與新婦]結婚禮堂的早晨，接聖徒回家的早晨，耶穌基督顯現的早晨；但對於明知神旨意卻不去行之僕人，就是難以言喻之悲哀的黑夜，而對於不讓人子作王掌權之世人，也是難以言喻之悲傷的黑夜。但只要人願意從黑暗轉向光明，從撒但轉向神，他們必要受歡迎，並在早晨的兒女中間領受一分產業。「來吧，回頭再來。(12節)」

The key of the house of David will I lay upon his shoulder. Isa. 22: 22

The divine Man stands behind the earthly type in these words in majestic beauty. "These things saith He that is holy, He that is true, He that hath the key of David, He that openeth, and none shall shut, and that shutteth and none openeth. Behold, I have set before thee a door opened, which none can shut." Words of incomparable splendour, capable of endless application.

Let Jesus open each day of service, each opportunity of ministry, each door into another soul, each new chamber of life, and knowledge, and opportunity; and remember that He who sets before us open doors is He who knows our works, and that we have but little strength. He will never open a door leading into a passage of life which is too difficult for our strength to tread. The open door will reveal to us possibilities within our reach of which we had not dreamt; and when once a door is opened, though access to it may be beset, as in Bunyan's vision, by armed men, and though strong pressure is brought to bear upon it for its closing, let us dare to persevere against disease and pestilence and opposition, relying on these sublime words, None shall shut. Dear soul, say it to thyself repeatedly, None shall shut.

But the Lord shuts doors. "The Spirit of Jesus suffered them not to go into Bithynia." Down a long corridor of closed doors we may sometimes have to pass. It seems heartbreaking to see doors labelled, Friendship, Love, Home shut against us; but beyond them there is the one unclosed door through which we shall enter into our true life. Oh do not lose heart and hope in useless weeping over the closed doors of the past. Follow Him, who has the keys.

我必將大衛家的鑰匙放在他肩頭上。 賽二十二22

這位神聖的「人子」，莊嚴美麗地站在這些話語(20-24節)裡的預表背後。「那聖潔、真實、拿著大衛的鑰匙、開了就沒有人能關、關了就沒有人能開的，說，看哪，我在你面前給你一個敞開的門，是無人能關的。(啟三7-8)」無比光輝的話語，可以無限的應用。

讓耶穌開啟服事的每一天，打開每一次服事的機會，打開每扇進入另一個人心的門，打開生命、知識、和機會每個新房間的門；請記住，那位在我們面前給我們打開門的，祂知道我們的行為並知道我們只有一點力量(啟三8)。祂絕不會打開一扇門，通向生命之路，而這條路太難，過於我們能力所能行走的。這扇敞開的門，要向我們顯示我們做夢都想不到的可能性，卻在我們的力量所及範圍之內。而當一扇門打開，就像本仁約翰[註]所看見的那樣，儘管入口有由全副武裝的人守衛，儘管有巨大的壓力使它要關上，但是，讓我們勇敢堅持面對疾病、瘟疫和敵擋，靠著這些莊嚴的話語，「無人能關」。親愛的靈魂啊，請反復地對你自己說，「無人能關」(22節)。

但主也關門。「耶穌的靈不許他們往庇推尼去。(徒十六7)」我們有時必須經過一條長長的走廊，都是關閉的門。看到那些貼著友誼、愛、家這類標籤的門向我們關閉，令人心碎，但在它們之外還有一扇門並未關上，通過它才能進入我們真正的生命。哦，不要對著過去那些關閉的門無謂地哭泣，而灰心失望。你要跟隨祂，祂拿著鑰匙。

[註] 本仁·約翰 John Bunyan, 1628-1688, 英格蘭牧師及作家。信主後努力傳道，但因被控沒有傳道執照而兩次入獄，第一次十二年(1660-1672)，第二次六個月。他在獄中寫成《天路歷程》*The Pilgrim's Process*，成為史上最為著名的基督教寓言文學，被譯成200多種文字，從未絕版。

The sea hath spoken. Isa. 23 : 4

Zidon is bidden to be ashamed because she is suddenly left childless; and this to an Eastern woman was shame indeed. And the prophet, personifying Zidon as the City of the Sea, describes the sea herself as lamenting. It is as though the sea took up Zidon's complaint at the destruction of her children, and spoke in all her multitudinous waves.

With what different tones the sea speaks! Sometimes in the musical breath of her wavelets on the beach; or the long drawl of the shingle in the recession of the retiring billow; or in the rising storm, when the waters lift up their voice; or in the angry roar of the mighty waves far out at sea. Speaking in whispers and in thunder; speaking to itself and to God under the canopy of night! The sea-voices are not the least amongst those of nature. Old Ocean seems to us sometimes like a great organ on which every note of the heart is represented.

And what are the wild waves saying? Listen! "We are his, for He made us; we own his sway, for He once trod our crests; his voice is as the voice of many waters; his thoughts are deep as our profoundest depths; his throne stands beside the sea of glass mingled with fire; his least word is omnipotent over our wildest fury."

But the sea shall one day speak for the last time. The lonely soul of the beloved apostle, which had so often listened to the chime of the Aegean waves around his island prison, rejoiced to know that the sea should one day be no more. No more the speech of the storm; no more the mournful cadence of the retiring wavelet at night telling of separation and loneliness. "The first heaven and the first earth are passed away, and the sea is no more."

大海說。 賽二十三4

西頓命定要羞愧，因她突然喪失兒女。對一個東方婦人來說，這事確實羞恥。先知將西頓這個海的城市擬人化，描述大海在哀嘆。彷彿大海拾起西頓在她的子女遭毀滅時所發出的抱怨，用她無數的波浪述說。

大海是用何等不同的聲調說話！有時是細浪捲過沙灘，音樂般的聲音；或是退去的巨浪經過卵石海灘上發出緩慢的長調；或是暴風雨興起時，海水高聲呼喊；或是遠方海上巨浪的怒吼。有時輕聲細語，有時如雷聲隆隆；有時在夜幕下自言自語，並且向神傾訴！在自然界中大海的聲音絕不是最微弱的。古老的海洋在我們看來，有時就像一台巨大的風琴，代表我們心情的每一個音符，都在這風琴上。

那猛烈的海浪在說些什麼呢？請聽！「我們屬祂，因祂造了我們；我們受祂統治，因祂曾踏過我們的山頂；祂的聲音如眾水的聲音；祂的思想深如我們內心的最深處；祂的寶座立在那攪雜了火的玻璃海邊；祂最微小的言語能平息我們最強烈的憤怒。」

但有一日大海將最後一次說話。那位主所愛之使徒，曾時常聆聽著囚禁他的海島周圍愛琴海的海浪聲，他孤獨的心滿懷喜樂地得知，終有一日，將不再有大海。不再有暴風雨的呼喊，也不再有夜晚退去的細浪訴說著分離與孤獨的哀痛聲調。「先前的天地已經過去了。海也不再有了。(啟廿一1)」

From the uttermost part of the earth have we heard songs. Isa. 24: 16

This chapter exceeds in sublimity. The prophet first describes the general desolation about to overtake the world of his time, when, through the ruthless invasions of Nebuchadnezzar, it would become utterly emptied and spoiled. He describes the earth as languishing and fading away, and the high ones of the people languishing (ver. 4). Polluted nature is depicted as groaning in bitter anguish beneath the enormous sins of men, who had transgressed the law, changed the ordinance, and broken the everlasting covenant of their God. All joy is darkened; the mirth of the land is gone.

The scene is changed, and our thought is turned from the judgment and punishment of the wicked, to the blessed lot of the people of God; we are taught to see the Lord of Hosts reigning on Mount Zion and in Jerusalem, and before his ancients gloriously. And all who see it are compelled to confess that it is well with his people who are under such a King. And as that spectacle is beheld by the sons of men, as they compare their misery with the light and joy of the people of God, they lift up their voices and sing. They shall lift up their voice, they shall shout; for the majesty of the Lord, they shall cry aloud from the sea. Where morning lights her fires they shall glorify Him; and from the uttermost parts of the earth songs roll home in a tumult of ecstasy, "Glory, glory to the righteous."

It is a true sentence. Though for our discipline, and to fit us to minister to men, we are often passed through the fiery furnace, yet on the whole it is well with us. Ours is the peace of God; ours the knowledge that love is over all; ours the anticipation of a morning that shall never be overcast.

我們聽見從地極有人歌唱。 賽二十四16

這一章格外雄壯。先知以賽亞首先描述了他當時的世界將要受擊打而遍地荒涼，經過尼布甲尼撒的殘暴侵略之後，地必全然空虛，盡都毀壞(3節)。他描寫道，世界敗落衰殘，地上居高位的人也敗落了(4節)。受玷污的大自然，在人類巨大的罪之下痛苦呻吟，他們犯了律法，更改律例，背了他們神的永約(5節)。所有的喜樂都變陰暗，地上的歡樂消失了。

隨後景象變了，我們的思想從對邪惡的審判和懲罰，轉到神子民蒙福的結局。我們受教導來看，萬軍之耶和華在錫安山，在耶路撒冷作王，在祂的長老面前有榮耀(23節)。所有看見這景象的人，都不得不承認，作為這樣一位王的子民是好的。當人觀看這個景象，當他們將自己的痛苦與神子民的光明喜樂對照，他們高聲歡呼歌唱。他們高聲歡呼，他們吶喊。他們為耶和華的威嚴，從海那裡揚起聲來(14節)。在清晨點亮其火焰之處，他們要榮耀祂。從地極有激昂狂喜的歌聲傳來，「榮耀，榮耀歸於義人。(16節)」

以賽亞書二十四16是一句真實的話語。儘管為了訓練我們，使我們成長適合來服事人，我們會時常經歷嚴峻的考驗，但歸根結底是為了我們的益處。我們有神的平安；我們深知愛勝過一切；我們盼望一個永遠不會被烏雲籠罩的早晨。

He will swallow up death in victory. Isa. 25 : 8

In this ode, which Isaiah prepared for singing when Babylon the first should have fallen, the apostle, taught by the Holy Ghost, saw an anticipation of the triumph of the saints, when the strong bastions of death should be destroyed before the coming of Him who is the resurrection and the life. "This corruptible must put on incorruption, and this mortal must put on immortality." In these words he refers to the first stage in the Second Advent, when the living saints shall be changed, and those who have died shall be raised; and then he proceeds to quote these words, "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory."

There can be no doubt that this is Paul's prayer for himself. He says, "We would be clothed upon, that what is mortal may be swallowed up of life." No doubt it would be very delightful! None of the pains of dissolution; no going forth of the unclothed spirit; but the sudden subliming and transfiguring of the mortal, as ice passes into water, or water into vapour. It is not to be wondered at that the prophet adds, "The Lord God will wipe away tears from off all faces." In the rapture of reunion, in the glad embrace of eternity, in the consciousness that death and trouble are for ever behind, and that God has kept his word, we shall forget how to weep!

The prophet also records the triumphant song which will break from myriads of glad spirits, when the hope of the Church will be realized, and her long patience rewarded: "It shall be said in that day, Lo, this is our God: we have waited for Him, we will be glad and rejoice in his salvation."

祂已經吞滅死亡直到永遠。 賽二十五8

以賽亞預備這首頌歌是為著在巴比倫首次陷落時唱的。在這詩歌中，使徒保羅受聖靈的教導看見了聖徒得勝的盼望；復活生命的主降臨之前，死亡的堅固堡壘必被摧毀。「這必朽壞的，總要變成不朽壞的。這必死的，總要變成不死的。(林前十五53)」他[保羅]在這些話語中提到主再來的第一個階段[註]，那時所有活著的聖徒都要改變，而那些已死去的都要復活。接著他又說道，「這必朽壞的既變成不朽壞的，這必死的既變成不死的，那時經上所記，死被得勝吞滅的話就應驗了。(林前十五54)」

毫無疑問這是保羅為自己的禱告。他說，「我們願意穿上那個，好叫這必死的被生命吞滅了。(林後五4)」那無疑是非常令人歡欣的事！再沒有死亡的痛苦；再沒有赤身行走的靈；只有那必朽壞的在轉瞬之間改變形像而提升，有如冰變成水，或如水變成蒸氣。很自然地，先知接著說：「主耶和華必擦去各人臉上的眼淚。(8節)」在重新相聚的興奮歡喜中，在永恆喜樂的懷抱中，當我們意識到死亡和煩擾被永遠地拋在身後，並且神實現了祂的話，我們就忘記如何哭泣！

先知也記載，無數歡樂的靈魂要唱出勝利之歌，那時教會的盼望實現，她的忍耐得到報賞：「到那日，人必說：看哪，這是我們的神。... 我們素來等候祂，我們必因祂的救恩歡喜快樂。(9節)」

[註]基督的再來有兩個階段，第一個階段從天上的寶座來到空中，這時已死的信徒要復活，與在地上還活著的信徒，一同被提到空中與主相遇，基督在空中設立審判台，審判信徒(帖前四15-17, 林後五10, 彼前四17, 林前三12-15等等)。之後，第二個階段基督來到地上，拯救以色列人(羅十一26)，終結哈米吉多頓大戰，在地上審判當時還活著的世人(太廿五31-46)，以及審判敵基督等黑暗的權勢(啟十九20, 廿1-3等)。(相關經文還有許多)。

Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Isa. 26: 3

The Hebrew is very significant. "Perfect peace" is Peace, peace. As though the soul dwelt within double doors, like some chambers which we have entered, which had double windows against the noise of the street, and a baize door within the ordinary one to deaden the sound of voices from the next apartment. Understand, dear soul, that it is thy privilege to live inside the double doors of God's loving care. He says to thee, "Peace, peace." If one assurance is not enough, He will follow it with a second and a third. The city is strong, the bulwarks and walls are massive, salvation is appointed and prepared; but the gates do not frown with iron or move heavily on hinges of stone, they open musically and gently.

We remember how, on the evening of his resurrection, our Lord spoke the double peace. Peace, because of his wounds, the peace of the justified; and peace, because He was sending his apostles forth, as the Father had sent Him. The one is the peace of the evening, when we come back to our home, wounded and soiled: the other of the morning, when we dwell in the will of Him who chose our lot and path. His blood and his will--these are the double doors of our peace.

We must see to it that our mind is stayed on God. For mind the margin suggests imagination. It is through our imaginings that we get perturbed and defiled. We anticipate and fancy so many ogres; we harbour such dark forebodings; chambers of imagery are thrown open to such unseemly company; hence our perturbation. Do not imagine, but trust; do not anticipate, but leave God to choose. "Looking forward strains the eyesight; looking upward opens heaven."

心思停留在你這裡的，你必保守他十分平安。 賽二十六3(另譯)

這裡「十分平安」的希伯來文是「平安、平安」，其意深長。彷彿靈魂住在雙重門內，像我們進入某些房間，有兩層窗戶可以隔開街上的噪音，在普通的門裡面還有一道厚毛呢的門簾來消除隔壁一戶的說話聲。親愛的靈魂啊，要明白，居住在神慈愛看顧的雙重門內是你的特權。祂對你說：「平安、平安。」如果一個確據不夠，祂緊接著會給你第二個，第三個。城是堅固的，堡壘和城牆高大雄偉，救恩已經安排並且預備好了；城門並不因是鐵的而表示不悅，也不在石頭的樞紐上沉重轉動，它們輕輕開啟，發出音樂般的聲音。

我們還記得，在祂復活的晚上，我們的主怎樣兩次說到平安。第一個平安，因祂的傷痕(約廿19-20)，是稱義的平安；第二個平安，因祂差遣使徒，如同父差遣祂(約廿21)。一個是夜晚的平安，那是當我們帶著傷痕骯髒回到我們的家；另一個是早晨的平安，當我們住在祂的旨意裡，祂揀選我們的命運和道路。「祂的寶血」和「祂的旨意」——這正是我們平安的雙重門。

我們必須留意我們的心思停留在神這裡。因為心思的界限提示想像。我們會因著想像而被擾亂、被玷污。我們預期並幻想許多怪物，我們心懷各種不祥的預感，我們想像的房間向著不合宜的同伴開放，因此我們便受攪擾。不要想像，而要信靠；不要預期，而要交給神作選擇。「向前看只會讓你的眼目疲勞；向上看卻將天打開。」

Let him take hold of my strength. Isa. 27: 5

Such are the alternatives. You must either resist God's strength, or take hold of it. If the former, it is as though thorns and briars should fight flame. There is no fury in God; He has no desire for the death of the ungodly, but that he should turn from his unrighteousness and live. Yet if the blinded soul persists in flinging itself into collision with Him, it must suffer finally and irretrievably. But notice the double invitation, "Let him take hold of my strength; let him make peace."

Where shall I find his strength? the sinner asks. In the mighty mountains girded with strength; in the arch of the sky; in the break of the ocean wave? No, not in these; but where that dying Man pours out his soul unto death, and is numbered with the transgressors. But surely there is the weakness of God, not the strength! Nay, but it is the strength. The weakness of God is stronger than men. "We preach Christ crucified: to the Jews a stumblingblock, and to Greeks foolishness; but unto them which are called, Christ the power of God."

Come hither, soul of man, the strength of God is in that pierced, transfixed hand. Take hold of it, it will lift thee. In Him God is reconciled; there is nothing to do but take the offered mercy, accept his reconciliation, and be at peace. God is reconciled; be thou reconciled. God has made peace; be thou at peace. God reaches out his hand; take hold of it. God draws nigh; draw nigh to Him. Then He will keep thee, whatever be thy foes or temptation; his protecting strength will interpose between them and thee. He will keep thee night and day (ver. 3).

Peace, perfect peace, in this dark world of sin?

The blood of Jesus whispers peace within.

讓他持住我的能力。 賽二十七5

就是這兩個選擇。你若不是拒絕神的能力，就必然持住神的能力。拒絕神的能力就彷彿荊棘蒺藜與火焰交戰(4節)。神心中不存忿怒(4節)，祂不願意惡人死亡，惟願他轉離自己的不義而存活。可是如果瞎眼的人堅持投身與神對抗，至終他必無法挽回地受苦。請注意這雙重的邀請，「讓他持住我的能力，使他與我和好。(5節)」

罪人問道：我們到哪裡去尋找祂的能力？在那充滿力量的群山中、在蒼穹中、在海浪中嗎？不，都不在這些裡面，而是在那位將命傾倒，且被列在罪犯之中的人子那裡(賽五十三12)。但那確實是神的軟弱，而不是力量！啊，那就是力量。神的軟弱總比人強壯(林前一25)。「我們傳釘十字架的基督，在猶太人為絆腳石，在希臘人為愚拙。但在那蒙召的，基督總為神的能力。(林前一23-24)」

人的靈魂啊，到這裡來，神的力量就在那被釘十字架的手中。抓住那手，那手就把你舉起。在祂裡面，與神和好；不需要再作別的，只要接受神所提供的憐憫，接受祂的和解，心中平安。神滿足了，你也就滿足了；神已經成就了和平，你也平安。神伸出祂的手，你要抓住神的手；神靠近過來，你就要靠近祂。這樣，無論你遇見什麼敵人或試探，祂必保守你；祂保護的力量必擋在敵人及試探與你之間。祂必晝夜看守你(3節)。

在這個罪惡的黑暗世界何處是真正平安？

耶穌的寶血在你心中輕聲說平安。

A crown of glory, and a diadem of beauty. Isa. 28: 5

What many, like the drunkards of Ephraim, as described here, seek in the exhilarating stimulus of wine, God's people seek and find in Himself! Notice the variety of his attributes. There is something for everyone. Are you eager for glory? There is no reputation or fame equal to having his smile, the consciousness of being well pleasing to Him--"He will be a crown of glory." Do you recognize the deformity and unloveliness of your character, and desire beauty? "He will be a diadem of beauty." Do you desire a right judgment in all things, so as to be able to direct large and important undertakings? "He will be a spirit of judgment," when you will be in judgment. Submit your judgment to Him, that He may think through your mind or direct you to a just conclusion. Are there days when the enemy threatens to carry your soul by assault, and is already at the gates? Then turn to Jesus, and He will be your strength. Yes, and in great crises, when evil is predominant, and the citadel of faith and righteousness threatens to be submerged before the weltering chaos, when no other help is near, as you look to the Captain of the Lord's Host, you will suddenly find yourself enabled to roll back the dark battalions, in the very hour of victory.

Let us live in closer fellowship with our glorious Lord. They who receive the abundance of his grace shall reign. Out of his fulness may all receive, and grace for grace. "In that day" on Christ's lips always meant the day of Pentecost; and it is only through the grace of the Holy Spirit that we can avail ourselves of the treasured resources of the Ascended Christ.

He shall suffice me, for He hath sufficed.

榮冠華冕。 賽二十八5

許多人像這裡所描述的以法蓮酒徒一樣(1節)，尋找酒裡令人興奮的刺激。神的子民也尋找，而在祂裡面找到！請注意祂各方面的屬性(特性)。每個人都有某樣東西為著祂。你渴望榮譽麼？沒有什麼名聲能與擁有祂的笑臉相比，也沒有什麼美名能與蒙祂喜悅的感覺相比——「祂必作榮冠」(5節)。你確認你品格中的缺陷不可愛，而渴望美麗嗎？「祂必作華冕」(5節)。你渴望對每一件事有正確的判斷，以致有能力指揮重大工作嗎？當你要作判斷時，「祂必作公平之靈」(6節)。將你的判斷交給祂，這樣祂可以透過你的心思思考，引導你作出公正的結論。你曾有時候遇見仇敵威脅，要奪取你的心，且已經來到門口了嗎？你只要轉向耶穌，祂必成為你的力量。是的，在巨大的危機中，當邪惡佔據壓倒性的優勢，當信仰和公義的堡壘面臨翻騰的混亂，有被淹沒的危險，當周圍沒有任何其他幫助，這時你仰望耶和華軍隊的元帥(書五15)，你就立刻發現自己有能力擊退黑暗的勢力，而處在勝利的時刻。

讓我們活在與榮耀的主更親密的交通中。那領受祂豐富恩典的人必要掌權。從祂的豐滿裡我們都領受了，而且恩上加恩(約一16)。基督口中的「當那日」，永遠指著五旬節；只有藉著聖靈的恩賜，我們才能從升入高天的基督那裡，得到寶貴的資源。

祂必滿足我，因祂曾使人滿足。

The meek also shall increase their joy in the Lord. Isa. 29: 19

"Blessed are the meek," "Blessed are the poor in spirit," said the Lord. What is meekness, and why are meek and poor men so signally blessed with joy? Meekness is different from lowliness and humility. It is our attitude in the presence of our detractors and persecutors--not retaliating, nor opposing force to force, but bowing in silence and submission before high-handed wrong. It was in such a spirit of meekness that Jesus suffered Himself to be led as a lamb to the slaughter; and instead of calling for legions of angels, suffered Caiaphas' armed band to bind Him. This spirit is not natural to us. It is in our nature to retaliate and avenge ourselves. We want to call for fire, or legions of armoured angels from the heaven of God. But this is not the way of peace or joy.

But the Holy Spirit waits to reproduce in us the meekness of Jesus. Then, when you meet all injury and unkindness with an unfailing Christian courtesy, bending like a rush before the storm, to rise when it has passed over, you will have joy. Joy, because God will comfort you: because you have not lost yourself in the heat of passion, but have tried to turn others away from their evil purpose: because your hands could not have vindicated or extricated yourself, as God's have: and because you realize that the passive virtues are stronger, and the patience of Jesus Christ will win the kingdom. Those who fret and fume and storm through life, always standing on their rights, and insisting on being respected and consulted, are in perpetual perturbation. But the meek inherit the earth. All the best comes to them at last. God makes them his special charge. And as they tread the path of Jesus, they share his joy.

溫柔的人，必因耶和華增添歡喜。 賽二十九19（另譯）

主說，「溫柔的人有福了(太五5)」，「虛心的人有福了(太五3)」。什麼是溫柔，為什麼溫柔和貧窮的人如此明顯蒙福得到喜樂？溫柔不同於卑微謙虛。這是我們面對誹謗、迫害我們的人的態度——不報復，也不以暴力對抗暴力，而在嚴酷不法面前，在沉默順服中低頭。耶穌正是在這個溫柔的靈裡，如羊羔被牽到宰殺之地(賽五十三7)；祂沒有要求父差派十二營多天使(太廿六53)，反讓該亞法的武裝人員將祂捆綁。這樣的靈對我們來說，不是我們的天性。我們的天性要反擊、報復。我們想要求神從天上降下火來(路九54)，或是要求神從天上差來許多營天軍。但這並不是平安喜樂之路。

可是聖靈在等待，要在我們裡面繁殖耶穌的溫柔。這樣，當你用一種基督徒確實可靠的善意面對所有的傷害與無情，正如在暴風雨之下彎下來的燈芯草，在風暴過去之後站起，你定會獲得喜樂。你喜樂，因為神必安慰你；因為你沒有在激烈的痛苦中迷失自己，而是努力使他人轉離他們邪惡的目的；因為你的雙手不能像神的手證明你自己無辜，也不能像神的手解救你自己；因為你體會到不抵抗的美德更加堅強，耶穌基督的忍耐必贏得祂的國度。凡畢生煩躁、焦急、憤怒的人，總是堅持自己的權益，堅持被尊重、被諮詢，這樣的人將永遠陷入煩惱之中。但是溫柔的人必承受地土(太五5)。最終所有最好的都歸給他們。神給了他們特別的託付。因他們走耶穌的路，他們就有分祂的喜樂。

Therefore will the Lord wait, that He may be gracious unto you. Isa. 30: 18

As long as the people tried to help themselves, sending ambassadors to Egypt, and seeking an alliance against the invader, God could do nothing for them; He could only wait until they returned to simple reliance upon Himself. In returning to trust and rest they would be saved. At first they said No. They were opposed to the idea of simple trust in God. It seemed impossible to believe that if they simply rested on Him He would do better for them than their most strenuous exertions could do for themselves. And all the while God was waiting till every expedient failed, and they were reduced to such a condition that He could step in and save them.

How like this is too much in our lives! It is long before we learn the lesson of returning and rest; of quietness and confidence. We will trust in chariots and horses, and ride upon the swift. It is, of course, right to use the means; but our strong temptation is to put them in the place of God, and trust them. You are trying to save yourself from the just penalty of your sin, from the pursuit of your foes, from perplexing combinations and complications of circumstances; you have been running backwards and forwards, flurried and excited. At how many doors you have knocked to find them closed; and all the while God has been waiting to be gracious to you, waiting till you came to the end of yourself; waiting, till like a spent struggler in the water, you ceased from your mad efforts and cast yourself back upon his strong everlasting love. He is exalted to have mercy; but He is a God of judgment, or literally, of method. He can only save in one way. Blessed are they that wait for Him. The soul that waits for God will always find the God for whom he waits.

耶和華必然等候，要施恩給你們。 賽三十18

只要猶大人還試圖自己努力，派遣使者去埃及(4節)，尋求同盟來對抗入侵者，神就不能為他們作什麼。祂只能等候他們回轉過來，單單倚靠祂自己。回轉信靠而安息，他們就必得救(15節)。起初他們說「不然」(16節)。他們反對那種「單單信靠神」的構想。要他們單純倚靠祂，祂所作的就要勝過他們自己拼命努力的，這似乎是不可能的事。但神一直在等候，直到他們所有的辦法都不奏效，落到這樣的困境，才能使祂介入並拯救他們。

我們生命中許多時候與這種情形何其相似！經過很久，我們才學會歸回安息、平靜安穩的功課(15節)。我們倚靠戰車和戰馬，要騎飛快的牲口(16節)。用方法當然不錯，但我們受到強烈的試探要將方法放在神的位置上，並且倚靠方法。你或許正在試圖救自己脫離罪的公正懲罰，試圖救自己脫離你仇敵的追趕，試圖救自己脫離複雜而令人困惑的環境。你來回奔跑，驚慌而激動。你敲過多少扇門，發現它們都已關閉。在這同時，神一直等候要施恩給你(18節)，等候直到你走到自己的盡頭。祂等候，直到你像一個在水中筋疲力盡掙扎的人，停止了瘋狂的努力，回頭倚靠祂永恆不變的愛。祂興起要施憐憫(18節)，但祂是公平的神(18節)(英文欽定本作：審判的神)，或譯作，祂是講究手續的神。祂只能用一種方法救你：凡等候祂的，都是有福的(18節)。等候神的人必找到他所等候的神。

As birds flying, so will the Lord of Hosts protect Jerusalem. Isa. 31:5 (R.V.)

IT was a beautiful conception, for Jerusalem was perched on Mount Zion, as some bird's nest in the cleft of the rocks. Lo! Sennacherib approaches as the hawk, hovering above the fledglings of the nest. But just as the mother-bird gathers her young under her wing, and places herself between her treasures and threatening peril, so would the eternal God spread those wings, under which Ruth came to trust in the old time, over the entire city. To Isaiah there was no cause for fear when Sennacherib's legions were encamped on the mountains of Zion. He, at least, realized that the pinions of Almightyness were between the cowering citizens and the dreaded foe. Warm and safe was such abiding.

How wonderful that Jesus should have appropriated this metaphor, and spoken of Himself as willing to gather Jerusalem under his wing to save her from a more terrible fate! Does it not bespeak his consciousness of Deity that He should hide the people under the shadow of his care?

This may be our daily portion. The Lord of Hosts will be strong as the lion that growls over his prey, undismayed by the multitude of shepherds that shout at him; and He will be sweet and soft and gentle as a mother-bird. Always believe that Jesus stands between you and what you dread. Even now He is passing over you. Do you not hear Him saying. "If you seek Me, let these go their way"? Isaac Pennington, an old follower of George Fox, who had considerable experience of the prisons of his time, said he often felt the healing drop from the wings of Christ. The sense of God's presence and of his power are as two wings, beneath which the believer nestles, till calamities be overpast.

雀鳥怎樣扇翅覆雛，萬軍之耶和華也要照樣保護耶路撒冷。 賽三十一5

這節經文表達一個美麗的思想，因為耶路撒冷坐落在錫安山上，就像鳥窩搭在岩石裂縫裡一樣。看啊！亞述王西拿基立如鷹逼近，在巢窩裡的雛鳥上方盤旋(代下卅二1-15)。就像母鳥把雛鳥聚集在她的翅膀下面，並將自己置於寶貝與兇險之間，照樣永生神要張開翅膀，保護整個耶路撒冷城。古時摩押女子路得就是來投靠在這翅膀之下(得一16, 二12)。當亞述王西拿基立的軍隊在錫安山上扎營時，對以賽亞來說並沒有理由懼怕(代下卅二16-23)。至少他意識到全能神的羽翼擋在畏縮的百姓和可怕的敵人之間。這樣的居所溫暖安全。

耶穌曾用這個比喻論到祂自己願意把耶路撒冷聚集在祂翅膀之下，免遭更悲慘的結局(太廿三37)，這是多麼希奇啊！這不正顯明祂神性的感覺，就是祂要將百姓藏在祂看顧的蔭下嗎？

這可以是我們每日的福分。萬軍之耶和華剛強如同獅子護食咆哮，不因許多牧人對牠喊叫而驚惶(4節)；而且祂親切、慈祥、溫柔像一隻母鳥。你總要相信耶穌站在你和你所懼怕的事物之間。即使現在，祂也正經過你身邊。難道你沒聽到祂正說「你們若找我，就讓這些人去吧。(約十八8)」？彭寧頓[註1] 是福克斯[註2] 多年的跟隨者，他有相當豐富的坐監牢經歷，他說他常常感到醫治從基督的翅膀降下。「感覺神的同在」與「感覺神的大能」正如兩個翅膀，信徒可以躲避在其下，直到災害過去。

[註1] 彭寧頓Isaac Pennington, 1617-1679, 英國貴格會(Quakers)運動的領袖之一。注重內在生命的經歷。為信仰曾入獄11年之久。

[註2] 福克斯George Fox, 1624-1691, 貴格會(Quakers)的創辦人。英國一個紡織工人的兒子，沒有受過正式教育。信主後過著檢僕的生活，四處傳道，後來創立貴格會。

The work of righteousness shall be peace. Isa. 32 : 17

Righteousness must precede peace. IN THE GOVERNMENT OF A HOLY GOD. The writer of the Epistle to the Hebrews clearly affirms that Melchizedek, the type of Christ, is first King of Righteousness and then King of Peace. In Rom. 3 the apostle shows how the righteousness of God has been vindicated, and will be imparted to those that believe; and then says, "being justified let us have peace with God."

IN OUR INNER LIFE. Many seek for peace apart from righteousness. They refuse to adjust some wrong in their lives which calls aloud against them. They refuse to permit the light of God's Spirit to ransack their past, because they are conscious that to do so will expose themselves to the inevitable need of confession and restitution; and as they will not submit to the laying of the foundations of peace, they miss the peace. So far as you know, you must be right, before you can have peace.

IN MEN'S DEALINGS WITH EACH OTHER. Be sure to go to the bottom of disputes and disagreements. There is a right and a wrong in every question. It is always wise to lay the foundations of justice at any cost, assured that peace will inevitably result sooner or later. Honeyed words will not abide; but just deeds are a permanent basis for a happy and lasting reconciliation.

How blessed that for evermore our peace is secured! The righteous shall never need to leave their peaceful habitation, or to quit their sure dwellings. However it may hail to the downfall of the forest trees, storms shall never drive them from their quiet resting-places, since they are founded upon the righteousness as well as the grace of God.

公義的果效，必是平安。 賽三十二17

在聖潔之神的政權中，公義必須在平安之前。希伯來書的作者清楚肯定基督的預表麥基洗德，先是公義的王[麥基洗德的意思就是公義的王]，然後是平安的王[撒冷王的意思就是平安的王](來七1)。在羅馬書三章，使徒保羅指出神的義已如何被證明，並要加給相信的人(羅三21-22)；然後說，「既得稱義，就與神相安。(羅五1另譯)」

在我們的內在生命中。許多人在公義之外尋求平安。他們拒絕改正在他們生命中的某種惡行，這惡行在他們內心大聲控告他們。他們拒絕讓神靈的光徹底搜尋他們的過去，因為他們知道這樣做必會暴露他們，使他們不得不認罪並賠償；當他們不順服來安置平安的基石，他們就失去平安。照著你所知道的範圍，你必須端正，然後才有平安。

在與人彼此的交往中。一定要追究爭端和分歧的原因。每一個問題都有對錯之分。不惜任何代價去奠定公正的基礎，永遠是明智的，從而保證平安遲早必然到來。甜言蜜語不會持久，但公義的行為是幸福與長久和好永恒不變的基礎。

永享平安是何等有福！義人將永遠不需要離開他們寧靜的居所，他們也不必放棄可靠的住所。無論冰雹如何擊倒林中的樹，暴風雨卻不能驅逐義人離開他們寧靜的安息之所，因為他們是建立在公義和神恩典的根基上。

Be Thou their arm every morning, our salvation also in the time of trouble. Isa. 33: 2

This is an exquisite morning prayer, and the beauty of it is that it is so sweetly unselfish. It begins by appealing for the grace of God, but goes on to ask that He would be as an arm of loving support and deliverance to others, before the suppliant turns back to ask for salvation for himself in time of trouble. "Be Thou their arm; . . . , our salvation also." If you want God's arm for yourself, ask that it may be given to someone else. If you want salvation in the time of trouble, pray that God would give his arm for the help of your neighbour.

We all want that arm every morning. The gladdest, fairest day that ever broke for us, or will break, must have been marked, or will be marked, by pitfalls and snares. The path may begin with greensward; but before the evening it will have opened upon stones and steep ascents, and you will need the arm of your Beloved on which to lean. But you will never ask for it in vain. It will be always at hand. Be sure, like the Shulamite, to come up out of the wilderness, leaning on your Beloved. And whatever else you forget in your morning prayer, never forget to ask for the strong, tender arm of God. O woman, bereaved of the strong arm on which thou wert wont to lean, will not this suffice thee!

Is not this a comprehensive prayer for dear ones far away or near? Be their arm, Heavenly Father, to-day. If I may not be there to give the strength of my arm, let thine be their stay, and Thou wilt do better than had been possible, had I been by their side. Then, when the hour of trouble comes, and you ask that He should be your salvation, the glorious Lord will be a place of broad rivers and streams.

求你每早晨作他們的膀臂，遭難的時候為我們的拯救。 賽三十三2（另譯）[註]

這是一個優美的晨禱，這禱告的美麗在於它甜美無私。這禱告開始於懇求神的恩典，接著求神作為扶持和拯救他人的慈愛膀臂，然後祈求的人回頭為自己遭難時求拯救。「你作他們的膀臂；... 為我們的拯救。」如果你想為自己求神的膀臂，你就得求神將膀臂賜給他人。如果你要遭難時得拯救，你就得禱告神向你的鄰舍伸出援助之手。

每天早上我們都想要那膀臂。過去曾經或將來要臨及我們的最歡喜美好的日子，必定有陷阱和網羅作標記。路徑可能從綠茵草地開始，但傍晚之前你將遇到石頭和陡坡，你就需要你深愛之神的膀臂作倚靠。你祈求祂的膀臂，絕不徒勞。祂的膀臂永遠在近處。你要確實像書拉密女一樣，靠著你的良人，從曠野上來(歌八5)。不管你在晨禱中忘記了什麼，永遠不要忘記祈求神那親切又強壯的膀臂。女子啊，你若喪失你經常倚靠的那強壯膀臂，你就不會滿足！

難道這不是一個為著遠近親人綜合全面的祈禱嗎？天父，求你今日作他們的膀臂。如果我不能在那裡提供我膀臂的力量，就讓你的膀臂作他們的倚靠，並且即使我在他們身邊盡可能地幫助他們，你所做的將勝過這些。那麼，當苦難時刻來臨，你求神作你的拯救，榮耀的主將作江河寬闊之地(21節)。

[註] 2節「我們的膀臂」，亦可譯作「他們的膀臂」。現今兩種譯法都有人採用。

The day of the Lord's vengeance, the year of recompense. Isa. 34:8 (R.V.)

These chapters remind us that there is a God that judgeth in the earth. The tendency of the present day is to reduce all things to the operation of natural law, and to crowd God out of his own world; as though He had no longer as much power as a judge or magistrate to inflict punishment! Here He comes out of the silence of eternity to avenge the wrongs of his people perpetrated upon them by Edom. The Jews could never forget that when they were in the extremity of their conflict with Babylon, Edom rejoiced and said, "Rase it, rase it to the foundation thereof." Now, at length, God would vindicate his people, and punish the proud land whose sins cried to Heaven.

Let us remember that God works not only through natural law, but by sudden manifest interpositions of his providence; and when He arises on behalf of the meek, the result is not only terrible but lasting. It seems as though God's judgment on Edom and other peoples, which has left their lands as desolate scars on the face of the earth, are instances of the permanence of God's decrees, and of their irreversibleness: "The smoke thereof shall go up for ever; from generation to generation it shall be waste; none shall pass through it for ever and ever." It was often told by the Waldenses, how the prince that broke the covenant with them and drove them across the Swiss mountains, died of a broken heart at the death of his first-born.

God does not appear always to avenge the wrongs of his people in the present life. The wicked pass away amid their ill-gotten prosperity, but in the next world their evil deeds come back to roost in their own hearts.

因耶和華有報仇之日，... 有報應之年。 賽三十四8

這幾章提醒我們有一位神在地上施行審判。現今的趨勢是將一切的事都簡化為自然律的運作，而將神排擠出本屬於祂的世界之外；就好像祂不再有權力作為一個法官或裁判官，來施行懲罰！祂從寂靜的永恒出來，為報復以東在祂百姓身上所行的惡事。猶大人永遠不會忘記，當他們與巴比倫的爭戰達到窮途末路時，以東人歡呼說，「拆毀，拆毀，直拆到根基。(詩一三七7)」現在神終於為祂的子民伸冤，懲罰那驕傲的國民，他們罪惡的聲音傳到天上。

讓我們記住，神做事不僅藉著自然律，也藉著祂旨意安排突然且明顯地干預；當祂為溫順的人興起，其結果不僅可怕，而且持久。看起來就好像神對以東和其他民族的審判，使他們的地土荒涼，在地上成為疤痕，作為神判決永不撤銷的例子。「煙氣永遠上騰，必世代代成為荒廢，永永遠遠無人經過。(10節)」瓦勒度派[註]的人經常這樣說，國王如何破壞與和他們所訂的約，而驅趕他們跨越瑞士山脈，這國王在自己的長子死亡時，心碎而死。

神好像並不都在今世報應祂百姓的惡行。惡人在他們非法所得的昌盛中去世；但在來世，他們的惡行將要回來，報應在他們身上。

[註] 瓦勒度派Waldenses, 十二世紀法國天主教裡的一個運動。由里昂的瓦勒度(Peter Waldo, 1140-1217)開始的，他原為富商，後因經歷神而放棄一切，出來傳道。瓦勒度派注重按字面解釋聖經，守貧，平信徒傳講福音。為羅馬教會所不容，亦遭本國逼迫驅趕。宗教改革後，該派成為改革宗的一支，現今存在於義大利西北部Turin以西、阿爾卑斯山義法接壤之地。

The way of holiness. Isa. 35: 8

This chapter is full of blessed prevision of a state of perfect blessedness, when the curse that has so long brooded over the world shall be removed. Into that sweet and blessed country there is a way from the present: it is the way of holiness.

IT IS A WAY. Our holiness is progressive. Though we may perfectly obey up to the limit of our knowledge, that knowledge is ever on the increase, beckoning our advance. Before us lies the path marked out by the footsteps of Jesus, climbing from strength to strength, and we are called to walk in it.

IT IS A HIGHWAY. That is, it is for everyone that will. It is kept in repair under the King's own orders. There are no toll-gates on its straight line of route. It is like those Roman roads which traversed countries from end to end, and remain to-day imperishable monuments of the skill of their constructors.

IT IS CLOSED AGAINST THE UNCLEAN. The leper of old was forbidden to obstruct the thoroughfare. The unclean soul is equally forbidden to taint that holy way. God's first requirement of us is separation.

THIS WAY IS ALWAYS TRODDEN BY JESUS. "He shall be with them" (R.V., marg.). The holy soul has a divine Companion. For the most part those who tread this way do so as part of a great host; but when the path seems lonely, He goes beside who walked to Emmaus.

IT IS PLAINLY DEFINED. Wayfaring men, though fools, need make no mistake. Be true to the Bible, to the holy instincts of your soul, and above all, to the blessed Comforter who guides all. The way may sometimes be paved with jagged flints; but keep in it, it is safe walking, and it leads home.

聖路。 賽三十五8

本章充滿預先看見的景況，那時長久籠罩這世界的咒詛必要被除去。有一條路從現今引進那甜美蒙福的國度，就是聖潔的路。

這是一條路。我們的聖潔是漸進的。雖然我們可以照著所認識的界限完全順服，但這知識是一直不斷增加，吸引我們前進。在我們前面的這條路，有耶穌的腳印作標記，叫人行走力上加力，我們就是被呼召來走這條路。

這是一條大路。也就是說，這是為著每一個願意的人。這路是照著王的命令維護。這條路筆直，並且沒有收費關卡。像古羅馬的道路，從一端到另一端，跨越許多國家，並作為建設者之技巧不可磨滅的紀念碑，保留至今。

這條路對不潔淨者是關閉的。古時的癲瘋病人不許阻擋道路。不潔淨的人同樣不許污染那聖潔的路。神對我們的第一個要求就是分別為聖。

這條路一直是耶穌走的路。「祂要與他們同在」。聖潔的人都有一位「神聖的同伴」。就著大部分的時候來說，走這條路的人是大群人中的一部分；但是當路徑看起來很孤單，祂就靠近你身旁，如同祂就近那兩個往以馬忤斯的門徒(路廿四13-15)。

這條路的界線很清楚。行路的人雖愚昧，也不致走錯(8節)。要誠實對待聖經和你靈魂聖潔的直覺，而最重要的是，要誠實對待聖靈保惠師，這位保惠師指引一切(約十四16, 十六13)。這條路有時鋪著尖突的火石；但要持續走下去，行走是安全的，並且這條路通往屬天的家鄉。

They held their peace, and answered him not a word. Isa. 36: 21

IT was very bitter for Hezekiah and Isaiah that these words of vituperation and abuse were spoken in the open air, the voice of the speaker travelling far enough to be heard by the whole population in Jerusalem. Rabshakeh loudly reminded them that Egypt was a broken reed; then suggested that Hezekiah's recent raid against the idolatry which had grown up in his country must have alienated the God of Israel; then that God Himself had sent him to destroy the land; and lastly, he quoted the long list of conquests that had fallen to the share of his master. What could Hezekiah do against the conqueror of Sepharvaim and other proud cities, which were level with the ground? To all of which the king ordered they should give no reply.

Silence is our best reply to the allegations and taunts of our foes. Be still, O persecuted soul! Hand over thy cause to God. It is useless to argue, even in many cases to give explanations. Be still, and commit thy cause to God. He has heard every word, and will answer. Thus Jesus also held his peace, when falsely accused:

*He stood alone,
Silent amidst their clamour--He whose voice
Of power but late suffic'd to ope the grave!
"Others He saved--Himself He cannot save!"
O mystic silence! how divine thy choice.*

But before going into this conflict be sure that, like Hezekiah, thou hast put from thee all that is false and evil. The iconoclasm of the good king which Rabshakeh so curiously misinterpreted was, after all, his main security. It is necessary that there should be no controversy between God and the soul which He is to defend.

百姓靜默不言，並不回答一句。 賽三十六21

對希西家和以賽亞來說，這些公開的謾罵侮辱使他們非常難堪，說話之人的聲音傳得夠遠，全耶路撒冷的人都聽到(11-12節)。拉伯沙基大聲提醒他們，埃及是壓傷的葦杖(6節)；然後暗示希西家王最近襲擊國中已成長的拜偶像之風，這行動必定疏遠以色列的神；再者，神已差他(拉伯沙基)來毀滅這地(10節)；最後，他引述他主人(亞述王)所征服之地的一張長的清單。希西家能做什麼去對抗這個征服西法瓦因和其他驕傲城市的亞述王(18-20節)？這些城市已夷為平地。但希西家王曾吩咐百姓，對這一切都不要回答(21節)。

沉默是我們對敵人的指控和嘲諷最好的回應。受逼迫的人啊，要靜默！將你的冤屈交給神。爭論是無用的，甚至在許多情況下解釋也是無用。要靜默，將你的冤屈交託給神。祂聽到了每一句話，祂必回答。耶穌也是在被誣告的時候保持靜默：

祂孤單站著，
在人群的喧鬧中沉默；
祂大熊的聲音，不久前才打開墳墓！ (約十一43-44)
「祂救了別人 — 卻不能救自己！」 (太二十七42)
奧秘的沉默啊！你的選擇多麼神聖。

但要進入這一爭戰之前，像希西家一樣，你要確定遠離所有的虛假和邪惡。這位好王(希西家)破除偶像，雖然被拉伯沙基如此地誤解[註]，但破除偶像終究成為希西家的保障。神和祂所要護衛的人之間必須沒有爭論。

[註] 拉伯沙基以為耶和華與外邦偶像一樣。希西家砍下偶像，廢去邱壇(7節)...等作為，拉伯沙基以為這與你們要「倚靠耶和華」相違背。

Hezekiah went unto the house of the Lord, and spread the letter before the Lord. Isa. 37: 14

Probably he literally handed in the letter to God, opening it and laying it down in the Holy Place, as though the responsibility of dealing with its contents no longer devolved upon himself.

The post and telegraph are great factors in modern life. They are perpetually bringing to us documents of one kind and another, which involve anxious thought. Sometimes a heavy account for expenditure which has been necessarily and righteously incurred; or a story of wrong-doing on the part of some near relative; or some piteous appeal for help. Indeed, not unseldom, letters like this that Rabshakeh addressed to Hezekiah may fall into our lap. We read with beating hearts, and know not what to say, and finally go into the presence of God and spread it out. Answer it for us, great God, we entreat Thee!

The divine reply came first in the blessed assurance sent through Isaiah; and next when the angel of the Lord "spread his wings on the blast, and breathed on the face of the foe as he passed." Let us more habitually hand over our anxieties and cares to God. God calls us to enter into his rest, i.e., to place Himself and his care between us and all that would hurt or annoy. "Doth God take care for oxen," and will He not care for his children? Is a falling sparrow more to Him than his child? Hath He brought us so far on our journey to put us to shame? Only let us be sure that we have given no just cause for the unkind tone of the letters, or brought ourselves into a false position with respect to those who hate God. Daily exercise yourself to have a conscience void of offence: then, with God on your side, you can face a world in arms.

希西家... 就上耶和華的殿，將書信在耶和華面前展開。 賽三十七14

希西家將信打開放在殿裡，也許可以說他實際上把信交給神，好像處理信件內容的責任不再擔在自己身上。

郵件和電報是在現代[19世紀末, 20世紀初]生活中的重要因素。郵件和電報不斷地帶給我們各樣的文件，這些文件使人焦慮。有時是正當必要的開銷積累成一大筆帳；有時是某個關係很近的親屬犯罪的故事；或者某個可憐的人尋求幫助。的確，不少時候像拉伯沙基給希西家的信件，可能落在我們手上。我們讀的時候心咚咚地，不知該說些什麼，最後來到神面前，將信展開。偉大的神啊，我們懇求你為我們回覆這封信！

神的答覆首先藉著先知以賽亞傳達蒙福的保證；然後主的使者「在陣風之上張開翅膀，當他經過仇敵時，在仇敵臉上吹氣。[註]」但願我們更習慣於將我們的憂慮和煩惱交給神。神呼召我們進入祂的安息，就是將祂自己和祂的關注，放在我們和所有會傷害或困擾我們的事之間。難道神看顧牛，而不看顧祂的兒女嗎(林前九9-10)？對祂來說，一隻墜落的麻雀，比祂的孩子更貴重嗎(太十29-31)？祂一路帶我們走了這麼遠，是為了讓我們羞愧嗎？只要讓我們確定，我們並沒有該承受信裡那種刻薄口氣的緣由，也不該因著恨神之人而陷入錯誤處境中。每天操練自己無虧的良心(徒廿四16)；那麼，你有神在身邊，就可以面對一個武裝的世界。

[註] 此句引自英國詩人拜倫(George Gordon Byron)的詩作《西拿基立的毀滅》*The Destruction of Sennacherib*。指神的一個使者夜間出去，吹一口氣擊殺亞述王西拿基立185,000軍兵(36節)。

In love to my soul. Isa. 38: 17

The R.V. margin is very beautiful. "Thou hast loved my soul from the pit." As though from the pit's mouth and onward there had been one long succession of loving thoughts and words. Or it may be that the love of God has loved us out of the pit of corruption. Let that pit of corruption stand for the evil of our own hearts, the abysmal depths of our selfishness, the lustings and fightings of our flesh. What could have saved us from all these, but the love of God?

THE PATIENCE OF GOD'S LOVE. God's patience has been greatly magnified in us, that He has borne with us so tenderly. If God had been less than infinite, He must long ago have renounced us in despair. Oh, the riches of his longsuffering! He has lingered near the pit of our corruption, drawing us from it with untiring solicitude, even when we have repeatedly cast ourselves back into it with ungrateful persistence.

THE SACRIFICES OF GOD'S LOVE. HOW much He has borne and suffered! The cross, with its shame and spitting, seems to be but a revelation, in terms that we can understand, of the pain that lies always on his heart, and of the inestimable cost our sin involves. It is this divine sorrow which purifies us, as we devoutly consider it.

THE PURITY OF GOD'S LOVE. What a contrast between some foetid pool and the over-arching blue of heaven! Such is God's love as contrasted with our hate; his sweetness with our chidings, his holiness with our corruption. But his love conquers our sin, and draws us out of the pit. Where sin abounds, his grace much more abounds, and makes us loving and lovely.

Thou art the victor, Love!

你因愛我的靈魂。 賽三十八17

這句話在英文修訂本的邊註是非常美麗的。「你愛我的靈魂，使它脫離敗壞的坑。」好像有一長串愛的思想和言語從坑口開始往上升。或者可能是神的愛把我們從敗壞的坑中拯救出來。假設敗壞的坑代表我們自己心裡的邪惡，代表我們深不可測的自私，代表我們肉體的慾望和爭戰。除了神的愛，有什麼能把我們從其中拯救出來呢？

神愛的忍耐。神的忍耐已在我們裡面極其顯大，祂如此溫柔地寬容我們。如果神不是無限的，祂必定早就絕望放棄我們了。哦，祂恆久忍耐的豐富！祂在我們敗壞的坑附近徘徊，用不厭倦的關懷把我們從坑中拉出來；即使當我們不知感恩一再把自己投入坑中。

神愛的犧牲。祂忍耐力受苦何其多！照著我們所領會的，十字架的羞辱與被人唾棄，似乎只在啟示那一直在祂心中的苦楚，以及我們罪所帶來那無法計算的代價。當我們虔誠思想這點，神這憂傷就潔淨我們。

神愛的純潔。一個發臭的池塘與那覆蓋圓拱的藍天之間的對比，是多麼強烈啊！神的愛與我們的恨之間的對比，祂的甘甜與我們的責罵之間的對比，祂的聖潔與我們的敗壞之間的對比，也同樣強烈。但祂的愛戰勝我們的罪，而把我們從坑裡拉出來。罪在哪裡顯多，祂的恩典就更顯多了(羅五20)，並使我們愛別人也得人喜愛。

是愛的神啊，你是得勝者！

There is nothing among my treasures that I have not shewed them. Isa. 39: 4

In the Book of the Chronicles there is a suggestion which shows the hidden evil that lurked beneath Hezekiah's attitude to these Babylonish ambassadors. "Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up, therefore there was wrath upon him." Beyond all other sin, pride is abhorrent to God as the parent of other sins, and it was this accursed principle that prompted Hezekiah to that outburst of ostentation. He did not care to remember that he had nothing which he had not first received, and that at the best he was only a trustee of God's gifts for others. You will remember that by this sin fell the angels. It was when Nebuchadnezzar surveyed Babylon from the roof of his palace that he was suddenly smitten with madness.

Be very careful to watch against ostentation and the pride from which it springs. The best antidote is the habit of looking from the gifts to the Giver, and to accustom yourself to the position of a steward of the benefits which have been done to you. Oh for more of the spirit of praise and thanksgiving, of adoring gratitude, of grateful love! Not unto us, not unto us, but unto thy name be all the glory, O Lord God. All things come of Thee: wealth, and the power to get it; love, and the qualities that earn it; success, and the health of body and mind so needful to its acquisition. No doubt Hezekiah's sad lapse is intended as a warning to us all. The minuteness with which it is recorded may be intended to impress on us the danger of coquetting with the Babylon around us. It is impossible to do so without becoming ultimately carried into captivity to its corruption.

我財寶中沒有一樣不給他們看的。 賽三十九4

《歷代志》中提示在希西家對待巴比倫使者的態度之下埋伏著隱藏的惡。「希西家卻沒有照他所蒙的恩報答耶和華；因他心裡驕傲，所以忿怒要臨到他。（代下卅二25）」神厭惡驕傲遠超過所有其他的罪，因驕傲是其他眾罪的根源。正是驕傲這受咒詛的根源，促使希西家大大炫耀他所有的財寶。他不記念他沒有什麼不是領受的，而且充其量他只是神恩賜的管理人，而這恩賜是為著服事他人的。你要記住天使因這罪而墮落。當尼布甲尼撒從他宮殿的屋頂巡視巴比倫時，他突然被神擊打而發瘋（但四30-33）。

你要非常小心提防炫耀和驕傲，炫耀是從驕傲冒出來的。最好的對策是養成習慣從恩賜轉眼看施恩的主，讓自己習慣於站在所得恩惠之管家的位置。但願我們有更多讚美和感恩的靈，更多頌讚的感謝，更多感恩的愛！耶和華神啊，榮耀不要歸於我們，不要歸於我們，要歸在你的名下（詩一一五1）。所有的事物都從你而來：財富，以及得財的能力；愛，以及得到愛的特質；成功，以及得到成功所需的健康身體和才智。毫無疑問，希西家可悲的過失，是要成為我們所有人的警告。其中記錄的細節，可以使我們深深記得向周圍的巴比倫賣弄風情的危險。這樣的賣弄炫耀，最終不可能不被擄掠而遭敗壞。

Comfort ye, comfort ye my people, saith your God. Isa. 40: 1

There is a considerable interval between the preceding chapter and this. The Jews are now nearing the term of their long and bitter sufferings; their fiery trials have done their work.

COMFORT, BECAUSE SIN IS FORGIVEN. "Look to the wounds of Jesus, brother," said Staupitz to Luther. At the foot of the cross alone can sinners be comforted. We need not only the assurance of forgiveness, but some knowledge of the way in which it has been obtained, and the grounds on which it is based. Our hearts are never truly comforted till we learn that God is faithful and just when He forgives.

COMFORT, BECAUSE GOD IS ON HIS WAY TO DELIVER. The imagery is borrowed from the progress of an Oriental prince or conqueror. Great gangs of men are sent to level the ways before him. Be of good cheer, the prophet says; your God shall come with a strong hand. See the mountains become a way; the crooked is made straight and the rough places smooth. The glorious Lord comes to deliver the afflicted from his strong oppressor, and all flesh shall see it together.

COMFORT, BECAUSE THE STRONG DELIVERER HAS A TENDER HEART. He comes as a mighty one, but He feeds his flock like a shepherd. Strong and sweet, mighty and merciful. The Everlasting Father, but the Prince of Peace. Those arms sustain the universe, but they gather lambs.

COMFORT, BECAUSE HE FAINTS NOT! NEITHER IS WEARY. Others may tire after a while. Physical strength droops and declines. Time seems long. The current may sweep lovers and friends out of our reach, but Thou remainest! "The Creator of the ends of the earth fainteth not, neither is weary."

你們的神說，你們要安慰，安慰我的百姓。 賽四十1

前一章經文與本章之間有相當大的間隔。在本章，猶太人已接近他們漫長艱難受苦的極限；他們火般的試煉已經完成任務。

要安慰 ...，因為罪已赦免了。史道畢斯[註]對路德說，「弟兄，請看耶穌的傷口。」只要在十字架下，罪人就可得到安慰。我們需要的不僅是赦免的保證，而且需要認識得赦免的路，以及赦免的根據。我們的心絕不會真正得到安慰，直到我們知道神赦免我們時，祂是信實且公義的(約壹一9)。

要安慰 ...，因為神正前來施行拯救。這個圖像是從東方的王或征服者出巡的描述借用過來的。大批的人員被差派去修平他前面的路。先知說，你要高興歡喜，你的神必像大能者臨到(10節)。請看高山成為道路；彎彎曲曲的被修直，崎嶇的被削平(4節)。榮耀的主來要拯救受苦的人脫離強大的壓迫者，凡有血氣的必一同看見這事(5節)。

要安慰 ...，因為這位剛強的拯救者有一顆溫柔的心。祂以大能者的姿態來到，但祂卻如同牧人餵養祂的群羊。剛強又和藹，大有能力又滿有憐憫。永在的父，卻是和平的君。祂的膀臂拖住宇宙，卻聚集眾羊羔。

要安慰 ...，因為祂不疲乏也不困倦。別的人過了一陣子可能疲倦。體力衰頹而減弱。時間似乎漫長。潮水可能把所愛的人和朋友沖離我們可及的範圍，但是神，你依然還在！「創造地極的主，不疲乏也不困倦。」

[註] 史道畢斯Johann von Staupitz, 1468/1469-1524，德國天主教神父，馬丁路德在修道院時的上司也是朋友，但後來成為路德推動宗教改革的反對者。

Look not around thee, for I am thy God. Isa. 41 : 10 (R.V., marg.)

We are all tempted to look around us, to see who is prepared to stand by and help us. We are apt, like the apostle, to look at the winds and waves. Not so, says our God. Look not around, but look off to Me; look unto Me, and be ye saved, all the ends of the earth.

These exceeding great and precious promises quicken our desire to be able to establish our lineage as belonging to Abraham. We very gladly catch at the apostle's assurance that those who have his faith may claim to be his children. It is good to know that, Gentiles as we are, we may be included in the Israel of God.

Now, troubled soul, look unto these words. They are spoken by one who cannot lie, and spoken for thee. They are as much meant for thee as though they had never been claimed by another; and God is prepared to fulfil them in thy life to the brim. He is with thee at this moment, whilst thou art pondering these words. He is thy God, and will never act unworthily of thy trust. Where thou art weakest and most easily overcome, He will strengthen thee. Where thou needest help, He will give his, so that thy difficult task shall be easily mastered. And when thou art too weary to walk; when no more strength remains in thee; when thou sinkest on the battlefield or the steep hill--He will uphold thee. Dost thou doubt? Behold at his right hand, Jesus sits, thy Lover and Saviour. It is a right hand of righteousness, that can never act unworthily of itself, or fail the trusting soul.

*The steps of faith
Fall on the seeming void--and find
The rock beneath!*

不要驚惶張望，因為我是你的神。 賽四十一10(另譯)

我們都忍不住環顧四周，看有誰準備好了等待機會幫助我們。像使徒彼得一樣，我們容易看風看浪(太十四30)。我們的神說，不要這樣。不要向周圍觀望，卻要仰望我(來十二2)；你們地極的人都當仰望我，就必得救(賽四十五22)。

這些極其偉大又寶貴的應許，激勵我們想要成為亞伯拉罕的後裔。我們甚是歡喜抓住使徒所說的保證：凡有亞伯拉罕那樣信心的人，就可稱為亞伯拉罕的子孫(加三6-7)。我們雖然是外邦人，卻可以被算在神的以色列之內，這實在是好。

憂愁的人啊，現在要留意這些話語。說這些話語的神不撒謊，且這些話語是對你說的。這話語完全為著你，好像從來沒有其他的人根據這些話語主張過權利一樣；而且神準備將這些話語實現在你的生命中，直到滿溢。當你思想這些話語的時候，就在此刻，祂與你同在。祂是你的神，祂所行的絕對不會失去你的信任。在你最軟弱、最容易被擊敗之處，祂必加添你力量。在你需要幫助之處，祂必施予幫助，使困難的任務能輕鬆地被克服。當你太軟弱無法行走時；當你的裡面已經沒有力量時；當你陷在戰場上或是陡峭山岩中——祂必扶持你。你懷疑嗎？請看坐在神右邊的耶穌(西三1)，祂是愛你的救主。這是祂公義的右手(10節)，所行的絕不會與公義不相稱，也不會讓信靠祂的人失望。

信心的腳步，
似乎落在虛空之處，
卻發現底下是磐石。

A bruised reed shall He not break, and the smoking flax shall He not quench. Isa. 42: 3

This is characteristic of Jesus Christ. Our great enemy argues so differently. He says, See! it is but a piece of smouldering tow; blow it out, it is not worth conserving. Jesus says, It is only smouldering, but there is the more reason why I should blow it into a flame. Satan says, That is only a bruised reed, trample it beneath thy feet; Jesus says, Because it is so bruised, it needs very special tenderness, care, and skill, to make anything of it: let Me have it. Satan says, That is only a charred brand plucked out of the fire, cast it back again, it will never be of any use; Jesus answers, It cost Me too much to pluck it out, and I am not going to cast it back again; besides, if there is only a little left of solid wood, it needs the more solicitude to preserve it, and use what there is.

Weakness, weariness, and sin, never fail to draw forth the deepest sympathy from the Lord Jesus. Nothing lays a stronger hold upon Him, or brings Him more swiftly to our side. At home our mother was always sweet but sweetest when we were ill or weary. It almost tempted us to sham, so as to be more coaxed. And Christ's love is like mother's. You need not sham with Him, you are weak and broken enough. But those who are most bruised and struggling get the tenderest manifestations of his love. He resembles the strong man, with muscles like iron, and who stands like a rock, but who will bend in tears and tenderness over his cripple-child.

It shall be

A Face like my face that receives thee, a Man like to me,

Thou shalt love and be loved by for ever; a Hand like this hand

Shall throw open the gates of new life to thee! See the Christ stand!

壓傷的蘆葦，祂不折斷；將殘的燈火，祂不吹滅。 賽四十二3

這節經文表明耶穌基督的特質。我們的仇敵撒但則提出截然不同的主張！他說，看啊！這不過是一條冒煙的麻線；把它吹滅吧，不值得保存了。耶穌說，它只不過是在冒煙，我更應該對它吹氣使它燃起火焰。撒但說，那不過是一枝壓傷的蘆葦，把它踩在腳下吧。耶穌說，正因為它已被壓傷，就需要特別的溫柔、關愛和技巧來使它有用處；讓我得著它。撒但說，那不過是從火中抽出來的一根柴(亞三2)，再把它扔回去，它絕不會有任何用途了；耶穌回答說，為把它從火中抽出來，我已付上極大的代價，我不會把它再扔回去；再者，如果它只剩下一點點結實的木頭，它就需要花更多心思來保存，而利用所存留的。

軟弱、困乏、罪，必定博得主耶穌最深的憐憫。沒有什麼事物更能抓住祂，使祂更快來到我們身邊。在家中，我們的母親總是和藹可親，當我們生病或勞累時，更是她最可親的時候。我們幾乎想要假裝生病，好得到更多的哄勸。基督的愛就像母親的愛一樣。你不用對祂假裝，你已足夠軟弱、破碎了。那些受傷最深、最掙扎的，便得到祂最溫柔的愛。祂好像一個壯士，有鋼鐵般的肌肉，站立如同磐石，然而卻為殘疾的孩子落淚，溫柔地俯就這孩子。

迎接你的，將是一張如同我的面孔，一個如同我的人，
你必永遠愛祂，也永遠蒙祂所愛，
一隻像我這樣的手，將為你打開新生命之門，
看啊，基督站著！

Now thus saith the Lord. Isa. 43: 1, 2

WHO IS HE THAT SAITH? He that created thee in the womb of time; that has moulded and formed thee in all the varying providences of life; that redeemed thee by his most precious blood; that knows and calls thee by thy name. When Prince Albert died, the Queen cried, in the agony of her grief, "There will be no one now to call me Victoria." Ah, but there is always One who will call his own by name. Simon, Simon!

WHAT DOTH HE PROGNOSTICATE? He foretells that there will be fire through which the ore of character must be passed, and waters which the pilgrim host must traverse. This is inevitable. He is too transparently truthful to engage us without telling the nature of his service. Through much tribulation we must enter the kingdom.

*The path of sorrow, and that path alone,
Leads to the world where sorrow is unknown.*

WHAT DOTH HE PROMISE? In all our lot, God is willing to be our partner and companion. He has called us into fellowship with his Son, and in his faithfulness He will see us through. The waters rise, the night is dark, the ford is hard to find, and footing is insecure; but He is at hand, steadying the feet, and keeping the head above the floods. The fiery furnace is heated sevenfold, so that the strongest soldiers in the armies of the world are consumed by its flame; but one like the Son of Man walks by his faithful witnesses, and makes the burning embers more delightful than the dewy sward of Paradise. The bonds will be burnt, and the captive limbs set free; but no hair of the head shall perish, nor the smell of fire pass on thee.

耶和華 ... 現在如此說。 賽四十三1-2

那位說話的是誰？就是你尚未出生，在母腹中創造你的那位；祂在人生中各樣的安排中塑造你；祂用祂寶血買贖你；祂提名召你(1節)。艾伯特親王[英國女王維多利亞的丈夫]去世時，女王在悲傷痛苦中哭著說：「不會再有人叫我維多利亞了。」啊，但永遠有一位會提名呼喚屬祂的人。西門，西門！(路廿二31)。

祂預言什麼呢？祂預言將有火出現，人性的礦石必須經過火的熬煉；也將有水出現，走天路的大軍必須蹚過江河(2節)。這是不可避免的。祂極其真誠地吸引我們注意，告訴我們祂事奉的本質。我們進入神的國必須經歷許多艱難(徒十四22)。

唯有這條憂傷之路，
通向那不知憂傷的國度。

祂應許什麼呢？在我們一切境遇中，神都願意作我們的同伴。祂召我們進入與祂兒子的交通裡(林前一9直譯)，因祂的信實，祂必幫助我們度過。大水上漲，夜已漆黑，可以涉水的淺灘難以尋見，腳步不穩；然而祂就在旁邊，堅固你的腳步，讓你的頭可以浮在大水之上。烈火的窯被加熱七倍(但三19)，世界上最強壯的兵丁都被火焰吞噬了(但三22)；但那位貌似人子的[註]，在祂忠心的見證人身邊行走(但三25)，使那燃燒的餘燼比樂園裡帶露水的草坪更加宜人。捆綁被燒去，被捆的手腳得自由；頭髮不被燒焦，你身上也不會有火燎的氣味(但三27)。

[註]但三25作：神子。聖經原文是：眾神之一子(a son of the gods)，這是巴比倫王尼布甲尼撒這位外邦君王的說法。

O Israel, thou shalt not be forgotten of Me. Isa. 44: 21

We think He has forgotten. We lie on our bed of pain, and He sends no chariot to fetch us home. We linger to extreme old age, and are lonely because all the companions of our youth have left our side, and it seems as though He had forgotten to send the ferry-boat across for his child. And the river-brink is cold. We toil all through the night against wind and wave, and it seems inexplicable that the Master tarries so long on the shore. We sit by our dead; and though we sent for Him four days ago, He has not come. We told Him that we had come to our last crust; but as yet no raven has brought us food.

When I was a very little boy, one stormy night, my father, who usually fetched me when the weather was bad, forgot to call for me, and it grew later and later; all the other boys had been sent to bed, and I heard them proposing to send me, and I had never slept outside my father's house. I kept up as long as I could, and then my heart broke. It was only a momentary forgetting, however; for he came for me at last, through miles of storm--and love made amends. But not for a moment can God forget. He is never nearer than when He seems further. He has redeemed. His blood awaits its holy ministry of blotting out sin. He has tied up his heart with us. We are graven upon the palms of his hands.

The dying thief asked to be remembered. And Jesus said in effect: "Remember thee! How could I ever forget thee, who alone couldst speak sustaining words of love and trust in these sad hours? Remember thee! Dost thou ask only to be remembered? I tell thee, when the shadows fall around the holy city, and all these crowds have gone to their homes, thou shalt be with Me in Paradise."

以色列啊，... 我 ... 必不忘記你。 賽四十四21

我們以為祂忘記了。我們躺臥在痛苦的床上，祂並沒有派車來接我們回家。我們拖到極其老邁，而且孤單寂寞，因年輕時的同伴都已離開了，看起來好像祂忘了派渡船來接祂的孩子。河邊很冷，我們頂著風和浪，整夜勞苦，而我們的主在岸上耽延許久，看來令人費解(可六45-48)。我們挨著我們的死人而坐，儘管四天前我們就差人請祂來，祂還是沒有來(約十一1-7, 17)。我們告訴祂我們只剩下最後一片麵包皮了；然而沒有烏鴉為我們叼來食物(王上十七1-7)。

當我還是個小男孩時，有一個暴風雨之夜，我父親忘了來接我，通常當天氣不好時，他總會來接我。時間越來越晚；所有的男孩都被叫去睡覺了，我聽到他們提議也叫我去睡覺，而我從沒有在我父親的房子以外夜宿過。我儘量堅持，而後我心碎了。然而，這只是暫時的遺忘；因為最終他來接我了，在暴風雨中跋涉了數英里 — 並以愛作了補償。但是神一刻也不會忘記。當祂看起來很遠時，其實祂已近得不能再近了。祂已救贖。祂的寶血期待著要作塗抹罪過的服事。祂已將祂的心與我們連結在一起。我們已被銘刻在祂的手心上。

臨死的強盜求主記念他(路廿三42)。實際上耶穌說：「記念你！我怎會忘記你？在我憂傷的時刻，唯有你說出帶著愛和信靠的話語扶持我。記念你！你只要求被記念嗎？我告訴你，當夜影臨到聖城，所有的人都回到他們的家中，你將與我同在樂園裡。(路廿三43)」

Woe unto him that striveth with his Maker. Isa. 45: 9

GOD MOULDS US as a potter does his clay. In doing this, He comes to a point where our nature seems entrenched in all its might. We can yield everything but this. But not to yield this is to neutralize our yielding in all beside. That is where the soul strives with God. It is the battlefield, the crisis, the crease-line of destiny.

WE MAY STRIVE WITH GOD in two ways, saying, What makest Thou? or, He hath no hands; either by accusing Him of not having a definite purpose, or by alleging that He is not taking the best method of accomplishing it. Have you ever questioned the love, or wisdom, or purpose of God, in the moulding and education of your soul? Or have you questioned the benevolence and wisdom of his methods? To do either of these is disastrous to peace of heart and growth in grace. We must will and dare to believe that God is doing his very best for us, and doing it in the very best way.

THE FATE OF THOSE WHO STRIVE AGAINST THEIR MAKER IS VERY TERRIBLE. They are counted as potsherds. "Let the potsherd strive with the potsherds of the earth." What is a potsherd? A shred of pottery, which may have been part of a beautiful vase, but now as a broken fragment is good for nothing but the rubbish-heap. See it protruding from the cinders! This is the fate of the castaway, which the apostle feared. The image says nothing as to our eternal destiny, but assures us that we may miss all opportunity of serving the purposes of God. Agree, therefore, with thy divine Adversary quickly, lest He cast thee aside, or touch thee in the sinew of the thigh that shrinks, and thou limp through the remainder of thy days.

禍哉！那與造他的主爭論的。 賽四十五9

神塑造我們，就如同窯匠弄泥(耶十八6)。在這過程中，到了一個關鍵點上，我們的天性似乎竭力保護自己。我們在每件事上都能降服，唯獨我們的天性不能。然而不在這一點上降服，我們其他一切的降服也就被抵消了。那便是人與神相爭之處。這是人生的戰場、危機、轉折點。

我們與神爭論，可能有兩種方式。我們對神說，你做的是什麼呢？或說，祂沒有手(9節)；若不是指責祂沒有一個明確的旨意，就是指控祂沒有用最好的方法來完成作品。在神塑造、教導你的過程中，你曾否質疑祂的愛、智慧、或旨意呢？或者你質疑祂的方法是否仁慈、智慧呢？任何質疑，對於內心的平安和在恩典中的成長都大有損害。我們必須願意並勇敢相信，神是竭盡所能為著我們的益處，並且用最佳的方法。

那與造他的主爭論的，結局很悲慘。他們不過是瓦片。「他不過是地上瓦片中的一塊瓦片。(9節上半)」[英文欽定本譯作：瓦器碎片中的一塊碎片。]瓦片是什麼？陶器的一塊碎片，也許曾是美麗花瓶的一部分，但現在只是一塊碎片，一點用處都沒有，只能丟入垃圾堆。請看它從灰燼中突出來！這便是被棄絕之人的結局，就是使徒保羅所懼怕的(林前九27)。雖然這圖像與我們永遠的結局無關，但明確告訴我們會失去一切服事神旨意的機會。因此，要快快與你爭論的對手和好(太五25)，免得祂將你丟棄在一邊，或在你大腿窩的筋摸一下(創卅二25)，你就得瘸腿度你的餘生。

I have made, and I will bear. Isa. 46: 4

We must not press these words unduly, because we have doubtless warped our original constitution by habits of sin and selfishness, for which we are largely responsible. In these we may look to God for deliverance, but we cannot hold Him responsible.

But there are other attitudes of character and circumstances of life which are the direct result of God's appointment. He allowed us to be born with such a temperament, of such parents, and in such a home. He knew exactly what was to be the climate and colour of the land of our birth. He permitted us to begin our life-race with certain infirmities and disabilities, which have been apparently a great hindrance to our success. He has allowed us to enter a business, or become united in the marriage tie, which seems entirely hostile to our best interests. But all this should only cast us the more upon Him. "He will bear," as He hath borne, our griefs and our sorrows. It is when we touch the lowest depth of our trouble that we most clearly hear Him say, Child, my grace is sufficient for thee; thy weakness is that which the more calls forth my strength; I will turn it for my glory through thy life.

By his grace He bears and upholds us in the circumstances in which He has placed us; and more than this, He bears in patience and love what our wilfulness puts upon Him. He bare our sins in his own body on the tree; and now He bears with our murmurings, petulance, and rebellion.

O God, Thou hast made us, and not we ourselves; we are thy people and the sheep of thy pasture; still bear with our wanderings and sins, we entreat Thee, till Thou hast made us what we would be, and made us meet for thy use.

我已造作，也必保抱。 賽四十六4

我們不可過分強調這些話語，因為毫無疑問，我們原有的性格已被罪和自私的習慣扭曲了，這事大部分責任是在我們身上。我們可以在其中仰望神的拯救，但我們不能要求祂來負責。

但也有其他性格上的態度和人生的境遇，是神命定的直接結果。祂允許我們生來就有這樣的性情，有這樣的父母，在這樣的家中。祂清楚知道我們出生之地的氣候、土地的色澤。祂允許我們在開始人生旅程時，就有某些軟弱和殘缺。這些軟弱殘缺顯然是我們成功很大的障礙。祂允許我們進入某一行業，或是進入婚姻，而這些看起來與我們最佳的利益完全衝突。然而這一切應該只叫我們更加倚靠祂。「祂必保抱(4節)」，就如同祂已經擔當我們的哀傷與憂愁。當我們到達困境的最深處時，就在此刻我們最清楚地聽到祂說，孩子，我的恩典夠你用；在你的軟弱上更加喚起我的能力(林後十二9)；我要藉著你的生命，將困境轉變使我得著榮耀。

在祂所安置我們的環境中，祂用恩典扶持鼓勵我們；甚至，祂用耐心和愛容忍我們的任意妄為。祂曾親身擔當我們的罪，被掛在木頭上；而現在祂容忍我們的抱怨、暴躁脾氣和叛逆。

神啊，是你造了我們，而非我們造就自己；我們是你的民，你草場的羊(詩七十九13)；我們懇求你依舊容忍我們的流浪和罪惡，直到你將我們造就成為合乎你使用的樣式。

Come down, and sit in the dust. Isa. 47: 1

All through the history of the chosen people there has been a great antagonist. In the days of the sons of Noah, Babel; in the days of the kingdom, Babylon; in opposition to the Church, Babylon the Great. And deeper than any earthly embodiment, always the spirit of the world, which exalteth itself, and setteth itself against God. Babylon was used by God to execute his purposes on Israel; but she altogether mistook the situation, and attributed her success to her prowess and the might of her arms. She acted with the utmost mercilessness and pride towards the nations of her time; and, therefore, when she had so far fulfilled the divine purpose, her own judgment drew near.

Look at home! To colonize; to civilize heathen races; to make roadways across the ocean, along which the Gospel may travel; to link the whole world by the nerves of telegraph-wires; to give the Bible to every people under heaven--such has been the mission of the Anglo-Saxon race. But how much evil has mingled with it all! Think of the opium traffic, the sale of fire-water, the land-grabbing! Remember the impurity, the drunkenness, the godlessness, which have followed in the track of army and navy! Consider also the way in which our peoples are giving themselves up to pleasure-seeking and luxury, to Sabbath-breaking and irreligion to spiritualism and so-called Christian science! And then ask whether there is not grave cause for apprehension. That Babylon should fall seemed utterly unlikely to the men of Isaiah's time; as unlikely as the fall of the Anglo-Saxon race. But it befell; and she who had sat delicately on the throne, was bidden to do the menial work of a slave.

下來坐在塵埃。 賽四十七1

在神選民的歷史中，一直有個強大的敵人。在挪亞子孫的時代，有巴別塔(創十一1-9)；在王國時期，有巴比倫；與教會作對的，就是大巴比倫(啟十七5)。比任何地上具體事物更深的，永遠是世界的靈，這靈高舉自己，與神敵對。巴比倫曾被神用來執行祂在以色列身上的旨意；但巴比倫完全搞錯了情況，認為她的成功是由於自己的英勇和膀臂強大。巴比倫以極其殘忍高傲的手段來對待當時的列國；因此，當巴比倫完成神的旨意時，對她自己的審判也就臨近了。

請看我們的祖國[指英國]！殖民；教化異教的民族；穿越海洋開闢航線，福音可以藉此傳播；用電報系統連接全世界；把聖經給普天下的眾民 — 這便是盎格魯·撒克遜民族(英國人)的使命。但這中間參雜了多少惡事！想一想鴉片買賣，販賣烈酒，搶奪土地！請你記得跟隨著陸軍和海軍而來的污穢、醉酒、不敬虔！也要想想我們的人民沉迷於尋歡作樂追求奢華、不守主日、反對信仰而去行法術、並成立所謂的基督教科學會[註]！然後詢問是否有擔憂的嚴肅緣由。對於以賽亞時代的人來說，巴比倫的傾覆看起來完全不可能；就像今日盎格魯·撒克遜民族不可能傾覆一樣。然而毀滅臨到巴比倫，那嬌嫩坐在寶座上的，就被命令去作奴隸所作的卑賤工作(1-2節)。

[註] 基督教科學會，基督教旁門之一。由艾迪(Mary Baker Eddy, 1821-1910, 美國人)於1866年所創立，1879年於波士頓建立第一間教堂。重視以精神方法治療身體疾病。既不信耶穌是基督，也不科學。

For mine own sake, for mine own sake, will I do it. Isa. 48: 11

God finds his supreme motive in Himself. Mark how strongly He insists on it. "For my Name's sake will I defer mine anger; and for my praise will I refrain from thee." And in this verse He twice repeats, "for mine own sake." Surely this is a matter for extreme comfort and congratulation.

If God had saved us because of some trait of natural beauty and attractiveness which He beheld in us, He might turn from us when it faded before the touch of years, or the change of our inward temper. The woman whose only claim on attention and homage is in her face--who has no other qualities to command and retain respect, must often dread the inevitable effect of time. It would be therefore a cause of perpetual unrest to us if God's motive were only one of pity or complacency.

But God's motive is his character, his name and nature, the maintenance of his honour in the face of the universe. In the face of the universe of intelligent beings He is too deeply implicated in our salvation to show signs of variableness or the shadow of turning. He did not begin to save us because we were worthy or lovely, but because He would; and therefore He will not give up because we prove ourselves weak and worthless and difficult to save. There are times with us all when we can but cast ourselves on his infinite grace and say, "Save me for thine own Name's sake." And when we have been overcome by sin, it is good to go to Him and say, "Father, I have nothing to plead but thy own nature and name declared in Jesus: for his sake, because Thou hast made a promise to Him, and to me in Him; for thy glory's sake defer thine anger, forgive my sins; save me for thine own Name's sake.

我為自己的緣故必行這事。 賽四十八11

神自己有祂的至高動機。請注意祂是多麼強烈地堅持這一點：「我為我的名暫且忍怒，為我的頌讚向你容忍。(9節)」而在第11節的經文中，祂也兩次重複：「我為自己的緣故」[和合本少譯一次]，這件事實在是為著極大的安慰和慶幸。

如果神救贖我們是因祂看到我們裡面有某種天然的美麗和吸引力，當這種性質經過歲月的風霜而消退，或是我們內在的性情有了改變，祂便可能轉而離棄我們。女人若只靠面貌來博取注意和尊敬，而沒有其他任何品質來贏得尊重，她必定時常害怕歲月帶來必然的影響。如果神的動機只是出於憐憫或自我滿足，那將令我們永遠不安。

然而神的動機是祂的品格、祂的名和祂的本性、在宇宙面前保持祂的尊榮。在這宇宙中有理性的人類面前，祂深深地投入拯救我們的事工，而不會有任何改變的跡象或轉動的影兒。祂沒有因為我們配得或是可愛才開始拯救我們，卻是因為祂願意；因此祂也不因我們顯得軟弱、無用、和難以救拔而放棄。我們所有的人都有許多這樣的時刻，我們只能將自己投靠在祂無限的恩典上，並說：「求你為你名的緣故救我。」當我們被罪轄制，只好到祂這裡來說：「父啊，我只有根據你在耶穌裡所表明的性情和尊名來向你懇求；為祂的緣故，因你已經應許了祂(耶穌)，也在祂裡面應許了我；為你榮耀的緣故暫且忍怒，赦免我的罪；為你自已名的緣故拯救我。」

In the shadow of his hand hath He hid me. Isa. 49: 2

These words were addressed to Israel, and must be applied to Him who alone has expressed the true genius and spirit of the Hebrew people, that Prince of the House of David whom we call Master and Lord. And in so far as we belong to and resemble Him, we may claim that God should make these words true of us.

THE MOUTH, LIKE THE SHARP SWORD, recalls the portrait of the Son of Man, out of whose mouth a sharp two-edged sword proceeded. We may well ask that our words should partake of the nature of the Word of God, which is quick and powerful, and sharper than a two-edged sword (Rev. 1 : 16).

HIDDEN IN THE SHADOW OF GOD'S HAND is a safe and strong position for the Christian worker. We all need more of the shadow, and we need not fear it when it is cast by his hand. Our life must be hidden with Christ in God, if we shall come forth largely to influence men. Do not be afraid of the shadow, Christian worker.

THE POLISHED SHAFT is one which is free from rust. Nothing removes rust like friction, whether by the file or sand-paper. We have often to submit to the chafe of tiny irritants in order to keep us polished.

IN HIS QUIVER HATH HE HID ME. Always ready for use, within reach of God's hand, waiting to be adjusted to the bowstring, and launched through the air to some joint in the harness; such should be our attitude. But again it is impressed upon us that we must be hidden through long periods of cessation from active use, content with the darkness of the quiver until the moment of our mission has arrived. Then forward, with the might of God's hand thrilling through our souls.

祂... 將我藏在祂手蔭之下。 賽四十九2

這些話是對著以色列講的，也必定被應用在祂身上，唯有祂曾表明希伯來人真正的神，祂是大衛家的王，也是我們的主。而且只要我們屬祂並像祂，我們便可以要求神，使這些話在我們身上成為真實。

口如快刀(2節)，這讓人想起人子的描述，從祂口中出來一把兩刃的利劍(啟一16)。我們當然可以祈求，使我們的話語帶有神話語的特質，神的話語鋒利有力，比兩刃的劍更快(來四12)。

藏在神手的蔭下(2節)，對於基督的工人，這是一個安全且堅固的地方。我們都需要更多的蔭蔽，當祂手的陰影臨到，我們就不用害怕。如果我們要多多地影響他人，我們的生命就必須與基督一同藏在神裡面(西三3)。基督的工人啊，不要害怕陰影。

磨亮的劍(2節)，是沒有鏽的。沒有什麼比摩擦更能除鏽，無論是用銼刀或是砂紙。我們得時常甘心接受微小刺激的摩擦，好讓我們被磨亮。

將我藏在祂的箭袋之中(2節)。時刻方便使用，讓神伸手可及，等待受調整配合弓弦，而穿過空中射入某個盔甲縫裡(王上廿二34)；這應該是我們的態度。但我們也要銘記，我們必定長久被隱藏不用，要滿足於箭袋中的黑暗，直到我們的使命來到的那一刻。然後勇往直前，全人受到神手的大力震動。

The Lord God hath given me the tongue of them that are taught. Isa. 50:4 (R.V.)

This is a beautiful image. Morning by morning the Lord God draws near his chosen servant and awakens him, calling him by name, giving him some sweet message, and preparing him for the day's errands, duties and sufferings.

THE TONGUE OF THE LEARNER. The sense of the original is somewhat obscured by the use of the word "learned." It should be "disciple": one that learns through being taught. We must be disciples before we can be apostles, and be taught before we teach. We shall never do our best work for God until we accustom ourselves to receive and take his messages; and there is no such time as the early morning for the lowly posture of sitting at the Master's feet to hear his word.

TO HIM THAT IS WEARY. Notice that God's messengers are sent to the weary. There are so many of these in the world that special provision must be made for their sustaining and comfort. God needs a great company of Barnabas's sons of consolation, who having been comforted shall know how to comfort others. No kind of ministry needs such careful preparation as that exercised towards the weary and heavy-laden. To learn how to do this involves some months of lonely suffering.

WAKENED TO HEAR. In softest whispers God draws nigh, uncovering the ear, putting back the locks that might intercept his gentlest accent. Only let us see to it that we are not rebellious, or turn away back. Let not the lowliness of the work, the weary mind, the worry about tiny questions, put us off from this sacred enterprise. And let us not be dissuaded by those who would smite, and pluck out the hair. Neither pride nor fear may deter from this sacred work.

主耶和華賜我受教者的舌頭。 賽五十4

這是一幅美麗的圖像。每早晨主耶和華靠近祂所揀選的僕人並喚醒他(4節b)，提名召他，賜他甜美的信息，預備他擔當這一日的差事、任務和苦難。

受教者的舌頭(4節)。原文的意思因使用「受教學習」這個詞而有點模糊。受教者就是門徒。我們必須先作門徒，才能成為使徒；必須先受教導，才能教導人。只有當我們習慣於領受祂的信息，我們才能盡力為神做工；沒有任何一個時間如同清晨，適合謙卑坐在主的腳前聆聽祂的話語。

扶助疲乏的人(4節)。要留意，神的使者是奉差到疲乏的人那裡。在這世上有許許多多這樣的人，需要給予特別的供應作他們的扶持和安慰。神需要一大群像巴拿巴那樣的勸慰子(徒四36)，他們受過安慰，懂得如何安慰別人。沒有一項事工像對疲乏負重之人所施行的事工那樣，需要仔細的預備。學習怎樣做這事工，需要好幾個月孤獨受苦的經歷。

提醒... 使我能聽(4節)。神在輕聲細語中靠近，打開耳朵，將可能截斷祂溫柔聲調的阻塞挪去。唯願我們留心不要叛逆，或是轉身而去。不要讓工作的低微、疲乏的心、對細小問題的擔憂，使我們厭煩而離開這神聖大業。願我們也不要因著那些打我們、拔我們鬍鬚的人而退縮(6節)。不要容驕傲或懼怕攔阻這聖工。

I, even I, am He that comforteth you. Isa. 51: 12

It is related that in the great Indian Mutiny, when some hundreds of English ladies with their children were shut up in the Residency at Lucknow, and threatened by an immense crowd of rebels, a leaf of the Bible, stained with blood, and used as a common piece of wrapping, was brought in to them, and proved to contain these words. It reminded them of God their Maker; and bade them fear no more the fury of the oppressor, or the failure of bread, because the Lord God was at hand to neutralize the tumult and fury of their foes.

In the Lord our Maker we have the only antidote for alarm and sorrow. At this time the cross had not been erected with its precious revelation of the love of God; and the prophet quotes two of the greatest proofs of God's might--the miracle of Creation, with its overarching heavens and deep-laid foundations of the earth; and that of the deliverance from Egypt.

Go out into nature, behold the might of God written on his glorious works, and then say to yourself, This God is my Father; and He would rather sacrifice worlds of matter, than forget or forsake his child. It were easier for Him to destroy all that He has made, and recreate it in a moment of time, than allow one of his weakest children that trusts in Him to be overwhelmed by trouble. Then go forth and stand at the cross, and remember that it was for thee. Surely He who went to so great expenditure to purchase thee from the power of hell, will not let thee perish before the malice of man. Furious men are but the foam of the breaker which your Deliverer will put aside. The sea may roar, but it cannot overwhelm.

惟有我，是安慰你們的。 賽五十一12

據說在印度反英大暴動中[註]，那時數百名英國婦女和她們的孩子被困在勒克瑙總督官邸，受到無數造反群眾的威脅，一頁沾染血的聖經，被用來當作平常的包裝紙，被帶到他們中間，其上就有這樣的話語。這些話語使他們想起造他們的神；並且囑咐他們不要再懼怕壓迫者的憤怒，也不要怕糧食短缺，因為主耶和華就在身邊，祂要平息敵人的暴動和憤怒。

在創造我們的主裡面，有對付驚恐和憂傷的唯一對策。在先知以賽亞的時代，十架還未被豎起，神之愛的寶貴啟示還未顯露；而先知就引用了神大能的兩大明證——創造的奇蹟，鋪張諸天、立定地基(13節)；以及救以色列人脫離埃及的奇蹟(10節)。

你出來走到大自然中，看看神的大能表明在祂榮耀的造物上，然後告訴你自己，這位神是我的父；祂寧願犧牲物質的世界，卻不忘記也不離棄祂的兒女(來十三5)。對於祂來說，毀壞一切祂所造的並用一瞬間來重建，比讓信靠祂的最弱小孩子因苦難發昏，還更容易。那麼你就上前去站在十字架跟前，並記住這十字架是為著你的。祂付上如此重價，將你從地獄的權勢贖回，祂必不會讓你在人的怨恨面前滅亡。憤怒的人不過是拍岸的浪花，你的拯救者要將他們推到一邊的。大海雖翻騰，卻不能淹沒(耶五22)。

[註] 印度反英暴動是1857到1858年發生在印度北部和中部，東印度公司的印度士兵發起暴動。亂平之後，印度便開始受英國政府直接統治，東印度公司的統治權從此被剝奪。

Be ye clean, that bear the vessels of the Lord. Isa. 52: 11

The chosen people are at the end of the seventy years' captivity; the time of their deliverance from Babylon has arrived. Their Almighty Deliverer, throwing back the loose sleeve of his robe, to leave his arm free, makes ready for an unusual exercise of power. There will be no need of haste as when the people fled at night from Egypt. They may not go out with haste, nor go by flight; for their Divine Leader would precede them, and his escort would be their rearguard.

This is the summons to us all who may have been in captivity to Babylon in any form. We are to arise and depart, shaking loose the bonds of our captivity. Let us follow the cloudy pillar of God's presence guiding us continually, and let us not be always looking behind, as though dreading the recurrence of past sins and mistakes. They shall not pursue those whom God has delivered; or, if they do, they shall not overtake. It is an unspeakable comfort to those who have sinned to know that the old temptations and forms of bondage are intercepted by the presence of the Eternal God, just as his cloud intercepted Pharaoh's host.

The one matter about which we must be scrupulously careful is our cleanliness. Of old, Cyrus entrusted Ezra with the holy vessels which Nebuchadnezzar had taken from the temple. Their custodians needed to be holy. We, too, have to bear the sacred trust of God's holy Name and Gospel. His day, his Book, the doctrines of evangelical truth, his honour, are among the vessels which we are to carry through the world. We, too, must be holy, cleansing ourselves of all filthiness of the flesh and spirit; coming out, and not touching the unclean thing.

你們扛抬耶和華器皿的人哪，務要自潔。 賽五十二11

選民處在被擄七十年的末期；他們得救脫離巴比倫的時刻已經來到。他們全能的拯救者，甩開寬大的衣袖，使祂的膀臂露出，準備好施行不尋常的大能。百姓無需匆忙像他們在夜裡逃離埃及的時候那樣。他們出來必不致急忙，也不致奔逃；因為他們的神在前頭引導他們，祂也必作他們的後盾(12節)。

這是對所有在各種形式被擄到巴比倫之人的呼喚。我們應該起身並離開，解開我們被擄的鎖鍊。讓我們跟隨那不斷引領我們，表徵神同在的雲柱(出十三21-22)，讓我們不要總是回頭看，好像害怕過去的罪和過錯再次出現。這些罪和過錯不會再追趕那些神所拯救的人；即使追趕，也追不上。對於那曾犯罪的人來說，知道過去的試探和各樣的捆綁已被永生神的同在所攔阻，是一種不可言喻的安慰，就好像祂的雲柱，擋住法老的軍兵一般(出十四19-20)。

有一件事我們必須謹慎小心的，就是我們的潔淨。從前尼布甲尼撒從聖殿中奪取的聖器皿，古列王已將它們交給以斯拉(拉一7)。看守這些器皿的人需要聖潔(拉八28-29)。我們也一樣，背負神交託我們祂的聖名和福音。祂的日子、祂的經卷、福音真理的教導、祂的尊榮，都是我們在上要扛抬的器皿。我們也一樣要聖潔，除去我們肉體和靈魂的一切污穢；從其中出來，不要沾不潔淨的物(11節)。

The Lord hath laid on Him the iniquity of us all. Isa. 53: 6

The Lord did it, because He was the Lord, and He took on Himself the iniquity of us all. "Made to meet" is the marginal reading; as though many confluent streams poured their black substances into one foaming maelstrom which filled the heart of the dying Saviour. Well may the apostle Peter recapitulate his work in the matchless, almost monosyllabic sentence, "Who his own self bare our sins in his own body on the tree."

This verse begins and ends with all. We are all alike in having "gone astray." We have not all gone in the same direction, nor all to the same extent. We are not equally far from the fold. But we are all away from it. They say that if sheep can stray, they will; and there is no kind of animal more hopeless and helpless than sheep which have got out of the pen. The ox knoweth his owner, and the ass its master's crib; the dog and cat will make their way home, but the sheep wanders on in small and ever smaller companies, until it is entrapped in the rocks, or devoured by wolves, or harried to death by dogs. Such were we. Panting, driven, chased, weary; but Jesus sought us, and brought us back to the fold, and gave us a name and place among his own. We are returned unto the Shepherd and Bishop of our souls.

But ah, how can we forget the cost we have been to the Shepherd! See ye not the wounds in his hands and feet? Know ye not that his heart was lacerated and broken by the burden of our sins? "Our own way," that has been the curse of our lives, and the agony of our Shepherd. Would that it might be for ever blocked against us, and that we might be led in his own way for his Name's sake!

耶和華使我們眾人的罪孽都歸在祂身上。 賽五十三6

耶和華作這事，因為祂是主，我們眾人的罪孽都歸在祂身上。「歸」在原文有「聚合」的意思；就好像多條合流的溪水，將它們墨黑的物質傾入一個冒著泡的漩渦，充滿在臨死之救贖主的心中。使徒彼得將祂所作的工，很好地概括在這句無可比擬、簡短的句子中：「祂被掛在木頭上，親身擔當了我們的罪。(彼前二24)」

本章6節先說我們眾人都走迷，後說我們眾人的罪都歸在祂身上。我們眾人都同樣走迷。我們不都往同一方向走迷，也不都走迷到同樣的程度。我們離羊圈不都同樣遙遠。但我們都遠離羊圈。人們說，羊會走迷，人也會走迷；沒有一樣動物比離了圈的羊更無望、無助了。牛認識自己的主人，驢認識主人的槽(賽一3)，狗和貓都會自己回家，但羊走失是一小群，甚至只與幾隻同伴在一起，直到被岩石所困，或被狼吞吃，或被狗蹂躪至死。我們也是如此。喘著氣，被迫、被趕，疲乏無力；但耶穌尋見我們，帶我們回羊圈，賜給我們一個名字，並把我們安置在屬祂的人當中。我們便歸到我們靈魂的牧人監督了(彼前二25)。

但是，我們怎能忘記我們曾使這位牧人付上的代價！你沒有看到祂手和腳的傷痕嗎？你不知道祂的心被我們罪的重擔劃破壓碎嗎？「己路」(6節)是我們生命的咒詛，也是我們牧人極大的痛苦。但願我們永遠被攔阻去走這條「己路」，又願我們因祂名的緣故，受引導走祂的路(參：詩廿三3)！

O Thou afflicted, tossed with tempest, and not comforted. Isa. 54: 11

From his standpoint of vision on the hilltops of glory, He sees the tossings of thy craft. Every billow, every lurch, every rebuff, is discerned and felt by Him. He, too, has sailed through stormy seas, and is acquainted with grief. Not comforted by man, thou shalt be consoled by the divine Comforter. Cast out by thy lovers, thou shalt be gathered to the bosom of God. When the man born blind was cast out of the synagogue, Jesus found him; and He will find thee.

Deep down in the tossing waves, He will lay thy foundations in fair colours, and will spare no stones, however precious, in the elaboration of thy character. Sapphires, rubies, and carbuncles are very resplendent and beautiful, but they are all the children of fire. You cannot have them unless prepared to pay the cost in blood and tears. These jewels are produced of very ordinary ingredients, which have been subjected to tremendous pressure and terrific heat. When next your heart misgives you amid your fiery trials, remember that God is at work making the rubies and carbuncles of your eternal array. You will be well compensated.

There are destructive agencies around us on all hands--the smith with his coals; the waster with his scythe; the destroyer with his weapon--but they are all beneath the mighty hand of God. They cannot overstep the limits He assigns. When a man's ways please the Lord, He maketh even his enemies to be at peace with him. He restrains the wrath of his foes, and surrounds him with a munition of rocks.

The blessings of this chapter are not for the Jews only, but for all the servants of the Lord. It is expressly stated that this is their heritage (ver. 17).

你這受困苦，被風飄蕩不得安慰的人哪。 賽五十四11

從榮耀的山頂，祂看見你的船隻在飄蕩。每一個大浪、每一個搖晃、每一個挫折，祂都看見且感受到。祂也同樣駛過有風暴的大海，並熟悉其中的痛苦。沒有受人安慰，你必從神的聖靈得安慰。你被愛人拋棄，神必接你到祂的懷抱。當那生來瞎眼的被趕出會堂時，耶穌找到他(約九1-7)；祂也必找到你。

在搖晃大浪的深處，祂要以美麗的彩石安置你的根基(11節)，在精心製作你品格的事上，祂不吝惜寶石，無論多麼珍貴。藍寶石、紅寶石、紅玉(12節)都十分燦爛美麗，而它們都是火的產物。除非你預備好付出血與淚的代價，否則你無法擁有它們。這些寶石都是由很普通的成分組成，受到極大的壓力和極高的溫度而成的。下一次在熾熱如火的試煉中，你的心疑慮不安時，要記得神是在為你永生的美衣製造紅寶石和紅玉。你必得到美好的報償。

在我們周圍有各樣行毀滅的 — 用炭火的鐵匠；握鐮刀殘害人的；帶兵器行毀滅的(16節) — 然而他們都在神大能的手下。他們無法越過祂所立的界限。人所行的，若蒙耶和華喜悅，耶和華也使他的仇敵與他和好(箴十六7)。祂禁止他仇敵的憤怒，以堅石環繞他的四圍。

這一章的祝福並不只為著猶太人，也是為著耶和華所有的僕人。這裡明確地說：這是他們的產業(17節)。

Instead of the thorn shall come up the fir-tree; and instead of the briar the myrtle. Isa. 55: 13

Here are the substitutions of grace. It would have been much to root up the thorn, and to cut up the briar, so that the soil should be rid of weeds; but God does more. He substitutes fir-trees for thorns, and myrtles for briars; and He does this for his Name's sake, and as a sign for evermore.

HE WILL DO THIS IN YOUR CHARACTER. There are thorns and briars there; you must confess it to your cost. Now, do not be satisfied with their extermination, but seek that God should substitute their opposites; so that the site of some old evil may be commemorated by the growth of some fair grace. Where the thorn of cynicism and sarcasm grew, there the graceful and sprightly fir of forbearance; where the briar of malice and envy, there the sensitive delicate myrtle of charity. This is the triumph of grace in the believer's heart.

HE WILL DO THIS IN YOUR HOME. You have a thorn in that husband, or a briar in that child. Once you used to look for relief in death. You almost questioned whether you might not hasten yourself out of such terrible and perpetual suffering. It seemed as though you were being scourged with thorns. But God will do much better than this. He is able to transform those trying dispositions. That husband will become your evergreen fir-tree: that child your myrtle.

HE WILL DO THIS IN YOUR TRIALS. There are briars besetting every path that call for earnest care. Many beside Paul have thorns in the flesh. But His grace is sufficient to change our biggest curse into our greatest blessing. Look for this. Ask God to transform the conditions of your life which have cost you excruciating anguish, into sources of benediction.

松樹長出，代替荊棘；番石榴長出，代替蒺藜。 賽五十五13

這是恩典的替換。拔除荊棘，砍碎蒺藜，使土地沒有雜草，這已經是很多工作了；但神作的更多。祂用松樹代替荊棘；用番石榴代替蒺藜；祂這樣作是為祂名的緣故，並且作為永遠的證據(13節)。

祂要在你的品格中作這件事。在你的品格中有荊棘和蒺藜；你必須承認這使你吃苦頭。現在，不要只滿足於清除這些荊棘和蒺藜，而是要求神用與這些相反的來替換；這樣，過去某樣罪惡的所在之處，能夠因生長美好的恩典而被記念。曾經生長玩世不恭與譏諷嘲笑的荊棘之處，現在卻生長優雅有活力之忍耐的松樹；曾經生長惡意與嫉妒的蒺藜之處，現在卻生長敏銳體貼之善行的番石榴。這便是恩典在信徒心中的勝利。

祂要在你的家中作這件事。在你丈夫身上有荊棘，在你孩子身上有蒺藜。你曾一度指望死亡來解脫。你幾乎質疑是否可以趕緊擺脫這可怕而持久的痛苦。看起來好像你被荊棘所鞭打。但神要作的遠比這更美好。祂能夠改變那些折磨人的性情。那荊棘的丈夫要成為你的長青松樹，那蒺藜的孩子要成為你的番石榴。

祂要在你的試煉中作這件事。每一條道路上都有蒺藜，需要認真留意。除了保羅，還有很多人，都有肉體上的刺(林後十二7)。但祂的恩典足夠將我們最大的咒詛變為最大的祝福(林後十二9)。你要去找尋這恩典。求神將你生命中痛苦難熬的境遇，轉變成為祝福的源頭。

Even them will I bring to my holy mountain. Isa. 56: 7

Who are these favoured souls? Ah, it is a miracle of grace and comfort to find that they were once, like ourselves, Gentiles after the flesh, separate from Christ, alienated from the commonwealth of Israel, and strangers from the covenant of promise, dug from the same hole of the pit to which we have belonged! And if they were lifted to such holy nearness to God--if this be indeed a true picture of God's dealings with Gentiles, then let us take heart, and ask that not one of these good things should fail in our own experience.

But mark the conditions, as detailed in verse 6. We must be joined to the Lord in an indissoluble covenant; we must minister to Him in daily holy service as his priests; we must love his Name; we must diligently serve Him; we must abide in the Sabbath-keeping of the inner rest of the heart; and we must hold fast by his covenant. These are indispensable conditions to test the calibre and quality of the souls who are admitted to his inner presence. You must conform to them if you would be among those whom God brings in.

To what does God call such souls? To mountains of vision, whence they look out on eternal landscapes, and stand above the taint of this world, its smoke and dust. To joy: He makes them joyful in his house of prayer, for all true prayer has in it the seeds of everlasting joy. To that acceptance which fills the soul with calm and hallowed delight. Such things are within our reach; not too great or high for our feet to attain, because God will bring us in. He gathereth the outcasts; He collects his flock when straying, and leads them up to the dewy pastures of the mountain lawns.

我必領他們到我的聖山。 賽五十六7

這些得恩寵的人是誰呢？啊，這是恩典和安慰的奇蹟，他們與我們一樣，按肉身是外邦人，與基督隔絕，在以色列國民以外，在所應許的諸約上是局外人(弗二11-12)，從與我們所屬的同一個深坑中被挖掘出來。如果他們被抬舉，與神如此聖潔親近 — 如果這是神對待外邦人的真實情景，那麼願我們心受鼓舞，而祈求這些美善的事，沒有一樣不在我們的經歷中成就。

但要留意第6節所詳述的條件。我們必須與耶和華在一個不變的約上聯合；我們必須每日作祂的祭司，以聖潔的敬拜來事奉祂；我們必須愛祂的名；我們必須殷勤服事祂，必須守住內心深處的安息；我們也必須牢牢守住祂的約。這些不可缺少的條件，檢驗那些得以進到祂親密同在的人應具備的程度和品質。你若要在神所招聚的人中有分，你就必須符合這些條件。

神呼召這些人是為什麼目的呢？**是為達到異象的高山**(7節)，他們從那裡展望永恆的景觀，而超越這世界的污染、煙霧和塵埃。**是為達到喜樂**：使他們在禱告的殿中喜樂(7節)，因為所有真正的禱告，都有永遠喜樂的種子在其中。**是為達到被接納**，使人內心充滿平靜且神聖的喜悅。這些境界都是我們可以達到的；不會太偉大高超以至我們的腳不能到達，因為神必帶領我們進入。祂招聚那些被趕散的；祂聚集祂迷途的羊群，並領他們上到山中露水滋潤的青草地。

I create the fruit of the lips. Isa. 57: 19

Our words should be like fruit. Fruit is the final cause and reason of a tree's culture; and is it not to bear fruit that we have been redeemed and cultivated with infinite solicitude? Fruit reveals the nature of its parent tree; and is there anything that more quickly shows what we are than our talk? "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Fruit, when it is ripe, is sweet to the taste; but beneath these luscious qualities there is always the ultimate design of securing the propagation of the tree through its seed; so beneath the wit, or laughter, or strong common sense of our words, there should be the aim of sowing in others the words of eternal life.

How often, when we get into conversation with comparative strangers or our friends, we are at a loss to turn it into the right channels. Then, let us lift our thoughts to God, and say, Create in me now the right word, which shall refresh and help those whom I address. The answer will always be one of peace. "Peace, peace to him that is far off, and to him that is near." Let our lips ever ring with the silver notes of PEACE, Peace; PEACE, Peace.

Still more in prayer we may claim that God should create the petitions which our lips offer. You feel that you cannot pray as you would. Now, put away the straining and striving which have robbed your quiet times of their blessedness. Kneel before God in the utter stillness of your spirit, and ask Him to create supplications, intercessions, and worship, on your lips. Dare to believe that He is doing this, and be assured that the most broken utterances, which He has created and given, are sweeter to Him than the most ornate ritual.

我創造嘴唇的果子。 賽五十七19（直譯）

我們的話語應當像果子。栽培一棵樹，最終的目的就是為結果子；我們蒙了救贖，受到無限關懷的栽培，豈不是為要結果子嗎？果實顯示樹的本性；還有什麼比我們的言談更快顯示我們的本相呢？「要憑你的話定你為義，也要憑你的話定你有罪。（太十二37）」當果實成熟時，味道是甜的；然而在這美味的品質之下，總有這個終極的設計，使樹藉著種子得以繁衍；因此，在我們機智、談諧、有說服力之常識的言語背後，應該有這個目的，就是在人心中播下永生之道。

當我們與比較陌生的人或我們的朋友聊天時，我們常不知如何將談話轉入正軌。那麼，讓我們將思想提升到神面前，說，求你在我裡面創造合適的話語，使我談話的對象精神振奮，獲得幫助。答案總是平安。「願平安康泰歸於遠處的人，也歸於近處的人。（19節）」讓我們嘴唇，永遠響著銀鈴般悅耳的音符：**平安，平安；平安，平安。**

我們要更多在禱告中求神創造我們嘴唇所提出的祈求。你可能感覺無法如你所願地禱告，現在請你放下緊張與掙扎，這些緊張、掙扎的確剝奪了你蒙祝福的安靜時間。在你靈的全然安靜中，屈膝在神面前，求祂在你口中創造祈求、代禱、和敬拜。你要勇敢相信祂正在這樣作；也要堅信，祂所創造並賜下的，即使是最笨拙的言語，對祂來說，都比最華麗的儀文更甜美。

The Lord shall guide thee continually; and thou shalt be like a watered garden. Isa. 58:11

These are only a handful of the cluster of promises with which this chapter abounds. Let us ponder them; they are full of comfort. To be guided continually; to be satisfied when all the world around is athirst; to be fair and attractive to those who see us from day to day; to be as fountains of comfort and joy to the dry and weary land in which we are called to live--are not such blessings good to seek and keep? But there are certain conditions that must be fulfilled. Before we break the seal and appropriate the money within, we must be sure that our name is on the envelope, and that we are intended by the designation.

FIRST, we must undo. If we have injured others by word or act, or if we are still doing so, we must retrace our steps, and so far as possible undo the wrong (ver. 6).

NEXT, we must remember the Lord's words in Matt. 25, and be willing to minister deeds of helpful sympathy to the bodies and souls of men, as though we were doing them to Him(ver. 7).

LASTLY, we must ever remember to maintain within our hearts the spirit of Sabbath calm and peace. Not fussy, nor anxious, nor fretful and impetuous; but refraining our foot from our own paths and our hand from our own devices; refusing to find our own pleasure, and do our own works. It is only when we are fully resolved to act thus, allowing God to originate all our plans, and to work in us for their accomplishment, that we enter on our heritage of blessedness, or are brought into the enjoyment of the continual guidance and blessing of which we have spoken. Then God will delight in us, and we in Him.

耶和華也必時常引導你，... 你必像澆灌的園子。 賽五十八11

本章充滿應許，這些只是成串應許中的一小把。讓我們仔細思想這些應許，這些應許滿了安慰。時常受引導；在所有的世人都飢渴的時候，能夠心滿意足(11節)；對於那些天天看到我們的人，我們美麗並富有吸引；在我們蒙召所住的乾旱疲乏之地，成為安慰和喜樂的泉源(11節) — 這些祝福豈不是美好值得尋求而保有嗎？但有一定的條件必須履行。在我們打開封緘，取用裡面的錢財之前，我們必須先確定我們的名字在信封上，並且這是指定給我們的。

首先，我們必須消除。如果我們的言語或行為曾傷害他人，或是我們仍在如此行，我們必須折回我們的腳步，盡可能地消除惡行(6節)。

其次，我們必須牢記馬太福音二十五章中主的話語，願意以幫助憐憫的行動服事他人的身體和靈魂，就好像是作在祂身上一樣(7節, 太廿五34-45)。

最後，我們必須永遠記住，要在我們的心靈中保持安息日的平靜與平安。不要吹毛求疵，也不憂慮；不煩躁，也不衝動魯莽；禁止我們的腳走自己的路，禁止我們的手作自己的籌算(13節)；拒絕尋求自己的歡樂，作自己的工。只有當我們完全決心這樣行，讓神來發起我們一切的計畫，並在我們裡面作工來成全這些計畫，我們便得以進入蒙福的產業，進入我們所說時常被引導與祝福的歡樂之中。那麼神便喜悅我們，我們也以祂為樂。

My Spirit . . . and my words . . . , shall not depart. Isa. 59: 21

This is a very precious promise, especially to God's ministers and to all who are using their voice and lips in his holy service. These may claim its fulfilment up to the hilt and it is no doubt due to some pious ancestor having claimed these words that there is so often a godly succession of ministers in one family bearing the same honoured name.

But these words are often quoted promiscuously and carelessly. Notice there are two traits of character distinctly noted and specified.

We must receive the Holy Spirit, and we must utter the words which He puts into our lips. They are one, because when the Holy Spirit fills the soul the lips are touched as with a live coal from off the altar. "They were all filled with the Holy Spirit, and began to speak." Oh, bend your head low beneath the anointing of the great High Priest. Let Him breathe on you, and say, Receive the Holy Spirit; and then go out to be a witness for Him. Thou shalt be taught in the same hour what and how.

It is a marvellous thing that God should enter into covenant with man to keep on blessing his seed for his Word's sake. Yet He does so. He keeps his blessings for thousands of them that love Him and keep his commandments, whilst He punishes only to the third and fourth generation of them that hate Him. Long after you have gone, if only you have earnestly done God's work in the world, He will be gracious to your children and your children's children. Not only, as the poet said, "in a dead man's face" comes out the likeness to one of his ancestors, but in the faces and lives of living men we may trace the influence of their godly forefathers.

我加給你的靈，傳給你的話，必不離你的口。 賽五十九21

這是一個非常寶貴的應許，特別是對於神的僕人，以及所有用聲音與嘴唇來服事神的人。這些人可以要求這個應許徹底應驗，而且毫無疑問，正因某個敬虔的祖先得著這應許，因此時常有傳道人敬虔的傳承，在同一個受敬重的家族中。

然而這些話語常被不加分辨、草率地引用。請注意有兩種品格的特點清楚地被提及並詳述。

我們必須領受聖靈，我們也必須說出祂放在我們口中的話語。這兩個特點是一體的，因為當人被聖靈充滿，他的口也就好像被一塊從壇上取下的紅炭沾了一般(賽六6-7)。「他們就被聖靈充滿，並且說起話來。(徒二4)」哦，你要在這偉大的大祭司膏油塗抹之下低下頭。讓祂向你吹氣，說，你們受聖靈(約廿22)；然後再出去作祂的見證人。你必立刻被教導要說什麼並如何去說。

為祂的道的緣故，神與人立約，且不斷賜福給他的子孫(創十七章)，這是多麼奇妙的事。然而祂確實這樣行了。祂為愛祂、守祂誡命的人存留祝福直到千代，而對於恨祂的，祂追討罪孽只到三四代(出廿5)。在你離開人世很久之後，只要你曾在世上熱心作神的工，祂將恩待你的兒女以及你兒女的兒女。就如詩人[註]的詩《在死去之人的臉上》所說，活著的後人不只長相像他們的祖先，而且在他們的臉龐和生命中，我們可以看出他們敬虔祖先的影響。

[註]引自英國維多利亞時期著名詩人丁尼生Alfred Lord Tennyson, 1809-1892, 的詩*In a dead man's face*。

Arise, shine; for thy light is come. Isa. 60: 1

For long the night had brooded on Mount Zion, and the beautiful city had sat in the dust desolate and afflicted; but at last the watchers see the sky brightening into the splendour of dawn, and the cry goes forth that the day is at hand, calling her to arise and shine.

Whenever the glory of the Lord rises upon thee, be sure to reflect it. Arise, shine! Arise, to catch as much of it as possible. Shine, that others may catch as much as possible also. Behold as in a glass the glory of the Lord, in long and loving fellowship, till you reflect it in full-orbed glory; and as you reflect it you will be changed into the same image from glory to glory, by the Lord the Spirit. Arise to the highest pinnacle of the mountain to catch the dawn, and then begin to shine with a glory that never shone on sea or shore.

Sometimes Christians seek release from their positions in business or social life, on the plea that they are so uncongenial and ungodly. Yet these are the very circumstances under which Zion is bidden to arise and shine. The darker the staircase, the more need of the candle. Because darkness covers the earth, and gross darkness the people, there is the more need for her towers to gleam with light. The Lord has given us the light of his countenance that we may flash it forward. In loneliness and solitude let us still shine for Jesus, like the stone-white steeple of a church, smitten by a searchlight in the night.

*Yet not in solitude! if Christ anear me
Waketh Him workers for the great employ!
Oh, not in solitude!--if souls that hear me
Catch from my joyance the surprise of joy.*

興起，發光！因為你的光已經來到！ 賽六十1

黑暗已經長久籠罩錫安山，美麗的城坐在塵埃中荒涼受苦；守望者終於看到天色發亮，轉變成黎明的光輝，就發聲呼喊，白晝已到，呼喚聖城興起，發光。

無論何時主的榮光照耀你，一定要反映這光。興起，發光！興起，盡可能地抓住主的榮光。發光，讓他人也盡可能地抓住這榮光。在長久愛的交通中，觀看主的榮光好像觀看鏡子，直到你如滿月般反照主的榮光；當你反照這榮光時，你也會被主的靈改變成為主的形像，榮上加榮(林後三18)。興起，到最高的山頂去迎接黎明，然後發出榮耀的光輝，這光輝從未照耀在海上或岸上。

有時基督徒想要離開他們在事業或是社交生活中所處的位置，理由是這些職位與他們的志趣不相投，並且也不敬虔。然而正是在這樣的境況下，錫安受到囑咐要興起並發光。樓梯越黑暗，就越需要蠟燭。因為黑暗遮蓋大地，極大的黑暗遮蓋著人們，更需要有燈塔發出光芒。主已經賜給我們祂面容的光，好讓我們將這光照耀出去。在孤獨和寂靜之中，讓我們依舊為耶穌發光，如同教堂的白石尖頂一般，在黑夜中被探照燈打亮。

若基督靠近我，就不要留在孤獨中！

祂喚醒工人去做聖工！

哦，若人聽我，就不在孤獨中！

從我的喜樂中，得到意外的喜樂。

The Spirit of the Lord is upon Me. Isa. 61 : 1

We can never disassociate those words from that memorable scene at the Jordan, when, after the Lord's baptism, the heavens were opened, and the Spirit, like a dove, rested upon Him. Forty days of fierce temptation could not deprive Him of that holy anointing; and He came to Galilee, stood up in the synagogue of Nazareth, and announced the anointing He had received.

If the Master needed it, how much more do we! If He did not attempt to bind up the broken-hearted, proclaim liberty to the captives, or the opening of the prison to the bound; if He would not preach, or comfort, or communicate joy, until that memorable unction had been imparted--how absurd it is for us to attempt similar works without this anointing!

What a marvellous forecast is here of the mission of Christ through his Church to the world during the present age. She is sent to take up and pass on this blessed ministry. What a true forecast also of the needs of mankind! It is as though the Holy Spirit desired to reveal the salient characteristics of the great sad world, that it would be full of the broken-hearted, of captives, prisoners, and mourners, needing divine assistance and ministration. Man is so fallen and helpless that he needs the entire Trinity: The Lord God, the Father; Me, the Son; and The Spirit, the Holy Ghost.

When Jesus quoted these words He stopped at the comma in the second verse, which stood therefore for at least nineteen hundred years which intervene between the proclamation of the year of mercy and of the day of vengeance. The time for repentance is lengthening out, since God desires not the sinner's death, but that he should turn and live.

主耶和華的靈在我身上。 賽六十一1

我們無法將這些話語與約但河邊那令人難忘的場景分開，那時，在主耶穌受洗之後，天開了，神的靈彷彿鴿子降下，落在祂身上(太三16)。四十天的嚴苛試探無法剝奪祂身上的聖膏油(太四章)；祂來到加利利，站在拿撒勒的會堂裡，宣告祂所領受的恩膏(路四14-16)。

如果主需要神靈的膏抹，我們就更需要了！如果祂在受膏之前，沒有嘗試去醫好傷心的人，沒有去報告被擄的得釋放，沒有使被囚的出監牢(1節)；沒有教導、安慰、傳達喜樂。那麼，我們沒有這樣的受膏，就嘗試去做同樣的工作，是多麼荒謬啊！

這裡何等奇妙地預告基督的使命：祂藉著教會，向現今的世人傳福音。教會奉差遣去承擔並傳遞這蒙福的職分。這也多麼真實地預告人類的需要！似乎聖靈渴望揭示這個悲哀世界的顯著特徵：充滿傷心的、被擄的、被囚的、哀傷的，需要神的幫助和服事。人類是如此墮落無助，需要三一神的全部：主耶和華，就是父神；我，就是聖子；以及那靈，就是聖靈(1節上)。

當耶穌引用這些話時，祂停在第二節的首句：報告耶和華的恩年(禧年)(路四19)。在報告耶和華的恩年與祂報仇的日子(2節)之間，至少已有1900年[到20世紀初，邁爾牧師寫這篇短文時]。人悔改的時間正在延長，因為神要的不是罪人死亡，而是要他回轉得生命。

For Jerusalem's sake I will not rest. Isa. 62: 1. (See also 6 and 7, R.V.)

We have here the unresting Christ. Day and night He pleads for the city that crucified Him; and it is in answer to his supplications that she will one day arise from her ruins. Is it not also true that He ever lives to intercede for us, praying when we are silent, watching when we sleep? His prayer rises for his people night and day. Perhaps they would not pray for themselves, if his intercessions did not incite. Certainly his sifted Simons would drift beyond hope, if He did not pray for them. Every sinner has been prayed for to the end of time by Him who said, "Father, forgive"; and every saint, by Him who promised to pray the Father that He would give another Comforter, the Holy Ghost. The prayers of Jesus hover over the world like the dove over the weltering chaos of creation.

Next we have the unresting watchmen (ver. 6). Christ's intercession must be supplemented by ours--whether for the restoration of the Jews, or the upbuilding of the Church, or the salvation of individuals. There must be oneness of prayer between the Intercessor before the Throne, and his remembrancers on earth; and there will be, if the Holy Ghost is allowed to exercise his chosen ministry of making intercession with us on behalf of the saints according to the will of God.

Lastly, there is the unresting God (ver. 7). He, too has no rest. The rest of God is crowded with thought and care for his own. The image of Buddha presents the conception of an impassive deity whose one aim is to rid himself of all that might trouble his repose. In our God, on the other hand, together with the perfect serenity and satisfaction of his nature, there are the eternal tides of desire and gracious help.

我... 為耶路撒冷必不息聲。 賽六十二1（並參：6-7節）

在這裡我們看見不歇息的基督。祂日夜為著那釘祂十字架的城祈求；有一天這城要從廢墟中興起，來作為祂懇求的回應。祂長遠活著為我們代求（來七25），在我們靜默時祂禱告，在我們睡覺時祂守護，這豈不是真實的嗎？祂日夜為祂的子民發出禱告。若不是祂代求的鼓舞，他們也許不會為自己禱告。若不是祂為他們禱告，祂的子民被篩如同西門（路廿二31-32），必定漂流沒有指望。祂為每一個罪人禱告直到末時，說：「父啊，赦免他們。（路廿三24）」；祂應許為每一個聖徒祈禱，求父神賜下另一位保惠師，就是聖靈（約十四16）。耶穌的禱告盤旋在世界之上猶如鴿子（指神的靈。太三16）在造物的翻騰混沌之上。

接下來我們有不靜默的守望者（6節）。基督的代求必須有我們的禱告來補滿——無論是為了猶太民族的復興，或是為了教會的建立，或是為了個人得救恩。在寶座前的代求者與祂在地上的代禱者的祈求必須合一；若聖靈得以與我們一同行使祂揀選的代禱服事，按神的旨意為聖徒祈求，那麼天上的代求與地上的代禱就合一了。

最後，還有不歇息的神（7節）。祂也同樣不歇息。神的安息充滿了對屬祂之人的思念與關切。佛的形象展示的是一個冷漠神祇的觀念，他的目的是擺脫一切攪擾他安靜的事。相反的，我們的神，連同祂完美的平靜與祂本性的滿足，卻有渴望與仁慈幫助的永恆潮汐。

The Spirit of the Lord caused them to rest. Isa. 63 : 14 (R.V.)

It is the noonday glare in Palestine. The sun's rays like spears of flame are striking down upon the parched sand-wastes, and all the land burns like a furnace. Away yonder is a sequestered glen, where mosses line the margins of streamlets and pools, and rich pasture keeps green in the shadow of the hills. Thither the cattle descend at noon. As the shadows creep down the mountain-sides they follow them, and presently the herd browses on the succulent herbage or reclines beneath the shadows of the spreading trees, while the brooks purl past clear and cool. Similarly Isaiah says God brought his people through the wilderness, leading them as a horse that might not stumble, and finally conducted them into the rest of Canaan.

But how fit an emblem is suggested of our Father's dealings with us. The scorching sun of temptation shines around us. The glare of publicity, the fever of money-making, the strife of tongues, torment the children of men. But for God's beloved ones there is a secret place by Him, a green and verdant nook, watered by the river of God. Over its portals these words are written: "I will give you rest."

When once we learn to trust our Father's unfailing love, we are caused to rest. Notice that forcible expression: the Spirit of the Lord caused them to rest. Here is a new thought of the omnipotence of love. It can so reveal itself that it almost compels rest. Cause us to lie down, O Lord, we pray Thee! Job speaks of Him as giving quietness: and then who can make trouble? Seek quietness as his gift! Lo! there is a place by Him, in the mountain-shadowed valley of his care, where disquieted souls are at peace. Seek it!

耶和華的靈使他們得安息。 賽六十三14

這是巴勒斯坦的正午，明亮刺眼。陽光如同火焰作的槍矛，直射在烤乾的沙漠上，整片地都像火爐一般燃燒。遠處是一個隱蔽的峽谷，青苔沿著小溪和水塘的邊緣而生，茂密的草場在山丘的陰影下保持青翠。牲畜在正午下到那裡。陰影沿著山的側面向下移動，牲畜也跟隨著陰影移動，此刻群畜正吃著多汁的牧草，或是在伸展樹林的陰影下躺臥，溪水潺潺流過，清涼透澈。以賽亞說，神帶領祂的百姓行過曠野，如同領一匹馬，使他們不至絆跌(13節)，最終帶他們進入迦南地的安息。

這個何等恰當的象徵，提示天父給我們的對待！試探如酷熱的日頭四面照著我們。知名度的光芒、掙大錢的狂熱、口舌的爭鬥，都折磨人類的子孫。但對於神所愛的人，在祂身邊有一隱密處，一個青蔥的隱藏處，有神的河水澆灌。入口處寫著：「我必使你們得安息。(太十一28)」

我們一旦學會信靠天父不變的愛，我們就必得安息。請注意那強有力的話語：耶和華的靈使他們安息(14節)。這是對全能之愛一個新的想法。這愛如此顯明，幾乎迫使人停下來。哦主，我們祈求你，使我們躺臥！約伯論到祂使人安靜，說：誰能擾亂呢(伯卅四29)？你要尋求祂所賜的寧靜！看哪！在祂那裡有一處，在祂眷顧之山影覆庇的谷中，不安的靈魂可得平靜。你要找尋它！

Thou meetest him that rejoiceth and worketh righteousness. Isa. 64: 5

Even when visiting judgment upon the unrighteous, God remembers mercy for his people. He meets them as daily Helper and as eternal Saviour. But He always comes towards them down one pathway; and if we would encounter Him, we must tread it. It is the path of waiting expectancy (ver. 4); of rejoicing obedience; of holy remembrance. In these paths He meets us most graciously, working for us, and revealing things which from of old men have not heard, nor perceived by the ear, nor seen.

This meeting of his servants has ever been one of the ways of God. It was his daily habit to meet Adam in the dewy glades of Paradise, and talk with him. As Melchizedek of old met Abraham after a great conflict, so Christ comes upon his people after many a hard duty and severe contest with evil, and ministers heavenly refreshment. As He met Mary at the sepulchre, and Peter in the garden, and the two that walked to Emmaus, and the disciples in the grey dawn by the lake, so He meets us still.

To be thus met by God is a glad Christian experience. At morning prayer it gives strength and joy for the entire day; at eventide it is an inestimable consolation and encouragement. Often Christ will encounter us when treading some lowly path of daily duty, and or ever we are aware, we shall be called up into his chariot. Those whom He meets He will accompany in the way; those whom He accompanies He will succour and sustain.

It is very consoling to be told that in these ways of our dear Lord there is continuance (ver. 5). He is not spasmodic nor changeable. On and on for evermore, without the shadow of turning He will meet and bless us.

你迎接那歡喜行義 ... 的人。 賽六十四5

即使神向不義的人施行審判時，祂仍記得憐憫祂的子民。祂迎接他們，作他們每日的幫助者和永遠的救主。但祂總是從一條道路走向他們；我們若想遇見祂，就必須踏上那條路。那是一條等候的路(4節)；一條歡喜順從的路；一條神聖記念的路。在這些路上，祂親切地迎接我們，為我們行事，啟示從古以來人未曾聽見、未曾耳聞、未曾眼見的事(4節)。

這樣迎接祂的僕人，一直是神的一種方式。祂每天習慣到樂園中沾滿露珠的草地上見亞當，與他交談。就像古時的麥基洗德，出來迎接打完一場大仗的亞伯蘭一樣(創十四18)，基督也在祂的子民完成眾多艱難任務、與罪惡的激烈對抗之後迎接他們，用屬天的供應服事他們。就像祂在墳墓那裡迎見馬利亞(約廿11-18)，在客西馬尼園來到彼得那裡(太廿六36-41)，在往以馬忤斯的路上就近兩個門徒(路廿四13-15)，在天將亮的湖邊迎見門徒們(約廿一4)，祂也一樣迎接我們。

能這樣被神遇見，是基督徒一個歡欣的經歷。在晨禱中被神遇見，給人一整天的力量和喜樂；在黃昏被神遇見，是一種難以估計的安慰與鼓勵。基督常在我們所行日常職責的卑微道路上遇見我們，或是我們一察覺到祂，就被召到祂的馬車上。那些祂所遇見的，祂就一路陪伴他們；對於祂所陪伴的人，祂要搭救並扶持他們。

得知我們親愛的主仍持續用這些方式，實在是一大安慰。祂不隨興，也不善變。祂迎接我們並祝福我們，持續直到永遠，沒有轉動的影兒(雅一17)。

Behold, I create new heavens and a new earth. Isa. 65: 17

The heavens and earth that are now were not produced in their present shape in a day; but through long periods, which are chronicled in the strata of the earth, God was at work building them up. So beneath the scaffolding of history and human affairs it may be that the Creator is already at work laying the foundations of the new era which shall soon be unveiled. But the creation of the new is much more difficult than of the old, because there is so much undoing to be done. Amid the crash of empire, the rock of revolutions, the blood, and tears, and anguish of the present, God is making room for and preparing the new heavens and earth in which dwelleth righteousness.

Just think of these exquisite words!--"Never remembered, nor come to mind!" Our bitter sorrows transmuted into such exquisite blessedness that for very joy of heart we shall have no room for remembering what seemed once intolerable. We shall not recall the nights of pain, the years of enforced inactivity, the failures, the partings, the bereavements. The betrothed will forget the long years of waiting. We turn to the Book of Revelation for further particulars, and there learn that the blessed future can only be explained in negatives. What heaven will really be is as yet hidden, that the surprise may be the greater; but it is certain that each of the elements of present distress will be eliminated. No more sorrow, pain, death, curse, tears, or separating sea. Christ will make, is making, all things new; and, best of all, He is making us new to enjoy them.

Oh, blessed condition, in which God will not remember our sins, and we shall not remember the former things, of pain, and sorrow, and death!

看哪，我造新天新地。 賽六十五17

現今的天地並非在一日之內就造成今日的樣子；而是經過許多在地層記錄的長久時期，神所建立的。所以在歷史和人類大事的架構之下，造物主也許早已開始為即將顯現的新時代安置根基。但創造新的天地遠比舊的要困難得多，因為有許多拆毀的工要完成。在帝國的崩潰、革命的搖撼、血與淚、和現今的痛苦之中，神正為著將來的新天新地騰出空間，這新的天地有公義居在其中(彼後三13)。

想一想這絕妙的話語！—「從前的事不再被記念，也不再追想。(17節b)」我們痛苦的悲傷轉變為如此美妙的祝福，因著心中的喜樂，我們再也沒有餘地記念那曾經看來無法忍受的事。我們將不再追憶痛苦的黑夜、被迫停止活動、失敗、離別、喪失親人的那些年歲。已訂親的[教會]，將忘記長年的等候。我們翻開啟示錄找尋更多的細節，並得知那蒙福的未來，都只能用反面的詞彙來描述(啟廿一4)。天上真實的樣子如今仍是隱藏，到時候驚喜就會更大；但可以確定的是，現今一切愁苦的因素都要消失。不再有悲哀、疼痛、死亡、咒詛、眼淚(啟廿一4)或分隔的大海(啟廿一1)。基督將要更新一切，也正在更新一切(啟廿一5)；而最美好的是，祂正在更新我們，好來享受這一切。

哦，多麼蒙福的境地；在其中，神不再記念我們的罪，我們也不再記念先前的痛苦、悲哀、和死亡！

As one whom his mother comforteth, so will I comfort you. Isa. 66: 13

There is the mother nature as well as that of the father in God. We are familiar with the thought of the divine Fatherhood; let us not forget the divine Motherhood. All the soft, gentle touches of mother's hand, unlike any other hands; all the tender pleading, yearning affection; all the utter selflessness, that never reckes what it expends for the objects of its solicitude, are equally in God. But as men get mad with drink and sin, and refuse the sweet mother-love which would gather them, until worn-out and weary they come back to it wrecked and forlorn, so we have drifted from God's mother-heart, getting to ourselves pain and loss, and missing its exquisite solace. Fools that we are!

Come back to it, children! Like wayward runaway babes, at the end of the long summer's day, who, shamefaced and sorrowful, with their torn clothes and grimy faces, hardly dare present themselves to those tender eyes, and yet have no alternative, and know that they may count on the most tender reception. So come back to Him. He will receive, forgive, cleanse, comfort.

A mother's comfort! Estimate it at its full. Remember how your mother comforted you, as a little child; as a man at the death of your young wife; as a maiden when love had disappointed. How much more God! May we not then address to God's tender heart those most exquisite words:

*Neither love me for
Thine own dear pity's wiping my cheeks dry,
Since one might well forget to weep who bore
Thy comfort long, and lose thy love thereby;
But love me for love's sake, that evermore
Thou mayst love on through love's eternity.*

母親怎樣安慰兒子，我就照樣安慰你們。 賽六十六13

除了父親的性情之外，神也有母親的性情。我們熟悉想到祂神聖的父性；但願我們不要忘記祂神聖的母性。母親的手所有的一切溫柔的觸覺，不像任何別的手；母親所有的一切溫柔的懇求、思念的愛；母親所有一切全然無私，對擔憂的對象從不計代價；這一切在神是相同的。但就像人因著酒與罪而瘋狂，而拒絕那想要緊緊抱住他們的甘甜母愛，直到他們疲憊不堪，才挫折絕望地回頭，我們也是這樣偏離神為母的心腸，給自己帶來痛苦與虧損，失去那美好的撫慰。我們真是愚蠢！

回來吧，孩子！就像任性逃跑的小孩，在漫長夏日的末了，又羞愧又難過，衣裳撕破、一臉骯髒，幾乎不敢出現在那溫柔的雙眼之前；然而別無選擇，知道他們可以倚賴這最親切的接納。所以回到祂這裡。祂必接納、原諒、潔淨、安慰。

啊，母親的安慰！你要照它顛峰的狀態來估量。回想你母親在你幼小時如何安慰你；在你年輕喪偶時如何安慰你；在你少女時失戀如何安慰你。但神的安慰比這何其多啊！難道我們不可以向神溫柔的心傾訴這絕妙的話麼：

不要因可憐我而來愛我
擦去我臉上的淚水；
因為得你安撫長久，
人便把哭泣遺忘，因而失去你的愛；
但求你為著愛的緣故來愛我，
使你的愛持續，直到永遠。