

When the living creatures went, the wheels went beside them. Ezek. 1 : 19 (R.V.)

These living creatures, whom Ezekiel afterwards recognized as cherubim, represented the entire round of animate existence. The lion's majestic strength, the patient strength and labour of the ox, the keen vision and aspiring flight of the eagle, combined in perfect proportion in their noble forms. The wheels may represent the round of Providence--what we would call the circle of nature. The point for us to notice is the perfect harmony between the spirit, the living creatures, and the wheels; and from this we learn the deep and sacred lesson, that those who live and walk in the Spirit may count on the co-operation of all animate creatures, and the concurrence of Divine providence. When we live consciously and voluntarily in the centre of the Divine will, we are at the centre of many concentric circles, and all things serve us. All things are ours.

If we would be Spirit-taught and guided, we must die to ourselves, to sin, and to the world; no longer seeking anything for ourselves in this world. If, says Pastor Stockmayer, we have treasure outside of Christ, our heart will hasten to where our treasure lies. Only those who account themselves set loose from the things of this world to serve Christ entirely, amid the things of this world, can distinguish the movements of the Spirit.

Each is guided in a way that he knows; and has the special name written on the white stone. God speaks in the depths of our being, far deeper than the region of our feelings, dispositions, or impressions; and He will make Himself heard, if only we are set to obey Him. Let surrender become the abiding habit of life, and the spiritual hearing will be more and more acute.

活物行走，輪也在旁邊行走。 結一19

這些活物，後來以西結認出他們就是基路伯(結十1-2)，代表全體有生命的受造物。獅子威武的力量、牛的耐力與苦幹、鷹敏銳的視力與升高飛翔，這些以完美的比例結合成尊貴的形體。四輪可能代表神管轄的範圍——我們稱之為自然界。有一點我們要注意的是靈、活物、與輪之間完全和諧；從這點我們學習到深刻又神聖的教訓，凡是靠著聖靈生活行事的人(加五25)，可以期待所有活物的合作，及神旨意的協力。當我們有意自願以神旨意為中心生活時，我們就在許多同心圓的中心點上，萬物都服事我們(詩一一九91)。萬有全是我們的(林前三21)。

如果我們要受聖靈教導並帶領，我們就必須向自己、向罪、向世界死；不再為自己在世上尋求任何事物。司達克梅爾(**Stockmayer**)牧師說，如果我們在基督之外擁有財寶，我們的心就急速趨向我們的財寶所在。只有那些看自己是脫離今生事物捆綁，為要完全事奉神的人，才能在今生的事物中辨認聖靈的行動。

每個人都按自己所知道的方式受引導，並有特別的名寫在白石上(啟二17)。神在我們的深處說話，這深處比我們的感覺、性情、和意念更深；神必讓我們聽見祂，只要我們定意順服祂。但願降服成為我們恆久不渝的生活習慣，這樣我們靈裡的聽力必越過越敏銳。

Be not afraid of them, neither be afraid of their words. Ezek. 2: 6

Ezekiel's lot was cast in difficult times. His people, to whom he was sent, whether by the Chebar in captivity, or still lingering around their doomed mother-city, were as briars, thorns, and scorpions. Embittered by their many sorrows; convicted by conscience of their guilt before God; compelled to trace a close connection between their sins and their punishment--it was inevitable that they would turn with peculiar dislike on anyone who dared, like Ezekiel, to be an incarnate conscience to them, reminding them of their evil ways, remonstrating, exhorting, pleading.

Many readers of these words are in similar circumstances. Missionaries who are obliged to rebuke, not only the sins of the ungodly, but the inconsistencies of their own converts; ministers at home on whom the burden rests of protesting against popular and fashionable iniquity, or addressing stern words of rebuke to influential but worldly members of their churches; even young clerks or working-men whose life is thrown among the godless and profane, and who seem called upon to lodge their solemn warning against words and ways that are not good. Providing these enter their protest lovingly and tenderly, with no thought of their superiority, with no mere desire to wound and annoy, but to warn the sinner and to uphold the claims of Christ--their mission is a very salutary and necessary one. But it is sure to bring on them a storm of dislike.

At such times there is nothing for us but to abide in the presence of our Master Christ, weeping for the sins we rebuke, interceding for those who revile. Not fearful nor afraid, not flinching from our duty, but ever hearing his sweet reassuring voice.

總不要怕他們，也不要怕他們的話。 結二6

以西結處身在艱難的時代。他奉差到神百姓那裡，他們無論是被擄住在迦巴魯河邊，或者仍留在註定被毀滅的故鄉耶路撒冷，都像荊棘、蒺藜、和蠍子(6節)。他們因許多的苦難而變得苦毒；也因他們在神面前的罪，而被良心定罪；迫使他們去探索罪與遭受的懲罰之間的密切關係——不可避免地，他們會特別厭惡任何勇敢的人如同以西結，成為他們良心的化身使他們想起自己的惡行，規勸、告誡、懇求他們。

讀這些話的人，有許多也處在類似的景況裡。外出的宣教士不僅有義務去譴責那些不敬虔之人的罪，並且要責備他們引領歸信的人搖擺不定；本地牧師的責任是反對普遍流行的罪孽，嚴厲譴責有權勢、世俗的教會成員；即便是年輕辦事員或工人，生活在不敬虔和褻瀆的人間，他們蒙召對周圍的人不良言語和生活方式提出嚴肅的警告。如果這些提出反對的人[指宣教士、牧師、年輕辦事員、工人]用愛心和溫柔，不是認為自己優越，不是想要傷害惹惱別人，只要警告罪人和維護基督的權益——他們的任務是十分有益且必要的。但這使命肯定給他們帶來一場厭惡的風暴。

在這樣的時代，我們沒有別的事，只有住在我們的主耶穌基督的同在裡，為我們所譴責的罪哀哭，為那些辱罵的人代求。不要害怕、也不要畏懼，不要從我們的責任退縮，只要一直聽祂甜美令人安心的聲音。

Eat this roll, and go speak. Ezek. 3 : 1

To each of us a Hand is put forth; and therein is the roll of the Book. We must feed on it for ourselves. We must find God's words and eat them; they must be the joy and rejoicing of our hearts. It is specially incumbent on those who have to go forth and speak, to open their mouths and eat the roll. There is no greater mistake than to suppose that, because we are constantly handling God's Word for the purpose of teaching and exhorting others, we are therefore feeding on it for ourselves. It is possible to acquire an intellectual knowledge of the truth, while the heart is entirely unaffected. But how far removed is this from that spiritual consideration of God's Word, by virtue of which it yields up its spiritual nutriment to our growth in the divine life.

Sometimes the message we must acquire and give is, like this roll, written within and without with lamentations, and mourning, and woe. It can hardly be otherwise, when we are called to speak to people who are of a hard forehead and a stiff heart. It is very sweet to receive God's messages; but it is bitter to have to deliver them when they proclaim, as they must, the inevitable and disastrous results of sin. Oh that we may not shrink to declare the whole counsel of God, whether rebellious men will hear or forbear. Perhaps there has not been enough of this element in our preaching. All sunshine, the Arabs say, makes the desert. The harvest will fail unless the frost of winter has thoroughly broken up the clods. But whenever we dwell on the sterner aspects of God's truth it must be with bitter tears. "I tell you, even weeping," the apostle said, "that they are enemies of the Cross of Christ."

要吃這書卷，好去 ... 講說。 結三1

有一隻手向我們每個人伸出來，在這隻手中有一書卷(二9)。我們必須從這書卷得餵養。我們必須找到神的話語，並吃這話語；這話語就必成為我們心中的歡喜快樂。特別是那些身負「必須出去傳講」責任的人，他們要張開口，吃這書卷。我們不斷使用神的話語教導、勸誡他人，所以我們以為這樣就從神的話得餵養，這種想法是大錯特錯。一個人可能獲得真理的理性知識，但他的心完全沒有受到感動。這樣的實行，與神話語屬靈價值的關係何等遙遠。我們乃是藉著神話語產生出來的養分，才使靈命得長進。

有些時候我們必須得著並傳出去的信息，就像這書卷一樣，裡外都寫著哀號、歎息、悲痛的話(二9-10)。當我們被呼召去對額堅心硬的人講話時，幾乎不會是別種信息。領受神的信息是甜的，但必須傳達神的話語常是苦的，尤其在他們必須宣講罪那不可避免悲慘的後果時。但願我們不畏縮去宣講神完整的忠告，無論叛逆的人聽或不聽。可能在我們已過的傳講中，這種成分還不夠。阿拉伯人說，長年的艷陽造成沙漠。除非冬天的霜凍鬆開土塊，否則就不會有好收成。每當我們停留在神真理嚴厲的這一面，必須帶著痛苦的淚水。使徒說：「我甚至流淚告訴你們，他們是基督十字架的仇敵。(腓三18)」

Then said I Ah, Lord God. Ezek. 4: 14

The prophet was bidden, in a series of striking and significant actions, to show the people the impending fate of their nation and city. Amongst other injunctions there was one so abhorrent to his soul that he craved its mitigation. "Ah, Lord God!" he said, "spare me from this." And God was entreated, and reduced the pressure of the burden proposed to be laid on his servant.

May not the counterpart of this happen in our own experience? We may be feeling that certain trials are insupportable, or certain demands beyond our power to meet. At such hours of bitter anguish it is quite permissible for us to go into the secret place of the Most High and gasp out our complaint, saying, "Ah, Lord God!" God invites us to speak freely with Him thus, and sends gracious mitigations of our griefs. "Ah, Lord God," we say, "let this cup pass from me": and, look! An angel is sent to strengthen us. "Ah, Lord God," we cry, "this cross is too heavy; this thorn in the flesh too sharp; this diet too nauseous": and immediately there is some response of greater grace or lightened burden.

Oh, suffering child of God, get alone with Him, and talk freely. Do not hesitate to tell Him all that is in thine heart. Remember that Jesus said that the Father Himself loves us. We may go to that Father-heart, confiding to it how much we are suffering, not for ourselves only, but for their sakes who are dearer to us than life. Oh that they were happy, satisfied, safe! Has the duty become lately more than ever difficult? Has the smart become like a cancer with its venom? Take it to God! It is a sublime moment when the soul dares to plead its cause with God, saying, "Ah, Lord God!"

我說：哎！主耶和華啊。 結四14

在一系列明顯又寓意深長的行動中，先知以西結受吩咐向百姓顯示他們祖國和京城即將到來的結局。在這許多指令中，有一則讓他的心感到如此憎惡(12節)，以至他懇求得到減緩。他說：「哎！主耶和華啊，不要叫我做這事吧。」神接受懇求，而減輕原本要放在祂僕人身上的重擔(15節)。

同樣的事不也可能發生在我們自己的經歷裡嗎？我們可能會覺得某些試煉是無法忍受的，或者某些要求超出了我們的力量。在這極度痛苦的時刻，我們完全可以進入至高者的隱密處(詩九十一1)，吐露我們的痛苦，說：「哎！主耶和華啊。」神邀請我們與祂這樣坦率交談，並且親切地減輕我們的悲傷。我們說：「哎！主耶和華啊，就讓這杯離開我吧。」；看哪！有位天使被差來加添我們力量(路廿二42-43)。我們喊叫：「哎！主耶和華啊，這個十字架實在太沉重，這肉體裡的刺太尖銳(林後十二7-9)，這樣的飲食太令人噁心。(結四12)」立即有更大恩典或減輕擔子作為回應。

神受苦的孩子啊，你要與神單獨相處，坦率交談。不要猶豫告訴祂你一切的心事。請記住耶穌曾說，父自己愛我們(約十六27)。我們可以就近為父的心，傾訴我們是多麼的痛苦，不僅為自己，也為那對於我們比生命更珍貴的人。但願他們幸福、滿足、平安！最近責任變得比以往更加困難了嗎？你的痛苦已經像有毒的癌症了嗎？把它帶到神這裡！當人勇於向神申辯，說：「哎！主耶和華啊。」時，這是一個莊嚴的時刻。

I will do in thee that which I have not done. Ezek. 5: 9

It is an awful thing when those who have sinned against conspicuous privilege and opportunity come under the rod. Their punishment is infinitely heavier than that of such as have never known. The servant that knows his Lord's will, and does it not, is condemned to be beaten with many stripes. It was because Capernaum had been exalted to heaven that she was cast down to Hades. If an archangel falls, it must be to hell.

The child of God, like Israel, is set in the midst of the nations to testify to pure and undefiled religion; but if he rebels against God's judgments and statutes in doing wickedly, his chastisement is necessarily in proportion to the eminence of his former privileges. God cannot afford to deal lightly with the sin of his own people. Were He to do so, He might be accused of partiality, and they might presume. Well may the author of "Imitation" say, "Esteem not thyself better than others, lest perhaps in the sight of God, who knoweth what is in man, thou be accounted worse than they."

It becomes us to search our hearts to see if we are rejecting any of God's judgments, and refusing to walk in his will, or defiling his sanctuary with detestable things. A small black spot on a white ground is more noticeable than a larger one on a dark ground. A slight inconsistency in his child may lead to very heavy chastisements on the part of the Father in heaven. The nearer a pupil reaches towards perfection, the sterner is his master's discipline. Judgment begins at the house of God. If thou wert not capable of a rich fruitage, He would not take such pains with thee. Humble thyself under his mighty hand: He will exalt thee in due time.

我要在你中間行我所未曾行的。 結五9

雖然享有明顯的特權與機會卻去犯罪的人，他們受責打時是件可怕的事。他們的懲罰，比起那些從來沒有特權與機會的人，必定更重。僕人知道主人的旨意卻不去行，必多受鞭打。迦百農因為被高舉到天上，所以要扔到陰間(太十一23)。如果天使長墮落，必下地獄。

神的孩子，如同以色列民，被安置在列邦之中，為要見證純潔無瑕的信仰；但如果他行惡違背神的典章和律例，他就要依照他之前所得特權的比例，受更重的懲罰。神不能輕率處置自己子民的罪。如果祂這樣做，祂就會被指控偏袒，人就膽大妄為。《效法基督》的作者說得好，「不要看你自己比別人強，以免在那鑒察人心的神眼中，你就被看作比他們更壞。」[註]

我們該省察我們的心，看我們是否拒絕任何一款神的典章，是否拒絕按神的旨意行事，是否以可憎的事玷污祂的聖所。白色底子上的一個黑色小點，比深色底子上一個較大的點更加引人注意。祂的孩子有輕微的言行與信仰不一，便可能導致來自天父那邊非常嚴重的懲戒。學生越接近「完美」，他老師的紀律就越嚴格。審判從神的家起首(彼前四17)。如果你不能夠結出豐富的果實，祂就不會對你這樣費苦心。你要謙卑自己，服在祂大能的手下，到了時候，祂必叫你升高(彼前五6)。

[註] 此語出自教會名著《效法基督》*Imitation of Christ* 卷一第七章。該書作者為金碧士Thomas à Kempis, 1380-1471, 德國人到荷蘭的修道士。

I have been broken with their whorish heart. And they shall loathe themselves. Ezek. 6:9 (R.V.)

We never realize what sin is till its passion is over, and we have time quietly to remember. Oh, the terror of those hours of remembrance and remorse! Sitting in the captivity of its prison, or serving in the heavy bondage of its fetters, the soul has time to review the bitter path by which it has come to such a pass, and the way it has broken the hearts of those who loved and trusted. But the most terrible element in remorse will be the personal one: "Shall remember Me."

One of our great writers depicts a heartless, thoughtless husband standing beside the newly covered-in grave of his wife, and saying, "Ah, Milly, Milly; dost thou hear me? I was not tender enough to thee; but it is too late to alter it now." The wife who has broken away from her husband, bringing desolation on a once happy home, and heartbreak on the one she really loved, will have her time of remorse when she remembers him, and how he was broken by her sin. And she will loathe herself. The child who has given way to fits of ungovernable passion, which have broken up the home, and brought down grey hairs with sorrow to the grave, will loathe itself. Similarly, as we review our past life, and see how we must have grieved the tender Spirit of God, we fall at the feet of Jesus and cover them with tears and kisses.

What a marvellous word is this!--"I have been broken." Our sin can give God the heartbreak, because He loves us so. Indeed, on the Cross the Lord died of a broken heart; of this the issuing stream of blood and water was the sign. O heart of stone, thou too must break and loathe thyself, when thou seest thy Lord broken by thy sin!

我因他們淫亂的心而破碎，... 他們 ... 必厭惡自己。 結六9（另譯）

我們從來沒有意識到罪是什麼，直到罪的激情過去了，我們有時間靜靜去回想。哦，那段回想和懊悔的時間多麼可怕！坐在被罪俘虜的監牢裡，被罪沉重的枷鎖捆住，人才有時間來回顧所發生的痛苦過程，以及如何使愛我們、信任我們的人傷心。但是，懊悔裡最可怕的成分是個人的：「要記念我[耶和華]。(9節)」

我們有一位偉大的作家，描繪一個無情、不關心別人的丈夫，站在他妻子新蓋上土的墳墓旁邊，說：「啊，米莉，米莉；你聽見我嗎？我對你不夠溫柔，但現在改變已經太遲了。」另描繪一個逃脫丈夫的妻子，給一度幸福的家園帶來荒涼，使她真心所愛的人心碎，在她想起她的丈夫，以及他如何因她離棄家園的罪而傷痛時，她必定懊悔。她必厭惡自己。還描繪一個孩子已經抵不住激怒的發作，使家庭破碎，使自己白髮蒼蒼，悲悲慘慘的死去，他必厭惡自己。同樣，當我們回顧我們過去的人生，看到我們是如何使神溫柔的靈憂傷，我們就仆倒在耶穌腳前，用淚水和親吻覆蓋祂的腳(路七38)。

這是何等奇妙的話！—「我已破碎。(9節)」我們的罪會使神心碎，因祂非常愛我們。事實上，主在十字架上就是因心碎而死；流出的血和水就是跡象(約十九34)。堅硬的石心啊，當你看你的主因你罪而破碎的時候，你也必須破碎，並厭惡你自己！

Their silver and their gold . . . , shall not satisfy their souls. Ezek. 7: 19

This chapter is full of alarms! An end: the end is come! (ver. 2). An evil, an only evil: behold it cometh. An end is come; the end is come (vers. 5, 6). The time is come; the day is near (ver. 7). Behold the day, behold it cometh; thy doom is gone forth (ver. 10). The time is come (ver. 12). At such a crisis, what can silver and gold do? Let not the buyer rejoice, nor the seller mourn. None shall return. The sword is without; pestilence and famine within.

Generally silver and gold stand for much among the children of men; they are the keys to the unlocking of the treasures of life. But when the supreme crises come; when all hands are feeble, and all knees weak as water; when the day of the wrath of the Lord breaks--there is no help in silver and gold; they cannot satisfy or save.

Men forget that they are destined for immortality; and that God hath set Eternity in their hearts. How utterly impotent gold and silver, the things of earth, the abundance of goods which a man may store in his barn, to appease the conscience, or arrest the remorseless hunger of the soul for peace and purity and satisfaction! He is the happiest who is largely independent of these things, and lives a pilgrim life, reckoning that his enduring city is with God, whose treasures are heavenly and incorruptible. It is a great misfortune that professing Christians have failed to realize this. Too many of them are as eager to maintain and extend their establishments, as though life consisted in the abundance of what they possess. So missionary causes dwindle for want of funds; children are drawn into worldly alliances; and worldlings depreciate our holy religion.

他們的金銀... 不能使心裡知足。 結七19

本章充滿了警報！「結局」，結局到了(2節)！有一災，獨有一災；看啊，這災臨近了。結局來了，結局來了(5-6節)。時候到了，那日子近了(7節)。看哪，那日子，看哪，那日子臨近了；所定的災已經發出(10節)。時候到了(12節)。在這樣的危急關頭，金銀有什麼用呢？買主不必歡喜，賣主也不必悲哀(12節)。誰都不得歸回(13節)。在外有刀劍；在內有瘟疫、饑荒(15節)。

一般而言，在人群中金銀代表重要的東西，是解開人生財寶的鑰匙。但是當極大危機來臨，所有的手都發軟，所有的膝蓋虛弱如水；當耶和華發怒的日到來時 — 金銀都不能幫助；既不能滿足人，也不能拯救人(19節)。

人忘記他們是命定為著永恆的；神已經將永生安置在他們心裡(傳三11)。金銀、屬地的事物、以及人積蓄在倉裡的豐富貨財，這一切在平息良心的不安、或在阻止心靈對平安、純潔、滿足的強烈渴求上，顯得何等軟弱無力！最幸福的人通常不倚靠這些東西，而過著一個天路旅客的生活，他斷定他永遠的家鄉是在神那裡，他的財寶是屬天、不能朽壞的。自稱為基督徒的人，沒有意識到這一點，是非常不幸的。他們中間有太多的人渴望保有並擴展他們的事業，好像生命就在於他們所擁有的富裕。因此，宣道事工因為缺乏基金而減少；兒女被拖入與世俗為友；世俗的人輕看我們神聖的信仰。

Chambers of imagery. Ezek. 8 : 12

What disclosures were these! In the entry to the Temple court stood the great idol, here described as an image of jealousy; because, speaking after the manner of men, it greatly provoked the Eternal Spouse of Israel! The seventy elders engaged in worshipping every form of creeping things and abominable beasts, portrayed on the walls of the secret chambers! The women weeping for Tammuz, whose yearly death and resurrection were celebrated with licentious orgies! The five-and-twenty men with their backs toward the Temple! Is it to be wondered at that God could not spare, nor have pity?

But are there no chambers of imagery in our natures, which were meant to be the sanctuary of the Eternal? Is it quite certain that evil thoughts and imaginations have not imprinted themselves on the walls of the heart? Ah, it may be so. What seems fair and beautiful in the eye of man may be concealing terrible secrets, open only to that of God. In the secret of our hearts, we permit unclean birds to brood; in the darkness of our soul, wild thoughts wander at will. What need there is to adopt the venerable and touching words: "Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love Thee."

There is deliverance from all this, by the grace and through the blood of the Lord Jesus. He can save and keep. He can so fill the soul with his presence that sin shall be utterly abhorrent. We may become so sensitive to the least approach of evil as to shelter ourselves in Him, before the first symptom of temptation shall have gained force and volume for its attack. Holy Spirit, keep thine own temple, we pray Thee!

畫像屋。 結八12

這是何等的揭露！在聖殿院子的入口處立著巨大的偶像，在這裡被稱為惹動嫉妒的偶像，因為依照人的說法，這偶像大大觸怒了以色列永遠的丈夫[耶和華]！七十個長老敬拜各樣的爬物和可憎的走獸，這些偶像畫在密室的牆壁上！婦女們為搭模斯哭泣(14節)，人用淫蕩的狂歡來記念他每年的死亡和復活！[註] 那二十五個人背向聖殿！神不饒恕、也不憐憫他們，還算希奇嗎(16-18節)？

我們的天性裡沒有畫像屋嗎？這天性是預定要作永生神的聖所。在我們內心的牆面確實打印著邪惡的思想和圖像嗎？啊，可能是。許多人眼裡看為美麗的事，可能隱藏著可怕的祕密，這些只向神的眼睛敞開。在我們內心的隱密處，我們允許不潔淨的飛鳥在那裡孵蛋；在我們靈魂的暗處，狂妄的思想任意徘徊。何等需要採納尊貴、感人的話語：「求你用聖靈的啟示潔淨我們內心的思想，使我們能以完全愛你。」

藉著恩典和主耶穌的血，得以脫離這一切的污穢。祂能拯救並保守。祂能以祂的同在充滿人心，使罪全然令人憎惡。在試探顯示壯大聲勢來攻擊的最初跡象以先，我們因藏身在祂裡面，就對邪惡一丁點地接近變得十分敏感。聖靈啊，我們求你保守你自己的殿(林前六19)！

[註] 搭模斯(Tammuz)是巴比倫人的神祇，專管植物，他是伊施搭(Ishtar)的丈夫。信奉的人相信綠色蔬菜在炎夏枯萎，是因搭模斯死了，於是為他哭泣；到春天綠色蔬菜再長出來，就是搭模斯復活了。搭模斯的膜拜也涉及淫穢的行為。

Come not near any man upon whom is the mark; and begin at my sanctuary. Ezek. 9: 6

All these visions were given, as we learn from the first chapter, as Ezekiel was with the earlier groups of Hebrew captives in Babylon. His thoughts were greatly engrossed by what was transpiring in the beloved city among the remnant still residing there. The six men represented judgments yet impending, and the man clothed in linen with the inkhorn, the discriminating righteousness of God's judgments.

Judgment begins with the house of God; with those of us who are called to teach and preach, and bear office in the Church. The six men who had the slaughter-weapons began at the elders, described in the previous chapter, who were before the house. If any such are living in sin, God's judgment must fall first and more heavily on them, because they know better and profess more than others. But let it be remembered always that repentance and the putting away of sin will always avert the sword. "If thou wilt put away thine abominations, then thou shalt not remove."

Amid the scenes of judgment, whether in the Church or the world, there is always a remnant, upon whom is the mark; on Lot in Sodom; on Israel amid the plagues of Egypt; on Rahab in the fall of Jericho; on the 144,000 at the Great Tribulation. They are safe amid the fiery indignation which devours the adversaries. Have we been touched by the blood, sealed by the Spirit, and branded with the mark of the brand of Jesus? Without doubt we have, if we know what it is to sigh and cry for the abominations that are wrought around us, and of which our own nature is capable, except for the grace of God. These are the signs which indicate the humbling, sanctifying work of the Holy Spirit in our hearts.

只是凡有記號的人不要挨近他。於是他們從殿前 ... 殺起。 結九6

這一切的異象賜給以西結，正如我們從第一章所得知的，那時他與早些年被擄到巴比倫的那些希伯來人在一起(一1)。他的思想完全集中於仍然居住在蒙愛之城裡[耶路撒冷] 餘民之間正發生的事。那六個人[天使] 代表即將發生的審判；而那穿細麻布衣服，帶著墨盒子的人，代表神的審判具有辨識力的公義(2節)。

審判從神的家開始(彼前四17)；從我們這些蒙召作教導、傳講，並在教會有職分的人開始。這手拿滅命兵器的六個人，從殿前的長老殺起(6節)，這些長老在前章曾被描述(八11-12)。如果有任何這樣的人活在罪中，神的審判必定首先且更重地降在他們身上，因為他們比別人更明白且更多宣告他們的信仰。但是，讓我們永遠記住，悔改和遠離罪惡必定可以避開刀劍。「你若除掉你可憎的偶像，你就不被遷移。(耶四1)」

在審判的場景之中，無論是在教會裡或在世人中的審判，總是有一個身上帶著記號的餘數(4, 6節)；所多瑪被毀滅時的羅得(創十九29)；埃及十災時的以色列人(出十二23)；耶利哥城陷落時的喇合(書六25)；在大災難時的144, 000人(啟七4)。雖身處吞噬敵人的熾熱忿怒中，這些餘民卻是安全的。我們已經蒙寶血塗抹，被聖靈蓋上印記(弗一13)，被烙上耶穌的印記(加六17)了嗎？如果我們知道為身邊可憎的事歎息哀哭是什麼意思(4節)，而且若不是神的恩典，我們不會有這樣的性情和能力，那麼毫無疑問，我們有記號。這些記號表明聖靈在我們心中那使人謙卑、成聖的工作。

The glory of the Lord went forth from over the threshold, and stood over the cherubin.
Ezek. 10: 18

The gradual withdrawal of God from his house is described in vivid and awful minuteness. In 9: 3, it had gone to the threshold; 10: 4, it had mounted up; 15, the cherubim mounted up; 11: 23, it passes from the city. It is well worth our while to ponder this deep and searching lesson. The light of other days fades but slowly: the year sinks by almost insensible gradations to the fall of the leaf; grey hairs besprinkle our heads without our knowing it; before ever we are aware of it, the train has borne us miles off the main line to the wrong station. So gradually our hearts may backslide. Satan is too knowing to lead us at a single leap into the precipice, but conducts us by a gradual incline. A little less Bible reading; a slight slackening in watchfulness and prayer; an imperceptible drift worldwards.

But turn to 43: 2-4. The glory of the Lord returned to the renovated temple. Like the dawn of a new day; like the sound of many waters, it came, it came. "This," God said, "is the place of my throne;.., and the house of Israel shall no more defile." Ah, backslider, God will come back to thee again. Thy repentance may be most inadequate; but if it be genuine, if thou dost truly turn to Him from thy sin, thy heart shall again become irradiated with his most blessed of holy light.

Without forcing, these words are also applicable to that coming for which we wait and long; when He who ascended shall descend again to be in us and with us for ever:

*Hark! what a sound, and too divine for hearing,
Stirs on the earth and trembles in the air !
It is the thunder of the Lord's appearing !
It is the music of his peoples' prayer!*

耶和華的榮耀從殿的門檻那裡出去，停在基路伯以上。 結十18

神漸漸退出祂的殿，被描述得極其生動、詳細。在九章3節，神的榮耀已經[從至聖所內的基路伯上] 出去到了門檻；十章4節，神的榮耀上升[到門檻上方]；15節，基路伯升上去了；十一章23節，神的榮耀離開耶路撒冷城。這深刻嚴厲的教訓值得我們花時間認真思考。昔日的光輝緩緩消退；年歲幾乎以不察覺的轉變，就到了葉落的季節；不知不覺我們就滿頭白髮；在我們警覺之前，火車已經把我們帶離幹線，到幾哩外一個錯誤的車站。我們的心可能像這樣漸漸地墮落。撒但太精明了，他不一次跳躍就把我們帶入險境，而是慢慢引導我們走下坡。聖經少讀一點點；儆醒和禱告放鬆一點點；不自覺地漂向世界。

但翻到以西結書四十三章2-4節。耶和華的榮耀回到了更新的聖殿。像新一天的黎明；如同多水的聲音，神的榮耀來到了，來到了。神說：「這是我寶座之地，... 以色列家 ... 必不再玷污。(結四十三7)」墮落的人啊，神必再次回到你這裡來。你的悔改可能很不夠，但如果是真心的，如果你實在從罪轉向神，你的心將再次被祂有福神聖的光照耀。

這些話語毫不牽強適用於我們等待渴望那即將要來的；當升天的基督，再降臨到我們中間，並和我們永遠同在的時候：

聽哪！多麼神聖的聲音，
攪動全地，也震動天空！
這是耶和華顯現的雷聲！
這是祂子民祈禱的音樂！

Yet will I be to them a little sanctuary in the countries where they are come. Ezek. 11: 16

Away from the outward ordinances and the material edifice, the exiles would find more than the equivalent in God Himself. He would give them the reality, of which there had been the outward and visible emblems. Amid all their justly-deserved sufferings they would find a deep fountain of spiritual blessing and comfort in God's presence.

TO THOSE WHO ARE DEPRIVED OF THE MEANS OF GRACE. Sufferers in sick rooms, travellers in lonely and distant places, missionaries amongst the heathen. How often to such comes the vision of the country church, when the summer air stole into the open window, bringing the breath of flowers; or of the great City church, with the well-known voice of a beloved minister. They long for these again. But God will be all and more.

TO THOSE WHO CANNOT DERIVE BENEFIT FROM THE SERVICES THEY ATTEND. The clergyman is Ritualistic, or the Free-church minister is broad in his views, and unsympathetic with the deeper moods of the spirit. Still, it may be your duty to attend for example's sake; but whilst waiting before the Lord, He will draw near and become your sanctuary.

TO THOSE WHO ARE EXPOSED TO DANGER AND PERSECUTION. In the olden time the sanctuary was a place of refuge. All who fled thither were in safeguard. So, let the driven soul haste to the folds of the Tabernacle of God's presence. None can pursue it into that secret place. No weapon shall smite; and even envying voices shall die into subdued murmurs.

He that eateth the living bread--that confesseth Jesus to be the Christ--that keepeth his commandments--and that lives in love--dwells in God as his sanctuary, while God dwells in him as His.

我還要在他們所到的列邦，暫作他們的聖所。 結十一16

離開外在的典章和物質的建築物(聖殿)，這般流放異鄉的人，在神自己裡面找到的，多過這些有形的東西。祂要賜給他們這些看得見的典章和聖殿所表徵的實體。在他們理當承受的一切痛苦中，他們要找到屬靈福氣的深泉和神同在的安慰。

對於那些沒辦法得到恩典的人：在病房受苦的患者、背井離鄉孤獨的旅行者、在異教徒中的福音使者。他們常看見鄉間的教堂，夏日的空氣透過敞開的窗戶，帶來一陣花香；或是城市的大教堂，傳來所愛傳道人熟悉的聲音。他們渴望再次得到這些。但神是一切，勝過這些。

對於那些參加禮拜而得不到供應的人：教牧人員固守儀文，或自由教會的傳道人觀點廣泛，對人心靈的感覺漠不關心。你仍要參加禮拜，為盡本分作榜樣；但當你在主面前等候，祂會來就近你，作你的聖所。

對於那些面臨危險和迫害的人：在古時，聖所是一個避難的地方。所有逃往那裡的人，都能得到保護。所以，讓那被追趕的人，快快進入神同在的帳幕中。無人能進入那個隱密處來追趕。沒有武器能夠攻擊，所有嫉妒的聲音都將變成微弱的低語。

那吃生命糧食的人，那承認耶穌是基督的人，那遵守祂誠命的人，那活在愛裡的人，就住在神裡面，以祂為聖所；神也住在他裡面，神也以祂為自己的居所。

The word that I shall speak shall be performed: it shall be no more deferred. Ezek. 12: 25, 28

In various ways the people of Israel were endeavouring to minimize the effects of Ezekiel's denunciations of judgment. They did not deny that he spoke the word of God; but comforted themselves with the reflection that it was not likely to be fulfilled for some time yet. "The vision that he seeth is for many days to come." God, on the other hand, said, "It shall be no more deferred."

We are all disposed to remove the wonder-working of God to the remote past or the distant future: either that He did miracles or will do them. Heaven touches the earth at this horizon or that; but it is remote from the place where we stand. This is the tendency of our mind; and for this reason we miss the manifestations of God's grace and power, which wait to enrich our lives. Now is the accepted time; now the day of salvation. As Christ is, so are we. There is as much of Divine power and love throbbing around, and within our easy reach, as ever filled the upper room at Pentecost, or shall break on the world in the millennial days. Let us not postpone our appropriation of it. Let us never permit the thought that God is not prepared to fulfil his promises here and now. Let us not lament over the past as having been better than the present can ever be expected to be, nor predict greater days for our children.

It is here that the distinction between fact, faith, and feeling, will help us. We very seldom, indeed, never until Spirit-taught, put these three in their right order. We try to feel that spiritual facts are so, instead of accepting that they are, and daring to act as if they were patent to physical sensations. A spiritual fact is true, even when you do not believe or feel it. Believe! act! and you will come to feel.

我... 所說的必定成就，不再耽延。 結十二25, 28

以色列百姓竭力要降低以西結所傳審判之指責的果效。他們不否認以西結傳講神的話語，但他們自我安慰，認為審判短時間還不可能實現。「他所見的異象是關乎許多日子以後的事。(27節)」然而，神說，「不再耽延。(28節)」

我們都想把神的奇妙大工挪移到久遠的過去，或遙遠的未來；或是祂行過神蹟，或是祂將要施行。天和地或許在地平線的這邊或那邊相接，但總與我們所站之地相去甚遠。這是我們思維的傾向，也正因如此，我們錯過了神恩典和能力的顯現，這恩典和能力等著使我們的生命更豐盛。現在正是悅納的時候，現在正是拯救的日子(林後六2)。基督如何，我們也要如何(約壹四17)。許多神的能力和愛就在我們身邊跳動著，在我們輕易可及的範圍，就如在五旬節充滿那個樓房，或是在千禧年要臨到這世界。但願我們不要拖延領受神的能力和愛。但願我們永遠不要允許有這種想法，認為神並不打算將祂所應許的立刻成就。但願我們不要哀歎過去比現在的任何期盼更好，也不要為我們的孩子預告更偉大的日子。

分清楚「事實」、「信心」和「感覺」，對我們會有幫助。的確，在受到聖靈的教導之前，我們極少會對這三樣有正確的排序。我們試圖去「感覺」屬靈的「事實」，而不是去接受[就是相信]它的所是，竟然把「事實」當作是身上感官可以明顯感覺的。屬靈的「事實」是真的，即使在你不「相信」，或「感覺」不到的時候。相信！行動！然後你就有「感覺」。

Prophecy against the prophets of Israel . . . that prophecy out of their own hearts. Ezek. 13: 2

It is a great temptation to those of us who are often called to speak for God, to prophecy out of our own heart, to follow our own spirit, and to profess to see what we have not seen. We are apt to say, "The Lord saith," when the Lord hath not sent us. These words of ours always tend towards soothing and pacifying guilty consciences with assurances of peace, peace. You may always tell when a man is speaking from the vanity of his own heart. He glozes over sin, and speaks with bated breath of its consequences.

This is what the Word of God describes as daubing a slight wall with untempered mortar, and sewing pillows on elbows for handfuls of barley and pieces of bread. The daubing makes the wall look as strong as possible, but it cannot save it from collapsing before the overflowing shower of God's judgment and the great hailstones of his wrath. The pillows may save the flesh from chafing, but cannot avert the blows of a broken law. Oh, take care, lest ye give men license to sin, by the slight views ye circulate of its nature or penalty. Are not these lying divinations? Do they not grieve the heart of the righteous, and strengthen the hands of the wicked? Take care lest the fate of the daubing be the fate also of the false prophets: "The wall is no more; neither they that daubed it."

It is not an easy thing to speak to the prophets. But how necessary that there should be a Prophet to prophets: for these get into the way of supposing that they must be right, whose least word is so revered by their people. "You are very fond of preaching," said Dr. Andrew Bonar to one to whom he had been listening. "Yes, doctor; very." "But are you as fond of lost souls?"

你要說預言攻擊以色列中...的先知，... 那些從己心發預言的。 結十三2

對我們中間時常蒙召為神說話的人來說，這是個很大的試探，就是從我們自己的心發預言，隨從我們自己的心意，並宣稱看見實際上並沒有看見的(3節)。我們容易說，「是耶和華說的」，其實耶和華並沒有差遣我們(6節)。我們這些話語總是傾向於用平安、平安的保證去安慰並撫平罪疚的良心。一個人講話是出於他心中的虛假時，你總可以看出來(8-9節)。他掩飾罪，壓低聲音說到罪的後果。

這就是神的話中所描述的，用未泡透的灰抹一片薄牆(10節)，為兩把大麥和幾塊餅，在臂膀上縫靠枕[可能是一種異教的護身物。18-19節]。抹灰泥使牆看上去盡可能堅固，但灰泥無法保守牆在神審判的暴雨和祂烈怒的冰雹下不倒塌(11節)。靠枕或許讓皮肉不致擦傷，但它無法躲開違背律法的擊打。哦，小心吧，以免你給人頒發犯罪的許可；因著輕看，你就使罪的性情和懲罰散播開來。這些不是謊詐的占卜嗎？(9節)。這些隨己意發預言的先知，不會使義人傷心嗎？不會使惡人的手更堅強嗎？你要小心，以免落入用未泡透的灰抹牆的結局，也就是假先知的結局：「牆和抹牆的人都沒有了。(15節)」

對眾先知說話不是一件容易的事。但何等需要有一位對眾先知講話的先知啊。因為他們已經落入一種情形，以為他們自己必定是對的，他們極小的言語也會被百姓敬重。安德魯·波拿爾博士[註]聽完一個人的講道之後說道：「你很喜愛講道。」「是的，博士，我非常喜愛。」「但你也同樣喜愛那些失喪的靈魂嗎？」

[註] 安德魯·波拿爾 Andrew Bonar, 1810-1892, 蘇格蘭自由教會牧師。他和他的哥哥 Horatius Bonar 都是19世紀蘇格蘭屬靈復興運動的代表人物。在那場屬靈復興中，蘇格蘭自由教會於1843年成立，脫離蘇格蘭國教會，實現政教分離。

Ye shall be comforted concerning the evil that I have brought upon Jerusalem. Ezek. 14: 22

The sin of Jerusalem was so heinous that God was constrained to send on her his four sore judgments all at once and together. Each alone was so terrible that Noah, Daniel, and Job, had they been living, would only have succeeded in saving their own souls; but how much more when they befel the land unitedly! But, Jehovah says, ye shall come to know, when you review my work from the vantage-ground of the years, that I have not done without cause (or in vain, marg.) all that I have done (ver. 23). Ye shall be comforted, when a remnant of sons and daughters escapes, who see and acknowledge their sinful ways and deeds.

Those words deserve to be carefully pondered. They seem to contain the very essence of God's thoughts in his dealings with us during the present age. "Ye shall know that I have not done without cause all that I have done" (ver. 23). We do not know the cause of so much that crushes us to the ground. But if we did know it as well as we shall know it some day, we should have no difficulty in reconciling God's dealings with his perfect love.

Yes, some day we shall be comforted! Comforted as to God's meaning in our sorrows and trials! Comforted as to his dealings with our dear ones! Comforted about his government of the whole universe, of which the world is part! We shall see that there was a cause or reason for all God's stern discipline. We shall admit that it was wisely adapted to its end, and achieved it. We are too prone to judge God hastily and superficially, instead of waiting to see the "end of the Lord," when all his reasons and purposes will be explained from the great white throne (see Rev. 15: 3).

你們 ... 要因我降給耶路撒冷的一切災禍，便得了安慰。 結十四22

耶路撒冷的罪極其可憎，以致神不得不將四樣大災同時降在這城上(21節)。這四樣災的每一樣都如此可怕，即使挪亞、但以理和約伯還活著，他們也只能救自己的性命(14節)。何況當四樣災一併降在這地的時候，那就更加可怕！但耶和華說，多年以後，當你們站在有利位置，回顧我的工作，你們就知道，我在耶路撒冷所行的並非無故(23節)。其中剩下的人，連兒帶女逃脫，你們看見了他們所行所為的罪惡，便得了安慰(22節)。

這些話語值得我們仔細思量。這些話似乎蘊含神在今世對待我們的事上，祂心中的主要思想。「你們就知道我在耶路撒冷所行的並非無故。(23節)」我們不知道徹底被擊垮的原因。但如果我們所知道的像將來所知道的那麼清楚，我們就不難明白神的管教與祂完全的愛和諧一致。

是的，將來我們要得安慰！因我們的痛苦和試煉中神的心意而得安慰！因祂對待我們所愛之人的作為而得安慰！因這世界不過是祂所掌管整個宇宙的一部分而得安慰！我們將看見所有神嚴厲的管教都有一個因由。我們應當承認，管教是明智地配合著目標，並且達成目標。我們太容易貿然膚淺地論斷神，而不是等候看「神給我們的結局。(雅五11)」那時，祂所有的理由和旨意，都要在白色大寶座前顯明(啟十五3-4, 廿11-13)。

What is the vine tree more than any tree? Ezek. 15: 2

What is the vine good for? Will it bear comparison with the trees of the forest? Do men make chairs, tables, house-roofs out of it? No, they will not make even a pin for hanging vessels on, out of the vine-wood. There is only one use for the vine--to bear fruit. If it fails to do that, it may as well be cast at once to the flames. Then it is still more useless; and as we gather the charred pieces together, we realize that they are hardly worth our care.

So with believers. Like Israel, they are God's vine, created in Christ Jesus unto fruit-bearing. The one purpose and end of their redemption and salvation is that they should bring forth fruit unto God; and if they fail in this, after having been pruned and enriched in every way, they are cast forth as worthless and unprofitable, and men gather them and cast them into the fire, and they are burned. Savourless salt is good for nothing: fruitless vines are utterly useless: professors who bear no fruit are worse than useless, they cumber the ground. Let us abide in Christ, that He may bear fruit through us. Let us be willing for all the pruning and discipline which God is pleased to send us, that we may bring forth more fruit; but let it ever be borne in mind that fruitfulness does not always mean activity, but the bearing of the sweet fruits of the Spirit, which consist largely in temper and disposition.

Apart from Christ, how helpless and worthless we are! Let us often, and particularly when tempted to vanity, conceit, self-sufficiency, self-satisfaction, remember that we are only vine-branches, of no intrinsic worth, and only useful when the sap of the Vine is passing through us. "What hast thou, that thou didst not receive?" (1 Cor. 4:7).

葡萄樹比別樣樹有什麼強處？ 結十五2

葡萄樹有什麼用處？它能比得上森林裡的樹木嗎？人們用它做椅子、桌子、屋頂嗎？不，人甚至不用葡萄樹的木料作一個掛器皿的釘子(3節)。葡萄樹只有一個用處——結果子。如果葡萄樹不結果子，不妨立刻把它丟到火裡燒了(約十五1-6)。那麼它就更加沒用，我們把燒焦的碎屑收集起來，發現它們幾乎不值得我們注意。

信徒也是這樣。像以色列人(賽五1-7)，信徒是神的葡萄樹，在基督耶穌裡被造，為結果子。他們蒙救贖、得救恩唯一的目的，在於他們應當結果子歸給神；而在經過各樣修剪和施肥之後，如果他們仍然不結果子，就會被當作毫無價值、毫無用處的東西扔掉(路十三8-9)。人把他們收集起來，丟進火裡燒了。失了味的鹽不能作什麼(太五13)；不結果子的葡萄樹也全然無用；宣稱有信仰的人不結果子，比無用更糟，因他們白佔了地土(路十三7)。但願我們常在基督裡面(約十五4)，使祂可以藉我們結果子。但願我們願意接受神喜悅加給我們的所有修剪和管教，使我們可以結果子更多。但讓我們永遠記住，結果子並不總指活動，而是指結出聖靈甜美的果子，這些聖靈的果子主要大多在脾氣和性情方面(加五22-23)。

離開基督，我們就何等無助、何等無用！但願我們特別在被虛榮、自負、自足、自滿試探的時候，要記住我們只不過是葡萄枝，本身沒有價值，只有當葡萄樹的汁漿流過我們時，我們才有用處。「你有什麼不是領受的呢？(林前四7)」

Thy beauty . . . , was perfect through my comeliness, which I had put upon thee. Ezek. 16: 14

How rich this chapter is in spiritual significance for ourselves! We, too, were born in the land of the Canaanite--our father the first Adam; our mother Eve. There was no beauty in us by nature, but everything to cause abhorrence to the Holy God. And if we are washed and clothed, decked with gold and silver, arrayed in fine linen, silk, and embroidered work, eating fine flour, and honey, and oil, exceedingly beautiful and arrayed in royal estate, it is all of grace--of the exceeding and eternal grace of God. There is nothing of it at all in which we can boast ourselves. Of Him are we in Christ Jesus, through whom we are what we are. We are perfect only through his comeliness which He has put upon us.

First, let us dare to believe that it is so. Accept and value your position. In Christ, we are more than tolerated; we are loved. We are more than forgiven; we are arrayed in fair garments. The King greatly delights in us. In his eyes, and because his beauty is upon us, we are all fair. The joy that the Father has in Jesus, He has in us who are in Him. We may be deeply conscious of our sinnership; but He doth not behold iniquity in Jacob, nor see perverseness in Israel. We need not shrink to take our place even among the holy ones of the Presence chamber, because we are accepted in the Beloved, and clad in his comeliness.

But, next, let us not presume. We have naught of our own. When the temptation tries us to pride ourselves on our goodness; to arrogate to ourselves a special position because of our superiority to others; to assume that we can be independent of our immortal Lover--then let us remember what we were.

你十分美貌，是因我加在你身上的威榮。 結十六14

這一章對我們來說屬靈意義何等豐富啊！我們同樣出生在迦南地 — 我們的父是首先的亞當(林前十五45)，我們的母是夏娃。我們天生原沒有美貌，我們一切所有的都是聖潔的神所憎惡的。如果我們被洗淨，穿上衣服，以金銀為妝飾，穿上細麻布和絲綢，並繡花衣服，吃細麵、蜂蜜、並油，極其美貌，成為王后(9-13節)，這全是恩典 — 神極大且永恆的恩典。我們絲毫不能自誇。因祂，我們得以在基督耶穌裡面；藉著基督耶穌，我們今日成了何等人(林前十五10)。我們十分完美，惟獨因祂加在我們身上的威榮(14節)。

首先，讓我們勇敢相信這是事實。要接受並看重你的地位。在基督裡，我們不只被包容，而且蒙愛。我們不只得赦免，而且穿上美衣。王極其喜悅我們。在祂眼裡我們全然美麗，因祂的美麗加在我們身上。天父所擁有的喜樂在耶穌裡，祂也從我們這些在耶穌裡的人得到這喜樂。我們也許深深感覺我們罪人的身分；但祂未見雅各中有罪孽，也未見以色列中有奸惡(民廿三21)。即使在神同在廳堂的聖者中間，我們也無需退縮，因為我們已經在神的愛子裡蒙悅納，並且披戴祂的榮美。

其次，我們不要膽大妄為。其實我們自己一無所有。當試探企圖使我們因自己的良善而驕傲；使我們因比別人更優越而擅取特殊的地位；使我們以為可以不倚賴那位永遠愛我們的主時 — 但願我們記住我們從前原有的身分。

All fowl of every wing. Ezek. 17: 23

The cedar is a royal tree. It thrives 6,000 feet above the level of the sea. The concentric rings of one tree showed that it was 3,500 years old. What a contrast between the long-lived, deep-rooted, broad-branched tree, and the little birds that nest among the leaves!

The text suggests that Christ is the cedar, and all kinds of people seek rest in Him, as birds of every wing. Young and old, rich and poor; men high-soaring as the eagle, fierce as the raven, gentle as the dove. The young, just learning to try their wings; the old, weary, and lonely; those who have kept all the commandments from their youth, and those who have broken them all.

It does not matter with what wing we come to Jesus, so long as we come. The practised eye can easily recognize the birds by their flight; each bird has its own wing; so every soul has its own disposition and temperament—one feverish, the other languid and lethargic; one impetuous, the other dilatory; one affectionate and warm, the other cool and shy. But the Lord Jesus knows our frame, and understands us afar off. He does not chide the dove because it cannot breast the storm and face the sun like the eagle. He does not expect the sustained flight of the seagull from the sparrow; or the song of the nightingale from the chaffinch.

Do not imitate another; be yourself. Do not go about the world counting that you are useless and a failure, because you cannot do what is done by others. Learn how to be abased, and how to abound. Only rest in Christ. Out of the windy storm and tempest, make for your roosting-place under the shelter of his wing.

各類飛鳥。 結十七23

香柏樹是一種高貴的樹。它在海拔6,000英尺以上的地方茂盛生長。有一棵樹的年輪顯示它已經3,500歲了。壽長、根深、枝粗的樹，與在樹葉間搭窩的小鳥，成了何等的對比啊！

這段經文暗示基督就是香柏樹，各種人都在祂裡面尋求安息，如同各類飛鳥一樣。年輕的和年老的、富有的和貧窮的；高飛如鷹的、兇猛如烏鴉的、馴良如鴿子的。正學習展翅的年輕人、疲倦孤獨的老年人；那些自幼遵守一切誡命的、以及那違背一切誡命的人。

我們是什麼樣的人來歸向耶穌並不重要，只要我們來歸向祂。訓練有素的眼睛可以輕易從飛翔的姿態辨別飛鳥，每一隻鳥都有牠獨特的翅膀，所以每一個人都有他獨特的性情氣質。這一個狂熱急躁，那一個無精打采；這一個猛烈衝動，那一個緩慢拖拉；這一個熱情溫暖，那一個冷淡害羞。但主耶穌知道我們的本體（詩一〇三14），在遠處就認識我們（詩一三九2）。祂不會因鴿子不能像鷹一樣迎向風暴、面向陽光而斥責牠。祂也不會期望麻雀像海鷗一樣持久飛翔，祂也不期待燕雀像夜鶯一樣婉轉歌唱。

不要模仿別人，只要作你自己。不要在這世上到處遊走，以為自己無用不能成事，因你不能做別人所做的。你要學習怎樣處卑賤，怎樣處豐富（腓四12）。只要安息在基督裡。在狂風暴雨中，搭窩棲息在祂翅膀的蔭下。

Behold, all souls are mine. Ezek. 18: 4

This is bed-rock. Let us ever get down to the beginnings of things, when we state God's claims on men. Instead of only pleading with them, let us boldly assert God's claims upon them. All souls are his: of the African as of the European; of the heathen as well as of the Christian born; of the toiling, sorrowing, sinning, as of those that stand in the sunlit circle.

His by right of creation. "He made us, and we are his." Has not a man a claim on all that his hands have made? and has God less? His by right of redemption. To any man we have the privilege of saying, "You have been purchased by the precious blood of Christ." His by the right of his own holy and glorious Nature. Not to own Him and love Him supremely is a gross violation of the eternal fitness of things. The parent has a claim on his child.

Needest thou fear anything, fellow-Christian, since thou art his? Though thou goest forth alone into the wilderness, where there seems no spring, no food; though thou hast no visible means of sustenance through no fault of thine; though thou shalt be called to pass to-day out of this world into the unseen: since thou art God's, is He not responsible for thee? Will an owner allow his house to fall out of repair, or his beasts to lack food and tendance? Will God not tend, maintain, nurture, and cherish thee? Would it not be to his discredit if He were careless of thee, his own? The fact of thy bearing his mark and stamp upon thee is guarantee enough of his obligation to be a God to thee. Let Him do with us as He please. Surely we can perfectly trust Him; He is well within his rights.

看哪，世人都是屬我的。 結十八4

這是基礎。當我們說到神對世人有要求的權利時，讓我們一直回到事物的起點。我們不是只有懇求他們(接受)，反而要大膽聲明神對他們有要求的權利。世人都是屬祂的：非洲人屬祂如同歐洲人屬祂；異教徒與基督徒世家同樣屬祂；勞苦的、悲傷的、犯罪的與站在陽光普照之下的，都是屬祂的。

屬於祂，是根據創造的權利。「我們是祂造的，也是屬祂的。(詩一〇〇3)」一個人豈不把他雙手所製作的稱為他的嗎？難道神就沒有權利主張嗎？屬於祂，是根據救贖的權利。對任何人我們都有權利說，「你是用基督的寶血買來的。(彼前一18-19)」屬於祂，是根據祂自己聖潔榮耀性情的權利。不承認祂，不極力愛祂，就嚴重違背常理。父母有權利要求他們的孩子。

基督徒啊，既然你是屬祂的，你還怕什麼呢？即使你獨自走入曠野，那裡好像沒有水泉、沒有食物；即使不因你的錯，你看不到任何得供應的辦法；即使你蒙召從今生走入那眼不能見的世界(林後四18)；既然你是屬神的，難道祂不為你負責嗎？難道一個主人會任他的房屋坍塌而不修理，任他的家畜缺少食物和照料嗎？難道神不看顧你、保守你、養育你、愛護你嗎？如果祂不照顧你這屬祂的人，難道不會玷辱祂的名聲嗎？你帶著祂的記號和印記，這個事實就是足夠的保證祂有義務作你的神。讓祂按照祂所喜悅的對待我們吧。我們當然可以完全信靠祂；祂完全在祂的權利範圍之內。

This is a lamentation, and shall be for a lamentation. Ezek. 19:1, 14

This chapter is a dirge; first over two kings of the house of David, Jehoahaz and Jehoiachin, who, like wild beasts, had been carried off, the former to Egypt, the latter by the Chaldeans; and then over the whole royal family, described under the figure of a wasted vine, humbled and almost destroyed.

We, too, may lament for the sufferings and sorrows of our King. The Holy Spirit would not have us forget them; because our sin-laden and wounded hearts can only become healed pressing against his wounds who was pierced by the nails and the spear. "Consider Him that endured such contradiction of sinners against Himself"--the agony and bloody sweat; the cross and passion; the scorn and reviling; the contradiction of sinners; and the malice of Satan. And as the full measure of his sufferings is unfolded to us we shall weep and lament; not for Him, but for ourselves and for our children.

That our sins nailed Him to the cross; that our guilt extorted from his heart the cry that He was forsaken; that his prolonged agony was borne in our stead, and borne for nothing else than for love of us; that we have grieved Him so, torn open his wounds, and added to his pains, by our rebellion and ingratitude; that the chastisement of our peace was upon Him, and that we have been healed only by his stripes. Here is subject for lamentation indeed!

But it is strange that the remembrance of all this brings strength, and solace, and peace. As Bunyan says, "He hath given us rest by his sorrow." The bitterness of his sorrows alternately make us sad and blessed. Sad that we brought Him such a heritage of woe: happy that since He has suffered, we are for ever emancipated from what had crushed us.

這是哀歌，也必用以作哀歌。 結十九1, 14

這章是一首哀歌。首先是哀悼大衛家的兩個王，約哈斯(本章3節, 王下廿三30-34)和約雅斤(本章5節, 王下廿四6-17)。他們像野獸一樣被擄走，約哈斯被帶到埃及，約雅斤被迦勒底人帶走。然後哀悼整個王室，形容王室像一棵被丟棄的葡萄樹，被貶低且幾乎毀滅。

我們也可以為我們王的痛苦和悲傷哀慟。聖靈不要我們忘記我們王的痛苦和悲傷，因為只有在按住祂的釘痕和槍傷時，我們被罪壓傷的心靈才能得到醫治。「你們要思想那位忍受罪人這樣頂撞的。(來十二3)」— 那極大的傷痛和如血滴的汗珠(路廿二44)；那十字架和它的苦難；譏笑辱罵；罪人的頂撞；以及撒但的敵意。當祂所受的苦足數在我們面前展開，我們就必哭泣哀號，不是為祂，而是為我們自己和我們的子孫。

是我們的罪把祂釘十字架；是我們的罪迫使祂從心中發出被天父離棄的吶喊(太廿七46)；祂持久的痛苦是代替我們的，僅僅因為愛我們而承擔；我們的悖逆、忘恩，令祂如此悲傷，撕裂祂的傷口，增加祂的苦痛；因祂受的刑罰我們得平安，因祂受的鞭傷我們得醫治(賽五十三5)。這其實就是哀歌的主題！

希奇的是，記念這一切，就給我們帶來力量、安慰、和平安。就如本仁·約翰[註]所說，「祂已經藉著祂的悲傷賜給我們安息。」祂悲傷的苦楚使我們悲喜交織。悲傷，因我們將災禍的後果交給祂；快樂，因祂受苦使我們從重壓中永遠得釋放。

[註] 本仁·約翰(約翰·班揚) 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(他只有小學學歷)，第一次十二年(1660-1672)，第二次六個月。出獄後，他將在獄中夜夜所作情節連續的夢，寫成《天路歷程》*The Pilgrim's Progress*，成為史上最著名的基督教寓言文學，被譯成200多種文字，從未絕版。

We will be as the nations, as the families of the countries, to serve wood and stone. Ezek. 20:32 (R.V.).

There was a tendency among the chosen people to reason thus: Why should we be perpetually reminded of the claims of Jehovah? Why should we not do as we please? Why not do as other nations around, who select their own deities, and do not seem to suffer as we do? Nay, said the Most High, that cannot be. When once I have entered into covenant relations with any, they cannot lightly cast off those sacred bonds. My name and character are too deeply implicated. I must work for my holy Name's sake, that it may not be polluted (vers. 9, 14, 22).

It is a very solemn thing to have become God's children. Sin is not the same in us as in others. In those it may be slightly passed over, but in us it will be visited with many stripes. We cannot sin with impunity, nor do as we list. As far as we go into sin, we shall have to come out of it. The more pleasure we may have had in forbidden paths, the more sharp the anguish through which we shall have to retrace our steps. We cannot be as the nations. We cannot serve wood and stone. We cannot go our own way.

But the thought cuts in two directions; if we are bound to God, He is also bound to us. We may not leave Him, but He CANNOT leave us! He will always be mindful of his covenant. There is one plea with God that never fails: "Do it for thy great Name's sake." He cannot deny Himself, or allow his honour to be trampled in the mud.

*Yes—howsoe'er I stray and rage,
Whate'er I do, Thou dost not change;
I steadier step, when I recall
That, if I slip, Thou dost not fall.*

我們要像外邦人和列國的宗族一樣，去事奉木頭與石頭。 結二十32

神的選民中間有一種趨勢，他們這樣推論：我們為什麼要不斷被提醒耶和華有權利要求我們？我們為什麼不得照我們所喜歡的行事？為什麼不能像四圍的列國一樣，選擇他們自己的神，他們似乎也不像我們這麼受痛苦？至高者說，不行，不可以這樣。我一旦與什麼人立約，他們就不能隨意拋棄那神聖的約束。這與我的名和我的品格有太深的牽連。我必須為我聖名的緣故行事，使我的名不被褻瀆(9, 14, 22, 39節)。

成為神的兒女是一件十分嚴肅的事。罪在我們裡面與在他人裡面不同。在他人那裡，罪可以輕易被放過；但在我們這裡，就要招來許多鞭打。我們不可能犯罪而不受責罰，也不能隨意行事。我們在罪裡陷得多深，就必須從多深出來。我們在被禁止的道路上獲得越多的快樂，我們折回的腳步就有越多的痛苦。我們不能像列邦一樣，不能事奉木頭與石頭。我們不能偏行己路。

但這個思想是雙向的：如果我們為神受約束，祂也為我們受約束。我們可能不離開祂[意思是：也有可能離開祂]，但祂「不能」離開我們！祂會一直顧念祂的約。有一個對神的懇求必定蒙垂聽：「求你為你大名的緣故作這事吧。(9, 14, 22, 44節)」祂不能背乎自己(提後二13)，也不能容許祂的尊榮在泥裡被踐踏。

是的 — 無論我如何走迷而漫遊，
無論我作何事，你都不改變；
想起這事，我的腳步就更加堅定，
即使我滑跌，你依然不失腳。 [註]

[註] 出自英國詩人亞瑟·休·克拉夫 Arthur Hugh Clough, 1819–1861, 的名詩《在祂並沒有改變，也沒有轉動的影兒》*With Whom is no Variableness, Neither Shadow of Turning* (雅一17)。克拉夫除了詩作上的成就之外，他還是南丁格爾基金會的第一任主席。協助南丁格爾，為開創近代護理事業作出了重大的貢獻。

It shall be no more, until He come whose right it is; and I will give it Him. Ezek. 21 : 27

This prophecy was directed against Zedekiah and Jerusalem; and predicts the advance of Nebuchadnezzar, who is represented as considering an expedition against them and Ammon. Whatever the king of Judah thought to establish by his wit and power, God would overthrow. Nothing should stand, however carefully constructed, till the Messiah came to take up the kingdom and rule with meekness and righteousness.

I will overturn, overturn, overturn. Our King is always engaged in destruction, that He may the better occupy Himself with construction. He overthrows our cities of brick, that He may build them of marble. He removes the things that can be shaken, as things that are made, that the things which cannot be shaken may remain. He destroyed the institutions of the Old Covenant, that He might substitute the New. This is the inner meaning of the earthquake that so often casts down our lofty towers.

That fortune which you had built up with so much care was overturned, that you might acquire the true riches. That reputation which you had established for integrity and self-restraint was overturned, that you might despair of yourself and avail yourself of the provision made for sinners in Jesus. That friendship was overturned, that you might come to the love of God.

*He took the silver and the gold,
To make me rich in grace;
He quenched earth's lights that I might see
The shining of his Face.*

And God will go on with this overturning work until every high thing that exalts itself against the Lord Jesus is thrown down, and He is enthroned.

這國也必不再有，直等到那應得的人來到，我就賜給祂。 結二十一27

這預言(18-20節)是直接指著西底家和耶路撒冷說的；預言尼布甲尼撒的進攻，他是被用來作為代表遠征西底家、耶路撒冷及亞捫。無論猶大王西底家想要藉他的聰明和能力建立任何防禦，神都要推翻。不論怎樣細心建造，沒有一樣站立得住，直等到彌賽亞來到，取得國度並用溫柔、公義治理(詩四十五4,和合本「謙卑」原文:溫柔)。

我要傾覆、傾覆、而又傾覆(27節)。我們的君王一直都從事傾覆的工作，使祂可以更容易從事建造的工作。祂拆毀我們磚造的城，使祂可以用大理石來建造。祂挪去那能被震動的受造之物，使那不被震動的常存(來十二27)。祂拆毀舊約的制度，使祂可以用新約來代替。這就是地震的內在意義，地震常推倒我們的高塔(參:創十一1-9)。

你小心翼翼建立起來的財富傾覆了，使你可以得到真實的財寶(路十六11)。你為著正直克己所建立的名聲傾覆了，使你對自己絕望，而來取用在耶穌裡為罪人所作成的供應。友誼傾覆了，使你可以來就近神的愛。

祂拿走了金與銀，
使我在恩典中富足；
祂熄滅地上的燈光，
使我可以看見祂臉上的光輝。

神要繼續這種傾覆的工作，直到人每一樣抵擋主耶穌的自高之事都被推翻，祂就登基作王。

I will consume thy filthiness out of thee. Ezek. 22: 15

The idea here, and in the following paragraph, is of the smelting furnace. We are refined by fire. Fire is pain. It is the symbol of all that our nature shrinks from. But affliction is all this. It may be anxiety about money-matters; or the chronic ill-temper of some member of your family; or a random word; or a telegraphic message; or a whispered secret; or anxiety about your health: but your soul is filled with fire--keen, strong, alive, devouring. Do not wonder at this; for only so can you be delivered from your dross and filth.

BUT GOD APPOINTS IT. AS much as the process of refining implies the presence of the refiner, the afflictions of the believer imply the presence and purpose of the Lord. The process could not be carried on without Him. We are sure that in every sick chamber where his servant lies, besides the attendant wife or nurse, sits the Great Refiner of silver; closer than close; nearer than near; tenderer than the tenderest. You may not see Him now; but some day when you look back on your present sufferings, you will understand, and say: "I could not have lived through it had not the Master been with me."

THE TRIAL IS A SIGN OF PRECIOUSNESS. You do not cast a stone into the crucible, or winnow chaff, or prune a bramble, or put a cinder in the lap-dog's meal. So, when Jesus subjects us to trial, it is only because, amid all our dross, his keen eye detects the precious gold which cost Him Calvary, and is capable of becoming his ornament of beauty for ever.

*Through the test of sharp distresses,
Those whom Heaven most richly blesses,
For its joys are purified.*

我也必從你中間除掉你的污穢。 結二十二15

在這節以及接下來的17-22節裡的思想，是關於冶煉金屬的熔爐。我們被火煉淨。火就是痛苦，是一切使我們的天性從其中退縮之事的記號。這一切都是災難。可能是錢財上的憂慮；或是某個親人積習難改的壞脾氣；或是隨口說的一句話；或是一通電報；或是一個低聲私傳的祕密；或是對你健康的憂慮，卻使你的心充滿了火——尖銳、強烈、活生生、吞噬的火。你不要對這個感到希奇；因為唯有如此，你才能蒙拯救，脫離你的浮渣與污穢。

這是神派定的。正如冶煉的過程，暗示有冶煉的人存在，信徒的苦難也暗示神的存在和祂的目的。若沒有祂，煉淨的過程就無法進行。我們確實知道，在祂僕人躺臥的每個病房裡，除了來侍候的妻子或護士之外，在那裡也坐著這位偉大煉銀子的神；祂比親者更親，比近者更近，比柔者更柔。你現在雖不得見祂，但將來當你回頭看你現今的苦難，你必明白而說：「若不是主與我同在，我無法捱過這苦難。」

試煉是「貴重」的記號。你不會把一塊石頭丟進冶煉的鉗鍋，你不會簸揚穀糠，你不會修剪荊棘，也不會把煤渣放進哈巴狗的食物裡。同樣，當耶穌使我們遭遇試煉，都是因為祂敏銳的眼睛，在我們的渣滓中，發現了貴重的金子；這金子使祂在髑髏地付出生命的代價(路廿三33)，這金子能夠成為祂美麗的裝飾直到永遠。

藉著許多尖銳困苦的試驗，
那些蒙上天賜豐厚大福的人，
至終達到煉淨的喜樂。

I will raise up thy lovers against thee, and bring them against thee on every side. Ezek. 23 : 22

It is one sign of the revolution that the teaching of Jesus has made, that the imagery of this chapter is foreign to our modes of thought.

Spiritual unfaithfulness is constantly described under metaphors borrowed from the marriage relationship. If the soul wanders from God, He is depicted as the husband in whose heart the fire of jealousy burns; while the soul is compared to a truant wife. In the text quoted above, the analogy is followed still further; and the prophet asserts that it is impossible for us to be always satisfied with the lovers that we have chosen, and that our chastisement for wandering will probably come through their agency.

There is no lack of practical illustration of this. If a Christian choose worldly prosperity, or his own reputation, or any earthly object apart from God, it is through this that he will suffer. The things that he has loved will be raised up against him, just as Israel, that had dallied with Babylon, was carried into captivity to Babylon. Of sinful and forbidden pleasure God will make whips of scorpions by which to drive us back to Himself.

What a light, by force of contrast, is cast on those rapturous words of the apostle, when he tells us that we may be married to that glorious Man, even to Him that was raised from the dead! The soul stands by to see Him die, bathed in tears; but as she beholds Him rise, she is divinely attracted to Him, conscious of a profound affinity, which engrosses and absorbs her being. Nothing will satisfy her then but union with his Spirit. She reckons herself dead to all the old lovers, through the body of Christ, but for ever alive unto Him.

我必激動你 ... 愛 ... 的人來攻擊你，我必使他們來在你四圍攻擊你。 結二十三22

這是耶穌的教導所造成之變革的一個表徵，這章經文裡所描寫的圖像對於我們的思想模式完全陌生的。

屬靈上的不忠常借用婚姻關係的比喻來描述。若是人離開神去流浪，神就被描繪成心中燃燒著嫉妒之火的丈夫；而人被比作一個離家浪蕩的妻子。上面引用的第22節，將這個比方作進一步的推演：先知以西結斷言，我們不可能永遠滿意自己所揀選的情人，並且我們浪蕩的刑罰，可能就從浪蕩的仲介而來。

這並不缺實際的例證。如果一個基督徒選擇屬世的通達，或是自己的美名，或任何在神之外屬地的目標，他必曾經因這個而受苦。他所愛的事物必被激動來攻擊他，正如以色列曾與巴比倫勾搭，後來被擄到巴比倫。神必從我們有罪、被禁止的快樂中造出蠍子鞭，來催趕我們回到祂面前。

當使徒保羅告訴我們可以與那位從死人中復活榮耀的人[基督]結婚的時候(林後十一2)，藉著對比的力量，發出何等的亮光，照在他那令人欣喜的話語上！人站在一旁觀看祂離世，淚流滿襟；但當她看見祂復活，就受祂神聖地吸引，覺得深深契合，這契合使她全神貫注。除了與祂的靈聯合之外沒有任何事物滿足她的心(約廿11-15)。藉著基督的身體，她看自己向一切的舊愛是死的，而向著祂永遠活著(羅六11)。

So I spake unto the people in the morning: and at even my wife died. Ezek. 24: 18

It was a sudden stroke which befel the prophet's home. In the morning the desire of his eyes was present to care for him, and in the even she had passed away. It is the practice of the Eastern mourner to give vent to heartrending cries; in his case these were forbidden. He might sigh, but not aloud (R.V.). There was to be no mourning for the dead, neither tears, nor fasting, because his work was to engross him; the needs of the people preponderated over personal anguish; and he was called to set forth in his own reticence the solemn, tearless anguish with which Israel would go into captivity.

We are reminded of the words of the apostle in 1 Cor. 7, that those who had wives should be as though they had none; those that wept as though they wept not; because the time was short, and the fashion of the world was passing away.

In every human experience there are times when the personal must be subordinated to the national and universal. We must choke back our sobs, crush down our almost uncontrollable emotion, preserve a calm and tranquil exterior, that we may devote ourselves more earnestly and continuously to the crying need of others. There is nothing nobler than the self-restraint which anoints the head and washes the face, that it may have leisure from itself to do its life-work, and to press to its bosom those who are suffering around. There was a pretty illustration of this in a recent railway accident, when a little girl, badly hurt, insisted on being cared for last.

*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.*

於是我將這事早晨告訴百姓，晚上我的妻就死了。 結二十四18

這一個突然的打擊臨到先知以西結的家。早晨他眼目所喜愛的還在面前伺候他，而晚上她就過世了。按東方人的習俗，悼喪者要發出撕裂心腸的哀哭；在以西結的事例裡這些哀悼卻被禁止。他可以歎息，但不可出聲。沒有為死人哀哭，也沒有流淚，沒有禁食，因為他的事奉工作要他全神貫注；百姓的需要比個人的痛苦更重要(16-18節)；先知以西結是蒙召用祂的緘默不語，來展示以色列被擄時那種嚴肅欲哭無淚的痛苦。

我們想起使徒在林前七章的話語說：那有妻子的要像沒有妻子；哀哭的要像不哀哭；因為時候減少了，這世界的樣子將要過去了(林前七29-31)。

在每一個世人的經歷中，個人的經歷時常必須附屬於國家及全人類的經歷之下。我們必須抑制哭泣，克制我們幾乎不能控制的情感，保持平靜的外表，使我們可以更熱切且不停地專注在他人緊急需要上。沒有什麼品格比自我節制更尊貴，這節制使我們梳頭洗臉(太六17)，使我們不受自我轄制，可以從容從事生命的事工，將周圍受苦的人緊緊抱在懷中。在最近一次火車意外事件中有一個美好的事例，一位小女孩受了重傷，卻堅持要最後得到照顧。

若是基督臨近，我就不致孤獨寂寞；
祂喚醒工人來做祂偉大的事工！
人若聽見我的呼喚，他們就不寂寞；
且要從我的喜樂得著驚喜！

Because Moab and Seir say, Judah is like unto all the nations, therefore behold . . . Ezek. 25: 8, 9

It is a remarkable fact that the Hebrew prophets were such keen politicians in the best sense. They were always watching and interpreting the dealings of God in contemporary history. Mention of Moab and Seir is almost as frequent as of Jerusalem. I remember the saintly Professor Reynolds saying, as he opened the morning paper, "Let us see what our heavenly Father is doing in the world."

As our enemies behold the children of God, they are apt to suppose that there is no difference between them and others. They cannot see the divine environment within which they live, and they suppose that they can easily work their will. They say, Behold these people are like other people; we have but to stretch out our hand, and can spoil them as a boy the nests of spring. Then they discover that they have another to reckon with, and that God will arise to plead the cause of his people and to execute judgment upon their oppressors. Not in vain did He say to Abraham, and through him to all that believe: "I will bless him that blesseth thee, and curse him that curseth thee: No weapon that is formed against thee shall prosper."

We must not presume on this. Strong as God is on our behalf towards our enemies, He is equally so within the circle of his household. He will not let others hurt us, but He will not spare his children. He may use others as his rod, just as at certain epochs of their national history He used Moab or Edom. But when the work of refining is done, He will lay the instruments aside, and even punish, if there has been an excess of malice. O child of God, thy privilege and responsibility are immeasurable. Thou art not as others.

因摩押和西珥人說，看啊，猶大家與列國無異。 結二十五8

從最好的方面來說，希伯來人的先知都是敏銳的政治家，這是一件值得注意的事實。先知們總是在當代歷史中觀察並解釋神的作為。提及摩押和西珥幾乎與提及耶路撒冷同樣頻繁。我記得如聖人般的雷諾茲教授，在他打開早晨的報紙時說，「讓我們看看天父正在這世界作什麼事。」

當仇敵觀看神的兒女，他們很容易以為神的兒女與他人沒有分別。他們無法看見他們自己就居住在神安排的環境中，他們以為能輕易做他們想要做的。他們說，看啊，這些神的百姓就像別國的民一樣；我們只要伸開手就可搶奪他們，如同孩童掏春天的鳥窩。然後他們發現，他們還有別的方面需要考量，他們發現神要起來，為祂的百姓伸冤，並向欺壓的仇敵施行審判。神向亞伯拉罕，以及一切效法亞伯拉罕之信的人所應許的，並不落空（羅四16），祂說：「為你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。（創十二3）」「凡為攻擊你造成的器械，必無效用。（賽五十四17）」

在這點上我們絕不可放膽妄為。剛強的神為我們對付仇敵，祂在祂的家中也同樣堅強。祂不容許別人傷害我們，但祂也不縱容祂的兒女。祂可以使用他人作刑杖，正如神子民的歷史中某些重要的時期，祂使用過摩押和以東作刑杖。然而當煉淨的工作完成時，祂就將這些工具放在一邊，若是作工具的有過度的惡意，祂甚至刑罰這些作工具的國家。神的孩子啊，你的特權和責任都是無法測度的，你與別人不同。

Though thou be sought for, yet shalt thou never be found again, saith the Lord God. Ezek. 26: 21

Tyre, to the world of her age, was what Venice was in the Middle Ages, and London to-day. She was strong in the sea; the carrying trade of the world was in her hands. Carthage, which was able to conflict with Rome, was her daughter; and the coasts of Cornwall were visited by her merchant vessels. In the days of Ezekiel she was a proud and populous city. But the prophet predicted her approaching fall. Her songs would cease; her walls would be overwhelmed in the floods of armed men; and the rocks on which she stood would be as bare as before a fisherman's hut was built on them. And as the prophet anticipates the future, he says that her site would be sought in vain; a prediction so literally fulfilled that it is only of late years that careful research has been able to pronounce where Tyre stood.

This chapter seems to underlie the description given in the Apocalypse of the fall of Babylon, when the mighty angel shall take up a stone, like a great mill-stone, and cast it into the sea; when all human voices shall cease from her vast solitudes, and the grinding of the mill-stone shall be for ever silent. So shall perish every false system; all mere traditionalism and ritualism; all that savours of human pride; all the blandishments and impurities of the unfaithful Church, which sought to turn men's hearts from God.

What a contrast to this are the words of Jeremiah (50: 20): "In those days the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found." Refuse the love of God, and you are doomed; you will leave no enduring record. Trust in Him, and your sins will be blotted out as if they had never been.

人雖尋找你，卻永尋不見。這是主耶和華說的。 結二十六21

推羅在她當時的世界，就等於中古世紀的威尼斯，又如同當今的倫敦[本文寫於19世紀末20世紀初]。推羅在海上稱霸；世上貿易的往來操在她手中。能夠對抗羅馬的迦太基，是推羅的女兒；康瓦耳郡[在英格蘭南方]的海岸常有推羅商船出入。在以西結的時代，推羅是個人口眾多令人驕傲的大城。然而先知卻預言推羅即將來到的傾覆。推羅歌唱的聲音必止息；她的牆垣必被如洪水般上來的軍隊摧毀(3節)；她立在其上的磐石，要成為淨光的磐石(4節)，好像漁夫在其上建造小屋之前的光景。正如先知所預期的將來，他說人尋不見她的位置(21節)；這預言準確地應驗，只有到近年來的仔細研究，才能宣布推羅所在的地點。

本章經文好像是為啟示錄裡描述巴比倫的傾覆奠定基礎，那時有一位大力的天使舉起一塊石頭，好像大磨石，扔在海裡(啟十八21)；那時所有人類的聲音從她荒涼之處止息，不再聽見推磨的聲音(啟十八22)。每一個虛假的體系：一切純粹的墨守傳統和儀文、一切含有人類驕傲氣味的事物、一切不忠之教會的奉承與污穢，就是設法使人心遠離神的事，都必一同毀滅。

這裡以西結的話語，與耶利米書五十五章20節，有何等的對比：「當那日子、那時候，雖尋以色列的罪孽，一無所有；雖尋猶大的罪惡，也無所見。」你拒絕神的慈愛，必然滅亡，你不會留下長存的記錄；你信靠祂，你的罪必被塗抹，好像這些罪從未存在。

The east wind hath broken thee in the heart of the seas. Ezek. 27:26 (R.V.)

In this splendid chapter the prophet describes Tyre under the image of one of her own merchant vessels. Looking at it simply as a piece of composition, what an extreme interest there is in this enumeration of the various races which were subject to this mighty city, and the lands from which she drew her supplies! We are reminded of the far-spreading colonies of the Anglo-Saxon race. We can almost hear the noise of her construction in the earlier verses, and see fine linen hoisted as her sail, whilst she is manned and piloted by her statesmen. Heavily laden with the choice merchandise of the East, she sails the seas, independent of the winds of heaven, because the galley slaves toil at treble banks of oars on either side. But their rowing brings her into great waters; she encounters the east wind, which breaks her in the heart of the sea; and in one day, pilots, rowers, men of war, and merchandise, are lost--all brought to silence in the midst of the sea. What a powerful conception of the great ship sinking in silence with all on board! One cry; the waves meet over her; and only a floating spar tells where she sank.

So is it with many a life. The whole world is laid under contribution for its outfit. Bashan, Chittim, Egypt, bring their quota; and to all appearance, as it glides from its stocks upon the sea of life, a fair voyage awaits it, and large exchange of the wares of human industry and thought. But where Christ is not the Pilot, and his Word not the chart, the rowers bring it into great waters, and it is broken by the east wind. O mariner! see to it that Christ is on board; for He only can still the tempest and speak peace, and guide thee out of the great waters.

東風在海中將你打破。 結二十七26

在這精彩的一章裡，先知以西結用一艘推羅商船的畫像來描寫推羅。僅僅把這艘船當作一件作品，其吸引人之處，就在列舉各種不同種族的人臣服在這大城之下，推羅又從各地取得供應的貨物！這使我們聯想到盎格魯·撒克遜民族，廣大的殖民地。在5-9節，我們幾乎可以聽見造船的聲音，並且看到細麻布作的篷帆升上來，推羅的官員佈署船員和掌舵的。船滿載東方上好的貨物，在大海中航行，不倚靠天上颳來的風，因為在船的兩邊各有三排盪槳的奴隸用力盪槳。然而他們盪槳把船盪到大水之處；船遇見東風，東風在海中將船打破；在一天之內，掌舵的、盪槳的、戰士、貨物，全都喪失了——一切都落入海中無聲無息(26-27節)。想到這大船及船上的一切，靜靜沉入海中，何等令人震撼啊！一聲哀號；海浪在船以上合攏；只有浮在水面的旗杆，顯示她沉沒的位置。

許多人的生命也是如此。全世界都受徵召，提供船的全套裝備。巴珊、基提、埃及(6-7節)，都帶來他們的配額；就表面上看來，當船從造船台滑入生命的大海中，等著這艘船的，是一個美好的航程，以及人類企業和知識之貨品的大宗交易。但是那些船隻，舵手不是基督，航海圖不是神的話語，盪槳的將船划到大水之處，東風將船打破。水手啊！要確定基督在船上；惟有祂能平靜風浪(太八26)，說平安的話(詩八十五8)，引導你離開大水。

Thou sealest up the sum, full of wisdom, and perfect in beauty. Ezek. 28: 12

The magnificent words of this chapter cannot be applicable merely to Tyre. Behind that mighty city the prophet beheld its Prince, the anointed cherub that covereth (ver. 14); and on further investigation this can only be the prince of the power of the air, who, our Lord says, is also the prince of this world. When he was created he was perfect in his ways, till unrighteousness was found in him (ver. 15). But he was cast out of heaven, when his heart was lifted up (ver. 17). He said, I am God; but as he met in conflict the Son of Man, he learnt his absolute inferiority.

This association of a comity with an evil spirit is not confined to this chapter only. It is a frequent allusion of the Scriptures. For instance, Daniel describes the Prince of Persia as hindering the advent of Gabriel to succour the chosen people: whilst the apostle Paul distinctly attributes the darkness of the world to the wicked spirits in the heavenlies. Without doubt, the same thought underlies the present magnificent apostrophe. And this is such an encouragement to prayer; because from our knees we may affect the balance of power in the heavenlies by the weight of our intercessions.

All through this chapter runs the contrast between the fallen cherub, the patron saint of Zidon, and Jehovah the God of Israel. In the collision between these two, the might of the devil was shown to be a shadow; and his votaries were ashamed and astonished at his impotence to defend them. For us there is blessed significance in this subject. Greater is He that is for us than he that is against us. The last Adam hath stood in the conflict in which the first Adam fell. None shall prevail against us in Him.

你無所不備，智慧充足，全然美麗。 結二十八12

本章經文裡莊嚴的話語，不僅適用於推羅。先知在那個大城背後看見它的王，就是受膏遮掩約櫃的基路伯(14節)；更深的研究，這只能指空中掌權者的首領(弗二2)，我們的主稱他是這世界的王(約十二31)。他在受造之日所行的都完全，後來在他那裡察出不義(15節)。他心中高傲，就從天上被驅逐(17節)。他說：我是神(2節)；但在他與人子(耶穌)對抗時，他知道自己絕對處於下風。

這樣禮貌地提及邪惡之靈的，並不只出現在本章(12-14節)，在聖經裡也常出現。譬如，但以理描寫波斯魔君阻擋加百列(但十10, 參: 但八16, 九21)前來幫助選民(但十13)；而使徒保羅也清楚認為這世界的幽暗，是出於天空屬靈氣的惡魔(弗六12)。毫無疑問，就是這同一個思想，奠定了本章關於惡者莊嚴話語的基礎。這對祈禱是何等的鼓勵，因為我們可以屈膝代禱，影響空中權力的平衡。

貫穿這全章經文的是：墮落的基路伯(西頓的守護神)，與耶和華(以色列的神)，之間的對比。在這兩者之間的衝突，魔鬼的能力被證明是虛幻的影子；他的膜拜者羞愧，並因他無能保衛而驚奇(19節)。在這主題裡，對我們有蒙福的重大意義。保護我們的比那抵擋我們的更大(約壹四4)。在「首先的亞當」失敗的爭戰中，「末後的亞當」已經站住得勝了(林前十五45)。在祂裡面，沒有什麼能勝過我們。

I have given him the land of Egypt, . . . because they wrought for Me. Ezek. 29:20 (R.V.)

The king of Babylon was sent against Tyre, The siege lasted long, and his army suffered great privations. Scorching heat above, and the heavy burdens on their shoulders, made every head bald and every shoulder peeled. For this great service he was to be recompensed with the gift of the land of Egypt, because he had wrought God's purpose.

The words quoted above suggest the thought, that though we do not merit anything of God by our service, yet He does not forget our work of faith and labour of love when it is wrought for Him. If He gave Egypt to a heathen king for his service in respect to Tyre, we may also expect Him to bestow a reward on those who have built gold, silver, and precious stones, into his holy temple. The servant who has made his five talents into ten, shall be rewarded with ten cities. Those who have watched and waited through the long night shall be rewarded with special honour in the bridal feast. God will give to us some guerdon for our toils, some prize for our conflict, some token of his favour, which will be all of grace and yet proportionate to the work wrought for Him.

The transference of countries from one sovereign power to another may appear to be only the result of political combinations, or superior armies. "Providence is on the side of the strongest battalions," Napoleon said; and the remark is consistent with man's ordinary way of thinking. But here the prophet withdraws the veil, and shows the fulfilment of the divine purpose, as Egypt comes under the power of the king of Babylon. As we look over the world, how vast are the changes which are passing over it, preparing for Christ's Gospel.

我將埃及地賜給他，... 因王與軍兵是為我勤勞。 結二十九20

巴比倫的王被差去攻打推羅，圍攻持續許久，並且他的軍隊遭受嚴重的苦難。從上頭來的炎熱加上肩上的重擔，使每一個人的頭都光禿，肩都磨破(18節)。他得到埃及地作為這次偉大效勞回報的酬勞，因為他曾為神的旨意勤勞。

以上引用的話語暗示了一個思想，那就是儘管我們的服事並不配從神得任何賞賜，神卻仍然不會忘記我們信心的工作和愛心的勞苦(帖前一3)，如果這是為神而勤勞。倘若神將埃及地賜給一個信奉異教的王，因他在攻打推羅的事上效勞，我們也可以期盼神賞賜那用金、銀、寶石(林前三12)建造祂聖殿的人。那運用他的五千銀子成為一萬的僕人(太廿五15-21, 28-29)，將要得十座城為賞賜(路十九17)。那些在漫漫長夜徹醒等候的人，將在新婦的婚宴上，得到特別的尊榮(太廿五1-13)。神必因我們的勞苦給我們某種報酬，也必因我們的爭戰給我們某種獎賞，又賜下祂恩惠的憑據，這些全是恩典，卻是按著為祂效勞工作的比例賜給的。

國家政權從一個王轉移到另一個王，可能看來只是政治組合或強大軍力的結果。拿破崙曾說：「上天站在最強軍隊的一邊」；這則評論與人類平常的思維一致。但這裡先知揭去帕子，顯示神聖旨意的實現，正如埃及落在巴比倫王的權下。當我們查看這個世界，它正在經歷何等的巨變，為基督的福音作準備。

When I shall put my sword into the hand of the king of Babylon. Ezek. 30: 25

The emphasis is on the word my. The punishment inflicted by the king of Babylon on Egypt was directly from God; it was his sword in the hand of Nebuchadnezzar (ver. 10). How little the historian of that time realized that there was anything more in the expedition of Babylon against Egypt than the natural rivalry of these two great nations. But the eye of the inspired seer saw that Babylon was the executor of the divine decree.

Very often events and people carry the sword of God, or his rod, which to the natural eye seem to emanate by chance, or by the malice of men. God's chastisements are very real. It is probable that no child of God sins knowingly against the divine order without being chastised. Sometimes the natural consequences of our sins, at other times misfortunes in our circumstances, or the alienation of our friends, make the scourge of small cords by which our souls are taught the bitterness of any way but God's.

Are you undergoing chastisement? Do not regard the human agent with any feeling but of love and pity; do not expend your strength in resistance and threatening; do not faint when you are rebuked: but lie still at the feet of God, receiving meekly the strokes, and thankful that He loves you well enough to take such pains. Thus the bitter discipline will produce the fruits of righteousness which are to the praise and glory of God. Never forget to distinguish between chastisement and punishment. The one is for the child; the other for the rebel. Chastisement we may bear; but the punishment of our sin has been for ever borne by Jesus Christ. Oh, do not call yourself Marah! If you only understood God's way, it would be Naomi.

我將我的刀交在巴比倫王手中。 結三十25

這句話的著重字是「我的」。巴比倫王在埃及施行的懲罰是直接出於神；在尼布甲尼撒手中的是神的刀(10節)。那個時代的歷史學家，極少意識到在巴比倫對埃及的遠征，在兩個強國之間理所當然的對抗之外還有更多的意義。但蒙神啟示的先知，他的眼睛看出巴比倫是神天意的執行者。

常常在事件中有人帶著神的刀，或祂的杖，這在普通人看來似乎是意外發生的，或是出於人的惡意。神的管教是非常實在的。可能沒有一個神的孩子故意犯罪違背神的誡命而不被責罰。有時是我們罪的自然後果，有時是我們所處環境的災難，或是朋友的背叛，形成細繩的鞭子，因這鞭子的責打，使我們受教導神以外的道路所帶來的苦楚。

你是否正在經歷管教？除了愛和同情之外，不要對執行責罰的人有任何情緒反應；不要將你的力氣花費在抵抗和威脅上；當你承受責備的時候，不要灰心；只要靜靜地躺在神的腳下，溫順地接受擊打，並且心存感激，因祂十分愛你，才如此費苦心。這樣，痛苦的管教就會結出公義的果子，叫榮耀稱讚歸於神(來十二11, 腓一11)。永遠不要忘記分辨管教和刑罰。管教是為兒女；刑罰是為反叛者。我們也許會受管教；但我們的罪所帶來的刑罰，已經由耶穌基督永遠承擔了。不要稱呼自己是瑪拉[苦的意思]！只要你明白神的道路，你就是拿俄米[甜的意思](得一20)。

They . . . that dwelt under his shadow in the midst of the heathen. Ezek. 31 : 17

Whatever may be the primary meaning of these words, they have a very blessed application to those who have gone forth, from so many Christian families, into heathen lands. For no choice of their own, and simply in obedience to their King's command, hundreds of our sons and daughters have gone forth to dwell in the midst of the heathen. They have taken up their home amid conditions which they would not have chosen, had it not been for the constraining love of Christ, and the imperative need of dying men; and as fond relatives and friends regard their lot from a distance, they are often filled with anxious forebodings. May they not be involved in some sudden riot and sacrificed to a frenzy of hate? May not the sanitary conditions and methods of life be seriously detrimental to their health or morals? "Oh, if only I could be there," you sigh.

Hush! Christ is there; as near them as He is to you, casting over them the shadow of his presence, beckoning them to his secret place. He is the shadow of a great Rock in a weary land; or like the canopy of cloud that hovered over the camp of Israel by day, screening it from the torrid glare. Do not fear to trust your loved ones to the immortal Lover, who fainteth not, neither is weary. The hand that would harm is arrested and paralysed when it attempts to penetrate that safe enclosure.

*God is never so far off as even to be near:
He is within! Our spirit is the home
He holds most dear.
To think of Him as by our side, is almost as untrue
As to remove his throne beyond those skies of starry blue;
So all the while I thought myself homeless, forlorn, and weary,
Nursing my joy, I walked the earth--
myself God's sanctuary.*

他們... 在列國中他的蔭下居住。 結三十一17

無論這些話原來的意義是什麼，這些話可以很好地應用在那出身基督徒家庭，走進異教之地的人身上。他們沒有自己的選擇，只順從他們王的命令，我們成百的兒子和女兒已經出去，居住在異教徒中間。如果不是因基督愛的約束，和瀕死之人緊急的需求，他們不會在自己沒有揀選的條件下，就定居下來；而他們所愛的親人和朋友從遠方關心他們的處境，心中常常充滿不詳預感的焦慮。他們不是有可能會被捲入突如其來的暴亂，並在狂熱的仇恨中犧牲嗎？不衛生的環境和生活方式，不會對他們的健康和精神造成嚴重的危害嗎？你嘆息說，「哦，但願我能在那兒。」

噓！基督在那裡；祂靠近他們就如同靠近你一樣，向他們投下祂同在的蔭蔽，召喚他們到祂的隱密處。在疲乏之地，祂是大磐石的陰影；或像雲柱在白日覆蔽以色列的營地，為他們遮蔽酷熱的日光。不要害怕將你愛的人交給深愛我們、永生的神，祂不發昏，也不疲倦。那要加害的手，在試圖穿過那道安全的屏障時，要被阻止而癱瘓。

神未曾在遠處，祂是近得不能再近；
祂就在我們裡面！
我們的靈是祂最心愛的家。
想到祂就在我們身邊，這幾乎不可能是真的，
如同從群星閃耀的高空，移走祂的寶座；
在我認為自己無家可歸、被遺棄、疲憊時，
我心懷著喜樂，
雖然我在世上行走，我自己就是神的聖所。

The word of the Lord came unto me, saying: Ezek. 32: 1, 17

We often bring our words to God, without being equally eager to receive his to us. Probably his word often comes to us when we are too engaged to hear it, or because our ear is not anointed and purged. Tennyson used to boast of his power of detecting a bat's shrill scream, which comparatively few can catch. So it is not every child of God that can be still or quick enough to detect the whisper of his small soft voice. When it does come, breaking in through the many voices that fill heart and life, we do well, as Ezekiel did, carefully to mark the days as memorable, writing on the tablet of our heart, "On this day God spake to my soul."

We do well to observe special days in our diary of the years. The day of our conversion or consecration; the day of deliverance from overwhelming trouble; the day when He summoned us to some new duty; the day when Paradise shone around us with its golden sheen. Even Paul recorded, amid his busy life, that day when he was caught up into the third heaven.

Let us invite these divine confidences. Let us fall on our face while God talks with us. Let us be on the outlook lest his invitations are not responded to. Let us address our heavenly Bridegroom in the words of the Song of Songs: "Let me hear thy voice, for sweet is thy voice." Then, though we sleep, our heart will wake; and we shall recognize the voice of our Beloved, as He waits at the door, saying, "Open to Me, my sister, my love, my undefiled." Ah, who shall fathom the confidences that are exchanged when the word of the Lord thus comes to us? But be sure that it will cease, directly we hear, but fail to obey. Humility and obedience are essential.

耶和華的話臨到我，說： 結三十二1, 17

我們常向神傾吐我們的話語，卻沒有同樣熱切領受祂對我們說的話。可能時常是祂的話臨到我們，而我們因太忙碌聽不見，或是因我們的耳朵沒有受膏、未被潔淨。丁尼生曾誇耀他有能力分辨蝙蝠刺耳尖叫聲，這聲音相比之下很少有人能夠聽見。同樣，不是每一個神的兒女都能足夠安靜、敏銳，來分辨祂輕柔的微聲。當神話語臨到，就衝破佔據我們內心和生命的許多聲音，我們便能像以西結一樣，小心標注這些日子作為可記念的，在我們的心板上寫下「在這一天，神對我的心說話。」

我們也在多年的日記裡注意到一些特別的日子。我們信主的日子，奉獻自己的日子，從極大困境中得解脫的日子，神呼召我們承擔新職務的日子，當樂園以金色的光輝照耀我們的日子。保羅甚至在他繁忙的生涯中，記載他被提到第三層天上的那一天(林後十二4, 2)。

但願我們吸引神向我們吐露知心的話語(1節)。當神對我們說話時，但願我們俯伏在地。但願我們守望，以免祂的邀請沒有得到回應。但願我們用雅歌的話語向屬天的新郎說：「求你容我得聽你的聲音，因為你的聲音甘甜。(歌二14)」[註] 雖然我身睡臥，我心卻醒；並且認得我良人的聲音，當祂在門外等待，說：「我的妹子，我的佳偶，我的完全人，求你給我開門。(歌五2)」啊，當主的話語如此臨到我們，誰能領悟這彼此吐露的知心話呢？然而可確定的是，我們直接聽到的聲音，會因我們的不順從而停止。謙卑和順從是必要的。

[註] 在《雅歌》裡二章14節是良人對新婦說的話，邁爾牧師在這裡反過來應用。

Then shall they know that a prophet hath been among them. Ezek. 33: 33

The people looked on Ezekiel's ministrations as a delightful diversion. They regarded him as one that had a pleasant voice, and could play well on an instrument, and gathered around him with apparent eagerness and devotion. With their mouth they were profuse in expressions of love and admiration; but they had no idea of the weight and worth of his words. They looked only on the beauty of his expressions, without penetrating to the spiritual depth and meaning they contained. But when once his warnings had taken effect, and his predictions had been fulfilled, they would know that he had been something more than a sweet singer, and that there had been a prophet among them.

We do not realize the true worth of God's gifts till they are gone from us never to be recalled. That friendship was grateful and pleasing to the sense; but we did not gauge the true worth of our friend. That opportunity of hearing God's word from the lips of an honoured minister was frittered away in casual criticisms on his manners and gestures, instead of being employed for hearing God's word from his lips. That incident in our life touched us by its outward features only; but we failed to receive the profound lesson it was intended to convey. Alas, so often when the prophet has gone, we realize what he was, and what we have missed!

Let us be more careful to look into the heart of the circumstances and people around us; to ponder deeply the meaning of all that God puts into our lives; to penetrate below the surface to the eternal and divine, which are not far beneath. The veil between us and the Eternal Presence-chamber is as thin and delicate as the walls of our hearts.

他們就知道在他們中間有了先知。 結三十三33

人們把以西結的服事看作是一個讓人開心的消遣。人們認為他聲音優雅又善於奏樂(32節)，表面上熱情愛戴，圍繞在他身邊。他們的口多有愛和讚賞；但他們根本不知道先知話語的分量和價值。他們僅僅看他說話的詞句美麗，而不了解屬靈的深度和話語的含義。但是當他的警告生效，他的預言應驗的時候，他們就知道以西結不僅僅是一個善於唱歌的人，並且知道在他們中間有了先知。

我們不認識神恩賜的價值[這裡的「恩賜」是指神賜給教會的「人」。弗四8,11]，直到他們離開，無法再召回。友誼讓人愉快並感到舒服，但我們沒有衡量我們朋友的真正價值。從一位可敬牧者的口聽到神話語的機會，被浪費在隨意評論他的習慣動作與手勢上，而不是被用來從他口中聽神的話語。在我們生命中的這事件，僅僅以外在的特徵觸摸我們，但我們沒有領悟這事件要傳達的深刻教訓。唉呀，經常是當先知已經離去了，我們才意識到他是先知，然而我們已經錯失了！

但願我們更細心察看環境和周圍人們中間的重點；深刻思考神放在我們生命中這一切的意義；穿透到表面下，看見神聖永恒的事，而這些事並不深奧。我們與謁見永恒君王之間的遮紗，就像我們心臟的內壁一樣纖薄。

I will feed my flock, and I will cause them to lie down, saith the Lord God. Ezek. 34: 15

It is perfectly impossible to make sheep lie down unless they are satisfied or free from alarm. When the flocks lie deep in the rich pasture lands, it is because they have eaten to the full, and are quiet from fear of evil. When, therefore, the Shepherd and Bishop of our souls promises that He will so deal with us as to cause us to lie down, He undertakes to fulfil in our life these two conditions.

The Lord Jesus brings us into a good pasture, and causes us to feed in a fat pasture upon the mountains of fellowship, transfiguration, and far-reaching vision. Listen as He cries, "Eat, yea, eat abundantly, O beloved." Our restlessness arises from our refusal to obey his loving invitation to come and dine. We do not read our Bibles enough, or feed on his flesh, or drink his blood. Let us look at the Scriptures as the green pastures; and as we open them let us ask Him to be our guide, and to show us where the food appropriate to our need is to be found.

The Lord Jesus does more. He makes with us a covenant of peace; and even if the evil beasts do not cease out of the land, He so assures us that we can dwell safely in the wilderness and sleep in the woods. He intends that we should be safe in Immanuel's land; that the bonds of our yoke should be broken; and that we should be delivered out of the hands of those who serve themselves of us.

O child of God, be less dependent on people and circumstances! Deal more constantly at first hand with Jesus. Regard Him as your Shepherd; "He maketh to lie down." Rejoice that He the Lord your God is with you, and that the shadowing woods, the mighty mountains, and the stream-watered vales are equally beneath his power and care.

主耶和華說，我必親自作我羊的牧人，使他們得以躺臥。 結三十四15

除非羊群吃飽、沒有驚慌，否則牠們完全不可能躺臥。當羊群躺在豐茂的草場深處時，那是因為牠們已經吃飽了，安靜不擔心惡者。因此，當我們靈魂的牧人(彼前二25)應許祂要這樣對待我們，使我們躺下來，祂保證讓我們的生命達到吃飽(14節)、沒有驚嚇(28節)。

主耶穌把我們帶到了一片好的草場，並使我們在肥美草場上得餵養，這草場是在與神交通、改變形像、及望見遠處異象的山上。你聽祂呼喊道：「我所親愛的，請吃，且多多地吃。(歌五1)」我們坐立不安，是由於拒絕接受祂慈愛地邀請我們來吃。我們讀經不夠，或者不夠吃祂的肉、喝祂的血(約六56)。讓我們把聖經看作是綠色的草場；當我們打開聖經時，讓我們求神來作我們的嚮導，給我們看哪裡能夠找到適合我們需要的食物。

主耶穌還作得更多。祂與我們立和平的約；雖然惡獸尚未從境內斷絕，祂也一樣確保我們安居在曠野，躺臥在林中(25節)。祂預定我們在以馬內利之地安然居住；折斷捆綁我們的軛；我們蒙拯救脫離奴役我們之人的手(27節)。

神的孩子啊，你要更少倚靠人和環境！更多經常與耶穌直接來往。你要把祂當作你的牧人；「祂使我們躺臥。(詩廿三2)」你要為主你的神與你同在而歡欣，為陰暗的森林、大山、溪流潺潺的河谷，都在祂的掌管和看顧之下而歡欣。

Whereas the Lord was there. Ezek. 35: 10

Listen to the plottings of Mount Seir, waiting until Nebuchadnezzar has dispossessed Israel of their land, and with the fixed intention of entering upon its inheritance. These two nations, says the foe, and these two countries shall be mine. The children of Israel are in captivity in Habor and Gozan; the children of Judah at Babylon. What is there to prevent my entering upon their lands? But Jehovah Shammah, the Lord, was in possession; He was there.

What inspiration this is! How often do our foes plot against us, supposing that we shall fall an easy prey, and that they can divide the spoils without let. But God is there. God is in the heart, holding for Himself that which He redeemed. God is in that bed-chamber of mortal anguish and of long waiting. God is in that home which appears besieged by every kind of misfortune. O foot of the foe, thou shalt not intrude! O might of the foe, thou shalt not prevail! God is in possession! Though there seems nothing to prevent the complete overrunning of the land, the mailed forces of the enemy shall break on the invisible bulwarks of the divine presence.

Jehovah Shammah! That hallows every spot, consecrates every act, invests the meanest believer with transcendent worth, is our buttress against attack, and our glory in the midst. For God to be in the soul is the secret of its holiness, of its persistence in the heavenly way, and of its ultimate triumph over all the power of the adversary. Be sure that He is willing to become all this for you also, O weakest and most helpless man! When the Stronger than the strong is in possession, how safe his goods!

其實耶和華仍在那裡。 結三十五10

請聽西珥山的密謀[西珥就是以東]，西珥人等待直到巴比倫王尼布甲尼撒將以色列人趕出他們的土地，西珥人定意要進去得那地為業。敵人[西珥人]說，這二國這二邦都必歸我(10節)[指以色列與猶大二國]。北國以色列人被擄到哈臘和歌散的哈博河邊(王下十七6)；南國猶大人被擄到巴比倫(王下廿四14-16)。有什麼阻礙我[西珥人]進入他們的土地？但是「耶和華沙瑪」，耶和華擁有那地，祂在那裡。

這是何等的啟示啊！我們的敵人經常圖謀害我們，以為我們是很容易捕捉的獵物，他們可以毫無阻礙分得擄物。但是神在那裡。神在祂所救贖的人心中，為自己的緣故保守他們。神在那臨終痛苦、長久等待者的寢室裡。神在那被各種災禍圍困的家裡。敵人的腳步啊，你不可侵入！敵人的勢力啊，你不會得勝！神在掌控！雖然好像沒有什麼阻止這塊土地完全被奪取，敵人的武裝軍隊卻要在神同在的無形壁壘前潰敗。

耶和華在那裡！這使每一地點都變得神聖，使每一行動都被聖別，賦予最卑微的信徒超然的價值，是我們對抗襲擊的支撐，是我們在其中的榮耀。神在人心裡是神聖的祕密，是人堅守在屬天道路上的祕密，是人最終勝過一切敵對勢力的祕密。軟弱無助的人啊，要確信祂願意為你成為這一切！當那位比強者更強的掌管時，祂的財物何等安全！

Ye shall shoot forth your branches, and yield your fruit to my people. Ezek. 36: 8

Very magnificent is this address to the mountains of Israel. At the moment the prophet spoke they were lying waste, and the people of Idumea were plotting to possess them; but this chapter reiterates the assurance that they should be tilled, sown, and possessed.

It seems to me as though these words may be addressed to desolate hearts that are suffering from heartrending grief. Whereas they were once full of mirth, they are now desolate and lonely. The light of their eyes has departed; the voice that made music is still; the presence that filled the home is gone. Is such your case? Behold, God will do better unto you than at your beginnings, and the old estates shall be apportioned and inherited. Bind this promise to your heart; the desolate land shall be tilled, and they shall say, This land that was desolate has become like the Garden of Eden, and the wastes are inhabited (vers. 34, 35). Do you think that you will never be glad again; that shadow will always lie athwart your path; and that desolation shall hold undisputed empire? It shall not be so. O desolate mountains, ye shall shoot forth your branches, and yield fruit; and it is near to come.

But before these promises can be realized, you must let your sorrow work to its full result in the purification and sanctification of your heart. Great trouble has been allowed to come that you might know the vanity and evil of your own heart, and be led to claim the promises of verses 25-29. They are exceeding great and precious. Note specially the words, "In the day that I shall have cleansed you from all your iniquities, the wastes shall be builded, and the desolate land tilled" (vers. 33, 34).

你必發枝條，為我的民結果子。 結三十六8

這篇對以色列山所發的預言十分壯麗。在先知以西結說預言時，以色列眾山是荒廢之地，並且以土買人[註]策劃要佔領那地。然而本章重申這地要被以色列耕種、播種、並佔有的確據。

在我看來，這些話好像是對那些正遭受撕碎心腸悲痛之人說的。這地從前充滿歡笑，如今卻荒涼孤寂。他們眼中的光芒已經逝去，歌唱的聲音也已止息；家裡的一切都已消失。你的情形是這樣嗎？看哪，神要為你做的事，勝過你剛開始的時候，從前的地要被分配給你為業。你心要銘記這個應許，荒廢的土地必得耕種，他們必說，這先前荒涼之地，現在竟像伊甸園，這荒廢之地，也有人居住(34-35節)。你是否以為你永遠不會再次歡欣；是否以為那陰影將永遠擋住你的路，是否以為那地將一直荒蕪？必然不是如此。荒山啊，你們必發枝條，而且結果實；這樣的時候快到了。

但在這些應許實現之前，你必須讓悲痛徹底作工，直到你心潔淨，並且分別為聖。巨大的苦難被許可臨到，好讓你認識你心的虛榮和邪惡，並被引導來接受25-29節的應許。這些應許極其偉大、珍貴。請特別注意這句話：「我潔淨你們，使你們脫離一切罪孽的日子，必使荒場再被建造，荒廢之地仍得耕種。(33-34節)」

[註] 以土買是迦南地以南地區。以東人原先住在西珥地(在迦南地的東南方)，後因外族湧入西珥地等原因，以東人向西遷移到以土買，所以這裡所說的以土買人就是以東人。主耶穌降生時的希律王，就是以土買人，一般認為按血統他是以東人。

Prophecy over these bones. . . . Prophecy unto the wind. Ezek. 37: 4, 9 (R.V.)

This is our double office, as servants of God. We are to prophecy to earth and heaven; to man and God. There are some who forget the second of these injunctions, and their work fails of its highest result. When they speak, bones "come together, bone to bone"; there is a stir in the graves of death and corruption; a coming together of the people to hear the word; and in many cases all the appearance of a new life. The flesh comes up and skin covers them above; but (and how fatal is the admission which this but introduces) there is no breath in them. It is clear that no amount of human persuasiveness or oratory can secure the true regeneration of the soul. That which is born of the flesh may be galvanized by the energy of the flesh into the appearance of spiritual life, but it will always remain flesh.

When you have done your best, and have failed of the highest results, prophecy to the Spirit; cry to the four winds, because He may come in the icy north wind of tribulation, or the warm west wind of prosperity; but speak with the certain assurance of, "Thus saith the Lord God: Come!" There is a sense in which the believer has the privilege of commanding the Spirit of God. When you obey the law of a force, the force will obey you; and when you yield utterly and humbly to God, the power of God will answer the summons of your faith.

Even while you are speaking, let your heart be in the attitude of expectancy; and according to your faith, it shall be done unto you. If you cannot go forth to witness or prophecy, let your prayer arise to God like a fountain day and night, that his Spirit may breathe on the slain.

你向這些骸骨發預言。... 向風發預言。 結三十七4,9

這是我們作神僕人的雙重職責。我們要向地和天發預言；向人和神發預言。有些人忘記了這第二道命令[向神發預言]，所以他們的工作沒有達到最好的果效。當他們說話，「骨與骨就互相聯絡(7節)」；在死亡與腐朽的墳墓裡有一陣騷動；一群人就聚集來聽那話語；許多情況下所有的人都有新生命的跡象。長了肉，又有皮遮蔽其上(8節)(承認這道向人發的命令只是正題的引薦，是何等重要)，只是他們還沒有氣息(8節)。無論人的說服力和雄辯有多少，顯然都不能保證人的真正重生。從肉身生的可能被鍍上肉身的能量，有屬靈生命的樣子，但依然是肉身(約三6)。

當你已經盡力而為，但仍然沒有達到最好的果效，你就要對神的靈發預言[這是第二道命令]；對著四方呼喊，因為祂可能從苦難冰冷的北風而來，也可能從溫暖繁榮的西風來到；你要帶著確信的把握說，「主耶和華如此說，氣息啊，要從四方而來！(9節)」這裡有一個觀念，就是信徒有特權吩咐神的靈。「至於...我手中的工作，你們可以吩咐我。(賽四十五11)」當你順從一個力的律，力就順從你；當你完全謙卑順服神，神的大能必回應你信心的吩咐。

當你說話時，讓你心存著期望的態度；照著你的信心，給你成全了(太九29)。如果你不能出去作見證或說預言，那就讓你的禱告如同泉水日夜升到神面前，這樣祂的靈就要吹在被殺的人身上(9節)。

Behold, I am against thee, O Gog, prince of Rosh, Meshech, and Tubal. Ezek. 38:3 (R.V.)

IT is startling to meet with these three names, which are found in modern maps as Russia, Moscow, and Tobolsk, and to feel that we may be reading words that are shortly coming to pass. So far as we can see, they have not as yet been fulfilled. Within the hearing of the present generation, Russia may resolve to go up to the land of unwall'd villages, such as those that abound in Palestine, and may be challenged by the merchants of Tarshish in the far West. Some have even found an allusion to the English standard in the reference to the young lions of verse 13.

The shrewdest among us cannot guess what may await the world in the near future. Peer as we may into the dim mist, we cannot descry the events which are coming upon the earth. But we may be thankful that we have his word of prophecy, to which we "do well to take heed, as unto a light shining in a dark place." It is like the illustrated railway-table, which contains a list of the stations through which we must pass ere we reach the terminus. And as the porters call out the names, and we find that they correspond to the route as detailed on the tables, we come to place more implicit trust in our guide-book, and to count with absolute certainty on our ultimate emergence at our destination. "When ye see these things coming to pass, know ye that He is nigh, even at the doors." In the meanwhile let your loins be girt, and your lamps burning, and ye as those that wait for their Lord.

*Surely He cometh, and a thousand voices
Shout to the saints, and to the deaf are dumb!
Surely He cometh, and the earth rejoices,
Glad in his coming, who hath sworn, 'I come'.*

羅施、米設、土巴的王歌革啊，我與你為敵。 結三十八3

看到這三個地名就是現代地圖上的俄羅斯、莫斯科、托波爾斯克，真令人吃驚，並且感覺我們正在讀的話語很快就要發生。迄今為止我們可以看到，這些預言尚未應驗。在現今的世代聽聞的範圍內，俄羅斯可能會決定上到那無城牆的鄉村(11節)，像巴勒斯坦的許多鄉村，他們也許會被在西邊遠處的他施的商人盤問(13節)。甚至有些人認為英國人的徽章就是暗指13節所提的少壯獅子。

我們之中最精明的人也猜想不到，在不久的將來世界有什麼事即將發生。我們可以凝視迷霧，但我們不能看出什麼事會臨到地上。我們要感謝因我們有祂預言的話，「你們在這預言上留意，如同燈照在暗處。(彼後一19)」就像附有插圖的火車時間表，包含一覽我們在抵達終點之前必須經過的車站。當服務生叫出車站名的時候，我們發現它們與時間表上路線的細節完全一致，我們就對乘車手冊投入更多無保留的信任，我們有絕對的把握到達目的地。「你們看見這一切的事，也該知道人子近了，正在門口了。(太廿四33)」同時你們腰裡要束上帶，燈也要點著，自己像僕人等候他們的主人(路十二35-36)。

祂必定會來，成千聲音向聖徒呼喊，
但耳聾的人聽不見！
祂必定來到，全地就歡呼，
歡喜祂的來臨，祂已起誓說：「我必來。」(啟廿二20)

Now will I bring again the captivity of Jacob, and have mercy upon Israel. Ezek. 39: 25

We must never overlook the literal significance of this promise. All Israel, insists the apostle of the Gentiles, who never lost his love for his own people, shall be saved. The blindness which has happened to them is only till the fulness of the Gentile contingent to the one Church has been brought in. The gifts and calling of God are without repentance. The covenant made to their fathers cannot be annulled.

But all bringing again must originate in God. The sheep can only wander on, further and further from the fold, ever deeper into the dark mountains; it will never find its way back: if it shall see the fold again, it will be because the shepherd goes after it until he finds it.

Our natural bias is altogether away from God. The pole of our life is aslant from the pole-star. Our natural tendency is to vanity, corruption, and chaos. If God were to withdraw Himself, however slightly, from the natural world, it would revert to the darkness and confusion of its earliest stages; and whenever God is absent from our moral life, there is the natural and inevitable reversion to the original Adam-type. But God is rich in mercy, in neutralizing the effects of our evil nature. He calls us back to Himself; nay, He comes after us, and brings again our captivity for his name's sake. Are you in captivity to evil habits from which you cannot break loose; to evil associations from which you cannot free yourself; to circumstances that shut you in as iron bars? Have you come to an end of your efforts for liberty, finding the more you struggle the more deeply you involve yourself in the close-woven meshes? Then look away to the Lord God, plead his promises, ask Him to remember his holy name, and He will bring you again.

我要使雅各被擄的人歸回，要憐憫以色列全家。 結三十九25

我們絕不可忽略這應許的字面意義。以色列全家都要得救，外邦人的使徒保羅也這樣堅持，他從未失去對自己同胞的愛(羅九1-5)。以色列人不明白這事，直到成為一個教會的外邦人數目添滿(羅十一25-26, 約十16)。神的恩賜和選召是沒有後悔的，祂向他們列祖所立的約，不能被廢除(羅十一27-29)。

但是以色列全家歸回必須是由神發起。羊只會走迷，離開羊圈越過越遠，甚至落入那黑暗的深山；再也找不到回去的路；如果羊能再次看見羊圈，那必然是因牧人追蹤，直到找著。

我們本性的傾向全然遠離神。我們生命的標竿偏離目標。我們的本性傾向虛榮、墮落、和混亂。如果神從這自然的世界撤回，無論程度多微小，這個世界就會再回到起初的黑暗、混沌；無論何時當神離開我們的道德生活，世界將會自然、不可避免地退回到原初亞當的模式。然而，神有豐富的憐憫，消除我們邪惡本性所產生的影響。祂呼召我們歸向祂。不僅如此，祂追蹤我們，為祂的名的緣故，把我們從被擄中帶回。你是否也被自己的惡習捆綁，無法掙脫；你是否被邪惡的朋友纏繞，無法脫離；你是否被關在像鐵牢的處境？你是否為得自由已經努力掙扎到盡頭，發現你越掙扎，就越深陷入緊密的網羅？然後你轉眼看神，懇求祂的應許，請求祂記念祂的聖名，祂必帶你歸回。

Declare all that thou seest. Ezek. 40: 4

We are called to be God's witnesses, beholding the visions of God, and bearing witness to our brethren of what we have seen, tasted, and handled, of the Word of Life. When the city is draped in mist and gloom, the artist takes his portfolio and climbs into the high mountain of vision. He beholds there the crystalline beauty of the unsullied snow; the roseate hues of sunrise and sunset; the heaped magnificence of the glaciers, with their blue depth. Transferring his visions to his canvas, he returns to this lower sphere, and exhibits his picture on the walls of some public gallery, from which it silently witnesses to one of shy Nature's coyest moods. But the passers-by are apt to accuse him of extravagance. Ah, but they have not stood where he stood, or seen what he has beheld! It is thus in divine things also.

God often leads his children into startling and unexpected experiences. They are troubled on every side; bereft of dear ones; deprived of health or property; compelled to pass through the scorching fires of slander, misunderstanding, and temptation. But these are the times when they should set their hearts on all that is being shown, to see the way by which God is leading them; the comfort with which He is comforting them; the help in which He is environing them. They have been brought to these experiences that they may know themselves, and God, and his ways of dealing with his people; and may be able to declare what they have been taught, to the intent that unto the principalities and powers in the heavenlies may be known through the Church the manifold wisdom of God. No vision is for private advantage and jubilation only; declare it all.

凡你所見的，你都要告訴以色列家。 結四十4

我們蒙召作神的見證人，看見神的異象，並向我們的弟兄見證我們所看見、所嘗過、所摸過的生命之道(約壹一1-2)。當城市被迷霧和黑暗籠罩，畫家就帶著他的畫具包包攀爬到有視野的高山上。他看到那潔白的雪美麗如水晶；看見玫瑰紅的日出和日落；看見那堆積宏偉壯麗的冰川，閃著深處藍色的光芒。畫家把他所看到的轉移在畫布上，回到山下，把他的畫掛在一些公共畫廊裡展覽，這些畫作默默見證大自然靦腆的心情。但是路人都傾向於責備他的過度誇大。啊，他們並沒有站在他所站的地方，沒有看見他所看見的！在神聖的事上也是這樣。

神往往引導祂的兒女經歷一些令人吃驚和意想不到的事。他們四面受困；失去親人；健康或財產被剝奪；被迫經過誹謗、誤解、誘惑的灼熱火焰。然而這樣的時候，正是需要把他們的心專注在一切正被顯明的事上，看見神帶領他們的道路；看見神所給的安慰；看見神用幫助四圍環繞他們。神帶他們去經歷這些，使他們可以認識自己、認識神、認識神對待祂子民的法則；然後他們才能夠宣告他們所受的教導，為要藉著教會，使天上執政的、掌權的，現在得知神百般的智慧(弗三10)。「看見異象」不是只為個人的益處與歡欣；凡你所見的，你都要宣告(4節)。

He brought me to the Temple, and measured. Ezek. 41: 1

This is the pattern of an ideal Temple, which was presented in thought to the prophet's mind, as the pattern of the Tabernacle was shown to Moses on the Mount. It is interesting to notice the minute measurements and specifications--even to the ornaments of cherubim and palm trees. We cannot but remember that the plan of our life is also worked out before the face of God, and that we shall live to the best purpose when we make all things according to the pattern shown us on the Mount of Prayer and Vision.

Ever remember to look upward to God's pattern, and do nothing except what He reveals as his will for you; whilst careful to omit nothing that has been prepared for you to say or do. Look up, child of God; look into the plan of your temple-building. The holy places of prayer; the altars of your sacrifice and consecration; the tables of your fellowship; the doors that lead out to work, and open into chambers of pain and suffering; the length and breadth of each; the ornamentation to be chased upon your soul--all, all are fixed. Let your one aim be that God's will for you should be realized in you; and dare to believe that, if only you will yield to Him, He will work out in you that which is well-pleasing in his sight, to whom shall be the glory for ever and ever.

Only remember three rules: (1) Keep your eye directed outwards and upwards, to Christ exalted in the glory. (2) Be careful to maintain the silence of the Sabbath-rest within--rest from your own thoughts and ways. (3) Do not be always speaking of God as having said or shown this or that: let men form their own conclusions.

他帶我到殿那裡量 ... 。 結四十一1

這是理想聖殿的樣式，在異象中呈現在先知的心裡，正如帳幕的樣式呈現給在山上的摩西(出廿四15, 廿五9)。有趣的是注意那精細的尺寸和規格 — 甚至是裝飾用的基路伯和棕樹。我們不得不想起我們人生的計畫也是在神的面前被詳細制定，並且我們必活出最美好的目的，如果我們在一切事上，都按照在祈禱和異象的山上所指示我們的樣式。

要永遠記住舉目觀看神所訂的樣式，除了神為你所啟示的旨意，別的什麼都不要作；同時小心不要忽略那已經預備要你去說和去作的事。神的孩子，你要舉目；要詳查你建造聖殿的藍圖。祈禱的聖所；你獻祭、分別為聖的壇；與人相交的桌子；通往外出工作的門，和進入痛苦煎熬房間的門；每個門的長和寬；雕刻在你靈魂上的裝飾 — 所有的這一切都確定了。但願你唯一的目標是，神為你所定的旨意在你身上得以實現；並且勇敢相信，只要你順服祂，祂必在你裡面作成祂看為喜悅的工，但願榮耀歸給祂直到永永遠遠。

只要牢記三個原則：1) 要定睛仰望被高舉在榮耀裡的基督。2) 要小心持守安息日的安靜 — 放下你自己思想和作為而安息。3) 不要總把神說過或顯示過的掛在嘴邊，讓別人作他們自己的結論。

The priests that are near unto the Lord shall eat the most holy things. Ezek. 42:13 (R.V.)

Every believer is a priest unto God. He may not exercise his priesthood; but when he was washed from his sins in the blood of the Lamb, he was constituted a priest unto God, even the Father. We are called, not to offer propitiatory sacrifices--there is no need for this, since Jesus when He died offered the one sufficient oblation for the sins of the world--but to present ourselves living sacrifices, to offer up a sacrifice of praise to God continually, and to do good and communicate of our substance to the help of others.

Are you near unto the Lord? Hath He chosen you to stand before Him, and know his will, and hear the word from his mouth? Then most certainly you will often enter into the inner chamber to eat of the most holy things. These are enumerated as the meal-offering, the sin-offering, and the guilt-offering. We must have fellowship with God in his joy over the spotless character and lovely human life of Jesus, which may be compared to fine flour. We must have fellowship in the atoning death of our Substitute; feeding on all the sacred meaning of the wondrous Cross. We must avail ourselves of Jesus as our guilt-offering; making propitiation for our mistakes, negligences, and infirmities (Lev. 2, 4, 5).

If you would be near to God, feed on the work of Jesus; if you are near to God, you cannot live without it. To muse on the propitiatory aspects of the death of Jesus is as necessary for the strength of our inner life as food is to the body. Let us beware of imitating the mistake of Lev. 10: 16-20; and let us be very careful to eat of the wave-breast and the heave-thigh, which stand for the love of Jesus for our affections, and the might of Jesus for our strength (Lev. 10: 14).

親近耶和華的祭司，當在那裡吃至聖的物。 結四十二13

每個信徒都是神的祭司，他可能沒有行使他的祭司職任；但當他的罪被羔羊的血洗淨，他就成為神的祭司，甚至是父神的祭司。我們被呼召，不是為獻挽回祭，（現在沒有這個需要，因耶穌在祂死的時候已為世人的罪獻上一個充足的祭物。）而是獻上自己當作活祭，不斷向神獻上讚美的祭，並且行善，用我們的財物去幫助別人。

你親近主嗎？祂揀選你侍立在祂面前，明白祂的旨意，並聆聽祂口中的話語嗎？那麼你肯定經常進入內室，吃至聖的物。就是素祭、贖罪祭和贖愆祭(13節)。我們必須在神的喜樂裡與祂相交，享受耶穌無瑕疵的品格和祂可愛如細麵的人性。我們必須與我們替罪的羔羊贖罪的死有交通，以奇妙十架的神聖意義為食物。我們必須取用耶穌作我們的贖愆祭；為我們的錯誤、疏忽、和軟弱贖罪(利二, 四, 五章)。

如果你要親近神，你就要以耶穌的工作[註]為食物；如果你是親近神的，你就不能沒有它[耶穌的工作]而活著。默想耶穌的死在各面贖罪的意義，是我們內在生命得能力所需的，就像食物使身體有力。但願我們注意不要仿效利未記十章16-20節的錯誤[燒掉，沒有吃]；而且我們要小心去吃那所搖的胸，所舉的腿，它們代表了耶穌的愛代替我們的愛，耶穌的大能代替我們的能力(利十14)。

[註] 這裡著重耶穌贖罪的工作。我們自己的善行不足為食物，這篇信息引領我們思想「吃至聖的物」，這是「耶穌的工作」帶給我們的，使我們可以得力、存活。參：約六55-58。

Behold, the glory of the Lord filleth the house. Ezek. 43: 2-7

At the beginning of this book (chaps. 9 and 10) we beheld the departure of the Shekinah cloud from the doomed temple. But now, to the new reconstructed temple it returns. So will God shed the sense of his presence through our hearts. We may have grieved Him, and lost it by defiling his holy name, and by the abominations which we have committed. But if we will resolutely put away our unfaithfulness, our coquetting with the world, our tampering with the flesh, He will return and dwell in our midst for ever. Behold, the glory of the Lord will fill the inner shrine of our spirit, and the earth will shine with his glory.

*Heaven above is softer blue;
Earth beneath is sweeter green;
Something shines in every hue
Christless eyes have never seen.*

There is a very precious promise connected with the divine return and indwelling: "I will dwell in the midst of the children of Israel, and they shall no more defile my holy name" (ver. 7). Be willing to admit God, and He will come. "If any man open the door. I will come in." Whenever God comes He will make the old sin abhorrent and impossible; and his indwelling will not be transient and fitful, but permanent and efficient. "They shall no more defile."

This is what we need. We cannot have holiness apart from the Holy One. The attribute may not be divorced from its possessor. But to the soul that desires holiness, the holy God comes, and infills, and keeps; so that darkness cannot intrude on the domain of light, nor hate on love, nor death on life. Has the Shekinah left thee? Lo, it returns by the way it went, and thine earthly life shall shine again.

看啊，耶和華的榮光充滿了殿。 結四十三2-7（和合本修訂版）

在這卷書的開頭(九,十章)，我們看到了耶和華榮耀的雲彩離開註定遭毀壞的殿。但現在，祂的榮耀回到重建的殿中。神也用同樣的方式讓我們的心感受祂的同在。我們可能使祂憂傷，可能因玷污祂的名、行可憎的事，而失去祂的同在。但如果我們堅決除去我們的不忠、對世界的追逐、玩弄肉體，祂就必回來，永遠住在我們當中。看啊，耶和華的榮光要充滿我們靈的內殿，全地都要因祂的榮耀發光(2節)。

頭上之天何蔚藍，
四周之地也青綠；
有一景色更鮮豔，
無主之目從未睹。

[出自 George W. Robinson, 1814-1878, 所寫詩歌 *I am His, and He is mine.*]

有一個極其實貴的應許與神的回來內住相連：「我要住在以色列人中間，他們必不再玷污我的聖名。(7節)」你願意接受神，祂就必來。「若有開門的，我就進去。(啟三20)」無論何時神來，祂必使從前的罪，成為人所憎惡且不可能再犯；神的內住必不是短暫間斷的，而是永久且有功效的。「他們必不再玷污。(7節)」

這就是我們所需要的。離開那聖者，我們就不可能有聖潔。生命的屬性不能離開擁有生命之人而獨立存在。但對於渴慕聖潔的人，聖潔的神必來臨、充滿、保守；因此黑暗無法侵入光明的領域，恨不能侵入愛的領域，死亡不能侵入生命的領域。耶和華的榮耀已經離開你嗎？看啊，神的榮耀怎樣離去，還要怎樣回來，你在地上的生命將要再次發光。

I am their inheritance. . . . I am their possession. Ezek. 44: 28

These injunctions for the priests, the Levites, that keep the charge of the sanctuary, are full of suggestion to those who have been made priests to God and the Father. It is for us to enter into the Holy Place, to come near his table to minister unto his Father, and to keep his charge (ver. 16), always remembering that we need the sin-offering whenever we approach God (ver. 27). However holy a man becomes, as the revelation of God's perfect holiness breaks upon him, there is need to shelter beneath the blood that was shed.

But when these features of our ministry have been realized, we have a right to look on God as our inheritance and possession. How wonderful that in a deep sense we may obtain supplies of divine help from our fellowship with God! To follow out the literal comparison of an inheritance would suggest that as the peasant proprietors of Palestine raised crops on their lands, so we may obtain, by prayer and faith, out of the very heart of God, all things that are needful for life and godliness.

We possess God as the flower the sunlight; as a babe the mother. All his resources are placed at our disposal. The seed cast into the ground immediately begins to take from earth and air the nutriment of its life, and we have the same power of deriving from the infinite fulness of God all that shall make us pure and strong and gentle. Ours are the unsearchable riches of Christ; we are made full through the fulness which God the Father has been pleased to make dwell in Him. All the resources which have been placed at his disposal in his ascension and eternal reign are gifts which He holds for men. Alas for us that we fail to possess our possessions!

我是他們的產業。... 我是他們的基業。 結四十四28

為看管聖所的祭司和利未人所設定的這些命令，對於被立為事奉父神的祭司滿了提示。這也提示我們這些進入聖地，就近祂的桌前事奉父神，守祂吩咐的人(16節)，無論何時就近神，總要記得獻贖罪祭(27節)。無論一個人多麼聖潔，當神的完全聖潔突然向他顯現，他仍需要藏身在血的遮蔽底下。

當我們的事奉已經具備這些特徵時，我們便有權利將神看為我們的產業和基業。在深一層的意義上，我們可以從與神的交通中得到神幫助的供應，何等美妙！按照字面的比方，基業就好像巴勒斯坦的農場主人在他們的土地上栽種莊稼，同樣，藉著禱告和信心，我們可以從神的心中得到生命和敬虔所需的一切。

我們擁有神，如同花朵擁有陽光，如同嬰兒擁有母親。祂所有的資源我們都可以取用。種子撒入土裡，便立刻開始從土壤和空氣中汲取它生命所需的養分，我們也有同樣的能力，從神那無限的豐滿裡獲得一切能讓我們變得純潔、強壯和溫柔的資源。我們所擁有的，是基督那測不透的豐富(弗三8)；我們得以豐滿，是藉著父神喜歡使其居住在基督裡的豐盛(西一19)。當基督升天並永遠掌權，所有的資源就交在祂的手中由祂支配，就是祂為人類保留的恩賜(弗四8)。我們若不去擁有我們的基業，那是何等可惜啊！

And so shalt thou do for every one that erreth, and for him that is simple. Ezek. 45: 20

A very touching provision is here. When the services of the newly constituted temple were in full operation, and the priests were performing the usual rites in all the pomp and splendour of their ceremonial on the behalf of all righteous and godly souls, there was to be special thought of the erring and simple; for these two characters a special offering was made. Perhaps the erring were too hardened and the simple too obtuse to bring an offering for themselves; but they were not forgotten. The blood of the sin-offering was to be placed on the posts of the house and on the posts of the gate of the inner court, each seventh day of the month, on their behalf.

Whenever we draw around the altar of God, whether in the home or church, we should remember the erring and simple. If a family misses from its ranks one erring member, its prayer and thought are more directed towards that one than to those that have not gone astray. Does not the child who is deficient in its intellect attract more loving care than those who are able to care for themselves? Should it be otherwise in God's home? Was it not for erring Peter that Jesus prayed? Was it not for Thomas that He made another special visit to the upper room? Does not the Great Shepherd gently lead those that are with young? And in so far as we enter into God's mind, we, too, shall care for the ignorant and those who are out of the way.

There is room for all such in the Father's House--a warm welcome and ample provision. Like Samuel's words about David, so God speaks of the most inconspicuous members of his family, "Send and fetch him; for we will not sit down till he come hither."

也要為誤犯罪的，和愚蒙犯罪的如此行。 結四十五20

這是一條令人感動的規定。當新完工的殿裡各項事奉完全運作，祭司為所有公義敬虔的人執行壯麗光輝的例行禮儀時，也特別想起了誤犯罪的和愚蒙犯罪的，為這兩種人獻一種特別的祭。或許誤犯罪的太剛硬，愚蒙犯罪的太遲鈍，他們沒有為自己帶祭物來，但他們沒有被遺忘。贖罪祭牲的血，要在這月初七日為他們抹在殿的門柱上並內院的門框上（19-20節）。

無論在家或在教會，每當我們靠近神的祭壇，我們應當記得誤犯罪和愚蒙犯罪的人。如果一個家庭有一個誤犯罪的成員不在家，那麼這家人的禱告和關心就更多為著這個人，勝過為那些並未迷途的人。跟那些有能力照顧自己的孩子們相比，一個智力有缺陷的孩子豈不是獲得更多的關懷和照顧嗎？神的家不應該也是這樣嗎？耶穌豈不是為誤犯罪的彼得禱告嗎（路廿二31-32）？祂難道不是特地為多馬又一次來到門徒聚集的樓房嗎（約廿24-28）？那位大牧人豈不是慢慢引導那些乳養小羊的嗎（賽四十11）？只要我們進入神的思想，我們也必然看顧那些愚昧和失迷的人。

在父的家中，為所有這樣的人提供了地方——熱切的歡迎及豐盛的供應。就像撒母耳提到大衛時所說的話：「你打發人去叫他來；他若不來，我們必不坐席。（撒上十六11）」神也為祂家中最不起眼的成員說同樣的話。

The Prince in the midst of them, when they go in, shall go in. Ezek. 46: 10

These are regulations for ingress and egress in the temple which Ezekiel describes; but we may be pardoned for finding a true and tender thought of the new relationship of Christ and his own.

We, too, go in, to find pasture within the precincts of the fold; to worship in the Holy Place, to get refreshment and strength; as when Jonathan and David met in the wood and strengthened each other's hands in God. On the Lord's Day especially we go in where the seraphim stand around the sapphire throne. But of what avail is it to go in, unless our Prince accompanies us? His presence makes the feast; his company is as sunlight to nature; to hear his voice, to feel the touch of his hand, to sit in his near proximity--this is the bread of life divine.

But there are times when we must go forth; we must leave the transfiguration mount for the valley. The bugle-note rings out in the starry dawn, and tells us that the foe is approaching. The look-out watch calls from the mast-head that the enemies' ships are in view. There is work to be done, suffering borne, difficulty encountered. But when we go forth, our Prince and we shall go forth together (R.V.).

He never puts his sheep forth without going before them. He never thrusts us into the fight without preceding us. If we have to take the way of the Cross, we may always count on seeing Him go first, though we follow Him amazed.

No ascent so steep that we cannot see his form in advance; no stones so sharp that are not flecked with his blood; no fire so intense that One does not go beside us, whose form is like the Son of God; no waters so deep that Emmanuel does not go beside us.

民進入，王也要在民中進入。 結四十六10

這些就是以西結所描述之聖殿出入的規定；但我們可以被豁免，因我們找到了一個真實且親切的思想，關於基督與屬祂的人之間的新關係。

我們也進入，在羊圈周圍找到草場；在聖所敬拜，得到更新和力量；就像約拿單和大衛在樹林相會，在神裡面彼此堅固對方的手（撒上廿三16-18）。尤其當主日，我們進入撒拉弗環繞侍立的藍寶石寶座前（啟一10, 四8, 結一26）。但除非王與我們在一起，進入又有什麼益處呢？祂的同在構成盛宴；祂的陪伴就像陽光之於大自然；聽見祂的聲音，感覺祂手的觸摸，坐在祂的身旁 — 這就是神聖生命的糧。

但也有時候，我們必須走出去，我們必須離開變像山（太十七1-9）向山谷走去。在繁星閃爍的清晨，軍號響起，告知我們敵軍正逼近。守望的從桅杆頂端，發出呼叫說，已經看見敵人的船隻。有工作要完成，有苦難要忍受，有艱難要應付。但當我們走出去時，我們的王也與我們一起出去。

祂絕不放出祂的羊，而自己不走在羊的前頭。祂絕不把我們推向爭戰，而自己不走在我們前面。如果我們必須走上十字架的路，我們總可指望看見祂率先前行，儘管我們是在驚訝中跟隨祂。

沒有攀登之路如此陡峭，使我們看不見祂的身影在前方；沒有尖利的石頭，而上面不留下祂的血跡；沒有如此猛烈的火，而沒有那位相貌像神子的走在我們身旁（但三24-25）；沒有如此深的水，而沒有以馬內利與我們同行。

Everything shall live whither the river cometh. Ezek. 47: 9

The great need of the world is life. Not more intelligence or activity, but life, and fuller life--life more abundant, life in full tide; the life which is life indeed, the eternal life which was with the Father, and was manifested to the world. Of that life, this river is the emblem. It issues from the throne of God. It ever tends to become fuller and deeper. It becomes finally too mighty to be crossed.

The course of the river of the prophet's vision was due east, to the Arabah, a desert waste, and the Dead Sea, in whose dark, brackish waters no fish can live; but as even these are smitten by the crystal tide, a wonderful change takes place--they are healed, and begin to abound with fish, and fishers stand beside it from Engedi to En-eglaim.

This has been the course of the Gospel of Jesus Christ. Ever since the river of the water of life issued from the Cross it has been deepening and extending, bringing life and beauty into the waste and barren wilderness of the world. The transforming effects of the Gospel on continents and islands, on vast multitudes of men, can be compared to nothing less than the fertilizing effect of a mighty river. Flow on, great sea of God, until all the Dead Sea of sin is swept away before thy beneficent waters!

But chiefly we want this more abundant life within us. Are there no Dead Seas, no marshes, no waste stretches of desert sands? Is there not urgent need that the lengthening out of our days should see a deepening of the river until it rise beyond our depths? We need the ankle-depths of walking to be exchanged for the knee-depths of praying; and these for the loin-depths of perfect purity; and these for the length, depth, breadth, and height of the love of Christ.

這河水所到之處，百物都必生活。 結四十七9

這世界重大的需要乃是生命。不是更多的聰明才智或活動，而是生命，更豐滿的生命 — 更豐盛的生命、滿潮的生命；真正的生命、與天父同在且向世人顯現的永遠生命。這河水就是那生命的象徵。水從神的寶座流出來(啟廿二1)。這水總是傾向變得愈滿愈深，最終水勢太大不可趟過(5節)。

先知所見的河流向正東，下到亞拉巴(意為:一片荒漠)，直到死海，沒有魚能生活在死海那又黑又鹹的水中。但即使是這樣的水，在水晶般的潮流衝擊之下，也發生奇妙的改變 — 又黑又鹹的水被醫治，開始滋生許多的魚(9節)，漁夫站在河邊，從隱·基底直到隱·以革蓮(10節)。

這就是耶穌基督福音的歷程。從十字架流下生命之河，一直在加深擴展，將生命和美麗帶到這世界荒涼貧瘠的曠野。陸地和島嶼之上，福音改變的大能發生在不計其數的人身上，也只有河水滋潤大地的功效可與之相比。繼續流淌吧，神的大水，直到所有罪的死海都被你那仁慈的大水掃除！

但首先我們需要在我們裡面有更豐盛的生命。在我們裡面沒有死海、沒有沼澤、沒有大片荒涼的沙漠嗎？我們不是很緊急地需要在生命年日增長時，看見一條不斷加深的河，直到河水漫過我們嗎？我們需要使踝子骨深度的行走，成為及膝深度的禱告，再成為齊腰深度的完全潔淨(3-5節)，進而成為基督之愛的長闊高深(弗三18)。

The Lord is there. Ezek. 48: 35

Ezekiel has in view an ideal city; whether in any material form it is to be realized, we must wait to see. But this shall be its prominent characteristic, that God will be there. A great voice will be heard out of heaven, saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people; and God Himself shall be with them and be their God."

THERE IS COMFORT IN THIS FOR THE SORROWFUL; because where God is, there cannot be sorrow, nor crying, nor pain. God shall wipe away all tears from off all faces. No cypress-trees line the streets of that city; no dirge intrudes upon the glad ascription of praise; no sob or groan is possible.

THERE IS COMFORT FOR FAR-DISSEVERED FRIENDS; for where God is, the centre and goal and home, all his children meet. Back from distant lands and spheres they come; home from the school where they have been taught; back from the voyage; back from the military camp; back from the tour of exploration. The gates stand open to admit to his heart; and that heart is the rendezvous of those who have come out of every nation, and kindred, and tongue, and people--never again to be parted.

THERE IS COMFORT FOR THE DOUBTING AND PERPLEXED. Here, night often reigns over the heart of Thomas and the mind of Mary. Truly devoted souls grope by candle-light, and sometimes they walk in darkness and have no light, learning to walk by faith. But there all mysteries will be unravelled, all problems solved, every question answered; there will be no night, no need of sun or moon, for the glory of God shall lighten it, and the Lamb shall be the lamp thereof.

耶和華的所在。 結四十八35

以西結看見一座理想的城。至於它是否以任何物質形式實現，我們必須等著看。但這城最顯著的特徵是，神必在那裡。有大聲音從天上出來說：「看哪，神的帳幕在人間。祂要與人同住，他們要作祂的子民，神要親自與他們同在，作他們的神。(啟廿一3)」

在這城裡有安慰為著悲哀的人。因為是神的所在，就不會有悲哀、哭號、疼痛(啟廿一4)。神必擦去各人臉上的眼淚(賽廿五8)。沒有柏樹陳列在城市的街道上[註]，沒有哀歌插在讚美的歡樂中間，不會有啜泣呻吟。

這裡有安慰為著分散在遠方的朋友。因為神的所在，就是中心、目標、家園，祂所有的兒女在此相聚。他們從地的遠方歸來；從他們受教導的學校回家；從遠航歸來；從軍營歸來；從探險的旅程歸來。大門敞開接納人到祂的胸懷；那胸懷乃是各國、各族、各方、各民，相聚的地點(啟十四6) — 他們永不再分開。

這裡有安慰為著疑慮困惑的人。在地上，黑夜常常佔據多馬的內心，佔據馬利亞的心思(約廿24-25, 11-13)。真正虔誠的人藉著微弱的燭光摸索，有時他們行在黑暗中，沒有亮光，學習靠信心行走。但是在那城裡，所有的奧祕都要被解開，所有的問題都得以解決，所有的疑問都得到答案。那裡沒有黑夜，不用日月光照。因為有神的榮耀光照，又有羔羊為城的燈(啟廿一23, 25)。

[註] 柏樹陳列可能指偶像林立(參：賽四十四14-17)。這是聖經唯一一次提到柏樹(cypress)，與聖經他處多次提到的香柏木(cedar)是不同的樹。