

The mountains shall be molten under Him, and the valleys shall be cleft. Micah 1 : 4

We must stay to admire the sublimity of these words. Of course, it is a very human way of describing the movements of the Eternal: but how forcibly the prophet's words suggest the interest of God in human life. He comes out of his place to deliver his own, and to judge the ungodly: to remove obstacles to the fulfilment of his purposes.

Are you looking out to-day on a range of mountains that block your passage and screen off the rays of the sun? Do your difficulties seem to have accumulated till they act as insuperable obstacles to the fulfilment of your most cherished purposes? Perhaps, divided from your friends; hemmed and blocked in from the fair sunny lands of the vineyard and the goldening corn; despairing of tunnelling or scaling the Himalaya and the Alps. It is a sad and drear prospect, enough to daunt the most courageous spirit, and break down the most heroic courage. But look again at this text.

"Behold, the Lord cometh forth out of his place." He steps forth from his pavilion, intent on some great and glorious project. He treads on thy high mountains as on the furrows of a ploughed field. They are nothing to Him. Beneath his tread the mountains melt, and the valleys cleave. Wax melting before the fire is the simple but sublime image of the instant subsidence of whole ranges of difficulty. Wilt thou not walk with Him? Dare to believe that He can make his mountains a way. Who art thou, great mountain before Zerubbabel? Thou shalt become a plain.

*For whom the heart of man shuts out,
Sometimes the heart of God shuts in;
And fences them all round about
With silence 'mid the world's loud din.*

眾山在祂以下必熔化，諸谷必崩裂。 彌一4(另譯)

我們當停下來讚賞這些話語的崇高。當然，這是用屬人的方式來描述永生神的行動；但是先知的話何等有力地表明神對人生命的關心。祂從祂的居所出來拯救屬神的子民，並審判不敬畏神的人；除去障礙，為要完成祂的旨意。

如今你是否面對一系列山脈，這山脈阻礙你的通路，擋住太陽的光線？你的困難是否已經積累，直到它們變成不可逾越的障礙，阻止你實現心中最想要的目標？也許，你與朋友們分開；被包圍封鎖，離開那美好和煦的葡萄園和金黃穀物的土地；對穿過或攀登喜馬拉雅山和阿爾卑斯山感到絕望。這是一個淒慘和陰暗的前景，足夠威嚇那最勇敢的心，瓦解那最英勇的膽量。但再看看這經文。

「看哪，耶和華出了祂的居所。(2節)」祂從祂的帳幕出來，專心致力某個偉大和榮耀的計畫。祂踩在你的高山上，就像踩踏田地的犁溝，對祂來說，你的高山不算什麼。在祂的踩踏下，眾山熔化，山谷崩裂。蠟在火中熔化，乃是整座困難之山即刻下沉的簡單而嚴肅圖像。你不願意與祂同行嗎？要勇敢相信祂能把山脈變成道路。大山啊，你算什麼呢？在所羅巴伯面前，你必成為平地(亞四7)。

雖然有時人心關閉，
此心卻與神心隱藏在一起；
四圍塵世喧囂嘈雜，
祂卻以沉默為籬隔開。

The breaker is gone up before them. Micah 2:13 (R.V.)

The mind of the prophet conceives of the people as captives in a foreign city, surrounded by lofty walls and frowning gates. Like impassable barriers, these lie between them and liberty. There seems no hope of their being able to break forth; but all suddenly a Breaker appears, who, summoning them to follow, breaks through the opposition of armed men and of mighty bulwarks. With resistless might, He breaks his way through; and they that follow Him are described as having broken forth, and passed on to the gate, and gone out thereat. First the Lord, then their king, and then hosts of men.

No finer description could be imagined of the resurrection, which we celebrate as the first day of every week recurs. Looking forth from heaven at the mystery of the resurrection, when the triumphant Lord stepped forth from the restraint of watch, and ward, and stone, and demon hate, and the grim fortress of the grave, the angels might fitly have appropriated these words, "The Breaker is gone up" before his redeemed ones. See! they too are breaking forth, and passing on through the gate--their King passing on before them.

This is also true of every new era of time and novelty of circumstance. Circumstances, like prison walls, may confine us; but our Breaker is always preceding us, breaking down opposition and strong ramparts of apparently impassable difficulty; breaking down the suspicion and hatred of men; breaking down the mailed force of hell. Keep close beside Him, as the armour-bearer behind Jonathan. Let there be no perceptible interspace. The iron gate of the city will open of its own accord, through which you shall pass into perfect liberty.

開路的在他們前面上去。 彌二13

先知的心設想百姓在外邦城裡成為俘虜，被高高的牆和緊閉的門包圍。這些就像不可逾越的障礙，使他們與自由隔絕。他們毫無希望能夠突破；但是突然間一個開路者出現了，祂召集他們跟隨祂，突破武裝人員和強大防禦工事的阻攔。祂用不可抵擋的威力打通道路；跟著祂的人被形容作他們已經突破且通過城門，從城門出去。先是耶和華，然後是他們的王，之後是群眾(13節)。

我們在每週第一天所慶祝的復活，是言語無法描述的。從天上觀看復活的奧祕，當得勝的主從看守、監視、石頭、魔鬼的憎恨、以及墳墓嚴酷堡壘的約束中走出來，天使可能恰當地引用了這些話，「開路者上去」在祂所救贖的人前面。看哪！他們也突破並通過那扇門 — 他們的王在他們前面。

每個新時代和新環境也是這樣真實。環境，像監獄的牆，可以限制我們；但我們的開路者一直都走在我們前面，打破阻礙和顯然無法通過之困難的強大壁壘；拆毀人的懷疑和憎恨；拆毀來自陰間披戴盔甲的武力。你要緊靠在祂身邊，就像拿兵器的緊跟在約拿單後邊(撒上十四13)。但願你與祂之間沒有看得見的空隙。那城的鐵門將會自動打開，穿過鐵門，你必進入完全的自由。

I truly am full of power by the Spirit of the Lord. Micah 3: 8

Nothing needs more of the Spirit of God than the preaching which declares to men their sins. No one is so thoroughly hated as the candid friend. Just because conscience attests the truth of our utterances, the soul of the sinner resents our plain speaking. You may condemn sin generally as much as you like; but when your hand comes near the broken bone, or the diseased flesh, then there is at once a violent outcry. Nothing is more needed in the present day than particular preaching, the careful analysis of motive, the discrimination of shades of wrongdoing; but the ministry of John the Baptist is only possible to those who come in the spirit and power of Elijah.

We need power like that with which the apostles gave witness to Jesus Christ. And it is not difficult to discern when a man is dealing with sin in the power of the eternal God. We need judgment to detect graver and lighter offences, and trace the connection between sin and its consequence. We need might to withstand the opposition we shall inevitably meet.

But all these may be had with the filling of the Holy Ghost, which is the privilege and right of every child of God in this the age of the Holy Ghost. Our ascended Lord received of the Father the fulness of the Spirit, that He might communicate Him to all who believe; but we, in our turn, must receive. Do not be content with a few drops at the bottom of the bucket; ask to stand always beneath the flowing spring and be filled. The disciples were filled suddenly on the day of Pentecost; but they were being filled perpetually (Acts 13: 52, Gr.). The fulness of God for you is only limited by your capacity to receive.

我藉耶和華的靈，滿有力量。 彌三8

沒有任何事比「指出人的罪(8節)」的傳講更需要神的靈。沒有人像這位坦率的朋友這樣徹底被人恨惡。只因良心證明我們所講的實情，罪人的心就厭惡我們率直的講論。你也許盡可能廣泛地譴責罪，但當你的手接近折斷的骨頭，或患病的肉身，那時便會立刻有一聲猛烈尖叫。現今最需要的是針對性的傳講，仔細分析動機，分辨惡行的陰暗面；但是施洗約翰的事奉，只可能臨到那些有以利亞的靈和能力的人(太十七11-13)。

我們需要的能力，正如使徒們為耶穌基督作見證那樣帶著的能力。一個人是否以永生神的能力對付罪，並不難辨別。我們需要判斷力去察覺較重和較輕的罪，並追蹤罪與罪的後果之間的關聯。我們需要能力去承受必然遇到的反對。

但是所有這些能力都與被聖靈充滿有關係，聖靈充滿乃是每個神的兒女在這聖靈時代的特權。我們升天的主從父領受聖靈的豐滿(徒二33)，使祂可以將聖靈傳遞給所有信祂的人；現在是輪到我們應當領受聖靈的時候(徒二38)。你不要滿足於在桶底的幾滴水，要祈求一直站在那湧流的泉水之下被充滿。在五旬節那天，門徒忽然被充滿(徒二1-4)；以後他們還持續被充滿(徒十三52)。神的豐滿在你身上，只受你接受之度量的限制(王下四6)。

In the latter days it shall come to pass. Micah 4:1 (R.V.)

These words are repeated in Isa. 2: 2-4. The holy men that wrote the Bible lived upon the inspired words of their predecessors. Amid the dark night this promise of God shone like binary stars.

No doubt they have been fulfilled in the Gospel dispensation. In a deep and true sense it has come to pass that the Lord's house has been established in the top of the mountains, and has been exalted above the hills. The Church is a conspicuous and influential object among the forces of the world; and peoples are flowing towards it. In very many cases whole nations have flung away the religion of their ancestors, and gathered within that Christian temple which has been built upon the foundations of Judaism. Out of Zion there has gone forth the law; and from Jerusalem the Word of the Lord. In Jesus, the Jew is still the centre of the world's vision.

But the full accomplishment of these words waits behind the curtain that is so soon to be rent at the coming of our Lord. Then holy influences will proceed from the chosen people who shall have been led to recognize Christ as their Messiah. From these the Gospel shall go forth unto all the world. Beneath the hallowing influences of that age swords shall be beaten into ploughshares, and spears into pruning hooks; the cannon shall be as obsolete as the tomahawk; the explosives of war shall be stored in museums; whilst schools for training the art of war shall be used as missionary seminaries.

There shall be no war, because there shall be no fear. "None shall make them afraid." And there shall be no fear, because universal love shall reign towards God and man.

末後的日子。 彌四1

本章1-3節的話語也在以賽亞書二章2-4節出現。寫聖經的聖人們，都靠著他們前輩所得啟示的話語而活。在黑夜中，神這個應許就像雙子星一樣照耀。

毫無疑問，這些應許(1-2節)在福音時代[即:教會時代]已經應驗。在深層而真實的意義上，耶和華的殿已經堅立，超乎諸山，高舉過於萬嶺。在世界的權勢中，教會是顯著而有影響力的個體；萬民都流歸她。在許多事例中，所有的列國都拋開了他們祖先的信仰，並聚集在基督的殿中，這殿是建立在猶太教的基礎上的。訓誨必出於錫安；耶和華的言語必出於耶路撒冷。在耶穌裡，猶太人仍然是世界景觀的中心。

但是這些話的完全應驗還等待在帷幕之後，這帷幕在我們的主再來時很快就會揭開。選民[猶太人]必被引導承認基督是他們的彌賽亞，然後神聖的影響將從他們出來。從這些人開始，福音將傳到全世界。在那世代的神聖影響下，刀要打成犁頭，槍要打成鐮刀(3節)；大砲必如戰斧一樣成為過時的東西；戰爭用的炸藥將被收藏在博物館中；用來訓練戰術的學校將被用作傳道的神學院。

不再有戰爭，因為不再有懼怕。「無人驚嚇。(4節)」也不再有懼怕，因為對神對人而言，都是普世的愛在掌權。

And this Man shall be our Peace. Micah 5: 4, 5 (R.V.)

He that comes from Bethlehem Ephratah, leaving a trail of light that conducts the eyes of all generations back to the little village, "the least amongst the thousands of Judah," is the Everlasting Jehovah, whose goings forth have been from of old.

What majesty is his! He shall stand amid the swirling waves of change, the shifting quicksands of time, and the drifting cloudwrack of revolution; erect, unchangeable, unmovable. And not He alone, but his flock which has gathered around Him out of the windy storm and tempest. No common majesty mantles that gentle form; it is the majesty of the Name of Jehovah, the glory that He had with the Father before the worlds were.

What tenderness is his! He feeds his flock like a shepherd, and gathers the lambs in his arm. Though He is great to the ends of the earth, He is the Prince of Peace. He makes peace; does his work calmly and tenderly; lays the foundations of peace by yielding his life to the death of the Cross without resistance or complaint.

What strength is his! Strong with the original strength of Deity, with the acquired strength of perfect obedience, with the strength that accrues from the successful prevalence over his foes. His strength is ours, because He loves us perfectly; and it is the boast of the strong to bear the infirmities of the weak, and not to seek its own.

AND THIS MAN IS OUR PEACE. He came and preached peace to them that were far off, and peace to them that were nigh. He has made peace by the Blood of his Cross. He is the Prince of Peace to loyal and loving hearts. He sheds abroad in our hearts his own peace, which the world cannot take away.

這位必作我們的平安。 彌五4-5

祂來自伯利恒·以法他，留下了一線亮光，引導歷代人的目光回到那個小村莊，「猶大諸城中最小的。」祂就是永在的耶和華，「祂的根源從亙古，從太初就有。(2節)」

祂何等的威嚴！祂必站在變化的漩渦波浪之中，祂必站在時間移動的流沙之中，祂必站在旋轉的浮雲之中，屹立、不改變、不動搖。而且不只祂單獨一人，還有從暴風雨中召聚在祂身旁的羊群。不是平常的威嚴遮蔽著那溫和的形體；而是耶和華名的威嚴(4節)，就是在未有世界以先，祂與父同有的榮耀(約十七5)。

祂何等的溫柔！祂像牧羊人那樣餵養祂的羊群，並把羔羊聚集在祂的懷抱。雖然祂尊大直到地極，祂卻是和平的君王。祂使人平安(詩一四七14)；祂安靜溫和地工作，藉著不反抗、不抱怨，交出祂的生命，死在十字架上，奠定平安的根基。

祂有何等能力！帶著神性原有的大能，帶著完全順服而獲得的能力，帶著戰勝眾仇敵所獲的能力。祂的力量就是我們的力量，因為祂完全愛我們；擔當弱者的軟弱而不求自己的益處，這就是強者的誇耀。

這位就是我們的平安。祂來傳和平給那遠處的人，也給那近處的人(弗二17)。祂藉著十字架上所流的血成就了和平(西一20)。祂是忠心愛祂之人和平的君。祂把祂的平安澆灌在我們心裡，這平安是世人不能奪去的。

Do justly, love mercy, and walk humbly with thy God. Micah 6: 8

The perfunctory sacrifices of lambs and rams, rivers of oil, and of tender children, were eagerly practised by the surrounding nations, such as the Moabites, but were abhorrent to God. What to Him is the outward rite without the holy purpose; the child's form of obeisance, apart from filial love! Grave questionings as to the utility of mere ritualism suggested themselves in the old-world religions. It appears that the questions of this chapter were put by Balaam; and the words before us were uttered by the divine Spirit to his heart. But however that may be, it is matter for our adoring gratitude that God has stepped out of the infinite to show us what is good, and what He requires.

TO DO JUSTLY is to preserve the balance of strict equity: if an employer, treating workpeople with perfect justice; if a manufacturer or salesman, making and selling what will thoroughly satisfy the just requirements of the purchaser; if an employee, giving an exact equivalent of time and diligence and conscientious labour for money received.

TO LOVE MERCY is to take into consideration all those drawbacks which misfortunes, which enfeebled health, or crushing sorrow may impose on those who owe us service or money, or in some other way are dependent upon us.

TO WALK HUMBLY WITH GOD implies constant prayer and watchfulness, familiar yet humble converse, conscientious solicitude, to allow nothing to divert us from his side or to break the holy chain of conversation. We must exchange our monologue, in which we talk with ourselves, for dialogue, in which we talk as we walk with God. Ask Him to make these good things the ordinary tenor of your life.

行公義，好憐憫，存謙卑的心與你的神同行。 彌六8

表面敷衍地獻上羊羔、公羊、油河、幼小的孩童，都是周圍列邦所熱心實行的，如同摩押人所行的；但這些都是神所厭惡的(7節)。對祂而言，這樣的獻祭只是外面的儀式，沒有神聖的目的；只是孩子形式的敬禮，不是對父母的敬愛！嚴肅質疑純粹儀式的效益，已顯示在古代的信仰裡。本章經文的質疑好像是巴蘭提出來的；而我們面前的這些話語，乃是聖靈對巴蘭的心所講的(5節)。但無論如何，這是我們向神感恩敬拜的事，祂從永恆的無限走出來，向我們指明何為善，以及祂對我們所要的是什麼。

行公義：就是保守嚴格公正的天平；若是雇主，就要用完全的公正對待工人；若是製造商或者推銷員，就要生產並銷售完全符合買主公正的要求；若是員工，就要付出與所得工價準確等值的時間、勤奮、及誠實的勞力。

好憐憫：就是對待那些有義務為我們工作、或欠我們金錢、或在某種別的方式上靠我們生存的人，要考慮到不幸遭遇、身體衰弱、重大悲傷帶給他們的妨礙。

存謙卑的心與神同行：包含不住的禱告和儆醒，友善謙和的談吐，誠實正直的掛心，不允許任何事使我們離開祂的身旁，或中斷與主對話的神聖連結。我們必須把自己的獨白，換成與神同行的交談。你要祈求祂，使這些美善的事成為你生命的風格。

Rejoice not against me, O mine enemy: when I fall, I shall arise. Micah 7: 8

Thou art glad, O child of the darkness, that the child of God has fallen into the pit: thou laughest derisively and in scorn. But wait to see the end of the Lord, for He is very pitiful. Thy rock is not as our Rock, and of this thou shalt be the judge. Our God will chastise with many stripes those of his children who persist in wrongdoing. He will withdraw the light of his face. He will permit the backslider to bear his indignation. But He does not keep his anger for ever, or allow the enemy and avenger to wreak all his vengeance. He may use the stripes of the children of men to a certain point; but immediately they exceed it, and take unhallowed license, He steps in and delivers his beloved, enabling the returning and restored soul to use these words.

Wait, O soul; thy God will presently arise to plead thy cause, and execute judgment for thee; do not put forth thine hand to save thyself; wait on Him, He will deliver thee; He will bring thee forth to the light, and thou shalt behold his righteousness in the ordering of thy life. Only acknowledge thy sin; cast thyself on his mercy; and accept what He may appoint by way of chastening.

What an exquisite word is here for those who sit in darkness from any cause: from the waning of human love; the darkening of increasing physical weakness; the withdrawal of beloved faces, one by one, from the family circle. Look unto the Lord; wait for the God of your salvation; when you sit in darkness, He will be a light.

*In darkest shades, if He appear,
My dawning is begun;
He is my soul's sweet morning star,
And He my rising sun.*

我的仇敵啊，不要向我誇耀。我雖跌倒，卻要起來。 彌七8

黑暗之子啊，你因神的孩子掉到坑中就歡喜，鄙視嘲笑。但是你要等著看主的收尾，因祂滿心憐憫。你[黑暗之子]的磐石不如我們的磐石，這事你[黑暗之子]必自己斷定(申卅二31)。我們的神必多多鞭打懲罰那執意犯罪的兒女。祂必收回祂的面光。祂必允許墮落的人忍受祂的惱怒(9節)。但祂不永遠懷怒，也不容仇敵和報仇的遂其所願。祂可能使用人的鞭打到一定的程度，然而一旦人的刑罰超出這界限並任意褻瀆，祂就介入並拯救祂所愛的，使歸回並被復興的人使用第8節這句話。

人啊，你要等候；你的神不久必起來為你辨屈，為你施行審判；不要伸出你的手拯救自己；要等候祂，祂必拯救你；祂必領你到光明中，在你生命注定的時候，你必得見祂的公義(9節)。只要承認你的罪；投靠祂的憐憫；並接受祂所安排的責罰。

對於因任何緣故而坐在黑暗裡的人，這是何等美妙的話語；他們逐漸失去人的愛；身體越來越虛弱而變得暗淡；所愛的親人一個個離開。你當仰望耶和華，等候拯救你的神；你雖坐在黑暗裡，祂必作你的光。

在最黑暗的陰影中，如果祂出現，
我的黎明就開啓；
祂是我靈魂甜美的晨星，
祂是我上升的太陽。