

Art not Thou from everlasting, O Lord my God? . . . Thou diest not. Hab. 1 : 12 (R.V., marg.)

Note the attributes of God, which are enumerated in these words. His eternity--He is from everlasting; He is the Holy One--of purer eyes than to behold evil; the Almighty--the Rock. Is it not wonderful that mortals should be permitted to put the possessive pronoun before these wonderful words, and claim this glorious God for themselves! My God; mine Holy One.

But the most remarkable is the reading suggested above by the words, "Thou diest not"; "He only hath immortality." Time cannot lay its hand upon his nature, or death dissolve it. His hair is white, but not with the whiteness of decay, but of unutterable purity. He need not tremble at the summons of man's great last foe. Unchangeable! The same yesterday, to-day, and for ever! The death of death! The destruction of the grave! He dies not.

All this is true; but it is true also that in the person of his Eternal Son He died. He laid down his life, though none took it from Him. He bowed his glorious nature beneath the yoke of death. Because the children were partakers of flesh and blood, He took part in the same, that through death He might destroy death. Though He ever liveth, yet He became obedient unto death, even the death of the Cross.

There are many mysteries like those at which the prophet hints. He holds his peace whilst the wicked swallows up the man that is more righteous than himself. It is the problem of all ages why God should permit it; but whatever be the explanation, it cannot be because He has vacated the throne of the universe, or that his arm is weakened by disease. From everlasting to everlasting He is God.

耶和華我的神，我的聖者啊，你不是從亙古而有麼？你必不死。 哈一12(另譯)

請注意這些話中所列舉神的屬性。祂的永恆 — 祂從亙古就有；祂是聖者 — 眼目清潔，不看邪僻(13節)；全能者 — 磐石(12節)。這不是很奇妙嗎，必死的人可以宣稱這位榮耀的神是「他們的」！「我的」神；「我的」聖者。

但最值得注意的是上面那句話所提示，「你必不死」；「祂是那獨一不死的。(提前六16)」時間不能損傷祂的本性，死亡亦不能破解祂的本性。祂的頭髮是白的(啟一14)，卻不是衰老蒼白，而是無法言喻的純潔。祂不需要因人最後的大仇敵(林前十五26)召喚而戰慄。祂不改變！昨日、今日、一直到永遠是一樣的(來十三8)！死亡會滅亡(啟廿14)！陰間會毀滅(何十三14)！祂必不死。

這一切都是真實的；但祂在永生聖子的身位裡死了，這也同樣是真實的。沒有人奪祂的命去，是祂自己捨的(約十18)。祂將祂榮耀的本性服在死亡的軛下。兒女既同有血肉之體，祂也照樣親自成了血肉之體，特要藉著死，敗壞死亡(來二14)。祂雖是長遠活著(來七25)，但祂存心順服，以至於死，且死在十字架上(腓二8)。

還有許多奧祕，正如這位先知所暗示的。當惡人吞滅比自己更公義的人時，祂卻靜默不語(13節)。這是歷世歷代的難題：神為什麼允許這事發生；但無論怎麼解釋，不是因為祂已經退出了宇宙的寶座，也不是因祂的膀臂因疾病削弱。從亙古到永遠祂是神(詩九十2)。

I will look forth to see what He will speak with me. Hab. 2:1 (R.V.)

The prophet had made his complaint in the preceding chapter; and now he climbs the watch-tower, much as the watchman did who waited for tidings of the battle between Joab and Absalom. He looks forth for God's answer. This, to say the least, is respectful in our dealings with the Almighty. Too often we ask questions, and do not wait for replies; shoot prayer-arrows into the air, without stopping to see where they alight, or what quarry they strike. We are in too great a hurry to take time and trouble for climbing the watch-tower, and awaiting the divine reply.

God still speaks to the waiting soul. Sometimes, there is a direct answer to its perplexity; at others, there is the assurance that the vision is yet for the appointed time, but that it is hastening towards the end. O long-waiting soul, dost thou hear those words? Thou hast been standing long upon the watch-tower. Hope has almost died; but the vision is panting in its haste to be fulfilled. If it tarry, wait for it; because it is already on the way. Every throb of the pendulum brings it nearer. The express train is hurrying towards thee, with its precious freight.

How often God's answers come, and find us gone! We have waited for a while, and, thinking there was no answer, we have gone our way but as we have turned the first corner the post has come in. God's ships touch at our wharves; but there is no one to unload them. His letters lie at the office; but no one calls for them. It is not enough to direct your prayer unto God; look up, and look out, until the blessing alights on your head. When we ask what is according to his will, we receive while we pray.

我要 ... 看耶和華對我說甚麼話。 哈二1

先知哈巴谷在前一章中已經向神訴苦；現在他登上守望樓(1節)，很像守望的人等待著約押和押沙龍之間戰爭的消息(撒下十八24-27)。他舉目觀看期待神的回答。至少可以說，在我們和神的交涉中，這是表示尊敬的態度。我們經常提出疑問，卻並不等待回覆；禱告的箭射到空中，卻沒有停下來看這些箭落在何處，或射中什麼獵物。我們太過匆忙，而沒有花時間和精神，去登上守望樓等候神的回答。

神仍舊對等候的人說話。有時候是直接回答人心中的困惑；也有時候，給人一個確據，因為這默示有一定的日期，快要應驗(3節)。長久等候的人啊，你聽到這些話語了嗎？你已經在守望樓上站立很久了。「盼望」幾乎已經破滅；但「默示」渴望速速應驗。如果遲延，還要等候(3節)；因為已經在路上了。鐘擺每次擺動都使默示的應驗更近。高速列車正在加快駛向你，載著珍貴的貨物。

許多時候神的回應來到，我們卻已經離開了！我們等了一會兒，以為不會有回應，我們就走了，但當我們剛轉過第一個拐角，郵件就來到了。神的船停泊在我們的碼頭，卻沒有人去卸貨。祂的信放在郵局，卻沒有人領取。只把你的禱告交給神是不夠的，還要仰望，要留意，直到祝福落在你頭上。若我們按著祂的旨意祈求，我們什麼時候禱告，什麼時候就收到回覆。

O Lord, revive Thy work in the midst of the years. Hab. 3: 2

When we are oppressed with the state of the Church and the world, as Habakkuk was, there is no resource but to turn to God. It is of no use to say to our brother, "What shall we do?" Better at once get into the presence of the Almighty. All conferences with flesh and blood are wasted breath, unless there has been a previous one with God.

Note also the unselfishness of the prayer which precedes revival. We must not pray "Revive my work," lest the insidious temptation come in of using the stream of God's blessing to turn our own tiny water-wheels for our own profit. Let us get beyond the narrow limits of our church or section, and ask for a revival of God's work everywhere.

We do not need a new Gospel, but a revival--a revivifying of the old Gospel. If any preach another Gospel than that which the apostles preached, let him be accursed; he is selling bran for wheat; he is filling cartridges with sand. We want nothing but the Gospel of the Cross of Jesus Christ, proclaimed from lips which have received a new baptism of heavenly power.

Note the time. Not at the end of years, but in the midst. This is a prayer for those in middle life. They are apt to think that their power for service has passed its prime, and that the successes of their early days cannot be paralleled. But let them remember that in the midst of the years God can revive his work, and ask for it.

What an argument! "Remember mercy." We cannot appeal to merit, but can lay great stress on mercy. Lord, have mercy on thy Church--revive her; and ere the dispensation close, may she arise for one great work of soul-salvation!

耶和華啊，求你在這些年間復興你的作為。 哈三2

當我們因教會和世界的情形心裡煩悶，就像哈巴谷那樣，除了轉向神，沒有別的辦法。對我們的弟兄說，「我們該怎麼辦？」是沒有用的。最好立即來到那全能神面前。與所有屬血肉的討論都是浪費口舌，除非先前已經和神討論過。

請你也注意在復興之前無私的禱告。我們絕不可祈求「復興我的工作」，以避免陰險的試探進入，叫我們使用神賜福的水流，為個人的利益轉動我們自己的小水車。但願我們越過教會或派別的狹隘限制，祈求神復興祂在各地的工作。

我們不需要一個新的福音，只需要一個復興，復興從前所傳的福音。如果任何人傳講別的福音，不是使徒們所傳講的，願他受咒詛(加一9)；他是以糠粃當麥子來賣，用沙子填充彈藥筒。我們只要耶穌基督十字架的福音，這是領受屬天能力嶄新洗禮的人所宣告的。

請注意這節所提的「年間」，不是在年歲的末了，而是在年歲中間。這是一個為著中年之人的禱告。他們傾向於認為他們服事的能力已經過了全盛時期，而他們早期的成就不能再現。但願他們記住，在這些年間，神能復興祂的工作，你要為此祈求。

多麼好的理由！「以憐憫為念。(2節)」我們不能靠功績，但可以大大強調神的憐憫。主啊，憐憫你的教會 — 復興她；並且在時代結束之前，願她興起為著拯救靈魂的大工！