

I will search Jerusalem with candles. Zeph. 1:12

The state of things in the chosen city was scandalous. The people worshipped the host of heaven on the housetops; the temple-courts were filled with the priests of idolatry; the court affected foreign dress and manners. Nothing could prevent the invasion of the Chaldeans as ministers of the divine vengeance. These were the terrible guests whom the Almighty had summoned to the feast; and the feast consisted of the spoils of the city (ver. 7).

No sin of his people can escape the notice of God. He searches out the secret evils of our hearts with lighted candles, not for his vision alone, but for ours; that we may know, and abhor them, and put them from us. There is the candle of conscience. The spirit of man is as the candle of the Lord. In some men the candle is present, but not lit: in others it is lit by the power of the divine Spirit; and there is something of the incandescent flame about it then.

There is the candle of outward events. How often does God allow some incident of which we hear in social conversation, or read in the newspaper, to cast a sudden and unexpected light upon some passages in our lives which we have carefully shrouded in darkness. Right into a hidden closet the searchlight falls, saying "thou art the man."

Then there is that candle of his Holy Word. A text or sermon unkindled by the Spirit of God is like an unlighted candle. But when God's Holy Spirit rests on it, interfusing it with fire, then how mighty is its effect! It searches the heart and tries the reins; it reveals to man his thought and the real object of his existence, that he may repent.

## 我必用燈巡查耶路撒冷。 番一12

在蒙揀選的耶路撒冷城中，情形是令人震驚的。人們在房頂上敬拜天上的萬象(5節)；拜偶像的祭司充滿了聖殿的院子(4節, 結八16)；宮廷偏好外邦的衣著和習俗(8節)。迦勒底人的侵襲是無可避免的，他們是執行神報應的僕役。這些是可怕的賓客[指迦勒底人(巴比倫人)]，全能的神把他們召集到盛宴中，而這盛宴乃是搶奪耶路撒冷城(7節)。

神子民的罪都不能逃過祂的眼目。祂用點亮的燈巡查我們心中祕密的罪，不只祂看見，也要我們看見；使我們可以知道並厭惡隱密的罪，而把這些罪除掉。這是良心的燈。人的靈就是耶和華的燈(箴廿27)。有些人有燈卻沒點亮，另有人的燈被聖靈的大能點亮，有耀眼的光芒發出來。

有外在事件的燈。多少時候，我們在社交談話中聽到，或在報紙上讀到，神允許某件事發生，為要突然出乎意外地光照我們生命中被小心隱藏在黑暗裡的一些事情。巡查的燈光直接照進一個隱密處，說：「你就是那人。(撒下十二7)」

此外還有祂神聖話語的燈。一段經文或一篇講章未被神的靈照亮時，就像一盞未點亮的燈。但當神的聖靈停在其上，以火注入其中，這些話的影響何等巨大！鑒察人心，試驗人肺腑(耶十七10)；向人揭露他的思想和他存在的真正目的，使他可以悔改。

It may be ye shall be hid in the day of the Lord's anger. Zeph. 2:3

The name of this prophet means, "Whom God hides or protects." The hidden man invites others to his hiding-place; and shows how we may be hidden in the day of God's anger. It is said that in the centre of the wildest cyclone there is a point of absolute calm: so amid the wildest storms that have swept the face of the world there have always been some of God's hidden ones:

*The secret place, the refuge from the blast,  
The glorious Temple, Lamb of God art Thou;  
Our feet shall tread the golden courts at last,  
Our souls have entered now.*

"I cannot deny," writes Tersteegen, "the corruptions of the external Church; but I think my dear friend has more necessary things to attend to. Within! Within! With God alone!" There is truth here, though not all the truth. We must have Elijahs as well as Zephaniahs.

Only those may know the hidden life who fulfil the conditions here described. They must be meek; they must work his judgment; they must seek righteousness and meekness. It is the soul that bends before the blast of the terrible ones; that gives place to wrath, not because of pusillanimity, but because of the fear of the Lord; that hands over its cause of alarm and fear to the Most High, which abides in his secret place, and hides under his shadow.

Let us seek these things, and then there will be no maybe in our being hidden. We shall certainly be hidden in the day of the Lord's anger; hidden in the wounds of Jesus, hidden in his heart, hidden in God with Christ, hidden in the fiery glory of his intolerable holiness.

*Rock of Ages, cleft for me,  
Let me hide myself in Thee!*

你們... 或者在耶和華發怒的日子，可以被隱藏起來。 番二3

先知「西番雅」這名字的意思是「神所隱藏的」或「神所保護的」。被隱藏的人邀請其他人到他的藏身之處；並指示我們如何在耶和華發怒的日子可以被隱藏。據說在最猛烈龍捲風的中心，有一個絕對寧靜的點：因此在橫掃世界的猛烈風暴之中，總有一些被神隱藏的人：

隱秘之處，就是遠離風暴的避難所，  
你是神的羔羊，是榮耀的殿；  
我們的腳至終將踏在黃金的院宇，  
我們的心靈如今已經進入了。

特斯帖根[註] 寫道，「我不能否認外表的教會有腐敗；但我想我親愛的朋友有更多要緊的事該留意。在裡面！在裡面！與神單獨同在！」這裡面有真理，儘管不是全部的真理。我們必須有像以利亞的人[外顯神的能力]，也必須有像西番雅的人[神所隱藏的]。

只有認識隱藏生命的人才履行這裡所描述的條件。他們必是謙卑的；遵守祂的典章；他們必尋求公義和謙卑(3節)。他在強暴人的催逼(賽廿五4)之前屈服；他屈服於忿怒，不是因為膽怯，而是因為敬畏耶和華；他把驚惶和恐懼的因由交託至高者，他住在祂的隱密處，藏在祂的蔭下(詩九十一1)。

但願我們尋求這些事[公義和謙卑]，到那時我們就不是「或者可以」被隱藏起來(3節)。在耶和華發怒的日子，我們確定被隱藏起來；隱藏在耶穌的創傷裡，隱藏在祂懷中，與基督一同隱藏在神裡面(西三2)，隱藏在祂那極度聖潔、火般的榮耀裡。

萬古磐石為我開，  
讓我藏身在你懷！

[註] 特斯帖根 Gerhard Tersteegen, 1697-1769, 德國注重內裡生命派的佈道家，著名聖詩作者。

The Lord thy God is in the midst of thee, a Mighty One who will save. Zeph. 3:17 (R.V.)

If this announcement is compared with the foregoing verse, it becomes apparent that only those may take its blessed comfort who have made the Lord their King. It is when the Lord, the King of Israel, is in the midst that we cease to fear the incursion of evil. Entire surrender and consecration must precede that deliverance from the power of evil which we all desire in our holiest hours.

O tempted one, who fearest every hour because of the fury of the foe, that seems only waiting to destroy, look no longer upon him, but behold thy glorious Lord. "He will save." Dare to repeat those words again and again, as a sweet refrain. Dare to believe that the battle is not yours, but his. Fear not; nor let thine hands be slack! Do thy work in the world, and let God keep thee.

But God will do more than save the yielded trusting one. He will rejoice over the soul that finds its all in Himself. Such exquisite satisfaction will fill his glorious nature, that it shall be as when the heart can no longer contain itself, and wells over with liquid music. It is much to hear a nightingale sing; more to hear an angel; more to hear some child of Adam redeemed from sin sing the new song: but most to hear the great God break out into song. So a mother sings over her babe. O my God may my life give Thee joy; not grief, nor tears, but a song.

But He does not always express Himself thus. He is sometimes "silent in his love." At such times He does not speak or sing, but broods over the soul that has dared to trust Him. "He will rest in his love." There are times when the heart is too full of blessedness to speak--it has learnt to abide in the secret place. An ocean too full to permit of waves!

**耶和華你的神在你中間，是施行拯救的大能者。** 番三17（另譯）

如果這個宣告和前面的經文比較，很明顯只有那以耶和華為他們王的人，才有可能獲得有福的安慰。正是耶和華以色列的王在我們中間，我們才不再懼怕災禍的襲擊。我們在最聖潔的時刻，渴望得拯救脫離罪惡的權勢；在得拯救之先，我們必須完全降服並分別為聖。

受試探的人啊，你每時刻因著敵人的暴怒而懼怕，似乎只有等待毀滅。你不要再看仇敵，只要注視你榮耀的主。「祂施行拯救。」你要勇敢地一遍又一遍重複說這句話，就像甜美的重疊句。你要勇敢地相信，打這場仗的不是你，而是祂。不要懼怕，也不要手軟！在世上作你的工，讓神保護你。

但神不只拯救那降服信靠的人。祂必因那以自己的一切都在祂裡面的人而歡欣喜樂。如此強烈的滿足充滿祂榮耀的性情，就像人在不能夠再控制自己的時候，會湧出音樂。夜鶯唱歌很好聽，天使的聲音更好聽；亞當的子孫從罪中被贖所唱的新歌更悅耳；但最好聽的是偉大的神突然發出的歌唱，就像一個母親對著她的嬰孩歌唱。我的神啊，願我的生命帶給你歡樂，不是悲傷，也不是眼淚，而是一首歌。

但祂通常不這樣表達祂自己。祂有時是「在愛中靜默。（17節另譯）」這時祂並不說話，也不吟唱，只是庇護勇敢信靠祂的人。「祂在愛中安歇。」有時候人心裡充滿太多幸福，以至於說不出話——他已經學會住在隱密處。一片海洋太滿而起不了波浪！