

It is He that shall save his people from their sins. Matt. 1:21

This is the mission of Immanuel. He came, not as the Jews expected, to break the yoke of Caesar and re-establish the kingdom of David; but to break the yoke of sin, and set up the sinless kingdom of God. The Church has too often misunderstood the object of his advent, as though He meant simply to save from the consequences and results of sin. This were too limited a programme for the Son of God. To cancel the results and leave the bitter cause; to deliver from the penalty, but not from the power, to rescue his people from the grasp of a broken law, but confess Himself unable to deal with the bad virus of the blood—this were to fail. No; dare to take this announcement in its full and glorious meaning, written as it is on the portico of our Saviour's life.

What an admixture of blood flowed through his veins! Let your eye glance through the list of his genealogy. Men and women, notorious for their evil character, lie in the direct line of his descent. This was permitted, that He might fully represent our fallen race; that no sinner, however bad, should be abashed to claim his help; and that it should be clearly shown how powerless sin was to tarnish or taint the holiness of his sinless nature. Made in the likeness of sinful flesh, He knew no sin. The germs of corruption could find no welcome in his heart.

Art thou one of his people? Hast thou accepted his rule, and allied thyself with Him? For if so, He shall save thee. Though possessed with seven devils, He will drive them out.

祂要將自己的百姓從罪惡裡救出來。 太一21

這是「以馬內利」的使命。祂來，不是照猶太人所預期的要折斷該撒的轡，而重建大衛的國度(摩九11)；祂來是為折斷罪惡的轡，並且建立神無罪的國度。教會也常誤解主降世的目的，好像祂只是來拯救人脫離罪惡的後果。這樣就太限制神子的計畫了。除去罪的後果，而留下痛苦的因由；救人脫離罪的刑罰，而沒有脫離罪的權勢；救祂的百姓脫離違背律法的轄制，卻認為祂沒有能力對付人生命中邪惡的病毒。這種誤解註定失敗。不，你要勇敢接受「祂要將自己的百姓從罪惡裡救出來」這句宣告的話完全且榮耀的含義，這句話就寫在我們救主生命的門廊上。

何等摻雜的生命流進祂的血脈中！請你將眼光掃過這個家譜。許多男女先祖因他們邪惡的品格而惡名昭彰，都在祂的直系血統裡面。神容許這事，為的是使祂可以完全代表我們墮落的人類；使一切罪人，無論多麼邪惡，都不致羞於請求祂的幫助；並且使人清楚看見，罪沒有能力玷污祂神聖無罪的性情。祂雖然有罪身的形狀(羅八3)，卻不知罪(林後五21)。腐敗的細菌在祂心中是不受歡迎的。

你是祂的百姓嗎？你是否曾接受祂的管理，與祂的生命聯合？如果是，祂就要救你。你縱然被七個鬼附著，祂必將這些鬼都趕出去(可十六9)。

They offered unto Him gifts, Gold . . . Matt. 2:11

Gold is for the King. It is meet that Matthew should tell this story: for his is pre-eminently the royal Gospel. Long before the Lord was born, these eastern sages must have been started on their way, whither and to worship whom they knew not: but an ancient prophecy had foretold that to this babe should be offered of the gold of Sheba, and that kings should bring Him the riches of the Gentiles.

How useful this gold was to Joseph in the following months! It helped him to defray the cost of the journey into Egypt and back, and to maintain his precious charges there. The Heavenly Father knew what those needs would be, and met them by anticipation. If you concern yourself in the affairs of his kingdom, and will obey the warnings and directions He gives; if you dare to step out on the path of literal obedience—you will find that God will become responsible and defray all costs. Gold is naught to Him. He can make it out of common dust by a word.

It is sweet to think of all the gold presented to Jesus in after ages. The wealth of the rich, the golden ornaments taken from the person, the tiny pieces of gold which represent the patient saving of the poor—all these have made up the flowing river of which those golden gifts of the Magi were the first trickling drops. Have you given gold to Him, you who know Him, not as the babe only, but as the Man of the Cross; not as man merely, but as the Son of the Highest? You may have given Him copper in abundance, and silver in handfals; but let your future gifts to Him be of the best. Or, if poverty restrains you, let the philosopher's stone of Love turn the meaner metals to gold.

拿黃金 為禮物獻給祂。 太二11

黃金是為君王的。馬太合宜地記述這事，因為這卷福音書突顯耶穌是君王。早在主降生之前，這些東方的智者已經起程了，去敬拜他們所不認識的那位；但是古代的預言已經說到，要向這嬰孩獻上示巴的黃金，所以列國的君王要將外邦的財富帶來歸祂。

這黃金對約瑟在接下來的好幾個月是很有用處的。這幫助他支付逃往埃及並從埃及回來的旅費，並維持他在埃及昂貴的費用。天父知道這些需要，所以預先滿足這些需要。如果你關心神國的事，順服祂的警告和指示；如果你敢按字面順從主的吩咐走出去，神就必負責供給你一切的費用。在神看來黃金算不得什麼。祂能用一句話，使塵土變為黃金。

想到在以後的世代裡一切獻給耶穌的黃金，就覺甘甜。富人的財富、從人身上摘下黃金的裝飾、窮人耐心積攢的小塊金子，這一切黃金形成湧流的河水，這黃金的河流是從東方博士的黃金禮物開始，涓滴匯集而成的。你認識祂不只是嬰孩，且是釘十字架的人子；你認識祂不只是人，且是至高神的兒子，因而獻上黃金給祂嗎？你可能獻給祂許多的銅，並少許的銀；但願你將來獻給祂的禮物是上好的。若是你因貧窮而受限制，但願「愛」的點金石將平常的金屬變成黃金。

In those days cometh John the Baptist. Matt. 3:1

The Evangelist is fond of the present tense, "cometh." Yes, these records are true to all time. You tell me that they happened nineteen centuries ago. Certainly but they happened yesterday, and are happening to-day. Remember that He is the same yesterday, to-day, and for ever. He was, and is, and is to come. Christ was born into the world, but He is always being born into the hearts of men in Regeneration. John preceded and announced his advent in the wilderness of Judæa; and he is always preparing his way into the hearts and lives of men. It is doubtful whether Jesus ever comes into the heart of mature manhood without the previous work of a John the Baptist. Of days of conviction of sin, of remorse, of repentance, we may truly say, "In those days cometh John the Baptist."

John the Baptist is sadly needed to-day. Much of what we call Christianity is but christianized heathenism. It glozes over covetousness, luxurious self-indulgence, compliance with fashion and worldliness; it admits into its high places men who thrive on the oppression of the poor; it condones the oppression of the native races, the sale of opium and spirits, the shameless traffic in impurity; it rears the ideals of the world in the place of the changeless cross of the slain Christ with its divine sorrow and blood. Ah we need that John the Baptist should come with his stern words about the axe, the winnowing-fan, and the fire. Nothing less will avail to prepare the way for a new coming of Christ.

Each age has had its John the Baptist. Now St. Bernard; now Savonarola; now John Knox. With sonorous, ringing voice the herald has prepared the way of the King: "He cometh to judge the world!"

那時有施洗的約翰出來。 太三1

這卷福音書的作者喜歡用現在時式，他敘述施洗約翰是「現在出來」。這樣的記述在任何時代都是真實的。你說，這些事發生在1,900多年前[作者是二十世紀的人]，然而這些事確實發生在昨日，也發生在今日。請記住，祂是昨日、今日、一直到永遠，都是一樣的。基督降生到這世界，然而祂也一直都在降生到重生之人的心中。施洗約翰先在猶太地的曠野宣告基督的降臨；他也一直在預備道路使主進到人心和人的生命中。沒有施洗約翰事先預備的工作，那麼耶穌究竟曾否進到敗壞的人心，是令人懷疑的。論到定罪、懊悔、悔改的日子，我們誠然會說：「那時有施洗的約翰出來。」

今日我們急切需要施洗的約翰，許多稱作基督教的，不過是將異教基督化而已，這種基督教形式掩飾貪婪、奢華放縱、隨從時尚與世俗，容許欺壓窮人致富的坐在高位上，不追究人壓迫土著、販賣鴉片和烈酒、賣淫。這種基督教高舉世俗的理想，代替被殺基督永恆的十字架與祂的憂傷和寶血。我們何等需要施洗的約翰，來傳關於「斧頭、簸箕、火」的嚴厲話語。只有這樣的話語才能有效為基督的再來預備道路。

每一時代都有「施洗的約翰」，有時是聖伯納[註1]，有時是撒沃那羅拉[註2]，有時是諾克斯[註3]。他們大聲疾呼，為這位君王預備道路：「祂來要審判這個世界！」

[註1] 聖伯納 St.Bernard of Clairvaux, 1090-1153, 中世紀法國著名修道士兼宣教師，以德行聞名，有歐洲十二世紀最具影響力之牧者的稱號。

[註2] 撒沃那羅拉Girolamo Savonarola, 1452-1498, 意大利道明會會士及佈道家，因其批評教會及政治而遭火焚。

[註3] 諾克斯 John Knox, 1514-1572, 蘇格蘭復原派改革家，使蘇格蘭教會信奉長老主義。他因大膽攻擊瑪麗皇后，而被勒令不准傳道。後來皇后退位，他受邀在詹姆斯新王加冕禮上講道。他講道的能力及熱忱極大。

Jesus was led up of the Spirit into the wilderness to be tempted by the devil. Matt. 4:1

Yesterday, the opened heavens; to-day, the burning cinders of the wilderness of temptation. Then the voice of the Father owning Him as the Well-beloved; now the hiss of the tempter. Then the teeming crowds; now the desert solitude and silence, broken only by the cry of the wild beast. Then the Spirit as a nesting dove, but now as a compelling force. Wherever there is the Christ-life, it passes through these same experiences. The Holy Spirit often anticipates coming trial by granting some great revelation of God; but He who gives the one leads into the other, that the precious bestowments of God's grace may be rendered permanent.

Would you give the bread of life to thousands? You must refuse to use your opportunity to make bread for your own gratification. You cannot use your power for others and for yourself. If you elect to use it for them, you must be content to wait till the Father sends his angels to minister to you. In the meanwhile live by faith on his words.

Would you teach the magnificence of a faith that can trust God to preserve it, though it steps from the mountain brow on to thin air? You must refuse to use it for purposes of ostentation; and wait till God, not Satan, calls.

Would you win the kingdoms of the world? You must obtain them, not by methods which commend themselves to human prudence, but through the death of the cross and the falling into the ground to die. There are two mountains in the Gospel: this, as it opens; that of the Ascension at its close. The valley of death lies between. But the traversing of this valley was necessary, ere Christ could say, "All power is given unto Me in heaven and in earth."

當時，耶穌被聖靈引到曠野，受魔鬼的試探。 太四1

昨日是敞開的天，今日則是曠野試探焚燒的火炭。昨日天父的聲音承認祂是「我所喜悅的愛子」，今日則是試探者的嘶嘶聲。昨日滿了簇擁的群眾，今日孤寂的曠野，只有野獸的吼叫打破寂靜。昨日聖靈彷彿築巢的鴿子，今日聖靈是催逼的力量。無論在何處，有基督生命的人都要通過這些相同的經歷。聖靈常藉著賜下神重大的啟示，來為即將到來的試煉作預備；聖靈賜下啟示，也引導人經歷試煉，使神恩典的賜下得以長久。

你想要將生命的糧分給千萬人嗎？你必須拒絕利用這個機會預備糧食來滿足自己。你不可利用你的能力為別人又為自己。如果你選擇這樣的機會和能力為著別人，你就必須甘心等候直到父差遣天使來幫助你。同時，你必須憑著信心，靠祂的話語活著。

你想要教導一種宏偉的信心嗎？這信心能倚靠神的保守，從山頂走向稀薄的空氣中？你就必須拒絕利用這個為著炫耀的目的；你要等候，直到神呼召你，而不是撒但呼召你。

你想要贏得世上的國度嗎？你必須不用人的方法，不憑人的聰明，只藉十字架的死，又像麥子落在地裡死了。馬太福音有兩座山，開頭是這座(8節)；結尾是耶穌升天的山(廿八16)。兩座山中間是死亡之谷。經過這谷是必需的，然後基督才能夠說：「天上地下所有的權柄都賜給我了！(廿八18)」

That ye may be sons of your Father which is in heaven. Matt. 5:45 (R.V.)

We are made sons by regeneration, through faith in the Son; but we are called to make our calling and election sure—to approve and vindicate our right to that sacred name. We can only do this by showing in word and act that the divine life and principles animate us.

Jesus teaches that the life of God in the hearts of his children will show itself in pure and unaffected love. He says in effect, "God is good: God forgives: God bears with wrong and sin: God loves those who hate Him, blesses those who curse, bestows his favours on the false and unjust, suffers long and is kind; believes, hopes, bears all things. Therefore, if you are his children, do as He does, as I do: follow Me: live as I live: become as a bird, a lily, a little child: be pure, merciful, lowly, gentle, strong in righteousness—and you will be called the sons of God; yours will be the kingdom of heaven."

There were several things the Lord could not say fully in this opening statement. That obedience to his precepts would inevitably conduct them to a cross; that the strength for such a life could only be secured through the coming of the Comforter; that the progress of the Kingdom would be slow and arduous—these things were for the time veiled and hidden. But his main object was to teach that Christianity must be a life after the model of God's. Christian disciple, art thou living this life? Not by a creed, a ritual, a profession; but by living the life, is thy true nature discerned, whether thou art wheat or tare, child or hypocrite. Sometimes we are called to be as the sun, ripening souls by our genial love; at other times we refresh them as rain watering the grass.

這樣就可以作你們天父的兒子。 太五45

我們藉著信神的兒子耶穌，而得重生成為神的兒女；而我們蒙召，為要使我們所蒙的恩召和揀選堅定不移，為要證明我們配得這神聖之名的權利。我們只有在言語行動上，顯明我們是受神的生命與法則激勵。

耶穌教導我們，神的生命在祂兒女的心中，顯出純潔真誠的愛。事實上，祂說的是：「神是良善的，祂赦免人的罪，擔負人的過犯。神愛那些恨祂的，祝福那些咒罵祂的，施恩給虛偽與不義的人，恒久忍耐，又有恩慈，凡事相信、盼望、忍耐。所以你若是祂的兒女，就照祂所行的而行，又如同我所行的，跟從我，像我這樣生活，像飛鳥、百合花、小孩子，要單純、仁慈、謙卑、溫柔且在義中剛強 — 你必稱為神的兒女，天國是你們的。」

有幾件事主在開頭沒有完全說明。聽從祂的教訓必然引向十字架；這種生命的力量只有從聖靈保惠師的降臨取得；天國的擴展是緩慢且艱辛的，這些事暫時是隱藏且尚未顯明。然而祂的主要目的乃是教導，基督信仰必須是以神生命為典範的生命。基督的門徒啊，你是否活出這樣的生命呢？不是藉著教條、儀式、告白，而是藉著活出這個生命，使你真實的性情被辨別出來，究竟是麥子或是稗子，是兒女還是假冒為善的。有時我們蒙召作日頭，藉著溫暖的愛使人成熟；有時我們使人復甦，如同雨水滋潤青草地。

Thy Father which is in secret, . . . which seeth in secret. Matt. 6:18

How fondly Jesus repeats these words (vers. 4, 6, 18). Though compelled to live so much in the public gaze of men, his heart was always sighing for the secret place of fellowship with his Father, who waited for Him there.

Of course, the main object of these paragraphs was to withdraw his disciples from the excessive outwardness of the age in which He spoke, and which necessarily detracted from the singleness, directness, and simplicity of the religious life. It is impossible to perform our religious duties before men, without insensibly considering what impression we are producing, and how far their estimation of us is being enhanced. And in so far as we seek these things, the stream is contaminated with mud and silt, and becomes turbid. We have just as much religious life as we show to God in secret—just that, no less, no more. Whatever is not wrought between thee and God, with no record but his eye, is chaff which the wind driveth away.

Here is a test for our alms, our prayers, and our fasting from sin and self-indulgence. If we do any of these to maintain or increase the consideration that men have of us, they count for nothing in the eye of God. But whatever is done for Him alone will secure his inevitable notice and reward. Dwell on that very definite assurance: "Shall recompense thee." There is no doubt about it. For every petition breathed into his ear; for every sigh and tear; for every abstinence from sin and self—there will be a certain recompense, after the divine measure. Such seeds shall have a prolific harvest. Seek then the secret place, where prying eyes cannot follow, and curious ears cannot overhear.

你暗中的父 ... 在暗中察看 ...。 太六18 [「暗中」或譯作「隱密中」]

耶穌多麼喜歡重複這些話(4, 6, 18節)。祂雖然必須在公眾面前生活，祂的心卻時常渴慕在隱密處與父神相交，天父就在那裡等候祂。

當然，這些段落的經文主要目的，是要祂的門徒從祂說話當時的世界過度表面的事物中退下來，這些外面的事物必然減損靈命的專一、率直、純樸。我們在人面前執行敬虔的職分，不可能毫不顧慮到我們給人的印象，以及他人對我們的評價提升多少。只要我們追求這些事，我們生命的水流就混了泥沙而變得混濁。我們擁有的屬靈生命，只如同我們在暗中呈現在神面前的那樣，不會更少也不會更多。無論何事不作在你與神之間，在祂眼中都沒有記錄，都像糠秕要被風吹散。

這裡有一個試驗為著我們的施捨、禱告、以及為逃避罪和放縱的禁食。如果我們作這其中的任何一件，為要維持或提高人對我們的尊重，那麼這些事在神眼中就不算數。然而無論作什麼，若是單單為神，就必得到祂的注意與賞賜。你要反覆思想那確定的保證：「必然報答你」。這是無可置疑的。每一個進入祂耳中的懇求；每一聲歎息和每一滴眼淚；每一次禁戒罪惡和克制自己；經過神的衡量之後都有確實的報答。這樣的撒種必得到豐富的收成。所以你要追求那隱密處，在那裡窺探的眼睛不能追尋，好奇的耳朵也不能竊聽。

With what measure ye mete, it shall be measured to you. Matt. 7:2

This is an invariable principle. Christ did not make it true by saying it; He said it because it was true. There are at least three policies of life—that of the churl, who never gives unless he is compelled; of the niggard, who metes out from the tiniest measure on which he can lay hands; of the bountiful man, who is ever meting out his stores with lavish hand. If he gives, it is to his uttermost; if he loves, it is with all his heart; if he forgives, he crowns the forgiven one with loving kindness; if he puts his hand to constructing aught, every part of it bears trace of the wealth of his taste, and gift, and self-sacrifice.

It might be supposed that such a policy would lead to bankruptcy of resources and speedy impoverishment; and for fear of this most refrain from adopting it. They either do not give, or give stintingly and fearfully. But the remarkable fact is, that when a man is using this large measure towards others, they catch it up and fill it with their bountifulness towards him. They mete out their love and gifts according to the measure of his giving. This is an invariable principle: begin serving men with a miser's hand, and they will do the same to you; begin, on the contrary, by serving men without stint, and they will do the same to you.

Live a royal life, child of God, as becomes such a Father. Give, expecting nothing again, with full measure, pressed down, and running over. Give, not so much money, as love, and tenderness, and human sympathy: give as one who is always receiving from the boundless resources of God. And, provided always that thy motives are pure, it will come back to thee. God will see thee bountifully rewarded.

你們用甚麼量器量給人，也必用甚麼量器量給你們。 太七2

這是不變的原則。基督不是藉著說這句話，而使這句話成為真實；祂說這句話，因這句話是真實的。世間至少有三種不同的對策。頑固人的對策是，除非逼不得已，否則絕不給人；小氣人的對策是，在他們能掌握的事上，用最小的量器量給人；慷慨人的對策是，從他的庫房大方地量給人。當他施捨，就盡他所能；當他表示愛心，就全心全意；當他饒恕，就帶著慈愛饒恕；當他著手作任何事工，其中就滿了他的品味、恩賜、和自我犧牲。

可能有人認為這種對策會導致喪盡財物，立刻變成窮困；多數人害怕這種後果，而不接受這種作法。他們若不是沒有給出去，就是戰戰兢兢吝嗇地給。但令人驚奇的事實是，當一個人用大量器對待別人，人就受他感染，並用他們的豐富回報他。他們給他的愛心和禮物乃是按著他所施予的度量。這是不變的原則：你開始用吝嗇的手服事人，人必用同樣的吝嗇對待你；相反地，你開始慷慨地服事人，人必用同樣的慷慨對待你。

神的兒女啊，你要活出尊貴的生命，與我們的天父相稱。你付出，不期待得回報，要用十足的升斗、連搖帶按、上尖下流地給出去。你付出，不在於許多金銀，而是付出愛、溫柔、同情；你付出，乃像一個從神的無限資源不斷領受的人。給予時，倘若你的動機一直是純正的，就必得著回報，神必定豐富地賞賜你。

A man under authority, having soldiers under me. Matt. 8:9

The centurion's faith set Christ marveling. First, because it was found in such an unlikely place. Here was a Gentile who had come down from the West, and was sitting down with Abraham in the Kingdom of God. Secondly, because of its greatness: "I have not found so great faith, no, not in Israel."

This Roman officer applied to our Lord principles with which he was cognizant through his connection with the army. He knew that he had no power over other men in his individual capacity, or apart from his organic connection with the machinery of government. If he said to one man Come; to another Go; to his servant Do this, and his command was immediately obeyed--it was entirely due to his own obedience, in turn, to the authority which was over himself. So long as he obeyed that authority, he represented it; and it passed through him to compel obedience to his commands. This is the principle he applied to our Lord.

He recognized that Jesus of Nazareth was always acting under the authority of his Heavenly Father, and he inferred, therefore, that He could wield the power of God as he could that of Rome. As the authority of the Caesars flowed through his own yielded life, so the authority of God over diseases, demons, and all else, would flow through Christ's.

What a profound principle is here! Learn to obey, and you shall rule. Yield yourself absolutely to God, and God's power shall pass through your heart and life. Be under divine authority, and you shall be able to say, Go, come, do this. All things serve the man who serves Jesus Christ. Absolute consecration to God, as a soldier is surrendered to his country, is the condition of power.

我在人的權下，也有兵在我以下。 太八9

百夫長的信心使耶穌感到希奇。首先，因為這個信心出現在不可能的人身上。這裡有一個外邦人，來自西方，他在神的國裡與亞伯拉罕一同坐席。其次，因為這個極大的信心，甚至「在以色列中，我也沒有遇見過。」

這個羅馬官長，將他在軍隊裡人事關係所認識的原則，應用在主身上。他知道離開政府組織結構上的連結，他個人並沒有權柄可以支配別人。如果他對一個人說：「來」，對另一個人說：「去」，對他的僕人說：「你作這事」，而他的命令立刻被遵從，這完全是由於他順服在他之上的權柄。只要他順服權柄，他就代表權柄；權柄經過他，他就可以要求部下服從他的命令。他將這個原則應用在主身上。

他認識到拿撒勒人耶穌一直在天父的權柄之下，所以他推斷，耶穌可以使用神的權柄，如同他可以使用羅馬政府的權柄。正如該撒的權柄經過他的順服流露出來，同樣，神的權力經過基督管制疾病、污鬼、並所有的一切。

何等深刻的原則啊！你要學習順服，才能治理。你要完全降服於神，神的能力就必經過你的心和你的生命流露出來。你要服在神的權柄之下，你就可以吩咐人：來、去、作這事。人服事耶穌基督，萬事就為他效力。完全奉獻給神就如同軍人服從國家，乃是得著能力的條件。

Thy faith hath made thee whole. Matt. 9:22

Wholeness and holiness are identical: the one of the body; the other of the soul. They are closely related to the word Health, and all may be procured through faith. Holiness, wholeness of heart, health--and all by faith. There are three steps to this blessed state--of wholeness of soul.

FIRST, WE MUST BELIEVE THAT IT IS ATTAINABLE. For we never feel morally bound to do, attempt, or choose, what we do not believe to be within our reach. But all questions on the matter are settled for evermore by such words as, "Be ye holy, for I am holy"; and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

SECOND, WE MUST CONSECRATE OURSELVES TO GOD. In other words, by the help of the Holy Spirit, we must determine and resolve that we will be wholly the Lord's. We must come to a fixed resolve to break off from every known sin; to walk, so far as we know them, in the way of God's commandments; to be and do and suffer all his righteous will. This must be our deliberate resolve for all coming time; and if we are unable to make the resolve, through the frailty of our nature and the strength of our old sins, we must at least tell God that we are willing for this to become our unvacillating attitude.

THIRD, WE MUST BELIEVE, absolutely, that God does accept the consecration we have made, and will do all that He has promised, by infilling us with his Holy Spirit, and working in us that which is pleasing in his sight. Nay, we must not only believe that He will do it, we must ask and claim that He should do it; we must, like this woman touch Christ and obtain his healing virtue.

你的信使你痊愈了。 太九22另譯

健全與聖潔有相同的含意。健全是身體的，聖潔是心靈的。兩者都與健康緊密相關，也都可藉信心而獲得。聖潔、心理健全、健康都從信心而來。達到健全的心靈有三個步驟。

第一，我們必須相信這是可以得到的。我們不相信可以達到的事，就不覺得要努力去做，去嘗試、或選擇。這件事的所有問題，都因神的話語而得到解決。就如：「你要聖潔，因我是聖潔的。」以及「你要盡心、盡性、盡意，愛主你的神。」

第二，我們必須將自己獻給神。換句話說，我們靠著聖靈的幫助，必須下定決心：我們是全然屬於主的。我們必須決心離開已知的罪；決心照我們所知的，行事為人遵照神的命令；決心遵行神公義的旨意並為此受苦。這必須是我們經過深思熟慮的決心，為著一切要來的日子；如果我們因天性的軟弱或受從前的罪影響，而無法下定決心，我們至少應該告訴神，我們願意這種決心成為我們不動搖的態度。

第三，我們當然必須相信，神接納我們的奉獻，並照祂所應許的一切行事：用祂的聖靈充滿我們，在我們裡面作祂喜悅的事。我們不只相信祂要作這事，也必須求祂為我們成就；我們必須像這個婦人一樣，觸摸基督，而得著祂醫治的果效。

What I tell you in the darkness, speak ye in the light. Matt. 10:27

These striking words are applicable to us all. Our Lord is constantly taking us into the dark, that He may tell us things. Into the dark of the shadowed home, where bereavement has drawn down the blinds; into the dark of the lonely, desolate life, where some infirmity closes us in from the light and stir of life; into the dark of some crushing sorrow and disappointment. Then He tells us his secrets, great and wonderful, eternal and infinite. The eye, which has become dazzled by the glare of earth, becomes able to behold the heavenly constellations; and the ear to detect the undertones of His voice, which is often drowned amid the tumult of earth's strident cries.

But such revelations always imply a corresponding responsibility - that speak ye in the light - that proclaim upon the house tops. We are not meant to linger always in the dark, or stay in the closet; presently we shall be summoned to take our place in the rush and storm of life; and when that moment comes, we are to speak and proclaim what we have learnt.

This gives a new meaning to suffering, the saddest element in which is often its apparent aimlessness. "How useless I am." "What am I doing for the betterment of men?" "Wherefore this waste of the precious spikenard of my soul." Such are the desperate laments of the sufferer. But God has a purpose in it all. He has withdrawn his child to the higher altitudes of fellowship, that he may hear God speaking face to face, and bear the message to his fellows at the mountain foot. Were the forty days wasted that Moses spent on the Mount, or the period spent at Horeb by Elijah, or the years spent in Arabia by Paul?

我在暗中告訴你們的，你們要在明處說出來。 太十27

這句驚人的話適用於我們每個人。我們的主經常帶我們進到暗中，為了告訴我們許多事。進到拉下窗簾，居喪之家的昏暗中；進到孤單淒涼生命的黑暗中，在那裡疾病使我們遠離世間的光明活躍；進到壓倒人之悲傷和失望的黑暗中。然後祂告訴我們祂那偉大奇妙、永恒無限的祕密。我們的眼睛已因地上的光芒而暈眩，現在能看見天上的星群；我們的耳朵能聽見祂微小的聲音，這微聲常被地上嘈雜刺耳的噪音所淹沒。

然而這樣的啓示總是包含對應的責任，所以你要在明處說出來，在房頂上宣揚開來。我們不該一直留在暗中，停留在內室，不久我們就要被呼召，在匆忙騷動的世間站住我們的崗位；當那個時刻來到，我們就當開口宣揚我們所學習的。

這就賦予苦難新的意義，苦難最悲哀的成分就是常常認為苦難毫無目的。「我何等無用。」「我為改善人類社會在作什麼呢？」「為何枉費我生命珍貴的香膏呢？」這些乃是受苦之人絕望的哀歎。然而神在这一切的苦難中有一個目的。祂使祂的兒女退下來，並帶他到更高交通的境界，使他可以面對面聽見神說話，並將信息帶給山腳下的同伴。摩西在西乃山上四十天，以利亞在何烈山所花的時間，保羅在亞拉伯曠野的那些年，豈是白費嗎？

Blessed is he, whosoever shall not be offended in Me. Matt. 11:6

A friend has turned these words into another beatitude - The blessedness of the unoffended. The Baptist was tempted to take offence with Christ, first, because of His long delay in asserting Himself as the promised Messiah; and secondly, because of his apparent indifference to his own welfare. "If He be all that I expected, why does He leave me in this sad plight, extending to me no word of comfort; making no attempt to free me from these dark, damp cells."

Are there not such hours in our lives still? We say, If He really love us and is entrusted with all power, why does He not deliver us from this difficult and irksome condition? Why does He not hurl these prison walls to the ground? Why does He not vindicate and bring me out to the light of life and joy?

But the Lord made no attempt to emancipate his servant; and He seems to be unmindful of our sore straits. All He did for John was to send him materials on which his faith should feed, and rise to a stronger, nobler growth. "Go back," He said in effect to John, "tell him what I can do; he is not mistaken - I have all power, I am the expected King; and if I do not come to his help in the way he expects, it is not through lack of power and willingness, but because of reasons of divine policy and government, to which I must be true. Tell him to trust Me, though I do not deliver him. Assure him of the blessedness which must accrue to those who are not offended at my apparent neglect. I will explain all to him some day." Thus He speaks still. He does not attempt to apologize, or to explain - He only asks our trust; and promises blessedness to those who do not stumble at life's mysteries.

凡不因我跌倒的就有福了。 太十一6

有一位朋友將這句話轉變成「八福」之外的另一個福 — 不被絆倒的福。施洗約翰想對基督生氣，首先因為祂拖延很久才宣稱祂是所應許的彌賽亞；再者是因為祂顯然不關心他的安危。「如果祂是我所指望的，為何讓我陷在這悲慘的困境中，不對我說句安慰的話，也不設法救我脫離這陰濕的囚牢。」

在我們生命中，豈不是有這樣的時刻嗎？我們說：如果祂真正愛我們，並且也有神託付的一切權能，為何祂不救我們脫離這個令人厭煩的困境呢？為何祂不將這些監牢的牆壁推倒在地？為何祂不為我們辯護，並將我們帶到光明和喜樂中呢？

但是主沒有設法解救祂的僕人，祂好像不在乎我們痛苦的困境。祂為約翰所作的，就是送給他信息，餵養他的信心，使他成長更加堅強尊貴。實際上祂是對約翰差來的門徒說：「你們告訴我所作的事，他沒有弄錯，我有一切的權能，我是人所期待的君王。如果我不照他期待的來幫助他，不是因為缺少權能和意願，乃是因為神管理的策略，對神的管理我必須忠實。你們告訴他，要相信我，即使我沒有拯救他。向他保證，他的福分就是沒有被我的疏忽絆倒之人必得的福分。將來我必對他解釋這一切。」祂仍然這樣說。祂不設法道歉或解釋，祂只要求我們信靠；祂也應許賜下不因人生奧秘絆倒之人的福分。

Have ye not read in the law? . . . If ye had known what this meaneth . . . Matt. 12:5,7

The Pharisees were great sticklers for rites and ceremonies. Their religion consisted in little else than a perpetual round of outward observances. They believed that they were thus observing and maintaining the ancient Mosaic code. In their judgment, great human necessities, like hunger, must be subordinate to their minute exactions. Our Lord, on the other hand, claimed that the laws of God, as written in the nature of man, must have a priority over merely ceremonial enactments. And He showed that his contention was supported by those Scriptures on which they rested their case.

There are two ways of studying Scripture. The one deals with its letter; the other compares Scripture with Scripture, and seeks to fathom its profound and eternal meaning. Do not read as the scribe, but as the Son of Man. Do not rest in the outward rite, but in the spiritual attitude of which the rite was intended to be the expression. Everywhere there is One greater than the Temple; greater than the rigorous exactions of the Jewish Sabbath; greater than the code on which Pharisaism insisted.

All through the Old Testament you may detect the spirit of the New; the mercy in which God delights, the pitiful appreciation of the frailty and hunger of the nature He has made. The New Testament is in accord with the Old of Scripture, and the older Testament of man's nature, as God made it at first.

It is highly important to remember this. The God who redeems is He who created all things by his word, and for his pleasure. Is it likely that He will contradict his original design, and undo what cost Him thought and care? Surely not; He is pledged only to undo the evil which has marred his work.

律法上所記的 ... 你們沒有念過麼？... 你們若明白這話的意思，... 太十二5, 7

法利賽人非常拘泥遵守禮儀的細節，他們的宗教信仰只是不斷反覆遵守外面的禮儀。他們以為這樣就是遵守古老的摩西律法。他們認為人類最大的需要，例如饑餓，還不如遵守嚴格要求的細節來得重要。相反的，我們的主聲明神的律法寫在人性上，高過禮儀的規條。祂表明祂的論點有他們[法利賽人]所根據的經文作證明。

研讀聖經有兩種方法。一種是研究字面的意思；另一種是比對相關的經文，尋求領會永恆深切的涵義。你不要像文士那樣讀聖經，而要像人子耶穌那樣讀，不要停留在外表的禮儀，而要留在禮儀所表達的屬靈判斷裡。到處都有一位比聖殿更大，比猶太人安息日嚴格的規條更大，比法利賽教門堅持的法規更大。

在全部的舊約中，你可以看見新約的精神。神喜愛憐恤，體諒祂所造之人性的脆弱與饑渴。新約與舊約是一致的，也與規範人性的更古老條例是一致的，正如起初神所設立的。

我們要記住這件事十分重要。救贖的神，就是藉祂的話，因祂的喜悅，而創造萬物的那一位。難道祂會抵觸祂原有的計畫，敗壞祂苦心照顧的事嗎？當然不是，祂立誓要除去那破壞祂工作的惡者。

Unto you it is given to know. Matt. 13:11

In explanation of this statement, our Lord reiterates his favorite saying: "Whosoever hath, to him shall be given, and he shall have abundance." His disciples had already given heed to his words. On the thin soil of their hearts the precious seed had already begun to germinate: and as it throve, it prepared the way for more and more to follow.

In the case of the crowds that pressed around Him, however, there was no such earnest giving heed. They were content with the interest, the beauty and grace, of his nature-teaching, without a thought of its deeper aspects. Hearing, they did not understand; seeing, they did not perceive; face to face with Incarnate Truth, they thought only that He had a pleasant voice, and could play skillfully on the harp.

First, Understand what you hear. Do not be content to have a merely intellectual appreciation of its force or beauty; but open your heart to meditate and ponder it. It is only thus that truth really strikes its roots into the soul, and defies the birds.

Second, Beware of the response of mere emotion. Too many of these receive the word with joy. Their expressions of interest and pleasure are loud and emphatic. Tears course down their cheeks. You think them most hopeful. But it passes like the sunshine and cloud of an April day.

Third, Guard against cares and worldly success. The first, of the poor; the second, of the rich. There is not room in the heart, or nutrition in the soul, for the absorbing pursuit of both earth and heaven, of time and eternity.

Fourth, Practice what you hear. Remember that not the hearers of the word, but the doers of the work, are blessed.

只叫你們知道。 太十三11

在解釋為何祂用比喻對眾人講話時，主耶穌重申祂喜愛講的話：「凡有的，還要加給他，叫他有餘。」祂的門徒已經留心祂的話。在他們心田淺淺的土壤中，寶貴的種子已經開始發芽，並且茁壯，預備接受跟著來的更多天國的奧祕。

當時羣衆擁擠在祂四周，卻沒有那麼誠摯的留意，他們對耶穌用自然界作題材之教訓的優美很感興趣，卻沒有深入的思想。他們聽是聽了，卻不明白；看是看了，卻不曉得；他們與「成為肉身的道」面對面，卻只以為祂有悅耳的聲音，能夠熟練地彈琴奏樂。

第一，要明白所聽的。不要僅僅以理智欣賞其中的力量與優美，卻要打開你的心來默想思考。唯有這樣，真理才能深深在心田扎根，不被鳥吞吃。

第二，要提防僅僅是情感的反應，許多人歡喜領受所聽見的道，他們高聲有力地表達心中的興趣歡喜。眼淚沿著面頰滾下，你以為他們很有希望，但那只像四月的陽光與雲彩經過。

第三，你要提防憂慮和在世上的成就。窮人要提防憂慮，富人要提防在世上的成就。人心沒有足夠的空間與營養同時追逐天與地，同時追逐今生與永恆。

第四，你所聽見的就要去實行。要記住，不是聽道的人蒙福，而是行道的人蒙福。

Looking up to heaven, He blessed, and brake, and gave. Matt. 14:19

Stonewall Jackson was once asked what he meant when he used the expression, "Instant in prayer." "I will give you," he said, "my idea of it for illustration, if you will allow it, and not think that I am setting myself up as a model for others." On being assured that there would be no misjudgment, he went on to say: "I have so fixed the habit in my own mind, that I never raise a glass of water to my lips without a moment's asking of God's blessing. I never seal a letter without putting a word of prayer under the seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition on the cadets who go out and those who come in." "And don't you sometimes forget this?" "I think I can say that I scarcely do; the habit has become almost as fixed as breathing."

And if this was the habit of the servant, how much more of the Master. Frequently, in the Gospels, we are told of his heavenward look. It was as though He were always looking up for his Father's smile, direction, and benediction; so that He could be assured that what He was engaged in was in the line of his Father's purpose, and that He might gain the needed power to act and wisdom to speak.

It is only thus that we shall be able to meet the hunger of our times. Our slender stores will not avail for so great a multitude. But if we bring them to Him, and place them in his hands, and look up to heaven for his enablement, we shall break and break again till all have sufficed and left. But this habit can only be maintained by those who go into the mountain of prolonged fellowship.

望著天，祝福，擘開餅，遞給... 太十四19

有人問賈克森[註]，怎樣解釋「隨時禱告。」他說：「我可以解釋，但不要把我當作別人的模範。」在得到保證不會有誤判後，他繼續說道：「我在心中決意養成一個習慣，每當拿起一杯水喝的時候，必求神賜福。寫信，封起信封時，必有禱告。每逢接讀一封來信，必將我的心意簡短地向天陳明。在兩堂課之間要換班授課時，必為上課與下課的學生們代求。」有人問他：「會不會有時忘記這個代禱的習慣呢？」他說：「很少，因為這習慣幾乎像呼吸那樣穩定了。」

如果這是這位主僕的習慣，我們的主豈不更是這樣嗎？在福音書中常常提到主向天仰望，祂好像在尋求天父的笑容、引導與祝福。所以祂能肯定祂所從事的工作與父神的旨意一致，並且祂也必得著行事的能力與說話的智慧。

惟有這樣我們才能滿足我們這時代人的需要。我們微薄的儲備，不足以供應廣大的人群。但是如果我們把我們微薄的儲備帶到祂面前，放在祂手中，仰望祂的祝福，我們就要擘開、再擘開，直到所有的人都吃飽，而且有餘。但是這習慣只有那些上山，與祂長久相交的人才能維持。

[註] 賈克森 Stonewall Jackson, 1824-1863, 美國南北戰爭時南軍的名將，也是虔誠的基督徒。本名為Thomas Jonathan Jackson。同袍因他驍勇善戰，如同一堵石牆，而暱稱他為「石牆賈克森」(Stonewall Jackson)。

Be it done unto thee even as thou wilt. Matt. 15:28

This was a remarkable permission. It is not often that Christ takes the key to his stores out of the bunch which hangs at his girdle, and entrusts it to a soul, saying in effect, Take what you will. "Of the work of my hands, command ye Me."

1. WE MUST INTERCEDE FOR OTHERS. This woman came for her child. We must always be on our guard when we ask much for self, lest somehow our requests be prompted by self-aggrandisement. If we do ask for power, wisdom, or likeness to Christ, let it be that we may help others better. The apostle says that Christ "loosed us from our sins . . . and made us priests" (Rev 1:5-6, R.V.). We all need this loosing, that we may become intercessors.

2. WE MUST ACCORD CHRIST HIS RIGHT PLACE. The Canaanitish woman came to Him as the Son of David, and He answered her not a word. She had no claim on Him as such. That He was the Jews' Messiah could not help her. She had given Him that title by courtesy and hearsay. It was necessary that by his silence she should be driven to find Him for herself. When she gave Him a universal title, and said, Lord, help me! worshipping at His feet, she was a step nearer the goal.

3. WE MUST ANSWER HIS AFFIRMATIONS WITH YEA. He told her what she was. She was an alien and outcast. She was not part of the chosen family; she must understand her true position, and take it. And she did. She said, Yea, Lord. If you can perfectly accept God's will, so that it shall take the place of your own; if you will take your place among the dogs beneath the table, you are sure to obtain answers to your prayers - God can let you have your way, because it will be his.

照你所要的，給你成全了吧！ 太十五28

這是個不尋常的許可。基督並不常從腰間解下祂府庫的鑰匙交託給一個人，這實際上等於祂說：「照你所要的拿去。」「至於... 我手的工作，你們可以吩咐我。(賽四十五11)」

我們必須為別人代求。這位婦女來是為她的女兒求。我們為自己祈求時要小心，以免我們的祈求是出於要顯大自己。如果我們求能力、智慧、像基督，但願這是為使我們可以更幫助別人。使徒約翰說：「基督... 使我們脫離罪惡，... 使我們... 作祂父神的祭司。(啓一5-6)」我們需要這樣的脫離罪惡，好使我們成為代禱的人。

我們必須給與基督正確的身分。迦南婦人前來稱祂是大衛的子孫，祂卻一言不答。她沒有權利這樣稱呼祂。祂作為猶太人的彌賽亞，就不能幫助她這個外邦人。她稱呼祂「大衛的子孫」是禮貌的，聽來的。祂必須保持緘默，才促使她為自己尋求祂。當她以通用的稱呼來求祂：「主啊，幫助我！」，在祂腳前下拜，她就離她的目標更接近一步了。

我們必須對祂所確認的說「是」。主告訴迦南婦人她是什麼身分。她是一個外邦人，是被驅逐的人，在選民的家中是無分的，她必須認識並接受她真正的地位。她接受了，說：「主啊，是的。(27節)」你若能完全接受神的旨意，就要接受自己的身分，如果你接受你的身分是桌子底下的狗，那麼你的禱告必得應允，神要照你所要的成就，這是祂所要的。

Have mercy on Thee, Lord! This shall never be unto Thee. Matt. 16:22 (R.V., marg.)

Throughout his life these words were perpetually flung at the heart of Christ. Spare Thyself this hunger, the devil said in the wilderness, on the threshold of his public ministry; spare Thyself this agonizing death, he said again in the garden, on the eve of the crucifixion.

It is noticeable that the cross was surrounded by voices that repeated the same words. They that passed by it wagged their heads, and said "Thou that destroyest the temple and buildest it in three days, save Thyself." the chief priests mocked Him, with the scribes and elders, and said, "Can He not save Himself?" The soldiers also mocked Him, coming to Him, offering Him vinegar, and saying, "If Thou art the King of the Jews, save Thyself." And one of the malefactors which were hanged railed on Him, saying, "Art not Thou the Christ? save Thyself and us." All these voices spoke after the methods of human wisdom.

This made our Lord turn so quickly on Peter, saying, "Get thee behind Me, Satan: thou art a stumbling-block unto Me." How often are the same words addressed to us: "Pity thyself. Have mercy on your sensitive human nature; do not be too lavish with your money; give yourself a little more licence." But it cannot be. You cannot save others and yourself as well. Those that would follow Jesus in his steps of redemptive help to mankind must deny themselves, take up the cross, and follow Him into rejection, shame, spitting, and the grave. They who have mercy on themselves will never show much to others, or receive much; but the merciful are blessed, because they obtain mercy. Thus mercy is "twice blest; it blesses him that gives, and him that takes."

主啊，可憐你自己，這事必不臨到你身上。 太十六22(另譯)

基督的一生，不斷有這樣的話投擲在祂心上。在祂公開事奉之初，惡者在曠野對祂說，你不要這樣挨餓。釘十字架前夕，在客西馬尼園，惡者再次說，你不要這樣痛苦地死。

在十字架周圍很明顯都有人重複說這樣類似的話。那時經過的人都搖著頭說：「你這拆毀聖殿三日又建造起來的，救自己吧！」祭司長、文士、和長老們也這樣譏諷祂說：「祂不能救自己嗎？」兵丁也來譏諷祂，給祂醋喝，並說：「你若是猶太人的王，救自己吧！」有一個被釘十字架的罪犯譏諷說：「你不是基督嗎？救自己與我們吧！」這些話都是按著人的智慧說的。

這使我們的主立刻轉過來，對彼得說：「撒但，退我後邊去吧！你是絆我腳的。」類似的話也時常臨到我們：「可憐你自己。可憐你易受傷的人性；不要太浪費你的金錢；讓你自己稍微放縱一下。」然而這是不可能的，你不能救別人又救自己。凡要跟從耶穌贖罪幫助人類之腳蹤的人，都必須捨己，背起十字架來跟從祂，而被棄絕、受羞辱、遭人吐唾沫、甚至死亡。凡可憐自己的人，絕不會多給人，也不會多有領受。但憐恤人的人有福了，因為他們必蒙憐恤。因此憐恤是「雙重的蒙福：給與的蒙福，領受的也蒙福。」

Behold, there appeared unto them Moses and Elias talking with Him. Matt. 17:3

Luke tells us that they "spoke of his decease which He should accomplish at Jerusalem." Moses, as representing the Law, would remind Him that if as God's Lamb He must die, yet as God's Lamb He would redeem countless myriads. Elijah, as representative of the prophets, would dwell on the glory that would accrue to the Father. These thoughts were familiar enough to the mind of our blessed Master; yet they must have gladdened and strengthened Him, as they fell from other lips: the more so when they conversed together on the certain splendor of the resurrection morning that should follow His decease.

And where could there have been found greater subjects than this wondrous death, and his glorious resurrection? Here the attributes of God find their most complete and most harmonious exemplification. Here the problems of human sin and salvation are met and solved. Here the travail of Creation meets with its answer and key. Here are sown the seeds of the new heavens and earth, in which shall dwell righteousness and peace. Here is the point of unity between all ages, all dispensations, all beings, all worlds. Here blend men and angels; departed spirits and the denizens of other spheres; Peter, James, and John, with Moses and Elijah, and all with the great God Himself, whose voice is heard falling in benediction from the opened heaven.

We, too, must often climb the mount of transfiguration in holy reverie; for the nearer we get to the Cross, and the more we meditate upon the decease accomplished at Jerusalem, the closer we shall come into the centre of things; the deeper will be our harmony with ourselves and all other noble spirits and with God Himself.

忽然有摩西、以利亞向他們顯現，同耶穌說話。 太十七3

路加福音告訴我們「他們... 談論耶穌去世的事，就是祂在耶路撒冷將要成的事。(路九31)」摩西代表律法，提醒祂，雖然作為神的羔羊祂必須死去，然而作為神的羔羊祂要救贖無數的人。以利亞代表先知，一直思想著要增進父神的榮耀。這些思想，我們可稱頌的主早已熟悉；但現在從別人口中說出來，就更使祂喜樂有力。尤其是當他們談論，受死之後復活的榮耀時，更是如此。

人在何處可找到比主奇妙的死與榮耀的復活更偉大的主題呢？神的屬性已在這裡呈現最完全和諧的例證。人類罪的問題在這裡遇見救恩而得到解決。受造之物的勞苦在這裡得到關鍵性的答案。這裡有新天新地的種子，公義與和平住在其中。在這裡所有的世代、所有的時代、全人類、全世界都得以合而為一。在這裡人與天使調和在一起；離世的生靈以及靈界的一切；彼得、雅各、約翰，摩西、以利亞，都與偉大的神一起，神的聲音從敞開的天上發出祝福的話語。

我們也應當常常登上變像山的神聖境地；我們越靠近十字架，越多默想在耶路撒冷所成就受死的事，我們就必更接近一切事物的中心；我們也將與我們自己、以及所有其他尊貴的靈魂、並神自己，更深地和諧一致。

Go and tell him his fault between thee and him alone. Matt. 18:15

"Where is thy brother, child?" "I do not know, Lord; I have not seen or spoken to him these many days; and, as far as I am concerned, I would not mind if I never saw him again; he is as good as lost to me."

"Hast thou wronged him, that this gulf has yawned between you? Remember that I said, if on coming to the altar, thou shouldest remember that thy brother hath some complaint against thee, thou wert to leave thy gift, and seek to be reconciled; then return to offer thy gift."

"Yes, Lord, I remember well. But that is not the case now; my brother has nothing against me; he is in the wrong, not I; he has trespassed against me, not I against him. It is therefore for him to come to me, not for me to go to him."

"Is it likely that he will come to thee?"

"I do not think it is, Lord. He is not one of thy disciples; and it is most unlikely that he will ever cross my threshold to apologize and ask forgiveness."

"Then thou must go to him, and tell him his fault between thee and him alone, and do thy best to win him back."

"But I think he is most likely to put the wrong construction on my going, and to account that I feel myself in the wrong."

"Thou art thy brother's keeper, and thou must win him out of his fault, and lovelessness, and wandering. He is drifting away - not from thee only, but from Me. I know he was in the wrong at first; but thou art in the wrong now, and thou must go and tell him his fault, and try to wash his feet and win him back."

你就去趁著只有他和你在一處的時候，指出他的錯來。 太十八15

「孩子啊，你的兄弟在哪裡？」「主啊，我不知道，我近來已經很久沒見到他，也沒和他說話了；就我個人而言，如果以後不再見到他，我也不在乎，對我來說他跟失蹤沒兩樣。」

「你得罪他了嗎？你們中間有鴻溝了嗎？你記得我說過：當你在祭壇上獻禮物的時候，若想起弟兄向你懷怨，就把禮物留在壇前，先去同弟兄和好，然後來獻禮物。(太五23-24)」

「是的，主啊，我記得。但現在情形不同；不是我兄弟向我懷怨；這次是他不對，不是我不對；是他得罪我，不是我得罪他。所以應該他來找我，不該我去找他。」

「他可能來找你嗎？」

「主啊，我看不會。他不是你的門徒；不可能跨過門檻來向我道歉，請求我原諒。」

「那麼你必須去找他，趁著只有他和你在一處的時候，指出他的錯來，盡你所能去挽回他。」

「但我想他很可能誤解我去找他，而以為我覺得自己錯了。」

「你是看守你兄弟的(創四9)，你必須挽回他，使他離開他的過失、沒有愛心、以及流浪。他正漂流，不只離開你，也離開我。我知道，起初是他不對；但現在是你錯了，你必須去指出他的過失，努力去洗他的腳，挽回他。」

Moses, because of the hardness of your hearts, suffered you . . . Matt. 19:8

This is a very profound principle, which is of immense value in dealing with Scripture. There were certain precepts and commands given to Israel, which are not of lasting obligation, because they were stages in their moral discipline and education. It would have been impossible to lift them suddenly from the degradation into which they had sunk in Egypt, to the glorious levels of Isaiah or the Sermon on the Mount: so God's dealings with them were graduated and progressive.

Such were the regulations about a plurality of wives, the keeping of bond-slaves, the treatment of captives, the destruction of their foes. With respect to these, our Lord says, Moses interposed a parenthesis of legislation, which was a stage higher than anything known among the surrounding nations, though it was not God's normal or original code.

What was true of Israel is true of us. We do not realize, in the first stage of our redemption, all that is included in the word "Sin." We are like men enveloped in morning mist, which permits them to descry only the bolder outlines of the cliffs around them, but as yet veils the minuter eminences or depressions. As the mist clears, surrounding objects become ever more distinctly defined: so that we know more of God, we know ourselves better, and realize what sin is, and come to see it where we had never guessed its presence. Thus we condemn to-day what we permitted five years ago. It is interesting to find in these words of Christ the germ of an argument which his apostle used afterward in the Epistle to the Galatians with such marvellous force. He said the Mosaic dispensation was a parenthesis; but it cannot disannul God's primal institution (Gal 3:15-17).

摩西因為你們的心硬，所以許你們 ...。 太十九8

這是一個非常深奧的原則，這原則在理解經文上有重大的價值。有些交給以色列人的教訓和命令，不是讓他們長遠遵守的，因為他們還在道德訓練和教育的過程中。不可能將以色列人從他們在埃及所陷入的墮落裡，突然提升到先知以賽亞或登山寶訓的榮耀水平，所以神對他們的要求是逐步、循序漸進的。

這些是有關多妻、蓄奴、對待俘虜、及毀滅仇敵的規定。我們的主說：這些規定是摩西插入一個括弧中的條款。雖然這些規定並非神原本的法規，但他們的水平依然高過周圍列邦的水平。

適用於以色列人的原則，也適用於我們。在我們蒙救贖的初期，我們並沒有意識到「罪」這一個字的全部內涵。我們好像人在籠罩的晨霧中，僅能辨認周圍較明顯懸崖峭壁的輪廓，但那些更詳細的山丘與窪地仍然被遮蓋。當薄霧散去，周圍的物體就劃分得比以前更清楚；所以我們更認識神，也就更認識自己，而意識到什麼是罪，並且看見從前沒有察覺到的罪。這樣，我們今天定罪五年前容許的事。有趣的是，在基督的那些話中出現爭辯的種子，之後祂的使徒在加拉太書中以驚人的說服力來運用。他說：摩西時代的律法是外添的，不能廢掉神原先所立的約(加三15-17)。

We are able. Matt. 20:22

This the cry of youth - ardent, impulsive, self-confident. It does not wait to calculate the ridges and hummocks that lie between it and its goal, but supposes that it will be able to skate the entire distance over the glistening azure-blue ice. Without hesitation it counts on being able to brave all difficulty, surmount all hardship, drink the cup, and be baptized with the baptism.

But these men slept in Gethsemane, forsook the Master when He was arrested, and one of them at least failed Him at the cross. Creature-might cannot carry us in the hour of our greatest peril. We can vaunt ourselves as we may; but we have to learn that we can only follow Christ in His cup and baptism, after we have been endued with the Spirit of Pentecost. I once knew two who said these words to God, when He presented them with the cup of suffering and death. They did not know all it involved; and they confessed afterward that they could never have stood to their choice, had they not been graciously and repeatedly enabled. But at the end they could not wish it to have been otherwise.

How different were the experiences of these two men! To one the cup and baptism came swiftly, when he fell beneath the beheading axe of Herod (Act 12:2); to the other they came in long, long years of sharing in the patience of Jesus Christ. These are different aspects of the same fellowship of suffering - swift death, or long waiting; but in both nearness to Jesus. We have no right to cherish the assurance of sitting right and left of the throne, if that only means our own power, authority, glory. But if it means nearness to Jesus, we may count on it with the utmost assurance.

我們能。 太二十22

這是年輕人的呼聲 — 熱切、衝動與自信！他們並沒停下來計算到達目標之前的高山和小丘，反倒以為能夠像溜冰一般，在藍色發光的冰上溜完全程。他們毫無猶豫地認為能夠勇敢面對所有的困難，戰勝所有的艱辛，喝苦杯，並且受死的浸(可十38)。

但是這些人在客西馬尼園睡著了，在主被捉拿時都離棄祂，他們當中至少有一個在十字架旁令祂失望。我們受造原有的能力在極危險的時刻是撐不住的。當我們能夠經受時，我們才能誇口；但我們必須知道，我們只有在得著五旬節的聖靈之後，才能跟隨基督，喝祂的杯，受祂的浸。我知道曾經有兩個人，在主向他們提起苦難和死亡的杯時，他們對祂說「我們能」。他們還不知道這事所牽涉到的一切；後來他們承認，若沒有主的恩典和能力，他們不可能守住所作的選擇。到最後他們並不希望情形有所不同。

這兩個人的經歷是多麼的不同！對其中一個[雅各]來說，那杯和浸很快臨到，當時他死在希律的刀斧之下(徒十二2)。對於另一個[約翰]，這杯和浸臨到他，使他在漫長的年歲與基督耶穌的忍耐有分(啟一9)。這些苦難的經歷雖不相同，或很快死去或長期等待，都是與主同受苦難，兩者都在耶穌身邊。如果左邊或右邊指的是我們的能力、權柄和榮耀，我們沒有權利取得保證能坐在寶座的左邊或右邊；但如果左邊或右邊指的是靠近主耶穌，我們就可以指望有最大的保證。

All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Matt. 21:22

This was a very remarkable answer; showing that the Lord, in his human life, was the Author and Finisher of the life of faith. He did not quote his Divine power and Godhead as the cause of the withering of the fig-tree; but proceeded to give a lesson on faith, as much as to say that He had wrought the miracle by faith in his Father, and that they could do as He had done, if only they had a similar faith.

Where we get wrong in prayer is that we are so self-willed. We set ourselves to pray for things; we vow to sit up all night to bring God round to our way of thinking; we use strong cryings, tears, and protestations; we endeavour to work ourselves into a frame of faith; we think we believe; we shut the doors of our heart against the tiniest suggestion or suspicion that we do not believe. And then we are surprised if the fig-tree does not wither, or the mountain remove.

Where are we wrong? It is not hard to see. There is too much of self and the energy of the flesh in all this. We can only believe for a thing when we are in such union with God that his thought and purpose can freely flow into us, suggesting what we should pray for, and leading us to that point in which there is a perfect sympathy and understanding between us and the Divine mind. Faith is always the product of such a frame as this. Be sure that you are on the line of God's purpose. Wait for Him till the impulses of nature have subsided, and the soul is hushed and still. Then the Spirit will lead you to ask what is in the will of God to give, and you will know instantly that the Spirit intercedes within you according to the will of God.

你們禱告，無論求什麼，只要信，就必得著。 太二十一22

這是一個很值得注意的回答，表明主在祂為人的生命裡，就是信心生命的創始成終者(來十二2)。祂沒有提到祂的神聖能力與神格作為無花果樹枯乾的原因，卻繼續給門徒上信心的功課。也就是說，祂行奇蹟是藉著相信天父，而只要門徒有相同的信心，他們也能夠像祂一樣行神蹟。

我們在禱告上犯的錯誤是，我們很固執。我們開始為事情祈求，我們發誓整晚不睡要把神帶到我們的想法裡。我們使用強烈的哭喊、眼淚和抗議，我們努力勉強自己擠進信心的框架，我們以為我們相信，我們關閉心門不肯接受一丁點提示或懷疑我們的不信，然後如果無花果沒有枯萎，山沒有移動我們就感到驚奇。

我們錯在哪裡？不難看出，在這一切裡面有太多的自我，和肉體的力量。我們只能相信一件事，當我們與神聯合，祂的心思和目的就自由流進我們裡面，提示我們應該祈求什麼，引導我們達到一個地步，我們與神的心意有完全的共鳴和默契。信心總是在這樣的心情產生的。要確定你是在神旨意的路線上。等候神，直到從肉體來的衝動平息了，心靈安靜下來。然後聖靈將引導你照著神施恩的意願祈求，你會馬上知道聖靈在你裡面的代求是按照神的旨意。

Thou shalt love the Lord thy God . . . with all thy mind. Matt. 22:37

This was Adam's blessed privilege in Eden; but he missed it. The love of self took the place of the love of God. It is the aim of our blessed Lord to bring us back to that position. Perfect love is the sunlit peak to which his whole redemption tends. And perfect love would be perfect holiness. If a man were to love God and his neighbor as his first and chief and all-absorbing passion, there would be no room for sin to establish itself in his heart.

But does not this command seem altogether impracticable? It does; and it is impracticable to our mortal flesh. It is high; we cannot attain to it. Yet the very sublimity of the demand is intended to drive us to the Holy Ghost. He sheds abroad the love of God in hearts which are fully yielded to Him. If you desire that this love should be your privilege, lie down low before the flow of the River of Life, and it will fill every gully and inlet of your nature.

But, perhaps you are not of an emotional nature; you cannot gleam and flash, and shed tears, and light up with smiles. You cannot love God with your heart! Then see, the Lord says that you can love Him with your mind, i.e., with your intellect, your choice, your will. Probably this is where you have to begin. Give your mind, your will, your power of choice to God. Make Him first. Ask Him to take the helm of your life, and to control, inspire, and direct its every movement. Crown Him King. And when the will, which is the high priest of your nature, has put its crown of life on the head of Christ, who is God Incarnate, all the emotions and affections and faculties of heart and life will come in to swell the court with their homage and acclaim.

你要 ... 盡意愛主你的神。 太二十二37（「意」直譯可作「心思」mind）

這是亞當在伊甸園的蒙福特權，但他失去了。愛自己(提後三1)取代了愛神。我們可稱頌之主的目標是要將我們帶回到愛神的境界。完全的愛就像陽光普照的山頂，是神整個救贖所要達到的。完全的愛就是完全的聖潔。如果有人將愛神與愛鄰舍作為他首要的事，並投入一切的熱情，那麼在他心裡，罪就沒有立足的空間。

「你要 ... 盡意愛主你的神」，這一道命令好像是全然不切實際嗎？對我們的肉體來說的確是不切實際，標準太高了，我們達不到。然而這崇高的要求是計劃好要驅使我們投靠聖靈。凡完全順服聖靈的，聖靈就把神的愛澆灌在他的心裡(羅五5)。如果你期望這愛成為你的特權，你就得在生命河的水流前趴下來，它就充滿你性情的每個角落。

或許你不是情感豐富的人；你不閃耀發光，不潸然淚下，也不喜形於色，你不能用你的心來愛神。然而在這裡神說，你可以用你的心思愛祂，就是用你的智力、你的抉擇、你的意志愛祂。或許你得從這裡開始。將你的心思、你的意志、你抉擇的能力交給神。將神放在首位。求祂為你的生命掌舵，在每一刻求神約束、激勵並指引你。尊祂為王。當你的意志(就是你本性的大祭司)，將生命的冠冕加在道成肉身的基督頭上，你生命和心中的一切情感、愛情和機能，就必前來以敬拜、歡呼充滿天庭。

How often would I have gathered thy children together! Matt. 23:37

Only the greatest artists can make immortal pictures from simple domestic scenes. To detect the imperishable and the infinite in the common and ordinary, and to preserve it in such a form as to arrest the ages, this is the mark of consummate power. But how characteristic of Jesus - a broken bottleskin, a patched garment, a handful of girls shut out of a village feast - these are the subjects which He painted into never-to-be-forgotten pictures. Lord, give us childlike hearts that we may see the secrets that are hidden in common things!

But how this image arrests us! Who has not heard the cluck of the hen when danger was threatening her brood? She is quicker to detect its proximity than her callow young; and she must needs insert herself between it and them. Ah, how often does the rush of life drown the call of Jesus to come under His wing for rest and safety!

Bunyan says that the hen has a variety of calls, some six or eight. Jesus also calls us for different purposes - sometimes to nestle near his heart for fellowship; sometimes for rest. Sometimes He calls us to feast on some rich dainty, to which He has directed us in the Word; and sometimes to hide in the shadow of his wings till dreaded evils pass us by.

Oh that we more often heard and obeyed that warning note! Probably there is never a temptation nor trial which is not thus anticipated and preceded. When passion overcomes you by a sudden rush, you must not impute your failure to any lapse in your Saviour's care. He called you, but you could not hear. "How often!" Who can enumerate the many, many times when we have been summoned by Jesus nearer to Himself, but would not?

我多次願意聚集你的兒女！ 太二十三37

只有最偉大的藝術家才能用簡單居家生活的場景產生不朽的畫作。在尋常與平凡中看到不朽且無限的事，以這種方式保存它，來吸引歷世歷代人的注意，這是絕頂能力的標記。何等獨特的耶穌！一個破裂的皮袋，一件補丁的衣服，幾個被關在門外不能進入鄉村筵席的童女，這些祂都可以用來作題材，繪製永久難忘的圖畫。主啊，求你賜我們像孩子般單純的心，讓我們得以看見隱藏在平凡事物中的奧祕！

然而這比喻何等吸引我們的注意！誰沒有聽過在危險威脅小雞時，母雞咯咯的叫聲呢？母雞比那些幼稚小雞更快察覺危險臨近，挺身將小雞與危險隔開。啊，多少時候，生活的匆忙淹沒主耶穌的聲音，呼喚人到祂翅膀底下得安息和保全！

本仁約翰說母雞有六到八種不同的叫聲。耶穌也為著不同的目的呼喚我們：有時叫我們依偎祂胸懷與祂相交；有時叫我們來得安息。有時呼喚我們享受祂豐富的美味，就是祂在祂的話語中引導我們達到的；有時叫我們隱藏在祂翅膀的蔭下，直到可怕的兇惡過去。

但願我們更常聽見並順從神警告的聲音！或許從來沒有一個試探或試煉是這樣不預先警告的。當你被突如其來的激情擊敗時，你不能把你的失敗歸咎於救主的看顧有任何的失誤。祂呼喊你，但你聽不見。「多次」！耶穌曾呼喚我們親近祂，我們却不願意，誰能數算有多少次呢？

The summer is nigh. Matt. 24:32

You say that it is rather overdue. The nipping winds and morning frosts have held back vegetation so long that it has seemed as if summer would never visit us, spreading her carpet on the earth, and giving her intense hues to stream and lake and sky. But summer is nigh in spite of all prognostications to the contrary, because He is nigh, who is the King of summer, whose presence makes summer. Be sure that He, and therefore it, is nigh, even at the doors.

He is always nigh, and those that love Him realize the perpetual summer of His presence; but His appearing, the parousia, is nigh. Presently the swing doors will be flung wide, and his triumphal procession will sweep into our view. Then the millennial summer of the world will break, and her long winter will be gone for ever. Then the bride will hear Him say: "The winter is over and gone; the time of the singing of birds is come: arise, my fair one, and come."

The rumors of war that frighten the nations; the slackening faith and waning love; the dissemination of the Gospel to all lands; the great movement now in progress in the midst of the ancient people of God; the decrease of conversion work in favor of the preparation of the Bride for the Bridegroom - all these are like the tender shoots of the fig-tree which show that the Lord is at hand. Oh, lonely and sequestered ones, by his appearing, and by our gathering together unto Him, be of good courage, and do the King's work.

Do you want perpetual summer in your soul? There is only one condition which needs to be fulfilled. You must leave the northern climes to dwell between the Tropics, where the sun is always on the throne of the sky. Thy sun shall no more go down.

夏天近了。 太二十四32

你說夏天確實延遲了。刺骨的寒風和早晨的嚴霜長久阻止了草木生長，這看起來好像夏天永遠不會來到我們這裡將大地鋪上新綠，讓溪水、湖泊和天空添上深的色彩。然而夏天已經近了，儘管所有的徵兆是相反的，因為主近了，祂是夏天的王，祂的出現就形成夏天。你要確定主近了，就在門口了，因此夏天也近了。

主一直都是近的，凡愛祂之人都意識到主同在的恒久夏天。但祂的再來(隱藏的顯現)近了。不久迴旋門要被衝開，凱旋的行列將突然進入我們的視野。然後世上千禧年的夏天將開始，漫長的冬天就消失了。然後新婦將聽見祂說「冬天已往，百鳥鳴叫的時候已經來到；起來，我的美人，與我同去！」(歌二11-13)」

打仗的風聲讓列國害怕；信心漸漸減弱，愛心慢慢縮小；福音傳遍全地；現今偉大的運動正在神的選民中進行；有利於新婦預備迎見新郎的改變工作減少了。這一切就像無花果樹長出嫩芽，表明主已經近了。孤獨與隱蔽的人啊，應當因著主的顯現與我們聚集到主跟前，壯膽為王作工。

你要恒久的夏天在你心裡嗎？只要履行一個條件。就是你必須離開北方，去住在南回歸線與北回歸線之間，那裡太陽總是在天空的寶座上。你的太陽必不再削弱。

He also that had received the one talent came. Matt. 25:24

It is remarkable that the man who had one talent should hide it. If we had been told that he who had five had hidden one we should not have been surprised; but for the man who had only one to hide it! - this is startling; but it is true to life.

The people whose talents and opportunities are very slight and slender are they who are tempted to do nothing at all. "I can do so very little; it will not make much difference if I do nothing: I shall not be missed; my tiny push is not needed to turn the scale." That is the way they talk. They forget that an ounce-weight may turn the scales where hundred-weights are balanced. They do not realize that the last flake of white snow just oversets the gathering avalanche, and sends it into the vales beneath.

Are you one of these slenderly-endowed ones? And are you doing all you can? Are you doing anything? Even though you cannot do much in your isolation, you might join with others and do much. You might invest your little all in the bank of the Church, and trade as part of that heavenly corporation. Oh, disinter your one talent! Be sure you have one; ask the Master where and what it is; place yourself at his disposal. If it is only to carry refreshment to the harvesters - do that. Be thou faithful in thy very little.

We need not wait for the great future, to obtain this multiplication or withdrawal of our talents. They are already waxing or waning in our hands. There are many among us who, as life has progressed, have come into the use of powers of which at first they were perfectly ignorant; whilst others are losing, through misuse, the little they had.

那領一千的也來。 太二十五24

領一千的竟然將銀子藏起來，實在不尋常。如果說那領五千的，將一千藏起來，我們不會驚奇，但那只有一千的，卻把它藏起來，令人震驚；但在人生中確有其事。

那些才幹和機會微小的人，根本不想作事。「我能作很少，若是我不作不會有什麼差別；人家也不會惦記我；也不需要我微小的一推來轉動秤的刻度。」這就是他們的說辭。他們忘記了一個英兩的法碼可以改變許多英擔的法碼所平衡的秤(1英擔=112磅)。他們沒有意識到最後一片雪花能引起雪崩，使大量積雪翻落谷底。

你是不是一個才幹微不足道的人呢？你正盡所能去行嗎？你正作事嗎？即使你一個人單獨不能作多少，你和別人一起就可以作許多。你可以把你的那一點點投在教會這個銀行，作為天國公司的一份子去作買賣。挖出你的一千來吧！要確定你有一千；你要問主你的一千在哪裡，你的一千是什麼，把你自己交給主，聽憑祂安排。如果你的恩賜僅僅是為收割莊稼的人送點心，就去作吧！要在你這點小事上忠心。

我們不必等待偉大的將來，銀子翻倍，或被奪去。恩賜已經在我們手中，不是在增加就是在減少。我們中間有許多人，隨著年歲增長，已經會運用能力，這能力是他起初完全不知道的；另外的人，因運用不當，而漸漸失去他們原來有的一點點恩賜。

My blood of the covenant. Matt. 26:28

The first covenant was not ratified without blood. For when every commandment had been spoken by Moses, he took the blood of the calves and goats, sprinkled the people, and said, This is the blood of the covenant (Heb 9:19-20). So the second covenant must be ratified by blood; not by that of calves and goats, but by the precious blood of Jesus Himself. He who made the covenant sealed it with His blood, that we might have strong assurance.

But Christ has put the cup which holds the emblem of his blood into our hands, and bids us drink it. What, then, do we mean when at the Supper we lift that sacred cup to our lips? Are we not saying by that significant act, Remember thy covenant? Are we not reminding Jesus that we are relying upon Him to do His part? Are we not pledging ourselves to Him as his own, bound to Him by indissoluble ties, and satisfied with His most blessed service?

Among the most precious promises of the new covenant is that in which God promises to remember our sins no more. Here is the ground which enables God to forgive so freely. The blood has been shed for many unto the remission of sins; the claims of infinite justice have been met; the righteous demands of a broken law satisfied; the barriers have been removed that might have restrained the manifestation of divine love, though they could not obstruct the love. And now we may sit with Christ at his table in his kingdom, not rebels, but welcome guests.

Also among the promises of the new covenant is that in which God promises that we shall be His people, and He our God. This item also is presented by us in humble expectancy, whilst, in expectant faith, we say, Do as Thou hast said.

這是我立約的血。 太二十六28

第一個聖約不是不用血立的。因為當摩西傳每一條神的誡命時，他都取牛犢和山羊的血灑在百姓身上，說：這是立約的血（來九19-20，出廿四8）。所以，新約也必須用血立定。不是用牛犢和山羊的血，而是用主耶穌自己的寶血。祂用自己的血印在那約上，使我們有堅強的確據。

然而基督已將那表徵祂血的杯放在我們手上，吩咐我們喝這杯。在守主的晚餐時，我們舉起那神聖的杯到我們嘴唇，是表明什麼呢？我們豈不是藉這意義非凡的行動說：主啊，求你記念你所立的約嗎？我們豈不是在提醒主耶穌，我們相信祂履行祂那一面該作的嗎？我們不是在向祂保證我們是屬祂的人，與祂緊緊相聯並且對祂可頌的服事心滿意足嗎？

在新約，最寶貴的應許，就是神不再記念我們的罪（來八12）。這是神白白赦免我們罪的根據。主的寶血已經為許多人流出，使罪得赦；無限公義的要求已經得到滿足；被觸犯之律法的公義要求也已得到滿足；攔阻已被挪去，這個攔阻雖然不能阻止神的愛，卻限制神愛的彰顯。現在我們可以在神國裡與基督一同坐席，不是悖逆的人，而是受歡迎的賓客。

在新約的應許中，神也應許我們作祂的子民，祂作我們的神（來八10）。對於這一項，我們也在信心裡謙卑期待地對主說：照你所說的成就吧！

Him they compelled to go with them, that he might bear his cross. Matt. 27:32

If we may judge from the familiar way in which Mark speaks of the sons of this Cyrenian, who the soldiers brutally compelled to carry our Saviour's cross, we should infer that from this hour he became a Christian. He had little suspected such a thing in the early morning, when he left his lodging to attend to his business; but, being constrained to go to Calvary, he lingered there of his own accord through those anxious hours, and was led to feel that such a sufferer, to whom even Nature paid such homage, was worthy henceforth to receive his loyalty.

But how many of us are carrying our cross because we are compelled! There seems no alternative but to carry the dead weight of our cross with us everywhere, only wishing a hundred times each day that we might have respite. Dear soul, that cross is yet going to be the greatest blessing of your life if it lead you to the Crucified, and you find in Him what will transform it into the ladder which links earth with heaven, swaying beneath angel tread.

If Simon became a Christian, with what rapture must he have reviewed that incident in his life! How easy it would have been to carry the cross had he known Jesus as he came to know Him afterwards! He would have needed no compelling! So if you saw the will of Jesus in your cross, and that you were carrying it with Him, how much easier it would be! But that is so. He is in it. Bear it with Him; out of the cross will fall a shower of flowers.

There is no such thing as chance in our lives. It might have seemed such that Simon was coming into Jerusalem at that moment. It was shown, however, to be part of the Eternal counsel. Dare to believe in the Divine purpose which orders your cross.

勉強他同去，好背著耶穌的十字架。 太二十七32

如果我們斷定馬可是用親密的語氣提及古利奈人西門兩個兒子的名字(可十五21)，我們就可以推測，西門從被強迫來背負救主的十字架那時起，就成為基督徒了。在清早西門離開住處外出辦事時，也許還沒想到會有這樣的事，但當他被強迫到各各他之後，他自願留在那裡，經過那段令人焦慮不安的時刻，並且感受到這位連大自然都向祂致敬的受難者(51節, 路廿三44-45)，值得他今後向祂效忠。

我們許多人是被迫背自己的十字架！我們好像沒有選擇，只好隨處背著我們沉重的十字架，每天無數次想要得到休息。親愛的，這十字架要成為你生命中最大的祝福，如果十字架引你到釘十字架的主那裡，你就看見在祂裡面十字架變成梯子，將天與地連起來，天使在梯子上上去下來(創廿八12)。

如果西門成為基督徒，他以後回顧人生中這個事件，該多麼欣喜若狂！如果當時西門就已經認識耶穌，像他後來所認識的，那麼背十字架就何等容易，無需勉強了！所以你若能看見十字架裡耶穌的美意，而你正與祂一同背負，那將何等容易！事實就是這樣。祂在其中。你要與祂同負十字架，從十字架必灑下許多花朵！

我們的人生並沒有什麼偶然的事，西門就在那一刻來到耶路撒冷，像是偶然，卻成為神永恆計畫中的一部分。你要勇敢相信，你的十字架是神旨意所安排的。

The angel answered and said unto the women, fear not ye! Matt. 28:5

The emphasis is on the pronoun ye. The angel meant, As for these sentinels that are quaking in dread and becoming as dead men, it is meet and natural that they should do so. They are strangers to Him whom ye seek, and are set here to do the work of his foes. But there is no need for those that seek Jesus to fear.

ARE YOU SEEKING THE FORGIVENESS OF YOUR SINS THROUGH HIS BLOOD? FEAR NOT YE! Do not fear that they are too many to be forgiven. Do not fear that you have not the right faith. Do not fear that you will find His door shut. Do not fear that He will always be reminding you of what you have cost Him. Do not fear that He will let you drift from Him again. Ye seek the Lord who was crucified. Fear not!

ARE YOU SEEKING A CLOSER IDENTIFICATION WITH HIS DEATH? FEAR NOT! There is no possibility of realizing the life which is life indeed, except through identification with the death and grave of Jesus. We must sink deep down into reunion with Him who lay there as our representative. But as God takes us at our word, and begins to strip us of all we had taken pride in; as the fear of what may be involved crosses our hearts with its chill dread - again we may be assured as we hear the angel say, "Fear not, ye who seek Jesus that was crucified."

AND WHEN AT LAST YOU ARE SEEKING TO FOLLOW HIM THROUGH THE VALLEY OF SHADOW – FEAR NOT! You will never see Him as He is, till this mortal is surrendered, and the house not made with hands entered. But if the heart faints, and the flesh fails, fear not ye, who through that mysterious change seek Jesus that was crucified, but now liveth for evermore at the right hand of God.

天使對婦女說，你們不要害怕。 太二十八5(和合本將「你們」省略)

這句話著重的詞是「你們」。天使這句話的意思乃是：至於這些看守的兵嚇得渾身亂戰，甚至和死人一樣(4節)，他們這樣害怕是很自然的，他們理當如此。你們所尋找的耶穌，對兵丁來說是陌生人，兵丁被安排在這裡乃是為耶穌的仇敵作工。但對那些尋找耶穌的婦女，她們不用害怕。

你們尋求藉主寶血罪得赦免嗎？你們不要害怕！不要害怕罪太多無法得到赦免；不要怕你沒有正確的信心；不要怕祂的門會關閉；不要怕祂會一直提醒你祂為你付上重價；不要怕祂會讓你再次漂流離開祂。你們尋找釘那十字架的主耶穌的人，不要害怕。

你們尋求更緊密認同主的死嗎？不要害怕！除了藉著認同耶穌的死與埋葬，絕無可能領會真正的生命。祂躺在墳墓裡作為我們的代表，我們必須深入與祂聯合(羅六3-4)。但是當神照我們所說的，開始剝奪我們那引以為傲的；當我們心裡想到那會牽扯到的事情而心驚膽戰時 — 我們可以再次被堅定，我們將聽見天使說，「你們尋找那釘十字架的耶穌的人，不要害怕。」

當你們最後因著尋求跟隨祂，而經過死蔭幽谷時 — 不要害怕！你們必不得見祂的真體(約壹三2)，直到這必死的身體被交出來，而進入那不是人手所造的房屋(林後五1)。即使你們心腸和肉體都衰敗，經過那奧祕的改變之後(林前十五51)，你們尋找那釘十字架的耶穌，祂如今在神的右邊長遠活著，你們不要怕。