

He was with the wild beasts; and the angels ministered unto Him. Mark 1:13

In what different circumstances is the last Adam to the first! He began in a garden which the Lord God had planted; but his great Antitype in a wilderness, the thorns of which spoke of that primal sin. But whereas the first Adam transformed the garden into a wilderness, the last will convert all desert places into gardens-whether they be in the heart, or the world around - so that they shall blossom as the rose.

To Adam the beasts came, that he might name them; but at the coming of the last Adam they were wild. "He was with the wild beasts." Yet they were tame to his pure manhood. "He had dominion over the works of God's hands." On his brow the crown of royalty over the inferior races, which man had lost, was already placed. Is it not also true that holy men still have power over the lower creation? Certainly Francis of Assissi had. And in the ages, yet future, the children shall play, unhurt, amid the wild beasts of the forest.

Again it is true of thee, O son of man, that, like thy Lord, thou art between the wild beasts and the angels. On the one side thou touchest the lower, and on the other the higher. At every moment thou art called to choose between these twain. Thy body calls thee this way, and thy spirit that. Be sure to deny the lower appetites; rule them; be king and lord in the realm of thy soul. Make them crouch around thee, as the lions of Daniel's den. Get thy Lord to master them for thee. Else thou wilt miss the angels of God, who come to encamp around thee, and minister to thee, as one of the heirs of salvation. Was it here that Christ learned to contrast His homelessness with the lairs of the beasts?

祂... 與野獸同在一處，且有天使來伺候祂。 可一13

末後的亞當與首先的亞當處境多麼不同(參:林前十五45。末後的亞當即耶穌)。首先的亞當從耶和華神所建立的園子開始；但末後的亞當卻從曠野開始，曠野的荊棘表明原始的罪。首先的亞當使園子變成曠野，而末後的亞當使沙漠地變成園子。不論在人心或是人周圍的世界，末後的亞當要使兩者開花像玫瑰。

走獸來到亞當面前，他就為走獸命名，但當末後的亞當來時，那些走獸已變成野獸了，「祂與野獸同在一處」，這些野獸卻向著祂單純的人性馴服。「祂管理神手中的工作。」在祂頭上戴着王冠，管理動物(詩八5-8, 來二7-9)，這王權是人類已失去的。聖徒不是真有權柄管理受造之物嗎？法蘭西斯確曾有這樣的權柄。將來小孩子要與森林中的野獸玩耍，也不受傷害(賽十一6-9)。

人啊！這是真的，像你的主那樣，你是在野獸與天使之間。一方面我們接觸低等的受造物，另一方面接觸更高的受造物，你需要常在兩者之中作選擇。身體召我們趨向一邊，但心靈召我們向另一邊。你要確實拒絕獸性的慾望，管制牠們，而作你靈魂的王和主人。要使那些慾望 像但以理在坑裡時的獅子，蹲伏在你身旁(但六21-22)。讓你的主為你來制服牠們。否則你就會失去神的天使，他們是來四圍安營，為承受救恩的人效力的(來一14)。是否在這裡基督認識到用野獸的洞穴來對照祂的居無定所呢？

New wine into fresh wine-skins. Mark 2:22 (R.V.)

Ah, our Lord! Thou hast been speaking of the bridegroom and his coming to the feast. Thou remindest us of the olden comparison of thy love as better than wine, and of thy first miracle at Cana of Galilee. May thy love be poured into our hearts as the fresh juice crushed from the grapes! We have no love of our own to offer Thee: but, oh, pour thy love into hearts that yearn to love Thee with thy love. And let it not be only the memory of the love that was, but the living, fresh enjoyment of the love that is ever new. The new wine of thy love is what we long for, that it may sweep into our hearts as the spring tide along the golden sands, which it frees from their accumulation of debris and waste. Oh for the constraints of thy love - new, fresh, living!

But the Master says, Children, if you have your request, the new wine may refuse to take on with the old shapes; it will make for itself new channels and forms of manifestations; when others fast, you will feast; when others feast, you will be sad. You will be counted eccentric and peculiar. Men will murmur at you, and find fault. They may even cast you out of their churches and social circles.

There is but one answer: Leave us not to ourselves. Permit us not to follow the promptings and suggestions of our undisciplined wills; but provide for us the new wine-skins also. Show us what Thou wouldst have us be and do; and let the methods in which our hearts' devotion shall express itself be so lovely, so befitting, so helpful to the world, and so full of God, that men may recognize thy hand, and adore Thee. Let not Thy love be spilled, but stored for the refreshment of others through our lives. Oh, give us love!

新酒裝在新皮袋裡。 可二22

主啊！你曾經提到新郎，和祂要來赴筵席。你使我們想起那古老的比喻，你的愛比酒更美(歌一2)，並想到在加利利的迦拿你的頭一件神蹟把水變酒(約二1-11)。願你的愛澆灌我心，好像新榨出來的葡萄汁！我們沒有自己的愛可以向你獻上，但求將你愛澆灌在那渴慕愛你之人的心裡。但願這不僅僅是已過之愛的回憶，而是常新的愛，給人新鮮活潑的享受。你愛的新酒，是我們所渴慕的，你的愛湧入我們心中，像春天的潮水沿著金色沙灘掃過來，除去沙灘積存的垃圾。啊，但願我們受你又新又活之愛的約束！

然而主說：孩子啊，如果你要得著所祈求的，新酒不會接受舊的形式；新酒有自己新管道和方式來表明。別人禁食，你卻宴樂；別人宴樂，你卻憂傷。你必被認為稀奇古怪。人必埋怨你，找你錯處，甚至將你攆出教會和社交圈。

我們只有一個回答：求主不要任憑我們，不讓我們隨從衝動以及不受約束之意志的提議；也賜給我們新的皮袋。求主指示我們怎樣行事為人；使我們心中的熱愛表現可愛得體、對人有益、並充滿神，使人可以看見你的手而敬拜你。但願你的愛不溢露，而是被存放在新皮袋裡，藉著我們的生命使別人新鮮舒暢。哦，求主將愛賜給我們！

He appointed twelve. Mark 3:14

This is the threefold work of the Church, and of each disciple.

THAT WE MIGHT BE WITH HIM. The Master dearly loves our company. Let us seek it more. Not necessarily praying, or praising, or learning--but just being quietly with Him. It was said of a holy man, Mons de Rentz, that his union and converse with God were so wonderful, that after he had spent several hours therein, he found himself in the end as if he had only then begun it, except only that he had then yet more desire to continue it. And at length he arrived to that height that it seemed as though he never ended it at all; being wholly and constantly in inward recollection and application to God. After whose example let us press, that we may enjoy like near approach to God, and our lives be suitably ordered for his glory.

THAT HE MIGHT SEND THEM FORTH TO PREACH. He cannot come forth from the secret chamber of eternity to preach, as once He was wont to do; and therefore He is ever raising up voices, witnesses, lips which He teaches how to speak, and touches with his live coal. Has He not sent you forth, if not by lip yet by life to bear witness to his love? Like the seraphim, if you have two pair of wings for reverent modesty, you have at least one pair for flight. Oh, breathe the prayer, Send me.

THAT THEY MIGHT HAVE AUTHORITY OVER DEMONS. The power of Satan is strong; it mastered Adam, but it met more than its match in the Christ-nature. If that nature is regnant in you, you, too, will have power over all the power of the enemy. Nothing shall by any means hurt you, and you will be able to deliver others who have long been held captive.

祂就設立十二個人。 可三14

這是教會的三重工作，也是每個門徒的三重工作。

我們與祂同在。主非常喜愛我們的陪伴。但願我們尋求更多與主同在。不一定是祈禱、讚美或學習，而是只安靜與祂在一起。據說一位聖徒(Mons de Rentz)，他與主聯合，與主交談的經驗實在美好，他花了幾個小時，還覺得這只是開始，還要再繼續下去。最後他到達屬靈巔峯，好像他完全不曾停止這種情境；完全且持續的在內心思想神，專注於神。但願我們向著這種榜樣前進，使我們享受親近神，生命就會被調整為著祂的榮耀。

祂差他們去傳道。祂不能從永恆的隱密處出來傳道，像祂從前慣常作的；所以祂一直興起作出口的、作見證的，祂教導他們如何傳講，並用燒著的火炭沾他們的口。祂豈不是差遣你，若不用嘴唇傳講，就是用生命見證祂的愛嗎？像撒拉弗一樣，如果你用兩對翅膀為著敬虔的謙遜，你至少有一對翅膀為著飛翔。然後祈求說：請差遣我(參：賽六1-9)。

他們有權柄趕鬼。撒但的能力很強；制服了亞當，卻敵不過有基督性情的對手。如果基督的性情在你裡面佔優勢，你就有能力制服仇敵的一切能力。沒有甚麼可以傷害你，你也能將別人從長久被擄之中救出來。

Cares; . . . Riches; . . . Lusts. Mark 4:19

There is enough nutriment in the land for the thorns alone or for the wheat alone, but not for both; and so there is a brief struggle for mastery, in which the sturdy weed prevails against the slender wheat, and chokes it. Nourishment which should go to its support is drained away from it; and though it does not actually expire, it leads a struggling existence, and becomes unfruitful. What are these weeds?

FOR THE POOR MAN -- CARES. The Greek word for care is Division. Cares divide our heart, and distract it in many different directions. What shall we eat? What shall we drink? Wherewithal shall we be clothed? How shall we meet our rent and other expenses? It is almost impossible to settle to our prayer, or Bible-study, or Christian work, or to the culture of the soul-life, while questions like these intrude. What shall the poor man do to prevent the word becoming unfruitful? He must take his cares to his Father, and by one act deposit them in his safe keeping. And thereafter, as a care tries to break in on the peace of his heart, he must treat it as a positive temptation, handing it over to God.

FOR THE PROSPEROUS MAN -- RICHES. They will distract as much as anxiety does. How much they amount to! Oh, the endless figurings in the brain - how to keep, or invest, or increase. The case for him is to look on all he has as a stewardship for God, deducting only a moderate percentage for himself.

FOR US ALL -- LUSTS. Strong and inordinate desires for what may be right in itself, but which we follow with extravagant zest. What is right in itself may become wrong if we put it in God's place, and allow it to monopolize us unduly. Oh, Great Husbandman, root up the thorns by Thy Holy Spirit!

思慮... 錢財... 私慾。 可四19

土裡的養分只夠荊棘生長或者只夠麥子生長，不能同時供應兩者一起生長；所以就有短期競爭為取得優勢，在這競爭中強壯的雜草勝過細長的麥子，而擠住麥子。供應麥子生長的養分被消耗了，雖然麥子並不是真的死了，卻僅僅掙扎地活著，而不能結實。這些雜草是什麼呢？

對於窮人是「思慮」。「思慮」的原意為「分開」。思慮使我們分心，使我們的心往不同的方向轉移。我們吃什麼？喝什麼？穿什麼？我們怎麼應付房租和其他的開支呢？像這樣的疑問來干擾時，我們就無法安定下來禱告讀經事奉，也無法安定下來培養靈命。窮人要做什麼來防止神的道不結果實？他必須將自己的思慮帶到父神面前，藉著一次交託給天父保管。以後當一個思慮試圖要闖入破壞心中的平安時，他必須把它當作一個實在的試探交給神。

對於富人是「錢財」。錢財與憂慮一樣使人分心。總共有多少錢啊！腦中不停地計算：怎樣保存、投資、增加。對於這種情形，他應當看自己所擁有的一切乃是替神作管家，只取適度的比例為著自己。

對於我們眾人是「私慾」。強烈、過度的慾望本身可能是正當的，但我們會過分熱切去追隨這些慾望。我們若把那本來正當的，放在神的地位上，把它當作神，它就變成不正當的了，因為我們讓它不當地控制我們。偉大栽培的父神啊，求你藉著聖靈拔除這些荊棘吧！

Thy daughter is dead: why troublest thou the master any further? Mark 5:35

What hopelessness! They had watched the sweet flower fade, till no color was left on the pale cheek, and the merry voice was still; and then they thought of the Galilean Teacher: "Why cost Him time and trouble? His visit will be useless now! It was very kind of Him to be willing to come! But it is now of no use! Very kind; but no use."

We go to God in comparatively small trials, and think He can help us. But there are times when we say: It is no use troubling further; we must just bear our trial as well as we can, God Himself cannot help us. Can He give back that twin-soul? Can He restore the love that has died out? Can He undo this unhappy marriage? Can He deliver from that lifelong paralysis? Life is extinct; hope is dead; the light has dipped below the horizon. It is no use to trouble God or man. We have no alternative but to suffer till eternity explain the mysteries of time.

But Jesus knows the way out. He says in his sweet undertone, "Fear not! only believe." He has the keys of death. He never would have let things come to this awful pass by His delay unless He had known that, even if the worse came to the worst, all would end well. He has purposely delayed till this, that He might have the better opportunity of showing you what God can do. Fear not! the hand of the Almighty Saviour has yours within its grasp. He will not let you stumble as you go down this dark staircase by His side. Only believe: have faith in Him. All may seem very mysterious now, but you will come to see that it was the wisest and best after all. You shall yet clasp to your heart the lost one, arrayed in resurrection beauty.

你的女兒死了，何必還勞動先生呢？ 可五35

何等絕望啊！他們看著這朵美麗的花凋謝，直到她的臉頰沒有血色，歡樂的聲音止息。然後他們想起加利利的教師：「為什麼花費祂的時間和力氣呢？祂願意來實在很好！現在來已無濟於事！很好，但無濟於事。」

我們為小麻煩來到神面前，以為祂能幫我們。有時我們說不必勞煩祂，還是儘量自己來擔當，神幫不了我們。祂能使那個雙生的孩子再活過來嗎？那已經逝去的愛祂能恢復嗎？祂能恢復不愉快的婚姻嗎？祂能使生來癱瘓的痊癒嗎？生命已經消逝，希望也破滅了，陽光已落在地平線下。這時不必麻煩神與人，我們沒有什麼選擇，只有受苦直到在永世裡才明白今生的奧祕。

但是耶穌知道出路。祂用甘甜的聲音低聲說：「不要怕，只要信。」祂擁有死亡的鑰匙。祂永不會讓事情因祂的耽延變得這樣糟。除非祂早已知道，雖然情況越來越糟，但是最終的結局卻是好的。祂故意耽延，才有機會表明神有能力作事。不要怕，全能救主的手握著你的手，祂與你一起下黑暗的樓梯，祂不會讓你跌倒。只要信祂。一切的事現在看來很奧祕，但終究你必看出這是最有智慧、最美好的。將來在復活的榮美裡，你要將你所失去的親人抱在懷裡。

They told him all things, whatsoever they had done, and taught. Mark 6:30 (R.V.)

Talking things over with Jesus! It is a precious secret! When one has been out in the world, it is delightful to talk over what has happened in the seclusion of the home. We have read of a wife who reserved one room in the house, which no one was permitted to enter but her husband and herself; and there they interchanged their mutual confidences. So it is a blessed habit to talk over everything with Jesus, and to review the events of the past beneath the light of His loving eyes.

"We have had much success, Master," we cry; "the cities were moved; the devils were subject; the crowds followed us everywhere." Ah, children, He seems to say, Those who cry "Hosanna" to-day will cry "Crucify" to-morrow: the real work of God is not done amid congratulating crowds, but in the heart's depths, and in the ante-chamber. See that ye dwell not on the excitement of the outward reception, lest you attribute your success to something in yourselves, and pride yourselves upon it, and become unsuitable for My use. All success comes from above.

"We have been greatly persecuted, and our mission seems to have been a failure, Master," we cry at another time. "Who hath believed our report, and to whom is the arm of the Lord revealed?" Care not for it, the same wise Counsellor replies: I at least am satisfied; I will see to it that your reward is according to your faithfulness, if not to your success; and there shall be a remnant of good soil that shall repay one hundredfold.

Thus His loving words extract the poison from success, and rally us from despondency. Oh, Christian workers, get into the secret of His presence, that He may correct, criticise, or encourage as He please.

使徒 ... 將一切所作的事，所傳的道，全告訴祂。 可六30

將許多事情與主討論！這是很寶貴的訣竅。當一個人出外到世人當中，回到家裡談論所發生的，是一件開心的事。我們曾經讀到有一位婦人在家中留一間房，專為她與丈夫一起談心，別人不准進入。將一切的事與耶穌討論，在祂愛的眼光下回顧過去發生的事，這乃是一個蒙福的習慣。

我們大聲說：「主啊，我們大大的成功。許多城市都轟動起來，鬼也被制服了，羣眾跟著我們到各處。」主好像說：孩子們啊，那些今日喊叫「和散那」的眾人(太廿一9)，明天要喊著：「釘十字架！」(路廿三21)。神真實的工作不是在祝賀的羣眾當中，而是在人心的深處，在接待來賓的前廳。你要留意不要老是想著外在歡迎的興奮，免得你將成功歸功於你自己有什麼，你就驕傲起來，而不合乎主用。一切的成功都是從天上來的。

有時我們又會說：「主啊！我們大受逼迫，任務完全失敗了。」「我們所傳的有誰信呢？耶和華的膀臂向誰顯露呢？」(賽五十三1)。同樣一位智慧的保惠師回答說：你不要在意這事，至少我是滿意的，我必留意，你的賞賜是按照你的忠心，即使不是按照你的成就；並且還有剩餘的好土結出百倍補還你。

祂這樣慈愛的話語，除去成功裡的毒素，又使我們從意氣消沉中重新振作起來。基督的工人啊，你要進入祂同在的隱密處，使祂照祂所喜悅的糾正你、評論你、鼓勵你。

This he said, making all meats clean. Mark 7:19 (R.V.)

This is a remarkable rendering of the Revisers, which has the support of their profound scholarship; and inaugurates an era in the history of the Levitical institutions. Before this hour arrived men were clean if they ate certain kinds of food, and unclean if they ate others. But from this moment, the Evangelist tells us, these outward distinctions were abolished. Henceforth all meats were to be viewed by the followers of Jesus as equally clean. There is, however, need that we should remember two or three things in respect to food.

(1) THAT EVERY CREATURE OF GOD IS GOOD, AND NOTHING IS TO BE REFUSED IF IT CAN BE RECEIVED WITH THANKSGIVING. The act of thanksgiving is the test for the fitness and unfitness of food, as the ancient sign was supposed to be when made by the knight over a glass of wine offered by a stranger. Do not touch what you cannot thank God for.

(2) TAKE CARE TO EAT FOR THE NEED OF THE BODY RATHER THAN FOR ITS PLEASURE. There are a great many dainties and luxuries heaped on our tables which we take simply for the pleasure of eating. It is here that we are assailed with temptation, and need to be on our guard. The fact of food being pleasant eating is not in itself sufficient to justify our taking it. It may clog our digestion, and impair our power for thought and prayer and service.

(3) BE MODERATE IN THE AMOUNT YOU EAT. Quite as many over-eat as over-drink. We should always have the girded loin. The majority of the diseases of modern life have been traced to the habit of eating to excess. We are told by eminent authorities that we ought not to rise from table with the sense of having eaten to the full. Let your moderation in this also be known to all men.

這是說，各樣的食物都是潔淨的。 可七19

這句話引人注意，並在利未制度的歷史中，開啟了一個新的時代。在這個時刻之前，人吃了某些食物就是潔淨的，吃了另一些食物就成為不潔淨的。但是福音書的作者告訴我們，從這時刻起這些外在的區別已經廢除了。從此耶穌的門徒看各樣的食物都同樣是潔淨的了。然而，關於食物有兩三件事仍要牢記心頭的：

(一) 凡神所造的物都是好的，若感謝著領受，就沒有一樣可棄的 (提前四4)。感恩的行動可以試驗食物究竟是否合宜。正像古時騎士在陌生人提供一杯酒時所作的記號：如果你不能向神獻上感恩的，就不要碰。

(二) 要留意為身體的需要而吃，不是為宴樂。許多堆放在桌子上的美味和珍饈可能只是為我們的宴樂，我們在此就受到試探的攻擊，所以我們應當謹慎。食物好吃並不是我們吃的充分理由。這食物可能妨礙消化，也可能削弱我們的思想、禱告與事奉的能力。

(三) 你吃的量要適度。很多人吃過飽、喝過量。我們要常常束上腰帶，現代生活中有許多疾病都是起因於吃得過量的習慣。專家告訴我們，不該在覺得滿飽的時候才離開餐桌。也要讓眾人知道你在飲食上的節制。

He sighed deeply in his spirit. Mark 8:12

This Evangelist twice over calls attention to the Lord's sighs - in Mark 7:34, and here. A sigh is one of the most touching and significant tokens of excessive grief! When Nature is too deeply overwrought to remember her necessary inspirations, and has to compensate for their omission by one deep-drawn breath, we sigh, we sigh deeply in our spirit.

LOOKING UP TO HEAVEN, HE SIGHED. As the deaf mute stood before Him - an image of all the closed hearts around Him; of all the inarticulate unexpressed desires; of all the sin and sorrow of mankind - the sensitive heart of Jesus responded with a deep-drawn sigh. But there was simultaneously a heavenward look, which mingled infinite hope in it. If the sigh spoke of his tender sympathy, the look declared his close union with God, by virtue of which He was competent to meet the direst need. Whenever you sigh, look up to heaven. Heaven's light turns tears to jewels!

HE SIGHED DEEPLY. The obdurate and impenetrable hardness of the Pharisees; their wilful misinterpretation of his words and mission; their pride and bigotry - wrung the Lord's heart with bitterness. He turned sorrowfully away. There was no possibility of furnishing help, since on their side there was no desire for it, or belief in Him. Perhaps such sighs still break from his heart, as He views mankind; but through them He is doing his best to bring about the time when all sorrow and sighing shall flee away forever.

The Son of God, in doing good, would look to heaven and sigh; but his sighs were followed by the touch and word of power. Let us not be content with the sigh of sympathy and regret.

耶穌心裡深深的歎息。 可八12

這位福音書的作者馬可兩次重複使人注意到主的歎息，一次是七章34節，一次是這裡。歎息是極度悲哀的一種很感動人且意義深長的標記！在人性操勞過度太深而忘記應有的靈感表達時，只能藉著深深的呼吸發出歎息，我們歎息，在靈裡深深歎息。

祂望天歎息。當聾啞的人站在祂面前，乃是一個圖像，代表祂周圍所有關閉的心；代表一切無法說清楚也沒有說出來的願望；代表人類諸般的罪與憂傷——耶穌敏感的心藉著一個深深的歎息來反應。但祂同時向天仰望，這仰望裡面含著無限的盼望。如果歎息說出祂仁慈的同情；仰望就表明祂與神緊密的聯結，由於這樣的聯結，祂足以應付最緊迫的需要。無論何時你歎息，你要抬頭仰望，天上的光必將人的眼淚變為珠寶！

祂深深歎息。法利賽人的頑固剛硬；他們故意誤會祂的話語與工作；他們的驕傲與偏見——都使耶穌的心傷痛。祂憂傷地離開。他們既不感覺需要，也不肯相信，這樣就不可能得到幫助。當祂看著人類，從祂心中可能發出這樣的歎息。藉著這些歎息，祂盡力促使那無歎息、無憂傷的時候來到。

神子行善時望天歎息，隨後是撫摸和權能的話語。但願我們不停止在同情與懊悔的歎息。

If thou canst . . . And Jesus said unto him, if thou canst! Mark 9:22-23

Yes, there was an if in this sad case. But the father put it in the wrong place. He put it against Christ's power, "If Thou canst do anything." But it was really on the side of his own ability to believe. If only he believed, all else would be easily possible. Even though his faith were small, it would suffice; the tiniest seed can appropriate the chemical products of the soil, and transmute them into digestible products; the narrowest channel will suffice for the passage of the waters of the whole ocean if you give time enough. Let us not worry about the greatness or smallness of our faith; the main point is as to whether it is directed toward the living Saviour.

There are many issues to which these words may be applied. If Jesus can save me from the power of sin! No; if thou canst believe, He can. If Jesus can deliver out of a mesh of temptation and perplexity! No; if thou canst believe, He will. If Jesus can revive His work mightily to the upbuilding of His Church and the ingathering of the lost! No; if thou canst believe for it.

Dost thou want that faith? It may be had thus. Look away from difficulty and temptation to Jesus; consider Him; feed thy faith on its native food of promise; familiarize thyself with fellowship with the promises; study what He has done for others: thus thou wilt believe. For every thought of thy little faith take ten thoughts of his faithfulness.

*All things are possible to God,
To Christ the power of God in man;
To me, when I am all subdued,
When I in Christ am formed again,
And witness from my sins set free,
All things are possible to me.*

你若能 ... 耶穌對他說：你若能。 可九22-23 [直譯]

在這悲慘的事例中的確有個「若」字，但是這位作父親的把「若」字放錯了位置，他把「若」字放在基督的能力上，說：「你若能作甚麼」。其實「若」字真正的位置是在他自己相信的能力這一邊。只要他相信，其他一切就都可能，雖然他的信心小，也已足夠。最小的種子都能取用土壤中的化學物質，將它變成可以消化的物質；最狹窄的水道都可成為整個海洋水的通道，只要給予足夠的時間。但願我們不必掛慮信心的大小，重點在於信心是否對準活的救主。

我們可以將這些話應用在許多事上：主若能救我脫離罪的權勢！不對；你若能信，祂就能。主若能救我脫離試探及困惑的網羅！不對；你若能信，祂必救你。主若能強而有力地復興祂的作為，使教會建立，使失喪者歸回！不對；你若能信，事必成就。

你要那樣的信心嗎？信心可以這樣得著：不要去看困難或試探，單單仰望主，思想祂，用神的應許當作天然的食物餵養你的信心；使你自己熟悉分享神的應許；考查祂在別人身上已經成就的，你就會相信。每一次想到你微小的信心，你就要十次想到祂的信實。

在神凡事都能，
至於基督，神的能力顯在人身上；
至於我，我完全降服，
基督成形在我心裡， (加四19)
見證我從罪得釋放，
我就凡事都能。

And Jesus was going before them. Mark 10:32

The radiant vision of the Transfiguration was deliberately forsaken, as the Lord took the way of the cross, going to Jerusalem to die. The shadow of his awful exodus had already fallen upon the little group. Behold that resolute figure - the wan face lit up with the fire of an invincible resolve—going in front, climbing the difficult ascent. The apostles cannot keep step with His eager steps, and they fear as an instinctive dread of coming events casts its chilling mantle around them. There was something in their Master they could not understand.

Such moments come to all lives, when Jesus leads us to the cross. How often He asks for a deeper consecration; a more complete crossing of natural inclination for the sake of his Gospel; an intenser purpose. At his bidding we must tear ourselves away from ambitions which had fascinated, and dreams which had allured. We must no longer live on the lower level, however pleasant to flesh and blood, but gird ourselves to go up to Jerusalem.

At such moments He always goes before us. We may not see Him until we begin to follow in the direction of his voice; but so soon as we set ourselves to obey, we become aware of his prevenient grace. He is just in front. He never puts forth his own sheep without going before them. He never asks us to tread a path which has not been trodden by his footsteps. Happy are they who follow Him!

In the first effort to follow Jesus, there may be amazement and not a little fear. The unaccustomed path, the strange look on his face, the shadow of the cross—all dissuade us. But as He dilates on the joy set before Him and us, we learn to think lightly of the difficulties in comparison with the goal.

耶穌在前頭走。 可十32

當主耶穌選擇十字架的道路，走向耶路撒冷去受死，祂改變形像的明亮異象，就刻意被拋開了。祂可怕離世的陰影已經籠罩著這一小群人。請看那個堅決的身影，祂蒼白的臉因著極其堅強不屈服的決心而發光——走在前頭，爬那段艱難的上坡路。使徒們都跟不上祂急切的腳步，而且他們心中害怕，對於將要發生的事，一種本能的恐懼使他們發顫。在他們主的身上有件東西他們不明白。

當耶穌領我們到十字架，這樣的時刻也臨到我們所有的人。祂常要求我們有：1) 更深的奉獻；2) 為福音的緣故，更完全的越過天然的愛好；3) 更堅強的使命感。在祂的囑咐之下，我們必須把自己從所著迷的野心和吸引我們的夢想撕開。我們不該再活在較低的水平上，無論這低水平使肉體多舒服，卻要束上我們的腰帶上耶路撒冷去。

在這樣的時刻，祂總是走在我們前頭，我們也許看不見祂，直到我們開始隨著祂聲音的指引；我們一決心順從主，就曉得祂先前預留的恩典。祂就在前頭。祂從來不放出自己的羊而不走在羊群前面。祂自己的腳未踏過的路徑，決不要求我們走上去。跟隨祂的有福了！

跟從主，起初有些驚奇，懼怕也不小。路徑不熟悉，祂的表情也陌生，再加上十字架的陰影，這些都使我們怯步。但當祂詳細陳明擺在祂和我們前面的喜樂，我們就學會在對比目標之後，輕看一切的困難。

Jesus answering saith unto them, Have faith in God. Mark 11: 22.

The margin of the A.V. suggests that this command might be rendered, Have the faith of God. As long as I live I shall remember this text in connection with my first meeting with Hudson Taylor. He was to preach for me on a Sunday morning, now years ago, and gave out this as his text. But he said that he had always interpreted it as dealing rather with God's faith to us than ours to Him; so that it ran thus: Reckon on God's faithfulness.

1. WE MUST BE SURE THAT WE ARE ON GOD'S PLAN. There is a prepared path for us, along which God has stored up all necessary supplies. But if we want those supplies, we must find and follow it. Along the track which He has marked out between this and Home, our Father has erected cairns full of provisions; but we must let his route prevail over our own notions and wishes, if we are to enjoy his preparations.

2. WE MUST BE PREPARED TO WAIT ON HIM. For these things He will be inquired of. Though He knows what we need, He expects our humble request, that we may be perpetually reminded of our entire dependence on Him. He sometimes appears to tarry, to draw out our faith and prayer. But He will never utterly fail.

3. WE MUST WALK WORTHILY OF HIM. God shows Himself strong only on behalf of those whose heart is perfect towards Him. By his enabling grace we must put away the old manner of life, and be renewed in the spirit of our mind, that we may be such whom the great God shall delight to honour. Let such trust Him to the hilt; they will find Him faithful. He will never put us into positions of peril and responsibility, and leave us to take our chance.

耶穌回答說：你們要對神有信心。 可十一22(另譯)

你們要對神有信心，這句話更好譯作：你們要有神的信心。只要我活著，我想到這節經文就聯想到我初次會見戴德生。多年前他在我們教會主日講道，就用這節經文。戴德生說他總是把這節經文解釋作：論及神對我們的信心[神的信心]，而不是我們對神的信心[我們的信心]。所以這節經文的意思是倚靠神的信實。

我們必須確實在神的計畫中。有一條道路是為我們預備的，沿著這條路，神已經儲存一切必要的供應，如果我們需要這些供應，我們必須找著這條路，並順著這條路走。沿著這條路徑，祂已經把我們現在所在之處與天家之間，標出記號。天父已為我們豎立許多充滿糧食的石堆作地標，如果我們要享受祂所預備的，就要讓祂的道路戰勝我們的意見和願望。

我們必須預備好等候祂。祂必被查問到這些事。雖然祂知道我們的需要，祂仍期望我們謙卑地祈求，好使我們不斷被提醒我們該完全倚賴祂。有時祂似乎遲延了，為要引出我們的信心和禱告。祂絕不誤事。

我們行事必須與祂相稱。神單單為那些向祂存心完全的人顯為剛強。我們必須靠著加力的恩典除去舊的生活方式，使我們在心思的靈裡更新，而成為神所樂意尊重的人。但願這樣的人徹底信靠祂，他們必發現神是信實的。祂絕不把我們放在艱難和責任中讓我們自己去碰運氣。

He is not the God of the Dead, but the God of the living. Mark 12: 27

Since God spoke of Himself as the God of the patriarchs, centuries after they had been borne to their graves, it stood to reason that they were yet living; and on this ground our Lord met the allegation that there is no life beyond death.

DEATH IS NOT A STATE OR CONDITION, BUT AN ACT. We speak of the dead; but in point of fact there are none such. We should speak of those who have died. They were living up to the moment of death; but they were living quite as much afterwards. Death is like birth, an act, a transition, a passage into a freer life. Never think of a death as a state, but as resembling a bridge which, for a moment, casts its shadow on the express train, which flashes beneath, but does not stay.

ALL OUR DEAR ONES ARE LIVING. AS vividly as keenly, as intensely as ever: with all the love and faith and intelligence with which we were wont to associate their beloved personality. It may be that they think of us as only half alive, compared with their own intense and vivid experience of the life which draws its breath from the manifested presence of God. Oh, do not fear that they will cease to recognize, know, or love you! Always it remains true, "Without us they cannot be made perfect."

THOSE WHO LIVE ON EITHER SIDE OF DEATH MAY MEET IN GOD. Those who are present in the body, and those who are absent from it, meet in proportion as they approach God. When we come near Him in thought, and prayer, and love, we are come to the spirits of the just made perfect. God is the glorious centre of all the lines that radiate into all worlds. "Ye are come to God, the Judge of all and to the spirits of the just made perfect."

神不是死人的神，乃是活人的神。 可十二27

既然在列祖已經被葬在墳墓裡好幾百年之後，神說祂自己是列祖的神，理所當然列祖還是活著的。我們的主根據這點，反駁死後沒有來生的主張。

死不是狀態，而是行動。我們提到死人，其實他們不是死人，我們該說他們死了。他們活到死亡的那刻，而他們死亡以後仍舊活著。死就像出生，是一個行動，一個轉變，一個通道進入更自由的生命。不要以為死是一種狀態，要認為死像一座橋，瞬間投射它的影子在那閃過而不停靠的快車上。

我們親愛的人仍舊活著。他們跟以前一樣熱情活潑，仍然有愛心、信心與智力，我們常將這些特質與他們可愛的個性聯想在一起。可能他們認為，比起他們熱情活潑的生命經歷，我們只是半活，他們的生命是從神同在的顯現得到氣息。哦！不要怕他們不再認識你，不再愛你！「若沒有我們，他們就不能完全。（來十一40）」這話永遠是真實的。

生活在死亡兩邊的人都必在神裡面相見。在身內或在身外，人都可照著他們親近神的程度相會。我們在思想、禱告及愛中親近神，我們就來到被成全的義人的靈（靈魂）那裡。神是榮耀的中心，所有的光芒都由祂發出照耀一切的世人。「你們到神面前，祂是審判眾人的，也來到被成全之義人的靈（靈魂）那裡。（來十二22-23）」

Ye know not when the lord of the house cometh. Mark 13:35 (R.V.)

No, we know not. It is better that we should not know. But He must be very near. Even has past; the beams of his presence had just died off the world, and the after-glow was still lingering in the ministry of the apostles in the early Church. Midnight is past; it reached its deepest darkness in the middle ages, when only a few holy souls shone like stars in the surrounding gloom. Cock-crow has past; Wickliffe and Luther, and others, heralded the morning. And now the morning is upon us; nay, it is shining more and more unto the perfect day. He must be near, even at the doors. Be ready, O virgin souls, to go forth to meet Him!

But may not these words be interpreted in yet another way? Jesus comes to us in the evening twilight, when the joy of our life seems slowly waning. He comes to us in the deep night of depression, bereavement, and anguish. He comes to us in the hope and expectancy of each new dawn, when we gird ourselves to fresh toils and endeavours. He comes to us in the morning, and satisfies us with his mercy, that we may rejoice and be glad all the day. Only let us watch for his coming, with ears attent to his lightest footfall, his softest whisper. Then, when He shows Himself through the lattice, or softly whispers, "Come away," we shall arise and go forth with Him to the beds of lilies and the gardens of myrrh.

Are we quite sure that we belong to his house? "Whose house are we," says the writer of the Epistle to the Hebrews. But there are conditions: we must be born into it by regeneration ; we must walk as becometh saints; we must hold the beginning of our confidence steadfast to the end. Christ is Lord over this house, and his will is law (Heb. 3 : 1-9).

你們不知道家主甚麼時候來。 可十三35

不，我們不知道。我們不知道其實更好。但祂一定是很近了。黃昏已經過去，祂同在的光芒早已從這世界消逝，雖然還有餘暉留在早期教會使徒的服事上。半夜也已經過了，在中世紀達到最深的幽暗，那時只有少許聖徒如同星星照耀在週遭的幽暗中。黎明已經過了，威克里夫、路德還有其他屬靈的偉人曾宣告清晨的來臨。現在早晨臨到我們，而這光越照越明直到日午。祂一定近了，就在門口了，眾童女啊，要預備好，出去迎接祂！

但是這些經文不也可用另一方式來解釋嗎？主耶穌在黃昏的時候臨到我們，那時我們生命的喜樂似乎慢慢地消失。在我們沮喪、失去親人、痛苦的深夜，祂臨到我們。在期望等待每個新的黎明時，祂臨到我們，那時我們重新振作要勞苦努力。在早晨祂來施恩給我們，好叫我們飽得祂的慈愛，終日歡呼喜樂。我們只要儆醒等候祂的來臨，耳朵注意聽祂輕微的腳步聲和祂溫柔的微聲。然後當祂在窗邊出現，溫柔地微聲說：來，一起走吧！我們就起來與祂同去，到百合花畦和沒藥花園。

我們確實知道我們屬於祂的家嗎？希伯來書作者說「我們是祂的家！」。條件是：我們必須藉著重生進入這家；必須行事為人像個聖徒；我們必須將起初的信心堅持到底。基督是這家的主，祂的旨意就是治家的法則(來三1-9)。

But Jesus said, Let her alone. Mark 14: 6

The lovers of Jesus are often misunderstood. Those who judge only by a utilitarian standard refuse to acknowledge the worth of their deeds. You might as well despise the electric light because it makes no register on a gasmeter. But when the voices of criticism and jealousy are highest, Jesus steps in and casts the shield of his love around the trembling, disconcerted soul, saying, Let him alone. So He speaks still :

TO SATAN. The adversary stands near to resist and tempt. As Judas criticized Mary, so the Evil One seems at times to pour a perpetual stream of chilling criticism on all we say and do; or he meets us at every turn with some evil suggestion. But Jesus is on the watch, and He will not allow us to be tempted beyond what we are able to bear; but when heart and flesh fail, He will step in and say, Let him (or her) alone.

TO SORROW. We must pass through the fire, and be subjected to the lapidary's wheel; we must drink of His cup, and be baptized with His baptism; we must bear our cross after Him. But He is always on the alert. And whenever the feeble flesh is at an end of its power of endurance, He will step in and say, Let be—it is enough.

TO HUMAN UNKINDNESS. Some of us are called to suffer most from our fellows; our foes belong to our own household ; our brother Cain hates us. It is hard to bear. To have one's motives misunderstood and maligned; to lose one's good name; to be an outcast--all this is hard. But God has planted a hedge about us and none may pass through it, except He permit. Even Satan recognizes this, as we learn from the Book of Job.

耶穌說：由她吧！ 可十四6

愛主耶穌的人常被人誤會。只以功利的標準來作判斷的人，拒絕承認愛主之人行動的價值。你也許也輕看電燈，因為電燈沒法在煤氣表上作記錄。但當批評與嫉妒的聲音最響亮的時候，耶穌就介入，並用祂的愛來覆庇那戰兢困窘的心靈，說：由他吧！祂現在仍這樣說：

對撒但。仇敵站在近處抵擋、試探。就像猶大批評馬利亞一般，惡者有時對我們的言行不斷發出令人心寒的批評；或者他在我們每一個轉捩點作某種邪惡的建議。但是耶穌在守候著，祂不能容我們受試探過於我們所能受的。當身心衰敗時，祂會介入，說：由他吧！

對苦難。我們必須從火中經過(賽四十三2)，又服在雕刻寶石的轉輪之下受磨煉；我們必須喝祂的杯，受祂的洗(可十39)，我們必須背起我們的十字架跟隨祂(可八34)。但祂一直十分儆醒。甚麼時候我們肉體衰弱到了忍耐的極限，祂就會介入，說：夠了，由他吧！

對人們的刻薄。我們有些人蒙召受的苦大多來自同伴；我們的仇敵常是家裡的人(太十36)；我們的弟兄該隱恨我們(約壹三12)。這些都令人難以忍受。我們的動機被誤會、被誹謗；失去名譽；甚至被驅逐，這一切都很艱難。但神在我們四面圈上籬笆，無人可以越過，除非有祂許可。甚至撒但也承認這點，正如我們從約伯記所學到的(伯一10)。

My God, my God, why hast Thou forsaken Me? Mark 15: 34

This was the darkest hour of the Saviour's human life. Lover and friend stood away from Him ; and those for whom his blood was being shed covered Him with contumely and abuse. Let us consider:

HIS QUOTATION OF SCRIPTURE. He is quoting the first verse of Psalm 22, which is truly known as the Psalm of the Cross. It may be that He recited to Himself that wonderful elegy, in which David was to anticipate so minutely the sufferings of his Lord. What meaning there was for those dying lips in the 7th verse: "All they that see Me laugh Me to scorn"; in the 13th: "They gape upon Me"; in the 14th: "All my bones are out of joint"; in the 17th: "I may tell all my bones"; or in the 18th: "They part my garments and cast lots." What sacred feet trod those well-worn steps!

HIS VICARIOUS SUFFERINGS. There is no possible way of understanding, or interpreting, these words, except by believing that He was suffering for sins not his own; that He was being made sin for us; that He was bearing away the sin of the world. It is not for a moment conceivable that the Father could have ever seemed to forsake his well-beloved Son, unless He had stood as the Representative of a guilty race, and during those hours of midday midnight had become the propitiation for the sins of the world.

HIS PERFECT EXAMPLE OF THE WAY OF FAITH. In doing the Father's will, He yielded up his life even to the death of the cross. But amid it all He said, "My God, my God." He still held to the Father with his two hands. And his faith conquered. The clouds broke; the clear heaven appeared; He died with a serene faith. "My God" was exchanged for "Father, into thy hands."

我的神，我的神，為甚麼離棄我？ 可十五34

這是救主為人生涯最黑暗的時刻。朋友和愛祂的人都站得遠遠的；祂為人流血，而人竟然無禮地凌辱祂。讓我們思想：

祂引用經文。他引用詩篇二十二篇第1節，詩篇二十二篇是十字架的詩篇。祂可能是對自己朗誦那奇妙的輓歌，在這篇詩裡大衛詳細的預言主的受苦。這些詩句在垂死之人的嘴上有何等的意義！第7節：「凡看見我的都嗤笑我。」13節：「牠們向我張口。」14節：「我的骨頭都脫了節。」17節：「我的骨頭，我都能數過。」18節：「他們分我的外衣，為我的裡衣拈鬮。」祂神聖的雙腳，踩踏那平凡的步伐！

祂代罪受苦。這些話不可能明白或解釋，除非相信：祂不是為自己的罪受苦、祂為我們成為罪、祂擔當世人的罪。無法想像父神會片刻離棄祂的愛子，除非愛子代表有罪的人類，站在神面前，在那幾個小時之中正午卻變成午夜，因祂為世人的罪作為挽回祭。

祂成為信心之路的楷模。為遵行父的旨意，祂獻上生命，甚至死在十字架上。在這過程中，祂只說「我的神，我的神。」祂仍以雙手抓住父神，祂的信心得勝了。最後密雲散開，晴天出現，祂死時帶著一種平靜的信心。「我的神」換成「父啊！我將靈魂交在你手裡。」

The Lord working with them. Mark 16: 20

This was the secret of the successes of the early Church. Theirs was the simple commission to preach; but wherever they did so, the Lord confirmed their word with signs following. In Jerusalem, Samaria, Antioch, Rome, and to the uttermost end of the world, wherever these simple men stood up and made their proclamation, their invisible Lord was present, and his Spirit bore witness.

Nothing less than this will account for the marvellous successes of those early preachers. He who sat at the right hand of God in the attitude of majestic rest was always beside them in the intensity of the most untiring work. What was done by them on earth was wrought by Himself. His right hand and his holy arm got Him the victory.

This blessed partnership has never been repealed. Jesus has never withdrawn from the compact; and if we could only dare to count and reckon on Him, we would find that He was co-operating in church, and Sunday-school, and mission-station. There are a few rules to be observed, however, before we can count upon Him thus: (1) We must be clean in heart and life. He cannot identify Himself with those who are consciously delinquent. (2) We must not seek our own glory, but God's, and the pure blessing of men. (3) We must use the word of God as our sword, our lever, our balm, our cordial, our charm. (4) We must be in loving harmony with those who name his name, as He cannot countenance seclusion or uncharitable feeling. (5) We must by faith claim and reckon upon Him--speaking to Him as to the message before it is delivered, relying on Him during its delivery, and conferring With Him about its effect. Not anxious or elated, but at rest.

主和他們同工。 可十六20

這是早期教會成功的祕訣。他們接受單純的使命去傳道；無論他們在哪裡傳道，主都以隨後而來的神蹟證實他們所傳的道。從耶路撒冷、撒瑪利亞、安提阿、羅馬、直到地極，無論在何處，這些平凡的人站起來宣講，他們看不見的主就與他們同在，聖靈也作見證。

至少這點說明了那些早期傳道人奇妙的成功。祂坐在神的右邊，莊嚴安祥地陪伴他們辛勤不倦的工作。他們在地上所完成的，就是祂所作的。祂的右手與聖臂取得勝利。

這種有福的合作從未被廢除。主耶穌未曾撤銷祂的諾言，只要我們仍敢倚靠祂，就要在教會、主日學、宣教站，發現祂與我們同工。然而我們倚靠祂，必須遵守下列的原則：1)我們的心與生活必須潔淨，祂不能與良心有虧的人認同。2)我們必須不求自己的榮耀，只求神的榮耀，並單純為人求福。3)我們必須以神的話語作為寶劍、方針、香膏、鼓勵、以及帶在手上的標記。4)我們要與信徒和諧相愛，祂不能稱許關閉和苛刻的感覺。5)我們應藉著信心倚靠祂，在傳信息之前先向祂祈禱，傳遞信息的時候，完全仰賴祂，並與祂商討果效。不要憂慮也不要得意，只要安息。