

Behold the handmaid of the Lord: be it unto me according to thy word. Luke 1 : 38

The angel's message meant, for this young, pure-hearted girl, a great deal of misunderstanding and reproach. It was inevitable that clouds would gather around her character, which would sorely perplex the good man to whom she was betrothed. But as soon as she realized that this lot was ordained for her by God she humbly acquiesced, with these model words of patient faith. Let us often say them:

FIRST: TO HIS COMMANDS. God's voice often speaks within our hearts, and no word of his is devoid of power. We must test what seems to be his voice by these three corroborations: First, his Word; second, by the trend of outward circumstances; third, by the advice of Christian people not immediately interested. When these concur, we may take it that God has spoken to us, and whatever the burden of his words we must respond--Be it unto me according to thy word.

SECONDLY: TO THE RESPONSIBILITIES THRUST ON US. It may be a trusteeship for some dying friend; a charge of orphan children; a babe cast on our parentage; an invalid; a difficult and trying piece of Christian enterprise. But whenever it comes on us, imposed by the evident appointment of our Father, notwithstanding the shrinking of our flesh and the fearfulness of our soul, we must say: Be it unto me according to thy word.

THIRDLY: TO ANY BURDEN OF PAIN AND SUFFERING. Are you one whom God has set apart to manifest the power of his grace in suffering and pain? Are you sleepless by night, and helpless by day? Are you likely to spend years in one position, as paralysed or rheumatic? Well, still dare to look up and say: Be it unto me according to thy word.

我是主的使女，情願照你的話成就在我身上。 路一38

對這位心地單純的年輕女子，天使的信息意味著要遭受極大的誤會與羞辱。無可避免地，她的品德會蒙上陰影，這使她所許配的這個義人十分困惑。但她一知道這是神為她所命定的，她就謙卑地默許，說了這些信心忍耐典型的話。但願我們也常這樣說：

對祂的命令。神的聲音常在我們心中說話，祂的話無不帶著能力，我們必須用這三種確證檢驗那看起來好像是神的聲音的：1) 祂的話 — 聖經。2) 外在環境的趨向。3) 沒有直接利害關係之信徒的忠告。當這些湊起來都一致了，我們就可認為是神對我們說話了。無論話語的負擔是什麼，我們必須回應：照你的話成就在我身上。

對被迫接受的責任。也許友人臨終的託付，照顧孤兒，扶養幼兒，照料病人，照應運作艱難的基督教事業。無論何時臨到我們，明顯是天父委派的，雖然肉體退縮，心裡害怕，我們仍應該說：照你的話成就在我身上。

對受苦的擔子。你是否已蒙神分別出來，要在苦難中彰顯祂恩典的能力？你是否晚上失眠，白天無助？可能你已多年停留在一種姿勢中，如同癱瘓的或害風濕症的？那麼，仍要勇敢向神仰望說：照你的話成就在我身上。

Glory to God in the highest, and on earth peace. Luke 2: 14

These twain are joined together, and none can sunder them. Do you want peace? your highest aim must be the glory of God. Do you seek God's glory as your highest aim? then, the inevitable result will be the peace that passeth understanding.

GLORY TO GOD IN THE HIGHEST. It was said of the soldiers of the first Napoleon that they were content to die in the ditch if only he rode over them to victory. With their last breath they cried, "Long live the Emperor!" It seemed as though they had lost all thought and care of their own interests, so long as glory accrued to his name. So should it be of us. Higher than our own comfort, or success, or popularity, should be the one thought of the glory of our God. Let Christ be honoured, loved, exalted, at whatever cost to us.

ON EARTH, PEACE. It will come, because when the heart has only one aim to follow, it is delivered from dividing and distracting cares. It will come, because the glory of God is so lofty an aim that it lifts the soul into the atmosphere of the heavenly and eternal world, where peace reigns unbroken. It will come, because we are not greatly troubled by the reverses and alternations of fortune that are incident to all work in this world, since the main object is always secure and beyond fear of failure. What though there be the ebb and flow of the wave, yet the tide is certainly coming up the shore, and will presently stand at high-water mark.

This peace is said in the R.V. to come only to men in whom God is well pleased. Live to please God, and He will breathe on thee his peace. Seek his glory, and He will make thy heart his home. Do his will, and thereby good shall come to thee.

在至高之處，榮耀歸與神！在地上平安歸與祂所喜悅的人！ 路二14

這兩句話是結合在一起的，無人能把它們分開。你要平安麼？那麼你最高的目標必須是神的榮耀。你以神的榮耀作為你最高的目標嗎？那麼必然的結果就是出人意外的平安。

在至高之處榮耀歸於神。據說拿破崙的士兵們情願死在壕溝裡，只要拿破崙騎馬踏過他們的身體邁向勝利，他們用最後的一口氣向他高呼：「皇帝萬歲！」士兵們好像完全不顧自身的利益，只要拿破崙的光榮增添。我們也該如此。我們一心所想的應該是，神的榮耀高過我們自己的舒適、成功、名望。但願基督被尊崇、愛戴、高舉，無論我們付出多少代價。

在地上有平安。平安必然來到，因為人心只追隨一個目標時，他就可以脫離許多分心的煩惱。平安必然來到，神的榮耀是那麼崇高的目標，使人心被提升到屬天永恆的境地，在那裡平安一直作王掌權。平安必然來到，因為我們不再受幸與不幸的輪替所困擾，這些輪替乃是世事的常情。我們的主要目標一直是牢靠，超越對失敗的恐懼。海浪雖有漲落，但潮水必定來到岸邊，不久就達到高水位線。

這平安只歸給祂所喜悅的人。你生活討神喜悅，神必賜你平安。你求神的榮耀，祂必使你的心成為祂的居所。你遵行祂的旨意，美福必臨到你！

He shall baptize you with the Holy Ghost, and with fire. Luke 3: 16

They had received the negative, water; they were to receive the positive, fire. Water is not sufficient for natures such as ours. The Baptist pointed to a greater Baptist than himself. Jesus plunges the soul into a baptism of fire.

FIRE CLEANSSES. Ore may be mingled with earthly ingredients from which it is imperative to free it. A chisel or pickaxe could not extricate it. But when it is plunged into the furnace, the metal runs out in a molten stream. So our characters are full of impurities and earthly ingredients; but as they are brought into contact with the power of the Holy Spirit, these are eliminated and drop away, and we attain degrees of purity and love which otherwise had made us unserviceable to our dear Lord. Do not seek to rid yourself of these things as a condition of his gracious cleansing, but seek the baptism of the Spirit, and He will free thee; for He is like a consuming fire.

FIRE ILLUMINATES. As the express-train hurries the traveller by night through a district where the smelting furnaces are in full blast, his eyes are arrested by their glow, and the very heavens are lurid with the light, reflected for miles. So when the Spirit comes in power to the soul, He teaches us to know God, and truth, and things hidden from the wise and prudent. The fires that sanctify, illuminate us.

FIRE ENKINDLES. It is contagious. It will spread over an immense area, where inflammable material attracts it. A match may light up a bonfire that will burn for hours. So when the Spirit of God touches a soul, like an unlit candle, it begins to glow; and from it the blessed spark may pass from heart to heart, and church to church, till an entire continent may blaze with heavenly fire.

祂要用聖靈與火給你們施洗。 路三16

他們已經接受消極一面水的洗，還要接受積極一面火的洗。水的洗對我們的天性是不夠的，所以施洗約翰指向一位比他更偉大的施洗者。主耶穌把人投入火的洗。

火潔淨。礦砂帶著地裡的雜質，必須除去。鑿子、鶴嘴無法除淨。但當它投入熔爐裡，金屬就熔流出來。我們品格中充滿不潔與世俗的成分，這些雜質接觸到聖靈的能力，就被除掉，使我們的純淨和愛心提升，否則我們帶著雜質就不能讓我們親愛的主使用。不要尋求躲避祂善意的煉淨，而要尋求聖靈的洗，祂必使你脫離雜質，因為祂像烈火(申四24, 來十二29)。

火照亮。好像快車在夜裡載著旅客快速通過一個地區，有冶煉的爐正燒得極旺，旅客的眼睛被火光吸引，整個天空火紅照到好幾里遠。聖靈以大能來到人心中也是如此。祂教導我們認識神，認識真理，並認識那些向聰明通達人隱藏的事。這火使我們聖別，並照亮我們。

火點燃。火是會蔓延的，它可散佈到廣大的區域，可燃的東西都會吸引火。一根火柴可點著營火，燃燒數小時。人心像一根尚未點亮的蠟燭，當聖靈臨到這人，他就開始發光；這有福的火花由這顆心傳到那顆心，由這教會傳到另一教會，直到全地都被天上的火燒起來。

The Spirit of the Lord is upon Me, because He anointed Me. Luke 4: 18

As the Lord emerged from the waters of baptism, the heavens were opened, and the Spirit in a bodily shape descended upon Him and abode. Then his mouth was opened, and his public ministry commenced. Now He stepped forth into the world, saying:

*The Spirit of the Lord is upon Me,
Because He anointed Me to preach good tidings to the poor:
He hath sent Me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord.*

The Spirit was given Him without measure, as the power in which He was to cast out devils, preach the Gospel, and glorify his Father by his human life and ministry.

What that scene was in the life of the Lord, Pentecost was for the Church. Then she was anointed for her divine mission among men; the unction of the Holy One rested upon her, to be continued and renewed as the centuries slowly passed. What happened for the Church should take place in the history of each member of it. This anointing is for all, is to be received by faith, and is specially intended to equip us for work. Hast thou had thy share? If not, art thou not making a mistake in attempting God's work without it? If Jesus did not put his hand to this work till He was conscious of his anointing, though He was one with the Holy Spirit in an especial sense, how much less should we! Hast thou known it? Seek it on the threshold of each new enterprise. Be satisfied with nothing less than to be anointed with fresh oil.

主的靈在我身上，因為祂用膏膏我。 路四18

當主耶穌受洗從水裡上來時，天開了，聖靈就有形體地降在祂身上並居住。於是祂口就開了，而祂公開的傳道也就開始了。祂走到世人當中宣告說：

主的靈在我身上，
因為祂用膏膏我，叫我傳福音給貧窮的人，
差遣我報告被擄的得釋放，
瞎眼的得看見，
叫那受壓制的得自由，
報告神悅納人的禧年。

神賜聖靈給主耶穌是沒有限量的，靠著聖靈的能力，祂趕鬼、傳福音，藉著祂在人性裡的生活與事奉，榮耀天父。

聖靈降在主耶穌的生命中這一幕，在五旬節也同樣發生在教會中。教會受膏，因為教會在人群中有神聖的使命。隨著世代慢慢過去，聖者的膏抹要在教會中繼續並且更新。發生在教會的事，也該發生在教會每一個肢體的經歷中。這膏抹是為著所有的人，應當憑著信心領受。特別是要裝備我們為著主的聖工。你已經得着你的一份了嗎？如果還沒有，你試圖作主的工而沒有聖靈的膏抹，這豈不是正在犯錯嗎？如果連主耶穌都不著手作神的聖工，直到祂感覺有聖靈的膏抹（雖然在一個特別的意義上，祂與聖靈是合一的。），我們豈不更該如此嗎？你認識這點嗎？每開始一件新的工作，都要尋求聖靈的膏抹。你要以至少被新鮮的油所膏抹為滿足。

He stretched forth his hand, and touched him, saying, I will; be thou clean. Luke 5: 13

This leper, as the physician-evangelist remarks, was full of leprosy. It was a very aggravated case. He lay in the dust before Jesus. What a contrast! Loathsomeness and divine beauty; disease and health; humanity at its worst and best; sinner and Saviour; one of Satan's most miserable victims, and the Almighty Deliverer. So, my reader, if thou art conscious of a heart and life which are full of sin, I would have thee meet thy Saviour now. There is no if about his power---even the leper recognized that. The only doubt was about the Saviour's will: there is, however, no doubt on this score now, since He has healed myriads, and promises healing to all who come. Throw thyself, then, at his feet, and ask for cleansing.

"He stretched forth his hand, and touched him." No one else would have dared to do as much. To touch that flesh, according to the Levitical code, would induce uncleanness. But Jesus shrank not. On the one hand, He knew that the ceremonial restrictions were abolished in Himself: on the other, He desired to teach that sin cannot defile the divine holiness of the Saviour. Whatever be the stories of sin that are breathed into his ear; whatever the open bruises and putrefying sores which are opened to his touch; whatever the sights and scenes with which He has to cope--none of these can leave a taint of evil in his sinless heart. It would be as impossible for sin to soil Christ as for a plague to contaminate flame. And He will heal thee. Dare to claim it.

*Break up the heavens, O Lord, and far
Through all yon starlight keen
Draw me, thy bride--a glittering star,
In raiment white and clean.*

耶穌伸手摸他說：我肯，你潔淨了吧！ 路五13

正如這位醫生傳道者所說，這個痲瘋病人長滿了痲瘋，那是十分嚴重的病情。他躺在耶穌面前的塵土中。這是何等的對比啊！可憎與神聖之美的對比；疾病與健康的對比；最糟糕的人性與最優美的人性對比；罪人與救主的對比；撒但最可憐的受害者與全能的拯救者的對比。我的讀者啊，如果你覺得你的身心滿了罪，但願你現在就來見你的救主。祂的能力沒有假設的問題，這點連這位長痲瘋病的人都知道。唯一不敢肯定的，是救主的意願。然而現在這個情形是無可懷疑了，因祂已醫治無數的人，並且應許醫治凡到祂這裡來的人，所以你要投身在祂的腳前祈求潔淨。

「耶穌伸手摸他。」沒有其他的人敢這樣做。照利未記的條例，凡摸那痲瘋病的，就不潔淨，但是耶穌不畏縮。一方面祂知道儀文的限制對祂是無效的，而另一方面祂要教導人明白，罪不能玷污救主的聖潔。無論傳到祂耳中罪的故事如何，無論要祂摸的傷口膿瘡如何，無論要祂應付的場景如何——沒有任何一件事會在祂無罪心靈留下一點罪惡的痕跡。正如瘟疫無法污染火焰，罪也不能玷污基督。主必醫治你，你就放膽求吧！

主啊，願你裂天而降，
穿越那遙遠閃亮的星光，
求你吸引我作你的新婦，像燦爛的星星，
穿戴潔白的衣裳。

Every one when he is perfected shall be as his Master. Luke 6:40 (R.V.)

WE ARE NOT PERFECTED YET. There is a great chasm between our highest and our Master's lowest; between where we stop and He begins: between our light, which is twilight at best, and His meridian glory. When we compare ourselves with ourselves, or with our neighbours, our standard is altogether too low; we should compare ourselves with Him, the beloved Master. Job, who was reputed perfect, abhorred himself, and repented in dust and ashes when he had seen God, of whom he had formerly only heard.

BUT WE SHALL BE PERFECTED ONE DAY. That when has a hopeful ring. But to what period does the Master point? Not till sorrow, sanctified by God's grace, has done its work; not till the snow and frost, the light shower and the bitter wind, the earth and sun, have contributed their shares to the desired quota. Not till the perfect image of Jesus has emerged from the sculptured stone; not till the molten metal reflects each lineament of the glorified Lord.

WHEN WE ARE PERFECTED WE SHALL BE AS OUR MASTER. "We shall be like Him, for we shall see Him as He is." It seems altogether too much to expect! To think that we shall be changed into his image; that we shall bear his impress; that we shall be as like Him as Gideon's brethren to Gideon, of whom the princes of Midian testified that they were like the children of a king. Yet it shall be so. The Lord Jesus became like unto us in our low estate, that we should become like Him in his glory. There must ever be the limitation of the creature as compared with Him by whom all things were made. But in our measure there shall be the same perfect beauty—his beauty upon us—for a mountain lake may as perfectly reflect the wide blue heaven as an ocean.

凡學成了的，不過和先生一樣。 路六40

我們還未學成。我們的最高點與我們先生的最低點之間，仍有很大的鴻溝；我們的終點與祂的起點之間，也有很大的差距；我們的亮光，充其量只是微光，與主榮耀的巔峰，相隔還是很遠。當我們與自己比較，或與鄰舍比較，我們的標準都太低了；我們要與親愛的主比較。約伯被公認為完全人，但是當他看見以前所風聞的神，他就厭惡自己，在塵土和爐灰中懊悔(伯四十二5-6)。

將來我們必要完全。那個時候就有一個充滿盼望的響聲。但是主是指著甚麼時候呢？無非要等到人因神的恩典而被聖別，悲傷完成它的工作；無非等到雪和霜、小陣雨和寒風、大地和太陽都提供它們那一份達到要求的配額。無非等到耶穌完全的形像從被雕琢的石頭顯出來；無非等到熔化的金屬反映出榮耀之主的容貌。

當我們完全時，我們必要像我們的先生。「我們必要像祂，因為必得見祂的真體（約壹三2）。」這似乎是一種奢望！想想我們將改變成為祂的形像；我們將帶上祂的印記；我們都要像祂，就如基甸的弟兄們像基甸，正如米甸的王所見證的，基甸的弟兄們都有王子的樣式(士八18)。然而將來必定這樣。主耶穌曾降卑到像我們卑微的地位，為著叫我們變成像祂那樣榮耀。與創造萬有的主相比，受造者必定是有限制的。但照我們的尺度來看，祂的榮美在我們身上，就是同樣完全的榮美，正如一個山上的湖泊，也像大海一樣，可以反映廣大的藍天。

When the Lord saw her, He had compassion on her, and said unto her, Weep not. Luke 7: 13.

No widow stands by the bier of her only son, no mother by the empty cot of her babe, no lover beside the fading beauty of his beloved--but the Son of Man, unseen but glorious, is at hand, seeing, understanding, touched with compassion, and saying, in his tenderest tones, Weep not!

WEEP NOT: LOVE IS ETERNAL. Hast thou forgotten that there are three things which abide for evermore, the greatest of which is love? Is it likely that those blessed ties which have woven us to others can be snapped by death, which can only touch the body, but is not able to reach the soul? Is not love of God --and can God's love change, and pass away? No; though severed from your sight, the dear ones that are gone are thine to-day, and have not forgotten, but love thee still. Without us they cannot be made perfect.

WEEP NOT: RECOGNITION OF THE BELOVED DEAD IS CERTAIN. Did not Mary and the women, Peter and five hundred more, recognize Jesus after his resurrection? Is He not the same Man? Are we not to be like Him? Recognition went so far, in his case, that the Magdalene recognized the very tones of his voice, when He said Mary, and she answered Rabboni. Yes, though refined and purified, the face thou hast loved shall smile, and the tones that have made thy heart-music shall speak again. Weep not!

WEEP NOT: THEY SHALL RISE AGAIN, NEVERMORE TO BE SEPARATED. The Lord raised this youth to life; but there had to be another parting, when his mother or he died. But when thy dear ones are reunited to thee, there will be no more partings. There shall be no more sea. Thy heart shall find its mate. Thou and he shall go no more out.

主看見那寡婦，就憐憫她，對她說：不要哭。 路七13

沒有一個寡婦站在獨子的棺架旁，沒有一個母親在她嬰孩的空床前，沒有一個情人在他所愛的漸漸失去美麗時，人子耶穌不在那兒 — 雖然眼不能見，卻是榮耀的，祂就在附近，祂看見、體諒，帶著同情用溫柔的聲音說：不要哭！

不要哭，愛是永恆的。你忘記了嗎？有三件事是常存的，其中最大的是愛(林前十三13)。難道將我們與別人編織在一起，那有福的連結，可能被死折斷嗎？死只能觸及身體，不能達到靈魂。神的愛會改變、消逝嗎？不！雖然你的眼睛看不見，親愛的人走了，他今天是你的。他們不會忘記你，仍然愛你；他們若沒有我們，就不能完全(來十一40)。

不要哭，我們確定可以認得已死親愛的人。馬利亞與婦女們(太廿八8-9)，彼得與五百多人(林前十五5-6)，不是在耶穌復活後仍認得祂嗎？祂不是仍是同一個人嗎？我們不是都要像祂嗎？當祂叫馬利亞時，抹大拉的馬利亞認得祂的聲音，而呼喚拉波尼(約廿16)。是的，雖是經過煉淨，你所愛的人將展露笑臉，他要用悅耳的聲音再說話。不要哭！

不要哭，他們必復活，永不再分離。主使這個少年人復活，以後母親或兒子離世，仍然要分離。但當你的親人與你重聚時，就再沒有分離了。海也不再有了(啟廿一1)，你的心必找到其伴侶，你和他也必不再死。

But Jesus said, Some one did touch Me. Luke 8:46 (R.V.)

Amid the pressure of the crowd that crushed on Him from all sides, Jesus detected the light touch of one thin hand, which drew from Him healing virtue. We may be very near Christ, and throng Him, without touching; but no one can touch Him, however lightly, without deriving the very grace needed.

We think of Jesus to-day amid the thronging crowds of angels and spirits of the just made perfect. Amid their voices will ours be heard? Amid the pressure of their attendance on his sacred person will He stay to recognize our poor trembling touch? Amid the vast interests that depend on Him, the government of the universe, the holding together and consistence of all things, is there any likelihood of our need asserting itself successfully? See, He is hastening on to raise the dead; there is the daughter of many a Jairus waiting for his summons, in the cemeteries and sleeping places of the dead. Will He stay for me? Yes, always.

There is the touch of prayer and faith. Thou canst never exercise it, however simply, without eliciting an immediate response. The conductor can detect the tiny note of a piccolo in an orchestra; and Christ is moved by a whisper, a sigh, a tear, a touch. There may be a good deal of mistake and superstition, as there was in this woman, who seemed to have thought that virtue clung to his robes; but He will distinguish the soul of holy trust amid many false ingredients. There is also the touch of affection. He knew when the woman crept to kiss his feet. He did not instantly speak of it, but said afterwards, "From the time I came in she hath not ceased to kiss my feet." Not one loving expression from thy heart to his is lost on Him!

耶穌說：總有人摸我。 路八46

就在群眾從四面八方擁擠著耶穌時，祂覺得有一隻瘦弱的手輕輕地觸摸祂，從祂身上支取醫治的果效。我們也許很靠近主，擁擠祂，卻沒有摸祂。然而，無論人觸摸祂多輕，無不得著所需要的恩典。

我們想，耶穌今天在天使與被成全之義人靈魂的會中(來十二23)。在他們的聲音裡，我們的聲音可以被聽見嗎？在場的人擁擠著祂神聖的身子時，祂怎麼會認得我們戰兢的觸摸呢？在倚靠祂的廣大萬物，祂管理的宇宙，祂保守和諧一致的萬有中，還有可能將我們的需要向祂陳明嗎？看啊，祂正趕著來叫死人復活；有不少人像睚魯的女兒，在墳地死人安睡之處，等著主來喚醒，祂肯為我停下來嗎？是的，一直是如此！

這是禱告與信心的觸摸。無論多麼簡單，你絕不會運用這觸摸而不引出立即的回應。管弦樂隊的指揮可以察覺短笛奏出的小小音符的聲音；基督會被低語、嘆息、眼淚、觸摸所感動。也許這個女人有許多的錯誤和迷信，她好像以為醫治的果效附在祂的衣袍上；但是主仍可從那些錯誤的成分中分辨出聖潔信靠的心。還有一種愛的觸摸。當那個女人爬過來親祂的腳，祂知道，這是愛的觸摸。當時祂沒有立即說出來，以後祂說：「我一進來，她就不停親我的腳。(七45)」沒有一個發自你內心對主愛的表示會落空！

Behold, there talked with Him two men, which were Moses and Elijah. Luke 9: 30-31

What a spectacle was this, on the slopes of Lebanon, with light transcending that of the moon light shining in the upper heights! And what converse! Possibly that transfiguration was an example of the way in which Adam and all his race might have passed into heaven, had not death come on us all through sin; and therefore it was the greater proof of the love of our dear Lord, when He deliberately turned from all the radiant light and took the way of the cross. His death is here called an exodus: such is the Greek word rendered decease. How much these two great souls, Moses and Elijah, had to say about it: the one representing the law; the other the prophets.

MOSES would remind Him of the lamb that would be slain before the children of Israel could escape from Egypt; of the rock that must be smitten, before the water could flow forth for the thirsty crowds; of the serpent that must be fixed on the pole, before the dying Israelites could look and live.

ELIJAH would remind the Lord of Psalm 22, beginning with a wail and ending with praise; of Isaiah 53, finishing with a burst of triumph; and many another sacred and familiar passage.

And after all it was only an exodus, the going forth of his spirit from the Time-sphere to the Eternal; from contact with a very weary world to victory and joy-mending. Lighted by the Shechinah glory; following through the Red Sea of Blood; hastening to the morning, with its vision of enemies strewn dead on the sea-shore. The memory of this talk so far robbed death of its terror, in the heart of one of the disciples at least, that afterwards he described his own death as an exodus (2 Peter 1: 15).

忽然有摩西、以利亞兩個人同耶穌說話。 路九30-31

這是何等的景象！在利巴嫩的山坡上，有光超過月光照耀在這高崗上！並且是何等的談論！若不是因著罪，死臨到我們全人類，這個改變形像也許就是亞當及其族類，進入天上道路的一個樣本。因此當祂定意轉離燦爛的榮光而接受十字架的道路，就是我們親愛主之愛的更大明證。祂的死在這裡被稱為「離去」，這個字的希臘文就是「去世」。這兩位偉大的人物，摩西與以利亞對這件事有許多話要說。摩西代表律法，以利亞代表先知。

摩西使祂想到羔羊，以色列人逃離埃及之前，羔羊要被殺(出十二1-13)；使祂想到磐石，磐石必須被擊打，才能流出水來，解眾人的乾渴(出十七6)；又使祂想到銅蛇，銅蛇必須被掛在竿上，垂死的以色列人，才能望而得生(民廿一9)。

以利亞要使主想到詩篇二十二篇，開始是哀嚎，卻以頌讚結束；使主想到以賽亞書五十三章，發出得勝的凱歌；還有許多神聖且熟悉的經文。

畢竟這只是「離去」，祂的靈離開時間的範圍，進入永恆；離開所接觸令人厭倦的世界，進入勝利喜樂的痊愈。被神的榮耀照亮(出十三21-22)；接著經過血般的紅海(出十四章)；很快來到早晨，看見敵人屍首遍滿海岸(出十四30)。回憶這些談論，就除去死亡的驚懼，這驚懼至少在其中一位門徒的心中，他後來描寫自己的死為「離去」(彼後一15，和合本作「去世」)。

I beheld Satan fallen as lightning from heaven. Luke 10:18 (R.V.).

This was Christ's vision of the effect of his work in man's nature, and on man's behalf. For ages Satan had vaunted his power over man; but now and henceforward the demon-nature was to be vanquished by the name and nature of Jesus Christ. "The demons are subject to us in thy name." Whenever you are tempted by the demon of alcohol, of passion, of jealousy, or any other, claim instantly the protection of the Name which is above every name: make the Name and Nature of Jesus your strong tower into which you shall run and be safe: realize all that He stands for: and you will find that the demons will be subject to you. In your life also, Satan will fall from heaven, and be trodden under your feet.

And what is true in your own life is true also of your influence over others. If you dare to live in the risen Christ, you share his empire and all the fruits of his victory over Satan. He gives you authority over serpents and scorpions, and over all the power of the enemy. The Christ nature within you becomes the dominant, triumphant power to which all power must ultimately yield. Dare to use it. In conflict with the demon spirits that haunt so many lives; in antagonizing the giant forces that are so strongly entrenched in our natural life, the ravages of vice--be sure to rely, not on numbers or organization, but on the name of Jesus, used not as a charm, but as representing his living and ascended might.

And let it be carefully noted that as the success of these disciples over a few demons in the villages and towns of Israel reacted on the balance of power in the heavenlies so there is no victory won anywhere by any lonely disciple, or handful of disciples, that does not react on the entire battlefield.

我曾看見撒但從天上墮落，像閃電一樣。 路十18

這是基督看見祂為著人的利益在人性裡作工的果效。長久以來撒但誇耀他轄制人的能力，但從今以後，鬼的性情要被耶穌基督的名和性情擊敗，「因你的名，就是鬼也服了我們。(17節)」無論甚麼時候，你受酒精、情慾、嫉妒或別樣的鬼引誘，你要立刻求主的名來保護你，這名是超乎萬名之上。你要以主耶穌的名和性情作你堅固的保障，你逃進來就得平安，你明白祂所代表的一切，並發現鬼也服你。並且在你的生命中，撒但必從天上墮落，被踩在你的腳下。

你生命中真實的事，在你對別人的影響也是真實的。如果你勇敢地活在復活的基督裡，你就有分於祂的王權及祂戰勝撒但的一切成果。祂賜你權柄勝過蛇、蠍及敵人一切的能力。基督的性情在你裡面成為佔優勢、得勝的能力，萬有至終都歸服這能力。要勇敢的取用這能力。在對抗經常纏磨許多人的鬼時，在抵擋圍攻我們天然生命的強大勢力，惡習的破壞時，要確實倚靠耶穌的大名，而不是倚靠人多勢眾或倚靠組織，也不是把祂的名當著護身符，而是代表祂活潑上騰的能力。

我們也應該注意，門徒在以色列的村莊及城鎮勝過幾個鬼，會影響天上的權力平衡；任何單個門徒或少數門徒的得勝，都影響整個戰場。

Lord, teach us to pray. Luke 11 : 1

It was a wise and good request, prompted by the Saviour's own practice. He did not, in the first instance, command his disciples to pray; but He gave Himself to the blessed practice of prayer, and this made them eager to learn and practise the holy art. This is the best way of inculcating new and holy habits on those who surround us. Do not begin by exhorting them; but by living before them a life so holy, so unselfish, so consecrated and devout, that they shall spontaneously approach you, saying, "Give us your secret; tell us how we may do and become as you." It is a holy life which constitutes our best pulpit.

We should daily ask the Master to teach us to pray. Each time we kneel in prayer we may well preface our petitions with the sentence: "We know not what we should pray for as we ought; but by thy Holy Spirit, Lord, teach us to pray." And probably the Lord's answer will fall into suggestions, borrowed from the form and model of prayer which He gave his disciples. It has been called the Lord's Prayer; it should be called the Disciples'.

Address prayer to the Father, through the Son. Do not be selfish in prayer; but look out on the needs of others, incorporating them in every petition--us, we, our. Remember, you are speaking to your Father, and that his honour and glory should have a paramount and foremost place. If you desire first the hallowing of his name, and the coming of his kingdom, all your personal needs and desires will fall easily and naturally into their place, which will be a comparatively subordinate one. You will need forgiveness as often and as regularly as your daily bread. Be, also, direct and definite in prayer.

求主教導我們禱告。 路十一1

這是一個明智且美好的請求，是受救主本身的實行所激發出來的。原先祂沒有命令祂的門徒禱告；但祂自己專心致力於禱告這蒙福的實行，這就促使門徒們急切要學習並實行這神聖的技術。這是教導我們身旁的人養成新的神聖習慣最好的方法。不要先勸告他們；而是在他們面前活出一種聖潔、無私、奉獻且敬虔的生活，以致他們自動自發地靠近你說：「請告訴我們你的祕訣，告訴我們要怎樣作才變成你那樣。」聖潔的生活構成我們的最佳講壇。

我們應該天天求主教導我們禱告，每當我們跪下禱告，在我們祈求之前先要這樣說：「我們不知應當怎樣禱告，主啊，求你藉著聖靈教導我們禱告。」也許主的回應將是建議借助祂以前給門徒的禱告模式，這模式被稱作主禱文，其實應該稱之為門徒的禱文。

藉著聖子向天父禱告。禱告不可自私，要看見別人的需要，將他們納進每個祈求之中 — 用「我們」，「我們的」來禱告。記住你是向你的天父說話，而且祂的尊貴榮耀要有至高首要的地位。如果你首先願祂的名被尊為聖，願祂的國降臨，那麼你們的需要和願望就很自然也很容易落在該有的地位上，這些是比較次要的。你們經常需要赦免，像經常需要日用的飲食一樣。禱告也要直接且明確。

Be not anxious. Luke 12:11 (R.V.).

So often through this discourse the Lord refers to anxiety. "Be not anxious how or what ye shall answer" (ver. 11). "Which of you by being anxious can add?" (ver. 25). "Why are ye anxious?" (ver. 26). There must have been a great strain on the crowds who listened to Him; and there was every likelihood of the strain becoming even greater for his disciples as the years passed on. So, also, the characteristic of our age is anxious strain.

But the heart of Jesus was always at peace. His life was calm amid the storms of life; as the coral-island, with its fronded palms and lagoons of still water, is peaceful amid the storm-tossed ocean, because of the protection of its reef. The surf breaks there, but does not intrude further. The secrets of Jesus were the perpetual presence of God in his soul, and his never-faltering faith in the loving, careful providence of God in all the experiences of his chequered life.

Can we not have this? We may if we are willing to pay the price. If we will resign or surrender our will utterly to Him; if we will tear down every veil that might hide his face, and throw open our whole being to his indwelling and use; if we will cease scheming, planning, devising, and fall back on the absolute care and arrangements of God; if we will learn to reckon on God as absolutely as on any resourceful human friend; if we will dare to believe that God holds Himself responsible for the sustenance and equipment for duty of all who absolutely seek his glory--then

*Our lives shall be full of sunshine,
And the cares that infest the day
Shall fold up their tents like the Arabs,
And as silently steal away.*

不要思慮。 路十二11 [本章11及25節的「思慮」，以及22及26節的「憂慮」，在希臘文都是同一字。]

貫穿這篇講論，主常提到憂慮。「不要思慮說甚麼話。(11節)」 「你們哪一個能用思慮使壽數多加一刻呢？(25節)」 「為甚麼還憂慮呢？(26節)」當時聽眾必定很緊張，門徒們以後隨著年日經過，可能會更緊張。我們這世代的特徵就是憂慮引起的緊張。

但是主的心一直是平靜的。祂的生命是暴風雨中的寧靜；好像珊瑚島有掌葉棕櫚和平靜礁湖，暴風雨翻騰的海洋中，珊瑚島仍然平靜，因為受到礁石的保護，浪打到那裡就停住不再侵入。主耶穌的祕訣是祂心中有神持續的同在，和祂對父神堅定的信心，相信在祂波折起伏的人生經歷中，父神慈愛細心的看顧。

我們不能有這樣的平靜麼？如果我們肯付代價，我們可以有這樣的平靜。如果我們願意降服，將我們的意志完全交託給祂；如果我們願意撕下遮蔽祂臉面的每一個幔子，敞開我們全人作祂的居所供祂使用；如果我們停止計劃謀算，而依賴神完全的看顧安排；如果我們願意學習完全依靠神，如同依靠任何一位足智多謀的人間朋友；如果我們敢相信，神必負責供應那些尋求祂榮耀的人，為盡本分所需的糧食和裝備，那麼：

我們的生命一定充滿陽光，
那白日騷擾人的憂慮，
必像阿拉伯人將帳棚摺起，
悄然逃逸。

Enter in by the narrow door. Luke 13 : 24 (R.V.)

The question which the disciples asked was for their gratification and curiosity. Men have always been curious to know what will be the numerical result of the Redeemer's work. But to such questions the Lord has no reply. He was only eager that none of those whom He loved should miss the full measure of blessedness that was within his reach; therefore He bade each be sure of entering the narrow door, so narrow that there is no room to carry through it the love of self, the greed of gain, the thirst for the applause and rewards of the world.

We may be saved from the penalty of sin by one single glance at the Saviour, who lived, and died, and lives for evermore; but we cannot be saved in the deepest meaning of the word, in the sense of being delivered from the love and power of sin, unless we are willing to enter through a door, so constructed and strait, that it seems impossible to effect an entrance. Art thou willing for this, willing to leave behind thy amassed and hardly-gained treasures, thy luggage and impedimenta, thy jewels and gewgaws, thy certificate of merit and credentials, thy notions of self-importance, the weights which thou hast carried so long, the pillows with which thou art always sparing thyself from the stern realities and efforts of a noble life? If thou art willing for this, and prepared to strive, even to the rending of thyself asunder, then thou shalt be saved from the love and tyranny of that wild, dark power, which, hitherto, has always dragged thee downwards.

It is not enough to eat and drink of the blessed memorial supper, nor to listen to the voice of Jesus teaching in his Church. Many may do all this, and yet never be included in the Kingdom of Heaven.

你們要努力進窄門。 路十三24

門徒所發的問題是為了他們心裡歡喜和好奇心。人們常想知道救贖主工作在數字上的成果。但主不回答這類問題。祂只迫切要祂所愛的人，沒有一個失去祂能力所及之範圍內的滿額福分；所以祂囑咐每一個人要進窄門。那門實在太窄了，不容自愛、貪婪、以及對世人稱讚賞賜的渴求，通過這門。

我們只要向救主仰望一下，就得以免去罪的刑罰，因我們的主曾經活在地上，被釘死，並且復活，一直活到永遠。但我們還沒達到救恩最深層的意義，就是脫離罪的戀慕和權能，除非我們甘心進窄門；這門造得非常狹窄，似乎不可能成為入口。你願意進這窄門嗎？願意放下你辛苦得到而積攢的財寶，放下你的行李及手提的物品，放下珠寶虛華的東西，放下功績的證書，放下自以為重的想法，放下你長久攜帶的重擔，放下許多靠枕，就是你一直用來使自己免除為了高貴生命而面對的冷酷現實和努力？如果你真的願意進窄門，就預備去奮鬥，甚至使你自己被扯破成碎片，那麼你將蒙拯救脫離黑暗兇猛權勢的戀慕和轄制，這權勢到如今都是把你往下拽的。

只吃喝記念主的晚餐，在祂的教會中聽耶穌的教訓，是不夠的。許多人這些事都做，卻從未被算在天國之內。

He cannot be my disciple. Luke 14: 26, 27, 33

Three times Christ repeats these solemn words; and it may be that earnest men have done injury to his cause, which they desired to serve, by omitting these stringent conditions in their Gospel invitations. It is quite true that whosoever will may come and take; that whosoever believeth in Him shall never perish; that the door of mercy stands open wide. But it is equally true that the faith that saves must pass such tests as these; and if it does not, it is not of the quality which can bear the soul through the swelling billows of the river of death. These three tests may be classified thus:

SEPARATION. It sometimes happens in the disciple's life that Christ's work lies in one direction, whilst the blessed ties of home lie in another. Tender voices call; loving hands reach out to hold him. Here the plough is waiting in its furrow; there the hearth with its tender memory and association. At such times, for the true man, there can be but one choice.

CRUCIFIXION. Everyone has his own cross--some one thing in which the will of God crosses his will. Jesus made that cross, and bids us take it up and bear it after Himself. Yet how many evade it, flee from it, postpone it. They think they can follow Him apart from it; but it is impossible. We can only follow the Crucified when we bear each his own cross. And to shrink from it shows that we are not disciples.

RENUNCIATION. All we have must be gladly yielded when Christ asks for it. If the accumulation of a life be on one scale and Christ in the other, we must choose Christ, come what may to the rest, or we must abandon our title to discipleship.

不能作我的門徒。 路十四26, 27, 33

基督三次重複這句嚴肅的話；也許有熱心的人願意事奉，卻損害了基督的工作，因為他們邀請人接受福音時，省略這些嚴格的條件。無論何人都可以來領受；無論何人信祂，就永不滅亡；恩典的門是大大敞開的，這乃是非常真實的事。但同樣真實的是，叫人得救的信心必須經過這些試驗；信心若不經過試驗，就不具有支撐人渡過死河洶湧波濤的品質。這些試驗歸類為三項：

分別。在門徒的生命中，有時會發生這樣的事：基督的工作往一個方向，而家庭幸福往另一個方向。溫柔的聲音在呼喚，慈愛的手伸出來抓住他。這邊是犁在田溝等著，那邊是火爐旁甜美的回憶和情誼。這時候，作為真實的人，只能選擇一個。

釘死。每一個人都有他的十字架——就是在某件事上神的旨意反對人的意願。耶穌製作了這個十字架，吩咐我們拿起十字架背著跟隨祂。然而許多人躲避十字架，逃避十字架、拖延十字架。他們以為沒有十字架也可以跟隨主，其實這是不可能的。當我們每個人背起自己的十字架，才能跟隨被釘十字架的主。我們若是躲避十字架，就顯明我們不是主的門徒。

捨棄。當基督要求時，我們該甘心放下一切所有。如果畢生的積攢在天平的這端，而基督在另一端，我們必須揀選基督，無論以後發生什麼事，否則我們就必須放棄門徒的身分。

He would not go in. Luke 15 : 28

The elder brother is the dark contrast which heightens the glowing picture of the repentant prodigal; as the gargoye does the beauty of the angel faces on the cathedral font.

When we look at sin, not in its theological aspects, but in its everyday clothes, we find that it divides itself into two kinds. We find that there are sins of the body and sins of the disposition; or, more narrowly, sins of the passions, including all forms of lust and selfishness, and sins of the temper. The prodigal is the instance in the New Testament of sins of passion--the elder brother of sins of temper. Now we might be disposed to think that the prodigal is the worse sinner of these two; but it is at least worthy of remark that as the story ends, we see him found, forgiven, restored; whilst the elder brother is still outside the house, and an absentee from the feast. Does Christ mean that the ill-tempered murmuring of the Pharisee is more hopeless than the passion of the publican and sinner? We must not press the thought too far; but we may at least ask whether we are harbouring, beneath a very respectable, moral exterior, the spirit of the elder brother, who plods daily to work, and is accounted a paragon of filial dutifulness, but is left without the door.

One has made a careful analysis of the ingredients that went to make up that one spiteful speech; they come out thus: jealousy, anger, pride, uncharity, cruelty, self-righteousness, sulkiness, touchiness, doggedness. "His speech, like the bubble escaping to the surface of the pool, betrays the rottenness beneath." Let us carefully read our hearts, lest there be any trace of this spirit in ourselves, when others are pressing into the kingdom with joy.

不肯進去。 路十五28

這個哥哥是陰暗的對比，加強悔改浪子的鮮明畫面；正像在大教堂洗禮盆獸形的滴水口，襯托出天使面貌的美麗。

當我們不從神學的角度，而從日常生活的角度來看罪，我們發現罪分為兩類。身體的罪與個性的罪；或者更狹義的說，一類是情慾的罪，包括所有形式的情慾與自私，另一類是脾氣的罪。在新約裡，揮霍的浪子是情慾的罪的例子，而他哥哥是脾氣的罪的例子。我們可能傾向認為浪子比住在家裡的大兒子所犯的罪更糟糕，但至少有一點值得注意的是故事的結局，我們看見浪子被尋回、蒙赦免、得復興；而他的哥哥一直在房子外面，不肯赴筵席。基督的意思是法利賽人發怒的抱怨，比稅吏和罪人的情慾更沒有指望嗎？（路五30-32）。我們不該過分強調這種想法；但我們至少要問自己，我們是否在讓人尊敬及道德的外表下，懷著這哥哥的靈，每天辛苦的工作，可算為盡孝心的模範，卻留在家門外，不肯進去呢？

有一個人仔細分析這種氣憤話語的內涵，其中包括嫉妒、怒氣、驕傲、苛刻、殘酷、自義、悶悶不樂、暴躁、頑固。「他所說的話，好像湖面冒出的泡沫，顯示水底的腐朽。」讓我們留意解讀我們的心，免得在別人歡喜湧進神的國度時，我們裡面有這種靈的痕跡。

That which is another's. Luke 16: 12

Our Lord is speaking of money and its use.

HE DESCRIBES MONEY. It is so associated with unrighteousness that He speaks of it as the unrighteous mammon. It was as though the inveterate moneymaker, who will get money at all costs, was an idolater, prostrating himself daily in the temple of the heathen deity who bore that name. In his judgment, also, it is a very little thing (ver. 10). We only know how little when we compared it with the immortal qualities of a lowly character. At least, it is not the true riches (ver. 11). Moreover, it is not our own--it is clearly another's--God's (ver. 12). We have nothing that we have not received.

HE INDICATES THE MAIN USE OF MONEY. It is God's; but He puts it into our hands to watch the use we will make of it, before He entrusts to us the true riches of eternity--just as you will test a child with a toy watch before you dare place in his hands a real one. If he is destructive of the one, you hesitate to hand him the other; whilst if he is careful, you feel able to consign to his care some family heirloom. So God is testing men by giving them money, that He may know how far to trust them in the mart of the New Jerusalem.

HE AROUSES US TO FIDELITY--Care for God's interests as much as the wasteful and unfaithful steward cared for his own. He used his master's money to secure a welcome to the debtor's houses when he lost his situation. But God has so arranged it, that if you use his money aright, you shall not only win his approbation, but his interests will be so coincident with yours, that when the world fades from view, those whom you have helped for God's sake shall welcome you to heaven.

別人的東西。 路十六12

我們的主是在講論錢財及其用途。

祂描述錢財。錢財與不義緊密結合，所以主提到錢財就稱它為不義的錢財。這好像善於賺錢的老手，不計任何代價取得錢財，他是拜偶像的人，每天在異教的財神廟裡跪拜。依祂的判斷這是很小的事(10節)。當我們將這與謙卑品格的不朽性質相比，我們才知道這是何等的小事。至少錢財不是真實的財寶(11節)。並且，錢財不是我們的，是別人的，乃是神的(12節)。我們沒有一樣東西不是領受的。

祂指示錢財的主要功能。錢財是神的；但是神把錢財放在我們手中，為要觀察我們怎樣使用，然後祂才將永遠真實的財寶交託我們。就像你試驗一個孩子，先給他玩具錶，以後才放心給他真的錶。如果他弄壞了這個玩具錶，你就猶疑是否給他那個真的錶；他若是小心，就可將家中一些傳家寶交給他保管。所以神藉著給人錢財來試驗人，這樣祂才知道在新耶路撒冷的市場可交託我們多少。

祂激發我們忠心。關心神的利益，正如那個浪費不忠的管家關心自己的利益一樣。他用他主人的錢財，得到欠主人債的人在他不作管家之後接待他到他們家裡。神已經這樣安排，如果你使用祂的錢財得當，你不只要得祂稱讚，而且祂的利益與你的利益相符，當這個世界消逝時，那些你因神的緣故曾經幫助過的人，將迎接你到天上。

The kingdom of God cometh not with observation. Luke 17: 20

The Kingdom is "in mystery" just now. It is hidden from mortal eye, because the King Himself is withdrawn from the visible sphere. The creation groans and travails for its manifestation. He must be manifested before we can be manifested with Him in glory. In the meanwhile, it is not without, but within; not compelling human attention, but pervading human hearts. Let us remember this when we are lamenting the slow progress of Christianity in the world. It appears to recede almost as quickly as it advances; what it gains in one place it loses in another. If heathen lands are receiving Christ, are not the populations of Christian lands departing from Him? Stay; you cannot tell! It is useless to argue! There may be much more good working than you know. For every bold confessor there are probably seven thousand who have not bowed to Baal.

WHEN WE ARE TEMPTED TO ESTIMATE OUR SUCCESS BY NUMERICAL RESULTS. When our church is crowded; our roll of communicants constantly augmented; and the money revenue large--we are disposed to think that the cause of Christ is really advancing in our midst. It may be so. But sometimes, where numbers are scant and difficulties many, a yet deeper and more lasting result is being achieved.

WHEN WE ARE LAMENTING THE APPARENT SLOWNESS OF OUR GROWTH IN GRACE. You do not feel as you would; nay, to judge by your emotional life you fear lest you are positively receding in the divine life; you think that the quality and quantity of your fruit unto God is decreasing. Stay; the deepest work is not always the most obvious. Before the mole appears above the wave, years of work have been expended where no eye can see; but every stone tells in the result.

神的國來到，不是眼所能見的。 路十七20

神的國現在是在隱密的階段中。肉眼不能看見，因為國度的王退出可見範疇。一切受造之物一同歎息勞苦，等候國度的顯現(羅八19, 22)。祂必先顯現，然後我們才與祂一同顯現在榮耀裡(西三4)。在現今的階段，國度不是外在的，而是內在的；不引人注意，而是充滿在人心中。但願我們記得這點，尤其當我們哀歎基督信仰在世上緩慢前進。基督信仰後退幾乎如同進展那樣快；在一個地方有所得，在另一個地方卻有所失。當異教之地正在接受基督，基督教國家的人不是正在離開主嗎？請停一下，你不能確定！也無需爭論！美好的工作可能超過你所知道的。在每一個勇敢承認主名的人背後，都可能有七千個未曾向巴力屈膝的(王上十九18)。

當我們忍不住以數字的結果估量成功時。當教堂擁擠，領聖餐的人數不斷增加，錢財奉獻多，我們就容易認為基督的工作確實在我們當中往前。情形也許如此。但有時人數少而困難多，可能更深更持久的果效正在達成。

當我們悲嘆我們在恩典中的長進緩慢時。你無法照你想要的覺察；而且用你的情感來判斷，你就擔心你的靈命正在倒退；你以為在神面前所結的果子在質與量上都沒有增進。其實最深的工作未必是最明顯的。在防波堤出現高過海浪以前，多年的工作都是眼不能見的，然而堤上的每一塊石頭最終都產生作用。

Hear what the unjust judge saith. Luke 18: 6

The force of this parable lies in its succession of vivid contrasts, which rise to an irresistible climax.

THE JUDGE IS UNJUST. He neither fears God nor regards man. His one idea is to extort as much money as he can from the prisoners who desire to get out of gaol, and from those that want to keep them in, or put others to share their fate. But God is our Father, unimpeachable in his integrity, and only eager to promote our welfare.

THE JUDGE HAD NO PERSONAL INTEREST IN THE CLAIMANT. She had no personal attraction for him. Had she been possessed of property, he might have cared more. But now he looked on her as a pest that plagued and worried him. But we are God's elect, over whom his tender heart yearns. Did He not choose us before all the worlds unto his glory?

THE JUDGE ANSWERED THE WIDOW'S CRY JUST TO SAVE HIMSELF TROUBLE. Whenever he went to his seat, there she was. Though he had refused to hear her a score of times, there was her voice again, as clear and penetrating as ever. She had been forcibly hurried from his presence by his officials, and she had been borne screaming and remonstrating into the rear; but she never knew herself defeated. At last he could bear it no longer, and gave orders that her patrimony should be restored.

And will not God do as much, as, generation after generation, He sees his Church, like a widowed soul, oppressed by the great enemy and avenger? As He hears the cries of martyrs and saints; the perpetual prayer, Come, Lord Jesus; the insolent boast of the foe--will He not arise and avenge? Yes, verily, speedily! But it may seem long to us, because one thousand years with Him are as one day.

你們聽這不義之官所說的話。 路十八6

這比喻的說服力在於鮮明的對比連續地出現，而升高到不可抗拒的高潮。

這官是不義的。他不懼怕神，也不尊重人。他唯一的意念是盡其所能向想出監的囚犯，向要把人留在牢裡的人，又向那拖人下水的人勒索金錢。但神是我們的父，祂的正直無可指摘，祂只求增進我們的幸福。

這官對請求者漠不關心。她對這一個官沒有什麼吸引力，如果她有財產，這個官還可能多些照顧她。但現在他看這寡婦是個煩擾他的討厭人物。然而我們是神所揀選的，祂關心我們。祂不是在創立世界以前就揀選我們，為要達到祂的榮耀嗎？

這官答應寡婦的懇求只為除去自己的麻煩。每次他坐堂，她總在那裡。雖然他多次不願聽她投訴，她的聲音卻仍清晰響亮。她多次被差役趕走離開他的面，她就一直喊叫抗議著到後面去，她仍不死心。最後他再也不能忍受，就下令把她的祖產歸還她。

歷世歷代神看見教會像寡婦被仇敵壓迫，祂豈不給他們伸冤嗎？當祂聽見殉道者及聖徒的呼聲；聽見那不間斷的祈禱：主耶穌啊，我願你來！（啟廿二20）；聽見仇敵誇大的話；祂豈不起來給他們伸冤嗎？是的，祂必快快起來！對我們來說可能很久，因為對祂來說，千年如一日（彼後三8）。

They said, The Lord hath need of him. Luke 19: 34

OH, could I hear Thee say as much of me, my blessed Lord! Here, where two ways meet, I have been standing long, waiting for a purpose worthy to fill my soul, and task the powers that are, as yet, only in the first burst of young life.

Thou needest much and many in thy great redemptive work. The boat to cross the lake; the line to catch the fish; the bread and fish to feed the crowds; the baskets to gather up the fragments; the chalice to hold the wine; the dish to hold the sop; the little child to be the text for thy sermon; the clay for the blind man's eyes; the tender women to minister of their substance; the apostles to preach thy Gospel. Canst Thou not find a niche for me also?

Thou requirest undivided loyalty. Born of the Virgin's womb, laid in death where man's dust had never come, Thou must have a colt on which none had ever sat. I cannot give Thee a heart which has never known another; but I profess to Thee that there is no rival now. Thou mayest have all. Thine is the Kingdom.

Thou requirest patience and humility. But these, also, Thou hast taught. I have waited patiently till this glad hour, and am quieted and humbled like a weaned child. No longer do I seek great things for myself. It is enough for me to be and do anything, if only Thou shalt be glorified.

THOU REQUIREST, PERHAPS, BUT ONE BRIEF SERVICE. TO serve Thee always with increasing fervour would be my choice; but if Thou needest only one brief, glad hour of ministry, like that the good Ananias did to thy Church when he ministered to Saul, then be it so. To prepare for it, and revert to it, would be my satisfaction in having lived.

他們說：主要用牠。 路十九34

可稱頌的主啊，但願我能聽到你這樣提及我！我在兩條路交會之處，已經站了許久，等待一個有價值的目標來滿足我心，來使用我年輕生命初次迸發的力量。

在你救贖的工作中許多大的需要。渡湖的船、釣魚的線、使群眾吃飽的餅和魚、收拾零碎的籃子、盛酒的杯、裝餅的盤、作你講道題材的小孩子、抹在瞎子眼睛的泥、用自己財物服事的仁慈婦女們、傳福音的使徒。你不能為我找到一個合適的位置嗎？

你要求專一的忠誠。你為童女所生，葬在沒人用過的墳墓，你要騎上人未曾騎過的驢駒。我不能獻上一顆未曾愛過別人的心，但我向你宣告，如今在我心中，你是我唯一愛慕的對象。你可以得著一切。國度是你的。

你要求忍耐與謙卑。但這些也是你所教導的。我忍耐等待這個快樂的時刻，安靜謙卑像一個斷奶的孩子。我不再只為自己求重大的事。只要你得著榮耀，我成為什麼、我作什麼都好。

你也許只要求一點服事。我的選擇是一直用增長的熱心來服事你；但是如果你只需要一個短時間快樂的服事，像亞拿尼亞為教會服事掃羅，那就這樣吧(徒九10-19)。我為這服事預備，然後回復原來位置，有過這樣的日子，我就滿足了。

Whose image and superscription hath it? Luke 20: 24

Our Lord more than once compared men to coins. He spoke of the woman who lost one piece of silver, and searched till she had found it. The analogy might be carried out in many particulars; for as the ore passes through the crucible, and many another process, before it is stamped with the image of the sovereign, so do souls experience many fiery trials ere they can receive and keep the impression of heaven's mint, which is the face of Jesus.

WHOSE IMAGE DOST THOU BEAR? IS there a clear-cut outline of the features of Christ, so manifest that those who touch and handle you are irresistibly reminded of Him; or have the features of your King, which were once clear-cut, become effaced?

WHOSE IS THY SUPERScription? IS A.D. THERE? the year in which you were born into the kingdom of God, the year of our Lord, the year of your eternal life? Is "Dei gratia" there? (By the grace of God). So that all the while those who know you magnify the exceeding riches of his love as manifested in you. Is "Christus Rex" there? (Christ the King). Are you absolutely Christ's--to serve and to obey? Is "Fid. Def." there? (Defender of the Faith). Do you keep the deposit of Christ's holy Gospel, as you look to Him to keep the deposit which you have committed to Him? Is the lion on the quarterings?--speaking of the strength of the Lion of Judah imparted to your soul. Is the harp amongst them?--indicating the subjection of every string of your life to his finger. Is the crown there?--indicating how absolutely you have placed the empire of your nature upon the brow of your Lord. Then weave together the rose of Sharon and the lily of the valley as the symbol of his reign.

這像和這號是誰的？ 路二十24

我們的主不止一次把人比喻作錢幣。祂曾提到婦人失落一塊錢，就去尋找直到找著了(路十五8)。這類比可以應用在許多細節上；正如礦砂經過坍塌鎔解和許多其他過程，才能將元首的像打印上去；同樣，人必須經歷許多火般的試煉，才能領受而持有天上鑄幣廠印上耶穌的面貌。

你帶著誰的像？基督特徵的清楚輪廓在你身上如此明顯，以致與你來往接觸的人不禁想到祂嗎？或者王的特徵曾經清晰，現在卻被抹去了呢？

你身上的年號是誰的？是基督的嗎？在你身上刻有你在神國出生的年分，主的紀元，你永生的年歲嗎？在你身上刻有「蒙主恩寵」嗎？以致所有認識你的人，都稱頌那顯在你身上神愛的格外豐富。在你身上刻有「基督是王」嗎？你是絕對屬基督：服事祂、聽從祂嗎？在你身上刻有「信仰守護者」嗎？你是否保守基督神聖福音的託付，正如你指望祂保守你所交託祂的呢？在盾形徽章的四部分裡：有獅子 — 顯示猶大獅子的能力分賜到你心嗎？有豎琴 — 顯示你生命中的每一根弦都服在祂的手指下嗎？有皇冠 — 顯示你已經將支配你天性的王權絕對交給你的主嗎？然後把沙崙的玫瑰花和谷中的百合花編織在一起(歌二1)作為祂王權的標誌。

Watch ye at every season, making supplication. Luke 21 : 36 (R.V.)

Let us never release the girdle from around our loins, nor throw ourselves listlessly upon the bank to drink, whilst the enemy may be stealing up against the wind. It is the art of our great enemy to fill the air with the heavy breath of the poppy; that, like the lotus-eaters of the old legend, we may be indisposed for the perils and toils of our onward journey.

WATCH YE IN THE SEASON OF FESTIVITY. When merry voices fill the chamber with mirth, and jokes pass; old stories are retold; quaint anecdotes circulated--remember to look frequently up into the Master's face, to discover if aught has covered it with shame, or filled it with regret. Let not your heart be overcharged with surfeiting drunkenness.

WATCH YE IN HOURS OF STRESS AND ANXIETY. These will come between the soul and Christ, oppressing us with anxious care, leading us to think too much of the things which are seen and transient, and filling our hearts with dismay, as though the future would find us orphans and homeless, because the storm had swept away some few gatherings of the earth's perishable stores. When stocks are falling, business declining, competition increasing--Watch! Make supplication! Stand before the Son of Man as those whom He cannot forget or forsake.

WATCH YE IN SEASONS OF TENDER LOVE. We wear armour abroad, but when we come within the closed door of the home, and our hearts expand beneath the genial warmth of kindred natures, how apt we are to cry, Now, surely, we may unbend, ungird, and let nature have free course. But the Master says, Watch ye at every season; and He reminds us that we never cease to stand before the Son of Man.

你們要時時儆醒，常常祈求。 路二十一36

讓我們絕不要放鬆束腰的帶子，也不要無精打采地靠在岸邊喝水，可能這時敵人正頂著風，悄悄來偷襲。我們大敵的技倆就是使空中充滿罌粟[鴉片]的氣味，叫我們厭惡前面路途中的危險和陷阱，就像古希臘傳說中貪圖安逸的人。

你要在歡樂節慶時儆醒。當屋內充滿歡樂的聲音又有說笑；重複講古老的故事，傳古怪的趣聞，這時要記得時常仰望主的面，察看是否有什麼事使祂蒙羞，或叫祂遺憾。不要叫你的心因過度醉酒而超過負荷。

你要在受壓憂慮時儆醒。這些夾在我們的心和基督之間的事，壓迫我們去掛慮，引我們過度關注看得見卻是短暫的事物，使我們心中充滿驚慌，好像我們將成為孤兒無家可歸，只因風暴捲走某些我們積攢在地上會朽壞的財寶。當股票下跌，業績下滑，競爭升高，你要儆醒！要祈求！侍立在人子面前，祂不會忘記我們，也不會丟棄我們。

你要在享受慈愛時儆醒。我們出外穿上軍裝，回到家裡，關上門，我們的心就在溫暖的親情下伸展，我們很容易大聲喊叫，這時我們就放鬆隨興而行。但主說：你們要時時儆醒，祂提醒我們不住地侍立在人子面前。

Simon, Simon, behold Satan asked to have you that he might sift you as wheat. Luke 22: 31

The Master apparently did not pray that temptation should be withheld. The quick eye of his affection had discerned the tempter's approach. His quick ear had detected Satan's request of the Father; as though he said, "Let me have the chance for one brief hour, and I will show that these men, so far from being gold, silver, and precious stones, are only wood, hay, and stubble." But though He knew all this, the Master did not request that the winnowing wind should be withheld. Why? Because temptation is part of the present order of the world. Why it is so we cannot tell; that it is so we know assuredly. Why the Almighty permitted the evil one to intrude into paradise, and to assail every single soul of woman born, that has passed to years of consciousness, we shall probably never understand until mystery drops from our eyes in the meridian light of heaven. We only are sure that the permission of temptation is not inconsistent with His almightiness or beneficence.

BECAUSE TEMPTATION TESTS CHARACTER AND REVEALS US TO OURSELVES AND TO ONE ANOTHER. Was it not well that Peter should know how weak he was; that he might become truly penitent and converted? Was it not befitting that Judas should be exposed before the Day of Pentecost? Was it not best that the foundation stones of the Church should be well tested? It is better to learn our weakness now and here than at the Judgment-seat.

But if Satan tempts, our Advocate pleads. He anticipates the advent of temptation by storing up his prayers. He warns the soul when the hawk begins to hover. If He may not arrest temptation, He will at least ask that our faith may not fail; and will seek us out as He did Peter.

西門，西門，撒但想要得著你們，好篩你們，像篩麥子一樣。 路二十二31

主顯然沒有祈求制止試探，祂慈愛的眼睛已敏銳看出試探者的策略，祂機敏的耳朵已發現撒但向父神提出的請求，撒但好像說：「給我一個短暫的機會，我就可以證明這些人不過是草、木、禾稈，遠不是金、銀、寶石。」然而主雖知道這一切，祂並不求制止簸揚的風[篩麥子]，為什麼呢？因為試探是這世界現有秩序的一部分。我們不知道為何如此，但知道試探確實存在。為何全能者允許那惡者闖入樂園，也允許他攻擊婦人所生的每個人呢？雖經過這麼多年，我們仍不明白，直等我們到天上完全的光明中，奧秘才向我們揭開。我們只知允許試探與神的全能、仁慈並不矛盾。

試探考驗我們的品格，並將我們的本相顯明給我們自己，也顯明彼此。彼得必須知道他是何等軟弱，而真正懊悔改變自己，這不是好事嗎？猶大在五旬節前被暴露，這不是很合適嗎？教會根基的石頭[複數，指使徒們]充分被試驗過，不是件最好的事嗎？此時此地我們知道自己的軟弱，強過到那日在審判臺前才知道。

當撒但試探，我們的中保就為我們代求。祂預期必有試探來到，所以就預先積攢祂的禱告。當老鷹開始盤旋時，祂就提出警告。如果祂不阻止試探，至少祂祈求神，使我們不致失去信心，並尋回我們，好像祂挽回彼得一樣。

Verily, I say unto thee, To-day shalt thou be with Me in Paradise. Luke 23 : 43

TO-DAY!--Dost thou ask Me to remember thee at some distant moment, when the kingdom of which I am now laying the foundations shall have become the all-conquering kingdom of the world? Thou needest not wait so long. I say unto thee that this very day, when yonder sun now scorching above our heads is sinking in the west, and the shadows lie long from our crosses, and the people have gone to their homes, thou shalt be with Me, where the sun shall no more be thy light by day, nor the moon by night, but the Lord shall be thy everlasting light.

THOU SHALT BE WITH ME. Dost thou ask only to be remembered; that I should give thee the glance of a thought; that I shall recall thy voice and face for a brief moment? Thou shalt be with Me, for I will await thee on the confines of my home. The throngs which escort Me shall behold thee by my side, and when I sit upon my sapphire throne I will give thee to sit beside Me, the one who, in my mortal anguish, trod the vale of the shadow, and who, with Me, shall tread the paths of light and glory.

IN PARADISE. I am here regaining Paradise. All that was lost is being recovered. Within a few hours it will be mine to give; within a few hours its key will be in my hand; within a few hours thou shalt walk with Me there in the cool of the day, and the angel that drove out Adam shall keep watch lest the Serpent enter to molest.

VERILY, I SAY UNTO THEE. All this is fixed and certain. I say "verily" to thee because the Father hath said "verily" to Me. Oh, trembling soul, who hast fled for refuge, to lay hold upon the hope set before thee, thou mayest have strong encouragement from my Word and death.

我實在告訴你，今日你要同我在樂園裡了。 路二十三43

今日！你求我在某個遙遠的時刻記念你嗎？我現在正為這國度奠立根基，這國度將成為這世界所向無敵的國度。你不需要等待那麼久，我告訴你，就在今日，現在我們頭上灼熱的太陽逐漸在西邊落下，我們十字架的影子拖長，眾人回家時，你就與我在一起，那裡白日不再需要太陽，夜間也不再需要月亮，主就是你永遠的光。

你要與我一同。你只求被記念，就是要我想看你一下，回憶一下你的聲音及面貌嗎？你要與我同在，我將在我的家等你，侍候我的群眾將看見你在我身旁。我坐在藍寶石的寶座上，我會讓你坐在我旁邊。我在死亡的痛苦時，你也走在死蔭的幽谷，你也要與我一同走在光明榮耀的路徑上。

在樂園裡。我來收復樂園。一切失去的要被恢復。再過幾個小時，樂園將成為我的，來賜給人；再過幾個小時，陰間的鑰匙就在我手裡了。再過不久，你將與我在天涼時行走在樂園裡，而那趕亞當離開的天使要看守，不讓蛇進來騷擾。

我實在告訴你。一切已經完全確定。我對你說「實在」，因為父已經「實在」告訴我了。害怕發抖的人啊！你既已逃到避難所，抓住擺在前頭的盼望；你可以從我的話，以及我的死，大得鼓勵。

Crucified, and the third day rise again. Luke 24: 7

These are the two poles of Christian life--Death and Resurrection. That which was true in the history of our Lord must have its counterpart in our own experiences. That Jesus died and rose again is not only the dual basis of justification, but it is the dual basis of sanctification. Did He die? Then we must arm ourselves with the same mind. The crucifixion was not finished on Calvary; it has continued through all ages, and will continue unto the end; not in its mediatorial and atoning aspect, but with the view of each man denying himself and taking up his cross to follow daily. So also we are perpetually leaving the things of time and sense where Christ left his grave-clothes, and are pressing up and on in the wake of his resurrection and ascension.

It is a solemn question, how far we are participating in this daily dying and daily rising. "Be not conformed to this world; but be ye transformed. Mortify your members which are upon the earth; seek those things which are above. If one died for all, then all died; that they which live should not henceforth live unto themselves, but unto Him who died for them and rose again."

It is not that the old nature dies, but that we die to it. As a matter of experience and walk, the results will be very similar from either of these ways of stating the fact. But it is true to Scripture and experience also to speak of reckoning ourselves to be dead indeed unto sin--that is, the root-principle which so often fruits in sins. Reckon that the grave of Christ lies between thee and the solicitations of the world, the flesh, and the devil. Deem thyself dead to thyself. All this, however, is only possible through the Holy Spirit.

釘在十字架上，第三日復活。 路二十四7

基督徒生命有兩個極端 — 死與復活。這在我們主的生平中是真實的，在我們的經歷中也應當如此。耶穌的死與復活，這兩者不僅是稱義的基礎，也是成聖的基礎。祂曾經死去嗎？我們也當將這樣的心志當作兵器(彼前四1)。釘十字架並不是在髑髏地就結束了，還要世世代代繼續下去，直到末時。釘十字架不只有中保贖罪的一面，更有每一個人捨己，背起十字架天天跟隨主的一面，所以我們要不斷放下有關基督留下裹屍布的時間及感覺之類的事，努力向前追隨祂的復活與升天。

這是一個嚴肅的問題，到底我們每天在死與復活的操練上已經走多遠。「不要效法這個世界，只要心意更新而變化，要治死你們在地上的肢體，要尋求上面的事。一人既替衆人死，衆人就都死了；現在他們活着，不再為自己活，乃為替他們死而復活的主活。(羅十二2, 西三5, 1, 林後五14-15)」

不是我們的「舊性情死」，而是我們「向舊性情死」。就經歷和實行而言，這兩種陳述事實的方式，其結果是很相似的。說到看[算]我們自己向罪是死的(羅六11)，這在經文和我們的經歷都是真實的 — 這是「根」的原則，從這個根常常會結出罪的「果」來。你要看[算]基督的墳墓是處在「你」與「世界、肉體、魔鬼的誘惑」這兩者之間，你要看[算]自己是死的(羅六11)。這一切只有藉着聖靈才成為可能。