

Thou shalt see greater things than these. John 1: 50

God's dealings with us are always on an ascending scale. If we see clearly the lowest rung in the heavenly ladder, whilst we behold, the veil of mist will part, and we shall see the next above it, and then the next, and, in due order, the next; and so the steps that slope away through darkness up to God will always be beckoning to greater and yet greater things.

Have you known Christ as the Word? He is more; both Spirit and Life.

Has He become flesh? You shall behold Him glorified with the glory He had before the worlds.

Have you known Him as Alpha, before all? He is also Omega.

Have you met John? You shall meet One so much greater, that the latchet of his shoes the Baptist shall deem himself unworthy to unloose.

Do you know the baptism by water? You shall be baptized by fire.

Have you beheld the Lamb on the Cross? You shall behold Him in the midst of the throne.

Have you seen the Spirit descend as a dove on one head? You shall see Him come as a fire upon an unnumbered multitude.

Have you followed the Christ to the slight booth in the Jordan Valley? You shall enter with Him into mansions of eternal glory.

Do you acknowledge Him as King of Israel? You shall hear the acclamations that salute Him as King of the worlds.

Live up to all you know, and you shall know more. Be all you can, and you shall become more. Do all that your two talents permit, and you will find yourself ruler over four cities.

你將要看見比這更大的事。 約一50

神總是按著逐漸升高梯階的方式對待我們，如果我們在天梯的最底階看得很清楚，我們往上看時雲霧就分開，然後看到上面一階，再往上一階，按著順序往上去，如此梯階斜著通過幽暗上到神那裡，這天梯每一階都叫我們看見比以前更大的事。

你認識基督是道嗎？祂更是靈、是生命。

祂成為肉身嗎？你要看見祂得著未有世界以先的榮耀。

你認識祂是阿拉法，在一切以先嗎？祂也是俄梅戛。

你遇見施洗約翰了嗎？你要看見有一位比施洗約翰更大，約翰認為自己為祂解鞋帶也不配。

你認識水的洗禮嗎？你還要經過火的洗禮。

你看見在十字架上的羔羊嗎？你還要看見神的羔羊在寶座上。

你看見聖靈彷彿鴿子降在祂頭上嗎？你還要看見祂像火降在無數群眾身上。

你跟隨主到約但河谷的小棚舍嗎？你也要與祂一同進入祂永遠榮耀的華廈。

你承認祂是以色列的王嗎？你將要聽見祂被歡呼擁戴為諸世界的王。

你按著所認識的去行，你就必領會更多。盡你所能，你就必變得更多。你盡力使用你的二千銀子，就必管理四座城。

Thou hast kept the good wine until now. John 2: 10

The world gives its best first. As youth and beauty are ushered into the banqueting-room of life, the world spreads the table with its best. The zest of enjoyment is keen in those young days, but it is soon satiated; the delicacies with which the table is spread pall, and the appetite, unduly stimulated at the first, demands coarser and more passionate delights to stimulate. At last the table is served with provision, from which, in the first days, the banqueters would have turned away disgusted.

But if you let the King lead you into his banqueting house, beneath his banner of love you will find yourself feeding on dainties which never satiate nor pall--which whet the appetite and give the taste a more delicate appreciation of the vintages of heaven.

YOU MAY SAY THIS OF THE WORD OF GOD. At the beginning of Christian life it is full of meaning and inspiration; but as the years pass, and we realize ever more of its helpfulness, we repeat the refrain, "Thou hast kept the best until now!"

YOU MAY SAY THIS OF CHRISTIAN LOVE. Let two love in Christ, and instead of their affection waning, as so often happens in the world, they will discover that the fellowship, which began in comradeship, will end in a sacramental meal; truest, purest, deepest enjoyment being kept for Paradise.

YOU MAY SAY IT OF HEAVEN. Neither hath eye seen nor heart conceived the things, even now and here, that God has prepared for those that love Him. But so soon as the redeemed spirit shall awaken in the uncreated glory of God's presence, it will exclaim, "The half was never told; Thou hast kept the best until now." At every moment and always God is giving his best.

你倒把好酒留到如今。 約二10

世人都是先提供最好的。當青春少年和美貌女子被引進人生的宴會大廳，世人就將上好的陳列到桌上。年輕時對享受的熱衷是強烈的，但很快就膩了；桌上的佳餚也變得乏味，一開始被不當刺激的胃口，現在需要更強烈更粗糙的美味來刺激。到末了桌上所擺的食物，卻是賓客在起初所厭惡而避開的。

但是如果你讓這位屬天君王領你進入宴客廳堂，在愛的旗幟下，你所進的美食不膩也不生厭，能刺激你的食慾，讓你更能品嚐天上的美酒。你可以用「你把好酒留到如今」這句話來論及：

神的話。在初信的時候，神的話充滿意義和啟發；隨著年歲過去，我們領悟到神的話越過越有幫助，我們不住重複這句話：「你把上好的留到如今。」

基督徒的愛。兩人在基督裡相愛，不像世人中間常發生的愛情衰退，他們會發現他們的情誼從同伴開始，最後像領聖餐一樣不分彼此；至真、至純、至深的享受直到樂園。

天上的事。現在這是我們眼睛未曾看過，心中也未曾想過的，是神為愛祂的人所預備的(林前二9)。得贖的人在神面前非受造的榮耀中醒來，就要驚嘆著說：「告訴我的還不到一半(王上十七)，你把上好的留到如今。」神在每時刻總是把上好的賜下。

A man can receive nothing, except it have been given him from heaven. John 3:27 (R.V.)

After six months of marvellous ministry, in which the Baptist had seen the whole land at his feet, had gathered a band of disciples, and introduced the Messiah to the Jewish people, he found the crowds dwindling. His disciples viewed with feelings of chagrin the transference of popular interest from their master to Him of whom he had borne witness.

WHAT JOHN THE BAPTIST MEANT BY IT. He realized that the crowds, the hushed attention, the swift response, the power of speech, the message, the deep repentance, the office of morning star heralding the Dayspring from on high, had been the gift of God. He had nothing which he had not received; he would have received nothing, except God had given it to him. Whether these things went or came was a matter altogether beyond his control. His part was to receive and use what God gave; and then return to Him, at his bidding, the saved talent. This forbade alike pride and despondency.

WHAT WE MAY LEARN BY IT. Humility and peace. Humility. Is this the time of your prosperity? Crowds wait on your words; mighty movements circle around you; glorious results follow on your plans! Do not be puffed up. Boast not yourself. "Who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why dost thou glory, as if thou hadst not received it?" Peace. If it is not due to your lethargy or sloth that the crowds have ebbed away, and that the tide of conversions has dropped below its former level, be at peace. These are things which the Holy Spirit worketh, dividing to each one severally even as He will.

若不是從天上賜的，人就不能得甚麼。 約三27

在六個月令人驚嘆的事奉之後，施洗約翰看見全地都來到他跟前，他收了一批門徒，並且將彌賽亞介紹給猶太人，然後他發現群眾漸漸在減少。他的門徒懊惱地看見眾人的興趣從他們的師傅，轉移到他所見證的那一位身上。

施洗約翰說這句話表明的是什麼。施洗約翰注意到：群眾、沉靜下來的關注、迅速的回應、話語的能力、信息、深切的悔改、晨星宣告黎明從高天臨到的任務，這些全是神的恩賜。他沒有什麼不是領受的；除了神所已經給他的，他不能得到什麼。這些事來或去，都超出他的掌控。他的本分就是領受並運用神所賜給他的；然後照祂所吩咐的，歸還所存留的恩賜。這樣就阻止了驕傲與沮喪。

我們可以從這句話學習的是什麼。謙卑與平靜。**謙卑：**這是你興盛的時候嗎？群眾都等著你說話；盛大的群眾運動環繞著你；你的計畫產生光榮的果效！你不要得意自滿，你不要自誇。「使你與人不同的是誰呢？你有什麼不是領受的呢？若是領受的，為何自誇，彷彿不是領受的呢？(林前四7)」**平靜：**群眾離去，潮水退落到比從前更低的水位，若不是由於你的遲鈍或懶惰，你就要平靜。這些都是聖靈的工作，祂隨己意分給各人(林前十二11)。

If thou knewest the gift of God . . . John 4: 10

There are wonderful contrasts here! He who gives rest sits weary on the well-head; He who was the Jews' Messiah utters his deepest lessons to a woman of Samaria; He that gives living water asks for water from the dark, cool depths that lay beneath them.

GOD'S BEST THINGS ARE GIFTS. Light, air, natural beauty, elasticity of the spirits, the sense of vigorous health, human love, and, above all, his only begotten and beloved Son. Among all other gifts is there one to be compared to this? The living spring of eternal life, which Jesus opens up in our hearts, and which so greatly differs from the pit of outward ordinance, is an altogether unspeakable bestowment. Nothing can purchase it. If a man would give all the substance of his house for it, it would be utterly contemned. It must be received as a gift, or not at all.

GOD'S GIFTS MUST BE ASKED FOR. "Thou wouldest have asked, and He would have given." This is the law of Heaven. Prayer is a necessary link between the divine hand that gives and the human heart that receives. We have not, because we ask not. There is nothing in our Lord's words of the dreamy and languid pietism which refuses to ask because it will not dictate to the perfect wisdom of God.

IF WE HAD FULLER KNOWLEDGE WE SHOULD PRAY MORE. "If thou knewest . . . thou wouldest ask." If thou knewest who He is that stands beside thee, in thy hours of private prayer--if thou knewest all the possibilities of the life of prayer--if thou knewest what gains would accrue to thee on thy knees, thou wouldest give thyself to prayer, as though it were the main object of thy life.

你若知道神的恩賜。 約四10

這裡有奇妙的對比！祂賜人安息，卻疲乏地坐在井旁；祂是猶太人的彌賽亞，卻對一個撒瑪利亞婦人講述祂最深的教訓；祂賜人活水，卻請求人從黑暗陰涼的深井打水給祂。

神的上好乃是恩賜。日光、空氣、自然美景、活潑靈性、身體健壯的感覺、人間的愛，都是神所賜的禮物，在這一切之上，是神獨生的愛子。有什麼別的禮物可以與這個相比呢？耶穌在我們心中打開的活水泉源，活水泉源是述說不盡的恩賜，與外面規條的坑相比，是何等不同。人不能用金錢購買。若有人拿家中所有的財寶要換活水泉源，就全被藐視。這活水只能當作禮物被人接受，不然就全然得不著。

神的恩賜必須求才得著。「你必早求祂，祂也必早給了你。(10節)」這是天上的法則。禱告是必要的環結，連接神賜予的手和人領受的心。我們沒有，是因為我們不求(雅四2)。在主的話語中，絕無幻想軟弱無力的虔誠，這種虔誠拒絕祈求，這種虔誠不向神完美的智慧發出命令。

若是我們有更完備的認識就必更多祈禱。「你若知道... 你必求祂。(10節)」在你私下禱告時，若是認識那站在你身旁的主；若是你知道一切在禱告生涯裡可能成就的事；若是你知道屈膝禱告使你增添益處，你就必獻身禱告，好像禱告是你一生主要的事。

The Father loveth the Son, and showeth Him all things that Himself doeth. John 5: 20

Heaven stands open to me, my Lord, in these deep and holy words. Through the open door I see the source of the golden light that shone around thy earthly life, and detect the secret of the music that ever sounded around thy path, as the music of the golden bells when Aaron passed to and fro.

The Father loved Thee, not only because Thou wert his Son, dwelling in his bosom, but because Thou wert his obedient Servant. And I would inherit a similar love; not only the love of my adoption, but of service; for Thou saidst, "If a man love Me, he will keep my word, and my Father will love him."

The Father was ever showing Thee what He was doing in the unseen and eternal depths. Indeed, it seemed that Thou wert more occupied in beholding the things which were unseen than those which were seen. Thine eye was ever on the dial-plate of eternity, and thine ear attent to the note of the tide on its shore. Thou didst nothing that was not in the pattern shown Thee on the mount of fellowship; but whatever was wrought there Thou didst here. Teach me to live like this.

Thy Father led Thee to ever greater works. First the daughter of Jairus, then Lazarus; first the Sermon on the Mount, then the prophecies of the closing days; first the Mountain of Transfiguration, then of Ascension. So would I be led forward, from Cana to Calvary; from Bethlehem to Bethany; from Jerusalem to the uttermost part of the world. Ever greater things, because with profounder humility and deeper insight into the meaning of thy death. Deeper and therefore higher; nearer thy cross, and therefore reaching further.

父愛子，將自己所作的一切事指給祂看。 約五20

我主啊，在這些深奧神聖的話中，天向我開了。從這敞開的門我看見金光的來源，這光照耀你在地上的生命，我也發現在你路徑響起之音樂的奧秘，如同大祭司亞倫進出聖所時金鈴鐺發出的音樂。

父神愛你，不僅因為你是祂的兒子，住在祂的懷中，也因你是祂順命的僕人。我要繼承相同的愛；不僅我被收納為兒子的愛，也是作為僕人的愛；你曾說，「人若愛我，就必遵守我的道，我父也必愛他。(約十四23)」

父神一直向你指示祂在不能看見永恆的深處所作的工。你確實專心看那看不見的事，過於看得見的事。你的眼睛一直盯在永恆的指針盤上，你的耳朵注意永恆彼岸的潮汛，你從不作那些神在禱告交通的山上未曾指示你之樣式的事；凡在天上作的，你就作在地上。求你教導我也這樣生活。

父神引領你作更大的事。先是睚魯的女兒，後是拉撒路；先是山上的寶訓，後是末日的預言；先是改變形像的山，後是升天的山。我願被引領從迦拿到各各他；從伯利恆到伯大尼；從耶路撒冷到地極。還有更大的事，就是藉著更深的謙卑和更深的看見，更明白你受死的意義。更深以致更高；更接近你的十字架，所以達到更遠。

For Him the Father, even God, hath sealed. John 6:27 (R.V.)

The seal is the mark of authentication. The Book of Esther often refers to the importance of the royal seal as giving validity and authenticity to documents to which it was appended. So at the waters of Jordan God authenticated our Lord; first by the voice that spake from heaven, and secondly by the holy anointing that came upon his head, setting Him apart for holy service. What the Father did for his Son, He does for his sons. "He that stablisheth us with you into Christ, and anointed us, is God, who also sealed us." In other words, God waits to authenticate us to ourselves and to the world, as his beloved children, in whom He is well pleased.

THE CONDITIONS OF SEALING. In the case of our Lord there was entire subjection to the Father's will, although it involved his leaving the blessed home of Nazareth and identifying Himself with the sins and sorrows of men, by baptism in waters where they had confessed their sins. We, too, must be prepared to obey utterly, even to death.

THE AGENT OF SEALING. The Spirit descended and abode upon Him; He was filled with the Spirit, and returned in his power to Galilee. We, too, are sealed by the Holy Spirit of promise; who stamps us with the die of our Saviour's image and superscription. Simultaneously with his gracious work upon us, we may detect his loving voice within us, witnessing with our spirits that we are children of God.

THE EFFECT OF SEALING. Secrecy, safety, and assurance. Secrecy, Song of Sol. 4: 12. Safety, Matt. 27: 65, 66. Assurance, Rom. 8: 15, 16, 17. There is also a daily assimilation, though we know it not, to the glorious likeness of our Lord; so that those who see us bear witness that his name is on us.

人子是父神所印證的。 約六27（「所印證的」直譯是「蓋了印的」）

「印」是真品的記號。以斯帖記常提到王印的重要，它蓋在文件上，證明文件的有效與真實。所以在約但河，神印證了我們的主，先是藉著天上來的聲音說話，接著有聖靈降下在祂頭上，使祂分別為著聖工(太三16-17)。父神為聖子所作的，也必作在祂的眾子身上。「那在基督裡堅固我們和你們，並且膏我們的就是神，祂又用印印了我們。(林後一21-22)」換言之，神等待要向我們自己及世人證明，我們是祂所愛的兒女，是祂所喜悅的。

蓋印的條件。以我們主的情形來說，完全順服父神的旨意就是離開拿撒勒蒙福的家，藉著水的洗禮認同眾人的罪與憂傷。眾人在受洗時承認他們的罪。我們也必須預備完全順服，甚至到死。

蓋印的聖靈。聖靈降下住在祂身上；祂就被聖靈充滿，滿有能力回到加利利。我們也受了所應許的聖靈為印記(弗一13)；聖靈用救主的像和號的印記印在我們身上。同時藉祂在我們身上恩典的工作，我們可以聽見在我們裡頭祂慈愛的聲音，與我們的靈同證我們是神的兒女(羅八16)。

蓋印的果效。祕密的、安全的、確實的。祕密的，雅歌四章12節(直譯「用印封了的泉源」)。安全的，馬太福音二十七章65-66節(直譯「用印封了石頭」)。確實的，羅馬書八章15-17節。我們每天逐漸變成主榮耀的樣式，雖然我們不曉得；那些看見我們的人，卻能見證祂的名在我們身上。

The Spirit was not given; because Jesus was not yet glorified. John 7:39 (R.V.)

Calvary must precede the Ascension, and both must come before Pentecost. The glorified Lord was the text on which the Spirit was to discourse, and the text must be complete before the sermon can commence. Moreover, it was only when our Lord had ascended to the right hand of the Father, that He could receive or transmit the divine Comforter. It was needful for Him to be by the right hand of God exalted, before He could ask for and receive, and shed forth the Holy Spirit of promise. The one Paraclete must finish his work, and be withdrawn, ere the other could come to take up and finish his work on earth. The Son must sit down on the throne, or the Spirit could not descend to sit on each of the disciples.

But there is a deep inner lesson for us all in these words. We sometimes wonder why we have not received the Spirit and why our lives are not channels through which He pours in mighty rivers to make desert hearts and lives blossom and sing. How gladly would we part with all beside, if we might be conscious that not tiny streamlets, not one river of holy influence merely, but that rivers were issuing from us as the waters from the temple threshold!

Is not the reason to be sought in our neglect to glorify Christ? We have never yet abandoned ourselves to Him, content to live the branch-life, with no other aim than to realize the one purpose of his most blessed life, the glorifying of the Father. We have never seriously made it our life-purpose to glorify the Lord Jesus. There has been no triumphal entry into our hearts, no enthronisation, no challenge to the gates of our soul that they should lift themselves up to admit the King of Glory.

那時還沒有賜下聖靈來，因為耶穌尚未得著榮耀。 約七39

各各他的十字架必須在升天之前，再後才有五旬節。「得榮耀的主」才是聖靈所要論述的正文，正文必須完成，才能開始傳講。並且只有當我們的主升到父神的右邊，祂才能領受並差遣保惠師。祂必須被神的右手高舉，才能要求、領受並降下所應許的聖靈。這位保惠師(基督)必須完成祂的工作回到天上，另一位保惠師(聖靈)才能來接續並完成祂在地上的工作。聖子必須坐在寶座上，否則聖靈不能降在門徒身上。

在這些話裡還有更深內在的教訓，有時我們好奇為什麼我們沒有領受聖靈？為何我們的生命不能成為管道，讓祂注入大量河水灌溉沙漠般的心田，使他們開花歌唱？如果我們意識到從我們身上流出的河水不只是細小溪流，不只是神聖影響的一道河水，而是像從神殿的門檻下流出的眾多河水！（結四十七1-12），我們將何等樂意離開一切其他的事。

我們忽略讓基督得榮耀的原因豈不是該被搜尋嗎？我們還沒有向祂放下我們自己，甘心過葡萄樹上枝子的生活，沒有其他目標，只實踐祂可頌生命的計畫，就是要榮耀父神。我們還沒有嚴肅的把榮耀主耶穌當作我們人生的目標。基督還沒有凱旋進入我們的心，祂還沒有登基作王，還沒有挑戰我們的心門，叫它舉起來迎接榮耀的王。

If ye abide in my word. John 8:31 (R.V.)

1. WE SHALL BE APPROVED AS CHRIST'S DISCIPLES. "Then are ye truly my disciples." Of some the Master asks, "Why call ye Me, Lord, Lord, and do not the things which I say?" And He drives these from Him, saying, "I never knew you." His words are the supreme test--the fire which detects the ore; the winnowing-fan that finds out the wheat. Our treatment of our Lord's words discriminates us: He that hath my commandments, and keepeth them, is he that loveth Me.

2. WE SHALL KNOW THE TRUTH. God teaches us differently from men. They deal in peradventures and surmises; He with certainties--"Ye shall know the truth." They talk about the truth; He gives us the thing itself, and we know because we possess. They deal with circumstances and externals; He with the heart and root of matters. They give to the mind and soul; He to the spirit. We know the truth, because the Truth is in us, and we are in the Truth. "We know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true."

3. WE SHALL BE FREE. "The truth shall make you free." Just as we are free from the terrors which belief in witchcraft and ghosts was wont to breed, because we know that the spirits of the dead do not haunt dark and dangerous places; just as we no longer fear the fatuous light over the marsh, or the death-tick, because science has attributed these to natural causes; so, as Jesus teaches us the truth about God, and the future, and the forgiveness of sins, and the broken power of Satan, and the impotence of death, we are delivered from the bondage of fear and walk with God in perfect peace.

你們若常常遵守我的道。 約八31

1. **我們必被證明是基督的門徒。**「你們真是我的門徒。」主問某些人，「為何你們稱呼我『主啊，主啊，』卻不照我所說的去行呢？」就把他們趕走，說，「我不認識你們。」祂的話是最終的考驗 — 火驗出礦沙中的金屬，簸箕揚淨麥子。我們對待主話的態度把我們分辨出來：有了我的命令又遵守的，這人就是愛我的(約十四21)。

2. **我們必曉得真理。**神教導我們，與世人的教導不同。世人接受不確定和推測，主的教導是確定的，「你們必曉得真理。」世人談論真理，而主給我們真理。我們曉得真理，因為我們擁有真理。世人處理環境與外在的事物，祂對付人心與事情的根源。世人訴諸思想與感覺，而主觸及我們的靈。我們曉得真理，因為真理在我們裡面，我們也在真理裡面。「我們知道神的兒子已經來到，且將智慧賜給我們，使我們認識那位真實的，我們也在那位真實的裡面。(約壹五20)。

3. **我們必得以自由。**「真理必叫你們得以自由。」我們得以脫離因信奉鬼魔經常產生的恐懼，因為我們知道死人的靈不會出沒在黑暗危險的地帶，正如我們不害怕沼澤地裡幻影的光，也不害怕迷信的人稱為報死蟲發出預兆的滴答聲，因為科學已認定這些都出於自然界的原因。主耶穌教導我們有關神的真理、將來的真理、赦罪的真理、撒但的權勢已被打破、死亡不再有能力。我們已從懼怕的捆綁中蒙拯救，在完全的平安裡與神同行。

We must work the works of Him that sent Me. John 9:4 (R.V.)

Is not this exceedingly tender and beautiful? The Lord does not hesitate to describe Himself as specially designated to do a certain work. In every part of this Gospel He speaks of Himself as the sent One; but He graciously conjoins his disciples and friends in it, saying, We must work. It is as though He said, "I have a designated work which must needs be done; but I cannot do it alone. We must do it, you and I, together."

FELLOWSHIP WITH GOD THE FATHER IS THE LAW OF ALL INDUSTRY. Every crop that goldens in the summer wind is due to the summons of the God of Nature to the husbandman, "Come and let us work together, thou and I." Every achievement in factory or mill of textile fabrics is due to the combination of the divine laws and the human agency. We must work, is God's constant appeal.

FELLOWSHIP WITH THE SON IS THE LAW OF THE KINGDOM. We have been called into the fellowship or partnership of the Son of God. He does not say, Go, but come; not, Do this, but, Let us do it. He has set his heart on the glory of the Father, and He calls us to co-operate with Him in bringing back men to God. In some way we must contribute to the final result on which Christ has set his heart.

FELLOWSHIP WITH THE HOLY SPIRIT IS THE LAW OF ALL SUCCESSFUL SERVICE. The closing words of the benediction that refer to the communion of the Holy Spirit are specially significant. "We are witnesses, and so is also the Holy Ghost." The Spirit and the Bride say Come. As Peter began to speak, the Holy Ghost fell. Oh for pure hands and a clean heart, that we may be worthy of this divine confederacy!

我們必須作那差我來者的工。 約九4

這不是非常溫柔美麗嗎？主毫不猶豫地描述祂自己受指派作一個特定的工作。在這卷福音書中，到處可以聽見祂說自己是奉差遣的；祂也很親切地聯合祂的門徒與朋友一起作工，說：我們必須作工。祂好像在說：「我有一件指定的工作必須完成，但我不能獨自去作。我們必須一起同工，你和我。」

與父神同工是一切事業的定律。每當穀物在夏日的風中變成金黃時，都是掌管自然的神在呼喚著農人說：「來吧！讓我們一起工作，你和我。」製造廠或紡織廠一切成就，都是由於神的法則與人的執行結合而成的。我們必須作工，這是神不斷的呼籲。

與子神同工是天國的定律。我們已經蒙召成為神兒子的同伴。祂不是說「去」，而是說「來」；不是說「你作這事」，而是說「我們作這事」。祂決心為著父的榮耀，並且呼召我們與祂合作，將眾人帶回到神面前。我們必須用某種方法，將這最後的成果獻給祂，這是基督決心要得的。

與聖靈同工是事奉成功的定律。在禮拜結尾的祝禱中，聖靈的交通是特別有意義的。「我們是見證人，聖靈與我們同作見證。(羅八16)」聖靈與新婦都說來(啟廿二17)。當彼得開講的時候，聖靈就降下來(徒十44)。但願我們手潔心清(詩廿四4)，使我們配得這樣神聖的聯合。

John did no miracle; but all things that John spake of this Man were true. John 10: 41

This is full of rare interest and beauty. John the Baptist had been dead some two years at least, and the memory of good men is apt quickly to pass from the mind of their contemporaries, especially when they are eclipsed by some greater successor. Who thinks of the morning star when the sun has risen ! But as the crowds came back again on the spot so closely identified with Christ's forerunner, he was recalled to mind; and they used of him the words ascribed to them in our text.

YOUR LIFE MAY BE WITHOUT MIRACLE. It may pass on with nothing to distinguish it above the lives of myriads around. There is no sensation-making note in your voice; no extraordinary intellectual calibre in your mind; no aptitude for wielding vast influence over the crowds. The years pass on with even monotony. Life is one dead level.

BUT MIND YOU SPEAK TRUE WORDS OF JESUS CHRIST. Point to Him and say, Behold the Lamb of God! Say of Him, This is He that baptizeth with the Holy Ghost. Announce Him as the Bridegroom, and be content to be the Bridegroom's friend. Say that He has his winnowing-fan and axe in hand. Be careless what men think of your accent, your gestures, your way of stating the truth; but go on bearing witness to what you have known, tasted, and handled of the Word of Life.

AFTER YOUR DEATH, YOUR WORDS MAY COME TO MIND AGAIN, AND BE THE MEANS OF BRINGING SOULS TO THE LAMB OF GOD. AS corn-seeds, buried in mummy-cases, now bloom on English soil, so may words be carried in the memory through long years, and bear fruit after the speaker's death. What an epitaph for the grave of a Christian minister or teacher!

約翰一件神蹟沒有行過，但約翰指著這人所說的一切話都是真的。 約十41

這是一件充滿罕見美麗、有趣的事。施洗約翰已經死了至少約有兩年，對義人的記憶很容易從當時人的心中消失，尤其當某個更偉大後繼的人超越過他。當日頭升起時，有誰還想到晨星呢！但是當群眾再回到這與基督的先鋒緊緊融為一體的地點，他們就想起他，並且用約翰因為他們在這節經文中所說的話。

你一生也許沒有神蹟。你的一生可能沒有比周圍的眾人更出色的，可傳下去。你的言語沒有感人的魅力，你沒有超凡的聰明才幹，你也沒有影響群眾的才能，你一生的歲月過得相當單調平凡。

但你要留意真實地講論基督。你指著主說：看哪，神的羔羊！你提到祂是用聖靈施洗的。你宣告祂是新郎，你甘心作陪伴新郎的人。你說祂手裡拿著簸箕與斧子。不要管別人怎樣評論你的聲調、姿勢、你陳述真理的方式，只管繼續見證你所認識的、嘗過的、摸過的生命之道。

在你死後，你的話會再回到人們的心裡，成為領人到神羔羊的媒介。好像麥種，埋在木乃伊的盒子中，竟在英國的土地上開花。同樣，話語可能留在記憶裡很長的年日，到說話的人死後才結出果子來。啊！這是一個基督徒傳道人或教師何等美好的墓誌銘。

Said I not unto thee, that, if thou believedst, thou shouldst see the glory of God? John 11 : 40 (R.V.)

Yes, we shall see the glory of God. We shall see the graves give up their dead--not only at the last day, but now. Thousands around us are dead in trespasses and sins, in which they walk according to the course of this world. Alas! more than this, they stink in the putridity of their lives and speech. Around their graves gather their friends and relatives, bathed in tears, but unable to arrest the progress of decay. But, if we will believe, we shall see the glory of God.

But how shall we believe for this? It seems easy for some to believe. The Marys who sit at the Lord's feet, feeding on his words, find the life and light of faith in his beloved presence. But others, like Martha, are distracted with so many things, that faith seems impossible. And this is the very point where this story is so abundantly helpful. Jesus must have the cooperation and sympathy of someone's faith before this miracle could be wrought--and these He found, not in Mary, as we might have expected, but in Martha, the harassed housewife.

In educating Martha to this stupendous act of faith, (1) The Lord gave her a distinct promise: "Thy brother shall rise again." (2) He drew her attention from his words to Himself, who lay beneath and behind them: "I am the Resurrection and the Life." (3) He forced her to confess her faith. To express it would confirm and increase it: "Believest thou this?" (4) He compelled her to act on the faith He had created, by allowing the bystanders to remove the stone. All her soul woke up as she remarked these preparations for her brother's resurrection. She believed; and in her faith gave the Lord the pivot on which his leverage might rest.

我不是對你說過，你若信，就必看見神的榮耀麼？ 約十一40

是的，我們必看見神的榮耀。我們必看見墳墓交出他們的死人來 — 不只是在末日，而是現在。在我們周圍有無數的人死在過犯罪惡之中，他們照著這世界的風俗去行。哀哉，更糟的是，他們生命言語腐敗，發出臭味。在他們的墳墓周圍，許多親友都流着淚，卻無法阻止他們朽爛。但是我們若信，就必看見神的榮耀。

但我們怎麼相信呢？對有些人似乎容易相信。那些像馬利亞坐在主腳前的人，從主的話得餵養，在祂慈愛的同在中，找到信心的生命與亮光。但是有人像馬大，為許多事忙亂，似乎很難有信心。但正是這點，使這故事讓人受益良多。在耶穌行這神蹟之前，祂必須得到某個人信心的合作與同情，祂找到了，是在馬大裡面，這個曾受思慮煩擾的家庭主婦；而不是在馬利亞心裡，如我們所期待的(路十38-42)。

主教導馬大達到這個巨大信心的行動：**1)**給她明確的應許：「你兄弟必然復活。(23節)」**2)**引導她的注意從祂的話轉到祂自己：「我是復活和生命。(25節直譯)」這句話背後的支撐就是祂。**3)**要她表明她的信心：「妳信這話麼？(26節)」表白她的信心，就堅定並增強她的信心。**4)**祂在她裡面所創造的信心，促使她行動：答應讓人把石頭挪開(39-41節)。當馬大注意到這些在為她兄弟的復活所作的準備，她的全人就甦醒了。她信了，她的信心給主有了支軸，可以支撐祂的槓桿。

Except a grain of wheat fall into the earth and die, it abideth by itself alone. John 12: 24 (R.V.)

The East came to the cradle; the West to the Cross. Sunrise becomes the Orient; sunset the Occident wave. These were not Hellenist Jews, but pure-blooded Greeks, whose life and philosophy were in the present, in as much joy as nature, art, and amusement could yield. It was startling to be met with the grave announcement of death. But how wise to send them to read that earliest divine book of Nature. Hear the parable of the corn of wheat.

ITS LONELINESS. Before sowing, it is by itself alone. It lies on the barn floor, beside myriads more, but there is no vital contact between it and them. They are just so many isolated units: as foreign to each other as the stars, between which millions of dividing miles intervene. So if you save your life, nursing it in selfishness, dreading and avoiding all that savours of self-denial and self-giving, you will be utterly and drearily lonely.

THE FALLING INTO THE GROUND TO DIE. If we compare ourselves to a corn of wheat, we may say that the seed-germ cannot bury itself; but it can choose burial. It can be willing to be cast forth. It is not a pleasant experience for the little seed. As soon as it finds itself entombed, it is seized upon by chemical agents, which pierce and tear its delicate waterproof sheath, and eat their way to its vitals. Death is no child's-play.

THE FRUIT-BEARING. Presently the rootlet shoots downward, the tiny frond upward, and, almost without knowing it, the stalk begins to blossom and bear fruit, which, with every sowing, reduplicates itself. Such may your life become, if you will let God have his way. Via Crucis, via lucis: the way of the cross is the way of light.

一粒麥子不落在地裡死了，仍舊是一粒。 約十二24

東方人來到耶穌的搖籃(太二1-12)；西方人來到耶穌的十字架(約十二20-21)。日出適合東方，日落向西方招手。這些不是希臘化的猶太人，而是純血統的希臘人，他們的生活與思想都在今生範圍裡，他們追求從自然、藝術及娛樂所得到的喜樂。遇見死亡的嚴肅宣告就很震驚。但是主何其智慧地引他們讀最早的天書——自然，且聽麥子的比喻。

孤寂。種子在撒下土之前，是單獨的。在穀倉裡，與萬千的子粒在一起，彼此沒有生命的連結。這些麥種都是孤立的單位，彼此陌生無關如同彼此相隔百萬哩的星星。如果你救自己的生命，在自私中照顧這生命，擔心且避開一切有捨己意味的事，你就全然淒涼孤寂。

落在地裡死了。如果我們把自己比作麥種，我們會說種子不能把自己埋在土裡；但它可以選擇被埋到土裡，可以甘願被撒出去。對於一個小小的種子，這不是愉快的經驗。它一旦被埋下，在它就被化學物質抓住，刺入撕開精巧的防水外殼，腐蝕它的生命。死亡不是兒戲。

結果。不久，小根向下扎，嫩芽往上長。不知不覺莖上就開花、結果。藉著撒種，種子就倍增。如果你願意讓神照祂心意行事，你的生命也會如此。十字架的道路，就是光明的道路。

Thou canst not follow Me now; but thou shalt follow afterwards. John 13: 36, 37 (R.V.)

HEAVEN DESIRED. We often say it. When the pressure of life seems unbearable; when the door opens just wide enough to admit our dearest, and shuts before we can follow; when we want to see Him whom we love--we find ourselves using Peter's words again: "Why not now?"

HEAVEN DELAYED. "Thou canst not follow Me now." The emphasis is on the cannot. It is as though the Master said, "The hindrance is not in some arbitrary edict of divine power, but in the infinite knowledge and wisdom that cannot err." Peter was not fit to go. There were lessons of the utmost importance waiting for him to acquire in the near future. He must learn to know himself, and Christ, and the grace of the Holy Spirit. When he proudly vaunted that he would lay down his life for Jesus, he gave incontestable evidence that he did not know himself; and there was every reason to think that he was similarly deceived when he supposed that he was fit to quit earth's discipline, and enter on heaven's blessed enjoyment. He must exchange his own strivings and resolvings for the gracious indwelling of the Spirit of Pentecost; he must learn the glorious energy of the indwelling Saviour; he must be girded by another, and carried whither he would not; and only then would the time of his putting off of the tabernacle of the body arrive.

HEAVEN GUARANTEED. "Thou shalt follow afterwards." There could be no doubt about it, since Jesus had said it; and often, in after days, these words must have been as a cordial, "Thou shalt follow afterwards." But what the Master said to Peter He says to each who believes, Thou shalt follow Me afterwards, "unto fountains of waters of life."

你現在不能跟我去，後來卻要跟我去。 約十三36-37

渴望的天家。我們常說這句話。當人生的壓力似乎無法容忍時；當天門打開只夠容我們親愛的人進入，而在我們跟著去之前，門就關上；當我們想看見親愛的主，我們會像彼得那樣說：「我為甚麼現在不能跟你去呢？」

遲延的天家。「你現在不能跟我去。」重點在不能。主好像說：「阻礙不在神能力不足以隨意下令，而在神那不會出錯、無限的知識與智慧。」彼得當時還不適合去。有許多十分重要的功課等待他在不久的將來去獲得。他必須學習認識自己、認識基督、並認識聖靈的恩典。當彼得驕傲地誇口，他願為主捨命，無疑地證明他不認識自己；很明顯地，他也同樣地受騙：以為自己已經合適離開地上的訓練，而進去享受天上的快樂。他必須把自己的奮鬥和決心，換作五旬節聖靈慈悲的內住；他必須學習內住救主榮耀的能力；他必須被別人束上，帶他到不願意去的地方；然後脫下身體帳棚的時候才來到(約廿一18, 彼後一14)。

保證的天家。「後來卻要跟我去。」那是毫無疑問的，耶穌已經說過，而且這些話在以後的日子就變成一劑強心劑。主對彼得所說的話，祂也對每個信徒說：後來卻要跟我去，「到生命水的泉源。(啟七17)」

Believe also in Me. John 14: 1

Were we less familiar with these words, we should be more startled by their immeasurable meaning. One who seems a man asks all men to give Him precisely the same faith and confidence that they give to God. He would not abate his claims, though He was the humblest and meekest of men. And the irresistible conclusion is forced on us, that He was and knew Himself to be "God manifest in the flesh."

1. FAITH IN JESUS IS THE CURE OF HEART TROUBLE. It is of little use to say, "Let not your heart be troubled," unless you can add "Trust Christ." Only if we can trust can we be still. Only if we can shift the responsibility of our life on the care of our never-failing Redeemer can weeping be exchanged for radiant and unspeakable joy.

2. FAITH IN JESUS CONDUCTS TO THE KNOWLEDGE OF GOD. "Believe Me that I am in the Father, and the Father in Me." Philip said, "Show us the Father." Jesus answered, "Believe, and thou dost behold." The world says, Seeing is believing; Jesus says, Believing is seeing. The true way to know God is, not by arguing about or seeking to verify his existence by intellectual processes, but by obeying the precepts of Jesus; following the footsteps of Jesus; holding fellowship with Jesus.

3. FAITH IN JESUS WILL MAKE OUR LIVES THE CHANNEL THROUGH WHICH HE CAN WORK. "He that believeth on Me, the works," etc. (vers. 12-14). The Gospels are included in the one clause; the Acts and all the marvels of the following ages in the other. Jesus is always the worker; and the man who yields himself most utterly to Him in obedience and faith, will become the channel through which He will work most mightily.

你們 ... 也當信我。 約十四1

如果我們愈不熟悉這句話，就對這句話無可測度的意義愈感驚奇。這就好像一個「人」竟然要求所有的人，對他有信心如同他們對神那樣的信心。即使他是最謙卑溫和的人，他並不降低他的要求。我們無法不作出這樣的結論：他就是神，是「神在肉身顯現。(提前三16)」

信耶穌，心裡的憂愁就得著醫治。只說「你心裡不要憂愁。」用處不大，除非加上「你要信靠基督」。只有當我們能信靠，我們才能平靜。只有當我們能將人生的責任，交給永不誤事的救贖主來看顧，我們的哭泣才能變為燦爛、不可言喻的喜樂。

信耶穌，就認識神。「你們當信我，我在父裡面，父在我裡面。」腓力說：「求主將父顯給我們看。(8節)」耶穌說「你信，就看見。」世人說：「看見就相信」；耶穌說：「相信就看見」。認識神真正的途徑，不是藉著辯論或理性研究的過程證實祂的存在，而是藉著遵守耶穌的教訓，跟隨祂的腳蹤，保持與耶穌交通。

信耶穌，就使我們的生命成為祂作工的管道。「信我的人 ... 要作比這更大的事 ... (12-14節)」福音書是包括在「信我的人」這句話裡；而使徒行傳及以後的世代所有的奇事，則包括在「要作比這更大的事」這句話裡。耶穌一直是那位作工的人；而在順從與信心上最徹底降服於祂的人，必成為祂作工最得力的管道。

Abide in Me, and I in you. John 15:4

The unity between the Lord and his members is beautifully set forth in this exquisite parable; which was perhaps suggested by the swaying of a vine in the evening air, as they essayed to go from the upper room towards Gethsemane. In certain conservatories the pliant branches are trained along roof or wall for vast distances; yet one life pervades the whole plant, from the rugged root to the furthest twig and leaf and cluster. Thus there is one holy life pervading all who have belonged, or shall belong, to Jesus. They live because He lives. His life is theirs.

We are in Christ by grace; but we need to realize and accentuate the union by meditation and prayer. Waiting more absolutely for his impulses in intercession and action. Being silent for Him to speak. Drawing on Him by the constant appeal of faith which becomes as natural as breathing. Looking away to Him for his commendation. Seeking only his verdict on what may have been said and done. So closely joined to Him, that He may produce in and through us whatever fruit He will for the refreshment of men and the glory of God.

We are in Christ for ever, so far as our standing is concerned; but we may be "taken away," so far as our opportunities of ministry are concerned. How many of us have failed to be what He desired, so that He has had to bestow elsewhere the luxury of ministering to Him!

We are in Christ, not because we hold Him, but because He holds us; therefore we must expect the Father's pruning. Yet do not dread the knife. It is his Word, wielded by a Father's hand; and if we will yield to the golden pruning-knife of the Word, we shall escape the iron one of sorrow.

你們要常在我裡面，我也常在你們裡面。 約十五4

主與門徒的合一，在這精巧的比喻中很優美地展現出來；當他們從樓房出來走向客西馬尼，也許是夜晚微風中搖曳的葡萄藤提示了這個比喻。在某些溫室柔順的葡萄枝，被整理得覆蓋屋頂或牆壁，直到很遠的地方；然而只有一個生命充滿整棵葡萄樹，從粗糙不平的根，直到最遠的細枝、葉子、葡萄串。這樣只有一種神聖的生命充滿所有已經屬耶穌的人，並且充滿即將屬耶穌的人。他們活著，因為祂活著。祂的生命就是他們的生命。

我們藉著恩典，得以在基督裡面；但我們需要藉著默想和禱告，來領會並加強這個聯結。更絕對地等候祂來推動代禱與行動。安靜聽祂說話。藉著信心不住的懇求來靠近祂，這信心的懇求就像呼吸那樣自然。轉眼仰望祂，為著祂的稱讚。只尋求祂來裁決我們該說什麼、該作什麼。緊密地聯於祂，祂就在我們裡面，也藉著我們結出祂所要的果子，使人暢快，讓神得榮耀。

就著我們的地位，我們永遠在基督裡；但就著我們事奉的機會，我們也許被「剪去」。有多少人夠不上祂所想要的，祂就在別處賜下服事祂的喜樂。

我們在基督裡，不是由於我們抓住祂，而是祂保守我們；所以我們必須預期天父的修剪。但不要害怕刀子。那就是祂的話，操在父神手中；如果我們願意服在神話語如黃金剪刀的修剪，我們就會逃脫憂傷的鐵刀子。

In that day. John 16: 23, 26

Thrice in these closing words the Master refers to that day (see John 14: 20). Without doubt He refers to the Day of Pentecost, and the era it would introduce.

THE HOLY SPIRIT REVEALS THE RELATION BETWEEN THE FATHER AND THE SON (14: 20). And this not as a matter of speculation merely, but for our holy living. The model of our union with Jesus is his union with the Father. As He is in his Father in perpetual and most blessed union, so are we to be in Him.

THE HOLY SPIRIT'S PRESENCE ANSWERS OUR QUESTIONS. "Ye shall ask Me no question" (16: 23, R.V., marg.). Whilst the Lord was with them, they were constantly breaking in on Him with their questions: "Lord, are there few that be saved ? Wilt Thou at this time restore the kingdom? When shall these things be?" This is always the symptom of the earliest stage of the religious life--perpetual questioning and worrying. But when the Spirit comes, his presence is the sufficient answer. He does not teach our intellects to know the truth, but gives the truth to our hearts. We need not question, because we see; we possess; we can taste and handle for ourselves.

THE HOLY SPIRIT'S INDWELLING TEACHES US HOW TO PRAY. "In that day, ye shall ask in my name" (16: 26). To pray in Christ's name is to let his nature pray in and through our lips. Of course such prayer prevails. The one condition of successful prayer is to bring yourself into a line with the thoughts of God, to breathe his spirit, to be swayed by his impulses; this is only possible through the gracious operation of the Spirit of God. Has the blessed day of Pentecost broken upon you ? Do you live in its light ? Have you received all it was meant to bring you?

到那日。 約十六23, 26

主在末了的談話裡三次提到「那日」(十四20, 十六23, 26)。毫無疑問，祂是指五旬節，及五旬節所要引進的時代。

聖靈啟示父與子的關係(十四20)。這不只是理論思考的事，而是為著我們聖潔的生活。我們與耶穌聯合的模式，就是祂與父聯合的模式。正如祂在父裡面永久且蒙福的聯合，我們也照樣在祂裡面與祂聯合。

聖靈的同在，解答我們的疑問。「你們甚麼也就不問我了。(十六23)」當主與門徒同在的時候，他們常常用各種問題打斷祂的談話：「主啊，得救的人少嗎？」「你復興以色列國，就在這時候嗎？」「甚麼時候有這些事呢？」這往往是初信時的現象：疑問和憂慮不斷。但是當聖靈來了，祂的同在就是充分的答案。聖靈不教導我們的理智認識真理，而是將真理放在我們心裡。我們不需要問，因為我們明白，我們擁有，我們能品嚐，我們自己會處理。

聖靈住在我們裡面，教導我們禱告。「到那日，你們奉我的名求。(十六26)」奉基督的名祈求，是讓祂的性情在我們裡面並通過我們的口禱告。這種禱告當然奏效。有功效禱告的一個條件是使你與神的思想一致，呼吸祂的靈，受祂的感動支配；這只有藉神的靈仁慈的運行才有可能。五旬節的祝福臨到你身上了嗎？你活在這光中嗎？你已經接受所要賜給你的一切了嗎？

Father, the hour is come; glorify thy Son, that the Son may glorify Thee. John 17:1 (R.V.)

In one form or another we are constantly asking the Father to glorify us. Glorify me, O Father, we cry, by giving me the largest congregation in the town; by commencing a great revival in my mission, by increasing my spiritual power, so that I shall be greatly sought after. Of course, we do not state our reasons quite so concisely; but this is really what we mean. And then we wonder why the answer tarries. Is it not because our Father dare not trust us with glory ? He knows that we would become proud and self-conscious; that we would ascribe our success to the strength of our arm and the swiftness of our foot. Nothing would be more harmful to our Christian growth. But when we desire glory only that we may be able better to glorify Jesus, then there will be no stint in what He will confer on us. Glory, like a golden river, will pour into our hearts and lives.

Oh for this absorbing passion for the glory of Jesus ! To be able to pray "Thy kingdom come," without reference to our share in securing its advent. To be as glad when another scores a great success, as though it had been ourselves who had won the laurels. To pray as eagerly for the success of others as of ourselves. Here is an ideal which seems inaccessible, as it ridicules all our natural attempts to win it. To be pleased to suffer, to fail, to be counted nothing and nobody, if only our dear Lord is extolled, exalted, and made very high--is this possible?

Do you choose it ? Then be of good cheer. This is the hunger which God has promised to satisfy. He never shows you your lack of a grace without pledging Himself thereby to realize it for you. Yes, this blessed experience shall come even to you. You shall be taught the blessed lesson of perfect love.

父啊，時候到了，願你榮耀你的兒子，使兒子也榮耀你。 約十七1

我們常用這種或那種形式求天父榮耀我們。我們呼求：父啊，求你榮耀我，賜我這城市裡會眾最多的教會，在我的傳道中開啟一個大復興，增加我屬靈的能力，使我可被人大大追尋。當然我們不會這麼簡要陳明我們的理由，但這就是我們真正想作的。之後我們希奇為什麼答覆遲遲不來。這不就是因為父神不敢將榮耀託付我們嗎？祂知道我們會變得驕傲忸怩；祂知道我們會將成功歸功於我們膀臂有力、腳步敏捷。沒有什麼比這個更傷害我們的靈命成長。然而當我們求榮耀只為更多榮耀耶穌，那麼所賜給我們的就是沒有限量。榮耀將如黃金河流，湧入我們的心田與生命。

但願我們有這種富吸引力的熱情來求耶穌的榮耀！使我們能祈求「你的國降臨」，而不提我們有分於得到國度的降臨。當別人大大成功的時候，我們歡喜像是自己得冠冕。為別人的成功懇切祈求，如同為自己成功懇求一樣。有一個理想似乎不能達到，這理想嘲弄我們所有要贏得它的天然努力。樂於受苦，甚至失敗，看自己微不足道，只要我們親愛的主得稱讚、被高舉，這可能嗎？

這是你的選擇嗎？那麼，振作起來吧。神曾應許要滿足這種渴慕。祂絕不會使你缺乏恩典，祂保證必為你成全。這有福的經歷必然臨到你。祂必教導你「完全的愛」這個蒙福的功課。

Jesus answered, My kingdom is not of this world. John 18: 36

Well might Pilate ask if Jesus was a king. Thou poor, weary, rejected Nazarene, art Thou a king? A strange contrast, surely, to the Herod that built those halls of judgment! Thy people, at least, fail to recognize thy royalty! But Jesus did not abate his claims. "Thou sayest that I am," He answered, "a king." And as the ages have passed they have substantiated his claim.

THE ORIGIN OF HIS KINGDOM. "My kingdom is not of this world." The Lord did not mean, as his words have been too often interpreted, that his kingdom had nothing to do with this world; but that it did not originate here. The "of" means out of. Jesus is King, not by earthly descent, or human right, but by the purpose and counsel of the Father, who said, "Thou art my Son; this day have I begotten Thee: yet will I set my King upon my holy hill of Zion."

THE METHOD OF ITS PROMULGATION. It is not spread by armed force. His servants do not fight. They are priests clad in the white robes of immaculate purity, and bearing aloft their banner with the inscription, "Blessed are the peacemakers." Like their Master, they bear witness to the truth; and as they do so those who are of the truth are attracted to the Lord, as steel filings to the magnet.

THERE IS TRUE ROYALTY IN BEARING WITNESS TO THE TRUTH. Humbly we may appropriate our Master's words: to this end were we born, and of this cause are we left in the world, that in every act and word we might bear witness to the Truth. As we do so, we manifest a royalty which is not of human gift or descent, but which has been communicated by the reception of the Christ-nature, through the regenerating grace of the Holy Ghost.

耶穌回答說：我的國不屬這世界。 約十八36

彼拉多有理由問耶穌是不是王。你這個可憐、困倦、受棄絕的拿撒勒人，你是王嗎？耶穌的王權與希律所建審判的法庭比較起來，確實是奇怪的對比！至少你的百姓就不承認你的王權！然而耶穌卻不降低祂的主張。祂回答，「你說我是王」。世代過去，祂的主張被證實了。

祂國度的根源。「我的國不屬這世界。」主的意思並不是說，祂的國度與這世界完全無關，正如祂的話常被這樣解釋；而是說，祂的國度不起源於這個世界。「屬」的意思是「出自」。耶穌是王，不是藉著在地上的繼承，也不是藉著人的權利，而是由於天父的定意與計畫。父說：「你是我的兒子，我今日生你；... 我立我的君王在錫安我的聖山上。(詩二6-7)」

國度傳播的方法。這國度不是藉武力拓展，祂的臣僕不爭戰。他們都是祭司，身穿潔淨的白衣袍，高舉著旗幟寫著「使人和睦的人有福了(太五9)」。如同他們的主，他們為真理作見證。當他們作見證時，凡屬真理的人就被吸引到主面前，好像鐵屑被磁鐵吸引。

為真理作見證的人有真正的王者之風。我們謙卑地取用主的話：我們為此而生，也為此留在世界，使我們每樣言行都為真理作見證。當我們這樣作，顯示我們的高貴不是出於人的贈予，也不是出於繼承，而是藉著聖靈重生的恩典領受基督的性情。

When Jesus had received the vinegar, He said, It is finished. John 19: 30

Comparing the Gospels, we discover that these words were said "with a loud voice." It was the shout of a conqueror, who has fought through a long and terrible day, but greets victory as evening closes in.

FINISHED, THE LONG LINE OF SACRIFICIAL RITE. From the gates of Eden the blood of sacrifice had begun to flow, augmented by the confluent streams of the years. From that moment, however, not another drop need be shed. The types were finished now that the Antitype had been realized.

FINISHED, HIS FULFILMENT OF PROPHECY. How contradictory some had seemed! Ancient of Days, yet a babe; the Mighty God, yet marred of visage, and led to the slaughter; Son of God, yet scion of David's stock; ruling in the midst of enemies, yet a bruised and broken Sufferer. But all of them, even to the last pathetic intimation of his dying thirst, fulfilled.

FINISHED, HIS MORTAL LIFE. Never again to be weary, hungered, tempted, buffeted, or to bear the contradiction of sinners. Never again to sweat the bloody sweat, or bear the accumulated faults of men. Nevermore to die.

FINISHED, A WORLD'S REDEMPTION. He had wrought out and brought in a perfect salvation. The world, so far as God could make it so, was already reconciled. Sin was put away.

FINISHED, THE PERFECT OBEDIENCE. He alone of all born of woman was able to say that there was nothing which the Father had asked that He had not given; nothing that the Father had imposed that He had not gladly borne. He had finished the work given Him to do.

耶穌嘗了那醋就說：成了。 約十九30

參照其他福音書，我們就發現，「成了」這兩個字是大聲喊出來的(太廿七50, 可十五39)。這是得勝者的呼喊，祂經過一整天劇烈的爭戰，當傍晚臨到就迎接勝利。

成了！長期獻祭的禮儀結束了。從伊甸園門口，犧牲的血就開始流出，因長年的匯流而增加。從這時起，不需要再流一滴血。預表所指的實體已經實現了，預表也就結束了。

成了！祂應驗了舊約預言。某些看來似乎十分矛盾！祂是亙古常在的，卻成為一個嬰孩；祂是全能的神，卻無佳形美容且被牽到宰殺之地；祂是神的兒子，卻是大衛的後裔；祂雖在仇敵中間掌權，卻因鞭傷而受苦。在一切之外，甚至最後悲慘的宣告祂死的乾渴都應驗了。

成了！祂肉身的生命結束了。不再疲乏、饑餓、受試探、被凌辱忍受罪人的頂撞。不再汗珠如大血點滴下，不再承擔人的過錯。祂不再死。

成了！救贖世人的工作完成了。祂已作成並帶進完全的救恩。這世界如同神所能作，現在已經與神和好。罪被除去了。

成了！完全的順服。婦人所生的唯有祂能說，父所要求的，祂無不獻上；父所加給祂的擔子，祂無不欣然承擔。所交託祂的工作，祂都完成了。

Jesus saith unto her, Mary. John 20: 16

Many had called her by that name. She had been wont to hear it many times a day from many lips; but only One had spoken it with that intonation. In his mouth its familiar syllables had a sweetness and tenderness which lingered in her heart; as the fragrance of the Rumanian rose-valley clings for many a day to the clothes of those who have entered it.

Her eyes had deceived her. Startled by the sudden glad expression which had passed over the features of the angels, who sat sentry in the sepulchre, she had turned herself back to see the source from which the radiance had gleamed; but even with that hint to help her, she had failed to recognize her Lord. But her ear could not mistake; the voice carried immediate recognition.

We sigh sometimes for "the touch of a vanished hand and the sound of a voice that is still"; but we shall hear those voices again. Our mortal body is to be fashioned according to the body of Christ's resurrection; and evidently in that body there were the old familiar tones. May we not, therefore, certainly infer that the voices which welcome us on the other side will be those that hushed us with their lullabies when we were babes; asked us for our love and assured us of theirs when we attained maturity; whispered their dying messages in our ears, and sent us their Godspeed as we went down into the river.

The Master knows our names, and calls his own followers by them. There is one response, which He waits to elicit--one which alone will satisfy Him; one in which the love and devotion of a life may be summed up. Like Mary, let us turn and say to Him: Rabboni! that is, Master!

耶穌說：馬利亞。 約二十16

許多人叫過她「馬利亞」這個名字。她已經習慣每天聽到許多人叫她的名字；但只有這一位用那種音調叫這名字。在祂口中，這個熟悉的名字叫起來帶著甜蜜親切，這感覺縈繞在她心中；好像羅馬尼亞玫瑰谷的香氣，停留在那進來之人的衣服上多日不散。

她的眼睛使她弄錯了。馬利亞因著突然的驚喜而忽略坐在墳墓裡看守之天使的面貌，就轉身看到閃閃發光的源頭；即使有這提示，她仍沒有認出她的主。但是她的耳朵沒有弄錯，這聲音立刻使她辨認出主。

我們有時會懷念「那隻消失之手的觸摸，並那止息的說話聲音」；然而我們必定還會再聽見那些聲音。我們的肉身會照著基督復活的模樣改變；很顯然的，在復活的身體裡，仍然有那熟悉的聲調。但願我們不要肯定地推斷，在死河彼岸迎接我們的聲音，就是我們還作嬰孩時，用催眠曲安撫我們的聲音；或是當我們成人時，要求我們的愛並保證他們愛我們之人的聲音；或是在我們耳中，輕輕告訴我們他們臨終的信息，並在我們踏進死河時，祝福我們平安抵達天家的聲音。

主知道我們的名，祂按名呼喚跟隨祂的人。祂等待從我們引出一個回應，只有這個回應可以滿足祂，這個回應可以把我們一生的愛與虔誠總結起來。但願我們像馬利亞一樣，轉過來對祂說：拉波尼！（夫子！）

That disciple therefore whom Jesus loved saith unto Peter, It is the Lord. John 21 : 7 (R.V.)

This miracle was also a parable. When we go fishing apart from Jesus, we may indeed toil all the night and take nothing. But when through the darkness Jesus comes, and speaks to us across the wave, and tells us where to let down the nets; when we are in blessed partnership with Himself; when, though we see Him not, we obey his slightest promptings--then the nets are filled to their uttermost.

THOSE WHO ARE LOVED, LOVE. It was the consciousness that Jesus loved him which made John the Apostle of Love. Love casts such a wondrous spell over its objects, that they begin to shine in its rays and reflect them. Nothing will make a coal glow with heat but to plunge it into the heart of the fire. Do you want to love the Lord Jesus?--dwell on his love to you.

THOSE WHO LOVE CHRIST SEE HIM. Not Peter, the man of eager action, but John, the man of devoted love, saw the Master amid the haze that lay on the lake shore. Love will penetrate every disguise; will detect Him by the slightest sign; will strip from our eyes the film that sense and sin draw over them. If you loved Him more, you would see his hand in that disappointment, that crushing sorrow.

THOSE WHO SEEK CHRIST CANNOT KEEP IT TO THEMSELVES. They must tell it out to their next companion, with beating heart and thrilling speech. John said unto Peter, It is the Lord. How often has the affirmation of a pensive, quiet heart been the torch to ignite all the soul of another, who was more fitted to execute than plan. Is not this what we may all experience as we draw near to eternity? Shall we not see Jesus standing on the shore, with preparations beyond all thought, to welcome us as we arrive from the night cruise?

耶穌所愛的門徒對彼得說：是主。 約二十一7

這神蹟也是一個比喻。當我們離開耶穌去打魚，我們確實會整晚勞碌，卻得不著什麼。但是在暗夜中，耶穌來了，越過海浪對我們說話，並且告訴我們在哪裡撒網。當我們與祂作蒙福的夥伴；當我們雖然沒有看見祂，卻聽從祂微小的提示，網必裝滿了魚。

蒙愛的，就愛。約翰意識到耶穌愛他，這就使他成為愛的使徒。愛奇妙地吸引它的對象，使其開始發亮，並反射愛的光芒。除了把煤炭扔進火中，沒有別的方法可以叫煤炭發光發熱。你想愛主耶穌嗎？你要住在祂的愛裡。

愛基督的，就看見祂。不是熱心行動的彼得，而是充滿熱愛的約翰，在薄霧籠罩的湖岸上看出主耶穌。愛能穿透每一個遮蔽，愛能藉著最細微的跡象看出祂，愛會除去感覺與罪惡蒙在我們眼睛上的薄膜。你越愛祂，你就越在失望與壓碎人的愁苦中看見祂的手。

尋求基督的，必不會保留只為自己。他們必定心蹦蹦跳、話語興奮地告訴同伴，約翰對彼得說：是主。一個深思、安靜之人的堅定陳述，常成為火炬點燃其他人的心，就是那更適合執行的人，而不是作計畫的人。這不就是當我們接近永恆時，所要經歷的嗎？當我們經過今生夜晚的航行到達時，不就要看見主站在岸邊，帶著超乎我們所想的預備，歡迎我們嗎？