

The riches of the glory of this mystery . . . which is Christ in you, the hope of glory. Col. 1 : 27

The only son of a widow runs off to sea when quite a lad. She must needs work for her living, and takes lodgers in her little home. After years have passed, a bronzed and bearded sailor comes to her door for accommodation, which she gladly affords at an agreed price. She has no idea who has come to dwell beneath her roof--it is a secret, a mystery.

By-and-by, one day as they are sitting at the mid-day meal, a remark, a gesture, startles her; she looks hard into the stranger's face, recognizes him, and, with a cry, rushes into his arms and weeps out on his bosom her joy: "My son, my son, what deceived my old eyes, that I didn't know thee!" That is the glory of the mystery, which breaks in smiles and kisses.

Then he says, "Mother, how hard life has gone with you; your hands are hard with toil. But see, I have plenty of money, and you shall go shares in all. I will take a nice little home, and you shall live there, to keep it as long as you live, and never have to do a stroke of hard toil." That is the riches of the glory of the mystery.

So at your conversion Jesus came into your heart to abide. Too long He has been unrecognized; but of late you have been made aware of the nature and worth of your Heavenly Friend. The mystery has broken in light. Henceforth, realize that all his riches are yours, to be shared and enjoyed; that all your needs may be fully met, even to the abundance of his unsearchable riches; and that there may be an end for ever to all the weary sense of inability and incompetence to meet the inevitable demands of daily living. Christ is in you; let his life within reach out its hands to the life of glory above.

這奧祕 ... 有何等豐盛的榮耀，就是基督在你們心裡成了有榮耀的盼望。 西一27

一個寡婦的獨子，年輕時就逃跑出海去了。這位母親必須自己作工維生，她將她的小房子分租給房客。多年之後，有一個古銅色皮膚，又滿臉鬍鬚的水手，來到她門口要找房子住，講好價錢，她樂意租房給他。但她不知道這房客的來歷 — 這是個祕密，是個奧祕。

過不久，有一天他們一起坐下吃午飯。那人的一句話、一個手勢令她震驚；她就留心注意看那人，認出他來。她哭著過去抱著他說：「我兒呀！我兒呀，是什麼矇住我的老花眼，使我沒有認出你來！」這是奧祕的榮耀，在微笑與親吻中散發開來。

他說：「媽媽，你一生多麼艱苦，你的手也太勞累了。你看，現在我有許多錢，你可以全數享用，我要買一棟好房子，你一定來住，在那裡住一輩子，不必再作苦工了。」這是奧祕榮耀的豐富。

像這樣，在你信主的時候，耶穌進入你心居住。很久了，祂一直沒有被認出來，你最近才察覺到這位屬天朋友的性情和價值。這奧祕終於在光中顯露了。於是你領悟到，祂一切的豐盛都是你的，供你享受；祂滿足你一切的需要，甚至用祂測不透的豐富供應你；不再有為應付日常生活的需要而感到無力疲憊。基督在你裡面，但願祂在你裡面的生命伸出手來，搆到天上榮耀的生命。

As therefore ye received Christ Jesus the Lord, so walk in Him. Col. 2:6 (R.V.)

When we were first brought to Jesus, we received Him into our hearts by faith. Throwing open the door, we bade Him be welcome; and He came in never to depart again. Though he was viewless as the wind, and silent as light, He came. And there was a perfume as of myrrh, aloes, and cassia; like that which fills the ivory palaces of eternity.

Now the apostle says that all our after Christian life is to be lived on the same principle. The holy life is not an attainment, but an attitude. Holiness is not an acquirement of which we may make a boast, but an openness of soul towards the Lord Jesus, as of a window unshuttered and uncurtained to the light. The believer is never independent of Jesus; but at every moment he is receiving out of his fulness, and grace upon grace. He does not receive his qualities and attributes as things apart from the Lord Jesus; but receiving Him, he obtains them. The holy man is he who has learned the art of receiving Jesus; the holier, who has a greater capacity, through humility and faith; the holiest, he who can receive most of the life of the Son of God.

Our daily life is here compared to a walk. We cannot choose it. There is no alternative but to take what God has marked out for you; though you may choose your atmosphere, or, to use a modern word, your environment. Every step may be taken in Christ; rooted in Him as a tree in rich soil; builded up as a house on a rock; inhaling his very breath as the life of life. And whatever the need may be which the exigencies of the path suggest, there is always an abundant supply in the Lord Jesus, in whom all treasures are hid. He teaches us that we may know; He indwells that we may be.

你們既然接受了主基督耶穌，就當在祂裡面行。 西二6(直譯)

當我們最初被帶到耶穌面前，我們憑著信心接受祂進到我們心中。我們敞開心門歡迎祂；祂進來就不再離開。雖然祂像風一般看不見，像光一樣安靜，但是祂來了。馨香有如沒藥、沉香、桂皮；又像充滿永世象牙宮殿的香氣。

現在使徒說，以後我們所要過的基督徒生活，也是依據這同一原則。聖潔生活是一種態度，不是一種造詣。聖潔不是一項造詣，使我們可以拿來誇耀，而是敞開心向著主耶穌，好像窗子拉開窗簾，讓光線進來。信徒絕不可離開耶穌，必須時刻從祂的豐滿裡領受，而且恩上加恩。信徒不是只從主耶穌領受祂的特質和屬性，而是接受主耶穌才得到祂的特質和屬性。聖潔的人是學會了「領受耶穌」的本事；越聖潔的人，藉著謙卑和信心就有越大的容量；最聖潔的人能夠領受最多神兒子的生命。

我們日常生活好比行路。沒有選擇，沒有代替，只有接受神所已經為你標出來的；雖然你可以選擇你環境的氛圍。每一步路都行在基督裡；在主裡面生根，好像樹種在沃土裡；如同房屋在磐石上建造；吸入祂的氣息，如同生命的元氣。無論路途中顯示什麼緊急的需要，在主耶穌裡面都有豐富的供應，一切的寶藏都在祂裡面藏著。祂教導我們，使我們可以知道；祂居住在我們裡面，使我們可以成為我們所命定的。

Let the peace of God rule in your hearts, to the which also ye are called. Col. 3 : 15

The peace of God is the peace of the divine nature--the very tranquillity which prevails in the heart of the God of Peace. It was of this that Jesus spoke when He said, "My peace I give unto you"; for his own being was filled and blessed with it during his earthly career. In each of us may be a sea of glass, reflecting on its pellucid and tranquil bosom the untroubled calm and rest, which are unspeakable because eternal and divine. "The Lord of peace Himself give you peace always."

There are three things against which we must ever be on our guard, lest they rob us of our peace. First, unconfessed sin; second, worry; third, the permission of an unrebuked selfish principle. As on the Sabbath the good Nehemiah carefully excluded the Tyrian fishwives from Jerusalem, lest they should mar its spirit of rest by their cries and traffic, so we must preserve an unbroken Sabbath-keeping within. "There remaineth therefore a Sabbath rest for the people of God."

The apostle says, Let it rule. The Greek word means arbitrate. Whenever there is a doubtful issue to be decided, and by one course your peace may be disturbed, whilst by another it may be maintained, choose those things that make for peace, whether for yourselves or others. Let God's peace act as umpire.

At the same time, this does not mean peace at any price. When the cause of truth is assailed, or the rights of others invaded, we must stand up boldly and strongly for Righteousness. Then the effect of Righteousness will be Peace. Melchizedek was first King of Righteousness, and after that King of Peace.

要叫基督的平安在你心裡作主，你們也為此蒙召。 西三15

神的平安[註]就是神性情的平安，是存在賜平安之神心裡的寧靜。這就是耶穌所說的平安，「我將我的平安賜給你們。(約十四27)」當祂在地上服事時，祂的全人都充滿平安，也因這平安蒙恩。在我們每一個人裡頭都有一個玻璃海，清澈平靜的心田上，反映那永恆、神聖的平靜與安息，這種平靜與安息不可言喻，因為是永恆神聖的。「願賜平安的主，隨時隨事親自給你們平安。(帖後三16)」

我們必須防備三件事，免得我們的平安被奪去。第一，尚未招認的罪；第二，憂慮；第三，容讓未受指責的自私準則。良善的尼希米，在安息日很謹慎地將賣魚的推羅婦人，從耶路撒冷趕走，免得她們的來往叫賣聲，破壞城裡安息的氣氛(尼十三16, 20-21)。同樣，我們必須持守我們心裡的安息，不受打岔。「有一安息日的安息為神的子民存留。(來四9)」

使徒保羅說，叫平安作「主」。希臘文意為「仲裁」。每當有猶疑的事要作決定時，依照一個方向，你心中的平安就受攪擾，而依照另一個方向，你就可維持平安，你要選擇那造成平安的事，不論這是為自己的平安，或為別人的平安。讓基督的平安作裁判。

然而，這不表示要為平安不惜任何代價。當真理受到攻擊，或他人的權利受到侵犯時，我們必須勇敢、堅強的為「公義」挺身而出，這樣「公義」的結果必是「平安」。麥基洗德先是「公義王」，而後才是「平安王」(來七2)。

[註] 較早期的希臘文新約聖經版本如TR及Majority作「神的平安」，邁爾所用英文欽定本(KJV)的新約主要根據TR版本翻譯；晚近的希臘文新約聖經版本如NU作「基督的平安」。

Always striving for you in his prayers . . . he hath much labour for you. Col. 4: 12, 13 (R.V.)

This is a very beautiful epitaph on a good man's life. He had come from Colosse with tidings for the apostle; but amid all the crowding interests of his visit to Rome his heart was with his friends, and he sought to help them, as we may all help dear ones far away.

He strove for them in prayer. It was no runaway knock that he gave; no light breathing of desire; no formal mention of their names : but it seemed as though he were a wrestler, whose muscles stood out like whipcord as he agonized for the prize. He laboured. We shall never know, till we stand in the clear light of heaven, how much has been wrought in the world by prayer. Here, at least, there is mention of a man's labours. Probably the work on the results of which we are wont to pride ourselves is due less to us than we suppose, and more to unrecognized fellow-labourers.

There is a pretty legend which tells of the dream of a great preacher who was marvellously used of God, and inclined to magnify himself and his gifts; but who was instructed by an angel of God that his success was entirely attributable to a poor widow, who sat regularly in the free seats at the foot of his pulpit, and who never ceased to pray for him. May the writer ask of any who receive benefit from these words to labour and strive for him in prayer to God.

Let us be careful to mingle much intercession with all our prayers, especially on the behalf of missionaries and lonely workers in foreign lands, that they may realize that we are actually working and labouring beside them, though many thousands of miles intervene.

他在禱告之間常為你們竭力的祈求，... 他為你們 ... 多多的勞苦。 西四12-13

這則美麗的墓誌銘[註]描繪一位良善之人的生命。以巴弗是從歌羅西帶消息給使徒保羅；在他來羅馬的探訪當中，有許多令他關心的事，然而他的心依然掛念他(在歌羅西)的朋友，並且設法要幫助他們，正如我們都想幫助在遠方親愛的人。

他竭力為他們祈禱。但絕不是惡作劇的孩子敲了門就跑走的那種方式，不是輕聲的說出願望的那種方式；也不是形式上提名字的那種方式；乃像摔角的選手，為得獎賞苦鬥到肌肉突出來如鞭繩的那種方式。他在代禱上勞苦。我們絕不會明白禱告在這世上到底成就了多少工作，直到我們站在天上清晰的光中。至少在這裡提到一個人的勞苦。也許我們經常引以為傲的工作，比我們所認為的更少因著我們，而更多因著未被表揚的同工們。

有一則很好的傳說，講到一位偉大傳道人的夢，這位傳道人被神大用，他想要誇耀自己和自己的恩賜，然而他受到神的一位天使指示，說他的成功完全歸功於一位窮寡婦，這婦人經常坐在他的講壇底下，她從不間斷地為他祈禱。本文作者請求從這些話語受益的人，竭力為他向神祈求。

但願我們留意在我們的禱告中加入更多的代求，特別為在異國他鄉的宣教士與孤單的工人，使他們體會到，雖然相隔千哩，我們實在就在他們的身邊辛勞地工作。

[註] 當保羅寫歌羅西書時，以巴弗還活著。但這句話是以巴弗一生詳細的寫照，所以邁爾牧師認為對我們後世的人，這句話如同以巴弗的墓誌銘。