

He is able to keep my deposit. The good deposit, keep. 2 Tim. 1 : 12, 14 (R.V., marg.)

There is a double deposit here, and the comparison comes out clear and marked in the Greek. When we give our most precious treasure into the custodianship of Jesus, He turns to honour us by entrusting his own treasure to our care. Oh that we might be as eager to keep that which He entrusts to us, as He is that which we entrust to Him; so that He might be able to say of us, "I know them in whom I have trusted, and am persuaded that they will never fail to do whatever needs to be done for my honour and glory."

OUR DEPOSIT WITH CHRIST. What is the true policy of life? How can I best spend these few years to the best advantage? What is there beyond, and beyond ? Such questions come to all earnest souls, and greatly trouble them, till they entrust the keeping of their souls and the direction of their lives into the hands of the faithful Saviour. We feel sure that He has the words of eternal life, and that all power is given to Him in heaven and on earth. At first there is something of a venture--we trust Him; next, there is the knowledge which comes from experience--we know Him; lastly, there is strong confidence--we are persuaded that He is able.

CHRIST'S DEPOSIT WITH US. And what is this? 1 Tim. 6: 20, 14, and 4: 16, suggest the answer. To every believer Jesus hands the custody of his honour, his Gospel, his Father's glory, his holy day, the ordinances which He bequeathed to the Church. As Ezra charged the priests to bear safely through the desert march the sacred vessels, so our Captain charges us, and throughout the whole Bible rings the injunction: "Be ye clean, ye that bear the vessels of the Lord."

祂能保全我所交付祂的。... 那美好的託付，... 你要 ... 守著。 提後一12, 14(直譯)

這裡的交託是雙方面的。我們將最珍貴的財寶交給耶穌看守，祂轉過來尊重我們，將祂自己的財寶交託我們管理。但願我們切望保管祂交託給我們的，如同祂切望保守我們所交託祂的一樣；使祂可以論到我們說：「我知道我所信任的人，我相信他們絕不致於不為我的榮耀作該作的事。」

我們交託給基督的。生命真實的方針是什麼呢？我如何善用這不多的歲月而受益呢？在來生有什麼呢？來生之後又有什麼呢？每個真誠的人都面臨這些問題，而深受困擾，直到他們將自己靈魂的看管，並人生的方向交託給那信實的救主。我們確信祂有永生之道，天上地下所有的權柄都賜給祂了。最開始有點冒險 — 我們相信祂；然後是從經驗而來的認識 — 我們知道祂；最後是堅定的信心 — 我們確信祂有能力。

基督交託給我們的。這是什麼呢？提前六20, 14, 四16提示了答案。對每一個信徒，耶穌交給他們照管祂的尊榮、祂的福音、父神的榮耀、祂的聖日、以及祂傳給教會的命令。如同以斯拉交託祭司們，要將神聖的器皿，安全地搬運經過曠野(拉八24-30)；同樣，我們的元帥也交託我們，在整本聖經中都迴響的這命令：「你們扛抬耶和華器皿的人哪，務要自潔。(賽五十二11)」

Meet for the Master's use. 2 Tim. 2: 21

This I would be, O Lord, clay though I am. Be Thou my potter. Make of me what Thou canst and by what process Thou wilt, only let me be what Thou canst use.

Art thou able to drink the cup that I drink of, and be baptized with the baptism that I am baptized with?

By thy grace I am able. Let me die with Thee; lie in the grave of obscurity and neglect; be counted as the off-scouring of all things; be broken on the edge of thy wheel; pass through the fire of thy hottest kiln – only let me be one whom Thou choosest and usest, constantly in thy hand; dipped down often into the brimming well, and back to thy dear lips, or to the lips of whom Thou lovest.

The spirit is willing, my child, but the flesh is weak.

I know it. I know it, Lord. But I desire to die to the weakness of the flesh, its ache, its tears, its faintness, that I may live in the Spirit. Is not thy grace sufficient? Is not thy strength perfected in weakness? Is not the residue of the Spirit with Thee, to give without measure? Heed not my weak cryings, but perfect that which concerneth me. Only make me a vessel that Thou canst use.

He that would be great, let him be as he that doth serve.

I understand Thee, Master. Thou wouldst winnow my heart, and rid me of all that is proud and selfish. It is true that in the time past I have sought great things for myself: but that is gone now: I am but a weaned babe: my only desire is for Thee, for thy glory, for the magnifying of thy name: my one cry to be often, always, in thy hand.

合乎主用。 提後二21

主啊，我願合乎你用，雖然我是泥土。你是我的陶匠。照你所能並所要的程序塑造我，只要讓我成為你可以使用的器皿。

「你能喝我所喝的杯，受我所受的洗嗎？(太廿22)」

靠著你的恩典，我就能夠。讓我與你同死；躺在被忽略無名的墓中；被看作萬物中的渣滓(林前四13)；破碎在你陶匠的轉輪邊；經過你最熾熱之窯的烈火 — 只求讓我成為你所揀選使用的器皿，常在你手中；常被浸入滿溢的水井中，又回到你親愛的嘴唇，或是到你所愛之人的口。

「我兒啊，你心靈固然願意，肉體卻軟弱了。(太廿六41)」

主啊，我知道，我知道。但我願意向著肉體的軟弱死，向肉體的痛苦、眼淚和膽怯死，使我可以活在聖靈裡。你的恩典難道不是夠用的嗎？你的能力不是在人的軟弱中顯得完全嗎？(林後十二9)。在你不是有靈的餘力，可以無限地賜給嗎？(瑪二15, 約三34)。請你不要注意我軟弱的哭喊，但成全關乎我的事(詩篇一三八8)。只求你塑造我成為你可用的器皿。

「誰願為大，就讓他作僕人服事人。(太廿26-27)」

主啊，我明白。願你簸揚我的心，除去所有的驕傲和自私。過去我確實為自己追求重大的事，如今這已成過去；我如斷奶的嬰兒(詩一三一1-2)；我唯一的渴望就是你，你的榮耀，顯大你的名；我唯一的呼籲就一直停留在你手中。

All Scripture is given by inspiration of God. 2 Tim. 3:16

Literally the words stand, All Scripture, God-breathed and profitable. It is a remarkable expression, reminding of the early record, "God breathed into his nostrils the breath of life, and he became a living soul." The breath of God has entered these holy words, and they live.

THIS MAKES SCRIPTURE FRAGRANT. I write these words beneath the leafy shadow of an oak-tree, on a ridge of hill commanding the Weald of Kent. The summer breeze is hurrying past. Since it left the southern sea it has passed over miles of fragrant country, imbibing the sweet scents of flower gardens, orchards, and hop-gardens; lading it with perfume, which makes it an ecstasy to inhale. Ah, fragrant breeze, how thou remindest me of those holy thoughts which are wafted to me from the orchards of Paradise, whensoever I open the sacred Word!

THIS MAKES IT REFRESHING. On this hot summer day the heat would be overpowering but for this delightful breeze, which fans the cheek and cools the atmosphere. The current is always changing, hence the refreshment. And the Word of God is always fresh and interesting, because the Spirit of God is perpetually passing into and through it, bringing his own life to us, and through us to the world.

THIS MAKES IT BEAUTIFUL. The effect of the wind, in the music of the leaves above, the swaying of the grasses at my feet, the rustling of yonder golden corn across the beaten footpath, adds an element of incomparable delight. There is new meaning, movement, music, in it all. And it is only as the divine breath breathes through apostles and prophets, that, like great organ-pipes, they become resonant with heavenly music.

聖經都是神所呼出的。(或作:吹氣的) 提後三16(直譯)

這話按字面意思是成立的。聖經都是神所呼出的，也都是有益的。這是一句非常了不起的話，讓人想起早期的記載，「耶和華神將生氣吹在他鼻孔裡，他就成了有靈的活人。(創二7)」神的氣息進入這些神聖的話語，這些話語就活了。

神的吹氣使聖經充滿馨香。我寫這篇文章時，正在一個小山脊，一棵橡樹的綠蔭下，這裡可以眺望肯特郡的威爾德地區 [在倫敦以南，風景秀麗，種植啤酒微苦味的原料忽布子及果園為其特色。] 夏日的風正急促吹過。這風從南邊的海洋，經過了數英里散著芬芳的田野，吸收花圃、果園、啤酒花莊園的甜美芳香，這風載滿了香氣，讓人吸入欣喜。啊，芬芳的微風，你讓我想起每當我打開聖經時，那些從樂園飄來的神聖思想！

神的吹氣使聖經清新宜人。若非有這涼爽的微風，拂面吹過，送來涼意，這炎炎夏日的酷熱就要叫人難熬。氣流不斷改變方向，因而成為提神的風。神的話語始終是新鮮有趣的，因為神的靈總是穿透過神的話語，將祂自己的生命帶給我們，並經過我們到世人心中。

神的吹氣使聖經美麗。在上面樹葉的沙沙聲中，在我腳下青草的搖曳中，在被踩出的小徑那邊金穀的刷刷聲中，風的效力增添了一種無以倫比的喜悅。在風裡面，全都有了新的意義、行動和美妙聲音。只有當神的氣息經過使徒和先知們，如同風吹過管風琴的音管，他們就開始與天上的音樂產生共鳴。

The Lord Jesus Christ, who shall judge the quick and the dead at his appearing. 2 Tim. 4: 1

Professor Rendel Harris reminds us that an early piece of Christian literature, called the Second Epistle of Clement, opens with these words: "Brethren, we ought to think of Jesus Christ as God, as the Judge of quick and dead. And we ought not to think meanly of our salvation; for when we think meanly of Him, meanly also do we expect to receive." In the view of this holy soul there was a very deep and necessary connection between creed and character. Those who esteem Him most worthily will derive most from Him.

LARGE THOUGHTS OF CHRIST ARE NECESSARY TO HOLINESS. Unless we think of Christ as the Ideal Man, in whom there was no flaw or stain, how can we make Him the model of our daily life? Unless we think of Him as the Son of God, able to subdue all things to Himself, how can we dare to hope to become like Him? "I should die, O my Lord," cried a saint in a moment of religious ecstasy, "if I thought that I should fail of loving Thee with all my heart."

LARGE THOUGHTS OF CHRIST ARE NECESSARY TO PRAYER. He that cometh to God must believe that He is, and that He is the Rewarder. Bethink thee well before thou openest thy lips in the first entreaty, who He is whom thou addresseth, and forthwith great and farreaching petitions will naturally form themselves within thine heart.

LARGE THOUGHTS OF CHRIST ARE NECESSARY FOR CHRISTIAN WORK. The solid belief that Christ has redeemed our race, and that the Father has given Him the kingdom over all the world, is absolutely necessary before there can be any enthusiastic effort on our part to make Him King and secure for Him actually the kingdom, the power, and the glory.

將來審判活人死人的基督耶穌。 提後四1

哈理斯教授 [1852-1941, 英國聖經學者，曾在美國教學，以整理古代文獻及抄本聞名。] 提醒我們基督教文獻中一篇早期的著作，名為《革利免二書》[約寫於第一世紀末或第二世紀中葉，作者不十分確定，為現存最早經外教會文獻。] 這書信開頭這樣寫道：「弟兄們，我們應認耶穌基督為神，為活人死人的審判者。我們不應輕看我們的救恩；因為當我們輕看祂時，我們期待得到的也少。」在這位聖徒看來，信條和品格必定有深切的關連。那最尊崇耶穌基督的人，必從祂那裡獲得最多。

多多思想基督，是達到聖潔所必需的。 除非我們認為基督是完美的人，毫無瑕疵污點，我們怎能以祂為我們日常生活的榜樣呢？除非我們認為基督是神的兒子，能叫萬有歸服自己(腓三21)，我們又怎敢期望變得與祂相似呢？一位聖徒在虔誠忘我的時刻大聲喊道，「我的主啊，如果我認為我不是全心全意愛你，我就該死。」

多多思想基督，是禱告所必需的。 凡到神面前來的人必須信有神，且信祂賞賜那尋求祂的人(來十一6)。在你初次開口懇求之前，好好地思想你要說話的對象，偉大深遠的祈求自然就立刻在你心中產生。

多多思想基督，是從事基督教事工所必需的。 我們必須堅定地相信基督已救贖了我們人類，相信父已將國度賜給祂，管理全世界，我們才可能有熱心的行動，來使祂作我們的王，真實為祂贏得國度、權柄和榮耀。