

Thou art the same. Heb. 1 : 12

THOU ART THE SAME, WHEN CONTRASTED WITH NATURE. The solid bases of the hills were laid in their sockets by thy hands. The blue tapestry of the sky was woven by thy fingers; and it is as easy for Thee to lay it aside and substitute new heavens as for us to lay aside a worn-out dress and take another. And as the change of dress does not affect the nature of the wearer, neither will all the changes of creation or nature affect the power of thine hand or the tenderness of thy heart. Thou art the same!

THOU ART THE SAME, WHEN CONTRASTED WITH MEN. They come and go. The great ones of the past--Abraham, Moses, David, Elijah--stood with Thee for a moment on the earth, and then passed into the great silence. Augustine, Luther, Calvin, Knox, wrought for Thee and with Thee, and passed away. Our own teachers and friends have not been suffered to continue by reason of death. One by one they have passed from us; but Thou art the same, and thy years shall not fail!

THOU ART THE SAME, WHEN CONTRASTED WITH OUR OWN MOODS AND IMPULSES. They are too fitful; like the morning dew; like the evening wind. Sometimes we feel we could die for Thee; at other times we sleep amid thy sorrows. Emotions, resolutions, methods of thought and action, are permanent only in their changefulness. But Thou art the same-- changeless and timeless, our Rock of Ages, our impregnable Fortress and Home!

This was the import of the Burning Bush which flamed out on the hillside in the dark night, but did not burn to the ground. Steadily, constantly, fiercely, the fire shone, but needed no fuel from the tree-- symbol of the I AM.

惟有你永不改變。 來一12 [本文如一篇禱詞，其中的「你」皆指神。]

**與自然比較時，惟有你永不改變。**眾山堅固的根基是藉你手安置。蔚藍的天空是你指頭所作的織錦；對你來說，將天廢棄，用新天來代替，如同我們換下一件舊衣，穿上另一件衣服那樣容易。就像衣服的更換並不影響穿衣者的本性，受造物或大自然的變換，不影響你手的大能，也不影響你心中的慈愛。惟有你永不改變！

**與人比較時，惟有你永不改變。**人們來了又走了。過去的偉人 — 亞伯拉罕、摩西、大衛、以利亞 — 都曾在這地上與你站在一起片刻，然後進入了靜默的長眠。奧古斯丁、馬丁路德、加爾文、諾克斯，都曾為你工作，與你同工，也離世了。我們自己的師長和朋友，沒有一個不因死亡而無法繼續。一個接一個，他們都離我們而去；惟有你永不改變，你的年數沒有窮盡！（12節）。

**與我們的情緒和衝勁比較時，惟有你永不改變。**我們的情緒和衝勁斷斷續續的；像清晨的露水；像夜晚的風。有時我們感覺可以為你死；有時我們卻停留在你的憂傷中。感情、決心、思考和行動的方法，都一直在改變。惟有你永遠是一樣的 — 永不改變、不受時間影響、是我們萬古的磐石、是我們永不動搖的山寨和家鄉！

這就是燃燒荊棘的異象所表明的意義。荊棘在黑夜中的山坡上發出火焰，卻沒有被燒毀。火光穩定不變，熊熊烈日照耀著，卻不用荊棘作燃料 — 這是名為「我是」之耶和華的標記。（出三1-6, 14）。

A merciful and faithful High Priest. Heb. 2: 17

The priesthood of Jesus stretches like the sky from the horizon of the past to that of the eternal future. It covers all we know of Him.

IN THE DAYS THAT PRECEDED HIS INCARNATION. We are told that the priesthood of Melchizedek was made like that of the Son of God (Heb. 7: 3), from which it is clear that all the apparatus of priesthood within and without the Jewish system was some faint imagining forth of the priestly mediation and intercession of the Saviour. The eternal temple was reared, the incense of intercession ascended, the sacrifice of the Lamb was slain, before the first thin spiral of smoke rose from Moriah's summit.

IN THE DAYS OF HIS EARTHLY MINISTRY. At the Passover, when the High Priest had finished the sacred rites, he came forth to the people, and said, "Now ye are clean." In John 15:3 Jesus addressed his disciples in the same words. His authority to forgive sins; his quick sympathy, and likeness to his brethren; his frequent prayers; his intercessions for sinners, as when He pleaded for his crucifiers; his intercessions for the tempted, as when He prayed for Peter; his intercessions for his own, as in the matchless John 17; his reference to the shedding of blood; the whole circumstances of his death--show his priestly attitude, which culminated in his passing within the vail.

IN THE DAYS OF THE PRESENT DISPENSATION. The divine apostle tells us that he saw Christ clothed in a vesture to the foot, and employs this specific word for high-priestly dress. He saw Him engaged in priestly ministry; and in a subsequent vision tells us that he saw Him mingle much incense with the prayer of saints and present them before God.

## 慈悲忠信的大祭司。 來二17

耶穌的祭司職分如同天空從「過去」的地平線延伸到「將來永遠」的地平線。這職分涵蓋一切我們對祂的認知。

**在祂道成肉身之前的日子。**我們得知麥基洗德的祭司職分，與神兒子的祭司職分相似(來七3)，由此可見，在猶太人祭司體系的裡外[裡指亞倫家，外指麥基洗德。]，都有些救主作祭司中保和代求的模糊影子。永久的殿已經建立，代求的馨香已經升到天上，祭牲羔羊已經被殺，遠在第一縷煙從摩利亞山頂[亞伯拉罕預備獻上他兒子的地方]上升之前。

**當祂在地上服事的日子。**在逾越節的時候，大祭司完成了神聖儀式後，他來到百姓面前，說：「現在你們是潔淨的。」在約十五3，耶穌也對門徒們講了同樣的話。祂赦罪的權柄；祂敏銳的同情，與祂的眾弟兄相同；祂常常禱告；祂為罪人代求，就像祂為釘祂十字架的人禱告；祂為受試探的人代求，就像祂為彼得禱告；祂為屬祂的人祈求，如在約翰福音十七章裡無以倫比的禱告；祂論及流血；祂死的整個境況——顯示祂祭司的姿態，這姿態在祂進入幔內達到頂點(來六19-20)。

**在今時代的日子。**神的使徒約翰告訴我們，他看見基督身穿長衣，直垂到腳(啟一13)，他使用了特指大祭司衣服的用詞。他看到基督從事祭司的職分；接下來的異象說他看到基督將香與眾聖徒的禱告調在一起，並將香與眾聖徒的祈禱獻在神面前。

Consider . . . Jesus. Heb. 3: 1

WHO ARE TO CONSIDER HIM? "Holy brethren." Because we are the brethren of Jesus, we must consider our Brother. Because we are brethren with all, whom He brothers, we should emulate the saints of all ages in their eager gaze at Christ. We must possess the holiness without which none can see the Lord, and we must live in holy love with all who bear the name of Christ. Do you lack either of these ? This is the reason why your eyes are blinded, Step out of the mist into the clear prospect:

*A step,  
A single step, shall free you from the skirts  
Of the blind vapour, and open to your view  
Glory beyond all glory ever seen  
By waking sense or by the dreaming soul.*

WHAT RIGHT HAVE THEY TO CONSIDER HIM? Because they are "partakers of a heavenly calling." They have turned from the world, from the fascinations of the sin and the flesh; they are seeking the heavenly city, the New Jerusalem. Surely such have a right, given them of grace, to live in daily personal vision of their King!

IN WHAT ASPECTS SHOULD THEY CONSIDER HIM? As Apostle, whom God has sent out of his bosom to man, and whom man sends back to God. As Priest, who was in all points tempted like as we are, yet without sin, who bears our needs and sins and sorrows on his heart. As the Son, compared with whom Moses was but a servant. As Creator, by whom all things were made, and without whom was not anything made. As the Head of the household of those who believe. As the All-faithful One, who will never resign his charge. Consider Jesus in each of these aspects, and rejoice in Him.

**應當思想 ... 耶穌。** 來三 1

**哪些人應當思想耶穌？**「聖潔的弟兄」。因為我們是耶穌的弟兄，所以我們應當思想我們的兄長 — 耶穌。因為我們與祂所稱為弟兄的眾人同為弟兄，我們應該效法歷代聖徒熱切地注視基督。我們必須聖潔，非聖潔沒有人能見主（來十二14）。我們也必須與所有在基督名下的人住在聖潔的愛中。你缺少這兩項中任何一項麼？這就是你眼睛被蒙蔽的原因。你要走出迷霧，就可以看見清晰的前景：

一步，  
僅僅一步，就使你脫離  
霧氣的迷團，打開你的視野，  
讓你看見榮耀，超過  
清醒的理智或幻想的心，所看見的一切榮耀。

**他們有什麼權利來思想耶穌呢？**因為他們「同蒙天召」。他們離開這個世界，離開罪惡和肉體的吸引；他們尋找那座天上的城 — 新耶路撒冷。當然這些人有從恩典而來的權利，每天親身看見他們的王！

**他們應該在哪些方面思想耶穌呢？**作為使者，祂是從神的懷中差到人間，也是人差回到神那裡的。作為祭司，祂曾凡事受過試探，與我們一樣，只是祂沒有犯罪（來四15）；祂的心擔當我們的需要、罪過、和悲傷。作為兒子，與僅僅作僕人的摩西比較。作為創造者，萬物是藉祂造的，凡被造的沒有一樣不是藉著祂造的（約一3）。作為凡相信的人全家的元首。作為恒久信實的一位，祂永不辭去祂的責任。要在以上這些方面思想耶穌，並在祂裡面喜樂。

There remaineth, therefore, a Sabbath rest for the people of God. Heb. 4:9 (R.V.)

THERE IS A REST FOR WEARY SOULS. God speaks of it as his Rest. He entered it, we are told, when He had finished his work, and beheld it to be very good; and ever since the door has been standing open for the travel-stained, weary children of men to enter it. To every other creation-day there were evening and morning, but not to this; it partakes of the nature of eternity in its timeless bliss.

LET US REJOICE THAT THIS REST REMAINETH. Of course, the Sabbath, which was and is a type of it, could not exhaust it. And Canaan, with its sweet plains and cessation of the wilderness wanderings, could not completely fulfil it; because centuries after it had been given through Joshua, in the Psalms God spoke of yet another day, as though his rest were still future.

THE REST MAY BE A PRESENT EXPERIENCE. The word "remaineth" has diverted the thoughts of commentators who have supposed it referred to heaven. There is rest, sweet rest, there. But "remaineth" means "unexhausted, unrealized, by aught which has taken place." The rest is for us here and now. "We which have believed do enter into rest." Where is it? In the bosom of Christ: "Come unto Me, and I will give you rest." It is in ploughing the furrow of daily duty--"Take my yoke;... and find rest."

THIS REST IS COMPATIBLE WITH GREAT ACTIVITY. He that enters into the divine rest is not reduced to quietism. On the seventh day the Creator rested from creation; but He works in providence. Jesus, on the seventh day, rested from Calvary; but He pleads in heaven. Cease from your own works, after a similar fashion ; abandon your restless planning and striving; by the grace of the Holy Spirit better service will be produced.

這樣看來，必另有一安息日的安息，為神的子民存留。 來四9

**有一安息為著疲憊的人。**神稱這安息為祂的安息。聖經告訴我們，當神造物的工完畢，神看著所造之物都甚好；就進入了安息；從那時起，門就敞開為著風塵僕僕疲倦的人們進入安息。在神造物的前六天，都有晚上和早晨，但這一天沒有；這一天在超越時間的福分裡，有幾分永恆的性質。

**讓我們歡欣，因為這安息仍然存留。**當然，安息日以前是、現在也還是這安息的預表，無法詳盡述說安息。迦南美地，雖有秀美的平原，也停止了曠野的飄流，仍不能完全實現這安息；因為神藉著約書亞將迦南美地賜給以色列人幾百年後，神在詩篇裡仍然提到另有一日(詩九十五7-11)，好像祂的安息還在未來。

**這安息可以是現在的經歷。**「存留」這個詞使解經者的思想轉向，他們以為這安息是指天上，在那裡有安息，甜美的安息。但「存留」的意思是「尚未被任何已經發生的事完全述說、實現。」這安息此時此地為我們。「我們已經相信的人，得以進入安息。(來四3)」這安息在哪裡？在基督的懷裡：「到我這裡來，我就使你們得安息。(太十一28)」這安息是在日常職責的耕耘裡——「你們當負我的軛；... 就必得享安息。(太十一29)」

**這安息與大作為是和諧共存的。**進入這神聖安息的人，並不是變成寂靜無所作為。第七日，創造主歇了造物的工作，進入安息；但祂依然在神的旨意裡作事(約五17)。耶穌在安息日從髑髏地安歇，但如今祂在天上為我們代求(來七25)。同樣，你要停止自己的工作，放下你不停的計畫和奮鬥；藉著聖靈的恩典，必產生更美好的服事。

Senses exercised to discern good and evil. Heb. 5: 14

It is difficult to exaggerate the value of the physical senses. Take, for instance, that of scent. It is the means of exquisite enjoyment, conveying to us the perfume of garden or field; and it secures us against serious perils that lie in wait for our unwary footsteps. By the order of God's providence, hurtful substances exhale noxious and forbidding odours, by reason of which we are warned from going into their close proximity.

The soul also is endowed with senses. How important a part our spiritual senses may play in the regimen of the inner life! If we are quick to discern good and evil, we may welcome the one and avoid the other with ever-increasing readiness. We may receive the blessing of the one when still afar off, and avoid the curse of the other when only threatening us.

The army which is ill served by its scouts stands a much worse chance than if it were forewarned when an attack was advancing. The foremost ranks of the foe may be over the ramparts, and engaged in the heart of the fortress, before there has been time for preparation. Oh, to detect temptation, when still it is only a thought, a suggestion, a faint shadow on the sky!

We may sharpen our senses by use. When I was in the tea-trade, my sense of touch and taste and smell became acute to discern quite minute differences. We need a similar acuteness in discerning good and evil. May our hearts become most sensitive to all that might lead to temptation, so that we may deal with the tempter in the very earliest suggestions of evil. Lord, make us quick of scent in the fear of the Lord (Isa. 11 : 3, R.V.).

心竅習練得通達，就能分辨好歹了。 來五14

身體感覺的價值實在不容易被誇大。比如，以嗅覺作例子。嗅覺是敏銳享受的憑藉，將花園或田野的香氣傳遞給我們。嗅覺保護我們遠離嚴重的危險，這些危險埋伏等候我們沒有提防的腳步。按照神旨意的規則，有害的物質發出有毒的、令人憎惡的臭味，藉此提醒我們不要靠近它們。

靈魂也具有感覺。我們靈性的感覺在培養內在生命上，扮演著多麼重要的角色！如果我們敏銳地分辨善惡，我們就會越來越願意接納善而遠離惡。我們可以領受尚在遠處的祝福，並逃避那只是恐嚇我們的咒詛。

當攻擊臨近時，守衛鬆弛的軍隊，得勝的機會要比有預警的軍隊小得多。在他們有時間備戰之前，敵人的先遣部隊可能早已越過堡壘，攻擊要塞的核心地帶。但願在試探還只是一個念頭，一個暗示，只是天空中的一片陰影時，就發現它！

藉著使用我們的感覺，使它敏銳。當我在賣茶葉時，我的觸覺、味覺和嗅覺變得異常敏銳，能分辨非常微小的差異。我們在分辨善惡的事上也需要同樣的敏銳度。但願我們的心在所有可能引到試探的事上變得很敏銳，我們就可以在罪惡露出最初跡象時對付那試探者。主啊，求你使我們在敬畏耶和華的事上，感覺敏銳。

It is impossible to renew again to repentance, the while . . . Heb. 6:6 (R.V., marg.)

The writer of this Epistle is eager to lead his readers from first principles to that strong meat which was befitting for those of mature growth; and, as he proceeds to do so, it was as though he were arrested by a sudden thought of some who had recently fallen away from the faith.

In the awful stress of trial which accompanied the fall of Jerusalem, the Hebrew Christians, who were still dwelling in Palestine, were strongly tempted to apostatise. Some, indeed, had done so. But can we really consider that they ever were true Christians? They went out, because they had never been truly of. They had been enlightened as to the doctrines of Christianity; but the enlightenment had been of their head rather than of their heart. They had tasted of the heavenly hopes, anticipations, and joys of the Gospel message, without really belonging to the Household of Faith. But, notwithstanding all, they had gone back.

It is impossible to renew such to repentance, whilst they go on living as they do, crucifying the Son of God by their vicious and cowardly course of action, and putting Him to an open shame. Notice that whilst, suggested by Bishop Westcott, of the margin of the R.V. It is the solution of the great difficulty which has perplexed many timid souls. The impossibility of renewal is only for those who persist in their evil ways. Abandon your sins, and God will restore you to your old place.

It cannot be too clearly emphasized that this text does not say that backsliders cannot be restored to the favour and forgiveness of God; but that they cannot be restored so long as they cling to the things which had been the sources of their declension.

**當... 就不能叫他們從新懊悔了。** 來六6 [按英文修訂本聖經邊註翻譯]

這卷書信的作者急切地要帶領他的讀者，離開神聖言小學的開端，進到適合於長大成人吃的乾糧(五12)；但當他往前這樣做的時候，好像忽然想到某些最近離棄信仰的人而停下來。

隨著耶路撒冷的傾覆，仍舊居住在巴勒斯坦的希伯來人基督徒，在試煉的可怕壓力下，強烈地受到試探，想要放棄基督信仰。有一些人確實這樣做了。我們真正認為他們是真基督徒嗎？他們離開，因為他們從來就不是真正屬於基督。他們被基督信仰的教導開啟，是在頭腦理性上的，而非心裡的開啟。他們已經嘗過屬天的盼望、期待、及福音信息的喜樂，卻沒有真正屬於信仰的大家庭。儘管嘗過這些，他們又走了回頭路。

叫這樣的人從新懊悔是不可能的，當他們繼續這樣作的時候，他們墮落、懦弱的行為把神的兒子釘十字架，明明地羞辱他(6節)。請注意英文修訂本聖經的邊註在這裡有一個「當」字，這是韋斯科特主教 [B. F. Westcott, 1825-1901, 英國聖公會主教，新約經文鑑別學者。] 提議的。對於困惑了許多膽怯靈魂的難題，這個「當」字是答案。「不能叫他們從新懊悔」只是針對那些持續在自己惡行中的人。要棄絕你的罪，神必使你恢復你原來的地位。

這一點再怎麼強調也不過分：這段經文並不是說，背道的人不能重新歸回領受神的恩惠和赦免，但是當他們緊抓著那些使他們墮落的根源不放，他們就不可能復原。

After the power of an indissoluble life. Heb. 7:16 (R.V., marg.)

This chapter is a veritable Psalm of Life. It overflows with the message of the Easter morning. Throughout its verses it is witnessed that He liveth; that He ever liveth; that He liveth after the power of an indissoluble life.

Remember all that was done to dissolve and loose it. Satan spoke to his chief captains, Sepulchre and Corruption, and bade them hold his Prisoner fast. The Sanhedrim affixed their seal, set the watch, and made the grave as secure as possible. But it was all in vain. His body could not see corruption. His life defied death. All through the Greek mythology there is the wail of infinite sorrow. Laocoon and his sons strangled by the folds of the mighty serpent: day always mastered by night: the year with its wealth of life descending to the abyss. Strive as man might, he would be mastered at last, the primeval night reign once more. But all this is altered in Jesus. He is Priest after the power of an indissoluble life.

And, what is more, that life may be communicated to us by the Holy Spirit. It is not only true that He ever liveth; but also that because He lives, and as He lives, we shall live also. In the first creation God breathed into Adam the breath of his life, and he became a living soul; but in the second creation Christ breathes into us the spirit of his life, and our spirit is filled with a property which it had not previously, and in which the sons of men have no share. "The first man Adam became a living soul. The last Adam became a life-giving spirit." "He that is joined to the Lord is one spirit." See to it that you deny your own life, so that his life may become ever more regnant within you.

**是照不能毀壞之生命的大能。** 來七16(和合本小字) [與英文修訂本邊註同義]

這章是一篇真正的生命詩篇，洋溢著復活節清晨的信息。經文中到處見證祂活著，祂永遠活著，祂照著不能毀壞之生命的大能活著。

請記住仇敵為消滅這生命所作的一切。撒但向他的主要首領——「墳墓」和「腐敗」發聲，吩咐他們緊緊看守他的囚犯。猶太公會上了封條、佈置哨兵、盡全力將墳墓嚴密把守。但這一切都是徒勞。祂的身體不見腐壞。祂的生命公然抗拒死亡。希臘神話到處都是無盡痛苦的哀號。拉奧孔[古希臘史詩中的英勇搏鬥者]和他的兒子們被巨蛇纏繞勒死；白日總是被黑夜所征服；人生的盛年也漸漸墜入陰間。雖然人可以掙扎，最終仍被征服，遠古暗夜再度掌權。但這一切在耶穌裡都改變了。祂是照不能毀壞之生命的大能作祭司。

再加上，那生命還可以藉著聖靈傳給我們。不僅祂永遠活著是真實的；而且因為祂活著，我們也要像祂一樣活著(約十四19)。在起初的創造中，神將生氣吹入亞當，他就成了有靈的活人；但在第二次的創造中，基督將祂生命的靈吹入我們裡面，於是我們的靈充滿一種特質，是以前所不曾有的，也是人類無分的。「首先的人亞當，成了有靈的活人。末後的亞當，成了叫人活的靈。(林前十五45)」 「與主聯合的，便是與主成為一靈。(林前六17)」你要留意捨棄你自己的生命，使祂的生命可以愈來愈在你裡面掌權。

In that He saith, A new covenant, He hath made the first old. Heb. 8: 13

There had been a manifest decay and vanishing away of the first Tabernacle or Temple with its rites and services. At the time when these words were written there were evident symptoms of the approaching collapse of the whole system of which pious Jews had been wont to boast. But the Holy Spirit reassures their failing hearts.

It is well, He seems to say, that these should vanish from the earth; that men may be certified that the old covenant, of which they were the sign and seal, has also gone--gone never to be recalled. Thereupon, the very natural inquiry was suggested: If the old covenant has decayed and vanished away, what is the agreement or arrangement under which we are living now? To this inquiry the present chapter is an answer.

Those who believe in Christ are still in covenant relationship with God. A new covenant has been set up, which indeed is as old as the everlasting hills. It is the covenant of love; the covenant which says very little of what man does, and much of the I WILL of Jehovah; a covenant which was entered into between God and his Son, standing as Mediator; a covenant which has been sealed with priceless blood.

The provisions of that covenant are enumerated in the foregoing verses: that God will engrave his law on mind and heart, and take us to be his people and be our God, and remember our sins no more. As the decay of the symbols of the Old Testament indicated that it was vanishing, so the ever-fresh beauty of the supper of our Lord, as it was practised in the first Church, witnessed to the permanence of the New Testament.

既說新約就以前約為舊了。 來八13

頭一個帳幕和聖殿及其禮儀和事奉，已經明顯逐漸衰敗消失。當希伯來書的作者寫這卷書的時候，這套敬虔猶太人經常誇耀的事奉體系有明顯的跡象接近倒塌。然而聖靈對他們失望的心再提出保證。

聖靈好像說，這些事從地上消失是合宜的；並且人可以被擔保，作為表徵和印記的前約成為過去不再被記念，也是合宜的。隨即，有一個很自然的詢問就出現了：如果前約衰敗消逝了，那麼我們要照什麼樣的約定安排來生活呢？希伯來書第八章就是答案。

凡信基督的人仍然與神有立約的關係。一個新的約已經訂立，這約的確像永世的山嶺那樣古老。這是愛的約；這約說到人要作的事非常少，卻提到很多耶和華說「我要」。這約是神與祂兒子所訂立的，神兒子作中保；這約是用寶血印證的。

這約的條款在10-12節已列舉出來：神要將祂的律法刻在我們心上；祂要作我們的神，我們要作祂的子民；並且神不再記念我們的罪愆。如同作為表號的舊約漸漸衰微歸於無有，我們主的晚餐常新美麗也見證新約永久的性質。主的晚餐是初代教會所守的。

Unto them that look for Him shall He appear. Heb. 9: 28

There is an evident parallel intended between the first and second Advent, and especially in the manner of looking for it. At the first Advent there were many who were definitely looking for and hastening to that day. Simeon was waiting for the consolation of Israel; and Anna spoke of the infant Lord to those who were expecting redemption in Israel. To look for the consolation and to look for the redemption were the two articles in that early creed. And presently this quiet, patient waiting broke out into the rapturous song of the Nunc Dimittis.

But all Jews were not looking for that blessed Hope, the appearance of the Grace of God. When our Lord came, the leading teacher of Judaism was Philo, and he not only had no Messianic hopes of his own, but discouraged them in other people. He conceded that there might be a return of Jewish national life; but he had no expectation of it being under the leadership of the Christ.

It has been truly remarked that this eager looking for the Advent has always been the mark of the living Church. "Ye turned," said the apostle, "unto God from idols . . . , to wait for his Son from heaven." And again he said, "A crown of righteousness which the Lord, the righteous Judge, shall give unto me in that day; and not to me only, but to all them that love his appearing."

As it was with the first Advent it shall be with the second. The Son of God will come at a time and in a manner for which men are not prepared; and only the elect, who may have been contemned and despised by the world at large, will discern Him, and go forth to meet Him in the air.

將來要向那等候祂的人... 顯現。 來九28

基督第一次來臨與第二次來臨有一個預期的明顯相似之處，特別是人在等待祂來臨的態度上。在基督第一次來臨時，有許多人確實在等候並且催促那個日子來到。西面素來等候以色列的安慰者來到(路二25)；亞拿對一切盼望在以色列中得贖的人，講說嬰孩耶穌的事(路二36-38)。等待安慰[基督再臨]和等候救贖[信徒身體復活]是初期教會信條中的兩則。很快這種安靜耐心的等候，就轉成了歡欣的西面頌歌[Nunc Dimittis，依路加福音二章29-32節寫成，自第四世紀開始，就成為教會祈禱的短頌歌]。

然而並非所有的猶太人都在等候那有福的盼望，就是神恩典的顯現。當救主降世時，猶太教裡領頭的教師是斐羅 [Philo of Alexandria, 20BC-50AD, 猶太哲學家]，他不但自己沒有彌賽亞的盼望，還阻礙別人有這指望。他承認猶太人會復國；但他並不指望這個國度是在基督的統治之下。

人們確實看見這種迫切等候基督再來，一直是活潑有生氣之教會的記號。使徒保羅說，「你們離棄偶像歸向神，... 等候祂兒子從天降臨。(帖前一9-10)」他又說，「有公義的冠冕為我存留，就是按著公義審判的主到了那日要賜給我的；不但賜給我，也賜給凡愛慕祂顯現的人。(提後四8)」

如同人對待基督第一次來臨的態度，也將是對待祂第二次再來的態度。神兒子來臨的時間和方式不是人事先作好準備的；只有蒙揀選的人(他們可能是一般世人所輕視的)，才會認出祂來，並且前去空中迎接祂。

He taketh away the first, that He may establish the second. Heb. 10: 9

The meaning of this is clear. In the old covenant the stress was laid on the outward rite; but in the new covenant, for burnt-offerings and sacrifices for sin are substituted first the entire devotion and consecration of the blessed Lord to his Father's will; and next, ours in Him.

It is very noticeable that by the offering of the cross, in which the Saviour's yielded will culminated, we are said to have been sanctified, consecrated, or set apart once for all (ver. 10). The thought there is, evidently, that our Saviour's death has implicated us for evermore; and that his Church, whom He represented in that supreme act, is for ever pledged to be dead unto the world and sin.

But still later we learn that He hath perfected for ever them that are sanctified (ver. 14). The change of tense surely indicates that what was accomplished for us in the purpose of God when Jesus died, must be accomplished in us by the operation of the Holy Spirit. Every time, therefore, our will is brought into more perfect union with that of God, a further step is taken towards that glorious elevation which Jesus made ours in the death of the cross.

And if you would have an incentive to this, remember how Jesus promised that all who would do the will of God should be reckoned members of the holy family (Matt. 12: 46-50). Are you a member of that family? You may be, and sit only on the outer circle, for the constituent members are always altering their position towards the central Christ; now advancing towards the inner heart, now receding. Oh, see to it that you are not only within the holy circle of the will of God, but that you are near the golden centre where Jesus is seated.

祂是除去在先的，為要立定在後的。 來十9

這節經文的意思很清楚。舊約著重外在的禮儀；而新約的重點是，燔祭與贖罪祭，首先被可稱頌之主對父神旨意的熱愛與奉獻所取代(8-9節)；其次是被我們在祂裡面的熱愛與奉獻所取代。

非常明顯地，藉著救主在十字架上的獻祭(在此祂順服的心達到極點)，我們就得以成聖，一次而永遠的被分別為聖(10節)。這裡有一個很明顯的思想，就是救主的死永遠與我們有關係；並且在救主犧牲時，祂所代表的教會，已經永遠保證向著罪與世界死。

然而我們後來發現，祂使現在成聖的人永遠完全(14節直譯)。從「現在成聖」到「永遠完全」的轉變，表明當耶穌死在十字架時，在神的計畫裡為我們已經成就的，必須藉著聖靈的工作成全在我們裡面。因此每當我們的意志與神的旨意有更完全的聯合時，我們就向著榮耀的進陞更進一步，這榮耀的進陞是主耶穌的死為我贏得的。

你若要有鼓勵來實行這事，就要記念耶穌曾應許說，凡遵行神旨意的就是神家裡的親人(太十二46-50)。你是神家裡的一份子嗎？你可能是，只是在外圍，因為所有的成員一直向著在中心的基督改變他們的位置；有時往中心前進，有時退後。哦，你務要留意不只要在神旨意的範圍裡，還要靠近耶穌坐著的黃金中心。

They without us should not be made perfect. Heb. 11 : 40

This chapter proves that the saints of all ages are essentially one. There is a link which unites them; a thrill which passes from hand to hand around the circle. One theme for many voices; one attitude for many faces; one inspiration for many hearts. The saints that lived before the Advent and those that have lived since are one in their faith in the living God, making the unseen visible, the distant near, and seeing the eternal through the transient and ephemeral.

And now heaven waits. Its joys are not complete, its rapture not full. The blessed are blessed; but there is yet a margin between what they are and what they will be--between what they enjoy, and what they may enjoy. The choir is not full, and the anthem cannot be fully rendered till our voices blend in it. There is a pause, a halt, an expectancy, an incompleteness, till we come. Your dear ones want you to be there. They have not gone far into the heart of God's bliss, but are lingering near the gate till you have joined them.

From Switzerland your friends write you to say it is perfectly beautiful, but "it will be better when you join us; we are reserving the best excursions till you arrive; we are incomplete without you; make haste." It is thus that the blessed await us. The spirit of Heaven is well represented by the courtesy of the old prophet, who would not sit down to meat with Jesse and his sons, till David, the youngest, had come thither also. And when the whole family is gathered, there will be a perfecting indeed, from which no element shall be wanting.

Oh rapture of eternal joy ! We stretch out our hands in yearning desire, and doing so touch other hands reached towards ours!

叫他們若不與我們同得，就不能完全。 來十一40

這章經文證實歷世歷代的聖徒在本質上是一體的。有一個環將他們連結起來；有一種激動繞著這個圈子，從一隻手傳到另一隻手。雖是許多人的聲音，卻只有一個主題；雖然許多面孔，卻是一樣的態度；許多人的心，卻是同一靈感。在基督降世以前的聖徒及以後的聖徒都一樣相信這位活的神，信心使他們看見不能看見的，使遠處變近，並且透過短暫的，看見永恆的。

如今天上在等待。天上的喜樂尚未完全，天上的歡欣尚未滿盈。蒙福的人依然蒙福，但他們現在所蒙的福分，與將來的福分，還有差距——就是他們現在享受的，與他們將來享受的之間還有差距。唱詩班的人數還沒有滿額，直到我們的聲音加入讚美的歌聲，才達到完滿。現在有停頓、等候、不完全，直等我們來到。你所親愛的人要你在那兒。他們還沒進入神極樂的中心，他們正在門口流連，直到你加入。

好比你的朋友們從瑞士來信說那兒風景十分秀麗，然而「當你加入我們就更好；我們預留最好的一段旅程等你來；沒有你，我們就不完全；趕快啊。」就是這樣，蒙福的人在等著我們。天上的靈正好可以借助年老先知撒母耳來作代表，他不肯與耶西及其眾子一起坐下吃飯，直到耶西最小的兒子大衛也來到那裡（撒下十六11）。當全家人聚集，的確是完美，因為沒有任何成員缺席。

啊，永世的欣喜！我們張開手渴望著，也同時觸摸到那伸向我們的手。

Ye are come unto Mount Zion. Heb. 12: 22

These poor Hebrew Christians, outcast from their Temple, and soon to see their beloved city vanish from the earth, were sore at heart. What a contrast was presented by the bare room in which they celebrated the simple supper and the splendid Temple with its magnificent rites! What a tiny rill their hymns were, compared with the mighty torrent of Temple psalmody! What a handful of worshippers, compared with the multitudes that congregated from all the world! Sometimes it seemed as though the contrast were unbearable.

Then said the Holy Ghost, lift up your eyes and see. Ye are not the lonely, isolated handful ye suppose. Every time you offer your prayer and sing your hymns ye are joining with the spirits of the perfected just, with numberless holy angels, and with vast multitudes in heaven and on earth who are ever adoring Christ. You climb the temple of Worship, of which the steps are prayers and the gates praise, and as you do so, on either hand go myriads of happy and holy spirits; and those surely are specially near whom you "have loved long since and lost awhile."

What special blessing these thoughts will bring to the bedridden, who for many years have not entered the courts of God's house; to the aged, and lonely, and exiled! We never worship God alone. As soon as we begin to pray, we say, Our Father which art in heaven, forgive our sins; give us our daily bread. We need not die to pass within thy gates, O Jerusalem, city of God! Already we tread thy golden pavement, and hear the music of the waters of life, and press to our wounds the leaves of thy tree.

你們乃是來到錫安山。 來十二22

這些可憐的希伯來人基督徒，他們被趕出聖殿，不久又看見他們所愛的耶路撒冷城從地上消失，他們的心是傷痛的。在無裝飾的屋子裡守主簡單的晚餐，與在輝煌的聖殿裡壯麗的禮拜儀式，其間的落差是何等大啊！比起聖殿裡詩歌詠唱如強大的急流，他們唱詩的聲音只不過像小河流水！他們只是一小群人敬拜，而在聖殿裡是從世界各地來聚集的群眾！有時這樣的對比似乎無法忍受。

然後聖靈說，舉起你的眼目觀看。你們並不像你們所想的孤單隔絕的少數。每一次你們禱告唱詩，都是與天上被成全之義人的靈魂、千萬的天使、並天上地上頌讚基督的龐大群眾在一起。你們登上敬拜的殿，這殿的台階是祈禱，殿的門是讚美，當你祈禱讚美時，眾多喜樂神聖的靈從兩面而來，他們確實特別靠近你所「心愛多年而短暫離散」的那一位。[引句出自紐曼John H. Newman的慈光歌*Lead, Kindly Light.*]

這樣的思想將何等特別的祝福帶給纏綿病榻、長年不曾進入神院宇的人，也帶給年邁孤單、流亡在外的人！我們從不是單獨地敬拜神。當我們開始祈禱，就說，我們在天上的父，赦免我們的罪；賜給我們今日的飲食。耶路撒冷，神的城啊！我們不必死了才進入你的門，我們已經踩在你黃金的街道上，聽見生命河水悅耳的聲音，並用你生命樹的葉子貼在我們的傷口上(啟廿二1-2)。

Make you perfect in every good work to do his will. Heb. 13 : 21

To perfect is to adjust, to put in joint, to articulate us with the living Saviour. It may be described as a surgical operation. Too many of those who are in the Body of Christ are not in living articulate union with Him. Hence the writer asks that we may be properly jointed with Christ.

THE AGENT OF THIS PROCESS. The God of Peace. Let us not be afraid of Him, as though He must use some terrible anguish, some heartrending grief. He will not shrink from this, if all other methods fail; but He prefers to achieve his purpose by gentle, tender, peaceful means. He is the God of the summer evening; of the bursting spring; of the slumber of the little babe.

THE GUARANTEE THAT HE WILL PERFORM THIS PROCESS. He brought again from the dead our Lord Jesus, that Great Shepherd of the sheep; and surely the power which achieved that bringing again is capable of any demand that may be made on it. Will He do so much for the Shepherd, and neglect the flock? Will He give Him the victory, and forsake those for whom He won it? In bringing the Shepherd did He not pledge Himself by the most solemn sanctions to do all that needed doing for the weakest of his sheep?

THE OBJECT OF THIS PROCESS. He adjusts us, that all which is well pleasing in his sight may be readily fulfilled in and through our yielded natures. When the helmsman is right with the captain, the boat will naturally take the course that the captain selects. When the machinery is adjusted with the motive power, the pulse of the piston will be felt away at the furthest loom with the smallest amount of leakage and the largest of result.

在各樣善事上成全你們，叫你們遵行他的旨意。 來十三21

「成全」就是調整、連接，使我們與活的救主連結。這可用外科手術來描寫。有太多基督身體上的肢體並沒有與祂有活的連結。所以希伯來書的作者要求我們與基督有合適的連結。

**這個過程的執行者。**就是賜平安的神。讓我們不害怕祂，好像祂必定使用某種可怕的痛苦，令人心碎的悲傷。如果所有其他的方法都不起作用時，祂將不猶疑使用這個方法；然而祂寧可用溫和、親切、和平的方法。祂是夏天夜晚的神；是綻放春天的神；又是使嬰兒小睡的神。

**祂保證完成這個過程。**祂使群羊的大牧人，我們的主耶穌，從死裡復活；這復活的能力，確實可以應付過程中任何的需要。難道祂為牧人作這麼大的事，卻忽略牧人的羊群嗎？難道神使耶穌得勝，卻丟棄耶穌所得到的人嗎？既然祂將大牧人帶來，難道不鄭重立誓，要照顧那最軟弱之羊的需要嗎？

**這個過程的目標。**祂調整我們，使一切在祂眼中所喜悅的事，因我們的順服，很快實現在我們的性情裡。當掌舵的人正確照著船長的指揮，這船自然就照著船長所選擇的航線行駛。當機械配合著推動力，漏氣調到最微量時，活塞的搏動就可以傳到最遠的織布機，並且達到最大的果效。