

## 第八篇：亞伯拉罕在摩利亞山

創世記 22 章

### ABRAHAM ON MOUNT MORIAH

GENESIS 22

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神為了培育亞伯拉罕，準備給他一場考驗。

**THE SUDDEN TEST**

**FOR WHICH GOD HAD PREPARED HIM**

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神為了使亞伯拉罕更完全，要他學習單純的信靠。

本段有三個小點：

1. 走向十架之路
2. 走十架之路所要經歷的話語
3. 十字架的大工

**THE SIMPLE TRUST**

**IN WHICH GOD HAD PERFECTED HIM**

**We Have Set Before us**

1. The Way to the Cross
  2. The Word of the Cross
  3. The Work of the Cross
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神一直護衛著亞伯拉罕，這是不容輕忽的真理

**THE SOLEMN TRUTH**

**BY WHICH GOD HAD PROTECTED HIM**

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## 獻祭 THE SACRIFICE

幾年前，我讀過一本十分有趣的書，是杭特(John Hunt's)爵士的名著，《征服埃弗勒斯峰》(The Conquest of Everest)最令我印象深刻的便是，書中共有六章，但只有一章實際講到登峰攻頂。

第一章寫的是緣起，談到想實現這願景，以及所遭遇的困難。

第二章談到如何規劃，要組織一個龐大的探險團隊，棘手的問題層出不窮。比方：如何遴選團員，給與訓練，募集裝備等等。

Some years ago I read, with great enjoyment, Sir John Hunt's famous book, THE CONQUEST OF EVEREST.

The things that impressed me most about that book are that of the six parts into which it was divided, only one deals with the actual assault on the peak.

Part I dealt with the background, putting things into perspective and setting out the problems.

Part 2 dealt with the planning, the formidable problems of organizing a major expedition, the choosing of the men, their training, their equipment.

第三章談到演練，得往尼泊爾的加德滿都，先模擬狀況，了解不同高度的天候及寒冷度；要勘查提防雪崩的地點等等。

第四章談到成團，儲備補給物質，開拔之行等。然後才到第五章，描述登峰攻頂。

Part 3 dealt the approach, the journey to Nepal, and on to Khumbu; with the rehearsals and with the period of acclimatization for the height and for the cold; and with the reconnaissance on the icefall.

Part 4 dealt with the build-up, the stockpiling of supplies, the initial climbs.

And then, not until Part 5 is the assault described.

哎！這一章真是琳瑯滿目。每人都要背負沉重的物資，在難以相信的惡劣天候及零下的溫度中，攀爬陡坡！故事敘述著這群人，面臨危險，死亡和災變的威脅，仍不畏艱難，一步一步的堅持，鞭策自己繼續向前，繼續向上，目標就是朝那座冰封的硬岩山頂邁進；身體疲乏，心力耗竭，情緒緊繃，缺氧酷寒，把這一切全然置之度外！

最後一章便是到達了山頂。

And what a section that is! What a picture is portrayed of men, heavily burdened, clawing their way upward in the face of unbelievable physical obstacles and sub-zero cold! What a story unfolds of men, forcing themselves to continue, step by step in the face of danger, death, disaster: driving themselves forward and upward, hacking

their way to the summit up sheer walls of ice and rock: defying fatigue, exhaustion, raging elements, lack of oxygen, bitter cold.

And then the last final determined drive to the top.

希拉瑞(Edmund Hiliary)爵士描述說：

「走了一個鐘頭之後，我們終於到了最艱難，看起來最險峻的山脊——一座大約 40 呎高的岩峰……倘若是某個禮拜天下午，在國內某個觀光區的一群攀岩專家，看到這座岩峰，也許會興致盎然，躍躍欲試。但此時此刻，我們只覺欲振乏力，困難無比。」

希拉瑞繼續寫到他如何登頂。

Sir Edmund Hiliary describes it. He says:

"After an hour's steady going we reached the foot of the toughest, most formidable-looking problem on the ridge—a rock step some forty feet high... The rock itself might have been an interesting Sunday afternoon problem to a group of expert rock climbers in the Lake District, but here it was a barrier beyond our feeble strength to overcome."

Sir Edmund goes on to tell how he clawed his way up.

他找到岩石和雪塊之間的一處縫隙，他便由此奮戰而上。

「手掌抓牢每一小塊岩石，膝蓋，肩膀，手臂，使盡力氣，我穿著登山鞋，用狗爬式的，連攀帶爬，心中熱切的祈求：雪塊千萬別從山岩崩裂……」

就這樣往山脊上爬，耗費著時間和力量，在雪巖上留下一條窄窄的步履痕跡。終於，只剩下幾步，峰頂就已在望。

這個時刻是 1953 年五月 29 日上午 11：30。

艾弗勒斯峰終於被攻下。這兩人登上了海拔 29,002 呎的高度，是地球上最高的山峰。

這是人類有史以來最高的高度，無人曾出其右。

He found a narrow crack between the cornice and the rock. He fought his way up.

"Taking advantage of every little rock hold and all the force of knee, shoulder and arms I could muster, I literally cramponed backwards up the crack, with the fervent prayer that the cornice would remain attached to the rock."

Then on up the ridge, cutting steps on the narrow strip of snow with time and strength running out. And then, a few more whacks and the summit was gained.

It was 11:30 a.m., May 29, 1953!

This Everest was climbed and two men stood 29,002' above sea level on the highest mountain peak on earth.

No man had climbed as high before. No man on earth will ever climb higher than they.

在創世記二十二章的山峰，不是艾弗勒斯峰，而是摩利亞山。

有兩個人也在努力趕路，要登上山頂。

路程可能比登艾弗勒斯山峰更為險峻，更為艱難，困苦，代價更高。

但是，當亞伯拉罕，以撒，在三千年前到達山頂時，他們登上的，是人類最高的屬靈山峰。

In Genesis 22 the mountain before us is not Everest but Moriah.

Two men appear forcing their way to the top.

The way is steeper far than the rocky face of Everest.

The road is rougher, harder, costlier, higher.

But when Abraham and Isaac reached its peak some thirty centuries ago it was the loftiest spiritual height that man had ever climbed.

它代表的是，一個人甘願降服的最高程度，也代表著另一個人所能犧牲的最徹底的程度。

從屬靈角度而言，比摩利亞山更高的頂峰，只有一座，那便是加略山。這座山峰，也不是一天可以攀爬得上的。

對亞伯拉罕而言，他準備要登這座信靠神的山峰，準備了 50 多年。

It represents the highest possible pinnacle of surrender for one and of sacrifice for the other.

Spiritually there's only one higher peak on earth than Mt. Moriah and that's Mt. Calvary.

Nor was that peak scaled all in a day.

For Abraham, indeed, there had been 50 years or more of preparation on the slopes and hills of faith in God.

今天，我們也在效法他的步履。

只是，我們這群慢吞吞，可憐兮兮的登山客，充其量，也只是手持望遠鏡，沿途看著山巒，指指點點罷了。

因為，它的頂峰，只有少數的人能成功而上。

Today we are going to follow in his steps.

Poor laggards that we are, the best we can do, indeed, is take our telescopes in hand, and point out some of the ridges on the way.

For the heights themselves are attained by the barest few.

讓我們來看：

一．神為了培育亞伯拉罕，準備給他一場考驗。

我們都會被以下的經文嚇一跳「**這些事以後，神要試驗亞伯拉罕**」

不過，你要搞清楚，神從來不試驗羅得。

羅得從來不曾跳出「信心的窪地」過。

因此，他從來不需要接受考驗。

他膚淺，空洞，世俗，好宴樂，這些記錄太多了。

神卻要試驗亞伯拉罕。

這試驗也不是青天霹靂就臨到的。

「**這些事以後**」，神才試驗亞伯拉罕。

哪些事呢？當然是前面十章所說的事。

你要注意到，英文版本聖經有個連接詞「And」。

Let us look at

### **I. THE SUDDEN TEST FOR WHICH GOD HAD PREPARED HIM**

We are startled by the words. "And it came to pass after these things that God did test Abraham."

Now we never read that God tested Lot.

Lot never ascended beyond the lowlands of faith.

There never was any need to test him.

His shallow, empty, worldly, carnal life was all too well exposed.

But God did test Abraham.

The test did not come altogether out of the blue.

"It came to pass after these things" that God did test Abraham.

What things? Why the things of the previous ten chapters, of course.

You must have noticed that the chapter begins with the word "And"

The polysyndeton.

摩利亞山之前，有一段長長的歷史，一段長長的預備期，一路蜿蜒而至的。

幾年前，我曾到中東，參加在耶路撒冷的聚會。我碰到一個陶匠。他在伯利恆城開了一家小小的工廠，邀我去參觀。

我發現，陶匠要雕塑陶器時，有四個步驟。

第一，他要先**尋找**陶土。陶匠在作成品之前，得先去陶土田找好陶土。

接著，他要**培育**陶土。他會先取出一塊土，放在掌心上，然後不斷捶打，直到陶土發熱變軟。再把陶土放在滾輪軸上，開始運轉，越轉越快。

接著再以手掌施壓，讓陶土逐漸漲大。

There was a long history that went before Mt. Moriah, long years of preparation and

progress along the way.

Some years ago I was in the Middle East and paid a visit to the Assembly in Jerusalem.

While there I met a man who was a potter with a small factory near Bethlehem and, at his invitation, I went to visit him.

I discovered there were four things that the potter did with his clay.

First, he discovered his clay. Before he could begin his work he had to find a potter's field. This he had already done.

Then he detached his clay. He dug in his field and took out enough for the work he had in mind.

Next he developed his clay. He took a piece he could hold in his hand and proceeded to beat it and pound it until it was warm and pliable.

Then he placed it in the very center of his wheel and began to turn it around faster and faster.

Next he began to apply pressure with his hand and the clay began to grow.

當陶匠看到陶土有雜質時，他要立刻停住，因為雜質會形成疤痕，破壞容器，因此一定要卸下來，打碎陶坯，除去雜質，再放回滾輪中，重新施壓。

當胚土又擴張到合適的高度時，陶匠便改變他的手勢，以姆指從內層來施壓，好讓胚模產生曲度，呈現所要的形狀，才有空間以便盛裝物品。

最後再把胚模放入窯中，以火來燒烤。

他培育好了胚土。

最後，才把陶器成品，以特別的擺設，陳列在店面的櫥窗裡，展現他的手藝。

But then he stopped. He had discovered some impurity and it was scarring and spoiling the vessel so he had to remove it, crush the clay, put it back on the wheel and begin the outside pressure again.

When the vessel had grown to the proper height, he changed the position of his hands and, pressing down with his thumb, he began to exert pressure within so that the vessel took on the form and developed the capacity to hold that for which it was made.

Finally he put the clay vessel in the furnace and baked it with fire.

He had developed his clay.

Finally, he displayed his clay on a special form outside his shop, to show the finished work of his hands.

這也就是上帝要對亞伯拉罕作的;也是他要對我們作的。

神第一步要做的，便是**尋找**祂要的人——在遙遠的吾珥。一個可憐的，膜拜月神和雕刻的偶像的異教徒。

之後，神要這個祂找到的人，**脫離**舊有的一切——從他舊有的生活方式，過往的一切都脫離，要讓他成為地上的客旅，異鄉人。

接下來，神要**培育**祂找到的這個人——一章又一章有關亞伯拉罕的故事，便是記載神如何培育他的過程。

這中間，有成功也有失敗；有高山也有低谷；有希望也曾失望；有信心也曾懷疑。亞伯拉罕在恩典中穩定的成長，成長於對神更深的認識中。

亞伯拉罕整個蒙召的內涵，就是在學習放棄這個，放棄那個——放棄家園故土，放棄約旦肥沃的平原，放棄以實馬利。

每放棄一步，就更往高處一步。

他過去攀登的是信心山巒的山腳。他攀登的是沒有太大高度的山峰。他才剛剛在學習攀爬。

然後，神來對他說：「亞伯拉罕，現在是最大的考驗了——摩利亞山。要看你爬不爬得上去。」

他爬上去了。

This is exactly what God did with Abraham; what He does with us all.

First He DISCOVERED His man—way off down there in Ur.

A poor, pagan man, a worshipper of graven images, a devotee of the moon.

Then He DETACHED His man—He separated him from his past, from the old way of life and made him a pilgrim and a stranger on the earth.

Next He DEVELOPED His man—chapter after chapter of the Abraham story is the story of God developing His man.

There was victory and defeat; mountain top and valley; hope and despair; faith and unbelief.

There was a steady growing in grace, an increasing in the knowledge of God.

Abraham was called to give up this and then to surrender that—to give up his country—to surrender the well-watered plains of Jordan—to yield up Ishmael. And with each step he climbs higher and higher.

He is on the foothills of faith. He is scaling the lesser heights. He is tackling the lower peaks. He is learning to climb.

Then God came to him and said: "Now Abraham—there it is, the ultimate challenge—Mt. Moriah. See if you can scale that!"

And he did.

因此，最後我們要來看神在展示他所選的人。

聖經中有哪一章，跟這一段一樣，是父神在加略山展示他所揀選的人呢？

我們若翻到詩篇六十九篇，二十二篇，以賽亞書五十三章，固然可以見到加略山對聖子的意義，但聖經在何處可以見到像創世記二十二章這一段，是講加略山對天父的意義呢？

「你帶著你的兒子，就是你獨生的……往摩利亞地去…在…山上，把他獻為燔祭……」能夠遠遠超越”獻以撒”這事的，只有「獻耶穌為祭」足堪比擬。摩利亞帶給亞伯拉罕如刀割的痛楚與折磨，而比這種痛楚，多上一千倍，一萬倍，千萬倍的，就是加略山帶給父神的痛！

神在此展示他所揀選的人。

So that, last of all, we see God DISPLAYING His man.

Is there a chapter like this for displaying what Calvary meant to the Father?

We turn to Psalm 69, Psalm 22, Isaiah 53 to see what Calvary meant to the Son.

But where is a chapter to compare with Genesis 22 to tell us what Calvary meant to the Father?

"Take now thy son, thine only...get thee to the land of Moriah...offer him up upon one of the mountains..."

And above and beyond the demand for Isaac is the demand for Jesus.

All that Moriah meant to Abraham—the agony, the heartache, the pain—that a thousand-fold, ten thousand-fold, ten thousand times ten thousand-fold—is what Calvary meant to God!

God is displaying His man.

這也就是，為甚麼神要在山腳下訓練我們。為甚麼祂要讓這事，那事，出現在我們的生命裡。

為甚麼祂會對我們要求這樣，要求那樣。

因為，祂在培育我們！

好讓有一天，祂可以展示我們。

「好讓時候滿足時，從祂透過基督向我們所施的慈愛裡，可以展示，祂的恩典有多麼豐富。」

That is why God trains us in the foothills: why He lets this come into our lives and that.

Why He makes this demand upon us and that.

He is developing us!

That one day He might display us.

"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ."



陶匠把器皿展示出來，好顯示他的好手藝。

亞伯拉罕站在摩利亞山上，被淚水模糊了雙眼，手裡拿著刀，這是那位大陶匠在展示他的手藝。

你和我，透過無止盡的歲月，也終將成為被羨慕的對象，就是在天上的基路伯，西拉冰，眾天使，天使長，坐寶座的，治理的，掌權的，有能力的等等所羨慕的。只因為，神透過一塊造人的胚土，就做成祂永恆的勝利品，這是何等大的恩典。祂的手藝何等精巧！是在基督裡做成的！

願在基督耶穌裡的教會，將榮耀都歸給祂，無遠弗屆，世代無盡。  
阿們。

The potter's vessels on display—they were triumphs of His skill.

Abraham standing with tear-blinded eyes, knife in hand, on Mt. Moriah—it was a trophy of the Great Potter's skill.

You and I, through endless ages, objects of eternal admiration by cherubim and seraphim, angels, archangels, thrones, dominions, principalities and powers—will be everlasting trophies of what the grace of God can do with a piece of human clay.

His workmanship! Created in Christ Jesus!

Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

我們讀到「神要試驗亞伯拉罕」

他已經進到信心的學校，現在是接受測驗的時刻。這是很難的測驗---最難考的一次。

亞伯拉罕的第一次考驗，是神要他離開父親，本族本家的那一次。

那一次，亞伯拉罕差一點就過不了關。

可是，這一次又比那一次更難了。

這一回，可不是要他離開父親，本族本家，而是要他放棄兒子！他唯一的……以撒！

"God," we read, "did test Abraham."

He had come along in the school of faith and was now ready for examination time.

And a stiff examination it was—the hardest of all.

Abraham's first test had come when God had commanded that he give up his father.

Abraham nearly failed that one.

But this test is far harder than that.

This test is not a command that he give up his father, but that he give up his son!

His only...His Isaac!

「神說，你帶著你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻為燔祭。」

這是神要培育他，所用的考驗。

培育他，好讓他的生命，可以被模塑成加略山那偉大故事的雛型。

培育他，好讓我們在感受亞伯拉罕的心跳時，也同樣能夠體會天父的心，就是當祂的兒子，神獨生的兒子，也往摩利亞地的一座山走去的時刻。

"And he said, Take now thy son, thine only Isaac whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains that I will tell thee of."

That was the test for which God had prepared him.

Prepared him so that, on the stage of this man's life, could be enacted, in type, the great drama of Calvary.

Prepared him so that, as we put our hand upon the beating of Abraham's heart, we can understand, in measure, the beating of the Father-heart of God as He wended His way with His Son, His only, to one of the mountains in the land of Moriah.

因為，摩利亞這字的意思，就是「耶和華預先看見」 (foreseen of Jehovah)

當亞當墮落時，當人類犯罪，叛逆，邪惡，敗壞的悲劇，持續不斷上演時，神一點也不詫異。一點也不驚訝！因為耶和華早已預先知道，預先看見。

舉例來說：這是一隻手錶。它唯一的功能，就是運轉，與宇宙的運行作息保持關聯一致。它的指針在錶面上運轉時，手錶的軸心，與地球上一切的作息，密不可分。因此，手錶的功能，就是運轉，這是它存在的唯一目的。造錶的人，在設計製造錶時，就是為了這獨特的目的。

它若拿來做擋門器或洗衣機或望遠鏡，就絲毫不管用。

它是錶，它的功用就是可以報時。

For Moriah means "foreseen of Jehovah."

God was not taken by surprise by Adam's fall, by the long, stark tragedy of human sin, by human rebellion, wickedness, depravity and guilt.

Not a bit of it! It was foreseen by Jehovah.

Illustration: Here is a watch. The whole function of this watch is to keep in harmony with the movements of the heavens. Its hands, as they move around the face, are geared to the exact movement of the earth upon its axis.

That is its function—its only purpose for being.

The creator of this watch designed and manufactured it for that specific purpose.

It makes a very poor door stop, a terrible washing machine, and its no use at all as a telescope.

It is a watch. Its function is to tell time.

這就好像：神造人也有祂的目的，是要與天上保持和諧的關係，合乎神的心意與旨意。

人的功用，乃是要榮耀神，永遠以神為樂。

錶若不能準確報時，它報出的就是謊言。你每看它一次，它就騙你一次。

人若偏離神的旨意和計畫，也就是一個活著的謊言。

因為他違背了他受造的本意和目標計畫。

神也知道人會如此。祂知道這一切，遠在祂彎下腰來型塑亞當時就知道。

Just as God made man for a purpose—to move in harmony with heaven; to conform exactly to the mind and will of God.

Man's function is to glorify God and enjoy Him forever.

A watch that fails to tell accurate time is a functioning lie. Every time you look at it, it deceives.

Man, outside the plan and purpose of God, is a living lie.

He denies and negates the purpose for which he was made.

And God knew that he would. He knew it before ever He stooped down to fashion Adam's clay.

當這隻錶的設計家和製造者，還在畫設計圖時，他就知道，有一天，這隻錶會失準，走快了，或走慢了，或根本不走了。

他十分清楚，錶的機器零件會受摩擦因素，電阻系數，衰敗期等等影響。

因此，他造錶時，就事先準備了一個預防機制，以備那一日的到臨。

他會先造一個用來調整指針的小轉軸，有需要時，就可以借此校準錶的指針。

這就是錶的設計師有先見之明。

耶和華對人也有先見之明。

祂在創造時，就已預備好了救贖的計畫。

在日月星辰還未懸掛，眾多星球還未運轉之前，祂就為著人的墮落，預備好了救贖。

主耶穌就是「在立大地根基之前就已被殺的那隻羔羊」。

When the creator and designer of this watch had the thing on the drawing board he knew that the time would come when it would slow down, or run fast or actually stop. He understood fully the nature of its mechanism and the factors of friction, resistance and declining energy which would act upon it.

So, when he made the watch, he built in a provision against the day of need.

He built in a little winder so that the hands could be readjusted to the proper time and

the mechanism rewound so that the time could be kept.

It was all foreseen by the designer.

Just so, man's sin was foreseen by Jehovah.

He built into the plan of creation the plan of redemption.

He made provision for the Fall before the daystar was hung in the sky or the planets spun into space.

The Lord Jesus is "the Lamb slain from before the foundation of the world."

「往摩利亞地去」神在迦南的山丘上，對這位天路客的始祖說著。而這也不過是一個迴聲，要呼應遠古的永恆中，神所做的一個更大的，並且是不久就會上場的犧牲和要求。

"Get thee into the land of Moriah," said God to this pilgrim patriarch out there upon the Canaan hills.

It was but an echo of a greater demand made upon Himself in eternity past. And soon to be worked out in a little span of time.

因此，當我們思想神給亞伯拉罕的這次考驗時，我們可以看到，天上都為此而摒住了氣息。

So then, we consider the sudden test for which God had prepared Abraham—a test before which all Heaven held its breath.

我們可以看到那位整夜翻騰，困惑不已的父親，要面對至高者的命令，那個要命的命令！

他到底能不能過關？

眾天使撫著快速的心跳，盯著他看。

這個以泥土塑造而出的受造物，到底能不能通過這場考驗？這個為所有人類永恆的福祉所做的考驗，這個表露天父神的為父之心的考驗？

這就是神為了培育亞伯拉罕而作的考驗。

We can see that smitten father wrestling alone in the night-watches with the Imperial command, the impossible command!

Would he come through?

The angels watched with bated breath.

Was this creature of clay ready to be the channel for an unveiling - to all mankind for all the rest of time - of the Father-heart of God?

That was the test for which God had prepared him.

我們再接著看。

二．神為了使亞伯拉罕更完全，要他學習單純的信靠。

「亞伯拉罕清早起來，備上驢，帶著兩個僕人和他兒子以撒；也劈好了燔祭的柴，就起身往神所指示他的地方去……」

**We observe next**

## **II. THE SIMPLE TRUST IN WHICH GOD HAD PERFECTED HIM**

"And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him; and Isaac his son, and clave the wood for the burnt offering, and rose up and went unto the place..."

在這段簡潔的敘述中，我們可以看見：

### **1. 走十字架的道路**

這死局已定，無可避免了。

只能帶著沉痛的心，一步一步往前，面向那地方而去。

一路走來，那地方必然叫亞伯拉罕輾轉不得眠！

故事中，一次又一次不斷提到那地方。

亞伯拉罕的心思，已經整個被“那地方”的那個夢魘所佔據。

他有一個大考驗等著過關。這叫他壓力重重，緊張萬分。

無論視線投向何方，綿延起伏的綠色草原，崎嶇險峻的高山峻嶺，還是約旦河緩緩的水流---他的眼前，都只有那地方！

In that simple statement we have set before us:

### **1. The Way to the Cross**

The decision was made; the die was cast.

Now it was a matter of moving forward, step by step, with aching heart toward the place.

How that place must have haunted Abraham's sleep as they journeyed!

It is mentioned again and again in the story.

Abraham's thoughts are now fully engaged with the nightmare of that place.

He has a baptism to be baptised with and he was straitened, he was under pressure, until it was accomplished.

No matter where he looked, whether at the gently rolling pastures of the plain, or at the craggy cliffs of the gorge, or at the sluggish waters of the Jordan—all he could see was the place!

那地方，正以無數的樣貌和形體，出現在他心靈的眼睛裡。

此刻，來到一座可愛的山谷，群鳥鳴唱，百花齊放，大自然穿上她最美麗的衣裳，好像有意藉著燦爛的陽光與和煦的天空，舒緩那一把殺氣騰騰的刀帶來的恐怖陰影。

It rose up before his mind's eye in numberless shapes and forms.

Now it was a lovely vale, with birds singing, and flowers blooming, and nature garbed in all her best, as though intent on making that last, fearful plunge of the knife a darker, more dreadful deed by reason of the beaming sun and friendly sky.

此刻，又來到一座孤寂，人煙罕至的山谷，兩側是無人出沒的山丘，幽暗陰鬱，只有虺蛇出沒或虎豹豺狼，稱霸其間。

又此刻，來到一座骷髏形狀的山丘，這早已在亞伯拉罕的夢魘中，露出過猙獰的面貌。這地方也是一塊死亡與折磨之地。

遠在迦南之民佔據的年代，就是他們宰殺嬰兒，獻與那邪惡嗜血的神祇為祭品的地方。在獻祭給急於舔舐的摩洛神或更遠之處的太陽神時，都會伴著急促的鼓聲，好掩蓋那淒厲的哭號。

**那地方！**

Now it was a lonely, haunted valley between forbidding hills, a dark and gloomy place, a sanctuary of snakes, shunned by man, a place of long shadows and yawning caverns where lurked the lion and the bear.

Now it was a skull-shaped hill which grinned and gibbered at him in his dreams, a terrible place of death and torment where, time and again, the Canaanites had slaughtered little children to the blood-lusts of their evil gods, offering them up with beating drums to hide their screams on the red-hot lap of Moloch, or stretching them out on the hog-back altars of the sun.

The place!

「亞伯拉罕清早起來……往神所指示他的地方去。」

「到了第三日，亞伯拉罕舉目遠遠的看見那地方。」

「他們到了神所指示的地方」

對於所要做的事，說不出口的那地方！

都在預告著，指向一個尚未來到的一天……「他們來到了一個地方，名叫各各他，就把他釘在十字架上」

那地方！這一個“那地方”，成了另一個「那地方」的預表。

從亞伯拉罕被撕裂的心腸中，我們小小幅的瞥見了天上父神撕裂的心腸。

"Abraham rose up early in the morning ...and went to the place."

"Then on the third day Abraham lifted up his eyes and saw the place afar off."

"And they came to the place"—the place where the unspeakable deed must be done!

Pointing, prophetically to a day as yet unborn... "And when they were come to the place which is called Calvary, there they crucified him."

The place! The one is a shadow of the other.

The rending of Abraham's heart gives us an emotional glimpse from which to measure, in miniature, the rending of the Father-heart of God.

亞伯拉罕便這樣往那地方去。

他備上驢，帶著兩個僕人，和他兒子以撒。他劈好了柴，往那地方出發。他終於看到那地方。

And so Abraham treads his way to the place.

He saddles his ass. He summons his servants. He sends for Isaac. He splits the wood. He sets out on the way. He sees at last, the place.

亞伯拉罕已經信靠了神。我們一再的看見他放手，容讓神來對他有所要求。而神也信守承諾，從未對他爽約。但是，此刻的要求，卻很顯然是打破了神的應許，毀棄了神的約。

神要他獻上他的兒子為祭——**這個按承諾而得的兒子**。神曾經承諾亞伯拉罕，要藉著這個兒子，使亞伯拉罕成為「多國之父」。

亞伯拉罕終於還是鐵了心，決定按神吩咐的去做，雖然不懂為什麼會如此。**他全心信靠神，相信在必要時，神會叫以撒死而復活！**

Abraham had trusted God. Again and again we see him relinquishing that which the Lord God had asked of him. Never had God broken a promise to him. But never, till now, had he been asked to do that which seemed to violate and nullify a promise. When God asked Abraham to sacrifice his son—his son of promise, through whom God would make him "the father of many nations," Abraham deliberately determined to follow through. He did not understand how, but he absolutely trusted that, if need be, God would restore his Isaac by resurrection!

「到了第三天，亞伯拉罕舉目遠遠的看見那地方。亞伯拉罕對他的僕人說，你們和驢在此等候，我與童子往那裏去拜一拜，就回到你們這裡來。」

"Then on the third day Abraham lifted up his eyes and saw the place afar off.

And Abraham said unto his young men. "Abide ye here with the ass; and I and the lad will go yonder and worship and come again to you."

現在到了一個臨界點，是其他人不能去的，亞伯拉罕要他們坐下，等他回來。沒錯，還有童子也會回來。

亞伯拉罕最大的痛苦已經過去了。他已登上復活之地。他全心相信，這個超絕的獻祭，必能從神慈愛的回報中，重新得回復活的愛子以撒。

然而，實現這個之前，他要付諸的行動，卻是非同小可的行動！勝利固然在望，祭牲仍得宰殺。

There was a point beyond which the others could not go. He told them to sit down and await his return.

Yes! And the return of the lad.

Abraham's first agony was over. He had come to resurrection ground. He had every confidence that the supreme sacrifice would be repaid in the goodness of God by the resurrection of Isaac his son.

But the deed to be done was no whit less dreadful, for that! The victory was soon to be seen. But the victim was still to be slain!

也因此，亞伯拉罕的生命，變成了一座舞台，成了加略山那一幕的實體綵排的舞台。

我們讀到，我們的主”...他帶著彼得和西庇太的兩個兒子同去，就憂愁起來，極其難過，便對他們說，我心裡甚是憂傷，幾乎要死，你們在這裡等候，和我一同儆醒。他就稍往前走，俯伏在地，禱告...”

終於來到一個時刻，連彼得雅各約翰也無法陪伴。

只有聖父與聖子能夠這樣交談。沒有任何一個人能夠分擔。

Thus too, Abraham's life was the stage on which could be produced a dress rehearsal of Calvary.

We read of our Lord that "He took with him Peter and the two sons of Zebedee and began to be sorrowful and very heavy. Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther and fell on his face and prayed."

There came a point where even Peter and James and John must be left behind.

There was to be communion now between the Father and the Son in which no one else could share.

接下來我們再看亞伯拉罕所經歷的十架之路

## 2. 走上十架之路所要經歷的話語

「亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裡拿著火與刀。於是二人同行。以撒對他父親說，父親哪，亞伯拉罕說，我兒，我在這裡，以撒說，



請看，火與柴都有了，但燔祭的羊羔在哪裡呢？亞伯拉罕說，我兒，神必自己預備作燔祭的羊羔。於是二人同行。」

...**And thus, in Abraham's experience, the way to the cross gives way to...**

## **2. The Word of the Cross**

"And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. And Isaac spake unto Abraham his father and said, My father; and he said, Here am I my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together."

這是以撒的客西馬尼。我們常常以為，客西馬尼只對主耶穌有意義。我們何曾想過，這園子對父神所帶來的痛苦呢？

This was Isaac's Gethsemane. We often think of what Gethsemane meant to the Lord Jesus.

How often do we think of what the agonizing cries in the Garden meant to God the Father?

「於是兩人同行」，這是我們讀到的。

摩利亞對以撒來說，並未造成艱難痛苦。他沒有被五花大綁，沒有淒厲喊叫，響徹山谷。

他們兩人同行。

但是，此刻以撒所問的問題，很顯然是叫亞伯拉罕心驚肉跳的問題。

"They went, both of them, together," we read.

Moriah wasn't forced upon Isaac. He wasn't dragged in chains, screaming and protesting up the hill.

They went, both of them together.

But presently Isaac asks the question Abraham has been dreading all along.

第一，自從與兩個僕人分手，又沒有驢子之後，木柴的重量，就全落在以撒身上。

我們讀到，「亞伯拉罕把燔祭的柴放在他兒子以撒身上」。

當然，柴一路都帶著。

但終於出現以撒要自己背柴的時刻。背著柴，逼使他一步一步往前頭，邁進即將上演的一幕。

他看著父親，他所愛的，充滿智慧的，有耐性的，敬虔的父親。他端詳著父親的臉，看出一絲絲前所未有的東西。

柴的重量，叫他猛然搖晃了一下。  
他又再看著父親。他看見父親手上的東西。  
他一隻手拿著刀，這刀要帶來死亡。  
另一隻手拿著火，這火是死亡之後要派上用場的。  
以撒從背脊升起一陣恐懼的涼意。  
他清楚，他們沒有帶羊羔來。  
柴有了。

火有了，刀也有了。但羊羔呢？……羊羔？  
因此，他的眉宇心冒著汗，問了一個最叫父親心痛如絞的問題。  
「羊羔在哪裡？獻燔祭的羊羔在哪裡呢？」

In the first place, with the departure from the two young men and with the tethering of the ass, the weight of the wood is felt by Isaac.

"Abraham," we read, "took the wood of the burnt offering and laid it upon Isaac his son."

The wood, of course, had been there all along.

But now it comes home to Isaac that this is a load that he must bear. The weight of it brings home to him in a flash the part he must play in the drama just ahead.

Then he looks at his father, his dear, wise, patient, godly father. And he studies his face and sees something there the like of which he's never seen before.

He stumbles beneath the weight of the wood.

He looks at his father again. He sees what he has in his hands.

In his one hand he carries a knife. That knife speaks of death.

In the other hand he carries the fire. That fire speaks of what comes after death.

A chill of horror runs up and down his spine.

He realizes that there's no lamb.

The wood is there.

The fire is there. The knife is there. But where is the lamb?...the lamb?

And so, with sweat standing out on his brow, he asks the question that wrings the father's heart.

"Where is the lamb? Where is the lamb for the burnt offering?"

但是，亞伯拉罕已有心裡預備，「我兒，神必自己預備羊羔！」別問我什麼時候，別問我在哪裡。但是祂會預備。

以撒從父親的臉讀出一絲表情，問題到此為止。倘若接下來的事，對他很恐怖，那，對於做父親的，只有更恐怖，更一千萬倍的恐怖。

於是，他們兩人同行。

我猜，此刻以撒完全懂得甚麼叫作「只要照你的意思」  
你能體會亞伯拉罕的感受嗎？  
你能體會那種折磨的痛苦嗎？你能想像，他要付諸行動前的躊躇畏縮嗎？你能想像他沉重的步伐嗎？  
你能想像，他偷偷瞄著他的兒子，帶著多少的愛憐和不捨。  
「喔，我兒以撒，我兒啊，我兒，巴不得我可以替你死，喔，以撒，我兒，我兒啊！」

But Abraham is ready. "My son," he says, "God will provide himself a lamb!"  
Ask me not when. Ask me not where. But he will.  
And Isaac reads something in his father's face that puts an end to all questions. If what lies ahead is terrible for him, it's worse, a thousand times worse for his dad.  
So they went, both of them together.  
And I take it that, now, Isaac knows! "Thy will be done."  
Can you feel what Abraham felt?  
Can you enter into the anguish and pain? Can you see how he recoils from the deed? Can you see how leadened are his feet?  
Can you see the looks he steals at his son? Looks of longing and love.  
"Oh my son, Isaac, my son, my son Isaac! Would God I could die for thee, O Isaac, my son, my son!"

你能體會，在黑暗的客西馬尼時，父神的心情嗎？  
「父啊！」耶穌呼喊……  
「我在這裡，我兒。」  
「父啊，我看到這杯...我看到杯中被幽禁的憤怒，那是祢對世上的邪惡，所發出的聖潔之怒。倘若許可，求你叫這杯離開我...但，不要照我的意思，只要照你的意思。」

Can you grasp what God the Father felt in dark Gethsemane?  
"My Father!" Jesus cried . . .  
"Here am I, my Son."  
"Father, I am beholding the cup . . . I can see the pent-up wrath of your HOLY INDIGNATION against the whole wicked world in that cup. If it be possible, let this cup pass from Me . . . Nevertheless, not My will but Thine be done."

你能夠理解，當父神聽見祂兒子的禱告時，祂充滿愛憐的心會怎樣嗎？  
你能夠想像，(即使模糊的想像)，祂對祂那無可取代的兒子，如何充滿著無限的義怒嗎？  
父神完全懂得，祂所愛的獨生子所要面對的那種無可言喻的痛苦，折磨與死亡。他將要喝下充滿渣滓的杯，是神對世界之罪惡，所產生的義怒的苦杯。

祂，對兒子有無限的愛……但面對一個沉淪失喪的世界，父神對兒子的回應，竟然只有沉默……與十字架！

他們兩人同行，走出沉默的客西馬尼。走入刀劍伺候的人群。

Can you comprehend the Father's loving heart as He listened to His Son's prayer?

Can you, even faintly, imagine His own fathomless anguish for His Son, for whom there could be no substitute?

God, his Father clearly knew the unspeakable pain, torture and death that lay ahead for His Only Beloved Son—for He would drink to the dregs, the bitter cup of God's wrath against the sins of the whole world.

With infinite love for His Son . . . and for a lost world, the Father-God's answer was SILENCE . . . and the CROSS!

But they went on, both of them, together. Out from the quiet of the garden.

Into the arms of the mob.

一同前往，面對大祭司和彼拉多嘲諷的審問。接著是希律，再又是彼拉多。再一同面對，被人吐痰，譏笑，責罵，披上嘲弄的王袍，蘆葦的權杖，荊棘的冠冕。

他們一同前往！

一同承受炙熱的艷陽，在十架的重壓下，步履顛蹶。

他們一同前往。

一同面對群眾，一同邁向山頭，一同走去那地方。

他們 一同前往。

On to the mock trial before the high-priest; the mock-trial before Pilate, before Herod, before Pilate again.

On to the spitting and scorn; the scourging, the mocking robe, the reed, the crown of thorns.

Both of them together!

On out into the heat of the morning sun, staggering beneath the weight of the wood. Both of them, together.

On through the mob, on up the hill, on to the place.

Both of them, together.

我們看過亞伯拉罕所走的十架道路和他在其中所經歷的話語之後，我們要來看

### 3. 十字架的大工

「他們到了神所指示的地方，亞伯拉罕在那裏築壇，把柴擺好，捆綁他的兒子以撒，放在壇的柴上。亞伯拉罕就伸手拿刀，要殺他的兒子。」

**And thus, in Abraham's experience the way to the cross and the word of the cross give way to:**

### **3. The Work of the Cross**

"And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand to slay his son."

每個細微的動作都記下來了。築壇，把柴擺好，捆綁孩童，伸手拿刀。只有要揮刀的那一刻，神才介入，阻止亞伯拉罕的手。我們無法想像，亞伯拉罕要揚起那把殘忍的刀宰殺他的兒子時，那是何等要他的命？

我想像，當亞拉罕年輕時，他第一次宰殺羔羊的情景。那很可能是他親手餵大的，毛茸茸的，活潑亂跳，很信賴主人的，可愛的小羔羊。

當他叫羊過來時，還咩咩叫著。

羊還會用鼻子蹭他，沿路牽去祭壇時，還在繩索的另一端跳躍著。

羊聞到血腥味時，還會猶疑一番，但還是以信賴的眼神望著主人，任主人把繩索解開，抱牠入懷。

祭壇一片死寂，羊的雙眼看著每一動靜，羊小小的身軀，因害怕而顫抖。

當他狠著心腸下手時，他覺得自己就像個兇手，有好幾天，小羊最後驚恐的咩聲，在他心頭揮之不去。

Each deliberate act is set down. Building the altar; bringing the wood; binding the lad; baring the knife.

And it is only as the knife flashes up that God acts and stays Abraham's hand.

How can we measure what it cost Abraham to raise that cruel knife to slay his son?

I picture Abraham, as a young man, the first time he had to slay a lamb. Perhaps it was a lamb he had fed by hand, a woolly, frisky, trusting, lovable little lamb.

It had come bleating to him when he called.

It had nuzzled against him and had skipped along on the end of the rope to the place of sacrifice.

It had shied at the smell of blood but had looked up at him with trusting eyes as he undid the rope and took it in his arms.

It had been silent on the altar, its eyes watching every move, its little form quivering with fright.

He had felt like a murderer as he steeled himself to do the deed.

For days its last frightened bleat had haunted his mind.

可是，如今，面臨這把年紀了，他竟得宰殺自己的兒子。

那勇敢，溫馴，美好無比的兒子。

那個從承諾得來的兒子。並且是從一位所有承諾都兌現的神得來的兒子。

那個成了他母親心頭肉的兒子。

那個他晚年才得的兒子。他唯一的以撒！他的兒呀！

But now, as an old man, he had to slay his son.

His brave, willing, wonderful son.

The son in whom was all his delight.

The son in whom all the promises of God were yea and amen.

The son who was the idol of his mother's heart.

The son of his old age. His only Isaac! His son!

十字架的大工！

世界上可曾有這樣的大工？歷世歷代以來可曾有過？在亙古的歲月中可曾有過？

可曾有人像神，要這樣的看著祂的愛子，被帶往加略山，被捆綁，被擺在祭壇上！

可曾有人像神，要看著那殘忍的釘子，穿透祂愛子的雙手。

可曾有人像神，要這樣看著各各它山頂，墨黑一片，恐怖籠罩。

可曾有人像神，最終，要高高舉起祂對罪而生的義怒所揚起的那把刀，朝向那替罪的羔羊愛子。

這就是十架的大工---也是亞伯拉罕在數世紀之前，在那座沉寂的摩利亞山巔所預演的一幕。

The work of the cross!

Was there ever such a work in all the world? In all the ages of time?

In all the annals of eternity?

For God to see His Son led to Calvary, bound and laid upon the wood!

For God to see the cruel spikes driven home into His Beloved hands.

For God to watch the whole, dark, dreadful business on Golgotha's hill.

For God, at last, to take the knife, the sharp, dreadful knife of His wrath and anger against sin, and lift it up on high to slay His Son.

That was the work of the cross—the work Abraham enacted in type on the lonely mount in the land of Moriah long centuries before.

可是，故事還未停在這裡。

故事還要講到，上帝為了培育亞伯拉罕，如何給他一場考驗。

故事還要講到，上帝因為信任他，因此才考驗他。

但，故事也講到，

But the story doesn't end there.

It tells of the test for which God had prepared him.

It tells of the trust in which God had perfected him.

But it tells also of:

三·神一直護衛著亞伯拉罕，這不容輕忽的真理。

因為，亞伯拉罕高高舉起的手，在半途就被空中響起的急切呼聲所阻擋！

「亞伯拉罕，亞伯拉罕！他說，我在這裡。天使說，你不可在這童子身上下手，一點不可害他。現在我知道你是敬畏神的了。因為你沒有將你的兒子，就是你獨生的兒子，留下不給我。」

亞伯拉罕舉目觀看，不料，有一隻公羊，兩角扣在稠密的小樹中；亞伯拉罕就取了那隻公羊來，獻為燔祭，代替他的兒子。

亞伯拉罕給那地方取名叫耶和華以勒，意思就是耶和華必預備。」

### **III. THE SOLEMN TRUTH BY WHICH GOD HAD PROTECTED HIM**

For Abraham's upraised hand was arrested in mid-flight by the urgent call from on high!

"Abraham, Abraham! And he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me.

And Abraham lifted up his eyes and looked, and behold a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

And Abraham called the name of that place, Jehovah Jireh, which means "The Lord will provide."

這就是神一直護衛著亞伯拉罕，這不容輕忽的真理。

從童子身上移開了刀，是為了日後要落在耶穌身上。

神真的預備自己，成了一隻燔祭的羔羊。

祂為以撒預備了一隻公羊。祂為世人預備了基督。

以撒的心，會有怎樣的感受翻騰著呢？他立在那兒，想著起死回生，眼睜睜看著

替死的公羊。

我想像著，他會環抱著那頭公羊，看著牠被牽到祭壇去。

我可以聽見他說，

「親愛的天父，謝謝祢預備了這頭羊替我死。我永遠不會忘記祢的愛，祢的恩，以這樣的方式，使我不再被捆綁，使我得釋放。我會永遠記得這隻替我死的羔羊。」

That was the solemn truth by which God had protected him.

The knife was stayed from Isaac that it might fall on Jesus.

God had indeed provided Himself with a lamb for a burnt offering.

He provided a ram for Isaac. He provided Christ for the world.

What must have been the thoughts and feelings that coursed through Isaac's heart as he stood there, as one brought back from the dead, witnessing the slaughter of the ram that died in his room and stead?

I can picture him putting his arms around that ram as it is led to the altar.

I can hear him say:

"Dear Father in Heaven. Thank you for providing this ram to die for me. I shall never forget your love and your grace in discovering a means whereby I might be set free. I shall never forget this lamb that died in my place."

今日，我們的心會被甚麼翻騰呢？

沒有任何事物可以取代我們的主耶穌，沒有任何人可以替祂受死。

當那位名為以馬內利的，成了孤兒，在加略山夜半時分漆黑的呼喊中，祂沒能獲得緩刑。

What thoughts ought to fill our hearts today?

For there was no substitute for Jesus our Lord, no one to die for Him.

There was no reprieve for God, as Emmanuel's orphan cry rang out through the darkness of that midnight hour at Calvary!

亞伯拉罕最後站在摩利亞山頭看著祂的兒子。

思想著，神如何護衛了他，思想著加略山代贖的救恩，如此偉大，如此完全，如此釋放！他一定會呼喊著「喔！神哪，祢何等偉大……」

當我想到，神竟願差祂兒子，

降世捨命，我幾乎不領會；

主在十架，甘願背負我的重擔，

流血捨身，為要赦免我罪……

主啊我神！祢真偉大！何等偉大！

Abraham stood there on Moriah gazing at Isaac his son.

Thinking of the truth by which God had protected him; thinking of Calvary, of substitution, of salvation so great, so full, so free!



"Oh God," he must have cried, "How great Thou art...  
For when I think that God, His Son not sparing  
Sent Him to die, I scarce can take it in  
That on the cross, my burden's gladly bearing  
He bled and died to take away my sin...  
Oh Lord my God! How great Thou art! How great Thou art!

耶和華以勒！  
神必預備！  
在耶和華的山上，必有預備！  
祢何等偉大！

Jehovah Jireh!  
God will provide!  
In the mount of the Lord it shall be seen!  
How great Thou art!