

The True Vine

Meditations for a Month on John 15:1-16

by Rev. Andrew Murray

真葡萄樹

約 15 章默想

慕安德烈著

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THE VINE

I am the True Vine—John 15:1

When Jesus says: "I am the true Vine," He tells us that all the vines of earth are pictures and emblems of Himself. He is the divine reality, of which they are the created expression. They all point to Him, and preach Him, and reveal Him. If you would know Jesus, study the vine.

I am the true Vine. The vine is the living Lord, who Himself speaks, and gives, and works all that He has for us. Jesus alone can reveal Himself. He gives His Holy Spirit to open the eyes to gaze upon Himself, to open the heart to receive Himself. He must Himself speak the word to you and me.

I am the true Vine. And what am I to do, if I want the mystery, in all its heavenly beauty and blessing, opened up to me? With what you already know of the parable, bow down and be still, worship and wait,

真葡萄树

约 15 章默想

慕安德烈

第一章 葡萄树

「我是真葡萄树。」（约 15:1）

当耶稣说「我是真葡萄树」时，祂是告诉我们地上所有的葡萄树不过是祂自己的写照和象征。祂乃是藉着被造物来表述出来的神圣真实。他们全都指向祂，传扬祂，启示祂。你们若要认识耶稣，来学习葡萄树吧。

「我是真葡萄树」。葡萄树就是永活主，祂为我们说出，给与和作成一切。独有耶稣才能揭示祂自己。祂给与祂的圣灵来开启我们眼睛来得见祂自己，开启我们的心来接受祂自己。祂须亲自向你向我说话。

「我是真葡萄树」。我若想所有属天美丽和恩福的奥秘得向我开启，我当作甚么？就要按着对比喻的已有认识来俯伏和安静，敬拜和等候，直至这

until the divine Word enters your heart, and you feel His holy presence with you, and in you. The overshadowing of His holy love will give you the perfect calm and rest of knowing that the Vine will do all.

I am the true Vine. He who speaks is God, in His infinite power able to enter into us. He is man, one with us. He is the crucified One, who won a perfect righteousness and a divine life for us through His death. He is the glorified One, who from the throne gives His Spirit to make His presence real and true. He speaks—oh, listen, not to His words only, but to Himself, as He whispers secretly day by day: "I am the true Vine! All that the Vine can ever be to its branch, I will be to you."

THE HUSBANDMAN

And My Father is the Husbandman—John 15:1

All Jesus was and did, He owed to the Father; in all He only sought the Father's will and glory. He had become man to show us what a creature ought to be to its Creator. He took our place, and the spirit of His life before the Father was ever

神圣的话语进入你心，你便感到祂神圣的同在临到你，就在你里头。祂神圣之爱的覆盖必会因着你认识这葡萄树的作成一切而给你完全的平静和安稳。

说「我是真葡萄树」这话的是以无限大能进入我们里头的神。祂是在我们当中，被钉，为我们藉死亡来赢取完美之义和神圣生命的那位。祂是荣耀的那位，从宝座上赐祂的圣灵来使祂的同在成真成事。祂常说话。不单听祂的话语，也要听祂自己，祂日复一日来悄悄轻声说：「我是真葡萄树！葡萄树能一直之于枝子的一切，我也必这样之于你。」

第二章 栽培的人

「我父是栽培的人。」(约 15:1)

耶稣的一切所是和所作都归因于父。在一切事上祂只会寻求父的旨意和荣耀。祂成为人来向我们显明一个被造物该如何之于其创造者的。祂取代我们，祂所一直寻求的就是

what He seeks to make ours: "Of him, and through him, and to him are all things." He became the true Vine, that we might be true branches.

As dependent as a vine is on a husbandman for the place where it is to grow, for its fencing in and watering and pruning. Christ felt Himself entirely dependent on the Father every day for the wisdom and the strength to do the Father's will.

As He said in the previous chapter (14:10): "The words that I say unto you, I speak not from Myself; but the Father abiding in Me doeth his works." This absolute dependence had as its blessed counterpart the most blessed confidence that He had nothing to fear: the Father could not disappoint Him. With such a Husbandman as His Father, He could enter death and the grave. He could trust God to raise Him up. All that Christ is and has, He has, not in Himself, but from the Father.

Christ the Vine points to God the Husbandman. As He trusted

藉祂父面前之生命的灵来造作我们的生命，「万有都是本于祂，倚靠祂，归于祂。」(罗 11:36) 因祂成为真葡萄树，我们得以成为真枝子。

一棵葡萄树如何倚靠栽培的人，给它有生长之地，设篱笆，灌溉和修剪，基督也感到每天都完全倚靠父，来得着智慧和能力行父的旨意。

正如祂在前一章所说：「我对你们所说的话，不是凭着自己说的，乃是在我里面的父作祂自己的事。」(约 14:10) 这绝对的倚靠因有着其蒙福相应的最蒙福信赖，叫祂无所畏惧，因为父是不会叫祂失望的。有这样栽培的人作祂的父，祂便能进入死亡和坟墓了。祂信靠神来使祂复活。基督的所是、所有、所曾有的都不在于祂自己，而在于父。

基督这葡萄树指向神这栽培的人。祂既这样信

God, let us trust God, that everything we ought to be and have, as those who belong to the Vine, will be given us from above.

Isaiah said: "A vineyard of red wine; I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day."

THE BRANCH

Every Branch in me that Beareth Not Fruit, He taketh It away—John 15:2

A vine needs branches: without branches it can do nothing, can bear no fruit. A branch is simply a bit of wood, brought forth by the vine for the one purpose of serving it in bearing its fruit. It is of the very same nature as the vine, and has one life and one spirit with it.

There is the lesson of *entire consecration*. The branch has but one object for which it exists, one purpose to which it is entirely given up. That is, to bear the fruit the vine wishes to bring forth. And so the believer has but one reason for his being a branch—*but one reason for his existence on earth*—that the heavenly Vine may through him

靠神，让我们也信靠神，因此我们当作和当有的一切就因着我们属于葡萄树而从上头给与了我们了。

以赛亚说：「我耶和華是看守葡萄園的；我必時刻澆灌，晝夜看守，免得有人損害。」(賽 27:2-3)

第三章 枝子

「凡屬我不結果子的枝子，祂就剪去。」(約 15:2)

葡萄樹需要枝子，沒有枝子的樹甚么都不能作，不能結果子。一根枝子不過是葡萄樹為着得結果子這目的而有的些少木料。枝子與葡萄樹性質相同，有着同一生命，同一的靈。

其中有着*完全獻上的*教訓。枝子的存在只有一個目標，其唯一目的就是完全的交上。就是說去生發葡萄樹想其有的果子。同樣地信徒的成為枝子有的不過是一個原因，其存在世上只得一個原因，就是屬天的葡萄樹得以藉他來結出祂的果子。

bring forth His fruit.

There is the lesson of *perfect conformity*. The branch is exactly like the vine in every aspect—the same nature, the same life, the same place, the same work. In all this they are inseparably one. And so the believer needs to know that he is partaker of the divine nature, and has the very nature and spirit of Christ in him, and that his one calling is to yield himself to a perfect conformity to Christ. The branch is a perfect likeness of the vine; the only difference is, the one is great and strong, and the source of strength, the other little and feeble, ever needing and receiving strength. Even so the believer is, and is to be, the perfect likeness of Christ.

There is the lesson of *absolute dependence*. The vine has its stores of life and sap and strength, not for itself, but for the branches. The branches are and have nothing but what the vine provides and imparts. The believer is called to, and it is his highest blessedness to enter upon, a life of entire and unceasing dependence upon Christ. Day and

其中有一个完美一致性的教训。枝子的每一方面都像葡萄树，有着相同性质，相同生命，相同地方，相同工作。在这一切上他们都是不分割地合一的。因此信徒需要知道他有分这神圣本质，在里头正有着基督的本性和灵，因此其蒙召是要把他自己献上来与基督有着完美的一致。枝子跟葡萄树完美相似，唯一的分别，也是最大和最紧要的分别，一个是能力的源头，另一个则是细小和微弱的，总是缺乏和要接收力量的。虽然这样，信徒仍是和将会有着基督完美之形像。

其中有着绝对倚赖的教训。葡萄树贮存的生命、汁液和能力并非为着自己，而是为着枝子。枝子的所是和所有都是葡萄树所供应和赐与的。信徒被召来得的，蒙最大恩福来得进入的，是一完全和不停倚赖基督的生命。无论日夜，任何时刻，基督都

night, every moment, Christ is to work in him all he needs.

And then the lesson of undoubting confidence. The branch has no cure; the vine provides all; it has but to yield itself and receive. It is the sight of this truth that leads to the blessed rest of faith, the true secret of growth and strength: "I can do all things through Christ which strengtheneth me."

THE FRUIT

Every Branch in me That Beareth Not Fruit, He Taketh It Away—John 15:2

Simply this—that fruit is the one thing the branch is for, and that if it bear not fruit, the husbandman takes it away. The vine is the glory of the husbandman; the branch is the glory of the vine; the fruit is the glory of the branch; if the branch bring not forth fruit, there is no glory or worth in it; it is an offense and a hindrance; the husbandman takes it away. The one reason for the existence of a branch, the one mark of being a true branch of the heavenly Vine, the one condition of being allowed by the divine

会在他里头作成他所需的一切。

然后是不疑惑之信的教训。枝子毫无办法，提供一切的是葡萄树，因此枝子只有降服来接受。是对这真理的认识带来信上的蒙恩安息，「靠着那加给我力量的基督，凡事都能作。」(腓 4:3)是成长和力量的真正诀窍。

第四章 果子

「凡属我不结果子的枝子，祂就剪去。」(约 15:2)

枝子为的不过只有一件事，就是果子，因此枝子若不结果子，栽培的人就会把它剪去；葡萄树是栽培之人的荣耀，枝子是葡萄树的荣耀；果子是枝子的荣耀。若枝子不能结果子，便无荣耀和价值可言，这是一错误和障碍，栽培的人会把它除去。枝子存在的唯一原因、真正属天葡萄树枝子的一大标记、神圣栽培的人容许枝子来分享葡萄树生命的唯一条件就是结果子。

Husbandman to share the life the Vine is—bearing fruit.

And what is fruit? Something that the branch bears, not for itself, but for its owner; something that is to be gathered, and taken away. The branch does indeed receive it from the vine sap for its own life, by which it grows thicker and stronger. But this supply for its own maintenance is entirely subordinate to its fulfillment of the purpose of its existence—bearing fruit. It is because Christians do not understand or accept of this truth, that they so fail in their efforts and prayers to live the branch life. They often desire it very earnestly; they read and meditate and pray, and yet they fail, they wonder why?

The reason is very simple: they do not know that *fruit-bearing is the one thing they have been saved for*. Just as entirely as Christ became the true Vine with the one object, you have been made a branch too, with the one object of bearing fruit for the salvation of men.

The Vine and the branch are equally under the unchangeable

甚么是果子？就是枝子不为自己，而是为着其主人所结出来的；这些果子会被收集和被取走。枝子真的是从吸收葡萄树的汁液来得着其一己生命的，枝子是藉汁液来长得高大健壮的。但其一己成长得的这供应全然次要于达成结果子这存在之目的。因着基督徒不明白或不接受这真理，所以他们在他们活出枝子生命的努力和祷告上这样失败。他们常因殷切渴望活出枝子的生命来阅读，默想和祷告，却依然失败而大惑不解。

原因十分简单，他们不知道他们一直被救赎就是为了结果子这一件事。正如基督成为真葡萄树的一大目的与你成为枝子也正正相同，就是为着人类的得救而结果这唯一目的。

葡萄树和枝子都相同地服应于结果这不变之

law of fruit-bearing as the one reason of their being. Christ and the believer, the heavenly Vine and the branch, have equally their place in the world exclusively for one purpose, to carry God's saving love to men.

Let us specially beware of one great mistake. Many Christians think their own salvation is the first thing; their temporal life and prosperity, with the care of their family, the second; and what of time and interest is left may be devoted to fruit-bearing, to the saving of men. No wonder that in most cases very little time or interest can be found. No, Christian, the one object with which you have been made a member of Christ's Body is that the Head may have you to carry out His saving work. The one object God had in making you a branch is that Christ may through you bring life to men. Your personal salvation, your business and care for your family, are entirely subordinate to this. Your first aim in life, your first aim every day, should be to know how Christ desires to carry out His purpose in you. Let us

律，也是他们存在的一大原因。基督和信徒，属天葡萄树和枝子独独有着地上相同的地位，目的只得一个，就是将神救恩的爱带给世人。

让我们特特留意一大错误。很多基督徒以为他们一己的救恩是首要的；他们暂时的生命和福祉，包括他们对家人的关顾，都属次要，时间和关注还有剩的话才会献上作为结果子之用，来拯救人类。毋怪乎在大部分的情况下，结果子的时间和关注都很少见。基督徒啊，不是这样，你成为基督身体肢体的目的是头叫你执行祂救赎的工作。神作成你这枝子的唯一目的就是叫基督得以藉你将生命带给人们。你个人的救恩，你的事业和对人的关顾，都完全次要于这个。你的首要生命目的，你每天的首要任务，该是要认识基督如何渴望来在你里头执行祂的目的。让我们开始来想神所想。

begin to think as God thinks.

MORE FRUIT

And Every Branch That Beareth Fruit, He Cleanseth, That it May Bear More Fruit—John 15:2

The thought of fruit is so prominent in the eye of Him who sees things as they are, fruit is so truly the one thing God has set His heart upon, that our Lord, after having said that the branch that bears no fruit is taken away, at once adds: and where there is fruit, the one desire of the Husbandman is more fruit. As the gift of His grace, as the token of spiritual vigor, as the showing forth of the glory of God and of Christ, as the only way for satisfying the need of the world, God longs and fits for, more fruit.

More Fruit. This is a very searching word. As churches and individuals we are in danger of nothing so much as self-contentment. The secret spirit of Laodicea—we are rich and increased in goods, and have need of nothing—may prevail where it is not suspected. The divine warning—poor and wretched and

第五章 结果子更多

「凡结果子的，祂就修理干净，使枝子结果子更多。」（约 15:2）

那按实情来看待事物的祂，看果子何等重要。果子诚然是存记神心中的唯一东西，因此我们的主说到不结果子的枝子会被剪去后，便立时说到那些结果子的枝子，栽培的人的唯一心愿就是结果子更多。作为祂赐下的恩典，作为那属灵活力的标记，作为神和基督荣耀的显示，作为满足世人所需的唯一方法，神所渴想和适切要的就是结果子更多。

「结果子更多」这句话子十分鉴察性。教会和个别信徒身处的危机没有比自满更大。老底嘉深藏之灵想：我们是富足的，已经发了财，一样都不缺。这灵毫无疑问到处流行。那神圣的警告——贫穷、困苦、可怜——就在最需要上找不着丝毫的响应。

miserable—finds little response just where it is most needed. Let us not rest content with the thought that we are taking an equal share with others in the work that is being done, or that men are satisfied with our efforts in Christ's service, or even point to us as examples. Let our only desire be to know whether we are bearing all the fruit Christ is willing to give through us as living branches, in close and living union with Himself, whether we are satisfying the loving heart of the great Husbandman, our Father in Heaven, in His desire for more fruit.

More Fruit. It is just to the branch that is bearing fruit that the message comes: more fruit. God does not demand this as Pharaoh the task-master, or as Moses the lawgiver, without providing the means. He comes as a Father, who gives what He asks, and works what He commands. He comes to us as the living branches of the living Vine, and offers to work the more fruit in us, if we but yield ourselves into His hands. Shall we not admit the claim, accept the offer, and look to Him to work it in us?

让我们不要安然满足于想到我们在正作的工夫上跟别人有着相同的分，或以为人们已满足于我们在事奉基督上的努力，甚至指着我们作为模范。让我们只要渴望认识究竟我们是否作为有生命之枝子来结出基督想望我们交付的所有果子，与祂自己有着紧密和活泼的合一；也要认识究竟我们是否满足了天上之父那伟大栽培者的爱心，祂的渴望就是结果子更多。

「结果子更多」是对那结果子之枝子的信息。神没有如法老般的主人或如摩西般的颁布律法者在没提供方法下来作出要求。祂以父的身分来到，给与所要求的，作祂所命令的。祂这活现之葡萄树来到我们这活现之枝子，在我们里头作成结更多果子的工作，我们所要作的不过是将自己降服于祂手中。我们何不应这要求，接受这任命，仰望祂在我们里头作成它？

THE CLEANSING

Every Branch That Beareth Fruit, He Cleanseth It, That It May Bear More Fruit—John 15:2

Some tree needs occasional pruning; others bear perfect fruit without any: the vine must have it. And so our Lord tells us, here at the very outset of the parable, that the one work the Father does to the branch that bears fruit is: He cleanseth it, that it may bear more fruit. It is not the removal of weeds or thorns, or anything from without that may hinder the growth. No; it is the cutting off of the long shoots of the previous year, the removal of something that comes from within, that has been produced by the life of the vine itself. It is the removal of something that is a proof of the vigor of its life; the more vigorous the growth has been, the greater the need for the pruning.

It is the honest, healthy wood of the vine that has to be cut away. And why? Because it would consume too much of the sap to fill all the long shoots of last year's growth: the sap must be saved up

第六章 修理干净

「凡结果子的，祂就修理干净，使枝子结果子更多。」（约 15:2）

有一些树需要不时修剪，其它却不用修剪也会结出完美的果子，而葡萄树则是需要的。因此我们的主就在这比喻的开头来告诉我们，父向结果子的枝子作的一大工作，就是祂修理干净，使它结果子更多。这不是除去杂草或荆棘，或任何妨碍它生长的任何东西，都不是，而是切除那些过往年日长出过长的枝条，剪掉一些来自里头的东西，就是产自葡萄树本身生命的。除去一些东西为确保生命的茂盛，越要茂盛，便越多需要修剪。

所需切除的是葡萄树上忠实健壮之木。为甚么？因为要用上太多汁液来注满往年长成的长长茎干，那些汁液需省来独独为果子所使用。有时有八

and used for fruit alone. The branches, sometimes eight and ten feet long, are cut down close to the stem, and nothing is left but just one or two inches of wood, enough to bear the grapes. It is when everything that is not needful for fruit-bearing has been relentlessly cut down, and just as little of the branches as possible has been left, that full, rich fruit may be expected.

It is not to sin only that the cleansing of the Husbandman here refers. It is to our own religious activity, as it is developed in the very act of bearing fruit. It is this that must be cut down and cleansed away. We have, in working for God, to use our natural gifts of wisdom, or eloquence, or influence, or zeal. And yet they are ever in danger of being unduly developed, and then trusted in. And so, after each season of work, God has to bring us to the end of ourselves, to the consciousness of the helplessness and the danger of all that is of man, to feel that we are nothing. All that is to be left of us is just enough to receive the power of the life-giving sap of the Holy Spirit.

至十呎长的枝子要在近茎处被剪去，留下的只有两吋的枝木，足够结果子便可以。任何不需要用作结果子的都要无情地被切除，只有尽少的枝子被留低，为叫果子有着期待的丰足和饱满。

栽培的人要洁除的不单止是罪，且包括我们一己信仰的活动，就是结果之举所产生的。定须修理干净的就是这个，在为神工作时，我们曾用上的天然恩赐包括智慧、口才、影响力和热忱。然而他们的过分发展和被信任是有危害性的。因此在每个工作季节之后，神须领我们来结束我们自己，来觉知属人的一切都是无助和有危险的，来感到我们的无有。我们可留低的一切不过足够来接收圣灵赐生命汁液的能力。而人的东西定须减至最低程度。

What is of man must be reduced to its very lowest measure.

All that is inconsistent with the most entire devotion to Christ's service must be removed. The more perfect the cleansing and cutting away of all that is of self, the less of surface over which the Holy Spirit is to be spread, so much the more intense can be the concentration of our whole being, to be entirely at the disposal of the Spirit. This is the true circumcision of the heart, the circumcision of Christ. This is the true crucifixion with Christ, bearing about the dying of the Lord Jesus in the body.

THE PRUNING KNIFE

Already Ye Are Clean Because of the Word I Have Spoken Unto You—John 15:3

No; it is the Word of God that is the knife, sharper than any two-edged sword, that pierces even to the dividing asunder of the soul and spirit, and is quick to discern the thoughts and intents of the heart. It is only when affliction leads to this discipline of the Word that it becomes a blessing; the lack of this

所有与事奉基督的最完全奉献不一致的定须被清除。要更完全修理干净的就是己的一切，表面上越少得圣灵覆翼的，就越发多聚有我们的整个己，是当完全被圣灵所撇弃的。这就是心的真正割礼，基督的割礼。这是真正的与基督同钉十字架，身上披戴着主耶稣的死。

第七章 修剪的刀

「现在你们因我讲给你的道，已经干净了。」(约 15:3)

神的道才是这修剪的刀，比两刃的剑更锋利，魂与灵也能刺入剖开，也比心中的意念和主意更快(来 4:12)。惟有因痛苦而来神真道上的训戒才会成为祝福。缺乏藉神真道来叫心得清洁的痛苦常不为神所用。保罗在肉身上

heart-cleansing through the Word is the reason why affliction is so often unsanctified. Not even Paul's thorn in the flesh could become a blessing until Christ's Word—"My strength is made perfect in weakness"—had made him see the danger of self-exaltation, and made him willing to rejoice in infirmities.

The Word of God's pruning knife. Jesus says: "Ye are already clean, because of the word I have spoken unto you." How searchingly that word had been spoken by Him, out of whose mouth there went a sharp two-edged sword, as he had taught them! "Except a man deny himself, lose his life, forsake all, hate father and mother, he cannot be My disciple, he is not worthy of Me"; or as He humbled their pride, or reproved their lack of love, or foretold their all forsaking Him.

From the opening of His ministry in the Sermon on the Mount to His words of warning in the last night, His Word had tried and cleansed them. He had discovered and condemned all there was of self; they were now emptied and cleansed, ready for the

的刺是不能成为恩福的，除非基督的话「我恩典是够你用的」已使他看见自高的危险，也使他乐意来在病痛中欢欣。

神的道是修剪的刀。

耶稣说：「现在你们因我讲给你们的道，已经干净了。」（约 15:3）祂曾教训他们，祂折服他们的骄傲，祂责备他们缺乏爱，或预言他们全都撇弃祂时，祂所说的这话是何等的彻底，从这口而出的是一把两刃的利剑：「除非人自我否定，失掉其生命，撇弃一切，恨恶父母，否则不能作我的门徒，是不配于我的。」

始自祂登山宝训的职事，至最后一夜祂的警告之言，祂的道一直试炼和洁净他们。祂一直揭露和责备出于己的一切东西。如今他们都被修理干净，预备好圣灵的内住。

incoming of the Holy Spirit.

It is as the soul gives up its own thoughts, and men's thoughts of what is religion, and yields itself heartily, humbly, patiently, to the teaching of the Word by the Spirit, that the Father will do His blessed work of pruning and cleansing away all of nature and self that mixes with our work and hinders His Spirit. Let those who would know all the Husbandman can do for them, all the Vine can bring forth through them, seek earnestly to yield themselves heartily to the blessed cleansing through the Word. Let them, in their study of the Word, receive it as a hammer that breaks and opens up, as a fire that melts and refines, as a sword that lays bare and slays all that is of the flesh. The word of conviction will prepare for the word of comfort and of hope, and the Father will cleanse them through the Word.

ABIDE

Abide in Me, and I in You—John 15:4

When a new graft is placed in a

当人放弃其一己的思想，和人心目中所认定的宗教信仰，把自己全心全意谦卑地，忍耐地降服于圣灵的真道时，天父必会藉圣灵作成祂施恩的工作，来将与我们工作混在一起和难阻圣灵的所有本性和己都修理干净。让那些要认识栽培的人能为他们作成一切，葡萄树能为他们带来一切的人，殷切寻求叫他们自己全心全意地降服在藉道而有的蒙福洁净上。让他们在研读真道时，接受它如同一大锤，能打破和开启；如同火能熔化和炼净；如同能将肉体的一切都赤露敞开和刺入的利剑。认罪之话必会为安慰和盼望之话作好准备，父必会藉着道来洁净他们。

第八章 常在

「你们要常在我里面，我也常在你们里面。」（约 15:4）

当一根新的枝子接上

vine and it abides there, there is a twofold process that takes place. The first is in the wood. The graft shoots its little roots and fibers down into the stem, and the stem grows up into the graft, and what has been called the structural union is effected. The graft abides and becomes one with the vine, and even though the vine were to die, would still be one wood with it. Then there is the second process, in which the sap of the vine enters the new structure, and uses it as a passage through which sap can flow up to show itself in young shoots and leaves and fruit. Here is the vital union. Into the graft which abides in the stock, the stock enters with sap to abide in it. "Abide in me": that refers more to that which we have to do. We have to trust and obey, to detach ourselves from all else, to reach out after Him and cling to Him, to sink ourselves into Him. As we do this, through the grace He gives, a character is formed, and a heart prepared for the fuller experience: "I in you," God strengthens us with might by the Spirit in the inner man, and

和常在葡萄树上时，所经历的是双重的过程。首个是在树木上。那接枝伸展其幼根和纤维进入那树茎，而这茎会长入那接枝中，生发的是所谓结构性的合一。那接枝住在和成为葡萄树的一部分，甚至在葡萄树死去时，依然是与树一一起的。第二个过程就是葡萄树的汁液进入这新的构造物中，用它作为流通的管子来将汁液流向这年轻的枝条、叶子和果子。这里有的是生命上的合一。接枝常在母株身上，而母株以汁液来进入并常在接枝里。「常在我里面」所说的比我们要作的更多。我们必须信靠和遵行，来叫自己与一切分离，来伸向祂和依附祂，将我们自己陷入祂里头。当我们藉祂给的恩典来作这个时，一个性格形成了，一个新心也预备好来得着「我在你里头」这更丰盛的经历。神藉在里头之人中圣灵的大能来加我们力，基督也因信而住在我们心中。

Christ dwells in the heart by faith.

Many believers pray and long very earnestly for the filling of the Spirit and the indwelling of Christ, and wonder that they do not make more progress. The reason is often this, the "I in you" cannot come because the "abide in me" is not maintained. "There is one body and one spirit"; before the Spirit can fill, there must be a body prepared. The graft must have grown into the stem, and be abiding in it before the sap can flow through to bring forth fruit. It is as in lowly obedience we follow Christ, even in external things, denying ourselves, forsaking the world, and even in the body seeking to be conformable to Him, as we thus seek to abide in Him, that we shall be able to receive and enjoy the "I in you." The work enjoined on us: "*Abide in me,*" will prepare us for the work undertaken by Him: "*I in you.*"

The two parts of the injunction have their unity in that central deep-meaning word "*in.*" There is no deeper word in Scripture. God is *in all*. God dwells in Christ. Christ lives in God. We are in Christ. Christ

很多祈祷和殷切渴望得圣灵的充满和基督的内住的信徒，不明他们毫无寸进的原因。「我在你们里头」不能临到的原因往往是因不能维持「常在我里面」之故。「身体只有一个，圣灵只有一个」(弗4:4)。在得圣灵充满之先，须先有一个预备好的身体。那接枝定须长入茎干中，常在其里头，汁液才能流通并带来果子。惟有我们以谦卑的顺服来跟随基督，甚至在外在事物上，自我否定，撇弃世界，就是在身体上也寻求来顺应于祂。当我们这样寻求常在祂里头时，我们便能够得着和得享这「我在你们里面」了。我们尽上的「常在我里面」这工作必预备我们得着祂应允「我在你们里面」的工作。

这意义深远的重要字词「里头」是双重却也是合一的命令。圣经中没有字词比这更深。神在一切里头。神住在基督里，基督住在神里。我们在基督

is *in* us: our life taken up into His; His life received into ours; in a divine reality that words cannot express, we are in Him and He in us. And the words, "Abide in me and I in you," just tell us to believe it, this divine mystery, and to count upon our God the Husbandman, and Christ the Vine, to make it divinely true. No thinking or teaching or praying can grasp it; it is a divine mystery of love. As little as we can effect the union can we understand it. Let us just look upon this infinite, divine, omnipotent Vine loving us, holding us, working in us. Let us in the faith of His working abide and rest in Him, ever turning heart and hope to Him alone. And let us count upon Him to fulfill in us the mystery: "Ye in me, and I in you."

EXCEPT YE ABIDE

As the Branch Cannot Bear Fruit of Itself, Except It Abide In the Vine; No More Can Ye, Except Ye Abide in Me—John 15:4

There is but one way for the branch to bear fruit, there is no other possibility, it must abide in

里，基督在我们里。我们的生命接进祂的生命，祂的生命收进我们的生命。「我在祂里，祂在我里」这神圣真实难以表述。而「常在我里面和我也常在你们里面」是告诉我们要相信这神圣奥秘，和指望栽培的人和葡萄树基督使之神圣地成真。没有思想、教训或祷告能领会，这是神圣奥秘的爱。我们在明白这合一的实现上同样少。让我们指望这永恒、神圣、全能的葡萄树来爱，托住，在我们里头作工。让我们相信祂作成常在和安息于祂里头的工作，单独将心和盼望转向祂。让我们指望祂在我们里头成就「你在我里面，我也在你里面」这奥秘。

第九章 你们若不常在

「枝子若不常在葡萄树上，自己就不能结果子；你们若不常在我里面，也是这样。」（约15:4）

枝子结果子只得一个方法，没有别的可能，它必须与葡萄树有着不间断

unbroken communion with the vine. Not of itself, but only of the vine, does the fruit come.

Abiding is to be an act of the will and the whole heart. Just as there are degrees in seeking and serving God, "not with a perfect heart," (2 Chronicles 25:2) or "with the whole heart," (Psalms 119:2) so there may be degrees in abiding. In regeneration the divine life enters us, but does not all at once master and fill our whole being. This comes as matter of command and obedience.

There is unspeakable danger of our not giving ourselves with our whole heart to abide. There is unspeakable danger of our giving ourselves to work for God, and to bear fruit, with but little of the true abiding, the wholehearted losing of ourselves in Christ and His life. There is unspeakable danger of much work with but little fruit, for lack of this one thing needful. We must allow the words, "not of itself," "except it abide," to do their work of searching and exposing, of pruning and cleansing, all that there is of self-will and self-confidence in

的连系。果子的来到不由于自己，而由于葡萄树。

「常在」是一个意志和全心之举。在寻求和服事神上有着「心不专诚」(代下 25:2)或「一心寻求祂」(诗 119:2)的不同程度。因此「常在」也有不同的程度。当重生时，神圣的生命进入我们里头，但不是立时掌管和充满我们的整位。这临到视乎听命和顺服与否。

我们自己不全心常在有着说不出之危险。当我们献上自己为神工作，来结果子，却少有真实的常在，这有着说不出之危险，**真实的常在是全心全意在基督和祂生命上失掉自己**。当有很多工作却少有果子时有着说不出来之危险，因为缺少了所须的一大东西。我们定须容许「自己不能」和「祂若不常在」这等字句来作成他们鉴察和揭露的工作，修理干净所有我们生命中一己的意愿和自信。

our life.

Our blessed Lord desires to call us away from ourselves and our own strength, to Himself and His strength. Let us accept the warning, and turn with great fear and self-distrust to Him to do His work. "Our life is hid with Christ in God!" That life is a heavenly mystery, hid from the wise even among Christians, and revealed unto babes. The childlike spirit learns that life is given from Heaven every day and every moment to the soul that accepts the teaching: "not of itself," "except it abide," and seeks its all in the Vine.

I AM THE VINE

I am The Vine, Ye Are The Branches—John 15:5

"Abide in me," is to have eye and heart fixed upon Himself. "Abide in me...I am the true vine." Yea, study this holy mystery until you see Christ as the true Vine, bearing, strengthening, supplying, inspiring all His branches, being and doing in each branch all it needs, and the abiding will come of itself.

How much weary labor there

我们的恩主想望召我们出离自己和所拥有的能力，往祂自己和祂的能力那里去。让我们接受这警告，以大大的惊恐和对己的不信来转向祂来作成祂的工作。「我们的生命与基督一同藏在神里面。」(西 3:3)这生命是一属天奥秘，隐藏于聪明的基督徒，却向婴孩显明。小孩般的灵晓得这生命每时每刻自天上赐下给接受「自己不能作甚么」，「若不常在祂里面」这教训和祈求在葡萄树里一切的人。

第十章 我是葡萄树

「我是葡萄树，你们是枝子。」(约 15:5)

「常在我里面」是要心和眼都注目在祂身上。来学习「常在我里面.....我是真葡萄树。」这神圣奥秘，直至你得见基督这真葡萄树承托，加力，供应和赐生命给祂所有枝子，在每根枝子里作成一切所需，这常在便会来到。

要多么劳累才明白甚

has been in striving to understand what abiding is, how much fruitless effort in trying to attain it! Why was this? Because the attention was turned to the abiding as a work we have to do, instead of the living Christ, in whom we were to be kept abiding, who Himself was to hold and keep us. We thought of abiding as a continual strain and effort—we forget that it means rest from effort to- one who has found the place of his abode.

And so it sometimes comes that souls who have never been specially occupied with the thought of abiding, are abiding all the time, because they are occupied with Christ. Not that the word *abide* is not needful; Christ used it so often, because it is the very key to the Christian life. But He would have us understand it in its true sense—"Come out of every other place, and every other trust and occupation, come out of self with its reasonings and efforts, come and rest in what I shall do. Live out of thyself; abide in Me. Know that thou art in Me; thou needest no more; remain there *in Me*."

么是常在，多么无果子的努力用来尝试得着它！为何这样？因为注意力转移把「常在」看为一项我们要作之工，而不是永活基督之工，我们要被保守常在祂里头，只有祂自己才能持定和保守我们。我们以为「常在」是一持续的尽力和努力，我们忘记了其安息于不用努力的意思，这样的人才能找到他安居之所。

也有人从未特被常在的思想所占据，却常时得着常在，因为他们被基督所占据。不是说「常在」这词语不需要，基督常用上它，因为这正是基督徒生命的关键。但祂要我们明白其真义：「从每处、每个别的信念、别的占据中出来，从己的理性和力量中出来，来在我所作之工上安息。从一己中出来而活，常在我里面。认识到你是在我里面，不再需要你，长驻在我里面吧。」

YE ARE THE BRANCHES

I Am The Vine, Ye Are the Branches—John 15:5

Christ had already said much of the branch; here He comes to the personal application.

The relationship He seeks to establish is an intensely personal one: it all hinges on the two little words *I* and *You*. And it is for us as intensely personal as for the first disciples.

You are the branch. You need be *nothing more*. You need not for one single moment of the day take upon you the responsibility of the Vine. Only a branch! Let that be your watchword; it will lead in the path of continual surrender to Christ's working, of true obedience to His every command, of joyful expectancy of all His grace.

MUCH FRUIT

He That Abideth in Me, and I in Him, the Same Bringeth Forth Much Fruit—John 15:5

Our Lord had spoken of fruit, more fruit. He now adds the thought: much fruit. There is in the

第十一章 你们是枝子

「我是葡萄树，你们是枝子。」（约 15:5）

基督说到枝子已够多，在这里祂说到个人的应用。

祂所寻求建立的是一个围绕着「我」和「你」两个小字来转动的极度个人关系。给我们的就像给初期使徒的极度个人关系。

「你们是枝子」。你无需是别的东西。你无需有一刻来负上葡萄树的责任。让「不过是枝子！」成为你的口号，它必会领你走在持续降服于基督之工的路途上，真正顺服于祂每一个命令，欢欣地期待祂一切的恩惠。

第十二章 多结果子

「常在我里面的，我也常在他里面，这人就多结果子。」（约 15:5）

我们的主说到果子，更多果子。如今祂更且说到多结果子。在葡萄树上

Vine such fullness, the care of the divine Husbandman is so sure of success, that the much fruit is not a demand, but the simple promise of what must come to the branch that lives in the double abiding—he in Christ, and Christ in him. "The same bringeth forth much fruit." It is certain.

Have you ever noticed the difference in the Christian life between work and fruit? A machine can do work: only life can bear fruit. A law can compel work: only love can spontaneously bring forth fruit. Work implies effort and labor: the essential idea of fruit is that it is the silent natural restful produce of our inner life. The gardener may labor to give his apple tree the digging and manuring, the watering and the pruning it needs; he can do nothing to produce the apple: "The fruit of the Spirit is love, peace, joy." The healthy life bears much fruit.

The connection between work and fruit is perhaps best seen in the expression, "fruitful in every good work." (Col. 1:10). It is only when good works come as the fruit of the indwelling Spirit that they are

是有着这样的丰盛，神圣栽培者的照顾是必然会成功的。这多结果子不是一个命令，而是必然会临到枝子的平白应许，因它有着双重的常在：他常在基督里，基督也常在他里，「这人就多结果子」，这是肯定的。

你曾否留意到在基督徒生命上工作和果子的分别？机器能作工，但只有生命才能结果子。律能促使工作，惟有爱才能本能地生发果子。工作意味着力量和劳苦，而果子的实质概念就是我们内里生命那安静天然悠闲的成果。园丁也许劳苦来为苹果树作所需的挖掘和施肥，灌溉和修剪，在结出苹果上他是不能作甚么的。「圣灵所结的果子就是仁爱、和平、喜乐。」健壮的生命才会多结果子。

工作和果子的联系也许活现在「在一切善事上结果子」（西 1:10）这表述中。惟有作为内住圣灵的果子而来的善工才为神所悦纳。在律和良心的迫

acceptable to God. Under the compulsion of law and conscience, or the influence of inclination and zeal, men may be most diligent in good works, and yet find that they have but little spiritual result. There can be no reason but this—their works are man's effort, instead of being the fruit of the Spirit, the restful, natural outcome of the Spirit's operation within us.

YOU CAN DO NOTHING

Apart From Me Ye Can Do Nothing—John 15:5

Of Himself Jesus had said: "The Son can do nothing of himself." As the outcome of that entire dependence, He could add: "All that the Father doeth, doeth the Son also likewise." As Son He did not receive His life from the Father once for all, but moment by moment. His life was a continual waiting on the Father for all He was to do. And so Christ says of His disciples: "Ye can do nothing apart from me."

As little as I created myself, as little as I could raise a man from the

使下，或在倾向和热心的影响下，人们也许在善工上最勤奋，然而他们发现得着的属灵果效是少的。可能有的原因不过是他们的工作是人的力量，而不是圣灵的果子，就是我们里头圣灵运作的安然和自然的后果。

第十三章 你们就不能作甚么

「因为离了我，你们就不能作甚么。」（约 15:5）

论到自己时耶稣曾说：「子凭着自己不能作甚么。」（约 5:19）。因着这完全的倚赖，祂接着说：「惟有看见父所作的，子才能作。」祂不是从父一次过接受儿子之生命，而是逐时逐刻。祂的生命是持续等候父为祂来作成一切。因此基督向门徒说：「离了我，你们就不能作甚么。」

我越少生发我自己，越少叫死人复活，便越能

dead, can I give myself the divine life. As little as I can give it myself, can I maintain or increase it.

Every motion is the work of God through Christ and His Spirit. It is as a man believes this, that he will take up that position of entire and continual dependence which is the very essence of the life of faith. With the spiritual eye he sees Christ every moment supplying grace for every breathing and every deepening of the spiritual life. His whole heart says Amen to the word: *You can do nothing*. And just because he does so, he can also say: "I can do all things in Christ who strengtheneth me." (Philippians 4:13) The sense of helplessness, and the abiding to which it compels, leads to true fruitfulness and diligence in good works.

WITHERED BRANCHES

If a Man Abide Not in Me, He is Cast Forth as a Branch, and is Withered; and They Gather Them, and Cast Them into the Fire, and They are Burned—John 15:6

There is such a thing as not abiding in Christ, which leads to

给与自己那属灵的生命。我越少给与自己生命，便越能维持或增加生命。

每一个举动都是神藉基督和祂圣灵作的工作。当人相信这个时，祂必会取用完全和持续倚靠这地位，这就是信心生命的精髓所在。他能用属灵的眼睛每时刻都看见基督为每个属灵生命的呼吸和进深供应恩典。他全心向「你不能作甚么」这话说阿们。正因为他这样，他也能说：「我靠着那加给我力量的，凡事都能作。」(腓 4:13) 意识到「无助」和因此促成的「常在」带来善工上的真实结果和勤奋。

第十四章 枯干的枝子

「人若不常在我里面，就像枝子丢在外面枯干，人拾起来，扔在火里烧了。」(约 15:6)

是有可能不常在基督里而带来枯干和被烧毁

withering up and burning. There is such a thing as a withered branch, one in whom the initial union with Christ appears to have taken place, and in whom yet it is seen that his faith was but for a time. What a solemn call to look around and see if there be not withered branches in our churches, to look within and see whether we are indeed abiding and bearing fruit!

And what may be the cause of this "not abiding." With some it is that they never understood how the Christian calling leads to holy obedience and to loving service. They were content with the thought that they had believed, and were safe from Hell; there was neither motive nor power to abide in Christ—they knew not the need of it. With others it was that the cares of the world, or its prosperity, choked the Word: they had never forsaken all to follow Christ. With still others it was that their religion and their faith was in the wisdom of men, and not in the power of God. They trusted in the means of grace, or in their own sincerity, or in the soundness of their faith in justifying

的；是有可能成为枯干的枝子。从前与基督有着初期的合一，却得见他的信不过一瞬即逝。叫我们四望教会中有没有枯干的枝子，内望我们是否真的常在和正在结果子，这呼唤何等严肃！

这「不常在」有何成因？有些人从来未明白基督徒的呼召当有着神圣的顺服和爱心的服事。他们满足于他们已得救这思想，是免于地狱之苦。他们既没有动机，也没有能力来常在基督里，他们不认识有这需要。也有人有世上的思虑，也许是财物阻塞了神的道。他们从未有所撇下来跟随基督。然而也有人的信仰和信心出于人的智慧，而不是神的大能。他们相信恩典的手段，或相信他们一己的诚挚，或相信他们信之坚贞而蒙恩；他们从未寻求完全常在基督里作为他们唯一的平安。毋怪乎当试探

grace; they had never come even to seek an entire abiding in Christ as their only safety. No wonder that, when the hot winds of temptation or persecution blew, they withered away: they were not truly rooted in Christ.

WHATSOEVER YE WILL

If Ye Abide in Me, and My Words Abide in You, Ask Whatsoever Ye Will, and it Shall be Done Unto You—John 15:7

The Whole place of the branch in the vine is one of unceasing prayer. Without intermission it is ever calling: "O my vine, send the sap I need to bear Thy fruit." And its prayers are never unanswered: it asks what it needs, what it will, and it is done.

The healthy life of the believer in Christ is equally one of unceasing prayer. Consciously or unconsciously, he lives in continual dependence. The Word of his Lord, "You can do nothing," has taught him that not more unbroken than the continuance of the branch in the vine, must be his asking and

或逼迫的热风吹袭时，他们便会枯萎，他们不是真的植根于基督里。

第十五章 凡你们所愿意的

「你们若常在我里面，我的话也常在你们里面。凡你们所愿意的，祈求，就给你们成就。」(约15:7)

枝子在葡萄树上的全然地位就是不住祷告，不停呼叫「噢，我的葡萄树啊，送来我需要结出你果子的汁液。」这祷告永不会不蒙垂听，因它祈求的是它所需、所想望的，就给它成全了。

在基督里之信徒的健壮生命就等同于一个不住祷告的生命。无论觉知与否，他是活在持续的倚靠中。他的主所说的「你不能作甚么」已教导他没有比枝子在葡萄树上更不能中断，这定须是它所求和所得的。我们的经文所应

receiving. The promise of our text gives us infinite boldness: "Ask whatsoever ye will, and it shall be done unto you."

The promise is given in direct connection with fruit-bearing. Limit it to yourself and your own needs, and you rob it of its power; you rob yourself of the power of appropriating it. Christ was sending these disciples out, and they were ready to give their life for the world; to them He gave the disposal of the treasures of Heaven. Their prayers would bring the Spirit and the power they needed for their work. The promise is given in direct connection with the coming of the Spirit. The Spirit is not mentioned in the parable, just as little as the sap of the vine is mentioned. But both are meant all through. In the chapter preceding the parable, our Lord had spoken of the Holy Spirit, in connection with their inner life, being in them, and revealing Himself within them (Jn 14:15-23).

In the next chapter He speaks of the Holy Spirit in connection with their work, coming to them, convincing the world, and glorifying

许的是：「凡你们所愿意的，祈求，就给你们成就。」

这所赐的应许与结果是息息相关的。这应许局限于你自己和你一己之需，你却失掉其能力，也叫自己失掉取用它的力量。基督差派门徒出去，他们准备好来将他们的生命给与世人，祂将属天的宝藏给与他们任让处置。他们的祷告会带来圣灵和他们工作上所需的力量。这赐下的应许与圣灵的临到是息息相关的。在比喻中没有题及圣灵，正如极少题及葡萄树的汁液一样。但两者都遍布整段经文。在比喻的前一章，我们的主说到圣灵，说到圣灵与他们内里生命的关系。圣灵在门徒里头，且在他们里头来启示基督自己。（约 14:15-23）

在比喻的下一章祂说到圣灵与他们工作上的关系。圣灵临到他们，叫世人信服，并荣耀祂（约

Him (Jn 16:7-14). To avail ourselves of the unlimited prayer promises, we must be men who are filled with the Spirit, and wholly given up to the work and glory of Jesus. The Spirit will lead us into the truth of its meaning and the certainty of its fulfillment.

IF YE ABIDE

If ye Abide in Me, and My Words abide in you, Ask Whatsoever ye Will, and it shall be done unto you—John 15:7

The reason the Vine and its branches are such a true parable of the Christian life is that all nature has one source and breathes one spirit. The only difference is what God works in the trees is by a power of which they are not conscious. He wants to work in us with our consent. This is the nobility of man, that he has a will that can cooperate with God in understanding and approving and accepting what He offers to do.

If ye abide. Here is the difference between the branch of the natural and the branch of the spiritual Vine. The former abides by

16:7-14) 。为叫我们得着所应许之无限祷告的益处，我们定须成为充满圣灵的人，全然献上来成就耶稣的工作和荣耀。圣灵必会领我们进入圣灵的真理，并确定圣灵的临到。

第十六章 你们若常在

「你们若常在我里面，我的话也常在你们里面。凡你们所愿意的，祈求，就给你们成就。」(约15:7)

葡萄树和枝子成为基督徒生命这样的真实比喻，原因就是两者的性质有着同一源头，呼着同一的灵。唯一的分别在于神作在树木上的是他们不觉知的权能。祂想我们意识到祂在我们身上的工作。这是人尊贵之处，因此他能乐意与神合作，来明白，赞同和接受祂提议要作的。

「你若常在」是天然枝子和属灵葡萄树枝子之间的分别。前者靠自然之力来常在，而后者的常在，

force of nature: the latter abides, not by force of will, but by a divine power given to the consent of the will. Such is the wonderful provision God has made that, what the power of nature does in the one case, the power of grace will do in the other. The branch can abide in the Vine.

If ye abide in Me ... ask whatsoever ye will. If we are to live a true prayer life, with the love and the power and the experience of prayer marking it, there must be no question about the abiding. And if we abide, there need be no question about the liberty of asking what we will, and the certainty of its being done.

THE FATHER GLORIFIED

Herein is My Father Glorified, that Ye Bear Much Fruit—John 15:8

How can we glorify God? Not by adding to His glory or bringing Him any new glory that He has not. But simply by allowing His glory to shine out through us, by yielding ourselves to Him, that His glory may manifest itself in us and through us to the world. In a vineyard or a vine

不是靠意志之力，而是靠给与意志上同意而有的神圣权能。是神奇妙的赐与来作成这个，前者是大自然能力使然，而后者则是恩典的能力。枝子能常在葡萄树上。

「你们若常在我里面，.....凡你们所愿意的.....祈求。」我们若要活出真正的祷告生命，有着标志着祷告的爱、权能和经历的话，就必须在常在上毫无疑问。我们若常在，就没需要来询问我们祈求上的自由，和得作成的确定性。

第十七章 我父就因此得荣耀

「你们多结果子，我父就因此得荣耀。」(约 15:8)

我们如何能荣耀神？不是靠加给祂荣耀，也不是带给祂没有的新荣耀。而是单单容许祂藉着我们来流露祂的荣耀，藉着我们降服于祂，叫祂的荣耀得以在我们里头和藉我们向世人彰显。葡萄园或一

bearing much fruit, the owner is glorified, as it tells of his skill and care. In the disciple who bears much fruit, the Father is glorified. Before men and angels, proof is given of the glory of God's grace and power; God's glory shines out through him.

This is what Peter means when he writes: "He that ministers, let him minister as of the ability that God giveth, that God in all things may be glorified through Jesus Christ." As a man works and serves in a power which comes from God alone, God gets all the glory. When we confess that the ability came from God alone, he that does the work, and they who see it, equally glorify God. It was God who did it.

We have sometimes mourned our lack of fruit, as a loss to ourselves and our fellow men, with complaints of our feebleness as the cause. Let us rather think of the sin and shame of little fruit as robbing God of the glory He ought to get from us.

TRUE DISCIPLES

Herein is My Father Glorified, that

棵多结果子的葡萄树叫主人得荣耀，因其诉说他的能力和关顾。多结果子的门徒叫父得荣耀。在人和天使面前，为神的荣耀作见证的是祂的恩典和权能。神的荣耀藉他照耀。

这就如彼得所说：「若有服事人的，要按着神所赐的力量服事，叫神在凡事上因耶稣基督得荣耀。」（彼前 4:11）当一个人以独来自神的权能来工作和服事时，神便得着所有的荣耀。当我们承认能力是独来自神时，作工的人，和得见这工的人同样都在荣耀神。作这个的是神。

我们有时慨叹我们缺乏果子，是一己的失败，也失败于同侪，埋怨我们的软弱乃是原因所在。让我们反而想到因着果子少的有罪和羞辱来夺走了神该从我们处收取的荣耀。

第十八章 真门徒

「你们多结果子，我父就

Ye Bear Much Fruit: So Shall Ye Be My Disciples—John 15:8

And are those who do not bear much fruit not disciples? They may be, but in a backward and immature stage. Of those who bear much fruit, Christ says: "These are My disciples, such as I would have them be—these are true disciples." Just as we say of someone in whom the idea of manliness is realized: That is a man! So our Lord tells who are disciples after His heart, worthy of the name: Those who bear much fruit.

We find this double sense of the word disciple in the Gospel. Sometimes it is applied to all who accepted Christ's teaching. At other times it includes only the inner circle of those who followed Christ wholly, and gave themselves to His training for service. The difference has existed throughout all ages. There have always been a smaller number of God's people who have sought to serve Him with their whole heart, while the majority have been content with a very small measure of the knowledge of His grace and will.

因此得荣耀，你们也就是我的门徒了。」(约15:8)

那些不能多结果子的是否门徒？他们也许是在倒退和不成熟光景中的门徒。对那些结果子的人，基督说：「这些是我的门徒，是我想要他们成为的，这些是真门徒。」正如我们说到那些将男子气概体现的人为男子汉一样，我们的主真心来称那些是祂门徒时，他们配得「那些多结果子的人」这名。

在福音书中我们在「门徒」一词上找到双重的意义。有时它是指到所有接受基督教训的人，有时它只包含那全然跟从基督之内圈的人，他们献上自己来接受祂的训练来作事奉。这分别已存在经年。总有少数神的子民是全心实意来寻求事奉神的，而大部分的人却满足于少量认识祂的恩典和旨意。

We see in God's Word everywhere two classes of disciples. Let there be no hesitation as to where we take our place. Let us ask Him to reveal to us how He ask and claims a life wholly given up to Him, to be as full of His Spirit as He can make us. Let our desire be nothing less than perfect cleansing, unbroken abiding, closest communion, abundant fruitfulness—*true* branches of the true Vine.

THE WONDERFUL LOVE

Even as the Father Hath Loved Me, I Also Have Loved you—John 15:9

Here Christ leaves the language of parable, and speaks plainly out of the Father. Much as the parable could teach, it could not teach the lesson of love.

He leads us once again to Himself, to show us how identical His own life is with ours. Even as the Father loved Him, He loves us. His life as vine dependent on the Father was a life in the Father's love; that love was His strength and His joy; in the power of that divine love resting on Him He lived and

在圣经的每一处我们都得见两等的门徒。让我们不要犹豫来取上我们的位分。让我们求祂启示我们祂如何要求和求取生命来全然呈献给祂，如同满得祂圣灵般来任让祂造作我们。让我们的渴望不下于完全的洁净、不间断的常在、最亲密的相交和果子累累，成为真葡萄树的真枝子。

第十九章 奇妙的爱

「我爱你们，正如父爱我一样。」（约15:9）

基督在这里不再说到比喻，而明明说到父。比喻能有极多的教训，但爱的教训是教不来的。

祂再次领我们到祂那里去，向我们显明祂的生命如何等同我们的生命。祂像父爱祂般来爱我们。像葡萄树倚靠父般，祂的生命是在父爱中的生命，这爱是祂的力量和喜乐；祂靠这安居祂身上神圣之爱的权能来活和死。枝子

died. If we are to live like Him, as branches to be truly like our Vine, we must share in this too. Our life must have its breath and being in a heavenly love as much as His. What the Father's love was to Him, His love will be to us. If that love made Him the true Vine, His love can make us true branches. "Even as the Father hath loved me, so have I loved you."

Even as the Father hath loved Me. And how did the Father love Him? The infinite desire and delight of God to communicate to the Son all He had Himself, to take the Son into the most complete equality with Himself, to live in the Son and have the Son live in Him—this was the love of God to Christ. It is a mystery of glory of which we can form no conception, we can only bow and worship as we try to think of it. And with such a love, with this very same love, Christ longs in an infinite desire and delight to communicate to us all He is and has, to make us partakers of His own nature and blessedness, to live in us and have us live in Himself.

It is Christ Himself must by His

如何真实与我们的葡萄树相像，我们也须有分这个。我们的生命须得此呼气，所有属天之爱须如祂有的那样多。父对祂的爱如何，祂对我们的爱也必如何。若这爱使祂成为真葡萄树，祂的爱也必能使我们成为真枝子。「我爱你们，正如父爱我一样。」（约 15:9）

「正如父爱我一样」。父是怎样爱祂的呢？神无限地渴望和欢喜与有着祂一切的子来相交，以子完全等同祂自己，住在子中，和有子住在祂其中，这就是神对基督的爱。这荣耀的奥秘是我们构想不来的，当我们尝试来想它时，我们只能俯伏敬拜。因着这样的爱，基督就以这相同的爱来以无限的渴望和欢欣来渴求与祂所是和所有的我们相交，来使我们有分于祂一己的本性和恩福，来活在我们里头，和叫我们活在祂自己里头。

基督定须藉祂的圣灵

Holy Spirit dwell in the heart; then shall we know and have in us the love that passeth knowledge.

ABIDE IN MY LOVE

Even as the Father Hath Loved Me, I Also Have Loved You: Abide Ye in My Love—John 15:9

Abide in My love. We speak of a man's home as his abode. Our abode, the home of our soul, is to be the love of Christ. We are to live our life there, to be at home there all the day: this is what Christ means our life to be, and really can make it. Our continuous abiding in the Vine is to be an abiding in His love.

You have probably heard or read of what is called the higher, or the deeper life, of the richer or the fuller life, of the life abundant. And you possibly know that some have told of a wonderful change, by which their life of continual failure and stumbling had been changed into a very blessed experience of being kept and strengthened and made exceeding glad. If you asked them how it was this great blessing came to them, many would tell you

来住在心中，我们才在我们里头得知和得着那过于人能测度的爱(弗 3:19)。

第二十章 常在我的爱里

「我爱你们，正如父爱我一样；你们要常在我的爱里。」(约 15:9)

「常在我的爱里」。我们说到人的家是他的居所。我们灵魂的家这居所就是基督的爱。我们要在那里活出我们的生命，终日以那里为家，这是基督所说我们的生命，真是可这样的。我们的常在葡萄树上就是常在祂的爱中。

你也许曾听过读过甚么叫作更高或更深的生命，更丰富或更满足的生命，那丰盛的生命。你也许认识有人曾说到奇妙的改变，因此他们持续失败和绊跌的生命已改变成为常被保守、加力和有着持续快乐的蒙福经历。你若问他们这样大的恩福如何临到他们时，多人会说这是简单不过的，就是他们被引领来相信这常在基督

it was simply this, that they were led to believe that this abiding in Christ's love was meant to be a reality, and that they were made willing to give up everything for it, and then enabled to trust Christ to make it true to them.

The love of the Father to the Son is not a sentiment—it is a divine life, an infinite energy, an irresistible power. It carried Christ through life and death and the grave. The Father loved Him and dwelt in Him, and did all for Him. So the love of Christ to us too is an infinite living power that will work in us all He delights to give us. The feebleness of our Christian life is that we do not take time to believe that this divine love does really delight in us, and will possess and work all in us. We do not take time to look at the Vine bearing the branch so entirely, working all in it so completely. We strive to do for ourselves what Christ alone can, what Christ, oh, so lovingly, longs to do for us.

"Abide ye in my love." To believe that, it is possible so to live moment by moment; to believe

里的爱是可成真的，他们因此是乐意来为这放弃一切，这样便能够信靠基督来使之于他们成真了。

父对子的爱不是一个情操，而是一个神圣的生命、无限的动力和无可抗拒的权柄。是这爱叫基督经历生死和坟墓。父爱祂并住在祂里头，为祂成就一切。因此基督的爱于我们也是在我们里头作成祂乐意给我们一切的无限活泼权柄。我们基督徒生命的软弱无力，是因为我们没有花时间来相信这神圣的爱真的乐意在我们里面，来得着并作成一切。我们没有花时间来注目葡萄树如何完全的托着枝子，在枝子上这样完全地作成一切。我们奋力去作只有基督能作的东西，就是基督如何爱和渴望来为我们作成的。

当相信「常在我的爱中」，每时每刻这样活是有可能的；相信这个时，

that everything that makes it difficult or impossible will be overcome by Christ Himself; to believe that Love really means an infinite longing to give itself wholly to us and never leave us; and in this faith to cast ourselves on Christ to work it in us; this is the secret of the true Christian life.

Turn away from the visible if you would see and possess the invisible. Take more time with Jesus, gazing on Him as the heavenly Vine, living in the love of the Father, wanting you to live in His love. Turn away from yourself and your efforts and your faith, if you would have the heart filled with Him and the certainty of His love.

OBEY AND ABIDE

If ye keep My commandments, ye shall abide in My love—John 15:10

After having in the words, "Abide in my love," spoken of a life in His love as a necessity, because it is at once a possibility and an obligation, He states what its one condition is: "*If ye keep my commandments, ye shall abide in*

任何使之困难和不可能的事物基督都会亲自来胜过；相信这个时，爱真的成为一无限的渴望来将爱完全的给我们，永不离开；以这信来披上基督，叫祂在我们里头工作，这就是真基督徒生命的诀窍。

你若要得见和拥有那不可见的，就要从那些可见中转离。花更多时间与耶稣一起，注目祂这属天的葡萄树，活在父的爱中，冀望活在祂的爱中。要从你自己、你的努力和你的信中转离，心里便充满祂和祂确实的爱。

第廿一章 遵守和常在

「你们若遵守我的命令，就常在我的爱里。」（约 15:10）

得着说到生命在祂爱中的必须「常在我的爱中」这话之后，因着这立时成为可能和责任，祂便说到达至这个的一大条件，就是「你们若遵守我的命令，就常在我的爱里。」这肯

my love." This is surely not meant to close the door to the abode of His love which he had just opened up. Not in the most distant way does it suggest the thought which some are too ready to entertain, that as we cannot keep His commandments, we cannot abide in His love. No; the precept is a promise: "Abide in my love," could not be a precept if it were not a promise.

But all this may be found in a truly obedient soul. Obedience has reference to the positive keeping of the commandments of our Lord, and the performance of His will in everything in which we know it. This is a possible degree of grace, and it is the acceptance in Christ's strength of such obedience as the purpose of our heart, of which our Saviour speaks here. Faith in Christ as our Vine, in His enabling and sanctifying power, fits us for this obedience of faith, and secures a life of abiding in His love.

YE, EVEN AS I

If ye keep My commandments, ye shall abide in My love, Even as I

定不是说到将已向我们开启祂爱之同居的门关上。不是多人早已抱有相距最远的思想——我们既不能遵守祂的命令，就不能常在祂的爱中了。不，这命令是一个应许，「常在我的爱里」若不是一个应许，就不能是一个命令了。

这一切也许可在诚然顺服的生命中找到。顺服是指着正面地遵守我们主的命令，并在我们的认识上行祂的旨意。这是恩典的可能等次，这是在这样的顺服上接受基督的力量作为我们心志的目的，就是救主在我们心中所说的。相信基督乃是我们的葡萄树，相信祂使我们成为可能和成圣的能力，得着这信的顺服，确实活出常在祂爱中的生命。

第廿二章 你们正如我

「你们若遵守我的命令，就常在我的爱里。正如我

have kept My Father's commandments, and abide in His love—John 15:10

Here Christ speaks no longer in a parable, but tells us plainly out of how His own life is the exact model of ours. It was by obedience Christ as Vine honored the Father as Husbandman; it is by obedience the believer as branch honors Christ as Vine.

Obey and abide. That was the law of Christ's life as much as it is to be that of ours. He took our human nature to teach us how to wear it, and show us how obedience, as it is the first duty of the creature, is the only way to abide in the favor of God and enter into His glory. And now He comes to instruct and encourage us, and asks us to keep His commandments, even as He kept His Father's commandments and abides in His love.

The Son, when coming into the world, spoke: "I come to do thy will, O God"! This was the place and this would be the blessedness of the creature. This was what he had lost in the Fall. This was what Christ came to restore. This is what, as the

遵守了我父的命令，常在祂的爱里。」(约 15:10)

基督在这里不再用比喻，而是平白地说到祂自己的生命如何正是我们生命的典范。作为葡萄树的基督是藉着顺服来尊荣作为栽培之人的父的；作为枝子的信徒也藉着顺服来尊荣作为葡萄树之基督。

基督生命之律如何是「顺服和常在」，我们的生命之律亦如何。祂取上人性来教导我们如何穿上人性，向我们显示如何顺服，因为这是受造物的首要责任，是常在神的喜悦和进入祂荣耀去的唯一方法。如今祂来指示和鼓励我们，叫我们遵守祂的命令，如同祂遵守祂父的命令来常在父爱中一样。

当子来到世间时，祂说：「神啊，我来了为要照祢的旨意行！」(来 10:9) 这是被造物的地位和恩福所在。这就是他曾堕落之处。这是基督要来恢复的。这是作为属天葡萄树的祂

heavenly Vine, He asks of us and imparts to us, that even as He by keeping His Father's commandments abode in His love, we should keep His commandments and abide in His love.

JOY

These Things Have I Spoken Unto You, That My Joy May Be in You, and That Your Joy May Be Fulfilled—John 15:11

"These things," about the Vine and the branches, "I have spoken to you, that my joy may be in you, and that your joy may be fulfilled." "You cannot have My joy without My life. Abide in Me, and let Me abide in you, and My joy will be in you." All healthy life is a thing of joy and beauty; live undividedly the branch life; you will have His joy in full measure.

To many Christians the thought of a life wholly abiding in Christ is one of strain and painful effort. They cannot see that the strain and effort only come, as long as we do not yield ourselves unreservedly to the life of Christ in us. The very first words of the

所要求我们和赐与我们的，祂既是藉遵守祂父的命令来常在父爱中，我们也该遵守祂的命令来常在祂的爱中。

第廿三章 喜乐

这些事我已经对你们说了，是要叫我的喜乐存在你们心里，并叫你们的喜乐可以满足。(约 15:11)

「我已对你们说关于葡萄树的事情，是要叫我的喜乐存在你们心里，并叫你们的喜乐可以满足。」

「没有我的生命便不能有我的喜乐。常在我里面，让我常在你里面，我的喜乐也便在你里面。」健康生命全然喜乐和美丽；不断地活出枝子的生命的你必得祂满量的喜乐。

很多基督徒以为全然常在基督里的生命是一大压力和劳苦。他们不明白只要我们不毫无保留地降服于在我们里头基督的生命，压力和劳苦才会来到。比喻的首句仍未为他们开启：「我是真葡萄树，我

parable are not yet opened up to them: "I am the true Vine; I undertake all and provide for all; I ask nothing of the branch but that it yields wholly to Me, and allows Me to do all. I engage to make and keep the branch all that it ought to be." Ought it not to be an infinite and unceasing joy to have the Vine thus work all, and to know that it is none less than the blessed Son of God in His love who is each moment bearing us and maintaining our life?

That My joy may be in you. We are to have Christ's own joy in us. And what is Christ's own joy? There is no joy like love. There is no joy but love. Christ had just spoken of the Father's love and His own abiding in it, and of His having loved us with that same love. His joy is nothing but the joy of love, of being loved and of loving. It was the joy of receiving His Father's love and abiding in it, and then the joy of passing on that love and pouring it out on sinners. It is this joy He wants us to share: the joy of being loved of the Father and of Him; the joy of in our turn loving and living for those around us. This is just the

承当一切，并提供一切。我不求枝子的甚么，只求它全然降服于我，并容许我作成一切。我承当作成和保持枝子该作成的。」得着葡萄树来作成一切，并认识到这不就是每时刻来承托我们和维持我们生命那在爱中的神可称颂之儿子不该是无限和不断的喜乐么？

「叫我的喜乐存在你们心里」。我们里头要有基督的喜乐。甚么是基督的喜乐？没有喜乐像爱的了。有些爱没有喜乐。基督已说到父神的爱，和祂常在其中，并祂是以这相同的爱来爱我们。祂的喜乐不就是爱的喜乐，无论是被爱还是去爱。是接受祂父神之爱的喜乐，且常在其中，之后是将这爱传送出去和倾注在罪人身上的喜乐。祂想我们分享的喜乐，是被父神爱和被祂爱而有的喜乐；并轮到我们去爱四围之人和为他们活的喜乐。作真枝子的喜

joy of being truly branches: abiding in His love, and then giving up ourselves in love to bear fruit for others. Let us accept His life, as He gives it in us as the Vine, His joy will be ours: the joy of abiding in His love, the joy of loving like Him, of loving with His love.

The only way to be perfectly happy is to have as much of God, as much of His will and fellowship, as possible! Religion is meant to be in everyday life a thing of unspeakable joy. And why do so many complain that it is not so? Because they do not believe that there is no joy like the joy of abiding in Christ and in His love, and being branches through whom He can pour out His love on a dying world.

LOVE ONE ANOTHER

This is My Commandment, That Ye Love One Another—John 15:12

God is love. His whole nature and perfection is love, living not for Himself, but to dispense life and blessing. In His love He begat the Son, that He might give all to Him. In His love He brought forth creatures that He might make them

乐在于常在祂的爱中，然后在爱中失掉自己来为别人结果子。让我们接受祂像葡萄树般在我们里头赐下的生命，祂的喜乐必属我们，就是常在祂爱中的喜乐；像祂般去爱，以祂的爱去爱的喜乐。

唯一得完全快乐的方法就是尽多的得神，尽多的得祂的旨意和相交！信仰本就是在每天生命中说不出来的喜乐。为何那么多人埋怨情况不是这样？因为他们不相信没有喜乐像常在基督和祂爱中的喜乐，并作为祂能在一垂死世界中倾溢祂爱的枝子。

第廿四章 彼此相爱

「你们要彼此相爱，这就是我的命令。」(约 15:12)

神就是爱，祂的本质和美善全然是爱，不为自己活，而是将生命施与和赐福。祂在爱中生子，因此祂将一切给子。祂在爱中生出万物，因此祂得以使他们在祂恩福上有分。

partakers of His blessedness.

Christ is the Son of God's love, the bearer, the revealer, the communicator of that love. His life and death were all love. Love is His life, and the life He gives. He only lives to love, to live out His life of love in us, to give Himself in all who will receive Him. The very first thought of the true Vine is love—living only to impart His life to the branches.

The Holy Spirit is the Spirit of love. He cannot impart Christ's life without imparting His love. Salvation is nothing but love conquering and entering into us; we have just as much of salvation as we have of love. Full salvation is perfect love.

"A new commandment I give unto you"; "This is my commandment"—the one all-inclusive commandment—"that ye love one another." The branch is not only one with the vine, but with all its other branches; they drink one spirit, they form one body, they bear one fruit.

Nothing can be more unnatural than that Christians

基督是承受，揭示和传递神爱的神子。祂的生死全显出爱。爱是祂的生命，而祂给与生命。祂只会为爱而活，在我们里头活出爱的生命，将祂自己给与一切接受祂的人。真葡萄树给人的首个思想就是爱，存活单单为要将祂的生命分赐给枝子。

圣灵是爱的灵。祂不能不分赐祂的爱下来分赐基督的生命。救恩不是甚么，而是征服和进入我们里头的爱。我们得的救恩与爱同样的多。圆满的救恩就是完全的爱。

「我给你们的是一个新命令。」这包括一切的命令「乃是叫你们彼此相爱。」(约 13:34)。枝子不单与葡萄树一起，也与所有枝子一起。他们饮于同一的灵，他们形成同一身体，结出同一果子。

基督既爱基督徒，再没有比他们不彼此相爱更

should not love one another, even as Christ loved them. The life they received from their heavenly Vine is nothing but love. This is the one thing He asks above all others. "Hereby shall all men know that ye are my disciples...love one another." As the special sort of vine is known by the fruit it bears, the nature of the heavenly Vine is to be judged of by the love His disciples have to one another.

See that you obey this commandment. Let your "obey and abide" be seen in this. Love your brethren as the way to abide in the love of your Lord. Let your vow of obedience begin here. Love one another. Let your intercourse with the Christians in your own family be holy, tender, Christlike love. Let your thoughts of the Christians round you be, before everything, in the spirit of Christ's love. Let your life and conduct be the sacrifice of love—give your self up to think of their sins or their needs, to intercede for them, to help and to serve them. Be in your church or circle the embodiment of Christ's love. The life Christ lives in you is

不正常的了。他们接收自属天葡萄树的生命不是甚么，只是爱。这是祂在众事上首要要求的一件。「你们若有彼此相爱的心，众人因此就认出你们是我的门徒了。」葡萄树属那一种类可凭所结的果子来认出，属天葡萄树的本质是藉祂门徒的彼此相爱来判别的。

当来遵守这命令。当得见你的「顺服和常在」。爱你的弟兄来作为常在你主之爱中的方法。让你顺服的誓言从这里开始。彼此相爱。让你在己家中与基督徒的相交是神圣的、温柔的和像基督之爱的。让你在作每事之前都以基督之爱的灵来想到你周围的基督徒。让你的生命和品格都是爱的奉献，献上你的己来想到他们的罪或祂的缺乏；来为他们代求；来帮助和服事他们。你的教会和圈子当成为基督之爱的化身。在你里头所活出的基督生命就是爱，让你活出的生命全都是爱。

love; let the life in which you live it out be all love.

EVEN AS I HAVE LOVED YOU

This is My Commandment, That Ye Love One Another, Even as I Have Loved You—John 15:12

This is the second time our Lord uses the expression—Even as I. The first time it was of His relation to the Father, keeping His commandments, and abiding in His love. Even so we are to keep Christ's commandments, and abide in His love. The second time He speaks of His relation to us as the rule of our love to our brethren: "Love one another, as I have loved you." In each case His disposition and conduct is to be the law for ours. It is again the truth we have more than once insisted on—perfect likeness between the Vine and the branch.

CHRIST'S FRIENDSHIP: ITS ORIGIN

Greater Love Hath No Man Than This, That a Man Lay Down His Life for His Friends—John 15:13

第廿五章 像我爱你们一样

「你们要彼此相爱，像我爱你们一样；这就是我的命令。」（约15:12）

这是我们的主第二次用上「像我一样」这说法。首次是说到祂与父神的关系，遵守祂的命令，常在祂的爱中。我们也这样遵守基督的命令，常在祂爱中。第二次祂是说到祂与我们的关系，作为我们爱我们弟兄的守则。「你们要彼此相爱，像我爱你们一样。」每一次祂的性情和品格都成为我们的法则。这再次成为我们所曾多于一次要持守的真理——葡萄树和枝子之间的完全相像。

第廿六章 基督友谊的本源

「人为朋友舍命，人的爱没有比这个大的。」（约15:13）

Christ does indeed long to have us know that the secret root and strength of all He is and does for us as the Vine is love. As we learn to believe this, we shall feel that here is something which we not only need to think and know about, but a living power, a divine life which we need to receive within us. Christ and His love are inseparable; they are identical.

God is love, and Christ is love. God and Christ and the divine love can only be known *by having them, by their life and power working within us.* "This is eternal life, that they know thee"; there is no knowing God but by having the life; the life working in us alone gives the knowledge. And even so the love; if we would know it, we must drink of its living stream, we must have it shed forth by the Holy Spirit in us.

"Greater love hath no man than this, that a man give his life for his friends." The life is the most precious thing a man has; the life is all he is; the life is himself. This is the highest measure of love: when a man gives his life, he hold nothing

基督实在渴想我们认识到祂的一切所是和为我们所作的背后根源和力量在于葡萄树就是爱。当我们学习相信这个时，必会感到其中有些东西我们不单需要想和思认识，且是一活泼的权能，一个我们需要从里头来接受的神圣生命。基督和祂的爱不能分割，他们完全相同。

神是爱，基督是爱。神和基督并那神圣的爱只能藉 *拥有他们，藉在我们里头作成的生命和权能* 来得以认识。「认识祂.....这就是永生。」(约 17:3) 惟有得生命才认识神，独有在我们里头的生命能叫人认识。爱亦一样。若要认识爱，我们定须饮用爱的活泉，有着圣灵在我们里头来遍洒爱。

「人为朋友舍命，人的爱没有比这个大的」。生命是人所拥有最宝贵的东西，他仅有的就是生命，这生命就是他自己。当人可舍命时，他便是义无反顾，付上一切他所有和所

back, he gives all he has and is. It is this our Lord Jesus wants to make clear to us concerning His mystery of the Vine; with all He has He has placed Himself at our disposal. He wants us to count Him our very own; He wants to be wholly our possession, that we may be wholly His possession.

He gave His life for us in death not merely as a passing act, that when accomplished was done with; no, but as a making Himself ours for eternity. Life for life; He gave His life for us to possess that we might give our life for Him to possess. This is what is taught by the parable of the Vine and the branch, in their wonderful identification, in their perfect union.

It is as we know something of this, not by reason or imagination, but deep down in the heart and life, that we shall begin to see what ought to be our life as branches of the heavenly Vine. He gave Himself to death; He lost Himself, that we might find life in Him. This is the true Vine, who only lives to live in us. This is the beginning and the root of that holy friendship to which

是，这是爱的最高境界。这是我们的主耶稣在论到祂葡萄树的奥秘时想叫我们弄清楚的，祂已将祂自己，就是祂所有的一切任让我们支配。祂想我们算祂为属我们的。祂想完全为我们所属，叫我们得以全然为祂所属。

祂藉死来将祂生命给我们，不单以那过去，已作成之举；不止这样，且是使祂自己永远属于我们。以生命来换生命。祂将祂的生命给我们拥有，因此我们得以将我们的生命给祂拥有。这是葡萄树和枝子比喻所教训的，显明他们奇妙的完全相同和完美合一。

我们之可以在这有所认识，不是藉理性或想象，而是我们在心和生命的深处必能开始得见我们作为属天葡萄树枝子的生命该怎样。祂至于死来给与自己，失掉自己，好叫我们在祂里头找着生命。这就是那真葡萄树，惟有祂能活出在我们里头的生命。这是基督邀请我们进入之

Christ invites us.

CHRIST'S FRIENDSHIP: ITS EVIDENCE

Ye Are My Friends, if Ye Do the Things Which I Command You—John 15:14

Our Lord has said what He gave as proof of His friendship: He gave His life for us. He now tells us what our part is to be—to do the things which He commands. He gave His life to secure a place for His love in our hearts to rule us; the response His love calls us to, and empowers us for, is that we do what He commands us. As we know the dying love, we shall joyfully obey its commands. As we obey the commands, we shall know the love more fully.

Christ had already said: "If ye keep my commandments, ye shall abide in my love." He counts it needful to repeat the truth again: the one proof of our faith in His love, the one way to abide in it, the one mark of being true branches is—to do the things which He commands us. He began with absolute surrender of His life for us.

友谊的启始和本源。

第廿七章 基督友谊的证据

「你们若遵行我所吩咐的，就是我的朋友了。」
(约 15:14)

我们的主说到祂所舍的东西成为祂友谊的证据，祂为我们舍命。如今祂说到我们的分：遵行祂所吩咐的。祂舍命来叫祂的爱在我们心中获得管治我们的地位。祂的爱呼唤我们的回应，也加我们力量来遵行祂所吩咐我们的。当我们认识到这宁死的爱时，我们必会欢然遵行祂的吩咐。当我们遵守这吩咐，我们必更认识这爱。

基督曾说：「你们若遵守我的命令，就常在我的爱里。」祂认定需再次重申这真理：我们照祂命令来作是我们相信祂爱的一大证明，是常在这爱中的一大方法，是作为真枝子的一大标记。祂是以为着我们完全舍弃祂的生命来开始的。祂要求我们的

He can ask nothing less from us. This alone is a life in His friendship.

This truth, of the imperative necessity of obedience, doing all that Christ commands us, has not the place in our Christian teaching and living that Christ meant it to have. We have given a far higher place to privilege than to duty. We have not considered implicit obedience as a condition of true discipleship. The secret thought that it is impossible to do the things He commands us, and that therefore it cannot be expected of us, and a subtle and unconscious feeling that sinning is a necessity have frequently robbed both precepts and promises of their power.

CHRIST'S FRIENDSHIP: ITS INTIMACY

No Longer Do I Call You Servants; for the Servant Knoweth Not What His Lord Doeth: But I Have Called You Friends; for All Things That I Heard From My Father, I Have Made Known Unto You—John 15:15

The highest proof of true friendship, and one great source of

不会低于这个，独有这个才是祂友谊下的生命。

一切照基督的命令去作，这必须服从的真理，在基督要我们必须有的基督徒教训和生命上得不着应有的地位。我们给与义务的地位远远高于责任。我们没有想到绝对的顺服乃是真实作门徒的条件。心里以为作成祂命令我们的事是没可能的，因此不可能对我们有所期望；并且有一个隐约和不自觉的感觉，以为犯罪是必然的，是这常夺走命令和应许的能力。

第廿八章 基督友谊的亲密

「以后我不再称你们为仆人，因仆人不知道主人所做的是。我乃称你们为朋友；因我从我父所听见的，都已经告诉你们了。」(约 15:15)

真正友谊的最高证

its blessedness, is the intimacy that holds nothing back, and admits the friend to share our inmost secrets. It is a blessed thing to be Christ's servant; His redeemed ones delight to call themselves His slaves. Christ had often spoken of the disciples as His servants. In His great love our Lord now says: "No longer do I call you servants"; with the coming of the Holy Spirit a new era was to be inaugurated. "The servant knoweth not what his Lord doeth"—he has to obey without being consulted or admitted into the secret of all his master's plans. "But, I have called you friends, for all things I heard from my Father I have made known unto you." Christ's friends share with Him in all the secrets the Father has entrusted to Him.

Let us think what this means. When Christ spoke of keeping His Father's commandments, He did not mean merely what was written in Holy Scripture, but those special commandments which were communicated to Him day by day, and from hour to hour. It was of these He said: "The Father loveth the Son, and showeth him all things

明，和其恩福的一大源头，就是那亲密叫一切都义无反顾，容许朋友来分享最内里的秘密。成为基督的仆人是蒙福的，祂所救赎之人欣然来自称为祂的奴仆。基督曾说到门徒乃是祂的仆人。在祂爱中我们的主如今说：「以后我不再称你们为仆人」，圣灵的来临开创了一个新的纪元。「因仆人不知道主人所作的事。」他必须在没有被征询或得知祂主人一切计划的秘密下来遵从。「我乃称你们为朋友；因我从我父所听见的，都已经告诉你们了。」基督的朋友得分享祂父神所信赖祂的一切秘密。

让我们思想其意义。当基督说到遵守祂父的命令时，祂不是只说到所记于圣经的，且也是那些日复一日和时时刻刻告诉祂的特别命令。祂说的是：「父爱子，将自己所作的一切事指给祂看，还要将比这更大的事指给祂看。」（约 5:20）基督所作的都

that he doeth, and he will show him greater things." All that Christ did was God's working. God showed it to Christ, so that He carried out the Father's will and purpose, not, as man often does, blindly and unintelligently, but with full understanding and approval. As one who stood in God's counsel, He knew God's plan.

And this now is the blessedness of being Christ's friends, that we do not, as servants, do His will without much spiritual insight into its meaning and aim, but are admitted, as an inner circle, into some knowledge of God's more secret thoughts. From the Day of Pentecost on, by the Holy Spirit, Christ was to lead His disciples into the spiritual apprehension of the mysteries of the kingdom, of which He had hitherto spoken only by parables.

ELECTION

Ye did not choose Me, but I chose you, and appointed you that ye should go and bear fruit—John 15:16

The branch does not choose

是神的工作，神都给基督看，因此祂执行天父的旨意和目的，不像人盲目和不智地作的，而是完全明白和蒙恩准的。作为站在神策士地位的祂知道神的计划。

如今这作为基督朋友的恩福，是我们这些没有太多属灵亮光知道其意思和目的之仆人所没有的。朋友却是蒙恩准来作为较内圈的，得认识神更隐秘的思想。从五旬节那天开始，基督藉着圣灵引领祂的门徒进入天国奥秘的属灵领会，就是从前祂只是用比喻来说的。

第廿九章 拣选

「不是你们拣选了我，是我拣选了你们，并且分派你们去结果子。」（约 15:16）

枝子没有拣选葡萄

the vine, or decide on which vine it will grow. The vine brings forth the branch, as and where it will. Even so Christ says: "Ye did not choose me, but I chose you." But some will say is not just this the difference between the branch in the natural and in the spiritual world, that man has a will and a power of choosing, and that it is in virtue of his having decided to accept Christ, his having chosen Him as Lord, that he is now a branch? This is undoubtedly true. And yet it is only half a truth.

The lesson of the Vine, and the teaching of our Lord, points to the other half, the deeper, the divine side of our being in Christ. If He had not chosen us, we had never chosen Him. Our choosing Him was the result of His choosing us, and taking hold of us. In the very nature of things, it is His prerogative as Vine to choose and create His own branch. We owe all we are to "the election of grace." If we want to know Christ as the true Vine, the sole origin and strength of the branch life, and ourselves as branches in our absolute, most blessed, and most secure

树，或决定在那棵葡萄树上生长。如何和在那里生发枝子都照葡萄树的意愿。基督也是这样：「不是你们拣选了我，是我拣选了你们。」但有人说天然和属灵世界枝子不单有这分别，人且有其意志和拣选的能力。不是由于他决定了接受基督，他已选上祂作为主，因此如今成为枝子么？毫无疑问这是对的，却只对一半。

我们的主指向葡萄树另一半的教训，我们在基督里的所是那更深和神圣的一面。祂若不拣选我们，我们便永不能拣选祂。我们选上祂是祂选上和持定我们的结果。祂以作为葡萄树的优先权这万事的常性来选上和创造祂一己的枝子。我们一切的所是全然归因于「拣选之恩典」。我们若想认识作为真葡萄树的基督，枝子生命的唯一本源和能力，并认识到我们作为枝子最完全、最蒙福和最确实倚靠祂的话，就让我们深深饮用这

dependence upon Him, let us drink deep of this blessed truth: "Ye did not choose me, but I chose you."

And with what view does Christ say this? That they may know what the object is for which He chose them, and find, in their faith in His election, the certainty of fulfilling their destiny. Throughout Scripture this is the great object of the teaching of election. "Predestinated to be conformed to the image of his son." (to be branches in the image and likeness of the Vine). "Chosen that we should be holy." "Chosen to salvation, through sanctification of the Spirit." "Elect in sanctification of the Spirit unto obedience."

Some have abused the doctrine of election, and others, for fear of its abuse, have rejected it, because they have overlooked this teaching. They have occupied themselves with its hidden origin in eternity, with the inscrutable mysteries of the counsels of God instead of accepting the revelation of its purpose in time, and the blessings it brings into our Christian life.

赐恩的真理：「不是你们拣选了我，是我拣选了你们。」

基督持甚么观点来说这个？就是他们得以认识祂选上他们的目的，并在他们相信祂的拣选上发现到他们终局的达成是必然的。整本圣经中有着拣选之重大教训。「预先定下效法祂儿子的模样。」(罗 8:29) (作有着葡萄树形像的枝子)「拣选了我们.....成为圣洁」(弗 1:4)「拣选了你们.....成为圣洁，能以得救。」(帖后 2:13)「被拣选，藉着圣灵得成圣洁，以致顺服。」(彼前 1:2)

有人毁谤拣选的教义，也有人因着害怕这毁谤而拒绝它，全因他们忽视了这教训。他们叫自己忙碌于永恒中所隐藏的本意，连同神计划中不可测知的奥秘，却不去接受最后旨意的揭示，和它带进基督徒生命的恩福。

ABIDING FRUIT

*I Chose You, and Appointed You,
That Ye Should Go and Bear Fruit,
and That Your Fruit Should
Abide—John 15:16*

There are some fruits that will not keep. There may be much that pleases and edified, and yet there is no permanent impression made on the power of the world or the state of the Church.

On the other hand, there is work that leaves its mark for generations or for eternity. In it the power of God makes itself lastingly felt. It is the fruit of which Paul speaks when he describes the two styles of ministry: "My preaching was not in persuasive words of wisdom, but in demonstrations of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." The more of man with his wisdom and power, the less of stability; the more of God's Spirit, the more of a faith standing in God's power.

It is as our life abides in Christ, as we abide in Him, that the fruit

第三十章 果子常存

「我拣选了你们，分派你们去结果子，叫你们的果子常存。」（约16:16）

有些果子不能耐久。也许有很多叫人欢快和启发性，然而没有在世界权力或教会状况上留下永久性的影响。

另一方面，也有工作留下的印象是经年甚至永远的。其中有着神的权柄来使其永久被觉知。就是保罗在描述两类事奉时所说的果子：「我说的话，讲的道，不是用智慧委婉的言语，乃是用圣灵和大能的明证。叫你们的信不在乎人的智慧，只在乎神的大能。」（林前2:4-5）越多人的智慧和能力，便越少安稳；越多神的圣灵，便越多坚信来靠神的能力站立。

当我们的生命常在基督里，当我们常在祂里头，

we bear will abide. The more we allow all that is of human will and effort to be cut down short and cleansed away by the divine Husbandman, the more intensely our being withdraws itself from the outward that God may work in us by His Spirit; that is, the more wholly we abide in Christ, the more will our fruit abide.

PREVAILING PRAYER

I appointed you that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, He may give it you—John 15:16

That whatsoever ye shall ask of the Father in my name, he may give it you. —These are the closing words of the parable of the Vine. The whole mystery of the Vine and its branches leads up to the other mystery—that whatsoever we ask in His name the Father gives! See here the reason of the lack of prayer, and of the lack of power in prayer. It is because we so little live the true branch life, because we so little lose ourselves in the Vine, abiding in Him entirely, that we feel

我们就能结常存的果子。我们越发容许所有人意志和能力被神圣栽培的人修理干净，我们本位就会越发强烈地从外面退缩，叫神藉祂的灵来在我们里头工作；即是我们越发全然常在基督里，我们的果子就越发常存。

第三十一章 祷告蒙垂听

「我分派你们去结果子，叫你们的果子常存，使你们奉我的名，无论向父求甚么，祂就赐给你们。」
(约 15:16)

「你们奉我的名，无论向父求甚么，祂就赐给你们」。这是比喻的结句。葡萄树和枝子的整全奥秘带来「奉祂名求甚么天父必赐给！」这另一个奥秘。在此得见缺乏祷告和在祷告中缺乏能力的原因。这是因为我们那么少来活出真实枝子的生命，因为我们那么少在葡萄树上失掉我们自己，完全住在祂里头，因此我们感到那么少被促使来多多祷告，那么

so little constrained to much prayer, so little confident that we shall be heard, and so do not know how to use His name as the key to God's storehouse.

The Vine planted on earth has reached up into Heaven; it is only the soul wholly and intensely abiding in it, can reach into Heaven with power to prevail much. Our faith in the teaching and the truth of the parable, in the truth and the life of the Vine, must prove itself by power in prayer. The life of abiding and obedience, of love and joy, of cleansing and fruit-bearing, will surely lead to the power of prevailing prayer.

Whatsoever ye shall ask. The promise was given to disciples who were ready to give themselves, in the likeness of the true Vine, for their fellow men. This promise was all their provision for their work; they took it literally, they believed it, they used it, and they found it true. Let us give ourselves, as branches of the true Vine, and in His likeness, to the work of saving men, of bringing forth fruit to the glory of God, and we shall find a

少有信心来得蒙垂听，因而这样不明白如何去用祂的名作为开启神仓库的锁匙。

在地上种植的葡萄树已伸展至天上，惟有全然和紧密地常在其中的生命，可以有能力去到天上来多多蒙垂听。我们在比喻的教训和真理的信，并葡萄树的真理和生命上的信，必然会在祷告的能力上自我彰显。遵守和顺服的生命，爱和喜乐的生命，洁净和结果子的生命，必然会带来祷告蒙垂听的能力。

「无论你们求甚么」这应许是给与那些预备好以真葡萄树的形像，为同伴来献上他们自己的门徒。这应许全是他们工作上的供应。他们按字面来取用，他们相信它，他们使用它，他们找着其真实。让作为真葡萄树枝子和有祂形像的我们献上自己来作救人的工作，结出果子来荣耀神，我们必然会找到一个新的迫切和能力来

new urgency and power to pray and to claim the "whatsoever ye ask." We shall waken to our wonderful responsibility of having in such a promise the keys to the King's storehouses given us, and we shall not rest till we have received bread and blessing for the perishing.

"I chose you, that ye may bring forth fruit, and that your fruit may abide; that whatsoever ye shall ask of the Father in my name, he may give it to you." Beloved disciple, seek above everything to be a man of prayer. Here is the highest exercise of your privilege as a branch of the Vine; here is the full proof of your being renewed in the image of God and His Son; here is your power to show how you, like Christ, live not for yourself, but for others; here you enter Heaven to receive gifts for men; here your abiding in Christ has led to His abiding in you, to use you as the channel and instrument of His grace. The power to bear fruit for men has been crowned by power to prevail with God.

祷告和支取这「无论你们求甚么」。我们必然会唤醒我们奇妙的责任来以这应许作为钥匙来开启给与我们的仓库，我们也必不会安息，直至我们已得着灭亡之人的维生食物和恩福。

「我分派你们去结果子，叫你们的果子常存，使你们奉我的名，无论向父求甚么，祂就赐给你们。」蒙爱的门徒啊，寻求以上的东西来成为一个祷告的人。这是你作为葡萄树枝子殊荣上的最高运用；这是你在神和祂儿子形像上得更新的全面证明；这是显明你有像基督一样的不为己，却为别人而活的能力；在这你为别人来进入天堂得恩赐；在这你的常在基督里带来祂常在你里头，用上你作为祂施恩的管道和工具。为人们结果子的能力已得着祷告蒙神垂听的能力为报酬。

The True Vine

Meditations on John 15:1-16

真葡萄树

约 15 章默想

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《真葡萄树》

作者逐节逐句讲解约翰福音第十五章。

葡萄树枝子的生命和结果子的生命力都源于葡萄树。加上天父为栽培的人，和生命中内住的圣灵和圣灵的大能，便成就了活出结果子生命的可能。

绝大多数的信徒只作枝子，看不见神要的是荣耀祂的果子，神便藉修剪来达至这目标。所切除的是那些过往年日长出过长的枝条，剪掉一些来自里头的东西，就是产自葡萄树本身生命的。要更完全修理干净的就是己的一切，表面上越少得圣灵覆翼的，就越发多聚有我们的整个己，是当完全被圣灵所撇弃的。修剪的刀是神的道。

我们尽上的「常在我里面」这工作必预备我们得着祂应允「我在你们里面」的工作。我们的恩主想望召我们出离自己和所拥有的能力，往祂自己和祂的能力那里去。

进而得的是丰盛的生命：爱、舍命、成为神的朋友、向父求甚么都得着。