

The Green Letters

Principles of Spiritual Growth

Miles J. Stanford

看葱书信

属灵成长的原则

米路士·J·史丹福著

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The Holy Spirit has Paul write to each of us, "Examine yourselves, whether ye be in the faith" (2 Corinthians 13:5a), and the recommendation is certainly not out of order at the very inception of this series of studies. First of all, we must remind ourselves that "without faith it is impossible to please him" (Hebrews 11:6a). Moreover, and this is all-important, true faith must be based solely upon scriptural FACTS, for "faith cometh by hearing, and hearing by the word of God" (Romans 10:17). Unless our faith is established upon facts, it is no more than conjecture, superstition, speculation, or presumption.

Hebrews 11:1 leaves no question about this: "Faith is the substance of things hoped for, the evidence of things not seen." Faith standing on the FACTS of the Word of God substantiates and gives evidence of things not seen. And everyone knows that evidence must be founded upon facts. All of us started on this principle when we were born again – our belief stood directly upon the eternal fact of the redeeming death and resurrection of our Lord and Savior Jesus Christ (1 Corinthians 15:1-4). This is the faith by which we began, and it is the same faith by which we are to "stand" (1 Corinthians 16:13); and "walk" (2 Corinthians 5:7); and "live" (Galatians 2:20b)."As ye have therefore received

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圣灵要保罗写信给我们每一个「总要自己省察有信心没有。」(林后13:5)这建议肯定不会打从一系列研究之初便乱七八糟。首先,我们定须提醒我们自己「人非有信,就不能得神的喜悦。」(来11:6)再者,且是至为重要的,真实的信定须单单基于圣经的事实,因为「信道是从听道来的,听道是从基督的话来的。」(罗10:17)除非我们的信是建基于事实,否则这不过是臆测、迷信、推断和假定。

来11:1在「信就是所望之事的实底,是未见之事的的确据」上没有疑惑。有神话言语之事实为根基的信把未见之事实体化和提供证据。人人都知道证据定须建基于事实。我们所有人的重生都是以这原则来开始的。我们的信直接基于我们的主和救主耶稣基督代赎的死和复活(林前15:1-4)。我们是藉信来开始的,也是藉相同的信来站立得稳(林前16:13),并行事为人(林后5:7)和活(加2:20)的。「你们既然接受了主基督,就当遵祂而行。」(西2:6)

Christ Jesus the Lord, so walk ye in him" (Colossians 2:6).

Since true faith is anchored upon scriptural facts, we are certainly not to be influenced by IMPRESSIONS. George Mueller said, "Impressions have neither one thing nor the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make the difference. We have to do with the Written Word and not ourselves or our impressions."

Faith has nothing to do with probabilities. The province of faith begins where probabilities cease and sight and sense fail. Appearances are not to be taken into account. The question is – whether God has spoken it in His Word.

Alexander R. Hay adds to this by saying, "Faith must be based upon CERTAINTY. There must be definite knowledge of God's purpose and will. Without that there can be no true faith. For faith is not a force that we exercise or a striving to believe that something shall be, thinking that if we believe hard enough it will come to pass." That may be positive thinking, but certainly not Biblical faith.

Evan Hopkins writes: "Faith needs facts to REST upon. Presumption can take fancy instead of fact. God in His Word reveals to us the facts with which faith has to deal." It is upon this basis that J. B. Stoney can say, "Real faith is always increased by opposition, while false confidence is damaged and discouraged by it." There can be no steadfastness

因着真实的信抛锚于圣经的事实，所以我们肯定不为*印象*所影响。乔治·慕勒说：「*印象*在信上一无所有。信是关乎到神话语的。带来分别的不是无论强弱与否的*印象*。我们要与那成书的圣经连上关系，而不是我们的*印象*。」

信与*可能*毫无关连。信的领域就在*可能*终止，视觉和感官都失效时开始的。外在环境不列入考虑之列。当关注的是究竟神曾否在祂话语中说过这个。

亚历山大·R·希尔且说：「信定须基于*肯定*，定须对神的目的和旨意有着绝对的认识。没有这个不能有真信。因为信不是我们行使的力量，也不是极力相信某事必会如此，以为只要以我们足够努力的相信，事情必会成真。」这也许是正向思维，但肯定不是圣经中的信。

伊凡·鹤健士写道：「信需以事实为基础。假设接受的是猜想而不是事实。神在祂话语中向我们揭示信与事实的关连。」J. B. 史东尼基于这个来说到：「真实的信总是因反对而增加的，而虚假的信却被反对破坏和难阻。」除了不改变之

apart from immovable facts. Peter's burden was, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ" (1 Peter 1:7).

Once we begin to reckon (count) on facts, our Father begins to build us up in the faith. From his profoundly simple trust in God, Mueller was able to say that "God delights to increase the faith of His children. We ought, instead of wanting no trials before victory, no exercise for patience, to be willing to take them from God's hand as a means. I say – and say it deliberately – trials, obstacles, difficulties, and sometimes defeats, are the very food of faith."

On this same subject, James McConkey wrote: "Faith is DEPENDENCE upon God. And this God-dependence only begins when self-dependence ends. And self-dependence only comes to its end, with some of us, when sorrow, suffering, affliction, broken plans and hopes bring us to that place of self-help-lessness and defeat. And only then do we find that we have learned the lesson of faith; to find our tiny craft of life rushing onward to a blessed victory of life and power and service undreamt of in the days of our fleshly strength and self-reliance."

J. B. Stoney agrees by saying, "It is a great thing to LEARN faith: that is, simple dependence upon God. It will comfort you much to be assured that the Lord is teaching you dependence upon Himself,

事实外，是没有坚定不移的。彼得的负担是：「叫你们的信心既被试验，就比那被火试验仍然能坏的金子更显宝贵，可以在耶稣督显现的时候得着称赞、荣耀、尊贵。」（彼前1:7）

我们一旦开始依赖事实，我们的父便会开始在信上建立我们。慕勒因着这深入简单对神的信靠来说：「神乐意增加祂儿女的信。我们不是缺乏胜利前的试炼，不是缺乏忍耐的操练，我们该从神的手中接受他们，以之为一个手段。我说，且是故意的说，正正是试炼、障碍、困难、有时甚至是失败成为信的食物。」

在这相同题目上，詹姆士·麦康尼写道：「信是信赖神。对神信赖只会在我们对己信赖结束时才开始。而我们一些人只会在忧伤、痛苦、苦恼、计划破败和希望引领我们来到自救无望和挫败之境时，自我信赖才会结束。只有我们发现我们学会了信之教训，发现我们生命的丁点工夫正冲向生命、能力和服事上的有福胜利，是我们肉体力量和自我信赖日子中从不会想到的。」

J. B. 史东尼同意说：「单单仰赖神这信的学习是大大一桩。当你确信主正教导你倚赖祂，并且明显地凡事都需要信时，这必叫你

and it is very remarkable that faith is necessary in EVERYTHING. 'The just shall live by faith,' not only in your circumstances, but in everything. I believe the Lord allows many things to happen on purpose to make us feel our need of Him. The more you find Him in your sorrows or wants, the more you will be attached to Him and drawn away from this place where the sorrows are, to Him in the place where He is." "Set your affection on things above" (Colossians 3:2a).

Actually, we cannot trust anyone further than we know him. So we must not only learn the facts involved, but ever more intimately come to know the One who presents and upholds them! "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3)."Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature" (2 Peter 1:2-4).

TIME

It seems that most believers have difficulty in realizing and facing up to the inexorable fact that God does not hurry in His development of our Christian life. He

大得安慰。「义人必因信得生。」这教训不单止在你的环境中，在凡事上也适用。我相信主特意容许众多事情的发生，是想我们感到我们需要祂。你在忧伤或缺乏中越多找着祂，便越能依附祂，得脱离忧伤之地，来到祂所在之处。「你们要思念上面的事。」(西3:2)

事实上我们不能信靠我们认识以外的任何人。因此我们不单须学会相关的事实，且学会更紧密来认识那个展示和持定这些的那一位。「认识祢独一的真神，并且认识祢所差来的耶稣基督，这就是永生。」(约17:3)「愿恩惠、平安因你们认识神和我们主耶稣多多的加给你们。神的神能已将一切关乎生命和虔敬的事赐给我们，皆因我们认识那用自己荣耀和美德召我们的主。因此，祂已将又宝贵又极大的应许赐给我们，叫我们既脱离世上从情欲来的败坏，就得与神的性情有分。」(彼后1:2-4)

时间

似乎大部分的信徒难于明白和面对神不会赶来发展我们基督徒之生命这不变的事实。祂是自亘古

is working from and for eternity! So many feel they are not making progress unless they are swiftly and constantly forging ahead. Now it is true that the new convert often begins and continues for some time at a fast rate. But this will not continue if there is to be healthy growth and ultimate maturity. God himself will modify the pace. This is important to see, since in most instances when seeming declension begins to set in, it is not, as so many think, a matter of backsliding.

John Darby makes it plain that "it is God's way to set people aside after their first start, that self-confidence may die down. Thus Moses was forty years. On his first start he had to run away. Paul was three years also, after his first testimony. Not that God did not approve the first earnest testimony. We must get to know ourselves and that we have no strength. Thus we must learn, and then leaning on the Lord we can with more maturity, and more experientially, deal with souls."

Since the Christian life matures and becomes fruitful by the principle of growth (2 Peter 3:18), rather than by struggle and "experiences," much time is involved. Unless we see and acquiesce to this, there is bound to be constant frustration, to say nothing of resistance to our Father's development processes for us. Dr. A. H. Strong illustrates for us: "A student asked the President of his school whether he could not take a shorter course than the one prescribed. 'Oh yes,' replied the President, 'but then it depends upon what you want to be.

至永远来工作的！那么多人感到他们毫无进步，除非他们是迅速和恒常往前建立。没错，新信主之人在开始和随后有一段快速增长的时候。但在健壮成长和终极的成熟上却不能持续。神必会亲自调校这进度，在大部分情况下衰退开始介入，这并不是如多人以为的倒退现象，这看见是重要的。

约翰·达秘平白地说：「当人们开始后便被搁置一旁是神减退他们自信的手段。摩西四十岁时就这样，一开始便要逃命。保罗初次作完见证之后三年也是这样。不是神不认同那最殷切的见证。我们定须认识我们自己，我们是无力的。因此我们定须学习，倚凭主，叫我们得以更成熟，更有经验来处理人的生命。」

基督徒不是藉着挣扎和经验，而是因着成长的原则来叫生命成熟和得以果子累累（彼后3:18），需时极长。除非我们得见和默认这个，否则便是往恒常的失败走去，在抗拒我们天父为我们而有的发展过程上无话可说。A. H. 史庄博士替我们描述到：「一个学生问校长究竟他能否上比定规较短的课程。校长回答说可以，但要视乎他想要成为甚么。当神想制造方舟时，祂

When God wants to make an oak, He takes an hundred years, but when He wants to make a squash, He takes six months." Strong also wisely points out to us that "growth is not a uniform thing in the tree or in the Christian, In some single months there is more growth than in all the year besides. During the rest of the year, however, there is solidification, without which the green timber would be useless. The period of rapid growth, when woody fibre is actually deposited between the bark and the trunk, occupies but four to six weeks in May, June and July."

In regard to this subject George Goodman writes: "Some have been betrayed into professing perfection or full deliverance, because at the time they speak they are happy and confident in the Lord. They forget that it is not a present experience that ensures fruit unto maturity, but a patient continuance in well doing. To taste of the grace of God is one thing; to be established in it and manifest it in character, habit, and regular life, is another. Experiences and blessings, though real gracious visitations from the Lord, are not sufficient to rest upon, nor should they lead us to glory in ourselves, as if we had a store of grace for time to come, or were yet at the end of the conflict. No. Fruit ripens slowly; days of sunshine and days of storm each add their share. Blessing will succeed blessing, and storm follow storm before the fruit is full grown or comes to maturity."

用上一百年；但当祂想制造南瓜时，祂只用上六个月。」史庄同时智慧地向我们指出，树木或基督徒生命的成长都不是始终如一的。在某些个别月分会比起别的月分生长更多。而在年中别些月分有的是木质固化期，否则那青嫩的木材是无用的。在快速生长时期中，木质纤维事实上寄存在树皮和树干上，用上的不过是五、六、七月中四至六个星期。

在这题目上乔治·谷文写道：「有人被宣称得着纯全或完全的脱离而误入歧途，他们不过在说这话时在主里快乐和信靠吧了。他们忘记了能确使果子得成熟的原因不是当时的经历，而是恒久持续地有好行为。得尝神恩惠是一回事，而在恩惠中得建立和在品行、习惯和日常生活上彰显出来却是另一回事。经历和恩福虽都是自主而来的真实恩赐，但都不足倚靠，也不应领我们自我荣耀，如同我们在要来时日中或在大争战完毕时会得大量恩福。不，果子是慢慢成熟的，日照和暴风雨的日子都有着他们的分。在果子得全然成长或成熟之前，恩福必然接着恩福，暴风雨必然接着暴风雨。」

在真正属灵成长上栽

In that the Husbandman's method for true spiritual growth involves pain as well as joy, suffering as well as happiness, failure as well as success, inactivity as well as service, death as well as life, the temptation to shortcut is especially strong unless we see the value and submit to the necessity of the time element; in simple trust resting in His hands, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6). And, dear friends, it will take that long! But since God is working for eternity, why should we be concerned about the time involved?

Graham Scroggie affirmed: "Spiritual renewal is a gradual process. All growth is progressive, and the finer the organism, the longer the process. It is from measure to measure: thirtyfold, sixtyfold, an hundredfold. It is from stage to stage: 'first the blade, then the ear, and after that, the full corn in the ear.' And it is from day to day. How varied these are! There are great days, days of decisive battles, days of crisis in spiritual history, days of triumph in Christian service, days of the right hand of God upon us. But there are also idle days, days apparently useless, when even prayer and holy service seem a burden. Are we, in any sense, renewed in these days? Yes, for any experience which makes us more aware of our need of God must contribute to spiritual progress, unless we deny the Lord who bought us."

培之人所用的方法同时有苦有乐，有苦恼有愉快，有失败有成功，有静有动，有死有生，走快捷方式的试诱尤其厉害，除非我们得见其重要性而甘心接受时间元素的必须。当来信靠并安于祂手中，「我深信那在你们心里动了善工的，必成全这工，直到耶稣基督的日子。」(腓1:6)亲爱的朋友啊，这会为期甚长！但因着神是在永恒中工作的，那么我们何须来在所需时间上挂心呢？

葛咸·史高治断言：
「**属灵更新**是渐进的。所有成长都渐进，生物阶层越高，历程越长。程度有所不同，有三十倍、六十倍和一百倍的；每阶段都不同，「先发苗，后长穗，再后穗上结成饱满的子粒。」(可4:28)日与日之间的分别可以很大！有重要之日：决定性争战之日、属灵历史上危机之日、在基督徒事奉上得胜之日、神的右手在我们身上之日；但也有虚度之日，似乎无用之日，甚至祷告和神圣事奉都成重担之日。我们在这些日子中有否更新？有的，任何使我们更觉知我们需要神的经历都必定带来属灵的进步，除非我们弃绝那买赎我们的主。」

The average for many was fifteen years after they entered their life work before they began to know the Lord Jesus as their Life, and ceased trying to work for Him and began allowing Him to be their All in all and do His work through them. This is not to discourage us in any way, but to help us to settle down with our sights on eternity, by faith "apprehending that for which also I am apprehended of Christ Jesus. Pressing toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3; 12b, 14).

Today is the day to put our hand to the plow, and irrevocably set our heart on His goal for us – that we "may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:10).

ACCEPTANCE

There are two questions that every believer must settle as soon as possible. The one is, Does God fully accept me? and, If so, upon what basis does He do so? This is crucial. What devastation often permeates the life of one, young or old, rich or poor, saved or unsaved, who is not sure of being accepted, even on the human level.

Yet so many believers, whether "strugglers" or "vegetators," move through life without this precious fact to rest and build upon: "Having predestinated us unto the adoption of children by Jesus Christ to himself,

多人都在他们进入生命工作平均十五年后才开始认识主耶稣乃他们的生命，并停止尝试替祂工作，开始容祂成为他们的所有，并藉他们工作。这绝非叫我们气馁，而是帮我们把视线安于永恒，用信来「得着基督耶稣所以得着我的。向着标竿直跑，要得神在基督耶稣里从上面召我来得的奖赏。」(腓3:12, 14)

今天是将我们的手放在犁铧的日子，且义无反顾地将心安置在祂为我们所定立的目标上，就是「使我认识基督，晓得祂复活的大能，并且晓得和祂一同受苦，效法祂的死。」(腓3:10)

接纳

有两个问题每个信徒须立时解决。其一是神是否完全接纳我？若是，祂根据甚么这样作？这是关键性的。那些不肯定被接纳的人，无论老幼贫富，无论在人看来是得救与否，生命上常弥漫着的是何等的折磨。

然而那么多信徒，无论是挣扎者还是无所事事者，都是没有安于和建基于「按着自己意旨所喜悦的，预定我们藉着耶稣基督得儿子的名分。使祂荣耀的恩典得

according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Ephesians 1:5-6).

Every believer is accepted by the Father, in Christ. "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). The peace is God's toward us, through His Beloved Son – upon this, our peace is to be based. God is able to be at peace with us through our Lord Jesus Christ, "having made peace by the blood of his cross" (Colossians 1:20). And we must never forget that His peace is founded solely on the work of the cross, totally apart from anything whatsoever in or from us, since "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

Our faith becomes a fixed attitude, once it begins to rest in this wonderful fact. Then it can be, if necessary, "rejected indeed of men, but chosen of God, and precious" (1 Peter 2:4 ASV). This is the steadying influence most believers are in need of today. A century ago, J. B. Stoney wrote: "The blessed God never alters nor diverges from the acceptance in which He has received us because of the death and resurrection of Jesus Christ. Alas! we diverge from the state in which God can ever be toward us as recorded in Romans 5:1-11. Many suppose that because they are conscious of sins, that hence they must renew their acceptance with God.

"The truth is that God has not

着称赞；这恩典是祂在爱子里所赐给我们的。」(弗 1:5-6) 这宝贵的事实来度过一生的。

每个在基督里的信徒都蒙天父接纳。「我们既因信称义，就藉着我们的主耶稣基督得与神相和。」(罗 5:1) 神藉着祂的爱子给我们建基于此的相和。神能藉主耶稣基督与我们相和。「藉着祂在十字架上所流的血成了和平。」(西 1:20) 我们也须永不要忘记祂的相和只建基于十字架的工夫，完全与我们里头和出于我们的任何事无关，因为「惟有基督在我们还作罪人的时候为我们死，神的爱就在此向我们显明了。」(罗 5:8)

我们的信成为一固有的态度，打从开始便安于这奇妙的事实上。那么，若需要的话，它是能够「被人所弃的，却是被神所拣选，所宝贵的。」(彼前 2:4) 这就是今天大部分信徒所需要的持续影响。一个世纪前，J. B. 史东尼写道：「可称颂的神从不改变或偏离这接纳，就是因着耶稣基督之死和复活而对我们的收纳。可叹！我们偏离记于罗 5:1-11 中神能一直向着我们的状态。多人以为是因着他们对罪的觉知，所以他们定须重新得到神的接纳。

「但事实上神从未改

altered. His eye rests on the work accomplished by Christ for the believer. When you are not walking in the Spirit you are in the flesh: you have turned to the old man which was crucified on the cross (Romans 6:6). You have to be restored to fellowship, and when you are, you find your acceptance with God unchanged and unchangeable. When sins are introduced there is a fear that God has changed. He has not changed, but you have. You are not walking in the Spirit but in the flesh. You have to judge yourself in order to be restored. 'For this is my blood of the new testament which is shed for many for the remission of sins' (Matthew 26:28). But if your sins are not met there, where can they be met? 'Now where remission of sin is, there is no more offering for sin' (Hebrews 10:18). God has effected the reconciliation; He always remains true to it. Alas! we diverge from it; and the tendency is to suppose that the blessed God has altered toward us. He certainly will judge the flesh if we do not, but He never departs from the love which He has expressed to the prodigal, and we find that when the cloud, which walking in the flesh produced has passed away, His love, blessed be His Name, had never changed."

God's basis must be our basis for acceptance. There is none other. We are "accepted in the Beloved." Our Father is fully satisfied with His Beloved Son on our behalf, and there is no reason for us not to be. Our satisfaction can only spring

变。祂的眼目落在基督为信徒所作成的工作上。当你不在圣灵中，便是在肉体中行走了，你已转回到那个被钉死在十字架上的旧人去了。（罗6:6）你定须恢复那团契，当这样时，你必找到那不变和不会变的神之接纳。当有罪介入时，便害怕神改变了。祂未曾改变，变的是你。**你不是在圣灵中而是在肉体中行走**。你须审断自己来得着恢复。「因为这是我立约的血，为多人流出来，使罪得赦。」（太26:28）你的罪若不被血遇上，还可在那里遇上呢？「这些罪过既已赦免，就不用再为罪献祭了。」（来10:18）神已叫这和好生效。祂总会对此保持不变。可叹！我们却偏离了它，倾向上我们以为可称颂的神对我们已改变了。我们若在和好上不忠诚，祂肯定会审判我们的肉体，但祂永不会从祂向浪子显示的爱转离，我们也会发现到当在肉体行走所产生的密云漂散后，祂的爱从未改变，赞美归于祂的名。」

在接纳上神的基础定须是我们的基础，再无别样。我们是「在爱子里蒙接纳的」（弗1:6）。天父完全满意祂的爱子代替我们，于我们没有理由不这样。我们

from and rest in His satisfaction. It is from God to us, not from us to God. J. N. Darby was very clear on this: "When the Holy Spirit reasons with man, He does not reason from what man is for God, but from what God is to man. Souls reason from what they are in themselves as to whether God can accept them. He cannot accept you thus; you are looking for righteousness in yourself as a ground of acceptance with Him. You cannot get peace whilst reasoning in that way.

"The Holy Spirit always reasons down from what God is, and this produces a total change in my soul. It is not that I abhor my sins; indeed I may have been walking very well; but it is 'I abhor myself.' This is how the Holy Spirit reasons; He shows us what we are, and that is one reason why He often seems to be very hard and does not give peace to the soul, as we are not relieved until we experientially, from our hearts, acknowledge what we are.

Sad today, most believers actually reason just the opposite – from themselves to God. When all is going well, and God seems to be blessing, then it is that they feel He loves and accepts them. But when they are stumbling, and everything seems dry and hard, then they feel that He does not love and accept them. How can this be? There is nothing about us to commend us to God, our acceptance being in Christ, plus the fact that most of our true spiritual development comes through the dry and hard times. Thank God, He has accepted

的蒙接纳只生发自和安于祂的接纳。是神接纳我们，而不是我们接纳神。达秘在这方面是清晰的：「当圣灵与人评理时，祂不会评到于神人是甚么，而是于人神是甚么。人的评理从他们自己的所有出发，看神能否接纳他们。祂不能接纳这个。你在寻找自己里头的义，作为祂接纳你的基础。你这样的评理是不能得着和好的。

「圣灵总是从神的所是来评理的，这对我的生命产生完全的改变。不是我厌恶自己的罪，也许我实在一直行事十分正直；而是「我厌恶自己。」（伯42:6）这是圣灵的评理方法。祂显示我们的所是，就是这原因祂常是那么严格，不将和好给予人。除非我们从心经历到和接受我们的所是，否则我们不得宽慰。

可悲的是今天信徒的评理恰恰相反，自他们自己来看神。当一切安好时，神似乎是施恩的，他们便感到祂爱和接纳他们。但当他们绊跌时，事事便似乎干枯和困难，他们便感到祂不再爱和接纳他们。怎会如此？我们无从评论神，我们是因在基督里而蒙收纳的，并且我们大部分真正的属灵发展都是来自干枯和困难时刻的。感谢神，祂在祂儿子那里收纳我们，我们且须在这事

us in His Son, and upon this FACT we must rest our faith. As in justification, our acceptance is by GRACE alone. In his classic, ROMANS, VERSE BY VERSE, Wm. R. Newell presents some penetrating thoughts regarding this grace:

"There being no cause in the creature why grace should be shown, the creature must be brought off from trying to give cause to God for His care." "He has been accepted in Christ, who is his standing!" "He is not on probation." "As to his life past, it does not exist before God: he died at the cross, and Christ is his Life" "Grace, once bestowed, is not withdraws: for God knew all the human exigencies beforehand: His action was independent of them, not dependent upon them."

"To believe, and to consent to be loved while unworthy, is the great secret."

"To refuse to make 'resolutions' and 'vows'; for that is to trust in the flesh."

"To expect to be blessed, though realizing more and more lack of worth."

"To rely on God's chastening (child training) hand as a mark of His kindness."

"To 'hope to be better' (hence acceptable) is to fail to see yourself in Christ only."

"To be disappointed with yourself is to have believed in yourself."

"To be discouraged is unbelief – as to God's purpose and plan of blessing for you."

"To be proud, is to be blind! For we have no standing before God, in

实上安妥我们的信。如称义一样，我们被收纳独独藉恩典。威廉·R·纽威在其经典著作《罗马书逐节注释》呈现一些关乎恩典的有洞察力思想：

「恩典被显明证明成因不在被造物，被造物必定不在尝试导至神顾念之列。」「他因着在基督里而被接纳，基督才是他的立足点！」「他未经验证。」「他过去的生命不能存在于神面前。他已死在十字架上，基督才是他的生命。」「恩典一旦赐下便不撤回，神事先知道人一切的迫切需要，祂的作为独立于这些需要，不取决于他们。」

「当相信，并接受这不配者的被爱就是大奥秘所在。」

「当拒绝作出决定或起誓，因这是信靠肉体。」

「当期望蒙恩，虽然越发明白便越发感到不配。」

「信靠神管教孩童的手为祂仁慈的标记。」

「期望更好(从而被接纳)使人不见独独在基督里看见的自己。」

「对己的失望就是要相信自己。」

「沮丧就是不信神对你施恩上的目的和计划。」

「骄傲就是瞎眼！因我们自己在神面前是无有地

ourselves.”

"The lack of Divine blessing, therefore, comes from unbelief, and not from failure of devotion.”

"To preach devotion first, and blessing second, is to reverse God's order, and preach law, not grace. The Law made man's blessing depend on devotion; Grace confers undeserved, unconditional blessing: our devotion may follow, but does not always do so – in proper measure.”

Have we been afraid to really believe God? Have some even been afraid to allow others to really believe Him? We must never forget that "God's ways are not always man's ways. To some men constant peril is the only spur to action, and many religions and psychologies are dependent on fear to keep their disciples in line. Fear, too, has a place in Christianity, but God has higher and more effective motivations than fear, and one of these is love. Often fear after a while produces only numbness, but love thrives on love. To promise a man the certainty of his destiny may seem, on the human level, like playing with fire; but this leaves God out of the picture. Those who have the deepest appreciation of grace do not continue in sin. Moreover, fear produces the obedience of slaves; love engenders the obedience of sons.” – J. W. Sanderson, Jr.

"For if the trumpet gave an uncertain sound, who shall prepare himself to the battle?" (1 Corinthians 14:8). Until the Christian is absolutely and

位的。」

「因此缺乏神圣的恩福是源自不信，而不是源自缺乏敬虔。」

「先传讲敬虔后才传讲恩福，先律法后恩典都颠倒了神的次序。律法叫人倚靠敬虔来蒙受恩福，而恩典给予的是不配有和无条件之恩福的人，而随之而来的才是敬虔，但这不是常态。」

我们曾否害怕真的相信神？曾否有人甚至害怕容许别人来真的相信神？我们不可忘记「神的道路不常是人的道路。于某些人来说，恒常的危机是行动的唯一激励，很多信仰和心理学都是倚赖害怕来使他们的门人守规矩。恐惧在基督教中也有其地位，但神有着比恐惧更高和更有效果的推动，而其中一个就是爱。不久恐惧常只会产生麻木，但爱是助长爱的。在人归宿的确定上给予人层面上的应许，这就像玩火一般，这是将神排诸于外。那些欣尝恩典最深的人不会持续犯罪。再者，恐惧叫奴隶生发顺从，爱却产生儿子的顺服。」（小J. W. 桑达臣）

「若吹无定的号声，谁能预备打仗呢？」（林前 14:8）除非基督徒绝对和合乎圣经地确定其立足点，否

scripturally sure of his standing, he is not going to do much standing." "Stand therefore" (Ephesians 6:14a).

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts, and stablish you in every good word and work" (2 Thessalonians 2:16-17).

PURPOSE

How wonderful and encouraging it is to know that our Heavenly Father has made it crystal clear in His Word exactly what His purpose is for each one of us. Now is the time, right in these next few moments, to make sure, on the authority of His eternal Word, as to His purpose for your personal life.

"And God said, Let us make man in our image" (Genesis 1:26). The first Adam, the head of the human race, was made in God's image in the realm of personality, intellect, emotions, will, etc., so that there could be communion, fellowship, and cooperation between them; with God Sovereign, and man subject – subject to His will, which is perfect freedom. But we know that Adam was beguiled into choosing his own way in preference to God's way, relying upon himself only, loving just himself. As a result, he immediately became self-centered instead of God-centered; dead to God who is the Source of all Life, dead in trespasses and sins. In this condition Adam "begat a son in his own

则他不大在处理其立足点。」「所以要站稳了。」(弗6:14)

「但愿我们主耶稣基督和那爱我们，开恩将永远的安慰并美好的盼望赐给我们的父神，安慰你们的心，并且在一切善行善言上坚固你们。」(帖后2:16-17)

目的

认识到我们的天父在祂话语中把祂的目的清晰地说明是为着我们每一个人时，这是何等的奇妙和受激励。因着祂永恒真理的权柄，如今就是时候，正是这一刻来确定祂为你个人的生命有何目的。

「神说：我们要照着我们的形像造人。(创1:26) 首先的亚当在人格、智力、情感、意志等方面都是照神形像来造的，因此神和人之间该能有着相交、团契和合作的。人该服在神至高之下，运用其完美的自由来服在祂的旨意下。但我们知道亚当被诓骗来选上他一己的路，多于神的路，独独倚赖他自己，只爱他自己。因此，他立时成为自我中心而不是以神为中心。便向所有生命源头的神死亡，死在过犯罪恶中。在这情况下亚当「生了一个儿子，形象样式和自己相似。」(创5:3) 因

likeness, after his [fallen] image" (Genesis 5:3). Thus he brought forth a sinful, ungodly, self-centered race, born "dead in trespasses and sins" (Ephesians 2:1).

"God ... hath in these last days spoken unto us by His son ... Who being the brightness of His glory, and the express image of His person" (Hebrews 1:2-3). Here is the image of God back on earth, this time in the person of our Lord Jesus Christ, God's instrument in the Father's hand for conforming us to the image of His Son!

Failure where self is concerned in our Christian life and service, is allowed and often engineered by God in order to turn us completely from ourselves unto His Source for our life – Christ Jesus, who never fails. Rejoice, dear friend, in your need and hunger of heart, for God says, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matthew 5:6). As we, in our abject need, consistently and lovingly look upon our Lord Jesus revealed to us in the Word, the Holy Spirit will quietly and effortlessly change the center and source of our lives from self to Christ – hence for each of us it will be, "Not I, but Christ."

God has a natural law in force to the effect that we are conformed to that upon which we center our interest and love. Hawthorne brought out this fact in "The Great Stone Face." Then too, think of Germany some years ago, full of little Hitlers all because of fanatical devotion to a second-rate paper hanger! Here in our country comic books, radio, T. V. and

此他带来了一个犯罪，不敬虔和自我中心的族群，生来便「死在过犯罪恶之中。」(弗2:1)

「就在这末世藉着祂儿子晓谕我们……祂是神荣耀所发的光辉，是神本体的真像。」(来1:2-3)神的形像就此重回人间，这次是在我们主耶稣基督的身上，祂是天父之手用来将我们模成祂儿子形像的工具！

当我们基督徒的生命和事奉出于己时，神常巧妙地容许失败临到来叫我们完全从己转向那永不失败，我们生命源头的基督耶稣。亲爱的朋友啊，当因心灵缺乏和饥渴而欢欣，因神说：「饥渴慕义的人有福了！因为他们必得饱足。」(太5:6)在极缺乏中恒常和衷心地仰望主耶稣以祂的话语启示我们时，圣灵必静静和有效地将我们生命的中心和源头从己转为基督，我们每一个必「不再是我，乃是基督。」(加2:20)

神在作用力和效应上有一自然律，我们会被模成我们将喜好集中在其身上的东西，哈汤在其《伟大之石脸》一书中描写这事实。也来看看多年前的德国如何对一个二等装裱工人的狂热崇拜而充斥那些小希特勒！在我们国家中的漫画

movies have all contributed in giving us a rising generation of young Davey Crocketts, cowboys, gangsters, etc. And what of the believer? If we are attracted to this present evil world, we become increasingly worldly; if we pamper and live for self, we become more and more self-centered; but when we look unto Jesus Christ, we become more and more like Him.

Norman Douty writes, "If I am to be like Him, then God in His grace must do it, and the sooner I come to recognize it the sooner I will be delivered from another form of bondage. Throw down every endeavor and say, I cannot do it, the more I try the farther I get from His likeness. What shall I do? Ah, the Holy Spirit says, You cannot do it; just withdraw; come out of it. You have been in the arena, you have been endeavoring, you are a failure, come out and sit down, and as you sit there behold Him, look at Him. Don't try to be like Him, just look at Him. Just be occupied with Him. Forget about trying to be like Him. Instead of letting that fill your mind and heart, let Him fill it. Just behold Him, look upon Him through the Word. Come to the Word for one purpose and that is to meet the Lord. Not to get your mind crammed full of things about the sacred Word, but come to it to meet the Lord. Make it to be a medium, not of Biblical scholarship, but of fellowship with Christ. Behold the Lord."

"Thou sayest, Fit me, fashion me for Thee. Stretch forth thine empty hands,

书、收音机、电视和电影，全都致力于给我们新生代的年轻Davey Crocketts，牛仔和流氓。信徒又如何？我们若被现今邪恶世界所吸引，我们便会越发属世；我们若纵容和为己而活时，我们便越发自我中心；我们若仰望耶稣基督，我们便越发像祂。

罗文·都地写道：「我若要像祂，那么神必会藉祂的恩典来作成，我越快明白这个，越快能从另类的捆绑中得脱离。放弃一切努力，且说：这个我作不来，我越发尝试便越发远离祂的样式。我可作甚么呢？呀，圣灵说：这个你作不来，惟有撒离，从中出来。你曾在竞技场中，你曾尽力，你是一个失败者，出来坐下。你坐下来注视祂，仰望祂。不要尝试去像祂，只要仰望祂。只要与祂同居。忘记来尝试像祂。不是要让这个充满你的思想和心，反让祂来充满。只要注视祂，透过圣经来注目在祂身上。为着一个目的来读经，就是要迎见主。不要让你的心灵充斥着有关圣言的东西，而是来迎见主。以圣经为一媒介，不是要作圣经学者，而是要与基督相交，注视主。」

他·史丁根说：「你说：为着祢来调校我，塑造

and be thou still: Oh restless soul, thou dost but hinder Me By valiant purpose and by steadfast will. Behold the summer flowers beneath the sun, In stillness his great glory they behold; And sweetly thus his mighty work is done, And resting in his gladness they unfold. So are the sweetness and the joy Divine Thine, O beloved, and the work is Mine." – Ter Steegen

"For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13). And what is His "good pleasure" He is "performing" in us? He is working everything together for this one purpose: "That the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:11). This is life: "For me to live is Christ" (Philippians 1:21). This is service: "And there were certain Greeks ... saying ... Sir, we would see Jesus" (John 12:20-21).

PREPARATION

Once we know His eternal plan and purpose for us, plus His method of preparation and process to that end, there is rest and confidence. Now it so happens that God's basic ingredient for growth is need. Without personal needs, we would get nowhere in our Christian life. The reason our Father creates and allows needs in our lives is to turn us from all that is outside of Christ, centering us in Him alone. "Not I, but Christ."

In this light, our needs are invaluable! We must face up to the fact

我。那么安静来张开你的空手。不安的心灵啊，是你果敢的目的和坚定的意志阻碍我。看看阳光下的夏天花儿在静中仰望太阳的伟大荣耀。因着太阳作成的非凡工作，花儿欣然展露，甜美地安息于太阳的欢欣中。亲爱的啊，神圣的愉快和喜乐属你，工作却属我。」

「因为你们立志行事都是神在你们心里运行，为要成就祂的美意。(腓2:13) 祂在我们里头运行甚么美意？祂作的每一件事只有一目的：「使耶稣的生在这必死的身上显明出来。」(林后4:11) 这就是生命：「因我活着就是基督。(腓1:21) 这就是事奉：「有几个希利尼人.....说：先生，我们愿意意见耶稣。」(约12:20-21)

预备

我们一旦认识祂为我们定下的永恒计划和旨意，并祂达至这预备和过程的方法，便有着安息和确信。神生发成长的基本成分是需要。没有个人需要，我们在基督徒的生命上便无处可去。天父致使和容许我们生命有所需，为要把我们从基督以外的一切转而单单注目祂。「不再是我，乃是基督。」

据此来看，我们的缺乏珍贵无比！事实是没有属灵

that without spiritual hunger, we cannot feed upon the Lord Jesus Christ. From our personal experience, Matthew 5:6 should mean much to every one of us – "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." All too often believers are exhorted and even pressured to grow before there is an acute awareness of need, before there is true spiritual hunger. And, sad to say, in most instances when there is real heart-hunger, very little spiritual food is offered.

Watchman Nee puts first things first in saying, "The Lord does not set us here first of all to preach, or to do any work for Him. The first thing for which He sets us here is to create hunger in others. No true work will ever begin without a sense of need being created."

In preparation, there is a tearing down before there can be a building up. "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up" (Hosea 6:1). This applies to both growth and service. J. C. Metcalfe faithfully writes: "It is more than comforting to realize that it is those who have plumbed the depths of failure to whom God invariably gives the call to shepherd others. This is not a call given to the gifted, the highly trained, or the polished as such.

"Without a bitter experience of their own inadequacy and poverty they are quite unfitted to bear the burden of spiritual ministry. It takes a man who has

的饥饿，我们不能吃用主耶稣基督。从我们个人经验得知，太5:6于我们每一个都是意义重大的：「饥渴慕义的人有福了，因为他们必得饱足。」经常见到在有着明明察觉缺乏之先，在有着真正的属灵饥饿之先，信徒被劝喻甚至被迫使来成长。可悲的是，在大部分的情况下，当有着真正的心灵饥渴时，很少有属灵食物可供应。

倪柝声开宗明义说：「主首要我们作的不是传讲，或为祂作任何工作。祂把我们安置在世上的首要工作就是在人身上制造饥饿。没有感到所制造的需要便没有真正工作的开始。」

在预备上，先有拆毁才有建立。「来吧，我们归向耶和华！祂撕裂我们，也必医治；祂打伤我们，也必缠裹。」（何6:1）这同时适用于成长和事奉上。J. C. 麦卡夫信实地写道：「明白到神不变地呼召那些探索失败深度的人来牧养他人是超乎欣慰的。所呼召的不是那些有恩赐，受高度训或如此精良的人。」

「没有经历一己的不足和贫乏的人，便完全不适合来背负属灵职事的重担。一个某程度上发现他一己

discovered something of the measures of his own weakness to be patient with the foibles of others. Such a man also has a first-hand knowledge of the loving care of the Chief Shepherd, and His ability to heal one who has come humbly to trust in Him and Him alone. Therefore he does not easily despair of others, but looks beyond sinfulness, willfulness, and stupidity, to the might of unchanging love. The Lord Jesus does not give the charge, 'Be a shepherd to My lambs ... to My sheep,' on hearing Peter's self-confident affirmation of undying loyalty, but He gives it after he has utterly failed to keep his vows and has wept bitterly in the streets of Jerusalem."

Yes, there is going to be deep, thorough, and long preparation if there is to be reality; if our life is to be Christ-centered, our walk controlled by the Holy Spirit, and our service glorifying to God. Sooner or later the Holy Spirit begins to make us aware of our basic problem as believers – the infinite difference between self and Christ." There are other laborers besides those who are seeking for pardon – for justification. There are laborers for sanctification – after personal holiness – after riddance of the power of the old Adam; and to such, as well as to those who are seeking after salvation, Christ promises, with this great 'I will' (Matthew 11:28-30). It is highly possible for a man, after having found justifying rest in Christ, to enter upon a state of deep need as regards sanctifying rest. We think we

软弱的人才会忍耐别人的缺点。这样的人也对大牧人的关爱，和祂医治那谦卑地来信靠祂和独独信靠祂上有着第一手的认识。因此他不会轻易对别人失望，却会以不变的爱来越过犯罪、顽梗、愚蠢来看。主耶稣不在听见彼得自信地说其不死忠诚的断言来给与『牧养我的小羊……我的羊。』的委托，而是在他遵守其誓言上彻底失败，在耶路撒冷街头痛哭时给与的。」

若要我们的生命以基督为中心，我们的步履由圣灵掌控，我们的事奉可荣耀神，这些都实在成真之先，是有着一深邃、彻底和长长之预备的。不多久圣灵会开始使我们觉知到我们作为信徒的基本问题，就是己和基督之间的无限分别。「除了那些寻求宽恕的人以外，有其它人是寻求称义的。还有人努力去寻求成圣，追求个人的圣洁，追求除掉老亚当的权势。对这些人，和那些寻求救恩的，基督都以这伟大的「我就」(太11:28-30)来应许。极有可能一个人因着在基督里寻得称义后，便进入成圣上所深切需要的状态中。我们若说这是几乎曾活在世上每个信徒的经

shall not go far wrong if we say that this has been the experience of almost every believer that has ever lived.” – P. B. Power

Much of His preparation in our lives consists of setting up this struggle – our seeing self for what it is, and then attempting to get free from its evil power and influence. For there is no hope of consistent abiding in the Lord Jesus as long as we are under the dominion of the self-life, in which "dwelleth no good thing" (Romans 7:18a). "Not in babyhood are we able to continually abide in His presence, regardless of our surroundings and that which we are doing. Not when we serve Him with intermittent zeal does our own soul grow and thrive; not when we are indifferent are we watered from the presence of the Lord. It is after we have been subdued, refined, and chastened; when love of self and the world is gone, that we learn to abide in touch with Him at all times, and in all places or surroundings." – MacIlravy

The value of both the struggle to free ourselves from the old Adam-life, and the equally fruitless efforts to experience the new Adam-life, the Christ-life, is to finally realize that it is utterly futile. Our personal, heart-breaking failure in every phase of our Christian life is our Father's preparation for His success on our behalf. This negative processing of His, finally brings us into His positive promise of Philippians 1:6, "Being confident of this very thing, that he which hath begun a

验，我们以为这说法是不至错得厉害的。」(P. B. 鲍华)

祂在我们生命大部分的预备上都包含这挣扎的安排，因着我们得见己的所是，便试图来脱离其邪恶的势力和影响。只要我们一日「在我里头没有良善。」(罗 7:18)在己生命的管治底下，我们便无望常在主耶稣里。马哥拉利说：「我们在婴孩时期是不能持续常在祂同在中的，无论我们身处的环境如何；不是在我们以我们一己生命生发和长成的间歇性热心之时；不是在我们不在乎是否因着主同在而流泪之时。而是在我们已被抑制，精炼和惩治之后；在对己和世界的爱已逝去，就是我们学会随时随在或任何处境中常跟祂接触之时。」

挣扎来叫自己脱离老亚当的生命和经验新亚当生命(基督之生命)的相同无果子的努力，这两者的价值最终叫我们明白到其彻底的微不足道。我们基督徒生命上每个范畴的个人和叫人心碎的失败不过是我们天父为祂代替我们成功而作的预备。祂这反面的进程最终领我们进入祂正面的应许：「我深信那在你们心里动了善工的，必成全这

good work in you will perform it until the day of Jesus Christ." His "good work" in us is begun through failure, and this includes our strongest points, which continues on into His success, by His performance, and not ours. "For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13). There is no question but that we all began in sheer grace, and we must continue and arrive on the very same basis: "Stand fast therefore in the liberty wherewith Christ hath made us free" (Galatians 5:1).

Charles Trumbull said, "The effortless life is not the will-less life. We use our will to believe, to receive, but not to exert effort in trying to accomplish what only God can do. Our hope for victory over sin is not 'Christ plus my efforts,' but 'Christ plus my receiving.' To receive victory from Him is to believe His Word that solely by His grace He is, this moment, freeing us from the dominion of sin. And to believe on Him in this way is to recognize that He is doing for us what we cannot do for ourselves." We learned this principle at the time of our spiritual birth, and it seems that most of us have to learn it all over again for our spiritual growth and service. Fear not, dear friend; just hold firm to the fact of His purpose for you in Christ, and He will faithfully take you step by step into all the necessary preparation – He will do it. Once you are sure of the purpose, you can be equally positive of the preparation. Simply remember that

工，直到耶稣基督的日子。」(腓1:6)祂在我们心里的善工是藉失败来开始的，其中包括我们最强的东西，这一直进展至祂藉祂的而不是我们作为的成功。「因为你们立志行事都是神在你们心里运行，为要成就祂的美意。」(腓2:13)毫无疑问我们全都是以全然的恩典来开始的，我们定须持续并达至这相同的基础：「基督释放了我们，叫我们得以自由。」(加5:1)

查理士·堪布说：「不发力的生命不是无意志的生命。我们用意志来相信，来接受，但在试图作成只有神能作的事上不要发力。我们胜过罪的希望不在『基督加我们的努力』，而是『基督加我们的接受』。从祂得着胜利是相信祂所说惟有藉祂的恩典这话，祂就在这刻叫我们脱离罪的权势。这样相信祂是承认祂正为我们作一己作不来的。」我们在我们属灵出生时晓得这原则，似乎我们大部分人都为着我们的属灵成长和事奉来再次学习这个。亲爱的朋友啊，不要害怕，只要持定祂为在基督里的你所定旨意这事实，祂必会信实地一步一步来领你进入所有必须的预备，祂也必会作成。你一旦深信这旨意，你便能在预备上有着相同的

Romans 8:28 and 29 go together, and thank Him for Philippians 1:6.”

"The Lord is glorified in a people whose heart is set at any cost, by any road, upon the goal which is God himself. A man who is thus minded says, 'By any road!' Here is a very difficult road, a road beset by enemies, but the passionate desire for the goal will hold him steadfast in the way. It is the man who lacks the yearning to know Him that will easily be turned aside. Along that road the Man Christ Jesus has already gone before, and at every point has overcome for us. We have not climb up; we are to be brought through in the train of His triumph. Every enemy has been met; every foe has been overcome; there remains nothing that has not been put potentially beneath His feet, and there remains nothing in this universe that is able to overcome the least child of God who has taken the hand of the Lord and said: 'Lord, bring me through to the place where Thou art, in virtue of the blood which Thou hast already taken through in victory. 'There is great glory to the Lord in a quiet, confident walk in a day of adversity, a day of dread, when things about us are shaking and trembling.'" – G. P.

COMPLETE IN HIM

Our Lord Jesus so often uses natural facts in order to teach the deepest spiritual truths. He first teaches us about our natural, Adamic life before we can understand and appreciate our new spiritual, Christ-life. This involves the vital

确定。只要谨记罗8:28和罗8:29，并为腓1:6来感谢祂。」

G. P.说：「主藉存心付上任何代价去走任何道路来达成神自己目标的人来得荣耀。有这心思的人说到「任何道路」！这是一条非常艰难的道路，仇敌重重围困的道路，但为达至目标的热切期望叫他在路上保持坚持。在认识祂上缺乏渴望的人才会轻易转离。这条路是人子基督耶稣之前曾走过的，祂曾为我们在每个关口上得胜。我们未曾往上爬，我们都是被领至坐在祂得胜的火车上来穿越的。遇上每个仇敌，也曾克服每个敌人，没有任何潜在未被服在祂脚下的东西，在这宇宙中没有一样是能够制服神最小之儿女的，其曾挽着主的手，并说：『主啊，领我经过祢曾临到之地，就是因着祢的血祢已取得胜利之地。』在逆境的日子，在可怕的日子，我们的事情都是在不安和抖动中时，若仍能以安静和信靠来行走的话，给主的是大大的荣耀。」

在祂里面得以完全

我们的主耶稣常用自然界事物教导最深层的属灵真理。在我们能明白和领会崭新、属灵、基督的生命之先，祂将亚当的生命我们这本性教导我们。这牵涉到

source principle: "after its kind." Every believer first learns that he is complete in Adam – he sprang from him: he is like him." For as by one man's disobedience many were made sinners" (Romans 5:19a)."For I know that in me (that is, in my flesh), dwelleth no good thing" (Romans 7:18a). When, through our failures and struggles, He has taught us about the natural, we will be ready to learn of our spiritual Source." By the obedience of one shall many be made righteous" (Romans 5:19)."For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him" (Colossians 2:9-10a).

There are two main aspects to this source principle. First, the Lord Jesus is the Source of our Christian life – we were born into Him; God has made us complete in Him. This truth we are to hold by faith; it is true of each of us. "If any man be in Christ, he is a new creature ..." (2 Corinthians 5:17a). Second, as we hold to this fact by faith, we are brought into the practical reality of it day by day in our experience. Little by little we receive that which is already ours. The important thing to know and be sure of is that all is ours, we are complete in Him, NOW. This fact enables us to hold still while He patiently works into our character that life of ours which is hid with Christ in God.

"Progress is only advancing in the knowledge, the spiritual knowledge, of what we really possess at the outset. It is like ascending a ladder. The ladder is

「与其类」这关键的源头原则。每一个信徒先要学晓祂是在亚当里，祂源自亚当，祂像祂。「因一人的悖逆，众人成为罪人。」(罗5:19)「我也知道在我里头，就是我肉体之中，没有良善。」(罗7:18)祂藉我们的失败和挣扎教导我们何为天性，我们准备好学习属灵本源了。「因一次的义行，众人也就被称义得生命了。」(罗5:19)「因为神本性一切的丰盛都有形有体的居住在基督里面，你们在祂里面也得了丰盛。」(西2:9-10)

这源头原则有两大范畴：一、主耶稣是我们基督徒生命的源头，我们是生入祂里头的。神在祂里头作成我们。我们每一个要用信持定「若有人在基督里，他就是新造的人。」(林后5:17)这真理。二、既用信持定它，我们被领进入我们日复一日所经历的具体真实，逐少逐少得着早已是我们的东西。重要的是要认识和确定所有都属我们，我们如今都在祂里头。这事实使我们能够站立得稳，而祂忍耐地在我们品格上作成我们的生命，就是与基督藏在神里头的生命。

「进步不过是我们开初真正拥有属灵知识上的增长。这就像在恩典梯子的往上爬。第一步是我们相

grace. The first step is, we believe that the Lord Jesus was sent of God; second, that in the fulness of His work we are justified; third, we make His acquaintance; fourth, we come to see Him in heaven; we know our association with Him there, and His power here; fifth, we learn the mystery, the great things we are entitled to because of being His body; sixth, that we are seated in heavenly places in Christ; seventh, lost in wonder and in praise in the knowledge of Himself." – J. B. Stoney

Since we are complete in our Lord Jesus, it will not do to try and add to that finished work. It is now a matter of walking by faith and receiving, appropriating, from the everabundant Source within. Walter Marshall is concise here: "Christ's resurrection was our resurrection to a life of holiness, as Adam's fall was our fall into spiritual death. And we are not ourselves the first makers and formers of our new holy nature, any more than of our original corruption, but both are formed ready for us to partake of them. And by union with Christ, we partake of that spiritual life that He took possession of for us at His resurrection, and thereby we are enabled to bring forth the fruits of it; as the Scripture showeth by the similitude of a marriage union. Romans 7:4: 'Married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. '"

Our part is not production, but reception of our life in Christ. This entails

信主耶稣乃神差派来的；第二步是我们在祂丰盛的工作中得以称义；第三步是我们与祂有亲密相交；第四步是我们得见在天上的祂，认识到在天上的与祂联合，和祂在地上的权柄；第五步我们认识到我们因成为祂的身体来得赐重要东西的这奥秘；第六步是我们因在基督里坐在天上；第七步是因着认识祂而迷失在赞叹和赞美中。」(J. B. 史东尼)

我们既在主耶稣里，所以尝试作和加添那完成的工夫没用，如今要作的是从永远丰盛源头里头藉信行走，接受和取用。华达·马殊于此是精辟的：「基督的复活是我们在圣洁生命上的复活，正如亚当的堕落是我们属灵死亡的堕落一样。而在新造的圣洁本性上我们自己都不是创始和成终者，与我们本来的堕落不遑多让，两者都在作成后我们才参与其中。我们藉与基督合一有分于这属灵生命，就是祂为我们在祂的复活上拥有的属灵生命，因此我们得以能够结出其果子，就是圣经藉着婚姻的合一上的相似性所显示的：「叫你们归于别人，就是归于那从死里复活的，叫我们结果子给神。」(罗7:4)

我们的分不是生产，而是在基督里接受我们的生

Bible-based fact finding; explicit faith in Him and His purpose for us in Christ; and patient trust while He takes us through the necessary processing involved. No believer ever fell into maturity, even though he is complete in Christ. Spiritual growth necessitates heart-hunger for the Lord Jesus; determination, based upon assurance, to have that which is ours in Him, plus meditation and thought. We will never come into the knowledge of our spiritual possessions through a superficial understanding of the Word. How can we ever expect to have intimate fellowship with One we know little of?

"Christianity concentrates the whole fulness of revelation in the one human personality of Jesus Christ as Mediator – that is, as the mediating central principle of the new Divine organism, in its fulness of Spirit and Life, in and for the human personal life. With the entrance of Christ into the human individual, the Divine life becomes imminent in us, not in its universal world-relation, but as a personal principle, so that man is not only a being made of God, but a being begotten of God. And with the growing transformation of the individual into the life-type of Christ there is perfected the development of the personal life out of God, in God, and to God – the development not only of a moral or theocratic communion, but a communion of nature!"

A seed embodies in full the reproduction of the life from which it came. That much is complete, and can

命。这带来基于圣经的事实发现，对祂明确的信和在基督里为我们有的旨意，当祂领我们经过所需有关进程而有忍耐的信靠。就算在基督里的信徒也不会跌进成熟的。属灵的成长在在需要渴求主耶稣的心、基于确据而决心要得我们在祂里头的分、默念和思想。我们永不能藉着对圣经的肤浅理解而得着属灵的认识。我们怎能期望与我们少认识的那位有着亲密的相交呢？

「基督教将完满的启示全然集中在作为中保的耶稣基督的人格上，就是作为中保的崭新神圣机体的中心原则上，穿上和作为人类的个格生命，满是圣灵和生命。因着基督进而成为个体人类，这神圣的生命在我们里面这么近，不是那寻常世界的关系，而是一个格的原则。因此人不单止是神所造的个体，也是神所生的。因着个人的渐渐改变成为基督的生命模样，便有着出于神、在神里面和为神而有的个格生命上的完美发展。不单止发展成道德或神权上的相交，也是被造界的相交！」

一粒种子完全包含其生命之源的繁殖能力，必是完满，无可增加的。「你们

never be added to. "Being born again, not of corruptible seed, but of incorruptible" (1 Peter 1:23a). "Thou shalt not sow thy field with mingled seed" (Leviticus 19:19). It is to be "not I, but Christ." The Seed has been implanted – now the entire question is one of growth and maturity. This alone will bring forth fruit that abides. "The development of the divine life in the Christian is like the natural growth in the vegetable world. We do not need to make any special effort, only place ourselves under the conditions favorable to such growth."

Only those who have sought to grow by effort and failed are in the position to appreciate the fact that God is the aggressor in the realm of development. "All the powers of Deity which have already wrought together in the accomplishment of the first part of the eternal purpose, the revealing of the Father's perfect likeness in the Man Christ Jesus, are equally engaged to accomplish the second part, and work that likeness in each of God's children." Wm. Law agrees: "A root set in the finest soil, in the best climate, and blessed with all that sun and air and rain can do for it, is not so sure a way of its growth to perfection, as every man may be whose spirit aspires after all that which God is ready and infinitely desirous to give him. For the sun meets not the springing bud that stretches toward him with half that certainty as God, the Source of all good, communicates Himself to the soul that longs to partake of Him."

蒙了重生，不是由于能坏的种子，乃是由于不能坏的种子。」(彼前1:23)「不可用两样搀杂的种种你的地。」(利19:19)这就是「不再是我，乃是基督。」种子已播植，如今问题就在于生长和成熟，惟有这才会结出常存果子。「在基督徒里神圣生命的发展就像在植物世界中的自然生长。我们不需要作出任何特别努力，只要将我们自己放置在有利其生长的环境中便是了。」

只有那些曾试图来努力生长却失败的人，就站在领会这事实的位置，以神为发展领域上的侵略者。「神性的一切权柄早已作成永恒计划中的第一部分，就是在人子基督耶稣上彰显天父的完美形像。这权柄也相同地从事作成那第二部分，作成每个神儿女的神的形像。」威廉·罗同意说：「一棵根儿植于最好的泥土中，有着最佳的气候，满得其需要的一切太阳、空气和雨露，这些都不是其完美生长的必然情况；就正如也许每个人的灵都向往神准备好和无穷地乐意来给他的东西一样。因着太阳遇不上向它伸展的发芽，一切美善源头的神不能与那些渴望有分于祂的人相交，连一半的肯定也没有。」

Not only is our life complete in Him, but likewise the essential victory in all the many exigencies of that life. "When you fight to get victory, then you have lost the battle at the very outset. Suppose the Enemy assaults you in your home or in your business. He creates a situation with which you cannot possibly deal. What do you do? Your first instinct is to prepare yourself for a big battle and then pray to God to give you the victory in it. But if you do so defeat is sure, for you have given up the ground that is yours in Christ. By the attitude you have taken you have relinquished it to the Enemy. What then should you do when he attacks? You should simply look up and praise the Lord. 'Lord, I am faced with a situation that I cannot possibly meet. Thine enemy the Devil has brought it about to compass my downfall, but I praise Thee that Thy victory is an all-inclusive victory. It covers this situation, too. I praise Thee that I have already full victory in this matter.'" – Watchman Nee

APPROPRIATION

Here is an important subject that has to do with faith, and the practical reception of that which we are able to trust Him for. Appropriation does not necessarily mean to gain something new, but to set aside for our practical possession something that already belongs to us.

In order to appropriate something for our daily walk in Christ, there are two

不单止我们的生命在祂里头得了丰盛，连这生命所有众多迫切需要上，必不可少的得胜上亦一样。「当你奋力来得胜时，打从开始便败仗。可猜想仇敌在你家中或在工作间来羞辱你。他制造一个处境是你不可能应付的。你可作甚么？你的首个本能反应就是预备自己来打一场硬仗，祈求神给你得胜。你若这样作，失败是必然的了，因为你已将你在基督里的地位放弃了。按你所有的态度，你已将这地位交给仇敌。那么当仇敌进击时你该作甚么？你该单单仰望和赞美主，说：『我面对的处境是我不可能应付的。祂的仇敌魔鬼已来到快要把我覆灭的地步，但我为着祂全所有的得胜来赞美祂，这也包括我如今的光景。我为着我已在这事上全然得胜来赞美祂。』」（倪柝声）

取用

这是关乎到信的一个重要题目，实在得着信使我们能够以祂为可依靠的。取用不是必定等同得一些新的东西，而是将我们实在拥有，早已属乎我们的东西放置一旁。

要在基督里每天同行上取用一些东西，有两样东

essentials: to see what is already ours in Christ; and to be aware of our need for it. Upon these two factors rests the ability to appropriate, to reach out in steadfast faith and receive that which belongs to us in our Lord Jesus Christ.

Regarding the first essential, to SEE that which is already ours, Wm. R. Newell wrote: "Paul does not ask a thing of the saints in the first three chapters of Ephesians but just to listen while he proclaims that wondrous series of great and eternal FACTS concerning them; and not until he has completed this catalogue of realities about them does he ask them to do anything at all!

"And when he does open his plea for their high walk as saints, everything is based on the revelation before given the facts of their high character and destiny as saints: 'I therefore ... beseech you that ye walk worthy of the vocation wherewith ye are called' (Ephesians 4:1). Let us cease laying down to the saints long lists of 'conditions' of entering into the blessed life in Christ; and instead, as the primal preparation for leading them into the experience of this life, show them what their position, possessions, and privileges in Christ already are. Thus shall we truly work with the Holy Spirit, and thus shall we have more, and much more abiding fruit of our labors among the people of God."

Once we see that which is ours in Christ Jesus, practical need will cause us to appropriate, to receive the answer to that need." There was a 'supply of the

西必不可少：看见在基督里属我们的东西；和觉知我们需要它。得这两因素要有取用的能力，以坚定的信来伸手接受在我们主耶稣基督里属于我们的东西。

关于到得见早已属我们的这第一项，威廉·R·纽威写道：「保罗在以弗所书头三章中连一样圣徒的东西也没有祈求，只是听到他宣告关于他们的那一系列奇妙、伟大和永恒的事实。在他完成这关乎到他们的真实清单之前，他完全没有要求他们作甚么！

「当他真的为他们像圣徒般行走来祈求时，每一项都是基于先前所有的启示，就是他们作为圣徒的高尚品格和结局：『我.....劝你们，行事为人就当与蒙召的恩相称。』（弗4:1）让我们停止给于圣徒得进入基督里蒙恩生命的长长条件清单，反之，作为领他们进入这生命经历的主要预备，给他们看见他们在基督里早已有的地位、拥有物和殊荣。就让我们真实地与圣灵同工，就让我们得着更多，多于神子民中我们劳苦而有的常在果子。」

我们一旦得见在基督耶稣里属我们的东西，实在的需要致使我们来取用，来得这需求的响应。「于保罗

Spirit of Jesus Christ' for Paul, and that made it possible for Christ to be magnified in him. It was a supply which was always available, but only appreciated and appropriated as and when the Apostle came to know his need. Life is meant to bring a succession of discoveries of our need of Christ, and with every such discovery the way is opened for a new inflow of the supply. This is the explanation of so much that we cannot otherwise understand – this plunging of us into new tests where only a fresh supply of the Spirit of Jesus Christ will meet our need. And as our need is met, as we prove the sufficiency of Christ to meet our inward need, so there can be a new showing forth of His glory through us.” – H. F.

These two realities of seeing and needing bring us from childish meandering into a responsible, specific walk of faith. They take us from the "help me" attitude to that of giving thanks; from begging to appropriation. Notice what L. L. Letgers, co-founder of Wycliffe Bible Translators, has to say about this: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ Jesus' (Ephesians 1:3 RV). If you run over in your mind and find one single blessing with which God might bless us today, with which He has not already blessed us, then what He told Paul was not true at all, because He said, 'God hath.' It is all done. 'It is finished. 'God hath blessed us with

是有着『耶稣基督之灵的帮助』(腓1:19)，这使基督在他身上得显大变成为可能。这帮助早已有，但只有当使徒认识到他的需要时才会领会和取用。生命带来我们需要基督的持续发现，因着每个这样的发现，开启一个帮助上崭新流向之路。这就是在别的方法上太多不能明白之处的解释，我们这样陷入的测试，其中惟有耶稣基督之灵的纯新帮助才能满足我们的需要。当我们需要得着满足，当我们证明基督足以满足我们里头的需要时，祂荣耀就能透过我们有着崭新的显露。」(H. F.)

得见和需要这两个实况领我们从幼稚的漫步来到负责任和独特的信心之行。他们领我们从「来帮助我」的态度转而感恩；从乞求到取用。留心L. L. 勒嘉士这威克理夫圣经翻译会的共同创办人在这所要说的：『愿颂赞归与我们主耶稣基督的父神！祂在基督里曾赐给我们天上各样属灵的福气。』(弗1:3)你若遍查思想，发现有一项神今天会赐的恩福是祂未曾赐下的话，那么祂对保罗所说的便完全不对，因祂说「神.....曾」，都作成了。「曾赐给」，神已将每样属天的属灵恩福赐给我们！众多可怜事情

every spiritual blessing in the heavenlies! The great pity of it all is that we are saying, 'O God bless us, bless us in this, bless us in that!' and it is all done. He has blessed us with every spiritual blessing in the heavenlies." As C. A. Coates said, "It is appropriation that test us. How often we stop at admiration."

From time to time the Holy Spirit will bring to our attention a certain aspect of the Word in a striking manner, and we will rejoice to see and believe that it is ours in Christ. It may be, for instance, the truths of Matthew 11:28, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Besides the usual personal situations, the uncertainty, strife and tensions of world conditions provide just what is needed for the believer to abide, to rest in the Lord Jesus. The need exists, and when he sees the rest in Him, all there remains to do is appropriate!

So far so good. The believer sees what he possesses in Christ, and the need enables him to reach out and confidently appropriate and accept the required rest. This appropriation must be a case of clear, scriptural, specific trust. We are not to "ask amiss." And now comes the critical phase, the key to it all. In most instances of appropriation, there is a waiting period between the acceptance and the receiving – often of years. Our responsibility is to patiently wait upon Him during the time necessary for Him to work into our character, our life, that which we have appropriated in Christ – in

中最大的是我们正说『神啊赐福我们，在这在那赐福我们！』时都是已作成的。祂曾赐给我们天上各样属灵的福气。」如C. A. 哥底斯所说：「试验我们的是取用，我们多常停留在羡慕。」

圣灵时不时会以一显著的方式叫我们留意圣经的某方面，我们也欣然得见和相信这是因在基督里而属我们的。例如太11:28的真理：「凡劳苦担重担的人可以到我这里来，我就使你们得安息。」除了正常个人处境之外，世界环境的不肯定、冲突和张力所提供的不过是信徒住在和安居在主耶稣里所需要的。在需要存在的同时，他又得见祂里头的安息，余下要作的不过是取用吧了！

至今挺好。信徒得见他在基督里所拥有的东西，得见这需要使他能伸手并满有信心地取用和得着所需的安息。这取用定须是清晰的、合乎圣经的、独特的信靠。我们不是妄求。如今来到那决定性的阶段，是一切的关键所在。在大部分的取用例子中，在接受和得着之间有着一等候的阶段，多时是经年的。我们的责任就是在祂需时来作成我们在基督里所取用的品格和生命，当耐性地等待祂，在这例子

this instance, His rest, steadiness, assurance, security. "A God ... who worketh for him that waiteth for him" (Isaiah 64:4b ASV).

Mr. T. Austin-Sparks gives us two valuable thoughts regarding this all-important gap – usually a matter of years – between the actual appropriation, and the practical experience. "Every bit of truth we receive, if we receive it livingly, will take us into conflict and will be established through conflict. It will be worthless until there has been a battle over it. Take any position the Lord calls you to take, and, if you are taking it with Him, you are going through things in it, and there will be an element added by reason of the battle. You have taken a position – yes, but you have not really got it yet, the real value of it has not been proved. You have not come into the real significance of it until there has been some sore conflict in relation to it."

"As the result of the work of His cross, and as the grand issue of His resurrection, eternal life is received already by those who believe. But while that life is itself victorious, incorruptible, indestructible, the believer has to come by faith to prove it, to live by it, to learn its laws, to be conformed to it. There is a deposit in the believer, which in itself needs no addition, so far as its quality is concerned. So far as its victory, its power, its glory, its potentialities are concerned nothing can be added to it. But the course of spiritual experience, of spiritual

中是等候安息、稳妥、确信和安心。「神为等候祂的人行事。」(赛64:4)

史百克在关乎到实际取用和实在经历之间通常以年计的这全然重要的间隔上，给我们两个宝贵的思想：「我们所得的每点点真理，我们若活泼地得，必会叫我们遇上冲突，也必会因着冲突而得建立。除非经历了争战，否则是毫无价值的。取上主呼召你得的地位，只要你是与祂一起来取上，你必会经过其中的事物，必会因着争战的缘故而得着元素的添加。你是已取上一个地位，但你还未曾真的得着，其真正的价值还未曾证实。你还未曾进入其真实意义，除非已经历与之相关的一些剧烈的冲突。」

「因着祂十字架工作的成效，因着祂复活的重大争议，永生是那些相信之人所已得着的。生命本身是胜利的、不朽的和不可毁灭的，信徒要藉信来证明这个，靠它而活，学习其定律，模成它。在信徒中是有一凭据的，就其本质而言，是不需添加的。就其得胜、能力、荣耀和潜在性而言，是无可添加的。但属灵经验和属灵生命的进程，就是要发现，要取用，和活出所有生命所

life, is to discover, to appropriate, and to live by all that the life represents and means.” – T. A-S.

After we have seen our possessions in Christ, and become aware of our need, then we must give Him the necessary time to work the appropriation into our everyday walk. If we are looking for our needs to be met in the next interview, the next devotional book, the next series of special meetings, the next hoped for "revival," then reality will never come.

In this matter of Christian development, there is no shortcut, no quick and easy way. The Husbandman builds into the believer that which He intends to minister through him to others. In order to minister Life to others, what one does and says must flow from what he is."For it pleased the Father that in him [Christ Jesus] should all the fulness dwell"; "For we are made partakers of Christ"; "That ye might be filled with all the fulness of God"; "For your life is hid with Christ in God"; "That the life also of Jesus might be made manifest in our mortal flesh" (Colossians 1:19; Hebrews 3:14; Ephesians 3:19; Colossians 3:3; 2 Corinthians 4:11b).

How often we simply admire and talk about truths the Holy Spirit reveals to us in the Word, whereas His primary purpose in giving them to us is that we might stand upon them in faith, waiting confidently for Him to make them an integral part of our life. "A prophet is one who has a history, one who has been dealt with by God, one who has

彰显和说明的一切。」 (T. A-S.)

我们得见我们在基督里的拥有物，也觉知我们所需，我们必须给祂所需时间来在我们每天的行止上作成那取用。我们若正寻找所需来满足下一个面谈，下一本属灵书，下一个特别聚会的系列，下一个复兴的希望，那么实况必不会临到。

基督徒成长没有快捷方式，没有快捷和轻易之方法的。栽培的人在信徒里头建立的，就是祂想藉他们来服事别人。为了向人给予生命上的帮助，人所作和所说的定须自祂的所是流出。

「因为父喜欢叫一切的丰盛在祂（基督耶稣）里面居住。」（西1:19）「我们在基督里有分。」（来3:14）

「叫神一切所充满的，充满了你们。」（弗3:19）「你们的生命与基督一同藏在神里面。」（西3:3）「使耶稣的生在我们这必死的身上显明出来。」（林后4:11）

我们何等经常只去羡慕和谈及圣灵向我们揭示在圣经里的真理，而祂将这些给与我们的首要目的就是叫我们得以在信上站立得稳，满有信心来等候他们成为我们生命的上不可或缺的部分。「先知是有其历史之人，曾被神处理的人，

experienced the formative work of the Spirit. We are sometimes asked by would-be preachers how many days should be spent in preparation of a sermon. The answer is: At least ten years, and probably nearer twenty! For the preacher matters to God at least as much as the thing preached. God chooses as His prophets those in whom He has already worked what He intends to use as His message for today.” – W. Nee

IDENTIFICATION

As our thinking moves along from the Substitutionary (birth) truths, on to the Identification (growth) truths, it might be good to consider briefly what leaders, honored of God through the years, have to say about identification, as centered in Romans six.

Evan H. Hopkins: "The trouble of the believer who knows Christ as his justification is not sin as to its guilt, but sin as to its ruling power. In other words, it is not from sin as a load, or an offence, that he seeks to be freed – for he sees that God has completely acquitted him from the charge and penalty of sin – but it is from sin as a master. To know God's way of deliverance from sin as a master he must apprehend the truth contained in the sixth chapter of Romans. There we see what God has done, not with our sins – that question the Apostle dealt with in the preceding chapters – but with ourselves, the agents and slaves of sin. He has put our old man – our original self – where He put our sins, namely, on

曾经经验圣灵影响发展之工作的人。我们有时被一心想成为传道者的人问到要花多少天来预备讲章。答案是：最少十年，也许接近二十年！对传道者来说，关乎到神的事情最少是与所传讲的事物那样多。神所拣选作为祂先知的人是那些已作成祂想望用作祂今天信息的东西。」（倪柝声）

合一

当我们的思想从取代（出生）的真理前行，来到身分合一（成长）的真理时，稍为想想那些多年来荣耀神的先行者，在如同罗6章集中说到的合一是好的。

伊文·H·鹤健士说：「认识到基督乃他的义的信徒，其问题不在罪的可恶，而在罪的管治权势。换句话说，他试图脱离的不是如重担的罪，或一过犯，因他得见神已完全叫他从罪的指控和刑罚上得释放；而是要脱离罪这主人。要认识神叫人脱离从罪这主人，他必须领会罗6章所记载真理。在那里我们看见神所作的，不是关乎到我们的罪，使徒在前头的数章中已处理这问题；而是关乎我们自己，罪的代理人和奴仆。祂不喜悦我们那原本的己这旧人，便把我们的过犯与基

the cross with Christ. 'Knowing this, that our old man was crucified with him' (Romans 6:6). The believer there sees not only that Christ died for him – substitution – but that he died with Christ – identification" (Thoughts on Life and Godliness, p. 50).

Andrew Murray: "Like Christ, the believer too has died to sin; he is one with Christ, in the likeness of His death (Romans 6:5). And as the knowledge that Christ died for sin as our atonement is indispensable to our justification; so the knowledge that Christ and we with Him in the likeness of His death, are dead to sin, is indispensable to our sanctification" (Like Christ, p. 176).

J. Hudson Taylor: "Since Christ has thus dwelt in my heart by faith, how happy I have been! I am dead and buried with Christ – ay, and risen too! And now Christ lives in me, and 'the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.' Nor should we look upon this experience, these truths, as for the few. They are the birthright of every child of God, and no one can dispense with them without dishonoring our Lord" (Spiritual Secret, p. 116).

Wm. R. Newell: "To those who refuse or neglect to reckon themselves dead to sin as God commands, we press the question, How are you able to believe that Christ really bare the guilt of your sins and that you will not meet them at the judgment day? It is only God's Word that tells you that Christ bare your sins in

督同钉在十字架上。「因为知道我们的旧人和祂同钉十字架。」(罗6:6)信徒不单看见基督为他死(代替),且看见他与基督同死(合一)。」(《默想生命和敬虔》第50页。)

慕安德烈说:「信徒像基督已在罪上死,祂在祂死的形状上与基督联合(罗6:5)。认识基督为罪死作为我们赎价在我们的称义上必不可少,同样认识基督和我们在罪上死,我们与祂在死的形状上联合在我们的成圣上也是必不可少的。」(《像基督》第176页)

小戴德生说:「基督已因我信而住在我心中,我何等欢欣!我与基督同死和同埋葬的,且一同复活!如今基督活在我里面,并且『我如今在肉身活着,是因信神的儿子而活;祂是爱我,为我舍己。』(加2:20)我们也不应以这经历,这些真理属少数人。这些是神每个儿女的长子权,无人能废弃他们而没有羞辱主的。」(《属灵秘诀》116页)

威廉·R·纽威说:「对于拒绝或忽视神的命令看他们乃罪上死的人,我们催迫来问:你怎能相信基督真的背负你过犯的罪,使你不用在审判日面对他们?只有神的话语告诉你基督在十字架上将你的过犯都

His own body on the tree. And it is the same Word that tells you that you as connected with Adam, died with Christ, that your old man was crucified, that since you are in Christ you shared His death unto sin, and are thus to reckon your present relation to sin in Christ – as one who is dead to it, and alive unto God" (Romans, Verse by Verse, p. 227).

Lewis Sperry Chafer: "The theme under consideration is concerned with the death of Christ as that death is related to the divine judgments of the sin nature in the child of God. The necessity for such judgments and the sublime revelation that these judgments are now fully accomplished for us is unfolded in Romans 6:1-10. This passage is the foundation as well as the key to the possibility of a 'walk in the Spirit'" (He That Is Spiritual, p. 154).

Ruth Paxson: "The old 'I' in you and me was judicially crucified with Christ. 'Ye died' and your death dates from the death of Christ. 'The old man,' the old 'self' in God's reckoning was taken to the cross with Christ and crucified and taken into the tomb with Christ and buried. Assurance of deliverance from the sphere of the 'flesh' and of the de-thronement of 'the old man' rests upon the apprehension and acceptance of this fact of co-crucifixion" (Life on the Highest Plane, Vol. II, pp. 78,79).

Watchman Nee: "Our sins were dealt with by the blood, we ourselves are dealt with by the cross. The blood procures our pardon, the cross procures

落在祂一己身上。是这相同的圣经告诉你与亚当有关系的你因与基督同死，所以你的旧人已被钉；因着你在基督里，你得享祂向罪上死，并可以认定你如今在基督里与罪的关系，就是向罪死和向神活的人。」(《罗马书注释》227页)

刘易斯·史百利·薛华说：「当考虑的是关乎到基督之死的主题，因这死是关乎到神儿女罪性的神圣审判。这样审判的必须和这些审判的非凡启示如今在罗6:1-10中已为我们完全成就了。这段经文是『在圣灵中行』的基础和可行的答案。」(《属灵的祂》154页)

安汝慈说：「你里头的老『我』已司法地与基督钉死了。『你已死』，你的死是追溯至基督的死。依神看来『旧人』、老『我』都被带到基督的十字架上同钉，带入基督的坟墓同埋葬。得脱离『肉体』的领域和『旧人』的被废弃之确据全在于领会和接受这同钉的事实。」(《最高境地之生命》第二册，78-79页)

倪柝声说：「我们的过犯要藉血来处理，我们自己要藉十字架来处理。血作成我们的赦罪，十字架作成在

deliverance from what we are in Adam. The blood can wash away my sins, but it cannot wash away my old man: I need the cross to crucify me – the sinner" (The Normal Christian Life).

L. E. Maxwell: "Believers in Christ were joined to Him at the cross, united to Him in death and resurrection. We died with Christ. He died for us, and we died with Him. This is a great fact, true of all believers" (Christian Victory, p. 11)

Norman B. Harrison: "This is the distinctive mark of the Christian – the experience of the cross. Not merely that Christ died for us, but that we died with Him. 'Knowing this, that our old man is crucified with him' (Romans 6:6)" (His Side Versus Our Side, p. 40).

F. J. Huegel: "If the great Luther, with his stirring message of justification by faith, had with Paul moved on from Romans 5 to Romans 6 with its amazing declarations concerning the now justified sinner's position of identification with his crucified Lord, would not a stifled Protestantism be on higher ground today? Might it not be free from its ulcerous fleshiness?" (The Cross of Christ, p. 84).

Alexander R. Hay: "The believer has been united with Christ in His death. In this union with Christ, the flesh, 'the body of sin' – the entire fallen, sin-ruined being with its intelligence, will and desires – is judged and crucified. By faith, the believer reckons (counts) himself 'dead unto sin' (Romans 6:3-14)" (N. T. Order

亚当里头之我们的解救。血能洗净我的过犯，但它不能洗净我的旧人。我需要十字架来钉死我这罪人。」(《正常的基督徒生活》)

L. E. 马克斯韦尔说：「基督信徒在十字架的死和复活上与祂合一。我们与祂同死，祂为我们死，我们与祂同死是所有信徒的大事。」(《基督徒的得胜》11页)

诺文·B·夏理逊说：「十字架的经历是基督徒的显著标记。基督不单止为我们死，且『知道我们的旧人和祂同钉十字架。』(罗6:6)」(《祂那边相对我们这边》40页)

F. J. 希尔果说：「伟大的路德因信称义的信息激动人心，连同保罗从罗5章到罗6章所作关乎到罪人如今得等同于他钉十字架的主这称义地位的奇妙宣告，那么这被抑压的新教教会今天岂不应稳站更高境地？且得脱离其溃败的属肉体么？」(《基督的十字架》84页)

亚历山大·R·希尔说：「信徒在基督的死上与祂连合。肉体这罪身，整个堕落，连同其智慧、意志和欲望被罪破坏的个格都在这连合上被定罪和钉死。信徒藉信看自己在罪上死。(罗6:3-14)」(《教会和职事

for Church & Missionary, p. 310).

T. Austin-Sparks: "The first phase of our spiritual experience may be a great and overflowing joy, with a marvelous sense of emancipation. In this phase extravagant things are often said as to total deliverance and final victory. Then there may, and often does, come a phase of which inward conflict is the chief feature. It may be very much of a Romans seven experience. This will lead, under the Lord's hand, to the fuller knowledge of the meaning of identification with Christ, as in Romans six. Happy the man who has been instructed in this from the beginning" (What Is Man? p. 61).

Jesse Penn-Lewis: "If the difference between 'Christ dying for us,' and 'our dying with Him,' has not been recognized, acknowledged, and applied, it may safely be affirmed that the self is still the dominating factor in the life" (Memoir, p. 26).

Wm. Culbertson: "Who died on the cross? Of course, our blessed Lord died on the cross; but who else died there? 'Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Now if we be dead with Christ, we believe that we shall also live with Him' (Romans 6:6-8)" (God's Provision for Holy Living, p. 46).

Reginald Wallis: "God says in effect, 'My child, as you reckoned on the substitutionary work of the Lord Jesus Christ for your salvation, now go a step farther and reckon on His representative

的新约命令》310页)

史百克说：「我们属灵经验的第一个阶段也许是一又大又满溢的喜乐，有着释放的奇妙感觉。常有大量这阶段的事情被说成为完全的释放和最后的胜利。之后来到的阶段中，内里的斗争常是主要的现象。这也许就是罗7章的经历。这必会在主手下带来如同罗6章所说等同基督之意思上更全面的认识。那打从开始就在此受教的人是有福的。」（《人是甚么？》61页）

宾路易夫人说：「若『基督为我们死』和『我们为祂死』之间的分别未弄清，接受和应用时，那么可断言己仍是生命中有着主导地位。」（《自传》26页）

威廉·求拔逊说：「在十架上死的当然是恩主，还有谁？『因为知道我们的旧人和祂同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆；因为已死的人是脱离了罪。我们若是与基督同死，就信必与祂同活。』（罗6:6-8）」（《神为圣洁生命所提供的》46页）

利根劳·华里士说：「神实在说：『我儿，你既认定主耶稣基督为你得救而作的代替工作，如今当进一步认定祂日复一日为你

work for your victory day by day. ' You believe the Lord Jesus died for your sins because God said so. Now take the next step. Accept by faith the further fact that you died with Him, i. e., that your 'old man was crucified with Him'" (The New Life, p. 51).

James R. McConkey: "Because He died 'death hath no more dominion over Him,' and because of our union with Him 'sin shall not have dominion over you,' even though it is present in you. Our 'reckoning' ourselves dead to sin in Jesus Christ does not make it a fact – it is already a fact through our union with Him. Our reckoning it to be true only makes us begin to realize the fact in experience" (The Way of Victory, p. 16).

CONSECRATION

It might be good to stress several points just here. (1) Never was a believer brought into healthy spiritual maturity by means of pressure meetings, and constant exhortation, nor before he was prepared by the Spirit. (2) Healthy progress is based upon the apprehension, understanding and appropriation of the truths in Christ that make for real growth. (3) The experiential aspect of all truth, and especially these so-called deeper truths, is closed to all but the needy heart. Until one is aware of his need to progress spiritually, he will never be brought beyond the birth truths – a mere babe in Christ. "Therefore leaving the elementary instruction about the Christ, let us advance to mature manhood and

得胜而有的代表工作。』你因神这样说来相信主耶稣为你的罪死。如今当继而用信接受进一步的事实，就是你与祂同死，就是说你的『旧人和祂同钉十字架』」（《新生命》51页）

詹姆士·R·麦康其说：「因着祂死，死也不再作祂的主了。（罗6:9）罪虽仍在你里头，却因你与祂联合，罪必不能作你的主。（罗6:14）这成真不是在我们认定在耶稣基督里向罪死时，而是在我们与祂联合时。我们认定其真实不过使我们开始藉经历明白其实在。」（《得胜之路》16页）

献上

在这里作出七点的强调也许是好的。一、从没有信徒因着催促聚会和恒常的讲道会能带来健壮的属灵长进的，在圣灵装备他之前也不能；二、健壮的成长基于对在基督里之真理的领会、明白和取用，是这带来真正成长；三、在经验所有真理，尤其是那些所谓更深奥的真理上，于那缺乏的心是完全关闭的。除非人察觉到他在属灵进程上的缺欠，否则他永不能超越初信时的真理，在基督里不过是婴孩。「所以，我们应当离开基督道理的开端，竭力进到完全的地步，不必再立根

not be continually relaying a foundation of repentance from lifeless works and of faith in God" (Hebrews 6:1, Amplified).

This subject of consecration seems to be badly misunderstood by so many believers. Many, especially those young in the Lord, have been victimized time and time again in this matter of surrender, or commitment. The bludgeon most commonly used is: "The Lord Jesus gave His all for you, now the least you can do is give your all for Him!" The believer is exhorted and pressured to consecrate, surrender, commit his life to Christ on the basis of his love and gratitude for what has been done on his behalf at Calvary.

How often the average congregation is put through this routine. How often the individual believer is maneuvered down front to consecrate and reconsecrate, surrender and re-surrender, commit and re-commit himself to Christ! Why is it that after awhile the believer comes to dread such meetings and messages? Well, there are a number of reasons for all this frustration, floundering and failure; and, praise the Lord, there are scriptural answers available to all who need and want them.

First of all, it is utterly futile to expect a believer, by means of consecration, surrender, or commitment, to step from his ground of substitution (Romans 3-5), on to that of the deeper truths in Romans 8 and 12:1.

There is the all-important area of identification truth in Romans 6 and 7 that cannot be skipped over. Every

基，就如那懊悔死行，信靠神。」(来6:1)

看来很多信徒在献上这题目上误解极深。多人，尤其是主里的年轻人，在这降服或献身上一次又一次被欺骗。最常使用的恫吓是：「主耶稣已将祂所有给你，如今你最少要作的就是将你的所有给祂！」信徒被告诫和受催促献上，降服，将他的生命委身基督，乃是基于对祂在加略山为你已作成之工而有爱和感谢的回应。

一般的与会者多么经常走经这路径，个别信徒多么经常陷在伏前来向基督献上又再献上，降服又再降服，委身又再委身！为何不久信徒便害怕这样的聚会和信息？这一切的挫败、困境和失败是有着很多原因的，感谢主的是，所有需要和缺乏他们的人是已有出于圣经之答案的。

首先，期望一个信徒以奉献、降服或委身，从他代替之地位(罗3-5章)往罗8章和罗12:1这更深之真理地位而去是完全无用的。

在罗6和7章里至为重要的合一真理是不容忽略的。每个饥渴心灵的基督徒

hungry-hearted Christian yearns to be fully consecrated and conditioned for effective life and service. And from the very outset, until hard experience teaches him otherwise, the well-meaning believer thinks that since he has the will to obey God and to be what He intends for him, he should attempt to carry it out through personal consecrated effort with His help. He seeks to struggle forward via the love motive, i. e., He did for me, so I must do for Him.

The following two thoughts by Andrew Murray will help here. "A superficial acquaintance with God's plan leads to the view that while justification is God's work, by faith in Christ, sanctification (growth) is our work, to be performed under the influence of the gratitude we feel for the deliverance we have experienced, and by the aid of the Holy Spirit. But the earnest Christian soon finds how little gratitude can supply the power. When he thinks that more prayer will supply it, he finds that, indispensable as prayer is, it is not enough. Often the believer struggles hopelessly for years, until he listens to the teaching of the Spirit, as He glorifies Christ again, and reveals Christ, our Sanctification, to be appropriated by faith alone."

"God works to will, and He is ready to work to do (Philippians 2:13), but, alas! many Christians misunderstand this. They think because they have the will it is enough, and that now they are able to do. This is not so. The new will is a permanent gift, an attribute of the new

想望要完全献上和操练有效的生命和事奉。在艰苦的经历给与他另类的教导之先，这出于好心的信徒打从开始以为，因着他已立志来听从神，和成为祂想他成为的，因此他该来尝试得祂帮助下能作出个人的奉献努力。祂试图藉着爱的动力来奋勇向前，就是说祂既曾为我，我必定也要为祂。

以下两个慕安德烈的想法必然有所帮助。「对神计划的肤浅认识会带来一个印象，因相信基督而称义是神的工作，而成圣(成长)则是我们的工夫，是在我们已经经验到救赎而感到要谢恩的影响下和在圣灵的帮助下来作的。但最热心的基督徒不久便发现到感恩所供应的能力何等微小。当我们以为更多祷告能供应时，他也发现就是必不可少的祷告也是不足够的。信徒常是无望地挣扎经年，直至他听见圣灵的教导，就在祂再次荣耀基督，彰显基督时，我们的成圣是独独藉信来取用的。」

「你们立志行事都是神在你们心里运行。」(腓 2:13) 可叹的是很多基督徒对此有误解。他们以为他们立志已足够，他们如今已能作了。并非这样。新的立志是一常有的恩赐，一个新天

nature. The power to do is not a permanent gift, but must be each moment received from the Holy Spirit. It is the man who is conscious of his own impotence as a believer who will learn that by the Holy Spirit he can lead a holy life." Now and then one is called upon to speak out against something that is good, in order to present His best. The love-motive from which to live the Christian life and serve the Lord is good, it is high, but it is not adequate – especially because it is not the motivation underwritten by Him.

As growing Christians, it is time for us to see the necessity of going beyond the love motive to the life motive. "For to me to live is Christ" (Philippians 1:21a). Our consecration, surrender, or commitment will never hold up if it is our responding to Him from any other motivation than the response of His life in us. Yielding to Him on any different basis will simply amount to our trying to live for Him in the self-life. And even if that were possible He could never accept it, since in that realm there dwelleth no good thing (Romans 7:18); plus the fact that He has already taken the old life to the cross and crucified it (Romans 6:6; Galatians 2:20; 2 Timothy 2:11; 1 Peter 2:24, etc.).

J. C. Metcalfe sees both the problem and the answer: "The modern teaching of consecration, which is tantamount to the consecration of the 'old man,' seeks to bypass the death sentence and, therefore, only leads to frustration and

性的属性。而作工的能力并非非常有的恩赐，而是必须每时每刻自圣灵而得的。是觉知祂一己无能的信徒才会认识到祂能藉圣灵来得过圣洁的生活。」人不时被召来反对某些是好的东西，为的是要得展示更好的。活出基督徒生命和服事主的爱之动机是好的，是高尚的，但这是不适宜的，尤其不是祂所确认的动机。

作为成长的基督徒，是时候我们来看看超越生命动机之爱的动机的必须。「因我活着就是基督。」(腓 1:21) 若非出自祂在我们里头之生命，而是别些动机的回应时，我们的献上、降服或委身必不能持久。以任何别些准则来降服于祂只会意味着我们尝试以己的生命来为祂而活。就算我们可能献上，但祂永不能接受，因为在里头是没有良善的(罗 7:18)。还有的事实是祂已将那旧人取去在十字架上钉死了(罗 6:6 ;加 2:20 ;提后 2:11 ;彼前 2:24等)。

J. C. 麦卡夫看见问题的所在和答案：「新近教训的奉献就相当于献上『旧人』，试图去绕过那死亡的刑罚，因此只会带来挫折和失败。但每当你我预备好以

failure. When, however, you and I are prepared, in simple humility, to make the FACT of our death with Christ our daily basis of life and service, there is nothing that can prevent the uprising and outflow of new life, and meet the need of thirsty souls around us."

Here is the crux of the matter. The question is, Which life is to be consecrated to Him, the old self-life, or the new Christ-life? God can accept absolutely nothing from the old – He sees and acknowledges only that which is centered in His son, Who is our Life. Hence God has but one stipulation for consecration: "Yield yourselves unto God, as those that are alive from the dead" (Romans 6:13). This is our only ground, and from this platform we are to count ourselves dead unto sin, self, the law, the world, and alive unto God in Christ Risen – to walk in "newness of life," "risen life" (Romans 6:11,4b).

"Present yourselves unto God as alive from the dead' (Romans 6:13 RV). This is the true place of consecration. For believers to 'consecrate themselves to God' ere they have learnt their union with Christ in death and resurrection (identification) is only to present to God the members of the natural man, which He cannot accept. Only those 'alive from the dead' – that is, having appropriated fully their likeness with Him in death – are bidden to present their members as instruments unto God." –J. P-L.

"God asks us to present our bodies as living sacrifices to Him (Romans 12:1).

单纯的谦卑来使与基督同死的事实成为我们生命和事奉的日常基础时，就再没有东西能阻止新生命的兴起和涌流，满足我们四围饥渴生命的需要了。」

这是关键所在。献给祂的是哪一个生命，那旧有己的生命，还是新的基督生命？神绝不接受来自旧有生命的任何东西，祂只看和接受围绕祂儿子我们之生命的东西。因此神在献上上有定规：「倒要像从死里复活的人，将自己献给神。」（罗6:13）这是唯一基础，我们是从这纲领来看我们在罪、己、律法和世界上死；并在复活的基督里向神活，且在生命的新祥和复活的生命上行走。（罗6:11）

「倒要像从死里复活的人，将自己献给神。」（罗6:13）这是献上的真正地位。对于信徒来说在认识死和复活上与基督联合（合一）之先的『将自己献给神』，不过是将天然人的肢体献给神吧了，是祂不能接受的。惟有这些从死里活过来，全然取用祂在死中的模样的人，是按吩咐来将肢体献给神作工具的人。」（J. P-L.）

H. 邓肯说：「神要我们将身体当作活祭来献给

Until we have done this, there is nothing else we can do. Notice this exhortation comes after Romans six. There is a reason for this order – crucifixion comes before consecration. Uncrucified self refuses to be consecrated. This is why so many people with all sincerity walk down the aisles again and again, consecrating uncrucified self to God.” –H. Duncan. This is why the identification truths must be carefully and thoroughly presented, ultimately understood, and their reality entered into. We cannot even get as far as consecration without them! Many feel that identification is an 'emphasis,' an interesting subject ministered at a few Deeper Life Conferences, and Keswick Conventions. But these truths are not peripheral; they are foundational. “The sixth of Romans is not an aspect of the truth, but the foundation truth upon which every believer must stand to know anything about victory.” – DeVerne Fromke. “All the (identification) truths we have learned about the cross, of our death with Christ, our death to sin with Him, of our conformity to death like the grain of wheat falling into the ground to die, are preparatory to the overcoming life. They are the foundation of, and fundamental to it.” – J. P-L.

“A careful study of all the Epistles of Paul will show that they are written on the basis of the cross set forth in Romans six – the fact that God consigns the old fallen Adam-life to the cross, and has nothing to say to it. God deals with all believers on the ground – 'In Christ you

祂 (罗12:1)。作成这个之先，我们一无可作。留心这规劝是在罗6章后的。这次序是有原因的，钉十字架是在献上之先的。未钉十字架的已拒绝来献上。就是这原因为何那么多人在全然诚挚的通道上上上落落，将未钉十字架的已献给神。」就是这原因定须小心地和彻底地展示，完全明白，和进入这等同的真理的实在。我们若没有这些合一的真理，连献上也邁不上呢！多人认为合一是一个强调，一个少数较深层生命的聚会和开西大会所照顾到的题目。但这些真理不是次要的，而是根基性的。达芬尼·方其说：「罗6章不是真理的一方面，而是每个要认识任何与得胜有关的信徒定须持定来认识的根基性真理。」J. P-L说：「我们认识到所有关于十字架的合一真理，就是我们与基督同死，我们与祂在罪上死，我们在死的形状上就像麦子落在地里死了一样，是为着那战胜之生命作预备的。合一是这些真理的基础，也是基本的原则。」

方其说：「当小心研读所有保罗书信时，便得见他们是建基于罗6章所陈明的十字架来写的，神将旧有堕落的亚当生命交付十字架，不再向它说甚么。神处理所有信徒都按『你在十字架上

died. ' But the Church of Christ, as a whole, ignores this fact. It treats the fallen creation (selflife) as capable of improvement, and the meaning of the cross bringing to death the old Adam race as fallen beyond repair, is thus nullified." – Fromke

SELF

One of the most important factors in Christian growth is the Holy Spirit's revelation of the self-life to the believer. Self is the fleshly, carnal life of nature, the life of the first Adam – "dead in trespasses and sins" (Ephesians 2:1); thoroughly corrupt before God (Galatians 5:19-21); the life in which there is no good thing in the sight of God (Romans 7:18). Nowhere do spiritual principles mean more than here. Plato, with his "Know thyself," was more right than he knew, but still only half right. Paul, with God's "Not I, but Christ," was all right!

In order for one to get beyond just knowing about the Lord Jesus, and enter into a consistent and growing personal knowledge of and fellowship with Him, one must FIRST come to know oneself. Introspection is not involved here – the Holy Spirit uses experiential revelation. First, the believer learns "Not I," then, "but Christ." First, "Except a corn of wheat fall into the ground and die, it abideth alone," then "but if it die, it bringeth forth much fruit" (John 12:24). First, "alway delivered unto death," then, "that the life also of Jesus might be made manifest" (2 Corinthians 4:12). In service:

死』这立场。但基督教会大体不理睬这事实。她以己之生命这堕落的被造物能够改良，而废弃十字架将其堕落，修复不来的旧有亚当族类带往死地的意思。」

己

基督徒成长上其中一个最重要因素就是圣灵向信徒启示己的生命。己本性上属肉体，是第一个亚当的生命，「死在过犯罪恶之中」（弗2:1），在神面前彻底败坏。（加5:19-21）在神看来其里头的生命没有良善。（罗7:18）没有别处的属灵真理比这更清晰。柏拉图的「自我认识」比他所认识的还要正确，但仍只是一半对。保罗所说及神的「不再是我，乃是基督」才全对！

为了叫人得以越过只是认识主耶稣，得进入一恒常和增长的亲身认识与祂相交，他须先来认识自己。这里不包括反省，圣灵用的是实证的启示。信徒先要学会「不再是我」，然后是「乃是基督」。先要学会「若是死了，就结出许多子粒来。」（约12:24）先要学会「使耶稣的生在我们这必死的身上显明出来。」（林后4:11）在事奉上先要学会「死在我们身上发动，生却在你们身上发动。」（林后

first, "death worketh in us," then, "but life in you" (2 Corinthians 4:12. All resurrection life springs out of death, else it would not be resurrection life – His risen life (Roman 6:5-6). We are to yield ourselves unto God as those that are alive from the dead (Romans 6:13).

For some years now the scene has been dominated by a conversion known as "commitment," which often, sad to say, amounts to little more than a spiritual miscarriage. When there is a bit of life it usually blossoms overnight into full bloom, and soon becomes heavy with the fruit of "dynamic," "radiant," personality coupled with busy, rushing service. The tragedy of this sort of thing is the self is at home and thrives in the glow of it all, and is rarely found out for what it really is. All is indiscriminate "hearts and flowers."

The healthy new birth, based on deep conviction of sin, and repentance toward God, starts out clear and strong with love and devotion to the Savior. But, ere long, there comes the sickening realization of an element within that pulls one back to self-centeredness, to the world, to the rule of the law, to sin. This learning by heart-breaking experience of the utter sinfulness and reigning power of self in the everyday Christian life, is the means whereby we come to know the Lord Jesus beyond the birth-phase – as our Savior; on to the growth-phase – as our Lord and Life. "To me to live is Christ." No believer will truly come to know the Lord Jesus as his Life until he

4:12) 所有复活的生命都是生发自死的，否则这不会是复活的生命，祂复活的生命（罗6:5-6）。我们要将自己交给神，如同那些从死里复活之人一样。（罗6:13）

多年来情况被一种称为「委身」的归信来主导，但可悲的是这经常被总结为不过比属灵的误判好些少吧了。当有少许生命时，通常会一夜而长成，不久长出坠手满有生气、光芒四射的果子，有着结合活跃和兴盛事奉的个格。这类事情的悲剧就在于己仍在家中，且奋力来尽力发光发热，却少有发现其真实所是。所有不过是杂乱无章的心花怒放。

健壮的新生基于罪上的回转，向神悔改，清晰和强力地开始向主献上爱和敬虔。但不多久，临到的是使人恶心的洞悉，有里头的东西把人拉回去以自我为中心，拉向世界，拉向律法的治下，拉向罪。这心碎的经历叫人认识到己在每天基督徒生命中的恶极和管治的权力，因此我们超越认识主耶稣乃是我们救主这初生的阶段，来到祂是我们的主和生命这成长的阶段。「我活着就是基督」。没有信徒诚然能认识到主耶稣乃他的生命，除非他经历到

knows by experience the deadly self-life deep within for what it is.

At a Spiritual Life Conference many years ago, Dr. C. I. Scofield said, "Not everyone, by any means, has had the experience of the seventh of Romans, that agony of conflict, of desire to do what we cannot do, of longing to do the right we find we cannot do. It is a great blessing when a person gets into the seventh of Romans and begins to realize the awful conflict of its struggle and defeat; because the first step toward getting out of the struggle of the seventh chapter and into the victory of the eighth, is to get into the seventh. Of all the needy classes of people, the neediest of this earth are not those who are having a heartbreaking, agonizing struggle for victory, but those who are having no struggle at all, and no victory, and who do not know it, and who are satisfied and jogging along in a pitiable absence of almost all the possessions that belong to them in Christ."

J. C. Metcalf gives this same fact an added witness: "Many a young Christian, who has not been warned of this necessary voyage of discovery upon which the Holy Spirit will certainly embark him (Romans 7), has been plunged into almost incurable despair at the sight of the sinfulness which is his by nature. He has in the first place rejoiced greatly in the forgiveness of his sins, and his acceptance by God; but sooner or later he begins to realize that all is not well, and that he has failed and fallen

他里头致死的己之生命的所是。

在多年前的一个属灵生命大会中，C. I. 司可福博士说到：「没有人能用任何方法经历过罗7章的痛苦挣扎，渴望作我们不能作的，切望行善却发现不能行。人得进入罗7章，并领悟这挣扎和争战的厉害争持乃是大大的蒙福。罗7章的脱离挣扎并进入罗8章之胜利的第一步就是进入罗7章。在所有有需要之阶层的人中，这世上最大需要的不是那些正为得胜利而经历心灵破碎和痛苦挣扎的人，而是那些毫无挣扎，没有胜利，一无所知的人。他们是安于在几乎不拥有任何在基督里属于他们之东西的可怜缺欠下颠簸而行的人。」

J. C. 麦卡夫以这相同的事实来添上他的见证：「在圣灵肯定会装载（罗7章）的这发现航程上，很多未受警戒的年轻基督徒，因着看见他本性上的罪恶而陷入几乎不可救药的失望中。他当初曾因着罪的得赦而大大欢欣，但不久便开始明白到一切不是安好，他已失败，从崇高的目标下堕，就是他在信主初期冲动下来设立的。」

from the high standard which he set himself to reach in the first flush of his conversion.

"He begins to know something of the experience which Paul so graphically describes: 'What I would, that do I not; but what I hate, that do I' (Romans 7:15), and, in consequence, he feels that the bottom has fallen out of his Christian life; and then perhaps the Devil whispers to him that it is just no good his going on, because he will never be able to make the grade. Little does he know how healthy his condition is, and that this shattering discovery is but the prelude to a magnificent series of further discoveries of things which God has expressly designed for his eternal enrichment. All through life God has to show us our own utter sinfulness and need, before He is able to lead us on into realms of grace, in which we shall glimpse His glory."

Self-revelation precedes divine revelation – that is a principle for both spiritual birth and spiritual growth. The believer who is going through struggle and failure is the Christian who is being carefully and lovingly handled by his Lord in a very personal way. He is being taken through the experience (years in extent) of self-revelation and into death; the only basis upon which to "know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:10).

God works by paradox. Success comes via failure; life springs out of

「他开始认识到保罗绘影绘声地描述的经验：『我所愿意的，我并不作；我所恨恶的，我倒去作。』（罗7:15）到头来他到底从他基督徒的生命上堕落。这时也许魔鬼会对他轻声说前行是无益的，因为他永不能有进步。其实他在所处何等健壮的状况上认识甚少，他这令人不安的发现不过是神特意为着他永恒的丰盛而设计的，是这博大系列之进深发现的前奏。在神能领我们来到恩典范围之先，神藉这整生来向我们显明我们一己的彻底有罪和缺乏，从中我们得瞥神的荣耀。」

己的彰显先于神圣的彰显，这同时是属灵出生和属灵成长的原则。经历挣扎和失败的信徒是被他的主以一十分个人的方法来关怀和以爱来管理的基督徒。他被领来经过以年计的自我彰显和进入死的经历，其唯一的根据就是「使我认识基督，晓得祂复活的大能，并且晓得和祂一同受苦，效法祂的死。」（腓3:10）

神藉矛盾来行事，如成功藉失败而来，死亡生发生

death, etc. The only element in the believer's life that crumbles is that which has to go anyway – the new life can never be harmed or affected. This disintegration is something the believer cannot enter into nor engineer on his own – self will never cast out self. He has to be led into it by the mercy of the Holy Spirit – into failure; abject and total. "For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest of our mortal flesh" (2 Corinthians 4:11). So often the means utilized by the Spirit is an unsaved mate, or even a saved one! Or poor health, yes, and good health, too! A thousand and one things are used by Him – in fact, everything (Romans 8:28-29), to bring out the worst in us, ultimately enabling us to see that the Christian life has to be "not I, but Christ." People, circumstances, etc., are never the cause of failure. Self's reaction to them is the cause, and the one problem to be dealt with. "It's me, it's me, O Lord."

"Many of us have probably known what it was to rejoice in the grace of God without having apprehended very much the true character of the flesh. It has often been noticed that where there is the greatest exuberance of joy in young converts, there is often a levity which fails to take into account that the flesh is unchanged. In such cases the grace of God is taken up in a self-confident way; there is very little self-distrust, or sense of weakness and dependence. And the inevitable consequence is a fall, or a

命等。唯一叫信徒生命粉碎的元素就是要生命四处乱闯，否则新生命是永不能被损害或受影响的。就是这分裂叫信徒不能靠自己得进入和建造，己永不会撇弃己。他须藉圣灵的怜悯被领至失败，可怜并彻底的可怜。「因为我们这活着的人是常为耶稣被交于死地，使耶稣的生在我们这必死的身上显明出来。(林后4:11) 圣灵常会用到未得救的亲友，甚或得救的！也许疾病，也许健康！祂会上千百种事物，事实上是每一种(罗8:28-29)来领出我们里头最差劣的，最终使我们得见基督徒的生命必定是「不再是我，乃是基督。」人事、环境等永不是失败的原因。己对他们的反应才是成因，是当处理的问题所在。「主啊，是我，是我。」

「我们多人也许曾认识到甚么是在神恩中的欢欣，却从未足够领会肉体的真实性情。常被留意的是在年轻的信徒中有着最充沛的喜乐，常有一个轻率的想法，不能看见肉体是从没改变的。在这种情况下是以确信己的方式来取用神的恩典。少有不信靠己，少有以己为软弱和有所依赖的。而那无可避免的后果就是跌倒，或持续的跌倒，渐渐领

succession of falls, that gradually bring home to the consciences of believers their utter weakness and incapacity as in the flesh.” – C. A. Coates

Evan Hopkins shares some important light on our subject: "How infinite are the forms in which self appears. Some are occupied with good self. They pride themselves on their excellencies. Others are just as much occupied with bad self. They are forever groaning over their imperfections, and struggling with the flesh as if they hoped in time to improve it. When shall we be convinced it is so utterly bad that it is beyond all recovery? Our experience, upward, in the power of God, is just in proportion to our experience, downward, in ceasing from self.

"Is it, Reckon yourself to be weak in reference to sin? No, it is lower than that. Is it, Reckon yourself to be dying? No, lower still. 'Reckon yourself to be dead – (Romans 6:11) – indeed unto sin.' Some believe they are very weak. But what does that imply? that they have some strength. But when a man is dead he has no strength. We must act on the fact that we are dead in reference to sin. We shall not then speak of difficulty as to resisting temptation in reference to ourselves. We shall take the lowest place, and say it is impossible with self is possible with God. We shall take our place on the resurrection side of the cross, and in so doing we leave behind the old self-life for the new Christ-life. To live in Him who is our Life, is to be in the power of God."

信徒觉知到他们在肉体是完全软弱和无能的。」(C. A. 哥达斯)

伊凡·鹤健士在这题目上有着重要的亮光：「己出现的形式何等五花八门。有人有的己是好的，他们以他们的优点为荣。也有人有的是坏的己，他们为着他们的不完美而埋怨，与肉体搏斗，希望终会改良它。我们何时才确知肉体是完全坏透，是完全没法复原的呢？我们在以神的能力来往上去的经历正正与我们往下走，最终停在己的经历成正比。

「这是否在罪上看你自己是软弱的？不，比这更低。是否看一己步向死亡？还要再低。「看自己是死的。」(罗6:11)有人相信他们十分软弱，但这意味甚么？不过仍有一些能力。当人死去时，他毫无能力了。我们定须来到一个事实，在关乎罪上我们死了。那么在关乎我们自己时，我们必不会说到抵挡试探是困难的了。我们须取上最低的地位，说到己的不可能就是神的可能。我们须取上十字架上复活那边的地位，这样作时我们献弃那老我的生命，面向新的基督生命。去活在『是我们生命』的祂里头，

Someone has rightly said that "there are many 'separated from the world' Christians who are not 'separated from themselves' Christians."

SELF-DENIAL

When a believer begins to discover something of the awful tyranny of the self-life, or has been endlessly struggling against that tyranny, he becomes intensely concerned about the denial of self with the resultant freedom to rest and grow in Christ. Man has many ways of seeking to escape the thralldom of self; God has but one way. First then, some of these mancentered methods.

MORTIFICATION

Denying oneself certain things for a time, or even for all time, is not even close to the answer since the old nature will adjust and thrive under any conditions – anything short of death to self. "There have been those who have thought that to get themselves out of the way it was necessary to withdraw from society; so they denied all natural human relationships and went into the desert or the mountain or the hermit's cell to fast and labor and struggle to mortify the flesh. While their motive was good it is impossible to commend their method. For it is not scriptural to believe that the old Adam nature can be conquered in that manner. It yields to nothing less than the death of the cross. It is altogether too tough to be killed by abusing the body or

就是活在神的大能中。」有人曾正确地说到：「有很多『与世界隔绝』的基督徒不是『与他们自己隔绝』的基督徒。」

自我否定

当信徒开始发现己生命中可怖专横的东西时，或一直不停与这专横搏斗时，他越发关注到自我否定，以随之而来的自由来得着在基督里的安息和成长。在试图逃离己之束缚上，人有很多方法，这个那个都是一些以人为中心的方法；但神只得一个方法。

禁欲

在某些事情上一时甚至全时间的否定自己，仍未接近答案，因为那旧性情是会在己死之外的任何情况下作出调息来茁壮成长的。「有人想到叫自己不在其中，就必须脱离社会。因此他们拒绝所有正常的人际关系，走入旷野深山或遁隐洞穴来禁食，刻苦和努力去作肉体的禁欲。虽则动机良好，但他们这方法是不可能推荐的。因为相信这旧有亚当的天性可以靠这方法来征服是不合圣经的，因没有东西被置诸十字架的死地。总之以虐待身体或饿死情感实在是太艰苦了。」(A. W. 陶恕)

starving the affections.” – A. W. Tozer

CONQUEST

Probably the most drawn out and exhausting effort of all is the believer's struggle to conquer and control this rebel self. More meetings, more Bible study, more prayer are all resorted to, but neither are these God's answer to this problem.

TRAINING

Here is a favorite that has been tried and found wanting down through the ages. Good Christian training and culture in the right homes, churches and schools have been relied upon to subdue the old nature and bring it into line.

REVIVALISM

Another failure has been the practice of holding special meetings once or twice a year. This involves outside leadership (a stranger to the individual problems), and the devastating revival routine (confession, new resolutions, etc.), in the hope that something will change – but it rarely does, and then not for long.

GROWTH

So many dear Christians just keep plodding (or racing) through the deadening routine of their multitudinous church activities and duties, expecting that in time self will change for the better as they grow. But self never changes into anything but more of the same! "That

征服

也许最漫长和费力的是信徒挣扎来征服和控制这反叛的己。诉诸于更多的聚会，更多的研经，更多的祷告，但没有一样是神对这问题的答案。

训练

世纪以来这是最多人曾尝试和发现仍有所缺欠的方法。在正常的家、教会和学校中良好的基督徒训练和文化，都只是抑制旧有性情，使之合乎理想吧了。

复兴

另一个失败就是一年一次或两次举行特别聚会的做法。这牵涉到外面的领导权（个别人面对陌生人的问题），和那期望有着某些改变的惊人复兴流程（认罪、新的立志等），但因少有成功而不长久。

成长

这么多基督徒不过常常埋头苦干于他们繁多的教会活动和职责的麻木流程，期望时间一到，这己会在成长上变得更好。但己永不会改变，依然故我！「从肉身生的就是肉身。」（约

which is born of the flesh is flesh" (John 3:6a). "Sometimes this self is entirely bad, as when it is angry, spiteful, unkind, unjust, untruthful, unloving, catty. In other cases a good exterior conceals an evil heart, as when we are proud of our humility, conceited about our Christian service, boastful of our orthodoxy. And an overforwardness and obvious conceit at the sound of one's own voice spoils many a prayer meeting."

CLEANSING

Up-to-the-moment confession and consequent cleansing have also constituted a popular method. However, 1 John 1:9 has to do with sins already committed, and not with the source (self) from which they emanate. "Our sins are dealt with by the blood, we ourselves are dealt with by the cross. The blood procures our pardon, the cross procures deliverance from what we are in Adam. The blood can wash away my sins, but it cannot wash away my old man: I need the cross to crucify me – the sinner." –W. Nee

EXPERIENCES

Today one of the prevalent attempts for something better is to go in for "the baptism of the Spirit," speaking in tongues, etc. This is by far the most dangerous and pathetic trap of all, as it is simply self, neurotically and religiously rampant. "Calvary precedes Pentecost. Death with Christ precedes the fulness of the Spirit. Power! Yes, God's children

3:6) 「有时这己是坏透的，就在它发怒、怀有恶念、不仁、不义、不信实、无爱心、阴险。有时一个好的外在遮掩一个邪恶的心，就在我们为我们的谦卑来骄傲，为我们基督徒的事奉来自负，吹嘘我们的正统之时。人一己话音中的卤莽和明显的自大摧毁了众多的祷告会。」

洁净

对上一刻的认罪和随后的洁净一直构成了一个受欢迎的方法。但是约前1:9要处理的是已有的过犯，而不是产生他们的源头——己。「我们的过犯是用血来处理的，而我们自己乃是藉十字架来处理的。血导致我们罪的得赦，而十字架导致在亚当里头的我们得释放。血能洗净我的过犯，但不能洁净旧人。我需十字架把我这罪人钉死。」（倪柝声）

经历

今天其中一个求取进步的流行做法是拼命追求「圣灵的浸」、方言等。这显然是所有陷阱中最危险和无价值的，是己在神经质地和笃信地蔓延。「加略山先于五旬节；与基督同死先于圣灵的充满。能力！是的，神儿女需要的是能力，但神

need power, but God does not give power to the old creation, nor to the uncrucified soul. Satan will give power to the 'old Adam,' but not God."

Which of us does not know something of the failure of our ways, well-intentioned as they may be? What most do not know is that this very failure is the path to learning, and entering into, God's way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8-9). Now just what is God's way of self-denial? He has but one way, and it is on the basis of all His other ways: the principle of the finished work. His way for us in everything is the way He has already traveled, conquered, and completed in Christ.

THE CROSS GOD'S WAY

It was on the cross of Calvary that God, in Christ, dealt fully and finally with self, the nature from which all our sins flow. "We know that our old (unrenewed) self was nailed to the cross with Him in order that (our) body, (which is the instrument of sin), might be made ineffective and inactive for evil, that we might no longer be the slaves of sin" (Romans 6:6 Amp.). The reason there is no other way for self to be denied is that God has done the work in this way: our identification with Christ Jesus in His death and resurrection! It is done; now

不能将能力给与旧造，也不会给与未钉十字架的生命。将能力给与旧亚当的必然是撒但，不会是神。」

无论其动机如何良好，我们有哪一个不知道我们方法上失败的大概？大部分人不知这失败正是学习之路，得进入神的方法。「耶和華說：我的意念非同你们的意念；我的道路非同你们的道路。天怎样高过地，照样，我的道路高过你们的道路；我的意念高过你们的意念。」(赛55:8-9)甚么是神要我们自我否定之道路？祂只有一个基于祂一切其它道路的道路，一个作成工作的法则。祂为我们在万事上所定的道路就是祂早已走过，得胜和在基督里完成的道路。

神的道路就是十字架

是基督里的神在加略山的十架上来全面和至终对付己，己就是我们所有过犯流露的天性。「因为知道我们(未更新)的旧人和祂同钉十字架，使(罪之工具我们这)罪身灭绝，叫我们不再作罪的奴仆。」(罗6:6)别无他法能使罪身灭绝，因为神已作成这工的方法，就是我们在基督的死和复活上与祂合一！这已作成，如今轮到我们来相信了。

ours to believe.

"The 'flesh' will only yield to the cross; not to all the resolutions you may make at a conference, not to any self-effort, not to any attempted self-crucifixion; only to co-crucifixion, crucified together with Christ (Galatians 2:20). It is not by putting yourself to death, but by taking, through faith and surrender, your place of union with Christ in His death. That is the blessed barrier of safety between you and all the attractions of the flesh, and that makes the way open to do the will of God." – G. Watt

The cross of Calvary resulted in the death of the Lord Jesus, both for sin, and unto sin. In that He died unto sin, He died out of the realm of sin, and He arose into the realm of "newness of life," eternal life. And our identification with Him on Calvary took us into death; down into the tomb; up into "newness of life" (Romans 6:4). First, Romans 6:3 – "Baptized into his death"; then, Romans 6:4 – "buried with him"; then, Romans 6:5 – "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"; also, Colossians 3:3 – "For ye are dead, and your life is hid with Christ in God"; therefore, Romans 6:11 – "Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Praise the Lord! it all happened at Calvary: our sins were paid for, our sinfulness was dealt with, and both by

「『肉体』只会降服于十字架，不是所有你在聚会中作的立志，不是任何己的努力，不是任何尝试的钉死己；而只会是同钉十字架，与基督同钉（加2:20）。不是藉着把你自己置诸死地，而是藉信和降服来取上你与基督之死上与祂联合的地位。这是你和所有肉体吸引力之间有福的安全壁垒，也是这打通行神旨意之路。」（G. 华特）

加略山的十字架导至主耶稣的死，同时为罪和向罪死。祂的死是向罪死，祂的死出离罪之境界，祂复活进入「生命的新样」，永恒的生命。我们与在加略山的与祂联合领我们进入死，落到坟墓，升进「生命的新样」（罗6:4）。先「受洗归入祂的死」，继而「和祂一同埋葬」，随后「我们若在祂死的形状上与祂联合，也要在祂复活的形状上与祂联合。」（罗6:3-5）也是「因为你们已经死了，你们的生命与基督一同藏在神里面。」（西3:3）因此，「你们向罪也当看自己是死的；向神在基督耶稣里，却当看自己是活的。」（罗6:11）

赞美主！这全都在加略山上发生了：我们的罪价付清，我们的罪被抹掉，都是

the ultimate – DEATH. And we receive the benefits of the work of the cross simply by reckoning on, believing in, the finished work of the cross. First, through the Word, we find out what God did about our problem. Then, as we become thoroughly convinced of the fact and begin to understand it clearly, we are able to agree to 'reckon' it true. And as we exercise faith in God's fact, we begin to receive the benefits of that finished work in experience. Was it not true in the matter of our justification? Yes, and we will likewise find it to be true in the matter of our emancipation from the slavery of the self-life.

"The powerful effect of the cross with God, in heaven, in the blotting out of guilt, and our renewed union with God, is inseparable from the other effect – the breaking down of the authority of sin over man, by the crucifixion of self. Therefore Scripture teaches us that the cross not only works out a disposition or desire to make such a sacrifice, but it really bestows the power to do so, and completes the work. This appears with wonderful clarity in Galatians. In one place the cross is spoken of as the reconciliation for guilt (3:13). But there are three more places where the cross is even more plainly spoken of as the victory over the power of sin; as the power to hold in the place of death the 'I' of the self-life; of the flesh (the outworking of self); and of the world (2:20; 5:24; 6:14). In these passages our union (identification) with Christ, the

藉着彻底的死。我们之所以得着十字架工夫的好处，不过是单单认定和相信十字架作成的工夫吧了。首先我们是藉着圣经来发现神在我们的问题上作了甚么。当我们透彻地承认这事实，并开始清晰明白时，我们便能同意来以这为真实的。当我们在神的事上行使信心时，我们经验上开始得着这成就之工的好处。在我们称义一事上不就是这样么？是的，我们在我们脱离己之生命的奴役一事上也必会这样。

神在十字架上的属天巨大果效，就是在除掉罪，和我们与神有着更新的联合上，与其它的果效是不可分割的，就是藉着钉死己来打破罪管控人的权柄。因此圣经教导我们说十字架不单止生成一个性情或渴望来作成这样的祭，更是它真的给与能力来这样作，来作成这工。在加拉太书中得见其奇妙的清晰。在某处说到十字架是作为罪上的和好（加3:13），但另有三处是更平白地说到其得胜罪的能力；把我和己生命之交诸死地的能力；胜过肉体（己的结果）的权势；和胜过世界（加2:20；5:24；6:14）。在这些经文中我们与钉十字架之基督的联合，和因这联合而模成祂，都是

crucified One, and the conformity to Him resulting from the union, are represented as the result of the power exercised within us and upon us by the cross." – Andrew Murray

As we learn to stand upon the finished work of Calvary, the Holy Spirit will begin to faithfully and effectively apply that finished work of the cross to the self-life, thereby holding it in the place of death – inactive – resulting in the "not I, but Christ" life.

THE CROSS

Studying these truths is hard work, is it not? Although spiritual hunger and need are prime requisites for light and understanding, the Holy Spirit does not release the treasures of the Word quickly nor easily. "Deep calleth unto deep." We have to be prepared, and even then there is much time and digging and praying and meditation and yearning and experiencing involved. True spiritual reality comes in no other way, but, praise the Lord, it does come in this way!

Understanding and appropriating the facts of the cross proves to be one of the most difficult and trying of all phases for the growing believer. Our Lord holds His most vital and best things in store for those who mean business, for those who hunger and thirst for His very best as it is in our Lord Jesus Christ. The believer's understanding of the two aspects of Calvary gives the key to both spiritual growth, and life-giving service.

"Calvary is the secret of it all. It is

藉着十字架显在我们里头和身上所行使权能的后果。」(慕安德烈)

当我们学习站在加略山作成之工时，圣灵必开始信实地和有效地将十字架作成的工施加在己生命上，因而把它置于死地，不再活跃，带来「不再是我，只有基督」的生命。

十字架

研究这些真理不是艰辛的吗？虽然属灵的饥饿和需要是亮光和理解所必需的，但圣灵是不会急速或轻易释放圣经的珍宝的。

「深渊就与深渊响应。」(诗 42:7) 我们须预备好，因所牵涉的是极多的时间、发掘、祷告、默想、思念和经历。真正的属灵真相不会从别路而来，惟有藉赞美主，是按这方法而来的！

明白和取用十字架的事实证明是信徒成长所有阶段中最艰难和恼人的。我们的主为那些守本分，那些因着在我们主耶稣基督里最好事物而饥渴的人，在仓库中贮存最重要和最佳美的东西。信徒在加略山这两方面的明了同时为属灵成长和叫人得生命之事奉的诀要上提供答案。

「加略山是这一切的

what He did there that counts, and what He did becomes a forte in the life of a Christian when it is appropriated by faith. This is the starting point from which all Godly living must take its rise. We shall never know the experience of Christ's victory in our lives until we are prepared to count (reckon) upon His victory at the cross as the secret of our personal victory today. There is no victory for us which was not first His. What we are to experience He purchased, and what He purchased for us we ought to experience. The beginning of the life of holiness is a faith in the crucified Savior which sees more than His substitutionary work. It is a faith which sees myself identified with Christ in His death and resurrection.”

Actually, our Father has trained every one of us for clear-cut, explicit faith in this second aspect of Calvary: our individual identification with the Lord Jesus in His death unto sin and rising onto resurrection ground. This training taught us thoroughly in the first realm: believing and appropriating the finished work of His dying for our sins – justification. Now we are asked just as definitely to believe and appropriate the further aspect: "Knowing this, that our old man is crucified with him" (Romans 6:6).

Our intelligent faith standing upon the facts of Calvary gives the Holy Spirit freedom to bring that finished work into our daily lives. We stood upon the fact of His dying FOR our sins, and this act of faith allowed the Holy Spirit to give us our freedom from the penalty of sin –

诀要。祂在那里所作的是重要的，当用信来取用时，这真的成为了基督徒生命上的能耐。这是所有属神生命起飞所必须有的起步点。我们永不能经历基督在我们生命上的得胜，除非我们预备好来算祂这在十字架得胜作为我们今天个人的得胜。我们的得胜没有不先是祂的得胜。我们所经历的都是祂努力取得的，祂所努力为我们取得的，我们也应去经历。圣洁生命的起始就是相信钉十字架的救主，认定这比祂代赎的工作更大。这是看我自己与基督的死和复活上与祂联合的信。」

事实上，天父一直训练我们每一个在加略山的第二层面上有清晰和明确的信，就是我们个人与主耶稣在罪上死和复活层面上的联合。在相信和取用祂为我们的罪死所作成这称义的工夫这首个范围上，这教训给我们的教导是透彻的。如今我们正被明确地要求来相信和取用进一步的层面：「因为知道我们的旧人和祂同钉十字架。」(罗6:6)

我们智慧的信站在加略山的事实给与圣灵自由来将这成就的工夫引进我们日常的生活。我们站在祂为我们的罪死这事实上，这信之举动容许圣灵给我们称义来脱离罪的刑罚。如

justification. Now, once we come to see the fact of the further aspect, we are urged in the Word to stand upon the liberating truth of our dying with Christ in His death unto sin, which allows the Holy Spirit to bring into our lives freedom from the power, the enslavement, of sin – progressive sanctification. And of course when we stand with Him in Glory, we will be forever free from the presence of sin – entirely sanctified and glorified.

"As our Substitute He went to the cross alone, without us, to pay the penalty of our sins; as our Representative, He took us with Him to the cross, and there, in the sight of God, we all died together with Christ. We may be forgiven because He died in our stead; we may be delivered because we died with Him. God's way of deliverance for us, a race of hopeless incurables, is to put us away in the cross of His Son, and then to make a new beginning by recreating us in union with Him, the Risen, Living One (2 Corinthians 5:17). It is the Holy Spirit who will make these great facts real and true in our experience as we cooperate with Him; and so the plague of our hearts will be stayed, and we shall be transformed into the likeness of Christ."

"Through the crucifixion of the old man with Christ the believer has been made dead unto sin, he has been completely freed from sin's power, he has been taken beyond sin's grip, the claim of sin upon him has been nullified. This is the flawless provision of God's grace but this accomplished fact can only become

今我们来得见这更高阶层的事实，我们被圣经催促来站在我们与基督于罪上同死这叫人得释放的真理上，这容许圣灵将罪之权势和劳役的解脱这进一步的成圣引进我们的生命。当然，当我们与祂站在荣耀中时，我们必会永远不再有罪的存在，完全的圣洁和荣耀。

「代赎者的祂在没有我们情况下独自上十字架，付上我们罪的刑罚；作为代表的祂带我们和祂一同来到十字架，祂亲眼看见我们全都在那里与基督同死。我们因祂替我们死而蒙赦免；我们因与祂同死而得救赎。神救赎我们这在救治上无望之族类的方法，是将我们在祂儿子的十字架上除灭，之后因着与祂这复活永存者联合而重新创造我们，有着一个新的开始。（林后 5:17）在我们与圣灵合作时，祂使这些伟大事实成真叫我们经验得到。因此我们心的烦恼得以解除，我们必会改变成为基督的模样。」

「信徒已藉着将旧人与基督一同钉死来在罪上死，已完全脱离罪的权势，迁离罪的控制，罪在他身上的所有权已被废掉。这是神恩典的完美供应，但这成就的事实只能在信徒实在以信来持守它时才能成为真

an actual reality in the believer's experience as faith lays hold upon it and enables him moment by moment, day by day, though temptation assail him, 'to reckon' it true. As he reckons, the Holy Spirit makes real; as he continues to reckon, the Holy Spirit continues to make real. Sin need have no more power over the believer than he grants it through unbelief. If he is alive unto sin it will be due largely to the fact that he has failed to reckon himself dead unto sin." – R. Paxson

The Reformation brought into focus once again the emphasis upon spiritual birth, without which there can be no beginning. What is lacking amongst believers to this day is the proper emphasis upon GROWTH – not just to be saved, and heaven bye and bye. What sort of salvation would we have if our Father simply saved us from the penalty of our sins, and then left us on our own to deal with the power of sin in our Christian life and walk? But most believers feel this is about as far as He went, and are struggling to get on the best they can, with His help. And this is the Galatian error, so prominent even now throughout born-again circles. We must be brought back to the two basics: freed from the penalty of sin by His finished work; freed from the power of sin by His finished work."... Justified by faith ..." (Galatians 3:24); "... we walk by faith ..." (2 Corinthians 5:7); "As ye have therefore received Christ Jesus the Lord, so walk ye in him" (Colossians 2:6).

实，叫虽在试探猛烈攻击下的他仍能够每时每刻，日复一日认定这为真确的。他的认定叫圣灵使之成真；当他继续认定，圣灵继续使之成真。罪需要的不是更多的能力来管控信徒，而是藉着不信。他若在罪上活，极有可能是因为他未曾认定祂在罪上死之故。」（安汝慈）

宗教改革带来的是重新注意对属灵出生的重视，没有这个便不可能有开始。今天信徒中所缺乏的就是在成长上的正确重视，不单单得救上天堂。我们的天父若只救我们脱离罪的刑罚，之后便容让我们凭一己来处理我们基督徒生命和行止上的罪之权势的话，这是怎么样的救恩？但大部分信徒感到这该是祂所走最远的路，因此他要挣扎来在祂帮助下得着他能得最好的。这就是加拉太人的错误，就是如今在重生圈子中极普遍的。我们须回到那两个基础：靠着祂所作成的来脱离罪的刑罚，靠着祂所作成的来脱离罪的权势。「因信称义」（加3:24），「行事为人是凭着信心」（林后5:7），「我们既接受了主基督耶稣，就当遵祂而行。」（西2:6）

We are not left to deal with the old life ourselves; it has been dealt with by Christ on the cross. This is the fact which must be known, and upon that fact is built the New Testament principle and doctrine of holiness. In other words, Calvary is as much the foundation of sanctification as of justification. Both gifts spring from the same work and are two aspects of the same salvation.”

Now, as long as the believer does not know this dual aspect of his salvation, the best he can do is seek to handle his sins via confession (1 John 1:9) – that is, after the damage has been done! This takes care of the penalty of the product, but not the source. Is it not time we allowed the Holy Spirit to get at the source, and cut off this stream of sins before they are committed? Is this not infinitely better than the wreckage caused by sin, even though confessed? When believers get sick and tired of spinning year after year in a spiritual squirrel cage – sinning, confessing, but then sinning again – they will be ready for God's answer to the source of sin, which is death to self, brought forth from the completed work of the cross.

"When God's light first shines into our heart our one cry is for forgiveness, for we realize that we have committed sins before Him; but once we have known forgiveness of sins, we make a new discovery – the discovery of sin, and we realize that we have the nature of a sinner. There is an inward inclination to sin. There is a power within that draws us

我们不是任由一己处理老旧的生命，这早已被十字架上的基督处理好了。这是我们定须认识的事实，而这事实是建基于神圣的新约原则和教义的。换句话说，加略山如何是成圣的根基，也同样是称义的根基。两个恩赐都是来自相同的工作，是同一救恩的两面。」

如今，只要信徒还未认识这救恩的双重层面，他能作得最好的就是设法藉承认处理他的罪（约壹1:9），就是在破坏已造成之后！这照顾到的是结局而不是源头的刑罚。现在不正是我们让圣灵来到源头那里的时候，在他们行出来之先切断这犯罪的源头么？这不是比那尽管是已承认的罪而造成的破坏好得无限多么？当信徒对年复一年的属灵松鼠轮笼——犯罪，认罪，之后再次犯罪——厌恶和厌烦时，他们已准备好来得神在罪之源头上的答案，就是己的死，这死是来自十字架上已作成之工。

「当神的光首次照射入我们的心时，我们有着求宽恕的呼告，因知道我们在祂面前犯罪。但我们一旦认识罪之得赦时，有新的发现，罪地发现。明白到我们有罪人的天性，内里有罪的倾向。里头有一度力把我们拉向罪，当这力量爆发时，

to sin, and when that power breaks out we commit sins. We may seek and receive forgiveness, but then we sin again; and life goes on in a vicious circle – sinning and being forgiven, but then sinning again. We appreciate God's forgiveness, but we want something more than that, we want deliverance. We need forgiveness for what we have done, but we need deliverance from what we are.”

Our reckoning upon the finished work of our death unto sin, in Christ at Calvary, is God's ONE way of deliverance – there is no other way because that is the way He did it. We learned not to add to a finished work in the matter of justification, and now we must learn not to add to the finished work of emancipation. We will be freed when we enter His prepared freedom – there is no other.”The believer can never overcome the old man even by the power of the new apart from the death of Christ, and therefore the death of Christ unto sin is indispensable, and unless the cross is made the basis upon which he overcomes the old man, he only drops into another form of morality; in other words, he is seeking by self-effort to overcome self, and the struggle is a hopeless one.” – C. Usher

Marcus Rainford refused to stop short of God's ultimate for freedom: "It is not to be a mere passing impression of the mind when we are undisturbed by active temptation; no mere happy frame of spirit when under temporary

我们便犯罪。我们也许寻求并得着宽恕，但之后我们再犯罪。生命就像一个恶性循环——犯罪、饶恕，之后再犯罪。我们感激神的饶恕，但我们所盼望的多于这个，我们盼望得释放。我们需要在我们所作之事上的饶恕，但我们也需在我们所作之事上得释放。」

我们承认藉着在加略山的基督里，我们在罪上死这完成的工作就是神释放的方法，没有别的方法，因这是祂定规的。我们晓得在称义这完成工作上是不能有所添加的，如今我们也须晓得在释放这完成的工作上也是无可添加。当我们进入祂所预备的释放时我们必得释放，别无其它。「除了基督之死外，信徒永不能战胜那旧人，就是新人也不能。因此基督的在罪上死是必不可少的。除非十字架成为他战胜旧人的根据，否则他只会落入另一类的说教。换句话说，他正寻求以己力来克服己，并且这挣扎是无望的。」（C. 乌沙）

马卡斯·令福拒绝为得释放而失掉神的基本原则。「当我们不被活跃试探所干扰时，这不只是心思上的一个短暂印象；因着主的同在而有的暂时苏醒不只是

refreshing from the presence of the Lord; no self-flattering consciousness of a heart exercised in good works; from none of these is the believer to infer his practical mastery over sin, but on the ground that Christ died unto sin, and liveth unto God through Jesus Christ our Lord.”

“I must recognize that the enemy within the camp – the flesh, the old nature, self, I, the old Adam, is a usurper. By faith I must reckon him to be in the place that God put him – crucified with Christ. I must realize that now my life is hid with Christ in God; that He is my life.” – Ian Thomas

DISCIPLESHIP

A disciple is one who first maintains the fellowship of the cross, which results in fellowship with his Lord: discipleship. “The atonement of the cross and the fellowship of the cross must be equally preached as the condition of true discipleship.” “Christ is the answer, but the cross is needed to clear the way for Him.”

In spiritual progress, our Lord never pushes. He is our File Leader (Hebrews 12:2), and He leads us step by step. We struggle and fail (self-effort), which sets up a yearning for the answer to this depressing failure. In time, we see the scriptural facts of deliverance in the cross (identification), and that in turn produces the required hunger to enter into that freedom, freedom for fellowship with the answer – our Risen Lord Jesus.

“Nothing can set us apart for God,

灵的喜悦心情；心中没有因行善而有自我吹嘘的觉知；这些没有一样叫信徒推论出这是他实在胜过罪，而是根据在罪上死的基督，并向神藉耶稣基督我们的主而活。」

「我须认定营中的肉体、旧天性、己、我、旧亚当是仇敌，是僭夺者。我须以信认定他正在神摆放他与基督同钉的位置。我须明白如今我的生命与基督藏在神里头，祂是我生命。」
(伊恩·多马士)

作门徒

门徒是藉着作门徒这与他的主相交来导至先得着十字架之相交的。「必须相同地教导十字架的赎罪和十字架的相交是真正作门徒的条件。」「基督就是答案，但十字架需要用来为祂清理道路。」

在属灵的进程上主永不催逼。祂是创始者（来12:2），祂也逐步引领我们。我们靠己力来挣扎和跌倒时，便会因这令人失望之失败而引发一个求取答案的渴求。我们迟早得见在十字架上得释放的圣经事实（联合），到头来会产生所需的渴求来进入与我们复活的主耶稣这答案相交的自由。

「没有东西能叫我们

nothing can make us holy, except as the cross is working in us, because the cross alone can keep the hindrances to holiness in the place of death." – G. Watt.

"Back of all successful work for the lost is an inward spiritual impulse; and back of the impulse is the Holy Spirit who reproduces Christ in us; and the brand mark of it all is the cross, the living experience of which must both enter and control the life before we are fit for service." – J. E. Conant.

Nowhere was our Lord Jesus more explicit and firm than when He mentioned discipleship. "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me." "And whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 9:23, 14:27). His reason for this is simple: Self cannot and will not follow Him, but taking up one's cross results in death to self, and newness of life in Christ Jesus.

A disciple is one who is free from the old, and free for the new. In other words, scriptural words: "dead unto sin, but alive unto God" (Romans 6:11). And for this the Lord Jesus clearly states that each must take up his cross. Here is the ultimatum, so not to the how.

But first, how not to take up one's cross. "Christians need to understand that bearing the cross does not in the first place refer to the trials which we call crosses, but to the daily giving up of life, of dying to self, which must mark us as

与神隔绝，使我们圣洁，独我们里头运行的十字架能将成圣的阻碍置诸死地。」

(G. 华特)

「成功拯救丧失者工作的背后是内里属灵动力，这动力的背后在我们里头生发基督的圣灵。这一切的标志是十字架，在我们为事奉作好准备之先，十字架的活生生经验须同时进入和控制生命。」(J. E. 江能)

没有比我们的主提到的作门徒更明确和肯定：

「耶稣又对众人说：若有人要跟从我，就当舍己，天天背起他的十字架来跟从我。」(路9:23) 「凡不背着自己十字架跟从我的，也不能作我的门徒。」(路14:27) 祂的原因简单，己不能和不会跟从祂，而背着自己的十字架就带来己死，和在基督耶稣的生命更新。

门徒是脱离旧的，并自由取用新的人。换句话说，就是「向神活」(罗6:11) 这属灵的话。为此主耶稣清晰地说到人人须背起他的十字架。这是最后结论，而不是叫人如何作。

首先，如何不背起一己的十字架。「基督徒需首先明白背十字架不是说到我们称为十字架的试探，而是每天撇弃生命，己的死。标志我们的死必定与标志主

much as it did the Lord Jesus, which we need in times of prosperity almost more than adversity, and without which the fulness of the blessing of the cross cannot be disclosed to us.” – A. Murray

"May we cease to confuse the words 'a cross' with 'the cross.' Sometimes believers in self-pity bemoan themselves, and say, 'I have taken, or must take up my cross, and follow Jesus. ' Would that we would lose sight of our 'cross' in His cross, then His cross becomes our cross; His death, our death; His grave, our grave; His resurrection, our resurrection; His risen life, our newness of life." No. taking up our cross does not mean the stoical bearing of some heavy burden, hardship, illness, distasteful situation or relationship. Enduring anything of this nature is not bearing one's cross. Taking up the cross may or may not involve such things, but things do not constitute our cross.

The believer's cross is the cross of Calvary, the cross upon which he was crucified with Christ (Galatians 2:20). There the eternal emancipation proclamation was signed with the blood of the Lamb, and sealed by the Spirit of God. Every believer is thereby freed from all bondage, but every believer is not aware of this liberating truth.

Sad to say, the only believers who are interested in freedom are those who have come to the place of hating instead of hugging their chains. "It is true that the intellect is stumbled by the cross; yet the antagonism to the cross is mainly moral,

耶稣的死同样的多，我们是在顺境多过于在逆境需要背十字架的，没有这个，十字架的全然恩福就不能向我们显明了。」(慕安德烈)

「愿我们不要将十字架混淆为那十字架。有时信徒自怜地叹说：「我已经或必须背起我的十字架来跟从耶稣。」我们会因祂的十字架而看不见我们的十字架，那么祂的十字架是我们的十字架；祂的死是我们的死；祂的坟墓是我们的坟墓；祂的复活是我们的复活；祂复活的生命是我们生命的新样。」不，背十字架不是斯多葛派的背负重担、艰难、疾病、灾难处境或关系。忍受任何这些都不是背十字架。背十字架会否涉及这些都不构成我们的十字架。

信徒的十字架是加略山的十字架，就是他与基督同钉的十字架（加2:20）。在那里的永恒释放宣告是以羔羊的血签写的，并由神的灵来封印。每个信徒因此是脱离了一切的捆绑，但每个信徒都不觉知这释放的真理。

说来难过，对释放有兴趣的信徒只是那些来到憎恨，而不是拥抱他们锁链的地步。「说智慧被十字架绊跌是对的。然而十字架的对抗力量主要是道德的，同时

both in the sinner and in the saint, for its message is only welcomed by those who desire freedom from the bondage of their sins, and who hunger and thirst after the experiential righteousness of God." Yes, the need must be intense, as Norman Douty says: "The Divine way (via the cross) for spiritual emancipation is just as offensive to the child of God as the Divine way for salvation is to the lost."

When the believer begins to really see the cross for what it is – a place of death – he is inclined to hesitate about choosing such fellowship. Our Lord Jesus understands this well, but there is no other way, since that is the manner in which He finished the work on our behalf. So He simply allows our needs to continue their relentless pressure until we finally bend to His inevitable.

We will be ready to take up our cross when self becomes intolerable to us, when we begin to "hate our life" – "...and hate not his own life, cannot be my disciple" (Luke 14:26). The deep burden of self and hunger to be like Him cause the function of the cross – crucifixion, to become attractive. The long devastating years of abject bondage make freedom in the Lord Jesus priceless – the cost becomes as nothing to us! We begin to share, think of it, the attitude of our Lord Jesus, and of Paul. "For the joy that was set before Him," the Lord Jesus "patiently endured the cross" (Hebrews 12:2 Wey.). The attitude of the Apostle Paul became: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ"

出于罪人和圣徒，因为十字架的信息只受那些渴慕脱离他们罪的捆绑的人欢迎，也是那些渴求经历神之义的人。」是的，这需要定须强烈，如同罗文·多地所说：「十字架这属灵释放的神圣道路烦扰神的儿女，如同救恩这神圣方法烦扰丧失的人一样。」

当信徒开始真的得见十字架的所是——死亡之地——时，他倾向于在选上这样的相交上犹豫。我们的主耶稣十分明白这个，但别无他法，因为这是祂代替我们作成之工的方式。因此祂只有容许我们的需要继续他们不间断的压力，直至我们终于向祂的压力来屈服。

当我们预备好背起十字架而我们却变得不能容忍己时，我们便开始「恨恶我们的生命」。「若不恨自己的性命，就不能作我的门徒。」(路14:26)己的重荷并渴求像祂使钉死这十字架的功用变得活跃。可怜之捆绑的长长破坏年日因主耶稣付上贵重价值而得着释放，这价值于我们似是无有！有见及此，我们开始分享我们主耶稣和保罗的态度。「祂因那摆在前面的喜乐，就轻看羞辱，忍受了十字架的苦难。」(来12:2)使徒保罗的态度变为：「我断不以别的夸口，只夸我们

(Galatians 6:14). "Let this mind [attitude] be in you, which was also in Christ Jesus" (Philippians 2:5).

Yes, we begin to glory in the cross, our very own freedom from all that enslaves, from all that would keep us from fellowship with our Risen Lord. So we begin to take up our cross, our liberation, our personal finished work held in trust for us so long and patiently by the Holy Spirit. Talk about your trust funds!

And here is how we take up and bear our cross: Finally prepared by our needs, aware that our bondage was broken in Christ on Calvary, we definitely begin to rely upon that finished work – we appropriate. Our attitude becomes: I gladly and willingly take, by faith in the facts, my finished work of emancipation that was established at Calvary; I reckon myself to be dead indeed unto sin, and alive unto God in Christ. This is taking up one's cross. As we learn to do this, we begin to find these facts true in experience. The Holy Spirit brings that finished work of death and applies it to all of the old nature, which is thus held in the place of death – the death of Calvary. If and when we turn from the facts and begin to rely upon anything or anyone else, including ourselves, self is released from the cross – active and enslaving as ever. Through this process we are patiently taught to walk by faith, to maintain our attitude of reliance upon the finished work of the cross.

Adolph Saphir wrote, "The narrow

主耶稣基督的十字架。」(加6:14)「你们当以基督耶稣的心为心。」(腓2:5)

是的，我们开始以十字架为荣，因它叫我们脱离一切叫我们不得与复活的主相交的劳役。因此我们开始背起我们的十字架、我们的释放、和圣灵一直和忍耐地托负并成就在我们身上的个人工作。就谈谈你的信托基金吧！

如今说到我们如何拿起和背负十字架。在意识到加略山的基督挣脱了我们的捆绑下，我们最终因需要之故，实在开始倚靠那和取用那作成之工。我们的态度转变，欣然和乐意支取，相信作成释放我的工夫是在加略山建立这事实。我认定一己真的向罪死，并且在基督里向神活着。这就是背起了自己的十字架。当我晓得这样作时，我开始发现在经历上这些事实是真确的。圣灵带来这已成就的死的工作，并应用在所有旧天性上，把他置诸死地，加略山的死。我们若果和一旦转离这些事实，开始倚靠包括自己的其它人和事时，从十字架上得释放的己，便一如既往的活跃和施展奴役了。这过程忍耐地教导我们在信上行走，来持守我们倚靠十字架所成就工夫的态度。

亚道夫·沙非写道：

path, commencing with the cross— 'Ye have died with Christ' – ending with the glory of the Lord Jesus, is the path on which the Lord draws near and walks with His disciples.”

“'Christ liveth in me.' The Lord within lives as the sole source of life. The old 'I' has no contribution he can make to Christian life and service; he can never be harnessed to the purposes of God. Death is his decreed portion. There cannot be two masters in our lives. If the old 'I' is in active possession of us then Christ cannot be. But if we gladly take hold of the great fact of redemption – 'I have been crucified with Christ' – then Christ by His Spirit takes up the exercise of the function of life within us, and leads us as His bond-slaves (disciples), in the train of His triumph.”

PROCESS OF DISCIPLESHIP

In the Parable of the Sower, the seed sown "on good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience" (Luke 8:15). The principle of growth is always, "first the blade, then the ear, after that the full corn in the ear" (Mark 4:28). Therefore, "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it" (James 5:7). As this clearly exemplifies, "He that believeth shall not make haste" (Isaiah 28:16).

For most of us it has been a long season of growth from the tiny green blade up to the "full corn in the ear." So

「『你已与基督同死。』这以十字架为始和以主耶稣的荣耀为终的窄路，是主用来走近祂的门徒并与他们同行的路。」

「基督住在我里面。内住的主以生命唯一源头的身份来活。老我在基督徒的生命和事奉上毫无供献，永不能被驾驭行神旨意。死是他注定的分。我们的生命不能有两个主。老我活跃占据时，基督便不能占据。我们若欣然持定『我已经与基督同钉十字架』这救赎的伟大事实时，基督就会藉圣灵在我们里头运行其生命的功能，并引领我们来作祂的奴隶（门徒），安坐祂得胜的列车上。」

作门徒的步骤

在撒种的比喻里，所撒的种子中，「落在好土里的，就是人听了道，持守在诚实善良的心里，并且忍耐着结实。」（路8:15）生长的原则总是「先发苗，后长穗，再后穗上结成饱满的子粒。」（可4:28）因此，「农夫忍耐等候地里宝贵的出产，直到得了秋雨春雨。」（雅5:7）这清楚说明：「信靠的人必不着急。」（赛28:16）

我们大多数人从细嫩绿苗长成为饱满的子粒都经历长长的生长期。因此多

many seek to settle for this stage; saved, with heaven assured – plus a pacifying measure of Christian respectability, at least in church circles. Here we have the believer as a normal corn of wheat containing life inside a more or less shiny golden covering, in fellowship high up on the stalk with similar kernels of wheat. This is but a stage, not the goal. And, like middle age, this can be a dangerous stage: one of seeking a "much deserved" rest; of basking aimlessly in the fellowship of meetings, classes, etc. ; of ignoring or forgetting the struggles and growing pains of the tiny green blades down at one's feet, and expecting and exhorting them to shape up and mature without delay.

This is all very cozy, but costly; snug, but sterile. "The seed corn may be beautiful, but it is hard. The germ of life is locked up within its shell and cannot get out. Therefore it produces nothing. Here is the reason why so many Christians, even preachers, are so unfruitful. Only one here and there is a soul winner. When the grain of corn is buried it dies, and that hard exterior surface softens and decays, in order to give nutriment to the young sprout, which would otherwise die and thus cause a crop failure. One must reckon himself dead to the hard, cold, selfish 'I' before the softening influence of the Holy Spirit can operate, qualifying the believer in the service of God. Many want to do God's work but are unable, because of the 'flesh' in their lives."

人试图停驻在得救这阶段，有着天家的保障，加上叫人心安的基督徒名望，至低限度在教会圈子内。我们在这里有作为一正常麦粒的信徒，内藏的生命或多或少都有着金黄灿烂的外层，与高在枝梗上相似的麦粒有着相交。这不过是一个阶段，而不是结局。这可能像中世纪时期一样是一个危险的阶段：例如寻求极应得的安息；或者沐浴于无目的的聚会和课堂等的相交中；忽略或忘记了脚下嫩绿幼苗的挣扎和成长痛苦，并他们在成形和不容迟移之成熟上的期望和敦促。

这全然惬意，却代价高；是温暖的，却是无果效的。「种子也许是美丽，却是坚硬的。生命之芽被困在壳里头，出不了来，因此无生产可言。就是这原因为何那么多基督徒，甚至是传道者，是这样无果实可言。多人中只得一个是赢取生命的。就是麦子落在地里死了，那坚硬的外壳软化和腐烂了，为叫那幼芽得着养分，否则便会死亡，做成失收。人须认定自己在坚固、冷酷和自私的『我』上死去，然后圣灵软化的影响力才能运作，叫信徒具备资格来事奉神。多人想作神工而不能，是因着在他们生命中的『肉体』。」

Our Father understands all this, and He it is Who takes the initiative in the matter. He drops the seed of dissatisfaction into our hearts; He begins to show us that there is far more to this Christian life than just being saved and active for Him. And it is necessary for Him to engineer our exchange from carnal kernel Christians to fruitful fellowshipping disciples. From an infinite number of ways, He chooses the most effective for each individual's transition. And in the hand of the Husbandman, there is no fear, but freedom.

"We often come across Christians who are bright and clever, and strong and righteous; in fact, a little too bright, and a little too clever – there seems so much of self in their strength, and their righteousness is severe and critical. They have everything to make them saints, except ... crucifixion, which would mold them into a supernatural tenderness and limitless charity for others. But if they are of the real elect, God has a winepress prepared for them, through which they will some day pass, which will turn the metallic hardness of their nature into gentle love, which Christ always brings forth at the last of the feast." "Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom" (Matthew 13:24,37-38a). The Lord of the harvest plants, buries, Christians as seeds

我们的天父全明白这个，祂是这事上的创始者。祂将不满意的种子播在我们的心中，祂开始给我们看见基督徒的生命是远多于得救，多于为祂活跃。祂必须改动生命的核心，从属肉体的基督徒转以成为多结果子的相交门徒。在无尽可能方法中，祂为每个人选上了最有效的转变。在栽培者手中没有惊惧，只有释放。

「我们常遇见机灵和聪明的基督徒，又强健又正直。事实上是些微太机灵和些微太聪明了，在他们的力量中似乎有那么多的己，他们的义是苛刻和爱挑剔的。他们有着每样使他们成圣的东西，除了那能把他们摸成一超自然的温柔和对人无限仁慈的钉十字架。他们若真蒙神拣选，神必会为他们预备了一葡萄榨汁器，终有一日他们会藉此由金属般硬的本性变成为温良，就是在酒席结束时基督常生发的。」「耶稣又设个比喻对他们说：天国好像人撒好种在田里。……那撒好种的就是人子；田地就是世界；好种就是天国之子。」（太13:24, 37-38）收割的主种植和埋藏像种子的基督徒在世界的田野里。

in a field, which is the world.

Through the Husbandman's patient and loving cultivation the grain of wheat high up on the stalk begins to fear being garnered alone, and hungers to bring forth "much fruit." Here is God's motivation for discipleship: that filial heart-hunger for fruit bearing. He finally pleads to be made fruitful at any cost, and then it is that he hears the Lord say, "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). "Whosoever shall lose his life for my sake, and the gospel's the same shall save it" (Mark 8:35). In loving response to this hunger the Holy Spirit silently and gently begins to loosen the grain from its comfortable bindings and supports in the ear. "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4:29). As a result, sooner or later the grain of wheat finds itself, not high up on the stalk, but dropped to the earth, into the cold and strange darkness. And still worse, the earth smears and injures that nice shiny golden coat. Worst of all, the coat begins to disintegrate and fall to pieces. All that is not Christ, no matter how nice in appearance and profession, is revealed for what it is – just self.

There is a further stripping, right on down until there is nothing left but Christ, Who is our life. Down, down into death. Patience, corn of wheat: "Though he slay me, yet will I trust in him" (Job 13:15).

藉着栽培之人忍耐和悉心的耕作，高高在干上的麦子开始害怕被寂寂收藏，却渴慕能结「更多子粒」。神在作门徒上的动机，就是叫子女的心渴想结果子。他最终恳求不惜一切代价来结果累累，之后他便得听主说：「我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。」(约 12:24)「凡为我和福音丧掉生命的，必救了生命。」(可 8:35) 圣灵对这饥渴深情的回应就是静静地和温柔地开始松开种子的舒适封皮和麦穗的承托。「谷既熟了，就用镰刀去割，因为收成的时候到了。」(可 4:29) 因此，麦子会迟早发现自己不在高高枝干上，而是落在地土里，进入冰冷和陌生的黑暗中。更坏的情况是，泥土弄脏和损害那美好亮丽的黄金外衣。最坏的情况是，大衣开始分解破裂。无论外表和声称如何美好，所有非基督所显出的所是不过是己吧了。

进一步的剥夺，低至无所余剩，除了作为我们生命的基督。低，低至死地。麦子啊，忍耐。「祂虽杀我，我却仍依靠祂。」(伯 13:15)

When the believer takes up his cross for discipleship, the process of death begins to set in. The disciple finds himself a seed sown by the Son, planted in a home, office, hospital, church, manse, or mission station. Whatever or wherever it is, there will be the death from which resurrection life follows. "For we which live are alway delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. So then death worketh in us, but life in you" (2 Corinthians 4:11-12). "We need to enter deeply into the truth that Christ the Beloved Son of the Father could not enter to the glory of heaven until he had first given Himself over to death. And this great truth, as it opens to us, will help us to understand how in our life, and in our fellowship with Christ, it is impossible for us to share His life until we have first in very deed surrendered ourselves every day to die to sin and self and the law and the world, and so to abide in the unbroken fellowship of discipleship with our crucified and Risen Lord."

REST

"There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labor therefore to enter into that rest" (Hebrews 4:9-11a). So many of the life-giving truths in the Word consist of two intertwining halves that are inseparable. "Let us labor therefore to

当信徒为着作门徒背上十字架时，死亡的程序开始介入。门徒发现自己是子所播植的种子，种在家庭、工作间、医院、教会、宅院、或差传所中。无论甚么，无论那里，先有死才随之有复活的生命。「因为我们这活着的人是常为耶稣被交于死地，使耶稣的生在我们这必死的身上显明出来。这样看来，死是在我们身上发动，生却在你们身上发动。」（林后4:11-12）「我们需要深深进入真理，就是父的爱子基督不能进入天家荣耀中，除非祂先将自己交于死地。当向我们开启的伟大真理必会帮助我们明白到我们生命里和在我们与基督的相交上，我们是不可能分享祂的生命的，除非我们先有每天降服自己之举来向罪、律法和世界死，因而在我们钉死却复活之主的训练下得不断地常在其相交中。」

安息

「这样看来，必另有一安息日的安息为神的子民存留。因为那进入安息的，乃是歇了自己的工，正如神歇了祂的工一样。所以，我们务必竭力进入那安息。」（来4:9-11）圣经中很多赐生命的真理包含交结不能分割的两半。「我们务必竭

enter into that rest." As for labor, it is true that there is a great deal of struggling and searching and pleading and agonizing in the process of discovering and understanding truths fitted to our needs. And much of the same pathway is trod (or crawled) in an effort to appropriate and enter in. All this is not in vain; it is necessary. But it is not the key that opens the door to reality. Rest is the key to entering into rest!

In the important but exhausting labor process we come to see the needed truth; we become sure of our facts; we begin to realize something of what is ours in the Lord Jesus Christ. The appropriation of, the resting in the reality must be on the basis of faith, not struggle and labor. We are told to reckon, to count upon what we now know to be true of us in Him as set forth in the Word. "In quietness and in confidence shall be your strength" (Isaiah 30:15). We are to look quietly and steadily to our Father in confident trust, and thankfully receive that which He has given to us in His Son. "These wait all upon thee; that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thine hand, they are filled with good" (Psalm 104:27-28).

Norman Grubb shares a good word on the principle of labor and rest: "Take as an example the learning of a foreign language. You are faced with a series of hieroglyphics in a book, you hear a medley of sounds around, which mean absolutely nothing. Yet you know that it

力进入那安息。」论到竭力，在发现和明白切合我们需要之真理的过程中真大量的挣扎、寻找、恳求和痛苦。极多努力所踏行或缓缓而走的相同路径，为的就是要取用和得进入。但这一切都不是徒然的，都是必须的。可是这并不是开启现实之门的钥匙。安息才是得进安息的钥匙！

在重要却是使人筋疲力尽的劳苦过程中，我们得见所需的真理，我们确定了我们的实况，我们开始我们在主耶稣里的所是上有所领悟。实在领受安息定须建基于信，而不是挣扎和努力。我们知道要认定我们如今所知道关乎到我们在祂里头是真确的，正如圣经中陈明的：「你们得力在乎平静安稳。」(赛30:15)我们要以坚定的信靠来静静和稳妥地仰望我们的父，存感恩的心来接受祂在祂儿子给与我们的东西。「这都仰望祢按时给他食物。祢给他们，他们便拾起来；祢张手，他们饱得美食。」(诗104:27-28)

罗文·加立分享到努力和安息之原则的精辟话：「就以学习一外语为例子吧。你在书本上读到一系列的象形文字，周围听见的于你是毫无意义的杂音。然而你知道这是你能学会的语

is a language that can be learned. More than that, you have gone there to learn it. Now that is the first rung in the ladder of faith. However weak or waveringly, in your heart you do believe that you can and will get it. Otherwise, obviously you wouldn't try to learn it. So you plod on. Many a time faith and courage fail. The mind is weary and the heart is heavy, and you almost give up. But not quite. To give up is faith's unforgivable sin. On you go at it. Months pass. It seems largely to go in one ear and out the other. Then – the length of time depends on the difficulty of the language and the ability and industry of the pupil of course – a miracle seems to happen. The day or period comes when, without your hardly realizing it, what you are seeking has found you; what you are trying to grasp has grasped you! You just begin automatically to speak the language, to think it, to hear it. What was an incomprehensible jumble of sounds without, has become an ordered language within the mind.

"So, in the spiritual labor of faith, the moment or period comes when we know. Every vestige of strain and labor is gone. Indeed, faith, as such, is not felt or recognized any more. The channel is lost sight of in the abundance of the supply. As we came to know that we were children of God by an inner certainty, a witness of the Spirit in our spirits; so now we come to know that the old 'I' is crucified with Christ, the new 'I' has Christ as its permanent life, spirit with Spirit

言。更且，你已到那儿学习。如今听到信心之梯的第一个钟响。无论如何微弱或犹豫，在你心中你真的相信你能和会掌握它，否则，你明显是不会尝试来学这个的。因此你继续下去，多时的信心和勇气都失掉，精神疲累，心情沉重，几乎要放弃。但完全不是这样。放弃是信上不可原谅的罪。你继续向前，多月过去。似乎大部分都左耳入，右耳出。之后，奇迹似乎出现，时间的长短当然是视乎这语文的难度和学生的能力和勤奋。有一天在你毫不知情下，你所寻求的已找着你，你所尝试去掌握的已握着你！你就开始自动地说起那语言，用这来思想，来听。外面不能理解的杂乱声响已成为你心里有文路的语言。

「同样地在信心的属灵劳苦上，这时刻来到时我们是知道的，辛酸和劳苦的痕迹都已过去。信实在是这样不再可感受或辨识的。因着大量的供应而叫方法不复见。我们之所以知道我们是神儿女，是藉着一里头的肯定，是圣灵在我们灵里的见证。如今我们认识到老『我』是与基督同钉的了，新『我』已以基督为其永恒

have been fused into one; the branch grafted into the vine; the member joined to the body, the problem of abiding becomes as natural as breathing.”

Thank God for the needs that just will not allow the hungry heart to stop short of finding them met in Him. "It is necessary to remember a fundamental principle in the spiritual life: that God only reveals spiritual truths to meet spiritual needs." "How many rest on the initial stage of new birth: 'Begotten again ... of incorruptible seed through the Word of God' (1 Peter 1:23)."

Through the years the hungry-hearted believer finds that he has been brought a long way, and each step of the way has been personally experienced: reality which springs from faith founded upon the facts of the Word. "The more clearly we enter by faith into objective truth, or what is true of us in Christ, the deeper, more experiential, and practical, will be the subjective work in us, and the more complete will be the manifestation of the moral effect in our life and character." – C. H. M.

Yes, brought a long way, walking a step at a time, by faith: The rest of faith concerning our justification; the rest of faith concerning our acceptance; the rest of faith concerning our position in Christ Jesus; the rest of faith concerning our identification with Christ in death, resurrection and ascension. Each step established in the rest of faith brings us to the next one. Each must be settled

的生命，人的灵和圣灵已融合为一，枝子接在葡萄树上，肢体联于身子，常在的问题变得如呼吸般自然。」

为着我们的缺乏不容让饥渴心灵在神里头没遇上祂而感谢祂。「属灵生命有一基本原则须谨记：神只响应属灵需要来彰显属灵真理。」何等多人停留在『你们蒙了重生，乃是由于不能坏的种子，是藉着神活泼常存的道。』（彼前1:23）这新生初阶。」

多少年来饥渴心灵的信徒发现到他一直走远路，路上的每步都是亲身经历的。从建基于圣经事实的信生发「我们越发用信来进入客观的事实或对在基督里头的我们是对的事情，在我们里头主观的工作必然是更深、更经验上的和实际的，在我们生命和品格的道德果效彰显上便越发完全」的实况。（C. H. M.）

是的，每一刻以信来走的每一步可走得极远。我们的称义基于信；我们的蒙悦纳基于信；我们在基督耶稣里的地位基于信；我们与基督的死、复活和升天上的联合基于信。建基于信所走的每一步领我们来到下一步。定须先走上安稳的一步才能踏上下一步。

before the next can be rested upon.

It cannot be too strongly stated that unless the believer is firmly established in the steps of Romans 1-5, he cannot truly enter and rest upon the truths of Romans 6-8, no matter how many special meetings and conferences he attends or so-called revivals he becomes involved in. "Dr. James of Albany, who was used to bring hundreds into the deeper truths, declared that he usually found that 'failure in the higher stages of the Christian life was due to imperfect understanding and acceptance of the gospel of salvation in its fundamental principles.' It is a rare thing to be able to sit down and teach, because in most settings today one is limited to dealing with 'the first principles of the oracles of God'; and can go little further than the basic facts of the new birth. You cannot deepen spiritual life that is not there! You will only build askew if the foundations are not properly laid! A lack of appreciation of the wonder of a full salvation in Christ, opens the door to every kind of overbalance, and spells continual frustration and failure." – J. C. Metcalfe

Often believers manage to trust God for truths they need, only to slip from grace over into the legal realm in seeking to produce the particular truth in their life or service. Once in possession of a truth, we are to rest – He will produce. "In actual experience, when we have apprehended our deliverance through death with Christ, the self-life

不能太强调这样说，除非信徒是牢牢走在罗1-5章的步伐上，否则他不能进入或安妥于罗6-8章的真理上，无论他出席了多少特别聚会和大会，或曾参与多少所谓的复兴。「曾领几百人进入更深真理的阿巴尼的詹姆士博士，宣告说他常发现『更高基督徒生命层次的失败是因着在救恩基本原则的明白和接受上不完全。』能坐下来教导是罕有的，因为在今天大部分的环境中，人是被限制来处理『神言的首项原则』的，因而少能进而处理新生的基本事实。你不能在不存在的属灵生命上进深！在根基未正确立好时，你只会建造得歪歪斜斜！未曾领悟在基督里全面救恩的奇妙，为每种失衡大开中门，带来持续的挫折和失败。」(J. C. 麦加夫)

信徒信靠神常为了他们所需真理，只由恩典挣扎进入律法层面试图生成他们生命或事奉上特有的真理。我们惟有拥有祂生成的真理才得安息。「在实际经验上，当我们领悟了与基督同死而得释放时，己的生命常看来比从前更活跃。神就

often appears more alive than ever! Just here God would have us stand firm (rest) upon His written Word. The increasing revelation proves the surrender to the cross to be real, because the Holy Spirit takes us at our word, and reveals all that He has seen lying underneath – reveals it that it may be dealt with at the cross. Our part is to yield our wills, and take God's side against ourselves, whilst the Holy Spirit applies the death of the cross to all that is contrary to Him, that it may be really true that we who are of Christ have crucified the flesh with the affections and lusts (Galatians 5:24).”

The faith that receives from the hand of the Father is in two stages, and we are not to give up just because the struggle-and-labor phase does not produce the prize. 'According to your faith be it unto you.' And, do not let us forget, faith begins by being a labor (Hebrews 4:11) or fight (1 Timothy 6:12), although it is consummated in a rest (Hebrews 4:3). That is to say, the first stage of faith is always the battle of taking hold by the will, heart, and intelligence of some truth or promise which is not real to us in experience, and declaring it to be ours in spite of appearances. We do not appear to be dead unto sin and alive unto God. We are told to believe it, and so we dare to do so and declare so. A thousand times, maybe, faith will be assaulted and fall: unbelief will say 'nonsense,' and we shall belie our declaration of faith; but the labor of faith means that we deliberately return to the

此要我们站稳在祂写成的话语上。越多的启示证明降服于十字架是真确的，因为圣灵严正对待我们的话，将深埋在下头祂所看见的一切都启示出来，启示出来为叫它得以交付十字架。我们的分就是要降服心志，靠神来对抗自己。当圣灵以十字架的死运用在所有与祂相违的一切事上时，那么属基督的我们已然把肉体连同肉体的邪情私欲同钉在十字架上（加5:24）便是千真万确的了。」

「从天父手中得的信有两个阶段，我们不会单单因为挣扎努力方面没带来奖赏而放弃它。『照着你们的信给你们成全了吧。』（太9:29）也不要忘记，信心是竭力（来4:11）或打仗（提前6:12）来开始的，虽然这以安息为终点（来4:3）。就是说，信的首阶段总是藉意志、坚心和我们没有真实经验的一些真理或应许上理解的坚守之战，无论外表迹象如何，都宣称这是属于我们的。我们不像向罪死和向神活。人们告诉我们来相信这个，因此我们敢于这样作和这样宣告。很可能千次的信心被攻击和失败，不信会说『荒谬』，我们会掩饰我们信上的宣告，但信的劳苦是说到我们故意回到羞辱去。我们再次相信和断言这

assault. Once again we believe and declare it. This we persist in doing. As we thus follow in the steps of those who 'by faith and patience inherit the promises,' a new divine thing will happen within us. The Spirit will cooperate with our faith (as He is invisibly doing all the time), and to faith will be added assurance. Labor will be replaced by rest. The consummation of faith has been reached." – N. Grubb

"True activity is that which springs out of, and is ever accompanied by, rest. It is only as we know what it is to be 'still,' that we are ready to 'go forward.' 'We rest on Thee, and in Thy Name we go.'" – E. H.

"Let us take care lest we get out of soul-rest in seeking further blessing. God cannot work whilst we are anxious, even about our spiritual experience. Let us take Him at His Word, and leave the fulfillment of it to Him."

HELP

For most of us, it is time to stop asking God for help. He didn't help us to be saved, and He doesn't intend to help us live the Christian life.

Immaturity considers the Lord Jesus a Helper. Maturity knows Him to be Life itself. Dr. J. E. Conant wrote, "Christian living is not our living with Christ's help, it is Christ living His life in us. Therefore that portion of our lives that is not His living is not Christian living; and that portion of our service that is not His doing is not Christian service; for all such life and service have but a human and

个。我们坚持作这个。因为我们是「效法那些凭信心和忍耐承受应许的人」的，一件圣洁的事情必会在我们里头发生。圣灵必会与我们的信心合作，（因为祂是随时在无形地工作），加在信上的必然是确信。努力必会被安息所取代。信的实现已然达成。」（N. 加立）

「真实行动发自安息，总伴以安息。认识到甚么是『平静安稳』才准备好『前行』。『我们仰赖祢，奉祢的名来...』（代下14:12）」（E. H.）

「我们要当心不要在寻求进一步恩福上弃绝生命的安息。神不能在我们忧虑时工作，那怕是属灵经历的忧虑。让我们相信祂的话，将作成的工夫留给祂。」

帮助

我们大部分人是时候停止求神帮助。祂没帮我们得救，祂没意图要帮助我们活出基督徒的生命。

「不成熟」以主耶稣为帮助者；「成熟」认识祂乃生命本身。J. E. 哥南博士说：「基督徒活的不是基督帮助的生命，而是基督在我们里头活出祂的生命。因此非祂活的生命就不是基督徒的生命，不是祂作的就不是基督徒的事奉，这等生命和事奉源自人和天然，而基督

natural source, and Christian life and service have a supernatural and spiritual source." Paul insisted, "For to me to live is Christ"; and, "I can do all things through Christ" (Philippians 1:21; 4:13a).

Wm. R. Newell said, "Satan's great device is to drive earnest souls back to beseeching God for what God says has already been done!" Each of us had to go beyond the "help" stage for our new birth, and thank Him for what He had already done on our behalf. God could never answer a prayer for help in the matter of justification. The same principle holds true for the Christian life. Our Lord Jesus waits to be wanted, and to be all in us and do all through us. "For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him" (Colossians 2:9-10).

God is not trusted, not honored, in our continually asking Him for help. In the face of "my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19), how can we beg for help? Our responsibility is to see in the Word all that is ours in Christ, and then thank and trust Him for that which we need.

Sooner or later we must face up to what F. J. Huegel declares: "When a Christian's prayer life springs from a right position (a thorough adjustment to Christ in His death and resurrection), a vast change in procedure follows. Much of the mere begging type (though of course asking is always in order for the Lord says, 'Ask and ye shall receive') gives way to a

徒的生命和事奉有着超自然和属灵的源头。」保罗坚称「因我活着就是基督」(腓1:21)，并且「靠基督我凡事都能作」(腓4:13)。

威廉·R·纽威说：「撒但的重大谋略就是驱使最殷实的人回头来求神作祂早已作成的」！重生上我们都超越了这「帮助」的阶段，却感谢祂早已替我们作成的。在称义的事上神不能垂听求助的祷告。在基督徒生命上原则也相同。我们的主耶稣等待被求取，成为我们里面的一切和藉我们来作一切。「因为神本性一切的丰盛都有形有体的居住在基督里面。你们在祂里面也得了丰盛。」(西2:9-10)

我们持续求神帮助是不信和不尊荣祂。「我的神必照祂荣耀的丰富，在基督耶稣里使你们一切所需用的都充足」(腓4:19)下，我们怎能求帮助？我们要按圣经看所有在基督里的属我们，然后为我们所需的来感谢和信靠祂。

我们迟早会面对F. J. 晓高所断言的：「当一个基督徒以正确地位来祈祷(在基督的死和复活上完全朝向基督)时，一个巨大改变会随之而来。大部分的但乞求(当然祈求是合适的，因为「祈求就必会得着」是主说的。)会让路给一正意

positive and unspeakably joyous appropriation. Much of our begging fails to register in heaven because it fails to spring from right relations with the Father in union with Christ in death and resurrection: in which position one simply appropriates what is already his. 'All things,' says the Apostle Paul, 'are yours. And ye are Christ's; and Christ is God's' (1 Corinthians 3:21,23)."

Since "... without faith it is impossible to please him" (Hebrews 11:6a), we might consider several more strong but true statements to further clarify the attitude of faith that does please His heart.

"In our private prayers and in our public services," Dr. A. W. Tozer writes, "we are forever asking God to do things that He either has already done or cannot do because of our unbelief. We plead for Him to speak when He has already spoken and is at that very moment speaking. We ask Him to come when He is already present and waiting for us to recognize Him. We beg the Holy Spirit to fill us while all the time we are preventing Him by our doubts."

Dr. S. D. Gordon admonished: "When you are in the thick of the fight, when you are the object of attack, plead less and claim more, on the ground of the blood of the Lord Jesus, I do not mean, ask God to give you victory, but claim His victory, to overshadow you."

Watchman Nee startles many by saying, "God's way of deliverance is altogether different from man's way.

和说不出喜乐的取用。我们大部分的乞求都不能达至天上，因为它不是生发与父并与在死和复活上与基督联合的关系，持定这地位的人单单取用早已是属他的东西。使徒保罗说：『万有全是你们的.....你们是属基督的，基督又是属神的。』（林前3:21, 23）

因着「人非有信，就不能得神的喜悦。」(来11:6)，我们可以想想几处更强却是真确的经文，来进一步澄清能讨祂心喜悦的信之态度。

陶恕写道：「在我们的私祷和公开擘饼聚会上，我们总是求神来作祂不是早已作成便是祂因为我们的不信而不能作的东西。我们祈求祂来说话，其实祂早已说话，且正在那刻说话；我们求祂来，而那时祂早已在，并等候我们来认得祂；我们乞求圣灵充满我们，而我们任何时候都以我们的疑虑来阻挡祂。」

S. D. 哥登博士告诫我们：「当你在激烈争战中，当你成为攻击的对象时，少些祈求，多些站在主耶稣之血的地位上来索取。我不是说求神给你胜利，而是索取祂的胜利来荫庇你。」

倪柝声的话叫多人吃惊：「神救助的方法完全与人的方法迥异。人的方法是

Man's way is to try to suppress sin by seeking to overcome it; God's way is to remove the sinner. Many Christians mourn over their weakness, thinking that if only they were stronger all would be well. The idea that, because failure to lead a holy life is due to our impotence, something more is therefore demanded of us, leads naturally to this false conception of the way of deliverance. If we are preoccupied with the power of sin and with our inability to meet it, then we naturally conclude that to gain the victory over sin we must have more power."

"If only I were stronger,' we say, 'I could overcome my violent outbursts of temper,' and so we plead with the Lord to strengthen us that we may exercise more self-control. But this is altogether wrong; this is not Christianity. God's means of delivering us from sin is not by making us stronger and stronger, but by making us weaker and weaker. This is surely a peculiar way of victory, you say; but it is the divine way. God sets us free from the dominion of sin, not by strengthening our old man but by crucifying him; not by helping him to do anything but by removing him from the scene of action."

The believer does not have to dig for help. He does have to thankfully appropriate that which is already his in Christ; for, "... the just shall live by faith..." (Hebrews 10:38a). And dear old Andrew Murray encourages us with, "Even though it is slow, and with many a stumble, the faith that always thanks Him – not for experiences, but for the

寻求压制罪来试图抑制它；而神的方法是要除掉那罪人。很多基督徒为他们的软弱而忧伤，以为只要他们是门外汉的话，一切便安好。以为不能有圣洁的生命是因着我们的无能，因此我们要求得着更多，这意念自然引领我们来到这解救上的错误观念。我们若是被罪的权势所占领，而我们无力迎战时，那么我们自然会作出在胜过罪上我们定须有更多的能力的结论。」

「我们说：『只要我们更强，便能克制我猛烈爆发的脾气了。』因此我们求主来加我们力量，叫我们得以更能自制。但这是完全错误的，这不是基督教。神救我们脱离罪的方法不是使我们越来越强，而是使我们越来越弱。你说这肯定是奇特的得胜方法，但这是神圣的方法。神使我们从罪的支配下释放出来，不是靠加强我们的旧人，而是钉死他；不是靠帮助他来做任何事，而是在行动现场除掉他。」

信徒不用苦求帮助。他却要谢恩地取用属他这早已在基督里的，因为「义人必因信得生。」(来10:38)而可敬年长的慕安德烈鼓励我们说：「虽则这是缓慢的，困难重重，但有信的人总是感谢祂的。不为所经历的，而是为着可倚赖的应

promises on which it can rely – goes on from strength to strength, still increasing in the blessed assurance that God himself will perfect His work in us (Philippians 1:6).”

CULTIVATION

"I had a little tea party, One afternoon at three; 'Twas very small, three guests in all, Just I, myself and me. Myself ate up the sandwiches, While I drank up the tea, 'Twas also I who ate the pie And passed the cake to me."

Husbandman that He is, the beginning of God's cultivation of the hungry-hearted believer is downward. Patiently, persistently, and painfully our Father digs down into the recesses of self, more and more fully revealing to us just what we are, and are not, in ourselves. His reason for this preparation is twofold: that the Lord Jesus might be free to manifest Himself in us; and through us for the sake of others – growing and sharing. "The lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isaiah 58:11).

Each of us must be thoroughly cultivated before He can effectively cultivate others through us. It is not that there will be no service for us until we are spiritually mature, but that most of our service on the way to maturity is for our own development, and not so much that of others. At first the growing believer

许，一直力上加力地，且继续添加蒙福的确据，就是神必亲自在我们里头成全祂的工作。（腓1:6）」

培育

「I 在下午三时举办一个小茶会，小得只有三个客人，I，myself 和 me。myself 吃掉了三文治，而 I 喝了茶，吃了果批的也是 I，之后将蛋糕传给了 me。」

神是栽培的人，祂对心灵饥渴之信徒的培育开展是住后推移的。我们的父忍耐地、坚持地和痛苦地挖入己的深处，越发向我们显明我们里头的所是，和所不是。祂作这准备工夫的原因有两个：一、主耶稣得以在我们里头自由彰显祂自己；二、藉我们的成长和分享来叫别人得益处。「耶和華也必时常引导你，在干旱之地使你心满意足，骨头强壮。你必像浇灌的园子，又像水流不绝的泉源。」(赛58:11)

在祂能有效地藉我们来培育他人之先，我们每一个定须被完全培育。不是除非我们是属灵上成熟的，否则没有事奉；而是我们趋向成熟的大部分事奉都是为着我们一己的发展，不太多为别人。成长的信徒开初以

thinks, and would have others feel, that all his service is effective; but in time he comes to realize that the Lord is not doing so much through him as He is in him. Our Lord always concentrates on the greater need.

"Since the work of God is essentially spiritual, it demands spiritual people for its doing; and the measure of their spirituality will determine the measure of their value to the Lord. Because this is so, in God's mind the servant is more than the work. If we are going to come truly into the hands of God for His purpose, then we shall be dealt with by Him in such a way as to continually increase our spiritual measure. Not our interest in Christian work; our energies, enthusiasm, ambitions, or abilities; not our academic qualification, or anything that we are in ourselves, but simply our spiritual life is the basis of the beginning and growth of our service to God. Even the work, when we are in it, is used by Him to increase our spiritual measure." – Anon.

"It is a mistake to measure spiritual maturity merely by the presence of gifts. By themselves they are an inadequate basis for a man's lasting influence to God. They may be present and they may be valuable, but the Spirit's object is something far greater – to form Christ in us through the working of the cross. His goal is to see Christ inwrought in believers. So it is not merely that a man does certain things or speaks certain words, but that he is a certain kind of man. He himself is what he preaches. Too

为他的所有事奉都是有效的，别人也这样感觉；但他慢慢明白到主藉他作的，不比祂在他里头作的多。我们的主总专心于更大的需要。

「神的工作本质既属灵，所作的人便需属灵。而他们灵性的分量决定他们于主的价值多少。因此之故，在神心目中，仆人是重要过工作的。我们若真诚地为着祂的旨意来进入神手的话，我们必会被祂这样来调度，来持续增加我们的属灵量度。我们事奉神之起始和成长的基础不是我们对基督徒工作的兴趣；不是我们的干劲、热忱、雄心或能力；不是我们的学术资历、或在我们自己里头的任何东西；而单单是我们的属灵生命。就是我们在其中的工作本身，都是神用来增加我们属灵量度的。」（佚名）

「单单用有否恩赐来衡量属灵的成熟程度是错误的。于神来说，他们本身不足以成为持久的影响力。他们也许存在，也许有价值，但圣灵的对象远比这个伟大，就是藉着十字架的工夫来在我们里头模成基督。祂的目的是得见基督嵌入信徒里头。因此不单是人作某些事或说某些话，而是他成为某一类的人。他本人就是他所传讲的。太多人想在

many want to preach without being the thing themselves, but in the long run it is what we are, and not simply what we do or say, that matters with God; and the difference lies in the formation of Christ within." – W. Nee

We are not saved to serve; we are matured to serve. Only to the extent that cultivation reveals self for what it is are we in position to assist others in their cultivation. We find out everyone else by first finding ourselves out. "As in water face answereth to face, so the heart of man to man" (Proverbs 27:19). To counter-balance knowledge of self our Father enables us to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:18).

This is not only true concerning general service, but also in the matter of our ministry of intercession. More than anything else the service of prayer for others necessitates a triune understanding: that of our Father, of ourselves, and of others. "Praying for others can only flow from a heart at rest about itself, and knowing the value of the desires which it expresses for another. I could not be true or happy in praying otherwise." – Stoney. Paul wrote that he would 'pray with the spirit – by the Holy Spirit that is within me – but I will also pray intelligently – with my mind and understanding" (1 Corinthians 14:15).

So many of us, after having entered into some of the deeper realities of our Lord, seek to immediately pull or push others into this wonderful advancement;

没有成为他们该成为下来传讲，但长远来说，神所紧张的是我们的所是，而不单单是我们的所作和所说，分别就在于里头有否基督的形成。」（倪柝声）

我们不是得救来事奉，我们已成熟可事奉。不过按栽培揭示己所是的程度来定夺我们有否协助别人得栽培的地位。我们要先认识自己才能认识别人。「水中照脸，彼此相符；人与人，心也相对。」（箴27:19）为了制衡对己的认识，我们的天父使我们能够「在我们主救主耶稣基督的恩典和知识上有长进。」（彼后3:18）

不单此在一般的事奉上，在我们代祷的职事上也是这样。为别人祷告的事奉比任何其它事奉更需要三方面的领会：一、我们的天父；二、我们自己；三、别人。「为别人祷告只能自一本身安息的心灵流出，这心灵知道渴望为别人表述的价值，否则我在祷告上是不真诚和不快乐的。」（史东尼）保罗记述他「用灵祷告（藉着我里头的圣灵），也要用悟性祷告（用我的心思和理解）。」（林前14:15）

我们多人在得进入我们主更深的实在后，便试图立时又拉又推别人进入这奇妙的进步。之后我们不明

and then we wonder why they are so slow to learn, and seemingly apathetic in their understanding and concern. We so easily forget the many fears it took, and by what wandering wilderness ways our Lord had to traverse with us in order to bring us over Jordan and into Canaan. "Moses had all the wisdom of the Egyptians, yet his idea of delivering Israel was to slay an Egyptian! He had to be trained in God's ways, having forty years in Midian, and when he was sent back to Egypt God said for him not to trouble about Israel – go direct to Pharaoh – the cause of their chains! God didn't train Israel at the first, but a leader to lead Israel. God seeks to get leaders trained in the knowledge of His ways."

To the extent that we learn how our Father has had to handle us through the years will we understand how He would have us share with others. We must be cultivated to be cultivators. "It is injurious for one believer to be forcing another into 'blessing' which that soul may not be ready for. Forced advance really gives the enemy his opportunity to mislead, for those who try to rush on at the push of others cannot stand alone, nor bear the tests of their assumed positions." – J. P-L.

Then too, in all our service, there is the proper motive to be fully considered. "Work should be regarded less with reference to its immediate results, or as to how it may affect this or that person; the great question is, will it, when sifted in His presence, be acceptable to Him? and this acceptability

他们在学习上为何如此缓慢，他们的理解和关心似乎都冷淡。我们太容易忘记多人有的惊恐，我们的主用上在旷野游荡这方法，祂与我们一同横越旷野，为要领我们过约但河进入迦南。「摩西学尽埃及人的智慧，然而他拯救以色列的理念不过是杀害一埃及人！他须接受神在米甸四十年的训练。当神差他回到埃及时，神叫他不用挂心以色列，却直接走往法老他们捆锁的始因去！神不是先训练以色列，而是先训练一个领袖来带领以色列。神试图训练领袖来认识祂的方法。」

我们晓得我们的天父必须经年来处理我们的情况，才明白到祂如何要我们跟别人分享。我们须被培育成培育者。「一个信徒强逼别人进入他未准备好得的恩福是有害的。强逼进步其实给与仇敌机会来误导，那些试图赶快来催逼别人的人是不能自行事的，也不能经得起他们以为拥有之地位的试验。」(J. P-L)

同样地，在我们所有的事奉上，当彻底考虑的是正确的动机。「工作该少被视为与立时的结果有关，少与它如何影响这人那人有关。当问的问题是：当祂来筛选时，祂会否接受它？祂的接受就是我的奖赏：『无论

to Him is my reward: Wherefore we labor that whether present or absent, we may be acceptable to him (2 Corinthians 5:9). One does not enough go forth to work in the joy and strength of one who comes out from his home to run his course. Many seem to droop because there are no grapes and are not happy unless they are doing. Doing is right enough in itself, but the order ought to be from happiness to work, and not work to be happy. It is from the inner circle, the hive, the heart where Christ reigns, the only green spot, the fond enclosure – the sanctuary, that one should come forth to work. The quality of one's work depends on the nature of one's rest – and the rest should be like His own, known and enjoyed with Him. We have but small ideas of how our outward bears the color of our inward, and if our inward is not restful, there cannot be a rest-imparting service, however it may be attempted.” – J. B. Stoney

P.S. "The greatest proof of our love for Christ is that we care for those who belong to Him; '... if you love me, feed my sheep. '" –J. B. S.

CONTINUANCE

When we first start out hungry and zealous for Him it is often imagined that extensive progress has been made, when as yet we have barely begun. As our Lord takes us along through the years it slowly dawns upon us that there are vast, almost infinite, areas of development

是住在身内，离开身外，我们立了志向，要得主的喜悦。」(林后5:9) 当人离家闯世界时，他为所作之工而付上的喜乐和力量是不够的。多人因着没有葡萄而消沉，要工作才会快乐。工作本身是足够正确的，但那次序该是因快乐而工作，而不是因工作而快乐。人当来工作的地方是自内圈起，来到喧闹的人群、基督所管治的心、青葱地、和圣所的爱之筵宴所。人工作的优劣是在乎人安息得如何，这安息该像祂的安息，为祂所认识和享受。我们少有想到我们的外在负有我们内在的色彩，我们若里头不平安，无论如何尝试，都不可能有人平安的事奉。」(J. B. 史东尼)

补注：「我们爱基督的最大证明是我们关顾属祂的人。你若爱我，喂养我的羊。」(J. B. S.)

持续

当我们初次开始渴求热爱祂时，常以为会有大大的进步，谁知我们还未开始。当我们的主这些年来沿途引领我们时，我们渐渐醒觉到有着极大和几乎无限的发展空间，是仍需要祂来

through which He must still lead us.

Many of these development areas are just plain desert – no spiritual activity, no service, little or no fellowship with Him, or others. What prayer there is has to be forced and is sometimes dropped altogether for months at a time. Bible study finally grinds to a halt; everything seems to add up to nothing. It is during these necessary times that the believer often feels that God has ceased to carry out His part, and there is little or no use in seeking to continue on. And yet there is a hunger deep within that will not allow him to quit. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Timothy 2:19a).

Are we to love and trust and respond to Him only when He seems to be 'blessing' us? What sort of love is that? Self-love? Our Father strips everything away from time to time in order to give us the opportunity of loving and trusting and responding to Him just because He is our Father. He knows what the cross is going to mean in our lives; He knows the deathmarch that lies ahead of us in order that there may be resurrection life; He knows the barren, bleeding hearts beyond to whom He must minister through us – hence He is going to bring us to the place where we don't care what happens: He is all that matters!

"Sonship is something more than being born again. It represents growth into fulness. It is quite a good thing to be a babe while babyhood lasts, but it is a

引导我们的。

很多这些发展空间不过是平坦的旷野，没有属灵的活动，没有事奉，少有甚至没有与祂或别人相交。有的祷告都是被逼而有的，有时是多月才有一次。读经最终都陷于停顿。样样都似乎转头空。就是这些无可避免的时刻常叫信徒以为神不再作祂的分，因此试图继续下去是少有帮助甚至无用的。然而在内头深处有一个饥渴不容他来放弃。「神坚固的根基立住了，上面有这印记说：主认识谁是祂的人。」（提后2:19）

我们是否只在看来祂『祝福』我们时才爱祂，信靠祂和向祂回应。这是甚么类型的爱？自我？我们的天父不时剥夺我们的每一样，为给我们机会来爱祂，信靠祂和回应祂，只因祂是我们的天父；祂知道十字架在我们生命上有何意义。祂知道在我们前头的步向死亡为得复活的生命；祂知祂定须藉我们照料他们之外不结果和悲痛的心灵，因此祂将领我们来到我们不理会会发生何事的地方，祂才是全然要紧的！

「子权比重生更重要，这代表长成。在婴孩期时作婴孩是完全美好的，但当这时期过后还作婴孩就是坏

bad thing to be a babe when that period is past. This is the condition of many Christians. While sonship is inherent in birth, in the New Testament sense sonship is the realization of the possibilities of birth. It is growth to maturity. So the New Testament has a lot to say about growing up, leaving childhood and attaining unto full stature. With this growth comes the greater fulness of Christ and the abundant wealth unto which we are saved. It is a matter not so much of that from which we are saved, as of that unto which we are saved. The grand climax of the new creation is 'the revealing of the sons of God' (Romans 8:19 ASV)." T. A-S.

In the beginning we are mainly taken up with the externals of our Christian life, and the Lord allows this for a time. Then, in order to get us and our externals out of the way so that the Lord Jesus Christ can be our All, our Father begins to take away much of what we thought we had. Here begins the long cross-centered transition from "do" to "be."

All this paradoxical progress – the way up being down – has a strong tendency to make us feel that the Lord is not taking us on. This is simply a weapon of the enemy, easily parried by letting God be God in the scriptural knowledge that He is our Father.

"It is true that God does take up those who are not worthy and permit them to speak His words years before they fully understand their import; but He

事一椿了。这是众多基督徒的情况。而子权是与生俱来的，新约所说的子权是生之可能的实现，是长大至成熟。因此新约有很多地方说到成长，离开孩童时期，直至有长成的身量。随着这成长而来的是更多的基督充满和丰富，直至我们得救为止。我们得救的重要性远远不及我们得救的目的了。新造的宏伟高潮就是『神的众子显出来』（罗8:19）呢。」
(T. A-S)

开初我们主要取上我们基督徒的外在生命，而主一时容让这样。之后，为了叫我们和我们的外在得脱离来使主耶稣基督能成为我们的所有，我们的天父开始多多取走我们以为拥有的，从此开始了十字架为中心由「行」到「是」的漫长过度。

这上下颠倒的矛盾过程有着一全然强烈的势态使我们感到主不在领我们前行。这不过是仇敌的武器，只要按圣经所说祂是我们的父这认识来以神为神，便能轻易把它挡开。

「神真的用上那些不配的，且准许他们多年来在未完全明白其重要性下来讲说祂的圣言；但祂不想我

does not wish any of us to stop there. We may go on in that way for awhile, but is it not true that, from the time when He begins in us His work of formation through discipline and chastening, it growingly dawns on us how little in fact we know of the true meaning of what we had been saying and doing? He intends that we should reach the place where we can speak, with or without manifest gifts, because we are the thing we say. For in Christian experience the spiritual things of God are less and less outward, that is, of gift, and more and more inward, of life. In the long run it is the depth and inwardness of a work that counts. As the Lord himself becomes more and more to us, other things – yes, and this must include even His gifts – matter less and less. Then, though we teach the same doctrine, speak the same words, the impact on others is very different, manifesting itself in an increasing depth of the Spirit's work within them also.” – W. Nee

His relentless processing will discourage and baffle us if we simply want heaven when we die. But if we want what He wants, all that we are taken through, including the desert, will encourage us. Thus we will continue because we know that He ever continues to work in and through us that which He began and finished on our behalf in our Lord Jesus Christ.

"If our hearts are really true to Him we may be assured He will lead us on in the knowledge of Himself just as fast as

们任何人停留在那儿。我们也许还要这样多一会儿，但自从祂开始在我们里头藉管教来作祂模成的工作时，我们不是渐渐明白到我们实在何等少认识我们曾说和曾作的真正意义么？祂希望能达至我们有否明显的恩赐也好，我们都能说，因为我们就是我们所要说的。按基督徒的经验来看，神属灵的事是越来越少外在的（就是恩赐），却越来越多内在的（就是生命）。终究被计算有否价值的是工作的深度和本质。主自己如何于我们越来越多，而甚至包括祂恩赐的其它东西必定越来越不重要。那么，我们虽然教导相同的教义，讲相同的说话，但对别人的影响是极不相同，也显出圣灵在他们里头作工的不同深度。」（倪柝声）

我们若单单想死后上天堂的话，他不断的进步会叫我们失望和困扰。但我们若想祂所想，那么我们所取上包括旷野的一切，必然激励我们。因着我知道祂总会在我们里头和藉我们来持续工作，就是祂在我们主耶稣基督替我们创始并成终的工作。

「我们的心若真的对祂忠诚，我们得以确定祂祂必会在认识祂上引导我们，

we are able to advance. He knows how much we can take in, and He does not fail to minister to us the very food that is suitable to our present need. We may sometimes feel inclined to be impatient with ourselves because we do not make more rapid progress, but we have to learn to trust the Lord with our spiritual education. If our eyes are upon Him, and we follow with simple hearts as He leads us, we shall find that He leads us by a right way and brings us through all the exercises we need in order to form our souls in the appreciation of Himself, and of all those blessed things which are brought to pass in Him. We have to trust His love all through, and to learn increasingly to distrust ourselves." – C. A. Coates

Paul writes to us, as he did to Timothy: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:1-3). We rejoice with you as you continue in Him. "The Lord is faithful, who shall stablish you" (2 Thessalonians 3:3a).

有着我们能有的尽快进步。祂知道我们能取上多少，祂不会在以切合我们当前需要的食物来照料我们上失败。我们也许有时因着没有大大的进步而渐渐对自己不耐烦，我们须学习以我们属灵上的受教来信靠主。我们的眼目若在祂身上，我们便会以单纯的心来跟随祂的引导，我们必会发现祂是以正确的方法来引导我们，且领我们经过我们所需的操练，为要在领会祂和所有流经祂的那些恩福来模造我们的生命。我们须全程信靠祂的爱，越发学习不信靠我们自己。」（C. A. 哥迪斯）

保罗写给我们的就是写给提摩太的：「我儿啊，你要在基督耶稣的恩典上刚强起来。你在许多见证人面前听见我所教训的，也要交托那忠心能教导别人的人。你要和我同受苦难，好像基督耶稣的精兵。」（提后2:1-3）我们为你持续在祂里头来一同欢欣。「主是信实的，要坚固你们。」（帖后3:3）

Green Letters

Principles of Spiritual Growth

青葱书信

属灵成长的原则

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本书论先到「信」；之后是「属灵更新」，「在圣灵中」和「在肉体中」行走；在十字架上死己；献上旧人；圣灵的浸和方言；作门徒；安息；基督在我们里头活而非帮助的生命。