

What Is Man

by T. Austin-Sparks

人算甚么

史百克著

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Chapter 1 - Man's High Prospect and Destiny

"What is Man?" Psalm 8:4-6. - Hebrews 2:5-8.

That nocturnal meditation and contemplation of the Psalmist. Those thoughts had phases: "For a little while lower than the angels"; crowned "with glory and honour"; "to have dominion over the works of thy hands". The question of the Psalmist is taken up and enlarged upon by an inspired Apostle. "Not unto angels did he subject the inhabited earth to come". "Thou didst put all things in subjection under his feet".

An All-Important Distinction

"distinguish the things that differ".

Converts who seem to have given evidence of the big change over, but who—all too early—reveal symptoms that the really radical, regenerative, work is doubtful. Of whom so great a proportion either drop back soon after the mission is over, or are untraceable, or are only kept by a ceaseless provision of evangelistic hot air and high tension atmosphere.

Then there is the difficult problem of the very slow spiritual growth of those who really have received Christ. That

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第一章 人的光明前景和终局

「人算甚么？」(诗 8:5 ; 来 2:5)

诗人夜间默想和沉思。这些思想有着不同的阶段：「比天使微小点」、「赐他荣耀尊贵为冠冕」、「祢派他管理祢手所造的」。被圣灵感动的使徒重提和进一步详述诗人的问题：「我们所说将来的世界，神原没有交给天使管辖。」「叫万物都服在他的脚下。」

一个全然重要的分别

「能分别是非。」

(腓 1:10)

那些得救的人似乎得着重大改变的明证，但他们身上很早便显出那叫人在真正彻底重生之工的果效上叫人存疑的征兆。当会后不久便有大部分打回原形，难以跟进，只能靠不停提供福音热风或高涨的气氛延续。

还有那些真正得着基督的人的极其缓慢属灵增长这难题。属灵成

spiritual maturity is a life-long matter is not doubted, but we are thinking of unduly delayed growth, with all the long-continued features of childhood or even of childishness. This is a matter deeply deplored by the writers of the New Testament letters, and, indeed, represents the main occasion of the mass of the New Testament itself. In the letter to the Thessalonians (the earliest of Paul's letters) the distinction between soul and spirit is just stated without discussion or explanation (1 Thess 5:23). The letters to the Corinthians can be said to centre in the same matter, when we remember that "natural" in chapter 2 verse 14 is really "soulical" and then that there is so much about the "spiritual" and "the spirituals", i.e. spiritual gifts. In the letter to the Hebrews, again, the whole subject matter is to be viewed in the light of "dividing asunder of soul and spirit" and "the Father of our spirits". In every case it is a question of spiritual progress or arrested progress.

The Generally Accepted Position

As to the being of man, the well-nigh universal position is that he is mind and matter, soul and body. Even in those directions where Christians would accept the Bible phraseology—"spirit, soul, and body".

There are two quarters responsible for the present position and acceptance. Consciously or unconsciously, certain

长乃一生之久是毋庸置疑的，但我们说到的是不正常的缓慢增长，所有的全是小孩子般甚或长期的幼稚表现。这是新约书信作者所深深哀叹的一件事，其实也显明为新约众多问题中的主要问题。在给帖撒罗尼迦人（保罗最早）的书信中，只提及魂和灵的分别而不作讨论和解释（帖前 5:23）。在专门讲到相同题目的林前 2:14 中提醒我们「血气」其实就是「属魂」，之后才有多说到「属灵」和「属灵的人」，就是属灵的恩赐。在给希伯来人的书信中，在能「刺入剖开魂与灵」和「众光之父」的亮光中再次得见整个议题。每处都提到属灵进深或没甚进步的问题。

普遍接受的立场

几乎所有人都认为人在个格上分为思想和物质，灵魂和身体。基督徒亦循这方向来接受「灵、魂和体」这圣经述语。

如今在关乎立场和采纳上有两个阵营。某些非基督教哲学家和基

pagan philosophers or 'Christian Fathers' have influenced the whole course of interpretation in this matter. So far as psychologists go, their basic conclusions are pagan. The two who laid these foundations were Plato and Aristotle. We are not stating the teaching of these, and while we recognize that Aristotle could more easily be reconciled with the Biblical position (although still with considerable maneuvering) yet we want to point out with emphasis that neither of these had a Bible in hand, nor did they know anything of a basic experience by which, through the Holy Spirit, the inner man is renewed and enlightened. Theirs was only the light of natural reason, the wisdom of this world, and only suitable for a realm of its own kind.

Then as to the 'Christian Fathers', Augustine and others. They, in turn, flirted with the teaching of the said pagan philosophers, and came under their influence.

The Position as in the Word of God, A Comparison

In the Word of God, there the "inward" or "hidden" man is the spirit, and the "outward" man the soul or body, either or both. These two terms or designations are respectively synonymous with "spiritual man" and "natural man", and these two are capable of being divided asunder by the sword of the Spirit—the Word of God. It

基督教教父们有意无意地影响理解上的整个过程。心理学家的基本结论是非基督教的。我们并非说到两个创立者柏拉图和阿里士多德的教训，我们也明白到阿里士多德会较易与圣经的立场相协调（虽然先要有相当的调适），然而我们想强调指出，他们没有一个曾手持圣经，也不知靠圣灵和藉圣灵而得内里之人的更新和蒙光照的任何基本经验。他们的不过是血气理性之光，是今世的智能，只在其本身种类的范畴上才适用。

至于奥古斯丁或其它基督教教父们，在不认真对待上述异教哲学家的教训下便服在其影响之下。

在神话语上地位的对比

圣经中里头或隐藏的人是灵，而外面的人是魂或身体，或两者。这两个措辞或称谓分别与「属灵的人」和「属血气的人」同义，同时这两个都能被神之道这圣灵的宝剑所刺入剖开。将神称为二的说成

is as dangerous to make one what God calls two as it is to put asunder what God makes one. The only oneness of the three—spirit, soul, and body—is that they compose or comprise one man. The literal translation of 1 Thessalonians 5:23 is, "your whole person", or "your whole man", or "the whole of you, spirit, soul, and body"; and three distinct words in the Greek are used, as elsewhere. The Spirit of God does not use words at random, just for variety's sake. Basic spiritual principles are involved in words used by God. The very word 'natural', as applied to man, as we know, is the Greek word *psukikos*, the Anglicised form of which is *psychical*. 'Spiritual' is the adjective of 'spirit', and 'soulish' or 'soulical' the adjective of 'soul'. In James 3:15, "sensual" is used, but "soulical" is more accurate.

Man Unique in Creation

That which makes man unique in the whole realm of creation is not that he is or has a soul, but that he has a spirit and a soul; and it may be that the union in one person of soul and spirit makes him unique beyond this creation in the whole universe. God is spirit. Angels are spirits. There are many passages in the Scriptures which indicate the difference between the inner 'I' of the spirit and the outer 'I' of the soul. For instance, Paul says: "My spirit prayeth, but my understanding is unfruitful" (1

为一跟将神剖开的称为一同样危险。灵、魂、体三者的唯一合一就在于他们组成或构成一个人上。帖前 5:23 说到「你整个人」、或「你全人」、或「你的灵与魂与身子」。希腊文所用的是三个截然不同的字，与别处一样。神的圣灵不会为着多样化的缘故来随意用字，这涉及属灵的基本原则。说到人的「血气」一词，我们知出自希腊文的 *psukikos*，而英文就是 *psychical* 精神了。「属灵」是「灵」的形容词，而「属魂」或「魂的」则是「魂」的形容词。在雅 3:15 所用的「属情欲」较正确。

人在创造上独一无二

人在整个创造领域上独一无二非因他有魂，而是因他有灵和魂。并且因着人里头魂和灵的合一来使他超乎整个宇宙的创造上来独一。神是灵，天使也是灵。在圣经中有多处说到灵里这里头的我与魂这外在之我的不同。例如，保罗说：「我的灵祷告，但我的悟性没有果效。」（林前 14:14）而在林前

Cor 14:14). Then, in 1 Corinthians 2:14, he says that "the natural (soulical) man receiveth not the things of the Spirit of God ... and he cannot know them because they are spiritually discerned", or, "are discerned by the spiritual (or spirit ones)". This distinction is very marked in Paul's recounting of the reception of his special revelation:

"I will come to ... revelations of the Lord. I (the outward man) knew a man in Christ (the inner man) above fourteen years ago, (whether in the body, I [the outer man] cannot tell ... God knoweth;) such an one (the inner man) caught up to the third heaven. And I [the outer man] knew such a man (the inner man) (whether in the body or out of the body, I [the outer man] cannot tell: God knoweth;) how that he (the inner man) was caught up into paradise, and heard unspeakable words which it is not lawful for a man (the outer man) to utter. Of such an one (the inner man) will I (the outer man) glory: yet of myself I (the outer man) will not glory" (2 Cor 12:1-5).

Here, in passing, we note that, unless the Lord gives the gift of utterance, the things revealed to the spirit cannot be expressed by the outer man. In another place the Apostle asked for the prayers of the Lord's people that he might have "utterance" to speak the mystery.

2:14 他说到：「然而属血气的人不领会神圣灵的事.....并且不能知道，因为这些事惟有属灵的人才能看透。」在保罗说到他得着的特别启示上，这分别是十分明显的：

「如今我要说到主的.....启示。我（外面的人）认得一个在基督里（里头）的人，他（里面的人）前十四年被提到第三层天上去；（或在身内，我（外面的人）不知道.....只有神知道。）我（外面的人）认得这（里面的）人，（或在身内，或在身外，我都不知道，只有神知道。）他被提到乐园里，听见隐秘的言语，是（外面的）人不可说的。为这（里面的）人，（外面的）我要夸口；但是.....（外面的）我并不夸口。」（林后 12:1-5）

在这里我们留意到除非主给与说话的恩赐，否则向灵所启示的东西是外头的人不能表述的。在另一处，使徒请求神子民的代祷，叫他得以有说奥秘的口才。

Many other instances might be given, such as "I delight in the law of God after the inward man", and Romans 7 as a whole.

"I rejoice at the coming of Stephanas and Fortunatus and Achaicus ... for they refreshed my spirit" (1 Cor 16:17-18).

"The Spirit himself beareth witness, with our spirit" (Rom 8:16).

"To deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Jesus Christ" (1 Cor 5:5).

" ... that she may be holy both in body and in spirit" (1 Cor 7:34).

In the New Testament there are very many occurrences of both "soul" and "spirit", and inasmuch as our present and first purpose is to distinguish between these, or to note that they are distinguished by the Word of God, we must define a general rule by which they are divided. This general division can be marked in this way; the soul (often translated "life") relates to man in his own conscious life here in this world; his good or evil; his power to do, to achieve, to enjoy, to profit, to know and acquire what is of this world, and to live as a responsible, self-conscious being, answering to God for himself and his life, and so taking account of his life

还有很多别的例子，例如：「因为按我里面的人，我是喜欢神的律。」(罗 7:22)

「司提反和福徒拿都，并亚该古到这里来，我很喜欢.....他们叫我的灵快活。」(林前 16:17-18)

「圣灵与我们的同心证。」(罗 8:16)

「要把这样的人交给撒但，败坏他的肉体，使他们的灵魂在主耶稣的日子可以得救。」(林前 5:5)

「要(她的)身体和灵都圣洁。」(林前 7:34)

新约中多处同时出现「魂」和「灵」，鉴于我们当前首要目的是要分别这两者，或留意他们在神话语中的分别，那么我们定须在分别他们时确立一普遍法则。普遍以这方法来标记分野：(常译作生命)的魂关乎人在世上的感知生命；善恶；行事、达成、享用、赚取、认识和得着今世之物的能力；活出一个负责任，有自觉的个体；以他自己和他的生命来响应神；以他的生命来不单

as to include the reality of a Divinely intended higher destiny and intention than just to live to himself and for the brief span of this life. The soul can be affected by and responsive to something higher, but its immediate relationship is not with God. Such relationship is indirect and secondary.

The spirit is that by which—*given the necessary "renewing"*—man is *directly* related to things Divine. He is thereby constituted to be capable of relationship with spiritual beings and spiritual things. This is a broad and general rule, and if some passages seem to contradict it, the difficulty will usually disappear if we remember the proviso that, on the one hand, God holds man responsible as an intelligent, self-conscious being who can at least choose and seek; and, on the other hand, when the spirit has been renewed and brought into living touch with God, the soul is affected thereby, and both receives from God and gives to God by way of the spirit.

"Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them, that love him. But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea, the deep things of God. For who among men knoweth the things of a man, save THE SPIRIT OF THE MAN, WHICH IS IN HIM? even so the things of

止为己和在今世的短暂时限中来活，且为包括成就神圣定旨的更崇高目的和意图而活。魂能被某些更崇高东西所影响而有所响应，但并非与神有直接关系，只有不直接和次等的关系。

人藉着得赐所需重生的灵来与神圣之物有着直接的关系。因此他的被构成便能与属灵个性和事物有着关系。这是一广泛和普遍的法则，若有经文与之冲突的话，难处一方面常会因着我们谨记这条件而消失，神叫人尽责来成为智慧，有自我意识来至少作出选择和寻求的人；另一方面，当人的灵被更新，被领至与神交往时，魂也同时受影响，两者都能藉着灵来与神有所往还。

「神为爱祂的人所预备的是眼睛未曾看见，耳朵未曾听见，人心也未曾想到的。只有神藉着圣灵向我们显明了，因为圣灵参透万事，就是神深奥的事也参透了。除了在人里头的灵，谁知道人的事？像这样，除了神的灵，也没

God none knoweth, save the Spirit of God. But we received ... the spirit which is from God; that we might know the things ... of God" (1 Cor 2:9-12).

Chapter 2 - Man Now Another Species than God Created

The restoration of man to God and to his Divinely purposed vocation and destiny is not merely the transference of his interests and energies from one direction—self, sin, the world—to another—God, good and heaven. When Christ, in speaking of the prodigal, used the words, "When he came to himself", He did not mean just that he recollected and reverted to another course. There is overwhelming evidence in Scripture that salvation is something infinitely more radical than all this.

It is here that there lies the fatal flaw in so much evangelical effort, and even in convention ministry. Surrender, consecration, yielding, and such-like words or terms, are used. *God does not want, and the Bible does not teach, that the "old man" should be consecrated to Him.* The "old man" has to be crucified, not consecrated!

But in the long run they discover a fatal lack, an inadequacy and a breakdown, the greatest proof of which is the convention movement itself. This movement is ever growing, and year by year, in all parts of the world, hundreds of thousands of disappointed *Christians*

有人知道神的事。我们所领受的乃是从神来的灵，叫我们能知道神。」
(林前 2:9-12)

第二章 人如今成为神所创造的另一族类

人得归向神，复归其神圣旨意的圣召和定旨，不单止是在他的兴趣和能力上的转向，由己、罪和世界转往神、美善和天。当谈到浪子时基督说到「他醒悟过来」(路 15:17)，祂所指的不单是他记起便改辕易辙。在圣经中有不胜枚举的经文事例说到救恩比起这一切都无限地更重要。

福音上的极大努力，甚或大会的传讲上有着致命的缺失，用上降服、奉献、顺服等类似的用语。但神不作此想，圣经也没有教导说「旧人」该献上给祂。那「旧人」该被钉，而不是献上！

但终究他们发现到一致命缺乏，一个不足和一个破败，而最大的证明就是大会运动的本身。这运动是年复一年在世界各地一直在壮大的，千万失望的基督徒

are found together with a view to finding the solution to the problem of non-victorious life, or non-effective service. Those of us who have anything to do with convention or conference work cannot smile upon these great audiences and speak about them as though they represented a great success instead of declaring the greatest and most heart-breaking of tragedies. If the messages given are to be taken as the indication as to what conventions are for, then there is no questioning what we have just said.

But this is the negative side of the question, and we must come to the positive. It is not a change of sides, or interests, or direction, nor a reviving of energy and zeal that is called for. Nothing less than a constitutional change in the being will answer the questions and meet the need. To carry over natural abilities (inherited or acquired) or energies to the things of God, and to make them the basis or means of doing His work, is most certainly and inevitably to put the worker and the work into a false position, with sooner or later any one or more of the many possible seriously compromising and disastrous results.

Truth is a whole. There is no plural in Scripture as to truth, that is 'truths', but there are aspects of *the* truth, and no one of these can stand alone. It is essential to observe the beginning,

聚在一起，目的是要为着不得胜的生命或无效的事奉寻找答案。对于我们这些有分于大会或大会工作的人来说，不能因这代表成功的大群会众而笑逐颜开，也不能为他们有话可说，反而要宣告的是最大和最令人痛心的悲剧。若大会的讲道被视作大会指标的话，那么毫无疑问这其中有着我们刚说到的了。

但这是问题的反面，我们须看其正面。这不是取态、关注、或方向上的转换；也不是力量或热心上复兴的呼吁。惟有个格上的结构性改变才能得着问题的答案和切合所需。将(遗传或获得的)血气的才能或力量带往神的事物那里去，以他们作为神工作的基础或手段，是极肯定和无可避免叫作工的人和工作放在错误的位置上，迟早带来一个或多个可能的严重损害名誉和灾难性后果。

真理是整体的。圣经中没有复数的真理 truths，只有真理的不同方面，没有一真理单独存立。细看其启始、进

occasion and ultimate issue of every phase of the truth.

Then it must be definitely remembered that truth in the Scriptures is progressive. In the early parts, matters are not stated in completeness and preciseness, but there is much in the nature of inference. Only as we get well on toward the end do we get more complete statements, in the light of which all that has gone before has to be considered. For instance, take the doctrine of the Divine Trinity. It is not really until Christ's time that we have this definitely and fully revealed, as in John's Gospel (chapters 14-16); and not until the advent of the Holy Spirit was this known experimentally. So it is with the matter before us. Man's nature or being as spirit, soul and body, is not definitely stated thus until we are well on in the New Testament. But there are plenty of inferences as well as frequent fragmentary statements to this effect much earlier. The explanation of this delay is a very part of our whole subject, for it means that not until the era of the Holy Spirit as an indwelling reality—with all that that implies—is it possible for man to know the things of God in any adequate or vital way.

Man as Created and Constituted

When we really see with enlightened eyes *the Man*, Christ Jesus, and when we see what a child of God

程和关键问题都是重要的。

也须明确谨记圣经中的真理都是进行中的。早前说的事情都不完全，不精准，但多有参考价值。惟有一直来到结尾，在从前曾有之字句的光中来考虑下，我们便得着更完整的说法。举神圣三而一之教义为例。在基督临世之先，这个没有真实地得着确定和全面启示，正如约 14-16 章所说，直至圣灵降临才叫人得着确实认识的经历。我们要面对的人本性亦一样。**人有灵、魂和体的本质或个格**，一直没有确切的说明，直至我们来到新约。其实很早以前存在着很多暗示和几处片言只语说到这个。这迟迟来到的解释是我们整个议题的重要部分，是说到直至圣灵降临的来内住连同这内住所意指的一切成事的年代，人才得以任何合适或必要的方式明白神的事情。

人的被创造和构成

当我们真的蒙光照得见人子基督耶稣，得见新约中如何作神真正

really is as in the New Testament, then we see two things; one, what God's man is as from the beginning, and what a fundamental change is represented by a man being truly born anew. As to his constituting, we shall see that he was, and is, spirit, soul and body. But to say this is only one half of the matter. That is the fact as to man's components. The other half is that that represents *order* and *function*. It was in the upsetting of this order that function was affected fatally, and man became other than God intended him to be.

The Function of the Human Spirit

The all-governing fact is that "God is spirit" (John 4:24). Then certain things follow. "We are his offspring" (Acts 17:28-29). He is "the Father of our spirits" (Heb 12:9).

If it is a fixed law that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3:6), then it is only in his spirit that man is the offspring of God. Fatherhood presupposes offspring; and there is no fatherhood without offspring. God is spirit. God is also Father. The fixed law of progeny demands a spirit ancestry for spiritual offspring. But as Father—differing from Creator—God is the Father of our spirits only.

God is not soul. This we shall see more fully when we deal with soul-function. Therefore, God is not the

的儿女时，便得见两件事。一、神所造的人开始是怎样的，并一个真实重生的人所表明的何等基本改变。我们得见他从前和如今都是以灵、魂和体所构成的。但所说的这个不过是事情的一半，这是人成分上的事实。另一半是说到人的等次和功能。因着等次上的混乱致使功能上受着致命的影响，人不按神本意来改变。

人里头的灵的功能

随着「神是灵」(约 4:24)这支配性事实的是「我们也是祂所生的。」(徒 17:28-29)祂是「万灵的父。」(来 12:9)

「从肉身生的就是肉身；从灵生的就是灵。」(约 3:6)乃是不变的定律。惟有在灵里的人才是神的后嗣。父权既以子嗣为前提，就不存在没有子嗣的父权了。神是灵，神也是父。后裔之定律为属灵的后嗣定规了一个灵的祖先。父不同于创造者，惟有神是万灵的父。

神不是魂。当说到魂的功用时会更详细看这个。神不是我们魂的

Father of our souls. God is not body; therefore our bodies were not begotten of God, but created. The Word of God is clear and emphatic that only spirit can know spirit (1 Cor 2:9-11). That is why the disciples of Christ really did not know Him, in a living and true way, until something had happened in them, and the Holy Spirit had joined Himself with their spirits. It is ever so.

Only spirit can worship spirit (John 4:23-24; Phil 3:3). In this former Scripture, the words "true" and "truth" are very discriminating words. If the soul is—as the psychologists truly teach—the realm of the reason, will, and emotions, then surely the worship of Jews and Samaritans was not devoid of these. Would it be quite right to say that it was so mechanical and meaningless as to have not even an animal's feeling or sense in it? But granted all the feeling, reason and will possible, it would still be other than what Christ meant by "true", for soul is soul and spirit is spirit yet! Only spirit can serve spirit (Rom 1:9; 7:6; 7:11). Only spirit can receive revelation from God, Who is spirit (Rev 1:10; 1 Cor 2:10). Let it be understood that God determined to have all His dealings with man, and to fulfil all His purpose through man, by means of that in man which was after His own likeness, that is, his spirit. But this spirit of man for all such Divine intentions must be kept in living union with Himself, and never for one moment

父。神不是体，因此神不是生而是创造我们的身体。神的话语清楚强调惟有灵才能认识灵（林前 2:9-11）。基督的门徒真的没法以活泼和正确的方法来认识祂，直至圣灵亲自跟他们的灵联合，从来都是这样。

只有灵才能敬拜灵（腓 3:3）。约 4:23-24 所用「真」和「真理」用语十分识别性。若魂如同心理学家所言属理智、意志和情感领域，犹太人和撒玛利亚人的敬拜肯定欠奉这些。说连动物的感情和感觉都没有的敬拜那样机械化和无意义不是十分正确么？就算给与情感、情智和意志，还欠基督所说的「真」，始终魂是魂而灵是灵！只有灵才能服事灵（罗 1:9；7:6, 11）。只有灵才得来自本是灵之神的启示（启 1:10；林前 2:10）。我们当明白神决意与人一起，藉里头有祂一己形像的祂的灵来成就祂的心意。但为这神圣的意图，这人的灵必须与神时常保持合一，没有一刻因着以为是独立事件

infringe the laws of its Divine union by crossing over to take counsel with, or be influenced by, his own soul or self-conscious life—the reason, desire or will—as an independent thing.

This goes to the heart of our Lord's temptations, as it does to the temptation of Adam. When this happened in Adam's case, death entered; and the nature of death, in the scriptural meaning of the word, is severance in the union of the spirit with God. This does not mean that man no longer had a spirit, but that the ascendancy of the spirit was surrendered to the soul.

The Nature of Adam's Temptation

Let us briefly state what was at the heart of the temptation. By his union with God in spirit, man was conditioned to have everything in relation to and by dependence upon God. His knowledge and his power were to be essentially spiritual, and the absolute lordship and headship of his life was to remain vested in God. A *spiritual* relationship and a *spirit* organ and function made this possible.

The temptation was to have everything in *himself*. This, it was suggested, was possible, and he could be a self-directing, self-possessing, self-sufficient, independent being. To gain this end, it would be futile to appeal to the spirit in man, for this would only mean that the matter would be referred

来横加意见，或被他自己的魂或自我意识生命中的理性、渴望或意志所影响，便违反了祂神圣合一的律。

这就是我们的主所受试探的核心，也是亚当所受试探的核心。当这发生在亚当的身上时，死亡便进来。而神话语所用死亡一词的性质就是灵在与神的合一上的分离。这不是说到人不再有灵，而是说灵的管治都让位与魂了。

亚当所受试探的本质

让我们扼要地说说这试探的核心。藉着灵来与神合一的人，习惯了事事都与神相连，都倚靠祂。他的知识和能力主要都是属灵的，他生命的绝对支配权和管理权都保持授予神。一个属灵的关系和一个灵的官能和功能使之成为可能。

他受的试探是凡事想到他自己。这提议叫他成为一个自我控制，自我拥有，自我满足和独立的个体。为达这目的，诉诸于人灵无用，因这只意味将事情求问神。因此必须来到这自

to God. So the self-conscious organ must be approached. Thus reason, desire and will—the faculties of the soul—were assailed. Instead of allowing his spirit to bring God in, man acted independently, with several of the most terrible results of which it is possible to conceive.

Firstly, God was set aside in His absolute headship and lordship as to man, and Satan was given His place, as one more to be hearkened to. This was what Satan wanted above all things, i.e. to be "the god of this world".

Then the spirit of man, being so seriously violated, ceased to be the link between himself and God. Fellowship with God, which is always spiritual, was destroyed, and the spirit sank down into subjection to man's soul. So far as that man is concerned, he died to God. "Dead, through ... trespasses and sins" (Eph 2:1). So the soul came to dominate the spirit.

Then again—as though this were not bad enough—by an act of spiritual fornication, that bridal spirit which was to be wedded to God was used by man to let in Satanic elements.

Multitudes have come to regard themselves, and to be regarded by others, as Christians because of some decision made or step taken under the impact of an argument—a reasoning, an appeal to mind or emotion. In the same way great missionary meetings, with their atmosphere, their stories and their

我意识的官能。因此被参照的是理性、想望和意志这些魂的机能。人不但没容许他的灵来把神引入，反而独立地来行事，带来几个可以猜想得到最可怖的后果。

神在人身上的绝对管理权和主权先被搁置一旁，祂的位置被给与撒但，还有一样更当听，撒但最想要成为「这世界的神」。

之后这被大大扰乱的人的灵便停止成为他和神之间的联系。总是属灵的与神相交被摧毁了，而灵便下沉来服在人的魂下。从此人无论在何事上，他都是向神死了的人。「死在过犯罪恶之中。」（弗 2:1）因此魂支配了灵。

还有更糟透的，这与神结合的新妇的灵藉着属灵的淫行，被人用来引入撒但的成分。

多人自以为（别人也以为）因着理性的，诉诸于思想或情感的言语冲击而决定或采取行动成为基督徒。大型的布道聚会也以同样的方法，以他们营造的气氛，故事和感染力，导至多

appeals, have led many to believe that they had a call from God to His service. But time has proved, in a great many cases, that this was *not* born of the spirit, but of the soul-force of man.

Adam's Probation

Although Adam, when created, was sinless and innocent, he was not perfect, as God intended he should be. There was something to be added if he was to attain to all that God meant, in his nature and destiny. The link with God through his human spirit carried with it a potentiality or a possibility, not an absolute and final one-ness. Hence, he had to obey God along the line of commands and orders—more in the position of a servant than a son; or let us use the New Testament distinction between "child" and "son", and express the difference as between one born, and one come to maturity. That which would *in Adam's case* have made the great advance upon this position, from childhood to sonship, from the outward to the inward government, from the incomplete to the complete, was eternal life through obedience of faith.

So that at that point the whole significance of the tree of life has its place. That tree was a type of God manifested in Christ as the life whereby alone man reaches his intended destiny, even the sharing of Divine life and nature. Adam, because of unbelief and

人相信他们有从神而来事奉祂的呼召。但时间证明大部分这些例子都不是从灵而是人属魂的力量生成的。

亚当的试验期

虽然亚当被造时是无罪和单纯的，正如神所定意的，但他并非完全，在他的本质和定旨上还要加上一些东西才能完全达至神所想的。使藉他人类的灵与神连系有着潜在的可能，不再是绝对和至终的独自一个。因此，他须按命令和吩咐，以仆人多于一个儿子的地位来顺从神。让我们用新约所说「孩童」和「儿子」的分别来说到一个初生和一个成长之人的分别。在亚当的情况中，得到地位上的进步，从孩童到子权，从外在到里头的管治，从不完全到完全，是要以信心的顺服来得着永恒生命的。

就此，生命树的地位至关重要。它预表神在基督里彰显生命，人独藉这得生命，达至他预期的终局，得享神圣的生命和本质。亚当因不信不顺服得不着永

disobedience, did not attain unto eternal life; therefore, that life is reserved for such as believe on the Lord Jesus Christ, and are thus in Christ and also have Christ in them. "Christ in you, the hope of glory" (Col 1:27). In eternal life is found all God's secret of all His eternal purpose in and through man.

Then it must be kept in mind that eternal life is a gift. The special object for saying that here is to counter another error. There are two interpretations of new birth, one the true, and the other the beautiful lie which subverts the truth. This latter interpretation is that spiritual life is a kind of renaissance, an inner quickening brought about by the play of mystical forces which hover round the soul, rousing it from torpor as the spring sun wakens the sleeping seed, stirring already existent but dormant energies into activity—a lifting up of what we already possess to a higher plane, or tide, and a consequent flooding of hitherto unvisited, unvitalized areas, whose inhibited forces and functions it straightway releases and relates to consciousness within and to service without. The other, and true, interpretation is that new birth is the reception of an entirely new and different life, required to be generated from above by a specific act of Divine impregnation—a quite new and original endowment which has never before been in our human life, and which

生，因这生命只给那些相信主耶稣基督，在基督里和有基督在里头的人。「基督在你们心里成了有荣耀的盼望。」（西 1:27）藉人而有所有永恒旨意中所有神的奥秘，都在永生中找到。

也须谨记永生是一个恩赐。特特在这里说这个是要抗衡反击另一错谬。有两种新生，一是真确的，一是破坏真理的美丽谎言。后者说到属灵生命是一种再生，运行魂四围覆翼的某种神秘力量带来一内里的复苏，如同春日阳光唤醒睡梦种子般从冬眠中醒来，拨动早已存在却是蛰伏的能量恢复活动，将我们早已拥有的提升至一更高层次或高潮，从而掩盖至今未到过，未曾振兴之境，其受抑制的力量和功能直接释放和联上里头的良知和外表的事奉。真确的那个说法说到新生是接受一个完全崭新和不同的生命，需从上头来的重生，藉着一特别神圣孕育之举，一个完全新颖和原始的才能，从未曾在我们人类的生命中，一直是一个全然

remains an altogether other life that is not in us by nature, but a unique and miraculous generation—as Christ is.

As every error has some element of truth in it, which is like its claw for catching hold, so this one, which we have mentioned, has its catch in a failure to discriminate between three things; one, the soul; two, the spirit; three, eternal life. Eternal life raises the spirit from death, and energizes the soul. But neither soul nor spirit is of any avail Godward—so far as man's Divinely intended destiny is concerned—apart from the 'altogether other' eternal life. This life is God Himself, in Christ, by the Holy Spirit. The Holy Spirit is "the Spirit of life" (Rom 8:2), and Divine life, even when given to indwell the believer, is still retained in the Divine Person. "God gave unto us eternal life, and this life is in his Son" (1 John 5:11). The presence of the Divine Person in the believer or in the Church is expressed by life. Lest Adam should act with the same object of having life in *himself* as out of relation to God, the tree of life was deliberately protected from him and he was driven forth. The symbolism is clear. This is something which is so other than man—so Divine—and it can only be had in God and by spirit-union with Him.

All this will gather into itself much New Testament truth concerning Christ's representative life, temptation, death and resurrection, and also concerning

不同的生命，按本质是不属我们的，而是独一无二和奇妙的，与基督同类。

每个错误当中总有一些握抓真理的元素，这个在掌握魂、灵和永生这三样的分别上出错。永生叫灵从死中复生，激活魂。只要涉及人的神圣意旨终局，魂和灵在往神而去上都是无益的，除了那完全不一样的永恒生命。这生命就是神本身，在基督里和藉圣灵而来的生命。圣灵就是「赐生命的圣灵」(罗 8:2)和神圣的生命，虽则赐下住在信徒里面，仍保持神圣的位格。「神赐给我们永生，这永生也是在祂儿子里头。」(约壹 5:11)信徒里或教会中存在的神圣位格有着生命的表述。为免亚当在与神脱离关系后来作得生命这相同目标之举，神蓄意叫他不得到生命树去而被赶逐。明显的象征意义是这个于人实在神圣，惟有在神里和藉灵里与祂合一才能得。

这一切都自我集中成为极多的新约真理，就是关乎到基督代表性的生命、受试探、死亡

the nature of new birth and the life of the believer.

Holiness is positive, and Adam's innocence was accompanied by a capacity for holiness. Holiness is the result of faithfulness under testing, in man's case. He may go into testing innocent, but the very essence of testing is a capacity to choose between two courses, his own and God's.

Faith, obedience, loyalty to God, resisting evil by resort to God, issue in a positive state which is something more than innocence, i.e. more than the fact of not yet having sinned in a specified way. The faculty which governs and regulates in this is the spirit. Hence the issue is either *spiritual* holiness, or *spiritual* wickedness. They both represent a relationship respectively to God the *Holy* Spirit, or to Satan and *evil* spirits. Hence we see what the issue of Adam's probation and failure is.

The Creation Formula (Genesis 2:7)

Here is Genesis 2:7: "*And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of lives; and man became a living soul*".

On the face of it, the statement appears to contradict all that we are saying, and to support the contention that man is dual or bipartite.

If we pass over to Paul's exact quotation of this passage in 1

和复活，也关乎到新生的性质和信徒的生命。

圣洁是正面的，而亚当的纯真是附有得圣洁的能力。人方面的圣洁是在试炼下忠诚的结果。他也许以纯真来进入试炼，所试炼的是他自己和神的路之间有着选择的能力。

信、顺服、忠于神，藉依靠神抵抗罪恶是多于纯真的正面状态的一回事，即是超乎在不寻常情况下仍能不犯罪的事实。因此情况不是属灵的圣洁，就是属灵的软弱。他们两者分别表示与神圣灵的关系和与撒但和邪灵的关系。因此我们得见亚当的受试验和失败是如何的一回事了。

创 2:7 的创造方程式

「耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活人。」(创 2:7)

乍看这经文似乎全然与我们所说的相矛盾，反而支持人是双重的或二层的主张。

我们若跳到保罗的林前 15:45，便发现这是

Corinthians 15:45, we find that it is used to describe a difference between the first Adam and the last Adam. The former was made "a living soul", the latter "a life-giving spirit". This will help us. But first let us note the synthesis. There are three things:

(1) The material elements: "the dust of the ground".

(2) The formative factor: "the breath of lives".

(3) The final issue: "man became a living soul".

We need not discuss the first; most people will accept the material side of man's being. 'Adam', from *adamah*, means 'of the earth'. (It also includes a colour element: *red* earth.)

The second point brings us immediately to our present object. Here we have two sides or aspects.

(a) "The Lord God"—the One Who effects.

(b) "The breath of lives"—the means He uses.

Creation and emanation are not to be confused. When the animal part of man is in view there is nothing said which would support the idea that there is a oneness of nature between the created and the Creator. But when we are considering that part of man's being in which he is the image and likeness of God, we have a higher nature, and this is communicated, not created; the method is different. The spirit of man is not an

用来说到首位和末后亚当的分别。前者被造成一个活魂，而后者成为一个赐生命的灵。这个对我们有帮助。但首先让我们留意综合分析的三件事：

(1) 物质元素：
「地上的尘土」；

(2) 成形的因素：
「生命的气息」；

(3) 最终「人成为有灵的活魂」。

不需讨论第一项，人大都接受人类物质这方面。亚当一词 *adamah* 意指出于地。（也包括红土这颜色成分。）

第二项立时带我们来到当下议题的两方面：

(a) 成事的独一者耶和华神。

(b) 生命的气息乃是祂所用的手段。

不要混淆创造和生产。看着人的动物部分时，不用说这必会支持在被造物和创造者之间是存在着独一者本质的观点。当我们考虑人类有着神形像和样式这部分时，我们有着—更高的本质，方法不同，并非出于创造，而是传送而来的。人的灵不是创

act of creation, but rather in the nature of procreation. This breath of lives is not man's soul, but his spirit. We shall see later that this is not merely the abstract animating element which marks the difference between man as a living organism and inanimate matter, but something which, being out from God, is an organ, or faculty, as well as a function. From the general teaching of Scripture we conclude that it was the Holy Spirit, the Spirit of life, who breathed into man, and by this breathing not only made him animate, i.e. put the body-soul, physio-psychical life, into him, but formed the link with God, for ultimate Divine purposes.

In Zechariah 12:1, we have the phrase " ... the Lord ... formeth the spirit of man within him". The word "formeth" is the Hebrew word *yatsar*, which means 'to mould into form'. God formed man's body out of the dust of the ground. He also formed man's spirit *within* him. (There must have been a 'him' there first.) Along with this must go the words of Hebrews 12:9, "The Father of our spirits". It is here that we are the offspring of God.

We must remember that the *pneuma*, or spirit, is vested with the powers of a definite and independent entity.

"Jesus perceiving in his spirit" (Mark 2:8).

"He sighed deeply in his spirit"

造而是生成的。生命的呼气不是人的魂，而是他的灵。我们之后会得见这使人有生气的一个难明元素，这不单标志着作为活命个体和无生命之物之间的分别；灵出于神，乃是一官能、或机能，也是一个功能。从圣经的普遍教训中我们可断定是圣灵这生命之灵来向人里头呼气，藉这呼气不单止使他活，就是得着身体和魂，生理心理的生命，且构成与神的连系，成就那终极的神圣目的。

亚 12:1 有这话：「耶和華.....造人里面之灵。」「造」一词希伯来文 *yatsar* 一字解作「模成形状」。神造成人出于地上尘土的身体。祂也构成人里头的灵。(须先有一个「他」。)随之而有的必须是来 12:9 所说的「万灵的父」。因着这个我们才成为神的后嗣。

我们定须谨记 *pneuma* 或灵是披上确切和自主实体之权能的。

「耶稣灵中知道。」
(可 2:8)

「耶稣灵里深深的

(Mark 8:12).

"My spirit hath rejoiced" (Luke 1:47).

"Jesus rejoiced in spirit" (Luke 10:21).

"...worship the Father in spirit (John 4:23).

"He groaned in the spirit" (John 11:33).

"Troubled in the spirit" (John 13:21).

"Paul was pressed in the spirit" (Acts 18:5).

"Whom I serve in my spirit" (Rom 1:9).

"Serve in newness of the spirit" (Rom 7:6).

"The spirit of the man which is in him" (1 Cor 2:11).

"Absent in body, present in spirit" (1 Cor 5:3).

"That the Spirit may be saved in the day of the Lord Jesus" (1 Cor 5:5).

"My spirit prayeth, but my understanding is unfruitful" (1 Cor 14:14).

"I will pray with the spirit" (1 Cor 14:15).

"The spirits of the prophets are subject to the prophets" (1 Cor 14:32).

"... spirits of just men made perfect" (Heb 12:23).

There are those who contend that spirit, or *pneuma*, is just the life of the soul and body, the animating factor. We

叹息。」(可 8:12)

「我灵以神我的救主为乐。」(路 1:47)

「耶稣灵里喜乐。」(路 10:21)

「用心灵.....拜父。」(约 4:23)

「祂灵里忧愁。」(约 11:33)

「灵里忧愁。」(约 13:21)

「保罗灵里为道迫切。」(徒 18:5)

「用心灵所事奉的神。」(罗 1:9)

「按着心灵的新样。」(罗 7:6)

「在人里头的灵。」(林前 2:11)

「身子虽离，灵却在。」(林前 5:3)

「使他的灵在主耶稣的日子可以得救。」(林前 5:5)

「是我的灵祷告，但我的悟性没有果效。」(林前 14:14)

「我要用灵祷告。」(林前 14:15)

「先知的灵原是顺服先知的。」(林前 14:32)

「被成全之义人的灵。」(来 12:23)

有人主张灵 *pneuma* 不过是魂和体的生命，是生的因素。我们也知

are aware that 'breath', 'wind', etc., are sometimes used of the same original word as 'spirit', but so they are of 'soul'. The usage in that case is because of the *invisible* power and action which is represented. No one will substitute 'wind' or 'breath' for any of the above usages of 'spirit'; it would at once be meaningless and absurd.

Soul and life are often interchangeable terms, and these are repeatedly said to be in the blood. "The life is in the blood ... The blood ... is ... the life thereof" (Lev 17:11, 14).

At least by inference, as the marrow is deeper than the joints, the spirit is more inward than the soul (Heb 4:12). As it is easier to reach the bone through the body, or flesh, so it is easier to reach the soul through the body than it is to reach the spirit through the soul. Much soul-piercing and cleaving has to be done before the spirit is really reached and dealt with. In other words, the physical senses are an easy way to the soul, but it requires the mighty energy of the Spirit of God to reach the spirit. But note, the difference between soul and spirit is only made manifest when the Word of God is driven in by the Holy Spirit's energy and might.

This living soul with a body has a spirit. This phrase, "living soul", well sets forth the nature of man's soul as in that first order as midway between matter and spirit; "lower than the angels" (pure

「呼气」、「风」等有时用来说到「灵」这同源的字，「魂」也这样。这样译因看不见所表显的能力和举动。无人会在上列经文中以「风」或「呼气」取代「灵」，这变得无意义和荒诞。

魂和生命常是可互换的，多次在血中说到他们。「生命是在血中.....血就是他的生命。」(利 17:11, 14)

根据推理，骨髓如何深于骨节，灵最少也比魂更深入(来 4:12)。透过身体或肉体是较易达至骨的，同样地藉身体达至魂是易于藉魂来达至灵。先要作成极多的魂的刺穿和劈开，才真能达至灵来交往。换句话说，身体的感官是达至魂的容易方法，却需要圣灵的大能大力才能达至灵。当留心的是，魂和灵的分别只有藉着圣灵的大能大力把神的话语驱进来才得以彰显。

有身体的活魂是有灵的。「活魂」这词组详述人魂的性质，首要任务是作为物与灵之间的折中。「低于(纯全

spirits), higher than the brute. The quotation in 1 Corinthians 15:45 we said would help us. It does, in two ways. "The first man Adam became a living soul". The original of the last four words is *egeneto EIS psuchen zosan*. The *eis* is local, and implies that the soul is the meeting place of two opposite natures, the body and the spirit. The added clauses in Paul's statement make it clear, or strengthen the conclusion, that in the first Adam the soul is the terminus of body and spirit. The statement helps us in a second way by showing that in the last Adam the spirit is the terminus, or governing factor. Thus the soul is the nexus between the higher and the lower natures, not merely the difference between physical and metaphysical; it is the *ego*.

The soul of man has become poisoned with a self-directive interest, and has become allied with the powers which are opposed to God. This is not known, nor imagined, to be so until a real awakening has taken place in the spirit. It is therefore wrong to live wholly or pre-eminently on the soul side of our being—now. The truly spiritual people will find their chief enemy in their own souls, and God finds His chief enemy in the soul of man. When the *spirit* is renewed, and Christ dwells and reigns within—in other words, when we are "filled with the Spirit"—then the soul can come to serve the Lord as a handmaiden

之灵的)天使」, 高于畜生。林前 15:45 给我们两方面的帮助。「头一个亚当成为一个活魂 *egeneto eis psuchen zosan*」。这个 *eis* 是地方性的, 魂是身体和灵这两个相反本质的会合处。保罗跟着说的话使结论清晰, 或得以加强, 就是那首先亚当的身体和灵的界标乃是魂; 这经文以别样的方法来帮助我们, 显明末后亚当的界标或决定性的因素乃是灵。因此魂不单止在形体和形而上之间有分别, 也是较高和较低性质之间的交叉点, 这就是那自我。

人的魂已被毒害, 有着一个自决的喜好, 跟与神为敌的势力已然联合。这不为人知, 不为所想, 直至一个真实的觉醒在灵中发生。因此今天全然或主要以我们个格中魂的一面来活是错误的。真正属灵的人必会以他们一己的魂中为主要敌人, 神也以人的魂为祂主要敌人。当灵被更新时, 基督便内住作王。换句话说, 当他们被「圣灵充满」时, 魂便能如同灵的仆

of the spirit to real but governed usefulness.

To sum up. Man became a living soul, having a body and a spirit. By asserting *himself*—the *ego*—in favour of the body and not of the spirit, he became a sinful soul. It is what he is, not just what is in him.

He has got to be saved from himself. This is accomplished in two ways.

"I (the natural man) have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that (life) which I now live in the flesh I live in faith, (the faith) which is in the Son of God, who loved me and gave himself up for (in place of) me"(Gal 2:20).

Chapter 3 - Where Psychology Fails

We have observed that the psychologist will not allow the threefold description of man as spirit, soul and body, but only soul—or mind—and body. But still, the psychologist has to confess to the existence of a third element, recoils and calls the extra factor 'the subconscious mind', or 'the subjective mind', or 'the subliminal self', or 'the secondary personality', etc.

"He that is joined unto the Lord is one *spirit*" (1 Cor 6:17), and however highly developed the soul-life is, there is

人般以真实及决定性的效用来服事主。

总的说，人成为一个有身体有灵的活魂。因自持 *ego* 来赞同身体不赞同灵时，便成为犯罪的魂。罪不单在他里头，且是他的所是。

他须脱离自己。有两个方法可达成这个。

「(旧人的)我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着；并且我如今在肉身活着(的生命)，是因信神的儿子而活。祂是爱我，为(代替)我(而)舍己。」(加 2:20)

第三章 心理学失效之处

我们察觉到心理学家容不下人乃是灵、魂和体的三重描述，却只有魂(或思想)和身体。然而，心理学家却承认有第三个成分的存在。心理学家退而称这另外的因素为「潜意识」、或「下意识的己」、或「第二重人格」等。

「与主联合的便与主成为一灵。」(林前 6:17)魂生命如何高度发

no 'Divine union' until the spirit has been brought back to its right place and condition.

What is it that is Born Again?

This experience is said by Christ to be imperative (John 3:3, 5, etc.).

Nicodemus stumbled over the physical question, but was soon told that "that which is born of the flesh is flesh, and that which is born of the Spirit is spirit". Firstly, then, and obviously, it is not the body that is born anew. But neither is it the soul! "The sinful body of the flesh was destroyed" (Rom 6:6), and "they that are Christ's have crucified the flesh with the *affections and lusts*" (Gal 5:24). New birth is the requickening of the human *spirit* by the Spirit of God, an imparting to it of Divine life, and thus a re-uniting of man with God by one life in the inward man.

What is the Place of the Soul?

It was with his soul that Adam sinned. The result of this was that it is with the soul that the evil powers have become allied. Further, a consequence is that man has become pre-eminently a soulical being as against a spiritual; that is, soul dominates. Thus man is in a disrupted state, and represents an upsetting of a Divine order. This is only one part of a much wider derangement through Adam's sin. In the new creation in Christ the principles of the true Divine

展也无「神圣合一」，除非灵被领回正确地位和状况。

重生是甚么？

基督说要重生。(约 3:3, 5 等)

在身体的问题上出错的尼哥底母得听「从肉身生的就是肉身；从灵生的就是灵。」(约 3:6) 首要和明显的，重生的不是身体也不是魂！「使罪身灭绝。」(罗 6:6) 并且「凡属基督耶稣的人，是已经把肉体连肉体的邪情私欲同钉在十字架上了。」(加 5:24) 重生是神圣灵复苏人的灵，赋与神圣生命，人藉里头的人在生命上与神再合一。

魂有甚么地位？

亚当以他的魂来犯罪。罪的结果就是这魂与罪的势力结盟。进而这人已明显成为一个与属灵作对的属魂的人，即是魂作王了。因此人处于扰乱的状态，破坏了神圣的秩序。这只是亚当犯罪带来大大扰乱的一部分。在基督的新造上，真实神圣的秩序原则重新被确立，复苏

order are re-established. The spirit quickened, raised, indwelt and united with Christ is set to be the organ of Divine government over the rest of man, soul and body. In a truly spiritual or born-again person, the soul and body will not have a place of pre-eminence, but in their right place will be very fruitful and useful servants and instruments. By his soul, man functions in two directions—from within to without, and from without to within. The soul is the plane and organ of *human* life and communication. Even Divine things, which cannot in the first instance be grasped or known by the soul, if they are to become *practical* in human life, must have an organ constituted to interpret, translate and make intelligible to humans. Thus, what is received by the spirit alone with its peculiar faculties (see later) is translated for practical purposes, firstly to the recipient himself, and then to other humans, by means of the soul.

We have sought to show that the soul as a servant—not a master—can, and should, be very fruitful and useful in relation to a superior organ. And thus, when we speak of people being 'soulish', we only mean that soul predominates, not that soul is wrong or necessarily evil. Divine order is always a law of Divine fulness.

Sometimes a subtle mental evasion is betrayed by the attempted justification of a course contrary to the

和复起的灵得着基督的内住和合一，装备好成为神圣管治魂和身体的组件。魂和身体在真实或重生之人里头不再有显著的地位，当他们被安放在合适位置时，他们必然是果子累累和有用的仆人和工具。人藉他的魂发挥两方面内至外和外至内的功能。魂是人类生命和沟通的平台和工具。魂不能立时掌握和认识神圣的事情，若要在人类生命上实践这些事情的话，就必须有一工具来作成那诠释、传译和成为人类可理解的。因此，独独因着（之后得见的）灵独特机能而接收的，按实际的目的藉魂得以传译，先向接收者本人，之后对其他人。

我们已试图显明仆人（非主人）的魂能够和该是十分有果效和有用的超然工具。因此，当说到「属魂」的人时，我们只是说到魂的掌权，而不是魂的错误和必然邪恶。神圣秩序总合乎神圣丰盛之律的。

有时精巧的心理托词不过是「对啊，但魔鬼也会引述圣经呢。」

Word of God in 'Yes, but the devil can quote Scripture'.

When Satan assailed Christ, our Lord met him with "It is written". In effect, Satan said (within himself): 'Oh, that is your ground, is it? Very well, then—"It is written, he shall give his angels charge concerning thee",' etc. He at once sought to defeat Christ on His own ground. What was his real point of attack? The Lord Jesus had definitely and deliberately taken up the position that He would have and do nothing for or of Himself, but that all should be held in relation to the Father and therefore only by the Father's permission; yes, all things utterly and only for God, and self-interest, soul-gratification, utterly set aside. The thing most likely to move Him from such a position of abandonment to God would be to support any proposed movement or course by the very Word of God itself. It would be useless to say to the Son of God, the last Adam: "Yea, hath God said?" But to say "God *hath* said" is much more subtle. It is the question of spirit (in union with God) or soul (in self-direction) that is ever the point of Satan's efforts. If *Satan* quotes Scripture, it is to destroy inward union with God. But the Word of God itself never leads to that; and no one would ever defend a course contrary to the clear Word of God with the rejoinder that 'the devil can quote Scripture', or even have such a

这与神话语相违背的企图辩解

当撒但攻击基督时，我们的主以「经上記着说」来回应。心里说『噢，这就是你的立场么？好吧。』的撒但说：「经上記着说，祂必吩咐祂的使者用手托着祢。」他立时按祂的立场来击倒祂。他真正的攻击点是甚么？主耶稣肯定地和从容不迫地取上祂当有的地位，不为己和因己和为己作甚么，一切都依循与天父的关系，只听命于天父。一切完全和只为神，一己兴趣，魂的满足都完全搁置一旁。最可能摇动祂离开为神而放弃这地位的，就是任何神话语本身所支持或提议的行动或做法。对神儿子这末后亚当说「神真是这样说么？」是无用的。所说「神曾说」更为狡诈。撒但常用的努力就是灵（与神合一）或魂（按一己方向）的问题。撒但引述圣经，就是要摧毁人里头与神的合一。但神的话语本身永不会导至这个。从来没有人会以答辯说「魔鬼能引述圣经」来维护一

thing in their mind, unless they were in themselves wanting to go a certain way. How our soul-life will defend and save itself! We have here touched the key to the whole question of the place of the soul. Two things have got to happen to it. Firstly, it has got to be smitten a fatal blow by the death of Christ as to its self-strength and government. As with Jacob's thigh or the sinew thereof after God had touched it and he went to the end of his life with a limp; so for ever there has to be registered in the soul the fact that it cannot and it must not: God has broken its power. Then, as an instrument, it has to be "won", mastered and ruled in relation to the higher and different ways of God. It is spoken of so frequently in the Scriptures as being some *thing* over which we have to gain and exercise an authority. For instance:

"In your patience ye shall win your souls" (Luke 21:19).

"Ye have purified your souls in your obedience to the truth" (1 Peter 1:22).

The end of your faith, even the salvation of your souls" (1 Peter 1:9).

We must be careful that, in recognizing the fact that the soul has been seduced, led captive, darkened and poisoned with a self-interest, we do not regard it as something to be annihilated and destroyed in this life. This would be

个明显与神话语相违背的做法，也不会心存这个思想，除非有本身既定立场。我们魂的生命必然会自保和自救！我们已碰着魂之地位这整个问题的核心。必有两件事要发生。一、基督的死必会对魂的自我力量和管治施以致命一击。如同雅各布的大腿被神摸后成为终生瘸子一样。从此魂被定性为不能和不可，神已打破其能力。之后在关乎到神更高超和不同的方法上，魂成为一已被打败，臣服和管治的器皿。圣经常说我们要得着和运行权柄才能胜过一些东西。例如：

「你们常存忍耐，就必保全灵魂。」（路 21:19）

「你们既因顺从真理，洁净了自己的心。」（彼前 1:22）

「你们信心的果效就是灵魂的救恩。」（彼前 1:9）

我们定须小心魂会用自身利益来诱惑，活捉，弄模糊和涂毒，我们不要以为它是一些在今生要彻底击溃和摧毁的东西。这只会是像佛

but asceticism, a form of Buddhism. The result of any such behaviour is usually only another form of soulishness in an exaggerated degree; perhaps occultism. Our whole human nature is in our souls, and *if nature is suppressed in one direction she will take revenge in another*. This is just what is the trouble with a great many people if only they knew it. There is a difference between a life of suppression and a life of service. Submission, subjection and servanthood in Christ's case, as to the Father, was not a life of soul-destruction, but of rest and delight. Slavery in its bad sense is the lot of those who live wholly in their own souls. We need to revise our ideas about service, for it is becoming more and more common to think that service is bondage and slavery; when really it is a Divine thing. Spirituality is not a life of suppression. That is negative. Spirituality is positive; it is a new and extra life, not the old one striving to get the mastery of itself. The soul has to be taken in charge and made to learn the new and higher wisdom. Whether we are able yet to accept it or not, the fact is that if we are going on with God fully, all the soul's energies and abilities for knowing, understanding, sensing and doing will come to an end, and we shall—on that side—stand bewildered, dazed, numbed and impotent. Then, only a new, other, and Divine understanding, constraint, and energy will send us forward or keep

教的禁欲主义。这样行为的结果常只是另一类夸张程度的属魂，也许是神秘主义。我们整个人类天性都在我们的魂中，天性在一方面受压制，就必在另一方面报复。这是大部分人的问题，惟愿他们有此认识。受压制的生命和事奉的生命有分别。基督对天父的顺服、服从和服事不是摧毁魂，而是平安和欢欣的生命。坏的方面看服役是那些全然在一己魂中活之人的分。我们需在事奉上再思，因越来越多人以为本是神圣的事奉是束缚和奴役。属灵生命不是负面受压制的；而是正面，崭新和特级的，不像那旧有挣扎自我作主的生命。魂须被接管，使之学会崭新和更高智慧。无论我们能否接受它，事实是我们若完全与神同行，所有魂用来明白，感觉和行事的精力和能力都须结束，另一方面我们必须是不知所措、茫然、发愣和无能为力。随之而来的不过是一崭新，另类和神圣的领会来送我们前行和叫我们保持前进。「我的心哪，

us going. At such times we shall have to say to our souls, "My soul, be thou silent unto God" (Psa 62:5); "My soul ... hope thou in God" (Psa 62:5); and 'My soul, come thou with me to follow the Lord'. But what joy and strength there is when, the soul having been constrained to yield to the spirit, the higher wisdom and glory is perceived in its vindication. Then it is that "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour" (Luke 1:46). The spirit *hath*, the soul *doth*—note the tenses.

Chapter 4 - The Nature of Sanctification

The soul remains prone to evil to the end. This fact constitutes the basis for the whole doctrine of sanctification, inasmuch as the New Testament is one big exhortation to spiritual progress by spiritual ascendancy. There is ever an enemy to holiness in man's own nature, and holiness in us is not fixed and static, it is progressive.

The Problem of Romans 7 and 1 John, etc.

"... the law is spiritual: but I am carnal ... For that which I do I know not: for not what I would, that do I practise; but what I hate, that I do ... I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me, but to do that which is good is not". "...I delight in the law of God after the inward man: but I see a different law in my

你当默然无声；我的心哪，你当仰望神；我的心哪，你当与我同来跟从耶和华。」（诗 62:5）当魂被逼降服于灵，在其正直中得着更高智慧和荣耀时，有的是何等的喜乐和力量。那时就是「我心尊主为大，我灵以神我的救主为乐。」（路 1:46-47）留心「心尊」和「灵以.....为」所用的时式。

第四章 成圣的本质

魂至终仍倾向犯罪。这事实构成整个成圣教义的基础，因此新约的一大训诫就是藉属灵的支配权来得着属灵进步。人一己天性的成圣上总有敌人，里头的圣洁飘忽不定，是渐进的。

罗 7 章和约翰壹书等的问题

「律法属乎灵，但我属乎肉体.....我所愿意的我并不作；我所恨恶的我倒去作.....我也知道在我里面，就是我肉体之中，没有良善。立志为善由得我，只是行出来由不得我.....按着我里面的人，我是喜欢神的

members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members. O wretched man that I am! who shall deliver me out of the body of this death? (or, this body of death). I thank God through Jesus Christ our Lord. So then I myself with the mind serve the law of God; but with the flesh the law of sin. There is no condemnation to them that are in Christ Jesus that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the spirit ... They that are after the spirit (do mind) the things of the spirit ... the mind of the spirit is life and peace ... But ye are ... in the spirit, if so be that the Spirit of God dwelleth in you ... If Christ is in you ... the spirit is life because of righteousness ... If by the spirit ye do mortify the deeds of the body ye shall live" (Rom 7, 8).

"If we say that we have no sin, we deceive ourselves, and the truth is not in us". "If we confess our sins, he is faithful and righteous to forgive ... If we say that we have not sinned, we make him a liar, and his word is not in us". "Everyone that doeth sin doeth also lawlessness". "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him". "He that doeth sin is of the devil". "Whosoever is begotten of God doeth no sin, because his seed

律；但我觉得肢体中另有个律和我心中的律交战，把我掳去，叫我附从那肢体中犯罪的律。我真是苦啊！谁能救我脱离这取死的身体呢？感谢神，靠着我们的主耶稣基督就能。我内心顺服神的律，肉体却顺服罪的律了。那些在基督耶稣里的就不定罪了。.....使律法的义成就在我们这不随从肉体，只随从圣灵的人身上。.....体贴圣灵的，乃是生命、平安.....如果神的灵住在你们心里，你们.....属圣灵了.....基督若在你们心里，.....心灵却因义而活.....住在你们心里的圣灵，使你们必死的身体又活过来。」
(罗 7:14, 15, 18, 22-25; 8:1, 4, 6, 9-11)

「我们若说自己无罪，便是自欺，真理不在我们心里了。我们若认自己的罪，神是信实的，是公义的，必要赦免.....。我们若说自己没有犯过罪，便是以神为说谎的，祂的道也不在我们心里了。.....凡犯罪的，就是违背律法.....凡住在祂里面的，就不犯罪；凡犯罪的，是未曾

abideth in him: and he cannot sin, because he is begotten of God". (1 John 1:8, 9, 10; 3:4, 6, 8, 9).

On the face of it, these last Scriptures appear to present a contradiction of the first magnitude.

These Scriptures were not written in the first instance in connection with sanctification. Romans 7 was written in relation to justification and deliverance from the law. 1 John was written in relation to a true and a false Christianity, the genuine new birth, and the claim of some to be Christians. The two categories are represented by two clauses or phrases: "We know"; "He that saith". One indicates living experience, the other the unsubstantiated claim. Apostasy was in view with John.

But in both cases one thing is common; it is the nature of the new birth and its outworking in life afterward. Sanctification comes up as one with regeneration in nature, but as the issue and progressive outworking of regeneration. We cannot therefore read Romans 7 without going on into Chapter 8, and we cannot read 1 John without noting all of its governing words, such as "walk", "abide", "practise".

The Place in Experience of Romans 7

看见祂，也未曾认识祂。.....犯罪的是魔鬼.....凡从神生的，就不犯罪，因神的种存在他心里；他也不能犯罪，因为他是由神生的。」（约壹 1:8-10; 3:4, 6, 8, 9）

表面看来，后面的经文似乎与前面一大段经文相冲突。

这些经文原本要写的不是成圣。罗 7 章所写的是称义和脱离律法；约翰壹书所写的是真假基督教、真确的重生，和对信徒的一些要求。这两个类别都由「我们知道」和「若说自己」这两个子句或词组所展示。一个说到那活泼的经验，另一个说到那无事实根据的要求。在约翰壹书中得见叛教。

但两种情况都有新生命的和往后生命工作完成之性质的共通点。成圣临到本质上重生的人，有着重生的结果和渐进的工程。我们不能没有进入罗 8 章下来读罗 7 章，我们不能没留意「行走」、「同住」、「实行」等决定性字眼下来读约翰壹书。

罗 7 章的经历的地位

Romans 7 is the experience of one who has been spiritually quickened. Firstly, the letter was written to believers, amongst whom were Jewish converts whose clean cut with the law had not been made, and who, on the one hand, were in a state of unsettled and restless or uncertain spiritual life, really neither one thing nor the other as to daily experience, failing and repenting, failing and repenting in monotonous repetition, and almost despairing of victory; and, on the other hand, needing further enlightenment and instruction as to what being "in Christ Jesus" really means. They were not in liberty or deliverance because of an inadequate apprehension of the death and resurrection of Christ; that is, of its representative aspect as in addition to its substitutionary. Secondly, Paul, having already stated what identification with Christ really means (Chapter 6), goes on to show that its result is to draw a line between the flesh and the spirit in the believer, and makes the demand that the "walk" shall be in the spirit. Failure to do this always produces the state set forth in Chapter 7. It was a condition not uncommon amongst Christians even in New Testament times, as see 1 Corinthians and Galatians, and which drew out the mass of New Testament writings.

The Effect of Spiritual Awakening

罗 7 章是得属灵复苏之人的经历。一、这信是写给信徒的，当中有未曾与律法割离的犹太信徒。他们所处的属灵生命一方面是不安、不稳和不肯定的，在日常经历上真的没有一事不是落在失败而后悔，失败又后悔令人厌烦的循环中，几乎是得胜无望的；另一方面，于「在基督耶稣里」的真正意义上他们需要进一步的光照和指引。因着在基督之死和复活的代表性一面和其替代性上认识得不够充分，因此他们是不自由和不得释放的。二、早已在罗 6 章说到（在死、埋葬、复活上）与基督相同之意义的保罗，再显明这相同而有的结果，就是要在信徒肉体 and 灵之间划上一条界线，且作出在灵中行的要求。不能这样作常造成一个在罗 7 章说明的情况。这情况在新约时期的信徒中不是不常见的，正如在哥林多前书和加拉太书中得见的，因而衍生新约众多的经文。

属灵苏醒的果效

Thirdly writing many years later the Apostle said that in his unregenerate days his position as to the righteousness which is of the law was "found blameless" (see Phil 3). He puts himself into Romans 7 and there says that the law was too much for him; it smote him; it slew him; he could not stand up to it. Under its burden he cried "O wretched man", not "found blameless". Something must have happened to disturb his complacency and make him such a divided man with civil war raging within. In the unregenerate man conscience was hiding behind the ritual and observance of the law. Rigid observance of its forms and rites made conscience play deceiving tricks; saying peace, peace, when there was no peace. But when the time of spiritual awakening comes, this kind of thing can go on no longer. It cannot play deceit any more, and, while there may be some flirting with sin on the part of the soul, the awakened and quickened spirit hates and loathes its own soul and calls a spade a spade—that is, calls sin sin! Instead of treating the ceremonial law as an offset to the moral, it sees that the latter is the important one, and that "to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam 15:22).

Two Possible Evils—Romans 7, or Antinomianism

Unless the meaning and value of

三、多年后使徒在腓 3 章中说到他未重生时于律法的义上「毫无瑕疵」。他将自己放进罗 7 章的处境中来说律法过于他所能应付。律法折磨他，杀死他，不能立于律法之前。在律法担子下他因不是「毫无瑕疵」而高呼「我真是苦啊」。必定有事情发生扰乱了他的自鸣得意，使分裂的他里头有猛烈的争战。在未重生之人的良知中，埋藏着律去的规矩和礼仪。僵硬礼仪的形式和惯例使良心作出欺哄的玩意，说着平安、平安，其实没有平安。但当属灵苏醒的时间来临时，这类事情便不会再继续。它不能再欺哄，也许魂方面有一些罪的卖弄，那苏醒和复苏的灵恨恶和厌弃它一己的魂，就直言不讳，称罪为罪！不再以礼仪的律法为道德的补偿，却看道德为重要的，因为「听命胜于献祭；顺从胜于公羊的脂油。」（撒上 15:22）

罗 7 章或废弃道德律论的两个可能祸害

除非得知基督之死

the death and resurrection of Christ is known, and the truth of identification by faith therewith, one of two terrible things will follow. Either there will be a history such as is set forth in Romans 7, a history of struggle, longing and defeat: fear of going back on faith in Christ, and yet deep disappointment with the Christian life: leading ever nearer to despair and gloom; or else there will set in that terrible, conscious-searing, spirit-deadening evil known as antinomianism. The word is—*anti*, against, and *nomos*, law. The term was first used by Luther as a designation of the followers of John Agricola, who maintained that the moral law was not binding, as such, upon Christians. But the thing itself existed long before Luther's time or the name given to it. From the earliest Christian times, there have been those who have denied that the law was of use or obligation under the Gospel dispensation. It would appear from several passages in the New Testament (Rom 3:8, 31; 6:1; Eph 5:6; 2 Peter 2:18, 19), that the principle was at work even in Apostolic times, for in those passages the Apostles warn their converts against perversions of their teaching as an excuse for licentiousness. At the heart of this doctrine there lies a mistaken interpretation of the doctrine of justification by faith. Some have in the past even taught that, being spiritual, their nature could not be corrupted,

和复活的意义和价值，并藉信而合一的真理，否则两件可怖之事中的一件必然来到。一是有如记在罗 7 章中挣扎、渴望和失败的经历，害怕在基督之信上的倒退，并在基督徒生命上的深深失望，带来比从前更失望沮丧；一是必然处于那可怖、良心枯萎和灵麻木，称为废弃道德律论的祸害中。*anti* 是反对，而 *nomos* 是律法。作为 John Agricola 指定后继者的路德发明这词语。他主张道德的律法并非如所说的束缚着基督徒。其实在路德起这名称之前这东西久已存在。初期基督徒已有人因福音的广传而否认律法的作用和义务。在新约的几处经文得见这个（罗 3:8, 31；6:1；弗 5:6；彼后 2:18-19），可见这原则已在使徒时代运行，因使徒在那些经文中警告信徒不要误用他们作为不道德的借口。在这教义的核心中存在对因信称义教义的错误诠释。过去甚至有人教导说，既是属灵，那么他们的天性上是不能败坏的，不论他们向

whatever their moral conduct might be; or that an elect person did not sin even when he committed actions in themselves evil.

Justification by faith: having finality and fullness of perfection *in Christ*: Final Perseverance, i.e. once in grace always in grace: and suchlike beliefs, can—strange to say—produce a hard and legal kind of Christianity if wrongly held, and result in many things which may be either positively evil, questionable, or other than according to the graciousness of Christ.

Two Doctrines of Sanctification

From the Scriptures it is possible to frame two mutually exclusive doctrines of sanctification. One is that our sanctification is in Christ Jesus, complete and perfect, and, having taken Him as our holiness objectively, we must just trust that He answers for us in all Divine demands and requirements. We in ourselves are not holy, and it can only be contrary to faith, and an unhealthy introspection or subjectivity, if we become intensely occupied with the matter of personal holiness. We must believe that His Cross has done something which holds good in the sight of God in spite of our state, and "looking unto Jesus", or the attitude of faith, is the way, and the only way, of deliverance from despair or unrest. We have no hesitation in saying that such is

来的道德品行如何；又或者一个蒙拣选的人是不会犯罪的，那怕他们本身所作的是罪。

因信称义有着在基督里终极和圆满的完全；至终蒙保守就是一旦在恩中便永在恩中；说来奇怪，错误地持守像这样的信仰会产生一刚硬和律法型的基督教，后果是凡事上毫无疑问的完全邪恶，或不靠赖基督的恩惠而行。

成圣的两个教义

同一本圣经有可能制定出两个各不兼容的成圣教义。一个是我们在基督耶稣里成圣，完全和完美，客观地已以祂作为我们的圣洁，只须信靠祂为我们响应一切神圣要求和必要条件。我们本身不圣洁，当我们终日想着个人圣洁时，只会与信背道而驰，有的只是有害的反思或主观。我们定须相信无论我们状况如何，神看祂十字架上所作的都美善。仰望耶稣，或信的态度是唯一从失望和不安中得着释放的方法。我们毫不犹豫说这立场复杂和不确定。它

a mixed and indefinite position. It uses certain glorious truths to obscure other equally glorious truths. This is a position which makes it necessary for those who hold it to keep ever on their guard lest their defences are broken down. They are always having to go round to see if their position is intact. It really does not settle the question when they either fall into sin and its resultant shame, or meet another and more desirable position in teaching, or those who have it. They know that they cannot accept an alternative position which to them goes to the other extreme, and so they have to dig themselves into that which is not perfectly satisfactory.

The other doctrine means that sanctification is the rooting out, eradication, cleansing, destroying of all sin, so that a sanctified person does not sin, and cannot sin; the sin nature has been fully dealt with. To those who hold this view, sanctification—in this sense here mentioned—is an act, a conclusive experience at a given moment, just as is new birth; and it is to be taken as such by faith.

The passages cited from John's Epistle appear to present a contradiction:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us".

"He that doeth sin is of the devil".

用上某些荣耀的真理混淆其它同样的荣耀真理。持定这立场的人须常警醒，免得他们的防线被摧毁。他们常四围看他们的立场是否完好无缺。当他们再犯罪，或落在所引起的羞辱，或者在教训上他们遇上另一个更理想的立场或拥有这立场的人时，这问题实在未曾解决。他们知道他们不能接受一个往另一个极端而走的替代立场，因此他们不得不在不完全满足的立场上来进深探究。

另一个教义说到成圣就是根除，根绝，洁净和摧毁所有的罪，因此成圣的人不会和不能犯罪，因罪的天性已完全被干掉。对持这观点的人，成圣乃是一个举动，一个如同重生的某时刻中所有的终极经历，这也是藉信而有的。

约翰书信的摘录经文中出现了一个自相矛盾的说法：

「我们若说自己无罪，便是自欺，真理不在我们心里了。」（约壹 1:8）

「犯罪的是属魔

"Whosoever sinneth hath not seen him, neither knoweth him".

"Whosoever abideth in him sinneth not".

"Whosoever is begotten of God doeth no sin:... he cannot sin".

These words *must* be regarded as all addressed to Christians. This seems proved by Chapter 1:7: *"If we walk in the light ... the blood of Jesus his Son cleanseth (Gk., cleanses, or is cleansing; present active tense) us from all sin".*

Here, then, is the position. A child of God has to walk in the light, confess his sins, acknowledge sinfulness, and, *as he does so*, the Blood keeps on cleansing. At the same time *"He that doeth sin is of the devil"*, and *"Whosoever sinneth hath not seen him, neither knoweth him"*. And yet, again, at the same time *"Whosoever is begotten of God doeth no sin...he cannot sin"*.

(1 John 2:29) *"Everyone that practiseth (or, is practising) righteousness is begotten of him"*.

(1 John 3:4) *"Everyone who practiseth (or, is practising) iniquity practiseth lawlessness"*.

(1 John 3:6) *"Whosoever abideth in him does not wander from (or, miss) the right path" ("sinneth not", Gk. harmartano = to miss the mark or the*

鬼。」(约壹 3:8)

「凡犯罪的，是未曾看见祂，也未曾认识祂。」(约壹 3:6)

「凡住在祂里面的，就不犯罪。」(约壹 3:6)

「凡从神生的就不犯罪.....他也不能犯罪。」(约壹 3:9)

这些经文必是对基督徒说的，因约壹 1:7「我们若在光明中行.....祂儿子耶稣的血也洗净」中的「洗净」是现在式或现在进行式的。

那么神儿女的立场是须在光明中行，认罪，承认有罪。他这样行，血便持续洁净。同时「犯罪的是魔鬼」，「凡犯罪的，是未曾看见祂，也未曾认识祂。」并且「凡从神生的就不犯罪.....他也不能犯罪。」

「凡(正在)行义之人都是祂所生的。」(约壹 2:29)

「凡(正)犯罪的，就是违背律法。」(约壹 3:4)

「凡住在祂里面的，就不离开正确的道路」或「凡住在祂里面的，就不会不中靶。」

right way). Or, "Whosoever abideth in him is not missing the mark".

(1 John 3:7) "He that doeth (or, is practising) righteousness is righteous".

(1 John 3:9) "Whosoever hath been born of God is not practising sin (or, is not missing the mark) because a seed of him abideth in him and he cannot be practising sin" (moral aberration).

The Real Key to Sanctification

We therefore submit that the key to this dilemma is the difference between soul and spirit. We have said that what begins in regeneration proceeds in sanctification. The carry-over of the atonement as a sanctifying power is thus: there is in the born-again spirit a striving after holiness as well as a new desire for the Lord. When the spirit is renewed and quickened, something happens. That spirit itself is that in man which is the image or likeness of God (spirit). It has been dead—that is, it has been severed from its life in God, and has ceased to function in any Divine way. The Holy Spirit, in virtue of the atonement, first renews it by cleansing and quickening, and also imparts Divine life (eternal life) in Christ to it, thus making it one in nature and fellowship with God. The spirit, when thus dealt with, is that seed or has that seed of God which is said by the Apostle to be unable to practise sin—"cannot sin". This new 'inner man' cannot be committing or

(约壹 3:6)

「(正在)行义的才是义人。」(约壹 3:7)

「凡从神生的，就不犯罪(或不射失靶)，因神的种存在他心里，他也不能犯(道德上偏差的)罪。」(约壹 3:9)

成圣的真正关键

我们认为解决这两难困局的关键在于魂和灵的分别。我们曾说到重生所开展的，会步向成圣。作为成圣能力之救赎的得以持续是在于重生之灵中有追求圣洁的挣扎，和对主的渴慕。当灵被更新和复苏时，便有事情发生。灵之为灵是因在人里头有神(灵)的形像和样式。它曾死去，被割离在神里头的生命，停止任何神圣方面的功能。由于救赎，圣灵先藉清洁和复苏来更新灵，也赋与它基督里的神圣(永恒)生命，就是一个在本质上可与神相交的生命。当作成这个后，灵成了一颗种子，或如使徒所说有这神种子的人不会犯罪，不能犯罪。这里面的新人不能犯罪行

practising sin. The dilemma of many is that there are *two* natures and two springs of life in believers. One gives forth sweet water and the other bitter, and the Bible says that a fountain cannot do this. "Can the Ethiopian change his skin, or the leopard his spots?" (Jer 13:23). Therefore there must be *two* fountains.

The soul, which is the fountain of the natural life, is poisoned and impure. It is ever prone to evil, like the "flesh" in it. The soul is that which has to be continually subdued, won and *eventually* saved (Heb 10:39, etc.).

The renewed spirit is prone to good; its course is naturally upward. The life in it makes it gravitate to its source—God. It judges and condemns all the motions of the flesh. It strives, as energized by the indwelling Holy Spirit, to make the whole man go Godward. Its *nature* is Divine, although it does not become the Divine *Person*. It is here that "there is a new creation" (2 Cor 5:17), and that which "is being renewed ... after the image of him that created him" (Col 3:10).

Sanctification and Education go Together

Sanctification and spiritual education are one, as Hebrews 7:1-13 makes clear. The advance in this double course is marked by the growth of the spirit. When the spirit is first quickened, it is barely able to show its existence. It is

恶。多人的两难困局在于信徒里头有两个本性和泉源。一个发甜水，另一个苦水，圣经说有「一泉源不会这样。」「古实人岂能改变皮肤呢？豹岂能改变斑点呢？」（耶 13:23）因此必然有着两个泉源。

属血气生命泉源的魂被涂毒和不洁，像里头的「肉体」常倾向于犯罪。这魂是须持续地被压制，赢取和至终被救赎的」（来 10:39 等）。

更新的灵向善，路径自然向上。其中的生命使其往它本源的神而去。所有肉体的行为它都审判和定罪。被内住圣灵所加力的它挣扎来使整个人往神而去。不能变成那圣者的它本质是圣洁的。这里说「他是新造的人」（林后 5:17），「在知识上渐渐更新，正如造他主的形像。」（西 3:10）

成圣和受教相辅相成

正如来 7:1-13 所清晰表明，成圣和属灵的教导本为一。这双重进展标志着灵的成长。当灵开初复苏时，少有显出灵之存在。离开其胜

far from able to show its mastery over soul and body. The advance of sanctification is marked by a growth of the spirit. It begins to assert its supremacy, to compel the physical and animal life to know their bounds, and to obey God. The more sanctification advances, the more marked is the spiritual intelligence, power and life, until at last it reaches its coming-of-age in "the revealing of the sons of God ... conformed to the image of his Son" (Rom 8:19, 29). This education and sanctification is the result of walking, "not after the flesh, but after the spirit". Such a walk leads away from carnality and babyhood, as 1 Corinthians 3 shows.

Sonship, which is all of a piece with sanctification (see Rom 8) is a matter of spiritual and moral responsibility in God's house. We are born "children"; we are adopted "sons".

Chapter 5 - Where Christendom is Deceived

When we speak of Cain and "the way of Cain", we are accustomed to recall immediately his act of murder, born of jealousy and malice. We remember his peevish, querulous, petulant, ill-tempered or even insolent manner with God. Cain did not exclude or ignore God. He was not in the usual sense of the word a godless man. He acknowledged God. Then he built an altar to God. Further, he no doubt

过魂和身体之路还很远。进深成圣的标志是灵的成长。它以确定其主权来开始的，它迫使身体和动物性的生命认识其界限下来顺服神。成圣越进深，属灵智慧、权能和生命越显著，直至最终达至在「神的众子显出来.....效法祂儿子的模样」(罗 8:19, 29) 下来成长。受教和成圣是「不随从肉体，只随从圣灵」(罗 8:4) 的结果。这行止叫人远离林前 3 章所显示的属肉体 and 婴孩。

与成圣合一 (参看罗 8 章) 的子权是属灵的，在神家中负有道德责任。我们都生作「儿女」，接受子权。

第五章 基督教世界被欺骗之处

当我们说到该隐和该隐的行径时，常立时忆及他出于嫉妒和恶意的杀人之举。我们记取他的乖戾、牢骚、莽撞、坏脾气、甚或对神的侮慢的态度。没有排拒或忽略神的该隐不是常话中的不敬虔人。他接受神。之后他给神筑坛，无疑他且选上劳苦得来

selected the best of the products of his hard toil as worthy of God, and brought them. Here was devoutness in religion. Cain worshipped with his whole aesthetic sense, and Cain—murdered his brother! The Jews did the same in Christ's day. Christendom is largely constituted by this sense—its architecture, its ritual, its music, its adornment, its lighting (or lack of it), its tone, its atmosphere, its vestments and so forth. All are of the soul. But Cain did not get through to God! Neither did the Jews! Spiritual death marks that realm, and while there may be intense emotions which make for resolves, 'high' thoughts and desires, there is no genuine change in the nature of those concerned, and repeated doses of this must be taken to maintain any measure of soul-self-satisfaction which makes them feel good. All religions have this soulish feature in common, more or less, and it is here that the fatal blunder has been made by many *religious* people who contend that other religions, which are undoubtedly devout and sincere, should not be interfered with, but the good in them should be recognized and accepted. It is the confusing of religion with what the Bible means by being spiritual. Religion can rise to high levels and sink to terrible depths. It is the *same thing* which does both. But that thing never rises above the human level; it never really reaches God. Religion can be

最好的产物献给神。这是信上的虔诚。虽然该隐杀了他的兄弟，但他是以全然的美学观感来敬拜的！基督日子的犹太人也这样。基督教界大部分都满是这意味，其建筑、礼仪、音乐、服饰、明暗、情调、气氛、祭衣等等，全都属魂。该隐不能去到神那里！犹太人也不能。属灵的死亡是这范畴的标志，也许有着强烈的情感来下定决心、有着崇高的思想和渴望，但在所关切事情的本质上没有实在的改变，惟须重复苦差来维持某程度的魂和己的满足，自我感觉良好。所有宗教或多或少都有相似的属魂特征，而很多宗教人士在这作出致命的错误，他们争辩说我们不应干涉无疑是敬虔和诚恳的其它宗教，该被确认和接纳他们当中的好。这是将宗教与圣经所说的属灵混为一谈。宗教可以升至高层次和降至可怖的深渊。一件事总有两方面。但这事情永不能高升超越人的层面，它永不能真的达至神。信仰可以成为神真实思想

the greatest enemy of God's true thought, because it is Satan's best deception. Asceticism is no more truly spiritual than aestheticism. There is no more a brief with God for rigours, denials, fastings, puritanic iciness, etc., as such, than for the opposite. Simplicity may give God a chance, but it is not necessarily spiritual. It may be a matter of taste. What sublime thoughts and ideas, in poetry, music and art often can go hand in hand with moral degeneracy and profligacy!

How near to the truth in perception and interpretation can the mystical go! What wonderful things can the imagination see, even in the Bible! What thrills of awe, amazement, ecstasy, can be shot through an audience or congregation by a master soul! But it may all be a false world with no Divine and eternal issues. It may all go to make up this life here, and relieve it of its drabness, but it ends there. What an artificial world we live in! When the music is progressing and the romantic elements are in evidence—the dress and tinsel—and human personalities are parading, see how pride and rivalry assert themselves, and what a power of make believe enters the atmosphere! Yes, an artificial world. We have been in it and know the reactions afterward.

How hollow, how empty; Dead Sea fruit! The tragedy in this melodrama is that it is 'real life' to so many. This

的最大敌人，因它是撒但的最佳伪装。禁欲主义不会比唯美主义更属灵。给神的不外乎是困苦、否定、禁食、禁欲冰冷等概要，而非相反。简朴也许给神机会，但不是属灵所必须的。这也许是品味的一回事。以诗、音乐和艺术来升华的思想和意念常能与道德的沦亡和放荡联手！

神秘主义以感知和诠释非常接近真理！幻想得见（包括圣经中）的是何等奇妙的东西！一个优秀的魂能将何等震撼的惊惧、惊异和入迷传透听众或会众！但这不过是没神圣和永恒议题的虚假世界。也许构成生命，除去乏味，但只此而已。活在的是何等虚假的世界！当音乐进行，得见衣饰和金银丝织品的浪漫元素，名士们在招摇而行，倨傲和争竞被确立，进入气氛的是何等假装的权柄！我们一直身处虚假的世界其中，也知随之而来的反作用。

何等空洞空无、华而不实！这情节剧的惨况乃多人的真实生命。

soul-world is the devil's imitation. It is all false, wherever we may find it, whether associated with religion or not.

Those of us who have tasted of this world's springs have recognized the kinship between what is there and what is in religion so far as that soul-nature is concerned. It is only a matter of difference of realm, not of nature. What the music and drama of the world produce in one way—the soul-stirring, rousing, craving: the pathos, tears, contempt, hatred, anger, melancholy, pleasure, etc.—are all the same, only under different auspices and in a different setting, and the fact is, that it passes and we are really no further on. A little better music, a change of preacher, a less familiar place, a few more thrills, will perhaps stimulate our souls, but where are we, after all? How Satan must laugh behind his mask!

The Attributes of the Human Spirit

As the soul is a trinity of reason, affection, and volition, so is the spirit a trinity. Its attributes are conscience, communion (worship) and intuition.

"The spirit of man is the lamp of the Lord" (Prov 20:27).

"Gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they shew the work of the law written in their hearts, their conscience bearing witness therewith,

找到的是魔鬼伪装的魂的世界，无论是否与信仰有关，都全然虚假。

但凡与魂有关的，我们尝过今世泉水的人已辨识世上之物和信仰之物之间的亲属关系。这是范畴的分别，而不是本质的问题。世上音乐和戏剧单向地搅动魂，唤起魂，渴望获得痛苦、眼泪、丢脸、仇恨、凄凉、欢快等，全都一样，有的不过是不同的主持和安排，随流过后我们却不知何去何从。稍佳的音乐，转换讲员，稍新场地，多些震撼，也许会刺激我们的魂，到头来我们在那里？躲在面具后的撒但必在窃笑！

人灵的属性

魂如何是三重的知、情、意；灵也是三重的，其属性有良知、交通（敬拜）和直观。

「人的灵是耶和华的灯。」（箴 20:27）

「没有律法的外邦人若顺着本性行律法上的事，他们虽然没有律法，自己就是自己的律法。这是显出律法的功用刻在他们心里，他们

and their thoughts one with another accusing or else excusing" (Rom 2:14-15).

When Adam sinned, he did so as the result of what seemed to him a sound and right argument and reason, and a judgment of what was good and desirable. But immediately he had so acted he became aware of a faculty within, which rose up and condemned his judgment, reason and 'good motive'. Henceforth he lived under a sense of condemnation. The conscience which accused him and caused him to excuse, could not restore him to God's favour, but for ever kept God in his consciousness. Thus it is that to live in and to be governed entirely by our souls is not to have rest and real life. It is possible to put our wills so strongly behind our reason and thought and desire, or so to surrender our wills to our emotions and affections, as to muffle the voice of conscience so that we have little or no conflict within. But should God come into "the garden in the cool of the day", or, in other words, should we at any time seek a living knowledge of God, we are in for a very bad time with regard to this former mentality, these former reasonings, and this former affectional life. But we are not saying that the human conscience is infallible and always right. Most certainly it is not. We can have a sense of right and wrong

是非之心同作见证，并且他们的思念互比较量，或以为是，或以为非。」（罗 2:14-15）

亚当犯了罪，他这样作似乎有着一正直的理由和原因，出于一个美善和值得向往的判断。他作后立时意识到里头有一个机制冒起和责备他的判断、理据和良好动机。从此他活在责备的感觉下。指控和使他找借口的良心不能使他回复成为神所喜爱的，但从此在意识中要远离神。因此活在和完全被我们魂的管控中没有要叫我们得着平安和真正的生命。将我们的意志紧紧放在理智、思想和渴想后面，并将情绪和情感降服于意志是有可能的，这样减弱良知的声音为叫我们减少甚或没有里头的挣扎。但神会进入「天起凉风的花园」，换句话说，我们若何时寻求对神有活泼认识，便落在前者的心理状态、理性和情感生活的倒霉时刻中。我们不是说到人类良知绝对无误和总是对，差不多可肯定不是。我们有的是非心完全被误导

which is altogether misinformed and false, and Satan can play tricks with conscience. We are only pointing out what conscience is as an attribute of the spirit. For conscience to fulfil *all* of its Divinely intended purpose in relation to God—not merely to keep man aware of something beyond his own way—conscience must (as with the whole spirit) be renewed in God and united with the Holy Spirit. Christ is God's perfect standard for conscience, and union with Christ is the only ground of life in the spirit. "Christ ... was made unto us wisdom from God, and righteousness and sanctification, and redemption" (1 Cor 1:30), and when Christ is received by faith, so that our standing before God rests upon what He is and not what we are, then we "find rest unto our *souls*" in this "yoke" (Matt 11:29), for we have our "hearts sprinkled from an evil conscience" (Heb 10:22). With the whole human spirit, conscience must be quickened from above, raised, enlightened, adjusted and related.

Having already spoken of worship in spirit and in truth, we can pass on to see the function of spirit by intuition. Here the difference between soul and spirit is very clear and definite. The spirit is the organ of spiritual knowledge, and spiritual knowledge is very different from natural or soul knowledge. How does God know things, and by what means does God come to His conclusions,

和错误，撒但能对良知弄虚作假。我们只是要指出良知不过是灵其中一个属性。良知要全然作成合乎神的神圣意旨，不单止叫人保持醒觉他一己方法之外的东西，良知须（与整个灵一起）在神里头得更新，并与圣灵合一。神在良知上的完美准则就是基督。「神又使基督成为我们的智慧、公义、圣洁、救赎。」（林前 1:30）当用信接受基督时，我们在神面前的地位便不落在我们，而是祂的所是，那么我们便「心里就必得享安息」（太 11:29）下来负这样的轭。因为「我们心中天良的亏欠已经洒去。」（来 10:22）良知必须与整个人灵一起来从上头得着复苏、复活、光照、调适和相联。

既已说到以灵和诚来敬拜，我们继而凭直觉来看灵的功能。魂和灵在这的分别是十分清晰和肯定的。灵是属灵知识的官能，而属灵知识完全不同于属血气或魂的知识。神如何认识事物？神以甚么手段达至祂的结论和决定？祂

decisions? On what basis of knowledge does He run the universe? Is it by reasoning inductively, deductively, philosophically, logically, comparatively? Surely all this laboriousness of brain is unknown to God. His knowledge and conclusions are intuitive. Intuition is that faculty of spiritual intelligence by which all spiritual beings work. Angels serve the will of God by intuitive discernment of that will, not by argued and reasoned conviction. The difference between these two is witnessed to by the whole monument of spiritual achievement. If human reason, the natural judgment and 'common sense' had been the ruling law, most, if not all, of the giant pieces of work inspired by God would never have been undertaken. Men who had a close walk with God and a living spirit-fellowship with Him, received intuitively a leading to such purposes, and their vindication came, not by the approval of natural reason, but usually with all such reason in opposition. 'Madness' was usually the verdict of this world's 'wisdom'. Whenever they, like Abraham, allowed the natural mind to take precedence over the spiritual mind, they became bewildered, paralysed, and looked round for some 'Egypt' way of the senses, along which to go for help. In all this we are "justified in the spirit", not in the flesh. The spirit and the soul act independently, and until the spiritual mind has established complete

以甚么知识的基础来运作宇宙？是否藉着归纳的、演绎的、哲学的、逻辑的、相对的理性？肯定这一切脑的费力不为神所识。祂的知识和结论都是直观性的。直观是所有灵体作工的属灵智慧机能。天使藉直观来洞察神的旨意下来执行，而不是藉讨论或理性的信念。整个属灵成就的纪念碑见证着这两者之间的分别。若人类的理性、属血气的评价和「常识」被认定为判定法则的话，那么由神感动而成的伟大工作就从来作不成了。与神有亲密同行的人跟祂有活泼的灵交，直观地得着这目的上的带领，他们的辩明不是藉属血气理性的证实，而常是因着相反的理据。「疯狂」常是今世「智慧」所下的定论。每当他们像亚伯拉罕般容许属血气心思先行于属灵心思时，后者便变得迷糊、瘫痪，四围寻一些「埃及式」的方法，藉此得帮助。我们是在这一切中叫灵而不是肉体得调适。灵和魂独立运作，直至属灵的心思已建立了完全

ascendency over the natural mind, they are constantly in conflict and contradiction. In all the things which are out from God and therefore spiritual, "the mind of the flesh is death; but the mind of the spirit is life and peace" (Rom 8:6). This, then, is the nature of spiritual knowledge.

We may even know the Bible most perfectly as a book, and yet be spiritually dead and ineffective.

Thus, a rich knowledge of the Scriptures, an accurate technical grasp of Christian doctrine, a doing of Christian work by all the resources of men's natural wisdom or ability, a clever manipulation and interesting presentation of Bible content and themes, may get not one whit beyond the natural life of men, and still remain within the realm of spiritual death.

Paul's intellectual power was not that which gave him his knowledge of truth; but it was taken up by the spirit for passing that truth on to others. The spirit of man is that by which he reaches out into the eternal and unseen. Intuition, then, is the mental organ of the spirit.

One of the chief lessons that we have to learn, and which God takes pains to teach us, is that spiritual ends demand spiritual means. The breaking down of the natural life, its mind, its energies, so *far as the things of God are concerned*, in the bitterness of disappointment

盖过属血气心思的权势，他们一直是相冲突和矛盾的。在所有出于神的属灵事物上，「体贴肉体的就是死；**体贴圣灵的乃是生命、平安。**」（罗 8:6）这才是属灵知识的本质。

我们也许认识圣经乃最完美的书，在属灵上却死寂无效。

因此，丰富认识圣经，准确专门掌握基督教教义，用尽人属血气智慧或能力来作基督徒工作，聪明掌握和有趣演绎圣经的内容和主题，丝毫不能超越人属血气的生命，仍留在属灵死亡的领域中。

保罗的智慧不在于他对真理的认识，而是藉灵认识来将真理传递给别人。人的灵是他藉此向外伸至永恒和不可见事物的。而直观乃是灵的精神官能。

神艰苦地教导我们来学习其中一个主要教训是得属灵果子需靠属灵手段。只要关乎到神，便要弄垮属血气生命中的思想和能力，藉着无用、失败、无效、和在

through futility, failure, ineffectiveness and deadlock in real spiritual fruitfulness, is a life work.

Every fresh undertaking in work for God should come by revelation to those chosen for it. Because God has so spoken and given revelation to some chosen instrument and a truly spiritual work has been done. Conception, not imitation, is the Divine law of reproduction. Anointing, not human selection, is the Divine law of succession.

It is a very difficult thing, a crucifixion indeed, for the natural man to do nothing and have nothing, and especially to *know* nothing. But in the case of His most greatly used instruments, God has made this a very real part of their training and preparation. The utter emptying of all self-resource is the only way to have "*all things of (out from) God*" (2 Cor 5:18). On this basis, even Christ elected to live. We need not remind you of Moses' "I am not eloquent" (Exo 4:10), and Jeremiah's "I am a child" (Jer 1:6), and Paul's "that we should not trust in ourselves" (2 Cor 1:9). These were of a school in which the great lesson of the difference between natural and spiritual was taught experimentally.

God's Special Concern

Firstly, we must realize that His quest is for sons of His Spirit. The underlying and all-inclusive truth of what

真实属灵结果上的停顿而带来失望的苦痛，乃是毕生的工作。

每个为神作的新承担藉启示临到那些蒙拣选的人。因神将启示说给蒙拣选的器皿，真正属灵的工作便作成。生产的神圣之律乃是怀孕生子，而不是模仿。承继的神圣之律乃是膏抹而不是人的拣选。

于属血气的人甚么都不作而一无所有和更甚的一无所知的钉十字架实在困难。神已用上十字架作为祂所大用器皿的受训和装备的确切部分。唯一得着「一切都是出于神」(林后 5:18)的方法是完全倒空一己所有，基督也是这样拣选。「素日不是能言」(出 4:10)的摩西，「年幼」(耶 1:6)的杰里迈亚，并「叫我们不靠自己」(林后 1:9)的保罗都出于同一所学校，主要实证地教导属血气和属灵生命的分别。

神格外关注的

我们须先明白神渴求众子得圣灵。浪子比喻所隐含的包罗万有真

has come to be called the parable of the Prodigal Son is the transition from one kind of sonship, i.e. on the ground of law, to another, i.e. on the ground of grace; from the flesh to the spirit. There is a sonship of God by creation on the basis of law. In this sense, all men are the offspring of God, and Paul used this phrase in quite a general way to the Athenians (Acts 17:28, 29). But by the Fall—the "going astray", or "deviating" (Gen 6:3)—all the Divine purposes and possibilities of that relationship have broken down, and that relationship is no longer of value. "He is flesh", hence he is separated from God—"alienated" (Eph 4:18), in a "far country", "lost", and "dead". Here grace enters and the Spirit through grace. The Spirit begins operations in that realm of death and distance, convicting of sin "against heaven" (Luke 15:21) (the only adequate conviction), compassing the end of the works of the flesh in despair and destruction, constraining, assuring, producing penitence and confession, and at length bringing to the place of forgiveness and acceptance: from death unto life, but not the same life as before. "That which is born of the Spirit *is spirit*" (John 3:6). This man is the product of the travail and energizing of the Spirit, and everything in the relationship afterward is new; a "robe", the robe of Divine righteousness; "shoes", a walk and a way in the Spirit (Rom 8:2, 4); "a ring", the

理就是以律法为基础的
子权过渡至以恩典为基
础的另类子权；由肉体
过渡至灵。有一种子权
藉创造而来和建基律
法，全人类因「神所生
的」而成了神的后裔。
保罗以一十分寻常的方
式向雅典人用上此句
(徒 17:28-29)。但因着
堕落(迷失或「偏离」
(创 6:3))，这关系的
所有神圣目的和可能性
都被破坏，不再有价值。
「他属乎肉体」，因此
他与神分离，「隔绝了」
(弗 4:18)，漂流远方，
迷失死亡。圣灵藉恩典
在此进来。圣灵开始在
「得罪了天」(路 15:21)
这犯罪而来的死亡之境
和远方来运作，(这是
唯一合适的信念)，达
至对肉体之工的绝望和
破灭的结局，压制、确
信、生成痛悔和认罪，
最后来到宽恕和被接纳
之地，出死入生，有的
不再是从前相同的生
命。「从灵生的就是灵。」
(约 3:6) 这人是圣灵劬
劳和赋与力量的产物，
后来关系的每一样东西
都是新的：神圣公义之
袍；在圣灵中行走和同
路的鞋子(罗 8:2, 4)；

symbol of authority, the right or jurisdiction of a son (John 1:12, 13); "the fattened calf", food such as was not his before, the best of the father's house. Each of these points in the Scriptures has a whole system of teaching.

The spirit of man, being the place of the new birth and the seat of this only true sonship (Gal 4:5, 6), is also therefore "the new man", for it is "in newness of the spirit" that we are to live (Rom 7:6, etc.). Here it is that all the operations of God in our education, fellowship and co-operation have their base.

The 'prodigal's' knowledge of the father after his 'new birth' was such as he had never possessed before. He really did not know his father until grace came in. His spirit had been brought from death, darkness, distance, desolation, chaos, and he then had not just an objective knowledge of one whom he had termed 'father', but a subjective and experimental understanding and appreciation of him, because the spirit of sonship had been born within him or given to him whereby he cried "Abba, Father". There is no saving relationship to, or knowledge of, God except through grace and by new birth.

So, then, those who by being born anew have become "little children" (Matt 18:3) or "babes" in spiritual things (1 Cor 3:1)—not wrong if we do not *remain* such—have to learn every thing afresh, because "all things have become

子权或权柄象征的戒指 (约 1:12, 13) ; 从前不属他父家中最好的肥牛犊。上述圣经中的每一点都包含一整系列的教训。

人的灵既是新生之所和唯一真实子权的座位 (加 4:5, 6) , 因此也是「新人」, 因我们以「灵的新样」来活 (罗 7:6 等) 。神在我们的教导、团契和合作的运作上有着这新样的基础。

新生后的浪子对父的认识他从未有。他未曾真的认识他父亲, 直至恩典来到之后。他从死亡、黑暗、远方、凄凉、紊乱中被领出来, 之后他不单止是对那位称为父亲的有着客观的认识, 且是对他有着经验上的明白和领会, 因为子权的灵已在他里头生成, 或在他呼叫「阿爸父」时给了他。除了藉着恩典和新生之外, 是不能与神有救恩上的关系, 和对神有认识的。

重生成为「小孩子」 (太 18:3) , 在属灵事上作「婴孩」 (林前 3:1) 的只要不停留在这阶段便不是错, 因「一切都变成新的了」 (林后 5:17,

new" (2 Cor 5:17, 18). Such have to learn a new kind of knowledge, to live by a new kind of life, "newness of life" (Rom 6:4). Paul says that we are to act as those who are "alive from the dead" (Rom 6:13). We have to learn that our life, our natural life, cannot do God's will, live as God requires, or do God's work. Only by His risen life is this possible. An element of offence in this truth is that it demands a recognized and acknowledged weakness; it requires that we have to confess that, in ourselves, for all Divine purposes, we are powerless and worthless, and that of ourselves we can do *nothing*. The natural man's worship of strength, efficiency, fitness, ability, meets with a terrible rebuff when it is confronted with the declaration that the universal triumph of Christ, over hierarchies more mighty than those of flesh and blood, was because "he was crucified through weakness" (2 Cor 13:4); God reduced to a certain impotency! And "God chose the weak things ... to confound the things that are mighty" (1 Cor 1:25-27). To glory in infirmity, that Christ's power may rest upon him, is a far cry from the original Saul of Tarsus; but what an extraordinary change in mentality! God has, however, always drawn a very broad line between natural "might" and "power" on the one hand, and "My Spirit" on the other (Zech 4:6), and for evermore that distinction abides. This 'new-born babe' has to learn

18) 而学习新事物。学习新的知识，以「新生的样式」(罗 6:4)来活，保罗说我们要像那些「从死里复活」(罗 6:13)的人般来活。我们须知属血气生命不能行神旨意，活出所要求，或作神工。惟有藉祂复活生命才能。这真理有一要求人认定和承认软弱这令人讨厌的元素，要求我们必须为着所有神圣的旨意承认我们无能和无用，靠己一事无成。当属崇拜努力、效度、适切和能耐的血气之人遇上超越众阶层，胜过那些血肉更大能力之总体而宣告「祂因软弱钉在十字架上」(林后 13:4)的基督时，便会碰上严重的断然拒绝。神降格为某种的无能！「神却拣选了世上愚拙的.....叫那强壮的羞愧。」(林前 1:25-27)落在大数扫罗身上的基督能力使他呼喊软弱的得荣耀，这是心智上何等不寻常的改变！但在属血气的权与能和「我的圣灵」(亚 4:6)之间已划有一条粗线，区别永远存在。这「新生婴孩」如今须学习一有别于属血气，在

a new walk, now in the Spirit as different from nature. There may be many slips and perhaps tumbles, but such are not altogether evil if they are marks of a stepping out in faith rather than sitting still in fleshly disobedience or fear. We have shown that the nature of this walk is that reason, feeling, and natural choice are no longer the directive laws or criteria of the spiritual man.

To learn to walk in the Spirit is a life-lesson of the new man, and as he is vindicated—as he always will be *in the long run*—he will come to take the absolute ascendancy over the "natural" man and his mind; and so by the energizing of the Holy Spirit in the spirit of the new man, the Cross will be wrought out to the nullifying of the mind of the flesh (which, in spiritual things, always ends in death) and in the enthronement of the spiritual mind which is "life and peace" (Rom 8:6).

But we must remember the law of this walk, which is faith. We walk in the Spirit but "we walk *by faith*" (2 Cor 5:7).

When the spiritual life of God's people is in the ascendant, they are not overwhelmed by either the absence of human resources on the one hand, or by the presence of humanly overwhelming odds against them on the other hand.

When the spiritual life is weak, undeveloped, or at an ebb, they look round for some tangible, seen resource upon which to fasten. Egypt is the

圣灵中新的行止。也许会有很多滑跤、绊跌，但这些不是罪，只要他们是用信踏行的印记，而不是肉体不顺服或惊恐的静坐。我们已藉这行止的性质显明理性、感觉和属血气的拣选不再是属灵人的指导性规律和条件。

新造的人学习在圣灵中行是一生之久的。因着他是（总会长久）正直的，他必会绝对胜过那属血气的人和他的意念；同样这新人的灵得着圣灵的加力，必会在十字架上废弃肉体的心思（这心思在属灵的事物上总是以死亡告终的），并带来「生命和平安」（罗 8:6）属灵意念的掌权。

我们须记行止的信之律，「凭着信心」（林后 5:7）在圣灵中行。

当神子民的属灵生命强盛时，他们不会因缺乏人之所需，或出现从人而来排山倒海反对他们的相争而被打败。

当属灵生命软弱低沉时，他们会四望寻找可抓牢的实质和可见的供应。何时何地当属灵

alternative to God whenever and wherever spiritual life is low. To believe in and trust to the intuitive leadings of the Holy Spirit in our spirit, even though all is so different from the ways of men, and even though such brings us to a Canaan which for the time being is full of idolatry and where a mighty famine reigns: where all is so contrary to what our outer man has decided must be in keeping with a leading and a promise of God; to leave our old, sphere of life in the "world", to break with our kindred, our father's house, for *this—this!* and then to have to wait through much continuous stripping off of those means, and methods, and habits, and judgments, which are the very constitution of the natural man—this is the law of the spiritual walk, but this is God's chosen and appointed way of the mightiest vindication. Spiritual children and riches, and fruitfulness, and service, permanence, and the friendship of God, are for such Abrahams of faith or such children of Abraham in the spirit. God has laid a faith-basis for His superstructure of spiritual glory, and only that which is built upon such a foundation can serve spiritual ends. Let this be the test of our walk in all personal, domestic, business and Church affairs. Here, again, we have a principle which, if applied, would be revolutionary, and would call for the abandonment of a tremendous amount

生命低潮时，埃及总取代神。当信靠我们灵中圣灵的直观引导，那怕全都异于人的方法，那怕引领我们所到的迦南一时满布偶像，那里正有大饥荒，那里有的全是与我们外头的人曾决意须持守神的引导和应许相违背，就是离开我们旧有今世生命的圈子，与我们的族人和我们的父家分离，为的就是这个！之后必须等待那些手段、方法、习惯和判断的极多持续剥离，因正是他们构成那属血气的人，这就是属灵行止之律。但这是神所选上和指定最能够自证清白的方法。属灵的儿女、丰盛、果子累累、事奉、持久和与神相交，都赐给有亚伯拉罕信心和灵里属亚伯拉罕子孙的人。神为祂属灵荣耀的超然架构立了信的根基，惟有在这根基上的建造才达属灵目的。让这成为所有个人、家庭、商务和教会事宜行止上的试验。在这又有一应用上革命性的原则，带来我们在物质和方法上放弃大量的属肉体、属血气和属世。「信心没

of carnal, natural, worldly stuff in our resources and methods. "Faith apart from works is dead" (James 2:26). True, but the works of faith—of the spirit—are not those of the flesh; the two realms are not comparable. The walk in the flesh is one thing, but the walk in the Spirit is quite another. The things of the Spirit are foolishness to the flesh. Men of faith see what others do not, and act accordingly. This also being true of men who have lost their reason, the two are often confused, and the children of the flesh think the children of the spirit mad or insane. They are unable to discriminate between even the insanity of men and "the foolishness of God", which is "wiser than men" (1 Cor 1:25).

The men of the spirit are taught and come to know God as no others know Him. Thus, faith is the law of the walk of the new man—the inner man—which brings him by successive stages into the very heart of God, Who crowns this progress with the matchless designation, "my friend"! (Isa 41:8).

The new man of the spirit has to learn a new speech. There is the language of the spirit, and he will have to realize increasingly that speech with "enticing words of man's wisdom", or what man calls "excellency of speech" (1 Cor 2:1, 4), will avail nothing in spiritual service. It is impossible to speak in and by the Holy Spirit without something happening which is related to eternity.

有行为是死的。」(雅 2:26)对，但属乎灵的信心工作不属乎肉体，这两层面无从比较。肉体中行是一回事，圣灵中行却是另一回事。肉体看圣灵之事为愚拙。信的人看别人看不见的，行事亦然。失去理性的人也是这样，这两者常被混淆，肉体的儿女看属灵的儿女为疯狂或精神错乱。他们不能分别人的精神错乱和「神的愚拙」，后者「总比人智慧。」(林前 1:25)

属灵的人受教和认识别人无法认识的神。因此信成了这内里之新人的行事法规，领他一个一个阶段进到神的心中，祂也为这进程冠以「我朋友！」(赛 41:8)这无双的称号。

属灵的新人须学习新的言语。既有属灵的言语，他须越发明白属灵的事奉上「用高言大智.....智慧委婉的言语」(林前 2:1, 4)是无益的。以圣灵说话和藉圣灵说话时不可能没有任何关乎到永恒的东西发生。这能力只属乎那些从灵

But this capacity belongs only to the "born of the Spirit" ones, whose spirits have been joined to the Lord, and even they have to learn how to cease from their own words and speak as they are moved by the Holy Spirit. It is a part of the education of the inner man to have his outer man slain in the matter of speech, and to be brought to the state to which Jeremiah was brought—"I cannot speak; for I am a child" (Jer 1:6). Not only as sinners have we to be crucified with Christ, but as preachers, or speakers, or talkers. The circumcision of Christ, which Paul says is the cutting off of the whole body of the flesh, has to be applied to our lips, and our spirit has to be so much in dominion that, on all matters where God cannot be glorified, we "*cannot speak*". A natural facility of speech is no strength in itself to spiritual ministry; it may be a positive menace. It is a stage of real spiritual development when there is a genuine fear of speaking, unless it is in words "which the Holy Ghost teacheth" (1 Cor 2:13). On the other hand a natural inability to speak need be no handicap. To be present "in weakness, and in fear, and in much trembling" (1 Cor 2:3), may be a state which befits an apostolic, nay, rather, a Holy Spirit ministry. The utterance of God is a very different thing in every way from that of man. How much is said in the Scriptures about "conversation", "the tongue", "words" etc., and ever with the emphasis that

里出生的人，他们的灵与主联合，他们且要学习如何停止他们一己的言语，和随着圣灵的感动来说话。这是里头的人在说话上杀死外头的人的学习一部分，这也带来杰里迈亚被领往「我不知怎样说，因为我是年幼的。」(耶 1:6)之境。我们不单因是罪人与基督同钉，也因是传道者、讲员或讲者。保罗说的基督割礼乃是割离肉体的整个身体，包括我们的口，而我们的灵须大大掌权，所有不荣耀神的事都不能说。属血气的说话机能本身在属灵职事上是无力的，可却是绝对的威胁。因不是「圣灵所指教的话语」(林前 2:13)，而害怕说话乃真正属灵的进步。另一方面，一个血气上的不能说话是不需设置不利条件的。「又软弱、又惧怕、又甚战兢」(林前 2:3)的说话也许是适合使徒的状况，不但如此，更且适合圣灵的职事。神的说话跟人的说话在每一方面都大不相同。圣经中多说到「对话」、「舌头」、「言语」等，不

these are to be in charge of the spirit, and not merely expressions of the soul in any of its departments!

If it is true that only the quickened spirit can receive Divine revelation, it is equally true that such revelation requires a Divine gift of utterance in order to realize its spiritual end. It is possible to preach truth without the preacher having any *spiritual* apprehension of it; that is, from a merely *mental* apprehension. The preaching may be just natural ability; but the grievous fact may be that neither the one who preaches nor those to whom he preaches will be in the good of the living and working values of the truth. The spiritual results are hardly worth the effort and expenditure. The virtue of speech resulting in abiding fruit to the glory of God, whether that speech be preaching, teaching, conversation, prayer, is not in its lucidity, eloquence, subtlety, cleverness, wit, thoughtfulness, passion, earnestness, forcefulness, pathos, etc., but in that it is an utterance of the Holy Ghost.

Chapter 6 - The Soul and Deception

One matter upon which the Bible is unmistakably clear throughout is that of man's deception. All God's methods with man have had this fact behind them. With and ever since the Fall the race is regarded as being a deceived race. Not only was the race initially deceived in

单止说到魂中任何机能的表述，更常强调他们都服在灵的管治下！

若只有复苏的灵才能得着神圣的启示，那么这样的启示也需要神圣的说话恩赐，好来明白其属灵的终局。有可能传道者没有得着任何属灵的领悟下来传讲真理，单单出于头脑上的领悟。这传讲也许只靠属血气能力，但可悲的是这讲者和听讲者都不会好好活出和作成真理的价值。属灵的结果罕有与努力和付出成正比。说话的功效在于结果来荣耀神，不论这说话是传讲、教训、谈话或祷告，不在于其清晰度、说服力、精细度、聪敏度、风趣度、思想性、热情、诚挚、有力、情感丰富等，而是在乎这是否圣灵的说话。

第六章 魂与引诱

有一件事整本圣经是无误和清楚的，就是人的堕落。神作在人身上的方法背后都有这事实。自从堕落开始，人类被看为一被欺骗的族类。不单止这族类一

Adam, but it is ever led on in its deception to deeper depths. Rather than escape from this deception by what is called 'enlightenment', i.e. civilization, education, culture, etc., these are only making the deception stronger. This is seen in the fact that the most 'enlightened' and 'advanced' nations are, at this late hour of the world's history, locked in the grip of a force which compels them to use all their enlightenment for producing the means of mutual destruction on such a scale and by such devilish and barbarous ways as have never been known before. Let us here introduce one or two passages of Scripture.

"Now the serpent was more subtile than any beast of the field ... And he said unto the woman, Yea, hath God said..." (Gen 3:1).

"But the Spirit saith expressly, that in later times some shall fall away ... giving heed to SEDUCING SPIRITS. and doctrines of demons" (1 Tim 4:1).

"This wisdom is not a wisdom that cometh down from above, but is earthly, sensual (soulical), devilish" (James 3:15).

"And the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down ... and his angels ... with him" (Rev. 12:9).

开始便在亚当里被欺骗，这欺骗一直延续，且越发进深。人们不是靠光照来脱离这欺骗，而是藉文明、教育、文化等，这些只会使欺骗更深。得见的事实是在世界历史这后期中，最开明和最先进的国家为势所逼，不得不用上他们的开明来制造互相摧毁的手段，其程度，其可怕性和残酷是史无前例的。让我们在此引述一两处经文。

「蛇比田野一切的活物更狡猾。蛇对女人说：神岂是真说.....」(创 3:1)

「圣灵明说，在将来的时候，必有人离弃真道，听从那引诱人的邪灵和鬼魔的道理。」(提前 4:1)

「这样的智慧不是从上头来的，乃是属地的，属情欲的，属魔鬼的。」(雅 3:15)

「大龙就是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的。他被摔在地上，他的使者也一同被摔下去。」(启 12:9)

"And cast him into the abyss ... that he should deceive the nations no more" (Rev 20:3).

"And the devil that deceived them was cast into the lake of fire ..." (Rev 20:10).

Satan is seen to be the deceiver, first of the woman and finally of the whole inhabited earth. Deception was his first method, and deception was the very heart of the Fall.

Man is by nature now a deceived creature. Deception is deception, and the deceived never know it until they are enlightened or delivered.

So it is with man. He believes many things as to himself, his ability, potentialities, destiny, about God and about the world, which are not true. He mistakes certain things for other things, but he cannot see that he is deceived. So the Scriptures say, "The natural (soulical) man receiveth not the things of the Spirit of God: for they are foolishness unto him; *and he cannot know them ...*" (1 Cor 2:14). And again, "The god of this world hath blinded the minds of the unbelieving" (2 Cor 4:4).

The source of this deceived condition originated in the soul. The Deceiver assailed the soul—desires, reason, will—and drew this out as a basis of life apart from and independent of God. The motive was to have things in the *ego*, the self, instead of in God by dependence. Having succeeded in

「扔在无底坑里.....使他不得再迷惑列国。」
(启 20:3)

「那迷惑他们的魔鬼被扔在硫磺的火湖里。」(启 20:10)

人尽皆知撒但是那欺哄者，先是那女人，最终全人类。欺哄乃是他的首个方法，而欺哄也是堕落的核心所在。

人本性上是被欺骗的被造物。欺骗就是欺骗，被欺骗者从不知情，直至得光照或解救。

人亦一样。他在能力、潜在可能、终局、关乎神和世界的任何事上相信自己上出错。他误将某事为别的事，但看不见被欺骗。因此圣经说：「属血气的人不领会神圣灵的事，反倒以为愚拙，并且不能知道。」(林前 2:14) 更且，「此等不信之人被这世界的神弄瞎了眼。」(林后 4:4)

欺骗源于魂。欺哄者纠缠着魂的欲望、理性和意志，脱离和独立于神，以抽出来的魂作为生命之本。目的是藉自我这己而非藉倚靠神来有所得。撒但成功叫人这样高抬自我来自主

getting man to so exalt the *ego* to independence and superiority, he captured man as now a suited instrument for his purposes. Man ceased to be suited to the purposes of God, for his very nature was changed. This man, changed by complicity with Satan, is a false man, not a true man according to God's mind; and is now suited to Satan's false kingdom. The history of man in his natural state is the history of a lie, a false nature, a false expectation, a false hope, a false faith and a false world. The end of *that* man and *that* world is sorry, tragic disillusionment. By the aid of a spirit which, while still existing, is no longer in the place of living fellowship with God, this man faintly glimpses or senses something more of intention and purpose in his being than he can grasp. It eludes him, he cannot come into real touch with it; and so life mocks him, and he seeks satisfaction in other and further deceptions and illusions. Thus he is a part of the creation which the Word of God says is "subjected to vanity" (Rom 8:20). Conscience still is more or less active, but always accusing or excusing, never approving.

Not only was deception an initial work of the enemy in the soul of man; he presses this advantage, or works on this vantage ground; and whenever he has this ground of nature he seeks to advance his own government and power thereby. The stronger the soul-life in a

和傲慢，使被掳的人成为达至他目的的合用器皿。人因本性改变而不再合乎神的旨意。这与撒但共谋而被改变的人成了虚假而非神心目中的真人，只配入撒但的虚假王国。人属血气状态下的历史是谎言、错误的本性、期望、盼望、信念和世界的历史。人和世界的结局叫人难过和理想悲惨破灭。藉着仍存在却不再与神有着活泼相交地位之灵的帮助，这人隐约得见或感觉他所是的意图和决意多于他能领会的。他因不能真接触而感困惑，所以生命在嘲笑他，他只好在别些或进一步的虚假和错觉中寻找满足。因此他成了圣经所说「服在虚空之下」(罗 8:20) 的受造之物。良心或多或少仍然活跃，但总在指控或找借口，永不会认同。

欺哄不过是仇敌在人魂中的初步工作，他且乘胜追击。每当他占据本性的阵地，便寻求推进他一己的管治和权柄。人里头魂的生命越强壮，这人的危险便越

person, the greater the peril to that one, and the greater the advantage to Satan and the evil powers. The pursuit of this course is by a multitude of ways, always adapted to the people with whom he has to do. With the ungodly he employs one method; with the religious, who recognize God, another. With the spiritual he resorts to yet other ways, and for them his whole system of deception is by counterfeiting God's system of truth.

He counterfeits God Himself. He "fashioneth himself into an angel of light" (2 Cor 11:14). He counterfeits the Church of God with his "synagogue of Satan" (Rev 2:9). He counterfeits the works of God with his "signs and lying wonders" (2 Thess 2:9). There is a counterfeit life, and there are counterfeit "gifts" (as of the Holy Spirit). There is counterfeit Divine (?) power. There are counterfeit conversions, spiritual (?) experiences, guidance. He uses Scriptures in a false way to counter God's meaning by them. There is counterfeit worship of God, counterfeit teaching, "doctrines of demons". There is a counterfeit baptism of the Holy Ghost with "tongues", etc. To those who know the Word of God, all these things are not strange, but are exposed therein.

The point is this. Satan, as the Deceiver, could not bring all that upon man from the outside. Man must first be constituted so that Satan can find in him

大，撒但和邪恶势力便越有利。追求这做法有着很多的方法，总会适合立心要作的人。对于不虔敬的人他用上一种方法，对于承认神有信仰的人，就用另一个方法。对于属灵人他借用别些方法，他们而有欺骗的整套系统就是要伪造神的真理系统。

他伪冒神自己。他「装作光明的天使。」(林后 11:14) 也用「撒但一会」(启 2:9) 伪冒神的教会。他用「神迹和一切虚假的奇事」(帖后 2:9) 伪冒神的工作。有伪冒的生命，伪冒(出于圣灵)的恩赐，伪冒的神圣能力。有伪冒的谈话、属灵的经历、引导。他以虚假的方法来用上圣经，来抗衡神的意思。有伪冒的敬拜神，伪冒的教训，「鬼魔的教义」。有「方言」这伪冒的圣灵的浸等。对于那些认识神话语的人，所有这些都不足为奇，圣经早有揭露。

重点是欺哄者撒但不能将外头的带到人身上。人须先被重新建构，撒但才能从他得着他欺

that which responds to his deception. There must be, for all that, something in man which is the organ to be used. The play of Satan upon the soul of Adam drew that soul out as the ground of procedure. It stretched itself beyond its legitimate measure, and Satan impinged upon it. Thus an alliance came about between man's *psuche* (soul) and the powers of evil, "deceiving spirits". The object was gained—the ability to know good and evil—and God admitted this. "The man is become as one of us, to know good and evil" (Gen 3:22). But at what a cost! Knowledge in itself is not evil, although it would be well for man if he did not know some things. It is knowledge *apart from God* that has rendered man a prisoner, a slave, and has cost him that knowledge which is eternal life. "This is life eternal, that they should know thee the only true God, and him whom thou didst send, Jesus Christ" (John 17:3). The cost was a "darkened understanding" (Eph 4:18). The Apostle Paul, who said that "it pleased God ... to reveal his Son *in me*" (Gal 1:15, 16), also placed on record that that revelation was intended by the Lord to constitute him an instrument "to open their eyes, that they may turn from darkness to light and from the *power of Satan* unto God" (Acts 26:18). As to this, he further said: "God, that said, Light shall shine out of darkness ... shined in our hearts, to give the light of the *knowledge of the glory of*

哄的回应。总而言之，人里头必须有撒但用得着的官能。他在亚当魂上作的是把魂拉出来作为他行动的根据地。魂伸延自己超越其法定的限度，撒但便来侵扰。因此人的魂和欺哄之灵这邪恶的权势结盟。神所准许认识善恶能力的目的达到了。「那人已经与我们相似，能知道善恶。」(创 3:22)但付上的是何等的代价！知识本身虽不是罪，有时人不认识反而对他有益。这离弃神的知识使他成为囚犯、奴隶，所付上的代价乃是他的永生。「认识祢唯一的真神，并且认识祢所差来的耶稣基督，这就是永生。」(约 17:3)代价是「心地昏昧」(弗 4:18)。使徒保罗说到神「乐意将祂儿子启示在我心里。」(加 1:16)并且神本意藉这启示把他装备成「眼睛得开，从黑暗中归向光明，从撒但权下归向神」(徒 26:18)的器皿。在此他进一步说：「那吩咐光从黑暗里照出来的神，已经照在我们心里，叫我们得知神荣耀的光显在耶稣

God in the face of Jesus Christ" (2 Cor 4:6).

Whenever God in Christ is revealed in the inner man, deception and Satan's power are destroyed, and the man is set free. Against this inshining, Satan works by every conceivable means, ranging from open assault to destroy the messengers, to beautiful substitutes for the truth.

To extend and consolidate his work of deception, and to build his rival and false kingdom, the Deceiver must have *ego*—soul or self-life. Herein lies the greatness of the peril of *believers* leaning toward their own self-life, for his occasion against God is greatest in their case. Herein, also, lies the explanation of many other things, as that called 'spiritualism' or 'spiritism' and dictatorship, etc.

Children of God who lean to the soul on any or all of its sides—reason (intellect), emotion (feelings) or will (volition)—will be a ready prey for deception. First of all, such people are already a contradiction of their essential nature as now—by new birth—spiritual. It becomes clear at the outset that they are locked up and a law unto themselves. *Their way is the way*, and they see no other. As to further light, they are largely unteachable; as to further experience, they are content; as to another course, they cannot conceive of it.

基督的面上。」(林后 4:6)

每当里面的人看见基督里的神时，欺骗和撒但权势就被摧毁，那人得释放。为了对付这里头的光照，撒但行使每个欺哄手段，由公开的羞辱来摧毁传讯者，到真理的美丽代替品。

为了延展和巩固他欺哄的工作，建立敌对和虚假王国，欺哄者定须得着自我这魂或己的生命。这就是信徒靠凭己命的危机所在，他们因此处身最大敌对神的情况中。这也是众多别样如称作「招魂」或「通灵术」和独裁政权等事情的解说。

在理性(理智)、情感(感觉)或意志(决意)各方面都倚凭魂的神儿女，必成为欺哄的猎物。首先，他们早已与藉重生而成为属灵的关键本性相违背。打从开始就清晰显示他们被一个自身的律法所锁困。他们的方法才是方法，不见别的。进一步的亮光上他们大都不受教，进一步的经历改变不了他们的自满，其它路径他们想象不来。

Christians who live in their own mind will often be found occupied with a question. They cannot live without a question or a problem. If one is shattered, they will soon have another. Thus they go ever round in a circle, and come back to their starting point, making no real spiritual progress. Like a horse in the ring, they are whipped and driven, and there is no expanse of life or vision. Or they lash others with their ideas and seek to subject other minds to their own. It may eventuate in some very weird, unsound and untrue conclusions. At length somewhere in this occult position—for it is nothing less—a deception will be found, and Satan's hand will be seen.

The same thing is true with regard to Christians living on the emotional side of the soul. This side demands experiences, evidences, manifestations. Indeed the whole realm of sense-life governs here. If we intensify and project our emotional side sufficiently, we can have *any* experience that is possible. The whole body and mind can be involved. Vocal cords or solar plexus may be affected. There may be facial distortions, rigidity, 'second sight', visions, extra capabilities, prodigious strength, mirth, ecstasy, etc. All these, from simple beginnings, may come through the psychical or soul-life as extended and strained along the line of intense desire.

If this is true in these two

活在一己心思中的基督徒常会被问题所萦绕。他们不能活在没为题或困难中。一个解决了，很快另一个就来。周而复始，因此他们常没真正的属灵进步。像在马圈中被鞭打和驱策的马儿一样，没有生命或前景的扩展。也许他们用意念来打击别人，试图以一己想法折服别人。这也许最终导至一些十分离奇，无根据和不真实的结论。最终在这全然遮蔽之所的某处必找到那欺哄，得见撒但的手。

在关乎魂感性中活上，也得见相同的事。这方面需求经历、证据和证明。其实这里统管的是感知生命的整个范畴。我们若充分强化和突出我们情感的一面，必能得着任何可能的经历。可涉及整体身心。声线或心肌都受影响。会有面容扭曲、僵化、「次影像」、幻像、超常能力、异常大力、欢快和狂喜等。打从开始这一切都藉身体或魂的生命进来，沿强烈欲望来延展和伸张。

若这两方面是这

directions, how true it is on the side of the will. A forceful, dominating, assertive soul, not under the government of the Holy Spirit, is a terrible menace to the interests of God. Decisions will be made, courses adopted, objectives secured, positions occupied, in the name of devotion to God, which will be Towers of Babel, Pyramids of Egypt, Ishmaels of Abram (not *Abraham*). There will be a good deal of remorse bound up with these achievements eventually, and a wish that they had never been. The result will be something false, and many may be involved in the tragedy.

Spiritual Understanding

Paul prayed for saints that they might "be filled with the knowledge of His will in all spiritual wisdom and understanding" (Col 1:9).

Understanding implies a sense or apprehension of the fuller meaning of what is known, with the ability to apply that knowledge to adequate value. It is a matter of intuitive recognition or perception of the hidden nature and trend of things, and differs from the merely outward impression made upon the senses which calls for thought and reasoning. There may be something of this, as we have seen, in people of good and quick intelligence naturally, but spiritual understanding is something more. It is that faculty of the renewed spirit—an insight, perception, sense,

样，意志方面亦同样真确。强而有力、支配性和独断的魂因不受圣灵管束，会严重威胁到神的所有权。以敬服神的名义来决断，采取步骤，确立目标，确定地位的必然是巴别塔、埃及的金字塔和埃布尔兰（而非亚伯拉罕）的以实玛利。最终必有大量的悔恨从这些成就和永不能实现的愿望而起。结果必然是错误，并且多人牵涉在这悲剧中。

属灵的领悟

保罗祈求众圣徒「在一切属灵的智慧悟性上，满心知道神的旨意。」（西 1:9）

悟性意味在已知事上有更全面之识别或领会，能应用知识来获取价值。这是直观识别或洞悉事情的隐藏性质和倾向的为事，不同于只是呼求思想和理性的感官上外在的印象。正如我们曾看见的，也许在一些天然上有着良好和敏捷智能的人中我们得见这些，但属灵的理解比这还要多。这是重生之灵的机能，关乎到神圣事物的内里看见、感

appreciation in relation to Divine matters—which is the work of the Holy Spirit. It is the faculty which makes its possessor assured in an inward way of what is of God and what is not so, when very fine questions are at issue and when things are not by any means obvious. This 'discernment' or 'judgment' cannot always at first be explained or given a reason; it is just there, and very real to those who have it. Spiritual understanding is one of the most important things in the equipment of any Christian for responsibility. To put anyone into a position of responsibility in the things of God, or for anyone to take such a position, without this qualification will be to jeopardize the work of God and to put all related thereto into a false and dangerous situation. Something much more than just good 'common sense' and natural judgment is required in things eternal and spiritual. The one pre-eminent object and goal of this spiritual faculty is the knowledge of God, and it does not matter how great and complete may be a man's knowledge otherwise.

Chapter 7 - World Domination or Dominion?

In the course of our lifetime we have beheld a new phenomenon, or the return of an old one. It is the meteoric rise of dictators. In a few short months, from nowhere and nothing, from

知、感觉和领会，这是圣灵的工作。当争议的问题十分细微难察，当事情无论用任何手段都不明朗时，是这机能使其拥有者以内里的方法来确知这是否出于神。这「识别」或「判断」常不能在初时得着解释或给与原因。它不过就在那里，于拥有的人是十分真确的。属灵悟性是一切基督徒其中一样十分重要的责任装备。要将任何人放进负责神东西的地位时，或对任何要取上这地位的人，没有这个素质必会危及神的工作，因而将所有相关的都置于一个虚假和危险的处境中。永恒和属灵事物所需的远多于只是好的「常理」和天然的判断。这属灵机能的一大超卓目标和目的就是要认识神，是不论一个人的知识如何伟大和完全的。

第七章 世上政权还是管治？

在人生路上我们得见一新现象，或旧现象重现，就是独裁者的疾速兴起。短短数月内，这人从寂寂无闻、流放、

ostracism, ridicule, and almost general suspicion, such have risen to a place where not only their own nations are at their feet, but all nations are holding their breath while these dictators speak.

It dates back to the eternal counsels of God. In those counsels God determined to gather up the dominion of this world under the Headship of His Son. Adam was "a figure of him that was to come" (Rom 5:14).

"... He hath appointed a day in which he will judge the world in righteousness IN A MAN whom he hath ordained..." (Acts 17:31).

"And he charged us to preach unto the people, and to testify that this is he who is ordained of God to be the judge of the living and the dead" (Acts 10:42).

"For there is one God, one mediator also between God and men, himself MAN, Christ Jesus" (1 Timothy 2:5).

(See also Eph 1:9, 10; 4:10; Col 1:16-19; Heb 1:8; 2:6-10)

Thus it has been made known that the dominion of this world and of all which, being beyond it, relates to it is eternally vested in a *Man*: the One Who is known to be the Son of God, Who became Son of man. He is the "heir of all things". The inheritance is the "inhabited earth to come" (Heb 2:5). But there is another who has assumed the role of rival to God's Son, and whose ambition

被讥笑和全然猜疑中高升，不单他们一己国家向他屈膝，并且当这独裁者说话时，所有的国家都屏息静气。

这要回溯至神的永恒计划。神定意集合今世所有政权都服在祂儿子的主权下。亚当是「那以后要来之人的预像。」(罗 5:14)

「祂已经定了日子，要藉着祂所设立的人按公义审判天下。」(徒 17:31)

「祂吩咐我们传道给众人，证明祂是神所立定的，要作审判活人、死人的主。」(徒 10:42)

「因为只有一位神，在神和人之间只有一位中保，乃是基督耶稣。」(提前 2:5)

(参弗 1:9-10 ; 4:10 ;西 1:16-19 ;来 1:8 ; 2:6-10)

众所周知今世的政权和一切追随其后而与此相关的，将政权都归在一人，就是称为神的儿子，成为人子的那一位身上。祂「承受万有」。所承受的是「将来的世界」(来 2:5)。但另有一位已取上敌对神儿子的角色，其一直的野心

has ever been world-dominion. The background of this world's history, that is, the spiritual and unseen background of the cosmos, can be summed up in a few quotations from Scripture.

"... Cain was of the evil one, and SLEW HIS BROTHER" (1 John 3:12).

"Ye are of your father the devil ... He was A MURDERER from the beginning" (John 8:44).

"Which of the prophets did not your fathers persecute? and they KILLED THEM WHICH SHEWED BEFORE OF THE COMING OF THE RIGHTEOUS ONE; of whom ye have now become betrayers and murderers" (Acts 7:52).

"A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruits of the vineyard. And they took him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head, and handled shamefully. And he sent another; and him they killed: and many others; beating some and killing some. He had yet one, a beloved son: he sent him last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is THE HEIR;

就是管治世界。今世历史的背境，就是宇宙的灵界和不可见的背境，是可以以圣经中几处经文来总结的。

「该隐.....属那恶者，杀了他的兄弟。」
(约壹 3:12)

「你们是出于你们的父魔鬼.....他从起初是杀人的。」(约 8:44)

「那一个先知不是你们祖宗逼迫呢？他们也把预先传说那义者要来的人杀了；如今你们又把那义者卖了，杀了。」(徒 7:52)

「有人栽了一个葡萄园，周围圈上篱笆，挖了一个压酒池，盖了一座楼，租给园户，就往外国去了。到了时候，打发一个仆人到园户那里，要从园户收葡萄园的果子。园户拿住他，打了他，叫他空手回去。再打发一个仆人去，他们就杀了他。后又打发好些仆人去，有被他们打的，有被他们杀的。园主还有一位是他的爱子，末后又打发他去，意思说「他们必尊敬我的儿子」。不料，那些园户彼此说：这是承受产业的。来吧，我们杀

come let us kill him, and THE INHERITANCE SHALL BE OURS. And they took him, and KILLED HIM, and cast him forth ..." (Mark 12:1-8).

The governing matter is that of the inheritance vested in God's Son. The next thing is a long history of jealousy working out in murder wherever that Son is in view in type, prophecy, or reality.

We next come to Satan's means, or instrument, of domination. It is also in *man*. As God's Son is the Man according to His mind and after His heart (using human language of God) so, Satan sought to adapt, and succeeded in adapting, man to *his* thought for *his* purpose. The history of man is a long-drawn-out effort to reach to heaven independently of God, the course of Cain: power, rule, domination, worldly glory, reputation, etc. It is the story of *man* coming to the fore and occupying the place of honour. It is the pride of Satan working through the poor, worthless, ruined human race (as viewed from God's standpoint). Oh, what an indictment of so much that is brought into Christian work to make a success of it, even by those who mean to be so consecrated! Think of the value that is attached to degrees, titles and orders in the propaganda work of the Christian organizations.

"Little children, it is the last hour: and as ye heard that Antichrist cometh, even now have there arisen many

他，产业就归我们了！于是拿住他，杀了他，把他丢在园外。」（可 12:1-8）

神儿子得承继产业是支配性的事实，随后是在得见神儿子的预表、预言或实况而因妒起杀机的长长历史。

之后来到也发生在人身上撒但的管治手段或工具。神子既照神心思和（照神给人所说的）己心而成为人子，撒但便设法并成功来改造人来切合他的思想和目的。人的历史就是长久努力来自主于神来上天，而该隐走的就是权力、管治、管辖、世界的荣耀、声誉之路。趋前之人的故事占据着尊荣之位。（从神的观点来看）藉着可怜、无价值、破败的人类来工作是撒但所引以为傲的。在基督徒工作的成功上招来何等多的控诉，甚至来自所谓神圣的人！想想在基督教组织上宣传工作上附有的等级、头衔和等次的价值。

「小子们哪，如今是末时了。你们曾听见说那敌基督的要来；现

antichrists". "Who is the liar but he that denieth that Jesus is the Christ? This is the Antichrist" (1 John 2:18, 22).

"Every spirit that confesseth not Jesus is not of God: and this is the spirit of the Antichrist" (1 John 4:3).

"Let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God..." "Whose coming is according to the working of Satan with all power and signs and lying wonders..."(2 Thess 2:3, 4, 9).

From these passages we learn four things:

(1) Antichrist is firstly a spirit.

(2) Antichrist is the expression of a principle.

(3) Antichrist is a type of man.

(4) Antichrist has a kingdom or world-domination in view.

No. 1 relates antichrist directly to the evil powers, "not of God".

No. 2 means that the glory of man is ever the factor which governs.

在已经好些敌基督的出来了。..... 谁是说谎的呢？不是那不认耶稣为基督的么？这就是敌基督的。」(约壹 2:18, 22)

「凡灵不认耶稣，就不是出于神；这是那敌基督者的灵。」(约壹 4:3)

「人不拘用甚么法子，你们总不要被祂诱惑；因为那日子以前，必有离道反教的事，并有那大罪人，就是沉沦之子，显露出来。他是抵挡主，高抬自己，超过一切称为神的和一切受人敬拜的，甚至坐在神的殿里，自称是神。..... 这不法的人来，是照撒但的运动，行各样的异能、神迹，和一切虚假的奇事。」帖后 2:3, 4, 9)

这些经文说到四件事：

一、敌基督本是灵。

二、敌基督是一原则的表述。

三、敌基督成为人。

四、敌基督将有一王国或管治世界。

第一点说到敌基督与「非神的」邪恶势力直接相关。

第二点说到人的荣耀总是决定性的因素。

No. 3 means that this spirit and principle operate by way of a dominant *ego*, and intense soul-force.

No. 4 indicates what it is antichrist is after.

Now we are able to understand the times and world happenings. Steadily the world is coming under the domination of a handful of dictators. The probability is that they will suffer one another until other forms of world-government are weakened. But in time they will have to eliminate one another until one is left supreme. (That is, one *representative* of a human System.) There are two or three things that need to be said in summarizing the whole matter.

But, 'behold the Man!' How has world-dominion been secured in Him?

" ... this mind ... which was ... in Christ Jesus: who, being in the form of God, counted it not a thing to be grasped (margin) to be on an equality with God, but emptied himself, taking the form of a bondservant (margin), being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the Name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that JESUS CHRIST IS LORD, to

第三点说到这灵和原则以一自我和强大魂力的支配方法来运作。

第四点显明敌基督是后来才出现的。

如今我们能明白时局和世界的大事。世界稳步落在众多独裁者的管治之下。他们可能彼此损害，直至有别些形式的世界政权的败落。但迟早他们会彼此消灭，直至留下的一个独大。（这就是人类体系中的独一无二代表。）有两三件需说的事件作为整件事的总结。

「看哪这人！」祂如何得管治这世界？

「你们当以基督耶稣的心为心：祂本有神的形像，不以自己与神同等为强夺的；反倒虚己，取了奴仆的形像，成为人的样式；既有人的样子，就自己卑微，存心顺服，以至于死，且死在十字架上。所以，神将祂升为至高，又赐给祂那超乎万名之上的名，叫一切在天上的、地上的、和地底下的，因耶稣的名无不屈膝，无不口称耶稣基督为主，使荣耀归与父神。」（腓 2:5-11）

the glory of God the Father" (Phil 2:5-11).

It may be that God is not going *now* to allow a great work of His to be related to men's names. Try as we will and may, we shall not produce anything adequate and living if God is not doing it. It has got to be *His* work, and manifestly His alone.

They lost their Christ *after the flesh*; they lost their kingdom of God *after the flesh*. They lost their own lives, reputations, hopes, expectations and faith so far as anything of God being bound up with this earth was concerned. They recovered all only in a heavenly and spiritual way. Their own *souls* were crucified when Christ died. But what a mighty recompense in the spirit!

There may be too much *souliness* about for God to commit Himself, and He will not until there is more emptiness and despair.

"And he put all things in subjection under his feet, and gave him to be head over all things to the church, which is his body, THE FULLNESS OF HIM that filleth all in all" (Eph 1:22, 23).

"Having abolished in his flesh the enmity ... that he might create in himself ... ONE NEW MAN ... and might reconcile them both in one body..." (Eph 2:15, 16).

"Unto him be the GLORY IN THE CHURCH and in Christ Jesus unto all generations for ever and ever" (Eph 3:21).

"The church, which is his body" is

神若不动工，无论人如何按其意志和想望来尝试，必不能作成任何合适的东西和生命。必须是祂的工作，和单单彰显祂的工作。

他们体贴肉体而失去基督和神的国。只要神的任何事与今世连在一起，他们便失去一己的生命、声誉、盼望、期望和信。只有一属天和属灵的方法才能恢复。他们的魂须与死去的基督同钉，而在灵里得的是何等的补偿！

实在有太多的属魂需神来献上自己，祂不会这样，除非有更多的倒空和失望。

「又将万有服在祂的脚下，使祂为教会作万有之首。教会是祂的身体，是那充满万有者所充满的。」(弗 1:22, 23)

「以自己的身体废掉冤仇.....将两下藉着自己造成一个新人，.....将两下归为一体，与神和好了。」(弗 2:15, 16)

「但愿祂在教会中并在基督耶稣里得着荣耀，直到世世代代，永永远远。」(弗 3:21)

作为祂身体的教

the "one new man" which is destined to be the instrument of Christ's world-dominion.

It is in and by the Church which is His Body that the fullness of Christ will be displayed, and God will come into His rights. "Unto him be the glory in the church and in Christ Jesus for ever and ever".

"The measure of the stature of the fullness of Christ" (4:13).

"The measure of the gift of Christ" (4:7)

"The working in due measure of each several part"(4:16).

So that what governs in this spiritual Church or Body is the measure of Christ. We are told that in this Body no earthly factors have any place. "There cannot be Greek and Jew" (not, there is both Greek and Jew); no nationalism or national distinction; no denominationalism, inter-denominationalism, or undenominationalism. All of these represent only human distinctions and differences from one another. Christ is other than all this, and, when Christ predominates, natural elements and features become subjected, whether temperamental, social, educational, national, or of any other kind. The ascendancy of Christ is the only way to one-ness and spiritual power. It is in this "one new man" that "the exceeding riches of his grace" will be shown forth "in the ages to come" (Eph 2:7).

会」乃是「新人」，是命定为基督管辖世界的工具。

在和藉教会祂的身体彰显基督的丰盛，神必掌权。「但愿祂在教会中，并在基督耶稣里得着荣耀，直到.....永永远远。」(弗 3:21)

「满有基督长成的身量。」(弗 4:13)

「照基督所量给各人的恩赐。」(弗 4:7)

「百节各按各职。」(弗 4:16)

因此管治这属灵教会或身体的就是基督的尺度。我们知道属世因素在教会毫无地位。「并不分希利尼人和犹太人」(同时是希利尼人和犹太人)；没有民族主义或国籍；没有宗派主义、泛宗派主义或无宗派主义。这全是人之间的分别。基督在这一切之外，当基督作主时，性情、社会、教育程度、国籍，或任何天然元素和特性都变得次要。基督的统治权是连往合一性和属灵能力的唯一通道。就是这「新人」「将祂极丰富的恩典.....显明给后来的世代。」(弗 2:7)

"His dominion shall be from sea to sea, and from the River to the ends of the earth" (Zech 9:10).

"To Him be the glory and the dominion for ever and ever" (Rev 1:6).

Spiritual power and soul-force are very different things, and they belong to different kingdoms, the kingdom of the heavens and the kingdom of men. Man's destiny, according to the thought of God, demands that he be born of the Spirit, walk in the Spirit, and come to *spiritual* maturity.

Chapter 8 - The Cross and the New Man *The History of Man, from God's Standpoint, and His Own*

By the simple diagram herewith inserted, we have attempted to set forth the inner history of man both from God's standpoint and his own.

Firstly, we have man "in the day that God created" him (Gen 5:1). His threefold nature is defined.

1.) Spirit: with three faculties, Conscience, Communion and Intuition; the main value of which is spiritual apprehension.

2.) Soul: with Reason, Emotion, Will or Volition; the function of which is interpretation for human life.

3.) Body: of flesh, blood and bone; for executing or transacting the business of spirit and soul.

Then we have the relationship to

「祂的权柄必从这海管到那海，从大河管到地极。」(亚 9:10)

「但愿荣耀、权能归给祂，直到永永远远。」(启 1:6)

属灵权柄和魂的力量完全迥异，属于不同王国，属天之国和属人之国。按照神的意图，人的命运取决于他由圣灵而生，在圣灵中行，而达至属灵上的成熟。

第八章 十字架和新人 *在人的历史上神和人的不同立场*

我们尝试以这里(书末)的插图来陈明神和人两者在人深层历史上的立场。

「当神造人的日子」(创 5:1)先定规了人的三重性。

1) 灵有着良知、相交和直观三个机能；其主要价值乃是属灵的领会。

2) 魂有解释人的生命上的理性、情感、意志或决断机能的功能。

3) 体有肉、血、体；用来执行或处理灵和魂的事务。

之后我们藉灵与神

God by the spirit. This is fivefold:

1. Likeness (basic, "spirit").
2. Fellowship.
3. Knowledge (spiritual perception).
4. Co-operation.
5. Dominion.

Secondly, we have the 'Fall'.

The results and effects of this were, and are:

1. The human spirit subjected to the soul.

2. The soul the seat of the Satanic attack and triumph, having come under the power of evil forces.

3. The body, the instrument of the soul, under the influence of Satan, especially for purposes of procreation in man's own likeness, after his image (Gen 5:3).

Then, by the spirit severed from God in what is meant by spiritual death, the fivefold relationship was disrupted—the likeness marred; the fellowship destroyed; the knowledge obscured; the co-operation made impossible; the dominion forfeited. So man is severed from God, alienated, darkened, spiritually paralysed and "subjected to vanity" (Rom 8:20).

From this point he is called flesh—"in their going astray they are flesh" (Gen 6:3)—and we know from the New Testament that this does not only mean mortality, but the presence of an active principle which is inimical to spirit and to God. Moreover, he is thenceforth

有着五层的关系：

1. 灵的相像。
2. 相交。
3. 属灵洞悉悟性。
4. 合作。
5. 管治。

之后来到堕落。

堕落过去和现在的结果和影响是：

1. 人的灵服在魂以下。

2. 撒但攻击和战胜魂的宝座，服在邪恶权势的能力下。

3. 魂的工具身体服在撒但的影响下，尤其在「生了一个儿子，形象样式和自己相似」(创 5:3) 上。

因着属灵死亡意味与神分离，这五重关系都被破坏：形像被损毁，相交被破坏，悟性被混淆，合作变得没有可能，管治破败。因此人与神隔绝了，疏离了，黑暗了，属灵上麻木了和「服在虚空之下。」(罗 8:20)

由此他被称为属肉体，「失迷使他们属肉体。」(创 6:3) 我们从新约也知这不单说到人类必死，也说到存在着—抵触灵和神的活泼原则。再者，人从此被称

known as the "natural man" (soulical). But, above all, he is actuated by "the god of this world" inasmuch as he chose—in his will—to believe in Satan in preference to God.

In our diagram, the narrowing lines set forth man's history from that time according to God's mind. From being the piece of God's creative activity, God has "concluded" him under sin because of unbelief (Rom 11:32). So God introduces in type and symbol the principles of the Cross of Christ. Along this line nothing of man himself is ever accepted by God. Certain things—three mainly—are always kept clearly in view:

1. The fact of man's sinful state, under judgment.

2. Death, being the end of the natural man, to be the due of all, and to be accepted.

3. The perfections of Christ the only basis of all, or any further, relationship with God.

This is what is inherent in the instance of Cain and Abel. This is why death has such a large place in the whole Divine economy. And—wisdom, power and wonder of God!—herein He is seen taking hold of the very tail of the serpent, the very sting of death, the works of the devil, and making death the way of a new life, the pathway to His purpose in the resurrection of Christ and the spiritual resurrection of believers in Him. This, again, is why every offering

为「属血气」(属魂)。更且他因被拣选而为「世界的神」(林后 4:4)驱使，他喜欢相信撒但多于神。

图解中幼线陈明由这时起照神心思行人的历史。他身为神创造活动下的一员，神因他的不信已把他归类在罪之下(罗 11:32)。因此神引入基督十字架原则的样式和记号。沿这线的人没一个为神所接纳。主要有三件事要常常牢记：

1. 人犯罪当受审判的事实。

2. 属血气之人全然应得和该接受的结局是死。

3. 基督的完美是与神所有和任何关系上的唯一基础。

这是该隐和埃布尔事例中内藏的东西。因此死亡在整个神圣秩序上占着重要地位，在神握着蛇的尾巴这魔鬼作成的死亡毒钩，使死亡成为新生之路，并基督的复活和祂里头信徒的属灵复活达成祂旨意的路径上，得见神的智慧、权柄和奇妙！这也再次叫每个奉献都因毫无瑕

acceptable to God, to bring man nigh, is to be without blemish. The expert eye of a priest, after the most thorough scrutiny, must be able to say 'It is perfect'. This is actually what Christ cried on the Cross as to the conclusion of all His testings and fiery ordeal—"It is perfect", not merely concluded or finished.

On then, ever on, with unvarying, unchanging conclusiveness, God's mind leads to the Cross of Christ. Whenever a man or a people comes under immediate government of God, in relation to His eternal purpose, they will have one thing brought home to them. It is that in themselves "dwelleth no good thing" (Rom 7:18), that they are accepted only on the ground of a righteousness which is not of themselves, nor of works, but by faith—it is the goodness of Another. This realization will smite the natural man hip and thigh, that out of the smiting there may emerge one such as the Lord can look to, "even to him that is poor and of a contrite spirit" (or "heart").

So we see that the Cross of Christ is God's mind as to the natural man, for there the Son of man took not only our sins but ourselves in His representative person, and died under the judgment of God in our stead, or as us (Rom 6:2-10; Col 2:12; 2 Cor 5:14, 15, etc.). This Cross throws its reflex back to the hour of Adam's sin. There is much prayer for 'revival', and much effort for 'the

疵而蒙悦纳的人得亲近神。守门祭司以老练眼睛最彻底的察看后，必能说「这是完美的」。这正是基督在十字架上为着祂所受一切的试炼和如火一般的考验而高呼不单结束且完成的「成了」结论。

神的心意就此一直持续，以不变不改的终极性来到基督的十字架。每当人或民族因祂永恒的旨意立时服在神的治下时，有一事他们必然清楚——他们里头「没有良善。」(罗 7:18) 他们被收纳所基于的义不本于己，也不出于行为，却藉着信，就是那另一位的美善。这洞悉狠狠杀死属血气的人，因此从这击杀而得以冒起一个主所看顾的，「就是有着痛悔之灵（或心）的贫穷人」（赛 66:2）。

我们从基督的十字架得见神记挂属血气的人，人子在那里不单取去我们的过犯，且亲身代替我们（罗 6:2-10；西 2:12；林后 5:14-15 等）在神审判上死。十字架的光回照亚当犯罪的时刻。有极多「复兴」的祷告，和「进深属灵生

deepening of the spiritual life'. The only answer to this is a new knowing of the Cross, not only as to sins and a life of victory over them, but as to Christ as supplanting the natural man.

The conditions at Corinth which caused Paul to write, "I could not speak unto you as unto spiritual, but as unto carnal, as unto babes" (unduly so), were explained in the opening chapters of his first letter as being due to their living so much on the basis of the soulical ("natural") man; and his only remedy was "Jesus Christ, and him crucified". Yes, believers, "called saints" (1 Cor 1:2) can do this, and can even bring spiritual gifts into the realm where they are soulishly valued and exploited. It is something to make us very sober and steady when we recognize that what is called the 'baptism' of the Holy Spirit, with 'tongues' and other 'gifts' following, does not necessarily carry with it the knowledge of the major things of the spiritual life. Hence Paul had to teach those who had such experiences the real meaning of baptism, the Cross, the Lord's Table, the Body of Christ, and Sonship. Revelation is something more than gifts or experiences. The manifestation gifts are no marks of spiritual maturity; often the reverse. Herein lies Satan's most subtle snare. The mistaking of such experiences for deep and real spirituality provides him with his most desired opportunity to

命」的努力。唯一的答案是重新认识十字架，不单有胜过犯的生命，且有取代属血气之人的基督。

保罗不能把哥林多人当作属灵的，只当作属肉体，在基督里为(不当作的)婴孩的。(林前 3:1)，在林前的开首篇章中说到他们的生命多基于那属魂(血气)的人，唯一的解决方法就是「耶稣基督，并祂钉十字架」(林前 2:2)。「蒙召作圣徒的」(林前 1:2)能作这个，且能为他们属魂所珍爱和开拓之处带来属灵恩赐。我们认识到所谓的「圣灵的浸」连同「方言」和其它随之而有的「恩赐」未必同时带来属灵生命主要事情时，我们变得十分冷静和镇定。因此保罗须教导这样经历的人受浸、十字架、主餐、基督的身体和子权的真正意义。启示超乎恩赐或经历。恩赐的显露并非属灵成长的标志，往往相反。在此埋藏着撒但最精巧的陷阱。错以这些为既深且真的属灵经历，所提供给他最切望的机会不过

lead the most sincere children of God into a false experience. The Cross as deeply applied to the soulical man is the only safeguard against the presentation of what is psychical as a marvellous imitation of what is spiritual.

In our diagram, man has ever refused to recognize and accept God's verdict about him. Hence he pursues a course of self-expression and self-realization. From his beginning, even when the way of God in Abel's offering was so definitely enunciated, he pursued his own course. He went out to build a world, to create a civilization, and to constitute a kingdom. Babel or Babylon is its name. It is the expression of and monument to man's power, ability, and glory. "Let us make *us a name*" (Gen 11:4). "Is not this *great* Babylon, which I have built...?" (Dan 4:30). Thus, he inflates, expands and asserts himself. Yes, it *is* a wonderful world which he has produced, and it has got quite beyond him. He cannot manage it. Full of wonders, yes—but full of tragedy! It is fast leading to his undoing, and his own productions will wipe out his civilization. He has set something going which, by its own momentum, has got out of his hands. God will have to step in to shorten the days of this issue, or no flesh will be saved (Matt 24:22).

Chapter 9 - The Resurrection or Spiritual Body

将最诚挚的神儿女引进错误的经历吧了。深深应用在属魂之人身上的十字架不过是防止以属魂之物的呈现作为属灵事物的非凡仿效。

图中看见人一直拒绝认定和接受神对他的定论。因此他寻求自我表述和自我实现。打从开始，甚至当神在埃布爾的献祭上作那确实的宣告后，他仍寻求一己做法。他往外建立一个世界，创制一个文明，构建一个王国，巴别或巴比伦乃其名。这表述和纪念人的权柄、能力和荣耀。「让我们传扬我们的名。」(创 11:4)「这大巴比伦不是我.....建的么？」(但 4:30)他自傲，自述和自恃。所造成的是一美妙世界，却管理不来。充满奇事，也充满悲剧！很快便来到坍塌，从他所出的必然彻底摧毁他的文明。他藉一己之力开展的已失之交臂。若不是神来减少那日子，凡有血气的总没有一个得救。(太 24:22)

第九章 复活或属灵的身体

The origin of the life of a child of God as such is spiritual—"that which is born of the Spirit is spirit" (John 3:6). The sustenance also of the life of such is spiritual. "As the living Father sent me, and I live because of the Father; so he that eateth Me, he also shall live because of Me. This is the bread which came down out of heaven ... he that eateth this bread shall live for ever ... the words that I have spoken unto you are spirit, and are life" (John 6:57, 58, 63).

So also, the consummation of this life is spiritual, and is found in a spiritual body. We are not allowed to take the resurrection of Christ as a type of our resurrection physically, but we are allowed to take the nature of His resurrection body as the type of our resurrection body. There was something different from all others in Christ's resurrection. His body was sinless, and it therefore did not see corruption. "Thou wilt not ... give thy Holy One to see corruption" (Acts 2:27). His, in its particles, was preserved and resuscitated, so that it was recognizable as the same body after resurrection, bearing the marks of His crucifixion. And yet so other! Our bodies will see corruption, for they are already corrupted. "This corruptible must put on incorruption" (1 Cor 15:53). But there is that difference about the pre- and post-resurrection body which is in keeping with the whole principle of the

神儿女的生命具有属灵本源：「从灵生的就是灵。」(约 3:6) 生命之粮也是属灵的。「永活的父怎样差我来，我又因父活着；照样，吃我肉的人也要因我活着。这就是从天上降下来的粮。吃这粮的人就永远活着。.....我对你们所说的话就是灵，就是生命。」(约 6:57, 58, 63)

这生命的体现也属灵，在属灵的身体中找到。我们的身体复活不容许取上基督复活的类型，却容许以祂复活身体的性质作为我们复活身体的类型。所有人的复活跟基督的复活不相同。祂因身体无罪而不见朽坏。「因祂必.....不叫祂的圣者见朽坏。」(徒 2:27) 祂的成分都得以保存和恢复，祂复活的身体带着钉十字架的标记来被认定为相同的身体。但我们的不这样！我们的身体见朽坏，因为早已败坏。「这必朽坏的总要穿上不朽坏。」(林前 15:53) 复活身体的前后不同与信徒生命上的整个原则相符。

believer's life.

"That which thou sowest, thou sowest not the body that shall be, but a bare grain; ... but God giveth it a body even as it pleased him, and TO EACH SEED a body of its own ... it is sown a natural (soulical) body; it is raised a spiritual body. If there is a natural body, there is also a spiritual ... Howbeit that is not first which is Spirit, but that which is natural; then that which is spiritual ... we shall bear the image of the heavenly" (1 Cor 15:37-49).

By the Spirit were we first quickened and made spiritually alive. By the Spirit of life were we made free from the law of sin and death. So, by the Spirit of life is the consummation brought about when what is mortal is swallowed up of life.

In some way the human soul-life is bound up with the blood. So that body and soul have a special or peculiar relationship. The Old Testament statement, with repeated emphasis, is "The life (or soul) is in the blood". This is also seen in the interchange of "life" and "soul" in the New Testament, especially in John's Gospel (e.g. 12:25). Thus the present body of man is a physio-soulical, or a psycho-physical, body having a spirit. But the statement is that "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (1 Cor 15:50). Any

「你所种的不过是子粒。但神随自己的意思给他一个形体，并叫各等子粒各有自己的形体。所种的是血气的身体，复活的是灵性的身体。若有血气的身体，也必有灵性的身体。但属灵的不在先，属血气的在先，以后才有属灵的。我们将来也必有属天的形状。」(林前 15:37, 38, 44, 46, 49)

我们藉圣灵先得复苏和得属灵生命。我们藉生命的灵来脱离罪和死之律。因此是生命的灵使这必死的被生命吞噬得以完成。

人魂的生命与血捆绑一起。因此身体和魂有着特别独有的关系。旧约中重复强调「生命(魂)是在血中」。在新约中也得见「生命」和「魂」的互换，尤其在约翰福音(例如约 12:25)。因此人的身体是一个生理加魂或精神加身体的有灵身体。但经文说到「血肉之体不能承受神的国，必朽坏的不能承受不朽坏的。」(林前 15:50)任何医生

physician will say that the blood is the seat of disease. This is only another point of evidence in what we have been saying, that corruption lies ever in the soul. In Christ's resurrection body, there is no blood. "Handle me and see; for a spirit hath not flesh and *bones*, as ye see me have" (Luke 24:39).

This is, in the first place, the proof and vindication of His Sonship, and of His having lived and triumphed in His spirit, and having not yielded to the soul or self-life.

"Declared to be the SON OF GOD with power, according to the SPIRIT OF HOLINESS, by the resurrection from the dead" (Rom 1:4).

The resurrection body therefore is not a blood-soul body, but a spirit body. This is the consummation of the spiritual life.

"Whom he foreknew, he also foreordained to be conformed to the image of his Son, that he might be the firstborn among many brethren" (Rom 8:29).

"The earnest expectation of the creation waiteth for the revealing of the SONS of God ... ourselves also, who have the FIRSTFRUITS OF THE SPIRIT ... groan within ourselves, waiting for our adoption (majority) to wit, the redemption of our body" (Rom 8:19, 23).

Then, again, all resurrection is not *this* resurrection. Our Lord has said that some will be raised unto a judgment

都会说到血是疾病的所在。这不过是我们一直所说的另一个明证，朽坏常在魂中。在基督的复活身体中没有血。「摸我看看！魂无骨无肉，你们看，我是有的。」
(路 24:39)

首先这是祂子权的证明和辩解，也证明祂在祂的灵中活和得胜，从没降服于魂或己的生命。

「按圣善的灵说，因从死里复活，以大能显明是神的儿子。」(罗 1:4)

因此复活的身体不是有血有魂，而是有灵的身体。这是圆满的属灵生命。

「祂预先所知道的人就预先定下效法祂儿子的模样，使祂儿子在许多弟兄中作长子。」
(罗 8:29)

「受造之物切望等候神的众子显出来。就是我们这有圣灵初结果子的也是自己心里叹息，等候得着儿子的(长成)名分，乃是我们的身体得赎。」(罗 8:19, 23)

此外，所有的复活都不是这类复活。我们的主曾说到有些人复活

resurrection; others unto a life resurrection. The life resurrection is that of a spiritual body, the consummation or full fruit of a spiritual life.

"Behold, I tell you a mystery. We shall not all sleep, but we shall all be changed..."

In the resurrection they "neither marry, nor are given in marriage" (Luke 20:35). This does away with a very great deal in soul and body. The whole procreative power and system as to this order of life will have gone.

There is one thing very evident; that Satan hates resurrection. He would obscure it by spreading a false report as to that of Christ. The one pre-eminent testimony and attestation of God is resurrection. The supreme note in the apostolic proclamation was "God raised him!" The supreme note in a believer's experience is resurrection. Hence Satan is allowed to bring a servant of God into "deaths oft" (2 Cor 11:23), and we are suffered to have "the sentence of death within ourselves, that we should ... trust in God who raiseth the dead" (2 Cor 1:9).

It prefers success, achievement, progress, reputation etc., according to man's standards. But heaven's standard measure of power is the resurrection of Christ. Hence Paul will cry, "that I may know him, and the power of his resurrection" (Phil 3:10). "The fellowship of his sufferings" and "becoming

要接受审判，而其它的复活得生。复活得生所得的是一属灵身体，是属灵生命的完满果子。

「我如今把一件奥秘的事告诉你们：我们不是都要睡觉，乃是都要改变。」(林前 15:51)

在复活时他们「也不娶也不嫁。」(路 20:35) 这大大干掉了魂和身体。这个等次生命的整个生殖能力和系统都必然消失。

撒但恨恶复活是显然之事。他散播虚假报导来含糊基督的复活。神的一大显著明证和证言就是复活。使徒宣告的至高纪要就是「神已叫祂复活！」信徒经历的至高纪要就是复活。因此容许撒但叫神的仆人「冒死」(林后 11:23)，我们要忍受「断定是必死的，叫我们只.....靠叫死人复活的神。」(林后 1:9) 的痛苦。

魂喜爱属人标准的成功、成就、进步、声誉等；衡量权柄的属天标准尺度却是基督的十字架。因此保罗呼喊：「使我认识基督，晓得祂复活的大能。」(腓 3:10)「晓得和祂一同受

conformed unto his death" are the platform upon which this supreme power is demonstrated. But it takes a spiritual man to see this, and much more to desire it!

We have "the earnest of the Spirit" (2 Cor 1:22); yes, the earnest of our resurrection body. This earnest is even in our mortal bodies. *"If the Spirit of him that raised up Jesus from the dead dwelleth in you, he that raised up Christ Jesus from the dead shall quicken also your mortal bodies through his Spirit that dwelleth in you"* (Rom 8:11). There is possible a present testimony in prospect of the resurrection of the body, even in mortal bodies.

Chapter 10 - The Soul, The Spirit and the Evil Spiritual Powers

Even of God's children, maladies are made an occasion for the enemy to make cruel assaults. There is the terrific sense of—is it too strong to say?—devilishness *within*. Not only do they feel this, but at times they speak and act out of harmony with a truly Christlike disposition.

Satan has led many children of God to extremes of despair, and even to self-injury, by the lie that their own soul-life is the criterion.

Demon Domination and Demon Possession

An alliance is not a possession, and

苦」和「效法祂的死」是施展这超然权柄的平台。属灵人才明白这个，那么渴慕它所需的就更多更多了！

我们身体复活的凭据就是「圣灵的质」(林后 1:22)。「叫耶稣从死里复活者的灵若住在你们心里，那叫基督耶稣从死里复活的，也必藉着住在你们心里的圣灵，使你们必死的身体又活过来。」(罗 8:11) 在身体甚或必死身体的预期复活上有着当下的明证。

第十章 魂、灵和恶灵势力

疾病成为敌人作出残忍攻击的理据，神的儿女也不例外。里头有对魔鬼的可怖感知，这说法是否过重？他们不单有这感觉，间中的说话和行事且与真实像基督的性情不一致。

撒但以一己属魂生命作为准则这谎言使很多神儿女极端失望，甚至自残。

鬼的管辖和鬼附

联盟并非所属，不

it need not be domination in the full sense. There are those who, because of a strength of soul-life being on any of its sides—reason, emotion or will—become deceived and dominated by the evil spiritual forces. In time they show signs of something extra to human wit and perception. They develop an uncanny power of mind in giving interpretations and explanations. Other symptoms also show themselves, in looks, conduct and voice. Here is domination. It is in the realm of the soul and although it is on the high road to possession, it is still short of that.

Surely, this was the history of Judas Iscariot. He first allowed his own soul, or self-life, in avarice to govern him. Then, having capitulated to it, the ever present evil powers made their suggestion—to his gain! Playing with fire, he became *dominated* by those forces and plotted. At length—the inevitable issue of such a course being pursued—"Satan entered into Judas" (Luke 22:3). This is something more than *soul*. An evil spirit may be allied to a soul, but it can possess a *spirit*, like to like. This is "spiritual wickedness".

Satan's supreme and final object is to capture for possession the whole man—spirit, soul and body. We know that the disembodied evil spirits revolt against their condition of 'nakedness' more than anything. Perhaps this was their penalty when they "kept not their first estate" (Jude 1:6).

须是全面的管辖。有人因着理性、情感或意志这魂中任何一面的力量，被邪恶的属灵权势所欺骗和管治。他们慢慢地显露一些人智力和感知能力以外的东西。他们给与诠释和解释来发展出思想中不可思议的能力。在外貌、品行和声音上也显出征兆来的是管治。虽则还差一点便通往被附的大道，这仍属魂的范畴。

这诚然是卖主犹大的经历。他先容许一己魂的生命被贪婪控制，后屈从于它，为有所得而让常在的邪恶势力作出建议！玩火的他被这些势力操控和调划。最后求仁得仁，「撒但入了.....犹大的心。」(路 22:3) 这是魂以外的。邪灵可与魂联合，也能附上灵，物以类聚。这是「属灵的邪恶」。

撒但最大和至终的目的是要占领和占据整个人的灵、魂和体。我们知道无实体的邪灵要在他们的「赤裸」上反抗，比任何事都更甚。也许这是他们「离开自己住处」(犹 6)的刑罚。

The Key to Spiritualism

And so we must point out that it is because man has a spirit that he can have intercourse with fallen spirits. We believe that this explains the whole system of spiritism (spiritualism) and that the supposed departed with whom spiritualists communicate are none other than these "spiritual hosts" impersonating the departed, whom they knew in lifetime. Leaving the many phases of this thing in its outworkings and issues at the end of the age, let us note the terrible nemesis in wrecked minds and bodies; haunted, driven, distraught, reason-bereft souls; crowded asylums, prisons; suicides, moral and spiritual wrecks, etc.; all because that which was given to man specifically for union, communion and co-operation with God, namely the spirit of man, has been used as the medium and instrument for this demon invasion and control of his life. The tremendous warnings and terrible judgments associated with all kinds of spiritism—necromancy, witches, "familiar spirits", etc.—are because of the spirit complicity, dalliance, consorting, with fallen spirits whose purpose is always to capture men and women through their spirits. This they will do even by adopting the guise of an angel of light, and talking religion.

招魂的关键

我们须指出，因着人拥有灵，所以他能与堕落的灵交往。我们相信这解释了通灵术（招魂）的整个系统，而招魂人士相通的所谓死去的人，不过是这些「属灵寄主」所假冒生时所认识的死人。在世纪之末留下这事情的多方面，包括其运作和争议，让我们留心在迷幻心灵中的可怖惩罚；闹鬼、赶逐、发狂和失去理智的魂；拥挤的收容所；监狱；自杀、道德和属灵的灾难等。全都因为人的灵是特特给与人来与神合一，相交和合作的，都被用作鬼魔攻击和控制他生命的媒介和工具。与例如亡魂问卜、女巫和「熟悉的灵」等所有类型的通灵术有关的严重警告和可怕的审判，都是因为灵与堕落之灵的共谋、闲混和联系，而恶灵的目的总是要藉男男女女的灵来俘虏他们。他们甚至会采纳装作光明天使的方法，来谈及宗教。

Spiritual Service or Warfare

Having seen that the basis of all fellowship and cooperation with God is spiritual, in and through the born-again spirit, we must realize that this at once defines the real nature of our service.

"The whole world lieth in the evil one". There is a spiritual hierarchy which, before this world was, revolted against the equality of the Son with the Father in the Throne, and in spite of the hurling out of heaven and the eternal doom which followed, has been in active revolt and antagonism to that "eternal purpose" right through the ages. A certain judicial hold upon this earth and the race in Adam was gained by Satan through the consent of that first Adam through whom the purpose of God should have been realized on this earth.

Thus we have Paul telling the members of the Body of Christ—the last Adam—that their warfare "is not against flesh and blood but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places" (lit. heavenlies) (Eph 6:12).

What a lot is gathered up into that inclusive phrase "this darkness"! How much is said about it in the Scriptures! The need for having eyes opened is ever basic to emancipation (see Acts 26:18). "In the heavenlies" simply means inhabiting a realm beyond the earthly;

属灵的事奉或争战

我们既得见与神的相交和合作的基础全然属灵，靠和藉重生之灵，就明白这立时定义我们事奉的真正性质。

「全世界都卧在那恶者手下。」(约壹 5:19) 在创立世界以先，有一个属灵阶系反抗宝座上的父子同尊。不理会被撵出天堂，和随之而来永远的定罪下，这阶世代以来活跃反抗和敌对永恒的旨意。一个确实的判决紧抓这世界，而亚当的族类因叫神的旨意在天上得成真那头一个亚当的同意而为撒但所得。

因此保罗告诉基督这末后亚当身体上的肢体，说到他们的争战「并不是与属血气的争战，乃是与那些执政的、掌权的、管辖这幽暗世界的，以及天空属灵气的恶魔争战。」(弗 6:12)

「幽暗世界」这包罗万有的词组极多涵盖！圣经中多有说到它！得脱离它所需从来都是眼睛得开（参看徒 26:18）。「天空」不过说到住在地球以外的范

not limited to earthly geographical localities; moving in the realm surrounding the earth and human habitation.

"World rulers" means that these malignant spiritual hosts are directing and governing the world wherever the government of Christ has not been superimposed through His Body—the spiritual Church.

"Principalities and powers" (authorities) represent order, rank, method, system. Satan is not omnipresent, hence he must work through an organized dividing of the world under these principalities and authorities, and he himself goes "to and fro in the earth", and has his seat "here and there" (Job 2:2; Rev 2:13 etc.).

Chapter 11 - "The Spirit Himself"

"The Spirit himself beareth witness with our spirits" (Rom 8:16).

The Spirit of God is the "Spirit of life", "light", "truth", "wisdom", "grace", "supplication", "power", and "understanding"; and indeed of all that God is for us in Christ Jesus. While it is necessary that he has an organ (spirit) in man of the same order as Himself, that organ cannot function in relation to Divine things without Him one whit more than the body can function without its animal life. When we have fully recognized the nature and faculties of

畴，不限于地理方位，也包括围绕着地球和人类栖息地游走的范围。

「管辖者」说到这些恶性的属灵气恶魔正在指挥和管治这世界，而基督的政权未曾藉属灵教会祂的身体置于其上。

「执政的、掌权的」代表着等次、等级、方法和系统。撒但并非无所不在，须藉组织分化世界来服在执政和掌权下来作工，他「从地上走来走去」(伯 2:2)。地上各处都是他的座位(启 2:13)。

第十一章 圣灵本身

「圣灵与我们的同心同证我们是神的儿女。」(罗 8:16)

圣灵是生命的灵、真光、真理、智慧、恩典、代求、权能和悟性；神给我们的一切全在基督耶稣里。人里头必须有与祂同等次灵的官能，没有神时这官能不能运作神圣事物，正如身体没有动物生命便丝毫不能运作一样。我们既认定人灵的本质和机能，便须常常做醒，使

the human spirit, we must ever be watchful against making our spirit the governing factor in our lives. We do not keep our ears open to *our* spirit. Such procedure would lead us into serious dangers. We must "abide in Christ", not live in our own spirit.

For all this—the setting aside of all of self in every way and consideration, and, the enthroning of Christ as absolute Lord—the Holy Spirit came. Christ has to rule all that is personal in us, so that in all things He may have the pre-eminence.

"For this cause I bow my knees unto the Father ... that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fullness of God" (Eph 3:14-19).

我们的灵成为生命的决定性因素。我们叫我们的耳常向我们的灵开启，会领我们进入极度危险中。我们必须「住在基督里」，而不是住在一己的灵里。

将己的每方面和想法都完全搁置一旁，和尊基督为绝对的主，圣灵为这一切而来。基督亲自在我们当中来管治，因此祂在万事上被高举。

「因此，我在父面前屈膝，.....求祂按着祂丰盛的荣耀，藉着祂在你们里面的人中的圣灵来加你们力量，使基督因你们的信住在你们心里，叫你们的爱心有根有基，能以和众圣徒一同明白基督的爱是何等长阔高深，并知道这爱是过于人所能测度的，便叫神一切所充满的，充满了你们。」（弗 3:14-19）

What is Man

人算甚么

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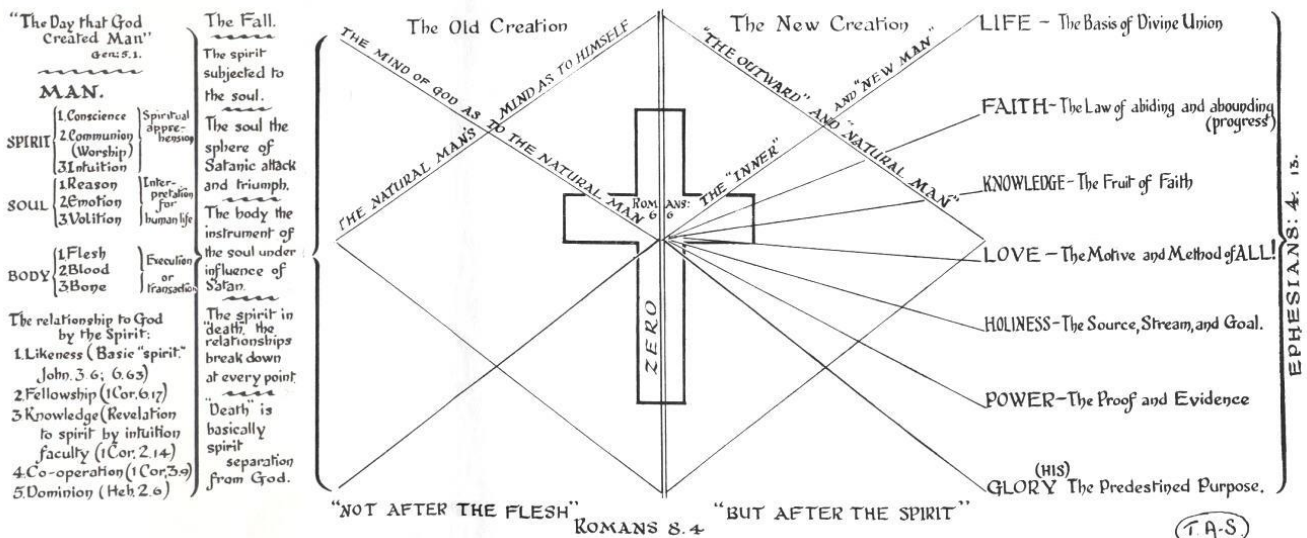
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THE CROSS AND THE NEW MAN



非拉铁非书简 (Books of Philadelphia) 22 《人算甚么》

这书论到罪人重生得灵的复苏，圣灵内住，生命中魂和灵的争持。

人算甚么？比天使微小点，神赐他荣耀尊贵为冠冕，神派他管理祂手所造的。

人有灵、魂和体的本质或个格。只有灵才能服事灵(罗 1:9 ; 7:6, 11)。只有灵才得来自本是灵之神的启示(启 1:10 ; 林前 2:10)。由于救赎，圣灵先藉清洁和复苏来更新灵，也赋与它基督里的神圣(永恒)生命，就是一个在本质上可与神相交的生命。「体贴圣灵的乃是生命、平安。」(罗 8:6) 才是属灵知识的本质。