

Dying to Live

by Jessie Penn-Lewis

為死得生

宾路易夫人著

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"HOW DEEP SHALL THE CROSS GO?"

"The Spirit... fathoms all things, even the depths of God" (1 Corinthians 2:10, Conybeare)

The theme of the sixth of Romans may be described as "The Two-fold Message of the Cross". This can be condensed into the two basic facts declared by the Apostle Paul in connection with Calvary. (1) "*Christ died*"; (2) "*We died*". The "reign of death" over the whole human race is proof of the fall of man. Death came into the world through sin. In Romans 5 we are told that "Christ died" a substitutionary death for us, so that we might become sharers of His risen life. In Romans 6 we learn how to obtain that Risen Life in experience. If Christ died *for* us so that we might obtain His life, "we died" *with* Him, to enable us actually to receive it. We must be "grafted into the likeness of His death". Three times Paul uses the words "*His death*", and then he says, "*We who died*". Here we have clearly stated the identification of the sinner with the Saviour.

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宾路易夫人

十字架去得多深？

「圣灵就是神深奥的事也参透了。」(林前2:10)

罗6章的主题是「十字架的双重信息」，使徒保罗将十字架的信息浓缩为两个主要事实：基督的死和我们的死。死亡管治整个人类证明人的堕落。死亡是藉罪进入世界的。我们在罗5章中得知「基督的死」是为代替我们而作的，因此我们得以在祂复活的生命上有分。在罗6章中我们得知如何经历这复活的生命。**基督的死若叫我们得祂的生命，那么我们与祂同死就叫我们真得生了。**我们必须与祂死的形状上与祂联合(罗6:5)。保罗三次用上「祂的死」后说到「我们这已死的人」，清晰说到罪人跟救主的联合。

What does this death with Christ mean? First, it is a death to SIN—sin as a master and a tyrant—*sin*, not sins. It means *what God means* for us in the crucifixion of our "old man" with Christ (Romans 6:6). The Holy Spirit is ready to apply it to the depths of our inner being, until sin loses its mastery at every point. It goes deeper than the cutting off of visible and external things. It enters the innermost core of the being, until there is complete liberty from the bondage and mastery of sin, a work so deep, done by the Eternal Spirit Himself, that the inner life centre is changed, and the soul is put back to its right centre in the Eternal God.

How deep is that death to go? is the question I bring to you today. When the Spirit of God has done this radical work in the application of the *death* of Christ, it seems to be something deeper down than the cleansing of the heart. It is a cutting off that can only be expressed by all that the word "death," implies. A severance of the believer from a master "called" Sin—a severance made by the Spirit of God at the inner centre of the man, which sets him

「与基督的同死」作何解？一、**向罪死**。作主人和暴君的是罪而不是过犯。神以这死来说到我们的旧人和基督同钉十字架（罗6:6）。圣灵准备好将这在我們里头生命深处发动，直至罪在各方面都失去支配权。这比脱离可见和外的事物更深入，**进到人格核心最深处，直至完全从罪的牢笼和支配中得释放**。永远的灵亲自作工之深，以至里头生命中心改变了，这人回复以永生神为正确的中心。

我今天带给你「这死有多深？」这问题。当神的灵在基督之死的发动上完成其彻底工作时，这似乎比心得洁净更深。只有「死」一词所意指的才能说尽这脱离。一个信徒得脱离称为「罪」的主人，这脱离是神的灵在人内在中心所作的，叫他打从中心得释放来遵从神。这不是说他从此

free at the centre to obey God. It does not say that henceforth he is sinless, or has no sin in him, but he is cut off by the application of the death of his Substitute, Who died in his place at Calvary, so that it is as if he had actually "died" so that his old master Sin has no power or claim upon him. (See Romans 6:17, 18.)

This is why the apostle so remarkably interchanges in Romans 6—the Magna Charta of the Church of Christ—the words "His DEATH" and "WE DIED", as if it meant one and the same thing, which spiritually it does in God's marvellous plan of redemption.

Beloved, do you not see that it is just here you must get on a clear foundation? You may be dealing with "sins" until you are weary with the battle. You may have sought heart-cleansing, and had a measure of respite from the sickening conflict. *The work must go deeper still.* Christ's death—"His death"—set up in the central depths of the inner man as a barrier, like the whirling sword at the gate of Eden, between you and the tyrant, "Sin". You have "*died* to sin", and by the powerful application of the Holy Spirit in response to your faith in

无罪，或他里头无罪，而是他因着代替者之死的发动而得以脱离。祂既在各各他祂本处死去，只要他实在「死」去便叫罪这旧主人对他不能行使权柄和要了。(参看罗6:17-18)

因此之故使徒在罗6章这基督教会大宪章上明显交替使用「祂的死」和「我们已死」，就像词义相同一般，在神奇妙救赎计划的属灵层面上实在等同。

亲爱的啊，岂不见必须在此才得明确的根基么？你也许与罪争持疲累，一直寻找心得洁净，在令人厌恶的扰攘中有着某程度的缓解。这工夫必须更深。基督的死被放置在你和罪这暴君之间这里头之人的中心处，像在伊甸园门前作为阻隔的旋转的剑一样。你已在罪上死，且因你相信神的工作而得着圣灵的大大发动（西

the working of God (Colossians 2:12), you are set free to "live unto God".

How deep shall it go? How deep do you consent that God shall go into your inner life? Do you want to be delivered from "sin"? Do you hate sin? Let alone for a while the remembrance of various "sins" that trouble you. Let God deal with the centre. Let Him begin deep down, and set up the barrier of death between you and the tyrant "Sin". Say, *as God declares you may*, "Crucified together with Him" I am "no longer in bondage to sin"—and God will make it true.

How deep shall the death of Christ go in us? You say as regards "sin", as deep as God can go for my deliverance. So far, good. But there are other results to this initial setting up in the core of our being, the barrier of Christ's death against sin. There is much else to be shown us involved in the death with Christ. There is a bondage to be delivered from, which Paul describes as the "law". Look at Romans 7:6.

"Now that we have died with Christ, the Law wherein we were formerly held fast has lost its hold upon us; so that we are no longer in

2:12),得着释放来向神活了。

这会去得多深？你同意神进入你里头生命有多深？你想不想**脱离罪**？你恨恶罪么？暂且放下困扰你不同过犯的记忆。让神来处理那问题核心。让祂从深处开始，为你和罪这暴君之间设置那阻隔。照神所宣告的来说「与祂同钉」，我「不再被罪捆绑」，神必会使之成真。

基督的死在我们里头有多深？你说**罪如何深，神的解救也如何深，同样深**。但在我们深处初步设立基督的死来作为罪的阻隔上有着其它结果。在基督同死上我们还有很多需要认识。还需脱离保罗称为「律法」的捆绑。参看罗7:6。

「但我们既然在捆我们的律法上死了，现今说离了律法，叫我们服事主，要按着圣灵

the old bondage of the letter, but in the new service of the Spirit" (Conybeare).

Behind the tyranny of sin lies the "law", with its whip and demands, making us know with bitterness our complete inability to obey it. God says through the "law", "thou shalt" and "thou shalt not", and we under the slavery of sin are helpless to obey. "But now that *we have died ...*" the "law" loses its hold upon us. We have (with Christ) "died to sin", and by that death we have "died" also to the demands of the Law. The days of bondage are over. Henceforth the "law" under which we once trembled is transfigured and fulfilled in us by the power of the Spirit (Romans 8:4), for Christ Himself living in us is the fulfilment of the law. Once it was "I must" and failure—now it is "I can through Christ"—and victory.

How deep shall it go? The death of Christ set up in the centre of our being has deeper issues yet. It is for us to say to God "how deep" He shall go into the outworking of all that Calvary means in our lives. Let us read Colossians 2:20 (Conybeare).

"If then when you died with

的新样，不按着仪文的旧样。」

罪这暴君后头有持鞭喝令的「律法」，使我们痛定思痛在行律法上的无力遵从。神藉律法说到「你们要」和「你们不可」，服在罪劳役下的我们在遵行上无望。如今「我们既死了」，律法不再挟持我们。我们与基督在罪上死，因这死我们也在律法的要求上死。捆绑的日子已过，从此过往在律法下的战抖不再，得圣灵大能的充满（罗8:4），因着住在我们里头的基督亲自满足了律法。从前在「我必须」上失败的如今藉着基督都得胜了。

这有多深？在我们个格深处设置的基督的死还有更深结果，为叫我们对神说祂叫各各他一切作在我们生命的工作何等深。我们来读西2:20：

「你们若是与基

Christ you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees (hold not, taste not, touch not...)."

How deep is the death of Christ to go in us? How deep shall the sword of the Cross cut into our lives? We have seen it is to cut us off from (1) sin as a master within us; (2) the bondage of the "law" oppressing us with legal claims; but now it is to deliver us from (3) all reliance upon "outward things", and the undue emphasis upon those things as essentials or even aids, in our worship or service of God. That Paul is speaking of the religious life of the believer is to be seen by the context of this passage. "Conscience" questions, which trouble and divide the whole body of Christ. "Ought I" to "eat" this, or "drink" that? What about "Sabbaths"? Is the "Sabbath" ordained in Eden binding upon the "new creation in Christ", brought into being through Calvary and the Resurrection (2 Corinthians 5:17)? What about certain "decrees" based upon "precepts and doctrines of

督同死，脱离了世上的小学，为甚么仍像在世俗中活着，服从那不可拿、不可尝、不可摸等类的规条呢？」

基督的死在我们里头有多深呢？十字架的剑刺入我们生命有多深？见否它割离（1）在里头作主人的罪；（2）以公义要求压制我们之律法的捆绑；如今救我们脱离（3）对一切外在事物的倚赖，并过分强调这些在敬拜服事神上的必不可少甚或大大帮助。保罗所论到信徒的信仰生命在这经文中得见。良心的问题困扰和分裂基督的身体。我该吃甚么或喝甚么？安息日又如何？在伊甸园定规的安息日是否在基督藉各各他和复活所引进透入的新造上仍有所约束，（林后 5:17）？基于人的训诫和主义而来某些常是负面的教令，例如不可

men"—generally negative, such as "hold not, taste not, touch not" certain things, which, after all, are "all made to be consumed in the using"?

These "precepts", said the apostle, have a "show of wisdom" in "humiliation", and "chastenings of the body", but they "are of no value to check the indulgence of fleshy passions", i.e. the *"flesh" remains the same underneath*, in spite of all "humiliation and chastening of the body".

God's way is better than this. He presses deep into the centre of the man with the sword of the Cross, and says through His apostle, when *"you died with Christ"*, it was to all these *"outward things"*. None of them are essential to salvation, or even aids to the true inner life. The "flesh" was put to death in Christ for you (Galatians 5:24), then why rely upon "aids" which really are of "no value" to check the "indulgence of the flesh", for it will only change its form, and break out in another way. In fact the *puffed up "fleshy mind"* (Colossians 2:18) is *at the back of all these schemes to conquer the flesh*, and thus it is made even more active through the very

拿、不可尝和不可摸等事上，到头来正用的时候就都败坏了（西2:22），这些又如何？

使徒说这些规条使人徒有智慧之名，用私意崇拜，自表谦卑，苦待己身，其实在克制肉体的情欲上是毫无功效的（西2:23），就是说虽有这一切的谦卑和苦待己身，里头的肉体却依然故我。

神的方法更胜一筹。祂用十字架的宝剑刺入人的深处，在这一切外在事物之上藉祂使徒来说「你与基督同死」。没有一样在得救上是必须的，在真实内在生命上毫无帮助。你的肉体在基督里已死（加5:24），那么为何还要倚赖那些在检视放纵肉体上实在无益的帮助？都不过是改头换面吧了。这一切征服肉体的计划背后事实上是无故的自高自大（西2:18），所作操控肉体的手段反叫肉体更

means taken to bring it under control!

But, says someone, are no "outward things" of help to the true life of God in the soul of man? Paul tells us when they may be so. *They belong only to "childhood"!* They are "childish lessons"—which will fall away at the Cross of Christ, when its deep meaning dawns upon the soul. The Colossians were disturbed over "precepts", "sabbaths," etc., and they were condemning each other as vigorously as the Christians of the twentieth century do over the "rights" and the "wrongs" of various "outward things"! They are all "shadows", "shadows," "shadows," cried the apostle. Aim at the *substance* (Colossians 2:17), and you will soon know the mind of the Lord for you, as to how to deal with the "shadows" in practice. (Romans 14 very clearly illustrates this.)

It is instructive to see that Paul did not attempt to settle their "conscience questions" for the Colossians. He takes them to the only place where they can be seen in true perspective. Away from Calvary, the only place which a sinner saved by grace has on earth—the place of

活跃！

是否如有人所说外在事物在人得着神的真实生命上毫无帮助？保罗告诉我们事实如此。他们只属小儿科，当基督十字架的深层意义光照人生命时，这些小学便黯然失色。歌罗西人在规条和安息日等上受困扰，他们的彼此定罪与二十世纪基督教在各式各样外在事物对错上的激烈指摘不遑多让！使徒说他们全都是影儿、影儿、影儿。当注目那形体（西2:17）时，你便快快认识到主对你的心意，并如何具体处理那些影儿（罗14章清晰地说到这个）。

得见保罗没有试图去解决歌罗西人的良心问题是有启发性的。他领他们到唯一他们得见真象之处。远离各各他这罪人在地上唯一藉恩得救之处就是与基督同死那里，这

death with Christ—these questions are magnified all out of proportion, for "outward things" which are small are made to overshadow the things that matter.

Back to Calvary, child of God, back to Calvary! Put away, at least for the time being, all your debates, and let God cut to the core with the Cross, and cut you off from all the various "views" concerning external matters of the Christian life. "Put away" the "lessons" of your Christian childhood, and die with Christ, then a veil will fall away from your inner vision, and you will see light in God's light, you will learn that "nothing availeth but a new creation", and know that "the Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost" (Romans 14:17). This will take from you the disposition to judge and condemn others in matters which are not essential to salvation, and you will cease to allow them to become barriers between you and other members of the Body of Christ.

How deep shall the death of Christ go in us? Deeper yet. Deeper yet. Look at Colossians 3:2,3

些问题中的外在事物都不按比例地被放大，本是小的他们夺去了那真象事情的光彩。

神的儿女当回到各各他，回到各各他去啊！最少如今放下你一切的辩驳，让神用十字架来割离那核心，割离关乎到基督徒生命外在事物上的不同观点。除掉你基督徒初阶的教训，与基督同死，那么幔子就会从你里头的视觉中脱落，在神光中必得见光，必晓得惟有作新人才有益，且晓得神的国不在乎吃喝，而在乎公义、和平和在圣灵中的喜乐（罗 14:17）。这会叫人不再在不是得救的必须事情上来评价和指摘人，你且会停止来容许他们成为你和基督身上其它肢体的阻碍了。

基督的死在我们里头去得多深？更深。读读西3:2-3并其批注。

(Conybeare) with footnote.

"Set your heart on things above, not on things earthly; for you have died, and your life is hid with Christ in God."

How deep? So deep that your life is now in heaven "with Christ in God". This must be the reasonable sequence. As the death of Christ cuts deeper, the life of union with Christ must grow stronger. As the mastery of sin ceases, and the bondage of "must" gives place to loving obedience; as the soul is more cut off from reliance upon anything outside of Christ (or insidiously *added* to the completeness of Christ's finished work at Calvary), so the believer finds his life more and more lived in "heaven". The things that once troubled him sink down to their right place and he no longer tithes mint, and anise and cummin (Matthew 23:23), whilst blind to the weightier matters of his salvation.

How deep does this death go? So deep that the heart is now "set on things above", not on "things earthly". There has been no great struggle to "give up". The death-work of the Cross has cut away "things earthly", so that they also simply fall into their

「你们要思念上面的事，不要思念地上的事。因为你们已经死了，你们的生命与基督一同藏在神里面。」

多深？深至你们的生命如今与基督同在天上的神里面。这是必然的合理次序。基督的死割得越深，与基督的生命联合便越紧密。因着罪不再支配，必然的捆绑便让位给爱的顺服。生命越远离基督之外所倚赖的任何东西（不知不觉连上基督在各各他作成的工夫），便越发发现生命便活在天上。从前困扰他那些叫他无视更重要之得救如十一奉献薄荷、茴香和芹菜（太 23:23）等东西如今都退回本位。

这死去得多深？深至叫心如今思念上面的事，不再思念地上的事。十字架致死的工夫已割离地上的事，因此他们也完全归回顺服神旨意的本位。因此

right place as subject to the will of God. Thus a true fellowship with Christ in death cuts away fanaticism, and all "extremes", for all of this comes from the "flesh" and not from the new life in God. The light of heaven on the things of earth shows the value of things, and the way to walk according to God in the spirit. When a man dies physically, he has to leave his great possessions. If you can suppose that man is coming back to live again his life on earth, think you that his values would not be changed and he would look upon all things with different eyes? This is, *spiritually*, just what God's plan was in the identification of the sinner with the Saviour on the Cross. The death of Christ applied to the believer cuts him off from "things earthly", so that he lives his life henceforth as one that abides in heaven.

How deep shall it go? Shall it touch your dress, your ambitions, your possessions? It is not so much your getting "victory" over these things, as *your "death" to them* in the death of Christ.

But we must *cry deeper yet!* Let us turn to 2 Timothy 2:9-11

与基督在死上真正的联合便割离了狂热、并所有的极端行为，因为这一切都是来自肉体，而不是在神里头的新生命。属天之光临到地上事物时显明他们的价值，和如何在灵中按神旨意而行。当人身体死亡时，他必须作有别于他所珍爱拥有的。假若你猜想人得以重新活在地上，你会想到他的价值观不会改变，他会否用不同的眼光来看事物呢？这就是神在罪人与十字架上之救主联合上的所有属灵计划。在信徒身上发动的基督的死叫他与属世事物割离，从此他活出的就是住在天上的生命了。

这去得多深？它会否及至你的衣着、梦想和财产？这不大与胜过这些有关，因你在基督的死上向他们都已死了。

我们必然呼喊更深！让我们转去读提后

(Conybeare).

"I suffer as a malefactor ... I endure all for the sake of the chosen, that they may obtain ... Faithful is the saying. For *if we have died with Him we shall also live with Him ...*"

How is it "deeper yet" in this passage? Just this, that the death of Christ has here cut into all self-interest. Treated as malefactor, the apostle cries, "I endure all for *the sake of the chosen*, that *they may obtain*. ..." That "*they*" may obtain! Not that "I" may obtain. Who does not want a "life" that in this storm-tossed world "abides in heaven"? But to be willing to suffer as Christ suffered—as a criminal led forth to die—for the sake of others—that "they" may obtain glory and blessing. That is deeper yet. No self-interest here in spiritual attainment. Some of us know a little of what suffering *for others* means, but oh so little. There is always the temptation to "save ourselves" and come down from the Cross.

Now let us turn to 2 Corinthians 5:14,15, and read if there is a deeper depth yet. The apostle writes:

2:9-11。

「我像罪人受苦.....为选民凡事忍耐，叫他们也可以得着.....有可信的话说，我们若与基督同死，也必与祂同活。」

在这经文中如何更深？原来基督的死割离所有的自身利益。使被看为罪人的使徒高呼：「我为选民凡事忍耐，叫他们也可得着.....」为叫他们而不是我得着。有谁不想在这风雨飘摇世界中得着住在天上的生命？但甘心像基督般来为别人缘故来受苦，如同罪人被交付死地，为叫他们得着荣耀和恩福，这更深。在这没有属灵上的自我得益。我们少有人认识为别人受苦的含义，太少了。常有的试探是自十字架下来自救。

如今让我们转到林后5:14-15，读读有否更深的。使徒写道：

"For the love of Christ constrains me, because I have judged that if One died for all, then all *died* (in Him) ... that the living might live no longer unto themselves, but to Him."

How deep? So deep does the Cross cut into the inner depths of the believer, if the Holy Spirit is allowed to carry it through to its fullest extent, that really and truly he, so to speak, may be said to exist in this world only for God. If he "eats" or does not eat (Romans 14:21) this or that, it is for God (1 Corinthians 10:31). He does all for the glory of God and not for his own pleasure. In brief, Christ has become his All in All, the new centre of being (see 2 Corinthians 5:15, Conybeare), so that he exists for His will and pleasure.

How deep? It is for each child of God to say. "It is the Spirit that quickeneth, the flesh profiteth nothing." There is only one thing that God cannot do for us. God will not "will" instead of us. He will work in us, and for us, to bring us to the point of "willing", but *we must "will"*—i.e., set the helm of the ship by our choice.

How deep shall the death of

「原来基督的爱激励我们，因我们想一人既替众人死，众人就都(在祂里头)死了.....那些活着的人不再为自己而是为祂而活。」

有多深？若容许圣灵尽量来作的话，深至十字架切入信徒内里的深处，他真的说出在世上只为神而活。他吃与不吃(罗14:21)，作这作那，全都为神(林前10:31)。祂所作的一切都是为着神的荣耀，而不是他一己的欢快。简而言之，基督已成为他的一切，他人格的新中心(参看林后5:15)，他乃为祂的旨意和喜悦而活。

有多深？神的每个儿女都会说「叫人活着的乃是灵，肉体是无益的。」有一事神不能为我们作，神不能替我们愿意。祂会在我们里头为我们工作，领我们愿意，我们必须愿意，按我们的抉择来掌舵。

基督的死在我们

Christ go in us? How far has the truth of the Cross penetrated? Having cut into the personal life, has it reached our ministry and Christian service? The world that Paul said he was "crucified to, and was crucified" to him, was the religious world, according to the context of Galatians 6:14. "They who wish to have a *good repute* in things pertaining to the flesh, ... are forcing 'circumcision' upon you, and that only to save themselves from ... persecution" (Galatians 6:12, Conybeare) wrote the apostle to the Galatians. Here we have "religious reputation"; the "forcing" of views of "truth"; the counting of "converts"; the shirking of the Cross; giving in miniature a picture of the professing Church of today. "This 'world' is crucified to me and I unto [this] world" cries the apostle. "My 'boast' is only in the Cross of Christ 'which is the instrument of my crucifixion as of His'" (Lightfoot). And so it will be to every one today who will preach the Gospel. "NOTHING AVAILS BUT A NEW CREATION".

How deep shall it go? So deep that we die utterly to all desire for a

里头有多深？十字架的真理渗透多远？已进到个人的生命，及至我们的职事和基督徒事奉没有？保罗在加6:14说到他在上死和于他也是钉死的世界，是信仰的世界。使徒写给加拉太人说：「凡希图外貌体面的人都勉强你们受割礼，无非是怕自己为基督的十字架受逼迫。」(加6:12)在这我们有信仰上的体面，真理的勉强观点，信徒的人数，逃避十字架，显示的是今天自命为教会的缩影。使徒说：「世界已经钉在十字架上，我已经钉在十字架上。」Lightfoot说：「我所夸的只有基督的十字架，这是我钉死的工具，跟祂一样。」于今天每一个传扬福音的人也一样。「要紧的就是作新造的人。」(加6:15)

这去得多深？深至在基督徒的事奉上，

"good repute" in "things pertaining to the flesh" in Christian service, and are content to be in the true apostolic succession of the path of Christ and His apostle.

And there is deeper yet in this marvellous Message of the Cross. Shall the death of Christ go so deep in us, that it breaks down all religious barriers between us and fellow-believers? Speaking of the barrier of religious ordinances between Jew and Gentile, the apostle writes of Christ and His Cross, in Ephesians 2:14-16:

"He is our Peace, Who has made both one, and broken down the wall which parted us; for by *His death* He destroyed the ground of our enmity ... that *by His cross* He might reconcile both...."

How deep does the Cross of Christ go? Deep enough to cut away all barriers caused by "ordinances" between those who look to His atoning death for salvation. What did the Cross do for "Jew" and "Gentile" but slay them both, so that out of both might be built a "New Man", neither Jew nor Gentile, but Christian? "In Christ," wrote the

关乎到肉体的事情上和渴想的一切体面上我们都彻底死去，也满足于成为基督和祂使徒脚踪的追随者。

比十字架奇妙的信息更深。我们愿否基督的死深入我们里头，打破我们和信徒之间一切信仰上的藩篱？在关乎到犹太人和外邦人在信仰条例上的藩篱，使徒在弗2:14-16中写到基督和祂的十字架：

「祂使我们和睦，将两下合而为一，拆毁了中间隔断的墙；而且以自己的身体废掉冤仇.....藉这十字架使两下归为一体.....」

基督的十字架有多深？深至废掉仰望祂代死救恩的人之间条例上的一切藩篱。十字架为犹太人和外邦人作的不就是杀死他们，从中建立一个不再是犹太人外邦人，而是基督徒的新人么？使徒说到在基督里不分

apostle, "there is neither Jew nor Gentile, but Christ is all and in all."

How deep? Even yet the fathomless deeps of Calvary, able to fathom the deepest depths of the human soul, are not exhausted. 2 Corinthians 4:10-12, and 2 Corinthians 13:4, open realms of possibilities in the depths of the Cross, making place for boundless inflow and outflow of the very *life of Jesus* through those who will allow the Spirit of God to "dig deep" channels in their inner lives; as well as the mighty energising of human weakness by the might of the strength of God. Let us be willing for all that the Cross means, that we may know the power of Christ's Resurrection as we become conformable to His death (Philippians 3:10).

"DELIVERED UNTO DEATH"

"Delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh; so then death worketh in us, but life in you" (2 Corinthians 4:11,12, R.V.)

It is the plan of God that He must

犹太人外邦人，基督就是一切。

有多深？**深过各各他的无底深处，深至人魂的至深处，无穷无尽。**林后4:10-12和林后13:4开启了十字架深度的可能程度，为耶稣的生命在那些容许神之灵在他们内里生命深挖渠道的人预备地方来叫耶稣的生命作无限制的流出流入，并且藉着神的大能大力来叫人在软弱上刚强。让我们甘心接受十字架的一切意义，好叫我们晓得基督复活的大能来效法祂的死。(腓3:10)。

被交于死地

「为耶稣被交于死地，使耶稣的生在我们这必死的身上显明出来.....死是在我们身上发动，生却在你们身上发动。」(林后4:11-12)

神的计划是必须

be allowed to work into the *lives of His messengers the truths He entrusts to them to give to others*. Written large in God's own Word lies the principle of "death" for "life" in those He sends out with His message. "Delivered unto death for Jesus' sake" is to be found in the Old Testament in David's life, and in the lives of the prophets. And just as it was with them in the foreshadowing of Calvary, and the prophetic utterances *foretelling* the Cross, so it was in the dispensation immediately following Calvary, and has been all along the line ever since. We can see it wrought into the life of Paul, and into the lives of the martyrs, and all the servants of God who have ever been greatly used of Him. This is an aspect of the Cross which so many of us have failed to see; this principle of "death" for life which must be wrought into us ere the message of Calvary given by us becomes life to others. This explains why there is so much preaching *about* the Cross without the power of the Cross. We may have seen clearly the substitutionary and atoning aspect of Christ's death *for* us, and not apprehended our identification with

在祂传信者的生命上作成将真理托付他们来传给别人的工。神一己传扬的信息话语所强调的是死的原则。「为耶稣的缘故来交付死地」在旧约大卫和先知的生命中可找到。他们有的不过是各各他的影儿，和预告十字架的先知之言，因此也有随即同往各各他去旨意，自此一直这样。我们得见在保罗的生命中作成这个，也在殉道者的生命中，并一切神一直大大使用的仆人生命中得见。十字架的这个层面是我们那么多人所一直看不见的。务死得生的原则必须先在我们身上作成，我们才能叫各各他的信息成为别人的生命。这解释到为甚么那么多传讲十字架内容却没有十字架之能力了。我们也许清晰地看见基督为我们死这代替和救赎的层面，却未领悟我们在这死上与

Him in that death, so that we know the power over sin which comes from knowing that we died with Him. And again, when we have apprehended our death-position with Christ, we may have failed to see the *conformity* to His death, wherein the power of Christ's death and resurrection is wrought into us as an experience day by day. This brings into the life not only victory over sin, but the *spirit* of Calvary. The absence of this brings about the anomaly of the Cross being preached with no marks of the Calvary spirit. This is the danger of the teaching of "identification" without the consequent conformity to death which brings true power, for we may rely upon the fact that we have "died" with Christ, and assume that it is entirely wrought in us at once, not realising that "conformity to His death" follows the apprehension of identification, and must become deeper and deeper until the "fellowship of His sufferings" in the path of the Cross becomes a real experience in the life.

Just as it was with Jeremiah, so all true messengers of the Cross today will have Jeremiah's path and

祂的联合，因此我们晓得胜过罪的能力是来自晓得我们与祂的同死。再者，我们会领悟到我们与基督同死的地位而并未看见在祂死上的联合，就是基督死和复活的能力在我们里头作成的每天经历。这带进生命的不单止是胜过罪，且有各各他的灵。没有这个便带来没有各各他之灵这标记的反常十字架。这是教导合一却没有随即带来真正能力之同死的危险，因为我们会倚赖我们与基督同死的事实，以为这完全立时在我们里头运行，却不晓得领悟联合随即而来的是与祂在死上联合，且必须越发加深，直至十字架路上祂受苦的联合成为了生命的真实经历。

正如杰里迈亚一样，所有乐意跟从主到各各他的人，真实的十

Jeremiah's experience if they are willing to follow the Lord to Calvary. For Jeremiah knew what it meant to have the Lord's path of the Cross, although it was years before Christ came to earth to die. Even as Jeremiah knew the Cross in its foreshadowing, so may we know the Cross in fellowship with the Lamb of Calvary as we proclaim Golgotha's tragedy and victory. The death of Christ can be wrought into us in a death-fellowship with the Lord, which will bring forth a life which triumphs over everything.

The passage in 2 Corinthians 4:11,12, R.V., is the keynote of it all. "We which live are *always delivered unto death* for Jesus' sake," writes the apostle, "that the *life* also of Jesus may be manifested in our mortal flesh; so then death worketh in us, but life in you."

How clearly we are shown that David was "delivered unto death", as he cried, "My God, my God, why hast Thou forsaken me?" in some of his hours of suffering, so that the Holy Ghost might speak through him the prophetic utterances foreshadowing Christ's death on Calvary. A deep

十字架信息必定有着杰里迈亚的足迹和杰里迈亚的经历。因为杰里迈亚知道主十字架路径的意义，虽然基督要多年后才临世死亡。杰里迈亚既认识到十字架的影儿，我们也可在我们宣告各各他的悲剧和得胜上来认识到十字架与各各他羔羊的契合。基督的死能在我们里头作成与主同死，带来得胜一切的生命。

林后 2:11-12 的经文是这一切的关键。使徒说到「我们这活着的人是常为耶稣被交于死地，使耶稣的生在我们这必死的身上显明出来。」

当大卫在他受苦的某时刻高呼「我的神，我的神，为甚么离弃我？」时，多么清晰显明他被交于死地。圣灵藉这先知之言来预告基督在各各他的死亡。当我们想到这个

insight into the life of God in the soul of man opens to us as we ponder over this. We see that God works into man's inner-most being the divine messages He seeks to give out through him, and does not make even a prophet a "machine", but speaks through the heart and life prepared by Him in the furnace of suffering.

In these solemn closing days of the age the question upon many hearts is, How is the Church of Christ to be prepared to meet the Lord? We answer, "Only by having wrought into her the very spirit and life of Jesus, in conformity to His likeness of the Lamb." Some have caught a glimpse of it. They have tasted it in measure, and have the message of it burning in their hearts now. But how is this message to be given to others, so that it may become wrought into them in power? How is this "life of Jesus" which has come to us through fellowship with His death, to reach others? And the answer is: We must be *willing to be "delivered to death"* as the prophets were. We long to carry the message of Calvary to others in all its power, but this can only be as it is wrought in us first, as in the lives

时，向人生命开启的是神生命的深层启示。我们得见神在人格至深处作成那神圣信息，且寻求藉他传递出去，但不是使先知成为一部机器，而是藉祂为他在痛苦火窑所装备的心和生命说出来。

在这世代结束之时基督的教会如何预备来迎见主是众人心中的问题。惟有藉耶稣的灵和生命在她里头工作来模成羔羊的模样是我们的答案。曾一瞥这个的人稍为尝受过它，如今心中燃烧着这信息。但这信息如何临到别人，好在他们里头有着大能大力的工作？耶稣的生命如何藉祂的死来到我们那里，再而及至别人？答案是我们定须乐意像先知般被交于死地。我们渴望能将各各他的信息以其一切的权能来传至别人，但这只能在我们里头先作成，如同在大卫、杰里迈亚和

of David and Jeremiah, and Paul.

Are we willing to sob out the message in our lives first, as David sobbed the twenty-second Psalm ere the Holy Ghost could speak it through him as a prophetic picture of Christ? Yes, we must know the sobs of Calvary in the fellowship of His sufferings, just as much as David did, if the Holy Ghost is to make the message of Calvary through us life to others.

Mental light about the death of Christ will give light as we pass it on, but not life. We may be able to explain everything about identification with Christ in death to sin, and to talk of personal victory so that the hearers get victory too, but this is not *life* passing through us, for this can only be as the "fellowship of His sufferings" is wrought in us by the Holy Ghost.

The Lord Jesus said on Calvary's Cross, "My God, My God, why hast Thou forsaken Me?" as David said it in tears long years before. And it was at *Golgotha* that the very life of Jesus was set free for a dying world. "*Always delivered unto death ... so then death worketh in us, and life in*

保罗的生命中一般。

我们是否乐意先在我们生命中泣诉这信息，如同大卫从前在诗22篇所泣诉的，就是圣灵藉他预表基督？圣灵若要藉我们的生命向别人传递各各他的信息，我们须像大卫与祂同受苦难中多多认识各各他的泣诉。

基督之死的思想亮光所传递的是光而不是生命。我们也许能解释在罪上与基督同死的种种，所说的个人得胜叫听众也得胜，但我们所传递的不是生命，因生命只能藉圣灵在我们里头作成的「与祂同受苦难」来得着传递。

主耶稣在各各他十字架上说的「我的神，我的神，为甚么离弃我？」就是大卫从前流泪说的。为垂死世界释放的正是各各他耶稣的生命。保罗说「被交于死地.....死在我们

you," writes Paul. Is this a cry for "power"? No! For happiness? No! "Always delivered unto *death*." Have you, dear child of God, ever asked God for *fellowship with Christ in death*? You have asked for *power*, but the answer is, "Always delivered unto death". *Always!* Not only now and then. "But I thought," you say, "when I came up to the Cross, and saw that I was identified with Christ in death, that I then passed on to resurrection ground in union with Him, and on to the ascension life. I thought the Cross was then behind me, and I had only to maintain my position!" Yes, that is true, but it does not embody all the truth. 2 Corinthians 4:10-12 and Philippians 3:10, have a vital place in the spiritual life of all who follow on to know the Lord. "Reckon yourselves dead unto sin and alive unto God" (Romans 6:11); and "Ye died, and your life is hid with Christ in God." (Colossians 3:3), is position-truth, which we must stand upon as rock ground daily, but the power-side of the resurrection means *conformity to death* for life to others.

"Always delivered to death for Jesus' sake." "Oh," you say, "you are

身上发动，生却在你们身上发动。」这不是祈求权能或快乐，是「被交于死地」。神的儿女啊，你曾否求神与基督同死？你曾祈求权能，但答复是「常交于死地」。常！并非一时三刻。你会说：「我以为当我走近十字架，得见与基督同死，就自然与祂在复活和升天的生命上联合。我以为十字架在我背后，我只要持守我的地位！」对，但这不是真理的全部。林后4:10-12和腓3:10在跟随要认识主之人属灵生命上有着极重要的地位。「看自己向罪死，向神活。」(罗6:11)和「你们已经死了，你们的生命与基督一同藏在神里面。」(西3:3)我们须每天站在这盘石根基的地位真理上，但复活的能力一面是说到同死来叫别人得生命的。

「常为耶稣被交于死地。」你会说：「你

not putting before us the attractive side." But why do you always cry for what is "attractive" from the human view in following Christ? Was Calvary in its reality *attractive*? Was Christ "attractive" on His way to the Cross? No, there was "no beauty" that we should desire Him had we seen Him then (Isaiah 53:2). But for the "joy set before Him He endured the Cross, and *despised the shame*". If our eyes were opened by the Holy Ghost to the divine vision of the suffering Lord, we should see beauty in the Lamb-spirit of Jesus. We should see the heavenly side of fellowship with Christ in His death-path and count it joy to follow in His steps. We should then crave to "suffer with Him" because thus, and only thus, we will be "glorified together" (Romans 8:17) "It is a faithful saying, 'If we be dead with Him, we shall also live with Him.' *If we suffer, we shall also reign with Him*" (2 Timothy 2:11,12).

But what is the meaning of being "*delivered* unto death"? The Lord was "*delivered* for our offences". The Father "*delivered* Him up for us all". "He was *delivered* into the hands of men." The Greek word means to be

不给我们看吸引的一面。」你为何祈求人看为吸引的一面来跟随基督呢？各各他不吸引么？基督往十字架去不吸引么？不，无佳形美容使我们羡慕祂（赛53:2）。却因那「摆在前面的喜乐，就轻看羞辱」（来12:2）。圣灵若开我们的眼，得见受苦之主的神圣景象，看见耶稣羔羊之灵的美丽。我们看见与基督同死属天的一面，以跟祂脚踪行为喜乐。我们就必祈求「和祂一同受苦」，为此，惟有这样我们才得以「一同得荣耀」（罗8:17）。「有可信的话说：我们若与基督同死，也必与祂同活；我们若能忍耐，也必和祂一同作王。」（提后2:11-12）

「被交于死地」作何解？主是「为我们的过犯被交给人的」（罗4:25）的。天父叫祂「为我们众人舍了」（罗8:32）。祂被交在人手

"handed over". It is the very word in Galatians 2:20, where it says He gave Himself for us. Literally it reads, "He loved me, and *gave Himself over* for me". He gave Himself over to the executioners for me; He gave Himself over to death for me. The Father gave Him over to the hands of the executioners; to the will of the Gentiles, and the Jewish rulers. "He was *delivered up*." Again and again we read "when the time was come that He should be *delivered up*". This is one aspect of the life of Jesus to be manifested in our mortal body. He calls us to be willing to be "given over unto death for Jesus' sake", as He was delivered up for us. We need vision beyond that of personal comfort, joy, happiness, ecstasy. We want "power" not only to be witnesses, *but to be martyrs*. Power to be willing to be "delivered up to the hands of men"; and power to hand ourselves over to the will of God, for life to others—"delivered unto death for Jesus' sake".

"*Always delivered to death*," "always handed over to death". What instruments may God use for bringing about this fellowship with Christ?

里」(可9:31)原文说到被交付。这正是加2:20所说，祂为我们舍己。原文说「祂是爱我，为我舍己」。祂为我被交付施刑者，被交付死地。天父把祂交付施刑者手中，随外邦人和犹太领袖的心愿。「祂被交付」，我们一次又一次读到「祂被交付的时间到了」。这是我们必死身上要彰显耶稣生命的一方面。祂呼召我们甘于「为耶稣来被交与死地」，如同祂为我们被交付一样。我们需得见超乎个人的安舒、喜乐、快乐和狂喜的异像。我们需要的不单止是成为见证人，且是成为殉道士的能力。是甘心交付在人手中的能力，是将自己交付随神旨意、为别人而活的能力。「为耶稣被交付死地」。

「常被交付死地」，「常被交与死」。神会用甚么工具来领进与基督的这样联

"And brother shall hand over brother to death" (Matthew 10:21). Read again Matthew 24:9. "Then shall they *deliver you up* to tribulation, and shall kill you; and ye shall be *hated*." Oh! children of God, are you willing to be hated? or is there something in you that smarts, and bursts out in resentment? Then you have not learned Calvary, and the "fellowship of His sufferings, being made conformable to His death".

"*And they shall kill you.*" There are many ways of "killing", beside the using of a knife. "They shall *hate* you." Yes, when the message of God has been wrought into you it becomes the "Sword of the Spirit", piercing to the "joints and marrows" of others, and they may resent it, and turn upon you as they turned upon Jeremiah, and cast him out.

We have been softening the message of the Cross, and trying to adapt its language to twentieth century sentiment; but now that time is passing. If we are faithful, the *edge of the Cross will be felt*, whether we will or no. "*Brother shall deliver up brother to death.*" Are you willing for your sister or brother in the home to

合? 「弟兄要把弟兄送到死地。」(太10:21)再读太24:9:「那时人要把你们陷在患难里,也要杀害你们;你们又要为我的名被万民恨恶。」神的子女啊,你甘心被恨恶么?你里头有难受,高呼怨愤的东西么?那么你还未晓得各各他,并未模成祂的死。

「他们要杀害你们」。除了用刀子外,杀害有多种。「他们必恨恶你们」。当神的信息在你里头运作时,它成为了圣灵的宝剑,刺入剖开别人的骨髓,他们会恨它,向你如同向杰里迈亚般转背,并把他撵走。

我们一直柔化十字架的信息,尝试改换表达方式来迁就二十世纪的愤恨,如今都过去了。我们若忠心,无论我们有否意图,人心会感受到十字架的尖锐。「弟兄会把弟兄交付死地。」你甘心以各

"deliver you to death" by injustice and misjudgment, and you meet it with a Calvary spirit? In 1 Peter 4:19, we read, "Let them that suffer according to the will of God keep *handing over* their souls to Him in well-doing as unto a faithful Creator." "For we which are always delivered—handed over—to death for Jesus' sake."

"We which live." LIVE. Here we have life in the midst of death. The divine life in you cannot be crushed, but as "bread corn is bruised" it will break out into fragrance and life power in the face of everything; and everything that is not of God the sooner it perishes the better. The true life of God in us will stand every fiery test. But the "life of Jesus" truly in you may be almost unrealised and unseen, because it has no outlet, and because the exterior vessel has never been broken. It is for this reason that we are *"Always delivered to death"*. It is only those who live—who have the real life of Jesus in them in union with Him in His risen life which is the life He had out of death—who are "delivered to death", so that the life which is in them may be "manifested". Without the "death

各他的灵迎见家中兄弟姊妹以不公和错判来把你交付死地么？彼前4:19说：「那照神旨意受苦的人要一心为善，将自己灵魂交与那信实的造化之主。」「因我们常为耶稣被交付（交与）死地。」

「我们活着」。活着，我们是在死人中活着的。你里头的神圣生命不能被摧毁，却如任何情况下被压碎的麦子，必会释出香气和生命的大能；凡不是出于神的便越早消失越好。我们里头神真实的生命耐得住每个烈火的试炼，但你里头耶稣的真生命是未被察觉和得见的，因为无法表显，因为外在的器皿未被打破。因此我们须常被交付死地。只有活出耶稣的真生命，在祂复活生命上与祂联合的人才是出死，被交付死地的，因此他们里的生命得以显大。外面的人没有死来运作，这生

working" in the outer man, this life is compressed within rigid circumference. It cannot find outlet. "Give, and it shall be given unto you; pressed down and running over."

Soul in the path of pressure and trial, *begin to give to others*, and cease thinking of yourself and your own needs. See your place in the death of Christ, and say, "I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me". Then say, "I am willing to be always delivered to death for Jesus' sake, that the life of Jesus may be manifested. I will not ask to be taken out of the path of trial; out of the hands of men; I will not ask to be free from the cruel hands that are pressing and trying me; I will only ask that the life of Jesus in me may break out and triumph in them." "We who *live* are always delivered to death."

Who does the "handing over"? The hand that was pierced on Calvary—the hand of the Lord. You say, "Then what have I to do with it?" You must *choose*, for you may rebel. Your part is to accept the path, and choose to be handed over to fellowship with the death of Christ,

命仍压缩在固有的圆周内，找不着出路。「要给人，就必有给你们，连摇带按，上尖下流」(路6:38)。

在压力和试炼路上的人开始有所给与，不再想到自己和一己需要。以一己地位在基督上死，且说：「我已与基督同钉，现在活着的不再是我，乃是基督在我里面活着。」也说：「我乐意常为耶稣被交付死地，好叫耶稣的生命得彰显。我必不祈求除掉试炼的路，脱离人的手；我必不祈求脱离压制和试炼我那些残暴之手，我只求取我里头耶稣生命的爆发和得胜。」「活着的我们常被交付死地。」

谁作那交与？就是在各各他被钉的手，主的手。你会说：「那么我要为此作甚么？」你须选择，因你是悖逆的。你的分就是接受你的路，选上交与来与基督同死，之后那死而复

and then He Who died and rose again will say, "I will show him what great things he shall suffer for My Name's sake".

What is the outcome of being handed over to death?

"Always delivered to death that the life of Jesus *might be manifested in our mortal body.*" It has to do with the mortal body. The life of Jesus manifested in our mortal body. This clearly shows that it is a path of death for the outer man, so that the life in him may have an outlet, or be "manifested"—seen. And the outcome of this is for blessing to others. "So then death worketh in us, and life in you." Death *worketh!* So there is a "working" of death in the believer. Death *worketh*, and as the death works, so life reaches others.

You are living in the midst of people who are in the dark about Calvary. Why is it that you cannot speak the message to them? Because *it is not manifested in your own life.* There must be first the apprehension of identification; and then the intelligent, deliberate surrender to God to be "delivered to death" in any way that He chooses, so that death

活者必会说：「我必会给他显明他在甚么大事上为我的名受苦。」

被交与死地会有甚么结局？

「常被交付死地叫耶稣的生命在我们必死的身上显大。」这关乎到必死的身体。耶稣的生命在我们必死的身上显大。这清楚显明这是外面的人死亡之路，因此里头的生命得见被显大的出路。这成为别人的祝福。「死在我们身上发动，生却在你们身上发动。」死发动！信徒身上有死发动。死发动，因死发动，生命便临到别人。

你活在不了解各各他的人当中。你为何不能跟他们说到这信息？因这不在你一己生命中彰显。必须先领会联合，之后智力上和决意降服于神来在祂选上的任何方面来交付死地，因此死就在我们里头发动达至别人

may work in us for the life of Christ to reach others. This is what has been described by a writer as the "Sacrificial path of God's elect". The path of David and Jeremiah and all the prophets. This is the path for the proclamation of the Calvary message today, as it was the path for the foretelling of it in David's day. The path that means being willing for your brother to hand you over to death, in the twentieth century way. A "death" which is not a "death" of the body, but is realised in a refined cruelty, in ostracism and misjudgment, because you are faithful to God. *"For Thy sake are we killed all the day long,"* said Paul, "we are accounted as sheep for the slaughter... in all these things we are more than conquerors, through Him that loved us."

God grant that our minds may be open to this message, so that the Holy Spirit can penetrate them with His truth, so that we shall be ready to follow the Lamb whithersoever He goeth. Can you say, "Yes, I live; I know I live with Christ in His divine life, and I see now before me the path which God has been leading me into for some time, and I have been struggling

的基督的生命。这就是有人所说的「神拣选的神圣路径」，是大卫、杰里迈亚和所有先知的路径。这就是今天宣告各各他信息的路径，也是在大卫的日子所预言的路径。这路径说到乐意以二十世纪的方式来为你的弟兄被交与死地。这死不是身体上的死，而是因着你忠于神而落在精制的残酷事实中，被排斥和错判。保罗说：「为祢的缘故我们终日被杀。人看我们如将宰的羊。然而靠着爱我们的主，在这一切的事上已经得胜有余了。」（罗 8:36-37）

神叫我们的心思向这信息开启，所以圣灵能用祂的真理渗透我们的的心思，羔羊无论往那里去我们定必跟随。你且能说「我活，我知我与基督在祂圣洁的生命上同活，如今得见神一直引领我要走的路途，就是我一直

against it. I have been resenting it. I have been saying, 'No, we have done with the Cross; I do not believe that we are to hear so much about the Cross. I do not want it. But I am ready to face it now'." "*Through the Eternal Spirit He offered Himself to God.*" "He *steadfastly* set His face to go to Jerusalem." Will you take these words now, "delivered unto death", "delivered up," and say, "Yes Lord, yes Lord, for life to others"? Will you give up seeking anything for yourself? "Yes Lord, let others obtain what I would like to have." Will you choose the path of death that others may have life? Will you choose to fill up the afflictions of Christ for His Body's sake?

But what does it mean? It means living, weeping, suffering, loving with infinite patience, infinite tenderness, unwearying love for every member of the whole Body of Christ. It means the being bound up, not in your "own" progress, but in the progress of the Body of Christ. It means sinking all the personal element in the service of God, wanting neither credit, nor notice, nor recognition. It means an utter dropping of yourself, and a

抗拒的。我一直逃避，且说：「不，我们跟十字架毫不相干，我不想要。但如今我预备好来面对它。」「祂藉着永活的灵来将自己交付神。」「祂就定意向耶路撒冷去。」(路9:51)你如今愿否接受「交付死地」、「全然交付」，且说「是的主啊，是的主啊，叫别人得生命」？你愿否不再为己求？「是的主啊，让人得着我想要的。」你愿否选上死亡之路来叫别人得生？你愿否选上为基督的缘故来充满祂的痛苦？

这作何解？这是为着基督身上每个肢体而有的生命、哭泣、受苦、无限忍耐的爱、无限的温柔和不息的爱。这是不照你的而照基督身体的进程来被捆绑。这是在服事神上埋没所有个人的成分，不要赏赐、被注意、被认同。这是彻底的虚己，将自己交与神，为

handing over of yourself to God to be poured out for His Body's sake, the Church—for Jesus Christ's sake (Colossians 1:24).

So I would tenderly put this message before you, child of God, and ask you to face it with the Lord, and in Jesus' Name let the Holy Spirit work in you all that He sees you can bear in fellowship with Him. Do you say "Yes"? Then do not take the pattern from anyone else, for God will deal with you as though there were no other person in the world but you. He will find a way of taking you into fellowship with Himself.

Maybe God is preparing us for something that is coming. The days are rapidly closing. How many of us will be found faithful? How many of us will be true to God? How many of us will stand the test? England needs martyrs, and England is having her martyrs in many secret lives of God's children. Right over the land there are deep, true souls who are learning the power of their lives to be in suffering for the Body of Christ.

All over England in her darkness at the present time, God is maturing

着教会祂身体的缘故，为着耶稣基督的缘故来被倾倒（西1:24）。

神的儿女啊，我这样温柔地将这信息摆在你面前，请你与主同来面对它，奉耶稣的名来让在你里头的圣灵发动祂看在你与祂联合上所能有的一切工作。你会否说好呢？不要学某人，因神会以世上没有别人般来对待你。祂必会有方法来领你与祂自己联合。

也许神预备好我们来得要来的东西。那日快要来到。我们多少人得发现是忠心的呢？多少人对神真心？多少人能忍耐到底？英国需要殉道士，英国有很多神的儿女在生命上是隐藏的殉道士。就在这国土上有深藏真挚的人为基督的身体受苦来学晓他们生命的大能。

今时英国遍地黑暗，神在火窑中造就多

in a furnace many souls who will shine as gold in the day of His appearing. Let us choose this path of giving ourselves over to the hand of God, to be handed over to the fellowship of His Son, for the manifestation of His life, and the outflow of His life to others.

There are two things which the Church wants: more death and more life—more death in order to live; more life in order to die. C. A. Fox

人能在祂显现之日成为光耀的精金。让我们选上这将自己交与神手的路径，交与来与祂儿子联合，好叫祂的生命得以彰显，并且祂的生命得以流向别人。

教会有两个需要：更多的死和更多的生：更多为得生命而死，和更多可务死的生命。(C. A. Fox)

Dying to Live

务死得生

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Publisher: Chow Woon Kuen

出版人： 邹焕权

Publishing in Hong Kong

出版地： 香港

First publication in September 2025

2025 年 9 月初版

ISBN 978-988-71575-6-4

非拉铁非书简 (Books of Philadelphia) 27 《务死得生》

基督的死叫我们得祂的生命，我们与祂同死就叫我们真的得生。

「与基督的同死」是向罪死，进到人格核心最深处，得脱离罪；罪如何深，神的解救也如何深，同样深；叫各各他一切工作作在我们的生命，割离以公义要求压制我们之律法的捆绑；救我们脱离对一切外在事物的倚赖，并过分强调这些在敬拜服事神上的必不可少甚或大大帮助；深至你们的生命如今与基督同在天上的神里面；深至叫心如今思念上面的事，不再思念地上的事；向你的衣着、梦想和财产死；切入信徒内里的深处，他真的说出在世上只为神而活；领我们愿意说「叫人活着的乃是灵，肉体是无益的」；进到个人的生命，及至我们的职事和基督徒事奉；在基督徒的事奉上，关乎到肉体的事情上和渴想的一切体面上我们都彻底死去，也满足于成为基督和祂使徒脚踪的追随者；深至废掉仰望祂代死救恩的人之间条例上的一切藩篱；深过各各他的无底深处，深至人魂的至深处，无穷无尽。

只有活出耶稣的真生命，在祂复活生命上与祂联合的人才是出死，被交付死地的，因此他们里头的生命得以显大。主的死叫我们得生命，我们的死不是为己罪而死，而是「交付」死地，所得的是自己的生，和别人的生。