

Born Crucified
by L. E. Maxwell

新死得生

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Finding Life Out Of Death

God's way of victory over the flesh is to completely cut off the old Adamic tree. His purpose is to graft us into the life of Christ by uniting us with Him in His death. The cross meant one thing to Him, "Not my will, but yours be done." And because He followed this course of dying to self-will to the end, He now has an eternal Kingdom-life in bodily form to share with everyone who follows Him in His way of the cross.

For the death that He died, He died to sin {self-will} once for all; but the life that He lives, He lives to God. (Rom. 6:10)

Then Jesus said to His disciples, "If anyone desires to come after Me {into the same life}, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it." (Matt. 16:24-25)

The Gospel message is all about

第一章 寻找死中生命

神胜过肉体的方法是完全砍掉旧亚当的族树，藉我们与基督同死植入祂的生命。十字架于祂是「不要成就我的意思，只要成就祢的意思」（路22:42）。因祂走到己意上死之路的尽头，可与每个跟随祂走十字架道路的人分享如今在肉身得着永恒国度的生命，。

「祂死是向罪死了，只有一次；祂活是向神活着。」（罗6:10）

之后耶稣对门徒说：「若有人要跟从我（进入相同的生命），就当舍己，背起他的十字架来跟从我。因为凡要救自己生命的，必丧掉生命；凡为我丧掉生命的，必得着生命。」

（太16:24-25）

福音的信息不过

finding life out of death. Readers, do you still find yourself being held back by a fleshly nature. There is a way to get beyond it.

Christ's requirements are indeed unattainable. His demands go far beyond what the natural man can fulfill. Who naturally loves his enemies, rejoices in persecution, and goes the second mile? But this way of life is natural to those who have received "abundance of grace" and "the gift of righteousness" where they "reign in life" with Christ. (Rom. 5:17)

There is an impassable gulf between the humanly possible and the requirements of Christ. F. J. Huegel, in *Bone of His Bone*, rightly summarizes our failure: "We have been proceeding upon a false basis. We have conceived of the Christian life as an imitation of Christ. It is not an imitation of Christ. It is a participation of Christ." "It is the Spirit who gives life; the flesh profits nothing." (John 6:63)

Having been born from above, our citizenship is in Heaven. We have been "spiritually disfranchised of the world." Christ plainly states,

是从死亡中找到生命。读者若发现因着肉体的状况而跟不上，有一方法可胜过它。

基督的要求实在遥不可及，祂所要求的常人远远不能达至。有谁会爱他的仇敌，乐于被逼害和走那第二哩路？但这生命的方式与那些得着丰盛恩典和所赐之义的人是自然不过的，他们与基督在生命中作王。（罗 5:17）

在人类的能耐和基督的要求之间有着不能逾越的鸿沟。F. J. Heugel在《骨中的骨》一书中正确总结我们的失败，我们行事基于错误的根据，一直认为基督徒的生命是模仿基督。**生命不是模仿，而是有分于基督。**「叫人活着的乃是灵，肉体是无益的。」（约6:63）

既自天而生，便是属天子民。属灵上我们从世上被夺去。基督明说我们不属世界。世界

“Ye are not of the world.” We have been crucified to the world and the world to us. (Gal. 6:14) This death to the old form of life is what provides access through faith to life in the heavenly realms. “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God ... For you died, and your life is hidden with Christ in God.” (Col. 3:1, 3)

There is an abundant fullness in the life of Christ. The Lord Jesus yearns to fill the temple of the body with His life and glory. (John 17:22-23, 26) He has a crucified, resurrected life that is obedient unto death under the severest temptations and testings.

But we cannot experience this truth of our union with Christ in death and resurrection by a mere lip profession or determined assertion. This life cannot be copied. No imitation will avail. There must be a living participation by the Spirit through a death to the old self-life. I find the new life as I refuse the old—at the Cross. “Whoever loses his life for My sake will find it” As I reckon myself dead to my own will

于我们已钉在十字架上，我们于世界亦然（加6:14）。藉信在旧生命上死得进入属天生命。「你们若真与基督一同复活，就当求在上面的事；那里有基督坐在神的右边.....因为你们已经死了，你们的生命与基督一同藏在神里面。」（西3:1, 3）

基督的生命丰足满盈。主耶稣渴望以祂的生命和荣耀来充满那身体的殿（约17:22-23, 26）。祂有一钉死复活的生命，是在最严重的试探和试炼下顺服至死的。

我们只口里承认或坚决主张是不能经历与基督同死同复活这真理的。这生命不能仿效，仿效无益。**必须藉着在老我生命上死才活泼地得与圣灵有分。**我要在十字架上拒绝旧的才找到新的生命。「凡为我丧掉生命的必得着生命。」我看自己在一己意志上死

so I may be led by His Spirit, I am in a place to be lifted beyond death and into “the likeness of his resurrection.”

A crossless relationship with Christ brings no vital union with Him. In order to find His life we must be joined to Him. And the place we are joined to Him is in His death. “I have been crucified with Christ; it is no longer I who live, but Christ lives in me.” (Gal. 2:20) Sink your life into His, and let Him be your life, your light, your victory, your all.

The Cross and Self

The church world has workers who are manifesting gifts of the Spirit. They are bringing blessings to others. But when they are observed “close up” we find they are still like the Corinthians—they remain full of self. They may think they are prepared to follow Jesus in His way of the cross. But like Peter before Pentecost, when it comes down to reality, they are fleeing the cross.

Such persons may wonder, all the while, why they do not have victory over their wounded pride, or

时，就得以被圣灵引导，我得着的是出离死亡，进入祂复活样式的地位。

没十字架的关系便没法与基督合一。须联上祂才找得祂的生命，联上祂之处是祂的死。「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。」(加2:20) 将你的生命没入祂的生命，让祂成为你的生命、光、得胜和一切。

第二章 十字架和己

教会世界中有彰显圣灵恩赐，将恩福带给别人的工人。当近距离察看他们时便发现他们不过像哥林多人一样仍满有己。他们也许以为他们准备好走上祂十字架的道路，却像五旬节之前的彼得一样，当现实来到时，他们便逃离十字架。

这样的人一直都不明白为何不能胜过致命的骄傲，为何那样

why they are so touchy and contentious, or why they fail to enjoy Christ's "rivers of living water." Ah, the secret is not far away. They secretly and habitually practice "shrine worship" at the shrine of self. They are fundamental. They are willing to glory in the outward cross. But inwardly they worship another god—they continue to serve a pitied, petted and pampered self-life.

Self has usurped Christ's throne. The Son is not ruling. Self is the false center upon which their hope is fixed. Even their best deeds are but refined forms of self-righteousness. Everything is wrapped in the filthy rags of secret selfishness.

When this nearly almighty self unseated and dethroned El Shaddai at the Fall, what could God do? He was scarcely taken by surprise. Yet how could He undo this tragedy of all tragedies? How was He to unhinge and tear man loose from his foul and false self-infatuation? Herein is displayed the genius of God. The Cross is indeed "the power of God, and the wisdom of God."

易怒和好争吵，为何享用不了基督活水的江河。呀，实情不过是他们暗地里和习惯在己的坛上进行坛的敬拜。他们信仰基要，乐于荣耀外头的十字架；但内里却敬拜另一位神，他们持续服侍那表同情、钟爱和娇纵的己的生命。

己一直篡夺基督的王位。圣子不再掌权。己是他们众望所归的虚假中心。连他们最好的行为都不过是精炼形式的自义，每样都用暗中自私的污秽来包装。

当这堕落中几乎全能的己在夺取全能神的王位时，神能作甚么？这不是冷不防的。祂如何能免去这悲剧中之悲剧？祂如何能叫人脱离纠结和虚假的自恋？神在此显出祂的才能。十字架实在是神的大能和神的智慧。各各他是神放在首

Calvary is God's axe laid at the root of the first family tree. Once the old Adam is cut off, the New Adam is able to ascend to His throne.

God does not leave man to crucify himself. Such a task is too tremendous, too divine. But we must sign our own death sentence. Everyone must go into their own Garden of Gethsemane and make their choice to deny and dethrone self at the Cross. Those who will follow Jesus can then depend on God to take the matter out of their hands and accomplish what needs to be done. Our only responsibility is to continue to yield.

The Cross is indeed God's master-weapon. But it is only effective as we submit in faith to the leading of His Spirit. As the Son died to His own will once for all and lives to God, we are to reckon ourselves as being dead to our own wills so we may live wholly for the will of God. (Rom. 6:10-11) "But now having been set free from sin {self-will}, *and having become slaves of God* {to live for His will alone}, you have your fruit to holiness, and the end, everlasting life." (Rom. 6:22)

裸家族树根上的斧子。旧的亚当一旦被砍离，新的亚当就得以高坐祂的宝座。

神不会任让人钉死自己。这工程太巨大和神圣。我们须在我们被判的死刑上签名。人人必须进入一己的客西马尼园，在十字架上否定和废绝己上作出他们的决定。那些跟随耶稣的人就能倚靠神来取上和完成需作成他们手上的事情。我们唯一的责任是持续地降服。

神的必杀武器十字架只会在我们以信降服于圣灵引领下才有效。圣子既一次向己意死便向神活，我们也要看自己在一己的意志上死，好得以完全按神旨意而活（罗6:10-11）。「现今我们既从（己意之）罪里得释放，作神的奴仆（独独按祂旨意而活），就有成圣的果子，那结局就是永生。」（罗6:22）

Such a denial of self is not a mere severing of this or that indulgence, but putting the axe of the Cross to the very root of the self-life. God says, cut the tree down, not merely trim it back. All self-righteousness, self-esteem, selfvindication, self-glory, and self-pity—these and ten thousand other manifestations are but the carnal fruit that grow on the many branches of that deeply rooted tree of self. To trim it back does nothing more than cause the self-life to rise up from the roots in some other branch.

Outwardly the religious man may appear from a distance to be a beautiful tree that has become highly esteemed among men. But those who live close to him are able to see the carnal fruit still growing on the branches. This carnality must not be permitted to live.

George Mueller found the secret for finding life from God. He said, "There was a day when I died ... died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or

这样的否定己不只在这样那样沉溺上的断绝，而是将十字架的斧子放在己生命的根部。神说砍下那树，不只是修整一下。所有的自义、自尊、自辩、自荣、自怜，这些并千万种别样的表显不过是深深植根于己之树众多枝子所结的属肉体果子。修剪一下所作的不过是叫己的生命自根部升往别的枝子来显露吧了。

从远处来看那有信仰的人，外表上是德高望重的一棵美丽的树；但活近他们的人能看见枝子仍长有属世的果子。这样的属世是不容许活有的。

George Muller从神处找到生命的诀窍。他说：「有一天我向George Muller、他的想法、喜好、品味、意志死；向世界的赞成或反对死；甚至在我弟兄或

blame even of my brethren or friends; and since then I have studied only to show myself approved unto God.”

The Cross—Contrary to Nature

It scarcely dawns upon us, even as God’s children, that God’s plan is to “cross” out the old race of Adam entirely. He says: “Behold, I make all things new.” And in the infinite wisdom and power of God, He chose the Cross as the means for contradicting and doing away with the fallen race of Adam—“that no flesh should glory in his presence.”

The Cross contradicts our wills: Christ said, “Not My will, but Yours be done.” The Cross contradicts wisdom: For the message of the cross is foolish to “the wise and learned.” The Cross contradicts our affections: “Those who are Christ’s have crucified the flesh with its passions and desires.” The Cross contradicts our pride: Those who have the mind of Christ are willing to be humbled and be of “no

朋友的赞成或反对上死；自此我就一直学会只叫己得神赞许。」

第三章 与本性相违的十字架

身为神儿女的我们在彻底除掉亚当的旧族类这神的计划上也少蒙光照。「看哪！我将一切都更新了。」（启21:5）说到神以无限智慧和权能选上十字架这手段来否定和除掉亚当堕落族类，「使一切有血气的，在神面前一个也不能自夸。」（林前1:29）

十字架否定意志，基督说：「不要成就我的意思，只要成就祢的意思」；十字架否定智慧，因其道理于智慧和有学识的人为愚拙；十字架否定情感，属基督的人已钉死肉体并其邪情私欲；十字架否定骄傲，有基督存心的人乐于虚己卑下；十字架否定己，「一人既替众

reputation.” The Cross contradicts self: “One died for all, therefore all died; and He died for all, that those who live should no longer live for themselves.”

The Cross contradicts human nature at every point. It leaves no room for the old man to escape. The unalterable terms of discipleship are plain and simple: “And whoever does not bear his cross and come after Me cannot be My disciple ... So likewise, whoever of you does not forsake all that he has cannot be My disciple.” (Luke 14:27, 33) To become a follower of Christ and to receive divine life from above will entail dying to the old self-originated and self-directed form of life.

It is God’s master-stroke to undo and drain away our natural life, that His divine life may take its place. “Whoever loses his life for My sake will find it.” Christ came not to straighten us out, but to “cross” us out; not to trim us back, but to cut us off.

Christ did not do anything out from Himself. He did everything through the Spirit. His instruction to

人死，众人就都死了。并且祂替众人死，是叫那些活着的人不再为自己活。」

十字架否定人性的每一方面，不容旧人有逃脱的空间。「凡不背着自己十字架跟从我的，也不能作我的门徒.....这样，你们无论甚么人，若不撇下一切所有的，就不能作我的门徒。」（路14:27, 33）是作门徒平白和简单的不变条件。要跟随基督，并得着属天的圣洁生命，就必需在旧有本于己和己所支配形式的生命上死。

神的绝招是败坏和枯竭我们天然的生命，并以祂圣洁的生命来取代。「凡为我丧掉生命的，必得着生命。」基督来并非要清理而是删掉我们，并非修整而是砍死。

基督不凭己意行事，祂作事必定藉着圣灵。祂吩咐要跟随祂走

follow Him in His way of the cross can be nothing short of a termination of the old self-originated form of life.

We need to again observe that self-denial is no mere cutting off of an indulgence here and there, but, as A. T. Pierson said, “laying the axe at the root of the tree of self, of which all indulgences are only greater or smaller branches. Self-righteousness and self-trust, self-seeking and self-pleasing, self-will, self-defense, self-glory—these are a few of the myriad branches of that deeply rooted tree. And what if one or more of these be cut off, if such lopping off of some few branches only throws back into others the self-life to develop more vigorously in them?” Until the axe, then, is laid to the root of the tree of self, and the old self-originated form of life gives place to the life of the Spirit, all our “virtues are only taught practices grafted upon a corrupt bottom.”

F. J. Huegel says, “We are so addicted to self, so wrapped up in self, so entwined with self, so

上的十字架道路不过是结束那旧有本于己之形式的生命。

我们需要再次细察否定己不单止是割离到处的放纵，而是像 A. T. Pierson 所说的「将斧子放在己之树的根上，所有的放纵不过是或大或小的枝子吧了。自义和自信、寻求私利和自我讨好、己意、自我防卫、自荣等，这一切不过是这植根极深之树无数枝子中的几根。砍下一两根枝子后，这样的修剪几根枝子却会重新结出别些己生命的枝子，发展得更精壮有何益？」惟有斧子放在己之树的根上，那旧有本于己的生命样式被圣灵的生命所取代，我们所有的「德行不过是植根于堕落根底下所教导出来的行止。」

F. J. Huegel 说：「我们太醉心于己，全神贯注，纠缠和着迷，

infatuated with self, that our spiritual natures cannot be centered on God by means of a deep union of love without a violent contradiction of our old natures. This is the secret of the Cross. It does violence to corrupt human nature. It slays the old life.”

But, thanks be to God, this coming to the end of self is no lifelong funeral procession. Nay, verily, “For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection.” (Rom. 6:5)

Thank God there is a divine life in Christ that is able to set us free indeed: “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son ... that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.” (Rom. 8:2-4)

The Cross and The Flesh

Man's emotions, his

因此我们属灵的本质在没有极度否认旧有性情下不能凭借深挚之爱的合一来以神为中心。十字架的奥秘就在于极度败坏人的天性，杀死旧有生命。」

感谢神的是，己的终结不是一生之久的送殡行列。不，实在不是。「我们若在祂死的形状上与祂联合，也要在祂复活的形状上与祂联合。」(罗6:5)

感谢神，基督里的神圣生命真能叫我们自由。「因为赐生命圣灵的律，在基督耶稣里释放了我，使我脱离罪和死的律了。律法既因肉体软弱，有所不能行的，神就差遣自己的儿子.....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。」(罗8:2-4)

第四章 十字架和肉体 人的情感、理性、

reasonings, his powers—all his thinking and willing and energy—are under the power of the flesh. Fallen man naturally lives by the flesh. And this is what keeps him from living by the Spirit. The flesh-life is not limited to gross sins. It is everything that is self-originated. You cannot live by the Spirit while living “out from” self. And so this life from the flesh must die. “Those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit” (Gal. 5:24-25)

“In which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.” (Eph. 2:2-3)

After choosing to follow Christ, we begin to see the various forms of the flesh that still need to be dealt with. In our service there will be selfconfidence and self-esteem; in

权力，所有的思想、意志和能力全服在肉体权力之下。堕落之人自然靠肉体而活，是这叫他不能常靠圣灵而活。肉体生命不单犯显著的罪，且犯所有本于己的罪。你不能同时靠圣灵活又活出己。因此出于肉体的生命必须死。

「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。我们若是靠圣灵得生，就当靠圣灵行事。」（加5:24-25）

「那时你们在其中行事为人，随从今世的风俗，顺服空中掌权者的首领，就是现今在悖逆之子心中运行的邪灵。我们从前也都在他们中间，放纵肉体的私欲，随着肉体 and 心中所喜好的去行。」（弗2:2-3）

既选择跟随基督，我们便开始得见仍需处理不同形式的肉体。在我们事奉上必定有自信和自尊；在最细微

the slightest forms of suffering there will be self-saving and self-vindication; in our daily activities there will be selfpleasing and self-choosing; in our education there will be self-boasting and self-expression. These are but a few of the various forms of “the flesh” to be discovered and taken to the Cross.

We are to acknowledge our crucifixion with Christ. When God says, “Pluck out,” don’t try to justify yourself. When He says, “Cut off,” don’t try to run from the truth.

Those who deny themselves and follow Christ through the cross will find His overcoming life. Everything from the old Adam-life can be overcome through the resurrection power of the Holy Spirit. “For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” (Rom. 5:17)

The flesh reasons that if your circumstances were only different you could have victory. But

的受苦上必定有自救和自辩；在日务上必定有讨己喜悦和自我选择；在我们的教育上必定有自吹自擂和自我表述。这些不过是被发现和带到十字架去肉体的几个不同形式罢了。

当接受与基督的同钉。当神说「拔出」时不要尝试为己辩护；当祂说「割离」时不要尝试背离真理。

那些否定自己和藉着十字架来跟随基督的人必会找到祂得胜的生命。亚当旧有生命中的每一项都能藉着圣灵的复活大能来胜过。「若因一人的过犯，死就因这一人作了王；何况那些受洪恩又蒙所赐之义的，岂不更要因耶稣基督一人在生命中作王么？」（罗 5:17）

肉体据理力争说你的环境若改变了，你就会得胜。但环境只会

circumstances only expose what is wrong on the inside.

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.” (1 John 2:15-16)

“For many walk, of whom I have told you often, and now tell you even weeping, that *they are the enemies of the cross of Christ* {they reject His way of the cross}: whose end is destruction, whose god is their belly ... *who set their mind on earthly things*. For our citizenship {our place of life} is in heaven ...” (Phil. 3:18-20)

The Savior said: “Remember Lot’s wife. Whoever seeks to save his life will lose it.” Had she not left Sodom? Indeed she had. But her heart was still on the things of this world. She ended up a pillar of salt and a clear warning about living by the desires of the flesh.

显露里头出了甚么错。

「不要爱世界和世界上的事。人若爱世界，爱父的心就不在他里面了。因为凡世界上的事，就像肉体的情欲、眼目的情欲、并今生的骄傲，都不是从父来的，乃是从世界来的。」(约壹2:15-16)

「因为有许多人行事是基督十字架的仇敌(拒绝十字架的道路)。我屡次告诉你们，现在又流泪的告诉你们，他们的结局是沉沦；他们的神就是自己的肚腹。他们.....专以地上的事为念。我们却是天上(生命所在)的国民。」(腓3:18-20)

救主说：「你们要回想罗得的妻子。凡想要保全生命的，必丧掉生命。」(路17:32-33) 她不是离开了所多玛么？实在是，心系世物的她最终成为一根盐柱和靠肉体而活之人的明显警告。

“Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh {after receiving the gift of the Spirit} you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God.” (Rom. 8:12-14)

“But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.” (Gal. 6:14)

We cannot better close this chapter than by quoting Miss Amy Carmichael. She had died to herself in order to serve the Lord in India for many years. She bore in her body the marks of the Lord Jesus. “We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffering for the sake of a suffering, sinful world. God forgive us our love of ease. God forgive us that so often we turn our faces from a life that is even remotely like His. Forgive us that we

「弟兄们，这样看来，我们并不是欠肉体的债去顺从肉体活着。你们若顺从肉体活着必要死；若靠着圣灵治死身体的恶行必要活着。因为凡被神的灵引导的都是神的儿子。」
(罗8:12-14)

「但我断不以别的夸口，只夸我们主耶稣基督的十字架；因这十字架，就我而论，世界已经钉在十字架上；就世界而论，我已经钉在十字架上。」(加6:14)

没有比引用贾艾梅的话更好作为本章的结语。为了多年在印度服事主，她向己死，身上带着主耶稣的印记。「我们跟随被钉者的人在世上不是要生活畅快，而是被召来为着受苦犯罪的世界来受苦。神饶恕我们的喜爱安舒。神饶恕我们那么经常向比主更孤单的生命别过脸来。我们不过是崇拜舒适，喜爱

all but worship comfort, the delight of the presence of loved ones, possessions, treasures on earth.”

The softness of the flesh, the love of ease, the self-pity and self-saving that is now seen among so many members of the church has all but killed Christian testimony! Oh, the pain, the shame, the heartbreak of it all!

Today is the day to begin following Christ in His way of the cross. There is no other way to find His heavenly life. When others attempt to turn us back from this way of the cross we need to be prepared to say what Jesus said to Peter:

“Get behind Me, Satan! You are an offence to Me, for you are not mindful of the things of God, but the things of men.” Then Jesus said to His disciples, “If anyone desires to come after Me {into life in the heavenly realms}, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.” (Matt. 16:23-25)

与所爱之人为伍，有世物和财富，求主饶恕我们。」

肉体的柔和，安舒的可爱，如今在教会众多成员中得见的自怜和自救，全都一直扼杀着基督徒的见证！噢，全都是痛苦、羞辱和伤心！

今天就是该来跟随基督走上十字架道路之日。没有其它方法寻得属天的生命。别人尝试叫我们转离十字架道路时，我们需要预备好说耶稣向彼得所说的：

「撒但，退我后边去吧！你是绊我脚的；因为你不体贴神的意思，只体贴人的意思。于是耶稣对门徒说：若有人要跟从我（得属天层面的生命），就当舍己，背起他的十字架来跟从我。因为凡要救自己生命的，必丧掉生命；凡为我丧掉生命的，必得着生命。」（太 16:23-25）

The Cross and Relationships

How revolutionary is the Cross! It completely changes all our relationships—toward God, toward ourselves, toward others, toward everything. It changes our citizenship from this fallen world to the eternal kingdom of God. “For our citizenship {our place of life} is in heaven.” (Phil. 3:20) Once the Cross “takes possession of us ... outside of it nothing seems to touch us; and those who do not understand it are strangers to us; ... those who love and serve it with us are our true, our only family.”

Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You.” But He answered ... “Who is My mother and who are My brothers?” And He stretched out His hand toward His disciples and said, “Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother.” (Matt. 12:47-50)

Christ’s way of the Cross will separate the dearest of earthly ties.

第五章 十字架和关系

十字架何等革命性！它完全改变我们向神、己、别人和每一事物的关系。它把我们这堕落世界的国民改变成为神永恒之国的国民。「我们却是天上(生命所在)的国民。」(腓 3:20) 十字架一旦得着我们，外面再没东西能触碰我们，那些不明白十字架的人不认识我们，那些与我们一起爱和服事它的人才真是我们唯一的家人。

「有人告诉祂说：看哪，你母亲和你弟兄站在外边，要与你说话。祂却回答那人说：谁是我的母亲？谁是我的弟兄？就伸手指着门徒，说：看哪，我的母亲，我的弟兄。凡遵行我天父旨意的人，就是我的弟兄姐妹和母亲了。」(太12:47-50)

**基督十字架之路
割断世上最珍贵的联**

“Do you suppose,” warned the Savior, “that I came to give peace on earth? I tell you, not at all, but rather division: For from now on five in one house will be divided: three against two, and two against three.” (Luke 12:51-52) Our real brothers and sisters in life are those who live by the Spirit of God. The true family of God consists of those who are led by His Spirit.

Paul did consider the carnal Corinthians his children in the faith. But he needed to speak to them “contrary to nature.” Affectionate parents naturally want to be kind to their children. But Paul chose to stop being kind to their flesh and warns them about their peril. “Therefore, from now on, we regard no one according to the flesh.” Speaking to them with the message of “Christ crucified,” he said, “If one died for all, then all died; and He died for all, that those who live should no longer live for themselves” (2 Cor. 5:14-15) *He could not know them “after the flesh” and save their souls from destruction.*

Few Christian parents are

系。救主警告：「你们以为我来是叫地上太平么？我告诉你们，不是，乃是叫人分争。从今以后一家五个人将要分争；三个人和两个人相争，两个人和三个人相争。」(路12:51-52) 靠圣灵而活的人是我们生命上真正的兄弟姐妹。被祂圣灵引导的人是真正神家的人。

保罗真以属肉体的哥林多人为他信中的儿女，但需说明他们的「逆性」。慈爱父母自然想对子女仁慈。但保罗选择不再对他们肉体仁慈，反警告所身处危险：「所以我们从今以后不凭着外貌认人了」，他说到基督的被钉：「一人既替众人死，众人就都死了；并且祂替众人死，是叫那些活着的人不再为自己活。」(林后5:14-16) 祂不能按肉体认识他们和从灭亡中拯救他们的灵魂。

少有基督徒父母

willing to lead their children in the way of the cross. They end up turning them away from the kingdom of God by pampering them according to the ways of this world. Even though they think they're following the Lord, their wisdom breaks down when it comes to their children. Their fleshly sentiment ends up turning both themselves and their children into "enemies of the cross of Christ." (Phil. 3:18)

If the cross begins to lay hold of either son or daughter, the mother, speaking from nature, cries out: Be it far from thee, this shall never be unto thee—Pity thyself, spare thyself, turn away from the Cross and save your life. Blessed is the young person who is able to sense the serpent's subtle and feigned love in that dreadful hour and say with Jesus, "You are an offense to Me, for you are not mindful of the things of God, but the things of men." (Matt. 16:23)

Jane Welsh, the daughter of John Knox, was once approached by the prison officials holding her husband, John Welsh. They wanted her to convince him to renounce his

乐意引领他们的子女来走上十字架的道路。他们至终因纵容他们照今世而行来转离神的国。虽然他们以为他们是在跟从主，当面对子女时他们的智慧却完全失效。他们属肉体的情感至终将他们自己和儿女都变成为「基督十字架的仇敌」(腓 3:18)。

十字架若开始抓着儿女时，母亲便会自然地高呼：离开这个，叫这永不临到你。可怜你自己，放过你自己，转离十字架来救你的生命吧。在这可怕一刻能察觉到蛇的诡计和假装之爱的年轻人是有福的，他们会与耶稣同说：「你是绊我脚的，因为你不体贴神的意思，只体贴人的意思。」(太16:23)

John Knox 的女儿 Jane Welsh 前去找囚禁他丈夫的官员。他们想她去说服他放弃抗罗宗的信仰。弄皱围裙的

Protestant faith. Gathering up her apron she replied, "Please your majesties, I would rather catch his head there." Our modern sentiment would call her intolerant, dogmatic and unloving. But she truly loved God first, and her husband as herself. She had suffered much for the faith through her husband's imprisonment, but she still had him in her heart. She was more concerned about living with him in eternity than in this world.

There is nothing so life changing as the Cross. It also becomes the place of victory for ourselves and our relatives—"as dying, and, behold we live."

The Cross and The Will of God

Christians often become deeply distressed in their efforts to resist providential suffering or sickness. Seeing it as a work of the devil, they insist it must be avoided. And when God does not answer their prayers they find their faith coming under attack. What these poor souls need to realize is that God is Sovereign over everything taking place in the

她回答说：「官员们呀，我宁愿在那里领取他的头。」我们现代的观点会称她为偏执、教条主义和没有爱心；但她真的先爱她的神，并爱丈夫如同爱自己。她因着丈夫的被囚而仍相信来大大受苦，但她心中仍有他。她较关注在永恒中多于在世上来与他同活。

没有像十字架般那样改变生命。它也能成为我们自己与亲人得胜之地。「似乎要死，却是不至丧命的。」

第六章 十字架和神的旨意

基督徒常在努力抵受从神而来的痛苦和疾病来深感忧伤，以为是魔鬼的工作而坚持必须避免。当神没有响应他们的祷告时，便发现他们的信受打击。这些可怜的人何等需要知道是神在每样要发生在祂儿女生命上

lives of His children. Everything has its ultimate source in Him. We therefore need to say with Jesus, "The cup which my Father hath given me, shall I not drink it?"

God uses His providences for our good. And He scourges every child He receives into resurrection life. It is designed to take away the independent and self-sufficient strength of the flesh and prepare us to live by His Spirit alone. Those who fully submit to this work will find His Kingdom-life of "righteousness and peace and joy in the Holy Spirit." (Rom. 14:17) We enter into this peaceable fruit of righteousness as we pass through the cross and become partakers of His holiness.

"My son, do not despise the chastening of the Lord ... for whom the Lord loves He chastens, and scourges every son whom He receives {into His shared life within the heavenly realms} ... for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have

的事上掌权。凡事至终都本于祂。因此我们需要与耶稣同说：「我父所给我的那杯，我岂可不喝呢？」(约18:11)

神的安排为叫我们受益。祂鞭打每个祂接纳得永生的儿女。这是要除掉肉体自主和自足的力量，并装备我们单单靠圣灵而活。那些完全降服于这工作的人必会发现祂「在乎公义、和平并圣灵中喜乐」(罗14:17)之生命的国。我们是藉着经历十字架来得这义的平安果子，在祂的圣洁上有分。

「我儿，你不可轻看主的管教.....因为主所爱的，祂必管教，又鞭打凡所收纳(在属天范畴上有分)的儿子.....是要我们得益处，使我们在祂的圣洁上有分。凡管教的事，当时不觉得快乐，反觉得愁苦；后来却为那经练过的人结出平安的果子，就是义。」(来12:5-6,

been trained by it.” (Heb. 12:5-6, 10-11)

Miss Carmichael says, “There is no strength to resist the ravaging lion as he prowls about seeking whom he may devour, unless our own hearts have learned to accept the unexplained in our own lives.” We can never do better than to say with the Savior, “Thy will be done.”

The way of the cross is not easy. God must go on using his scourging work until the independent and self-sufficient spirit is destroyed. He needs to do away with the old self-originated Adam-life before the Kingdom-life of “righteousness and peace and joy in the Holy Spirit” can be fully established within the heart.

Even if Job had known of the devil, we wonder how he could have triumphed over him better than he did. When his despairing wife cried, “Curse God and die,” Job replied, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” It was because he continued to trust in all the testings that God could finally double his life.

Many mistaught saints today

10-11)

贾艾梅说：「没有力量能抵挡那遍地游行寻找可吞吃之人的掠夺狮子，除非我们的心已学会生命中无法解释的事。」我们所作的永不胜于与救主同说「愿祢的旨意成全。」

十字架的道路不容易走。神必会不断用上祂管教的工作，直至那自主和自足的灵被摧毁。祂需要除掉那旧时本于己的亚当生命，才能叫圣灵中义和平安并喜乐生命之国能完全在心中得建立。

我们不明白熟识魔鬼的乔布如何胜过力不能胜的。他对高呼「弃掉神，死了吧」的绝望妻子答说：「赏赐的是耶和华，收取的也是耶和华，耶和华的名是应当称颂的。」这是因在所有试炼中的他仍信靠神最终能双倍赐福他的生命。

今天很多被错误

would have said, “The Lord gave and Satan hath taken away, and I am going to fight with the devil.” But Job went through the very valley of strip-all, even to the smiting of his body with disease, and came out without the smell of smoke, yea, without the smell of self upon him. How could he have better foiled the devil than to resign himself completely to the good hand of God? The devil was foiled because Job continued to rest in God without turning away. It is these fully yielded lives that always gain the victory in the end.

“We conclude, therefore,” says Hudson Taylor, “that Job was not mistaken, and that we shall not be mistaken if we follow his example in accepting all God’s providential dealings as from Himself, and are sure that they will issue in ultimate blessing, because God is God, and therefore, ‘all things work together for good to them that love God.’”

How easily the great apostle Paul could have argued that it was the devil who had put him in prison. Surely Nero was of the devil. But Paul never hints that Nero is his

教导的教徒说：「撒但已取走主所给的，我将要与魔鬼争战。」乔布走过被夺去一切的幽谷，甚至全身罹患病痛，出来时身上却毫无烧焦气味，毫无己的气味。除了完全将自己降服在神美善的手之外，还有甚么更能击退撒但的呢？魔鬼的被打败是因为乔布持续安于神里头，不稍离开。就是这些完全降服的生命常能得着最终的胜利。

戴德生说：「因此我们的结论是乔布没有弄错，我们若以他为榜样来接受神一切的定规都是出于祂便必不出错，且肯定他们必会生出至终的祝福。神既是神，因此『万事都互相效力，叫爱神的人得益处』（罗8:28）。」

伟大的使徒保罗大抵可辩说把他判监的是魔鬼。固然尼罗出于魔鬼，保罗却从没暗示判监者是尼罗。保罗

jailor. It was under Nero that Paul wrote, "There is no power but of God."

All of which reminds us of Samuel Rutherford, that unique and happy sufferer, who once said, "I go soon to my King's palace in Aberdeen." At Aberdeen he was imprisoned. And from that prison he wrote to a friend, "The Lord is with me, I care not what man can do. No person is provided for better than I am. My chains are even gilded with gold. No pen, no words; nothing can express the beauty of Christ." What could the devil do, pray tell, with such a yielded soul? This utter submission to Christ as the "Lord of all," (and therefore of every circumstance) is the surest way to overcome the enemy.

If we are to be *more than a conqueror in all such things*, where we do not become anxious or have a complaining spirit, it will be necessary to be utterly abandoned to God. This is the secret to victorious Christian living. Once we have passed through the dark night of the cross, this kind of yieldedness will keep the soul filled with the life

是在尼罗权下来写「没有权柄不是出于神的」(罗13:1)。

这叫 我们 想起 Samuel Rutherford 那独有和快乐的受苦者曾说过的：「我快要到鸭巴甸王宫去。」他在那里被囚时写信给一朋友说：「主既同在，我不关心人作甚么。没有人所得的比我更好。我的锁链是镀金的，没有笔墨言词或甚么能写尽基督的美丽。」请问魔鬼能对这样降服的生命作甚么？这样（在任何环境中）以基督为「万主之主」的绝对降服是胜过仇敌最肯定的方法。

我们若要在所有事上得胜有余，就不要担忧或有着一埋怨的灵，这是必须彻底为神而撇弃的。这是得胜基督徒生命的诀要。我们一旦走过十字架的黑夜，这类型的降服必会叫这生命时常充满神的生命。

of God.

“Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.” (1 Thess. 5:16-18)

“*Be anxious for nothing*, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding {the peace that comes from His indwelling Presence}, will guard your hearts and minds through Christ Jesus.” (Phil. 4:6-7)

“Do all things without complaining and disputing, that you may become blameless and harmless {pure in heart}, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life.” (Phil. 2:14-16)

God always tests our consecration. It needs to be able to rest in God without complaining. Madame Guyon, the triumphant mystic of the Middle Ages, said: “No man can be wholly the Lord’s unless

「要常常喜乐，不住的祷告，凡事谢恩。因为这是神在基督耶稣里向你们所定的旨意。」(帖前5:16-18)

「应当一无挂虑，只要凡事藉着祷告、祈求和感谢，将你们所要的告诉神。神所赐出人意外的平安必在基督耶稣里保守你们的心怀意念。」(腓4:6-7)

「凡所行的都不要发怨言，起争端，使你们(心清)无可指摘，诚实无伪，在这弯曲悖谬的世代作神无瑕疵的儿女。你们显在这世代中好像明光照耀。将生命的道表明出来。」(腓2:14-16)

神常测试我们的奉献，我们要能够毫无怨言下安息于神。中世纪得胜的神秘主义者盖恩夫人说：「没有人能完然属主，除非他全

he is wholly consecrated to the Lord; and no man can know whether he is thus wholly consecrated except by tribulation. That is the test. To rejoice in God's will, when that will imparts nothing but happiness, is easy even for the natural man. But no one but the renovated man can rejoice in the Divine will when it crosses his path. Beloved souls, there are consolations which pass away, but true and abiding consolations ye will not find except in entire abandonment, and in that love which loves the Cross. He who does not welcome the Cross does not welcome God."

This last phrase, "He who does not welcome the Cross does not welcome God," brings us face to face with the mystery of the sufferings of Christ. His whole life was one of total self-denial. He had no place to lay His head. Though He was a Son, yet He learned obedience by the things which He suffered. But no man took His life from Him.

Christ was a willing victim. He was willing to be spat upon, to be reviled, to be classed with criminals, to hang in humiliation before a

然献身于主；若不藉着受苦，无人能认识他是否全然献身于主。这就是那测试。人得的不是甚么而是快乐时，在神旨意中欢欣就是普通人也觉轻而易举；但是更新的人在神圣旨意临到时也能欢欣。亲爱的朋友啊，有会流逝的安慰，除非在完全的撇弃，并在喜爱十字架的爱中，否则真实和常存的安慰是找不着的。**那不欢迎十字架的人不会欢迎神。**」

「那不欢迎十字架的人不会欢迎神」这最后一句领我们面对基督受苦的奥秘。祂整个生命就是完全自我否定的生命。祂连枕首的地方也没有。祂虽为儿子，还因所受的苦学了顺从。(来5:8)并非人取走祂的生命。

基督是甘心的牺牲者。祂甘心被吐唾沫，被辱骂，被列在罪犯中，在嘲笑的乌合之

jeering rabble upon the accursed tree. "Himself He cannot {and would not} save." Forsaken by His friends and derided by His enemies, He continued to submit to providences that came from His Father.

The Last Adam had to completely reject and undo the ways of the willful first. He set a whole new course to follow. And then He said, "whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14:27) It is eternally true, then, that "he who does not welcome the sufferings of the Cross does not welcome God."

The Cross and Self-Will

Suffering is so unwelcome to the flesh that it demands the total surrender of our wills to submit to it. Here is where our consecration is measured. It also explains how Christ, although sinless and innocent, learned "obedience by the things which he suffered." In order to be a perfect Redeemer from sin and self-will, Christ learned under the severest denial and testing to make the will of God supreme, and to keep it supreme, in the face of

众前羞辱地被挂在受咒诅的十字架上。「祂不能(和不会)自救。」被朋友撇弃和被仇敌嘲弄下，祂持续来降服于来自神的安排。

末后亚当必须完全否定和拒绝任性的首先亚当之路。祂设立当跟随的一套新路后说：「凡不背着自己十字架跟从我的，也不能作我的门徒。」(路 14:27) 因此「那不欢迎十字架苦难的不会欢迎神」是永远真确的。

第七章 十字架和己意

肉体不欢迎受苦，受苦要求我们意志上的完全降服。这也是我们量度奉献的所在。这也解释到不犯罪和无罪的基督如何因着所受的苦难学了顺从。为了成为救人脱离罪和己意的完美救赎主，基督在最严厉的否定和试炼中，就是尽管在面对羞辱、受苦和死亡时学会了高举神的旨意，

shame, in the face of suffering, in the face of death.

The real wretchedness and evil and ruin of man is the sin that turned man from God's will to live by his own will. In effect, self-will is the essence and source of all sin. "The redemption of Christ has no reason, no object, and no possibility of success," says Andrew Murray, "except in restoring man to do God's will." This is the essence of salvation: "He who does the will of God abides forever."

How unreasonable and impossible to demand that human nature love its enemies, turn the other cheek, rejoice in suffering, in reproaches, in persecution, and on through the whole list of impossibles! He did it for a reason. He would need to bring individuals face to face with their selfish nature and their great need for a new source of life. The Savior was striking for the citadel of the will. Only when there was a loss of all hope in human strength would they be prepared to present themselves in a way that would permit Him to manifest His life and will through

且一直高举。

人真正的可怜、邪恶和败坏就是叫人转离神的旨意和靠一己意志来活的罪。事实上，己意是所有罪的本质和源头。慕安德烈说：「除非人恢复行神的旨意，否则基督的救赎便没有成功的原因、对象和可能。」救恩的本意是「那行神旨意的人永远长存。」

救主时常要求人性来爱仇敌；转过另一面给人打；在受苦、羞辱、迫害和整个不可能事件的长长列表中欢欣，是如何不合情理和没可能！祂这样作只得一个原因。祂需领个别的人为了得着一个他们大大需要的新生命本质来面对他们自私的本性。救主正攻击意志的要塞。惟有对人类力量的完全失去希望，他们才会被装备来以容许神藉他们必死的身体来彰显祂的生命

their mortal bodies.

Somebody has said, “It was the doctrine of Jesus, that if thy right hand offend thee, thou must cut it off; and if thy right eye offend thee, thou must pluck it out; *that is, if the most dear, the most useful and tender comforts thou enjoyest stand in thy soul’s way, and interrupt thy obedience to the voice of God and thy conformity to His holy will revealed in thy soul, thou are engaged {bound}, under the penalty of damnation, to part with them.*”

This quotation may sound harsh—“a hard saying”—but Christ did not speak smooth words. Since God can only become our Father through the birth of His own divine nature within us, the Lord continued to contradict “the natural” at every point. He would need to bring this flesh-life to a death. He wanted people to seek out the supernatural life that has its source in the Father which enables them to share with Him in His nature of holy love.

“But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you

和旨意。

有人曾说：「耶稣的教义是，你的右手若叫你跌倒就砍下来，你的右眼若叫你跌倒就剜出来。就是说你最珍贵、最有用和可享受的安舒成为你生命上的阻隔，叫你不顺服神声音，且在你生命中模成启示的神圣旨意上成为难阻时，你就该应承（有义务）因着灭亡的惩罚来与他们分离。」

这引述听起来也许严厉，是艰难的警句，但基督不说悦耳的话。神惟有藉着在我们里头生成祂一己神圣的本质来成为我们的父，主不断在否定每点的本性。祂需将这肉体的生命领进死地。祂想人来寻找超自然的生命，这生命是源自父的，是祂使他们与祂同享祂神圣之爱的本质。

「只是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告。这样就可以作你们天

and persecute you, *that you may be sons of your Father in heaven ... Therefore you shall be perfect {in holy love}, just as your Father in heaven is perfect.*" (Matt. 5:44-45, 48)

"In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him ... Love has been perfected among us in this: *that we may have boldness in the day of judgment; because as He is, so are we in this world.*" (1 John 4:9, 17)

Just as His own Cross was the supreme expression of His own perfect obedience where He was tried to the utmost, so must Jesus bring His disciples through an awful process of inner crucifixion. He works to bring them to the end of their own strength and will so they are prepared to live through Him and walk by His Spirit in His will alone. Again, Christ did not come to straighten out the natural man but to do away with him using the Cross. Only then is it possible to live in the resurrection life through the power of the Holy Spirit.

父的儿子.....所以你们要（在神圣的爱中）完全，像你们的天父完全一样。」(太5:44-45, 48)

「神差祂独生子到世间来，使我们藉着祂得生，神爱我们的心在此就显明了.....爱在我们里面得以完全，我们就可以在审判的日子坦然无惧。因为祂如何，我们在这世上也如何。」(约壹4:9, 17)

耶稣一己被试炼最深的十字架既是祂一己完美顺服的至高表述，祂亦必须领门徒经过里头钉十字架的可怕程序。祂要作成领他们来到他们一己力量和意志的完结，好叫他们被装备来靠祂而活，并独独按神圣灵的旨意而行。再者，基督不是来清理那天然的人，而是用十字架来干掉他。惟有那时才有藉着圣灵的能力来活出复活生命的可能。

“For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection ... For the death that He died, He died to sin {self-will} once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.” (Rom. 6:5, 10-11)

Christ's way of the cross has never changed. The Savior is still saying, “If any man will come after Me {into resurrection life}, let him deny himself, and take up his cross, and follow Me.” We naturally insist that this is beyond our ability. Our real trouble, however, is in our unwillingness to die to our own will and ways. The Cross touches self and exposes the old willful nature. Here is the inbred sin that everyone receives from Adam. But we must go into our own Garden of Gethsemane and choose to take His way of the cross. Only then can He begin to work in the supernatural, which includes His scourging work, to bring about the end of the old flesh-life.

The Son overcame the body of

「我们若在祂死的形状上与祂联合，也要在祂复活的形状上与祂联合.....祂死是向罪死了，只有一次；祂活是向神活着。这样，你们向罪也当看自己是死的；向神在基督耶稣里，却当看自己是活的。」（罗6:5, 10, 11）

基督的十字架道路从没改变。救主仍说：「若有人要跟从我（得复活生命），就当舍己，背起他的十字架来跟从我。」我们自然坚称力所不逮。但真正的问题是不甘心在一己意志和方法上死。十字架触碰到己，显露旧有任性的本质。每个人与生俱来得自亚当的罪。我们必须进入我们一己的客西马尼园，选择取上这十字架道路。惟有这样祂才能开始作那超自然之工，包括祂管教之工，将旧有肉体的生命置诸死地。

胜过肉体的圣子

flesh and can now share His own submissive nature with everyone who will choose to live through Him by faith. Those who find His life also find their pleasure in living for God's will. Heaven is a place of bliss because everything has its source in God. And those who enter into His Kingdom-life today can enjoy the same kind of submissiveness in His will here on earth as it is done in heaven. Thus, by submitting to the cross and waiting on the Lord to lift you with His resurrection power, you will soon be able to say with the apostle Paul, "I can do all things {fulfilling the will of God} through Christ who strengthens me."

"Therefore humble yourselves under the mighty hand of God {submit}, that He may exalt you in due time ... But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

(1 Pet. 5:6, 10)

The purpose of the teachings of the Cross, as with all of Christ's commands, was to set self aside and

如今能与每个选上藉信祂而活的人有分祂一己顺服的本性。那些找着祂生命的人也找到活出神旨的快乐。天堂乃蒙福之所，因一切事物皆源于神。那些今天得进入祂天国生命的人能得享祂的旨意在地上如同在天上成就的同类顺服。因此藉降服于十字架和等候主用祂复活的大能来接你，你很快便能与使徒保罗同说：「靠着那加给我力量的基督，我凡事都能作（来成就神的旨意）。」

「所以你们要自卑，服在神大能的手下，到了时候祂必叫你们升高.....那赐诸般恩典的神曾在基督里召你们，得享祂永远的荣耀，等你们暂受苦难之后，必要亲自成全你们，坚固你们，赐力量给你们。」(彼前5:6, 10)

十字架教训的目的像所有基督的诫命一样是要将己撇在一

bring the heart and will into harmony with God. *The whole of redemption is to save man from himself and the evil pride that leads to self-will and self-exaltation.* Huegel says, "Here lies the supreme glory of the Cross, and the reason why it is, as Paul says, 'the power of God and the wisdom of God.' It disposes us to die to 'self.' That is why it saves. It gets the consent of our wills that we may be detached from ourselves and attached to God. Any other kind of salvation would necessarily be fictitious."

Regardless of the conditions or difficulties you face in life, see in each one "a chance to die." For die to yourself you must if you intend to live through the Son. Have your wishes been crossed? Have your likes and dislikes been disregarded, your wisdom discredited, and your sensibilities provoked? *Take any or all of these as a chance to die to your vainglory and pride.* You will learn little by little to be led as a lamb to the slaughter. *Self-will, selfjustification and self-defense are indeed your greatest foes.* Your true place is "Crucified with Christ." It is

旁，心和意念都与神一致。救赎就是完全把人从他自己和叫他任性和自高的罪恶骄傲中拯救出来。Heugel说：「这是十字架的至高荣耀，因此保罗说十字架乃『神的永能和神的智慧』。十字架定意我们死己乃是它能拯救的原因。十字架得着我们意志的赞同，我们得以脱离我们自己而归于神。别的救恩都必然是假想出来的。」

无论你生活上遇到甚么情况或困难，当看每样都是死亡的机会。你若想要藉圣子而活，就必须死己。你曾否想到被钉十字架？你曾否不理睬你的爱恶，不相信你的智慧，激发你的感悟力？把握每一次或全部作为你虚荣和骄傲上死的机会。你必会逐少逐少学会像羊羔被牵到宰杀之地。己意、自义、自我防卫实在是你最大敌人。你的真正地位

when you can honestly say, “I no longer live,” that you will also be in a position to experientially say, “Christ lives in me.”

The Cross and Fruitfulness

The church of the first century flourished while under persecution. It helps us to see how we become fruitful by taking up the sufferings of Christ. *Suffering leads to dependent faith. And it is in the weakness of dependent faith that Christ's resurrection life and power is found.* But His life and power is lost in times of peace and plenty because it results in Christians living by their own strength. And without question we have become soft and self-indulgent. This reminds us of what the saintly Robert Murray McCheyne once said: “If Satan can only make a minister a lover of praises, of pleasure, of good-eating, he has ruined your ministry.”

In reminding the Galatians of the gospel he preached to them, Paul said, “I placarded Christ crucified before your eyes.” (Gal. 3:1, Lightfoot) In fact, Paul revealed

是与基督同钉。你能坦诚说「我不再活」之时便落在实证地说「基督在我里面活」的地位。

第八章 十字架和果子累累

第一世纪教会是在逼迫下兴旺的。这叫我们得见如何取上基督的受苦来果子累累。受苦带来倚靠的信。也是因软弱而有倚靠之信来找到基督复活的生命和大能。这些却会在平顺和富足的日子中失掉，因带来基督徒靠己力活之故。毫无疑问我们已变得柔弱和自我放纵。这提醒我们圣洁的 Robert Murray McCheyne 曾说到撒但只要使传道者喜爱被称赞、享乐和吃美物，便成功摧毁他的传道事奉了。

保罗提醒加拉太人所传与他们的福音时说：「耶稣基督钉十字架已经活画在你们眼前。」（加3:1）保罗

Christ's self-emptying life so clearly before their eyes that they considered him "ignorant." Those who live in the strength of the natural man will consider it a feeble way to live.

Paul had the same problem with the Corinthians. Their course of life was away from the weakness of the cross. Although Paul had brought them to the Lord by preaching the way of "Christ crucified," he later had to tell them they were going the wrong way. *Their self-seeking and self-exalting way of life was separating them from Christ's life.*

"You are already full {from feeding on the things of this world}! You are already rich {from hoarding your wealth}! You have reigned as kings {building up your reputations and your own little kingdoms in this world} without us—and indeed I could wish you did reign {in the true Kingdom-life of our Lord}, that we also might reign with you {sharing in the power of Christ's throne}! For I think that God has displayed us, the apostles, last {since the last are always first in the spiritual life of

这样清晰揭示基督的倒空生命，以至他们看他为无知。那些靠天然人的力量来活的人必认为这方法不能活命。

保罗发现哥林多人有着相同的问题。他们所活的生命是远离十字架的软弱。虽然保罗曾藉传扬基督钉十字架的方法来领他们到主那里去，后来他须相告他们走错了路。他们利己和自我高举的生活方式叫他们脱离基督的生命。

「你们（吃用今世之物）已经饱足了！（因着积存财宝）已经丰富了！不用我们，自己（建立你们名誉和今世的小王国）就作王了！我愿意你们果真（在我们主的真实生命国度中）作王，叫我们也与你们（同享基督宝座之权来）一同作王。我想神把我们使徒明明列在末后（因为末后总是在天上属灵生命上为首

heaven}, as men condemned to death {because the least and the weakest in the flesh become the most useful in God's kingdom}; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! ... Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the off scouring of all things until now ... I have begotten you through the gospel {and the message of the cross}. Therefore I urge you, imitate me." (1 Cor 4:8-10, 12, 15-16)

"For the message of the cross {the way of weakness in self and dependent faith in God} is foolishness to those who are perishing, but to us who are being saved it is the power of God." (1 Cor. 1:18)

"Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in

的)，好像定死罪的囚犯（因为肉体上最微末和最软弱的成为神国中最有用的）；因为我们成了一台戏，给世人和天使观看。我们为基督的缘故算是愚拙的，你们在基督里倒是聪明的；我们软弱，你们倒强壮；你们有荣耀，我们倒被藐视.....并且劳苦，亲手作工。被人咒骂，我们就祝福；被人逼迫，我们就忍受.....我在基督耶稣里用福音生了你们，所以我求你们效法我。」（林前4:8-10, 12, 15-16）

「因为（在己上软弱和用信倚靠神这）十字架的道理，在那灭亡的人为愚拙；在我们得救的人却为神的大能。」（林前1:18）

「所以我更喜欢夸自己的软弱，好叫基督的能力覆庇我。我为基督的缘故，就以软

infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak {in this way of the cross}, then I am strong {in the resurrection life of the Lord}." (2 Cor. 12:9-10)

"Imitate me {by taking this way of the Cross}, just as I also imitate Christ." (1 Cor. 11:1)

Oh to get men in touch with Christ! We must present Him by displaying His life; not merely preach Him. There is only one way in which you and I can draw souls to the true Christ. That is by walking in His way of the Cross, the way of sacrifice. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain." (John 12:24)

Certainly the great trouble with many of our orthodox churches is that they are like great grain containers, full of unplanted wheat which has become musty, and moldy, and befouled by the rats of self-will and self-exaltation. If only each little grain had been rent asunder from its fellows, cast into the dark, wet earth, buried out of

弱、凌辱、急难、逼迫、困苦为可喜乐的；因我甚么时候（在十字架路上）软弱，甚么时候就（藉主复活生命）刚强了。」（林后12:9-10）

「你们该效法我，像我效法基督一样。」（林前11:1）

来叫人接触基督时我们须藉展示祂的生命而非单单传扬祂来彰显祂。你我只有一法能引人到真实的基督去，就是在祂十字架牺牲的道路上走。「我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。」（约12:24）

明显地我们正统教会的大问题就是他们像伟大麦子的容器，充满未播种的麦子，已变得霉臭、腐烂和被己意和自我高举的老鼠所弄污。只要每棵小麦子从其友伴中摘离，投在黑暗湿润的泥土中，被埋不得见，任由忍受

sight, and left alone to endure disintegration and death, what a harvest we would see!

Various groups of Christian young people have been multiplying in recent years. This is a cause for much rejoicing. But therein lies a grave danger. The group spirit, the fleshly attachments, the emotional and the natural—all tend to prevent them from becoming God's isolated "corn of wheat." They never find life from above because they spend all their time trying to fill themselves up with life from this world.

Joseph, the overcomer, learned his lessons during thirteen long years of isolation, slavery, suspicion and slander. And every Christian, if he or she is to become truly fruitful, will be led along this same course. The persecuted church and the martyrs often found themselves isolated from the crowds. But it was here, with their dependence upon God alone, that they found resurrection life and began to reveal it before the eyes of their persecutors. *The world then began to see how there is a life that can come down from God and provide*

分解和死亡，我们得见的会是怎样的丰收！

近年来不同团体的年轻基督徒倍增是值得大大欣喜的。但当中暗藏重大危险。团体的灵、情感上和天然的属肉体附着物，在在阻止他们成为被神分别出来的麦粒。他们从未找到属天的生命，因他们所花的时间全都尝试用来将世界而来的生命充满他们自己。

约瑟在其十三年长的孤单、为奴、被嫌疑和诬告中领了教而成为得胜者。每个基督徒若要成为真正多结果子的人，必须被引领走在相同的路上。受逼迫的教会和殉道者常发现他们都是被群众孤立的。他们因着这个来独独倚靠神，以致他们发现复活的生命开始在迫害他们之人的眼前来展现。世人开始看得见从神高天降下的生命，且叫人胜过最

victory in the most severe circumstances.

We appeal to those who are sick of the shallows and the shams, sick of doing dead things, “sick unto death” of a fruitless, barren existence. Oh barren soul, hear the word of the Lord: “That which thou sowest is not quickened, except it die.” You cannot live until you have died. Death precedes life. “Except a corn of wheat falls into the ground and die, it abideth alone.”

J. Hudson Taylor, founder of the China Inland Mission, once said: “We know how the Lord Jesus became fruitful—not by bearing His cross merely, but by dying on it. Do we know much fellowship with Him in this? ... There is only one Christ. Are you willing to abide in Him, and thus to bear much fruit?” Death is still the gateway to life, life from the dead, life multiplied, life manifold. *We can never escape the law, unalterable and eternal, that “self”-sacrifice is the condition of all multiplication of life.*

Mrs. Penn-Lewis, whose writings have brought blessing to many, tells of a crisis in her life that

恶劣的环境。

我们诉诸的是那些厌恶肤浅虚假，厌恶行事致死，厌恶至死无果子白占地土的人，无知的人当听主言：「你所种的若不死就不能生。」（林前15:36）未曾死便不能活，死先于生。「一粒麦子不落在地里死了仍旧是一粒。」（约12:24）

内地会的创办人戴德生曾说：「我们知道主耶稣如何多结果子，不是单单背起祂的十字架，且要在上死去。我们在与祂的联合上是否多有认识？.....只有一位基督。你愿否住祂里头来多结果子？」**死亡仍是生命之门，自死得生，繁衍和倍增的生命。我们永不能逃避这不变和永恒之律，死「己」乃所有生命倍增的条件。**

著作叫多人蒙福的宾路易师母说到她得脱离罪的管治后立

came well after her deliverance from the dominion of sin. She says, "As I read the book, I clearly saw the way of the Cross, and all that it would mean. At first I flung the book away, and said, 'No, I will not go that path. I shall lose my glory experience.' But the next day I picked it up again, and the Lord whispered so gently, 'If you want deep life, and unbroken communion with God, this is the way.' I thought, 'Shall I? No!' And again I put the book away. The third day I again picked it up. Once more the Lord spoke, 'If you want fruit, this is the path.' And then, by His grace, I said, 'I choose the path for fruitfulness.' I walked for a time in such complete darkness—the darkness of faith—that it seemed almost as if God did not exist ... From that hour I understood, and knew, intelligently, that it was dying, not doing, that produced spiritual fruit ... The secret of a fruitful life is—in brief—to pour out to others and want nothing for yourself: to leave yourself utterly in the hands of God and not care what happens to you."

时进入生命的危机。她说：「我读某书清晰得见十字架道路并其一切意义。开初我把书扔掉，说：『不，我不走这路，因我必失去光荣的经历。』第二天拾起再读，主极温柔地诉说：『你若想生命进深，与神有不间断相交，这就是那路。』我想：『我会这样么？不』！我再次推开那书。第三天拾起再读。主再次说：『你若要结果，这就是那路。』之后我靠祂恩说：『我选上结果之路。』我一时在这样完全的黑暗中徘徊，信上的黑暗，看来神差不多是不存在的.....从这刻开始我理智地明白和知悉**是死而不是行来结出属灵的果子.....**简而言之，**结果子生命的诀要就是为别人倾注而自己一无所求，将自己全然放在神手中，不在乎有何事发生。**」

The Cross and Attainment

Christians enter into a deeper relationship with Christ in His resurrection life by pressing into a deeper relationship with Him in His dying to the flesh and the world. Paul had long known an inward revelation of the life of Christ. This presence of the resurrected Lord within Him is what qualified Him to preach the gospel of the kingdom of God. He had said to the Galatians in his earliest epistle, "It pleased God ... to reveal His Son in me, that I might preach Him among the Gentiles." (Gal. 1:15-16) And yet, throughout his years as a minister of the gospel, he wanted to know more of "the power of His resurrection." It was in the pursuit of this goal that we find him longing for a still deeper fellowship with Christ in His sufferings. He had learned the secret. The more he became "conformed to His death," the more he was able to know the life and power of the Son's resurrected life.

"But what things were gain to me, these I have counted loss for Christ. Yet indeed I also count all things loss for the excellence of the

第九章 十字架和所得

基督徒藉着向肉体和世界死来挤进与主更紧密的关系。保罗里头早已得着基督生命的启示。在他里头复活主的同在叫他具备资格来传扬神天国的福音。他曾在他最早期的书信中对加拉太人说：「神既乐意将祂儿子启示在我心里，叫我把祂传在外邦中。」（加1:15-16）然而经年作为福音使者的他，在「祂复活的大能」上还想认识更多。在追求这目标上我们发现保罗渴望在基督的受苦上与祂有更深的联合。他已学会了秘诀，他越模成祂的死，便越能认识神儿子的生命和复活生命的大能。

「只是我先前以为与我有益的，我现在因基督都当作有损的。不但如此，我也将万事

knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish ... that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.” (Phil. 3:7-8, 10)

Among the things the apostle Paul counted “as loss” in order to become a more effective vessel of the life and power of God were his religious heritage, his religious education, his zeal for God, and even the righteousness he had developed by obeying God’s laws. Once he had died to the power of the flesh and had learned to put God’s power to work through dependent faith, the Spirit was able to work in him mightily. “To this end I labor, struggling with all His energy, which so powerfully works in me.” (Col. 1:29 NIV) *This divine power strengthened him when he did not have any confidence in the flesh.*

“For we are the circumcision {those who have the flesh-life cut off}, who worship God in the Spirit {live by the Spirit}, rejoice in Christ Jesus {for what *He* is doing}, and

当作有损的，因我以认识我主基督耶稣为至宝。我为祂已经丢弃万事，看作粪土.....使我认识基督，晓得祂复活的大能，并且晓得和祂一同受苦，效法祂的死。」 (腓3:7-8, 10)

保罗为了成为神生命和能力上更有效的器皿而看为有损的事，就是他宗教上的承传、教育、为神发的热心、甚至是他一直因着遵行神律法而发展出来的义。他已在肉体的能力上死，已晓得藉着所倚靠的信来叫神的大能运行，圣灵便能在他里头有力地工作。

「我也为此劳苦，照着祂在我里面运用的大能尽心竭力。」(西1:29) **当他不再信靠肉体时，这神圣的能力便加给他力量。**

「因为真受（割离肉体生命之）割礼的，乃是我们这以神的灵敬拜（和活），在基督耶稣里（为祂所作而）

have no confidence in the flesh.”
(Phil. 3:3)

We fear that many Christians are attempting, through determination and imagination, to seat themselves in the heavenlies without following Christ in His way of the cross. Union with Him in His resurrection is proportional to union with Him in His death. His death represents the place of absolute weakness in self and dependence upon God. It was because He had chosen to sink down to the lowest place of nothingness, where there was nothing left in Himself, that the Spirit of God was able to raise Him to the highest place of usefulness. And this is the “mind” that Christians must possess. (Phil. 2:5-9)

After emptying Himself of His own glory, Christ was willing to become the poorest of servants. Have you been willing to follow Him by turning away from self-indulgence? Are you willing to become of no reputation and be treated as a criminal without ever complaining? Only “the few” have ever been willing to truly follow Christ.

夸口，不靠着肉体的。」
(腓3:3)

我们恐怕很多基督徒尝试藉着决心和想象来在没有跟随基督同走祂十字架道路下来叫自己坐在天上。与祂在复活上联合是与祂在死上联合成正比的。祂的死代表在己上绝对软弱的地位，并倚靠神。这是因为祂已选上降卑至最低的无有地位，祂自己在那里是一无所有的，好叫神的灵能把祂高举至最高的实在地位。这是基督徒必须有的意念。
(腓2:5-9)

倒空了祂一己的荣耀后，基督乐意来成为最可怜的仆人。你曾否愿意从自我放纵中转离来跟随祂？你是否乐意来成为没有名誉，被看待为毫无埋怨的罪犯？惟有少数的人曾乐意真心地跟随耶稣。

Our objective is to become an effective worker in the mission of furthering God's kingdom. This kingdom consists of people who are walking by His Spirit rather than by the desires of the flesh. Our effectiveness in drawing others into His Spirit-directed and Spirit-empowered way of life will be in direct proportion to how far we have sunk down into our nothingness and permitted God to do the lifting. The higher He lifts us into His life, the easier it is for Him to draw others to Himself through the light.

The Cross and Satan

Concerning Satan, the Son said: "For the ruler of this world is coming, and he has nothing in Me." (John 14:30) Fallen man, as he follows Satan, naturally lives in his own strength so he may do his own works and have his own glory. The devil had nothing in Jesus because He did not live in this self-originated form of life. It is when we live independent of God in any way that a harmony with hell is established.

It is significant that James says,

我们的目标是在促进神天国的使命上作有效的工人。这天国所包括的是那些靠祂圣灵而不是凭着肉体的欲望而行的人。我们引领人来得祂圣灵的管治和生命上有圣灵加力的效度是与我们降卑至我们的无有和准许神来作那提升的程度成正比的。祂提升我们得越高，祂便更容易来藉光来吸引人到祂那里去。

第十章 十字架和撒但

圣子说撒但「这世界的王将到，他在我里面毫无所有。」(约 14:30) 堕落的人因跟从撒但自然靠己力活，作己工和得一己荣耀。魔鬼在耶稣里一无所有，因为主耶稣不靠本于己的生命形式活。当我们以任何方式来独立于神时，便与地狱建立和谐。

雅各布郑重地说

“Submit yourselves therefore to God. Resist the devil, and he will flee from you.” (Jam. 4:7) Note here the divine order. Successful resistance to Satan becomes possible as we submit utterly to God. As long as self is living independently of God in some way, resistance to the devil is sheer folly. *We can only reign with Christ in His life when the Cross brings the old independent life to its death.*

It was at the Cross that Jesus gained a complete victory over the devil. But how? Was he not crucified through weakness?—led as a helpless lamb to the slaughter? Has the reader wondered how such a tragedy can be a triumph? Jesus said: “This is your hour, and the power of darkness.” He refused the twelve legions of angels. But why turn Himself over to the devil and his dupes? Our human nature wants to see Him manifest His power. Human wisdom would expect to see Satan conquered through strength.

But God’s ways are not man’s ways. Victories in the spiritual realm cannot be weighed using the scales of gross matter. Paul says

：「你们要顺服神，务要抵挡魔鬼，魔鬼就必离开你们逃跑了。」(雅 4:7) 留心神圣的次序。我们完全降服神便叫成功抵挡撒但变得可能。只要己某方面独立于神来活，抵挡撒但就纯然愚昧。惟有十字架叫旧有独立生命死，我们才可与基督在祂生命中作王。

耶稣是在十字架上完全胜过魔鬼的。如何？祂不是因软弱被钉，如无助的羊被牵到宰杀之地么？读者不曾因这样的悲剧竟成胜利感不解么？耶稣说：「现在是你和黑暗掌权的时刻。」祂拒绝差来十二营天使。为何要将祂交在魔鬼和受他蒙骗的人手上？属人的天性想见祂权柄的彰显；属人的智慧想见撒但被权能所征服。

但神的方法非同人的方法。属灵层面的胜利不能用显然之物的尺度来衡量。保罗论

concerning the Cross: “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.” (Col. 2:15) As we face this mystery of how He triumphed over Satan at the Cross, it becomes clear that sheer force does not have any part in the matter. Let us behold the Lamb as He goes to the Cross unresisting in utmost obedience to His Father. Here is the way of victory and power. Let the devil do his worst. But the Last Adam will refuse to take matters into His own hands. He does not try to save Himself by turning to self-will. He gains His victory over Satan by doing nothing “out from” himself and entrusting Himself entirely into the hands of His Father. He chose the way of perfecting God’s power through the weakness of dependent faith. “And this is the victory that has overcome the world {and the flesh and the devil}—our faith.” (1 John 5:4)

As we stand crucified together with Christ, Satan is also bruised under our feet. *He is unable to find anything to lay hold on when we are dead to self-will and self-exaltation.*

到十字架时说：「既将一切执政的、掌权的掳来，明显给众人看，就仗着十字架夸胜。」(西 2:15) 当我们面对神如何在十字架上胜过撒但的奥秘时，越发清晰的是纯然的势力在这事上完全无分。让我们注目羔羊完全顺服天父而不抗拒下来走上十字架。这就是得胜和能力之法。任让魔鬼坏透至极，但末后的亚当必会拒绝将这些拿在手中。祂不会尝试转以己意来自救。祂得胜撒但但是藉着靠己不作甚么，却完全把自己交托祂天父的手中。祂选上藉软弱的倚靠之信来成全神能力之法。「使我们胜了世界（、肉体并魔鬼）的，就是我们的信心。」（约壹5:4）

当我们坚持与基督同钉时，撒但也伤在我们脚下。他不能在己意和自我高举上死的我们身上有任何把持。

In that position we may reverently say with our Lord, "He has nothing in me."

Are you tired of being beaten up by the devil? Does it seem like your spiritual life is continually being knocked down? It can mean only one thing; you have been attempting to hold yourself up in the strength of the flesh. The only part of you that the devil can touch is the flesh-life. And as long as it remains alive and active, you can expect the devil to hold considerable power over the state of your spiritual life.

Oh, the pity of it, the shame, the awful tragedy of it all! Emancipated, redeemed, and blood-bought, but still in bondage to the world, to the flesh, to and the devil. Soldiers of Christ, halt! About face! Claim your freedoms—crucified to "the world," crucified to "the flesh," crucified just where the serpent was crushed. You overcome by the Cross!

Let the devil do his worst. When we stand with Christ in His death, we also stand with Him at His throne. "To him who overcomes {by dependent faith} I will grant to sit

我们在这地位上得以虔敬地对主说：「他在我里面一无所有。」

我们是否厌倦于被魔鬼打败？你的属灵生命是否就像不断的被打败？这只得一个解释：你一直尝试以肉体之力来高举自己。魔鬼唯一能接触你的部分就是那肉体的生命。只要它一直活着和活跃，你便可想到魔鬼有着相当的能力来把持你的属灵生命。

噢，全然是可怜、羞辱和可怕的悲剧！虽得释放、得救和被买赎，但仍在世界、肉体 and 魔鬼的捆绑中。基督的精兵啊，停止！向后转！索取你的自由，向世界死，向肉体死，在蛇被压制之处被钉死。你要藉十字架才能得胜！

任让魔鬼坏透，我们只要与基督同死并与祂同作王。「(藉信)得胜的我要赐他在我宝座上与我同坐，就如

with Me on My throne, as I also overcame and sat down with My Father on His throne.” (Rev. 3:21) “For you have died, and your life is hidden with Christ in God.” (Col. 3:3)

The Cross and Kingship

Jesus said, “And whoever desires to be first among you, let him be your slave.” (Matt. 20:27) Being raised to the throne of power and kingship is conditioned upon sacrificial service. Christ’s true disciples serve Him day and night around His throne. They listen to His word and carry out the works He has planned for them to do. “Therefore they are before the throne of God, and serve Him day and night in His temple.” (Rev. 7:15) In other words, the resurrected children of God live for Him and His glory alone.

The first Adam was created to have dominion. He was commissioned a king under the government of God. All of his prayers would be answered while he lived by the Spirit and prayed in the Spirit according to God’s will. But

我得了胜，在我父的宝座上与祂同坐一样。」（启3:21）「因为你们已经死了，你们的生命与基督一同藏在神里面。」（西3:3）

第十一章 十字架与王权

耶稣说：「谁愿为首，就必作你们的仆人。」（太20:27）被提升至权柄与王权宝座的条件是牺牲的服事。基督的真实门徒日以继夜围绕祂的宝座来事奉祂。他们得听祂的说话，执行祂早已计划他们要作之工。「所以他们在神宝座前，昼夜在祂殿中事奉祂。」（启7:15）换句话说，神复活的儿女是独独为祂和祂的荣耀而活。

首先的亚当被造来得管治权。他得授与作为神政权下的一个王。他所有的祷告都蒙应允，只要靠圣灵而活和按神旨意来在圣灵里祈求。但人因着生活

man forfeited his regal power when he turned from a Spirit-directed way of life to a self-directed way of life. Those who live by the flesh separate themselves from the life and power of God. They cannot share with the Lord in His dominion over the world.

The thing that fallen man loves the most is to have his own way. Abdicate the throne? Never! He therefore remains in his fallen state because he lives for self.

The New Adam came as a new Head of a new race. He “did not come to be served, but to serve, and to give His life a ransom for many.” (Matt. 20:28) He came to die to the self-life. All the way “from the throne of highest glory to the Cross of deepest humiliation” He demonstrated a loving obedience to His Father. In a perfectly selfless manhood, and by an infinite descent into the depths of a voluntary death, *He brought an end to the pride that led to selfwill and self-exaltation.* He came to do His Father’s will. He did not permit the self-life to gain a foothold in Him. He died to it once for all. The “self-life,” whether in men, or in demons, or in the devil, is

方式从圣灵主导转为一己主导而丧失他帝王的权力。那些凭肉体而活的人叫自己与神的生命和权能隔离。他们不能在与主一同管治世界上有分。

堕落之人最爱的就是我行我素。会撇弃冠冕么？从不！他因着为己而活，所以仍常在堕落的状态中。

新亚当来是要作新族类的头。祂「来不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。」（太20:28）祂来向己命死。祂从至高荣耀宝座来到十字架最卑下的全程都显示对天父有爱的顺服。祂作为完全没有自己之人，以无限降卑至深处来自愿死亡，了结了带来己意和自高的骄傲。祂作成天父的旨意。祂不容许己命在祂里头有立足点。祂的死只有一次。无论在人、鬼灵或魔鬼里己的生命如今和永远都

now and forever condemned.

On the basis of that Cross, God now deals with man. *God is left without recourse when individuals continue to stand at the foot of the Cross without making an ash-heap of the pride that leads to self-will and self-exaltation; all hope is dead.* “For whoever does not bear his cross and come after Me cannot be My disciple ... So likewise, whoever of you does not forsake all that he has cannot be My disciple.” (Luke 14:27, 33)

“Let this mind be in you which was also in Christ Jesus, who ... made Himself of no reputation, taking the form of a bondservant ... He humbled Himself and became obedient to the point of death ... Therefore God also has highly exalted Him” (Phil. 2:5-9)

“God resists the proud, but gives grace to the humble. Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time.” (1 Pet. 5:5-6)

The only way to be lifted into a position of sharing with Christ in the power of His throne is by following

是被定罪的。

神是基于这十字架来处置人的。当人继续站在十字架底下而没有将带来己意和自高之骄傲化为灰烬时，他依然未求助于神。

「凡不背着自己十字架跟从我的，也不能作我的门徒.....这样，你们无论甚么人，若不撇下一切所有的，就不能作我的门徒。」(路14:27, 33)

「你们当以基督耶稣的心为心，祂.....反倒虚己，取了奴仆的形像.....就自己卑微，存心顺服，以至于死.....所以神将祂升为至高。」(腓2:5-9)

「神阻挡骄傲的人，赐恩给谦卑的人。所以你们要自卑，服在神大能的手下，到了时候祂必叫你们升高。」(彼前5:5-6)

被高举与基督同享祂宝座之荣耀地位的唯一方法是跟从祂

Him into the depths of His humiliation at the Cross. We can only share with Him in His exalted life when we are nothing in ourselves.

What earthly power can dethrone self and unseat a man from the throne of every earthly ambition? The Cross alone has the power to work out this glorious salvation!

Those who have truly come to understand the mystery of the Cross, and how it perfects God's power through weakness and dependent faith, have learned the secret to always walking in victory. The design of the Cross is to make us "more than conquerors" in all things. Calvary re-creates kings—kings in Christ—kings who reign in life amidst all conditions.

The Cross and The Crown

Christ directly connected His glorification with His sufferings. There is no crown without the cross. Golgotha and glory are forever wedded in the Savior's life. Those who are willing to follow Him by

进入十字架祂虚己的深处。惟有我们自己一无所有时才能与祂同享祂被高举的生命。

有甚么属地权柄能夺去己的王位，拉倒每个属地雄心宝座上的人？惟十字架有这能力作成这荣耀的救恩！

那些真诚来明白十字架奥秘并它如何叫神的能力藉着软弱和倚靠的信得以完全的人，已晓得常在胜利中行走的诀窍。十字架是设计来使我们凡事上「得胜有余」的。各各他重新造王，在基督里的王，生命在任何环境中作的王。

第十二章 十字架和冠冕

基督以祂的受苦直接联上祂的荣耀。没有十字架便没有冠冕。各各他是永远与救主的生命结合的。那些甘心来跟随祂降卑至各

sinking down into Calvary's depths are assured of the heights of glory. The rewards are sure. "But rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy." (1 Peter 4:13)

Crowns are for those who have followed Christ through the cross. This law is so inflexible that the call to the cross is truly a call to the crown. "And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together." (Rom 8:17)

We should not be surprised when this message of the cross causes dismay and alarm to those who want to live in the strength of the flesh. Anyone who teaches this message of the cross, which speaks of dying to self-will, can expect to be treated poorly by the people who love this world. Because those in darkness will hate this light of truth, they will naturally seek to do away with those who bear the light. Is there any wonder why they crucified

各他深处的人确能得着高处之荣耀，他们必得赏赐。「倒要欢喜，因为你们是与基督一同受苦，使你们在祂荣耀显现的时候，也可以欢喜快乐。」(彼前4:13)

冠冕是给那些跟随基督上十字架的人这律既不变，**往十字架的呼召便实在是得冠冕的呼召**。「既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣。如果我们和祂一同受苦，也必和祂一同得荣耀。」(罗8:17)

我们不该因这十字架的信息致使想靠肉体力量来活的人气馁和惊恐而感到惊奇。任何教导要在己意上死 这十字架信息的人都预计到被爱世界之人所恶待。黑暗中的人必恨恶真理的光，必自然寻求除掉那些带有这光的人。他们在钉死基督上是否有任何不明白之处？当我们传

Christ? And should we not expect the same when we spread His truth?

“If they have called the master of the house Beelzebub, how much more will they call those of his household! Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.” (Matt. 10:25-26)

“Yes, and all who desire to live godly in Christ Jesus will suffer persecution.” (2 Tim. 3:12)

The cross captured men and carried them carefree and happily, yea, even recklessly through the midst of the most excruciating agonies and tortures and deaths. These saints became such free citizens of heaven that they had no interest in the customs of this fallen world. Their way of life literally turned the ways of this world upside down.

The true followers of Christ wore the insignia of humiliation, treated the trifles of time with contempt, and lived in the eternal life. Having faith in God, they walked in the way of the cross as their

扬这真理时岂不应有相同的料想？

「人既骂家主是别西卜，何况他的家人呢？所以不要怕他们，因为掩盖的事没有不露出来的，隐藏的事没有不被人知道的。」(太 10:25-26)

「不但如此，凡立志在基督耶稣里敬虔度日的也都要受逼迫。」(提后3:12)

十字架俘虏人，领他们无拘无束地、快乐地、甚至不顾后果地经过最极度的痛苦、折磨和死亡。这些圣徒成为天上那么自由的国民，他们因而在这堕落世界的风俗上再不感兴趣。他们的生活方式实在倒转了今世的生活方式。

基督的真实追随者穿着谦卑的衣饰，以浪费光阴为丢脸的事，且活在永恒的生命中。既信靠神，他们便走在作为寻找上头生命手

means for finding life from above. They were lifted spiritually by the power of God in direct proportion to how far they sank down into its depths.

“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ *who is our life* appears, then you also will appear with Him in glory.” (Col. 3:1-4)

Christ embodied all He taught. *From the heights of glory He descended from the Godhead to manhood. As a man He descended to a servant. From life He descended to death. From a common death He descended to that of a criminal. And having plumbed the depths, he is highly exalted. His exaltation by the power of the Spirit is measured by His humiliation. His ascent is but His “descent reversed.” And ours comes in the same way. “Therefore humble*

段的十字架道路上。他们降卑多深，神的大能便在灵里提升他们多高。

「所以你们若真与基督一同复活，就当求在上面的事；那里有基督坐在神的右边。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。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。」（西 3:1-4）

基督体现祂所教导的一切。祂这高天荣耀的神降卑为人；作为人祂降卑为仆人；祂从有生命降卑至死亡；从寻常的死亡降卑至罪犯的死亡；祂既落至深处，便被高升；圣灵以大能按祂的降卑来把祂高升；**祂的高升不过是祂逆向的降卑**。我们的也一样。「所以你们要自卑，服在神大能的

yourselves under the mighty hand of God, that He may exalt you in due time.”

If you are attempting to find a way into the heavenly realms other than through the cross, you are deceiving yourself. Listen to Jesus: “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized.” (Mark 10:39)

We must descend to the dust in utmost humiliation if we want to be lifted into the Presence of God. But that “must” is never by coercion. Each individual must consciously choose to follow Christ. There is no other way to find the crown. The devil has truly beclouded these mysteries and deceived many into thinking that his self-seeking and self-exalting ways will actual lead them into life. But he has been a liar from the beginning.

God’s selfless “Corn of Wheat” fell into the ground and died. But let us now note how the resurrection power of the Holy Spirit reversed His descent. From those unplumbed depths of death, He rises to the place of highest usefulness.

手下，到了时候祂必叫你们升高。」(彼前5:6)

你若正尝试不藉十字架来找到进入属天境域之路，你是在欺哄自己。听听耶稣所说的：「我所喝的杯你们也要喝；我所受的洗你们也要受。」(可10:39)

我们若想被提于神前，就定须彻底降卑为尘土。这「定须」永不是强制。每个人必须觉知地选上跟随基督。没有别的方法可找到冠冕。魔鬼成功叫这些奥秘模糊不清，从而欺骗多人，以为他们追求私利和自高的方法真会领他们进入生命。但魔鬼从开初就是说谎者。

神无私的「麦子」已落在地里死了。让我们如今留意圣灵复活的生命如何逆转祂的降卑。祂从这些死亡的深处高升，到至高的实在。「因此神将祂升为

“Therefore God also has highly exalted Him” to the place of greatest power and authority. And it was not because of His eternal glories. This great power in the eternal world was given to Him solely because He humbled Himself as a man.

“I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe. That power is like the working of His mighty strength, which He exerted in Christ when He raised Him from the dead and seated Him ... in the heavenly realms.” (Eph. 1:18-20 NIV)

“He who is joined to the Lord is one spirit with Him.” (1 Cor. 6:17) Listen fellow believer. The promises of the Lord are sure. “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” (Rev. 3:21) It was only by overcoming the self-seeking and self-exalting ways of this world that He gained this eternal position. The

至高」，来到最大能力和权柄之处。这不是因着祂永恒的荣耀。这给与祂永恒世界中伟大能力的唯一原因是祂谦卑自己来成为人。

我也祈祷神「照明你们心中的眼睛，使你们知道祂的恩召有何等指望，祂在圣徒中得的基业有何等丰盛的荣耀；并知道祂向我们这信的人所显的能力是何得浩大，就是照祂在基督身上所运行的大能大力，使祂从死里复活，叫祂在天上坐在自己的右边。」（弗 1:18-20）

「与主联合的便是与主成为一灵。」（林前6:17）信徒来听主确实的应许：「得胜的我要赐他在我宝座上与我同坐，就如我得了胜，在我父的宝座上与祂同坐一样。」（启3:21）**惟征服今世的追求自利和自高，祂才得着这永恒的地位。高升唯一**

only way up is down.

Joseph was such an overcomer. Joseph had to go down to the lowest place before He could be lifted by the power of God to the throne. His descent was climaxed with false accusations and imprisonment. At every point he suffered for no fault of his own but solely “for righteousness sake.” He endured thirteen long years of insult and injury, suspicion and slander, testing and trial and treachery. But all these things, terrible as they were, were actually God’s instruments to prepare him to be lifted to the throne of power. He said, “For God has caused me to be fruitful in the land of my affliction.” (Gen. 41:52)

As we study Joseph sharing in the power of the throne, fully forgiving and feeding and caring for the very brethren who had sold him out, we can gain a better understanding of the kind of selflessness that God must put within our heart before He can manifest His power through our lives. Crowns of righteousness will be conferred upon those who have fully yielded to the mind that was in

的方法就是降卑。

约瑟就是这样的得胜者。约瑟必须降卑至最低才能被神的能力提升到宝座面前。他的降卑是随着诬告和被囚而达至顶点的。他每次的受苦都非因他一己的过错，而只是为着义的缘故。他忍受十三年长的羞辱和伤害、嫌疑和诬陷、试探和试炼并背信。这一切虽是可怕的，其实是神用上来准备他被高升至坐宝座前的工具。他说：「神使我在受苦的地方昌盛。」(创41:52)

我们读到约瑟得享宝座赐的权力，却全然饶恕并喂养和关顾那曾出卖他的兄弟，我们从此更能明白在神能藉我们的生命彰显祂能力之先，祂须在我们心里放进这样的没有自己。公义的冠冕是给与那些全然顺服于基督心思的人。

Christ.

He has promised to exalt you in due time. *Every downward step, every dying to self, every embracing of the cross—whether in the form of denial or degradation, of suffering or separation, of false accusation or humiliation—all these and a hundred other things that might be mentioned, are not a descent into misery but actually an ascent to life and power on the throne. Our call to embrace the Cross is a call to reign with Christ.*

Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. This is a faithful saying: For if we died with Him, We shall also live with Him. If we endure, we shall also reign with Him. If we deny Him {and His way of the cross}, He also will deny us. (2 Tim. 2:10-12)

The Cross and Methods

Paul referred to “speaking the truth in love.” Here is the divine order. Our first duty is not to speak

祂曾应许到时候便高举你。每个降卑的步伐，每个死己，每次接受十字架，无论形式是否定或降卑、受苦或分离、诬告或羞辱，这一切和千百项别样所提到的事，并不是降至不幸，其实是高升至宝座上的生命和能力。我们被呼召来接受十字架，也是作为与基督一同作王的呼召。

所以我为选民凡事忍耐，叫他们也可以得着那在基督耶稣里的救恩和永远的荣耀。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；我们若不认祂，祂也必不认我们。（提后 2:10-12）

第十三章 十字架和方法

保罗说到的「用爱心说诚实话」乃神圣的命令。我们首要的责任

lovely things or even to speak in love, but to speak the truth. How? “In love.” If we love our God, we shall then speak the truth to others; and in keeping with the second commandment, we shall speak to them “in love.” Let us not offend our God by holding back the truth because of some supposed love for our neighbor’s feelings.

It was this glorious compound of a terrible, yet tearful tenderness, that caused the early church to go forth as an army of “invaders from another world,” bent on taking human hearts captive for their crucified Master. They knew the meaning of Christ’s promise: “I will come to you ... Because I live, you will live also. At that day you will know that I am in My Father, and you in Me, and I in you.” (John 14:18-20) And so they revealed the Son’s light of life, by sharing with Him in the love He shares with the Father.

And the glory which You {the Father} gave Me {the Son} I have given them, that they may be one just as We are one {sharing in the same life}: I in them, and You in

不是说好话，甚或以爱来说话，而是说实话。如何说？用爱。我们若爱神，必会对别人说实话。第二项要遵守的命令是我们必须「用爱心」说话。我们不要因顾全邻舍的颜面而不得不说实话来得罪神。

就是这混以可怕却满是泪水的荣美柔软爱致使早期教会作为「来自另一世界的进攻」军队来前进，决心为他们钉死的主来夺取人心。他们知道基督应许的意思：「我必到你们这里来.....因为我活着，你们也要活着。到那日，你们就知道我在父里面，你们在我里面，我也在你们里面。」（约14:18-20）他们得享祂与父分享的爱来彰显子生命的光。

「（父）祢赐给（子）我的荣耀，我已赐给他们，使他们合而为一，像我们合而为一（得享相同生命）。我

Me ... that the love with which You love Me {perfect love} may be in them, and I in them. (John 17:22-23, 26)

Concerning these invaders who became vessels of God's life and glory, let us repeat what A. J. Gordon said: "*The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods* (well this sure don't describe today's church!)—*they utterly refused*—lest by employing these, they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered—that was what so bewildered and angered the heathen, who often desired to make friends with the Christians without abandoning their own gods."

Before we can thus present Christ, there will need to be many heart searchings and humblings before God. There must be an uncomplaining, uncompromising, embracing of the Cross—an utter

在他们里面，祢在我里面.....使祢所爱我（完全）的爱在他们里面，我也在他们里面。」(约 17:22-23, 26)

关乎这些成为神生命和荣耀之器皿的进攻者，让我们重复A. J. Gordon所说的：「他们彻底拒绝世界的帮助，统治者的恩惠、借来的资源和所用的方法（这肯定不是说到今天的教会！），惟恐用上时便违背他们的王。一个进攻的军队坚守那不可见的阵地，将更大的信靠寄望于那不可见之元帅的领导而多于王家所提供的一切帮助。就是这个难倒和惹怒了异教徒，他们常时渴望在不用撇弃他们一己之神下来与基督徒友好。」

在我们能展示基督之先，众多心灵有需要来在神面前鉴察和谦卑。必须有不埋怨、不妥协的接受十字架，彻底和勇敢拒绝己这

and courageous rejection of the idol “self.” Ourselves we cannot save if Christ is to manifest His life and glory through our mortal bodies.

Let us warn our reader in advance. If you plan to follow Christ into this heavenly life, you can expect to pass through agonies that will amount to a thousand deaths in order to unlearn and separate your heart and mind from the self-seeking and self-exalting ways of this world. It will entail dying to the wisdom of this world. Most of you simply do not realize how much you are relying on your committees and your human programs. This is what has separated the church from the life and power that was manifested through the early disciples.

“For we are the circumcision, who worship God in the Spirit {live through the Spirit}, rejoice in Christ Jesus {for what He is doing}, and have no confidence in the flesh.” (Phil. 3:3)

There will be others who have gotten into such habits of trying to be someone special, that following Christ will be like uprooting everything you have become. But if

偶像。藉着我们必死的身体来彰显基督是不能救我们自己的。

让我们事先警告我们的读者。你们若打算跟随基督来得这属天生命的话，你们当想到要经过痛苦，上千百次的死，为叫你的心思意念舍弃和隔离今世追求自利和自我高举的道路。这必带来今世智慧上的死亡。你们大部分人就是不知道你们是那样大大倚重你们的会议和人为活动。这就是叫教会脱离了彰显于早期门徒的生命和大能的东西。

「因为真受割礼的，乃是我们这以神的灵敬拜（顺着圣灵而活），（因着其所作而）在基督耶稣里夸口，不靠着肉体的。」（腓3:3）

必定有人习惯于尝试与众不同，就是跟随基督就像拔除你已成为的每一样。但你若想成为神所选上的，你

you want to be chosen by God, you will need to choose to live by His wisdom. Do not be so foolish as to think you can take the wisdom of this world into the heavenly realms.

“For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things which are, that no flesh should glory in His presence.” (1 Cor. 1:26-29)

Like Saul, many of you have been trying to save your kingdom. You have saved your life in this world, but your spiritual life is always dying. The energy of the flesh not only spoils God's work; it separates you from the kingdom of God and an ever-flowing supply of “righteousness and peace and joy in the Holy Spirit.” *The rivers of living water cannot flow through a soul*

必须选择来靠祂的智慧来活。不要愚蠢到以为你能用上今世的智慧来得进入属天之境。

「弟兄们哪，可见你们蒙召的，按着肉体有智慧的不多，有能力的不多，有尊贵的也不多。神却拣选了世上愚拙的，叫有智慧的羞愧；又拣选了世上软弱的，叫那强壮的羞愧。神也拣选了世上卑贱的，被人厌恶的，以及那无有的，为要废掉那有的。使一切有血气的，在神面前一个也不能自夸。」（林前 1:26-29）

你们多人像扫罗一样一直尝试来拯救你们的王国。你救了你在今世的生命，但你属灵的生命在步向死亡。肉体的能量不单止破坏神的工作，且叫你脱离神的国和在圣灵里常流溢供应的公义、和平和喜乐。活水江河不能流经仍试图藉其一

that is still attempting to exalt "self" through its own works.

Your trouble may be that you have been devoted to a cause. You have been ambitious to build your work. Shamefully, you have made use of Jesus to exalt self. But as you contemplate cutting away these fleshly contrivances and false ambitions, you become almost paralyzed with fear. Oh the shame you may have to suffer in order to sink down into the depths of the Cross. We know it is going to be hard. But cheer up. Once you have been undone in the fires of God's furnace, you will come forth without the smell of that old self-life that has been permeating everything you do.

But if you persist in following the ways of the world let us give you the advice of Prof. Upham, a minister and theologian of a century ago: "They are slow to learn what is to be done, and equally reluctant to submit to its being done. God desires and intends that they shall be His; but, the hour of their inward redemption not being fully come, they still love the world. They attach their affections first to one object,

己行为来高举己的生命。

你的烦恼也许是你一直忠于一个理想，你一直有雄心来建立你的工作，却是不名誉地利用耶稣来高举己。当你打算割离这些属肉体的装置和虚假的雄心时，你因着惧怕而变得几乎瘫痪。为了要降至十字架的卑微，羞辱也许是要经受的了，我们也知道这是不轻易的。但要欢心。你一旦在神的火窑中被火烧，出来时你将不会再弥漫着所作每件事中己生命的气味了。

你若坚持跟随世界道路而走，让我们给你一世纪前的传道者神学家 Upham 教授的忠告：「他们在认识该作甚么上是迟缓的，也同样不甘心来降服这样作。神渴望和想我们属祂，但他们里头得救赎的一刻未完全来到，他们仍爱世界。他们将他们的情感先依附于

and then to another. They would, perhaps, be pleased to have God for their portion; but they must have something besides God. In other words, they vainly imagine that they would like to have God and their idols at the same time. And there they remain for a time, fixed, obstinate, inflexible. But God loves them. *Therefore, as they will not learn by kindness, they must learn by terror.* The sword of Providence and the Spirit is applied successively to every tie that binds them to the world. Their property, their health, their friends, all fall before it. The old fabric of hope and joy, where self-love was nourished and pride had its nest, is leveled to the dust. They are smitten within and without; burned with fire; overwhelmed with the waters; peeled, and scathed, and blasted, to the very extremity of endurance; till they learn, in this dreadful baptism, the inconsistency of the attempted worship and love of God and Mammon at the same time, and are led to see that God is and ought to be the true and only Sovereign.”

It is thus that God chooses in

某一事物，再而另一事物。他们也许会高兴来得神作为他们的分，但他们必须有神以外的东西。换句话说，他们枉然地幻想他们同时有神和他们的偶像。他们在那里有一段时间的维持不变、固执和依然故我。因此，他们既不从仁慈中得教训，就须从惊恐中来得了。神和圣灵的宝剑能成功解开每个绑系人与世界的连结。他们的物业、健康、朋友都归属这类。孕育爱己和覆育骄傲的盼望和喜乐的旧有交织被视为尘土。他们里外的被攻击，被火烧，被水冲，被剥除，被伤害，被损毁到可忍受的极限地步，直至他们在这可怕的浸礼中学会试图同时敬拜和爱神并玛门的不兼容，从而被领来得见神是和该是那真实和唯一的至高者。」

神就这样在可怕

this dreadful furnace of affliction those who He will exalt. Such spiritual leaders can never be made by man or any combination of men. Neither councils, nor conferences, nor synods, nor schools can make them, but only God. This process, of course, applies equally to the man in the pew. Every Christian is to be a vessel of the life, will, and works of God. Each member of the body must die to self before Christ can live through them.

To simple, earnest, heart-hungry souls we make our appeal. Seek spiritual liberty as soldiers of the Cross of Christ. Believe with all your heart that Christ will manifest His life and power within you. Sit down and count the cost. Be well assured that God will take you through some scourging in this way of the Cross. There will need to be a mighty inward liberation through an inner crucifixion, which will also provide a real freedom and carefreeness in the Spirit. And we are not referring to lightness. There is too much of that to show forth the glory of God. "Therefore gird up the loins of your

痛苦的窑中来选上祂所抬举的人。任何人或组织从来都不能造出这样的属灵领袖。也不是议会、大会、宗教会议、学院能制造他们出来，只有神。这过程当然同样适用于教堂长椅上的人。每个基督徒都要承载神的生命、旨意和工作。每个肢体必须先向己死，基督才能在他里头活。

我们所诉诸朴实、热心和饥饿的人，当来寻找作为基督十字架精兵的自由。全心来相信基督必会在你里头彰显祂的生命和能力。坐下来算计价值。要确实知道神必会领你经过十字架途中的一些苦难。里头的解放所必须有的是里头的钉十字架，这也必会给与在圣灵里的真实自由和无忧无虑。我们不是说到轻而易举。神的荣耀还有极多极多可展示的。「所以要约束你们的心，谨慎自守，专心

mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the {inward} revelation of Jesus Christ.” (1 Pet. 1:13) He will lift you into His heavenly spiritual life in due time.

In a generation that glories in the flesh and well nigh worships organizational power, God’s choice of weapons seems to be “foolishness” personified. But “the foolishness of God is wiser than men.” And while the message of the Cross is foolishness to the wise and learned of this world, it is the power of God to those who are truly being saved.

Have you chosen to reject the spirit of this world so you may follow the Son of God? We must not forget that His ways are diametrically opposed to the ways that are highly valued by the people of this world. You are in serious trouble if you are still valuing things that are highly esteemed by worldly minded people. “You are those who justify yourselves before men, but God knows your hearts. For what is highly esteemed among men is an abomination in the sight of God.”

盼望耶稣基督（里头）显现的时候所带来给你们的恩。」（彼前1:13）时候要到，祂必会提升你进入祂在天上的属灵生命。

对付尊崇肉体和几乎敬拜组织上之权力的世代，神选上的武器似乎是拟人化的「愚拙」。但神的愚拙总比人聪明。十字架的道理于今世聪明和有学问的人是愚拙的；于那些真正得救的人却是神的大能。

你是否已选择拒绝今世之灵，好叫你得跟随神的儿子？我们一定不可忘记祂的道路与今世之人所高度评价的道路是恰恰相反的。你若仍珍贵属世心思之人高度评价的东西，你正陷在严重的困难中。「你们是在人面前自称为义的，你们的心神却知道；因为人所尊贵的，是神看为可憎恶的。」（路16:15）

(Luke 16:15)

“Not many wise men after the flesh, not many mighty, not many noble, are called.” Let us then be careful that we despise not our poverty, our insignificance and our weakness. So far from being handicaps, these things are in the direct line of God’s choice. Let us, then, seize hold of the opportunity by “yielding our nothingness to God” so that He may manifest His life and glory through the vessel.

“Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.” (2 Cor 3:5)

“But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us ... always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.” (2 Cor. 4:7, 10)

In closing, we appeal to everyone who truly desires to serve the Lord in the “power of an endless life.” (Heb. 7:16) For the sake of the eternal kingdom of God, sink down into the weakness of the Cross so

「蒙召的，按着肉体有智慧的不多，有能力的不多，有尊贵的不多。」（林前1:26）我们当心不要轻视贫穷、低微和软弱，他们远非缺陷，神正选上这些。就让我们紧抓机会向神献上我们的一无所有，好叫祂藉这器皿彰显祂的生命和荣耀。

「并不是我们凭自己能承担甚么事；我们所能承担的乃是出于神。」（林后3:5）

「我们有这宝贝放在瓦器里，要显明这莫大的能力是出于神，不是出于我们……身上常带着耶稣的死，使耶稣的生也显明在我们身上。」（林后4:7, 10）

作为结语，我们对每个真心渴慕以无穷之生命的大能（来7:16）来服事主的人说话：为着神永恒之国的缘故，来降卑进入十字架

that Christ may take possession of you with His everlasting life. You do not need to be highly gifted to function in the power of the Spirit. The Lord is waiting to take the nonentities, the nothings, and the nobodies, and make them, even in this unbelieving age, into a mighty force of spiritual warriors. All He asks is that you learn to live by His Spirit in dependent and trusting faith.

“Assuredly, I say to you, unless you are converted and become as {trusting and dependent} little children, you will by no means enter the kingdom of heaven.” (Matt. 18:3)

“I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.” (Matt. 11:25)

“Set your mind on things above, not on things of the earth. For you died, and your life is hidden with Christ in God.” (Col. 3:2-3)

“Finally, my brethren, be strong in the Lord and in the power of His

的软弱，好叫基督以祂的永远生命来拥有你。在圣灵大能的运行上你不需要是满得恩赐的人。主正等待来取用没价值之物、无有和无名小卒，使他们在这不相信的世代中作成强大的属灵军队。祂全所要求的就是你以倚靠和靠赖的信来顺着圣灵而活。

「我实在告诉你们，你们若不回转，变成小孩子的样式，断不得进天国。」(太18:3)

「父啊，天地的主，我感谢祢！因为祢将这些事向聪明通达人就藏起来，向婴孩就显出来。」(太11:25)

「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。」(西3:2-3)

「我还有末了的话：你们要靠着主，倚

might ... For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.” (Eph. 6:10-12)

赖祂的大能大力作刚强的人.....因我们并不是与属血气的摔跤，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摔跤。」（弗6:10-12）

Born Crucified

钉死得生

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《钉死得生》

生命不是模仿，而是有分于基督。必须藉着在老我生命上死才活泼地得与圣灵有分。「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。」(加 2:20) 「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。」(加 2:20) 有基督存心的人乐于虚己卑下；十字架否定己。十字架道路不过是结束那旧有本于己之形式的生命。惟有斧子放在己之树的根上，那旧有本于己的生命样式被圣灵的生命所取代。

我们须藉展示祂的生命而非单单传扬祂来彰显祂。你我只有一法能引入到真实的基督去，就是在祂十字架牺牲的道路上走。死亡仍是生命之门，自死得生，繁衍和倍增的生命。我们永不能逃避这不变和永恒之律，死「己」乃所有生命倍增的条件。我们引领人来得祂圣灵的管治和生命上有圣灵加力的效度是与我们降卑至我们的无有和准许神来作那提升的程度成正比的。往十字架的呼召便实在是得冠冕的呼召。

十字架的道路不容易走。神必会不断用上祂管教的工作，直至那自主和自足的灵被摧毁。祂需要除掉那旧时本于己的亚当生命，才能叫圣灵中义和平安并喜乐生命之国能完全在心中得建立。能坦诚说「我不再活」之时便落在实证地说「基督在我里面活」的地位。