

THE LAW OF LIBERTY IN
THE SPIRITUAL LIFE

Evan H. Hopkins

為靈生命中釋放之律

伊云·鶴健士著

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1. SIN

"Sin is lawlessness." I John 3:4.

"All unrighteousness is sin." I John 5:17.

"Therefore do not let sin reign in your mortal body, that you should obey it in its lusts." Rom. 6:12.

"Wash me thoroughly from my iniquity, and cleanse me from my sin." Ps. 51:2.

"Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works." Titus 2:14.

"Heal my soul, for I have sinned against you." Ps. 41:4.

"I will heal their backsliding." Hos. 14:4.

"Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19.

属灵生命中释放之律

伊云·鹤健士

第一章 罪

「违背律法就是罪。」
(约壹 3:4)

「凡不义的事都是罪。」(约壹 5:17)

「所以不要容罪在你们必死的身上作王，使你们顺从身子的私欲。」(罗 6:12)

「求祢将我的罪孽洗除净尽，并洁除我的罪！」
(诗 51:2)

「祂为我们舍了自己，要赎我们脱离一切罪恶，又洁净我们，特作自己的子民，热心为善。」(多 2:14)

「医治我，因为我得罪了祢。」(诗 41:4)

「我必医治他们背道的病。」(何 14:4)

「知道你们得赎，脱去你们祖宗所传流虚妄的行为，不是凭着能坏的金银等物，乃是凭着基督的宝血，如同无瑕疵、无玷污的羔羊之血。」(彼前 1:18-19)

"Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen." Jude 24, 25.

Every heresy, it has been said, has its root in defective views of sin. What we think of the Atonement depends greatly upon what we think of the evil which made that Atonement necessary. The converse, no doubt, is also true.

Sin is not an essential element in the constitution of our humanity. We know that it was not in man originally, nor will it be in man as finally glorified; neither did it exist in the Man Christ Jesus. And yet there is scarcely a fact of which we are more conscious than the presence of evil. It meets us on every hand. Its desolating influence is seen and felt by all.

Nor again are we to regard sin as a necessary constituent of our moral progress. That it is overruled for our good, and that it is made to serve in the process of our spiritual discipline, is undoubtedly true; but sin is not an essential element in our moral training or spiritual advancement. We need not

「那能保守你们不失脚，叫你们无瑕无疵，欢欢喜喜站在祂荣耀之前的我们的救主独一的神，愿荣耀、威严、能力、权柄，因我们的主耶稣基督归与祂，从万古以前并现今，直到永永远远。阿们。(犹 24-25)

一直有人说每个异端都在罪的根本观念上出错。我们对救赎的看法主要取决于我们对罪使救赎成为必须的看法，相反亦然，毫无悬念。

罪并非构成我们人性的基本原素。人本来没有罪，最终得荣耀时人里头也没有罪。人子基督耶稣里头也没有罪。然而事实上我们更觉知罪的存在。我们每方面都遇上罪，人人都得见和察觉罪极大破坏的影响。

我们也不会看罪为构成我们道德进程的必要成分。毫无疑问胜罪为叫我们得益，在我们属灵管教过程中也用上罪；但罪在我们道德的训练和属灵的进步上都不是基本的元素。我们不需犯罪来叫恩

sin that grace may abound; we need not be under its power, nor defiled by its taint, in order to be advancing in knowledge or growing in humility.

It is a true instinct of man's nature that teaches him that guilt needs compensation; but the mistake into which he falls, if left to himself, is that he seeks to make that compensation by means which he himself has devised. This is the history of all heathen sacrifices.

Sin is an offence, because it is rebellion against the sovereignty of God, a contradiction to His nature, an insult to His holiness. It stands related to law; not merely to the law of reason, or of conscience, or of expediency, but to the law of God. Sin consists essentially in the want of conformity to the will of God, which the law reveals; it is lawlessness; a breach of law. And thus, it is the law that reveals the sinfulness of sin. "The crookedness of a crooked line may be seen of itself, but it is still more evident if compared with a perfect standard of straightness."

While the voice of conscience tells us that some amends is needed for the guilt of our sin, it is only revelation that shows us how that amends can be made. This view of sin leads us to see the meaning of Christ's death on the

典显多；我们不需为了增进知识和越发谦卑而服在罪的权势下，被其败坏所玷污。

教导人说人的罪需要补偿这人类天性的直觉是对的；但当人犯罪后任由他自己藉自己所设计的方法来补偿却是错误的，这是所有异教献祭的由来。

罪因着悖逆神的尊严，抵触祂的本性和羞辱祂的圣洁来干犯了神。罪与律法有关，不单止是理性之律，或良心的律，也不止是权宜，更与神的律有关。律法主要显明罪在缺乏神旨意上的顺从。因此，律法显明罪的恶极。「曲线的弯曲也许从其本相得见，但它若与完美标准的直来比较时，其曲便更明显。」

良心有声音告诉我们的过犯需要改正，但只有启示才给我们显明这改正如何能作成。这样看罪引领我们得见基督在十字架上死亡的意义，这

cross. It was the death of a condemned criminal: "He was wounded for our transgressions, He was bruised for our iniquities" (Isa. 53:5); He died, "the just for the unjust" (1 Pet. 3:18).

Sometimes the term sin is used in Scripture as having reference to acts of sin. This, however, is not the only sense in which sin is spoken of. It is also referred to as a power, dwelling and working in man.

When we speak of sinning, we imply, of course, an action. But by an action we do not mean merely that which is external; it may be a purely inward one. Transgression therefore must not be limited to outward violations of God's law; it includes all those inner activities of the soul which are opposed to the mind and character of God.

In the sixth of Romans the particular aspect in which sin is contemplated is that of a ruling power. Sin is there personified as one who seeks to have lordship over the believer.

Christ's death, which has separated the believer from the consequences of sin as a transgression, has also separated him from the authority of sin as a master; set him free.

The believer sees that Christ, by

是被定罪罪犯的死亡：
「祂为我们的过犯受害，
为我们的罪孽压伤。」(赛
53:5)；祂死「是义的代替
不义的」(彼前 3:18)。

有时圣经中所用罪的一词是说到罪行，但这不是罪唯一包含的意义；它也说到一种住在人里头运作的权势。

当我们说到犯罪时，我们当然是说到罪行。但说到罪行时我们不单止说到外面的，罪也可能纯然是内在的。因此过犯不一定局限于外面违反神的律法，罪也包括人里头一切与神的心思和品格相违背的行为。

在罗 6 章中特特说到罪被看为一个管治的能力，这里说到被拟人化的罪寻求作信徒的主人。

基督的死已叫信徒脱离了过犯这罪的后果，也已使他脱离了罪这作为主人的掌控，他已自由。

信徒得见基督为他

dying for him, has completely delivered him from the penalty of sin. So it is his privilege to see that because he is identified with Christ in that death, he is also delivered from sin as a ruling principle. Its power is broken. He is in that sense "free from sin" (Rom. 6:18, 22).

The purpose of the Apostle, in this sixth chapter, is to show how completely the believer is identified with Christ when "He died unto sin." To enter fully into the meaning of that death is to see that Christ has emancipated us from any further dealings with our old master sin. The believer is privileged thus to take his place in Christ, who is now "alive unto God." From that standpoint he is henceforth to regard sin. He is now and forever free from the old service and the old rule. The Cross has terminated the connection once for all, and terminated it abruptly. It has effected a definite and complete rupture with the old master, sin.

Such is the Divine secret of Christian sanctification, which distinguishes it profoundly from simple natural morality. The latter says to man, Become what you would be. The former says to the believer, Become what you *are* already (in Christ). It puts

死，已完全把他从罪的刑罚中得释放。因此他蒙恩得见因着他与基督同死，他也得以从管治原则的罪上得释放。其权势已被打破，因此他可以说已脱离罪（罗 6:18, 22）。

使徒在罗 6 章中有着显示信徒如何能完全与基督在罪上同死这目的。完全进入这死的意思就是要看见基督已使我们从任何进一步与我们旧有罪的主人中得释放。因此信徒是蒙恩来取上在如今向神活之基督里的位分。他从此站在这立场上来看罪。他如今得脱离了他旧有的效忠和管治，直到永远。十字架已一次过终止了这联系，且是决绝地终止的。这带来与罪这旧有主人的绝对和完全的破裂。

这就是基督徒成圣的神圣奥秘，与纯然属血气的道德有着极大的分别。属血气的道德对人说：来成为你当成为的；而**成圣**却对信徒说：来成为你已在基督里的所是。这在道

a positive fact at the foundation of moral effort, to which the believer can return and have recourse anew at every instant. And this is the reason why his labour is not lost in barren aspiration, and does not end in despair.

The defilement that arose from within is chiefly dwelt upon in the Book of Leviticus, the most striking picture is that presented by the leper. Such a one would be excluded from the sanctuary. He was shut out from the worship of God and from all intercourse with the people of God.

So with the man who had come in contact with death (Num. 19), whether intentionally, through negligence or unconsciously. He became at once ceremonially unclean, and was "cut off" from all the privileges of a redeemed worshipper.

In all these pictorial unfoldings of the gospel, God was teaching His redeemed people that He could not tolerate any uncleanness upon those whom He had brought unto Himself, and amongst whom He had taken up His abode.

The true basis of all purification is found in the atoning death of Christ. There are not two fountains, two sources of life and purity. There is but one central spring, and that is the

德努力的基础上给与一个正面的事实：信徒能回转，随时都可回转和得重新的倚靠。就是这原因，他的努力不至徒有盼望，不至最终绝望。

利未记主要详述源自里面的污秽，最触目的写照就是痲疯病人所展示的。这样的人不能就近圣所，他不能敬拜神，不能与所有神的子民交往。

那不论有意、大意还是不自觉地摸了人死尸（民 19 章）的人也一样，礼仪上他立时成为不洁，便与蒙救赎之敬拜者的一切恩典割离。

在这一切生动的福音揭示上，神在教导祂所救赎的子民，祂不能容忍祂领来归祂自己并与祂同居之人的任何不洁。

所有洁净的真实基础都在基督救赎的死上找到。泉源、生命和洁净的源头都不会有两个。唯一的中心泉源就是十字架。

Cross.

It was to this both rites pointed; the law relating to the cleansing of the leper, and the ordinance of the red heifer. The place where the forgiveness of sins is found is the source whence cleansing from defilement is obtained.

As it is our privilege to know that we are reconciled to God by the death of His Son, so it is our privilege to see that by the same atoning death we are separated from the defilement of sin. The source of our pardon and justification is the source also of our purity.

He "gave Himself for us, that He might redeem us from all iniquity" (Titus 2:14). That is, Christ gave Himself as a ransom, to redeem us from the enemy's power. "And purify unto Himself a peculiar people," etc.

The death of the victim, the red heifer, was not repeated. For that sacrifice pointed to the death of Christ, which was "once for all." But the ashes were set apart for endless application. The "water of separation," by which the virtue of the sacrifice was applied, was not water alone, but water impregnated with the "ashes." The unclean was sprinkled with the water containing these ashes.

"How much more shall the BLOOD

关系到痲疯病得洁净的律法，和红母牛的条例，这两个礼仪都指向这个。过犯得赦免之处就是污秽得洁净的源头。

我们蒙恩得悉我们是藉神儿子的死来得与神和好，我们也是蒙恩来得见藉着这相同的死来叫我们脱离罪之污秽的。我们得赦罪和成圣的源头也是我们得洁净的源头。

「祂为我们舍了自己，要赎我们脱离一切罪恶。」(多 2:14) 基督亲自作赎价，救我们脱离仇敌的权势，和洁净我们，特作自己的子民。

红母牛祭牲的死不会重复，因为这祭牲是指向基督的死，是一次过的；而这灰是备作无限次的应用。这「除污秽的水」不是单单有水，这献祭的功效是来自浸了灰的水，洒在不洁之人身上的是有着这些灰的水。

「祂的血岂不更能洗

of Christ ... purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14).

We may insist, as some do, that the water in this type refers to the word. This does not detract from the virtue of the blood. As the water carried the ashes, the ashes that contained the blood, and brought the unclean person in contact with the blood, so now it is the word that brings us to the blood of Christ. But the word is not the Fountain of our cleansing; it is only that which brings us to the Fountain. There is but one Fountain for sin and for uncleanness; the Cross of Christ.

To be cleansed from any impurity is just to be separated from it. To bring us into conformity with that death is the office of the Holy Spirit through the word. This is to know the liberty of the cleansing power, as well as the freedom from the atoning efficacy of Christ's sacrifice for sin.

In the eighth chapter of Matthew, we have an account of a series of miracles which our Lord wrought immediately after He had preached His sermon on the mount. Having unfolded the principles of His kingdom by teaching, He then shows His power by His actions, and communicates His liberating and energizing virtue by

净你们的良心，除去你们的死行，使你们事奉那永生神么？」(来 9:13-14)

我们也许可像一些人那样来坚持这样的水是指着圣经说的，这没有贬损血的效力，正如水中有包含血的灰一样。水叫不洁的人与血有接触，如今不过是圣经把我们领进基督的血。但圣经不是我们得洁净的泉源，是圣经领我们到泉源吧了。不洁的人只有一洗罪的泉源，就是基督的十字架。

任何污秽上的得洁净不过是脱离它吧了。藉圣经领我们进入这同死的是圣灵的职责。这叫我们认识这洁净能力所给的自由，和基督为罪牺牲的赎罪果效所带来的自由。

在太 8 章中我们有主登山宝训后立时作成的一系列神迹。藉教训来揭示天国的原则之后，祂藉祂的行动来展示祂的权能，藉着医治这些疾病来向他们传递祂使人自由和使人健壮的能力。我们在这章中有痲疯病人、瘫子、发

healing all their diseases. We have here in this chapter leprosy, paralysis, fever, and other forms of evil; but Christ was able to cure them all.

In the disease of paralysis we see the loss of the power of voluntary muscular motion. Sin has precisely the same effect on our souls. Though there is spiritual life, there may be lack of spiritual vigour. The effects of sin may be traced in the impairment of voluntary power, and in the enfeebling of all moral energy, as well as in the hardening and deadening of the spiritual sense. The new birth may have taken place, the great change of conversion to God may have been clear and unmistakable, and yet sin may have been allowed to come in and produce its paralyzing effects. It not only robs us of all spiritual energy, it retards our progress, and it hinders our growth.

Disease may bring about positive defects in the bodily organism. Take, for instance, the case of the man born blind, or of the one who was deaf and dumb. It may so affect the spiritual organs of our moral being that in course of time these organs cease to act. The words, "having eyes they see not," become actually fulfilled.

In the case of the deaf mute, the organs were there, but practically the

热病的人和它的害病，基督却能全都医治。

在瘫子的病例中我们得见人丧失了自主肌肉活动的能力。罪在我们的魂上恰恰也有着相同的影响。虽然有属灵的生命，也许缺乏属灵的生命力。罪的影响也许在自主能力的损害上、所有道德力量的软弱无力和属灵触觉的硬化和麻木上找得到。新生已发生，归向神的重大改变清晰没有弄错，然而罪也许已被容许进来产生其瘫痪的果效。这不单止夺去我们所有的属灵能力，它也延缓我们的进步，阻碍我们的成长。

疾病也会在身体有机组织中带来实际的失效。例如那些生来的瞎子、聋子和哑巴。罪会影响我们道德个体的属灵器官，经过一般长时间后，这些器官都停止运作。「有眼不能看」这话便成为事实。

聋哑之人的器官还在，但实际上他们于那人

man was as if they were not. Two channels of communication with the outer world were thus closed to him.

He first opened the ear. Sin has robbed man of his power of hearing God's voice.

"Hear, and your soul shall live."
"He who hears My word and believes in Him who sent Me has everlasting life."

Then the Lord Jesus loosed his tongue. It is the instrument we use when we sing to God's praise, when we give utterance to our gratitude, and when we bear witness before men. Jesus said, "Ephphatha," Be opened.

That act was symbolical of the whole of Christ's ministry. He came, not only to redeem the soul, but to liberate every power and faculty we possess, and which God originally created for His glory.

Satan's great aim is to enslave and carry into captivity. He seeks to close every avenue which brings the soul into intercourse with God. Christ has come to open the prison doors; to burst the fetters that keep the soul in slavery to sin.

In his Epistle to the Ephesians, St. Paul enumerates a number of sins, all of which may be included under the heading of acquired habits (Eph. 4:25,

如同不在一样。两个与外面世界沟通的渠道于他都关闭了。

主先开的是他的耳。罪夺走了人听见神声音的能力。

「侧耳而听，就必得活」(赛 55:3)。「那听我话，又信差我来者的，就有永生。」(约 5:24)

之后主解开了他的舌结。舌头是我们用来歌颂赞美神的工具，也用来说出我们的感戴，和在人前说的见证。耶稣说：「以法大。」开了吧。

此举象征着整个基督的职事。祂来，不单止救赎灵魂，且来释放我们所拥有的每个能力和机能，就是神本意为着祂荣耀来创造的。

撒但的一大目的就是劳役和牢笼。他试图封上每条引领人来与神相交的路。基督已来打开狱门，打开叫人服在罪的劳役中的脚镣。

保罗在以弗所书中列举多项的罪全都被包括在学习来之习惯的名目下(弗 4:25-32)：谎言、偷

32). Falsehood, theft, corrupt speech, bitterness, wrath, anger, clamour, railing, malice; all these are to be laid aside, not subjugated or kept under, but altogether put away.

"Be holy, for I am holy...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:16, 18, 19).

We may thus claim, as one of the benefits of Christ's death, complete and immediate deliverance *from the evil power of our past manner of life*. How can sin and holiness dwell together in the same heart? How can a man be sick and well at one and the same time?

All sin; not only as a transgression, but as a principle; is eradicated, when the soul is living up to its true privileges.

By the light of His own indwelling presence He keeps sin outside the region of our consciousness. The cleansing thus brought about and realized is not a state, but a maintained condition, having no existence whatever apart from Christ Himself.

When a light is introduced into a dark chamber the darkness instantly

窃、污秽的言语、苦毒、恼恨、忿怒、嚷闹、毁谤、恶毒，这一切都该被搁置一旁，不该屈从他们，反要完全弃掉。

「你们要圣洁，因为我是圣洁的.....知道你们得赎，脱去你们祖宗所传流虚妄的行为，不是凭着能坏的金银等物；乃是凭着基督的宝血，如同无瑕疵、无玷污的羔羊之血。」
(彼前 1:16, 18, 19)

我们取用基督之死，完全和立时脱离过去生活上的邪恶权势。罪和圣洁怎能在同一个心中居住？人怎能同一刻既是有病又是无恙？

当人活在真正的蒙恩中时，不单止过犯，且是所有罪的原则都被根除。

藉着祂亲自内住同在的光，祂把罪保持在我们良心区域之外。所带来和体现的洁净便不是一种状态，而是一个持续的情况，每当离了基督便不复存在。

当光被引进一黑暗房间时，黑暗顿时消失，但

disappears, but the tendency to darkness remains; and the room can only be maintained in a condition of illumination by the continual counteraction of that tendency. The chamber is illuminated by "a continual flow of rays of light, each succeeding pencil of which does not differ from that by which the room was first illuminated."

If it were a state of purity that Christ produced in the soul, then we could conceive of it as having an existence apart from the present activity of His indwelling. And to what would such a notion inevitably lead? To the habit of being occupied with a state of purity rather than with Him who is made of God unto us "sanctification." Then the delusion follows as a natural consequence, that we need not depend upon Christ continually for the counteraction of the ever-present tendency to evil, "the law of sin and death."

How can the tendency to sin exist in the presence of the indwelling Holy Spirit of God? "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The very fact that the "law of the Spirit of life" is in force, and is ever a continual necessity, is a proof that the law of sin

黑暗的趋势依然。惟有持续在这倾向的反作用下，房间才得以持续在光照的状况中。那房间被一持续的大量光线所照明，每一记接续的光束跟房间被初次照明的光束无异。

若这是基督在人灵魂中所产生的圣洁状态，那么我们可看它为在祂内住当前活动之外的一个存在。这样的见解无可避免地领往何处？领至习惯被圣洁的状况所占据，而不是领至神所作成我们的成圣。随之而来的自然后果就是一个错觉——我们不需要持续倚靠基督作为总是存在的犯罪倾向「罪和死的律」的反制行动。

有神圣灵内住的同在下如何能有犯罪的倾向？「在基督耶稣里赐生命圣灵之律使我脱离了犯罪和死的律」。「赐生命圣灵的律」在运行并持续的需要这事实在于证明罪和死的律未被灭绝，不过被抵销

and death is not extinct, but is simply counteracted; in other words, that the tendency to sin is still there.

Never in this life are we absolutely free from the presence of evil; the tendency to sin and death is ever with us.

Apart from Christ as the indwelling life, even the most advanced believer would at once relapse into a state of spiritual decay, because the law of sin would no longer be counteracted.

But, on the other hand, while recognizing the fact that we are not only liable, but prone, to sin; that we have to the last a downward bias; let us not forget that Christ is stronger than Satan and sin. By His death He has separated us from sin as to its penalty, its service, its defilement, its enfeebling consequences, its habits; and so "in His life," His indwelling life, He sets us free from its law. He so counteracts the natural tendency to sin by the law of the Spirit of life, that both its tyranny and strain are gone.

2. NO CONDEMNATION

"There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ

吧了。换句话说，犯罪的倾向仍在。

我们今生永不能完全脱离罪的同在，犯罪和死的倾向一直与我们一起。

除了作为内住生命的基督，就是最进步的信徒也会立时重新陷入属灵败坏的状态，因着犯罪的律不再被抵销。

再者，既承认我们不单止易于，且倾向犯罪这事实，那么我们到头来必然倾向堕落。不要忘记基督强过撒但和罪。祂藉着祂的死已使我们脱离罪和罪的刑罚、服役、污秽、使人衰弱和其习性；因此祂藉祂内住的生命使我们脱离罪的律。祂也藉赐生命圣灵的律抵销犯罪的自然倾向，因此罪的残暴和势力都被除掉。

第二章 不再定罪

「如今那些在基督耶稣里（不随从肉体，只随从圣灵）的就不定罪了。因为赐生命圣灵的律，在基督耶稣里释放了我，使

Jesus has made me free from the law of sin and death." Rom. 8:1, 2.

"Without Me you can do nothing." John 15:5.

"I can do all things through (in) Christ who strengthens me." Phil. 4:13.

"Be strong in the grace that is in Christ Jesus." 2 Tim. 2:1.

The phrase "in Christ" is almost peculiar to St. Paul. It occurs in his epistles alone about seventy-eight times. But the germ is found in the words of our Lord: "Abide in Me, and I in you" (John 15. 4).

There is what we may term the "in Christ" of standing, and the "in Christ" of walk or experience. The former has reference to headship, the latter to fellowship.

Headship.

Each of us occupies one of two positions; Adam or Christ. God's dealings have reference to two men; the first and the last Adam. The whole human race was headed up in Adam.

Adam's trial was the trial of the whole human race. His fall was the fall of the whole family. "As through one man sin entered the world, and death

我脱离罪和死的律了。」
(罗 8:1-2)

「因为离了我，你们就不能作甚么。」(约 15:5)

「我靠着那加给我力量的，凡事都能作。」(腓 4:13)

「你要在基督耶稣的恩典上刚强起来。」(提后 2:1)

「在基督里」一语几乎是保罗独用的，他书信中就有七十八次之多。在我们主所说「你们要常在我里面，我也常在你们里面。」(约 15:4) 中可找到其种子。

有地位上的「在基督里」，也有在行止经历上的「在基督里」。前者指着基督作头，后者则指着与基督契合说的。

作头

我们每一个都有亚当或基督的地位。神的作为都指向首先和末后亚当这二人。整个人类都以亚当为首。

亚当受的是整个人类的考验，他的堕落是整个人类的堕落。这就如罪是从一人入了世界，死又是

through sin, and thus death spread to all men, because all sinned." ["All sinned" (aorist) i.e., in Adam. Probation may be looked at either as having reference to salvation or to service. Probation so far as salvation is concerned is no longer a question of our own works. In that sense our probation terminated with Adam's failure. But probation in connection with service is still going on. And it is in that sense that we must understand the apostle as writing when he says, "lest that by any means, when I have preached to others, I myself should be a castaway," or "should be rejected" (RV); (1 Cor. 9:27); disproved or rejected, that is, as to service.]

There we have the end of the trial. That terminates, strictly speaking, human probation (Rom. 5:12).

It is to such that the Gospel comes. Not to those whose trial is undecided, who are in process of being tested, who are still on probation; but to those whose opportunity on that ground is forever gone; to those, therefore, who are "lost."

The burden of Gospel's message is not probation, but redemption.

To propose the improvement of the old position in Adam, is like the vain effort of endeavouring to revive the life

从罪来的，于是死就临到众人，因为众人都犯了罪。」(罗 5:12)「在亚当里众人都犯了罪(不定过去式)被考验可能是指着救恩，也可指着服刑说的。关乎到救恩的考验，就不再是我们一己工作的问题了。据此来看，我们的被考验是以亚当的失败来告终的；但关乎到服刑的考验却仍继续。在这意义上我们需明白使徒所写「恐怕我传福音给别人，自己反被弃绝了。」(林前 9:27)的意思，被弃绝是指着受刑说的。

严格来说，审判在那里结束，人类的考验就在那里终止。(罗 5:12)

福音就是来到这点。不是来到那些考验未定，试验仍在进行中，仍受考验的人；而是来到那些探究的机会都永远逝去的人，因此是临到那些失丧的人。

福音信息所侧重的不是考验，而是救赎。

提议改良在亚当里的旧有地位，就像努力来在死树的断枝中来恢复生命

in the separate branches of the dead tree.

The Gospel proclaims a new creation: a new tree; union with a new root; being grafted on to a new stock. "If any man be in Christ, he is a new creature" (2 Cor. 5:17). This is not to improve the old, but to be translated into a new position.

We have here a faint shadow of what the Gospel bestows. To be a believer in Christ is to have passed out of our old position; to lose our old name; and to take our stand on an entirely new ground. We are baptized "into the name of the Lord"; we are "in Christ."

"There is therefore now no condemnation to them which are in Christ Jesus."

Included in this statement is also the thought of;

Fellowship.

To be "in Christ" in this sense is to have the consciousness of His favour. This is a matter, not of standing, but of experience; and yet not of feeling, but of faith. We are commanded to "abide" in Christ. That which has reference to our judicial standing cannot be a matter of exhortation. Those who have taken their stand in Christ; who are justified;

般徒劳。

福音宣告一棵新树的新造，与新根合一，被植入一新株中。「若有人在基督里，他就是新造的人。」（林后 5:17）这不是改良那旧有的，而是植入新的地位。

我们在这里有福音所给与的一个模糊影像。要成为在基督里的信徒，便要出离他旧有的地位，丧失他旧有的名字，取上全新的地位。我们是受浸归入主名和在基督里的。

「如今那些在基督耶稣里的就不再定罪了。」

「在基督里」也包含以下的思想：

相交

「在基督里」意味觉知祂的喜好。这不是地位，而是经历的一回事；这是信而不是感觉的一回事。住在基督里是给我们的命令。关乎我们审判上的地位的不能是告诫的一回事。那些已取上在基督里地位的人是被称义的人，

are now required to remain, to dwell, or abide in Him for sanctification. The "in Christ" which has to do with our experience and walk, which relates to our sanctification, is constantly a matter of exhortation in the Scriptures.

It is possible, alas! not to abide in Him. And what happens when the believer ceases to abide? He then lives the self-life.

There is such a thing as a religious self-life. Is it not the life that is too often manifested, even by those who have a saving knowledge of Christ? There may be a clear apprehension of what it is to be "in Christ" as to justification, and yet much darkness and perplexity as to the "in Christ" of sanctification. Many have a true aim, seeking to glorify Christ, and to be made like Him; they have sincere and earnest desires, and they are making constant and vigorous efforts after holiness; and yet they are continually being disappointed. Failure and defeat meet them at every turn. Not because they do not try, not because they do not struggle; they do all this, but because the life they are living is essentially the self-life and not the Christ-life.

They are brought into condemnation. This arises from the fact that the "law of sin" in their members is

如今需要的是为着成圣而留驻，居住和永在基督里。在基督里是关乎到我们的经历和行止，这关乎到我们成圣的总是圣经所告诫之事。

不住在祂里面是可能的呢！当信徒不再住在祂里面时有何发生？他便活在己的生命中。

有宗教上有靠己而活这回事。那些有基督救恩知识的人常显露的不就是这生命么？有着清晰地领会「在基督里」的称义，却在「在基督里」成圣上大大黑暗和混淆。多人有着真实的目标，寻求荣耀基督，要像祂；他们有着诚挚和严肃的渴求，他们也在作恒常和极大努力来追求圣洁；然而他们不断失望。他们每次遇到的都是失败和挫败。不是因着他们没有尝试，不是因为不挣扎；这些他们都作了，原来是因为他们所活的基本上是己的生命，而不是基督的生命。

他们被引进定罪。这是因着在他们肢体中「罪之律」比起他们更新的本

stronger than their renewed nature.

The soul that ceases to abide in Christ lives the "I myself" life.

It is the believer's privilege to know that there is now no condemnation for him, whether he thinks of himself as standing before God as a Judge, or as walking before God as a Father. As in the one case he stands before God in Christ the Righteous One, who has met all the claims of the righteous law; so in the other he is abiding in Christ the Holy One, who has satisfied all the desires of a Father's heart.

Thus walking, he knows the blessedness of pleasing God. Surely it is to this condition of soul that the Apostle refers when he says, "Beloved, if our heart condemn us not" (1 John 3:21); not if we stand justified in Christ, but if our heart be not accusing us; "we have confidence towards God."

It is worthy of note that while the Apostle in those eleven verses (Rom. 7:14; 24) refers to himself, either directly or indirectly, some thirty times, he does not there make a single reference either to Christ or the Holy Spirit. In reading that passage it is not necessary to suppose that the Apostle is speaking from the standpoint of a present experience, but from the

性更强大这事实所致。

不再住在基督里的人所活的是己的生命。

认识到他如今不再被定罪是信徒的殊荣，无论他以为自己是在审判官的神面前站立，还是在作为父的神面前行走。在基督这义者里的他一方面是站在神前，祂已符合了义之律法的所有要求；而一方面他是住在基督这圣者里头，祂已满足了父心中的一切想望。

他以认识讨神喜悦的恩福而行。肯定这就是使徒所说「亲爱的弟兄啊，我们的心若不责备我们」（约壹 3:21）的状况；我们可向神坦然无惧非因我们在基督里称义，而是因我们的心不指控我们。

值得注意的是使徒在罗 7:14-24 这一节经文中直接或间接三十次说到他自己时，他连一次也没有说到基督或圣灵。读这段经文时，不需要以为使徒是从当下的经历这立足点来说的，而是从当下所承认从前和如今都在他里头那两个天性的倾向这立

standpoint of a present conviction, as to the tendencies of the two natures that were then and there present within him.

The freedom of which the Apostle speaks in the opening words of the eighth chapter, he enforces by an inference and a reason. The inference or conclusion is indicated by the word "therefore." "There is therefore now," etc. But to what point in the argument does this note of inference refer? To what does it go back? A careful perusal shows us that this first verse is a conclusion springing out of the first six verses of the seventh chapter.

Three great truths he had put before his readers: substitution, identification, and union. The thought of substitution he unfolds in chap.5: "Christ died for the ungodly," "Christ died for us," verses 6 and 8. Here, too, we have the headship of the first and second representatives, Adam and Christ, dwelt upon.

The thought of identification he brings out in chap. 6. The believer is there regarded as crucified and buried with Christ. See verses 6 and 4. And then there is the thought of union. It is in the opening portion of chap.7 that this truth is set forth. "You also have become dead to the law through the

足点来说的。

使徒在罗 8 章开端所说的得脱离，是由推论和理据所确立的。那推论或结论是由「因此」和「如今.....就」等语所暗示的。但论述中这推论何所指？它又回溯至那里？一个仔细的研究给我们看见罗 8:1 的结论源自罗 7:1-6。

他将代替、等同和合一这三个重大真理放在读者面前。他在罗 5 章中揭示代替的思想：「基督为不敬虔的人死」，「基督为我们死」(罗 5:6, 8)。这也详论亚当和基督这第一个和第二个作头的代表。

他在罗 6 章中带出等同的思想。在罗 6:6, 4 中信徒被看为与基督同钉和同埋葬。之后来到合一的思想，是在罗 7 章的开首部分陈明这真理的「你们藉着基督的身体，在律法上也是死了，叫你们归于

body of Christ, that you may be married to another." This truth is dwelt on only in the first six verses. At the seventh verse a digression begins, and the subject of union is not again taken up until the first verse of chap. 8. The progress of thought in these three great facts; substitution, identification, and union; is indicated in the prepositions "for," "with," and "in."

"Therefore now in Christ Jesus"; being brought into union with Him, not judicially alone, but experimentally also; "there is no condemnation."

But the Apostle assigns a reason for this blessed state of things, in these words. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

The believer is thus reminded of the truth of that terse but pregnant sentence spoken by the Lord Himself: "Without Me," or apart from Me, "you can do nothing" (John 15:5);

If a piece of iron could speak, what could it say of itself? "I am black; I am cold; I am hard." But put it in the furnace, and what a change takes place! It has not ceased to be iron; but the blackness is gone, and the coldness is gone, and the hardness is gone! It has entered into a new experience. The fire and the iron are still distinct, and yet

别人。」(罗 7:4) 这真理只在头六节详论。在罗 7:7 便开始偏离主题，要到罗 8:1 才再次接上合一这主题。代替、等同和合一这三大事实的思想进程是以 **for**、**with** 和 **in** 三个前置词来表明的。

「如今那些在基督耶稣里的」被引进与祂合一，不单法理上，且是经验上，「不再定罪了」。

使徒用「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。」为这蒙福事情给与理据：

因此主在约 15:5 亲口提醒信徒这虽扼要但意味深长的真理：「离了我，你们就不能作甚么。」

若一块铁能说话，它会对己说甚么？「我黑、我冷、我硬。」若把它放进火窑，要发生的是何等的改变！它没有停止作铁，但黑色不再，冰冷不再，硬度不再！它已进入一个新的经历。火与铁仍相异，然而那合一何等完美，他

how complete is the union; they are one. If the iron could speak, it could not glory in itself, but in the fire that makes and keeps it a bright and glowing mass. So must it be with the believer. Do you ask him what he is in himself? He answers, "I am carnal, sold under sin." For, left to himself, this inevitably follows; he is brought into captivity to the law of sin which is in his members. But it is his privilege to enter into fellowship with Christ, and in Him to abide. And there, in Him, who is our life, our purity, and our power; in Him, whose Spirit can penetrate into every part of our being, the believer is no longer carnal, but spiritual; no longer overcome by sin and brought into captivity, but set free from the law of sin and death, and preserved in a condition of deliverance. This blessed experience of emancipation from sin's service and the power implies a momentary and continuous act of abiding.

The believer cannot glory in himself. He cannot glory in a state of purity attained, and having an existence apart from Christ Himself.

3. LIFE

"That which is born of the Spirit is spirit." John 3:6.

们为一了。若那铁能说话，它不会将荣耀归己，而是火使它并保持成为光明和耀眼的一块。信徒也必须这样。你是否要问他靠己是甚么？他会答：「我是属肉体，卖给罪的。」若由得他的话，这是必然发生的，他被领进他肢体中罪之律的牢笼中。他得进入与基督的相交并住在祂里头是他的殊荣。在我们的生命、圣洁、能力之祂的里头时，在祂的灵能穿透我们所是的每一部分之祂的里头时，信徒便不再属肉体，而是属灵的；不再为罪所胜，被领至牢笼中，而是从罪和死的律中得释放，保持在得释放的状况中。这蒙福得脱离罪的劳役和权势的经历意味着一个瞬间和持续的靠近之举。

信徒不能靠己得荣耀。他不能在沒有基督亲自同在下，惟靠所得的圣洁状态来得荣耀。

第三章 生命

「从灵生的就是灵。」
(约 3:6)

"And everything will live wherever the river goes." Ezek.47:9.

"To be spiritually minded is life and peace." Rom. 8:6.

"Christ lives in me." Gal. 2:20.

"But the water that I shall give him will become in him a fountain of water springing up into everlasting life." John 4:14.

"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." John 7:38.

Created originally "in the image and after the likeness of God," man, as he is now by nature, no longer reflects the moral beauty and perfection of the Divine character. While in one part of his nature; the soul; God's image is defaced, in another part the spirit; it is altogether obliterated. The footprint of the Evil One is distinctly visible.

Man as originally created, consisted of spirit, soul, and body. We read, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

In order of thought, we have first the construction of the body. Man was made of the dust of the ground, and fashioned by the hand of God, as the potter fashions the clay. Then, into that

「这河水所到之处，百物都必生活。」(结 47:9)

「体贴圣灵的乃是生命、平安。」(罗 8:6)

「基督在我里面活着。」(加 2:20)

「我所赐的水要在他里头成为泉源，直涌到永生。」(约 4:14)

「信我的人就如经上所说：从他腹中要流出活水的江河来。」(约 7:38)

人是「照神的形像和按神样式造的」，但据本性来看，他如今不再反映神圣品格的道德美丽和完美。在魂他本性的这部分中，神的形像损毁了，而在灵这另一部分中，神形像的痕迹已完全被擦掉；恶者的足迹却清晰可见。

人本来被造时有着灵、魂和体。我们读到「耶和华神用地上的尘土造人，将生气吹在他鼻孔里，他就成了有灵的活魂。」(创 2:7)

为了方便思想，我们先来看身体的构造。人由地上尘土，经神手塑造而成的，如同陶匠塑造陶土一样。之后，在所形成的

body thus formed, God breathed "the breath of life."

Man received that part termed spirit. He was not a mere individual creature, like the lower animals: he became a person. That personality was the meeting point of the two natures, the animal and the spiritual. He consisted, therefore, of the three parts; spirit, soul, and body. Body and spirit uniting in the personal soul is the true idea of man as he came forth from the hand of God.

But what is man's present constitution since the Fall? The Scriptures declare that he is now by nature "dead in trespasses and sin." That is, so far as his spirit-nature is concerned, towards God he is dead. Not, we would observe, that his spirit-nature has ceased to exist. Not that, since the Fall, he has become body and soul, instead of body, soul, and spirit. For while he is dead towards God, he is not dead towards sin (Jude 19).

And yet fallen man is capable of every kind of sin; not only of sin that pertains to the body and soul, but of sin that pertains to the spirit. He is capable of "spiritual wickedness." He must therefore still possess a spirit-nature.

Satan needs the spirit of a man to

身体上，神呼入了「生命之气」。

人且也得着称为灵的部分。他不单止像低等动物般是一独立个体的被造物，他成为了一个人。这个格是动物和灵这两个本性的汇合点。因此他是包含灵、魂和体三部分的。身体和灵在人的魂中合而为一，这就是出自神手之人的真义。

自从堕落后，人如今有何构造？圣经宣告说人如今按本性是「死在过犯罪恶中」的。就是说，对于他的灵来说，神看是死的。我们得见他的灵不复存在。虽然他向神死，他却未曾向罪死，「属乎血气，没有圣灵」(犹 19)。

然而**堕落的人**能够作每一样罪，不单关乎身体和魂的罪，且也关乎灵的罪。他**能作属灵的恶事**。因此他**必定仍拥有灵**。

撒但需要人的灵来生

produce the highest development of human evil.

When therefore it is said that man is dead spiritually, we understand by this that he is utterly incapable of intercourse with God. In this condition of death he is incapable of attaining the true ideal of human nature.

What, then, is man in this state? How do the Scriptures designate him? He is described as natural." "The natural man does not receive the things of the Spirit of God" (1 Cor. 2:14). He is soulish. This is the highest condition he is capable of attaining. He is one whose highest nature is the soul. The natural man is the soulish man. He is governed by his soul. He cannot rise higher, but he may sink lower. He may become devilish. His spirit-nature may become satanically possessed.

The natural man is not necessarily one who is the slave of his carnal appetites. He may be a moralist of the highest type. He may be a giant in intellect, as some of the Greek philosophers were, having all that can be derived from the first Adam: one endowed with a rational soul, and who has the use of all his rational faculties, and yet destitute of the capacity of understanding the things of the Spirit of God, or of holding communion with

发人类发展至盛的恶。

因此当我们说到人在属灵上死亡时，我们明白到是说到人完全不能与神相交。在这死亡的情况下，他不能够达至人类本性上真实的理想。

那么在这状态下人是甚么？圣灵怎样称他？他被称为属血气的。「属血气的人不领会神圣灵的事。」（林前 2:14）他是属魂的，这也是他能达至最高的情况。他最高的本质就是魂。属血气的人是属魂的人，他是他的魂来管理。他不能再高升，却可降得更低。他可以变成属鬼，他的灵可以变成为鬼所拥有。

属血气的人不是必须成为他属肉体喜好的奴隶。他可以是最高级的道德人士，他可以是智力上的巨人，像一些希腊哲学家一样，有着所有可以衍生自首个亚当的，得赋与理性的魂，可运用所有理性的机能，然而在明白神圣灵事物和与神保持交通的能力上是匮乏的。

Him.

The reason for this incapacity is clear. The Scripture furnishes the answer: "Because they are spiritually discerned."

To put the matter clearly, we may say there are three great spheres; of sense, of reason, and of spirit.

There are the things which come within the sphere of sense. Then there are the things which come within the sphere of reason. And lastly, there are the things which come within the sphere of spirit. And these the Scripture declares are beyond the reach of the "natural man"; the psychical or soulish man. These belong to the spirit-life, and are grasped by faith.

Such is the value of the natural man's opinion when he declares his mind on spiritual things. But the natural man may become spiritual. The spiritually blind may be restored to sight. The Agnostic who "knows not" may be brought to see and understand and know.

The life of the spirit-nature may be restored. "Not by the growth of the soul-principle, the development of the natural man. No one passes from the natural sphere into the spiritual by virtue of powers lying dormant in the soul. It is not by the culture of the

圣经提供了造成这无能的明显答案：「因为这些事惟有属灵的人才能看透。」(林前 2:14)

为叫看得更清晰，我们可说有着感觉上、理性上和属灵上的三大层面。

有些事物是在感觉层面上的。也有东西是在理性层面上的。最后，也有东西是属灵范畴内的。圣经宣告说这些是属血气、属精神和属魂的人触不及的。这些属于属灵生命，是藉信来掌握的。

这也是属血气的人所宣称对属灵事物之想法的价值。但属血气的人也会变得属灵，属灵上瞎眼的人也会回复视力。那一无所知的不可知论者也许被领来得见，明白和得知。

属灵本质的生命是可恢复的，并非藉着以魂为本的成长，并非属血气之人的生长。没有人能借助蛰伏于魂中的能力来从属血气的层面转至属灵层面。也不是藉着属血气机

natural faculties, nor is it by any supposed uncovering of the spirit-nature, as if it only lay buried underneath.

The spirit is quickened by a direct communication of life from above.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "You must be born from above."

So to be alive unto God is to have received this Divine quickening. "Now we have received, not the spirit of the world, but the Spirit which is of God" (1 Cor. 2:12). It is in that spirit-nature the Holy Spirit dwells.

There is not a more wonderful or comforting thought in the whole Bible than this; that if we are the children of God we are predestinated to be conformed to the image of His Son." In its fullest sense its realization cannot yet take place. It is at His appearing that that likeness will be complete. "We shall be like Him, for we shall see Him as He is."

But this conformity does not belong to the future alone. In a very true sense it is to take place now. It is a change that goes on progressively after Divine life has entered into the soul. We are "being changed"; transfigured; "into the same image from glory to glory" (2

能的陶冶，也不是藉任何信以为真不过如同被深埋属灵本质的被揭露。

灵是藉着从上头来的直接相交所复苏的。

「从肉身生的就是肉身，从灵生的就是灵。」你们必须重生。」(约 3:6-7)

要向神活就必须得着神圣的复苏。「我们所领受的，并不是世上的灵，乃是从神来的灵。」(林前 2:12) 圣灵就住在这灵本质之内。

在整部圣经中没有一思想比「我们若是神的儿女，就预定得模成祂儿子的形像」更奇妙和令人欣慰。其最广阔意义的体现还未曾发生，惟有到祂显现时这相像才得以完全。「我们必要像祂，因为必得见祂的真体。」(约壹 3:2)

但这模成不是单单属于将来。实在来说它如今必要发生。当神圣生命进入魂时，这改变便会逐渐发生。我们是「变成主的形状，荣上加荣，如同从主的灵变成的。」(林后

Cor. 3:18).

It is not a mere superficial likeness, just as a sovereign bears the image of the Queen. That image is put upon it to give the coin currency.

It is a change that takes place from within. Beginning with the spirit of the man, it advances progressively through every part of his nature. This conformity to the image of God's Son consists of a change of character. Character is not something that is formed at once. It needs time and discipline, and the exercise of the will in the act of choosing, to form character.

Character is the result of conduct. Conduct is the outcome of condition. Right conduct is the fruit of right condition. But before there can be the right condition, there must be the right nature, or constitution. We have thus these four elements in spiritual progress.

Constitution.

There must be a new nature. "And you He made alive, who were dead in trespasses and sins (Eph. 2:1). "Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light" (Col.1:12). Not that they were meet by progressive growth in holiness. This is not the

3:18)

这不只是一个金币上刻有女皇肖像般的肤浅相像，这像的放上乃要叫钱币成为一货币。

这改变是在里头发生的。从人的灵开始，逐渐去到他本质上的每一部分。这模成神儿子的形像是包括品格上的改变。品格并非立时形成的，其中需要时间和训练，且要运用意志来作出抉择，来形成品格的。

品格是品行的结果，品行则是环境使然。正确的环境生成正确的品行，但在有正确环境之先，必须先要有正确的本质或构造。因此在属灵的进程上有这四个成分：

构造

必须有一个新本质。「你们死在过犯罪恶之中，祂叫你们活过来。(弗 2:1)」又感谢父，叫我们能与众圣徒在光明中同得基督。(西 1:12) 他们不是藉着圣洁上的逐渐成长而这样的，圣经不是这样

thought.

It is only an heir that can inherit. But what constitutes an heir? Not talents or education; not personal efforts or great learning. There is only one way by which he becomes an heir. He must be born an heir. It is by birth.

So believers are competent to inherit, because they have been born into the family of God. We have become, by virtue of that birth, "heirs of God and joint heirs with Christ."

It is for this that the Apostle gives thanks. They were meet; that is, competent; to be partakers of the inheritance of the saints in light. They had the new nature. If that is lacking, there can be no advance; not a single step in the way of progress can be taken: it is vain to insist on right conduct, or to urge the importance of developing Christian character.

Condition.

A spiritual nature is one thing, a spiritual mind is another. Every Christian possesses that which is born of the Spirit; but is every Christian spiritually-minded?

"Let this mind be in you which was also in Christ Jesus" (Phil.2:5). Here we have a condition of mind considered in connection with self. It was a mind that

说。

惟有承继者才可承继。承继者如何得成？不是才干或教育，不是个人努力或大学问。只得一法能成为承继者，必须生而为承继者，藉着出生。

因此信徒是合法来承继的，因他们生在神家。我们因着出生来与基督同作神的后嗣。

使徒为此而感恩称谢。他们符合了，合法来有分于圣徒光明中的承继。他们得着了新性情。若缺欠这个，便前路不通，在进程上一步也不能行。坚持正确的品行或主张形成基督徒品格的重要性都徒劳。

条件

灵是一回事，属灵心思则是另一回事。每个从圣灵而生的基督徒都有灵，但是否每个基督徒都有属灵的心思？

「你们当以基督耶稣的心为心。」(腓 2:5) 我们这里有的是与己有关的心灵状况。这样的心完全

utterly ignored self. "He emptied Himself." It was on these lines of utter self abnegation that He glorified His Father. He tells us distinctly, "I can of Mine own self do nothing" (John 5:30); that is, I am not able to be doing a single thing from Myself. Again, "I do nothing of Myself" (John 8:28); or, "I from Myself am doing nothing." "I speak not of; or from; Myself" (John 14:10). He took the place of a servant; of a son. The very idea of son-ship involves that of dependence.

Now, the believer is called to walk as Christ walked. This mind of complete self-renunciation therefore, is the condition to be maintained. "Let this mind be in you." As he lived in and on the Father, so are we to live in and on Christ.

When we are in the right condition, Christ, and not self, occupies the centre of our being. Then it is that He reigns with unhindered sway as king within. The writer, not long since, heard one who had been a Christian many years describe the nature of the blessing he had recently in the following words: ; "I had heard of Christ being king. Well, He had reigned in me; but it was only as a constitutional sovereign. I was prime minister, and I did a good deal of the work myself.

不理會己，「祂虛己」，祂是这样的完全否定己來榮耀天父。祂清晰地告訴我們：「我憑着自己不能作甚么。」(約 5:30) 即是說：出于己的事我一件也不能作「我沒有一件事是憑着自己作的。」(約 8:28) 「我说的话不是憑着自己說的。」(約 14:10) 祂取上奴仆和兒子的地位。作兒子有着信靠的意味。

如今信徒被呼召來照基督般行走。因此完全克己的心思要持守「以基督的心為心」，因祂活在父里和靠父而活，我們也要活在基督里和靠基督而活。

正確的情況是，占據我們個格中心的是基督而不是己。就是祂在里头作王，毫無阻隔。不久前，作者听某人说到一个作了多年基督徒的人说到他刚听到这恩福的性质时有以下回应的话：「我听过基督作王。祂一直在我里面作王，不过是作为一个立宪的君主；我才是首相，我一己作大量的工作。之后我发现祂必须作专制君

Then I found that He must be absolute monarch. And so now He is." How much is involved in that thought! How much turns upon this condition of things! In one sense everything depends upon it.

*"Higher than the highest heavens,
Deeper than the deepest sea,
Lord Thy love at last hath
conquered;*

*Grant me now my soul's desire:
'None of self, and all of Thee.'"*

Another passage: "But we have the mind of Christ" (1 Cor. 2:16). The Apostle had referred to the gospel, or the truths of revelation, as the wisdom of God, and as the things of the Spirit. He declares that these things cannot be known apart from the Spirit of God. But then he reminds his readers that they had received the Spirit of God, and this in order that they might know these things. The natural, or unregenerate, man cannot know them. It is the spiritual man alone who is able to discern them. To have "the mind of Christ" is to be spiritually-minded.

But it is possible for even the regenerate to become unspiritual; not the "natural man" alone, even the believer may be, without "the mind of Christ." He may become, as the Apostle declared these Corinthian Christians

主，如今祂作了。」这思想含义极深！落在这情况需要的是何等大的改变！某程度上，凡事都是取决于这个。

*「高过最高的天，
深过最深的海洋，
主啊祢的爱最终得
胜；*

*来给我生之渴望：
一无自己全有祢。」*

另一段经文是「但我们是有了基督的心了。」(林前 2:16)使徒所指的福音，或所启示的真理，乃神的智慧，圣灵的事物。他宣称除了神的灵便不能知道这些事。之后他提醒读者，他们已得着神的灵，因而得知这些事。属血气或未重生的人不能知道。惟有属灵人才能识别他们。有着「基督的心」就有着属灵的思想。

不单止属血气的人，**就是重生的人也可能不属灵**，就是信徒也会没有「基督的心」他也许变成为使徒所宣告哥林多信徒所成为的「属肉体」，不过是「婴

had become, "carnal," fleshly; mere "babes"; no longer capable of spiritual discernment (1 Cor. 3:1)

While, then, we insist on the necessity of regeneration; the communication of a new nature.

"Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God" (1 Pet. 4:1, 2).

"Arm yourselves with the same mind"; a condition of holy separation from all sin. We have to put on the mind of Him who has suffered for sin. The point to be noted here is that it is not so much the mind of Christ, as He was suffering, but the mind of Christ who "has suffered for us in the flesh." And the reason follows:

Conduct.

"If you be willing and obedient." Note the order of the two things. Willingness is a condition of oneness with the Divine mind. Conduct breaks down when the harmony is wanting, when the fellowship ceases, and the power no longer flows.

孩」不再能作属灵的识别 (林前 3:1)。

那么我们所强调的是重生在新造的相交上是必须的。

「基督既在肉身受苦，你们也当将这样的心志作为兵器，因为在肉身受过苦的，就已经与罪断绝了。你们存这样的心，从今以后就可以不从人的情欲，只从神的旨意在世度余下的光阴。」(彼前 4:1-2)

「将这样的心志作为兵器」是与所有罪隔离的神圣条件。我们必须穿上曾为罪受苦之神的心志。在这里当留意的是受苦之神的心意不比那「为我们在肉身受苦」之基督的心意来得重要。

品格

「你们若甘心听从。」(赛 1:19) 留心先甘心后听从的次序。甘心是与神圣意念合一的状态。当缺乏和谐时，品格便被破坏；当相交止竭，能力也不再流动。

Conduct is simply the will in action. The walk that glorifies God, and keeps us in His smile, is the activity of a will that is one with God's will.

Liberty is not freedom from law; that would be license. It is freedom in law.

There is so-called liberty which is without law. This may be natural man's ideal of true freedom. But "lawlessness" is in God's judgment the very essence of sin.

There is a condition which is under law; but this is a state of bondage, the condition of the legalist.

A third and blessed relation in which we may be to the law is that of being in-lawed, having it within us, written by the Spirit of God on the fleshly tables of the heart.

Liberty is not being without control, nor being under coercion; nor is it, strictly speaking, being in a state of self-control. It is to be within the sphere of Divine control, having the spirit of life within and around us.

The Holy Spirit who communicates the nature also produces the condition, and from the condition brings forth the conduct. This is seen in "the fruit of the Spirit" (Gal. 5:22). First, we have a condition of mind produced within us; "love, joy, peace." This state of inward

品行不过是意志付诸行动。荣耀神和保持我们常叫祂欣慰而笑的意志行动就是合神旨意的行动。

自由不是脱离律法，许可才是律法下的自由。

有号称的自由不受律法约束，这不过是属血气之人理想中的真自由。而不服律法是神正要审判的罪之所在。

有服在律法下的状况，却仍在受缚状态中，是形式主义者的状况。

第三个我们与律法有着的有福关系就是得着它在我们里头，就是圣灵在我们心版上所写恢复法律的权益。

自由并非不受管，也非服在强制下，严格来说也非落在自控中。乃在神圣的管控范围内，有着赐生命之灵在我们里面和环绕我们。

授与本性的圣灵也制造条件，自这条件亦带来品格。在圣灵的果子中可见这个（加 5:22）。我们在我们里头先有心思状况的产生：仁爱、喜乐、和平。这里头觉知之恩福的

conscious blessing must be brought about preliminary to all outward, practical obedience. Where the Holy Spirit is dwelling, without being grieved; as the Comforter rather than as the Reprover; this is the first part of His fruit we are permitted to taste. The believer will know to a greater or less degree what it is to dwell in Divine love, to be filled with Divine joy, and to be garrisoned in Divine peace.

The outcome of this condition, in practical conduct towards others, will be "longsuffering, gentleness, goodness"; while the result of such conduct, in the building up of the character, will be "fidelity, meekness, temperance."

In the first three, we have the inward disposition; in the second three, the external manifestation; and in the last three, the personal characteristic. This brings us to consider the fourth and last element in our progressive transformation into the image of God's Son.

Character.

While the nature is something which is communicated instantaneously, character is that which can only be built up by degrees; it is something that is going on constantly.

状况必须自所有初步的外在和实在的顺服而来。有圣灵居住的那里便没有忧伤，因为祂是训慰师而多于是责备者。这是我们得尝祂果子的首个部分。信徒必会或多或少知道住在神圣的爱中，被神圣喜乐所充满，和被看守在神圣的平安中是甚么。

在对别人实在的行为上，这状况的结果必会是忍耐、恩慈、良善。建立品格的这些品行的结果必然是信实、温柔和节制。

首三项我们有着里头的性情；另三项是外在的表现；最后三项则是个人的特征。这领我们来想想我们在逐渐变成神儿子模样上第四和最后的部分。

品格

本性是一些立时授与的东西，而品格却只能逐渐建立起来，也是要恒久持守的。

As successive acts form habits, so habits combine to form character. "Character is consolidated habit." Every act of true obedience is a real contribution to the formation of Christian character. But we would say true obedience. We often judge of actions from what we see of them externally. But, as we know, there are two parts in all obedience; the outward act and the inward motive. The real value of the act is in its motive.

4. LIBERTY

"The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord."; Luke 4:18, 19.

"Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

"You shall know the truth, and the truth shall make you free." John 8:32.

"The perfect law of liberty..." Jas.1:25.

"Stand fast therefore in the liberty by which Christ has made us free." Gal.

连续的行为形成习惯，因此习惯的结合便形成品格「品格是巩固了的习惯」。每个真实顺服之举在基督徒的品格上有着真实的贡献。但我说的是真实的顺服。我们常以我们外表得见的来评价行为，但我们知道，顺服分别有着两部分：外表的行动和里面的动机。行为的真实价值乃在于其动机。

第四章 自由

「主的灵在我身上，因为祂用油膏膏我，叫我传福音给贫穷的人；差遣我报告：被掳的得释放，瞎眼的得看见，叫那受压制的得自由。报告神悦纳人的禧年。」(路 4:18-19)

「主的灵在那里，那里就得以自由。」(林后 3:17)

「你们必晓得真理，真理必叫你们得以自由。」(约 8:32)

「使人自由之律法。」(雅 1:25)

「基督释放了我们，叫我们得以自由。」(加

5:1.

"My yoke is easy, and My burden is light." Matt.11:30.

Freedom is an essential characteristic of that life of fellowship with Christ into which the redeemed are called. The essence of being is life. The essence of well-being is freedom in life. There may be life without liberty. The work of regeneration may have taken place. The new nature may be there, and heaven-born aspirations may be going forth from our quickened spirits, and yet our life may be anything but free.

Christ not only imparts life, He also provides that which is necessary for its emancipation; for its unfolding and growth.

Through sin, we have lost the inner principle of life, and we have forfeited the sphere which is its true abode. Restoration consists in the quickening of the spirit, and its introduction into its appropriate environment. To be "born again" is to receive that quickening; and to be "in Christ" is to be in that environment. Spiritual liberty can be known, therefore, only by those who have life, and who are abiding in Him who is the true sphere of life.

5:1)

「我的轭是容易的，我的担子是轻省的。」(太 11:30)

自由是蒙救赎之人被呼召来与基督有相交生命的主要特质。个性的精髓就是生命。人类的精髓就是生命中的自由。有失去自由的生命，重生的工作也许已然发生，新的本质也许在那里，使我们属天而生的呼气也许从我们复苏的灵中运行，然而我们的生命就是未得自由。

基督不单赋予生命，祂也提供生命得释放的所需，就是其展现和生长。

因着罪，我们失掉了生命的深层原则，我们也失掉了生命真实所居领域。恢复存在于灵的复苏之内，灵才能引进适切的环境。得「重生」就是得着这复苏；得以「在基督里」就是要得进这环境。因此，属灵的自由只可以为那些得着生命和那些活在那真实生命范畴之基督里头的人得知。

Liberty for the mind.

It must occupy its true sphere in order to be free. That sphere is the truth. As originally created, the mind of man was free because he dwelt in the truth. There was nothing in his moral or spiritual surroundings but what was in perfect agreement with his mental being. Since the Fall, however, everything is changed. His mind is in bondage, through darkness and ignorance and error. The apostle thus describes those who are in this state: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart" (Eph. 4:18). Man fell through receiving Satan's lie. By this act he forfeited the truth; losing the truth, his mind lost its freedom.

Christ restores us to liberty by bringing us into the truth. "You shall know the truth, and the truth shall make you free" (John 8:32). Such is the freedom known and realized when we become spiritually enlightened. It is like the morning dawn; the light breaks into our inner being, and we become conscious that we have been brought into an illuminated atmosphere. We know and feel that our mental being has found its true element. What the

心思上的自由

必须得着真确的环境才能自由。这环境就是真理。开初被造时，人的心思是自由的，因他在真理下。在他道德和属灵的环境中，全都与他心智的所是完全吻合。可是，自从堕落后，每一样都改变了。他的心思落在捆绑中，经历黑暗、无知和错误。因此使徒描述在这状况的人「心地昏昧，与神所赐的生命隔绝了，都因自己无知，心里刚硬。」(弗 4:18) 人是因接受撒但的谎言而堕落，他因此失掉真理。因着失掉真理，便失去真理的自由。

基督藉领我们进入真理来叫我们恢复自由。「你们必晓得真理，真理必叫你们得以自由。」(约 8:32) 我们得属灵光照才认识和明白自由。像清晨曙光照进我们个格时，我们便察觉到已被领进一光明的环境。我们知道和感觉到我们精神的个格已找着真正的要素。空气如何之于雀鸟，水如何之于鱼儿，神

air is to the bird, and what the water is to the fish, the truth of God is to our minds. As the bird spreads its wings, so our powers and faculties expand, and find in this new element a liberty, an enlargement, that fills our souls with peculiar gladness.

Liberty for the conscience.

Bondage may arise from sin as well as from ignorance. Guilt on the conscience will rob the soul of all liberty. There can be no freedom of utterance, no holy boldness, no liberty in the presence of God, if sin, in its guilt and defilement, lies on the conscience. "Having our hearts sprinkled from an evil conscience" (Heb. 10:22) is essential in order to enter into the "holiest of all." An emancipated conscience is a purged conscience. When this is realized, the soul is in an atmosphere of peace. It is in that peace the conscience finds its freedom. But it is only through "the blood of His cross" that this can be known. When we see the meaning of Christ's death, when we accept it as that which brings us into a relation of reconciliation with God, we know what peace means. We see then, not only that we stand on the work of peace, but have been brought into Him who is our peace.

的真理也之于我们的心思。雀鸟如何展翅，我们的能力和机能也同样得延展，在这新要素中找到那以独特的欢欣来充满我们灵魂的自由和扩展。

良心的自由

捆绑可能因罪和无知而起。良心的罪疚夺去所有自由的要素。若良心中有罪的罪疚和污秽时，便没有说话的自由，没有神圣的勇敢，没有神同在的自由。要进入至圣所，「我们心中天良的亏欠已经洒去」(来 10:22) 是必不可少的。一个得释放的良心是一个洁净的良心。当得着这个时，这人得进平安之境。良心是在这平安中找到其自由。惟有藉着祂十字架的血才能认识这个。当我们明白到基督之死意义，接受它作为领我们进入与神和好的关系时，我们就得知平安的意义。那时我们得知的不单止是我们站在平安的工作上，且已被领进是我们平安的祂里头。

The conscience finds its freedom in the atmosphere of Divine peace.

Liberty for the will.

Man's will, by nature, is not free. It is the slave of fear or of desire. If the passions are evil, his will is the victim of a sinful tyranny. There may be light and knowledge without liberty.

are void of air; so God's law, and so "And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them" (John 17:26). Here again the love referred to is nothing short of God's own love. The truth declared is the indwelling of Divine love.

How many read these words as if the meaning were, Behold what manner of love the Father hath manifested towards us (1 John 3:1).

5. SANCTIFICATION

"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." 2 Cor. 3:18.

"Both He who sanctifies and those who are being sanctified are all of one." Heb. 2:11.

良心是在神圣平安的氛围中找到自由的。

意志的自由

人的意志本质上不自由，是惊惧和欲望的奴隶。情感若恶，意志便沦为邪恶暴政的受害者，也有没自由的亮光和知识。

「我已将祢的名指示他们，还要指示他们，使祢所爱我的爱在他们里面，我也在他们里面。」(约 17:26) 这再次说到这爱就是神本身的爱。所揭示的真相就是神圣之爱的内住。

「你看父向我们彰显的是何等的慈爱。」(约壹 3:1)

第五章 成圣

「我们众人既然敞着脸得以看见主的荣光，好像从镜子里反照，就变成主的形状，荣上加荣，如同从主的灵变成的。」(林后 3:18)

「那使人成圣的和那些得以成圣的都是出于一。」(来 2:11)

"For by one offering He has perfected forever those who are being sanctified." Heb. 10:14.

"You shall therefore consecrate yourselves, and you shall be holy; for I am holy." Lev.11:44.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

"Yield yourselves unto God." Rom. 6:13. (KJV)

"Present your bodies a living sacrifice." Rom. 12:1.

"Who became for us ... sanctification." 1 Cor. 1:30.

"For their sakes I sanctify Myself, that they also may be sanctified by the truth." John 17:19.

Sanctification may be considered as a PROCESS

"We are changed (or being changed) into the same image from glory to glory, as by the Spirit of the Lord." (2 Cor. 3:18) The change here described is that gradual assimilation to Christ which takes place during this present life. This is something more than a mere reformation of character, and is brought about by something higher than mere moral culture or

「因为祂一次献祭，便叫那得以成圣的人永远完全。」(来 10:14)

「我是耶和华你们的神；所以你们要圣洁，因为我是圣洁的。」(利 11:44)

「我们就当洁净自己，除去身体灵魂一切的污秽，敬畏神，得以成圣。」(林后 7:1)

「将自己献给神。」(罗 6:13)

「将身体献上，当作活祭。」(罗 12:1)

「神又使祂成为我们的.....圣洁。」(林前 1:30)

「我为他们的缘故，自己分别为圣，叫他们也因真理成圣。」(约 17:19)

成圣可看作一个过程

「我们.....变成(或正在变成)主的形状，荣上加荣，如同从主的灵变成的。」(林后 3:18) 这里所说的改变是在今生中发生的逐渐模成基督的形像。这不只是在品格上的改造，且被领至高于道德或操守之境，这是一改变形像。同一个字在四处经

discipline; it is transfiguration. The word occurs altogether in four places (Matt.17:2; Mark 9:2; Rom. 12:2; 2 Cor. 3:18).

Sanctification may be looked at from another point of view; as an ATTITUDE.

The root-thought of sanctity is separateness. A man sanctifies himself when he separates himself from that which is evil and impure. "For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy" (Lev.11:44). So again in the New Testament we have the exhortation addressed to those who were already set apart unto God: "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

In the twelfth chapter of the Epistle to the Romans the Apostle beseeches those who were already Christians "to present their bodies a living sacrifice." To yield is to cease to resist. That there may be a resistance, even in those who have been quickened by the Spirit, to the will of God, no believer who knows anything of his own heart can deny. This resistance is one of the main hindrances to the exercise of faith. It was so with Jacob at Peniel. "And there wrestled a man with him

文出现：太 17:2；可 9:2；罗 12:2；林后 3:18。

成圣可从态度这另一个观点来看的

成圣的中心思想就是分别。当人自己与邪恶和不洁分别出来时，他便是分别为圣。我是耶和華你們的神；所以你們要聖潔，因為我是聖潔的。」(利 11:44) 同樣地在新約，我們有着那些早已為神分別出來之人所說的告誡：「我們就当潔淨自己，除去身體靈魂一切的污穢，敬畏神，得以成聖。」(林后 7:1)

在罗 12 章中使徒恳求那些已成基督徒的将身体当作活祭来献上。献上就是降服。同一个字出现在罗 6:13, 16, 19。献上就是停止抵抗。就是那些被圣灵苏醒的人也会抗拒神的旨意，没有认识他一己之心的信徒会否认这个。这抗拒就是信心运行的其中一个主要障碍。在毘努伊勒的雅各布就是这样。「有一个来和他摔跤(创

until the breaking of the day." Who was this that confronted Jacob, and whom Jacob resisted? It was none other than the Angel of the Covenant; it was the Lord Himself that laid His hand on Jacob.

Though God had not forsaken Jacob, Jacob had been following in the main his own will during his sojourn in Padan-aram. Twenty years before he had been favoured with a wonderful vision, in which God had revealed to him the way of access in prayer, and the way of blessing from God to man; he had seen God in covenant with His people. If Jacob apprehended there at Bethel no more, he beheld at least God as his Protector and Provider and Guide. And this vision drew from him a vow: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God" (Gen. 28:20, 21). But how had it been with him during those twenty years? He had sojourned with Laban, and there he had pursued the same course that he had previously followed with his brother and his father; a course of meanness and deception. God had sent him trials, and had during those years been contending with him,

32:24)。到雅各布那里去的是谁？雅各布抵抗谁？不就是立约的使者，是主亲自将手加在雅各布身上。

虽然神未曾撇下雅各布，雅各布在往巴旦亚兰的旅居中主要都是随己意而行的。二十年前他曾蒙福得见一奇妙异象，神以此来向他显明祷告通行无阻，并得神恩福临到人的方法；他得见神与祂的子民立约。若雅各布在伯特利所领会的就只有这么多，他至少得见神乃是保护者、供应者和向导。就是这得见叫他许愿说：「神若与我同在，在我所行的路上保佑我，又给我食物吃，衣服穿，使我平平安安的回到我父亲的家，我就必以耶和華為我的神。」(创 28:20-21)但他这二十年是怎样过的？他与拉班同住，在那里他所追求的是他兄长和父亲先前所走的旧路，吝啬和欺骗之路。神差派试探来，这些年间一直跟他相争，领他想起及察觉他己意之恶。但雅各布乃是那本来

bringing back to his memory and his conscience the evil of his own ways; but Jacob was still the same Jacob; the supplanter; not humbled, not broken, full of carnal policy and self-seeking.

But now comes the crisis. Jacob's will must be broken. In this conflict, Jacob's wrestling must not be confused with Jacob's clinging. So long as he wrestled; that is, resisted; the conflict lasted. But at last the resistance ceased.

"Now when He (the Lord) saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him" (Gen. 32:25). All power to resist was now at an end.

The power of resistance; which is self-will; being broken, the strength to cling; which is faith; is now brought into exercise. So we see Jacob, the moment his thigh was out of joint, no longer wrestling, but clinging; no longer as an antagonist resisting an enemy, but as a suppliant in an attitude of earnest entreaty: "I will not let You go unless You bless me."

This was the power by which Jacob prevailed; and it is to this act of clinging, as the symbol of faith, that the prophet Hosea refers: "in his strength he struggled with God. Yes, he struggled

的雅各布，不谦卑、未破碎，满是肉体的策略和寻求自我的排挤者。

如今来到雅各布的意志须被打破的转折点。不可将冲突中雅各布的摔跤与他的抓着不放混为一谈。只要他仍抗拒摔跤，冲突仍在。但最终抗拒停止了。

「那人见自己胜不过他，就将他的大腿窝摸了一把，雅各布的大腿窝，正在摔跤的时候就扭了。」（创 32:25）所有抵抗的力量如今都终止了。

己意的抵抗力量被打破后，抓着不放之力量的信心如今派上了用场。我们得见扭了腿的雅各布不再摔跤，只有抓着不放；不再作一个反抗的对手，而是有着殷切恳求态度的哀求者：「你不给我祝福，我就不容你去。」

这就是雅各布所得着的能力，就是这作为信心标记的抓住不放之举，成为何西阿先知所说的：「他与神较力，与天使较

with the Angel and prevailed; He wept, and sought favor from Him" (Hos. 12:3, 4).

But yielding means also ceasing to withhold. "My son, give Me your heart." In other words, let God have full possession, not only of the spirit and the soul, but of all your physical powers. Yield every member up to Him. We can see how the progress in his practical consecration to God takes place. To yield is to withhold nothing. The spirit being quickened presents the body as well as the soul to the Lord. "I beseech you, brethren, ... present your bodies." Every power of mind or body is dedicated to His service and committed into His keeping.

In Rom. 6:13, 'Do not present your members as instruments of unrighteousness,' the present tense is used, denoting the habitual practice of men in their old, unregenerate state; in the next clause, 'but yield yourselves unto God,' it is the aorist suggesting the one act for all, of self-surrender, which the renewed believer performs immediately on his passing from death to life, and to which he only gets his continuous seal in all his after life.

The Apostle does not assume or take for granted that all those Christian converts were really walking in a

力并且得胜，哭泣恳求。」
(何 12:3-4)

放手乃是说到停止握持。「我儿，要将你的心给我。」(箴 23:26)换句话说，是让神来全权拥有，不单止灵和魂，且包括你整个身体的能力。将你每一个肢体都交上给祂。我们可看见他具体奉献给神的过程。放手就是无有握持。复苏的灵将他的身体和魂都呈献给主。「所以弟兄们，我.....劝你们，将身体献上。」心思和身体的每一个力量都奉献来服事祂，为祂所保管。

罗 6:13「不要将你们的肢体献给罪作不义的器具」中所用的是现在式，表示人们在他们旧有未重生的状态下的惯常举动；而在「将自己献给神」这随后的一句的不定过去式说到自我降服此举是一次过的，是得更新的信徒立时所作出死入生之举，就此他得着的是他后来生命的持续印信确认。

使徒没有假定或想当然所有基督信徒实在真的在奉献给神的状态中行。

condition of practical consecration to God.

Sanctification in its fullest sense is a GIFT.

Nothing is more essential in order to dwell in God's presence than holiness. Forgiveness of sins is not all we need. Peace alone is not sufficient. A perfect righteousness which places us in a position of acceptance with God is not all that is provided for us in the gospel. There must be likeness to God; conformity of heart; oneness of nature.

But what God requires He first provides. This is one of the chief features of grace; "all things are of God." And grace characterizes each step in the believer's progress. Salvation from sin is possible only because we are not left to ourselves; to our merits, our own efforts, or our own resources. He is the "God of all grace." The moment we act as if we had to meet His demands from ourselves, that moment we forsake the ground of grace.

Salvation is of grace, because it is a gift. It is all included in Christ.

Now we know that without holiness no man shall see the Lord (Heb. 12:14); and yet we believe that Christ is able to save the sinner even at the very last moment of his earthly

最广义来看成圣就是一个恩赐

要住在神的同在中，没有比圣洁更重要的了。罪的得赦一点也不是我们所需。平安本身不足够。一个把我们放进为神接纳的完美的义不是在福音中为我们提供的全部。必须有的是与神相像，心的模成和在本质上的合一。

神所要求的祂必先供应「一切都是出于神（林后 5:18）是恩典的一大特征。恩典标志着信徒进程的每一步。从罪中得救只有我们不再靠一己功绩、努力和一己所有的任由自己时才会可能。祂是那诸般恩典的神（彼前 5:10）。**我们靠己去作达至祂需要那刻，就是离弃恩典之基础的那刻。**

救恩的赐下本乎恩典，全然包含在基督里。

如今我们得知，非圣洁没有人能见主（来 12:14）。然而我们相信基督连那世上活至最后一分钟的罪人也能拯救。只以

existence. Taking holiness only in the one sense of a process or work wrought in us by the Holy Spirit suggests a difficulty. It may reasonably be asked, If without holiness no man can see the Lord, what becomes of those who, like the penitent thief, come to Christ at the eleventh hour? They have no time or opportunity for the growth and development of sanctification.

That it often refers to the process which is wrought in us by the Holy Spirit all must admit, but that Christ Himself is made of God unto us sanctification as well as righteousness, many of God's children fail to understand. One of God's greatest gifts; bound up in His "unspeakable Gift"; is that of holiness.

He sends us His Son; He sets before us a Person, a living embodiment, His own ideal of holiness.

Jesus is God's conception of a perfect man. In His life on earth we have set before us God's ideal of Divine holiness manifested and unfolded in a real human nature.

God sent His Son, not only to be the "Just One," who should fulfill all righteousness and meet all the claims of His righteous law, He sent Him to be the "Holy One," who should satisfy all the desires of a Father's heart, as the One in whom He could ever delight. He

圣洁为圣灵在我们里面所作成的过程或工作的这一方面会遇上困难。有人会合理地问：若非圣洁没有人能见主，那么那些像那忏悔盗贼在危急一刻时来往基督去的会怎么？他们根本没时间来成长和有着成圣的形成。

圣洁常是指着藉圣灵在我们里头作成的过程来说的，这是人皆承认的；但很多神的儿女未曾明白是神叫基督亲自作成我们的成圣和称义。在神说不出的恩赐中，其中最大的就是圣洁。

祂将祂儿子给我们，在我们面前放置的那位是祂理想圣洁的活泼化身。

神观念中的完全人就是耶稣。祂地上的生命所展现我们面前的是以真实人性来彰显和揭示神理想的神圣圣洁。

神差祂儿子来，不单成就所有的义和符合祂公义律法一切要求；祂且差祂来成为那圣者，祂要满足天父心中的一切想望，就是祂从来喜悦的那位。因此祂使我们成为神的智

was therefore made wisdom to us from God, even righteousness and sanctification.

"For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19); or, to make sanctification possible, He sanctifies Himself. Christ here puts before us the progressive aspect of His own sanctification. Already He was sanctified by the Father. "do you say of Him whom the Father sanctified," etc. (John 10:36). But He speaks now of His own personal consecration to the will of His Father, which should secure the sanctification of His believing ones.

He who was from the beginning absolutely holy became our holiness. He who was from the first absolutely perfect became perfected. Christ became in Himself, through trial and suffering, what He would afterwards be in us; namely, sanctification. The holiness of His believing ones should be the result and outcome of His own indwelling.

And so we read, "He learned obedience by the things which He suffered" (Heb. 5:8). This denotes, not a transition from disobedience to obedience, but the development in His own person and experience of the principle of entire consecration to God

慧，并且成义和成圣。

「我为他们的缘故，自己分别为圣，叫他们因真理成圣。」(约 17:19) 或者说祂为了叫成圣变得可能，祂亲自来成圣。基督在这里向我们彰显的是祂一己成圣的进程。祂早已被天父分别为圣。你是否说到被天父分别为圣的祂？」(约 10:36)。如今祂说到祂一己降服在天父的旨意中，是这确保那些相信之人真的得以成圣。

那本来是绝对圣者的成为了我们的圣洁，那首先绝对完美者成为了迈向完美的人。基督亲自藉着试炼和忍受痛苦来叫我们后来成圣。相信祂之人的圣洁该是祂一己内住的结果和成效。

我们也读到：「祂还是因所受的苦难学了顺从。」(来 5:8) 其意思不是由不顺从转而成顺从，而是在一个真实人类生命的试炼和受苦上，祂一己个格中发展出和经历到整

in connection with the trials and sufferings of a real human life, which has constituted Him the Captain of our salvation. "Being perfected He became the author of eternal salvation" (Heb. 5:9).

Faith cannot be exhibited without trial. Trial must have its course. "Knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing" (Jas.1:3, 4).

6. CONFORMITY TO THE DEATH OF CHRIST

"By this My Father is glorified, that you bear much fruit." John 15:8.

"Being fruitful in every good work." Col.1:10.

"Your fruit is found in Me." Hos. 14:8.

"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. 4:10.

"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death." Phil.3:10.

"I have been crucified with Christ; it is no longer I who live, but Christ lives

个奉献给神的原則，就是那使祂成為我們救恩元帥的原則。「祂既得以完全，就為凡順從祂的人成了永遠得救的根源。」(來 5:9)

沒有試煉，信便無從展示。試煉來總有其原因。

「因為知道你們的信心經過試驗，就生忍耐；但忍耐也當成功，使你們成全、完備、毫無缺欠。」(雅 1:3-4)

第六章 模成基督的死

「你們多結果子，我父就因此得榮耀。」(約 15:8)

「在一切善事上結果子。」(西 1:10)

「你的果子從我而得。」(何 14:8)

「身上常帶着耶穌的死，使耶穌的生也顯明在我們身上。」(林後 4:10)

「使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的死。」(腓 3:10)

「我已經與基督同釘十字架，現在活着的不再

in me." Gal. 2:20.

"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." 1 John 1:7.

Fruit therefore illustrates that side of the spiritual life that is sacrificed for the good of others. Fruit is "the produce of the branch, by which men are refreshed and nourished. The fruit is not for the branch, but for those who come to carry it away. As soon as the fruit is ripe, the branch gives it off, to commence afresh its work of beneficence, and anew prepare its fruit for another season. A fruit-bearing tree lives not for itself, but wholly for those to whom its fruit brings refreshment and life. And so the branch exists only and entirely for the sake of the fruit. To make glad the husbandman is its object, its safety, and its glory" (Andrew Murray). "By this My Father is glorified, that you bear much fruit" (John 15:8).

What then is the Source of all practical holiness? What then is the source of our fruitfulness? Not our renewed nature. "That which is born of the Spirit is spirit" (John 3:6). Through the operation of God the Holy Spirit a spiritual nature has been imparted. But

是我，乃是基督在我里面活着。」(加 2:20)

「我们若在光明中行，如同神在光明中，就彼此相交，祂儿子耶稣的血也洗净我们一切的罪。」(约壹 1:7)

因此果子表明了属灵生命的献上为叫别人得益这方面。人因着果子这枝子的产物而得补充和滋养。果子的存在不是为了枝子，而是为了那些要带走果子的人。果子一成熟，枝子就要送出，来展开他叫人得益的工作，重新为下一个季节预备结果。结果子的树不为自己而活，全然为着它的果子可带来人的补充和活力。因此枝子的存在只是和全然为了果子的缘故。叫栽培的人喜悦是其目标、平安所在和荣耀。」(慕安德烈)「你们多结果子，我父就因此得荣耀。」(约 15:8)

所有切实圣洁的源头是甚么？我们多结果子的源头是甚么？并不是我们更新的性情「从灵生的就是灵。」(约 3:6)藉着神圣灵的运作，便赐下一个属灵的本性。但果子不是

"fruit" is not the outcome of our new nature, any more than in the vine fruit is the produce of the branch. The branch bears it, but the root produces it. It is the "fruit of the Spirit"; the Holy Spirit. A bad tree cannot yield good fruit. Regeneration is essential in order that the fruit should be good. But the new nature is not the source. It is Christ Himself. There is only one source of all holy living; there is only one holy life. "Your fruit is found in Me" (Hos. 14:8). "I am the life," not simply because I am the pattern of a perfect life, or because I am the bestower of the gift of life, not because I am the vital principle itself. He is the Spring itself. "For with You is the fountain of life" (Ps. 36:9).

It is Christ living within us. "Not I," says the apostle, though I am redeemed. "Not I," though I am regenerate, and have eternal life. "It is no longer I who live, but Christ lives in me" (Gal. 2:20).

It was this that Christ promised in the fourth chapter of St. John's Gospel. "The water that I shall give him shall become in him a well of water springing up into everlasting life" (John 4:14). There is no progress in our apprehension of Christ as the life: a progress in our heart-knowledge of that fact. We see first the life in its source

我们新造的成果，正如葡萄果子不是枝子的产物一样。枝子虽结果，却是根生产出来的。这是圣灵的果子。坏树不能结好果子。为了得好果子，重生是必须的。但源头并非那新造，而是基督自己。所有圣洁生命只有一个源头，一个圣洁的生命。「你的果子从我而得。」(何 14:8)「我就是生命」不单因为我是一完美生命的榜样，或生命恩典的赐与者，也非因我乃生命原则本身；祂就是那泉源。「在祢那里有生命的源头。」(诗 36:9)

我们里头活的是基督。使徒说：我虽得赎，但不是我；我虽重生，已得永生，但不是我。「活着的不再是我，乃是基督在我里面活着。」(加 2:20)

基督在约 4 章中所应许的就是「我所赐的水要在他里头成为泉源，直涌到永生。」(约 4:14) 我们的心在领会基督乃是生命这认知事实上是毫无进益的。我们先看见生命在祂里头(约 1:4)，随后是得赐生命(约 3:16)，往后

(John 1:4), then in its bestowal (John 3:16), then in its indwelling (John 4:14), and then in its practical outflow (John 7:38). It is in this last stage we have the "fruit," the outcome of an indwelling Christ.

All Christians are not abounding in fruit unto God. One of the most serious hindrances is unbelief.

"He did not do many mighty works there because of their unbelief" (Matt. 13:58). Not that there was no manifestation of His power. "He laid His hands upon a few sick folk, and healed them." But "He could do there no mighty work" (Mark 6:5).

The true life, that which triumphs over sin and "does not cease from yielding fruit," is a life that springs up out of death.

"Always carrying about in the body the dying"; or the putting to death; " of the Lord Jesus, that the life of Jesus also may be manifested in our body" (2 Cor. 4:10).

Death is here put before us as the condition of life. The continual manifestation of the life depends upon the constant conformity to the death.

"Arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin" (1 Pet. 4:1).

是祂的内住 (约 4:14)，最终是其切实的外流 (约 7:38)。我们就是在这最后的阶段来得着果子，就是内住基督的果效。

所有基督徒都没有向神结果子的表现，其中最大的阻碍是不信。

「耶稣因为他们不信，就在那里不多行异能了。」(太 13:58) 不是说祂的能力没法彰显。耶稣就在那里不得行甚么异能，不过按手在几个病人身上，治好他们。(可 6:5)

能胜过罪和「不停结果子」的真实生命是自死亡跃起的。

「身上常带着主耶稣的死」使耶稣的生也显明在我们身上。(林后 4:10)

这里放在我们面前的死就是得生的条件。生命的持续得彰显是在于恒常效法祂的死。

「你们也当将这样的心志作为兵器，因为在肉身受过苦的，就已经与罪断绝了。」(彼前 4:1)

"You proclaim the Lord's death till He comes."

"Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar. And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him" (Ex.29:20, 21).

We see here in type that which may be true in the experience of God's children. The ear, the hand, and the foot are all to be consecrated to God. Conformity to the death of Christ; contact with the blood; makes that consecration a reality. Because when we are in heart brought into oneness with that death, we become, not only set apart unto God, but separated from every hindrance to our hearkening to the voice of God, to our doing the work of God, to our walking in the will of God. These "members" (Rom. 6:13) are not only dedicated, yielded to His service, because of the separation

「是表明主的死，直等到祂来。」(林前 11:26)

「你要宰这羊，取点血在亚伦的右耳垂上和他儿子的右耳垂上，又抹在他们右手的大拇指上和右脚的大拇指上；并要把血洒在坛的四围。你要取点膏油和坛上的血，弹在亚伦和他的衣服上，并他儿子和他儿子的衣服上，他们和他们的衣服就一同成圣。」(出 29:20-21)

我们在这里得见与神儿女所经历的显著真确。耳、手和脚全都要奉献给神，效法基督的死，都要被血抹上，使这献上成为真实。因为当我们在心中被领进与这死合一时，我们便不再与神分离，而是与我们在倾听神的声音，为神所作的工和我们行在神旨意中上的每个阻隔分离。这些肢体（罗 6:13）不单止因着血带来分别、污秽得洁净和得着圣灵生命之油的膏抹而来献上，甘愿来事奉祂；他们且合

which the blood effects, they are "cleansed" from defilement, and anointed with the oil, the life of the Spirit; they are "meet for the Master's use." The sprinkling with the blood and the oil puts before us both the death and the life; which, as we have seen, are needed all along our earthly course.

Taking the "blood of Christ" as equivalent to His death, and the effect of the death to be separation, we can understand how it is that the Blood is continually cleansing us from every sin. Walking in the light, as He is in the light, the necessity of this constant separation from sin is felt more deeply continually. But the need is met by the Divine provision, and we become more and more conscious of the power of that death to separate from sin of every kind; and thence the fellowship between the believer and God is maintained, and becomes a greater reality in his experience.

This gives us another aspect of "the law of liberty" in the spiritual life.

7. CONDITIONS OF POWER

"That power belongs to God." Ps. 62:11.

"Christ the power of God." 1 Cor. 1:24.

乎主用。我们面前的血洒油抹就是死亡与生命，正如我们所曾见的，两者都是走世路所必需有的。

以基督的血等同于祂的死，和死的果效等同分离时，我们便能明白血是如何持续地叫我们在每个罪上得洁净了。我们在光中行，如同祂在光中，便更深和持续地感受到这恒常地脱离罪的必须。填满这需要的是神圣的供应，我们也越发觉知死的能力叫我们脱离每样罪；因此信徒与神的契合得以维持，成为他人一生中更确切真实。

这使我们进入属灵生命中「使人自由之律法」的另一层面。

第七章 得能力的条件

「能力都属乎神。」
(诗 62:11)

「基督总为神的能力。」(林前 1:24)

"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him." 2 Chron.16:9.

"And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

"That you may know...what is the exceeding greatness of His power toward us who believe." Eph. 1:18, 19.

"Strengthened with all might, according to His glorious power." Col.1:11.

The essential condition of spiritual power is union with Christ.

It is Divine power. Originally God put power into the hands of man, but he lost it at the fall. Now God has put power in Christ. He does not give it to each one separately, but He has bestowed it on Christ; He has laid it up in His own Son. There it is eternally safe, and there it is for all the members of His body.

But then we know that all believers are united to Christ, and "he that is joined to the Lord is one spirit." We know also that "if any man have not

「耶和華的眼目遍察全地，要顯大能幫助向祂心存誠實的人。」(代下 16:9)

「祂對我說：我的恩典夠你用的，因為我的能力是在人的軟弱上顯得完全。所以我更喜欢夸自己的軟弱，好叫基督的能力覆庇我。」(林后 12:9)

「使你們知道.....祂向我們這信的人所顯的能力是何等浩大。」(弗 1:18-19)

「照祂榮耀的權能，得以在各樣的力上加力。」(西 1:11)

屬靈能力的必要條件是與基督合一。

神本來放進人手中的神聖能力因人墮落而失掉。如今神已將能力放進基督里。祂不分別給每一個人，而是托付祂兒子，藉基督來賜與。能力在那里永遠隱妥，祂身子上眾肢體也可從那里得着。

我們都知道所有信徒與基督合一，且「與主成為一靈」(林前 6:17)。我們也知道「人若沒有基督

the Spirit of Christ, he is none of His." A man may hold the doctrine of Christ, and yet may not be united to Him; but he cannot have the Spirit of Christ without also having union with Him. The Spirit is the essence of union. This is true of all believers. This union is not a matter of attainment in holiness, it is the starting point of all life, it is the beginning of all holiness. Life comes by receiving the living One. Identified with Christ in His atoning death, we are united to Christ in His risen life. "There is one body and there is one Spirit." And the body bears the same name as the Head;" The Christ" "So also is the Christ" (1 Cor. 12:12). Christ is the Head of angels; but He is the Head of the body, of which every believer is a member, in a far higher sense than He is the Head of angels. They form part of the company of heaven, but believers are members of that body which is the bride of Christ. This union is no figure of speech, no mere dream; it is a reality, literally spiritually true.

God's power is infinite, but our capacity is limited. No amount of growth or spiritual progress can so enlarge our capacity that it shall never be equal to God's own fullness. There are therefore limitations; but these are not the hindrances to the power of

的灵，就不是属基督的」(罗 8:9)。人会持定基督的教义却还未与祂合一；他不能有着基督的灵却未曾与祂合一。灵是合一的精髓，于所有信徒都是这样。合一不是得圣洁，而是所有生命的起点，所有圣洁的开始。生命是藉接受那永活者而来的。在基督救赎的死上与祂同死，我们便在祂复活的生命上合一。「身体只有一个，圣灵只有一个。」(弗 4:4) 身体与基督这头有着相同的名字，「基督也是这样」(林前 12:12)。基督是天使的领袖，祂是身子的头，每个信徒都是肢体，层次远比祂是天使的领袖高。天使组成了天军的一部分，但信徒乃是基督新妇这身体的肢体。这合一不是语言技巧，不止是梦想；而是属灵真实的确实体现。

神的能力无限，但我们的能耐有限。属灵如何成长和进步都不能增加我们的能耐，永不能等同于神一己的丰溢。因此是存在着限制的，但这些并不是我们谈到能力的阻隔，

which we speak, these are not the obstacles that have to be removed. While our capacity can never become infinite, it is capable of endless increase; inconceivable expansion. Take, for instance, such passages as these, "All things are possible to him that believes"; "That you might be filled with all the fullness of God." The vessel I bring to be filled may be empty, or it may be partly occupied with something else. Worse than all, I may be keeping my hand over its mouth, and thus preventing the water from flowing in. In that case, it is not a question of the sufficiency of supply, but of the condition of reception. Well, the provision is infinite, and the channel that connects the vessel with the fountain is established; there is union. And yet there may be hindrance to the inflowing stream of power. What then is the hindrance?

The great hindrance; that which lies at the root of every other; is unbelief.

But instead of looking at power in the abstract, instead of regarding it as a quality we can have from God and apart from Him, it will help us to understand the conditions of its manifestation if we think of it as inseparable from the Lord Himself. "For the eyes of the Lord run to

这些不是要除掉的障碍。我们的能耐虽永不能成为无限，却能无止境地增加，不可思议地扩展。举一些经文的例子：「在信的人凡事都能。(可 9:23)；神一切所充满的，充满了你们。」(弗 3:19) 我带来要充满的器皿也许是空的，也许部分已盛载；最坏的情况是我用手按着器皿的开口，叫水不能注入。在这情况下，便不是供应不足的问题，而是接收上出问题。既是这样，供应是无限的，将器皿接上泉源的管子已建立时，便有着合一，然而也许有着流入能力之泉的阻隔，那么这阻隔是甚么？

每个人根本上的大阻隔就是不信。

当我们不抽象来看能力，不以之为我们能从神和独独从神得着的特质，却以能力为与主自己不能分割的话，这会帮助我们明白到能力得以彰显的条件。耶和華的眼目遍察全

and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal (perfect) to Him" (2 Chron.16:9). Instead of recognizing the truth that I am weak and God is to show Himself strong in me, I may be expecting to see myself made strong. I may be looking for an experience of power in myself, rather than for a manifestation of Divine power in me. He will show Himself strong on behalf of him whose heart is perfect towards Him.

The great work of peace is accepted. "You will keep him in perfect peace, whose mind is stayed on You" (Isa. 26:3). A heart perfect towards God is a heart that rests on Christ's atoning work. The words "perfect peace," or "peace, peace," include the thought of recompense, thus bringing out the idea of atonement, or the work of peace. The word "perfect" in 2 Chronicles 16:9 is also rendered "peaceable" (Gen. 34:21 shalem). For when the heart rests on the work of peace, Divine all sufficient, and completed once for all, it is not only privileged to be at peace with God, but to have the peace of God; it may know, not only the peace of justification, but the peace of sanctification. A heart perfect towards God then is a heart against which no

地，要显大能帮助向祂心存诚实的人。(代下 16:9) 不是认定我本软弱并神显出祂在我里头强壮这事实，我也许期望得见自己成为大能，我也许寻求在我自己里头所经历的能力，却不是在我里头有着神圣能力的彰显。祂必会为着那向祂心存诚实的人而显出祂一己的大能。

所接受的是平安的伟大工作。「坚心倚赖祂的，祂必保守他十分平安，因为他倚靠祂。」(赛 26:3) 一个向神平安的心就是倚靠基督救赎工作的心。「十分平安」或「平安、平安」包括补偿之意，因而有着救赎的意味，或平安的工作。代下 16:9 的「诚实」一词也可翻译为「平安」(创 34:21 和睦)。当心倚赖神圣全足，一次便完全的平安工作时，这不单止蒙恩得与和好，且得着神的平安。所认识的不单止是得称为义的平安，且得着成圣的平安。一个向神诚实的心便是一个毫无指控的心，凡事上都得称义，

charge can be laid, which is justified from all things, and also in which there is no longer any controversy with God. The Spirit dwells in such a one, not as a Reprover, but as a Comforter. Another thought is suggested by the word perfect in that passage in Chronicles.

A "perfect" heart is a heart wholly yielded to God. We read, "You shall build with whole stones the altar of the Lord your God" (Deut. 27:6. See also Joshua 8:31). Here we have the same word rendered "whole." A perfect heart is a whole heart. Wholeness is one of the primary meanings of holiness. Holiness of heart is wholeness of heart. "My son, give Me your heart" (Prov.23:26). A perfect heart is a heart that has responded to that appeal. It gives itself up without reserve. It lays itself wholly on the altar of consecration and that altar is Christ. The altar consecrates the gift. For "every devoted thing is most holy unto the Lord" (Lev.27:28).

But the same word has another rendering. Concerning Solomon's temple it is written, "And the temple, when it was being built, was built with stone finished at the quarry" (1 Kings 6:7). The word perfect is here rendered "finished." The stones were all prepared and made fit for the builder, they were

并且对神不再有任何争议。而在这样的人里头内住的圣灵不是作为责备者，而是作为安慰者。在历代志的经文中，「诚实」这词语有着另一个含意。

一个诚实的心是全然降服于神的心。我们读到：「要用全然没有凿过的石头筑耶和華你神的坛。」（申 27:6，书 8:31）在这里我们有「全然」一词。诚实的心是全然的心。全然是圣洁其中一个主要意思。心之圣洁是全心。「我儿，要将你的心归我。」（箴 23:26）一个诚实的心会向这要求作出响应。它会毫无保留来献上自己。它将自己全然放在祭坛上，而那祭坛就是基督。坛是献祭用的。「凡永献的是归给耶和華為至圣。」（利 27:28）

但这同一个词有另外的翻译。论到所罗门的殿时这样记着：「这殿是用山中凿成的石头。」（王上 6:7）「诚实」一词在这里翻为「成」。石头全都凿成，已准备好合乎匠人所用。因此一个诚实的心就是在

ready for his use. A perfect heart is therefore a heart in a state of preparedness. It is "meet for the Master's use, and prepared unto every good work" (2 Tim. 2:21). It is "a heart at leisure from itself." Not absorbed in its own cares or spiritual difficulties, but being at rest and consecrated to God, it is free to devote itself to His service. As soon as the opportunity presents itself it is ready to embrace it.

Once more we read concerning David's mighty men that "they came with perfect heart to make David king over all Israel" (1 Chron.12:38). There was thorough integrity of heart in the matter. There were no mixed motives, no lack of sincerity. It is a true heart, sincere as the apostle desired on behalf of the Philippians, "that you may be sincere," that is, "judged in the sunlight and found genuine." It is thorough in its aim and intention; "perfect towards God." It describes an attitude rather than an attainment.

Conquering power.

The very first enemy that must be conquered, if we would lead triumphant lives, is Self. The only power that can conquer Self is the power of God. We get the benefit of that power by submitting to it; getting under it. To

备妥情况下的心 这是「合乎主用，预备行各样的善事。」(提后 2:21) 这是一「忘我的心」，没有全神贯注于一己顾虑或属灵的困难，却是安然和致力为神，随意献上自己来事奉祂。当献上自己的机会一来到，便立时把握，不用花时间来预备。

在大卫的勇士中，我们再次读到：「他们都诚心要立大卫作以色列的王。」(代上 12:38) 这事上我们得见诚心，没有掺杂的动机，不缺诚意。使徒渴望腓立比信徒得的是真实的心，诚挚，「使你们作诚实无过的人」，即是「在日光下评定为真确的」。「向神心存诚实」，在目的和意图上都纯全，所描述的是态度而多于所争取的。

得胜的能力

我们若要过得胜的生活，首要胜过的敌人就是己。唯一胜过己的能力就是神的能力。我们是藉着降服于这能力之下来得它好处的。若要认识如何藉

know what it is to be led forth in triumph by Christ you must first become His captive. He is always going forth as the conqueror, and there are no conquerors but those who are included in His train, who are conquering because they are conquered by Christ. Have you noticed the reason which the Centurion gave why his words commanded obedience? He did not say, "Because I am a man having authority"; but "because I am a man under authority." And the greatness of his faith consisted in this, that he recognized Christ's relationship to the God of heaven. "I also am a man under authority." Christ's word was power because He was under Divine authority. The centurion recognized Christ's relationship to Divine Omnipotence. He thought that just as all the power of Rome was behind him, and he had but to speak and it was done, so all the power of heaven was behind the Man Christ Jesus, and He had but to speak the word only, and his servant would be healed.

Here is the secret of reigning over sin. We must be under Divine control; we must know what it is fully to submit to it. "Humble yourselves therefore under the mighty hand of God."

基督来领进得胜，你必须先成为祂的囚徒。祂总以得胜者身分前行，除了列入祂行列中的人，便没有得胜者了，**他们的得胜是因着他们为基督所胜。**你留意否那百夫长所说他的命令得遵从的原因？他不是说「因我是一个有权柄的人」；而是说「因我是一个在权柄底下的人」他信心之大是在于认识到基督与天地的主之间的关系。「**我也是**一个在权柄底下的人。」基督的话有权柄因祂服在神圣权柄之下。百夫长认识到基督与神圣全能者之间的关系。正如他以为他背后的是整个罗马帝国的权柄，只要他一说，事情便会执行；同样地天地的所有权柄都在人子基督耶稣的背后，只要祂的话一出口，他的仆人就必痊愈。

胜罪的诀要是服在神圣的管治下，必须认识到甚么是全然的降服于它之下。「你们要自卑，服在神大能的手下。」(彼前:6)

Sustaining power.

So it is in finding the power that keeps us spiritually from falling. We must be ready and willing to abandon ourselves to His almighty keeping. The responsibility of keeping us from falling is His; the responsibility of trusting Him to keep us is ours.

Protecting power.

We need this on every hand. Not only over us and under us, but on all sides; encircling us: "who are being guarded in the power of God." Christ, who is the power of God, is the fortress in which the trusting soul is garrisoned. Let the enemy find you thus entrenched, and he will be met by a power which is not yours but God's; he cannot touch you. "We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him" (1 John 5:18).

Transforming power.

The power of God is to fill us. When the tabernacle was finished, then God's presence filled it. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into

持久的能力

在寻找属灵不下沉的能力上亦一样，我们必须预备好和甘愿自弃，要落在祂全能的保守中。保守我们不跌倒的责任属祂，信靠祂保守我们的责任则属我们。

保护的能力

我们不单止上下有这需要，环绕我们四方八面的各方面上都需要「蒙神能力保守」(彼前 1:5)。作为神能力的基督是一个堡垒，信靠的人在其中驻防。任让仇敌在战壕中找到你，他必遇见的不是从你而是从神而来的能力；他不能触碰你。我们知道凡从神生的必不犯罪，从神生的，必保守自己，那恶者也就无法害他。(约壹 5:18)

改换的能力

充满我们的是神的能力。当会幕完工时，神的荣光充满它。摩西就完了工。当时，云彩遮盖会幕，耶和华的荣光就充满了帐幕。摩西不能进会幕，因为云彩停在其上，并且耶

the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Exod.40:33; 35). When we who are the temples of the living God lose the glory we lose the power. God transforms us by filling us. "That you might be filled with all the fullness of God" is the blessing the apostle sought on behalf of the Ephesian converts.

Overcoming power.

Power, that is, for service, for aggressive work, and for suffering. "I will dwell in them and walk among them" (2 Cor. 6:16).

When the disciples said to our Lord, after their failure in the matter of the lunatic child, "Why could not we cast him out?" what was our Lord's answer? "Because of your unbelief." Consecration, or an attitude of thoroughness towards God, and faith, are closely related.

There are three things which faith needs; freedom, food, activity.

Faith needs freedom.

It is thoroughness that liberates faith. When we are brought to give ourselves wholly to the Lord, then it is that our faith is set free. If our eye is not single our faith will be crippled,

和华的荣光充满了帐幕。」
(出 40:33-35) 当我们这些永生神的圣殿失却荣耀时，我们失却了能力。神藉充满我们来改换我们。「叫神一切所充满的充满了你们」(弗 3:19) 是使徒为以弗所信徒所祈求的恩福。

克胜的能力

事奉、进取的工作和受苦上都需要能力。「我要在他们中间居住，在他们中间来往。」(林后 6:16)

门徒在癲癩孩子的事上失败，对我们的主说「我们为何不能赶出他来？」时，我们的主如何回答？「因为你们不信。」献上这全然向神的态度跟信心是紧密相连的。

信需要三样东西：释放、食物和实行。

信需要释放

能释放信的是彻底。当我们被领至将自己全然归主时，我们的信得释放了。我们的眼睛若不纯一，信必然被削弱和受限制。

hampered. "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?"

"If I regard iniquity in my heart, the Lord will not hear me"? (Ps. 66:18).

Faith needs food.

The word of God is the food of faith. In order to trust, faith must have something to trust to, a Person to trust in. The Scriptures are the warrant of faith. If faith is not always occupied with this infallible warrant, it will grow weak and feeble. Faith may be suffering from starvation. Our thoughts may turn upon ourselves, we may be occupied with our own activity, with our own act of believing, rather than with the word of God. But it is only as faith grasps the truth of the Scripture, or the facts that the Scripture reveals, that it gets strengthened.

Faith needs exercise.

All faith is given to be used. We do not know whether we have it at all until we are using it. This comes out in obedience; for what is obedience but faith in action? Faith must carry out into practice that which it believes.

"We are bound to thank God always for you, brethren, as it is fitting,

「你们互相荣耀，却不求从独一之神来的荣耀，怎能信我呢？」(约 5:44)

「我若心里注重罪孽，主必不听。」(诗 66:18)

信需要食物

神的话是信心的食物。为着要信靠，信必须有可信赖的东西，有可靠的人。圣经是信心的保证。若信心不常被这绝无错误的保证所占据，它必会变弱和变虚。信也许要经受饥饿。我们的思想也许会反抗我们自己，占据我们的也许是我们一己的活动。我们一己相信之举，而不是神的话。惟有当信抓着圣经的真理，或圣经所揭示的事实时，信才得以巩固。

信需要实行

信的赐下是为了使用。我们不知是否有信，除非我们在用它。信自顺服中出来，顺服不过是将信付诸行动吧了。信必然将所信的付诸实行。

「我们该为你们常常感谢神，这本是合宜的；

because your faith grows exceedingly" (2 Thess.1:3). "According to your faith be it unto you."

8. WATCHFULNESS

"Take heed unto yourselves." Deut. 4:23.

"Watch, stand fast in the faith, be brave, be strong." 1 Cor. 16:13.

"Be watchful in all things." 2 Tim. 4:5.

"Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints." Eph. 6:18.

"Therefore be serious and watchful in your prayers." Pet. 4:7.

"Be sober, be vigilant." 1 Pet. 5:8.

"Be watchful, and strengthen the things which remain, that are ready to die." Rev. 3:2.

"Unless the Lord guards the city, the watchman stays awake in vain" (Ps. 127:1).

What is it we have to watch?

Is it the enemy? No; for he has such marvelous powers of deception that he can transform himself into an angel of light.

因你们的信心格外增长。」(帖后 1:3)「照着你们的信给你们成全了吧。」(太 9:29)

第八章 警醒

「你们要谨慎。」(申 4:23)

「你们务要警醒.....作大丈夫，要刚强。」(林前 16:13)

「你却要凡事谨慎。」(提后 4:5)

「靠着圣灵，随时多方祷告祈求；并要在此警醒不倦，为众圣徒祈求。」(弗 6:18)

「你们要谨慎自守，警醒祷告。」(彼前 4:7)

「务要谨守，警醒。」(彼前 5:8)

「你要警醒，坚固那剩下将要死的。」(启 3:2)

「若不是耶和華看守城池，看守的人就枉然警醒。」(诗 127:1)

我们当警醒甚么？

是否仇敌？不，因为他有的是能化作光明天使的奇妙欺骗能力。

If he had simply our vigilance to contend with, our power of discernment to cope with, he would have no difficulty in deluding us, he would find us an easy prey to his subtlety.

There can be but one object of watching: "Looking unto Jesus." There can be no other attitude of watching. And for what do we watch? For the Lord's warnings, His leadings, His teaching.

We have to watch for His warnings.

It is He who alone sees and knows all Satan's schemes, everything that is going on among the powers of darkness. The believer can see but little of the wiles of the devil; but Christ's omniscient eye penetrates into all the innermost recesses of spiritual wickedness, He can never be taken by surprise. He who never slumbers or sleeps is ever ready to forewarn His believing followers of all that it is necessary for them to know in order to preserve them from the enemy's power; His loving glance will never fail to put the watching believer on his guard, and acquaint him of the enemy's approach, or of any special danger that may arise.

And as He can never be taken by

若他要对付的只是我们的警剔，我们的识别能力，他在欺哄我们上便毫无困难，轻易来捕获我们为猎物。

警醒上只有一个目标：「仰望耶稣」。不可能有别些警醒的态度。我们在何事上警醒？在主所警告的事上，祂会带领，祂会教导。

我们须在祂的警告上醒察。

独有祂看穿和知道撒但一切的计谋，每件黑暗势力进行中的事项。信徒所得见的魔鬼诡计极少，但基督全能的眼看透所有最深处的属灵罪恶。永不会有事叫祂惊讶。祂从不打盹睡觉，总预备好来事先以他们必须知道的事来警告相信祂的信徒，好叫他们在仇敌的权势下得以保存。祂慈爱的眼目永不会不叫警醒的信徒来加以提防，告知他仇敌的临到，或任何会出现的特别危险。

既不能有事情叫祂惊

surprise, so He never gives a false alarm. No child of God ever fell into grievous sin who had not previously received Divine warnings of the approaching danger. The warning neglected was the first step in the fall.

We have to watch for the Lord's leadings.

"I will instruct thee and teach thee in the way which thou shall go: I will guide thee with Mine eye" (Ps. 32:8). To be guided by God's eye is the most delicate of all kinds of leading. You may guide another by your hand who is deaf, or you may guide one by your voice who is blind; but you cannot guide one with your eye unless he can see, and is willing to keep his eye on your eye, and understands your looks. But this supposes intimate knowledge, personal acquaintance.

There are many little turnings in the course of the day concerning which we need to know His will, as well as in the great thoroughfares of our journey through life. It is for the silent but unmistakable indications of His eye that we need to be watching if we would abide in His will. How great and momentous are the consequences that sometimes turn upon one trivial event, or that hang upon a single step!

讶，因此祂永不误报。从没有神的儿女在未事先得着那要临到危险的神圣警告下来犯上极严重的罪。忽略那警告就是堕落的第一步。

我们必须注意主的带领

「我要教导你，指示你当行的路；我要定睛在你身上劝戒你。(诗 32:8) 在所有种类的引导中，最美妙的就是得神眼目的引导。也许你会用手引领瞎子，用声音引导瞎子，但你不能用你的眼来引导，除非他能看，并乐意来叫眼定睛在你眼上，知道你所看的。但前提是有着相知和相熟。

在日程中很多小岔路上，和在人生路程中的大路上，我们都需要知道祂的旨意。我们若要长留在祂旨意中，我们需要看望的就是祂那安静却不会有错误的眼目指示。有时一件细微的事件或一小步所带来的是何等大的影响深远的后果！需要的是警醒，不单止不要堕进仇敌的陷

Watching is needed, not only to be kept from falling into the enemy's snare, but to be abiding in the knowledge of His will.

So if we would know the most blessed, the truest of all kinds of Divine leading, we must understand what it is to live so near, and to walk with such a vigilant spirit, that the eye of God alone is enough to indicate to us what He would have us do and the way He would have us take. There must be a perfect understanding between the soul and Christ.

"Do not be like the horse or like the mule, Which have no understanding" (Ps. 32:9). True wisdom consists in knowing God's mind. "Therefore do not be foolish, but understand what the will of the Lord is." (Eph. 5:17).

We have to watch for the Lord's teaching.

"I will stand my watch and set myself on the rampart, and watch to see what He will say to me, and what I will answer when I am corrected" (Hab. 2:1). "He awakens my ear to hear as the learned" (Isa. 50:4). He has many things to teach us which at the early stages of our discipleship we are not able to learn; but He is a wise, gentle, and

阱，且要长留在祂旨意的认知中。

我们若要认识那最蒙福，最真实的神圣引导，就必须明白甚么是以这样谨慎的灵来活得相近和行走，因为独有神的眼目才足够来向我们显示祂要我们作甚么和祂会领我们走何路。在生命与基督之间必定有着完美的了解。

「你不可像那无知的骡马。」(诗 32:9) 真的智慧包含在认识神的心意中。「不要作糊涂人，要明白主的旨意如何。」(弗 5:17)

我们必须留心主的教训

「我要站在守望所、立在望楼上观看，看耶和华对我说甚么话，我可用甚么话回答所疑问的。」(哈 2:1)「主题醒我的耳朵，使我能听，像受教者一样。」(赛 50:4) 在我们蒙昧的管教初期，祂有多事来教导。祂乃聪明、温

patient Teacher. We must sit at His feet, as Mary did, and learn of Him, not merely by receiving His truth, but by partaking of His grace, drinking into His Spirit. He "is full of grace and truth."

"Blessed is the man who listens to me, watching daily at my gates, waiting at the posts of my doors" (Prov. 8:34). It is impossible to say how much depends upon this attitude of watching, of hearkening to the voice of the Lord. The best messengers are not those who are the most original, but those who are able the most faithfully to deliver to others what the Lord has spoken to them. It is out of the abundance of the heart the mouth speaks, but it is by hearkening the heart is filled. To be good listeners to the voice of the Lord we must know what it is to watch daily at His gates.

"Watch unto prayer" (1 Pet. 4:7).

We shall not watch long before we receive Divine indications of the enemy's nearness, and of the necessity of special grace and protection. These times of warnings should be times of prayer; special prayer.

"Continue earnestly in prayer, being vigilant in it with thanksgiving" (Col. 4:2).

We read for instance that among

柔和有耐性的教师。我们必须如同马利亚般坐在祂脚前受教，**听真理，享恩典，饮用「充充足足有恩典有真理」的圣灵。**

「听从我，日日在我门口仰望，在我门框旁边等候的，那人便为有福。」(箴 8:34) 警醒垂听主声音之倚靠程度是没可能说得准的。最佳的传讯者不是那些最原本的，而是那些能最忠心地传递主向他们所说给别人听的人。口将心中所存的丰富说出来，而心中所充满的却是聆听而来的。要成为主声音的好聆听者，我们必须认识到每天在祂门前警醒为何物。

「警醒祷告。」(彼前 4:7)

我们不用警醒太久便得着仇敌靠近和必须有特别恩典和保护的神圣指引。这些警告的时刻就是祷告的时刻，特别祷告的时刻。

「你们要恒切祷告，在此警醒感恩。」(西 4:2)

众多赐与信徒的恩福

the other blessings conferred upon the believer there is the gift of spiritual discernment. "The Son of God has come and has given us an understanding, that we may know Him who is true" (1 John 5:20). "That you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God" (Col. 1:9, 10).

9. CONFLICT

"Fight the good fight of faith." 1 Tim. 6:12.

"Now thanks be to God who always leads us in triumph in Christ (or, who at all times is leading us in triumph in Christ)." 2 Cor. 2:14.

"Yet in all these things we are more than conquerors through Him who loved us." Rom. 8:37.

"But thanks be to God, who gives us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

"Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil." etc...etc." Eph. 6:10, 11.

"Walk in the Spirit, and you shall

中，其中一个属灵的识别能力「神的儿子已经来到，且将智慧赐给我们，使我们认识那位真实的。」(约壹 5:20)「你们在一切属灵的智慧悟性上，满心知道神的旨意；好叫你们行事为人对得起主，凡事蒙祂喜悦，在一切善事上结果子，渐渐的多知道神。」(西 1:9-10)

第九章 争战

「要为真道打那美好的仗。」(提前 6:12)

「感谢神！常（或甚么时候都）帅领我们在基督里夸胜。」(林后 2:14)

「然而，靠着爱我们的主，在这一切的事上已经得胜有余了。」(罗 8:37)

「感谢神，使我们藉着我们的主耶稣基督得胜。」(林前 15:57)

「我还有末了的话：你们要靠着主，倚赖祂的大能大力作刚强的人。要穿戴神所赐的全副军装，就能抵挡魔鬼的诡计。」(弗 6:10-11)

「你们当顺着圣灵而

not fulfill the lust of the flesh." Gal. 5:16.

"Be strong in the Lord, and in the power of his might." "Far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come, and He put all things under His feet" (Eph. 1:21, 22).

It is in the book of Joshua that the Lord manifests Himself as a man of war. In Exodus He reveals Himself as the Redeemer, but it is not until the children of Israel are standing, within the borders of the promised land, that Jehovah appears to them as the Conqueror: "As the Captain of the Lord's host am I NOW come." It is the same Divine Person, but a new revelation; it is the same Lord, but a fresh manifestation. They had only just placed their feet on true fighting ground; to lead them forth to the conflict, and to teach them the true secret of victory does He now come.

Christ does not bring the believer into the valley while the enemy is occupying the heights. The conflict does not consist in obtaining the victory with His aid, and dislodging the enemy from his vantage ground. The character of

行，就不放纵肉体的情欲了。」(加 5:16)

「你们要靠着主，倚赖祂的大能大力作刚强的人。」(弗 6:10)「超过一切执政的、掌权的、有能的、主治的、和一切有名的；不但是今世的，连来世的也都超过了。又将万有服在祂的脚下。」(弗 1:21-22)

耶和華在喬舒亞記顯明祂自己乃是作戰的人。祂在出埃及記中揭示祂自己乃救贖者，直至以色列的眾子站在應許地的邊界上時，耶和華才向他們顯現為那得勝者。「我來是要作耶和華軍隊的元帥。」(書 5:14)這是相同的聖者，却是新的啟示；這是那相同的耶和華，不過是一個純新的彰顯。他們不過剛踏足在真正的戰場上；這元帥要領他們前去爭戰，去教導他們祂來作成之得勝的真正訣要。

基督不會領信徒進入仇敵占据高地的山谷，爭戰不是在於得祂幫助下的勝利，將仇敵逐出优越的陣地。爭戰的性質完全不同。得見基督已得着勝利，

the conflict is entirely different. To see what Christ has accomplished by His victory is to see that the enemy has already been overcome and dislodged from his stronghold, and that our conflict consists in fighting, not for this position of victory, but from it. We are to fight, not in order to reach the place of victory, but, occupying that position in Christ, being strengthened in Him, we fight from it. The conflict is, not to go up and take possession, but to stand in possession. Because possession is taken the moment we stand in Christ, what we then have to do is to hold our ground. We have "to keep the field," as Martin Luther puts it. And so the apostle uses this expression, "that you may be able to withstand, ... and having done all, to stand" (Eph. 6:13).

"Put on the whole armour of God." Here again the words must be understood, not as having reference to our judicial standing; for this could not be a matter of exhortation; but to our practical conduct. The apostle refers to that which has to be appropriated. Without entering in detail into the meaning of this armour, we may point out in passing, that what we have here is equivalent to the direction given by the same apostle in his Epistle to the Romans: "put on the Lord Jesus Christ"

就是得见仇敌已被克胜，被逐出其据点；我们的争战乃是在于为得着已得胜的位置而战，且是从这地位上来作战。我们作战不是为了达至得胜之境，而是进占在基督里的地位——在祂里面刚强，我们站在这地位上来作战。那争战不是上去攻占，而是站稳来得着。因为得着乃是进入我们站在基督里面的时刻，那时我们所须作的就是坚守阵地。我们必须如同马丁·路德所说的「守护地土」。因此使徒这样说：「并且成就了一切，还能站立得住。」(弗 6:13)

「拿起神所赐的全副军装。」(弗 6:13) 这经文的意思必须弄清，不是指着我们法理上的地位说的。因为这不可能是训言，不是我们实际的行为。使徒指的是必须穿戴上。我们不会深入探讨这军装的意义，我们却会顺道一提，我们这里所有的与保罗在罗马书中所说的「披戴主耶稣基督」(罗 13:14) 有着相同的所指。我们以「穿

(Rom. 13:14). We may sum it up by saying that to put on Christ, is to be brought into entire subjection to His supremacy, to be wholly under his control. This, as we have seen in another chapter, is the secret of having His power. Until this is actually brought about we are not ready to engage in the battle.

In the next place, observe the foe to be encountered. The enemy especially referred to in the sixth chapter of the Epistle to the Ephesians is not the world or the flesh, but Satan. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (or, heavenly) places." That is, we are not fighting against mankind. It is not against the human instruments but against Satan himself, who is employing these instruments, that we wage war. The real enemy is not visible to the outward eye. He is an unseen but mighty foe; he is behind and underneath all that which is visible and human and physical. The enemy here contemplated therefore is not an internal but an external foe.

Now it may be objected, Is not the "flesh" an enemy? And is not the "flesh" within us? True. But let us not

上基督」这说法来作为总结，就是完全降服于祂的主权，全然服在祂掌管之下。如我们从另一章经文所看见的，这就是得着祂能力的诀窍。除非真的得着这个，否则我们还未预备好来参战。

另一方面，看看要面对的仇敌。弗 6 章所特特说到的仇敌不是世界或肉体，而是撒但。「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争战。」（弗 6:12）就是说，我们不是与人争战。抵挡的对象不是人类的手段，而是撒但本身。是他用上我们所从事之战争的手段。真正的仇敌不是外面的眼睛所能看见的，他虽不可见，却是强大的敌人，他在那全部可见、属人和属肉体的背后和底下。在这里说到的仇敌，便不是内在的，而是外在的了。

也许有人会质疑「肉体」不也是仇敌么？「肉体」不也在我们里头么？

fail to observe that if the preparation for the battle has really been carried out, if the preliminary conditions have been complied with, then the flesh is no longer free to hinder us. That tendency to evil which continues with us to the last is no longer in power, but held in subjection by the supremacy of Christ.

The fight does not consist in an internal conflict. This would be mutiny. The believer cannot really conquer himself; but by giving Christ the throne, by simply falling in with His conditions, self is conquered, the flesh is held in abeyance, kept in the place of death, so that the believer is free to fight the enemies of the Lord.

We must very jealously distinguish between rebellion and true Christian conflict. If we are not willing that God should have His way with us, if we are setting up our will in opposition to His will, this certainly is conflict; but it is not Christian conflict, it is not "the good fight of faith." It is like a soldier who, going out to fight his country's enemy, is found, during the progress of the battle, sometimes on the side of the foe, fighting in his ranks against his own country, and at other times in the ranks of his own army. Unless we are really on the Lord's side, truly loyal to Him, we

对，但我们不要看不见，若前哨战已然进行，若初步的条件已然符合，那么肉体便不再能随意来扰乱我们了。在我们里头至终持续犯罪的倾向不再掌权，已然降服于基督的主权之下了。

这战事不是一场内斗，否则便是叛变。信徒实在不能胜过自己，**惟有将宝座给与基督**，来与祂的条件一致，己才会被征服，肉体才被约束来停止，被诸置死地，这样信徒便得释放来与主的仇敌来作战。

我们必须谨慎分别叛变和真正的基督徒争战。我们若不乐意神处理我们的方法，决意来违背祂的旨意，这肯定是一场争战；却不是基督徒的争战，不是「那美好的仗」（提前:12）。这就像一个击打敌国的士兵，战事中被发现一时站在敌人那方，在敌对自己国家的军队中来作战，一时又在他自己的军队中。除非我们真的是在主那边忠于祂，否则我们并不是参与以弗所书所

are not engaged in the warfare described in this epistle.

The order in which the several pieces are enumerated is the order in which the armour of the Roman soldier was actually put on. And being armed, the soldier had then only to take up the sword or the spear. Now it is curious to note that St. Paul omits the spear; but this is exactly that part of his equipment which when on guard within the fortress the soldier would not be likely to assume.

Lastly: observe the result to be expected in this conflict. There are three "ables" in this passage that should be carefully noted. The first is in verse 11, "That you may be able to stand against the wiles of the devil." The provision made for us in the armour is sufficient to enable us to stand. There is no reason why even the weakest saint should be overcome by Satan. It is God's purpose that we should come off victorious. Let us expect not defeat but triumph. How often have we been defeated because we have gone into the conflict anticipating failure!

The next "able" is in verse 13; but notice first the one in verse 16: "Above all, taking the shield of faith with which you will be able to quench all the fiery

描绘的战事。

被列举之几件军装次序就是罗马士兵真正穿戴时的次序。穿戴好时，士兵只会拿起剑或矛。保罗没有提及矛是难以理解的，但这件兵器正是在城堡内防守之士兵所不会用上的。

最后，看看这争战所预料的结果。经文中有三个「能」是该仔细留心的。第一个在弗 6:11：「要穿戴神所赐的全副军装，就能抵挡魔鬼的诡计。」军装中给我们的装备足够我们能抵挡。就是最软弱的圣徒为撒但所胜都是没有理由的。我们有得胜的表现是神的旨意。让我们不要预期失败，而是得胜。我们多少时候的得胜，不过是因为我们进入了预期战败的争战中！

第二个「能」是在弗 6:13，但先要注意弗 6:16的那一个：「此外，又拿着信德当作藤牌，可以灭

darts of the wicked one." Let us not overlook the little word "all." We know something of these fiery darts and the suffering they occasion: those unbelieving thoughts, desponding, hard, abominable thoughts; inflaming our worst passions and plunging us into the darkest gloom. How we long to be delivered! Well, here is God's warrant for our confident expectation that we may be. Where is the remedy? It is in the shield of faith. Let that shield be ever between us and the enemy, and not a single dart shall reach our souls. "All the fiery darts of the wicked" shall be quenched.

Christ is the shield that faith apprehends. Let Him stand between you and the foe, and you need fear no evil. This invisible and impenetrable shield shall surround you on every side, and guard you from every assault.

In the thirteenth verse we read, "That you may be able to withstand in the evil day, and having done all, to stand." This expression, "withstand," occurs also in the Epistle of St. James, "Resist (i.e. withstand) the devil, and he will flee from you" (Jas.4:7); and also in St. Peter's first Epistle, "Resist him, (withstand) steadfast in the faith" (1 Pet. 5:9). This translation, and others, might lead perhaps to the idea that the

尽那恶者一切的火箭。」我们不要忽略「一切」这小词。我们都认识这些火箭和所引致的痛苦：不信的思想，沮丧、艰难和糟透的思想；激起我们最坏的情感，把我们投进最阴郁的幽暗中。我们何等渴望得解脱！啊，我们确实预期神的保证就在这里。何处得解救？就是信心的藤牌。让这藤牌在你和仇敌之间，那么连一记火箭也不会临近我们，一切恶者的火箭都会被灭尽。

凭信得见的藤牌就是基督。有祂站在你和敌人中间便不用怕那恶者了。这不可见和不能穿透的藤牌必在你四围环绕你，保护你免受任何袭击。

我们在弗 6:13 读到「好在磨难的日子抵挡仇敌，并且成就了一切，还能站立得住。」「抵挡」一语在雅各布书也有出现，「务要抵挡魔鬼，魔鬼就必离开你们逃跑了。」(雅 4:7)也出现在彼得前书：「你们要用坚固的信心抵挡他。」(彼前 5:9)这个和别些翻译也许会给我们

believer's duty was to go out and encounter the enemy, and seek to overcome him by dint of his own power of resistance; but bearing in mind that the word is really "withstand," we see at once that the only way in which Satan can successfully be encountered is for us to be found by him entrenched in Christ. The only way we can 'resist' him is for us to stand in Christ our Fortress, and to meet his assaults with Christ as our wall of defence. So is that passage in St. Peter to be understood. We are to "resist" Satan by being steadfast in the faith; that is, by standing fast in faith's victorious position.

All these passages enable us to see clearly, that the conflict is indeed a fight of faith, and also to detect the secret of our past failures. We have not seen the indispensable necessity of this attitude of trust; we have relied on our own efforts, our own resolutions, our own prayers, it may be. While we have believed that justification was by faith, we have not really believed that the fight and the victory were also to be known and realized through faith.

"The law of liberty" is nowhere more necessary to our spiritual success than in this matter of conflict. If we are not really free from ourselves, we

一个意念，信徒的责任就是要出去与仇敌周旋，藉着他一己抵抗之力的努力来试图克胜他；当谨记「抵挡」我们立时得知能成功跟撒但周旋的唯一方法就是将自己藏于基督里才能找到。我们能抵挡他的唯一方法就是我们要站在基督我们的城堡里，以基督作为我们的防护墙来迎见他的攻击。彼得前书这样说：我们要藉着坚固的信心，就是牢牢站在信心的得胜地位上来抵挡撒但。

所有这些经文叫我们看得清楚，争战其实是信心之战，也是对我们过去失败之原因的查找。我们还未看见这信靠态度的必须；我们一直倚靠我们一己之力、决心和祷告等。我们既相信义是因信而来，我们却未曾实在相信对这争战和得胜的认识和使之成真也是藉信而来。

没有别处比这争战一事更需要「使人自由的律法」来得着属灵的胜利。我们若未曾真的脱离我们

cannot fight so as to "withstand." Too much stress cannot therefore be laid on the tenth and following verses. There lies the secret of a continuous life of triumph over the power of the enemy.

How David anticipated the great truth set forth in this chapter we see from what he says in the eighteenth Psalm: "The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold. (Verse 2)

"It is God who arms me with strength, And makes my way perfect. He makes my feet like the feet of deer, And sets me on my high places. He teaches my hands to make war, So that my arms can bend a bow of bronze. You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great. (Verses 32-35)

"For You have armed me with strength for the battle; You have subdued under me those who rose up against me. You have also given me the necks of my enemies. (Verses 39-40)

"Therefore I will give thanks to You, O Lord, among the Gentiles, and sing praises to Your name." (Verse 49)

"I say then: Walk in the Spirit, and

自己，我们便不能争战，不能抵挡。因此不要太倚重弗 6:10 和随后的几节，那里有的是持续胜过仇敌权势之生命的诀窍。

在诗 18 篇中我们得见大卫如何在这章中预见这伟大的真理：「耶和華是我的岩石，我的山寨，我的救主，我的神，我的盘石，我所投靠的。」(诗 18:2)

「惟有那以力量束我的腰，使我行为完全的，祂是神。祂使我的脚快如母鹿的蹄，又使我在高处安稳。祂教导我的手能以争战，甚至我的膀臂能开铜弓。祂把祂的救恩给我作盾牌；祂的右手扶持我；祂的温和使我为大。」(诗 18:32-35)

「因为祂曾以力量束我的腰，使我能争战；祂也使那起来攻击我的都服在我以下。祂又使我的仇敌在我面前转背逃跑。」(诗 18:39-40)

「耶和華啊，因此我要在外邦中称谢祂，歌颂祂的名。」(诗 18:49)

「我说：你们当顺着

you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law" (Gal. 5:16,18).

The apostle by the term "Spirit" here does not refer to the human spirit, that which is a part of every man's constitution; nor does he here speak of the new nature, "that which is born of the Spirit."

This moreover is clear from the context. To "walk in the Spirit" is to walk in the Holy Spirit. "The fruit of the Spirit" (verse 22) is the fruit of the Holy Spirit, not of our new nature. So here what the apostle declares is the opposition between the flesh and the Holy Spirit; the Holy Spirit being here regarded, not so much as working externally on the believer, but as an indwelling Power.

What the apostle here declares is that "walking in the Holy Spirit is the means of living in continual triumph over, or in a state of deliverance from, the "lust of the flesh."

The enemy which the apostle has now especially in view is not Satan; the conflict in that relation we have already

圣灵而行，就不放纵肉体的情欲了。因为情欲和圣灵相争，圣灵和情欲相争，这两个是彼此相敌，使你们不能作所愿意作的。但你们若被圣灵引导，就不在律法以下。」(加 5:16-18)

使徒在这里所用「灵」的一词，不是指着构成每个人一部分的人的灵；也不是说到「从圣灵生的」新造。

上文下理带来更清晰。「在灵中行」就是在圣灵中行。「灵的果子」(加 5:22)就是圣灵的果子，并非我们的新性情。因此使徒在这里宣告的是肉体 and 圣灵之间的相争；这里所说的圣灵不是信徒外头的工作，乃是一个内住的能力。

使徒在这里所宣告的「顺着圣灵而行」是说到活在持续胜过或处于从肉体情欲中得释放的状态。

使徒如今特特看见的仇敌不是撒但，与撒但的争战我们已在弗 6 章中思

considered in connection with the sixth of Ephesians; but here it is the flesh. We must ask, however, What does the apostle mean here by the "flesh"? We know the term is used in Scripture to denote mankind generally: "All flesh is as grass." It is also used of our physical nature, our bodily organism: "The life that I now live in the flesh." But there is another sense in which the word is used, and especially by the Apostle Paul. The flesh is spoken of as the seat of sin. It must not be taken as equivalent to our material or physical natures.

Selfhood is the essence of that principle called the "flesh." The flesh is that tendency to self or to sin which exists even in the regenerate. Adam was created originally without this evil tendency, though he had the liability to sin. But we must not overlook the distinction between the tendency and the liability to sin. A piece of wood floating on the water has no tendency to sink. It is liable to sink, because it may be submerged by external pressure. But a piece of lead floating on the water by means of a life-belt, though it does not actually sink, has a tendency of its own to sink.

"They that are of Christ Jesus have crucified the flesh with the passions

想过，但这里的仇敌是肉体。可是，我们必会问：使徒在这里的肉体是指着甚么说的？我们知道圣经用上这词是广泛地指着人类来说的，「凡有血气的，尽都如草。」(彼前 1:24) 肉体也可是我们肉体的本性，我们的身子：「我如今在肉身活着。」(加 2:20) 这词还有另一个用法，使徒保罗特称肉体为罪的座位。不要将肉体等同于我们物质或肉体的本质。

自私是称为肉体这原则的精髓。肉体是对己和罪的倾向，甚至存在于重生的人中。被造的亚当本没有犯罪的倾向，虽则他有能力来犯罪。但我们不可忽略这犯罪倾向和犯罪能力的分别。一件浮在水上的木头是没有下沉之倾向的，因着外来施加的压力，它还是可能下沉的。一块有着一己下沉倾向的铅藉着一救生带便能浮于水上，带来实际上的没有下沉。

「凡属基督耶稣的人，是已经把肉体连肉体

and the lusts thereof."

10. FILLED WITH THE HOLY SPIRIT

"You shall receive power when the Holy Spirit has come upon you." Acts 1:8.

"They were all filled with the Holy Spirit." Acts 2:4.

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear." Acts 2:33.

"At that day you will know that I am in My Father, and you in Me, and I in you." John 14:20.

"Be filled with the Spirit." Eph. 5:18.

"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it." 1 Thess.5:23.

"That He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

的邪情私欲同钉在十字架上。」(加 5:24)

第十章 被圣灵充满

「圣灵降在你们身上，你们就必得着能力。」(徒 1:8)

「他们就都被圣灵充满。」(徒 2:4)

「祂既高举在神的右边，又从父受了所应许的圣灵，就把你们所看见所听见的浇灌下来。」(徒 2:33)

「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 14:20)

「乃要被圣灵充满。」(弗 5:18)

「愿赐平安的神亲自使你们全然成圣！又愿你们的灵魂与身子得蒙保守，在我主耶稣基督降临的时候，完全无可指摘！」(帖前 5:23)

「求祂按着祂丰盛的荣耀，藉着祂的灵，叫你们心里的力量刚强起来；使基督因你们的信，住在你们心里，叫你们的爱心有根有基，能以和众圣徒

may be able to comprehend with all the saints what is the width and length and depth and height to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God" (Eph. 3:16, 19).

Very many have had their minds more or less exercised touching the blessing of the "baptism of the Holy Spirit," as it is often termed. We believe not a few have been hindered, if not actually thrown back in their spiritual course, simply for lack of a little instruction in the very first principle of the doctrine concerning the Person, offices, and work of the Holy Spirit.

The first point to be recognized, as clearly set forth in the Scriptures, is the fact that all Christians have the Holy Spirit. They have not only been brought under His influence, they have received the Holy Spirit Himself. "If anyone does not have the Spirit of Christ, he is not His" (Rom. 8:9). At the same time we must recognize the fact that to have the Spirit is one thing, but to be filled with the Spirit is quite another thing. We know from what is recorded in St. John's Gospel (20:22) that even before the Ascension the Holy Spirit had actually been given to the disciples, that Christ breathed upon them the Holy Spirit. But on the day of Pentecost

一同明白基督的爱是何等长阔高深；并知道这爱是过于人所能测度的，便叫神一切所充满的，充满了你们。」(弗 3:16-19)

十分多人的心灵中或多或少都实在接触过常被称为「圣灵的浸」这恩福。我相信不少人遇上阻碍，不是在属灵进程上退步，便是在关乎到圣灵的个格、职责和工作等教义的初阶原则上，连些微的指引也缺乏。

要确认的首个事实是，圣经清晰地说明，**所有基督徒都是有圣灵的。他们不单止服在祂的影响下，他们已得着圣灵本身。**「人若没有基督的灵，就不是属基督的。」(罗 8:9) 我们同时必须确认一个事实，就是**得着圣灵是一回事，被圣灵充满却是另一回事。**我们从约 20:22 所记的得知，就是在主升天前，圣灵实在已然赐给门徒，就是基督向他们吹气，呼进圣灵。而在五旬节那天，他们则是被圣灵充满的。

they were filled with the Holy Spirit.

First. **After a season of waiting.** "You shall be baptized with the Holy Spirit not many days from now" (Acts 1:5). "Wait for the Promise of the Father, "which," He said, "you have heard from Me" (Acts 1:4; also Luke 24:49). After this season of waiting, there came the filling we read of in the second chapter of the Acts: "They were all filled with (the) Holy Spirit" (Acts 2:1, 4).

Secondly. **After a season of prayer.** "And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness" (Acts 4:31). We must not fail to observe that the words here used are precisely those we have in Acts 2:4. The repetition of the phrase seems to teach us that even the apostles themselves needed the continual renewal of the Holy Spirit. They were not resting on a past experience, nor depending on the provision received at Pentecost. The blessing they received then, brought them into the attitude of looking up to the risen Lord for the "supply of the Spirit of Jesus Christ" (Phil.1:19). What we have here recorded in this fourth chapter of the Acts, teaches us also that

一、等候一段时间之后。「但不多几日，你们要受圣灵的浸。」「不要离开耶路撒冷，要等候父所应许的，就是你们听见我说过的。」(徒 1:4；参看路 24:49) 等候一段时间之后，那充满便来到了，就是记在徒 2 章的：「他们就都被圣灵充满。」(徒 2:1-4)

二、祷告一段时间之后。「祷告完了，聚会的地方震动，他们就都被圣灵充满，放胆讲论神的道。」(徒 4:31) 我们不可不留意我们在徒 2:4 所精准地所用上的字词。这重复的词组似乎教导我们说，就是使徒本身都需要圣灵的持续更新。他们并不安于过去的经历，也不倚赖五旬节所得的。他们所得的恩福领他们心存一个态度，仰望复活主来赐下耶稣基督的灵(腓 1:19)。记于徒 4 章的，也在教训我们说，五旬节的奇妙恩福不叫他们不倚靠祷告。

the wonderful blessings of Pentecost did not make them independent of prayer.

Thirdly. **After the laying on of hands.** "Then they laid hands on them, and they received the Holy Spirit" (Acts 8:17). And again: "When Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied" (Acts 19:6).

Fourthly. **After preaching, or during the very act of proclaiming the gospel.** "*While* Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word" (Acts 10:44). "*And as I began* to speak, the Holy Spirit fell on them, as on us at the beginning" (Acts 11:15). The italics are not in the original, but we emphasize the words to show that it was during the time the word was being preached the blessing came.

From these facts we see that men filled with the Spirit in more than one way, and that it is not correct to conclude that, unless there has been a season of waiting with this definite object, the particular blessing here referred to cannot be received.

The distinction between being "full" and being "filled." The first indicates an abiding or habitual condition, the latter a special

三、**在按手之后。**「于是使徒按手在他们头上，他们就受了圣灵。」(徒 8:17)再者，「保罗按手在他们头上，圣灵便降在他们身上，他们就说方言，又说预言。」(徒 19:6)

四、**在传道之后，或在宣讲福音之举的那时。**「彼得还说这话的时候，圣灵降在一切听道的人身上。」(徒 10:44)「我一开讲，圣灵便降在他们身上，正像当初降在我们身上一样。」(徒 11:15)斜体字原文是没有的，我们这样强调，是要显明就在传讲之话当时，那恩福便来到。

从这些事实中我们得见人的被圣灵充满有多于一种方法，因此「若非为着这确实的目标来等候一段时间，这里所说的特别恩福便不能得着」这结论便不正确。

满得和被充满有分别，前者显示一长久的常态，后者乃为了事奉，在某特定情况下而有圣灵的

inspiration or momentary action or impulse of the Spirit for service, at particular occasions.

"Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom...And they chose Stephen, a man full of faith and the Holy Spirit" (Acts 6:3, 5), etc. And again, touching Barnabas, "For he was a good man, and full of (the) Holy Spirit and of faith." These were men who had been filled and were habitually full of the Holy Spirit.

But for special service; times of need and occasions of peculiar difficulty or trial; this was not enough. To those thus full there came additional or special supplies, which caused them to overflow. There was, so to speak, a welling up of the spring within. Compare John 4:14 with John 7:38.

Thus we read, "*Then* Peter, filled with (the) Holy Spirit" (Acts 4:8), etc. He who was already full received there and then a fresh filling. And again, "*Then* Saul (who is also called Paul), filled with (the) Holy Spirit," etc. The word here points to a sudden action for a special occasion.

Now what believers should seek, or claim as that which is their privilege, is the habitual condition; always to be

特别灵感、刹那间的举动或推动。

「所以弟兄们，当从你们中间选出七个有好名声、满得圣灵、智慧充足的人.....就拣选了司提反，乃是大有信心，满有圣灵的人。」(徒 6:3, 5) 说到巴拿巴便说他「是个好人，满有圣灵，大有信心。」(徒 11:24) 这些被充满的人是惯常地满有圣灵的。

遇上特别的事奉，缺乏的时刻，特别困难和试炼临到时，这便不足够。这些满有圣灵的人便需要额外或特别的供应，以致他们被浇灌了。就是说他们里头的泉水涌涨。比对约 4:14 和约 7:38。

我们读到「那时彼得被圣灵充满。」(徒 4:8) 已满得圣灵的他再次得着新的充满。再者，「那时扫罗又名保罗被圣灵充满。」(徒 13:9) 这里的*那时*指的是一突然动作或一特别事情。

如今信徒该寻求，或索求那些属他们常态的特别恩典，总要满有圣灵。

full of the Spirit.

This does not necessarily suppose any wonderful experience of joy, ecstasy, or consciousness of power; but a sense of nearness, of childlike confidence, of constant and entire dependence on the Lord. It gives us a sense of His indwelling.

If we are "full of (the) Holy Spirit," we shall find, as special difficulties arise, and special calls for service come to us, that there will always be that "filling," or momentary supply, which will enable us to triumph, to witness, to serve, or to bring forth fruit, as the case may be, according to His will. And it is when these fillings come that we overflow.

This abiding condition of being full of the Spirit should characterize every child of God at all times and in all circumstances. It is not a privilege that belongs only to a favoured few, nor is it something to be expected only at certain seasons, and under peculiar circumstances.

But the experience of so many of God's children is often sadly different. While they may know what it is at certain times to receive the fullness, and for a season to be "full of the Holy Spirit," so great and subtle is the spiritual leakage, that, too commonly, it

必须的**不是任何喜乐、狂喜或能力觉知的奇妙经历**；而是**觉知一相近、一个像小孩子般的信靠、并恒常和完全的靠赖主。这给我们的是祂内住的感觉。**

我们若是满有圣灵，我们必发现，在特别的困难和特别的事奉呼召临到我们时，总会有**这充满或刹那间的供应来使我们照祂的旨意来得胜、作见证、服事，或结出果子等**。当充满来到时，我们便得浇灌。

持续满有圣灵的情况该是每个神儿女任何时候和任何环境的特征。这不是属于少数人的特权，也不只是在某时某刻特定环境下所预期有的东西。

但极多神儿女所经历的常是极不相同。他们也许说得出何时满得，且有一段时间的满得圣灵；极常见的是那又大又难捉摸的属灵渗漏，不用多久他们便回复那空荡荡的状

is not long before they relapse into a condition of emptiness, which renders them unfit for the Master's use. Though they may find that special times of need, and of service, are met by special supplies, they no longer find that with these supplies there are also the overflowings. And the reason is obvious. The high- water mark of their spiritual life, so to speak, is far below the level of their own capacity.

Now it is clear that what is needed is, first to be made "full," and then to abide in that fullness. The "fillings" will come in the path of service according to our need. We need not be anxious about receiving the momentary supplies. God will fill to the full all our need, "according to His riches in glory by Christ Jesus."

Waiting

We would not say that the fullness of the Spirit can be known only after a season of waiting, for we have it recorded in Acts 10:44 that "while Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word." There had been no tarrying for this special gift, no definite expectation had been awakened; but suddenly, while they listened to the gospel message, they were endued with the

况，叫他们自感不配为主所用。虽然他们发觉他们某时的需要和事奉得着特别的供应，但他们不再发现这些供应同时也是满溢的。原因是明显的，他们属灵生命上高的水位标记远远低于他们一己容量的水平。

清楚不过的是，所需的先是充满，后是常常保持在这充满中。这在事奉途中的充满按我们的需要临到。我们不需切望得着这刹那间的供应。神必会「藉基督耶稣按祂丰盛的荣耀」按我们所需充满至满溢。

等候

我们不是说满得圣灵只能在等候一段时间后才得悉，因为在徒 10:44 所记中我们读到「彼得还说话的时候，圣灵降在一切听道的人身上。」这特别的恩赐从来没有迟延，没有已醒觉的确切期望；不过在他们正听着福音信息当时而忽然间得赐下圣灵。彼得确认这恩福就与使徒

Holy Spirit. That St. Peter recognized the blessing as identical with that which the apostles themselves received at Pentecost we learn from the 47th verse, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?"

We have to wait, not because He is not ready to bless; He waits to be gracious; but in order that we may be made ready to receive His blessing.

An essential condition of all spiritual progress and power is soul-rest. The believer must know what it is to enter into God's rest, if he would be filled with His Spirit. This is one of the chief purposes of waiting. We wait on the Lord rather than for the Lord. And as we wait He prepares the vessel He is about to fill, by bringing it into a state of stillness before Him.

It is a rest that comes from casting all our cares upon Him. If, instead of bringing them to the Lord, laying them upon Him, and leaving them there, we are carrying them, we shall fail to comply with the primary condition of being filled with the Spirit. But if, as we wait on the Lord, we let down our burdens, and lay aside every weight, we then take the first steps that lead to this blessed result.

It is a rest that comes from ceasing

们在五旬节时所得的相同，在徒 10:47 我们读到：「这些人既受了圣灵，与我们一样，谁能禁止用水给他们施浸呢？」

我们须等候，不是因为祂未准备好来赐福，来施恩；而是叫我们预备好来得着恩福。

魂的安息是属灵进步和得力的必要条件。信徒若要被圣灵充满，就须认识甚么是进入祂的安息。这是等候的其中一个主要目的。我们是等候（wait on）主而不是等待（wait for）主。祂领等候祂的器皿到祂面前，进入安息，好来得充满。

安息是将我们一切的忧虑都卸给祂。我们若不是将忧虑带往主去，放在祂身上，留在那儿的话，我们便是在背负着他们，并未符合被圣灵充满的基本条件。我们若等候主，我们便放下我们的负担，将每个担子都搁置一旁，我们便踏上引至这蒙福结果的第一步。

安息是来自不再顾及

from self. This brings us into a still deeper experience of tranquility. By this means the adjustment of our inner being is brought about. This is to exchange our strength. "They that wait on the Lord shall renew (change) their strength" (Isa. 40:31). The Lord Himself, instead of our renewed nature, becomes the centre of our activity. Then it is we learn the true meaning of self-denial, which is to ignore one's self, and to know no other but Christ as the source of our life.

Desiring

Faith sees that to be "full of the Holy Spirit" is a blessing not peculiar to apostolic days, but the great privilege of every believer in the present dispensation, that it is a blessing which may be now known and realized, and that to live without this "fullness" is to live below our true normal condition.

Let this be seen and felt, and at once a desire is awakened in the soul which is the forerunner of the blessing itself. Without this desire our prayers for the Spirit's fullness would be cold, formal, and unreal. The longing to be filled is often brought about by a painful sense of barrenness of soul. Language like that of David in Psalm 63:1 is felt to be the exact expression of

自己，这领我们更深进入平静安稳的经历。藉着这方法所带来的是我们里头个格的校正。这是我们的从新得力。但那等候耶和华的必从新得力。」(赛 40:31) 成为我们活动中心的不是我们更新的本质，而是主自己。之后我们要学晓否定自己的真正意义，就是不顾一己，不知别的，惟有基督才是我们生命的源头。

渴慕

信得见的圣灵充满是一个不独在使徒日子才有的恩福，而是每个信徒在当下处境中的莫大恩典，是如今可知和可成真的恩福，并且知道在没有这满溢下的活着是活在比真正正常还不如的状况中。

看见这个并同感的话，人的渴望便立时被唤醒，这先行于恩福。没有这个渴望，我们为满得圣灵的祷告也是冰冷的、形式化的和不真实的。渴望得充满常是因着生命贫乏而感到痛苦而来的。像大卫在诗 63:1 的说话正是人渴慕独有神才能给与的

the soul's desire after the life and freshness which God alone can bestow: "My flesh longs for You in a dry and thirsty land where there is no water."

But when God is about to fill the soul He allures her into the "wilderness" (Hos. 2:14). He brings her to see and feel her need. It is "from thence" that He causes her to receive "the fullness of blessing." To be brought to know one's parched and barren condition, is to see the utter folly and sin of all worldly compromise, and the necessity of a full and complete surrender to God. We are no longer shrinking from the thought of being too "out and out" for God', or of losing too much of this world's treasures. We are no longer afraid of going all lengths with God; we are now willing that He should have His own way with us.

Thank God, if now the language of your heart is that of David's: "As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God" (Ps. 42:1, 2). This desire, let us observe, is not for God's gifts merely, but for God Himself; "the living God."

The same intense longing of soul after the presence and fullness of the Lord Himself is expressed in another psalm: "I spread out my hands to You;

生命和生气勃勃的表述：
「在干旱疲乏无水之地，
我渴想祢。」

神快要充满祂所领往旷野去的她（何 2:14）。祂领她得见和得知她的需要。祂是藉此来使她满得恩福的。被领得知一己的干渴和贫瘠状况，是要认清所有属世妥协的绝对愚蠢和犯错，且得见满满和完全降服于神的必须。我们不再畏缩于想到为神太过彻底，或想到失去太多世上的珍宝。我们不再害怕全路程与神同往；我们如今乐意祂的旨意临到我们身上。

你要因如今心中有着可拉后裔「神啊，我的心切慕祢，如鹿切慕溪水。我的心渴想神，就是永生神。」（诗 42:1-2）之言来感谢神。我们当看清所渴慕的不单是神的恩赐，且是永生神自己。

在另一首诗篇也记有一同样热切渴想得着主自己同在和丰足的人：「我向祢举手，我的心渴想祢，

my soul longs for You like a thirsty land" (Ps. 143:6).

Now we know that to this spirit of desire itself a blessing belongs. Our Lord gave it a beatitude. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Still, let us not stop at the desire. The "thirsting" is only the preparation for the "filling."

This brings us to the Receiving

While we plead God's promises, let us not forget to obey His commands. "Receive the Holy Spirit," "Be filled with the Spirit," are Divine commands. When Peter and John came to the Christian converts at Samaria they "prayed for them, that they might receive the Holy Spirit" (Acts 8:15). When Paul came to Ephesus and found there certain disciples, he put this question to them, "Did you receive the Holy Spirit when you believed?" (Acts 19:2). Quite apart from the question as to what kind of disciples these were, it seems clear that the apostle put the question supposing them to be disciples of Christ; believers who had been baptized into His name, who had therefore been born of the Holy Spirit. We see that they were in truth only the followers of John the Baptist; disciples

如干旱之地盼雨一样。」
(诗 143:6)

如今我们知道这渴想的灵本身是一个同属的恩福。我们的主以「饥渴慕义的人有福了，因为他们必得充满。」为一个福分。我们不要止于渴慕，饥渴不过是得充满前的准备。

这领我们来接受

当我们祈求神的应许时，我们不要忘记当遵守祂的命令。「得着圣灵」和「被圣灵充满」乃是神圣的命令。当彼得和约翰来到撒玛利亚的基督徒那里时，就为他们祷告，要叫他们受圣灵(徒 8:15)。当保罗来到以弗所遇见那里的门徒时，他问他们：「你们信的时候受了圣灵没有？」(徒 19:2)他不是问他们是甚么类型的基督徒，似乎清楚的是，使徒所问他们的问题有着他们乃是基督的门徒的意味；奉基督之名受浸的信徒是自圣灵而生的了。我们得见他们实在只是施洗约翰的门徒，还未实在进入基督的天国。

who had not experimentally entered into the Christian dispensation.

So we find the same apostle writing to the Galatians, "Did you receive the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2). "Faith consists not in working but in receiving."

Compare with this our Lord's words: "the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him" (John 14:17), etc.

If many are hindered for want of desire, how many are hindered for want of reception! Here seems to be the difficulty with really earnest souls. There is much asking but little or no blessing; because there is not a corresponding reception. And yet it is through this door; a present believing reception; that the fullness of the Spirit, as well as every other blessing, is to be realized.

"Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them" (Mark 11:24).

To ask truly is to ask in Christ's name. When we thus pray we not only ask but also receive. "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may

我们得见同一个使徒所写给加拉太人的：「你们受了圣灵，是因行律法呢？是因听信福音呢？」（加 3:2）**信不在于作工而在于接受。**

以此比对我们主的话：「真理的圣灵乃世人不能接受的；因为不见祂，也不认识祂。你们却认识祂。」（约 14:17）

若多人的障碍是因着缺乏渴慕，那么更多人的障碍是因缺乏接受了！这似乎是真正诚挚之人的困难所在。多有祈求恩福的，但得的少甚或无；因为没有相应的接受。然而要经过这当下相信接受之门，才叫圣灵的丰盛连同每个个别恩福得以体现。

「所以我告诉你们，凡你们祷告祈求的，无论是甚么，只要信是得着的，就必得着。」（可 11:24）

奉基督的名求是真的求。如此祷告不单求，也是得。向来你们没有奉我的名求甚么，如今你们求就必得着，叫你们的喜乐

be full" (John 16:24).

Let us notice our Lord does not say here, "Ask, and it shall be given you." That is true, but He is here speaking of the other side; man's side of receiving: "Ask, and you will receive." True asking will surely be followed or accompanied by an actual and present reception.

Instead of seeking to have more of the Holy Spirit, we should yield ourselves to Him, that He might have more of us.

So let us never forget when we speak of being filled with the Spirit that the blessing consists, not in receiving a mere influence or emanation from God. He is a Person. We have received Him. He entered our hearts when we passed from death unto life. We received the personal Holy Spirit when we believed and became converted to Christ. But the blessing consists in this, that we have been brought more completely under his power and control. It is He who has taken a fuller possession of us.

This is to be sanctified wholly. When not only the spirit; the central part of our being, where the work of regeneration commences; but when the "whole spirit and soul and body"; every room in the house, so to speak, is yielded up to Him, then it is that we are "full of (the) Holy Spirit."

可以满足。」(约 16:24)

我们当留心，主在这里不是说「求便给你们」。这没错，但所说的是另一方面人的得着：「求，你必得着。」随着真实的求而来或成就的，是实在和当下的得着。

我们不是要寻求更多得着圣灵，而是该将我们自己献给祂，叫祂更多得着我们。

因此我们永不要忘记，当我们说到被圣灵充满时，这恩福不是在于只得从神而来的感化或发放物。我们得的是有位格的祂。当我们出死入生后，祂进入我们的心。当我们相信和成为归向基督的人时，我们得着那个格的圣灵。这恩福乃是在于我们已更完全来服在祂的权柄和管治底下，更全面得着我们的是祂。

这就是全然成圣。那时不单止灵，就是重生工作开始的那处，我们个格中心的部分，且是整个灵、魂和身体，就是说屋子的每个房间都献给祂时，我们便是被圣灵充满了。

有一告诫之言。在寻

But one word by way of caution. In seeking this blessing let us see to it that we do not lose our rest. If we have been brought into the rest of faith, if we have entered into His rest, let us not be allured out of it on any consideration. Nothing is more essential than restfulness if we would wait upon God. But many have so prayed for the "baptism of the Spirit" that they have completely wrestled themselves out of rest. Let us see then that our earnestness does not degenerate into impatient anxiety.

Another warning is needful. Let nothing tempt you to look away from Christ, or lead you to imagine that the blessing you seek is something outside of Him or apart from Him. Remember that "all fullness"; therefore the fullness of the Spirit; dwells in Him.

Again, see that you do not set your heart upon getting an experience; some extraordinary happening. Be willing to rest in God's will. Let Him "take you, break you, and make you," then He will possess you.

One word as to evidences. Does any one ask, "How shall I know that I have the fullness of the Spirit?" You will be assured of this by knowing it. Compare the two verses in John 14:11 and 20: "Believe Me that I am in the

求这恩福时，我们务必不要失掉我们的安息。我们若已被领进信的安息，我们若已得进入祂的安息，便不要因任何原因来被引诱离开这安息。我们若要等候神，没有比安息更重要。但多人的祈求「圣灵的浸」完全没有安息下来挣扎。那么我们务必不叫我们的热心降格成为没忍耐的焦虑了。

还有一不可少的警告。不要让任何东西来诱惑你不再仰望基督，或引领你臆猜你所寻找的恩福是祂以外或不止祂才有的东西。谨记祂里头的是圣灵的「全足全丰」。

再者，当心不要叫你的心倚重一些非凡事件的经历。当乐意安息于神的旨意中，让祂来得着你，破碎你，陶造你，那么祂必全然拥有你。

谈一谈证明。有人会问：「我如何得知得着圣灵的充满？」你必然因认识它而得以确实。比对这两节经文：「你们当信我，我在父里面，父在我里

Father and the Father in Me"; "At that day (the day of the Spirit's fullness to you) you will know that I am in My Father, and you in Me, and I in you." "You shall come to know, by the teaching of the Spirit, what is for the time a matter of faith only." At that day you shall "in that knowledge realize the fullness of your fellowship with Me." The fullness of the Spirit makes Christ to our consciousness a real, indwelling, and all-sufficient Saviour. The Spirit never draws away our attention from Christ to any other object. He glorifies Christ. The more we know of the fullness of the Spirit, the more we shall glory in Christ, and the more shall we be occupied with Him.

面。」(约14:11)和「到(圣灵充满你们的)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14:20)「你们必藉圣灵的教导而知道,只在乎有否信心吧了」那时你们必「因这认识而明白你们与我契合的丰盛」。圣灵充满使我们觉知基督是真的内住和全足全丰的救主。圣灵永不会将对基督的注目转移到其它事物上。圣灵是荣耀基督的。我们越认识圣灵的丰盛,便越荣耀基督,便越多为祂所得着。

The Law of Liberty in the Spiritual Life

属灵生命的释放之灵

Author: Evan Hopkins

作者：伊云·鹤健士

Translator: Chow Woon Kuen

译者：邹焕权

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《属灵生命中释放之律》

保罗以「基督为不敬虔的人死」,「基督为我们死」(罗 5:6, 8)揭示代替;在罗 6:6, 4 揭示信徒被看为与基督同钉和同埋葬;以「你们藉着基督的身体, 在律法上也是死了, 叫你们归于别人。」(罗 7:4) 揭示合一的真理。

信徒的灵藉从上头来的直接相交所复苏。重生在新造的相交上是必须的。「基督既在肉身受苦, 你们也当将这样的心志作为兵器, 因为在肉身受过苦的, 就已经与罪断绝了。」(彼前 4:1-2) 基督不单赋与生命, 祂也提供生命得释放的所需, 就是其展现和生长。基督藉领我们进入真理来叫我们恢复自由。一个良心得释放的信徒得进平安之境。惟有藉着祂十字架的血才能认识这平安中的自由。

我们先看见生命在祂里头 (约 1:4), 随后是得赐生命 (约 3:16), 往后是祂的内住 (约 4:14), 最终是其切实的外流 (约 7:38)。我们就是在这最后的阶段来得着果子, 就是内住基督的果效。生命的持续得彰显是在于恒常效法祂的死。

属灵能力的必要条件是与基督合一。神的能力无限; 我们的能耐虽永不能成为无限, 却能无止境地增加, 不可思议地扩展。若要过得胜的生活, 首要胜过的敌人就是己。若要认识如何藉基督来领进得胜, 必须先成为祂的囚徒, 为基督所胜, 服在神圣的管治下。要听真理, 享恩典, 饮用「充充足足有恩典有真理」的圣灵。在一切善事上结果子, 渐渐的多知道神。(西 1:9-10) 我们是进占在基督里的地位那争战不是上去攻占, 而是站稳来得着。我们不是要寻求更多得着圣灵, 而是该将我们自己献给祂, 叫祂更多得着我们。