

*The Centrality
of the Cross*

Jessie Penn-Lewis

十架居神

宾路易夫人著

THE CENTRALITY OF THE CROSS

By Jessie Penn-Lewis

CHAPTER I

In Dr. Forsyth's book "The Cruciality of the Cross" he says, "We need a 'fixed point', which acts as a centre and a goal, and that 'point' in the history of the world—back to the ages before it, and forward to the ages following it is the Cross of Calvary."

"Our Lord Jesus; Who was given up to death for our transgressions, and raised again to life for our justification". (Romans 4:25)

The Cross is therefore central for justification, and central for the forgiveness of sins, and the justification of the sinner. Again read Romans 5:6-8, "While we were yet helpless [in our sins], Christ at the appointed time died for sinners. Now hardly for a righteous man will any be found to die [although some perchance would endure death for the good], but God gives proof of His own love to us, because, while we were yet sinners, Christ DIED

十架居中

宾路易夫人

第一章

Forsyth博士在《十字架的关键》一书中说到：「我们需要一个作为一个中心和一个目标的中枢，而在之前和往后世代的世界历史上，这点就是加略山的十字架。」

「耶稣是为我们的过犯被交付了，是为我们的称义复活得生了。」(罗 4:25)

十字架是因信称义的中枢，也是罪得赦和罪人得称为义的中枢。再来读罗5:6-8：「因我们还在罪中无助时，基督就按所定的日期为罪人死。为义人死是少有的；为仁人死或者有敢作的；惟有基督在我们还作罪人的时候为我们死，神的爱就在此向我们显明了。」之后读罗5:9-10：「现在我们既靠着祂的血称义（就是藉

FOR us". Then in verse 9, "Much more, now that we have been justified in His blood, (i.e., By participation in His blood; that is, being made partakers of His death.) shall we be saved through Him from the wrath of God. For if, when we were His enemies, we were reconciled to God by the DEATH of His Son, much more being already reconciled, shall we be saved, by SHARING IN HIS LIFE".

We are "justified in His blood"; when we were enemies we were "reconciled to God by the death of His Son", and, being reconciled, we are saved by "sharing in His life". These are declared basic facts, showing that Christ's death on Calvary was a death for sinners, and a reconciliation with God of sinners in a state of enmity against Him; and a salvation for those sinners through the impartation of a 'share' of the life which Christ, as their Substitute, obtained for them out of His death.

Verses 1-2, "What shall we say then? Shall we persist in sin that the gift of grace may be more abundant? God forbid! WE WHO HAVE DIED TO SIN." Here is the

着有分于祂的血来有分于祂的死)，就更要藉着祂免去神的忿怒。因为我们作仇敌的时候，且藉着神儿子的死得与神和好；既已和好，就更要藉着有分于祂的生命来得救了。」

我们是「靠着祂的血称义」的；当我们作仇敌的时候，我们「藉着神儿子的死得与神和好」；既与神和好，就要藉着「有分于祂的生命」来得救了。这些所宣告的基本事实，显示基督在加略山的死是为罪人死，和叫处于与神为敌状态的罪人与神和好；那些罪人也藉着所给予他们的救恩来脱离死亡，来有分于基督作为他们代替者的生命。

「这样，怎么说呢？我们可以仍在罪中，叫恩典显多么？断乎不可！我们是在罪上死了的人呢。」（罗6:1-2）这里的

Cross in its aspect of the death of the sinner with the Saviour. It is clear from this that Christ's Cross was the sinner's cross, not, of course, in the matter of atonement God-ward, but in the taking of the old creation life to the Cross, that the believer should be delivered from the power of sin; and that, not by conquering it, but by dying to it. Here is the key to victory. The deepest things are the simplest.

"We who have died to sin," how can we any longer live under the mastery of sin? Or "have you forgotten that all of us...were baptized into fellowship with His death?" writes the Apostle. 'All of us'—not the few who wish to be advanced souls, but young converts also!

I saw this in Finland some years ago, when the daughter of a professor sat in the front row of the Conference meetings. At the end of the third day, the people were passing out, when the girl came along, and flung her arms around my neck, and burst into tears. I said, "What is it, dear? Have you come to Christ?" "Yes, I have." "Thank God! What did you see that led you to

十字架说到罪人和救主的同死，当然不是在神方面来看救赎一事，而是信徒将旧造的生命带到十字架，来脱离罪的权势；并且所用的方法不是要征服罪，而是要在罪上死。这是得胜的诀窍，最深层的东西通常也是最简单的。

「我们在罪上死了的人」岂可仍在罪的支配下活？又或如使徒所记「岂不知我们所有人.....是受洗归入祂的死么？」是「我们所有人」，不是少许想成为进步生命之人，也包括年轻的信徒！

几年前在芬兰我得见这个，那时一个教授的女儿坐在大会聚会的前排。我在讲述麦子落在地里死了。在第三天会后，人们在离开时，那女孩走过来，将她的手臂搂着我的颈项，声泪俱下。我说：「亲爱的，有甚么事？你往基督去了没有？」「我去了。」「感谢主！

Him?" And she replied, "The corn of wheat falling into the ground to die". She was born again through the revelation of the Spirit of God, that "when Christ went to Calvary, He took the sinner too". The result was that this soul became more 'full-grown' in three months, than the majority of Christians we meet today. When she was only three months old as a Christian, she was able to translate into Swedish (and to make arrangements for the publishing of) the whole of the book, The Cross of Calvary, and to do it intelligently and fully. This shows us what sort of converts they had in Pentecostal days. They were 'born' in Paul's time on the truths of Romans 6.

"We who have died to sin...or have you forgotten that all of us, when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with His death? With Him therefore we were buried by the baptism wherein we shared His death; that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life". Now listen

你看见甚么来领你到祂那里去的？」她答说：「麦子落在地里死了。」她因着神圣灵的启示重生了，「当基督走上加略山时，祂也带这罪人同去。」结果是这人不到三个月便成长得比我们今天遇见的绝大部分基督徒更成熟。作为一个只是三个月大基督徒的她，能够将《加略山的十字架》整本书翻译成瑞典文，正安排出版事宜，作得既精明又全面。所显给我们的是他们在五旬节得的是何等的归主；他们是在保罗当日罗6章的真理中「重生」的。

「我们在罪上死了的人.....岂不知我们这些受洗归入基督耶稣的人是受洗归入祂的死么？所以，我们藉着洗礼归入死，和祂一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样。（如今当小心来听那余下的经文）我们若在祂死的形状上与祂联合，也要

carefully to the next words—"For if we have been grafted into the likeness of His death, so shall we also share His resurrection".

Note the repetition of the words about the Cross, making it the 'fixed point' of the message. "We who died"—Calvary! "His death"—Calvary! "Shared His death"—Calvary! "Grafted into...His death"—Calvary! And again in verses 6 and 8, "Crucified with Christ"—Calvary! "Shared the death of Christ"—Calvary! How clear it is. The Cross of Christ is the sinner's Cross. And why? Because the whole Adam life of nature is absolutely fallen. It cannot be improved. It is fallen and poisoned by the serpent in root and branch. The whole scheme of redemption lies in the fact that God must begin again, so to speak, and make a new creation. Through the Cross He plans to bring to an end the old Adam life of the fallen race, and build again a new creation in the midst of its ruins. There is not even a 'divine spark' in the fallen man which He can fan into life as the basis for the new.

The Cross as the 'fixed point' for VICTORY OVER THE WORLD. In

在祂复活的形状上与祂联合。」(罗6:2-5)

留心所重复用上「十字架」一词，成了经文的中枢。我们已死的人——加略山！祂的死——加略山！与祂同死——加略山！死的形状上与祂联合——加略山！在罗6:6, 8中与基督同钉——加略山！与基督同死——加略山！何等清晰，基督的十字架是罪人的十字架，因为**亚当的整个肉身生命是全然堕落的，是不可能改良的。这生命是在根部和枝条上被蛇弄至堕落和被毒害的。整个救赎的计划就在于神必须从新开始这事实，就是说要有着一个新造。**祂藉着十字架来计划终止堕落族类的旧亚当生命，在其颓垣败瓦中重建一个新造。在堕落的人中没有能够激起作为进入新造生命之基础的一个「神圣闪光」这回事。

十字架是作为「胜过世界」的中枢。在保罗的

every one of the epistles of Paul we find that he refers to the finished work of Christ at Calvary, in one aspect or another. Everything he says in all his letters revolves around the centre of the Cross. In Galatians especially, are so many references to the Cross in its basal relationship to vital aspects of the Christian life, that the epistle might be called the Epistle of the Cross. In Galatians 6:14 we get the strongest passage about the believer's death to the world. The Apostle writes about himself, but what was true for Paul is true for us. In this instance Paul saw the 'world' in the proselytizing methods of the Judaistic believers, and their desire to escape the persecution of the Jews "which Christ bore upon the Cross". "But as for me," says the Apostle, "far be it from me to boast, save only in the Cross of our Lord Jesus Christ; whereby the world is crucified unto me, and I unto the world."

The believer's death with Christ upon His Cross therefore means a being crucified to the world in all its aspects. Not to be a miserable, joyless person, but one

每一封书信中，我们发现他总在某一或别些方面来指着基督在加略山所作成的工作。在他所有的书信中说到的每一件事，都是围绕着十字架这中心来转的。尤其是在加拉太书，有多处是指着十字架作为基督徒生命中重大层面的基本关系来说的，因此这书信也可被称为十字架的书信。在加6:14中我们有信徒向世界死的最强烈经文。使徒说到他自己，凡于保罗是真的，于我们亦一样真。在这例子中，保罗在犹太信徒所用改教的方法上看见世界，他们渴望逃避犹太人对「钉在十字架上之基督」的逼害。使徒说：「但我断不以别的夸口，只夸我们主耶稣基督的十字架；世界于我是被钉死的，我于世界也是被钉死的。」

因此信徒与基督在十字架上的同死就是在世界的所有层面上来钉死。不是要成为一个可怜、没有喜乐的人，而是

filled with the joy and glory of another world. It is not the 'cross' that makes us miserable, but the absence of it. It is a delivering Cross—a Cross that liberates you to have the very foretaste of heaven in you, as already sharers of the power of the age to come.

In Galatians, also, we find Paul showing us the Cross as the CENTRE OF DELIVERANCE FROM THE RULE OF THE 'FLESH'. "They who are Christ's have crucified the flesh with its passions and lusts" (Gal. 5:24). Those who apprehend this meaning of death with Christ, have proved that it is practically possible for them to walk at liberty with no 'desires of the flesh' having mastery over them. In verse 16 of this chapter, we read of the conflict there is bound to be between 'flesh' and 'spirit'. Each are essentially opposed the one to the other. When the spirit dominates, the desires of the flesh are in abeyance. Verse 24 reveals the secret of this dominance of the spirit, as possible through the Cross. It is true that whilst the 'flesh' is to be crucified in an ethical sense, we do 'walk in the flesh' in a physical and lawful sense,

一个在另一个世界上充满喜乐和荣耀的人。这十字架不是令我们可怜，反而是不可怜。这是一个解放的十字架，这释放叫你预尝你里头的天堂，早早有分于来世的能力。

在加拉太书中我们也发现保罗向我们显明十字架乃是脱离肉体管治的中心。「凡属基督耶稣的人，是已经把肉体连肉体的邪情欲同钉在十字架上了。」（加5:24）那些领略与基督同死的人已证明他们实在可以不体贴辖制他们的肉体下来自由行走。在加5:16中我们读到必然有着肉体 and 灵之间的斗争。本质上一方是与另一方为敌的。当灵支配时，肉体的愿望就被终止。加5:24则揭示灵支配的秘密，是因着十字架而变得可能的。虽然肉体在伦理层面上被钉，但我们真的在身体和法理的层面上在肉体中行也是事实；可是在肉体 and 法理上，我们都不是在肉体的支配下来行走

but even 'physically' or 'lawfully', the 'flesh' is not to 'walk' over us, in any one particular. (See 2 Corinthians 10:3; and 1 Corinthians 6:12.)

Then lastly: THE CROSS AS THE CENTRE OF VICTORY OVER SATAN. The passage in the epistles which shows this clearly is Colossians 2:14-15: "He forgave us all our transgressions, and blotted out the Writing against us...having taken it out of our way, and nailed it to the Cross. And He disarmed the Principalities and the Powers, and put them to open shame, leading them captive in the triumph of Christ." These words take us back to the triumphant statement of our Lord in John 12:31-33, where He said on the eve of the Cross, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die". And again in John 16:8-11, He said "When He [the Spirit of truth] is come He...will convict (R.V.) the world of sin, of righteousness, and of judgment...of judgment because the prince of this world is [hath been] judged". So the

的，无论那一方面都不是。（参看林后10:3和林前6:12）

最后，清楚显明「十字架是作为胜过撒但的中心」的书信经文是西2:14-15：「（祂）又涂抹了在律例上所写攻击我们，有碍于我们的字据，把它撤去，钉在十字架上。既将一切执政的、掌权的掳来，明显给众人看，就仗着十字架夸胜。」这经文领我们回到我们主在约12:31-33中的得胜宣言，祂是在上十字架的前夕来说这个的：「现在这世界的王要被赶出去；我若从地上被举起来，就要吸引万人来归我。耶稣这话原是指着自己将要怎样死说的。」祂也在约16:8-11说：「祂（真理的圣灵）既来了，就要叫世人为罪，为义，为审判自己责备自己.....为审判，是因这世界的王受了审判。」因此圣灵在处理人时，不单止在神方面叫人承认不相信神而有的罪，

Holy Spirit has not only to deal with the soul God-ward, convicting it of the sin of not believing God; or man-ward, convincing him that Christ is his righteousness in the Father's Presence, but He has to CONVINCE him of the conquest of his foe at Calvary. This fact is not hidden under ambiguous language in the Word of God. In John 12:31 the Lord states plainly what would occur at the Cross, and in John 16:11, He emphasizes and repeats His statement.

THE DEVIL AND ALL HIS HIERARCHIC POWERS WERE DISARMED AT THE PLACE CALLED CALVARY. In the face of all that Satan is doing in the world, and his (apparent) increased power, only the conviction of the Holy Spirit as to Christ's victory at Calvary can keep us in heart rest, and enable us to triumph, and to endure. Moreover, if you believe in Christ's victory over Satan, you will find more and more how essential it is that you know the Cross to crucify the old Adam-life, so that joined in spirit to the Victorious Christ, you are lifted above, and enabled to triumph over the foe, and prove

和在人方面叫他信服，基督成了他在父神面前的义；祂且必然来使他确信他的仇敌在加略山已被掳掠。这事实不是在神话语中含含糊糊地隐藏着的。主在约12:31中平白地说到在十字架上有什么事情发生，祂且在约16:11强调和重复这说法。

魔鬼和他所有阶层的势力都在被称为加略山之地被解除。在撒但地上所有表面的作为上，和在他（看来）越发增长的势力上，只有圣灵证实基督在加略山的得胜能保守我们心中平安，也使我们能够得胜和忍耐。再者，你若相信基督胜过撒但，你必会越发发现你认识十字架把旧有亚当的生命钉死是何等的重要，因此在灵里与得胜的基督联合的你得以高升，且叫我们能够得胜仇敌，也证明凡关乎你的，今世的王都已被赶逐，被征服

that, as far as you are concerned, the prince of this world has been cast out. He is conquered. According to His own words Christ did put him, and all his powers, to an 'open shame', just when, in the eyes of the world, they apparently triumphed over Him.

CHAPTER 2 THE CHANGED CENTRE THROUGH THE CROSS

AS we read 2 Corinthians 5:13-18, we cannot fail to see how deeply, in this passage, the Cross is the very centre of the life of the Apostle. We are familiar with the fourteenth verse, which reads, "For the love of Christ constrains me, because I thus have judged, that if one died for all, then all died [in Him], and that He died for all, that the living might live no longer to themselves but to Him..." These words taken alone unmistakably teach the identification of the believer with Christ in His death, and his emergence into a life where he lives wholly and entirely unto Christ, and not self. "If I exalt myself it is for God's cause: if I humble myself, it is for your sakes". (Verse 13, Conybeare and Howson

了。根据基督亲口的话，公开羞辱他和所有在他权下的，就在那时，世人看来还以为他们胜过了祂。

第二章 十字架带来中心上的改变

当我们读林后5:13-18时，我们从中不难看到十字架如何正在使徒生命的深处。我们都熟悉林后5:14：「原来基督的爱激励我们；因我们想：一人既众人死，众人就都（在祂里头）死了。并且祂替众人死，是叫那些活着的人不再为自己活，乃为替他们死而复活的主活。」所引述的经文是唯一不错误地说到信徒与基督的同死，和当他整体和全然为基督而活时所冒出的不是己的生命。「我若果癫狂，是为神；若果谨守，是为你们。」（林后5:13）

footnote.)

"For the love of Christ constrains me," and then he points to the Cross as the reason why he could say this about himself. He knew that it was not 'self exaltation' or vanity manifested in his zeal and intense abandonment to God, because of his identity with Christ in death. 'Self' was no longer the dominant centre of his being, 'self' was no longer the focal base from which he acted, either in 'exaltation' or 'humility'.

How expressive, in the light of this, are the words of the Apostle in verse 16. "We therefore"—here the pronoun, says Conybeare, is empathetic. "We therefore view no man carnally," i.e., as you have viewed me. You call me vain and mad in my zeal, but that is a carnal view—the view of the flesh. I know that I have died with Christ, and that I am no longer living unto myself. It is the love of Christ dwelling in me which constrains me "whosoever then, is IN CHRIST, is a new creation; his old being has passed away...all comes out of God ..." (Conybeare, and Gk. original). "You are calling me mad,

「原来基督的爱激励我」，之后他指向十字架，作为他为甚么不能这样说到自己的原因。他知道这不是高抬自己，也不是为神极度放纵下而显出自负，因为他已与基督同死。「己」不再是他个格的隐伏中心，「己」不再是他自高或谦卑的行事基准。

使徒在林后5:16所说这话有的亮光是何等的意味深长。Conybeare说到这里所用「我们」这代名词多么的煽情。「所以我们从今以后不凭着外貌认人了。」就在你看着我时，你以热心的我为自负和癫狂的，但这是属肉体的观点，出于肉体的。我知道我已与基督同死，因此我不再为自己活。在我里头激励我的是基督的爱，「若有人在基督里，他就是新造的人，旧事已过，都变成新的了。.....全都出于神。」(林后5:17 Conybeare 译本希腊原

and saying this, that and the other about me, but I know it is not 'I' which is dominating me, for I have seen the 'I' on the Cross. I have judged the true meaning of Christ's death. I see that if 'One' died for all, then 'all died', so that those who are thus 'IN Christ' become 'new creations'. Their centre is changed. They have a new centre—Christ—all is new and all comes out of (Greek ek) God, as the central spring of their lives. It is thus that the 'love of Christ' is constraining me, bursting out of me like a torrent from the central spring of His life, and not the mere zeal and enthusiasm which you carnally judge to be the power at work in me. How in line this is with God's way of revealing the meaning of the Cross to His children. The inner knowledge of the Cross can never be grasped by the intellect. The death of Christ at Calvary was something so awesome and terribly real, that only they who enter experimentally into that death can get even a glimpse into it. The message of the Cross can never be merely a 'doctrine', for it was something more than a 'doctrine' to

文)「你称我为癫狂，在这个、那个和别些东西上都说到我，但我知道这不是那个支配我的『我』，因为我曾看见『我』在十字架上。我认定了基督之死的真实意义。我得见那一人为众人死，众人就都死了，因此那些『在基督里』的人便成为新造。他们的中心改变了。他们有基督作为新的中心，全都是新的，全都出于(希腊文ek)作为他们生命中央水泉的神。因此激励我的是基督的爱，祂生命的中央泉水像涌流从我流出，并非你按肉体所评定不过是我里面运行的能力而来的热情和热忱。这个与神给祂儿女揭示十字架意思的方法何等一致。十字架深层次的认识永不能藉智力来掌握。基督在加略山的死是那样精彩和极之真实，因此只有那些具实进入这死的人才得瞥见。十字架的信息永不能只是一个『教义』，因为于基督这超乎『教义』，并且我们在保罗这十字架之使徒的生命上

Christ, and, as we see in the life of the Apostle of the Cross, to Paul. God's way of revealing truth is to work it into a man's experience—wrought out in the life, ere it can penetrate the intellect. We shall only get Paul's knowledge of the Cross as we get Paul's experience, i.e., we must be brought to the same experimental point from which he spoke, if we are to understand his message.”

A Change of Centre

There is something needing dealing with deeper than 'sin' or the 'world'. It is the selfhood—the 'ego'—the 'I'. "I," said Paul, "henceforth view no man carnally." When the 'I' centre is dealt with, the outlook is entirely changed. Even the 'view' of 'Christ' can be 'carnal', that is, from the viewpoint of the self-centre instead of the 'new creation' viewpoint which comes 'out of God'. It is this bed-rock basis of the inner life which we must get down to and examine in the light of the Cross.

From the Appendix to "The Spirit of Christ", by Dr. Andrew Murray, he says: "The Spirit not

也得见这个。神揭示真理的方法在人的经历上作成，是在这真理穿透智力之前来在生命中作成的。我们只能藉得着保罗的经历来得着保罗对十字架的认识，即是说我们若要明白这信息，我们就必须被领来到他所说的这相同具实的景况中。」

中心的转变

比「罪」和「世界」更需要处理的，是自我中心、自我或「我」。「从今以后不凭着外貌认人」。当「我」这中心被处理时，前景便完全得以改变。甚至对基督的观点也可以是属肉体的，即是从自我中心这观点而不是从出于神的新造观点来看。这是在十字架的光中来深深进入和察验内里生命的根底基础。

慕安德烈所著《基督的灵》的序言说：「圣灵不单止以我作为一个地

only dwells in me as a locality, or within me, alongside and around that inmost Ego in which I am conscious of myself, but, within that 'I' becomes the new and Divine life principle of the new personality. The same spirit that was and is in Christ, His inmost Self, becomes my inmost self. What new meaning it gives to the word 'He that is joined to the Lord is one spirit' with Him! And what force to the question, 'Know ye not that the Spirit of God dwelleth in you?'

Three times Paul affirms this basic 'new creation' as his experience. "I live; yet not I." (Galatians 2:20). "I command; yet not I, but the Lord." (1 Corinthians 7:10) "I laboured...; yet not I." (1 Corinthians 15:10).

Passing over the first necessary unfolding of the death of Christ as Propitiation for sin, God-ward (Romans 3:25), and then as Substitutionary for the sinner (Romans 5:6-10), we come to the very bedrock focal point of the sinner's death in the death of his Substitute, in Romans 6. It is the spiritual fact which lay at the base of Paul's words in Galatians 2:20. "I

点来往，或住在我里面，在我觉知自己最深层的我的四围；且是在成为新个格的纯新和神圣生命原则的「我」里头。基督最深层的己，就是过去和现在在基督里那相同的灵，如今成为我最深层的己。那「与主联合的是与主成为一灵」的意义何等崭新！「岂不知.....神的灵住在你们里头么？」（林前3:16）这问题有何等力量。

保罗三次申明他经历这基本的「新造」。「现在活着的不再是我。」（加2:20）「其实不是我，乃是主吩咐。」（林前7:10）「这劳苦的原不是我，乃是神。」（林前15:10）

谈过了首先必须揭示基督之死（罗3:25）在神方面的作为赎罪，和作为罪人的替代（罗5:6-10）之后，我们来到罗6章祂代替的死这罪人死亡的根基性焦点，就是保罗在加2:20所奠放的属灵事实：「我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活

have been crucified with Christ, yet I live, no longer I but Christ lives in me." (Eng. Gk. N.T.). The word 'DEAD' in Romans 6:2 (A.V.). The R.V. renders it 'died', so as to bring out the aorist tense which is so strongly embodied in it. The Greek word is 'apothnesko'. The Greek Lexicon says of this word that it has a prefix "rendering the verb more vivid and intense, and representing the action of the simple verb as consummated and finished". It also gives as the meaning of the word, "to die out, to expire, to become quite dead".

The same word is used again in verse 7. "He that is dead (apothnesko) is freed from sin," and verse 8, "If we be dead with Christ". Now it is obvious that if Paul used such language of the believer's identification with Christ in His death, he meant something more than a 'likeness' or a figure.

But, says, the Apostle, the Cross deals not only with the sin, but with the sinner. Then he bursts out, in vivid and intense language: "How shall we that are DEAD to sin live any longer therein?" That is, in Christ's death we have DIED TO SIN,

着。」罗6:2中的字，钦定本是dead；修定本则译作died，为要强烈地带出收录其中的不定过去时式。其希腊文是apothnesko。希腊文字典说到这字有着一个「给予这动词更鲜明和深刻，表示这简单动词的动作圆满和完成」的前缀。这也给与「消逝、期限已过，变得完全死寂」的字义。

同一个字在罗6:7中再次出现：「因为已死（apothnesko）的人是脱离了罪。」也出现在罗6:8：「我们若是与基督同死。」明显地保罗在这里关乎到信徒与基督同死上的用语，所说的比起外观或形像还要多。

使徒说十字架所处理的不单止是罪，且有罪人。这样他便作出「我们在罪上死了的人岂可仍在罪中活呢？」（罗6:2）这最鲜明和深刻的高呼，就是我们在基督的死上

as an act consummated and finished, and he that is thus 'dead' is freed from [slavery to] sin (Romans 6:7)

Again let us note that this same word, apothnesko, DEAD, is used in 2 Corinthians 5:14, Galatians 2:19 and 2:20, Colossians 2:20, as well as in Colossians 3:3, "For ye are DEAD." But let us be careful here. It does not speak at all in these passages of the experimental outworking of the Cross, but of a position—a central basic position of identification with the death of Christ—which has to be recognized and 'reckoned' upon by the believer ere the Holy Ghost can do His part of the work.

The Experimental Outworking

In Romans 8:13, Paul writes, "If ye through the Spirit do mortify the deeds of the body" The margin of the A.V. says, "make to die the doings of the body". The Greek word used is thanatoo. The Greek Lexicon says of this, "to take away the vital principle, the aspect being the lifelessness of that from which the life has been taken away". Here is the work of the Holy Spirit with

来向罪死，就如同一个圆满和完成的举动一样，并且他的死叫他脱离了罪的奴役（罗6:7）。

让我们再次留意在林后5:14、加2:19, 21、西2:20所用「死」这相同的字；并且在西3:3：「因为你们已经死了。」但我们在这里要小心。在这经文中所说的完全不是十字架的具体运作，而是一个地位，与基督同死上这核心的基本地位，就是在圣灵能作祂那部分的工作之先，信徒必须要承认和认定的。

实证的果效

保罗在罗8:13记写：「你们若靠着圣灵治死身体的恶行。」在钦定本的注释是这样说的：「使身体的作为死掉。」所用上的希腊文是thanatoo。希腊文字典说到这是「除掉那生命的原则，当生命被除掉后无生命的状况。」这就是信徒必须与圣灵在工作上合作的。基

which the believer has to cooperate. On the faith basis of 'dead' (Romans 6:2), the believer must now 'make to die' the 'deeds' of the body, i.e., yield to the Cross all the activity of the fallen nature, and as he does so, that activity will cease, for the 'Cross' deals with the fallen life which energizes the 'deeds' incited by it.

There is yet another word used by Paul in the same connection. This is nekroo, in Colossians 3:5, in reference to the members of the body. The A.V. says 'mortify', the R.V. margin says 'make dead', the Lexicon note is "to make a dead body or a corpse, the aspect being toward the corpse and the deed by which it became such", i.e., the 'members' of the 'body' must be brought in all their actions into harmony with the central fact of 'death with Christ'. The 'members' are to be made 'dead', in that they are no longer to be energized by the fallen life of Adam, but brought under the power of the Cross. They are thereby made 'dead to sin' and alive unto God for His service (Romans 6:13)

于对「死」的相信(罗6:2), 信徒如今必须将身体的恶行治死, 就是说将堕落本性的一切活动全然交付十字架, 当他这样作时, 活动必然停止, 因为十字架所处理的是堕落的生命, 为其所激发之行为来加力的, 就是这堕落的生命。

保罗还有另一个字是与此相关的, 就是在西3:5中所用nekroo一字, 这是与身子的肢体有关的。钦定本称这为「弄死」, 而修定本的注释则说是「使之死亡」, 而字典的注释则是「使之成为一个死亡的身体或一具死尸」, 就是说身子肢体的所有举动必然被领至与「与基督同死」这中心事实相和谐。众肢体都要被弄死, 因此他们不再被亚当的堕落生命所激活, 却被领服在十字架能力之下。他们是因此来向罪死和为着事奉神来向祂活(罗6:13) 的。

The Perpetual Death-life

And yet there is more. These words 'apothnesko' (to die out of sin), 'thanatoo' (to bring the deeds of the body under the power of that death), 'nekroo' (to deprive the members of the body of the activity of the old life), do not cover the whole ground. 2 Corinthians 4:10-11 gives another word, showing that there will be no point in our life on earth where the need for the application of the Cross will cease. Verse 10 reads in the A.V., "always bearing out in the body the dying of the Lord Jesus". The word dying is nekrosis—a 'putting to death'. The Lexicon says it is "expressive of the action being incomplete and in progress". In verse 11 the word 'death' is 'thanatos'. The deep work of God at the centre is but the beginning of all that has to be wrought out in us by the Holy Spirit.

CHAPTER 3 THE CHANGED OUTLOOK THROUGH THE CROSS

LET us turn back a moment to 2 Corinthians 5:14-16 (Conybeare): "The love of Christ constrains me, because I have thus judged, that if

持续死的生命

apothnesko (因罪而死)、thanatoo (将身体的恶行服在死的权下)、nekroo (剥夺身子肢体上旧生命的活动)这些字之外,还有更多,数之不尽。林后4:10-11中有另一个字,显示在我们地上生命中没有一点是停止需要十字架的运作的。「身上常带着耶稣的死。」(林后4:10)所用上的「死」字nekrosis是「交付死亡」,字典说到「所表述的是一个未完成,仍在进行的动作」。而在林后4:11中所用上「死」字是thanatos。神在中心深层工作的关键不过是圣灵在我们里头所作之一切的开始。

第三章 十字架改变外貌

让我们回到林后5:14-16:「原来基督的爱激励我们;因我们想,一人既替众人死,众人就

One died for all, then all died [in Him]...I therefore, from henceforth, view no man carnally; yea, though once my view of Christ was carnal, yet now it is no longer carnal".

Let us read first the Lord's words in John 5:19 and 30. "Verily, verily I say unto you, the Son can do nothing of Himself but what He seeth the Father do..." "I can of Mine own self do nothing."

This is the position and privilege which the Cross is purposed to bring us into. Not only identification with Christ in His death, as a judicial fact, but a practical life where the 'I' is kept in the place of death, so that there results such a union with the Risen Lord, that moment by moment we rely upon Him as our new centre, our source of action—even of speech, as He depended upon His Father, saying, in our measure, as He did, "I can do nothing of myself".

The 'old creation' life is very profuse. But as Christ becomes our centre, and the 'I' is yielded to the Cross, the whole life is brought into light to be placed under His control. Then it is possible that you will become slow of speech, for the

(在祂里头) 都死了..... 虽然凭着外貌认过基督，如今却不这样认祂了。」

我们先来读约 5:19, 30 主的话：「我实实在在的告诉你们，子凭着自己不能作甚么，惟有看见父所作的，子才能作.....我凭着自己不能作甚么。」

这就是十字架本意要领我们进入的地位和恩典。与基督同死不单止是法理上的事实，且是「我」的实际生命被持守在死的地位上，因此所带来的是与我们复活主的合一，我们无时无刻倚靠祂成为我们新的中心、我们行动的动因，甚至是我们的说话，如同祂倚靠祂的天父，如同祂替我们说话般来说「我凭着自己不能作甚么。」一样。

旧造的生命非常旺盛，但当基督成为我的中心时，这「我」便被交付十字架，整个生命被领进入神掌管底下的光中。那么你慢慢的说便变得有可能了，因为十字架的刀

knife of the Cross deals with the profuse and diffuse language of nature what we may describe as 'unnecessary talk' and the clamour of earth dies away!

May the Lord deal with our words. "Let your yea be yea, and your nay, nay, for more than these is of the evil one." The evil one is at work in the old creation life, and he knows how to fan up and inflame floods of speech. But the Lord says 'yes' or 'no' is enough, if we are relying upon Him to enable us to speak according to His will. "The Son can do nothing of Himself." Let us lay down at the Cross our natural abilities, and be willing to really feel these words are true. Then we should be freed from all pomposity and ostentation in our work, and we should become simply dependent and helpless, actually relying upon the Living Christ every minute. It was Jeremiah who said, "Lord, I cannot speak, I am a child"! In His great grace, the Lord Jesus Christ was a child with His Father in all things. As He moved among men He said, "I speak not of Myself," and He was listening to, and relying upon His Father for judging all

所处理的就是极多和冗长的血气说话，叫我们称为「不必要的说话」和地上的喧嚷都渐渐消失！

愿主处理我们的说话。「你们的话是就说是，不是就说不是；若再多说，就是出于那恶者。」（太5:37）恶者在旧造生命上工作，他知如何煽动说话之潮水。但主说「是」或「不是」已足够，我们只要倚靠祂，便能按祂旨意来说话。「子凭着自己不能作甚么。」让我们将属血气的的能力都献在十字架下，且乐意实以这经文为真确的。那么我们必会脱离一切的自大和工作上的夸示，我们且也必变得全然倚靠和无助，实在每时每刻都倚靠永活的基督，就如杰里迈亚所说的「我不知怎样说，因为我是年幼的！」（耶1:6）在任何事上主耶稣基督都是祂天父深恩中的小孩子。祂在人群中行走时说：「我凭着自己不能作甚么。」随时随事，于所有围绕祂的人，祂都听取

things, and all men around Him, all the time. (See John 5:30.) We sorely need that discriminating power.

Now let us turn to John 7:17 "If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of Myself."

See verse 18: "He that speaketh of himself (i.e., from himself) seeketh his own glory; but he that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him". This is not only a statement of the Lord's attitude, but it embodies a principle of which, in the believer the self-centre taken to the Cross is the key.

CHAPTER 4 THE PATHWAY OF THE CROSS

Now turn to John 12:24, where we read "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit". "He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal. If any man serves Me, let him follow Me." (verses 25, 26). As soon as you become aware of

和信靠祂天父的意见 (参看约5:30) 。我们单单需要这分辨的能力。

如今让我们转过来看约7:17：「人若立志遵着祂的旨意行，就必晓得这教训或是出于神，或是我凭着自己说的。」

看看约7:18：「人凭着自己 (即是出于自己来) 说，是求自己的荣耀；惟有求那差他来者的荣耀，这人是真的，在他心里没有不义。」这不单止是主态度上的宣告，且也包含一个信徒的自我中心被交付作为关键之十字架的原则。

第四章 十字架之路

如今来到约12:24，在那里我们读到：「一粒麦子不落在地里死了，仍旧是一粒，若是死了，就结出许多子粒来。」「爱惜自己生命的，就丧失生命；在这世上恨恶自己生命的，就要保守生命到永生。若有人服事我，就当跟从我。」 (约12:25-26)

either—'drop it!' Romans 6 therefore bids you 'reckon' yourself 'dead' to sin, but John 12:24 speaks of a gradual and progressive law of death in respect to fruitfulness. It speaks, not of parting with that which is wrong, but that which is lawful—that which we have by nature-life. "Skin for skin, yea, all that a man hath will he give for his life," said Satan to Jehovah about Job (Job 2:4). It is this 'life' which the Lord calls those who follow Him to lay down for His sake, and in fulfilment of the law of death for fruitfulness, i.e., the 'life' we have by nature has to go into 'death', to enable the 'life' of God in us to bring forth fruit.

In verse 25 this is clearly seen in the Greek original, for the two words rendered into English, 'life,' are not the same in the Greek. One Greek word means the lower form of life, the life of nature—that which we share in common with the animals. The other is the eternal life—the life we have from God in the new birth wherein we are made partakers of the Divine nature. The passage could be read thus: "He that loveth his

因此罗6章吩咐我们要看你自已向罪死，但约12:24却说到一个逐渐和渐进的死之律，好得果子。所说到要分离的不是那些错误的，而是那些合法的，就是我们按血肉生命而拥有的。撒但对耶和华论到乔布时说：「人以皮代皮，情愿舍去一切所有的，保全性命。」(伯2:4)主呼召那些跟随祂的人为祂缘故来撇弃的就是这「生命」，为了果子而去履行死的律，就是说，我们因着血肉而有的「生命」必须进入「死」地，好叫在我们里头神的「生命」能以结出果子。

在约12:25中的希腊原文清晰得见这个，这两个字都译作「生命」，但希腊文是不相同的。一个希腊文说的是较低等的生命样式，是属血气的生命，就是我们与动物同有的。另一个则是永恒的生命，这生命是在新生时从神而得的，我们就此得与神圣本质有分。因此这经文可以这样来看：「那爱他 (psuche属血气) 生命

(psuche-natural) life shall lose it (i.e., the fruit of it in eternity), and he that hateth his (natural) life in the world shall keep it (i.e., save it from eternal loss) unto life (zoe, eternal life)."

"If any man serve Me, let him follow Me," said the Lord as He spoke of the spiritual law of life out of death, and the way to lay down the life of nature for the fruitful manifestation of the life of God. At Calvary He committed His spirit to God, but poured out His soul unto death—even the death of the Cross. So the Spirit of God leads us in a path where we, too, pour out our soul-life unto death, in fellowship with the Lord at Calvary. This is the meaning of God taking you in hand, and leading you through experiences where you lose all conscious life in the senses; for example, all 'conscious' presence of God in the sense realm.

"I have chosen you that ye should bring forth fruit" said the Lord, so in due time, when victory over sin is known, the Holy Spirit leads the soul on into a path where the natural, emotional life subsides, and, in some measure, the active,

的必会丧掉这(永恒中所结出的)生命;那恨恶他在地上(血气)生命的必能保守(就是免得永远失去)这生命,直至生命(zoe永生)。」

当主说到出死入生这属灵的律,和为着大大彰显神的生命而撇弃属血气的生命时,祂说:「若有人服事我,就当跟从我。」祂在加略山将自己的灵交付神,祂倾倒祂的魂以至于死,且死在十字架上(腓2:8)。因此神的灵引领我们来到这路上,我们也在这里来将我们魂的生命倾倒至死,与在加略山的主相同。这是说到神牵着你的手,领你经过在感知上失却所有觉知的生命,就如同在感知领域上觉知神的同在一样。

「我拣选了你们.....分派你们去结果子。」(约15:16)主说时候要到,那时得知胜过罪,圣灵引领人进入的是属血气和情感生命所退下来的路途;并且某程度上,那活泼、

troublesome, intellectual life, loses its power of wasteful activity. He does all this in many different ways, with the one who wants to know the fullest life of fruitfulness, and who is willing to follow his Lord, as a grain of wheat falling into the ground to die!

If it is left in the ground to give its life entirely, a new life will later on press through the dark earth back into the sunlight, and become an ear of wheat that will ultimately produce fruit, thirty or sixty-fold.

In John 12:24 the Lord was speaking primarily of Himself, but the same law is for Christ and for His members. Let us read Romans 6:5, "If we have been grafted into the likeness of His death" Conybeare's footnote says, "Literally, have become partakers of a vital union [as that of a graft with the tree into which it is grafted]".

Who does the 'grafting'? We cannot do it ourselves. It is the work of the Holy Spirit. We are to be grafted into the death of Christ.

What does the gardener do in his work of grafting? He cuts the bark of the stock, and slips the graft into its place in the cut bark, binds

令人烦恼的理性生命，在无谓活动上失却其能力。有人想认识果子最丰盛的生命，他以很多不同的方法来作这一切，他也乐意像一颗落在地里死了的麦子一样来跟随他的主！

麦子留在地里完全交付生命时，一个新生命必会穿破黝黑的泥土而出，回到阳光之下，成为一抽穗的麦子，最终结成三十倍或六十倍的果实。

恩主在约12:24主要说到祂自己，但这相同的律适用于基督和祂的肢体。让我们读读罗6:5：「我们若在祂死的形状上与祂联合。」Conybeare有这注释：「字面上这是说到有分于一个生命攸关的合一（如同一个折枝移接于一株植物一样）。」

是谁作这接枝的？我们不能自己来作。这是圣灵的工作。我们接进的是基督的死。

在这接枝的工作上管园的人作了甚么？他割开母株的树皮，将接枝插进所割开的位置，系在

it up, and leaves the bands there for some time. When he removes them, what has happened? Tree and graft have become united into one life. That is exactly what the Holy Spirit has to do for us. We must be grafted into Christ in His death, so that we may live by His life—His Own Risen Life, which He obtained out of death. We must become partakers of a vital union, whereby His life becomes ours, as we lay down the life of nature.

You have another similar figure in Romans 11:17. "If some of the branches were broken off, and thou being a wild olive stock, wast grafted in amongst them, and made to share the root and richness of the olive," Paul wrote to the Gentile believers, "Thou wast cut out from that which by nature was the wild olive, and wast grafted against nature into the fruitful olive" (verse 24). This is so true of the believer spiritually. We are grafted into Christ against nature—i.e., our own nature—so that we may share His Risen life, and live a life on earth which is also 'against nature'. We are called to live a life on earth that the old I nature is incapable of

一起，任让这绑扎在那里一段时间。当他解开他们时有甚么发生？树和接枝已然结合成为一个生命。这正是圣灵为我们作的。我们必须**在死上植入基督**，叫我们靠祂祂一己复活的生命来活，是祂出死的生命。我们必须在这生死攸关的合一上有分，当我们撇下**属血气的生命**时，祂的生命就此成为**我们的生命**。

你们在罗 11:17 有着另一个相似的图像。「若有几根枝子被折下来，你这野橄榄得接在其中，一同得着橄榄根的肥汁。」保罗写给外邦信徒说：「你是从那天生的野橄榄上砍下来的，尚且逆性接在好橄榄上。」(罗 11:24)属灵上这于信徒是十分真确的。我们逆性（我们一己的本性）地植入基督，因此我们得以有分于祂复活的生命，所活在世上的生命也是逆性的。我们是被呼召来在地上活出我旧有本性不能活出的生命，我们是藉着植入基督来作成这个的，

living, and we do it by being grafted into Christ, so vitally, that we are made to 'share the root and the richness' which is ours in Him.

Let us read one of Paul's remarkable pictures of the grain of wheat life, as given in 2 Corinthians 4:7-10: "This treasure is lodged in a body of fragile clay, that so the surpassing **might**, which accomplishes the work, should be God's and not my own. I am hard pressed, yet not crushed; perplexed, yet not despairing; persecuted, yet not forsaken; struck down, yet not destroyed. In my body I bear about continually the dying of Jesus, that in my body the life also of Jesus might be shown forth..." Is not this quite plain? Grafted into the death of Jesus, the believer is daily 'given over to death' that the life of Jesus might be manifested.

"Christ Jesus being in the form of God thought it not robbery to be equal with God," yet He stripped Himself of His glory, and "took upon him the form of a slave, being changed into the likeness of man". He came and lived it first, and then through His death, and our death

是那样来充满生命，因而我们被作成来享用根和在祂里头属于我们的丰盛。

让我们细阅保罗其中一幅麦子生命的非凡图画，就是在林后4:7-10所显示的：「我们有这宝贝放在瓦器里，要显明这莫大的能力是出于神，不是出于我们。我们四面受敌，却不被困住；心里作难，却不至失望；遭逼迫，却不被丢弃；打倒了，却不至死亡。身上常带着耶稣的死，使耶稣的生也显明在我们身上。」这个不是十分明白么？**信徒是每天交付死地来植入耶稣的死，来叫耶稣的生命得以彰显的。**

「基督耶稣本有神的形像，不以自己与神同等为强夺的；（然而祂脱去祂一己的荣耀）取了奴仆的形像，成为人的样式。」（腓2:6-7）祂来首先活出这生命，然后藉着死和我们与祂同死，渴望

with Him, He desires to live it all out again in us, saying of the poor dark world of men, "Through My children they will understand Me, for there is the same spirit in them as there was in Me". We can see now why Paul was able to say, "I rejoice in the afflictions which I bear for your sake, and I fill up what yet is lacking of the sufferings of Christ...on behalf of the church" (Colossians 1:24), and again in Philippians 2:17-18, "Though my blood be poured forth upon the ministration of your faith, I rejoice for myself, and with you all, and do ye likewise rejoice, both for yourselves and with me". "Though my blood is poured forth, I rejoice...and do ye likewise rejoice".

Let me, as I close, just give a word of personal experience. I was quite a babe in the consecrated life when God began to teach me these things. I remember once I was utterly sick with the joy of being used by Him to win one soul. The joy was so great that I said, "Oh Lord, I really cannot bear it"! He said so softly in reply, "How could you bear to be used to win five

在我们里头再次全然活出这生命来说明人们所处可怜黑暗世界。「他们能藉着我的儿女明白我，因在他们里头的与在我里面的是相同的灵。」我们如今能明白为何保罗能说「我为你们受苦倒觉欢乐；并且为基督的身体，就是为教会，要在我肉身上补满基督患难的缺欠。」(西1:24)和「我以你们的信心为供献的祭物，我若被浇奠在其上，也是喜乐，并且与你们众人一同喜乐。你们也要照样喜乐，并且与我一同喜乐。」(腓2:17-18)「我若被浇奠在其上，也是喜乐，并且与你们众人一同喜乐。」

让我给与一个个人经历来作结。当神开始教我这些东西时，我在献上生命上只是婴孩。还记得有一次我因为被神用来赢取一个灵魂而完全不能自持，那喜乐实在太太，以至我说：「主啊，我真的不能承受！」祂极之温柔来回答：「那么当你被用来赢取五百人时

hundred?" And then He said, "Will you part with all that keen 'joy' which exhausts you, and just let me have you and use you to others with nothing for yourself?" I saw the wisdom of this, and said, Yes, Lord, and then found that I could go through marvellous scenes of blessing to others, which once would have quite overwhelmed me with 'joy', without any exhaustion of my fragile frame! The secret of a fruitful life is, in brief, to pour out to others and want nothing for yourself; to leave yourself utterly in the hands of God, and not care what happens to you. I owe also a good deal to the books of Madame Guyon, and the way she showed the path to the life in God. The first time I read her life it deeply moved me. I was at the vicarage at Richmond (Surrey) in Mrs. Evan Hopkins' room. I was quite a young Christian. I had never heard of Madame Guyon, but in that room I picked up her Life, and asked if I might have it to read. I was just at the height of a glorious experience of the Baptism of the Holy Spirit. The glory of the Lord's conscious presence with me was so

你怎能承受？」之后祂说：「你会否离开所有这些会耗尽你的殷切『喜乐』，单单让我来得着你和为着别人来用你，一点不为你自己？」从中我得见智慧，便说：「会的，主啊。」之后便发觉我能亲历恩福临到别人的奇妙情景，有一次我且被喜乐完全的掩盖，却没有损耗我脆弱的身躯！**结果子生命的诀要，不过是不为己得着甚么下来为别人倒空；**将自己完全放在神的手中，不关心有甚么会发生在你身上。我也大大归功于盖恩夫人的书籍，和她显明得着神里头生命之路径的方法。我初次读到她的生平便大大的感动我。那时我是在 Richmond (Surrey) 的牧师住宅区中 Evan Hopkins 的房间。那时年轻基督徒的我从未听过盖恩夫人，但在这房子中我拿起记载她生平的书，询问我可否读它。那时我正渴求得着圣灵的浸的荣耀经历。主明明与我同在的荣耀是那样说不出来的甜美，因此

unspeakably sweet that it was most difficult to bring the mind to the ordinary affairs of life. But as I read the book, I clearly saw the way of the Cross, and all that it would mean. At first I flung the book away, and said, No! I will not go that path, I shall lose my 'glory' experience.

But the next day I picked it up again, and the Lord whispered so gently, "If you want deep life and unbroken communion with God, this is the way". I thought, Shall I? No! And again I put the book away. The third day I again picked it up. Once more the Lord spoke "If you want fruit, this is the path! I will not take the conscious joy life from you, you may keep it if you like; but it is either that for yourself, or this and fruit. Which will you have?" And then, by His grace, I said "I choose the path of death for fruitfulness", and every bit of conscious experience closed. I walked for a time in such complete darkness what Guyon describes as the 'darkness' of faith that it seemed as if God did not exist. Again by His grace I said "Yes, I have only got what I agreed to", and on I went. I

要将这心思带进生活的日常事务中是最困难的。但当我读此书时，我清晰地看见十字架的方法，和它的所有意义。我开初将这书抛在一旁，说：「不！我不走这路，我会失去我『荣耀』的经历。」

第二天我再拿起这书，主极温柔地轻声说：「你若想得深入的生命和与神不断绝的相交，这就是那道路。」我想：「我要这个么？不！」我再次放下这书。第三天我再次拿起它，主再一次说：「你若想结果子，这就是那道路！我不会取去你从我所得可觉知的喜乐生命，你若喜欢，可以保存它；但你要作出抉择，要这个还是果子。你要哪一样？」之后，靠祂恩典我说：「我选择为结果子而走上死的道路。」于是每一微细可觉知的经历都停止了。有一段时间我在盖恩夫人所说信心的黑暗中行走，就似乎神不存在一样。我再次靠着祂的恩典来说：「是的，我只

did not know what the outcome of this would be until I went to take some meetings, and then I saw the 'fruit'. It was just as if the people had been soaked in a life tide from heaven! It was not a case of individual blessing—the people were all submerged in a flood-tide of life from God which quickened them, released them, and brought them out into a new life. I did not need to speak personally to them. There seemed nothing to do, but to give the message as God gave it to me, and the Holy Ghost did the rest. From that hour I understood, and knew intelligently, that it was 'dying' and not 'doing', that produced spiritual fruit.

CHAPTER 5 THE LIFE-SIDE OF THE CROSS

"Raised with Him." Colossians 2:12

Now let us turn again to Romans 6 and see in verses 10 and 11 how it gives not only what we may call the death-side of the Cross, but the key to the life-side of our union with Christ in His resurrection. "He died once, and once only, unto sin; but He lives [for

要得着我接受要得的。」我便前行。我不知道这会有何后果，直至我来到一些聚会，之后我得见「果子」。这就如同人们一直浸洗在自天而来的生命潮水中一般！这不是个人恩福的一回事，人们全都被从神而来的生命潮水所淹没，这唤醒他们，释放他们，领他们出来进入新的生命。我不需要个别地对他们说话。似乎没有任何要作之事，不过**将神给我的信息分享出去，圣灵便作余下的工作**。从此刻起我明白到和理性地知道，**产生属灵果子的是「死」而不是「作」**。

第五章 十字架生命的一面

「与祂一同复活。」
(西2:12)

如今让我们再次回到罗6:10-11，来看它如何不单止给与我们所称为十字架死亡的一面，且有我们与基督在祂复活上合一生命的一面。「祂死是向罪死了，只有一次；祂活是向神(永远)活着。

ever] unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but living unto God IN CHRIST JESUS." In the three words "IN Christ Jesus" we have the key to the life of union with the Risen Lord. We have died with Christ on the Cross, so that we may 'live unto God' in another sphere altogether, 'IN Christ Jesus'.

If you look at verse 13 it reads: "Give yourselves to God, as being restored to life from the dead, and your members to His service as instruments." Now what does it mean to be "in Christ Jesus" on the resurrection side of the Cross? Turn to Romans 7:4; "You...were made dead to the Law, by [union with] the body of Christ; that you might be married to another, even to Him who was raised from the dead". In the margin of Schofield's Bible the word is 'joined'. 'Dead' is the 'negative' side of the truth of death; 'joined' to the Risen Lord is the 'positive' side of the truth. Twin parts of one fact. Therefore there is no impartation of His Risen life apart from Himself Moreover the 'joining' is a joining of spirit. 'He that is joined to the Lord is one

这样，你们向罪也当看自己是死的；向神在基督耶稣里，却当看自己是活的。」在「在基督耶稣里」这短句中，我们有与复活主合一生命的关键。我们已在十字架上与基督同死，因此我们得以在「在基督耶稣里」这完全不同的范畴上向神活。

我们若来看罗6:13，就会读到：「倒要像从死里复活的人，将自己献给神，并将肢体作义的器具献给神。」在十字架复活一面的「在基督耶稣里」作何解？来转看罗7:4：「你们藉着基督的身体（与祂合一）在律法上也是死了，叫你们归于别人，就是归于那从死里复活的。」在司可福的圣经空白处写有「联上」一字。「死」属于死亡真理的负面一面；「联上」复活主则是这真理正面的一面。是一个事实的两部分。因此若离了祂自己，就不会有祂复活生命的赐下。再者，这「联上」是灵的联上。「与主联合的，便是与主成为一灵」（林前

spirit' (1 Corinthians 6:17) not one soul. Therefore the 'negative' side of death with Christ means practically a breaking away, or severing, or cutting away, of that which prevents the joining of your spirit to the Risen Christ. The experimental outcome of the Cross is really a releasing of the spirit. It was held, so to speak, in the grip of the soul and of the 'flesh'. It was so entangled in the life of nature that it could not be fully joined to Him Who is a quickening Spirit.

This we find in Hebrews 4:12: "The Word of God liveth and worketh, and is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit..." Here we have a dividing and something that is immaterial and intangible. The 'Word' therefore is a spiritual weapon, acting like a sword in the spiritual sphere—as a sword cuts in the material realm—and actually 'dividing' immaterial things. That part of the Word that does this is the Word of the Cross, 'dividing' soul from spirit, first by giving the believer the distinctions between the two, and secondly, severing the

6:17) , 而不是一魂。因此与基督同死的「负面」一面实在是说到脱离, 割断, 或割离那防止你的灵联上复活基督的东西。十字架实证的后果实在是灵的释放。灵从前如是说是被魂和肉体所挟制的。灵是那样与属血肉的生命纠结, 因此它不能全然联上那复苏的圣灵。

答案在来4:12找到：
「神的道是活泼的，是有功效的，比一切两刃的剑更快，甚至魂与灵.....都能刺入剖开。」我们在这里有的是剖开一些非物质和无实体的东西。因此「道」是一属灵的武器，在属灵范畴上扮演剑的角色，如同物质层面般分割的剑，而实际上是剖开非物质的东西。作这个的这部分的道是十字架的道，将魂与灵刺入剖开，先叫信徒分别这两样，而当信徒降服于述说与基督同死运作中的十字架的道时，就将这两样刺

two as the believer yields to the operation of the 'Word of the Cross' telling of the death with Christ.

It also says that the 'Word' discerns and reveals the thoughts, because "all things are naked and opened in the eyes of Him with Whom we have to do". Notice that it is the Lord Himself using the sword to cut away the old life, with whom we have to do. He alone knows how to wield the 'sword of the Spirit', which will 'cut' like a knife, so that the spirit is severed or 'disentangled', as an old writer says, "from the embrace of the soul"!

This is all psychologically and experimentally true. In Dr. Andrew Murray's "Spirit of Christ", he gives in the Appendix a very clear explanation of the dividing of soul and spirit which has to be done in the believer. He explains how man fell from the 'spirit' dominating his whole being, into the soul, and then again how the soul sank down into the flesh, so that at last God said of man "He is become flesh". He descended from spirit to soul, and from soul to 'flesh'. The spirit of man, says Dr. Murray, is that in us which is capable of knowing

入剖开了。

这也说到这「道」辨明和揭示思想，因为「万物在那与我们有关系的主眼前，都是赤露敞开的。」（来4:13）留心是主亲自用剑来剖开与我们息息相关的那旧有生命。独有祂知道如何使用这像刀般能切割的「属灵的剑」，因此，如同一个年长作者所说：「灵从魂的怀抱中被剖开或割离！」

在心理学和实证上这全然是对的。在慕安德烈的《基督的灵》一书的附录中，在必须对信徒作成魂和灵的剖开上给与一个十分清楚的解释。他解释说人如何由灵管治他的整个个格，降格由魂来管治，之后再次由魂降低至肉体，因此神最后以「他既属乎血气」（创6:3）来说到人。他从灵降格至魂，之后从魂降格至肉体。慕安德烈说在我们里头的人的灵是能够觉知神的灵的。魂坐在自觉的

God-spirit-consciousness. The soul is the seat of the self-consciousness, and the body the seat of sense consciousness. An understanding of simple Bible psychology is necessary for any apprehension of the full life of victory through the atoning work of our Lord Jesus Christ. There is more to be dealt with in us than what we call 'sin', and more than 'sin' which prevents our full knowledge of God.

Now to know in real experience the life side of the Cross, we must know not only death to sin, but the Word of the Cross severing between 'soul' and 'spirit', so that the spirit is liberated to be joined to the Risen Lord. Then through the channel of your spirit, "joined to the Lord one spirit", the quickening life of Him Who is a quickening Spirit comes into the 'soul' in resurrection power. For the 'soul' is not destroyed, nor is the individuality of the believer destroyed. We do not become automatons, but the 'soul'—the personality—should be animated from the spirit, instead of from the lower realm of the life of nature.

When the spirit is thus 'one

座位上，而身体坐在感知的座位上。为要理解藉着我们主耶稣基督的救赎工作来得着全然得胜的生命，那么对简单的圣经心理学有所明白是必须的。在我们里头有比我们称为「罪」更多要处理的东西，这些比起罪更叫我们不能全然明白神。

如今来到对十字架生命一面真实经历上有所认识的话，我们就必须不单止认识向罪死，且要认识**十字架的道如何剖开魂与灵，因此灵得着释放来联上复活的主**。之后透过你的灵这渠道，「与主联合成为一灵」，那本是复苏之灵的祂的复苏生命以复活的大能来进入魂。「魂」并非被摧毁，也不是信徒的个性被摧毁。我们不是成为机械人，而是个性的魂必须由灵来赋与生命，而并非从较低层次的属血气生命。

当灵是这样与复活

spirit' with the Risen Lord, it is via the spirit, into the mind, we experience the leadings of the Spirit, and intimate knowledge of the personal Christ. It is through our spirits joined to Him by the Holy Spirit, that we 'know' Him personally—for the whole purpose of the truth is that we should KNOW Him, as well as the power of His resurrection.

Colossians 2:6-7 "In Christ Jesus". "As, therefore, you first received Christ Jesus the Lord, so walk in Him." When we first 'received' Christ, by a simple act of faith, we were put into Him by the operation of the spirit of God. Christ is in us, and our spirits are joined to Him as the Risen One, but we are also to abide 'In Him' as a sphere in which we are to walk day by day. As we began, so we are to continue simply trusting and relying upon Him, and abiding IN Him. The life side of the Cross means to be 'alive' to God—'In Christ Jesus' "Having in Him your root," continues the Apostle. You cannot be 'rooted' in one place to-day, and in another place the next. Therefore see to your roots.

的主成为一灵时，是透过灵来进到心思，我们便经历圣灵的引领，得以亲自认识基督本身。我们藉着圣灵来叫我们的灵联上祂，我们得以亲身认识基督，因为这真理的整体意图就是我们得以认识祂，和祂复活的大能。

「你们既接受了主基督耶稣，就当遵祂而行。」（西2:6-7）当我们开初凭着简单的信心之举来接受基督时，我们是被神的灵把我们放进祂里头。基督在我们里头，我们的灵联上这作为复活者的祂，我们也是在祂里头住这层面上日复一日来行走的。让我们继续如同开初般单纯来信靠和倚靠祂，并住在祂里头。十字架生命的一面说到「在基督耶稣里」来向神活。使徒继续说：「在祂里面生根建造。」你不能今天在一处生根，而下一天在另一处生根。就此来看看你的根。

"Thou bearest not the root, but the root thee"! "And in Him the foundation whereon you are continually built up, persevering steadfastly in your faith..." This clearly shows the need of our understanding the Cross as the basic position from which we must never be moved. It is into His death that we are to be rooted. We cannot ever pass on into a life where we get past the Cross, or advance to any goal, leaving the Cross behind.

Let us go back just here to John 3:16, and see how the being 'In Christ Jesus' began at the initial stage of our new life. The words read, "God so loved the world that He gave His only begotten Son, that whosoever believeth into Him" should have life. Why the translators of the Bible into English have used the word 'on' instead of 'into', I do not know. We do not merely believe 'on' Christ, but we believe into Him. Newberry says, that the word 'into' in the original has in it the thought of motion and thus is very suggestive, i.e., as you 'believe into' Christ, you are taken in by the coaction of the Holy Spirit.

「不是你托着根，乃是根托着你！」(罗11:18)
「只要你们在所信的道
上恒心，在建基于祂的根
基上持续建造。」这清晰
地显示我们需要来明白
十字架乃是我们必须永
不动摇的基本地位。我们
是进入祂的死来得以生
根的。我们永不能进入一
个绕过十字架的生命，或
把十字架留在后头下来
进到任何的目标。

让我们就此再读读
约3:16，来看看如何在我
们新生命的初始阶段来
开始「在基督耶稣里」。
经文说到「神因极爱世
人，便将祂的独生子赐给
他们，叫一切信入祂的
人」得永生。为甚么圣经
的译者译成英文时用上
on而不用into呢？我不知
道。我们不单止相信(on)
基督，也信入(into)基
督。Newberry说到into一
字本意是有着一个动感，
因而是十分提示性的，就
是说当你信入基督时，你
是被圣灵的强制力所牵
引的。而加略山是作成这

And Calvary is the place where this is done. The Lord Christ preached His own Cross at the beginning of His ministry. He told Nicodemus of the necessity of the new birth and told him of His forthcoming death that sinners might have life. He said in John 3:14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth into Him should...have eternal life". We are put 'into' Him in His death, and then 'into' Him in His life, on the resurrection side of the Cross, "having in Him your root"! Therefore "persevere steadfastly in your faith ..." i.e., when you first received Christ Jesus the Lord, you believed into Him, now stay in Him, be rooted in Him, have your foundation in Him, have all your spirit life built up in Him.

Now turn to Colossians 2:9-11. "IN Him dwells all the fulness"! It is as we abide in Him we get the 'fulness' of the Spirit. Paul puts it quite another way—"In Him you have your fulness"! You have died with Him, now joined in spirit to Him, abide in Him, and you are in an ocean of life. "In Him dwells all

个的地方。主基督在祂开始传道时传扬祂一己的十字架。祂告诉尼哥底母重生的必须，也告诉他即将临到祂的死是为叫罪人得生命的。祂在约3:14-15说：「摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永生。」我们是在祂的死上来放进祂里头的，和在十字架的复活一面来在祂里面生根下来在祂的生上进入祂里头的。因此当「坚信不移」，就是说当你开初接受基督耶稣为主时，你信入了祂，如今当保持在祂里面，在祂里头生根，建基在祂里头，你一切灵的生命都建基祂里头。

如今来到西2:9-11：「一切的丰盛都居住在祂里面！」我们是住在祂里面时得圣灵的丰盛。保罗说：「你们在祂里面也得了丰盛！」你已与祂同死，如今在灵里来联上祂，住在祂里头，来活在海洋般的生命中。「神本

the fulness of the Godhead in bodily form, and in Him you have your fulness; for He is the Head of all Principalities and Powers. In Him, also, you were circumcised with a circumcision not made with hands, even the off-casting of the whole body of the flesh." The 'flesh' cannot be taken 'into Him'. It must be 'cast off'. "For with Him you were buried in your baptism [into death], wherein also you were made partakers of His resurrection, through the faith wrought in you by God, Who raised Him from the dead." Here again are the 'twin parts of one fact'.

The severing work of the Cross takes place as we abide in Him; the cutting off of the 'flesh', even the "offcasting of the whole body of the flesh" takes place as we abide in Him. It is a 'circumcision' which is done without human hands, for it is wrought by the Holy Ghost as the believer consents, and trusts Him, to carry out in him the full work of the Cross of Christ. It is the Spirit of God who baptizes us into the death of Christ, and gives the believer the power to cast off all the 'body of the flesh', and to carry this out in

性一切的丰盛都有形有体的居住在基督里面，你们在祂里面也得了丰盛。祂是各样执政掌权者的元首。你们在祂里面也受了不是人手所行的割礼，乃是基督使你们脱去肉体情欲的割礼。」肉体不能带进祂里头。肉体必须被割离。「所以我们藉着洗礼归入祂的死.....也要在祂复活的形状上与祂联合；藉着从死里复活的神在你里头所作成的信。」在这里又是一个事实的成双两方面。

十字架割离的工作是在我们住在祂里头时发生的，这肉体的割离，甚至整个肉身的废除都是在我们住在祂里头时发生的。这是不靠人手而作的割礼，是由圣灵得到信徒的同意和信靠下来在他里头执行基督十字架的全面工作。这是那把我们浸洗在基督的死中之神的圣灵来给信徒能力割除所有肉体，并巨细无遗地来执行这个，因此他的灵性却靠神而活（彼

detail, so that he may live according to God in the Spirit. Now let us see two or three verses for the practical outworking in the life. "Whosoever, then, is in Christ, is a new creation; his old being has passed away, and behold, all has become new" (2 Corinthians 5:17). "In Christ Jesus neither circumcision is anything, nor uncircumcision, but a new creation" (Galatians 6:15)—'In Christ' nothing is made to depend upon any external thing. 'In Christ Jesus' nothing avails, nothing is of any use, nothing is of any account, but a new creation.

Now turn to Ephesians 2:4-6. "God Who is rich in mercy, because of the great love wherewith He loved us even when we were dead in sin, called us to share the life of Christ...And in Christ Jesus, He raised us up with Him from the dead and seated us with Him in the heavens." In Christ is our root and our foundation, from which we must never move, but here we see the outcome of that death position joined to Him in spirit we are seated with Him in spirit 'in the heavens'. "Crucified with Him," we are called to share His life, "for ye are dead,

前4:6)。如今让我们在两节节文中看看生命中的实际工作。「若有人在基督里，他就是新造的人，旧事已过，都变成新的了。」(林后5:17)「受割礼不受割礼都无关紧要，要紧的就是作新造的人。」(加6:15)没有「在基督里」的东西会倚靠任何外在的事物；「在基督耶稣里」除了新造外，便没有东西有益，没有东西有用，没有东西有价值。

如今来看看弗2:4-6：「然而，神既有丰富的怜悯，因祂爱我们的大爱，当我们死在过犯中的时候，便叫我们与基督一同活过来。祂又叫我们与基督耶稣一同复活，一同坐在天上。」我们建基在基督里，我们在其上永不动摇。我们在这里看见在灵里联上祂死的地位有的后果，我们在灵里与祂一同坐在天上。「因为你们已经死了，你们的生命与基督一同藏在神里面。」(西3:3)我们藉与

and your life is hid with Christ in God" (Colossians 3:3) Resurrection power is uplifting power. Joined to the Risen One it can lift your spirit up, and keep it 'far above all' in Christ, however deeply it may have been 'down' under the bondage of the flesh, or mingled with the life of nature of the soul—we are 'seated with Him in the heavens' by union with Him Who on His ascension 'sat down'. Joined to Him, He holds us as we abide and rest in Him.

"Finally...let your hearts be strengthened in the Lord, and in the conquering power of His might..." The Lord Christ, Paul said in chapter one, is above the Principalities and the Powers. He is not under them, and the believer is also seated with Him 'far above'. Now, let such a one be strengthened in the Lord, be confident, be sure, know for certain the position of victory, and be strong in the conquering power of His might.

Also, in this place of assured victory, "Put on the whole armour of God" (verse 11). You know your position, now be established there, and put on the armour of God, "that you may be able to stand".

祂一同钉死来在祂的生命上有分。复活的大能是令人振奋的能力。联上那复活者就能叫你的灵振奋，并叫灵常在基督里高于一切，无论它如何曾低下地服在肉体的束缚下，或与魂天性的生命相混，我们与祂合一下来与升天坐在高天之上的祂一同坐在天上。联上祂的我们住在和安息于祂里头时，就得祂托着我们。

「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。」(弗6:10) 保罗在弗1章说到主基督是远超过那些执政的、掌权的。祂并非服在他们之下，信徒也与祂同坐远超过一切。如今这样的人当在主里面刚强，确信，稳妥，肯定站在得胜的地位上，并且要倚靠祂的大能力作刚强的人。

并且在这确实得胜的地位上，「要穿戴神所赐的全副军装。(弗6:11) 如今就在你所知道的地位上站稳，穿上神的军装，「还能站立得住。」

But you were 'seated' a moment ago! Yes, you cannot 'fight' external foes if you have a conflict within! You must be 'sitting down' inside! If you lose your inward peace you are at the mercy of the devil. For conquering warfare the believer must have the inward calm of God, and be strengthened, stablished, rooted in Him. Now 'put on the armour' that you may be able to stand.

And why need we 'stand'? Because of 'the wiles of the devil'.

"Stand firm against the wiles of the devil, for the adversaries with whom we wrestle are not flesh and blood." It is strange, in the face of this, how God's people perpetually see only 'flesh and blood' as the cause of the conflict, and trouble in their lives. They will not recognize that there are spiritual foes. Or if they see some other cause than the flesh and blood, at the back of circumstantial troubles, they put all down to the 'will of God'. By some means or other, they will ignore the supernatural powers of evil. In the one case they have friction with the ones who injure them, or in the latter they submit, as they think, to

但不久前你是坐着的！对，你若有里面的争战就不能抵挡外敌！你必须在里头坐下！你若失却你内里的平安，你就任由魔鬼来摆布了。信徒必须为着征战来有着神的内里宁静，并要在祂里头得加力，坚固，和生根。如今来「穿上军装」，叫你得站立得住。

我们需要站稳因为「魔鬼的诡计」。

「就能抵挡魔鬼的诡计，因我们并不是与属血气的摔跤。」面对这些时，神的子民如何持续地只见「血肉」下来认定这就是他们生命中冲突和麻烦的成因，这是奇怪的。他们是不会认定有属灵仇敌存在的。又或者他们在偶然遇上的麻烦背后，得见一些血肉以外的成因，他们会将一切都归因于神的旨意。他们必会用某种方法来否定邪恶的超自然势力。前者他们与伤害他们的有着摩擦，而在后者他们按他们所想的来归因于神的旨意，

the 'will of God', and become actual victims of the forces of Satan attacking and seeking to injure every child of God. They do not know how to discern between what is really of God, and what is of Satan. The Apostle says, our real adversaries are not flesh and blood. These spiritual foes are in the aerial heavens. They roam in the air around our planet, seeking to do all the evil that they can.

Our adversaries are not flesh and blood, but they are princes—"The Principalities, and the Powers, and the Sovereigns of this present darkness". We have three hierarchic ranks of Satan's governmental powers described here. The 'Princes' set over 'Principalities', the 'Powers' of those who are able to use the resources of the air; and the 'Sovereigns'—the kings or rulers, governing 'this present darkness'. Then last and lowest in rank, are the multitudes of 'spirits of evil in the heavens' who carry out the behests of Satan their chief and the other 'rulers' of their various spheres.

In Daniel 10 the veil is lifted, and we are told about a 'Prince of

来成为攻击和寻求伤害每个神儿女之撒但势力的实在受害者。他们不能在甚么是真的出于神和甚么是出于魔鬼之间作出识别。使徒说我们的真正仇敌不是属血气的，这些属灵的仇敌是天空属灵气的，他们在我们上头的空气中漫游，寻找一些他们能作的恶事。

我们的仇敌不是属血气的，他们是魔君。「那些执政的、掌权的、管辖这幽暗世界的。」我们在这里说到的是撒但权力组织上的三个阶级层次。魔君们将权力下放给执政的，这些掌权的能运用空中的资源，而魔君或管治者等元首则管治这幽暗世界。而在阶级上最末尾和最低级的是那群空中的邪灵，他们执行他们领袖撒但和别些不同领域的管治者的命令。

那幔子在但10章揭开后我们得知有波斯国

Persia' and a 'Prince of Grecia' (Daniel 10:13, 20), withstanding the heavenly messengers to Daniel. Is there not a 'Prince of England' and a 'Prince of France'? In every land do not God's people wrestle against the 'Princes' of the Satanic forces?

"Wherefore," he writes, "take up with you to the battle the whole armour of God, that you may be able to withstand (Gr. resist) them in the evil day, and HAVING OVERTHROWN THEM ALL, TO STAND UNSHAKEN". This clearly depicts an aggressive advance, with the sure and certain fact that they can be 'overthrown', and by the Lord's children in union with Him. There are 'evil days', when the 'princes' and 'powers' and the 'rulers of the darkness', come and besiege, say for instance, your church. Do not only stand on the defensive and protect yourself, but looking not at 'flesh and blood', go up to that battle with the hosts of darkness, strong in the Lord anchored in Him with the eternal calm of God centred in your being—and 'overthrow' the invisible hosts by the weapon of faith and prayer.

的魔君和希腊的魔君(但10:13, 20)难阻那属天的信息临到但以理。那么是有着英国魔君和法国魔君的了。各处神的子民不是与撒但势力中的魔君们来摔跤么?

「所以要拿起神所赐的全副军装，好在磨难的日子抵挡仇敌，并且成就了一切，还能站立得住。」(弗6:13)这清晰地描绘一个藉着主的儿女与祂合一的进攻性前进，有着仇敌必被推翻这确实和肯定的事实。在将来邪恶的日子，众魔君、势力和黑暗的管治者会来围困的也许就是你的教会。不单止要站稳来抵御和保护自己，且不要注目那些血气的，而是要与那些黑暗的众军来作战，牢牢抛锚在主里头，在你里头深处有着神的永恒平安，藉着信心的武器和祷告来推翻不可见的全军。

CHAPTER 6 THE CROSS AND LIFE IN THE SPIRIT

"We have died...new service of the Spirit" Romans 7:6

1. There is a human spirit. 1 Corinthians 2:11 shows this clearly. "Who can know what belongs to man, but the spirit of man which is within him?" i.e., who can know what is going on within us, but the spirit which is within us? "Even so," says the Apostle, "none can know what belongs to God, but the Spirit of God alone." "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might understand those things which have been freely given us by God." We see by this passage that there is a 'spirit of man,' which knows the man, as the 'Spirit of God' knows the 'depths of God'. Also that God gives to men who will receive Him, His Spirit, so that by His Spirit they may be enabled to understand the things of God-things which they could not know apart from the teaching of His Spirit.

2. "You convene an assembly, and when you, and my spirit with

第六章 十字架和灵里的生命

「我们既然死了.....服事主要按着圣灵的新样。」(罗7:6)

1. 有人灵的存在。林前2:11清楚显示：「除了在人里头的灵，谁知道人的事？」即是说：除了在我们里头的灵，还有谁能明白我们里头发生甚么事呢？使徒且说：「像这样，除了神的灵，也没有人知道神的事。」「我们所领受的，并不是世上的灵，乃是从神来的灵，叫我们能知道神开恩赐给我们的事。」(林前2:12) 从这经文我们得见是有人的灵的，这灵认识人，正如神的灵认识神的奥秘一样。并且神将祂的灵给与接受祂的人，因此他们得以藉着祂的灵来明白神的事情，就是他们不得祂的灵教训下不得知道的。

2. 「你们聚会的时候，我的灵也同在。」(林

you, are gathered together..." (1 Corinthians 5:4) Here is Paul talking about his own spirit being present with the assembled believers in Corinth. Here we have the fact of there being a spirit of man as a distinct entity, or organism. Again in 1 Corinthians 14:14, Paul says, "If I utter prayers in a tongue, my spirit indeed prays, but my understanding bears no fruit". So 'spirit' and mind, or understanding, are not the same thing! "My spirit prays" says the Apostle, apart entirely from the 'soul'—or understanding. This shows that there is prayer which takes place only in the spirit, without the 'understanding' of what the prayer is about (see Romans 8:26), and without expression by the voice, or 'feelings' of the body. So, the Apostle says, "I will pray indeed with my spirit, but I will pray with my understanding also; I will sing praises with my spirit, but I will sing with my understanding also". This prayer in the spirit is not of value to others gathered in a meeting, "For if thou, with thy spirit, offerest praise" only, "how shall the Amen be said" by others

前5:4)保罗在这里说到他一己的灵在哥林多的信徒中一起聚会。我们在这有的事实是人的灵乃是一个独特的实体或机体。再者保罗在林前14:14说：「我若用方言祷告，是我的灵祷告，但我的心思没有果效。」因此灵和心思或理性是不相同的！使徒说「我的灵祷告」是完全撇开魂或理性来说的。这显明有一种只发生在灵里的祷告，所祷告的是不用悟性的（参看罗8:26），是言语表述不来，身体感觉不来的。因此使徒说：「我要用灵祷告，也要用悟性祷告；我要用灵歌唱，也要用悟性歌唱。」（林前14:15）在灵里的祷告于聚会中的其它人没有价值。「不然，你用灵祝谢，那在座不通方言的人，既然不明白你的话，怎能在你感谢的时候说『阿们』呢？」（林前14:16）聚会中需要的是「悟性」的祷告。

who are present? The 'understanding' prayer is needed in the assembly.

3. The varied characteristics of the spirit. Romans 12:11 speaks of a 'fervent' spirit. Something quite different to 'enthusiasm' or fervour in the soul. The 'fervent' spirit is the same in a revival meeting, and in the cold drudgery of daily life.

In 2 Corinthians 7:13, Paul says that the 'spirit' of Titus had been 'refreshed' by seeing the zeal (fervency) of the Corinthian believers in the things of God. Some of you are getting your spirits 'refreshed' here! Again in Acts 18:5, we read that Paul was 'pressed in spirit' to 'testify to the Jews that Jesus was Christ'. This shows the action of the Holy Spirit in the man's spirit urging him to a certain course of action. It is when testimony, or preaching, has its source in this pressure of the spirit—not merely the impulse or emotion of the soul that there are eternal results in blessing to those who are prepared by the Holy Spirit to respond to it.

In reference to this we have in Acts 20:22 a remarkable passage,

3. 灵有着不同的特征。罗12:11说到一个「火热」的灵。这与魂的热情或火热是完全不相同的。灵的火热在复兴聚会中跟在日常生活冷漠苦差中是一样的。

保罗在林后7:13, 15说到提多的灵因着看见哥林多信徒在神的事情上热心而畅快欢喜。你们有人的灵在此也畅快欢喜！并且我们在徒18:5看见保罗心灵迫切向犹太人证明耶稣是基督。这显明圣灵在人的灵里头运行来催促人有所行动。这见证或传扬的源头不单止是来自魂的激动或情感，而是来自灵的迫切，圣灵为有所响应的人所预备的是永恒恩福的后果。

关于这个我们有在徒20:22的显著经文，显明

showing the way Paul was able to read the mind of the Holy Spirit, as made known in his own spirit. He said to the elders at Miletus, "As for me, behold I go to Jerusalem in spirit foredoomed to chains...in every city the Holy Spirit gives the same testimony that bonds and afflictions abide in me". In his own spirit Paul knew that he was going forward into 'bonds', and knew this to be the testimony of the Holy Spirit in his spirit. Here is seen clearly the coaction of the Holy Spirit with the human spirit—the spirit of man as the organ, and the Spirit of God working in and through it. This pure spirit working is distinct from the soul (natural), or the life after the flesh, i.e., the emotional of the soul, or the 'feelings' of the body.

In Romans 1:9, again we read "Whom I serve with the worship of my spirit". The Apostle knew the life of the spirit, not only as the organ through which the Holy Spirit moved him in prayer, in fervency, in testimony, but also in service to his Lord. This does not mean that the spirit is not under the man's control. That it always is so is seen

保罗在他一己的灵中能领略圣灵心意的方法。他对米利都的长老们说：「现在我往耶路撒冷去，心被捆绑，不知道在那里要遇见甚么事。」保罗在他自己的灵中知道他正步向捆绑，也知道这是圣灵在他灵中的见证。在这清楚得见圣灵对人灵的强逼，圣灵在作为机体的人灵里头和各处来工作。这纯然灵的工作有别于魂（血气）或体贴肉体的生命，也就是魂的情感或身体的感觉。

我们再次在罗 1:9 中读到「我用心灵所事奉的神。」使徒认识灵里的生命，不单止作为圣灵在他祷告、热心和作见证时驱动他的机体，且也是他事奉主的机体。这不是说灵并非在人的掌控之下。总是这样的情况在林前 14:32 得见，保罗说到先知

in 1 Corinthians 14:32, where Paul says that the gift of prophecy does not take from the prophets the control of their own spirits. They have not control over the Holy Spirit of course, but the man has control over his own spirit in its co-action with the Spirit of God, for the Holy Spirit does not deprive the redeemed soul of his freedom of action and decision of will to voluntarily work with God.

4. The work to be done in the spirit of man: In Romans 7:6, the Apostle speaks about 'newness of spirit'. "A new spirit will I put within you" was the promise of God to Israel, made through Ezekiel, long before the time of Paul. The new birth therefore, or regeneration, takes place in the spirit. The spirit of man by nature is a fallen spirit. It is 'spirit', but it is separate from God—in darkness and emptiness. It is consequently open to the spirits of Satan, and able to give place to evil spirits and become their medium of communication with others. But in the new birth the spirit is brought back to God by regeneration, and man is given again power to know God.

的恩赐不会从先知中取去他们一己之灵的管理。当然他们不会管控圣灵，但在与圣灵同工时人总是会管束他一己之灵的，因为圣灵不会剥夺得赎之人行动的自由和自愿与神同工的决意。

4. 人灵里头要作的工作：使徒在罗7:6说到「圣灵的新样。」「我也要赐给你们一个新心。」(结36:26)是早于保罗很久以前神藉以西结向以色列人所作的应许。因此那新生或重生是在灵里发生的。人的灵按性质来说是一堕落的灵。这虽是灵，却是与神分离的，在黑暗和虚空中的。因此它是向撒但的灵开敞的，能给邪灵地方来成为与别人沟通的媒介。却是神藉重生来在人灵里带来新生的，祂也赐人能力来认识神。

In 2 Corinthians 7:1, we read "Having these promises (i.e., the indwelling of God, ch. 6:16-18)...let us cleanse ourselves from every defilement, either of flesh or spirit". Here we see that the 'spirit' can be defiled. There are sins of the spirit. For the indwelling of God it is necessary to have a spirit without guile. "Blessed is the man in whose spirit there is no guile..." no duplicity, no mixture. This is enough to show that the spirit needs cleansing. And the believer is to do this, by acknowledging these sins, applying to God to have them dealt with by the Cross, and by putting them away. We are to 'cleanse ourselves', not only from the defilement of the flesh, but of the spirit.

We have already seen that before the Fall, as God created man, the spirit was the dominant power, ruling the soul—the personality of the man—for the expression of the life of God, with the body as the slave. Then we see how man fell so that the flesh ruled instead of the spirit (Genesis 6:3, 6). Then how the Son of God came, and as the Representative Man,

在林后7:1中我们读到：「我们既有这应许（就是林后6:16-18所应许的神内住），就当洁净自己，除去身体灵魂一切的污秽，敬畏神，得以成圣。」我们在这里得见灵是可以被弄污的。有灵里的罪。若要神的内住，灵的没有玷污是必须的。「凡心里没有诡诈.....这人是 有福的！」(诗32:2) 没有表里不一，没有搀杂。这足以证明灵是需要洁净的。信徒作成这个 是藉着承认这些罪，将他们带到神那里被十字架处理，来除掉他们。我们要 洁净自己，不单除掉肉体的污秽，还有灵的污秽。

我们已得见在堕落之先，就是神创造人之时，灵作为神生命的流露是有着管治魂这人的个格的支配能力的，那时身体是为奴的。之后我们得见人如何堕落，因此管治的是肉体而不是灵（创6:3, 6）。之后神子如何来到，作为人的代表，将堕落的亚当带上十字架，在

took the fallen Adam to the Cross, where in its stead He suffered the penalty of death for sin, and in Him the fallen Adam died. "If One died for all-then all died" (2 Corinthians 5:14) Now the work of the Spirit through the Word of God is to apply the Lord Christ's finished work on the Cross to every man, and reverse the results of the Fall. The spirit of man, joined to the Risen Lord, is to be again the ruling power, governing the 'soul', controlling the mind, the emotions and dispositions, and then the body the obedient vehicle (Romans 6:13) at the command of God through the new creation'. This is the meaning of the Cross. The precious blood cleanses the heart, the affections, but the Cross deals with the old creation.

Is there not a difference between the 'flesh' and the 'old man'? "Though living in 'the flesh', my warfare is not waged according to 'the flesh'" (2 Corinthians 10:3), he writes. So in this sense we are 'in the flesh', even when the 'old man' is crucified. But the Apostle adds that even though we are thus "living in the flesh", we are not to

这代替下祂为罪忍受死亡的刑罚。并且在祂里头的堕落亚当也死了。「一人既替众人死，众人就都死了。」（林后5:14）如今圣灵的工作藉着神的道将主基督在十字架上成就的工夫加在每个人身上，逆转堕落的结果。在神的命令下藉着新造联上复活主的人的灵，再次得着管治的能力，来管治魂，管治心思、情感和性情，之后管治身体这顺服的容器（罗6:13）。这就是十字架的意思。宝血洁净心和情感，而十字架所处理的，却是那旧造。

肉体 and 旧造有没有分别？「我们虽然在血气中行事，却不凭着血气争战。」（林后10:3）这样看来，虽然旧人已被钉，我们都是属血气的。但使徒进而说，虽则我们是在血气中活，我们可不该凭着血气来行，却应凭着灵里的神来行。正确来看，

act "according to the flesh", but "according to God in the spirit". "Living in the flesh," in a right sense, is not to be an excuse for yielding to it, or being governed by it in any degree.

"May the God of Peace Himself sanctify you wholly; and may your spirit and soul, and body all together be preserved blameless, at the appearing of our Lord Jesus Christ." (I Thessalonians 5:23)

5. The working of the Holy Spirit in the spirit of man: A passage in Romans 8:16 very clearly shows this aspect of the spiritual life. "The Spirit bears witness with our own spirit that we are the children of God." This is not the 'understanding' or the mind. The Holy Spirit gives His witness in our spirits. Look at Ephesians 3:16, "He would grant you strength by the entrance of His Spirit into your inner man". This is, says Moule, "Deep in it, penetrating far into it [the], the regenerate human spirit..." Here is the truth made clear. The Holy Spirit dwells and works in the human spirit. It is His shrine, and His place of abode.

6. A Bible picture of a 'spiritual'

「在肉体中活」不是降服于肉体或有任何程度被肉体管治的借口。

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

5. 罗8:16这经文清楚显示属灵生命的一方面，就是圣灵在人灵里头工作。「圣灵与我们的心同证我们是神的儿女。」这不是悟性或心思。圣灵在我们的灵里来作见证。看看弗3:16：「藉着祂的灵，叫你们里头的人刚强起来。」这就是Moule所说「在人里头深处，深深透入之处，那重生之人的灵。」真理在这得以弄清。圣灵在人灵里居住和工作。这是祂的殿，和祂的居所。

6. 我们翻到林前

man: For this we turn again to 1 Corinthians 2:11. The 'spiritual' man has an acute 'spirit' sense. He knows the action of his spirit, and by his spirit knows all about himself. It is only when a man becomes really 'spiritual', with the 'soul' divided from his spirit (ie. the mixture of mental and spiritual separated), that this is realized. The majority of people are in a 'fantasy', as an old writer says, about themselves. The mental perception is unable to penetrate into the depths of 'yourself' and make you know yourself as you really are. The man's own spirit, unmixed with the intellect, 'knows' himself, and he receives the Holy Spirit into his spirit that he may know God (verse 12).

Then the spiritual man, with the Holy Spirit dwelling in his spirit, is given a spirit—faculty which enables him to understand the things of God, and to explain them to others. "These are things whereof we speak, in words not taught by man's wisdom, but by the Spirit, explaining spiritual things to spiritual men." The R.V. says "comparing spiritual things with

2:11来看看圣经中一幅属灵人的图画。属灵人有着灵的敏锐触觉，他知道他灵的作为，和藉着他的灵来对他自己全所认识。惟有人真的成为属灵，魂自灵剖开（就是将心思和属灵的混合物剖开）时，这才得以成真。大部分人对自已都心存幻想，正如一个年老作家所说的。心思的感觉不能识破深层的你自己，使你认识到你真的所是。这没有与智力搀杂之人一己的灵是认识他自己的，他且接受圣灵进入他的灵，使他得以认识神（林前2:12）。

这时有着圣灵内住他灵里的属灵人得赐一个灵，就是使他能明白和向别人解释神事物的机能。「我们讲说这些事，不是用人智慧所指教的语言，乃是用圣灵所指教的语言，将属灵的话解释属灵的事。」（林前2:13）修订本说到「将属灵事物与属灵来作比对」，而「比

spiritual", and the R.V. margin 'combining', and 'interpreting'. Conybeare says 'explaining', and in the R.V. margin of verse 15 we have the word 'examining'—the Greek meaning being 'to investigate and decide'. Practically it means that when the man's spirit is actually 'joined' with the Risen Lord, the Holy Spirit gives him a spirit sense, or faculty, whereby he is able to compare, or 'examine' spiritual things, and 'combine' spiritual facts with spiritual.

The 'intuition' of the spiritual man comes from the human spirit indwelt by the Holy Spirit. It appears then that the 'mind' and spirit become one, or else it is that the Holy Spirit penetrates the mind, clarifying and illuminating it, so that it loses its earth-born character. Possibly this is what the Apostle meant when he said "Be renewed in the spirit of your mind". The intellect then becomes spiritual.

When truth thus comes to the teacher, who is taught of God, it is borne witness to in the consciences of those you speak to. It need not be forced upon any one by the speaker, for the Holy Ghost does

对」又或作「诠释」。Conybeare说到「解释」和林前2:15的「看透」修订本或作「希腊文原文的审查和决定」。这实际上说到，当人的灵实在联上复活的主时，圣灵便给他一个灵的触觉或机能，叫他能比对或审视属灵的事物，并将属灵的事物与属灵来相联。

属灵人的直觉是来自有圣灵内住之人的灵。看来心思和灵是成为一的，或者是圣灵透入了思想，使之明净和得光照，因此这直觉失掉其地上出生的特征。也许这就是使徒所说「又要将你的思想中的灵改换一新。」(弗4:23)的意思。那么智力变成属灵了。

当真理来到受教于神的教师时，那些你讲说之人的良心会作见证。讲者不用向任何人施加压力，因为圣灵会作祂一己的工作，在祂一己话语上

His own work, and bears witness to His own Word.

7. The laws of the spirit; and how to walk after the spirit: (a) First there is the minding of the things of the Spirit. See Romans 8:5-6, "They who live after the flesh mind fleshly things, but they who live after spirit"—the article is not there in the original—"mind spiritual things; and the fleshly mind is death; but the spiritual mind is life and peace". The secret of walking after the spirit is, briefly, to 'mind' the spirit, and put spiritual things first. As we do this, it means that you never lose consciousness of what is going on in your spirit. Madame Guyon has a helpful illustration of what it means to abide in Christ. She says when you enter a room you say how pleasant and warm it is, but as you stay in it you have no 'consciousness' save of ease. But go into the cold outside and you will soon know that you are not 'abiding' in the room. Walking in the spirit, and minding the spirit, therefore, does not always mean any consciousness in the senses, but a keen intuitive knowledge of God and His will. It is not a life of

来作见证。

7. 灵的法规和如何随从灵而行：(a) 先要有对圣灵事物的理念。看看罗8:5-6：「随从肉体的人体贴肉体的事；随从圣灵的人体贴圣灵的事。」原文中是没有那冠词的：「体贴肉体的就是死；体贴圣灵的乃是生命、平安。」体贴圣灵而行的诀窍简而言之就是专心于灵，以属灵的事优先。当我们这样作时，这就意味着你从不会失去觉知在你灵中有何事发生。盖恩夫人在「住在基督里」的意思上有一个有用的说明。她说到当你进入一房间时，你会说这是何等舒适和温暖。你还在里头逗留时，是没有舒适等觉知的；但当你走到寒冷的外头时，你很快就会知道你不是留在房中了。在灵中行，专心于灵时，不再时常有着任何感官上觉知的意欲，而是热切地自觉对祂和祂旨意的认识。这不是一个高超灵感现象的生命，而是在日常生活

great spirit phenomena, but of quiet rest in God in the common things of daily life. The believer thus 'minding the spirit' ceases to be governed by 'circumstances', and to measure external acts by their external values. Your great and blessed rest lies in simply and quietly doing the will of God, for in the life of union with God, the soul cheerfully, gladly, does the common every-day things, with the same fervency of spirit as he would do what is called 'the Lord's work'.

(b) Then there is the being obedient to the monitions of the Spirit. "All who are led by God's Spirit, and they alone, are the sons of God" (Romans 8:14). The Spirit of God leads those who are truly sons of God begotten in the Divine Nature—by various workings in the human spirit, such as impressions, drawings, restrainings, assurance in prayer, and inward witness to an action being in the will of God. All these monitions of the Holy Spirit in the spirit of the believer, are very delicate and subtle, but they can be known and read as the life in the spirit becomes stronger, and less mixed with the emotions and

的寻常事物上平静安息于神。因此信徒专心于灵，不再受环境支配，不再以外在的价值来衡量外在的举动。你伟大和蒙恩的安息是在于纯然和安静地行神的旨意，因为在与神合一的生命上，那魂是欢欣和高兴来作每天寻常的事，无论作甚么都带着那相同火热的灵，都称之为主的工作。

(b) 之后有的是对圣灵告诫上的顺服。「因为凡被神的灵引导的，都是神的儿子。」(罗8:14) 神的灵引导那些在神圣本性上神所生的真正儿子，在人灵里有着不同的工作，例如感动、吸引、阻止、祷告中的确认和合神心意之行动上内里的见证。这一切在信徒灵中的圣灵忠告，都是十分微妙和精巧的，人若要认识和晓得他们，只能在灵里的生命变得刚强，魂或心思活动中的情感和搏动少有混杂之时。

impulses of the soul, or the activities of the mind.

(c) There is also a need of knowledge of God, and His ways of working. In Philippians 1:9, we read, "This I pray, that your love may abound yet more and more in true knowledge, and in all understanding, teaching you to distinguish good from evil". The Holy Spirit can give us this 'understanding' so that we may be able to distinguish good from evil in our path. Colossians 1:9-11 again speaks of this as a necessity for walking worthy of God.

(d) A very important law of the spirit-life is that of 'expression'. This we find in John 7:38-39—"He that believeth into Me...out of his belly shall flow rivers of living water. This spake He of the Spirit." We get a gleam into this in what is said of Peter in Acts 4:8. "Then Peter, filled with the Holy Ghost, said unto them..." There was a fresh influx of the Spirit of God into his spirit, and out in bold testimony. 'Out' of you shall 'flow rivers of living water'. We shall never have a fuller spiritual life than the extent to which we pour out that life to others.

(c) 在神和祂工作的方法上也有认识的需要。我们读到：「我所祷告的，就是要你们的爱心在知识和各样见证上多而又多；使你们能分别是非。」（腓1:9-10）圣灵能给我们这个知识，因此我们能够我们的路途上分别是非。西1:9-11也说到这个乃是行事为人对得起主上所必须的。

(d) 「流露」乃属灵生命极重要的法则，我们在约7:37找到「信我的人就如经上所说：从他腹中要流出活水的江河来。耶稣这话是指着信祂之人要受圣灵说的。」我们在徒4:8得见「那时彼得被圣灵充满，对他们说.....」有神圣灵的涌流纯新流入他的灵，并在他大胆的见证上流出。必有活水的江河从你们流出。我们拥有属灵生命的量度永不会比我们将这生命流向别人的为多。

(e) Lastly there is the use of the spirit in spiritual conflict: We have already dealt with this as part of the life on the resurrection side of the Cross. The Holy Spirit will teach us the true use of the spirit in conflict, for He alone can show us how to distinguish the things that differ, in the spiritual realm. I will only say that the use of the spirit only makes the believer very quiet in conflict. The victory is often won by a quiet and simple word. It is the Holy Spirit that makes the spirit strong to stand against opposing powers.

CHAPTER 7 THE CROSS AND POWER FOR SERVICE

First as explained by the Lord Himself before His death, and second as explained by the Lord Himself after His death, when, as the Risen and Ascended Conqueror, He chose an instrument on earth through whom He could reveal the spiritual meaning of the historical facts of His death, resurrection and ascension. It is in the epistles of Paul that we get the inside meaning of it all. For the glorified Lord chose the Apostle Paul to be the revelator

(e) 最后有的是在属灵争战上灵的运用。我们曾在作为生命一部分十字架复活的一面来谈到这个。圣灵必会教导我们在争战中如何正确地使用灵，因为独有祂才能向我们显明如何去分辨在属灵层面上不同的事物。我只会说惟有灵的运用能使信徒在争战中十分安静。所得的胜利常是藉着一个安静和简单的经文。是圣灵使灵强壮来对抗敌对的势力。

第七章 十字架与事奉的能力

一、主亲自在祂死前解说；二、主亲自在祂死后以复活和升天的得胜者身分来解说，祂选上地上祂能向他启示祂的死、复活和升天等历史事实之属灵意义的工具。我们在保罗的书信中进入这一切的意义。是荣耀的主选上使徒保罗来作为启示教会的人，如同摩西是作为神向以色列人发放启示的人一样。保罗被选

to the Church, as Moses was God's revelator to Israel. He was chosen to give out to the world Christ's explanation of Calvary, and Christ's explanation of the resurrection, and Christ's explanation of Pentecost, as He foreshadowed it in germ before He died. Therefore all that Calvary is for us, all that the Resurrection means to us, and all that Pentecost means to us, is to be learnt in the Epistles of Paul, and not so much from the historical records of the Acts of the Apostles.

"AT THAT DAY YE SHALL KNOW THAT I AM IN my FATHER, AND YE IN ME." 'That day,' the context tells us, was the Day of Pentecost. His disciples listening to these words had walked the earth with Christ, and had seen Him and known Him as a Man; after His resurrection they would see Him again as a Man, but with a resurrection body. They were to handle Him and see for themselves that He had 'flesh and bones' as a Man, proving a real physical resurrection. They were to see this Man ascend before their eyes into the heavens, whilst they were left on earth. But a 'Day' would come when they would know

上来将基督对加略山、复活和五旬节的解说给与世人，正如祂在死前的预告中所暗示的。因此加略山的所有意义都是为着我们的，复活的所有意义都是为着我们的，五旬节的所有意义都是为着我们的，都是从保罗的书信而不是记录历史的使徒行传中所得知的。

「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）经文所告知我们的「那日」就是五旬节。得听这个的基督门徒在世上与祂同行，也曾见祂和以人子来认识祂；在祂复活后他们再次得见作为人子的祂，但带着一个复活的身体。他们过去和祂交往和得见祂如同人一样有肉有骨，因此证明这真是一个身体的复活。他们从前亲眼得见这人子升天，而他们却留在世上。但「那日」来到时，他们就会全然明白个中

the inside spiritual meaning of it all. At His ascension they knew that He had gone up to God. But there was more. "At that day ye shall know that I am in my Father, and ye in Me." The Holy Spirit would reveal to them that they were in God also that the Ascended Lord had taken them with Him in spirit back to God. "Christ died, the just for the unjust, that He might bring us to God." Not only reconcile us to God, but in spirit re-unite us with God. The severance caused by the Fall is removed. Through the Cross the fallen Adam is crucified, "For ye died, and your life is hid with Christ in God." When 'that Day' came, by the Holy Ghost they would know their source of life to be changed. They would understand they had died with Christ, and were translated out of the power of darkness into the kingdom of His dear Son.

We therefore gather from the Lord's words, that the great inner meaning of Pentecost, is the Holy Spirit making real to you your union with the Ascended Christ. This is in harmony with the order we have already seen—Calvary,

的属灵意义。在祂升天时，他们知道祂已往神那里去。不止这样，「到那日，你们就知道我在父里面，你们在我里面。」圣灵向他们启示他们是在神里面，和升天的主已把他们与祂一起在灵里带返神那里去。「基督……受死，就是义的代替不义的，为要引我们到神面前。」（彼前3:18）不单使我们与神和好，且在灵里与神合一。因堕落而来的分离已被除掉。因着堕落的亚当被钉在十字架上，「你们已经死了，你们的生命与基督一同藏在神里面。」（西3:3）当「那日」来到时，他们藉着圣灵得知他们生命的源头改变了。他们得以明白他们已与基督同死，和被迁出黑暗的权势，得进入祂宝贵儿子的国里。

因此结合主的话，就知道五旬节最深层的意义是圣灵来使你与升天的基督合一得以成真的。这也与所曾给与我们「加略山——复活——五旬节」的次序一致。你先认

Resurrection, Pentecost. You first know your union with the crucified Christ, then your union with the Risen Christ, and then your union with the Ascended Lord in the bosom of the Father, which according to John 14:20 is 'Pentecost'. When the Holy Ghost came, the 120 knew experimentally what Calvary, Resurrection and Pentecost meant. They knew they had died with their Lord, they knew they were joined to Him, and taken with Him unto God. Their entire outlook was changed in the upper room. From the moment the Holy Ghost came they looked out at the world from the Throne of God. They understood the Lord's words, "As My Father hath sent Me, even so send I you" (John 20:21). They had been taken 'back to God', and were now 'sent' from God to proclaim His message to the world.

This is practically the 'endowment of power' as foreshadowed by the Lord. It really means that by the influx of the Holy Spirit into your spirit, it has found its centre. You are no longer 'self-centred', but God-centred. It is when we are thus taken back, in

识与钉十字架的基督合一，之后你与复活的基督合一，往后与升天的主在天父怀里合一，而所记于约14:20的就是五旬节。当圣灵降临时，那一百二十人具实地认识加略山、复活和五旬节的意义。他们晓得他们与他们的主同死，他们晓他们已联上祂，和与祂被带到神那里去。在楼房上的他们处境上完全改变了。从圣灵降临那一刻起，他们是从神的宝座来外望世界的。他们明白主的话：「父怎样差遣了我，我也照样差遣你们。」(约20:21)他们已被带返神那里去，如今从神那里被差来向世人传扬祂的信息。

这就是主所预言能力赐下的成为事实。这真的说到圣灵流进你的灵，它已找着其中心。你不再是自我中心而是以神为中心。当我们与升天的主合一下被带到父神那里时，神的灵能藉我们来作

union with the Ascended Lord, to God the Father, that the Spirit of God is able to work out through us all that He wants to do. It is then that it may be said of you, as of Gideon, "The Spirit of the Lord clothed Himself with Gideon, and Gideon blew a trumpet!" It means not only the Holy Spirit in the believer, but the believer IN GOD, and therefore covered or clothed by Him. This is what is promised in Luke 24:49. The disciples were told to wait until the Holy Spirit had come, when they would be 'clothed' with power from on high-power which would make them know they were with Christ in God.

'I IN YOU' is the outcome of thus being centred with Christ in God. "If I make my bed in hell, behold Thou art there!" Even in the midst of those opposed to Christ, we carry our own atmosphere with us. What a contrast this life in God, with its ease and 'naturalness', and the 'mechanical' kind of life many Christians are trying to live. They have such a 'process' for keeping it up, and maintaining 'communion' and spirituality, that they have no

成所有祂想要作的。那时就可以像对基甸说的来说到你：「耶和华的灵降在基甸身上，他就吹角！」（士6:34）这不单止说到圣灵在信徒里面，也说到信徒在祂里面，是这样来披戴或穿上祂的。这就是路24:49所应许的。所告诉门徒的是要等候，直到圣灵降临，那时他们就得披上从上头来的能力，是这使他们知道他们是与基督藏在神里面的。

因此「我在你们里面」是与基督一同以神为中心的结果。「我若在阴间下榻，祢也在那里！」（诗139:8）就是在那些反对基督的人中间，我们也随身带同我们的一己香气。这在神里头的生命与世人的生命何等回异，其自在、自然和无意识的生命是众多基督徒尝试来活出的。他们有如此的过程要追赶，要维持相交和

time to think about saving the world!

And they knew, as only those taught of the Holy Ghost know, that they were joined to the Ascended Lord, in the union of essence which is only possible to spirit, and they were one with Him in God. 'One in us' (John 17:21) said the Lord. And they knew, too, that the Risen Christ, mystically, was also in them.

With this difference, that in John 14:20, He (1) foreshadows the God-ward side, and in 1 Corinthians 12:13 (2) the outworking of the Spirit, in and through the Church—the mystical Body of Christ—communicating the life and Spirit of its Head.

Let us read verses 12 and 13—"As the [natural] body is one...and as all the members...are one body, so also is Christ [the mystical Christ made up of Head and members]. For in the communion of one Spirit we were all baptized [Greek, immersed] into one body, whether we be Jews or Gentiles, slaves or free men, and were all made to drink of the same Spirit." The Speaker's Commentary says, 'drenched with one Spirit'. The

属灵，因此他们无暇来想到拯救世人！

他们（惟有蒙圣灵教导的人才）知道他们联上了升天的主，他们这样在惟有灵才可进入合一的本体下来与祂在神里面合一。主说到「在我们里面成为一」（约17:21）。他们也知道复活的主也是奥妙地在他们里面的。

祂在约14:20预言的是神那一面，而在林前12:13则是圣灵在和藉教会这基督的奥秘身体来工作，来传递这身体之头的生命和灵。

我们来读林前12:12-13：「就如（肉身的）身子是一个.....肢体虽多，仍是一个身子；（由头和肢体组成的神秘）基督也是这样。我们不拘是犹太人，是希利尼人，是为奴的，是自主的，都从一位圣灵浸入一个身体中，饮于一位圣灵。」Speaker的注释是「于一位圣灵中浸泡」。五旬节的赐下能力在这里得着彰

endowment of power at Pentecost is manifestly to be seen here. The context explains the way the Triune God (verses 4 to 6), works out through the members of the Body. John 14:20 shows the believers at Pentecost in their union with the Lord taken into God, now we see the work of the Holy Spirit forming all thus united to Christ, into the spiritual organism of the Church. They were 'immersed in spirit' according to the analogy of John the Baptist baptizing men into the water as the element. (See the promise of Acts 1:5.) Immersed in Spirit, all in the upper room drank of the same Spirit, Who thus produced the union foreshadowed in John 14:20.

The principal word to emphasize in 1 Corinthians 12:13 is the word 'into'. In John 14:20 Christ said 'Ye in Me', and in 1 Corinthians 12:13 we find the Holy Ghost doing this work of placing believers into Christ, in essential union, as members of His Body. The emphasis at Pentecost should therefore be, not on the external and incidental manifestations, but on the internal and spiritual meaning of the

显。这经文解释到三一神藉着身体的肢体来工作的方法（林前12:4-6）。约14:20显示在五旬节的信徒因着与主合一而被接到神那里去，如今我们得见圣灵所构成的工作全都归一于基督，成为教会的属灵个体。他们是根据施洗约翰把人浸进水里头这比喻来作为元素（参看徒1:5的应许）的。浸于圣灵，在楼房上的所有人都饮于一位圣灵，是祂来产生在约14:20所预言之合一的。

在林前12:13中重点强调的字是into。基督在约14:20说到「你们在我里面」，而我们在林12:13发现到圣灵作成将信徒放进基督里成为祂身体中的肢体这具体合一的工作。因此五旬节该强调的不是外在和偶发的彰显，而是圣灵降临的内在属灵意义，留给祂来按着神旨意来作那些外在的

Coming of the Holy Ghost, leaving to Him the external outworking 'according to His will' (see 1 Corinthians 12:18).

Now let us go back to the Acts of the Apostles to see the results of the Pentecostal enduement, in some special characteristics of their service. Consider first the word 'power', of Acts 1:5 (and Luke 24:49)—It is in Greek 'dunamis'—the word from which we get our English word 'dynamite'. This Greek word, points out a skilled Greek scholar, means 'inherent power'—not so much power put forth, as power possessed. Now using the word 'power' as being made 'capable' or 'effective', for doing the will of God in any aspect of life or service, let us think (1) of the power of effective utterance. Peter was given this so that there were three thousand souls pricked to the heart through his first sermon. What an amount of teaching and preaching exists, even of Gospel truth, that is ineffective and carries no weight! It has, as one has said, no 'carrying power'. It does not go any further than those who hear it. Then see how

工作 (参看林前12:18) 。

如今让我们回到使徒行传来看看五旬节恩典赐下的后果，尤其是他们事奉上的一些特征。先来看看徒1:5 (和路24:49) 的「能力」一字。其希腊文 dunamis 是英文字 dynamite 的字根。一个熟练的希腊文学者指出这希腊字有着「内存的能力」，不大说到能力的表显，而是能力的拥有。如今人们用上「能力」一词如同「能够」或「有效」般来在生活或事奉的各层面上来行神的旨意，让我们来想想 (1) 有效说话的能力。彼得得赐这个，因此有三千人在他首个讲道上扎心。在现存多少的教训和传讲中，甚至是传福音的真理中，是无效和没有分量的！这就如有人所说的不「带着能力」。所说的不会超越所听见的人。我们见得多少传道人和教师那样倚重他们的笔记；却来看看

dependent many preachers and teachers are on their 'Notes', but look at Peter, and observe how he was made 'capable' of wielding the Word of God. See how the texts of the Old Testament came to him, and how he 'combined' spiritual things with spiritual. He could not have I thought out of his own mind such a comprehensive panoramic survey of the Scriptures concerning Christ, and put them into such a condensed form. He was given by his immersion in the Spirit, a clarified mind, a quickened memory, and 'made capable' of being God's messenger on that wonderful day, i.e., he was not merely a 'mouthpiece' but an intelligent coworker with God.

Then notice (2) the characteristic of the enduement of power in boldness of testimony. You may have a message of vital truth, but if you are 'timid' and self-conscious in giving it out, it is not effective. There must be, in giving God's message, an accent of bold certainty. We are not to be positive over any 'view' of truth, but about what God says. Our business is to declare the Word of God, not

彼得，留心他是如何「能够」运用神的话语。看看他是如何取来旧约的经文，和他是如何将属灵的事与属灵结合起来。他不能叫我想从他一己的意念中竟然对关乎到基督的圣经有着这样巨细无遗的考查，且将他们作出这样的浓缩。这样在圣灵的浸所给与他的的是一个清晰的头脑，一个激活的记性，和在这奇妙的日子能够成为神的传信者，就是他不单止成为一个喉舌，且是神的一个智慧同工。

之后留心(2)所赐能力来作勇敢的见证。你也许得着一个满有生命真理的信息，但你若在传讲上胆小和自我中心的话，它便不会有效。在传讲神的信息时，必须有着勇敢肯定的语调。我们不是要在任何真理观点上，而是要在神所说的话上正面。我们的职责就是要来宣讲神的道，而不是其

'views' of it. You can be 'bold' over this, for the Holy Spirit will co-witness with your declaration of 'Thus saith the Lord'.

And (3) the enduement of power is needed for business. See Acts 6:3. "Look ye out seven men of honest report, full of the Holy Ghost and wisdom, that we may appoint over this business". This can be your own 'business', as well as the 'business' of the Church, if your 'business' is in the will of God for you. We read that David became 'skilful in business' after he had received the anointing.

Then there is (4) the enduement of power as manifested in the ordinary life. "Be filled with the indwelling of the Spirit when you speak to one another ..." (Ephesians 5:18, 19). Here we have effective conversation, so that God uses you in all your daily contact with others. Then we find power given for 'contending for the faith'. Paul increased in strength for 'confounding the Jews' as he sought to prove to them that Jesus was the Christ (Acts 9:22. See also Acts 7). Controversy must not be shirked when it is necessary for the

观点。你可以在这一切之上来勇敢，因为圣灵必会与你同来宣告「主如说是」。

还有(3)在任何事情上都需要能力的赐与。看看徒6:3:「当从你们中间选出七个有好名声、被圣灵充满、智慧充足的人，我就派他们管理这事。」你的事情若是神的旨意要你作的话，那么这便能成为你一己的事情，和教会的事情。我们知道大卫在他受膏后变得办事能力高超。

还有(4)所赋与在日常生活中得见的能力。「要被圣灵充满下来彼此对说。」(弗5:18-19)我们在这有有效的对话，因此神在你日常与人的接触上用上你。那时我们发现我们有给与的能力来为真道竭力争辩。(犹1:3)保罗越发有能力，驳倒犹太人，证明耶稣是基督。(徒9:22，参看徒7章)在必须维持真理上，争辩是无可避免的。永不可为和平而牺牲真理。司提反和保罗两个都得着争辩而

maintenance of truth. Truth must never be sacrificed for peace. Stephen and Paul were both endowed with power for this work.

Then (5) there is the being made capable to meet Satanic powers. This we see in the story of Paul and the sorcerer. When he met this man, and Satan withstood him, Paul steadily resisted him, and rebuked the demon in him, just as he did the girl with the spirit of divination. The Apostle in the latter case did not speak in a moment. He bore with the poor deceived soul, until the influx of the Spirit of God arose in his spirit.

If you are centred in God, and walking with Him, you will find, too, that as you come against the power of darkness in some specific way, the Spirit of God will at the right moment rise in you in divine strength to deal with it. Paul knew the moment to turn round upon the demon and say, "I command thee in the Name of Jesus Christ to come out of her".

Notice (6) the 'discernment of spirits' which Paul had. He discerned the evil spirit in the girl, and in the sorcerer. This is not the

赐与的能力。

之后 (5) 有使之能迎见撒但势力的能力。我们在保罗和那行法术的故事上得见这个。当他遇上这人时，撒但敌挡他，保罗便坚决地抵挡他，斥责他里头的魔鬼，如同他向有着占卜之灵的使女所作的。在后者的例子中，保罗不发一言，他忍受这可怜被欺哄的人，直至神圣灵的涌流自他的灵中溢起。

你若以神为中心，与祂同行，你必也会发现当你以某特定的方法来抵挡黑暗的势力时，神的灵必会在合适的时刻在你里头激起神圣的力量来处理它。保罗知道何时转身来对魔鬼说：「我奉耶稣基督的名，吩咐你从她身上出来！」(徒16:18)

留心 (6) 保罗所拥有对灵的认识。他识别出使女和行法术里头的邪灵。这不是感知或识别上

'gift' of perception, or discernment, but power to tell the difference between 'spirits'. Our time will not allow more, but you can see in 1 Cor. 12 the working of the Holy Ghost in the members of the Body of Christ, making one and the other 'capable' for the carrying out of the will of God.

In 1 Corinthians 12:13 we read, "By one Spirit are we all baptized into one body whether we be Jews or Gentiles..." Jews and Gentiles we read in Ephesians 2:14, had a 'wall of partition' between them. How could they both become members of Christ's Mystical Body, and be made to 'drink of one Spirit'? Only through the Cross. Therefore the Cross stands as the basis of John 14:20 and Acts 2. The Cross lies at the base of the UNITY OF THE BODY, and only so far as the deep work of the Cross is known can the members of the Body be welded together in the drinking of one Spirit. Let us read Ephesians 2:13-17. "Now, in Christ Jesus, ye, who were once far off, have been brought near through the blood of Christ. For He is our peace, Who has made both one, and has broken

的恩赐，而是能分别众灵的能力。我们的时间不容许再多说，但你能在林前12章中得见，在基督身体的肢体中有圣灵的工作，使彼此之间能照着神的旨意而行。

在林前12:13我们读到：「我们不拘是犹太人，是希利尼人.....都从一位圣灵受浸。」我们在弗2:14中读到犹太人和外邦人之间有一道「间断的墙」。他们两者怎能成为基督奥秘身体的肢体和能以「饮于一位圣灵」？惟有藉着十字架。因此十字架就是约14:20和徒2章的根基。十字架乃是身体合一的根基，惟有得认识十字架深层的工作才能叫身体的肢体熔合一起来饮于一位圣灵。让我们来读读弗2:13-17：「你们从前远离神的人，如今却在基督耶稣里，靠着祂的血，已经得亲近了。因祂是我们的和睦，将两下合而为一，拆毁了中间隔断的墙；而且以自己的身体

down the wall which parted us; for, in His flesh, He destroyed the ground of our enmity...that He might create in Himself one new man; and that, By His Cross He might reconcile both, in one body, unto God, having slain their enmity thereby."

The place of unity between Christians to-day is clearly the Cross. And this by its destroying all ground of enmity between those for whom Christ died. Between Jew and Gentile the barrier was that of 'ordinances'. But crucified with Christ, the 'Jew' ceases to be a Jew, the Gentile ceases to be a Gentile. And, shall we say, the 'Baptist' ceases to be a Baptist, the Wesleyan a Wesleyan, and so on. All these externalities may exist, and be conformed to, but they belong to the external life only, because each regenerate believer is inwardly a member of the Body of Christ, part of a New Creation, which is neither Jew nor Gentile, male nor female, but a 'New Man' consisting of Christ the Head of His members.

废掉冤仇.....为要将两下藉着自己造成一个新人.....既在十字架上灭了冤仇，便藉这十字架使两下归为一体，与神和好了。」

今天基督徒之间合一之处明显就是十字架。作成这个藉着摧毁一切基督替他们之死的人之间所有层面的冤仇。犹太人和外邦人之间的间断就是律法。但与基督同钉之后，犹太人就不再是犹太人，外邦人也不再是外邦人。并且我们可以说属浸信会的不再属浸信会，属卫理宗的不再属卫理宗等。这一切的外在性也许仍存在，仍有所奉行，但他们只属于外在的生命，因为每一个重生信徒是基督身体里面的肢体，是新造的一部分，既不是犹太人，也不是外邦人；既不是男，也不是女；而是基督祂众肢体的头所构成的一个新人。

CHAPTER 8 THE CROSS AND THE TONGUE

"I tell you even weeping...(of) enemies of the Cross" Philippians 3:18

THE degree of our real identification with Christ in His death, and the criterion of the stage of our growth into the maturity of the life of the new creation, is in no respect more marked than in relation to the 'sins of the tongue', especially in regard to those we see to be 'enemies of the Cross', ignorantly or wilfully. For in no manifestation of the 'flesh' is its activity more painful and disastrous, than in the language used by even true servants of God concerning those who are either caught in the apostasy of today, "denying the Lord that bought them" (2 Peter 2:1), or ensnared in the wiles of Satan in any form.

"If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (James 3:2, R.V.), writes the Apostle James. The word 'perfect' in this passage, according to Young's Analytical Concordance, means 'complete' a complete man. The same word is

第八章 十字架和舌头

「我又流泪的告诉你们.....十字架的仇敌。」
(腓3:18)

我们与基督真正同死的程度，和我们在新造生命长至成熟阶段的标准，无论那一方面都不比舌头的罪更相关，尤其是关乎到我们有意无意看为十字架之仇敌的人。在显示肉体的活动上，没有比就是神真正的仆人向那些今天被证实为背教的人（「连买他们的主他们也不承认。」（彼后2:1））或陷在撒但任何形式诡计的人所用的言语更令人不快和灾难性。

使徒雅各布写道：
「若有人在话语上没有过失，他就是完全人，也能勒住自己的全身。」（雅3:2）在这经文中所用「完全」一词，《Young氏圣经用字索引》以「完全」为一个完全人。同一个词

used in Ephesians 4:13, and is rendered in the R.V. text, a 'full-grown man'; and again in Colossians 1:28, where it is rendered by Conybeare, 'full-grown in Christ' the word denoting 'grown to the ripeness of maturity'. Again, we find the word in Colossians 4:12, and here it is rendered by Conybeare as meaning "ripeness of understanding, and full assurance of belief". And, lastly, the words occur in Philippians 3:15, where the Apostle writes: "Let us all, then, who are 'ripe in understanding', be thus minded." the word 'perfect' being the antithesis of 'babe' (Conybeare's note).

According to the Apostle James, then, stumbling not in word is the supreme mark of a 'complete' spiritual man, completely 'full-grown in Christ', having come to the ripeness of maturity as a new creature in Christ Jesus, thus having "ripeness of understanding and full assurance of belief" being no longer a child "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men...after the wiles of error" (Ephesians 4:14, R.V.), but able to

出现在弗4:13，修定本把它译为「一个长成的人」；而Conybeare则将西1:28的这词译作「在基督里长成的人」，意味着成长至成熟。再者我们在西4:12找到那词，而Conybeare将它译为「悟性上成熟，完全的相信」。最后在「所以我们中间，凡是理性上成熟的人总要存这样的心。」（腓3:15）出现的「完全」一词，Conybeare说是相对于「婴孩」来说的。

根据使徒雅各布，在说话上不绊跌的人是「完全」属灵人的崇高标记（雅3:2），是在基督里完全成长，在基督耶稣的新造上达至长成的成熟，既然有「丰足的悟性，有充足的信心」，就「不再作小孩子，中了人的诡计和欺骗的法术，被一切异教之风摇动，飘来飘去，就随从各样的异端。」（弗4:14）却能用爱心、充足的信心、和在基督里成长

speak the truth in love, in the full assurance of faith, and calm, ripe knowledge of maturity in Christ.

'Spiritual' men now will prove their 'ripeness of maturity' by their 'stumbling not in word' during the present distress. Panic and hasty, unloving words cannot be co-existent with the 'full assurance of faith' and the deep knowledge of God of the truly 'spiritual' man. The spirit of the man who is 'ripe in understanding' is shown in the words of Paul immediately following his utterance, "Let us who are 'perfect' be thus minded". "Many walk," he says, "of whom I told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ ..." (Philippians 3:18). "Even weeping!" Ah! this is the spirit of the spiritual man! No man who weeps in speaking of the enemies of the Cross will 'stumble in word', and grieve the Holy Spirit of God by the fruit of his lips. The truth must be spoken—but in love, and with "anguish of heart and many tears" (2 Corinthians 2:4), for those who have gone astray.

Prayer warriors, let us take

而有和平和成熟的知识来说真理。

如今属灵人在现今的困境中以他们不在说话上绊跌来证明他们的成长。惊慌失措、轻率和无爱心的说话是与「充足的信心」和真正属灵人对神的深深认识格格不入的。在悟性上成熟的属灵人是显在保罗这经文后随即说到的「我们中间凡是完全人总要存这样的心。」(腓3:15)他说：「因为有许多人行事是基督十字架的仇敌。我屡次告诉你们，现在又流泪的告诉你们。」(腓3:18)「又流泪」！啊！这就是属灵人的生命！没有在说到十字架的仇敌时流泪的人会在说话上绊跌，和因他嘴唇的果子来叫神的圣灵担忧的。真理固然要说，却要用爱，并且为着那些已失迷的人「心里难过痛苦，多多的流泪。」(林后2:4)

祷告的战士啊，让我

heed that we abide in the place where we can 'lift up holy hands without wrath and doubting'. We must 'stumble not in word' if we are to be truly abiding within the veil. And why? The Apostle James shows clearly the reason: "Doth the fountain send forth from the same opening sweet water and bitter?" (James 3:11). Can we speak words, bitter words, one moment, and be a channel for the sweet, pure stream of the "river of water of life, clear as crystal, proceeding out of the Throne of God and the Lamb" the next? Let us listen again to James, and hear him tell the reason why the mark of a man truly 'sanctified' in spirit, soul and body is the 'stumbling not in word'.

The "tongue", says the Apostle, "setteth on fire the wheel of nature (or birth, R.V.m.), and is set on fire by hell". The wondrous silence manifested by Christ-the Last Adam, as the pattern of the Christ-life for His redeemed, when He was accused by the chief priests and elders. He answered nothing. "Then saith Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He

们致力来住在叫我们能无忿怒，无疑惑下举起圣洁的手（提前2:8）那处。我们若要真的常在幔内，就必定不可在说话上绊跌。为甚么？使徒雅各布清楚地说到原因：「泉源从一个眼里能发出甜苦两样的水么？」（雅3:11）我们能否一时说苦毒的说话，却一时是一道「明亮如水晶，从神和羔羊的宝座流出」（启22:1）甜美生命水的河流？让我们再次听听雅各布，听他告诉我们为何一个实在灵魂体成圣之人的标记就是不在说话上绊跌。

使徒说：「舌头.....能把生命轮子点起来，并且是从地狱里点着的。」基督这末后亚当彰显奇妙的宁静，作为基督所救赎之人的生命典范。当祂被大祭司和长老控告时，祂甚么都不回答。「彼拉多又问他说：你看，他们告你这么多的事，你甚么都不回答么？耶稣仍不回答，以致彼拉多觉得希

gave him no answer, not even to one word: insomuch that the governor marvelled greatly." Only when appealed to for truth did the Lord Christ speak, and bear witness to the truth (see John 18:37). "Art Thou a King, then?" said Pilate. "Thou sayest it because I am a King" (R.V.m.), replied the Kingly Prisoner.

Let us therefore take heed at this time, and ask for the light of God upon the words of our mouth, lest we lose unwittingly our power within the veil. Let us "take forth the precious from the vile" i.e., distinguish in the light of God what words are from Him, or are of our own mind, so that we may be as His mouth (Jeremiah 15:19) in this day of crisis.

CHAPTER 9 THE CROSS AND REVIVAL

In the Revival in Wales the outstanding theme was the message of Calvary. It is only when we see the Cross as the centre, and the basis of all the working of the Holy Spirit that Revival becomes possible. Let us now seek to understand some of the laws and perils of Revival even when we

奇。」(可15:4-5)但当涉及真理时,主基督便说话,并为真理作见证(参看约18:37)。「彼拉多对他说:这样,你是王么?」君尊的囚犯答说:「因为我是王,所以你说这个。」

我们来「将宝贵的和下贱的分别出来」,就是要在神的光中来分辨甚么是出于神的,甚么是出自我们的思想。那么在危难的日子,我们就可以当作祂的口(耶15:19)了。

第九章 十字架和复兴

在威尔士大复兴中,那突出的主题是十字架的信息。惟有我们得见十字架乃是中心和所有圣灵工作的基础时,复兴才能变得有可能。我们既已认识十字架不同范畴的东西,就让我们如今来寻求明白复兴的一些法则

know something of the various aspects of the Cross. In dealing with this subject I will embody matter from a manuscript which was intended to form part of the last chapter of 'War on the Saints', and for some cause it was omitted. It has its origin in lessons learned in the Revival in Wales.

Fausset, the well-known evangelical commentator, says about the human spirit writes, "The spirit of man is the receptacle of the Holy Spirit, and is the organ in which He dwells, and through which He works".

What are the primary conditions for Revival? First, the negative: the removal of all obstacles to the outflow of the Spirit. This brings in the work of the Cross applied by the Spirit of God.

Second, the positive: understanding how to co-operate with the Holy Spirit of God. This brings in the lifeline of the Cross, the inflow of the Holy Spirit and the believer learning experimentally how to walk in the spirit.

Now as to some of the main 'obstacles'. (1) In the spirit an unbending, unforgiving, grasping

和危险。在处理这题目时，我有意收录一些原意是组成《圣徒争战》一书最后一章的手稿，却因某些原因而未能成事。所收录的是源于威尔士大复兴中所领受的教训。

Fausset这在讲说人灵上著名的福音注释家说：「人的灵是圣灵的载体，也是祂居住和藉祂工作的机体。」

复兴的基本条件是甚么？先是负面的除掉所有圣灵流出的障碍，这领我们进入由神的灵所运作的十字架的工作。

其次是正面的领悟如何与神的圣灵同工，这领进十字架生命的一面，圣灵的流入和信徒具实地学会如何在灵中行。

如今说说一些主要的障碍。(1) 灵里有着倔强、不原谅和贪得无厌

spirit. (2) In the life ignorance of what is right and what is wrong, so that things which hinder the Holy Spirit are tolerated. (3) In the service of God—unwillingness to speak of the things of God, and to testify.

For dealing with the obstacles is needed—(1) The cleansing of the spirit (2 Corinthians 7:1), by the putting away of unyieldedness; the forgiving of those who have trespassed against us, the surrender of a 'grasping' spirit by giving up all to God. (2) The seeking of light from God upon 'right' and 'wrong' in the life, and the putting things right as the light is given. (3) The surrender to God for obedience to the monitions of the Holy Spirit in the way of speech and testimony. Here comes in the Blood to cleanse all that the light reveals, and the Cross in its delivering power, setting free the believer by his identification with Christ in His death, applied by the Holy Spirit.

Now as to the perils of Revival: These again primarily may be briefly defined as, (1) the danger of acting or living by 'feeling', or the sensuous life, instead of the

的灵。(2)在不分是非黑白的生命中，有着容忍难阻圣灵的东西。(3)在事奉神上，有不乐意来说到和见证神的事物。

在处理障碍上，需要到(1)灵的洁净(林后7:1)：藉着除去不服，原谅那些曾冒犯我们的人，将一切交付神来降服贪得无厌的灵；(2)在人生的是非上寻求神的亮光，当得赐亮光时便拨乱反正；(3)在说话的方法和见证上降服于神来顺服圣灵的忠告。就此有着宝血的进来洁除所有光所启照的，并且带着圣灵所运用之释放能力的十字架，因着信徒与基督的同死来使之得释放。

如今来到复兴的危险，这些也许可以主要地被简略定义为：(1)不是藉着属灵生命，而是藉着感觉或感知生命来行

spirit-life; and (2) the peril arising from the spirits of evil counterfeiting the workings of the Holy Spirit. Alongside of the danger of becoming dominated by 'feelings' and emotions, the perils of Revival come mainly from the invisible world of spirits. The Counterfeiter is watching to counterfeit, and to insert his workings in the place of God's workings. The fact became clear again and again in Wales, during the height of the 1905 Revival, that it was possible for God to begin with a pure work of the Holy Spirit, and for the counterfeiting spirits to insert a 'counterfeit' which the soul ignorantly accepted.

In view of this danger—the principle danger—if we pray for Revival, we should pray God to prepare intelligent and spiritually equipped children of God to guide and help His people. Believers who know the ways of God, and who know the ways of the enemy, and are really endued by God with the power of discerning spirits, able to tell at once when the source of spiritual phenomena is changed. Such souls can discern when the

动和活的危险；(2)由邪灵伪装圣灵工作而起的危险。被感觉和情感支配的危险之外，复兴的危险主要是来自那不可见世界的灵。伪装者等待着来伪装，在神工作之处来插入他的工作。在威尔士1905大复兴的高潮时是越发清晰的事实，神是以纯然圣灵的工作来开展的，却由伪装的灵插入了为无知人所接受的伪装。

有见及这危险，这主要的危险，当我们为大复兴来祷告时，我们该祈求神来预备一些在智能和属灵上装备好的神儿女来引导和帮助祂的子民。认识神的方法和仇敌的方法的信徒，是神真的赐与辨别诸灵能力的人，能立时相告属灵的现象是何时改动了的。这样的人能分辨有灵运行的聚会何时由纯全的灵改变成

spirit working in a meeting is changed from pure to counterfeit, and know how to deal with the spurious spirit, and how to bring the gathering back into the pure stream of God again. This occurred in the Revival in Wales many times, and those who watched the leadership of the one who was thus 'discerning' the spirits at work, marvelled.

I recollect once being in a meeting in England where the atmosphere was as pure as crystal. The spirit sense, when it knows God, can sense atmosphere, and where God is in great power there is a sense of the 'terrible crystal' Ezekiel spoke about. It then seems as if the atmosphere is so transparent that everything in it out of harmony with God seems repulsive and painful. The atmosphere of the meeting referred to was like this, when one who was present rose to pray, and immediately it seemed as if a muddy stream was poured into the meeting, filling the atmosphere with a sense of 'thickness', and the pure and beautiful clearly crystal sense of the Holy Presence of God

为一个伪装的灵，并知道如何去处理这欺骗的灵，如何去领会众重回神纯洁的泉水。这在威尔士的大复兴中，和那些辨别运行之灵来为着大会的引导守望的人中多次奇妙地出现。

我还记得有一次在英国的一个聚会中，那里的气氛明净如水晶。感知神的灵触能感知这气氛，神在那里有着大大的能力，有着以西结所说可畏如水晶(结1:22)的感觉。那时就似乎气氛是那样的明净，以至其中的每一个事物都是与神不一致的，似乎是令人憎厌和痛苦的。所说到的聚会气氛是像这样的，当有与会者起来祈祷时，立时就像有一泥石流涌进聚会中，充斥着环境的是厚厚的感觉，而神圣洁同在的纯全和美丽明如水晶的感觉顿然消逝。这人的祷告出于凭感觉的属魂生命，并非出于灵。

was gone. That soul had prayed from the sensuous soulish life, and not from the spirit.

1. First as to the leader of the meeting: The leader should be one chosen of God, and equipped by the power of the Holy Spirit. He must therefore be: (1) Baptized with the Spirit, so that he is conscious of the spirit sense referred to, whereby he knows the mind of the Spirit in himself, and is able to discern it in others.

(2) The leader, thus open to the leading of the Holy Spirit, should be able to speak at any moment as the need arises free from dependence on notes, or aids to memory. To guide the meeting under the guidance of the Spirit, he needs to be able to speak as the Spirit gives utterance, and to know the right moment and the right message.

(3) The leader must never let go the reins of the meeting, leading throughout, although he may outwardly appear to be taking no part at all. I was once watching a huge gathering where one who had been greatly used in Revival in another land, was present, and the

1. 先来说说聚会的带领人。带领的人必须是神所拣选，藉圣灵能力装备的人。因此他必须是（1）被圣灵所浸，因而他有着所说的灵触觉知，他是藉此来知道他里头有着神的心意，且能辨别在别人里头神的心意。

（2）那么这带领的人是向神圣灵的引导来开敞的，必然能够随时按需要不用倚靠讲稿或在记忆的帮助下来说话。在圣灵的引导下来领导聚会的他所需要的是能够照圣灵所给的话来说，并且认识到甚么是正确时刻和甚么是正确的信息。

（3）这带领的人必须永不要离开聚会的脉搏下来一路带领，虽然也许外表看来是他完全没有参与的。有一次我看见一个大聚集，那里有一个在别地的复兴上曾被大大使用的人，这聚会便交

meeting was given over to him. He spoke just a few words, and then placing his watch upon the desk, he bowed his head in prayer, and deliberately let go the meeting as if he had nothing to do with it. It could be seen that he had taken his hands right off it. That is, he did not continue to inwardly hold it, by watching, and readiness to intervene. The result was startling. The moment he 'let go', there was a wild outburst from a section of that meeting, which was indescribable. There was a 'hissing' as if serpents were there, and a wailing noise like the whistling of the wind in the rigging of a ship in a storm. The leader did not attempt to deal with this, and there was no regaining of the control of that gathering—it was practically wrecked. No work of God could be done in that atmosphere. This shows that when God gives charge of a meeting to any one, he is responsible to hold it for God, and to rely upon the Holy Spirit in directly quenching any inroads of the spirits of Satan. No one could pretend that the outburst I have described was of God.

(4) The leader must keenly

付给他。他只说了几句话，之后他便将手表放在桌子上，他低头祷告，故意放手聚会，如同他无事可作了。所得见的是他将手提开了，即是说他内里不继续藉着留心察看和随时准备介入来主持了。那结果是令人吃惊的。在他放手那一刻，聚会的某处有着一个难驾驭的迸发是言语不能述说的。在那里有着的如同蛇的嘶声，和一个像在暴风吹着船桅的风啸响声。那带领的人没有试图处理这个，因此不能重获聚会的控制，聚会实际上被摧毁了。在这样的氛围下没有神的工作能作成。这显示当神将聚会给与某人负责时，他便有责任来为神主领，来倚靠圣灵消除任何从撒但之灵而来的侵入。没有人能佯称我所描述的迸发是出于神的。

(4) 那带领的人必

watch the meeting, seeking, in reliance upon God, discernment when to touch it (outwardly), and when to leave it alone; and when to move with God in song, or prayer, or message.

2. Second, AS TO THE MEETING: a programme of prearranged plan is no hindrance, for it can be used if there is no discernable movement of the Holy Spirit among the people. But the leader must be ready to drop the 'programme' when the Spirit of God shows him to do so. But the meeting should not be allowed to 'take its own course' until the Holy Spirit is undoubtedly at work among the people.

We saw this to-day in the Prayer Conference. There was a blessed working of the Holy Spirit, and He was in control. The last quarter of an hour, all who prayed, prayed in the spirit. It is a great sign that the Holy Ghost is in control when people are 'condensed' and to the point, with no garrulousness of the 'flesh'—It is the atmosphere that is the great thing. When God is fully in control you will find that the meeting will need very little guiding

须敏锐地看望那聚会，倚靠神下来寻求识别何时来外在地介入，何时来放手；和何时来与神一起唱诗，祷告或传讲信息。

2. 二，关乎到聚会。一个事先安排的内容是不会有难阻的，因为若没有可识别之圣灵在人们中间运行时，这是有用的。但当圣灵给他显明时，那带领的人必须准备好来放手所预备的。但聚会一定不可任其自由发挥，除非圣灵确实无疑在人们之间运行。

我们今天在祈祷会中得见这个。有着的是一蒙恩的圣灵运行，是由祂管理的。在一小时祷告会的最后十五分钟，人人都在祷告，在灵里祷告。当人们都在没有肉体的饶舌下来集中一点时，这便是由圣灵管理的重要迹象。当神完全进来掌管时，你必会发现那聚会少有需要由带领的人来带领的了。

by the leader.

3. Third, how to get a 'heavy' meeting into liberty. (1) The 'burdens' on all present may first be removed by asking for audible prayer, or expression of need. People go to a meeting burdened with their own troubles, and with their spirits crushed or weighted. Burdened in spirit, they are not open to God because they are burdened. The leader begins to speak to them, and think them 'so hard'. But they are not 'hard'—they are burdened. It would probably 'liberate' the meeting if at first all could be free to express their burdens, either in prayer or by asking for prayer of others.

(2) The leader should take time to get the meeting free. When it is free from weight, pressure, heaviness, he will find it easy to give the message.

(3) The leader should be in victory himself, so that he is able to lift the meeting, and not be dependent upon the people for his own liberation. Sometimes the speaker himself goes to a meeting burdened, and trusting for inspiration to come to him from the

3. 三·如何在沉重的聚会中得着自由？(1) 临到与会者的重担也许藉着先要求开声祷告或述说所需的来得以消除。人们背负他们一己的烦恼和他们受压或沉重来参加聚会。他们因着灵里沉重而不向神开敞。带领者开始对他们说话，会以为他们心太硬。其实他们不是心硬，而是受压太重。若先让所有人自由地藉着祷告或要求他们为别人祷告来说到他们的重担时，这大抵会释放该聚会。

(2) 带领的人该花时间来叫聚会自由。当聚会得脱离重担、压力和重压时，他必会发现传讲信息上是轻省的。

(3) 带领的人必须自己是得胜的，因此他能够提升聚会，而不是倚靠人们来得着一己的自由。有时讲员本身带着重担来赴会，相信自聚会来得着临到他的感动。但这不是神的方法。讲员一定不

meeting. But that is not God's way. The speaker should not be dependent upon the response of the people, but be able to change the atmosphere and bring the gathering into liberty, i.e., the meeting should not be used as a 'crutch' to make up for lack of prayer and preparation, or to liberate the speaker from his own burden.

(4) The speaker should give his message even if he is conscious of opposition to the truth he is giving, either in the atmosphere from the powers of darkness, or by the people, and as he does so the Holy Spirit will work, and the meeting will be mastered by the truth, thus forestalling the devil, who will otherwise get a hold upon it.

(5) All in the meeting should understand they are free to take part, and there should be no tie to time. The meeting should be free to go on until it is evident that the Spirit of God would have its conclusion. This is one of the greatest needs in 'Revival', but very difficult circumstantially to obtain. Yet so often when the Spirit of God has been at the highest point of

可倚靠会众的反应，而是要去改变气氛，领会众进入自由。就是说聚会本身不能被用作一个填补缺乏祷告和准备，或来叫讲员从一己的重担中得释放的一根拐杖。

(4) 讲员必须来传讲信息，那怕他觉知他所说的真理正蒙受反对，不是来自黑暗的权势就是来自人的氛围；当他这样来传讲时，圣灵必会工作，那聚会必会被真理所管理，来预先阻止意欲得着该聚会的魔鬼。

(5) 所有在聚会中的人该明白到他们是自由来参与的，也不该有时间的限制。聚会该自由继续，直至证明神的灵有明显的结论。这是复兴其中一个最大的需要，但是很难随意地得到的。然而常有的情况是当神的灵已到达运行的最高点时，聚会就必须终止了。只有神

working, it has been necessary to close the meeting. Only God can show His servants how this point can be met. May He teach us how to work with Him in Revival power.

"THE COMING OF THE LORD DRAWETH NIGH." It is sufficient to show that 'Revival' is now due, whether it comes before, or as a result of the Lord's Coming. In either case we can pray for it, and prepare the way for it, whether we shall be in it, or out of it, by being "absent from the body, and present with the Lord".

CHAPTER 10 THE CROSS AS A PROCLAMATION

"THE word of the Cross is the dunamis of God," said the Apostle Paul. Dr. Mabie points out that the Greek word here is Logos, or Word—not preaching, as in the A.V. It is the same used of Christ Himself in John 1:1. "In the beginning was the Logos, and the Logos was with God, and the Logos was God." The Greek Lexicon gives the meaning of Logos as (1) The Word by which the inward thought is expressed, and (2) the inward thought itself. Christ the Son of God in Himself is God's

才能显示如何达至这高点。愿祂教导我们如何在复兴的能力上与祂同工。

「主再来近了。」不论我们是在复兴的内或外，无论是那一种情况，我们为此来祈祷，也为此来预备。「离开身体，与主同住。」（林后5:8）

第十章 十字架作为一个宣告

使徒保罗说：「十字架的道理乃是神的大能。」（林前1:18）Mabie博士指出这里的「道」的希腊文乃是Logo，或神的道；并非钦定本所译的传讲。这与基督亲自说到的「太初有道，道与神同在，道就是神。」（约1:1）的道相同。希腊文字典给与Logos的意思是：（1）流露内里思想的话；和（2）那内里思想本身。神儿子基督本身就是给

'Word' to the world—His 'Inward thought' expressed (Hebrews 1:3); and He is God's inward thought itself clothed in terms of humanity. The 'Logos' of the Cross is also God's 'inward thought expressed' of the only way in which He could save fallen man, and re-create him in the image of Christ. The Logos of the Cross therefore contains in itself the power of God. It is dynamic—and through it the Holy Spirit manifests the energizing ability of God to save. It is not the 'preaching' of the Cross which is the power, but the Word of the Cross, and it is this 'Word of the Cross' which is to be proclaimed to a fallen and lost world, as a message from God, announced as a herald ANNOUNCES A PROCLAMATION by an earthly king.

This can be traced out in the epistles of Paul. "I proclaimed to you" (1 Thessalonians 2:9) he said, "the message which I bore". Conybeare's footnote says, "The original word involves the idea of a herald proclaiming a message". Again in Titus 1:3, "He made known His word in due season, in the message (lit. proclamation)

与世人的道，祂内里思想的自我流露（来1:3）；这是披上人性之神的内里思想本身。十字架的Logos也是神内里思想的自我流露，这是祂能拯救堕落的人和以基督的形像来重新创造他的唯一方法。因此十字架的Logos本身内里包含的是神的大能。圣灵是藉这爆炸的大能来彰显神拯救的活泼能力的。能力不在于传扬十字架，而在于十字架的道，向堕落的丧失世界宣告的是「十字架的道」，所宣告来自神的信息是如同一个世上君王发布的一项宣告一样。

可在保罗的书信中寻索这个，他说：「我辛苦劳碌传神的福音给你们。」（帖前2:9）Conybeare的批注说到：「原文说到一个传信者宣布一个信息。」再者，「到了日期，藉着传扬的工夫把祂的道显明了；这传扬的责任是按着神我们救主的命

committed to my trust by the command of God our Saviour". And Galatians 1:16: "When it pleased Him...to reveal His Son in me, that I might proclaim His Glad Tidings".

A 'proclamation' requires a 'herald', so the Apostle writes to Timothy, "The glad tidings, whereunto I was appointed herald" (2 Timothy 1:11). "Christ Jesus, Who gave Himself a ransom for all men, to be testified to in due time. And of this testimony I was appointed herald" (1 Timothy 2:6, 7). All these passages show the 'herald' nature of Paul's preaching of the Cross.

Now as to the terms of the proclamation. It is (1) the 'Word' Of THE CROSS. "The Jews require a sign, and the Greeks demand philosophy; but we proclaim a Messiah crucified, to the Jews a stumbling block and to the Greeks a folly." (1 Corinthians 1:22, 23); and (2) the Word of the Cross, with its twin-part of the resurrection. "Remember that Jesus Christ, of the seed of David, is raised from the dead, according to the Glad Tidings which I proclaim" (2 Timothy 2:8). Here we have the two-fold message of the Cross stated as the terms of

令交托了我。」(多1:3)和「既然乐意将祂儿子启示在我心里，叫我把祂大喜的信息传在外邦人中。」(加1:16)

一个宣布是需要一个报信者的，因此使徒写信给提摩太：「我为这福音奉派作传道的。」(提后2:11)「基督耶稣舍自己作万人的赎价，到了时候，这事必证明出来。我为此奉派作传道的。」(提前2:6-7)这些经文都显示保罗在传讲十字架上报信者的性质。

如今来到宣告本身。这是(1)十字架的道。「犹太人是要神迹，希利尼人是求智慧，我们却是传钉十字架的基督，在犹太人为绊脚石，在外邦人为愚拙。」(林前1:22-23)和(2)连同复活这孪生部分的十字架的道。「你要记念耶稣基督乃是大卫的后裔，祂从死里复活，正合乎我所传的福音。」(提后2:8)在这里我们有着十字架说成为宣告条件的双重信息。(1)一个被钉的弥赛亚，

the proclamation. (1) A Messiah crucified, and (2) a Messiah raised from the dead. Calvary and the Resurrection. Not one without the other. A real physical death and a real physical resurrection.

Then (3) as to the responsibility of the 'Herald' to 'proclaim' the message. We find this in 1 Corinthians 9:16-17, where Paul writes about himself, "Although I proclaim the glad tidings, this gives me no ground of boasting; for I am compelled to do so by order of my Master. Yes, woe is me if I proclaim it not. For were my service of my own free choice, I might claim wages to reward my labour; but since I serve by compulsion, I am a slave, entrusted with a stewardship". God will see to it that you get your 'wages'. "No man goeth a warfare at his own charges." God is a poor master, and a strange 'King' if He sends out His heralds without being able to provide for them. But God is a King, sending out a 'proclamation' to the world, and He sees to the supplies of those He truly sends. It often looks like madness to believe this, but the madness of really trusting

和 (2) 一个从死里复活的弥赛亚。加略山和复活两者都是不可或缺的。一个是真正肉体的死，一个是真正肉体的复活。

之后 (3) 就来到报信者传讲信息的责任。我们在林前9:16-17发现这个，保罗在这里说到他自己：「我传福音原没有可夸的，因为我是不得已的。若不传福音，我便有祸了。我若甘心作这事，就有赏赐；若不甘心，责任却已经托付我了。」你得到你的酬劳与否是神必会操心的。「有谁当兵自备粮饷呢？」(林前9:7) 若神在不能有所供应下来差派祂的传信者出去，那么祂就是一个差劣的主人和一个外行的王了。但神是一个向世人送出宣告的王，祂操心来供应那些真是祂差派的人。相信这个看来常似是癫狂的，但真正信靠神的癫狂乃是最高的智慧。使徒说：「我传福音是不得已的。」(林前9:16)

God is the highest wisdom. "I proclaim" because "I am compelled" said the Apostle.

Next, as to the place of the 'proclamation' in relation to other truth. "Christ sent me forth as His Apostle, not to baptize, but to publish the glad tidings" (1 Corinthians 1:17). The external ordinances were secondary in importance to the proclamation of the Message. In the mission field, therefore, the primary work of the missionaries is not to get so many heathen 'baptized' and entered on a church roll, but to publish the glad tidings.

When the solemnity of the trust and the vital character of the Message of the Cross is realized by anyone, it is bound to produce that 'trembling anxiety' lest he should fail God, or become unfitted for the Holy Ghost to use him with the message. "And when I proclaimed my message," the Apostle continues, "I did use not persuasive words of human wisdom, but shewed forth the working of God's Spirit and power, that your faith might have its foundation not in the wisdom of men, but in the power of

之后来到「宣告」与其它真理相关的地位。「基督差遣我，原不是为施浸，乃是为传福音。」(林前1:17)在传讲信息上，外在的法规是次要的。因此在宣教工场上，宣教士传讲的主要工作不是叫很多的异教徒受浸和加入教会名录，而是去宣布大喜的信息。

当十字架的信息的可靠和生命攸关的特性等严重性被某人得悉后，一定会产生「发抖的焦虑」，免得他会有负于神，或变得未能为圣灵所用，来传讲信息。使徒且说：「我讲的道，不是用智慧委婉的言语，乃是用圣灵和大能的明证，叫你们的信不在乎人的智慧，只在乎神的大能。」(林前2:4-5)在这我们再次有保罗故意避免用「委婉的言语」。除了神的大能之外，

God." Here it is again. Paul deliberately avoiding using 'persuasive words'. Human influence and 'persuasion' is not needed in addition to the 'power of God'.

About the urgency of the proclamation. "I adjure thee before God and Jesus Christ...Proclaim the tidings, be urgent in season and out of season, convince, rebuke, exhort, with all forbearance and perseverance in teaching. For a time will come when they will not endure the sound doctrine, but according to their own inclinations, they will heap up for themselves teachers upon teachers to please their itching ears. And they will turn away their ears from the truth, and turn aside to fables."

The passion of his message was in Paul to the very end. The one thing he cared about was his stewardship. When he looks back upon his sufferings, all is swallowed up in the fact that he had accomplished his ministry. "When I was first heard in my defence, no man stood by me, but all forsook me; (I pray that it may not be laid to their charge). Nevertheless, the

从人而来的影响或「委婉」都没需要。

宣讲的紧逼性上，听听保罗给提摩太最后的严肃说话：「我在神.....并督耶稣面前.....嘱咐你：务要传道，无论得时不得时，总要专心；并用百般的忍耐，各样的教训，责备人，警戒人，劝勉人。因为时候要到，人必厌烦纯正的道理，耳朵发痒，就随从自己的情欲，增添好些师傅。并且掩耳不听真道，偏向荒渺的言语。」（提后4:1-4）

在保罗里头传信息的热情是至死方休的。他所关心的是他的职责。当他回望他的受苦时，全都被他一直完成他的职事这事实所吞没。他记写：「我初次申诉，没有人前来帮助，竟都离弃我；但愿这罪不归与他们。惟有主站在我旁边，加给我力量，使福音被我尽都传

Lord Jesus stood by me, and strengthened my heart, that by me the proclamation of the glad tidings might be accomplished in full measure, and that all the Gentiles might hear; and I was delivered out of the lion's mouth." (2 Timothy 4:16, 17) he writes.

The Apostle's words to the elders at Miletus show us vividly the spirit of his labours. "Brethren, ye know yourselves...after what manner I have been with you throughout the time; serving the Lord Jesus with all lowliness of mind, and with many tears and trials which befell me through the plotting of the Jews. And how I kept back none of those things which are profitable to you...And now, as for me, behold I go to Jerusalem, in spirit foredoomed to chains; yet I know not the things which shall befall me there, save that in every city the Holy Spirit gives the same testimony, that bonds and afflictions abide in me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus to

明，叫外邦人都听见；我也从狮子口里被救出来。」（提后4:16-17）

使徒在米利都对长老所说的话鲜明地向我们显明他劳苦的灵：「弟兄们，你们知道，自从我到亚西亚的日子以后，在你们中间始终为人如何，服事主，凡事谦卑，眼中流泪，又因犹太人的谋害，经历试炼。你们也知道，凡与你们有益的，我没有一样避讳不说的.....现在我往耶路撒冷去，心被捆绑，不知道在那里要遇见甚么事；但知道圣灵在各城里向我指证，说有捆锁与患难等待我。我却不以性命为念，也不看为宝贵，只要行完我的路程，成就我从主耶稣所领受的职事，证明神恩惠的福音。」（徒20:18-24）

testify the Glad-tidings." (Acts 20:18-24)

In 2 Corinthians 6:4-10, we have a glimpse into his service as a herald. "I commend myself as one who ministers to God's service; in steadfast endurance, in afflictions, in necessities, in stripes, in imprisonments...as ever dying, yet behold I live; as chastened by suffering, yet not destroyed; as sorrowful, yet ever filled with joy; as poor, yet making many rich." Then in 2 Corinthians 4 we see how he handled the Word of God. He said, "I have renounced the secret dealings of shame, I walk not in the paths of cunning, I adulterate not the Word of God: but openly setting forth the truth, as in the sight of God, I commend myself to the conscience of all men". Galatians 3:1 emphasizes this in a very vivid way. "Oh senseless Galatians, who has bewitched you?" writes the Apostle, "You, before whose eyes was held up the picture of Jesus Christ upon the Cross". This is the literal sense, says Conybeare, and Lightfoot uses the word 'placarded'. This was the way Paul preached. He 'proclaimed' the 'Word of the Cross

在林后6:4-10中我们得见他如何以一个报信者身分来事奉：「我在各样的事上表明自己是神的用人，就如在许多的忍耐、患难、穷乏、困苦、鞭打、监禁.....似乎要死，却是活着的；似乎受责罚，却是不至丧命的；似乎忧愁，却是常常快乐的；似乎贫穷，却是叫多人富足的。」之后在林后4章中我们得见处理神道的他说：「乃将那些暗昧可耻的事弃绝了；不行诡诈，不谬讲神的道理，只将真理表明出来，好在神面前把自己荐与各人的良心。」(林后4:2)加3:1以一个十分生动的方法来强调这个。使徒写道：「无知的加拉太人哪，耶稣基督钉十字架，已经活画在你们眼前，谁又迷惑了你们呢？」Conybeare说原文就是这样的，并且Lightfoot用上「公告」一词。这就是保罗传讲的方法。他宣告如同神大能大力的十字架的道，他也向

as the power of God' and he 'placarded' Jesus Christ upon His Cross before the Galatians, so that, as it were, they saw the crucifixion with their very eyes. This is the message to be proclaimed, just as if you went out as a herald, saying "A proclamation from heaven—He was lifted up on the Cross for you. BEHOLD THE LAMB OF GOD!"

Then lastly, a 'herald' does not proclaim his message in a feeble voice, or in a timid self-conscious way! Let us not fear to lift up the voice like a trumpet. The trumpet that God uses now is the voice of one who will be a herald, and messenger, saying, "Behold the Lamb of God, which taketh away the sin of the world".

加拉太人公告在十字架上的耶稣基督，因此他们就这样以他们一己的眼睛来得见这钉十字架。这就是当宣告的信息，就如同你以一个报信者身分出去说「这是一个自天而来的宣告，祂已为你来被高挂十字架上。看哪！神的羔羊！」一样。

最后，一个报信者不会以柔弱的声音或胆小的自我中心的方式来传讲他信息的！让我们不要害怕来像号角般提高我们的声线。神如今用的角声是那必会成为一个说「看哪，神的羔羊，背负世人罪孽的。」(约1:29)这报信者和使者的声音。

The Centrality of the Cross

十架居中

Author: Jessie Penn-Lewis

作者： 宾路易夫人

Translator: Chow Woon Kuen

译者： 邹焕权

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信徒需将旧造的生命带到十字架才得脱离罪的权势。不是要征服罪，而是要在罪上死。亚当的整个肉身生命全然堕落，不可能改良。这生命是在根部和枝条上被蛇弄至堕落和被毒害的。整个救赎的计划就在于神必须从新开始这事实，就是说要有着一个新造。信徒如今必须将身体的恶行治死，就是说将堕落本性的一切活动全然交付十字架，当他这样作时，活动必然停止，因为十字架所处理的是堕落的生命，为其所激发之行为来加力的，就是这堕落的生命。旧造的生命非常旺盛，但当基督成为我的中心时，这「我」便被交付十字架，整个生命被领进入神掌管底下的光中。我们必须在死上植入基督，叫我们靠祂祂一己复活的生命来活，是祂出死的生命。我们必须在这生死攸关的合一上有分，当我们撇下属血气的生命时，祂的生命就此成为我们的生命。产生属灵果子的是「死」而不是「作」。十字架的道剖开魂与灵，因此灵得着释放来联上复活的主。当灵是这样与复活的主成为一灵时，是透过灵来进到心思，我们便经历圣灵的引领，得以亲自认识基督本身。「你们既接受了主基督耶稣，就当遵祂而行。」（西2:6-7）当我们开初凭着简单的信心之举来接受基督时，我们是被神的灵把我们放进祂里头。基督在我们里头，我们的灵联上这作为复活者的祂，我们也是在祂里头住这层面上日复一日来行走的。

比「罪」和「世界」更需要处理的，是「己」。十字架的道将魂与灵刺入剖开，当信徒降服于述说与基督同死运作中的十字架的道时，就将这两样刺入剖开了。