

The Work of the Holy Spirit

By Jessie Penn-Lewis

聖靈的工作

賓路易師母著

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*For every virtue we possess,
And every victory won,
And every thought of holiness,
Are His alone*

SECTION I

It is of supreme importance in seeking to understand spiritual things that we recognize the Holy Spirit as the Revealer of the things of God. Let us turn to the Lord's last farewell to His disciples, in John 14:16. "I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of Truth, whom the world cannot receive." These are the actual words which the Lord Jesus Christ spoke from His own lips the night before He was betrayed and crucified. You know how you treasure the words of those you love—some tender friend or relative that has died; how you go back to the last words they spoke! Here we have the Lord Jesus speaking with His twelve disciples around Him! No! The little circle of twelve was now broken, and there

聖靈的工作

賓路易夫人

*我們擁有的每個德行，
每場勝仗，
每個神聖意念，
都獨獨屬於祂。*

第一章

在尋求認識屬靈的事物上，我們確知**聖靈乃屬神事物的彰顯者**是極為重要的。讓我們翻到約14:16來看主對祂門徒的臨別贈言：「我要求父，父就另外賜給你們一位保惠師，叫祂永遠與你們同在。」這是主耶穌基督在祂被賣和釘十字架前一晚親口所說實在的話。你知道你是如何珍貴一些已死的良朋或親友這些所愛之人的說話，如何憶想他們所說臨終之言！我們在這裏有的是祂向圍繞祂的十二個門徒所說的話！不！這十二人的小圈子被打破了，只剩十一個！猶大的位懸空了！本來有十二個，但

were only eleven! Judas' place was empty! There had been twelve, but one of the company had gone out to betray His Master, and while the Lord Jesus was talking words of heavenly tenderness to the faithful eleven, Judas was outside betraying Him!

Even though He knew this, the heart of the Lord Jesus was at leisure, and in such a calm rest of God, that there was not a trace of unrest about Him. There He sat, in perfect peace, just giving His last words to this little company:

THE GIFT OF THE COMFORTER

saying to them so tenderly: "I will pray the Father and He shall give you another Comforter". Take the words into your hearts and ask that He may be made known to you. It is good to have knowledge, but knowledge does not satisfy the heart. The greatest thing that is needed in the world today is the knowledge of a Comforter who will make known the unseen Savior. "He shall give you another Comforter, that he may abide with you"; for I am going away, but I will send you Someone Who will abide with you forever, "even the

其中一個同伴已離去，出賣祂的主。當主耶穌向這忠信的十一人說到屬天溫柔的話時，猶太正在外面出賣祂去了！

雖然主耶穌知道這個，但祂處之泰然，在這樣從神而來的平靜安穩下，祂沒有絲毫的不安。祂只是完全平靜地坐着，向這小群發放祂最後的說話。

保惠師的賜下

主溫柔地對他們說：「我要求父，父就另外賜給你們一位保惠師。」當將這話藏在心裏，叫你得以認識祂。有知識是好的，但知識不能滿足人心。今天世上最大的需要是對那揭示不能見之救主的保惠師的認識。「父就另外賜給你們一位保惠師，叫祂永遠與你們同在。」因為我要離開了，但我必會派永遠與你們同在的一位來，「就是真理的

Spirit of Truth".

THE SPIRIT OF TRUTH

This is His own special Name. He is the Spirit of Truth. He always tells you the truth. But He is One "Whom the world cannot receive!" Poor world! Poor world! It cannot receive the Comforter! Poor empty world; there is no "comfort" for the world unless it will turn to God. There is only judgment for the world! Poor people of the world—they have no comfort! They are without any anchor to hold in the storms of life. They have hearts, as God's children have, and they have troubles, but they are without comfort. They can be happy in the theatre, and in all sorts of ways when days are bright; but when they come to the stern facts of life, they are without comfort. Poor world! "The world cannot receive Him because it seeth Him not, neither knoweth Him. Ye know Him, for He abideth with you and shall be in you."

"Ye know Him!" Do you? Do you know the Comforter? Or are you just like the world when you are in trouble? Do you know the Holy

聖靈」(約14:17)。

真理的靈

這是祂獨有的名。祂是真理的靈。祂常向你述說真理。但祂是「世人不能接受的」(約14:17)。世人可憐！世人可憐！不能接受保惠師！可憐空虛的世人。世人不得安慰，除非轉向神。世人只有審判！世人因着不得安慰而可憐！他們在生命的怒濤中沒有安穩的錨。他們如同神的兒女一樣是有心靈的，因此他們會有困難，但他們得不着安慰。他們會因看電影和風光明媚的一切而快樂，但當他們面對生命的嚴峻事實時，他們沒有安慰。世人可憐！「世人不能接受祂，因為不見祂，也不認識祂。你們卻認識祂，因祂常與你們同在。」(約14:17)

「你們卻認識祂！」是嗎？你認識保惠師麼？還是當你遇上困難時卻如世人一樣？

Spirit? Or do you simply know a historical Christ, and that the Holy Spirit was given on the Day of Pentecost? Do you think of Him as an "influence", or speak of Him as "it"? The Lord Jesus says "He" and "Him", because He is a person. Do you know Him, the Person? The historical faith in Christ is of little comfort. There are numbers of people who profess to be Christians, but they do not know Christ. They have opinions, ideas, theories, and even theologies, but they do not know Him. So I ask you again, do you know Him?

Do you know the living Christ? If not, it means that you do not know the Holy Spirit, for He reveals the living Christ—that is His work. Do you know? Or do you say, I think, I believe, I hope, I have this view, this opinion?

THE WAY TO KNOW HIM

"Ye know Him!" How? "He abideth with you." That is how you get to know people. Putting it in a very rough, earthly way, that is how He is known. "He abideth with you; and He shall be in you!" You know Him by experience, not by theory nor

你認識聖靈麼？你認識的是否不過是歷史上的基督，和在五旬節賜下的聖靈？你是否以祂為一個影響力，或稱祂為「它」？主耶穌因其個格而稱聖靈為「祂」。你認識個格的祂麼？信歷史上的基督是少有安慰的。很多自稱為基督徒的並不認識基督。他們有定見、思想、理論、甚或神學，但他們不認識祂。所以我再次問：你認識祂麼？

你認識永活的基督麼？若不，就是說你未認識彰顯基督乃祂工作的聖靈了。你是認識還是說「我認為、相信、希望，和有這想法、這見解」呢？

認識祂的方法

「你們卻認識祂！」如何認識？「祂常與你們同在。」這是你認識人的方法。以十分簡單和世俗的方法來認識祂。「祂常與你們同在，也要在你們裏面！」

by a mental knowledge. Anything you know in that way can soon be stripped away from you; but something that you have proved, and you know from experience, no human being in this world can take from you. This is how the martyrs lived through their sufferings. God puts a living faith and knowledge of Himself into His people, which no martyrdom can tear out of them. Martyrdom may take away opinions from men, and views and ideas; but no martyrdom can take out of the fiber of one's being what is wrought into it through knowledge and experience. That, I say, is what God wants to do for us. He wants the Holy Spirit to be a real Person in us to make Christ real to us in life, so that we cannot help living in the Living One. It is not what you believe or think, but it is what you are, what is wrought into you as part of you, and what is greater than all you merely see. "Ye know Him, for He shall be in you."

HE SHALL BE IN YOU

There is a wonderful gleam of light in Dr. Elder Cummings' book on

你是藉經歷而不是理論或頭腦知識來認識祂的。藉理論來認識的任何東西很快便被抹掉；但一些你已證明和藉經歷而得的認識是沒有世人能從你處奪去的。這是殉道者能經受痛苦的原因。神將對祂活潑的信和認知放在祂子民裏頭，是殉難不能奪走的。殉難也許奪去人的主張、觀念和想法，卻不能奪去藉知識和經歷而構成人格的性情。我是說這正是神想為我們作的事情。神想聖靈成為我們裏頭真實的那位來使基督在我們的生命上成真，因此我們就此在永活者裏頭活。這不是你的相信或認為，而是你的所是，在你裏頭所作，成為你的一部分，比起你能見的一切更大。「你們卻認識祂，因祂.....在你們裏面」。

祂要在你們裏面

Elder Cummings 有一書論到聖靈，在「祂

the Holy Spirit, about that sentence, "He shall be in you," in which he says that it means the Holy Spirit entering in, and clothing Himself with you just as He did with Gideon. Your outer body becoming a clothing, to embody, so to speak, the Holy Spirit dwelling in the inner shrine of your spirit. The Holy Spirit wants to reach the people, but He is Spirit, and they are flesh; and how can flesh be reached by Spirit. There is no way of contact between them. Hence the poor world goes on its way, with its theories and views, and without knowledge of God. We might almost erect an altar in Christendom, such as Paul saw in Athens, "To the unknown God". They know about Him, but the majority do not know Him.

But the Holy Spirit wants to enter, and to clothe Himself with you, as an outer garment made for Him, that through your thoughts, and through your lives He may work, and reach the world. "He shall clothe Himself with you" as "the Spirit of the Lord clothed Himself with Gideon", so that a weak, trembling Gideon went forth in the might of God, and all Israel was gathered after Him.

要在你們裏面」一句上有着奇妙的亮光，說到聖靈的進來，將自己披掛在你身上，如同披掛在基甸身上一樣。你的外體成為代表(如是說)在你靈的內殿中居住之聖靈的衣服。聖靈想達至人那裏去，但祂是靈，他們卻是肉體，肉體怎得靈的達至呢？他們之間無從接觸。因此可憐的世人按其理論和觀點而行，並不認識神。我們幾乎在基督教世界中豎立一個祭壇，正如保羅在雅典所見「不認識之神」的壇一樣。他們聽說過祂，但大部分人都不認識祂。

聖靈想進來，將祂自己披掛你身上，使你成為祂的外衣，藉你的思想和生命工作，來達至世人。「聖靈必降臨在你們身上」(徒1:8)，像「耶和華的靈降在基甸身上」(士6:34)一樣，軟弱戰兢的基甸以神的大能前行，以色列人聚攏他後頭。

Are your hearts now saying, "Oh God, make me know Him"? I do not want to meet your intellects, nor your feelings, nor your views. I desire to disentangle you from all these, and just say to you, "Do you know the Holy Spirit? And, by the Holy Spirit, do you know the Lord Jesus Christ, and do you know the Father? Do you know God?"

THE DAY THEY WOULD KNOW

Our Lord proceeds in His talk with His disciples saying, "In that day ye shall know". He spoke about a day. What day? Why, the day when He would pray the Father, and He would give the other Comforter. That day could not come until He had gone to the Cross, to the tomb, and through the tomb, had gone back to the Father. That day was to come then. While speaking to them He was on the eve of the Cross, and yet He was speaking as though He was going to be alive. Think of One on the edge of death, talking about going to the Father to receive the Comforter for His orphaned disciples. How little there would be in all that He was saying if He was not going to rise

你的心靈如今是否說着「神啊，使我認識祢」？我不想見到的是你的理智、情感或看法。我想你得擺脫這一切，我只想問你：「你認識聖靈麼？你會否藉聖靈來認識主耶穌基督，來認識父，來認識神？」

到那日他們就知道

我們的主與門徒前行時說：「到那日你們就知道。」(約14:20) 祂說「到那日」，是哪一日？當然是祂求父，父就賜下另一個保惠師的那日。這日不會來，除非祂上了十字架，進入墳墓，經過墳墓，往天父去之後，那日才會來到。祂向他們說這個時，是在上十字架的前夕，然而祂是如同祂將要復活般說的。想想這位臨近死亡邊緣者，說到往天父去得給與祂孤苦門徒的保惠師。祂若不復活，所說的一切便輕如無物了。「到那日，

again. "In that day I will pray the Father, and He will give you another Comforter," and that Day in its manifestations was the Day of Pentecost. Between the day He was speaking these words, and the day of the Holy Spirit's coming, the Lord Jesus was to go to the Cross. Oh, what lay between these words and that Day! After speaking thus to them, He went out to the garden of Gethsemane, to agony that could hardly endure the facing of the Cross that was before Him.

THE GETHSEMANE AGONY

We are told by the writer to the Hebrews, that with strong crying and tears, Christ prayed to God to save Him out of death, in that anguish in Gethsemane; for had He died in Gethsemane, the world would not have been redeemed, and the Holy Spirit would not have been given. If His body had given way under the anguish of the Garden passion, He would not have reached the Cross. An angel was sent from heaven to Him in that agony, to strengthen His body to endure the anguish, and to enable Him to bear all that was

我要求父，父就另外賜給你們一位保惠師。」而這日的顯現就在五旬節。介乎祂說這些話和聖靈在那日降臨之間的，是主耶穌的上十字架。噢，介乎這說話和那日之間的是何等的重要！向他們說罷這個，祂便往客西馬尼園去，去為着擺在前頭的十字架來忍受苦難。

客西馬尼的痛苦

希伯來書作者對我們說，基督在客西馬尼的極度痛苦中大聲哀哭，流淚禱告，懇求那能救祂免死的主（來 5:7）。祂若在客西馬尼園死去，世人便沒有救贖，聖靈也不會賜下了。祂的身體若服在園中極度痛苦的情感之下，祂便不能往十字架去。為這痛苦有一位天使從天上顯現，加添祂忍受這痛苦的力量（路 22:43），使祂能承擔從

coming upon Him in that path from Gethsemane to Calvary.

In that path to the Cross after the anguish of the Garden, do you realize that the Lord Jesus walked seven miles that awful night, from Pilate to Herod and back, from one person to another, beaten by the soldiers and scoffed at by the mob—seven weary miles He travelled in the patience that never uttered a murmur, that never said, "I cannot bear it," and that never for one minute turned round on His tormentors. He was God! And it was by the Holy Spirit, Who is God, that He was strengthened to endure it. Step by step He went to that Cross, and there on Calvary for the atonement of the world's sin, He died for you and for me. Now we can say, "He bore my sin in His Own body on the tree" (1 Peter 2:24); yes, your sins and mine.

SECTION II

Those who followed Christ to Calvary, and those who saw Him die, understood that the death meant atonement, redemption, and salvation. To these He said, "I will

客西馬尼園往各各他途中臨到祂的所有痛苦。

在痛苦之園往十字架的路上，你該知主耶穌在那可怖的一晚走了七英哩的路，往返彼拉多和希律，去完一處又一處，被兵丁虐待，被群眾嘲弄。這七英哩疲憊的耐心之行，毫無怨言，從不說：「我不能忍受。」從沒有一分鐘轉身望向折磨者。祂是神！這忍耐是藉着本是神的聖靈的加力而來的。祂一步一步走往十字架，在各各他那裏，為着贖清世人的罪，祂為你為我而死。如今我們能說：「祂被掛在木頭上，親身擔當了我們的罪。」(彼前2:24)是的，是你和我的罪。

第二章

那些跟隨基督往各各他和看見祂死的人都知道這死亡就是贖罪、代贖和救恩。祂對他們說：「我要求父，父就

pray the Father, and He shall give you another Comforter". Ye shall have comfort. You shall not only see a tragedy, the bruised body, and the flowing blood, but shall see the Glory of the Cross. The world will see the outward agony, and the patience and beauty of the dying Lamb, and the world will say, "Never was there a man who suffered like that!" But you shall have the Comforter, and through Him you shall know that by that sacrifice you are redeemed; you shall realize the blotting out of your sins through that blood; and the comfort through that blood of the clear open vision of God. As if the Lord had said, "You shall not only see Me on the Cross, but you shall see Me one with the Father in heaven; you shall know that I am God, and came from God; for in that day ye shall know that I am the Father" (John 14:20).

GOD MANIFEST IN THE FLESH

What man, who was only man, would talk like this on the eve of an awful death upon a gallows? No, "this Man" was "God manifest in the flesh" (1 Timothy 3:16).

另外賜給你們一位保惠師。」你們就必得安慰。你所看見的不單止是一個悲劇，那受傷的身體和流血，且得見十字架的榮耀。世人看見的是外在的痛苦、死去羔羊的忍耐和美麗，而世人會說：「從來沒有人這樣受苦！」但你必得着那保惠師，藉祂你必得認識救贖你的祭牲，你必明瞭是這血塗抹你的罪，和藉神清晰長遠眼光所見之血而來的安慰，就如同主所曾說的：「你不單止得見在十字架上的我，且得見在天上與父一起的我；你必認識到我在神裏面，我是來自神的。因為到那日，你們就知道我在父裏面。」(約 14:20)

神在肉身顯現

在可怖受刑至死的前夕惟有誰會這樣說？沒有人會，惟有「神在肉身顯現」(提前3:16)的祂才會。

Now let me ask you, what have you done with all these wonderful words? Is it all written in the Scriptures, and you have failed to realize it? Have you said, "Jesus said that to His disciples, but not to me"? No, He said it to you, to you. Then what are you going to do? He said, "I will give you another Comforter". Let me ask you again if you have received the Holy Spirit? Have these things become real to you by the Holy Spirit? Is the Lord Jesus Christ really God to you? Do you know the ascended Christ on the throne? Do you know that you are joined with Him in His risen life? Do you know that "your life is hid with Christ in God?" (Colossians 3:3).

He is still the same Jesus. He told His disciples before He died, "at that day ye shall know that I am in my father, and ye in me, and I in you"; and the very same Christ came to the Apostle Paul, and revealed His Gospel to him, and the meaning of the Cross (Galatians 1:11, 12). "YE DIED, AND YOUR LIFE IS HID WITH CHRIST IN GOD" (Colossians 3:3). That is your position now if you are His child. You are joined to the risen

我如今問你：在這些奇妙說話上你曾作甚麼？這全記在聖經的，你不是不明所已麼？你曾否說「耶穌只對門徒而沒有對我說」？不，這是祂對你說的，對你。你要作甚麼？祂說「我就另外賜給你們一位保惠師。」容我再問：你得了聖靈沒有？聖靈已否叫這些事情於你成真？主耶穌基督於你是否真神？你認識升天坐寶座的基督麼？在祂復活的生命上你已否與祂聯合？知否「你們的生命與基督一同藏在神裏面」(西3:3)？

這相同的耶穌死前告訴門徒：「到那日你們就知道我在父裏面，你們在我裏面，我也在你們裏面。」同一位基督向使徒保羅揭示祂的福音和十字架的意義(加1:11-12)。「你們已經死了，你們的生命與基督一同藏在神裏面。」(西3:3)這是作祂兒女的你如今的地位，**聯上**

Christ, and your place is with Him in the Father's presence; and He is to be your life now on the earth.

"Christ who is our life!" (Colossians 3:4). "The riches of the glory of this mystery...which is Christ in you the hope of glory!" (Colossians 1:27). "I have been crucified with Christ, and it is no longer I that live but Christ liveth in me, and that life which I now live in the flesh I live in faith which is in the Son of God, who loved me and gave Himself up for me" (Galatians 2:20, R.V. m.). It is all one message, and the Holy Spirit is the One who makes it real to us. If any man say, "Oh this is not for me; this is too great for me," remember the Master said, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!" "Except ye become as little children, ye shall not enter into the Kingdom." Come as a little child, and say, "Oh, blessed Spirit, show me these things, and open them to me; make them real to me, cause me to understand them, and I will receive them".

Now let us think about the Holy Spirit and His work in connection with the Cross, and let us turn again

復活的基督，與在父面前的祂一起，祂也成為如今你在地上的生命。

「基督是我們的生命！」(西3:4)「這奧秘有何等豐盛的榮耀，就是基督在你們心裏成了有榮耀的盼望。」(西1:27)「我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面活着；並且我如今在肉身活着，是因信神的兒子而活；祂是愛我，為我捨己。」(加2:20)這全都說使這於我們成真的的是這位聖靈。若有人說「這超乎我所能承受。」僅記主說「祢將這些事向聰明通達人就藏起來，向嬰孩就顯出來。」「你們若不回轉，變成小孩子的樣式，斷不能進天國。」當像小孩子般說「施恩的聖靈啊，向我顯明這些，於我成真和看清明白，好接受他們。」

如今讓我們想想聖靈與祂在十字架工作上的關係。我們來看看約

to John 14:16-17. "I will pray the Father, and He shall give you another Comforter...Whom the world cannot receive, because it seeth Him not, neither knoweth Him."

The world always wants something it can see, something material and tangible. We cannot see the air and yet we know it is there by its effects. There are many such unseen things that are known by their visible effects, such as the law of gravitation. Although knowing these things, the world is entirely illogical when it comes to spiritual things. It wants to see before it can believe.

The Lord Jesus was on the eve of the Cross. It was the night before He went to Calvary. He was opening His heart to His disciples, He knew how they would feel when He had gone from them, so He said to them, "I will pray the Father, and He shall give you another Comforter".

The Holy Spirit was given by the Father in answer to the request of the Lord Jesus, for a definite purpose. Jesus went back to the glory, and sat down at the right hand of the Father, and He sent the Holy Spirit to take

14:16-17:「我要求父，父就另外賜給你們一位保惠師.....乃世人不能接受的，因為不見祂，也不認識祂。」

世人總想要一些可見的、物質的和有實體的。我們看不見空氣，我們卻因其作用而知道它的存在。有很多不可見的事物因着他們可見的作用而得悉，例如萬有引力。世人雖認識這個，但在屬靈的事上卻完全缺乏邏輯，要得見才能相信。

主耶穌來到上十字架的前夕，就是往各各他去的前一晚。祂向門徒推心置腹，祂知道離他們而去會使他們怎樣，所以祂對他們說：「我要求父，父就另外賜給你們一位保惠師。」

父賜下聖靈是應主耶穌某個特定目的的要求。耶穌要重回榮耀中，坐在神的右邊，祂便差聖靈來取代祂在地上的位置，來住在蒙救

His place in the world, to dwell in His redeemed ones; so He calls Him "another Comforter". The very first work the Holy Spirit does is expressed in His name, "the Comforter". He does not drive or whip human beings, because He has come to comfort them as He dwells in the heart.

In verse 26 of the fourteenth of John we read: "The Comforter, even the Holy Spirit, Whom the Father will send in My name". First, it is "Whom the Father will give" (verse 16); then "Whom the Father will send in My name". He is sent because the Lord asked for Him, and when He is sent it is "in His name". Coming as He does in the name of the Lord Jesus, it is said that the Holy Spirit "shall teach you all things", but the scope of His teaching is stated in the words: "All that I said unto you". He was to bring back to them the words of Christ, because they did not understand them when they were first spoken (John 12:16). They understood them as little as we do at first. When the Lord Jesus talked to them about heavenly things, they thought of earthly things; just as we do.

贖的人裏頭。因此祂稱祂為「另一位保惠師」。聖靈的工作可從其名字「保惠師」中得知。祂不驅使或促使人，因為祂來是要住在人的心裏來安慰他們。

約14:26記着：「保惠師，就是父因我的名所要差來的聖靈。」先是「天父賜的」（約14:16），然後「是父因我的名所要差來的」。祂被差是因為主的祈求，所以祂是因祂的名被差的。祂是因主耶穌之名而來的，也說到聖靈「將一切的事指教你們」，聖經說到祂教訓的範圍是「我對你們所說的一切話」。祂要將基督的話帶回給他們，因為第一次說時他們不明白（約12:16）。他們所明白的就如同我們開初所明白的那樣少。當主耶穌與他們談論屬天事情時，他們卻想到屬地的事，正如我們一樣。

THE HOLY SPIRIT THE TEACHER

All things that the Lord said to His disciples when on earth, the Holy Spirit was to take, and, as a Teacher, explain them and make them understand their meaning. He is the teacher today also of all who are willing to be taught by Him about the words of Christ. We can only understand what is said about the Lord Jesus in this Book, by the illuminating of the Holy Spirit. "He shall teach you."

Have you ever knelt down and asked the Holy Spirit to teach you? Or do you think you can find out these things for yourselves? But it says plainly: "The natural man receiveth not the things of the Spirit of God...because they are spiritually discerned." You may even have the life of the Lord Jesus in you, and yet the "natural man" in you may be trying to understand the things of God. It cannot. Paul says: "We received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us by God". If you recognize the complete inability of

教師聖靈

主在地上向門徒說的一切，作為教師的聖靈都說，且向他們解釋，使他們明白他們的意思。祂是今天的教師，也是所有樂意在基督的話語上受教之人的教師。**我們只能藉聖靈的光照來明白在聖經中說到的主耶穌。**「祂要指教你們。」

你曾否跪下來求聖靈指教你？還是你以為你能靠自己來明白這些？但聖靈平白說到：「屬血氣的人不領會神聖靈的事.....因為這些事惟有屬靈的人才能看透。」也許你裏頭已有主耶穌的生命，然而在你裏頭的「屬血氣的人」也許仍嘗試來明白神的事情，卻不能明白。保羅說：「我們所領受的，並不是世上的靈，乃是從神來的靈。」(林前2:12) 你若認定「屬血氣的人」(就是說你的

the "natural man , i.e., your natural capacity, to understand, or to discern, or to perceive the things of God, then you may be taught by the Spirit of God. The "man of soul", that is, the man of intellect, cannot receive the things of God; for they are spiritually discerned.

"Now we have received the Spirit which is of God" said the great man of intellect, the Apostle Paul. There was not an intellect, either in that day or this, greater than that of the Apostle Paul. Yet Paul preached a crucified Christ, and wrote as he did of the unseen things: "The natural man"—the man of soul—"cannot receive the things of the Spirit, for they are spiritually discerned".

When reading your Bible, and in fact every other book giving spiritual truth, acknowledge the need of the Holy Spirit as the Teacher, and ask Him to make you know the "things" which are "freely given you of God". You cannot have these "things" as your own possession unless you know them. You may be heir to one hundred thousand pounds, but if you do not know it you are no richer. So the Holy Spirit has come, that we

天然能力) 在明白、領悟和領會神事物上是完全無能力的話，也許你就因此得蒙神之靈的教導。屬魂(理智)的人不能領會屬神事物，因為這些事惟有屬靈的人才能看透。

智者偉人使徒保羅說：「你們領受的乃是從神而來的靈」(林前2:12)。古往今來沒有智者比使徒保羅更偉大，然而保羅傳講的是釘死的基督，所寫的是不可見的事物：「屬(魂)血氣的人不領會聖靈的事，因為這些事惟有屬靈的人才能看透。」

在讀每卷實在給與屬靈真理的聖經時，當承認對作為教師之聖靈的需要，也當求祂來使你認識神白白給你的東西。你不能將這些據為己有，除非你認識他們。你也許是十萬英鎊的承繼人，但你若不知情時，你還是不會富有的。同樣地聖靈已然來到，叫你得以認識所給

may know the things that are given to us. You have not to beg for them; you have only to know that they are given you for the Holy Spirit's work is to show you all the things which are freely given to you by God, and given only that you may take them. The Lord Jesus said this plainly. Therefore you want not only comfort, but you want knowledge. You need to know what your possessions are in Christ, so as to get the comfort of them, and the Holy Spirit is the teacher.

THE HOLY SPIRIT BEARS WITNESS TO CHRIST

Here, too, is another wonderful part of our Lord's promise. He said: "When the Comforter is come". Well, He has come. He came at Pentecost. "Whom I will send!" "I will pray the Father," and He will send Him "in My name".

"Even the Spirit of Truth, which proceedeth from the Father, He shall bear witness of Me" (John 15:26). Not only the Holy Spirit to explain, to illuminate, to make real to you, the words of Christ; but to "bear witness" of Christ—what He did, what He is, what He will do in "things that are to

與你的東西。你不用祈求，你只要知道他們是因着聖靈的工作來給與你的，是要將所有白白給你的東西顯明給你看，只給要取用的你。主耶穌平白地說到這個。因此，你所需要的不單止是安慰，你且需要認識。你需要認識你在基督裏擁有甚麼，因而得着他們的安慰，並認識聖靈乃是教師。

聖靈見證基督

在這裏有的也是主應許的另一奇妙部分。祂說到「保惠師要來。」祂已來，祂在五旬節來到了。「我必差祂來！」「我必求父」，祂必「奉我的名」差祂來。

「但我要從父那裏差保惠師來.....就要為我作見證。」(約15:26) 聖靈不單止在基督的話上解明，光照，和使之於你成真，祂且為基督的所作、所是和所將要作要來的事情作見證。

come".

In brief, His whole work is to testify of the Lord Jesus. Christ on Calvary; Christ in the grave; Christ raised from the grave; received up into glory, and "made to sit" at the right hand of God; then receiving from the Father the gift of the Holy Spirit, and sending Him down to earth to make Him as real to you in your life as the Man the disciples knew and talked to; to make Him known to you here and now (John 16:18-20).

When you are speaking to the Lord Jesus in prayer, and fellowship, remember it is actually as real "in the Spirit" as to the disciples when speaking to Him, and He listening to them: for He is the very same Jesus whom Peter addressed.

Yes, the very same. Two thousand years are nothing to God! You can speak to the Lord Jesus Christ now as He is in His glorified body, as that same Person to whom Peter spoke that morning on the seashore when He spread the fish for them to eat. You can have actual fellowship with the same Lord they knew then, and the very same Lord

簡而言之，祂主要的工作是要見證主耶穌。基督在各各他死去，從死裏復活，得着榮耀，得坐在神的右邊，之後從天父得賜聖靈，差派祂到地上來使祂於你和你的生命如同門徒所知道和談及的人子般都成為真實，使你此刻得認識祂（約 16:18-20）。

當你在禱告和契合中向主耶穌說話時，謹記這與門徒在靈裏來與祂交談，跟祂垂聽他們都是那麼實在真實的，因為祂正是彼得所說到那相同的耶穌。

對，完全一樣，二千年於神為無有！你能與如今在榮耀身體中的主耶穌基督說話，如同彼得在那朝早於岸邊與為他們分魚來吃那相同的一位說話一樣。你能與他們那時所認識那相同的主有着實在的相交，同一位主耶穌會藉

Jesus will answer you by His Spirit in your spirit, and through His Word. [See Hebrews 13:8; Acts 1:11; Revelation 1:12-18.]

SECTION III

When He, the Spirit of Truth is come, "He shall testify of Me" (John 15:26). The very first witness of the Spirit to the Lord Jesus as the Crucified One on the Cross. First, that the Lord Jesus, the Son of God, hanging upon that Cross, bore the sins of the world upon Him. "He will bear witness of Me" (R.V.). He bears witness to the crucified Christ, and then to the ascended and exalted Christ and all that He is in the glory. The Holy Spirit makes the fact of Christ's death as real to you as if you had stood with the disciples at the foot of the Cross. He will take you over the two thousand years and make that place called "a skull", outside the city walls of Jerusalem, as real to you in your spirit as it was to the eyes of the ones who stood there. Martin Luther said: "I feel as if Jesus Christ died but yesterday!"

WHY DID JESUS DIE?

着祂的靈和祂的聖經來
在你靈中回應你。(參看
來 13:8 ; 徒 1:11 ; 啟
1:12-18。)

第三章

當真理的聖靈來到時，「就要為我作見證。」(約15:26) 聖靈的首個見證就是主耶穌乃是在十字架上釘死的那位。先是神子主耶穌掛在十字架上，擔負世人的罪孽。「祂要為我作見證。」祂為釘死的基督作見證，之後為升天的基督，並祂在榮耀中的一切來作見證。聖靈使基督的死於我們成為真實，如同曾與門徒一起站在十字架下一樣。祂會領你穿越兩千年，來到耶路撒冷城牆外稱為「髑髏地」的那處，叫你的靈如同與站在那裏的人親眼所見的那樣真實。馬丁·路德說：「我感到耶穌基督的死不過就在昨天！」

為何耶穌要死？

"Why did the Lord Jesus die?" Peter says: "He bore our sins in His own body in the tree" (1 Peter 2:24). You cannot possibly get anything plainer than that. There is no getting away from its meaning. You may change one word in the statement and say, "He bore my sins in His own body on the tree". That is why Paul said that He "made peace through the blood of His Cross" (Colossians 1:20). Seven hundred years before Christ came, the prophet Isaiah said: "The Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

Unless you know you are a sinner you do not want a Savior. The knowledge that you are a captive to sin leads to the desire for a Deliverer. Christ came "not to call the righteous, but sinners to repentance". It is only when the Holy Spirit shows you what sin is that you want a Savior; then you go to the statement so eagerly, "Him who knew no sin He made to be sin on our behalf; that we might become the righteousness of God in Him" (2 Corinthians 5:21).

Those who carry God's message are deeply conscious that when men

為何主耶穌要死？彼得說：「祂被掛在木頭上，親身擔當了我們的罪。」(彼前2:24)不能比這更淺白的了，意思毫無偏差。你可改動句中一字：祂被掛在木頭上，親身擔當了我的罪。保羅因此說：「藉着十字架上所流的血成就了和平。」(西1:20)先知以賽亞在基督臨世前七百年說：「耶和華使我們眾人的罪孽都歸在祂身上。」(賽53:6)

除非你承認是一個罪人，否則你是不需要救主的。承認被罪捆綁領你來渴望拯救者。基督來本不是召義人，乃是召罪人悔改。**惟有當聖靈給你看見甚麼是罪時，你才想要救主**，那時你對這經文表現殷切：「神使那無罪的，替我們成為罪，好叫我們在祂裏面成為神的義。」(林後5:21)

那些傳遞神信息的人深知當人說到這些經

are speaking such words as these, none of the persons who listen can understand what they mean, apart from the Holy Spirit. A short time ago in an Evangelistic Convention the Spirit of God was working so mightily that it could be seen how He applied the word. The speaker at the time was talking about sin and Calvary, when a woman sitting in the furthest end of the gallery, cried aloud with a piercing cry, across the mass of people: "You are speaking about me. What you are saying is true. I am a sinner; I am a sinner, God have mercy upon me!" She fell upon her knees, while the awe upon the people was so deep that they did not even turn to look at the one who cried. It seemed as though the speaker and the woman were the only people in the Hall. That is what the Holy Spirit does! He convicts of sin. "You are speaking about me; I am a sinner!" she said. When you are thus convicted of sin you want a Savior who bore your sins in His own body on the tree. It is because your sins were nailed to the Cross in the Person of Christ, that God can forgive you and blot them out.

文時，聽見的人若離了聖靈，便無一人能明白他們的意思。在不久前的一次福音會議中，神的靈在大大運行，叫人得見祂是如何應用神之道的。當講員說到罪和各各他時，一個坐在旁聽席最遠的一個婦人用一越過眾人的刺耳喊聲來高呼：「你在說到我。你所說的都是真的。我是一個罪人。我是一個罪人，但神已施恩與我！」她跪下，人們的驚恐是那麼大，以至他們甚至乎不轉身來望向那呼喊的人。看來就像會堂中只得講員和那婦人一樣。這就是聖靈所作的！祂叫人知罪。她說：「你在說到我，我是一個罪人！」因此當你認罪時，你是想要一位被掛在木頭上，親身擔當你罪的救主。基督因着你的罪親身釘在十字架上，好叫神饒恕和塗抹這些罪。

The blood of Jesus Christ does blot out sin. If you have fallen into the deepest, blackest sin, only the blood of Jesus Christ can remove it. This is what the Holy Spirit bears witness to, and there are thousands of souls who bear co-witness with the Holy Spirit, that the blood of Jesus has washed away sin. A witness to such a fact is more effective than any mere teaching of the Atonement. If all the "theories" of the Atonement today were torn to shreds, you could not destroy the personal witness of millions to Calvary's power.

THE SECOND ASPECT OF CALVARY

Let us now note the second aspect of Calvary as stated in Romans 6:6, "our 'old man' was crucified with Him" (Romans 6:6). When Christ was hanging on that Cross on Calvary's hill, "our old man," i.e., our old self, the old "creation", was crucified with Him. Paul says the "Gospel" he preached was revealed to him by the Risen Christ Himself (Galatians 1:12). It is one thing to have your sins blotted out, it is another thing to be delivered from their power so that you are not under their mastery. You

耶穌基督的血真能塗抹罪。落在你身上最深和最污黑的罪，惟有耶穌基督的血能塗抹。這是聖靈所作的見證，有千萬人與聖靈一同見證耶穌的血已潔淨罪。一個在這事上作的見證比起單單教導贖罪的教訓更有效。假若今天贖罪的所有理論已被撕得支離破碎，你卻不能摧毀千百萬人為各各他大能所作的個人見證。

各各他的第二方面

讓我們如今留意在羅6:6所記述各各他的第二方面：「我們的舊人和祂同釘十字架」。當基督被掛在各各他山的十字架上時，我們的舊人（老我、舊造）是與祂同釘的。保羅說到他所傳的福音乃是復活的主親自啟示他的（加1:12）。一方面你的罪得塗抹，另一方面是得脫離罪的權勢，叫你不再在他們的權下。也許你

may get rid of the guilt of sin, the burden of sin, without understanding how to get the victory over the power of sin.

You may have a secret besetting sin, and you try your very utmost to conquer it, saying, "I will not do it". But alas, you do it again. Sin as a master is too strong for you. The only way to get free from that master is to die to him. [Read over and over the whole chapter of Romans 6, asking the Holy Spirit to make you understand it.] There is then the severance, and the freedom which comes through death. Death frees even the slave from the tyranny of his master. So also the way of victory over, and freedom from sin, is not only to believe that the Lord Jesus Christ bore our sins on the Cross, and that God will, on that account, forgive them when you confess them (1 John 1:9); but you must understand that you yourself died with Jesus Christ on that cross, and now you can reckon you are dead to sin. That is to say you take this attitude to sin: "I have died to you, you have no claim on me. The Lord Jesus took me to His Cross, and I

已得脫離罪疚重擔，卻仍未知曉如何得勝罪之權勢。

也許困擾你的是一隱秘的罪，你正盡最大努力勝過它，說：「我必不再犯。」可嘆你卻再犯。作為主人的罪於你實在太強大，唯一脫離這主人的方法是向他死。(一遍又一遍來讀整章羅6章，求聖靈使你明白這個吧。) 割離和釋放自死而來。死叫奴僕連最暴虐的主人也得脫離。同樣地，要勝過和脫離罪的方法，不單止是相信主耶穌基督在十字架上背負了我們的罪，當你承認他們時，神實在因此之故饒恕了這些罪(約壹1:9); 並且你須曉得你本人是在十字架上與耶穌基督同死的，如今你能看自己是在罪上死的。即是說你可以以這態度來對待罪：「我已在罪上死，你無權對我怎樣。主耶穌帶我到祂十字架上，

stand in a position of death to the old life, to the old habits, to the old ways, to the old plans." When you do this, and put your will to this decision, and position, the Holy Spirit works on the ground of the death of Christ, and places a real gulf of death between you and the old things. It is just as if you yourself were on Calvary's Cross, looking at your old life with a gulf of death between you and it. This is made real to you by the Holy Spirit, as you stand in that attitude of faith in your identification with Christ as declared in God's Word.

THE SUPPLY OF THE SPIRIT OF JESUS

As soon as you appropriate the fact that you have died with Christ—that the old life is crucified—and you hold that attitude moment by moment, the Holy Spirit communicates to you the very life of Christ moment by moment; He gives you a supply of the Spirit of Jesus (Philippians 1:19), and thus you can be, by His power, what you could not be otherwise apart from Christ. He gives you Divine strength in your weakness. He gives you power to triumph over the things that once

在舊生命、習慣、方法、計劃上我是站在死地的。」當你這樣作，定志持定這決意和地位時，聖靈便在基督之死的基礎上作工，在你和舊事之間放置死的真實鴻溝。就如同你親身掛在各各他的十字架上看着你和你舊有生命之間有着死的鴻溝一樣。當你用信的態度來站在神話語中所宣告你與基督同死上的地位時，聖靈便使之於你成為真實。

給與耶穌的靈

你一領會與基督同死（舊生命被釘）這事實，時刻持守這態度時，聖靈便時刻將基督的生命傳送給你。所傳送的是耶穌的靈（腓 1:19），好使你能靠着祂的能力來作除了基督便無人能作的。在你的軟弱上祂給你神聖的能力。在從前挫敗你的事情上祂給你能力來得勝，祂給與你的正是如今在榮耀中主耶穌的生

defeated you, and he imparts to you the very life that is now in the Lord Jesus in glory. "He that hath the Son hath the Life" (1 John 5:12). "When Christ, who is our life, shall appear, then shall we also appear with Him in glory" (Colossians 3:4). "Christ in you the hope of glory" (Colossians 1:27).

We have seen that the Holy Spirit is charged with the work of testifying to Christ, and this means testifying to every aspect of His finished redemptive work on Calvary. When He has revealed the Lord Jesus as Savior, then His great work is to bring to death in actuality the "old creation", to make room for the life of Christ in the believer, so that he grows up into Him (Ephesians 4:13) into full growth.

The Holy Spirit must bring the old creation, that is to say, the old life in you, to the place of death, so that He may put in the life of Christ. The old creature-life must be broken, and put to death to make room for the new life in the center of the being to grow—a life that has eternal power in it. If you are a child of God there is locked up in you, in the very center of your being—in your spirit—a Divine

命。「人有了神的兒子就有生命。」(約壹5:12)

「基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。」(西3:4)「基督在你們心裏成了有榮耀的盼望。」(西1:27)

我們得見委以聖靈的是見證基督的職責，就是見證祂在各各他作成救贖工作的每一方面。當祂啟示主耶穌乃是救主時，祂的偉大工作就是將舊造實在帶入死地，在信徒裏頭騰出地方給基督的生命，叫他滿有基督長成的身量(弗4:13)。

聖靈定須將舊造，就是在你裏頭的舊生命領進死地，好叫祂得以放進基督的生命。舊造的生命定須被破碎，置諸死地，好騰出地方給作為個格中心長成的新生命，就是其中有永恆能力的生命。你若是神的兒女，關鎖在你裏頭，就是你個格中心(你

power, and a Divine life, but possibly it cannot get out, because it is covered over by the outside things, until those around you would never think that you really loved the Lord at all.

Your deep need is to understand the meaning of the Cross, which shows that the Lord Jesus not only carried on to that Cross your sins, but that He took you there with Him! When the Roman Christians were debating whether they ought to continue in sin or not, Paul said, "How shall we, that are dead to sin, live any longer therein?" How can you live in a thing you have died to? Supposing you had actually died to this world, how could you live in it? and if you have died to sin, how can you go on living under its power?

"NO LONGER I"

In Galatians 2:20 (R.V., m.), Paul says "I have been crucified with Christ...it is no longer I that live but Christ liveth in me, and the life I now live I live in the faith of the Son of God Who loved me and gave Himself up for me." Have you ever caught sight of that meaning of the Cross?

的靈裏) 的是一神聖的力量，一個神聖的生命。但可能因着外圍事物的掩蓋而無法顯露，除非你周圍的人完全不再以為你真的愛主。

你極之需要懂得十字架的意義，它顯明主耶穌不單止將你的罪帶上十字架，且把你與祂一起帶到那裏！當羅馬的信徒爭辯應否繼續犯罪時，保羅說：「我們在罪上死了的人豈可仍在罪中活着呢？」(羅6:2) 你怎能在已在其上死的事上活呢？假設你真已在世界上死，怎能在其中活呢？你若已向罪死，怎能再活在其權勢下呢？

不再是我

保羅在加2:20說：「我已經與基督同釘十字架，現在活着的不再是我.....我如今在肉身活着，是因信神的兒子而活，祂是愛我，為我捨己。」你看見十字架的意義沒有？你曾否到

Have you ever been to the foot of Calvary and seen hanging on that Cross not only the Lord Jesus Christ but yourself? Yourself in Him.

In the Greek of Galatians 2:20, there is another word which has not been brought out in the English. "I have been crucified 'together' with Christ." "God forbid that I should glory save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Galatians 6:14, A.V.).

How does this work? It simply means that when you take the position of the old life crucified, the new life has room in you to grow. God becomes a reality to you; and you, although in the world, instead of being conformed to it, become crucified to the world by the Cross of the Lord Jesus Christ. This is the only true way to have victory over sin. It is not saying "I will not get into a temper", but it is quietly and deliberately taking your position with Christ at Calvary, and saying, "Lord Jesus, I have died to that temper, on the Cross with Thee, and I count upon the Holy Spirit to separate me from it, for I have died to it. I cannot

各各他山腳，得見掛在十字架上的不單止是主耶穌基督，還有你，在祂裏頭的你？

在加2:20的英文譯本沒譯出希臘原文的一個字。「我與基督已『一起』被釘。」「除了我們主耶穌基督的十字架，我斷不以別的誇口；世界於我已釘在十字架上；我於世界亦然。」（加6:14欽定本）

怎能這樣？這不過說到當釘死舊生命的地位時，新生命便得着成長的空間。神於你便變得真實，你雖在世上，卻不被世界同化，於世界你是在主耶穌基督的十字架上釘死的。這是唯一勝過罪的真正方法。不是說「我不發脾氣」，而是安靜和故意來取上與基督在各各他上的地位，說：「主耶穌啊，因與祢同在十字架上，我已在脾氣上死，我倚靠聖靈來叫我與脾氣分離，因我已在其上死。我不能駕馭它，它

manage it, it is beyond me: I have died to it." In the center of your will you take "an attitude" of death, and say, "I have nothing to do with it, I refuse it, because I have died with Christ".

The law of faith is in this attitude, which, if put into operation by the act or the reckoning of your will, opens a path between you and the Risen Lord for His life power to flow into your whole being. That is reckoning yourself dead indeed unto sin, and reckoning yourself alive unto God.

SECTION IV

We have talked together of the victory over sin explained in Romans 6. Now in the same way we need to learn the way of victory over Satan. When you take the position that you have died with Christ to sin, and reckon it as fact now, the devil through his wicked spirits begins to attack you. He knows that in union with Christ, Calvary is victory to the Christian, and that if this position in Christ is taken he can do nothing; for the Cross is the one place where he is powerless.

超乎我的能力。我已在其上死。」在你意志的中心你取上死的「態度」，並說：「因我已與基督同死，所以它與我毫無關係，我拒受它。」

這態度裏頭有的是信之律，若按心意來身體力行的話，便打開了你和復活主之間的通道，叫祂生命的大能流進你整個生命中。這真是看自己在罪上死，看自己向神活了。

第四章

我們一起談過羅6章的得勝罪。如今需學習以相同的方法來勝過撒但。當你向罪取上與基督同死的地位，且認定為如今的事實時，魔鬼便會開始藉他邪惡的鬼靈來攻擊你。他知道在與基督的合一上，各各他於基督徒是得勝，若取上這在基督裏的地位時，魔鬼便甚麼都不能作，因為他在十字架這一處是毫無能力的。

If when the enemy tempts you say, "I have died on the Cross with Christ, I have nothing to do with you ..." you will find victory over Satan, as well as sin.

It also means victory over wandering thoughts. When you take the position of victory, i.e., death with Christ to sin, then it works into all the different parts of your being. It may be impatience, or temper, or a crooked disposition. It may be the department of the mind. Satan pours all kinds of thoughts through your mind. Why do you allow this? Are you troubled when you kneel to pray, so that you cannot keep your mind on what you pray? Do awful blasphemous thoughts pass through your mind when you seek to worship or pray? Are you tortured with things presented to your mind that you hate? Does the devil keep you crushed with them, saying, "If you were a Christian you would not have these thoughts?" Just answer, "No, it is not I; I have died, it is not I. I will not take your lies, I will have nothing to do with you." By the choice of your will based on the victory death and life of Christ; you can shut the door

當仇敵試誘時，你說：「我已與基督在十字架上同死，我與你毫無關係。」就必能勝過撒但，也必能勝過罪。

這也有着勝過遊盪思想的意指。當你取上得勝的地位，就是在罪上與基督同死時，它便在你生命中所有不同的部分來運行。也許是不忍耐、脾氣、或不正當的品性。也許是撒但把各種思想傾注你心意的領域。「你為何容許這個？」當你屈膝禱告時有否困惑叫你不能集中於你的禱告？當你試圖敬拜或禱告時有否可怕的褻瀆思想走進你的心思？有否你憎惡之東西的湧現來折磨你？魔鬼是否常以這來壓榨你，說：「你若是基督徒，何以會有這些思想？」你只要答：「這不是我，我已死，這不是我，我不會上當，我與你毫無關係。」你必能藉着意志選上基督死和生命上的得勝來關閉你心思

of your mind to him.

THE MIND OPEN TO THE HOLY SPIRIT

If your minds were closed to all the things that Satan sends, they would be open to the Holy Spirit to pour into them all the blessed truths of God. The reason why God's people listen to, and read the Bible so much, and yet the truth remains sealed for them, is simply because the mind is not purified by the Holy Spirit of God. They have asked for "new hearts", but not for new "heads". A great many of the divisions between God's children do not come from the heart, but from the head! It is through the mind, e.g., that jealousy comes—a little thought put into the mind by Satan which the person admits, and then in the light of that jealous thought the other person is seen. From whence does it come? Not always from the heart, but from the head. If God's children understood this one simple position of "I died", and then refused to let Satan have an entrance to any part of their being; if they would close the door to him when he brings his charges against them by saying, "Is that my choice?

向他開啟的門。

心思向聖靈開啟

你的心思若向撒但送來的所有東西關閉的話，便會向聖靈來開啟，得傾注神一切可稱頌的真理。神的子民得聽和得讀那麼多聖經，真理卻依然向他們封閉，不過因為心思未得神聖靈的潔淨。當祈求的是新心 (hearts) 而不是新的頭腦 (heads)。神兒女之間眾多的分門結黨不是來自心，而是來自頭腦！舉一個例，藉心思而來的嫉妒，是人容許撒但所放進的細微思想，因着這嫉妒的思想而叫我們留意別人。它是從何而來的？不是自心，而常是由頭腦而來的。但願神的兒女們曉得「我死了」這簡單不過的地位，之後且拒絕讓撒但進入他們生命的任何部分。當他帶來對他們的指控時，他們若向他關上門，且說：「這是否我的選

No, it does not belong to me, it is what the enemy is pouring on me, and I refuse to take it in. I have died with Christ ..." then they would realize the path of victory.

Set your minds to know victory—victory of heart, victory of mind, victory over impatience, victory over sin, victory over Satan. If all Christians knew this personal victory God would have an army to send out against the devil. Christians are unable to win souls because they themselves have no personal victory. They are ashamed of themselves in their hearts. They say, "How can I go to speak for Christ? Have I not secret sin holding me down?" This is often why they cannot pray in prayer-meetings. Have you personal victory in every part of your life? If you had, the Holy Spirit could then begin to work through you. You could not keep silent when meeting with others to pray. Think of people in the slums, the drunkards in bonds, the slaves to sin on every hand, and the feeble Church in the midst of them. What is the matter? Is it not want of personal victory? With personal victory there is a readiness to go out

擇？不，這不屬於我，這是仇敵傾注進來的，我拒絕取上它。我已與基督同死。」他們便領略得勝之路了。

要你的心思認識得勝，勝過心、思想、沒忍耐、罪和撒但。若所有基督徒都認識這個人得勝的話，神便得着一支可被差派來抵擋魔鬼的軍隊了。沒有個人得勝的基督徒是不能得人靈魂的，他們心中是以己為羞恥的。他們說：「我怎能為基督發言？我暗暗犯的罪不是叫我無地自容麼？」就是這原因叫他們不常在祈禱會中禱告。你生命的每部分有否這個人的得勝？若有，聖靈便能開始藉你來工作了。當與別人一起禱告時你不能靜默，你會想到貧民窟的人，被捆綁的酒鬼，各方面犯罪的奴隸，和他們中間的脆弱教會。發生甚麼事？這不是缺少了個人的得勝麼？**具備個人的得勝便準備就**

to reach others.

THE WALK IN VICTORY

As you thus walk in victory you learn to know the equipment by the Holy Spirit for service, for the Holy Spirit does not equip for service before He makes you personally victorious over sin, therefore your victory is so important to the whole army of the Lord. If you live in victory in your home, when things go wrong, and do not get crushed when the devil comes to drive, and discourage you, then you will know what power is. Others will come to you and ask you what has happened, and solicit your help. How quickly would there be revival if all God's children knew how to live a victorious life!

There are two kinds of service which follow this equipment by the Holy Spirit: one a service of helping others, and another kind of service which we might call "conflict-service", meaning not only war on sin, but war on Satan. When the Holy Spirit has wrought into you the meaning of the Cross, and led you to take your position of saying, "I have died," and worked it into you in

緒來出外得人了。

在得勝中行

你在得勝中行時便學會了藉聖靈的裝備來事奉了，因為在你個人得勝罪之先，聖靈是不會裝備你來事奉的，因此你的得勝於主的全軍是全然重要的。你若在家中活在得勝中，當問題出現時，當魔鬼來促使，來叫你沮喪時，你不至被壓服，那麼你認識到甚麼是能力了。別人會來問你發生何事，乞求你的幫助。若所有神的兒女都懂得如何活出得勝生命的話，復興會何等快的來到呢！

聖靈裝備下而有的**是兩種事奉**：一種是幫助別人的事奉，另一種我們稱為「**爭戰的事奉**」，不單止與罪爭戰，且也是與撒但爭戰。當聖靈在你裏頭作成十字架的意義，領你進入你說「我已死去」的地位，並在你實際生命的裏頭運行時，你便能求聖靈

practical life, then you can ask the Holy Spirit to clothe you for aggressive service. He will give you aggressive power so that you can not only go out in victory for others, in speech, testimony and prayer, but have power to attack the kingdom of Satan, as one nation goes to war on another in the world sphere.

There is a great war going on in the unseen sphere. The powers of darkness are at work all around us. You cannot fight them with carnal weapons. The weapon of prayer is the effective weapon. What is wanted for the Church just now is not only an army of speakers to witness to Christ, but an army of those who can pray; those who know how to be in prayer as a meeting proceeds, binding the devil from interfering with the message given. Often those who know the Holy Spirit, and go forward to testify for Him, have to say, "Alas, what is the matter?" The people perhaps are blamed for their hardness, or the workers blame themselves. They say, "I did know the fullness of the Holy Spirit, yet the ground is very hard in this place," but although they may have received the

裝備你作進攻性的事奉了。祂必會給你進攻性的能力，好叫你不單能得勝地出去藉說話、見證和禱告來得人，且有能力來攻擊撒但的國度，就正如在世上一國與另一國爭戰一樣。

有大爭戰在不可見的領域中進行。黑暗的權勢在我們四圍運行。你不能用屬血氣的武器來抵抗他們。禱告是有效的武器。如今教會所缺乏的不單止是說話上見證基督的大軍，且也是能禱告的軍隊，他們懂得在聚會進行時去禱告，捆綁撒但不至干擾所傳遞的信息。那些認識聖靈和常往前為祂作見證的人必會說：「唉，發生甚麼事？」他們也許常因他們的固執而被指責，工人們甚或會自責。他們說：「我真的認識聖靈的豐盛，但這處的地土十分堅硬。」雖然他們已得着有能力的聖靈，除非他

Holy Spirit in power, unless they have some intercessors who know how to pray that hardness away, they cannot reach the people with power. The Holy Spirit gives to some aggressive power to witness for Christ, but He also gives to others aggressive power to pray; and the two must work together.

Pray that God will teach you, and put you in a position of victory, where you can effectively say, "Oh, Lord, bind the devil" (Matthew 12:29). Thus you will learn victory in union with Christ. We need to learn how to appropriate and apply the victory of Calvary, and prove that Satan was conquered at the Cross of Christ. (See John 12:31.)

SECTION V

In Romans 8:2, we read, "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death"; and in chapter 7:23, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members". In Romans 7:22, we read, "For I delight in the law of God after the

們得着一些懂得藉禱告來除去硬心的代禱者，否則他們不能叫能力達至別人。聖靈給與一些攻擊性的能力來見證基督，祂且也給別些人得攻擊性的能力來禱告，這兩者必須通力合作。

祈求神教導你，放在得勝的地位上，能在那裏有力地說：「主啊，捆綁魔鬼！」(太12:29)那麼你必能學會與基督合一的得勝。我們需懂得如何領會和運用各各他的得勝，證明基督的十字架已攻克撒但(參看約12:31)。

第五章

我們在羅8:2得知：「賜生命聖靈的律在基督耶穌裏釋放了我，使我脫離罪和死的律」。羅7:23說：「我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。」羅7:22說：「因為按着我裏面的

inward man". It is written in Ephesians 3:16, "Strengthened with might by His Spirit in the inner man". What is the "inward man" referred to here? Bishop Moule says that this "inward man", in Ephesians 3:16, means the regenerate human spirit; so we might read it, "strengthened with might by the Holy Spirit in our human spirit"—the "inward man".

"I delight in the will of God," or the law of God, "in the inward man" writes the apostle in Romans 7:22. The "inward man" is right, but—this is a big "but"—"I see another law in my members". What are the members? Hands, feet, the outer case of the human body. "I see another law in my members, fighting—warring—against the law of my mind, and bringing it into captivity to the law of sin which is in my members."

Let us read it quite simply, like this, "I see a law in my body, causing it to fight against the inward man in my center." The body is such a weight. Oh, we cry, if my "members" were only liberated to do the Will of God. If my "members" were only free! Let us, for instance, take the

人，我是喜歡神的律。」弗3:16說：「藉着祂的靈叫你們心裏的力量剛強起來。」這「裏面的人」是甚麼？莫利主教說這裏面的人就是人那重生了的靈，因此我們可以寫成：「藉着在我們人靈（裏頭的人）裏頭聖靈的力量來剛強。」

使徒在羅7:22說：「按着我裏面的意思，我是喜歡神的旨意（或神的律）。」這裏面的人是正直的，可是，有一個大大的「但」，「但我覺得肢體中另有個律」。甚麼肢體？手腳外體。「我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。」（羅7:23）

讓我們就這樣改寫：「我看見我身體中有一個律，與中心處裏頭的人交戰。」身體有着這等分量。我們呼求：但願「肢體」有的只是行神旨意的自由；但願「肢體」得着自由！

tongue. Oh, if this tongue would not say what it does. If it were only kept in the peace of God in which I delight in the center of my being! Who shall deliver me from the body of this death?

THE LAW OF THE SPIRIT OF LIFE

Read the answer to this cry: "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death". What the full meaning of this text is we cannot now explain, but there is a practical message in it for us, which we may briefly summarize as the promise of the Spirit of life, so dwelling in the spirit as to keep us in a place of freedom from the "law" which is in the body, dragging us down.

And not only the law of sin in the body, but the law of death—the death in our bodies always at work—may be rendered inoperative moment by moment, by the Spirit of Life, as we abide in Christ our Risen Lord. You are to live according to the "Spirit of life" in your spirit, and as you obey and co-operate with that law, you will be kept free from the working of that other law which is

讓我們舉舌頭為例。噢，這舌頭想說就說，但願它能按我個格中心所樂意的來常保守在神的平靜中！誰能救我們脫離這取死的身體呢？

賜生命聖靈的律

這呼求的答案是：「賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離了罪和死的律了。」(羅8:2) 這經文的全意如今不能解釋，但其中有於我們實用的信息，我們可概括為所應許賜生命的聖靈，祂住在我們的靈中來保守我們脫離我們身體中把我們往下拉的律。

當我們常住在我們復活的主基督裏頭時，便時刻靠着賜生命的聖靈來不單止叫身體中的罪之律，且叫在我們身體中發動死的死之律都不發生效力。你要按照在你靈裏面賜生命的靈來活，只要順服這律，與它合作，必叫你得脫離別些日復一日運作來

dragging you down day by day. "The law of the Spirit of Life in Christ Jesus made me free from the law of sin and death."

The result of this obedience and co-operation with the Spirit of Life you will find in Romans 8:4 (R.V., m.), "That the requirement of the law—i.e., the commandments or will of God—might be fulfilled in us, who walk not after the flesh, but after the Spirit". Here we have reference to a "walk". To walk means action, and a walk can only be step by step. How do you walk? According to this verse there is "somebody" at the center who decides how to walk. There is the "inward" man at the center who decides moment by moment—step by step—whether the outer man shall "walk" after the flesh, which is the lower sphere, or "after the spirit" which is the higher sphere. Hour by hour the "inward man" decides. (See v. 5.)

THE DECISION OF THE WILL

This momentary decision of the "center" as to how the outer man shall walk, is of great importance. You must decide what you will

把你下拉的律。「在基督耶穌裏賜生命聖靈的律使你脫離罪和死的律。」

在羅 8:4 可找到順服賜生命的聖靈且合作的後果。「使律法的義（神的命令或旨意）成就在我們這不隨從肉體，只隨從聖靈的人身上。」在這我們說到「行走」。行走只能是一逐步逐步的舉動。你是如何行走的？根據這經文，有在生命中心的某位決定你如何行走的。在生命中心有裏頭的人時刻作每一步的決定，究竟外體的人該作的是低層次的隨從肉體而行，還是高層次的隨從靈而行？時時刻刻都是裏頭的人作決定的。（參看羅 8:5）

意志的決定

生命中心瞬間決定外面的人如何行走是至為重要的。你定須決定要怎樣行走，根據你個

do—whether you will walk according to the higher or the lower part of your being. And you need not now say you "cannot help" your body ruling, because "the law of the Spirit of Life" can liberate you from being mastered by the "law" in its members—that law of sin, and that law of death. There is death in your body, causing powerlessness and weight, but there is also in your spirit the Spirit of Life, with another power or "law", which, if you will obey, will give you liberty to walk after the law of God with ease and joy. We children of God must learn this for the conflict of today, for if we live in the lower sphere in any degree whatsoever, we shall give advantage to the power of the enemy. Nothing else than living according to the "Spirit of Life" in the inward man, will keep us free from being dragged down under the power of sin or death, and enable us to walk in victory. Let us emphasize again that it is a moment by moment "walk". They that walk after the flesh, do mind the things of the flesh. Here we have the feet guided by the "mind". "Walking" after the decision, and knowledge of

格中較高還是較低方面來行走。你如今不需說你不能左右你的身體，因為賜生命聖靈的律能叫你脫離支配你肢體的律，就是罪和死之律。存在於你身體中的死帶來無有能力和重擔，但在你靈中也有賜生命的聖靈，帶來的是另一個能力或律，只要我們順服它，就必能得自由來輕鬆愉快地隨從神的律而行。作為神兒女的我們定須為着每天的爭戰來學會這個，我們只要有一點點活在較低層次中，就為仇敵的權勢有機可乘。沒有別的，惟有照着裏頭的人中「賜生命的聖靈」而活，才能脫離罪或死之律下拉之力，使我們能夠在得勝中行走。讓我們再次強調，這是時時刻刻的行走。隨從肉體來行走的人留意的是肉體的事。在這有的是由「思想」所引導的腳踪，按思想的決定和知識來行走。相反亦然，那些隨

the mind. The opposite is also true—they that walk after the Spirit do mind the things of the Spirit. Which do you "mind" all day long? These two spheres come before you clearly, and you are to have a choice all day long which you will do. Are you minding the things of the flesh? Are you caring about them? Are you listening to them, and giving your mind to them? Or are you minding the things of the Spirit? Are you most concerned to live by the spirit? Are you depending upon the "Spirit of Life" to give you clear vision? Are you asking the Holy Spirit to shed light upon your path, so that you can tell which path you are walking in? "The law of the Spirit of Life in Christ Jesus" keeps us from being dominated by that law of sin and death. "After the Spirit," not "after the flesh". Paul says the fruit of obeying the flesh is death. He also says that the "mind of the flesh" is enmity against God, but the mind of the Spirit is "life and peace". If you walk after the Spirit—the higher power—you have life and peace. If you obey the lower law, it means "enmity"—i.e., a "fight" against

從聖靈的人記掛的是聖靈的事。你終日想的是甚麼？這兩個範疇清楚地擺在你面前，你終日須選擇要怎樣作。你記掛的是否肉體的事情？你是否關心他們？你是否聽取他們，將心思都給與他們？你會否記掛聖靈的事情？你是否最關注靠你的靈而活？你是否倚靠賜生命的靈來給你清晰的異象？你是否祈求聖靈在你的路途上來光照，好叫你能說出你正在哪一路途上走？在基督耶穌裏賜生命聖靈的律叫我們脫離罪和死之律的轄制，「隨從聖靈」而不「隨從肉體」。保羅說到聽從肉體的結果就是死，他也說到「肉體所想的」就是與神為敵，但聖靈所想的就生命平安。你若隨從聖靈這更高的能力，你必會得着生命和平安。你若順從較低的律，得的就是與神相爭的為敵和無有能力的死亡。

God—and death, i.e., powerlessness.

CO-OPERATION WITH THE SPIRIT OF LIFE

Do you understand that co-operation with the Spirit of Life in Christ makes your body respond to the "law of the Spirit", and it is not then, as it were, a "dead weight"? It is not then a carrying about, so to speak, of a "body of death". But shall we not always have this "body of death"? Shall we not be subject still to the law of death? Yes, but the law of the Spirit of Life will enable you to live above it. You, through your will in the center of the outward man must choose. If you obey the "body", and listen to its cries and groanings, you will go under it; but the "law of the Spirit of Life" in your inward man—in your spirit—can keep you free from being controlled by the law working in the body, for it is made inoperative while you walk according to the Spirit.

What must I do, you ask? Simply this: Say, "I recognize the Spirit of Life in my spirit, and I count upon the Spirit of Life to set me free from being dragged down by the lower

與賜生命之靈的合作

你明白否與在基督裏賜生命之靈的合作使你的身體回應聖靈的律，這身體就不再是從前的死亡重擔了？這不再是所謂行屍走肉的死亡身體。但我們不是常帶着這死亡的身體麼？我們不是仍是死亡之律底下的人麼？是的，但賜生命聖靈之律必能使你超越它而活。你必須藉着在你外面的人中心的意志來作出選擇。你若遵從身體，聽取其呼喊和呻吟，你便服在其下；若遵從你靈裏頭(裏面的人)賜生命聖靈之律時，就能保守你脫離在身體裏運作之律的掌控，就是當你照聖靈而行時採取不合作的律。

你會問我須作甚麼。不過是：「我識別靈中有着賜生命的聖靈，我認定賜生命的靈叫我脫離下拉的卑下之

law, either of sin or of death."

Have you ever thought that it is possible for you to be kept in triumph above the law of death? You know that "death works" in your body all the time, and that it is only kept alive by your continual breathing. It is a "dying body"—dying every minute. It is only being kept alive by air, food, and rest. Without these outer supplies it would die. Speaking according to physical laws, God gives you a controlling—a mastering—power over the death in your body, as you take the supply of both air and food which you need. And in analogy, Paul goes on to say, "The body is dead because of sin; but the spirit is life because of righteousness" (Romans 8:10). Righteousness—imputed and imparted—comes in here. The "Spirit of life" works only as you are in accord with the God of righteousness, but if your life is wrong, and you do that which is not right, you will be subject to the law of death immediately. Yes, even if you know how to live by the Spirit of life, if you do wrong, you will quickly become subject to the law of sin and

律，就是罪和死之律。」

你曾否想過你有可能常在死之律上得勝？你知道死亡無時無刻在你身體上發動，唯一能保持活着的就是你持續的呼吸。這是一步向死亡的身體，每分鐘都步向死亡；惟有藉着空氣、食物和休息來保持活着。沒有這些外在的供應便會死。根據物理定律，神給你抑制和管治的能力來勝過你身體上的死，就是接受你需要的空氣和食物的供應。保羅藉着比喻來說：「身體就因罪而死，心靈卻因義而活。」（羅8:10）歸與和賜與的義就此進來。**賜生命的靈只在與公義的神一致時才運作**，你的生命若出錯，所作的不對時，你必會立時服應於死的律。是的，就算你懂得如何靠賜生命的靈而活，若行錯時，你必會很快便服應於罪和死之律。那麼你如何才能回復那生命標準呢？首

death. How can you then get back to the life-plane? First of all, you must ask the Lord to deal with the lapse into the lower plane, as sin and to pardon and cleanse you by His blood (1 John 1:9). Then ask the Holy Spirit to show you if anything contrary to what is right in God's sight has come in, and then put the thing right. You obey the lower, and you go down under its "law"—you obey the higher, and you go back to the higher plane of life according to its law. "If we live by the Spirit, by the Spirit let us also walk" (Galatians 5:25).

Do you understand that an unkind word about anybody is according to the lower law—the law of sin and death? To live according to the Spirit will compel you to examine every step you take. You will learn to say about a certain thing, "Is it according to the mind of the Spirit?" You say "No!" Well, what is it, then? You must define what it is. There is no neutral ground here: every step you take is "after the flesh", or "after the Spirit". If a certain step or thing is "according to the flesh", then you fall under the law of sin and death; but if you act according to the Spirit, then

先，你定須求主來處理叫你進入低下標準的過失，藉祂的血來得赦宥和潔淨罪（約壹1:9）。之後求聖靈來向你顯明已進來並相違於神眼看為正的事物，並撥亂反正。當你遵從那卑下的，便服在其律之下；當你遵從那高尚的，便回到照其律而有的高尚生命水平。「我們若是靠聖靈得生，就當靠聖靈行事。」（加5:25）

你知否對某人說不仁慈的話便服應罪和死的律這卑下之律底下？照聖靈而活會促使你鑒察你所行的每一步。在某事上你必學會說：「這是否合乎聖靈的心思？」當你說不時，那麼，這是甚麼？你必須為這有所定規。在此是不會有立場中立的，你所行的每一步不是「隨從肉體」便是「隨從聖靈」。若某一步或某一事是「照肉體而行」時，你便會服在罪和死的律

the "spirit" will be "life" because of righteousness—i.e., obeying God, and doing right.

In the conflict with the powers of darkness we must understand that they are all around us in the air, working alongside with the "law of sin and death". When you obey that law of sin, you obey what the devil has brought into the world, and immediately you obey that law, the forces of Satan come upon you, and push you down.

THE NEED OF WATCHING

When you know this, you will examine everything to see that you walk in all things according to the law of the Spirit, as far as you know how. It will make you watch. You will say, "I dare not walk according to the lower law any longer; I must walk according to the law of the Spirit of Life".

We are given the pattern of this in Peter walking on the water. He walked step by step on the water, contrary to the law of gravitation, and would have continued walking if he had kept his eye on Christ. Such a simple thing as a "look" made him

之下；你若照聖靈行，靈便會因着義而活，就順服神和行事正確。

在與黑暗勢力爭戰時，我們須知道他們在空中正圍繞着我們，靠攏着罪和死的律而運行。當你遵從罪之律時，你便遵從魔鬼所引進世界的，你立時便服應那律，撒但的軍隊便臨到你，把你壓下。

守望的需要

當你認識這個時，你就必會按你所認識的凡事察驗，看是否按聖靈的律而行。這會使你守望。你必會說：「我不敢再照那卑下之律而行了，我定須照着賜生命之律而行。」

在彼得水面上行走一事上我們得着這方面的示範。他在水面上違反着地心吸力之律來步步而行，只要他持續定睛耶穌便能繼續前往；就是向海浪簡單的一望

sink. Yes, simple; but it is in the simple little things that the enemy gains upon us. It is as long as you walk according to the Spirit of Life in Christ Jesus, that the Spirit of Life will keep you from being controlled and dominated by the law of sin in the members.

SECTION VI

Let us read Romans 8:11, "If the Spirit of Him that raised up Jesus from the dead". Note that the Lord Jesus did not raise Himself. He was raised from the dead by the Father. (See Romans 6:4; Acts 2:24.) If the Spirit of the Father dwells in you, then, "He that raised up Christ Jesus from the dead, shall quicken also your mortal bodies through His spirit that dwelleth in you". That quickening of the mortal body is practically the effect of v. 2 of the same chapter. "The law of the Spirit of life in Christ Jesus made me free from the law of sin and death." One law is therefore set against another—the law of sin and death, versus the "law of life" in Christ Jesus. Suppose we make the truth more personal and simple by reading

使他下沉。是簡單，仇敵就是在簡單的小事上得着我們。只要我們照在基督耶穌裏賜生命的靈來行，賜生命的靈必會保守我們不至被肢體中罪之律所管控和支配。

第六章

我們來讀羅8:11：
「叫耶穌從死裏復活者的靈。」留心主耶穌不是自我復活的。是天父使祂從死裏復活的。(參看羅6:4；徒2:24) 天父的靈若住在你裏頭，那麼「那叫基督耶穌從死裏復活的，也必藉着住在你們心裏的聖靈，使你們必死的身體又活過來。」這必死身體的活過來是羅8:2的實際果效。「賜生命聖靈的律在基督耶穌裏釋放了我，使我脫離罪和死的律。」律律相對，罪和死之律相對基督耶穌裏生命之律。我們更個人化地來將羅8:2和8:13的真理簡化為：「在基督耶穌裏

verses 2 and 13 this way, "The law of the Spirit in Christ Jesus makes me free (v. 2), and if the Spirit of Him that raised up Jesus from the dead dwells in me (v. 13), He that raised up Christ Jesus from the dead shall quicken my mortal body by His Spirit that dwells in me".

The basis for all this life in Christ set forth in the eighth of Romans, follows the fact of the cross for the old creation explained in the sixth of Romans. I must repeat again to know the life described in the eighth of Romans, we must steadily stand on the footing of Romans 6:6, "knowing this, that our old man was crucified with Him," then—and only then—can we know "The law of the Spirit of life in Christ Jesus" making us "free from the law of sin and death".

Following the marvellous first eleven verses of Romans 8, the Apostle then points out the obligation lying upon those who know all this. "So then, brethren, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh ye must die; but if by the Spirit ye mortify (make to die, R.V. margin) the deeds (margin, doings) of the

聖靈的律釋放了我，使耶穌從死裏復活者的靈既住在我裏面，那使基督耶穌從死裏復活的那位必能藉着住在我裏面的聖靈使我必死的身體又活過來。」

在基督裏之生命這一切的根據都記在羅8章，都寫在論到十字架乃為着舊有生命這事實的羅6章之後。我須重覆說，要認識到羅8章所說的生命，就須先有羅6:6的穩固根基：「知道我們的舊人和祂同釘十字架」。惟有這樣我們才能知道「在基督耶穌裏賜生命的聖靈之律」使我們「脫離罪和死的律」。

隨着羅8章頭11節奇妙經文之後的，使徒向那認識這個的所有人指出這個：「弟兄們，這樣看來，我們並不是欠肉體的債去順從肉體活着。你們若順從肉體活着必要死；若靠着聖靈治死身體的惡行必要活着。」(羅8:12-13)

body, ye shall live."

NOT TO LIVE AFTER THE FLESH

The Spirit of life in Christ Jesus is dwelling in you, therefore you are a "debtor" to God not to live after the flesh, for if you do, you will come under the law of death; but you must by the same Spirit, put to death—or cause to die—all the old doings of the body, and then you shall live. "For as many as are led by the Spirit of God these are sons of God," i.e., the "sons of God" walk after the Spirit, led by Him. And they are "sons" because they "received not the spirit of bondage" which brings fear, but they "received the Spirit of adoption", whereby they cry, "Abba, Father". "For the Spirit Himself beareth witness with our spirit, that we are children of God" (Rom. 8:16, R.V.).

Only by walking after the Spirit can we know the "leading of the Spirit", and only as many as are "led by the Spirit of God" are sons, i.e., only in the spirit of sonship can any be led by the Spirit. It is not that they are led of the Spirit so as to become "sons", but the fact that they are led by the Spirit of God is evidence that

不要隨從肉體活着

在基督耶穌裏賜生命的聖靈既住在你裏面，因此你是欠神債的，所以不要再隨從肉體而活了。隨從肉體便服在死之律底下；你須靠這相同的聖靈來治死身體舊有的惡行，就必得活。「因為凡被神的靈引導的，都是神的兒子。」(羅8:14) 神的兒子都隨從聖靈而行，蒙祂引導。他們是兒子是因為他們得的不是奴僕的靈，仍舊害怕；他們所得的乃是兒子的靈，因此呼叫：「阿爸！父！」(羅8:16)

我們惟有隨從聖靈而行才得以認識「聖靈的引導」，惟有被神聖靈引導的才是兒子，只有神子權之靈才會被聖靈引導。不是說凡被聖靈引導的便成為兒子，而是被神之靈引導這事實成為他們作為兒子的證

they are sons—and sonship means no bondage. It needs the "Spirit of adoption" to cry "Father". We realize that God is a Father to us when we get to know the Father-spirit of the Father, and the Son-spirit of the Son. In that knowledge we lose all slavish fear, and the sense of being in bondage to terror and slavish fear of God.

THE SPIRIT OF ADOPTION

The life after the Spirit is spontaneous, and simple as the life of a child. It may be described as a Divine-natural life.

The Spirit of adoption is the spirit of a child, the spirit of a son. The believer then knows God as Father, and who is afraid of a God-Father? One evidence that you are walking "after the Spirit" is that you have liberty in your spirit towards God, and you know Him as your Father. But you say, how am I to know this child-attitude to God? This is the work of the Holy Spirit. "The Spirit Himself!"—He is a Person—"The Spirit Himself beareth witness with our spirit that we are children of God". Notice here the

據，子權有着不被轄制的意思。要有「兒子的靈」才會呼叫父。當我們認識到父的父靈和子的子靈時，我們才知道神乃是我們的父。因着這認識我們不再有奴僕之害怕，和在束縛下對神有恐懼和奴僕之害怕的感覺。

兒子的靈

隨從聖靈的生命是自發的，如同小孩生命般純真。這可稱為神聖本質的生命。

兒子的靈是小孩子的靈，是子靈。從此信徒認識神乃是父，誰會害怕父神的呢？你正隨從聖靈而行的其中一個證據就是你靈往神而去的自由，並你認識祂乃是你的父。但你問：「我怎知擁有這兒子向神的態度？」這是聖靈的工作，具備個格之聖靈本身與我們的靈同證我們是神的兒女。留心聖靈和你的靈之間的分別。我們在我們靈中得着聖

distinction between the Holy Spirit and your spirit. We are given the witness of the Holy Spirit to our spirit that we are God's own sons, or children, and if we are children, then "we are heirs; heirs of God". ALL THAT GOD HAS BELONGS TO US. We become joint-heirs with Christ; "if so be that we suffer with Him, that we may be also glorified with Him".

When you are brought into this life of the Spirit, the more you live and walk in it, the more you will have the marks of the life as described by Paul—the quickening, the emancipating, the adopting, the leading, the witnessing and the interceding of the Holy Spirit. The law of the Spirit of life in Christ Jesus runs along these pathways in the spirit-life of the believer, and the marks of that law of the Spirit of life will be seen in you. What He is in the greater measure as God, we become in the lesser as the outcome of His handiwork. He works in and upon us, that He may work in others. Let us trace His work in the believer in several special directions as shown in this chapter.

靈見證說到我們是神一己的兒子或兒女。我們既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣，那麼神一切所有的都屬我們的了。

「如果我們和祂一同受苦，也必和祂一同得榮耀。」(羅8:1-18)

當你被領進入這聖靈的生命，你越在其中活和行時，便越得着保羅所說生命的標記：聖靈的甦醒、釋放、得成為後嗣、引導、見證和代求。在基督耶穌裏賜生命聖靈的律沿着信徒靈的生命中這些路徑來運行，在你裏頭也得見賜生命聖靈之律的標記。祂作為神的所是越發增多時，作為祂工作的我們便越發減少。祂在我們裏頭和我們其上工作，好在別人身上工作。讓我們在本章所見的幾個特別方向上來查考聖靈在信徒身上的工作。

THE LEADING OF THE SPIRIT

First, you will know the leading of the Spirit. You will get to know how He leads. You will lose all fear and bondage, for nothing that puts you into bondage is of God—not even in seeking blessing. Whenever you find a crushing weight upon you, you may know it is not of the Holy Ghost. If you feel in bondage about anything, bound up as it were, remember that every trace of bondage should go out of your life, and every trace of fear. God does not put on you a spirit of terror. He gives you only the spirit of a child with a Father, filial fear, not slavish fear, with the co-witness of the Spirit, that you are a child saying "Father!"

Second, as the outcome of that life in the spirit, is the intercession of the Spirit, which brings you into a groaning of spirit-born prayer for all saints, and then "We know that to them that love God, God worketh all things with them for good" (R.V. margin), i.e., as the result of the ceaseless intercession of the Spirit, God is working with every member of the Body of Christ all things for good.

聖靈的引導

一、**你必懂得聖靈的引導**。你必曉得祂如何引導。你毫無恐懼和束縛，是神叫你毫無束縛的，連尋求恩福上的束縛也沒有。每當受壓太重，應知不是出於聖靈。若在何事上受像從前一樣的束縛時，謹記每一個束縛和恐懼的痕跡都該在你生命之外。神不會為你披上恐懼之靈。祂只給你有着父親的孩子之靈，是愛裏的懼怕，沒有奴僕的懼怕，有着聖靈的共同見證，你乃是說着「父啊！」的孩子。

二、**靈裏生命的結果就是聖靈的代求**，這使你替眾聖徒作由靈而生的歎息禱告，那麼「我們曉得萬事都互相效力，叫愛神的人得益處。」(羅8:28)了。因着聖靈不停代求之故，神在基督身體的每個肢體上作工，叫萬事互相效力。

CONFORMITY TO CHRIST

The third outcome of life in the Spirit is "conformity" to Christ: "For whom He foreknew, He also fore-ordained to be conformed to the image of His Son, that He might be the First-born among many brethren" (Rom. 8:29). Here we are told, in brief, what the Holy Spirit is groaning for—He is in groaning intercession for the saints, and as a result all things are being worked together for good to every child of God, so that each one might be "conformed to the image" of the "First-born" Son of God—to Jesus Christ.

Let us just settle down upon these wondrous words and say, "While I do not understand and cannot tell what these trials mean, and why this conflict is in my life, yet I do know the love of God, and I do know that the Holy Spirit is making intercession in the Body of Christ for all the members of the Body, and that the Lord Jesus is making intercession on the Throne".

The Lord Jesus Christ carries on the intercession in heaven, and the Holy Spirit the intercession in the Church. Christ is on the Throne

模成基督

聖靈裏之生命的第三個結果就是「模成」基督，「因為祂預先所知道的人，就預先定下效法祂兒子的模樣，使祂兒子在許多弟兄中作長子。」(羅8:29)簡而言之，聖靈的歎息是替眾聖徒來歎息代求，因此萬事便互相效力，叫每一個愛神的兒女都得到益處，所以每一個都得以「效法」神長子耶穌基督的模樣。

讓我們都專心於這奇妙經文，並說：「雖然我不明白和不能告訴你這試煉作何解，為甚麼在我生命中有這爭戰，然而我認識神的愛，我也知聖靈替基督身體的所有肢體作基督身體的代求，並且主耶穌在寶座上也有代求。」

主耶穌基督在天上代求，而聖靈在教會中代求。基督在寶座上代求，聖靈則在基督整體

interceding, and the Holy Spirit is in the members and in the whole Body of Christ interceding; and through the double intercession of Christ in heaven and of the Spirit, God is working together all things for the conformity of His children into the image of His Son. The creation is groaning for the manifestation of the sons; the Holy Spirit is pleading for the same thing. Christ in heaven and the Spirit in the Church are both interceding for this conformity to the image of Christ, so that in due time there shall be the manifestation of the sons of God.

Look next in Romans 8:31 at the Apostle's conclusions based upon all this wonderful unveiling of the purpose and workings of God by His Spirit and through His Son. "What then shall we say to these things? If God is for us who is against us?" i.e., if the Holy Spirit is thus pleading; if God is "for us" as members of the Body of Christ: if God is "working all things together" for us to conform us to the image of Christ; then how can there be anything really "against" us? "All things" means "all things!" Then nothing can injure us if "God is for

的肢體中代求。藉着在天上的基督和聖靈的雙重代求，神便叫萬事為着模成祂兒子模樣的眾兒女互相效力。受造之物切望等候神眾子顯現，聖靈也為相同的事情來代求。在天上的基督和在教會中的聖靈兩個都為着這模成基督的模樣來代求，因此時候要到，神的眾子必然顯現。

跟着看羅8:31中使徒基於聖靈奇妙揭示神兒子的工作和目的而下的結語：「既是這樣，還有甚麼說的呢？神若幫助我們，誰能敵擋我們呢？」就是說聖靈若這樣祈求，神若幫助我們這些基督身體的肢體，神若為着模成基督模樣的我們來叫萬事互相效力的話，那麼還會有甚麼事敵擋我們呢？萬事就是萬事！神若幫助我們便沒有可傷害我

us". "He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn? Shall Christ Jesus that died, yea, rather, that was raised from the dead, Who is at the right hand of God, Who also maketh intercession for us..." (vv. 32-34, R.V., m.).

See how Paul turns from the unveiling of God's purpose, and from the working of the Spirit in the children of God, to such a wonderful picture of Christ on the Throne. How He unveils the heart of God, showing that God is working out all things in the life of every child of God, so that he may become conformed to the image of Christ. Then he turns from the glorious fact to say, "If this is so, what do you say to it? If God is for you, doing all these things, what can you say is 'against' you?" "Who shall lay anything to the charge of God's elect? Shall God that justifieth? Who is he that shall condemn? Shall Christ Jesus that died? Yea, rather that was raised from the dead, Who is at the

們的了。「神既不愛惜自己的兒子，為我們眾人捨了，豈不也把萬物和祂一同白白的賜給我們麼？誰能控告神所揀選的人呢？有神稱他們為義了。誰能定他們的罪呢？有基督耶穌已經死了，而且從死裏復活，現今在神的右邊，也替我們祈求。(羅8:32-34)

看看保羅如何從揭示神的旨意，從聖靈在神兒女身上的工作，轉而描述基督在寶座上的奇妙景象；聖靈怎樣揭示神的心，叫人得見神在每個兒女生命中作成萬事，好叫他得以模成基督的模樣。之後他從榮耀的事實轉而說：「既是這樣，你還有甚麼要說？神若幫助你，為你作萬事，你可說甚麼會敵擋你呢？」「誰能控告神所揀選的人呢？是稱他們為義的神麼？誰能定他們的罪呢？是已經為他們死的基督麼？祂不單止從死裏復

right hand of God, Who maketh intercession for us."

See how Paul perpetually goes back to Calvary! Back, and back, he brings him to Calvary! "If God spared not His Son...Who shall condemn? Shall God Who justifieth" by the blood of Christ? "Who shall lay anything to the charge of God's elect?" Shall the Christ who died? Will He Who died to redeem, condemn? He Who died, is also the One Who lives. Will He condemn the child He prays for? Thus He takes us up to the Throne, to Him Who sits at the right hand of God interceding. May the Holy Spirit Himself make true to every reader of these words, all that they mean in the highest purposes of God for each of His redeemed ones. Amen.

活，現今且在神的右邊，也替我們代求。」

看看保羅如何不間斷地回到各各他！回去，回去，回到各各他去！「神既不愛惜自己的兒子.....誰能定罪呢？」是藉基督的血叫他們稱義的神麼？誰能控告神所揀選的人呢？是死去的基督麼？那為救贖而死的祂會定罪麼？那死去的也是永活的，祂會定祂所代禱之人的罪麼？祂卻會領我們到坐在神寶座右邊代求者那裏去。願聖靈親自使這些話於每個讀者都成真，使每個祂救贖的人都明白神最高的旨意。阿們。

The Work of the Holy Spirit

聖靈的工作

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非拉鐵非書簡15 《聖靈的工作》

聖靈想進來，將祂自己披掛你身上，使你成為祂的外衣，藉你的思想和生命工作，來達至世人。保惠師聖靈內住是要安慰。聖靈光照我們來明白在聖經中說到的主耶穌。惟有當聖靈叫人看見甚麼是罪時，人才想要救主。

人一領會與基督同死這事實，時刻持守這態度時，聖靈便時刻將耶穌的靈（腓1:19）傳送給你，好能靠着祂的能力來作除了基督便無人能作的。

當祈求新心；曉得「我死了」這簡單不過的地位；之後且拒絕讓撒但進入他們生命的任何部分；要心思認識得勝，勝過心、思想、沒忍耐、罪和撒但；在得勝中行，藉聖靈的裝備來事奉（幫助別人的事奉和爭戰的事奉）；按照在你靈裏面賜生命的靈來活，只要順服這律，與它合作，必叫你得脫離別些日復一日運作來把你下拉的律；求主藉祂的血來得赦宥和潔淨罪後，求聖靈顯明已進來並相違於神眼看為正的事物，並撥亂反正；靠聖靈來治死身體舊有的惡行，就必得活；「凡被神的靈引導的，都是神的兒子。」（羅8:14）。

我們要懂得聖靈的引導，加上聖靈的歎息禱告，才能模成基督。

對得見威爾士大復興的作者來說，她不像人一樣對「靈恩」趨之若鶩，卻強調「萬事」互相效力，強調凡事回到各各他去，強調「毫無敵擋」、「毫無控告」，得模成基督的模樣。是的，這比「靈恩」和「外在」的聖靈充滿不是踏實和高超得多麼？