

Abide Above

A Guide to Spiritual Growth

Miles J. Stanford

高居天上

屬靈成長的指引

米路士·J·史丹福

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Preface

Spiritual growth really begins at the top, from our position, our source in the Lord Jesus Christ on high. Hence this guide to growth sets forth the highest—the proper perspective from which to “keep looking down.”

“Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect (full grown) in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory forever and ever. Amen” (Heb. 13:20, 21).

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Chapter 1 “The Way Up Is Down”

The two basic truths to be learned in spiritual progress are: the bankruptcy of self; our riches in

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前言

屬靈成長實在從上面開始，就是高高在上之主耶穌基督裏我們的地位和源頭那裏。因此這成長的指引所呈現的是最高和合適的視野，叫我們從此處下望。

「但願賜平安的神，就是那憑永約之血，使群羊的大牧人我主耶穌從死裏復活的神，在各樣善事上成全你們，叫你們遵行祂的旨意；又藉着耶穌基督在你們心裏行祂所喜悅的事。願榮耀歸給祂，直到永永遠遠。阿們！」（來 13:20-21）

米路士·J·史丹福

科羅拉多州科羅拉多泉

第一章 往下走的往上之路

屬靈進程上當學習的兩個基本真理，是己的衰微和我們在基督裏的

Christ.

It is the utter faithfulness of the Father that so deeply impresses the awakened believer, the one who hungers to “grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ” (2 Peter 3:18). “I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations” (Ps. 89:1). Through all my failure, my Father is working for my victory.

And at first it seems quite the opposite of faithfulness when the sovereign Father sets the hungry one's faith and feet upon the path of His purpose. That is because there is the negative side of death as well as the positive side of life in the working out of His purpose to conform us to the image of His Son (Rom. 8:29). He has decreed that “all things [both negative and positive] work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).

The negative comes first, when the Father begins to transmit that purpose to the life of the Christian

興旺。

天父的全然信實深深感動渴求「在我們主救主耶穌基督的恩典和知識上有長進」(彼後 3:18)的人，就是那些覺醒的信徒。「我要歌唱耶和華的慈愛，直到永遠；我要用口將祢的信實傳與萬代。」(詩 89:1) **天父藉我一切的失敗來作成我的勝利。**

當至高的天父開初將那渴求之人的信和脚步放在祂旨意的路徑上時，這似乎與祂的信實相違背。這是因為在作成祂將我們模成祂兒子的模樣上，同時有死亡的反面和生命的正面。(羅 8:29)。祂曾頒佈說：「(正反兩面的)萬事都互相效力，叫愛神的人得益處，就是按祂旨意被召的人。」(羅 8:28)

當天父在基督徒生命的屬靈成長上開始傳遞這旨意時，反面的先

in terms of spiritual growth. This is when He may not seem to be very faithful. Nevertheless, “faithful are the wounds of a friend,” because “a friend loveth at all times” (Prov. 27:6; 17:17).

Failure Categorized

With some, the downward trend begins early in the Christian life. After a time of faithfulness in Bible study and memorization, church activity, prayer and witnessing, there comes a decline. Guilt-fostered attempts are made to regain the ground lost, but without avail. Heartbreaking as it is, the badly shaken Christian is being prepared early to realize the power of the self-life.

Failure Recognized

Spiritual need is the prerequisite for growth in Christ. All of these circumstances of failure have been controlled by our ever-faithful Father, the God of circumstances. He knows what needs we need to keep US needy! It is true that the downward path (the negative side) has been the

來，那時也許看來祂不真實。但是，「朋友加的傷痕出於忠誠。」(箴 27:6) 因為「朋友乃時常親愛。」(箴 17:17)

失敗的種類

有些基督徒生命的初期往下坡走。經過了一段時間的忠誠研讀聖經，背誦聖經，參與教會活動，禱告和作見證後，退後便來到了。罪促成的意圖便收復失地，一切似乎都是徒然。這叫人心碎，那大大動搖的基督徒正被裝備來早早明白己之生命的能力。

失敗的認定

屬靈上的需要是基督裏成長的先決條件。所有這些失敗的處境一直是由處境之神我們永遠信實的天父所掌管。祂知道我們需要甚麼來保持我們常在需要中！那(反面那邊)失敗之路一直是己所作成和仇敵的技倆

consequence both of the workings of self and the tactics of the enemy. Nevertheless, it is also true that the Father has seen to it that it happened, in order that the hunger caused through failure might be satisfied in the Lord Jesus Christ.

Countless Christians today are in the midst of utter failure—that they know. What they do not as yet know is that at the same time they are in the midst of the Father's purpose for them. During the initial downward process they have been blinded to the work of His faithful hands, in order that they might come to realize something of the extent of their weakness and the overpowering strength of the self-life. Down! and yet—"nor depth ... shall be able to separate us from the love of God, which is in Christ Jesus, our Lord" (Rom. 8:39).

Ever paradoxically, our Father uses our negatives to bring forth His positives. Our sin meant death for His Son, that we might have life (John 3:16). He was made to be our sin on the Cross, that we might be made the righteousness of God in Him (2 Cor. 5:21). "What shall we

這說法是對的。但是，天父一直看着所發生的事，為的叫飢餓的心靈藉着失敗來得以生發在主耶穌基督裏的滿足這說法也是對的。

無數的基督徒今時落在徹底的失敗中，這是他們自知的。他們所未曾知道的就是他們同時是身在天父為他們所定的旨意中。在開初敗落之時，他們看不見天父信實之手的工作，就是叫他們得以明白到他們的軟弱和一己生命能力的不可抵抗。低！然而「(處於)低處.....都不能叫我們與神的愛隔絕；這愛是在我們的主基督耶穌裏的。」(羅 8:39)

我們的天父總是矛盾地用上我們的反面來引進祂的正面。我們的罪帶來祂兒子的死，叫我們從而得生(約 3:16)。祂為我們的罪被掛在十字架上，叫在祂裏頭的我們得以成為神的義(林後

say then? Shall we continue in sin, that grace may abound? God forbid!" (Rom. 6:1, 2). God's "all things" working together for our good are in His hands, not ours! He is our Sovereign, we are His subjects. We cannot escape from His eternal love—"the Lord corrects and disciplines every one whom He loves" (Heb. 12:6, Amp.). Many children of God today have all but given up. Self and the world have been steadily taking over in their once bright Christian lives and service. Most have simply quit trying to live the Christian life; many have become sick and tired of church for various reasons, and no longer attend regularly if at all.

Failure Utilized

These are some of the very conditions that the Father uses to prepare us to see and enter into that which He has already given in the Lord Jesus. There must be this drastic revelation of self, by the most effective means suited to the individual—all in the realm of personal failure.

The agonizing downward

5:21)。「這樣，怎麼說呢？我們可以仍在罪中，叫恩典顯多麼？斷乎不可！」(羅 6:1-2)叫我們得益處而互相效力的「萬事」不在我們手中，乃在祂手中！祂是我們的至高者，我們是祂的子民。我們不能脫離祂永恆的愛，「因為主所愛的，祂必管教。」(來 12:6)今天很多神的兒女已全然放棄。己和世界已持續地取締他們從前光明的基督徒生命和事奉。大部分在試圖活出基督徒的生命上已然停止。

失敗的用上

這些正是其中一些天父用來準備我們得見和進入祂已在主耶穌裏賜下的處境。必須以切合個別差異而對己最有效之手段來作這慘痛的啟示，全都屬個人失敗的範圍之列。

令人苦惱的退後過

process brings us from simply believing on Him at Calvary, to living in Him in heaven—from substitution, to personal identification. As lost sinners we were prepared by the Spirit to see and accept the Lord Jesus as our Substitute; as defeated believers we have to be prepared by the Spirit to see and abide in the Lord Jesus as our Life. There is no alternative, and He has been faithfully and quietly carrying it out all through the fruitless and failure-ridden years. “Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you” (1 Peter 4:12).

When the Father has us prepared by means of Romans Seven, He opens the liberating truths of Romans Eight—but not until! It is first, “Oh, wretched man that I am! Who shall deliver me from the body of this death?” and then, “I thank God through Jesus Christ, our Lord” (Rom. 7:24, 25). Then, “Come, and let us return unto the Lord; for he hath torn, and he will heal us; for he hath smitten,

程帶我們從單單相信在加略山的祂轉而為着天上的祂而活；從代替來到親身的聯合。作為失喪之罪人的我們從前藉聖靈給我們看見和接受主耶穌乃我們的代贖；作為失敗信徒的我們必須被聖靈裝備，得見主耶穌乃我們的生命，且住在其中。別無選擇，祂一直信實地和靜靜地在不結果和失敗經年之人中間這樣行。「親愛的弟兄啊，有火煉的試驗臨到你們，不要以為奇怪(似乎是遭遇非常的事)。(彼前 4:12)

當天父藉羅 7 章裝備我們時，祂開啟了羅 8 章的釋放真理。要達至這個，先要有「我真是苦啊！誰能救我脫離這取死的身體呢？」(羅 7:24)繼而是「感謝神，靠著我們的主耶穌基督就能脫離了。」(羅 7:25)之後是「來吧，我們歸向耶和華！祂撕裂我們，也必醫治；祂打傷我們，也必纏

and he will bind us up” (Hosea 6:1).
“Faithful is he that calleth you, who also will do it” (I Thess. 5:24).

Chapter 2 Think Position!

Our position in the Lord Jesus Christ is made up of two parts: death and life. Identification with Him in His death issues in identification with Him in His life. Spiritual growth is the result of the old man abiding in the death of the Cross, and the new man abiding in the risen life of Christ. The way of the Cross doesn't end at the Cross!

The principles on which our Father carries out His purpose in us are eternal and unchanging. He is “the Father of lights, with whom is no variableness, neither shadow of turning” (James 1:17). He begins in the heights, goes down to the depths, and returns to the heights.

Let us consider this principle as illustrated in the work of the Lord Jesus. He came down to earth from His heavenly glory (John 17:4); He was made to be our sin on the Cross, and willingly died as our Redeemer (Rom. 5:8); He took us down into His death unto sin as our

裏。」(何 6:1)「那召你們的本是信實的，祂必成就這事。」(帖前 5:24)

第二章 想想地位

我們在主耶穌基督裏的地位由兩部分組成：死亡和生命。與祂在祂死上聯合導致與祂在祂生命上的聯合。屬靈的成長是舊人持續在十字架上死和新人持續在基督的復活生命上活的結果。十字架的路不是在十字架上結束的！

我們天父在我們裏頭執行祂旨意的原則是永恆和不變的。祂是「眾光之父那裏降下來的；在祂並沒有改變，也沒有轉動的影兒。」(雅 1:17) 祂始於高天之上，降卑至低，重回高天。

讓我們以主耶穌的工作來說明這原則。祂離棄天上的榮耀來到世上(約 17:4)；為我們的罪來到十字架上；甘心作為代贖者而死(羅 5:8)；祂將我們領入罪上死來作為我們的釋放者(羅

Deliverer (Rom. 6:4); He then brought us as “new creation” in Himself to His eternal position in heaven (2 Cor. 5:17; Eph. 2:4-6). Life, death, harvest!

Position Above

Our Father begins by placing each believer *above*—in Christ—the very moment he repents and receives Him as his personal Savior. “Ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins ... hath he quickened [recreated] together with him, having forgiven you all trespasses” (Col. 2:12, 13). Yes, “your life is hid with Christ in God” (Col. 3:3). This is exactly where the Father has positioned every believer, whether or not he is aware of the wondrous fact, whether in service, or out of service; whether victorious, or defeated.

Position Unknown

Although the Christian has been positioned above, he is unaware of this fact when he comes

6:4); 之後祂領在祂裏頭作為「新造」的我們進入祂天上的永恆地位(林後 5:17; 弗 2:4-6)。生命——死亡——收穫！

天上的地位

在每個信徒悔改和接受基督作為祂個人救主那一刻，天父便開始將在基督裏的他放在天上。「在此與祂一同復活，都因信那叫祂從死裏復活神的功用.....神赦免了你們一切的過犯，便叫你們與基督一同活過來。」(西 2:12-13)是的，「你們的生命與基督一同藏在神裏面。」(西 3:3)這正正是天父放置每個信徒的位置，無論他察覺這奇妙事實與否，無論有事奉與否，無論是得勝還是失敗。

未知的地位

當基督徒來到十字架下的救主那裏時，雖然他已被安放天上，他仍未

to the Savior at the foot of the Cross. What he sees is that the penalty of his sins has been paid, and that he is thereby assured of his place in Glory. Therefore, most new converts commence to live and work *for* Him from the motive of gratitude for their salvation. The usual exhortation they are given is, "Now get busy and serve the Lord." This they seek to do on the basis of the birth truths. From this inadequate ground the majority of young Christians go down in defeat.

Others, more thoroughly taught, move forward in the knowledge of their reconciliation to God, their acceptance in the Lord Jesus, as well as their completeness and eternal security in Him. Even with this firm foundation upon which to stand, they have yet to learn that more is needed. The resultant failure in trying to live by these basic truths is the Father's preparation for the Christian to realize his need for deliverance.

The Holy Spirit then begins to reveal the truths that will deliver him from the reign of sin (Rom. 5:21). The Lord Jesus has promised

察覺這事實。他所見的是他罪的刑罰已被贖清，因而確保他榮耀中的地位。因此，大部分的新信徒開始為祂而活和工作，出於他們在救恩上之謝意的動機。通常給與他們的勸誡是「如今動手事奉主吧。」他們尋求來作的這個是基於這出生的真理。因着這不適切的基礎叫大部分的年輕基督徒落得失敗收場。

有更透徹受教的人在他們與神和好，他們為主耶穌所收納，並且他們在祂裏頭得以完全和永遠得保障的知識上前進。就算站在這穩固根基上，他們在更多的需要上仍有所學習。在嘗試以這些基本的真理來活所帶來的失敗是天父為要明白拯救需要之基督徒所準備的。

之後聖靈開始揭示拯救他脫離罪之管治的真理（羅 5:21）。主耶穌曾應許「你們必曉得真

that “ye shall know the truth, and the truth shall make you free” (John 8:32). This freedom does not come from general truth in the Word, important as that is, but from specific truths.

In the key Book of Romans there is nothing said about growth until the problem of righteousness is completely settled. To the middle of Chapter Five the subject is justification from sins based on the substitutionary work of the Lord Jesus, and it is that birth truth upon which many attempt to gain maturity in Him. After Romans 5:11, Scripture begins to speak of “justification of life,” and, “reigning in life” (vv. 17, 18)—the life we need for the Lord Jesus to be manifested.

It is important to note that Romans 1:1-5:11 present God’s remedy for the *penalty* of sins, while Romans 6-8 present God’s remedy for the *power* of sin. The Blood secures forgiveness for my sins, the Cross secures deliverance for me, the sinner. These are facts that not only bring new birth and promise heaven, but provide His

理，真理必叫你們得以自由。」(約 8:32) 這樣重要的自由不是來自聖經的普遍真理，而是來自特別的真理。

在羅馬書中「義」的問題得着完全解決之後才說到「成長」。來到羅 5 章的中間部分，主題是「從罪中稱義」，是基於主耶穌的代替工作，就是這出生的真理叫多人嘗試去在祂裏頭得着成熟。在羅 5:11 之後，聖經開始談到「生命的稱義」和「得生命」(羅 5:17-18)，我們所需的是叫主耶穌得彰顯的生命。

留意到羅 1:1 至羅 5:11 說到神為罪的懲罰而有的補救和羅 6-8 章所說神為罪的權勢而有的補救是重要的。**血確保我們罪的得赦，而十字架確保我這罪人的得釋放。**這些事實不單止帶來新生和天堂的應許，且此時此刻便帶來了祂得勝

overcoming resurrection life for the here and now. “I am come that they might have life, and that they might have it more abundantly” (John 10:10)

Position Appreciated

It is the captive, dominated by the wretched self-life, to whom the identification truths call. This struggling one, who has long been plagued by doubt, defeat, discouragement, and depression, is being prepared to enter into the reality of the provision set forth in Romans 6-8. Through the practical experience of prolonged personal failure, he has been made aware of self's bankruptcy.

In the light of that realization he is able to appreciate the positional truth that self, the old man, was identified with the Lord Jesus in His crucifixion (Rom. 6:6). This is the gospel for the Christian! Our Savior dealt not only with the symptoms but with the disease, the root as well as the fruit. We have His substitution for our sins; we have identification with Him in His death for sinful self.

的復活生命。「我來了，是要叫人得生命，並且得的更豐盛。」(約 10:10)

所領會的地位

聯合真理所召喚的是那被卑鄙的一己生命所俘虜和支配的人。一直以來被疑慮、失敗、挫折和消沉折磨而掙扎的人，正被安排來進入在羅 6-8 章所陳明實在的供應。藉着經年慮月個人失敗的實在經歷，祂已然覺知一己的徹底失敗。

在這亮光的領悟下，他能領會地位上的真理，己這舊人與主耶穌在釘死上與祂聯合（羅 6:6）。這是為基督徒而設的福音！我們的救主處理了的不單止是病徵，更是疾病本身；處理了根並且果子。我們得着祂在我們罪上的代替，我們是在祂為犯罪的己上死來與祂聯合。

Our Father takes us down until the self life is uncovered, and then up as the truth of the Christ life is discovered. This spiritual principle cannot be circumvented. To attempt to “climb up some other way” is futile. God’s truth, ministered in God’s way by God’s Spirit, alone frees. And that freedom is centered in our invulnerable position “in Christ.”

The Holy Spirit knows what processing is required for each individual to learn that self deserves nothing but death, and that the Lord Jesus Christ is his life. To learn *all* the truth about the former takes a lifetime, to say the least; *all* the truth about the latter will not be exhausted throughout eternity. Hence He patiently teaches enough about self through failure to enable us to learn of Christ for triumph.

Position Accepted

Through the work of the Cross, our Father has not only positionally freed us and made each of us “accepted in the Beloved” (Eph. 1:6), but has also made us “complete in him.” “For it is in

我們的天父領我們低見己生命的揭露，之後藉揭示的基督生命來把我們升高。這屬靈原則不能繞過。試圖以「別樣方法來升高」是徒然的。獨獨聖靈按神旨來傳講的真理才叫人得以自由。這自由是以「在基督裏」我們這牢不可破的地位為中心的。

聖靈知道每一個人需要甚麼過程來學習己不配甚麼，只配死亡，並且主耶穌基督乃是他的生命。要學會前頭所說的一切真理要花最少一生之久；之後的一切真理在永恆中也不會有窮盡。因此祂會忍耐地藉失敗來在己上有足夠的教導，來使我們能夠學會基督來得勝。

地位的得着

我們的天父藉着十字架的工作不單止在地位上釋放我們，使我們每一個「被愛子收納」(弗 1:6)，也使我們「在祂裏頭得以完全」。「因為神本

Christ that the fullness of God's nature dwells embodied, and in Him you are made complete" (Col. 2:9, Wey.). It is in Him we are to abide; He is the very source of our Christian life. To abide is to remain where one has already been enlived and positioned. It is in Him that we rest, fellowship, and grow—far above all.

Where is the Lord Jesus today? He is risen and set at the Father's right hand (Eph. 1:20, 21). It is when the Christian understand his *death-position* that he is enabled to see his *life-position* in the risen Lord Jesus. Therefore he counts himself recreated, alive unto God in Christ Jesus (Rom. 6:11b)

The believer's enlightened faith follows effortlessly, because he now sees himself exactly where he has been positioned all along: "For ye died [unto the old self-life, at Calvary], and your life [new creation, raised in His resurrection and ascension] is hid with Christ in God" (Col. 3:3). Now he can begin walking "in newness of life" (Rom. 6:4).

When the Holy Spirit gives us

性一切的豐盛都有形有體的居住在基督裏面。」(西 2:9) 我們在祂裏頭居住。祂正是我們基督徒生命的源頭。居住就是保持早已給與人的生命和地位。我們是遠在一切之上來在祂裏頭居住，契合和成長的。

主耶穌今天在那裏？祂已升天，坐在父神的右邊(弗 1:20-21)。當基督徒明白到他死的地位時，他便能得見他在復活之主耶穌的生的地位。因此他看自己為重生的，在基督耶穌裏向神活。(羅 6:11)

光照信徒的信毫不費力地隨之而來，因為他如今得見自己正正身處一直安放的地位。「因為你們已經(在加略山向舊的己生命)死了，你們(新造，在祂復活和升天上)的生命與基督一同藏在神裏面。」(西 3:3) 如今他能開始在「新生的樣式」中行(羅 6:4)。

當聖靈使我們適切

adequate apprehension of our risen position, we are able spontaneously to reckon ourselves “alive unto God in Jesus Christ.” Thus we are drawn to the Source of our life, and there we learn to rest—and *abide above*!

Chapter 3 Keep Looking Down!

In contrast to the popular exhortation to “keep looking up” (from ourselves to Christ), we are to “keep looking down” (from our position in Him) upon our circumstances here on earth.

Think of the faithfulness of the Holy Spirit, as He works patiently and thoroughly in the life of the growing Christian. He ministers the Cross, and He ministers Christ. It is the finished work of the Cross for the old nature, and the abundant life of the Lord Jesus for the new nature.

Of the Holy Spirit's ministry in the life of the believer the Lord Jesus said, “He will honor and glorify Me, because He will take of (receive, draw upon) what is Mine and will reveal (declare, disclose, transmit) it to you” (John 16:14, Amp.) He not only reveals the

領會我們復活的地位時，我們便能隨時以自己「在耶穌基督裏向神活」。因此我們被引往我們生命的源頭，在那裏學會安息和高居天上！

第三章 常向下望！

與廣為流傳(從我們自己望向基督)的「往上望」這勸告相反，我們是要「常向下望」，從我們在祂裏頭的地位望向我們在地上的處境。

想想聖靈的信實，祂忍耐地和徹底地在成長的基督徒生命中作工。祂傳講十字架，祂傳講基督。十字架完成的工作是為我們舊有的本性，而主耶穌的豐盛生命是為那新的本性。

在聖靈於信徒生命的職事上，主耶穌說：「祂要榮耀我，因為祂要將受於我的告訴你們。」（約 16:14）祂不單止揭示關乎基督和十字架於我們信心的聖經真理，也向我們傳遞他們的實在。

scriptural truths concerning Christ and the Cross to our faith, but also transmits their reality to us.

Love Motive

The babe in Christ has started to live for the Savior and to serve Him with all his heart. “He gave His all for me, now the least I can do is give my all for Him.” The motive is right, but the motivation is wrong! He is seeking to live and serve on the basis of the birth truths and in the strength and ability of self, not yet understanding that God judicially condemned and crucified the old nature at Calvary. There his position “in Adam” ended; there his position “in Christ” began (2 Cor. 5:17).

The well-meaning believer is seeking to “save his life,” not comprehending the spiritual principle, “If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it” (Luke 9:23, 24). The Holy Spirit is causing him to become aware of the fact that “in me (that is, in my flesh) dwelleth no good

愛的動機

在基督裏的嬰孩已開始了為救主而活，和全心來事奉祂。「祂為我付上一切，如今我最少也能作的就是將我的所有給祂。」這動機對，但行動方式錯！他正試圖以生之真理的基礎和己的力量和能力來活和事奉，卻仍未曾明白神依法地在加略山審判和釘死那舊性情。他「在亞當裏」的地位在那裏終結了，他「在基督裏」的地位得以開展。(林後 5:17)

出發點好的信徒是尋求「生命得拯救」，而不是要領悟「若有人要跟從我，就當捨己，天天背起他的十字架來跟從我。因為凡要救自己生命的，必喪掉生命。」(路 9:23-24) 那屬靈的原則。聖靈正使他察覺到一個事實：在我裏頭，就是在我肉體中，沒有良善。

thing” (Rom. 7:18). This is the turning point, usually years in the making, where the growing Christian begins to be centered in Christ rather than in self—“not I, but Christ.”

Hate Motive

Once the awakened one is brought to see self for the enemy that it is, he finds himself hating the old nature. “He that hatheth his life in this world shall keep it unto life eternal” (John 12:25). Now he appreciates the Spirit’s application of the Cross for what it brings—freedom from the dominion of the old life. Instead of avoidance of the Cross, he rejoices in its work of holding the Adamic nature in the place of death, inoperative. “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” (Gal. 6:14).

When the Christian begins to take God’s side against himself, he is ready to contemplate the Lord Jesus from God’s standpoint, and not from that of self. Then the Holy

(羅 7:18) 這是那轉捩點，常要多年才作成的，成長的基督徒在那裏開始以在基督裏而不是以己為中心，不再是我，乃是基督。

恨惡的動機

甦醒的人一旦被領得見己之為敵，便發覺舊性情的可惡。「在這世上恨惡自己生命的，就要保守生命到永生。」(約 12:25) 如今他因十字架帶來脫離舊生命的管治而領悟聖靈在十字架上的應用。他不單不逃避十字架，且因其將亞當天性放置在死地和不發生效力而歡欣。「但我斷不以別的誇口，只誇我們主耶穌基督的十字架；因這十字架，就我而論，世界已經釘在十字架上；就世界而論，我已經釘在十字架上。」(加 6:14)

當基督徒開始站在神敵對他自己那邊時，他便準備好不從己，卻從神的觀點來注視主耶穌。那麼聖靈便自由地在飢渴

Spirit is free to carry out the second part of His ministry in the hungry heart, that of conforming him to Christ's image. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

Faith Motive

"Even as by the Spirit of the Lord." It is the Spirit who enables the believer to reject continually the old life ("reckon ye also yourselves to be dead indeed unto sin"), and who shows him more and more fully his life *in Christ* ("reckon ye also yourselves to be ... alive unto God in Christ Jesus" [Rom. 6:11, ASV]). He begins to abide where he has long ago been positioned, in Christ risen. "Set your minds and keep them set on what is above ... where Christ is, seated at the right hand of God" (Col. 3:2, 1, Amp.).

The Holy Spirit's ministry ever proceeds in balance. On the one hand, He transmits the crucifying death of the Cross to the self-life.

的心靈裏執行祂職事的第二部分，把他模成基督的形像。「我們眾人既然敞着臉得以看見主的榮光，好像從鏡子裏反照，就變成主的形狀，榮上加榮，如同從主的靈變成的。」(林後 3:18)

信的動機

「如同從主的靈變成的。」是聖靈使信徒持續地抗拒那舊有的生命(「你們向罪也當看自己是死的」)，聖靈也越發完全顯出他在基督裏的生命(「向神在基督耶穌裏，卻當看自己是活的。」(羅 6:11))他開始住在早已放置他的那處，就是在復活的基督裏。「你們要思念上面的事.....那裏有基督坐在神的右邊。」(西 3:2, 1)

聖靈的職事總是平衡地進行的。一方面祂將十字架上的釘死傳向己的生命，使肉體的工作、

The works, doings practices of the flesh are more and more held inoperative; such things as “immorality, impurity, indecency, idolatry ... enmity, strife, jealousy, anger [ill temper], selfishness, divisions [dissensions] ... envy ... and the life” (Gal. 5:19-21, Am.).

On the other hand, in conjunction with the death process of the old man, the Spirit develops the life process (growth) of the new man. As we abide above in the Lord Jesus, looking upon His glory in the Word and fellowshiping with Him, the Holy Spirit increasingly produces His fruit: the life of the Lord Jesus in and through us. “The fruit of the (Holy) Spirit [the work which His presence within accomplishes]—is love, joy (gladness), peace, patience (an even temper, forbearance), kindness, goodness ... self-control (self-restraint, continence)” (Gal. 5:22, 23, Amp.).

Death Motive

Even the new life, the Lamb-life, is taken into death in the growing Christian's daily walk. This

作為、舉動越發不發生效用，例如姦淫、污穢、邪蕩、拜偶像、邪術、仇恨、爭競、忌恨、惱怒、結黨、分爭、異端、嫉妒、醉酒、荒宴等類。(加 5:19-21)

另一方面，聖靈發展出與舊人之死的過程相聯的新人的(成長)生命程序。當我們在主耶穌裏居於天上，在聖經中仰望祂的榮耀，與祂相交時，聖靈便越發結出祂的果子，在我們裏頭和藉我們有主耶穌的生命。「聖靈所結的果子(祂在裏頭所作成的工作)就是仁愛、喜樂(歡欣)、和平、忍耐(一個平和的脾性和容忍)、恩慈、良善.....節制(自制、克制)。」(加 5:22-23)

死的動機

在成長基督徒每天的行止上，就是羔羊生命這新生命被交於死地。這

“newness of life” is a sacrificial life, in contrast to the old life of self-preservation. Sacrifice is the very nature of his new life. As he grows, that life is manifested to the Father’s glory, and for the sake of others. “So then death worketh in us, but life in you” (2 Cor. 4:12).

Here is the principle of the grain of wheat, the paradoxical principal of growth. The Holy Spirit works it out in the daily life and ministry whatever the calling may be. “Unless a grain of wheat falls into the earth and dies, it remains [just one grain’ never becomes more but lives] by itself alone. But if it dies, it produces many others and yields a rich harvest” (John 12:24, Amp.)

Life Motive

The Spirit of Christ carries on this development process throughout our being, in our everyday life here *below*, “that the life also of Jesus might be made manifest in our mortal flesh” (2 Cor. 4:11). But our life-source, our home, our position, is the Lord Jesus at the Father’s right hand. The

「生命的新樣」是一奉獻的生命，與自我維護的舊生命相反。奉獻和為別人而活正是他新生命的特性。成長時，這生命彰顯天父的榮耀。「死是在我們身上發動，生卻在你們身上發動。」(林後 4:12)

這是麥子的原則，是生長的矛盾原則。聖靈在每天的生命和職事上作成這個，不論是甚麼呼召。「一粒麥子不落在地裏死了，仍舊是(一粒麥子永不會增加，只會活出那)一粒；若是死了，就結出許多子粒來。」(約 12:24)

生命的動機

基督的靈在我們下頭每天的生活上，在遍及我們的所是上繼續這發展的過程。「使耶穌的生在我們這必死的身上顯明出來。」(林後 4:11) 但我們生命的源頭，我們的家、我們的地位是在天父右邊的主耶穌。聖靈已

Spirit has placed us in Christ, in the light *above*. “Truly our fellowship is with the Father, and with his Son Jesus Christ” (1 John 1:3).

In this invulnerable position above we are developed, matured, and used for His glory in the darkness of this age. We are in the world, but not of it. Our life-resources which are from above are more than adequate to meet the needs found in this sphere of death. There are innumerable influences in this sinful world that would draw us to a level below that which is ours, “hid with Christ in God” (Col. 3:3). The Spirit of God has but one standard for the growing believer: God’s very best as it is in Christ Jesus. Nothing lower, nothing secondary.

“By which will we are sanctified through the offering of the body of Jesus Christ once for all. ... But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God. ... Having therefore, brethren, boldness to enter into the holiest, by the blood of Jesus, by a new and living way, which he hath

將我們放在基督裏，在上頭的光明中。「我們乃是與父並祂兒子耶穌基督相交的。」(約壹 1:3)

在這固若金湯的地位上，我們在今世的黑暗中得以發展，成長和用上祂的榮耀。我們雖在世上，卻不屬世。我們的生命源頭來自上面，比在這死亡之境上發現到的適切需要還要多。在這罪惡世界上有着無數的影響會牽引我們來到屬我們這下面的地步，「與基督一同藏在神裏面」(西 3:3)。神的靈對成長的信徒只有一個標準。神的最好就在基督耶穌裏，毫無遜於，毫無次等。

「我們憑這旨意，靠耶穌基督，只一次獻上祂的身體，就得以成聖.....但基督獻了一次永遠的贖罪祭，就在神的右邊坐下了.....弟兄們，我們既然因耶穌的血得以坦然進入至聖所，是藉着祂給我們開了一條又新又活的路，從幔子經過，這幔

consecrated for us, through the veil, that is to say, his flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith. ... Let us hold fast the profession of our faith without wavering" (Heb. 10:10, 12, 19-23).

In these pages we are seeking to set forth the glorious position and spiritual resources of the Christian, and to examine some teachings and life-levels which are current today. It isn't a matter of whether or not there are wrong—some of them are—but whether or not they are at *His* level. Anything less than that which He has given us in Christ risen is too low. In Him we are to *abide above*, and keep looking down.

Chapter 4 Law Versus Life

Not law, but grace; not I, but Christ. The principle of law applied to the believer dooms him to Romans Seven, while the law of the Spirit of life in Christ Jesus delivers him to Roman Eight.

Identification with Christ includes the position of *death* for

子就是祂的身體。又有一位大祭司治理神的家.....就當存着誠心和充足的信心來到神面前；也要堅守我們所承認的指望，不至搖動。」(來 10:10, 12, 19-23)

我們正試圖在這些字裏行間陳列基督徒的榮耀地位和屬靈源頭，和驗證一些當今的教訓和生命層次。究竟其中有否錯誤無關重要，因其中必有錯誤；重要的是究竟他們是否達至祂的層次。任何次於祂在復活之基督裏曾給我們的都太低。我們在祂裏頭便高居天上，且常往下望。

第四章 律法比對生命

不是律法，乃是恩典；不再是我，乃是基督。守律法原則的信徒注定羅 7 章的收場，而在基督耶穌裏生命聖靈的律領他得羅 8 章的解救。

與基督的聯合包括舊天性死的地位，和新天

the old nature, and the position of *life* for the new nature. It is the work of the Holy Spirit to block self and its sinful works, and to foster the new life and its fruits.

Spiritual growth does not involve effort on the part of the Christian, for the indwelling Spirit transmits the life of the Lord Jesus from source to servant. Neither is there struggle connected with daily deliverance from the tyranny of self, for the Spirit transmits the finished work of the Cross to that sinful element.

Where these death-dealing and life-giving identification truths are unknown to the believer, he finds no alternative but to try to keep the law as a “rule of life.” This erroneous expedient consists of applying the principle of law for the control of conduct—its prohibitions for self, its commands for life. But the Scriptures teach us that the Holy Spirit, “the Spirit of life in Christ Jesus,” ministers Christ to the Christian, not law. “For the law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

Most of the depressing

性生命地位上的聯合。阻礙己和它犯罪之工是聖靈的工作，祂也培育那新生命和其果子。

屬靈的成長不涉及基督徒方面的努力，因為內住的聖靈將主耶穌的生命傳遞，自源頭傳給僕人。其中也沒有每天脫離己之專橫的掙扎，因為聖靈將十字架成就的工夫傳送至那犯罪的始元。

當聖徒得知這些交與死地和給與生命的聯合上的真理時，便發現沒有別的選項，只竭力將律法看為「生命的規律」。這錯誤的權宜包括應用律法的原則來管控對己的禁制和得生命之命令的行為。但聖經教導說不是律法，而是聖靈，在基督耶穌裏的生命聖靈，是祂將基督給與基督徒。「律法本是藉着摩西傳的；恩典的真理都是由耶穌基督來的。」(約 1:17)

大部分落在信徒身

law-burden placed upon believers emanates from Calvinism and its Covenant theology. Many are unaware of the legalistic aspect of this teaching, since its tents are well known for providing the Christian with the solid scriptural foundation of justification and eternal security. Let us now consider some of the aspects of this theology as it affects those who long to grow in Christ.

Justification

Nothing need be said further regarding the faithful stand the Calvinists have established concerning foundational truths such as the inspiration of the Word, and the complete, eternal justification of the believer.

Sanctification

When it comes to sanctification via Christ our life, Substitution is clearly proclaimed; identification (our death to the law and our life in Christ) by and large has not been recognized.

The Covenant movement's dependence upon law for spiritual growth is caused by a combination

上沉重的律法重擔源於加爾文主義和其聖約神學。多人不知道這教訓的條文主義這方面，因着其陣營是以提供基督徒稱義和永恆確據的堅牢聖經根據而馳名的。讓我們如今看看這神學的一些方面，因為它影響到那些渴望在基督裏成長的人。

稱義

在已建立關乎到例如聖經的靈感和信徒的永遠稱義這些根基性真理的加爾文主義上，無需多說。

成聖

當來到我們的生命藉基督來成聖時，清晰陳明的是「代替」，但（我們在律法上死和在基督裏得生的）聯合上，總的來說都未曾被辨識。

聖約運動在屬靈成長上的依靠律法造成一系列的錯誤。改革神學是

of errors. Reformation theology is anti-dispensational, and primarily restricted to two covenants, works and grace. Prophetic Scriptures are spiritualized, resulting in amillennialism. The church is considered to include the saints of all ages, the distinctive Body of Christ not being discerned. In this merging Israel with born-again believers, the law is brought right on past Calvary and fastened upon the Christian. Throughout the realm of sanctification Covenant Calvinism fails “to distinguish the things that differ” (Phil. 1:10, ASV).

This theology prevents the Christian from seeing and freely taking his stand as having died up to the law and being now alive unto God in the Lord Jesus. “Ye also were made dead to the law through the body of Christ, that ye should be joined to Another, even to Him who was raised from the dead, that we might bring forth fruit unto God” (Rom. 7:4, ASV). We have died to the old life and are now alive in the new, and that to bring forth “fruit”—the fruit of the Spirit in contrast to the “works” of the law.

反神旨的，根本上是限制於行為和恩典這兩約上。先知書被靈意化，導至無千禧年論。教會被看為包括所有世代的聖徒，不被看為基督的獨特身體。以色列與重生的信徒混而被為一，律法被領經過加略山來緊緊於基督徒。在遍及成聖的範疇上，聖約加爾文主義不能「分別是非」(腓 1:10)。

這神學叫基督徒不能得見和自由地採取律法上已死和如今在主耶穌裏向神活的立場。「你們藉着基督的身體，在律法上也是死了，叫你們歸於別人，就是歸於那從死裏復活的，叫我們結果子給神。」(羅 7:4)我們已在舊生命上死，如今在新生命上活，結出果子，就是相對於律法上行為的聖靈果子。

We turn now to the words of two men who based their teachings on the identification truths.

Wm. Kelly

“Every believer is regarded by God as alive from the dead, to bring forth fruit [not works] unto God. The law only deals with a man as long as he lives; never after he is dead. ‘For ye died, and your life is hid with Christ in God.’ And that is not at all what is said of us after a ‘second blessing,’ ... or any other step of imaginary perfection. We *begin* with it. ... I am identified with Christ dead and risen. It is no longer the law dealing with me to try if it can get any good out of me. I have relinquished all by receiving the Lord Jesus, and I take my stand in Him dead and risen again ... as one alive from the dead, to yield myself to God.

“The Gospel supposes that, good and holy and perfect as the law of God is, it is entirely powerless either to justify or sanctify. It cannot in any way make the old nature better; neither is it the rule of life for the new nature.

我們如今轉到兩個人的言論，其教訓是基於聯合之真理的。

Wm. Kelly

「神看每個信徒都是從死裏復生，都向神結出果子（而不是行為）。律法只會在他活着時來處理那人，永不會在死後。」因為你們已經死了，你們的生命與基督一同藏在神裏面。』（西 3:3）這完全不是說到我們有『第二恩福』.....或任何其他幻想出來的完全步驟。我們是以『我與基督同死同活』來開始的，律法不能再叫我嘗試從我得着任何美善。我已藉得着主耶穌而捨棄一切，我採納與祂同死同復活的立場，作為一個從死裏復活將自己獻給神的人。」

「福音認為，神的律法無論如何美善、聖潔和完美，在叫人稱義和成聖上都是完全無能為力的。它不能在任何方面使那舊性情改善，它也不是新性情的生命準則。舊人

The old man is not subject to the law, and the new man does not need it. The new creature has another object before it, and another power acts upon it, in order to produce what is lovely and acceptable to God—Christ the object, realized by the power of the Holy Spirit.” (*Galatians*, pp. 125, 137.)

C. I. Scofield

“Most of us have been reared and now live under the influence of Galatianism. Protestant theology is for the most part thoroughly Galatianized, in that neither the law nor grace is given its distinct and separate place as in the counsels of God, but they are mingled together in one incoherent system.

“The law is no longer, as in the divine intent, a ministration of death (2 Cor. 3:7), of cursing (Gal. 3:10), or conviction (Rom. 3:19), because we are taught that we must try to keep it, and they by divine help we may. Nor does grace, on the other hand, bring us blessed deliverance from the dominion of sin, for we are kept under the law

不會降服於律法，新人也沒有此需要。新造的人面前有另一個目標，在他身上有另一種能力，為叫他能產生神所愛和悅納的。那目標就是基督，藉聖靈大能來作成的。」
(《加拉太書》頁 125, 137)

C. I. Scofield

「我們大部分人都在加拉太教義的影響下受培育和如今活在其下。更正教神學大部分都是完全加拉太化的，其中律法和恩典是沒有給與如同神忠告的清楚和分別的地位。他們在一個結合的系統內混在一起。」

「律法不再如神聖意圖般是屬死（林後 3:7）、被咒詛（加 3:10）和伏在審判之下的（羅 3:19）職事，因我們被教導須盡力來遵守律法，為叫我們得神聖的幫助。另一方面，我們被教導不是恩典領我們得着脫離罪管治的蒙福釋放，因我們

as a rule of life despite the plain declaration of Romans 6:14—‘For sin shall not have dominion over you; for ye are not under the law but under grace.’” (*The Fundamentals for Today*, Vol. 2, p. 367.)

How sad to realize that while Calvinism so effectively refutes Arminianism in the realm of justification, its Covenant theology fails the believer in the realm of sanctification just as badly as does Arminianism.

Chapter 5 The Conference Question: Time

The Holy Spirit is well able to provide the hungry heart with abundant truth through the ministry of a Christ-centered conference. However, the believer must be willing to provide the Spirit adequate time to manifest the reality of that truth.

The Keswick method of presenting the message of liberation and growth is quite unique. The theme for the first day is sin in the life of the believer. The searchlight of God’s Word is

服在律法之下，以它作為生命的準則，沒有理會到羅 6:14 平白的宣告：『罪必不能作你們的主，因你們不在律法之下，乃在恩典之下。』」（《今天的基要派》卷 2，頁 367）

可悲的是明白到加爾文主義在稱義的範疇上這樣有效地駁倒亞民主義，但其聖約神學在成聖的範疇上如同亞民主義那樣糟糕地使信徒失腳。

第五章 大會關乎時間上的問題

聖靈足能為飢渴的心靈提供豐盛的真理，是藉着以基督為中心之大會的傳講。但是，信徒定須樂意給與聖靈足夠的時間來彰顯這真理的實在。

開西呈現釋放和成長的方法。頭一天的主題是信徒生命中的罪。神話語的鑑察之光信實地聚焦在裏頭的罪。

faithfully focused upon indwelling sin.

On the second day the subject is God's provision for deliverance from the domination of sin and self in the life of the defeated Christian. Here the identification truths are set forth, as centered in Romans Six, with the Cross as the key to freedom from sin's power.

On the third day consecration is dealt with. On the fourth day, the fullness of the Spirit. On the final day of the series the subject is Christian service, with emphasis on missionary outreach.

It is probably through English Keswick, more than any other human means, that the Spirit of God has been pleased to make the identification doctrines clear and available to us today. It has been a long, uphill battle to release these truths on the scale that we now have them; and the awakening today among hungry-hearted believers is mainly due to that Convention as an avenue of the Spirit's work.

Coupled with the vast number who have been brought into the

第二天的主題是神所提供在失敗基督徒罪和己生命管治上的釋放。就此如同羅 6 章集中說到聯合的真理被陳明，還有十字架乃脫離罪之權勢的關鍵。

第三天處理到成聖。第四天是聖靈的充滿。一連串題目的最後一天是基督徒的事奉，還有強調對外差傳。

在比起其他人類手段上，神的靈可能一直更喜悅用上英國的開西大會來使聯合的教義於今天的我們清晰和可用。按着我們如今有的規模來釋放這些真理一直是一持久和費力的爭戰，今天在飢渴心靈的信徒中間的覺醒主要是因着這大會作為聖靈工作的場所。

伴隨着大量一直被領進十字架和基督徒生

deeper truths of the Cross and the Christ-life, there has been an even vaster number who have been frustrated and disillusioned, returning to their problems in home and ministry more disheartened than ever. It is this spectrum of believers that we would seek to encourage.

Individual

First of all—and this may not seem very encouraging—the reason for much of the failure lies mainly with the individual rather than the conference. There are those who attend simply to enjoy the messages and fellowship; they do not really mean business concerning growth in the Lord Jesus Christ. Others want to learn how to “live a better Christian life” while at the same time retaining their love for self. In this condition, they are bound to return home with little spiritual progress.

On the other hand, it must be said that the disappointment and failure of many others finds much of its cause in the conference method. Several observations are

命中更深真理之人的，是更大量挫敗和灰心的人，帶着他們的問題回家和工場，比起從前更沮喪。我們試圖鼓勵的就是這類信徒。

個別的人

首先，大部分的失敗原因主要是在於個人而不是大會，也許這似乎不那樣叫人鼓舞。有出席的人不過單單想享受信息和相交，他們不是真的要在關乎到主耶穌基督裏成長上認真。有人想學習如何「活出更好的基督徒生命」而同一時間卻保持愛自己。在這情況下，他們的少有屬靈進步下歸家便是必然的了。

另一方面，須說到多人發現大部分失望和失敗的原因是在於大會的方法。在此有若干觀察的分享，虔誠地盼望在即將

shared here in the prayerful hope that definite adjustments may be forthcoming in the spiritual life conventions for the good of all concerned.

Method

The progression of truth during Keswick's annual series of meetings is very well conceived first dealing with sin, then deliverance, consecration, infilling, and finally, service. All the doctrine necessary for freedom from the old life and establishment in the new is there, clearly and pointedly presented. However, these truths should bring about more fruit than is usually evidenced in the lives of those who attend.

The method is much like the law: just and good, but weak through the flesh (Rom. 7:12; 8:3). The believer is not able to keep up with the pace at which the truth is presented. Clear comprehension requires time, and appropriation must be based on comprehension. What the Convention expects and calls for at the end of the week should not be looked for at the end

來到的屬靈生命大會上為着所有相關人士的益處而有着明確的調息。

方法

每年開西大會的真理進程是經過慎密構想的，先是處理罪，之後釋放，成聖、充滿、和最後的事奉。所有教義上必須有的脫離舊生命和在新生生命上的建立在那裏都找到，有着清晰和突出的陳述。但是，這些真理該帶來更多果子，而不單常是與會者所見證的生命。

其方法與律法大大相似，是公正和美善的，卻因靠肉體而成為軟弱（羅 7:12；8:3）。信徒不能在所展示的真理上亦步亦趨。清晰的領會是需時的，而領會必須基於理解。在一週完結時大會所期望和呼召的不應在一年之終結時來尋找！

of a year!

Time

The delivering and establishing principles of truth are there, but the governing principle of *time* is not. Consider the second day with its presentation of the all-important identification truths—the Cross in its separation of the believer from the dominion of sin. In actuality, it takes years for the Holy Spirit to prepare the Christian for, and bring him into the reality of, his identification with the Lord Jesus in death and resurrection—to say nothing of his position of ascension.

Yet, the conference rolls onward the next day, and the hungry-hearted one is duly pressed into consecration—in preparation for the vital infilling of the Spirit on the following day. It is on the second day that the light begins to fade for the majority of those who honestly seek victory through Keswick and similar conferences. For some of these the conference ends on the second day as far as their comprehension and participation go.

時間

拯救和建立的真理是有的，但那支配的時間原則就欠奉。看看第二天所說全然重要的聯合真理：十字架叫信徒得脫離罪之權勢。但事實上，聖靈是以年計來裝備基督徒，領他進入他與主耶穌在死和復活上聯合的這事實。大會卻在他升天的地位上一無所說。

然而大會滾向下一日前，飢渴的心靈按時被催促來成聖，為着下一日重要的聖靈充滿作好準備。大部分誠實來藉開西或類似的大會尋求勝利之人的光是在第二天開始減褪的。於這些人來說，大會是在第二天結束的，因為他們的領會和參與就此止步。

Others valiantly move on, seeking to reckon upon their death and resurrection in Christ, to enter into consecration, and then to receive the fullness of the Spirit—all by faith, but without sufficient understanding. They do not yet have an adequate grasp of the truth of identification to prepare them to advance into the following steps. The problem is compounded when they are all too often pressured at each step to enter into the truth presented. This causes them to attempt to claim and appropriate that for which they are not prepared.

The results are inevitable. There is a return home with high hopes for “victory all the way,” only to find it slipping from their grasp within a brief time. Then comes the disillusionment concerning the very truths that the Father has supplied for freedom and spiritual growth.

Those who are able to progress through the week on the basis of truth apprehended and who go home with victory that lasts, have had adequate teaching and preparation prior to attending

其他人勇敢地繼續，嘗試去指望他們在基督裏的死和復活，得進入成聖，之後獲得聖靈的豐滿。這一切都是藉着信，卻沒有足夠的明白。他們還未曾在聯合的真理上有着適切的掌握，來裝備他們更進一步。他們全都常被催迫亦步亦趨來進入所呈現的真理，叫問題更趨複雜。這使他們試圖來祈求和取用他們未預備好來得的東西。

結果是無可避免的，回家時有着「全路程勝利」的熱切期望，到頭來卻發現一瞬間便從手上溜走。之後來到關乎天父供給的自由和屬靈成長的真理上的理想破滅。

那些能夠領略真理下經過一星期進程，和帶着持久勝利回家的人，是在出席大會之先早已有適切的教訓和裝備的。

the Convention.

For true and abiding progress, the Holy Spirit always establishes the individual in one step before He takes him into the next. We have seen that there must be true conviction of sin and need in the hungry heart before the identification truths can be understood, let alone entered into. Without the reality of the work of the Cross, there can be no true consecration—self will be dedicated to God instead of the new life.

Moreover, the Spirit will not control and fill one who is dominated by self. He must first apply the death of the Cross to the old nature before He can form Christ in the new nature. And it goes without saying that Spirit-motivated and Christ-honoring service must be the outgrowth of all the previous foundational steps. Most service carried out during the development of these steps is primarily for the preparation of the servant.

Awakening

It is certainly true that many

在真實和同住的進程上，聖靈總是為每個人先有逐步的建立，才領他走下一步。我們也得見必須先有真實的悔罪，和心中需要的飢渴，才能明白聯合的真理，遑論得進入了。沒有十字架工作的事實，便不能有真實的成聖，必須獻給神的是己，而不是新生命。

再者，聖靈不會管控和充滿那由己管治的人。祂必須先將十字架的死運用在舊天性上，祂才能在新性情模上基督。不用說聖靈推動和尊榮基督的事奉必須是所有先前基礎步伐的結果。大部分發展這些步伐而執行的事奉主要是為着那事奉者來預備的。

覺醒

必然是事實的是，很

needy believers who attend the conferences receive adequate light to be awakened to the possibilities of the Father's answer to their failure and longed-for growth in the Lord Jesus. They are introduced to the realm of liberating and maturing truth that is in the Word of God. This in itself is invaluable, since many faithfully study the Book of Romans all their lives without seeing the message of identification. These awakened ones, with further study of the Scriptures and their newly discovered deeper life books, can make healthy progress through the carefully paced teaching of the Spirit of Christ.

Chapter 6 The Conference Question: Emphasis

The Spirit of Christ cannot manifest the life of the Lord Jesus through the self-life. He has only crucifixion for the old man. Until the Adamic nature is dealt with by the death of the Cross, He is not free to fill the new nature with the life of Christ. Hence the conference without the Cross for the life is

多出席大會的缺乏信徒得着適切的亮光，在天父回應他們的失敗和切求在主耶穌裏成長的可能上覺醒。他們被引進神話語所記得自由和成長之真理的領域。其本身是無價的，因為多人窮一生來誠心實意地研讀羅馬書，卻看不見聯合的信息。這些覺醒的人，進一步研讀聖經和他們新近發現生命進深的書籍，他們藉謹慎追隨基督之靈的教訓來得着靈性進步。

第六章 大會關乎着重的問題

基督的靈不能藉自己生命來彰顯主耶穌的生命。對於舊人祂只有釘死。除非藉十字架的死來處理亞當的天性，否則祂便不能自由地將基督的生命充滿那新的天性。因此沒有帶來（for）生命之十字架的大會，根本上

essentially a conference without Christ as the life.

Throughout the first fifty years or more of English Keswick's history it was the policy to invite only speakers who were experientially in the good of the truths they taught. They were to be able to share, and not just preach; to teach and not simply exhort. Upholding this policy did much to preserve the key truths of the Convention, and to guard against deviation and dilution.

Paucity

It must be said, however, that this is not wholly the case at the present time, nor has it been for a good many years. Certainly there are many fine and faithful speakers on Keswick conference platforms today, but at the same time it is affirmed that some who speak in these conventions are not well enough qualified to do so. They are gifted preachers, but not necessarily Keswick speakers.

The needy believers who attend these conventions bear the brunt of this growing weakness of the unique Keswick message.

就是沒有基督作為 (as) 生命的大會。

從頭五十年甚或更久之英國開西大會的歷史上得見，政策上他們只邀請經驗上擅長於教導真理的人作講員。他們須能分享，不單止會傳講；能教導，不單止勸誡。維持這政策在保存大會的關鍵真理，和保守不偏差和不稀釋上貢獻良多。

缺乏

可是必須說的是，今非昔比了，也許多年來已不是這回事。今天肯定有很多優良和忠信的開西大會講員，但同時肯定的是在這些大會的講員中，有一些未夠資格。他們是有恩賜的講員，卻並非必然是開西的講員。

出席這些大會有缺乏的信徒受這獨有開西信息之越發衰弱的重擊。因為重要的不單止是

Because it is essential not only to present the identification truths, but to present them effectively, it would be better not to hold a conference where fully qualified speakers are unavailable. In the face of so much slippage and barrenness throughout the church, there needs to be a return to the original platform standards.

Time

We have already considered the fact that the Keswick method of presentation does not give adequate time for the majority of believers attending to enter into that which is expected of them by the end of the week. Through the years it has not only been the unqualified speakers, but the qualified as well who have contributed to this problem.

Most conference speakers seem to forget how long it was before they were able to see and understand the identification truths, to say nothing of sharing them with others. To some extent, they are expecting the average believer in just four days to enter

呈現聯合的真理，且要有效地呈現，在沒有完全合資格講員下還是不舉行大會為佳。面對充斥教會那麼多的跌倒和荒蕪，實在有需要回復那原本的講台水準。

時間

我們已想過開西大會表述的方法並不給與主要參與的信徒有足夠的時間來進入期待星期末他們所得進入的這事實。多年來不單止是不合資格的講員，連合乎資格的也會帶來這問題。

大會的大部分講者似乎忘記了他們從前要多久才得看見和明白聯合的真理，遑論他們與別人分享了。某程度來說，他們期待普遍的信徒只要四天便能進入他們以年計才明白的！在下一

into that which took them years simply to understand it! At the next convention, ask a speaker just how long a period it was for him.

Emphasis

Mainly due to the inadequacy of many speakers at deeper life conferences, there has been a shift of emphasis away from *the centrality of the Cross* in the overall message presented. The key to spiritual growth is the Cross. It was there that the ground of death was established from which the Christian partakes of the resurrection life of the Lord Jesus Christ. No Cross for death results in no Christ for life.

The Holy Spirit does not reveal this key to the unprepared heart, neither does He share these truths through speakers who are in a similar condition. The reproach to the borne, and the extreme difficulty of properly sharing the message of the Cross, are understandable. Nevertheless, it is imperative to present the truth of identification if there is to be any liberation for those in need.

個大會問問講者他過去需要多久。

着重點

主要因為很多講者的不適合來作進深生命的講道，整體傳遞信息的着重點遍離了十字架的中心性。屬靈成長的關鍵是十字架。死的根基是在那兒建立的，基督徒由此有分於主耶穌基督的復活生命。沒有帶來死的十字架便沒有帶來生命的基督。

聖靈不向沒準備的心靈來揭示這關鍵，也不會藉着沒準備心靈的講員來分享這些真理。對隨流的責難，和正確分享十字架信息的極端艱難都是可理解的。但是，為着任何有缺乏之人的得釋放，展示聯合的真理極其重要。

It must be the Cross, or nothing, for any life-giving ministry to believers. For speaker as well as listener, as it was for Paul, "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" (Gal. 6:14).

If the believer fails to gain access to the truths of the Cross during a conference, he will have little or nothing. No matter what decisions or commitments he is brought to, all will inevitably come down and great will be the fall thereof. There will be nothing to prevent the reassertion of the sinful self-life and the consequent sinking back into defeat and despair.

In all deeper life ministry, wherever and whenever the identification truth of the Cross is not central, the emphasis shifts to the filing of the Spirit. Important as is His fullness and control, He does not fill the new life until the old is firmly established in the death of the Cross. This principle of life out of death is inviolate! "*Except* a grain of wheat fall into the ground and

除了十字架，沒別的能賜信徒生命。講者聽者都跟保羅一樣，「我斷不以別的誇口，只誇我們主耶穌基督的十字架，因這十字架，就我而論，世界已釘在十字架上；就世界而論，我已經釘在十字架上。」(加 6:14)

信徒若不能在大會中得着十字架的信息，他所得着的只會稀少甚或無有。無論他有何決定或委身，無可避免的是後退和大大的跌倒。因為沒有東西可避免犯罪之己生命的再現，和至終重回墮進失敗和失望中。

在所有何時何地進深生命的傳講中，十字架的聯合真理若不是中心點，着重點便會轉到去**聖靈的充滿**。祂的充滿和**管治是重要的**，但祂不會**充滿新的生命**，除非那舊生命已被牢牢安放在十字架的**死地**。這出死入生的原則是**不容違背的**！「一粒麥子不落在地裏死

die, it abideth alone; but if it die, it bringeth forth much fruit” (John 12:24).

Personnel

It must be remembered that we are not dealing here with the typical Bible or prophetic conference. These comments have to do with conferences whose specific purpose is to minister identification truth.

There are certain pitfalls involved in the establishing of such a conference. For one thing, there is the possibility of conference directors choosing speakers on the basis of their popularity rather than for the explicit truths that need to be shared. On the other hand, some are simply ill-advised, and not able to discern the proper leadership required for such gatherings. Convention councils are too often, like some church boards composed of unqualified members.

Literature

The responsibility of sponsoring deeper life conferences is tremendous. It includes not only

了，仍舊是一粒；若是死了，就結出許多子粒來。」
(約 12:24)

人事

須謹記的是，我們在這裏不是特特處理聖經或先知講道的問題。這裏要評論的是那些有着特別目的來傳講聯合真理的聚會。

這樣聚會的成立上存在某些漏洞。舉一個例，大會負責人有可能在選擇講員時會基於其受歡迎程度而不是所需分享的明確真理。一方面，有些講員正是因溝通不足，不能分辨這樣聚會所需的適切領導。大會當局經常像一些教會一樣，委員會是由不合資格的會員組成的。

文字工作

倡議進深生命之大會的責任是重大的，它不單止包括揀選講員，也包

the selection of speakers but the choice of literature. Keswick-type conferences usually have a well-stocked book table, but the fact that it is well-stocked too often proves to be a dubious blessing. There just aren't that many top-level books available in the area of spiritual growth, even after one hundred years of faithful Keswick ministry and writing.

One of the results of a poor choice of speakers is that their secondary books will also blunt the effectiveness of the literature outreach. Therefore, books have to be chosen with equal discernment. Since the identification and related truths are brand new to many of the believers attending the conferences, they need careful guidance as to what they read in the growth realm. If the selections are of the highest caliber they will be studied for years, whereas the speakers may be heard for only a few hours. In meeting this responsibility it is advisable to offer only the very best of deeper life literature, that which is in harmony with the truths shared from the

括揀選書刊。開西類型的大會常有相當的藏書，但事實上這些珍藏也同時常證明為一不確定的恩福。就算開西有着一百年的講道和記錄，但在屬靈成長的領域上不是有很多高質素的書籍可提供。

在講員的差勁揀選上所帶來的其中一個後果就是他們次等的書籍也削弱文字工作拓展上的影響力。因此書籍的揀選上也要有着相同的識別能力。因着聯合和相關的真理於眾多出席大會的信徒都是新穎的，所以在這些成長有關的閱讀上他們需要小心的指引。若揀選是出於最高水準的，便值得經年的研讀，而講員也許只得聽三數小時。為要迎合這責任，最好只提議那些最佳的靈命進深的書刊，就是與真理的綱領相和諧的。那麼無論熱切的心選上那些書籍，他必然會至

platform. Then, no matter what books the eager heart chooses, he will consequently go home with gold for growth.

The Individual

What about the needy one who attends the conference? Dear friend, trust the Father for His very best as it is in Christ Jesus. Settle for nothing less; the Holy Spirit never will. Watch for the Cross. He is not there. He is risen! But you must be taken *there* in order to see and know Him where He is.

If the conference ministry is lacking in the “word of the Cross,” there will be a crippling lack in the presentation of the Lord Jesus Christ, no matter how clearly He is set forth. The Spirit of Christ ministers resurrection life out of death; with Him it is ever “dead indeed unto sin, but alive unto God”—and so it must ever be with us.

Chapter 7 Conditions—Cause or Effect?

The Christian is not called upon to meet conditions in order for the

終帶着叫人成長的金子回家。

個別的人

出席大會有缺乏的人又如何？親愛的朋友啊，當信天父會給像在基督耶穌裏最好的東西。不要安於次等的，聖靈從不會。看看十字架，祂不在那裏，已升天了！你卻必須被帶到那裏，為要得見和認識如今所在的祂。

若大會的講道缺乏「十字架的信息」，無論怎樣說到主耶穌基督，在展示祂上必然會有着後果嚴重的缺乏。基督的靈作成出死亡入復活生命的職事，於祂總是「真的向罪死和向神活」，於我們也必然一樣。

第七章 倒果為因

基督徒不是被呼召來符合聖靈充滿他的條

Holy Spirit to fill him. The Spirit ministers to the believer so that Christ may be the fulfillment of all conditions pertaining to abundant life.

The established trend in the conference ministry has already been mentioned, that of strong emphasis on the filling of the Spirit at the expense of adequate emphasis upon the work of the Cross. The messages naturally focus upon the finish, but if solid groundwork has not been laid the sought-for result will not be achieved.

In any ministry to Christians where the positional facts of identification are not presented as the basis of spiritual development, there will be no true preparation for experiencing the Lord Jesus as one's life. Attempts will be made to build upon other areas of truth that are not meant to produce spiritual growth.

Confession Error

Most deeper life ministries are being erroneously founded upon the fullness of the Spirit. There are

件。聖靈來為信徒作成的就是基督得以符合一切關乎到豐盛生命的所有條件。

大會講道所確立的取向已然提及，就是放棄適切地強調十字架的工作下來大大強調聖靈的充滿。信息自然地聚焦在那結局，但根基若立得不穩，那麼所尋求的結果便不能達成了。

在任何向基督徒的講道中，聯合的地位性事實若沒有作為屬靈成長的根據來展示的話，必然未真正裝備好來經歷作為人生命的主耶穌了。所作的努力是將根基立於不會產生屬靈成長的其他真理的領域上。

錯誤的承認

大部分進深生命的講道都是錯誤地建基於聖靈的充滿。有一些是在

some that rely upon confession and cleansing for this fullness (1 John 1:9). It is taught that if one will faithfully confess and forsake his sins as they occur, he will then be able to maintain a spiritual walk. Important and blessed as this provision is for restoration of fellowship, it was not intended to be a means of growth. This expedient deals only with symptoms, and never was meant to reach the cause: indwelling sin and the self-life. The Cross alone does that. Crucifixion for the source of sin, confession and cleansing for its symptoms.

Holiness Error

Another ministry to believers built upon a misplaced emphasis is that of “holiness by faith,” or what might be termed instant spirituality. The believer is urged to forsake all known sin, to yield unreservedly to the Spirit, and by faith appropriate His fullness. Then he is filled, since he has asked in faith for something that is God’s will for him, and has believed that he has received (1 John 5:14, 15). On the basis of this

於為這充滿而有的認罪和潔淨(約壹 1:9)。所教導的是人若真的在罪出現時誠心認罪和離棄罪，那麼他必能持守在屬靈的行止中。這在恢復相交上是重要和蒙福的，卻不是得成長的本意。這臨時手段所處理的不過是表徵，從不會達至內住的罪和己的生命這成因，惟有十字架才會達至。罪的源頭要釘死；要承認和潔淨罪的徵兆。

錯誤的成聖

另一種對信徒的講道建基於錯誤強調「因信成聖」上，也可以稱之為即時的靈性進步。信徒被催逼來離棄一切已知的罪，向聖靈無條件地降服，藉信來支取祂的充滿。他既藉信祈求神本意要給他的，他也相信他得着了，那麼他得充滿了(約壹 5:14-15)。因着這藉信得充滿，所以他進而

by-faith filling he is hence forth to live a yielded, holy life.

This method has brought about a great deal of struggle in the attempt to maintain such a step, often resulting in disillusionment especially among eager young people. The reason is that co-crucifixion with Christ is bypassed. Self is still rampant. The Spirit of God does not give immediate holiness of life by faith or any other means. True, His method of producing holiness is by faith, but it is through *the process of growth*. The Spirit matures the new life in Christ as He holds the old life in the position of death via the Cross. There are no shortcuts to maturity.

Authors

Errors such as these should be obvious enough for the hungry believer to avoid. But we must be careful in our study of spiritual growth books that are available, since they tend to reflect the conference trend of undue emphasis on the filling of the Spirit. Or it may be possible that the

活出降服和聖潔的生命。

試圖走上這一步的方法帶來大量的掙扎，常有的結果是理想的破滅，尤其在年輕人中。原因是與基督的同釘不過是支路。己仍興盛。神的聖靈不會因着信或其他手段而給與生命的立時聖潔。祂要求產生聖潔的方法無疑是藉信，卻是透過成長過程上的信。聖靈使那新生命在基督裏成熟，就在祂把那舊生命藉十字架置諸死地時。成熟無捷徑。

寫書的人

這樣的錯誤明顯到飢渴的信徒該可避免。但在研讀已有的屬靈成長書籍時我們定須小心，因為他們都試圖反映大會過度強調的聖靈充滿。大會的問題有可能反映在文字上，有點兒惡性循環了。

conference problem has been influence by the literature—a somewhat vicious circle.

The deeper life books include the identification truths, else they would not be classed as such. But there is a factor in all but a few that tends to annul the work of the Cross, and to transfer most of the work to the defeated believer. He is exhorted to be filled with the Spirit before he has been felled by the Cross!

Conditions

Some of the typical requirements laid upon the failing one before he can hope for the Spirit's fullness are: "put away all sin in the life"; "there must be full obedience in all things"; "complete abandonment to the Spirit"; "self must be dethroned"; "unqualified surrender"; "absolute separation from the world"; "complete separation from all defilement of the flesh and spirit"; "total obedience and complete consecration, with Jesus enthroned in the heart"; "the old life must be cast out." Over and above all these

進深生命的書籍包括聯合的真理，否則不能歸此分類。除了例外的小數，全部都有一個試圖廢除十字架工作的因素，將大部分的工作轉移到失敗的信徒身上。他是有先被十字架的擊倒才會得着聖靈充滿的勸誡！

條件

不能得着期望中聖靈充滿的人身上有着一些典型的要求：「除掉生命中所有罪」、「凡事上必須要順服」、「完全聽從聖靈」、「必須廢除己」、「十足的降服」、「完全脫離世界」、「完全除去所有肉體和靈魂的污穢」、「心中以耶穌作王下來完全順服和成聖」、「舊生命必須被除掉」。在一切這些條件之上的是恆常要求為得充滿的信徒來將己降服於神。當問的是哪一個己？

conditions is the constant call for the believer to “yield” himself to God in order to be filled. It might be asked, “Which self?”

Reversal

The cart must not be placed before the horse. It is not for the believer to put sin out of his life—that is the work of the Spirit. The yielded life is not a prerequisite for His fullness, but its result. We came to the Lord Jesus just as we were, with all our sin; we are to come to the Spirit just as we are, with our spiritual need.

Responsibility

As a matter of fact, if the immature believer could meet any one of the above-mentioned conditions he wouldn't need to be filled with the Spirit. However, in order for anyone to meet them, he must first be filled (controlled) by the Spirit. This is an extremely important point, and one of the chief causes for many Christians giving up all hope of ever being filled.

To compound the problem,

本末倒置

拖拉貨卡一定不可放置在馬前。把罪從生命中除掉的不是信徒，而是聖靈的工作。降服的生命不是祂充滿的先決條件，而是結果。來到主耶穌那裏的我們一如既往，是滿身罪污的；來到聖靈那裏的我們是屬靈上有所缺乏的。

責任

事實上，未成熟的信若能符合上述任何一項條件時，他便不再需要被聖靈充滿了。但是，任何人為要符合他們，他須先被聖靈充滿（管治）。這是極重要的一點，也是眾多基督徒放棄所有被充滿之希望的其中一個主要原因。

很多這些領頭人進

many of these leaders further insist that if and when one is filled, that blessed infilling can only be maintained by continual obedience, yieldedness, surrender, separation, etc. If there is sin, the filling is lost. They admit that the individual does need the Spirit's help in meeting these conditions, but they still place too much of the burden upon him.

In saying this, we make reference to most deeper life authors and speakers, past and present. It is not that their valuable ministries are to be rejected in any way, but it is necessary to note this trend in order that the emphasis may be turned back to the Cross. That is where the Holy Spirit keeps it. For the most part, the growth conferences and literature faithfully present the identification truths—the work of the Cross is there. But it has become a matter of too little Cross, and too much “condition.” In relation to all other aspects of the Christ-life, the believer's position of death with Christ suffers from a nullifying imbalance.

As a result, the child of God is

一步堅持人若要被充滿，能維持這蒙福充滿只能藉着持續的順服、獻上、降服、隔離等來使問題更複雜。若有罪，便失掉充滿。他們承認個別的人真的需要聖靈的幫助來符合這些條件，但他們仍將過分的重擔放在人身上。

我們提及過去和現今最進深生命之作者和講員來說這個的。不是在任何方面不接受他們寶貴的講道，而是需要留心這趨向，為的叫着重點重回十字架。聖靈的着重點就在那兒。大部分的成長大會和文字都信實地展示聯合的真理，十字架的工作就在那裏。但越來越少提及十字架，太多提及「條件」了。關乎到基督生命的其他範疇時，信徒與基督同死的地位有着被廢掉的不平衡狀況。

因此，神的兒女被抽

drawn out of his position of rightful need, to that of wrongful responsibility: “The responsibility for this fullness of the Spirit is, in a tremendous sense, in your own hands.” “It is not now a question of His fullness, it is a question of your receptiveness.” “You may have all the fullness that you make room for. In a profound sense it rests upon you.”

Romans 6:13

There is a statement in the midst of the identification truths that explains the reason for this inversion of responsibility. The scriptural key that reveals how this problem developed, and how it can be rectified, is in Romans 6:13. “Yield yourselves unto God, as those that are alive from the dead.” In almost every instance where this verse is touched upon, the first half receives all the emphasis; indeed, the second half is usually neglected altogether. For every page that has to do with the believer’s union with Christ in His death, there is usually a chapter or more dealing with his responsibility to yield to God for the

離其正確需要的地位，負上「嚴格來說，這被聖靈充滿的責任是在你們一己手中」、「如今這不是祂充滿否的問題，而是你接受與否的問題」、「你可以得着一切替代的充滿，嚴格來說這全在乎你」等錯誤的責任。

羅 6:13

在聯合真理的中間有一句子解釋到這倒轉責任的原因。揭示這問題是如何發展出來，和如何得被校正的關鍵經文就是：「倒要像從死裏復活的人，將自己獻給神。」（羅 6:13）這經文所觸及的幾乎是每一個情況，上半得着所有人的重視，而下半真的完全被忽略。每一處關乎到信徒與基督在死上聯合的經文，總常有一章或多章來處理為着得聖靈充滿而要負上降服於神的責任。

fullness of the Spirit.

The emphasis must always be on the all-important statement, “*as those that are alive from the dead.*” The whole of Romans Six is contained in this clause. There the Cross is central, where it ever should be. There the Holy Spirit’s ministry is seen, as He “transmits” life out of death to the risen believer.

Yielded Nature

Dear friends in Christ Jesus, it must be proclaimed! When the Christian thoroughly comprehends his participation in the finished work of the Cross, he will be able to yield himself (as a new creature in Christ, not the self-life) unto God as one who is alive from the dead. Yes, “alive unto God in Jesus Christ our Lord.” There will be no conditions required for the filling with the Spirit. Emphasis on the meeting of conditions arises from failure to establish the believer in the truth that renders conditions needless. Where others posit surrender, the Spirit places the *Cross*.

那着重必定常有着全然重要的句子：「倒要像從死裏復活的人」。整章羅 6 章都包在這句子中了。其中心就是本該如是的十字架。在那裏得見聖靈的職事，祂將出死入生的生命傳送給復活的信徒。

降服的性質

在基督耶穌裏的親愛朋友啊，這性質定須宣揚！當基督徒完全領悟他在十字架成就的工夫上有分時，他必能以出死入生之人來向神降服他自己(成為在基督裏的新造，不再是己的生命)。是「向神在耶穌基督我們的主裏頭活」。得聖靈充滿無需任何條件。強調要符合條件是出於在不能提供不需要之條件的真理下來建立信徒。在別人斷定要降服之處，聖靈在其上放置十字架。

Christ-centered

Further, we must not make the filing with the Spirit an end in itself. The life must be Christ-centered if He is to make it fruitful and full of joy. The Holy Spirit's ministry is to glorify the Son, and to this end the Father and the Spirit work together, "that in all things he [the Son] might have the preeminence" (Col. 1:18).

Sir Robert Anderson has said well, "In proportion therefore as mind and heart are fixed on Christ, we may count on the Spirit's presence and power, but if we make the Holy Spirit Himself the object of our aspirations and worship, some false spirit may counterfeit the true and take us for a prey."

Our prayer with Paul is, "that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ might feel completely at home in your hearts" (Eph. 3:16, 17, lit.).

Chapter 8 The Spirit's Ministry

Normally, the Holy Spirit fills the Christian as a result of the

以基督為中心

再者，我們定須不看聖靈充滿為終極。人若要多結果子和滿有喜樂的話，他必須以基督為中心。聖靈的職事就是要榮耀子，聖父和聖靈一起達成這目的。「使祂（聖子）可以在凡事上居首位。」（西 1:18）

Robert Anderson 爵士說得好：「當思想和心靈合乎比例地注目在基督身上時，我們便得以指望聖靈的同在和能力了；但我們若使聖靈自己成為我們渴望和敬拜的對象時，一些錯誤的靈也許會假裝那真實的來奪取我們為獵物了。」

讓我們作保羅的禱告：「求祂按着祂豐盛的榮耀，藉着祂的靈，叫你們心裏的力量剛強起來，使基督因你們的信，住在你們心裏。」（弗 3:16-17）

第八章 聖靈的職事

通常聖靈充滿的基督徒是生死得着平衡運

balanced application of death and life. By death (the Cross), that no flesh should glory in God's presence; by life (growth), that Christ may be all (1 Cor. 1:29; Col. 3:11). No experience could ever bring that about.

This is a call to return to the Cross and to abide above in Christ. The Christian life is not developed through an experience, or even a series of experiences, no matter how enthralling they may be. Rather, spiritual maturity and fruitfulness develop as one grows in grace and in the knowledge of the Lord Jesus Christ. There will be valid experiences resulting from growth, but they will glorify Him and never self.

Spirit-filled

It is true that the waiting disciples were instantly filled with the Holy Spirit on the Day of Pentecost. Not long afterwards, the Spirit filled them again (Acts 4:31). It was also for a specific purpose that Paul was immediately filled with the Spirit shortly after his conversion. Nothing powerful or spectacular

作下的結果。(十字架上的)死叫神同在時的肉體不再得意;(成長的)生命叫基督得以成為一切。(林前 1:29; 西 3:11)從來沒有別的經歷能帶來這個。

這是叫我們回到十字架和在基督裏高居天上的呼召。基督徒的生命不是藉經歷長成出來的，那怕是如何吸引人的一系列經歷。反而屬靈的成長和結果子是當人在恩中和主耶穌基督的認識上生長出來的。成長必會帶來確鑿的經歷，但他們只會榮耀祂，而永不榮耀己。

聖靈充滿

等候的門徒真的在五旬節立時得着聖靈的充滿。之後不久，聖靈再次充滿他們(徒 4:31)。保羅在信主後不久便立時得着充滿，這也有着特別原因。在他得充滿時沒有任何非常或特別事情發生，也沒有異象。反而

occurred at the time of his filling, and there were no signs involved. Rather the Lord said to Ananias concerning Paul. “He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will show him how great things he must suffer for my name’s sake” (Acts 9:15, 16).

Anti-Spirit

There is no denying that many believers are suddenly filled with the Spirit for reasons which are related primarily to service. Such instances, however, are not meant to be the norm, nor are they to be the means of growth into the image of the Lord Jesus. The misguided insistence upon seeking an experience has wrecked, and is wrecking, untold numbers of lives, whether that experience be “by faith” or “by conditions.” It matters not whether it be a “baptism of the Spirit,” a “second blessing,” “higher life,” “entire sanctification,” or “tongues.” No such experience is able to establish a Christian in the life that is Christ. Rather, all tend to

主向亞拿尼亞論及保羅說：「他是我所揀選的器皿，要在外邦人和君王，並以色列人面前宣揚我的名。我也要指示他，為我的名必須受許多的苦難。」(徒 9:15-16)

敵對聖靈

很多信徒主要為着事奉的原因而忽然得着聖靈充滿是不容否認的。但是這些事例不能被看為常態，也不是長成主耶穌形像的手段。這些尋求經歷的誤導事件曾經和現正破壞說不出數目無論是藉信或是藉滿足條件的生命。無論這是否「聖靈的浸」、「二次蒙福」、「更高生命」、「完全的成聖」或「方言」，這些經歷沒有一項能叫基督徒在基督的生命上有所建立，全都導至轉離基督，叫自己建立在更深的己生命上。

turn him from Christ and establish him but deeper in the life that is self.

Experience-centered attainment fosters spiritual pride, which in turn causes divisions among children of God. The Holy Spirit unites, in Christ, self divides, in selfish experiences. At best, there is a concentration upon self and the Spirit, rather than upon Christ and the Cross.

We have noted that the emphasis in conference ministry has shifted from crucifixion to surrender. The Holy Spirit, however, does not fill the Christian on the basis of yieldedness. The old life is enmity against God and will never surrender, hence the Spirit must minister the death of the Cross to that nature. The new life has only love for God, and will always yield, hence the Holy Spirit freely ministers the life of Christ to that nature.

Spirit-control

Apart from occasional and special instances, the Spirit controls and fills the believer as a result of

以經歷為中心的工作促成屬靈的驕傲，到頭來造成神兒女間的分裂。聖靈是整合的，在基督裏的；而己是分化的，着重自私經歷的。有的充其量是專注於己和聖靈，而不是在於基督和十字架。

我們留意到大會講道上將重點由釘死轉移到降服。但是聖靈是不會因着降服而來充滿基督徒的。舊生命與神為仇，永不會降服，因此聖靈必須向這性情執行十字架上的死。新生命只會為神而愛，總常降服，因此聖靈自由地向該性情執行基督的生命。

聖靈的管治

除了偶有和特別例子之外，聖靈的管治和充滿是祂給與的成長結

the growth that He gives. It is not a matter of surrender so as to get and to have, but of growth in Christ so as to be and to give. It is not to be powerful or gifted, but to be weak and dependent. He will see to that. "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). "Unto them which are called ... Christ the power of God, and the wisdom of God" (1 Cor. 1:24).

To be filled with the Holy Spirit is to be filled with the life of the Lord Jesus Christ. It is to have His life manifested in our mortal flesh (2 Cor. 4:11). That growth is transmitted by the Spirit of the Lord, from glory to glory transforming us into the image of the Son (2 Cor. 3:18). And growth of the new is always balanced by the Spirit's application of the death of the Cross to the self-life. Surrender of self is no substitute for the death of self. The one is to glory in self, the others is to glory in the Cross (Gal. 6:14).

The trend in deeper life teaching has not only been moving away from the Cross to center upon

果。不是「降服是為叫得着和擁有」，而是「在基督裏的成長是為了得生命和給與」。這並非成為有能力和滿有恩賜，而是軟弱和倚靠。他必然得見「我的恩典夠你用的，因為我的能力是在人的軟弱上顯得完全。」(林後 12:9)「在那蒙召的人.....基督總為神的能力，神的智慧。」(林前 1:24)

被聖靈充滿乃是被主耶穌基督的生命所充滿，是在我們必死的肉體中彰顯祂的生命（林後 4:11）。這成長是主的靈傳送來的，變成主的形狀，榮上加榮。（林後 3:18）而新生命的成長總是因着聖靈將十字架的死運用在己生命上而得着平衡。己的降服不能取代己的死。一個是榮耀己，另一個是榮耀十字架（加 6:14）。

進深生命教訓的流向不單止由十字架轉為以聖靈充滿為中心，更遠

Spirit-filling, but has gone beyond this to focus upon the responsibility of the Christian. It is, “yield, surrender, abandon, obey, separate, consecrate, cease from sin, cast out self,” or the Holy Spirit will neither be able to function nor fill. What this amounts to is a mighty believer, but a weak and helpless Spirit of the living God. This emphasis on human responsibility may have seemed quite harmless once, but it is far from that now.

The Lord Jesus was explicit in explaining to the disciples just what the Spirit’s ministry was to be on behalf of His own. He said, “I will send him unto you” (John 16:7), and that He did, at Pentecost (Act 2:4). He also informed them that “He shall not speak of himself ... he shall glorify me: for he shall receive of mine, and shall show [transmit] it unto you” (John 16:13, 14). He laid down no conditions; all was to be through the faith by which they lived. True faith is centered in the Word, including faith for growth. “Sanctify them through thy truth: thy word is truth” (John 17:17).

超這個，聚焦在基督徒的責任上。要「獻上，降服，放棄，順從，離棄，奉獻，停止犯罪，撇棄己」，否則聖靈既不能運作，也不能充滿。這意味着一個大能的信徒，和一個永生神的軟弱和無助的聖靈。這在人責任上的着重也許從前似乎是無害的，但如今遠遠不是這樣了。

主耶穌明確地向門徒解釋聖靈的職事就是代表祂而作。祂說：「我必差祂到你那裏去。」(約 16:6) 祂真的在五旬節作成了(徒 2:4)。祂也告訴我們：「祂不是憑着自己說的.....祂要榮耀我，因為祂要將受於我的告訴(傳給)你們。」(約 16:13-14) 祂沒有設下條件，所有都是藉着他們活出的信。真實的信是以聖經為中心，包括成長上的信。「求祢用真理使他們成聖；祢的道就是真理。」(約 17:17)

Spirit-motivated

The Holy Spirit took charge while we were yet “dead in sins” and brought us to the Lord Jesus by faith. He will conform us to Christ’s image by faith. He is God, dwelling within each believer, and He will abide with us forever (John 14:16). The union is absolute, since we are “in the Spirit, if so be that the Spirit of God dwell in you” (Rom. 8:9). His indwelling is a relationship of life. “For the law of the Spirit of *life* in Christ Jesus hath made me free from the law of sin and death” (Rom. 8:2)

The Spirit of Christ within is at work, and has been from the moment we were saved. He is not cringing in some corner of our being, in some dark garret, hopefully waiting for a series of conditions to be met so that He may have the privilege of filling us. Far from it! We have been bought with the price of Calvary and re-created in Christ Jesus; therefore the Spirit is able to carry out God’s eternal purpose in us by means of that finished work and flowing life.

How vast the number of

聖靈所推動的

當我們死在過犯中時，聖靈已照管，把相信的我們領進主耶穌。祂必會把相信的我們模成基督的形像。祂是住在每個信徒裏的神，必永遠與我們同住(約 14:16)。這聯合是絕對的，因為「如果神的靈住在你們心裏，你們就.....屬聖靈了。」(羅 8:9) 祂的內住是生命的關係，「因為賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離罪和死的律了。」(羅 8:2)

自我們得救一刻起，裏頭基督的靈一直在運行。祂不是瑟縮在我們生命中的一角，在黑暗的閣樓中，盼望等待一系列條件的符合叫祂得以有着殊榮來充滿我們。遠非如此！我們是藉加略山的重價買來，並在基督耶穌裏得重生的，因此聖靈能在我們裏頭執行神永恆的計劃，是藉着那作成之工夫和流動的生命。

今天何等多的信徒

believers today who are utterly defeated! Many of these are being tempted by the tinselled offer of instant holiness, or by self-centered, neurotically induced, so-called “gifts of the Spirit.” They do not realize the blessed fact that, ever since their new birth, the Spirit has been faithfully ministering within by taking them down into defeat that self might be revealed and repudiated.

At the very time they are crying out, “O wretched man that I am!” the Spirit has them at the turning point where He can begin to transmit the life that is “not I, but Christ,” thereby enabling them to begin to “thank God through Jesus Christ” (Rom. 7:24, 25). But they know it now. May many see it now!

Both in the natural realm and in the spiritual, healthy growth takes time—the Spirit’s time. “He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in *his season*” (Ps. 1:3). “And therefore will the Lord *wait*, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon

被徹底打敗！多人被立時成聖，或誤以為是所謂「聖靈的恩賜」的以自我為中心這華麗提議所誘惑。他們不明白那蒙恩的事實，打從他們得着新生起，聖靈已信實地在裏頭運行，叫他們被打敗，就是己的被揭示和否定。

就在這一刻他們呼喊：「我真是苦啊！」聖靈領他們來到這轉捩點時才能開始將「不再是我，乃是基督」的生命傳送，因而開始「感謝神，靠着主耶穌基督」（羅 7:24-25）。他們如今得見了，但願如今多人得見！

自然和屬靈層面上的健康成長都需時，是聖靈的時間。「他要像一棵樹栽在溪水旁，按時候結果子。」（詩 1:3）「耶和華必然等候，要施恩給你們；必然興起，好憐憫你們。因為耶和華是公平的神；凡等候祂的都是有福的。」（賽 30:18）「但願

you...blessed are all they that *wait* for him” (Isa. 30:18). “Now the God of hope fill you with all joy and peace in *believing*, that ye may abound in hope, through the power of the Holy Spirit” (Rom. 15:13).

Chapter 9 The Spirit's Goal

The pride of self has come from another; our humility of life must also come from Another. The Lamb of God said of Himself, “I am meek and lowly in heart” (Matt. 11:29). It is the Lamb-life that the Holy Spirit ministers within.

We are exhorted in the Word neither to “grieve” (by sinning) nor “quench” (by resisting) the indwelling, sensitive *Holy Spirit* (Eph. 4:30; 1 Thess. 5:19). But this we do daily in the course of our spiritual development. Nevertheless, in the midst of the grief we cause Him by our sin, He carries on the work to which He was commissioned by our risen and glorified Lord. He does not sulk and quit His ministrations.

The Holy Spirit took into consideration beforehand all that He would have to endure. He

使人有盼望的神，因信將諸般的喜樂、平安充滿你們的心，使你們藉着聖靈的能力大有盼望。」(羅 15:13)

第九章 神的目的

己的驕傲另有來源；我們生命的謙卑也另有來源。神的羔羊說到自己：「我心裏柔和謙卑。」(太 11:29) 聖靈是在羔羊的生命裏頭運行的。

聖經勸誡我們既不要因罪憂傷，也不要抗拒來銷滅內住和敏銳的聖靈（弗 4:30；帖前 5:19）。這卻是我們每天在我們靈程發展上作的。然而，在我們叫祂因我們的罪而憂傷之時，祂仍進行祂的工作，就是我們復活和榮耀之主所委派祂的。祂不會生氣而放棄援助。

在聖靈須忍耐的事上，祂全都事先考慮周詳。祂不過由結果轉至定

simply turns from fruit-bearing to conviction, and to chastening (child-training). Painful as it is, His conviction brings us to confession of sin and restoration to fellowship with Himself, with our risen Lord, and the Father (1 John 1:9). The chastening may well be “grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised by it” (Heb. 12:11).

The Spirit of Christ

Spirit-fostered growth can never be attained through meeting conditions or having experiences. Nor does the Spirit depend upon such means. He is carrying out the commission of the Lord Jesus Christ. He is in charge. “No man can [even] say that Jesus is the Lord, but by the Holy Spirit” (1 Cor. 12:3).

The Word further calls us to be “filled with the Spirit” (Eph. 5:18). The purpose of His infilling is to manifest the life of the Lord Jesus in us. Galatians 5:22 and 23 enumerate the facets of the fruit of the Spirit—‘love, joy, peace, long-suffering, gentleness,

罪，再轉而(訓練孩童上的)管教。祂的定罪領我們認罪和回復與祂的相交，這於我們復活的主和天父是痛苦的(約壹 1:9)。管教也許是「極愁苦的，後來卻為那經練過的人結出平安的果子，就是義。」(來 12:11)

基督的靈

聖靈所促成的成長永不能藉符合條件或憑經歷來得着。聖靈也不會依賴這樣的手段。祂執行主耶穌基督的託付。祂負責。「若不是被聖靈感動的，也沒有能說耶穌是主的。」(林前 12:3)

聖經囑咐我們要被聖靈充滿(弗 5:18)。祂充滿的目的就是要在我們裏頭彰顯主耶穌的生命。加 5:22-23 列舉聖靈果子的各方面：仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。

goodness, faith, meekness, self-control.” These are the characteristics of Christ Himself. To be filled with the Spirit is to be filled with the Lord Jesus.

The Spirit of Truth

It was “through the [same] eternal Spirit” that the Lord Jesus “offered himself to God” at Calvary (Heb. 9:14). “Ye are manifestly declared to be the epistle of Christ ... written not with ink but with the Spirit of the living God” (2 Cor. 3:3). We obtain our growth by “obeying the truth through the Spirit” (1 Peter 1:22). We are to “walk in [dependence upon] the Spirit, and ye shall not fulfil the lust of the flesh” (Gal. 5:16).

Especially bitter is the disappointment of the one who has truly sought to depend upon the Spirit and yet has sunk down into failure and darkness. Often his heartbreak is brought about by overemphasis on the fullness of the Spirit in deeper life books and conferences. Even so, the Spirit uses this disillusionment to bring defeat and thereby prepare the

這些就是基督自己的特徵。被聖靈充滿就是充滿主耶穌。

真理的靈

主耶穌是「藉着相同永遠的聖靈」來在加略山「將自己獻給神的」(來 9:14)。「你們明顯是基督的信.....不是用墨寫的，乃是用永生神的靈寫的。」(林後 3:3)我們得的成長是藉聖靈來「順從真理」(彼前 1:22)。我們「當順着聖靈而行，就不放縱肉體的情慾了。」(加 5:16)

那一直真誠地尋求倚靠聖靈，卻浮沉在失敗和黑暗中之人的失望是尤其難以接受的。他的心碎常是因着在靈命進深的書籍和大會的過分強調聖靈充滿而來的。雖然這樣，聖靈仍用上這理想破滅帶來的失敗，因而為心靈預備了在主耶穌裏的得勝和成長。

heart for victory and growth in the Lord Jesus.

The failing one finds that, just where he depended upon the Spirit most, and just when he needed Him most, He did not seem to respond. Rather, He seemed to make him all the more miserable and needy. The Spirit of God will never give power through faith in Himself, but will ever increase the believer's realization of his need of Christ. In this He is faithfully carrying out His mission of glorifying the Lord Jesus, all the while speaking not of Himself but remaining hidden. He has not even revealed His name.

Throughout this discovery of weakness the hungry heart is slowly being turned to the truth of the Word, from which the Spirit of truth never deviates. When his faith is finally shifted to the dual growth center—the Cross and the ascended Lord Jesus—then the Spirit begins to respond accordingly.

The Spirit of the Cross

The Cross is to be gloried in and the Son glorified. As the Cross

失敗的人發現在他最倚靠聖靈那處，在他最需要聖靈那處，祂似乎是毫無反應的；反而祂似乎使他更可憐和缺乏。神的靈從來不會因人信聖靈而給與能力，卻常會叫信徒越發明白到他需要基督。在此祂是信實地執行祂榮耀主耶穌的任務，全時間都不談及祂自己，保持隱藏。祂甚至不揭示祂的名字。

飢渴的心靈因着這軟弱上的發現而漸漸轉向聖靈永不離的聖經真理。當這人的信心至終轉向十字架和升天的主耶穌這成長的雙重中心時，聖靈才開始有所回應。

十字架的靈

當得榮耀的是十字架，而榮耀它的是聖子。

is applied to the old life, the awakened one finds himself more free to concentrate upon the Lord Jesus above. This focused faith brings the very heart of the Spirit's ministry into action. The joyful and dependent believer is resting in the positional truth that "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). Now he is beginning to receive the reality of that freedom in his daily life.

How is this Spirit-wrought "not I, but Christ" life experienced? When one is reckoning within the scope of identification with Christ, the Holy Spirit inevitably transmits the finished work of both death and life to the Christian. The self-life is going to feel the cut of the Cross, while the growing life of the crucified and risen Lord Jesus within will be manifested in sacrifice for others.

The hunger that the Spirit gives to the heart of the growing one is expressed in Paul's determined cry, "That I may know him, and the power of his resurrection, and the fellowship of

當十字架應用在舊生命時，覺醒的人發覺自己更自覺來聚焦在上頭的主耶穌。這聚焦的信叫聖靈運行的心靈有所行動。喜樂和信靠的信徒是基於「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了。」（羅 8:2）這地位性的真理。如今他開始接受了他日常生命中之自由這事實。

如何得經歷聖靈作成這「不再是我，乃是基督」的生命呢？當人在與基督聯合的範圍內來認定时，聖靈便將死和生這兩個作成之工傳送給基督徒。己的生命便立時感受到十字架的分割，而裏頭釘死和復活之主耶穌的成長生命就在為他人奉獻上得以彰顯。

聖靈給與成長之人心中的飢渴就在保羅決意的呼喊中表達出來：「使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的

his sufferings, sharing the likeness of his death” (Phil. 3:10, Cony.). To know Him is the very core and *raison d’etre* of one’s life in Christ. “This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent” (John 17:3). The Spirit’s transmission of these truths into reality of life results in death working in us, but life in others (2 Cor. 4:12).

The Spirit of the Lamb

There is no list of conditions to be met, no yielding called for in order to be Spirit-filled. The Lamb-like life that the Spirit ministers and manifests is by nature yielded. It fills and overflows the one who believes and grows. Putting one’s “all on the altar” is simply *self-sacrifice*, hence unacceptable. God’s altar is the Cross. It is here He crucified self. Reckoning upon that finished work brings forth the sacrificial life of the Lamb, obedient and pliant in the Father’s hands. “Lo, I come to do Thy will, O God” (Heb. 10:9). “Let this mind be in you, which was also

死。」(腓 3:10) 認識祂正是在基督裏之人的核心和存在的理由。「認識祢獨一的真神，並且認識祢所差來的耶穌基督，這就是永生。」(約 17:3) 聖靈所傳遞的是「死在我們身上發動，生卻在別人身上發動」這真理。(林後 4:12)

羔羊的靈

在得着聖靈充滿上沒有需符合的表列條件，也沒有獻上的要求。聖靈所運行和彰顯的羔羊生命本質上是奉獻的。祂充滿且至滿溢之人是相信和長成的。將人的「一切獻在壇上」不過是獻上己，因此是不蒙悅納的。神的祭壇就是十字架。神是在十字架來釘死己的。認定這作成之工帶來的是羔羊的奉獻生命，在神手中聽命和柔順的生命。「我來了，為要照祢的旨意行。」(來 10:9)「你們當以基督耶

in Christ Jesus, who ... made himself of no reputation, and took upon him the form of a servant ... he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:5, 7, 8).

Christ-centered servants, filled with the Spirit, are not conscious of power, but of weakness. God's Spirit-led servants are base and despised, "that no flesh should glory in His presence" (1 Cor. 1:29). Paul's bodily presence was weak, and he testified, "My speech and my preaching were not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that you faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:4, 5).

Paul, filled with the Spirit was God's front-line warrior, church planter, writer, and sufferer. John, likewise filled with the Spirit, was Jesus' heart-companion; quiet, deep, devotional. Paul was taken to glory, but was not allowed to share what he was there. John was also taken to glory, and wrote what he saw in "The Revelation of Jesus

耶穌的心為心 反倒虛己，取了奴僕的形像，成為人的樣式.....就自己卑微，存心順服，以至於死，且死在十字架上。」
(腓 2:5, 7-8)

被聖靈充滿，以基督為中心的僕人意識到的不是能力，而是軟弱。被神之靈引導的人是卑賤和被人看不起的，「使一切有血氣的，在神面前一個也不能自誇。」(林前 1:29) 保羅的外在表現是軟弱的，他見證說：「我說的話、講的道，不是用智慧委婉的言語，乃是用聖靈和大能的明證，叫你們的信不在乎人的智慧，只在乎神的大能。」
(林前 2:4-5)

被聖靈充滿的保羅是前線戰士、建立教會者、寫聖經和受苦的人。同樣地，耶穌所愛的同伴，被聖靈充滿的約翰安靜、深沉、敬虔。保羅被提至天上的榮耀，卻不容得享。約翰也被提進榮耀中，將他所見「耶穌基督的啟示」(啟 1:1) 記錄下

Christ” (Rev. 1:1). It matters not whether the Spirit makes of us a flaming Paul, or a faithful John; He is going to make us like the Lord Jesus Christ, “from glory to glory.”

What is the true manifestation of the power of the Spirit? Many Christians think they should become dynamic, powerful, and even flashy personalities in order to radiate “victory” and “spirituality.” But the Word defines the result of His filling thus: “For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all *patience* and *longsuffering* with joyfulness” (Col. 1:9-11).

Chapter 10 Life Via Literature

The good has always been the enemy of His best. No books can

來。聖靈使我們成為像火焰的保羅，還是忠誠的約翰都不大要緊，祂將要使我們像主耶穌基督，榮上加榮（林後 3:18）。

甚麼是聖靈能力的真實彰顯？很多基督徒以為他們該變得具爆炸力、大有能力，甚至有閃電般的個格，為要彰顯勝力和屬靈。但聖經是這樣定義得充滿的結果：「因此，我們自從聽見的日子，也就為你們不住的禱告祈求，願你們在一切屬靈的智慧悟性上，滿心知道神的旨意；好叫你們行事為人對得起主，凡事蒙祂喜悅，在一切善事上結果子，漸漸的多知道神；照祂榮耀的權能，得以在各樣的力上加力，好叫你們凡事歡歡喜喜的忍耐寬容。」（西 1:9-11）

第十章 生命比對文字工作

「好」往往是「最好」的敵人。沒有書籍能取代

replace the Book, and only those of highest caliber can assist in opening its treasures. Therefore, seek the best and shun the secondary.

In conjunction with the Word of God, the greatest aid to spiritual growth comes through deeper life literature. As to feeding, it must be primarily the Word. But desired growth can be substantially aided by concentration upon the best writings. Secondary books, good as they may be, just will not do.

It must be pointed out that there are not many of the better titles available today. The enemy has thus far succeeded in keeping some of the older ones out of print, while any number of his are being produced for unsuspecting hearts, even by evangelical publishers. However, our Lord has seen to it that adequate material for healthy growth can be obtained by any hungry Christian.

It is important to select only superior growth literature, whether it be for the purpose of study, sharing, or selling. Much could be said about the mass of questionable and even harmful material that is

聖經·惟有那些最高的才幹才有助於開啟其寶藏·因此尋求最好的來越過那些次等好的吧。

當連上聖經時，在屬靈成長上最大的幫助來自進深生命的文字。所餵養的，主要必定是聖經。但理想的成長是可以藉着最佳的著作而得着具體的幫助。但次好的書籍，無論如何的好，就是不能夠。

必須指出的是，今時今日可提供的較佳書目着實不多。仇敵大大成功叫一些較舊書籍不復印製，而屬於仇敵不計其數的書籍卻為那些無戒心的人而出版，甚至是自福音派的出版商。但是，我們的主一直看見這個，因此適合飢渴基督徒的健壯成長材料仍能獲得。

只選擇超卓的成長書籍是重要的，無論目的是閱讀、分享還是出售。多人能說出在我們基督教書室中大量得見的有問題甚至是有害的讀

available in most of our Christian bookstores. Once the best books are discovered, the reader's discernment and requirements keep him from dropping to the level of the secondary. It makes all the difference when the awakened believer is early introduced to the tried and true writings on the Christ-life. Even so, caution must be exercised in studying most of the better books.

In the early stages, the eager Christian never dreams of questioning an author who presents the identification truths. Such teaching seems so far in advance of other spiritual literature that in his estimation these authors can do no wrong. This attitude is not as harmful as it may seem at first, since the Spirit in time gives adequate discernment whereby the believer is able to glean the gold without accepting or rejecting the whole.

We find this admixture in many of the best growth books. The main problem centers in their teaching on the filling of the Spirit. Despite this and other lesser

物。一旦發現了最佳的書籍，讀者的洞察和需求叫他跌至次等好的水平。當覺醒的信徒早早被介紹來讀那些試驗過和真實的基督徒生命著作的話，一切會全然不同。就是在研讀大部分較佳的書時也必須小心。

在早期時，熱心的基督徒從不會想到質疑一個展示聯合真理的作者。這樣的教訓似乎比其他屬靈書籍遠遠超前，以至他以為這些作者不會出錯。這態度開初似乎是傷害不大的，因為聖靈時不時會給與適切的識別，叫信徒在未接受或否定整個下仍能拾取金子。

我們在很多最好的成長書籍中發現這攙雜物。主要問題集中在他們教導的聖靈充滿。儘管這個和其他較次要的困

difficulties, the priceless truths are there for all who hunger for His best. Brief comments concerning some of these books and their authors may be of help here, especially to those whom the Lord has only recently begun to stimulate. These titles are carried by most Christian bookstores, and should be made available at conference book tables and in church libraries. (See bibliography at end of book for further information on these books.)

Romans, Verse by Verse—Wm. R. Newell. The anchor book of them all in the growth realm. A doctrinal and devotional study of the identification truths, as well as of the entire Epistle. This is a lifetime treasure that all should have.

The Wealth, Walk and Warfare of the Christian—Ruth Paxson. Highly commendable textbook on Ephesians.

His Side Versus Our Side—N. B. Harrison. Textbook on Galatians. Recommended for early-stage growth. Study manual available.

Galatians—Wm. Kelly.

難，在那裏的無價真理是給那些渴求祂最好東西之人的。關乎這些書籍和他們作者的短評也許有所幫助，尤其是那些新近才開始激勵的人。這些書目可在大部分基督教書室找到，可供應大會的書攤和教會圖書館。

Wm. R. Newell 所著《羅馬書逐節解》是所有成長範疇書籍中的壓陣書。是研究聯合真理和整卷羅馬書的教義和靈修書。這是該人人終身擁有的寶藏。

Ruth Paxson 所著《基督徒的財富、行止和爭戰》是高度推薦研究以弗所書的課本。

N. B. Harrison 所著《祂那邊比對我們這邊》是研讀加拉太書的課本，舉薦給成長初期的人，也提供有研習指南。

Wm. Kelly 所著的

Advanced study of deep exposition.

The Normal Christian Life—Watchman Nee. In recent years the Lord has used this book to awaken and instruct many concerning the identification truths.

The Person and Work of the Holy Spirit—S. Ridout. A safe and sound treatment. Seven fine lectures regarding the Holy Spirit.

The Law of Liberty in the Spiritual Life—Evan Hopkins. This is considered to be the standard textbook of the original Keswick teaching.

Born Crucified—L. E. Maxwell. Contains outstanding teaching and illustrations concerning identification.

Bone of His Bone—F. J. Huegel. A fine treatment of the subject of our union with Christ.

Abide in Christ, and its sequel *Like Christ*—Andrew Murray. These two are Murray's finest, and are based upon identification. Of his sixty devotional books, there are probably fifteen or twenty now in print. Such titles as *The True Vine*, *Waiting On God*, *The Prayer Life*,

《加拉太書》是深入闡述的進階研讀。

倪柝聲著的《正常基督徒生活》是近期主用來喚醒和教許多關心聯合真理之人的書。

S. Ridout 著《聖靈的位格和工作》有着安全和明智的處理，七章論到聖靈的美好講道記錄。

Evan Hopkins 著《屬靈生命中自由的律》是被看為原始開西大會之教訓的標準課本。

L. E. Maxwell 著《釘死而生》包含關乎聯合真理的卓越教訓和說明。

F. J. Huegel 著《祂骨中的骨》在我們與基督聯合這題目上有美好處理。

慕·安德烈著的《住在基督裏》和續篇《像基督》是他基於聯合真理的兩本最好著作。他六十本靈修書籍中，也許還有十五至二十本在付印。書目包括《真葡萄樹》、《等候神》、《禱告的生活》、《神

God's Best Secrets, and The Holiest of All contain growth teaching that is unsurpassed.

Joshua—H. L. Rossier. Old Testament study geared for growth. Exceptional.

What Is Man?—T. Austin-Sparks. A sound treatment of the subject of soul and spirit. Identification-centered.

Every-Member Evangelism—J. E. Conant. An old book that the Lord has kept in print. Not only valuable concerning church outreach, but contains some outstanding chapters on the subject of identification.

Hudson Taylor's Spiritual Secret—Dr. and Mrs. Howard Taylor. Biographical account of this great missionary leader's discovery of the life that is Christ.

Rightly Dividing the Word of Truth—C. I. Scofield. A small booklet well suited to establish the new believe on a solid footing for growth.

The Cross of Calvary—Jessie Penn-Lewis. Few have made the identification truths clearer than this author.

最大的秘密》和《至聖所》，所記的成長教訓卓越無比。

H. L. Rossier 著的《約書亞》是舊約研究成長的傑出工具。

T. Austin-Sparks 著的《人是甚麼？》在魂與靈這題目上有卓越的處理，以聯合真理為中心。

J. E. Conant 著的《人的福音主義》乃主一直出版的一本古書。不單止珍貴於教會的拓展，也包含一些聯合題目的卓越篇章。

Dr. and Mrs. Howard Taylor 著的《戴德生的屬靈訣要》記載這位偉大宣教領袖發現基督乃是生命的傳記實錄。

C. I. Scofield 著《正意分解真理的聖經》，這小書十分適合用來把新信徒建立在隱固的成長立足點上。

Jessie Penn-Lewis 著《加略山的十字架》。少有聯合真理之作者比她更清晰。

The New Life—Reginald Wallis. Once again in print, this little book is one of the best on the subjects of the self-life, the Cross, and the Christ-life.

Most of these writings yield richer treasure with the years of study. As the Christian grows, the Holy Spirit takes him deeper into the truth presented; it seems as though He renews the material every five or ten years. “We have received, not the spirit of the world, but the Spirit who is of God; that we might know the things that are freely given to us of God.” “God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God” (1 Cor. 2:12, 10).

There are two reasons for the careful and prayerful study of the highest in growth material. The most important consideration is one’s own spiritual development—so that the Lord Jesus may be glorified, and others drawn to Him.

Chapter 11 Identification Leadership

Reginald Wallis 著的《新生命》再次付印了。這小書是論到己之生命、十字架和基督生命題目上的佳作。

大部分這些著作產生更豐富的寶藏，可供多年的研讀。當基督徒成長時，聖靈領他更深進入所呈現的真理，但似乎每五至十年祂便會更新內容。「我們所領受的，並不是世上的靈，乃是從神來的靈，叫我們能知道神開恩賜給我們的事。」(林前 2:12)「只有神藉着聖靈向我們顯明了。因為聖靈參透萬事，就是神奧的事也參透了。」(林前 2:10)

謹慎和以禱告的心來研讀最高超的成長材料有兩個原因。最重要的關注是人一己的屬靈發展，因此主耶穌得以被榮耀，吸引其他人往祂那裏去。

第十一章 聯合上的帶領

In the ministration of the growth truths, the one who shares must have a spiritual parent-heart of love and understanding. Such leadership has the Spirit-fostered yearning of Paul, "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19).

Pastors are like all others when it comes to spiritual development, since our Father is no respecter of persons. There has to be preparation of heart by the Holy Spirit prior to any realistic apprehension of the Christ-life. The fact of the pastor's theological training makes little or no difference in this growth realm, for even if our sound seminaries clearly taught the identification truths the Spirit rarely reveals these by formal academic means. Moreover, the student-stage is usually somewhat premature for the necessary needs and realizations to be generated in the life.

It is a lamentable fact that the majority of our sound pastors never become really interested in these positional doctrines, nor aware of their indispensable nature. They

在傳講成長的真理上，分享的人必須有愛和理解的屬靈為父的心。這樣的帶領有着如保羅被聖靈促使的渴望：「我小子啊，我為你們再受生產之苦，直等到基督成形在你們心裏。」（加4:19）

在屬靈的發展上，牧者跟所有人一樣。因為我們的天父不看人情面。先要有聖靈為心靈預備，才有任何實在對基督生命的領受。牧者的神學訓練事實上在這成長的範疇上少有甚或沒有分別，因為甚或我們得蒙精闢和清晰教導聯的真理上，聖靈很少會藉形式的學術手段來彰顯這些。更且，在生命中所產生所需和明瞭上，學生階段常有點不成熟。

可悲的事實是，我們大部分的穩妥牧者從未真的在這些地位教義上感興趣，也不覺知他們必不可少的素質。他們為基

faithfully preach the gospel and general teachings for the Christian life. They present more or less “the whole counsel of God”—with the exception of the very truths that make all the difference in the life and service of the Christian.

Awakening

On the other hand, it is heartening to note that in the midst of this needy situation the Holy Spirit is quietly awakening the minds and hearts of an increasing number of shepherds. To this end He is using deeper life conferences and literature, as well as some true-to-the-Word tape ministries.

Pastor

When the pastor's presentation is premature, there is the tendency to preach instead of to share. He may resort to exhortation and pressure to compensate for his failure to prepare hearts. This is also a chronic conference problem: the content is Calvinistic (sound), but the application is Arminian (pressure).

信徒的生命忠實地傳講福音和一般性的教訓。他們或多或少呈現的是「神的整體忠告」，欠缺了能使基督徒在生命和事奉上截然不同的那些真理。

覺醒

另一方面，注意到在這缺乏的情況下聖靈靜靜地甦醒越發多牧者的思想和心靈是令人鼓舞的。為了這個目的，祂正用進深生命的聚會和著作，也用上一些合乎聖經的講道錄音。

牧者

當牧者的陳述不成熟時，常有的情況便是傳講而不是分享。他也許訴諸於告誡和施壓來抵銷他預備心靈上的失敗。這也是大會長期以來的問題：內容是加爾文主義（之聲），應用上卻是阿民主義（的壓力）。

What if the Holy Spirit were to enlighten even a dozen of the congregation? It is one thing to see believers awakened, and quite another to be able to establish them on the path to maturity. The Lord gives just a few at a time, so that each may be given the required care to enable him to begin to grow.

Congregation

Rarely is there more than a handful at any time who are ready to hear the message of crucifixion with Christ. Were the eager pastor to stand up on the Lord's Day and unburden his heart concerning the need for the Cross in the life of the believer, he would perceive but a flickering spark here and there midst a glassy sea of eyes. There has been faithful preaching and the church is composed of believers who love the Lord, yet they are in no way prepared for death to self, to say nothing of the Christ-life.

As for the enthusiastic pastor's initial attempts at apprising his fellow-ministers of his newly found treasure, we will refrain from

聖靈要光照會眾中的十二人又如何？得見信徒覺醒是一回事，能建立他們來走上成熟之路又是另一回事。主每時只給與少數的人，因此每人所得的適切關顧足以叫他開始成長。

會眾

預備好來聽取與基督同釘之信息的人每次少有多於一手可數的。熱心的牧者在主日站起來，推心置腹講到信徒生命上對十字架的需要，他會察覺到在如玻璃海的眼目中，只有分散的零星閃光。一直有着忠心的傳講，教會中也有着愛主的信徒，然而他們絕未預備好來死己，更不用說基督的生命了。

那些熱心的牧者開初試圖來將他新近發現的珍寶知會他的同工時，他會避免提到這裏所

mentioning the results here. The average awakened leader has been trained and has pastored for some fifteen or twenty years, therefore he should understand the necessity of quietly waiting upon the Lord for a further period in preparation for this deeper ministry. Although there will be some unlearning involved, none of the former experience need be looked upon as wasted; all fits into the underlying foundation.

“O my God, I trust in thee; let me not be ashamed ... Yea, let none that wait on thee be ashamed. ... Show me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me” (Ps. 25:2-5).

Chapter 12 The Silent Minority

The Holy Spirit has ever carried out the eternal purposes of the Father through His little flock. The nature of that flock is Lamb-like; dependent, humble, silent. Only when they are sufficiently prepared will the Spirit give them freedom to speak; only those whom He has

說的結果。覺醒的帶領者一般都受過訓練，牧會有十五至二十年之久，因此他該明白到靜候主一段時間來為這進深職事作預備是必須的。雖則其中必然有所遺忘，但先前的經歷沒有一樣是該看為浪費的，全都鋪砌那底層的根基。

「我的神啊，我素來倚靠祢，求祢不要叫我羞愧……凡等候祢的必不羞愧。耶和華啊，求祢將祢的道指示我，將祢的路教訓我！求祢以祢的真理引導我，教訓我。」(詩 25:2-5)

第十二章 沉默的少數

聖靈從來都是藉着祂的小群來執行天父之永恆旨意的。這小群的素質像羔羊，倚靠、謙卑和安靜。惟有當他們充分準備好時，聖靈才會給他們說話的自由。惟有那些受祂制約的人才得着他們

conditioned can receive what they have to share.

Much as the Lord has used spiritual conferences, they are by no means His be-all or end-all for deeper life teaching. Especially in recent years, the Holy Spirit has been awakening and preparing leadership for small study groups throughout of the Body of Christ. These are known as Bible studies, deeper life studies, growth groups, etc. Some are held in sound churches, many in Christian homes. Some are led by awakened pastors, but most by lay people. In these days, however, there are other types of groups that should be avoided. Let us briefly examine some of them.

Dangerous

The hungry-hearted believer should at all costs avoid any type of secular or “Christian” sensitivity training group, including those called prayer therapy.

The U. S. Congressional Record of March 11, 1969, states: “Group criticism compels the participant to bare his soul before ten or fifteen

要分享的。

主一直大大使用屬靈的大會，他們一點也不尋求進深生命之教訓的一切和終極。尤其在近年，聖靈一直甦醒和裝備領袖來在基督的肢體中作小組研究。這些被稱為研經班、進深生命研習、成長小組等。有一些是在穩當教會中進行，也多有在基督徒家中的。有些是由甦醒的牧者帶領，但大都是普通信徒。今時卻有其他類型的小組需提防。讓我們簡略地檢視其中的一些。

危險

心靈飢渴的信徒該付上一切代價避免任何類型世俗或「基督教」的靈敏度訓練小組，包括那些稱為禱告治療的。

1969年3月11日的《美國與會記錄》中說到：「群組的批評強逼參加者在十至十五人面前

other persons who are required to do likewise under the direction of a group leader. The individual is pressed to seek out real or fancied shortcomings in his personality and thinking, to humbler himself and give up his independence of mind and judgment, to make himself dependent upon the good opinion of the leader and others in the group. The individual's 'problems' become group property."

This is being reflected in the "Christian" groups by uninhibited "honesty" and confession, with the molding of one's beliefs to the prevailing low level. If there were a high spiritual level, the group would not exist. They are of necessity self-centered and emotionally motivated—never Spirit-controlled and Christ-centered.

Care must be taken to avoid study groups that are affiliated with or mainly composed of those from modernist, holiness, or cultist churches. Such groups engage in sharing, confession, testimonies, non-doctrinal discussion, cult study, or tongues and healing. These gatherings put self first, not Christ.

來清空他們的心靈，他們在組長的指示下都被要求作相同的事。人人被逼來尋求個人人格和思想中真正或想像出來的缺點，謙卑自己，放棄倚靠思想和決斷，叫自己倚靠領袖和組員的好提議。個別的問題成為組產。」

在基督徒的群組中這被反映為不受約束的「誠實」和承認，將人的信仰模成主流的低層次。若存在有高的屬靈層次，群組便不復存在。他們必須是以自我為中心的，情緒主導的，永不會是以聖靈和以基督為中心的。

必須格外小心避免那些主要與現代主義、聖潔或狂熱崇拜者教會有密切連繫或組成的研習小組。這些小組參與分享、承認、見證、非教義性的討論、狂熱崇拜研究，或方言和醫治，都以己而不是基督為先。

Secondary

Some Bible study meetings are comparatively large. They often utilize quite sound literature, but may be led and attended by those who are more or less ecumenical and worldly. The level is far too low for those who would *abide above*.

There are also many true-to-the-Word Bible studies that are capably led and attended by hungry hearts. For the most part, general Bible teaching is given having little or nothing to do with the deeper truths. Such studies are valuable as far as they go, even to the laying of a good foundation for spiritual growth.

Compromising

On a large scale there are numerous Christian organizations and churches seeking to minister according to the theory of accommodation. Their method is to descend to the level of those whom they attempt to reach to gain rapport and thus a response.

This is a costly procedure. In utilizing the world's methods,

次等

有一些研經聚會是相對大型的。他們常用上頗好的著作，卻由那些或多或少教派聯合和屬世之人帶領和參與的。程度遠遠低於那些要高居天上的人。

也會有很多是忠於聖經的研經班是有飢渴心靈之人帶領和參加的。大部分提供的普遍聖經教訓少有甚或沒有進深的真理。這樣的研經怎樣說都是有價值的，在屬靈成長上也算立了好的根基。

妥協

有不少的基督徒組織和教會大量地試圖根據和解的理論來講道。他們的方法降至試圖達至得着和諧而有所回應的水平。

這做法是代價高的。用上世界的方法：音

music, dress, speech, and attitudes, the Christian is inevitably pulled down to the world's level instead of drawing the worldling to a spiritual level. The price paid is infinitely too high for what little is gained.

Identification

In direct contrast to the foregoing, there is the small Bible study group designed for the purpose of presenting the identification truths as the basis for growth in the Lord Jesus Christ. The following thoughts are shared to help guide those who would lead and those who would be led in this type of gathering.

The purpose of the identification study group is to enable hearts to progress in the opposite direction—not down, but up. Not down to the world's sinful level, but up to Christ's glorious level, and that via the Cross. This is not a way of escape, but a full preparation for the world's dire needs. Our ministry to others must ever be from the standpoint of our being hid with Christ in God, and never from the standpoint of the

樂、衣着、談吐和態度，基督徒無可避免地被拉低至世界的水平，而不是將世俗拉至屬靈的水平。所付出的代價肯定太高，而所得的着實少。

聯合

與上述恰恰相反的是，有研經小組是為着呈現在主耶穌基督裏之成長作為基礎的聯合真理這目的而存在的。以下所分享的思想是作為那些領導和那些在這類型聚集中被帶領之人的指引。

研究聯合真理之小組的目的是要促使心靈往相反方向走，不是向下，而是向上。不是往下來到世界的犯罪層面，而是藉十字架高升至基督的榮耀層面。這不是逃生之路，而是為着世界的極度需要而有的全面準備。我們對別人傳講必須站在我們與基督藏在神裏頭這立足點上，而永不是站在世界本身的立足

world itself. "We do not stand in the world bearing witness to Christ, we stand *in Christ* bearing witness to the world."

The group is comparatively silent because it is composed of those who are aware of their personal need for growth and maturity in the Lord Jesus. They do not attempt to share to any great extent until He has them prepared for the outreach of His choice. As always, the little flock is a silent minority; not superior to any, just humble and needy.

Leadership

When it comes to forming a group of this nature, whether the leadership be pastor or layman, it is best to gather a few hungry hearts in a church, parsonage, or Christian home affiliated with a sound church. Although the Bible is to be central, a textbook will help guide, such as Hopkins' *The Law of Liberty*, or the growth chapters in Conant's *Every-Member Evangelism*. We might even suggest *The Green Letters*.

It has been found best to meet

點。「我們不是站在世界來為基督作見證，我們卻是站在在基督裏的地位上向世界作見證。」

這小組是相對地文靜的，因為組成的人察覺到他們在主耶穌裏個人成長和成熟的需要。他們不會試圖來多多分享，直至祂已裝備他們來拓展祂的揀選。這小群一如既往是一沉默的小眾，一點也不超然，只會是謙卑和缺乏的。

帶領

當要組成這性質的小組時，無論帶領的是牧者還是信徒，最好在教會、教區、或與健全教會相關的基督徒家庭中聚集幾個飢渴的心靈。雖然聖經乃是中心，但一本引導的課本是有幫助的，例如 Hopkins 的《自由之律》，或是 Conant 的《福音主義的每個成員》中成長的篇章。我們甚至可選用《青蔥書信》。

最好是每個月聚會

only once or twice a month. This gives the individual sufficient time to study thoroughly the assigned reading. And what is even more important, it gives the Holy Spirit time to work some of the truth studied down from the head to the heart and life by means of everyday experience.

The meetings should be continued just long enough to clarify the identification truths, and give an introduction to the best growth literature. In this way the individual will not become dependent either upon the leader or the group, and yet will be able to study further and go on with the Lord. The hungry heart will never give up, and those who learn the hard way are better prepared to properly teach others.

Solid Foundation

Sometimes it is necessary to divide a group, if it becomes obvious that all are not doctrinally prepared for identification. It is the responsibility of the leaders to make certain that each one is established in the foundation

一至兩次。這給與每個人足夠的時間來透徹地研讀指定的文章。更重要的是，這給與聖靈時間來作成所研習的真理，透過每日的領受來自頭腦下到心靈和生命。

聚會的時間該長到剛足夠來弄清聯合的真理，和足以明瞭那最好的成長讀物。這樣，每個人必不會倚靠帶領的人或小組，卻必定能夠進深研究和與主繼續同行。飢渴的心靈永不會放棄，那些走上艱難路途的人是更好裝備來正確地教導別人的。

穩固的根基

有時需要重新分組，就在明顯地所有人在教義上都未裝備好來接受聯合真理之時。帶領者有責任來確定每一個人都是建基於教義的基礎上，就是在主耶穌基督裏

doctrines, i.e., assurance, acceptance, and eternal security in the Lord Jesus Christ. Until this groundwork is sure, there can be no advance into the deeper growth truths. Harrison's *New Testament Living* and the writer's *The Principle of Position* are suitable for use with preparatory groups. The fatal temptation of both leaders and students is to want to hurry through the all-important basic teaching so that they can "get to the good part."

This is the Achilles heel of the conference movement, as well as of many deeper life groups: hungry hearts are being taught the growth truths without *first* being established in the birth truths. Unless this is rectified, the work is bound to come undone—the Holy Spirit will never build upon sand.

God's Term

In true identification study the Spirit will turn the heart and life away from the world and its ways, back to the finished work of the Cross. From there He turns the heart and life still further from the

的確據、接納和永遠的護庇。除非有這確切的根基，否則不可能會在進深成長的真理上進步。Harrison 的《新約的生命》和本人的《地位的原則》都適合在預備組中使用。帶領的和學員兩者的致命試探都是想趕忙來越過全然重要的基本教訓，為叫他們能得着最好的部分。

這是大會運動和眾多進深生命小組的致命弱點，飢渴的心靈在沒有先建基於得救真理下來教導成長的真理。除非這個得校正，否則這工作必然作不成，聖靈必不會在沙土上建造。

神的定規

在真正的聯合真理的學習上，聖靈必會把心靈和生命轉移離開世界和它的方法，歸回十字架所成就的工夫。祂在那裏叫心靈和生命更遠離世

world and its self-centered methods, up to the risen Lord Jesus Christ.

It is not a matter of the believer conforming to the world to reach the worldling. The Lord Jesus came into this world, but He was never of it; it is the same with the Holy Spirit. As we abide in the Lord Jesus and walk in the Spirit, the same will be true of us. The Father offers His Son to the world as Savior, and to the believer as Life, on *His terms*! He has met all needs at the Cross, and this is the only place where all find their needs met.

Holy Spirit Conviction

It is mainly through Christ-centered and Cross-centered Christians that the Spirit convicts of “sin ... righteousness ... judgment” (John 16:9-11). Under true conviction of sin the stricken one will come to the Lord Jesus on His terms; all of his selfish demands and pet arguments will be instantly discarded. Now, nothing matters but that which God says in His Word. Nothing less is settled for by

界和它以己為中心的方法，高升至復活的主耶穌基督那裏去。

這不是信徒切合世界來親就世人的一回事。主耶穌進入這世界，但祂從不屬世界，聖靈也一樣。當我們住在主耶穌裏並在聖靈中行走時，我們也一樣。天父將祂的兒子給這世界作為救主，給信徒作為生命，都按祂的定規！祂叫一切的需要都在十字架那裏得到滿足，這也是所有人找到他們滿足需要的唯一地方。

聖靈的責備

聖靈主要藉着以基督和十字架為中心的基督徒來責備「罪、義和審判」(約 16:9-11)。在真正的責備罪上，被責備的人必會按祂的要求來到主耶穌那裏；他所有自私的要求和得意的爭辯必然會立時丟棄。如今除了神在聖經中的話之外再無關重要了。在符合神條件的神旨意以外，沒有能

the convicted heart than God's will, under God's conditions!

This is the disposition of the healthy convert and of the awakened believer who will make spiritual progress. As He did with Paul, the risen Lord has stopped them in their tracks, and their submissive response is, "Lord, what wilt thou have me to do?" (Acts 9:6). It takes far more than an accommodating approach to produce this heart attitude.

Resting in Him

Our life in this world is to be the expression of our growth in Christ and fellowship with Him in Glory. "If [since] ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. ... For ye died, and your life is hid with Christ in God" (Col. 3:1-3, ASV). Abide above, for the burden below!

Chapter 13 Psychic Healing

The Holy Spirit's ministry to the Christian (whether in sickness or in health) is to conform him to the

叫受責備的心靈穩妥的了！

健壯歸信者和覺醒信徒的性情才會帶來屬靈的進步。正如保羅一樣，復活的主在他們的路途上阻止他們，他們降服的回應是：「主啊，祢要我們作甚麼？」(徒 9:6)產生這個心態所需的時間遠多於一個調停的方法。

在祂裏頭得安息

我們活在世上是要活出在基督裏的成長和與在榮耀中的祂相交。

「所以你們若真與基督一同復活，就當求在上面的事；那裏有基督坐在神的右邊.....因為你們已經死了，你們的生命與基督一同藏在神裏面。」(西 3:1-3) 為着下頭的異象來高居天上吧！

第十三章 靈魂的醫治

聖靈為(無論是生病還是健壯的)基督徒作的職事就是把他模成主耶

image of the Lord Jesus Christ, and that upon the foundation of his eternal security. No “healers” ever manipulate from that solid ground!

The modern “gifts” of tongues and healing have a common source. They are not of the Spirit, but of the flesh, and function primarily in the realm of the nervous system.

Whether carried on at a somber cathedral altar, on a spectacular TV program, or in a wild tent meeting, there is no basic difference. None but the psychosomatic condition is affected by healers. Now and then some sufferers may be relieved of their neuro-induced symptoms, but actual healing or organic sickness never occurs by such means.

Doctrine

The basic claim of the healing movement is that healing is included in the Atonement, that it is not God’s will for Christians to be sick, but that all should be in perfect health. This premise has been based on Isaiah 53:4-6: “Surely he hath borne our griefs, and carried our sorrows; yet we did

耶穌基督的模樣，就是他永恆確據的根基所在。從來沒有「醫治者」能改動這堅固的根基。

現代的方言和醫治的「恩賜」都有着一個共同的源頭，不是出於聖靈，而是出於肉體，主要在神經系統中運作。

無論是在嚴肅的大教堂祭壇、特備電視節目、或在野外紮營聚會中舉行，基本上沒有分別。影響聽眾的不過是其身心的狀況。偶爾有神經引致的病痛也許得着舒緩，但實在的醫治或器官上的病病的緩解從沒因這樣的手段而發生。

教義

主要宣稱的醫治活動是包含在贖罪中的醫治，說到神的旨意不是叫基督徒患病，乃是叫他們有完美的健康。這假設是基於「祂誠然擔當我們的憂患，背負我們的痛苦；我們卻以為祂受責罰，被神擊打苦待了。那知祂為

esteem hi stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement for our peace was upon him, and with his stripes we are healed ... the Lord hath laid on him the iniquity of us all.”

The word “borne” refers to our Lord’s life-identification with our earthly griefs and sorrows. The words “with his stripes we are healed” set forth the result of our Lord’s death-identification with our iniquities. He shared with us the former in His life on earth, but He was made to be the latter in His death on the Cross.

“In the book, *If You Need Healing Do These Things*, the author says, ‘Healing is in the Atonement, therefore it includes all. ‘This error would be avoided if people had a fair knowledge of dispensational truth, and would remember that the removal of the entire curse placed upon the human family is in the Atonement. But we have not received all that was wrought out for us in the Atonement. We are still ‘waiting for the adoption, to

我們的過犯受害，為我們的罪孽壓傷。因祂受的刑罰，我們得平安；因祂受的鞭傷，我們得醫治……耶和華使我們眾人的罪孽都歸在祂身上。」(賽 53:4-6)

「擔當」一詞指着我們的主在生命上與我們的憂患和痛苦聯合。「因祂受的鞭傷，我們得醫治」陳明我們主在我們過犯上有死的聯合結果。祂與我們分享祂在地上生命的前部分，但祂在十字架上的死作成了之後的部分。

B. F. Cathe 說到在《你若需醫治便要作這些事》一書中，作者說到醫治是在救贖中的，因此它包括一切。人們在赦罪的真理上若有相當的認識，且謹記落在人類的整個咒詛得除掉是在於救贖，那麼這錯誤便得以避免。但我們並未得着為我們在救贖中所作成的。我們仍「等候得着兒子的名分，乃是我們的身體得

wit, the redemption of our body' (Rom. 8:23)." — *B. F. Cathe.*

"God can, and does, heal today, but not always. He is not committed to a covenant promise today, but is perfectly free to exercise a proper discrimination regarding the spiritual advisability of doing so where His people are concerned. No believer who has a history with the Lord will deny that He has used physical weakness and sickness as a means to develop the graces of the Holy Spirit and a spiritual dependence upon the power of God.

"At the same time there are many who have prayed earnestly for deliverance and have received it. In both cases the Lord works on the principle of the highest benefit to the believer, which is his or her spiritual life and growth." — *C. H. Maskery.*

Concerning God's principle of the highest benefit to the believer: "Hudson Taylor once told me that his greatest spiritual blessings had come to him in connection with his various sicknesses; and later he made the remarkable statement to

贖。」(羅 8:23)

C. H. Maskery 說：
「神能，神也會在今天醫治，但不常作。祂今天沒有契約上的應許要承擔，但在關乎到祂子民的屬靈醫治上祂卻是有着完全的自由來作出一個屬靈提點上的徹底識別。與主有經歷的信徒不會否認祂曾用上身體的軟弱和病痛作為形成聖靈恩典和對神能力的屬靈倚靠上的手段。」

他且說：「同時有多人熱切地為得釋放而禱告，且蒙垂聽。兩種情況主都是以信徒的最大利益為依歸，為叫他或她在屬靈生命上成長。」

Henry Frost 說到：
「論到神叫信徒得最大益處的原則上，戴德生有一次跟他說到他各式各樣病痛與他最大的屬靈恩福的關係。後來他作出一句觸目的句子：與中

me that all of the most important advance movements which had taken place in connection with the China Inland Mission, including its inception, had come as a direct result of some physical breakdown through which he had been called to pass.”—*Henry Frost*.

Chapter 14 Tongues Trauma

True spiritual growth is free, but not cheap; it is gradual, deep and thorough, never sudden or shallow; always Christ-centered, never self-centered. The Holy Spirit upholds and transmits God's highest. Stoop not!

In all of our failure the Spirit has but one purpose, God's purpose. He faithfully unmask the self-life in order to reveal the scriptural remedy for it—our identification with Christ in His death unto sin (Rom. 6:6). Then the heart becomes energized for the life that is Christ, the abiding as a branch in the Heavenly Vine. The believer begins to see that he needs to settle down and, in dependence upon the Holy Spirit, “grow up into

國內地會有關，所有發生的重要前進活動，包括它的萌芽，都直接與一些他要經歷的身體衰敗有關。」

第十四章 方言的創傷

真正的屬靈成長是白白的，並不平宜；是逐漸、深沉和透徹的，永不突然或膚淺；總以基督為中心，永不會以自我為中心。聖靈總是高舉和傳揚神的至高。不要自貶！

在我們所有的失敗上，聖靈只有一個旨意，就是神的旨意。祂信實地揭露己的生命，為要揭示那屬靈的補救——我們在基督向罪死上與祂聯合（羅 6:6）。那麼這心靈變得為着是基督的生命而充滿活力，像枝子住在葡萄樹上。信徒開始得見他需要安頓下來，信靠聖靈，「凡事長進，連於元首基督。」（弗 4:15）

him in all things ... even Christ” (Eph. 4:15).

Self-betrayal

But often because of extended defeat, darkness, depression, and despair, some are unwilling to go upward for God’s very best at the Spirit’s measured pace within the bounds of the Word of God. They want victory at once; they demand power now! And, as always, there are those pressing in who are ready to promise self what it wants, when it wants it.

These aggressive ones insist that what the hungry-hearted believer has missed in “the baptism of the Holy Ghost”; that he must seek the Holy Ghost and receive Him for power; that he must tarry for his Pentecost and speak in tongues as in the Apostolic days. In some there is a response to this temptation to take a possible shortcut as a quick and easy way to “get the blessing.” Now it has become the blessing, rather than the Blessor—tragic evidence of the continued reign of self.

自我背叛

因着長時間的失敗、黑暗、挫折和失望、有人不願意在神聖經的規範下來追隨聖靈的步伐，為着神最好的東西來往上行。他們想立時的勝利，他們如今便想得能力！同時總有人在摧促，他們早已預備來對己所想要的東西和何時想要的東西作出承諾。

這些進取的人堅持說有飢渴心靈的信徒一直錯過了「聖靈的浸」，他須尋求聖靈和得着作為能力的祂；他必須等待他的五旬節，並如同使徒時代般來說方言。有人對這試探有所回應，採取捷徑來得着快捷和方便的「得着恩福」。如今所得的是恩福，而不是恩主，而己持續的管治就是悲慘的明證。

Self-centeredness

The Holy Spirit raises us to the level of the Lord Jesus Christ in Glory, but self ever lowers us to its natural level of error. Because of self-centeredness, there is a response, an anticipation generated in the heart by means of the endless testimonies presented by these people—tall and tantalizing tales of “signs and wonders,” “baptism of power,” “dramatic healing,” “multitudes saved and sanctified,” “abundant financial blessings.” On and on it goes.

As the eagerness intensifies, the desperate desire for the blessing increases. Before long the unsuspecting one is taken to a church service which is followed by a stay at the altar. Or he may be invited to a motel or hotel dining room for a dinner meeting to hear some “great and powerful” leader in the movement tell startling stories. Included are impressive success testimonies by businessmen, along with the singing of many choruses. After the meeting the individual or couple will be invited to gather with a few

自我中心

聖靈把我們高舉至榮耀中之主耶穌榮耀的層面，但己總是把我們降至其錯誤的天然層面。因着自我為中心而有所回應，因着無數之人高超和誘惑人的「神蹟奇事」、「權能的浸」、「戲劇性的醫治」、「多人得救和成聖」、「財務上豐盛的恩福」等見證產生心中的預期，一直在進行。

當越發熱切時，極度渴望得恩福便越發增加。不多久這毫不懷疑的人被領到教會的聚會，來到祭壇前。又或者他被邀請來到一間汽車旅館或酒店的宴會廳，在一個晚宴上聽取一些「偉大和權能」運動的帶領者在述說一些驚人故事。內中包括商人們吸引人的成功見證，夾雜着很多獻唱。聚會後參與的個人或男女會在另一房間與人共聚。

others in another room.

Or he may find himself in a small home gathering where there are Bible discussion (mainly from certain sections of the Book of Acts), testimonies, singing, and possibly some speaking in tongues. Regardless of the setting, these meetings follow a common pattern in order to gain a common end—the bitter end.

The believer becomes ever more vulnerable. He is determined to get the blessing, he wants it now, and he is afraid to resist the claims and promises extolled because he doesn't want to "resist the Spirit," or miss anything that God might have for him. What little scriptural support he is given for the so-called "baptism of the Holy Ghost" is always out of context and in complete disregard for the clear dispensational distinctions of the Word.

By now, anticipation has overcome reason. It is no longer (if it ever was) a matter of "rightly dividing the word of truth" (2 Tim. 2:15). "For the time will come when they will not endure sound

他也許發現身在一細小研經的房間，主要是查考使徒行傳的某幾段，有見證、唱詩，也許有人說方言。無論場景如何，這些聚會都依循一共的模式，為的是來到一個共通的結局，一個苦痛的結局。

那信徒變得比從來更脆弱。他決意要得恩福，他如今便想要，他害怕來抗拒所讚美的宣稱和應許，因為他不想抗拒聖靈，或錯過一些神會給他的任何東西。給與他的「聖靈的浸」有的是那麼少的聖經支持，總是斷章取義和完全脫離聖經的清晰神旨特質。

至此，預期勝過了理性。不再是(若曾有的話)「按着正意分解真理的道」(提後 2:15)的這回事。「因為時候要到，人必厭煩純正的道理.....並

doctrine ... and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3, 4). The deflected Christian is pressing, praying, and pleading for the Holy Spirit to do something that He has already done; to do something extra that He *cannot* and will not do.

The seeker is confused, but “God is not the author of confusion” (1 Cor. 14:33). He is now pursuing an emotional experience. He may receive such, but it will not be of the Holy Spirit! The ministry of the Spirit is within the scope of the “rightly divided” Word, and centered in the risen Lord Jesus Christ. It is never otherwise, and never less.

In the after-meeting the emotion-charged seeker is awaiting the blessing that is purported to make everything right, that will bring in “the Holy Ghost and tongues” to set him apart as one of the spiritual elite, entirely sanctified.

Self-expression

Finally, the moment of

且掩耳不聽真道，偏向荒渺的言語。」(提後 4:3-4) 偏離的基督徒決意，祈求和乞求聖靈來作一些祂已作的東西，來作一些祂不能和不會作的額外東西。

尋求者混亂了，但「神不是叫人混亂」的(林前 14:33)。如今他正追求情感的經歷。也許他會得着，但必定不是聖靈！聖靈的職事在「正意分解」聖經的範疇內，並以復活的主耶穌基督為中心。永不是別的，永不會低於這個。

在會後相聚中，那由情緒主導的尋求者等候那主旨是使萬事歸正的恩福，必會引來聖靈和方言，使他完全分別為聖，成為一個屬靈上的精英。

自我表述

最後，那緊要的一刻

moments arrives. On his knees with others closely gathered around, all cry out to “Jesus” (rarely is He given His title of “Lord”) and plead with the “Holy Ghost” to come, enter, and bestow the blessing. Hands are laid upon him, with rubbing and pressure applied to head and limbs. He is admonished to relax, to let his mind go blank, to loosen his tongue and let the Spirit take over.

來臨，他與其他與會者緊密地跪下，口呼「耶穌」（少有稱祂為「主」的），乞求聖靈的來到，進入和施下恩福。眾手放在他身上，擦弄和按壓落在他頭和四肢。他被敦促來放鬆，叫意志倒空，釋放他的舌頭，讓聖靈來接管。

Abide Above

A Guide to Spiritual Growth

高居天上

屬靈成長的指引

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《高居天上》

血確保我們罪的得赦，而十字架確保我這罪人的得釋放。我們的天父領我們低見己生命的揭露，之後藉揭示的基督生命來把我們升高。阻礙己和它犯罪之工是聖靈的工作，祂也培育那新生命和其果子。

屬靈成長的關鍵是十字架。死的根基是在那兒建立的，基督徒由此有分於主耶穌基督的復活生命。沒有帶來死的十字架便沒有帶來生命的基督。聖靈的充滿和管治是重要的，但祂不會充滿新的生命，除非那舊生命已被牢牢安放在十字架的死地。得聖靈充滿無需任何條件。強調要符合條件是出於在不能提供不需要之條件的真理下來建立信徒。在別人斷定要降服之處，聖靈在其上放置十字架。被聖靈充滿，以基督為中心的僕人意識到的不是能力，而是軟弱。被神之靈引導的人是卑賤和被人看不起的，「使一切有血氣的，在神面前一個也不能自誇。」(林前 1:29)

本書也論到聖約加爾文主義的違背聖經，和英國開西大會不足之處。

第十章中舉薦多本分量充足的屬靈書。第十二章則舉薦一些適合研究聯合真理的書籍。

本書本後也按聖經真理來看神蹟醫治和方言。