

Dying to Live

by Jessie Penn-Lewis

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"HOW DEEP SHALL THE CROSS GO?"

"The Spirit... fathoms all things, even the depths of God" (1 Corinthians 2:10, Conybeare)

The theme of the sixth of Romans may be described as "The Two-fold Message of the Cross". This can be condensed into the two basic facts declared by the Apostle Paul in connection with Calvary. (1) "*Christ died*"; (2) "*We died*". The "reign of death" over the whole human race is proof of the fall of man. Death came into the world through sin. In Romans 5 we are told that "Christ died" a substitutionary death for us, so that we might become sharers of His risen life. In Romans 6 we learn how to obtain that Risen Life in experience. If Christ died *for* us so that we might obtain His life, "we died" *with* Him, to enable us actually to receive it. We must be "grafted into the likeness of His death". Three times Paul uses the words "*His death*", and then he says, "*We who died*". Here we have clearly stated the identification of the sinner with the Saviour.

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十字架去得多深？

「聖靈就是神深奧的事也參透了。」(林前2:10)

羅6章的主題是「十字架的雙重信息」，使徒保羅將十字架的信息濃縮為兩個主要事實：基督的死和我們的死。死亡管治整個人類證明人的墮落。死亡是藉罪進入世界的。我們在羅5章中得知「基督的死」是為代替我們而作的，因此我們得以在祂復活的生命上有分。在羅6章中我們得知如何經歷這復活的生命。**基督的死若叫我們得祂的生命，那麼我們與祂同死就叫我們真得生了。**我們必須在祂死的形狀上與祂聯合(羅6:5)。保羅三次用上「祂的死」後說到「我們這已死的人」，清晰說到罪人跟救主的聯合。

What does this death with Christ mean? First, it is a death to SIN—sin as a master and a tyrant—*sin*, not sins. It means *what God means* for us in the crucifixion of our "old man" with Christ (Romans 6:6). The Holy Spirit is ready to apply it to the depths of our inner being, until sin loses its mastery at every point. It goes deeper than the cutting off of visible and external things. It enters the innermost core of the being, until there is complete liberty from the bondage and mastery of sin, a work so deep, done by the Eternal Spirit Himself, that the inner life centre is changed, and the soul is put back to its right centre in the Eternal God.

How deep is that death to go? is the question I bring to you today. When the Spirit of God has done this radical work in the application of the *death* of Christ, it seems to be something deeper down than the cleansing of the heart. It is a cutting off that can only be expressed by all that the word "death," implies. A severance of the believer from a master "called" Sin—a severance made by the Spirit of God at the inner centre of the man, which sets him

「與基督的同死」作何解？一、**向罪死**。作主人和暴君的是罪而不是過犯。神以這死來說到我們的舊人和基督同釘十字架（羅6:6）。聖靈準備好將這在我們裏頭生命深處發動，直至罪在各方面都失去支配權。這比脫離可見和外的事物更深入，**進到人格核心最深處，直至完全從罪的牢籠和支配中得釋放**。永遠的靈親自作工之深，以至裏頭生命中心改變了，這人回復以永生神為正確的中心。

我今天帶給你「這死有多深？」這問題。當神的靈在基督之死的發動上完成其徹底工作時，這似乎比心得潔淨更深。只有「死」一詞所意指的才能說盡這脫離。一個信徒得脫離稱為「罪」的主人，這脫離是神的靈在人內在中心所作的，叫他打從中心得釋放來遵從神。這不是說他從

free at the centre to obey God. It does not say that henceforth he is sinless, or has no sin in him, but he is cut off by the application of the death of his Substitute, Who died in his place at Calvary, so that it is as if he had actually "died" so that his old master Sin has no power or claim upon him. (See Romans 6:17, 18.)

This is why the apostle so remarkably interchanges in Romans 6—the Magna Charta of the Church of Christ—the words "His DEATH" and "WE DIED", as if it meant one and the same thing, which spiritually it does in God's marvellous plan of redemption.

Beloved, do you not see that it is just here you must get on a clear foundation? You may be dealing with "sins" until you are weary with the battle. You may have sought heart-cleansing, and had a measure of respite from the sickening conflict. *The work must go deeper still.* Christ's death—"His death"—set up in the central depths of the inner man as a barrier, like the whirling sword at the gate of Eden, between you and the tyrant, "Sin". You have "*died* to sin", and by the powerful application of the Holy Spirit in response to your faith in

此無罪，或他裏頭無罪，而是他因着代替者之死的發動而得以脫離。祂既在各各他祂本處死去，只要他實在「死」去便叫罪這舊主人對他不能行使權柄和要求了。(參看羅6:17-18)

因此之故使徒在羅6章這基督教會大憲章上明顯交替使用「祂的死」和「我們已死」，就像詞義相同一般，在神奇妙救贖計劃的屬靈層面上實在等同。

親愛的啊，豈不見必須在此才得明確的根基麼？你也許與罪爭持疲累，一直尋找心得潔淨，在令人厭惡的擾攘中有着某程度的緩解。這工夫必須更深。基督的死被放置在你和罪這暴君之間這裏頭之人的中心處，像在伊甸園門前作為阻隔的旋轉的劍一樣。你已在罪上死，且因你相信神的工作而得着聖靈的大大發動（西

the working of God (Colossians 2:12), you are set free to "live unto God".

How deep shall it go? How deep do you consent that God shall go into your inner life? Do you want to be delivered from "sin"? Do you hate sin? Let alone for a while the remembrance of various "sins" that trouble you. Let God deal with the centre. Let Him begin deep down, and set up the barrier of death between you and the tyrant "Sin". Say, *as God declares you may*, "Crucified together with Him" I am "no longer in bondage to sin"—and God will make it true.

How deep shall the death of Christ go in us? You say as regards "sin", as deep as God can go for my deliverance. So far, good. But there are other results to this initial setting up in the core of our being, the barrier of Christ's death against sin. There is much else to be shown us involved in the death with Christ. There is a bondage to be delivered from, which Paul describes as the "law". Look at Romans 7:6.

"Now that we have died with Christ, the Law wherein we were formerly held fast has lost its hold upon us; so that we are no longer in

2:12), 得着釋放來向神活了。

這會去得多深？你同意神進入你裏頭生命有多深？你想不想脫離罪？你恨惡罪麼？暫且放下困擾你不同過犯的記憶。讓神來處理那問題核心。讓祂從深處開始，為你和罪這暴君之間設置那阻隔。照神所宣告的來說「與祂同釘」，我「不再被罪捆綁」，神必會使之成真。

基督的死在我們裏頭有多深？你說罪如何深，神的解救也如何深，同樣深。但在我們深處初步設立基督的死來作為罪的阻隔上有着其他結果。在基督同死上我們還有很多需要認識。還需脫離保羅稱為「律法」的捆綁。參看羅7:6。

「但我們既然在捆我們的律法上死了，現今說離了律法，叫我們服事主，要按着

the old bondage of the letter, but in the new service of the Spirit" (Conybeare).

Behind the tyranny of sin lies the "law", with its whip and demands, making us know with bitterness our complete inability to obey it. God says through the "law", "thou shalt" and "thou shalt not", and we under the slavery of sin are helpless to obey. "But now that *we have died ...*" the "law" loses its hold upon us. We have (with Christ) "died to sin", and by that death we have "died" also to the demands of the Law. The days of bondage are over. Henceforth the "law" under which we once trembled is transfigured and fulfilled in us by the power of the Spirit (Romans 8:4), for Christ Himself living in us is the fulfilment of the law. Once it was "I must" and failure—now it is "I can through Christ"—and victory.

How deep shall it go? The death of Christ set up in the centre of our being has deeper issues yet. It is for us to say to God "how deep" He shall go into the outworking of all that Calvary means in our lives. Let us read Colossians 2:20 (Conybeare).

"If then when you died with

聖靈的新樣，不按着儀文的舊樣。」

罪這暴君後頭有持鞭喝令的「律法」，使我們痛定思痛在行律法上的無力遵從。神藉律法說到「你們要」和「你們不可」，服在罪勞役下的我們在遵行上無望。如今「我們既死了」，律法不再挾持我們。我們與基督在罪上死，因這死我們也在律法的要求上死。捆鎖的日子已過，從此過往在律法下的戰抖不再，得聖靈大能的充滿（羅8:4），因着住在我們裏頭的基督親自滿足了律法。從前在「我必須」上失敗的如今藉着基督都得勝了。

這有多深？在我們個格深處設置的基督的死還有更深結果，為叫我們對神說祂**叫各各他一切作在我們生命的工作何等深**。我們來讀西2:20：

「你們若是與基

Christ you put away the childish lessons of outward things, why, as though you still lived in outward things, do you submit yourselves to decrees (hold not, taste not, touch not...)."

How deep is the death of Christ to go in us? How deep shall the sword of the Cross cut into our lives? We have seen it is to cut us off from (1) sin as a master within us; (2) the bondage of the "law" oppressing us with legal claims; but now it is to deliver us from (3) all reliance upon "outward things", and the undue emphasis upon those things as essentials or even aids, in our worship or service of God. That Paul is speaking of the religious life of the believer is to be seen by the context of this passage. "Conscience" questions, which trouble and divide the whole body of Christ. "Ought I" to "eat" this, or "drink" that? What about "Sabbaths"? Is the "Sabbath" ordained in Eden binding upon the "new creation in Christ", brought into being through Calvary and the Resurrection (2 Corinthians 5:17)? What about certain "decrees" based upon "precepts and doctrines of

督同死，脫離了世上的小學，為甚麼仍像在世俗中活着，服從那不可拿、不可嘗、不可摸等類的規條呢？」

基督的死在我們裏頭有多深呢？十字架的劍刺入我們生命有多深？見否它割離（1）在裏頭作主人的罪；（2）以公義要求壓制我們之律法的捆綁；如今救我們脫離（3）對一切外在事物的倚賴，並過分強調這些在敬拜服事神上的必不可少甚或大大幫助。保羅所論到信徒的信仰生命在這經文中得見。良心的問題困擾和分裂基督的身體。我該吃甚麼或喝甚麼？安息日又如何？在伊甸園定規的安息日是否在基督藉各各他和復活所引進透入的新造上仍有所約束，（林後5:17）？基於人的訓誡和主義而來某些常是負面的教令，例如不

men"—generally negative, such as "hold not, taste not, touch not" certain things, which, after all, are "all made to be consumed in the using"?

These "precepts", said the apostle, have a "show of wisdom" in "humiliation", and "chastenings of the body", but they "are of no value to check the indulgence of fleshy passions", i.e. the *"flesh" remains the same underneath*, in spite of all "humiliation and chastening of the body".

God's way is better than this. He presses deep into the centre of the man with the sword of the Cross, and says through His apostle, when *"you died with Christ"*, it was to all these *"outward things"*. None of them are essential to salvation, or even aids to the true inner life. The "flesh" was put to death in Christ for you (Galatians 5:24), then why rely upon "aids" which really are of "no value" to check the "indulgence of the flesh", for it will only change its form, and break out in another way. In fact the *puffed up "fleshy mind"* (Colossians 2:18) is *at the back of all these schemes to conquer the flesh*, and thus it is made even more active through the very

可拿、不可嘗和不可摸等事上，到頭來正用的時候就都敗壞了（西2:22），這些又如何？

使徒說這些規條使人徒有智慧之名，用私意崇拜，自表謙卑，苦待己身，其實在克制肉體的情慾上是毫無功效的（西2:23），就是說雖有這一切的謙卑和苦待己身，裏頭的肉體卻依然故我。

神的方法更勝一籌。祂用十字架的寶劍刺入人的深處，在这一切外在事物之上藉祂使徒來說「你與基督同死」。沒有一樣在得救上是必須的，在真實內在生命上毫無幫助。你的肉體在基督裏已死（加5:24），那麼為何還要倚賴那些在檢視放縱肉體上實在無益的幫助？都不過是改頭換面吧了。這一切征服肉體的計劃背後事實上是無故的自高自大（西2:18），所作操控肉體的手段反叫肉體更

means taken to bring it under control!

But, says someone, are no "outward things" of help to the true life of God in the soul of man? Paul tells us when they may be so. *They belong only to "childhood"!* They are "childish lessons"—which will fall away at the Cross of Christ, when its deep meaning dawns upon the soul. The Colossians were disturbed over "precepts", "sabbaths," etc., and they were condemning each other as vigorously as the Christians of the twentieth century do over the "rights" and the "wrongs" of various "outward things"! They are all "shadows", "shadows," "shadows," cried the apostle. Aim at the *substance* (Colossians 2:17), and you will soon know the mind of the Lord for you, as to how to deal with the "shadows" in practice. (Romans 14 very clearly illustrates this.)

It is instructive to see that Paul did not attempt to settle their "conscience questions" for the Colossians. He takes them to the only place where they can be seen in true perspective. Away from Calvary, the only place which a sinner saved by grace has on earth—the place of

活躍！

是否如有人所說外在事物在人得着神的真實生命上毫無幫助？保羅告訴我們事實如此。他們只屬小兒科，當基督十字架的深層意義光照人生命時，這些小學便黯然失色。歌羅西人在規條和安息日等上受困擾，他們的彼此定罪與二十世紀基督教在各式各樣外在事物對錯上的激烈指摘不遑多讓！使徒說他們全都是影兒、影兒、影兒。當注目那形體(西2:17)時，你便快快認識到主對你的心意，並如何具體處理那些影兒(羅14章清晰地說到這個)。

得見保羅沒有試圖去解決歌羅西人的良心問題是有啟發性的。他領他們到唯一他們得見真象之處。遠離各各他這罪人在地上唯一藉恩得救之處就是與基督同死那裏，這

death with Christ—these questions are magnified all out of proportion, for "outward things" which are small are made to overshadow the things that matter.

Back to Calvary, child of God, back to Calvary! Put away, at least for the time being, all your debates, and let God cut to the core with the Cross, and cut you off from all the various "views" concerning external matters of the Christian life. "Put away" the "lessons" of your Christian childhood, and die with Christ, then a veil will fall away from your inner vision, and you will see light in God's light, you will learn that "nothing availeth but a new creation", and know that "the Kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost" (Romans 14:17). This will take from you the disposition to judge and condemn others in matters which are not essential to salvation, and you will cease to allow them to become barriers between you and other members of the Body of Christ.

How deep shall the death of Christ go in us? Deeper yet. Deeper yet. Look at Colossians 3:2,3

些問題中的外在事物都不按比例地被放大，本是小的他們奪去了那真象事情的光彩。

神的兒女當回到各各他，回到各各他去啊！最少如今放下你一切的辯駁，讓神用十字架來割離那核心，割離關乎到基督徒生命外在事物上的不同觀點。除掉你基督徒初階的教訓，與基督同死，那麼幔子就會從你裏頭的視覺中脫落，在神光中必得見光，必曉得惟有作新人才有益，且曉得神的國不在乎吃喝，而在乎公義、和平和在聖靈中的喜樂（羅 14:17）。這會叫人不再在不是得救的必須事情上來評價和指摘人，你且會停止來容許他們成為你和基督身上其他肢體的阻礙了。

基督的死在我們裏頭去得多深？更深。讀讀西3:2-3並其註

(Conybeare) with footnote.

"Set your heart on things above, not on things earthly; for you have died, and your life is hid with Christ in God."

How deep? So deep that your life is now in heaven "with Christ in God". This must be the reasonable sequence. As the death of Christ cuts deeper, the life of union with Christ must grow stronger. As the mastery of sin ceases, and the bondage of "must" gives place to loving obedience; as the soul is more cut off from reliance upon anything outside of Christ (or insidiously *added* to the completeness of Christ's finished work at Calvary), so the believer finds his life more and more lived in "heaven". The things that once troubled him sink down to their right place and he no longer tithes mint, and anise and cummin (Matthew 23:23), whilst blind to the weightier matters of his salvation.

How deep does this death go? So deep that the heart is now "set on things above", not on "things earthly". There has been no great struggle to "give up". The death-work of the Cross has cut away "things earthly",

解。

「你們要思念上面的事，不要思念地上的事。因為你們已經死了，你們的生命與基督一同藏在神裏面。」

多深？**深至你們的生命如今與基督同在天上的神裏面。**這是必然的合理次序。基督的死割得越深，與基督的生命聯合便越緊密。因着罪不再支配，必然的捆綁便讓位給愛的順服。生命越遠離基督之外所倚賴的任何東西（不知不覺連上基督在各各他作成的工夫），便越發發現生命便活在天上。從前困擾他那些叫他無視更重要之得救如十一奉獻薄荷、茴香和芹菜（太23:23）等東西如今都退回本位。

這死去得多深？**深至叫心如今思念上面的事，不再思念地上的事。**十字架致死的工夫已割離地上的事，因此他們也完全歸回順

so that they also simply fall into their right place as subject to the will of God. Thus a true fellowship with Christ in death cuts away fanaticism, and all "extremes", for all of this comes from the "flesh" and not from the new life in God. The light of heaven on the things of earth shows the value of things, and the way to walk according to God in the spirit. When a man dies physically, he has to leave his great possessions. If you can suppose that man is coming back to live again his life on earth, think you that his values would not be changed and he would look upon all things with different eyes? This is, *spiritually*, just what God's plan was in the identification of the sinner with the Saviour on the Cross. The death of Christ applied to the believer cuts him off from "things earthly", so that he lives his life henceforth as one that abides in heaven.

How deep shall it go? Shall it touch your dress, your ambitions, your possessions? It is not so much your getting "victory" over these things, as *your "death" to them* in the death of Christ.

But we must *cry deeper yet!* Let

服神旨意的本位。因此與基督在死上真正的聯合便割離了狂熱、並所有的極端行為，因為這一切都是來自肉體，而不是在神裏頭的新生命。屬天之光臨到地上事物時顯明他們的價值，和如何在靈中按神旨意而行。當人身體死亡時，他必須作有別於他所珍愛擁有的。假若你猜想人得以重新活在地上，你會想到他的價值觀不會改變，他會否用不同的眼光來看事物呢？這就是神在罪人與十字架上之救主聯合上的所有屬靈計劃。在信徒身上發動的基督的死叫他與屬世事物割離，從此他活出的就是住在天上的生命了。

這去得多深？它會否及至你的衣著、夢想和財產？這不大與勝過這些有關，因你在基督的死上向他們都已死了。

我們必然呼喊更

us turn to 2 Timothy 2:9-11 (Conybeare).

"I suffer as a malefactor ... I endure all for the sake of the chosen, that they may obtain ... Faithful is the saying. For *if we have died with Him we shall also live with Him ...*"

How is it "deeper yet" in this passage? Just this, that the death of Christ has here cut into all self-interest. Treated as malefactor, the apostle cries, "I endure all for *the sake of the chosen*, that *they may obtain*. ..." That "*they*" may obtain! Not that "I" may obtain. Who does not want a "life" that in this storm-tossed world "abides in heaven"? But to be willing to suffer as Christ suffered—as a criminal led forth to die—for the sake of others—that "they" may obtain glory and blessing. That is deeper yet. No self-interest here in spiritual attainment. Some of us know a little of what suffering *for others* means, but oh so little. There is always the temptation to "save ourselves" and come down from the Cross.

Now let us turn to 2 Corinthians 5:14,15, and read if there is a deeper

深！讓我們轉去讀提後2:9-11。

「我像罪人受苦.....為選民凡事忍耐，叫他們也可以得着.....有可信的話說，我們若與基督同死，也必與祂同活。」

在這經文中如何更深？原來基督的死割離所有的自身利益。使被看為罪人的使徒高呼：「我為選民凡事忍耐，叫他們也可得着.....」為叫他們而不是我得着。有誰不想在這風雨飄搖世界中得着住在天上的生命？但甘心像基督般來為別人緣故來受苦，如同罪人被交付死地，為叫他們得着榮耀和恩福，這更深。在這沒有屬靈上的自我得益。我們少有人認識為別人受苦的含義，太少了。常有的試探是自十字架下來自救。

如今讓我們轉到林後5:14-15，讀讀有否

depth yet. The apostle writes:

"For the love of Christ constrains me, because I have judged that if One died for all, then all *died* (in Him) ... that the living might live no longer unto themselves, but to Him."

How deep? So deep does the Cross cut into the inner depths of the believer, if the Holy Spirit is allowed to carry it through to its fullest extent, that really and truly he, so to speak, may be said to exist in this world only for God. If he "eats" or does not eat (Romans 14:21) this or that, it is for God (1 Corinthians 10:31). He does all for the glory of God and not for his own pleasure. In brief, Christ has become his All in All, the new centre of being (see 2 Corinthians 5:15, Conybeare), so that he exists for His will and pleasure.

How deep? It is for each child of God to say. "It is the Spirit that quickeneth, the flesh profiteth nothing." There is only one thing that God cannot do for us. God will not "will" instead of us. He will work in us, and for us, to bring us to the point of "willing", but *we must "will"*—i.e., set the helm of the ship by our choice.

更深的。使徒寫道：

「原來基督的愛激勵我們，因我們想一人既替眾人死，眾人就都(在祂裏頭)死了.....那些活着的人不再為自己而是為祂而活。」

有多深？若容許聖靈盡量來作的話，深至十字架切入信徒內裏的深處，他真的說出在世上只為神而活。他吃與不吃(羅14:21)，作這作那，全都為神(林前10:31)。祂所作的一切都是為着神的榮耀，而不是他一己的歡快。簡而言之，基督已成為他的一切，他人格的新中心(參看林後5:15)，他乃為祂的旨意和喜悅而活。

有多深？神的每個兒女都會說「叫人活着的乃是靈，肉體是無益的。」有一事神不能為我們作，神不能替我們願意。祂會在我們裏頭為我們工作，領我們願意，我們必須願意，按我們的抉擇來掌舵。

How deep shall the death of Christ go in us? How far has the truth of the Cross penetrated? Having cut into the personal life, has it reached our ministry and Christian service? The world that Paul said he was "crucified to, and was crucified" to him, was the religious world, according to the context of Galatians 6:14. "They who wish to have a *good repute* in things pertaining to the flesh, ... are forcing 'circumcision' upon you, and that only to save themselves from ... persecution" (Galatians 6:12, Conybeare) wrote the apostle to the Galatians. Here we have "religious reputation"; the "forcing" of views of "truth"; the counting of "converts"; the shirking of the Cross; giving in miniature a picture of the professing Church of today. "This 'world' is crucified to me and I unto [this] world" cries the apostle. "My 'boast' is only in the Cross of Christ 'which is the instrument of my crucifixion as of His'" (Lightfoot). And so it will be to every one today who will preach the Gospel. "NOTHING AVAILS BUT A NEW CREATION".

How deep shall it go? So deep

基督的死在我們裏頭有多深？十字架的真理滲透多遠？已進到個人的生命，及至我們的職事和基督徒事奉沒有？保羅在加6:14說到他在上死和於他也是釘死的世界，是信仰的世界。使徒寫給加拉太人說：「凡希圖外貌體面的人都勉強你們受割禮，無非是怕自己為基督的十字架受逼迫。」(加6:12)在這我們有信仰上的體面，真理的勉強觀點，信徒的人數，逃避十字架，顯示的是今天自命為教會的縮影。使徒說：「世界已經釘在十字架上，我已經釘在十字架上。」Lightfoot說：「我所誇的只有基督的十字架，這是我釘死的工具，跟祂一樣。」於今天每一個傳揚福音的人也一樣。「要緊的就是作新造的人。」(加6:15)

這去得多深？深

that we die utterly to all desire for a "good repute" in "things pertaining to the flesh" in Christian service, and are content to be in the true apostolic succession of the path of Christ and His apostle.

And there is deeper yet in this marvellous Message of the Cross. Shall the death of Christ go so deep in us, that it breaks down all religious barriers between us and fellow-believers? Speaking of the barrier of religious ordinances between Jew and Gentile, the apostle writes of Christ and His Cross, in Ephesians 2:14-16:

"He is our Peace, Who has made both one, and broken down the wall which parted us; for by *His death* He destroyed the ground of our enmity ... that *by His cross* He might reconcile both...."

How deep does the Cross of Christ go? Deep enough to cut away all barriers caused by "ordinances" between those who look to His atoning death for salvation. What did the Cross do for "Jew" and "Gentile" but slay them both, so that out of both might be built a "New Man", neither Jew nor Gentile, but

至在基督徒的事奉上，關乎到肉體的事情上和渴想的一切體面上我們都徹底死去，也滿足於成為基督和祂使徒腳蹤的追隨者。

比十字架奇妙的信息更深。我們願否基督的死深入我們裏頭，打破我們和信徒之間一切信仰上的藩籬？在關乎到猶太人和外邦人在信仰條例上的藩籬，使徒在弗 2:14-16 中寫到基督和祂的十字架：

「祂使我們和睦，將兩下合而為一，拆毀了中間隔斷的牆；而且以自己的身體廢掉冤仇.....藉這十字架使兩下歸為一體.....」

基督的十字架有多深？深至廢掉仰望祂代死救恩的人之間條例上的一切藩籬。十字架為猶太人和外邦人作的不就是殺死他們，從中建立一個不再是猶太人外邦人，而是基督徒的新人麼？使

Christian? "In Christ," wrote the apostle, "there is neither Jew nor Gentile, but Christ is all and in all."

How deep? Even yet the fathomless deeps of Calvary, able to fathom the deepest depths of the human soul, are not exhausted. 2 Corinthians 4:10-12, and 2 Corinthians 13:4, open realms of possibilities in the depths of the Cross, making place for boundless inflow and outflow of the very *life of Jesus* through those who will allow the Spirit of God to "dig deep" channels in their inner lives; as well as the mighty energising of human weakness by the might of the strength of God. Let us be willing for all that the Cross means, that we may know the power of Christ's Resurrection as we become conformable to His death (Philippians 3:10).

"DELIVERED UNTO DEATH"

"Delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh; so then death worketh in us, but life in you" (2 Corinthians 4:11,12, R.V.)

徒說到在基督裏不分猶太人外邦人，基督就是一切。

有多深？深過各各他的無底深處，深至人魂的至深處，無窮無盡。林後4:10-12和林後13:4開啟了十字架深度的可能程度，為耶穌的生命在那些容許神之靈在他們內裏生命深掘渠道的人預備地方來叫耶穌的生命作無限量的流出流入，並且藉着神的大能大力來叫人在軟弱上剛強。讓我們甘心接受十字架的一切意義，好叫我們曉得基督復活的大能來效法祂的死。(腓3:10)。

被交於死地

「為耶穌被交於死地，使耶穌的生在我們這必死的身上顯明出來.....死是在我們身上發動，生卻在你們身上發動。」(林後4:11-12)

It is the plan of God that He must be allowed to work into the *lives of His messengers the truths He entrusts to them to give to others*. Written large in God's own Word lies the principle of "death" for "life" in those He sends out with His message. "Delivered unto death for Jesus' sake" is to be found in the Old Testament in David's life, and in the lives of the prophets. And just as it was with them in the foreshadowing of Calvary, and the prophetic utterances *foretelling* the Cross, so it was in the dispensation immediately following Calvary, and has been all along the line ever since. We can see it wrought into the life of Paul, and into the lives of the martyrs, and all the servants of God who have ever been greatly used of Him. This is an aspect of the Cross which so many of us have failed to see; this principle of "death" for life which must be wrought into us ere the message of Calvary given by us becomes life to others. This explains why there is so much preaching *about* the Cross without the power of the Cross. We may have seen clearly the substitutionary and atoning aspect of Christ's death *for* us, and not

神的計劃是必須在祂傳信者的生命上作成將真理託付他們來傳給別人的工。神一己傳揚的信息話語所強調的是死的原則。「為耶穌的緣故來交付死地」在舊約大衛和先知的生命中可找到。他們有的不過是各各他的影兒，和預告十字架的先知之言，因此也有隨即同往各各他去的旨意，自此一直這樣。我們得見在保羅的生命中作成這個，也在殉道者的生命中，並一切神一直大大使用的僕人生命中得見。十字架的這個層面是我們那麼多人所一直看不見的。務死得生的原則必須先在我們身上作成，我們才能叫各各他的信息成為別人的生命。這解釋到為甚麼那麼多傳講十字架內容卻沒有十字架之能力了。我們也許清晰地看見基督為我們死這代替和救贖的層面，卻未

apprehended our identification with Him in that death, so that we know the power over sin which comes from knowing that we died with Him. And again, when we have apprehended our death-position with Christ, we may have failed to see the *conformity* to His death, wherein the power of Christ's death and resurrection is wrought into us as an experience day by day. This brings into the life not only victory over sin, but the *spirit* of Calvary. The absence of this brings about the anomaly of the Cross being preached with no marks of the Calvary spirit. This is the danger of the teaching of "identification" without the consequent conformity to death which brings true power, for we may rely upon the fact that we have "died" with Christ, and assume that it is entirely wrought in us at once, not realising that "conformity to His death" follows the apprehension of identification, and must become deeper and deeper until the "fellowship of His sufferings" in the path of the Cross becomes a real experience in the life.

Just as it was with Jeremiah, so all true messengers of the Cross today

領悟我們在這死上與祂的聯合，因此我們曉得勝過罪的能力是來自曉得我們與祂的同死。再者，我們會領悟到我們與基督同死的地位而並未看見在祂死上的聯合，就是基督死和復活的能力在我們裏頭作成的每天經歷。這帶進生命的不單止是勝過罪，且有各各他的靈。沒有這個便帶來沒有各各他之靈這標記的反常十字架。這是教導合一卻沒有隨即帶來真正能力之同死的危險，因為我們會倚賴我們與基督同死的事實，以為這完全立時在我們裏頭運行，卻不曉得領悟聯合隨即而來的是與祂在死上聯合，且必須越發加深，直至十字架路上祂受苦的聯合成為了生命的真實經歷。

正如耶利米一樣，所有樂意跟從主到

will have Jeremiah's path and Jeremiah's experience if they are willing to follow the Lord to Calvary. For Jeremiah knew what it meant to have the Lord's path of the Cross, although it was years before Christ came to earth to die. Even as Jeremiah knew the Cross in its foreshadowing, so may we know the Cross in fellowship with the Lamb of Calvary as we proclaim Golgotha's tragedy and victory. The death of Christ can be wrought into us in a death-fellowship with the Lord, which will bring forth a life which triumphs over everything.

The passage in 2 Corinthians 4:11,12, R.V., is the keynote of it all. "We which live are *always delivered unto death* for Jesus' sake," writes the apostle, "that the *life* also of Jesus may be manifested in our mortal flesh; so then death worketh in us, but life in you."

How clearly we are shown that David was "delivered unto death", as he cried, "My God, my God, why hast Thou forsaken me?" in some of his hours of suffering, so that the Holy Ghost might speak through him the prophetic utterances foreshadowing

各各他的人，真實的十字架信息必定有着耶利米的足跡和耶利米的經歷。因為耶利米知道主十字架路徑的意義，雖然基督要多年後才臨世死亡。耶利米既認識到十字架的影兒，我們也可在我們宣告各各他的悲劇和得勝上來認識到十字架與各各他羔羊的契合。基督的死能在我們裏頭作成與主同死，帶來得勝一切的生命。

林後 2:11-12 的經文是這一切的關鍵。使徒說到「我們這活着的人是常為耶穌被交於死地，使耶穌的生在我們這必死的身上顯明出來。」

當大衛在他受苦的某時刻高呼「我的神，我的神，為甚麼離棄我？」時，多麼清晰顯明他被交於死地。聖靈藉這先知之言來預告基督在各各他的死

Christ's death on Calvary. A deep insight into the life of God in the soul of man opens to us as we ponder over this. We see that God works into man's inner-most being the divine messages He seeks to give out through him, and does not make even a prophet a "machine", but speaks through the heart and life prepared by Him in the furnace of suffering.

In these solemn closing days of the age the question upon many hearts is, How is the Church of Christ to be prepared to meet the Lord? We answer, "Only by having wrought into her the very spirit and life of Jesus, in conformity to His likeness of the Lamb." Some have caught a glimpse of it. They have tasted it in measure, and have the message of it burning in their hearts now. But how is this message to be given to others, so that it may become wrought into them in power? How is this "life of Jesus" which has come to us through fellowship with His death, to reach others? And the answer is: We must be *willing to be "delivered to death"* as the prophets were. We long to carry the message of Calvary to others in all its power, but this can only be as

亡。當我們想到這個時，向人生命開啟的是神生命的深層啟示。我們得見神在人格至深處作成那神聖信息，且尋求藉他傳遞出去，但不是使先知成為一部機器，而是藉祂為他在痛苦火窖所裝備的心和生命說出來。

在這世代結束之時基督的教會如何預備來迎見主是眾人心中的問題。惟有藉耶穌的靈和生命在她裏頭工作來模成羔羊的模樣是我們的答案。曾一瞥這個的人稍為嘗受過它，如今心中燃燒着這信息。但這信息如何臨到別人，好在他們裏頭有着大能大力的工作？耶穌的生命如何藉祂的死來到我們那裏，再而及至別人？答案是我們定須樂意像先知般被交於死地。我們渴望能將各各他的信息以其一切的權能來傳至別人，但這只能在我們裏頭先作成，如

it is wrought in us first, as in the lives of David and Jeremiah, and Paul.

Are we willing to sob out the message in our lives first, as David sobbed the twenty-second Psalm ere the Holy Ghost could speak it through him as a prophetic picture of Christ? Yes, we must know the sobs of Calvary in the fellowship of His sufferings, just as much as David did, if the Holy Ghost is to make the message of Calvary through us life to others.

Mental light about the death of Christ will give light as we pass it on, but not life. We may be able to explain everything about identification with Christ in death to sin, and to talk of personal victory so that the hearers get victory too, but this is not *life* passing through us, for this can only be as the "fellowship of His sufferings" is wrought in us by the Holy Ghost.

The Lord Jesus said on Calvary's Cross, "My God, My God, why hast Thou forsaken Me?" as David said it in tears long years before. And it was at *Golgotha* that the very life of Jesus was set free for a dying world. *"Always delivered unto death ... so*

同在大衛、耶利米和保羅的生命中一般。

我們是否樂意先在我們生命中泣訴這信息，如同大衛從前在詩22篇所泣訴的，就是聖靈藉他預表基督？聖靈若要藉我們的生命向別人傳遞各各他的信息，我們須像大衛與祂同受苦難中多多認識各各他的泣訴。

基督之死的思想亮光所傳遞的是光而不是生命。我們也許能解釋在罪上與基督同死的種種，所說到的個人得勝叫聽眾也得勝，但我們所傳遞的不是生命，因生命只能藉聖靈在我們裏頭作成的「與祂同受苦難」來得着傳遞。

主耶穌在各各他十字架上說的「我的神，我的神，為甚麼離棄我？」就是大衛從前流淚說的。為垂死世界釋放的正是各各他耶穌的生命。保羅說「被

then death worketh in us, and life in you," writes Paul. Is this a cry for "power"? No! For happiness? No! "Always delivered unto *death*." Have you, dear child of God, ever asked God for *fellowship with Christ in death*? You have asked for *power*, but the answer is, "Always delivered unto death". *Always!* Not only now and then. "But I thought," you say, "when I came up to the Cross, and saw that I was identified with Christ in death, that I then passed on to resurrection ground in union with Him, and on to the ascension life. I thought the Cross was then behind me, and I had only to maintain my position!" Yes, that is true, but it does not embody all the truth. 2 Corinthians 4:10-12 and Philippians 3:10, have a vital place in the spiritual life of all who follow on to know the Lord. "Reckon yourselves dead unto sin and alive unto God" (Romans 6:11); and "*Ye died, and your life is hid with Christ in God.*" (Colossians 3:3), is position-truth, which we must stand upon as rock ground daily, but the power-side of the resurrection means *conformity to death* for life to others.

"Always delivered to death for

交於死地.....死在我們身上發動，生卻在你們身上發動。」這不是祈求權能或快樂，是「被交於死地」。神的兒女啊，你曾否求神與基督同死？你曾祈求權能，但答覆是「常交於死地」。常！並非一時三刻。你會說：「我以為當我走近十字架，得見與基督同死，就自然與祂在復活和升天的生命上聯合。我以為十字架在我背後，我只要持守我的地位！」對，但這不是真理的全部。林後4:10-12和腓3:10在跟隨要認識主之人屬靈生命上有着極重要的地位。「看自己向罪死，向神活。」(羅6:11)和「你們已經死了，你們的生命與基督一同藏在神裏面。」(西3:3)我們須每天站在這磐石根基的地位真理上，但復活的能力一面是說到同死來叫別人得生命的。

「常為耶穌被交

Jesus' sake." "Oh," you say, "you are not putting before us the attractive side." But why do you always cry for what is "attractive" from the human view in following Christ? Was Calvary in its reality *attractive*? Was Christ "attractive" on His way to the Cross? No, there was "no beauty" that we should desire Him had we seen Him then (Isaiah 53:2). But for the "joy set before Him He endured the Cross, and *despised the shame*". If our eyes were opened by the Holy Ghost to the divine vision of the suffering Lord, we should see beauty in the Lamb-spirit of Jesus. We should see the heavenly side of fellowship with Christ in His death-path and count it joy to follow in His steps. We should then crave to "suffer with Him" because thus, and only thus, we will be "glorified together" (Romans 8:17) "It is a faithful saying, 'If we be dead with Him, we shall also live with Him.' *If we suffer, we shall also reign with Him*" (2 Timothy 2:11,12).

But what is the meaning of being "*delivered* unto death"? The Lord was "*delivered* for our offences". The Father "*delivered* Him up for us all". "He was *delivered* into the hands of

於死地。」你會說：「你不給我們看吸引的一面。」你為何祈求人看為吸引的一面來跟隨基督呢？各各他不吸引麼？基督往十字架去不吸引麼？不，無佳形美容使我們羨慕祂（賽53:2）。卻因那「擺在前面的喜樂，就輕看羞辱」（來12:2）。聖靈若開我們的眼，得見受苦之主的神聖景象，看見耶穌羔羊之靈的美麗。我們看見與基督同死屬天的一面，以跟祂腳蹤行為喜樂。我們就必祈求「和祂一同受苦」，為此，惟有這樣我們才得以「一同得榮耀」（羅8:17）。「有可信的話說：我們若與基督同死，也必與祂同活；我們若能忍耐，也必和祂一同作王。」（提後2:11-12）

「被交於死地」作何解？主是「為我們的過犯被交給人」（羅4:25）的。天父叫祂「為我們眾人捨了」（羅

men." The Greek word means to be "handed over". It is the very word in Galatians 2:20, where it says He gave Himself for us. Literally it reads, "He loved me, and *gave Himself over* for me". He gave Himself over to the executioners for me; He gave Himself over to death for me. The Father gave Him over to the hands of the executioners; to the will of the Gentiles, and the Jewish rulers. "He was *delivered up*." Again and again we read "when the time was come that He should be *delivered up*". This is one aspect of the life of Jesus to be manifested in our mortal body. He calls us to be willing to be "given over unto death for Jesus' sake", as He was delivered up for us. We need vision beyond that of personal comfort, joy, happiness, ecstasy. We want "power" not only to be witnesses, *but to be martyrs*. Power to be willing to be "delivered up to the hands of men"; and power to hand ourselves over to the will of God, for life to others—"delivered unto death for Jesus' sake".

"*Always delivered to death*," "always handed over to death". What instruments may God use for bringing

8:32)。祂被交在人手裏」(可9:31)原文說到被交付。這正是加2:20所說，祂為我們捨己。原文說「祂是愛我，為我捨己」。祂為我被交付施刑者，被交付死地。天父把祂交付施刑者手中，隨外邦人和猶太領袖的心願。「祂被交付」，我們一次又一次讀到「祂被交付的時間到了」。這是我們必死身上要彰顯耶穌生命的一方面。祂呼召我們甘於「為耶穌來被交與死地」，如同祂為我們被交付一樣。我們需得見超乎個人的安舒、喜樂、快樂和狂喜的異像。我們需要的不單止是成為見證人，且是成為殉道士的能力。是甘心交付在手中的能力，是將自己交付隨神旨意、為別人而活的能力。「為耶穌被交付死地」。

「常被交付死地」，「常被交與死」。神會用甚麼工具來領

about this fellowship with Christ? "And brother shall hand over brother to death" (Matthew 10:21). Read again Matthew 24:9. "Then shall they *deliver you up* to tribulation, and shall kill you; and ye shall be *hated*." Oh! children of God, are you willing to be hated? or is there something in you that smarts, and bursts out in resentment? Then you have not learned Calvary, and the "fellowship of His sufferings, being made conformable to His death".

"*And they shall kill you.*" There are many ways of "killing", beside the using of a knife. "They shall *hate* you." Yes, when the message of God has been wrought into you it becomes the "Sword of the Spirit", piercing to the "joints and marrows" of others, and they may resent it, and turn upon you as they turned upon Jeremiah, and cast him out.

We have been softening the message of the Cross, and trying to adapt its language to twentieth century sentiment; but now that time is passing. If we are faithful, the *edge of the Cross will be felt*, whether we will or no. "*Brother shall deliver up brother to death.*" Are you willing for

進與基督的這樣聯合? 「弟兄要把弟兄送到死地。」(太10:21) 再讀太24:9: 「那時人要把你們陷在患難裏, 也要殺害你們; 你們又要為我的名被萬民恨惡。」神的子女啊, 你甘心被恨惡麼? 你裏頭有難受, 高呼怨憤的東西麼? 那麼你還未曉得各各他, 並未模成祂的死。

「他們要殺害你們」。除了用刀子外, 殺害有多種。「他們必恨惡你們」。當神的信息在你裏頭運作時, 它成為了聖靈的寶劍, 刺入剖開別人的骨髓, 他們會恨它, 向你如同向耶利米般轉背, 並把他攆走。

我們一直柔化十字架的信息, 嘗試改換表達方式來遷就二十世紀的憤恨, 如今都過去了。我們若忠心, 無論我們有否意圖, 人心會感受到十字架的尖銳。「弟兄會把弟兄交

your sister or brother in the home to "deliver you to death" by injustice and misjudgment, and you meet it with a Calvary spirit? In 1 Peter 4:19, we read, "Let them that suffer according to the will of God keep *handing over* their souls to Him in well-doing as unto a faithful Creator." "For we which are always delivered—handed over—to death for Jesus' sake."

"We which live." LIVE. Here we have life in the midst of death. The divine life in you cannot be crushed, but as "bread corn is bruised" it will break out into fragrance and life power in the face of everything; and everything that is not of God the sooner it perishes the better. The true life of God in us will stand every fiery test. But the "life of Jesus" truly in you may be almost unrealised and unseen, because it has no outlet, and because the exterior vessel has never been broken. It is for this reason that we are *"Always delivered to death"*. It is only those who live—who have the real life of Jesus in them in union with Him in His risen life which is the life He had out of death—who are "delivered to death", so that the life which is in them may be

付死地。」你甘心以各各他的靈迎見家中兄弟姊妹以不公和錯判來把你交付死地麼？彼前4:19說：「那照神旨意受苦的人要一心為善，將自己靈魂交與那信實的造化之主。」

「因我們常為耶穌被交付（交與）死地。」

「我們活着」。活着，我們是在死人中活着的。你裏頭的神聖生命不能被摧毀，卻如任何情況下被壓碎的麥子，必會釋出香氣和生命的大能；凡不是出於神的便越早消失越好。我們裏頭神真實的生命耐得住每個烈火的試煉，但你裏頭耶穌的真生命是未被察覺和得見的，因為無法表顯，因為外在的器皿未被打破。因此我們須常被交付死地。只有活出耶穌的真生命，在祂復活生命上與祂聯合的人才是出死，被交付死地的，因此他們裏頭的生命得以顯大。外面的

"manifested". Without the "death working" in the outer man, this life is compressed within rigid circumference. It cannot find outlet. "Give, and it shall be given unto you; pressed down and running over."

Soul in the path of pressure and trial, *begin to give to others*, and cease thinking of yourself and your own needs. See your place in the death of Christ, and say, "I have been crucified with Christ, yet I live, and yet no longer I, but Christ liveth in me". Then say, "I am willing to be always delivered to death for Jesus' sake, that the life of Jesus may be manifested. I will not ask to be taken out of the path of trial; out of the hands of men; I will not ask to be free from the cruel hands that are pressing and trying me; I will only ask that the life of Jesus in me may break out and triumph in them." "We who *live* are always delivered to death."

Who does the "handing over"? The hand that was pierced on Calvary—the hand of the Lord. You say, "Then what have I to do with it?" You must *choose*, for you may rebel. Your part is to accept the path, and choose to be handed over to

人沒有死來運作，這生命仍壓縮在固有的圓周內，找不着出路。「要給人，就必有給你們的，連搖帶按，上尖下流」(路6:38)。

在壓力和試煉路上的人開始有所給與，不再想到自己和一己需要。以一己地位在基督上死，且說：「我已與基督同釘，現在活着的不再是我，乃是基督在我裏面活着。」也說：「我樂意常為耶穌被交付死地，好叫耶穌的生命得彰顯。我必不祈求除掉試煉的路，脫離人的手；我必不祈求脫離壓制和試煉我那些殘暴之手，我只求取我裏頭耶穌生命的爆發和得勝。」「活着的我們常被交付死地。」

誰作那交與？就是在各各他被釘的手，主的手。你會說：「那麼我要為此作甚麼？」你須選擇，因你是悖逆的。你的分就是接受你的路，選上交與

fellowship with the death of Christ, and then He Who died and rose again will say, "I will show him what great things he shall suffer for My Name's sake".

What is the outcome of being handed over to death?

"Always delivered to death that the life of Jesus *might be manifested in our mortal body.*" It has to do with the mortal body. The life of Jesus manifested in our mortal body. This clearly shows that it is a path of death for the outer man, so that the life in him may have an outlet, or be "manifested"—seen. And the outcome of this is for blessing to others. "So then death worketh in us, and life in you." *Death worketh!* So there is a "working" of death in the believer. *Death worketh*, and as the death works, so life reaches others.

You are living in the midst of people who are in the dark about Calvary. Why is it that you cannot speak the message to them? Because *it is not manifested in your own life.* There must be first the apprehension of identification; and then the intelligent, deliberate surrender to God to be "delivered to death" in any

來與基督同死，之後那死而復活者必會說：「我必會給他顯明他在甚麼大事上為我的名受苦。」

被交與死地會有甚麼結局？

「常被交付死地叫耶穌的生命在我們必死的身上顯大。」這關乎到必死的身體。耶穌的生命在我們必死的身上顯大。這清楚顯明這是外面的人死亡之路，因此裏頭的生命得見被顯大的出路。這成為別人的祝福。「死在我們身上發動，生卻在你們身上發動。」死發動！信徒身上有死發動。死發動，因死發動，生命便臨到別人。

你活在不了解各各他的人當中。你為何不能跟他們說到這信息？因這不在你一己生命中彰顯。必須先領會聯合，之後智力上和決意降服於神來在祂選上的任何方面來交付死地，因此死就在我

way that He chooses, so that death may work in us for the life of Christ to reach others. This is what has been described by a writer as the "Sacrificial path of God's elect". The path of David and Jeremiah and all the prophets. This is the path for the proclamation of the Calvary message today, as it was the path for the foretelling of it in David's day. The path that means being willing for your brother to hand you over to death, in the twentieth century way. A "death" which is not a "death" of the body, but is realised in a refined cruelty, in ostracism and misjudgment, because you are faithful to God. *"For Thy sake are we killed all the day long,"* said Paul, "we are accounted as sheep for the slaughter... in all these things we are more than conquerors, through Him that loved us."

God grant that our minds may be open to this message, so that the Holy Spirit can penetrate them with His truth, so that we shall be ready to follow the Lamb whithersoever He goeth. Can you say, "Yes, I live; I know I live with Christ in His divine life, and I see now before me the path which God has been leading me into for

們裏頭發動達至別人的基督的生命。這就是有人所說的「神揀選的神聖路徑」，是大衛、耶利米和所有先知的路徑。這就是今天宣告各各他信息的路徑，也是在大衛的日子所預言的路徑。這路徑說到樂意以二十世紀的方式來為你的弟兄被交與死地。這死不是身體上的死，而是因着你忠於神而落在精製的殘酷事實中，被排斥和錯判。保羅說：「為祢的緣故我們終日被殺。人看我們如將宰的羊。然而靠着愛我們的主，在这一切的事上已經得勝有餘了。」（羅 8:36-37）

神叫我們的心思向這信息開啟，所以聖靈能用祂的真理滲透我們的心思，羔羊無論往那裏去我們定必跟隨。你且能說「我活，我知我與基督在祂聖潔的生命上同活，如今得見神一直引領我要

some time, and I have been struggling against it. I have been resenting it. I have been saying, 'No, we have done with the Cross; I do not believe that we are to hear so much about the Cross. I do not want it. But I am ready to face it now.'" *"Through the Eternal Spirit He offered Himself to God."* *"He steadfastly set His face to go to Jerusalem."* Will you take these words now, "delivered unto death", "delivered up," and say, "Yes Lord, yes Lord, for life to others"? Will you give up seeking anything for yourself? "Yes Lord, let others obtain what I would like to have." Will you choose the path of death that others may have life? Will you choose to fill up the afflictions of Christ for His Body's sake?

But what does it mean? It means living, weeping, suffering, loving with infinite patience, infinite tenderness, unwearying love for every member of the whole Body of Christ. It means the being bound up, not in your "own" progress, but in the progress of the Body of Christ. It means sinking all the personal element in the service of God, wanting neither credit, nor notice, nor recognition. It means an

走的路途，就是我一直抗拒的。我一直逃避，且說：「不，我們跟十字架毫不相干，我不想要。但如今我預備好來面對它。」「祂藉着永活的靈來將自己交付神。」「祂就定意向耶路撒冷去。」(路9:51) 你如今願否接受「交付死地」、「全然交付」，且說「是的主啊，是的主啊，叫別人得生命」？你願否不再為己求？「是的主啊，讓人得着我想得的。」你願否選上死亡之路來叫別人得生？你願否選上為基督的緣故來充滿祂的痛苦？

這作何解？這是為着基督身上每個肢體而有的生命、哭泣、受苦、無限忍耐的愛、無限的温柔和不息的愛。這是不照你的而照基督身體的進程來被捆綁。這是在服事神上埋沒所有個人的成分，不要賞賜、被注意、被認同。這是徹底

utter dropping of yourself, and a handing over of yourself to God to be poured out for His Body's sake, the Church—for Jesus Christ's sake (Colossians 1:24).

So I would tenderly put this message before you, child of God, and ask you to face it with the Lord, and in Jesus' Name let the Holy Spirit work in you all that He sees you can bear in fellowship with Him. Do you say "Yes"? Then do not take the pattern from anyone else, for God will deal with you as though there were no other person in the world but you. He will find a way of taking you into fellowship with Himself.

Maybe God is preparing us for something that is coming. The days are rapidly closing. How many of us will be found faithful? How many of us will be true to God? How many of us will stand the test? England needs martyrs, and England is having her martyrs in many secret lives of God's children. Right over the land there are deep, true souls who are learning the power of their lives to be in suffering for the Body of Christ.

All over England in her darkness

的虛己，將自己交與神，為着教會祂身體的緣故，為着耶穌基督的緣故來被傾倒（西 1:24）。

神的兒女啊，我這樣溫柔地將這信息擺在你面前，請你與主同來面對它，奉耶穌的名來讓在你裏頭的聖靈發動祂看在你與祂聯合上所能有的一切工作。你會否說好呢？不要學某人，因神會以世上沒有別人般來對待你。祂必會有方法來領你與祂自己聯合。

也許神預備好我們來得要來的東西。那日快要來到。我們多少人得發現是忠心的呢？多少人對神真心？多少人能忍耐到底？英國需要殉道士，英國有很多神的兒女在生命上是隱藏的殉道士。就在這國土上有深藏真摯的人為基督的身體受苦來學曉他們生命的大能。

今時英國遍地黑

at the present time, God is maturing in a furnace many souls who will shine as gold in the day of His appearing. Let us choose this path of giving ourselves over to the hand of God, to be handed over to the fellowship of His Son, for the manifestation of His life, and the outflow of His life to others.

There are two things which the Church wants: more death and more life—more death in order to live; more life in order to die. C. A. Fox

暗，神在火窖中造就多人能在祂顯現之日成為光耀的精金。讓我們選上這將自己交與神手的路徑，交與來與祂兒子聯合，好叫祂的生命得以彰顯，並且祂的生命得以流向別人。

教會 有 兩 個 需 要：更多的死和更多的生：更多為得生命而死，和更多可務死的生命。(C. A. Fox)

Dying to Live

務死得生

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非拉鐵非書簡 (Books of Philadelphia) 27 《務死得生》

基督的死叫我們得祂的生命，我們與祂同死就叫我們真的得生。

「與基督的同死」是向罪死，進到人格核心最深處，得脫離罪；罪如何深，神的解救也如何深，同樣深；叫各各他一切工作作在我們的生命；割離以公義要求壓制我們之律法的捆綁；救我們脫離對一切外在事物的倚賴，並過分強調這些在敬拜服事神上的必不可少甚或大大幫助；深至你們的生命如今與基督同在天上的神裏面；深至叫心如今思念上面的事，不再思念地上的事；向你的衣著、夢想和財產死；切入信徒內裏的深處，他真的說出在世上只為神而活；領我們願意說「叫人活着的乃是靈，肉體是無益的」；進到個人的生命，及至我們的職事和基督徒事奉；在基督徒的事奉上，關乎到肉體的事情上和渴想的一切體面上我們都徹底死去，也滿足於成為基督和祂使徒腳蹤的追隨者；深至廢掉仰望祂代死救恩的人之間條例上的一切藩籬；深過各各他的無底深處，深至人魂的至深處，無窮無盡。

只有活出耶穌的真生命，在祂復活生命上與祂聯合的人才是出死，被交付死地的，因此他們裏頭的生命得以顯大。主的死叫我們得生命，我們的死不是為己罪而死，而是「交付」死地，所得的是自己的生，和別人的生。