

Born Crucified
by L. E. Maxwell

釘死得生

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compiled by Steve Bray

Finding Life Out Of Death

God's way of victory over the flesh is to completely cut off the old Adamic tree. His purpose is to graft us into the life of Christ by uniting us with Him in His death. The cross meant one thing to Him, "Not my will, but yours be done." And because He followed this course of dying to self-will to the end, He now has an eternal Kingdom-life in bodily form to share with everyone who follows Him in His way of the cross.

For the death that He died, He died to sin {self-will} once for all; but the life that He lives, He lives to God. (Rom. 6:10)

Then Jesus said to His disciples, "If anyone desires to come after Me {into the same life}, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it." (Matt. 16:24-25)

The Gospel message is all about

釘死得生

L·E·麥斯威爾

史提夫·比爾編纂

第一章 尋找死中生命

神勝過肉體的方法是完全砍掉舊亞當的族樹，藉我們與基督同死植入祂的生命。十字架於祂是「不要成就我的意思，只要成就祢的意思」(路22:42)。因祂走到己意上死之路的盡頭，可與每個跟隨祂走十字架道路的人分享如今在肉身得着永恆國度的生命，。

「祂死是向罪死了，只有一次；祂活是向神活着。」(羅6:10)

之後耶穌對門徒說：「若有人要跟從我(進入相同的生命)，就當捨己，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；凡為我喪掉生命的，必得着生命。」

(太16:24-25)

福音的信息不過

finding life out of death. Readers, do you still find yourself being held back by a fleshly nature. There is a way to get beyond it.

Christ's requirements are indeed unattainable. His demands go far beyond what the natural man can fulfill. Who naturally loves his enemies, rejoices in persecution, and goes the second mile? But this way of life is natural to those who have received "abundance of grace" and "the gift of righteousness" where they "reign in life" with Christ. (Rom. 5:17)

There is an impassable gulf between the humanly possible and the requirements of Christ. F. J. Heugel, in *Bone of His Bone*, rightly summarizes our failure: "We have been proceeding upon a false basis. We have conceived of the Christian life as an imitation of Christ. It is not an imitation of Christ. It is a participation of Christ." "It is the Spirit who gives life; the flesh profits nothing." (John 6:63)

Having been born from above, our citizenship is in Heaven. We have been "spiritually disfranchised of the world." Christ plainly states,

是從死亡中找到生命。讀者若發現因着肉體的狀況而跟不上，有一方法可勝過它。

基督的要求實在遙不可及，祂所要求的常人遠遠不能達至。有誰會愛他的仇敵，樂於被逼害和走那第二哩路？但這生命的方式與那些得着豐盛恩典和所賜之義的人是自然不過的，他們與基督在生命中作王。（羅5:17）

在人類的能耐和基督的要求之間有着不能逾越的鴻溝。F. J. Heugel在《骨中的骨》一書中正確總結我們的失敗，我們行事基於錯誤的根據，一直認為基督徒的生命是模仿基督。**生命不是模仿，而是有分於基督。**「叫人活着的乃是靈，肉體是無益的。」（約6:63）

既自天而生，便是屬天子民。屬靈上我們從世上被奪去。基督明說我們不屬世界。世界

“Ye are not of the world.” We have been crucified to the world and the world to us. (Gal. 6:14) This death to the old form of life is what provides access through faith to life in the heavenly realms. “If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God ... For you died, and your life is hidden with Christ in God.” (Col. 3:1, 3)

There is an abundant fullness in the life of Christ. The Lord Jesus yearns to fill the temple of the body with His life and glory. (John 17:22-23, 26) He has a crucified, resurrected life that is obedient unto death under the severest temptations and testings.

But we cannot experience this truth of our union with Christ in death and resurrection by a mere lip profession or determined assertion. This life cannot be copied. No imitation will avail. There must be a living participation by the Spirit through a death to the old self-life. I find the new life as I refuse the old—at the Cross. “Whoever loses his life for My sake will find it” As I reckon myself dead to my own will

於我們已釘在十字架上，我們於世界亦然（加6:14）。藉信在舊生命上死得進入屬天生命。「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）

基督的生命豐足滿盈。主耶穌渴望以祂的生命和榮耀來充滿那身體的殿（約17:22-23, 26）。祂有一釘死復活的生命，是在最嚴重的試探和試煉下順服至死的。

我們只口裏承認或堅決主張是不能經歷與基督同死同復活這真理的。這生命不能仿效，仿效無益。必須藉着在老我生命上死才活潑地得與聖靈有分。我要在十字架上拒絕舊的才找到新的生命。「凡為我喪掉生命的必得着生命。」我看自己在一己意志上死

so I may be led by His Spirit, I am in a place to be lifted beyond death and into “the likeness of his resurrection.”

A crossless relationship with Christ brings no vital union with Him. In order to find His life we must be joined to Him. And the place we are joined to Him is in His death. “I have been crucified with Christ; it is no longer I who live, but Christ lives in me.” (Gal. 2:20) Sink your life into His, and let Him be your life, your light, your victory, your all.

The Cross and Self

The church world has workers who are manifesting gifts of the Spirit. They are bringing blessings to others. But when they are observed “close up” we find they are still like the Corinthians—they remain full of self. They may think they are prepared to follow Jesus in His way of the cross. But like Peter before Pentecost, when it comes down to reality, they are fleeing the cross.

Such persons may wonder, all the while, why they do not have victory over their wounded pride, or

時，就得以被聖靈引導，我得着的是出離死亡，進入祂復活樣式的地位。

沒十字架的關係便沒法與基督合一。須聯上祂才找得祂的生命，聯上祂之處是祂的死。「我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面活着。」(加2:20) 將你的生命沒入祂的生命，讓祂成為你的生命、光、得勝和一切。

第二章 十字架和己

教會世界中有彰顯聖靈恩賜，將恩福帶給別人的工人。當近距離察看他們時便發現他們不過像哥林多人一樣仍滿有己。他們也許以為他們準備好走上祂十字架的道路，卻像五旬節之前的彼得一樣，當現實來到時，他們便逃離十字架。

這樣的人一直都不明白為何不能勝過致命的驕傲，為何那樣

why they are so touchy and contentious, or why they fail to enjoy Christ's "rivers of living water." Ah, the secret is not far away. They secretly and habitually practice "shrine worship" at the shrine of self. They are fundamental. They are willing to glory in the outward cross. But inwardly they worship another god—they continue to serve a pitied, petted and pampered self-life.

Self has usurped Christ's throne. The Son is not ruling. Self is the false center upon which their hope is fixed. Even their best deeds are but refined forms of self-righteousness. Everything is wrapped in the filthy rags of secret selfishness.

When this nearly almighty self unseated and dethroned El Shaddai at the Fall, what could God do? He was scarcely taken by surprise. Yet how could He undo this tragedy of all tragedies? How was He to unhinge and tear man loose from his foul and false self-infatuation? Herein is displayed the genius of God. The Cross is indeed "the power of God, and the wisdom of God."

易怒和好爭吵，為何享用不了基督活水的江河。呀，實情不過是他們暗地裏和習慣在己的壇上進行壇的敬拜。他們信仰基要，樂於榮耀外頭的十字架；但內裏卻敬拜另一位神，他們持續服待那表同情、鍾愛和嬌縱的己的生命。

己一直篡奪基督的王位。聖子不再掌權。己是他們眾望所歸的虛假中心。連他們最好的行為都不過是精煉形式的自義，每樣都用暗中自私的污穢來包裝。

當這墮落中幾乎全能的己在奪取全能神的王位時，神能作甚麼？這不是冷不防的。祂如何能免去這悲劇中之悲劇？祂如何能叫人脫離糾結和虛假的自戀？神在此顯出祂的才能。十字架實在是神的大能和神的智慧。各各他是神放在

Calvary is God's axe laid at the root of the first family tree. Once the old Adam is cut off, the New Adam is able to ascend to His throne.

God does not leave man to crucify himself. Such a task is too tremendous, too divine. But we must sign our own death sentence. Everyone must go into their own Garden of Gethsemane and make their choice to deny and dethrone self at the Cross. Those who will follow Jesus can then depend on God to take the matter out of their hands and accomplish what needs to be done. Our only responsibility is to continue to yield.

The Cross is indeed God's master-weapon. But it is only effective as we submit in faith to the leading of His Spirit. As the Son died to His own will once for all and lives to God, we are to reckon ourselves as being dead to our own wills so we may live wholly for the will of God. (Rom. 6:10-11) "But now having been set free from sin {self-will}, *and having become slaves of God* {to live for His will alone}, you have your fruit to holiness, and the end, everlasting life." (Rom. 6:22)

首棵家族樹根上的斧子。舊的亞當一旦被砍離，新的亞當就得以高坐祂的寶座。

神不會任讓人釘死自己。這工程太巨大和神聖。我們須在我們被判的死刑上簽名。人人必須進入一己的客西馬尼園，在十字架上否定和廢絕己上作出他們的決定。那些跟隨耶穌的人就能倚靠神來取上和完成需作成他們手上的事情。我們唯一的責任是持續地降服。

神的必殺武器十字架只會在我們以信降服於聖靈引領下才有效。聖子既一次向己意死便向神活，我們也要看自己在一己的意志上死，好得以完全按神旨意而活（羅6:10-11）。「現今我們既從（己意之）罪裏得釋放，作神的奴僕（獨獨按祂旨意而活），就有成聖的果子，那結局就是永生。」（羅6:22）

Such a denial of self is not a mere severing of this or that indulgence, but putting the axe of the Cross to the very root of the self-life. God says, cut the tree down, not merely trim it back. All self-righteousness, self-esteem, selfvindication, self-glory, and self-pity—these and ten thousand other manifestations are but the carnal fruit that grow on the many branches of that deeply rooted tree of self. To trim it back does nothing more than cause the self-life to rise up from the roots in some other branch.

Outwardly the religious man may appear from a distance to be a beautiful tree that has become highly esteemed among men. But those who live close to him are able to see the carnal fruit still growing on the branches. This carnality must not be permitted to live.

George Mueller found the secret for finding life from God. He said, "There was a day when I died ... died to George Mueller, his opinions, preferences, tastes, and will; died to the world, its approval or censure; died to the approval or

這樣的否定己不只在這樣那樣沉溺上的斷絕，而是將十字架的斧子放在己生命的根部。神說砍下那樹，不只是修整一下。所有的自義、自尊、自辯、自榮、自憐，這些並千萬種別樣的表顯不過是深深植根於己之樹眾多枝子所結的屬肉體果子。修剪一下所作的不過是叫己的生命自根部升往別的枝子來顯露吧了。

從遠處來看那有信仰的人，外表上是德高望重的一棵美麗的樹；但活近他們的人能看見枝子仍長有屬世的果子。這樣的屬世是不容許活有的。

George Muller從神處找到生命的訣要。他說：「有一天我向George Muller、他的想法、喜好、品味、意志死；向世界的贊成或反對死；甚至在我弟兄或

blame even of my brethren or friends; and since then I have studied only to show myself approved unto God.”

The Cross—Contrary to Nature

It scarcely dawns upon us, even as God’s children, that God’s plan is to “cross” out the old race of Adam entirely. He says: “Behold, I make all things new.” And in the infinite wisdom and power of God, He chose the Cross as the means for contradicting and doing away with the fallen race of Adam—“that no flesh should glory in his presence.”

The Cross contradicts our wills: Christ said, “Not My will, but Yours be done.” The Cross contradicts wisdom: For the message of the cross is foolish to “the wise and learned.” The Cross contradicts our affections: “Those who are Christ’s have crucified the flesh with its passions and desires.” The Cross contradicts our pride: Those who have the mind of Christ are willing to be humbled and be of “no

朋友的贊成或反對上死；自此我就一直學會只叫己得神贊許。」

第三章 與本性相違的十字架

身為神兒女的我們在徹底除掉亞當的舊族類這神的計劃上也少蒙光照。「看哪！我將一切都更新了。」（啟21:5）說到神以無限智慧和權能選上十字架這手段來否定和除掉亞當墮落族類，「使一切有血氣的，在神面前一個也不能自誇。」（林前1:29）

十字架否定意志，基督說：「不要成就我的意思，只要成就祢的意思」；十字架否定智慧，因其道理於智慧和有學識的人為愚拙；十字架否定情感，屬基督的人已釘死肉體並其邪情私慾；十字架否定驕傲，有基督存心的人樂於虛己卑下；十字架否定己，「一

reputation.” The Cross contradicts self: “One died for all, therefore all died; and He died for all, that those who live should no longer live for themselves.”

The Cross contradicts human nature at every point. It leaves no room for the old man to escape. The unalterable terms of discipleship are plain and simple: “And whoever does not bear his cross and come after Me cannot be My disciple ... So likewise, whoever of you does not forsake all that he has cannot be My disciple.” (Luke 14:27, 33) To become a follower of Christ and to receive divine life from above will entail dying to the old self-originated and self-directed form of life.

It is God’s master-stroke to undo and drain away our natural life, that His divine life may take its place. “Whoever loses his life for My sake will find it.” Christ came not to straighten us out, but to “cross” us out; not to trim us back, but to cut us off.

Christ did not do anything out from Himself. He did everything through the Spirit. His instruction to

人既替眾人死，眾人就都死了。並且祂替眾人死，是叫那些活着的人不再為自己活。」

十字架否定人性的每一方面，不容舊人有逃脫的空間。「凡不背着自己十字架跟從我的，也不能作我的門徒.....這樣，你們無論甚麼人，若不撇下一切所有的，就不能作我的門徒。」（路14:27, 33）是作門徒平白和簡單的不變條件。要跟隨基督，並得着屬天的聖潔生命，就必需在舊有本於己和己所支配形式的生命上死。

神的絕招是敗壞和枯竭我們天然的生命，並以祂聖潔的生命來取代。「凡為我喪掉生命的，必得着生命。」基督來並非要清理而是刪掉我們，並非修整而是砍死。

基督不憑己意行事，祂作事必定藉着聖靈。祂吩咐要跟隨祂走

follow Him in His way of the cross can be nothing short of a termination of the old self-originated form of life.

We need to again observe that self-denial is no mere cutting off of an indulgence here and there, but, as A. T. Pierson said, “laying the axe at the root of the tree of self, of which all indulgences are only greater or smaller branches. Self-righteousness and self-trust, self-seeking and self-pleasing, self-will, self-defense, self-glory—these are a few of the myriad branches of that deeply rooted tree. And what if one or more of these be cut off, if such lopping off of some few branches only throws back into others the self-life to develop more vigorously in them?” Until the axe, then, is laid to the root of the tree of self, and the old self-originated form of life gives place to the life of the Spirit, all our “virtues are only taught practices grafted upon a corrupt bottom.”

F. J. Huegel says, “We are so addicted to self, so wrapped up in self, so entwined with self, so

上的十字架道路不過是結束那舊有本於己之形式的生命。

我們需要再次細察否定己不單止是割離到處的放縱，而是像 A. T. Pierson 所說的「將斧子放在己之樹的根上，所有的放縱不過是或大或小的枝子吧了。自義和自信、尋求私利和自我討好、己意、自我防衛、自榮等，這一切不過是這植根極深之樹無數枝子中的幾根。砍下一兩根枝子後，這樣的修剪幾根枝子卻會重新結出別些己生命的枝子，發展得更精壯有何益？」惟有斧子放在己之樹的根上，那舊有本於己的生命樣式被聖靈的生命所取代，我們所有的「德行不過是植根於墮落根底下所教導出來的行止。」

F. J. Huegel 說：「我們太醉心於己，全神貫注，糾纏和着迷，

infatuated with self, that our spiritual natures cannot be centered on God by means of a deep union of love without a violent contradiction of our old natures. This is the secret of the Cross. It does violence to corrupt human nature. It slays the old life.”

But, thanks be to God, this coming to the end of self is no lifelong funeral procession. Nay, verily, “For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection.” (Rom. 6:5)

Thank God there is a divine life in Christ that is able to set us free indeed: “For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son ... that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.” (Rom. 8:2-4)

The Cross and The Flesh

Man's emotions, his

因此我們屬靈的本質在沒有極度否認舊有性情下不能憑藉深摯之愛的合一來以神為中心。十字架的奧秘就在於極度敗壞人的天性，殺死舊有生命。」

感謝神的是，己的終結不是一生之久的送殯行列。不，實在不是。「我們若在祂死的形狀上與祂聯合，也要在祂復活的形狀上與祂聯合。」（羅6:5）

感謝神，基督裏的神聖生命真能叫我們自由。「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。律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子.....使律法的義成就在我們這不隨從肉體，只隨從聖靈的人身上。」（羅8:2-4）

第四章 十字架和肉體

人的情感、理性、

reasonings, his powers—all his thinking and willing and energy—are under the power of the flesh. Fallen man naturally lives by the flesh. And this is what keeps him from living by the Spirit. The flesh-life is not limited to gross sins. It is everything that is self-originated. You cannot live by the Spirit while living “out from” self. And so this life from the flesh must die. “Those who are Christ’s have crucified the flesh with its passions and desires. If we live in the Spirit, let us also walk in the Spirit” (Gal. 5:24-25)

“In which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, among whom also we all once conducted ourselves in the lusts of the flesh, fulfilling the desires of the flesh and of the mind.” (Eph. 2:2-3)

After choosing to follow Christ, we begin to see the various forms of the flesh that still need to be dealt with. In our service there will be selfconfidence and self-esteem; in

權力，所有的思想、意志和能力全服在肉體權力之下。墮落之人自然靠肉體而活，是這叫他不能常靠聖靈而活。肉體生命不單犯顯著的罪，且犯所有本於己的罪。你不能同時靠聖靈活又活出己。因此出於肉體的生命必須死。

「凡屬基督耶穌的人，是已經把肉體連肉體的邪情私慾同釘在十字架上了。我們若是靠聖靈得生，就當靠聖靈行事。」(加5:24-25)

「那時你們在其中行事為人，隨從今世的風俗，順服空中掌權者的首領，就是現今在悖逆之子心中運行的邪靈。我們從前也都在他們中間，放縱肉體的私慾，隨着肉體和心中所喜好的去行。」(弗2:2-3)

既選擇跟隨基督，我們便開始得見仍需處理不同形式的肉體。在我們事奉上必定有自信和自尊；在最細

the slightest forms of suffering there will be self-saving and self-vindication; in our daily activities there will be selfpleasing and self-choosing; in our education there will be self-boasting and self-expression. These are but a few of the various forms of “the flesh” to be discovered and taken to the Cross.

We are to acknowledge our crucifixion with Christ. When God says, “Pluck out,” don’t try to justify yourself. When He says, “Cut off,” don’t try to run from the truth.

Those who deny themselves and follow Christ through the cross will find His overcoming life. Everything from the old Adam-life can be overcome through the resurrection power of the Holy Spirit. “For if by the one man’s offense death reigned through the one, much more those who receive abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” (Rom. 5:17)

The flesh reasons that if your circumstances were only different you could have victory. But

微的受苦上必定有自救和自辯；在日務上必定有討己喜悅和自我選擇；在我們的教育上必定有自吹自擂和自我表述。這些不過是被發現和帶到十字架去肉體的幾個不同形式吧了。

當接受與基督的同釘。當神說「拔出」時不要嘗試為己辯護；當祂說「割離」時不要嘗試背離真理。

那些否定自己和藉着十字架來跟隨基督的人必會找到祂得勝的生命。亞當舊有生命中的每一項都能藉着聖靈的復活大能來勝過。「若因一人的過犯，死就因這一人作了王；何況那些受洪恩又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王麼？」（羅 5:17）

肉體據理力爭說你的環境若改變了，你就會得勝。但環境只會

circumstances only expose what is wrong on the inside.

“Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world.” (1 John 2:15-16)

“For many walk, of whom I have told you often, and now tell you even weeping, that *they are the enemies of the cross of Christ* {they reject His way of the cross}: whose end is destruction, whose god is their belly ... *who set their mind on earthly things*. For our citizenship {our place of life} is in heaven ...“(Phil. 3:18-20)

The Savior said: “Remember Lot’s wife. Whoever seeks to save his life will lose it.” Had she not left Sodom? Indeed she had. But her heart was still on the things of this world. She ended up a pillar of salt and a clear warning about living by the desires of the flesh.

顯露裏頭出了甚麼錯。

「不要愛世界和世界上的事。人若愛世界，愛父的心就不在他裏面了。因為凡世界上的事，就像肉體的情慾、眼目的情慾、並今生的驕傲，都不是從父來的，乃是從世界來的。」(約壹2:15-16)

「因為有許多人行事是基督十字架的仇敵(拒絕十字架的道路)。我屢次告訴你們，現在又流淚的告訴你們，他們的結局是沉淪；他們的神就是自己的肚腹。他們.....專以地上的事為念。我們卻是天上(生命所在)的國民。」(腓3:18-20)

救主說：「你們要回想羅得的妻子。凡想要保全生命的，必喪掉生命。」(路17:32-33) 她不是離開了所多瑪麼？實在是，心繫世物的她最終成為一根鹽柱和靠肉體而活之人的明顯警告。

“Therefore, brethren, we are debtors—not to the flesh, to live according to the flesh. For if you live according to the flesh {after receiving the gift of the Spirit} you will die; but if by the Spirit you put to death the deeds of the body, you will live. For as many as are led by the Spirit of God, these are sons of God.” (Rom. 8:12-14)

“But God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world.” (Gal. 6:14)

We cannot better close this chapter than by quoting Miss Amy Carmichael. She had died to herself in order to serve the Lord in India for many years. She bore in her body the marks of the Lord Jesus. “We who follow the Crucified are not here to make a pleasant thing of life; we are called to suffering for the sake of a suffering, sinful world. God forgive us our love of ease. God forgive us that so often we turn our faces from a life that is even

「弟兄們，這樣看來，我們並不是欠肉體的債去順從肉體活着。你們若順從肉體活着必要死；若靠着聖靈治死身體的惡行必要活着。因為凡被神的靈引導的都是神的兒子。」(羅8:12-14)

「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)

沒有比引用賈艾梅的話更好作為本章的結語。為了多年在印度服事主，她向己死，身上帶着主耶穌的印記。「我們跟隨被釘者的人在世上不是要生活暢快，而是被召來為着受苦犯罪的世界來受苦。神饒恕我們的喜愛安舒。神饒恕我們那麼經常向比主更孤單的生命別過臉來。我們

remotely like His. Forgive us that we all but worship comfort, the delight of the presence of loved ones, possessions, treasures on earth.”

The softness of the flesh, the love of ease, the self-pity and self-saving that is now seen among so many members of the church has all but killed Christian testimony! Oh, the pain, the shame, the heartbreak of it all!

Today is the day to begin following Christ in His way of the cross. There is no other way to find His heavenly life. When others attempt to turn us back from this way of the cross we need to be prepared to say what Jesus said to Peter:

“Get behind Me, Satan! You are an offence to Me, for you are not mindful of the things of God, but the things of men.” Then Jesus said to His disciples, “If anyone desires to come after Me {into life in the heavenly realms}, let him deny himself, and take up his cross, and follow Me. For whoever desires to save his life will lose it, but whoever loses his life for My sake will find it.” (Matt. 16:23-25)

不過是崇拜舒適，喜愛與所愛之人為伍，有世物和財富，求主饒恕我們。」

肉體的柔和，安舒的可愛，如今在教會眾多成員中得見的自憐和自救，全都一直扼殺着基督徒的見證！噢，全都是痛苦、羞辱和傷心！

今天就是該來跟隨基督走上十字架道路之日。沒有其他方法尋得屬天的生命。別人嘗試叫我們轉離十字架道路時，我們需要預備好說耶穌向彼得所說的：

「撒但，退我後邊去吧！你是絆我腳的；因為你不體貼神的意思，只體貼人的意思。於是耶穌對門徒說：若有人要跟從我（得屬天層面的生命），就當捨己，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；凡為我喪掉生命的，必得

着生命。」(太16:23-25)

The Cross and Relationships

How revolutionary is the Cross! It completely changes all our relationships—toward God, toward ourselves, toward others, toward everything. It changes our citizenship from this fallen world to the eternal kingdom of God. “For our citizenship {our place of life} is in heaven.” (Phil. 3:20) Once the Cross “takes possession of us ... outside of it nothing seems to touch us; and those who do not understand it are strangers to us; ... those who love and serve it with us are our true, our only family.”

Then one said to Him, “Look, Your mother and Your brothers are standing outside, seeking to speak with You.” But He answered ... “Who is My mother and who are My brothers?” And He stretched out His hand toward His disciples and said, “Here are My mother and My brothers! For whoever does the will of My Father in heaven is My brother and sister and mother.” (Matt. 12:47-50)

Christ’s way of the Cross will

第五章 十字架和關係

十字架何等革命性！它完全改變我們向神、己、別人和每一事物的關係。它把我們這墮落世界的國民改變成為神永恆之國的國民。「我們卻是天上（生命所在）的國民。」（腓3:20）十字架一旦得着我們，外面再沒東西能觸碰我們，那些不明白十字架的人不認識我們，那些與我們一起愛和服事它的人才真是我們唯一的家人。

「有人告訴祂說：看哪，你母親和你弟兄站在外邊，要與你說話。祂卻回答那人說：誰是我的母親？誰是我的弟兄？就伸手指着門徒，說：看哪，我的母親，我的弟兄。凡遵行我天父旨意的人，就是我的弟姐妹和母親了。」（太12:47-50）

基督十字架之路

separate the dearest of earthly ties. “Do you suppose,” warned the Savior, “that I came to give peace on earth? I tell you, not at all, but rather division: For from now on five in one house will be divided: three against two, and two against three.” (Luke 12:51-52) Our real brothers and sisters in life are those who live by the Spirit of God. The true family of God consists of those who are led by His Spirit.

Paul did consider the carnal Corinthians his children in the faith. But he needed to speak to them “contrary to nature.” Affectionate parents naturally want to be kind to their children. But Paul chose to stop being kind to their flesh and warns them about their peril. “Therefore, from now on, we regard no one according to the flesh.” Speaking to them with the message of “Christ crucified,” he said, “If one died for all, then all died; and He died for all, that those who live should no longer live for themselves” (2 Cor. 5:14-15) *He could not know them “after the flesh” and save their souls from destruction.*

割斷世界上最珍貴的聯繫。救主警告：「你們以為我來是叫地上太平麼？我告訴你們，不是，乃是叫人分爭。從今以後一家五個人將要分爭；三個人和兩個人相爭，兩個人和三個人相爭。」(路12:51-52) 靠神聖靈而活的人是我們生命上真正的兄弟姐妹。被祂聖靈引導的人是真正神家的人。

保羅真以屬肉體的哥林多人為他信中的兒女，但需說明他們的「逆性」。慈愛父母自然想對子女仁慈。但保羅選擇不再對他們肉體仁慈，反警告所身處危險：「所以我們從今以後不憑着外貌認人了」，他說到基督的被釘：「一人既替眾人死，眾人就都死了；並且祂替眾人死，是叫那些活着的人不再為自己活。」(林後5:14-16) 祂不能按肉體認識他們和從滅亡中拯救他們的靈魂。

Few Christian parents are willing to lead their children in the way of the cross. They end up turning them away from the kingdom of God by pampering them according to the ways of this world. Even though they think they're following the Lord, their wisdom breaks down when it comes to their children. Their fleshly sentiment ends up turning both themselves and their children into "enemies of the cross of Christ." (Phil. 3:18)

If the cross begins to lay hold of either son or daughter, the mother, speaking from nature, cries out: Be it far from thee, this shall never be unto thee—Pity thyself, spare thyself, turn away from the Cross and save your life. Blessed is the young person who is able to sense the serpent's subtle and feigned love in that dreadful hour and say with Jesus, "You are an offense to Me, for you are not mindful of the things of God, but the things of men." (Matt. 16:23)

Jane Welsh, the daughter of John Knox, was once approached by the prison officials holding her husband, John Welsh. They wanted

少有基督徒父母樂意引領他們的子女來走上十字架的道路。他們至終因縱容他們照今世而行來轉離神的國。雖然他們以為他們是在跟從主，當面對子女時他們的智慧卻完全失效。他們屬肉體的情感至終將他們自己和兒女都變成為「基督十字架的仇敵」(腓3:18)。

十字架若開始抓着兒女時，母親便會自然地高呼：離開這個，叫這永不臨到你。可憐你自己，放過你自己，轉離十字架來救你的生命吧。在這可怕一刻能察覺到蛇的詭計和假裝之愛的年輕人是有福的，他們會與耶穌同說：「你是絆我腳的，因為你不體貼神的意思，只體貼人的意思。」(太16:23)

John Knox 的女兒 Jane Welsh 前去找囚禁他丈夫的官員。他們想她去說服他放棄抗羅

her to convince him to renounce his Protestant faith. Gathering up her apron she replied, "Please your majesties, I would rather catch his head there." Our modern sentiment would call her intolerant, dogmatic and unloving. But she truly loved God first, and her husband as herself. She had suffered much for the faith through her husband's imprisonment, but she still had him in her heart. She was more concerned about living with him in eternity than in this world.

There is nothing so life changing as the Cross. It also becomes the place of victory for ourselves and our relatives—"as dying, and, behold we live."

The Cross and The Will of God

Christians often become deeply distressed in their efforts to resist providential suffering or sickness. Seeing it as a work of the devil, they insist it must be avoided. And when God does not answer their prayers they find their faith coming under attack. What these poor souls need to realize is that God is Sovereign

宗的信仰。弄皺圍裙的她回答說：「官員們呀，我寧願在那裏領取他的頭。」我們現代的觀點會稱她為偏執、教條主義和沒有愛心；但她真的先愛她的神，並愛丈夫如同愛自己。她因着丈夫的被囚而仍相信來大大受苦，但她心中仍有他。她較關注在永恆中多於在世上來與他同活。

沒有像十字架般那樣改變生命。它也能成為我們自己與親人得勝之地。「似乎要死，卻是不至喪命的。」

第六章 十字架和神的旨意

基督徒常在努力抵受從神而來的痛苦和疾病來深感憂傷，以為是魔鬼的工作而堅持必須避免。當神沒有回應他們的禱告時，便發現他們的信受打擊。這些可憐的人何等需要知道是神在每樣

over everything taking place in the lives of His children. Everything has its ultimate source in Him. We therefore need to say with Jesus, “The cup which my Father hath given me, shall I not drink it?”

God uses His providences for our good. And He scourges every child He receives into resurrection life. It is designed to take away the independent and self-sufficient strength of the flesh and prepare us to live by His Spirit alone. Those who fully submit to this work will find His Kingdom-life of “righteousness and peace and joy in the Holy Spirit.” (Rom. 14:17) We enter into this peaceable fruit of righteousness as we pass through the cross and become partakers of His holiness.

“My son, do not despise the chastening of the Lord ... for whom the Lord loves He chastens, and scourges every son whom He receives {into His shared life within the heavenly realms} ... for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of

要發生在祂兒女生命上的事上掌權。凡事至終都本於祂。因此我們需要與耶穌同說：「我父所給我的那杯，我豈可不喝呢？」(約18:11)

神的安排為叫我們受益。祂鞭打每個祂接納得永生的兒女。這是要除掉肉體自主和自足的力量，並裝備我們單單靠聖靈而活。那些完全降服於這工作的人必會發現祂「在乎公義、和平並聖靈中喜樂」(羅14:17)之生命的國。我們是藉着經歷十字架來得這義的平安果子，在祂的聖潔上有分。

「我兒，你不可輕看主的管教.....因為主所愛的，祂必管教，又鞭打凡所收納(在屬天範疇上有分)的兒子.....是要我們得益處，使我們在祂的聖潔上有分。凡管教的事，當時不覺得快樂，反覺得愁苦；後來卻為那經練過的人結出平安的果

righteousness to those who have been trained by it.” (Heb. 12:5-6, 10-11)

Miss Carmichael says, “There is no strength to resist the ravaging lion as he prowls about seeking whom he may devour, unless our own hearts have learned to accept the unexplained in our own lives.” We can never do better than to say with the Savior, “Thy will be done.”

The way of the cross is not easy. God must go on using his scourging work until the independent and self-sufficient spirit is destroyed. He needs to do away with the old self-originated Adam-life before the Kingdom-life of “righteousness and peace and joy in the Holy Spirit” can be fully established within the heart.

Even if Job had known of the devil, we wonder how he could have triumphed over him better than he did. When his despairing wife cried, “Curse God and die,” Job replied, “The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.” It was because he continued to trust in all the testings that God could finally double his life.

子，就是義。(來12:5-6, 10-11)

賈艾梅說：「沒有力量能抵擋那遍地遊行尋找可吞吃之人的掠奪獅子，除非我們的心已學會我們生命中無法解釋的事。」我們所作的永不勝於與救主同說「願祢的旨意成全。」

十字架的道路不容易走。神必會不斷用上祂管教的工作，直至那自主和自足的靈被摧毀。祂需要除掉那舊時本於己的亞當生命，才能叫聖靈中義和平安並喜樂生命之國能完全在心中得建立。

我們不明白熟識魔鬼的約伯如何勝過力不能勝的。他對高呼「棄掉神，死了吧」的絕望妻子答說：「賞賜的是耶和華，收取的也是耶和華，耶和華的名是應當稱頌的。」這是因在所有試煉中的他仍信靠神最終能雙倍

Many mistaught saints today would have said, “The Lord gave and Satan hath taken away, and I am going to fight with the devil.” But Job went through the very valley of strip-all, even to the smiting of his body with disease, and came out without the smell of smoke, yea, without the smell of self upon him. How could he have better foiled the devil than to resign himself completely to the good hand of God? The devil was foiled because Job continued to rest in God without turning away. It is these fully yielded lives that always gain the victory in the end.

“We conclude, therefore,” says Hudson Taylor, “that Job was not mistaken, and that we shall not be mistaken if we follow his example in accepting all God’s providential dealings as from Himself, and are sure that they will issue in ultimate blessing, because God is God, and therefore, ‘all things work together for good to them that love God.’”

How easily the great apostle Paul could have argued that it was the devil who had put him in prison.

賜福他的生命。

今天很多被錯誤教導的教徒說：「撒但已取走主所給的，我將要與魔鬼爭戰。」約伯走過被奪去一切的幽谷，甚至全身罹患病痛，出來時身上卻毫無燒焦氣味，毫無己的氣味。除了完全將自己降服在神美善的手之外，還有甚麼更能擊退撒但的呢？魔鬼的被打敗是因為約伯持續安於神裏頭，不稍離開。就是這些完全降服的生命常能得着最終的勝利。

戴德生說：「因此我們的結論是約伯沒有弄錯，我們若以他為榜樣來接受神一切的定規都是出於祂便必不出錯，且肯定他們必會生出至終的祝福。神既是神，因此『萬事都互相效力，叫愛神的人得益處』（羅8:28）。」

偉大的使徒保羅大抵可辯說把他判監的是魔鬼。固然尼祿出

Surely Nero was of the devil. But Paul never hints that Nero is his jailor. It was under Nero that Paul wrote, “There is no power but of God.”

All of which reminds us of Samuel Rutherford, that unique and happy sufferer, who once said, “I go soon to my King’s palace in Aberdeen.” At Aberdeen he was imprisoned. And from that prison he wrote to a friend, “The Lord is with me, I care not what man can do. No person is provided for better than I am. My chains are even gilded with gold. No pen, no words; nothing can express the beauty of Christ.” What could the devil do, pray tell, with such a yielded soul? This utter submission to Christ as the “Lord of all,” (and therefore of every circumstance) is the surest way to overcome the enemy.

If we are to be *more than a conqueror in all such things*, where we do not become anxious or have a complaining spirit, it will be necessary to be utterly abandoned to God. This is the secret to victorious Christian living. Once we have passed through the dark night

於魔鬼，保羅卻從沒暗示判監者是尼祿。保羅是在尼祿權下來寫「沒有權柄不是出於神的」（羅13:1）。

這叫我們想起 Samuel Rutherford 那獨有和快樂的受苦者曾說過的：「我快要到鴨巴甸王宮去。」他在那裏被囚時寫信給一朋友說：「主既同在，我不關心人作甚麼。沒有人所得的比我更好。我的鎖鏈是鍍金的，沒有筆墨言詞或甚麼能寫盡基督的美麗。」請問魔鬼能對這樣降服的生命作甚麼？這樣（在任何環境中）以基督為「萬主之主」的絕對降服是勝過仇敵最肯定的方法。

我們若要在所有事上得勝有餘，就不要擔憂或有着一埋怨的靈，這是必須徹底為神而撇棄的。這是得勝基督徒生命的訣要。我們一旦走過十字架的黑夜，這類型的降服必會

of the cross, this kind of yieldedness will keep the soul filled with the life of God.

“Rejoice always, pray without ceasing, in everything give thanks; for this is the will of God in Christ Jesus for you.” (1 Thess. 5:16-18)

“*Be anxious for nothing*, but in everything by prayer and supplication with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding {the peace that comes from His indwelling Presence}, will guard your hearts and minds through Christ Jesus.” (Phil. 4:6-7)

“Do all things without complaining and disputing, that you may become blameless and harmless {pure in heart}, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life.” (Phil. 2:14-16)

God always tests our consecration. It needs to be able to rest in God without complaining. Madame Guyon, the triumphant

叫這生命時常充滿神的生命。

「要常常喜樂，不住的禱告，凡事謝恩。因為這是神在基督耶穌裏向你們所定的旨意。」(帖前5:16-18)

「應當一無掛慮，只要凡事藉着禱告、祈求和感謝，將你們所要的告訴神。神所賜出人意外(祂內住同在而來)的平安必在基督耶穌裏保守你們的心懷意念。」(腓4:6-7)

「凡所行的都不要發怨言，起爭端，使你們(心清)無可指摘，誠實無偽，在這彎曲悖謬的世代作神無瑕疵的兒女。你們顯在這世代中好像明光照耀。將生命的道表明出來。」(腓2:14-16)

神常測試我們的奉獻，我們要能夠毫無怨言下安息於神。中世紀得勝的神秘主義者

mystic of the Middle Ages, said: "No man can be wholly the Lord's unless he is wholly consecrated to the Lord; and no man can know whether he is thus wholly consecrated except by tribulation. That is the test. To rejoice in God's will, when that will imparts nothing but happiness, is easy even for the natural man. But no one but the renovated man can rejoice in the Divine will when it crosses his path. Beloved souls, there are consolations which pass away, but true and abiding consolations ye will not find except in entire abandonment, and in that love which loves the Cross. He who does not welcome the Cross does not welcome God."

This last phrase, "He who does not welcome the Cross does not welcome God," brings us face to face with the mystery of the sufferings of Christ. His whole life was one of total self-denial. He had no place to lay His head. Though He was a Son, yet He learned obedience by the things which He suffered. But no man took His life from Him.

Christ was a willing victim. He was willing to be spat upon, to be

蓋恩夫人說：「沒有人能完然屬主，除非他全然獻身於主；若不藉着受苦，無人能認識他是否全然獻身於主。這就是那測試。人得的不是甚麼而是快樂時，在神旨意中歡欣就是普通人也覺輕而易舉；但是更新的人在神聖旨意臨到時也能歡欣。親愛的朋友啊，有會流逝的安慰，除非在完全的撇棄，並在喜愛十字架的愛中，否則真實和常存的安慰是找不着的。**那不歡迎十字架的人不會歡迎神。**」

「那不歡迎十字架的人不會歡迎神」這最後一句領我們面對基督受苦的奧秘。祂整個生命就是完全自我否定的生命。祂連枕首的地方也沒有。祂雖為兒子，還因所受的苦學了順從。(來5:8)並非人取走祂的生命。

基督是甘心的犧牲者。祂甘心被吐唾

reviled, to be classed with criminals, to hang in humiliation before a jeering rabble upon the accursed tree. "Himself He cannot {and would not} save." Forsaken by His friends and derided by His enemies, He continued to submit to providences that came from His Father.

The Last Adam had to completely reject and undo the ways of the willful first. He set a whole new course to follow. And then He said, "whoever does not bear his cross and come after Me cannot be My disciple." (Luke 14:27) It is eternally true, then, that "he who does not welcome the sufferings of the Cross does not welcome God."

The Cross and Self-Will

Suffering is so unwelcome to the flesh that it demands the total surrender of our wills to submit to it. Here is where our consecration is measured. It also explains how Christ, although sinless and innocent, learned "obedience by the things which he suffered." In order to be a perfect Redeemer from sin and self-will, Christ learned under the severest denial and testing to

沫，被辱罵，被列在罪犯中，在嘲笑的烏合之眾前羞辱地被掛在受咒詛的十字架上。「祂不能(和不會)自救。」被朋友撇棄和被仇敵嘲弄下，祂持續來降服於來自神的安排。

末後亞當必須完全否定和拒絕任性的首先亞當之路。祂設立當跟隨的一套新路後說：「凡不背着自己十字架跟從我的，也不能作我的門徒。」(路 14:27) 因此「那不歡迎十字架苦難的不會歡迎神」是永遠真確的。

第七章 十字架和己意

肉體不歡迎受苦，受苦要求我們意志上的完全降服。這也是我們量度奉獻的所在。這也解釋到不犯罪和無罪的基督如何因着所受的苦難學了順從。為了成為救人脫離罪和己意的完美救贖主，基督在最嚴厲的否定和試煉中，就是儘管

make the will of God supreme, and to keep it supreme, in the face of shame, in the face of suffering, in the face of death.

The real wretchedness and evil and ruin of man is the sin that turned man from God's will to live by his own will. In effect, self-will is the essence and source of all sin. "The redemption of Christ has no reason, no object, and no possibility of success," says Andrew Murray, "except in restoring man to do God's will." This is the essence of salvation: "He who does the will of God abides forever."

How unreasonable and impossible to demand that human nature love its enemies, turn the other cheek, rejoice in suffering, in reproaches, in persecution, and on through the whole list of impossibles! He did it for a reason. He would need to bring individuals face to face with their selfish nature and their great need for a new source of life. The Savior was striking for the citadel of the will. Only when there was a loss of all hope in human strength would they be prepared to present themselves in a

在面對羞辱、受苦和死亡時學會了高舉神的旨意，且一直高舉。

人真正的可憐、邪惡和敗壞就是叫人轉離神的旨意和靠一己意志來活的罪。事實上，己意是所有罪的本質和源頭。慕安德烈說：「除非人恢復行神的旨意，否則基督的救贖便沒有成功的原因、對象和可能。」救恩的本意是「那行神旨意的人永遠長存。」

救主時常要求人性來愛仇敵；轉過另一面給人打；在受苦、羞辱、迫害和整個不可能事件的長長列表中歡欣，是如何不合情理和沒可能！祂這樣作只得一個原因。祂需領個別的人為了得着一個他們大大需要的新生命本質來面對他們自私的本性。救主正攻擊意志的要塞。惟有對人類力量的完全失去希望，他們才會被裝備來

way that would permit Him to manifest His life and will through their mortal bodies.

Somebody has said, “It was the doctrine of Jesus, that if thy right hand offend thee, thou must cut it off; and if thy right eye offend thee, thou must pluck it out; *that is, if the most dear, the most useful and tender comforts thou enjoyest stand in thy soul’s way, and interrupt thy obedience to the voice of God and thy conformity to His holy will revealed in thy soul, thou are engaged {bound}, under the penalty of damnation, to part with them.*”

This quotation may sound harsh—“a hard saying”—but Christ did not speak smooth words. Since God can only become our Father through the birth of His own divine nature within us, the Lord continued to contradict “the natural” at every point. He would need to bring this flesh-life to a death. He wanted people to seek out the supernatural life that has its source in the Father which enables them to share with Him in His nature of holy love.

“But I say to you, love your enemies, bless those who curse you,

以容許神藉他們必死的身體來彰顯祂的生命和旨意。

有人曾說：「耶穌的教義是，你的右手若叫你跌倒就砍下來，你的右眼若叫你跌倒就剜出來。就是說你最珍貴、最有用和可享受的安舒成為你生命上的阻隔，叫你不順服神聲音，且在你生命中模成啟示的神聖旨意上成為難阻時，你就該應承（有義務）因着滅亡的懲罰來與他們分離。」

這引述聽起來也許嚴厲，是艱難的警句，但基督不說悅耳的話。神惟有藉着在我們裏頭生成祂一己神聖的本質來成為我們的父，主不斷在否定每點的本性。祂需將這肉體的生命領進死地。祂想人來尋找超自然的生命，這生命是源自父的，是祂使他們與祂同享祂神聖之愛的本質。

「只是我告訴你們，要愛你們的仇敵，

do good to those who hate you, and pray for those who spitefully use you and persecute you, *that you may be sons of your Father in heaven ...* Therefore you shall be perfect {in holy love}, just as your Father in heaven is perfect.” (Matt. 5:44-45, 48)

“In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him ... Love has been perfected among us in this: *that we may have boldness in the day of judgment; because as He is, so are we in this world.*” (1 John 4:9, 17)

Just as His own Cross was the supreme expression of His own perfect obedience where He was tried to the utmost, so must Jesus bring His disciples through an awful process of inner crucifixion. He works to bring them to the end of their own strength and will so they are prepared to live through Him and walk by His Spirit in His will alone. Again, Christ did not come to straighten out the natural man but to do away with him using the Cross. Only then is it possible to live in the

為那逼迫你們的禱告。這樣就可以作你們天父的兒子.....所以你們要（在神聖的愛中）完全，像你們的天父完全一樣。」（太5:44-45, 48）

「神差祂獨生子到世間來，使我們藉着祂得生，神愛我們的心在此就顯明了.....愛在我們裏面得以完全，我們就可以在審判的日子坦然無懼。因為祂如何，我們在這世上也如何。」（約壹4:9, 17）

耶穌一己被試煉最深的十字架既是祂一己完美順服的至高表述，祂亦必須領門徒經過裏頭釘十字架的可怕程序。祂要作成領他們來到他們一己力量和意志的完結，好叫他們被裝備來靠祂而活，並獨獨按神聖靈的旨意而行。再者，基督不是來清理那天然的人，而是用十字架來幹掉他。惟有那時才有藉

resurrection life through the power of the Holy Spirit.

“For if we have been united together in the likeness of His death, certainly we also shall be in the likeness of His resurrection ... For the death that He died, He died to sin {self-will} once for all; but the life that He lives, He lives to God. Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.” (Rom. 6:5, 10-11)

Christ's way of the cross has never changed. The Savior is still saying, “If any man will come after Me {into resurrection life}, let him deny himself, and take up his cross, and follow Me.” We naturally insist that this is beyond our ability. Our real trouble, however, is in our unwillingness to die to our own will and ways. The Cross touches self and exposes the old willful nature. Here is the inbred sin that everyone receives from Adam. But we must go into our own Garden of Gethsemane and choose to take His way of the cross. Only then can He begin to work in the supernatural, which includes His scourging work, to bring

着聖靈的能力來活出復活生命的可能。

「我們若在祂死的形狀上與祂聯合，也要在祂復活的形狀上與祂聯合.....祂死是向罪死了，只有一次；祂活是向神活着。這樣，你們向罪也當看自己是死的；向神在基督耶穌裏，卻當看自己是活的。」（羅6:5, 10, 11）

基督的十字架道路從沒改變。救主仍說：「若有人要跟從我（得復活生命），就當捨己，背起他的十字架來跟從我。」我們自然堅稱力所不逮。但真正的問題是不甘心在一己意志和方法上死。十字架觸碰到己，顯露舊有任性的本質。每個人與生俱來得自亞當的罪。我們必須進入我們一己的客西馬尼園，選擇取上這十字架道路。惟有這樣祂才能開始作那超自然之工，包括祂管教之工，將舊有

about the end of the old flesh-life.

The Son overcame the body of flesh and can now share His own submissive nature with everyone who will choose to live through Him by faith. Those who find His life also find their pleasure in living for God's will. Heaven is a place of bliss because everything has its source in God. And those who enter into His Kingdom-life today can enjoy the same kind of submissiveness in His will here on earth as it is done in heaven. Thus, by submitting to the cross and waiting on the Lord to lift you with His resurrection power, you will soon be able to say with the apostle Paul, "I can do all things {fulfilling the will of God} through Christ who strengthens me."

"Therefore humble yourselves under the mighty hand of God {submit}, that He may exalt you in due time ... But may the God of all grace, who called us to His eternal glory by Christ Jesus, after you have suffered a while, perfect, establish, strengthen, and settle you.

(1 Pet. 5:6, 10)

The purpose of the teachings of

肉體的生命置諸死地。

勝過肉體的聖子如今能與每個選上藉信祂而活的人有分祂一己順服的本性。那些找着祂生命的人也找到活出神旨的快樂。天堂乃蒙福之所，因一切事物皆源於神。那些今天得進入祂天國生命的人能得享祂的旨意在地上如同在天上成就的同類順服。因此藉降服於十字架和等候主用祂復活的大能來提接你，你很快便能與使徒保羅同說：「靠着那加給我力量的基督，我凡事都能作（來成就神的旨意）。」

「所以你們要自卑，服在神大能的手下，到了時候祂必叫你們升高.....那賜諸般恩典的神曾在基督裏召你們，得享祂永遠的榮耀，等你們暫受苦難之後，必要親自成全你們，堅固你們，賜力量給你們。」(彼前5:6, 10)

十字架教訓的目

the Cross, as with all of Christ's commands, was to set self aside and bring the heart and will into harmony with God. *The whole of redemption is to save man from himself and the evil pride that leads to self-will and self-exaltation.* Huegel says, "Here lies the supreme glory of the Cross, and the reason why it is, as Paul says, 'the power of God and the wisdom of God.' It disposes us to die to 'self.' That is why it saves. It gets the consent of our wills that we may be detached from ourselves and attached to God. Any other kind of salvation would necessarily be fictitious."

Regardless of the conditions or difficulties you face in life, see in each one "a chance to die." For die to yourself you must if you intend to live through the Son. Have your wishes been crossed? Have your likes and dislikes been disregarded, your wisdom discredited, and your sensibilities provoked? *Take any or all of these as a chance to die to your vainglory and pride.* You will learn little by little to be led as a lamb to the slaughter. *Self-will, selfjustification and self-defense are*

的像所有基督的誠命一樣是要將己撇在一旁，心和意念都與神一致。救贖就是完全把人從他自己和叫他任性和自高的罪惡驕傲中拯救出來。Heugel說：「這是十字架的至高榮耀，因此保羅說十字架乃『神的永能和神的智慧』。十字架定意我們死己乃是它能拯救的原因。十字架得着我們意志的贊同，我們得以脫離我們自己而歸於神。別的救恩都必然是假想出來的。」

無論你生活上遇到甚麼情況或困難，當看每樣都是死亡的機會。你若想要藉聖子而活，就必須死己。你曾否想到被釘十字架？你曾否不理會你的愛惡，不相信你的智慧，激發你的感悟力？把握每一次或全部作為你虛榮和驕傲上死的機會。你必會逐少逐少學會像羊羔被牽到宰殺之地。己意、自義、

indeed your greatest foes. Your true place is “Crucified with Christ.” It is when you can honestly say, “I no longer live,” that you will also be in a position to experientially say, “Christ lives in me.”

The Cross and Fruitfulness

The church of the first century flourished while under persecution. It helps us to see how we become fruitful by taking up the sufferings of Christ. *Suffering leads to dependent faith. And it is in the weakness of dependent faith that Christ’s resurrection life and power is found.* But His life and power is lost in times of peace and plenty because it results in Christians living by their own strength. And without question we have become soft and self-indulgent. This reminds us of what the saintly Robert Murray McCheyne once said: “If Satan can only make a minister a lover of praises, of pleasure, of good-eating, he has ruined your ministry.”

In reminding the Galatians of the gospel he preached to them, Paul said, “I placarded Christ

自我防衛實在是你最大敵人。你的真正地位是與基督同釘。你能坦誠說「我不再活」之時便落在實證地說「基督在我裏面活」的地位。

第八章 十字架和果子纍纍

第一世紀教會是在逼迫下興旺的。這叫我們得見如何取上基督的受苦來果子纍纍。受苦帶來倚靠的信。也是因軟弱而有倚靠之信來找到基督復活的生命和大能。這些卻會在平順和富足的日子中失掉，因帶來基督徒靠己力活之故。毫無疑問我們已變得柔弱和自我放縱。這提醒我們聖潔的 Robert Murray McCheyne 曾說到撒但只要使傳道者喜愛被稱讚、享樂和吃美物，便成功摧毀他的傳道事奉了。

保羅提醒加拉太人所傳與他們的福音時說：「耶穌基督釘十

crucified before your eyes.” (Gal. 3:1, Lightfoot) In fact, Paul revealed Christ’s self-emptying life so clearly before their eyes that they considered him “ignorant.” Those who live in the strength of the natural man will consider it a feeble way to live.

Paul had the same problem with the Corinthians. Their course of life was away from the weakness of the cross. Although Paul had brought them to the Lord by preaching the way of “Christ crucified,” he later had to tell them they were going the wrong way. *Their self-seeking and self-exalting way of life was separating them from Christ’s life.*

“You are already full {from feeding on the things of this world}! You are already rich {from hoarding your wealth}! You have reigned as kings {building up your reputations and your own little kingdoms in this world} without us—and indeed I could wish you did reign {in the true Kingdom-life of our Lord}, that we also might reign with you {sharing in the power of Christ’s throne}! For I think that God has displayed us, the

字架已經活畫在你們眼前。」(加3:1)保羅這樣清晰揭示基督的倒空生命，以至他們看他為無知。那些靠天然人的力量來活的人必認為這方法不能活命。

保羅發現哥林多人有着相同的問題。他們所活的生命是遠離十字架的軟弱。雖然保羅曾藉傳揚基督釘十字架的方法來領他們到主那裏去，後來他須相告他們走錯了路。他們利己和自我高舉的生活方式叫他們脫離基督的生命。

「你們(吃用今世之物)已經飽足了！(因着積存財寶)已經豐富了！不用我們，自己(建立你們名譽和今世的小王國)就作王了！我願意你們果真(在我們主的真實生命國度中)作王，叫我們也與你們(同享基督寶座之權來)一同作王。我想神把我們使徒

apostles, last {since the last are always first in the spiritual life of heaven}, as men condemned to death {because the least and the weakest in the flesh become the most useful in God's kingdom}; for we have been made a spectacle to the world, both to angels and to men. We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! ... Being reviled, we bless; being persecuted, we endure; being defamed, we entreat. We have been made as the filth of the world, the off scouring of all things until now ... I have begotten you through the gospel {and the message of the cross}. Therefore I urge you, imitate me." (1 Cor 4:8-10, 12, 15-16)

“For the message of the cross {the way of weakness in self and dependent faith in God} is foolishness to those who are perishing, but to us who are being saved it is the power of God.” (1 Cor. 1:18)

“Therefore most gladly I will rather boast in my infirmities, that

明明列在末後 (因為末後總是在天上屬靈生命上為首的) , 好像定死罪的囚犯 (因為肉體上最微末和最軟弱的成為神國中最有用的) ; 因為我們成了一台戲, 給世人和天使觀看。我們為基督的緣故算是愚拙的, 你們在基督裏倒是聰明的; 我們軟弱, 你們倒強壯; 你們有榮耀, 我們倒被藐視.....並且勞苦, 親手作工。被人咒罵, 我們就祝福; 被人逼迫, 我們就忍受.....我在基督耶穌裏用福音生了你們, 所以我求你們效法我。」(林前4:8-10, 12, 15-16)

「因為 (在己上軟弱和用信倚靠神這) 十字架的道理, 在那滅亡的人為愚拙; 在我們得救的人卻為神的大能。」(林前1:18)

「所以我更喜歡誇自己的軟弱, 好叫基

the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in needs, in persecutions, in distresses, for Christ's sake. For when I am weak {in this way of the cross}, then I am strong {in the resurrection life of the Lord}." (2 Cor. 12:9-10)

"Imitate me {by taking this way of the Cross}, just as I also imitate Christ." (1 Cor. 11:1)

Oh to get men in touch with Christ! We must present Him by displaying His life; not merely preach Him. There is only one way in which you and I can draw souls to the true Christ. That is by walking in His way of the Cross, the way of sacrifice. "Most assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain." (John 12:24)

Certainly the great trouble with many of our orthodox churches is that they are like great grain containers, full of unplanted wheat which has become musty, and moldy, and befouled by the rats of self-will and self-exaltation. If only each little grain had been rent

督的能力覆庇我。我為基督的緣故，就以軟弱、凌辱、急難、逼迫、困苦為可喜樂的；因我甚麼時候（在十字架路上）軟弱，甚麼時候就（藉主復活生命）剛強了。」（林後12:9-10）

「你們該效法我，像我效法基督一樣。」（林前11:1）

來叫人接觸基督時我們須藉展示祂的生命而非單單傳揚祂來彰顯祂。你我只有一法能引人到真實的基督去，就是在祂十字架犧牲的道路上走。「我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。」（約12:24）

明顯地我們正統教會的大問題就是他們像偉大麥子的容器，充滿未播種的麥子，已變得黴臭、腐爛和被己意和自我高舉的老鼠所弄污。只要每棵小麥子從其友伴中

asunder from its fellows, cast into the dark, wet earth, buried out of sight, and left alone to endure disintegration and death, what a harvest we would see!

Various groups of Christian young people have been multiplying in recent years. This is a cause for much rejoicing. But therein lies a grave danger. The group spirit, the fleshly attachments, the emotional and the natural—all tend to prevent them from becoming God's isolated "corn of wheat." They never find life from above because they spend all their time trying to fill themselves up with life from this world.

Joseph, the overcomer, learned his lessons during thirteen long years of isolation, slavery, suspicion and slander. And every Christian, if he or she is to become truly fruitful, will be led along this same course. The persecuted church and the martyrs often found themselves isolated from the crowds. But it was here, with their dependence upon God alone, that they found resurrection life and began to reveal it before the eyes of their persecutors. *The world then began*

摘離，投在黑暗濕潤的泥土中，被埋不得見，任由忍受分解和死亡，我們得見的會是怎樣的豐收！

近年來不同團體的年輕基督徒倍增是值得大大欣喜的。但當中暗藏重大危險。團體的靈、情感上和天然的屬肉體附着物，在在阻止他們成為被神分別出來的麥粒。他們從未找到屬天的生命，因他們所花的時間全都嘗試用來將世界而來的生命充滿他們自己。

約瑟在其十三年長的孤單、為奴、被嫌疑和誣告中領了教而成為得勝者。每個基督徒若要成為真正多結果子的人，必須被引領走在相同的路上。受逼迫的教會和殉道者常發現他們都是被群眾孤立的。他們因着這個來獨獨倚靠神，以致他們發現復活的生命開始在迫害他們之人的眼前來展現。世人開始

to see how there is a life that can come down from God and provide victory in the most severe circumstances.

We appeal to those who are sick of the shallows and the shams, sick of doing dead things, “sick unto death” of a fruitless, barren existence. Oh barren soul, hear the word of the Lord: “That which thou sowest is not quickened, except it die.” You cannot live until you have died. Death precedes life. “Except a corn of wheat falls into the ground and die, it abideth alone.”

J. Hudson Taylor, founder of the China Inland Mission, once said: “We know how the Lord Jesus became fruitful—not by bearing His cross merely, but by dying on it. Do we know much fellowship with Him in this? ... There is only one Christ. Are you willing to abide in Him, and thus to bear much fruit?” Death is still the gateway to life, life from the dead, life multiplied, life manifold. *We can never escape the law, unalterable and eternal, that “self”-sacrifice is the condition of all multiplication of life.*

Mrs. Penn-Lewis, whose

看見得從神高天降下的生命，且叫人勝過最惡劣的環境。

我們訴諸的是那些厭惡膚淺虛假，厭惡行事致死，厭惡至死無果子白佔地土的人，無知的人當聽主言：「你所種的若不死就不能生。」(林前15:36)未曾死便不能活，死先於生。「一粒麥子不落在地裏死了仍舊是一粒。」(約12:24)

內地會的創辦人戴德生曾說：「我們知道主耶穌如何多結果子，不是單單背起祂的十字架，且要在上死去。我們在與祂的聯合上是否多有認識？..... 只有一位基督。你願否住祂裏頭來多結果子？」死亡仍是生命之門，自死得生，繁衍和倍增的生命。我們永不能逃避這不變和永恆之律，死「己」乃所有生命倍增的條件。

著作叫多人蒙福

writings have brought blessing to many, tells of a crisis in her life that came well after her deliverance from the dominion of sin. She says, "As I read the book, I clearly saw the way of the Cross, and all that it would mean. At first I flung the book away, and said, 'No, I will not go that path. I shall lose my glory experience.' But the next day I picked it up again, and the Lord whispered so gently, 'If you want deep life, and unbroken communion with God, this is the way.' I thought, 'Shall I? No!' And again I put the book away. The third day I again picked it up. Once more the Lord spoke, 'If you want fruit, this is the path.' And then, by His grace, I said, 'I choose the path for fruitfulness.' I walked for a time in such complete darkness—the darkness of faith—that it seemed almost as if God did not exist ... From that hour I understood, and knew, intelligently, that it was dying, not doing, that produced spiritual fruit ... The secret of a fruitful life is—in brief—to pour out to others and want nothing for yourself: to leave yourself utterly in the hands of God and not care what happens to

的賓路易師母說到她得脫離罪的管治後立時進入生命的危機。她說：「我讀某書清晰得見十字架道路並其一切意義。開初我把書扔掉，說：『不，我不走這路，因我必失去光榮的經歷。』第二天拾起再讀，主極溫柔地訴說：『你若想生命進深，與神有不間斷相交，這就是那路。』我想：『我會這樣麼？不』！我再次推開那書。第三天拾起再讀。主再次說：『你若要結果，這就是那路。』之後我靠祂恩說：『我選上結果之路。』我一時在這樣完全的黑暗中徘徊，信上的黑暗，看來神差不多是不存在的.....從這刻開始我理智地明白和知悉是死而不是行來結出屬靈的果子.....簡而言之，結果子生命的訣要就是為別人傾注而自己一無所求，將自己全然放在神手中，不在乎有何

you.”

The Cross and Attainment

Christians enter into a deeper relationship with Christ in His resurrection life by pressing into a deeper relationship with Him in His dying to the flesh and the world. Paul had long known an inward revelation of the life of Christ. This presence of the resurrected Lord within Him is what qualified Him to preach the gospel of the kingdom of God. He had said to the Galatians in his earliest epistle, “It pleased God ... to reveal His Son in me, that I might preach Him among the Gentiles.” (Gal. 1:15-16) And yet, throughout his years as a minister of the gospel, he wanted to know more of “the power of His resurrection.” It was in the pursuit of this goal that we find him longing for a still deeper fellowship with Christ in His sufferings. He had learned the secret. The more he became “conformed to His death,” the more he was able to know the life and power of the Son’s resurrected life.

“But what things were gain to me, these I have counted loss for

事發生。」

第九章 十字架和所得

基督徒藉着向肉體和世界死來擠進與主更緊密的關係。保羅裏頭早早已得着基督生命的啟示。在他裏頭復活主的同在叫他具備資格來傳揚神天國的福音。他曾在他最早期的書信中對加拉太人說：「神既樂意將祂兒子啟示在我心裏，叫我把祂傳在外邦中。」（加1:15-16）然而經年作為福音使者的他，在「祂復活的大能」上還想認識更多。在追求這目標上我們們發現保羅渴望在基督的受苦上與祂有更深的聯合。他已學會了秘訣，他越模成祂的死，便越能認識神兒子的生命和復活生命的大能。

「只是我先前以為與我有益的，我現在

Christ. Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish ... that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death.” (Phil. 3:7-8, 10)

Among the things the apostle Paul counted “as loss” in order to become a more effective vessel of the life and power of God were his religious heritage, his religious education, his zeal for God, and even the righteousness he had developed by obeying God’s laws. Once he had died to the power of the flesh and had learned to put God’s power to work through dependent faith, the Spirit was able to work in him mightily. “To this end I labor, struggling with all His energy, which so powerfully works in me.” (Col. 1:29 NIV) *This divine power strengthened him when he did not have any confidence in the flesh.*

“For we are the circumcision {those who have the flesh-life cut off}, who worship God in the Spirit

因基督都當作有損的。不但如此，我也將萬事當作有損的，因我以認識我主基督耶穌為至寶。我為祂已經丟棄萬事，看作糞土……使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的死。」(腓3:7-8, 10)

保羅為了成為神生命和能力上更有效的器皿而看為有損的事，就是他宗教上的承傳、教育、為神發的熱心、甚至是他一直因着遵行神律法而發展出來的義。他已在肉體的能力上死，已曉得藉着所倚靠的信來叫神的大能運行，聖靈便能在祂裏頭有力地工作。「我也為此勞苦，照着祂在我裏面運用的大能盡心竭力。」(西1:29) 當他不再信靠肉體時，這神聖的能力便加給他力量。

「因為真受(割離肉體生命之)割禮的，乃是我們這以神的靈

{live by the Spirit}, rejoice in Christ Jesus {for what *He* is doing}, and have no confidence in the flesh.” (Phil. 3:3)

We fear that many Christians are attempting, through determination and imagination, to seat themselves in the heavenlies without following Christ in His way of the cross. Union with Him in His resurrection is proportional to union with Him in His death. His death represents the place of absolute weakness in self and dependence upon God. It was because He had chosen to sink down to the lowest place of nothingness, where there was nothing left in Himself, that the Spirit of God was able to raise Him to the highest place of usefulness. And this is the “mind” that Christians must possess. (Phil. 2:5-9)

After emptying Himself of His own glory, Christ was willing to become the poorest of servants. Have you been willing to follow Him by turning away from self-indulgence? Are you willing to become of no reputation and be treated as a criminal without ever complaining? Only “the few” have

敬拜（和活），在基督耶穌裏（為祂所作而）誇口，不靠着肉體的。」（腓3:3）

我們恐怕很多基督徒嘗試藉着決心和想像來在沒有跟隨基督同走祂十字架道路下來叫自己坐在天上。與祂在復活上聯合是與祂在死上聯合成正比的。祂的死代表在己上絕對軟弱的地位，並倚靠神。這是因為祂已選上降卑至最低的無有地位，祂自己在那裏是一無所有的，好叫神的靈能把祂高舉至最高的實在地位。這是基督徒必須有的意念。（腓2:5-9）

倒空了祂一己的榮耀後，基督樂意來成為最可憐的僕人。你曾否願意從自我放縱中轉離來跟隨祂？你是否樂意來成為沒有名譽，被看待為毫無埋怨的罪犯？惟有少數的人曾樂意真心地跟隨

ever been willing to truly follow Christ.

Our objective is to become an effective worker in the mission of furthering God's kingdom. This kingdom consists of people who are walking by His Spirit rather than by the desires of the flesh. Our effectiveness in drawing others into His Spirit-directed and Spirit-empowered way of life will be in direct proportion to how far we have sunk down into our nothingness and permitted God to do the lifting. The higher He lifts us into His life, the easier it is for Him to draw others to Himself through the light.

The Cross and Satan

Concerning Satan, the Son said: "For the ruler of this world is coming, and he has nothing in Me." (John 14:30) Fallen man, as he follows Satan, naturally lives in his own strength so he may do his own works and have his own glory. The devil had nothing in Jesus because He did not live in this self-originated form of life. It is when we live independent of God in any way that

耶穌。

我們的目標是在促進神天國的使命上作有效的工人。這天國所包括的是那些靠祂聖靈而不是憑着肉體的慾望而行的人。我們引領人來得祂聖靈的管治和生命上有聖靈加力的效度是與我們降卑至我們的無有和准許神來作那提升的程度成正比的。祂提升我們得越高，祂便更容易來藉光來吸引人到祂那裏去。

第十章 十字架和撒但

聖子說撒但「這世界的王將到，他在我裏面毫無所有。」(約 14:30) 墮落的人因跟從撒但自然靠己力活，作己工和得一己榮耀。魔鬼在耶穌裏一無所有，因為主耶穌不靠本於己的生命形式活。當我們以任何方式來獨立於神時，便與地獄建

a harmony with hell is established.

It is significant that James says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." (Jam. 4:7) Note here the divine order. Successful resistance to Satan becomes possible as we submit utterly to God. As long as self is living independently of God in some way, resistance to the devil is sheer folly. *We can only reign with Christ in His life when the Cross brings the old independent life to its death.*

It was at the Cross that Jesus gained a complete victory over the devil. But how? Was he not crucified through weakness?—led as a helpless lamb to the slaughter? Has the reader wondered how such a tragedy can be a triumph? Jesus said: "This is your hour, and the power of darkness." He refused the twelve legions of angels. But why turn Himself over to the devil and his dupes? Our human nature wants to see Him manifest His power. Human wisdom would expect to see Satan conquered through strength.

But God's ways are not man's ways. Victories in the spiritual realm

立和諧。

雅各鄭重地說：「你們要順服神，務要抵擋魔鬼，魔鬼就必離開你們逃跑了。」（雅4:7）留心神聖的次序。我們完全降服神便叫成功抵擋撒但變得可能。只要己某方面獨立於神來活，抵擋撒但就純然愚昧。惟有十字架叫舊有獨立生命死，我們才可與基督在祂生命中作王。

耶穌是在十字架上完全勝過魔鬼的。如何？祂不是因軟弱被釘，如無助的羊被牽到宰殺之地麼？讀者不曾因這樣的悲劇竟成勝利感不解麼？耶穌說：「現在是你和黑暗掌權的時刻。」祂拒絕差來十二營天使。為何要將祂交在魔鬼和受他蒙騙的人手上？屬人的天性想見祂權柄的彰顯；屬人的智慧想見撒但被權能所征服。

但神的方法非同人的方法。屬靈層面的

cannot be weighed using the scales of gross matter. Paul says concerning the Cross: “Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it.” (Col. 2:15) As we face this mystery of how He triumphed over Satan at the Cross, it becomes clear that sheer force does not have any part in the matter. Let us behold the Lamb as He goes to the Cross unresisting in utmost obedience to His Father. Here is the way of victory and power. Let the devil do his worst. But the Last Adam will refuse to take matters into His own hands. He does not try to save Himself by turning to self-will. He gains His victory over Satan by doing nothing “out from” himself and entrusting Himself entirely into the hands of His Father. He chose the way of perfecting God’s power through the weakness of dependent faith. “And this is the victory that has overcome the world {and the flesh and the devil}—our faith.” (1 John 5:4)

As we stand crucified together with Christ, Satan is also bruised under our feet. *He is unable to find*

勝利不能用顯然之物的尺度來衡量。保羅論到十字架時說：「既將一切執政的、掌權的擄來，明顯給眾人看，就仗着十字架誇勝。」(西 2:15) 當我們面對神如何在十字架上勝過撒但的奧秘時，越發清晰的是純然的勢力在這事上完全無分。讓我們注目羔羊完全順服天父而不抗拒下來走上十字架。這就是得勝和能力之法。任讓魔鬼壞透至極，但末後的亞當必會拒絕將這些拿在手中。祂不會嘗試轉以己意來自救。祂得勝撒但但是藉着靠己不作甚麼，卻完全把自己交託祂天父的手中。祂選上藉軟弱的倚靠之信來成全神能力之法。「使我們勝了世界（、肉體並魔鬼）的，就是我們的信心。」（約壹5:4）

當我們堅持與基督同釘時，撒但也傷在我們腳下。他不能在己

anything to lay hold on when we are dead to self-will and self-exaltation. In that position we may reverently say with our Lord, "He has nothing in me."

Are you tired of being beaten up by the devil? Does it seem like your spiritual life is continually being knocked down? It can mean only one thing; you have been attempting to hold yourself up in the strength of the flesh. The only part of you that the devil can touch is the flesh-life. And as long as it remains alive and active, you can expect the devil to hold considerable power over the state of your spiritual life.

Oh, the pity of it, the shame, the awful tragedy of it all! Emancipated, redeemed, and blood-bought, but still in bondage to the world, to the flesh, to and the devil. Soldiers of Christ, halt! About face! Claim your freedoms—crucified to "the world," crucified to "the flesh," crucified just where the serpent was crushed. You overcome by the Cross!

Let the devil do his worst. When we stand with Christ in His death, we also stand with Him at His

意和自我高舉上死的我們身上有任何把持。我們在這地位上得以虔敬地對主說：「他在我裏面一無所有。」

我們是否厭倦於被魔鬼打敗？你的屬靈生命是否就像不斷的被打敗？這只得一個解釋：你一直嘗試以肉體之力來高舉自己。魔鬼唯一能接觸你的部分就是那肉體的生命。只要它一直活着和活躍，你便可想到魔鬼有着相當的能力來把持你的屬靈生命。

噢，全然是可憐、羞辱和可怕的悲劇！雖得釋放、得救和被買贖，但仍在世界、肉體和魔鬼的捆綁中。基督的精兵啊，停止！向後轉！索取你的自由，向世界死，向肉體死，在蛇被壓制之處被釘死。你要藉十字架才能得勝！

任讓魔鬼壞透，我們只要與基督同死並與祂同作王。「(藉信)

throne. “To him who overcomes {by dependent faith} I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” (Rev. 3:21) “For you have died, and your life is hidden with Christ in God.” (Col. 3:3)

The Cross and Kingship

Jesus said, “And whoever desires to be first among you, let him be your slave.” (Matt. 20:27) Being raised to the throne of power and kingship is conditioned upon sacrificial service. Christ’s true disciples serve Him day and night around His throne. They listen to His word and carry out the works He has planned for them to do. “Therefore they are before the throne of God, and serve Him day and night in His temple.” (Rev. 7:15) In other words, the resurrected children of God live for Him and His glory alone.

The first Adam was created to have dominion. He was commissioned a king under the government of God. All of his prayers would be answered while he

得勝的我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。」（啟3:21）「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）

第十一章 十字架與王權

耶穌說：「誰願為首，就必作你們的僕人。」（太20:27）被提升至權柄與王權寶座的條件是犧牲的服事。基督的真實門徒日以繼夜圍繞祂的寶座來事奉祂。他們得聽祂的說話，執行祂早已計劃他們要作之工。「所以他們在神寶座前，晝夜在祂殿中事奉祂。」（啟7:15）換句話說，神復活的兒女是獨獨為祂和祂的榮耀而活。

首先的亞當被造來得管治權。他得授與作為神政權下的一個王。他所有的禱告都蒙應允，只要靠聖靈而活

lived by the Spirit and prayed in the Spirit according to God's will. But man forfeited his regal power when he turned from a Spirit-directed way of life to a self-directed way of life. Those who live by the flesh separate themselves from the life and power of God. They cannot share with the Lord in His dominion over the world.

The thing that fallen man loves the most is to have his own way. Abdicate the throne? Never! He therefore remains in his fallen state because he lives for self.

The New Adam came as a new Head of a new race. He "did not come to be served, but to serve, and to give His life a ransom for many." (Matt. 20:28) He came to die to the self-life. All the way "from the throne of highest glory to the Cross of deepest humiliation" He demonstrated a loving obedience to His Father. In a perfectly selfless manhood, and by an infinite descent into the depths of a voluntary death, *He brought an end to the pride that led to selfwill and self-exaltation.* He came to do His Father's will. He did not permit the self-life to gain a foothold in Him. He died to it once

和按神旨意來在聖靈裏祈求。但人因着生活方式從聖靈主導轉為一己主導而喪失他帝王的權力。那些憑肉體而活的人叫自己與神的生命和權能隔離。他們不能在與主一同管治世界上有分。

墮落之人最愛的就是我行我素。會撇棄冠冕麼？從不！他因着為己而活，所以仍常在墮落的狀態中。

新亞當來是要作新族類的頭。祂「來不是要受人的服事，乃是要服事人，並且要捨命，作多人的贖價。」(太20:28)祂來向己命死。祂從至高榮耀寶座來到十字架最卑下的全程都顯示對天父有愛的順服。祂作為完全沒有自己之人，以無限降卑至深處來自願死亡，了結了帶來己意和自高的驕傲。祂作成天父的旨意。祂不容許己命在祂裏頭有立足點。祂的死只有一次。

for all. The “self-life,” whether in men, or in demons, or in the devil, is now and forever condemned.

On the basis of that Cross, God now deals with man. *God is left without recourse when individuals continue to stand at the foot of the Cross without making an ash-heap of the pride that leads to self-will and self-exaltation; all hope is dead.* “For whoever does not bear his cross and come after Me cannot be My disciple ... So likewise, whoever of you does not forsake all that he has cannot be My disciple.” (Luke 14:27, 33)

“Let this mind be in you which was also in Christ Jesus, who ... made Himself of no reputation, taking the form of a bondservant ... He humbled Himself and became obedient to the point of death ... Therefore God also has highly exalted Him” (Phil. 2:5-9)

“God resists the proud, but gives grace to the humble. Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time.” (1 Pet. 5:5-6)

The only way to be lifted into a

無論在人、鬼靈或魔鬼裏己的生命如今和永遠都是被定罪的。

神是基於這十字架來處置人的。當人繼續站在十字架底下而沒有將帶來己意和自高之驕傲化為灰燼時，他依然未求助於神。「凡不背着自己十字架跟從我的，也不能作我的門徒.....這樣，你們無論甚麼人，若不撇下一切所有的，就不能作我的門徒。」（路 14:27, 33）

「你們當以基督耶穌的心為心，祂.....反倒虛己，取了奴僕的形像.....就自己卑微，存心順服，以至於死.....所以神將祂升為至高。」（腓2:5-9）

「神阻擋驕傲的人，賜恩給謙卑的人。所以你們要自卑，服在神大能的手下，到了時候祂必叫你們升高。」（彼前5:5-6）

被高舉與基督同

position of sharing with Christ in the power of His throne is by following Him into the depths of His humiliation at the Cross. We can only share with Him in His exalted life when we are nothing in ourselves.

What earthly power can dethrone self and unseat a man from the throne of every earthly ambition? The Cross alone has the power to work out this glorious salvation!

Those who have truly come to understand the mystery of the Cross, and how it perfects God's power through weakness and dependent faith, have learned the secret to always walking in victory. The design of the Cross is to make us "more than conquerors" in all things. Calvary re-creates kings—kings in Christ—kings who reign in life amidst all conditions.

The Cross and The Crown

Christ directly connected His glorification with His sufferings. There is no crown without the cross. Golgotha and glory are forever

享祂寶座之榮耀地位的唯一方法是跟從祂進入十字架祂虛己的深處。惟有我們自己一無所有時才能與祂同享祂被高舉的生命。

有甚麼屬地權柄能奪去己的王位，拉倒每個屬地雄心寶座上的人？惟十字架有這能力作成這榮耀的救恩！

那些真誠來明白十字架奧秘並它如何叫神的能力藉着軟弱和倚靠的信得以完全的人，已曉得常在勝利中行走的訣要。十字架是設計來使我們凡事上「得勝有餘」的。各各他重新造王，在基督裏的王，生命在任何環境中作的王。

第十二章 十字架和冠冕

基督以祂的受苦直接聯上祂的榮耀。沒有十字架便沒有冠冕。各各他是永遠與救

wedded in the Savior's life. Those who are willing to follow Him by sinking down into Calvary's depths are assured of the heights of glory. The rewards are sure. "But rejoice to the extent that you partake of Christ's sufferings, that when His glory is revealed, you may also be glad with exceeding joy." (1 Peter 4:13)

Crowns are for those who have followed Christ through the cross. This law is so inflexible that the call to the cross is truly a call to the crown. "And if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together." (Rom 8:17)

We should not be surprised when this message of the cross causes dismay and alarm to those who want to live in the strength of the flesh. Anyone who teaches this message of the cross, which speaks of dying to self-will, can expect to be treated poorly by the people who love this world. Because those in darkness will hate this light of truth, they will naturally seek to do away

主的生命結合的。那些甘心來跟隨祂降卑至各各他深處的人確能得着高處之榮耀，他們必得賞賜。「倒要歡喜，因為你們是與基督一同受苦，使你們在祂榮耀顯現的時候，也可以歡喜快樂。」(彼前 4:13)

冠冕是給那些跟隨基督上十字架的人。這律既不變，**往十字架的呼召便實在是得冠冕的呼召**。「既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。如果我們和祂一同受苦，也必和祂一同得榮耀。」(羅 8:17)

我們不該因這十字架的信息致使想靠肉體力量來活的人氣餒和驚恐而感到驚奇。任何教導要在己意上死。這十字架信息的人都預計到被愛世界之人所惡待。黑暗中的人必恨惡真理的光，必自然尋求除掉那些帶有這光的人。他們在釘

with those who bear the light. Is there any wonder why they crucified Christ? And should we not expect the same when we spread His truth?

“If they have called the master of the house Beelzebub, how much more will they call those of his household! Therefore do not fear them. For there is nothing covered that will not be revealed, and hidden that will not be known.” (Matt. 10:25-26)

“Yes, and all who desire to live godly in Christ Jesus will suffer persecution.” (2 Tim. 3:12)

The cross captured men and carried them carefree and happily, yea, even recklessly through the midst of the most excruciating agonies and tortures and deaths. These saints became such free citizens of heaven that they had no interest in the customs of this fallen world. Their way of life literally turned the ways of this world upside down.

The true followers of Christ wore the insignia of humiliation, treated the trifles of time with contempt, and lived in the eternal

死基督上是否有任何不明白之處？當我們傳揚這真理時豈不應有相同的料想？

「人既罵家主是別西卜，何況他的家人呢？所以不要怕他們，因為掩蓋的事沒有不露出來的，隱藏的事沒有不被人知道的。」
(太10:25-26)

「不但如此，凡立志在基督耶穌裏敬虔度日的也都要受逼迫。」(提後3:12)

十字架俘虜人，領他們無拘無束地、快樂地、甚至不顧後果地經過最極度的痛苦、折磨和死亡。這些聖徒成為天上那麼自由的國民，他們因而在這墮落世界的風俗上再不感興趣。他們的生活方式實在倒轉了今世的生活方式。

基督的真實追隨者穿着謙卑的衣飾，以浪費光陰為丟臉的事，且活在永恆的生命

life. Having faith in God, they walked in the way of the cross as their means for finding life from above. They were lifted spiritually by the power of God in direct proportion to how far they sank down into its depths.

“If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth. For you died, and your life is hidden with Christ in God. When Christ *who is our life* appears, then you also will appear with Him in glory.” (Col. 3:1-4)

Christ embodied all He taught. *From the heights of glory He descended from the Godhead to manhood. As a man He descended to a servant. From life He descended to death. From a common death He descended to that of a criminal. And having plumbed the depths, he is highly exalted. His exaltation by the power of the Spirit is measured by His humiliation. His ascent is but His*

中。既信靠神，他們便走在作為尋找上頭生命手段的十字架道路上。他們降卑多深，神的大能便在靈裏提升他們多高。

「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。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。基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。」（西 3:1-4）

基督體現祂所教導的一切。祂這高天榮耀的神降卑為人；作為人祂降卑為僕人；祂從有生命降卑至死亡；從尋常的死亡降卑至罪犯的死亡；祂既落至深處，便被高升；聖靈以大能按祂的降卑來把祂高升；祂的高升不過是祂逆向的降卑。我們

“descent reversed.” And ours comes in the same way. “Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time.”

If you are attempting to find a way into the heavenly realms other than through the cross, you are deceiving yourself. Listen to Jesus: “You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized.” (Mark 10:39)

We must descend to the dust in utmost humiliation if we want to be lifted into the Presence of God. But that “must” is never by coercion. Each individual must consciously choose to follow Christ. There is no other way to find the crown. The devil has truly beclouded these mysteries and deceived many into thinking that his self-seeking and self-exalting ways will actual lead them into life. But he has been a liar from the beginning.

God’s selfless “Corn of Wheat” fell into the ground and died. But let us now note how the resurrection power of the Holy Spirit reversed His descent. From those unplumbed

的也一樣。「所以你們要自卑，服在神大能的手下，到了時候祂必叫你們升高。」(彼前5:6)

你若正嘗試不藉十字架來找到進入屬天境域之路，你是在欺哄自己。聽聽耶穌所說的：「我所喝的杯你們也要喝；我所受的洗你們也要受。」(可10:39)

我們若想被提於神前，就定須徹底降卑為塵土。這「定須」永不是強制。每個人必須覺知地選上跟隨基督。沒有別的方法可找到冠冕。魔鬼成功叫這些奧秘模糊不清，從而欺騙多人，以為他們追求私利和自高的方法真會領他們進入生命。但魔鬼從開初就是說謊者。

神無私的「麥子」已落在地裏死了。讓我們如今留意聖靈復活的生命如何逆轉祂的降卑。祂從這些死亡的

depths of death, He rises to the place of highest usefulness. “Therefore God also has highly exalted Him” to the place of greatest power and authority. And it was not because of His eternal glories. This great power in the eternal world was given to Him solely because He humbled Himself as a man.

“I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which He has called you, the riches of His glorious inheritance in the saints, and His incomparably great power for us who believe. That power is like the working of His mighty strength, which He exerted in Christ when He raised Him from the dead and seated Him ... in the heavenly realms.” (Eph. 1:18-20 NIV)

“He who is joined to the Lord is one spirit with Him.” (1 Cor. 6:17) Listen fellow believer. The promises of the Lord are sure. “To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.” (Rev. 3:21) It was only by overcoming the self-seeking and

深處高升，到至高的實在。「因此神將祂升為至高」，來到最大能力和權柄之處。這不是因着祂永恆的榮耀。這給與祂永恆世界中偉大能力的唯一原因是祂謙卑自己來成為人。

我也祈禱神「照明你們心中的眼睛，使你們知道祂的恩召有何等指望，祂在聖徒中得的基業有何等豐盛的榮耀；並知道祂向我們這信的人所顯的能力是何得浩大，就是照祂在基督身上所運行的大能大力，使祂從死裏復活，叫祂在天上坐在自己的右邊。」（弗 1:18-20）

「與主聯合的便是與主成為一靈。」（林前6:17）信徒來聽主確實的應許：「得勝的我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。」（啟3:21）**惟征服今世的追求自**

self-exalting ways of this world that He gained this eternal position. The only way up is down.

Joseph was such an overcomer. Joseph had to go down to the lowest place before He could be lifted by the power of God to the throne. His descent was climaxed with false accusations and imprisonment. At every point he suffered for no fault of his own but solely “for righteousness sake.” He endured thirteen long years of insult and injury, suspicion and slander, testing and trial and treachery. But all these things, terrible as they were, were actually God’s instruments to prepare him to be lifted to the throne of power. He said, “For God has caused me to be fruitful in the land of my affliction.” (Gen. 41:52)

As we study Joseph sharing in the power of the throne, fully forgiving and feeding and caring for the very brethren who had sold him out, we can gain a better understanding of the kind of selflessness that God must put within our heart before He can manifest His power through our lives. Crowns of righteousness will

利和自高，祂才得着這永恆的地位。高升唯一的方法就是降卑。

約瑟就是這樣的得勝者。約瑟必須降卑至最低才能被神的能力提升到寶座面前。他的降卑是隨着誣告和被囚而達至頂點的。他每次的受苦都非因他一己的過錯，而只是為着義的緣故。他忍受十三年長的羞辱和傷害、嫌疑和誣陷、試探和試煉並背信。這一切雖是可怕的，其實是神用上來準備他被高升至坐寶座前的工具。他說：「神使我在受苦的地方昌盛。」(創41:52)

我們讀到約瑟得享寶座賜的權力，卻全然饒恕並餵養和關顧那曾出賣他的兄弟，我們從此更能明白在神能藉我們的生命彰顯祂能力之先，祂須在我們心裏放進這樣的沒有自己。公義的冠冕是給與那些全然順服於

be conferred upon those who have fully yielded to the mind that was in Christ.

He has promised to exalt you in due time. *Every downward step, every dying to self, every embracing of the cross—whether in the form of denial or degradation, of suffering or separation, of false accusation or humiliation—all these and a hundred other things that might be mentioned, are not a descent into misery but actually an ascent to life and power on the throne. Our call to embrace the Cross is a call to reign with Christ.*

Therefore I endure all things for the sake of the elect, that they also may obtain the salvation which is in Christ Jesus with eternal glory. This is a faithful saying: For if we died with Him, We shall also live with Him. If we endure, we shall also reign with Him. If we deny Him {and His way of the cross}, He also will deny us. (2 Tim. 2:10-12)

The Cross and Methods

Paul referred to “speaking the

基督心思的人。

祂曾應許到時候便高舉你。每個降卑的步伐，每個死己，每次接受十字架，無論形式是否定或降卑、受苦或分離、誣告或羞辱，這一切和千百項別樣所提到的事，並不是降至不幸，其實是高升至寶座上的生命和能力。我們被呼召來接受十字架，也是作為與基督一同作王的呼召。

所以我為選民凡事忍耐，叫他們也可以得着那在基督耶穌裏的救恩和永遠的榮耀。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；我們若不認祂，祂也必不認我們。（提後 2:10-12）

第十三章 十字架和方法

保羅說到的「用愛

truth in love.” Here is the divine order. Our first duty is not to speak lovely things or even to speak in love, but to speak the truth. How? “In love.” If we love our God, we shall then speak the truth to others; and in keeping with the second commandment, we shall speak to them “in love.” Let us not offend our God by holding back the truth because of some supposed love for our neighbor’s feelings.

It was this glorious compound of a terrible, yet tearful tenderness, that caused the early church to go forth as an army of “invaders from another world,” bent on taking human hearts captive for their crucified Master. They knew the meaning of Christ’s promise: “I will come to you ... Because I live, you will live also. At that day you will know that I am in My Father, and you in Me, and I in you.” (John 14:18-20) And so they revealed the Son’s light of life, by sharing with Him in the love He shares with the Father.

And the glory which You {the Father} gave Me {the Son} I have given them, that they may be one

心說誠實話」乃神聖的命令。我們首要的責任不是說好話，甚或以愛來說話，而是說實話。如何說？用愛。我們若愛神，必會對別人說實話。第二項要遵守的命令是我們必須「用愛心」說話。我們不要因顧全鄰舍的顏面而不說實話來得罪神。

就是這混以可怕卻滿是淚水的榮美柔愛致使早期教會作為「來自另一世界的進攻」軍隊來前進，決心為他們釘死的主來奪取人心。他們知道基督應許的意思：「我必到你們這裏來.....因為我活着，你們也要活着。到那日，你們就知道我在父裏面，你們在我裏面，我也在你們裏面。」（約14:18-20）他們得享祂與父分享的愛來彰顯子生命的光。

「（父）祢賜給（子）我的榮耀，我已賜給他們，使他們合而

just as We are one {sharing in the same life}: I in them, and You in Me ... that the love with which You love Me {perfect love} may be in them, and I in them. (John 17:22-23, 26)

Concerning these invaders who became vessels of God's life and glory, let us repeat what A. J. Gordon said: "*The help of the world, the patronage of its rulers, the loan of its resources, the use of its methods* (well this sure don't describe today's church!)—*they utterly refused*—lest by employing these, they might compromise their King. An invading army maintained from an invisible base, and placing more confidence in the leadership of an unseen Commander than in all imperial help that might be proffered—that was what so bewildered and angered the heathen, who often desired to make friends with the Christians without abandoning their own gods."

Before we can thus present Christ, there will need to be many heart searchings and humblings before God. There must be an

為一，像我們合而為一（得享相同生命）。我在他們裏面，祢在我裏面.....使祢所愛我（完全）的愛在他們裏面，我也在他們裏面。」(約 17:22-23, 26)

關乎這些成為神生命和榮耀之器皿的進攻者，讓我們重覆A. J. Gordon所說的：「他們徹底拒絕世界的幫助，統治者的恩惠、借來的資源和所用的方法（這肯定不是說到今天的教會！），惟恐用上時便違背他們的王。一個進攻的軍隊堅守那不可見的障地，將更大的信靠寄望於那不可見之元帥的領導而多於王家所提供的一切幫助。就是這個難倒和惹怒了異教徒，他們常時渴望在不用撇棄他們一己之神下來與基督徒友好。」

在我們能展示基督之先，眾多心靈有需要來在神面前鑒察和謙卑。必須有不埋怨、

uncomplaining, uncompromising, embracing of the Cross—an utter and courageous rejection of the idol “self.” Ourselves we cannot save if Christ is to manifest His life and glory through our mortal bodies.

Let us warn our reader in advance. If you plan to follow Christ into this heavenly life, you can expect to pass through agonies that will amount to a thousand deaths in order to unlearn and separate your heart and mind from the self-seeking and self-exalting ways of this world. It will entail dying to the wisdom of this world. Most of you simply do not realize how much you are relying on your committees and your human programs. This is what has separated the church from the life and power that was manifested through the early disciples.

“For we are the circumcision, who worship God in the Spirit {live through the Spirit}, rejoice in Christ Jesus {for what He is doing}, and have no confidence in the flesh.” (Phil. 3:3)

There will be others who have gotten into such habits of trying to be someone special, that following

不妥協的接受十字架，徹底和勇敢拒絕己這偶像。藉着我們必死的身體來彰顯基督是不能救我們自己的。

讓我們事先警告我們的讀者。你們若打算跟隨基督來得這屬天生命的話，你們當想到要經過痛苦，上千百次的死，為叫你的心思意念捨棄和隔離今世追求自利和自我高舉的道路。這必帶來今世智慧上的死亡。你們大部分人就是不知道你們是那樣大大倚重你們的會議和人為活動。這就是叫教會脫離了彰顯於早期門徒的生命和大能的東西。

「因為真受割禮的，乃是我們這以神的靈敬拜（順着聖靈而活），（因着其所作而）在基督耶穌裏誇口，不靠着肉體的。」(腓3:3)

必定有人習慣於嘗試與眾不同，就是跟隨基督就像拔除你已

Christ will be like uprooting everything you have become. But if you want to be chosen by God, you will need to choose to live by His wisdom. Do not be so foolish as to think you can take the wisdom of this world into the heavenly realms.

“For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things which are, that no flesh should glory in His presence.” (1 Cor. 1:26-29)

Like Saul, many of you have been trying to save your kingdom. You have saved your life in this world, but your spiritual life is always dying. The energy of the flesh not only spoils God’s work; it separates you from the kingdom of God and an ever-flowing supply of “righteousness and peace and joy in

成為的每一樣。但你若想成為神所選上的，你必須選擇來靠祂的智慧來活。不要愚蠢到以為你能用上今世的智慧來得進入屬天之境。

「弟兄們哪，可見你們蒙召的，按着肉體有智慧的不多，有能力的不多，有尊貴的也不多。神卻揀選了世上愚拙的，叫有智慧的羞愧；又揀選了世上軟弱的，叫那強壯的羞愧。神也揀選了世上卑賤的，被人厭惡的，以及那無有的，為要廢掉那有的。使一切有血氣的，在神面前一個也不能自誇。」（林前 1:26-29）

你們多人像掃羅一樣一直嘗試來拯救你們的王國。你救了你在今世的生命，但你屬靈的生命在步向死亡。肉體的能量不單止破壞神的工作，且叫你脫離神的國和在聖靈裏常流溢供應的公

the Holy Spirit.” *The rivers of living water cannot flow through a soul that is still attempting to exalt “self” through its own works.*

Your trouble may be that you have been devoted to a cause. You have been ambitious to build your work. Shamefully, you have made use of Jesus to exalt self. But as you contemplate cutting away these fleshly contrivances and false ambitions, you become almost paralyzed with fear. Oh the shame you may have to suffer in order to sink down into the depths of the Cross. We know it is going to be hard. But cheer up. Once you have been undone in the fires of God’s furnace, you will come forth without the smell of that old self-life that has been permeating everything you do.

But if you persist in following the ways of the world let us give you the advice of Prof. Upham, a minister and theologian of a century ago: “They are slow to learn what is to be done, and equally reluctant to submit to its being done. God desires and intends that they shall be His; but, the hour of their inward redemption not being fully come,

義、和平和喜樂。活水江河不能流經仍試圖藉其一己行為來高舉己的生命。

你的煩惱也許是你一直忠於一個理想，你一直有雄心來建立你的工作，卻是不名譽地利用耶穌來高舉己。當你打算割離這些屬肉體的裝置和虛假的雄心時，你因着懼怕而變得幾乎癱瘓。為了要降至十字架的卑微，羞辱也許是要經受的了，我們也知道這是不輕易的。但要歡心。你一旦在神的火窖中被火燒，出來時你將不會再瀰漫着所作每件事中己生命的氣味了。

你若堅持跟隨世界道路而走，讓我們給你一世紀前的傳道者神學家 Upham 教授的忠告：「他們在認識該作甚麼上是遲緩的，也同樣不甘心來降服這樣作。神渴望和想我們屬祂，但他們裏頭得救贖的一刻未完全來

they still love the world. They attach their affections first to one object, and then to another. They would, perhaps, be pleased to have God for their portion; but they must have something besides God. In other words, they vainly imagine that they would like to have God and their idols at the same time. And there they remain for a time, fixed, obstinate, inflexible. But God loves them. *Therefore, as they will not learn by kindness, they must learn by terror.* The sword of Providence and the Spirit is applied successively to every tie that binds them to the world. Their property, their health, their friends, all fall before it. The old fabric of hope and joy, where self-love was nourished and pride had its nest, is leveled to the dust. They are smitten within and without; burned with fire; overwhelmed with the waters; peeled, and scathed, and blasted, to the very extremity of endurance; till they learn, in this dreadful baptism, the inconsistency of the attempted worship and love of God and Mammon at the same time, and are led to see that God is and ought to

到，他們仍愛世界。他們將他們的情感先依附於某一事物，再而另一事物。他們也許會高興來得神作為他們的分，但他們必須有神以外的東西。換句話說，他們枉然地幻想他們同時有神和他們的偶像。他們在那裏有一段時間的維持不變、固執和依然故我。因此，他們既不從仁慈中得教訓，就須從驚恐中來得了。神和聖靈的寶劍能成功解開每個綁繫人與世界的連結。他們的物業、健康、朋友都歸屬這類。孕育愛己和覆育驕傲的盼望和喜樂的舊有交織被視為塵土。他們裏外的被攻擊，被火燒，被水沖，被剝除，被傷害，被損毀到可忍受的極限地步，直至他們在這可怕的浸禮中學會試圖同時敬拜和愛神並瑪門的不相容，從而被領來得見神是和該是那真實和唯一的至高者。」

be the true and only Sovereign.”

It is thus that God chooses in this dreadful furnace of affliction those who He will exalt. Such spiritual leaders can never be made by man or any combination of men. Neither councils, nor conferences, nor synods, nor schools can make them, but only God. This process, of course, applies equally to the man in the pew. Every Christian is to be a vessel of the life, will, and works of God. Each member of the body must die to self before Christ can live through them.

To simple, earnest, heart-hungry souls we make our appeal. Seek spiritual liberty as soldiers of the Cross of Christ. Believe with all your heart that Christ will manifest His life and power within you. Sit down and count the cost. Be well assured that God will take you through some scourging in this way of the Cross. There will need to be a mighty inward liberation through an inner crucifixion, which will also provide a real freedom and carefreeness in the Spirit. And we are not referring to lightness. There is too much of

神就這樣在可怕痛苦的窯中來選上祂所抬舉的人。任何人或組織從來都不能造出這樣的屬靈領袖。也不是議會、大會、宗教會議、學院能製造他們出來，只有神。這過程當然同樣適用於教堂長椅上的人。每個基督徒都要承載神的生命、旨意和工作。每個肢體必須先向己死，基督才能在他裏頭活。

我們所訴諸樸實、熱心和飢餓的人，當來尋找作為基督十字架精兵的自由。全心來相信基督必會在你裏頭彰顯祂的生命和能力。坐下來算計價值。要確實知道神必會領你經過十字架途中的一些苦難。裏頭的解放所必須有的是裏頭的釘十字架，這也必會給與在聖靈裏的真實自由和無憂無慮。我們不是說到輕而易舉。神的榮耀還有極多極多

that to show forth the glory of God. “Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the {inward} revelation of Jesus Christ.” (1 Pet. 1:13) He will lift you into His heavenly spiritual life in due time.

In a generation that glories in the flesh and well nigh worships organizational power, God’s choice of weapons seems to be “foolishness” personified. But “the foolishness of God is wiser than men.” And while the message of the Cross is foolishness to the wise and learned of this world, it is the power of God to those who are truly being saved.

Have you chosen to reject the spirit of this world so you may follow the Son of God? We must not forget that His ways are diametrically opposed to the ways that are highly valued by the people of this world. You are in serious trouble if you are still valuing things that are highly esteemed by worldly minded people. “You are those who justify yourselves before men, but God knows your hearts. For what is

可展示的。「所以要約束你們的心，謹慎自守，專心盼望耶穌基督（裏頭）顯現的時候所帶來給你們的恩。」（彼前1:13）時候要到，祂必會提升你進入祂在天上的屬靈生命。

對付尊崇肉體和幾乎敬拜組織上之權力的世代，神選上的武器似乎是擬人化的「愚拙」。但神的愚拙總比人聰明。十字架的道理於今世聰明和有學問的人是愚拙的；於那些真正得救的人卻是神的大能。

你是否已選擇拒絕今世之靈，好叫你得以跟隨神的兒子？我們一定不可忘記祂的道路與今世之人所高度評價的道路是恰恰相反的。你若仍珍貴屬世心思之人高度評價的東西，你正陷在嚴重的困難中。「你們是在人面前自稱為義的，你們的心神卻知道；因為

highly esteemed among men is an abomination in the sight of God.” (Luke 16:15)

“Not many wise men after the flesh, not many mighty, not many noble, are called.” Let us then be careful that we despise not our poverty, our insignificance and our weakness. So far from being handicaps, these things are in the direct line of God’s choice. Let us, then, seize hold of the opportunity by “yielding our nothingness to God” so that He may manifest His life and glory through the vessel.

“Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God.” (2 Cor 3:5)

“But we have this treasure in earthen vessels, that the excellence of the power may be of God and not of us ... always carrying about in the body the dying of the Lord Jesus, that the life of Jesus also may be manifested in our body.” (2 Cor. 4:7, 10)

In closing, we appeal to everyone who truly desires to serve the Lord in the “power of an endless life.” (Heb. 7:16) For the sake of the

人所尊貴的，是神看為可憎惡的。」(路16:15)

「蒙召的，按着肉體有智慧的不多，有能力的不多，有尊貴的不多。」(林前1:26)我們當心不要輕視貧窮、低微和軟弱，他們遠非缺陷，神正選上這些。就讓我們緊抓機會向神獻上我們的一無所有，好叫祂藉這器皿彰顯祂的生命和榮耀。

「並不是我們憑自己能承擔甚麼事；我們所能承擔的乃是出於神。」(林後3:5)

「我們有這寶貝放在瓦器裏，要顯明這莫大的能力是出於神，不是出於我們.....身上常帶着耶穌的死，使耶穌的生也顯明在我們身上。」(林後4:7, 10)

作為結語，我們對每個真心渴慕以無窮之生命的大能(來7:16)來服事主的人說話：

eternal kingdom of God, sink down into the weakness of the Cross so that Christ may take possession of you with His everlasting life. You do not need to be highly gifted to function in the power of the Spirit. The Lord is waiting to take the nonentities, the nothings, and the nobodies, and make them, even in this unbelieving age, into a mighty force of spiritual warriors. All He asks is that you learn to live by His Spirit in dependent and trusting faith.

“Assuredly, I say to you, unless you are converted and become as {trusting and dependent} little children, you will by no means enter the kingdom of heaven.” (Matt. 18:3)

“I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.” (Matt. 11:25)

“Set your mind on things above, not on things of the earth. For you died, and your life is hidden with Christ in God.” (Col. 3:2-3)

為着神永恆之國的緣故，來降卑進入十字架的軟弱，好叫基督以祂的永遠生命來擁有可能。在聖靈大能的運行上你不需要是滿得恩賜的人。主正等待來取用沒價值之物、無有和無名小卒，使他們在這不相信的世代中作成強大的屬靈軍隊。祂全所要求的就是你以倚靠和靠賴的信來順着聖靈而活。

「我實在告訴你們，你們若不回轉，變成小孩子的樣式，斷不得進天國。」(太18:3)

「父啊，天地的主，我感謝祢！因為祢將這些事向聰明通達人就藏起來，向嬰孩就顯出來。」(太11:25)

「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。」(西3:2-3)

“Finally, my brethren, be strong in the Lord and in the power of His might ... For we do not wrestle against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age, against spiritual hosts of wickedness in the heavenly places.” (Eph. 6:10-12)

「我還有未了的話：你們要靠着主，倚賴祂的大能大力作剛強的人.....因我們並不是與屬血氣的摔跤，乃是與那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔摔跤。」（弗 6:10-12）

Born Crucified

釘死得生

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生命不是模仿，而是有分於基督。必須藉着在老我生命上死才活潑地得與聖靈有分。「我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面活着。」(加 2:20)「我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面活着。」(加 2:20) 有基督存心的人樂於虛己卑下；十字架否定己。十字架道路不過是結束那舊有本於己之形式的生命。惟有斧子放在己之樹的根上，那舊有本於己的生命樣式被聖靈的生命所取代。

我們須藉展示祂的生命而非單單傳揚祂來彰顯祂。你我唯一法能引人到真實的基督去，就是在祂十字架犧牲的道路上走。死亡仍是生命之門，自死得生，繁衍和倍增的生命。我們永不能逃避這不變和永恆之律，死「己」乃所有生命倍增的條件。我們引領人來得祂聖靈的管治和生命上有聖靈加力的效度是與我們降卑至我們的無有和准許神來作那提升的程度成正比的。往十字架的呼召便實在是得冠冕的呼召。

十字架的道路不容易走。神必會不斷用上祂管教的工作，直至那自主和自足的靈被摧毀。祂需要除掉那舊時本於己的亞當生命，才能叫聖靈中義和平安並喜樂生命之國能完全在心中得建立。能坦誠說「我不再活」之時便落在實證地說「基督在我裏面活」的地位。