

THE LAW OF LIBERTY IN  
THE SPIRITUAL LIFE

*Evan H. Hopkins*

廣靈生命中釋放之律

伊雲·鶴健士著

# THE LAW OF LIBERTY IN THE SPIRITUAL LIFE

by Evan H. Hopkins

## 1. SIN

"Sin is lawlessness." I John 3:4.

"All unrighteousness is sin." I John 5:17.

"Therefore do not let sin reign in your mortal body, that you should obey it in its lusts." Rom. 6:12.

"Wash me thoroughly from my iniquity, and cleanse me from my sin." Ps. 51:2.

"Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works." Titus 2:14.

"Heal my soul, for I have sinned against you." Ps. 41:4.

"I will heal their backsliding." Hos. 14:4.

"Knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19.

# 屬靈生命中釋放之律

伊雲·鶴健士

## 第一章 罪

「違背律法就是罪。」  
(約壹 3:4)

「凡不義的事都是罪。」(約壹 5:17)

「所以不要容罪在你們必死的身上作王，使你們順從身子的私慾。」(羅 6:12)

「求祢將我的罪孽洗除淨盡，並潔除我的罪！」  
(詩 51:2)

「祂為我們捨了自己，要贖我們脫離一切罪惡，又潔淨我們，特作自己的子民，熱心為善。」  
(多 2:14)

「醫治我，因為我得罪了祢。」(詩 41:4)

「我必醫治他們背道的病。」(何 14:4)

「知道你們得贖，脫去你們祖宗所傳流虛妄的行為，不是憑着能壞的金銀等物，乃是憑着基督的寶血，如同無瑕疵、無玷污的羔羊之血。」(彼前 1:18-19)

"Now to Him who is able to keep you from stumbling, and to present you faultless before the presence of His glory with exceeding joy, to God our Savior, Who alone is wise, be glory and majesty, dominion and power, both now and forever. Amen." Jude 24, 25.

Every heresy, it has been said, has its root in defective views of sin. What we think of the Atonement depends greatly upon what we think of the evil which made that Atonement necessary. The converse, no doubt, is also true.

Sin is not an essential element in the constitution of our humanity. We know that it was not in man originally, nor will it be in man as finally glorified; neither did it exist in the Man Christ Jesus. And yet there is scarcely a fact of which we are more conscious than the presence of evil. It meets us on every hand. Its desolating influence is seen and felt by all.

Nor again are we to regard sin as a necessary constituent of our moral progress. That it is overruled for our good, and that it is made to serve in the process of our spiritual discipline, is undoubtedly true; but sin is not an essential element in our moral training or spiritual advancement. We need not

「那能保守你們不失腳，叫你們無瑕無疵，歡歡喜喜站在祂榮耀之前的我們的救主獨一的神，願榮耀、威嚴、能力、權柄，因我們的主耶穌基督歸與祂，從萬古以前並現今，直到永永遠遠。阿們。」  
( 猶 24-25 )

一直有人說每個異端都在罪的根本觀念上出錯。我們對救贖的看法主要取決於我們對罪使救贖成為必須的看法，相反亦然，毫無懸念。

罪並非構成我們人性的基本原素。人本來沒有罪，最終得榮耀時人裏頭也沒有罪。人子基督耶穌裏頭也沒有罪。然而事實上我們更覺知罪的存在。我們每方面都遇上罪，人人都得見和察覺罪極大破壞的影響。

我們也不會看罪為構成我們道德進程的必要成分。毫無疑問勝罪為叫我們得益，在我們屬靈管教過程中也用上罪；但罪在我們道德的訓練和屬靈的進步上都不是基本的元素。我們不需犯罪來叫恩

sin that grace may abound; we need not be under its power, nor defiled by its taint, in order to be advancing in knowledge or growing in humility.

It is a true instinct of man's nature that teaches him that guilt needs compensation; but the mistake into which he falls, if left to himself, is that he seeks to make that compensation by means which he himself has devised. This is the history of all heathen sacrifices.

Sin is an offence, because it is rebellion against the sovereignty of God, a contradiction to His nature, an insult to His holiness. It stands related to law; not merely to the law of reason, or of conscience, or of expediency, but to the law of God. Sin consists essentially in the want of conformity to the will of God, which the law reveals; it is lawlessness; a breach of law. And thus, it is the law that reveals the sinfulness of sin. "The crookedness of a crooked line may be seen of itself, but it is still more evident if compared with a perfect standard of straightness."

While the voice of conscience tells us that some amends is needed for the guilt of our sin, it is only revelation that shows us how that amends can be made. This view of sin leads us to see the meaning of Christ's death on the

典顯多；我們不需為了增進知識和越發謙卑而服在罪的權勢下，被其敗壞所玷污。

教導人說人的罪需要補償這人類天性的直覺是對的；但當人犯罪後任由他自己藉自己所設計的方法來補償卻是錯誤的，這是所有異教獻祭的由來。

罪因着悖逆神的尊嚴，抵觸祂的本性和羞辱祂的聖潔來干犯了神。罪與律法有關，不單止是理性之律，或良心的律，也不止是權宜，更與神的律有關。律法主要顯明罪在缺乏神旨意上的順從。因此，律法顯明罪的惡極。「曲線的彎曲也許從其本相得見，但它若與完美標準的直來比較時，其曲便更明顯。」

良心有聲音告訴我們說我們的過犯需要改正，但只有啟示才給我們顯明這改正如何能作成。這樣看罪引領我們得見基督在十字架上死亡的意義，這

cross. It was the death of a condemned criminal: "He was wounded for our transgressions, He was bruised for our iniquities" (Isa. 53:5); He died, "the just for the unjust" (1 Pet. 3:18).

Sometimes the term sin is used in Scripture as having reference to acts of sin. This, however, is not the only sense in which sin is spoken of. It is also referred to as a power, dwelling and working in man.

When we speak of sinning, we imply, of course, an action. But by an action we do not mean merely that which is external; it may be a purely inward one. Transgression therefore must not be limited to outward violations of God's law; it includes all those inner activities of the soul which are opposed to the mind and character of God.

In the sixth of Romans the particular aspect in which sin is contemplated is that of a ruling power. Sin is there personified as one who seeks to have lordship over the believer.

Christ's death, which has separated the believer from the consequences of sin as a transgression, has also separated him from the authority of sin as a master; set him free.

The believer sees that Christ, by

是被定罪罪犯的死亡：  
「祂為我們的過犯受害，  
為我們的罪孽壓傷。」(賽  
53:5)；祂死「是義的代替  
不義的」(彼前 3:18)。

有時聖經中所用罪的一詞是說到罪行，但這不是罪唯一包含的意義；它也說到一種住在人裏頭運作的權勢。

當我們說到犯罪時，我們當然是說到罪行。但說到罪行時我們不單止說到外面的，罪也可能純然是內在的。因此過犯不一定局限於外面違反神的律法，罪也包括人裏頭一切與神的心思和品格相違背的行為。

在羅 6 章中特特說到罪被看為一個管治的能力，這裏說到被擬人化的罪尋求作信徒的主人。

**基督的死已叫信徒脫離了過犯這罪的後果，也已使他脫離了罪這作為主人的掌控，他已自由。**

信徒得見基督為他

dying for him, has completely delivered him from the penalty of sin. So it is his privilege to see that because he is identified with Christ in that death, he is also delivered from sin as a ruling principle. Its power is broken. He is in that sense "free from sin" (Rom. 6:18, 22).

The purpose of the Apostle, in this sixth chapter, is to show how completely the believer is identified with Christ when "He died unto sin." To enter fully into the meaning of that death is to see that Christ has emancipated us from any further dealings with our old master sin. The believer is privileged thus to take his place in Christ, who is now "alive unto God." From that standpoint he is henceforth to regard sin. He is now and forever free from the old service and the old rule. The Cross has terminated the connection once for all, and terminated it abruptly. It has effected a definite and complete rupture with the old master, sin.

Such is the Divine secret of Christian sanctification, which distinguishes it profoundly from simple natural morality. The latter says to man, Become what you would be. The former says to the believer, Become what you *are* already (in Christ). It puts

死，已完全把他從罪的刑罰中得釋放。因此他蒙恩得見因着他與基督同死，他也得以從管治原則的罪上得釋放。其權勢已被打破，因此他可以說已脫離罪（羅 6:18, 22）。

使徒在羅 6 章中有着顯示信徒如何能完全與基督在罪上同死這目的。完全進入這死的意思就是要看見基督已使我們從任何進一步與我們舊有罪的主人中得釋放。因此信徒是蒙恩來取上在如今向神活之基督裏的位分。他從此站在這立場上來看罪。他如今得脫離了他舊有的效忠和管治，直到永遠。十字架已一次過終止了這聯繫，且是決絕地終止的。這帶來與罪這舊有主人的絕對和完全的破裂。

這就是基督徒成聖的神聖奧秘，與純然屬血氣的道德有着極大的分別。屬血氣的道德對人說：來成為你當成為的；而成聖卻對信徒說：來成為你已在基督裏的所是。這在道

a positive fact at the foundation of moral effort, to which the believer can return and have recourse anew at every instant. And this is the reason why his labour is not lost in barren aspiration, and does not end in despair.

The defilement that arose from within is chiefly dwelt upon in the Book of Leviticus, the most striking picture is that presented by the leper. Such a one would be excluded from the sanctuary. He was shut out from the worship of God and from all intercourse with the people of God.

So with the man who had come in contact with death (Num. 19), whether intentionally, through negligence or unconsciously. He became at once ceremonially unclean, and was "cut off" from all the privileges of a redeemed worshipper.

In all these pictorial unfoldings of the gospel, God was teaching His redeemed people that He could not tolerate any uncleanness upon those whom He had brought unto Himself, and amongst whom He had taken up His abode.

The true basis of all purification is found in the atoning death of Christ. There are not two fountains, two sources of life and purity. There is but one central spring, and that is the

德努力的基礎上給與一個正面的事實：信徒能回轉，隨時都可回轉和得重新的倚靠。就是這原因，他的努力不至徒有盼望，不至最終絕望。

利未記主要詳述源自裏面的污穢，最觸目的寫照就是痲瘋病人所展示的。這樣的人不能就近聖所，他不能敬拜神，不能與所有神的子民交往。

那不論有意、大意還是不自覺地摸了人死屍（民 19 章）的人也一樣，禮儀上他立時成為不潔，便與蒙救贖之敬拜者的一切恩典割離。

在這一切生動的福音揭示上，神在教導祂所救贖的子民，祂不能容忍祂領來歸祂自己並與祂同居之人的任何不潔。

所有潔淨的真實基礎都在基督救贖的死上找到。泉源、生命和潔淨的源頭都不會有兩個。唯一的中心泉源就是十字架。

Cross.

It was to this both rites pointed; the law relating to the cleansing of the leper, and the ordinance of the red heifer. The place where the forgiveness of sins is found is the source whence cleansing from defilement is obtained.

As it is our privilege to know that we are reconciled to God by the death of His Son, so it is our privilege to see that by the same atoning death we are separated from the defilement of sin. The source of our pardon and justification is the source also of our purity.

He "gave Himself for us, that He might redeem us from all iniquity" (Titus 2:14). That is, Christ gave Himself as a ransom, to redeem us from the enemy's power. "And purify unto Himself a peculiar people," etc.

The death of the victim, the red heifer, was not repeated. For that sacrifice pointed to the death of Christ, which was "once for all." But the ashes were set apart for endless application. The "water of separation," by which the virtue of the sacrifice was applied, was not water alone, but water impregnated with the "ashes." The unclean was sprinkled with the water containing these ashes.

"How much more shall the BLOOD

關係到痲瘋病得潔淨的律法，和紅母牛的條例，這兩個禮儀都指向這個。過犯得赦免之處就是污穢得潔淨的源頭。

我們蒙恩得悉我們是藉神兒子的死來得與神和好，我們也是蒙恩來得見藉着這相同的死來叫我們脫離罪之污穢的。我們得赦罪和成聖的源頭也是我們得潔淨的源頭。

「祂為我們捨了自己，要贖我們脫離一切罪惡。」(多 2:14) 基督親自作贖價，救我們脫離仇敵的權勢，和潔淨我們，特作自己的子民。

紅母牛祭牲的死不會重覆，因為這祭牲是指向基督的死，是一次過的；而這灰是備作無限次的應用。這「除污穢的水」不是單單有水，這獻祭的功効是來自浸了灰的水，灑在不潔之人身上的是有着這些灰的水。

「祂的血豈不更能洗

of Christ ... purge your conscience from dead works to serve the living God?" (Heb. 9:13, 14).

We may insist, as some do, that the water in this type refers to the word. This does not detract from the virtue of the blood. As the water carried the ashes, the ashes that contained the blood, and brought the unclean person in contact with the blood, so now it is the word that brings us to the blood of Christ. But the word is not the Fountain of our cleansing; it is only that which brings us to the Fountain. There is but one Fountain for sin and for uncleanness; the Cross of Christ.

To be cleansed from any impurity is just to be separated from it. To bring us into conformity with that death is the office of the Holy Spirit through the word. This is to know the liberty of the cleansing power, as well as the freedom from the atoning efficacy of Christ's sacrifice for sin.

In the eighth chapter of Matthew, we have an account of a series of miracles which our Lord wrought immediately after He had preached His sermon on the mount. Having unfolded the principles of His kingdom by teaching, He then shows His power by His actions, and communicates His liberating and energizing virtue by

淨你們的良心，除去你們的死行，使你們事奉那永生神麼？」(來 9:13-14)

我們也許可像一些人那樣來堅持這樣的水是指着聖經說的，這沒有貶損血的效力，正如水中有包含血的灰一樣。水叫不潔的人與血有接觸，如今不過是聖經把我們領進基督的血。但聖經不是我們得潔淨的泉源，是聖經領我們到泉源吧了。不潔的人只有一洗罪的泉源，就是基督的十字架。

**任何污穢上的得潔淨不過是脫離它吧了。**藉聖經領我們進入這同死的是聖靈的職責。這叫我們認識這潔淨能力所給的自由，和基督為罪犧牲的贖罪果效所帶來的自由。

在太 8 章中我們有主登山寶訓後立時作成的一系列神蹟。藉教訓來揭示天國的原則之後，祂藉祂的行動來展示祂的權能，藉着醫治這些疾病來向他們傳遞祂使人自由和使人健壯的能力。我們在這章中有痲瘋病人、癱子、發

healing all their diseases. We have here in this chapter leprosy, paralysis, fever, and other forms of evil; but Christ was able to cure them all.

In the disease of paralysis we see the loss of the power of voluntary muscular motion. Sin has precisely the same effect on our souls. Though there is spiritual life, there may be lack of spiritual vigour. The effects of sin may be traced in the impairment of voluntary power, and in the enfeebling of all moral energy, as well as in the hardening and deadening of the spiritual sense. The new birth may have taken place, the great change of conversion to God may have been clear and unmistakable, and yet sin may have been allowed to come in and produce its paralyzing effects. It not only robs us of all spiritual energy, it retards our progress, and it hinders our growth.

Disease may bring about positive defects in the bodily organism. Take, for instance, the case of the man born blind, or of the one who was deaf and dumb. It may so affect the spiritual organs of our moral being that in course of time these organs cease to act. The words, "having eyes they see not," become actually fulfilled.

In the case of the deaf mute, the organs were there, but practically the

熱病的人和其他的害病，基督卻能全都醫治。

在癱子的病例中我們得見人喪失了自主肌肉活動的能力。罪在我們的魂上恰恰也有着相同的影響。雖然有屬靈的生命，也許缺乏屬靈的生命力。罪的影響也許在自主能力的損害上、所有道德力量的軟弱無力和屬靈觸覺的硬化和麻木上找得到。新生已發生，歸向神的重大改變清晰沒有弄錯，然而罪也許已被容許進來產生其癱瘓的果效。這不單止奪去我們所有的屬靈能力，它也延緩我們的進步，阻礙我們的成長。

疾病也會在身體有機組織中帶來實際的失效。例如那些生來的瞎子、聾子和啞巴。罪會影響我們道德個體的屬靈器官，經過一般長時間後，這些器官都停止運作。「有眼不能看」這話便成為事實。

聾啞之人的器官還在，但實際上他們於那人

man was as if they were not. Two channels of communication with the outer world were thus closed to him.

He first opened the ear. Sin has robbed man of his power of hearing God's voice.

"Hear, and your soul shall live."  
"He who hears My word and believes in Him who sent Me has everlasting life."

Then the Lord Jesus loosed his tongue. It is the instrument we use when we sing to God's praise, when we give utterance to our gratitude, and when we bear witness before men. Jesus said, "Ephphatha," Be opened.

That act was symbolical of the whole of Christ's ministry. He came, not only to redeem the soul, but to liberate every power and faculty we possess, and which God originally created for His glory.

Satan's great aim is to enslave and carry into captivity. He seeks to close every avenue which brings the soul into intercourse with God. Christ has come to open the prison doors; to burst the fetters that keep the soul in slavery to sin.

In his Epistle to the Ephesians, St. Paul enumerates a number of sins, all of which may be included under the heading of acquired habits (Eph. 4:25,

如同不在一樣。兩個與外面世界溝通的渠道於他都關閉了。

主先開的是他的耳。罪奪走了人聽見神聲音的能力。

「側耳而聽，就必得活」(賽 55:3)。「那聽我話，又信差我來者的，就有永生。」(約 5:24)

之後主解開了他的舌結。舌頭是我們用來歌頌讚美神的工具，也用來說出我們的感戴，和在人前說的見證。耶穌說：「以法大。」開了吧。

此舉象徵着整個基督的職事。祂來，不單止救贖靈魂，且來釋放我們所擁有的每個能力和機能，就是神本意為着祂榮耀來創造的。

撒但的一大目的就是勞役和牢籠。他試圖封上每條引領人來與神相交的路。基督已來打開獄門，打開叫人服在罪的勞役中的腳鐐。

保羅在以弗所書中列舉多項的罪全都被包括在學習來之習慣的名目下(弗 4:25-32)：謊言、偷

32). Falsehood, theft, corrupt speech, bitterness, wrath, anger, clamour, railing, malice; all these are to be laid aside, not subjugated or kept under, but altogether put away.

"Be holy, for I am holy...knowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." (1 Pet. 1:16, 18, 19).

We may thus claim, as one of the benefits of Christ's death, complete and immediate deliverance *from the evil power of our past manner of life*. How can sin and holiness dwell together in the same heart? How can a man be sick and well at one and the same time?

All sin; not only as a transgression, but as a principle; is eradicated, when the soul is living up to its true privileges.

By the light of His own indwelling presence He keeps sin outside the region of our consciousness. The cleansing thus brought about and realized is not a state, but a maintained condition, having no existence whatever apart from Christ Himself.

When a light is introduced into a dark chamber the darkness instantly

竊、污穢的言語、苦毒、惱恨、忿怒、嚷鬧、毀謗、惡毒，這一切都該被擱置一旁，不該屈從他們，反要完全棄掉。

「你們要聖潔，因為我是聖潔的.....知道你們得贖，脫去你們祖宗所傳流虛妄的行為，不是憑着能壞的金銀等物；乃是憑着基督的寶血，如同無瑕疵、無玷污的羔羊之血。」  
(彼前 1:16, 18, 19)

我們取用基督之死，完全和立時脫離過去生活上的邪惡權勢。罪和聖潔怎能在同一個心中居住？人怎能同一刻既是有病又是無恙？

當人活在真正的蒙恩中時，不單止過犯，且是所有罪的原則都被根除。

藉着祂親自內住同在的光，祂把罪保持在我們良心區域之外。所帶來和體現的潔淨便不是一種狀態，而是一個持續的情況，每當離了基督便不復存在。

當光被引進一黑暗房間時，黑暗頓時消失，但

disappears, but the tendency to darkness remains; and the room can only be maintained in a condition of illumination by the continual counteraction of that tendency. The chamber is illuminated by "a continual flow of rays of light, each succeeding pencil of which does not differ from that by which the room was first illuminated."

If it were a state of purity that Christ produced in the soul, then we could conceive of it as having an existence apart from the present activity of His indwelling. And to what would such a notion inevitably lead? To the habit of being occupied with a state of purity rather than with Him who is made of God unto us "sanctification." Then the delusion follows as a natural consequence, that we need not depend upon Christ continually for the counteraction of the ever-present tendency to evil, "the law of sin and death."

How can the tendency to sin exist in the presence of the indwelling Holy Spirit of God? "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." The very fact that the "law of the Spirit of life" is in force, and is ever a continual necessity, is a proof that the law of sin

黑暗的趨勢依然。惟有持續在這傾向的反作用下，房間才得以持續在光照的狀況中。那房間被一持續的大量光線所照明，每一記接續的光束跟房間被初次照明的光束無異。

若這是基督在人靈魂中所產生的聖潔狀態，那麼我們可看它為在祂內住當前活動之外的一個存在。這樣的見解無可避免地領往何處？領至習慣被聖潔的狀況所佔據，而不是領至神所作成我們的成聖。隨之而來的自然後果就是一個錯覺——我們不需要持續倚靠基督作為總是存在的犯罪傾向「罪和死的律」的反制行動。

有神聖靈內住的同在下如何能有犯罪的傾向？「在基督耶穌裏賜生命聖靈之律使我脫離了犯罪和死的律」。「賜生命聖靈的律」在運行並持續的需要這事實在在證明罪和死的律未被滅絕，不過被抵銷

and death is not extinct, but is simply counteracted; in other words, that the tendency to sin is still there.

Never in this life are we absolutely free from the presence of evil; the tendency to sin and death is ever with us.

Apart from Christ as the indwelling life, even the most advanced believer would at once relapse into a state of spiritual decay, because the law of sin would no longer be counteracted.

But, on the other hand, while recognizing the fact that we are not only liable, but prone, to sin; that we have to the last a downward bias; let us not forget that Christ is stronger than Satan and sin. By His death He has separated us from sin as to its penalty, its service, its defilement, its enfeebling consequences, its habits; and so "in His life," His indwelling life, He sets us free from its law. He so counteracts the natural tendency to sin by the law of the Spirit of life, that both its tyranny and strain are gone.

## 2. NO CONDEMNATION

"There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. For the law of the Spirit of life in Christ

吧了。換句話說，犯罪的傾向仍在。

我們今生永不能完全脫離罪的同在，犯罪和死的傾向一直與我們一起。

除了作為內住生命的基督，就是最進步的信徒也會立時重新陷入屬靈敗壞的狀態，因着犯罪的律不再被抵銷。

再者，既承認我們不單止易於，且傾向犯罪這事實，那麼我們到頭來必然傾向墮落。不要忘記基督強過撒但和罪。祂藉着祂的死已使我們脫離罪和罪的刑罰、服役、污穢、使人衰弱和其習性；因此祂藉祂內住的生命使我們脫離罪的律。祂也藉賜生命聖靈的律抵銷犯罪的自然傾向，因此罪的殘暴和勢力都被除掉。

## 第二章 不再定罪

「如今那些在基督耶穌裏（不隨從肉體，只隨從聖靈）的就不定罪了。因為賜生命聖靈的律，在基督耶穌裏釋放了我，使

Jesus has made me free from the law of sin and death." Rom. 8:1, 2.

"Without Me you can do nothing." John 15:5.

"I can do all things through (in) Christ who strengthens me." Phil. 4:13.

"Be strong in the grace that is in Christ Jesus." 2 Tim. 2:1.

The phrase "in Christ" is almost peculiar to St. Paul. It occurs in his epistles alone about seventy-eight times. But the germ is found in the words of our Lord: "Abide in Me, and I in you" (John 15. 4).

There is what we may term the "in Christ" of standing, and the "in Christ" of walk or experience. The former has reference to headship, the latter to fellowship.

### *Headship.*

Each of us occupies one of two positions; Adam or Christ. God's dealings have reference to two men; the first and the last Adam. The whole human race was headed up in Adam.

Adam's trial was the trial of the whole human race. His fall was the fall of the whole family. "As through one man sin entered the world, and death

我脫離罪和死的律了。」  
( 羅 8:1-2 )

「因為離了我，你們就不能作甚麼。」( 約 15:5 )

「我靠着那加給我力量的，凡事都能作。」( 腓 4:13 )

「你要在基督耶穌的恩典上剛強起來。」( 提後 2:1 )

「在基督裏」一語幾乎是保羅獨用的，他書信中就有七十八次之多。在我們主所說「你們要常在我裏面，我也常在你們裏面。」( 約 15:4 ) 中可找到其種子。

有地位上的「在基督裏」，也有在行止經歷上的「在基督裏」。前者指着基督作頭，後者則指着與基督契合說的。

### *作頭*

我們每一個都有亞當或基督的地位。神的作為都指向首先和末後亞當這二人。整個人類都以亞當為首。

亞當受的是整個人類的考驗，他的墮落是整個人類的墮落。「這就如罪是從一人入了世界，死又是

through sin, and thus death spread to all men, because all sinned." ["All sinned" (aorist) i.e., in Adam. Probation may be looked at either as having reference to salvation or to service. Probation so far as salvation is concerned is no longer a question of our own works. In that sense our probation terminated with Adam's failure. But probation in connection with service is still going on. And it is in that sense that we must understand the apostle as writing when he says, "lest that by any means, when I have preached to others, I myself should be a castaway," or "should be rejected" (RV); (1 Cor. 9:27); disproved or rejected, that is, as to service.]

There we have the end of the trial. That terminates, strictly speaking, human probation (Rom. 5:12).

It is to such that the Gospel comes. Not to those whose trial is undecided, who are in process of being tested, who are still on probation; but to those whose opportunity on that ground is forever gone; to those, therefore, who are "lost."

The burden of Gospel's message is not probation, but redemption.

To propose the improvement of the old position in Adam, is like the vain effort of endeavouring to revive the life

從罪來的，於是死就臨到眾人，因為眾人都犯了罪。」(羅 5:12)「在亞當裏眾人都犯了罪(不定過去式)。被考驗可能是指着救恩，也可指着服刑說的。關乎到救恩的考驗，就不再是我們一己工作的問題了。據此來看，我們的被考驗是以亞當的失敗來告終的；但關乎到服刑的考驗卻仍繼續。在這意義上我們需明白使徒所寫「恐怕我傳福音給別人，自己反被棄絕了。」(林前 9:27)的意思，被棄絕是指着受刑說的。

嚴格來說，審判在那裏結束，人類的考驗就在那裏終止。(羅 5:12)

福音就是來到這點。不是來到那些考驗未定，試驗仍在進行中，仍受考驗的人；而是來到那些探究的機會都永遠逝去的人，因此是臨到那些失喪的人。

福音信息所側重的不是考驗，而是救贖。

提議改良在亞當裏的舊有地位，就像努力來在死樹的斷枝中來恢復生命

in the separate branches of the dead tree.

The Gospel proclaims a new creation: a new tree; union with a new root; being grafted on to a new stock. "If any man be in Christ, he is a new creature" (2 Cor. 5:17). This is not to improve the old, but to be translated into a new position.

We have here a faint shadow of what the Gospel bestows. To be a believer in Christ is to have passed out of our old position; to lose our old name; and to take our stand on an entirely new ground. We are baptized "into the name of the Lord"; we are "in Christ."

"There is therefore now no condemnation to them which are in Christ Jesus."

Included in this statement is also the thought of;

### *Fellowship.*

To be "in Christ" in this sense is to have the consciousness of His favour. This is a matter, not of standing, but of experience; and yet not of feeling, but of faith. We are commanded to "abide" in Christ. That which has reference to our judicial standing cannot be a matter of exhortation. Those who have taken their stand in Christ; who are justified;

般徒勞。

福音宣告一棵新樹的新造，與新根合一，被植入一新株中。「若有人在基督裏，他就是新造的人。」（林後 5:17）這不是改良那舊有的，而是植入新的地位。

我們在這裏有福音所給與的一個模糊影像。要成為在基督裏的信徒，便要出離他舊有的地位，喪失他舊有的名字，取上全新的地位。我們是受浸歸入主名和在基督裏的。

「如今那些在基督耶穌裏的就不再定罪了。」

「在基督裏」也包含以下的思想：

### *相交*

「在基督裏」意味覺知祂的喜好。這不是地位，而是經歷的一回事；這是信而不是感覺的一回事。住在基督裏是給我們的命令。關乎我們審判上的地位的不能是告誡的一回事。那些已取上在基督裏地位的人是被稱義的

are now required to remain, to dwell, or abide in Him for sanctification. The "in Christ" which has to do with our experience and walk, which relates to our sanctification, is constantly a matter of exhortation in the Scriptures.

It is possible, alas! not to abide in Him. And what happens when the believer ceases to abide? He then lives the self-life.

There is such a thing as a religious self-life. Is it not the life that is too often manifested, even by those who have a saving knowledge of Christ? There may be a clear apprehension of what it is to be "in Christ" as to justification, and yet much darkness and perplexity as to the "in Christ" of sanctification. Many have a true aim, seeking to glorify Christ, and to be made like Him; they have sincere and earnest desires, and they are making constant and vigorous efforts after holiness; and yet they are continually being disappointed. Failure and defeat meet them at every turn. Not because they do not try, not because they do not struggle; they do all this, but because the life they are living is essentially the self-life and not the Christ-life.

They are brought into condemnation. This arises from the fact that the "law of sin" in their members is

人，如今需要的是為着成聖而留駐，居住和永在基督裏。在基督裏是關乎到我們的經歷和行止，這關乎到我們成聖的總是聖經所告誡之事。

不住在祂裏面是可能的呢！當信徒不再住在祂裏面時有何發生？他便活在己的生命中。

有宗教上有靠己而活這回事。那些有基督救恩知識的人常顯露的不就是這生命麼？有着清晰地領會「在基督裏」的稱義，卻在「在基督裏」成聖上大大黑暗和混淆。多人有着真實的目標，尋求榮耀基督，要像祂；他們有着誠摯和嚴肅的渴求，他們也在作恆常和極大努力來追求聖潔；然而他們不斷失望。他們每次遇到的都是失敗和挫敗。不是因着他們沒有嘗試，不是因為他們不掙扎；這些他們都作了，原來是因為他們所活的基本上是己的生命，而不是基督的生命。

他們被引進定罪。這是因着在他們肢體中「罪之律」比起他們更新的本

stronger than their renewed nature.

The soul that ceases to abide in Christ lives the "I myself" life.

It is the believer's privilege to know that there is now no condemnation for him, whether he thinks of himself as standing before God as a Judge, or as walking before God as a Father. As in the one case he stands before God in Christ the Righteous One, who has met all the claims of the righteous law; so in the other he is abiding in Christ the Holy One, who has satisfied all the desires of a Father's heart.

Thus walking, he knows the blessedness of pleasing God. Surely it is to this condition of soul that the Apostle refers when he says, "Beloved, if our heart condemn us not" (1 John 3:21); not if we stand justified in Christ, but if our heart be not accusing us; "we have confidence towards God."

It is worthy of note that while the Apostle in those eleven verses (Rom. 7:14; 24) refers to himself, either directly or indirectly, some thirty times, he does not there make a single reference either to Christ or the Holy Spirit. In reading that passage it is not necessary to suppose that the Apostle is speaking from the standpoint of a present experience, but from the

性更強大這事實所致。

不再住在基督裏的人所活的是己的生命。

認識到他如今不再被定罪是信徒的殊榮，無論他以為自己是在審判官的神面前站立，還是在作為父的神面前行走。在基督這義者裏的他一方面是站在神前，祂已符合了義之律法的所有要求；而一方面他是住在基督這聖者裏頭，祂已滿足了父心中的一切想望。

他以認識討神喜悅的恩福而行。肯定這就是使徒所說「親愛的弟兄啊，我們的心若不責備我們」（約壹 3:21）的狀況；我們可向神坦然無懼非因我們在基督裏稱義，而是因我們的心不指控我們。

值得注意的是使徒在羅 7:14-24 這十一節經文中直接或間接三十次說到他自己時，他連一次也沒有說到基督或聖靈。讀這段經文時，不需要以為使徒是從當下的經歷這立足點來說的，而是從當下所承認從前和如今都在他裏頭那兩個天性的傾向這立

standpoint of a present conviction, as to the tendencies of the two natures that were then and there present within him.

The freedom of which the Apostle speaks in the opening words of the eighth chapter, he enforces by an inference and a reason. The inference or conclusion is indicated by the word "therefore." "There is therefore now," etc. But to what point in the argument does this note of inference refer? To what does it go back? A careful perusal shows us that this first verse is a conclusion springing out of the first six verses of the seventh chapter.

Three great truths he had put before his readers: substitution, identification, and union. The thought of substitution he unfolds in chap.5: "Christ died for the ungodly," "Christ died for us," verses 6 and 8. Here, too, we have the headship of the first and second representatives, Adam and Christ, dwelt upon.

The thought of identification he brings out in chap. 6. The believer is there regarded as crucified and buried with Christ. See verses 6 and 4. And then there is the thought of union. It is in the opening portion of chap.7 that this truth is set forth. "You also have become dead to the law through the

足點來說的。

使徒在羅 8 章開端所說到的得脫離，是由推論和理據所確立的。那推論或結論是由「因此」和「如今.....就」等語所暗示的。但論述中這推論何所指？它又回溯至那裏？一個仔細的研究給我們看見羅 8:1 的結論源自羅 7:1-6。

他將代替、等同和合一這三個重大真理放在讀者面前。他在羅 5 章中揭示代替的思想：「基督為不敬虔的人死」，「基督為我們死」（羅 5:6, 8）。這也詳論亞當和基督這第一個和第二個作頭的代表。

他在羅 6 章中帶出等同的思想。在羅 6:6, 4 中信徒被看為與基督同釘和同埋葬。之後來到合一的思想，是在羅 7 章的開首部分陳明這真理的。「你們藉着基督的身體，在律法上也是死了，叫你們歸於

body of Christ, that you may be married to another." This truth is dwelt on only in the first six verses. At the seventh verse a digression begins, and the subject of union is not again taken up until the first verse of chap. 8. The progress of thought in these three great facts; substitution, identification, and union; is indicated in the prepositions "for," "with," and "in."

"Therefore now in Christ Jesus"; being brought into union with Him, not judicially alone, but experimentally also; "there is no condemnation."

But the Apostle assigns a reason for this blessed state of things, in these words. "For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death."

The believer is thus reminded of the truth of that terse but pregnant sentence spoken by the Lord Himself: "Without Me," or apart from Me, "you can do nothing" (John 15:5);

If a piece of iron could speak, what could it say of itself? "I am black; I am cold; I am hard." But put it in the furnace, and what a change takes place! It has not ceased to be iron; but the blackness is gone, and the coldness is gone, and the hardness is gone! It has entered into a new experience. The fire and the iron are still distinct, and yet

別人。」(羅 7:4) 這真理只在頭六節詳論。在羅 7:7 便開始偏離主題，要到羅 8:1 才再次接上合一這主題。代替、等同和合一這三大事實的思想進程是以 **for**、**with** 和 **in** 三個前置詞來表明的。

「如今那些在基督耶穌裏的」被引進與祂合一，不單法理上，且是經驗上，「不再定罪了」。

使徒用「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。」為這蒙福事情給與理據：

因此主在約 15:5 親口提醒信徒這雖扼要但意味深長的真理：「離了我，你們就不能作甚麼。」

若一塊鐵能說話，它會對己說甚麼？「我黑、我冷、我硬。」若把它放進火窖，要發生的是何等的改變！它沒有停止作鐵，但黑色不再，冰冷不再，硬度不再！它已進入一個新的經歷。火與鐵仍相異，然而那合一何等完

how complete is the union; they are one. If the iron could speak, it could not glory in itself, but in the fire that makes and keeps it a bright and glowing mass. So must it be with the believer. Do you ask him what he is in himself? He answers, "I am carnal, sold under sin." For, left to himself, this inevitably follows; he is brought into captivity to the law of sin which is in his members. But it is his privilege to enter into fellowship with Christ, and in Him to abide. And there, in Him, who is our life, our purity, and our power; in Him, whose Spirit can penetrate into every part of our being, the believer is no longer carnal, but spiritual; no longer overcome by sin and brought into captivity, but set free from the law of sin and death, and preserved in a condition of deliverance. This blessed experience of emancipation from sin's service and the power implies a momentary and continuous act of abiding.

The believer cannot glory in himself. He cannot glory in a state of purity attained, and having an existence apart from Christ Himself.

### 3. LIFE

"That which is born of the Spirit is spirit." John 3:6.

美，他們為一了。若那鐵能說話，它不會將榮耀歸己，而是火使它並保持成為光明和耀眼的一塊。信徒也必須這樣。你是否要問他靠己是甚麼？他會答：「我是屬肉體，賣給罪的。」若由得他的話，這是必然發生的，他被領進他肢體中罪之律的牢籠中。他得進入與基督的相交並住在祂裏頭是他的殊榮。在我們的生命、聖潔、能力之祂的裏頭時，在祂的靈能穿透我們所是的每一部分之祂的裏頭時，信徒便不再屬肉體，而是屬靈的；不再為罪所勝，被領至牢籠中，而是從罪和死的律中得釋放，保持在得釋放的狀況中。這蒙福得脫離罪的勞役和權勢的經歷意味着一個瞬間和持續的靠近之舉。

信徒不能靠己得榮耀。他不能在沒有基督親自同在下，惟靠所得的聖潔狀態來得榮耀。

### 第三章 生命

「從靈生的就是靈。」  
(約 3:6)

"And everything will live wherever the river goes." Ezek.47:9.

"To be spiritually minded is life and peace." Rom. 8:6.

"Christ lives in me." Gal. 2:20.

"But the water that I shall give him will become in him a fountain of water springing up into everlasting life." John 4:14.

"He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." John 7:38.

Created originally "in the image and after the likeness of God," man, as he is now by nature, no longer reflects the moral beauty and perfection of the Divine character. While in one part of his nature; the soul; God's image is defaced, in another part the spirit; it is altogether obliterated. The footprint of the Evil One is distinctly visible.

Man as originally created, consisted of spirit, soul, and body. We read, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7).

In order of thought, we have first the construction of the body. Man was made of the dust of the ground, and fashioned by the hand of God, as the potter fashions the clay. Then, into that

「這河水所到之處，百物都必生活。」(結 47:9)

「體貼聖靈的乃是生命、平安。」(羅 8:6)

「基督在我裏面活着。」(加 2:20)

「我所賜的水要在他裏頭成為泉源，直湧到永生。」(約 4:14)

「信我的人就如經上所說：從他腹中要流出活水的江河來。」(約 7:38)

人是「照神的形像和按神樣式造的」，但據本性來看，他如今不再反映神聖品格的道德美麗和完美。在魂他本性的這部分中，神的形像損毀了，而在靈這另一部分中，神形像的痕跡已完全被擦掉；惡者的足跡卻清晰可見。

人本來被造時有着靈、魂和體。我們讀到「耶和華神用地上的塵土造人，將生氣吹在他鼻孔裏，他就成了有靈的活魂。」(創 2:7)

為了方便思想，我們先來看身體的構造。人由地上塵土，經神手塑造而成的，如同陶匠塑造陶土一樣。之後，在所形成的

body thus formed, God breathed "the breath of life."

Man received that part termed spirit. He was not a mere individual creature, like the lower animals: he became a person. That personality was the meeting point of the two natures, the animal and the spiritual. He consisted, therefore, of the three parts; spirit, soul, and body. Body and spirit uniting in the personal soul is the true idea of man as he came forth from the hand of God.

But what is man's present constitution since the Fall? The Scriptures declare that he is now by nature "dead in trespasses and sin." That is, so far as his spirit-nature is concerned, towards God he is dead. Not, we would observe, that his spirit-nature has ceased to exist. Not that, since the Fall, he has become body and soul, instead of body, soul, and spirit. For while he is dead towards God, he is not dead towards sin (Jude 19).

And yet fallen man is capable of every kind of sin; not only of sin that pertains to the body and soul, but of sin that pertains to the spirit. He is capable of "spiritual wickedness." He must therefore still possess a spirit-nature.

Satan needs the spirit of a man to

身體上，神呼入了「生命之氣」。

人且也得着稱為靈的部分。他不單止像低等動物般是一獨立個體的被造物，他成為了一個人。這個格是動物和靈這兩個本性的匯合點。因此他是包含靈、魂和體三部分的。身體和靈在人的魂中合而為一，這就是出自神手之人的真義。

自從墮落後，人如今有何構造？聖經宣告說人如今按本性是「死在過犯罪惡中」的。就是說，對於他的靈來說，神看是死的。我們得見他的靈不復存在。雖然他向神死，他卻未曾向罪死，「屬乎血氣，沒有聖靈」( 猶 19 )。

然而**墮落的人**能夠作每一樣罪，不單關乎身體和魂的罪，且也關乎靈的罪。他**能作屬靈的惡事**。因此他**必定仍擁有靈**。

撒但需要人的靈來生

produce the highest development of human evil.

When therefore it is said that man is dead spiritually, we understand by this that he is utterly incapable of intercourse with God. In this condition of death he is incapable of attaining the true ideal of human nature.

What, then, is man in this state? How do the Scriptures designate him? He is described as natural." "The natural man does not receive the things of the Spirit of God" (1 Cor. 2:14). He is soulish. This is the highest condition he is capable of attaining. He is one whose highest nature is the soul. The natural man is the soulish man. He is governed by his soul. He cannot rise higher, but he may sink lower. He may become devilish. His spirit-nature may become satanically possessed.

The natural man is not necessarily one who is the slave of his carnal appetites. He may be a moralist of the highest type. He may be a giant in intellect, as some of the Greek philosophers were, having all that can be derived from the first Adam: one endowed with a rational soul, and who has the use of all his rational faculties, and yet destitute of the capacity of understanding the things of the Spirit of God, or of holding communion with

發人類發展至盛的惡。

因此當我們說到人在屬靈上死亡時，我們明白到是說到人完全不能與神相交。在這死亡的情況下，他不能夠達至人類本性上真實的理想。

那麼在這狀態下人是甚麼？聖靈怎樣稱他？他被稱為屬血氣的。「屬血氣的人不領會神聖靈的事。」（林前 2:14）他是屬魂的，這也是他能達至最高的情況，他最高的本質就是魂。屬血氣的人是屬魂的人，他是由他的魂來管理。他不能再高升，卻可降得更低。他可以變成屬鬼，他的靈可以變成為鬼所擁有。

屬血氣的人不是必須成為他屬肉體喜好的奴隸。他可以是最高級的道德人士，他可以是智力上的巨人，像一些希臘哲學家一樣，有着所有可以衍生自首個亞當的，得賦與理性的魂，可運用所有理性的機能，然而在明白神聖靈事物和與神保持交通的能力上是匱乏的。

Him.

The reason for this incapacity is clear. The Scripture furnishes the answer: "Because they are spiritually discerned."

To put the matter clearly, we may say there are three great spheres; of sense, of reason, and of spirit.

There are the things which come within the sphere of sense. Then there are the things which come within the sphere of reason. And lastly, there are the things which come within the sphere of spirit. And these the Scripture declares are beyond the reach of the "natural man"; the psychical or soulish man. These belong to the spirit-life, and are grasped by faith.

Such is the value of the natural man's opinion when he declares his mind on spiritual things. But the natural man may become spiritual. The spiritually blind may be restored to sight. The Agnostic who "knows not" may be brought to see and understand and know.

The life of the spirit-nature may be restored. "Not by the growth of the soul-principle, the development of the natural man. No one passes from the natural sphere into the spiritual by virtue of powers lying dormant in the soul. It is not by the culture of the

聖經提供了造成這無能的明顯答案：「因為這些事惟有屬靈的人才能看透。」(林前 2:14)

為叫看得更清晰，我們可說有着感覺上、理性上和屬靈上的三大層面。

有些事物是在感覺層面上的。也有東西是在理性層面上的。最後，也有東西是屬靈範疇內的。聖經宣告說這些是屬血氣、屬精神和屬魂的人觸不及的。這些屬於屬靈生命，是藉信來掌握的。

這也是屬血氣的人所宣稱對屬靈事物之想法的價值。但屬血氣的人也會變得屬靈，屬靈上瞎眼的人也會回復視力。那一無所知的不可知論者也許被領來得見，明白和得知。

屬靈本質的生命是可恢復的，並非藉着以魂為本的成長，並非屬血氣之人的生長。沒有人能借助蟄伏於魂中的能力來從屬血氣的層面轉至屬靈層面。也不是藉着屬血氣機

natural faculties, nor is it by any supposed uncovering of the spirit-nature, as if it only lay buried underneath.

The spirit is quickened by a direct communication of life from above.

"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "You must be born from above."

So to be alive unto God is to have received this Divine quickening. "Now we have received, not the spirit of the world, but the Spirit which is of God" (1 Cor. 2:12). It is in that spirit-nature the Holy Spirit dwells.

There is not a more wonderful or comforting thought in the whole Bible than this; that if we are the children of God we are predestinated to be conformed to the image of His Son." In its fullest sense its realization cannot yet take place. It is at His appearing that that likeness will be complete. "We shall be like Him, for we shall see Him as He is."

But this conformity does not belong to the future alone. In a very true sense it is to take place now. It is a change that goes on progressively after Divine life has entered into the soul. We are "being changed"; transfigured; "into the same image from glory to glory" (2

能的陶冶，也不是藉任何信以為真不過如同被深埋屬靈本質的被揭露。

**靈是藉着從上頭來的直接相交所復甦的。**

「從肉身生的就是肉身，從靈生的就是靈。」  
「你們必須重生。」(約 3:6-7)

要向神活就必須得着神聖的復甦。「我們所領受的，並不是世上的靈，乃是從神來的靈。」(林前 2:12) 聖靈就住在這靈本質之內。

在整部聖經中沒有一思想比「我們若是神的兒女，就預定得模成祂兒子的形像」更奇妙和令人欣慰。其最廣闊意義的體現還未曾發生，惟有到祂顯現時這相像才得以完全。

「我們必要像祂，因為必得見祂的真體。」(約壹 3:2)

但這模成不是單單屬於將來。實在來說它如今必要發生。當神聖生命進入魂時，這改變便會逐漸發生。我們是「變成主的形狀，榮上加榮，如同從主的靈變成的。」(林後

Cor. 3:18).

It is not a mere superficial likeness, just as a sovereign bears the image of the Queen. That image is put upon it to give the coin currency.

It is a change that takes place from within. Beginning with the spirit of the man, it advances progressively through every part of his nature. This conformity to the image of God's Son consists of a change of character. Character is not something that is formed at once. It needs time and discipline, and the exercise of the will in the act of choosing, to form character.

Character is the result of conduct. Conduct is the outcome of condition. Right conduct is the fruit of right condition. But before there can be the right condition, there must be the right nature, or constitution. We have thus these four elements in spiritual progress.

### *Constitution.*

There must be a new nature. "And you He made alive, who were dead in trespasses and sins (Eph. 2:1). "Giving thanks to the Father who has qualified us to be partakers of the inheritance of the saints in the light" (Col.1:12). Not that they were meet by progressive growth in holiness. This is not the

3:18 )

這不只是一個金幣上刻有女皇肖像般的膚淺相像，這像的放上乃要叫錢幣成為一貨幣。

這改變是在裏頭發生的。從人的靈開始，逐漸去到他本質上的每一部分。這模成神兒子的形像是包括品格上的改變。品格並非立時形成的，其中需要時間和訓練，且要運用意志來作出抉擇，來形成品格的。

品格是品行的結果，品行則是環境使然。正確的環境生成正確的品行，但在有正確環境之先，必須先要有正確的本質或構造。因此在屬靈的進程上有這四個成分：

### *構造*

必須有一個新本質。「你們死在過犯罪惡之中，祂叫你們活過來。」(弗 2:1)「又感謝父，叫我們能與眾聖徒在光明中同得基督。」(西 1:12)他們不是藉着聖潔上的逐漸成長而這樣的，聖經不

thought.

It is only an heir that can inherit. But what constitutes an heir? Not talents or education; not personal efforts or great learning. There is only one way by which he becomes an heir. He must be born an heir. It is by birth.

So believers are competent to inherit, because they have been born into the family of God. We have become, by virtue of that birth, "heirs of God and joint heirs with Christ."

It is for this that the Apostle gives thanks. They were meet; that is, competent; to be partakers of the inheritance of the saints in light. They had the new nature. If that is lacking, there can be no advance; not a single step in the way of progress can be taken: it is vain to insist on right conduct, or to urge the importance of developing Christian character.

### *Condition.*

A spiritual nature is one thing, a spiritual mind is another. Every Christian possesses that which is born of the Spirit; but is every Christian spiritually-minded?

"Let this mind be in you which was also in Christ Jesus" (Phil.2:5). Here we have a condition of mind considered in connection with self. It was a mind that

是這樣說。

惟有承繼者才可承繼。承繼者如何得成？不是才幹或教育，不是個人努力或大學問。只得一法能成為承繼者，必須生而為承繼者，藉着出生。

因此信徒是合法來承繼的，因他們生在神家。我們因着出生來與基督同作神的後嗣。

使徒為此而感恩稱謝。他們符合了，合法來有分於聖徒光明中的承繼。他們得着了新性情。若缺欠這個，便前路不通，在進程上一步也不能行。堅持正確的品行或主張形成基督徒品格的重要性都徒勞。

### *條件*

靈是一回事，屬靈心思則是另一回事。每個從聖靈而生的基督徒都有靈，但是否每個基督徒都有屬靈的心思？

「你們當以基督耶穌的心為心。」(腓 2:5) 我們這裏有的是與己有關的心靈狀況。這樣的心完全

utterly ignored self. "He emptied Himself." It was on these lines of utter self abnegation that He glorified His Father. He tells us distinctly, "I can of Mine own self do nothing" (John 5:30); that is, I am not able to be doing a single thing from Myself. Again, "I do nothing of Myself" (John 8:28); or, "I from Myself am doing nothing." "I speak not of; or from; Myself" (John 14:10). He took the place of a servant; of a son. The very idea of son-ship involves that of dependence.

Now, the believer is called to walk as Christ walked. This mind of complete self-renunciation therefore, is the condition to be maintained. "Let this mind be in you." As he lived in and on the Father, so are we to live in and on Christ.

When we are in the right condition, Christ, and not self, occupies the centre of our being. Then it is that He reigns with unhindered sway as king within. The writer, not long since, heard one who had been a Christian many years describe the nature of the blessing he had recently in the following words: ; "I had heard of Christ being king. Well, He had reigned in me; but it was only as a constitutional sovereign. I was prime minister, and I did a good deal of the work myself.

不理會己，「祂虛己」，祂是這樣的完全否定己來榮耀天父。祂清晰地告訴我們：「我憑着自己不能作甚麼。」(約 5:30) 即是說：出於己的事我一件也不能作。「我沒有一件事是憑着自己作的。」(約 8:28) 「我說的話不是憑着自己說的。」(約 14:10) 祂取上奴僕和兒子的地位。作兒子有着信靠的意味。

如今信徒被呼召來照基督般行走。因此完全克己的心思要持守。「以基督的心為心」，因祂活在父裏和靠父而活，我們也要活在基督裏和靠基督而活。

正確的情況是，佔據我們個格中心的是基督而不是己。就是祂在裏頭作王，毫無阻隔。不久前，作者聽某人說到一個作了多年基督徒的人說到他剛聽到這恩福的性質時有以下回應的話：「我聽過基督作王。祂一直在我裏面作王，不過是作為一個立憲的君主；我才是首相，我一己作大量的工作。之後我發現祂必須作專制君

Then I found that He must be absolute monarch. And so now He is." How much is involved in that thought! How much turns upon this condition of things! In one sense everything depends upon it.

*"Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord Thy love at last hath  
conquered;*

*Grant me now my soul's desire:  
'None of self, and all of Thee.'"*

Another passage: "But we have the mind of Christ" (1 Cor. 2:16). The Apostle had referred to the gospel, or the truths of revelation, as the wisdom of God, and as the things of the Spirit. He declares that these things cannot be known apart from the Spirit of God. But then he reminds his readers that they had received the Spirit of God, and this in order that they might know these things. The natural, or unregenerate, man cannot know them. It is the spiritual man alone who is able to discern them. To have "the mind of Christ" is to be spiritually-minded.

But it is possible for even the regenerate to become unspiritual; not the "natural man" alone, even the believer may be, without "the mind of Christ." He may become, as the Apostle declared these Corinthian Christians

主，如今祂作了。」這思想含義極深！落在這情況需要的是何等大的改變！某程度上，凡事都是取決於這個。

*「高過最高的天，  
深過最深的海洋，  
主啊祢的愛最終得  
勝；*

*來給我生之渴望：  
一無自己全有祢。」*

另一段經文是「但我們是有基督的心了。」(林前 2:16)使徒所指的福音，或所啟示的真理，乃神的智慧，聖靈的事物。他宣稱除了神的靈便不能知道這些事。之後他提醒讀者，他們已得着神的靈，因而得知這些事。屬血氣或未重生的人不能知道。惟有屬靈人才能識別他們。有着「基督的心」就有着屬靈的思想。

不單止屬血氣的人，**就是重生的人也可能不屬靈**，就是信徒也會沒有「基督的心」。他也許變成為使徒所宣告哥林多信徒所成為的「屬肉體」，不過是「嬰

had become, "carnal," fleshly; mere "babes"; no longer capable of spiritual discernment (1 Cor. 3:1)

While, then, we insist on the necessity of regeneration; the communication of a new nature.

"Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin, that he no longer should live the rest of his time in the flesh for the lusts of men, but for the will of God" (1 Pet. 4:1, 2).

"Arm yourselves with the same mind"; a condition of holy separation from all sin. We have to put on the mind of Him who has suffered for sin. The point to be noted here is that it is not so much the mind of Christ, as He was suffering, but the mind of Christ who "has suffered for us in the flesh." And the reason follows:

### *Conduct.*

"If you be willing and obedient." Note the order of the two things. Willingness is a condition of oneness with the Divine mind. Conduct breaks down when the harmony is wanting, when the fellowship ceases, and the power no longer flows.

孩」不再能作屬靈的識別 (林前 3:1)。

那麼我們所強調的是重生在新造的相交上是必須的。

「基督既在肉身受苦，你們也當將這樣的心志作為兵器，因為在肉身受過苦的，就已經與罪斷絕了。你們存這樣的心，從今以後就可以不從人的情慾，只從神的旨意在世度餘下的光陰。」(彼前 4:1-2)

「將這樣的心志作為兵器」是與所有罪隔離的神聖條件。我們必須穿上曾為罪受苦之神的心志。在這裏當留意的是受苦之神的心意不比那「為我們在肉身受苦」之基督的心意來得重要。

### *品格*

「你們若甘心聽從。」(賽 1:19) 留心先甘心後聽從的次序。甘心是與神聖意念合一的狀態。當缺乏和諧時，品格便被破壞；當相交止竭，能力也不再流動。

Conduct is simply the will in action. The walk that glorifies God, and keeps us in His smile, is the activity of a will that is one with God's will.

Liberty is not freedom from law; that would be license. It is freedom in law.

There is so-called liberty which is without law. This may be natural man's ideal of true freedom. But "lawlessness" is in God's judgment the very essence of sin.

There is a condition which is under law; but this is a state of bondage, the condition of the legalist.

A third and blessed relation in which we may be to the law is that of being in-lawed, having it within us, written by the Spirit of God on the fleshly tables of the heart.

Liberty is not being without control, nor being under coercion; nor is it, strictly speaking, being in a state of self-control. It is to be within the sphere of Divine control, having the spirit of life within and around us.

The Holy Spirit who communicates the nature also produces the condition, and from the condition brings forth the conduct. This is seen in "the fruit of the Spirit" (Gal. 5:22). First, we have a condition of mind produced within us; "love, joy, peace." This state of inward

品行不過是意志付諸行動。榮耀神和保持我們常叫祂欣慰而笑的意志行動就是合神旨意的行動。

自由不是脫離律法，許可才是律法下的自由。

有號稱的自由不受律法約束，這不過是屬血氣之人理想中的真自由。而不服律法是神正要審判的罪之所在。

有服在律法下的狀況，卻仍在受縛狀態中，是形式主義者的狀況。

第三個我們與律法有着的有福關係就是得着它在我們裏頭，就是聖靈在我們心版上所寫恢復法律的權益。

自由並非不受管，也非服在強制下，嚴格來說也非落在自控中。乃在神聖的管控範圍內，有着賜生命之靈在我們裏面和環繞我們。

授與本性的聖靈也製造條件，自這條件亦帶來品格。在聖靈的果子中可見這個（加 5:22）。我們在我們裏頭先有心思狀況的產生：仁愛、喜樂、和平。這裏頭覺知之恩福的

conscious blessing must be brought about preliminary to all outward, practical obedience. Where the Holy Spirit is dwelling, without being grieved; as the Comforter rather than as the Reprover; this is the first part of His fruit we are permitted to taste. The believer will know to a greater or less degree what it is to dwell in Divine love, to be filled with Divine joy, and to be garrisoned in Divine peace.

The outcome of this condition, in practical conduct towards others, will be "longsuffering, gentleness, goodness"; while the result of such conduct, in the building up of the character, will be "fidelity, meekness, temperance."

In the first three, we have the inward disposition; in the second three, the external manifestation; and in the last three, the personal characteristic. This brings us to consider the fourth and last element in our progressive transformation into the image of God's Son.

### *Character.*

While the nature is something which is communicated instantaneously, character is that which can only be built up by degrees; it is something that is going on constantly.

狀況必須自所有初步的外在和實在的順服而來。有聖靈居住的那裏便沒有憂傷，因為祂是訓慰師而多於是責備者。這是我們得嚐祂果子的首個部分。信徒必會或多或少知道住在神聖的愛中，被神聖喜樂所充滿，和被看守在神聖的平安中是甚麼。

在對別人實在的行為上，這狀況的結果必會是忍耐、恩慈、良善。建立品格的這些品行的結果必然是信實、溫柔和節制。

首三項我們有着裏頭的性情；另三項是外在的表現；最後三項則是個人的特徵。這領我們來想想我們在逐漸變成神兒子模樣上第四和最後的部分。

### *品格*

本性是一些立時授與的東西，而品格卻只能逐漸建立起來，也是要恆久持守的。

As successive acts form habits, so habits combine to form character. "Character is consolidated habit." Every act of true obedience is a real contribution to the formation of Christian character. But we would say true obedience. We often judge of actions from what we see of them externally. But, as we know, there are two parts in all obedience; the outward act and the inward motive. The real value of the act is in its motive.

#### 4. LIBERTY

"The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord."; Luke 4:18, 19.

"Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17.

"You shall know the truth, and the truth shall make you free." John 8:32.

"The perfect law of liberty..." Jas.1:25.

"Stand fast therefore in the liberty by which Christ has made us free." Gal.

連續的行為形成習慣，因此習慣的結合便形成品格，「品格是鞏固了的習慣」。每個真實順服之舉在基督徒的品格上有着真實的貢獻。但我說的是真實的順服。我們常以我們外表得見的來評價行為，但我們知道，順服分別有着兩部分：外表的行動和裏面的動機。行為的真實價值乃在於其動機。

#### 第四章 自由

「主的靈在我身上，因為祂用油膏膏我，叫我傳福音給貧窮的人；差遣我報告：被擄的得釋放，瞎眼的得看見，叫那受壓制的得自由。報告神悅納人的禧年。」(路 4:18-19)

「主的靈在那裏，那裏就得以自由。」(林後 3:17)

「你們必曉得真理，真理必叫你們得以自由。」(約 8:32)

「使人自由之律法。」(雅 1:25)

「基督釋放了我們，叫我們得以自由。」(加

5:1.

"My yoke is easy, and My burden is light." Matt.11:30.

Freedom is an essential characteristic of that life of fellowship with Christ into which the redeemed are called. The essence of being is life. The essence of well-being is freedom in life. There may be life without liberty. The work of regeneration may have taken place. The new nature may be there, and heaven-born aspirations may be going forth from our quickened spirits, and yet our life may be anything but free.

Christ not only imparts life, He also provides that which is necessary for its emancipation; for its unfolding and growth.

Through sin, we have lost the inner principle of life, and we have forfeited the sphere which is its true abode. Restoration consists in the quickening of the spirit, and its introduction into its appropriate environment. To be "born again" is to receive that quickening; and to be "in Christ" is to be in that environment. Spiritual liberty can be known, therefore, only by those who have life, and who are abiding in Him who is the true sphere of life.

5:1 )

「我的軛是容易的，我的擔子是輕省的。」(太 11:30)

自由是蒙救贖之人被呼召來與基督有相交生命的主要特質。個格的精髓就是生命。人類的精髓就是生命中的自由。有失去自由的生命，重生的工作也許已然發生，新的本質也許在那裏，使我們屬天而生的呼氣也許從我們復甦的靈中運行，然而我們的生命就是未得自由。

**基督不單賦與生命，祂也提供生命得釋放的所需，就是其展現和生長。**

因着罪，我們失掉了生命的深層原則，我們也失掉了生命真實所居領域。恢復存在於靈的復甦之內，靈才能引進適切的环境。得「重生」就是得着這復甦；得以「在基督裏」就是要得進這環境。因此，屬靈的自由只可以為那些得着生命和那些活在那真實生命範疇之基督裏頭的人得知。

## *Liberty for the mind.*

It must occupy its true sphere in order to be free. That sphere is the truth. As originally created, the mind of man was free because he dwelt in the truth. There was nothing in his moral or spiritual surroundings but what was in perfect agreement with his mental being. Since the Fall, however, everything is changed. His mind is in bondage, through darkness and ignorance and error. The apostle thus describes those who are in this state: "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them because of the blindness of their heart" (Eph. 4:18). Man fell through receiving Satan's lie. By this act he forfeited the truth; losing the truth, his mind lost its freedom.

Christ restores us to liberty by bringing us into the truth. "You shall know the truth, and the truth shall make you free" (John 8:32). Such is the freedom known and realized when we become spiritually enlightened. It is like the morning dawn; the light breaks into our inner being, and we become conscious that we have been brought into an illuminated atmosphere. We know and feel that our mental being has found its true element. What the

## *心思上的自由*

必須得着真確的環境才能自由。這環境就是真理。開初被造時，人的心思是自由的，因他在真理下。在他道德和屬靈的環境中，全都與他心智的所是完全吻合。可是，自從墮落後，每一樣都改變了。他的心思落在捆綁中，經歷黑暗、無知和錯誤。因此使徒描述在這狀況的人「心地昏昧，與神所賜的生命隔絕了，都因自己無知，心裏剛硬。」（弗 4:18）人是因接受撒但的謊言而墮落，他因此失掉真理。因着失掉真理，便失去真理的自由。

**基督藉領我們進入真理來叫我們恢復自由。**「你們必曉得真理，真理必叫你們得以自由。」（約 8:32）我們得屬靈光照才認識和明白自由。像清晨曙光照進我們個格時，我們便察覺到已被領進一光明的環境。我們知道和感覺到我們精神的個格已找着真正的要素。空氣如何之於雀鳥，水如何之於魚兒，神

air is to the bird, and what the water is to the fish, the truth of God is to our minds. As the bird spreads its wings, so our powers and faculties expand, and find in this new element a liberty, an enlargement, that fills our souls with peculiar gladness.

### *Liberty for the conscience.*

Bondage may arise from sin as well as from ignorance. Guilt on the conscience will rob the soul of all liberty. There can be no freedom of utterance, no holy boldness, no liberty in the presence of God, if sin, in its guilt and defilement, lies on the conscience. "Having our hearts sprinkled from an evil conscience" (Heb. 10:22) is essential in order to enter into the "holiest of all." An emancipated conscience is a purged conscience. When this is realized, the soul is in an atmosphere of peace. It is in that peace the conscience finds its freedom. But it is only through "the blood of His cross" that this can be known. When we see the meaning of Christ's death, when we accept it as that which brings us into a relation of reconciliation with God, we know what peace means. We see then, not only that we stand on the work of peace, but have been brought into Him who is our peace.

的真理也之於我們的心思。雀鳥如何展翅，我們的能力和機能也同樣得延展，在這新要素中找到那以獨特的歡欣來充滿我們靈魂的自由和擴展。

### *良心的自由*

捆綁可能因罪和無知而起。良心的罪疚奪去所有自由的要素。若良心中有罪的罪疚和污穢時，便沒有說話的自由，沒有神聖的勇敢，沒有神同在的自由。要進入至聖所，「我們心中天良的虧欠已經灑去」(來 10:22) 是必不可少的。一個得釋放的良心是一個潔淨的良心。當得着這個時，這人得進平安之境。良心是在這平安中找到其自由。惟有藉着祂十字架的血才能認識這個。當我們明白到基督之死的意義，接受它作為領我們進入與神和好的關係時，我們就得知平安的意義。那時我們得知的不單止是我們站在平安的工作上，且已被領進是我們平安的祂裏頭。

The conscience finds its freedom in the atmosphere of Divine peace.

### *Liberty for the will.*

Man's will, by nature, is not free. It is the slave of fear or of desire. If the passions are evil, his will is the victim of a sinful tyranny. There may be light and knowledge without liberty.

are void of air; so God's law, and so "And I have declared to them Your name, and will declare it, that the love with which You loved Me may be in them, and I in them" (John 17:26). Here again the love referred to is nothing short of God's own love. The truth declared is the indwelling of Divine love.

How many read these words as if the meaning were, Behold what manner of love the Father hath manifested towards us (1 John 3:1).

## **5. SANCTIFICATION**

"But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord." 2 Cor. 3:18.

"Both He who sanctifies and those who are being sanctified are all of one." Heb. 2:11.

良心是在神聖平安的氛圍中找到自由的。

### *意志的自由*

人的意志本質上不自由，是驚懼和慾望的奴隸。情感若惡，意志便淪為邪惡暴政的受害者，也有沒自由的亮光和知識。

「我已將祢的名指示他們，還要指示他們，使祢所愛我的愛在他們裏面，我也在他們裏面。」(約 17:26) 這再次說到這愛就是神本身的愛。所揭示的真相就是神聖之愛的內住。

「你看父向我們彰顯的是何等的慈愛。」(約壹 3:1)

## **第五章 成聖**

「我們眾人既然敞着臉得以看見主的榮光，好像從鏡子裏反照，就變成主的形狀，榮上加榮，如同從主的靈變成的。」(林後 3:18)

「那使人成聖的和那些得以成聖的都是出於一。」(來 2:11)

"For by one offering He has perfected forever those who are being sanctified." Heb. 10:14.

"You shall therefore consecrate yourselves, and you shall be holy; for I am holy." Lev.11:44.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

"Yield yourselves unto God." Rom. 6:13. (KJV)

"Present your bodies a living sacrifice." Rom. 12:1.

"Who became for us ... sanctification." 1 Cor. 1:30.

"For their sakes I sanctify Myself, that they also may be sanctified by the truth." John 17:19.

*Sanctification may be considered as a PROCESS*

"We are changed (or being changed) into the same image from glory to glory, as by the Spirit of the Lord." (2 Cor. 3:18) The change here described is that gradual assimilation to Christ which takes place during this present life. This is something more than a mere reformation of character, and is brought about by something higher than mere moral culture or

「因為祂一次獻祭，便叫那得以成聖的人永遠完全。」(來 10:14)

「我是耶和華你們的神；所以你們要聖潔，因為我是聖潔的。」(利 11:44)

「我們就當潔淨自己，除去身體靈魂一切的污穢，敬畏神，得以成聖。」(林後 7:1)

「將自己獻給神。」(羅 6:13)

「將身體獻上，當作活祭。」(羅 12:1)

「神又使祂成為我們的.....聖潔。」(林前 1:30)

「我為他們的緣故，自己分別為聖，叫他們也因真理成聖。」(約 17:19)

*成聖可看作一個過程*

「我們.....變成(或正在變成)主的形狀，榮上加榮，如同從主的靈變成的。」(林後 3:18)這裏所說到的改變是在今生中發生的逐漸模成基督的形像。這不止是在品格上的改造，且被領至高於道德或操守之境，這是一改變形像。同一個字在四處經

discipline; it is transfiguration. The word occurs altogether in four places (Matt.17:2; Mark 9:2; Rom. 12:2; 2 Cor. 3:18).

*Sanctification may be looked at from another point of view; as an ATTITUDE.*

The root-thought of sanctity is separateness. A man sanctifies himself when he separates himself from that which is evil and impure. "For I am the Lord your God. You shall therefore consecrate yourselves, and you shall be holy; for I am holy" (Lev.11:44). So again in the New Testament we have the exhortation addressed to those who were already set apart unto God: "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

In the twelfth chapter of the Epistle to the Romans the Apostle beseeches those who were already Christians "to present their bodies a living sacrifice." To yield is to cease to resist. That there may be a resistance, even in those who have been quickened by the Spirit, to the will of God, no believer who knows anything of his own heart can deny. This resistance is one of the main hindrances to the exercise of faith. It was so with Jacob at Peniel. "And there wrestled a man with him

文出現：太 17:2；可 9:2；羅 12:2；林後 3:18。

*成聖可從態度這另一個觀點來看的*

成聖的中心思想就是分別。當人自己與邪惡和不潔分別出來時，他便是分別為聖。「我是耶和華你們的神；所以你們要聖潔，因為我是聖潔的。」（利 11:44）同樣地在新約，我們有着那些早已為神分別出來之人所說的告誡：「我們就當潔淨自己，除去身體靈魂一切的污穢，敬畏神，得以成聖。」（林後 7:1）

在羅 12 章中使徒懇求那些已成基督徒的將身體當作活祭來獻上。獻上就是降服。同一個字出現在羅 6:13, 16, 19。獻上就是停止抵抗。就是那些被聖靈甦醒的人也會抗拒神的旨意，沒有認識他一己之心的信徒會否認這個。這抗拒就是信心運行的其中一個主要障礙。在毘努伊勒的雅各就是這樣。「有一個來和他摔跤」（創

until the breaking of the day." Who was this that confronted Jacob, and whom Jacob resisted? It was none other than the Angel of the Covenant; it was the Lord Himself that laid His hand on Jacob.

Though God had not forsaken Jacob, Jacob had been following in the main his own will during his sojourn in Padan-aram. Twenty years before he had been favoured with a wonderful vision, in which God had revealed to him the way of access in prayer, and the way of blessing from God to man; he had seen God in covenant with His people. If Jacob apprehended there at Bethel no more, he beheld at least God as his Protector and Provider and Guide. And this vision drew from him a vow: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God" (Gen. 28:20, 21). But how had it been with him during those twenty years? He had sojourned with Laban, and there he had pursued the same course that he had previously followed with his brother and his father; a course of meanness and deception. God had sent him trials, and had during those years been contending with him,

32:24 )。到雅各那裏去的是誰？雅各抵抗誰？不就是立約的使者，是主親自將手加在雅各身上。

雖然神未曾撇下雅各，雅各在往巴旦亞蘭的旅居中主要都是隨己意而行的。二十年前他曾蒙福得見一奇妙異象，神以此來向他顯明禱告通行無阻，並得神恩福臨到人的方法；他得見神與祂的子民立約。若雅各在伯特利所領會的就只有這麼多，他至少得見神乃是保護者、供應者和嚮導。就是這得見叫他許願說：「神若與我同在，在我所行的路上保佑我，又給我食物吃，衣服穿，使我平平安安的回到我父親的家，我就必以耶和華為我的神。」（創 28:20-21）但他這二十年是怎樣過的？他與拉班同住，在那裏他所追求的是他兄長和父親先前所走的舊路，吝嗇和欺騙之路。神差派試探來，這些年間一直跟他相爭，領他想起及察覺他己意之惡。但雅各乃是那本來的雅

bringing back to his memory and his conscience the evil of his own ways; but Jacob was still the same Jacob; the supplanter; not humbled, not broken, full of carnal policy and self-seeking.

But now comes the crisis. Jacob's will must be broken. In this conflict, Jacob's wrestling must not be confused with Jacob's clinging. So long as he wrestled; that is, resisted; the conflict lasted. But at last the resistance ceased.

"Now when He (the Lord ) saw that He did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him" (Gen. 32:25). All power to resist was now at an end.

The power of resistance; which is self-will; being broken, the strength to cling; which is faith; is now brought into exercise. So we see Jacob, the moment his thigh was out of joint, no longer wrestling, but clinging; no longer as an antagonist resisting an enemy, but as a suppliant in an attitude of earnest entreaty: "I will not let You go unless You bless me."

This was the power by which Jacob prevailed; and it is to this act of clinging, as the symbol of faith, that the prophet Hosea refers: "in his strength he struggled with God. Yes, he struggled with the Angel and prevailed; He wept,

各，不謙卑、未破碎，滿是肉體的策略和尋求自我的排擠者。

如今來到雅各的意志須被打破的轉捩點。不可將衝突中雅各的摔跤與他的抓着不放混為一談。只要他仍抗拒摔跤，衝突仍在。但最終抗拒停止了。

「那人見自己勝不過他，就將他的大腿窩摸了一把，雅各的大腿窩，正在摔跤的時候就扭了。」（創 32:25）所有抵抗的力量如今都終止了。

己意的抵抗力量被打破後，抓着不放之力量的信心如今派上了用場。我們得見扭了腿的雅各不再摔跤，只有抓着不放；不再作一個反抗的對手，而是有着懇切懇求態度的哀求者：「你不給我祝福，我就不容你去。」

這就是雅各所得着的能力，就是這作為信心標記的抓住不放之舉，成為何西阿先知所說的：「他與神較力，與天使較力並且得勝，哭泣懇求。」（何

and sought favor from Him" (Hos. 12:3, 4).

But yielding means also ceasing to withhold. "My son, give Me your heart." In other words, let God have full possession, not only of the spirit and the soul, but of all your physical powers. Yield every member up to Him. We can see how the progress in his practical consecration to God takes place. To yield is to withhold nothing. The spirit being quickened presents the body as well as the soul to the Lord. "I beseech you, brethren, ... present your bodies." Every power of mind or body is dedicated to His service and committed into His keeping.

In Rom. 6:13, 'Do not present your members as instruments of unrighteousness,' the present tense is used, denoting the habitual practice of men in their old, unregenerate state; in the next clause, 'but yield yourselves unto God,' it is the aorist suggesting the one act for all, of self-surrender, which the renewed believer performs immediately on his passing from death to life, and to which he only gets his continuous seal in all his after life.

The Apostle does not assume or take for granted that all those Christian converts were really walking in a condition of practical consecration to

12:3-4 )

放手乃是說到停止握持。「我兒，要將你的心給我。」(箴 23:26) 換句話說，是讓神來全權擁有，不單止靈和魂，且包括你整個身體的能力。將你每一個肢體都交上給祂。我們可看見他具體奉獻給神的過程。放手就是無有握持。復甦的靈將他的身體和魂都呈獻給主。「所以弟兄們，我.....勸你們，將身體獻上。」心思和身體的每一個力量都奉獻來服事祂，為他所保管。

羅 6:13 「不要將你們的肢體獻給罪作不義的器具」中所用的是現在式，表示人們在他們舊有未重生的狀態下的慣常舉動；而在「將自己獻給神」這隨後的一句的不定過去式說到自我降服此舉是一次過的，是得更新的信徒立時所作出死入生之舉，就此他得着的是他後來生命的持續印信確認。

使徒沒有假定或想當然所有基督信徒實在真的在奉獻給神的狀態中行。

God.

*Sanctification in its fullest sense is a GIFT.*

Nothing is more essential in order to dwell in God's presence than holiness. Forgiveness of sins is not all we need. Peace alone is not sufficient. A perfect righteousness which places us in a position of acceptance with God is not all that is provided for us in the gospel. There must be likeness to God; conformity of heart; oneness of nature.

But what God requires He first provides. This is one of the chief features of grace; "all things are of God." And grace characterizes each step in the believer's progress. Salvation from sin is possible only because we are not left to ourselves; to our merits, our own efforts, or our own resources. He is the "God of all grace." The moment we act as if we had to meet His demands from ourselves, that moment we forsake the ground of grace.

Salvation is of grace, because it is a gift. It is all included in Christ.

Now we know that without holiness no man shall see the Lord (Heb. 12:14); and yet we believe that Christ is able to save the sinner even at the very last moment of his earthly existence. Taking holiness only in the

*最廣義來看成聖就是一個恩賜*

要住在神的同在中，沒有比聖潔更重要的了。罪的得赦一點也不是我們所需。平安本身不足夠。一個把我們放進為神接納的完美的義不是在福音中為我們提供的全部。必須有的是與神相像，心的模成和在本質上的合一。

神所要求的祂必先供應，「一切都是出於神（林後 5:18）是恩典的一大特徵。恩典標誌着信徒進程的每一步。從罪中得救只有我們不再靠一己功績、努力和一己所有的任由自己時才會可能。祂是那諸般恩典的神（彼前 5:10）。**我們靠己去作達至祂需要那刻，就是離棄恩典之基礎的那刻。**

救恩的賜下本乎恩典，全然包含在基督裏。

如今我們得知，非聖潔沒有人能見主（來 12:14）。然而我們相信基督連那世上活至最後一分鐘的罪人也能拯救。只以聖潔為聖靈在我們裏面所

one sense of a process or work wrought in us by the Holy Spirit suggests a difficulty. It may reasonably be asked, If without holiness no man can see the Lord, what becomes of those who, like the penitent thief, come to Christ at the eleventh hour? They have no time or opportunity for the growth and development of sanctification.

That it often refers to the process which is wrought in us by the Holy Spirit all must admit, but that Christ Himself is made of God unto us sanctification as well as righteousness, many of God's children fail to understand. One of God's greatest gifts; bound up in His "unspeakable Gift"; is that of holiness.

He sends us His Son; He sets before us a Person, a living embodiment, His own ideal of holiness.

Jesus is God's conception of a perfect man. In His life on earth we have set before us God's ideal of Divine holiness manifested and unfolded in a real human nature.

God sent His Son, not only to be the "Just One," who should fulfill all righteousness and meet all the claims of His righteous law, He sent Him to be the "Holy One," who should satisfy all the desires of a Father's heart, as the One in whom He could ever delight. He was therefore made wisdom to us from

作成的過程或工作的這一方面會遇上困難。有人會合理地問：若非聖潔沒有人能見主，那麼那些像那懺悔盜賊在危急一刻時來往基督去的會怎麼？他們根本沒時間來成長和有着成聖的形成。

聖潔常是指着藉聖靈在我們裏頭作成的過程來說的，這是人皆承認的；但很多神的兒女未曾明白是神叫基督親自作成我們的成聖和稱義。在神說不出的恩賜中，其中最大的就是聖潔。

祂將祂兒子給我們，在我們面前放置的那位是祂理想聖潔的活潑化身。

神觀念中的完全人就是耶穌。祂地上的生命所展現我們面前的是以真實人性來彰顯和揭示神理想的神聖聖潔。

神差祂兒子來，不單成就所有的義和符合祂公義律法一切要求；祂且差祂來成為那聖者，祂要滿足天父心中的一切想望，就是祂從來喜悅的那位。因此祂使我們成為神的智慧，並且成義和成聖。

God, even righteousness and sanctification.

"For their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19); or, to make sanctification possible, He sanctifies Himself. Christ here puts before us the progressive aspect of His own sanctification. Already He was sanctified by the Father. "do you say of Him whom the Father sanctified," etc. (John 10:36). But He speaks now of His own personal consecration to the will of His Father, which should secure the sanctification of His believing ones.

He who was from the beginning absolutely holy became our holiness. He who was from the first absolutely perfect became perfected. Christ became in Himself, through trial and suffering, what He would afterwards be in us; namely, sanctification. The holiness of His believing ones should be the result and outcome of His own indwelling.

And so we read, "He learned obedience by the things which He suffered" (Heb. 5:8). This denotes, not a transition from disobedience to obedience, but the development in His own person and experience of the principle of entire consecration to God in connection with the trials and

「我為他們的緣故，自己分別為聖，叫他們因真理成聖。」(約 17:19) 或者說祂為了叫成聖變得可能，祂親自來成聖。基督在這裏向我們彰顯的是祂一己成聖的進程。祂早已被天父分別為聖。「你是否說到被天父分別為聖的祂？」(約 10:36)。如今祂說到祂一己降服在天父的旨意中，是這確保那些相信之人真的得以成聖。

那本來是絕對聖者的成為了我們的聖潔，那首先絕對完美者成為了邁向完美的人。基督親自藉着試煉和忍受痛苦來叫我們後來成聖。相信祂之人的聖潔該是祂一己內住的結果和成效。

我們也讀到：「祂還是因所受的苦難學了順從。」(來 5:8) 其意思不是由不順從轉而成順從，而是在一個真實人類生命的試煉和受苦上，祂一己個格中發展出和經歷到整個奉獻給神的原則，就是

sufferings of a real human life, which has constituted Him the Captain of our salvation. "Being perfected He became the author of eternal salvation" (Heb. 5:9).

Faith cannot be exhibited without trial. Trial must have its course. "Knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing" (Jas.1:3, 4).

## 6. CONFORMITY TO THE DEATH OF CHRIST

"By this My Father is glorified, that you bear much fruit." John 15:8.

"Being fruitful in every good work." Col.1:10.

"Your fruit is found in Me." Hos. 14:8.

"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. 4:10.

"That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death." Phil.3:10.

"I have been crucified with Christ; it is no longer I who live, but Christ lives in me." Gal. 2:20.

那使祂成為我們救恩元帥的原則。「祂既得以完全，就為凡順從祂的人成了永遠得救的根源。」(來 5:9)

沒有試煉，信便無從展示。試煉來總有其原因。「因為知道你們的信心經過試驗，就生忍耐；但忍耐也當成功，使你們成全、完備、毫無缺欠。」(雅 1:3-4)

## 第六章 模成基督的死

「你們多結果子，我父就因此得榮耀。」(約 15:8)

「在一切善事上結果子。」(西 1:10)

「你的果子從我而得。」(何 14:8)

「身上常帶着耶穌的死，使耶穌的生也顯明在我們身上。」(林後 4:10)

「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 3:10)

「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

"But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin." 1 John 1:7.

Fruit therefore illustrates that side of the spiritual life that is sacrificed for the good of others. Fruit is "the produce of the branch, by which men are refreshed and nourished. The fruit is not for the branch, but for those who come to carry it away. As soon as the fruit is ripe, the branch gives it off, to commence afresh its work of beneficence, and anew prepare its fruit for another season. A fruit-bearing tree lives not for itself, but wholly for those to whom its fruit brings refreshment and life. And so the branch exists only and entirely for the sake of the fruit. To make glad the husbandman is its object, its safety, and its glory" (Andrew Murray). "By this My Father is glorified, that you bear much fruit" (John 15:8).

What then is the Source of all practical holiness? What then is the source of our fruitfulness? Not our renewed nature. "That which is born of the Spirit is spirit" (John 3:6). Through the operation of God the Holy Spirit a spiritual nature has been imparted. But "fruit" is not the outcome of our new

活着。」(加 2:20)

「我們若在光明中行，如同神在光明中，就彼此相交，祂兒子耶穌的血也洗淨我們一切的罪。」(約壹 1:7)

因此果子表明了屬靈生命的獻上為叫別人得益這方面。人因着果子這枝子的產物而得補充和滋養。果子的存在不是為了枝子，而是為了那些要帶走果子的人。果子一成熟，枝子就要送出，來展開他叫人得益的工作，重新為下一個季節預備結果。結果子的樹不為自己而活，全然為着它的果子可帶來人的補充和活力。因此枝子的存在只是和全然為了果子的緣故。叫栽培的人喜悅是其目標、平安所在和榮耀。」(慕安德烈)「你們多結果子，我父就因此得榮耀。」(約 15:8)

所有切實聖潔的源頭是甚麼？我們多結果子的源頭是甚麼？並不是我們更新的性情。「從靈生的就是靈。」(約 3:6) 藉着神聖靈的運作，便賜下一個屬靈的本性。但果子不是我們新造的成果，正如葡

nature, any more than in the vine fruit is the produce of the branch. The branch bears it, but the root produces it. It is the "fruit of the Spirit"; the Holy Spirit. A bad tree cannot yield good fruit. Regeneration is essential in order that the fruit should be good. But the new nature is not the source. It is Christ Himself. There is only one source of all holy living; there is only one holy life. "Your fruit is found in Me" (Hos. 14:8). "I am the life," not simply because I am the pattern of a perfect life, or because I am the bestower of the gift of life, not because I am the vital principle itself. He is the Spring itself. "For with You is the fountain of life" (Ps. 36:9).

It is Christ living within us. "Not I," says the apostle, though I am redeemed. "Not I," though I am regenerate, and have eternal life. "It is no longer I who live, but Christ lives in me" (Gal. 2:20).

It was this that Christ promised in the fourth chapter of St. John's Gospel. "The water that I shall give him shall become in him a well of water springing up into everlasting life" (John 4:14). There is no progress in our apprehension of Christ as the life: a progress in our heart-knowledge of that fact. We see first the life in its source (John 1:4), then in its bestowal (John

葡萄果子不是枝子的產物一樣。枝子雖結果，卻是根生產出來的。這是聖靈的果子。壞樹不能結好果子。為了得好果子，重生是必須的。但源頭並非那新造，而是基督自己。所有聖潔生命只有一個源頭，一個聖潔的生命。「你的果子從我而得。」(何 14:8)「我就是生命」不單因為我是一完美生命的榜樣，或生命恩典的賜與者，也非因我乃生命原則本身；祂就是那泉源。「在祢那裏有生命的源頭。」(詩 36:9)

我們裏頭活的是基督。使徒說：我雖得贖，但不是我；我雖重生，已得永生，但不是我。「活着的不再是我，乃是基督在我裏面活着。」(加 2:20)

基督在約 4 章中所應許的就是「我所賜的水要在祂裏頭成為泉源，直湧到永生。」(約 4:14)我們的心在領會基督乃是生命這認知事實上是毫無進益的。我們先看見生命在祂裏頭(約 1:4)，隨後是得賜生命(約 3:16)，往後是祂的內住(約 4:14)，

3:16), then in its indwelling (John 4:14), and then in its practical outflow (John 7:38). It is in this last stage we have the "fruit," the outcome of an indwelling Christ.

All Christians are not abounding in fruit unto God. One of the most serious hindrances is unbelief.

"He did not do many mighty works there because of their unbelief" (Matt. 13:58). Not that there was no manifestation of His power. "He laid His hands upon a few sick folk, and healed them." But "He could do there no mighty work" (Mark 6:5).

The true life, that which triumphs over sin and "does not cease from yielding fruit," is a life that springs up out of death.

"Always carrying about in the body the dying"; or the putting to death; " of the Lord Jesus, that the life of Jesus also may be manifested in our body" (2 Cor. 4:10).

Death is here put before us as the condition of life. The continual manifestation of the life depends upon the constant conformity to the death.

"Arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin" (1 Pet. 4:1).

最終是其切實的外流 ( 約 7:38 )。我們就是在這最後的階段來得着果子，就是內住基督的果效。

所有基督徒都沒有向神結果子的表現，其中最大的阻礙是不信。

「耶穌因為他們不信，就在那裏不多行異能了。」( 太 13:58 ) 不是說祂的能力沒法彰顯。「耶穌就在那裏不得行甚麼異能，不過按手在幾個病人身上，治好他們。」( 可 6:5 )

能勝過罪和「不停結果子」的真實生命是自死亡躍起的。

「身上常帶着主耶穌的死」，使耶穌的生也顯明在我們身上。( 林後 4:10 )

這裏放在我們面前的死就是得生的條件。生命的持續得彰顯是在於恆常效法祂的死。

「你們也當將這樣的心志作為兵器，因為在肉身受過苦的，就已經與罪斷絕了。」( 彼前 4:1 )

"You proclaim the Lord's death till He comes."

"Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar. And you shall take some of the blood that is on the altar, and some of the anointing oil, and sprinkle it on Aaron and on his garments, on his sons and on the garments of his sons with him; and he and his garments shall be hallowed, and his sons and his sons' garments with him" (Ex.29:20, 21).

We see here in type that which may be true in the experience of God's children. The ear, the hand, and the foot are all to be consecrated to God. Conformity to the death of Christ; contact with the blood; makes that consecration a reality. Because when we are in heart brought into oneness with that death, we become, not only set apart unto God, but separated from every hindrance to our hearkening to the voice of God, to our doing the work of God, to our walking in the will of God. These "members" (Rom. 6:13) are not only dedicated, yielded to His service, because of the separation

「是表明主的死，直等到祂來。」(林前 11:26)

「你要宰這羊，取點血在亞倫的右耳垂上和他兒子的右耳垂上，又抹在他們右手的大拇指上和右腳的大拇指上；並要把血灑在壇的四圍。你要取點膏油和壇上的血，彈在亞倫和他的衣服上，並他兒子和他兒子的衣服上，他們和他們的衣服就一同成聖。」(出 29:20-21)

我們在這裏得見與神兒女所經歷的顯著真確。耳、手和腳全都要奉獻給神，效法基督的死，都要被血抹上，使這獻上成為真實。因為當我們在心中被領進與這死合一時，我們便不再與神分離，而是與我們在傾聽神的聲音，為神所作的工和我們行在神旨意中上的每個阻隔分離。這些肢體（羅 6:13）不單止因着血帶來分別、污穢得潔淨和得着聖靈生命之油的膏抹而來獻上，甘願來事奉祂；他們且合

which the blood effects, they are "cleansed" from defilement, and anointed with the oil, the life of the Spirit; they are "meet for the Master's use." The sprinkling with the blood and the oil puts before us both the death and the life; which, as we have seen, are needed all along our earthly course.

Taking the "blood of Christ" as equivalent to His death, and the effect of the death to be separation, we can understand how it is that the Blood is continually cleansing us from every sin. Walking in the light, as He is in the light, the necessity of this constant separation from sin is felt more deeply continually. But the need is met by the Divine provision, and we become more and more conscious of the power of that death to separate from sin of every kind; and thence the fellowship between the believer and God is maintained, and becomes a greater reality in his experience.

This gives us another aspect of "the law of liberty" in the spiritual life.

## 7. CONDITIONS OF POWER

"That power belongs to God." Ps. 62:11.

"Christ the power of God." 1 Cor. 1:24.

乎主用。我們面前的血灑油抹就是死亡與生命，正如我們所曾見的，兩者都是走世路所必需有的。

以基督的血等同於祂的死，和死的果效等同分離時，我們便能明白血是如何持續地叫我們在每個罪上得潔淨了。我們在光中行，如同祂在光中，便更深和持續地感受到這恆常地脫離罪的必須。填滿這需要的是神聖的供應，我們也越發覺知死的能力叫我們脫離每樣罪；因此信徒與神的契合得以維持，成為他人一生中更確切真實。

這使我們進入屬靈生命中「使人自由之律法」的另一層面。

## 第七章 得能力的條件

「能力都屬乎神。」  
(詩 62:11)

「基督總為神的能力。」(林前 1:24)

"For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal to Him." 2 Chron.16:9.

"And He said to me, "My grace is sufficient for you, for My strength is made perfect in weakness." Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9.

"That you may know...what is the exceeding greatness of His power toward us who believe." Eph. 1:18, 19.

"Strengthened with all might, according to His glorious power." Col.1:11.

The essential condition of spiritual power is union with Christ.

It is Divine power. Originally God put power into the hands of man, but he lost it at the fall. Now God has put power in Christ. He does not give it to each one separately, but He has bestowed it on Christ; He has laid it up in His own Son. There it is eternally safe, and there it is for all the members of His body.

But then we know that all believers are united to Christ, and "he that is joined to the Lord is one spirit." We know also that "if any man have not

「耶和華的眼目遍察全地，要顯大能幫助向祂心存誠實的人。」(代下 16:9)

「祂對我說：我的恩典夠你用的，因為我的能力是在人的軟弱上顯得完全。所以我更喜歡誇自己的軟弱，好叫基督的能力覆庇我。」(林後 12:9)

「使你們知道.....祂向我們這信的人所顯的能力是何等浩大。」(弗 1:18-19)

「照祂榮耀的權能，得以在各樣的力上加力。」(西 1:11)

**屬靈能力的必要條件是與基督合一。**

神本來放進人手中的神聖能力因人墮落而失掉。如今神已將能力放進基督裏。祂不分別給每一個人，而是託付祂兒子，藉基督來賜與。能力在那裏永遠隱妥，祂身子上眾肢體也可從那裏得着。

我們都知道所有信徒與基督合一，且「與主成為一靈」(林前 6:17)。我們也知道「人若沒有基督

the Spirit of Christ, he is none of His." A man may hold the doctrine of Christ, and yet may not be united to Him; but he cannot have the Spirit of Christ without also having union with Him. The Spirit is the essence of union. This is true of all believers. This union is not a matter of attainment in holiness, it is the starting point of all life, it is the beginning of all holiness. Life comes by receiving the living One. Identified with Christ in His atoning death, we are united to Christ in His risen life. "There is one body and there is one Spirit." And the body bears the same name as the Head;" The Christ" "So also is the Christ" (1 Cor. 12:12). Christ is the Head of angels; but He is the Head of the body, of which every believer is a member, in a far higher sense than He is the Head of angels. They form part of the company of heaven, but believers are members of that body which is the bride of Christ. This union is no figure of speech, no mere dream; it is a reality, literally spiritually true.

God's power is infinite, but our capacity is limited. No amount of growth or spiritual progress can so enlarge our capacity that it shall never be equal to God's own fullness. There are therefore limitations; but these are not the hindrances to the power of

的靈，就不是屬基督的」(羅 8:9)。人會持定基督的教義卻還未與祂合一；他不能有着基督的靈卻未曾與祂合一。靈是合一的精髓，於所有信徒都是這樣。合一不是得聖潔，而是所有生命的起點，所有聖潔的開始。生命是藉接受那永活者而來的。在基督救贖的死上與祂同死，我們便在祂復活的生命上合一。「身體只有一個，聖靈只有一個。」(弗 4:4) 身體與基督這頭有着相同的名字，「基督也是這樣」(林前 12:12)。基督是天使的領袖，祂是身子的頭，每個信徒都是肢體，層次遠比祂是天使的領袖高。天使組成了天軍的一部分，但信徒乃是基督新婦這身體的肢體。這合一不是語言技巧，不止是夢想；而是屬靈真實的確實體現。

**神的能力無限**，但我們的能耐有限。屬靈如何成長和進步都不能增加我們的能耐，永不能等同於神一己的豐溢。因此是存在着限制的，但這些並不是我們談到能力的阻隔，

which we speak, these are not the obstacles that have to be removed. While our capacity can never become infinite, it is capable of endless increase; inconceivable expansion. Take, for instance, such passages as these, "All things are possible to him that believes"; "That you might be filled with all the fullness of God." The vessel I bring to be filled may be empty, or it may be partly occupied with something else. Worse than all, I may be keeping my hand over its mouth, and thus preventing the water from flowing in. In that case, it is not a question of the sufficiency of supply, but of the condition of reception. Well, the provision is infinite, and the channel that connects the vessel with the fountain is established; there is union. And yet there may be hindrance to the inflowing stream of power. What then is the hindrance?

The great hindrance; that which lies at the root of every other; is unbelief.

But instead of looking at power in the abstract, instead of regarding it as a quality we can have from God and apart from Him, it will help us to understand the conditions of its manifestation if we think of it as inseparable from the Lord Himself. "For the eyes of the Lord run to

這些不是要除掉的障礙。我們的能耐雖永不能成為無限，卻能無止境地增加，不可思議地擴展。舉一些經文的例子：「在信的人凡事都能。」(可 9:23)；「神一切所充滿的，充滿了你們。」(弗 3:19) 我帶來要充滿的器皿也許是空的，也許部分已盛載；最壞的情況是我用手按着器皿的開口，叫水不能注入。在這情況下，便不是供應不足的問題，而是接收上出問題。既是這樣，供應是無限的，將器皿接上泉源的管子已建立時，便有着合一，然而也許有着流入能力之泉的阻隔，那麼這阻隔是甚麼？

每個人根本上的大阻隔就是不信。

當我們不抽象來看能力，不以之為我們能從神和獨獨從神得着的特質，卻以能力為與主自己不能分割的話，這會幫助我們明白到能力得以彰顯的條件。「**耶和華**的眼目遍察全

and fro throughout the whole earth, to show Himself strong on behalf of those whose heart is loyal (perfect) to Him" (2 Chron.16:9). Instead of recognizing the truth that I am weak and God is to show Himself strong in me, I may be expecting to see myself made strong. I may be looking for an experience of power in myself, rather than for a manifestation of Divine power in me. He will show Himself strong on behalf of him whose heart is perfect towards Him.

The great work of peace is accepted. "You will keep him in perfect peace, whose mind is stayed on You" (Isa. 26:3). A heart perfect towards God is a heart that rests on Christ's atoning work. The words "perfect peace," or "peace, peace," include the thought of recompense, thus bringing out the idea of atonement, or the work of peace. The word "perfect" in 2 Chronicles 16:9 is also rendered "peaceable" (Gen. 34:21 shalem). For when the heart rests on the work of peace, Divine all sufficient, and completed once for all, it is not only privileged to be at peace with God, but to have the peace of God; it may know, not only the peace of justification, but the peace of sanctification. A heart perfect towards God then is a heart against which no

地，要顯大能幫助向祂心存誠實的人。(代下 16:9) 不是認定我本軟弱並神顯出祂在我裏頭強壯這事實，我也許期望得見自己成為大能，我也許尋求在我自己裏頭所經歷的能力，卻不是在我裏頭有着神聖能力的彰顯。祂必會為着那向祂心存誠實的人而顯出祂一己的大能。

所接受的是平安的偉大工作。「堅心倚賴祢的，祢必保守他十分平安，因為他倚靠祢。」(賽 26:3) 一個向神平安的心就是倚靠基督救贖工作的心。「十分平安」或「平安、平安」包括補償之意，因而有着救贖的意味，或平安的工作。代下 16:9 的「誠實」一詞也可翻譯為「平安」(創 34:21 和睦)。當心倚賴神聖全足，一次便完全的平安工作時，這不單止蒙恩得與和好，且得着神的平安。所認識的不單止是得稱為義的平安，且得着成聖的平安。一個向神誠實的心便是一個毫無指控的心，凡事上都得稱

charge can be laid, which is justified from all things, and also in which there is no longer any controversy with God. The Spirit dwells in such a one, not as a Reprover, but as a Comforter. Another thought is suggested by the word perfect in that passage in Chronicles.

A "perfect" heart is a heart wholly yielded to God. We read, "You shall build with whole stones the altar of the Lord your God" (Deut. 27:6. See also Joshua 8:31). Here we have the same word rendered "whole." A perfect heart is a whole heart. Wholeness is one of the primary meanings of holiness. Holiness of heart is wholeness of heart. "My son, give Me your heart" (Prov.23:26). A perfect heart is a heart that has responded to that appeal. It gives itself up without reserve. It lays itself wholly on the altar of consecration and that altar is Christ. The altar consecrates the gift. For "every devoted thing is most holy unto the Lord" (Lev.27:28).

But the same word has another rendering. Concerning Solomon's temple it is written, "And the temple, when it was being built, was built with stone finished at the quarry" (1 Kings 6:7). The word perfect is here rendered "finished." The stones were all prepared and made fit for the builder, they were

義，並且對神不再有任何爭議。而在這樣的人裏頭內住的聖靈不是作為責備者，而是作為安慰者。在歷代志的經文中，「誠實」這詞語有着另一個含意。

一個誠實的心是全然降服於神的心。我們讀到：「要用全然沒有鑿過的石頭築耶和華你神的壇。」(申 27:6，書 8:31) 在這裏我們有「全然」一詞。誠實的心是全然的心。全然是聖潔其中一個主要意思。心之聖潔是全心。「我兒，要將你的心歸我。」(箴 23:26) 一個誠實的心會向這要求作出回應。它會毫無保留來獻上自己。它將自己全然放在祭壇上，而那祭壇就是基督。壇是獻祭用的。「凡永獻的是歸給耶和華為至聖。」(利 27:28)

但這同一個詞有另外的翻譯。論到所羅門的殿時這樣記着：「這殿是用山中鑿成的石頭。」(王上 6:7) 「誠實」一詞在這裏翻為「成」。石頭全都鑿成，已準備好合乎匠人所用。因此一個誠實的心就

ready for his use. A perfect heart is therefore a heart in a state of preparedness. It is "meet for the Master's use, and prepared unto every good work" (2 Tim. 2:21). It is "a heart at leisure from itself." Not absorbed in its own cares or spiritual difficulties, but being at rest and consecrated to God, it is free to devote itself to His service. As soon as the opportunity presents itself it is ready to embrace it.

Once more we read concerning David's mighty men that "they came with perfect heart to make David king over all Israel" (1 Chron.12:38). There was thorough integrity of heart in the matter. There were no mixed motives, no lack of sincerity. It is a true heart, sincere as the apostle desired on behalf of the Philippians, "that you may be sincere," that is, "judged in the sunlight and found genuine." It is thorough in its aim and intention; "perfect towards God." It describes an attitude rather than an attainment.

### *Conquering power.*

The very first enemy that must be conquered, if we would lead triumphant lives, is Self. The only power that can conquer Self is the power of God. We get the benefit of that power by submitting to it; getting under it. To

是在備妥情況下的心。這是「合乎主用，預備行各樣的善事。」(提後 2:21)這是一「忘我的心」，沒有全神貫注於一己顧慮或屬靈的困難，卻是安然和致力為神，隨意獻上自己來事奉祂。當獻上自己的機會一來到，便立時把握，不用花時間來預備。

在大衛的勇士中，我們再次讀到：「他們都誠心要立大衛作以色列的王。」(代上 12:38)這事上我們得見誠心，沒有攙雜的動機，不缺誠意。使徒渴望腓立比信徒得的是真實的心，誠摯，「使你們作誠實無過的人」，即是「在日光下評定為真確的」。「向神心存誠實」，在目的和意圖上都純全，所描述的是態度而多於所爭取的。

### *得勝的能力*

我們若要過得勝的生活，首要勝過的敵人就是己。唯一勝過己的能力就是神的能力。我們是藉着降服於這能力之下來得它好處的。若要認識如何藉

know what it is to be led forth in triumph by Christ you must first become His captive. He is always going forth as the conqueror, and there are no conquerors but those who are included in His train, who are conquering because they are conquered by Christ. Have you noticed the reason which the Centurion gave why his words commanded obedience? He did not say, "Because I am a man having authority"; but "because I am a man under authority." And the greatness of his faith consisted in this, that he recognized Christ's relationship to the God of heaven. "I also am a man under authority." Christ's word was power because He was under Divine authority. The centurion recognized Christ's relationship to Divine Omnipotence. He thought that just as all the power of Rome was behind him, and he had but to speak and it was done, so all the power of heaven was behind the Man Christ Jesus, and He had but to speak the word only, and his servant would be healed.

Here is the secret of reigning over sin. We must be under Divine control; we must know what it is fully to submit to it. "Humble yourselves therefore under the mighty hand of God."

**基督來領進得勝，你必須先成為祂的囚徒。**祂總以得勝者身分前行，除了列入祂行列中的人，便沒有得勝者了，**他們的得勝是因着他們為基督所勝。**你留意否那百夫長所說他的命令得遵從的原因？他不是說「因我是一個有權柄的人」；而是說「因我是一個在權柄底下的人」。他信心之大是在於認識到基督與天地的主之間的關係。「我也是一個在權柄底下的人。」基督的話有權柄因祂服在神聖權柄之下。百夫長認識到基督與神聖全能者之間的關係。正如他以為他背後的是整個羅馬帝國的權柄，只要他一說，事情便會執行；同樣地天地的所有權柄都在人子基督耶穌的背後，只要祂的話一出口，他的僕人就必痊愈。

**勝罪的訣要是服在神聖的管治下，必須認識到甚麼是全然的降服於它之下。**「你們要自卑，服在神大能的手下。」(彼前:6)

### *Sustaining power.*

So it is in finding the power that keeps us spiritually from falling. We must be ready and willing to abandon ourselves to His almighty keeping. The responsibility of keeping us from falling is His; the responsibility of trusting Him to keep us is ours.

### *Protecting power.*

We need this on every hand. Not only over us and under us, but on all sides; encircling us: "who are being guarded in the power of God." Christ, who is the power of God, is the fortress in which the trusting soul is garrisoned. Let the enemy find you thus entrenched, and he will be met by a power which is not yours but God's; he cannot touch you. "We know that whoever is born of God does not sin; but he who has been born of God keeps himself, and the wicked one does not touch him" (1 John 5:18).

### *Transforming power.*

The power of God is to fill us. When the tabernacle was finished, then God's presence filled it. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into

### *持久的能力*

在尋找屬靈不下沉的能力上亦一樣，我們必須預備好和甘願自棄，要落在祂全能的保守中。保守我們不跌倒的責任屬祂，信靠祂保守我們的責任則屬我們。

### *保護的能力*

我們不單止上下有這需要，環繞我們四方八面的各方面上都需要「蒙神能力保守」(彼前 1:5)。作為神能力的基督是一個堡壘，信靠的人在其中駐防。任讓仇敵在戰壕中找到你，他必遇見的不是從你而是從神而來的能力；他不能觸碰你。「我們知道凡從神生的必不犯罪，從神生的，必保守自己，那惡者也就無法害他。」(約壹 5:18)

### *改換的能力*

充滿我們的是神的能力。當會幕完工時，神的榮光充滿它。「摩西就完了工。當時，雲彩遮蓋會幕，耶和華的榮光就充滿了帳幕。摩西不能進會幕，因為雲彩停在其上，並且耶

the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Exod.40:33; 35). When we who are the temples of the living God lose the glory we lose the power. God transforms us by filling us. "That you might be filled with all the fullness of God" is the blessing the apostle sought on behalf of the Ephesian converts.

### *Overcoming power.*

Power, that is, for service, for aggressive work, and for suffering. "I will dwell in them and walk among them" (2 Cor. 6:16).

When the disciples said to our Lord, after their failure in the matter of the lunatic child, "Why could not we cast him out?" what was our Lord's answer? "Because of your unbelief." Consecration, or an attitude of thoroughness towards God, and faith, are closely related.

There are three things which faith needs; freedom, food, activity.

### *Faith needs freedom.*

It is thoroughness that liberates faith. When we are brought to give ourselves wholly to the Lord, then it is that our faith is set free. If our eye is not single our faith will be crippled,

和華的榮光充滿了帳幕。」  
(出 40:33-35) 當我們這些永生神的聖殿失卻榮耀時，我們失卻了能力。神藉充滿我們來改換我們。  
「叫神一切所充滿的充滿了你們」(弗 3:19) 是使徒為以弗所信徒所祈求的恩福。

### *克勝的能力*

事奉、進取的工作和受苦上都需要能力。「我要在他們中間居住，在他們中間來往。」(林後 6:16)

門徒在癲癩孩子的事上失敗，對我們的主說「我們為何不能趕出他來？」時，我們的主如何回答？「因為你們不信。」獻上這全然向神的態度跟信心是緊密相連的。

信需要三樣東西：釋放、食物和實行。

### *信需要釋放*

能釋放信的是徹底。當我們被領至將自己全然歸主時，我們的信得釋放了。我們的眼睛若不純一，信必然被削弱和受限

hampered. "How can you believe, who receive honor from one another, and do not seek the honor that comes from the only God?"

"If I regard iniquity in my heart, the Lord will not hear me"? (Ps. 66:18).

### *Faith needs food.*

The word of God is the food of faith. In order to trust, faith must have something to trust to, a Person to trust in. The Scriptures are the warrant of faith. If faith is not always occupied with this infallible warrant, it will grow weak and feeble. Faith may be suffering from starvation. Our thoughts may turn upon ourselves, we may be occupied with our own activity, with our own act of believing, rather than with the word of God. But it is only as faith grasps the truth of the Scripture, or the facts that the Scripture reveals, that it gets strengthened.

### *Faith needs exercise.*

All faith is given to be used. We do not know whether we have it at all until we are using it. This comes out in obedience; for what is obedience but faith in action? Faith must carry out into practice that which it believes.

"We are bound to thank God always for you, brethren, as it is fitting,

制。「你們互相榮耀，卻不求從獨一之神來的榮耀，怎能信我呢？」(約 5:44)

「我若心裏注重罪孽，主必不聽。(詩 66:18)

### *信需要食物*

神的話是信心的食物。為着要信靠，信必須有可信靠的東西，有可靠賴的人。聖經是信心的保證。若信心不常被這絕無錯誤的保證所佔據，它必會變弱和變虛。信也許要經受飢餓。我們的思想也許會反抗我們自己，佔據我們的也許是我們一己的活動、我們一己相信之舉，而不是神的話。惟有**當信抓着聖經的真理，或聖經所揭示的事實時，信才得以鞏固。**

### *信需要實行*

信的賜下是為了使用。我們不知是否有信，除非我們在用它。信自順服中出來，順服不過是將信付諸行動吧了。信必然將所信的付諸實行。

「我們該為你們常常感謝神，這本是合宜的；

because your faith grows exceedingly" (2 Thess.1:3). "According to your faith be it unto you."

## 8. WATCHFULNESS

"Take heed unto yourselves." Deut. 4:23.

"Watch, stand fast in the faith, be brave, be strong." 1 Cor. 16:13.

"Be watchful in all things." 2 Tim. 4:5.

"Praying always with all prayer and supplication in the Spirit, being watchful to this end with all perseverance and supplication for all the saints." Eph. 6:18.

"Therefore be serious and watchful in your prayers." Pet. 4:7.

"Be sober, be vigilant." 1 Pet. 5:8.

"Be watchful, and strengthen the things which remain, that are ready to die." Rev. 3:2.

"Unless the Lord guards the city, the watchman stays awake in vain" (Ps. 127:1).

What is it we have to watch?

Is it the enemy? No; for he has such marvelous powers of deception that he can transform himself into an angel of light.

因你們的信心格外增長。」(帖後 1:3)「照着你們的信給你們成全了吧。」(太 9:29)

## 第八章 警醒

「你們要謹慎。」(申 4:23)

「你們務要警醒.....作大丈夫，要剛強。」(林前 16:13)

「你卻要凡事謹慎。」(提後 4:5)

「靠着聖靈，隨時多方禱告祈求；並要在此警醒不倦，為眾聖徒祈求。」(弗 6:18)

「你們要謹慎自守，警醒禱告。」(彼前 4:7)

「務要謹守，警醒。」(彼前 5:8)

「你要警醒，堅固那剩下將要死的。」(啟 3:2)

「若不是耶和華看守城池，看守的人就枉然警醒。」(詩 127:1)

我們當警醒甚麼？

是否仇敵？不，因為他有的是能化作光明天使的奇妙欺騙能力。

If he had simply our vigilance to contend with, our power of discernment to cope with, he would have no difficulty in deluding us, he would find us an easy prey to his subtlety.

There can be but one object of watching: "Looking unto Jesus." There can be no other attitude of watching. And for what do we watch? For the Lord's warnings, His leadings, His teaching.

We have to watch for His warnings.

It is He who alone sees and knows all Satan's schemes, everything that is going on among the powers of darkness. The believer can see but little of the wiles of the devil; but Christ's omniscient eye penetrates into all the innermost recesses of spiritual wickedness, He can never be taken by surprise. He who never slumbers or sleeps is ever ready to forewarn His believing followers of all that it is necessary for them to know in order to preserve them from the enemy's power; His loving glance will never fail to put the watching believer on his guard, and acquaint him of the enemy's approach, or of any special danger that may arise.

And as He can never be taken by

若他要對付的只是我們的警剔，我們的識別能力，他在欺哄我們上便毫無困難，輕易來捕獲我們為獵物。

**警醒上只有一個目標：「仰望耶穌」。**不可能有別些警醒的態度。我們在何事上警醒？在主所警告的事上，祂會帶領，祂會教導。

我們須在祂的警告上醒察。

獨有祂看穿和知道撒但一切的計謀，每件黑暗勢力進行中的事項。信徒所得見的魔鬼詭計極少，但基督全能的眼看透所有最深處的屬靈罪惡。永不會有事叫祂驚訝。祂從不打盹睡覺，總預備好來事先以他們必須知道的事來警告相信祂的信徒，好叫他們在仇敵的權勢下得以保存。祂慈愛的眼目永不會不叫警醒的信徒來加以提防，告知他仇敵的臨到，或任何會出現的特別危險。

既不能有事情叫祂驚

surprise, so He never gives a false alarm. No child of God ever fell into grievous sin who had not previously received Divine warnings of the approaching danger. The warning neglected was the first step in the fall.

*We have to watch for the Lord's leadings.*

"I will instruct thee and teach thee in the way which thou shall go: I will guide thee with Mine eye" (Ps. 32:8). To be guided by God's eye is the most delicate of all kinds of leading. You may guide another by your hand who is deaf, or you may guide one by your voice who is blind; but you cannot guide one with your eye unless he can see, and is willing to keep his eye on your eye, and understands your looks. But this supposes intimate knowledge, personal acquaintance.

There are many little turnings in the course of the day concerning which we need to know His will, as well as in the great thoroughfares of our journey through life. It is for the silent but unmistakable indications of His eye that we need to be watching if we would abide in His will. How great and momentous are the consequences that sometimes turn upon one trivial event, or that hang upon a single step!

訝，因此祂永不誤報。從沒有神的兒女在未事先得着那要臨到危險的神聖警告下來犯上極嚴重的罪。忽略那警告就是墮落的第一步。

*我們必須注意主的帶領*

「我要教導你，指示你當行的路；我要定睛在你身上勸戒你。(詩 32:8) 在所有種類的引導中，最美妙的就是得神眼目的引導。也許你會用手引領瞎子，用聲音引導瞎子，但你不能用你的眼來引導，除非他能看，並樂意來叫眼定睛在你眼上，知道你所看的。但前提是有着相知和相熟。

在日程中很多小岔路上，和在人生路程中的大路上，我們都需要知道祂的旨意。我們若要長留在祂旨意中，我們需要看望的就是祂那安靜卻不會有錯誤的眼目指示。有時一件細微的事件或一小步所帶來的是何等大和影響深遠的後果！需要的是警醒，不單止不要墮進仇敵

Watching is needed, not only to be kept from falling into the enemy's snare, but to be abiding in the knowledge of His will.

So if we would know the most blessed, the truest of all kinds of Divine leading, we must understand what it is to live so near, and to walk with such a vigilant spirit, that the eye of God alone is enough to indicate to us what He would have us do and the way He would have us take. There must be a perfect understanding between the soul and Christ.

"Do not be like the horse or like the mule, Which have no understanding" (Ps. 32:9). True wisdom consists in knowing God's mind. "Therefore do not be foolish, but understand what the will of the Lord is." (Eph. 5:17).

*We have to watch for the Lord's teaching.*

"I will stand my watch and set myself on the rampart, and watch to see what He will say to me, and what I will answer when I am corrected" (Hab. 2:1). "He awakens my ear to hear as the learned" (Isa. 50:4). He has many things to teach us which at the early stages of our discipleship we are not able to learn; but He is a wise, gentle, and

的陷阱，且要長留在祂旨意的認知中。

我們若要認識那最蒙福，最真實的神聖引導，就必須明白甚麼是以這樣謹慎的靈來活得相近和行走，因為獨有神的眼目才足夠來向我們顯示祂要我們作甚麼和祂會領我們走何路。在生命與基督之間必定有着完美的了解。

「你不可像那無知的騾馬。」(詩 32:9) 真的智慧包含在認識神的心意中。「不要作糊塗人，要明白主的旨意如何。」(弗 5:17)

*我們必須留心主的教訓*

「我要站在守望所、立在望樓上觀看，看耶和華對我說甚麼話，我可用甚麼話回答所疑問的。」(哈 2:1)「主題醒我的耳朵，使我能聽，像受教者一樣。」(賽 50:4) 在我們蒙昧的管教初期，祂有多事來教導。祂乃聰明、

patient Teacher. We must sit at His feet, as Mary did, and learn of Him, not merely by receiving His truth, but by partaking of His grace, drinking into His Spirit. He "is full of grace and truth."

"Blessed is the man who listens to me, watching daily at my gates, waiting at the posts of my doors" (Prov. 8:34). It is impossible to say how much depends upon this attitude of watching, of hearkening to the voice of the Lord. The best messengers are not those who are the most original, but those who are able the most faithfully to deliver to others what the Lord has spoken to them. It is out of the abundance of the heart the mouth speaks, but it is by hearkening the heart is filled. To be good listeners to the voice of the Lord we must know what it is to watch daily at His gates.

"Watch unto prayer" (1 Pet. 4:7).

We shall not watch long before we receive Divine indications of the enemy's nearness, and of the necessity of special grace and protection. These times of warnings should be times of prayer; special prayer.

"Continue earnestly in prayer, being vigilant in it with thanksgiving" (Col. 4:2).

We read for instance that among

溫柔和有耐性的教師。我們必須如同馬利亞般坐在祂腳前受教，**聽真理，享恩典，飲用「充充足足有恩典有真理」的聖靈。**

「聽從我，日日在我門口仰望，在我門框旁邊等候的，那人便為有福。」

(箴 8:34) 警醒垂聽主聲音之倚靠程度是沒可能說得准的。最佳的傳訊者不是那些最原本的，而是那些能最忠心地傳遞主向他們所說給別人聽的人。口將心中所存的豐富說出來，而心中所充滿的卻是聆聽而來的。要成為主聲音的好聆聽者，我們必須認識到每天在祂門前警醒為何物。

「警醒禱告。」(彼前 4:7)

我們不用警醒太久便得着仇敵靠近和必須有特別恩典和保護的神聖指引。這些警告的時刻就是禱告的時刻，特別禱告的時刻。

「你們要恆切禱告，在此警醒感恩。」(西 4:2)

眾多賜與信徒的恩福

the other blessings conferred upon the believer there is the gift of spiritual discernment. "The Son of God has come and has given us an understanding, that we may know Him who is true" (1 John 5:20). "That you may be filled with the knowledge of His will in all wisdom and spiritual understanding; that you may walk worthy of the Lord, fully pleasing Him, being fruitful in every good work and increasing in the knowledge of God" (Col. 1:9, 10).

## 9. CONFLICT

"Fight the good fight of faith." 1 Tim. 6:12.

"Now thanks be to God who always leads us in triumph in Christ (or, who at all times is leading us in triumph in Christ)." 2 Cor. 2:14.

"Yet in all these things we are more than conquerors through Him who loved us." Rom. 8:37.

"But thanks be to God, who gives us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

"Finally, my brethren, be strong in the Lord and in the power of His might. Put on the whole armor of God, that you may be able to stand against the wiles of the devil." etc...etc." Eph. 6:10, 11.

"Walk in the Spirit, and you shall

中，其中一個是屬靈的識別能力。「神的兒子已經來到，且將智慧賜給我們，使我們認識那位真實的。」(約壹 5:20)「你們在一切屬靈的智慧悟性上，滿心知道神的旨意；好叫你們行事為人對得起主，凡事蒙祂喜悅，在一切善事上結果子，漸漸的多知道神。」(西 1:9-10)

## 第九章 爭戰

「要為真道打那美好的仗。」(提前 6:12)

「感謝神！常(或甚麼時候都)帥領我們在基督裏誇勝。」(林後 2:14)

「然而，靠着愛我們的主，在这一切的事上已經得勝有餘了。」(羅 8:37)

「感謝神，使我們藉着我們的主耶穌基督得勝。」(林前 15:57)

「我還有末了的話：你們要靠着主，倚賴祂的大能大力作剛強的人。要穿戴神所賜的全副軍裝，就能抵擋魔鬼的詭計。」(弗 6:10-11)

「你們當順着聖靈而

not fulfill the lust of the flesh." Gal. 5:16.

"Be strong in the Lord, and in the power of his might." "Far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come, and He put all things under His feet" (Eph. 1:21, 22).

It is in the book of Joshua that the Lord manifests Himself as a man of war. In Exodus He reveals Himself as the Redeemer, but it is not until the children of Israel are standing, within the borders of the promised land, that Jehovah appears to them as the Conqueror: "As the Captain of the Lord's host am I NOW come." It is the same Divine Person, but a new revelation; it is the same Lord, but a fresh manifestation. They had only just placed their feet on true fighting ground; to lead them forth to the conflict, and to teach them the true secret of victory does He now come.

Christ does not bring the believer into the valley while the enemy is occupying the heights. The conflict does not consist in obtaining the victory with His aid, and dislodging the enemy from his vantage ground. The character of

行，就不放縱肉體的情慾了。」(加 5:16)

「你們要靠着主，倚賴祂的大能大力作剛強的人。」(弗 6:10)「超過一切執政的、掌權的、有能的、主治的、和一切有名的；不但是今世的，連來世的也都超過了。又將萬有服在祂的腳下。」(弗 1:21-22)

耶和華在約書亞記顯明祂自己乃是作戰的人。祂在出埃及記中揭示祂自己乃救贖者，直至以色列的眾子站在應許地的邊界上時，耶和華才向他們顯現為那得勝者。「我來是要作耶和華軍隊的元帥。」(書 5:14)這是相同的聖者，卻是新的啟示；這是那相同的耶和華，不過是一個純新的彰顯。他們不過剛踏足在真正的戰場上；這元帥要領他們前去爭戰，去教導他們祂來作成之得勝的真正訣要。

基督不會領信徒進入仇敵佔據高地的山谷，爭戰不是在於得祂幫助下的勝利，將仇敵逐出優越的陣地。爭戰的性質完全不同。得見基督已得着勝

the conflict is entirely different. To see what Christ has accomplished by His victory is to see that the enemy has already been overcome and dislodged from his stronghold, and that our conflict consists in fighting, not for this position of victory, but from it. We are to fight, not in order to reach the place of victory, but, occupying that position in Christ, being strengthened in Him, we fight from it. The conflict is, not to go up and take possession, but to stand in possession. Because possession is taken the moment we stand in Christ, what we then have to do is to hold our ground. We have "to keep the field," as Martin Luther puts it. And so the apostle uses this expression, "that you may be able to withstand, ... and having done all, to stand" (Eph. 6:13).

"Put on the whole armour of God." Here again the words must be understood, not as having reference to our judicial standing; for this could not be a matter of exhortation; but to our practical conduct. The apostle refers to that which has to be appropriated. Without entering in detail into the meaning of this armour, we may point out in passing, that what we have here is equivalent to the direction given by the same apostle in his Epistle to the Romans: "put on the Lord Jesus Christ"

利，就是得見仇敵已被克勝，被逐出其據點；我們的爭戰乃是在於為得着已得勝的位置而戰，且是從這地位上來作戰。我們作戰不是為了達至得勝之境，而是進佔在基督裏的地位——在祂裏面剛強，我們站在這地位上來作戰。那爭戰不是上去攻佔，而是站穩來得着。因為得着乃是進入我們站在基督裏面的時刻，那時我們所須作的就是堅守陣地。我們必須如同馬丁·路德所說的「守護地土」。因此使徒這樣說：「並且成就了一切，還能站立得住。」(弗 6:13)

「拿起神所賜的全副軍裝。」(弗 6:13) 這經文的意思必須弄清，不是指着我們法理上的地位說的。因為這不可能是訓言，不是我們實際的行為。使徒指的是必須穿戴上。我們不會深入探討這軍裝的意義，我們卻會順道一提，我們這裏所有的與保羅在羅馬書中所說的「披戴主耶穌基督」(羅 13:14) 有着相同的所指。

(Rom. 13:14). We may sum it up by saying that to put on Christ, is to be brought into entire subjection to His supremacy, to be wholly under his control. This, as we have seen in another chapter, is the secret of having His power. Until this is actually brought about we are not ready to engage in the battle.

In the next place, observe the foe to be encountered. The enemy especially referred to in the sixth chapter of the Epistle to the Ephesians is not the world or the flesh, but Satan. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high (or, heavenly) places." That is, we are not fighting against mankind. It is not against the human instruments but against Satan himself, who is employing these instruments, that we wage war. The real enemy is not visible to the outward eye. He is an unseen but mighty foe; he is behind and underneath all that which is visible and human and physical. The enemy here contemplated therefore is not an internal but an external foe.

Now it may be objected, Is not the "flesh" an enemy? And is not the "flesh" within us? True. But let us not

我們以「穿上基督」這說法來作為總結，就是完全降服於祂的主權，全然服在祂掌管之下。如我們從另一章經文所看見的，這就是得着祂能力的訣要。除非真的得着這個，否則我們還未預備好來參戰。

另一方面，看看要面對的仇敵。弗 6 章所特特說到的仇敵不是世界或肉體，而是撒但。「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爭戰。」( 弗 6:12 ) 就是說，我們不是與人爭戰。抵擋的對象不是人類的手段，而是撒但本身。是他用上我們所從事之戰爭的手段。真正的仇敵不是外面的眼睛所能看見的，他雖不可見，卻是強大的敵人，他在那全部可見、屬人和屬肉體的背後和底下。在這裏說到的仇敵，便不是內在的，而是外在的了。

也許有人會質疑，「肉體」不也是仇敵麼？「肉體」不也在我們裏頭麼？

fail to observe that if the preparation for the battle has really been carried out, if the preliminary conditions have been complied with, then the flesh is no longer free to hinder us. That tendency to evil which continues with us to the last is no longer in power, but held in subjection by the supremacy of Christ.

The fight does not consist in an internal conflict. This would be mutiny. The believer cannot really conquer himself; but by giving Christ the throne, by simply falling in with His conditions, self is conquered, the flesh is held in abeyance, kept in the place of death, so that the believer is free to fight the enemies of the Lord.

We must very jealously distinguish between rebellion and true Christian conflict. If we are not willing that God should have His way with us, if we are setting up our will in opposition to His will, this certainly is conflict; but it is not Christian conflict, it is not "the good fight of faith." It is like a soldier who, going out to fight his country's enemy, is found, during the progress of the battle, sometimes on the side of the foe, fighting in his ranks against his own country, and at other times in the ranks of his own army. Unless we are really on the Lord's side, truly loyal to Him, we

對，但我們不要看不見，若前哨戰已然進行，若初步的條件已然符合，那麼肉體便不再能隨意來擾亂我們了。在我們裏頭至終持續犯罪的傾向不再掌權，已然降服於基督的主權之下了。

這戰事不是一場內鬥，否則便是叛變。信徒實在不能勝過自己，**惟有將寶座給與基督**，來與祂的條件一致，己才會被征服，肉體才被約束來停止，被諸置死地，這樣信徒便得釋放來與主的仇敵來作戰。

我們必須謹慎分別叛變和真正的基督徒爭戰。我們若不樂意神處理我們的方法，決意來違背祂的旨意，這肯定是一場爭戰；卻不是基督徒的爭戰，不是「那美好的仗」（提前:12）。這就像一個擊打敵國的士兵，戰事中被發現一時站在敵人那方，在敵對自己國家的軍隊中來作戰，一時又在他自己的軍隊中。除非我們真的是在主那邊忠於祂，否則我們並不是參與以弗

are not engaged in the warfare described in this epistle.

The order in which the several pieces are enumerated is the order in which the armour of the Roman soldier was actually put on. And being armed, the soldier had then only to take up the sword or the spear. Now it is curious to note that St. Paul omits the spear; but this is exactly that part of his equipment which when on guard within the fortress the soldier would not be likely to assume.

Lastly: observe the result to be expected in this conflict. There are three "ables" in this passage that should be carefully noted. The first is in verse 11, "That you may be able to stand against the wiles of the devil." The provision made for us in the armour is sufficient to enable us to stand. There is no reason why even the weakest saint should be overcome by Satan. It is God's purpose that we should come off victorious. Let us expect not defeat but triumph. How often have we been defeated because we have gone into the conflict anticipating failure!

The next "able" is in verse 13; but notice first the one in verse 16: "Above all, taking the shield of faith with which you will be able to quench all the fiery

所書所描繪的戰事。

被列舉之幾件軍裝次序就是羅馬士兵真正穿戴時的次序。穿戴好時，士兵只會拿起劍或矛。保羅沒有提及矛是難以理解的，但這件兵器正是在城堡內防守之士兵所不會用上的。

最後，看看這爭戰所預料的結果。經文中有三個「能」是該仔細留心的。第一個在弗 6:11：「要穿戴神所賜的全副軍裝，就能抵擋魔鬼的詭計。」軍裝中給我們的裝備足夠我們能抵擋。就是最軟弱的聖徒為撒但所勝都是沒有理由的。我們有得勝的表現是神的旨意。讓我們不要預期失敗，而是得勝。我們多少時候的得勝，不過是因為我們進入了預期戰敗的爭戰中！

第二個「能」是在弗 6:13，但先要注意弗 6:16的那一個：「此外，又拿着信德當作藤牌，可以滅

darts of the wicked one." Let us not overlook the little word "all." We know something of these fiery darts and the suffering they occasion: those unbelieving thoughts, desponding, hard, abominable thoughts; inflaming our worst passions and plunging us into the darkest gloom. How we long to be delivered! Well, here is God's warrant for our confident expectation that we may be. Where is the remedy? It is in the shield of faith. Let that shield be ever between us and the enemy, and not a single dart shall reach our souls. "All the fiery darts of the wicked" shall be quenched.

Christ is the shield that faith apprehends. Let Him stand between you and the foe, and you need fear no evil. This invisible and impenetrable shield shall surround you on every side, and guard you from every assault.

In the thirteenth verse we read, "That you may be able to withstand in the evil day, and having done all, to stand." This expression, "withstand," occurs also in the Epistle of St. James, "Resist (i.e. withstand) the devil, and he will flee from you" (Jas.4:7); and also in St. Peter's first Epistle, "Resist him, (withstand) steadfast in the faith" (1 Pet. 5:9). This translation, and others, might lead perhaps to the idea that the

盡那惡者一切的火箭。」我們不要忽略「一切」這小詞。我們都認識這些火箭和所引致的痛苦：不信的思想，沮喪、艱難和糟透的思想；激起我們最壞的情感，把我們投進最陰鬱的幽暗中。我們何等渴望得解脫！啊，我們確實預期神的保證就在這裏。何處得解救？就是信心的藤牌。讓這藤牌在你和仇敵之間，那麼連一記火箭也不會臨近我們，一切惡者的火箭都會被滅盡。

憑信得見的藤牌就是基督。有祂站在你和敵人中間便不用怕那惡者了。這不可見和不能穿透的藤牌必在你四圍環繞你，保護你免受任何襲擊。

我們在弗 6:13 讀到「好在磨難的日子抵擋仇敵，並且成就了一切，還能站立得住。」「抵擋」一語在雅各書也有出現，「務要抵擋魔鬼，魔鬼就必離開你們逃跑了。」(雅 4:7) 也出現在彼得前書：「你們要用堅固的信心抵擋他。」(彼前 5:9) 這個和別些翻譯也許會給我們一

believer's duty was to go out and encounter the enemy, and seek to overcome him by dint of his own power of resistance; but bearing in mind that the word is really "withstand," we see at once that the only way in which Satan can successfully be encountered is for us to be found by him entrenched in Christ. The only way we can 'resist' him is for us to stand in Christ our Fortress, and to meet his assaults with Christ as our wall of defence. So is that passage in St. Peter to be understood. We are to "resist" Satan by being steadfast in the faith; that is, by standing fast in faith's victorious position.

All these passages enable us to see clearly, that the conflict is indeed a fight of faith, and also to detect the secret of our past failures. We have not seen the indispensable necessity of this attitude of trust; we have relied on our own efforts, our own resolutions, our own prayers, it may be. While we have believed that justification was by faith, we have not really believed that the fight and the victory were also to be known and realized through faith.

"The law of liberty" is nowhere more necessary to our spiritual success than in this matter of conflict. If we are not really free from ourselves, we

個意念，信徒的責任就是要出去與仇敵周旋，藉着他一己抵抗之力的努力來試圖克勝他；當謹記「抵擋」，我們立時得知能成功跟撒但周旋的唯一方法就是將自己藏於基督裏才能找到。我們能抵擋他的唯一方法就是我們要站在基督我們的城堡裏，以基督作為我們的防護牆來迎見他的攻擊。彼得前書這樣說：我們要藉着堅固的信心，就是牢牢站在信心的得勝地位上來抵擋撒但。

所有這些經文叫我們看得清楚，爭戰其實是信心之戰，也是對我們過去失敗之原因的查找。我們還未看見這信靠態度的必須；我們一直倚靠我們一己之力、決心和禱告等。我們既相信義是因信而來，我們卻未曾實在相信對這爭戰和得勝的認識和使之成真也是藉信而來。

沒有別處比這爭戰一事更需要「使人自由的律法」來得着屬靈的勝利。我們若未曾真的脫離我們

cannot fight so as to "withstand." Too much stress cannot therefore be laid on the tenth and following verses. There lies the secret of a continuous life of triumph over the power of the enemy.

How David anticipated the great truth set forth in this chapter we see from what he says in the eighteenth Psalm: "The Lord is my rock and my fortress and my deliverer; My God, my strength, in whom I will trust; My shield and the horn of my salvation, my stronghold. (Verse 2)

"It is God who arms me with strength, And makes my way perfect. He makes my feet like the feet of deer, And sets me on my high places. He teaches my hands to make war, So that my arms can bend a bow of bronze. You have also given me the shield of Your salvation; Your right hand has held me up, Your gentleness has made me great. (Verses 32-35)

"For You have armed me with strength for the battle; You have subdued under me those who rose up against me. You have also given me the necks of my enemies. (Verses 39-40)

"Therefore I will give thanks to You, O Lord, among the Gentiles, and sing praises to Your name." (Verse 49)

"I say then: Walk in the Spirit, and

自己，我們便不能爭戰，不能抵擋。因此不要太倚重弗 6:10 和隨後的幾節，那裏有的是持續勝過仇敵權勢之生命的訣要。

在詩 18 篇中我們得見大衛如何在這章中預見這偉大的真理：「耶和華是我的巖石，我的山寨，我的救主，我的神，我的磐石，我所投靠的。」( 詩 18:2 )

「惟有那以力量束我的腰，使我行為完全的，祂是神。祂使我的腳快如母鹿的蹄，又使我在高處安穩。祂教導我的手能以爭戰，甚至我的膀臂能開銅弓。祂把祢的救恩給我作盾牌；祢的右手扶持我；祢的溫和使我為大。」( 詩 18:32-35 )

「因為祢曾以力量束我的腰，使我能爭戰；祢也使那起來攻擊我的都服在我以下。祢又使我的仇敵在我面前轉背逃跑。」( 詩 18:39-40 )

「耶和華啊，因此我要在外邦中稱謝祢，歌頌祢的名。」( 詩 18:49 )

「我說：你們當順着

you shall not fulfill the lust of the flesh. For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish. But if you are led by the Spirit, you are not under the law" (Gal. 5:16,18).

The apostle by the term "Spirit" here does not refer to the human spirit, that which is a part of every man's constitution; nor does he here speak of the new nature, "that which is born of the Spirit."

This moreover is clear from the context. To "walk in the Spirit" is to walk in the Holy Spirit. "The fruit of the Spirit" (verse 22) is the fruit of the Holy Spirit, not of our new nature. So here what the apostle declares is the opposition between the flesh and the Holy Spirit; the Holy Spirit being here regarded, not so much as working externally on the believer, but as an indwelling Power.

What the apostle here declares is that "walking in the Holy Spirit is the means of living in continual triumph over, or in a state of deliverance from, the "lust of the flesh."

The enemy which the apostle has now especially in view is not Satan; the conflict in that relation we have already

聖靈而行，就不放縱肉體的情慾了。因為情慾和聖靈相爭，聖靈和情慾相爭，這兩個是彼此相敵，使你們不能作所願意作的。但你們若被聖靈引導，就不在律法以下。」  
(加 5:16-18)

使徒在這裏所用「靈」的一詞，不是指着構成每個人一部分的人的靈；也不是說到「從聖靈生的」新造。

上文下理帶來更清晰。「在靈中行」就是在聖靈中行。「靈的果子」(加 5:22)就是聖靈的果子，並非我們的新性情。因此使徒在這裏宣告的是肉體和聖靈之間的相爭；這裏所說到的聖靈不是信徒外頭的工作，乃是一個內住的能力。

使徒在這裏所宣告的「順着聖靈而行」是說到活在持續勝過或處於從肉體情慾中得釋放的狀態。

使徒如今特特看見的仇敵不是撒但，與撒但的爭戰我們已在弗 6 章中思

considered in connection with the sixth of Ephesians; but here it is the flesh. We must ask, however, What does the apostle mean here by the "flesh"? We know the term is used in Scripture to denote mankind generally: "All flesh is as grass." It is also used of our physical nature, our bodily organism: "The life that I now live in the flesh." But there is another sense in which the word is used, and especially by the Apostle Paul. The flesh is spoken of as the seat of sin. It must not be taken as equivalent to our material or physical natures.

Selfhood is the essence of that principle called the "flesh." The flesh is that tendency to self or to sin which exists even in the regenerate. Adam was created originally without this evil tendency, though he had the liability to sin. But we must not overlook the distinction between the tendency and the liability to sin. A piece of wood floating on the water has no tendency to sink. It is liable to sink, because it may be submerged by external pressure. But a piece of lead floating on the water by means of a life-belt, though it does not actually sink, has a tendency of its own to sink.

"They that are of Christ Jesus have crucified the flesh with the passions

想過，但這裏的仇敵是肉體。可是，我們必會問：使徒在這裏的肉體是指着甚麼說的？我們知道聖經用上這詞是廣泛地指着人類來說的，「凡有血氣的，盡都如草。」(彼前 1:24) 肉體也可是我們肉體的本性，我們的身子：「我如今在肉身活着。(加 2:20) 這詞還有另一個用法，使徒保羅特特稱肉體為罪的座位。不要將肉體等同於我們物質或肉體的本質。

自私是稱為肉體這原則的精髓。肉體是對己和罪的傾向，甚至存在於重生的人中。被造的亞當本沒有犯罪的傾向，雖則他有能力來犯罪。但我們不可忽略這犯罪傾向和犯罪能力的分別。一件浮在水上的木頭是沒有下沉之傾向的，因着外來施加的壓力，它還是可能下沉的。一塊有着一己下沉傾向的鉛藉着一救生帶便能浮於水上，帶來實際上的沒有下沉。

「凡屬基督耶穌的人，是已經把肉體連肉體

and the lusts thereof."

## 10. FILLED WITH THE HOLY SPIRIT

"You shall receive power when the Holy Spirit has come upon you." Acts 1:8.

"They were all filled with the Holy Spirit." Acts 2:4.

"Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear." Acts 2:33.

"At that day you will know that I am in My Father, and you in Me, and I in you." John 14:20.

"Be filled with the Spirit." Eph. 5:18.

"Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, who also will do it." 1 Thess.5:23.

"That He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love,

的邪情私慾同釘在十字架上。」(加 5:24)

## 第十章 被聖靈充滿

「聖靈降在你們身上，你們就必得着能力。」(徒 1:8)

「他們就都被聖靈充滿。」(徒 2:4)

「祂既高舉在神的右邊，又從父受了所應許的聖靈，就把你們所看見所聽見的澆灌下來。」(徒 2:33)

「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 14:20)

「乃要被聖靈充滿。」(弗 5:18)

「願賜平安的神親自使你們全然成聖！又願你們的靈魂與身子得蒙保守，在我主耶穌基督降臨的時候，完全無可指摘！」(帖前 5:23)

「求祂按着祂豐盛的榮耀，藉着祂的靈，叫你們心裏的力量剛強起來；使基督因你們的信，住在你們心裏，叫你們的愛心有根有基，能以和眾聖徒

may be able to comprehend with all the saints what is the width and length and depth and height to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God" (Eph. 3:16, 19).

Very many have had their minds more or less exercised touching the blessing of the "baptism of the Holy Spirit," as it is often termed. We believe not a few have been hindered, if not actually thrown back in their spiritual course, simply for lack of a little instruction in the very first principle of the doctrine concerning the Person, offices, and work of the Holy Spirit.

The first point to be recognized, as clearly set forth in the Scriptures, is the fact that all Christians have the Holy Spirit. They have not only been brought under His influence, they have received the Holy Spirit Himself. "If anyone does not have the Spirit of Christ, he is not His" (Rom. 8:9). At the same time we must recognize the fact that to have the Spirit is one thing, but to be filled with the Spirit is quite another thing. We know from what is recorded in St. John's Gospel (20:22) that even before the Ascension the Holy Spirit had actually been given to the disciples, that Christ breathed upon them the Holy Spirit. But on the day of Pentecost

一同明白基督的愛是何等長闊高深；並知道這愛是過於人所能測度的，便叫神一切所充滿的，充滿了你們。」(弗 3:16-19)

十分多人的心靈中或多或少都實在接觸過常被稱為「聖靈的浸」這恩福。我相信不少人遇上阻礙，不是在屬靈進程上退步，便是在關乎到聖靈的個格、職責和工作等教義的初階原則上，連些微的指引也缺乏。

要確認的首個事實是，聖經清晰地說明，**所有基督徒都是有聖靈的。他們不單止服在祂的影響下，他們已得着聖靈本身。**「人若沒有基督的靈，就不是屬基督的。」(羅 8:9) 我們同時必須確認一個事實，就是**得着聖靈是一回事，被聖靈充滿卻是另一回事。**我們從約 20:22 所記的得知，就是在主升天前，聖靈實在已然賜給門徒，就是基督向他們吹氣，呼進聖靈。而在五旬節那天，他們則是被聖靈充滿的。

they were filled with the Holy Spirit.

First. **After a season of waiting.** "You shall be baptized with the Holy Spirit not many days from now" (Acts 1:5). "Wait for the Promise of the Father, "which," He said, "you have heard from Me" (Acts 1:4; also Luke 24:49). After this season of waiting, there came the filling we read of in the second chapter of the Acts: "They were all filled with (the) Holy Spirit" (Acts 2:1, 4).

Secondly. **After a season of prayer.** "And when they had prayed, the place where they were assembled together was shaken; and they were all filled with the Holy Spirit, and they spoke the word of God with boldness" (Acts 4:31). We must not fail to observe that the words here used are precisely those we have in Acts 2:4. The repetition of the phrase seems to teach us that even the apostles themselves needed the continual renewal of the Holy Spirit. They were not resting on a past experience, nor depending on the provision received at Pentecost. The blessing they received then, brought them into the attitude of looking up to the risen Lord for the "supply of the Spirit of Jesus Christ" (Phil.1:19). What we have here recorded in this fourth chapter of the Acts, teaches us also that

一、等候一段時間之後。「但不多幾日，你們要受聖靈的浸。」「不要離開耶路撒冷，要等候父所應許的，就是你們聽見我說過的。」(徒 1:4；參看路 24:49) 等候一段時間之後，那充滿便來到了，就是記在徒 2 章的：「他們就都被聖靈充滿。」(徒 2:1-4)

二、禱告一段時間之後。「禱告完了，聚會的地方震動，他們就都被聖靈充滿，放膽講論神的道。」(徒 4:31) 我們不可不留意我們在徒 2:4 所精準地所用上的字詞。這重覆的片語似乎教導我們說，就是使徒本身都需要聖靈的持續更新。他們並不安於過去的經歷，也不倚賴五旬節所得的。他們所得的恩福領他們心存一個態度，仰望復活主來賜下耶穌基督的靈(腓 1:19)。記於徒 4 章的，也在教訓我們說，五旬節的奇妙恩福不叫他們不倚靠禱告。

the wonderful blessings of Pentecost did not make them independent of prayer.

Thirdly. **After the laying on of hands.** "Then they laid hands on them, and they received the Holy Spirit" (Acts 8:17). And again: "When Paul had laid hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied" (Acts 19:6).

Fourthly. **After preaching, or during the very act of proclaiming the gospel.** "*While* Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word" (Acts 10:44). "*And as I began* to speak, the Holy Spirit fell on them, as on us at the beginning" (Acts 11:15). The italics are not in the original, but we emphasize the words to show that it was during the time the word was being preached the blessing came.

From these facts we see that men filled with the Spirit in more than one way, and that it is not correct to conclude that, unless there has been a season of waiting with this definite object, the particular blessing here referred to cannot be received.

The distinction between being "full" and being "filled." The first indicates an abiding or habitual condition, the latter a special

三、**在按手之後。**「於是使徒 *按手* 在他們頭上，他們就受了聖靈。」(徒 8:17) 再者，「保羅 *按手* 在他們頭上，聖靈便降在他們身上，他們就說方言，又說預言。」(徒 19:6)

四、**在傳道之後，或在宣講福音之舉的那時。**「彼得 *還說* 這話的時候，聖靈降在一切 *聽道* 的人身上。」(徒 10:44)「我 *一開講*，聖靈便降在他們身上，正像當初降在我們身上一樣。」(徒 11:15) 斜體字原文是沒有的，我們這樣強調，是要顯明就在傳講之話當時，那恩福便來到。

從這些事實中我們得見人的被聖靈充滿有多於一種方法，因此「若非為着這確實的目標來等候一段時間，這裏所說的特別恩福便不能得着」這結論便不正確。

滿得和被充滿有分別，前者顯示一長久的常態，後者乃為了事奉，在某特定情況下而有聖靈的

inspiration or momentary action or impulse of the Spirit for service, at particular occasions.

"Therefore, brethren, seek out from among you seven men of good reputation, full of the Holy Spirit and wisdom...And they chose Stephen, a man full of faith and the Holy Spirit" (Acts 6:3, 5), etc. And again, touching Barnabas, "For he was a good man, and full of (the) Holy Spirit and of faith." These were men who had been filled and were habitually full of the Holy Spirit.

But for special service; times of need and occasions of peculiar difficulty or trial; this was not enough. To those thus full there came additional or special supplies, which caused them to overflow. There was, so to speak, a welling up of the spring within. Compare John 4:14 with John 7:38.

Thus we read, "*Then* Peter, filled with (the) Holy Spirit" (Acts 4:8), etc. He who was already full received there and then a fresh filling. And again, "*Then* Saul (who is also called Paul), filled with (the) Holy Spirit," etc. The word here points to a sudden action for a special occasion.

Now what believers should seek, or claim as that which is their privilege, is the habitual condition; always to be

特別靈感、剎那間的一個舉動或推動。

「所以弟兄們，當從你們中間選出七個有好名聲、滿得聖靈、智慧充足的人.....就揀選了司提反，乃是大有信心，滿有聖靈的人。」(徒 6:3, 5) 說到巴拿巴便說他「是個好人，滿有聖靈，大有信心。」(徒 11:24) 這些被充滿的人是慣常地滿有聖靈的。

遇上特別的事奉，缺乏的時刻，特別困難和試煉臨到時，這便不足夠。這些滿有聖靈的人便需要額外或特別的供應，以致他們被澆灌了。就是說他們裏頭的泉水湧漲。比對約 4:14 和約 7:38。

我們讀到「*那時*彼得被聖靈充滿。」(徒 4:8) 已滿得聖靈的他再次得着新的充滿。再者，「*那時*掃羅又名保羅被聖靈充滿。」(徒 13:9) 這裏的*那時*指的是一突然動作或一特別事情。

如今信徒該尋求，或索求那些屬他們常態的特別恩典，總要滿有聖靈。

full of the Spirit.

This does not necessarily suppose any wonderful experience of joy, ecstasy, or consciousness of power; but a sense of nearness, of childlike confidence, of constant and entire dependence on the Lord. It gives us a sense of His indwelling.

If we are "full of (the) Holy Spirit," we shall find, as special difficulties arise, and special calls for service come to us, that there will always be that "filling," or momentary supply, which will enable us to triumph, to witness, to serve, or to bring forth fruit, as the case may be, according to His will. And it is when these fillings come that we overflow.

This abiding condition of being full of the Spirit should characterize every child of God at all times and in all circumstances. It is not a privilege that belongs only to a favoured few, nor is it something to be expected only at certain seasons, and under peculiar circumstances.

But the experience of so many of God's children is often sadly different. While they may know what it is at certain times to receive the fullness, and for a season to be "full of the Holy Spirit," so great and subtle is the spiritual leakage, that, too commonly, it

必須的不是任何喜樂、狂喜或能力覺知的奇妙經歷；而是覺知一相近、一個像小孩子般的信靠、並恆常和完全的靠賴主。這給我們的是祂內住的感覺。

我們若是滿有聖靈，我們必發現，在特別的困難和特別的事奉呼召臨到我們時，總會有這充滿或剎那間的供應來使我們照祂的旨意來得勝，作見證，服事，或結出果子等。當充滿來到時，我們便得澆灌。

持續滿有聖靈的情況該是每個神兒女任何時候和任何環境的特徵。這不是屬於少數人的特權，也不只是在某時某刻特定環境下所預期有的東西。

但極多神兒女所經歷的常是極不相同。他們也許說得出何時滿得，且有一段時間的滿得聖靈；極常見的是那又大又難捉摸的屬靈滲漏，不用多久他們便回復那空蕩蕩的狀

is not long before they relapse into a condition of emptiness, which renders them unfit for the Master's use. Though they may find that special times of need, and of service, are met by special supplies, they no longer find that with these supplies there are also the overflowings. And the reason is obvious. The high- water mark of their spiritual life, so to speak, is far below the level of their own capacity.

Now it is clear that what is needed is, first to be made "full," and then to abide in that fullness. The "fillings" will come in the path of service according to our need. We need not be anxious about receiving the momentary supplies. God will fill to the full all our need, "according to His riches in glory by Christ Jesus."

### *Waiting*

We would not say that the fullness of the Spirit can be known only after a season of waiting, for we have it recorded in Acts 10:44 that "while Peter was still speaking these words, the Holy Spirit fell upon all those who heard the word." There had been no tarrying for this special gift, no definite expectation had been awakened; but suddenly, while they listened to the gospel message, they were endued with the

況，叫他們自感不配為主所用。雖然他們發覺他們某時的需要和事奉得着特別的供應，但他們不再發現這些供應同時也是滿溢的。原因是明顯的，他們屬靈生命上高的水位標記遠遠低於他們一己容量的水平。

清楚不過的是，所需的先是充滿，後是常常保持在這充滿中。這在事奉途中的充滿按我們的需要臨到。我們不需切望得着這剎那間的供應。神必會「藉基督耶穌按祂豐盛的榮耀」按我們所需充滿至滿溢。

### *等候*

我們不是說滿得聖靈只能在等候一段時間後才得悉，因為在徒 10:44 所記中我們讀到「彼得還說話的時候，聖靈降在一切聽道的人身上。」這特別的恩賜從來沒有遲延，沒有已醒覺的確切期望；不過在他們正聽着福音信息當時而忽然間得賜下聖靈。彼得確認這恩福就與

Holy Spirit. That St. Peter recognized the blessing as identical with that which the apostles themselves received at Pentecost we learn from the 47th verse, "Can any man forbid water, that these should not be baptized, which have received the Holy Spirit as well as we?"

We have to wait, not because He is not ready to bless; He waits to be gracious; but in order that we may be made ready to receive His blessing.

An essential condition of all spiritual progress and power is soul-rest. The believer must know what it is to enter into God's rest, if he would be filled with His Spirit. This is one of the chief purposes of waiting. We wait on the Lord rather than for the Lord. And as we wait He prepares the vessel He is about to fill, by bringing it into a state of stillness before Him.

It is a rest that comes from casting all our cares upon Him. If, instead of bringing them to the Lord, laying them upon Him, and leaving them there, we are carrying them, we shall fail to comply with the primary condition of being filled with the Spirit. But if, as we wait on the Lord, we let down our burdens, and lay aside every weight, we then take the first steps that lead to this blessed result.

It is a rest that comes from ceasing

使徒們在五旬節時所得的相同，在徒 10:47 我們讀到：「這些人既受了聖靈，與我們一樣，誰能禁止用水給他們施浸呢？」

我們須等候，不是因為祂未準備好來賜福，來施恩；而是叫我們預備好來得着恩福。

魂的安息是屬靈進步和得力的必要條件。信徒若要被聖靈充滿，就須認識甚麼是進入祂的安息。這是等候的其中一個主要目的。我們是等候（wait on）主而不是等待（wait for）主。祂領等候祂的器皿到祂面前，進入安息，好來得充滿。

安息是將我們一切的憂慮都卸給祂。我們若不是將憂慮帶往主去，放在祂身上，留在那兒的話，我們便是在背負着他們，並未符合被聖靈充滿的基本條件。我們若等候主，我們便放下我們的負擔，將每個擔子都擱置一旁，我們便踏上引至這蒙福結果的第一步。

安息是來自不再顧及

from self. This brings us into a still deeper experience of tranquility. By this means the adjustment of our inner being is brought about. This is to exchange our strength. "They that wait on the Lord shall renew (change) their strength" (Isa. 40:31). The Lord Himself, instead of our renewed nature, becomes the centre of our activity. Then it is we learn the true meaning of self-denial, which is to ignore one's self, and to know no other but Christ as the source of our life.

### *Desiring*

Faith sees that to be "full of the Holy Spirit" is a blessing not peculiar to apostolic days, but the great privilege of every believer in the present dispensation, that it is a blessing which may be now known and realized, and that to live without this "fullness" is to live below our true normal condition.

Let this be seen and felt, and at once a desire is awakened in the soul which is the forerunner of the blessing itself. Without this desire our prayers for the Spirit's fullness would be cold, formal, and unreal. The longing to be filled is often brought about by a painful sense of barrenness of soul. Language like that of David in Psalm 63:1 is felt to be the exact expression of

自己，這領我們更深進入平靜安穩的經歷。藉着這方法所帶來的是我們裏頭個格的校正。這是我們的從新得力。「但那等候耶和華的必從新得力。」(賽 40:31) 成為我們活動中心的不是我們更新的本質，而是主自己。之後我們要學曉否定自己的真正意義，就是不顧一己，不知別的，惟有基督才是我們生命的源頭。

### *渴慕*

信得見的聖靈充滿是一個不獨在使徒日子才有的恩福，而是每個信徒在當下處境中的莫大恩典，是如今可知和可成真的恩福，並且知道在沒有這滿溢下的活着是活在比真實正常還不如的狀況中。

看見這個並同感的話，人的渴望便立時被喚醒，這先行於恩福。沒有這個渴望，我們為滿得聖靈的禱告也是冰冷的、形式化的和不真實的。渴望得充滿常是因着生命貧乏而感到痛苦而來的。像大衛在詩 63:1 的說話正是人渴慕獨有神才能給與的

the soul's desire after the life and freshness which God alone can bestow: "My flesh longs for You in a dry and thirsty land where there is no water."

But when God is about to fill the soul He allures her into the "wilderness" (Hos. 2:14). He brings her to see and feel her need. It is "from thence" that He causes her to receive "the fullness of blessing." To be brought to know one's parched and barren condition, is to see the utter folly and sin of all worldly compromise, and the necessity of a full and complete surrender to God. We are no longer shrinking from the thought of being too "out and out" for God', or of losing too much of this world's treasures. We are no longer afraid of going all lengths with God; we are now willing that He should have His own way with us.

Thank God, if now the language of your heart is that of David's: "As the deer pants for the water brooks, so pants my soul for You, O God. My soul thirsts for God, for the living God" (Ps. 42:1, 2). This desire, let us observe, is not for God's gifts merely, but for God Himself; "the living God."

The same intense longing of soul after the presence and fullness of the Lord Himself is expressed in another psalm: "I spread out my hands to You;

生命和生氣勃勃的表述：  
「在乾旱疲乏無水之地，  
我渴想祢。」

神快要充滿祂所領往曠野去的她（何 2:14）。祂領她得見和得知她的需要。祂是藉此來使她滿得恩福的。被領得知一己的乾渴和貧瘠狀況，是要認清所有屬世妥協的絕對愚蠢和犯錯，且得見滿滿和完全降服於神的必須。我們不再畏縮於想到為神太過徹底，或想到失去太多世上的珍寶。我們不再害怕全路程與神同往；我們如今樂意祂的旨意臨到我們身上。

你要因如今心中有着可拉後裔「神啊，我的心切慕祢，如鹿切慕溪水。我的心渴想神，就是永生神。」（詩 42:1-2）之言來感謝神。我們當看清所渴慕的不單是神的恩賜，且是永生神自己。

在另一首詩篇也記有一同樣熱切渴想得着主自己同在和豐足的人：「我向祢舉手；我的心渴想

my soul longs for You like a thirsty land" (Ps. 143:6).

Now we know that to this spirit of desire itself a blessing belongs. Our Lord gave it a beatitude. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Still, let us not stop at the desire. The "thirsting" is only the preparation for the "filling."

### *This brings us to the Receiving*

While we plead God's promises, let us not forget to obey His commands. "Receive the Holy Spirit," "Be filled with the Spirit," are Divine commands. When Peter and John came to the Christian converts at Samaria they "prayed for them, that they might receive the Holy Spirit" (Acts 8:15). When Paul came to Ephesus and found there certain disciples, he put this question to them, "Did you receive the Holy Spirit when you believed?" (Acts 19:2). Quite apart from the question as to what kind of disciples these were, it seems clear that the apostle put the question supposing them to be disciples of Christ; believers who had been baptized into His name, who had therefore been born of the Holy Spirit. We see that they were in truth only the followers of John the Baptist; disciples

祢，如乾旱之地盼雨一樣。」(詩 143:6)

如今我們知道這渴想的靈本身是一個同屬的恩福。我們的主以「飢渴慕義的人有福了，因為他們必得充滿。」為一個福分。我們不要止於渴慕，飢渴不過是得充滿前的準備。

### *這領我們來接受*

當我們祈求神的應許時，我們不要忘記當遵守祂的命令。「得着聖靈」和「被聖靈充滿」乃是神聖的命令。當彼得和約翰來到撒瑪利亞的基督信徒那裏時，就為他們禱告，要叫他們受聖靈(徒 8:15)。當保羅來到以弗所遇見那裏的門徒時，他問他們：「你們信的時候受了聖靈沒有？」(徒 19:2)他不是問他們是甚麼類型的基督徒，似乎清楚的是，使徒所問他們的問題有着他們乃是基督的門徒的意味；奉基督之名受浸的信徒是自聖靈而生的了。我們得見他們實在只是施洗約翰的門徒，還未實在進入基督的天國。

who had not experimentally entered into the Christian dispensation.

So we find the same apostle writing to the Galatians, "Did you receive the Spirit by the works of the law, or by the hearing of faith?" (Gal. 3:2). "Faith consists not in working but in receiving."

Compare with this our Lord's words: "the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him" (John 14:17), etc.

If many are hindered for want of desire, how many are hindered for want of reception! Here seems to be the difficulty with really earnest souls. There is much asking but little or no blessing; because there is not a corresponding reception. And yet it is through this door; a present believing reception; that the fullness of the Spirit, as well as every other blessing, is to be realized.

"Therefore I say to you, whatever things you ask when you pray, believe that you receive them, and you will have them" (Mark 11:24).

To ask truly is to ask in Christ's name. When we thus pray we not only ask but also receive. "Until now you have asked nothing in My name. Ask, and you will receive, that your joy may

我們得見同一個使徒所寫給加拉太人的：「你們受了聖靈，是因行律法呢？是因聽信福音呢？」（加 3:2）**信不在於作工而在於接受。**」

以此比對我們主的話：「真理的聖靈乃世人不能接受的；因為不見祂，也不認識祂。你們卻認識祂。」（約 14:17）

若多人的障礙是因着缺乏渴慕，那麼更多人的障礙是因缺乏接受了！這似乎是真正誠摯之人的困難所在。多有祈求恩福的，但得的少甚或無；因為沒有相應的接受。然而要經過這當下相信接受之門，才叫聖靈的豐盛連同每個個別恩福得以體現。

「所以我告訴你們，凡你們禱告祈求的，無論是甚麼，只要信是得着的，就必得着。（可 11:24）

奉基督的名求是真的求。如此禱告不單求，也是得。」向來你們沒有奉我的名求甚麼，如今你們求就必得着，叫你們的喜樂

be full" (John 16:24).

Let us notice our Lord does not say here, "Ask, and it shall be given you." That is true, but He is here speaking of the other side; man's side of receiving: "Ask, and you will receive." True asking will surely be followed or accompanied by an actual and present reception.

Instead of seeking to have more of the Holy Spirit, we should yield ourselves to Him, that He might have more of us.

So let us never forget when we speak of being filled with the Spirit that the blessing consists, not in receiving a mere influence or emanation from God. He is a Person. We have received Him. He entered our hearts when we passed from death unto life. We received the personal Holy Spirit when we believed and became converted to Christ. But the blessing consists in this, that we have been brought more completely under his power and control. It is He who has taken a fuller possession of us.

This is to be sanctified wholly. When not only the spirit; the central part of our being, where the work of regeneration commences; but when the "whole spirit and soul and body"; every room in the house, so to speak, is yielded up to Him, then it is that we are "full of (the) Holy Spirit."

可以滿足。」(約 16:24)

我們當留心，主在這裏不是說「求便給你們」。這沒錯，但所說的是另一方面人的得着：「求，你必得着。」隨着真實的求而來或成就的，是實在和當下的得着。

**我們不是要尋求更多得着聖靈，而是該將我們自己獻給祂，叫祂更多得着我們。**

因此我們永不要忘記，當我們說到被聖靈充滿時，這恩福不是在於只得從神而來的感化或發放物。我們得的是有位格的祂。當我們出死入生後，祂進入我們的心。當我們相信和成為歸向基督的人時，我們得着那個格的聖靈。這恩福乃是在於我們已更完全來服在祂的權柄和管治底下，更全面得着我們的是祂。

**這就是全然成聖。那時不單止靈，就是重生工作開始的那處，我們個格中心的部分，且是整個靈、魂和身體，就是說屋子的每個房間都獻給祂時，我們便是被聖靈充滿了。**

But one word by way of caution. In seeking this blessing let us see to it that we do not lose our rest. If we have been brought into the rest of faith, if we have entered into His rest, let us not be allured out of it on any consideration. Nothing is more essential than restfulness if we would wait upon God. But many have so prayed for the "baptism of the Spirit" that they have completely wrestled themselves out of rest. Let us see then that our earnestness does not degenerate into impatient anxiety.

Another warning is needful. Let nothing tempt you to look away from Christ, or lead you to imagine that the blessing you seek is something outside of Him or apart from Him. Remember that "all fullness"; therefore the fullness of the Spirit; dwells in Him.

Again, see that you do not set your heart upon getting an experience; some extraordinary happening. Be willing to rest in God's will. Let Him "take you, break you, and make you," then He will possess you.

One word as to evidences. Does any one ask, "How shall I know that I have the fullness of the Spirit?" You will be assured of this by knowing it. Compare the two verses in John 14:11 and 20: "Believe Me that I am in the

有一告誡之言。在尋求這恩福時，我們務必不要失掉我們的安息。我們若已被領進信的安息，我們若已得進入祂的安息，便不要因任何原因來被引誘離開這安息。我們若要等候神，沒有比安息更重要。但多人的祈求「聖靈的浸」完全沒有安息下來掙扎。那麼我們務必不叫我們的熱心降格成為沒忍耐的焦慮了。

還有一不可少的警告。不要讓任何東西來誘惑你不再仰望基督，或引領你臆猜你所尋找的恩福是祂以外或不止祂才有的東西。謹記祂裏頭的是聖靈的「全足全豐」。

再者，當心不要叫你的心倚重一些非凡事件的經歷。當樂意安息於神的旨意中，讓祂來得着你，破碎你，陶造你，那麼祂必全然擁有你。

談一談證明。有人會問：「我如何得知得着聖靈的充滿？」你必然因認識它而得以確實。比對這兩節經文：「你們當信我，我在父裏面，父在我

Father and the Father in Me"; "At that day (the day of the Spirit's fullness to you) you will know that I am in My Father, and you in Me, and I in you." "You shall come to know, by the teaching of the Spirit, what is for the time a matter of faith only." At that day you shall "in that knowledge realize the fullness of your fellowship with Me." The fullness of the Spirit makes Christ to our consciousness a real, indwelling, and all-sufficient Saviour. The Spirit never draws away our attention from Christ to any other object. He glorifies Christ. The more we know of the fullness of the Spirit, the more we shall glory in Christ, and the more shall we be occupied with Him.

裏面。」(約14:11)和「到(聖靈充滿你們的)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14:20)「你們必藉聖靈的教導而知道，只在乎有否信心吧了」。那時你們必「因這認識而明白你們與我契合的豐足」。聖靈充滿使我們覺知基督是真的內住和全足全豐的救主。聖靈永不會將對基督的注目轉移到其他事物上。聖靈是榮耀基督的。我們越認識聖靈的豐足，便越榮耀基督，便越多為祂所得着。

# The Law of Liberty in the Spiritual Life

屬靈生命的釋放之靈

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## 非拉鐵非書簡 ( Books of Philadelphia ) 31

### 《屬靈生命中釋放之律》

保羅以「基督為不敬虔的人死」，「基督為我們死」( 羅 5:6, 8 )揭示代替；在羅 6:6, 4 揭示信徒被看為與基督同釘和同埋葬；以「你們藉着基督的身體，在律法上也是死了，叫你們歸於別人。」( 羅 7:4 ) 揭示合一的真理。

信徒的靈藉從上頭來的直接相交所復甦。重生在新造的相交上是必須的。「基督既在肉身受苦，你們也當將這樣的心志作為兵器，因為在肉身受過苦的，就已經與罪斷絕了。」( 彼前 4:1-2 ) 基督不單賦與生命，祂也提供生命得釋放的所需，就是其展現和生長。基督藉領我們進入真理來叫我們恢復自由。一個良心得釋放的信徒得進平安之境。惟有藉着祂十字架的血才能認識這平安中的自由。

我們先看見生命在祂裏頭 ( 約 1:4 )，隨後是得賜生命 ( 約 3:16 )，往後是祂的內住 ( 約 4:14 )，最終是其切實的外流 ( 約 7:38 )。我們就是在這最後的階段來得着果子，就是內住基督的果效。生命的持續得彰顯是在於恆常效法祂的死。

屬靈能力的必要條件是與基督合一。神的能力無限；我們的能耐雖永不能成為無限，卻能無止境地增加，不可思議地擴展。若要過得勝的生活，首要勝過的敵人就是己。若要認識如何藉基督來領進得勝，必須先成為祂的囚徒，為基督所勝，服在神聖的管治下。要聽真理，享恩典，飲用「充充足足有恩典有真理」的聖靈。在一切善事上結果子，漸漸的多知道神。( 西 1:9-10 ) 我們是進佔在基督裏的地位那爭戰不是上去攻佔，而是站穩來得着。我們不是要尋求更多得着聖靈，而是該將我們自己獻給祂，叫祂更多得着我們。