

*Operations of the  
Spirit of God*

*John Nelson Darby*

神聖靈的運行

達秘著

# Operations of the Spirit of God

John Nelson Darby

"And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. And you hath he quickened...even when we were dead in sins, hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ." So in Col. 2:13: "And you hath he quickened together with him, having forgiven you all trespasses." "If ye then be risen with Christ."

The operation of the Spirit of God; while acting in divine power, is to bring us into living association with Christ. His operation in us is to make good in us, to connect us with, to reveal to us, and to bring us into the power of, all that is verified in Christ, as the second Adam, the risen Man, in life, office, and glory-"he that is joined to the Lord

# 神聖靈的運行

達秘

「並知道祂向我們這信的人所顯的能力是何等浩大，就是照祂在基督身上所運行的大能大力，使祂從死裏復活，叫祂在天上坐在自己的右邊。」(弗 1:19-20)「祂叫我們活過來.....當我們死在過犯中的時候，便叫我們與基督一同活過來。祂又叫我們與基督耶穌一同復活，一同坐在天上。」(弗 1:19-20 ; 2:1, 5-6)「神赦免了你們一切過犯，便叫你們與基督一同活過來.....你們若真與基督一同復活。(西 2:13; 3:1)

神聖靈運行乃神聖能力之舉，要領我們進入與基督的活潑聯繫。祂在我們裏頭的運行為叫我們得益處，叫我們聯上，蒙啟示和被領進祂的能力，就是在基督那作為第二個亞當、復活的人子裏，在其生命、職責和榮耀上所印證的一切。「與

is one spirit." We are "heirs together," "suffering together that we may be glorified together," and thus finally "conformed\*to the image" of God's Son, in that God "hath quickened us together," and "hath raised us up together, and made us sit together," etc. (Eph. 2:5, 6). And the Spirit of God works in us thus in life, and in service, and suffering, and lastly in glory, in the resurrection of our bodies also.

The Spirit is spoken of first, as quickening; and secondly, as indwelling. We are born of the Spirit. As regards individuals so quickened, as indwelling, it associates them with the glory of Christ, as it sheds abroad also God's love in the heart, and with the power of Christ's life, as having eternal life-life in Himself as Son of God; and it also reveals and makes them, according to His good pleasure, instruments of the revelation of His glory as Son of man: this consequent upon ascension, as the former is declared and witnessed in resurrection. The special subject of which He is witness in the Church corporately,

主聯合的，便是與主成為一靈。」(林前 6:17) 我們是同作後嗣的，一同受苦，也必一同得榮耀。因此至終得模成神兒子的形像。神叫我們與基督一同活過來，一同復活，一同坐在天上。(弗 2:5-6) 神聖靈的工作便作在我們的生命、事奉、受苦、和至終的榮耀上，也在我們身體的復活上。

**聖靈先被稱為復活的靈，然後是內住的靈。我們是從聖靈而生的。個人上，聖靈是復甦的靈，作為內住的靈，祂以基督的榮耀來把他們聯繫一起。祂將神的愛遍灑他們心中，滿有基督生命的大能，就是以祂自己作為神子所有的永遠生命；聖靈也按着祂一己所喜悅的來啟示他們，使他們成為揭示祂人子榮耀的工具。前者是藉着復活來宣告和作見證的，而後者的結果藉升天而來。聖靈在教會聯合的見證，如今建構教會的忠信見證的特有主題「耶穌基督是主」**

constituting the Church the present faithful witness, is, that Jesus Christ is Lord, which is immediately connected with the glory, "to the glory of God the Father."

John 3 first brings the subject of the operations of the Spirit before us at large. "A man must be born again," born of water and of the Spirit. But while this is generally taken simply that he must be regenerate to be saved, the passage states much more. He cannot see nor enter into the kingdom of God, a kingdom composed of earthly things and heavenly things, of which a Jew must be born again to be a partaker (however much he fancied himself a child of the kingdom) even in its earthly things, which Nicodemus, as a teacher of Israel, ought to have known, as from Ezek. 36:21-38; and to the heavenly things of which the Lord could not direct them then, save as showing the door, even the cross, a door which opened into better and higher things: wherein (as, in the Spirit's work, being prerogative power, "so was every one that was born of the Spirit," and Gentiles

直接聯上「歸於父神」的榮耀。

約3章在我們面前大大開啟聖靈運行的主題：「人必須重生」，從水和聖靈生。通常這被簡單理解為人必須得救重生，但這經文說的更多。作為以色列人先生的尼哥底母從結36:21-38中得知，他不能看見和進入由屬世和屬天事物組成的神的國，猶太人必須重生，才有分（無論他如何大大想像自己為天國的子民）於天國的屬世事物；對於屬天的事物，主不能指示他們，連叫人更能明白更高事物的十字架這開啟的門也不能給他們看，而「凡從聖靈生的，也是如此」這點是聖靈工作的特有權力，因此外邦人也得以在聖靈上有分，因為**聖靈作的不是找，而是使人成為聖靈要他們成為的**。主宣告神不單止愛猶太人，且愛世

therefore might be partakers of it; for it made, not found, men what it would have them) the Lord declared that God loved not the Jew only, but the world.

The justification of the Church is identified with living grace; for it has it, because quickened together with Him, as out of the grave, where He buried all its sins. Thus are necessarily connected regeneration and justification; and the operation of the Spirit is not a mere acting on the faculties, a work quite separate from Christ, and to be known by its fruits, while the death of Christ is something left to reason about; but it is a quickening together with Christ out of my trespasses and sins, in which I find myself indeed morally dead, but Him judicially dead for me, and therefore forgiven and justified necessarily, as so quickened. The resurrection of Christ proves that there will be a judgment, says the Apostle (Acts 17). It proves that there will be none for me, says the Spirit by the same blessed apostle; for He was raised for my justification. He was dead under my

人。

教會的稱義等同於那活潑的恩典，是因着與祂一同離開埋葬所有罪的墳墓而復活來得的。因此重生和復活必須聯在一起；並且聖靈的運行不單止作在完全與基督無關，只憑着果子來得認的這兩功能上，而基督之死是留待探討的事情；這運行且是與基督一起出離過犯罪惡的一個復活，從中得發現一己實在道德上的死亡，而祂實在替我死去，因此有着必須的赦免和稱義，並且復活。基督的復活證明必定有一審判，是使徒如是說的（徒 17 章）。聖靈藉着同一位蒙恩的使徒說，已證明必然沒有對我的審判，因為祂已為我的稱義復活。祂因我的罪死，神已叫祂復活。罪在那裏？教會自耶穌的墳墓出來復活，罪便留在那裏。

sins; God has raised Him, and where are they? The Church is quickened out of Jesus's grave, where the sins were left.

The operations of the Spirit, in giving us life in the Son, and revealing the glory (ours therefore withal) into which He has brought His manhood, and which consequently is revealed in it, answer just to this statement of the Lord concerning Himself. Our communion-living communion with Him and the Father-and our apprehension and expression of the glory which is His; of these two John 4 and 7 speak. In these chapters and elsewhere we have to remark, that we are taught, not of the Spirit's operating on, but dwelling in us. The Spirit of God does operate on, in convincing, renewing, and quickening us. This being done by the word, it is by faith wherein (that is, in the reception of the word) we are quickened (that is, the revelation of Christ). "We are all the children of God by faith in Jesus Christ." "Of his own will begat he us by the word of truth, that we might be a kind of first-fruits of his

聖靈的運行給我們子裏頭的生命，彰顯祂帶祂進而成為人（因而成為我們）的所有榮耀，其最終所彰顯的正好回答了主論到自己的問題。約 4 章和 7 章論到我們與基督和父的相交，和我們領悟和表述屬祂的榮耀。在這兩章和別的經文中我們當留心，所教導我們的不是聖靈在我們裏頭的運行，而是居住。聖靈真的藉聖經作成運行，來說服，更新和復甦我們。我們是靠着相信（接受聖經）來得復甦（即是基督的啟示）的。「我們藉着相信耶穌基督，全都是神的兒女了。」「祂按自己的旨意，用真道生了我們，叫我們在祂所造的萬物中好像初熟的果子。」（雅 1:18）屬血氣的人如何得聽這極多聖靈如何運行例子的見證，卻拒絕它，這樣作就是罪，因為

creatures." These are sufficient to show the manner of the operation: how, being a testimony, the natural man rejects it, though guilty for so doing, for it is God's testimony; and how it is effectual, in the quickening power of the Spirit, but is by faith in consequence of the instrument employed. The power of it I have already spoken of; whence we see, while they that believe not make God a liar, they that believe have the witness in themselves; for they are made livingly partakers, in communion, of what they believe.

The Spirit, who takes up His abode in the believer, is a spirit of peace and joy, a spirit of witness of all that Christ is and has done, and, we must add, of the Father's perfect acceptance of both.

That the natural man rejects these things and receives them not, we shall see; but the conscience being awakened, and peace made, the Spirit is witness to the renewed soul of them.

Now, in John 5 we have the Spirit's operation, wherein, as to the manner, the dead hear the voice of the Son of God, and they

這是神的見證；聖靈復甦大能的效度是在乎因信而有所作為的後果。我已說過聖靈的大能，由此得見，我們的不信不會使神成為一個說謊者，而相信的人有着的是他們自己裏頭的見證；因為他們是在他們的信上來在活潑的相交上有分的。

那來在信徒中居住的聖靈是一平安和喜樂的靈，見證基督一切工作的靈，我們且也必須說到這兩者都得到天父完美的接納。

我們得見的是屬血氣的人拒絕這些，不接受他們；聖靈卻向生命更新的人作見證，叫良心得以復甦，帶來了平安。

在約5章中我們看見聖靈的運作，其方法是死人得聽見神兒子的聲音而活，雖然是藉着聖靈來

that hear live; and though, by the Spirit, it is still the Son speaking from heaven.

I turn now to the instruction which chapter 4 supplies, where it is compared to the living water; and we see at once the stupidity and incapability of the flesh to receive the things of the Spirit in the repeated replies of the woman to the statements of the Lord, which, one would have supposed, must have awakened her to something beyond her ordinary thoughts. It is not the capacity of the flesh to receive it, but the revelation of the Lord concerning it, that I now refer to. It is not as a quickening agent He now speaks of it, but as a gift-that which was given by Him. Here, we must remark, Christ is the giver, not the gift. "He that drinketh of the water that I shall give him" (it is spoken of as indwelling), "it shall be in him a well of water." Given as the energy of indwelling life, divinely given-the gift of God (as afterward) that I shall give him-it springs up into everlasting life. It is divine life from the Son, enjoyed by the power of the Holy Ghost dwelling in us;

說，但也是藉着天上的神子來說。

我如今轉到約 4 章所提及與生命水作比較的教訓。我們從那婦人重覆對主的說話中立時得見肉體來接受聖靈有關事物上的愚昧無能，就是人都以為必須喚醒她來超越她尋常的思想。肉體不能得着它，惟有神在這事上的啟示才能，就是我如今要說到的。祂如今說到的不是一個甦醒的媒介，而是一個藉祂賜下的恩典。我們在這須當心的是，基督乃是賜恩者，而不是那恩賜。「人若喝我所賜的水（所說的是內住），在他裏頭成為泉源」。後來賜給他的聖靈是作為內住生命的能力，是神賜下的神聖恩典，直湧到永生（約 4:14）。這是藉着住在我們裏頭聖靈的能力而得享來自子的神聖生命。不是作為彰顯神榮耀的神的靈，而是作為生命的大能，得以親近和進入那永

not as the Spirit of God revealing His glory; but the power of life, having its communion and result in the eternal source from which it flows.

Through this operation of the Spirit, so indwelling, with our new man, it is that God is specially known and enjoyed; but being the Spirit of the Son, in that we are quickened of the Son, God specially enjoyed and worshipped as the Father. This is the great result of the revelation of the Son, and our life in and by Him. And herein is eternal life; John 17:2.

We know Him as sons; but it is God who is known and enjoyed. This we find hinted at in this fourth chapter of John: "God is a Spirit: and they that worship him must worship in spirit and in truth": but it is said just before, "shall worship the Father in spirit and in truth: for the Father seeketh such to worship him." This communion with and knowledge of God is matter of exceeding joy-I mean, knowing Him and enjoying Him as God. But though the joy may be weakened, the spring of righteous confidence

恆流溢之源頭。

神藉着聖靈的運行住在我們新人裏頭，特特叫我們認識和得享神。因着子的靈，子甦醒了我們，我們就得以以神為父下來享受和敬拜了。這就是子啟示下的偉大成果，也成了我們在祂裏頭和藉祂而有的生命，其中有的是永生（約17:2）。

作為兒子的我們得認識祂，但當認識和享受的是神。在約4章中我們找到這暗示：「神是個靈，所以拜祂的必須用心靈和誠實拜祂。」（約4:24）但前面的經文說到「要用心靈和誠實拜祂，因為父要這樣的人拜祂。」（約4:23）與神相交和認識神是極大喜樂的一回事，我是指着認識祂和以祂為神來享受說的。也許喜樂會減弱，但對神當然確信之泉源

in God is there; and, indeed, we are thrown more abstractedly and essentially upon God. We should joy in God at all times; but we are apt to turn to the blessings conferred, and in a measure to forget the Blessor. See Psa. 63 Hence the deprivation, that we may remember Him. But properly, this well of water springing up into everlasting life is that partaking of the divine nature in which ("having escaped") we joy in God, repose in Him, delight in Him, are filled into His fullness, know Him indeed in the blessedness of actual revelation; but still in the name of God, as such, the power of this communion is conveyed, being rooted and grounded in love, knowing God, and known of Him, it supposes all the rest of truth, and it is found in Christ. "He hath given us an understanding that we should know him that is true; and we are in him that is true, that is, in his Son Jesus Christ: he is the true God and eternal life." Of this we have the perfect exhibition in Jesus, in spite of all trial; for how should the Spirit, which dwelt in all fullness in Him,

仍在，因此我們不明所以和實質地投向神。我們應該任何時候都以神為樂。但我們易於轉向所賦予的恩福，某程度忘記了那賜恩者（參看詩 63 篇）。因此得不着是叫我們不要忘記祂。而湧到永生的泉源原文說到有分於那（已忘掉的）神聖本質，從中我們得着神裏頭的喜樂，依賴祂，以祂為樂，被祂的豐富所充滿，在真實啟示的恩福中真正認識祂。卻仍是靠賴神的名，叫這相交的能力得以傳達，靠着植根於愛來認識神，為神所認識，大抵所包含其餘所有的真理都在基督裏找得到。「使我們認識那位真實的，我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永生。」（約壹 5:20）在經歷所有試煉的耶穌裏給我們的是完美的展示，因為以全足全豐來在雖作為人的祂裏頭居住的聖靈，怎會以神聖的完美來憂傷？「我們乃是與

even as a man, be grieved with divine perfectness? "Our fellowship is with the Father, and with his Son, Jesus Christ." "That the love [says the Lord, speaking of the converse, and therefore the power of this] wherewith thou hast loved me, may be in them, and I in them"; and so, as to the form of it, as it were, with us: "In that day, ye shall know that I am in my Father, and ye in me, and I in you."

Though the Spirit is life, and he that is joined to the Lord is one spirit, and Christ as quickening Spirit is our life, yet the Holy Ghost is also spoken of as personally acting in power on our souls-acting in blessing; for He is God; and while we are made partakers of the divine nature, and have this life of God in us as born of Him, yet this is not the Holy Ghost; for the Holy Ghost is God. Therefore we read, "The Spirit itself beareth witness with our spirits that we are children of God, and if children, then heirs"; and therefore, the scripture speaks of the inner spiritual man being strengthened, renewed, as "strengthened with might by his

父並祂兒子耶穌基督相交的。」(約壹 1:3)「使祢所愛我的愛(主反面說到愛的能力)在他們裏面,我也在他們裏面。」(約 17:26)從前這愛如何,如今於我們也如何:「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)

雖然本是生命的聖靈使我們聯與主成為一靈,基督且乃我們生命復甦的靈,然而聖靈也被說為在我們生命上作親自賜福的運行能力,因為祂是神。我們雖有分於那神聖天性,我們裏頭得着神的生命,如同從祂而生一樣,然而這不是聖靈,因為聖靈乃是神。因此我們讀到「聖靈與我們的心同證我們是神的兒女;既是兒女,便是後嗣。」(羅 8:16-17)聖經也說到裏面屬靈的人剛強起來和更新,「藉着祂的靈,叫你們裏頭的人剛強起來。」(弗 3:16)。我們雖然外

Spirit in the inner man." Though our outward man perish, our "inner man is renewed day by day"; so "the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior."

We shall see that it is connected with, and consequent upon, the ascension and glorifying of Christ; but we must remember that, while the coming down of the Holy Ghost is witness of ascension-glory and divine righteousness, and that our association in it was consequent (in the necessary course of the divine ministrations) upon Christ's entering into the glory, yet was it withal the power to us of all that whence it came, and into which, and association with which, it brings us; and so we shall see in the texts to which I shall refer, closing with the one which more especially introduces me into my present subject; "In whom" (we read in Ephesians), "after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the

體毀壞，「內心卻一天新似一天。」(林後 4:16) 並且「藉着聖靈的洗和聖靈的更生，就是藉着耶穌基督我們救主厚厚澆灌在我們身上的。」(多 3:5-6)

我們必會看見聖靈的內住是與基督的升天和得榮耀相關和隨之而來的後果。但我們必須緊記，聖靈的降臨是榮耀和神聖公義者升天的證據，並且我們與聖靈的關係是基督進入榮耀的後果(是神聖作為的必經之路)，然而祂來於我們也是我們所有人的能力，祂且領我們進入祂裏頭，與祂相連。因此我們必在我所引用的這些經文中得見，尤其在結尾那段中所引我進入如今「他們當中」這題目。在以弗所書中我們讀到「既然信祂，就受了所應許的聖靈為印記。這聖靈是我們得基業的憑據，直等神之民被贖。」(弗 1:13-14)我知道這只是指着恩賜說的。我希望在完成這題目

redemption of the purchased possession." I know that this has been referred to gifts merely. To these I hope to refer before I finish this subject: but that it is not confined to these is manifest, however these may display it, because, in that case, where there were no gifts, there would be no earnest of the inheritance: but the Comforter Himself was to abide forever. Besides, gifts are not spoken of here, but the Holy Spirit itself as the earnest; but to confound them, is to confound the Giver and the gift; for the Spirit distributes of these to every man severally as He will, and they are only the manifestation of the Spirit given for profit; and confounding them (unconsciously perhaps) undermines the personality and deity of the Holy Ghost, and confounds the power of witnessing to others (which may be with no vital or sanctifying power) with the blessed and sanctifying communion with, and anticipation of, things hoped for and treasured up in Christ as ours, and to be displayed in that day. In a word, the Spirit

以先來說到這個，無論這些如何展示這個，所彰顯的不限於這些，因為在這沒有恩賜的例子中，沒有得基業的憑據，獨有保惠師自己永遠同居。除此以外，這裏說及的不是恩賜，而是聖靈本身作為質。混淆他們，就是混淆了賜恩者和恩賜；聖靈按祂的旨意來將這些分別給與每一個人，他們不過在益處上彰顯所給與他們的聖靈；（也許不自覺地）混淆了他們，削弱了聖靈的位格和神聖，混淆了向別人作見證的能力（也許並沒有給與生命和成聖的能力）跟與期待和藏於基督裏如同屬我們的，有着蒙福和成聖相交並可預期，終有一日會得彰顯的東西。換句話說，分配恩賜的聖靈並非祂所分配的恩賜，雖則祂在恩賜中得以彰顯；並且所賜之物其中賜與能力的彰顯完全不是任何承受的質。

which distributes the gift is not the gift He distributes, though He be displayed in the gift; nor are the things in which the given power is displayed necessarily any earnest of the inheritance at all.

In the Galatians we find having shown that they were sons through faith in Christ Jesus, not servants-"And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father"; clearly distinguishing between the regenerating power and indwelling of the Holy Ghost, and speaking of one as a consequence of the other-that it dwelt in an individual who was (and because he was) a son of God. We also see its distinction from a gift, for it is put in the heart to cry, Abba, Father. Further, we see that, as in such sort, there, it is proper to, and characteristic of, the dispensation. For it is not the portion of the heir when an infant, and as a servant, under tutors and governors, which they, even if heirs, were previously, not in immediate communion with the Father personally. They had not the mind

我們從加拉太書得知相信基督耶穌的人不是奴僕，乃是兒子，「你們既為兒子，神就差祂兒子的靈進入你們的心，呼叫：阿爸！父！」（加4:6），也清晰地分別重生的能力和聖靈的內住，也說到一個是另一個的後果，就是**聖靈是因着那人成為了神兒子而住在他裏頭的**。我們也得見聖靈與恩賜的分別，因為聖靈被放進心中來呼叫亞爸！父！再者，我們也看見，這與所處環境的特徵是適切的。因為雖然是後嗣，因為從前沒有與父有着個別的相交，就如同後嗣還在嬰孩階段，如同一個在師傅和管家的手下的奴僕一般，未得嗣子的分。他們未有需要這個的意念，未得着聖靈。當他們這樣作時，便恰如其分

needful for it, not having the Holy Ghost thus. But it is their portion when they take properly the place of sons, which they do in this dispensation; and though they do not as yet enter upon the inheritance, yet are they to have the mind renewed in knowledge concerning it, and enter into the full interests of the Father's house.

Again, says Peter, "We are witnesses of these things, and so is also the Holy Ghost, which is given to them that believe." We find it in similar language in Ephesians, and Rom. 8 "If any man have not the Spirit of Christ, he is none of his; and if Christ be in you," etc.; and in Ephesians: "That ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith."

Again, where the connection of things hoped for, and the power of communion in which they are enjoyed in the certainty of God's love, are brought together, "hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost given unto

地取上兒子的地位了。他們雖然還未得產業，他們卻在這事的知識上有着意念上的更新，得進入天父家中的豐富產權了。

彼得且說：「我們為這事作見證；神賜給順從之人的聖靈也為這事作見證。」（徒 5:32）在羅 8 章中我們也找到相似的話：「人若沒有基督的靈，就不是屬基督的；基督若在你們心裏……」（羅 8:9-10）在以弗所書中我們有「藉着祂的靈，叫你們裏面的人剛強起來，使基督因你們的信，住在你們心裏。」（弗 3:16-17）

再者，與所盼望之事的關聯跟叫他們必然得享神愛之相交的能力是連在一起的，「盼望不至於羞恥，因為所賜給我們的聖靈將神的愛澆灌在我心裏。」（羅 5:5）再者，「神的應許，不論有

us." Again, in 2 Cor. 1, "For all the promises of God in him are Yea, and in him Amen, unto the glory of God by us. Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts"-a very full and blessed passage: God, the great Author of it all and power by which it is wrought, establishing us in Christ, our glorious and blessed Head, in the communion of all like glory with Him; in the communion of that in which, by the fulfillment of all the promises in their amazing blessedness in Christ Himself, God is glorified: and this, while we are assumed in grace into a portion with Him, we being the very subjects of the blessing, not merely in consequence but in association, and therefore having all the consequences. It is ours, the promises being in Christ, to the glory of God by us. God hath established us in it: that is the assurance and security. He hath anointed us with that unction from Himself-the Holy One-whereby we know all things (compare the whole

多少，在基督都是是的。所以藉着祂也都是阿們的，叫神因我們得榮耀。那在基督裏堅固我們和你們，並且膏我們的就是神。祂又用印印了我們，並賜聖靈在我們心裏作質。」(林後 1:20-22) 是一充滿恩福的經文，說到神這一切事情的偉大創始者和作成這些的能力，在基督我們這榮耀和可稱頌的頭裏來建立我們，在一切相同的榮耀裏與祂相交；藉着在基督親自所作奇妙恩福之應許的得應驗來得以相交，來叫神得着榮耀。當我們在恩中得有分於祂時，我們正是那恩福的對象，不單止是後果，且是緊緊相連，因而得着所有的後果。為叫我們得以榮耀神的「在基督裏」的應許是屬於我們的。神已以確據和保證來堅固我們。祂已用由祂一己而來的膏油來膏抹我們，我們是藉這聖者來知道萬事的(參照林後 1:7 至書信的結尾，其中有着詳盡的解釋)；

of 2 Cor. 1:7 to the end, where this is fully explained); but then the having the Spirit is the seal or mark whereby we are significantly denoted as belonging to God, as His heirs: "If any man have not the Spirit of Christ, he is none of his"; but being given us to dwell in us, in that we are heirs, we have it as an earnest in our hearts; abounding in hope through the power of the Holy Ghost; knowing that we are sons, and delighting in the thought of the inheritance, and of being like Him who is "the firstborn among many brethren"; and in this joy of the Holy Ghost, filled (it may be in the midst of much affliction) with all joy and peace in believing, the soul entering, as associated with Christ (and in this lies much, and that of the very kernel of the joy, though not all), into all the glory in which the promises of God are fulfilled in Him I say, not all the joy; because it is not only "As my Father hath loved me, so have I loved you": a blessing known, had communion with by the Spirit, as our portion, of which the glory is the display, as enjoyed along with Him; but "that

得着作為印記的聖靈特標示我們是屬於神和成為祂的後嗣，「人若沒有基督的靈，就不是屬基督的。」（羅 8:9）既給與我們，住在我們裏面，我們藉此成為後嗣，我們便在心中有着這個作為質；藉着聖靈的能力存有豐富的盼望；既知道我們是兒子，並在得承繼產業的思想中歡欣，既與「祂兒子在許多弟兄中作長子」（羅 8:29）相像，並以聖靈中的喜樂，（也許是在最大的痛苦中）充滿所有因信而來的喜樂和平安，因着與基督相聯（在這有的雖不是全部也是極多喜樂的核心所在），魂得以進入的不是全然的喜樂，而是我所說在祂裏頭得應驗之應許的所有榮耀，因為這不單止是「我愛你們，正如父愛我一樣。」（約 15:9）這已知的恩福，我們的分就是藉着聖靈得以與所展現的榮耀來相交，更且是與祂一直所共享的；而是「叫世人知道祢愛他們

the world may know that thou hast loved them as thou hast loved me". And these things we have now, not in possession indeed, but in (the earnest of the) Spirit; as the same Spirit by the apostle speaks: "These things write we unto you, that your joy may be full," "that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ." This is a very holy place to dwell in, one that becometh saints-one that nothing but the blood of Jesus could purchase-none but God by His wondrous work in Christ present us faultless in the presence of. Yet, blessed be His grace (and the more blessed because it is holy and enjoyed), in that we have the Holy Spirit revealing it, giving us a divine spiritual communion with it, sealing us as heirs of all of it and the power of our joy in it; this is our place, our portion.

But the joy and blessedness of which I speak leads me at once to the statement, "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." Here again, you will

如同愛我一樣。」(約 17:23)如今我們有的這些東西，其實不是擁有，而是藉着作為質的聖靈；就是使徒所說那相同的聖靈：「我們將這些話寫給你們，使你們的喜樂充足。」(約壹 1:4)「使你們與我們相交。我們乃是與父並祂兒子耶穌基督相交的。」(約壹 1:3)這居所十分神聖，除了耶穌的血，沒有甚麼能買贖人成為聖徒；除了藉神在基督裏奇妙工作，沒有人能在神面前無瑕疵地獻上我們。然而該稱頌的是神的恩典(其神聖和可得享就更該稱頌)，我們藉此來得着揭示恩典的聖靈，給我們與聖靈有着神聖的相交，在這一切上蓋上我們作為後嗣和得着我們喜樂之權柄的印。

但我所說到的喜樂和恩福領我立時來到這經文：「信我的人就如經上所說：從他腹中要流出活水江河來。」(約 7:38)在這你必會再次留

remark, it is an individual matter -the believer's portion, however it may be ministered. "This spake he of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet [given], because that Jesus was not yet glorified." Now this statement is one of extreme importance, and connected with the whole character and state of the dispensation, as being that of God's blessings, which are beyond all dispensation, except the fact of giving the Spirit as the power of divine life and worship, inasmuch as they lead into communion with Himself.

But here, in chapter 7, we have the gift of the Spirit consequent upon the ascension-glory-on the glorifying of Jesus. His brethren, representing in their unbelief the Jews, had proposed at the feast of tabernacles that Jesus should show Himself to the world. Jesus' reply was, their time was always ready, His time was not yet come. On the eighth day of that feast, and peculiar to it (the day of resurrection, the feast of the new week, the beginning of a new

意到這是一個人的問題，無論怎樣說，這是信徒的分。「耶穌這話是指着信祂之人要受聖靈說的。那時還沒有賜下聖靈來，因為耶穌尚未得着榮耀。」(約 7:39) 如今這經文是其中一處極為重要的，是與這情況的整體特徵和狀況有關的。既是神的恩福，就超乎所有的情況，除了給與的聖靈是作為神聖生命和敬拜能力這事實，是就着他們帶來與神自己相交來說的。

但在約7章我們所有聖靈的恩賜乃是隨着彰顯耶穌的升天之榮耀而來的。我的弟兄們啊，因着猶太人的不信，耶穌已藉聖所所設擺的筵席來向世人展示祂自己。耶穌的答覆是祂的時候還沒有到；他們的時候常是方便的。(約7:6) 節期的第八日是特有之日(復活之日、新一週的筵席、新景象的開始)，在這大日上耶穌站起來高聲呼喊。隨

scene), the great day of it, Jesus stood and cried. And as the water out of the rock (and that rock was Christ) followed and supplied the children of Israel through the wilderness, they came to keep the feast of tabernacles as at rest in the land; so Jesus, His people being united to Him their glorified Head, would so fill them with the Spirit, that out of them should flow-not merely out of Him to them, but out of them should flow-rivers of living water, even of the Spirit which believers should receive. But it is said, "out of his belly." Now this is to me a blessed expression: the use of it for the thoughts, feelings, condition, of the inner man, is familiar in Scripture. On this the peculiar blessing all rests; and herein the essential difference of the Spirit, the Holy Ghost as now, and when operating on prophets before. The possession of the Holy Ghost rested now on union, and consequently was a constant thing, and an earnest to the person in whom it dwelt of his own interest in the things it communicated. He was brought into communion, as united

着磐石出水 ( 那磐石就是基督 ) 來供應以色列子民走過曠野，來到迦南地時他們保持這會幕的筵席作為安息；同樣地，耶穌也將祂的靈充滿那些與他們榮耀之頭合一的子民，好從他們流出。不單止從祂流向他們，並且從他們流出活水的江河來，信徒得的就是聖靈。所說的是「從腹中」。於我這是一有福的說法，這是聖經中常有的，用在那裏頭之人的思想、情感和狀況中的。這恩福是一切所依靠的，其中有的是如今和在從前運行在先知身上聖靈的重大分別。聖靈的得着與否如今全視乎合一、隨後的恆常合一、和按着聖靈一己喜悅來有所給與之人的質。他被領來在頭所啟示的一切事上與頭相交和合一。他因着這樣的合一來得着聖靈，因而成為他對他們感興趣的必然見證。因着這合一是與聯繫着心思、思想、感覺、喜樂、憂愁、喜好、安慰、

to the Head, in all the things in which that Head was revealed; and he had the Spirit by virtue of his being so united-the necessary witness therefore of his interest in them. And as this union was connected with a divine nature communicated, the mind, thoughts, feelings, joys, sorrows, interests, consolations, fears, hopes, and streams of love which that nature entered into, were now the portion of the saint, and that, withal, according to the power of the energy of the Spirit, which, though indwelling, still acted independently (i.e., as regards us), though, according to the order and revelations of the dispensation of which He was the power, speaking what He heard.

There is a glory in which the Spirit now reveals Him, in which the Church knows Him, in which, though Son of man, He is one with the Father; a glory which He has taken as man, a glory with the Father (John 17:5), and which in itself He had with the Father before the world was, but which He has now taken as man, and which the

驚懼、希望和愛的泉湧等神聖本質有關的，而這本質所進入的不單止如今成了聖徒的分，並且因着內住聖靈能力的權柄，雖然按照聖靈乃是能力這安排的次序和啟示，祂仍在各人（就是說到我們）身上運行，來將所聽見的說出來。

如今有一個榮耀的聖靈以此來彰顯祂，教會藉此來認識祂，祂雖是人子，卻是與父原為一的。這就是祂取上為人，與父同有的榮耀（約 17:5），而這榮耀本身亦是祂創世前與父同有的。如今祂已取上為人，聖靈藉此來與我們祂這身體肢體中

Spirit communicates to us who are members of His body, of His flesh, and of His bones, and gives us communion with Him; and which forms the power and object of hope to our minds. As it is written, "We through the Spirit wait for the hope of righteousness through faith." That righteousness is established for us in Christ upon the throne; for He who bore our sins is gone to the Father in glory. The reward and end of that righteousness is this glory.

Which He is heir of as the glorified man (in title as Son of God) is, in knowledge and communion by the Spirit, part of these living streams. Therefore it is there added, "Now he which stablisheth us with you in Christ is God, who hath anointed us, and hath also sealed us, and given the earnest of the Spirit in our hearts."

When the water revives the wilderness itself, when the Son of man actually takes the world as His inheritance, and the Spirit is poured out, shall it not then be glad, and rejoice and blossom?

It is not, They shall drink of the river from the rock, or drink of

祂的肉和祂的骨來相交，也叫我們與祂相交。這也在我們心思中形成盼望的能力和對象。經上記着說：「我們靠着聖靈，憑着信心，等候所盼望的義。」(加 5:5) 這義是在寶座上的基督為我們所建立的，因為背負我們眾罪的祂已在榮耀中回到在父那裏。這義的獎賞和結局就是這榮耀。

作為得榮耀者的祂(被稱為神子)也是藉着聖靈來在知識和相交上承受這部分的生命之泉。因此聖經接着說：「那在基督裏堅固我們和你們，並且膏我們的就是神。祂又用印印了我們，並賜聖靈在我們心裏作質。」(林後1:21-22)

水如何使曠野恢復生機，人子也實在如何以世界為祂所承受的，傾出聖靈，世界豈不應高興，歡欣和開花麼？

他們並非從磐石中得泉水而飲，或得飲尋常

some common river, but, "Out of his belly shall flow rivers of living water"; it is the personal possession and indwelling of the Holy Ghost.

There is another point of view in which this indwelling of the Spirit has its peculiar feature and character in this dispensation. It results from the exaltation of Christ. The position in which He is the witness of all things being accomplished; and He Himself is personally in possession of the result of that accomplishment, and we united to Him in it, He being there continually. Consequently, it is as different as possible from any previous testimony of what was to be, let it be ever so blessed; as indeed the mystery was not fully revealed, nor (as I have already remarked as to the fact) had the testimony they had any necessary connection with enjoyment of the things witnessed, no, not even where the witnesses were saints, as Peter 1 shows. It was as different also as possible from any operation of the Spirit producing fruits, even as the living Spirit of Christ (though this was ever surely saving),

的河水，而是「從他腹中要流出活水江河來」，這是個人得着聖靈的內住。

賜下聖靈內住是高舉基督而有的結果。祂所在的地位見證萬事都作成了，而祂是親身擁有這成就的結果，我們也與不斷在那裏的祂在這個上合一。但結果是，這總與先前無論如何可稱頌的證明極盡的不相同；事實上那謎團仍未完全解開，正如我已說明的事實，他們的證明與任可所證明事情的歡欣上沒有必然的關係；沒有，就是如同彼得前書所說到聖徒的見證也沒有。這與結果子的聖靈運行也極盡的不相同，連（雖則常是必然拯救的）基督的活潑之靈也沒有，因為這永不為那永活的基督和在天上得榮耀的人子作見證，也永不能作見證，見證他們原為一，祂要成就一切叫祂得享受的東西，這也給他們資格和根據來享用他們。惟有當耶

because it never witnessed, and never could witness, a living Christ and glorified Man in the heavens, with whom they were one, who had accomplished all the things they were to enjoy, and which gave the title to, and ground of, their enjoyment of them. This could only exist when Jesus had accomplished them, was in the glory, and thence sent down the Holy Ghost, the power of communion to those united to Him. The thing itself did not exist, the work was not accomplished, and Jesus, as a man, was not in the glory. Therefore we read, "The Holy Ghost was not yet given, because that Jesus was not yet glorified."

Thus, in Rom. 8, where this presence of the Spirit as the very character of this dispensation is much brought out, after showing His moral operations (i.e., as life in the soul), and the quickening of the body, then spoken of as personally dwelling in present witness with us, He bears witness that we are children, therefore heirs, "heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we

耶穌作成他們，祂得榮耀時，這才能存在，那時聖靈便賜下與那些跟祂合一之人相交的能力。這事本身不會自我存在，工作還未完成，而作為人的耶穌還未得榮耀。因此我們讀到：「那時還沒有賜下聖靈來，因為耶穌尚未得着榮耀。」(約7:39)

因此羅8章大大顯明得見聖靈的同在乃是這情況的獨有特徵，既顯明祂在道德上(即是在魂中生命上)的運行，和叫身體復活，之後說到我們當下所見證的個人內住，祂見證我們乃是兒女，因此成為後嗣，「神的後嗣，和基督同作後嗣。如果我們和祂一同受苦，也必和祂一同得榮耀。」(羅

may be glorified together." Now, in this we have the whole case-children, the assembly of the firstborn, put, as Israel, was in the wilderness. Israel is My firstborn. Next, Canaan before us, heirs of God; for that was His land, and His title in Israel reached from river to river-Canaan and the wilderness, heaven and earth; "joint-heirs with Christ," as they of Immanuel's land; and "if so be that we suffer," they must pass through this world as a wilderness simply. Now the Holy Ghost takes up all this, and in its two great characters-the glory and the suffering; the glory belonging to us as children and co-heirs; and this we have in hope. The Spirit in the revelation of God (for it is God) causes us thus to dwell in the fullness of God; and from hence we estimate the inheritance, the fellowship with Christ in it, and the glory. We dwell in it in the sweet savor of divine delight in Jesus, who fills all things, and will in very deed do so, and is now revealed so to us by the Spirit. His presence, as actually taking it, shall fill and gladden heaven and earth,

8:17 ) 如今我們在此得窺全豹，作為以色列人的諸長子總會身在曠野。以色列乃是我的長子。之後，迦南就在我們這些神後嗣的面前；因為這是祂的地土，而祂在以色列中所記的名號展示是自河至河，自迦南至曠野，和自天及地的。「與基督同作後嗣」，他們乃出於以馬內利之地，並且「如果我們和祂一同受苦」，他們必須走過不過是作為曠野的今世。如今聖靈已作成這一切，有着榮耀和受苦這兩大特徵，榮耀是屬於作為子女和共同後嗣的我們，我們存着盼望來得這個。神所啟示的靈（因祂就是神）使我們住在神的豐富中，從此我們看重所承受的、其中與基督的契合和榮耀。我長駐在耶穌裏的甜美芬芳和神聖歡欣中，是聖靈如今向我們揭示耶穌充滿萬有，也必會實際上這樣作。我們該實在以祂的同在必會充滿和叫天地歡欣，並摒除罪惡。雖然如

banishing evil. But then, now it is, "if so be we suffer"; for the very dwelling in this glory, and seeing in spirit the whole creation reconciled, brought into the liberty of the glory of the children of God (it cannot be of their grace), waiting for the manifestation of these sons, make us the more and distinctly sensible how it groans and travails together in bondage until now; and our body too being part of this, it becomes sensitive and sympathetic groaning. Now we know this groaning of the creation by our dwelling in the glory, but it becomes sympathetic because we are connected with it in our body, and that as unredeemed. But then it is not merely the selfish feeling of evil. The intercession of the Spirit in us is according to God. The Spirit, as dwelling in us, estimates the evil not according to mere human pain in it, but in the divine estimate of it, as interested in and dwelling in them who are in the midst of the evil, and partakers of it as to their bodies; and all their groans, which take up the known groanings of the creation (for it is as to the body which is of it), are not

今「我們這樣受苦」，卻因住在榮耀中，靈中得見整個受造之物都得與神和好，得領進入神兒女的自由（這不會是出於他們一己的恩惠），等候神的眾子顯出來，叫我們更多和更確切感受到受造之物的一同歎息、勞苦，直到如今；我們的身體既是受造的其中一部分，在歎息上也變得身同感受。如今我們因着得在榮耀中而知道受造之物的歎息，但因為我們如同未得救的身子是與受造之物相關聯而變得身同感受。這不單止是犯罪的自私感覺。在我們裏頭的聖靈照着神的旨意來祈求。住在我們裏頭的聖靈不是只按着那些喜愛和沉溺罪惡之中的人所受的痛苦來看罪惡，而是按其神聖的估量，就是罪對犯罪者身體上的影響。他們所有的歎息，就是發出受造之物已知的歎息（因為於他們如何，於身體亦如何），不是由於一己的痛苦，而是住在我們裏頭

from selfish pain, but the Spirit's sense of the evil as dwelling in us; and though we, as to the mind and intelligence, cannot tell what to ask for, yet He that searches the hearts knows what the mind of the Spirit who dwells there is; for He makes intercession according to God. Thus the Spirit, that other Comforter, in and through our hearts, feeling in the non-. adoption of the body that it dwells in a world groaning under the bondage of corruption, not only teaches from the glory, so that we say, "We know," but expresses (in sense of it all, yet according to God) the need according to God, to be met in the saints now by more enlarged and deeper communion, and that glory in hope which shall put it all away.

As in the Spirit, our joy is full, the savor of heavenly things is fresh, our path easy. "Where the Spirit of the Lord is, there is liberty," there is communion which makes all light, and we walking and dwelling in it, and everything shines in it. The Holy Ghost is the communicating power of all fullness.

聖靈對罪的感覺。我們雖然在心思和智力上不能回答所問的問題，但那鑒察人心的，曉得住在那裏之聖靈的意思，因為祂是照神的旨意來祈求的。因此在我們心中和遍透心中的聖靈這另一位保惠師，感覺到非來自住在世上的身體，因着敗壞的轄制而歎息，這不單止是出於我們說「我們知道」的榮耀教導；而是照着神的需要來表述（雖按其所有的感官，卻是照神旨意），符合如今聖徒的情況，有着更大和更深的相交，藉着盼望中的榮耀來除掉所有的歎息。

既在聖靈裏，我們的喜樂便滿足，得嚐屬天事物的新滋味，路徑輕省。「主的靈在那裏，那裏就得以自由。」(林後3:17) 相交使一切都變得輕省，我們行在其中，住在其中，其中的每一件事都發出光彩。聖靈傳遞所有豐足的能力。

"Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not." Here was true grief, and thoroughly felt as grief. There is no true grief but where there is no resource around; and around Jesus had none. "Rachel weeping for her children, refusing to be comforted because they were not" the word to her was, "There is hope in thine end."

But let us look to Jesus. "In the same hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight." "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your

「耶穌在諸城中行了許多異能，那些城的人終不悔改，就在那時候責備他們。」(太 11:20) 這是真實的憂傷，完全可感的憂傷。真正的憂傷是四圍沒指望；耶穌四圍都無沒指望。「拉結哭她兒女，不肯受安慰，因為他們都不在了。」(太 2:18) 有話對她說：「你末後必有指望。」(耶 31:17)

讓我們看看耶穌：「正當那時，耶穌被聖靈感動就歡樂，說：父啊，天地的主，我感謝祢！因為祢將這些事向聰明通達人就藏起來，向嬰孩就顯出來。父啊！是的，因為祢的美意本是如此。」(路 10:21) 「一切所有的，都是我父交付我的；除了父，沒有人知道子；除了子和子所願意指示的，沒有人知道父。」(太 11:27) 「凡勞苦擔重擔的人可以到我這裏來，我就使你們得安息。我心裏柔和謙卑，你們當負我的軛，學我的樣式；這樣，你們心裏就必得享安

souls." How did the rivers of water flow forth here from this heart-smitten rock! There was none indeed without: but how did they flow from the revealed depths within! The waters gushed forth, His own soul full, "All things are delivered"-I can reveal the Father-"Come to me." How did His pent soul burst forth from the "Then have I labored in vain, and spent my strength for naught!" and in vain, as to present circumstances, to spread these living streams in the wilderness, which have, blessed Lord Jesus! refreshed the Church, and shall refresh it through the wilderness, till it need nothing but Thyself in Canaan. And are we not sons? poor indeed, but still, in exaltation of His fullness, "he that believeth on me, out of his belly shall flow rivers of living water." And where the Spirit of God really is, there is no breaking, no smiting, no operation of patience through the word, but brings forth more of them; for we are associated with infinite fullness now in Jesus.

Firstly, as quickening or giving

息。」(太 22:28-29) 從這迷惑之心石流出的是何等的活水江河! 外頭實在沒有, 從所揭示裏頭深處有的是何等的流動! 水流湧現, 祂一己的生命豐富。「一切所有的, 都是我父交付我的。」(太 11:27) 到我這裏來吧, 我能彰顯父。從祂被關閉的魂冒出的是何等的話: 「我勞碌是徒然, 我盡力是虛無虛空!」(賽 49:4) 要恩主耶穌在曠野這當下的處境上來伸展這些活水江河, 來叫教會得水喝, 來叫整個曠野得水喝, 直至祢自己來到別無所需的迦南是徒勞的! 我們不是兒子麼? 雖然貧窮, 在高舉祂的豐盛上卻仍實在是兒子, 「信我的人, 從他腹中要流出活水的江河來。」(約 7:38) 那裏實在有神的靈, 那裏就沒有破壞, 損害和話語上叫人忍耐, 卻只會帶來更大的忍耐。因為我們是聯上如今在耶穌裏的無限豐富。

一、聖靈復甦或給與

life.

Secondly, as given; and thus a well of water in us springing up into everlasting life-thus, too, as manifesting, or connected with the riches of grace, making us know the Father as seeking such to worship the God of love, and enabling us to worship Him in spirit and in truth, as thus known in the grace that has sought us-brought in by faith to fellowship with Him, fellowship with the Father and the Son, out of every nation: in a word, the dispensation of the manifested Son, manifested to faith as One with whom we are in union through the Spirit-this by the gift of grace.

Thirdly, as flowing forth from us, a river of refreshings, and this in connection with the glory of the Son of man; and therefore not so much the power of worship as the earnest of glory, and the power of refreshing, and glorious testimony that man in Him prevails and has the glory; though yet he must wait for it till He be manifested to the world set right indeed by His presence in that great feast of tabernacles.

生命；

二、藉着在我們裏頭直湧到永生的活水泉源，來給與，彰顯，或聯上豐富的恩惠，使我們尋求認識天父，好來敬拜愛之神，使我們能以靈和以誠來敬拜祂，正如在尋找我們的恩典中所認識到的，就是從各國中因信進入與祂的契合，與父和子的契合。換句話說，就是彰顯神子，彰顯藉聖靈我們得與祂合一的信是藉着賜下的恩典來定規的。

三、從我們流出叫人得喝的河流是與人子的榮耀有關的，因此不大與作為榮耀的質那敬拜的能力、使人甦醒的能力、和在祂裏頭的人比起得着榮耀更重要這光榮的見證有關；雖然他須等候這個，直至祂在那會幕的大筵席中來向世人實在彰顯祂的同在。

John 3 closed proper Jewish intercourse, showing that they must be born again to enter into the kingdom of God: and so was every one that was born of the Spirit (the cross, or the lifting up of the Son of man, closing all present earthly associations, and introducing heavenly things as yet unknown). In John 4 the Lord, having thereon left Judea, going into Galilee passes through Samaria, and there, with one of the most worthless of that reprobate race, shows the gift of God, and the consequence of the humiliation of the Son of God, thereon introducing the Father's name and spiritual worship by grace. Thus the gospel dispensation is introduced by it, and its worship, sonship, and joy. In John 7 we find it flowing forth from filled affections to the world, the witness, though not the accomplishment, of that day when Jesus shall appear in the glory witnessed of, and it shall be as life from the dead: and that, indeed, through His then unbelieving brethren here below. Chapter 4 is more large and general, as the power of all living

約3章結束了與猶太人的正當對話，顯明他們必須重生才得進神國，每一個從聖靈而生的也得進（人子的上十字架或被舉起結束了當今地上一切的聯繫，引入還未得知的屬天事物）。在約4章中，主離開了猶太地，往加利利時經過撒瑪利亞，在那裏祂與為神所棄中最沒價值的一個族類的人來說話，這顯出神的恩典，和神子的虛己，隨即引入神的名字和藉恩典來作的屬靈敬拜。藉此引入福音的安排、敬拜、子權和喜樂。在約7章中我們發現聖靈的流動，見證了對世人所充滿之愛的見證，雖還未作成，就是耶穌在榮耀中顯現之日所見證的，這必然是出死入生的，實在是藉着那時地上還未相信的弟兄來作的。約4章就更大和更廣泛，聖靈是作為與神有着一切活潑相交的能力，因此特特顯在聖徒們的地位上。聖靈尤其將自己等同於弗3章中建基於

communion with God, and thus is specially the saints' place. It identifies itself more especially with the present prayer of Eph. 3, founded on the title, "Father of our Lord Jesus Christ," though that goes farther. Chapter 7 identifies itself more especially with the former part of the prayer of Eph. 1, the portion of the Church also, it is true, but more its hope than its communion, and founded on the title, "God of our Lord Jesus Christ"; looking thus at the Lord as the Head of the body-the Firstborn among many brethren, the Firstborn from the dead, the Head of the body the Church.

Christ is the displayer of the divine glory, His Father's glory. "He that hath seen me hath seen the Father." He shall appear in the Father's glory. He was on earth "God manifest in the flesh," seen too of angels: again, "the brightness of God's glory, the express image of his person." His glory too was sonship, as of the only begotten of the Father, as again, "the only begotten Son who is in the bosom of the Father, he hath declared

「我們主耶穌基督的父」這稱號的禱告，雖然遠不止這樣。約7章尤其叫自己等同於弗1章前面部分的禱告，說這是教會的分也是對的，是基於「我們主耶穌基督之神」之名號而有的盼望多於相交，這是因着看主為身體的頭，是眾弟兄中首生的，從死裏首先復活的，是教會身體的頭。

基督是祂天父的神聖榮耀的展示者。「人看見了我，就是看見了父。」(約 14:9) 祂必會以天父的榮耀來顯現。祂從前在地上，「神在肉身顯現」，也是天使所看見的。「祂是神榮耀所發的光輝，是神本體的真像。」(來 1:3) 祂的榮耀也是子權所有，父懷中獨生子的榮耀；再者，「只有在父懷裏的獨生子將祂表明出

him." In Him all the fullness was pleased to dwell; and, as afterward stated, in fact, as in good pleasure, "In him dwelleth all the fullness of the Godhead bodily." Thus we see the Person of the Lord Jesus, the place in which divine glory is in every sense manifested. But He is now hid in God: that is the position which He has now taken. And thereon the Holy Ghost is sent down into the world to maintain the witness and manifestation of His glory (not brought out yet visibly on earth, but personally accomplished on high, "crowned with glory and honor"), and to be the earnest and testimony of His title to the earth. The Church on earth is the place and depository of this. "He shall receive of mine and shall show it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you."

Now, the Holy Ghost, as thus sent down from heaven, is the witness of what Christ is there for us towards the Father; and what His title is as of God towards the world

來。」(約 1:18)一切的豐盛在祂裏頭安然居住。並且正如隨後所說到的，是隨己意喜悅的。「因為神本性一切的豐盛都有形有體的居住在基督裏面。」(西 2:9)因此我們得見主耶穌的位格，就是各方面都彰顯神聖榮耀的地位。但如今祂藏於神裏頭，就是祂如今所取上的位置。聖靈隨即被差派進入世界來繼續祂榮耀的見證和彰顯(不是在地上可見的顯現，而在高天上作成在個別之人身上的)，「得了尊貴榮耀為冠冕」(來 2:9)，也作為祂在地上名號的質和見證。地上的教會是聖靈的居所和保管室。「祂要將受於我的告訴你們。凡父所有的，都是我的；所以我說：祂要將受於我的告訴你們。」(約 16:14-15)

自天差來的聖靈證明基督替我們在天上向父祈求。於世人祂被稱為神，於聖徒則是他們被特特呼召和承受其中之盼

and specially therein what the power of the hope of the calling and inheritance of God in the saints is. The enjoyment and testimony of these things may be much blended in the operations of the present Spirit; but they are distinct.

In the earlier passages in John, and the remarks which were made upon them, the Holy Ghost who is sent was spoken of as the power of life, the power of communion, the power of communication. In the latter part of John and other places the sending of the Spirit is specially spoken of, because the absence and going away of Christ were brought before their minds as a present fact; and hence the Spirit is shown as the sustainer of the relationships induced by the mystery of Christ being thus hid in God, and another Comforter sent.

It is introduced in John by the statement made to His disciples, "As I said unto the Jews, so now I say unto you, Whither I go, ye cannot come." In the earlier part of the subsequent chapter the Lord introduces their comfort-that He was to be the object of faith as God

望的權柄。得享這些和其所作的見證也許常與如今聖靈的運行混為一談，他們卻是不相同的。

在約翰福音的頭幾章說到被差來的聖靈乃生命的大能、相交的大能和相通的大能。約翰福音後面部分和別些經文特特說到聖靈的被差來，是因為基督的不在和離去這當前心靈中的事實，因此聖靈就被顯示為基督藏於神裏頭之奧秘所衍生之關係的維繫者，是另一個差來的保惠師。

約翰福音以這說話來向門徒引入這觀點的：「我所去的地方你們不能到。這話我曾對猶太人說過，如今也照權對你們說。」（約 13:33）在隨後幾章的初段，主說到他們得的安慰，就是祂乃

was; that He was not going to be alone in blessedness, and leave them here to themselves in misery, but going to prepare a place for them; and that He would come again and receive them to Himself; that where He was they might be a far better thing than His being with them in the condition they were in. But meanwhile they knew where He was going, and the way. This resulted, as He explained to them, from their knowing the Father (to whom He was going), in knowing Him; for He was in the Father and the Father in Him. Thus, the great scene into which they were brought in the knowledge of the Person of the Lord Jesus, and His oneness with the Father-He in the Father and the Father in Him-was introduced; the scene of associated blessedness, into which the disciples were brought by the living knowledge which they had of Jesus, was declared; but the power in which it was known and enjoyed was not yet. But the knowledge of the Father through the Son, as the object of faith, was now declared, and the subsequent display of His

是他們信的對象，如同神一樣；主說到祂不是獨自去得福卻留下他們在地上受苦，祂去原是為他們預備地方。祂且說祂必會再來親自接他們，祂在那裏，他們也在那裏，遠好過祂從前與他們在一起的情況。那時他們知道祂往那裏去，也知道那條路，這是因為祂向他們解釋到他們因認識祂而認識（祂正要往祂去的）父，因為祂在父裏面，父也在祂裏面。因此祂引領他們來認識主耶穌，並祂與父的原為一，就是祂在父裏面，父也在祂裏面入的偉大景象。另一個引入的景象是門徒藉着對耶穌的活潑認識來被領進所宣告的聯合恩福，但得知和得享的權柄還未得着。如今已宣告的是藉着子得以認識作為信之對象的父，並隨之來的是因着所說到高舉主耶穌而展示祂在世上的榮耀。這樣力勸人以對祂的順服作為得福的方法的主取上作為中保的地位來為

glory in the world by reason of the exaltation of the Lord Jesus spoken of. The Lord, then, urging obedience to Him as the way of receiving blessing, takes the place of Mediator to obtain the Comforter for them-another Comforter, who should not leave them as He was doing, but was to abide with them forever. This it was that was the power of their association with that of which they had heard before-the fellowship of the Father and the Son: first, of the Father with the Son, and the Son with the Father; and then of them with both, in that it was by the Holy Ghost dwelling in them, the Comforter now sent. Thus, though they could not come there, they saw Jesus, and He came to them, and with the Father made His mansion with them, till He came and took them into the mansions of His Father's house.

This chapter 14, then, gives us the blessedness-the knowledge of the Father and the Son, by the Son; the order of it, obedience to the Son; the power of it, the presence of the Comforter obtained through

他們成為另一位保惠師，這保惠師不會像耶穌般離開他們，卻會永遠與他們同在。這就是他們一直聽到，他們以與聖父和聖子的相交這聯合作為他們的能力。首先，是父與子的相交，和子與父的相交；之後是他們藉着如今被差來的保惠師，內住他們裏頭的聖靈來同時與聖父聖子相交。因此，他們雖不能往祂那裏去，他們得見的是，與天父為他們預備住處的耶穌往他們那處去，祂來領他們到祂父家的住處去。

約 14 章給我們認識到藉聖子來認識父和子的恩福；順服子的定規；藉着默想基督而得到保惠師同在而有的能力；卻是藉着（因祂同在而得的

the mediation of Christ; but thereon (consequent on this presence) their knowledge that He was in the Father, they in Him and He in them—a blessing far beyond mere mediation, but consequent on the presence of the Spirit obtained by mediation. This also is added as a consequence: that the Father and the Son would come and make their abode with them. Still, in this chapter, whatever the effect of the mediation in their knowledge was, Christ does not go beyond the place of Mediator here, and therefore He tells them that the Father will send the Spirit in His name, and He (the Spirit) would recall all the Lord's words and instruction to them.

It is quite distinct from the subsequent chapters. The Person of the Lord as the object of faith, and His mediation, are spoken of in it. In chapter 15, we see that, even here below, Israel was not the true vine, but Christ. Of His life below they were to be the personal witnesses, for they had seen it: of His exaltation as Head on high, the Holy Ghost, sent down, thereon, by Him.

this is no part of the

後果) 他們認識到祂在父裏面，他們在祂裏面，和祂在他們裏面而得着遠超過默想而有的恩福。還有一個附加的後果，就是聖父聖子會來與他們同在。在這章裏，無論他們認識到默想有甚麼果效，基督卻不會超越在這裏中保的地位，因此祂對他們說，父必會差奉祂名而來的聖靈，並且聖靈叫他們想起主對他們所說的話和教訓。

約 15 章與前數章頗不相同。其中所談到的是作為信之對象的主本身和祂的中介工夫。在約 15 章中我們得見地上的真葡萄樹不是以色列，而是基督。他們因看見祂在地上生命而成為這生命的個人見證，他們看見作為高天之上的頭來高升，聖靈從而經祂差下來。

在約 15 章中沒有一

statement in chapter 15; but the testimony of the Holy Ghost is direct evidence that He was gone up there, accepted and glorified of the Father. Remarking this much elucidates John 15. It is the then connection of the disciples with Him, and fruit, but not exaltation to heaven.)

Hence, in this passage, it is not the Father who is spoken of as sending the Holy Ghost in the Mediator's name, but the Lord Jesus who sends the Comforter from the Father, in connection with His glory, to testify of His glory, proceeding from the Father. It is to be remarked here, that while much of this latter part connects itself very closely in detail with the operations of the Holy Ghost, given in connection with the Lord Jesus, as calling God His God as well as ours; as the Man who, through grace, places Himself in association with us in deed as in glory, yet He never, in this part of scripture, puts Himself out of the place of the Son paramount to all dispensation. Though He may take the lowest place in service and obedience, still

處經文這樣說，卻是聖靈直接證明祂已去到天上，為天父所悅納和榮耀。約 15 章多多論到的是關乎到門徒與祂和果子的關係，而不是祂高升天上。

因此，這經文不是說天父因着祂榮耀的緣故奉中保之名差來聖靈，而是主耶穌從父差來聖靈，來證明祂從天父而來的榮耀。這裏當留心的是，在這後面的部分中，極多緊緊與聖靈的運作有關，祂的賜下與主耶穌有關，稱神為祂的神，同時是我們的神；既作為藉恩典來將祂自己放進與我們實在有關的榮耀中，然而在這部分的經文中，祂從來沒有將自己放在子高於任何情況以外的位置。雖則祂取上事奉和順服上最卑微的地位，在原則上卻依然高於所有的情況；雖則所提到的舉動也許與他們與分配權柄的地位上有關（因

it is on a principle paramount to all dispensation; or though the acts alluded to may have their place in connection with dispensed power (as the testimony of the Spirit will be found to have), yet still Christ holds the place here, in which He sends Him for that purpose, as paramount to the associations revealed by the Spirit, so sent, in those acts.

The exercise of the dispensed power may depend on the condition of the body through which it is dispensed. And this is what is peculiar in the state of the Church. Its standing in Christ is above all dispensation; it is as sons along with the Father. Its manifestation in time may be by dispensed service; and here it partakes of all the responsibility of a dispensation on earth, as of deeds done in the body. Thus this gospel begins anterior to Genesis, which recounts the creation of the scene on which dispensations have been displayed: there, "In the beginning God created"; here, "In the beginning was the Word," by whom all things were created. And the

為必會發現聖靈的見證有這權柄)，然而基督依然持守祂為這目的差來聖靈的地位，藉這些舉動來顯明其超乎被差之聖靈所揭示的相關事物。

權柄的被分配視乎所分配到之身體的狀況。這是教會中獨有的狀況。教會在基督裏的地位是超乎一切情況的，正如子跟父的地位一樣。終會藉着所分配的事奉來得以彰顯，聖靈有分於世事的所有責任，如同作在身上的作為一樣。因此福音的開頭先於創造記所展示「起初神創造天地」這創造過程的情況，而這裏說的是「太初有道」，萬物是藉道而被創造的。教會是從這至高之源來得着其存在和屬天豐富的，教會的目的得以達成是因着人子被拒絕而來的。祂一直是所有天然

Church derives its existence and heavenly fullness from this sovereign source, the purpose of it being effectuated consequent on the rejection of the Son of man, who would have been the righteous crown of all natural dispensation, but who, as risen, associates the redeemed Church with Himself; in a position paramount to it all, even His own association of sonship with the Father, in the privilege of the same love. And the Holy Ghost is here sent down of Him, the witness and power of this, and therefore in His own action paramount to all dispensation, but this only in the fact of His testimony to Him as so exalted; and this is the point John here takes up. Now the manifestation of His (Christ's) corporate headship to the Church (in which He says in our behalf, "My God," as He had said so in blessed title of righteousness when the Pattern of our place below) depends (and hence the present manifestation of the Church's glory as united to Him) on the obedience of the Church, and its suitability to be made an instrument of display

情況的當然頂峯，復活的祂卻叫自己與被救贖的教會聯合，所有的地位超乎一切，甚至超乎祂這因着相同之愛的殊榮成為子來與天父有的聯合。而聖靈是祂差到地上來的，因着這見證和能力，祂一己的舉動便超乎一切的情況，卻只在祂見證這樣被高舉的基督之時，這也是約翰在這裏持有的觀點。如今基督作為教會聯合的頭的彰顯（祂是替我們來說「我的神」的，因為祂已以這可稱頌的公義名號來說這個，來作為我們在地上地位的模範）是在於（和同時教會與祂合一上榮耀的當前得彰顯）教會的順服，和她是否合適來作為地上彰顯的工具。這跟教會與高天之上的頭合一和所得為人所知和絕對之榮耀的肯定上是完全兩碼子事。這不是一有分於地上情況之性質責任上的彰顯，而是一永遠的啟示，雖則其中所見證的榮耀也許對於其頭和本身

here-quite a distinct thing from the certainty of its union to, and the known and infallible glory of, its Head on high. This is a permanent revelation, not a responsible manifestation which partakes of the nature of a dispensation on earth, though the glory testified in it may be above all mere dispensation, for its Head and for itself. The joy, moreover, and sense of glory, may also depend on obedience and consistency, not the permanent fact that the Spirit testifies of His glory in the Church. Thus in John 15 it is written, "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."

We have seen that the testimony of the Spirit is to the glory of Jesus Christ. Sent by the Father in the Son's name, He is the power of union and communion with both, associating the disciples in the fullness of blessing with both, and the presence of both manifested thereby to the believer. Sent by the Son-the exalted man-from the Father, He is the

都是高於所有不外如是的情況。再者，喜樂和榮耀感也視乎順服和持續性，而不在於聖靈見證祂在教會中之榮耀這永恆的事實。因此約 15 章是這樣記寫的：「你們若遵守我的命令，就常在我的愛裏，正如我遵守了我父的命令，常在祂的愛裏。」  
( 約 15:10 )

我們已看見聖靈所見證的是耶穌基督的榮耀。聖靈是父奉子名所差來的，祂是父和子兩者合一和相交的能力，同時以父和子的豐盛恩典來聯繫門徒，也因此向信徒彰顯父和子的同在。藉那高升之子自父差來的聖靈是父榮耀的見證，並且父所有的一切都是聖潔

witness of His glory, and that all that the Father has is that holy but rejected One's also.

From the remarks I have already made, it will be seen that in John 16 the Spirit and His testimony, as there presented to us, are the indefeasible portion of the saints, the necessary testimony of the glory of Christ. It forms and sustains the Church, instead of depending on the Church's obedience, although the extent of the Church's enjoyment of the blessing may hang upon that obedience. He is the witness of the acceptance by the Father of the obedience of Christ, the perfect Son of God, and of the glory of His Person: thus establishing our present standing with God and our Father, and the place of the Church, owning this by His operation through grace, in contrast with the world which rejected Jesus as the Son of God. Hence, although the obedient disciples of the Lord Jesus were the instruments of the testimony, yet these are dropped as regards the testimony in the first instance; and the subject spoken of

的，也是屬那被人棄絕之獨一者的。

從我所已作的談論中，必可在約 16 章見到向我們所展示聖靈和祂的見證，是聖徒不可廢棄的分，是基督之榮耀的必然見證。教會得以形成和維持，非因教會的順服，雖則教會得享恩福的幅度也許在乎順服的幅度。聖靈是完美神子基督順服天父而蒙悅納的見證，也是祂本體的榮耀，因此我們現今與神和我們天父的身分和教會的地位得確立，全因聖靈藉恩典所作的運行，與世人否認耶穌是神子形成對比。因此，雖則主耶穌順命的門徒是作見證的工具，然而他們被看為初期例外的見證來被丟棄；而所談及的是保惠師對世人犯罪的指證。祂的存在是成為基督榮耀的見證。即是說，作為所賜下同在的能力，祂在世上存在之見證的必有特質，就是祂是來在神面前責備

is the Comforter's testimony in a conviction of the world. He is present as the witness of the glory of Christ. That is, as the abiding power of the dispensation, the necessary character of the testimony of His very presence in the world was this-that He was come into condemnation of the whole world before God; for it had rejected the Son whom the Father had sent in love to it.

The presence of the Holy Ghost, sent down on the departure of the blessed Son of God, proved the world to be in irreparable sin in not having believed on Him. This also was testified by the presence of the Holy Ghost sent down as a consequence of Jesus being there. The judgment (not now executed) was proved as against the world; because he who, in leading them against Christ, had been now demonstrated by the world to be its prince, was judged: the rest would follow in its day. Thus the presence of the Holy Ghost, convicting the world in these things, formed the testimony to Christ's glory here-His witness against the rejecting world.

所有世人都犯了罪，因為世人都拒絕了天父以愛所差來世上的兒子。

在可稱頌的神子離去下被差來之聖靈的同在向世人證明其不相信祂的罪是不能挽回的。因着耶穌往天去從而被差來之聖靈的同在亦證明這個。(如今還未執行的)審判是針對世人的，因為那領他們違背基督的如今已被世人證實為世界的王已被審判，其餘的人在那日也被審判。因此作為基督榮耀見證之聖靈的同在就在這些事上定世人的罪，祂的見證指證這拒絕的世界。

To the disciples He was in blessing: in leading them into all truth-truth which they were unable to bear till He came-truth connected with Christ's glory, and the consequent breaking down of all they then knew and clung to; and not only leading them into all actual truth, but showing them things to come-the portion of the Church-their portion, and God's future dealings with the world too. In this He would glorify Christ, taking of His and showing it to them; and all that the Father had was His. This then the Holy Ghost did, as against the world and with the disciples, in the testimony of Christ's glory. If by grace a man received the testimony as against the world, and was subdued by it, and gave up the world and followed Christ with His disciples, he became the happy subject of that further service of the Holy Ghost, guiding, showing, and glorifying Christ as the possessor of all the Father's. This is the office and service of the ever abiding Comforter (in whatever degree enjoyed) for the need of Christ's glory, till the Church be

於門徒來說聖靈乃是祝福，帶領他們進入一切祂來之先他們不能承受的真理，與基督榮耀相關的真理，和從而推倒他們一切所認識和緊緊抓住的。祂不單止引領他們進入一切真實的真理，且向他們顯明要臨到他們的分，就是教會的分；也顯明神將來對世人的處理。祂榮耀基督，將基督一切所有的向世人顯明，並天父一切所有的都屬祂。聖靈所作的就是與世界對立和與門徒一起來見證基督的榮耀。人若藉恩典來得着反對世界的見證，服在這見證之下，放棄這世界，與門徒一起來跟隨基督，他便成為那進一步事奉聖靈的快樂國民，祂引領，顯明和榮耀基督這作為天父所有一切之承繼者。這是為了基督榮耀之需要（無論以甚麼得享的程度）那永遠同住保惠師的職責和服事，直至教會被提至那兒來得享榮耀，和世人的實在被審判；因此再沒

caught up to enjoy it there, and the world be actually judged; so that there shall be no need of testimony to either on these points, though the Holy Ghost may be to the Church the perpetual power of enjoyment in them and God's glory by them.

The presence of the Holy Ghost implies and involves this—the need, before God, of Christ's glory. In this He acts as a servant, as it were, not speaking of Himself, but what He hears, that speaking. Whatever the means instrumentally used, this is the subject and the power. The Holy Ghost is faithful in this service. He must be so; for Christ is to be glorified.

In all this the Holy Ghost is spoken of as being on earth, and being sent in lieu of Christ, who is gone on high, in distinctness of Person. And the glory of the Person of Christ, the great subject of the gospel, is still treated of in its aspect to the world which rejected Him, and the disciples who by grace received Him.

It appears to me that the communication of the Holy Ghost,

有需要在這任何一點上作見證了，雖然聖靈於教會來說也許是他們裏頭得享的永久權柄和藉他們而有的神的榮耀。

聖靈的同在意味和包含着在神面前基督榮耀上的需要。在這祂像過往一樣來作一個奴僕，所說的不憑自己，乃是照着所聽的說出來。無論有助益的是甚麼手段，這就是那目的和能力。聖靈在這服役上是忠誠的。祂必須這樣作，為叫基督被尊崇。

在這一切上所說到的聖靈都是在地上的，祂被差來是要代替高升天上位格不相同的基督。對於抗拒祂的世人和藉恩典接受祂的門徒來說，基督本位的榮耀這福音的一大主題尚待處理。

於我看來，在約 20 章所談到聖靈的被差，其

as noticed in chapter 20 of this gospel, is (as to the place it holds there) of the character already spoken of. The whole of that chapter is a sort of picture of the dispensation in brief. It is not the Head and the body, but Christ in His personal title to send, as the Father sent Him; and giving them, in His risen power capacity to execute the mission, the abiding essential service of those now called to it, whatever measure of power it might be executed in. But Christ has not only gone to the Father, and been seated in the glory which He had with Him before the world was, and sent the Comforter, the witness of that glory, and the assurance to the saints of their sonship and fellowship with Him in it-'His Father and their Father'; but He takes a place as Head of the body (is its Lord indeed and source of supply, but also its Head), and to receive for it that which He sends forth and ministers to it. Christ has a double character in this-Lord, and Head of His body united to Himself. But the Holy Ghost is, in all operations from creation downwards, the proper

性質(正如祂在那裏所有的地位)是早已談及到的。整章有點兒就像這情況的一幅簡圖。這不是頭和身子，而是基督以祂個人名義差來，如同父差祂來一樣；並以祂復活權柄的能力來執行祂的任務，給他們如今呼召他們所作恆久不可或缺的事奉，無論在執行上要用上任何程度的權柄。但基督不單止往父那裏去，且已坐在榮耀的寶座上，就是在創立世界以先與父同坐的；祂也差來保惠師，來在這榮耀上作見證，確保聖徒得着他們的子權，和以「祂的父為他們的父」來與祂相交。祂取上身子之頭的地位(祂實在是身子的主、供應的源頭，且也是身子的頭)，並得回自祂發出和所照管的。基督在這有着雙重的特性，既是主，又是與祂合一之身子的頭。但聖靈的一切運行都落在地上受造之物，作為一個適切和立時的代理人。

and immediate agent.

The divine power in which He could sustain it, and the title of sonship in which He held it (for, indeed, He was the Creator), is not now my immediate subject. This point may be seen in Col. 1, and the double headship resting on it, of creation and of the Church. At present it is the connection of this gift of the Holy Ghost that we have to speak of. It is not, perhaps I need hardly say, as if there were two Holy Ghosts, or the Holy Ghost given were not so given at once, whatever the results, but that the place and power of the Spirit, so given, are distinct. In the one He is the pledge and power of Sonship with the Father; in the other the effectuator of the Lordship of Christ, and the animating energy of every member according to the measure of the gift of Christ, and the power of unity to the whole body. We do, however, see that Christ risen, but not yet glorified, could communicate the Holy Spirit to them, though, till glorified, He could not send it down as witness of His Lordship. We have seen, that

祂在這裏頭所持守的神聖權柄，和其中所持有子權的名號（因為祂實在是創造者），都不是我如今當下的題目。這一點可在西 1 章中得見，其中有的是在創造和教會上雙重的作頭。如今我們要說到的是聖靈這恩賜的關係。也許我不需多說，無論是甚麼結果，這不是有着兩位聖靈，又或者所賜下的聖靈不是立時賜下的；而是說到所賜下之聖靈的地位和權柄是不同的。一方面祂是因父而有子權的憑據和權柄，另一方面祂是基督主權的體現者，和每個肢體按着基督賜下不同程度的活潑能力，和身子整體合一的權柄。但是我們真的得見復活卻未曾得榮耀的基督，要到得榮耀時才能將聖靈傳送給他們，雖然祂不能賜下聖靈來作祂作為主的見證。我們得見祂裝備（我們各自蒙福的）生命來行使所賜與的恩賜，當沒有恩賜在運行

while (as individually blessing us) He fits the soul for the exercise of whatever gift is bestowed, He may bless in fullness of communion when no gift is in exercise-so that they are distinct; the former point, its connection with the apprehensions and enjoyment of the soul, being the difference of habitual Christian gift from the previous workings of the Holy Ghost: that, before it was put, "Thus saith the Lord," and individually the prophet might find he ministered to another. In the exercise of it by a real Christian (though he might minister it without actually realizing it in communion at the moment), he ministers the things which are his own, and known as such through the earnest of the Holy Ghost sent down from heaven.

In this the Holy Ghost is a Spirit of power, not a Spirit of sonship (though it may be, the sons, having the Holy Ghost, have the power according to His will, by His presence working in them). This presence of the Holy Ghost is withal corporate presence, that is, His

時，祂也許會給與滿滿的相交，因此他們是有分別的。剛才說到生命得領悟和得享受的關係，全出於聖靈初時運行所給與不同的典型基督徒恩賜。在這個之先，每個個別先知也許發現他要向別人傳遞「耶和華這樣說」。在一個真實基督徒作這個時（也許他是在沒有真正明白那刻所傳講的），他傳講他所擁有的東西，就是被稱為自天差來之聖靈的質。

於此聖靈乃是一權柄的靈，而不是子權的靈（雖然眾子是藉着祂在他們裏頭的同在而有着聖靈，有着按祂旨意而來的權柄）。聖靈的這同在是一團體性的同在，就是祂的運行。當然是一個身

operation; though, as the body, it works by individuals, of course, but by them properly as members of the body, working in power, not in communion. Consequently, we see, if the gift was not available for the body (where the edification of the body was the intent of the gift), it was to be suppressed in its exercise, even though confessedly the gift of the Holy Ghost. For the particular gift of the Spirit was to be subjected to the title and rule of the Holy Ghost in the whole (as the member to the mind of the whole body), for the glory of Christ (though power was entrusted to the individual for that use of the whole body, for that glory), and the glory of the body with Him; for no power was rightly used out of the objects of the grace that gave it.

This train I have been led into by the first scripture I would refer to-Luke 24. There Christ is looked at as exalted in glory, and the world and all flesh alike here below. It is not there, "Go...disciple all the Gentiles," as in Matthew; but repentance and remission of sins to all nations, beginning at

子，但祂是個別來工作的，但因着他們實際上是身子的肢體，**聖靈是藉權能而不是相交來工作的**。因此我們得見，若恩賜不為身子所用（恩典賜下的目的就是叫身體得教誨），就算確定無疑是聖靈的恩賜，在運作時也得抑制。因為聖靈的特有恩賜整體來說都服在聖靈的名號和支配之下（正如整個身子的肢體服在心思之下一樣），為叫基督的得榮耀（雖則個別之人的權柄是為整個身子所用和得榮耀來賜下的）和祂身子得榮耀；若脫離了恩典賜下的目的時，就不能正確發揮權能了。

路 24 章我這首先引述的經文引領我來到我一直所談論的。得見基督在榮耀中被高舉的包括地上的世人和所有屬血氣的人。在那裏不是像在馬太福音說到的「去使外邦人作我的門徒」，而是叫萬邦來悔改得赦罪，而

Jerusalem-merely the first place here below amongst them. This commission Peter was accomplishing in his early sermons in Acts, though Paul carried it out farther, as regards the Gentiles, not beginning however at Jerusalem. The word of the Lord in Luke was, first, "Ye are witnesses of these things"; then, "And, behold, I send the promise of my Father upon you; but tarry ye in Jerusalem, till ye be endued with power from on high." And afterward He was parted from them and carried up into heaven.

In the first sermon of Peter we have precisely this: "This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear." He then quotes the testimony of Psalm 2, and says, "Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." The rejection of this testimony set aside the form of the

耶路撒冷不過是他們在地上的起點。彼得的任命在使徒行傳他早期的宣講中得以完成，雖然是保羅來向外邦人推而廣之的，但並非從耶路撒冷開展的。主在路加福音的話是這樣的：「我要將我父所應許的降在你們身上，你們要在城裏等候，直到你們領受從上頭來的能力。」（路 24:49）之後祂便與他們離別，被提上天了。

彼得的首篇講道中我們有着詳細的記述：「這耶穌神已經叫祂復活了，我們都為這事作見證。祂既被神的右手高舉，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 2:32-33）之後他引述詩 2 篇，說：「故此，以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主，為基督了。」（徒 2:36）拒絕這見證就是將馬太福音的大使命置之不顧，按

commission in Matthew, in which Jerusalem was made the formal center of organized evangelization according to her ancient standing, the Gentiles being treated as Gentiles.

But the character in which the gift of the Spirit is here presented, as given to believers and forming the Church, is very distinct. Jesus sends the promise of the Father. It is the same great common truth. But in what character is it sent? It is to endue with power from on high. It displays itself in exhibition in the first instance to the world, not in communion of sons with the Father, though, of course, the very same and only Holy Ghost which was the power of this. Its primary testimony is to the Lordship of Christ.

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him. ... This Jesus hath God raised up, whereof we all are witnesses. Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath

照古老的地位，耶路撒冷形式上被看為有組織傳揚福音的中心，而外邦人則被視為外邦人。

但在這裏所呈現賜給信徒和形成教會的聖靈特質是截然不同的。耶穌送來的是天父的應許，這也是同樣偉大的一般真理。但所差來的有着甚麼特質？就是要授與自高天而來的權柄。就在祂第一次臨世上所自我展示的，不是從父而來子的相交，當然這相同和唯一的聖靈就是這個權柄；其主要的見證乃是：基督是主。

「神藉着拿撒勒人耶穌在你們中間施行異能、奇事神蹟，將祂證明出來.....這耶穌神已經叫祂復活了，我們都為這事作見證。祂既被神的右手高舉，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.....

shed forth this, which ye now see and hear. ... Therefore, let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

Now, in the whole of this passage, it is clear that our blessed and adorable Lord, who had humbled Himself to become so, as we have seen from Philippians, is spoken of as man. As man He is made Lord and Christ. This we shall see to be directly connected with consequent operation and power of the Spirit, but yet not the whole of the principles connected with it. The corporate character of the scene of its operations was not yet developed. We have already, then, this first point distinctly brought out: the testimony through the medium of the disciples, as the Spirit gave them utterance, to the Lordship of Christ as man before the world. But whatever the rumor occasioned by the facts, the word of preaching to the Jews is all of which the effect is related. They were to be baptized in the name of the Lord Jesus for the remission of sins, and

故此以色列全家當確實的知道，你們釘在十字架上的這位耶穌，神已經立祂為主，為基督了。」(徒 2:22, 32, 33, 36 )

在整段經文中，明顯地我們可稱頌和可親的主因着虛己叫我們在腓立比書中得見所說到的祂成為人。作為人的祂成為了主和基督。我們就此得看見是與聖靈隨之而有的運行和權柄有着直接關係的，然而不是所有的原則都與此有關。聖靈運作之景象的團體性特徵還未曾發展成熟。我們已清晰地帶出第一點：藉着門徒而帶出的見證，就是聖靈給他們向世人說到作為人之基督的為主。無論事實引起甚麼傳聞，向猶太人所傳講的話全是關乎到那後果的。為了罪的得赦免，他們必須奉主耶穌的名來受浸，並得賜聖靈。

they would receive the gift of the Holy Ghost.

The operation of the Spirit antecedent to the Church, and forming it. Of this character is all preaching.

When the assembly is gathered, then the Lord adds to it daily such as should be saved. The highest privileges of the believer are then known, in the revealed portion of the believer brought home to his new man by the Spirit of adoption-the Holy Ghost given to him, the seal of the faith wrought in his heart by God.

The work of the Holy Ghost is then pursued in abundant testimony of Christ's power, proposing (Acts 3) the return of Jesus and the times of refreshing on the repentance of Israel, the opposition and rejection of the testimony by the rulers, the disciples' confidence-His power, and blessing, and judgment within the Church-the determined opposition and rejection of the resurrection and exaltation of Jesus, and constant testimony thereto of the apostles as His witnesses; as is

聖靈先於教會，聖靈建立教會。這特質是全所要傳講的。

當會眾聚會時，主將得救人數天天加給他們。信徒的最高殊榮是人所皆知的，就是信徒藉接受（所給與他的）聖靈來將他的新人這彰顯的部分帶回家，叫信的印記藉神在他心中來工作。

所繼續進行的聖靈工作從此大大見證基督的權能；叫人想到（徒 3 章）耶穌的再來和以色列悔改而復興的時日、當權者的反對和抗拒見證、門徒因有人堅決反對和否定耶穌的復活和升天而將祂的權柄、恩福和教會裏頭的審判的確信、並作為祂見證人之門徒的恆常見證，他們且說所賜給他們的聖靈是順服祂的。之後我們從徒 6 章得見因着教會中有部分失

also, say they, the Holy Ghost which is given to them that obey Him. We have then (Acts 6), the exhibition of the energy of the Holy Ghost providing for the circumstances even of partial failure in the Church. Then, on the renewed testimony, in His own prerogative power in Stephen "full of the Holy Ghost," the judgment of the Jews' rejection (nationally) of the Spirit is pronounced, and the Jewish history closed with that which introduced the Church (as so witnessing) into heaven, on its rejection, as full of the Spirit, in Jerusalem the center of God's earthly system; and actually the spirit of the saint in the intermediate state there. "They stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit"; and with intercession for the unhappy people, as Jesus on His rejection, "Lord, lay not this sin to their charge." Thus the Spirit, so acting, recognized the Lord Jesus; as Jesus, as the Son, had commended Himself-His spirit-on His rejection, to the Father.

Thereupon accordingly, the Church was scattered, except the

敗的情況而叫聖靈能力得以彰顯。那時，「充滿聖靈」的司提反藉一己顯著的權柄來作更新的見證，宣告在耶路撒冷，就是在神地上系統中心的（全國性）猶太人拒絕聖靈的判決，並猶太人的歷史因着抗拒而結束，因此引領聖靈充滿的教會（如此見證）往天上去，聖徒的靈實在處於天上的居間狀態。「他們正用石頭打的時候，司提反呼籲主說：求主耶穌接收我的靈魂！」（徒 7:59）當他們拒絕耶穌時，他便為那些不快的人作出代求：「主啊，不要將這罪歸於他們！」（徒 2:60）因此運行的聖靈是認識主耶穌的，因為當神子耶穌被撇棄時，是祂向父神自薦祂的靈的。

除了使徒以外，教會從此分散了。我想作出的

apostles. I would remark, in passing, on the very distinct manner in which the personal presence of the Holy Ghost is presented to us in all this history. Ananias lies to the Holy Ghost-tempts the Spirit. The apostles were witnesses of the resurrection and exaltation of Christ, and so also was the Holy Ghost which was given to them that obey Him. "Filled with the Holy Ghost," as the Lord had promised, was the power and source of their speech, as we see on every occasion. Thus the Holy Ghost, as that other Comforter present with them personally, was clearly before their minds. As the Son had been with them once, so, according to promise, the Holy Ghost was with them now. The Son had brought the love of the Father (now indeed yet more clearly apprehended by the Holy Ghost as the Spirit of adoption), and the Spirit now fully revealed to them the Lordship of the man, Jesus, who had been slain and rejected by the world.

Saul, through the instrumentality of a simple disciple, Ananias, receives the Holy Ghost on

提醒是，在向我們展示的所有歷史中，聖靈都是以一十分獨特的方式來與每一個人同在的。亞拿尼亞向聖靈說謊來欺哄聖靈，使徒是基督復活和升天的見證人，也是賜給他們來順服之聖靈的見證人。正如主曾應許的，我們得見在每一個情況中，「被聖靈充滿」是他們說話的能力和源頭。因此，如同另一個個別給與他們的保惠師一樣，聖靈是他們心思清楚領會的。如同那曾與他們一起的子一樣，聖靈如今是按照應許和他們一起的。子已帶來天父的愛（現在藉着作為承繼之靈的聖靈更實在清晰地領會），聖靈如今向他們全面啟示被世人殺害和拒絕的耶穌人子的主權身分。

掃羅藉着一個主所用的普通門徒亞拿尼亞的幫助，得着叫他悔改得

his conversion, and begins to testify of Christ at Damascus. The Gentiles then receive the Holy Ghost, and are admitted through the instrumentality of Peter. Acts 11, 12, and 13 will distinctly show what prominence this presence and power of the Holy Ghost held. There is, in addition, the service of angels, in the apostle of the circumcision; but the gift of the Holy Ghost is just the sign of acceptance.

Not clearly quitting the ground of the Lordship of Christ, but withal working as the power of unity in the whole body and diversity of operation in the particular members. In each, at the same time (for this highest and most blessed character of it, I need hardly say, was not lost), "the Spirit of adoption crying, Abba, Father"; but this was a distinct individual operation, though of the same Spirit—a joy true to the individual saint, were there but one, though enhanced doubtless by communion, and which contemplated our joy with the Father, as sons along with the

救的聖靈，並開始在大馬色來見證基督。之後外邦人藉着主所用的彼得來得着聖靈。徒 11, 12 和 13 章清楚地顯明所得的聖靈同在和權柄是何等的顯著。除此之外，還有天使和受割禮之使徒的效勞，但聖靈的恩賜只是一個蒙收納的記號。

聖靈沒有明確地離開了基督的主權身分，卻是在整個身子上運作合一的權柄，和在個別肢體上運作不同的作用。同一時間每人裏頭（不消說，這最高和最蒙福的性質並沒有失去）「兒子的靈呼叫：阿爸！父！」（加 4:6）這就是與從前相同的同一位聖靈，這卻是在各人身上獨自運作的，是個別聖徒的真實喜樂。雖無疑是藉着相交而得賜下，這相交所側重的，是我們作為與在眾弟兄中首生的，神可稱頌的兒子耶穌同作兒子的人，與天

blessed Son of God, Jesus, the Firstborn among many brethren.

The corporate witness of His Lordship and glory, and of the union of the Church with Him as Head over all things, is a distinct subject. The ground of this in union, as well as the Church's blessing and portion by virtue of that union, is specially found in the Ephesians, and is there therefore looked at as regards the blessing and profit of the Church. Its administration, and, therefore, the general order of it in its principles and exhibition before the world, is found in Corinthians, the epistle which affords the apostolic directions for the management of the Church in its internal economy here below.

The resurrection had marked out Jesus to be the Son of God, according to the Spirit of holiness. He might be of the seed of David according to the flesh, but He was the Son of God according to entirely another life, spirit, and energy. Of this His resurrection was at once the proof and the glorious character; for it was triumph over death, of which, according to that

父同有的喜樂。

祂的主權身分和榮耀的團體見證，跟教會與在萬事上為首的祂的合一是一碼子事。合一上的根基，和教會因着這合一而得的恩福，特特在以弗所書中可找到，也在那裏得見和被看為教會的恩福和益處。而在世人看來，這樣的原則和所展示的執行和一般守則則記在哥林多書信中，其中提供了使徒在教會地上內部組織的管理指引。

按照聖潔的靈，復活已標示耶穌乃神的兒子。按肉體說是從大衛後裔生的；按完全另有的生命、聖靈和大能來說，祂是神的兒子。就此祂的復活立時成為證明和榮耀的特徵，因着這是按着在祂裏頭的生命和聖潔來勝過死亡，祂的被約束是沒有可能的，雖則祂可能

life and holiness which was in Him, it was not possible (though He might imputatively take sin) that He could be holden. In this resurrection and power of accomplished and triumphant liberty-liberty of perfectness and sanctification of man to God in a new state of life, in which man had never been-He became the Head of a new family, the Firstborn from the dead, the Head of the body, the Church, having in all things the pre-eminence, and the Son, taking His place now, as such, in resurrection. Thus our justification became in fact identified with our position as sons, and as risen (i.e., with holiness, according to its character in resurrection) before God as children. Therefore it was that, if the apostle had known Christ Jesus after the flesh, henceforth he knew Him no more; for he now knew Him in this character of resurrection, the Head of the new creation-the new family of God-the Second Man, and so to us the quickening Spirit, when our living souls had spiritually died in the first Adam in sin-the head of a

在責任上來取上罪。因着這復活並所作成和得勝之自由的權能，就是人以從沒有之生命新樣的完美和成聖向神有的自由，祂成為了一個新族類的頭，從死裏首先復生的，教會這身子的頭，是超乎萬有的，是兒子，如今在復活中取上了祂的地位。因此我們的稱義成為一個與我們作為兒子和復活等同的地位（即是說按照其在復活中的特質來有着聖潔），在神面前成為兒子。事情既是這樣，假若使徒從前按肉體來認識基督耶穌，從今之後他就不再這樣認識祂了；如今藉着祂以第二個亞當這神的新族類之頭的復活這性質來認識祂；同樣地，當我們的活魂在犯罪的首個亞當裏屬靈上死亡時，這位新人類的頭在末世時與復甦我們的聖靈成為了臨到人間的神的帳幕。

new family of men, with whom, in the close, the tabernacle of God should be.

The justification of the Church having been first reasoned out by the Spirit, the apostle turns to this: first, as regards death and resurrection, in Rom. 6; then, as regards the law, chap. 7; i.e., first, "nature" or "the flesh" in se, then the operation of the law on the question into which spiritual understanding and a new will brought the conscience; and in chapter 8 he takes up the presence of the Spirit in moral operation and witness. Having stated the source of this mighty change and holy liberty, in "the law of the Spirit of life in Christ Jesus" (the breath of life to our souls being the very same power in which Christ was raised from the dead, and our partaking in all the consequences of that resurrection; God having done what the law could not do, i.e., condemned sin in the flesh, and that in atonement, in grace to us), the apostle proceeds to instruct us what the power and the character of the Spirit in this new nature is.

教會的稱義是聖靈首先理順出來的，使徒着手這個：先在羅 6 章論到死和復活；之後在羅 7 章論到律法（即是先論到血氣或肉體，之後是律法的運作能否叫良心帶來屬靈理解和新的意志的問題）；在羅 8 章中祂談到聖靈存在於道德的層面和見證上。既以「基督耶穌裏賜生命聖靈的律」（呼進我們魂的生命氣息就是叫基督從死裏復活的相同大能，叫我們有分於這復活的所有後果；神已作成律法所不能作的，就是我們肉體中的定罪、救贖和蒙恩典）來陳說了這重大改變和神聖自由的源頭，使徒進而教導我們在這新造之下聖靈的權能和特質。

It is the Spirit of God, as contrasted with man in the flesh. It is the Spirit of Christ, in respect of the form and character of this new man. It is the Spirit of Him that raised up Christ from the dead, according to the power and energy in which it works full deliverance in result. Thus its moral character and operation were unfolded, as a Spirit of power and deliverance and character in us, in answer to the question, Who shall deliver us from the body of this death?

But there was also the doctrine of the relationship which we have in the new man, as well as moral character and power. As many as are led of it are sons; sons, and therefore "heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." And here the groaning is not the question of what we are as to God's judgment of evil in us, a spirit of bondage to fear; but our own judgment of it in its effects because we are sons, and are certain that we are, and know that we are heirs. We take up the groaning of the whole creation, of

這神的靈跟在肉體中的人成為一個對比。就着這新人的形狀和特性來說，這是基督的靈。叫基督從死裏復活的是祂的靈，是藉着帶來完滿釋放結果的權柄和能力。因此所顯露的是我們裏頭有着大能、釋放和特質之聖靈的道德特性和運作，祂在回應「誰能救我們脫離這取死的身體？」這問題。

我們還有與這新人的關係、道德特質和能力的教義。被聖靈引導的都是兒子，既是兒子，就成了「神的後嗣，和基督同作後嗣。如果我們和祂一同受苦，也必和祂一同得榮耀。」（羅 8:17）在這裏的歎息不是因着神要審判我們裏頭的罪，出於懼怕的捆綁的靈；而是因着我們是兒子和知道我們是後嗣這對一己所是的肯定而有自審的結果。我們擔負起因着身子我們有分的所有受造之物的歎息，向神表達受造

which we are part, as in the body, and express it to God in sympathy, in the sense of the blessedness of the glorious inheritance when the creation shall be delivered; suffering with Christ in the present sorrow by His Spirit, and express it in the Spirit of God, even though we have no intelligence to ask for any actual remedy. In this, then, the Spirit has a double office: the witness with us, for joy, that we are sons and heirs, and helping us in the infirmities lying on creation and on us in the body; and when He, thus acting in us in sympathy, thus groans in us expressive of the sorrow, He who searches the hearts knows what is the mind of the Spirit, because He maketh intercession for us according to God.

The epistle to the Galatians with less fullness teaches us the same truth, securing the foundation on which it rests. But we see, thus far, the sons joint-heirs with Christ, and the Spirit at once the seal of the redemption which is accomplished, by which they have it; the witness of sonship in them,

物必得釋放下來承受榮耀恩福的同情；在神的聖靈中來表達祂聖靈如今的憂傷中與基督的一同受苦，即使我們沒有智慧來祈求任何實質的解救。聖靈在這有着雙重的職責：因着我們是兒子和後嗣來歡欣作見證人，在受造之物和我們身體中的敗壞來幫助我們；在我們裏頭表同情的祂歎息來表達祂的憂傷，鑒察人心的曉得聖靈的意思，因為聖靈照着神的旨意替聖徒祈求。

加拉太書較少有確保得着穩固根基之相同教義的全面教訓，我們卻得見有作兒子和與基督同作後嗣的教訓；並作成聖靈成為立時救贖的印記，他們是藉此來得救的；他們裏頭得子權的見證，和他們與基督同得為

and the earnest of the inheritance which they have with Christ: known by the revelation of the glory of Christ and the things to come connected with His Person. Thus we have it expressed in Eph. 1:2-14.

There is another very interesting passage as instruction upon this point (2 Cor. 1:20, 22), "All the promises" belonging to Christ as heir. "All God's promises are in Christ yea, and in Christ Amen, unto the glory of God by us." The promises are of God, and in Christ. God then establishes us in Christ, and then, for our knowledge and assurance and enjoyment, we are anointed, sealed, and given the earnest of the Spirit in our hearts; knowing it by the anointing, as in 1 John 2:29; sealed, as in Eph. 1; and having the earnest in the heart so as to anticipatively enjoy the blessing known, and for which we are sealed.

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit."

後嗣的質，乃是藉着基督的榮耀和隨祂位格同來之東西的揭示來得知的。這些都記在弗 1:2-14 中。

有另一段有趣經文可作為這點上的教誨：「神的應許，不論有多少，在基督都是是的。所以藉着祂也都是阿們的，叫神因我們得榮耀。」（林後 1:20）應許是屬神的，是在基督裏的。之後神在基督裏建立我們，並且為着我們的得知、確信和得享，我們便得着聖靈的膏立、印記和心中得賜聖靈為質。這受膏記在約壹 2:29，這印記則記在弗 1 章，心中得着質來預享已知的福樂，我們是為此而被印的。

「神為愛祂的人所預備的是眼睛未曾看見，耳朵未曾聽見，人心也未曾想到的。只有神藉着聖靈向我們顯明了。」（林前 2:9-10）

Man's heart never conceived them, but God revealed them to His saints by His Spirit. They had received the Spirit which was of God, that they might know. They spoke by words which the Holy Ghost taught, communicating, as I should translate it, spiritual things by a spiritual medium; and they were, moreover, spiritually discerned: they were known, communicated, and received by the Spirit.

Having noticed these collateral passages, I pass on to the point of corporate operation of the Holy Ghost in the union of the body. The testimony to the Lordship of Christ, and that character of His exaltation, we have already seen in the addresses of Peter to Israel. This, of course, is never lost: but we have seen the additional truth of the identity of Christ and the Church-the very basis of Paul's special ministry, brought out in the question to the apostle, "Saul, Saul, why persecutest thou me?" Just as the sin of the first Adam was brought out by the terrible question, "Where art thou?" It is

人心未曾想到的，惟有神藉着祂的靈向祂的聖徒來啟示。他們已得着出於神的聖靈，叫他們得以知道。他們說的是聖靈指教的言語，我該翻譯為以屬靈的媒介來傳遞屬靈的事物；他們且是屬靈的人才能領會的，他們都是藉聖靈來得知，相交和接收的。

既看過這些附帶的經文，我繼而來到聖靈在身體合一上的團體性運作這點了。我們已在彼得向以色列人的說話中得見基督作主身分的見證，和祂升天的性質。這當然是永不會消逝的，但我們也看見向使徒發出「掃羅，掃羅，為甚麼逼迫我？」這對保羅特別職任之根據的問題成為基督身分和教會的附加真理。正如首個亞當的罪是藉着「你在哪裏？」這可怖的問題帶出來的。是這個叫聖靈膏抹的恩典如今得以進行。聖靈藉着某

upon this that the grace of the ministration of the Spirit now was to have its course. The Spirit had borne witness by certain disciples; and the Church thereby had been gathered. The Church now was to be the vehicle for the testimony and witness of the Spirit corporately. The distinct revelation of this position of the Church, and its establishment in it, in the intelligence and actuality of its standing, began by the scattering of the assembly at Jerusalem, and by the apostle (having been called and enabled by the Lord, and having preached at once, and thus laid by in a measure for a time) recommencing the work from Antioch as a center, whence he was separated to the work to which Christ had called him, not by the appointment of Jesus after the flesh, but by the authoritative direction of the Holy Ghost in the disciples. Paul had no part in the testimony mentioned in John 15:27. It was only the Holy Ghost's testimony, and seeing the glory of Christ, and hearing the words of His mouth. Hence it was not a

些門徒來作見證，教會因此得以召集。如今教會成為聖靈整體的證據和見證。教會在這地位上的獨特啟示，和藉着所持有的智慧和現狀得以的被建立，是由在耶路撒冷的分散會眾所開始的，之後藉着使徒（被主呼召和加力，立時傳揚，有一段時間的建造）從作為中心的安提阿來開展工作，他且被分別出來作基督所呼召他要作的工，並非在肉身的耶穌所指派的，而是藉着在門徒中之聖靈的權威指示。保羅在約 15:27 所提及的見證上是無分的，這單單是聖靈的見證，叫人得見基督的榮耀，和得聽祂口中所出的話。因此這不是一個祂在地上之同伴對祂升天和作主身分（就是神已高舉祂為主為基督）的見證；而是自得見祂在榮耀中為主的身分，就是祂乃神子這點開始，當然是以猶太人和外邦人整個合一的身體來承認神已將祂升至祂的右邊的一個見

testimony to the exaltation and Lordship of Him whose companions they had been on earth (that God had exalted Him to be Lord and Christ there); but starting from the point of His Lordship seen in glory, that He was the Son of God, and a testimony, and of course owning it, to the union of the whole body, Jew and Gentile, with Him so exalted to God's right hand. Hence the operations of the Holy Ghost-always following the testimony concerning Christ, while still declaring and subservient to His Lordship-wrought in the unity of the whole body according to the operations of God.

Hence we read in 1 Cor. 12, "Concerning spiritual things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say, Lord Jesus (or, call Jesus Lord) but by the Holy Ghost." That is, whoever does so (i.e., in Spirit) does

證。因此隨着聖靈的運行總會是見證基督，既宣告和從屬於祂的為主身分之下，也藉着神的運行來作成整體的合一。

因此我們讀到：「弟兄們，論到屬靈的恩賜，我不願意你們不明白。你們作外邦人的時候，隨事被牽引，受迷惑，去服事那啞巴偶像，這是你們知道的。所以我告訴你們，被神的靈感動的，沒有說『耶穌是可咒詛』的；若不是被聖靈感動的，也沒有能說『耶穌是主』的。」（林前 12:1-3）就是說無論誰在靈裏作事，都是聖

so by the Holy Ghost; for it was the Holy Spirit that testified that Jesus was Lord, not an evil one.

There were, along with this testimony, "diversities of gifts," yet not many spirits, "but the same Spirit. And there were differences of administrations [ministries], but the same Lord [not 'lords many'-Jesus was Lord]; and diversities of operations, but the same God [for the operations were truly divine] that worketh all in all"; there were not "gods many": all were the operation of the one true God.

It is not the Trinity (Father, Son, and Holy Ghost) which is here presented to us, though from other scriptures we may know its connection with it, but God, the Lord, and the Spirit, working in the Church upon earth; though, lest we should suppose He was not God, it is afterward said, "All these worketh that one and the self-same Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so

靈在作，因為證明耶穌是主的不是邪靈而是聖靈。

除了這見證之外，還有多樣性的恩賜，然而不是很多聖靈，「聖靈卻是一位；職事也有分別，主卻是一位；功用也有分別，神卻是一位，在眾人裏面運行一切的事。」(林前 12:4-6)

在我們這裏呈現的不是聖父、聖子、聖靈的三一神，雖然我們從別的經文得知這是相關的，但神、主耶穌和聖靈是在地上的教會裏運行的。惟恐我們以為聖靈不是神，所以後面的經文是：「這一切都是這位聖靈所運行，隨己意分給各人的。就如身子是一個，卻有許多肢體；而且肢體雖多，仍是一個身子；基督也是這樣。我們不拘是猶太人，是希利尼人，是為奴

also is Christ. For by one Spirit we are all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

We have here, then, these two points: the Lordship of Christ, and that taking its place as to the services of which the gifts were the power; and the unity of the whole body, in which, as by its members, the Spirit wrought according to their diverse appropriate functions. The operation being all the while God's operation, but ordered according to the functions of the body, and the purport of the whole; for the members' service was for the good of the whole body.

First, there was the primary testimony that Christ was Lord—more correctly, that Jesus was Lord. That formed the great basic truth. All was subservient to this. The Holy Ghost as in operation, though supreme to distribute, was subservient to this. This was the great testimony He blessedly rendered. It is this, and not as touching the question of His

的，是自主的，都從一位聖靈受洗，成了一個身體，飲於一位聖靈。」(林前 12:11-13)

那麼我們在這裏有的兩點就是：基督作主的身分，取上這身分為要以所賜的權能來事奉；和整個身子的合一，在身子裏的聖靈藉着眾肢體來照他們各自合適的功用來作工。聖靈的運作一直是神的運作，不過照着所安排身子的功用，以整體為依歸，因為肢體的服事乃為整個身子的益處。

首先，基督是主乃是基本的見證，說耶穌是主就更準確。這構成那偉大的基本真理，所有都從屬於這個。運行的聖靈雖在分發上是至高無上的，但都從屬於基督。這是祂施恩給與的偉大見證。使徒說「然而我們只有一位神，就是父；並有一位主，就是耶穌基督。」(林

divinity, makes the apostle say, "To us there is but one God the Father, and one Lord Jesus Christ."

He bore it in gracious faithfulness now, as hereafter every tongue shall be obliged to confess, that Jesus Christ is Lord, to the glory of God the Father.

Upon this hangs consequently the responsibility of every gift. We are servants by them to the Lord Christ. "Ye serve the Lord Christ." "Such serve not our Lord Jesus Christ, but their own bellies." "Paul the servant of Jesus Christ" is the well known glory and faithfulness of the apostle. It was to "the Lord, the righteous Judge," he looked. Thrice he besought "the Lord" that his thorn in the flesh might be removed. "He that is called, being free, is Christ's servant."

These gifts of the Spirit, then, set them in ministries to the Lord, in which they were individually responsible for their exercise to Christ-talents with which they were to trade. The apostles were alone as helpers of joy, and that by authority entrusted for edification,

前 8:6 ) 的就是這個，並沒有觸碰到祂是否神聖這問題。

如今祂以殷勤的信實來承擔這個，從此萬口皆承認耶穌基督是主，叫榮耀歸與父神。

因此我們藉着每個恩賜附有的職責來成為主基督的僕人。「你們所事奉的乃是主基督。」(西 3:24)「不服事我們的主基督，只服事自己的肚腹。」(羅 16:18)「耶穌基督的僕人保羅」乃公認為使徒的榮譽和信實。他仰望「按着公義審判的主」(提後 4:8)；他三次求「主」除掉肉體中的刺；「作自由之人蒙召的，就是基督的奴僕。」(林前 7:22)

那麼是聖靈的這些恩賜叫他們來服事主，就此他們各自來為基督盡上他們的職責，就是他們要運用的一千銀子。若使徒藉聖靈來勸告任何肢體，這肢體若輕視這勸告的話，他有禍了。當然，

but never as lords over their faith. Authority, however, as gift from the Lord, increased responsibility; but of this more hereafter. If he, the apostle, counseled any member by the Spirit, woe be to that member if his counsel be despised. Of course, if he revealed a commandment of the Lord, the believer became directly responsible to the Lord for obedience to that commandment. And though he specially, and the whole Church, might judge by the Spirit, still it was always with this remembrance-"another man's servant."

But this right in the individual, in the human and common force of it, Christianity cuts up by the root, because it pronounces the human will to be all wrong, and the assertion of its exercise to be the principle of sin; so that we "are sanctified unto obedience," as unto "the blood of sprinkling." Thus the idea of all having a right to speak in the Church could never enter into the Christian mind. It has no place in the scheme of Christianity, which begins its moral existence by the breaking down the human will as

使徒若揭示了主的命令，相信的人便因着順服這命令而直接向神負責。雖然他和整體教會特可藉着聖靈來審判，但常要謹記的是：我不過是一個僕人。

基督教將個人和人類常有的權利連根拔起，因為它宣告人類的意志是全然錯誤的，堅持這樣行就是罪的原則，因此我們「藉着聖靈得成聖潔，以致順服耶穌基督，又蒙祂血所灑。」（彼前 1:2）因此所有人都有權在教會中說話這想法是永不能進入基督徒的心思。這在基督教的計劃上是沒有地位的，基督教是藉着打破邪惡的人類意志來開始它道德上之存

evil. The Holy Spirit has the right, which He exercises sovereignly, of distributing "to every man severally as he will"; and hence responsibility subject to the purpose of the Holy Ghost in all. For the manifestation of the Spirit (which gifts are-they are not the Holy Spirit itself) is given to every man to profit withal. There is purpose in it, to which the power of the Holy Ghost is to direct the use of these gifts for the good of all, as this epistle clearly shows us. The gifts to men or in man (both are used; one refers to Christ, the other to those to whom Christ gives them) are not the Holy Ghost, though they be by the Holy Ghost, and hence are guided by the mind of Christ, for the accomplishment of which they are given. Thus, to display the gift of tongues, or to use it where there were none to whom they applied, is described by the apostle to be the folly of childhood: they were given to profit withal. So also the spirits of the prophets-the highest desirable gift-were subject to the prophets. The not seeing this, and confounding these gifts of the Spirit in man with the Holy

在的。聖靈有至高無上的權力來「運行，隨己意分給各人。」(林前 12:11) 因此職責是取決於所有人裏頭聖靈的本意，因為聖靈的得彰顯(所藉着的恩典並不是聖靈本身)為的是叫人得益處。其中的目的，就是聖靈的能力是為了所有人的益處下來指引人善用他們，正如這書信所清晰向我們顯示的。給人或在人裏頭的恩賜(一個用來指着基督說的，另一個用來指着基督給與聖靈的人)並非聖靈本身，雖則他們是藉着聖靈而來的，且被基督的心思所引領來作成他們得賜聖靈要作的。因此來展示方言的恩賜，或將這用在沒有人這樣應用的地方上，都是使徒描述為幼稚的蠢事，賜下是為着他們之益處的。最可羨慕的「先知的靈」亦一樣，他們是順服先知的。看不見這個，將聖靈本身與聖靈的恩賜混淆的人已帶來極多和有害的混亂。一直人以為沒有可能來遏止

Ghost Himself, has led to much and mischievous confusion. And it has been thought impossible that they should ever be restrained, or subjected to even apostolic rule, turning, as every departure from scripture does, to the license of the flesh and human will, or the even worse delusion of the enemy.

The Holy Ghost Himself, dwelling in the individual, and especially also in the Church as such, guides, directs, and orders by the word the use of these manifestations of His power in man, as He does everything else, I repeat, by the word; just as the conduct of one led of the Spirit is ordered and guided by the word, the power of the same Spirit directing and applying it. It is this that maintains responsibility, whatever the power given, and, by that, unity, through the Holy Ghost, in the whole body; for, power being given, its exercise would be by man's will else, or it would not be in man at all. This was true in the highest instance where error or failure could not be. When the Son of God in infinite grace and counsel of wisdom became a man,

他們，或叫他們服從於使徒的定規，如同每個偏離聖經，轉向肉體和人類意志的許可，甚或仇敵更壞的迷惑。

聖靈親自住在個別信徒裏面，更且住在教會裏頭，藉着用上祂在人裏頭彰顯的能力作引導、指引和說話上的吩咐，正如祂在任何事上所作的一樣。我重覆說，是藉着說話，正如一個被聖靈藉說話的命令和吩咐來帶領的人，用指引和所用的是相同聖靈的能力。無論維持職責的是甚麼權能，都是藉着聖靈在合一的整個身上來賜下的。因為所賜下權能的運行都是藉着人的意志，否則便完全不是人裏頭的了。在沒有錯誤或失敗可能的最極端例子下這是對的。神子以無限的恩典和智慧的計劃來成為人，並不是要摧毀人的責任，而是要

it was not to destroy responsibility, but to fulfill it all in absolute abstract perfection. "He became obedient." Even in working miracles He would not depart from this.

This difference now however exists, that Jesus having taken the place of power-"all power given to him in heaven and in earth"-His place is not merely the manifestation of perfect obedience in self-humiliation, but the manifestation of exaltation and power. But this, while it has altered the position of Jesus, and the place of His disciples, as vessels of this power, in the testimony of the Spirit of God, has in no way touched the principle of their responsibility, though its sphere may be enlarged by it; nor has it let in the principle of human will in the smallest degree, because power has been increased.

And the word affords the rule for the order of its exercise, as of all things else.

It is a part of this responsibility and reference to the Head of the Church, not to "quench the Spirit," nor "despise prophesyings," be they

以絕對深奧的完美來成就人的職責，「就自己卑微。」就算在行神蹟時，祂也不稍偏離。

但這不相同如今是存在的，就是耶穌已得着權柄的地位，「天上地下所有的權柄都賜給我了。」(太 28:18) 祂的地位不單顯在自我卑微而有的完美順服上，且在高升和權能的彰顯上。這已改變了耶穌的地位，也改變了以神的聖靈作見證，作為這權柄載體的祂門徒的地位，卻從沒有觸及他們職責上的原則，雖則其版圖因此而大大擴展；這也沒有絲毫引進人的原則，因為權柄已然增加。

像任何事情一樣，神的話語承擔起定規聖靈運行的法則。

只要神樂意使用他們，無論他們在教會中是何等尋常或卑微，不消滅聖靈的感動和不藐視先

the simplest or by the humblest in the Church as to mere circumstance, if God be pleased to use them.

The Spirit is the power in the Church, and the written word the guide and standard.

Having spoken of the Spirit, and the Lord, and God; the first two showing the relationship and power of this service, the last making us understand that it was withal truly God's power and working; and then in the same language (that the divinity of the Spirit might be recognized, though in a certain sense taking the place of service, as acting in the subject instrument of Christ's Lordship) ascribed the power and working to the Spirit: having cleared this point, the apostle takes up the subject in connection with the unity of the body. And here Christ, at least the body of Christ, becomes the subject of divine operations: first is rather the fruit of those operations; for we are by one Spirit baptized into one body-thus is Christ.

We have thus the operations of the Spirit of God formally

知的講論是向教會的頭負責和遵行的一部分。

聖靈是教會的權能，而聖經則是教會的指引和準則。

已說過聖靈、主和神，頭兩位顯示事奉的關係和能力，而神則使我們真正明白神的能力和工作的，之後便異口同聲（就是得以確認扮演作為基督子權身分的運行對象之聖靈的神聖，雖則某程度是站在事奉的地位上）歸因於聖靈的大能和工作，既弄清這一點，使徒便論到與身體合一有關的題目。在這裏基督（最少是基督的身體）成為了神聖運行的對象。先是這運行的果子，因為我們是藉着一靈來受浸歸入基督這一身體的。

因此我們所得神聖靈的運行，是正規地建立

established in the corporate unity of the body, in the various gifts of the different members, of which the Spirit itself formed the unity and the power; subservient to the lordship of Christ, and therefore directing the Church by His mind, whether for its own edification in love or testimony to the world; God setting the members of this body as it pleased Him.

The control of the Spirit, as communicating the mind of Christ, over the exercise of these entrusted powers is next brought forward-after stating the superior excellence of love to any gift. Love was, and witnessed, God, and was the bond of perfectness in essential blessing. These, the testimony of power; prevailing indeed over evil, but still ministered in the midst of it, and not to continue, therefore, but to pass away or cease. The use of these for the purpose of love thus became the true test of grace and the mind of Christ in using them; otherwise, turned into personal display. The edifying of the Church was to be the rule of all used there, and no individual title,

在身體團體性的合一上，和不同肢體的各自恩賜上的，聖靈親自在其中形成合一和能力；這也從屬於基督的子權身分，因此隨着祂的意念來指引教會，無論是其一己在愛中的教導還是向世人所作的見證。神以這身體的肢體為祂所喜悅的。

說明愛超然於任何恩賜之後，下一個要說的是聖靈傳遞基督的意念，來控制這些所託付權柄的運作。愛就是神，愛也見證神，愛是以實質的恩福帶來完美的繫結。這些見證的能力實在能勝過罪惡，卻仍在罪中來行事，不是繼續犯罪，因此是罪中的過客，或不再犯罪。為着愛這目的而用上這些，成為了用上他們是否出於基督的意念和恩典的真實測試，否則這只會淪為個人的展示。教會的教導是所有人運用這恩賜的準則，不為個人的名聲，因為他們不過是跟隨基督的意念。

for they were to follow the mind of Christ.

This also gave rise to a distinction in the gifts, of those suited to the world, and those meant for the profit of the incumbent of the Church. Thus "tongues" were a sign to unbelievers, not to the Church; this was their use. One gifted with tongues was not therefore to speak in them, unless there was an interpreter; for the Church would not be edified: it would by the subject matter, if there was an interpreter. So "signs," or "miracles," confirmed the word.

The gift of tongues was peculiar and characteristically evangelical; overreaching the consequences of man's sin and judgment in Babel, and setting aside manifestly the confining the testimony of God to the Jewish people; constituting an active ministry towards those without, which was distinctively essential to Christianity. It thus became, distinctively, manifestative of the Holy Ghost, on the Jews, and on the Gentiles (the hundred and twenty

這也帶來恩賜上的分別，有些是為世界而設的，有些為叫教會有聖職者得益處。因此「方言」是顯給不信者看的，並不是教會，這就是其用處所在。因此人得方言恩賜不是在信徒中來說的，除非有翻譯者在場，因為教會得不着造就，若有翻方言者，就另當別論。因此奇事或神蹟就確定了說話。

**方言的恩賜**是特特和典型地為福音而設的，彌補人在巴別事件犯罪和審判的後果，將為神作見證只給猶太人的限定公然撤銷，組成人來向那些教會外面的人有活潑的事奉，這事奉對於基督教是格外重要的。這差來之聖靈的格外向猶太人和(哥尼流那一百二十名)外邦人的彰顯，是作為這恩典，和在基督裏之榮耀和祂作為頭的見

and Cornelius), as sent down, the witness of this grace, and of glory and headship in Christ. Miracles had been wrought among the Jews; even there, however, it was amongst those departed from the covenant, or when at first that national system was established. In Judea the prophets recalled to the law, and let their predictions verify themselves or be owned by faith. Their summons to the law required no verification; its obligation was acknowledged. But tongues were properly applicable to the Christian dispensation as acting on the world, and therefore because the characteristic manifestation of the Holy Ghost sent down as acting before the world that needed this.

"Tongues, miracles, healings," then, might be exercised by those gifted thereto in the Church, but they were exercised as the witness of the beneficence of Christ's Lordship to the world, and not towards the Church already alive in heaven by the deeper quickening power of that beneficence. This was their general character. The proper character of the Church's blessing

證。神蹟一直在猶太人中發生，但只在那些偏離了約的人當中，或在全國系統開初設立之時。猶大國的先知恢復律法，容讓預言來自我證實或藉信來相信預言。他們的巔峯就是律法不需印證，其責任都為人接受。但方言合適地被應用在基督徒世上的活動中，因此成為了聖靈被賜下的特特彰顯，如同在需要這個的世人面前所展現的。

「方言、神蹟、醫治」可以藉着那些得恩賜的人在教會中得以行使出來，但他們的行使是作為向世人見證基督是主的善舉，而不是藉着這善舉更深的復甦能力來向早已是有天上生命的教會行使的。這是他們的普遍特質。教會恩福的適切特性乃是造就。「凡事都當

was edification: "Let all things be done unto edifying"; or, as expressed in the Ephesians, "the edifying of itself in love."

This appears to me the true distinction: signs too to the world, and edification to the Church; not that usually made between miraculous, and not miraculous; as if God gave no positive gifts to the Church now, and as if miraculous were synonymous with supernatural, and that the Holy Ghost had ceased to act; and thus human powers are practically referred to as the sole agent in the Church. If miraculous be spoken of as meaning those which were signs to the world, I have no objection, provided the direct power and gift of the Holy Ghost be not set aside in those which are not for signs but for edifying: otherwise great dishonor is done to the Holy Ghost.

There is this distinction given us in these gifts by the fact of some being for signs, some for edifying: the former are to act on the senses and mind as applicable to those without; the latter on conscience and spiritual understanding, and

造就人。」(林前 14:26) 又或如以弗所書所說的：「在愛中建立自己」(弗 4:16)

通常人以是否神奇來作分別，對我來說，真正的分別是：神蹟是給世人的，而造就是給教會的。就正如如今神不再將明確的恩賜給與教會，和正如異能與超自然是同義的，因此聖靈要停止來作工了；因此人力實際上被視為教會中的總代理。若異能被說為與那些世人所看為奇蹟的同義的話，我便不反對，只要聖靈的直接能力和恩賜不被那些不是尋求神蹟而是尋求造就的人所摒棄，否則對聖靈便會做成大大的不敬。

在這些恩賜上我們有的分別就是：**有一些是作為神蹟，有一些是作為造就的**。前者作在適用於那些沒有恩賜之人的感覺和心思上；後者是作在良心和屬靈的認知

consequently the subject of intelligent judgment and reception. This remark is of importance. The Spirit of God acting in the force of responsibility in us is always paramount to any means of power and gift-even if real; for, thereby the authority of God is owned and set up over ourselves. The true use of gift in the Church is just to enforce this: wherever it departs from this it is clearly false in principle. "I must judge them which say they are apostles"- "let the rest judge"- "the spiritual man judgeth all things." Self-will, which refuses the enforcement of responsibility by gift, or which would use gift to exalt itself, instead of enforcing it, are alike the flesh set on by Satan to its own lawlessness. There is no remedy for this but grace, and the power and presence of the Holy Ghost condemning and mortifying the flesh in each. The want of this is recognized as possible, and to come, by the apostle: "The time will come when they will not endure sound doctrine, but heap to themselves teachers, having itching ears."

上，至終作在理性判斷和接受這目標上。這覺察是重要的。在我們裏頭以負責任的力量來運行的神的靈，總是超乎任何力量和恩賜的手段，即使是真實的，因為在這事上神的權威是為我們所屬和在我們之上所樹立的。這恩賜在教會中的真正用途不過是促成這個：它在那裏偏離這個，明顯是在原則上出錯的。「試驗那自稱為使徒」(啟 2:2)，「其餘的就當慎思明辨」(林前 14:29)，「屬靈的人能看透萬事。」(林前 2:15) 拒絕藉恩賜來盡上責任的己意會用恩賜來高抬自己，而不是去盡責，就像被撒但所鼓動的肉體來作一己不法之事一樣。除了恩典便沒有解決辦法，並且聖靈的能力和同在在每人的肉體上定罪和作出抑制。這方面的不足使徒已確認為可能會來到的：「因為時候要到，人必厭煩純正的道理，耳朵發癢，就增添好些師傅。」(提後 4:3)

I should also remark, that the Holy Ghost teaches us here that while He distributes to every man severally as He will, and uses whom He will, so that all openness is to be maintained for His operations, there are distinct permanent gifts whereby men are constituted teachers, prophets, or the like, though their teaching and prophesying may still be in constant dependence on the action of the Holy Ghost Himself. These directions, in fine, as to tongues and interpretations-the number and manner of prophets speaking-women speaking-show the distinct control of the Holy Ghost Himself (thus is its order expressed in the word) over the exercise of all entrusted gifts in the Church, where the Holy Ghost habitually dwelt and guided for the edifying of all. Liberty and guidance is characteristic of Christianity, and is distinctive of power making willing, and the wisdom of God for us.

This testimony to the world, and edifying of the Church, involves also another consideration, besides

我也要作出提醒，聖靈在這裏教訓我們的是，祂按祂的心意來將恩賜分給各人，用上祂樂意用的，因此在祂的運行上能維持所有的公正性。固然有不同的恩賜，有像教師和先知等這些組織性的，雖則他們的教導和作先知講道也許仍常倚靠聖靈本身的運行。最後說到說方言和翻方言的、作先知講道之人的數目和態度、和女人講道；這顯明聖靈本身（這是聖經中所記祂的規律）在教會中所託付一切恩賜的運用上的明顯控制，聖靈就是在教會中經常居住和引領來教導所有人的。自由和蒙引導是基督教的特徵，有着立志的能力和神給我們之智慧的特徵。

除了教會在世面所行的神蹟之外，對世人的見證和對教會的教導

the signs wrought by the Church before the world—a principle of service a little modified by the position of the apostle Paul—that the operation of the Spirit in gift, though working in and by, precedes the formation of, the Church. Gift of evangelizing, though it be in a member of the Church, yet is clearly antecedent in its own character to the existence of the Church; for it is by that the Church is gathered.

But after a lapse of time Paul comes from Tarsus, brought to Antioch, and there for a year assembles himself with the Christian congregation, and teaches much people; and then "the Holy Ghost," certain prophets being there, while they fasted and prayed, said, "Separate me Barnabas and Saul for the work whereunto I have called them." Thus, while directly sent of the Holy Ghost, they went in obedience to Him, not to the Church; they went from the bosom of the Church, commended of them to the grace of God for the work whereunto He had called them, and returned to the bosom of the Church. Not

也包含另一個考量，就是因着使徒保羅身分上稍微改動的事奉原則：所賜下的聖靈，雖在教會中和藉教會來運行，卻是先於教會之形成的。傳福音的恩賜雖屬教會肢體，但明顯地按性質是先於教會的存在，因為教會是因這恩賜而得聚成的。

一段時間之後來自大數的保羅被帶往安提阿，在那裏有一年之久與基督徒的會眾一起聚會，教導眾人，之後在那裏與一些先知一起禁食禱告時，「聖靈說：要為我分派巴拿巴和掃羅；去作我召他們所作的工。」（徒 13:2）既被聖靈直接差派，他們並非順服教會，而是順服祂而行。他們自教會中間出發，他們蒙眾人所託，蒙神之恩，來往祂呼召他們到之處去作工，之後便回到教會當中。回來時實在並非向他們如同負責人般作中期報告，免得真實使徒的

returning any intermediate reports indeed as responsible to them, for the true apostolic office would thereby have been detracted from; but communicating for the joy of all what God had done through them. Thus, though it was not a gift exercised in ministry in the Church, its union with the Church was maintained, and the comfort of all sustained therein. The apostle became-authoritatively sent amongst those whom he had himself thus gathered-the apostle of the Gentiles.

This is the real difference of this epistle to the Ephesians and that to the Corinthians. There the Spirit is looked at as present, and operating in the body generally, in the power of God, "as God hath set in the Church"-witness of, and subservient to, the Lordship of Christ, and therefore including that in which it was the witness of this to the world; and therefore the gift in its exercise is dependent in many respects on the competency of the Church by its state to stand as a witness, or the wisdom of God in so using it. Here (in the Ephesians) the

職責因而被扭曲；而是因着神藉他們作的一切工作來傳遞喜樂。因此這雖然不是在教會中職事上的行使恩賜，但與教會的合一得以保持，所有人的安慰得以持續。自一己所召聚的人當中有權威地被差出去的使徒成為外邦人的使徒。

這是以弗所書與哥林多前書的真正相異之處。在哥林多前書中聖靈被看為一個禮物，普遍地在身子內以神的大能來運行，「神在教會所設立的」，見證和從屬於基督的主權身分，因此這也成為向世人的見證；因此這恩賜的運行是完全取決於教會多方面的能耐，就在於她作為見證人所持定的狀況，或神在運用它上的智慧。而以弗所書就沒有談到教會的狀況。內部行政不是其主題，而是

state of the Church is not adverted to. It is not its internal administration that is the subject, but Christ's own love to His own body, His spouse; one he cherished and nourished as His own flesh, and thus cherished and nourished for Himself.

But in the passage immediately preceding the one we are upon in Ephesians (that in the end of chapter 3) this is pursued more directly as to the power in us; because the Colossians treats more of the fullness of the Head for the Church; this of the Church as the fullness of Him that filleth all in all-the corporate fullness, as His body, of Him that is Head over and fills all things. We read of "strengthened with might by his Spirit in the inner man-able to comprehend the length and breadth and height, and to know the love of Christ which passeth knowledge; that we may be filled with [eis, lit. "unto"] all the fullness of God." Thus the Holy Ghost becomes in us now the power and strength of this fullness. Chapter 2 had introduced-after stating access

基督對祂一己身子，祂配偶的愛，是祂所珍愛的，看為自己的肉體來滋養的，因此是為自己來珍愛和滋養。

但就在我們引述經文的前一章（在弗 3 章的結尾處），所更要直接追求的是我們裏頭的能力，因為歌羅西書較多處理作為教會之頭的豐盛。於教會來說，這充滿萬有者的豐盛乃是團體性的豐盛；於身體來說，祂是超乎和充滿萬有的頭。我們讀到：「藉着祂的靈，叫你們裏面的人力量剛強起來.....能以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, 18, 9）因此聖靈如今成為這豐盛的能力和力量。在弗 2 章說到猶太人和外邦人兩者都靠着聖靈藉基督耶穌得往父那裏去之後，便引入

to the Father by the Spirit through Jesus for both Jew and Gentiles-the additional truth that they were "built together for an habitation of God through the Spirit." This ground having been parenthetically unfolded in its fullness in chapter 3, chapter 4 resumes the thread of chapter 2, while taking up the unity mentioned in the first.

We, "strengthened with might by his Spirit, ... that Christ may dwell in our hearts," thus "rooted and grounded in love," "able to comprehend with all saints" the plenitude of blessedness and glory in divine counsel and fullness, and to know the love of Christ, that we might be filled with the fullness; thus we find it in Christ, known by the Holy Ghost dwelling in us. Thus this fullness of God is known, even in Christ, for so are we brought into it. And this is by power working in us that we may enter into that into which we are brought. "Now unto him ... that worketh in us"-concludes the apostle-"be glory in the Church!" Now all this blessed fullness (of which the unity of the Church united to Christ is the center

這附加的真理：「靠祂同被建造，成為神藉着聖靈居住的所在。」(弗 2:22) 這立場在弗 3 和 4 章中得着順道地揭開其豐盛，重回弗 2 章的思路，接上弗 1 章所說到的合一。

我們「藉着祂的靈剛強起來，使基督住在你們心裏」(弗 3:16)，因此「叫你們的愛有根有基」(弗 3:17)，「能以和眾聖徒一同明白」(弗 3:18) 那豐厚的恩福、神聖的忠告和豐盛，且認識基督的愛，叫我們得以被那豐盛所充滿。因此我們在基督裏找到它，藉着內住我們裏頭的聖靈而知曉。因此神(實際上是在基督裏的)這豐盛便為人所知，因我們藉此來被領得進入。是藉着在我們裏頭運行的大能大力來叫我們(包括使徒)得進入我們被領進之所。「神能照着運行在我們心裏的」(弗 3:20)，「在教會中得着

and scene of development, while it extends to the whole sphere of the display of God's universal glory), in the love of Christ her Head, is ministered to the growing up of the body by these gifts of Christ. They are the ministrations of Christ the Head in the body. It is His gift-the edifying of His body-that they might grow up into Christ's fullness, of which we have seen the character just now. This gives us the character of the gifts. Here there is actually no mention of the Spirit, though doubtless the Spirit was the medium of power, (See chapter 2: 22; chap. 3: 16. But chapter 3 has brought it into union with divine fullness, and that, as we in Christ, so Christ is dwelling in us, and therefore pursues it here as of Christ ministering of and in the power of that fullness, for the bringing up of the Church into it in actual joy, security, and fellowship by these ministrations of it.) but they are given by Christ, who fills all things, that He may introduce the Church into His fullness-the Church in which the Spirit dwells: His fullness being the fullness of God-in

榮耀」(弗 3:21)。如今這一切可稱頌的恩福(就是與基督聯合的這合一乃是所發展的中心和場地,這且延伸至神普世榮耀所拓展的整個範疇),藉着基督(她的頭)的愛,叫身體藉着基督的這些恩賜得以成長。他們是基督這頭在身體裏的工作。叫祂的身體得教導是祂的恩賜,叫他們得以長成基督的身量,就是我們剛才所看見的特質。這給與我們恩賜的特質,在這裏根本沒提及到聖靈,儘管那能力的媒介毫無疑問就是聖靈,(參看弗 2:22; 3:16。但弗 3 章所領入的是與神聖豐盛的合一,就是我們在基督裏,和基督在我們裏頭居住,因此這裏所從事的,是基督所作的,是以這豐盛的大能作成的,因為教會被領進的是真實的喜樂、安全和藉這而作成的契合。)賜下他們的卻是充滿萬有的基督,叫祂得以將有聖靈居住的教會引進祂的豐盛。祂的豐盛

Him all the fullness dwelling-and He filling all in all, and the Church His fullness. (Eph. 1 presents specially the presenting of God to the saints; chapter 3, Christ's dwelling in them, that they may realize His fullness.) It is then here, Christ according to this blessed fullness giving in love to His members, for the growing up into Him in all things who is the Head, till we all come to the measure of the fullness of Christ: not the display of His Lordship to the world (the Spirit acting as subservient to that display, divinely distributing, "God working all in all"). It is Christ giving to the Church to minister on the ground of union-entrance into communion with His fullness.

Spirit, the gifts Christ gave (as gifts, nothing righteously to exalt) to man on His exaltation (that being of Him who first descended, and that into the lower parts of the earth), as now far above the heavens, so that He filled all things, captivity being led captive; that the powers of darkness having the Church captive were now led captive themselves, so that Christ

就是有着一切豐盛居位之神的豐盛，祂是充滿萬有者，教會也是祂的豐盛。(弗1章特特向聖徒提及神，而弗3章提及基督在他們裏頭內住，叫他們得以明白祂的豐盛。)那麼基督按這來憑愛將可稱頌的豐盛給與祂的肢體，因為凡事上在其裏頭長成的祂乃是頭，直至我們全都長成基督的身量，並不是向世人展示祂為主的身分(聖靈在這展示上擔當神聖分發的從屬身分)，「在眾人裏面運行一切的事」(林前12:6)給與教會作成得進入與祂的豐盛聯合的合一根基工作的乃是基督。

聖靈所賜的恩典(既是恩典，便沒有可誇的)，遠升諸天之上要充滿萬有，擄掠了仇敵，就是從前擄掠教會的黑暗權勢如今被擄掠，因此基督能自由地釋放地來與教會相通，得與祂的豐盛相交，在此舉中所展示的祂如何充滿萬有，按己意來賜下使徒、先知、傳福

could freely communicate to the Church, so delivered, communion with His fullness, who in this act displayed how He filled all things, and accordingly gave these gifts for this purpose-apostles, prophets, evangelists, pastors, and teachers. These I would now notice.

It is to be remarked that all gifts of sign to men as such are entirely omitted; all that dealt with nature, and all even that merely dealt with the flesh in the Church; those only are mentioned that are initiative, and that edify in the Church. Thus miracles, tongues, healings, helps, and governments are omitted; apostles and evangelists, prophets, pastors, and teachers are introduced.

As to apostles, what has been observed will partly lead us to some distinction in this office. Primarily, they are no part of the body properly speaking; they gather it. The house is built on them. Thus the twelve were sent as Jesus was sent of the Father. Paul was sent of the Lord directly. But in another character they had a place in it, in the continual exercise of their

音的、牧師和教師的恩賜。這些如今我要談到。

當留心的是所有人看來是神蹟性的恩賜都完全欠奉，這些全都是關乎到血氣的，甚至只是關乎到教會中的肉體的。所有提及的都是初步的，是教會中當教訓的。因此神蹟、方言、醫治、救助的和管治的全都欠奉，使徒、傳福音的、先知、牧師和教師則被提及。

對使徒的一直察看上，某部分必會領我們認識到這職事上的一些特點。基本上，確切來說他們不是身體的一部分，身體是他們聚合的。教會是建立在他們上面。因此十二門徒的被差就如同耶穌為天父所差一樣。保羅是主直接所差的。但在他們持續來執行他們的功

functions. In the former character they stood alone, save in one particular which they possessed in common with prophets. But, as authoritative regulators of the Church by revelation, they had a peculiar and definite place. In the one particular of revelation of the mind and will of Christ and of God, the prophets might be associated with them; but these had no authority delegated of the Lord in their office as sent forth. The holy beneficence of this arrangement, I think, is evident. Thus while the Church was regulated and ordered responsibly and authoritatively by an apostle, yet they had to say, "built upon the foundation of the apostles and prophets." In the sense of revelation, as laying down the foundation, their work is complete and fulfilled. The word of God is written for us. The fruits of authoritative regulation were left (as every dispensation had been) in the responsibility of man, and men have entirely failed. But the revelation of the will of God is complete, and is there for us to refer to by the Spirit, according to

用這另一個特質上他們有其地位。在先前的性質上他們是孤立的，他們所擁有的特質中只有一個是與先知所有的相同。但在憑啟示而作為教會的權威監管者上，他們有着獨特和明確的地位；在基督和神的心思意念之啟示這特質上，先知與他們是聯在一起的，但先知在差派他們的職責上他們沒有主的權威委託。我想這安排的神聖善舉是明顯的。因此當教會在使徒負責任和權威的監督和定規上，教會必須說是「被建造在使徒和先知的根基上」(弗 2:20)的。從啟示的意義來說，既立下了根基，他們的工作是完成和完滿的了。神的話是為我們來寫成的。(為每個處境)留下叫人來負上責任的是權威性規條的果子，而人一直是完全失敗的。但神旨意的揭示已完成，留給我們靠聖靈來參照，不是藉着仿效，而是藉着我們當下處境中順服聖經的亮光。因此

the light of the word in our present condition, not by imitation, but by obedience. Hence tradition disappears; for at best that is imitation, not obedience; a very important distinction, as will soon be found in its application.

The only other reference of importance, that I am aware of, as to distinctness of subject, is in the book of Revelation, which I shall only briefly notice, because its character is quite different. In the first three chapters, the unity of the body ceases to be recognized, and the Spirit is not seen acting in the Church in the power of this unity, of which Christ is the corporate Head; but Christ is seen in a judicial though priestly character in the midst of the churches, and the Spirit is a Spirit of address and prophetic warning to them, not of gift in them. "He that hath an ear, let him hear what the Spirit saith unto the churches." This might be gift in the apostle, but this is the character of the address; and hence every individual with an ear is called upon to hear for himself.

After this the Spirit is seen in

傳統都消失，因為傳統極其量是仿效，而不是順服，這是一十分重要的分別，在應用上不久必會有着這個的發現。

如同這題目的特殊性一樣，我了解到還有另一個說到這重要性的，就在啟示錄，就此我只能簡述，因為其性質頗不相同。在頭三章中沒有說到身子的合一，並且不見聖靈在基督乃團體之頭的教會中有着合一大能的運行；只見基督在教會中間有着祭司樣式的審判，而聖靈是對他們說話和警告的靈，而不是他們的恩賜。「聖靈向眾教會所說的話，凡有耳的，就應當聽。」（啟 2:7）這也許是使徒的恩賜，但這是祂說話的特質，因此每個有耳的都被呼召來為己而去聽。

在這之後，得見不是

His fullness in heaven, not in the Church, and is sent forth as the providential agent of the Lamb's power, as the seven Spirits of God sent into all the earth, not as the power of communion and gift in the Church at all. Thence it is seen as in the Church, as the bride directing her aspirations and desires after one object, the coming of the Bridegroom: "The Spirit and the bride say, Come." And this closes the whole scene.

This is traced, after the unity of the body with Christ is revealed, in His corporate operations and character, first, as the witness of Lordship in Christ, acting in the members of His body in witness; then as the ministration of His love to His body for its growth up into His fullness: lastly, as a prophetic and judicial witness to the churches themselves, thenceforward only in heaven as regards the Church in acting on the earth.

Such are the operations, as fully developed, of this blessed agent of divine power in us and towards the world. The chief topics, I believe, are noticed: I pretend to

在教會中而是以其豐盛顯在天上的聖靈，被差來成為傳送羔羊權力的中介，作為被差進入整個世界的神的七靈，一點也不是作為與相交的能力和給與教會的恩賜。從此在教會中得見作為新婦的她，所渴望和渴想的只有一個目標，就是新郎的再來。「聖靈和新婦說：來。」（啟 22:17）整個劇目也在這裏落幕。

得揭示身子與基督的合一之後，便得見聖靈團體性的運行和特性，先是作為在基督裏為主身分的見證，就是在祂身子肢體中所作的見證；之後是祂愛的運行來叫祂的身子得以長成祂的豐富；最後，聖靈的先知性和審判性見證在地上作在眾教會中，在天上則作那獨一的教會。

聖靈就是在我們裏頭和向世人運行那可稱頌之神聖能力的媒介。我相信主要的題目已然涉獵，我無有可自稱了。那

nothing more. Those who seek to search Him out, must do so by His own aid in the word itself. And may they, while dwelling on it here as a subject of thought, be led to refer to that Holy One Himself in His presence and personal power, as One who is with the Church-the Comforter sent-not merely resting in thoughts about Him, but led, actuated, directed, by Him, and honoring Him as energized by Him in all things!

些力求尋找祂的人，必須在聖經本身祂一己的幫助下才能找到。但願他們在這題目上沉思時，被帶領來着眼於那聖者的同在和本身的能力，那差來的保惠師乃是與教會同在的聖者，不單止思想祂，且得祂的引導、驅使和指引，凡事上如同得祂加力般來尊崇祂！

# Operation of the Spirit of God

## 神聖靈的運行

Author: John Nelson Darby

作者：達秘

Translator: Chow Woon Kuen

譯者：鄒煥權

Publisher: Chow Woon Kuen

出版人：鄒煥權

Publishing in Hong Kong

出版地：香港

First publication in September 2025

2025 年 9 月初版

ISBN 978-988-71607-5-5

## 非拉鐵非書簡 ( Books of Philadelphia ) 32 《神聖靈的運行》

我們從聖靈而生。個人上，聖靈復甦 ( 重生 ) 我們，聖靈因我們成為了神兒子而內住裏頭，以基督的榮耀把我們聯繫一起，將神的愛遍灑我們心中，按祂一己所喜悅來啟示我們，成為揭示祂人子榮耀的工具。

作者引述和演繹眾多關乎聖靈的經文：「我們為這事作見證；神賜給順從之人的聖靈也為這事作見證。」( 徒 5:32 )  
「人若沒有基督的靈，就不是屬基督的；基督若在你們心裏.....」( 羅 8:9-10 ) 「藉着祂的靈，叫你們裏面的人剛強起來，使基督因你們的信，住在你們心裏。」( 弗 3:16-17 )  
「盼望不至於羞恥，因為所賜給我們的聖靈將神的愛澆灌在我心裏。」( 羅 5:5 ) 「神的應許，不論有多少，在基督都是是的。所以藉着祂也都是我們的，叫神因我們得榮耀。那在基督裏堅固我們和你們，並且膏我們的就是神。祂又用印印了我們，並賜聖靈在我們心裏作質。」( 林後 1:20-22 )  
「主的靈在那裏，那裏就得以自由。」( 林後 3:17 )

聖靈有至高無上的權力來「運行，隨己意 ( 將恩賜 ) 分給各人。」( 林前 12:11 )