

*The Centrality
of the Cross
Jessie Penn-Lewis*

十字架居中

賓路易夫人著

THE CENTRALITY OF THE CROSS

By Jessie Penn-Lewis

CHAPTER I

In Dr. Forsyth's book "The Cruciality of the Cross" he says, "We need a 'fixed point', which acts as a centre and a goal, and that 'point' in the history of the world—back to the ages before it, and forward to the ages following it is the Cross of Calvary."

"Our Lord Jesus; Who was given up to death for our transgressions, and raised again to life for our justification". (Romans 4:25)

The Cross is therefore central for justification, and central for the forgiveness of sins, and the justification of the sinner. Again read Romans 5:6-8, "While we were yet helpless [in our sins], Christ at the appointed time died for sinners. Now hardly for a righteous man will any be found to die [although some perchance would endure death for the good], but God gives proof of His own love to us, because, while we were yet sinners, Christ DIED

十架居中

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第一章

Forsyth博士在《十字架的關鍵》一書中說到：「我們需要一個作為一個中心和一個目標的中樞，而在之前和往後世代的世界歷史上，這點就是加略山的十字架。」

「耶穌是為我們的過犯被交付了，是為我們的稱義復活得生了。」(羅4:25)

十字架是因信稱義的中樞，也是罪得赦和罪人得稱為義的中樞。再來讀羅5:6-8：「因我們還在罪中無助時，基督就按所定的日期為罪人死。為義人死是少有的；為仁人死或者有敢作的；惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。」之後讀羅5:9-10：「現在我們既靠着祂的血稱義（就是藉

FOR us". Then in verse 9, "Much more, now that we have been justified in His blood, (i.e., By participation in His blood; that is, being made partakers of His death.) shall we be saved through Him from the wrath of God. For if, when we were His enemies, we were reconciled to God by the DEATH of His Son, much more being already reconciled, shall we be saved, by SHARING IN HIS LIFE".

We are "justified in His blood"; when we were enemies we were "reconciled to God by the death of His Son", and, being reconciled, we are saved by "sharing in His life". These are declared basic facts, showing that Christ's death on Calvary was a death for sinners, and a reconciliation with God of sinners in a state of enmity against Him; and a salvation for those sinners through the impartation of a 'share' of the life which Christ, as their Substitute, obtained for them out of His death.

Verses 1-2, "What shall we say then? Shall we persist in sin that the gift of grace may be more abundant? God forbid! WE WHO HAVE DIED TO SIN." Here is the

着有分於祂的血來有分於祂的死)，就更要藉着祂免去神的忿怒。因為我們作仇敵的時候，且藉着神兒子的死得與神和好；既已和好，就更要藉着有分於祂的生命來得救了。」

我們是「靠着祂的血稱義」的；當我們作仇敵的時候，我們「藉着神兒子的死得與神和好」；既與神和好，就要藉着「有分於祂的生命」來得救了。這些所宣告的基本事實，顯示基督在加略山的死是為罪人死，和叫處於與神為敵狀態的罪人與神和好；那些罪人也藉着所給予他們的救恩來脫離死亡，來有分於基督作為他們代替者的生命。

「這樣，怎麼說呢？我們可以仍在罪中，叫恩典顯多麼？斷乎不可！我們是在罪上死了的人呢。」（羅6:1-2）這裏的

Cross in its aspect of the death of the sinner with the Saviour. It is clear from this that Christ's Cross was the sinner's cross, not, of course, in the matter of atonement God-ward, but in the taking of the old creation life to the Cross, that the believer should be delivered from the power of sin; and that, not by conquering it, but by dying to it. Here is the key to victory. The deepest things are the simplest.

"We who have died to sin," how can we any longer live under the mastery of sin? Or "have you forgotten that all of us...were baptized into fellowship with His death?" writes the Apostle. 'All of us'—not the few who wish to be advanced souls, but young converts also!

I saw this in Finland some years ago, when the daughter of a professor sat in the front row of the Conference meetings. At the end of the third day, the people were passing out, when the girl came along, and flung her arms around my neck, and burst into tears. I said, "What is it, dear? Have you come to Christ?" "Yes, I have." "Thank God! What did you see that led you to

十字架說到罪人和救主的同死，當然不是在神方面來看救贖一事，而是信徒將舊造的生命帶到十字架，來脫離罪的權勢；並且所用的方法不是要征服罪，而是要在罪上死。這是得勝的訣要，最深層的東西通常也是最簡單的。

「我們在罪上死了的人」豈可仍在罪的支配下活？又或如使徒所記「豈不知我們所有人.....是受洗歸入祂的死麼？」是「我們所有人」，不是少許想成為進步生命之人，也包括年輕的信徒！

幾年前在芬蘭我得見這個，那時一個教授的女兒坐在大會聚會的前排。我在講述麥子落在地裏死了。在第三天會後，人們在離開時，那女孩走過來，將她的手臂摟着我的頸項，聲淚俱下。我說：「親愛的，有甚麼事？你往基督去了沒有？」「我去了。」「感

Him?" And she replied, "The corn of wheat falling into the ground to die". She was born again through the revelation of the Spirit of God, that "when Christ went to Calvary, He took the sinner too". The result was that this soul became more 'full-grown' in three months, than the majority of Christians we meet today. When she was only three months old as a Christian, she was able to translate into Swedish (and to make arrangements for the publishing of) the whole of the book, The Cross of Calvary, and to do it intelligently and fully. This shows us what sort of converts they had in Pentecostal days. They were 'born' in Paul's time on the truths of Romans 6.

"We who have died to sin...or have you forgotten that all of us, when we were baptized into fellowship with Christ Jesus, were baptized into fellowship with His death? With Him therefore we were buried by the baptism wherein we shared His death; that even as Christ was raised up from the dead by the glory of the Father, so we likewise might walk in newness of life". Now listen

謝主！你看見甚麼來領你到祂那裏去的？」她答說：「麥子落在地裏死了。」她因着神聖靈的啟示重生了，「當基督走上加略山時，祂也帶這罪人同去。」結果是這人不到三個月便成長得比我們今天遇見的絕大部分基督徒更成熟。作為一個只是三個月大基督徒的她，能夠將《加略山的十字架》整本書翻譯成瑞典文，正安排出版事宜，作得既精明又全面。所顯給我們的是他們在五旬節得的是何等的歸主；他們是在保羅當日羅6章的真理中「重生」的。

「我們在罪上死了的人.....豈不知我們這些受洗歸入基督耶穌的人是受洗歸入祂的死麼？所以，我們藉着洗禮歸入死，和祂一同埋葬，原是叫我們一舉一動有新生的樣式，像基督藉着父的榮耀從死裏復活一樣。（如今當小心來聽那餘下的經文）我們若在祂死的形狀上與祂聯合，也要

carefully to the next words—"For if we have been grafted into the likeness of His death, so shall we also share His resurrection".

Note the repetition of the words about the Cross, making it the 'fixed point' of the message. "We who died"—Calvary! "His death"—Calvary! "Shared His death"—Calvary! "Grafted into...His death"—Calvary! And again in verses 6 and 8, "Crucified with Christ"—Calvary! "Shared the death of Christ"—Calvary! How clear it is. The Cross of Christ is the sinner's Cross. And why? Because the whole Adam life of nature is absolutely fallen. It cannot be improved. It is fallen and poisoned by the serpent in root and branch. The whole scheme of redemption lies in the fact that God must begin again, so to speak, and make a new creation. Through the Cross He plans to bring to an end the old Adam life of the fallen race, and build again a new creation in the midst of its ruins. There is not even a 'divine spark' in the fallen man which He can fan into life as the basis for the new.

The Cross as the 'fixed point' for VICTORY OVER THE WORLD. In

在祂復活的形狀上與祂聯合。」(羅6:2-5)

留心所重覆用上「十字架」一詞，成了經文的中樞。我們已死的人——加略山！祂的死——加略山！與祂同死——加略山！死的形狀上與祂聯合——加略山！在羅6:6, 8中與基督同釘——加略山！與基督同死——加略山！何等清晰，基督的十字架是罪人的十字架，因為亞當的整個肉身生命是全然墮落的，是不可能改良的。這生命是在根部和枝條上被蛇弄至墮落和被毒害的。整個救贖的計劃就在於神必須從新開始這事實，就是說要有着一個新造。祂藉着十字架來計劃終止墮落族類的舊亞當生命，在其頹垣敗瓦中重建一個新造。在墮落的人中沒有能夠激起作為進入新造生命之基礎的一個「神聖閃光」這回事。

十字架是作為「勝過世界」的中樞。在保羅的

every one of the epistles of Paul we find that he refers to the finished work of Christ at Calvary, in one aspect or another. Everything he says in all his letters revolves around the centre of the Cross. In Galatians especially, are so many references to the Cross in its basal relationship to vital aspects of the Christian life, that the epistle might be called the Epistle of the Cross. In Galatians 6:14 we get the strongest passage about the believer's death to the world. The Apostle writes about himself, but what was true for Paul is true for us. In this instance Paul saw the 'world' in the proselytizing methods of the Judaistic believers, and their desire to escape the persecution of the Jews "which Christ bore upon the Cross". "But as for me," says the Apostle, "far be it from me to boast, save only in the Cross of our Lord Jesus Christ; whereby the world is crucified unto me, and I unto the world."

The believer's death with Christ upon His Cross therefore means a being crucified to the world in all its aspects. Not to be a miserable, joyless person, but one

每一封書信中，我們發現他總在某一或別些方面來指着基督在加略山所作成的工作。在他所有的書信中說到的每一件事，都是圍繞着十字架這中心來轉的。尤其是在加拉太書，有多處是指着十字架作為基督徒生命中重大層面的基本關係來說的，因此這書信也可被稱為十字架的書信。在加6:14中我們有信徒向世界死的最強烈經文。使徒說到他自己，凡於保羅是真的，於我們亦一樣真。在這例子中，保羅在猶太信徒所用改教的方法上看見世界，他們渴望逃避猶太人對「釘在十字架上之基督」的逼害。使徒說：「但我斷不以別的誇口，只誇我們主耶穌基督的十字架；世界於我是被釘死的，我於世界也是被釘死的。」

因此信徒與基督在十字架上的同死就是在世界的所有層面上來釘死。不是要成為一個可憐、沒有喜樂的人，而是

filled with the joy and glory of another world. It is not the 'cross' that makes us miserable, but the absence of it. It is a delivering Cross—a Cross that liberates you to have the very foretaste of heaven in you, as already sharers of the power of the age to come.

In Galatians, also, we find Paul showing us the Cross as the CENTRE OF DELIVERANCE FROM THE RULE OF THE 'FLESH'. "They who are Christ's have crucified the flesh with its passions and lusts" (Gal. 5:24). Those who apprehend this meaning of death with Christ, have proved that it is practically possible for them to walk at liberty with no 'desires of the flesh' having mastery over them. In verse 16 of this chapter, we read of the conflict there is bound to be between 'flesh' and 'spirit'. Each are essentially opposed the one to the other. When the spirit dominates, the desires of the flesh are in abeyance. Verse 24 reveals the secret of this dominance of the spirit, as possible through the Cross. It is true that whilst the 'flesh' is to be crucified in an ethical sense, we do 'walk in the flesh' in a physical and lawful sense,

一個在另一個世界上充滿喜樂和榮耀的人。這十字架不是令我們可憐，反而是不可憐。這是一個解放的十字架，這釋放叫你預嘗你裏頭的天堂，早早有分於來世的能力。

在加拉太書中我們也發現保羅向我們顯明十字架乃是脫離肉體管治的中心。「凡屬基督耶穌的人，是已經把肉體連肉體的邪情慾同釘在十字架上了。」（加5:24）那些領略與基督同死的人已證明他們實在可以不體貼轄制他們的肉體下來自由行走。在加5:16中我們讀到必然有着肉體和靈之間的鬥爭。本質上一方是與另一方為敵的。當靈支配時，肉體的願望就被終止。加5:24則揭示靈支配的秘密，是因着十字架而變得可能的。雖然肉體在倫理層面上被釘，但我們真的在身體和法理的層面上在肉體中行也是事實；可是在肉體和法理上，我們都不是在肉體的支配下來行

but even 'physically' or 'lawfully', the 'flesh' is not to 'walk' over us, in any one particular. (See 2 Corinthians 10:3; and 1 Corinthians 6:12.)

Then lastly: THE CROSS AS THE CENTRE OF VICTORY OVER SATAN. The passage in the epistles which shows this clearly is Colossians 2:14-15: "He forgave us all our transgressions, and blotted out the Writing against us...having taken it out of our way, and nailed it to the Cross. And He disarmed the Principalities and the Powers, and put them to open shame, leading them captive in the triumph of Christ." These words take us back to the triumphant statement of our Lord in John 12:31-33, where He said on the eve of the Cross, "Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die". And again in John 16:8-11, He said "When He [the Spirit of truth] is come He...will convict (R.V.) the world of sin, of righteousness, and of judgment...of judgment because the prince of this world is [hath been] judged". So the

走的，無論那一方面都不是。(參看林後10:3和林前6:12)

最後，清楚顯明「十字架是作為勝過撒但的中心」的書信經文是西2:14-15：「(祂)又塗抹了在律例上所寫攻擊我們，有礙於我們的字據，把它撤去，釘在十字架上。既將一切執政的、掌權的擄來，明顯給眾人看，就仗着十字架誇勝。」這經文領我們回到我們主在約12:31-33中的得勝宣言，祂是在上十字架的前夕來說這個的：「現在這世界的王要被趕出去；我若從地上被舉起來，就要吸引萬人來歸我。耶穌這話原是指着自己將要怎樣死說的。」祂也在約16:8-11說：「祂(真理的聖靈)既來了，就要叫世人為罪，為義，為審判自己責備自己.....為審判，是因這世界的王受了審判。」因此聖靈在處理人時，不單止在神方面叫人承認不相信神而

Holy Spirit has not only to deal with the soul God-ward, convicting it of the sin of not believing God; or man-ward, convincing him that Christ is his righteousness in the Father's Presence, but He has to CONVINCED him of the conquest of his foe at Calvary. This fact is not hidden under ambiguous language in the Word of God. In John 12:31 the Lord states plainly what would occur at the Cross, and in John 16:11, He emphasizes and repeats His statement.

THE DEVIL AND ALL HIS HIERARCHIC POWERS WERE DISARMED AT THE PLACE CALLED CALVARY. In the face of all that Satan is doing in the world, and his (apparent) increased power, only the conviction of the Holy Spirit as to Christ's victory at Calvary can keep us in heart rest, and enable us to triumph, and to endure. Moreover, if you believe in Christ's victory over Satan, you will find more and more how essential it is that you know the Cross to crucify the old Adam-life, so that joined in spirit to the Victorious Christ, you are lifted above, and enabled to triumph over the foe, and prove

有的罪，和在人方面叫他信服，基督成了他在父神面前的義；祂且必然來使他確信他的仇敵在加略山已被擄掠。這事實不是在神話語中含含糊糊地隱藏着的。主在約12:31中平白地說到在十字架上，有甚麼事情發生，祂且在約16:11強調和重覆這說法。

魔鬼和他所有階層的勢力都在被稱為加略山之地被解除。在撒但地上所有表面的作為上，和在他（看來）越發增長的勢力上，只有聖靈證實基督在加略山的得勝能保守我們心中平安，也使我們能夠得勝和忍耐。再者，你若相信基督勝過撒但，你必會越發發現你認識十字架把舊有亞當的生命釘死是何等的重要，因此在靈裏與得勝的基督聯合的你得以高升，且叫我們能夠得勝仇敵，也證明凡關乎你的，今世的王都已被趕逐，被

that, as far as you are concerned, the prince of this world has been cast out. He is conquered. According to His own words Christ did put him, and all his powers, to an 'open shame', just when, in the eyes of the world, they apparently triumphed over Him.

CHAPTER 2 THE CHANGED CENTRE THROUGH THE CROSS

AS we read 2 Corinthians 5:13-18, we cannot fail to see how deeply, in this passage, the Cross is the very centre of the life of the Apostle. We are familiar with the fourteenth verse, which reads, "For the love of Christ constrains me, because I thus have judged, that if one died for all, then all died [in Him], and that He died for all, that the living might live no longer to themselves but to Him..." These words taken alone unmistakably teach the identification of the believer with Christ in His death, and his emergence into a life where he lives wholly and entirely unto Christ, and not self. "If I exalt myself it is for God's cause: if I humble myself, it is for your sakes". (Verse 13, Conybeare and Howson

征服了。根據基親口的話，公開羞辱他和所有在他權下的，就在那時，世人看來還以為他們勝過了祂。

第二章 十字架帶來中心上的改變

當我們讀林後5:13-18時，我們從中不難看到十字架如何正在使徒生命的深處。我們都熟悉林後5:14：「原來基督的愛激勵我們；因我們想：一人既眾人死，眾人就都（在祂裏頭）死了。並且祂替眾人死，是叫那些活着的人不再為自己活，乃為替他們死而復活的主活。」所引述的經文是唯一不錯誤地說到信徒與基督的同死，和當他整體和全然為基督而活時所冒出的不是己的生命。「我若果癡狂，是為神；若果謹守，是為你們。」（林後5:13）

footnote.)

"For the love of Christ constrains me," and then he points to the Cross as the reason why he could say this about himself. He knew that it was not 'self exaltation' or vanity manifested in his zeal and intense abandonment to God, because of his identity with Christ in death. 'Self' was no longer the dominant centre of his being, 'self' was no longer the focal base from which he acted, either in 'exaltation' or 'humility'.

How expressive, in the light of this, are the words of the Apostle in verse 16. "We therefore"—here the pronoun, says Conybeare, is empathetic. "We therefore view no man carnally," i.e., as you have viewed me. You call me vain and mad in my zeal, but that is a carnal view—the view of the flesh. I know that I have died with Christ, and that I am no longer living unto myself. It is the love of Christ dwelling in me which constrains me "whosoever then, is IN CHRIST, is a new creation; his old being has passed away...all comes out of God ..." (Conybeare, and Gk. original). "You are calling me mad,

「原來基督的愛激勵我」，之後他指向十字架，作為他為甚麼不能這樣說到自己的原因。他知道這不是高抬自己，也不是為神極度放縱下而顯出自負，因為他已與基督同死。「己」不再是他個格的隱伏中心，「己」不再是他自高或謙卑的行事基準。

使徒在林後5:16所說這話有的亮光是何等的意味深長。Conybeare說到這裏所用「我們」這代名詞多麼的煽情。「所以我們從今以後不憑着外貌認人了。」就在你看着我時，你以熱心的我為自負和癡狂的，但這是屬肉體的觀點，出於肉體的。我知道我已與基督同死，因此我不再為自己活。在我裏頭激勵我的是基督的愛，「若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。.....全都出於神。」（林後5:17 Conybeare譯

and saying this, that and the other about me, but I know it is not 'I' which is dominating me, for I have seen the 'I' on the Cross. I have judged the true meaning of Christ's death. I see that if 'One' died for all, then 'all died', so that those who are thus 'IN Christ' become 'new creations'. Their centre is changed. They have a new centre—Christ—all is new and all comes out of (Greek ek) God, as the central spring of their lives. It is thus that the 'love of Christ' is constraining me, bursting out of me like a torrent from the central spring of His life, and not the mere zeal and enthusiasm which you carnally judge to be the power at work in me. How in line this is with God's way of revealing the meaning of the Cross to His children. The inner knowledge of the Cross can never be grasped by the intellect. The death of Christ at Calvary was something so awesome and terribly real, that only they who enter experimentally into that death can get even a glimpse into it. The message of the Cross can never be merely a 'doctrine', for it was something more than a 'doctrine' to

本希臘原文)「你稱我為癡狂，在這個、那個和別些東西上都說到我，但我知道這不是那個支配我的『我』，因為我曾看見『我』在十字架上。我認定了基督之死的真實意義。我得見那一人為眾人死，眾人就都死了，因此那些『在基督裏』的人便成為新造。他們的中心改變了。他們有基督作為新的中心，全都是新的，全都出於(希臘文ek)作為他們生命中央水泉的神。因此激勵我的是基督的愛，祂生命的中央泉水像湧流從我流出，並非你按肉體所評定不過是我裏面運行的能力而來的熱情和熱忱。這個與神給祂兒女揭示十字架意思的方法何等一致。十字架深層次的認識永不能藉智力來掌握。基督在加略山的死是那樣精彩和極之真實，因此只有那些真實進入這死的人才得瞥見。十字架的信息永不能只是一個『教義』，因為於基督這超乎『教義』，並且我們在保羅這十字

Christ, and, as we see in the life of the Apostle of the Cross, to Paul. God's way of revealing truth is to work it into a man's experience—wrought out in the life, ere it can penetrate the intellect. We shall only get Paul's knowledge of the Cross as we get Paul's experience, i.e., we must be brought to the same experimental point from which he spoke, if we are to understand his message.”

A Change of Centre

There is something needing dealing with deeper than 'sin' or the 'world'. It is the selfhood—the 'ego'—the 'I'. "I," said Paul, "henceforth view no man carnally." When the 'I' centre is dealt with, the outlook is entirely changed. Even the 'view' of 'Christ' can be 'carnal', that is, from the viewpoint of the self-centre instead of the 'new creation' viewpoint which comes 'out of God'. It is this bed-rock basis of the inner life which we must get down to and examine in the light of the Cross.

From the Appendix to "The Spirit of Christ", by Dr. Andrew Murray, he says: "The Spirit not

架之使徒的生命上也得見這個。神揭示真理的方法在人的經歷上作成，是在這真理穿透智力之前來在生命中作成的。我們只能藉得着保羅的經歷來得着保羅對十字架的認識，即是說我們若要明白這信息，我們就必須被領來到他所說的這相同真實的景況中。」

中心的轉變

比「罪」和「世界」更需要處理的，是自我中心、自我或「我」。「從今以後不憑着外貌認人」。當「我」這中心被處理時，前景便完全得以改變。甚至對基督的觀點也可以是屬肉體的，即是從自我中心這觀點而不是從出於神的新造觀點來看。這是在十字架的光中來深深進入和察驗內裏生命的根底基礎。

慕安德烈所著《基督的靈》的序言說：「聖靈不單止以我作為一個地

only dwells in me as a locality, or within me, alongside and around that inmost Ego in which I am conscious of myself, but, within that 'I' becomes the new and Divine life principle of the new personality. The same spirit that was and is in Christ, His inmost Self, becomes my inmost self. What new meaning it gives to the word 'He that is joined to the Lord is one spirit' with Him! And what force to the question, 'Know ye not that the Spirit of God dwelleth in you?'

Three times Paul affirms this basic 'new creation' as his experience. "I live; yet not I." (Galatians 2:20). "I command; yet not I, but the Lord." (1 Corinthians 7:10) "I laboured...; yet not I." (1 Corinthians 15:10).

Passing over the first necessary unfolding of the death of Christ as Propitiation for sin, God-ward (Romans 3:25), and then as Substitutionary for the sinner (Romans 5:6-10), we come to the very bedrock focal point of the sinner's death in the death of his Substitute, in Romans 6. It is the spiritual fact which lay at the base of Paul's words in Galatians 2:20. "I

點來住，或住在我裏面，在我覺知自己最深層的我的四圍；且是在成為新個格的純新和神聖生命原則的「我」裏頭。基督最深層的己，就是過去和現在在基督裏那相同的靈，如今成為我最深層的己。那「與主聯合的是與主成為一靈」的意義何等嶄新！「豈不知.....神的靈住在你們裏頭麼？」（林前3:16）這問題有何等力量。

保羅三次申明他經歷這基本的「新造」。「現在活着的不再是我。」（加2:20）「其實不是我，乃是主吩咐。」（林前7:10）「這勞苦的原不是我，乃是神。」（林前15:10）

談過了首先必須揭示基督之死（羅3:25）在神方面的作為贖罪，和作為罪人的替代（羅5:6-10）之後，我們來到羅6章祂代替的死這罪人死亡的根基性焦點，就是保羅在加2:20所奠放的屬靈事實：「我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面

have been crucified with Christ, yet I live, no longer I but Christ lives in me." (Eng. Gk. N.T.). The word 'DEAD' in Romans 6:2 (A.V.). The R.V. renders it 'died', so as to bring out the aorist tense which is so strongly embodied in it. The Greek word is 'apothnesko'. The Greek Lexicon says of this word that it has a prefix "rendering the verb more vivid and intense, and representing the action of the simple verb as consummated and finished". It also gives as the meaning of the word, "to die out, to expire, to become quite dead".

The same word is used again in verse 7. "He that is dead (apothnesko) is freed from sin," and verse 8, "If we be dead with Christ". Now it is obvious that if Paul used such language of the believer's identification with Christ in His death, he meant something more than a 'likeness' or a figure.

But, says, the Apostle, the Cross deals not only with the sin, but with the sinner. Then he bursts out, in vivid and intense language: "How shall we that are DEAD to sin live any longer therein?" That is, in Christ's death we have DIED TO SIN,

活着。」羅6:2中的字，欽定本是dead；修定本則譯作died，為要強烈地帶出收錄其中的不定過去時式。其希臘文是apothnesko。希臘文字典說到這字有着一個「給予這動詞更鮮明和深刻，表示這簡單動詞的動作圓滿和完成」的字首。這也給與「消逝、期限已過，變得完全死寂」的字義。

同一個字在羅6:7中再次出現：「因為已死（apothnesko）的人是脫離了罪。」也出現在羅6:8：「我們若是與基督同死。」明顯地保羅在這裏關乎到信徒與基督同死上的用語，所說的比起外觀或形像還要多。

使徒說十字架所處理的不單止是罪，且有罪人。這樣他便作出「我們在罪上死了的人豈可仍在罪中活呢？」（羅6:2）這最鮮明和深刻的高呼，就是我們在基督的死

as an act consummated and finished, and he that is thus 'dead' is freed from [slavery to] sin (Romans 6:7)

Again let us note that this same word, apothnesko, DEAD, is used in 2 Corinthians 5:14, Galatians 2:19 and 2:20, Colossians 2:20, as well as in Colossians 3:3, "For ye are DEAD." But let us be careful here. It does not speak at all in these passages of the experimental outworking of the Cross, but of a position—a central basic position of identification with the death of Christ—which has to be recognized and 'reckoned' upon by the believer ere the Holy Ghost can do His part of the work.

The Experimental Outworking

In Romans 8:13, Paul writes, "If ye through the Spirit do mortify the deeds of the body" The margin of the A.V. says, "make to die the doings of the body". The Greek word used is thanatoo. The Greek Lexicon says of this, "to take away the vital principle, the aspect being the lifelessness of that from which the life has been taken away". Here is the work of the Holy Spirit with

上來向罪死，就如同一個圓滿和完成的舉動一樣，並且他的死叫他脫離了罪的奴役（羅6:7）。

讓我們再次留意在林後5:14、加2:19, 21、西2:20所用「死」這相同的字；並且在西3:3：「因為你們已經死了。」但我們在這裏要小心。在這經文中所說的完全不是十字架的具體運作，而是一個地位，與基督同死上這核心的基本地位，就是在聖靈能作祂那部分的工作之先，信徒必須要承認和認定的。

實證的果效

保羅在羅8:13記寫：「你們若靠着聖靈治死身體的惡行。」在欽定本的註釋是這樣說的：「使身體的作為死掉。」所用上的希臘文是thanatoo。希臘文字典說到這是「除掉那生命的原則，當生命被除掉後無生命的狀況。」這就是信徒必須與聖靈在工作上合作的。基

which the believer has to cooperate. On the faith basis of 'dead' (Romans 6:2), the believer must now 'make to die' the 'deeds' of the body, i.e., yield to the Cross all the activity of the fallen nature, and as he does so, that activity will cease, for the 'Cross' deals with the fallen life which energizes the 'deeds' incited by it.

There is yet another word used by Paul in the same connection. This is nekroo, in Colossians 3:5, in reference to the members of the body. The A.V. says 'mortify', the R.V. margin says 'make dead', the Lexicon note is "to make a dead body or a corpse, the aspect being toward the corpse and the deed by which it became such", i.e., the 'members' of the 'body' must be brought in all their actions into harmony with the central fact of 'death with Christ'. The 'members' are to be made 'dead', in that they are no longer to be energized by the fallen life of Adam, but brought under the power of the Cross. They are thereby made 'dead to sin' and alive unto God for His service (Romans 6:13)

於對「死」的相信（羅6:2），信徒如今必須將身體的惡行治死，就是說將墮落本性的一切活動全然交付十字架，當他這樣作時，活動必然停止，因為十字架所處理的是墮落的生命，為其所激發之行為來加力的，就是這墮落的生命。

保羅還有另一個字是與此相關的，就是在西3:5中所用nekroo一字，這是與身子的肢體有關的。欽定本稱這為「弄死」，而修定本的註釋則說是「使之死亡」，而字典的註釋則是「使之成為一個死亡的身體或一具死屍」，就是說身子肢體的所有舉動必然被領至與「與基督同死」這中心事實相和諧。眾肢體都要被弄死，因此他們不再被亞當的墮落生命所激活，卻被領服在十字架能力之下。他們是因此來向罪死和為着事奉神來向祂活（羅6:13）的。

The Perpetual Death-life

And yet there is more. These words 'apothnesko' (to die out of sin), 'thanatoo' (to bring the deeds of the body under the power of that death), 'nekroo' (to deprive the members of the body of the activity of the old life), do not cover the whole ground. 2 Corinthians 4:10-11 gives another word, showing that there will be no point in our life on earth where the need for the application of the Cross will cease. Verse 10 reads in the A.V., "always bearing out in the body the dying of the Lord Jesus". The word dying is nekrosis—a 'putting to death'. The Lexicon says it is "expressive of the action being incomplete and in progress". In verse 11 the word 'death' is 'thanatos'. The deep work of God at the centre is but the beginning of all that has to be wrought out in us by the Holy Spirit.

CHAPTER 3 THE CHANGED OUTLOOK THROUGH THE CROSS

LET us turn back a moment to 2 Corinthians 5:14-16 (Conybeare): "The love of Christ constrains me, because I have thus judged, that if

持續死的生命

apothnesko (因罪而死)、thanatoo (將身體的惡行服在死的權下)、nekroo (剝奪身子肢體上舊生命的活動)這些字之外，還有更多，數之不盡。林後4:10-11中有另一個字，顯示在我們地上生命中沒有一點是停止需要十字架的運作的。「身上常帶着耶穌的死。」(林後4:10)所用上的「死」字 nekrosis 是「交付死亡」，字典說到「所表述的是一個未完成，仍在進行的動作」。而在林後4:11中所用上的「死」字是 thanatos。神在中心深層工作的關鍵不過是聖靈在我們裏頭所作之一切的開始。

第三章 十字架改變外貌

讓我們回到林後5:14-16：「原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就

One died for all, then all died [in Him]...I therefore, from henceforth, view no man carnally; yea, though once my view of Christ was carnal, yet now it is no longer carnal".

Let us read first the Lord's words in John 5:19 and 30. "Verily, verily I say unto you, the Son can do nothing of Himself but what He seeth the Father do..." "I can of Mine own self do nothing."

This is the position and privilege which the Cross is purposed to bring us into. Not only identification with Christ in His death, as a judicial fact, but a practical life where the 'I' is kept in the place of death, so that there results such a union with the Risen Lord, that moment by moment we rely upon Him as our new centre, our source of action—even of speech, as He depended upon His Father, saying, in our measure, as He did, "I can do nothing of myself".

The 'old creation' life is very profuse. But as Christ becomes our centre, and the 'I' is yielded to the Cross, the whole life is brought into light to be placed under His control. Then it is possible that you will become slow of speech, for the

(在祂裏頭)都死了.....雖然憑着外貌認過基督，如今卻不這樣認祂了。」

我們先來讀約5:19, 30主的話：「我實實在在的告訴你們，子憑着自己不能作甚麼，惟有看見父所作的，子才能作.....我憑着自己不能作甚麼。」

這就是十字架本意要領我們進入的地位和恩典。與基督同死不單止是法理上的事實，且是「我」的實際生命被持守在死的地位上，因此所帶來的是與我們復活主的合一，我們無時無刻倚靠祂成為我們新的中心、我們行動的動因，甚至是我們的說話，如同祂倚靠祂的天父，如同祂替我們說話般來說「我憑着自己不能作甚麼。」一樣。

舊造的生命非常旺盛，但當基督成為我的中心時，這「我」便被交付十字架，整個生命被領進入神掌管底下的光中。那麼你慢慢的說便變得有可能了，因為十字架的刀

knife of the Cross deals with the profuse and diffuse language of nature what we may describe as 'unnecessary talk' and the clamour of earth dies away!

May the Lord deal with our words. "Let your yea be yea, and your nay, nay, for more than these is of the evil one." The evil one is at work in the old creation life, and he knows how to fan up and inflame floods of speech. But the Lord says 'yes' or 'no' is enough, if we are relying upon Him to enable us to speak according to His will. "The Son can do nothing of Himself." Let us lay down at the Cross our natural abilities, and be willing to really feel these words are true. Then we should be freed from all pomposity and ostentation in our work, and we should become simply dependent and helpless, actually relying upon the Living Christ every minute. It was Jeremiah who said, "Lord, I cannot speak, I am a child"! In His great grace, the Lord Jesus Christ was a child with His Father in all things. As He moved among men He said, "I speak not of Myself," and He was listening to, and relying upon His Father for judging all

所處理的就是極多和冗長的血氣說話，叫我們稱為「不必要的說話」和地上的喧嚷都漸漸消失！

願主處理我們的說話。「你們的話是就說是，不是就說不是；若再多說，就是出於那惡者。」（太5:37）惡者在舊造生命上工作，他知如何煽動說話之潮水。但主說「是」或「不是」已足夠，我們只要倚靠祂，便能按祂旨意來說話。「子憑着自己不能作甚麼。」讓我們將屬血氣的能力都獻在十字架下，且樂意實以這經文為真確的。那麼我們必會脫離一切的自大和工作上的誇示，我們且也必變得全然倚靠和無助，實在每時每刻都倚靠永活的基督，就如耶利米所說的「我不知怎樣說，因為我是年幼的！」（耶1:6）在任何事上主耶穌基督都是祂天父深恩中的小孩子。祂在人群中行走時說：「我憑着自己不能作甚麼。」隨時隨事，於所有圍繞祂的人，祂都聽取

things, and all men around Him, all the time. (See John 5:30.) We sorely need that discriminating power.

Now let us turn to John 7:17 "If any man will do His will he shall know of the doctrine, whether it be of God or whether I speak of Myself."

See verse 18: "He that speaketh of himself (i.e., from himself) seeketh his own glory; but he that seeketh His glory that sent Him, the same is true, and no unrighteousness is in Him". This is not only a statement of the Lord's attitude, but it embodies a principle of which, in the believer the self-centre taken to the Cross is the key.

CHAPTER 4 THE PATHWAY OF THE CROSS

Now turn to John 12:24, where we read "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit". "He that loveth his life shall lose it: and he that hateth his life in this world shall keep it unto life eternal. If any man serves Me, let him follow Me." (verses 25, 26). As soon as you become aware of

和信靠祂天父的意見 (參看約5:30)。我們單單需要這分辨的能力。

如今讓我們轉過來看約7:17：「人若立志遵着祂的旨意行，就必曉得這教訓或是出於神，或是我憑着自己說的。」

看看約7:18：「人憑着自己 (即是出於自己來) 說，是求自己的榮耀；惟有求那差他來者的榮耀，這人是真的，在他心裏沒有不義。」這不單止是主態度上的宣告，且也包含一個信徒的自我中心被交付作為關鍵之十字架的原則。

第四章 十字架之路

如今來到約12:24，在那裏我們讀到：「一粒麥子不落在地裏死了，仍舊是一粒，若是死了，就結出許多子粒來。」「愛惜自己生命的，就失喪生命；在這世上恨惡自己生命的，就要保守生命到永生。若有人服事我，就當跟從我。」(約12:25-26)

either—'drop it!' Romans 6 therefore bids you 'reckon' yourself 'dead' to sin, but John 12:24 speaks of a gradual and progressive law of death in respect to fruitfulness. It speaks, not of parting with that which is wrong, but that which is lawful—that which we have by nature-life. "Skin for skin, yea, all that a man hath will he give for his life," said Satan to Jehovah about Job (Job 2:4). It is this 'life' which the Lord calls those who follow Him to lay down for His sake, and in fulfilment of the law of death for fruitfulness, i.e., the 'life' we have by nature has to go into 'death', to enable the 'life' of God in us to bring forth fruit.

In verse 25 this is clearly seen in the Greek original, for the two words rendered into English, 'life,' are not the same in the Greek. One Greek word means the lower form of life, the life of nature—that which we share in common with the animals. The other is the eternal life—the life we have from God in the new birth wherein we are made partakers of the Divine nature. The passage could be read thus: "He that loveth his

因此羅6章吩咐我們要看你自己向罪死，但約12:24卻說到一個逐漸和漸進的死之律，好得結果子。所說到要分離的不是那些錯誤的，而是那些合法的，就是我們按血肉生命而擁有的。撒但對耶和華論到約伯時說：「人以皮代皮，情願捨去一切所有的，保全性命。」(伯2:4)主呼召那些跟隨祂的人為祂緣故來撇棄的就是這「生命」，為了結果子而去履行死的律，就是說，我們因着血肉而有的「生命」必須進入「死」地，好叫在我們裏頭神的「生命」能以結出果子。

在約12:25中的希臘原文清晰得見這個，這兩個字都譯作「生命」，但希臘文是不相同的。一個希臘文說的是較低等的生命樣式，是屬血氣的生命，就是我們與動物同有的。另一個則是永恆的生命，這生命是在新生時從神而得的，我們就此得與神聖本質有分。因此這經文可以這樣來看：「那愛他 (psuche屬血氣) 生命

(psuche-natural) life shall lose it (i.e., the fruit of it in eternity), and he that hateth his (natural) life in the world shall keep it (i.e., save it from eternal loss) unto life (zoe, eternal life)."

"If any man serve Me, let him follow Me," said the Lord as He spoke of the spiritual law of life out of death, and the way to lay down the life of nature for the fruitful manifestation of the life of God. At Calvary He committed His spirit to God, but poured out His soul unto death—even the death of the Cross. So the Spirit of God leads us in a path where we, too, pour out our soul-life unto death, in fellowship with the Lord at Calvary. This is the meaning of God taking you in hand, and leading you through experiences where you lose all conscious life in the senses; for example, all 'conscious' presence of God in the sense realm.

"I have chosen you that ye should bring forth fruit" said the Lord, so in due time, when victory over sin is known, the Holy Spirit leads the soul on into a path where the natural, emotional life subsides, and, in some measure, the active,

的必會喪掉這(永恆中所結出的)生命;那恨惡他在地上(血氣)生命的必能保守(就是免得永遠失去)這生命,直至生命(zoe永生)。」

當主說到出死入生這屬靈的律,和為着大大彰顯神的生命而撇棄屬血氣的生命時,祂說:「若有人服事我,就當跟從我。」祂在加略山將自己的靈交付神,祂傾倒祂的魂以至於死,且死在十字架上(腓2:8)。因此神的靈引領我們來到這路上,我們也在這裏來將我們魂的生命傾倒至死,與在加略山的主相同。這是說到神牽着你的手,領你經過在感知上失卻所有覺知的生命,就如同在感知領域上覺知神的同在一樣。

「我揀選了你們.....分派你們去結果子。」(約15:16)主說時候要到,那時得知勝過罪,聖靈引領人進入的是屬血氣和情感生命所退下來的路途;並且某程度上,那活

troublesome, intellectual life, loses its power of wasteful activity. He does all this in many different ways, with the one who wants to know the fullest life of fruitfulness, and who is willing to follow his Lord, as a grain of wheat falling into the ground to die!

If it is left in the ground to give its life entirely, a new life will later on press through the dark earth back into the sunlight, and become an ear of wheat that will ultimately produce fruit, thirty or sixty-fold.

In John 12:24 the Lord was speaking primarily of Himself, but the same law is for Christ and for His members. Let us read Romans 6:5, "If we have been grafted into the likeness of His death" Conybeare's footnote says, "Literally, have become partakers of a vital union [as that of a graft with the tree into which it is grafted]".

Who does the 'grafting'? We cannot do it ourselves. It is the work of the Holy Spirit. We are to be grafted into the death of Christ.

What does the gardener do in his work of grafting? He cuts the bark of the stock, and slips the graft into its place in the cut bark, binds

潑、令人煩惱的理性生命，在無謂活動上失卻其能力。有人想認識結果子最豐盛的生命，他以很多不同的方法來作這一切，他也樂意像一顆落在地裏死了的麥子一樣來跟隨他的主！

麥子留在地裏完全交付生命時，一個新生命必會穿破黝黑的泥土而出，回到陽光之下，成為一抽穗的麥子，最終結成三十倍或六十倍的果實。

恩主在約12:24主要說到祂自己，但這相同的律適用於基督和祂的肢體。讓我們讀讀羅6:5：「我們若在祂死的形狀上與祂聯合。」Conybeare有這註釋：「字面上這是說到有分於一個生命攸關的合一（如同一個折枝移接於一株植物一樣）。」

是誰作這接枝的？我們不能自己來作。這是聖靈的工作。我們接進的是基督的死。

在這接枝的工作上管園的人作了甚麼？他割開母株的樹皮，將接枝插進所割開的位置，繫在

it up, and leaves the bands there for some time. When he removes them, what has happened? Tree and graft have become united into one life. That is exactly what the Holy Spirit has to do for us. We must be grafted into Christ in His death, so that we may live by His life—His Own Risen Life, which He obtained out of death. We must become partakers of a vital union, whereby His life becomes ours, as we lay down the life of nature.

You have another similar figure in Romans 11:17. "If some of the branches were broken off, and thou being a wild olive stock, wast grafted in amongst them, and made to share the root and richness of the olive," Paul wrote to the Gentile believers, "Thou wast cut out from that which by nature was the wild olive, and wast grafted against nature into the fruitful olive" (verse 24). This is so true of the believer spiritually. We are grafted into Christ against nature—i.e., our own nature—so that we may share His Risen life, and live a life on earth which is also 'against nature'. We are called to live a life on earth that the old I nature is incapable of

一起，任讓這綁紮在那裏一段時間。當他解開他們時有甚麼發生？樹和接枝已然結合成為一個生命。這正是聖靈為我們作的。我們必須在死上植入基督，叫我們靠祂祂一己復活的生命來活，是祂出死的生命。我們必須在這生死攸關的合一上有分，當我們撇下屬血氣的生命時，祂的生命就此成為我們的生命。

你們在羅11:17有着另一個相似的圖像。「若有幾根枝子被折下來，你這野橄欖得接在其中，一同得着橄欖根的肥汁。」保羅寫給外邦信徒說：「你是從那天生的野橄欖上砍下來的，尚且逆性接在好橄欖上。」(羅11:24)屬靈上這於信徒是十分真確的。我們逆性(我們一己的本性)地植入基督，因此我們得以有分於祂復活的生命，所活在世上的生命也是逆性的。我們是被呼召來在地上活出我舊有本性不能活出的生命，我們是藉着植入基督來作成這個

living, and we do it by being grafted into Christ, so vitally, that we are made to 'share the root and the richness' which is ours in Him.

Let us read one of Paul's remarkable pictures of the grain of wheat life, as given in 2 Corinthians 4:7-10: "This treasure is lodged in a body of fragile clay, that so the surpassing **might**, which accomplishes the work, should be God's and not my own. I am hard pressed, yet not crushed; perplexed, yet not despairing; persecuted, yet not forsaken; struck down, yet not destroyed. In my body I bear about continually the dying of Jesus, that in my body the life also of Jesus might be shown forth..." Is not this quite plain? Grafted into the death of Jesus, the believer is daily 'given over to death' that the life of Jesus might be manifested.

"Christ Jesus being in the form of God thought it not robbery to be equal with God," yet He stripped Himself of His glory, and "took upon him the form of a slave, being changed into the likeness of man". He came and lived it first, and then through His death, and our death

的，是那樣來充滿生命，因而我們被作成來享用根和在祂裏頭屬於我們的豐盛。

讓我們細閱保羅其中一幅麥子生命的非凡圖畫，就是在林後4:7-10所顯示的：「我們有這寶貝放在瓦器裏，要顯明這莫大的能力是出於神，不是出於我們。我們四面受敵，卻不被困住；心裏作難，卻不至失望；遭逼迫，卻不被丟棄；打倒了，卻不至死亡。身上常帶着耶穌的死，使耶穌的生也顯明在我們身上。」這個不是十分明白麼？**信徒是每天交付死地來植入耶穌的死，來叫耶穌的生命得以彰顯的。**

「基督耶穌本有神的形像，不以自己與神同等為強奪的；（然而祂脫去祂一己的榮耀）取了奴僕的形像，成為人的樣式。」（腓2:6-7）祂來首先活出這生命，然後藉着死和我們與祂同死，渴望

with Him, He desires to live it all out again in us, saying of the poor dark world of men, "Through My children they will understand Me, for there is the same spirit in them as there was in Me". We can see now why Paul was able to say, "I rejoice in the afflictions which I bear for your sake, and I fill up what yet is lacking of the sufferings of Christ...on behalf of the church" (Colossians 1:24), and again in Philippians 2:17-18, "Though my blood be poured forth upon the ministration of your faith, I rejoice for myself, and with you all, and do ye likewise rejoice, both for yourselves and with me". "Though my blood is poured forth, I rejoice...and do ye likewise rejoice".

Let me, as I close, just give a word of personal experience. I was quite a babe in the consecrated life when God began to teach me these things. I remember once I was utterly sick with the joy of being used by Him to win one soul. The joy was so great that I said, "Oh Lord, I really cannot bear it"! He said so softly in reply, "How could you bear to be used to win five

在我們裏頭再次全然活出這生命來說明人們所處可憐黑暗世界。「他們能藉着我的兒女明白我，因在他們裏頭的與在我裏面的是相同的靈。」我們如今能明白為何保羅能說「我為你們受苦倒覺歡樂；並且為基督的身體，就是為教會，要在我肉身上補滿基督患難的缺欠。」(西1:24)和「我以你們的信心為供獻的祭物，我若被澆奠在其上，也是喜樂，並且與你們眾人一同喜樂。你們也要照樣喜樂，並且與我一同喜樂。」(腓2:17-18)「我若被澆奠在其上，也是喜樂，並且與你們眾人一同喜樂。」

讓我給與一個個人經歷來作結。當神開始教我這些東西時，我在獻上生命上只是嬰孩。還記得有一次我因為被神用來贏取一個靈魂而完全不能自持，那喜樂實在太大，以至我說：「主啊，我真的不能承受！」祂極之溫柔來回答：「那麼當你被用來贏取五百人時

hundred?" And then He said, "Will you part with all that keen 'joy' which exhausts you, and just let me have you and use you to others with nothing for yourself?" I saw the wisdom of this, and said, Yes, Lord, and then found that I could go through marvellous scenes of blessing to others, which once would have quite overwhelmed me with 'joy', without any exhaustion of my fragile frame! The secret of a fruitful life is, in brief, to pour out to others and want nothing for yourself; to leave yourself utterly in the hands of God, and not care what happens to you. I owe also a good deal to the books of Madame Guyon, and the way she showed the path to the life in God. The first time I read her life it deeply moved me. I was at the vicarage at Richmond (Surrey) in Mrs. Evan Hopkins' room. I was quite a young Christian. I had never heard of Madame Guyon, but in that room I picked up her Life, and asked if I might have it to read. I was just at the height of a glorious experience of the Baptism of the Holy Spirit. The glory of the Lord's conscious presence with me was so

你怎能承受？」之後祂說：「你會否離開所有這些會耗盡你的殷切『喜樂』，單單讓我來得着你和為着別人來用你，一點不為你自己？」從中我得見智慧，便說：「會的，主啊。」之後便發覺我能親歷恩福臨到別人的奇妙情景，有一次我且被喜樂完全的淹蓋，卻沒有損耗我脆弱的身軀！**結果子生命的訣要，不過是不為己得着甚麼下來為別人倒空；**將自己完全放在神的手中，不關心有甚麼會發生在你身上。我也大大歸功於蓋恩夫人的書籍，和她顯明得着神裏頭生命之路徑的方法。我初次讀到她的生平便大大的感動我。那時我是在 Richmond (Surrey) 的牧師住宅區中 Evan Hopkins 的房間。那時年輕基督徒的我從未聽過蓋恩夫人，但在這房子中我拿起記載她生平的書，詢問我可否讀它。那時我正渴求得着聖靈的浸的榮耀經歷。主明明與我同在的榮耀是那樣說不出來的甜

unspeakably sweet that it was most difficult to bring the mind to the ordinary affairs of life. But as I read the book, I clearly saw the way of the Cross, and all that it would mean. At first I flung the book away, and said, No! I will not go that path, I shall lose my 'glory' experience.

But the next day I picked it up again, and the Lord whispered so gently, "If you want deep life and unbroken communion with God, this is the way". I thought, Shall I? No! And again I put the book away. The third day I again picked it up. Once more the Lord spoke "If you want fruit, this is the path! I will not take the conscious joy life from you, you may keep it if you like; but it is either that for yourself, or this and fruit. Which will you have?" And then, by His grace, I said "I choose the path of death for fruitfulness", and every bit of conscious experience closed. I walked for a time in such complete darkness what Guyon describes as the 'darkness' of faith that it seemed as if God did not exist. Again by His grace I said "Yes, I have only got what I agreed to", and on I went. I

美，因此要將這心思帶進生活的日常事務中是最困難的。但當我讀此書時，我清晰地看見十字架的方法，和它的所有意義。我開初將這書拋在一旁，說：「不！我不走這路，我會失去我『榮耀』的經歷。」

第二天我再拿起這書，主極溫柔地輕聲說：「你若想得深入的生命和與神不斷絕的相交，這就是那道路。」我想：「我要這個麼？不！」我再次放下這書。第三天我再次拿起它，主再一次說：「你若想結果子，這就是那道路！我不會取去你從我所得可覺知的喜樂生命，你若喜歡，可以保存它；但你要作出抉擇，要這個還是果子。你要哪一樣？」之後，靠祂恩典我說：「我選擇為結果子而走上死的道路。」於是每一微細可覺知的經歷都停止了。有一段時間我在蓋恩夫人所說信心的黑暗中行走，就似乎神不存在一樣。我再次靠着祂的恩典來說：「是的，我

did not know what the outcome of this would be until I went to take some meetings, and then I saw the 'fruit'. It was just as if the people had been soaked in a life tide from heaven! It was not a case of individual blessing—the people were all submerged in a flood-tide of life from God which quickened them, released them, and brought them out into a new life. I did not need to speak personally to them. There seemed nothing to do, but to give the message as God gave it to me, and the Holy Ghost did the rest. From that hour I understood, and knew intelligently, that it was 'dying' and not 'doing', that produced spiritual fruit.

CHAPTER 5 THE LIFE-SIDE OF THE CROSS

"Raised with Him." Colossians 2:12

Now let us turn again to Romans 6 and see in verses 10 and 11 how it gives not only what we may call the death-side of the Cross, but the key to the life-side of our union with Christ in His resurrection. "He died once, and

只要得着我接受要得的。」我便前行。我不知道這會有何後果，直至我來到一些聚會，之後我得見「果子」。這就如同人們一直浸洗在自天而來的生命潮水中一般！這不是個人恩福的一回事，人們全都被從神而來的生命潮水所淹沒，這喚醒他們，釋放他們，領他們出來進入新的生命。我不需要個別地對他們說話。似乎沒有任何要作之事，不過將神給我的信息分享出去，聖靈便作餘下的工作。從此刻起我明白到和理性地知道，產生屬靈果子的是「死」而不是「作」。

第五章 十字架生命的一面

「與祂一同復活。」
(西2:12)

如今讓我們再次回到羅6:10-11，來看它如何不單止給與我們所稱為十字架死亡的一面，且有我們與基督在祂復活上合一生命的一面。「祂死是向罪死了，只有一次；

once only, unto sin; but He lives [for ever] unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but living unto God IN CHRIST JESUS." In the three words "IN Christ Jesus" we have the key to the life of union with the Risen Lord. We have died with Christ on the Cross, so that we may 'live unto God' in another sphere altogether, 'IN Christ Jesus'.

If you look at verse 13 it reads: "Give yourselves to God, as being restored to life from the dead, and your members to His service as instruments." Now what does it mean to be "in Christ Jesus" on the resurrection side of the Cross? Turn to Romans 7:4; "You...were made dead to the Law, by [union with] the body of Christ; that you might be married to another, even to Him who was raised from the dead". In the margin of Schofield's Bible the word is 'joined'. 'Dead' is the 'negative' side of the truth of death; 'joined' to the Risen Lord is the 'positive' side of the truth. Twin parts of one fact. Therefore there is no impartation of His Risen life apart from Himself Moreover the 'joining' is a joining of spirit. 'He

祂活是向神（永遠）活着。這樣，你們向罪也當看自己是死的；向神在基督耶穌裏，卻當看自己是活的。」在「在基督耶穌裏」這短句中，我們有與復活主合一生命的關鍵。我們已在十字架上與基督同死，因此我們得以在「在基督耶穌裏」這完全不同的範疇上向神活。

我們若來看羅6:13，就會讀到：「倒要像從死裏復活的人，將自己獻給神，並將肢體作義的器具獻給神。」在十字架復活一面的「在基督耶穌裏」作何解？來轉看羅7:4：「你們藉着基督的身體（與祂合一）在律法上也是死了，叫你們歸於別人，就是歸於那從死裏復活的。」在司可福的聖經空白處寫有「聯上」一字。「死」屬於死亡真理的負面一面；「聯上」復活主則是這真理正面的一面。是一個事實的兩部分。因此若離了祂自己，就不會有祂復活生命的賜下。再者，這「聯上」是靈的聯上。「與主聯合

that is joined to the Lord is one spirit' (1 Corinthians 6:17) not one soul. Therefore the 'negative' side of death with Christ means practically a breaking away, or severing, or cutting away, of that which prevents the joining of your spirit to the Risen Christ. The experimental outcome of the Cross is really a releasing of the spirit. It was held, so to speak, in the grip of the soul and of the 'flesh'. It was so entangled in the life of nature that it could not be fully joined to Him Who is a quickening Spirit.

This we find in Hebrews 4:12: "The Word of God liveth and worketh, and is sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit..." Here we have a dividing and something that is immaterial and intangible. The 'Word' therefore is a spiritual weapon, acting like a sword in the spiritual sphere—as a sword cuts in the material realm—and actually 'dividing' immaterial things. That part of the Word that does this is the Word of the Cross, 'dividing' soul from spirit, first by giving the believer the distinctions between

的，便是與主成為一靈」（林前6:17），而不是一魂。因此與基督同死的「負面」一面實在是說到脫離，割斷，或割離那防止你的靈聯上復活基督的東西。十字架實證的後果實在是靈的釋放。靈從前如是說是被魂和肉體所挾制的。靈是那樣與屬血肉的生命糾結，因此它不能全然聯上那復甦的聖靈。

答案在來4:12找到：「神的道是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈.....都能刺入剖開。」我們在這裏有的是剖開一些非物質和無實體的東西。因此「道」是一屬靈的武器，在屬靈範疇上扮演劍的角色，如同物質層面般分割的劍，而實際上是剖開非物質的東西。作這個的這部分的道是**十字架的道**，將魂與靈刺入剖開，先叫信徒分別這兩樣，再而當信徒降服於述說與基督同死運作中的十字

the two, and secondly, severing the two as the believer yields to the operation of the 'Word of the Cross' telling of the death with Christ.

It also says that the 'Word' discerns and reveals the thoughts, because "all things are naked and opened in the eyes of Him with Whom we have to do". Notice that it is the Lord Himself using the sword to cut away the old life, with whom we have to do. He alone knows how to wield the 'sword of the Spirit', which will 'cut' like a knife, so that the spirit is severed or 'disentangled', as an old writer says, "from the embrace of the soul"!

This is all psychologically and experimentally true. In Dr. Andrew Murray's "Spirit of Christ", he gives in the Appendix a very clear explanation of the dividing of soul and spirit which has to be done in the believer. He explains how man fell from the 'spirit' dominating his whole being, into the soul, and then again how the soul sank down into the flesh, so that at last God said of man "He is become flesh". He descended from spirit to soul, and from soul to 'flesh'. The spirit of man, says Dr. Murray, is that in us

架的道時，就將這兩樣刺入剖開了。

這也說到這「道」辨明和揭示思想，因為「萬物在那與我們有關係的主眼前，都是赤露敞開的。」（來4:13）留心是主親自用劍來剖開與我們息息相關的那舊有生命。獨有祂知道如何使用這像刀般能切割的「屬靈的劍」，因此，如同一個年長作者所說：「靈從魂的懷抱中被剖開或割離！」

在心理學和實證上這全然是對的。在慕安德烈的《基督的靈》一書的附錄中，在必須對信徒作成魂和靈的剖開上給與一個十分清楚的解釋。他解釋說人如何由靈管治他的整個個格，降格由魂來管治，之後再次由魂降低至肉體，因此神最後以「他既屬乎血氣（創6:3）來說到人。他從靈降格至魂，之後從魂降格至肉體。慕安德烈說在我們裏頭的人的靈是能夠覺知

which is capable of knowing God-spirit-consciousness. The soul is the seat of the self-consciousness, and the body the seat of sense consciousness. An understanding of simple Bible psychology is necessary for any apprehension of the full life of victory through the atoning work of our Lord Jesus Christ. There is more to be dealt with in us than what we call 'sin', and more than 'sin' which prevents our full knowledge of God.

Now to know in real experience the life side of the Cross, we must know not only death to sin, but the Word of the Cross severing between 'soul' and 'spirit', so that the spirit is liberated to be joined to the Risen Lord. Then through the channel of your spirit, "joined to the Lord one spirit", the quickening life of Him Who is a quickening Spirit comes into the 'soul' in resurrection power. For the 'soul' is not destroyed, nor is the individuality of the believer destroyed. We do not become automatons, but the 'soul'—the personality—should be animated from the spirit, instead of from the lower realm of the life of nature.

神的靈的。魂坐在自覺的座位上，而身體坐在感知的座位上。為要理解藉着我們主耶穌基督的救贖工作來得着全然得勝的生命，那麼對簡單的聖經心理學有所明白是必須的。在我們裏頭有比我們稱為「罪」更多要處理的東西，這些比起罪更叫我們不能全然明白神。

如今來到對十字架生命一面真實經歷上有所認識的話，我們就必須不單止認識向罪死，且要認識**十字架的道如何剖開魂與靈，因此靈得着釋放來聯上復活的主**。之後透過你的靈這渠道，「與主聯合成為一靈」，那本是復甦之靈的祂的復甦生命以復活的大能來進入魂。「魂」並非被摧毀，也不是信徒的個性被摧毀。我們不是成為機械人，而是個性的魂必須由靈來賦與生命，而並非從較低層次的屬血氣生命。

When the spirit is thus 'one spirit' with the Risen Lord, it is via the spirit, into the mind, we experience the leadings of the Spirit, and intimate knowledge of the personal Christ. It is through our spirits joined to Him by the Holy Spirit, that we 'know' Him personally—for the whole purpose of the truth is that we should KNOW Him, as well as the power of His resurrection.

Colossians 2:6-7 "In Christ Jesus". "As, therefore, you first received Christ Jesus the Lord, so walk in Him." When we first 'received' Christ, by a simple act of faith, we were put into Him by the operation of the spirit of God. Christ is in us, and our spirits are joined to Him as the Risen One, but we are also to abide 'In Him' as a sphere in which we are to walk day by day. As we began, so we are to continue simply trusting and relying upon Him, and abiding IN Him. The life side of the Cross means to be 'alive' to God—'In Christ Jesus' "Having in Him your root," continues the Apostle. You cannot be 'rooted' in one place to-day, and in another place the next. Therefore

當靈是這樣與復活的主成為一靈時，是透過靈來進到心思，我們便經歷聖靈的引領，得以親自認識基督本身。我們藉着聖靈來叫我們的靈聯上祂，我們得以親身認識基督，因為這真理的整體意圖就是我們得以認識祂，和祂復活的大能。

「你們既接受了主基督耶穌，就當遵祂而行。」(西2:6-7)當我們開初憑着簡單的信心之舉來接受基督時，我們是被神的靈把我們放進祂裏頭。基督在我們裏頭，我們的靈聯上這作為復活者的祂，我們也是在祂裏頭住這層面上日復一日來行走的。讓我們繼續如同開初般單純來信靠和倚靠祂，並住在祂裏頭。十字架生命的一面說到「在基督耶穌裏」來向神活。使徒繼續說：「在祂裏面生根建造。」你不能今天在一處生根，而下一天在另一處生根。就此來看看你的根。

see to your roots.

"Thou bearest not the root, but the root thee"! "And in Him the foundation whereon you are continually built up, persevering steadfastly in your faith..." This clearly shows the need of our understanding the Cross as the basic position from which we must never be moved. It is into His death that we are to be rooted. We cannot ever pass on into a life where we get past the Cross, or advance to any goal, leaving the Cross behind.

Let us go back just here to John 3:16, and see how the being 'In Christ Jesus' began at the initial stage of our new life. The words read, "God so loved the world that He gave His only begotten Son, that whosoever believeth into Him" should have life. Why the translators of the Bible into English have used the word 'on' instead of 'into', I do not know. We do not merely believe 'on' Christ, but we believe into Him. Newberry says, that the word 'into' in the original has in it the thought of motion and thus is very suggestive, i.e., as you 'believe into' Christ, you are taken

「不是你托着根，乃是根托着你！」(羅11:18)

「只要你們在所信的道 上恆心，在建基於祂的根 基上持續建造。」這清晰 地顯示我們需要來明白 十字架乃是我們必須永 不動搖的基本地位。我們 是進入祂的死來得以生 根的。我們永不能進入一 個繞過十字架的生命，或 把十字架留在後頭下來 進到任何的目標。

讓我們就此再讀讀 約3:16，來看看如何在我們 新生命的初始階段來 開始「在基督耶穌裏」。 經文說到「神因極愛世 人，便將祂的獨生子賜給 他們，叫一切信入祂的 人」得永生。為甚麼聖經 的譯者譯成英文時用上 on而不用into呢？我不知道。 我們不單止相信(on) 基督，也信入 (into) 基督。Newberry說到into一 字本意是有着一個動 感，因而是十分提示性 的，就是說當你信入基督 時，你是被聖靈的強制力

in by the coaction of the Holy Spirit. And Calvary is the place where this is done. The Lord Christ preached His own Cross at the beginning of His ministry. He told Nicodemus of the necessity of the new birth and told him of His forthcoming death that sinners might have life. He said in John 3:14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth into Him should...have eternal life". We are put 'into' Him in His death, and then 'into' Him in His life, on the resurrection side of the Cross, "having in Him your root"! Therefore "persevere steadfastly in your faith ..." i.e., when you first received Christ Jesus the Lord, you believed into Him, now stay in Him, be rooted in Him, have your foundation in Him, have all your spirit life built up in Him.

Now turn to Colossians 2:9-11. "IN Him dwells all the fulness"! It is as we abide in Him we get the 'fulness' of the Spirit. Paul puts it quite another way—"In Him you have your fulness"! You have died with Him, now joined in spirit to Him, abide in Him, and you are in

所牽引的。而加略山是作成這個的地方。主基督在祂開始傳道時傳揚祂一己的十字架。祂告訴尼哥底母重生的必須，也告訴他即將臨到祂的死是為叫罪人得生命的。祂在約3:14-15說：「摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，叫一切信入祂的都得永生。」我們是在祂的死上來放進祂裏頭的，和在十字架的復活一面來在祂裏面生根下來在祂的生上進入祂裏頭的。因此當「堅信不移」，就是說當你開初接受基督耶穌為主時，你信入了祂，如今當保持在祂裏面，在祂裏頭生根，建基在祂裏頭，你一切靈的生命都建基祂裏頭。

如今來到西2:9-11：
「一切的豐盛都居住在祂裏面！」我們是住在祂裏面時得聖靈的豐盛。保羅說：「你們在祂裏面也得了豐盛！」你已與祂同死，如今在靈裏來聯上祂，住在祂裏頭，來活在

an ocean of life. "In Him dwells all the fulness of the Godhead in bodily form, and in Him you have your fulness; for He is the Head of all Principalities and Powers. In Him, also, you were circumcised with a circumcision not made with hands, even the off-casting of the whole body of the flesh." The 'flesh' cannot be taken 'into Him'. It must be 'cast off'. "For with Him you were buried in your baptism [into death], wherein also you were made partakers of His resurrection, through the faith wrought in you by God, Who raised Him from the dead." Here again are the 'twin parts of one fact'.

The severing work of the Cross takes place as we abide in Him; the cutting off of the 'flesh', even the "offcasting of the whole body of the flesh" takes place as we abide in Him. It is a 'circumcision' which is done without human hands, for it is wrought by the Holy Ghost as the believer consents, and trusts Him, to carry out in him the full work of the Cross of Christ. It is the Spirit of God who baptizes us into the death of Christ, and gives the believer the power to cast off all the 'body of

海洋般的生命中。「神本性一切的豐盛都有形有體的居住在基督裏面，你們在祂裏面也得了豐盛。祂是各樣執政掌權者的元首。你們在祂裏面也受了不是人手所行的割禮，乃是基督使你們脫去肉體情慾的割禮。」肉體不能帶進祂裏頭。肉體必須被割離。「所以我們藉着洗禮歸入祂的死.....也要在祂復活的形狀上與祂聯合；藉着從死裏復活的神在你裏頭所作成的信。」在這裏又是一個事實的成雙兩方面。

十字架割離的工作是在我們住在祂裏頭時發生的，這肉體的割離，甚至整個肉身的廢除都是在我們住在祂裏頭時發生的。這是不靠人手而作的割禮，是由聖靈得到信徒的同意和信靠下來在他裏頭執行基督十字架的全面工作。這是那把我們浸洗在基督的死中之神的聖靈來給信徒能力割除所有肉體，並鉅細無遺地來執行這個，因此

the flesh', and to carry this out in detail, so that he may live according to God in the Spirit. Now let us see two or three verses for the practical outworking in the life. "Whosoever, then, is in Christ, is a new creation; his old being has passed away, and behold, all has become new" (2 Corinthians 5:17). "In Christ Jesus neither circumcision is anything, nor uncircumcision, but a new creation" (Galatians 6:15)—'In Christ' nothing is made to depend upon any external thing. 'In Christ Jesus' nothing avails, nothing is of any use, nothing is of any account, but a new creation.

Now turn to Ephesians 2:4-6. "God Who is rich in mercy, because of the great love wherewith He loved us even when we were dead in sin, called us to share the life of Christ...And in Christ Jesus, He raised us up with Him from the dead and seated us with Him in the heavens." In Christ is our root and our foundation, from which we must never move, but here we see the outcome of that death position joined to Him in spirit we are seated with Him in spirit 'in the heavens'. "Crucified with Him," we are called

他的靈性卻靠神而活 (彼前4:6)。如今讓我們在兩三節節文中看看生命中的實際工作。「若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。」(林後5:17)「受割禮不受割禮都無關緊要，要緊的就是作新造的人。」(加6:15)沒有「在基督裏」的東西會倚靠任何外在的事物；「在基督耶穌裏」除了新造外，便沒有東西有益，沒有東西有用，沒有東西有價值。

如今來看看弗 2:4-6：「然而，神既有豐富的憐憫，因祂愛我們的大愛，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。」我們建基在基督裏，我們在其上永不動搖。我們在這裏看見在靈裏聯上祂死的地位有的後果，我們在靈裏與祂一同坐在天上。「因為你們已經死了，你們的生命與基督一同藏在神裏

to share His life, "for ye are dead, and your life is hid with Christ in God" (Colossians 3:3) Resurrection power is uplifting power. Joined to the Risen One it can lift your spirit up, and keep it 'far above all' in Christ, however deeply it may have been 'down' under the bondage of the flesh, or mingled with the life of nature of the soul—we are 'seated with Him in the heavens' by union with Him Who on His ascension 'sat down'. Joined to Him, He holds us as we abide and rest in Him.

"Finally...let your hearts be strengthened in the Lord, and in the conquering power of His might..." The Lord Christ, Paul said in chapter one, is above the Principalities and the Powers. He is not under them, and the believer is also seated with Him 'far above'. Now, let such a one be strengthened in the Lord, be confident, be sure, know for certain the position of victory, and be strong in the conquering power of His might.

Also, in this place of assured victory, "Put on the whole armour of God" (verse 11). You know your position, now be established there, and put on the armour of God,

面。」(西3:3)我們藉與祂一同釘死來在祂的生命上有分。復活的大能是令人振奮的能力。聯上那復活者就能叫你的靈振奮，並叫靈常在基督裏高於一切，無論它如何曾低下地服在肉體的束縛下，或與魂天性的生命相混，我們與祂合一下來與升天坐在高天之上的祂一同坐在天上。聯上祂的我們住在和安息於祂裏頭時，就得祂托着我們。

「我還有末了的話：你們要靠着主，倚賴祂的大能大力作剛強的人。」(弗6:10)保羅在弗1章說到主基督是遠超過那些執政的、掌權的。祂並非服在他們之下，信徒也與祂同坐遠超過一切。如今這樣的人當在主裏面剛強，確信，穩妥，肯定站在得勝的地位上，並且要倚靠祂的大能力作剛強的人。

並且在這確實得勝的地位上，「要穿戴神所賜的全副軍裝。(弗6:11)如今就在你所知道的地位上站穩，穿上神的軍

"that you may be able to stand". But you were 'seated' a moment ago! Yes, you cannot 'fight' external foes if you have a conflict within! You must be 'sitting down' inside! If you lose your inward peace you are at the mercy of the devil. For conquering warfare the believer must have the inward calm of God, and be strengthened, established, rooted in Him. Now 'put on the armour' that you may be able to stand.

And why need we 'stand'? Because of 'the wiles of the devil'.

"Stand firm against the wiles of the devil, for the adversaries with whom we wrestle are not flesh and blood." It is strange, in the face of this, how God's people perpetually see only 'flesh and blood' as the cause of the conflict, and trouble in their lives. They will not recognize that there are spiritual foes. Or if they see some other cause than the flesh and blood, at the back of circumstantial troubles, they put all down to the 'will of God'. By some means or other, they will ignore the supernatural powers of evil. In the one case they have friction with the ones who injure them, or in the

裝，「還能站立得住。」但不久前你是坐着的！對，你若有裏面的爭戰就不能抵擋外敵！你必須在裏頭坐下！你若失卻你內裏的平安，你就任由魔鬼來擺佈了。信徒必須為着征戰來有着神的內裏寧靜，並要在祂裏頭得加力，堅固，和生根。如今來「穿上軍裝」，叫你得以站立得住。

我們需要站穩因為「魔鬼的詭計」。

「就能抵擋魔鬼的詭計，因我們並不是與屬血氣的摔跤。」面對這些時，神的子民如何持續地只見「血肉」下來認定這就是他們生命中衝突和麻煩的成因，這是奇怪的。他們是不會認定有屬靈仇敵存在的。又或者他們在偶然遇上的麻煩背後，得見一些血肉以外的成因，他們會將一切都歸因於神的旨意。他們必會用某種方法來否定邪惡的超自然勢力。前者他們與傷害他們的有着摩擦，而在後者他們按他們

latter they submit, as they think, to the 'will of God', and become actual victims of the forces of Satan attacking and seeking to injure every child of God. They do not know how to discern between what is really of God, and what is of Satan. The Apostle says, our real adversaries are not flesh and blood. These spiritual foes are in the aerial heavens. They roam in the air around our planet, seeking to do all the evil that they can.

Our adversaries are not flesh and blood, but they are princes—"The Principalities, and the Powers, and the Sovereigns of this present darkness". We have three hierarchic ranks of Satan's governmental powers described here. The 'Princes' set over 'Principalities', the 'Powers' of those who are able to use the resources of the air; and the 'Sovereigns'—the kings or rulers, governing 'this present darkness'. Then last and lowest in rank, are the multitudes of 'spirits of evil in the heavens' who carry out the behests of Satan their chief and the other 'rulers' of their various spheres.

In Daniel 10 the veil is lifted,

所想的來歸因於神的旨意，來成為攻擊和尋求傷害每個神兒女之撒但勢力的實在受害者。他們不能在甚麼是真的出於神和甚麼是出於魔鬼之間作出識別。使徒說我們的真正仇敵不是屬血氣的，這些屬靈的仇敵是天空屬靈氣的，他們在我們上頭的空氣中漫遊，尋找一些他們能作的惡事。

我們的仇敵不是屬血氣的，他們是魔君。「那些執政的、掌權的、管轄這幽暗世界的。」我們在這裏說到的是撒但權力組織上的三個階級層次。魔君們將權力下放給執政的，這些掌權的能運用空中的資源，而魔君或管治者等元首則管治這幽暗世界。而在階級上最末尾和最低級的是那群空中的邪靈，他們執行他們領袖撒但和別些不同領域的管治者的命令。

那幔子在但10章揭

and we are told about a 'Prince of Persia' and a 'Prince of Grecia' (Daniel 10:13, 20), withstanding the heavenly messengers to Daniel. Is there not a 'Prince of England' and a 'Prince of France'? In every land do not God's people wrestle against the 'Princes' of the Satanic forces?

"Wherefore," he writes, "take up with you to the battle the whole armour of God, that you may be able to withstand (Gr. resist) them in the evil day, and HAVING OVERTHROWN THEM ALL, TO STAND UNSHAKEN". This clearly depicts an aggressive advance, with the sure and certain fact that they can be 'overthrown', and by the Lord's children in union with Him. There are 'evil days', when the 'princes' and 'powers' and the 'rulers of the darkness', come and besiege, say for instance, your church. Do not only stand on the defensive and protect yourself, but looking not at 'flesh and blood', go up to that battle with the hosts of darkness, strong in the Lord anchored in Him with the eternal calm of God centred in your being—and 'overthrow' the invisible hosts by the weapon of

開後我們得知有波斯國的魔君和希臘的魔君(但10:13, 20)難阻那屬天的信息臨到但以理。那麼是有着英國魔君和法國魔君的了。各處神的子民不是與撒但勢力中的魔君們來摔跤麼？

「所以要拿起神所賜的全副軍裝，好在磨難的日子抵擋仇敵，並且成就了一切，還能站立得住。」(弗6:13)這清晰地描繪一個藉着主的兒女與祂合一的進攻性前進，有着仇敵必被推翻這確實和肯定的事實。在將來邪惡的日子，眾魔君、勢力和黑暗的管治者會來圍困的也許就是你的教會。不單止要站穩來抵禦和保護自己，且不要注目那些血氣的，而是要與那些黑暗的眾軍來作戰，牢牢拋錨在主裏頭，在你裏頭深處有着神的永恆平安，藉着信心的武器和禱告來推翻不可見的全軍。

faith and prayer.

CHAPTER 6 THE CROSS AND LIFE IN THE SPIRIT

"We have died...new service of the Spirit" Romans 7:6

1. There is a human spirit. 1 Corinthians 2:11 shows this clearly. "Who can know what belongs to man, but the spirit of man which is within him?" i.e., who can know what is going on within us, but the spirit which is within us? "Even so," says the Apostle, "none can know what belongs to God, but the Spirit of God alone." "Now we have received, not the spirit of the world, but the Spirit which is of God, that we might understand those things which have been freely given us by God." We see by this passage that there is a 'spirit of man,' which knows the man, as the 'Spirit of God' knows the 'depths of God'. Also that God gives to men who will receive Him, His Spirit, so that by His Spirit they may be enabled to understand the things of God-things which they could not know apart from the teaching of His Spirit.

2. "You convene an assembly,

第六章 十字架和靈裏的生命

「我們既然死了.....服事主要按着聖靈的新樣。」(羅7:6)

1. 有人靈的存在。林前2:11清楚顯示：「除了在人裏頭的靈，誰知道人的事？」即是說：除了在我們裏頭的靈，還有誰能明白我們裏頭發生甚麼事呢？使徒且說：「像這樣，除了神的靈，也沒有人知道神的事。」「我們所領受的，並不是世上的靈，乃是從神來的靈，叫我們能知道神開恩賜給我們的事。」(林前2:12) 從這經文我們得見是有人的靈的，這靈認識人，正如神的靈認識神的奧秘一樣。並且神將祂的靈給與接受祂的人，因此他們得以藉着祂的靈來明白神的事情，就是他們不得祂的靈教訓下不得知道的。

2. 「你們聚會的時

and when you, and my spirit with you, are gathered together..." (1 Corinthians 5:4) Here is Paul talking about his own spirit being present with the assembled believers in Corinth. Here we have the fact of there being a spirit of man as a distinct entity, or organism. Again in 1 Corinthians 14:14, Paul says, "If I utter prayers in a tongue, my spirit indeed prays, but my understanding bears no fruit". So 'spirit' and mind, or understanding, are not the same thing! "My spirit prays" says the Apostle, apart entirely from the 'soul'—or understanding. This shows that there is prayer which takes place only in the spirit, without the 'understanding' of what the prayer is about (see Romans 8:26), and without expression by the voice, or 'feelings' of the body. So, the Apostle says, "I will pray indeed with my spirit, but I will pray with my understanding also; I will sing praises with my spirit, but I will sing with my understanding also". This prayer in the spirit is not of value to others gathered in a meeting, "For if thou, with thy spirit, offerest praise" only, "how

候，我的靈也同在。」(林前5:4)保羅在這裏說到他一己的靈在哥林多的信徒中一起聚會。我們在這有的事實是人的靈乃是一個獨特的實體或機體。再者保羅在林前14:14說：「我若用方言禱告，是我的靈禱告，但我的心思沒有果效。」因此靈和心思或理性是不相同的！使徒說「我的靈禱告」是完全撇開魂或理性來說的。這顯明有一種只發生在靈裏的禱告，所禱告的是不用悟性的(參看羅8:26)，是言語表述不來，身體感覺不來的。因此使徒說：「我要用靈禱告，也要用悟性禱告；我要用靈歌唱，也要用悟性歌唱。」(林前14:15)在靈裏的禱告於聚會中的其他人沒有價值。「不然，你用靈祝謝，那在座不通方言的人，既然不明白你的話，怎能在你感謝的時候說『阿們』呢？」(林前14:16)聚會中需要的是「悟性」的禱告。

shall the Amen be said" by others who are present? The 'understanding' prayer is needed in the assembly.

3. The varied characteristics of the spirit. Romans 12:11 speaks of a 'fervent' spirit. Something quite different to 'enthusiasm' or fervour in the soul. The 'fervent' spirit is the same in a revival meeting, and in the cold drudgery of daily life.

In 2 Corinthians 7:13, Paul says that the 'spirit' of Titus had been 'refreshed' by seeing the zeal (fervency) of the Corinthian believers in the things of God. Some of you are getting your spirits 'refreshed' here! Again in Acts 18:5, we read that Paul was 'pressed in spirit' to 'testify to the Jews that Jesus was Christ'. This shows the action of the Holy Spirit in the man's spirit urging him to a certain course of action. It is when testimony, or preaching, has its source in this pressure of the spirit—not merely the impulse or emotion of the soul that there are eternal results in blessing to those who are prepared by the Holy Spirit to respond to it.

In reference to this we have in

3. 靈有着不同的特徵。羅12:11說到一個「火熱」的靈。這與魂的熱情或火熱是完全不相同的。靈的火熱在復興聚會中跟在日常生活冷漠苦差中是一樣的。

保羅在林後7:13, 15說到提多的靈因着看見哥林多信徒在神的事情上熱心而暢快歡喜。你們有人的靈在此也暢快歡喜！並且我們在徒18:5看見保羅心靈迫切向猶太人證明耶穌是基督。這顯明聖靈在人的靈裏頭運行來催促人有所行動。這見證或傳揚的源頭不單止是來自魂的激動或情感，而是來自靈的迫切，聖靈為有所回應的人所預備的是永恆恩福的後果。

關於這個我們有在

Acts 20:22 a remarkable passage, showing the way Paul was able to read the mind of the Holy Spirit, as made known in his own spirit. He said to the elders at Miletus, "As for me, behold I go to Jerusalem in spirit foredoomed to chains...in every city the Holy Spirit gives the same testimony that bonds and afflictions abide in me". In his own spirit Paul knew that he was going forward into 'bonds', and knew this to be the testimony of the Holy Spirit in his spirit. Here is seen clearly the coaction of the Holy Spirit with the human spirit—the spirit of man as the organ, and the Spirit of God working in and through it. This pure spirit working is distinct from the soul (natural), or the life after the flesh, i.e., the emotional of the soul, or the 'feelings' of the body.

In Romans 1:9, again we read "Whom I serve with the worship of my spirit". The Apostle knew the life of the spirit, not only as the organ through which the Holy Spirit moved him in prayer, in fervency, in testimony, but also in service to his Lord. This does not mean that the spirit is not under the man's

徒20:22的顯著經文，顯明保羅在他一己的靈中能領略聖靈心意的方法。他對米利都的長老們說：「現在我往耶路撒冷去，心被捆綁，不知道在那裏要遇見甚麼事。」保羅在他自己的靈中知道他正步向捆鎖，也知道這是聖靈在他靈中的見證。在這清楚得見聖靈對人靈的強逼，聖靈在作為機體的人靈裏頭和各處來工作。這純然靈的工作有別於魂（血氣）或體貼肉體的生命，也就是魂的情感或身體的感覺。

我們再次在羅1:9中讀到「我用心靈所事奉的神。」使徒認識靈裏的生命，不單止作為聖靈在他禱告、熱心和作見證時驅動他的機體，且也是他事奉主的機體。這不是說靈並非在人的掌控之下。總是這樣的情況在林前

control. That it always is so is seen in 1 Corinthians 14:32, where Paul says that the gift of prophecy does not take from the prophets the control of their own spirits. They have not control over the Holy Spirit of course, but the man has control over his own spirit in its co-action with the Spirit of God, for the Holy Spirit does not deprive the redeemed soul of his freedom of action and decision of will to voluntarily work with God.

4. The work to be done in the spirit of man: In Romans 7:6, the Apostle speaks about 'newness of spirit'. "A new spirit will I put within you" was the promise of God to Israel, made through Ezekiel, long before the time of Paul. The new birth therefore, or regeneration, takes place in the spirit. The spirit of man by nature is a fallen spirit. It is 'spirit', but it is separate from God—in darkness and emptiness. It is consequently open to the spirits of Satan, and able to give place to evil spirits and become their medium of communication with others. But in the new birth the spirit is brought back to God by regeneration, and man is given

14:32得見，保羅說到先知的恩賜不會從先知中取去他們一己之靈的管理。當然他們不會管控聖靈，但在與聖靈同工時人是會管束他一己之靈的，因為聖靈不會剝奪得贖之人行動的自由和自願與神同工的決意。

4. 人靈裏頭要作的工作：使徒在羅7:6說到「聖靈的新樣。」「我也要賜給你們一個新心。」(結36:26)是早於保羅很久以前神藉以西結向以色列人所作的應許。因此那新生或重生是在靈裏發生的。人的靈按性質來說是一墮落的靈。這雖是靈，卻是與神分離的，在黑暗和虛空中的。因此它是向撒但的靈開敞的，能給邪靈地方來成為與別人溝通的媒介。卻是神藉重生來在人靈裏帶來新生的，祂也賜人能力來認識神。

again power to know God.

In 2 Corinthians 7:1, we read "Having these promises (i.e., the indwelling of God, ch. 6:16-18)...let us cleanse ourselves from every defilement, either of flesh or spirit". Here we see that the 'spirit' can be defiled. There are sins of the spirit. For the indwelling of God it is necessary to have a spirit without guile. "Blessed is the man in whose spirit there is no guile...," no duplicity, no mixture. This is enough to show that the spirit needs cleansing. And the believer is to do this, by acknowledging these sins, applying to God to have them dealt with by the Cross, and by putting them away. We are to 'cleanse ourselves', not only from the defilement of the flesh, but of the spirit.

We have already seen that before the Fall, as God created man, the spirit was the dominant power, ruling the soul—the personality of the man—for the expression of the life of God, with the body as the slave. Then we see how man fell so that the flesh ruled instead of the spirit (Genesis 6:3, 6). Then how the Son of God came,

在林後7:1中我們讀到：「我們既有這應許（就是林後6:16-18所應許的神內住），就當潔淨自己，除去身體靈魂一切的污穢，敬畏神，得以成聖。」我們在這裏得見靈是可以被弄污的。有靈裏的罪。若要神的內住，靈的沒有玷污是必須的。「凡心裏沒有詭詐.....這人是有福的！」(詩32:2)沒有表裏不一，沒有攙雜。這足以證明靈是需要潔淨的。信徒作成這個是藉着承認這些罪，將他們帶到神那裏被十字架處理，來除掉他們。我們要潔淨自己，不單除掉肉體的污穢，還有靈的污穢。

我們已得見在墮落之先，就是神創造人之時，靈作為神生命的流露是有着管治魂這人的個格的支配能力的，那時身體是為奴的。之後我們得見人如何墮落，因此管治的是肉體而不是靈（創6:3, 6）。之後神子如何來到，作為人的代表，將墮

and as the Representative Man, took the fallen Adam to the Cross, where in its stead He suffered the penalty of death for sin, and in Him the fallen Adam died. "If One died for all-then all died" (2 Corinthians 5:14) Now the work of the Spirit through the Word of God is to apply the Lord Christ's finished work on the Cross to every man, and reverse the results of the Fall. The spirit of man, joined to the Risen Lord, is to be again the ruling power, governing the 'soul', controlling the mind, the emotions and dispositions, and then the body the obedient vehicle (Romans 6:13) at the command of God through the new creation'. This is the meaning of the Cross. The precious blood cleanses the heart, the affections, but the Cross deals with the old creation.

Is there not a difference between the 'flesh' and the 'old man'? "Though living in 'the flesh', my warfare is not waged according to 'the flesh'" (2 Corinthians 10:3), he writes. So in this sense we are 'in the flesh', even when the 'old man' is crucified. But the Apostle adds that even though we are thus

落的亞當帶上十字架，在這代替下祂為罪忍受死亡的刑罰。並且在祂裏頭的墮落亞當也死了。「一人既替眾人死，眾人就都死了。」(林後5:14)如今聖靈的工作藉着神的道將主基督在十字架上成就的工夫加在每個人身上，逆轉墮落的結果。在神的命令下藉着新造聯上復活主的人的靈，再次得着管治的能力，來管治魂，管治心思、情感和性情，之後管治身體這順服的容器(羅6:13)。這就是十字架的意思。寶血潔淨心和情感，而十字架所處理的，卻是那舊造。

肉體和舊造有沒有分別？「我們雖然在血氣中行事，卻不憑着血氣爭戰。」(林後10:3)這樣看來，雖然舊人已被釘，我們都是屬血氣的。但使徒進而說，雖則我們是在血氣中活，我們可不該憑着血氣來行，卻應憑着靈

"living in the flesh", we are not to act "according to the flesh", but "according to God in the spirit". "Living in the flesh," in a right sense, is not to be an excuse for yielding to it, or being governed by it in any degree.

"May the God of Peace Himself sanctify you wholly; and may your spirit and soul, and body all together be preserved blameless, at the appearing of our Lord Jesus Christ." (I Thessalonians 5:23)

5. The working of the Holy Spirit in the spirit of man: A passage in Romans 8:16 very clearly shows this aspect of the spiritual life. "The Spirit bears witness with our own spirit that we are the children of God." This is not the 'understanding' or the mind. The Holy Spirit gives His witness in our spirits. Look at Ephesians 3:16, "He would grant you strength by the entrance of His Spirit into your inner man". This is, says Moule, "Deep in it, penetrating far into it [the], the regenerate human spirit..." Here is the truth made clear. The Holy Spirit dwells and works in the human spirit. It is His shrine, and His place of abode.

裏的神來行。正確來看，「在肉體中活」不是降服於肉體或有任何程度被肉體管治的藉口。

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

5. 羅8:16這經文清楚顯示屬靈生命的一方面，就是聖靈在人靈裏頭工作。「聖靈與我們的心同證我們是神的兒女。」這不是悟性或心思。聖靈在我們的靈裏來作見證。看看弗3:16：「藉着祂的靈，叫你們裏頭的人剛強起來。」這就是Moule所說「在人裏頭深處，深深透入之處，那重生之人的靈。」真理在這得以弄清。聖靈在人靈裏居住和工作。這是祂的殿，和祂的居所。

6. A Bible picture of a 'spiritual' man: For this we turn again to 1 Corinthians 2:11. The 'spiritual' man has an acute 'spirit' sense. He knows the action of his spirit, and by his spirit knows all about himself. It is only when a man becomes really 'spiritual', with the 'soul' divided from his spirit (ie. the mixture of mental and spiritual separated), that this is realized. The majority of people are in a 'fantasy', as an old writer says, about themselves. The mental perception is unable to penetrate into the depths of 'yourself' and make you know yourself as you really are. The man's own spirit, unmixed with the intellect, 'knows' himself, and he receives the Holy Spirit into his spirit that he may know God (verse 12).

Then the spiritual man, with the Holy Spirit dwelling in his spirit, is given a spirit—faculty which enables him to understand the things of God, and to explain them to others. "These are things whereof we speak, in words not taught by man's wisdom, but by the Spirit, explaining spiritual things to spiritual men." The R.V. says

6. 我們翻到林前 2:11 來看看聖經中一幅屬靈人的圖畫。屬靈人有着靈的敏銳觸覺，他知道他靈的作為，和藉着他的靈來對他自己全所認識。惟有人真的成為屬靈，魂自靈剖開（就是將心思和屬靈的混合物剖開）時，這才得以成真。大部分人對自己都心存幻想，正如一個年老作家所說的。心思的感覺不能識破深層的你自己，使你認識到你真的所是。這沒有與智力攙雜之人一己的靈是認識他自己的，他且接受聖靈進入他的靈，使他得以認識神（林前2:12）。

這時有着聖靈內住他靈裏的屬靈人得賜一個靈，就是使他能明白和向別人解釋神事物的機能。「我們講說這些事，不是用人智慧所指教的言語，乃是用聖靈所指教的言語，將屬靈的話解釋屬靈的事。」（林前2:13）修訂本說到「將屬靈事物

"comparing spiritual things with spiritual", and the R.V. margin 'combining', and 'interpreting'. Conybeare says 'explaining', and in the R.V. margin of verse 15 we have the word 'examining'—the Greek meaning being 'to investigate and decide'. Practically it means that when the man's spirit is actually 'joined' with the Risen Lord, the Holy Spirit gives him a spirit sense, or faculty, whereby he is able to compare, or 'examine' spiritual things, and 'combine' spiritual facts with spiritual.

The 'intuition' of the spiritual man comes from the human spirit indwelt by the Holy Spirit. It appears then that the 'mind' and spirit become one, or else it is that the Holy Spirit penetrates the mind, clarifying and illuminating it, so that it loses its earth-born character. Possibly this is what the Apostle meant when he said "Be renewed in the spirit of your mind". The intellect then becomes spiritual.

When truth thus comes to the teacher, who is taught of God, it is borne witness to in the consciences of those you speak to. It need not be forced upon any one by the

與屬靈來作比對」，而「比對」又或作「詮釋」。Conybeare說到「解釋」和林前2:15的「看透」修訂本或作「希臘文原文的審查和決定」。這實際上說到，當人的靈實在聯上復活的主時，聖靈便給他一個靈的觸覺或機能，叫他能比對或審視屬靈的事物，並將屬靈的事物與屬靈來相聯。

屬靈人的直覺是來自有聖靈內住之人的靈。看來心思和靈是成為一的，或者是聖靈透入了思想，使之明淨和得光照，因此這直覺失掉其地上出生的特徵。也許這就是使徒所說「又要將你的思想中的靈改換一新。」（弗4:23）的意思。那麼智力變成屬靈了。

當真理來到受教於神的教師時，那些你講說之人的良心會作見證。講者不用向任何人施加壓力，因為聖靈會作祂一己

speaker, for the Holy Ghost does His own work, and bears witness to His own Word.

7. The laws of the spirit; and how to walk after the spirit: (a) First there is the minding of the things of the Spirit. See Romans 8:5-6, "They who live after the flesh mind fleshly things, but they who live after spirit"—the article is not there in the original—"mind spiritual things; and the fleshly mind is death; but the spiritual mind is life and peace". The secret of walking after the spirit is, briefly, to 'mind' the spirit, and put spiritual things first. As we do this, it means that you never lose consciousness of what is going on in your spirit. Madame Guyon has a helpful illustration of what it means to abide in Christ. She says when you enter a room you say how pleasant and warm it is, but as you stay in it you have no 'consciousness' save of ease. But go into the cold outside and you will soon know that you are not 'abiding' in the room. Walking in the spirit, and minding the spirit, therefore, does not always mean any consciousness in the senses, but a keen intuitive knowledge of

的工作，在祂一己話語上來作見證。

7. 靈的法規和如何隨從靈而行：(a) 先要有對聖靈事物的理念。看看羅8:5-6：「隨從肉體的人體貼肉體的事；隨從聖靈的人體貼聖靈的事。」原文中是沒有那冠詞的：「體貼肉體的就是死；體貼聖靈的乃是生命、平安。」體貼聖靈而行的訣要簡而言之就是專心於靈，以屬靈的事優先。當我們這樣作時，這就意味着你從不會失去覺知在你靈中有何事發生。蓋恩夫人在「住在基督裏」的意思上有一個有用的說明。她說到當你進入一房間時，你會說這是何等舒適和溫暖。你還在裏頭逗留時，是沒有舒適等覺知的；但當你走到寒冷的外頭時，你很快就會知道你不是留在房中了。在靈中行，專心於靈時，不再時常有着任何感官上覺知的意欲，而是熱切地自覺對祂和祂旨意的認識。這不是一個高超

God and His will. It is not a life of great spirit phenomena, but of quiet rest in God in the common things of daily life. The believer thus 'minding the spirit' ceases to be governed by 'circumstances', and to measure external acts by their external values. Your great and blessed rest lies in simply and quietly doing the will of God, for in the life of union with God, the soul cheerfully, gladly, does the common every-day things, with the same fervency of spirit as he would do what is called 'the Lord's work'.

(b) Then there is the being obedient to the monitions of the Spirit. "All who are led by God's Spirit, and they alone, are the sons of God" (Romans 8:14). The Spirit of God leads those who are truly sons of God begotten in the Divine Nature—by various workings in the human spirit, such as impressions, drawings, restrainings, assurance in prayer, and inward witness to an action being in the will of God. All these monitions of the Holy Spirit in the spirit of the believer, are very delicate and subtle, but they can be known and read as the life in the spirit becomes stronger, and less

靈感現象的生命，而是在日常生活的尋常事物上平靜安息於神。因此信徒專心於靈，不再受環境支配，不再以外在的價值來衡量外在的舉動。你偉大和蒙恩的安息是在於純然和安靜地行神的旨意，因為在與神合一的生命上，那魂是歡欣和高興來作每天尋常的事，無論作甚麼都帶着那相同火熱的靈，都稱之為主的工作。

(b) 之後有的是對聖靈告誡上的順服。「因為凡被神的靈引導的，都是神的兒子。」(羅8:14) 神的靈引導那些在神聖本性上神所生的真正兒子，在人靈裏有着不同的工作，例如感動、吸引、阻止、禱告中的確認和合神心意之行動上內裏的見證。這一切在信徒靈中的聖靈忠告，都是十分微妙和精巧的，人若要認識和曉得他們，只能在靈裏的生命變得剛強，魂或心思活動中的情感和搏動少有混雜之時。

mixed with the emotions and impulses of the soul, or the activities of the mind.

(c) There is also a need of knowledge of God, and His ways of working. In Philippians 1:9, we read, "This I pray, that your love may abound yet more and more in true knowledge, and in all understanding, teaching you to distinguish good from evil". The Holy Spirit can give us this 'understanding' so that we may be able to distinguish good from evil in our path. Colossians 1:9-11 again speaks of this as a necessity for walking worthy of God.

(d) A very important law of the spirit-life is that of 'expression'. This we find in John 7:38-39—"He that believeth into Me...out of his belly shall flow rivers of living water. This spake He of the Spirit." We get a gleam into this in what is said of Peter in Acts 4:8. "Then Peter, filled with the Holy Ghost, said unto them..." There was a fresh influx of the Spirit of God into his spirit, and out in bold testimony. 'Out' of you shall 'flow rivers of living water'. We shall never have a fuller spiritual life than the extent to which we pour

(c) 在神和祂工作的方法上也有認識的需要。我們讀到：「我所禱告的，就是要你們的愛心在知識和各樣見證上多而又多；使你們能分別是非。」（腓1:9-10）聖靈能給我們這個知識，因此我們能夠在我們的路途上分別是非。西1:9-11也說到這個乃是行事為人對得起主上所必須的。

(d) 「流露」乃屬靈生命極重要的法則，我們在約7:37找到「信我的人就如經上所說：從他腹中要流出活水的江河來。耶穌這話是指着信祂之人要受聖靈說的。」我們在徒4:8得見「那時彼得被聖靈充滿，對他們說.....」有神聖靈的湧流純新流入他的靈，並在他大膽的見證上流出。必有活水的江河從你們流出。我們擁有屬靈生命的量度永不會比我們將這

out that life to others.

(e) Lastly there is the use of the spirit in spiritual conflict: We have already dealt with this as part of the life on the resurrection side of the Cross. The Holy Spirit will teach us the true use of the spirit in conflict, for He alone can show us how to distinguish the things that differ, in the spiritual realm. I will only say that the use of the spirit only makes the believer very quiet in conflict. The victory is often won by a quiet and simple word. It is the Holy Spirit that makes the spirit strong to stand against opposing powers.

CHAPTER 7 THE CROSS AND POWER FOR SERVICE

First as explained by the Lord Himself before His death, and second as explained by the Lord Himself after His death, when, as the Risen and Ascended Conqueror, He chose an instrument on earth through whom He could reveal the spiritual meaning of the historical facts of His death, resurrection and ascension. It is in the epistles of Paul that we get the inside meaning of it all. For the glorified Lord chose

生命流向別人的為多。

(e) 最後有的是在屬靈爭戰上靈的運用。我們曾在作為生命一部分十字架復活的一面來談到這個。聖靈必會教導我們在爭戰中如何正確地使用靈，因為獨有祂才能向我們顯明如何去分辨在屬靈層面上不同的事物。我只會說惟有靈的運用能使信徒在爭戰中十分安靜。所得的勝利常是藉着一個安靜和簡單的經文。是聖靈使靈強壯來對抗敵對的勢力。

第七章 十字架與事奉的能力

一、主親自在祂死前解說；二、主親自在祂死後以復活和升天的得勝者身分來解說，祂選上地上祂能向他啟示祂的死、復活和升天等歷史事實之屬靈意義的工具。我們在保羅的書信中進入這一切的意義。是榮耀的主選上使徒保羅來作為啟示教會的人，如同摩西是作為神向以色列人發

the Apostle Paul to be the revelator to the Church, as Moses was God's revelator to Israel. He was chosen to give out to the world Christ's explanation of Calvary, and Christ's explanation of the resurrection, and Christ's explanation of Pentecost, as He foreshadowed it in germ before He died. Therefore all that Calvary is for us, all that the Resurrection means to us, and all that Pentecost means to us, is to be learnt in the Epistles of Paul, and not so much from the historical records of the Acts of the Apostles.

"AT THAT DAY YE SHALL KNOW THAT I AM IN my FATHER, AND YE IN ME." 'That day,' the context tells us, was the Day of Pentecost. His disciples listening to these words had walked the earth with Christ, and had seen Him and known Him as a Man; after His resurrection they would see Him again as a Man, but with a resurrection body. They were to handle Him and see for themselves that He had 'flesh and bones' as a Man, proving a real physical resurrection. They were to see this Man ascend before their eyes into the heavens, whilst they were left on earth. But a 'Day'

放啟示的人一樣。保羅被選上來將基督對加略山、復活和五旬節的解說給與世人，正如祂在死前的預告中所暗示的。因此加略山的所有意義都是為着我們的，復活的所有意義都是為着我們的，五旬節的所有意義都是為着我們的，都是從保羅的書信而不是記錄歷史的使徒行傳中所得知的。

「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)經文所告知我們的「那日」就是五旬節。得聽這個的基督門徒在世上與祂同行，也曾見祂和以人子來認識祂；在祂復活後他們再次得見作為人子的祂，但帶着一個復活的身體。他們過去和祂交往和得見祂如同人一樣有肉有骨，因此證明這真是一個身體的復活。他們從前親眼得見這人子升天，而他們卻留在世上。但「那日」來到時，

would come when they would know the inside spiritual meaning of it all. At His ascension they knew that He had gone up to God. But there was more. "At that day ye shall know that I am in my Father, and ye in Me." The Holy Spirit would reveal to them that they were in God also that the Ascended Lord had taken them with Him in spirit back to God. "Christ died, the just for the unjust, that He might bring us to God." Not only reconcile us to God, but in spirit re-unite us with God. The severance caused by the Fall is removed. Through the Cross the fallen Adam is crucified, "For ye died, and your life is hid with Christ in God." When 'that Day' came, by the Holy Ghost they would know their source of life to be changed. They would understand they had died with Christ, and were translated out of the power of darkness into the kingdom of His dear Son.

We therefore gather from the Lord's words, that the great inner meaning of Pentecost, is the Holy Spirit making real to you your union with the Ascended Christ. This is in harmony with the order we have

他們就會全然明白箇中的屬靈意義。在祂升天時，他們知道祂已往神那裏去。不止這樣，「到那日，你們就知道我在父裏面，你們在我裏面。」聖靈向他們啟示他們是在神裏面，和升天的主已把他們與祂一起在靈裏帶返神那裏去。「基督.....受死，就是義的代替不義的，為要引我們到神面前。」（彼前3:18）不單使我們與神和好，且在靈裏與神合一。因墮落而來的分離已被除掉。因着墮落的亞當被釘在十字架上，「你們已經死了，你們的生命與基督一同藏在神裏面。」（西3:3）當「那日」來到時，他們藉着聖靈得知他們生命的源頭改變了。他們得以明白他們已與基督同死，和被遷出黑暗的權勢，得進入祂寶貴兒子的國裏。

因此結合主的話，就知道五旬節最深層的意義是聖靈來使你與升天的基督合一得以成真的。這也與所曾給與我們「加略山——復活——五

already seen—Calvary, Resurrection, Pentecost. You first know your union with the crucified Christ, then your union with the Risen Christ, and then your union with the Ascended Lord in the bosom of the Father, which according to John 14:20 is 'Pentecost'. When the Holy Ghost came, the 120 knew experimentally what Calvary, Resurrection and Pentecost meant. They knew they had died with their Lord, they knew they were joined to Him, and taken with Him unto God. Their entire outlook was changed in the upper room. From the moment the Holy Ghost came they looked out at the world from the Throne of God. They understood the Lord's words, "As My Father hath sent Me, even so send I you" (John 20:21). They had been taken 'back to God', and were now 'sent' from God to proclaim His message to the world.

This is practically the 'endowment of power' as foreshadowed by the Lord. It really means that by the influx of the Holy Spirit into your spirit, it has found its centre. You are no longer 'self-centred', but God-centred. It is

「的次序一致。你先認識與釘十字架的基督合一，之後你與復活的基督合一，往後與升天的主在天父懷裏合一，而所記於約 14:20 的就是五旬節。當聖靈降臨時，那一百二十人具實地認識加略山、復活和五旬節的意義。他們曉得他們與他們的主同死，他們曉得他們已聯上祂，和與祂被帶到神那裏去。在樓房上的他們處境上完全改變了。從聖靈降臨那刻起，他們是從神的寶座來外望世界的。他們明白主的話：「父怎樣差遣了我，我也照樣差遣你們。」(約 20:21)他們已被帶返神那裏去，如今從神那裏被差來向世人傳揚祂的信息。

這就是主所預言能力賜下的成為事實。這真的說到聖靈流進你的靈，它已找着其中心。你不再是自我中心而是以神為中心。當我們與升天的主合一下被帶到父神

when we are thus taken back, in union with the Ascended Lord, to God the Father, that the Spirit of God is able to work out through us all that He wants to do. It is then that it may be said of you, as of Gideon, "The Spirit of the Lord clothed Himself with Gideon, and Gideon blew a trumpet!" It means not only the Holy Spirit in the believer, but the believer IN GOD, and therefore covered or clothed by Him. This is what is promised in Luke 24:49. The disciples were told to wait until the Holy Spirit had come, when they would be 'clothed' with power from on high-power which would make them know they were with Christ in God.

'I IN YOU' is the outcome of thus being centred with Christ in God. "If I make my bed in hell, behold Thou art there!" Even in the midst of those opposed to Christ, we carry our own atmosphere with us. What a contrast this life in God, with its ease and 'naturalness', and the 'mechanical' kind of life many Christians are trying to live. They have such a 'process' for keeping it up, and maintaining 'communion'

那裏時，神的靈能藉我們來作成所有祂想要作的。那時就可以像對基甸說的來說到你：「耶和華的靈降在基甸身上，他就吹角！」（士6:34）這不單止說到聖靈在信徒裏面，也說到信徒在祂裏面，是這樣來披戴或穿上祂的。這就是路24:49所應許的。所告訴門徒的是要等候，直到聖靈降臨，那時他們就得披上從上頭來的能力，是這使他們知道他們是與基督藏在神裏面的。

因此「我在你們裏面」是與基督一同以神為中心的結果。「我若在陰間下榻，祢也在那裏！」（詩139:8）就是在那些反對基督的人中間，我們也隨身帶同我們的一己香氣。這在神裏頭的生命與世人的生命何等迥異，其自在、自然和無意識的生命是眾多基督徒嘗試來活出的。他們有如此的過

and spirituality, that they have no time to think about saving the world!

And they knew, as only those taught of the Holy Ghost know, that they were joined to the Ascended Lord, in the union of essence which is only possible to spirit, and they were one with Him in God. 'One in us' (John 17:21) said the Lord. And they knew, too, that the Risen Christ, mystically, was also in them.

With this difference, that in John 14:20, He (1) foreshadows the God-ward side, and in 1 Corinthians 12:13 (2) the outworking of the Spirit, in and through the Church—the mystical Body of Christ—communicating the life and Spirit of its Head.

Let us read verses 12 and 13—"As the [natural] body is one...and as all the members...are one body, so also is Christ [the mystical Christ made up of Head and members]. For in the communion of one Spirit we were all baptized [Greek, immersed] into one body, whether we be Jews or Gentiles, slaves or free men, and were all made to drink of the same Spirit." The Speaker's Commentary

程要追趕，要維持相交和屬靈，因此他們無暇來想到拯救世人！

他們（惟有蒙聖靈教導的人才）知道他們聯上了升天的主，他們這樣在惟有靈才可進入合一的本體下來與祂在神裏面合一。主說到「在我們裏面成為一」（約17:21）。他們也知道復活的主也是奧妙地在他們裏面的。

祂在約14:20預言的是神那一面，而在林前12:13則是聖靈在和藉教會這基督的奧秘身體來工作，來傳遞這身體之頭的生命和靈。

我們來讀林前12:12-13：「就如（肉身的）身子是一個.....肢體雖多，仍是一個身子；（由頭和肢體組成的神秘）基督也是這樣。我們不拘是猶太人，是希利尼人，是為奴的，是自主的，都從一位聖靈浸入一個身體中，飲於一位聖靈。」Speaker的註釋是「於一位聖靈中浸泡」。五旬節的

says, 'drenched with one Spirit'. The enduement of power at Pentecost is manifestly to be seen here. The context explains the way the Triune God (verses 4 to 6), works out through the members of the Body. John 14:20 shows the believers at Pentecost in their union with the Lord taken into God, now we see the work of the Holy Spirit forming all thus united to Christ, into the spiritual organism of the Church. They were 'immersed in spirit' according to the analogy of John the Baptist baptizing men into the water as the element. (See the promise of Acts 1:5.) Immersed in Spirit, all in the upper room drank of the same Spirit, Who thus produced the union foreshadowed in John 14:20.

The principal word to emphasize in 1 Corinthians 12:13 is the word 'into'. In John 14:20 Christ said 'Ye in Me', and in 1 Corinthians 12:13 we find the Holy Ghost doing this work of placing believers into Christ, in essential union, as members of His Body. The emphasis at Pentecost should therefore be, not on the external and incidental manifestations, but on the internal

賜下能力在這裏得着彰顯。這經文解釋到三一神藉着身體的肢體來工作的方法（林前12:4-6）。約14:20顯示在五旬節的信徒因着與主合一而被接到神那裏去，如今我們得見聖靈所構成的工作全都歸一於基督，成為教會的屬靈個體。他們是根據施洗約翰把人浸進水裏頭這比喻來作為元素（參看徒1:5的應許）的。浸於聖靈，在樓房上的所有人都飲於一位聖靈，是祂來產生在約14:20所預言之合一的。

在林前12:13中重點強調的字是into。基督在約14:20說到「你們在我裏面」，而我們在林12:13發現到聖靈作成將信徒放進基督裏成為祂身體中的肢體這具體合一的工作。因此五旬節該強調的不是外在和偶發的彰顯，而是聖靈降臨的內在屬靈意義，留給祂來按着

and spiritual meaning of the Coming of the Holy Ghost, leaving to Him the external outworking 'according to His will' (see 1 Corinthians 12:18).

Now let us go back to the Acts of the Apostles to see the results of the Pentecostal enduement, in some special characteristics of their service. Consider first the word 'power', of Acts 1:5 (and Luke 24:49)—It is in Greek 'dunamis'—the word from which we get our English word 'dynamite'. This Greek word, points out a skilled Greek scholar, means 'inherent power'—not so much power put forth, as power possessed. Now using the word 'power' as being made 'capable' or 'effective', for doing the will of God in any aspect of life or service, let us think (1) of the power of effective utterance. Peter was given this so that there were three thousand souls pricked to the heart through his first sermon. What an amount of teaching and preaching exists, even of Gospel truth, that is ineffective and carries no weight! It has, as one has said, no 'carrying power'. It does not go any further than those

神旨意來作那些外在的工作 (參看林前12:18) 。

如今讓我們回到使徒行傳來看看五旬節恩典賜下的後果，尤其是他們事奉上的一些特徵。先來看看徒1:5 (和路24:49) 的「能力」一字。其希臘文 dunamis 是英文字 dynamite 的字根。一個熟練的希臘文學者指出這希臘字有着「內存的能力」，不大說到能力的表顯，而是能力的擁有。如今人們用上「能力」一詞如同「能夠」或「有效」般來在生活或事奉的各層面上來行神的旨意，讓我們來想想 (1) 有效說話的能力。彼得得賜這個，因此有三千人在他首個講道上扎心。在現存多少的教訓和傳講中，甚至是傳福音的真理中，是無效和沒有分量的！這就如有人所說的不「帶着能力」。所說的不會超越所聽見的人。我們也得見多少傳道人和教師那樣倚

who hear it. Then see how dependent many preachers and teachers are on their 'Notes', but look at Peter, and observe how he was made 'capable' of wielding the Word of God. See how the texts of the Old Testament came to him, and how he 'combined' spiritual things with spiritual. He could not have I thought out of his own mind such a comprehensive panoramic survey of the Scriptures concerning Christ, and put them into such a condensed form. He was given by his immersion in the Spirit, a clarified mind, a quickened memory, and 'made capable' of being God's messenger on that wonderful day, i.e., he was not merely a 'mouthpiece' but an intelligent coworker with God.

Then notice (2) the characteristic of the enduement of power in boldness of testimony. You may have a message of vital truth, but if you are 'timid' and self-conscious in giving it out, it is not effective. There must be, in giving God's message, an accent of bold certainty. We are not to be positive over any 'view' of truth, but about what God says. Our business

重他們的筆記；卻來看看彼得，留心他是如何「能夠」運用神的話語。看看他是如何取來舊約的經文，和他是如何將屬靈的事與屬靈結合起來。他不能叫我想從他一己的意念中竟然對關乎到基督的聖經有着這樣鉅細無遺的考查，且將他們作出這樣的濃縮。這樣在聖靈的浸所給與他的是一個清晰的頭腦，一個激活的記性，和在這奇妙的日子能夠成為神的傳信者，就是他不單止成為一個喉舌，且是神的一個智慧同工。

之後留心（2）所賜能力來作勇敢的見證。你也許得着一個滿有生命真理的信息，但你若在傳講上膽小和自我中心的話，它便不會有效。在傳講神的信息時，必須有着勇敢肯定的語調。我們不是要在任何真理觀點上，而是要在神所說的話上正面。我們的職責就是

is to declare the Word of God, not 'views' of it. You can be 'bold' over this, for the Holy Spirit will co-witness with your declaration of 'Thus saith the Lord'.

And (3) the enduement of power is needed for business. See Acts 6:3. "Look ye out seven men of honest report, full of the Holy Ghost and wisdom, that we may appoint over this business". This can be your own 'business', as well as the 'business' of the Church, if your 'business' is in the will of God for you. We read that David became 'skilful in business' after he had received the anointing.

Then there is (4) the enduement of power as manifested in the ordinary life. "Be filled with the indwelling of the Spirit when you speak to one another ..." (Ephesians 5:18, 19). Here we have effective conversation, so that God uses you in all your daily contact with others. Then we find power given for 'contending for the faith'. Paul increased in strength for 'confounding the Jews' as he sought to prove to them that Jesus was the Christ (Acts 9:22. See also Acts 7). Controversy must not be shirked

要來宣講神的道，而不是其觀點。你可以在這一切之上來勇敢，因為聖靈必會與你同來宣告「主如是說」。

還有(3)在任何事情上都需要能力的賜與。看看徒6:3：「當從你們中間選出七個有好名聲、被聖靈充滿、智慧充足的人，我就派他們管理這事。」你的事情若是神的旨意要你作的話，那麼這便能成為你一己的事情，和教會的事情。我們知道大衛在他受膏後變得辦事能力高超。

還有(4)所賦與在日常生活中得見的能力。「要被聖靈充滿下來彼此對說。」(弗5:18-19)我們在這有有效的對話，因此神在你日常與人的接觸上用上你。那時我們發現有給與的能力來為真道竭力爭辯。(猶1:3)保羅越發有能力，駁倒猶太人，證明耶穌是基督。(徒9:22，參看徒7章)在必須維持真理上，爭辯是無可避免的。永不可為和平而犧牲真理。司提反和

when it is necessary for the maintenance of truth. Truth must never be sacrificed for peace. Stephen and Paul were both endowed with power for this work.

Then (5) there is the being made capable to meet Satanic powers. This we see in the story of Paul and the sorcerer. When he met this man, and Satan withstood him, Paul steadily resisted him, and rebuked the demon in him, just as he did the girl with the spirit of divination. The Apostle in the latter case did not speak in a moment. He bore with the poor deceived soul, until the influx of the Spirit of God arose in his spirit.

If you are centred in God, and walking with Him, you will find, too, that as you come against the power of darkness in some specific way, the Spirit of God will at the right moment rise in you in divine strength to deal with it. Paul knew the moment to turn round upon the demon and say, "I command thee in the Name of Jesus Christ to come out of her".

Notice (6) the 'discernment of spirits' which Paul had. He discerned the evil spirit in the girl,

保羅兩個都得着爭辯而賜與的能力。

之後 (5) 有使之能迎見撒但勢力的能力。我們在保羅和那行法術的故事上得見這個。當他遇上這人時，撒但敵擋他，保羅便堅決地抵擋他，斥責他裏頭的魔鬼，如同他向有着占卜之靈的使女所作的。在後者的例子中，保羅不發一言，他忍受這可憐被欺哄的人，直至神聖靈的湧流自他的靈中溢起。

你若以神為中心，與祂同行，你必也會發現當你以某特定的方法來抵擋黑暗的勢力時，神的靈必會在合適的時刻在你裏頭激起神聖的力量來處理它。保羅知道何時轉身來對魔鬼說：「我奉耶穌基督的名，吩咐你從她身上出來！」(徒16:18)

留心 (6) 保羅所擁有對靈的識別。他識別出使女和行法術裏頭的邪

and in the sorcerer. This is not the 'gift' of perception, or discernment, but power to tell the difference between 'spirits'. Our time will not allow more, but you can see in 1 Cor. 12 the working of the Holy Ghost in the members of the Body of Christ, making one and the other 'capable' for the carrying out of the will of God.

In 1 Corinthians 12:13 we read, "By one Spirit are we all baptized into one body whether we be Jews or Gentiles..." Jews and Gentiles we read in Ephesians 2:14, had a 'wall of partition' between them. How could they both become members of Christ's Mystical Body, and be made to 'drink of one Spirit'? Only through the Cross. Therefore the Cross stands as the basis of John 14:20 and Acts 2. The Cross lies at the base of the UNITY OF THE BODY, and only so far as the deep work of the Cross is known can the members of the Body be welded together in the drinking of one Spirit. Let us read Ephesians 2:13-17. "Now, in Christ Jesus, ye, who were once far off, have been brought near through the blood of Christ. For He is our peace, Who has

靈。這不是感知或識別上的恩賜，而是能分別眾靈的能力。我們的時間不容許再多說，但你能在林前12章中得見，在基督身體的肢體中有聖靈的工作，使彼此之間能照着神的旨意而行。

在林前12:13我們讀到：「我們不拘是猶太人，是希利尼人.....都從一位聖靈受浸。」我們在弗2:14中讀到猶太人和外邦人之間有一道「間斷的牆」。他們兩者怎能成為基督奧秘身體的肢體和能以「飲於一位聖靈」？惟有藉着十字架。因此十字架就是約14:20和徒2章的根基。十字架乃是身體合一的根基，惟有得認識十字架深層的工作才能叫身體的肢體熔合一起來飲於一位聖靈。讓我們來讀讀弗2:13-17：「你們從前遠離神的人，如今卻在基督耶穌裏，靠着祂的血，已經得親近了。因祂是我們的和睦，將兩下合而為一，拆毀了中間隔斷

made both one, and has broken down the wall which parted us; for, in His flesh, He destroyed the ground of our enmity...that He might create in Himself one new man; and that, By His Cross He might reconcile both, in one body, unto God, having slain their enmity thereby."

The place of unity between Christians to-day is clearly the Cross. And this by its destroying all ground of enmity between those for whom Christ died. Between Jew and Gentile the barrier was that of 'ordinances'. But crucified with Christ, the 'Jew' ceases to be a Jew, the Gentile ceases to be a Gentile. And, shall we say, the 'Baptist' ceases to be a Baptist, the Wesleyan a Wesleyan, and so on. All these externalities may exist, and be conformed to, but they belong to the external life only, because each regenerate believer is inwardly a member of the Body of Christ, part of a New Creation, which is neither Jew nor Gentile, male nor female, but a 'New Man' consisting of Christ the Head of His members.

的牆；而且以自己的身體廢掉冤仇.....為要將兩下藉着自己造成一個新人.....既在十字架上滅了冤仇，便藉這十字架使兩下歸為一體，與神和好了。」

今天基督徒之間合一之處明顯就是十字架。作成這個是藉着摧毀一切基督替他們之死的人之間所有層面的冤仇。猶太人和外邦人之間的間斷就是律法。但與基督同釘之後，猶太人就不再是猶太人，外邦人也不再是外邦人。並且我們可以說屬浸信會的不再屬浸信會，屬衛理宗的不再屬衛理宗等。這一切的外在性也許仍存在，仍有所奉行，但他們只屬於外在的生命，因為每一個重生信徒是基督身體裏面的肢體，是新造的一部分，既不是猶太人，也不是外邦人；既不是男，也不是女；而是基督祂眾肢體的頭所構成的一個新人。

CHAPTER 8 THE CROSS AND THE TONGUE

"I tell you even weeping...(of) enemies of the Cross" Philippians 3:18

THE degree of our real identification with Christ in His death, and the criterion of the stage of our growth into the maturity of the life of the new creation, is in no respect more marked than in relation to the 'sins of the tongue', especially in regard to those we see to be 'enemies of the Cross', ignorantly or wilfully. For in no manifestation of the 'flesh' is its activity more painful and disastrous, than in the language used by even true servants of God concerning those who are either caught in the apostasy of today, "denying the Lord that bought them" (2 Peter 2:1), or ensnared in the wiles of Satan in any form.

"If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also" (James 3:2, R.V.), writes the Apostle James. The word 'perfect' in this passage, according to Young's Analytical Concordance, means 'complete' a complete man. The same word is

第八章 十字架和舌頭

「我又流淚的告訴你們.....十字架的仇敵。」
(腓3:18)

我們與基督真正同死的程度，和我們在新造生命長至成熟階段的標準，無論那一方面都不比舌頭的罪更相關，尤其是關乎到我們有意無意看為十字架之仇敵的人。在顯示肉體的活動上，沒有比就是神真正的僕人向那些今天被證實為背教的人（「連買他們的主他們也不承認。」（彼後2:1））或陷在撒但任何形式詭計的人所用的言語更令人不快和災難性。

使徒雅各寫道：「若有人在話語上沒有過失，他就是完全人，也能勒住自己的全身。」（雅3:2）在這經文中所用「完全」一詞，《Young氏聖經用字索引》以「完全」為一個完全人。同一個詞

used in Ephesians 4:13, and is rendered in the R.V. text, a 'full-grown man'; and again in Colossians 1:28, where it is rendered by Conybeare, 'full-grown in Christ' the word denoting 'grown to the ripeness of maturity'. Again, we find the word in Colossians 4:12, and here it is rendered by Conybeare as meaning "ripeness of understanding, and full assurance of belief". And, lastly, the words occur in Philippians 3:15, where the Apostle writes: "Let us all, then, who are 'ripe in understanding', be thus minded." the word 'perfect' being the antithesis of 'babe' (Conybeare's note).

According to the Apostle James, then, stumbling not in word is the supreme mark of a 'complete' spiritual man, completely 'full-grown in Christ', having come to the ripeness of maturity as a new creature in Christ Jesus, thus having "ripeness of understanding and full assurance of belief" being no longer a child "tossed to and fro, and carried about by every wind of doctrine, by the sleight of men...after the wiles of error" (Ephesians 4:14, R.V.), but able to

出現在弗4:13，修定本把它譯為「一個長成的人」；而Conybeare則將西1:28的這詞譯作「在基督裏長成的人」，意味着成長至成熟。再者我們在西4:12找到那詞，而Conybeare將它譯為「悟性上成熟，完全的相信」。最後在「所以我們中間，凡是理性上成熟的人總要存這樣的心。」(腓3:15)出現的「完全」一詞，Conybeare說是相對於「嬰孩」來說的。

根據使徒雅各，在說話上不絆跌的人是「完全」屬靈人的崇高標記(雅3:2)，是在基督裏完全成長，在基督耶穌的新造上達至長成的成熟，既然有「豐足的悟性，有充足的信心」，就「不再作小孩子，中了人的詭計和欺騙的法術，被一切異教之風搖動，飄來飄去，就隨從各樣的異端。」(弗4:14)卻能用愛心、充足的信心、和在基督裏成長

speak the truth in love, in the full assurance of faith, and calm, ripe knowledge of maturity in Christ.

'Spiritual' men now will prove their 'ripeness of maturity' by their 'stumbling not in word' during the present distress. Panic and hasty, unloving words cannot be co-existent with the 'full assurance of faith' and the deep knowledge of God of the truly 'spiritual' man. The spirit of the man who is 'ripe in understanding' is shown in the words of Paul immediately following his utterance, "Let us who are 'perfect' be thus minded". "Many walk," he says, "of whom I told you often, and now tell you even weeping, that they are the enemies of the Cross of Christ ..." (Philippians 3:18). "Even weeping!" Ah! this is the spirit of the spiritual man! No man who weeps in speaking of the enemies of the Cross will 'stumble in word', and grieve the Holy Spirit of God by the fruit of his lips. The truth must be spoken—but in love, and with "anguish of heart and many tears" (2 Corinthians 2:4), for those who have gone astray.

Prayer warriors, let us take

而有和平和成熟的知識來說真理。

如今屬靈人在現今的困境中以他們不在說話上絆跌來證明他們的成長。驚慌失措、輕率和無愛心的說話是與「充足的信心」和真正屬靈人對神的深深認識格格不入的。在悟性上成熟的屬靈人是顯在保羅這經文後隨即說到的「我們中間凡是完全人總要存這樣的心。」(腓3:15)他說：「因為有許多人行事是基督十字架的仇敵。我屢次告訴你們，現在又流淚的告訴你們。」(腓3:18)「又流淚」！啊！這就是屬靈人的生命！沒有在說到十字架的仇敵時流淚的人會在說話上絆跌，和因他嘴唇的果子來叫神的聖靈擔憂的。真理固然要說，卻要用愛，並且為着那些已失迷的人「心裏難過痛苦，多多的流淚。」(林後2:4)

禱告的戰士啊，讓我

heed that we abide in the place where we can 'lift up holy hands without wrath and doubting'. We must 'stumble not in word' if we are to be truly abiding within the veil. And why? The Apostle James shows clearly the reason: "Doth the fountain send forth from the same opening sweet water and bitter?" (James 3:11). Can we speak words, bitter words, one moment, and be a channel for the sweet, pure stream of the "river of water of life, clear as crystal, proceeding out of the Throne of God and the Lamb" the next? Let us listen again to James, and hear him tell the reason why the mark of a man truly 'sanctified' in spirit, soul and body is the 'stumbling not in word'.

The "tongue", says the Apostle, "setteth on fire the wheel of nature (or birth, R.V.m.), and is set on fire by hell". The wondrous silence manifested by Christ-the Last Adam, as the pattern of the Christ-life for His redeemed, when He was accused by the chief priests and elders. He answered nothing. "Then saith Pilate unto Him, Hearest Thou not how many things they witness against Thee? And He

們致力來住在叫我們能無忿怒，無疑惑下舉起聖潔的手(提前2:8)那處。我們若要真的常在幔內，就必定不可在說話上絆跌。為甚麼？使徒雅各清楚地說到原因：「泉源從一個眼裏能發出甜苦兩樣的水麼？」(雅3:11)我們能否一時說苦毒的說話，卻一時是一道「明亮如水晶，從神和羔羊的寶座流出」(啟22:1)甜美生命水的河流？讓我們再次聽聽雅各，聽他告訴我們為何一個實在靈魂體成聖之人的標記就是不在說話上絆跌。

使徒說：「舌頭.....能把生命輪子點起來，並且是從地獄裏點着的。」基督這末後亞當彰顯奇妙的寧靜，作為基督所救贖之人的生命典範。當祂被大祭司和長老控告時，祂甚麼都不回答。「彼拉多又問他說：你看，他們告你這麼多的事，你甚麼都不回答麼？耶穌仍不回答，以致彼拉多覺得

gave him no answer, not even to one word: insomuch that the governor marvelled greatly." Only when appealed to for truth did the Lord Christ speak, and bear witness to the truth (see John 18:37). "Art Thou a King, then?" said Pilate. "Thou sayest it because I am a King" (R.V.m.), replied the Kingly Prisoner.

Let us therefore take heed at this time, and ask for the light of God upon the words of our mouth, lest we lose unwittingly our power within the veil. Let us "take forth the precious from the vile" i.e., distinguish in the light of God what words are from Him, or are of our own mind, so that we may be as His mouth (Jeremiah 15:19) in this day of crisis.

CHAPTER 9 THE CROSS AND REVIVAL

In the Revival in Wales the outstanding theme was the message of Calvary. It is only when we see the Cross as the centre, and the basis of all the working of the Holy Spirit that Revival becomes possible. Let us now seek to understand some of the laws and perils of Revival even when we

希奇。」(可15:4-5)但當涉及真理時，主基督便說話，並為真理作見證(參看約18:37)。「彼拉多對他說：這樣，你是王麼？」君尊的囚犯答說：「因為我是王，所以你說這個。」

我們來「將寶貴的和下賤的分別出來」，就是要在神的光中來分辨甚麼是出於神的，甚麼是出自我們的思想。那麼在危難的日子，我們就可以當作祂的口(耶15:19)了。

第九章 十字架和復興

在威爾士大復興中，那突出的主題是十字架的信息。惟有我們得見十字架乃是中心和所有聖靈工作的基礎時，復興才能變得有可能。我們既已認識十字架不同範疇的東西，就讓我們如今來尋求明白復興的一些法

know something of the various aspects of the Cross. In dealing with this subject I will embody matter from a manuscript which was intended to form part of the last chapter of 'War on the Saints', and for some cause it was omitted. It has its origin in lessons learned in the Revival in Wales.

Fausset, the well-known evangelical commentator, says about the human spirit writes, "The spirit of man is the receptacle of the Holy Spirit, and is the organ in which He dwells, and through which He works".

What are the primary conditions for Revival? First, the negative: the removal of all obstacles to the outflow of the Spirit. This brings in the work of the Cross applied by the Spirit of God.

Second, the positive: understanding how to co-operate with the Holy Spirit of God. This brings in the lifeline of the Cross, the inflow of the Holy Spirit and the believer learning experimentally how to walk in the spirit.

Now as to some of the main 'obstacles'. (1) In the spirit an unbending, unforgiving, grasping

則和危險。在處理這題目時，我有意收錄一些原意是組成《聖徒爭戰》一書最後一章的手稿，卻因某些原因而未能成事。所收錄的是源於威爾士大復興中所領受的教訓。

Fausset 這在講說人靈上著名的福音注釋家說：「人的靈是聖靈的載體，也是祂居住和藉祂工作的機體。」

復興的基本條件是甚麼？先是負面的除掉所有聖靈流出的障礙，這領我們進入由神的靈所運作的十字架的工作。

其次是正面的領悟如何與神的聖靈同工，這領進十字架生命的一面，聖靈的流入和信徒具實地學會如何在靈中行。

如今說說一些主要的障礙。(1) 靈裏有着倔強、不原諒和貪得無厭

spirit. (2) In the life ignorance of what is right and what is wrong, so that things which hinder the Holy Spirit are tolerated. (3) In the service of God—unwillingness to speak of the things of God, and to testify.

For dealing with the obstacles is needed—(1) The cleansing of the spirit (2 Corinthians 7:1), by the putting away of unyieldedness; the forgiving of those who have trespassed against us, the surrender of a 'grasping' spirit by giving up all to God. (2) The seeking of light from God upon 'right' and 'wrong' in the life, and the putting things right as the light is given. (3) The surrender to God for obedience to the monitions of the Holy Spirit in the way of speech and testimony. Here comes in the Blood to cleanse all that the light reveals, and the Cross in its delivering power, setting free the believer by his identification with Christ in His death, applied by the Holy Spirit.

Now as to the perils of Revival: These again primarily may be briefly defined as, (1) the danger of acting or living by 'feeling', or the sensuous life, instead of the

的靈。(2)在不分是非黑白的生命中，有着容忍難阻聖靈的東西。(3)在事奉神上，有不樂意來說到和見證神的事物。

在處理障礙上，需要到(1)靈的潔淨(林後7:1)：藉着除去不服，原諒那些曾冒犯我們的人，將一切交付神來降服貪得無厭的靈；(2)在人生的是非上尋求神的亮光，當得賜亮光時便撥亂反正；(3)在說話的方法和見證上降服於神來順服聖靈的忠告。就此有着寶血的進來潔除所有光所啟照的，並且帶着聖靈所運用之釋放能力的十字架，因着信徒與基督的同死來使之得釋放。

如今來到復興的危險，這些也許可以主要地被簡略定義為：(1)不是藉着屬靈生命，而是藉着感覺或感知生命來行

spirit-life; and (2) the peril arising from the spirits of evil counterfeiting the workings of the Holy Spirit. Alongside of the danger of becoming dominated by 'feelings' and emotions, the perils of Revival come mainly from the invisible world of spirits. The Counterfeiter is watching to counterfeit, and to insert his workings in the place of God's workings. The fact became clear again and again in Wales, during the height of the 1905 Revival, that it was possible for God to begin with a pure work of the Holy Spirit, and for the counterfeiting spirits to insert a 'counterfeit' which the soul ignorantly accepted.

In view of this danger—the principle danger—if we pray for Revival, we should pray God to prepare intelligent and spiritually equipped children of God to guide and help His people. Believers who know the ways of God, and who know the ways of the enemy, and are really endued by God with the power of discerning spirits, able to tell at once when the source of spiritual phenomena is changed. Such souls can discern when the

動和活的危險；（2）由邪靈偽裝聖靈工作而起的危險。被感覺和情感支配的危險之外，復興的危險主要是來自那不可見世界的靈。偽裝者等待着來偽裝，在神工作之處來插入他的工作。在威爾士1905大復興的高潮時是越發清晰的事實，神是以純然聖靈的工作來開展的，卻由偽裝的靈插入了為無知人所接受的偽裝。

有見及這危險，這主要的危險，當我們為大復興來禱告時，我們該祈求神來預備一些在智慧和屬靈上裝備好的神兒女來引導和幫助祂的子民。認識神的方法和仇敵的方法的信徒，是神真的賜與辨別諸靈能力的人，能立時相告屬靈的現象是何時改動了的。這樣的人能分辨有靈運行的聚會何時由純全的靈改

spirit working in a meeting is changed from pure to counterfeit, and know how to deal with the spurious spirit, and how to bring the gathering back into the pure stream of God again. This occurred in the Revival in Wales many times, and those who watched the leadership of the one who was thus 'discerning' the spirits at work, marvelled.

I recollect once being in a meeting in England where the atmosphere was as pure as crystal. The spirit sense, when it knows God, can sense atmosphere, and where God is in great power there is a sense of the 'terrible crystal' Ezekiel spoke about. It then seems as if the atmosphere is so transparent that everything in it out of harmony with God seems repulsive and painful. The atmosphere of the meeting referred to was like this, when one who was present rose to pray, and immediately it seemed as if a muddy stream was poured into the meeting, filling the atmosphere with a sense of 'thickness', and the pure and beautiful clearly crystal sense of the Holy Presence of God

變成為一個偽裝的靈，並知道如何去處理這欺騙的靈，如何去領會眾重回神純潔的泉水。這在威爾士的大復興中，和那些辨別運行之靈來為着大會的引導守望的人中多次奇妙地出現。

我還記得有一次在英國的一個聚會中，那裏的氣氛明淨如水晶。感知神的靈觸能感知這氣氛，神在那裏有着大大的能力，有着以西結所說可畏如水晶（結1:22）的感覺。那時就似乎氣氛是那樣的明淨，以至其中的每一個事物都是與神不一致的，似乎是令人憎厭和痛苦的。所說到的聚會氣氛是像這樣的，當有與會者起來祈禱時，立時就像有一泥石流湧進聚會中，充斥着環境的是厚厚的感覺，而神聖潔同在的純全和美麗明如水晶的感覺頓然消逝。這人的禱告出於憑感覺的屬魂生命，並非出於靈。

was gone. That soul had prayed from the sensuous soulish life, and not from the spirit.

1. First as to the leader of the meeting: The leader should be one chosen of God, and equipped by the power of the Holy Spirit. He must therefore be: (1) Baptized with the Spirit, so that he is conscious of the spirit sense referred to, whereby he knows the mind of the Spirit in himself, and is able to discern it in others.

(2) The leader, thus open to the leading of the Holy Spirit, should be able to speak at any moment as the need arises free from dependence on notes, or aids to memory. To guide the meeting under the guidance of the Spirit, he needs to be able to speak as the Spirit gives utterance, and to know the right moment and the right message.

(3) The leader must never let go the reins of the meeting, leading throughout, although he may outwardly appear to be taking no part at all. I was once watching a huge gathering where one who had been greatly used in Revival in another land, was present, and the

1. 先來說說聚會的帶領人。帶領的人必須是神所揀選，藉聖靈能力裝備的人。因此他必須是（1）被聖靈所浸，因而他有着所說到的靈觸覺知，他是藉此來知道他裏頭有着神的心意，且能辨別在別人裏頭神的心意。

（2）那麼這帶領的人是向神聖靈的引導來開敞的，必然能夠隨時按需要不用倚靠講稿或在記憶的幫助下來說話。在聖靈的引導下來領導聚會的他所需要的是能夠照聖靈所給的話來說，並且認識到甚麼是正確時刻和甚麼是正確的信息。

（3）這帶領的人必須永不要離開聚會的脈搏下來一路帶領，雖然也許外表看來是他完全沒有參與的。有一次我看見一個大聚集，那裏有一個在別地的復興上曾被大大使用的人，這聚會便交

meeting was given over to him. He spoke just a few words, and then placing his watch upon the desk, he bowed his head in prayer, and deliberately let go the meeting as if he had nothing to do with it. It could be seen that he had taken his hands right off it. That is, he did not continue to inwardly hold it, by watching, and readiness to intervene. The result was startling. The moment he 'let go', there was a wild outburst from a section of that meeting, which was indescribable. There was a 'hissing' as if serpents were there, and a wailing noise like the whistling of the wind in the rigging of a ship in a storm. The leader did not attempt to deal with this, and there was no regaining of the control of that gathering—it was practically wrecked. No work of God could be done in that atmosphere. This shows that when God gives charge of a meeting to any one, he is responsible to hold it for God, and to rely upon the Holy Spirit in directly quenching any inroads of the spirits of Satan. No one could pretend that the outburst I have described was of God.

(4) The leader must keenly

付給他。他只說了幾句話，之後他便將手表放在桌子上，他低頭禱告，故意放手聚會，如同他無事可作了。所得見的是他將手提開了，即是說他內裏不繼續藉着留心察看和隨時準備介入來主持了。那結果是令人吃驚的。在他放手那一刻，聚會的某處有着一個難駕馭的迸發是言語不能述說的。在那裏有着的如同蛇的嘶聲，和一個像在暴風吹着船桅的風嘯響聲。那帶領的人沒有試圖處理這個，因此不能重獲聚會的控制，聚會實際上被摧毀了。在這樣的氛圍下沒有神的工作能作成。這顯示當神將聚會給與某人來負責時，他便有責任來為神主領，來倚靠聖靈消除任何從撒但之靈而來的侵入。沒有人能佯稱我所描述的迸發是出於神的。

(4) 那帶領的人必

watch the meeting, seeking, in reliance upon God, discernment when to touch it (outwardly), and when to leave it alone; and when to move with God in song, or prayer, or message.

2. Second, AS TO THE MEETING: a programme of prearranged plan is no hindrance, for it can be used if there is no discernable movement of the Holy Spirit among the people. But the leader must be ready to drop the 'programme' when the Spirit of God shows him to do so. But the meeting should not be allowed to 'take its own course' until the Holy Spirit is undoubtedly at work among the people.

We saw this to-day in the Prayer Conference. There was a blessed working of the Holy Spirit, and He was in control. The last quarter of an hour, all who prayed, prayed in the spirit. It is a great sign that the Holy Ghost is in control when people are 'condensed' and to the point, with no garrulousness of the 'flesh'—It is the atmosphere that is the great thing. When God is fully in control you will find that the meeting will need very little guiding

須敏銳地看望那聚會，倚靠神下來尋求識別何時來外在地介入，何時來放手；和何時來與神一起唱詩，禱告或傳講信息。

2. 二，關乎到聚會。一個事先安排的內容是不會有難阻的，因為若沒有可識別之聖靈在人們中間運行時，這是有用的。但當聖靈給他顯明時，那帶領的人必須準備好來放手所預備的。但聚會一定不可任其自由發揮，除非聖靈確實無疑在人們之間運行。

我們今天在祈禱會中得見這個。有着的是一蒙恩的聖靈運行，是由祂管理的。在一小時禱告會的最後十五分鐘，人人都在禱告，在靈裏禱告。當人們都在沒有肉體的饒舌下來集中一點時，這便是由聖靈管理的重要跡象。當神完全進來掌管時，你必會發現那聚會少有需要由帶領的人來帶領的了。

by the leader.

3. Third, how to get a 'heavy' meeting into liberty. (1) The 'burdens' on all present may first be removed by asking for audible prayer, or expression of need. People go to a meeting burdened with their own troubles, and with their spirits crushed or weighted. Burdened in spirit, they are not open to God because they are burdened. The leader begins to speak to them, and think them 'so hard'. But they are not 'hard'—they are burdened. It would probably 'liberate' the meeting if at first all could be free to express their burdens, either in prayer or by asking for prayer of others.

(2) The leader should take time to get the meeting free. When it is free from weight, pressure, heaviness, he will find it easy to give the message.

(3) The leader should be in victory himself, so that he is able to lift the meeting, and not be dependent upon the people for his own liberation. Sometimes the speaker himself goes to a meeting burdened, and trusting for inspiration to come to him from the

3. 三·如何在沉重的聚會中得着自由？(1) 臨到與會者的重擔也許藉着先要求開聲禱告或述說所需的來得以消除。人們背負他們一己的煩惱和他們受壓或沉重來參加聚會。他們因着靈裏沉重而不向神開敞。帶領者開始對他們說話，會以為他們心太硬。其實他們不是心硬，而是受壓太重。若先讓所有人自由地藉着禱告或要求他們為別人禱告來說到他們的重擔時，這大抵會釋放該聚會。

(2) 帶領的人該花時間來叫聚會自由。當聚會得脫離重擔、壓力和重壓時，他必會發現傳講信息上是輕省的。

(3) 帶領的人必須自己是得勝的，因此他能夠提升聚會，而不是倚靠人們來得着一己的自由。有時講員本身帶着重擔來赴會，相信自聚會來得着臨到他的感動。但這不是神的方法。講員一定

meeting. But that is not God's way. The speaker should not be dependent upon the response of the people, but be able to change the atmosphere and bring the gathering into liberty, i.e., the meeting should not be used as a 'crutch' to make up for lack of prayer and preparation, or to liberate the speaker from his own burden.

(4) The speaker should give his message even if he is conscious of opposition to the truth he is giving, either in the atmosphere from the powers of darkness, or by the people, and as he does so the Holy Spirit will work, and the meeting will be mastered by the truth, thus forestalling the devil, who will otherwise get a hold upon it.

(5) All in the meeting should understand they are free to take part, and there should be no tie to time. The meeting should be free to go on until it is evident that the Spirit of God would have its conclusion. This is one of the greatest needs in 'Revival', but very difficult circumstantially to obtain. Yet so often when the Spirit of God has been at the highest point of

不可倚靠會眾的反應，而是要去改變氣氛，領會眾進入自由。就是說聚會本身不能被用作一個填補缺乏禱告和準備，或來叫講員從一己的重擔中得釋放的一根拐杖。

(4) 講員必須來傳講信息，那怕他覺知他所說的真理正蒙受反對，不是來自黑暗的權勢就是來自人的氛圍；當他這樣來傳講時，聖靈必會工作，那聚會必會被真理所管理，來預先阻止意欲得着該聚會的魔鬼。

(5) 所有在聚會中的人該明白到他們是自由來參與的，也不該有時間的限制。聚會該自由繼續，直至證明神的靈有明顯的結論。這是復興其中一個最大的需要，但是很難隨意地得到的。然而常有的情況是當神的靈已到達運行的最高點時，聚會就必須終止了。只有神

working, it has been necessary to close the meeting. Only God can show His servants how this point can be met. May He teach us how to work with Him in Revival power.

"THE COMING OF THE LORD DRAWETH NIGH." It is sufficient to show that 'Revival' is now due, whether it comes before, or as a result of the Lord's Coming. In either case we can pray for it, and prepare the way for it, whether we shall be in it, or out of it, by being "absent from the body, and present with the Lord".

CHAPTER 10 THE CROSS AS A PROCLAMATION

"THE word of the Cross is the dunamis of God," said the Apostle Paul. Dr. Mabie points out that the Greek word here is Logos, or Word—not preaching, as in the A.V. It is the same used of Christ Himself in John 1:1. "In the beginning was the Logos, and the Logos was with God, and the Logos was God." The Greek Lexicon gives the meaning of Logos as (1) The Word by which the inward thought is expressed, and (2) the inward thought itself. Christ the Son of God in Himself is God's

才能顯示如何達至這高點。願祂教導我們如何在復興的能力上與祂同工。

「主再來近了。」不論我們是在復興的內或外，無論是那一種情況，我們為此來祈禱，也為此來預備。「離開身體，與主同住。」(林後5:8)

第十章 十字架作為一個宣告

使徒保羅說：「十字架的道理乃是神的大能。」(林前1:18) Mabie 博士指出這裏的「道」的希臘文乃是 Logo，或神的道；並非欽定本所譯的傳講。這與基督親自說到的「太初有道，道與神同在，道就是神。」(約1:1) 的道相同。希臘文字典給與 Logos 的意思是：(1) 流露內裏思想的話；和 (2) 那內裏思想本身。神兒子基督本身就是給

'Word' to the world—His 'Inward thought' expressed (Hebrews 1:3); and He is God's inward thought itself clothed in terms of humanity. The 'Logos' of the Cross is also God's 'inward thought expressed' of the only way in which He could save fallen man, and re-create him in the image of Christ. The Logos of the Cross therefore contains in itself the power of God. It is dynamic—and through it the Holy Spirit manifests the energizing ability of God to save. It is not the 'preaching' of the Cross which is the power, but the Word of the Cross, and it is this 'Word of the Cross' which is to be proclaimed to a fallen and lost world, as a message from God, announced as a herald ANNOUNCES A PROCLAMATION by an earthly king.

This can be traced out in the epistles of Paul. "I proclaimed to you" (1 Thessalonians 2:9) he said, "the message which I bore". Conybeare's footnote says, "The original word involves the idea of a herald proclaiming a message". Again in Titus 1:3, "He made known His word in due season, in the message (lit. proclamation)

與世人的道，祂內裏思想的自我流露（來1:3）；這是披上人性之神的內裏思想本身。十字架的Logos也是神內裏思想的自我流露，這是祂能拯救墮落的人和以基督的形像來重新創造他的唯一方法。因此十字架的Logos本身內裏包含的是神的大能。聖靈是藉這爆炸的大能來彰顯神拯救的活潑能力的。能力不在於傳揚十字架，而在於十字架的道，向墮落的失喪世界宣告的是「十字架的道」，所宣告來自神的信息是如同一個世上君王發佈的一項宣告一樣。

可在保羅的書信中尋索這個，他說：「我辛苦勞碌傳神的福音給你們。」（帖前2:9）Conybeare的註解說到：「原文說到一個傳信者宣布一個信息。」再者，「到了日期，藉着傳揚的工夫把祂的道顯明了；這傳揚的責任是按着神我們救主的命

committed to my trust by the command of God our Saviour". And Galatians 1:16: "When it pleased Him...to reveal His Son in me, that I might proclaim His Glad Tidings".

A 'proclamation' requires a 'herald', so the Apostle writes to Timothy, "The glad tidings, whereunto I was appointed herald" (2 Timothy 1:11). "Christ Jesus, Who gave Himself a ransom for all men, to be testified to in due time. And of this testimony I was appointed herald" (1 Timothy 2:6, 7). All these passages show the 'herald' nature of Paul's preaching of the Cross.

Now as to the terms of the proclamation. It is (1) the 'Word' Of THE CROSS. "The Jews require a sign, and the Greeks demand philosophy; but we proclaim a Messiah crucified, to the Jews a stumbling block and to the Greeks a folly." (1 Corinthians 1:22, 23); and (2) the Word of the Cross, with its twin-part of the resurrection. "Remember that Jesus Christ, of the seed of David, is raised from the dead, according to the Glad Tidings which I proclaim" (2 Timothy 2:8). Here we have the two-fold message of the Cross stated as the terms of

令交託了我。」(多1:3)和「既然樂意將祂兒子啟示在我心裏，叫我把祂大喜的信息傳在外邦人中。」(加1:16)

一個宣布是需要一個報信者的，因此使徒寫信給提摩太：「我為這福音奉派作傳道的。」(提後2:11)「基督耶穌捨自己作萬人的贖價，到了時候，這事必證明出來。我為此奉派作傳道的。」(提前2:6-7)這些經文都顯示保羅在傳講十字架上報信者的性質。

如今來到宣告本身。這是(1)十字架的道。「猶太人是要神蹟，希利尼人是求智慧，我們卻是傳釘十字架的基督，在猶太人為絆腳石，在外邦人為愚拙。」(林前1:22-23)和(2)連同復活這孿生部分的十字架的道。「你要記念耶穌基督乃是大衛的後裔，祂從死裏復活，正合乎我所傳的福音。」(提後2:8)在這裏我們有着十字架說成為宣告條件的雙重信息。(1)一個被釘的

the proclamation. (1) A Messiah crucified, and (2) a Messiah raised from the dead. Calvary and the Resurrection. Not one without the other. A real physical death and a real physical resurrection.

Then (3) as to the responsibility of the 'Herald' to 'proclaim' the message. We find this in 1 Corinthians 9:16-17, where Paul writes about himself, "Although I proclaim the glad tidings, this gives me no ground of boasting; for I am compelled to do so by order of my Master. Yes, woe is me if I proclaim it not. For were my service of my own free choice, I might claim wages to reward my labour; but since I serve by compulsion, I am a slave, entrusted with a stewardship". God will see to it that you get your 'wages'. "No man goeth a warfare at his own charges." God is a poor master, and a strange 'King' if He sends out His heralds without being able to provide for them. But God is a King, sending out a 'proclamation' to the world, and He sees to the supplies of those He truly sends. It often looks like madness to believe this, but the madness of really trusting

彌賽亞，和（2）一個從死裏復活的彌賽亞。加略山和復活兩者都是不可或缺的。一個是真正肉體的死，一個是真正肉體的復活。

之後（3）就來到報信者傳講信息的責任。我們在林前9:16-17發現這個，保羅在這裏說到他自己：「我傳福音原沒有可誇的，因為我是不得已的。若不傳福音，我便有禍了。我若甘心作這事，就有賞賜；若不甘心，責任卻已經託付我了。」你得到你的酬勞與否是神必會操心的。「有誰當兵自備糧餉呢？」（林前9:7）若神在不能有所供應下來差派祂的傳信者出去，那麼祂就是一個差劣的主人和一個外行的王了。但神是一個向世人送出宣告的王，祂操心來供應那些真是祂差派的人。相信這個看來常似是癡狂的，但真正信靠神的癡狂乃是最高的智慧。使徒說：「我傳福音是不得已的。」（林前9:16）

God is the highest wisdom. "I proclaim" because "I am compelled" said the Apostle.

Next, as to the place of the 'proclamation' in relation to other truth. "Christ sent me forth as His Apostle, not to baptize, but to publish the glad tidings" (1 Corinthians 1:17). The external ordinances were secondary in importance to the proclamation of the Message. In the mission field, therefore, the primary work of the missionaries is not to get so many heathen 'baptized' and entered on a church roll, but to publish the glad tidings.

When the solemnity of the trust and the vital character of the Message of the Cross is realized by anyone, it is bound to produce that 'trembling anxiety' lest he should fail God, or become unfitted for the Holy Ghost to use him with the message. "And when I proclaimed my message," the Apostle continues, "I did use not persuasive words of human wisdom, but shewed forth the working of God's Spirit and power, that your faith might have its foundation not in the wisdom of men, but in the power of

之後來到「宣告」與其他真理相關的地位。「基督差遣我，原不是為施浸，乃是為傳福音。」（林前1:17）在傳講信息上，外在的法規是次要的。因此在宣教工場上，宣教士傳講的主要工作不是叫很多的異教徒受浸和加入教會名錄，而是去宣佈大喜的信息。

當十字架的信息的可靠和生命攸關的特性等嚴重性被某人得悉後，一定會產生「發抖的焦慮」，免得他會有負於神，或變得未能為聖靈所用來傳講信息。使徒且說：「我講的道，不是用智慧委婉的言語，乃是用聖靈和大能的明證，叫你們的信不在乎人的智慧，只在乎神的大能。」（林前2:4-5）在這我們再次有保羅故意避免用「委婉的言語」。除了神的大

God." Here it is again. Paul deliberately avoiding using 'persuasive words'. Human influence and 'persuasion' is not needed in addition to the 'power of God'.

About the urgency of the proclamation. "I adjure thee before God and Jesus Christ...Proclaim the tidings, be urgent in season and out of season, convince, rebuke, exhort, with all forbearance and perseverance in teaching. For a time will come when they will not endure the sound doctrine, but according to their own inclinations, they will heap up for themselves teachers upon teachers to please their itching ears. And they will turn away their ears from the truth, and turn aside to fables."

The passion of his message was in Paul to the very end. The one thing he cared about was his stewardship. When he looks back upon his sufferings, all is swallowed up in the fact that he had accomplished his ministry. "When I was first heard in my defence, no man stood by me, but all forsook me; (I pray that it may not be laid to their charge). Nevertheless, the

能之外，從人而來的影響或「委婉」都沒需要。

宣講的緊逼性上，聽聽保羅給提摩太最後的嚴肅說話：「我在神.....並督耶穌面前.....囑咐你：務要傳道，無論得時不得時，總要專心；並用百般的忍耐，各樣的教訓，責備人，警戒人，勸勉人。因為時候要到，人必厭煩純正的道理，耳朵發癢，就隨從自己的情慾，增添好些師傅。並且掩耳不聽真道，偏向荒渺的言語。」（提後4:1-4）

在保羅裏頭傳信息的熱情是至死方休的。他所關心的是他的職責。當他回望他的受苦時，全都被他一直完成他的職事這事實所吞沒。他記寫：「我初次申訴，沒有人前來幫助，竟都離棄我；但願這罪不歸與他們。惟有主站在我旁邊，加給我力量，使福音被我盡都傳

Lord Jesus stood by me, and strengthened my heart, that by me the proclamation of the glad tidings might be accomplished in full measure, and that all the Gentiles might hear; and I was delivered out of the lion's mouth." (2 Timothy 4:16, 17) he writes.

The Apostle's words to the elders at Miletus show us vividly the spirit of his labours. "Brethren, ye know yourselves...after what manner I have been with you throughout the time; serving the Lord Jesus with all lowliness of mind, and with many tears and trials which befell me through the plotting of the Jews. And how I kept back none of those things which are profitable to you...And now, as for me, behold I go to Jerusalem, in spirit foredoomed to chains; yet I know not the things which shall befall me there, save that in every city the Holy Spirit gives the same testimony, that bonds and afflictions abide in me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus to

明，叫外邦人都聽見；我也從獅子口裏被救出來。」（提後4:16-17）

使徒在米利都對長老所說的話鮮明地向我們顯明他勞苦的靈：「弟兄們，你們知道，自從我到亞西亞的日子以後，在你們中間始終為人如何，服事主，凡事謙卑，眼中流淚，又因猶太人的謀害，經歷試煉。你們也知道，凡與你們有益的，我沒有一樣避諱不說的.....現在我往耶路撒冷去，心被捆綁，不知道在那裏要遇見甚麼事；但知道聖靈在各城裏向我指證，說有捆鎖與患難等待我。我卻不以性命為念，也不看為寶貴，只要行完我的路程，成就我從主耶穌所領受的職事，證明神恩惠的福音。」（徒20:18-24）

testify the Glad-tidings." (Acts 20:18-24)

In 2 Corinthians 6:4-10, we have a glimpse into his service as a herald. "I commend myself as one who ministers to God's service; in steadfast endurance, in afflictions, in necessities, in stripes, in imprisonments...as ever dying, yet behold I live; as chastened by suffering, yet not destroyed; as sorrowful, yet ever filled with joy; as poor, yet making many rich." Then in 2 Corinthians 4 we see how he handled the Word of God. He said, "I have renounced the secret dealings of shame, I walk not in the paths of cunning, I adulterate not the Word of God: but openly setting forth the truth, as in the sight of God, I commend myself to the conscience of all men". Galatians 3:1 emphasizes this in a very vivid way. "Oh senseless Galatians, who has bewitched you?" writes the Apostle, "You, before whose eyes was held up the picture of Jesus Christ upon the Cross". This is the literal sense, says Conybeare, and Lightfoot uses the word 'placarded'. This was the way Paul preached. He 'proclaimed' the 'Word of the Cross

在林後6:4-10中我們得見他如何以一個報信者身分來事奉：「我在各樣的事上表明自己是神的用人，就如在許多的忍耐、患難、窮乏、困苦、鞭打、監禁.....似乎要死，卻是活着的；似乎受責罰，卻是不至喪命的；似乎憂愁，卻是常常快樂的；似乎貧窮，卻是叫多人富足的。」之後在林後4章中我們得見處理神道的他說：「乃將那些暗昧可恥的事棄絕了；不行詭詐，不謬講神的道理，只將真理表明出來，好在神面前把自己薦與各人的良心。」(林後4:2)加3:1以一個十分生動的方法來強調這個。使徒寫道：「無知的加拉太人哪，耶穌基督釘十字架，已經活畫在你們眼前，誰又迷惑了你們呢？」Conybeare說原文就是這樣的，並且Lightfoot用上「公告」一詞。這就是保羅傳講的方法。他宣告如同神大能大力的十字架的道，他也向

as the power of God' and he 'placarded' Jesus Christ upon His Cross before the Galatians, so that, as it were, they saw the crucifixion with their very eyes. This is the message to be proclaimed, just as if you went out as a herald, saying "A proclamation from heaven—He was lifted up on the Cross for you. BEHOLD THE LAMB OF GOD!"

Then lastly, a 'herald' does not proclaim his message in a feeble voice, or in a timid self-conscious way! Let us not fear to lift up the voice like a trumpet. The trumpet that God uses now is the voice of one who will be a herald, and messenger, saying, "Behold the Lamb of God, which taketh away the sin of the world".

加拉太人公告在十字架上的耶穌基督，因此他們就這樣以他們一己的眼睛來得見這釘十字架。這就是當宣告的信息，就如同你以一個報信者身分出去說「這是一個自天而來的宣告，祂已為你來被高掛十字架上。看哪！神的羔羊！」一樣。

最後，一個報信者不會以柔弱的聲音或膽小的自我中心的方式來傳講他信息的！讓我們不要害怕來像號角般提高我們的聲線。神如今用的角聲是那必會成為一個說「看哪，神的羔羊，背負世人罪孽的。」(約1:29)這報信者和使者的聲音。

The Centrality of the Cross

十架居中

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信徒需將舊造的生命帶到十字架才得脫離罪的權勢。不是要征服罪，而是要在罪上死。亞當的整個肉身生命全然墮落，不可能改良。這生命是在根部和枝條上被蛇弄至墮落和被毒害的。整個救贖的計劃就在於神必須從新開始這事實，就是說要有着一個新造。信徒如今必須將身體的惡行治死，就是說將墮落本性的一切活動全然交付十字架，當他這樣作時，活動必然停止，因為十字架所處理的是墮落的生命，為其所激發之行為來加力的，就是這墮落的生命。舊造的生命非常旺盛，但當基督成為我的中心時，這「我」便被交付十字架，整個生命被領進入神掌管底下的光中。我們必須在死上植入基督，叫我們靠祂祂一己復活的生命來活，是祂出死的生命。我們必須在這生死攸關的合一上有分，當我們撇下屬血氣的生命時，祂的生命就此成為我們的生命。產生屬靈果子的是「死」而不是「作」。十字架的道剖開魂與靈，因此靈得着釋放來聯上復活的主。當靈是這樣與復活的主成為一靈時，是透過靈來進到心思，我們便經歷聖靈的引領，得以親自認識基督本身。「你們既接受了主基督耶穌，就當遵祂而行。」(西2:6-7) 當我們開初憑着簡單的信心之舉來接受基督時，我們是被神的靈把我們放進祂裏頭。基督在我們裏頭，我們的靈聯上這作為復活者的祂，我們也是在祂裏頭住這層面上日復一日來行走的。

比「罪」和「世界」更需要處理的，是「己」。十字架的道將魂與靈刺入剖開，當信徒降服於述說與基督同死運作中的十字架的道時，就將這兩樣刺入剖開了。