

# *The New Life*

*Talks with Christians on Practical Victory*  
*Captain Reginald Wallis*

# 新生命

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## The New Life

Talks with Christians on Practical Victory

by Captain Reginald Wallis

### CHAPTER ONE IS CONSTANT VICTORY REALLY POSSIBLE FOR EVERY BELIEVER?

*What is the Victorious Life?*

The victorious life is not a creed, or dogma, or dictum, or merely a particular *line of Bible teaching*, or a system of rules and regulations, or a code of ethics, or even spiritual principles. The victorious Christian life is A PERSON (John 14:6), and that Person is the Lord Jesus Christ Himself. HE is the believer's life (John 11:25). Apart from Him there is no life for you and me in the spiritual realm. Real life finds its birth in the reception of Him as Savior. Entrance into the family of God must be by the regenerating operation of the Holy Spirit (Titus 3:5). Spiritual life is not an abstract principle, or mere objective doctrine. It is *Christ*. His advent into the heart that opens to Him is the "Alpha" of a spiritual career, for "If any man have not the

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與基督徒談論實在的得勝

利珍諾·華里士

### 第一章 每個信徒是否真的能常得勝？

*甚麼是得勝的生命？*

得勝的生命不是信條、教理、格言，也不只是聖經教訓中某一方面、一個規則和規條的系統、倫理準則，甚至也不是屬靈原則。**得勝的基督徒生命乃是一個人（約14:6），並且這人就是主耶穌基督自己。**祂是信徒的生命（約11:25）。除祂之外，在屬靈範疇上沒有為你為我而有的生命。真正的生命在接受祂作救主時生成。進入神的家庭必須藉着聖靈重生的運作（多3:5）。屬靈生命不是一抽象的原則，也不只是一客觀的教義，屬靈生命就是基督。祂的進入於向祂敞開的人心乃一屬靈生命的啟始，因為「人若沒有基督的靈，就不是

Spirit of Christ, *he is none of His.*" (Romans 8:9) Allow the Holy Spirit to write this upon your mind and spirit with an indelible pen. It is a simple fact which calls for a new emphasis today, because there are many who are *trying to live the Christian life before they have the Christian life to live* (Romans 10:3). Every believer, every Christian, every child of God, possesses Life because such a one has *received Christ* (Colossians 2:6), and for no other reason. Separation from Him means spiritual death (Ephesians 2:1). Real Life is more than joining a church, or passing through a religious ceremony. It is not imagination or imitation, or reformation, or confirmation, or education. It is REGENERATION, the production of "a new creation" (2 Corinthians 5:17) in Christ Jesus. What happens, then, when one is "born again?" (John 3:3) Nothing short of this: Christ HIMSELF enters to (Revelation 3:20) dwell in the heart by faith through the Holy Spirit (Ephesians 3:17). The human spirit is quickened with the very life of God. This is imperative—the first great transaction between the soul

屬基督的。」(羅8:9)容讓聖靈以一擦不掉的筆來在你的思想和心靈中寫上這個。今天需要對這普遍的事實有着新的強調，因為有多人正嘗試來在他們得着可活的基督徒生命之先來活基督徒的生命(羅10:3)。每一個信徒，每一個基督徒，每一個神的兒女都擁有生命，無他，只因他已得着基督(西2:6)。離了祂就意味着屬靈的死亡(弗2:1)。真正的生命多於出席教會活動，或經歷了一個宗教的儀式。這不是幻想、不是倣效、不是改革、不是堅信、不是教育；這卻是得着在基督耶穌裏「新造」(林後5:17)而來的「重生」。那麼，**當人重生(約3:3)時**，有甚麼事情發生？不過就是**基督親自的進入(啟3:20)**，**因信藉着聖靈而住在心中(弗3:17)**。人的靈因着神的生命而得以復甦。這是絕對必要的，是人和神之間的首要事務。只有這個才能提升這人進入得勝變得可能

and God. Nothing less than this can lift the soul into the only realm where victory becomes a *possibility*.

### *Is Christ Divided?*

“Is Christ divided?” (1 Corinthians 1:13) What sort of a Savior entered your heart, then, when you turned the handle of faith and admitted Him? The Savior of the Bible, and no other. There is only one Lord Jesus Christ, and He says, “All power is given unto Me.” (Matthew 28:18) Think of it. All power is vested in the Christ of God—the Christ who lives within you. “In Him dwelleth all the fullness of the Godhead bodily.” (Colossians 2:9) Yes, amazing as it may appear to be, this mighty triumphant Christ, the omnipotent Son of God, actually abides in the heart of the believer by the blessed Holy Spirit. Seek to lay hold of the implications of this glorious fact. Fix your gaze upon the PERSON of Christ. The victorious Christian life therefore is not a great, exalted ideal to which the believer is ever struggling to aspire. Christ Himself is your life, and since His life is a victorious life, you received all the

的境地。

### *基督是分開的麼？*

「基督是分開的麼？」(林前1:13)當你轉動信的門柄，讓祂進入時，進入你心的是怎麼樣的救主？就是聖經的救主，別無其他。只有一位主耶穌基督，祂且說：「所有的權柄都賜給我了。」(太28:18)想想這個，所有的權柄都披戴在神基督的身上，就是住在你裏頭的基督。「神本性一切的豐盛都有形有體的居住在基督裏面。」(西2:9)這位大能大力得勝的基督，無所不能的神兒子，藉着可稱頌的聖靈實在住在信徒的心中，這着實奇妙。來尋求掌握這榮耀事實的含義。定睛在基督的位格上，因此得勝基督徒生命就不是信徒常努力來渴望的偉大和崇高理想。**基督本身成了你的生命，並且因着祂的生命乃是一得勝的生命，所以你在你接受祂一刻便**

potentialities of complete victory the very moment you received *Him*.

### *An Experimental Possibility*

“*He that believeth*” (the same simple condition as for salvation)(John 7:38), “*out of his inner man shall flow rivers of living water.*” Is that the life of victory you are seeking? That is the life promised to every believer! Repudiate any suggestion, therefore, that the victorious Christian life is an impracticable or fanciful theory. It is an experimental possibility. Indeed, it is the birthright of the weakest or simplest believer. (Romans 10:12) This is affirmed and reaffirmed times without number in many clear pronouncements of the Word of God. Allow me to quote a few of these outstanding promises:

“Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for *He hath triumphed gloriously*: the horse and his rider hath He thrown into the sea.” (Exodus 15:1)

“*And the Lord shall make thee the head, and not the tail; and thou*

得着了所有可能的完全勝利。

### *一個實證的可能性*

「信我的人從他腹中要流出活水的江河來。」(約7:38)(救恩上也有着這相同扼要的條件), 你是否正尋找這得勝的生命? 這是應許給每個信徒的生命! 因此, 我們當否定任何對得勝基督徒生命不過是一個不實際或幻想出來的理倫的說法。這是實證上可能的。這實在是最軟弱或最尋常信徒的子權。(羅10:12)這是聖經中無數次確實和再確實的清晰宣告。容許我來引述其中一些顯著的應許:

「那時, 摩西和以色列人向耶和華唱歌說: 我要向耶和華歌唱, 因祂大大戰勝, 將馬和騎馬的投在海中。」(出15:1)

「你若聽從耶和華你神的誠命, 就是我今日

*shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them.”* (Deuteronomy 28:13-14)

*“There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.”* (Joshua 1:5)

*“Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O Lord, and Thou art exalted as head above all.”* (1 Chronicles 29:11)

*“And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins.”* (Matthew 1:21)

*“For sin shall not have dominion over you: for ye are not under the law, but under grace.”* (Romans 6:14)

*“O wretched man that I am; who shall deliver me from the body*

所吩咐你的，謹守遵行，不偏左右，也不隨從事奉別神，耶和華就必使你作首不作尾，但居上不居下。」(申28:13-14)

「你平生的日子，必無一人能在你面前站立得住。我怎樣與摩西同在，也必照樣與你同在；我必不撇下你，也不丟棄你。」(書1:5)

「耶和華啊，尊大、能力、榮耀、強勝、威嚴都是祢的；凡天上地下的都是祢的；國度也是祢的，並且祢為至高，為萬有之首。」(代上29:11)

「她將要生一個兒子，你要給祂起名叫耶穌，因祂要將自己的百姓從罪惡裏救出來。」(太1:21)

「罪必不能作你們的主，因你們不在律法之下，乃在恩典之下。」(羅6:14)

「我真是苦啊！誰能救我脫離這取死的身

of this death? *I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin.*" (Romans 7:24-25)

"For the law of the Spirit of life in Christ Jesus *hath made me free from the law of sin and death.*" (Romans 8:2)

"But thanks be to God, *which giveth us the victory through our Lord Jesus Christ.*" (1 Corinthians 15:57)

"Now thanks be unto God, *which always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place.*" (2 Corinthians 2:14)

"For whatsoever is begotten of God *overcometh the world, and this is the victory that hath overcome the world, even our faith.*" (1 John 5:4)

"And *they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.*" (Revelation 12:11)

"And these shall war against the Lamb, *and the Lamb shall overcome them: for He is Lord of*

體呢？感謝神，靠着我們的主耶穌基督就能脫離了。這樣看來，我以內心順服神的律，我肉體卻順服罪的律了。」（羅7:24-25）

「因為賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離罪和死的律了。」（羅8:2）

「感謝神，使我們藉着我們的主耶穌基督得勝。」（林前15:57）

「感謝神！常帥領我們在基督裏誇勝，並藉着我們在各處顯揚那因認識基督而有的香氣。」（林後2:14）

「因為凡從神生的，就勝過世界；使我們勝了世界的，就是我們的信心。」（約壹5:4）

「弟兄勝過他，是因羔羊的血和自己所見證的道。他們雖至於死，也不愛惜性命。」（啟12:11）

「他們與羔羊爭戰，羔羊必勝過他們，因為羔羊是萬主之主、萬王

lords, and King of kings: and they also shall overcome that are with Him, called and chosen, and faithful.” (Revelation 17:14 (R.V.))

### *The Threefold Enemy:*

(1) These great enemies which present their triple challenge and protest to the life of victory: the world (1 John 2:16), the flesh (Romans 8:3) and the devil (1 Peter 5:8). “The world” means “this present evil world” (Galatians 1:4)—the great system of evil round about us. It is animated by the “prince of this world” (John 14:30) and characterized by a tragic decree concerning the Man of Calvary, “*We will not have this Man to reign over us.*” (Luke 19:14) It is the world system of rebellion against God. Now, is it possible for the believer to live a truly separated Christian life in the midst of such antagonism? For example, is Christ’s victory such that there is a complete loss of appetite for worldly pleasures and pursuits, with all their alluring attractions and fascinating enticements today? Is it really possible for a present day Christian to rejoice with the Apostle

之王。同着羔羊的，就是蒙召、被選、有忠心的，也必得勝。」(啟17:14)

### *三重的仇敵*

(1) 重大的仇敵展示他們對得勝生命的三重的反對和抗議：世界(約壹2:16)、肉體(羅8:3)和魔鬼(彼前5:8)。這樣看來，世界是甚麼？這是說到「這罪惡的世代」(加1:4)，就是環繞我們的巨大罪惡系統。賦與它生命的是「這世界的王」(約14:30)，在關乎到加略山的人子上有着一悲慘命令的標記：「我們不願意這個人作我們的王。」(路19:14)這是悖逆神的世界系統。那麼信徒要在這樣的敵對中來活出一個真實分別的基督徒生命是否可能？舉一個例，基督的得勝是否叫人完全失去對世俗快樂和追求的興趣，包括他們今天所有的迷人吸引力和使人神魂顛倒的誘惑？今時今日的基督徒是否真的可能在他居住的世界當

Paul that he has been “crucified to the world” (Galatians 6:14) and the world unto him, even though he dwells in the midst of it? —or is it in the will of God that, having been saved from this present evil world, he should once again be captivated by its “beggarly elements?” (Galatians 4:9) The Bible answer is clear and plain. Thank God,

Lord Jesus Christ said, “*I have overcome the world.*” (John 16:33) Because He overcame, you also may overcome, for *He is yours*. Mrs. Lemmel embodies the secret in her beautiful chorus—

*“Turn your eyes upon Jesus,  
Look full in His wonderful face;  
And the things of earth will  
grow strangely dim,  
In the light of His glory and  
grace.”*

It should be remembered also that such victory is not cruel, arduous, or tyrannous. True victory is never a hardship to be endured. It is a life to be enjoyed and radiated. The program of the world is not refused because of a sense of bondage under a torturing yoke. Never! The blessed Lord Jesus said, “*My yoke is easy,*” (Matthew 11:30)

中，仍可得享使徒保羅所曾經歷的他和這世界已經「釘在十字架上」(加6:14)？又或者這是否神的旨意來叫他這再一次被其「軟弱無用的小學」(加4:9)牢籠的人得脫離現今罪惡的世界？感謝神，聖經的答案是清晰和平白的：

主耶穌基督曾說：「我已經勝了世界。」(約16:33)因着祂已得勝，你也能得勝，因為祂屬你。李梅爾太太將這奧秘包含在她美妙的副歌中：

*當轉眼仰望耶穌，  
定睛在祂奇妙慈容；  
在救主榮耀恩典大  
光中，  
世上事必然變為虛  
空。*

也當謹記的是，這樣的勝利不是殘酷、艱苦或暴虐的。真正的得勝從不會是要忍受的艱難，而是可享和光采的生命。拒絕世界的綱領不會有着伏在折磨人的軛下的受縛感覺。永不！可稱頌的主耶穌說：「我的軛是容易的。」(太11:30)從來證

and so it ever proves to be. On the contrary, “*The way of transgressors is hard.*” (Proverbs 13:15) “His commandments are not grievous.” (1 John 5:3) They lead to a joyous, willing, grateful liberation into the blessed will of God. Here is “joy unspeakable and full of glory.” (1 Peter 1:8) It is the “expulsive power of a new affection.” Such a blessedness robs the world’s farewell of any smart. Yes, ask those who know. Their unanimous verdict will be that “His yoke is easy, and His burden is light.”

(2) *The Flesh*. The Apostle Paul says, “I know that in me (that is, in my flesh) dwelleth no good thing.” (Romans 7:18) but suffice it to say here that “the flesh” is *fallen human nature* (Genesis 6:12). It is the corrupt principle of sin, the carnal nature, which “the natural man” has inherited from his fallen parent. It is the Adamic nature. It is the birthplace of all those ugly sins and besetments (Galatians 5:19) which so easily mar the Christian’s joy and hinder his testimony. Again, can it be the will of God that, having been lifted into the realm of spiritual life and justified from sin

明都是這樣。相反，「奸詐人的道路崎嶇難行。」(箴13:15)「祂的誡命不是難守的」(約壹5:3)。他們帶來一歡欣、樂意和愉快的自主來進入神的旨意。是「說不出來、滿有榮光的大喜樂。」(彼前1:8)是一個新情感的強迫能力。這樣的蒙福叫世人與任何痛苦說再見。來問問那些有些認識的人吧。他們異口同聲的意見必然是：「祂的軛是容易的，祂的擔子是輕省的。」

(2) *肉體*。使徒保羅說：「我也知道在我裏頭，就是我肉體之中，沒有良善。」(羅7:18)在這裏所說的「肉體」就是人墮落的天性(創6:12)已足夠。肉體是罪的墮落原則，是屬肉體的本性，這「屬血氣的人」是從他墮落父母承繼來的。這是亞當的天性。這是所有醜陋過犯和煩惱的出處(加5:19)，極容易損毀基督徒的喜樂和妨礙他的見證。再者，已被提升進入屬靈生命範疇和在神面前永遠在罪上稱義的神

before Him forever (Romans 5:9), the people of God should continue to be victims of such ugly things as:

a) *Temper*—a failure to control the human spirit, when aroused?

b) *Irritability*—the tendency to manifest impatience on little provocation?

c) *Moodiness*—A capricious disposition and a yielding to temperamental weaknesses?

d) *Jealousy*—the spirit of fear and revenge at the prospect of being displaced by a rival?

e) *Pride*—the spirit of self-exaltation and glory?

f) *Selfishness*—the “ME first” spirit, and the tendency to minister to self?

g) *Unforgiveness*—the refusal to forgive?

h) *Anxiety and fret*—the tendency to worry when difficulties and dangers threaten?

i) *Harshness*—an ungracious and ungentle spirit?

j) *Complaining*—a grumbling, unsatisfied spirit?

k) *Criticism*—the inclination to backbite, gossip, and feast on the weaknesses of others, due to an uncontrolled tongue?

的子民，卻持續地成為以下醜惡事情的受害者，這會否是神的旨意？

a) 脾氣：當人靈被惹動時不能控制的。

b) 急躁：容易在小小的挑釁上便顯露出所沒有的忍耐。

c) 喜怒無常：一個善變的性情，和對易激動軟弱的降服。

d) 妒忌：一個當預期到被仇敵取代時的害怕和報復心靈。

e) 驕傲：一個自高和自榮的態度。

f) 自私：一個「以我為先」的態度，和一個侍奉己的意向。

g) 不饒恕：拒絕饒恕。

h) 焦慮和煩躁：當受着困難和危險威脅時有着擔憂的傾向。

i) 嚴厲：一個不寬容和不友善的態度。

j) 埋怨：一個抱怨和不滿意的態度。

k) 批評：因着舌頭的不受控制而有着中傷、說長道短和對別人軟弱的取笑。

Is there victory over “the flesh?” Yes, thank God, this is promised unequivocally in the Word of God. As we shall see later, there is a great secret revealed to us in God’s blessed Book whereby “the flesh” may be kept inoperative through the power of the Holy Spirit, by way of the Cross.

(3) *The Devil*. The devil is a person, the actual “prince of the power of the air.” (Ephesians 2:2) He controls the affairs of “this evil world,” and his great objective is to thwart the divine will and program in the world, in the Church, and in the believer. To this end he seeks to usurp and dominate the property which rightly belongs to Christ by creative and redemptive claim. As a believer, you cannot evade his subtle devices (2 Corinthians 2:11). He is your unceasing antagonist (1 Peter 5:8). He must be met and overcome. Is this possible? Yes, thank God, through the Savior’s victory on the Cross this mighty enemy has been fully and finally vanquished, and one day the whole world shall see the full consummation of this triumph. Meantime, the Evil One is busy in

勝過肉體是否存在？感謝神，在神的話語中這是明確地應許的。我們往後必會得見，在神可稱頌的書中所揭示的是一重大奧秘，就是**藉聖靈的大能和透過十字架的方法，得以叫肉體不發生效力。**

(3) *魔鬼*。魔鬼是有位格的，那真實「空中掌權者的首領」(弗2:2)。他管治這邪惡世界的種種，他的一大要務就是要阻撓世界、教會和信徒中運行的神聖旨意。為要達至這目的，他便試圖來侵佔和管治本來因着創造和救贖而本屬基督的資產。作為信徒的你不能逃避他的詭計(林後2:11)。他是不停地敵對你的(彼前5:8)。他是必須被對付和征服的。這可能麼？感謝神，是可能的，就是藉着救主在十字架上的得勝，叫這大能大力的仇敵完全和至終被征服，終有一天整個世界必看見這得勝的完全成就。與此同時，那惡者在世上極忙碌，但他的所有活動都是

the world, but all his activities are within the *permissive* will of God. The child of God may have victory in Christ day by day, since the Victorious Christ is an indwelling reality. "Satan to Jesus must bow." But of this, more later.

### *Believest thou This?*

Having known the healing touch of the Good Samaritan upon your sin-wounds, that blessed Benefactor will never leave you to your own resources for the remainder of the journey. Having been delivered from the horrible pit of sin, it never is God's will that you should periodically wander back into its dark domain and stodgy atmosphere. The Savior is more than a guarantor of safety from Hell and sin's penalty. He is sufficiently strong to keep you from sin's dominion day by day (Hebrews 7:25). Yes, complete victory is possible all the time, or there must be a defect in the atoning work of Calvary. Since it is proved by abundant Scripture evidence, as well as in the practical experience of saints of God down through the ages, it remains true to this day.

在神旨意的容許底下。神的兒女得以在基督裏而日復一日得着這勝利，因為得勝的基督的居住是實在的。「撒但必須向耶穌俯伏。」往後會更多談到這個。

### *你相信這個麼？*

既已知道好撒瑪利亞人在你罪的傷口上有着醫治的觸摸，並且那可稱頌的保惠師永不會在你一己餘下路程上任讓你自生自滅；既得以脫離罪的可怖陷坑，因此你時不時遊蕩進入黑暗的領域和庸俗的氛圍就永不會是神的旨意了。救主不單止是叫你免於地獄和罪之刑罰的保證者，祂足夠強大來日復一日保守你免於罪的管治（來7:25）。完全的勝利是全時間有可能的，加略山的救贖工作必叫人得以脫離。有大量聖經經文和歷世歷代神聖徒的實在經歷證實，至今這仍是真實的。基督改變了麼？祂是否屬於你？那麼這樣的生命於你便是可能的

Has Christ changed? Is He not yours? Then such a life is possible for you!

### *Standing and State*

Every true believer is “in Christ” (Philippians 1:1) forever; that is, as to his standing. To “*abide*” (John 15:4) in Christ day by day, however, is a practical matter which concerns his daily walk and conduct. Every believer is indwelt and “sealed with the Holy Spirit,” (Ephesians 1:13) otherwise he is not a believer. As to his state, however, he is exhorted to “be *filled* with the Spirit.” (Ephesians 5:18) Every Christian, in his spiritual standing, *possesses life*. If his *state* is to correspond with his *standing*, however, he must learn the secret of life more abundant (John 10:10). Your standing in Christ is perfect and complete forever (Hebrews 10:14), because the perfect One is the accepted One before God, and you are accepted in Him (Ephesians 1:6). The Holy Spirit’s function, however, is to make the blessings of our standing in Christ experimentally real day by day, so that others may see Christ in us (1

了！

### *立場和狀況*

每一個真信徒在地位上都是永遠在基督裏的(腓1:1)。但是日復一日住在(約15:4)基督裏是一個關乎到他每天的行止和品行的實際問題。每一個信徒都「受了聖靈為印記」(弗1:13)和得祂內住，否則他便不是一個信徒。可是在狀況上，他是被告誡來「被聖靈充滿」(弗5:18)的。每一個基督徒在他的屬靈位分上都是擁有生命的。可是，若他的狀況與他的地位是一致的話，那麼他必然學會更豐盛生命的訣要(約10:10)。你在基督裏的地位是完美和永遠完全(來10:14)的，因為那完全者是神面前的蒙悅納者，你也必會被收納在祂裏面(弗1:6)。可是聖靈的功用是要使我們在基督裏的地位日復一日實證地真實，因此他人得見在我們

Peter 2:9), and that we may be enabled to possess our possessions in Him. Do not allow the devil to confuse your mind over this important, yet simple, distinction. Your *standing* is what you are IN CHRIST positionally; your *state* is what you are in practical daily life and conduct. Remember again that the triumphant life is just CHRIST HIMSELF. He is its “Alpha” and “Omega,” (Revelation 1:8) the solution of every problem, the answer to every challenge; and since He dwells within you, triumphant Christian life is your spiritual birthright and glorious inheritance. Now, we must consider another important matter which logically arises at this point.

## CHAPTER TWO WHO IS THE TRAITOR WITHIN?

### *The Two Natures*

As believers they have been “born again,” and are true children of God; they are as much “justified” before God as ever they will be; yet they are conscious from time to time that there is a traitor within who ever challenges the will of God in and through them. With every

裏頭的基督（彼前2:9），並且我們能以得着我們在祂裏頭所要得的。不要容許魔鬼來在這重要、簡單的分別上混亂你的心思。你的地位是你位置上在基督裏的東西，而你的狀況是你每天實際生命和品行中的東西。謹記得勝的生命不過是基督本身。祂是每個問題的始和終（啟1:8），也是每個難題的答案。因着祂住在你裏面，得勝的基督徒生命是你的屬靈長子權，和榮耀的繼承。我們如今必須想想另一個因這點而順理成章冒起的重要事情。

## 第二章 裏面的背叛者是誰？

### *兩個本性*

作為信徒的他們已重生，是神的真實兒女。他們在神面前就正如他們將會所是的那麼多稱義，然而他們不時都覺知他們裏頭有着一個背叛者，常在他們裏頭和藉他們來反對神的旨意。面對

impulse towards holiness, and every urge of the Holy Spirit towards whole-hearted consecration, there is ever present this *other thing* (Romans 7:21) which “wars against the soul.” (1 Peter 2:11) The fact is that every Christian possesses this duality of nature. The Scripture views him in two aspects—as a child of Adam by natural generation, and as a child of God by spiritual regeneration. Having been born “of the earth, earthy,” (1 Corinthians 15:47) we all participate in and bear the corrupt nature of our fallen parents. When we are born again, we become “partakers of the divine nature.” (2 Peter 1:4) The very nature of Christ Himself is imparted to us by the indwelling Holy Spirit. Since the truest saint, however, is not beyond the range of temptation, or exempt from the possibility of yielding to it, the Adam nature is obviously still there, and is neither improved nor removed by regeneration.

### *An Incessant Warfare*

This accounts for the fact that the moment you were “born anew” an incessant warfare commenced in

每一個向聖潔而去的推進，和每一個聖靈所作全心奉獻的摧促，常有另一個（羅7:21）東西與靈魂爭戰（彼前2:11）。事實是每一個基督徒都擁有這雙重的本性。聖經是以兩個方面來看基督徒的：他是按血氣而生的亞當子孫，他也是屬靈而生的神的兒女。既是從「出於地，乃屬土」（林前15:47）而生，我們全都便是有分於和背負着我們墮落祖輩的敗壞天性。當我們重生時，我們「就得與神的性情有分」（彼後1:4）。基督本身的性情藉着聖靈的內住來分授我們。就是最真實的信徒可仍不能逃離試探的範圍，或免於降服於試探的可能，亞當的天性明顯地仍在，重生既不能改良，也不能除掉這天性。

### *連綿不絕的爭戰*

這說明一個事實，就是你重新出生那刻開始，這連綿不絕的爭戰便

your heart. Paul describes this conflict as, “The flesh lusteth against the Spirit and the Spirit against the flesh.” (Galatians 5:17) Each of the two natures is ever striving for the mastery. It is possible for you as a Christian to *yield* to either, and the one to whom you yield, his servant you are (Romans 6:16). Later we shall see God’s method of victory over this carnal enemy, but meantime let us emphasize the fact of its existence. These two natures are diametrically antagonistic. The carnal nature “cannot please God.” (Romans 8:8) On the other hand, the divine nature “doth not commit sin. (1 John 3:9)” With every impulse of the one, therefore, there is invariably the challenge of the other. Read through Romans 7 and see how the Apostle Paul describes his own conflict along this line. Here are the two “I’s”, the old “I” and the new “I.” “When I would do good,” (Romans 7:21) he says, “*evil is present with me.*” Now this evil principle of sin has a number of designations in the Scripture. In Romans 6 it is referred to as the “old man.” (Romans 6:6) Then

在你心中開展。保羅描述到這爭戰為「情慾和聖靈相爭，聖靈和情慾相爭。」（加5:17）這兩種天性的每一個都常為着控制權來奮鬥。作為基督徒的你是有可能獻上自己於某一邊的，你順從誰，就作誰的奴僕（羅6:16）。我們會稍後來看看神勝過這屬肉體仇敵的方法，但這一刻讓我們先來強調它的存在這事實。這兩個天性是正正相反敵對的。屬肉體的天性「不能得神的喜歡。」（羅8:8）另一方面，聖潔的天性卻「不能犯罪」（約壹3:9）。因此，某方面的每一個推動力，總會不變地有着另一方面的反動力。整章來讀羅7章時，必能看見使徒保羅如何描述他在這方面的一己衝突。在這裏有着兩個我，舊的我和新的我。「我願意為善的時候，便有惡與我同在。」（羅7:21）如今這犯罪的敗壞原則在聖經中有着不少的稱謂。在羅6章他被稱為「舊人」（羅6:6）。而在聖經的別處則被稱

reference is made in other portions of Scripture to the “law of sin and death,” (Romans 8:2) “the carnal mind,” (Romans 8:7) the fleshly “members,” etc. In the passage quoted already from Galatians, it is referred to as “the flesh,” and this term we shall use for the purpose of our study. Remember, therefore, that “the flesh” does not refer to this substance that goes to make up our physical bodies, but to the fallen nature which resides within the body. The term “flesh,” in this sense, is really an abbreviation of “*sin in the flesh*,” (Romans 8:3) as we shall see later.

### *The “Self” Life*

It has been helpfully suggested that the best way to define “the flesh,” is to cross out the “h” and spell it backwards. This makes “SELF,” and that, after all, is the very essence of the old nature. We arrive at this simple conclusion, therefore, that there are two possible centers for every Christian life, SELF or CHRIST. The *carnal* Christian (1 Corinthians 3:3) is one who, though born again, lives a *self*-controlled life, and seeks along

為「罪和死的律」(羅8:2)、「體貼肉體」(羅8:7)、屬肉體的肢體等。在剛才引述的加拉太書經文中，它被稱為「肉體」，而這詞彙就作為我們研究之用。因此，謹記「肉體」不是指着那構成我們肉身身體的東西，而是那住在我們身體裏頭的墮落天性。「肉體」一詞在這方面實在就是「肉體中的罪」(羅8:3)的簡寫，就是我們稍後要看的。

### *己的生命*

當刪掉肉體 flesh 一字的字母h，從後往前串這字時，這有助來得着最佳定義肉體 flesh 的方法。這成了己self，而這個終究也是那舊有天性的精髓。因此我們來到這個扼要的結論，每個基督徒生命都有着兩個可能的中心：己和基督。屬肉體的基督徒(林前3:3)雖已重生，活的卻是己所控制的生命，在眾多路上

many avenues (even in Christian work and ministry) to minister to self (Romans 15:3). This produces a desire for praise of self, and possibly a resentment of anything in the nature of rebuke or dispraise. This is a sad and subtle temptation, one to which any Christian may yield. We easily become “I” specialists (Luke 18:11-12)! Christendom is infested with a dread malady called “Perpendicular-personal-pronoun-itis.” It is just that big “I,” the *self* life, that carnal nature, intruding into the realm of spiritual experience and service. What a blessed thing to know the way of deliverance from SELF (Romans 7:25)!

(1) *It is NOT the physical body.* The Greek word for “body” (*soma*) is quite a different word from that which is used for “the flesh” (*sarx*). The body is a tangible, material substance. “The flesh” is a principle. Indeed, the body of every believer was potentially redeemed by the Lord Jesus Christ in His Calvary atonement and actually belongs to God. The term, “vile body,” (Philippians 3:21) in our English

(甚至在基督徒的工作和職事上) 都是尋求來「服事己」(羅15:3)的。這產生稱讚己的渴求，也許也產生一個凡事上有着批評或毀謗性質的憤慨。這是一可悲和精巧的試探是，是任何基督徒都會輕易降服的。我們輕易成為「我」的專家(路18:11-12)！基督教世界被一個稱為險峻的人稱代名詞「我」這嚴重的疾病所侵害，這屬肉體的天性闖進屬靈經歷和事奉的範疇。認識脫離己(羅7:25)的方法是何等蒙福的一回事！

(1) 肉體並非一個身體。希臘文的身體(*soma*)與肉體(*sarx*)的用詞極之不相同。身體是有形的、物質性的東西；肉體卻是一個原則。每一個信徒的身體實在蒙主耶穌基督在加略上大大的救贖，因而實在屬於神。在我們英文欽定本的「卑賤的身體」(腓3:21)一語是有些少誤導的。它

Authorized Version, is a little misleading. It should read “the body of our humiliation.” The fleshly tabernacle is not something repulsive. It is sacred. It is holy unto the Lord (Romans 12:1). It is the temple of the Holy Ghost. It is to be presented to God as an instrument of righteousness (Romans 6:13). Every whit should utter His glory (Psalm 29:9). Why, then, is the body referred to as a “body of humiliation?” Because it is the residence of this fallen nature, and therefore is subject to disease, sickness, death and oft-time infirmities. The flesh should not be confused with the body. Remember also that the atoning work of Christ included the potential redemption of the body. It will not be actually redeemed (Romans 8:23), however, until the coming again of the Lord Jesus in the air for His Church. Then this earthly tabernacle with all its limitations and weaknesses will give place to a glorified body like unto HIS (Philippians 3:21). In the meantime, the believer is responsible to nurture and care for the body (1 Timothy 4:8), thus keeping it as fit as possible for an

該譯作「我們羞恥的身子」。肉身的帳棚不是一些令人反感的東西，它是神聖的，是主看為聖潔的（羅12:1）。它是聖靈的殿。它是作為義的工具（羅6:13）來獻給神的。每一個小子都該稱說祂的榮耀（詩29:9）。那麼為甚麼身體被看為一個卑賤的身體？因為這是人墮落天性的居所，因而服在不適、病痛、死亡、和常時的軟弱中。不要將肉體與身體混為一談。也當謹記基督的救贖工作是包括身體的潛在得贖。可是身體不會有着實在的得贖（羅8:23），直至主耶穌為祂的教會在空中再來為止。那時這有着其一切限制和軟弱屬土的帳棚必會讓位與和祂相似的榮耀身體（腓3:21）。同時信徒要負責來養育和關顧這身體（提前4:8），因此當越發妥當來以它為地上服事的工具，和神聖生命的載體來保守它。因着忽略或藉着肉體的放縱來得罪身子，就是得罪主（林前

earthly instrument of service and a vehicle of divine life. To sin against the body either by neglect or through fleshly indulgences, is a sin against the Lord (1 Corinthians 3:17). Your body belongs to Him; you are only its tenant. It must be presented “a living sacrifice” to God. To pander to it or use it as an instrument for the mere satisfaction of “the flesh,” or the exhibition of camouflage beauty (Galatians 6:12), is grieving to the Holy Spirit of God. Real beauty in the sight of God (Psalm 90:17) is not the product of cosmetics but the outshining of the indwelling Christ. A Quaker lady was once asked the secret of her beautiful complexion. She said, “I use truth for my lips; for my voice, prayer; for my eyes, pity; for my hands, charity; for my figure, uprightness; and for my heart, LOVE.” These heavenly cosmetics are worthy of trial, and are supplied free to every applicant at the Throne of Grace.

(2) *“The Flesh” is Fallen Human Nature.* All that a person is *by nature* is included in God’s designation “the flesh.” Human nature has become “flesh” (Genesis

3:17 )。你的身子是屬於祂的。你不過是身體的租客，它必須作為活祭來獻給神。迎合它或不過作為滿足肉體的工具就是希圖外貌 (加6:12)，這叫神的聖靈擔憂。神所看的才是真正的美麗 (詩90:17)，這不是裝飾的產物，而是內住基督的榮光照耀。有一次一個貴格會的女士被問及她美麗外貌的訣要所在，她便說：「我以誠實作為我的嘴唇；以禱告作為我的聲音；以憐憫作為我的眼睛；以慈善作為我的雙手，以正直作為我的體態；以愛作為我的心。」這些屬天的裝飾經得起考驗，白白賜給每一個來到施恩座前來求取的人。

(2) 肉體乃是人類的墮落天性。人的本性全包含在神所稱為「肉體」的裏面。因着人的墮落，據神看來人性已變得屬乎

6:3) in the sight of God because of the fall. Man in his failure and corruption before God is “flesh.” A minister in Scotland was out visiting one day when he called at a house where a “new arrival” had recently blessed the home. The proud mother, carrying the infant in her arms, said to the visitor, “Who do you think he is like, Doctor?” His reply was, “Very like Adam, Ma’am.”

(3) *It therefore includes and is responsible for “Indwelling Sin.”* There are some who make a distinction between “the flesh” and “indwelling sin.” This invariably leads to confusion and error. The Apostle Paul gives a very ugly and repulsive catalogue of sins in Galatians 5:19, to which even a Christian may yield if he fails to live under the domination of his new nature. Where do these ugly things come from? The Apostle is careful to tell us that they are “the works of the flesh.” Who could doubt, therefore, that the flesh embraces “indwelling sin?” Paul again refers, in another connection, to “sin in the flesh.” (Romans 8:3) Everything that displeases God finds its birth in “the

肉體 ( 創6:3 )。叫人在神面前失敗和敗壞的是肉體。有一日一個在蘇格蘭的神職人員外訪，來到一個新近得新來客之福的一家。那手抱嬰兒的驕傲母親向那訪客說：「醫生，你以為他像誰？」他答說：「女士，他十分像亞當。」這也許叫那母親有些少失望，但神學上這是穩當的！

(3) 因此肉體包含內住的罪，也為此來負上責任。有人在肉體和內住的罪上作出區分。這一定會帶來混亂和錯誤。使徒保羅在加5:19中給與一個十分醜陋和令人厭惡的罪惡名單，甚至乎不能服在新性情管治下的基督徒也會服應。這些醜惡的東西源自那裏？使徒謹慎地告訴我們他們是「肉體的工作」。因此，誰會對肉體包含「內裏的罪」來存疑？保羅在另一處也說到「在肉體裏頭的罪」（羅8:3）。凡叫神不喜悅的東西，都是自肉體而生的。事實上，所有的人類本性都是墮落的天性。有

flesh.” The fact is, all human nature is fallen nature. Some may argue that the scriptures quoted have sole reference to “the natural man.” This is not so, however, for similar warnings concerning the sins of the flesh are included in the Epistles to the Church (Ephesians 5:18), and in close proximity to the highest doctrines of spiritual experience. Truly, the believer must ever walk close to the Lord, and appropriate the divine means of victory if he is to know deliverance from the subtle maneuverings of this traitor within. When the Apostle says, “It is no more I that do it, but sin that dwelleth in me,” (Romans 7:17) he is not speaking of human nature as distinct from indwelling sin. Such an interpretation would contradict the doctrine he emphasizes in many other references. He is speaking of “the new man” (Ephesians 4:24) in Christ, as distinct from “the old man,” consistently with the rest of the chapter. The new man in Christ has no will to violate God’s purpose. It is “sin that dwelleth” in him.

(4) *“The Flesh” cannot be eradicated or annihilated.* This is

人會爭論說所引用的聖經不過是指着屬血氣之人說的。並非這樣，因為在教牧書信中（弗5:18）也有對肉體的罪的相似警告，也與屬靈經歷最高超的教義極之近傍。信徒若要認識如何得脫離這在裏頭的背叛者的詭計，他實在必須要常與主緊密同行，取用神聖得勝的手段。當使徒說到「不是我作的，乃是住在我裏頭的罪作的」（羅7:17）時，他不是說到與內住的罪有分別的人類本性。這樣的詮釋會與眾多其他注釋所強調的教義背道而馳。他是說到有別於「舊人」，那在基督裏的「新人」（弗4:24），這是與弗4章餘下經文一致的。在基督裏的新人是不會起意來違背神的定旨的，卻是在他裏頭住的罪作的。

(4) 肉體不能被根除或消滅。這是十分重要

very important, and this paragraph should be read in conjunction with the special chapter later devoted to the consideration, “Is it sinless perfection?” Little more need be said on this point here. In Romans 7 Paul expressly declares, “I am carnal.” As you know, there are three classes of men spoken of in the Epistles:

a) The “Natural man,” (1 Corinthians 2:14) the unregenerate child of Adam.

b) The “Carnal” (Romans 7:14) man, the “born again” believer living under the domination of “the flesh.”

c) The “Spiritual” (1 Corinthians 2:15) man, the believer who is “filled with the Spirit.”

Of whom is the Apostle speaking in Romans 7? Of himself as “carnal.” Therefore, he recognizes the presence of “the flesh” within. In fact, he actually speaks of himself as in captivity to the fleshly nature. When he “would do good, evil is present.” With every desire of holiness he is conscious of *another law* operating in his members. What is this law but the flesh principle within? He

的，本段必須與稍後會思想的「無罪是否完美？」一章一起來讀，因此在此不會詳談。保羅在羅7章中特意地宣告「我是屬乎肉體的」。你也知道，在書信中說到有三等人：

a) 「屬血氣」(林前2:14)的人是亞當未重生的兒女。

b) 「屬肉體」(羅7:14)的人就是重生了卻服在肉體管治下的信徒。

c) 「屬靈的」(林前2:15)的人是被聖靈充滿的人。

使徒在羅7章中說到的是甚麼人？他自己是屬肉體的。因此他知道他裏頭有肉體的存在。他實在說到他自己服在肉體本性的牢籠之下。當他願意為善的時候，便有惡與他同在(羅7:21)。當他渴望聖潔時，他察覺有另一個律在他肢體中運行。這裏頭的屬肉體原則是甚麼樣的一個律？他

further says, "Let not sin therefore *reign* in your mortal bodies." This clearly infers that sin is *present*, but it must not be allowed to prevail. It cannot, therefore, be eradicated. I once met a dear Christian who appeared to advocate the annihilation theory in his ministry. I asked him why he emphasized eradication. His reply was that he did not teach eradication, but used an even stronger word, the word which God used. "Oh," I said, "what is that?" He said "destroyed," and then quoted Romans 6:6. "Well," I responded, "tell me, is *the devil* destroyed in ...?" mentioning the name of his home town. He admitted that this was far from being true. I then pointed out that Hebrews 2:14 clearly pronounces that the devil *is* "destroyed," the same word as is used in Romans 6:6. It is obvious, therefore, that the force of the word is not annihilated or abolished, but rather, "rendered inoperative," or "put out of action," or "made of none effect." This is a very different significance. The devil is very busy today. This is his age (Luke 22:53), and a worse climax will even yet be reached as the age

且說：「不要容罪在你們必死的身上作王。」(羅6:12)這清楚說到罪是存在的，但必須不容它來得勝。因此肉體是不能被根除的。有一次我遇見一個親愛的基督徒，據他的傳講看來，他是主張根除肉體理論的。我問他為何他強調根除肉體。他的答覆是他沒有教導根除，卻用上更強烈的措辭，就是神所用的。我說：「噢，是甚麼措辭？」他說：「滅絕。」之後他引述羅6:6。我回應說：「那麼，請告訴我魔鬼有否在你家鄉中被滅絕？」他承認這相距甚遠。那麼我指出來2:14明確地宣告魔鬼是被除滅的，羅6:6也用上同一個字。因此，明顯地這用語的力度不是用在除滅或消滅，而是「使之失效」，或「使其動彈不得」，或「使之無效」。這含義是完全不相同的。魔鬼今時十分忙碌，這是他的世代(路22:53)，當這世代的午夜臨近時，更惡劣的高潮必然會來到(羅13:12)。然

draws on to its midnight (Romans 13:12). Yet *the devil is a defeated foe* (Colossians 2:15). He was vanquished through the death of the Lord Jesus, and the believer may know constant victory over him *through the greater power of the indwelling Christ* (1 John 4:4). I trust this distinction is clear. The “Son of God was manifested that He might destroy the works of the devil.” (1 John 3:8) This He actually accomplished nearly two millennia ago, though the full consummation of His work is not yet apparent. That is yet to be. In the same way “the flesh” is not destroyed in the sense of obliteration, but, thank God, it has been “crucified” (Galatians 5:24) and may be mortified, as we shall see in a later chapter. Another important fact to recognize is that:

(5) *“The Flesh” includes not only gross sin but all human, natural goodness.* This is vitally important, but often an unrecognized truth. If the flesh includes all that a person is naturally, it obviously embraces the good and attractive side of human nature. Yes, “the flesh” *has* a good

而魔鬼是已敗的仇敵 (西 2:15)。他已因着主耶穌的死被擊敗，信徒也得以藉着內住基督的更大能力來得以恆常地勝過他 (約壹4:4)。我相信這區分是清晰的。「**神的兒子顯現出來，為要除滅魔鬼的作為。**」(約壹3:8)祂在二千年前已實在成就這個，雖則祂工作以乎還未圓滿成功，但成功是必然的。同樣地，肉體不是藉着刪除來消滅的；但感謝神的是，肉體已被釘十字架 (加5:24)，因而被克制，我們在後來的章分中會看見這個。另一個要認清的重要事實是：

(5) 肉體不單止包括明顯的罪，且包括整個人屬血氣的善。這是十分重要的，卻是常被忽略的真理。若肉體包括所有屬血氣的人，明顯地也包括人本性中美好和吸引的一面。是的，肉體也有其好的一面。屬血氣的人也常

side. The natural man may, and often does, possess very delightful qualities (Matthew 19:16-22). He may be kind, amiable, generous, gracious, artistic, religious, well-inclined, accomplished—and possess many other admirable virtues from a human standpoint. It must be remembered, however, that *human goodness is never spiritual*. (Romans 3:12) “There is none that doeth good; no, not one.” The flesh does not contain, and cannot produce, anything spiritual. “I know that in me, that is, in my flesh, dwelleth no good thing.” (Romans 7:18) “They that are in the flesh cannot please God.” (Romans 8:8) Our blessed Lord also said, “The flesh profiteth nothing.” (John 6:63) The two vital words which God writes over the flesh are “CANNOT” and “NOTHING.” It is utterly futile, therefore, to try and improve or patch up the flesh. God can never accept it. It is utterly beyond any hope of recovery. God has *condemned* (Romans 8:3) it, root, branch and fruit. There is ever a subtle danger of Christians investing in shares and interests in “The Old Adam Improvement

擁有十分討人喜歡的素質 (太19:16-22)。他也許是善良的、和藹可親的、慷慨的、雅緻的、風雅的、篤信宗教的、資優的、善於社交的，並且擁有眾多人看來別些可羨慕的美德。可是必須謹記的是，人類的美善從來不是屬靈的。「沒有行善的，連一個也沒有。」(羅3:12) 肉體不載有，也不能產生任何屬靈的東西。「我也知道在我裏頭，就是我肉體之中，沒有良善。」(羅7:18)「屬肉體的人不能得神的喜歡。」(羅8:8) 我們親愛的主也曾說：「肉體是無益的。」(約6:63) 神論到肉體時所用上兩個主要的詞語就是「不能」和「無有」。因此嘗試來改良或修補肉體是完全無用的。**神永不會接受它。肉體是完全沒任何復修希望的。**神責備肉體(羅8:3)的根、枝和果。基督徒常不知不覺地陷在對「舊亞當改良會」中有所分享和感興趣的危險中。這是一徹底失敗的

Society.” It is an utterly bankrupt concern, however. The Holy Spirit describes it in commercial phraseology. It is “no good,” and “profiteth nothing.” It pays no spiritual dividends. God can never recognize “flesh,” however humanly attractive it may be. The fact that it includes human goodness is clearly stressed in the Apostle Paul’s own testimony—“For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he may trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the Church; touching the righteousness which is of the law, blameless. But what things were gain to me, those I counted loss for Christ.” (Philippians 3:3-7) Yes, the Apostle was a good, honest, sincere religionist before his conversion. Which of us could submit such a claim as, “I have lived

業務。聖靈以商業上的用語來描述它。肉體是「沒有良善的」，也是「無益」的。它不會給與屬靈的回報。神永不會承認肉體，無論它看起來如何吸引人。事實上肉體包括人的美善是清楚地使徒保羅一己的見證中說明：「因為真受割禮的，乃是我們這以神的靈敬拜、在基督耶穌裏誇口、不靠着肉體的。其實，我也可以靠肉體；若是別人想他可以靠肉體，我更可以靠着了。我第八天受割禮；我是以色列族、便雅憫支派的人，是希伯來人所生的希伯來人。就律法說，我是法利賽人；就熱心說，我是逼迫教會的；就律法上的義說，我是無可指摘的。只是我先前以為與我有益的，我現在因基督都當作有損的。」(腓3:3-7)使徒在他歸主前是一個良善、誠實、和誠摯的宗教家，我們有誰能作出「我在神面前行事為人都是憑着良心，直到今日。」(徒23:1)這樣的宣告？這裏有的是一個

*in all good conscience* before God until this day?” (Acts 23:1) Here was a good, religious, moral enthusiast on the road to Hell. He was not an adulterer, or a thief, or a murderer. His morality and his religion were scrupulous. *Yet it all belonged to “the flesh.”* So also with Nicodemus (John ch. 3). Here was a conscientious devotee of the law; he was a “master in Israel.” All his good qualities, however, could never be recognized by God because they belonged to “the natural man.” He must receive a new life. We can now understand why even *good* people need to be “born again.” God places a vital line of demarcation between “flesh” and “Spirit.” The one is death and the other is life. “The flesh” contains no spiritual life. The natural man is “dead in trespasses and in sins.” He needs to be spiritually quickened. Our blessed Lord emphasized a logical principle when He stated, “That which is born of the flesh *is* flesh.” (John 3:6) Of course it is. It can never become anything else. It may go to Church and be religious, but that is “religious” flesh. It may be

往地獄路上走去的善良、篤信宗教和道德的支持者。他沒有犯奸淫、偷竊或兇殺，他的道德和他的宗教是嚴謹的，然而這全屬乎肉體。尼哥底母亦一樣（約3章），這裏有的是一個守律法的盡責虔誠信徒，他是以色列人的先生；可是他所有的美好素質永不能為神所認同，因為他們全屬乎那屬血氣的人，他必須接受新生命。我們如今明白到為何連好人也需重生了。神在肉體和靈之間擺放一條極重要的界線，一面是死，另一面是生。肉體中沒有屬靈的生命。屬血氣的人是「死在過犯罪惡中」的。他需要屬靈的甦醒。我們的恩主說到「從肉身生的就是肉身」（約3:6）時是強調一個邏輯性的原則。這當然這樣，永不會是別的。人可以返教會，篤信宗教，不過是篤信宗教的屬乎肉體。也許是有修養的，都不過是有修養的屬乎肉體。你也許嘗試來教育一隻幼豬，極盡嘗試來改良這小生物

accomplished, but it is *only* “accomplished” flesh. You may try to educate a baby pig, but it remains a pig, and all your attempts to improve the manners or appearance of the little creature do not change its nature (Jeremiah 13:23). At the first opportunity it will reveal this fact by scampering off again to the dirty pig-sty. The human can never *develop* into the spiritual. All that man is by nature, therefore, is “flesh”—good and bad. He may possess wonderful talents by the endowment of natural inheritance, or by human genius, but even these are unacceptable to God until they are lifted into the realm of the Spirit and become animated by divine life. The flesh *ever* serves “the law of sin.” (Romans 7:25) From the divine standpoint it can never make any contribution to the heavenly program.

(6) “*The Flesh*” possesses a will of its own. John 1:13 speaks of “the will of the flesh,” i.e., the natural or fleshly will. The spiritual man says, “Not my will, but Thine, be done.” (Luke 22:42) He is not governed by his personal likes or dislikes. The

的舉止和外貌，卻不能改變其本性（耶13:23）。首個揭示的事實就是牠會蹦蹦跳跳地重回那骯髒的豬圈。屬人的永不能發展成為屬靈的。因此人按本性是全然屬乎肉體的，不論善惡。他也許因着天賦或天資而有的奇妙才能，就是這些都不為神所悅納，除非他們被提升至屬靈的範疇，被屬靈生命所驅動。肉體常服事「罪中之律」（羅7:25）；從神聖觀點來看，肉體永不能在屬天的進程上作出任何貢獻。

(6) 肉體也擁有一己的意願。約1:13說及「肉體的意願」，就是屬血氣或屬肉體的意願。屬靈的人說：「然而，不要成就我的意思，只要成就祢的意思。」（路22:42）他並

yielding to the will of the flesh necessarily involves an arrest of spiritual life. A Christian may yield to the impulses of a fleshly will, producing carnal decisions and natural judgments (John 8:15), even in relation to spiritual problems. This must result in confusion and consequent grieving of the Holy Spirit (Ephesians 4:30). The Lord is never glorified through a decision of the flesh, even though it comes within the circle of orthodox service. The flesh possesses a zeal of its own, but such zeal is not "according to knowledge." (Romans 10:2) Beware of responding to any call or deciding upon any course of action at the impulse of the natural will. Pray before you act and be sure you hear "What the Spirit saith." (Revelation 2:7) The new man in Christ hears a voice behind him saying, "This is the way, walk ye in it." (Isaiah 30:21) What havoc and desolation have been wrought in many an assembly because of an important judgment arrived at in the flesh! Further, how often a fleshly judgment has manifested itself in the imputation of a wrong motive and a harsh, unkind

非服在他個人喜惡的管治底的。降服於肉體的意願必然有着屬靈生命的被遏止。一個基督徒也許會降服於肉體意願的念頭，因而產生屬肉體的決定和屬血氣的判斷（約8:15），甚至乎屬靈的問題。這必定帶來混亂，並叫聖靈擔憂的後果（弗4:30）。主永不會因着屬肉體的決定來得榮耀，就算來自正統的事奉圈子也不會。肉體擁有它一己的熱忱，但這樣的熱心「不是按着真知識」（羅10:2）。小心回應屬血氣意願所推動的任何呼召或任何行動的決定。在你行動之先當禱告，且要確定你得聽「聖靈所說的話。」（啟2:7）在基督裏的新人聽見他後面有聲音說：「這是正路，要行在其間。」（賽30:21）在很多聚會上，因着肉體而作出重大的判斷所曾作成的是何等的破壞和荒涼！再者，何等經常出現的屬肉體判斷就是因着一個錯誤的動機和一個對另一個信徒所作苛刻

conclusion concerning another Christian. “The flesh” is responsible for all unjust criticism. It has a language all its own. The fleshly tongue is set on fire of hell (James 3:6). There is a spiritual and constructive criticism which redounds to the Lord’s glory. Let us see to it that before we speak critically of another we ask the Lord to put the caustic of the Cross upon our fleshly lips, and first question ourselves along this line: “Is it true? Is it kind? Is it necessary?” Notice lastly:

(7) “*The Flesh*” (Romans 13:14; Galatians 5:24; 1 Peter 2:11; 2 Peter 2:18 11 Galatians 5:16) *has its lusts*. The “lusts of the flesh” can only be conquered by a “walk in the Spirit,” and a definite refusal to make any *provision* for their fulfillment. A boy was told by his mother that he was not to bathe in certain water, and if ever he was tempted to do so he was to refuse the suggestion of the Evil One. One day he disobeyed, and when asked why he had done so, he said that the devil tempted him and he could not resist. His mother saw that he had returned with his bathing suit, however, and

和不仁慈的結論而作出的非難而有的自我彰顯。肉體所負責的是一切不公義的批評，它有着全是一己的語言。肉體的舌頭從地獄裏點着（雅3:6）。有能促進主榮耀的屬靈和建設性的批評。讓我們注意，在向別人批評之先，求主將十字架的腐蝕劑放在我們屬肉體的嘴唇上，先循這方面來自問：「這對麼？這於人有益麼？這是否必須？」最後來留意：

(7) 肉體（羅13:14；加5:24；彼前2:11；彼後2:18；加5:16）有其慾念。肉體的私慾只能藉着「順着聖靈行」，和明確地拒絕為着滿足這些私慾而作任何供應下來被征服的。男孩的母親對他說他不要在某些水中來游泳，他若被試探來這樣作時，他必須要拒絕那惡者的提議。有一天他不遵從，當問到他為何這樣作時，他說到魔鬼誘惑他，他不能敵擋。他的母親看見他穿着浴袍回來，便立時問那男孩他為何一直

at once asked the boy why he had taken his togs with him. Said the boy, "I took them *in case I might be tempted.*" Moral: "Make *no provision* for the lusts of the flesh."

So much then for "the flesh." What a repulsive thing it is in the sight of God! What should be the Christian's attitude toward this evil factory of sin and unrighteousness? We should "hate" (Jude 23) it. We shall see how it can be overcome. The victorious life is *not trying to conquer SINS*, as some seem to believe. What a hopeless and disappointing task that is! Real victory finds deliverance from the power of indwelling Sin.

A Christian often used to pray at his prayer meeting—"Lord, take away the *cobwebs* of sin from my life." The poor man was evidently fighting his sins one by one, and seemed to be enveloped in carnal cobwebs! Another saint was present, however, who knew more about the divine way of victory, and he got to his feet and prayed, "Lord, kill THE SPIDER!"

### CHAPTER THREE WHAT IS THE DEEPER MEANING OF THE CROSS?

穿上他的衣服。那男孩說：「我穿上這個以免我被試探。」寓意：「不要為肉體安排，去放縱私慾。」(羅13:14)

太多說到肉體了。於神看來肉體是何等的可憎！基督徒當以甚麼態度來面對這犯罪的和不義的邪惡工廠？我們該厭惡(猶23)它。我們來看看如何能克勝它。**得勝的生命不是要嘗試來征服罪**，就是多人所相信的。這是何等無望和失望的工作！真正的得勝能以脫離內住之罪的勢力。

有一個基督徒常在祈禱會中這樣禱告：「主啊，除掉我生命中罪的蜘蛛網。」這可憐的人明顯地是與他逐一的罪來作戰，看來被封在屬肉體的蜘蛛網中了！可是有另一個更認識得勝之神聖方法的聖徒同在，他走到那人腳前來禱告：「主啊，殺死那蜘蛛！」

### 第三章 十字架更深層的意義是甚麼？

## Identification with Christ

While the substitutionary work of the Savior is the only ground of a sinner's justification, it is important to realize that the Atonement embraces something more even than that. The Savior's redemptive work also includes the glorious fact of "Identification."

In Old Testament typology, Amalek represents the flesh (Exodus 17:8), that war is declared upon him "from generation to generation" (Exodus 17:16) until *finally* his remembrance is "put out" (Exodus 17:14) forever. This cannot be until we have glorified bodies, liberated from the very *presence* of sin. In the meantime, how can this "old man," this corrupt nature, be dealt with? That is the problem to which many an earnest Christian is seeking a genuine solution. Is it God's decree that this evil root of sin should continually bring forth its poisonous fruit, leaving the Christian to pluck off the berries one by one as they appear? Must the spider be allowed to envelop the life with its wretched cobwebs? Has the believer no alternative but a recurring experience of sinning

## 與基督聯合

救主的代贖工作是罪人得稱為義的唯一基礎，明白到救贖大工包含的比這更多是重要的。救主的救贖工作也包括「聯合」。

在舊約中，亞瑪力預表肉體（出17:8），向他們的宣戰是「世世代代」（出17:16）的，直至他的名號從天下全然塗抹（出17:14）。這不得作成，除非我們已得着榮耀的身體，從罪的同在中來得釋放。與此同時，這「舊人」，這敗壞的本性如何得以對付？這問題是眾多殷切的基督徒正在尋求真實答案的。是否神命定這罪惡之根持續帶來其有毒的果子，由得基督徒來將出現的毒果逐一除掉？是否必須容讓那蜘蛛用其罪惡的蜘蛛網來圍封生命？信徒是否別無他法，進入犯罪和悔改的循環經歷中？感謝神，是有着更美妙方法的。這是福音，當謹慎來

and repenting? Yes, thank God, there is a more excellent way. Here is good news. Follow this carefully. In the glorious purpose of redemption the flesh *has already been dealt with fully and finally at the Cross of Calvary.* In the expiatory sacrifice of Christ, not only were your sins righteously atoned for, but SIN (in its entirety) was “PUT AWAY.” (Hebrews 9:26) Calvary penetrates to the very heart of the question, and in the death of the Lord Jesus, *God saw the end of the old Adam life, the corrupt fallen human nature, and wound it up forever as an utterly bankrupt concern.* In other words, every believer was represented and incorporated into the death of the Lord Jesus. “He died unto sin once,” (Romans 6:10) and therefore every believer, in the purpose of God, *died with Him.* The Cross marks the death-knell and the complete termination of the “flesh” in the sight of God. I want to quote you a few references in this important matter:

“What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we,

跟從它。在救贖的榮耀旨意下，肉體已然被加略山的十字架完滿和最終解決了。藉着基督的贖罪祭，不單止你的罪已得着公義的救贖，並且罪已徹底被除掉（來9:26）。加略山滲透入問題的核心，神藉着主耶穌的死來得見敗壞墮落人類天性這舊亞當生命的結束，以之為一徹底枯竭之物永遠完結。換句話說，每一個信徒都表明和拼入主耶穌的死。「祂死是向罪死了，只有一次。」（羅6:10）因此按神的旨意，每一個信徒已與祂同死。在神眼中看來，十字架標誌着肉體的死亡宣告和完全的終結。在這重大的事情上我想引述幾段經文：

「這樣，怎麼說呢？我們可以仍在罪中，叫恩典顯多麼？斷乎不可！

that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized unto Jesus Christ were baptized unto His death? Therefore we are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with Him.” (Romans 6:1-8)

“For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” (Romans 8:3)

“For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead.” (2 Corinthians 5:14)

“That I may know Him, and the

我們在罪上死了的人豈可仍在罪中活着呢？豈不知我們這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。我們若在祂死的形狀上與祂聯合，也要在祂復活的形狀上與祂聯合；因為知道我們的舊人和祂同釘十字架，使罪身滅絕，叫我們不再作罪的奴僕；因為已死的人是脫離了罪。我們若是與基督同死，就信必與祂同活。」  
( 羅6:1-8 )

「律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案。」( 羅8:3 )

「原來基督的愛激勵我們；因我們想，一人既替眾人死，眾人就都死了。」( 林後5:14 )

「使我認識基督，曉

power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death.” (Philippians 3:10)

“For ye are dead, and your life is hid with Christ in God.” (Colossians 3:3)

What has God done, therefore, with the flesh? He does not *forgive* it or *condone* it. God forgives *the sinner* but He *condemns* sin (Matthew 6:14-15). Do you see, therefore, that in the Savior’s representative capacity, God saw the death of every believer, as far as the flesh-life is concerned, at the Cross? “If One died for all, then *all have died.*”

### “All Have Died”

He dealt with the whole sin question as your *Representative* and mine. A representative is one who acts *on behalf* of another. An ambassador’s actions and words are those of the country he represents. The Lord Jesus “died unto sin” as your Representative. So far as your self-life is concerned, therefore, your existence came to an end nearly two thousand years ago in the divine purpose. It may be

得祂復活的大能，並且曉得和祂一同受苦，效法祂的死。」(腓3:10)

「因為你們已經死了，你們的生命與基督一同藏在神裏面。」(西3:3)

那麼神對肉體作了甚麼？祂沒有饒恕肉體或赦免它。神饒恕罪人，但祂譴責罪(太6:14-15)。因此，凡關乎到肉體生命時，你見否神看每個信徒都死在十字架上這救主的代表性地位？「一人既替眾人死，眾人就都死了。」

「眾人就都死了。」

祂是作為你我的代表來處理整個罪的問題的。一個代表替別人來行事。一個大使的舉動和說話是代表着國家的。「死在罪中」的主耶穌乃是作為你的代表。因此，凡關乎到你肉體生命的，按這神聖旨意，你的存在已在二千年前來到盡頭。也許你還未明白這個。不打緊，相信它便可！神是這

you do not understand that. Never mind, believe it! God says so. "*Our old man has been crucified with Him.*"

I have read a story which may make this clear to you. During the American Civil War, when men were drawn by lot to join the Army, a man named Wyatt was called up to fight for the South. He was the breadwinner for his family and they were entirely dependent upon him. Realizing this hardship, another young man named Pratt volunteered to go instead. He was accepted and drafted to the Front *bearing the name and number of Wyatt*. Eventually Pratt was killed in action, and having died as the substitute and in the name of the other man, the full name of Wyatt was recorded as killed in action. At a later date Wyatt was again called up for service, but at the Recruiting Office he calmly stated that *he had already been killed in action*. The entry was searched for and discovered, and Wyatt, although alive and well, was *dead in the eyes of the authorities* because he was identified with his substitute.

You *died* with Him. You were

樣說的：「我們的舊人和祂同釘十字架。」(羅6:6)

我曾聽到一個故事也許能叫你清楚明它這個。在美國內戰時，男士們是抽籤來入伍的。一個名叫Wyatt的男子被召來為南方作戰。他是家庭的經濟支柱，全然倚靠他。當明白到他的困境時，另一個名叫Pratt的年輕男子自願來代替。他以Wyatt的名字和編號來被編入伍，送往前線。最後，Pratt戰死沙場，他的死代替另一個人的名字，作戰捐軀的記錄中有着Wyatt的全名。一段日子後，Wyatt再次被徵召入伍，但他在招募處平靜地說到他已在行動中被殺。搜查整個條目下得發現，雖然Wyatt仍生存安好，但在管方眼中看來，他是死了的，因為他的代表就是他。

你與祂同死，你與祂

*buried with Him. You were “planted together” in the likeness of His death. Having seen this, another blessed fact is also revealed, that every believer has also been identified with Him in His resurrection and His ascension. Read the following passages:*

“Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life, For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection.” (Romans 6:4-5)

“Now if we be dead with Christ, we believe that we shall also live with Him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him.” (Romans 6:8-9)

“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and hath made us sit together in

同埋葬，你是在祂死的形狀上與祂聯合（羅6:6）的。另一個蒙福的事實也得以彰顯，就是每一個信徒也與祂在祂的復活和升天上聯合。讀讀以下的經文：

「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。我們若在祂死的形狀上與祂聯合，也要在祂復活的形狀上與祂聯合。」（羅6:4-5）

「我們若是與基督同死，就信必與祂同活。因為知道基督既從死裏復活，就不再死，死也不再作祂的主了。」（羅6:8-9）

「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。（你們得救是本乎恩。）祂又叫我們與基督耶穌一同復活，一同

heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” (Ephesians 2:4-7)

### *Dead, Buried, Raised and Ascended with Him*

Every believer without exception, every member of the Body of Christ, every justified sinner is seen by God as one with Christ in His death, burial, resurrection and ascension (1 Corinthians 6:17). We thus conclude that three mighty transactions were effected at Calvary.

### *Three Calvary Facts*

(1) The believer's sins were righteously forgiven.

(2) The flesh, that internal traitor, was condemned and put away.

(3) The birth of a “new creation” took place. A New Man in contrast to “the old man” came into being, and every believer forms an integral part of that new creation, “joined to the Lord one Spirit.” To what intent? That he should no longer live unto himself (i.e., to the

坐在天上，要將祂極豐富的恩典，就是祂在基督耶穌裏向我們所施的恩慈，顯明給後來的世代看。」(弗2:4-7)

### *與祂同死、同埋葬、同復活和同升天*

於神看來，每一個信徒都不例外，每一個基督身體的肢體，**每一個稱義的罪人都在基督的死、埋葬、復活和升天上與祂合而為一 (林前6:17)**。因此我們結論說：有三個重大過程是加略山使之生效的。

### *三件加略山的事實*

(1) 信徒的罪都公正地得着饒恕。

(2) 肉體這裏頭的背叛者被定罪和除掉。

(3) 取而代之的是一個新造。一個相對於舊人的新人的出現，每一個信徒在新造上有着裏頭的成形，「與主成為一靈」。目的叫他不再靠自己(即是肉體)而活，而是從今以後「乃為替他們死而復

*flesh*) but henceforth “unto Him which died for them and rose again.” (2 Corinthians 5:15) All this is a blessed accomplishment in the divine purpose, to find practical outworking in experience day by day. Look again at Romans 6. In verse 4 the objective is “newness of life.” That means that the believer should possess a new mind, a new heart, new desires, new ambitions, new pursuits, new joys, a new peace, a new power, a new victory—in fact, “all things are become new.” (2 Corinthians 5:17) “The flesh” (Colossians 3:9) ceases its dominion. The believer is no longer debtor to the flesh (Romans 8:12), *i.e.*, no longer under any obligation to serve sin, any more than the children of Israel were under further obligation to Pharaoh as they marched out of his dominion in that victorious passage through the Red Sea.

“*I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.*” (Galatians 2:20) “*Ye died, and your life is hid with Christ in God.*” (Colossians 3:3) Believest thou this?

活的主活。」(林後5:15) 日復一日在經歷上實際發現這一切都是按着神聖的旨意而有的有福伴隨物。再次讀羅6章。羅6:4的議題是「生命的新樣」。這是說到信徒該擁有一個新的的心思、新心、新的渴望、新的志向、新的追求、新的喜樂、新的平安、新的能力、新的得勝，事實上，「一切都變成新的了。」(林後5:17) 肉體(西3:9)已停止了它的管治。信徒不再欠肉體的債(羅8:12)，即是說不再不得不來服事罪，如同以色列民不再不得不來服在法老之下一樣，他們步出他的管治，踏上那過紅海的得勝路途。

「我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面活着。」(加2:20)「你們已經死了，你們的生命與基督一同藏在神裏面」(西3:3)。你相信麼？

## *The Fact and the Experience of it*

The flesh is often very much alive and manifests itself in distressing ways which mar his testimony, disturb his joy, and canker his usefulness. How can this apparent contradiction be reconciled? The Word of God clearly declares that “the old man” is crucified, whereas experience proves beyond doubt that the flesh often asserts itself like a “Jack-in-the-box” at the least provocation, and at the most unexpected moments! Now we need to recognize the distinction between what happened *once and for all* in the eternal purpose at the Cross (Ephesians 3:11), and that which is made experimentally true in *experience* day by day. Obviously there may be a vital difference. While it stands eternally true that a full and complete salvation was wrought out to its finality at the Cross its blessings do not become practically real in experience *until they are appropriated*. How may this be done? The answer is simple. BY FAITH (Hebrews 11:1). Think of your conversion for a moment. Was

## *十字架的事實和實際*

肉體常大大活着和自我彰顯來令人苦惱地破壞他的見證，擾亂他的喜樂，和敗壞他的為神所用。這顯而易見的矛盾如何得以排解？神的話清楚宣告那「舊人」已被釘，並且經驗也毫無疑問地證實肉體常像玩偶盒般地維持己見，最少在被挑釁下，和最多在料想不到的時刻！我們如今需要認定十字架永恆目的下一勞永逸作成的（弗 3:11），和日復一日的真實經歷之間的分別。明顯地有着重大的差別。十字架終極性地作成全面和完美救恩的恩福，與實際的經驗不乎，乃是永恆的事實，他們得以調解是藉着信（來 11:1）。想想你當初的歸主。說到久在耶穌為你而死成為你的經驗之先，這是一已作成的事實不是對的麼？原因是肯定的，你歸主之前就如同你歸主之後般真實。那麼是甚麼使之有分別？你相信和接受祂進

it not true and an accomplished fact, long before it became experimental to you, that Jesus died for you? Why, certainly; before your conversion it was *just as true* as after your conversion. What made the difference, then? *You believed it* and accepted Him into your heart, did you not? How did you receive Him? By faith (Ephesians 2:8). So that faith made God's eternal fact of experimental value to you.

#### **CHAPTER FOUR HOW DOES CALVARY BECOME REAL IN THE BELIEVER'S DAILY LIFE?**

##### *The Art of Reckoning*

The Apostle exhorting in verse 11? Having emphasized the believer's death with Christ, he now says, "Likewise reckon ye also *yourselves to be dead indeed unto sin.*" Reckon on what? Reckon on God's fact that "the old man has been crucified" with Christ, and that you have been raised again with Him into "newness of life." The *fact*, of course, is eternal. Even my unbelief does not alter the truth of God (Romans 3:3), though it will rob me of the blessing of it. What does

入你心，不是麼？你是如何接待祂的？藉着信（弗 2:8）。因此是信使神的永恆事實於你變得有可驗的價值。

#### **第四章 加略山如何在信徒每天生命中成真**

##### *認定的藝術*

我們在羅6:11中找到使徒強調信徒與基督同死，他之後說：「這樣，你們向罪也當看自己是死的。」當看甚麼？當看舊人已與基督同被釘死這神的事實，並且你與祂已一同復活，進入生命的新樣。當然，這是永恆的事實。就是我的不信也不能改動神的真理（羅 3:3），雖則這必然會奪去我這方面的恩福。「看」是指着甚麼說的？「看」

it mean to “reckon?” Surely it is simply *counting on a fact*. I am told that a pool of ice is strong enough to bear me. Immediately I *stand upon* the ice, however, and commit myself to it, I *reckon on the fact* and actually *prove it* true. A sum of money is credited to my account in the Bank. Even though it is mine, it may long remain unenjoyed and unappropriated. Immediately I draw my check, however, and present it at the Bank for payment, I reckon on the fact that the money belongs to me and actually possess my possessions.

“Victory...Even Our Faith.”

Now this is tremendously important. The Christian life, from its Alpha to its Omega, is essentially a life of *faith*. “This is the victory...even our *faith*.” (1 John 5:4) What does real faith accomplish? It turns God’s promises into facts of experience (Hebrews 6:12). No potential blessing in Christ becomes real to me *until it is appropriated*, and that by the victorious art of “reckoning.” A condemned prisoner may be offered a signed pardon, but it is

不過單單指望一個事實。有人告訴我一個冰池足以乘托起我。我不理三七二十一便立時站在冰上，將自己交付於它，我認定這事實，也實在證明這是對的。有一筆錢存進我的銀行戶口。雖然這是屬我的，卻是可以長期依然不得享用和不被取用的。我若立時開立支票，提交銀行來兌現時，我便認定這筆錢是屬於我的事實，並實在去擁有我的擁有物。

得勝的就是我們的信心

原來這是極為重要的。基督徒的生命，由始至終都實在是信的生命。「使我們勝了世界的，就是我們的信心。」(約壹5:4)真信心作成甚麼？它使神的應許變成為可經歷的事實(來6:12)。沒有在基督裏的潛在恩福會真的成為我的，除非被取用，並且藉着「認定」的勝利之舉。一個被定罪的囚犯得簽發一赦罪狀，若非取用，

only a scrap of paper until it is appropriated. It is his *potentially* immediately it is signed, but it is not his *experimentally* until he claims it and acts upon it. Now how does this work out in the Christian's experience? Very simply and very blessedly. God says in effect, "My child, as you reckoned on the substitutionary work of the Lord Jesus Christ for your salvation, now go a step further and reckon on His representative work for your victory day by day." You believe that the Lord Jesus died for you because God said so. Now take the next step. Accept by faith the further fact that *you died with Him, i.e.,* that your "old man was crucified with Him." Believe also that you rose with Him into newness of life, and henceforth "*reckon yourself to be dead indeed unto sin, but alive unto God.*" That victory does not come by struggling or agonizing (1 Corinthians 15:57), but by *reckoning* (2 Corinthians 4:10).

### "Come down from the Cross"

Imagine the devil approaching you, as he doubtless often does, with temptation to sin (James 1:13).

這不過是廢紙一張。在簽發時這是即時潛在地屬他的，除非他來認領和執行，否則這在可驗上仍不是屬他的。既是這樣，如何能使之成為基督徒的經歷？神實在十分簡單和十分蒙福地說：「我兒，你既認定主耶穌基督為叫你得救而作這代替的工作，如今就當更繼而來認定祂日復一日為着你的得勝來作的代替工作。」你因着神這樣說來相信主耶穌為你死，如今就該進一步來用信接受你與祂同死，就是「你的舊人與祂同釘十字架」這進一步的事實。也來相信你與祂一同復活，進入生命的新樣，從此以後「你們向罪也當看自己是死的；向神在基督耶穌裏，卻當看自己是活的。」(羅6:11) 不是來自掙扎或痛苦(林前15:57)，而是來自「認定」(林後4:10)

「從十字架上下來吧！」

假設魔鬼走近你，正如他無疑常作的，引誘你來犯罪(雅1:13)。你的

What part of you can respond to him? Obviously not the new man, for “that which is born of God doth not commit sin.” (1 John 3:9) Any response, therefore, will come from “the flesh.” Exactly. The devil’s objective is to get the flesh into activity, for the flesh is the devil’s battleground. Yes, the Savior’s temptation is that of everyone who is joined to Him: “*Come down from the Cross.*” (Matthew 27:40) Thank God, He won the victory in that supreme hour and became “obedient unto death.” (Philippians 2:8) You and I also may share His triumph by reckoning on the fact that we are identified with Him. Suppose, then, that in this moment of temptation you assume a simple attitude of faith and *reckon yourself to be dead to sin*; what is the result? We read, “He that hath died is *freed from sin.*” (Romans 6:7) Testify to the evil one that you are dead: “No, these hands cannot commit sin because they have been crucified with Christ.” Tell me, what can the devil do with dead hands? Do you see? “This is the victory...*even our faith.*” (1 John 5:4) Wherever or whatever the

那一部分來對他有反應？明顯地不是那新人，因為「凡從神生的，就不犯罪。」(約壹3:9)因此，任何回應必然是來自肉體。實在是這樣。魔鬼的目的就是要叫肉體來活動，因為肉體乃是魔鬼的戰場。是的，救主的試探也是與祂聯合的每一個人的試探。「從十字架上下來吧！」(太27:40)感謝神，就在那最重要時刻來取得勝利，和得以「存心順服，以至於死。」(腓2:8)你和我也可以藉着認定我們與祂聯合來在祂的得勝上有分。那麼，假設在試誘的一刻，你以簡單的信心態度和認定你自己在罪上死，有甚麼後果？我們讀到：「已死的人是脫離了罪。」(羅6:7)向那惡者聲明你已死：「不，這雙手不能再犯罪了，因為他們已與基督一同釘死。」那麼請告訴我，魔鬼對已死的手能作甚麼？你明白了麼？「使我們勝了世界的，就是我們的信心。」(約壹5:4)因此，無論試

temptation may be, therefore, there is “a way of escape.” (1 Corinthians 10:13)

### *Dying—Not Doing*

A dead man cannot respond to sinful inducements, however alluring. Imagine a man, addicted to alcohol, drinking himself to death. There is his lifeless corpse! Now you may surround his body with all the strong drink you can discover. What is the effect? NIL! For what reason? Drink has exercised its full dominion over him. He is now dead, and there is no further response. Apply the illustration. Death exercised its full dominion over the Lord Jesus as He was “made sin” (2 Corinthians 5:21) for you and me. You and I have been incorporated into His death. Therefore, argues the Apostle, “Sin shall not have dominion over you.” (Romans 6:14) Is not that the victory you have been seeking? We can only conquer sin and self by *dying* to them.

I have heard of two society girls who were gloriously converted to God. A few days after they were saved, an invitation came from some of their former friends to

探在那裏和試探是甚麼，「總要給你們開一條出路。」(林前10:13)

### *是死，不是作*

一個已死的人不能對無論如何誘惑人的犯罪誘因有所反應。假設有一個酗酒的人因飲酒而致死。如今有的不過是他無生命的屍體！如今你也許用所有你可找到的烈酒來圍繞着他的身體，有何後果？沒有！為甚麼？飲酒一直對他有着完全的管治。但如今他已死，再沒有反應的了。來引伸這應用，死亡在完全管治那為你為我成為罪(林後5:21)的主耶穌。你和我已在祂的死上聯合。因此，使徒爭辯說：「罪必不能作你們的主。」(羅6:14)這不就是你一直在尋找的勝利？**我們只能藉着向罪和己死來征服他們。**

我曾聽到有兩個上流女子榮耀地歸主。在她們得救後幾天，有一來自他們一些從前的朋友往劇院去的邀請。可是她們

attend the theater. They had no further desire for the things of the world, however, and their reply was both courteous and interesting. It was to this effect: "Thank you for your kind invitation to go to the theater; we cannot attend, however, as *we are dead!* We died with Christ a week ago." That is it!

Now it is clear that victory comes through the reckoning of faith and not through struggling and striving. "But," it may be asked, "are we not exhorted to 'fight the good fight?'" (1 Timothy 6:12) Yes, that is so; but you must please finish the text, "Fight the good fight OF FAITH," and faith never struggles for victory. Faith *stands IN* victory, and combats the forces of darkness *from a victory position*.

### *Standing in Victory*

Yes, the Christian does not fight for victory but stands IN a victory already won. But are not Christians exhorted to "resist the devil?" (James 4:7) Certainly; but here again please remember the other word, "Whom resist, steadfast *in the faith*." (1 Peter 5:9) You see it is faith holding a position,

不再渴想這些世上的事情，他們的答覆是那樣有禮和有趣。大意是說：「多謝你們往劇院去的好意邀請，可是我們不能出席，因着我們已死！一星期前我們已與基督同死。」就是這樣！

如今清晰的是得勝乃來自信心的認定，而不是掙扎和努力。也許有人會問：「我們不是被勸告來為真道打那美好的仗（提前6:12）麼？」對，但請你務必往下讀：「打那美好信心的仗。」信心是從來不會為得勝來掙扎的。信站穩在勝利上，且從得勝的地位來與黑暗的勢力戰鬥。

### *在勝利中站穩*

基督徒並非作戰，而是站在早已得勝的勝利中。但基督徒不是被勸告來「抵擋魔鬼」（雅4:7）麼？肯定是這樣，但懇請同時謹記「你們要用堅固的信心抵擋他」（彼前5:9）這另一經文。你得見地位是因信得持定而不是掙

and not *struggling* for a position. What a blessed secret is here revealed! Reckon! Reckon! Reckon! Rest on God's FACT.

I heard of a Christian who asked another to pray for him, particularly that he "might be *nothing*." "There is no need to pray for that, brother," answered the other, "you ARE nothing; *accept it by faith*."

Apply this death-principle to all fleshly manifestations. Are you tempted to jealousy? Then reckon yourself to be dead. Can a dead man be jealous? Are you subject to the tyranny of a hasty tongue? Does the unkind word slip out? Reckon yourself to be "crucified with Christ." Can a crucified man say unkind things? Are you sensitive to the opinions, the criticism or the eulogies of others? Reckon yourself dead. Can a dead man be offended? Go to a cemetery, find the grave of a man you knew, make a trumpet with both your hands and shout over that grave all the praise or blame, eulogy or hatred, of which you are capable, and you only waste your time! He is dead, and quite impervious to other people's

扎。這裏所揭示的是何等蒙福的奧秘！認定！認定！認定！建基在神的事實上。

我聽過一個基督徒要求別人特特在他的得以無有上來禱告。對方就回答說：「弟兄啊，沒有需要來為這祈禱的，你就是無有，用信來接受這無有吧。」

將這死的原則應用在所有肉體的彰顯上。你是否落在妒忌的試探中？認定你自己已死。死人能否妒忌？你是否服在輕率舌頭的暴政底下？那不友善的說話是否已脫口而出？就認定你自己與基督同釘。一個被釘的人能否說不友善的話？你是否敏感於別人的意見、批評或頌詞？認定你自己已死。一個死人能否被冒犯？往墳場而去，找一個你認識之人的墳墓，以你雙掌作喇叭來向這墳墓極盡所能高呼所有的讚美或責怪、頌詞或恨惡，你不過在浪費你的時間！已死的他對別人的意見完全無動於

opinions. Simple enough, yes, but that is the way of victory. God's way is simple.

### *Dead Men Cannot Sin*

“Who is blind, but my servant? or deaf, as My messenger that I send? Who is blind as he that is at peace with Me, and blind as the Lord's servant? Thou seest many things, but thou observest not; his ears are open, but he heareth not.” (Isaiah 42:19-20) The servant of God may see, and yet be blind; he may hear, and yet be deaf. He may have lips, and yet be silent. He may be dead, and yet live.

*“I am not now what once I was,*

*Nor am I what I ought to be,  
But what I am, I am by grace,  
And when I see Him face to*

*face,*

*I shall be like Him perfectly.*

*I once was dead, yet thought I lived,*

*And now I live, yet dead I am—  
I live in Him with whom I died,*

*I to the world am crucified,  
My life, my song, is Calvary's*

衷。得勝的方法簡單不過，神的方法是簡單的。

### *已死的人不能犯罪*

「誰比我的僕人眼瞎呢？誰比我差遣的使者耳聾呢？誰瞎眼像那與我和好的？誰瞎眼像耶和華的僕人呢？你看見許多事卻不領會，耳朵開通卻不聽見。」（賽 42:19-20）神的僕人也許能看，卻是眼瞎；也許能聽，卻是耳聾。他也許有口，卻是沉默無聲；他也許已死，卻是活着。

*我如今不再是從前的我，*

*也不是該是的我。*

*我的所是皆因恩典，  
當我面對面得見祂時，*

*我就必完全像祂。*

*我從前已死，卻以為仍活；*

*我今雖活，卻死已。*

*我在與祂同死的祂裏頭活，*

*於世界我是被釘。*

*加略山羔羊乃我命*

Lamb.

“But Alive unto God” (Romans 6:11)

“I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me.” We are to be dead to sin, we are not to be corpses. VICTORY IS LIFE. Having been identified with Him in His risen life, these same members, this identical body, this very mind and intellect, these same faculties—reckoned dead to sin—are now to be *alive unto God*. Your whole being is to come under the domination of the new nature which is energized by the Christ-life. When the devil knocks at the door with his seductive suggestions, he is told to go his way, for the old and loyal friend who used to welcome him has now ceased to exist. Such an attitude alone can overcome his subtle devices. Yes, Calvary is Victory. Then there comes another appeal! Here is a request, or urge, from the Holy Spirit to some service for the kingdom of God.

*It is Not a “Once for All” Reckoning*

Reckoning ourselves as dead

我歌。

「向神活。」(羅6:11)

「我已經與基督同釘十字架，現在活着的，不再是我，乃是基督在我裏面活着。」我們是在罪上死，卻不是死屍。得勝的是生命。既與祂在祂復活的生命上聯合，那麼這些相同的肢體，這相同的身子，這個心思和智力，這些相同的機能，都被看為在罪上死，並且如今都向神而活。你的整個個格正服在新造的管治底下，這新造是藉着基督的生命來得以激活的。當魔鬼用他的誘惑的提議來敲門時，所告知他的是離開，因為從前歡迎他那舊時和忠實的朋友如今已不復存在。獨有這態度能勝過這詭計。是的，加略山是得勝的。隨之而來的是另一個呼籲！就是聖靈的請求或催促，來為神的國有所事奉。

這不是一個「一勞永逸」的認定

認定自己實在向罪

indeed unto sin is not a *final crisis*, but a *continuous process*. It is not a second blessing, nor is it a millionth blessing, for that matter. It represents blessings innumerable every day. The Christian life is essentially a “moment-by-moment” life. It is a continuous dying, and a continuous living. Of course, there may come a particular crisis in experience where the Spirit of God brings the soul face to face with a definite issue as to a *willingness* for the Cross, and full surrender of the whole life to God. Yes, the first revelation of the secret of victory also may constitute a real crisis in the life of the believer, but *that crisis or experience can never, in itself, avail for the future*. There is a subtle danger in relying upon some isolated experience of “sanctification,” so-called. The victorious Christian life is a Person, not an experience. Following the crisis, whatever phase or landmark in the life that may represent, there must be the *daily reckoning*, the moment-by-moment abiding, and the unceasing control of the Holy Spirit. “*Always bearing about in the body the dying of the Lord Jesus.*” (2

死不是一個最後一擊，而是一個持續的過程。向罪死本身不是一個第二祝福，也不是一個百萬分之一的恩福。每天所呈現的是無數的恩福。基督徒的生命主要是一個每刻來計算的生命。這是一持續的死，和一持續的活。當然，在實證上也許有着一特變，就是神的聖靈領人來面對一個特定的情況，就是甘心來背負十字架，和向神完全降服整個生命。是的，勝利之奧秘的首次揭示也構成信徒生命中一個真正的變動，但這變動或經歷本身永不能對將來有所裨益。倚靠某些所謂個別「成聖」的經驗有着不明顯的危險。得勝的基督徒生命乃是一個人，而不是一個經歷。無論生命中所顯示的是甚麼階段和里程碑，隨着那變動，必定有的是 *每天的認定*，聖靈 *時時刻刻*的內住和 *不停的管治*。「身上常帶着耶穌的死。」（林後4:10）

Corinthians 4:10)

Whatever may have been your experience of holiness, and the measure of spiritual attainments in the past, you can *never get beyond the need for abiding in Christ and the continuous reckoning of faith* (1 John 2:28). Fail to reckon, and “the flesh” is at once resurrected! In other words, to forfeit the faith position is to offer capital to the enemy and a battle-ground upon which he may pursue his challenge (Ephesians 4:27). Unfortified flesh is the devil’s hunting ground. The Christian life, therefore, is one continuous impartation of life from above, by the indwelling Holy Spirit, made possible by the continuous dethronement of the self-life. Beware of depending upon externalities for the subsistence of your Christian life. God has graciously given to His people means of grace which indispensably contribute to the outworking of His purpose, but these agencies must never be depended upon *in themselves*, or allowed to be substitutes for a moment-by-moment intercourse with the Lord Jesus. HE is your life,

無論你成聖的經歷如何，過往屬靈成就的程度如何，你永不能超越住在基督裏的需要和持續信心的認定(約壹2:28)。若不能認定，肉體便立時復活！換句話說，喪失信心的地位就是將首都獻給仇敵，和在戰場上給與他乘虛而入的機會。(弗4:27)不設防的肉體是魔鬼的覓食地。因此**基督徒的生命是一藉着聖靈的內住來持續得分授從上頭而來的生命，使持續廢止己的生命變得可能**。小心不要倚靠你基督徒生命存活上的外在事物。神已施恩來給與祂的子民蒙恩的方法，為的是必不可少地來促使祂旨意的達成，但永不要倚靠這些作用本身，或容許來取代與主耶穌無時無刻的相交。祂不是事物，而是你的生命(西3:4)。有一些神親愛的子民不過是「聚會的基督徒」。他們差不多是靠聚會來活的，他們似乎嚴謹地和定期地出席每一個聚會，並且在每

not *things*! (Colossians 3:4) Some of God's dear people are "Conference Christians," for example. They almost live on Conferences; they seem to attend every meeting with scrupulous regularity, and by the end of a particular series of meetings, with its fresh impetus, they are "charged up" like an electric battery, and go their way again in the wistful hope that they will hold out until the advent of the next Conference! Beloved, that is not God's way. Thank God for Conferences, with their spiritual ministry and delightful Christian fellowship. They are undoubtedly divine appointments and means of grace and strengthening to the Church. Never allow them, however, to become the basis of your spiritual experience. Nothing can substitute a constant, personal, moment-by-moment communion with the Most High. Indeed, one of the real tests of the victorious life is an ability to go on with the Lord in constant, joyous victory, even though there may be an unavoidable severance from Conference ministry and the fellowship of other believers. The

個一連串特別聚會的結束時，都得着其新鮮的推動力，他們就像充滿電量的電池一樣，他們再次過他們的生命，想望着下一個叫他們得着供應的聚會來臨！親愛的啊，這不是神的方法。感謝神有聚會，有着他們屬靈的職事和歡欣的基督徒團契。他們無疑是神聖的約會，和使教會蒙恩和得加力的途徑。可是不會容讓他們來成為你屬靈經歷的根據。**沒有東西能取代一個與至高者的恆常、個人和時時刻刻的相交。**能否與主有着恆常和可喜樂的勝利實在是得勝生命其中一個真實的測試，甚至無可避免不能參加聚會職事和與別些信徒相交也是。**神的話語宣告說二人能使萬人逃跑（申32:30）。**這二人就是信徒和他的主！

Word of God declares that two may put ten thousand to flight (Deuteronomy 32:30). The two are the believer and his Lord!

### *It is Not a Mere Mental Effort*

It is a mental reckoning, of course, but not solely a process of the mind. Some young Christians have been bothered because they have *tried hard to reckon themselves dead to sin*, but somehow it did not work. Why is this? The main reason is that God always links “reckoning” with “surrender.” In Romans 6 these injunctions are also associated (Romans 6:11, 13). To attempt to reckon yourself dead to sin without yielding your will to the Holy Spirit will inevitably lead to failure and discouragement. A mental reckoning, in itself, can never experimentally crucify the flesh. *The flesh can only be reckoned dead by the power of the new life.* Such power is imparted by the Holy Spirit when the whole being—spirit, soul and body—is surrendered to Him (Romans 8:13). If your will is unyielded all your reckoning will be futile. Your will must be handed

### *這不只是精神上的努力*

當然這是一精神上的認定，不只是一個心思的過程。有一些年輕的基督徒因着他們努力嘗試來認定他們在罪上死，卻總的無效而受困擾。為何這樣？主要原因是神總將「認定」聯上「降服」。在羅6章中這些命令也是有關聯的（羅6:11, 13）。嘗試來認定你自己向罪死，卻沒有降服意志給聖靈，無可避免必會導至失敗和灰心。一個精神上的認定本身永不能實在釘死肉體。只能藉着新生命的能力來認定肉體的死亡。這樣的能力是在靈、魂和體整個人都降服於祂時聖靈所授與的（羅8:13）。你的意志若不降服，那麼你所有的認定必然會無用。你的意志必須呈獻給主，並藉着神聖力量來加力（約5:30）。惟有你被基督用憂傷之靈

over to the Lord and be energized by divine power (John 5:30). Only as you are occupied with Christ in the power of an ungrieved Spirit, can you successfully “reckon” on death to sin. *The flesh cannot crucify the flesh.* The indwelling Spirit alone can impart the power to mortify the flesh. The blessed function of the Holy Spirit is to make the LIFE of the Lord Jesus real in the believer day by day. That is a liberating life. The gateway into resurrection life is by way of death, and the way to die is to yield to the new life. The two are inseparable. Pardon a personal allusion just here. For years I was a cigarette smoker, though a Christian. One day the Lord spoke clearly to me in conviction about this habit. I wanted to be free, but I knew very well that so long as my will was unyielded, and the “want to” was there, all my reckoning would end in failure! The supreme need was to “LET GO,” and *yield my members to the Lord* for His supreme control. By His grace I consented so to do, and at once there was a blessed accession of divine life, a loss of appetite for the weed, and praise His Name, since

的能力所佔據，你才能成功地來認定向罪死。肉體不能釘死肉體。獨有內住的靈才能賜與能力來除滅肉體。聖靈的可稱頌功能就是使主耶穌的生命在信徒日復一日中成真。這是一釋放的生命。復活生命的通道是藉着死來進入的，並且死亡之路是服應於新生命的。這兩者是密不可分的。容讓我在這有個人的提及。我雖然是一個基督徒，但多年來我都是一個吸煙的人。有一天，主清晰地在這習慣上定我的罪。我想得釋放，但我十分知道我的心意一日未降服，那盼望便還在，因此所有的認定都以失敗告終！那最大的需要就是要放手，將我的肢體降服給主，任讓祂作最高的管治。我靠着祂的恩典來同意這樣作，立時有着蒙神的神聖生命臨到，從此對煙草失卻興趣。感謝祂名的是，自此之後，我得着屬靈的能力來認定那死人不再吸煙了！這方面的認定是大大重要的，只要你降

then I have possessed the *spiritual ability* to reckon that *dead men do not smoke!* This side of reckoning is vastly important. Only as you *yield*, can you *reckon*. “Ye through the *SPIRIT* do mortify...”

“But if it Die—”

Now it is manifest that the Holy Spirit will bring the believer face to face with a definite issue along this line. Am I prepared to say “Amen” to a real outworking of the Cross? It is not sufficient to bow our assent to this truth as a matter of objective doctrine. Indeed, it is sadly possible to have a very *high doctrine* and a very *low practice*. The real issue is this: Am I willing to die? This is an experimental death, a *real* death. “Except a corn of wheat fall into the ground and *die*, it abideth alone, BUT IF IT DIE it bringeth forth much fruit.” (John 12:24) Of course this has primary reference to the Lord Jesus, but it is essentially the way of blessing for all His followers. I was impressed some time ago by the words which precede the divine description of those seven downward steps of the Lord Jesus from the Glory to the

服，你便能認定。「靠着聖靈治死.....」(羅8:13)

「若是死了」

如今得着彰顯的是聖靈必會領信徒面對面得見這方面的確實問題：我是否準備好來對十字架的真正工作說阿們？我們對作為客觀教義的這真理表示同意並不足夠。可能有着一個十分高超的教義卻十分少的實行是實在遺憾的。真正的問題是：我是否甘心去死？這是一體驗上的死，真正的死。「一粒麥子不落在地裏死了，仍舊是一粒，若是死了，就結出許多子粒來。」(約12:24)當然這本來是主耶穌說的，但這實質上是祂所有跟從者蒙福的道路。我從前曾被腓2章中神聖地描述主耶穌從高天榮耀至十字架的那七個降卑步驟之先的說話留下深刻的印象。你必定

Cross in Philippians 2. You will recollect that the climax is His “obedience unto death, even the death of the Cross.” Notice the preceding sentence, “Let *this mind be IN YOU*, which was also in Christ Jesus.” (Philippians 2:5) Yes, have I the mind of Christ to this same end? (1 Corinthians 2:16) Am I willing, for example, that my reputation should go to Calvary? (Philippians 2:7) Am I willing to *humble myself* and become “obedient unto death?” (Philippians 2:8) Nothing short of this is involved in the Lord’s appeal. Until the cross means this to you and me, it means little. “If any man will follow Me, let him deny himself and take up HIS CROSS and follow Me.” (Matthew 16:24) What is the cross, after all? It is not a fetish, or an object to be admired, or a charm to be hung around the neck. No, indeed! There is only *one cross*, and that is *the cross of the Lord Jesus Christ*, with which every believer has been identified. The cross is essentially a symbol of *death*. It is *something to die on*. To take up my cross is to consent to a sentence of death upon myself. No, “self-denial” is not

記得那高潮就是祂的「存心順服，以至於死，且死在十字架上。」（腓2:8）留心先前那句：「你們當以基督耶穌的心為心。」（腓2:5）是的，我有否在這相同結局的基督心懷（林前2:16）？舉一個例，我是否甘心來將我的名譽都送往加略山（腓2:7）？我是否甘心來自我卑微，且順服至死（腓2:8）？低於這個的得不着主的喜悅。除非十字架於你於我有着這意義，否則便沒甚意義。「若有人要跟從我，就當捨己，背起他的十字架來跟從我。」（太16:24）到底甚麼是十字架？十字架不是一崇拜物，或被人欽羨之物，或被掛在頸項上的飾物。實在不是！只有一個十字架，就是主耶穌基督的十字架，是每個信徒所認定的。十字架主要是一個死亡的象徵。這是叫人在上面死的東西。背起十字架是來同意對己判死刑。不，否定自己不是失掉一些東西，而是對己的放棄，廢止，否認和釘

a forfeiting of *things*, but the abandonment, the dethronement, the abnegation and crucifixion of SELF. The cross is the big “I” crossed out!

As Dr. E. J. Pace suggests in one of his cartoons, “Christian” means “CHRIST” and the “I-A-N” stands for “I AM NOTHING.” (John 3:30) Here we come to the *crux* of the whole matter concerning personal victory and an effective, holy, happy Christian testimony. There can be no Crown without the Cross. There can be no life without death. There can be no “Canaan” without “Jordan.”

### *The Eternal Fact*

Let us not think of the Cross as an isolated event in the history of the universe. It is a great *eternal fact* in the purpose of God. It was no afterthought, or merely an unhappy termination to a wonderful life. It is not a postscript in God’s letter to man. Away back in the past eternity there was “The Lamb slain from the foundation of the world.” (Revelation 13:8) Look in to the future eternity and see the redeemed multitudes surrounding

死。十字架 ( **cross** ) 乃是將那個高大的我塗沒 ( **cross out** ) ！

正如E. J. Pace博士在他其中一套漫畫中所說：「基督徒Christian就是基督Christ加上i-a-n，I am nothing我無有。」(約3:30) 我們就此來到關乎個人勝利和一個有效、神聖、快樂基督徒見證這整件事情的重要關頭。若沒有十字架便沒有冠冕；沒有死亡便沒有生命；沒有約但河便沒有迦南。

### *永恆的事實*

讓我們不要以為十字架是宇宙中歷史上的一件獨立事件。在神的旨意看來，這是一偉大永恆的事實。這不是後來添加的，也不只是奇妙生命的一個不快終結；這不是神寫給人信件中的附言。回望過去亙古之時，已有「從創世以來.....被殺之羔羊。」(啟13:8) 注目永恆的未來，也得見被救贖的群眾圍繞着神的寶

the throne of God and of the “Lamb as it had been (freshly) slain.” (Revelation 5:6) Calvary lies between the two eternities, and during this interim the purpose of the Holy Spirit is to work out the meaning of the Cross in the Church and in the individual believer, thus enabling the Body to function effectively in the life of the risen Head. No flesh can intrude into this sphere (1 Corinthians 1:29). It must die.

### *The Real Issue*

My brother, my sister, before we pass on to a more definite consideration of the risen life of the Lord Jesus in the believer, shall we, you and I together, face this question? Am I, are you, willing to die? Are we prepared for the Holy Spirit to plant the cross upon our flesh-life? Shall we say “yes” to the nails of the Cross going through those ugly things which have marred our testimony and over which we have never gained victory? Shall we tell the Lord that we are willing for Jordan as the only way into the promised land of Canaan? This means the burial in

座和「羔羊.....像是被殺過的」(啟5:6)加略山在兩個永恆的中間，在這期間，聖靈定旨來在教會和在個別的信徒中作成十字架的意義，好叫教會這身體能在復活之頭的生命中來有效地運作。沒有肉體能闖進這範圍(林前1:19)，必然會死。

### *真正的問題所在*

弟兄姊妹啊，在我進到更確切來思想在信徒中主耶穌的復活生命這之先，你和我何不一起來面對這問題？你我是否甘心去死？我們是否準備好來讓聖靈將我們的肉體生命掛在十字架上？我們會否向那些破壞我們的見證，因而叫我們從未得勝的那些醜陋事情來說我們願釘在十字架上？我們會否告訴主我們甘願走過約但河來進入迦南應許之地？這意味着己生命之石頭埋藏在死亡之水中(書

the waters of death of the stones of the self-life (Joshua 4:9). Twelve other stones were taken from the bed of the river and placed on Canaan's soil (Joshua 4:8); a beautiful picture of resurrection life out of the waters of death. The word comes in freshness to writer and reader alike today, "GO OVER THIS JORDAN." (Joshua 1:2)

The power of God makes this possible as we go through with Him. There is no other way. Nature itself illustrates this abiding principle in all the works of God. All life is born out of death. The autumn leaves fall to their death, by the power of, and in order to make way for the advent of, new life, and notice how God paints them with special tints—red and gold, the red to remind us of the Cross, while the gold speaks of the Glory. How often the sufferings of Christ are linked with His glory! (1 Peter 1:11) His way is your way, dear Christian. Watch that magnificent sunset at the close of a calm summer day. See that exquisite glory which illuminates the heavens. That "greater light" gives forth its most exquisite radiance *after it has sunk* below the

4:9 )。另外十二塊石頭從河床中取來放在迦南地的土地上(書4:8)，這是復活生命從死亡之水中出來的一幅美麗圖畫。「過這約但河」(書1:2)這經文今天於寫的人和讀的人同樣是新鮮的。

神的大能使我們與祂同行上變得可能，別無他法。大自然本身在神一切的工作上說明這不變的原則。所有生命都是從死亡中生出來的。秋葉藉着新生命的大能來墮地進入他們的死亡，為的是讓路來叫這新生命來到，並叫人留意到神如何為他們添上紅色和金黃色的特別色彩。紅色叫我們想到十字架，而金黃色則是說到榮耀。基督的受苦何等經常聯上榮耀！(彼前1:11)親愛的基督徒啊，祂的道路是你的道路。在寧靜夏日結束時留心看那華麗的日落，得見的是啟照天堂的強烈光輝。那降到水平線以下的「大光」照射出其最強烈

horizon. Yes, there is a glory in the Cross (Galatians 6:14) and, further, there is no *real glory* apart from the Cross. Does that sound like a paradox? The Cross is a paradox, unexplainable by the natural mind. The Cross is God's masterpiece. Seek the power of the Holy Spirit that it may become real to you every day and every moment of the day. Listen again to the Apostle Paul, "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, *being made conformable unto His death.*" (Philippians 3:10)

## CHAPTER FIVE WHAT IS THE SIGNIFICANCE OF "CHRIST LIVETH IN ME?"

*"Christ in You, the Hope of Glory"*

This is "the mystery that hath been hidden from all ages and generations, but now hath it been revealed to His saints" (Colossians 1:26-27)—to you, my brother or sister—"which is CHRIST IN YOU, the hope of Glory." What a stupendous thought, transcending our finite comprehension! The Christ of God, in whom "dwelleth all

的光輝。是的，十字架上有着榮光（加6:14）；更且，除了十字架之外，便沒有真正的光輝。這聽來是否有矛盾？十字架是一個矛盾，是屬血氣的心思所解釋不來的。十字架乃是神的傑作。來尋求聖靈的大能吧，好叫這在你每天和每時每刻都成為真實的。再次聽聽使徒保羅所說的：「使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的死。」（腓3:10）

## 第五章 「基督住在我裏面」有何重要？

*在你裏頭的基督乃榮耀的盼望*

這「道理就是歷世歷代所隱藏的奧秘；但如今向祂的聖徒顯明了。神願意叫祂們知道，這奧秘在外邦人中有何等豐盛的榮耀，就是基督在你們心裏成了有榮耀的盼望。」（西1:26-27）「基督在（弟兄姊妹）你們心裏成了有榮耀的盼望」。這驚人思

the fullness of the Godhead bodily,” (Colossians 2:9) condescends to live within the redeemed spirit of a man. We can conceive of Him as God incarnate, born in the manger, and living as a Man amongst men; we can think of Him filling the whole universe with His majesty and glory; we can conceive of Him occupying the heavens with all the celestial creation in unquestioning subjection to Him, but to think that He actually condescends to come down and dwell within ME, a worm of the dust, is truly beyond human understanding! In fact it can only be appreciated and realized to any degree by divine revelation (Galatians 1:16). The Holy Spirit causes the indwelling Savior to become a blessed, living reality. “At that day ye shall know that I am in My Father, and ye in Me, AND I IN YOU.” (John 14:20) The Lord Jesus also pronounces that the Holy Spirit “abideth with you, and shall be IN you.” (John 14:17)

This wonderful mystery introduces us to the fact that the Lord Jesus *still lives in this world*. Although He now resides in a different body from that local,

想何等超越我們的有限理解！裏頭有着神本性一切的豐盛都有形有體居住（西2:9）的神的基督，甘心降卑活在被救贖之人的生命裏。我們得知祂是神成為肉身，生在馬槽，在人群中活的人子。我們得知祂以祂的威嚴和榮耀來充滿整個宇宙；我們能想像祂與絕對服從於祂的所有天上被造物來住在諸天之中，但當想到祂實在降卑來住在塵土之蟲的我裏頭，這實在超乎人所能想像的！實在只有藉着神聖的啟示（加1:16）才得以有幾分的領會和明白。聖靈使內住的救主成為蒙福和活潑的實在。「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）主耶穌也宣告聖靈「常與你們同在，也要在你們裏面。」（約14:17）

這奇妙的奧秘引領我們來到一個事實：主耶穌仍在世上活。雖然祂如今住在的身體不同於地上、肉身的帳棚，就是

physical tabernacle in which He moved in the days of His flesh, He continues His incarnation. “I have a baptism to be baptized with, and how am I straitened (i.e., pent up, or held in) until this be accomplished.” (Luke 12:50) Although such a mighty and gracious purpose would necessarily involve the sufferings of Golgotha and the death of the cross, the Lord Jesus anticipated “the joy set before Him” (Hebrews 12:2) when, through that mighty atonement, a glorious release of divine life would become possible. Since the descent of the Holy Ghost at Pentecost (Acts 2.), and down through this age of grace, the primary purpose of God centers around *the formation of this new Body, which is the Church* (Colossians 1:24), a spiritual house composed of living stones (1 Peter 2:5), i.e., all true believers in the Lord Jesus Christ. Wherever a soul has come to the “fount open for sin and uncleanness,” (Zechariah 13:1 finding peace of heart and life eternal, there is an earthly manifestation of the very life of Jesus. To every heart open to Him the Lord Jesus says, “I will come in.”

祂在肉身時日中所穿上來行走的；但如今祂繼續祂的成為肉身。「我有當受的洗還沒有成就，我是何等的迫切呢？」（路12:50）雖然這樣大能和榮耀的目的必須經過各各他的受苦和十字架的死亡，然而主耶穌預期到「那擺在前面的喜樂」（來12:2）。因着這大能的救贖，一個神聖生命的榮耀釋放便變得可能。自從聖靈在五旬節降臨（徒2章）之後，一直來到這恩典的世代，神的主要目的就圍繞着這新的身子的形成，就是教會（西1:24）、由活石所建成的靈宮（彼前2:5），就是說在主耶穌基督裏的所有真實信徒。無論何處有人進入「那洗除罪惡與污穢的泉源」（亞13:1），心中找到平安和永恆的生命，便有耶穌的生命在地上彰顯。對於每個向主耶穌敞開的心靈，祂說：「我要進到他那裏去」（啟3:20）。這屬天的寶貝就藏在屬地的瓦器（林後4:7）裏。每一個信徒的

(Revelation 3:20) This heavenly treasure becomes resident in earthly vessels (2 Corinthians 4:7). The body of every believer becomes a temple of the Holy Ghost and a vehicle of divine life. "Jesus Christ is IN you except ye be reprobates." (2 Corinthians 13:5) If Christ dwells within you then:

(1) **You become His.** The usurper's authority has been annulled. The Lord Jesus, who claims you by right of creation and of redemption, has been given possession. A boy made a boat one day from a rough piece of wood with his penknife. Having made it, he lost it. Some time afterwards, to his surprise, he saw this very boat in a shop window. He asked for it, but the shopkeeper claimed it as his own property and said that it could not be surrendered without payment. Putting down the necessary price the boy walked out with his precious boat once again in his possession, and looking down upon it he said, "*I made you, I lost you, I found you, I bought you; you are mine.*" So the Lord Jesus redeems His property from the Adversary (1 Peter 1:18), and of

身體成為聖靈的殿，和神聖生命的器皿。「你們若不是可棄絕的，就有耶穌基督在你們心裏。」(林後13:5) 基督若住在你裏頭，

(1) 你屬於祂。僭越者的權柄已被廢止。藉着創造和救贖權能的主耶穌宣告你是屬於祂的。有一天一個男孩用他的刻刀來將一塊粗糙的木造成了一隻小船，造完後他遺失了它。一段時間之後，他驚奇地在一個櫥窗中發現它。他要求取回，但店主說這是它的財產，若不付款，不能交出。交付所需的價值後，那男孩再次擁有這珍愛的小船，望着它說：「是我造你的，我遺失了你，找到並買回來；你是屬我的了。」同樣地主耶穌從仇敵中救贖祂的子民(彼前1:18)，對每一個祂藉恩典來救贖的罪人說：「我創造你，因着你犯罪來失去你，當你有缺乏時

every sinner saved by grace He says, "I *created* you, I *lost* you through sin, I *found* you in your need, I *bought* you by blood; YOU ARE MINE." Yes, His residence implies the right of possession. You are not your own (1 Corinthians 6:20). All that you have and are belong to Him. Your body with all its members, your faculties, your talents, your time, your money, your possessions, your heart. His to show forth His beauty and glory. Do you remember how the face of Moses shone with the glow of heaven after he had ascended into the mount with God? (Exodus 34:29) This should ever be one of the manifestations of the glorified life. A long-faced Christian is a slander on the joy of the lord. Victory and joy always go together (Isaiah 12.).

*"Heaven above is softer blue,  
Earth around is sweeter green,  
Something lives in every hue  
Christless eyes have never  
seen;*

*Birds with gladder songs  
o'erflow,  
Flowers with deeper beauty  
shine,*

我找到你，我用血來買贖你；如今你是屬我的了。」是的，祂的內住意味着祂的擁有權。你不再屬於自己（林前6:20）。你所有的一切和所是都屬於祂：你的身體，連同其一切肢體、你的機能、你的天分、你的時間、你的金錢、你的所有、你的心，屬祂的呈現祂的美麗和榮耀。還記否摩西的臉面如何在他從神的山下來時有着屬天榮耀的光采？（出34:29）這也常是榮耀生命的其中一個彰顯。一個悶悶不樂的基督徒在貶損主的喜樂。得勝和喜樂常連在一起（賽12章）。

*高天更柔和蔚藍，  
四顧地土更芬綠，  
沒基督的人從不見  
每個色彩所有的。*

*飛鳥唱着更快活的  
歌兒，  
花兒散發着更深藏  
的美麗，*

*Since I know—as now I know—  
I AM HIS AND HE IS MINE.”*

Let us yield our eyes to Him. In the vilest sinner we shall see a potential saint. You will not see the mote in your brother's eye without discovering that it is the reflection of the beam in your own (Matthew 7:3). Be careful how you use your eyes. They are His; let Him control your vision.

*Your Lips* become His to speak His messages (Colossians 4:6). This means that the harsh, unkind word remains unspoken. Others will marvel at the “gracious words which come forth” (Luke 4:22) out of your mouth—even under provocation. “Never man spake like this Man” (John 7:46) was the testimony of His enemies, and *this is the Man* who lives within you. In that ministry to which the Lord has called you remember that you are only the instrument for the *expression of His message*. It is not what you say for Him that counts, but what *He says through you* (Isaiah 55:11). That makes a difference. His words are spirit and life (John 6:63). The word going

我如今知道  
我屬祂，祂屬我。

讓我們來將眼目獻給祂。在最敗壞的罪人中我們得見一個潛在的聖徒。你若看不見自己眼中的梁木，便不能看見你弟兄眼中的刺（太7:3）。在如何使用你的眼睛上要小心，他們是屬祂的，讓祂來管治你所看的。

你屬於祂的 *嘴唇* 要說祂的信息（西4:6）。這是說到苛刻、不仁慈的說話不可出口。別人會因着我們「口中所出的恩言」（路4:22）而感到驚奇，那怕我們正在被激怒下。「從來沒有像祂這樣說話的！」（約7:46）這話是主仇敵的見證，這就是住你裏頭的人子。在主呼召你作的職事上，當謹記你不過是表達祂信息的一個工具。神記在賬中的不是你為祂所說的，而是祂藉你來說的（賽55:11）。這是有分別的。祂的話就是靈，就是生命（約6:63）。祂口所出的說話是不會徒然返回

forth out of His mouth cannot return unto Him void. Remember, your lips are His. Never lend them to the devil. What havoc has been wrought in many a Church and many a life by the cruel gossipmonger and the tattling busybody! (Proverbs 18:8)

*Your Ears* become His ears. They will be sensitive to every cry of spiritual need. The Savior heard the cry of Bartimeus above the din of the crowd (Mark 10:46), and in selfless compassion He “stood still,” even though the burden of the cross was heavy upon Him. This same Savior lives in you and wants to hear the plaintive cry of the world’s need through your ears (Psalm 102:20). Tune in to the bleating of the lost sheep whom the Lord would rescue through you. Never lend your ears to the devil. “Take heed what ye hear.” (Mark 4:24) Refuse to hear the voice of the tempter or give your sanction to the spread of false reports and idle rumor concerning others. Your ears are His. As the Lord Jesus ever communed with the Father, so there may be in your life that intimate fellowship with God which

的。謹記，你的口是屬祂的。永不要將口借給魔鬼用。引起痛苦的講是非之人和好管閑事之人的閒話在很多教會和生命中所造成的是何等的混亂！（箴18:8）

你的耳成為祂的耳。他們敏感於屬靈需要上的每個呼喊。救主在群眾的嘈雜聲中聽見巴底買的呼喊（可10:46），並且祂以無私的同情來站着，那怕十字架的重擔重壓祂身上。這同一位救主住在你裏頭，想藉你的耳朵來聆聽世人因缺乏而有的悲哀呼求（詩102:20）。將你的耳朵調校至主藉你來拯救之迷失羊兒的哀鳴。永不要將你的耳朵借給魔鬼用。「你們所聽的要留心。」（可4:24）拒絕來聽取試誘者的聲音，或支持來流傳錯誤的信息或關乎到別人的無根據流言。你的耳朵屬祂。主耶穌如何常與天父相交，因此你的生命中也可以與神有着緊密的契合，這叫你能日復

enables you to catch His communications day by day.

*“No tender voice like Thine  
Can peace afford.”*

Your Mind becomes His, to think His thoughts. It becomes the very “mind of Christ,” because He thinks through you. “Let this mind be in you which was also in Christ Jesus.” (Philippians 2:5) Cultivate spiritual thinking. This is the secret of true spiritual discernment, and never was there a day when the Church was in greater need of Holy Ghost discretion. Your intellect becomes His that He may plan through you, in order that you might be an instrument for the realization of His purpose. Yield your mind to Him that you may know His secrets and be kept in the current of His will (Psalm 25:14). Never lend your mind to the devil. The mind is his favorite avenue of attack. If the garrison of the mind is captured the whole citadel falls. A realization of the indwelling Christ and a surrender of your mind and thoughts to Him, is the only remedy for unwholesome thinking and carnal judgments. “Gird up the loins of your mind.” (1 Peter 1:13)

一日來抓住祂的信息。

*沒柔聲像祢般能賜  
平安。《我惟時刻需祢》*

你屬祂的心思要想祂所想。這成為基督的心思，因為祂是藉你來思想的。「你們當以基督耶穌的心為心。」(腓2:5)來培養屬靈的思想。這是真正屬靈洞察力的訣要所在，教會沒有一天比今天更需要聖靈的辨別能力。你的智力屬祂，叫祂得以藉你來計劃，為的叫你得以成為叫祂旨意成真的工具。將你的心思獻給祂，叫你得以認識祂的奧秘，且得保守在祂旨意的流轉中(詩25:14)。永不要將你的心思給與魔鬼使用。心思是他最喜歡攻擊的場所。若心思的要塞被奪去，那麼整個根據地就會失守。明白基督的內住，將你的心思和思想獻給祂，這是唯一醫治有害身心的思想和屬肉體判斷的方法。「要約束你們的心，」(彼前1:13)

*Your Hands* become His to act on His impulse. He will work through you. Again, it is not what you do for Him that counts, but what He does through you (John 5:36). Only that activity which is directly in the line of His divine purpose is effective for the kingdom of God. All action is not unction. All plant is not power. All endowment is not enduement. Your hands are His. Give them up. Allow His full use of them, and He will perform His works through your instrumentality. Never lend your hands to the devil. Even Christian hands may commit sin if they slip out of the control of the indwelling Christ.

*Your Feet* become His to walk in His way. The Christian's walk is the very walk of Christ. "Walk in love" (Ephesians 5:2, 15)... "Walk circumspectly." "Walk not as other Gentiles walk." (Ephesians 4:17) The feet of the Christian must tread the narrow path the Savior trod, and keep in step with Him throughout the earthly pilgrimage (Genesis 5:24).

YOU ARE HIS. Allow Him to take full possession. Yield your members to His control. Invite Him

你屬祂的 *手* 要隨祂的調動來行事。祂必會藉你來工作。再者，記賬的不是你替祂作的，而是祂藉你來作的（約5:36）。惟有那直接與祂神聖旨意一致的活動能以建成神的國。不是所有動作都是被膏抹的，不是所有植物都是有能力的，不是所有才能都是天授的。你的雙手屬祂，來獻上吧。容許祂來完全使用他們，祂必會以你作為完成祂工作的手段。永不要讓魔鬼來使用你雙手。若基督徒擺脫內住基督的管治，他們的雙手也會犯罪。

你屬祂的 *雙腳* 要在祂的道路上走。基督徒的行止就是基督的行止。「憑愛心行事..... 謹慎行事。」(弗5:2, 15)「不要再像外邦人存虛妄的心行事。」(弗4:17) 基督徒的雙腳必須走在救主所走的窄路上，在整個屬地的天路上都要步步緊隨祂。（創5:24）

你是屬祂的。容許祂來全面擁有。將你的肢體獻上給祂管治。邀請祂來

to allocate your time as His own (Ephesians 5:16). Allow Him to control your money as His own (Matthew 25:18). Let Him sanction your expenditure and look after your income. He can be trusted. Allow Him to energize your talents, your zeal and your ability with His own resurrection life. You are His by purchase at infinite cost. Allow Him complete right-of-way through the whole territory of your being—without reserve, without regret, and without retreat. He does not want *apartments* in your house. He claims the whole building, from the attic at the top to the cellar at the bottom. That is the life of victory. Have you invited Him into every room? What about that sitting room? Does He control that? Is He consulted as to the periods of rest and leisure? What of the reception room, and the realm of your friendships? (Psalm 119:63) Are your friends His friends? What about the work room and the realm of your service? Does He control your activities and general program? What about the study? Is your reading governed by His tastes? (1 Timothy 4:13) What

如同祂的時間般分配你的時間 ( 弗5:16 ) 。容讓祂如同祂的金錢般管治你的金錢 ( 太25:18 ) 。讓祂約制你的支出，照管你的收入。祂是可信靠的。容讓祂以祂復活的生命激活你的才能、熱誠和能力。你是祂用重價買來的，因此當容讓祂在你個格的整個領域中通行無阻，毫無保留，毫不痛惜，毫不退縮。祂想要的不是你屋中的一間房間，祂要的是整座建築物，從頂部的閣樓去到底層的地窖。這就是得勝的生命。你已否邀請祂進入每一個房間？客廳又如何？是否由祂掌管？歇息安舒的時間你有否徵詢於祂？會客室和你友朋的範圍又如何 ( 詩119:63 ) ？你的朋友是否祂的朋友？工作室和你聚會的範圍又如何？是否祂來管治你的活動和日常的行程？書房又如何？你所閱讀的是否受祂品味所管理 ( 提前4:13 ) ？娛樂室又如何？你的娛樂是否已奉獻給

about the recreation room? Is your recreation consecrated unto the Lord, and are your earthly pleasures sanctified by His sweet presence? Oh, let us surrender the whole house to Him. Is He not worthy of it? Why should we deprive Him of His due?

(2) **He becomes Yours.** If the fact that you become His implies His possession, then the truth that He becomes yours implies your possession. Have you ever quietly thought this out? Christ is yours!

*“Jesus is mine; yes, He is mine—*

*Through sunshine and gladness,*

*Through sorrow and sadness;*

*Jesus is mine; yes, He is mine—*

*Forever and ever, my Savior divine.”*

a) *His Life becomes Your Life.* “Christ liveth in me.” (Galatians 2:20) “To me to live is Christ.” (Philippians 1:21) “Because I live, ye shall live also.” (John 14:19) As we have seen, this touches the very vitals of victorious Christian living. The Lord Jesus is not your Helper only. He is your very life. The victorious Christian life is just the

主，你屬地的樂事是否因着祂親切的同在而得以成聖？噢，讓我們來將整間屋子來獻給祂。祂豈不值得我們這樣？我們因何奪走祂當得的？

(2) 祂屬你。若你屬於祂這事實意味着祂的擁有，那麼祂成為你的所屬這真相就意味着你的擁有了。你曾否靜中來思想它？基督屬你！

*耶穌屬我，是的，祂屬我。*

*歷遍晴朗歡欣的日子，*

*無論憂傷和悲哀。*

*耶穌屬我，祂屬我。*

*永永遠遠，我的聖潔救主。*

a) 祂的生命成為你生命。「基督在我裏面活着。」(加2:20)「我活着就是基督。」(腓1:21)「因為我活着，你們也要活着。」(約14:19)如我們所見，這關係到得勝基督徒生命的關鍵所在。主耶穌不單是你的幫助者，祂正是你的生命。得

life of the victorious Christ (Romans 5:10). There is only one Person in the wide universe who can live such a life, and that is *Christ Himself*. It is His life. Since Christ lives in you, however, such a life becomes possible through a human personality. Have you this conception of the Christian life? You cannot get victory by trying to live for Jesus. That is the popular way; but very disappointing in its results. It is Jesus LIVING HIS LIFE IN YOU, and that is a very different proposition. The victorious life is His business, not yours. The crucifixion of the flesh gives Him right-of-way to make your heart His palace and His royal throne. In yourself you cannot live such a life any more than I can live the life of the Prince of Wales. I have not been born into the Royal Family. If it were possible, however, for the Prince of Wales to clothe himself with my body and live his life in me, then I could live his life. Do you see that? Christ IN you makes victory possible. *"Without Me ye can do nothing."* (John 15:5) Therefore, what is the use of trying? No amount of effort can accomplish it. A little girl was

勝的基督徒生命不過是勝利基督的生命（羅5:10）。在浩瀚宇宙中只有基督自己一人能活出這樣的生命。這是祂的生命。自基督在你裏頭活，這樣藉着一個人的個格來活出的生命便變得可能。你有否這樣基督徒生命的概念？你不能嘗試為耶穌活來勝利。這是多人作的，結果卻十分令人失望。耶穌在你裏頭活出祂的生命，這觀點完全迥異。得勝生命是祂的而不是你的本分。肉體的釘十字架叫祂通行無阻來使你的心成為祂的王宮和君尊寶座。你不能靠自己活出這樣的生命，如同我不能活出威爾斯親王的生命一樣。我非生於皇家。可是，若威爾斯親王可以穿上我的身體，在我裏頭來活他的生命的話，那麼我便能活出他的生命。你明白了麼？在你裏面的基督使得勝有可能。「離了我，你們就不能作甚麼。」（約15:5）因此，嘗試有何用？多少的努力都作不來。一個小

stirring her tea furiously and exclaiming, "It's no use, mother, it won't come sweet." And then her mother realized that she had forgotten to put the sugar in! No amount of stirring could make such tea sweet! Yes, His life is your life.

b) *His Power Becomes Your Power.* This is the power you need. He says, "All power is given unto Me... Go ye, therefore." (Matthew 28:18-19) Why? Because He lives in you and places His power at your disposal. You are His instrument, and utterly powerless and impotent apart from Him. He is the great Overcomer (John 16:33). At Calvary He demonstrated His mighty ascendancy and supremacy over death and hell, and now He lives in you. His power alone can see you through. Invite Him to ride in triumph through your little city. Face the foe in your own puny strength and you will surely be overcome. I heard of a speaker who made this point clear to his boy-listeners by inviting them all to try and make a pencil stand on its point. Their effort, of course, was unsuccessful, and then he said, "Watch me, and I will show you

女孩用力攪動她的茶，嘆息說：「母親，無用的，這是不會甜的。」她的母親才明白到她忘記了放糖！多少的攪動都不能使茶變甜的！是的，祂的生命成了你的生命。

b) 祂的能力成為你的能力。這能力是你所需。祂說：「天上地下所有的權柄都賜給我了。所以，你們要去.....」（太 28:18-19）為甚麼？因祂活在你裏面，叫祂的能力任讓你使用。你離了祂便徹底無能力和無用的能力成為祂的工具。祂是偉大的保惠師（約 16:33）。祂在各各他展示祂勝過死亡和陰間的非凡權柄和地位，祂如今住在你裏面。獨有祂的能力能看透你。來邀請祂的凱旋閱兵穿過你的小小城市。若用你一己弱小力量來面對仇敵的話，你必戰敗。我聽過一個向男孩聽眾們弄清這個的講者，他邀請他們全都來嘗試使鉛筆尖站起來。當然這努力是不會成功的，之後他說：「看看我，我會給你們來

how to do it.” Putting the pencil point downwards on a book, and keeping his finger on the top, he said, “There you are; it is standing on its point.” “Oh, but you are holding it,” they said. “Yes,” he replied, “and that is *how the Christian stands*; he is held and kept by the power of God.” That is a simple illustration, but vital in its application. He is able to keep you from falling (Jude 24), and only as you *abide in Him* are you safe. Lose contact with Him and you fail.

c) His Victory Becomes Your Victory. Remember, therefore, the triumphant Christian does not fight *for* victory, but *celebrates a victory* already won. This is an important distinction. Have you read 2 Corinthians 2:14 as Conybeare translates it?—“Thanks be unto God who leads me on from place to place **IN THE TRAIN OF HIS TRIUMPH TO CELEBRATE HIS VICTORY** over the enemies of Jesus Christ.” What a magnificent conception of life!—to “celebrate HIS victory!” Because He has conquered, you may be “more than conqueror.” (Romans 8:37) The victory is already won; rejoice in

看見我如何作成這個。」他將鉛筆尖向下放在書上，手指保持在上面，他說：「就是這樣，筆尖站起來了。」「噢，你上面握着呢。」他們說。他答說：「對，這就是基督徒站穩所用的方法。他是被神的能力握持保守的。」這說明雖簡單，意味卻深長。祂能保守你不失腳（猶24），你惟有常住在祂裏頭才得平安；離了祂便失敗。

c) 祂的勝利成為你的勝利。那麼當謹記，**得勝的基督徒並非爭戰來得勝，而是去慶祝一個早已贏取的勝利**。這是一重大的分別。你曾否讀過 Conybeare 所翻譯的林後 2:14 「願頌讚歸與神，祂引領我們坐在祂得勝的火車上，由一處走到另一處來慶祝耶穌基督克勝仇敵的勝利。」？「來慶祝祂的勝利！」是對生命何等壯麗的構想！因着祂的得勝，你便可以「得勝有餘」（羅8:37）。勝利是早已贏取的，就此來歡欣吧！你的一切仇敵都

that! All your enemies have been overcome, and the risen, triumphant Lord demonstrates His triumph through those who are joined to Him. With Christ God has given you “all things.” (Romans 8:32) Imagine a boy returning home after watching his school play football. He shouts to his father, “We won today!” His father turns to him in surprise and says, “‘We,’ you say, and what did YOU do towards it?” The boy replies that he did nothing but look on. Yes, and yet he was right! “WE won.” Somebody else fought the fight. The representative team took the field and won the day, and since this boy belonged to the school he *shared in the victory*. No wonder Sambo replied as he did when after his conversion he was asked whether he had the *mastery* over the devil. “No,” said he, “but I have the Master of the devil living in my heart.” That is magnificent theology! Yes, He becomes yours. All that He possesses is at your disposal (1 Corinthians 3:21). His victory is your victory. You have probably heard about the little girl who had a very bad temper. After

已被克勝，那復活和得勝的主藉着那些與祂聯合的人來展示祂的凱旋。神曾藉基督來給你「萬物」（羅8:32）。想像一下一個看罷他學校足球比賽的男孩回家，向父親大呼：「我們今天贏了！」他的父親驚奇地轉向他說：「你說『我們』，在贏取上『你』有何貢獻？」那男孩答說他沒有作甚麼，只是觀賽。是的，然而他是對的！「我們贏了。」有別人來作戰，那代表的一隊得了分，贏了當天的比賽，只因這男孩是屬於學校的，所以他便有分於那勝利。當Sambo歸主後，有人問他已否勝過魔鬼時，難怪他的答覆是：「沒有，但在我心中住着的是魔鬼的主。」這是一壯麗的神學！是的，祂已屬你。祂所有的一切都任讓你使用（林前3:21）。祂的得勝成了你的得勝。你也許曾聽過一個脾氣十分差的女孩。她歸主後，她從沒有再發脾氣。有一天，有人問及原因，她簡單的回答是這樣

her conversion she never again yielded to her temper, and one day she was asked the reason. Her reply was simple and to this effect: "Before the Lord Jesus came into my heart the devil would knock at the door, and when I went to the door he would push his way in; but now the Lord Jesus has come in, and whenever the devil knocks I say to Him, 'Lord, you go and open the door,' and when the devil sees the Lord Jesus at the door *he sees somebody who is more than a match for him*, and passes on saying, 'Excuse me, I must have come to the wrong house.'" Yes, that is it—Christ IN you. You are His, and He is yours, and all He asks is for your honest cooperation day by day and moment by moment in His will and purpose for your life. *You must decrease, He must increase* (John 3:30). The last gasp of the self-life will be the first breath of the new. Little wonder is it that the Apostle finds his vocabulary limited to describe such an amazing truth, and speaks of "the RICHES OF THE GLORY of this mystery among the Gentiles, which is CHRIST IN YOU, the hope of glory." (Colossians 1:27)

的：「在主進入我心之前，魔鬼來敲門，當我應門時，他會強行推門而進；但**如今主耶穌已進來，每當魔鬼來敲門時，我對祂說：『主啊，你去開那門。』**當魔鬼看見主耶穌應門時，他得見的是領着一隊軍隊來迎見他的那一位，他便會過門而說：『對不起，我必定是找錯地方了。』」是的，答案就是基督在你裏面。你屬祂，祂屬你，祂所要求的一切就是你每天忠誠的合作，和終生時時刻刻的順着祂的意願和旨意行。你必須衰微，祂必須興旺（約3:30）。**己之生命的最後一口氣必然是新生命的第一口氣。**難怪使徒發現他的字庫只限於來描述這奇妙的真理，且說：「這奧秘在外邦人中有何等豐盛的榮耀，就是**基督在你們心裏成了有榮耀的盼望。**」（西1:27）

I remember hearing of a violinist who came upon the stage one day and gave a wonderful performance. In the midst of the thunderous applause which followed, he did a most extraordinary thing. Lifting his violin high above his head he brought it down with a crash upon a chair and broke it in pieces. The audience listened spellbound for an explanation. "Yesterday," said he, "I gave six shillings and sixpence for that instrument." Then he disappeared for a few moments and came back with his own violin, an instrument of priceless worth for which he would have exchanged nothing in the world. Again he commenced to play, the same beautiful music, the same exquisite harmony, and only the most highly skilled ear could detect the difference. You see it was not the instrument that mattered, but **The Master Hand** that held it. Remember, you are Christ's and He is yours. Allow His unfettered control of the instrument, and even though you may be conscious of many human limitations He will bring forth music out of your life. As

我記得曾聽過一位小提琴手，有一天來到台前作出一個奇妙的演出。在如雷動的掌聲中，他作了一件極不尋常的事。他舉起他的小提琴在頭上，猛然摔在椅上，破成碎片震懾的聽眾在聽取解釋。他說：「昨天我用了六先令和六便士購置這把樂器。」之後他消失了一會兒，回來時帶同他的小提琴，一個價值連城的樂器，是他不會接受世上任何東西來交換的。之後他開始演奏那相同的美麗音樂，那相同精美的和聲，惟有極熟練的耳朵才能分辨差別所在。你得見問題不在於樂器，而在於把玩它的那能手。謹記，你是屬基督的，祂也屬你。容讓祂來無拘無束地控制那樂器，也許你也察覺到眾多人的限制，然而祂必會藉你的生命來產生音樂。當祂將祂被釘的手來撥弄那些人類的和弦時，必會發出和諧的音樂，使祂一己心靈快樂，並為群眾帶來恩福。

He places His pierced hands across those human chords, there will emanate a harmony that will cheer His own heart and bring blessing to the multitudes.

In Romania there is a certain valley where they grow nothing but roses for the Vienna market, and the perfume of that valley in the time of the rose crop is such that if you go into it for a few minutes, wherever you go for the rest of the day people know that you have been there. So may others take knowledge of us as we emanate the fragrance of the indwelling Christ.

## CHAPTER SIX Bible Holiness

It should hardly be necessary to state that the doctrine of the Word of God on practical victory is both sane and spiritual. None of us need be afraid of being sinlessly perfect this side of the pearly gates! There is only one sense in which the believer is absolutely perfect at the present time (Hebrews 10:14), and that is in his perfect standing before God in Christ Jesus. He is *positionally* perfect, but, as we have seen, he is temporarily residing in a body of humiliation, i.e., a human

在羅馬尼亞有某條鄉村，人們不種別的，只種植送往維也納市場的玫瑰花。村子為着香水而收成玫瑰的時節，只要你進去幾分鐘，這日的其餘時間無論你往那裏去，人們都知道你曾到那裏去。當我們散發內住基督的香氣時，別人也同樣認識我們了。

## 第六章 聖經中的聖潔

實在不需要來說明神聖言的教義中實在的得勝同時是合乎情理和屬靈的。我們沒有人需要害怕珍珠門這一面的無罪完美！今時今日信徒的絕對完美只有一方面（來10:14），就是在基督耶穌裏的他在神面前有的完美地位。地位上他是完美的，但如我們所曾見，他是暫時住在卑賤的身子中，就是說那因着裏頭的罪和一個敗壞人類

body beset with limitations and infirmities because of indwelling sin and a corrupt human nature. It is obvious, therefore, that so long as he resides in such a body he cannot reach a state of sinless perfection. There may even be outworkings of that carnal nature which, although unconscious to the believer himself, constitute defilement in the sight of God. Thank God, the precious blood, in its eternal efficacy, maintains the believer's standing before God and cleanses him from all unrighteousness (1 John 1:7). It should be remembered, however, that *the blood never cleanses the flesh*. The flesh cannot be cleansed (Jeremiah 2:22). It must be crucified. This involves the Cross aspect of our Lord's atoning death, as distinct from "the blood." The blood justifies the sinner before God (Romans 3:24), and that eternally. The Cross in its daily application keeps the flesh experimentally in the place of death, by the power of the Holy Spirit.

The whole significance of faith is that it takes an objective or potential fact in Christ and makes it

天性而被限制和軟弱圍繞的身子。因此，明顯地只要他一日住在這樣的身子中，他便不能達至無罪完美的景況。甚至有的是屬肉體天性的作為，雖則信徒本人不察覺，於神看來卻是污穢構成的。感謝神，有着永恆果效的寶血保守信徒站在神面前，並潔除他們一切的不義（約壹1:7）。可是當謹記的是，**血是永不會潔淨肉體的。肉體是不能潔淨的（耶2:22），它必須被釘死。**這關乎到我們的主在十字架上代贖而死的這方面，這與血是不同的。血叫罪人在神面前稱義（羅3:24），且是永永遠遠的。天天背十字架便是靠聖靈的大能來將肉體實在地常保守在死的地位上。

**整個信心的重要性就是以「在基督裏」為一個目標或潛在的事實，且**

real in experience. Only by this means can it become practical. Cease to exercise faith and it will be quickly discovered that the flesh is present and very much alive. In other words, the root of indwelling sin is still there, but it must not be allowed to *reign* (Romans 6:12). So long as we live in these bodies, therefore, we cannot be “faultless.” One day the Church is to be presented “*faultless* before the presence of His glory with exceeding joy.” (Jude 24) Then we shall be sinlessly perfect because we shall be exactly like the sinlessly perfect One, with bodies changed into the likeness of His glorious body. In the meantime, though we cannot be “faultless” in that sense, we are called upon to be perfect in the sense of being “*blameless*.” (Philippians 2:15) There is a difference. I am not blamable in the sight of God for the presence of indwelling sin. That is a matter of natural generation over which I have no control. I *am* responsible, however, to appropriate the victory that God offers over all conscious sin, and immediately I fail to abide in Christ—with its resultant

使之實在經歷出來。惟有藉這途徑才能使之成為可行。若停止運用信心，很快就會發現肉體是存在的，是大大活着的。換句話說，內住的罪的根本仍在那裏，而這罪是不容來作王的（羅6:12）。因此，我們一日在這些身子中活，我們就不能無瑕無疵。有一天教會必然會「無瑕無疵、歡歡喜喜站在祂榮耀之前」（猶24）來被獻上。之後我們必然會完美地無罪，因為我們必然會與這無罪的完全者完全一樣，身體改變成為祂榮耀身體的樣式。在這時，雖然我們不能有這方面的無瑕無疵，但是我們是被呼召來有着從無可指摘（腓2:15）意義來說的完全。中間是存在着分別的。因着有內住的罪，所以神看來我不是無可指摘的。關乎到屬血氣世代的事上我是控制不來的。但我是有責任來在所有覺知之罪上取用神給與的勝利，我且立時不能住在基督裏，連同其被打敗的結果，我成為了可

defeat—I become *blamable*, and need to confess my sin before the Lord. A small boy may write a loving letter to his parents which is full of bad spelling and grammatical mistakes; it is far from faultless, but it may be quite blameless. Do you see the difference?

It has been accurately put this way: It is not that the believer is NOT ABLE to sin, but that he is ABLE NOT to sin. Let us preach a practical, Bible holiness. “This is the will of God, even your sanctification.” (1 Thessalonians 4:3) Do not be led astray and injure others by extremes which find no warrant in the Scriptures of truth.

## CHAPTER SEVEN HOW TO “REIGN IN LIFE”

“If by the trespass of the one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness REIGN IN LIFE *through the One, even Jesus Christ.*” (Romans 5:17) It is the privilege of every believer to “REIGN in life.” This is something more than the possession of eternal life. It is “life more abundant.” (John 10:10) I see

指摘的，並且需要在主面前來承認我的罪。也許一個小男孩所寫給父母的信中滿是串錯的字和錯誤的文法，與完美無瑕相距甚遠，然而這也許是完全無可指摘的。你見否分別所在？

**並不是信徒不能犯罪，而是他能不犯罪**，這才是準確的看法。讓我們傳講一個實際可行和合乎聖經的神聖。「神的旨意就是要你們成為聖潔。」(帖前4:3)不要走迷，也不要以聖經真理中找不着根據的困境來傷害別人。

## 第七章 如何在生命中作王

「若因一人的過犯，死就因這一人作了王，何況那些受洪恩又蒙所賜之義的，豈不更要因耶穌基督一人在生命中作王麼？」(羅5:17)「在生命中作王」乃是每個信徒的殊榮。這超乎得着永生。這是「更豐盛的生命」(約10:10)。我在醫院中看見一個患病的年輕男

a sick young man in the hospital. His cheeks are pallid, his eyes are sunken and his pulse is low. Standing by him is a young man in all the robust vigor of healthy manhood. Each of these possesses life, but in one case it is only a matter of existence; in the other there is life more abundant. Why should we be content to live povertystricken Christian lives when God invites us to appropriate unsearchable riches? (Ephesians 3:8) Why should we be spiritual paupers when God's banqueting house is open to us? (Songs 2:4) Why paddle in the surf, when we are invited to "launch out into the deep?" (Luke 5:4) Our blessed Lord said, "He that believeth on Me, as the Scripture hath said, out of his inner man shall flow *rivers of living water.*" (John 7:38)

One day when Robert Annan, the Dundee hero, was speaking about heaven, Mrs. B. said, "I'll be satisfied if I manage *somehow* to get in." "What," said Robert, pointing to a sunken vessel that had been dragged up the Tay, "would you like to be pulled into heaven by two tugs like the 'London' yonder? I

子，他雙頰無血色，雙眼下陷，脈搏微弱。站在他旁邊的是一個年輕男子，全然強健活力的健康男兒。兩個都擁有生命，只是一個不過是倖存，而另一個則有着更豐盛的生命。若神邀請我們來取用那測不透之豐盛（弗3:8），我們何以會滿意來活得非常貧窮的基督徒生命？神的筵宴所（歌2:4）既為我們開展，那麼我們為何要作屬靈的乞丐？神既邀請我們「把船開到水深之處，下網打魚」（路5:4），那麼我們為何要蕩槳？我們的恩主說：「信我的人就如經上所說『從他腹中要流出活水的江河來』。」（約7:38）

有一天當 Robert Annan 這 Dundee 英雄在談到天堂時，B 女士說：「無論如何，得進天堂我便滿足。」Robert 指着一個被拖拉上碼頭的水中小船說：「甚麼，你寧願被像倫敦那邊的兩條大繩纜拉上天堂？我就寧願揚

would like to get in with all my sails set and colors flying.” Let us never be content with a half-blessed Christian experience or be like Ephraim, “a cake not turned!” (Hosea 7:8) God’s will is that every one of His children should live up to his income. Why wander in the wilderness when God invites us to journey through a land flowing with milk and honey? (Leviticus 20:24) To be a wilderness Christian is to *endure* salvation rather than *enjoy* it. It means a fluctuating joy, a fickle experience, and oftentimes a lack of assurance. I would remind you that the victorious Christian life is not only the possession of eternal life but it is the ACCESSION to a throne. I want to quote to you two further translations of this same text:

*Weymouth*:--“For if through the transgression of the one individual, death made use of the one individual to seize the sovereignty, all the more shall those who receive God’s overflowing grace and gift of righteousness REIGN AS KINGS IN LIFE through Jesus Christ.”

*Moule*:--“For if in one transgression death came to reign

起我所有的船帆來任風飄揚。」我們不要滿足於半蒙恩的基督徒經歷，或像以法蓮的「沒有翻過的餅」(何7:8)一般！神的旨意是叫祂的每一個兒女活出有所得的生命。當神邀請我們走進流奶與蜜之地時，我們為何要在曠野中遊蕩？(利20:24)作一個曠野的基督徒是要忍受而不是享受救恩。所說到的是一個起伏的喜樂，一個變幻無常的經歷，和常時是缺乏把握的。我要提醒你，得勝的基督徒生命不單止是擁有永生，且得登上王位。我想給你這引述經文的兩個翻譯：

*Weymouth*：「若因一人的過犯，死亡就利用這個人來奪去那統治權；那麼那些因得着神溢流的恩典和賜下的義的人就更能藉着耶穌基督在生命中作王來管治了。」

*Moule*：「若因一人的過犯，死就藉着這犯罪

through the one offender, much rather those who are receiving the abundance of grace and free gift of righteousness shall in life (life eternal begun now, to end never) REIGN over their former tyrants through the one, Jesus Christ.”

It was ever God's purpose that man should be a creature of dominion. In Genesis 1 the Church is typified by “the lesser light,” to function as a heavenly body during the period of spiritual night when the sun (the Lord Jesus in His glory) is hidden from the eyes of men. Notice the verb which the Holy Spirit uses to describe this fact. “The lesser light to *rule* the night.” To rule suggests kingly authority. It is a regal privilege. It suggests victory over every foe. Then again, the purpose of the creation of man is stated very clearly in verse 26, “And God said, Let Us make man in Our image after Our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” Man was destined to be a creature of dominion. The three

者來作王；那麼那些得着豐富恩典和白白賜下之義的人就更能在生命中（就是從今開始一直到永遠的永生中）藉着耶穌基督這一位來克勝那先前的暴君了。」

神從來的旨意就是人得以成為有支配權的被造物。教會具有創1章中「那小光」的特點，在屬靈的黑夜期間展現天體的功用，那時太陽（在榮耀中的主耶穌）是人眼看不見的。留心聖靈用來描述這事實的動詞：「小的管夜」。管治意味着王權。這是一帝王的殊榮。這意味着勝過每一個仇敵。再者，在創1:26中人被造的目的是要清晰說到：「神說：我們要照着我們的形像，按着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切昆蟲。」人被定義為一管治的被造物。在地上、空中和海中的三等受造物就是靈界中信徒三等仇敵的典型。「使他們管理！」為

classes of creatures in earth, air and sea are typical of the believer's threefold enemy in the spiritual realm. "Let THEM have dominion!" Why the change of number to the plural? The next verse explains that they are "male and female," an authoritative type of Christ and His Church, joined together in holy union. (Ephesians 5:32)

### "The Head and Not the Tail"

Remember also the injunction and promise to Israel, "And the Lord shall make thee THE HEAD and not the tail; and thou shalt be ABOVE ONLY, and thou shalt not be beneath." (Deuteronomy 28:13-14) There you have the reigning life. "Ye are a chosen generation, a *royal* priesthood," (1 Peter 2:9) says Peter. This brings us to the very Alps of Christian experience—"made us sit together in heavenly places in Christ Jesus." (Ephesians 2:6) That is your rightful position, my brother or sister. Marvelous truth! Even though we are "earthy" men and women, treading the dusty pathway of life, facing the problems of an earthly pilgrimage, touching "terra firma,"

甚麼數目變成為眾數？下一節解釋了，他們是男女，是基督和祂教會的權威典型，是神聖合一下聯合一起的（弗5:32）。

### 作首不作尾

當謹記這命令和應許也是給以色列人的。「耶和華就必使你作首不作尾，但居上不居下。」（申28:13-14）你在這裏有的是作王的生命。彼得說：「你們是被揀選的族類，是有君尊的祭司。」（彼前2:9）這領我們來到基督徒經歷上的阿爾卑斯山，「使我們與基督耶穌一同坐在天上。」（弗2:6）弟兄姊妹啊，這是你們的合法地位。這是何等奇妙的真理！雖然我們是屬地的男女，行走人生塵世路，面對地上天路的各種問題，腳踏實地，日復一日來面對生活的艱苦事實，我們此時此刻有

and up against the hard facts of life day by day, our spiritual position, here and now, is “IN THE HEAVENLIES.” This means that we should manifest a heavenly life, radiate a heavenly joy, speak with heavenly language, conduct ourselves with a heavenly demeanor, and sing the heavenly songs. “OUR CONVERSATION (*i.e.*, CITIZENSHIP) IS IN HEAVEN, from whence also we look for the Savior.” (Philippians 3:20) What a salvation, and what a position! No flesh can enter that realm. Reigning Christians are not incessantly engaged in fighting “the flesh.” No, they have learned the blessed secret of crucifixion, and have been lifted by the Spirit into the glorified life—a new realm of conflict. Their testimony becomes strategic in that sphere where “all things are of God.” (1 Corinthians 11:12-13) This is where the challenge of the evil one becomes a tremendous reality. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

的是屬天的地位。這是說到我們該展示一個屬天的生命，散發着屬天的喜樂，以屬天的語言和說話，以屬天的態度來行事，並唱頌屬天的詩歌。「我們卻是天上的國民，並且等候救主，就是主耶穌基督從天上降臨。」(腓3:20)這是何等的救恩，和何等的地位！沒有肉體能進入這範圍。作王的基督徒不是在不不停地參與肉體的爭持。不，他們已學會了釘十字架的蒙福訣要，也已被聖靈提升進入榮耀的生命，一個新的爭戰領域。他們在「萬有都是出乎神」(林前11:12-13)這領域的見證上是戰略性的。惡者在那裏的頑抗成為一個極度的真實。「因我們並不是與屬血氣的摔跤，乃是與那些執政的、掌權的、管轄這幽暗世界的，以及天空屬靈氣的惡魔摔跤。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6:12)

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand.” (Ephesians 6:12) How the Lord is seeking those who will STAND with Him in the conflict, and “REIGN in life” day by day. A carnal believer knows nothing of this. Jordan must yet be passed if he would know the reality of Canaan conflict. No spiritually *strategic* life can be lived on the *flesh level*. There must be a change of position. Position is power. I heard of a Frenchman who lived in England for some years and afterwards decided to become a naturalized Englishman. An old friend ran into him on the following day and said, “Well, I see that now you are an Englishman, but frankly, I don’t see much difference in you.” Said the one-time Frenchman, “There *is* a big difference. *Yesterday* the battle of Waterloo was a defeat; *TODAY* it is a VICTORY!” Yes, and he was right. He had changed his citizenship. That is the heavenly life. A change of position from the realm of the flesh into that of the Spirit. In *that* position the Lord will turn your “Waterloos” of defeat

主尋找那些與祂一同爭戰，和日復一日在生命中作王的人。一個屬肉體的基督徒對此毫無認識。他必須先經過約但河，才得以認識迦南爭戰的實況。沒有屬靈層面的策略性生命能在屬肉體的層次中存活。必須有着地位上的改變。地位就是權能。多年前我聽到一個在英國居住，後來決意成為一個歸化英籍的法國人。第二天他的一個老朋友走去找他，說：「我得知如今你是一個英國人，但老實說，我不見你有太大的分別。」那從前是法國人的人說：「有着很大的分別。昨天滑鐵盧的戰事是敗方，今天便是勝方了！」是的，他是對的。他改變了他的國籍。這是屬天的生命。從屬肉體的領域改變成為屬靈的領域。主必會將你「滑鐵盧」的地位從敗方改變成為勝方。

into “Waterloos” of *Victory*.

### *Where Do You Live?*

The Savior meant just that when He said, “ABIDE in Me.” So “abide” means, “Stay where you are.” Positionally, you are *there*. Then ABIDE in Him, moment by moment. Hold your position by faith. The devil will seek along every subtle avenue to drag you down in spirit—down into depression, down under the circumstances or conditions. Fellow believer, your rightful position is ON TOP (Songs 4:8). Refuse to come down. This may necessitate an almost cold-blooded faith, even lifting you above your own *feelings*. Never be governed by your fluctuating *feelings*. What is true in regard to your salvation is also true regarding your sanctification. Feelings do not count. (*Not a feeling, but a “filling”—Ed.*) It is God’s FACT that matters. Assert and affirm your position by faith. I was much impressed some years ago, at a Conference of Christians, to hear an aged missionary, recently home from the field, assert that she had often longed to know this heavenly

### *你在那裏活？*

救主說的正是祂所說的「住在我裏面」。因着「住」就是「逗留在我那裏」。地位上你是在那裏。那麼就時時刻刻來住在祂裏面。用信來持定這地位。魔鬼必會沿着每一個詭秘的路徑將在靈中的你拖離，跌入沮喪，落在環境或情況之下。親愛的信徒啊，你的合法地位是在上面的（歌4:8）。當拒絕來跌倒，這也許使一個幾乎是冷血的信成為必要的，甚至要提升你高於你一己的感覺。永不要被你波動的情感所管治。於救恩對的事於你的成聖同樣也會是對。感覺是不算數的。（編注：不是感覺feeling，而是充滿filling。）神的事實才作準。藉信來確立和肯定你的地位。多年前我在一個信徒的大會中大大受感，因得着一個剛剛從工場回來的年長宣教士，斷言她經常渴望認識這屬天的地位，卻從未能臻此

position, but had never been able to get there—or, as she expressed it, to get “within the veil.” One of the Lord’s counselors was led to take her to the Word at Ephesians 2:6. He explained that in the purpose of God she was ALREADY THERE. This was God’s fact! There was no need to strive for a position that was hers *already*. “You ARE there; believe it, and take the position, by FAITH.” It was a joy to see the glow that came into her face, and her blessed release of spirit as she recognized that simple truth for the first time, after forty years in the missionary field. It is not an act to be performed, or an ideal to be realized, but a *fact* to be believed. When distributing tracts at a village in the Yorkshire dales, some miles from any railway station, a Christian worker entered the dwelling of a dear old saint of God, eighty-four years of age, who lived alone. One room was all she occupied, and everything in it bespoke the most abject poverty; for if the contents of her apartment had been knocked down at the hammer, the whole would not have fetched more than five shillings.

境，就是她所說的「進入幔內」。主的其中一個老師被引領來帶她讀到弗2:6的聖經。他解釋說按神的旨意她已在那裏。這就是神的事實！根本不需要來為着她已有的地位來努力。「你已在那裏，相信這個，用信來取上這地位。」得見她臉上的光采，和她四十年的宣教生涯中首次因明白到這簡要真理而靈得着蒙福的釋放時，是叫人喜樂的。這不是一項要進行的舉動，或一個要明白的理念，而是一個要相信的事實。當一個基督徒在距離火車站數英哩外，在約克郡山谷的村莊中派發單張時，進到一個八十四歲高齡神的獨居年長聖徒家中居住。她所有的一切不過是一間房子，房中的一切都顯示其最悲慘的貧窮。若她房子中的一切都用鎚子來拆毀的話，全部賣掉都不足五先令。

Being desirous of cheering and comforting his aged friend, he remarked to her:

“Well, Margaret, soon we shall have done for ever with the trials and difficulties of the way, and be fully happy with the blessed Lord Jesus Christ up yonder.”

“THAT’S MY HOME, SIR,” said she.

Finding he had begun much below the mark, he sped on, with a view of helping her if possible, and said: “Yes, Margaret, soon we shall be in that bright HOME, the Father’s house above, with the Lord Jesus, and around Himself, rejoicing ever in His presence.”

“I LIVE THERE, SIR,” was her bright and smiling reply.

Finding himself still very considerably in the rear, he hastened forward with a quickened step, if it were possible, to offer a little help and cheer to his advanced sister in Christ.

“How blessed it will be, Margaret—will it not?—when we and all the redeemed, from every clime and of every age, are gathered around the blessed One, who has loved us and washed us

意欲來鼓舞和安慰年長朋友的他與她談論：

「瑪嘉烈啊，不久我們必會行完我們試探和艱難的路程，與在上頭那裏可稱頌的主耶穌基督一起是全然快樂的。」

她說：「先生，那是我家。」

既發現他的開始離目標甚遠，他便趕快，想盡量來幫助她，說：「是的，瑪嘉烈，我們不久必會進到那光明的家，上頭的父家，連同主耶穌和圍繞着祂來永遠歡欣的人。」

她燦爛微笑答說：「先生，我住在那裏。」

當他發現他自己仍是相對落後時，他便趕忙來加快步伐，看看是否可能來提供少許幫助，並鼓勵在基督裏走在他前頭的姊妹。

「瑪嘉烈啊，當我們和所有來自各方和每一個年代得贖的人聚集圍繞着那可稱頌者，就是那愛我們和用祂一己的血來洗淨我們的罪的那

from our sins in His own blood; and when we are praising Him together in the glory for ever!”

“I SING THERE EVERY NIGHT, SIR,” was her overwhelming and joyous reply.

Thus his expectations were far more than realized; for instead of helping her, he was cheered and helped himself.

### *Set Free*

Yes, a reigning life is practicable at all times and in all conditions. It is THRONE-UNION with Christ. It is the domination of the “the law of the Spirit of life in Christ.” (Romans 8:2) This alone can liberate from the downward pull of the flesh. Take another simple illustration. Imagine an airplane on the ground. It is held to the earth by the power of gravity, and is in captivity to that law. Then a pilot approaches, takes his position in that machine, and after some manipulation of levers, etc., that airplane is seen to move upwards and onward. Where is the law of gravity now? Is it abolished, or suspended? Of course not. It is still there and is just as powerful as it

位；當我們永永遠遠在榮耀中一起稱頌祂時，這豈不是極度的蒙福？」

她感動和喜樂的回答是：「先生，我每晚在那裏歌唱。」

這實在遠超他的預期，他不單止不能幫助到她，反是他得着她的鼓勵和幫助。

### *得自由*

是的，一個作王的生命是隨時隨地都是切實可行的。這是與基督合一下來作王。這是「在基督裏賜生命聖靈的律」（羅8:2）下的管治。獨有這個才能脫離肉體的下拉之力。看看另一個簡單的說明。想想一架在地上的飛機。它是被地心吸力拉往地面，受限制於該律之下的。之後一位機師走來，坐在駕駛艙他的位置上，操作了一些桿掣之後，便得見這飛機往上前行。如今地心吸力何在？是否被廢止或被暫緩執行？當然不是，這定律仍在那裏，還是如同從前般的那樣強大。可是一個新

was before. A *new* law, however, has taken possession of that machine—a law of life, power, and motion—with the result that it has been lifted above the law of gravity and released from its bondage. As long as that new law fails to dominate it, the old law again takes possession and down the machine comes to earth. Now read Romans 8:2: “For the law of the Spirit of life in Christ Jesus hath MADE ME FREE from the law of sin and of death.” Hallelujah! This is the “*Reigning life.*” Such a life is pregnant with glorious possibilities. Here alone can be found true joy, heavenly wisdom and spiritual authority. The Lord would ask each of His children the question put by Jehu to Jehonadab, “Is thy heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, GIVE ME THINE HAND. And he gave him his hand; and he TOOK HIM UP TO HIM into the chariot, and he said, *COME WITH ME*, and see my *zeal* for JEHOVAH. So they made him RIDE IN HIS CHARIOT.” (2 Kings 10:15-16)

Beloved, if our heart condemn us not (1 John 3:21), let us put our

的定律已佔據這機器，這是一個生命、能力和動力的定律；結果是這飛機被提升至地心吸力之律以上，脫離了束縛。只要新的定律不再支配，那舊定律就再次來進佔，將飛機拉往地面。現在來讀讀羅 8:2：「因為賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離罪和死的律了。」阿利路亞！這就是作王的生命。這樣的生命富有榮耀的可能性。獨有在這裏能找到真正的喜樂、屬天的智慧和屬靈的權柄。主會問祂的每個兒女一個耶戶問約拿達的問題：「你誠心待我像我誠心待你麼？約拿達回答說：是。耶戶說：若是這樣，你向我伸手，他就伸手；耶戶拉他上車。耶戶說：你和我同去，看我為耶和華怎樣熱心；於是請他坐在車上。」（王下 10:15-16）

親愛的啊，我們的心若不責備我們（約壹

own hands afresh into His pierced hand today, and be lifted into His heavenly chariot, and there to share HIS vision and zeal—there to *ABIDE* moment by moment. This will mean a progressive translation into His image (2 Corinthians 3:18), from glory to glory, and such a development into His blessed likeness that “we may have confidence and not be ashamed before Him at His coming.” (1 John 2:28) EVEN SO, may it be!

3:21 )，就讓我們今天將我們雙手從新放在祂被釘的手中，上到祂屬天的車中，來有分於祂的所見和熱心，時時刻刻住在那裏，必然逐漸變成祂的形像（林後 3:18）。「我們就可以坦然無懼；當祂來的時候，在祂面前也不至於慚愧。」（約壹 2:28）榮上加榮，變成祂可稱頌的模樣。正是這樣，但願這樣！

# The New Life

## 新生命

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信徒得勝生命的基本條件是得重生，得聖靈的內住。要勝過的是世界、肉體和魔鬼這三個仇敵。藉聖靈的大能和透過十字架的方法，得以叫肉體不發生效力。

本書討論的就是如何勝過肉體，作得勝的基督徒。方法就是信，就是認定主已得勝的事實。主死而復活來得勝，信徒是與主同死同復活來聯上主的得勝。

信徒在信之認定上的實際行動就是「身上常帶着耶穌的死。」（林後 4:10）基督徒的生命是一藉着聖靈的內住來持續得分授從上頭而來的生命，使持續廢止己的生命變得可能。肉體不能釘死肉體，惟有內住的靈才能賜與能力來除滅肉體。那最大的需要就是要放手，將我的肢體降服給主，任讓祂作最高的管治。「靠着聖靈治死身體的惡行。」（羅 8:13）信徒的天天背十字架就是將「與主同死」的地位在實況中具體化出來。