

*Fundamental Questions  
of the Christian Life*

*by T. Austin-Sparks*

基督徒生命  
的基本問題

史百克著

# Fundamental Questions of the Christian Life

T. Austin-Sparks

## Chapter 1 - The Importance of an Adequate Apprehension of Christ

*Reading: Matthew 16:13-15.*

*'Who do you say that I am?'*

Our aim is to help toward a fuller realisation of the place and the significance of Christ in the whole Divine scheme.

### *The Knowledge of Christ Basic to Human Destiny*

We begin by making one basic statement of fact. It is that everything related to human destiny is bound up with the knowledge of Christ.

#### *(a) Christ the Foundation of the Christian Life*

"This is life eternal, that they should know thee the only true God, and him whom thou didst send, Jesus Christ" (John 17:3). Although that is recognised and accepted, as a simple and elementary truth, let it be said at once that the Divine record in the New Testament makes it evident

# 基督徒生命的基本問題

史百克

## 第一章 適切地理解基督的重要性

*讀經：太 16:13-15*

*「你們說我是誰？」*

我們的目標是要促進基督在地位和重要性上邁向更全面的實現這全然神聖的計劃。

### *認識基督是人類命運的基礎*

讓我們以「凡關乎到人類命運的都與認識基督有着密切的關係」這基本事實的陳述來開始。

#### *(a) 基督乃是基督徒生命的基礎*

「認識祢獨一的真神，並且認識祢所差來的耶穌基督，這就是永生。」(約 17:13) 雖然這簡單和基本的真理是人所共知和接受的，但是新約中的神聖記錄立時叫我們得見，明顯地基督徒的生命的開始是有好有壞

that the Christian life may have either a good or a poor beginning. And much may depend, perhaps for some time to come, upon which of these has been the case. We know that to be true in natural human life. If a baby has a poor beginning, it may cause anxiety and require much care for some time to come. If it has a good beginning, it usually goes ahead without much trouble to itself or anyone else.

### *(b) Growth in the Knowledge of Christ*

For the beginning of the Christian life, the simple word 'know', or 'knowledge', is used, as in the passage we have already quoted: "This is life eternal, that they should know..." But that growth and progress toward maturity is expressed by a fuller word. It is not apparent in our English translations, but it is there all the same. The fuller word, in its substantive form (*epignosis*), is used at least thirteen times in relation to the believer's progress in the Christian life. It may be translated 'full knowledge', 'recognition', 'realisation', and you

的。將來如何是大大取決於開始時的情況。我們都知道屬血氣的生命就是這樣。一個嬰兒若開始得不好，那麼後來會叫人憂心，並需要大大的照料。若開始得好，那麼前面的路就不會對他自己或別人有着大問題了。

### *(b) 在認識基督中成長*

當基督徒生命的開始初期，所用上的簡單詞彙是「知道」和「知識」，正如我們早已引述的經文：「並且認識.....這就是永生。」但這成長和邁向成熟的過程是用一更完全的字來表述的。在英文的翻譯上不是顯而易見的，其實該包含這意思。這更完全的字 *epignosis* 有其具體的形式，最少有十三次是用來說到關乎到基督徒生命的信徒進程。它大抵可以翻譯為「完滿的知識」、「辨識」或「瞭解」；你

would be advised and helped to take account of the occurrences of that word, with the aid of a good concordance. It is very impressive that, after the mention of the knowledge of the Lord in the beginning of salvation, the apostles then speak so much about going on to full knowledge of Him.

Ephesians 1:17: "The God of our Lord Jesus Christ, the Father of glory, grant unto you a spirit of wisdom and revelation in the *full knowledge* of him". Now these words were addressed to the people who had already received what the apostle called "the whole counsel of God" (Acts 20:27). It was to the Ephesian elders, you remember, that the apostle said that, during the long period in which he had been with them, he had not shunned to declare to them the whole counsel of God. And yet we find him, some time afterward, praying for them, that they may have a spirit of wisdom and revelation in the full knowledge of Christ.

*Behind the Scenes with the Bible*

On the stage of the world, a

也會被提議和被促使來藉着一本好的辭彙索引來計算這字詞的出現次數。在使徒們提及在得救初期的認識主之後，便多多說到要繼而全面認識主是十分顯著的。

弗 1:17：「我們主耶穌基督的神，榮耀的父，將那賜人智慧和啟示的靈賞給你們，使你們*真知道*祂。」這些如今是向那些早已得着使徒所稱為「神的整體旨意」（徒 20:27）之人說的。你也記得當時是對以弗所的長老說的，使徒說到在他一直和他們一起的長長日子中，他未曾避諱不向他們宣告神的整體旨意。然而我們發現在一段時間之後，他為他們禱告，祈求他們得賞賜智慧和啟示的靈，好使他們*真知道*祂。

*走到聖經場景的背後*

在世界的舞台上，有

wonderful drama is being worked out, set in all the branches of science: the earth - geology; the heavens - astronomy; life - biology; the human body - physiology; and the human mind - psychology. All these things - the world and man and history - are in the foreground. But with Bible in hand the Christian is led behind them all - behind the stage, so to speak, behind the scenes - into the background of these things. He is led into the very presence of God - to God behind it all. Moreover, with Bible in hand the Christian is brought to see that God is a God of purpose, a God of design, a God of plan; a God who has conceived and projected this wonderful design which is being worked out. And, as a third step, the Christian is led, through the Bible, to see that that great design, that great purpose, that great plan, with all the Divine resources for its accomplishment, is all centred and summed up in one Person, God's Son. The whole design, the whole scene, the whole intention, and all the Divine resources, are focused upon one Person; the Son of God. It all concerns Him.

一美妙的劇目正上演，其中包括所有科學的分枝：地球的地質學、天體的天文學、生命的生物學、人體的生理學、人思想的心理學。世界、人和歷史全有其顯著地位。但有聖經在手的基督徒是在這一切的背後來被引領的，是在舞台的背後，即是說在場景的背後，進到去這些事情的背景中。他是被引領進入神的同在，來到這一切背後的神那裏去。更且，有聖經在手的基督徒被領來得見神乃是一位有定旨的神，有立意的神，有計劃的神，一位正在作成祂所一直構想，企劃這奇妙立意的神。並且基督徒藉着聖經被引領來走上第三步，來得見為了達成那偉大的意圖、偉大的定旨和偉大的計劃，一切神聖手段全都集中和圍繞在神兒子這位身上；整個設計、整個場景、整個意圖，連同一切神聖手段都聚焦在神兒子這位身上，全都關乎到祂。

## *Seven Sections of the Bible*

Next, the Christian discovers that, in relation to that God of purpose, and to His great purpose concerning His Son, the Bible falls into seven distinct sections.

The first - the Creation - is comprehended in quite a small compass of the record. The Bible has much to say about the creation in relation to the Son of God. In Him, through Him, and unto Him were all things created (Col. 1:16). That is comprehensive!

The second, which we will call the patriarchal section, runs from the fourth chapter of Genesis almost to the close of the book in chapter fifty.

A third section, beginning with the book of Exodus, is what we call the Israelitish section. This runs from the beginning of the book of Exodus right to the end of the Old Testament. But it has some sub-sections. There is the priestly sub-section, running from the twelfth chapter of the book of Exodus to the first book of Samuel; the kingly or monarchical subsection, from the first book of

## *聖經的七部分*

在關乎到定旨的神，和關乎到祂兒子的偉大旨意上，基督徒隨後會發現聖經是劃分為七個不同部分的。

一、創造，所包括的記錄範圍相對上是小的。聖經多說到創造與神兒子的關係，萬物是在祂裏頭，藉祂和為祂而造的（西 1:16）。這是無所不包的！

我們稱為先祖部分的第二時期，是由創 4 章直至幾乎創 50 章的書卷結尾處。

我們稱為以色列部分的第三個時期，是以出埃及記來開始的，始於出埃及記，一直去到舊約的結束。但其中是有着分段的，就是由出 12 章到撒母耳記上的祭司時期；由撒母耳記上至列王記下和歷代志下的帝王或君主時期，王權被廢和人民被擄；還有遍及舊約最後部分的先知時期。

Samuel to the end of the books of Kings and Chronicles, where the kingship is set aside and the people go into captivity; and the prophetic subsection, which occupies the last quarter of the Old Testament.

The fourth of the main sections of the Bible comprises the Incarnation, the Life, Death and Resurrection, of God's Son.

The fifth, a short but very important section, embraces the forty days after His Resurrection.

The sixth section is the heavenly session of the ascended Lord, with its two aspects - the advent of the Holy Spirit, and the birth, vocation and completion of the Church.

The seventh and final section - the Son coming in His Kingdom - has various aspects and implications and effects, in three particular connections: firstly, in relation to the Church; secondly, in relation to the nations; and thirdly, in relation to Satan and his kingdom.

### *The Patriarchal Section*

In the patriarchal section of the Old Testament, we find seven

聖經的第四和主要的部分包括神兒子的成為肉身、生平、死亡和復活。

雖短卻是十分重要的第五部分，包括祂復活後的四十日。

第六部分是升天的主的屬天階段，包括兩方面：聖靈的降臨和教會的生出、召命和完成。

第七和最後的部分有着不同方面、意味和後果的神子之國的降臨，包括三個特別的聯繫：一、教會；二、列國；三、撒但和祂的國度。

### *先祖時期*

我們在舊約的先祖時期發現到七個佔據主

outstanding personages, who dominate the scene. Seven, as we know, is the biblical number for spiritual fulness or completeness; and, if we rightly understood the significance of these seven men, who were Divinely and sovereignly chosen for this very purpose, we should see that in them God has outlined seven features of His Son, which give a complete spiritual portrait of Him. Here are the seven dominating characters of that period: Abel, Enoch, Noah, Abraham, Isaac, Jacob, Joseph. Every one of these represents a distinct feature in the drawing of the portrait of Christ.

*Abel:* the door of Heaven had been closed to Adam, but reopens to a man who was prepared to let go everything in this life in order to serve the thought of God. Cain tried in his own way to get through the door of the garden, but found it closed and barred to man - there was no access. To Abel the closed door of Heaven re-opened: Abel got through because he was prepared to let go everything in this life, and even life itself, in order to correspond to the thought of God.

要場面的突出人物。正如我們知道，七是聖經中屬靈上完滿和完全的數目；我們若能正意地明白那神聖地和至尊地因其重要性而被選上的七個人，我們必能得見神在他們當中所勾劃祂兒子的七個特點，刻劃出的是祂完整的屬靈模樣。這時期的七個主要人物是：亞伯、以諾、挪亞、亞伯拉罕、以撒、雅各和約瑟。每一個所展示的都刻劃基督模樣的獨特特質。

*亞伯：*天門已因亞當而關上，卻為着那預備好為了符合神的思想來在今生凡事上放手的人來重開。該隱用他一己的方法來進入伊甸園的大門，卻發現是關閉了和人被禁止進入而不得其門而入。這關閉了的天門為亞伯來重開。亞伯得以通過，是因為他預備好放手今生的凡百事物，甚至乎是生命本身，為的是回應神的思想。我們在這得見

Here we can see an outstanding feature of the Lord Jesus.

*Enoch*: the man who alone walked with God on this earth when everyone else walked away from or far from God. The Lord Jesus did that, and He was probably the only man who did that in His day. He walked with the Father, as no one else did. And so, when everyone else was walking apart from God, or away from God, Enoch walked with God.

*Noah*: the man who lived in the light of a coming day of judgment and renewal, and worked in relation to that day. The whole life of Noah was a long-drawn-out business. Tested by time; tested by all appearances which seemed to contradict and deny the line that he had taken; tested perhaps supremely by his utter loneliness, yet he lived and worked through a long life in the light of a day to come - a day of judgment, and a day beyond judgment in renewal. Is not that a picture of the Lord Jesus?

*Abraham*: the man whose portion alone was the Lord. "Fear not, Abram: I am thy...reward" (Gen. 15:1). That is all. A man

主耶穌的一個顯著特質。

*以諾*：當每一個當世的人都背神而行，越走越遠時，他是獨個兒與神同行的人。主耶穌也這樣作，祂也可能是祂的日子中唯一這樣作的人。祂與父同行，別無一人這樣行。以諾與神同行時人人都背神而走，遠離神。

*挪亞*：他活在審判和更新之日要來的光中，並為這日來工作。挪亞整生作一曠日持久之工，受時間的考驗；受所有表面跡象似乎都與他所持的態度相反和被否定的考驗；也許因着他的徹底孤單而受着極度的考驗。然而他所經歷的長長人生，是在要臨到之日的光中來活和工作的，這日是審判之日，和超越審判的更新之日。這不就是主耶穌的寫照麼？

*亞伯拉罕*：他的分獨獨是主。「亞伯蘭，不要怕！我是你的賞賜。」（創 15:1）僅此而已。被

deprived of his country and deprived of all foothold in the land of his sojourn, he went up and down that land as "a stranger and a sojourner" (Gen. 23:4), but his portion was the Lord. We are told that he was looking for "a better country...a heavenly"; for "the city...whose builder and maker is God" (Heb. 11:16, 10). Abraham's alone portion was the Lord. There is very much more in it than that, but that sums it up. And such was the Lord Jesus. What a lonely life was His, and, so far as things here were concerned, what a life of forgoing, of deprivation! But the Father was His portion, and that was enough for Him.

*Isaac*: the living embodiment of the fact that there is a life which cheats death of its prey, renders death null and void and leaves it behind, and goes on. Again, that is the Lord Jesus: a life which all the time declares that death is vanquished; and death is cheated; life that goes on and ever on, triumphant over death.

*Jacob*: Jacob was a man who came to know *the* thing which the Lord Jesus knew, and which

奪去家國和旅居腳掌所踏之地的他作為「寄居的外人」(創 23:4)來在那地遊走，他的分只是耶和華。我們得知他尋找那「天上更美的家鄉.....那座有根基的城，就是神所經營所建造的。」(來 11:16, 10)亞伯拉罕唯一的分就是耶和華。這總括他一生的話其中所包含的比這多得多。主耶穌也是這樣。就着世物來看，祂有的是何等孤單的人生；祂的生命何等的被棄絕和被剝奪！但天父是祂的分，這於祂已足夠。

*以撒*：他是一個事實的活潑體現，就是生命能夠不至成為死亡的獵物，叫死亡無效，留在後頭，得以繼續前行。主耶穌也是這樣，祂的生命全時間都來宣告死亡被擊倒，能逃脫死亡，生命得以持續，永遠持續，得勝死亡。

*雅各*：他認識到主耶穌所認識的，也許就是比任何事物更能標誌着

characterized Him perhaps more than anything else: that it is only the life in the Spirit that is ascendent life. Jacob made a very thorough and exhaustive trial of gaining ascendancy in the flesh. The day came when his flesh was smitten, and he was weakened and broken. He discovered in that moment that ascendancy is not by the wit and cunning and strength of the flesh, but wholly by the Spirit. The Lord Jesus lived on that principle. God brought Jacob through to the ground of His own Son - the ground of ascendancy in the Spirit.

*Joseph:* he sums up all the others and embodies the great truths of Christ: suffering and glory.

Here, then, in outline, we have God's portrait of His Son. Now remember: it is said that it was by the Son that all things were created (John 1:3; Col. 1:16). The end of the first section, the creation, therefore, is arrived at by the Son. What is He doing after that? It is true that God has entered into His rest - but what is the Son doing? Has the Son sat down and said, 'That is the end of everything'? For

他的，就是惟有聖靈中的生命才是高升的生命。雅各在肉身中得着高升上經歷十足和徹底的試煉。當他的肉體被擊倒的那日來到時，他便軟弱倒下。他在那一刻發現高升不是靠着機智、狡猾和肉體的力量，而是全然倚靠聖靈。主耶穌是在這原則中來活的。神領雅各經過祂自己兒子的境地，就是在聖靈中高升的境地。

*約瑟：*他是所有其他人的總匯，包含基督的受苦和榮耀等偉大真理。

我們在這裏已勾劃出神兒子的神的模樣。那麼當謹記，所告訴我們的是「萬物是藉着神兒子造成的」(約 1:3; 西 1:16)。因此創造這第一部分的結束是藉着神的兒子來到的。之後祂作甚麼？神已進入祂的安息是對的，但子作甚麼？子有否坐下來說：「這是萬物的結局？」在這長長的時段

the whole of that long period afterward, what is the Son doing? The Son is active in the inculcation of Himself in the lives of those seven men. He is building Himself into their spiritual experience. He is bringing out the lines of His own character in this sevenfold way. The only profitable and right way to study the Patriarchs is to study them in the light of Jesus Christ. They are interesting as human studies, but that will not get you anywhere. If you can see that what God is after, what He has committed Himself to, and what the Son is engaged upon, is to reproduce Himself in the spiritual life of men, then you have something to bring you into a knowledge of Christ that is helpful knowledge, building knowledge, constructive knowledge, knowledge that is power and life.

### *The Israelitish Section*

The next section, the Israelitish period, from Exodus to Malachi, is divided subsectionally into, firstly, the priestly aspect, from Exodus 12 to the first book of Samuel; secondly, the monarchical aspect,

後，子作甚麼？主活潑地在這七個人生命中反覆灌輸祂自己。祂是在他們的屬靈經歷上建立祂自己的。祂循這七方面來刻劃祂一己特質的輪廓。研讀先祖的唯一有益和正確的方法就是在耶穌基督的光中來研讀。他們就如同人類學問般有趣，但後者不會領你到任何地方。你若到頭來明白到神的所是、祂將自己交付的目的、和子所作的，就是為了在人的屬靈生命中來重現祂自己，那麼你便得着一些能領你對基督有所認識，就是有用的知識、開發性的知識、建設性的知識、和乃是權能和生命的知識。

### *以色列階段*

以色列時期這下一階段是由出埃及記到瑪拉基書，細分為：一、由出 12 章到撒母耳記上的祭司時期；二、由撒母耳記上到代下 36:21 的君王

from 1 Samuel to 2 Chronicles 36:21; thirdly, the prophetic aspect, from Isaiah to Malachi.

### *(a) The Priestly Aspect*

In order to appreciate the significance of the priestly aspect of the Israelitish section, it is necessary to recognise the Divine meaning in choosing Israel; that is, to recognise Israel's place and nature and vocation. Very much has been said and written regarding the Jewish people, and what a wonderful people they are. They have been called the most wonderful people in history. Comment has been made on what is termed 'the Jewish genius for religion'. I do not so read the Bible! Anything at all wonderful about these people was not due to themselves at all, but wholly to the grace of God.

What the Bible reveals as to the children of Israel is not their 'genius for religion', but the fact that they were a people no better than, if as good as, many others. Their outstanding characteristic was rather a genius for covetousness and selfishness and

時期；三、由以賽亞書到瑪拉基書的先知時期。

### *(a) 祭司時期*

為了領會以色列時期中祭司方面的重要性，就必須要認識神選上以色列的神聖意義，就是要認識到以色列的地位、本質和使命。已多有寫作說到關乎這猶太的民族，他們是何等奇妙的民族。他們被稱為歷史上最奇妙的民族。所給與的評價就是稱為「猶太式的宗教奇才」。我不是這樣來讀聖經的！這民族的奇妙所在並不是因着他們自己，全然是因着神的恩典。

聖經所向我揭示的以色列民不是他們在信仰上的天才，而是他們不比其他民族好，極其量是一樣好。他們與眾不同的特徵乃在當他們的利益受着威脅，或他們的雄心被阻撓時所顯出來的貪

hard-heartedness and stiffneckedness and murder, if their interests were threatened or their ambitions frustrated. Stephen rightly summed up their history when he said to their leaders in his own time: "Which of the prophets did not your fathers persecute? and they killed them which shewed before of the coming of the Righteous One" (Acts 7:52). "Which of the prophets did not your fathers persecute?" There is a challenge. In that marvellous discourse of Stephen, the whole history of Israel was taken up and presented in very dark lines. Not a genius for religion - very much to the contrary! God's own categorical statement about Israel was: 'I did not choose you because you were better or greater than other peoples' (Deut. 7:7).

Why, then, did God choose such a people? How could such a people come to full acceptance with God and have access to God, stand in His love, draw out all His favour, stir Him to fierce jealousy on their behalf - how could that be with such a people? Let it then at once be recognised that their whole life was based upon the mediatorial

婪、自私、無情、頑固和凶殺。司提反在他對當時的領袖們說話中，正確地統合他們的歷史：「哪一個先知不是你們祖宗逼迫呢？他們也把預先傳說那義者要來的人殺了。」（徒 7:52）「哪一個先知不是你們祖宗逼迫呢？」其中有的是宣佈反對。在司提反的奇妙論述中，所提及和呈現的以色列人整個歷史都是其黑暗的一面。這不是信仰上的特徵，恰恰大大相反！神自己關乎到以色列人的明確陳述是：「耶和華專愛你們，揀選你們，並非因你們的人數多於別民。」（申 7:7）

那麼為甚麼神揀選這樣的民族？這樣的民族怎能得着神的全然接納，並得以進到神面前，得站在祂的愛中，引發祂的一切喜悅，因他們之故鼓動神強烈的嫉妒，怎能是這樣的民族？那麼該立時確認的是他們的整個生命都是基於那中介

principle: a holy priesthood, a holy altar, holy sacrifices and offerings, blood sacrifices of creatures without spot or blemish, meal offerings of very fine-ground flour, meat offerings of that in which the closest inspection could detect no trace of corruption. Everything proclaimed with a loud voice that - not for a wonderful people at all, not for a people with a genius for religion and goodness - but for the chiefest of sinners, the most hopeless of men, the most disobedient, most provocative, most reprobate, most unfaithful people on earth - for *such*, God has provided a basis for the closest intimacy with Himself! Let anyone who despairs of themselves read Psalm 105, and then, having read it, turn to the Psalms immediately preceding and following it. In Psalm 105 you have the long-drawn-out, monotonous story of the unfaithfulness and unreliableness of that nation. And yet all the way along He forgave, and He forgave, and He forgave.

The history of Israel can only be read in the light of Jesus Christ. He is the only explanation. Israel is

的原則，一個聖潔的祭司制度，一個聖潔的祭壇，一個聖潔的祭禮和獻上，無瑕無疵動物的血祭，搗得極幼細麵粉的素祭，最仔細檢查下沒有任何殘疾痕跡的祭物。每一樣都大聲宣告，這完全不是一個奇妙的民族，也不是一個有着信仰和美德特徵的民族；而是罪人中的罪魁，是地上民族中最無希望、最不順服、最惹人發怒、最為神摒棄和最不信實的。神竟為着這樣的民族提供了與祂自己有着最緊密親近的基礎！讓任何對他們自己絕望的人來讀讀詩 105 篇，讀過之後，立即翻閱前後的詩篇。你在詩 105 篇中有的是一個不信實和不可靠國家的冗長和單調故事。然而祂一路上都來饒恕，饒恕，饒恕。

以色列人的歷史只能在耶穌基督的光中來讀。祂是唯一的解釋。以

God's great object-lesson of grace: grace providing all that which is lacking in man, but which is essential to fellowship with God. God provides it Himself. Israel shows forth - not her own greatness, not her own goodness, not her own genius, but just the greatness of Christ, who, for such as they and such as we, is "made unto us wisdom from God, and righteousness and sanctification and redemption" (1 Cor. 1:30). For what purpose? "That no flesh should glory before God" (vs. 29). All the glory comes to Christ. God thought it worth while to take that long section of human history and constitute it in such a way as to set forth, in a people and through a people, to the nations, to the world, to sinful and worthless men, His wonderful grace - His 'grace which is in Christ Jesus' (cf. 1 Tim. 1:14).

### *(b) The Monarchical Aspect*

The monarchy runs from the first book of Samuel to the end of the second book of Chronicles. The supreme factor in the monarchy was that of glory: God's glory manifested, enjoyed and displayed

色列人是神恩典上的一大實物教材，神所親自提供的恩典全是人所缺乏，卻是與神相交上必不可少的。以色列所顯示的不是她一己的偉大、美善、特質，而只是基督的偉大。於他們和於我們亦如是，祂「成為我們的智慧、公義、聖潔、救贖。」（林前 1:30）這有何目的？「使一切有血氣的，在神面前一個也不能自誇。」（林前 1:29）所有的榮耀都臨到基督。神認為花上長長的人類歷史來以這顯明的方式構建這個是值得的，就是在一個民族中和藉他們來向列國，向世界，向有罪和不配的人顯明祂奇妙的恩典，祂「在基督耶穌裏格外豐盛的恩典」（參看提前 1:14）

### *(b) 君王時期*

君王時期由撒母耳記上去到歷代志下。君王時期的要素就是榮耀，神所彰顯的榮耀，蒙祂恩典之子民所得享和得顯明的。正如我們所見，他們

in the people of His grace, - for, as we have seen, they are indeed that. Now, because they are such, they are to be the people of His glory. The throne is the symbol of ascendancy, of power, authority, dominion. It was intended to be the expression of a 'glorious high throne' set in the heavens (Jer. 17:12).

We are told that David went in and sat before the Lord and said: "Who am I, O Lord God, and what is my house...?" (1 Chron. 17:16). The Lord said to David: "I took thee...from following the sheep" (vs. 7). David - a man of humble and despised beginning, of little account in the eyes of his own brothers, and of less account in his own eyes. David - a man whose faults and weaknesses are written in large letters and not hidden by God. Things which we fain would cover, and which we wish were not in the Bible - acts of murder, treachery, passion - the Spirit of God has had written and preserved for all time. This is not the story of a man who is outstanding for his perfection and moral excellencies. Indeed, there are good things about David, there

實在是這樣。並且因着他們這樣，他們如今也成為祂榮耀的子民。王權是權勢、權力、權柄和主權的象徵，也是本意是「安置在高處榮耀的寶座」（耶17:12）的表述。

我們都知道大衛進到神面前坐下來說：「耶和華神啊，我是誰，我的家算甚麼？」（代上17:16）耶和華對大衛說：「我從羊圈中將你召來。」（代上17:7）大衛開始時是一個謙卑和被輕視的人，在他弟兄中和他一己的眼中都是沒有分量的。大衛的過失和軟弱都以大寫字來記寫，也不為神所隱藏。我們所想掩蓋的，就是我們不欲記在聖經中的，那些謀殺、背信和情慾之舉，神的聖靈都已記寫下來，永久保存。這並非一個在他的無缺點和道德上之美德出眾之人的故事。大衛實在有其美善之處，有其奇妙之處；神卻顯明他的另一

are wonderful things about David; but God has given this other side. He is a *man*, and a man compassed by all the weaknesses and passions of humanity; falling into the deep, deep mire of sin - terrible sin.

Then consider Solomon. Think of his beginning, the handicap of his birth, the sin in which he was born, the iniquity in which he was shapen. Have you never felt a shock reading the eleventh chapter of the first book of the Kings? Here is the man for whom God had done everything: the man whom God had endued and endowed with wisdom above all men, with riches and honour and power beyond all precedent; standing out, as he did in those days of his glory, head and shoulders above everyone else by Divine blessing: and yet, with all that God had done, his real nature was revealed, and in that terrible chapter - "Now king Solomon loved many strange women" there begins the story of decline and downfall, the awful tragedy of a man going down into the muck and the mire of human iniquity, leading directly to the division of the kingdom and the terrible line of tragedy in the

面。他是一個人，一個滿是軟弱和人類情慾纏繞的人，落在可怖的罪，深深的罪惡泥沼中。

之後來看看所羅門。想想他的開初，他出生時的不順利，他出生時所陷在的罪中，他是在罪孽裏生的（詩 51:5）。當你讀王上 11 章時有否感到震驚？這人是神曾為他作了萬事的，神曾授與和給與他的是超乎萬人的智慧，其豐富、尊榮和能力是前無古人的；在他的日子中所得的榮耀是出眾的，所蒙的神聖恩福是比任何人都高很多的。然而在那可怖的一章中得見，神所作的一切所揭示的是他的真本性，「所羅門王.....又寵愛許多外邦女子。」（王上 11:1）那裏開始了衰落和敗落的歷史，就是人陷進污穢和人類罪惡泥沼的可怖悲劇，直接帶來王國的分裂，和王朝一系列的可怖悲劇，造成了至終的流亡。這就是所羅門，看

monarchy, issuing eventually in the exile. That is Solomon. It seems almost unthinkable that such a man should have such a downfall.

Even the Lord Himself did that: He spoke of "Solomon in all his glory" (Matt. 6:29). Why did God go out of His way to do all that with, and for, David and Solomon?

The answer is found in the New Testament, quite clearly and definitely. Read the passages in the New Testament where David and Solomon are linked with the Lord Jesus. God always had His Son in view. In David and in Solomon God was as it were throwing upon the screen a symbolic presentation of the kingdom of His Son, with all the glory and the blessing that would come to His people through grace, by Jesus Christ. That is the explanation of the period of the monarchy. It has no meaning otherwise. By means of these people God is drawing upon the canvas of history the great truths concerning His Son. He portrays first, in the priesthood, the great truth of redeeming grace: everything is provided to bring a people into His presence in

來這樣的人落得這樣的敗落幾乎是人想不到的。

主自己也曾這樣說到「所羅門極榮華的時候。」(太 6:29)為何神以這樣的方法來為大衛和所羅門作這一切？

在新約中可找到十分清晰和確實的答案。新約的經文中讀到大衛和所羅門時是聯上主耶穌的。神總是記掛祂兒子的。神在大衛和在所羅門身上就像在螢幕上投影祂兒子之國的象徵性的影像一樣，滿有從耶穌基督藉恩典而臨到祂子民的所有榮耀和恩福。這就是君王時期的解釋，別無其他意思。神藉着這些人民來在歷史的畫布上繪畫關乎祂兒子的偉大真理。祂先來在祭司制度上繪畫救恩的偉大真理，所提供的每一樣都是要領子民進入祂的同在來得着毫不暗晦的相交。之後，祂在君王時期來繪畫恩典必會引領來到藉基督耶穌而有的榮耀的圖

unclouded fellowship. Then, in the monarchy, He draws the picture of what grace will lead to: it leads to glory through Christ Jesus.

### *(c) The Prophetical Aspect*

The third sub-section, the prophetical, falls into two periods: that before the captivity and that after the captivity. Now the prophetic ministry was intended to re-present the full mind of God as to His Son and His people, and through them to the nations. The prophets were the bulwark against the incorrigible downgrade tendency of the people of God. It is always there, this downgrade tendency, even in the Lord's people, and the prophets were the bulwark against that tendency. They either encouraged or combated priests and kings in relation to this matter, and in so doing they stood for the Divine meaning both in the priesthood and in kingship: that is, holiness, incorruptibility, righteousness, and truth. But they were oppressed by the hopelessness of their own immediate times, and so spoke much of a coming day, and a

畫。

### *(c) 先知時期*

第三個分段就是先知時期，也分作被擄前和被擄後兩個階段。先知的職事原意是要重新向神的兒子和祂的子民來呈現神的完滿心意，且藉着他們臨到萬國。**先知乃是防止神子民無可救藥之敗落傾向的屏障。**這敗落的傾向總是在那裏，甚至在主的子民中，而先知就是防止這傾向的屏障。他們在這事上一是鼓勵，一是反對祭司和君王，他們這樣作是同時站在祭司和君王的神聖意義上，即是聖潔、廉潔、公義和真理。但重壓他們的是他們一己當前時代中的無望，因此他們所說的大多是論到將來的日子和將來的那一位。那一位臨到的那日是先知們的力量、盼望和靈感啟示。對於他們來說，救恩和榮耀都是在那要來的那位裏

coming Person. The day of that Person was the strength, the hope, and the inspiration of the prophets. For them salvation and glory were in the coming One.

When Jesus put this question to His disciples 'Who do you say that I am?' - they gave answers from public opinion which brought forward the prophetic hope; but to Him this was insufficient. *He* was the answer to that hope, and so He pressed them for their answer in order to see whether they had arrived at that point.

They had been with Him for some three very full years, in which time they had seen His works, heard His words, known Him in person, in the flesh. The time is finished, and there away up in the North, as He turns His face towards Jerusalem (to be the scene of the last moments of His life here on earth) He probes, He probes with this question: "Who do men say that I the Son of man am?" (Matt. 16:13). Getting a variety of answers as to what men were saying, He brings the question straight home: 'Who do you say that I am?' He is asking, 'What does it all amount to,

面。

當耶穌問門徒「你們說我是誰？」時，他們給與的答案是來自先知所盼望眾所週知的看法，但祂不因此而滿足。祂乃是這盼望的答案，因此祂進而要得他們的答案，為的是要看看他們究竟達至這個沒有。

他們已與祂一起足足三年之久，他們在這期間得見祂的工作，得聽祂的話，認識肉身中之祂的為人。時候已到，那時身在北方，祂轉臉朝向耶路撒冷（就是祂在世上生命最後一刻的場境），祂查問，祂以「人說我人子是誰？」（太 16:13）這問題來查問。當得着人們說到各式各樣的答案時，祂便直接了當來問「你們說我是誰？」（太 16:15）這問題。祂是問：「你們如何說？到頭來你們如何說？你們都聽到這一

for you? After all, what does it amount to? You have heard it all, you have seen it all, you have been in touch with it all: now, what does it amount to? What is your apprehension of Me? What is your conclusion? How much have you really seen, after all?' Now, although Peter gave an answer which in itself satisfied the Lord Jesus, it was a transient, fleeting illumination, for so soon afterwards the man who said it denied his Lord. From the Gospels we are led to one sad conclusion: that, although they had companied with Him in close association, heard all that He had to say and seen all that He had to do, though they had listened to Him and watched Him, they had not really *seen* Him. They had not *seen*. They knew their Bibles - they knew Moses, they knew the Psalms, they knew the prophets - but they had not seen *Him*. That is the thing that He makes perfectly clear. And - this is what I am coming to - because they had not really seen, disaster overtook their lives as disciples. That is why they all forsook Him and fled; that is why the leader amongst them denied Him thrice,

切，你們也看見這一切，你們也遇上這一切，好了，你們如何說？你們如何理解我？你們作何結論？到頭來你們實在有多少看見？」雖然彼得所給與的答案本身是叫主耶穌滿意的，也不過是一瞬間的閃現亮光，因為這說話的人很快就否認他的主。從福音書中我們得知一個可悲的結論：雖然他們與主有着緊密的同在交往，得聽祂一切的話，得見祂一切的作為；雖然他們曾聽祂和見祂，卻不是真的看見祂。他們未曾看見。他們認識他們的聖經，認識摩西，認識詩篇，認識先知，但他們看不見祂。這是祂十分清楚的。這也是我即將要說到的，因為他們不是真的看見，災難便突襲他們作為門徒的生命。他們就是因此之故全都棄絕祂來逃走；因此之故他們當中作領頭的三次激昂地和竭力地否認祂；因此之故在釘十字架之後，他們就四散，幻想破滅和毫無盼望。他們未曾真的理

passionately and vehemently; that is why they are found, after the Cross, scattered and disillusioned and hopeless. They had not really apprehended Him.

I come back then to our main question: the fundamental importance of an adequate apprehension and knowledge of Christ, as born in our hearts by the Holy Spirit. We could sum up by saying that the Bible has but one object from beginning to end, and that is to reveal the mind of God concerning man, with a view to bringing glory to God in man's eternal good. But the one means of that revelation is God's Son. He not only *brings* God's mind to us - He is God's mind *for* us. He is not only the Word as an utterance - He is the Word as a Person. Therefore the whole Bible is comprehended and governed by Christ. He answers the one purpose of it all - past, present, future and eternally. Christ is central, Christ is supreme, Christ is universal, Christ is dominant in all. The Christian life will be greater or smaller according to our spiritual apprehension and knowledge of Christ, through what Paul calls

解祂。

我回到聖靈存記我們心中的主要問題：適切地領悟和認識基督的基本重要性。我們能總結說，**聖經由始至終只有一個目標，就是向人揭示神的心意，目的是要為着人的永恆福祉來將榮耀歸與神。而啟示的其中一個手段就是藉着神的兒子。**祂不單止將神的心思帶給我們，祂且是神給與我們的心思。祂不單止作為所發出的道，祂就是道本身。因此整部聖經都是藉基督來領悟和管理的。過去、現在、將來和永恆的目的祂全都回應了。基督為中心，基督是至高的，基督是普及的，基督在一切之上為首。基督徒生命強弱是根據我們屬靈上領悟和認識基督的多寡，就是按保羅所說「並且照明你們心中的眼睛」（弗 1:18）來定奪的。基督是萬物的總匯，

'having the eyes of our hearts enlightened' (Eph. 1:18). Christ is the sum of all things; and the kind of Christians we are and the measure of His fulness to which we shall attain will be determined exclusively by our knowledge of Him. | Sub

## Chapter 2 - The Essential Seal and Constitution of the Christian Life

*Reading: Acts 18:24-19:6a.*

*"Did ye receive the Holy Spirit when ye believed?"*

### *The Terms Explained*

"If any man hath not the Spirit of Christ, he is none of his" (Rom. 8:9). This clearly indicates that the possession of the Holy Spirit is essential and indispensable to the Christian life.

Then, when we go on to speak of the 'seal', we think of other words such as those used by Paul in his letter to the Ephesians: "Having...believed, ye were sealed with the Holy Spirit of promise" (Eph. 1:13). Note that it was the Ephesians to whom was originally put the question: "Did ye receive the Holy Spirit when ye believed?"

我們屬那一類的基督徒，我們能得祂甚麼量度的豐盛，必定全然取決於我們對祂的認識。

## 第二章 基督徒生命的基本印記和構造

*讀經：徒*

*18:24-19:6。 「你們信的時候受了聖靈沒有？」*

### *用語釋義*

「人若沒有基督的靈，就不是屬基督的。」（羅 8:9）這明顯說到得着聖靈是基督徒生命中是基本的和必不可少的。

那麼，當我們繼而說到「印記」時，我們便想到保羅在以弗所書中所說另一經文：「你們.....既然信祂，就受了所應許的聖靈為印記。」（弗 1:13）留心「你們信的時候受了聖靈沒有？」（徒 19:2）這問題原本是向以弗所人發問的。因着他們

Upon their testimony of faith, they did receive the Holy Spirit, and, years afterward, the Apostle wrote to them the words that we have just quoted. The word 'sealed' implies 'putting the seal upon a transaction': something quite certain, quite precise, belonging to a moment; a definite act - "*ye were sealed with the Holy Spirit*".

And then when we go further and speak of the 'constitution' of the Christian life as by the Holy Spirit, we think of such words as those used by the Lord Jesus Himself to Nicodemus: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit" (John 3:6): indicating a definite, distinct, different kind of person, one with a different constitution, a person who is constituted in a different way. "That which is born of the Spirit" is *different* from "that which is born of the flesh". One is flesh, the other is spirit.

### *Initial Reception of the Holy Spirit*

The old Authorized (or King James) Version reads: "Have ye received the Holy Ghost since ye believed?" Now, the word here in

在信上的見證，他們得着聖靈。多年之後，使徒便將我們剛引述的經文來寫給他們。「印記」一詞意味着在一項交易上蓋印，來顯明某事在某時某刻的十分肯定和十分明確。「你們受了聖靈為印記」乃是一明確之舉。

之後當我們繼而藉着聖靈來說到基督徒生命的構造時，我們是想到主耶穌本人向尼哥底母所說的話：「從肉身生的就是肉身；從靈生的就是靈。」（約 3:6），所說到的是一明確、獨特和不同種類的人，有着不同的構造，是一個以有着不同方式構造的人。「從靈生的」是不同於「從肉身生的」。一個是肉體，另一個則是靈。

### *初次得着聖靈*

欽定本聖經說到「你們信之後受了聖靈沒有？」但原文不是說到「你信之後」。它不是說

the original text does not mean 'subsequent to your believing'. It does not mean: 'Did you, at some subsequent time after you believed, receive the Holy Spirit?' The Revised Version corrects the translation and says: "Did ye receive the Holy Spirit *when* ye believed?" And that is correct, and true to the whole teaching and meaning of the New Testament. The point is that believers in the Lord Jesus Christ are supposed to receive the Holy Spirit at *the time when* they believe, when they definitely exercise saving faith in Him.

*(a) What the Passage Records: The Foundation of a Great Church and of Great Ministries*

The importance of this incident is seen in two aspects. Firstly, you note that this is the beginning of a great church - the church at Ephesus. Little need be said, to those who are familiar with the New Testament, by way of emphasizing or proving the importance of the church at Ephesus. It was to that church, as to one of a circle, that the Apostle Paul wrote the greatest document in the

到「你有否在你相信之後，接着得着聖靈？」修定本改正了翻譯，說：「你們信的時候受了聖靈沒有？」這才正確，符合新約的整體教訓和意思。重點在於在主耶穌基督裏的信徒本應該在他們相信的*同時*來得着聖靈，就是在他們確實在祂裏頭運用得救的信心之時。

*(a) 經文所記錄的是偉大教會和偉大職事的基礎*

這事情的重要性可在兩方面來得見。一、你留意到這是以弗所教會這偉大教會的開始。對於那些熟悉新約的人來說，強調或證明以弗所教會的重要性是少有需要的。使徒保羅在世界歷史上所寫的最偉大經卷，是給與整體之一的那間教會的。這完全不言過其實。從來所記寫最偉大的

history of the world. That is not exaggerating at all. The greatest document that has ever been written is Paul's letter 'to the Ephesians' so-called. It was probably a circular letter to a number of churches, of which Ephesus was one. But no greater letter or document exists. I invite you to investigate it and see if you can exhaust it. It will take you back into eternity past; it will take you through the outworking of the counsels of God through the ages; and it will take you right on into "the ages of the ages", showing you God at work in Heaven, in earth and in Hell, in the whole universe: a mighty, mighty document, written to the church that we see here in our passage coming into being.

Note, then, the place of the Holy Spirit in the foundations. How careful the Apostle was to make sure that the beginning was right, that the foundation was sound! It was going to have to carry an immense superstructure, and it must be trustworthy. Hence to the nucleus of that great church - perhaps only twelve disciples - he puts the question: "Did ye receive

經卷是保羅號稱「給以弗所人」的書信。這也許是一封在眾教會中傳閱的信件，而以弗所是其中的一間。但現存的書信或經卷中，沒有一個比這更偉大。我邀請你來研究它，來看看你能否徹底提取它。它會領你回到亙古的永恆，它會領你穿越神歷世歷代所作成的旨意，它也必會領你正確地進入世代中的世代，給你看見神在天上、地上、陰間和整個宇宙間的工作。我們在下文中得見這一封寫給教會的非凡書信的得以成真。

當留心聖靈在根基上的地位。使徒何等小心來確定這開始是對的，這根基是正確的！它必須承載得起龐大的上構建物，它也必須是可信靠的。因此對於這偉大教會的核心，也許只有十二門徒，他發出這問題：「你們信的時候受了聖靈沒有？」想想使徒保羅接着

the Holy Spirit when ye believed?" Think of the ministry of the Apostle Paul subsequent to this question. For three years he tarried at Ephesus, and at his final interview with the elders or leaders of that church, during the course of his last journey before his imprisonment, he was able to say to them, in retrospect: "I shrank not from declaring unto you the whole counsel of God" (Acts 20:27). For three years, such a man as this was giving out all that he then could give of his knowledge of the Divine counsels.

Here was a church being founded and formed for tremendous purposes and with tremendous capacity. What spiritual capacity it requires to be a church like that - to be able to take all that an apostle such as Paul could give! That is a very testing thing. Those who minister in the Word of God, and in the Holy Spirit, know very well the capacity of their hearers by the liberty that they have to give the message. Sometimes they find themselves limited because their hearers cannot take more. They may not

這問題之後有的職事。他在以弗所停留了三年，在他最後的行程，他與教會的長老或領袖有着最後的面見，他能對他們回憶說：「因為神的旨意，我並沒有一樣避諱不傳給你們的。」（徒 20:27）這樣的人三年之久將他對神聖旨意的認識都傾囊相授。

這裏說的教會，其建立和形成有其非常的目的和非常的容量。像這樣的教會所需要的是何等的屬靈容量，能承受一個像保羅的使徒所能給與的所有！這是一十分難應付的事情。那些在神話語上和聖靈上有職事的人，極之認識他們聽眾的容量，是藉着他們**送出信息時**有的自由度。有時他們發現他們**受限制**，是因着他們的聽眾**不能有更多的承受**。他們也許不認識他們，他們卻覺知限

know the people, but they are conscious of the limitation. At other times they find themselves completely released, able without any difficulty to give all that they have. They are moving in the Spirit, and those to whom they minister have capacity.

Now these people at Ephesus had capacity. In those three years they could receive "the whole counsel of God", and later they could receive this matchless letter which the Apostle wrote from his prison. A church with such capacity - and, let me add, Christians with such capacity - must know in a very real way what it means to receive the Holy Spirit. The receiving of the Holy Spirit is the beginning, the foundation, of all the work of building and enlarging.

Paul's ministry was a great ministry here, amongst these believers. Let us recall that Timothy, also, was a minister of the church at Ephesus, and that his ministry was enriched, constituted, inspired, instructed, by Paul himself. Paul was able to say that Timothy had followed his teaching and conduct (2 Tim. 3:10). Yes, Timothy had

制所在。在別些時候他們發覺他們是完全釋放的，能毫無困難地送出他們全所有的。他們是在聖靈的驅動之下，並且他們所服事的人是有容量的。

以弗所人是有容量的。在這三年中，他們能接收神的整體旨意，往後他們能接收使徒從他獄中所寫的這無匹的書信。一個有這樣容量的教會，容我補充，有這樣容量的基督徒，必須以十分真確的方式來認識這是指着得聖靈來說的。得聖靈乃是所有建築和擴大工程的開端和根基。

保羅在這裏的職事乃是在這些信徒中的偉大職事。讓我們來回想提摩太，他也是以弗所教會的傳道人，而他的職事是大大受保羅本人所充實，任命，感召和教導的。保羅能說提摩太是遵從他的教導和指導的（提後 3:10）。是的，提摩太

been in close association with the Apostle, for a long time and over a wide area, and he ministered at Ephesus. And then we remember that the great Apostle John was an elder of the church at Ephesus. What wealth John has given us, in Gospel, Letters and Revelation! What a church this was! What a church it became from these twelve believers! And it all sprang out of the receiving of the Holy Spirit. I commend to you a study of the place of the Holy Spirit in the letter to the Ephesians. He has a very large place in the letter from beginning to end.

### *(b) What the Passage Teaches*

The first aspect of the significance of our passage, then, is the church itself and the ministries that were fulfilled in it. It can be divided into three sections. The middle section is the Holy Spirit: that is central, that is the focal point of everything. Then on the one side of that you have a section circling around the word 'disciples' - "Paul...found certain disciples" - and on the other side a section circling around the word 'baptism'.

一直長時間和大範圍地與使徒有着緊密的聯繫，他且是在以弗所事奉的。我們記得偉大的使徒約翰也是以弗所教會的長老。約翰在書信和啟示錄中所給我們的何等寶貴！這是何等的教會！因着這十二信徒而來的是何等的教會！這全都是因得着聖靈而起的。我舉薦你們以以弗所書來研究聖靈的地位。祂在書信中，從頭到尾都佔着非常重要的位置。

### *(b) 經文所教訓的*

我們所引述經文的首個重要性就是教會本身和其中所履行的職事。它是可以分成三段的。中間的段落是聖靈，這是居中的，也是萬事的焦點所在。在聖靈的其中一邊你有的是圍繞着「門徒」一詞的部分，「保羅.....遇見幾個門徒」(徒 19:1)；而另一邊的部分則圍繞着「浸禮」一詞。那麼，聖靈在中央，一邊

You have the Holy Spirit in the centre: then, on the one side disciples, on the other side baptism.

### *(1) The Work of the Holy Spirit*

We must recognise, first of all, that Paul's question concerning the Holy Spirit must have had a good reason. I do not think it was just a casual or formal question - that Paul arrived there and in a quite casual way, without any special point or object, put this question to these people: "Did ye receive the Holy Spirit when ye believed?" We are bound to believe that Paul had a reason, and a very good reason, for asking the question. We are left, of course, to surmise, to conjecture, but the issue of the question shows that Paul had discerned something. He had detected in these disciples some lack. And his discernment enabled him to put his finger right on the spot, as we say.

Now, when Paul puts a question like that, we have to bring to it all that Paul would have brought concerning the Holy Spirit. We should need to go to all his writings, and to his own personal experience, and gather up, if we

是門徒，另一邊是浸禮。

### *(1) 聖靈的工作*

我們必須首先確認保羅論到聖靈的問題必定有着充分的理由。我不認為這不過是漫不經心或一個禮節上的問題，就是說保羅來到那裏，以漫不經心的態度，或毫無任何重點或目的下來向這些人問「你們信的時候受了聖靈沒有？」這問題。我們不得不相信保羅是有其原因的，且是一個非常充分的原因來問這問題。當然，這是我們的猜測和猜想，但這問題的發出顯示保羅是有所指的。他已發現這些門徒中的缺乏。並且他的辨識使他如我們所說找到問題的核心所在。

因着保羅發出像這樣的問題，我們就必須帶出保羅關乎到聖靈的言論。我們有需要來看看他的所有論述，來看他一己的個人經歷；若可行的話，集合保羅所認識的一

could, all that Paul knew and all that Paul had experienced as to the place, the work and the importance of the Holy Spirit. And that was no small thing! Paul has set forth what he knew about the Holy Spirit from many different aspects.

### *(a) Union with Christ*

To begin with, Paul has made it clear that without the Holy Spirit there is no union with Christ. Union with Christ is the very heart of Christianity: it is the great, great theme of Paul; and union with Christ is the work of the Holy Spirit. To quote one of his own fragments: "He that is joined unto the Lord is one spirit" (1 Cor. 6:17). All that Paul knew and had experienced about the Holy Spirit focused upon this great matter of union with Christ, and he brought all that into his question. The question could have been put in other ways. Paul could have raised directly the fundamental question of union with Christ. Or he could have spoken of the new creation: Paul has a good deal to say, both directly and by inference, as to a new creation in Christ Jesus. And from these and

切，和保羅曾在這方面所經歷的一切，包括聖靈的地位、工作和重要性。這不是一件小事！保羅所曾說到他對聖靈的認識是有着很多不同層面的。

### *(a) 與基督合一*

開始時，保羅清晰地說到，沒有聖靈便沒有與基督的合一。與基督合一是基督教的核心所在，這也是保羅的重大主題，並且與基督合一乃是聖靈的工作。我們來引述他其中一段：「與主聯合的便是與主成為一靈。」（林前 6:17）保羅對聖靈的一切認識和經歷都聚焦在與基督合一這重大事件上，他且將一切引進他這問題。這問題不能以其他方式來問。保羅大抵可直接地發出與基督合一的基本問題。他也可以說到新造，保羅可說的題材很多，直接的和從推論而來的，例如在基督耶穌裏的新造。從這些並很多別些提議和指示中，我們得見保羅想到的基督徒生

many other suggestions and indications, we see that Paul thought of the Christian life as a kind of spiritual counterpart to the material creation. He said: "God, that said, Light shall shine out of darkness...shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). He saw this as the counterpart of the creational act, or Divine *fiat*, "Let there be light". The spiritual counterpart has taken place in us. In another place you will find that Paul brings in the Holy Spirit in that connection. He changes his metaphor, but keeps to his truth: God has written in our hearts, not with pen and ink, but by the Spirit of the living God (2 Cor. 3:3).

### *(b) Order and Fruitfulness*

Paul has many other allusions to the creation, as he takes it over into the spiritual life. What a lot he made of the power of the Word of God in the life - creative power in the life of the believer! How much he has given us concerning order as a result of the work of the Holy Spirit! At the beginning of the Bible

命是一種相對於物質創造的屬靈創造。他說：「那吩咐光從黑暗裏照出來的神，已經照在我們心裏，叫我們得知神榮耀的光顯在耶穌基督的面上。」(林後 4:6) 他得見「要有光」是創造之舉或神聖命令的對應物，這對應物是在我們裏頭生發的。你在別處必會發現保羅因此而引入聖靈。他改變了他所用的比喻，但仍是合乎真理的：神不是以筆墨，而是以永生神的靈來在我們心版上記寫(林後 3:3) 的。

### *(b) 秩序和多結果子*

在創造上保羅有着很多別些比喻是論到屬靈生命的。他在生命中何等來運用神話語的能力，就是在信徒生命中的創造能力！在關乎到聖靈所作成的秩序上給我們的是何等豐富！在聖經的開頭，我們得見在聖

we see order developing or emerging out of the chaos and disruption, under the influence of the brooding Spirit. Now, in the spiritual life, under the influence and power of the Spirit of God in this new creation, the same thing is taking place: a new order is emerging in the life of the believer. And as, out of the barren desolation in which the earth is found at the beginning of the Bible, fruitfulness emerges and develops, so is it, Paul teaches, with the fruit of the Spirit in the life of the believer. "The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" (Gal. 5:22, 23). Instead of the barrenness of the unbeliever's life, there comes this fruitfulness. It is a work of new creation by the Holy Spirit. And as at the beginning in the material creation we see a progressive development and growth, so Paul has much to say to us about growth and progressiveness under the government of the Spirit of God. A life governed and led by the Spirit is one that goes on developing, growing, increasing in Christ. In a

靈孵育的影響下，如何從空虛混沌中發展或冒出秩序。如今在屬靈生命方面，在神聖靈的影響和大能下，在這新造上也有着相同的事情在發生，一個新秩序在信徒的生命中冒起。在聖經的起頭所發現地土的貧脊荒蕪中如何冒出和發展出果子纍纍一樣，保羅也同樣說到在信徒的生命中結出聖靈的果子。「聖靈所結的果子，就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制。」(加5:22-23)並不是非信徒的生命貧脊，所有的乃是果子纍纍。這是聖靈新造的工作。正如開初物質創造上我們得見的漸進發展和成長，因此保羅在關乎到我們在神聖靈管治下的成長和進展上有着很多要說的。一個被聖靈管治和引導的生命是一個在基督裏持續發展，成長和增長的生命。一個有聖靈通行無阻的生命是沒有阻滯的。今天的生命不同於一年前完全錯誤的生命。新造中的漸進因素

life in which the Holy Spirit is having His way there is no stagnation. Such a life is not the same today as it was a year ago - that would be all wrong. The progressive factor in the new creation, as a part of the work of the Holy Spirit, is made very clear by the Apostle.

### *(c) Revelation of Man's Destiny*

How profoundly and how fully does Paul teach concerning the purpose and the destiny of man! At the beginning of the Bible we have hints that God created man with a great purpose and a great destiny, but Paul divulges it all. He tells us exactly what was in God's thought before He created man or the world - what He intended in creating man - what the destiny of man was to be. All this comes out through Paul. How is this possible? Because the Holy Spirit Himself has revealed it to Paul, and then Paul, by the Holy Spirit, has been enabled to reveal it to us. And by the same Spirit this great Divine work of a new creation is to be carried on to its final fulness. The last thing in the material creation was: "And God saw every thing that he had made,

乃是聖靈工作的一部分，是使徒清楚說明的。

### *(c) 人終局的揭示*

保羅在人的目的和終局的教導上是何等的意味深長和完全！在聖經的開頭，我們有着神創造人的偉大目的和偉大終局的暗示，保羅卻將這完全揭露。他告訴我們在神創造人或世界以先神心中所想，祂在創造人上有何意圖，和人會有甚麼終局。這一切都是藉保羅而來。如何會這樣？因為聖靈親自向保羅啟示，之後保羅得着聖靈的准許來將其終極的豐富傳達出來。在物質創造上的最後一樣是：「神看着一切所造的都甚好。」（創1:31）神進入祂的安息。這是聖靈登峰造極的工作，將萬事萬物終極地推展至神的喜悅和滿意；這

and, behold, it was very good" (Gen. 1:31). God entered into His rest. That is the crowning work of the Holy Spirit: bringing everything ultimately to the pleasure and satisfaction of God - not only bringing God into His rest, but bringing God's rest into His creation.

#### *(d) New Consciousness and Capacities*

Paul goes on to say much about the new consciousness of the new-creation man and woman. An entirely new consciousness is given to the believer who receives the Holy Spirit. All that of which such a one was entirely unconscious, now breaks forth into consciousness and becomes the most living reality in the believer's life - such as the consciousness of God as Father, the consciousness of Christ as Saviour, and many other sides and aspects. Every believer who has received the Holy Spirit knows how true this is. There is a new awareness in every realm; there are new capacities for doing and for being what was entirely impossible before. All this relates to the spiritual counterpart

不單止領神進入祂的安息，且將神的安息帶進祂的創造中。

#### *(d) 新的良心和容量*

保羅繼而多多說到新創造之男女的嶄新良心。一個完全嶄新的良心給與得着聖靈的信徒。這樣的人所有的都是完全無知無覺的，如今良心卻驟然覺醒，成為了信徒生命中最活潑的實在，例如覺知神乃是天父，覺知基督乃是救主，和很多其他的方面和層面。每一個得着聖靈的信徒都知道這是何等的真實。在每一個範疇上都有着嶄新的醒覺，有着從前在「作」和「是」上都完全沒有可能的嶄新容量。這一切都與創造的屬靈對應物有關，就是在基督耶穌裏的新造；這一切都是藉着內

of the creation - the new creation that is in Christ Jesus; and it is all accomplished by the indwelling Holy Spirit, just as the material creation was effected by the pervading and brooding Spirit of God.

### *(e) The Teaching of Jesus*

Let us remember, furthermore, that Paul was an inheritor of what Jesus had said regarding the Holy Spirit. Now Jesus had said very much about this matter. At the end of His life here on this earth, the Lord Jesus had taken many hours, apart from the world, apart from the multitudes, to be alone with His disciples. And through those many hours there was one thing about which He was speaking, in one way or another, almost continuously. There was one phrase that was constantly on His lips. "In that day...", He said, "in that day..."; and when you look to see what "that day" was, you find that He was saying: "When he, the Spirit...is come" (John 16:13) - He shall do this and that. It was the coming day of the Spirit. All that Jesus had said about that day, and about what the

住的聖靈作成的，就正如物質的創造是因着神聖靈的彌漫和孵育而產生的一樣。

### *(e) 耶穌的教訓*

我們更要謹記，保羅是耶穌所作關乎到聖靈之說法的繼承者。如今耶穌已多多說到這事情。當主耶穌在地上的生命終結時，祂離開了世人，離開了群眾，用上很多小時來與祂的門徒獨處。祂就在這許多的小時中，用上幾乎是連續此起彼落的方法來說到這一件事。有一句話常在祂口中出現。祂說：「到那日.....到那日。」當你尋求來知道這「到那日」的含義時，你便發現祂是說到：「只等真理的聖靈來了。」(約 16:13) 祂必然會作這事那事。所說的是聖靈臨到的那日。耶穌所說的就是那日，和當聖靈臨到時祂要作的。保羅所說的就是他所承繼

Spirit would do when He came, Paul had come into, had inherited. Paul had come to know - what the apostles had dreaded, until they knew it - the truth of Jesus' words: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you" (John 16:7). Yes, the disciples dreaded His going, but they lived to prove that it was, as He had said, a far, far greater thing for the Spirit to come than for Jesus to remain in the body. Paul had come into the reality of that - into the superior greatness of the Spirit's presence even to the physical presence of the Lord Jesus.

All that Jesus taught and meant about the day of the Holy Spirit; all that that same Spirit had done in fulfilling the very words of the Lord Jesus: "He shall guide you into all the truth...He shall take of mine, and shall declare it unto you" (John 16:13, 14) - all that had come to Paul. What a wealth we have in Paul's letters about the Holy Spirit! And all that comes into this question: "Did ye receive the Holy Spirit when ye believed?" It is a very big question! Viewed in that light, I

的。保羅終於認識到使徒們因着未認識到而憂愁的所在，就是耶穌所說之話：「我去是與你們有益的；我若不去，保惠師就不到你們這裏來。」（約 16:7）的真理。是的，門徒們因着祂的離去而憂愁，但他們所活的生命證明聖靈的來到遠遠勝於耶穌依然在肉身出現，就正如祂所說的一樣。保羅終於認識到這樣的落實，就是聖靈同在的美好甚至乎勝於主耶穌的肉身同在。

耶穌所教導和說關乎到聖靈那日的一切，並這相同的聖靈所曾作成就主耶穌所說「祂要引導你們進入一切的真理.....祂要將受於我的告訴你們。」（約 16:13-14）的這話，這全都臨到保羅。在保羅論到聖靈的書信中我們有的是何等的寶藏！這一切都以「你們信的時候受了聖靈沒有？」這問題來到。這是一十分重大的問題！從這亮光

doubt whether there is a greater question. What a difference it should make to the Christian life if it is all true! Let me sum it all up by saying this: The Christian, the believer, who has really received the Holy Spirit, is a supernatural being. The indwelling of the Holy Spirit, the Spirit of God, and His imparting of eternal life, constitute the believer a supernatural being, a being who has something within of a supernatural character, distinguishing him from all others. It is a deathless life. To receive eternal life means that there is that within which transcends the natural order, making the recipient an eternal being, in the Divine sense, linked with Heaven and linked with eternity. And the Church in which this is true, which has truly received and is indwelt by the Holy Spirit, is a supernatural Body; there is no power in this universe which can destroy it. History has proved that and will prove it to the end. Let men and devils combine against this Church: no matter - it will remain; it is supernatural.

來看，我懷疑還有沒有更重大的問題。若這全都是正確的話，基督徒會有着何等不同的生命！讓我來以這話來作總結：基督徒（真正得着聖靈的信徒）是超自然的。聖靈（神的靈）的內住，和祂所給與的永生，將信徒建構成一超自然的個體，就是裏頭得着一超自然品格的個體，是與別不同的。這是一不死的生命。得永生是說到裏頭有的超越了屬血氣的等次，使得着的人成為一個永恆的個體，在神聖層面來說，是聯上天和聯上永恆的。有着這超自然個體的教會是真實的，她真的被聖靈所得着和內住，成了一個超自然的身體；在這宇宙中沒有權能能摧毀它。歷史已證明這個，也必會至終證明這個。任讓人和鬼靈聯合來反對這教會，沒有關係，教會必存留，她是超自然的。

## (2) Disciples

In the second Place, we find 'disciples' mentioned here. "Paul...found certain disciples". They would no doubt have been people who were bearing the name 'Christian': they would have classed themselves as such and would probably have been referred to as Christians. And yet they were people who, while being called disciples, were yet without the fundamental essential of the Christian life. What were they? I think the answer is to be found in Apollos, the Jew from Alexandria, who had recently arrived in Ephesus and had previously come into touch with the ministry of John the Baptist concerning Jesus. We are told here that he had been 'instructed by word of mouth' [*katecheo*] (Acts 18:25). Now, what was John's vocation? John's vocation was to prepare the way of the Lord, to lead on and point on to Jesus. What was John's message? Repentance in view of the imminent coming of the Messiah. 'Repent!', said John. But John had definite limitations. Said he: "I...baptize you in water...he that

## (2) 門徒

在經文中我們找到佔據第二位置的「門徒」。「保羅.....遇見幾個門徒。」(徒 19:1)毫無疑問他們是背負着「基督徒」名字的人。他們一直將自己歸類為基督徒，也可能被稱為基督徒。然而他們雖被稱為門徒，卻還未有基督徒生命的基本要素。那麼他們是甚麼？我想答案在來自亞歷山大的猶大人亞波羅身上可找到，他新近來到以弗所，先前認識到與耶穌有關之施洗約翰浸禮的職事。這裏告訴我們的是「這人已經在主的道 (*katecheo*) 上受了教訓。」(徒 18:25)好了，約翰有甚麼使命？約翰的使命是要預備主的道，將人引領並指往耶穌。約翰有的是甚麼信息？就是因着逼在眉睫的彌賽亞來臨而悔改。約翰說：「當悔改！」但約翰固然有其限制。他說：「我是用水給你們施洗.....但那在我以後來的.....祂要用聖靈與火給

cometh after me...shall baptize you in the Holy Spirit". (Matt. 3:2, 11 A.S.V.) That represents a very great difference.

Now Apollos had got all that, and probably some extra teaching about Jesus, apparently at second hand ('by word of mouth'). In the main, Apollos ended where John ended: that is, he was without a personal experience of the work of the Holy Spirit through baptism into Jesus Christ. He had, nevertheless, some particular values on the positive side. We are told that he was "mighty in the scriptures" (Acts 18:24): which I take to mean that he had an unusually wide and deep knowledge of the Old Testament Scriptures about the coming Messiah - what we call the 'Messianic Scriptures' - all of which pointed toward the Christ; all of which rang out the note of preparation, and especially of repentance, for the Christ was coming. John baptized with a baptism of repentance in preparation for the Christ and His kingdom: but there he stopped and could do no more. And Apollos seems to have stopped there too.

你們施洗。」(太 3:2, 11) 這顯示十分大的分別。

亞波羅有的全是這個，也許還有一些關乎到耶穌的額外教訓，既說「在主道上受了教訓」，便似乎是間接聽來的了。總的來說，亞波羅的極點就是約翰的極點，就是說，他未曾得着藉着浸入耶穌基督而有聖靈工作的個人經歷。不過，他有着某些正面的特定價值。我們知道他「最能講解聖經。」(徒 18:24) 我是說他有着舊約聖經中關乎到彌賽亞臨到的不尋常廣闊和深入的認識，就是全指向基督，我們稱為彌賽亞的經文。這一切都響起叫人作好準備基督要來的鐘聲，尤其是在悔改上。約翰所施行悔改的洗禮是為着基督和祂的國作準備，但就止於此，不能再作甚麼。而亞波羅似乎也止於此。也許他比起施洗約翰更認識舊約聖經，但有着聖經一切認識的他卻欠缺了

Perhaps he was a mightier man in the Old Testament Scriptures than even John the Baptist, but with all his knowledge of the Scriptures he fell short of the experience of the Holy Spirit. And therefore, according to the law of ministry, he could not lead these disciples further than he himself had gone.

But Aquila and Priscilla, that fine Christian couple who had accompanied Paul to Ephesus from Corinth, soon detected the flaw and the lack, and took him and expounded to him the way of God more carefully (vs. 26b). His ministry enlarged greatly after that. Soon afterwards he left Ephesus and crossed over to Corinth, and it is interesting to follow the wonderful ministry of Apollos from this point. But I just mention it for this reason: that when Apollos got beyond John the Baptist to the real meaning of the Holy Spirit and of baptism into Christ, it made an immense difference to his ministry. Paul was able to say: "I planted, Apollos watered" (1 Cor. 3:6), and much more. That is no small thing. It illustrates the vital importance of having the Holy Spirit. Now these

聖靈的經歷。因此，根據事奉的定律，他不能帶領他的門徒超越他自己。

但陪同保羅從哥林多來到以弗所的美好基督徒夫婦亞居拉和百基拉，不久發現瑕疵和缺乏所在，便找他和更小心地向他詳細說明神的方法（徒 18:26）。從此他的事奉得着大大的擴展。不久他離開以弗所，來到哥林多；自這點起來追蹤亞波羅的事奉是有趣的。但我提及這個是有原因的，就是當亞波羅在對聖靈真正的意義和浸入基督上超越施洗約翰時，這便帶來他事奉上的巨大分別。保羅能夠說：「我栽種了，亞波羅澆灌了」（林前 3:6），並且更多。這不是一件小事。這說明得着聖靈是極之重要的。那時這些門徒完全不認識聖靈。雖然他們得着

disciples knew nothing about the Holy Spirit. Although they had dwelling in their midst a man mighty in the Old Testament Scriptures, and familiar with the teaching of John the Baptist and his baptism, they could not be led any further by him. They knew nothing vital concerning the way of the Lord, although such a man had been ministering to them.

These disciples, then, represented a kind of parenthesis, an interlude, a discontinuity; something held in suspense, as it were, between John the Baptist and Jesus. And I am not sure that there are not many such disciples today, suspended in that gap. Yes, they know something of the Bible; they know something about Jesus. They have been 'taught by word of mouth'. But I fear there are multitudes of those who have the name 'Christian', and who would be called, or would wish to be called, disciples, who have no real, personal experience of receiving the Holy Spirit. They belong to this kind of *parenthetical* Christianity. It has not gone through, not gone right on; it has stopped, it is a

一個諳熟舊約聖經，熟悉施洗約翰的教訓和他的浸禮的人在他們當中，他們卻不能因他而得着進一步的帶領。他們在關乎到到主而去這重大事情上一無所知，雖則這樣的人一直來服事他們。

那麼，這些門徒便代表一種插段，一件插入事件，一個不相連，介乎施洗約翰和耶穌之間的一件懸而未決事件。我不肯定今天這樣在缺口上懸而未決的門徒多不多。是的，他們對聖經算得上有所認識，他們也相當認識耶穌。他們也在主的道上受了教訓，但我恐怕多有有着基督徒的名義，和被稱為，或想被稱為門徒的他們，並非真得着聖靈的個人經歷。他們所屬的是這類插段式的基督教。他們未曾越過，未曾正式來到，已然中止，已然中斷。但在以弗所的已然越過，記錄是這樣告訴我們的，他們已跨過缺口。

discontinuity. But these at Ephesus did go on, as the record shows us - they did bridge the gap.

### (3) *Baptism*

From their reply, "We did not so much as hear whether the Holy Spirit was", we are not quite sure whether they meant that they had not heard that there was such a thing or person as the Holy Spirit, or that they had not heard whether the Holy Spirit had come. But it is not of great importance. It is perfectly evident that they knew nothing about the Holy Spirit. And so Paul says, 'Well, then, into what were you baptized?' That is the point upon which the big question turns. "Did ye receive the Holy Spirit when ye believed? ...Into what then were ye baptized?"

What, then, we have to ask, did baptism into Christ mean? To put it in another form: Why did the Holy Spirit wait for that testimony? And in answering this question we touch the greatest things in the Christian life. Here we really do come to the 'seal' and the 'constitution' mentioned in our title. I do not mean that baptism is

### (3) 受浸

從他們「未曾聽見有聖靈賜下來。」(徒 19:2) 的回覆看來，我們不大清楚究竟他們說的是他們未曾聽過作為事物或個格的聖靈，還是說他們未曾聽過聖靈的來到。這是不大重要的。十分明確的是，他們對聖靈毫無認識。因此「保羅說：這樣，你們受的是甚麼洗呢？」(徒 19:3) 這就轉到最大的問題：「你們信的時候受了聖靈沒有？.....你們受的是甚麼洗呢？」

那麼，我們必須要問：受浸歸入基督作何解？換另一個方式來問：為甚麼聖靈要等待這樣的見證？在回答這問題時，我們觸及的是基督徒生命中最重大的事情。我們在這裏真的來到我們題目中提及的「印記」和「構造」了。我不

that, but look behind it and see what it really meant. You have to go a long way back to answer the question, What did baptism into Christ mean? You have to go right back to the beginning. What was it that happened in the garden, when man disbelieved God? When man, at the suggestion of Satan, disobeyed God, he opened as it were a door into his own being - a door into which Satan put his foot, and from which he has never withdrawn it. Through man opening himself to Satan, Satan got a purchase in man's soul, obtained a foothold in the very heart of man, upon which all the evil powers have fulfilled the work of Satan in man and through man ever since.

Make no mistake about this: the soul of the unregenerate man and woman is in alliance with the evil powers. It is not a matter of how conscious you are of it. Try to get away and turn to the Lord Jesus, and you will become aware that you are not as free as you thought you were, you have not the ability that you thought you had. You will wake up to the fact that you are a prisoner, and that, unless a mighty

是說浸禮就是這個，而是來看其背後時，便得見其真正的意思。你必須回到久久的從前來回答「浸入基督作何解？」這問題。你必須返回最開頭。當人不相信神時，在伊甸園發生了甚麼事？當人因着撒但的提議來不順從神時，他開啟了一道進入他自己個格的門，一道撒但放在他腳前的門，這門是他從來未曾撤回的。人向撒但中門大開，撒但便在人的生命上作買賣，得着進入人心的立足點，自此所有邪惡的勢力就在那兒得成就撒但在人裏頭和藉人而作的工夫。

不要弄錯這個：未重生的男男女女是與邪惡勢力聯合的，與你如何覺知它是毫無關係的。要努力離開，轉向主耶穌，你就必會察覺你並不是如你所想般的自由，你根本沒有你以為有的能力。你必要在你不過是一個囚犯的事實上來清醒，因此，除非一個大能的救助者和拯救者來到

deliverer and rescuer comes to you, there is no escape. That foothold was given; that alliance and link with Satan was formed; and it remains. The soul of the unregenerate is linked with Satan, and the evil powers fulfil all the purposes of Satan in the life.

What is the way out? The only way out is through death. God pronounced that upon man. "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). "The soul that sinneth, it shall die" (Ezek. 18:4). But "one died for all" (2 Cor. 5:14). Jesus took the place of the sinner, and died that death; and in His death He broke that link, He severed that union: He stripped off the principalities (Col. 2:15); He 'nullified him that had the power of death, that is, the devil' (Heb. 2:14b). One died for all. Baptism is our testimony, the believer's testimony to the double fact that, in the death of Christ, the man in union with Satan has been removed and Satan with him, and that, in resurrection-union with Christ, the Holy Spirit constitutes inwardly a new relationship. Death is the great divide. Resurrection is the great

你處，否則是逃生無望的。這立足點已然交付；這與魔鬼的聯合和聯繫已然形成；依然繼續這樣。未重生之人的生命是聯上撒但的，並且邪惡的眾勢力在你的生命中執行撒但的旨意。

出路在哪裏？唯一的出路就是死。神向人宣告：「你吃的日子必定死！」(創 2:17)「犯罪的，他必死亡。」(結 18:4)「一人既替眾人死，眾人就都死了。」(林後 5:14)耶穌取上了罪人的地位，在罪人的死上死。祂是藉着祂的死來弄斷那聯繫的，祂切斷了這合一：祂擄來一切執政的(西 2:15)；祂「敗壞那掌死權的，就是魔鬼。」(來 2:14)一人替眾人死。浸禮是我們的見證，因着基督的死，得以解除的是人與撒但和撒但與人之聯合的雙重事實；並且因着在復活上與基督的合一，聖靈便在信徒裏頭構成一個新的關係。死乃是一重大的分割；復活是那重大的嶄新合一。藉

*new union. Through this new link or union, Christ and His Kingdom operate. All the purposes of God are realised - but only realised through and upon the ground of this union effected by receiving the Holy Spirit.*

### **Chapter 3 - The Vital Value of Understanding the Word of God**

*Reading: Acts 8:1b, 4, 5, 26-39.*

*"Understandest thou what thou readest?"*

If we are not wholly satisfied with our Christian life - that is, if we realise the need for something more, something fuller; if we feel that, speaking quite generally, Christianity as we know it in the world is not quite what it should be; if we deplore all these disruptive elements, all these divisions, all this atmosphere of suspicion and criticism, and so on - if we feel like that at all, then we are surely under the necessity of trying to find out the better way, the remedy.

#### *Stopping Short With the Bible*

For a large majority of Christians, the Bible is a book of passages to comfort them in time of

着這新的聯繫或合一，基督和祂的國度得以運行。神的所有旨意得以成真，不過只是藉着和基於得着聖靈來得以成真的。

### **第三章 明白神話語是生死攸關的**

*讀經：徒 8:1, 4, 5, 26-39 「你所念的，你明白麼？」*

我們若全然不滿足於我們的基督徒生命，就是說，我們若明白到還有所缺乏，有所增益；我們若感到人們廣泛地說到的，我們在世上所認識的基督教並不如它本該是的；我們若悔恨這一切的破壞性元素，所有這些分裂，所有這些懷疑和批評的氣氛等等；我們若有着這樣的感覺，那麼我們必然肯定有着努力來找出更好方法之解救的必須。

#### *在讀經上的無能為力*

聖經於絕大部分的基督徒都是在他們困擾時刻來安慰他們，在沮喪

trouble, to encourage them in days of depression, to give them promises for the future when the present is difficult, or to help them to decide their course in a time of perplexity. In a word, the Bible is for many a matter of the personal day-by-day life in seeking to do God's will. We open our Bibles perhaps in the morning, to get something to help us for the day - a promise, a bit of comfort, a bit of light, just something to help us through; and we do that every day. Perhaps we do it a little more diligently when things are a little more stressful: when things are not like that, perhaps we are not so diligent about the Word! Forgive me if that is a misjudgment, but I think that for many Christians the Bible resolves itself into that and not much more.

Now do not misunderstand me: I am not saying that that is wrong - that the Bible is not for that. It is for that! That is right and good, as we all know. But in this matter, as in many other matters, we stop short.

In the matter of salvation, for instance - our own as well as other

日子中鼓勵他們，和在當下的困難上給他們未來的應許的，或是來幫助他們來在困惑時刻中決定前路的一本書。一言以蔽之，聖經於多人來說是關乎到個人每天生活上尋求作神的旨意。我們在朝早打開聖經，也許是要幫助我們來得着日中的一些應許、一點安慰、一點亮光、不過是幫助我們度日的一些東西；我們每天都這樣作。若事情是稍為嚴峻時，也許我們會稍為努力；若事過境遷，也許我們便不再勤力讀經了！若我看錯了，請你原諒我，但我想對很多基督徒來說，聖經不過就淪為這樣。

可不要誤會我，我不是說聖經的這些功能是錯的。聖經有這些功能！我們全都知道這些都對和美善；不過這事跟眾多其他事一樣，我們都是無能為力的。

舉一個例，在我們自己和別人的得救上，我們

people's - we so often stop short, as though that were an end in itself. Get people converted, get them to make a decision for Christ, get them to come to the Lord - put it how you will - and that is that. It is all done. Get on with others. Salvation is an end in itself. And yet, that is only the first step on a mighty highway of ever greater fulnesses.

In the same way we stop short with our Bibles. In these quite valuable, profitable and necessary things which I have mentioned, we fail to recognise that the Bible is not *ultimately* for that. If the Bible gives us comfort, gives us light, gives us guidance, gives us hope, gives us some uplift, on occasions, in the thought of God that is all related to something infinitely more. It is related by God to a vast, eternal purpose. You are to get your guidance, your help, your comfort, your light, your promise, whatever it may be, not just for the day or the hour or the moment, in order to get you over the stile that is immediately before you. It is intended by God to get you on the way of a great purpose which has been formed by Him in Divine

都是無能為力的，就好像得救就是為了得救。要叫人得救，叫他們決意為基督，叫他們往主而去，不過在乎人的願意，就是這樣，事就成了。來到別人的得救時，得救的目的就是得救。然而，這不過是得豐盛生命大路上的第一步。

我們在聖經上的無能為力亦一樣。在我曾提及的這些極有價值、有益和不可或缺的事情上，我們都不能確認聖經有着這終極目的。聖經給我們安慰，給我們亮光，給我們盼望，給我們一些鼓舞；卻有時會想到神是全然更無限的。神設立聖經有着更宏大和永恆的目的。你要得着你的指引、幫助、安慰、亮光、應許，無論是甚麼，不單止是為着一日或某時某刻，來叫你跨越就在你跟前的欄門。神本意將你放在一更大旨意的路上，就是祂以其神聖旨意來安置在今世之前的。神的話語比起一系列的鼓舞說話、安慰的說話重要得

counsels before this world was. The Word of God is a vastly greater thing than a set of encouraging sayings, comforting words: there is a purpose behind the whole, and every part, in the intention of God, relates to something more than itself. That we must recognise before the Bible can really become alive.

### *Eternal Design and Central Person*

All that is in this book is of one piece. It is linked up with one great eternal design, which relates, not to so many individual Christians as such, but to a whole, Body, chosen by God in Christ before the corporate foundation of the world. It is only as we come into line with this that the Bible will really fulfil its purpose in our lives. Otherwise - well, we may go through a day helped by something that we read, a promise or a word of comfort; it may help us very blessedly over today - but is that all? Surely there is more to it than that!

Individuals will only become enlarged unto all the fulness of God's purpose as they come into relationship *with one another* in

多，神的整體和每部分的意圖背後都有着一個目的，所涉及的是超乎其本身的，就是在聖經能真的成為活潑之先我們必須認定的。

### *永恆計劃和中心人物*

聖經中的一切都只得一樣，這聯上一偉大永恆計劃，其關係到的不是眾多個別的基督徒，而是一個整體，就是在創立世界以前神在基督裏所揀選的一個身體。惟有我們與這同步，才得叫聖經真的在我們生命中成就其旨意。否則我們也許會在一天中從我們所讀的聖經上得着某些幫助，一個應許或一聲安慰，這也許幫助我們十分蒙恩地度過今天，然而是否就這樣多？肯定是多於這樣！

惟有個別的人以在神旨意的全然豐富來彼此相交，他們才能在這旨意上得以擴展。聖經說的

that purpose: and the Bible is for that.

Yes: every promise, every bit of comfort, every bit of exhortation or light, is an integral part of a great design - and that design is centred in one Person - God's Son. If any part of the Scriptures fails to lead us into some greater knowledge of the Lord Jesus, it has failed of the very purpose for which it is there! You see, we are in keeping with our passage: "Understandest thou what thou readest?" Where does the answer lead you? It leads you to Christ. The understanding of the Scriptures is a matter of bringing us to understand Christ. The answer is found in a Person.

Now, we must recognise that, in this matter of knowing the Word of God, knowing the Scriptures and understanding what we read, there is a factor which is 'extra' and 'other'. That comes out very clearly in the instance before us. This incident in which we have our question is 'bigger than itself'. In itself it provides us with all the factors that we need for our consideration. But it is representative of a far bigger

就是這個。

是的，每一個應許，每一點的安慰，每一點的告誡或亮光都是這偉大計劃的主要部分，而這計劃都是以這位神子為中心的。若聖經中的任何部分不能領我們進入對主耶穌有更深的認識，就不能達成這目的了！你得見我們是與「你所念的，你明白麼？」我們這經文一致的。答案會領你到那裏？它會領你往基督而去。明白聖經是領我們來明白基督。答案是在那一位中找到的。

在認識神話話、認識聖經和認識我們所讀的這事上，我們如今必須認定有着「額外」和「其他」的因素。這在我們面前的例子上十分清晰。我們問題所在的這事例大於其本身。其本身提供我們的是我們所需考慮的一切因素，但它所代表的遠遠大於其本身的處境，這處境在神的話語中和在基督徒的經歷上佔有十分

situation than itself - a situation which has a very large place in the Word of God and in Christian experience. "Understandest thou what thou readest?" This is a very pertinent and proper question. It really implies no lesser questions than these: 'Does the Bible live to you? Is the Word of God a mighty dynamic in your life? Is it the voice of God to *you*? Is God all the time speaking by this to you?'

### *A Man in Need*

The Ethiopian is a man of high position and achievement in this world. He is a man who is successful, who has attained to a place of great honour. He is a man, evidently, of no mean learning. He has been up to Jerusalem to worship, probably at one of the feasts, which implies that he understood the language used there by the Jews - Hebrew or Aramaic; and then he was also versed in Greek, because the passage which is quoted here from Isaiah is quoted from the Septuagint - the Greek translation of the Old Testament.

Then, he was evidently a

重要的地位。「你所念的，你明白麼？」這問題十分恰當和適切。其真正的意味不下於「聖經於你是否活潑的？神的話語是否你生命中的極大動力？這是否神的聲音？神是否任何時候都藉聖經來向你說話？」這些問題。

### *有所缺乏的人*

那埃提阿伯人是一個世上位高權重的人；他是一個成功的人，他擁有極之尊貴的地位；明顯地他不是一個有着普通學識的人；他也許是在其中一個節期來到耶路撒冷敬拜，這意味着他懂得猶太人所用的希伯來文或亞蘭文；他並且是熟悉希臘文的，因為他所引述來自以賽亞書的經文是出自七十士譯本的，就是舊約的希臘文譯本。

再者，他明顯是一個

devoutly religious man, doubtless a Jewish proselyte, for we are told that he had made the long journey to Jerusalem in order to worship. But because he was a eunuch, labouring under a veto in the Old Testament, he was strictly forbidden to enter within a certain area of the Temple. I mention that, because it might well have put him off. As a proselyte of the gate, beyond a certain point he would meet a closed door. That might have discouraged him and kept him away: but such is his devotion that he undertakes the long journey to Jerusalem, in spite of the handicap and the seeming rebuff he would meet at the Temple. He goes up to worship.

Then, having taken his long journey, in his honesty and devout sincerity, he returns, clearly a disappointed man. He has been to the very headquarters of the learning and teaching of the Scriptures, to the very centre of Bible interpretation. He is returning, still in quest of something to satisfy his heart, without the real joy of having discovered.

But that is not all about him.

虔誠有信仰的人，無疑他是一個改信猶太教的人，因為我們得知他長途跋涉來到耶路撒冷，為的就是要敬拜。但因着他是一個太監，在舊約是被摒諸門外的，他是嚴嚴被禁止來進入聖殿某些範圍的。我提到這個，因為這也許會使他打消念頭。作為一個闖門外的改教者，在某些地方只會吃閉門羹。這也許會叫他沮喪而卻步，但他是那樣的虔誠，因而仍走這長途來到耶路撒冷，不理會他的不利條件和會在聖殿中遇到的拒絕。他上去敬拜。

還有，既已作了這長途之行，他帶着誠實和熱心的誠摯來返回，明顯是一個失望的人。他曾經來到學習和教導聖經的大本營，來到解釋聖經的正中心。他在返回，仍要追求一些能滿足他心的東西，未得着發現而有的真正喜樂。

這不是他的全部。明

Clearly he was a truly humble man; he was not frustrated by his own self-sufficiency - for there is nothing more frustrating to spiritual understanding than self-sufficiency. The man or the woman who 'knows it all' is a frustrated person; they are not going to get through. But here is a truly humble man, conscious of his need, and ready to confess it, knowing his ignorance and having no compunction or hesitation in letting it be known that he is ignorant in this matter. "How can I, except some one shall guide me?"

Moreover, he is a man with a Bible which is a closed book. He has a Bible, though it be the Old Testament only - it might only be the Prophets - but it is still the Bible. He had his Bible open before him, and was reading it, but it was nevertheless a closed book.

Finally, he is a man prepared to obey, ready without any hesitation to follow the light when it comes. That is, I think, the measure of the man, the life-size portrait.

Many of these things might be thought to be great advantages, providing a sure, positive ground of

顯地他是一個真正謙卑的人，他沒有因着一己的自滿自足而感到沮喪，沒有在屬靈上的理解比起自滿自足更叫人感到沮喪。萬事都知悉的男男女女是感到沮喪的人；他們將不會達成目標。這人卻是一個真正謙卑的人，覺知他的不足，並準備好來承認，因着知道他的無知，毫不懊悔和猶豫來讓人知道他在這事上的無知。「沒有人指教我，怎能明白呢？」（徒 8:31）

再者，他是一個有着聖經隨身的人。他有聖經，雖然只是一部舊約，也可能只是先知書，但也是聖經。聖經於他打開，他在閱讀，不過仍是一部合上的書。

最後，他是一個預備好來順服，毫無猶豫下來跟隨臨到之亮光的人。我想這是原物大小繪像的人物描寫。

很多這些事情也許被看為大大有利，提供一個確切和正面來認知和

knowing and understanding - and yet he was still in the dark! Some of those things, of course, are essential to coming to the light, but not all of them. You can do without high position, great attainments, the achieving of ambitions; you can do without great education and natural intelligence, and still get the light. On the other hand, unless you have some of them, you will not get the light. A really humble spirit, that is teachable, open to learn, and a preparedness to obey when it comes, are essential. Nevertheless, all put together, they do not constitute a guarantee of understanding. There is an 'extra', and an 'other', factor, without which all those things still leave you, Bible in hand, in the dark.

### *The Meeting of the Need*

I said that this incident was 'bigger than itself'. It is something which contains the essence, but it is something which represents a very much larger situation than itself. This is here in the Word of God because it touches a large and persistent situation in Christianity. Just as the Ethiopian embodies

認識的基礎。然而他仍在黑暗中！當然這些事情對於亮光的來到是必不可少的，但不是全部。你是可以沒有高位、高的成就、和雄心萬丈，你可以沒有高尚的教育和人間的才智下來仍得着亮光的。另一方面，除非你有着其中一些，否則你是不能得着亮光的。一個向學習來開敞的謙卑受教的靈，和亮光來到時便順服的作好準備都是必不可少的。不過，就算將這些都放在一起，也不構成明白的保證。還有「額外」和「別的」因素，就是聖經在手，沒有這些東西還是會叫你留在黑暗中的。

### *缺乏上的對症下藥*

我說過這事件比起它本身更重大。其中所有的是重要的，但其中所代表的是一個比其本身大得多的處境。這就在神的話語中，因為它觸及一個在基督教中巨大和持久不變的處境。那埃提阿伯人所擁有的某些本質，腓

certain principles, so also Philip, when he arrives on the scene, is not just a passing figure who comes and goes; he is the embodiment of great spiritual truths for all time.

### *The Man in the Glory*

The exalted Christ is continuing. At the beginning of this book, Luke refers to his earlier work as being the account of "all that Jesus began both to do and to teach, until the day in which he was received up" (Acts 1:1, 2). The march of the Lord in the earth, in the world, in relation to the Church, is still forward with mighty, dynamic force.

And behind the book, behind the doings recorded here, is the One who is doing. He has not only been lifted up on the Cross: He has been lifted up to the glory, and He is drawing all men to Himself. That is the issue all the time. The issue of every doing, every incident in this book is: Himself, Himself. He is pressing on with that. It is *Christ* - now in His right place, in the glory, at the right hand of the Majesty in the heavens, as Lord of all - who is governing all these events. That is

利也有，當他來到現場時，他不單止是一個來而復去的人物他所擁有的重大屬靈真理是適合於任何時代的。

### *在榮耀中的人子*

升天的基督正前行。在使徒行傳的開始部分，路加指着祂初期的工作作為「耶穌開頭一切所行所教訓的，直到祂.....被接上升的日子為止。」(徒 1:1-2)的記錄。主為着教會在地上，在世上的前行，仍是充滿非常和生氣勃勃的能力。

在使徒行傳和所記錄事件背後的是那作事的那一位。祂不單止在十字架上被高舉，祂被高升得榮耀，祂吸引萬民來歸祂。這是歷世歷代的議題。使徒行傳中所記每個行為和事情就都是論到祂，唯獨是祂。祂加緊這樣前行。這是如今在祂正確地位和榮耀中的基督，在天上至大者的右邊，成為統管萬有的萬主之主。這裏有的就是這背

the setting here. It is the sovereign movement of the Spirit of Christ. Figures come and go on the scene - an Ethiopian, a Philip, and how many more - but there is one overruling Figure, the shadow of a Man in the background, governing, manoeuvring, moving by His Spirit every one and everything in this book.

### *A Man Under the Control of Heaven*

'An angel said to Philip...' 'The Spirit said to Philip...' Whether that means two things or one does not matter very much. Angels and the Holy Spirit are in co-operation. The letter to the Hebrews tells us that angels are 'ministering spirits, sent forth to minister to the heirs of salvation' (Heb. 1:14). We see here the cooperation of heavenly intelligences in this matter. Philip is under the government and control of the Holy Spirit, of the exalted Christ.

Now note that Philip is a man with but one interest in life - a very important contributing factor to the issue, to the answer to the question, "Understandest thou what thou readest?" Here is a man

景。這是基督之靈的尊貴運行。在這場景中來來回回的人物有那埃提阿伯人，有腓利，和眾多其他人；但只有一個管治的人物，就是在背景中隱藏的人子，藉着祂的靈在管治着，操控着使徒行傳中的每人每事。

### *一個服應天上管治的人*

「有主的一個使者對腓利說.....聖靈對腓利說」(徒 8:26, 29)，無論這是說到兩件事還是一件事，都沒有關係。天使和聖靈是合作的。希伯來書告訴我們天使乃是「奉差遣為那將要承受救恩的人效力的服役的靈。」(來 1:14)我們在此得見在這事上屬天生物的合作。腓利服在高升基督之聖靈的管治和掌控之下。

如今來留意腓利乃是生命中只有一事感興趣的人，於討論和回答「你所念的，你明白麼？」這問題上這因素有着十分重大的貢獻。這人

under the government of Christ, under the mastery of the Holy Spirit: so much so that he has no other interest in life. We could almost resolve the whole matter into that, though it is only a part. But understanding of the Word of God in such a way that it lives, gloriously and growingly lives, becomes a dynamic force in the life, and leads on to the fulness of Christ, will only be on this principle - that you and I are not people of two interests in life. It is essential that we have only one interest.

Look at Philip's history. The Church has been born in the mighty vibrant activities of the Spirit, in the onward march of the ascended Lord. Difficulties arise in certain practical matters, and the Apostles cannot withdraw from a great movement of the Spirit to handle these matters of temporal consideration. They call upon the Church to look them out certain men for that purpose: it does so, and they choose seven - men "full of the Spirit and of wisdom" (Acts 6:3) - of whom Philip is one. Philip first comes into view as one of a group of men appointed to look

服在基督的管治底下，服在聖靈的控制之下，其程度之深以至他人一生中再沒有別樣感興趣的事。我們幾乎能解構整件事，雖則這只是一部分。若以這樣的方式來理解神的話語，那麼活潑的聖經，榮耀和成長的活潑聖經就成為生命的動力，一路引領進入基督的豐盛。原則只有一個，就是你和我在生命上不作有兩個興趣的人。我們只有一個興趣是十分重要的。

看看腓利的歷史。教會是在聖靈的大能和生氣勃勃的運動和在高升之主的往前步調下而生的。困難在某些實在的事情上臨到，使徒們不能從重大聖靈的運作下抽身來處理那些今世思慮的事情。他們便號召教會來在他們當中為這事來尋找一些人，事就這樣成了，他們便着手揀選了七個「被聖靈充滿、智慧充足」（徒 6:3）的人，而腓利是其中一個。腓利的開初出現是作為被指定之人中的一個來在貧窮

after the gifts of the Christians in relation to poor saints. You call that menial, perhaps; you would hardly think that a man full of the Holy Ghost and wisdom was required for that! But such men were required, even for that. Philip's history marks him out as a man of spiritual capacity. He is not a little man - he is spiritually a big man; and yet he is prepared to accept a job that you might think anybody could do - to give the few pence or shillings to some poor widows who were in need. Being the man that he was, spiritually so large, he put it all into that, without bad feeling, without revolt, without reservation, without question.

Then came the persecution through Saul, and the scattering. What became of the widows, I do not know, but I know what became of Philip. Philip was one of those that were scattered abroad, and he went down to Samaria, and preached the Christ (Acts 8:4, 5). And we know that great things happened. Now came another test of the quality of Philip. In the midst of this onward pressing of the mighty Lord, in the onward sweep

聖徒中照管基督徒的授受。也許你會稱這為卑下的，你難以想到這樣充滿聖靈和智慧的人需要來作這個！但所需要的就是這樣的人，不過是為此而已。腓利的歷史將他標誌為一個有着屬靈容量的人。他不是一個小人物，屬靈上他是一個大人物。然而他準備好來接受一項工作，是你也許認為是任何人也能作的，將十元八角來給與一些有缺乏的寡婦。他是這樣屬靈上那樣偉大的人，他全然投入這個，沒有反感，沒有抗拒的情緒，毫無保留，沒有問題。

之後來到掃羅的逼害和分散。寡婦們如何我們不得而知，我們卻知道腓利。腓利是其中一個分散外地的，他下到撒瑪利亞，傳揚基督(徒 8:4-5)。我們也知道有大事發生。之後來到腓利的另一個素質上的考驗。在大能的主的催逼前行中，在聖靈銳不可擋的潮湧前行中，忽然腓利得聽對他的說話。在毫無任何解釋、

of the Spirit in this irresistible tide, Philip is suddenly spoken to. Without any explanation, promise, assurance or anything else, he is told to leave it all and go far off into the country, in a direction which was desert. Such an injunction is a good test of whether a man has two interests in life: whether his heart is divided, or single. But here is a man of only one thought, one purpose, an undivided heart. We read of no controversy whatever, but instant obedience. Notice this principle of instant obedience: it implies such a total abandonment to the Lord that you are ready to do anything and everything He says, whether you understand it or not.

That, then, is Philip: a man just governed by the Spirit, quite evidently; not only filled with the Spirit, but taught by the Spirit. He stands out in contrast to so many: not only to the Ethiopian, and all those to whom the Ethiopian had been for light and who were unable to give it, but more than that, in contrast to the very Apostles themselves as they were before Christ, by the Spirit, opened their understanding that they might

應許、保證或別的事上，所告之他的是離開一切，到遠方的郊野去，朝着曠野的方向。這樣的命令是對無論是否生命無二志之人的一個上佳試煉，來看看他的心有着旁鶩還是純一。但這裏的人只有一個思想、一個目的、一顆別無旁鶩的心。我們讀到的是完全沒有爭辯，只有立時的順服。留心這立時順服的原則，這意味着完全對主棄權，你已準備好來作祂說的任何事和每一件事，無論你明白與否。主已得着你。

那麼腓利這人極明顯地就只是一個由聖靈管治的人，他不單止被聖靈充滿，且受教於聖靈。他鶴立雞群，不單止對於那埃提阿伯人，還有那些所有不能給與埃提阿伯人所得之亮光的人；不止這樣，他且是超群於在基督面前的使徒，他們是靠着聖靈的開導來叫他們得以明白聖經（路24:45）的。有事情發生在

understand the Scriptures (Luke 24:45). Something has happened to Philip. He is a man taught of the Spirit, his eyes have been opened; and so he can bring understanding and light in the Scriptures where it is needed. In a word, this man's need in the desert was met through an instrument that was absolutely abandoned to the Holy Spirit.

### *The Dispensation of the Spirit*

What, now, are the implications of bringing these two together? Firstly, and pre-eminently, the fact of the nature of the new dispensation - the dispensation of the Spirit. A new dispensation has been ushered in and inaugurated. The Holy Spirit is *the* characteristic of this dispensation, and everything, so far as God is concerned, rests upon that fact. There is to be nothing other than by the Spirit; everything is to be only by the Spirit. This is a dispensation shut up to the Holy Spirit. We shall not get anywhere in relation to the things of God until we recognise and accept that. The real significance of this incident, and of all others, is that it is a part

腓利身上，他是一個受教於聖靈的人，他的眼得開，因此他能在有需要的地方帶來聖經的解釋和亮光。換句話說，這個在曠野中有缺之的人遇上了一個徹底放權給聖靈的工具。

### *聖靈的賜下*

將這兩樣合起來有何含義？首先和顯著的就是純新賜下本性和聖靈得賜下的事實。一個嶄新的賜下得以展示和啟始。聖靈是這賜下的特徵，所有關乎到神的事物都取決於這事實。除了藉着聖靈之外，便別無他法，萬物皆出於聖靈。這賜下只限於聖靈。在關乎到神的事情上，我們不能往何處去，除非我們承認和接受這個。這事件和別些事件的真正重要之處就在於這賜下是自天而來的特別運行中的一部分，聖靈的運行是與高升的基督息息相關的。

of the peculiar movement from Heaven in this dispensation - the movement of the Holy Spirit in relation to the exalted Christ.

That is the great principle of spiritual understanding: that is the 'extra', and that is the 'other'.

It is the 'extra' to all the best of education, of achievement, of position, of everything else that we have mentioned. A man may have it all, and still be in the dark! It is 'extra' to the *letter* of the Word - it is of the Spirit. The Word can still be a closed book, even when you have memorized it from beginning to end (if you can do that). When you can quote and cite, freely and largely, from its pages; when you know its content, its subjects, its themes; when you know immediately where to look for any given passage or subject, it may still be a closed book. That is a fact, and that fact explains a very great deal. The 'extra' to everything, whether it be large or small, great or little, is the Holy Spirit.

And it is the 'other' - something different. By these means of education and knowledge, human ability, you may arrive at

這就是屬靈領悟上的重大原則，就是那「額外」和「別的」原則。

這是額外於所有最佳的教育、成就、地位、和任何我們曾提及的每一樣。有人也許有着這一切，卻仍舊在黑暗中！這是額外於聖靈的字句，這是屬乎聖靈的。就算你能從頭到尾來記背（若你能的話），聖經卻可以只是一本合上的書。當你能自由地和大大地引述和列舉，當你認識到其內容、主旨、主題；當你立時知道在那裏可找到某些所找的經文或主旨時，它卻可仍只是一本合上的書。這是事實，這事實也解釋了眾多的情況。這「額外」於每一樣無論大小，無論重大或微小的東西，就是聖靈。

而「別的」是一些與別不同的。藉着教育和知識、人類的的能力等，你也許能達至一些結論。你也

certain conclusions. You may say that on this or that matter the Bible teaches so-and-so. Yes, but a hundred others say it teaches on those very same things something different - you may take any one Christian doctrine today and get many different interpretations. That is Christian theology! Which is right? Where is final authority? Now, you see, the Holy Spirit may altogether change our conclusions and make us see that on our strongest convictions we are at fault. Once He gets an opportunity, He may upset all our 'final positions' of biblical interpretation, doctrine and theology. He is 'other'. We come to that again in a moment.

But the Holy Spirit is particularly concerned with the Word of God; He is bound and committed to the Scriptures. There is no revelation extra to the Scriptures, but there is a vast amount of undisclosed light *in* the Scriptures, at the disposal of the Holy Spirit. The Holy Spirit, with His concern and commitment to the Word of God, is in quest of such as the Ethiopian. That is a most important significance which arises

許能在聖經所教導的一些東西上說這說那。是的，但千百的人在相同所教導的事上會說着一些不同的事情，你也許說到今天基督教教義中的某一項，有着很多不同的詮釋。這不過是基督教的神學！哪一樣才是對？在那裏有着終極的權威？好了，你得見聖靈得以完全改變我們的結論，使我們得見在我們最確信的事上出錯。祂再一次來給與機會，祂也許會推翻我們對聖經詮釋、教義和神學上的最終位置，祂就是那「別的」。我們立即來再次看看它。

我們所說的聖靈是特特與神的話語相關的。祂是繫縛於聖經和訴諸於聖經的。沒有啟示是在聖經以外的，但在聖經中有着大量未被揭示由聖靈配置的亮光。關注和訴諸於神話語的聖靈在尋找的就是像那埃提阿伯的人。因這事件而產生最顯著的重要性就是在這事上發起主動的是聖靈。腓利從沒這樣想。聖

out of this incident. The Holy Spirit took the initiative in this matter. Philip would never, never have thought of this. The Holy Spirit was in quest of people such as this man on his lonely desert journey. It was by the Spirit that the question was put to him and the interpretation given which brought the great crisis in his life "...Thou readest", "...what thou readest" - "Understandest thou what thou readest?" Yes, the Spirit was in quest of people like that, and He still is. It is because they are so few and far between - like this man in the desert, with probably miles between him and the next one - that there is such a poor state generally in the Church.

### *The Root Principle of the Cross*

Now, I wonder if we can discern that in all this the Holy Spirit was acting and operating upon one principle. This is the fundamental significance of this incident - something that throughout is never specifically mentioned, but that emerges as we meditate upon it. When the Holy Spirit is in action, He never gets away from this one thing - namely, the Cross. He was acting

靈在尋找這樣在曠野中獨自成行的人。「你所念的，你明白麼？」這樣的問題是聖靈加在他身上的，對其詮釋為他的生命帶來了重大的衝擊。是的，聖靈在尋找像這樣的人，現在仍是。這是因為他們實在太少和太偏遠，就像這人一樣，身在曠野，也許要遇上另一個人便要走上數英哩計的路，在教會中普遍地有着這樣可憐的情況。

### *十字架的根本原則*

如今我懷疑我們能否辨識到在這一切之中聖靈正循着一個原則來作和運行。這就是這事件的基本意義，有一些從頭到尾都從未特別提及的，但當我們默想它時便冒現。當聖靈在運作時，祂永不會離開的就是十字架。聖靈所有時間的運行都是按照十字架的原

all the time on the principle of the Cross. The Cross is the mighty, devastating counter to the chief root-evil in mankind - pride. The principle of the Cross is selfless concern for what is of God and what is of God alone. There was here a readiness, on the part both of the Ethiopian and of Philip, at any cost, without a second thought or consideration, to obey light. This man might well have said to himself, 'Well, when I get back, what will the Queen say - what will the men in the court say? If I tell them that I have become a baptized Christian, a follower of Jesus Christ, I am in for it!' But the principle of the Cross means no place for secondary considerations. You can see it in Philip: he was an utterly crucified man. You can see it in the Ethiopian: the principle of the Cross was already there, though he knew nothing about the Cross, and it gave the Holy Spirit something to work upon.

And here we find the focus of the whole question. There will be no light of this kind, no understanding of this kind, no coming through out of shadows,

則。十字架與人類裏頭的主要罪惡之根的驕傲是大大地和毀滅性地相反的。十字架的原則是沒有己下來關注神的所是和唯獨是神。在這裏得見，埃提阿伯和腓利各自都不惜一切，義無反顧下來遵從亮光。這人也許會自言自語說：「這個嘛，當我回去時，女王會說甚麼？宮廷中的人會說甚麼？我若對他們說我已成為一個受浸的基督徒，成為耶穌的跟隨者，我便會倒霉！」但十字架的原則是不容第二考慮的。你在腓利身上得見這個，他是一個徹底釘死的人。你在那埃提阿伯人身上得見這個，雖則他對十字架毫無認識，但十字架的原則早已在那裏，是這給與聖靈藉此來工作。

我們在這裏也找到整個問題的焦點所在。必不會有這類型的亮光、這類型的理解；不會有從陰霾、黑暗、半明半暗中出

darkness, half-light, into the full blaze of Divine illumination, until the Cross has effected in us death to our own intellects. If we are going to argue, to project our reasoning faculties into this thing, the Holy Spirit will stand back - He will not commit Himself. We shall go on in that circle, round and round and round, in everlasting weariness, never arriving. The Cross must come right home to our intellects. That is the full force of the first chapters of Paul's first letter to the Corinthians. There you have two things placed over against each other. On the one side, the wisdom of the world (and what wisdom it was - no mean thing) on the other side, the wisdom which is from above - "Things which eye saw not, and ear heard not, and which entered not into the heart of man" (1 Cor. 2:9); and in between, "Christ crucified" (chapter 1 verse 23).

In the same way, the Cross must deal with our hearts - our affections, our desires, our attachments - and with our interests here in this world, our consideration of how things are going to affect us, how we stand to

來進入神聖啟照的光芒，除非十字架已在我們裏頭作成我們一己才智的死亡。我們若要爭論，要在這事上發動我們的理性機能，那麼聖靈必會退避，祂便不會答應來負責。我們必會在此周而復始，一直在打轉，令人厭煩的疲憊，永遠不能到達。十字架必須去到我們的才智那裏。這就是保羅的林前 1 章的全然勢力所在。在那裏有着兩個彼此為敵的東西。一邊是世上的智慧（所指的智慧並非是物件），另一邊是來自上頭的智慧——「耳朵未曾聽見，人心也未曾想到的」（林前 2:9），和兩者之間的「釘十字架的基督」（林前 1:23）。

同樣地，十字架必須先處理我們的心——我們的情感、慾望和所依附的；並我們在今世地上的利益；和對將會影響我們之事物的考慮，我們採取任何行動下的得失。我們

gain or lose by any course taken. If we have any such considerations, the Holy Spirit will stand back. There will be no light for such people.

And the Cross must deal with our wills. It is so clear from this account that the man, instantly the way was pointed out to him, 'jumped at it', as we say. How Philip had arrived at baptism through Isaiah 53, I leave you to consider; but he had got there, and the Ethiopian, with his openness of heart, his readiness of spirit, his will poised to do the right thing when it became clear to him, said, 'Look - water! Why shouldn't I...?' Most people say, 'Why must I?'

This man said, 'Why may I not?' There is all the difference of disposition, and the disposition has come under the power of the Cross, for all that will determine the issue. This man came out and came through. There is something very precious about this, something to take note of, as another implication. When the Spirit caught away Philip, what did the eunuch say? 'How am I going to get on without him? I dare not go back

若有任何這樣的考慮，聖靈必會退縮，這樣的人必不會有亮光。

十字架必須處理我們的意願。這事例中這人立時得着如同我們所說「行在其中」這清楚指引的路，腓利如何藉着賽 53 章得出浸禮的結論就留待你來思考好了；他這樣作了，並且那心敞開，心靈預備好的埃提阿伯人決意作對的事時，說：「看哪，這裏有水，我受洗有甚麼妨礙呢？」（徒 8:36）大部分人卻會說：「我必須這樣作麼？」

這人說「這於我有甚麼妨礙？」時所持有的是完全不同的態度，並且這態度是來自十字架的權柄，因為行事的決定全然取決於這個。這人表明其態度，顯出其經歷。其中有的十分珍貴，其另有的含義是值得留意的。當聖靈將腓利提去時，那太監說甚麼？是否「沒有他我如何是好？沒有他我不敢回去。」？不，就如同

without him!?' No, it was as though it did not matter in the least, for he now had Philip's Lord within. The same Spirit was in him as was in Philip, and, in a right way, a proper way, he was standing on his own feet, independent of all external props and nurses. This is the kind of Christian we want to find! "He went on his way rejoicing." The heart quest has been met, the light has come.

A much larger incident of the same kind is that presented to us in the twenty-fourth chapter of the Gospel by Luke. Those two on the Emmaus road were but representative of this whole class to which the Ethiopian belonged: those possessing a Bible - yes, and knowing its content - but to whom it remained a closed book until the risen Lord opened the understanding. But it is the will of the risen Lord to do that. As I said earlier, the question is quite a proper one: "*Understandest thou what thou readest?*" Is it an open book or a closed one? a living one or a dead one? a dynamic one or an ineffective one? a weariness or a joy? That is all gathered into this

沒事發生一樣，因為如今他裏頭有着腓利的主。在他裏頭的與在腓利裏頭的是同一位聖靈；他且是以正確的方法和適切的方法來自立，獨立於所有外來的支持和愛護。我們想尋找的就是這一類基督徒！「他就歡歡喜喜的走路。」（徒 8:39）他心已尋着所尋求的，亮光已然臨到。

在路 24 章中有更重大相似的事情向我們展現。那兩個在以馬忤斯路上去的人代表着與埃提阿伯人所屬同等級的人，他們都有聖經。是的，他們都知道其內容，卻依然是一部合上的書，直至復活的主開導他們。是復活的主起意來這樣作的。正如我早前所說，「你所念的，你明白麼？」這問題是十分適切的。這是一部開啟還是合上的書？一部活的還是死的書？一部有動力還是無效的書？一部疲憊還是喜樂的書？這全都集中在這問題之中。當謹記，這是聖靈所恩賜的。

question. But remember, this is the dispensation of the Spirit. He has come committed to the Word in relation to the risen Christ; and through the Word - through Isaiah 53, and through all the rest - He will bring you to the Christ.

## Chapter 4 - The Imperative Dynamic of Christian Service

*Reading: John 21:15-17.*

*"Lovest thou me?"*

In reading these verses, it is difficult not to believe that the Lord Jesus had in mind something that happened earlier, and was probably referring to it. I mean the incident recorded in Matthew 26:33: "Peter answered and said unto him, If all shall be offended in thee, I will never be offended." "Lovest thou me more than these?"

There are four main aspects of the Christian life - of course, with many subsidiary aspects. We have been considering three of them, and shall make reference to them again shortly. These three lead up to the fourth, and find their expression in it. This fourth aspect is service. Service is the great inclusive issue of everything. You

祂來是要委身於關乎到復活基督的聖經，並且祂必會藉着聖經——賽 53 章和其餘所有的經文，來領你往基督而去。

## 第四章 基督徒事奉的必要動力

*讀經：約 21:15-17*

*「你愛我麼？」*

當讀到這經文時，很難不相信主耶穌心中是記掛着早前發生的事，因而可能有感而發。我所說的事就記載在太 26:33：「眾人雖然為祢的緣故跌倒，我卻永不跌倒。」「愛我比這些更深麼？」（約 21:15）

基督徒的生命有着四個主要層面，當然也有着很多次要的層面。我們已經想過其中三項，不久會再次說到。這三項引至第四項，其中也可找到他們的表述。這第四項就是事奉。事奉這議題是無所不包的。你也該留意到四部福音書全都朝着任命

notice that all four of the Gospels head up to commission and service. Service is the issue, therefore, of the three and-a-half years of our Lord's ministry, and especially of the relationship subsisting between Himself and the disciples during that period. All that which He had said to them, all that which He had allowed and caused them to see, had this matter of service in view. He was working toward the day when He would have gone to Heaven and would continue His work through them. He was laying the foundation for that service. Everything had testimony in the world in view.

Now that word 'service' is greatly misunderstood and misinterpreted. It is usually confined to certain specific forms. People speak of 'going into Christian service', or 'the Lord's work', or some such expression, by which they mean some specific activity - either to be a 'missionary' abroad, or a 'minister' at home, or some other particular form of Christian work. But that is a misinterpretation of the word 'service'.

和事奉而去。因此事奉是我們的主三年半職事的議題，尤其在這段期間支持着祂自己和門徒之間的關係。祂所要對他們說的，祂所容讓他們和使他們看見的，就是事奉這回事。祂是朝着祂回到天上去和繼續藉他們來作成祂工作的那日來工作的。祂已奠下事奉的根基，在世上的萬事萬物上也得見這見證。

「事奉」一詞常被大大誤解和誤譯。這常被限制於某些特定形式。人們說的「作基督徒的事奉」或「主的工作」，或一些這樣的表述時，他們是說到一些特有的活動，一是海外宣教，一是在本地傳道，或某些特定形式的基督教工作。但這都是對「事奉」一詞的誤解。

In the New Testament, service is contemplated in relation to the Church: individual service is always a related matter. It is the Church that is here to fulfil the ministry, and individuals are never looked upon in the New Testament as having detached, unrelated service. The great comprehensive conception is that of the Church as the Body of Christ. Immediately you contemplate that, your ideas of service must be completely revolutionised. For in a physical body the majority of the functions are not specific at all, but are vital, essential, indispensable. The whole service of the body depends upon them: the comparatively few specific functions can only possibly operate and fulfil their office by way of the countless unspecified functions of the body. And that is the New Testament conception of the Church and the Church's vocation.

We need, therefore, to reconsider this matter of service, because when we relegate the work to certain people only, we forget, or overlook, the fact that it is impossible to be in the Body of

在新約中，事奉是聯上教會的。個人的事奉總是與教會相關的。在地上履行職事的是教會，在新約中從來看不見個人作與教會分離不相關的事奉。偉大完整的觀念就是教會乃是基督的身體。你立時會想到，你對事奉的觀念必須是完全革命性的。一個肉身身體上大部分的主要機能完全沒有專門可言，而是生命上的、本質上的和生命所必需的。身體的整體事奉全取決於他們，相對地幾個有着專門機能的肢體只可能藉着身體上無數沒專門機能的肢體執行他們的職務下來運行的。這就是新約關乎到教會和教會使命的概念。

因此我們在事奉這事情上需要再思，因為當我們將工作只丟給某些人時，我們是忘記或看不見那事實，就是不可能在基督身體中而沒有功能

Christ and not have a function. Everyone is supposed to be a functional part of the Church. Nothing is independent, unrelated, or separate.

### *Peter: A Representative Servant*

Let us now look at the basis, constitution, and dynamic of service. In this we are going to be much helped by Peter. You notice that the fourth Gospel, the last of all to be written, closes with an incident involving Peter in relation to the matter of service. Peter is a representative servant: he embodies all the essentials of a true servant of Jesus Christ. And in a very real sense Peter represented the Church. We shall therefore allow Peter to interpret this matter for us, as we consider him - the man himself, his training, and his dynamic of service.

It is possible, of course, to allow Peter to be completely overshadowed by the Apostle Paul. If that has happened, I would suggest a very profitable piece of work: that is, to collect together every passage in the New Testament where Simon Peter

的。每一個人都該成為教會的功能性部分。沒有一個是獨立的、不相關的或分離的。

### *彼得這代表性的僕人*

讓我們如今來看看事奉的基礎、構成和動力。我們將要看的彼得會成為大大的幫助。在最後成書的第四卷福音書中，是以與彼得的事奉相關的事來作結的。彼得是一個有代表性的僕人，他包含着耶穌基督真僕人的所有要素。彼得也實在代表着教會。因此我們要容許彼得來向我們詮釋這事，我們來思想他，他本人、他的受訓、和他事奉的動力。

當然，使徒保羅是可以完全掩蓋彼得的。若這發生了，我會提議作一項非常有益的工作，就是收集新約中有西門彼得出現的經文，留心向他所說的和他所說的。你若並列這些片段，必會發現你得

occurs, noting both what was said to him, and what he said. If you put all those fragments together, you will find that you have quite a rich biography, and you will have a very good manual of instruction in the matter of service. Peter was the first of the disciples to be called by the Lord; he always thereafter held the foremost place among the disciples; and here he is the last individual to be mentioned in the Gospels. Peter has a very large place in the New Testament, a very important place. Upon him hung some of the greatest crises in the history of the early Church.

### *The Man Himself*

Simon Peter could never be present anywhere without it being known. If ever there was an opportunity to speak or to act, he took it. His tongue, his hands and his feet often ran away with his judgment. His soul on the emotional and volitional side predominated, and very often left his judgment waiting for an opportunity to assert itself, later on, to his discomfiture! Peter was capable of tremendous variations -

着了一個豐富的自傳，你也得着一個美好的事奉手冊。彼得是主首個呼召的門徒，自此之後他總在門徒中佔據着主要的地位。他也是在約 21 章中最後提及的個人。彼得在新約中佔據很多篇幅和十分重要的位置。在他身上滿有早期教會歷史中其中一些最大的危機。

### *他本人*

若不得在某處顯揚，西門彼得就永不會在那處出現；若有機會來讓他說話和作事的話，他必會把握。他的口、手和腳常不受他的判斷所約束。支配着的是他魂中情感和意志的部分，常見的是他讓判斷等待着機會來維護一己的權益，並且至終都是失敗而回的！彼得能經得起從高至低的巨大改變，由最高的得

from height to depth - from the highest exaltation to the lowest depression and despair. This man was never neutral. He never dealt in neutral colours; you could always distinguish him quite clearly. No man of all those associated with our Lord was so often corrected, and yet so irrepressible. His motives were right, his intentions were good; but he was always just saying the wrong thing and doing the wrong thing.

You notice that with Simon Peter the personal pronouns were much in evidence: and yet with all this there is no trace of vice. When you sum it all up, you have to say some things that may sound unkind; but it is just here that we are on the way to understanding what true service for Christ will mean. The things which stand out in the case of Simon Peter - self-confidence, self-sufficiency, self-assertiveness - are all because of self-ignorance. The Lord Jesus Himself, at the end of this chapter in which our question is found, puts it in three words: "When thou wast young, thou girdest thyself, and walkedst *whither thou wouldst*".

意落到最低的消沈和失望。這人從來不會中立。他從來不會拖泥帶水，你總能清楚地把他辨別出來。沒有聯與我們主的人是這樣經常地被改正和那樣不受約束的。他的動機是對的，他的意圖是好的，但他總常說錯話和作錯事。

你該注意到，一說到西門彼得，便多見那人稱代名詞。雖是這樣，這全都是無跡可尋的。當你把他們併合起來時，你必會說一些聽來不仁慈的東西，但我們就正走在明白事奉基督真義的路上。自恃、自滿自足、堅持己見這些在西門彼得例子中突出的東西，全都是出於一己的無知。主耶穌在其中找到我們問題的約 21 章結尾處就以「你年少的時候，自己束上帶子，隨意往來。」（約 21:18）其中最後的「隨意往來」這幾個字來總結彼得的一生。簡而言之，就是這

Those last three words sum up Peter: "whither *thou* wouldest". That is the man in brief. Such a man, if he were going to be of any use to the Lord, would have to go through a very hard school. If he was to be constituted according to the greatest Servant that God ever had - the Lord Jesus - something very drastic must happen.

### *Need for Self-Discovery*

What was his greatest need? To begin with, it was self-discovery, followed by loss of self-trust. And those were the very things that happened in the hard school of experience into which Simon Peter was put by his Lord. For the truth is this: that all who are going to be of real service to the Lord must be brought, sooner or later, to the place where they lose all trust in themselves. Before they can do the work for which they have been brought into this world, the work for God and the work of God, they will have to come to the place where they have lost all self-trust. Peter teaches us that lesson, perhaps, above all others, in relation to service.

個人。這樣的人後來若被主有任何的使用，就必須先經過一所極之嚴格的學校；若他要有着主耶穌這神從來所有最偉大僕人的本質的話，就必須先有十分嚴厲的事情發生。

### *需要自省*

這最大的缺乏是甚麼？就以自省來開始吧，隨後的便是不再自我信靠。這兩樣正是西門彼得被他的主所放進的艱苦學校中所發生的事情。實況不過是：**要成為真正事奉主的人，就遲早被領來到他們對自己不再信靠的地步。**在他們能為神作工和作神的工之先，他們必須先被領進這世界，他們必須先來到他們失掉一切自靠的地步。在關乎事奉上，也許彼得所教導我們的超乎所有其他人。

See this man on the day of Pentecost. Is that service? Is he now a servant of Jesus Christ? See him in the house of Cornelius - another great turning-point in the history of Christianity. See him in the Council of Jerusalem: hear what he says and how he is deferred to. "Simon hath said..." This man emerged as a great servant of Jesus Christ - but only in virtue of having emerged from this deep and terrible experience in which he lost his self-trust.

If you have read this twenty-first chapter of John in a version that brings out the different words that were used by the Lord and by Peter for 'love', you may have wondered why it was that Peter balked at the word that the Lord was using, and refused to use it. When the Lord Jesus said, "Lovest thou me?", He used the highest word that could be used for 'love', but Peter answered with another word of a lower order altogether. Why would he not rise to the word that the Lord was using? I think that he had lost his self-trust; that he was remembering: "If all shall be offended in thee, I will never be

看看五旬節的這個人，這是否事奉？那時他是否耶穌基督的僕人？看看在哥尼流家中的他，基督教歷史中另一個重大轉捩點；看看在耶路撒冷議會中的他，聽聽他所說的和他是如何聽從的。「西門就開口.....」這人就顯出是耶穌基督的偉大僕人，但只在他經歷失掉他的自信自靠這深入和可怖經歷之後。

你若用任何一個譯本來讀約 21 章，留心到主和彼得說到「愛」所用的不同詞語，你就不難看見彼得在主所用的字詞上畏縮不前，拒絕來用上而感到奇怪。當主耶穌說「你愛我麼？」時，祂所用的是能用上「愛」一詞中最高超的一個，但彼得卻用另一個完全較低等次的字來回答。為甚麼他不用上主所用的那字？我想他已失掉了自信自靠，他該記得的是他說「眾人雖然為祢的緣故跌倒，我卻永不跌倒」(太 26:33) 之後的不認主。有些東西觸碰到他，使他軟

offended" (Matt. 26:33) - and then the denial. Had something in him been touched and weakened and broken, that made him feel, 'I dare not declare myself to be on that highest level of love'? I may be wrong, but I seem to discern that. But at length the Lord Himself came down to Peter's level, and took him up on his own ground with the lower word, as if to say: 'All right: if you can only go so far, well, go as far as you can. Commit yourself to that! I will take you up on that; I will go on with you on that.'

If as you aspire to be of some use to the Lord, if you find yourself being emptied and broken, and taken through a hard school where you feel that you cannot stand up to it all, remember, that is the way of service. If you have any degree of self-confidence, if you think that you can 'do it', if you can 'do all the talking', if you are the first to take things into your hands, let me say: You will not be of service to the Lord until that is dealt with! No; we have to come to the place where we *cannot* and we *will not*, unless compelled by Another and not driven by our own impulses.

弱，使他破碎，使他感到：「我不敢來自稱站在愛的最高層次上了，我還以為我已分清，也許我是錯了。」但終於主親自俯就彼得，以他較低層次的字來自他一己的基礎來把他提升，就如同他說：「好吧，無論你能走得多遠就走多遠。在這來委身吧！我必會將你提升，我必會和你一起來到那裏。」

**你若渴望為神所用，你若發覺自己空虛破碎，並在艱苦的學校中感到完全不能再下去，僅記這就是事奉的路。**你若有幾分的自恃，你若以為你能作這個，你若能按你所說的來作，你若是那先來將事情握在手中的，就讓我說：「你必不會事奉主，直至這被處理了！」不，我們必須來到我們不能和不會的那地方，直至我們被那另一位所促使，不再被我們一己的衝動所驅使。

Peter's need was of a Master. But, in order to have a Master, a man like that has to be utterly broken. And that happened to Peter. Not only is it recorded that he went out and wept bitterly, after his terrible failure and breakdown and in his self-discovery, but it is recorded that the risen Lord, after sending a message to His disciples, then specified that it should be conveyed to Peter. The heavenly messenger said: "Go, tell his disciples and Peter..." (Mark 16:7). One thing that impresses you in those resurrection appearances of the Lord Jesus is how He knew all that was going on. He knew, for instance, exactly how Thomas had been behaving and talking, even though He Himself had not been visibly present. He could tell them just what had been going on inside of them, and all they had been doing. And so He knew about Peter, too, and what had been happening with him. Somewhere, in his brokenness, his humiliation, his despair, was Peter, necessitating that the Lord should say: 'Go, tell My disciples, and Peter...' Was he not a disciple? Why specify? Surely

彼得所缺乏的就是是一位主。為了可得着一位主，像這樣的人必須要徹底的被破碎。這個臨到彼得了。所記錄的不單止是在他自覺恐怖的失敗和崩潰之後便出去痛哭，也記錄到復活的主在給與門徒信息之後，特提到要傳給彼得。天上的使者說：「去告訴祂的門徒和彼得。」(可 16:7) 在主耶穌復活顯現上有一樣給你留下深刻印象的，就是祂全知道所要發生的。例如，祂確實知道多馬的表現和說話，那怕祂未曾親身在現場。祂所告訴他們的就是在裏頭的他們發生的和所有他們所作的。祂也知道彼得，和發生在他身上的事。因着彼得某處有着沮喪、蒙羞、失敗，所以需要到主來說：「去告訴我的門徒和彼得。」他不是一個門徒麼？為何另外說到他？那原因確實是明顯的。這人需要特別的幫助。他沮喪，他希望破滅，必須有給他的特別信息，他需要提名的提及。

the reason is obvious. The man needs some special help: he is broken, he is shattered; a special message must go to him - he must be mentioned by name. 'Say to Peter...The Lord has not only sent a general message, but He has sent it to *you* - He has mentioned you by name.'

Just think how you would feel if you were in his position and condition. 'The Lord - *the Lord!* The last time I saw the Lord was when He looked at me. It was that look that broke me, that shattered me, as I was denying Him. That look I shall never forget. He looked at me.' The word that is used there about the Lord 'looking upon' Peter (Luke 22:61) is a rather strong word. There are different words for 'look', but this word means 'to look upon attentively or fixedly'. His eyes rested upon him, held him, went right through him. That was the last time Peter had seen the Lord, and that look had done its work. Those eyes knew him, and now Peter had come to know himself as the Lord knew him. It is a terrible thing when that happens. And to think that the Lord should say, "... and Peter"!

「對彼得說.....主的信息不單止給全體，祂且將這信息給你。祂按名來提到你。」

你若設身處地站在他的位置和光景，想想你的感想。「是主，是主！上一次我看見主時是祂望着我。是這一望使我心碎，使我希望破滅，因為我不認祂。這一望我必不會忘記。祂望着我。」那裏所用主「望」彼得（路22:61）一詞是十分強烈的用語。「望」有着不同的用字，但這字是說到「留心或定睛來看」。祂的眼目落在他身上，抓着他，看透他。這是彼得最後一次的得見主，這一望發揮了其功用。這雙眼認識他，如今彼得如同主認識他般來認識他自己了。所發生的是一件可怖的事情。想到主來說「和彼得」！祂會否再次想到我？從此能否有任何東

'Could He ever think of me again? Could He ever have anything to do with me again? Do I still stand with Him in the company of His disciples?'

### *The Mastery of Christ*

Now the point is this: that *this* is the making of a servant - *this* is the training of a servant of Jesus Christ. This came; and, having come, it led to two things. Firstly, it led to the mastery of Christ. The real mastery of Christ, though we may call Him Master and Lord, is not established until our own mastery of ourselves has been shattered and broken. How often did Peter, who called Jesus 'Master' and 'Lord', seek to dictate to Him, to tell Him - the Lord - what He ought to do and what He ought not to do - what He might do and what He was not allowed to do! Yes, we can call Him 'Lord', and we can call Him 'Master'. But the way of real service is that He become Master in reality, and that necessitates our brokenness.

Look at Peter on the day of Pentecost, and afterward, and look right on to his letters. Listen to him

西祂會再和我一起作？  
我能否仍可在祂門徒的  
聚會中與祂一起？

### *基督作為主*

如今要思想的是：  
就是這作成一個僕人，就  
是這訓練出耶穌基督的  
僕人。這已來到，所來到  
的帶來兩件事。一、這帶  
來了基督作主。雖則我稱  
祂為主人和主，但基督的  
真正作主未能確立，除非  
我們的自己作主已被摧  
毀和破碎。稱耶穌為主人  
和主的彼得何等經常力  
圖支配祂，告訴主祂該和  
不該作的；祂可以作和不  
容祂來作的東西！是的，  
我們能稱祂為主，我們  
也會稱祂為主人，但真  
正的服事就是祂真正成  
為主人，這在在需要我們  
的破碎。

看看在五旬節和往  
後的彼得，來看看他的書  
信。聽他所說的，讀他所

speaking; read what he writes. Jesus is Master of this man, now. That is the first thing that came out of this shattering. It is a law of usefulness and service to the Lord - make no mistake about it. If you aspire to service, if you are thinking in terms of Christian work, if you are desirous of being of real value to the Lord - put it how you will - you can take it that the way is here 'writ large for all to see'. This man Peter stands out as a servant of Jesus Christ of no mean order, and the way by which he became that was the way of Jesus Christ becoming his absolute Master. He stands for the great principle of submission to Christ, without which there can be no usefulness to Him. Our value to the Lord really begins - not when He becomes our Saviour, but when He becomes our Lord. Those two things can happen at the same time, but with many they stand far apart.

### *An Overwhelming Appreciation of Grace*

The second thing that came out of this shattering was an overwhelming appreciation of

寫的。如今耶穌是這人的主人。這是從摧毀中出來的首項東西。這是為主所用和服事主的定律，不要弄錯了。你若渴望來服事，你若按基督的工作角度來思想，你若渴望來被主看為真有價值，就要看你是如何的定意，你該將這裏的方法標以大寫，好讓人人都得見。作為耶穌基督僕人的彼得並非等次卑微的人，他成為僕人的方法正是耶穌基督成為他絕對主人的方法。他所持的是降服於基督的偉大原則，沒有這個便不能於祂有用。我們對主真正價值的開始不是在祂成為我們救主那時，而是祂成為我們的主那時。這兩樣能同時發生，但於多人他們是相距很遠下來到的。

### *洶湧地領受恩典*

因這希望破滅而出現的第二樣東西就是洶湧地領受恩典。你當記取

grace. The Lord Jesus, on one occasion which you will recall, enunciated a great spiritual truth and law, when referring to one who was pouring out devotion at His feet. He said: 'Where much has been forgiven, there is much love. She loved much because she was forgiven much' (Luke 7:47).

Now Peter came into the meaning of that spiritual principle - or it came into Peter. What an appreciation of grace! Look at the first letter that goes by his name. In that quite brief document, which you can read through from beginning to end in ten or fifteen minutes, Peter speaks of grace no fewer than ten times, and in every case the context of that word is tremendous.

Here, for instance, he speaks of "the manifold grace of God" (1 Pet. 4:10). Grace is really the theme of his letter. It governs everything - every department of the Christian life. Yes, Peter knew what he was talking about: he was speaking out of experience. It was this tremendous appreciation of grace that made him the servant that he became. But he had to be baptized

有一次當有人在祂腳前傾吐虔誠時，主耶穌所宣佈的偉大屬靈真理和定律：「她許多的罪都赦免了，因為她的愛多；但那赦免少的，他的愛就少。」（路 7:47）

如今彼得進入該屬靈原則的實意，又或者它進入彼得。這是何等恩典上的領受！讀讀彼得前書。在這卷十分簡潔的文字中，你能用上五至十分鐘便能從頭至尾讀畢。彼得說到恩典不少於十次，每一次的說話內容都是非常巧妙的。

例如他曾說到「神百般恩賜」（彼前 4:10）。恩典實在是這卷書的主題。恩典支配一切，支配基督徒生命的每一個部分。是的，彼得知道他在說甚麼，他是憑經驗來說的。就是這非凡的恩典領受使他成為一個僕人。但他必須浸入其中，就是說，他必須浸入艱難的痛

into that: that is, he had to be baptized into the agony of suffering, of self-discovery - of the discovery of his own unworthiness, weakness, failure. The waves of despair had to go over his head, in order to bring him to this place where grace was his theme, grace accounted for everything, grace became the great motive of his ministry.

A man cannot go through an experience of that kind, he cannot go through a spiritual history like that, he cannot go through such depths, without being caused to reflect deeply. It is not just our imagination, or reading something into the story, to say that, when Peter was recovered, restored, brought back into all the blessings of fellowship with his Lord, and given his commission, he must have thought something like this: 'Just imagine it - that such a one as I am, and have proved to be; such a one as I, who have done what I have done - could any man sink to deeper depths of shame, disgrace, dishonour? - that such a one as I should be called by the Lord at all, when He knew all about me

苦中，浸入自我發現的痛苦中，就是發現他一己的不配、軟弱和失敗。失望的潮水必須淹沒他的頭，為的是領他來到恩典乃是其主題的境地；恩典解釋一切，恩典也成為他事奉的主要動機。

若沒有深深反省，人是不能夠經過這種經歷，他不能經過像這樣的屬靈經歷，他不能經受這樣的低落。彼得的得復原，得恢復，被領重回所有與他的主契合的恩福中，並給與他使命；這不單止是我們的想像力，或是一切故事情節；他必須已想到「想想看，像我這樣的一個已證實如此不堪的人，像我這個曾作這樣事的人，有否任何人能墮落至比這羞辱、丟臉和蒙羞更深？當主全知像我這樣之人的從前一切時，我還能得主的呼召麼？那天祂在海邊走過，我正忙於我的事情時，祂呼召我，祂那天全

beforehand! That day when He came along by the seashore, when I was engaged in my business, and He called me - that day He knew everything that there was to know about me! He did not have to spend three-and-a-half years discovering it. He did not have to wait until that judgment hall; He knew it all at the beginning, and yet He called me! Peter could indeed say with Paul: 'He called me by His grace' (Gal. 1:15). That is consolation, that is comfort, that is help; that makes service possible for anybody.

### *The Training of Grace*

Anyone other than Jesus would probably have washed their hands of Peter and said, 'I shall never make anything of this man - I can do nothing with him: He is incorrigible.' The Holy Spirit has caused to be written in fiery letters, for all to see, all this blundering and blurting of Simon, all his rebuking of the Lord, correcting the Lord, telling the Lord, 'Thou shalt never...' All this - and then the Lord's infinite patience with that man. When John writes: "Having loved his own which were in the world, he loved them

知道關乎到要知道我的一切！祂並不需花上三年半來發現這個。祂不用等到審判的台前；打從開初祂便全知道，然而祂卻呼召我！」彼得實在能與保羅同聲說神是「施恩召我的神」（加 1:15）。就是這安撫，就是這安慰，就是這幫助，就是這使事奉成為任何人的可能。

### *恩典的訓練*

論到彼得時，除了耶穌也許沒有人不來洗手說：「我永不能為這人作甚麼，我對他毫無辦法，他是無可救藥的。」聖靈已用上嚴厲的字句來記錄西門的浮躁和衝口而出，並他對主的一切非難和制止，告訴主「祢永不可.....」這一切，和之後主對此人的無限忍耐。當約翰寫道「耶穌知道自己離世歸父的時候到了。祂既然愛世間屬自己的人，就愛他們到底。」（約

unto the end" (John 13:1), there is an immense amount behind that statement in relation to this man alone, to say nothing of the rest of them. That is no small thing; it is wonderful. Think of all the training, all the infinite patience and care and kindness, and the going on - just going on. This was the training of grace: do you not think Peter remembered that? I am sure he thought back over those three-and-a-half years, and how they culminated in his denial. 'Oh, what patience He showed with me! To think that I am here today at all, and having a place of honour in His service! What does it not say for His patience, His forbearance, His longsuffering, His love!'

### *The Endowments of Grace*

But then, as though that were not enough, grace brought endowments. First of all, the mighty, inclusive gift of the anointing Holy Spirit, and all that that implies! We have so often said that the anointing of the Holy Spirit implies that God commits Himself. It is as though He would say: 'I am going to join myself with that man

13:1 ) 時，在這說話的背後有着極多的話要獨對這人說，而其他人是不用的。這並非小事，而是奇妙。想想一切的訓練，一切的忍耐、關顧和仁慈，並往前行，只往前行。這就是恩典的訓練，你豈不認為彼得記得這個麼？我肯定他必會回想這三年半，和他如何至終的不認主。「啊，祂向我顯示的是何等的忍耐！想想我今天的一切，並在服事祂上的尊貴地位！怎能不說這是祂的忍耐，祂的容忍，祂的恆久忍耐，祂的愛！」

### *恩典的賜下*

另一方面，因着似乎有所不足，便帶來了恩典的賜下。首先賜下的是聖靈膏抹的大能和全所包括的恩賜，並一切與此相關的！我們常說到聖靈的膏抹意味神委與自己。這就如同祂說：「為着我兒子的緣故，我將要與這男人女人聯上我自

or that woman, and I am going on with them, for my Son's sake.' That is the basic meaning of the gift of the Holy Spirit.

But grace brought all those other things, all those new capacities, which come by the Spirit in the new creation. Are they not marvellous in Peter? Remember, he was a fisherman. Although that does not necessarily mean that he was an uneducated man, they did say about Peter and John that they were "unlearned and ignorant men" (Acts 4:13). At any rate, certain people, who considered themselves to be otherwise, said that of him in Jerusalem. Have you ever studied that discourse of Peter's on the day of Pentecost? Many years ago I made a list of all the subjects mentioned in it, and I was amazed what a catalogue I had. Almost every sentence or part sentence touches on something which, being gathered into the whole, adds up to a most comprehensive statement. There is great understanding of the Old Testament Scriptures, wonderful insight into the Word of God and the things of God. We have already referred to that critical

己，我將要與他們一起。」這就是賜下聖靈的基本意義。

但恩典帶來藉聖靈自新造而來其他的一切東西，一切新的容量。在彼得身上有的不是奇妙的麼？僅記他從前不過是一名漁夫。雖然這不是說到他必定是一個無學問的人，但他們真的認為彼得和約翰是「沒有學問的小民。」（徒 4:13）無論如何，有認為他們自己不是無學問的人在耶路撒冷這樣說到彼得。你曾否研究過彼得在五旬節當天的講論？多年前我列出其中所提及的題目，我便因着這列表而感到驚奇。幾乎每一句或每一部分句子都是觸及一個題目的，合起來整體來看，便成為一篇包羅萬有的講論。其中有着對舊約聖經的深入理解，對神的話語和神事物有着奇妙的領悟。我們已說過在耶路撒冷的危急日子，那時彼得在作出忠告，而雅各則引述舊約先知以作支

day in Jerusalem, when Peter's counsel, supported by James with citation of the Old Testament prophets, marked a turning-point in the history of the Church.

And if that is not enough, read Peter's letters. I do not know how, apart from Divine revelation, Peter knew about the atomic age! Long, long centuries before the splitting of the atom, he talked, in language which we all understand now, about 'the heavens being on fire', 'the elements melting with fervent heat', 'all these things being dissolved' (2 Pet. 3:10-12). That is very up to date, is it not? Where did he get it? There are endowments by the Holy Spirit of understanding, intelligence and knowledge. And there are endowments of endurance. Here is a man who breaks down at the taunt of a serving maid, and vehemently denies his Lord. But look at him here - "when they saw the boldness..."! And there are many other endowments which we cannot now stay to tabulate. All this is the work of grace. Yes, Peter came into a large appreciation of grace.

持，這標誌着教會歷史中的一個轉捩點。

若還嫌不夠，可讀讀彼得的書信。若非神聖的啟示，我就解釋不來彼得是如何得知核子時代的！在原子分裂的久遠世紀之先，彼得以我們如今才能明白的述語來說到「天被火燒就銷化了.....有形質的都要被烈火銷化.....這一切既然都要如此銷化。」(彼後 3:10-12)這不是非常貼近目前的情況麼？他從何而知？不就是聖靈所賜的領悟、才智和知識。還有賜下忍耐。這就是在婢女的嘲弄下倒下，並大大不認他的主的人。如今看看他，「他們看見他們的膽量」(徒 4:13)。還有很多的其他賜下我們不能如今在這列舉，這一切全是恩典的工作。是的，彼得大大領受恩典。

## *The Dynamic of Service*

This leads us to our sub-title: 'The Dynamic of Service'. What is that? Surely it is the response of the heart to a love like that! That is what made Peter the servant of Jesus Christ. It may be that he was fearful about trusting his love, and so dared not rise to the great word that the Master was using; but he meant it. He was trying to go as far as he could, and in the event he went further - he went beyond his own language. His response turned out better than he perhaps feared it would be. It was a mighty response to love - and that is the dynamic of service.

Now the grace that lies behind our being called by Jesus Christ into fellowship with Himself, the grace that lies behind His training of us, His dealing with us in longsuffering and forbearance, the grace that lies behind His gracious gift of the Holy Spirit, and all that goes with that gift, represents endowment for us all! This is not exclusive to Peter or his class; he is but representative. All these things are for the Church; and we, as organic parts of the

## *事奉的動力*

這領我們來到「事奉的動力」這分題。這是甚麼來的？這必然是心面對像這樣之愛的一個回應！就是這使彼得成為耶穌基督的僕人。也許他是害怕來信靠他的愛，因而不敢用上主所用那高超的字，但他是認真的。他是試圖來盡力而為的；並且在他進而作的事上，他是超越他一己言語的。他的回應到頭來是勝過他以為所懼怕的。這是對愛的一個有力回應，這也成了事奉的動力。

如今耶穌基督藉在我們背後的恩典來呼召我們進入與祂的契合，在背後的恩典成為祂對我們的訓練，來叫我們恆久忍耐和堅忍，這在背後的恩典就是聖靈的豐富恩典，這一切都連同聖靈來賜給我們！這沒有排除彼得或他的同伴，他不過作為代表。這一切都是給與教會的，並且作為教會機體部分的我們得以承

Church, inherit the endowments, as we inherit the calling, of grace. These things are true for us all. Because of the grace of God, every one of us can be a servant of God.

To be called at all, did we but know it, is the most marvellous thing that could ever have happened to us. And He calls us, knowing us through and through. I do not know how much you know about yourself, but if you knew yourself as He knows you, you would go out and weep bitterly, you would fall into the depths of despair. And if He should then come to you, in that day of self-discovery, in your despair and brokenness, and should mention your name, showing that you were still in His thought and love, would that not be a great step of grace? - and would it not qualify you to be a witness? Should He, moreover, with all His knowledge of you, and all your despair of yourself, give to you the great gift of His Holy Spirit, with all the wonderful capacities that come with that, would it not be a glorious thing? That is how witnesses are made, how servants are made. How poor our service

受所賜的，因為我們是藉恩典來承受那呼召的。這一切於我們都是真實的。因着神的恩典，我們每一個都成為神的僕人。

我們所知道的就是被神呼召乃是所能發生在我們身上最奇妙的事。祂呼召我們，從頭到尾都認識我們。我不知你對自己認識有多深，但你若如祂認識你般來認識你自己，你必會出去痛哭，你必會跌進失望的深淵中。祂若在你失望和沮喪的自省那天就近你來，並提說你的名字，顯示你仍是祂所想和所愛時，這豈不是恩典的一大步？這豈不足以叫你成為一個見證人？更且，祂既全然認識你，和你對己的全然失望，祂便將祂聖靈這莫大的恩賜，連同隨之而來的奇妙容量給你，這事情豈不榮美？就是這樣來造就見證，來造就僕人的。若在覺知神勢不可擋的恩典下而沒有以我們裏頭生成的愛來作回應時，我們的事奉必然是何等的卑劣！

must be, if there is not an answering love begotten in us by this overwhelming consciousness of the grace of God!

That is the dynamic of service. The Lord may take us through a hard school; but "wisdom is justified of all her children" (Luke 7:35), and in the end you will say, 'He was right; He knew what He was doing - He did the right thing!'

這是事奉的動力。也許主叫我們進入一所艱難學校，「但智慧之子都以智慧為是。」(路 7:35) 到頭來你必會說：「祂是對的，祂知道祂在作甚麼，祂作的是對的事！」

# Fundamental Questions of the Christian Life

## 基督徒生命的基本問題

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作者示範甚麼是在聖經真理上認識基督和真知道祂。

他先將整本聖經分作七個時期來表明祂兒子的偉大旨意；並以創世記中的七個先祖來勾劃神兒子的七個特點，刻劃出祂完整的屬靈模樣。

他以「你們信的時候受了聖靈沒有？」（徒19:2）這問題來引入以弗所書的詳論，來論到聖靈，以此來認識基督。

他以羅8章神叫腓利走近在曠野奔行的埃提阿伯太監，藉問他「你所念的，你明白麼？」的問題來引入聖靈在理解聖經上的必須，和信徒在十字架上死好依從屬天的智慧。

他以約21章來說到事奉的人遲早要自省，被領到不依靠自己的地步。彼得的死已是在主在被審時「看彼得」，和所說「和彼得」和親自問彼得「你愛我麼？」來促成的。