

FACE TO FACE

*Union With Christ*

*By Jessie Penn-Lewis*

面對面  
與基督合一

賓路易夫人著

## FACE TO FACE

Glimpses into the Inner Life of  
Moses the Man of God

By Jessie Penn-Lewis

### Chapter 1 LIFE OUT OF DEATH

"She called his name Moses [*'drawn out,'* margin]; and she said, Because I drew him out of the water" (Exodus 2:10).

The birth of Moses and the circumstances attending it picture God's way of salvation for every soul translated out of the power of darkness into the kingdom of God's dear Son.

"Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river" (Exodus 1:22). The sentence of death was passed upon Moses before he was born, but, by faith, the parents were able to hide him for three whole months. When this was no longer possible, the mother placed her helpless babe in an ark of bulrushes, and, committing him to the keeping of the God she trusted in, laid him in the flags (reeds, plants, etc.) by the river's brink. Here the daughter of

## 面對面

窺探神人摩西的內在生命

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### 第一章 出死入生

「她給孩子起名叫摩西，意思說：因我把他從水裏拉出來。」(出 2:10)

摩西的出生和所在環境刻畫神拯救每個靈魂出離黑暗勢力，進入神愛子之國的方法。

「法老吩咐他的眾民說：以色列人所生的男孩，你們都要丟在河裏。」(出 1:22) 在摩西出生前，他的死刑已然宣判，但他的父母因着信，便把他藏了整整三個月，後來不能再藏，他母親便將這無助的嬰孩放進抹上石漆和石油的蒲草箱中，把他託付她所信靠的神來保守，把箱子擱在河邊的蘆荻中。法老的女兒就在那裏發現他，他便被拯救，作為王兒子般來被撫

Pharaoh found him, and he was saved to be brought up as a king's son.

As we read the story of the way Jochebed dealt with her babe we cannot fail to see how God works all things after the counsel of His own will. It was He who guided the mother to the thought of the ark and moved her to commit her treasure to the river, rewarding her faith by giving back, as from death, her lovely babe to nurse for Him. It was as though God said to her through the lips of Pharaoh's daughter, "Take this child away, and nurse it for Me, and I will give thee thy wages" (Exodus 2:9).

What a reminder this is of Abraham who with his own hands laid his son upon the altar, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Thus did Jochebed with her own hands surrender her babe to the waters, reasoning that God was able to save him from death, which He actually did.

Is this not the wondrous story of redemption, given us in one of God's many picture lessons? The

養成人。

當我們讀約基別處理她嬰孩之方法的故事時，我們必能看見神如何按照祂的旨意來行萬事。是祂來引領這母親想到那箱子，並感動她來將她所珍貴的交付那河，回報她的信來將她所愛的兒子從死亡中給回她，且為神來乳養他。這就如同神藉着法老女兒的口來對她說：「妳把這孩子抱去，為我奶他，我必給妳工價。」（出2:9）

這也提醒我們在壇上向他兒子親自動手的亞伯拉罕，「他以為神還能叫人從死裏復活；他也彷彿從死中得回他的兒子來。」（來11:19）約基別也是這樣來親自將她的嬰孩交付水中，斷定神能救他出離死亡，祂也實在這樣行。

這不也是神給我們眾多如圖畫敘述之教訓中，其中一個奇妙的救贖

sentence of death has been passed upon us all. But Jesus, the Holy Son of God, "tasted death for every man." He became the "Ark" into whom, in the foreknowledge of God, every believer is placed. We are planted *into* Him upon His cross; and in Christ we are drawn out, like Moses, from the waters of death—drawn out into a new life, as those who are "alive from the dead," having received the Spirit of adoption whereby we become sons and daughters of the Lord God Almighty.

Stephen tells us, in his brief history of the birth of Moses, that he was "fair in the sight of God" (Acts 7:20, margin); and as the Redeemer gazes upon the soul redeemed from destruction, and made a new creation in Himself, He says, "Thou art all fair, My love."

Upon our experiential knowledge of the beginning of this new life depends the extent of the "face-to-face" communion with God that we desire to know.

Have we really understood the "first principles of Christ" in the message of His cross?

Just as the babe Moses was

故事麼？死刑已然向我們所有人宣判，但神的聖子耶穌「為人人嘗了死味。」(來2:9)祂成為神所預知，每個信徒被放進的箱子。我們是植入在十字架上的祂裏頭，我們也是像摩西從死亡的水中被提起般在基督裏被提起，提起來放進一個新生命，如同那些「出死入生」的人，得承受聖靈，因而成為全能主神的兒女。

司提反在他簡短的摩西出生歷史中告訴我們神看他「俊美非凡」(徒7:20)。當救贖主從滅亡中注視被救贖的生命，並在祂自己裏頭作成新造時，祂說：「我的佳偶，妳全然美麗。」(歌4:7)

我們在新生命誕生的實證上認識多少，全取決於我們渴望認識與神「面對面」交通的深度。

我們是否真的明白祂十字架信息中「基督的首要原則」？

正如嬰兒摩西被放

placed in the ark and committed to the river, we, who as sinners are under sentence of death, are placed into Jesus Christ upon His cross. Henceforth we are to look at ourselves as God looks at us: planted into Christ and crucified with Him; redeemed from destruction, and, in the Ark Christ Jesus, carried out of the old life into the new, to walk in newness of life.

It is all one message throughout the Scriptures, repeated in various forms again and again—God using history and type to foreshadow the meaning of Calvary.

The flood in the days of Noah pictures the judgment and death of the old creation under the curse of God, and tells of the souls borne in an ark to a new world and a new life.

Israel crossing Jordan out of the wilderness life into the new life in Canaan, with the "ark" standing in the midst of the river until "all the people were passed over," bears the same message. These and many other incidents all point to Calvary, where the waters of death swept over the Son of God, and we,

進箱中和交付河中一樣，被判死刑之罪人的我們被放進十字架上的耶穌基督。從今以後我們要以神看我們般來看我們自己，我們是植入基督，與祂同釘十字架，從滅亡中得拯救，並在基督耶穌的箱中，被提起出離舊生命，進入新生命，以生命的新樣來行走的。

這是遍佈聖經中以不同形式來一次又一次重覆說到的一大信息，神用歷史和預表來預言加略山的意義。

挪亞日子的洪水刻畫神咒詛下舊造的審判和死亡，向在方舟中所載着的生命訴說一個新的世界和一個新的生命。

離開曠野生活的以色列人過約但河進入在迦南地的新生活，那立在河中，直至「國民盡都過了約但河」(書4:1)的「約櫃」也傳遞着相同的信息。這些和很多別的事件都指向加略山，死亡的波濤在那裏淹蓋神的兒

as the accursed ones, died with Him.

When the daughter of Pharaoh saw the babe and took compassion on him, she called his name Moses—that is, "drawn out," or "saved from the water"; and "drawn out" was the characteristic of his whole life afterwards. He was *drawn out* of the waters of death, to be trained as a king's son. When he was grown up, he was *drawn out* by God from his worldly home and surroundings to a desert life alone with Him, and later on he was *drawn out* from his seclusion to be God's instrument for leading Israel out of Egypt. He was afterwards *drawn out* from the active work of the camp to the Mount of God, for closer fellowship with Him, and finally was *drawn out* of the world altogether into the bosom of the Eternal.

We have seen that for a little while the babe Moses was given back to the old home and the old keeping. It is even so with us. We have passed out of death into life, and become children of God; but for a little season we are left in the old surroundings because we are

子，而作為被咒詛之人的我們也與祂同死。

當法老的女兒看見嬰孩時便憐憫他，她給他起名叫摩西，就是「出來」或「從水中得拯救」之意，而「出來」就是他打後一生的寫照。他是從死亡之水中出來，被訓練成為王之兒子的。當他長大時，神從屬世的家和環境中提他出來，進入與祂獨處的曠野生活，之後出離他隱居的生活，成為神領以色列人出埃及的工具。往後他出離營中的活躍工作，來到神的山，得與祂有更親密的相交，最後得完全出離這世界，進入永恆當中。

我們得見嬰孩摩西有一刻重回舊居，得着舊有的照顧。我們也是一樣。我們已出死入生，成為神的兒女；但我們有一刻仍留在舊有的環境中，因為我們仍是嬰孩，也因着我們來認識神的

babes, and because the time is not yet ripe for us to know our high calling and the discipline needed for the heirs of God. The Father waits for His babes until they are weaned and able to bear the detaching from things necessary at first. "I taught Ephraim also to go, taking them by their arms" (Hosea 11:3), said God about Israel. In God's time, and by His own tender dealing, the soul must be weaned and taught to walk alone, even though it means many tears. At last, like a sobbing infant, it sinks to rest in the will of God and says, "Surely I have stilled and quieted my soul; like a weaned child with his mother, like a weaned child is my soul within me" (Psalm 131:2, ASV).

*"And the child grew, and she brought him unto Pharaoh's daughter, and he became her son"* (Exodus 2:10). Moses was taken from his mother's hands and placed in the care of a stranger, who brought him up as her own son; then he was left in Pharaoh's court for nearly forty years. At the close of this time it is written of him that he "was learned in all the wisdom of the Egyptians, and was mighty in

後嗣所需認識的高尚呼召和管教的時機仍未成熟。天父在等候祂的嬰兒，直至他們斷奶，能夠擔負得起脫離開初所必須的東西。說到以色列時，神說：「我原教導以法蓮行走，用膀臂抱着他們。」(何11:3)當神的時刻來到時，那人必須藉着神一己悉心的安排來斷奶，得教導來獨自行走，那怕必須多多流淚。至終，他像一個啜泣的嬰孩般安息於神旨意中來說：「我的心平穩安靜，好像斷過奶的孩子在他母親的懷中；我的心在我裏面真像斷過奶的孩子。」(詩131:2)

「孩子漸長，婦人把他帶到法老的女兒那裏，就作了她的兒子。」(出2:10)摩西自他母親的手中取去，放進陌生人的關懷中，她以他如同她一己兒子般來養育成人。之後他在法老的宮庭中差不多四十年之久。在這段時間結束時，是這樣寫到他的，他「學了埃及人一切的學問，說話行事

words and in deeds" (Acts 7:22). "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father" (Galatians 4:1-2). Many of God's children chafe over the long years of training, they know not for what cause. They are weary of the "instruction" in all the "wisdom of the Egyptians," and long to throw themselves into the service of God. But the pattern Son waited thirty years in the village of Nazareth before He went forth for the brief service of three years.

The souls who are yet "under tutors and governors" need sorely to learn how to wait for God and rest in His will. Let us remember that circumstances are planned of God to fit us for the calling He has in view for us, in the economy of His grace. Let us wait until we know His pattern for our life, lest, in our impatience, we throw aside the very things permitted by Him to fit us for some special service in His vineyard.

都有才能。」(徒7:22)「那承受產業的，雖然是全業的主人，但為孩童的時候卻與奴僕毫無分別，乃在師傅和管家的手下，直等他父親預定的時候來到。」(加4:1-2)很多神的兒女因着長年的訓練而急躁，他們不知道原因。他們在「埃及人一切的學問」上受教感到疲累，渴望快快投入神的事奉中。但神的兒子在祂出去作那三年長的短少事奉之先，有着在拿撒勒鄉村中等待三十年的典範。

仍「在師傅和管家的手下」(加4:2)的人需苦苦學習如何等候神和在祂旨意中安息。讓我們謹記環境是神按祂恩典法理所安排，為切合我們的呼召來裝備我們的。讓我們等候，直至認識到祂為我們生命定規的模式，否則我們的急躁將切合祂答允我們為祂葡萄園某些特定事奉所用的東西都棄置一旁。

## Chapter 2 THE CRISIS AND THE CROSS

*"By faith Moses ... refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches . . . for he had respect unto the recompense of the reward" (Hebrews 11:24-26).*

In the fullness of God's time there came a crisis in the life of Moses, and his decision then may be said to lie at the very foundation of that "face-to-face" friendship with God which he afterwards enjoyed. Up to that time God had been guiding his life almost unconscious to him. Dormant in his memory might lie thoughts of early days ... but his path may have seemed quite clear and without anything in it to indicate an impending change, until, in the purpose of God, it was necessary for Moses himself to intelligently co-operate with Him. God had chosen Moses, but now the time had come when Moses must choose God. We are not told how

## 第二章 轉捩點和十字架

「摩西因着信，長大了就不肯稱為法老女兒之子。他寧可和神的百姓同受苦害，也不願暫時享受罪中之樂。他看為基督受的凌辱比埃及的財物更寶貴，因他想望所要得的賞賜。」(來11:24-26)

當神的時候滿足時，摩西生命上的一個重要轉捩點來到了，而他那時的決定可說是他往後得享與神「面對面」相交的基礎。直到這一刻，神一直都在他幾乎不覺知下來引領他的生命。蟄伏在他記憶中的也許是其早年的思想，但他的人生路也許一直看來極之清晰，沒有任何東西顯明有着緊急的改變，直至按着神的旨意，摩西必須決意親自來與神合作。神一直選上摩西，但如今時候滿足，是摩西必須來選上神了。我們不得而知這重要轉捩點如何來到，我們只知道其後果，並且使他能

the crisis came about; we only know the outcome, and that the power that enabled him to act was faith— faith in his mother's God, for Jochebed must have taught her boy of Him in whom she trusted. It was faith that came from calm and quiet consideration, for we are told that he "looked unto the recompense of the reward" (ASV): literally, "*he looked beyond*" or "*away from that which was before his eyes*" (Conybeare). He was brought to consider his position in the light of eternity, and to make a choice as to whether he would live for present or for future gain.

He found himself surrounded by all that one's heart could wish. "Mighty in word and deed," he was honored and powerful. Tradition declares that he was a successful commander-in-chief of the Egyptian army; and it has been pointed out that he could not have marshaled the host of the Israelites as he did without military skill of an advanced kind. In any case, a great future lay before him as the adopted son of Pharaoh's daughter. But his eyes were open to see that there was a "beyond" to this present world, and

行上的能力乃是信心，就是相信他母親之神的信，因為約基別一定曾教導她的孩子她是信靠祂的。這是一來自沉着和平靜考量下的信，因為所告訴我們的是他「要得賞賜」，是說「他想望」，或Conybeare版本的「眼目遠離他從前所看的。」他被領來在永恆的亮光中思考他的地位，和在他要為現在還是為將來的得益上活來作出決定。

他發現圍繞着他自己的是一切人心所能想望的。「說話行事都有大能。」(路24:19)他是尊貴和有權力的。傳統上說到他是埃及軍隊中的一個成功指揮官；並且一直指出的是，他因着從沒有進一步類型的軍事技能而不能帶領以色列民。無論如何，擺放在作為法老女兒養子的他面前的，是大大的失敗。但他眼得開，得見今世之外的一個未知世界和獎賞。他面對

a "reward." He faced it all, counted the cost, looked away from all that was before his eyes, and made his choice to live for eternity and God. His choice involved a refusal that would mean a great loss so far as this world was concerned. The "pleasures" and "treasures" of Egypt were all within his grasp, but with his eyes on the future he surrendered the present gain, took his stand, and *refused* to be called the son of Pharaoh's daughter."

Some such crisis must come to each of us, when the heavenly vision of the high calling of God in Christ Jesus breaks upon us. We are children of the heavenly King, but, as it were, under tutors and governors until the time appointed by the Father. We have been left by Him in circumstances and surroundings that seem entirely of this world, while, unknown to us, He has been training mind and character for future service. Then the time comes when, as joint-heirs with Christ, we must know our high and holy calling—the "upward calling of God in Christ Jesus"—and deliberately choose the path of the cross, that we may be perfected as

這一切，權衡輕重，遠離他眼前所見的一切來外望，並決意為永恆和神而活。就這世界而論，他的定意包含着極大損失意味的一個拒絕。從前埃及的「愉快」和「珍寶」全都在掌握中，眼目卻落在將來的他，站穩了放棄今時得益的立場，並且「不肯稱為法老女兒之子。」

這樣的轉捩點必定會臨到我們每一個，就在屬天看見神在基督耶穌裏的崇高呼召突然臨到我們之時。雖然從前是服在教師和管家之下，但直至天父所指定的時刻來到，我們便是屬天之王的兒女了。我們被祂留在一個不為我們所知，似乎全然是今世的環境和周遭中，祂一直這樣作是要為着將來的事奉來訓練心志和品格。當與基督同作後嗣的時候滿足時，我們必認識到「神在基督耶穌裏從上面召我」（腓 3:14），和決意選上十字架的道路，就是我們像我

our Master; for it is written of Him: "Though He were a Son, yet learned He obedience by the things which He suffered" (Hebrews 5:8). We are "heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Romans 8:17).

We are distinctly told that it was by "faith" Moses was able to choose "affliction" instead of "pleasures," "reproach" instead of "riches." "Faith is the giving substance to things hoped for, the test of things not seen" (Hebrews 11:1, ASV, margin).

Alas! over how many of the promises of God to us can it not be said, "The word preached did not profit them, because they were not united by faith to it" (Hebrews 4:2, margin)? Faith puts to the proof the statements of God by acting upon them, and in the acting finds their substance and reality. Faith tests the unseen things, and translates them into real experience.

This was strikingly true in the case of Moses. By faith he looked beyond the things before his eyes—he deliberately chose to refuse all the "pleasures" and

們主般的完全；因為所寫到的是「祂雖然為兒子，還是因所受的苦難學了順從。」(來5:8)我們是神的後嗣，和基督同作後嗣。如果我們和祂一同受苦，也必和祂一同得榮耀。」(羅8:17)

所清楚告訴我們的是，摩西是藉着信叫他能選上「苦」而不選上「樂」，選上「辱罵」而不選上「富榮」。「信就是所望之事的實底，是未見之事的確據。」(來11:1)

唉呀！多少神給我們的應許怎能說「只是所聽見的道與他們無益，因為他們沒有信心與所聽見的道調和」(來4:2)？信藉行上來證明神的話，並且藉這行上來找到他們的本質和實底。信試驗未見之事，並將他們變成為實在的體驗。

在摩西的例子這顯是顯著地對的。他因信來自眼前之物外望，他慎重地選上拒絕今世的一切「樂」和「寶」；並且信

"treasures" of the present; and faith tested, proved, or gave substance to his hopes. He was led step by step away from things seen, into a fellowship and communion with the unseen God of which he had no conception when he made his choice in Egypt.

### Chapter 3 SELF-ENERGY AND FAILURE

*"It came into his heart to visit his brethren. ... And seeing one of them suffer wrong, he defended him" (Acts 7:23-24).*

Moses had made his choice. Does this make him ready to be a vessel unto honor fit for the Master's use? Not yet!—surrender to God, and choosing the path of the cross, is not all. The conflict we have gone through in making the choice, and the wondrous peace that fills our hearts when that choice is made, may make it appear as if the needed work is done; but in reality it is only the beginning of our training, for only from the central throne of the will of a really conquered soul can God work out His deepest purposes.

Moses did not yet know

試驗和證實他的盼望，或叫他的盼望成為一個事實。他一步一步被領來離開所見的事物，進入與他在埃及作出決定時還毫無認知那不可見之神的相交和溝通。

### 第三章 一己之力和失敗

「他心中起意去看望他的弟兄……見他們一個人受冤屈，就護庇他。」  
(徒7:23-24)

摩西已作出決定。這有否使他準備好尊榮地成為合主用的器皿？還未！降服於神和選上十字架的道路還不是所有。在作出抉擇時所經歷的掙扎，和當作出抉擇時充滿心靈的奇妙平安，也許看來所需的工作已作成，實況上這卻只是我們訓練的開始，因為神只能從實在被征服之生命的意志中心寶座作成祂最深的旨意。

摩西還未曾認識他

himself! Instruction in all the wisdom of this world, and might in word and deed, are not enough preparation for an effective instrument in the hand of God.

*"It came into his heart to visit his brethren."* Thus simply does Stephen speak of a step which had momentous consequences. It was first a thought, then action, and unforeseen results.

Moses *looked*, and his heart was stirred! We gather from the words of Stephen that Moses already knew that he was to be the deliverer of Israel, and so when he went out to visit his brethren, and saw one of them suffering wrong, he defended him, smiting the Egyptian. Ah, Moses, Moses, this is the way of Egypt, but not of God!

This reminds us of Peter drawing his sword to defend the Son of God, who needed but to speak and have legions of angels to protect Him. It describes too many who are fighting for God today, drawing their swords and smiting all that they conceive to be wrong, forgetting that the Master said, "All they that take the sword shall perish with the sword," and again,

自己！今世所有智慧的教導，那怕是說話或行為上的，都不足以裝備人成為神手中有效的器皿。

「心中起意去看望他的弟兄。」（徒7:23）司提反所簡單說到的一步有着重大的後果。先是一個意念，繼而是行動，和未能預見的後果。

摩西看望時心是攪動的！從司提反的說話中得知摩西早已知道他要成為以色列人的拯救者，因此當他去看望弟兄，看見其中一個被惡待時，他便護庇他，殺了那埃及人。摩西，摩西阿，這是埃及人的方法，而不是神的方法！

這叫我們想起彼得抽出刀來守護神的兒子，而不消說祂是有着多營的天使來保護的。這說到太多人今天來為神作戰，抽出他們的刀來，殺害所有他們認為是行惡的，忘記了主所說：「凡動刀的，必死在刀下。」（太26:52）並且，「我的國若屬這世界，我的臣僕

"If My kingdom were of this world, then would My servants fight." That His servants do fight shows their forgetfulness of the way of the cross and the spirit of their Lord.

Israel would never have been delivered if deliverance depended upon Moses smiting the Egyptians one by one. God had a far better way than this. How small and narrow is our vision! If we would but give ourselves up to God, and seek first to know Him and His will, He would then accomplish great things by us.

God meant to save Israel by the hand of Moses, but *not* in Moses' way. Moses himself was the greatest difficulty; it would take time and patient training to make this fiery man a polished shaft.

God *had to teach Moses first by failure*. It is God, in so far as that He permits our efforts to be made, but only that we may fail and know ourselves.

The record in Exodus tells us that after Moses had "looked this way and that way ... he slew the Egyptian, and hid him in the sand" (Exodus 2:12). This was not "worthy of God." He does not do His work

必要爭戰。」(約18:36)那麼祂作戰的僕人顯示的是他們忘記了十字架的方法和他們主的靈了。

以色列人永不能藉着摩西逐個逐個殺害埃及人來得拯救的。神有的是遠勝這個的方法。我們的視野是多麼短小！我們只要將我們自己降服於神，先來尋求認識祂和祂的旨意，祂便會藉我們來作成大事。

神要藉摩西的手而不是他的方法來拯救以色列人。**摩西本人就是最大的難阻**，需要花時間和忍耐的訓練使這急躁的人成為一根光滑的手杖。

**神必須先藉失敗來教導摩西**。一直以來是神容許我們作出我們的努力，惟有這樣我們才會因失敗而認識自己。

出埃及記告訴我們摩西「左右觀看，見沒有人，就把埃及人打死了，藏在沙土裏。」(出2:12)這配不上神。神不會這樣作祂的工作，祂也沒有要

like this, nor ask His children to do anything unbecoming their high and heavenly calling. God and Moses can bring Israel out of Egypt, but Moses alone—never!

"And when he went out the second day, behold, two men of the Hebrews strove together; and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who *made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared*" (Exodus 2:13-14). It was one of those shafts that strike home, winged by the hand of God!

#### Chapter 4 THE FLAME OF FIRE

*"The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush"* (Exodus 3:2).

God had made ready for Moses in the land of Midian. Through Stephen's narrative we learn that Moses spent forty years in retirement in Midian.

Yes, the Church of God has caught the fever of the world! But God has yet His hidden ones, the "quiet in the land" (Psalm 35:20).

求祂的兒女來作任何與他們崇高和屬天的呼召不相稱的東西。神和摩西能領以色列人出埃及，但獨獨摩西就永遠不能！

「第二天他出去，見有兩個希伯來人爭鬥，就對那欺負人的說：你為甚麼打你同族的人呢？那人說：誰立你作我們的首領和審判官呢？難道你要殺我，像殺那埃及人麼？摩西便懼怕。」(出2:13-14)這是其中一枝神手所發射重要害的箭！

#### 第四章 火焰

「耶和華的使者從荊棘裏火焰中向摩西顯現。」(出3:2)

神在米甸地已裝備好摩西。我們藉着司提反的話得知摩西在米甸的退隱生活有四十年之久。

神的教會患上的是世界的熱病！但神要的卻是祂隱藏的人，那「地上的安靜人。」(詩35:20)

The king of Egypt had died—the king who had known Moses in his youth—and the people of Israel were groaning under their bondage. "God heard their groaning, and God remembered His covenant with Abraham" (Exodus 2:24). Not that God had ever forgotten, but the conditions necessary for His working had to be fulfilled.

Moses said, "I will now turn aside and see this great sight, why the bush is not burnt" (Exodus 3:3). A bush on fire with no human hand to set it alight, no fuel to keep it burning. It was just a picture to Moses of what God could do with him, and a picture to the people of God for all time of the grace of Him who is willing to dwell in human beings as lowly and insignificant as the little thornbush on the Mount of Horeb.

God spoke to Moses out of that bush, as He has spoken to many of us. He called him by his name; for God's messages are ever personal and direct.

But Moses needs to know how solemn a thing it is to meet God, even though it be not yet "face to

認識年輕摩西的埃及王已死，並且以色列民因着奴役而發出哀聲。「神聽見他們的哀聲，就記念他與亞伯拉罕所立的約。」(出2:24)不是神忘記了，而是祂工作的條件必須要全然滿足。

「摩西說：我要過去看這大異象，這荊棘為何沒有燒壞呢？」(出3:3)沒有人手點燃的樹叢着火，沒有燃料來保持它燃燒。這不過是給摩西看見神能對他作甚麼的一幅圖畫，也是神給神子民看的一幅圖畫，祂是樂意來住在如同在何烈山上那棵小小樹叢的人裏頭來顯明祂隨時的恩典。

神如同祂對我們多人說話般從樹叢對摩西說話。祂呼喚他的名字，神的信息從來都是個人的和直接的。

但摩西需要知道迎見神是如何嚴肅的一回事，雖則這未至於「面對

face"! Moses, "the *place whereon thou standest* is holy ground." Holy ground!—though a moment before it was but common land. Holy ground because of the holy presence of the God of glory.

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Corinthians 3:17). Oh, how deeply we need to remember this! Our inquiry then would not be, "Is there any harm in this or that?" but, "Is it befitting the temple of God?" If God dwells in us as He dwelt in the bush, then surely His sacred presence should make even common things alight with the glory of heaven.

"Moreover He said, I am ... GOD" (Exodus 3:6). The same God that Abraham knew, when he fell upon his face while He talked with him. The God that Isaac and Jacob also knew. "I am ... GOD." "And Moses hid his face; for he was afraid." It was not the time for "face-to-face" friendship yet!

Then "the Lord said, I have surely seen the affliction of My people, ... and have heard their cry. ... I know their sorrows; and I

面」！摩西，「你所站之地是聖地。」聖地！雖則一刻之先這不過是一幅尋常之地。它之所以是聖地是因着榮耀之神的神聖同在。

「若有人毀壞神的殿，神必要毀壞那人；因為神的殿是聖的，這殿就是你們。」（林前3:17）我們何等需要深深謹記這個！我們不是要問「這事那事是否有害」？而是「這於神的殿是否適切」？神若像祂住在樹叢中般來住在我們裏頭，那麼肯定的是祂神聖的同在必使就是尋常的東西也發出屬天的光彩。

「又說：我是你父親的神。」（出3:6）當亞伯拉罕所認識那相同的神跟摩西說話時，他蒙上臉。祂是以撒和雅各所認識的神。「我就是神。」「摩西蒙上臉，因為怕看神。」面對面之友誼的時刻還未來到！

之後「耶和華說：我的百姓所受的困苦我實在看見了；我也聽見了。我原知道他們的痛苦，我

am come down to deliver" (Exodus 3:7-8). "I am God, ... and I am come to deliver." Jehovah, the great "I am"—for God is an eternal now.

"Come now, therefore, and I will send thee ... that thou mayest bring forth My people" (Exodus 3:10). Does God want Moses in partnership? "I am come down to deliver" (verse 8). Jehovah had revealed to him first Himself, "I am ... God"; then His heart, "I have seen, I am come"; and now He reveals to him His plans for accomplishing the deliverance. God by the hand of Moses! Not Moses with the help of God!

Only by such a meeting with God can effectual service for Him begin. We must receive our commission direct from Him, lest we run before we are sent and merit the words spoken by Jehovah to the prophets of Israel in later years, "I have not sent these prophets, yet they ran. I have not spoken to them, yet they prophesied. ... Behold, I am against the prophets ... that use their tongues, and say, He saith" (Jeremiah 23:21-31).

下來是要救他們。」(出3:7-8)「我是神，我下來要拯救。」偉大的「我是」耶和華是永恆現在的神。

「故此，我要打發你去見法老，使你可以領我的百姓。」(出3:10)神是否想摩西作伴？「我下來是要救他們。」耶和華首先向摩西揭示祂自己：「我就是神」，之後揭示祂的心：「我實在看見了.....我下來。」(徒7:34)如今祂向他揭示祂成就救贖的計劃。**是藉摩西的手作工的神，而不是有神幫助的摩西！**

惟有藉着與神見面才能叫人開始為神作有效的事奉。我們必須直接從祂得着我們的任命，否則我們便會在我們被差派而蒙賞賜耶和華後來給與以色列眾先知的說話之先來奔跑。「我沒有打發那些先知，他們竟自奔跑；我沒有對他們說話，他們竟自預言。.....看哪，那些先知用舌頭，說是耶和華說的，我必與他們反對。(耶23:21, 31)

## Chapter 5 SELF-DIFFIDENCE AND LOSS

"And Moses said unto God, Who am I, that I should go? ... What shall I say? ... But, behold, they will not believe me" (Exodus 3:11, 13; 4:1).

But "when I come unto the children of Israel and shall say, ... God ... hath sent me unto you; and they shall say to me, What is His name? what shall I say?" (Exodus 3:13).

Moses speaks again: "But, behold, they will not believe me; ... they will say, The Lord hath not appeared" (Exodus 4:1). Moses had supposed once they would understand that God would deliver them by his hand; and the error then made him fear to risk disappointment now. Suppositions are not enough; we must have certainties ... and Moses will find it very different when God really sends him.

God answers this fear by showing him His power, and proving to him that He will bear him witness in the eyes of those to whom he is sent.

In a picture-lesson God

## 第五章 缺乏自信和失敗

「摩西對神說：我是甚麼人，竟能去？.....我要對他們說甚麼呢？.....看哪，他們必不信我。」  
(出3:11, 13 ; 4:1 )

但「我到以色列人那裏，說：神打發我到你們這裏來。他們若問我說：祂叫甚麼名字？我要對他們說甚麼呢？」(出3:13 )

「摩西回答說：他們必不信我，他們必說：耶和華並沒有向你顯現。」  
(出4:1 )摩西曾以為他們會明白是神藉他的手來拯救他們的；但他的出錯使他害怕來冒如今失望的險。假設是不足夠的，我們必須有的是確定。當神真的來差派他時，摩西便發現情況大不相同。

在回應這害怕時，神向他顯明祂的能力，和向他保證祂必會在那些他差往的人眼中來作見證。

神以一個形像化的

teaches him that He only needs a rod to fulfill His purposes. He bids Moses cast the rod held in his hand upon the ground, and it becomes a serpent. He bids him lay hold of the serpent by the tail, and it becomes a rod.

Unconscious preparation for Egypt! He will have to meet the magicians, and he must first have proved God's power, so that in calm fearlessness he can face them and conquer.

Again we meet with the need of "faith" as the one thing to link nothingness with Omnipotence: "If ye have faith ... nothing shall be impossible unto you," and again, "Have the faith of God. Whosoever shall say unto this mountain, Be thou removed, ... and shall not doubt in his heart, ... he *shall have whatsoever he saith*" (Mark 11:22-23, margin). Moses must not be left with one shadow of doubt in his heart, so that the things that he "saith" at God's command shall be done.

God will take the same trouble today to train His children to have absolute unwavering faith in the weapon put into our hands: the

教訓來教導他，他只需要一根杖來達成祂的旨意。祂吩咐摩西將他手上的杖拋在地上，立時變了一條蛇。神着他握着蛇尾，牠便變回一根杖。

不知不覺下被裝備好來面對埃及人了！他必須要迎見行法術的，他必須先來證明神的大能，因着他能以平靜的無懼來面對和勝過他們。

**我們再一次臨到需要信心的時刻，因為信就是將虛無聯上全能神的東西。**「你們若有信心.....你們沒有一件不能作的事了。」(太17:20)再者，「你們當信服神.....無論何人對這座山說：你挪開此地.....他若心裏不疑惑，只信他所說的必成，就必給他成了。」(可11:22-23)摩西心中連一點疑惑的陰影也不可存留，好叫他奉神命令所說的一切都必定成就。

今天神必會以相同的困難來訓練祂的兒女絕對相信放在我們手上的武器——可以攻破堅固

sword of the Spirit—the Word of God, which is mighty to the pulling down of strongholds.

"And Moses said *unto the Lord, O my Lord, I am not eloquent [a "man of words"], neither heretofore nor since Thou hast spoken unto Thy servant; but I am slow of speech, and of a slow tongue*" (Exodus 4:10).

Now it is all out! First, "Who am I?" I have no position, no influence, no authority! Second, "They will not believe me." They did not do so once, and I do not care to try again. And, thirdly, "I am not eloquent." Perhaps Moses said to himself, "Forty years in the wilderness has taken away my flow of language. Once I was mighty in words, but not now; I have become a man of few words, slow of speech and tongue."

If Moses only knew it, this was his best preparation. Eloquence is more often a hindrance than an advantage. When God speaks, He speaks little, but what He says is done. With Him speaking is doing, and one word will accomplish His purpose. When God wants a man to be His mouthpiece, He sometimes

營壘 (林後10:4) 的聖靈寶劍。

「摩西對耶和華說：主啊，我素日不是能言的人，就是從祢對僕人說話以後，也是這樣。我本是拙口笨舌的。」(出4:10)

如今都一一出現了！一、「我是誰？」我沒有地位、權勢和權柄！二、「他們不會相信我。」他們從前曾這樣，我不願再試一次。三、「我沒有口才。」也許摩西會自言自言說：「在曠野的四十年已除去我流利的言語。我從前的說話有力如今不再。我已變成為寡少言語，不善辭令的人了。」

只要摩西認識這個，這就是最佳的裝備。口才常是阻礙多於好處。當神說話時，祂說得少，但所說的皆成就。於祂說話就是行事，一句話就成就了祂的旨意。當神想一人來成為祂的出口時，祂有時會選上一個沒

chooses one who is not eloquent, and has no language of his own, so that God may speak through him.

Paul clearly understood this when he wrote, "Not with wisdom of words, lest the cross of Christ should be made of none effect" (1 Corinthians 1:17). It is made of none effect, alas! by the flowery language in which it is too often clothed. God forgive us for wreathing the cross with flowers—even flowers of speech, as well as of thought. It needs its intense reality to fulfill its work, even as in all its awful power it shook Jerusalem that eventful day when the horror of a great darkness was over the land.

The Lord's answer to Moses was decisive. He had made his mouth. It was enough. The God who made his mouth could open his mouth, and teach him what to say. "Go, and I will be with thy mouth." This concludes the matter: every difficulty is met—position, people, power, language—what more is needed?

But the heart of Moses faints! Yes, it is all true: the path is clear; there is no question about the call,

有口才的人，沒有一己的說話，因此神得以藉他來說話。

當保羅說「並不用智慧的言語，免得基督的十字架落了空。」(林前1:17)時，他清楚明白這個。唉呀！智慧的言語常披上太多華而不實的詞藻，是毫無作用的。願神饒恕我們為十字架來編上花兒，那怕是說話上和思想上的花兒。**十字架需要的是其極之真實來完成它的工作**，就像在那重大之日，藉其一切可怖能力來震撼耶路撒冷的真實，那時籠罩全地的是驚人的大黑暗。

耶和華對摩西的回應是明確的。他的口是神造的，這已足夠。造口的神能開他的口，教導他要說甚麼。「去吧，我必賜你口才。」(出4:12)事情就此結束，地位、人民、能力、言語，每一個困難都得到解決，還需要甚麼？

但摩西的心怯懦！是的，前路暢通無阻；在呼召、命令、裝備和能力

the command, the equipment, the power; he has only to give himself up to God, like that rod in his hand, and God will do the rest. There is nothing lacking now but his free, glad consent to be God's instrument—and God waits. But his heart fails him; he cannot face the work. The Lord has been so gracious in listening to his fears that he does not dare refuse— so, with almost a gasp of terror, he says, "O my Lord, send, I pray Thee, by the hand of him whom Thou wilt send" (Exodus 4:13); as much as to say, "Thou must have Thy way, Lord, and if I must go, well—but I'd rather not!"—a most ungracious, unwilling assent.

It is written that "the anger of the Lord was kindled against Moses." He was grieved, and may we venture to say, disappointed? He had intended to do all through Moses, but the latter's shrinking and ungracious assent to the service that he was called to made it necessary that He should use another vessel with him. If Moses had not faith that God would give him the words needed, then God could not make him His

上都沒有問題了；他只要將自己交給神，就像在他手中的杖一樣，神就必會作成其餘的，這全都是對的。如今再無缺乏，有的是他的自主和甘心樂意成為神的工具，並神的等待。但他的心使他失敗；他不能面對那工作。主一直那麼施恩來聆聽他不敢拒絕的驚恐，因此，他幾乎以喘氣的驚恐來說：「主啊，祢願意打發誰，就打發誰去吧！」(出4:13)這就如同說：「主阿，若我必定要去的話，祢必然有祢的方法，但我寧願不去！」一個最冷淡和不情願的同意。

所寫的是「耶和華向摩西發怒。」(出4:14)神是悲痛的，我們可否大膽來說神是失望的？祂本意是藉摩西來作一切，但摩西退縮，只冷淡地同意來作所呼召他的事奉，這樣來使神必須用上另外的器皿來代替他。若摩西不相信神給他所需的說話，那麼神便不能使他成為祂的出口。

mouthpiece.

The Almighty God stands powerless before unbelief, and He can be limited by our lack of faith in His purposes of grace towards us.

It was not an erratic or a petulant change, this determination to give Aaron as a spokesman to Moses. The action was governed by the law that surrender and faith are the only conditions in which God can work in human vessels.

Aaron was given to Moses to be his spokesman, or, as the Lord Himself expressed it, "instead of a mouth." And Moses lost his opportunity of proving what God could do. He took, shall we say, God's second best instead of His best! He yielded to his fears instead of believing that God could do for him the "impossible" thing. Moses had to later regret his fainting heart this day, for he made for himself, through Aaron, difficulties that need never have come in his path.

But if we shrink now from some purpose of God, He will bring us back to it sooner or later. Many years afterwards, when Aaron had died, Moses knew God better, and his tongue was loosed. At the close

**全能的神在不信面前沒有能力，祂會因着我們的缺乏信而在祂定意給我們施恩上受限制。**

這不是一個飄忽不定或誨氣的改變，這決意給與亞倫成為摩西的代言人。此舉是律法所定規的，就是**降服和信心是神能藉人類器皿來工作的唯一條件。**

神將亞倫給與摩西作為他的代言人，或如同神所說的「以他當作口」（出4:16）。摩西失掉證明神能作的機會。我們可以說摩西取用神的次好來代替神的最好！摩西屈服於他的驚恐，而不相信神能替他作不可能的事情。摩西後來必定會為着今天怯懦的心而後悔，因為他一手造成藉亞倫帶來從來不需在路上遇上的困難。

我們若如今在神的旨意上退縮，祂遲早必會領我們重回這旨意。多年之後，當亞倫死去後，摩西更認識神，他的舌頭鬆開了，在他生命結束時，

of his life, he spoke a parting "song" in the ears of Israel (Deuteronomy 32:1-43)—perhaps as a preparation for the "new song" he was so soon to sing, "the song of Moses ... and the song of the Lamb" (Revelation 15:3).

The interview was over. Moses now goes to Jethro, and he breaks to him the news that he must return to Egypt. He says nothing of all that had passed on the mountainside.

## Chapter 6 THE FAITHFUL SERVANT

"Moses *indeed was faithful in all His house* [God's house/ margin] *as a servant*" (Hebrews 3:5, ASV).

The Lord permitted Moses to start on his journey, together with his family, but when they rested at an inn, we are told, "the LORD met him, and sought to kill him" (Exodus 4:24). He had evidently failed in obedience to God's commands concerning circumcision, and had done so through the objections of Zipporah his wife. But the faithful God could not overlook one single deviation from His will, and lays His hand upon Moses so unmistakably that his wife was forced to

他將一首離別的歌說給以色列人聽（申32:1-43），也許作為他不久要唱的新歌作準備，就是「摩西之歌和羔羊之歌」（啟15:3）。

這會面結束了，摩西如今回到葉忒羅那裏去，向他說到他必須回到埃及的消息。在山邊所遇見的一切他隻字不提。

## 第六章 忠心的僕人

「摩西為僕人，在神的全家誠然盡忠。」（來3:5）

主容許摩西與他的家人一起來開始他的行程，但當他們來到住宿的地方時，所告訴我們的是：「摩西在路上住宿的地方，耶和華遇見他，想要殺他。」（出4:24）在關乎割禮一事上明顯地他沒有遵從神的命令，必須藉着他情願的妻子西坡拉來作成。但信實的神不會忽略一件背離祂旨意的事，因此祂這樣明白地攻擊摩西，以至他的

recognize the cause and yield the disputed point, and his life was spared.

This sharp discipline seems to have shown Moses that he must go alone into Egypt, for Zipporah evidently could not enter into the solemn conflict which lay before him with the powers of this world, behind whom were the powers of darkness. The bitter words she used showed clearly how she might embarrass him in his mission to Israel; so he sends his family back to the care of Jethro for a time, and forward to the unknown goes the lonely man.

One step at a time!—sufficient for the day. Moses did not think of all this when he stood before the Lord. Aaron now meets him on the way, sent by God, and together they go to the elders of Israel and begin their mission. "And the people believed!"— and God so bare witness to all that He had promised that they not only believed but "bowed their heads and worshipped."

1. His absolute, *implicit obedience to God*. He did exactly what God told him to do, and no

妻子被逼來看出問題所在，並在這爭議點上降服，來叫他生命得保存。

這鮮明的管教事件似乎已向摩西顯明他必須獨自進入埃及，因為西坡拉明顯地不能進入這嚴肅的衝突事件，就是擺在他面前要面對其背後是黑暗權勢的世上強國。她所說痛苦的話清晰地顯示她如何可能在他向作在以色列人的使命上來使他窘困。因此他將他的家人送返給葉忒羅照顧一段時期，叫這孤單的人往未知來進發。

每次都走一天當走的一步！當摩西站在耶和華面前時，他沒有想到這一切。神所差派的亞倫在路上遇見他，他們便一起去到以色列人的長老那裏去，來開始他們的任命。「百姓就信了。」神在祂曾應許的一切上來作見證，他們因此不單都相信了，且「低頭下拜。」  
(出4:31)

一、他純粹和絕對的順服神。他是完全照神所跟他說的行而已。他一次

more. Again and again to God he went, sorely tried with the first results of his mission, until at last the conflict of faith grew too keen for him to bear, and he said, "Lord, ... why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people; *neither hast Thou delivered Thy people at all*" (Exodus 5:22-23).

It was a severe test, and if he had not had behind him such an interview with God, such an unqualified, unmistakable commission, such a knowledge of His will, his heart would have failed him. But Moses is going on "from faith to faith," and faith grows by testing. Only thus can it be developed and matured, until it can believe against hope and cry in the face of every obstacle, "It shall be done."

Moses suffered for these afflicted souls as he had never done in the early days, when, moved and stirred by looking on their burdens until his fiery indignation burst out, he smote the Egyptian. This deep, silent man had now a capacity for suffering that he had not then. Oh,

又一次往神而去，痛苦地以他任命首先有的果效作為對錯的試驗，直至信心的衝擊最終劇烈到承受不來而向神說：「主啊，祢為甚麼打發我去呢？自從我去見法老，奉祢的名說話，他就苦待這百姓，祢一點也沒有拯救他們。」（出5:22-23）

這是一嚴正的試驗，若不是他背後有着與神的會面來得知這樣不勝任和不會出錯的任命，這樣對祂旨意的認識，他的心必然會叫他裹足不前。但摩西仍「本於信以至於信」，信是藉着試驗來增長的。信惟有這樣才能得發展和成熟，直至無望地面對每一個障礙時，仍相信高呼：「這必會作成。」

摩西為這些受折磨的人受苦，是他從前未曾受的；那時他因看見他們的受欺壓而受感和被攪動，直至激起他的義憤，便殺了那埃及人。這深沉和安靜的人如今已得着忍受從前不能忍受的量

the anguish in his voice as he cried to his Lord, "Neither hast Thou delivered Thy people at all." The cruel bondage of oppressed Israel had clouded his heart, and when the Lord bids him go again to Pharaoh he is depressed and disheartened, and replies, "Behold, the children of Israel have not hearkened unto me; how then shall Pharaoh hear me?" (Exodus 6:12).

Jehovah takes no notice of this passing cloud, but simply bids him go to Pharaoh and says that He will make him as "God" to him, with Aaron as his prophet. That is, that he shall be clothed with all the power and authority of God, and stand in His stead before the heathen king.

After this we get the constant refrain, "*As the Lord commanded them, so did they*" (Exodus 7:6, etc.). Step by step they had but to obey; and we watch these two men quietly, faithfully following each direction given them by God. How their faith increased as God bore witness to each step! The first manifestation of His power was the turning of the rod into a serpent, as Moses had seen it done once

度。在他向神所作「祢一點也沒有拯救他們」(出5:23)的呼聲中有着痛苦。受欺壓以色列人的嚴厲奴役一直使他心黯然，因此當耶和華着他再次往法老去時，沉重和膽怯的他回答說：「看哪，以色列人尚且不聽我的話，法老怎肯聽我這拙口笨舌的人呢？」(出6:12)

耶和華沒有理會這暫過的雲彩，卻單單着他去對法老說祂必會使摩西在法老面前作為神，而亞倫則作為先知。即是說他必會披上神的一切能力和權柄，代替神站在不信神的王面前。

這事之後我們有着這常有的一句：「耶和華怎樣吩咐他們，他們就照樣行了。」(出7:6)他們有的不過是一步步的順服，我們得見這二人安靜地、信實地遵從每一個神給與的指引。當神在每一步上作見證時，他們的信有着何等的增添！祂能力的首次彰顯就在將杖變蛇，就是摩西從前曾

before; and then from this point, from faith to faith, the wonders grew.

What could not God do with that little rod! It was the medium of power in the first three judgments God sent upon Pharaoh. Then Moses is bidden simply to say, "Thus saith the Lord," and God bore witness to the word without using the rod. *Had Moses begun to lean upon IT somehow?*

God will not have us lean upon even the things He has given us, or used in the past; and it requires His ceaseless watching to keep us from clinging to, or resting upon, anything outside of Himself and His bare word. It will be so to the very end, and this accounts for many of His strange dealings with us. The things He gives must be returned, and given and returned again, so that we may be kept free and pliable for Him to do with us as He wills.

We must also be freed from rigid conceptions of His method of working. He used the rod in the first miracles, then He shows Moses that He can also work without the rod, for nothing is necessary to Him. The

見過的，從這點起，神蹟隨着信上加信而增多。

有甚麼神是不能藉這根小小的杖作的！這是神首三個對法老審判所施展權柄的媒介。之後摩西不過簡單地說：「耶和華說.....」，神便不需用上那杖來見證所說的話了。不知甚麼緣故，摩西開始倚重這杖了！

神必不會要我們倚靠甚至是祂曾給我們或在過往所使用的東西；在保守我們不至依附或倚靠任何祂自己和獨獨是祂話語以外的東西上需要祂不停的守望。一直到底都要是這樣，這說明了祂為何對我們有那麼多奇特的對待。祂所給我們的必須交回，再次給也要再次交回，好叫在祂隨祂旨意來對待我們時我們是保持着自主和柔韌的。

在祂工作方式上我們必須不要有僵化的觀念。祂曾在初期的神蹟上用上那杖，之後祂向摩西顯明祂也能在沒有杖下來行神蹟，因為沒有東西

next miracles were performed by the word of Jehovah through Moses. The swarms of flies came after the word, "Thus saith the Lord, ... *Tomorrow shall this sign be*" (Exodus 8:20-23). Again, before the plague on the livestock Moses said, Thus saith the Lord, ... *There shall be a very grievous murrain*" (Exodus 9:1-3)—and it was so.

Again God changes His methods: the sixth plague was brought about in a different way, and the rod was used again. All this taught Moses to be very pliable in the hand of God, and very obedient. It taught him to go forward just one step at a time, and to have no preconceptions as to how God would work that day.

2. His *uncompromising faithfulness*. It was absolutely necessary that he should not depart one iota from what God had said. Pharaoh parleyed and sought to compromise as the judgments fell upon him, but Moses must not swerve. Had he yielded one degree he would have failed the Lord, and frustrated His purposed deliverance for Israel. He did not dare to act for one moment as an independent

於祂是必須的。第二批神蹟是藉着摩西說出神的話來運作的。群蠅是在「耶和華說：明天的神蹟將會是.....」（出8:20-23）這話後來到的；再者，在畜疫之災之先，摩西說：「耶和華神這樣說：必有重重的瘟疫。」（出9:1-3）

神又一次改變祂的方法，第六災是用不同的方法引來的，再一次用上那杖。這全都教導摩西在神手中要十分柔韌和順服。這教導他每次前行只走一步，沒有預想當天神會如何工作。

二、他不妥協的真實。絕對必須的是他就是一點兒也沒有離開神所說的。當審判臨到身上時，法老便談判和尋求妥協；但摩西毫不閃避。他一點也沒有叫耶和華失望，和阻撓神解救以色列人的旨意。他沒有一刻敢來代表神來成為一個獨立的媒介。

agent on God's behalf.

"Sacrifice to your God in the land," said Pharaoh, and Moses might have said, "Why not in the land? This is a great concession; we cannot expect more." But no, God had said three days' journey out of Egypt, and three days' journey it must be.

"Go now, ye that are men," again said Pharaoh. No, God had said "all." Then "Go, ... only let your flocks and your herds be stayed." No, "there shall not an hoof be left behind," said the uncompromising servant of God, who was faithful to Him who appointed him.

Never, never, until we, too, are faithful, and implicitly obedient to every word that God has said, shall we be led on to know "face-to-face" friendship with Him.

It is not a light thing to be called "a friend of God"! It doubtless cost Abraham many tears, and hours of conflict as "against hope" he "believed in hope" that God would fulfill His word. It cost Moses much to stand unflinchingly true to God in the face of Israel's sufferings and Pharaoh's parleying.

法老說「在這地祭祀你們的神」(出8:25)時，摩西大抵可以說「本地？這是一大讓步，不能有更多的期望了。」但不是這樣，神已說過三天的日程離開埃及，那麼必定是三天的日程了。

法老說：「你們這壯年人去。」(出10:11)不，神說「全部」。之後他說：「你們去.....羊群牛群要留下。」(出10:24)不，忠於指派他的神，不妥協的神的僕人說：「連一蹄也不留下。」(出10:26)

除非我們是忠誠和絕對順服神所說的每一句話，否則我們永不，永不會被引領來認識與神「面對面」的友誼。

被稱為「神的朋友」並非小事！亞伯拉罕無疑為着多時希望神會成就祂說話，卻因事與願違的矛盾而多多流淚；在面對以色列人的痛苦和法老的討價還價上，摩西要無畏無懼地對神忠誠所要付上的更多。

Face-to-face friendship with God in its fullest meaning is only given when the loyalty of the soul has been proved beyond question, and faith has survived every test.

3. His *ceaseless recognition of God's responsibility*. It has been said that perfect obedience brings perfect rest, if we have confidence in the one we are obeying. This is true, and is the reason why we should learn to know our God—so as to be sure that we know His will and that we are under His entire control.

Moses knew the God he was obeying, and therefore he did not carry any of the responsibility nor question the issue of the conflict in which he was engaged with the rulers of this world. "Moses cried to the Lord" we read again and again, and as a result he so spoke that Pharaoh knew he had to deal with God, not Moses.

Would that we had learned thus to be God's ambassadors, and to be so self-effaced while delivering the message that the souls to whom we are sent know they have to deal with God, and not with His messengers. Alas, it is to be

與神面對面友誼的最深意義只會在人的忠誠已得到毫無疑問的證實，和信經受得住每一個試驗時才賜下。

三、他不停地認定神的負責。向來人說到完美的順服帶來完美的安息，只要我們信靠我們順服的那位。這是對的，這也是我們必須學習認識我們的神的原因，這樣我們便確然認識到祂的旨意，並且我們是在祂完全的管治之下。

摩西認識他所順服的神，因此與關乎這世界管治者之衝突的事情上他毫無責任或問題。一次又一次讀到的是「摩西就呼求耶和華」(出17:4)，因此他也說到法老知道他要對付的是神而不是摩西。

但願我們都因而學會如何作神的使者，在我們傳遞信息時如何要自我隱藏，來叫所差往的人認識到他們是要面對神，而不是祂的傳信者。唉呀，當害怕的是，我們

feared that many of us have scarcely learned the first elements of spiritual service! We are so occupied with our little part that we get between God and the souls He sends us to. Even more, we fear to say "Thus saith the Lord," because we have not learned how to know His mind.

Pharaoh knew, too, that when Moses "cried to the Lord" the thing was done! "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have." There could be no questioning in the mind of Moses as to whether or not his prayers were in the will of God. "O God, if it be Thy will, remove this plague" would not do in such circumstances. Moses was not told, in so many words, to pray for the removal of the judgment, yet we read that he said to Pharaoh, "I will spread abroad my hands unto the Lord; and the thunder *shall cease*," and—"the thunders and hail ceased" (Exodus 9:29, 33)!

4. *His fearlessness.* "By faith he forsook Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is invisible"

多人少有曉得屬靈事奉的首要元素！那樣大大佔據我們的，是介乎神和祂差我們往他們去的人之間我們那小小的部分。更且，我們害怕來說「主如是說」，因為我們還未曾學會如何去認識祂的心意。

法老也知道當摩西「向耶和華呼求」時，事便作成！「凡你們禱告祈求的，無論是甚麼，只要信是得着的，就必得着。」(可11:24)在摩西的心中對他的禱告是否合乎神的心意上是不會有問題的。在這樣的環境下不會有「神啊，若是祢的旨意，就除掉這災害吧」的禱告。聖經中沒有多處說到摩西為着除掉刑罰來禱告，只讀到他對法老說：「我一出城，就要向耶和華舉手禱告；雷必止住。」(出9:29)並且「雷和雹就止住」(出9:33)！

四、他無畏無懼。「他因着信，就離開埃及，不怕王怒；因為他恆心忍耐，如同看見那不能看見

(Hebrews 11:27). We are expressly told that the fearlessness of Moses sprang from faith, and the brief passage in Hebrews throws light on his whole history. Every step forward was the result of a faith that grew day by day as he endured its testing, and endured because he saw Him who is only visible to faith. "For he that cometh to God must believe that he is, and that He is a rewarder of them that diligently seek Him" (Hebrews 11:6). Moses forsook Egypt by faith—faith that God would see the thing through; faith that God would shield from the wrath of the king, and protect and provide for the great host of undisciplined, helpless souls He was leading out into the unknown wilderness.

God was becoming to Moses a greater reality than the "things that are seen," and bolder and bolder became his walk of faith, until the unseen grew more real and tangible to him than the visible. How could he fear the "wrath of the king" when he walked in fearless fellowship with the King of kings?

*"By faith he kept the passover, and the sprinkling of the blood, that*

的主。」(來11:27)所清楚告訴我們的是，摩西的無畏無懼出於信，而希伯來書的扼要經文在他個人的全然歷史上投有亮光。信心的每一步都是他日復一日忍受試煉而得信心增長的結果，因為他看見的祂是惟有信心才得以看見的。「因為到神面前來的人必須信有神，且信祂賞賜那尋求祂的人。」(來11:6)摩西因着信棄掉埃及，這是神看透事物的信，是神用來抵禦王之忿怒的信，且是用來保護和供應那一大群他正在帶領出離不知名的曠野，不守約束和無助之人的信。

對於摩西來說，神比起「所見之事物」是更大的真實，且在他信心之行上越發大膽，直至那不可見的變得比起可見的越發於他真確和實在。當他與萬王之王在無畏的友誼中同行時，他怎會害怕「王的忿怒」？

「他因着信，就守逾越節，行灑血的禮，免得

*the destroyer of the firstborn should not touch them"* (Hebrews 11:28, ASV). It was the faith of Moses that was the link with God's power on behalf of Israel. God had said that if the lamb was killed and the blood sprinkled, the destroyer would not touch. Moses believed God, and "according to his faith" it was unto them. He had no fear when God's judgments were abroad, because they were sheltered under the blood of the slain lamb. How wonderful his faith was! It was even greater than Abraham's. He had faith, first for himself and then for Isaac; but Moses had faith for the *deliverance of a nation*.

"By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were swallowed up" (Hebrews 11:29, ASV). Moses had no fear of danger in passing through the Red Sea, for he obeyed God, and wielded the rod of His power, stretching out his hand over the sea. Faith that God would bear witness accompanied his actions, and by faith the work was made perfect—was brought to full fruition. The waters were divided, and Israel passed through

那滅長子的臨近以色列人。」(來11:28)以以色列人名義來聯上神的是摩西的信。神曾說過若灑上被殺羔羊的血，滅命者便不會臨近。摩西相信神，滅命的不臨近便「照着他的信」來發生在他們身上。當到處都有神的審判時，摩西毫不懼怕，因為他們是在被殺羔羊之血的蔭庇底下。這是何等奇妙的信！這甚至大過亞伯拉罕的信。他有的不過是先為自己，後為以撒的信；但摩西的信為的是整國的得解救。

「他們因着信，過紅海如行乾地；埃及人試着要過去，就被吞滅了。」(來11:29)摩西並不懼怕過紅海的危險，因為他遵從神來用神權能的杖向海伸出他的手。神為其作見證的信成就他的行動，這工作也因着信而得以完全，得着全然的實現。水被分開，以色列人走過乾地，他們經過的危險到頭來證明是嘗試跟着走之埃及人的災難。

as on dry land. They went through dangers that proved disastrous to the Egyptians when they tried to follow.

Oh faith, thou art in truth the proving of things hoped for, the evidence of things not seen! "If thou canst believe, all things are possible to him that believeth." Lord, increase our faith!

Lastly, let us note briefly the humility of Moses, as strikingly shown in his attitude toward Jethro when he came to him in the wilderness with Zipporah and his two sons. Moses tells him what God had done, and Jethro rejoices. Then, as he finds Moses engaged alone in seeking to settle the recurring disputes among the people, he suggests a plan whereby the work could be divided with others, adding, "If thou shalt do this thing, *and God command thee so*, then thou shalt be able to endure" (Exodus 18:23). Moses did not reject the counsel of Jethro because he had personally been guided by God hitherto, and the way in which he received the suggestion teaches us that the soul who has the most deeply learned to know God is

噢，信是所望之事的實底，是未見之事的確據阿！「耶穌對他說：你若能信，在信的人，凡事都能。」(可9:23)主阿，增添我們的信！

最後，讓我們稍為留意摩西的謙和，就是當葉忒羅在曠野帶同西坡拉和他兩個兒子見他時摩西所明確地顯示的態度。摩西對他述說神的作為，葉忒羅便歡喜。之後當他發現摩西獨自來處理民眾之間的爭訟時，他建議一個將這工作交由別人分擔的計策，說：「你若這樣行，神也這樣吩咐你，你就能受得住。」(出18:23)摩西沒有否定葉忒羅的忠告，因為迄今他一直是蒙神引導的，並且他接納提議的情況教導我們那最深認識神的人是預備好來留意和尊重地聆聽別人的。

ready to give others an attentive and respectful hearing.

We see, too, how real a link Jethro was in the chain of events that led Moses nearer and nearer to the Mount of "face-to-face" communion. How disorganized the camp would have been, when Moses had gone forty days aside with God, but for the wise advice of Jethro and the teachable spirit of Moses, the faithful servant of God.

## Chapter 7 FROM GLORY TO GLORY

*"The Lord said unto Moses, Come up to Me into the mount, ... and Moses went up, ... and a cloud covered the mount. And the glory of the lord abode upon Mount Sinai" (Exodus 24:12, 15-16).*

Jehovah Himself brought Israel out of Egypt, manifesting His presence "by day in a pillar of cloud, ... by night in a pillar of fire." They had been led through stage after stage of the wilderness, and now, in the third month after leaving Egypt, they reached Sinai and encamped before the mount.

Here God purposed to give His law for His redeemed people, and to call His faithful servant into

我們也看見葉忒羅如何成為引領摩西逐步逐步走近面對面相交之山的真正連繫。若不是有葉忒羅的智慧建議和神忠心僕人摩西的受教的靈，當摩西去與神同在四十晝夜時，營中會是如何的紊亂。

## 第七章 榮上加榮

「耶和華對摩西說：你上山到我這裏來.....摩西上山，有雲彩把山遮蓋。耶和華的榮耀停於西乃山。」(出24:12, 15-16)

耶和華親自領以色列人出埃及，「日間雲柱，夜間火柱」(出13:21)來顯明祂的同在。他們在曠野逐個逐階段來被引領，如今來到離開埃及三個月了，他們來到西乃，在山前之處來安營。

神定意在這裏向祂所救贖之民來頒佈律法，並叫祂忠信的僕人進

nearer and more intimate fellowship with Himself.

We remember that when Moses met God at Mount Horeb, he hid his face in fear; but since then he has been prepared to know Him more fully by his walk of obedience, and by his entire dependence upon Him. He has gone on "from strength to strength"; and we have seen the shrinking, diffident man transformed into the bold, fearless, faithful servant of the invisible God with whom he had been communing day by day. Thus it is that faith and obedience up to present knowledge of the will of God prepares us for the fuller fellowship we long to know.

But when Mount Sinai is reached, we read that "Moses went up unto God, and the Lord called unto him out of the mountain" (Exodus 19:3). Moses probably sought the Lord, manifested in the pillar of cloud, for the purpose of knowing His mind about the people now assembled at Sinai. And from this point we may see the faithful servant led step by step into nearer and closer fellowship with God, until he was admitted to the glory

入與祂更親近和更密切的相交。

我們還記得當摩西在何烈山遇見神時，他驚恐得臉服於地；自此之後他一直被裝備來藉着順命之行和完全的信靠祂來更全面認識神。他不斷的「力上加力」(西1:11)，我們也得見那退縮和缺乏自信的人改變成為一個不可見之神的勇敢、無畏和忠信的僕人，這神是他日復一日來一直相交的。因此是信和順服帶來如今對神的認識，是這裝備我們來得着我們所渴求來認識與神更全面的相交。

但當到達西乃山時，我們讀到「摩西到神那裏，耶和華從山上呼喚他。」(出19:3)大抵摩西是進到雲柱中所彰顯的神那裏去，為的是要認識神在如今聚集到西乃之民眾上的心意。我們從這點得見這忠心的僕人逐步逐步被引領來進入更親近和更密切的與神相交，直至他被容許進入山頂上神的榮耀和烈

and the devouring fire at the summit of the mountain ... coming forth again to walk among men with the light of heaven upon his face, and to be known as the meekest man on the earth.

Moses returns to the Lord with Israel's answer: "All that the Lord hath spoken we will do"; and then he is instructed to prepare them for the third day, when Jehovah would come down upon Mount Sinai and speak to him in their presence and hearing.

After solemn preparation, on the third day Moses led forth the people to meet with God; and as they stood at the foot of the mountain the Lord descended in fire, and the whole mount quaked greatly. When the blast of the trumpet grew louder and louder, Moses spoke, and God answered him by a voice, calling him to the top of the mount.

On the way up he was sent back again, to charge Israel solemnly not to break through and gaze, and perish. Once more he ascends the mountain until he reaches the thick darkness upon the summit. So terrible was the sight

火，隨之而來的是，當他行在民中時，他的臉面帶着屬天的光輝，並被稱為世上最謙和的人。

摩西帶着「凡耶和華所說的，我們都要遵行。」（出19:8）這百姓的話來回覆耶和華，之後神指示他叫他們作三天的預備，神要降臨西乃山，叫他們得見和得聽神跟摩西說話。

在嚴肅的預備後，第三天摩西領百姓來迎見神。他們站在山腳，耶和華在火中降臨，遍山大大的震動。當角聲漸漸地高而又高時，摩西說話，神有聲音答應他，召他上山頂。

在上山途中，神差他回去，嚴肅地吩咐以色列人不要闖過來觀看神而滅亡。他再一次上山，直至來到密雲的山頂。摩西因着所見的甚可怕而說：「我甚是恐懼戰兢。」

that Moses said, "I exceedingly fear and quake" (Hebrews 12:21).

The people trembled and stood afar off, but "Moses drew near unto the thick darkness where God was" (Exodus 20:21). It is written that we have not come to Mount Sinai, to "blackness and darkness and tempest," but to Mount Zion, and to *Jesus the Mediator*, and the blood of sprinkling (Hebrews 12:18-24). At every stage of our spiritual life we have boldness to enter into the Holiest by His blood, and may draw near in full assurance of faith, having our hearts sprinkled from an evil conscience; but before we learn in actual experience to know God "face to face" we may find Him drawing near to us in thick darkness.

Moses returns to Israel with the ordinances of God, and after the covenant is entered into and the people have been sprinkled with the blood, Aaron with his two sons, and seventy representatives of Israel, are allowed to go up with Moses to some part of the mount to see the God of Israel. "There was under His feet as it were a work of

( 來12:21 )

百姓戰抖和站得很開，但「摩西挨近神所在的幽暗之中。」( 出20:21 ) 所記的是我們並非來到「密雲、黑暗、暴風」的西乃山，乃是來到錫安山，有中保耶穌，以及所灑的血( 來12:18-24 )。在我們屬靈生命的每一個階段，我們藉祂的血都敢於來進入至聖所，心中天良的虧欠既已灑去，便以完全信心的確據來靠近；但我們在實際的行動上學曉面對面認識神之先，我們也許發現祂在密雲的黑暗中來親就我們。

摩西是帶着神的命令回到以色列人中的，當引入神的約和用血灑過百姓之後，亞倫連同他兩個兒子和七十個以色列人的代表得與摩西一同上山，得見以色列的神。「祂腳下彷彿有平鋪的藍寶石，如同天色明淨.....他們觀看神；他們

bright sapphire [like] the very heaven for clearness. ... And they beheld God, and did eat and drink" (Exodus 24:10-11, ASV, margin). The "clearness" is in sharp contrast to the darkness out of which He had given His law to Moses the day before. May not this contrast suggest the effect of the shed blood, which Moses had sprinkled on the people and the book of the covenant at the foot of the mountain before the elders ascended?

We are told that the elders of Israel saw God "afar off." This vision of God is not the "face-to-face" fellowship that Moses is to know. To "walk in the light as [God] is in the light" (1 John 1:7) is blessed indeed, but we may be drawn nearer still, even *into* Him who is the Light itself—just as from this group, thus privileged to see God, Moses is called forth to personal knowledge of the Holy One. "Come up to *Me* into the mount, and *be there*" said Jehovah (Exodus 24:12).

Moses at once obeys the call. Alone he enters the cloud upon the summit, not thick darkness now, but glory, for "the glory of the Lord

又吃又喝。」(出24:10-11)所說到的「明淨」與日前神從中將祂的律法給與摩西的黑暗形成強烈的對比。這對比所說到的不就是摩西在山腳處，在登山長老面前所灑在百姓和約書上之血的果效麼？

我們讀到以色列的長老「遠遠的」看見神。這樣的看見神並非摩西所認識「面對面」的相交。能「在光明中行，如同神在光明中」(約壹1:7)實在是蒙福的，我們得以更靠近，甚至進入本就是光的祂裏頭。就是在這群得殊榮來得見神的人中，摩西是被召來親自認識那聖者的。「耶和華對摩西說：你上山到我這裏來，住在這裏。」(出24:12)

摩西立時遵從這呼召。他獨自進到山頂上的雲彩中，如今不再是密雲的黑暗，而是榮耀，因為

abode upon Mount Sinai." To the onlookers it was "devouring fire," and Moses was either near or in this devouring fire for forty days and forty nights.

Six days he waited in silence for God to speak. Then God revealed to him the pattern of the tabernacle in which He would dwell in the midst of His people.

Six days of silence. Then on the seventh day God spoke to His waiting servant. This reminds us of the six days of creation, when God said, "Let there be," and it was so, and on the seventh day He rested from His work.

Even so the cloud covered the mountain and Moses for the six days, and God waited until His servant was brought into accord with that "sound of gentle stillness" in which God reveals Himself and His will. Here, in the silence, all memory of the camp and its busy life would pass away; all the activity of the creature in mind and thought would be at rest; all burden concerning the need of Israel and the claims of friends would be forgotten.

On the seventh day, the

「耶和華的榮耀停於西乃山。」(出24:16)於觀看的人這是「烈火」，摩西不是靠近烈火便是在這烈火中四十晝夜。

他六天在靜中等候神來說話。之後神向他揭示祂會住在祂子民中之會幕的樣式。

六天的靜默，之後神在第七天向等候祂的僕人說話。這提醒我們六日的創造，神說有便有，事就這樣成了，並且神在第七日歇了祂的工安息。

雖然雲彩遮蓋山和摩西有六天之久，神也在等待，直至祂的僕人被領來與那揭示神自己和祂旨意的「微小的聲音」(王上19:12)相一致。在這裏的安靜中，所有營中和繁忙生命的一切記憶都消逝，心思和思想中的一切生命活動都全歸安靜；關乎以色列人所需和友朋要求的重擔都全忘記得一乾二淨。

在預表着完全的第

number typifying completion, God was satisfied; His channel of revelation to the people was ready. The pattern shown to Moses in the mount would be given them as he received it, for his mind had been cleared and stilled and emptied of all other things. So it proved: he did nothing but receive; then he was sent back to the camp to give out to others the pattern which he was "caused to see in the mount."

## Chapter 8 "FACE TO FACE"

"And it came to pass, as Moses entered into the tabernacle, ... the cloudy pillar descended ... and the Lord talked with Moses ... face to face, as a man speaketh unto his friend" (Exodus 33:9, 11).

While Moses was up on the mount, there occurred in the camp the events that drew forth from him the most supreme surrender of his life. Whether one had anything to do with the other we cannot say, but it is after this great crisis we read that "the Lord spake unto Moses face to face, as a man speaketh unto his friend."

When the people saw that Moses, the man upon whom they

七日，神滿意了；祂向民眾啟示的渠道預備好了。摩西將在山上得着所顯示的樣式給與會眾，因為他的心思中所有一切別的事物都被清除，被遏止和被清空。所證實的是他別無甚麼，只有接收；之後他被差往營中，將「山上得到的」樣式來給與別人。

## 第八章 面對面

「摩西進會幕的時候，雲柱降下來.....耶和華與摩西面對面說話，好像人與朋友說話一般。」  
(出33:9, 11)

當摩西在山上時，在營中所發生的事情致使他來極盡獻上他的生命。我們不能說有否因果關係，卻是在這事件後我們讀到「耶和華與摩西面對面說話，好像人與朋友說話一般。」

當民眾發覺他們所倚賴來與神溝通的摩西

had relied for communication with God, did not return, they gathered around Aaron and cried, "Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him" (Exodus 32:1, ASV). Their Egyptian life was still strong upon them. The Egyptians had exterior symbols of the gods they worshiped; so must they. Aaron, frightened and weak, yields to the cry of the people, gives them the visible substitute for God they asked for ... and under the name of worshiping Jehovah, back to Egypt in heart and act the erring people went.

On the mount, God tells Moses what is taking place in the camp, and says, "Let Me alone, ... that I may consume them; and I will make of thee a great nation" (Exodus 32:10). But Moses knew his God; he had seen what faith could do; and his confidence was in the great compassionate heart of Him who had wrought such mighty deeds for them. In the boldness of faith he holds God to His word, saying, "Remember ... Thou swarest," and

未有回來時，他們便聚集到亞倫那裏，對他說：「起來！為我們作神像，可以在我們前面引路；因為領我們出埃及地的那個摩西，我們不知道他遭了甚麼事。」(出32:1) 他們埃及的生命在他們身上仍然強大，埃及人有着他們外在敬拜的神像，百姓也必定一樣。害怕和軟弱的亞倫屈服於民眾的呼喊，給他們神的可見代替品，用上所敬拜之耶和華的名字，犯罪的民眾在心思和行動上都是要返回埃及的。

在山上的神告訴摩西在營中正發生甚麼事，說：「你且由着我.....將他們滅絕，使你的後裔成為大國。」(出32:10) 但摩西認識他的神，他明白信能作甚麼；他確信那曾為他們行大事的神是最富同情心的。在大膽的信心底下，他叫神信守祂的話，說：「求祢記念祢曾起誓。」(出32:13) 他與神較力且得勝。(創

he had power with God and prevailed.

Jehovah had said, "I will make of *thee* a great nation"; but glory at the cost of Israel, Moses did not want. His aim was to bring the people into the promised land. He had so pleaded and suffered for them that his whole heart was filled with intense desire that they should obtain their inheritance.

It is impossible to pray for others and not be consumed with a deep longing to be poured out on their behalf.

Moses could not admit for one moment a thought of glory for himself or his family, and let these souls, so difficultly won and so sorely kept in the path to Canaan, suffer loss. Moses "besought the face of the Lord" (Exodus 32:11, *margin*), and held Him to His word, with the result that "the Lord repented of the evil," and Moses turned and left the Presence, knowing there was now but one thing to do, and that quickly, before the judgment of God broke forth upon their sin.

Out of the stillness of the Holy Presence on the mount, down to

32:28 )

耶和華說：「我要使你的後裔成為大國」，但要犧牲以色列人而得的榮耀摩西是不想要的。他的目標是領民眾進入應許之地。他一直這樣維護他們，為他們受苦，因此充滿他全心的的是他們得着所承受的這強烈渴望。

為着別人禱告而沒有不斷為他們來傾盡的深切渴望是沒有可能的。

摩西一刻也不能容許為自己或他的家人有着榮耀的思想，卻任讓這些那樣艱難才贏取回來和痛苦地保守在往迦南路途上的人蒙受損失。摩西「懇求耶和華他的神」（出32:11），並叫神信守祂的話，結果是耶和華後悔，摩西便轉身離開神的同在，心中知道這刻在神因着他們的罪來迸發審判之先，只有一事要快快去作。

離開山上聖潔同在者的寧靜，下山往營中而

the camp he went; and with righteous anger against sin, he took the golden calf, burned it, and ground it to powder. Aaron begs for Moses' understanding, and says, "The people ... are set on mischief." Whatever the people are set on, it matters not to Moses; he had come from the presence of the Holy God, and the sin and shame of Israel in turning from the Living God to heathen symbols is too vividly before his eyes for him to listen to excuses.

What a night that must have been to Moses as he pondered over the events of the day—pondered and prayed until the passion of longing over the sinning people leads him to a stupendous decision. He cannot bear to think that, after all the travail, Israel might lose the inheritance and forfeit the presence of their God.

When morning dawns he says to the people, "Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin" (Exodus 32:30). Back to the mount he goes. Step by step he climbs, never swerving in his purpose, until he

去，滿心是反對罪的義怒，他將金牛犢用火焚燒，磨得粉碎。亞倫乞求摩西不要發怒，說：「這百姓專於作惡。」(出32:22)無論百姓決心作何事，都與摩西無關。他是從聖潔之神的那裏回來的，聽到藉口的他歷歷在目得見的，是以色列人將永活神變成為外邦神形像的罪和羞辱。

這一夜對將當天發生的事思前想後的摩西實在難熬，想着禱告着，直至對犯罪百姓渴想之情叫他作出那驚人的決定。當他想到經過這一切的勞苦之後，以色列人卻失去他們所承受的，失去他們神的同在時便實在忍受不了。

當晨曦破曉時，他對百姓說：「你們犯了大罪。我如今要上耶和華那裏去，或者可以為你們贖罪。」(出32:30)他便重回山上去。他逐步逐步的上山，堅定不移，直至他來到神同在那裏來作出

reaches the Presence and makes his bold request, "If Thou wilt, forgive. ... If not, blot me, I pray Thee, out of Thy book" (Exodus 32:32). In effect he offers to sacrifice, for the sake of Israel, every reward for which he had surrendered the pleasures and treasures of Egypt when he made his choice in the court of Pharaoh. He had then chosen the path of the cross with a hope of ultimate gain, but in close fellowship with God he had so entered the divine attitude of sacrifice that all self-seeking has passed away.

Jehovah had been showing Moses His plan for teaching Israel the meaning of sacrifice for sin. He had told him of the types which would foreshadow to the world the Son of God who was to be offered up at the place called Calvary as the fulfiller of all the types, even as the one perfect and sufficient sacrifice for the sins of the whole world.

As Moses listened to God's directions about the brazen altar, and the great need of atonement, when Israel's sin would be put away by the blood of bulls and of goats, he understood, as never before,

他大膽的請求：「倘或祢肯赦免他們的罪，.....不然，求祢從祢所寫的冊上塗抹我的名。」(出32:32)他實在為以色列人獻上的祭物，就是當他在法老的宮殿中作出抉擇時，他所放棄的埃及快樂和珍寶而得的獎賞。他選上十字架的道路是一心盼望終極的益處；但與神的緊密相交叫他這樣深深進入獻祭的神聖態度，以至所追求的一己快樂全都已隨流逝去。

耶和華一直向摩西顯示祂計劃教導以色列人為罪獻祭的意義。祂也曾告訴他那向世人預示的預表，就是在所有預表都成就稱為加略山的地方所獻上的神的兒子，作為所有世人過犯的完美和充分的祭物。

當摩西聽到神在銅壇上的指示，和極大需要的救贖，就是以色列人的罪因着公牛和山羊的血得以潔除時，他便明白到（一直不明白的）他們藉

why they had been sheltered from the destroyer in Egypt by the blood of a slain lamb. He saw sin *from the standpoint of God*, and the need of atonement, and so deeply did this revelation enter into his soul that, as he pondered over the great sin of Israel, the thought entered his mind that God *might* accept *him* as an atonement and pardon the people.

At all events, he resolved to identify himself with Israel and suffer with them. How little Moses knew that he was typifying the only-begotten Son of God who, manifest in human form, identified Himself with sinners, and "Him who knew no sin [was] made to be sin on our behalf, that we might become the righteousness of God in Him" (2 Corinthians 5:21, ASV).

In reply to the petition of Moses, the Lord simply bids him go and lead the people into the land. His offer could not be accepted, but he was heard, in that the nation was not cast off—though the inevitable consequence of their sin would follow.

From this time Moses was granted a closer fellowship with

着被殺羔羊的血得逃脫埃及的滅命者的原因。他從神的立場來看罪，和對救贖的需要。當他思想以色列人的大罪時，這啟示那麼深入地進入他的生命，進入他的思想，就是神會接受他成為百姓的救贖和赦罪。

在所有事上，他都決意來叫自己等同於以色列人，與他們一同受苦。摩西少有知道他正預表神的獨生子，祂以人的形狀來顯現，叫自己等同於罪人，並且「神使那不知罪的替我們成為罪，好叫我們在祂裏面成為神的義。」（林後5:21）

在回應摩西的代求上，耶和華單單着他去領百姓進入迦南地。摩西的提議不被接納，但已蒙垂聽，以色列國不被丟棄，雖然免不了他們犯罪隨之而來的必然後果。

從此摩西得賜與耶和華比從前更緊密的相

Jehovah than before. He had hitherto gone up to the mount when called, but now he has free access to the immediate presence of God, in a "Tent of Meeting" set apart for the purpose and pitched outside the camp (Exodus 33:7, ASV). When he went out to the Tent, the wondrous sight was seen of the cloudy pillar descending and standing at the door, while inside "the Lord talked with Moses," and spoke to him "face to face, as a man speaketh unto his friend." "With him will I speak mouth to mouth, even manifestly, and not in dark speeches" (Numbers 12:8, ASV).

We are given a glimpse into one interview at this time between God and His "friend," a glimpse unveiling to us the inner life of Moses as it progressed ever more and more into oneness with God.

In all the previous interviews we have seen him in the Presence on behalf of the people: at Horeb, to receive his commission; then at Sinai, first to learn the various laws, and afterwards, in the forty days at the summit, to be shown the pattern of the Tabernacle, where God would dwell in the midst of

交。到目前為止，他一向蒙召來上山，但如今他更可自由地進到神的當前所在，就是特特為此目的搭建在營外的「會幕」(出33:7)。當他離營進入會幕時，得見的是雲柱降下停在門外的奇妙景象，而裏面有「耶和華便與摩西說話」(出33:9)，「與摩西面對面說話，好像人與朋友說話一般。」(出33:11)「我要與他面對面說話，乃是明說，不用謎語。」(民12:8)

我們這時得瞥見神和祂朋友的會面，一個向我們揭示摩西的內裏生命，越發進而與神合一的瞥見。

在所有先前的會面中我們得見他是以百姓的名義來到神面前的：在何烈山得着他的任命；之後在西乃先得到各式各樣的律例，後來在山頂的四十晝夜得顯示神住在以色列人中間之聖幕的樣式。

Israel.

But the veil is lifted to show us the friendship to which he has been admitted since that great surrender for the sake of the people. The one desire of Moses is now, "Show me now Thy way, that I may *know Thee*" (Exodus 33:13). He has passed beyond all things to God Himself, and when the promise is given, "My face shall go with thee" (verse 14, lit.), Moses grows bolder, and says, "I beseech Thee, show me Thy glory." Through the words of the Lord Jesus we understand what he asked; for the Son of God, when on earth, unfolded the purposes of God as they had been in His heart from all eternity, and said of His redeemed ones, The glory which Thou gavest Me I have given them; that they may be one, even as We are one. ... Father, I will that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory" (John 17:22-24).

Jehovah replies to Moses, "There shall no man see Me and live," and then foreshadows His plan whereby His banished may be restored to Him. As accursed ones they cannot see Him and live, but,

帕子的被除掉向我們顯示他自為百姓的重大的降服而得着友誼。摩西的一大渴求是「求祢將祢的道指示我，使我可以認識祢。」(出33:13)他凡事以神為先，當得賜下「我必親自和你同去」(出33:14)的應許時，便更勇敢地說：「求祢顯出祢的榮耀給我看。」(出33:18)藉着主耶穌的話我們明白到他所求的，因為當神的兒子還在地上時，因着從亙古信徒都一直在祂心中，所以祂便揭示神的旨意，並說到蒙神救贖的人：「祢所賜給我的榮耀，我已賜給他們，使他們合而為一，像我們合而為一。.....父啊，我在那裏，願祢所賜給我也同我在那裏，叫他們看見祢所賜給我的榮耀。」(約17:22, 24)

耶和華回答摩西說：「因為人見我的面不能存活。」(出33:20)，隨後預告祂所撇棄的得復歸於祂之計劃。作為被咒詛的人是不能得見祂

hidden in the cleft Rock—the wounded side of Him who in the fullness of time would die for them that they might die in Him, and *in* Him pass into the place prepared for them—they will behold the glory of God in the face of Jesus Christ who is the outshining of His glory and the express image of His Person. After the interview in the "Tent of Meeting," Moses is bidden to present himself once more at the summit of the mount, and the Lord descended and stood with him there, and proclaimed His name, giving him such a revelation of His character and grace that Moses made haste and bowed himself to the earth and worshiped.

Forty days and forty nights did Moses spend again on the mount, and later on he tells Israel what occurred during this second prolonged communion with God. "I fell down before the Lord ... forty days and forty nights ... because of all your sins. ... I prayed for Aaron also the same time" (Deuteronomy 9:18-20).

Forty days of intercession for the people followed his stupendous offer to suffer on their behalf; and

而存活的，除非是隱藏在裂開的磐石中，就是當日期滿足時為他們死的那位受傷的那面，好叫他們在祂裏面死，並在祂裏面來去到為他們預備的地方，他們便在那映照神榮耀和神個格明確形像的耶穌基督臉上得見神的榮耀。在「會幕」裏的會面之後，摩西被囑咐來再一次上到山頂，耶和華降臨和與他站在那裏，且宣告祂的名，來將祂的品格和恩惠啟示給他，因此摩西急忙俯伏在地敬拜。

摩西花了四十晝夜在山上，之後他告訴以色列人在這第二次與神的長長相交上發生了甚麼事。「因你們所犯的一切罪.....我就.....俯伏在耶和華面前四十晝夜.....我又為亞倫祈禱。」(申9:18, 20)

隨着他替百姓作出驚人的提議之後，是四十日為百姓的代求，當他回

when he returns to the camp his face shines with reflected glory, though he realized it not. So unearthly was this glory that Aaron and the people were afraid to come near him, until he called out and talked to them as of old; but, so little can those who know not the Lord fully bear even the reflection of His light, Moses found it necessary to put a veil over his face while he talked with them. Truly it was the Presence that separated between him and his fellows, and his difficulty now was to get others to be at ease with him, for he was the "man Moses" after all!

He was veiled to men but unveiled to God, for the veil was taken away when he went in to speak to the Lord, and replaced when he came out to move among men. What loneliness, what isolation this meant to him, for he could not have close fellowship with Jehovah without separation from others. This is what "face-to-face" fellowship with God means. On the Godward side, a life "with unveiled face beholding as in a mirror the glory of the Lord," and "transformed into the same image

到營中時，他不知道他的臉面反照榮耀的光輝。這榮光是這樣不屬世界的，因此亞倫和百姓都害怕挨近他，直至他如常的開聲跟他們說話，但那些不認識耶和華的人少有能全然忍受神榮光的映照，因此摩西在與他們說話時必須用帕子來蒙臉。實際上將摩西和他的同儕隔開的是神的同在，而他如今在不拘束地與別人相處上遇上困難，因為他畢竟從前不過是人子摩西！

他蒙上帕子是向人而不是向神，因為當他去與神說話時，帕子是除去的；當他出來在人們中行走時，又再蒙上。這於他來說是何等的孤單，何等的隔膜，因他不能與別人沒有隔離下來與耶和華有着緊密的相交。這就是與神有着面對面相交的意思。在神方面來看，一個「敞着臉得以看見主的榮光，好像從鏡子裏反照」和「變成主的形狀，榮上加榮」（林後3:18）

from glory to glory" (2 Corinthians 3:18, ASV), yet, by the unconscious, unavoidable effect of that intimacy with God, veiled to others and separated from the things of earth, as one "not living in the world"; veiled also under the covering of the most ordinary life, "as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed"; "pressed on every side, yet not straitened; perplexed, yet not unto despair; ... always delivered unto death for Jesus' sake, that the life also of Jesus may be manifested in our mortal flesh. For we have this treasure in earthen vessels, that the exceeding greatness of the power may be of God, and not from ourselves" (2 Corinthians 6:9; 4:7-11, ASV).

It has been pointed out that from this time forth the chief work of Moses was to communicate the will of God to the people, and it is written that he was "very meek, above all the men which were upon the face of the earth" (Numbers 12:3). This is the mark of the heavenly life, and the result of intimate relationship with God.

的生命；然而與神的親近有着不自覺和無可避免的後果，就是這「並非活在世上的人」要蒙上帕子和與世上事物有所隔離；在遮蓋最尋常生命之下的「似乎不為人所知，卻是人所共知的；似乎要死，卻是活着的；似乎受責罰，卻是不至喪命的。」（林後6:9）「我們有這寶貝放在瓦器裏，要顯明這莫大的能力是出於神，不是出於我們。我們四面受敵，卻不被困住；心裏作難，卻不至失望；.....身上常帶着耶穌的死，使耶穌的生也顯明在我們身上。」（林後4:7-10）

一直所指出的是，從這時起，摩西的主要工作是將神的旨意告知百姓，而所記寫的是他「為人極其謙和，勝過世上的眾人。」（民 12:3）這是屬天生命的標記，也是與神緊密關係的結果。

In trial after trial the heavenly spirit shone forth. Moses' freedom from all self-glory was evidenced in his response to Joshua—jealous for his leader—when he said, "Enviest thou for my sake? Would God that all the Lord's people were prophets" (Numbers 11:29). And his silence when Miriam and Aaron spoke against him (Numbers 12) also shows the spirit of the Lamb. But the veil is drawn over his sufferings when, after all that he had gone through on their behalf, the event he dreaded came about and Israel was turned back into the wilderness when on the very edge of the promised land. Even while Moses was with them, some of the people actually proposed to elect a captain to take them back to Egypt, and once more God threatened to smite them and offered to make Moses the founder of a chosen people. Had he accepted the offer he would not have needed to spend the weary years that followed in bearing with the wayward nation. But again he turns from all thought of self-interest and deliberately chooses to share their lot.

For nearly forty years they

一次又一次的試煉後，屬天的靈大發光芒。摩西脫離一切的自負，就在他對為着他的領袖而嫉妒的約書亞所作的回應上顯示出來。那時他說：「你為我的緣故嫉妒人麼？惟願耶和華的百姓都受感說話！」（民11:29）並且當米利暗和亞倫出言反對他（民12章）時，他的沉默也顯出羔羊的靈。但帕子蒙在他的痛苦上，就在他代替他們經過這一切之後，他所害怕的事情終於來到，當以色列人來到應許地的邊陲時卻要轉身回到曠野去。就算摩西是與他們一起，竟仍有人提議選立一個領袖來領他們回埃及去，因此神再一次威脅要殺害他們，和建議使摩西成為一個選民的創始人。要是他接受了這提議，他就不需度過隨後的疲憊年頭來忍受那剛愎自用的國民了。但他再一次轉離一切自私自利的思想，從容地選上來一同承擔他們的命運。

他們在曠野漂流差

wandered in the wilderness, their much-tried leader with them, until at the close it even went ill with him for their sakes. Wearied with that great and terrible wilderness, and with the ceaseless murmurings and unbelief of the people, he "spoke unadvisedly with his lips." God had said "Speak to the rock," but in the bitterness of his soul Moses forgot to walk softly with his God. He *struck* the rock twice and thus failed to obey God implicitly. God could not overlook a single lapse into disobedience in the one who stood for righteousness before the people. Sin must be judged, whether in Moses or Israel. The greater his privilege of knowing God "face to face," the greater the sin of the least unfaithfulness—and so the word passed, "Because ye trespassed, ... because ye sanctified Me not in the midst of the children of Israel, ... thou shalt see the land before thee; but thou shalt not go in that direction" (Deuteronomy 32:51-52).

"Behold, therefore, the goodness and severity of God: on [him] ... severity; but toward thee, goodness, if thou continue in His

不四十年之久，陪伴他們大大受試驗的領袖，就在臨尾時仍因他們的緣故犯錯。因着對大而可怖曠野的厭煩，和有着民眾不停的咕噥和不信，他便「用嘴說了急躁的話。」（詩106:33）神說的是「吩咐磐石」（民20:8），但摩西因着心靈愁苦而忘記了溫和地與神同行，他擊打了磐石兩下，因而裏頭沒有遵從神。神不能假裝看不見在百姓面前公義代表之人不順命的一個錯失。罪必須被審判，無論是摩西的還是以色列人的。他面對面認識神的殊榮越大，就是在最小不忠的罪上也就越大，因而所頒佈的是：「因為你們.....在以色列人中沒有尊我為聖，得罪了我。我所賜給以色列人的地，你可以遠遠的觀看，卻不得進去。」（申32:51-52）

「可見神的恩慈和嚴厲，向那跌倒的人是嚴厲的，向你是有恩慈的；只要你長久在祂的恩慈

goodness; otherwise—" (Romans 11:22). Let us be not high-minded, but fear. Once more Moses ascends a mountain, the mount of Pisgah—and there he beholds the land of promise. There he died, and was buried by God Himself. One hundred and twenty years old, his eye not dim, and his natural force not abated, unworn and uncrushed notwithstanding all the sorrow and suffering of those years in the wilderness—for his God had been his strength.

## **UNION WITH CHRIST IN DEATH AND RESURRECTION**

*Three Conference Addresses in Summarized Form*

### **CHAPTER 1 THE DEATH-IDENTIFICATION MESSAGE**

Let us turn to Romans 6 for the basic fact of our identification with Christ in His death. Note the words "His *death*." "How shall we that are dead" (verse 2); "baptized into His death" (verse 3); "he that is dead" (verse 7); "if we be dead" (verse 8). The Lexicon says that here the word "to die," in the Greek, has a prefix rendering the verb vivid and

裏，不然.....」(羅11:22) 我們可不要高傲，卻要畏懼。摩西再次上山，毘斯迦山，在那裏得以眺望應許地。他死在那裏，神親自埋葬他。儘管這些年來在曠野的一切憂傷和受苦，一百二十歲高齡的他眼目沒有昏花，精神沒有衰敗耗損和未被壓碎，因為神一直是他的力量。

## **在死和復活上與基督合一**

*三個大會講章的撮要*

### **第一章 同死的信息**

讓我們在羅6章看與基督同死的基本事實。留心祂的死。「我們在罪上死了的人怎能.....」(羅6:2)，「受洗歸入祂的死」(羅6:3)，「已死的人」(羅6:7)，「我們若是死」(羅6:8)。辭典說到這裏的「死」字在希臘文有着使動詞活潑和激烈的字

intense, representing an action that is consummated and finished. The same word is used in 2 Corinthians 5:14, "If one died for all, then were all *dead*." Again in Colossians 2:20, "If ye be dead with Christ," and Colossians 3:3, "For ye are *dead*..."

Let us face again what this means. Clearly it says that the believer is so identified with Christ in His death that when Christ died, in the eye of God *he* died. In brief, "when Jesus went to Calvary, He took the *sinner* too!" The language of the Greek original is quite plain, and in every passage repeated—"If we be *dead*," "for ye are *dead*"—at least six times over. [Romans 6:2, 7, 8; 2 Corinthians 5:14; Colossians 2:20; Colossians 3:3; 2 Timothy 2:11.]

This makes the *objective* fact of our identification with Christ in His death quite clear. There is no "process of death" referred to in these passages. Nothing of the "subjective." That comes in elsewhere. My concern now is to stress the objective fact which is plainly stated as the substitutionary meaning of the cross, where we understand that Christ was made

首，表示一圓滿和完成的動作。同一字也用在「一人既替眾人死，眾人就都死了」（林後5:14）。且在西2:20讀到「你們若是與基督同死」和西3:3的「你們已經死了」。

讓我們再次面對這字的意思。這清楚說到信徒是這樣與基督同死，因此當基督死時，在神看來他已死了。簡言之，「當耶穌上加略山時，祂也將罪人一同帶去！」希臘原文是十分平白的，每一處經文都重覆說到：「我們若死了」，「因你們是已死的人」最少有六次。（羅6:2, 7-8；林後5:14；西2:20; 3:3；提後2:11）

這將我們與基督同死的客觀事實弄得十分清晰。在這些經文中並沒有提到「死亡的過程」。每一處出現的都沒有「主觀」的成分。我如今所關心的是要強調那平白地所說十字架的代替意義這客觀的事實，我們在此明白到基督是為我們成為罪，並且在十字架上背

sin for us and bore our sins in His own body on the tree.

But you say, "I have known and seen this for years, but it does not appear to make any difference in my life." Here comes in the need of recognizing the Holy Spirit, who is the Spirit of revelation. There are a large number of God's children in these recent years who have been accepting the "truth" of death with Christ, but it has not come to them in the power of the Holy Spirit. They say that they are "crucified with Christ," but they know that for some reason they cannot fathom, the acceptance of this truth has not made the difference to them in practical life which they had expected. One reason is that, in some cases, the truth has been received only by the mind, apart from that deep surrender to God which is necessary for the working of the Holy Spirit in the life, as well as for His unveiling of the "eyes of the heart" (Ephesians 1:18, CH) of the believer concerning all that the death and resurrection of Christ meant in the purposes of God.

Another reason why many have not realized the power of the

負我們的罪在祂的身上。

但你會說：「我認識和得見這個已有多年，但這似乎沒有為我的生命帶來任何改變。」這領我們來到對認定聖靈這啟示的靈的需要。有大量神的兒女近年來一直接受與基督同死的真理，但聖靈的能力並沒有臨到他們。他們說到他們是「與基督同釘」的，但他們知道因着一些原因他們不能領會，接受這真理並未曾使他們在實際生命上有着他們一直期待的改變。在某些情況上，其中一個原因就是**所接受的真理只是頭腦上的，而不是深深降服於神**，這是叫聖靈在生命上作工所必須的，在一切關乎神定旨基督的死和復活上，聖靈來除掉信徒「心中眼睛」（弗1:18）的遮蓋物也是必須的。

那麼多人還未曾認識真理大能的另一個原

truth is that they confuse the objective fact of their death with Christ with the *subjective outworking of it*. The Scripture tells you to "work out your own salvation," but those of you who are properly instructed know that we "work out our own salvation" only after we have received it through the blood of Christ. Exactly in the same way we must first apprehend, through the revelation of the Holy Spirit, that we died together with Christ when He hung on the cross, and on the basis of that fact proceed to "work it out." Not understanding this subjective "working out," many ignore the objective fact they have really apprehended, saying "it doesn't work."

### *THE MOMENT OF IDENTIFICATION*

But now there is an important point here which Philip Mauro makes clear in one of his books. The question arises as to *when* "identification" of the believer with Christ in His death actually began. Mauro says that it began "at *the moment of Christ's death, and not before.*" The believer is not in any

因就是他們混亂了他們與基督同死的客觀真理與這真理的主觀外在部分。聖經告訴我們要「作成你們的得救」（腓 2:12），你們那些適切地受教的卻知道我們「作成我們的得救」惟有在我們已藉基督的血來得着它之後。我們必須完全相同地先藉着我們是在基督釘十字架那刻來與祂同死這聖靈的啟示，和基於邁向「作成它」這事實來領受與主同死的。因着不明白這主觀的「作成」，所以多人忽略他們實在已知曉「還未作成」這客觀的事實。

### *同死的一刻*

如今來到 Philip Mauro 其中一本書中清楚地指出的一個重點。所面對的問題是：信徒與基督同死實在是何時開始的？Mauro 說這是在基督死亡一刻來開始的，而不是之先。信徒不是在祂作為背負世人罪孽神的羔

way associated with the sufferings of Christ in His propitiatory work as the Lamb of God bearing away the sin of the world. It was after He had cried with a loud voice, "It is finished," that the God-Man "dismissed His spirit" (Luke 23:46; Matthew 27:50, *Scofield*) and died. It was at the moment of His *death* that believers were identified with Him in that death, and died with Him. Mauro points out that in Romans 6:10, where it is written "In that he died, ..." the verb signifies the exit from the body.

All the language used about our identification with Christ in death is clear. We are "baptized into His *death*." It is hardly necessary to say that this does not mean into His actual *physical* death at Golgotha with all the anguish and horror and darkness of His cross, which preceded the moment of His death. He accomplished the work of redemption alone. He could say "It is finished," so that when He reached the actuality of death all for whom He died died with Him, and united to Him passed with Him into another sphere—alive unto God "IN CHRIST JESUS."

羊贖罪工作的任何方面聯上基督的死的。當祂大聲喊叫「成了」後，這神而人者便「釋去祂的靈」（路23:46；太27:50司可福譯本）死去。信徒是在祂死去的一刻來與祂在死上等同，與祂同死的。Mauro指出在羅6:10所寫的是「祂死是向罪死了」，這動詞有着離開身體的意味。

所用關乎到與基督同死的所有文字都是清晰的。我們是「受洗歸入祂的死」（羅6:3）的。簡直不需要來說這不是說到祂在各各他實在身體上的死，有着祂死亡一刻之先十字架上的痛苦、恐怖和黑暗。祂獨自完成救贖的工作。祂能說「成了」，因此當祂來到死亡的實況時，祂為他們死的所有人都與祂同死，且與祂合一地一同進入在基督耶穌裏向神活這另一個領域。

## THE LIFE-POWER OF THE IDENTIFICATION

"Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ" (Romans 6:11). The identification-union with Christ in His death is most truly an "attitude," and a "position" to be maintained in reliance upon the Spirit of God in His enabling power; but it is also to be made a fact in the believer's *experience*, just as much as his deliverance from the burden of sin. The failure to see this explains the absence of life-power even when maintaining the position and attitude of "death with Christ." We need to see that a real identification-union with Christ in His death, brought about by the Holy Spirit by His co-working with the believer's apprehension of the truth, has life in it as well as "death."

We think of the word "death" in human values, but Dr. Mabie writes that "Christ's death was not an ordinary death," but "an entirely new and original kind of death." "So far from being mere mortal dying,"

## 同死的生命大能

「這樣，你們向罪也當看自己是死的；向神在基督耶穌裏，卻當看自己是活的。」（羅6:11）與基督同死確實是信賴神聖靈的大能大力來維持的是一個態度和一個地位；但這也使信徒的經歷成為一個事實，就如同他從罪擔中得釋放的事實一樣。看不見這個就解釋了沒有生命大能的原因，因這是維持與基督同死的地位和態度的能力。我們必須注意到由聖靈藉着祂與信徒領會真理的共同工作所帶來與基督的真正同死，其中是有着生命和死亡的。

我們是以人的價值來看「死」這字，但Mabie博士說到「基督的死不是一個普通的死」，而是「一個完全嶄新和本義上的死。遠遠不是單單一個凡

it might "rather be called *immortal dying*." "It contains," he says, "within itself the energy OF A NEW ORGANIC UNION WITH THE RISEN CHRIST HIMSELF." He says, "This death was such a death that when, in its whole fact and energy, it comes to exercise itself, it *provides the dynamic* needed to enter into the believer and empower him to live the new life to which the death of Christ has committed him." [Dr. Mabie's books: *The Meaning and Message of the Cross*; *The Divine Reason of the Cross*.]

Elsewhere, Dr. Mabie again writes that the death of Christ is "radioactive." I asked a medical man the other day to tell me something about radium, and he said, "Radium is the strongest concentrated force that the world knows, and it has the power of contributing its energy or power to everything in its vicinity." "Yes," said a missionary. "If you come under its direct rays you may be killed, for it burns you."

May this not be the reason why there is no *life* realized as the result of apprehending the death-identification aspect of the

人的死；反可說是一個不朽的死。其本身所載有的是與復活基督本身嶄新有機合一的能力。這死以其整體的事實和能力來自我運作，提供所需的動力來進入信徒和賦與他能力活出基督的死所授與他的新生命。」（摘錄自Mabie博士所著《十字架的意義和信息》和《十字架的神聖原因》兩書）

Mabie在別處再次寫到基督的死是放射性的。有一日我要求一個醫生告訴我關乎鐳的一些東西，他說：「鐳是世人所認識最強大的濃縮力量，它能將其力量或能力貢獻給在其鄰近地區的每一樣東西。」有一個宣教士說：「對，若你被鐳的光線直接照射，就會因着它把你燒傷來殺死你。」

這不也是領會十字架的同死卻沒有帶來生命體驗的原因麼？Mabie所說到的「不過是凡人的

cross? What Mabie calls "mere mortal dying" has no "life" in it, nor does it contain "radioactive" power. We have talked of resurrection "life" but failed to get it in the abundant measure we desire because we have not seen that that *life is the death* of the God-Man, and will be communicated to us in *dynamic power only as we actually and continuously come under the power of that divine death* in its mighty working.

There are some more quotations from Dr. Mabie which I must give you before I pass on. Writing of the necessity for the subjective as well as the objective teaching of the cross, he says: "Leave out the substitutionary objective, and you have lost the chief potency for securing the subjective experience. Omit the subjective—the very point in experience where the substitutionary work passes into personal, transforming power—and you have *vitiated (made something faulty) the composite death-resurrection energy of Christ mid-process.* ..." Here it is clear: if you omit the "substitutionary

死」中是沒有生命，也沒載有「放射性」能力的。我們曾說到「復活」的生命，但不能以我們所渴想的來大量得着，因為我們沒有看見這生命是神而人者的死亡，和這只會在我們實在和持續地落在強力運作的神聖之死的大能下才會傳授給我們的。

在我往下去之先還要給你更多對Mabie博士的引述。在寫到十字架的主觀和客觀教訓的必須性時，他說：「若遺漏代替的客觀教訓時，你便會失卻確保得着主觀經驗的主要效驗；若漏掉主觀的教訓，就是代替的工作成為個人和轉換能力的重點經歷時，那麼你已損害（弄錯）基督生死結合力量的居中過程。」說得清楚的是：你若漏掉那「代替性的客觀事實」，那麼你就不會得着那「主觀」的；你若漏掉那主觀的（就是最多人這樣的），你就會損害基督拯

*objective*," then you do not get the "subjective." Omit the subjective (and that is what most people do), and you "*vitiate the composite death-resurrection energy*" of Christ to save us. You must have the two sides, the *objective* work of Christ for your faith, and the *subjective* application of it to be wrought into experience by the Holy Spirit.

"The objective and subjective are correlative to each other as substance and shadow," again writes Dr. Mabie; "they each imply the other," and there is "a new vital energy working in the soul, making the whole process profoundly *ethical*."

## THE REALITY OF THE IDENTIFICATION-UNION

We have seen clearly that we can only apprehend our union with Christ in His death at Calvary by the revelation and co-working operation of the Holy Spirit. Now let us see how He works in co-operating power. Verse 5 of Romans 6 gives this in a few brief words. "If we have been *planted together* in the likeness of His death." This means something more

救我們的生死複合力量。你必須有兩方面，基督為你的信所作客觀的工作，和聖靈把它作成為你可經驗的主觀應用。

Mabie說：「客觀和主觀兩方面就如同實物和影子般彼此相繫。他們是彼此包含的。在生命中有着一嶄新的生命大能在運行，使整個過程充分地合乎道德倫理。」

## 合一相同的真締

我們已清楚得見我們只能藉着聖靈的啟示和與基督聯手運作來領會我們在與基督同死上的合一。如今讓我們來看看祂如何在這相互的能力上工作。羅6:5中有幾個扼要的字說到這個：「我們若一同植入祂死的形狀。」這比起在瞬間入水出水的「形像」所說的更

than the "likeness" of passing beneath water and out in a few brief moments. To be "planted" into the "likeness of His death" carries in the words a mystical union brought about by the Spirit of God. J. N. Darby's footnote to this verse says that "planted" is not the clearest expression of the meaning of the original. He says, "It means literally 'grown up with' and so 'thoroughly one' ..." The believer, by some operation of the Spirit, is to become "thoroughly one" with the death of Christ, so that, as it were, "planted" into it, he "grows up" in its pattern or likeness.

The fact of verse 2, "we that are *dead*," is opened out into fuller explanation of its meaning in verse 5. The purpose of God is manifestly that the believer is to be so conformed to the death of Christ that the life of Christ in him will grow up into the pattern of the Lambhood nature of Christ. Like the grain of wheat which falls into the ground to die to bring forth much fruit, the believer is in some mystical way to be united with the First Grain of wheat in such a way that through him *also* life will

多。要「植入」祂死的形狀，內中蘊藏一個由聖靈神所帶來的神秘合一。達秘聖經譯本在這節的註釋中說到，「植入」沒有最清晰表達原文的意思。他說：「字義上這是說到『成長』至成為『完全人』.....。」信徒因着聖靈的一些運作來成為與基督同死的「完全人」，他因着這樣的「植入」而在其樣式或形像上「成長」。

「我們死了」(羅6:2) 這事實的意義的更詳細解釋在羅6:5中得着展開。所彰顯的神的旨意是信徒這樣模成基督的死，因此在他裏頭的基督生命長成為基督羔羊性情的模樣。就像落在地裏死去的麥粒會結出許多子粒來一樣，信徒就這樣以神秘的方式來聯上那首顆麥粒，藉祂和藉着生命來結出果子來(約12:24)。

produce fruit (John 12:24).

Conybeare's rendering of verse 5 is even more striking. It runs, "If we have been *grafted* into the likeness of His death." The footnote adds, "Literally, have become partakers of a *vital* union, as that of a graft with the tree into which it is grafted."

Such a "grafting" can only be done by the Holy Spirit. In both cases—the "growing up together" so as to become "thoroughly one," and the being "grafted" into His death—there is the same objective. The identification-union with Christ in His death must be made a fact in experience as well as a fact to be apprehended by faith in the Word of God. [A striking metaphor used by the Apostle in Romans 6:17 confirms this aspect of the death fellowship with Christ. He says that we are to obey from the heart "the teaching" whereby we are "molded anew" (CH)—a metaphor from the casting of metals. The "death of Christ is likened to a mold" (Dr. Marsh), into which the believer is cast for molding into its likeness.]

This is the sum of the whole matter at this stage: from the

Conybeare 的翻譯更驚人。其註釋說到：「我們若在祂死的形狀上被植入，字義上是成為有分於一個合一的生命，就如同同一個植體與所植入的樹合而為一一樣。」

這樣的植入只有聖靈才能作成。「一起成長成為一個完全人」和「被植入祂的死」兩者都有着相同的目的。與基督同死上合一必須成為一個經驗上的事實，和用信來領會神話語的事實。（使徒在羅6:17所用上的驚人比喻確認這方面的與基督同死。他說到我們要從心裏順服所傳給我們模成新樣的教訓，這是一鑄鐵的比喻。基督的死比作一個鑄模（Marsh語），信徒被鑄成基督之死的模樣。）

這就是整件事情在這階段的總結：從你植

moment you are "planted" into the death of Christ, so that you grow up into Christ in His likeness, *for the rest of your life* "His death" lies at the root of your entire Christian life. "If we have been grafted. ..." A graft is put into a tree to become one with the tree, with the intention that there shall be one life flowing through both. Have you fully apprehended the fact of your identification with Christ at the moment that He died, so that you have become a partaker of a vital union as that of a graft with the tree into which it is grafted?

## CHAPTER 2 THE DEATH-IDENTIFICATION APPLIED

Now we turn to the second, or subjective, aspect of the death of Christ in its practical application to the "flesh" or Adamic life of nature in the redeemed believer. Read Romans 7:4-5.

"Ye are also *become dead* ... by the body of Christ. ... For when we were in the flesh, the motions of sins ... did work in our members. ..."

The Greek word "dead" in this passage is different from all the

入基督的死那刻開始，你便在祂的模樣上來成長，在你生命的餘下時間中，祂的死就成為你整個基督徒生命的根據。「我們若已植入.....」，一個植體被植入一樹上，便是與那樹成為一，本意是想兩者都流着同一的生命。你是否已完全領會在祂死的那刻上與祂同死這事實，好叫你像一個植體與所植入的樹一樣，已成為有分於一個生命的合一？

## 第二章 同死上的應用

我們如今來到基督之死的第二個或主觀的範疇，就是基督的死在被救贖信徒的肉體或亞當生命本性上的實際應用。來讀讀羅7:4-5：

「你們（也）藉着基督的身體.....死了.....因為我們屬肉體的時候，那因律法而生的惡慾就在我們肢體中發動。」

這經文所用希臘文的「死」字不同於所有其

others quoted in Romans 6:2, 7, 8; Colossians 3:3, etc. It is "*thanatoo*," not "*apothenesko*." The Lexicon says that "*thanatoo*" means "to take away the vital principle," "to cause to be put to death." It is the word used in Romans 8:13, "through the Spirit 'mortify,' or *make to die* [margin] the deeds of the body." Here we have very clearly the subjective outworking, or application in detail to the life of the flesh, of the identification fact which the believer has already apprehended, and had made real to him in the power of the Spirit. "*Planted into the likeness of His death*," "grafted" into his place in identification-union with Christ, so that the dynamic force of His death has full power of action, the believer has now to have this applied to the "*doings of the body*"—the possible "motions of sins" in his "members"—which have perpetually to be reckoned with as requiring the keen watchful "*making to die*," if the *identification-union with Christ* is to progress into a life of full conformity to Christ.

To realize the need of this

他所引述的經文，例如羅6:2, 7-8；西3:3等。本節是 *thanatoo* 而不是 *apothenesko*。辭典說到 *thanatoo* 解作「除掉那生命力」，「置諸死地」。這就是「靠着聖靈 *傷害或治死* 身體」（羅8:13）中的用語。我們在這裏非常清晰地有着的是信徒早已領會這同死事實的主觀外部工作，或在肉體生命上的詳盡應用，並且聖靈的大能在他裏頭已成為真實。「植入祂死的樣式」，植入他在與基督同死合一上的地位，因此祂死的爆炸力有着行動上的充分力量，信徒如今已在身體的惡行上，就是在他肢體中的可能罪行上有着這應用。若與基督同死合一要往完全模成基督生命進發，這身體就必須永遠地被認定為需要敏銳地提防下來被治死。

若要明白這持續應

continuous application of Christ's death in "making to die" the deeds of the body, we must first get a clear sight of what the Scriptures teach about "flesh" and "spirit," and the way in which the "flesh" has to be dealt with so that the Spirit may rule, for unless we are able to recognize the "flesh" when it seeks to break in, and know how to deal with it at once, the power of the central identification will be nullified. For it must be emphasized that, however deeply we may be "planted" into the death of Christ in the innermost part of our being, there always will exist the necessity of watchfulness against the "motions of sin" in our members breaking out into action in some degree.

But first as to what Paul says about the "flesh." By it he means the *entire Adamic nature* with which we are born (John 3:6; Ephesians 2:3; Colossians 2:13). Even as Jesus declared (John 6:63), the flesh—human strength—counts for nothing, so far as producing spiritual life. What the "flesh" is Godward we see in Romans 8:7-8. It is in its essence "enmity against

用基督的死來治死身體惡行的需要，我們就必須先來清楚得見聖經所教導的「肉體」和「靈」，和為叫聖靈管治而「肉體」必須被對待的方法；因為除非在「肉體」試圖侵入時，我們能辨識它，並知道如何立時去處理它，否則重要的同死的大能就必會被廢止。必須強調的是，無論我們一己的最深處被植入基督的死如何深入，在防止我們肢體中的「罪行」有着某程度的突然付諸行動上，總有着警醒的必須。

是保羅先來說到「肉體」的。他所說的肉體是指着我們與生俱來整個亞當的天性（約3:6；弗2:3；西2:13）。就是耶穌也這樣宣告（約6:63），在論到產生屬靈生命上，肉體這人的力量是算為無有的。我們在羅8:7-8中得見神看「肉體」是甚麼。其本質就是與神為

God," and "cannot please God." What the "flesh" is manward we find summarized in Galatians 5:19-21: "The works of the flesh are manifest... ." In these few verses you have grouped a vivid picture of the various phases of its workings: (1) in gross physical sins; (2) in evil dispositions, of hatred, strife, jealousy, bad temper, dissension and selfish ambition; (3) in religious forms of intrigues, divisions, sectarian parties; (4) in evil supernatural fellowship with Satan in idolatry and witchcraft; (5) in self-indulgence, in drunkenness and revelings. All these "works" are easily recognized, and most believers imagine they are wholly free from "walking after the flesh" because they think only of "flesh" as meaning the various phases of its characteristics as given here. They do not realize that the "flesh" means "flesh" even when it works in a more refined form. What about strife, jealousy, bad temper, selfish ambition and *sectarian parties*, as included in the list with the more fleshly sins? And they do not realize that they can "walk after the flesh" at any moment unless they are

仇，和不能得神的喜歡。人所看的「肉體」我們在加5:19-21中能找到其摘要：「情慾的事都是顯而易見的.....」（加5:19），在這些經文中我們已按其作用來分類成不同層面的鮮明圖畫：一、明顯的肉體罪行；二、憎恨、吵架、嫉妒、壞脾氣、不合和自私的野心等邪惡的傾向；三、信仰上不同形式的勾結、結黨、分裂；四、在拜偶像和邪術上與撒但有着邪惡的超自然交往；五、縱欲、醉酒和狂歡。這一切的作為都是容易辨認的，而大部分的信徒都以為他們是全然自由來「在肉體中行」的，因為他們以為肉體不過是在這裏說到其不同層面特徵的意思。他們不明白「肉體」就是「肉體」，那怕它是以更精巧的形式來運作。包括在更屬肉體罪惡列表中的紛爭、嫉妒、壞脾氣、自私的野心和分裂黨派又如何？他們不明白他們是隨時都可以體貼肉體而行的，除非他們體貼聖靈

walking after the Spirit, "making to die" the "deeds of the body" so as to be truly led by the Spirit as sons of God.

To see this clearly we must go back again to Romans 7:5. "When we were in the flesh," said Paul, "the motions of sin did work in our members." And *they always will work at any stage of the believer's life*, as soon as he ceases to "walk after the Spirit" with the Adamic nature under the radioactive power of Christ's death.

The whole of the seventh of Romans after verse 5 is an inspired picture of the actual condition of the believer as he is in himself, and as he *will always be in* himself should he cease to walk in the Spirit at any moment. Some think that Romans seven lies between chapter six and chapter eight as a sort of passage between, and that when the believer emerges into Romans eight, Romans seven becomes past history; but Dr. Andrew Murray says that Romans seven and Romans eight may be described as being *simultaneous states*, either of which the believer walks after according to his choice. [See pp. 117-118,

而行，治死身體的惡行，來真的被神兒子的靈來帶領。

要看清這個，就必須再次回到羅7:5，保羅說：「我們屬肉體的時候，那因律法而生的惡慾就在我們肢體中發動。」信徒一旦停止體貼聖靈來行，叫亞當的天性服在基督之死的放射性能力之下，惡行就總會在他們生命的任何階段來運作。

羅7:5打後的經文是一幅啟示信徒靠己而行之實況的圖畫，因此他任何時候靠己而行，就任何時候停止靠聖靈而行了。有人以為羅7章的經文之所以介乎羅6章和羅8章中間，為叫信徒進入羅8章時，羅7章便會成為過去的歷史；但慕安德烈說到羅7章和羅8章該稱為同時發生的狀況，就是信徒按他所抉擇的來行的描述。（參看《基督的靈》第117-118頁）從保羅在羅7:25的結語中看來，這是對的。「這樣看來，我以內心順服神的律，我

"*The Spirit of Christ.*"] This appears to be correct, from Paul's concluding words in verse 25, "So then, with the *mind* I myself serve the law of God, but with the flesh the law of sin." That is, *the "flesh" is the flesh, all the way along*, and although we may not and need not "walk" or "live" "after the flesh," the "deeds of the body" will always have to be "made to die" if we are always to be "led of the Spirit" and be kept free from coming under the power of the law of sin and death.

The apprehension of this solemn fact is of the most vital importance at the present hour, for among many who are pressing on into the knowledge of the life in the heavenlies there is the danger of assuming they are beyond the possibility of the inroads of the "flesh," especially if they are seeking to know the life of Jesus manifested in their mortal bodies. They speak of being "new creations in Christ"—and they are, but we have not yet "*new creation*" bodies. Our present bodies of humiliation await the advent of the Lord from heaven before they are conformed to the body of His glory. A *grave*

肉體卻順服罪的律了。」乃是說「肉體」就是「肉體」，一直都是，雖則我們也許和不必體貼肉體而行和活。身體的死行總須治死，只要我們常被聖靈引導，和被保守不服在罪和死之律的能力下。

如今至關重要的是要領悟這嚴肅的事實，因為那些強要得着屬天生命知識的人有着他們採取超越「肉體」損害可能之態度的危險，尤其是當他們試圖來認識在他們必死的身體所彰顯耶穌的生命。他們說到的是他們在基督裏的新造，這實在是，但我們還未曾得着那新造的身體。我們如今羞辱的身體等待着主從天降臨，那時他們才得以模成祂榮耀的身體。如今的重大危險就是真理的不成熟取用，超出「聖經所記的」(林前4:6)範圍，

*danger at the present moment is the premature appropriation of truth—a stretching beyond "that which is written" (1 Corinthians 4:6), for if the devil cannot get a believer down into the manifest "flesh," he just gives him a push into a spirit-sphere where he gets out of focus with the central base of the cross and into a hyper-spirituality which eventually means a spiritualized "flesh."* "Error," it has been said, is just "truth" pushed a shade too far, and thus thrown out of perspective with other truth that makes up a balanced and symmetrical whole. We may also be sure that under cover of this the "flesh" will begin to work in some insidious form unheeded and unrecognized.

Now as to the practical application of the death of Christ, and how it has to be done. Again let us turn to Romans 8:13 in conjunction with Romans 7:4, because in these two passages the same Greek word is used. We have seen clearly that when the identification fact is definitely appropriated there is always the practical dealing with the "body"

魔鬼既不能叫信徒退步來彰顯肉體，他只能推他一把進入在十字架的中心根基上模糊不清的一個靈的範疇，和進入至終不過是屬靈化「肉體」的極端屬靈狀況。一直有人說，「錯誤」不過是將「真理」推向遠遠的陰暗角落，因而與其他組成平衡和勻稱的整體真理相距甚遠。我們也許可肯定的是在這樣的蔭庇底下，肉體必會開始以一些不為人知或未被認出的陰險形式來運行。

如今來看看基督之死的實際應用，和如何作成。讓我們再次來看看羅 8:13 和羅 7:4 之間的結連，因為這兩處經文都用上相同的希臘文字。我們清晰地看見當同死的事實明確地被取用時，總會有着隨之而來身體和其肢體上的實際對付。

and its "members" to follow.

In Romans 8:13 we are told that we have to mortify or "make to die" the "deeds of the body," but it is *"by the Spirit."* What does this mean? Just this: the believer "makes to die" the "doings" of his body by reliance upon the Holy Spirit as he appropriates his death with Christ. "Ye are *become dead . . .*" writes Paul. He already is "dead" by identification-union; he now *reckons* that he is "dead" to the "motions of sins in his members" as he finds them arise. "The cross of Christ," wrote the late C. A. Fox, "is the divine laboratory where the flesh is cauterized, and put to death. ... Mortify your members accordingly, which are upon the earth, by applying instantly the burning caustic of the cross to every tempting appetite before it can rise. ..."

This language is wondrously like Dr. Mabie's words of the death of Christ being "radioactive." Yes, this is the blessed fact we need to understand: *the "death" of Christ has in it dynamic power.* The entire Adamic nature, described as "flesh"—always ready to break out

羅8:13告訴我們說我們必須抑制或治死身體的惡行，是藉着聖靈作成的。這作何解？就是：**當信徒取用與基督同死時，他便靠賴聖靈治死他身體的惡行。**保羅說到「你們死了」（羅7:4），他藉着那同死的合一來死了。如今在他發現肢體中的惡慾起來時（羅7:5），他認定他們已死。已故的C. A. Fox說：「基督的十字架是肉體被烙傷和置諸死地的神聖實驗室。因此要在每個引誘的欲望興起之先，藉着立時應用十字架的熱烙來治死你在地上的肢體。」

這說法與Mabie博士關於基督的死乃是放射性的說法奇妙地不謀而合。是的，蒙福的事實是我們需要明白基督的死其中有着的爆炸力。被稱為肉體的整個亞當天性時常準備好以在我們肢

in the "motions of sins" in our members—must be deprived of its power by the application of the "caustic," or radioactiveness, of that death *which was more than a human death*. Then, blessed be God, as the "caustic" is applied by the Holy Ghost, the life of God inherent in that death will rise in quickening power, enabling the believer to walk in victory. For it was only He who was "God manifest in the flesh" that could go down into death and rise out of it, bringing with Him all those who, in the potential purpose of God, died in Him, and now, baptized into that death, realize in Him a continual experience of newness of life to His glory.

*"Give therefore unto death your earthly members,"* O child of God, and set your heart on things above, *"for ye are dead, and your life is hid with Christ in God"* (Colossians 3:3, 5).

### **CHAPTER 3 THE DEATH FELLOWSHIP IN EXPERIENCE**

The third aspect of the fellowship of the believer with

體中的惡慾的姿態來爆發，這天性必須藉着施加熱烙或放射線來與以剝奪，這樣的死超乎人類的死。當讚美藉着聖靈來施加熱烙的神，在這死亡中生出來的神的生命必會在復甦的大能下起來，叫信徒能以得勝中行。惟有那在肉身中顯現的神（提前3:16）才能進入死地和從死裏復活，將所有按神潛在的旨意在祂裏頭死的人一同帶來，如今受浸進入這死，體現在祂裏頭那持續可經歷來得祂榮耀生命的新樣。

「所以，要治死你們在地上的肢體，因為你們已經死了。」神的兒女阿，你們要思念上面的事，因為「你們的生命與基督一同藏在神裏面。」（西3:5, 2, 3）

### **第三章 在死上契合的經歷**

我們如今必須思想信徒與基督在死上契合

Christ in His death which we must now ponder over is of the deepest moment to our risen and ascended Lord, and to His Body the Church, at the present hour.

The passage which brings out this aspect we are most of us familiar with, and yet every time we turn to it we are conscious we have but touched the fringe of its fathomless depths in relation to the cross. Let us turn to 2 Corinthians 4:10-12, Conybeare's translation: "In my body I bear about continually the dying of Jesus, that in my body the life also of Jesus might be shown forth." Literally it is the "killing of Jesus"—the word rendered "dying" is *nekrosis*, quite a different word to those used in Romans 6 and Romans 8:13. Here the Lexicon says, "*It is expressive of the action as incomplete and in progress.*"

Conybeare's footnote says, "The word translated 'dying' here is properly the deadness of a corpse, as though St. Paul would say 'my body is not better than a corpse, yet a corpse which shares the life-giving power of Christ's resurrection.'" *"Always bearing*

的第三方面，是復活和升天的主最重要的時刻，對於教會祂的身體，這契合卻在現今的一刻。

帶出這方面的這經文是我們大部分人最熟悉的，然而我們每一次讀到它時，我們是覺知我們觸及的不過是十字架關係上無法估量深度的邊緣。讓我們來讀一讀 Conybeare 翻譯的林後 4:10-12：「我身上常帶着耶穌的死，使耶穌的生也顯明在我們身上。」原文是「耶穌的被殺」，被譯為「死」的一字是 *nekrosis*，與在羅6章和羅8:13中所用的字極不相同。辭典說到這裏的字是「表達一個未完成和仍在進行的動作」。

Conybeare 的註腳是：「這裏譯作『死亡』的一詞正是說到一具死屍的死，雖然保羅說到『我們身體不勝於一具屍體，然而這具屍體得享用基督復活的賜生命能力。』」而 K. J. 的翻譯是：

*about in the body the dying of Jesus ... for we which live are always delivered to death,"* runs the *KJ* rendering. [A correspondent who is a skilled Greek scholar writes in respect to this footnote, "There is no means of passing from the '*thanatoo*' experience of Romans 8:13 to the '*nekrosis*' experience of 2 Corinthians 4:10-12 without having first taken exercise at Colossians 3:5, in the deadening process, without which the believer's body will always refuse to be handled as a 'corpse.'"]

The word "always" is the keyword here, for it shows that the death-fellowship must persistently be recognized and deepened if there is to be a full impartation of resurrection life to the "mortal body" as the "making to die" of the "doings of the body" is steadfastly carried out.

*There is no real impartation of "resurrection life" apart from the continuous death-identification with Christ.* Here again Mabie's words are illuminating: "You cannot separate death and resurrection. They are twin parts of one fact." "The death of Christ carries

「身上常帶着耶穌的死，因為我們這些活着的人是常被交付死地的。」（有一個熟練的希臘文學者對這個註解有着回應：「若沒有先熟練西3:5的治死程序，便無從由羅8:13的*thanatoo*經歷去到林後4:10-12的*nekrosis*經歷，未治死的信徒身體總不會作為一具屍體來被處理。」）

這裏的「總是」是一關鍵詞，因為若要持續地執行治死身體的惡行來叫必死的身體有着全面分受這復活生命的話，那麼所顯示的同死就必須持續地被認定和深化。

若沒有持續的與基督同死，就沒有真正得授與復活的生命。Mabie的話在這點上也投有亮光：「你不能將死和復活分開，他們是一個事實的孿生部分。」「基督的死亡中有復活。」我們若領

resurrection in it." If we have apprehended the Romans 6 aspect, and seen the aorist tense of the words, that our death with Christ is a consummated fact; and if we have passed on to see that the yielding to death of our "earthly members" is a continuously necessary line of action if our death-union with Christ is not to be rendered null and void; if at this point we fail to apprehend the impartation of resurrection life, the "*power*" of the "resurrection" will be absent. That is, we shall be living in the power of the natural man disguised as "spiritual," and the true, actual impartation of the very life of Jesus—that life which He now has in the glory—will be absent.

It cannot therefore be over-emphasized at this point that all resurrection life is imparted to us *only as we reckon upon our death-union with Christ*. It comes to us from the risen Lord every moment, *via His death*, and as soon as we are out of focus with His death, that impartation of resurrection-life ceases. The center may abide unshaken, but there is an immediate check in the

會羅6章的方面，明白用字的不定過去式，就是我們與基督的同死是一個圓滿的事實；我們若已轉而得見我們「屬地的肢體」被交付死地乃是一持續和必須的一連串活動；若我們與基督的同死不變得落空和無有；若在這點上我們領會不到得授與復活的生命，那麼就不會有復活的能力。就是說我們必然是以屬血氣之人的能力來偽裝為屬靈，因此沒有那真實、實在得授與的耶穌的生命，就是祂如今在榮耀中的生命。

因此所有復活生命只會在我們確實與基督同死合一下來授與我們，這點是不能被過分強調的。這是復活主在任何時候藉着祂的死來臨到我們的，並且我們何時沒有對準祂的死，這復活生命的授與就何時停止。中心也許不動搖地仍在，但在周圍的賦與生命上有着立時的阻礙，和在外流

impartation of life to the circumference, and an immediate check to the outflow of life to others. The language may be unchanged, the mind retain its knowledge of truth, the will and faith be unaltered, but—*life from the risen Lord has ceased to flow*, for all that was kept out of its way by the continuous death-union has again intervened, and the "body" which may be "no better than a corpse" has ceased to be quickened by the "life-giving power of Christ's resurrection."

There is a law of God, a natural law, which is analagous to this aspect of our death-union with Christ. We know that in the physical frame there is a death-process and a life-process going on continuously, and that one must not exceed the other for normal health. We must equally recognize the same law in what Mabie calls "*the composite death-resurrection energy*" of the principle of the cross. Swing too far into endeavor to lay hold of all that the "new creation" means for spirit, soul and body, without the *necessary death-fellowship* maintained and

生命給別人上也有着立時的阻礙。說話也許沒有改變，思想仍保持着真理的知識，意志和信心沒有改動，但來自復活主的生命則已停止流動，因着與基督的持續同死再一次受干擾，以致全都偏離正路，並且那曾經是「幾乎等同於一具屍體」的「身體」已停止被基督復活的賜生命大能來復甦。

有神的定律，一個天然的律，跟我們與基督同死這方面是相似的。我們知道在身體的系統中有着一個死亡過程和一個生命過程在持續進行，在正常健康情況下一個不能超越另一個。同樣地我們在Mabie所稱為十字架原則的「死亡—復活複合能力」上必然得見那相同的律。太側重來盡力主張「新造」全然是屬靈的，那麼魂和體因着沒有必須維持的同死和深化的緣故，信徒便不單止是在持定其中沒有能力的真

deepened, and the believer not only will be holding "truth" which has no power in it, but he becomes open to the deceiving spirits of the air, who are only too ready to give the counterfeit of all the "new creation" aspects of truth the soul has eagerly stretched forward to apprehend.

Is it not clear, therefore, how vital is this aspect of the death-union of the cross! It touches the need of the moment at every point, and shows that the one primary message at this time is the cross in all its aspects. It is the one message which will counter the wiles of Satan in every phase of his working among the children of God at the present time.

Now let us look into the way in which this "bearing about in the body the dying of Jesus" may be brought about, and some other results from it in the believer himself. The verse we have quoted is a climax to a few words giving a glimpse into the circumstantial environment of the apostle at the time he wrote, showing that to the believer who knows his death-identification union with

理，且也為空中欺騙的惡靈大開中門，他們實在早已準備好來給與所有新造方面真理的贗品，就是人們殷切地張手要領悟的。

因此清楚不過的是，這方面的十字架同死合一是何等的生死攸關！這觸及每時刻和每方面的需要，也顯明今時的一大重要訊息，就是十字架是關乎所有層面的，其一大信息就是其必然對抗今時撒但在神兒女的每個層面上所作的欺騙。

如今讓我們來看看帶來這「身上常帶着耶穌的死」（林後4:10）的方法，並信徒本人從這得到的其他結果。我們所曾引述寥寥數字的經文乃是一個高潮，叫我們得見使徒在他寫這經文時的詳細環境，顯示對於那些認識與基督同死而合一的信徒，所有在他身上發生的外在事情都必須以與

Christ, *all external happenings to him are to be read in the light of his death-union with the Lord.* "Troubled," "perplexed," "persecuted," "cast down"—all goes toward the deepening of his death-fellowship with Christ. He may not be given, like Him, an actual "cross," but he will be given all that went toward that "putting to death of Jesus" at Calvary; and the *believer must read his enviring circumstances in that light.* They are directly by God's permission for the purpose of bringing about in deepening measure his conformity to that death.

Then let us note what we may call the *deliberateness* of this objective. The Holy Spirit, who has brought about this fellowship, actually again and again hands over to death the believer who fully purposes to know the very "life of Jesus" made "manifest in his mortal flesh." If he wants all that the "new creation" means, then there is no other way but to be prepared to be "delivered unto death for Jesus' sake" as he is able to bear it.

Two results will accrue of

主同死的亮光來看。「困惑」、「混亂」、「迫害」、「沮喪」，全都向着加深他與基督同死來進發。給與他的也許未必是一個像給祂一樣那實在的十字架，但必會給與他的就全是往在加略山被交付死地的耶穌來進發；並且信徒必會在這光中來讀到他周圍的環境。他們是直接地得神的准許來被領更深幅度地達至同死這目的。

那麼讓我們留心我們所稱這目標的特意性。那帶來這同死的聖靈事實上一次又一次將死交給那全然定意來認識耶穌之生命的信徒，這生命是在他必死的身上顯明出來（林後4:11）的。若他要全得着「新造」所說的，那麼除了準備好「為耶穌被交於死地」（林後4:11）之外，別無他法，因他能承受這個。必會帶來的是神的

deepest moment to the Church of God and to the believer himself. The first we find in verse 12. "So then, *death worketh in us but life in you.*" What a fathomless depth we get a glimpse into here! "Death in us"— "life in *you.*" Is not that the very crux of the death of Christ Himself? "Death" to Him, life to us. Jukes has a word here of deep significance. He writes, "May we not also, as Christ's members, become ourselves *sacramental* like His wounded hands and side, giving forth water and blood."

Is there not a hint of this in verse 11— "*For Jesus' sake*"? Here comes in at last such deep union with the risen Lord that the believer can say, "I fill up what is lacking of the sufferings of Christ in my flesh, on behalf of His Body ..." (Colossians 1:24, CH), and "the sufferings of Christ have come upon me" (2 Corinthians 1:5). This is clearly not the Romans 6 "death" to sin, nor the "making to die" of the "doings of the body" of Romans 8:13. The death-union has now become so deep that, like the Lord Himself, the believer is living in this

教會和信徒本人最奧妙時刻的兩個結果。頭一個在「這樣看來，死是在我們身上發動，生卻在你們身上發動。」(林後4:12)中找到。這裏得見的是何等深奧！「死在我們身上，生在你們身上。」這不正就是基督自己死在其上的十字架麼？死在祂身上發動，生在我們身上發動。Jukes在這深長的意味上說：「作為基督肢體的我們不也當聖禮地像祂受傷的手和肋旁般流出水和血麼？」

在林後4:11的「為耶穌」不也是說到這個麼？最終來到的是，與復活主有着這樣深入合一的信徒能說：「為基督的身體.....要在我肉身上補滿基督患難的缺欠。」(西1:24)「基督的苦楚已臨到我。」(林後1:5)這明顯不是羅6章說到的向罪死，也不是羅8:13所說治死身體的惡行。在死上合一如今已變得像主自己那樣深入，那麼活在今世的信徒就只會被看為「如將宰的羊」終日被殺(羅

world only to be reckoned "as sheep for the slaughter." "Killed all the day long" (Romans 8:36), sacramentally being poured out as a drink-offering for life to others (see Philippians 2:17, CH).

The other result in this deep death-union with Christ is to the believer himself, in his deepening conformity to the pattern of the Christ, in what Mabie describes as His "Lambhood nature." Let us look at Romans 8:29 for a glimpse into this. It reads, "Those He foreknew He also predestinated to be made like to the pattern of His Son."

"Like in *suffering*" is Conybeare's footnote. Look now at Hebrews 2:10. "In bringing many sons to glory, to consecrate by *sufferings* the Captain. ..." Literally, says the Conybeare footnote, "to bring to the appointed accomplishment, to develop the full ideal of the character." The full ideal of the pattern of the Son required "suffering" to bring it into full accomplishment. The believer is to be "made like to the pattern." If "suffering" was necessary for the Son, so also it is necessary for all who are "joined to Him, the

8:36 )，聖禮上成為叫別人得生命來被澆奠的酒 (參看腓2:17)。

這深入與基督同死合一的另一個結果是臨到信徒本人的，就是他深入的模成基督的形狀，Mabie描述這個為祂「羔羊的天性」。讓我們來讀讀羅8:29來一看這個，「祂預先所知道的人，就預先定下效法祂兒子的模樣。」

Conybeare的註釋是「在受苦上相同」。如今來讀讀來2:10：「要領許多的兒子進榮耀裏去，使.....元帥.....得以完全。」Conybeare的註釋中說到其本義是要「帶來所指定要完成的，全然發展出最理想的品格。」神子最理想的模式是需要「受苦」來使之全然得成就的。信徒「都要照着所指示的樣式」。若神子必須受苦，那麼所有「聯上祂這首生的」也必須受苦。若祂「因所受的苦難學了順從」

First-born." If He "learned obedience by the things which He *suffered*"— even so those who are to be conformed to His image. Here then is the key to Philippians 3:10: "That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His *death*." The "conformity" to His death is one aspect of our becoming conformable to His likeness in the body of His glory.

Now, lastly, a word on "Throne life" in relation to this death-fellowship with Christ. Let us not forget that the Throne in Heaven has in the midst of it "a Lamb as it had been [newly] slain" (Revelation 5:6). You may think of "death with Christ" only in its aspect of Golgotha, but *that death is an ever-living power in the heart of the Throne in Heaven*. Because it was no merely human death, but the death of the Son of God, it has in it an ever-fresh dynamic power in the Throne of Heaven. "Resurrection" was in the death on Golgotha, and the Lamb slain is in the center of that Throne in Heaven.

(來5:8)·那麼那些要模成祂形像的人豈不更應受苦。這也是開啟腓3:10的鑰匙：「使我認識基督，曉得祂復活的大能，並且曉得和祂一同受苦，效法祂的死。」模成祂的死是我們模成祂榮耀身體中祂模樣的其中一方面。

如今最後來說說與基督同死相關的「作王生命」。我們不要忘記在天上的寶座中有「像是(新近)被殺過的羔羊。」(啟5:6)你也許以為「與基督同死」只有各各他一方面，但這死於在天上坐寶座者心中乃是一永活的大能。因為這不只是一人類的死，而是神兒子的死，其中有着天上寶座上常新的爆炸力。各各他山上的死亡中有「復活」，而被殺的羔羊是站在天上寶座中間的。

The true "Throne life" authority in Christ which belongs to all united to Him is only to be actually exercised as the believer is deeply centered in his death-identification union. 1 Corinthians 4 gives a glimpse into this. You can see the spurious and the true in their contrasting characteristics in this passage. Verse 8 describes the "spiritualized flesh" apprehending "Throne life"—"Ye have already eaten to the full of spiritual food. Ye are already rich, ye have seated yourselves upon your throne"—and verses 9-13 depict the true "Throne life" of the one who is truly sharing the "composite death-resurrection energy" of fellowship with the Lord. "We are," said Paul, "like criminals condemned to die, to be gazed at by the whole world, both men and angels. ... Curses we meet with blessing, persecution with patience, railings with good words ... " Here is manifested the Lambhood nature of Him who is as a Lamb in the midst of the Throne of Heaven.

屬於所有與祂合一的人，在基督裏真實作王生命的權柄，惟有信徒深深以這同死合一為中心才得以實在運用。林前 4 章可得見這個。在經文中你能看見真假相對的特質。林前 4:8 說到那「屬靈化的肉體」嘗試來領悟那「作王的生命」：「你們已經飽足了！已經豐富了！不用我們，自己就作王了！」(林前 4:8) 而林前 4:9-13 所描繪的是那真實的「作王生命」，就是那真能得享與主相交下「死亡—復活的複合力量」：「我們.....好像定死罪的囚犯；因為我們成了一台戲，給世人和天使觀看.....被人咒罵，我們就祝福；被人逼迫，我們就忍受；被人毀謗，我們就善勸。」(林前 4:9, 12-13) 這裏所彰顯的是在天上寶座中間之羔羊的本性。

Face to Face  
Union with Christ

面對面

與基督合一

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## 非拉鐵非書簡 ( Books of Philadelphia ) 55 《面對面》

本書借助摩西從出生到死在毘斯迦山的一生來看看他如何一步一步得着面對面見神的生命進程。

主再來時信徒便「全知道」主，如今在地上的，就是「心眼」得見神的，都不過是「對着鏡子觀看，模糊不清」( 林前13:12 )。

只要神的兒女樂意持續認識主，被聖靈引導，信上加信，榮上加榮，就能「不再是僕人，乃是朋友。」( 約15:15 ) 叫與神「面對面」相交成為可能。

年少的摩西已信神，為神大發熱心。這也是「面對面」與神相交的入門第一步。因此本書也詳論了「信」。

面對面的相交是給與那被領來與那揭示神自己和祂旨意的「微小的聲音」相一致。在這裏的安靜中，繁忙生命的一切記憶都消逝，心思和思想中的一切生命活動都全歸安靜，一切需求和重擔都全忘記得一乾二淨。

本書的第二部分的《與基督合一》乃是面對面見神的必要條件，其說到我們與基督同死的客觀事實；藉着聖靈將基督的死應用在我們身上來治死身體的惡行這主觀或實證上外顯的與基督同死；和得分授基督的生命。