

2038 基督的灵

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简介

在一个亮光尚在恢复的时代，许多信徒对三一神的第三者—圣灵，抱持着怀疑不信的态度，慕安德烈举起真理的旗帜，高喊：“神的灵实在是住在我们里面，向我们启示父与子！”本书据此向读者揭示，关乎圣灵的各面启示。不仅论及那得着荣耀之耶稣的灵、内住的灵、真理的灵、能力的灵、祷告的灵、圣灵与职事，也在应用上向信徒启示被圣灵充满的路。全书共三十一篇。

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The Spirit of Christ

Andrew Murray

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PREFACE

In olden times believers met God, knew Him, walked with Him, had the clear and full consciousness that they had dealings with the God of heaven, and had, too, through faith, the assurance that they and their lives were well pleasing to Him. When the Son of God came to earth, and revealed the Father, it was that such intercourse with God, and the assurance of His favour, might become clearer, and be the abiding portion of every child of God. When He was exalted to the Throne of Glory, it was that He might send down into our hearts the Holy Spirit, in whom the Father and the Son have their own blessed life in heaven, to maintain in us, in Divine power, the blessed life of fellowship with God. It was to be one of the marks of the New Covenant that each member of it should walk in personal communion with God. 'They shall teach no more every man his neighbour, Know the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord; for I will forgive their iniquity!' The personal fellowship and knowledge of God in the Holy Spirit was to be the fruit of the pardon of sin. The Spirit of God's own Son, sent into our hearts to do each moment a work as Divine as the work of the Son in redeeming us, to displace our life and replace it by the life of Christ in power, to make the Son of God divinely and consciously present with us always—this was what the Father had promised as the distinctive blessing of the New Testament. The fellowship of God as the ThreeOne was now to be within us; the Spirit revealing the Son in us, and through Him the Father.

That there are but few believers who realize this walk with God, this life in God, such as their Father has prepared for them, no one will deny. Nor will it admit of dispute what the cause of this failure is, It is acknowledged on all hands that the Holy Spirit, through whose Divine Omnipotence this inner revelation of the Son and the Father in the life and the likeness of the believer is to take place is not known or acknowledged in the Church as He should be. In our preaching and in our practice He does not hold that place of prominence which He has in God's plan and in His promises. While our creed on the Holy Spirit is orthodox and scriptural, His presence and power in the life of believers, in the ministry of the word, in the witness of the Church to the world, is not what the word promises or God's plan requires.

There are not a few who are conscious of this great need, and earnestly ask to know God's mind concerning it, and the way of deliverance out of it. Some feel that their own life is not what it should and might be. Many of them can look back to some special season of spiritual revival, when their whole life was apparently lifted to a higher level. The experience of the joy and strength of the Saviour's presence, as they

learned that He would keep them trusting, was, for a time, most real and blessed. But it did not last: there was a very gradual decline to a lower stage, with much of vain effort and sad failure. They would fain know where the evil lies. There can be little doubt that the answer must be this: they did not know or honour the Indwelling Spirit as the strength of their life, as the power of their faith, to keep them always looking to Jesus and trusting in Him. They knew not what it was, day by day, to wait in lowly reverence for the Holy Spirit to deliver from the power of the flesh, and to maintain the wonderful presence of the Father and the Son within them.

There are many more, tens of thousands of God's dear children, who as yet know little of any even temporary experiences of a brighter life than one of never-ending stumbling and rising. They have lived outside of revivals and conferences; the teaching they receive is not specially helpful in the matter of entire consecration. Their surroundings are not favourable to the growth of the spiritual life. There is many an hour of earnest longing to live more according to the will of God, but the prospect of its being really possible to walk and please God, worthy of the Lord to all well pleasing has hardly dawned upon them. To the best part of their birthright as God's children, to the most precious gift of the Father's love in Christ, the gift of the Holy Spirit, to dwell in them, and to lead them, they are practically strangers.

I would indeed count it an unspeakable privilege if my God would use me to bring to these His beloved children the question of His Word: 'Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?' and then to tell them the blessed news of what that glorious work is which this Spirit, whom they have within them, is able to do in each of them. I would if I might, show them what it is that has hitherto hindered that Spirit from doing His blessed work, and how divinely simple the path is by which each upright soul can enter into the joy of all that He has been given to work within us, even the full revelation of the presence of the Indwelling Jesus. I have humbly, asked my God that He would give, even in my feeble words, the quickening of His Holy Spirit, that through them the Thoughts and the Truth, the Love and the Power of God, may enter and shine into the hearts of many of His children, and bring in blessed reality and experience the wondrous Gift of Love of which they tell—the Life and the Joy of the Holy Ghost, as He brings nigh and glorifies within them that Jesus whom hitherto they have only known at a distance, high above them.

I must confess to having had still another wish. I have strong fears—I desire to say it in deep humility—that in the theology of our Churches the Teaching and Leading of the Spirit of Truth, the anointing which alone teacheth all things, has not practical recognition which a Holy God demands, which our Saviour meant Him to have. In

everything that concerns the Word of God, and the church of Christ, and the work of Saving Love to be done on the earth in the name of Christ, it was meant that the Holy Spirit should have the same and supreme place of honour that He had in the Church of the Acts of the Apostles. If the leaders of our church-thought and church-councils, our professors of theology and our commentators, if our ministers and students, our religious writers and workers, were all fully conscious of this fact, surely the signs of that honour given and accepted, marks of His Holy Presence would be clearer, His mighty works more manifest. I trust it has not been presumptuous in me to hope that what has been written may help to remind even our Masters in Israel of what is so easily overlooked, that the first, the indispensable requirement for what is really to bear fruit for eternity is, that it be full of the power of the Eternal Spirit.

I am well aware that it is expected of what asks the attention of our men of mind and culture, our "scientific theologians, that it shall bear such marks of scholarship, of force of thought and power of expression, as I cannot dare to lay claim to. And yet I venture to ask any of these honoured brethren under whose eyes these lines may come, to regard the book, if in no other aspect, at least as the echo of a cry for light rising from ten thousand hearts, as the statement of questions for the solution of which many are longing. There is a deep feeling abroad that the Scripture ideal, that Christ's own promise of what the Church should be, and its actual state, do not correspond.

Of all questions in theology there is none that leads us more deeply into the glory of God, or that is of more intense vital and practical importance for daily life, than that which deals with what is the consummation and culmination of the Revelation of God and the work of Redemption: in what way and to what extent God's Holy Spirit can dwell in, can fill, can make into a holy and beautiful temple of God, the heart of His child, with Christ reigning there, as an Ever-present and Almighty Saviour. It is the question in theology of which the solution, if it were sought and found in the presence and teaching of the Spirit Himself, would transform all our theology into that knowledge of God which is eternal life.

Of theology, in every possible shape, we have no lack. But it is as if, with all our writing, and preaching, and working, there is something wanting. Is not the power from on high the one thing we lack? May it not be that, with all our love for Christ and labour for His cause, we have not made the chief object of our desire what was the chief object of His heart when He ascended the throne—have His disciples as a company of men waiting the clothing with the power of the Holy Ghost, that in that power of the felt presence of their Lord they might testify of Him? May God raise from among our theologians many who shall give their lives to secure for God's Holy

Spirit His recognition in the lives of believers, in the ministry try of the word by tongue and pen, in all the work done in His Church.

I have noticed with deep interest a call to union in prayer, in the first place, 'that Christian life and teaching may be increasingly subject to the Holy Ghost.' I believe that one of the first blessings of this united prayer will be to direct attention to the reason why such prayer is not more evidently answered, and to the true preparation for receiving an abundant answer. In my reading in connection with this subject, in my observation of the lives of believers, and in my personal experience, I have been very deeply impressed with one thought. It is, that our prayer for the mighty working of the Holy Spirit through us and around us can only be powerfully answered as His indwelling in every believer is more clearly acknowledged and lived out. We have the Holy Spirit within us: only he who is faithful in the lesser will receive the greater. 'As we first yield ourselves to be led by the Spirit, to confess His presence in us; as believers rise to realize and accept His guidance in all their daily life; will our God be willing to entrust to us larger measures of His mighty workings. If we give ourselves entirely into His power, as our life, ruling within us, He will give Himself to us in taking a more complete possession, to work through us.

If there is one thing I desire, it is that the Lord may use what I have written to make clear and impress this one truth: it is as an Indwelling Life that the Holy Spirit must be known. In a living, adoring faith, the Indwelling must be accepted and treasured, until it become part of the consciousness of the new man: The Holy Spirit possesses me. In this faith the whole life, even to the least things, must be surrendered to His leading, while all that is of the flesh or self is crucified and put to death. If in this faith we wait on God for His Divine leading and working, placing ourselves entirely at His disposal our prayer cannot remain unheard; there will be operations and manifestations of the Spirit's power in the Church and the world such as we could not dare to hope. The Holy Spirit only demands vessels entirely set apart to Him. He will delight to manifest the glory of Christ our Lord.

I commit each beloved fellow-believer to the teaching of the Holy Spirit. May we all, as we study His work, be partakers of the anointing which teacheth all things.

ANDREW MURRAY.

WELLINGTON, CAPE OF GOOD HOPE 15th August 1888.

Reference: <http://www.worldinvisible.com/library/murray/7764/>

第一篇

新灵与神的灵

读经：

以西结书三十六章二十六至二十七节：“我也要赐给你们一个新心，将新灵放在你们里面；…我必将我的灵，放在你们里面。”

* * * *

神启示祂的自己，是分为两个时代。在旧约时代，祂赐给我们应许，并为我们预备。在新约时代，祂为我们成全，并使我们得着。因为有这两个不同的时代，所以神的灵就有两种不同的工作。在旧约时代，神的灵是降在人身上，在特别的时候，用特别的方法，在人的上面和外面而向着人的里面作工。在新约时代，圣灵是进入人里面，并住在人里面，在人里面而向着外面和上面作工。前者，是全能圣洁之神的灵；后者，是耶稣基督之父的灵。

虽然圣灵的工作，有这两个时代的不同，但我们不要以为圣灵在前一时代的工作，随着旧约的结束就终止，而在后一时代里再没有那种预备的工作了。绝不是这样！圣灵在旧约时代那种预备的工作，到新约时代仍是继续有的。因为缺乏知识、信心和忠诚，一个信徒在今天经历圣灵的工作，也可能和旧约时代的人差不多。虽然内住的圣灵，确已赐给神每一个儿女，但神的儿女纵然经历了因重生而得着的新灵，可是对于神自己的灵，象一位活人一样的住在我们里面，却几乎全不知道。圣灵叫人为罪，为义，自己责备自己；引人悔改，相信，接受新生命，都是祂预备的工作。但圣灵时代那个荣耀的特点，乃是祂那神圣成位的自己，居住在信徒里面，在那里启示父与子。只有当基督徒认识并记牢这个，他们才能要求那在基督耶稣里为他们所预备的丰满福气。

CHAPTER 1

A NEW SPIRIT, AND GOD'S SPIRIT

Scripture Reading:

“A new heart will I give you, and a new spirit will I put within you. And I will put my Spirit within you.”—Ezekiel 36: 26, 27

* * * *

GOD has revealed Himself in two great dispensations. In the Old we have the, time of promise and preparation, in the New that of fulfilment and possession.' In harmony with the difference of the two dispensations, there is a two fold working of God's Spirit. In the Old Testament we have the Spirit of God coming upon men, and working on them in special times and ways, working from above and without, inwards. In the New we have the Holy Spirit entering them and dwelling within them, working from within, outwards and upwards. In the former we have the Spirit of God as the Almighty and Holy One; in the latter we have the Spirit of the Father of Jesus Christ.

The difference between the twofold, operation of the Holy Spirit is not to be regarded as if, with the closing of the Old Testament, the former ceased, and there was in the New no more of the work of preparation. By no means. Just as there were in the Old blessed anticipations of the indwelling of God's Spirit, so now in the New Testament the twofold working still continues. According to the lack of knowledge, or of faith, or of faithfulness, a believer may even in these days get little beyond the Old Testament measure of the Spirit's working. The indwelling Spirit has indeed been given to every child of God, and yet he may experience little beyond the first half of the promise, the new spirit given us in regeneration, and know almost nothing of God's own Spirit, as a living person put within us. The Spirit's work in convincing of sin and of righteousness, in His leading to repentance and faith and the new life, is but the preparatory work. The distinctive glory of the dispensation of the Spirit is His Divine personal indwelling in the heart of the believer, there to reveal the Father and the Son. It is only as Christians understand and remember this, that they will be able to claim the full blessing prepared for them in Christ Jesus.

在以西结书这一个应许里面，很清楚的给我们看见神借着圣灵所赐的这两种福气。第一，“我要将新灵放在你们里面。”这就是神要用祂的灵使人自己的灵更新而活过来。这个完成之后，就有第二种福气，就是“我必将我的灵，放在你们里面”，好住在那新灵里头。神要居住的地方，必须有一个居所。祂必须先给亚当造一个身体，然后将生命之气吹到他里面。在以色列人中间，必须先有会幕和圣殿被建立起来，神才能降临而住在其中。照样，神也必须赐给我们一个新心，并将新灵放在我们里面，祂自己的灵才能来居住在我们里面。在大卫的祷告里，我们也看见这个区别。他先说，“神啊！求你为我造一个清洁的心，使我里面重新有正直的灵；”然后说，“不要从我收回你的圣灵。”又如经上说，“从灵生的，才是灵；”有重生人的圣灵，也有从祂而生的新灵。还有“神的灵与我们的灵同证我们是神的儿女”，也说出此二者的分别。我们的灵是重生的新灵；住在这新灵里面，而与其有分别的，乃是神的圣灵，在里面与这灵同作见证。

我们很容易看见，我们必须知道此二者的分别，然后我们才能懂得，圣灵的重生和圣灵的內住，那真实的关系。前者乃是圣灵的工作，使我们知罪，引我们悔改，相信基督，而分赐与我们一个新性。借着圣灵，神就成全那“我要将新灵放在你们里面”的应许。现在信徒是神的一个孩子，是为神的灵来住入而预备好的一个殿。在此信心要求那应许的后一半，也象前一半确定的得成全。当信徒仅仅注意重生和他灵里的更新时，他就不能进入那为他所预备喜乐且刚强的生命。但当他接受神所应许那比新性，比作神的殿更美的事，就是父与子的灵要住在他里面的时候，就有一个圣洁而有福的奇妙境地向他开启。因此他就深切的渴慕，要正确的认识圣灵，知道祂如何工作，和祂要求什么，并知道他如何能完全经历祂的內住，和祂所赐给那关于神儿子在我们里面的启示。

也许有人要问，这神圣应许的两部分，是怎样成全的？是同时呢，或是继续呢？这答复很简单：从神那一面，这两部分的恩典是同时的。圣灵不是分开的。在赐圣灵的时候，神是把祂自己和祂所是的一切都赐给了。在五

In the words of Ezekiel we find, in the one promise, this twofold blessing God bestows through His Spirit very strikingly set forth. The first is, 'I will put within you a new spirit,' that is, man's own spirit is to be renewed and quickened by the work of God's Spirit. When this has been done, then there is the second blessing, 'I will put my Spirit within you,' to dwell in that new spirit, Where God is to dwell, He must have a habitation. With Adam He had to create a body before He could breathe the spirit of life into him. In Israel the tabernacle and the temple had to be built and completed before God could come down and take possession. And just so a new heart is given, and a new spirit put within us, as the indispensable condition of God's own Spirit being given to dwell within us. The difference is the same we find in David's prayer. First, 'Create in me a clean heart, O God! and renew a right spirit within me;' then, 'Take not Thy Holy Spirit from me.' Or what is indicated in the words, 'That which is born of the spirit is spirit:' there is the Divine Spirit begetting, and the new spirit begotten by Him. So the two are also distinguished, 'God's Spirit beareth witness with our spirits that we are the children of God! Our spirit is the renewed regenerate spirit; dwelling in this, and yet to be distinguished from it, is God's Holy Spirit, witnessing in, with, and through it.'

The importance of recognising this distinction can easily be perceived. We shall then be able to understand the true relation between regeneration and the indwelling of the Spirit. The former is that work of the Holy Spirit, by which He convinces us of sin, leads to repentance and faith in Christ, and imparts a new nature. Through the Spirit God thus fulfils the promise, 'I will put a new spirit within you.' The believer is now a child of God, a temple ready for the Spirit to dwell in. Where faith claims it, the second half of the promise is fulfilled as surely as the first. As long now as the believer only looks at regeneration, and the renewal wrought in his spirit, he will not come to the life of joy and strength which is meant for him. But when he accepts God's promise that there is something better than even the new nature, than the inner temple, that there is the Spirit of the Father and the Son to dwell within him, there opens up a wonderful prospect of holiness and blessedness. It becomes his one great desire to know this Holy Spirit aright, how He works and what He asks, to know how he may to the full experience His indwelling, and that revelation of the Son of God within us which it is His work to bestow.

The question will be asked, How these two parts of the Divine promise are fulfilled? Simultaneously or successively? The answer is very simple: From God's side the twofold gift is simultaneous. The Spirit is not divided: in giving the Spirit, God gives Himself and all He is. So it was on the day of Pentecost. The three thousand received the new spirit, with repentance and

旬节那一天，就是这样。那三千人借着悔改、相信，得着了新灵，然后在同一天，当他们受浸的时候，也得着了内住的圣灵，作为神对于他们信心的印记。那降在使徒们身上的圣灵，借着他们的话，在那些听众身上厉害的作工，改变他们心中和灵里的情景。当他们借着在他们里面作工之圣灵的能力，相信、承认的时候，他们就得了圣灵住在他们里面。就是五旬节以后，仍是这样。每当神的灵强烈运行，教会活在圣灵能力里的时候，那由她而生的儿女，在他们基督徒生命最初步，就得到了那清楚而觉得出的圣灵的印记和内住。然而，有时人虽然得了重生，但对于圣灵的内住，却毫无认识与经历。在他们身上，圣灵的恩典好象是分开显于重生和内住两步的。当教会属灵生命的标准病弱低落，讲台和信徒的见证，都不能清楚说出圣灵住在人里面这荣耀的真理时，我们就不能希奇，虽然神将祂的灵赐给人，但人所认识而经历的，不过是那重生的灵而已。至于祂在人里面内住的同在，仍是一个奥秘。在神的恩赐里，基督的灵是在祂一切丰满里，一次而永远的赐给人，作了人里面内住的灵。但是信徒只能照着他信心所能达到的，来接受而得着祂。

在教会中有一种普遍的情形，就是没有好好的承认：圣灵是与父和子同等的，只有借着祂这神圣的位格，父与子才能被人确实的得着并认识；只有在祂里面，教会才能成为美丽而蒙福。在改教的时候，基督的福音从那靠行为称义可怕的谬解里，得以辩正出来，神圣恩典的白白赐给人，也得以维持。从那时起，神就要人在那根基上建造，并启发那丰富的恩典，借着基督之灵的内住，所要为信徒成就的事。教会太满意于她所已经得着的，而关于圣灵是每一个信徒受引导、得成圣、蒙坚固的能力，这一切的教训，在她的教导和生活里，从未得着应得的地位。

就象近来有一个聪明的青年信徒承认说，我想我懂得父与子的工作，并因那工作而快乐，但我难得看出圣灵所有的地位。许多热心的基督徒，也都得同样的承认。但愿我们和一切寻求神的人，一同求神在教会中施行圣

faith, and then, when they had been baptized, the Indwelling Spirit, as God's seal to their faith, on one day. Through the word of disciples, the Spirit, which had come upon them, wrought mightily on the multitude, changing disposition and heart and spirit. When, in the power of this new spirit working in them, they had believed and confessed, they received the baptism of Holy Spirit to abide in them. And so still in times when the Spirit of God moves mightily, and the Church is living in the power of the Spirit, the children which are begotten of her receive from the first beginnings of their Christian life the distinct conscious sealing and indwelling of the Spirit. And yet we have indications in Scripture that there may be circumstances, dependent either on the endowment of the preacher or the faith of the hearers in which the two halves of the promise are not so closely linked. So it was with the believers in Samaria converted under Philip's preaching; and so too with the converts Paul met at Ephesus. In their case was repeated the experience of the apostles themselves. We regard them as regenerate men before our Lord's death; it was only at Pentecost that the promise was fulfilled, 'He shall be in you!' What was seen in them, just as in the Old and New Testaments—the grace of the Spirit divided into two separate manifestations—may still take place in our day. When, the standard of spiritual life in a Church is sickly and low, when neither in the preaching of the word nor in the testimony of believers, the glorious truth of an Indwelling Spirit is distinctly proclaimed, we must not wonder if, even where God gives His Spirit, He be known and experienced only as the Spirit of regeneration. His Indwelling Presence will remain a mystery. In the gift of God, the Spirit of Christ in all His fullness is bestowed once for all as an Indwelling Spirit; but He is received and possessed only as far as the faith of the believer reaches.

It is generally admitted in the Church that the Holy Spirit has—not the recognition which becomes Him as being the equal of the Father and the Son, the Divine Person through whom alone the Father and the Son can be truly possessed and known, in whom alone the Church has her beauty and her blessedness. In the Reformation, of blessed memory, the Gospel of Christ had to be vindicated from the terrible misapprehension which makes man's righteousness the ground of his acceptance, and the freeness of Divine grace had to be maintained. To the ages that followed was committed the trust of building on that foundation, and developing what the riches of grace would do for the believer through the indwelling of the Spirit of Jesus. The Church rested too content in what it had received, and the teaching of all that the Holy Spirit will be to each believer in His guiding, sanctifying, strengthening power, has never yet taken the place it ought to have in our evangelical teaching and living.

And there is many an earnest Christian who will in the confession lately made by a young believer of intelligence: I think I understand the work of the Father and the Son, and rejoice in them, but I hardly see the place the Spirit has. Let us unite with all who are pleading that God in power may grant mighty Spirit workings in His

灵大能的工作，使神每一个儿女都能证实这双重应许，在他们里面得以成全：“我要将新灵…将我的灵放在你们里面。”我们要求神使我们能认识，那内住的圣灵所带来的奇妙福气，而转向我们里面，将我们里面整个的开启，好得着启示，以认识父的慈爱，和基督的恩典。

“在你们里面！”“在你们里面！”我们所引的圣经中，这两次重复的话，是新约的钥字之一。“我要将我的律法放在他们里面，写在他们心上。”神创造人，乃是为给祂居住。罪进入，就将人玷污了。四千年来，神的灵一直挣扎作工，要再将人得着。基督成为肉身并赎罪成功了救赎，神的国就被建立。主耶稣能说，“神的国临到你们了；”“神的国在你们里面。”必须是“在里面”，我们才能得着新约的应验。这新约不是属于仪文，乃是属于生命。神的律法在那无穷生命的大能里，放在我们的心里。基督自己的灵，在我们里面作我们生命的能力。基督那得胜者的荣耀，不仅在加略，在复活，在宝座，得以看见，并且在我们心里，也得以看见。在我们里面，祂救赎的荣耀和实际，得以实在的彰显。在我们里面，就是在我们最深处，是那隐藏的至圣所，那里面有血所洒过的约柜，其中有内住的圣灵用永活之笔所写的律法，并且父与子也借着圣灵住在那里。

祷告

哦！我的神啊！我实在感谢你，为着这双重的福气。我感谢你，为着你在我里面为你自己所建造那奇妙的圣殿——一个放在我里面的新灵。并且我感谢你，为着你那更奇妙神圣的同在，就是你自己的灵住在我里面，在这里启示父与子。

哦！我的神啊！求你开启我的眼睛，叫我看见你爱的奥秘。愿你这“在你们里面”的话，使我恐惧战兢的俯伏在你的降卑跟前，并愿我的灵能实在配作你灵的居所。但愿你这话，和我这心愿，将我举起，使我借着神圣的信心和盼望，来仰望并要求你应许所说的一切。

哦！我的父啊！我感谢你，你的灵实在是住在我里面。我求你，使祂的内住满有能力，能使我与你有活的交通，能使我越过越经历祂更新的能力，能使祂常新的涂抹，证

Church, that each child of God may prove that in him the double promise is fulfilled: I will give a new spirit within you, and I will give my Spirit within you. Let us pray that we may so apprehend the wonderful blessing of the Indwelling Spirit, as to turn inward and have our whole inmost being opened up for this, the full revelation of the Father's love and the grace of Jesus.

'Within you!' Within you! This twice-repeated word of our text is one of the keywords of the 'New Covenant.' I will put my law in their inward parts, 'and in their heart will I write it.' I will put my fear in their hearts, that they shall not depart from me.' God created man's heart for His dwelling. Sin entered, and defiled it. Four thousand years God's Spirit strove and wrought to regain possession. In the Incarnation and Atonement of Christ the Redemption was accomplished, and the kingdom of God established. Jesus could say, 'The kingdom of God is come unto you;' 'the kingdom of God is within you.' It is within we must look for the fulfilment of the New Covenant, the Covenant not of ordinances but of life: in the power of an endless life the law and the fear of God are to be given in our heart: the Spirit of Christ Himself is to be within us as the power of our life. Not only on Calvary, or in the resurrection, or on the throne, is the glory of Christ the Conqueror to be seen—but in our heart: within us, within us is to be the true display of the reality and the glory of His Redemption. Within us, in our inmost parts, is the hidden sanctuary where is the ark of the Covenant, sprinkled with the Blood, and containing the Law written in an ever-living writing by the Indwelling Spirit, and where, through the Spirit, the Father and the Son now come to dwell.

O my God! I do thank Thee for this double blessing. I thank Thee for that wonderful holy temple Thou hast built up in me for Thyself—a new spirit given within me. And I thank Thee for that still more wonderful Holy Presence, Thine Own Spirit, to dwell within me, and there reveal the Father and the Son.

O my God! I do pray Thee to open mine eyes for this the mystery of Thy love. Let Thy words, within you, bow me low in trembling fear before Thy condescension, and may my one desire be to have my spirit indeed the worthy dwelling of Thy Spirit. Let them lift me up in holy trust and expectation, to look for and claim all that Thy promise means.

O my Father!, I thank Thee that Thy Spirit doth dwell in me. I pray Thee, let His indwelling: be in power, in the living fellowship with Thyself, in the growing experience of His renewing power, in the ever fresh anointing that witnesses to His

实祂的同在，并证实那得着荣耀的我主耶稣是如何住在我里面。但愿我因着祂在我里面圣洁的同在，深深的起敬，而天天活于其中，并因着经历祂所作的一切而欢喜。阿们。

附言

（一）在此，我们岂不就能看出许多人所以不能住在基督里，不能行事为人象基督，不能活出在基督里那样圣洁的原因么？神为着使他们能这样作，就为他们预备了奇妙且完全够用的供应。但他们对于神所预备的这些供应，并无正确的认识。他们并不清楚且有把握的相信，圣灵在他们里面能使他们这样作。首要的，是我们要抓住神的应许，就是祂给了我们一个新灵，也将祂自己的灵给了我们，来住在我们里面。

（二）这个分别是非常紧要。在神所给我的新灵里面，我得着神在我里面的一个工作；在神所给我祂自己的灵里面，我得着了神自己，象一个活的人，住在我里面。一个富友造好一屋，或是给我这仍然贫弱的人居住，或是那富友来与我同住，而应付我一切的需要，此二者是何等的不同！

（三）“圣灵被赐下来，一面作建造圣殿者，一面又是这圣殿的居住者。祂未建造之前，祂不能居住；祂所以建造，是为着祂可以居住。”——浩义（Howe）

（四）房屋与其住者必须相配。我越认识这位天来圣客，我就越恐惧起敬的俯伏着将我的最里面献给祂，让祂来管治，并照着祂所喜悦的加以装饰。

（五）圣灵乃是父与子最里面的自己。我的灵乃是我最里面的自己。圣灵将我最里面的自己更新，而住在其中，将其充满。祂怎样是耶稣那本格的命，祂也照样成为我这本格的命。但愿我安静而恭敬的俯伏着说，哦！我的父啊！我感谢你，你的圣灵住在我里面，就是住在我那最深的里面。

Presence, and the indwelling of my Glorified Lord Jesus. May my daily walk be in the deep reverence of His Holy Presence within me, and the glad experience of all He works. Amen.

第二篇

圣灵的浸

读经：

约翰福音一章三十二至三十三节：“约翰又作见证说，…那差我来用水施浸的，对我说，你看见圣灵降下来，住在谁的身上，谁就是用圣灵施浸的。”

* * * *

施浸约翰传讲了两件关于基督身位的事。一件是祂是神的羔羊，除去世人罪孽的。另一件是祂要用圣灵给祂的门徒施浸。羔羊的血，和圣灵的浸，乃是他所传的道里面两个中心的真理。此二者是不能分开的。宝血如同基石，圣灵如同房角石。教会若不将此二者传讲得完备，她就不能作有能力的工作，也不能使她那被高举的主因她得着荣耀。

就是在那些热诚接受圣经作他们指引的人中间，此二者也没有常常传讲得完备。讲到神的羔羊如何受苦赎罪，人如何借着祂得着赦罪和平安，人的悟性就容易领会，情感也容易被打动。但讲到圣灵的浸，和圣灵的内住并引导，这些更属于里面属灵的真理，人就难得领会，难得被打动了。宝血的倒出，是在地上发生的事，是看得见的，是属于外面的，借着旧约的预表，不是全然难于理解的。圣灵的倒出，是从天上发生的事，是一个神圣隐藏的奥秘。宝血的流出，是为着不敬虔和悖逆的人。圣灵的恩赐，是为着那些爱主而顺从主的门徒。当教会不是强烈的为主而活的时候，就难怪圣灵的浸被人传讲并不相信，少于救赎和赦罪。

但神并不是要这样。旧约的应许，曾说到神的灵要在我们里面。新约的先锋——施浸约翰——一出来，也就着重说到神的灵。当他传赎罪的羔羊时，并没有不告诉我们，神要将我们救赎到哪里，以及神那最高的目的，要如何在我们里面得以成全。罪不仅使人有罪而被定罪，也使人被玷污而死亡。罪不仅使人失去神的恩典，也使人不能与神交

CHAPTER 2

THE BAPTISM OF THE SPIRIT

Scripture Reading:

“John bare witness, saying, He that sent me to baptize with water, He said unto me, Upon Whomsoever thou shalt see the, Spirit descending, and abiding on Him the same is He that baptizeth with the Holy Spirit.”—John 1:33

* * * *

THERE were two things that John the Baptist preached concerning the person of Christ, The one was, that He was the Lamb of God that taketh away the sin of the world The other, that He would baptize His disciples with the Holy Ghost and with fire. The Blood of the Lamb, and the Baptism of the Spirit were the two central truths of his creed and his preaching. They are, indeed, inseparable: the Church cannot do her work in power, nor can her exalted Lord be glorified in her, except as the Blood as the foundation-stone, and the Spirit as the corner-stone, are fully preached.

This has not at all times been done even among those who heartily accept Scripture as their guide. The preaching of the Lamb of God, of His suffering and atonement, of pardon and peace through Him, is more easily apprehended by the understanding of man, and can more speedily influence his feelings, than the more inward spiritual truth of the baptism, and indwelling, and guidance of the Holy Spirit. The pouring out of the blood took place upon earth, it was something visible and outward, and, in virtue of the types, not unintelligible. The pouring out of the Spirit was in heaven, a Divine and hidden mystery. The shedding of the blood was for the ungodly and rebellious; the gift of the Spirit, for the loving and obedient disciple. It is no wonder, when the life of the Church is not in very intense devotion to her Lord, that the preaching and the faith of the Baptism of the Spirit should find less entrance than that of redemption and forgiveness.

And yet God would not have it so. The Old Testament Promise had spoken of God's Spirit within us. The forerunner at once took up the strain, and did not preach the Atoning Lamb without telling whereunto it was that we were to be redeemed, and how God's high purpose was to be fulfilled in us. Sin was not only guilt and condemnation; it was defilement and death. It had incurred not only the loss of God's favor it had made us unfit for the Divine fellowship. And without this

通。若没有人能与神交通，神那创造人奇妙的爱就不能满足。神实在要为着祂自己得着我们——得着我们的心，我们的爱，甚至得着我们里面的人，就是我们最里面的自己，作祂爱的安居之所，并作我们敬拜祂的殿。约翰所传的道，包括神救赎的始与终。羔羊的血是为要洗净神的殿，并恢复祂在我们心里的宝座。但若没有圣灵的浸，和圣灵的内住，就不能满足神的心，也不能满足人的心。

主耶稣自己乃是一个标本，给我们看见，圣灵的浸是何意义。祂只能将祂自己所得着的赐给人。因为圣灵住在祂身上，祂就能用圣灵施浸。圣灵降下，住在祂身上，是何意义？祂是从圣灵生的，在圣灵的能力里，长成一个圣洁的儿童并青年，及至成人仍是无罪，现在来到约翰这里要受悔改的浸，以尽诸般的义。在此祂得着一个从天上来的新能力，作祂顺从的奖赏，和父悦纳祂那样顺服圣灵管治的印证。在祂所已经经历的之外，祂又得着了这新的能力，使祂能作祂的工作。祂比从前更多的感到圣灵的引导与能力。（路四 1，14。）祂现在是被圣灵与能力所膏了。

现在祂自己虽然受了浸，但还不能给别人施浸。第一，祂必须在灵浸的能力里，去应付试探而胜过；必须学习顺从并受苦，以至借着永远的灵，将自己当作祭物献给神和祂的旨意。然后，只要祂重新的接受圣灵，作祂顺从的奖赏，（徒五 32，）祂就有能力给那些属乎祂的人施浸。

我们在主耶稣身上所看见的，给我们知道什么是圣灵的浸。圣灵的浸不是神那使我们转向祂，得蒙重生，并作祂儿女的恩典。当主耶稣提醒祂的门徒，（徒一 4，）说到施浸约翰的预言时，他们已经有分于那恩典了。他们的受灵浸，乃是更有所指。灵浸使他们感觉他们荣耀的主从天上返回，住在他们里面，与他们同在，使他们享受祂新生命的能力。这使他们被浸入喜乐和能力里面，得与在荣耀宝座上的基督有活的交通。他们以后得智慧，得勇气，得圣洁，都是以此为根据。主耶稣受过灵浸以后，圣灵如何使祂与父的能力和同在，有活的联系，祂也如何使他们这样。借着祂，子得显示祂自己，父与子也得与他们同住。

the wonderful love that had created man could not be content. God wanted really to have us for Himself—our hearts and affections, yea, our inmost personality, our very self, a home for His love to rest in, a temple for His worship. The preaching of John included both the beginning and the end of redemption: the blood of the Lamb was to cleanse God's Temple and restore His Throne within the heart; nothing less than the Baptism and Indwelling of the Spirit could satisfy the heart of either God or man.

Of what that Baptism of the Spirit meant, Jesus Himself was to be the type: He would only give what He Himself had received: because the Spirit abode on Him, He could baptize with the Spirit. And what did the Spirit descending and abiding on Him mean? He had been begotten of the Holy Spirit; in the power of the Spirit He had grown up a holy child and youth, had entered manhood free from sin, and had now come to John to give Himself to fulfil all righteousness in submitting to the baptism of repentance. And now, as the reward of His obedience, as the Father's seal of approval on His having thus far yielded to the control of the Spirit, He receives a new communication of the Power of the Heavenly Life. Beyond what—He had yet experienced, the Father's conscious indwelling presence and power takes possession of Him, and fits Him for His work. The leading and the power of the Spirit become His more consciously (Luke 4: 1, 14, 22) than before; He is now anointed with the Holy Ghost and with power.

But though now baptized Himself, He cannot yet baptize others. He must first, in the power of His baptism, meet temptation and overcome it; must learn obedience and suffer, yea, through the Eternal Spirit, offer Himself a sacrifice unto God and His will, —then only would He afresh receive the Holy Spirit as the reward of obedience (Acts 2: 33), with the power to baptize all who belong to Him.

What we see in Jesus teaches us what the baptism of the Spirit is. It is not. that grace by which we turn to God, become regenerate, and seek to live as God's children. When Jesus reminded His disciples (Acts 1: 4) of John's prophecy, they were already partakers of this grace. Their baptism with the Spirit meant something more. It was to be to them the conscious presence of their glorified Lord, come back from heaven to dwell in their hearts, their participation in the power of His new Life. It was to them a baptism of joy and power in their living fellowship with Jesus on the Throne of Glory. All that they were further to receive of wisdom, and courage, and holiness, had its root in this: what the Spirit had been to Jesus, when He was baptized, as the living bond with the Father's Power and Presence, He was to be to them: through Him, the Son was to manifest Himself, and Father and Son were to make their abode with them.

“你看见圣灵降下来，住在谁的身上，谁就是用圣灵施浸的。”这句话是对约翰说的，也是对我们说的。要知道灵浸的意义，以及我们如何并何人得着灵浸，我们就必须来看，那位有圣灵降下来，住在祂身上的。我们必须来看主耶稣如何受灵浸。我们必须明白祂如何需要灵浸，祂如何预备，如何降服，以得着灵浸，祂如何在灵浸的能力里，受死而复活了。主耶稣所给我们的，是祂自己亲身先得着而享用的。凡祂所接受而得着的，都是为着我们的，都是祂要使之成为我们的。在祂身上，我们看见有圣灵住着，祂是用圣灵施浸的。

关于圣灵的浸，有许多问题我们不易答复，并且大家的答复，也不相同。这许多的问题，我们在神的话语中，可以得到亮光来解答。不过在开头的时候，我们不应当注意这些不重要的问题，而应当全心注意那属灵的功课，就是神要我们从灵浸的教训所学习的。这些功课，特要的有两个：

一 灵浸乃是主耶稣工作的冠冕和荣耀。若是我们要活出基督徒真实的生活，就需要灵浸，也必须知道确已得着这灵浸。我们需要灵浸。那圣洁的主耶稣，也需要灵浸。那爱主，顺从主的门徒，也需要灵浸。灵浸是超过圣灵重生的工作，乃是基督自己的灵，使基督在我们里面与我们同在，常在祂那荣耀性情的能力里，住在我们里面，犹如被高举超过一切的仇敌。这乃是基督耶稣生命的灵，使我们脱离罪和死的律，叫我们亲身经历基督的救赎所给我们脱罪的自由。但对于许多重生的人，这自由不过是一个名义上的福气，他们并没有得着而享受。灵浸是能力的浇灌

'Upon whom thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit.' This word comes to us as well as to John. To know what the baptism of the Spirit means, how and from whom we are to receive it we must see the One upon whom the Spirit descended and abode. We must see Jesus baptized with the Holy Ghost. We must try to understand how He needed it, how He was prepared for it, how He yielded to it, how in its power He died His death, and was raised again. What Jesus has to give us, He first received and personally appropriated for Himself; what He received and won for Himself is all for us: He will make it our very own. Upon whom we see the Spirit abiding, He baptizeth with the Spirit.

In regard to this baptism of the Spirit there are questions that we may not find it easy to answer, and to which all will not give the same answer. Was the outpouring of the Spirit at Pentecost the complete fulfilment of the promise, and is that the only baptism of the Spirit, given once for all to the newborn Church? Or is not the coming of the Holy Spirit on the disciples in the fourth of Acts, on the Samaritans (Acts 8), on the heathen in the house of Cornelius (Acts 10.), and on the twelve disciples at Ephesus (Acts 19), also to be regarded as separate fulfilments of the words, 'He shall baptize with the Holy Ghost'? Is the sealing of the Spirit given to each believer in regeneration to be counted by him as his baptism of the Spirit? Or is it, as some say, a distinct, definite blessing to be received later on? Is it a blessing given only once, or can it be repeated and renewed? -In the course of our study we shall find light in God's word that may help us to a solution of difficulties like these. But it is of great consequence that at the outset we should not allow ourselves to be occupied with points as these, which are after all of minor importance, but fix our whole hearts on the great spiritual lessons that God would have us learn from the preaching of the Baptism of the Holy Ghost. These are specially two.

The one is, that this baptism of the Holy Spirit is the crown and glory of Jesus' work, that we need it, and must know that we have it, if we are to live the true Christian life. We need it. The Holy Jesus needed it. Christ's loving, obedient disciples needed it. It is something more than the working of the Spirit in regeneration. It is the Personal Spirit of Christ making Him present within us, always abiding in the heart in the power of His glorified nature, as He is exalted above every enemy. It is the Spirit of the Life of Christ Jesus making us free from the law of sin and death, and bringing us, as a personal experience, into the liberty from sin to which Christ redeemed us, but which to so many regenerate is only a blessing registered, on their behalf, but not possessed or enjoyed. It is the endowment with

来充满我们，使我们在各种危难跟前，满了胆量，并使我们胜过世界和一切的仇敌。这乃是应验神在祂的应许里所说的：“我要在他们里面居住，在他们里面来往。”我们要求父将祂的爱为我们成就的，启示给我们，直到我们里面充满了这荣耀的思想：祂用圣灵给人施浸。

二 施灵浸的，乃是主耶稣。或者我们看这灵浸是我们已经得着的一件事，现在不过需要更完全的领略它，或者我们看它仍是我们必须得着的；有一件事是大家同意的，就是只有和主耶稣有交通，而忠诚的向着祂，顺从祂，才能得着而维持且更新一个灵浸的生命。主耶稣说，“信我的，要从我腹中流出活水的江河来。”有一件事是我们需要的，就是要靠着那位住在我们里面的主耶稣，有活的信心，相信那活水要确定而自由的涌流。信心是新性的本能。借着信心，新性认识而接受灵粮和灵水。我们要借着那住在每一个信徒里面圣灵的能力，信靠那用圣灵充满我们的主耶稣，而在爱和顺服里与祂联结。施灵浸的，乃是祂。我们要归向祂，接触祂，相信祂曾将祂自己完全赐给我们，将来还要赐给我们，而仰望祂使我们得着灵浸所包括的一切。

要这样作，就要特别记得一件事。只有在不多的事上忠心的，才能派他管理许多的事。对于你所已经得着并认识的圣灵工作，要十分忠诚。要深深的尊重你自己乃是神的圣殿。要等候而倾听神的灵在你里面那柔细的声音。要特别听你蒙血所洁净之良心的声音。要象小孩子那样简单的顺服，以保守你这良心清洁。也许在你心里有许多你所不愿犯的罪，而你却感觉自己无力胜过。这生来的败坏，因着现实的罪恶而加强。为着你这种情形，要深深的谦卑你自己。每逢这样的罪恶发动的时候，都要靠血得洁净。

关于你所愿有的行动，你要天天对主耶稣说，主！凡是我所知道，能使你喜悦的事，我都愿意作。当你失败的时候，要服从良心的责备，而再来仰望神，并更新你的心愿，说，凡我所知道神要我作的事，我都要作。每早晨要谦卑的祈求，并等候祂在你道路上的引领。圣灵的声音，必更清楚的给你听见，祂的能力也必给你觉得。主耶稣用三年工夫，教导祂的门徒们学习灵浸的功课，然后灵浸的福气才临到他们。要作爱祂而顺从祂的门徒，并要相信那有圣灵住在祂身上，且被圣灵充满的主，你就能得着灵浸丰满的福气。

power to fill us with boldness in presence of every danger, and give the victory over the world and every enemy. It is the fulfilment of what God meant in His promise—I will dwell in them, and walk in them. Let us ask the Father to reveal to us all that His love meant for us, until our souls are filled with the glory of the thought: He baptizeth with the Holy Spirit.

And then there is the other lesson: It is Jesus who thus baptizeth. Whether we look upon this baptism as something we already have, and of which we only want a fuller apprehension, or something we still must receive, in this all agree: it is only in the fellowship of Jesus, in faithful attachment and obedience to Him, that a baptized life can be received or maintained or renewed. 'He that believeth in me,' Jesus, said, 'out of his belly shall flow rivers of living water.' The one thing we need is living faith in the indwelling Jesus: the living water will surely and freely flow. Faith is the instinct of the new nature, by which it recognises and receives its Divine food and drink. In the power of the Spirit who dwells in every believer, let us trust Jesus, who fills with the Spirit, and cling to Him in love and obedience. It is He who baptizes: in contact with Him, in devotion to Him, in the confidence that He has given and will give Himself wholly to us, let us look to Him for nothing less than all that the baptism of the Spirit can imply.

In doing so let us specially remember one thing: only he that is faithful in the least will be made ruler over much. Be very faithful to what thou already hast and knowest of the Spirit's working. Regard thyself with deep reverence as God's holy temple. Wait for and listen to the gentlest whispering of God's Spirit within thee. Listen especially to the conscience, which has been cleansed in the blood. Keep that conscience very clean by simple childlike obedience. In thy heart there may be much involuntary sin, with which thou feelest thyself powerless. Humble thyself deeply for thy inbred corruption, strengthened as it has been by actual sin. Let every rising, of such sin be cleansed in the blood.

But in regard to thy voluntary actions say, day by day, to thy Lord Jesus, that everything thou knowest to be pleasing to Him thou wilt do. Yield to the reproofs of conscience when thou failest; but come again, have hope in God, and renew the vow: What I know God wants me to do, I will do. Ask humbly every morning, and wait, for guidance in thy path; the Spirit's voice will become better known, and His strength will be felt. Jesus had His disciples three years in His baptism class, and then the blessing came. Be His loving, obedient disciple, and believe in Him on whom the Spirit abode, and who is full of the Spirit, and thou too shalt be prepared for the fullness of the blessing of the baptism of the Spirit.

祷告

可称颂的主耶稣，我用全心敬拜你。因你已升到宝座上，用圣灵施浸。哦！求你在这个荣耀里，将你自己启示与我，使我正确的知道我所该盼望于你的是什么。

我称颂你，因为在你身上，我看见要得着圣灵的充满，就该有什么预备。当你在拿撒勒，为着你的工作作预备的时候，哦，我的主啊，圣灵是常在你里面。但当你降服你自己，以尽诸般的义，而与你来拯救的人有交通，有分于他们所受的浸时，你就从父得着了祂圣灵一个新的充满。那是祂的爱对你的印证，也是祂住在你里面的启示，并你为祂作工的能力。现在我们看见圣灵降下来，住在你身上；你将父作在你身上的，来作在我们身上。

我圣洁的主啊！我称颂你，因为圣灵也是在我里面。但，哦！求你将你所应许那满溢的分，丰富的赐给我。但愿祂在我里面将你的同在，丰满而不止息的启示给我，象在天上的宝座上一样的有荣耀，有权能。哦！我的主耶稣啊，求你用圣灵给我施浸，并充满我。阿们！

附言

（一）一切神圣的赐给和工作，都是在那无穷生命的大能里。因此，我们能在这句“祂用圣灵施浸”的话所发出有福的亮光里，每天仰望主耶稣。祂照着每一个新的需要，用血洗净，并用圣灵施浸。

（二）让我们将施浸约翰所传的这双重真理，用我们的信心，永不分开的守着：羔羊基督，是除去罪孽的；受膏者基督，是用圣灵施浸的。只有因着祂的流血，祂得着了圣灵而浇灌下来。乃是当人传十字架的时候，圣灵才作工。乃是当我相信宝血洗净一切的罪，而凭着那用血所洒过的良心，活在我神面前的时候，我才可以要求膏油的涂抹。血和膏油是并行的。这两个，我都需要。在那宝座上的羔羊基督里面，我得着这两个。

Blessed Lord Jesus! with my whole heart I worship Thee, as exalted on the Throne to baptize with the Holy Ghost. Oh! reveal Thyself to me in this Thy glory, that I may rightly know what I may expect from Thee.

I bless Thee that in Thyself I have seen what the preparation is for receiving the Holy Spirit in His fullness. During Thy life of preparation in Nazareth for Thy work, O my Lord, the Spirit was always in Thee. And yet when Thou hadst surrendered Thyself to fulfil all righteousness, and to enter into fellowship with the sinners Thou camest to save, in partaking of their baptism, Thou didst receive from the Father a new inflowing of His Holy Spirit. It was to Thee the seal of His love, the revelation of His indwelling, the power for His service. And now Thou, on whom we see the Spirit descend and abide, doest for us what the Father did for Thee.

My Holy Lord I bless Thee that the Holy Spirit is in me too. But, oh I beseech Thee, give me yet the full, the overflowing measure Thou hast promised. Let Him be to me the full unceasing revelation of Thy presence in my heart, as glorious and as mighty as on the Throne of Heaven. O my 'Lord Jesus! baptize me, fill me with the Holy Spirit. Amen.

第三篇

在灵里的敬拜

读经： 约翰福音四章二十三至二十四节：“时候将到，如今就是了，那真实的敬拜者，要在灵和实际里敬拜父；因为父寻找这样的人作祂的敬拜者。神是个灵，所以敬拜祂的，必须在灵和实际里敬拜祂。”（原文。）

腓立比书三章三节：“因为真受割礼的，乃是我们这以神的灵敬拜，在基督耶稣里夸口，不靠着肉体的。”

* * * *

敬拜乃是人最高的荣耀。人被创造，是为着与神交通。这个交通最超绝的表现，就是敬拜。敬虔生活的一切举动，就象默念和祷告，爱心和信心，降服和顺从，都是在敬拜里达到最高点。在敬拜里，我一面承认神是怎样一位圣洁、荣耀并慈爱的神，一面又感觉我是怎样一个有罪的受造之物，作了父一个蒙救赎的孩子。在这样的心情之下，我集起我的全人，把我自己呈到我的神面前，向祂献上祂当得的尊崇和荣耀。与神最真实、最丰满、最亲近的接触，就是敬拜。敬虔生活的每一个意念，和每一个举动，都包括在敬拜里面。敬拜是神所命定给人的最高福分，因为在敬拜里，神是一切。

主耶稣告诉我们，随着祂来，有一个新的敬拜要开始。所有外邦人，或撒玛利亚人，所谓的敬拜，甚至所有犹太人，按照神的律法暂时的启示，所知道的敬拜，都要变为一个完全不同的、新的敬拜——就是在灵和实际里的敬拜。这个敬拜，是主耶稣借着将圣灵赐给人，所开始的。这个敬拜，也是现在唯一为父所喜悦的。我们得着了圣灵，也就是特别为着这个敬拜。但愿我们在这开头研究圣灵工作的时候，就接受这个有福的思想，就是圣灵在我们里面那个大的目的，乃是要使我们在灵和实际里敬拜。“父寻找这样的人作祂的敬拜者”——为着这个，祂差遣祂的儿子，和祂的圣灵来。

“在灵里。”当初神创造人，给人造了一个魂。这个魂，

CHAPTER 3

WORSHIP IN THE SPIRIT

Scripture Reading:

“The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in truth; for such doth the Father seek to be His worshippers. God is a Spirit, and they that worship Him must worship Him in Spirit and in truth.”—John 4: 23, 24

“We are the circumcision, who worship by the Spirit of God and glory in Christ Jesus, and have no confidence in the flesh.”—Phil. 3: 3

* * * *

To worship is man's highest glory. He was created for fellowship with God: of that fellowship worship is the sublimest expression. All the exercises of the religious life meditation and prayer, love and faith, surrender and obedience, all culminate in worship. Recognising what God is in His holiness, His glory, and His love, realizing what I am as a sinful creature, and as the Father's redeemed child, in worship I gather up my whole being and present myself to my God, to offer Him the adoration and the glory which is His due. The truest and fullest and nearest approach to God is worship. Every sentiment and every service of the religious life is included in it: to worship is man's highest destiny, because in it God is all.

Jesus tells us that with His coming a new worship would commence. All that heathen or Samaritans had called worship, all even that the Jews had known of worship in accordance with the provisional revelation of God's law, would make way for something entirely and distinctively new—the worship in Spirit and in Truth. This is the worship He was to inaugurate by the giving of the Holy Spirit. This is the worship which now alone is well pleasing to the Father. It is for this worship specially that we have received the Holy Spirit. Let us, at the very commencement of our study of the work of the Spirit, take in the blessed thought that the great object for which the Holy Spirit is within us is, that we worship in spirit and in truth. 'Such doth the Father seek to be His worshippers,'—for this He sent forth His Son and His Spirit.

就是人的个格与意识的所在地和机关。它一面借着身体，联于这外面看得见的世界，另一面借着灵，联于那看不见的属神的世界。这个魂要决定，或者把它自己降服于灵，借着灵联于神和祂的旨意，或者把它自己降服于身体和这看得见的世界的诱惑。在堕落的时候，魂拒绝了灵的管治，而变成了身体和它各样嗜欲的奴隶。人成了肉体；灵失去了它所该有的管治地位，而变成了一个濒于死寂的能力。它现在不再是那管治的原则，乃是一个挣扎的俘虏。并且灵现在是与肉体对抗，这肉体，就是魂与体一同服在罪恶之下的生命。

当保罗把未重生的人，与属灵的人对比来说的时候，（林前二14，）他称他们为属心理的、属魂的、属血气的，只有天然的生命。魂的生命包括我们一切属道德和属知识的才能。这些才能甚至不必有圣灵的更新，魂就可以把它们用来作属神的事。因为魂是在肉体的能力之下，所以人就变作肉体，而被称为肉体了。

身体包括肉和骨。肉是身体上特别赋有感觉的部分。借着肉，我们从外面的世界，接受感觉。因为肉既已隶属于知觉的世界，所以肉（就是肉体。原文“肉”和“肉体”是同一的字——译者注）也是指着人的性情。并且因为整个的魂，是这样在肉体的能力之下，所以圣经就说，一切属于魂的东西，都是属于肉体的，也都是在肉体的能力之下的。所以，关于敬虔和敬拜，圣经把两个原则来对比；人的敬虔和敬拜，都是出发于这两个原则。有属肉体的智慧，也有属灵的智慧。（林前二13，西一9。）有在肉体里，靠着肉体，以肉体夸口，对神的事奉，也有借着灵，对神的事奉。（加六13，腓三3～4。）

有属肉体的心思，也有属灵的心思。（西二18，“自己的欲心，”原文是“肉体的心思”。一9。）有出乎肉体的意志，也有出乎神借着祂的灵所运行的意志。（约一13，腓二13。）有使肉体得到满足的敬拜，因为那是肉体凭它所能的作出来的，（西二18，23，）也有在灵里，对神的敬拜。这个在灵里的敬拜，就是主耶稣来所要成全的，也是祂借着在我们里面最深处，赐给我们一个新灵，然后在其中再赐给我们神的圣灵，来实现在我们里面的。

In Spirit. When God created man a living soul, that soul, as the seat and organ of his personality and consciousness, was linked, on the one side, through the body, with the outer visible world, on the other side, through the spirit, with the unseen and the Divine. The soul had to decide whether it would yield itself to the spirit, by it to be linked with God and His will, or to the body and the solicitations of the visible. In the fall, the soul refused the rule of the spirit, and became the slave of the body with its appetites. Man became flesh; the spirit lost its destined place of rule, and became little more than a dormant power; it was now no longer the ruling principle, but a struggling captive. And the spirit now stands in opposition to the flesh, the name for the life of soul and body together, in their subjection to sin.

When speaking of the unregenerate man in contrast with the spiritual (1 Cor. 2:14), Paul calls him psychical, soulish, or animal, having only the natural life. The life of the soul comprehends all our moral and intellectual faculties, as they may even be directed towards the things of God, apart from the renewal of the Divine Spirit. Because the soul is under the power of the flesh, man is spoken of as having become flesh, as being flesh.

As the body consists of flesh and bone, and the flesh is that part of it which is specially endowed with sensitiveness, and through which we receive our sensations from the outer world, the flesh denotes human nature, as it has become subject to the world of sense. And because the whole soul has thus come under the power of the flesh, the Scripture speaks of all the attributes of the soul as belonging to the flesh, and being under its power. So it contrasts, in reference to religion and worship, the two principles from which they may proceed. There is a fleshly wisdom and a spiritual wisdom (1 Cor. 2: 12; Col. 1: 9). There is a service of God trusting in the flesh and glorying in the flesh, and a service of God by the spirit (Phil. 3:3, 4; Gal. 6: 13).

There is a fleshly mind and a spiritual mind (Col. 2: 18, 1: 9). There is a will of the flesh, and a will which is of God working by His Spirit (John 1:13; Phil. 2:13). There is a worship which is a satisfying of the flesh, because it is in the power of what flesh can do (Col. 2: 18, 23), and a worship of God which is in the Spirit. It is this worship Jesus came to make possible, and to realize in us, by giving a new spirit in our inmost part, and then, within that, God's Holy Spirit.

“在灵和实际里。”这样在灵里的敬拜，就是在实际里的敬拜。“在灵里”怎样不是指着那与外面仪式相反之里面的东西，乃是指着那与人天然能力所能成功者相反之属灵的东西，就是圣灵在我们里面所作的；照样“在实际里”也不是指着真心、实意或正直。在旧约时代的圣徒，在他们一切的敬拜上，知道神是要他们内里诚实；他们也是用全心，极其正直的寻求祂。但是他们仍没有达到那在灵和实际里的敬拜，就是主耶稣当祂裂开肉体的幔子，所带给我们的敬拜。这里的“实际”，乃是指着真质、实际，就是照着敬拜神的要求和应许，实际的具有敬拜神的一切内容。约翰说，主耶稣乃是父的独生子，“充充满满的有恩典有实际。”（原文。）他又说，“律法本是借着摩西传的，恩典和实际（原文），都是由耶稣基督来的。”如果我们把约翰在这里所说的“实际”看作和虚谎相对，就摩西的律法和主耶稣的福音，是同样的真实，二者都是从神来的。但我们若是懂得约翰这话的意思，就是律法不过给人一个“将来美事”的影儿，基督才把那些美事的本身、真体带给我们，我们就看见，祂是如何充满了实际，因为祂自己就是真实、实际，就是神的生命和爱心并能力的本身，将祂的自己分赐与我们。然后我们也看见，只有在灵里的敬拜，才能是在实际里的敬拜，实际享受那神圣的能力，就是基督自己的生命，并与父的交通；这生命和交通，是借着圣灵启示并维持在我们里面的。

“那真实的敬拜者，在灵和实际里敬拜父。”一切的敬拜者，不一定都是真实的敬拜者。可能有许多热心、忠诚的敬拜，并不是在灵和实际里的敬拜。心思可以极尽其用，感觉可以深受激动，意志可以坚强振奋，然而那能站在神的实际里的，属灵的敬拜，可能仍是微乎其微。一个敬拜可以是十分遵照圣经真理的，然而因着它主要的活动，不是出于神的运行，乃是出于人的努力，它仍不是神所寻求的，那基督所赐，圣灵所感的敬拜。神是个灵，在灵里亲近祂，敬拜祂的人与祂必须是相符的、和谐的、合一的。父寻求这样的人敬拜祂。父神既是那无限的、完全的、圣洁的灵，祂就必须在祂孩子们的灵里得到一些反映。这是只有当神的灵住在我们里面的时候，才能有的。

若是我们愿竭力作这样在灵和实际里的敬拜者——就是真实的敬拜者，我们就必须先感觉到那从肉体 and 肉体的敬拜所来的

'In Spirit and in Truth.' Such a worship in Spirit is worship in Truth. Just as the words in Spirit do not mean internal as contrasted with external observances, but Spiritual, inwrought by God's Spirit, as opposed to what man's natural power can effect, so the words in Truth do not mean hearty, sincere, upright. In all the worship of the Old Testament saints, they knew that God sought Truth in the inward parts; they sought Him with their whole hearts, and most uprightly, and yet they attained not to that worship in Spirit and Truth, which Jesus brought us when He rent the vail of the flesh. Truth here means the substance, the reality, the actual possession of all that the worship of God implies, both in what it demands and what it promises. John speaks of Jesus as 'the Only Begotten of the Father, full of grace and truth.' And he adds, 'For the Law was given by Moses; grace and truth came by Jesus Christ.' If we take truth as opposed to falsehood, the law of Moses was just as true as the Gospel of Jesus; they both came from God. But if we understand what it means, that the law gave only a shadow of good things to come, and that Christ brought us the things themselves, their very substance, we see how He was full of truth, because He was Himself the Truth, the reality, the very Life and Love and Power of God imparting itself to us. We then also see how it is only a worship in Spirit that can be a worship in Truth, in the actual enjoyment of that Divine Power, which is Christ's own life and fellowship with the Father, revealed and maintained within us by the Holy Spirit.

'The true worshippers worship the Father in Spirit and in Truth.' All worshippers are not true worshippers. There may be a great deal of earnest honest worship without its being worship in Spirit and in Truth. The mind may be intensely occupied, the feelings may be deeply moved, the will may be mightily roused, while yet there is but little of the Spiritual Worship which stands in the Truth of God. There may be great attachment to Bible truth, and yet through the predominating activity of that which cometh not from God's working but from man's effort, it may not be the Christ—given, Spirit-breathed worship which God seeks. There must be accordance, harmony, unity between God, who is a Spirit, and the worshippers drawing near in the Spirit. Such doth the Father seek to worship Him. The Infinite, Perfect, Holy Spirit which God the Father is, must have some reflection in the spirit which is in the child.

And this can only be as the Spirit of God dwells in us. If we would strive to become such worshippers in Spirit and in Truth—true worshippers—the first thing we need

危险；这危险，我们现在就在其中。我们既是信徒，我们里面就有两个天性——肉体 and 灵。一个是天然的部分，这部分是常常准备着，要插进身来，来担负那在敬拜神的事上，所必须有的动作。另一个是属灵的部分，这部分可能仍是十分软弱，并且我们也可能还不知道如何让这部分完全掌权。我们的心思可以喜欢读神的话语，我们的感觉可以因着其中所启示那奇妙的意思被打动，我们的意志——罗马七章二十二节给我们看见——也可以跟着里面的人，喜欢神的律法，然而我们没有能力去遵行那律法，去作出我们所看见并赞成的顺服和敬拜。

无论是为着生命或是为着敬拜，我们是同样的需要圣灵的内住。要接受这个，我们首先需要停止肉体的活动。“一切的肉体，都当在耶和华面前静默无声。”（亚二 13，原文。）“使一切的肉体，在神面前都不能夸口。”（林前一 29，原文。）彼得虽然得着父的启示，知道主耶稣是基督，但在他的思想里，对于十字架，尚不能体会。他的心思不体贴神的事情，只体贴人的事情。我们自己对于神圣之事的思想，我们自己对于使自己有正当感觉的努力，都必须放弃。我们自己在敬拜神的事上的能力，也必须丢下。并且我们一切与神的亲近，必须是在对圣灵专一的、安静的降服之下进行的。我们的经历给我们知道，要我们的意志无论何时都让圣灵作工，是何等的不可能。所以我们要学习，若是我们要在灵里敬拜，我们就必须在灵里行事为人。“如果神的灵住在你们里面，你们就不属肉体，乃属灵了。”（罗八 9，原文。）当圣灵在我里面居住而管治的时候，我就活在灵里，并且能在灵里敬拜。

“时候将到，如今就是了，那真实的敬拜者，要在灵和实际里敬拜父；因为父寻找这样的人作祂的敬拜者。”是的，父寻找这样的敬拜者。并且祂所寻找的，祂寻着了，因为是祂自己来作的。为要使我们能作祂这样的敬拜者，祂就差遣祂自己的儿子，来寻找拯救我们这失丧的人。祂借着这救恩来拯救我们，使我们可以成为祂真实的敬拜者，经过裂开的肉体幔子，而进入灵里，且在灵里敬拜祂。祂又差遣祂儿子的灵，就是基督的灵，来到我们里面，成为基督所曾经成为的真实和实际，作了基督在我们里面实际的同在，在我们里面将基督曾经活出的那真实的生命，交通给我们。赞美神！时候已到，现在就是了，（我们在这时就是活在其中，）那真实的敬拜者，要在灵和实际里敬拜父。但愿我们相信这个。

is a sense of the danger in which we are from the Flesh and its worship. As believers we have in us a double nature—flesh and spirit. The one is the natural part which is ever ready to intrude itself, and to undertake the doing of what is needed in the Worship of God. The other is the Spiritual part, which may still be very weak, and which possibly we do not yet know how to give its full sway. Our mind may delight in the study of God's Word, our feelings may be moved by the wonderful thoughts there revealed, our will may—we see this in Rom.7: 22—delight in the law of God after the inward man, and we may yet be impotent to do that law, to render the obedience and worship we see and approve.

We need the Holy Spirit's indwelling for life and worship alike. And to receive this we need first of all to have the flesh silenced. 'Be silent, all flesh, before the Lord.' 'Let no flesh glory in His presence.' To Peter had already been revealed by the Father that Jesus was the Christ, and yet in his thoughts of the cross he savoured not, his mind was not according to, the things of God, but the things of men. Our own thoughts of Divine things, our own efforts to waken or work the right feelings must be given up, our own power to worship must be brought down and laid low, and every approach to God must take place under a very distinct and very quiet surrender to the Holy Spirit. And as we learn how impossible it is at our will any moment to ensure the Spirit's working, we shall learn that if we would worship in the Spirit we must walk in the Spirit. 'Ye are not in the flesh but in the Spirit, if so be the Spirit of God dwelleth in you.' As the Spirit dwells and rules in me, I am in the Spirit, and can worship in the Spirit.

'The hour cometh, and now is, when the true worshippers shall worship the Father in Spirit and in Truth. For such doth the Father seek to be His worshippers.' Yes, the Father seeks such worshippers, and what He seeks He finds, because He Himself works it. That we might be such worshippers, He sent His own Son to seek and to save the lost; to save us with this salvation, that we should become His true worshippers, who enter in through the rent veil of the flesh, and worship Him in the Spirit. And then He sent the Spirit of His Son, the Spirit of Christ, to be in us the Truth and Reality of what Christ had been, His actual presence, to communicate within us the very life that Christ had lived. Blessed be God! the hour has come, and is now, we are living in it this very moment, that the true worshippers shall worship the Father in Spirit and in Truth. Let us believe it; the Spirit has been given, and dwells within us, for this one reason, because the Father seeks such worshippers. Let us rejoice in

为着这个原因，圣灵已经赐给我们，并住在我们里面，因为父寻找这样的敬拜者。但愿我们欢喜着相信，我们能达到这地步，我们能作真实的敬拜者，因为圣灵已经赐给我们了。

但愿我们实在觉得祂是住在我们里面，而因祂的圣洁生敬畏的心。但愿我们停止肉体的活动，谦卑降服，以顺从祂的引领和教导。但愿我们用信心在祂面前等候祂作工。但愿我们操练这样的敬拜。但愿所有对圣灵工作意义的新认识，所有信心对圣灵内住的操练，或对圣灵工作的经历，结果都是叫人俯伏着敬拜父，将那唯独属祂的赞美、感谢、尊贵、爱戴，都归给祂，而以此为最高的荣耀。

祷告

哦！神啊！你是一个灵，凡敬拜你的，必须是在灵和实际里敬拜你。你的名当受称颂！你曾差遣你自己的儿子，来救赎我们，并预备我们，好使我们在灵里敬拜。并且你也差遣你的灵，来住在我们里面，使我们能适合这样的敬拜。现在我们亲近父，怎样是借着子，也怎样是在灵里。

至圣的神啊！我们羞惭的承认，我们的敬拜，不知有多少都是凭着肉体的能力和意旨。因此我们羞辱了你，并使你的灵担了忧，且使我们自己受了无限的亏损。哦！神啊！赦免并拯救我们脱离这个罪。我们求你教导我们，除了在灵和实际里之外，永不，永不再来摸你敬拜的事。

我们的父啊！你的圣灵住在我们里面。我们求你照着你荣耀的丰富，借着祂，用大能刚强我们，使我们里面的人，确能作一个属灵的殿，在此不断献上属灵的祭物。并且我们无论何时，进到你面前，都求你把那有福的技能教给我们，使我们把自己和肉体交给死，并会等候且信托在我们里面的圣灵，在我们里面作出那借着基督耶稣蒙你悦纳的敬拜、信心和爱心。哦！但愿在整个宇宙的教会中，那在灵和实际里的敬拜，能天天有人追求、达到并献给你。我们所求的，都是奉主耶稣的名。阿们。

the confidence that we can attain to it, we can be true worshippers, because the Holy Spirit has been given.

Let us realize in holy fear and awe that He dwells within us. Let us humbly, in the silence of the flesh, yield ourselves to His leading and teaching. Let us wait in faith before God for His workings. And let us practise this worship. Let every new insight into what the work of the Spirit means, every exercise of faith in His indwelling or experience of His working, terminate in this as its highest glory: the adoring worship of the Father, the giving Him the Praise, the Thanks, the Honour, and Love which are His alone.

O God! Thou art a Spirit, and they that worship Thee must worship Thee in Spirit and in Truth. Blessed be Thy name! Thou didst send forth Thine Own Son to redeem and prepare us for the worship in the Spirit; and Thou didst send forth Thy Spirit to dwell in us and fit us for it. And now we have access to the Father, as through the Son, so in the Spirit.

Most Holy God! we confess with shame how much our worship has been in the power and the will of the flesh. By this we have dishonoured Thee, and grieved Thy Spirit, and brought infinite loss to our own souls. O God! forgive and save us from this sin. Teach us, we pray Thee, never, never to attempt to worship Thee but in Spirit and in Truth.

Our Father! Thy Holy Spirit dwells in us. We beseech Thee, according to the riches of Thy glory, to strengthen us with might by Him, that our inner man may indeed be a spiritual temple, where spiritual sacrifices are unceasingly offered. And teach us the blessed art, as often as we enter Thy presence, of yielding self and the flesh to the death, and waiting for and trusting the Spirit who is in us, to work in us a worship, a faith and love, acceptable to Thee through Christ Jesus. And, oh! that throughout the universal Church, a worship in Spirit and in Truth may be sought after, and attained, and rendered to Thee day by day. We ask it in the name of Jesus. Amen.

附言

（一）乃是在敬拜里，圣灵才能最完全的达到祂所以被赐给我们的目的。乃是在敬拜里，祂才能最丰满的证明祂所是的一切。若是我愿意圣灵同在的感觉和能力，在我里面变为刚强，我就必须敬拜。圣灵适合于敬拜，敬拜也适合于圣灵。

（二）不光祷告是敬拜。敬拜是在那圣洁的同在跟前，俯伏下拜，常是没有话语的：“他们就低头下拜。”（出四 31，十二 27，尼八 6。）“众长老也俯伏敬拜。”（启五 14。）或是只用“阿们，阿利路亚！”（十九 4。）

（三）就是在信徒中间，也不知有多少敬拜，不是在灵里的！在私下、在家庭、在公众的敬拜中，不知有多少，都是凭着肉体的能力，很急促的进到神面前，甚少等候，或一点没有等候圣灵把我们向天举起！只有圣灵的同在和能力，才适合于蒙悦纳的敬拜。

（四）圣灵的最大拦阻是肉体。属灵敬拜的秘诀是治死肉体，将它交给十字架上被咒诅的死，并深以它的活动为可怕，而谦卑、信托的等候圣灵的生命和能力，来代替己的生命和力量。

（五）我们的生命怎样，我们的敬拜也怎样。若是我们的敬拜，要圣灵来感动，就我们日常的生活，必须让祂来引导并管理。一个顺从神旨意且活在祂同在里的生命，才适合于敬拜。但愿神使我们深深的感觉，那不在灵和实际里的敬拜，是何等的众多、有罪并软弱。

（六）圣灵是为着敬拜而赐给的，也是在敬拜里赐给的。但愿我们在研究祂的工作时，总是谦卑、恭敬的等候神。“我的魂哪！你当向神静默。”

第四篇

圣灵与主的话

读经：

约翰福音六章六十三节：“赐人生命的乃是灵，肉体是无益的；我对你们所说的话，就是灵，就是生命。”（原文。）

六十八节：“主啊，你有永远之生命的话，我们还归从谁呢。”（原文。）

哥林多后书三章六节：“字句杀死人，但灵赐人生命。”（原文。）

* * * *

我们可称颂的主曾说，祂自己乃是生命的粮，祂的肉和血乃是永远之生命的食物和饮料。这话使祂许多门徒感觉甚难，不能领会。主耶稣告诉他们，只有当圣灵来了，他们得着圣灵的时候，他们才能明白祂的话。祂说，“赐人生命的乃是灵，肉体是无益的；我对你们所说的话，就是灵，就是生命。”

“赐人生命的乃是灵。”我们从这话和保罗所说那与这话相符，“灵赐人生命”的话，很可以得着一个关乎圣灵的定义。（参林前十五 45，原文。）“赐生命的灵”圣灵一切的行动，无论在自然界，或在恩典里，总是先作一个赐给生命的原则。我们抓牢这一点，是非常紧要的。祂在信徒里面作印记，使成圣、光照、坚固等工作，都是根据于这一点。信徒必须认识祂，尊敬祂给祂地位，必须仰望祂作里面的生命，才能经历祂其他恩典的工作。这些不过是生命所生出的结果；乃是在里面生命的大能里，才能给人享受的。“赐人生命的乃是灵。”

我们的主是把肉体 and 圣灵相对。祂说，“肉体是无益的。”祂这话不是说，肉体是罪的根源；乃是说，肉体在它的宗教方面，乃是一个能力，是天然的人，和不完全降服于圣灵的信徒，所靠着来事奉神的，或是他们所靠着来认识并得着属神之事的。肉体所有的努力，其性质如何无益，我们的主已经在“是无益的”这句话里指

CHAPTER 4

THE SPIRIT AND THE WORD

Scripture Reading:

“It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I have spoken unto you are Spirit and are life.”—John 6: 63

Lord, to whom shall we go? I Thou hast the words of eternal life.”—John 6: 68

“The letter killeth, but the Spirit giveth life.”—2 Cor. 3: 6

* * * *

Our Blessed Lord had been speaking of Himself as the Bread of Life, and of His flesh and blood as the meat and drink of eternal Life. To many of His disciples it was a hard saying, which they could not understand. Jesus tells them that it is only when the Holy Spirit is come, and they have Him, that His words will become clear to them. He says, 'It is the Spirit that quickeneth; the flesh profiteth nothing. The words that I have spoken unto you, they are Spirit, and they are Life.'

'It is the Spirit that quickeneth,' in these words and the corresponding ones of Paul, 'the Spirit giveth life,' we have the nearest approach to what may be called a definition of the Spirit. (Comp. 1 Cor. 15: 45, 'a life-giving Spirit.') The Spirit always acts, in the first place, whether in nature or grace, as a Life-giving principle. It is of the deepest importance to keep firm hold on this. His work in the believer, of Sealing, Sanctifying, Enlightening, and Strengthening, is all rooted in this: it is as He is known and honoured, and place given to Him, as He is waited on as the Inner Life of the soul, that His other gracious workings can be experienced. These are but the outgrowth of the Life; it is in the power of the Life within that they can be enjoyed. 'It is the Spirit that quickeneth.'

In contrast to the Spirit our Lord places the flesh. He says, 'the flesh profiteth nothing.' He is not speaking of the flesh as the fountain of sin, but in its religious aspect, as it is the power in which the natural man, or even the believer who does not fully yield to the Spirit, seeks to serve God, or to know and possess Divine things. The futile character of all its efforts our Lord indicates in the words, 'profiteth nothing;' they are not sufficient, they avail not to reach the Spiritual reality, the Divine things

明了。它们是不够的，它们也不能达到属灵的实际——那属神之事的本身。当保罗论到灵的对立面，说字句是杀死人，他的意思也是这样。整个律法时代，不过是一个字句和肉体的时代。虽然那个时代有相当的荣耀，并且以色列人所得到的特别权利也很大，但保罗却说，“那从前有荣光的，因这极大的荣光，就算不得有荣光了。”

连基督自己，当祂活在肉身，还没有借着裂开祂肉身的幔子，使圣灵时代来代替肉体时代的时候，也不能借着祂的话，在门徒里面，成就祂所愿望的。因为“赐人生命的乃是灵，肉体是无益的”。

现在，我们的主将这话特别应用在祂刚才所说的话，和其中所包括的属灵真理上。“我对你们说的话，就是灵，就是生命。”祂要教导门徒两件事：第一，祂的话实在是一粒活的种子，具有发芽生长的能力，在那些接受而将其持守在他们心里的人里面，发挥其活力，启示其意义，并证明其神圣的大能。就是他们不能立刻领会祂的话，祂也要他们不灰心。祂的话是灵，是生命；不是为着领会，乃是为着生命。祂的话借着人所看不见的圣灵的能力，高过、深过一切的思想，进入生命的最深处；主的话里面有一个神圣的生命，借着神圣的力量做工，使其所表明之真理，成为那些接受话之人的经历。主的话既有这一个属灵的特性，所以就需要一个属灵的性情来接受——这是祂要祂的门徒所学习的第二个功课。种子需要合式的土壤：在土壤里必须有生命，象在种子一样。主的话不只需要人接受到心思里，到感觉里，甚至到意志里，更需要人经过心思、感觉和意志，而接受到生命里。这生命的中心，是人属灵的性情，有良心作它的声音；主话语的权柄必须在这里被承认。但就是这个也是不够；良心住在人里面，在它不能控制的各种势力中，象一个俘虏。唯有从神来的灵，就是基督带来，作我们生命，使我们接受主的话，而将主的话化合在我们生命里的灵，能使主的话在我们里面成为真理和能力。

我们研究这有福之灵的工作，必须认清并抓牢这个有福的真理。在这点上，我们不会太过于注意。这能拯救我们脱离两面的错误，能使我们不至于只盼望享受圣灵的教训，而没有主的话，或者只得着主话的教训，而没有圣灵。

themselves. Paul means the same when he contrasts with the Spirit, the letter that killeth. The whole Dispensation of the Law was but a dispensation of the letter and the flesh. Though it had a certain glory, and Israel's privileges were very great, yet, as Paul says, 'Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.'

Even Christ Himself, as long as He was in the flesh, and until, in the rending of the veil of His flesh, the dispensation of the Spirit took the place of that of the flesh, could not by His words effect in His disciples what He desired. 'It is the Spirit that quickeneth; the flesh profiteth nothing!'

Our Lord applies this saying now specially to the words He had just spoken, and the Spiritual truth they contained. 'The words that I have spoken unto you are Spirit and are Life.' He wishes to teach the disciples two things. The one is, that the words are indeed a living seed, with a power of germinating and springing up, asserting their own vitality, revealing their meaning, and proving their Divine Power in those who receive them and keep them abiding in the heart. He wanted them not to be discouraged if they could not at once comprehend them. His words are Spirit and Life; they are not meant for the understanding, but for the Life. Coming in the Power of the Unseen Spirit, higher and deeper than all thought, they enter into the very roots of the Life, they have themselves a Divine Life, working out effectually with a Divine energy the Truth they express into the experience of those who receive them. As a consequence of this their spiritual character—this is the other lesson He wished His disciples to learn—these words of His need a spiritual nature to receive them. Seed needs a congenial soil: there must be life in the soil as well as in the seed. Not into the mind only, nor into the feelings, nor ever, the will alone must the word be taken, but through them into the life. The centre of that life is man's spiritual nature, with conscience as its voice; there the authority of the word must be acknowledged. But even this is not enough: conscience dwells in man as a captive amid powers it cannot control. It is the Spirit that comes from God, the Spirit that Christ came to bring, becoming our life, receiving the word and assimilating it to our life, that will make them to become the Truth and Power in us.

In our study of the work of the Blessed Spirit, we cannot be too careful to get clear and firm hold, of this blessed truth. It will save us from right-hand and left-hand errors. It will keep us from expecting to enjoy the teaching of the Spirit without the Word, or to master the teaching of the Word without the Spirit.

在这一面，我们的错误，就是只寻求圣灵的教训，而没有主的话语。在圣三而一的神里面，话和灵是永远调和，而与父合为一的。神所默示之圣经的话，也是这样。圣灵在历世历代，使神的思想具体于所写之圣经的话里面，并且为着这个目的，现在来住在我们里面，在那里启示那话的能力和意义。你若要被圣灵充满，必须被主的话充满。你若要圣灵神圣的生命在你里面逐渐刚强，并要在你性情的各部分都得着能力，你就必须让基督的话丰丰富富的住在你里面。你若要圣灵成全祂作提醒者的职分，适时的使你记起主耶稣为着你的需要所说的话，并以神圣的准确应用那些话，你就必须让基督的话住在你里面。你若要圣灵在你生活的一切环境中，向你启示神的旨意，从许多明显不一致的命令或原则中，准确的选出你所该作的事，并题示那事乃是你所需要的，哦！你就必须让主的话活在你里面，备祂使用。你若要得着那永远话（即主耶稣——译者注），作你的光，你就必须让那写出的话（即圣经——译者注），由圣灵抄写在你的心上。“我对你们所说的话，就是灵，就是生命。”要接受主所说的话，而贮藏在心里；圣灵就是借着主所说的话，彰显祂那使人得生的大能。（注。）

在另外一面，我们有那更普通的错误。绝不要想主的话能在你里面释放出它的生命，除非在你里面的圣灵，将主的话，接受并应用在你里面。许多人阅读圣经，研究圣经，其首要目的，就是要明白主话的意义。人以为他们若准确的知道主话的意义，自然的结果，就要得到主话所说的祝福。其实不然。主的话是一粒种子。每粒种子都有它外体部分，在这外体里面藏着生命。一个人可以凭种子的体质，得到一粒极宝贵且完全的种子，但除非将它放在合式的土壤里，经过阳光和水分的化育，它的生命就永远不能生长。照样，我们可以非常聪明，且热切的持守圣经的话语和教训，但我们仍是很少认识它们的生命或能力。我们需要不住的提醒自己和教会，那在古时被圣灵感动的圣人所写的圣经，只有在今时受同一圣灵教训的圣人才能明白。“我所说的话就是灵，就是生命。”为着明白并有分于主所说的这些话，“肉体是无益的；赐人生命的乃是灵，”就是住在我们里面生命的灵。

On the one side, we have the right-hand error, seeking the teaching of the Spirit without the Word. In the Holy Trinity, the Word and the Spirit are ever in each other, one with the Father. It is not otherwise with the God-inspired Words of Scripture. The Holy Spirit has for all ages embodied the thoughts of God in the written word, and lives now for this very purpose in our hearts, there to reveal the power and the meaning of that Word. If you would be full of the Spirit, be full of the Word, If you would have the Divine Life of the Spirit within you grow strong, and acquire power in every part of your nature; let the Word of Christ dwell richly in you. If you would have the Spirit fulfil His office of Remembrancer, calling to mind at the right moment, and applying with Divine accuracy what Jesus has spoken to your need, have the Words of Christ abiding in you. If you would have the Spirit reveal to you the Will of God in each circumstance of life, choosing from apparently conflicting commands or Principles with unerring precision what you must do, and suggesting it as you need, oh! have the Word living in you, ready for His use. If you would have the Eternal Word as your Light, let the Written Word be transcribed on your heart by the Holy Spirit. 'The Words that I have spoken unto you, they are Spirit and are Life.' Take them and treasure them: it is through them that the Spirit manifests His quickening power.'

On the other side, we have the left-hand and more common error. Think not for one moment that the Word can unfold its Life in thee, except as the Spirit within thee accepts and appropriates it in the inner life. How much of Scripture reading, and Scripture study, and Scripture preaching is there in which the first and main object is to reach the meaning of the Word? Men think that if they know correctly and exactly what it means, there will come as a natural consequence the blessing the Word is meant to bring. This is by no means the case. The Word is a seed. In every seed there is a fleshy part, in which the life is hidden. One may have the most precious and perfect seed in its bodily substance, and yet unless it be exposed in suitable soil to the influence of sun and moisture, the life may never grow up. And so we may hold the words and the doctrines of Scripture most intelligently and earnestly, and yet know little of their life or power. We need to remind ourselves and the Church unceasingly, that the Scriptures which were spoken by holy men of old as they were moved by the Holy Spirit, can only be understood by holy men as they are taught by the same Spirit. The words I have spoken are Spirit and Life;' for the apprehending and partaking of them' the flesh profiteth nothing: it is the Spirit that quickeneth,' the Spirit of Life within us.

这是当基督在世的时候，犹太人历史所给我们一个可怕而严肃的教训。他们象他们所以为的，为着神的话语和尊荣大发热心，但是，结果他们一切的热心，都是为着他们人对于神话语的见解。主耶稣对他们说，“你们查考圣经，因你们以为内中有永远的生命；给我作见证的就是这经。然而你们不肯到我这里来得生命。”他们实在倚靠圣经带领他们得到永远的生命，但是他们从来没有看见圣经是给基督作见证，所以他们不肯到祂这里来。他们是用人悟性的亮光与能力，研究并接受圣经，并不是在神圣灵的光照和能力中，接受圣经作他们的生命。许多信徒研读并明白圣经很多，生命仍旧软弱，没有别的原因，乃是因为他们不知道赐人生命的乃是灵；肉体、人的悟性，无论怎样聪明，怎样热心，都是无益的。他们以为在圣经中他们可得到永远的生命，但是对于那活的基督，在圣灵的大能里作他们的生命，他们所知道的不过一点点。

我们需要很简单的决定，若没有赐人生命的圣灵，决不接触圣经。我们永远不要将圣经接受到我们的手里、口中和心思里，而没有确实感觉圣灵的需要和应许。第一，在安静的敬拜里，仰望神在你里面赐给并更新祂圣灵的工作。然后用安静的信心，将你自己降服于那住在你里面的能力，并等候祂不光开启你的心思，更开启你里面的生命，以接受主的话。要让圣灵作你的生命。当圣灵和生命从里面出来，要接受那从外面来之主的话作食物的时候，基督的话实在是灵，是生命。

当我们进一步跟随我们可称颂的主论到圣灵的教训时，我们就必清楚看见，因为主的话就是灵，就是生命，所以圣灵必须在我们里面，作我们生命的灵。

我们最深处本身的生命，必须是神的灵。必须在深过心思、感觉和意念，并它们的根源，以及它们活动律的地方，有神的灵。当我们追求深过这些，看见没有任何东西能达到那在活神之话里生命的灵，而等候在我们里面的圣灵，在那隐藏的生命看不见的深处，用祂那叫人得着生命的大能，接受并启示主的话，且把它们作到我们生命最里面的时候，我们就能真知道，“赐人生命的乃是灵，”是什么意思了。我们要看见，这是何等的正确并相称，就是那住在我们里面的灵和生命，在我们里面碰着主那是生命和灵

This is one of the awfully solemn lessons which the history of the Jews in the time of Christ teaches us. They were exceeding zealous, as they thought, for God's word and honour, and yet it turned out that all their zeal was for their human interpretation of God's word. Jesus said to them: 'Ye search the Scriptures, because ye think that in them ye have eternal life; and these are they which testify of me: and ye will not come to me that ye may have life.' They did indeed trust to the Scriptures to lead them to eternal life; and yet they never saw that they testified of Christ, and so they would not come to Him. They studied and accepted Scripture in the light and in the power of their human understanding, and not in the light and power of God's Spirit as their life. The feebleness of the life of so many believers who read and know Scripture much has no other cause; they know not that it is the Spirit that quickeneth that the flesh, that the human understanding, however intelligent, however earnest, profiteth nothing. They think that in the Scriptures they have eternal life, but the living Christ, in the power of the Spirit, as their life, they know but little.

What is needed is very simple: the determined refusal to attempt to deal with the written word without the quickening Spirit. Let us never take Scripture into our hand, or mind, or mouth, without realizing the need and the promise of the Spirit. First, in a quiet act of worship, look to God to give and renew the workings of His Spirit within you; then, in a quiet act of faith, yield yourself to the power that dwells in you, and wait on Him, that not the mind alone, but the life in you, may be opened to receive the Word. Let the Holy Spirit be your life. To the Spirit and the Life coming out from within to meet the Word from without as its food, the words of Christ are indeed Spirit and Life.

As we further follow the teaching of our Blessed Lord as to the Spirit, it will become clear to us that, as the Lord's Words are Spirit and Life, so the Spirit must be in us as the Spirit of our Life, Our inmost personal life must be the Spirit of God.

Deeper down than mind, or feeling, or will, the very root of all these, and their animating principle, there must be the Spirit of God. As we seek to go lower down than these, as we see that nothing can reach the Spirit of Life which there is in the words of the Living God, and wait on the Holy Spirit within us, in the unseen depths of the hidden life, to receive and reveal the words in His quickening power, and work them into the very life of our life, we shall know in truth what it means: 'It is the Spirit that quickeneth.' We shall see how divinely right and becoming it is that the words which are Spirit and Life should be met in us by the Spirit and the Life dwelling within, how then alone they will unfold their meaning and impart

的话；并且主的话只能向着那已经在我们里面的灵和生命，显示其意义，赐与其实质，并给以其神圣的力量和丰富。

祷告

哦！我的神啊！我再感谢你，为着内住的圣灵那奇妙的恩赐。我谦卑的重新求你，使我能真知道祂是在我里面，并知道祂正在进行的工作是何等荣耀。

我求你特别教导我，使我相信祂是生命，也是那在我里面叫神圣生命生长的能力，是我能够长进到我神所要我长进到之地步的保证和确据。当我看见这个，我就要明白祂怎样既在我里面作生命的灵，就必使我的灵渴慕主的话作生命的食物，并将主的话接受而化合在我里面，使主的话确实成为我的生命和能力。

我的神啊！赦免我，我是多么用人思想的能力和属肉体的心思，寻求明白你那是灵和生命的话。我是这样迟慢的来学习知道，肉体是无益的。现在我真愿意来学习知道这个。

哦，我的父啊！求你给我智慧的灵，赐我圣灵大能的工作，使我知道你每一句话是何等深的属灵，并知道属灵的事，如何只能用属灵的方法来认识。教导我，在我一切与你的话接触的事上，拒绝肉体 and 属肉体的心思，而深深的以谦卑和信心，等候圣灵在我里面作工，使你的话变成生命。唯愿我对你的话一切的默想，并一切以信心和顺服的遵守，都是在圣灵和实际里，在生命和能力里。阿们。

附言

（一）要明白一本书，读者必须懂得著者的方言。他必须在许多方面，多少有著者所用以写作的同样的灵。要明白圣经，我们需要那感动古圣写圣经的同样的圣灵，住在我们里面。

（二）那永远的话和永远的灵，是分不开的。甚至那创造的话和那创造的灵也是这样。（创一2～3，诗三36，此节原文：“命”是“话”，“气”与“灵”同字——译者注。）话与灵在救赎里，也不例外。（约一1～3，14，33。约翰一章的“道”原文是“话”——译者注。）所以圣经里也说，“我所说的话，就是灵。”使徒们所

their substance, and give their divine strength and fullness to the Spirit and the Life already within us.

O my God! again I thank Thee for the wonderful gift of the indwelling Spirit. And I humbly beseech Thee anew that I may indeed know that He is in me, and how glorious the divine work He is carrying on.

Teach me specially, I pray Thee, to believe that He is the life and the strength of the growth of the Divine life within me, the pledge and assurance that I can grow up into all my God would have me. As I see this, I shall understand how He, as the Spirit of the Life within me, will make my spirit hunger for the Word as the food of the life, will receive and assimilate it, will indeed make it Life and Power.

Forgive me, my God, that I have so much sought to apprehend Thy words, which are Spirit and Life, in the power of human thought and the fleshly mind. I have been so slow to learn that the flesh profiteth nothing. I do desire to learn it now.

O my Father! give me the Spirit of wisdom, grant me the mighty workings of the Spirit, that I may know how deeply spiritual each word of Thine is, and how spiritual things can only be spiritually discerned.—Teach me in all my intercourse with Thy word to deny the flesh and the fleshly mind, to wait in deep humility and faith for the inward working of the Spirit to quicken the word. May thus all my meditation of Thy Word, all my keeping of it in faith and obedience, be in Spirit and in Truth, in Life and Power. Amen.

传的话，也是这样。（帖前一5。）并且在我们所读，所默想的圣灵里，也必须是这样；那从外面来的，神所感动的话，必须由那从里面来的，神所感动的灵来接触。

（三）主的话是种子。这种子有一个隐藏的生命，需要在活的土壤中生长。主的话有一个神圣的生命；你接受主的话，必须不只在天然的心思或意志里，更在神的灵所居住的新灵里。

（四）我越过越看见：主话的能力及其实际，是根据于和主耶稣有活的交通。为什么在基督徒的生命中，是这样常常有失败代替得胜呢？乃是因为人是在圣灵的能力之外，持守真理。愿神帮助我相信这两件事：主的话是满了神圣的灵和能力，并能厉害的作工；我的心有同样神圣的灵在里面，借着祂，主活的话，在活的能力里，给我接受。我的生命必须是在圣灵的能力里。

注：把以弗所五章十八至十九节，和歌罗西三章十六节，仔细比较一下，就要看出，这两处用相同的话，同样的论到基督徒生命中那喜乐的交通；一处说是来自被圣灵的充满，另一处说是来自被主的话充满。但愿我们怎样寻求主的灵，也同样寻求主的话；怎样寻求主的话，也同样寻求主的灵。

那得着荣耀之耶稣的灵

读经：

约翰福音七章三十八至三十九节：“信我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着信祂之人，所要受的圣灵说的；那时圣灵还没有，因为耶稣还没有得着荣耀。”（原文。）

* * * *

我们的主在这里应许，那些来到祂这里喝，就是信祂的人，不只要永远不渴，并且他们自己要成为泉源，从他们里面流出生命和祝福之活水的江河来。约翰记载主这话，就解释说，这是一个预期的应许，必须等到圣灵被浇灌下来，才能得着成全。他也说出这迟延的双重原因，就是“圣灵还没有，因为耶稣还没有得着荣耀”。“圣灵还没有”这说法，使人觉得奇特，所以译经者就加上“赐下来”几个字。但我们若照其本文接受，这说法就要引导我们正确的领会耶稣没有得着荣耀，圣灵就没有来，那真实的意义。

我们已经看见，神对于祂自己，曾有一个双重的启示，先在旧约里启示祂是神，后在新约里启示祂是父。我们知道那位太初就与父同在的子，怎样当祂成为肉身，就进入了一个新的生存时期。等祂回到天上，祂仍是神同样的独生子，然而不是全然同样的。因为祂现在也是人子，是从死里首生的，穿着那得着荣耀的人性，就是祂为自己所成全并分别为圣的。同样，神的灵，当祂在五旬节被浇灌下来，也实在是一个新的东西。在全本旧约里，祂总被称作“神的灵”，或“耶和华的灵”；还没有用“圣灵”这名称，作祂自己本身的名称。（注。）乃是在祂与那为基督预备道路，并为基督预备身体的工作，有关系的时候，才开始用“圣灵”作祂本身的名称。（路一15，35。）当祂在五旬节被浇灌下来，祂是来作那得着荣耀之耶稣的灵，作那成为肉身，被钉十字架，且被高举之基督的灵，不是将神原样的生命，乃是将那在基督耶稣的身位里，和人的性情交织在一起的生命，带来

THE GLORIFIED JESUS

Scripture Reading:

"The Spirit of the glorified Jesus He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him were to receive for the Spirit was not yet; because Jesus was not yet glorified."—John 7: 37, 38

* * * *

Our Lord promises here, that those who come unto Him and drink, who believe in Him, will not only never thirst, but will themselves become fountains, whence streams of living water, of life and blessing, will flow forth. In recording the words, John explains that the promise was a prospective one, that would have to wait for its fulfilment till the Spirit should have been poured out. He also gave the double reason for this delay: The Holy Spirit was not yet; because Jesus was not yet glorified. The expression: the Spirit was not yet, has appeared strange, and so the word given has been inserted. But the expression, if accepted as it stands, may guide us into the true understanding of the real significance of the Spirit's not coming until Jesus was glorified.

We have seen that God has given a twofold revelation of Himself, first as, God in the Old Testament, then as Father in the New. We know how the Son, who had from eternity been with the Father, entered upon a new stage of existence when He became flesh. When He returned to Heaven, He was still the same only-begotten Son of God, and yet not altogether the same. For He was now also, as Son of Man, the first-begotten from the dead, clothed with that glorified humanity which He had perfected and sanctified for Himself. And just so the Spirit of God as poured out on Pentecost was indeed something new. Through the Old Testament He was always called the Spirit of God or the Spirit of the Lord; the name of Holy Spirit He did not yet bear as His own proper name.' It is only in connection with the work He has to do in preparing the way for Christ, and a body for Him, that the proper name comes into use (Luke 1: 15, 35). When poured out at Pentecost, He came as the Spirit of the glorified Jesus, the Spirit of the Incarnate, crucified, and exalted Christ, the bearer and communicator to us, not of the life of God as such, but of that life as it had been interwoven into

并交通给我们。乃是特别在这个职分上，祂用“圣灵”这名称，因为神来我们里面作内住者，乃是圣的。就是这位住在那在肉身里的耶稣里面，也能住在我们这在肉身里的人里面的圣灵，主当日说到祂的时候，那是清清楚楚，确确实实，祂还“没有”。那得着荣耀的耶稣—那成为神子的人子—的灵，在耶稣没有得着荣耀的时候，是不能有的。

这个意思也给我们进一步的看见，为何不是神原来的灵，乃是耶稣的灵，才能被差来住在我们里面的原因。罪不只破坏了我们和神律法的关系，更破坏了我们和神自己的关系。我们人虽然蒙了神的恩宠，可接触神的生命，但我们失去了那个机会。基督来了，不只要救人脱离律法和律法的咒诅，更要把人的性情再带来与神的生命相交，使我们人有分于神的性情。祂能作这事，不是借着祂在人身上施行神的大能，只是凭着祂使人性有一个自由、合理并最真实的发展。祂既成为肉身，就在祂自己的身位里，将肉身分别为圣，而使之成为一个自愿的接受器，给神的灵来住入。祂既然作了这事，就—照着生命的低级形状，只要经过朽枯和死，就能升为高级形状的定律—借着死，一面担当罪的咒诅，一面舍了祂自己作一粒麦种，好在我们里面结出子粒来。祂的灵从祂那因着复活和升天，得着荣耀的性情，出来作祂—得着荣耀，与神的生命联合为一的—属人生命的灵，使我们分于祂亲身所作成并得到的，有分于祂自己和祂那得着荣耀的生命。因为祂救赎的功效，人现在就有权柄和名义，得着神圣之灵的丰满，和祂的内住，是以前从来所没有的。并且因着祂在祂自己里面，替我们成全了一个新的、圣洁的、人的性情，祂现在就能将从前所没有的，一个同时属人又属神的生命，交通给人。从今以后，圣灵怎样是神自己的生命，照样也能成为人自己的生命。甚至圣灵怎样在祂自己里面，是神本身生命的原则，照样也能在祂儿女里面，作祂们本身生命的原则：神儿子的灵，现在能作在我们心里呼叫阿爸的灵。对于这位灵，那“圣灵还没有，因为耶稣还没有得着荣耀”的话，是最实在不过的。

但是现在，赞美神！耶稣已经得着荣耀；现在有那得着荣耀之耶稣的灵；那“信我的人，…从他腹中要流出活水的江河来”的应许，现在能得着成全了。当耶稣得着荣耀的时候，所发生的那件大事，现在是一个永远的事实。当基督带着我们人的性情，在我们的肉身里，进入至圣所的时候，就有彼得所说，“祂既被神的右手高

human nature in the person of Christ Jesus. It is in this capacity specially that He bears the name of Holy Spirit, it is as the Indwelling One that God is Holy. And of this Spirit, as He dwelt in Jesus in the flesh, and can dwell in us in the flesh too, it is distinctly and literally true; the Holy Spirit was not yet. The Spirit of the glorified Jesus, the Son of man become the Son of God He could not be, until Jesus was glorified.

This thought opens up to us further the reason why it is not the Spirit of God as such, but the Spirit of Jesus, that could be sent to dwell in us. Sin had not only disturbed our relation to God's law, but to God Himself; with the Divine favour we had lost the Divine life. Christ came not only to deliver man from the law and its curse, but to bring human nature itself again into the fellowship of the Divine life, to make us partakers of the Divine nature. He could do this, not by an exercise of Divine Power on man, but only in the path of a free, moral, and most real human development. In His own person, having become flesh, He had to sanctify the flesh, and make it a meet and willing receptacle for the indwelling of the Spirit of God. Having done this, He had, in accordance with the law that the lower form of life rise to a higher, only through decay and death, in death both to bear the curse of sin and to give Himself as the seedcorn to bring forth fruit in us. From His nature, as it was glorified in the resurrection and ascension, His Spirit came forth as the Spirit of His human life, glorified into the union with the Divine, to make us partakers of all that He had personally wrought out and acquired, of Himself and His glorified life. In virtue of His atonement, man now had a right and title to the fullness of the Divine Spirit, and to His indwelling, as never before. And in virtue of His having perfected in Himself a new holy human nature on our behalf, He could now communicate what previously had no existence—a life at once human and Divine. From henceforth the Spirit, just as He was the personal Divine life, could also become the personal life of men. Even as the Spirit is the personal life principle in God Himself, so He can be it in the child of God: the Spirit of God's Son can now be the Spirit that cries in our heart, Abba, Father. Of this Spirit it is most fully true, 'The Spirit was not yet, because Jesus was not yet glorified.'

But now, Blessed be God! Jesus has been glorified; there is now the Spirit of the glorified Jesus; the promise can now be fulfilled: He that believeth on me, out of him shall flow rivers of living waters. The great transaction which took place when Jesus was glorified is now an eternal reality. When Christ had entered with our human nature, in our flesh, into the Holiest of all, there took place that of which Peter speaks, 'Being by the right hand of God exalted, He received of the Father the promise

举，又从父受了所应许的圣灵”的事发生了。祂在我们的地位上，且代替我们，以人和人元首的身分，得以进入神性的丰满荣耀里，祂的人性就成了神圣之灵的接受器皿和分赐者。圣灵也就能降下来，作神而人者的灵——确是神的灵，而又真是人的灵。祂能降下来，在每一个信耶稣的人里面，作那得着荣耀之耶稣的灵，就是耶稣本身之生命并祂同在的灵，同时又是信徒本身之生命的灵。因着神与人那完全的联合，在耶稣身上得以实现，且当祂在宝座上坐下的时候，得以完成，祂怎样就进入一个新的生存时期——那荣耀是人从前所不知道的，照样现在关于圣灵的生命和工作，也有一个新的时代开始了。祂现在能来见证神性与人性那完全的联合，并借着作我们的生命，使我们有分于那个联合。现在有了那得着荣耀之耶稣的灵：耶稣已将祂浇灌下来；我们已接受祂象祝福的江河流入我们里面，从我们流过，并从我们流出。

耶稣得着荣耀，与祂的灵流出，是紧联的；在生命之生机的联合里，此二者是联合得不能分开的。如果我们不只要得着神的灵，更要得着基督的灵，就是从前“还没有”，现在已经有了，那得着荣耀之耶稣的灵，我们就必须用信心特别和那得着荣耀的耶稣有接触。我们不应该仅仅因着相信倚靠十字架及其赦免，就满意而停在那里；我们必须追求认识那新生命，就是那在人的性情里，神大能和荣耀的生命；那得着荣耀之耶稣的灵，就是来为这生命作见证，并将这生命带来。这是历世历代所隐藏的奥秘，但现在借着圣灵给我们知道了，就是“基督在我们里面”，就是祂怎样能实际的在我们这肉身的人里面，活出祂那神圣的生命。我们该知道而领会，什么叫作耶稣得着荣耀，什么叫作人的性情有分于神的生命和荣耀，什么叫作何时耶稣还没有得着荣耀，何时圣灵就还没有，这知道是与我们有最切身的关系的。这不光是因为有一天我们要看见祂在祂的荣耀里，且要和祂一同在那荣耀里。不，更是因为就在现在，我们就是天天活在那荣耀里。圣灵现在就能照着我们所愿的，使我们得着祂，和那得着荣耀之主的生命。

“耶稣这话是指着信祂之人，所要受的圣灵说的；那时圣灵还没有，因为耶稣还没有得着荣耀。”赞美神！耶稣已经得着荣耀：现在有了那得着荣耀之耶稣的灵；我们已经接受祂。在旧约里，只把神的合一启示出来；当说到神的灵的时候，总是把祂当作神的灵，是神所借以作工的能力；在地上还没有人知

of the Holy Ghost in our place, and on our behalf, as man and the Head of man, He was admitted into the full glory of the Divine, and His human nature constituted the receptacle and the dispenser of the Divine Spirit. And the Holy Spirit could come down as the Spirit of the God-man —most really the Spirit of God, and yet as truly the spirit of man. He could come down as the Spirit of the glorified Jesus to be in each one who believes in Jesus, the Spirit of His personal life and His personal presence, and at the same time the spirit of the personal life of the believer. Just as in Jesus the perfect union of God and man had been effected and finally completed when He sat down upon the throne, and He so entered on a new, stage of existence, a glory hitherto unknown, so too, now, a new era has commenced in the life and the work of the Spirit. He can now come down to witness of the perfect union of the Divine and the human, and in becoming our life, to make us partakers of it. There is now the Spirit of the glorified Jesus: He hath poured Him forth; we have received Him to stream into us, to stream through us, and to stream forth from us in rivers of blessing.

The glorifying of Jesus and the streaming forth of His Spirit are intimately connected; in vital organic union the two are inseparably linked.. If we would have, not only the Spirit of God, but this Spirit of Christ, which 'was not yet,' but now is, the Spirit of the glorified Jesus, it is specially with the glorified Jesus we must believably deal. We must not simply rest content with the faith that trusts in the cross and its pardon; we must seek to know the New Life, the Life of Glory and Power Divine in human nature, of which the Spirit of the glorified Jesus is meant to be the Witness and the Bearer. This is the mystery which was hid from ages and generations, but is now made known by the Holy Spirit, Christ in us; how He really can live His Divine life in us who are in the flesh. We have the most intense personal interest in knowing and understanding what it means that Jesus is glorified, that human nature shares the life and glory of God, that the Spirit was not yet, as long as Jesus was not glorified. And that not only because we are one day to see Him in His glory, and to be with Him in it. No, but even now, day by day, we are to live in it. The Holy Spirit is able to be to us just as much as we are willing to have of Him, and of the life of the glorified Lord.

'This spake Jesus of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet; because Jesus was not yet glorified.' God be praised! Jesus has been glorified: there is now the Spirit of the glorified Jesus; we have received Him. In the Old Testament only the unity of God was revealed; when the Spirit was mentioned, it was always as His Spirit, the power by which God was working: in

道祂是一位成位的灵。在新约里，才把神的三而一启示出来；在五旬节，圣灵降下，作一位成位的灵，来住在我们里面。这是耶稣工作的结果，使我们现在得着圣灵在地上那成位的一本身的一同在。神的第二身位—子—怎样来，在基督耶稣里启示父，而有父在祂里面居住并说话，神的第三身位—圣灵—也怎样来启示子，而有子在祂里面居住并作工在我们里面。这就是父所用以荣耀人子的荣耀，（因为子已经荣耀了祂，）使圣灵在祂的名里，并借着祂，降下作一位成位的灵，来住在信徒里面，使那得着荣耀的耶稣，在他们里面成了一个现在的实际。这就是耶稣所说，信祂的人，永远不渴，且要从祂里面流出活水的江河来。圣灵那成位的一本身的一内住，将那得着荣耀之耶稣的同在启示与人—只有这个能解人里面的渴，并使人成为一个泉源，使别人得着生命。

“信我的人…，从他腹中要流出活水的江河来。耶稣这话是指着…圣灵说的。”在这里，我们再一次得着神一切宝藏的有福钥匙，就是“信我的人”。乃是那得着荣耀的耶稣，用圣灵给人施浸；但愿我们信祂。但愿每一个渴慕得着这里所应许那丰满之福的人，都单单相信。但愿我们信祂，信祂确已得着荣耀，信祂一切所是、所作、并所愿的，都是借着那神圣荣耀的能力。

照着祂荣耀的丰富，神现在能在我们里面作工。但愿我们相信祂已经赐下祂的圣灵来，我们已经得着圣灵在地上，且在我们里面，那成位的一本身的一同在。借着这个信，那在天上耶稣的荣耀，和那在我们心中圣灵的能力，就成了联合得不能分开的。但愿我们相信，借着我们与耶稣相交，那活水的江河，要永远更强烈、更丰满的流到我们里面，并从我们流出去。是的，但愿我们相信耶稣。但是我们要记得：思想这些事，领会这些事，确知有这些事，并因着更深的认识这些事而欢喜，这一切虽然是需要的，但它们本身并不是相信。

信乃是降服：相信是那更新之性情的能力，这能力弃绝己，并向己死，使神，使那得着荣耀的基督有地位可进来，占有，并作祂的工。相信耶稣的信，乃是谦卑安静，灵里贫穷的，俯伏着承认己是没有什么的，乃是另一位，就是那看不见的灵，现在已经进来作领导者，并作能力和生命。相信耶稣的信，乃是停止一切的活动，安静降服的，俯伏在祂面前，满心相信，当仰望祂的时候，祂就必使活水的江河涌流。

the New was not known on earth as a Person. In the New Testament the Trinity is revealed; with Pentecost—the Holy Spirit descended as a Person to dwell in us. This is the fruit of Jesus' work, that we now have the Personal Presence of the Holy Spirit on earth. Just as in Christ Jesus, the second Person, the Son, came to reveal the Father, and the Father dwelt and spoke in Him, even so the Spirit, the third Person, comes to reveal the Son, and in Him the Son dwells and works in us. This is the glory wherewith the Father glorified the Son of man, because the Son had glorified Him, that in His Name and through Him, the Holy Spirit descends as a Person to dwell in believers, and to make the glorified Jesus a Present Reality within them. This is it of which Jesus says, that whoso believeth in Him shall never thirst, but shall have rivers of waters flowing out of him. This alone it is that satisfies the soul's thirst, and makes it a fountain to quicken others; the Personal Indwelling of the Holy Spirit, revealing the Presence of the glorified Jesus.

' He that believeth on me, rivers of water shall flow out of him. This spake He of the Spirit.' Here we have once again the, blessed Key of all God's treasures: He that believeth on me .It is the glorified Jesus who baptizes with the Holy Ghost: let us believe in Him. Let each one who longs for the full blessing here promised only believe. Let us believe in Him, that He is indeed glorified, that all He is and does and wishes to do is in the power of a Divine glory.

According to the riches of His glory, God can now work in us. Let us believe that he has given His Holy Spirit, that we have the personal presence of the Spirit on earth and within us. By this faith the glory of Jesus in heaven and the Power of the Spirit in our hearts become inseparably linked. Let us believe that in the fellowship with Jesus the stream will flow ever stronger and fuller, into us and out of us. Yes; let us believe on Jesus. But let us remember: thinking on these things, understanding them, being very sure of them, rejoicing in a fuller insight into them, all this, though needful, is not itself believing.

Faith is surrender: believing is that power of the renewed nature which, forsaking self and dying to it, makes room for the Divine, for God, for the glorified Christ to come and take possession and do His work. Faith in Jesus bows in lowly stillness and poverty of spirit, to realize that self has nothing, and that Another, the unseen Spirit, has now come in to be its leader, its strength, and its life. Faith in Jesus bows in the stillness of a quiet surrender before Him, fully assured that as it waits on Him, He will cause the river to flow.

祷告

可称颂的主耶稣！我确是相信，但我仍有不信，求你帮助。（这是引用马可九章二十四节原文的话——译者注。）求你这为我们信心创始成终的主，也在我里面成全这信心的工作。我求你教导我，用那能领会看不见之事的信，照着你的话，确实的领略什么是你的荣耀，什么又是我现在在其中就有的分。“你所赐给我的荣耀，我已赐给他们。”（约十七22。）教导我知道，圣灵和祂的能力，就是你所赐给我们的荣耀；并知道你愿意我们借着祂在地上的圣洁同在，和祂在我们里面的内住，欢喜的显出你的荣耀。我可称颂的主啊，最紧要的，求你教导我，不光在心思里接受并持守这些有福的真理，乃更用我最深处的灵，仰望你用你的灵充满我。

哦，我得着荣耀的主啊！我现在就借着谦卑相信，俯伏在你的荣耀面前。但愿当我在你面前敬拜等候的时候，所有己的生命和肉体，都被贬黜而消灭。但愿荣耀的圣灵成为我的生命。但愿祂的同在打碎一切对己的依靠，而使你得着地位。但愿我整个的生命，是一个相信的生命，相信那爱我、为我舍己之神的儿子。阿们。

附言

（一）在基督身上，先有作奴仆，在外面成为卑微的时期，然后才有作王得荣耀的时期。祂对于第一个时期的忠诚，引祂到第二个时期。但愿每一个渴慕与基督一同有分于祂荣耀的信徒，都先忠诚的，在祂的舍己上跟随祂；圣灵在适宜的时候，必将在祂里面的荣耀启示出来。

（二）基督的荣耀，特别是祂忍受十字架之死的结果。乃是当我进入十字架之死的两面——就是基督替我死，和我与基督同死——的时候，我的心才开启，给圣灵来启示那得着荣耀的耶稣。

（三）不是有时对于我主的荣耀，有一些荣耀的思想和印象就能使我满足；乃是只有那神圣属天的能力，将基督在荣耀里的生命，和我的生命，联合起来，使基督在我里面，在我本身的生命里面，得着荣耀，才能满足祂的心和我的心。

Blessed Lord Jesus! I do believe, help Thou mine unbelief. Do Thou, the Author and Perfecter of our faith, perfect the work of faith in me too. Teach me, I pray Thee, with a faith that enters the unseen, to realize what Thy glory is, and what my share in it is even now, according to Thy word: The glory which Thou gavest me, I have given them.' Teach me that the Holy Ghost and His power is the glory which Thou givest us, and that Thou wouldst have us show forth Thy glory in rejoicing in His holy presence on earth and His indwelling in us. Teach me above all, my blessed Lord to take and hold these blessed truths in the mind, but with my spirit that is in my inmost parts, to wait on Thee to be filled with Thy Spirit.

O my glorified Lord I do even now bow before Thy glory in humble faith. Let all the life of self and the flesh be abased and perish, as I worship and wait before Thee. Let the Spirit of Glory become my life. Let His Presence break down all trust in self, and make room for Thee. And let my whole life be one of faith in the Son of God, who loved me, and gave Himself for me. Amen.

（四）我再说，荣耀归与神！圣灵，就是那得着荣耀者的灵，是在我里面。祂占有我最里面的生命。借着祂的恩典，我必将这生命从己与罪撤回，而等候、敬拜，确信祂必完全占有，祂必预备我的心，祂必在我里面荣耀我的主。

注：只有在诗篇五十一篇十一节，以赛亚六十三章十节、十一节，三处，照我们的译本，是用“圣灵”。但希伯来原文，那三处都是“祂的圣洁的灵”。那是说到神的灵，乃是圣洁的灵，所以那不是三而一的神第三身位本身的名称。只有在新约里，神的灵才实在用“圣灵”这个名称。

第六篇

内住的灵

读经：

约翰福音十四章十六至十七节：“我要求父，父就另外赐给你们一位保惠师，叫祂永远与你们同在，就是真理的圣灵，乃世人不能接受的；因为不见祂，也不认识祂；你们却认识祂；因祂常与你们同在，也要在你们里面。”

* * * *

“祂要在你们里面。”在这句简单的话里，我们的主宣告了圣灵内住的奇妙奥秘。这圣灵的內住，乃是祂救赎工作的结果和荣耀。为着这个，人被创造。为着这个——神在人心中的奥秘——圣灵在已过的时代，与人相争。为着这个，主耶稣降生并受死。没有这个，父神的计划和祂的工作就不能完成。因为缺少这个，那可称颂之主与门徒交接所产生的效果，就微乎其微。祂从前未曾向他们说到这个，因为祂知道他们不能领会。但现在，在这末了一晚，时间只剩下一点点的时候，祂向他们揭示这神圣的秘密，就是当祂离开他们时，那比祂在肉身里有形的同在更大的祝福，要补偿他们所失去的。另外一位要来代替祂，与他们永远同在，并住在他们里面。祂住在他们里面，要预备他们，好在他们里面也接受祂自己作他们的主，并接受父。“祂要在你们里面。”

我们的父，关于祂自己，曾赐给我们双层的启示。在祂的儿子裡，祂启示出祂圣洁的形像，将祂摆在人面前，要人接受祂到他们的心里和生命中，借以变得象祂。在祂的灵里，祂打发出祂神圣的能力，进入我们里面，从我们里面预备我们，好接受子与父。灵的时代，就是里面生命的时代。道或子的时代，是从照着神的形像创造人开始，经过所有预备的时期，继续到基督在肉身显现，其中一切都是属于更外面并从事预备的。有时也有圣灵特别强烈的工作；但圣灵的內住却未给人知道；人还未变作神在圣灵里的居所。现在第一件事，就是要达到这点。永远的生命要成为人自己的生命，隐藏在人的本身和知觉里，穿着人

CHAPTER 6

THE INDWELLING SPIRIT

Scripture Reading:

"I will pray the Father, and He shall give you another Comforter, that He may be with you forever; even the Spirit of truth; whom the world cannot receive; for it beholdeth Him not, neither knoweth Him: ye know Him, for He abideth with you, and shall be in you."—John 14:16, 17

* * * *

'He shall be in you.' In these simple words our Lord announces that wonderful mystery of the Spirit's indwelling which was to be the fruit and the crown of His redeeming work. It was for this man had been created. It was for this, God's mastery within the heart, the Spirit had striven in vain with men through the past ages. It was for this Jesus had lived and was about to die. Without this the Father's purpose and His own work would fail of their accomplishment. For want of this the intercourse of the Blessed Master with the disciples had effected so little. He had hardly ever ventured to mention it to them, because He knew they would not understand it. But now, on the last night, when it was but a little time, He discloses the Divine Secret that, when He left them, their loss would be compensated by a greater blessing than His bodily presence. Another would come in His stead, to abide with them forever, and to dwell in them. Dwelling in them, He would prepare them to receive Himself their Lord, and the Father, within them too. 'He shall be in you.'

Our Father has given us a twofold revelation of Himself. In His Son He reveals His Holy Image, and setting him before men invites them to become like Him by receiving Him into their heart and life. In His Spirit He sends forth His Divine Power, to enter into us, and from within prepare us for receiving the Son and the Father. The dispensation of the Spirit is the dispensation of the inner life. In the dispensation of the Word, or the Son, beginning as it did with the creation of man in God's image, continued as it was through all the preparatory stages down to Christ's appearing, in the flesh, all was more external and preparatory. There were at times special and mighty workings of the Spirit; but the indwelling was unknown; man had not yet become an habitation of God in the Spirit. Now first, this was to be attained. The eternal life was to become the very life of man, hiding itself within his very being

的意志和生命。神怎样借着圣灵是其所是；圣灵怎样在父与子里，是父与子个格的原则——父与子的个格在这原则里有其根源和知觉——现在这神圣生命的灵，照样也在我们里面，（这话的意思要深深的领会，）成为我们生命的原则，我们个格的根源，我们本身和知觉的生命。祂在那神圣完全的内在里，与我们成为一个，住在我们里面，正如父住在子里面，子住在父里面一样。但愿我们在圣洁的尊敬里，俯伏着敬拜并尊崇，而接受这强大的福气。

若是我们要完全明白并经历我们可称颂的主在这里所应许的，我们就必须首先记得，祂所说的乃是一个神圣的内住。神住在哪里，就在哪里隐藏祂自己。在自然界里，祂隐藏祂自己；大多数的人在自然界里都看不见祂。古时在祂圣徒的聚集中，祂多是显现在人的软弱上，而在那些显现之下隐藏祂自己，因此常是只有在祂离开之后，他们才说，主真是在这里，而我们不知道。（注。）可称颂的圣子来世，是要启示神，但祂来却“象根出于干地；祂无佳形美容”，（参赛五三2，）甚至祂自己的门徒，也多次干犯祂。人常是盼望神的国来到是能看得见的；他们不知道那乃是一个隐藏的奥秘，只有当神用祂将自己启示出来的能力，在人降服祂并为祂预备好了的心里，使人认识祂自己的时候，人才能接受这奥秘。当基督徒接受了那关于圣灵的应许，他们常是容易有这类的念头：圣灵的引导如何能在他们的思想里给他们知道；祂使人得生命的能力，如何能感动他们的感觉；祂的使人成圣如何能在他们的意志和生活里，给他们体验出来。他们需要被提醒，圣灵乃是深过心思、感觉和意志，深过魂（心思、感觉和意志的根据），来住在那从神而来之灵的深处。

所以这个内住需要我们用信心承认它，这是首先需要的，也是一直需要的。就是当我连圣灵工作最小的证明也不能看见的时候，我也安静、恭敬的相信祂住在我里面。在这样的信心里，我是安息且信靠着仰赖并等候祂作工。在这样的信心里，我必须很清楚的否认我自己的智慧和能力，并象小孩子一样的否认自己，倚靠祂来作工。祂起头的那些工作，可能是很微弱、隐藏，以致我很难承认它们是从祂来的；它们可能显为不过就是良心的声音，或是一些熟识之圣经真理的声音。在这里就是我该用信心抓住主的应许和父的恩赐，并相信圣灵是在我里面，且要引导我的时候。在这样的信心

and consciousness, and clothing itself in the forms of a human will and life. Just as it is through the Spirit that God is what He is; just as in the Father and the Son, the Spirit is the principle in which their personality has its root and consciousness, so this Spirit of the Divine life is now to be in us, in the deepest sense of the word, the principle of our life, the root of our personality too, the very life of our being and consciousness. He is to be one with us in the absoluteness of a Divine immanence, dwelling in us, even as the Father in the Son, and the Son in the Father. Let us bow in holy reverence to worship and adore, and to receive the mighty blessing.

If we would enter into the full understanding and experience of what our Blessed Lord here promises, we must above everything remember that what He speaks of is a Divine indwelling. Wherever God dwells He hides Himself. In nature He hides Himself; most men see Him not there. In meeting His saints of old He mostly hid Himself under some manifestation in human weakness, so that it was often only after He was gone that they said, Surely the Lord is in this place, and I knew it not. 'The Blessed Son came to reveal God, and yet He came as a root out of a dry ground, without form or comeliness; even His own disciples were at times offended at Him. Men always expect the kingdom of God to come with observation; they know not that it is a hidden mystery, to be received only as, in His own self-revealing power, God makes Himself known in hearts surrendered and prepared for Him. Christians are always ready, when the promise of the Spirit occupies them, to form some conception as to how His leading can be known in their thoughts; how His quickening will affect their feelings; how His sanctifying can be recognised in their will and conduct. They need to be reminded that deeper than mind and feeling and will, deeper than the soul, where these have their seat, in the depths of the spirit that came from God, there comes the Holy Spirit to dwell.

This indwelling is therefore first of all, and all through, to be recognised by faith. Even when I cannot see the least evidence of His working, I am quietly and reverently to believe that He dwells in me. In that faith I am restfully and trustfully to count upon His working, and to wait for it. In that faith I must very distinctly deny my own wisdom and strength, and in childlike self-abnegation depend upon Him to work. His first workings may be so feeble and hidden that I can hardly recognise them as coming from Him; they may appear to be nothing more than the voice of conscience, or the familiar sound of some Bible truth. Here is the time for faith to hold fast the Master's promise and the Father's gift, and to trust that the Spirit is within and will guide. In that faith let me continually yield up my whole being to His rule and

里，但愿我继续的将我全人降服与祂的管治和主权；但愿我忠于倾听祂的声音；在这样的信心和这样的忠诚里，我的魂就得以预备好，能更敏锐的明白祂的声音。祂的能力要从那隐藏的深处运行出来，来占有心思和意志，并且那在心里隐密的内住，要长得成形，满有祂的丰富。

信心是我们属灵天性的本能，借着它我们能认识神圣的事，不管这神圣的事是把它自己遮藏在任何低下和不象的现象里。在荣耀里的父神，显在那取了卑微形状的子里面，若那是真实的，就那看不见的神圣生命能力的灵，来穿上我们的软弱，并将祂自己隐藏在其中，这岂不更必是真实的么？哦！让我们多多培养并练习我们对于父的信心——祂借着子所给我们的一个恩赐，就是在我们里面的圣灵。我们对于子的信心也该多多培养并练习——祂整个的身位、工作和荣耀，都集中在圣灵内住的这个恩赐里。并且照样，让我们的信心，在这看不见，有时也觉不出，强烈之大能的神圣同在里，长得刚强——这强烈之大能乃是一位活的成位者，祂已经降到我们的软弱里，并将祂自己隐藏在我们的微小里，使我们适合于父与子来居住。但愿我们尊崇着敬拜我们已经得着荣耀的主，以永远抓牢祂那奇妙的答应，就是：圣灵住在你们里面；这答应是我们每求，祂就赐给我们的，作我们蒙悦纳的印记，作我们更深的认识神，更亲密的与祂交通，并更丰富的蒙祂祝福的应许。

对于圣灵的內住，一个正确的认识，是非常紧要的，这从我们的主临别的讲话里所占的地位，明显的看得出。在这一章（约十四）和其后的二章里，祂说到圣灵，更多是直接说祂是教师，是见证人，是代表并荣耀主自己的，是使世人信服的。同时，连于这个，祂也说到祂和父的內住，葡萄树和枝子的联合，在祷告中的平安、喜乐和能力，就是祂的门徒到“那日”——圣灵降临的时候——所要有的。但是祂把“圣灵要在你们里面”的这应许，摆在这一切之前，作它们的一个条件，和唯一的根源。我们都知道，圣灵所能为我们作的，或是我们所承认我们完全倚靠祂的，并不能使我们得到多少益处，除非我们清楚认识主所摆在首要地位的，而把它看为首要，就是圣灵只有作內住的圣灵，才能作我们的教师，或我们的力量。当教会——信徒，接受主这“祂要在你们里面”的应许，并活在这信心的管治之下时，我们和那可称颂之灵的真实关系，就要恢复。祂要负责管理并启示；祂要强烈的充满并祝福那奉献给祂，作祂居所的人。

mastery; let me be faithful to what appears the nearest to His voice; in such faith and such faithfulness my soul will be prepared for knowing His voice better. Out of the hidden depths His power will move to take possession of mind and will, and the indwelling in the hidden recesses of the heart will grow into a being filled with His fullness.

Faith is the one faculty of our spiritual nature by which we can recognise the Divine, in whatever low and unlikely appearances it clothes itself. And if this be true of the Father in His glory as God, and the Son as the manifestation of the Father, how much more must it be true of the Spirit, the unseen Divine life-power come to clothe itself, and hide itself away, within our weakness? Oh! let us cultivate and exercise much our faith in the Father, whose one gift through the Son is this, the Spirit in our hearts. And in the Son too, whose whole Person and Work and Glory centre in the gift of the Indwelling Spirit. And so let our faith grow strong in the unseen, sometimes unfelt Divine Presence of this Mighty Power, this living Person, who has descended into our weakness, and hidden Himself in our littleness, to fit us for becoming the dwelling of the Father and the Son. Let our adoring worship of our glorified Lord ever seek to catch the wondrous answer He gives to every prayer, as the seal of our acceptance, as the promise of deeper knowledge of our God, of closer fellowship and richer blessedness: The Holy Spirit dwelleth in you.

The deep importance of a right apprehension of the indwelling of the Spirit is evident from the place it occupies in our Lord's farewell discourse. In this and the two following chapters, He speaks of the Spirit more directly as Teacher, I as Witness, as representing and glorifying Himself, as convincing the world. At the same time, He connects this, and He says of His and the Father's indwelling, of the union of the Vine and the branches, of the Peace and Joy and Power in Prayer which His disciples would have, with 'that day,' the time of the Spirit's coming. But, before all this, as its one condition and only source, He places the promise, 'the Spirit shall be in you.' It avails little that we know all that the Spirit can do for us, or that we confess our entire dependence on Him, unless we clearly realize, and place first, what the Master gave the first place; that it is as the indwelling Spirit alone that He can be our Teacher or our Strength. As the Church, as the believer, accepts our Lord's, 'He shall be in you,' and lives under the control of this faith, our true relation to the Blessed Spirit will be restored. He will take charge and inspire; He will mightily fill and bless the being given up to Him as His abode.

仔细读书信，就可证实这个。保罗写给哥林多人的信，曾为那可悲可怕的罪，责备他们，但又对所有的人——包括最软弱、最不忠诚的信徒一说，“岂不知…神的灵住在你们里头么？”（林前三 16。）“岂不知你们的身子就是圣灵的殿么？”（六 19。）保罗确信，若是这个被人相信，若是这个真理得着神所要它得着的地位，它就不只要成为一个新而圣洁之生活的动机，并且也要成为那种生活的能力。对那些退后的加拉太人，他说，他们借着信受了圣灵；神曾差祂儿子的灵，进入他们的心；他们借着在他们里面的圣灵得到生命；若是他们能明白、相信这个，他们也就要在圣灵里行事为人。没有一个辩护，比这些话再有能力。

在今天，基督的教会所需要的，乃是这个教训。我深深的相信，在我们中间很少人正确的认识，信徒对于圣灵这一方面的真理，无知到了何种程度；并且这无知使他们在圣洁的行事为人和工作上软弱无力，又是到了何种程度。可以为着圣灵的工作，有许多的祷告，可以在讲道和祷告里，够正确的承认我们是完全、绝对的倚靠祂，但是，除非祂那本身、继续、神圣的内住被我们认识并经历，我们就不要希奇，若是我们仍继续有失败。圣鸽要祂的安息之所脱离一切的侵犯和搅扰。神要祂的殿完全被祂占有。主耶稣要祂的居所全数归给祂自己。祂不能在那里作祂的工作，祂不能照着祂所愿意的，来管治，并启示祂的自己和祂的爱，除非整个的居所，整个里面的人，被圣灵占有并充满。但愿我们同意这个。当内住的意义在我们身上，在它丰满的度量和要求里放明的时候，当我们接受祂作一个神圣的实际，借着那全能的能力，活出并维持这实际的时候，当我们在虚心和降服里，在信心和尊崇里，谦卑俯伏，接受这“祂要在你们里面”的应许，并活在其中的时候，父为着主耶稣的缘故，就要欢喜使这应许应验在我们的经历里面，并且我们也就要知道，一个真实门徒之生命的起头、秘诀和能力，乃是内住的圣灵。

祷告

可称颂的主耶稣！我的魂要称颂你，为着你宝贝的话：圣灵要在你们里面。现在我深深的谦卑，再一次接受它，并求你将它丰满并有福的意义教导我。

我为着我自己和神所有的儿女祈求，使我们可以看见你的爱临到我们要何等的近，你将你自己赐给我们要何等的完全并极其亲切。除非你在我们里面得着你的居所，住在我们里

A careful study of the epistles will confirm this, In writing to the Corinthians, Paul had to reprove them for sad and terrible sins, and yet he says to all, including the feeblest and most unfaithful believer, 'Know ye not that the Spirit of God dwelleth in you?' Know ye not that your body is the temple of the Holy Ghost?' He is sure that if this were believed, if to this truth were given the place God meant it to have, it would not only be the motive, but the power of a new and holy life. To the backsliding Galatians, he has no mightier plea to address than this: they had received the Spirit by the preaching of faith; God had sent forth the Spirit of His Son into their hearts; they had their life by the Spirit in them; if they could but understand and believe this, they would also walk in the Spirit.

It is this teaching the Church of Christ needs in our days. I am deeply persuaded that very few of us realize aright to what extent believers are ignorant of this aspect of the truth concerning the Holy Spirit, or to what an extent this is the cause of their feebleness in holy walk and work. There may be a great deal of praying for the Holy Spirit's working, there may be great correctness in our confession, both in preaching and prayer, of entire and absolute dependence on Him; but unless His personal, continual, Divine indwelling be acknowledged and experienced, we must not be surprised if there be continual failure. The Holy Dove wants his resting place free from all intrusion and disturbance. God wants entire possession of His temple. Jesus wants His home all to Himself. He cannot do His work there, He cannot rule and reveal Himself and His love as He would, unless the whole home, the whole inner being, be possessed and filled by the Holy Spirit. Let us consent to this. As the meaning of the indwelling dawns upon us in its full extent and claims, as we accept it as a Divine reality to be carried out and maintained by nothing less than an Almighty Power, as we bow low in emptiness and surrender, in faith and adoration, to accept the promise and live on it, 'He shall be in you,' the Father will, for Jesus' sake, delight to fulfil it in our experience, and we shall know that the beginning, and the secret, and the power of the life of a true disciple is, the Indwelling Spirit.

Blessed Lord Jesus! my soul doth bless Thee for Thy precious word: The Spirit shall be in you. In deep humility I now once again accept it, and ask Thee to teach me its full and blessed meaning.

I ask for myself and all God's children that we may see how near Thy love would come to us, how entirely and most intimately Thou wouldst give Thyself to us. Nothing can satisfy Thee but to have Thy abode within us, to dwell in us as the life

面作我们生命，没有什么能满足你。为着这个目的，你从你的荣耀里，曾差遣你的圣灵进入我们里面，在我们全人的最深处，作我们生活，动作的能力，并在我们里面将你自己启示给我们。哦！圣洁的救主！带领你的教会看见这被隐藏，并失去得如此厉害的真理，而有能力的经历它，并见证它。唯愿那欢乐的声音，在教会所有的境界里，都得听见，使每一个真实的信徒，都有你灵的内住和引导。

我的主啊！当你在你的灵里，在我里面作你工作的时候，求你教导我那脱离自己，而等候你的信心生活。但愿我的生活，每时每刻，都在圣洁和谦卑的感觉里觉得：基督的灵住在我里面。

我的神！我的主耶稣啊！我谦卑安静的俯伏在这圣洁奥秘的跟前。你自己的灵住在我里面。阿们。

附言

（一）在罪身的形状里，神的儿子降世，道成了肉身，居住在人的性情里——这是何等的奥秘！大哉！敬虔的奥秘！但是神的灵居住在我们这些人——就是罪的肉身——里面，这又是何等大的奥秘呢！那些“神愿意叫他们知道，这奥秘——基督在你们里面——有何等丰盛的荣耀”的人，有福了。

（二）有一种内住的省察，使魂向里面看见它自己的思想、感觉和目的，要查出恩典的明证，和平安的根据。这是不健全的，也不是出于信心的，使人的眼睛从基督身上转向自己。但还有另一种的转向里面，乃是信心一个最高的操练。那就是魂向它自己能看见的一切闭起眼睛，而在信心里寻求认识，在它最深处有一个新灵，在这新灵中有基督的灵住着。在这个信心里，魂无保留的将它自己交给圣灵来更新，将它每一个才能，都献给这位在里面的圣灵来分别为圣并引导。若不是这样天天在圣洁的安静里更新的觉得，在里面有一个殿和它的居住者，就不能清楚相信的求父，借着祂的灵强烈的作工，也不能相信主耶稣从里面赐给活水的江河。

（三）在你们里面！在你们里面！在你们最里面的部分！这是神的应许。感谢神！祂的圣灵确是住在我里面。

of our life. To this end Thou hast sent forth, from Thy glory, Thy Holy Spirit into our hearts, to be the power that lives and acts in our inmost being, and to give in us the revelation of Thyself. O holy Saviour! bring Thy Church to see this truth that has been so much hid and lost, to experience it, and to bear witness to it in power. May the joyful sound be heard throughout her borders, that every true believer has the indwelling and the leading of Thy Spirit.

And teach me, my Lord! the life of faith, that goes out of self, to wait on Thee, as in Thy Spirit Thou dost Thy work within me. May my life from hour to hour be in the holy, humble consciousness: Christ's Spirit dwelleth in me.

In humility and silence I bow before this holy mystery, my God! my Lord Jesus! Thine own Spirit dwells in me. Amen.

（四）进入一个殿的第一个思想，就是起敬。对于圣灵住在我里面，把我当作祂的殿，第一个并一直有的思想，也是这样——在那圣洁的同在跟前，深深的起敬并敬畏。

（五）“祂与你们同在，也要在你们里面。”抓牢这两个思想：祂与教会的同在是恒久的，祂在每一个信徒里面的同在是亲密的。

注：在神于幽暗中所居住的帐幕和圣殿里，祂是在一个幔子的后面，给人相信并敬畏，但不给人看见。

赐给顺从之人的灵

读经：

约翰福音十四章十五至十七节：“你们若爱我，就必遵守我的命令。我要求父，父就另外赐给你们一位保惠师，…就是真理的灵。”

使徒行传五章三十二节：“神赐给顺从之人的圣灵。”

* * * *

这些话所表明的真理，常使人有这样的问題：怎能有些事呢？我们需要圣灵使我们顺从；我们所以渴望圣灵的能力，就是因为我们为着仍有不顺从多多忧伤，而盼望有改变。这是怎么一回事呢？救主竟要求我们顺从，作父赐给圣灵，和我们接受圣灵的条件。

若是我们记得，我们曾多次看见，神的灵显现，正与旧新二约相符，是两层的，这困难就得以解决了。在旧约里，祂是神的灵来作工，为着以后那更高的一就是启示神作耶稣基督之父的一启示，预备道路。祂曾用这个方法，在基督的门徒里面作过工，作了使他们悔改并相信的灵。他们现在要接受的，是更高的一就是那得着荣耀之耶稣的灵，将从天上来的能力，和祂丰满救恩的经历，交通给他们。虽然现在对于所有在新约时代的信徒，圣灵在他们里面，是基督的灵，但仍然有些工作，是与旧约时代的相同。在何处对于圣灵工作的认识不够多，或是在何处祂在教会中，或在个人里的工作极其微弱，在何处就是信徒不过只经历祂在他们里面那预备的工作；虽然祂是在他们里面，但他们不在祂的能力里认识祂是那得着荣耀之主的灵。在他们里面有了祂使他们顺从；只有当他们降服着顺从祂这初步的工作——就是遵守基督的命令——的时候，他们才得以进一步，更高的经历祂——作那在荣耀里之耶稣的代表和启示者——觉得出的内住。“你们若爱我，就必遵守我的命令。我要求父，父就另外赐给你们一位保惠师。”

THE SPIRIT GIVEN TO THE OBEDIENT

Scripture Reading:

“If ye love me, ye will keep my commandments: and I will pray the Father, and He shall give you another Comforter, even the Spirit of truth.”—John 14:15, 16

“The Holy Spirit, whom God hath given to them that obey Him.”—Acts 5:32

* * * *

The truth which these words express has often suggested the question—How can this be? We need the Spirit to make us obedient; we long for the Spirit's power, just because we mourn so much the disobedience there still is, and desire to be otherwise. And how is this? The Saviour claims obedience as the condition of the Father's giving and our receiving the Spirit.

The difficulty will be removed if we remember what we have more than once seen, that there is a twofold manifestation of the Spirit of God, corresponding to the Old and New Testament. In the former, He works as the Spirit of God, preparing the way for the higher revelation of God, as the Father of Jesus Christ. In this way He had worked in Christ's disciples, as the Spirit of conversion and faith. What they were now about to receive was something higher—the Spirit of the glorified Jesus, communicating the power from on high, the experience of His full salvation. And though now, to all believers under the New Testament economy, the Spirit in them is the Spirit of Christ, there is still something that corresponds to the twofold dispensation. Where there is not much knowledge of the Spirit's work, or where His workings in a Church or an individual are but feeble, there even believers will not get beyond the experience of His preparatory workings; though He be in them, they know Him not in His power as the Spirit of the glorified Lord. They have Him in them to make them obedient; it is only as they yield obedience to this His more elementary work, the keeping of Christ's commandments, that they will be promoted to the higher experience of His conscious indwelling, as the Representative and Revealer of Jesus in His glory. 'If ye love me, keep my commandments: and I will pray the Father, and He will send you another Comforter.'

这功课是我们必须殷勤学习的。在伊甸园里，在天上的使者里，在神自己的儿子们里，借着顺从——也只有借着顺从——才能维持与这位神圣者的关系，并得以更亲密的经历祂的爱和祂的生命。神启示出来的旨意，乃是祂那隐藏的完全和性格的表明；只有接受并遵行祂这旨意，完全将自己献给祂这旨意来占有，并照着祂所喜悦的来使用，我们才适合于进入祂神圣的同在里。在神儿子的身上，岂不是这样么？乃是当祂在圣洁的谦卑和顺从里，生活了三十年之后，说了那完全奉献的话——“我们理当…尽诸般的义”（太3:15）——并为祂百姓的罪亲自受了浸，祂才受了圣灵的浸。圣灵降临，是因着祂的顺从。再者，乃是当祂因受苦难，学了顺从，并且顺从至死，且死在十字架上之后，祂才再从父受了圣灵，浇灌在祂的门徒身上。（徒二33。）圣灵充满祂的身体，就是教会，乃是祂顺从的赏赐。在元首身上所启示出来的这个圣灵降临的律，也必须实行在身体的每一个肢体上：顺从乃是圣灵的内在，不可少的条件。“你们若爱我，就必遵守我的命令，”父就赐给你们圣灵。

基督耶稣降临，乃是为着圣灵的降临预备道路。或者更好是说，祂在肉身里那外面的降临，是为着祂在灵里那里面的降临有所预备，以成全那神圣内在的应许。外面的降临是向着魂，和魂里的心思与感觉，而影响它们的。只有当基督在祂外面的降临里，被人接受，被人爱戴，并顺从的时候，祂才赐给人那里面更亲密的启示。亲身接触主耶稣，亲身接受祂作主，作主人，爱祂，顺从祂，才是祂的门徒为着受灵浸的预备。所以，现在我们要借着细心倾听良心的声音，并忠诚尽力遵守主耶稣的命令，证明我们向着祂的爱，为着圣灵的充满而预备我们的心。我们可以达不到我们的目标，我们可以因着我们所愿意的我们不能作而伤心——但若是主看见我们是全心降服于祂的旨意，并忠诚顺从我们所已经有的圣灵的引领，我们就可以确信，那充满的恩赐，必不会被扣留。

这些话岂不叫我们想起，圣灵的同在和能力，为何在教会这样微弱的被认识，那两个大的原因么？我们不懂得，爱的顺从怎样必须在圣灵充满之先，圣灵充满照样也必须跟在爱的顺服之后。有些人在顺从之先，就要圣灵的充满；有些人以为顺从就是已经有了圣灵充满的一个标记；前者的错误并不比后者少。

The lesson is one we cannot study too attentively. In Paradise, in the angels of heaven, in God's own Son, by obedience and obedience alone, could the relationship with the Divine Being be maintained, and admission secured to closer experience of His Love and His Life. God's will revealed is the expression of His hidden perfection and being; only in accepting and doing the will, in the entire giving up for the will to possess and use as He pleases, are we fitted for entering the Divine Presence. Was it not thus even with the Son of God? It was when, after a life in holy humility and obedience for thirty years, He had spoken that word of entire consecration, 'It becometh us to fulfil all righteousness,' and given Himself to a baptism for the sins of His people, that He was baptized with the Spirit. The Spirit came because of His obedience. And again, it was after He had learned obedience in suffering, and became obedient to the death of the cross, that He again received the Spirit from the Father (Acts 2: 33) to pour out on His disciples. The fullness of the Spirit for His body the Church was the reward of obedience. And this law of the Spirit's coming, as revealed in the Head, holds for every member of the body: obedience is the indispensable condition of the Spirit's indwelling. 'If ye love me, keep my commandments: and the Father will send you the Spirit.'

Christ Jesus had come to prepare the way for the Spirit's coming. Or rather, His outward coming in the flesh was the preparation for His inward coming in the Spirit to fulfil the promise of a Divine indwelling. The outward coming appealed to the soul, with its mind and feeling, and affected these. It was only as Christ in His outward coming was accepted, as He was loved and obeyed, that the Inward and more Intimate revelation would be given. Personal attachment to Jesus, the personal acceptance of Him as Lord and Master to love and obey, was the disciples' preparation for the baptism of the Spirit. And so now, it is as in a tender listening to the voice of conscience, and a faithful effort to keep the commands of Jesus, we prove our love to Him, that the heart will be prepared for the fullness of the Spirit. Our attainments may fall short of our aims, we may have to mourn that what we would we do not—if the Master sees the whole-hearted surrender to His will, and the faithful obedience to what we already have of the leadings of His Spirit, we may be sure that the full gift will not be withheld.

Do not these words suggest to us the two great reasons why the presence and the power of the Spirit in the Church is so feebly realized? We do not understand that as the obedience of love must precede the fullness of the Spirit, so the fullness of the Spirit must still follow on it. They err who want the fullness of the Spirit before they obey, no less than those who think that obedience is already a sign that the fullness of the Spirit is there.'

顺从必须在灵浸之前。施浸约翰曾说，主耶稣乃是真实的施浸者——用圣灵施浸。主耶稣曾用三年的工夫，训练祂的门徒，为此浸之候浸者。第一，祂亲自使祂们和祂接触。祂教导他们为着祂撇下一切。祂称祂自己为祂们的主和主人，并教导他们遵行祂所说的。然后在祂离别的讲话里，祂曾一再的说到顺从祂的命令，乃是以以后一切属灵祝福的条件。恐怕教会没有象基督那样的重看“顺从”。其原因乃是人对于自义的危险，对于应用恩典的方法，对于罪的能力，和犯罪的难免，以及用天然能力抵抗肉体，借以达到一个高的圣洁标准等，有了错误的认识。当人传讲白白的恩典和简单的信心时，对于顺从和圣洁的绝对必需，却未同等的着重。人是想，只有那些得着圣灵充满的人才能顺从。人没有看见顺从乃是较低的一层，圣灵充满才是较高的一层，是顺从的人所可承受的圣灵的同在；这同在将那得着荣耀的主如何作我们的内住者，完全启示出来，用大能在我们里面，经过我们，作祂强烈的工作。人没有看见，简单而完全的顺从良心每一个命令，和那要我们“行事为人对得起主，凡事蒙祂喜悦”（西一）的每一句教训，乃是使人得以进入那在圣灵里的丰满生命；在这生命里，圣灵要将住在我们里面之主的同在见证给我们。

忽略这个真理，自然的结果，也就忘记其并行的真理：顺从的人必须且可以期望圣灵的充满。圣灵那特别、觉得出、活泼的内住应许，乃是赐给顺从之人的，这是许多基督徒所不知道的一件事。他们一生的大部分，都是消耗在为着不顺从，为着缺乏圣灵的能力而有的忧伤，和为着求圣灵帮助他们顺从而有的祷告上，却从不借着已经在他们里面的圣灵能力，起来顺从；这是确实可能，并且是必需的。圣灵是特别赐给顺从之人的，使主耶稣的同在，在他们里面成为一个继续的实际，叫主可以在他们里面作更大的工作，正如父在主里面所作的一样；这个思想是人很难想到的。主耶稣的生命，是我们的榜样，其意义是人所不懂的。这是何等的清楚，就是祂那满了试炼和顺从的外面卑微的生命，乃是为着祂那满有大能和荣耀的隐藏属灵的生命预备道路！我们在那得着荣耀之耶稣的灵里，就是得以有分于这个里面的生命。但是要在我们里面亲自享用这圣灵的恩赐，我们必须行在祂为我们

Obedience must precede the baptism of the Spirit. John had preached Jesus as the true Baptist—baptizing with the Holy Spirit and with fire. Jesus took His disciples as candidates for this Baptism into a three years' course of training. First of all, attached them to Himself personally. He taught them to forsake all for Him. He called Himself their Master and Lord, and taught them to do what He said. And then in His farewell discourse He time after time spoke of obedience to His commands as the one condition of all further spiritual blessing. It is to be feared that the Church has not given this word Obedience the prominence Christ gave it. Wrong views of the danger of Self-righteousness, of the way in which free Grace is to be exalted, of the power of sin and a needs be of sinning, with the natural reluctance of the flesh to accept a high standard of holiness, have been the causes. While the freedom of grace and the simplicity of faith have been preached, the absolute necessity of obedience and holiness has not been equally insisted on. It has been thought that only those who had the fullness of the Spirit could be obedient. It was not seen that obedience was the lower platform—that the baptism of the Spirit, the full revelation of the glorified Lord as the Indwelling One in His power to work in us and through us His mighty works, was something higher, the Presence that the obedient should inherit. It was not seen that simple and full allegiance to every dictate of conscience, and every precept of the word, that a 'walk worthy of the Lord to all well-pleasing,' was to be the passport to that full life in the Spirit in which He would witness to the abiding Presence of the Lord in the heart.

As the natural consequence of the neglect of this truth, the companion truth was also forgotten: The obedient must and may look for the fullness of the Spirit. The promise of the special, conscious, active indwelling of the Spirit to the obedient is a thing to many Christians unknown. The great part of life is spent in mourning over disobedience, over the want of the Spirit's power, and praying for the Spirit to help them to obey, instead of rising in the strength of the Spirit already in them to obedience, as indeed possible and necessary. The thought of the Holy Spirit being specially sent to the obedient to give in them the Presence of Jesus as a continuous reality, that He might do in them the greater works, even as the Father had worked in Him, was hardly thought of. The meaning of the life of Jesus as our example is not understood. How distinctly there was with Him the outward lowly life of trial and obedience in preparation for the hidden spiritual one of Power and Glory! It is this inner life that we are made partakers of in the gift of the Spirit of the glorified Jesus. But in our inner personal participation of that gift we must walk in the way He dedicated for us; as in the

所指定的道路上。当我们借着十字架治死肉体，而为着神在我们里面作祂所愿意的，并且也为着我们作祂所愿意的，将我们自己献给神的旨意时，我们就要经历，除了在神的旨意里，在任何地方都寻不着祂。我们所接受而遵行神在基督里的旨意，加上我们那遵行神旨意的心，乃是圣灵的居所。在神儿子完全的顺从里，认识祂，乃是得着圣灵的条件；在爱和顺从里，接受神的儿子，乃是达到圣灵内住的道路。

这个真理，在末后这些年间，因着人讲完全降服和绝对奉献的道，就在许多人的心里显为有能力。当他们晓得主耶稣的确要求完全的顺从，晓得将一切奉献给祂和祂的旨意是绝对必需的，并且在祂恩典的能力里是实在可能的，而借着信靠祂的大能，就那样奉献了的时候，他们就得以进入一个满有平安和力量的生命，是他们已往所不知道的。许多人正在学习知道，或必须学习知道，他们仍是不完全明白这个功课。他们要看见，这个原则能应用在许多事上，是超过我们所已经想像的。当我们看见，我们生活的每一个举动，如何必须在我们已经得着的圣灵那无所不及的能力里，被带到一个地步，忠诚的向着主耶稣，并在信心里，将自己献给那个忠诚的时候，我们也要看见，那得着荣耀之主的灵，能使祂的同在显为实际，并且在一个远超过我们所求所想的途径里，从我们里面，并经过我们，作祂强烈的工作。神和基督的意思所要圣灵内住之于教会者，是多过，哦！是太多过我们所已经知道的。哦！我们还不在那要为着主耶稣牺牲任何事物的爱和顺从里，献上我们自己，使我们的可以扩大，以得着祂为我们所预备的丰满福气么？

但愿我们很诚恳的向神呼吁，求祂提醒祂的教会和祂的百姓，使他们接受这双重功课：一个活的顺从，对于圣灵内住的丰满经历是不可少的；圣灵内住的丰满经历，是一个出于爱的顺从，所可以确定要求的。但愿我们每一个，就在现在对我们的主说，我们确是爱祂，并遵守祂的命令。尽管我们有许多的软弱和失败，但愿我们仍向祂说出这个，作我们魂的一个目的；这是祂必悦纳的。当我们在信心的顺从里，将我们自己献给祂的时候，但愿我们相信圣灵的內住是已经赐给我们了。但愿我们相信圣灵内住的丰满，和在里面之基督的启示，能够成为我们的。但愿我们不满意于任何的事，除非我们爱戴、尊敬、恐惧，而蒙福着感觉我们乃是活神的殿，因为神的灵住在我们里面。

crucifixion of the flesh we yield ourselves to God's will, for Him to do in us what He wills, and for us also to do what He wills, we shall experience that God is to be found nowhere but in His will. His will in Christ, accepted and done by us, with the heart in which it is done, is the home of the Holy Spirit. The revelation of the Son in His perfect obedience was the condition of the giving of the Spirit; the acceptance of the Son in love and obedience is the path to the indwelling of the Spirit.

It is this truth which has in these latter years come home with power to the hearts of many in the use of the words full surrender and entire consecration As they understood that the Lord Jesus did indeed claim implicit obedience, that the giving up all to Him and His will was absolutely necessary, and in the power of His grace truly possible, and in the faith of His power did it, they found the entrance to a life of peace and strength formerly unknown. Many are learning, or have to learn, that they do not yet fully know the lesson. They will find that there are applications of this principle beyond what we have conceived. As we see how in the all-pervading power of the Spirit, as we already possess Him, every movement of our life must be brought into allegiance to Jesus, and give ourselves to it in faith, we shall also see that the Spirit of the glorified Lord can make Him present and work His mighty works in us and through us, in a way far beyond what we can ask or think. The indwelling of the Holy Spirit was intended by God and Christ to be to the Church more, oh! so much more, than we have yet known., Oh! shall we not yield ourselves, in a love and obedience that will sacrifice anything for Jesus, that our hearts may be enlarged for the fullness of His blessing prepared for us.

Let us cry to God very earnestly, that He may waken His Church and people to take in this double lesson: A living obedience is indispensable to the full experience of the indwelling; the full experience of the indwelling is what a loving obedience may certainly claim. Let each of us even now say to our Lord that we do love Him, and keep His commandments. In however much feebleness and failure it be, still let us speak it out to Him as the one purpose of our souls; this He will accept. Let us believe in the indwelling of the Spirit as already given to us, when in the obedience of faith we gave ourselves to Him. Let us believe that the full indwelling, with the revelation of Christ within, can be ours. And let us be content with nothing less than the loving, reverent, trembling, but blessed consciousness that we are the Temples of the Living God, because the Spirit of God dwelleth in us.

祷告

可称颂的主耶稣！我用全心接受你这些话的教训。我极诚恳的求你，将这个真理，永远更深的写在我心里，作你国度里的一个律法，使爱的顺从可以期待得着爱的悦纳，这悦纳是那对于圣灵的大能永远增进的经历所印证的。

我感谢你，因为你的话，将你的门徒如何爱你，并顺从你教训了我。虽然他们的爱和顺从仍是不完全的一因为他们岂不是都弃绝过你么？然而你却用你的爱遮盖了他们，说，“你们的灵固然愿意，肉体却软弱了；”（太二六41，原文；）并且你悦纳了他们，虽然他们是软弱的。救主啊！我用全心说，我确是爱你，并要遵守你每一个命令。

为着这个，我再更新的将我自己献给你。在我魂的深处，你可以看见，只有一个愿望，就是愿你的旨意行在我里面，如同行在天上。

对良心的每一个责备，我都要十分卑微的俯伏；对你灵的每一个动作，我都要献上绝对的顺从。我将我的意志和生命交给你的死，使我既与你一同复活，就有另外一位——就是那住在我里面，并启示你的圣灵——的生命可以作我的生命。阿们。

附言

（一）当神吩咐以色列人为祂造一个圣所，使祂可以住在他们中间的时候，祂对摩西说，“都要照我所指示你的样式。”（出二五9。）因此我们在出埃及记末了两章里，看见有十八次之多，说一切所作的，都“是照耶和華所吩咐的”。乃是一个这样照着神的样式所造，合乎祂的心意，完全表明祂旨意的居所，祂才来住在其中。在人所遵行之神的旨意里面，神找着一个居所。神降下来住在祂百姓的顺从里面。

（二）在这个居所里，神的宝座——就是祂安置祂施恩座的地方——乃是其中放着法版的约柜。在写着神的律法，并遵守这律法的新灵里，主要启示出祂直接的同在。

（三）在神降下来住之前，以色列人需要花出时间和牺牲的代价，为祂预备一个居所。祈求主耶稣启示的信

Blessed Lord Jesus! with my whole heart do I accept the teaching of these words of Thine. And most earnestly do I beseech Thee to write the truth ever deeper in my heart, as one of the laws of Thy Kingdom, that Loving Obedience may look for a Loving Acceptance, sealed by ever-increasing experience of the Power of the Spirit.

I thank Thee for what Thy word teaches of what the Love and Obedience of Thy disciples were. Though still imperfect—for did they not all forsake Thee?—yet Thou didst cover it with the cloak of Thy love: 'The spirit is willing, but the flesh weak;' and accept it, feeble though it was. Saviour! with my whole heart I say I do love Thee, and would keep each one of Thy commandments.

Afresh I surrender myself to Thee for this. In the depths of my soul Thou seest there is but one desire, that Thy will should be done in me as in Heaven.

To every reproof of conscience I would bow very low. To every moving of Thy Spirit I would yield in implicit obedience. Into Thy death I give my will and life, that, being raised with Thee, the Life of Another even of Thy Holy Spirit, who dwelleth in me, and revealeth Thee, may be my life. Amen.

徒啊，要转向里面，察看你自己的里面是否已经预备作祂的殿。良心证明你用你的全心，寻求明白并遵行你主的旨意么？

（四）只有当我们接受神的旨意作我们唯一的律法，主耶稣的命令且借着圣灵，写在我们心里的时候，神的荣耀才能充满祂的殿。

（五）若是你要知道圣灵的內住乃是一个蒙福的实际，就要保持良心十分纯洁，就要天天能夸口，良心见证你的行事为人，是“凭着神的圣洁和诚实，…靠神的恩惠”。（林后一 12。）

第八篇

认识圣灵

读经：

约翰福音十四章十七节：“真理的灵，乃世人不能接受的；因为不见祂，也不认识祂；你们却认识祂；因祂常与你们同在，也要在你们里面。”

哥林多前书三章十六节：“岂不知你们是神的殿，神的灵住在你们里头么？”

* * * *

真实属灵的知识，对于信心生活的价值，是难得言之过实的。正如一个人承继一分产业，或有珍宝藏在他的地中，当他不知道这事，或不知道怎样取得而使用的时候，他仍不是一个富翁。照样，神恩典中的恩赐，除非等到我们认识，并因着认识而实在领会且取得它们的时候，也不能将它们丰满的祝福带来。“所积蓄的一切智慧知识，都在祂里面藏着。”（西二3。）乃是当信徒以认识他的主基督耶稣为至宝的时候，他才乐意将万事当作有损的。（腓三8。）今天信徒的生命，是这样低下软弱，就是因为对于神在基督里为我们所预备的，缺乏真实的认识。保罗为以弗所的信徒所献上的祷告—求父将智慧和启示的灵赐给他们，使他们认识祂，并照明他们心中的眼睛，使他们知道祂恩召的指望，和祂基业的丰盛，并知道那在他们里面运行的能力是何等浩大（弗一17～19）—是我们无论为别人或为自己，都永远不能祷告得够多的一个祷告。但是我们何等需要认识圣灵这位教师，借着祂，我们得到一切别的知识。父不只把基督—就是真理，也就是一切生命和恩典的实际—赐给祂每一个儿女，并把圣灵—就是基督和真理的灵—赐给我们。“我们已经受了…神的灵，叫我们能知道神开恩赐给我们的事。”（林前二12，原文。）

但是现在来了这重要的问题，就是我们怎能认识这位教导我们的圣灵呢？若是要我们对于神圣之事的知识成为确实的，并且成为我们的安慰，我们就必须认识这位教师自己。

CHAPTER 8

KNOWING THE SPIRIT

Scripture Reading:

“The Spirit of Truth whom the world cannot receive, for it beholdeth Him not, neither knoweth Him: Ye know Him; for He abideth with you, and shall be in you.”—John 14: 17

“Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?”—1 Cor. 3:16

* * * *

THE value of knowledge, that is, true spiritual knowledge, in the life of faith can hardly be exaggerated. Just as a man on earth is none the richer for an inheritance that comes to him, or a treasure in his field, as long as he does not know of it, or does not know how to get possessed of it, and to use it—so the gifts of God's Grace cannot bring their full blessing until we know and, in knowing, truly apprehend and possess them. In Christ are hid all the treasures of wisdom and knowledge; it is the excellency of the knowledge of Christ Jesus, his Lord, for which the believer is willing to count all things but loss. It is owing to the want of a true knowledge of what God in Christ has prepared for us that the lives of believers are so low and feeble. The prayer Paul offered for the Ephesians—that the Father would give them the Spirit of wisdom and revelation in the knowledge of Him, the eyes of their heart being enlightened, that they might know the hope of their calling, and the riches of the inheritance, and the exceeding goodness of the power working in them—is one we never can pray enough, whether for ourselves or for others. But of what special importance it is that we should know the Teacher through whom all the other knowledge is to come! The Father has given each one of His children not only Christ, who is the truth, the reality of all life and grace, but the Holy Spirit, who is the very Spirit of Christ and the Truth. ‘We received the Spirit, which is of God, that we might know the things which are freely given us by God.’

But now comes the important question, How do we know when it is the Spirit that is teaching us? If our knowledge of Divine things is to be to us a certainty and a comfort, we must know the Teacher Himself. It is only knowing Him that will be

只有对祂的认识，才是我们充分的证据，证明我们所认为的属灵知识，不是虚假的。我们可称颂的主应付这个问题，是用圣灵所有工作的结果，保证我们必能认识祂。当一个使者来说到一位君王，或是一个见证人，为他朋友作见证的时候，他们都不说到自己。虽然如此，但无论是哪个使者，或是哪个见证人，在他们为别人作见证的时候，就吸引我们注意他们自己，并要我们承认他们的在场和可信。照样，当圣灵为基督作见证，并荣耀祂的时候，因着祂神圣的工作和同在，祂就该被我们认识并承认。只有这样，我们才能确实知道我们所得着的知识，真是出乎神的，而不是我们的理智从神的话语里采集的。认识王的印记，乃是防范假冒的唯一保障。认识圣灵，乃是对于属灵知识有把握的神圣基础。

圣灵怎样才能这样被认识呢？主耶稣说，“你们却认识祂，因祂常与你们同在，也要在你们里面。”圣灵的内在，是认识祂的条件。祂的同在要成为祂自己的证明。当我们让祂住在我们里面，当我们借着信而顺服，给祂完全得着，并让祂见证耶稣是主的时候，祂就要带来祂的证据：祂就要证明祂自己就是神的灵。“有圣灵作见证，因为圣灵就是真理。”（约壹五7。）因为作每一个信徒内在住教师之圣灵的内在，在教会里是这样少被人知道并承认，并且因为圣灵的工作因着祂的同在少被人知道并承认，就甚稀少、软弱，所以对于承认圣灵的证明，才有这许多的困难和怀疑，恐惧和踌躇。当圣灵内在的真理和经历，在神的子民中得着恢复，和圣灵能再有自由以大能在我们中间作工的时候，祂那有福的同在，就要成为祂自己充分的证明：我们就要真的认识祂。“你们却认识祂，因祂…在你们里面。”

但现在当祂的同在是这样少被人承认，并且祂的工作是这样受限制的时候，祂怎样才能被人认识呢？对于这个问题的答复，是很简单的。对每一个真诚渴慕，不只要知道祂有了圣灵，并要在圣灵的身位中认识祂，且认识祂是他个人的产业和教师的人，我们这样说，要查考圣经中论到圣灵的教训。不要满足于教会或一般人关于圣灵的教训，要到圣经里面去查考。也不要满足于你普通的读圣经，或是你所已经知道的圣经教训。若是你迫切的要认识圣灵，就要特别为这个目的去查考圣经，如同一个人渴着要深饮生命的活水一般。要搜集圣经中一切论到圣灵，和祂的内在，并祂的工作的

to us the full evidence that what we count our spiritual knowledge is no deception. Our blessed Lord meets this question, with all the solemn issues depending upon it, by assuring us that we shall know the Spirit. When a messenger comes to tell of a king, when a witness gives a testimony for his friend, neither speaks of himself. And yet, without doing so, both the messenger and the witness, in the very fact of giving their evidence, draw our attention to themselves, and claim our recognition of their presence and trustworthiness. And just so the Holy Spirit, when He testifies of Christ and glorifies Him, must be known and acknowledged in His Divine commission and presence. It is only thus that we can have the assurance that the knowledge we receive is indeed of God, and not what our human reason has gathered from the Word of God. To know the King's seal is the only safeguard against a counterfeit image. To know the Spirit is the Divine foundation of certainty.

And how now can the Spirit thus be known? Jesus says: 'Ye know Him, for He abideth with you, and shall be in you.' The abiding indwelling of the Spirit is the condition of knowing Him. His presence will be self-evidencing. As we allow Him to dwell in us, as we give Him full possession in faith and obedience, and allow Him to testify of Jesus as Lord, He will bring His credentials: He will prove Himself to be the Spirit of God. 'It is the Spirit beareth witness, because the Spirit is truth.' It is because the presence of the Spirit as the indwelling teacher of every believer is so little known and recognised in the Church, and because, as the result of this, the workings of the Spirit are few and feeble, that there is so much difficulty and doubt, so much fear and hesitation about the recognition of the witness of the Spirit. As the truth and experience of the indwelling of the Spirit is restored among God's people, and the Spirit is free again to work in power among us, His blessed presence will be its own sufficient proof: we shall indeed know Him. Ye know Him, for He shall be in you."

But meanwhile, as long as His presence is so little recognised, and His working straitened, how is He now to be known? To this question the answer is very simple. To every one who honestly desires, not only to know that he has the Spirit, but to know Him in His person, and as a personal possession and Teacher, we say: Study the teaching of the Word in regard to the Spirit. Be not content with the teaching of the Church or of men about the Spirit, but go to the Word. Be not content with your ordinary 'reading of the Word, or what you already know of its doctrines. If you are in earnest to know the Spirit, go and search the Word specially with this view, as one thirsting to drink deeply of the water of life. Gather together all the Word says of the Spirit, His indwelling and His work, and hide it

话，而把它们藏在心里。要定规，除圣经的教训之外，不接受任何东西，并且要诚心接受圣经中一切的教训。

但是查考圣经，要倚靠圣灵的教导。若是你自己用属人的智慧查考圣经，你所查考的，不过使你对于你错误的观念越发坚固。虽然你还不知道圣灵怎样在你里面做工，若你是神的一个孩子，你就有圣灵教导你。要求父借着圣灵在你里面做工，使圣经在你里面成为生命和亮光。若是你在谦卑的灵里，靠着神的引导，诚心降服于圣经，你就要看见，“他们都要蒙神的教训”（约六 45）这个应许确实的成全了。我们曾多次说过，长进是要从外面转到里面。当你接受圣经的时候，要全心弃绝所有你自己的思想，和人们的思想；要求神借着祂的灵，在你里面启示祂对于祂灵的思想；祂必要这样作。

圣经所说，使我们能借以认识在我们里面的圣灵，其主要标记是什么？这主要的有两个。第一个是更外面的，说到祂所作的工。第二个是更在里面生命之内的，是在人的本性里面的，这本性是祂在祂居住的人里面所要寻得的。

我们已经看过，主耶稣怎样说到，爱的顺服乃是圣灵来到的条件。顺服就是祂同在的标记。主耶稣把祂赐给我们作教师和引导者。全部圣经说到祂的工作，都是要我们全人降服的。“你们…若靠着圣灵治死身体的恶行必要活着。因为凡被神的灵引导的，都是神的儿子。”（罗八 13～14。）“你们的身子就是圣灵的殿…所以要在你们的身子上荣耀神。”（林前六 19～20。）“我们若靠圣灵活着，就当靠圣灵行事。”（加五 25，原文。）“我们…就变成主的形状，…如同从主的灵变成的。”（林后三 18。）这些话极清楚的说明圣灵的工作。神是先借着祂的工作被人认识，圣灵也是如此。祂启示出神的旨意，基督成全这旨意，并呼召我们在其中跟随祂。当信徒将自己降服于这一个在圣灵里的生命，诚恳的愿意将自己没有限制或例外的交给圣灵的引导，治死肉体，顺从基督的管理，并等候圣灵作这一切的时候，他就要看见并认识在他里面作工的圣灵。乃是当我们单纯以圣灵的为目的为目的，并把我们自己完全交给祂来作所要作的，我们才预备好了，能认识祂是住在我们的里面。当我们被祂引导顺服神，象基督所作的一样的时候，圣灵自己就要和我们的灵同证祂是住在我们的里面。

in your heart. Be determined to accept of nothing but what the Word teaches, but also to accept heartily of all it teaches.

But study the Word in dependence on the Spirit's teaching. If you study it with your human wisdom, your study of it may only confirm you in your mistaken views. If you are a child of God, you have the Holy Spirit to teach you, even though you do not yet know how He works in you. Ask the Father to work through Him in you, and to make the Word life and light in you. If, in the spirit of humility, and trusting in God's guidance, you submit heartily to the Word, You will find the promise surely fulfilled: you will be taught of God. We have more than once spoken of the progress from the outward to the inward: be whole-hearted in giving up all your thoughts and men's thoughts as you accept the Word; ask God to reveal in you by His Spirit His thoughts concerning His Spirit: He will assuredly do so.

And what will be the chief marks to be found in the Word by which the Spirit in us can be known? They will be chiefly two. The first will be more external, referring to the work He does. The second more in the inner life, in the dispositions which He seeks in those in whom He dwells.

We have just heard how Jesus spoke of a loving obedience as the condition of the Spirit's coming. Obedience is the abiding mark of His presence. Jesus gave Him as a Teacher and Guide. All Scripture speaks of His work as demanding the surrender of the whole life. 'If by the Spirit ye mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, these are the sons of God.' 'Your body is a temple of the Holy Ghost: glorify God therefore in your body.' 'If we live in the Spirit, let us also walk in the Spirit.' 'We are changed into the same image, even as by the Spirit of the Lord.' Words like these define very distinctly the operations of the Spirit. As God is first known in His works, so with the Spirit. He reveals God's will, Christ doing that will, —and calling us to follow Him in it. As the believer surrenders himself to a life in the Spirit, cordially consents that the leading of the Spirit, the mortifying of the flesh, the obedience to the rule of Christ, without limit or exception, shall be what he gives himself up to, and as he waits on the Spirit to work all this, he will find and know the Spirit working in him. It is as we simply make the aim of the Holy Spirit our aim, and give up ourselves entirely to what He is to come and work, that we are prepared to know Him as dwelling in us. As we are led by Him to obey God even as Christ did, it will be the Spirit Himself, bearing witness with our spirit, that He dwells in us.

当我们不仅将我们自己降服于祂作工的生命，并且要知道一个信徒和圣灵的个人信息是怎样，以及如何可以极丰满的经历祂工作的时候，我们就更要确定并亲切的认识祂。圣灵所愿望我们有的习惯，是包括在信心两个字的里面。信心是与未见之事，是与人所看为极不象的事发生关系。当神显在耶稣里面，祂是隐藏在何等卑微的形状里！祂住在拿撒勒三十年之久，他们在祂身上，除了看见一个木匠的儿子以外，什么也未看见。只有在祂受浸的时候，祂的神子身分，才完全给人知道。祂神圣的荣耀，甚至对祂的门徒，也是常常隐藏的。当神的生命进入我们有罪之人的深处时，岂不更需要以信心承认祂么？但愿我们在圣洁谦卑的信心里遇着圣灵。但愿我们不满意于仅仅知道圣灵是在我们里面。这种知道使我们得到的益处，不过一点点。但愿我们在每一个敬虔的操练上，养成一个习惯，在安静里恭敬的俯伏在神面前，将圣灵该得的承认归给祂，并弃绝肉体的意志，使祂完全准备着事奉神。但愿我们在深深的倚靠里等候圣灵。但愿我们有安静默想的时间，进入我们内心里面的圣殿，查看一切是否真是已经降服于圣灵，而后俯伏在父面前，祈求并盼望祂叫圣灵来作大能的工作。不管我们所看见或感觉的是多么少，但愿我们相信。神圣的事，常常是借着相信认识的。当我们继续相信的时候，我们就预备好了，能认识并看见。

要想认识一个果子，除了尝它，没有别的方法。要想认识光，除了在它里面并使用它，没有别的方法。要想认识一个人，除了与他交往，没有别的方法。要想认识圣灵，除了得着祂，和被祂得着，也没有别的方法。活在圣灵里面，是认识圣灵唯一的方法。在我们里面得着祂，作祂的工，使我们有分于祂的交通，并引导我们全人，乃是当主说“你们却认识祂；因祂…要在你们里面”的时候，所开的一条途径。

信徒啊！保罗因着以认识基督耶稣为至宝，就将万事看作有损的，难道我们不要这样作么？难道我们不要借着圣灵认识那已经得着荣耀的基督，而丢弃一切么？哦，让我们思想这事！父已经差遣圣灵，使我们可以充分的有分于那已经得着荣耀之基督的荣耀！难道我们不要舍弃我们自己，在我们里面得着祂，而让祂在我们里面得着一切，使我们可以完全认识祂么？只有借着祂，我们才能认识子与父。但愿我们现在就完全降服于子从父那里所赐给我们那有福之圣灵的內住和教训。

We shall also know Him, and that still more certainly and intimately, as we not only yield ourselves to that life He works, but as we study the personal relation in which a believer stands to Him, and the way in which His working may most fully be experienced. The habit of soul the Spirit desires is contained in the one word-faith. Faith has ever to do with the Invisible, with what appears to man most unlikely. When the Divine appeared in Jesus, in what a lowly form was it hidden! Thirty years, He lived in Nazareth, and they had seen nothing in Him but the son of a carpenter. It was only with His baptism that His Divine Sonship came into complete and perfect consciousness. Even to His disciples His Divine glory was often hidden. How much more when the Life of God enters the depths of our sinful being, will it be matter of faith to recognize it! Let us meet the Spirit in holy, humble faith. Let us not be content just to know that the Spirit is in us: that will profit us but little. Let us cultivate the habit, in each -religious exercise, of bowing reverently in silence before God, to give the Spirit, the recognition that is His due, and keep down the will of the flesh that is so ready with its service of God. Let us wait on the Spirit in deep dependence. Let us have a season of quiet meditation, in which we enter the inner temple of our heart, to see that all there is indeed surrendered to the Spirit, and then bow before the Father to ask and expect from Him the mighty working of the Holy Spirit. However little we see or feel, let us believe. The Divine is always first known by believing. As we continue believing, we shall be prepared to know and to see.

There is no way of knowing a fruit but by tasting it There is no way of knowing the light but by being in it and using it. There is no way of knowing a person but by intercourse with him. There is no way of knowing the Holy Spirit but by possessing Him, and being possessed of Him. To live in the Spirit is the only way to know the Spirit. To have Him in us, doing His work, giving us His fellowship, and guiding our whole life, this is the path the Master opens when He says: 'Ye know Him, for He shall be in you.'

Believer! for the excellency of the knowledge of Christ Jesus Paul counted all things but loss. Shall we not do so too? Shall we not, to know the glorified Christ through the Spirit, give up everything? Oh, let us think of it! the Father hath sent the Spirit that we might fully share in the glory of the glorified Christ! Shall we not give ourselves up to have Him in us, to let Him have all in us, that we may fully know Him, through whom alone we can know the Son and the Father? Let us even now yield ourselves to the full to the indwelling and teaching of the Blessed Spirit whom the Son hath given us from the Father.

祷告

可称颂的父啊！你在基督的名里，将你的圣灵赐给了我们。求你赐恩听我的祷告，使我因着有祂在我里面，能确实的认识祂。愿祂为主耶稣所作的见证，能神圣的清楚而有力。愿祂用祂圣洁的能力引导我，并使我成圣。愿祂在真理和生命里住在我的灵里，使我简单而确定的感觉祂作我的生命，象我感觉我天然的生命一样。光怎样是太阳充分的见证，愿祂的光也照样是主耶稣的同在本身的见证。

哦，我的父，求你引导我借着认识祂而正确知道你爱的奥秘，如何将祂在我里面赐给我。但愿使我明白：那借着祂秘密、隐藏、全能的能力，在我里面所作的工，是何等不能满足于你；就是借着那位来到地上启示你者所作的工，也是不能使你满足。你的儿子还有更好的东西为着我们，就是将圣灵——神位中可称颂的第三者——差遣来，使你本身的同在，这极亲密的联合和不能断的交通，成为我的分。这圣灵，就是你的生命和你的自己，现在来成为我自己的生命，而为着你自己完全得着我。

哦，我的神，求你确实的教导我和你所有的子民认识你的灵。不只认识祂是在我们的里面，不只认识祂的工作，更要认识祂是在祂的身位里启示并荣耀子，且在子里面启示并荣耀你这位父。阿们。

附言

（一）一个教会或一个信徒，可以正确的领会圣经中一切论到圣灵的话，可以认识一切关于祂的事，但很少认识祂自己是那位在我们里面作救主和君王之基督的神圣启示。

（二）单单圣经的话不能教导我们认识圣灵。圣经的话确实是这事之测验。但要确定的应用圣经的话作测验，我们需要确定的认识圣灵，并知道祂是在教导我们。

（三）“世人不能接受祂，因为不见祂，也不认识祂。”（约十四 17。）“我们所领受的，并不是世上的灵，乃是从神来的灵，叫我们能认识。”（林前二 12。）这世界的灵及其智慧，不可能认识神的灵。必须有一个十分

Blessed Father! who hast, in the name of Christ, sent us Thy Holy Spirit, graciously hear my prayer, and grant that I may know Him indeed by having Him within me. May His witness to Jesus be divinely clear and mighty, may His leading and sanctifying be in such holy power, may His indwelling in my spirit be in such Truth and Life, that the consciousness of Him as my Life may be as simple and sure as of my natural life, As the light is the sufficient witness to the sun, may His light be its own witness to the, presence of Jesus.

And lead me, O my Father, in knowing Him to know aright the mystery of Thy Love in giving Him within. May I understand how it was not enough to Thee to work in me by Thy secret, unknown, Almighty Power, nor even to work through Him who came to the earth to reveal Thee. Thy Son had something more, and better still, for us the Spirit, the Blessed Third in the Godhead, was sent, that Thy Personal Presence, the most intimate union and unbroken fellowship with Thee, might be my portion. The Holy Spirit, Thy very Life and Self, has come to be now the life of my very self, and so take me wholly for Thine own.

O my God, do teach me and all Thy people to know Thy Spirit. Not only to know that He is in us, not only to know somewhat of His working, but to know Him as in His very person He reveals and glorifies the Son, and in Him Thee the Father, Amen.

不属世界的灵，才能认识那从天上来的灵。

（四）弟兄，你愿认识圣灵么？请记得，若是你肯降服于祂内住的律，祂就要启示祂自己。这是很简单的。相信祂住在你里面，并继续操练这信心。用全心将你自己交给祂的引导，象交给一位作你生活唯一并完全的引导者。然后，在极度的谦卑和倚靠里，等候祂进一步的教训，和对于祂的内住并工作更丰富的经历。你可以确信这事：“你们却认识祂；因祂…要在你们里面”这话，必要成全。

（五）“我们若相信祂是三而一的神里面的一位，我们就要把祂当作一位成位者对待。把祂当作一位成位者，将自己交给祂；把祂当作一位成位者，在我们心里荣耀祂；把祂当作一位成位者，将专一并奇特之爱的光辉发射与祂，并和祂相交。但愿我们把祂当作一位成位者，怕使祂担忧，并把祂当作一位成位者，而相信祂。”——葛德文（Goodwin）

第九篇

真理的灵

（注：此篇里的“真理”与“实际”二辞，原文是同一的字，意即真实，实际。但在中文里甚难译得一致。有的句子里的“真理”就是“实际”，有的“实际”也就是“真理”——译者。）

读经：

约翰福音十五章二十六节：“但我要从父那里差保惠师来，就是从父出来真理的灵；祂来了，就要为我作见证。”（原文。）

十六章十三节：“只等真理的灵来了，祂要引导你们进入一切的真理，因为祂不是凭自己说的，乃是把祂所听见的都说出来。”（原文。）

* * * *

神照着祂的形像创造了人，叫人象祂自己，能在祂的荣耀里保持与祂交通。为着使人达到这样象神，在伊甸园里，有两条路摆在人跟前。这是那两棵树——生命树和知识树（原文）——所象征的。神的路是前一条——借着生命，人可以认识神而象神；因着常在神的旨意里，并有分于神的生命，人就得以完全。撒但推荐另外一条路，向人保证，知识能使我们象神，是人应当渴慕的一件事。当人选择知识的光，过于在顺从里的生命时，他就进入那引到死亡、可怕的道路。渴慕知道，就成了他最大的试探：他整个天性败坏了，知识之于他，就过于顺从，并过于生命。

这个知识能使人得快乐的应许，乃是一个欺骗，在它的能力之下，人类至今被诱入迷途。它在任何事上所逞显的能力，都不比在真实的敬虔和神对于祂自己的启示上，所逞显的更为可怕。甚至在神的话被接受的地方，世界和肉体的智慧也插进身来；甚至属灵的真理，当人不在灵的生命里，而在人的智慧里持守的时候，它的能力也被剥夺。真理在何处照神所愿望的，进入人里面的部分，就在何处成为灵的生

CHAPTER 9

THE SPIRIT OF TRUTH

Scripture Reading:

“But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, He shall bear witness of me.”—John 15:26

“When He, the Spirit of Truth, is come, He shall guide you into all the Truth; for He shall not speak from Himself; but whatsoever things He shall hear, these shall He speak.”—John 16:13

* * * *

God created man in His image; to become like Himself, capable of holding fellowship with Him in His glory. In Paradise two ways were set before man for attaining to this likeness to God. These were typified by the two trees—that of life, and that of knowledge. God's way was the former, —through life would come the knowledge and likeness of God; in abiding in God's will, and partaking of God's life, man would be perfected. In recommending the other, Satan assured man that knowledge was the one thing to be desired to make us like God. And when man chose the light of knowledge above the life in obedience, he entered upon the terrible path that leads to death.' The desire to know became his greatest temptation; his whole nature was corrupted, and knowledge was to him more than obedience and more than life.

Under the power of this deceit, that promises happiness in knowledge, the human race is still led astray. And nowhere does it show its power more terribly than in connection with the true religion and God's own revelation of Himself. Even where the word of God is accepted, the wisdom of the world and of the flesh ever enters in; even spiritual Truth is robbed of its power when held, not in the life of the Spirit, but in the wisdom of man. Where Truth enters into the inward parts, as God desires, there it becomes the life of the Spirit. But it may also only

命。但真理也可能只到达魂外面的部分，就是理智和理性；并且当它在那里占据，并使我们欢喜，且叫我们因幻想它要从那里施展它的影响力，而满足的时候，它的能力就无异于人的理论和智慧，永不能到达灵的真实生命。因为有属于悟性和感觉的真理，那不过是天然的，说出人的形像或样式，是神圣真理的影儿。另有一种真理，乃是实体、实际，将别人所只思想并谈论的那些事的生命，交通与那持守它为实在产业的人。属于影儿、形式并思想的真理，全是律法所能给的，并且是犹太人的宗教所赖以存立的。实体的真理，就是神圣生命的真理，乃是主耶稣所带来的，是独一的，丰丰满满的有恩典有实际。祂自己就是这“真理”。

当我们的主将圣灵应许给祂门徒的时候，祂说祂乃是真理的灵。那个祂自己所是的真理——那个祂从天上带来，当作实体的属灵实际，交通给我们的真理和恩典并生命——那个真理乃是生存在神的灵里：祂就是那个神圣真理的灵，就是那个神圣真理里面的生命。当我们接受祂的时候，祂就照着我们接受祂并交给祂的程度，使基督和神的生命，在我们里面成为神圣实际的真理；祂使这真理在我们里面成为实际。祂教导并引导我们进入真理，不是只给我们那来自在我们之外的书本，或教师的话语、思想、想像和印象。祂乃是进到我们生命隐密的根里，将神真理的种子种在那里，并住在那种子作神圣的生命。在何处这隐藏的生命在信心、盼望并降服里得着抚育和培养，在何处祂就叫那种子得着生命和力量，使祂长得强盛，枝条蔓延全人。因此，圣灵启示基督和祂为我们所有的一切，不是从外面，乃是从里面，不是在乎话语，乃是在乎能力，在乎生命和实际。祂使基督，就是过去对于我们最多不过是一种想像，一个思想，一位在我们外面和上面的救主，变成在我们里面的实际。圣灵带着实际进入我们里面，既从里面得着了我们，就照着我们所能担当的，引导我们进入一切的实际。

当我们的主应许要从父那里差真理的灵来的时候，祂确定的告诉我们，祂主要的工作将是什么。“祂要为我作见证。”祂刚刚在前面说过，“我就是…真理；”（约十四6；）真理的灵，除了只启示并分赐那在基督耶稣里所有的恩典和实际的丰满之外，并不能作其他的工作。祂从天上得着荣耀的主那里降下来，要在我们里面，并经过我们，为基

reach the outer parts of the soul, the intellect and reason, and while it occupies and pleases there, and satisfies us with the imagination that it will thence exercise its influence, its power is nothing more than that of human argument and wisdom, that never reaches to the true life of the spirit. For there is a truth of the understanding and feelings, which is Only natural, the human image or form, the shadow of Divine Truth. There is a Truth which is substance and reality, communicating to him who holds it the actual possession, the life of the things of which others only think and speak. The truth in shadow, in form, in thought, was all the law could give; and in that the religion of the Jews consisted. The truth of substance, the Truth as a Divine life, was what Jesus brought as the Only-begotten, full of grace and truth. He is Himself 'the Truth.'

In promising the Holy Spirit to His -disciples, our Lord speaks of Him as the Spirit of Truth. That Truth, which He Himself is, that Truth and Grace and Life which He brought from heaven as a substantial spiritual reality to communicate to us, that Truth has its existence in the Spirit of God: He is the Spirit, the inner life of that Divine Truth. And when we receive Him, and just as far as we receive Him, and give up to Him, He makes Christ, and the Life of God, to be Truth in us divinely real; He gives it to be in us of a truth. In His teaching and guiding into the Truth, He does not give us only words and thoughts and images and impressions, coming to us from without, from a book or a teacher outside of us. He enters the secret roots of our life, and plants the Truth of God there as a seed, and dwells in it as a Divine Life. And where, in faith, and expectation, and surrender, this Hidden Life is cherished and nourished, there He quickens and strengthens it, so that it grows stronger and spreads its branches through the whole being. And so, not from without but from within, not in word but in power, in Life and Truth, the Spirit reveals Christ and all He has for us. He makes the Christ, who has been to us so much only an image, a thought, a Saviour outside and above us, to be Truth within us. The Spirit brings with His incoming the Truth into us; and then, having possessed us from within, guides us, as we can bear it, into all the truth.

In His promise to send the Spirit of Truth from the Father, our Lord very definitely tells us what His principal work would be—'He shall bear witness of ME.' He had just before said, 'I am the Truth;' the Spirit of Truth can have no work but just to reveal and impart the fullness of Grace and Truth that there are in Christ Jesus. He came down from the glorified Lord in heaven to bear witness—within us, and so through us, of the reality and the power of the redemption which Christ has accomplished

督所成全之救赎的实际和能力作见证。有些基督徒怕多想圣灵在我们里面的同在，会引我们离开那在我们上面的救主。向里面看自己，可能产生这种结果；但我们可以确信：安静、相信并尊敬着承认在我们里面的灵，只会引我们更丰满、更真实、并更属灵的领会只有基督真是一切的一切。“祂…要为我作见证，”（十五 26，）“祂要荣耀我。”（十六 14。）乃是祂要使我们认识基督的知识成为生命和实际，成为一个经历祂工作和拯救之能力的经历。

要知道心思在怎样的情形或状态之下，我们才能完全得着引导进入一切的真理，就得留意我们的主所用来说到圣灵那显著的话语：“祂要引导你们进入一切的真理；因为祂不是凭自己说的，乃是把祂所听见的都说出来。”（13。）这个真理之灵的标记，乃是一种奇妙神圣的喜欢受教。在圣三而一的奥秘里，没有什么能比这个更美，就是在子与灵这方面有神圣的同等，也有完全的服从。子能要人尊敬祂，象尊敬父一样，但当祂说，子凭着自己不能作什么，祂怎样听见，就怎样说的时候，祂并不认为是贬了祂的尊荣。照样，真理的灵也是永不凭着自己说什么。我们可以想祂确能凭着自己说什么；但祂不，祂只是听见什么，就说什么。那位怕凭着自己说出什么，那位倾听神说，并且只在神说话的时候才说话的灵，乃是真理的灵。

这一个就是祂在那些真实接受祂的人里面，所作出的情形，所吹入的生命—那柔和喜欢受教的情形，乃是那些灵里贫穷，心里忧伤之人的标记。他们觉悟了，他们的智慧，或他们领会属灵真理的能力，象他们的义一样的无价值；他们在这件事上，象在那件事上一样需要基督，并且唯有那在他们里面的灵，才能是真理的灵。

祂指示我们，即使有神的话在我们手里，在我们口中，我们也可能完全缺少那等候、受教、顺服的灵；只有向着这样的灵，神的话属灵的意思才能启示出来。祂开启我们的眼睛，使我们看见为何那么多的圣经研读、圣经知识、和圣经讲道，对于达到实际的圣洁，所产生的果效是那么少的原因；乃是因为人研读并持守圣经，是用一个不是从上面来的，也不是从神那里祈求并等候来的智慧。这里缺乏真理之灵的标记。祂不是凭自己说，也不是凭自己想；祂听见什么，就说什么。真理的灵逐日、逐步从天上神那里接受每一件事。祂是静默的，除了等到祂听见之外，祂并不说什么。

there. There are Christians who are afraid that to think much of the Spirit's presence within us will lead us away from the Saviour above us. A looking within to ourselves may do this; we may be sure that the silent, believing, adoring recognition of the Spirit within us will only lead to a fuller, a more true and spiritual apprehension that Christ alone is indeed all in all. 'He shall bear witness of me.' 'He shall glorify me.' It is He will make our knowledge of Christ Life and Truth, and experience of the Power with which He works and saves.'

To know what the disposition or state of mind is in which we can fully receive this guiding into all Truth, note the remarkable words our Lord uses concerning the Spirit: 'He shall guide you into all the Truth, for He shall not speak from Himself; but whatsoever things He shall hear, these shall He speak.' The mark of this Spirit of Truth is a wondrous Divine Teachableness. In the mystery of the Holy Trinity there is nothing more beautiful than this, that with a Divine equality on the part of the Son and the Spirit, there is also a perfect subordination. The Son could claim that men should honour Him even as they honoured the Father, and yet counted it no derogation from that honour to say, The Son can do nothing of Himself; as I hear, so I speak. And even so the Spirit of Truth never speaks from Himself. We should think He surely could speak from Himself; but no, only what He hears, that He speaks. The Spirit that fears to speak out of its own, that listens for God to speak, and only speaks when God speaks, this is the Spirit of Truth.

And this is the disposition He works, the life He breathes, in those who truly receive Him—that gentle teachableness which marks the poor in spirit, the broken in heart, who have become conscious that as worthless as their righteousness, is their wisdom, or power of apprehending spiritual truth; that they need Christ as much for the one as the other, and that the Spirit within them alone can be the Spirit of Truth.

He shows us how, even with the word of God in our hands and on our tongues, we may be utterly wanting in that waiting, docile, submissive spirit to which alone its spiritual meaning can be revealed. He opens our eyes to the reason why so much Bible reading, and Bible knowledge, and Bible preaching has so little fruit unto true holiness; because it is studied and held with a wisdom that is not from above, that was not asked for and waited for from God. The mark of the Spirit of Truth was wanting. He speaketh not, He thinketh not from Himself; what He hears, that He speaks. The Spirit of Truth receives everything day by day, step by step, from God in heaven. He is silent, and does not speak, except and until He hears.

这些思想题示我们，基督徒生命中那大的危险，就是在神的话里寻求知道祂的真理，而没有在心里面确切的等候真理的灵。伊甸园里的试探者仍然在人中间活动。知识仍是他很大的试探。有多少的基督徒，他们都能承认，他们所有的神圣真理的知识，对于他们的帮助不过一点点：这种知识听凭他们无力对付世界和罪恶；他们很少知道真理所要带给他们的亮光和自由，力量和喜乐。这是因他们在人的智慧和能力里，为自己接受神的真理，并没有等候真理的灵来引导他们进入神的真理。为着要住在基督里，要象基督行事为人，他们所有的努力，大多是失败的，因他们的信心是在人的智慧里，多过在神的能力里。他们所有的有福经历，大多是短命的，因他们不知道真理的灵是在他们里面，使基督和祂圣洁的同在，成为一个长存的实际。

这些思想题示基督徒生命的大需要。主说，“若有人要跟从我，就当否认自己，…跟从我。”（太十六 24，原文。）许多人跟从主，却没有否认自己。当我们自己的智慧—属肉体之心思的能力—在神的事上努力的时候，没有什么比它更需要否认。

让我们学习在我们一切与神的来往上，在读祂的话或祷告上，在敬拜的每一个举动上，第一步应当有一个严肃的否认举动，以否认我们的能力来明白神的话，或向祂说我们的话，而没有圣灵特别神圣的引导。基督徒需要否认自己的智慧，比否认自己的义还要更多；这在否认自己的事上，常是最难的一部分。在一切的敬拜里，我们需要确实知道，不光主耶稣的血，还有祂的灵，是唯一足用，且绝对不可缺少的。这就是那呼召我们向神静默，并在安静里等候祂之呼召的意义；在神的同在里，制止思想和话语的急促，并在深深的谦卑和安静里，等候、侧耳、倾听神所要说的话。真理的灵，永不凭着祂自己说什么：祂听见什么，就说什么。一个卑微、倾听、受教的灵，乃是真理的灵同在的标记。

然后，当我们真等候的时候，让我们记得，就是在这时真理的灵也并不立刻或首先在思想里说话，使我们能马上领会并发表。这些思想不过是表面的。它们要成为实际的，就必须深深扎根。它们里面必须有隐藏的深处。圣灵是真理的灵，因为祂是生命的灵：这生命就是光。祂首先说话，不是对思想或感觉，乃是在里面隐藏的人里，在那在人里面的灵

These thoughts suggest to us the great danger of the Christian life-seeking to know the Truth of God in His word without the distinct waiting on the Spirit of Truth in the heart. The tempter of Paradise still moves about among men. Knowledge is still his great temptation. How many Christians there are who could confess that their knowledge of Divine Truth does but little for them: it leaves them powerless against the world and sin; they know little of the light and the liberty, the strength and the joy the Truth was meant to bring. It is because they take to themselves God's truth in the power of human wisdom and human thought, and wait not for the Spirit of Truth to lead 'them into it.' Most earnest efforts to abide in Christ, to walk like Christ, have failed because their faith stood more in the wisdom of man than in the power of God. Most blessed experiences have been short lived, because they knew not that the Spirit of Truth was within them to make Christ and His Holy Presence an abiding reality.

These thoughts suggest the great need of the Christian life. Jesus said, 'If any man will come after me, let him deny himself, and follow me.' Many a one follows Jesus without denying himself, And there is nothing that more needs denying than our own wisdom, the energy of the fleshly mind, as it exerts itself in the things of God.

Let us learn that in all our intercourse with God, in His word or prayer, in every act of worship, the first step ought to be a solemn act of abnegation, in which we deny our power to understand God's word, or to speak our words to Him, without the special Divine leading of the Holy Spirit. Christians need to deny even more than their own righteousness, their own wisdom; this is often the most difficult part of the denial of self. In all worship we need to realize the alone sufficiency and the absolute indispensableness, not only of the Blood, but as much of the Spirit of Jesus. This is the meaning of the call to be silent unto God, and in quiet to wait on Him; to hush the rush of thoughts and words in God's presence, and in deep humility and stillness to wait, and listen, and hear what God will say. The Spirit of Truth never speaks from Himself: what He hears, that He speaks. A lowly, listening, teachable spirit is the mark of the presence of the Spirit of Truth.

And then, when we do wait, let us remember that even then the Spirit of Truth does not at once or first speak in thoughts that we can at once apprehend and express. These are but on the surface. To be true they must be rooted deep. They must have hidden depth in themselves. The Holy Spirit is the Spirit of Truth because He is the Spirit of Life: the Life is the Light. Not to thought or feeling does He speak in the first place, but in the hidden man of the heart, in the spirit of a man which is

里，在人最里面的部分里。祂教训的意义，并祂使人进入真理的引导，只向着信心启示出来。所以今天让我们第一个工作，还是来相信；就是在神所从事要作的工作里，承认这位活的神。让我们相信那已在我们里面的圣灵，是那神圣使人得生命者，并使人成圣者，而将一切降服于祂。祂要证实祂自己是神圣的光照者；这生命就是光。但愿我们承认我们没有智慧，象我们承认我们没有生命，或自己的善行一样。我们对于这一个感觉越深，圣灵引导的应许，就变为越宝贵。并且我们对于我们有真理的灵在我们里面这件事，所有的深信确据，要在我们里面使我们有圣洁教师的模样，并使我们安静倾听；向着这样倾听，主的秘密要启示出来。

祷告

哦，主，真理的神！你在那些敬拜你之人里面的部分里，寻找实际。我再一次称颂你，因为你也将真理的灵赐给了我，并且祂现在住在我里面。我在卑微的敬畏里，俯伏在你面前，求你使我能正确的认识祂，并且行在你面前，活泼的觉得真理的灵——就是那是实际之基督的灵——确实在我里面是我新生命最里面的本身。但愿我每一个思想和每一句话语，每一种情形和每一个习惯，都成为那是实际之基督的灵，在我里面居住并管理的明证。

我特别求你使祂向我见证基督耶稣。但愿基督那赎罪和宝血的实际，怎样在天上圣所里以活的功效作工，也照样住在我里面，我也住在这实际里面。但愿基督的生命和荣耀，在我里面一点不差的成为实际，成为祂的同在和能力一个活的经历。哦，父啊！但愿你儿子的灵，就是真理的灵，确实成为我的生命。但愿你儿子的每一句话，在我里面成为实际。

哦，我的父啊，我再一次感谢你，因为祂住在我里面。我屈膝求你照着你荣耀的丰富，使祂在我和你一切圣徒里面强烈的作工。哦！但愿你所有的子民都知道这个他们的权利，并因着这个而喜乐：圣灵在他们里面，将那满了恩典和实际的基督，启示为他们里面的实际。阿们。

within him, in his inmost parts. It is only to faith that it is revealed what His teaching means, and what His guidance into the Truth. Let our first work therefore today again be to believe; that is, to recognise the Living God in the work He undertakes to do. Let us believe in the Holy Spirit as the Divine Quickener and Sanctifier, who is already within us, and yield up all to Him. He will prove Himself the Divine Enlightener: the Life is the Light. Let the confession that we have no life or goodness of our own be accompanied by the confession that we have no wisdom either; the deeper our sense of this, the more precious will the promise of the Spirit's guidance become. And the deep assurance of having the Spirit of Truth within us will work in us the holy teacher's likeness, and the quiet hearkening to which the secrets of the Lord shall be revealed.

O Lord God of Truth! in them that worship Thee, Thou seekest Truth in the inward parts. I do bless Thee again that Thou hast given me too the Spirit of Truth, and that He now dwells in me. I bow before Thee in lowly fear to ask that I may know Him aright, and walk before Thee in the living consciousness that the Spirit of Truth, the Spirit of Christ, who is the Truth, is indeed within me, the inmost self of my new life. May every thought and word, every disposition and habit, be the proof that the Spirit of Christ, who is the Truth, dwells and rules within me.

Especially do I ask Thee that He may witness to me of Christ Jesus. May the Truth of His atonement and blood, as it works with living efficacy in the upper sanctuary, dwell in me and I in it. May His Life and Glory no less be Truth in me, a living experience of His Presence and Power. O my Father! may the Spirit of Thy Son, the Spirit of Truth, indeed be my life. May each word of Thy Son through Him be made true in me.

I do thank Thee once again, O my Father, that He dwelleth within me. I bow my knees that Thou wouldest grant that, according to the riches of Thy glory, He may work mightily in me and all Thy saints. Oh, that all Thy people may know this their privilege and rejoice in it: the Holy Spirit within them to reveal Christ, full of Grace and Truth, as Truth in them. Amen.

附言

（一）外体的视觉怎样是健全之动物生命的一个功能，照样，属灵的亮光是只来自健全的属灵生命。只有活在生命的实际里，才能晓得生命的真理；只有活在灵里，才能认识生命的灵。在何处信心操练它自己，以接受并降服于那在隐密部分里，在新灵里灵的生命，在何处它的耳朵就要被开通，圣灵的声音也就要被听见。生命的灵，就是真理的灵，在你们里面，在你们最里面的部分里，这是神所说的。

（二）罪有两层结果：不只叫人有罪，也叫人死亡；不只叫人从上面得到律法的定罪，并且叫人在里面有了道德的败坏。救赎不只叫人得着义，也叫人得着生命；不只是客观的恢复，也是主观的恢复，叫人能蒙神的恩惠，并与神交通。前者是神儿子为我们所作的工作，后者乃是神儿子的灵在我们里面所作的。有许多人将神儿子为我们所作的工作抓得非常牢靠，但未得着祂所赐的平安和能力，因为他们没有完全降服于在我们里面灵的工作。我们怎样完全且清楚的接受神圣赎罪的救主，也必须照样确信神圣内住的灵，才能使救主的工作在我们里面成为实际。真理的灵在我们里面，这就是基督的灵。

（三）“看哪，你所喜爱的，是里面部分里的实际，并且在那隐密部分里，你必使我认识智慧。”（诗五一6，原文。）实际和智慧，不只是在悟性里，更是在里面隐密之灵的生命里。现在住在我们里面真理的灵，是这个预言的成全。

圣灵来的益处

读经：

约翰福音十六章七节：“然而我将真情告诉你们；我去是与你们有益的；我若不去，保惠师就不到你们这里来；我若去，就差祂来。”

* * * *

当我们的主要离开这世界的时候，祂应许在世的门徒，祂的离开要成为他们的益处；因为保惠师要来代替祂，并且保惠师之于他们，要远胜过祂在祂肉身有形的同在里，向他们所已经作的和所能作的。这特别是在两方面。第一，祂与他们的相交，从未能持续不断，总是有间断；现在还要被死断开，他们就不能再看见祂。圣灵却要与他们永远同住。第二，已往祂自己与他们相交，太在外面，因此就不能得到所期望的结果。圣灵却要在他们里面；祂的来临，要成为一个内住的同在，在祂这内住同在的大能里，他们要得着主耶稣在他们里面作他们的生命和他们的力量。

当我们的主生活在地上的时候，祂是照着祂门徒每一个人的特性，和他们各人所处的特殊环境，对待他们每一个人。祂和他们相交，是极其个别的；在凡事上祂都证明祂是按着名认识祂的羊。为着他们每一个人，祂都有一分顾念和智慧，正好应付他们每一个人所需要的。圣灵岂不也供应这个需要，再使门徒得着那柔细的个别关心，和那特别的单独对待，使主的引导变成如此宝贵么？这个，我们不能疑惑。基督之于他们的一切，圣灵都要在更大的能力和永无间断的祝福里使其恢复。他们与在天上的主相交，要远比他们向来与在地上的主所能相交的，更快乐、更安稳、更刚强。祂是如此智慧并忍耐，能正好供应他们每一个人的需要，并且叫他们每一个人感觉祂是最好的朋友：他们作祂这样一个主人的门徒，最美丽并最有福的一点，就是得以这样与祂这位天上的主相交，这是永远不能失掉的。圣灵的內住是要恢复基督最亲身的交通和引导，就是要恢复祂直接亲身的友谊。

THE EXPEDIENCY OF THE SPIRIT'S COMING

Scripture Reading:

"I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come; but if I go, I will send Him unto YOU."—John 16: 7

* * * *

As our Lord is leaving this world, He promises the disciples here that His departure will be their gain; the Comforter will take His place, and be to them far better than He ever had been or could be in His bodily presence. This very specially in two aspects. His intercourse with them had never been unbroken, but liable to interruption; now it would even be broken off by death, and they would see Him no more. The Spirit would abide with them forever. His own intercourse had been very much external, and, in consequence of this, had not resulted in what might have been expected. The Spirit would be in them; His coming would be as an Indwelling Presence, in the power of which they should have Jesus too in them as their Life and their Strength.

During the life of our Lord on earth, each of His disciples was dealt with by Him in accordance with his peculiar character, and the special circumstances in which he might be placed. The intercourse was an intensely personal one: in every thing He proved that He knew His sheep by name. For each there was a thoughtfulness and a wisdom that met just what was required. Would the Spirit supply this need too, and give back that tenderness of personal interest and that special individual dealing which had made the guidance of Jesus so precious? We cannot doubt it. All that Christ had been to them, the Spirit was to restore in greater power, and in a blessedness that should know no break. They were to be far happier and safer and stronger with Jesus in heaven, than they ever could have been with Him on earth. This, the chief beauty and blessedness of their discipleship of such a Master, that He was so wise and patient to give to each one just what he needed and to make each one feel that he had in Him his best friend, could never be left out. The indwelling of the Spirit was meant to restore Christ's most personal intercourse and guidance, His direct personal friendship.

这件事是许多人很难领会的；更是他们少经历的。想到基督在地上与人们同行，同活，并引导他们，我们是很清楚的；想到圣灵将祂自己隐藏在我们里面，并且不是在明晰的思想里，乃是在生命隐密的深处对我们说话，就叫我们很难了解祂的引导。

但就是那构成这新的、属灵的交通和引导更大难处的，使这个交通和引导有更大的价值和祝福。在日常生活中，我们看见同样的原则：难处引出人的能力，加强人的意志，启发人的品性，并建立人的自己。在小孩子起头读书的时候，必须帮助并鼓励他；但当他进步到更难读的功课，教员就要撒手，让他运用自己的才能。一个青年离开了父母的家，他往日所受的家教，才能受到试验并加强。这两个例子都是说出，外面的同在和帮助收回去，是有益的，能使人自己去应用并消化他所学习的。神的确要教育我们到完全成人的地步，不是受外面律法的管治，乃是受里面生命的管理。当主耶稣在地上和门徒同在的时候，祂必须从他们外面向着他们里面作工，但从未能有效的达到或得着他们最里面的部分。当祂离去了，祂就差遣圣灵来住在他们里面，使他们的生长现在能从里面向着外面。祂先借着祂的灵占有了他们最里面隐密的深处，就能因着他们自愿的同意，并降服于祂的感动与引导，使他们个人借着祂在他们里面的灵，变成祂自己的形像。因此，在那神圣之灵——这灵实在已经成为他们的灵——的大能里，他们自己能使他们的生命得以具体，品性得以成形。因此，他们能长进到一个地步，确实能自己站立，确实不必倚靠外面的帮助，而能象祂自己一样，是一个真实、自立的人，在自己里面有生命，而又只活在父里面。

当基督徒只祈求容易和称心之事的时候，他就不能明白基督不在地上，乃是有益的，对于我们实在是更好的。但等到他一撇开困难和牺牲的思想，诚心渴慕要作一个象神的人，有神长子完全的形像，并在凡事上活着讨神的喜悦，他就要又喜乐、又感恩的欢迎一个思想，就是主耶稣必须离去，使祂的灵能成为我们的灵，我们也得以在信心的生活中受操练和教导。如果跟从圣灵的引导，并在其中经历主耶稣亲身的友谊和带领，是一条比跟从在地上的主耶稣更艰难、更危险的路，我们就必须记得我们所享受的权利，所达到的高贵，所进入与神交通的

It is to many a matter of great difficulty to conceive of this or to believe it; much less do they experience it. The thought of Christ walking with men on earth, living and guiding them, is so clear; the thought of a Spirit hiding Himself within us, and speaking, not in distinct thoughts, but only in the secret depths of the life, makes His guidance so much more difficult.

And yet just what constitutes the greater difficulty of the new, the spiritual intercourse and guidance, is what gives it its greater worth and blessedness. It is the same principle we see in daily life: difficulty calls out the powers, strengthens the will, develops character, and makes the man. In a child's first lessons he has to be helped and encouraged; as he goes on to what is more difficult, the teacher leaves him to his own resources. A youth leaves his parents' roof to have the principles that have been instilled tested and strengthened. In each case it is expedient that the outward presence and help be withdrawn, and the soul be thrown upon itself to apply and assimilate the lessons it had been taught. God wants to educate us, indeed, to a perfect manhood, not ruled by an outward law, but by the inner life. As long as Jesus was with the disciples on earth, He had to work from without inward, and yet could never effectually reach or master the inmost parts. When He went away He sent the Spirit to be in them, that now their growth might be from within outward. Taking possession first by His Spirit of the inmost secret recesses of their being, He would have them, in the voluntary consent and surrender to His inspiration and guidance, personally become what He Himself is, through His Spirit in them. So they would have the framing of their life, the forming of their character, in their own hands, in the power of the Divine Spirit, who really had become their spirit. So they would grow up to that true self-standingness, that true independence of the outward, in which they should become like Himself, a true, separate person, having life in himself, and yet only living in the Father.

As long as the Christian only asks what is easy and pleasant, he will never understand that it is expedient, really better for us, that Christ should not be on earth. But as soon as the thoughts of difficulty and sacrifice are set aside, in the honest desire to become a truly God-like man, bearing the full image of the first-born Son, and in all things living well pleasing to the Father, the thought of Jesus' departure that His Spirit may now become our very own, and we be exercised and disciplined in the life of faith, will be welcomed with gladness and gratitude. If to follow the leading of the Spirit, and experience the personal friendship and guidance of Jesus in it, be a much more difficult and dangerous path than it would have been to follow Him on earth, we must remember the privilege we enjoy, the nobility we

亲密——这一切都是大得无限量的。能得着神的圣灵经过我们主的人性，来进到我们的灵里，使祂自己与我们联合，且成为我们自己的灵，正如祂是那在地上之基督耶稣的灵一样——这的确是值得任何牺牲的一个福气，因为这是神自己在我们里面内住的开始。

但是看见这事是何等的权利，并十分热切的渴慕这事，还不能把困难除去。因此，就再有这问题：主耶稣在地上与祂的门徒相交，是那样降卑俯就，温柔情深，是那样关心、特殊、仔细，是那样有爱心，亲切可觉，这在如今祂不在地上，圣灵来作我们引导者的时候，怎能给我们同样的得着？在这里第一个答复，如同基督徒一生一样，就是要凭着信心。门徒和在地上的主耶稣相交，他们一旦信了，就凭眼见行事为人。我们却是凭信心行事为人。在信心里，我们必须接受主耶稣所说，“我去是与你们有益的”这句话，并因这话而欢喜。我们必须特别花工夫来相信这话，来证实这话，来因着祂到父那里去了而欢喜。我们必须学习，因着祂呼召我们来得到这在圣灵里的生命，而感谢赞美祂。我们必须相信，在圣灵这个恩赐里，我们主的同在和交通，要极其确定并有效的给我们完全得着。也许，那给我们得着的路，确是我们还不明白的，因为我们太少相信圣灵这个恩赐，并因这恩赐而欢喜。然而信心必须相信，并赞美它所还未明白的；让我们确实并喜乐的相信：圣灵，和主耶稣自己借着祂，要教导我们如何享受祂的交通和引导。

要留心，不要误会“要教导我们”这句话。我们常把教导和思想联在一起。我们要圣灵题示我们一些观念，论到主如何与我们同在，并在我们里面。但这不是祂所作的。圣灵不是住在我们的脑子里，乃是住在我们的生命里。圣灵不是在我们所知道的里面，乃是在我们所是的里面，开始祂的工作。我们不要追求或盼望马上就清楚的明白，新鲜的洞晓这个或任何一个神圣的真理。知识、思想、感觉、动作，这些都是属乎外面敬虔的一部分，是主外面的同在也曾作在门徒身上的。现在圣灵要来，并要深于这一切，在他们本格的深处，作主那隐藏的同在。这神圣的生命，要在大能的新鲜里，成为他们的生命。并且圣灵的教导也要开始，不是在话语或思想里，乃是在大能里。在一个隐密而用神圣的能力在他们里面作工之生命的大能里，在一个因着主耶稣实在是亲近，实在是负责管理整个一生和其中一切境遇而欢喜之信心

attain, the intimacy of fellowship with God we enter into, —all these are infinitely greater. To have the Holy Spirit of God coming through the human nature of our Lord, entering, into our spirits, identifying Himself with us, and becoming our very own just as He was the Spirit of Christ Jesus on earth, surely this is a blessedness worth any sacrifice, for it is the beginning of the indwelling of God Himself.

But to see that it is such a privilege and to desire it very earnestly does not remove the difficulty. And so the question comes again: the intercourse of Jesus with His disciples on earth, so condescending in its tenderness, so particular and minute in its interest, so consciously personal in its love, how can this be ours in the same degree now that He is absent, and the Spirit is to be our guide? The first answer here, is, as through the whole Christian life, by faith. With Jesus on earth, the disciples, when once they had believed, walked by sight, We walk by faith. In faith, we must accept and rejoice in the word of Jesus: 'It is expedient for you that I go away.' We must take time distinctly to believe it, to approve of it, to rejoice that He is gone to the Father. We must learn to thank and praise Him that He has called us to this life in the Spirit. We must believe that in this gift of the Spirit the presence and intercourse of our Lord are fully secured to us most certainly and effectually. It may indeed be in a way we do not yet understand, because we have so little believed and rejoiced in the gift of the Holy Spirit. But faith must believe and praise for what it does not yet understand; let us believe assuredly and joyfully that the Holy Spirit, and Jesus Himself through Him, will teach us how the intercourse and guidance are to be enjoyed.

Will teach us. Beware of misunderstanding these words. We always connect teaching with thoughts. We want the Spirit to suggest to us certain conceptions of how Jesus will be with us and in us. And this is not what He does. The Spirit does not dwell in the mind, but in the life. Not in what we know, but in what we are does the Spirit begin His work. Do not let us seek or expect at once a clear apprehension, a new insight, into this or any Divine truth. Knowledge, thought, feeling, action, all this is a part of that external religion which the external presence of Jesus had also wrought in the disciples. The Spirit was now to come, and, deeper down than all these, He was to be the Hidden Presence of Jesus within the depths of their personality. The Divine Life was in a newness of power to become their life. And the teaching of the Spirit would begin, not in word or thought, but in Power. In the Power of a Life working in them secretly, but with Divine energy; in the Power of a Faith that rejoiced that Jesus was really near, was really taking charge of the whole life and every circumstance of it; the Spirit would inspire them with the faith of the

的大能里，圣灵要用那内住之主耶稣的信心感动他们。这个就是祂教导的开始和祝福。他们能在他们里面得着主耶稣的生命，并且能借着信心知道那生命就是主耶稣：他们的信心立刻就能成了主在圣灵里同在的原因与结果。

就是借着这样的信心——一个由圣灵所感，因祂在我们里面，并且活在我们里面，而有的信心——才能使主耶稣的同在，象祂在地上一样的真实并全足。但是，为什么信徒虽然有了圣灵，却未更有感觉并丰满的经历主耶稣这个同在呢？这个答复很简单：他们认识并尊敬那在他们里面的圣灵太少了。对于死了的，或在天上掌权的主耶稣，他们十分相信，但对于借着圣灵住在他们里面的主耶稣，就甚少相信。我们所需要的，就是相信主耶稣是那“信我的人，…从他腹中要流出活水的江河来”（约七 38）应许的成全者。我们必须相信，圣灵在我们里面是作我们主耶稣的同在。并且我们必须不只用悟性的信心相信这个，因悟性不过是求得能信服基督所说的是真的。我们要用心——就是圣灵住在其中的那个心——相信。圣灵整个的恩赐，主整个关于圣灵的教训，都是加强这句话：“神的国就在你们里面。”（路十七 21，原文。）如果我们要出自有内心的真实信心，我们就要回到里面，并极其柔和谦卑的降服于圣灵，让祂在我们里面作祂的工。

要接受这个教训和这个在生命和圣灵大能里的信心，我们就要格外的惧怕那最拦阻圣灵的东西——人的意志和智慧。我们仍是被己和肉体的生命所包围；在事奉神的事上，甚至在操练信心的努力上，这生命是常常出头并用力。每一个思想，不但是每一个坏的思想，乃是每一个好的思想，就是我们的思想借以跑在圣灵前头的，都该被掳回而禁锢起来。让我们把我们的意志和我们的智慧都掳来，放在主的脚前，并在信心和魂的圣洁安静里等候。这样，我们深处的感觉，就必越过越强的觉得，圣灵是在我们里面，并且祂神圣的生命是生活并生长在我们里面。当我们这样尊敬祂，并献给祂的时候，当我们把我们肉体的活动降服下来，且等候祂的时候，祂必不叫我们蒙羞，却必在我们里面作祂的工。祂要刚强我们里面的生命；祂要苏醒我们的信心；祂要启示主耶稣；我们就要一步一步的学习知道，我们所得着的主耶稣的同在，和祂亲身的交通并引导，象祂在地上与我们同在，一样的清楚并甜美，哦，不只！乃是更真实、更强烈。

Indwelling Jesus. This would be the beginning and the blessedness of His teaching. They would have the Life of Jesus within them, and they would by faith know that it was Jesus: their faith would be at once cause and effect of the Presence of the Lord in the Spirit.

It is by such a faith—a faith which the Spirit breathes, which comes from His being and living in us—that the Presence of Jesus is to be as real and all-sufficient as when He was on earth. But why then is it that believers who have the Spirit do not experience it more consciously and fully! The answer is very simple: they know and honour the Spirit who is in them so little. They have much faith in Jesus who died, or who reigns in heaven, but little faith in Jesus who dwells in them by His Spirit. It is this we need: faith in Jesus as the fulfiller of the promise, 'He that believeth in me, rivers of living water shall flow out of him.' We must believe that the Holy Spirit is within us as the Presence of our Lord Jesus. And we must not only believe this with the faith of the understanding as it seeks to persuade itself of the truth of what Christ says. We must believe with the heart, a heart in which the Holy Spirit dwells. The whole gift of the Spirit, the whole teaching of Jesus concerning the Spirit, is to enforce the word: 'The Kingdom of God is within you.' If we would have the true faith of the heart, let us turn inward, and very gently and humbly yield to the Holy Spirit to do His work in us.

To receive this teaching and this faith, which standeth in the Life and Power of the Spirit, let us above all fear that which hinders Him most, —will and the wisdom of man. We are still surrounded by a life of self, of the flesh; in the service of God, even in the effort to exercise faith, it is ever putting itself forward, and putting forth its strength. Every thought, not only every evil thought, but every thought, however good, in which our mind runs before the Spirit, must be brought into captivity. Let us lay our own will and our own wisdom captive at the feet of Jesus, and wait in faith and holy stillness of soul there. The deep, consciousness will grow strong that the Spirit is within us, and that His Divine Life is living and growing within us. As we thus honour Him, and give up to Him, as we bring our fleshly activity into subjection and wait on Him, He will not put us to shame, but do His work within us. He will strengthen our inner life; He will quicken our faith; He will reveal Jesus; and we shall, step by step, learn that the Presence and Personal Intercourse and Guidance of Jesus are ours as clearly and sweetly, yea, more truly and mightily, than if He were with us on earth.'

祷告

可称颂的主耶稣！我确实欢喜你不再留在这地上。我真的称颂你，因为你确实在一个比你仍留在这地上，更真实、更亲近、更柔细、更有效的交通里，向你的门徒显示你自己。我真的称颂你，因为你的圣灵住在我里面，叫我知道那是怎样的交通，并知道你圣洁的内住是怎样的实在。

至圣的主啊！赦免我未能更早，更好的认识你的圣灵，未曾为着你和父的爱所给的这个最奇妙的恩赐，而正确的赞美并爱慕你。求你教导我在完全的信心里相信你——从你天天流出新鲜的膏油，来充满我的生命。

主啊，许多你所救赎的人还没有看见什么叫作放弃并失去那随从肉体，搀杂的生命，而接受那在圣灵大能里面的生命来作代替。当我为他们呼求的时候，求你垂听我。哦，我和你许多的圣徒真的求你赐恩叫教会醒悟起来，知道她蒙选召那唯一的标记，她享受你同在那唯一秘诀，成全她蒙召的那唯一能力，如何是每一个信徒被带领知道圣灵住在他里面，并知道他的主作他的保护者、引导者和朋友，那和他长存的同在，实在是他确定的分。主啊，求你因着你的名赐下这个。阿们。

附言

（一）“我若不去，保惠师就不到你们这里来，”（约十六7，）这话有力的证明，在五旬节那天，并从那天以后圣灵的恩赐，是与那时以前任何东西全然不同的：乃是一个新而更高的施与。”——阿福德（Alford）

（二）门徒对于在地上的主耶稣所有的认识，是那樣的蒙祝福而神圣，以致他们不能想到还有更美的事。他们只能忧愁的想到一种光景，就是他们要失去他们所知道是出于神的那恩赐。许多传道的基督徒，若要基督在圣灵的大能里，实在的被启示在他们里面，他们也必须放弃他们一向对于基督所有的认识。因为我离去了，忧愁就充满了你们的心；我实实在在告诉你们，我去是与你们有益的。这些话，只有在变成人亲身的经历时，才能被人完全领会。人对于基督那外面的认识，及其叫人努力而失败的生命，该为着圣灵的内住开路。

Blessed Lord Jesus! I do rejoice that Thou art no longer here on earth. I do bless Thee that in a fellowship more real, more near, more tender, more effectual than if Thou wert still here on earth, Thou dost manifest Thyself to Thy disciples. I do bless Thee that Thy Holy Spirit dwells within me, and gives me to know what that fellowship is, and what the realness of Thy holy indwelling.

Most Holy Lord! forgive that I have not known Thy Spirit sooner and better, that I have not praised and loved Thee aright for this most wonderful gift of Thine and the Father's love. And do teach me in the fullness of faith to believe in Thee, from whom, day by day, the fresh anointing flows and fills the life.

And hear me, Lord, when I cry to Thee on behalf of so many of Thy redeemed ones, who do not yet even see what it is to give up and lose the mixed life after the flesh, to receive in its stead the life that is in the power of the Spirit. With many of Thy saints, I do beseech Thee, oh, grant that the Church may be awakened to know how the one mark of her election, the one secret of her enjoyment of Thy Presence, the one power for fulfilling her calling, is that each believer be led to know that the Spirit dwelleth within him, and that the abiding Presence of his Lord with him as Keeper, and Guide, and Friend is indeed his sure portion. Grant it, Lord, for Thy name's sake. Amen.

（三）国度的律法乃是：经过死亡达到生命，丧失一切以得着一切。基督徒最大的拦阻，乃是他们信靠他们宗教知识的正统和完全。他们说，只要他们能更热心、更忠诚，就够了。我们要注意，门徒不必更热心、更忠诚，以使用他们的权利，来得着这样一位的主；新而更发奋的努力，只有引进新而更痛苦的失败。他们虽是真实的门徒，也要放弃，丧失他们那认识基督的老旧方法，也要向着那方法死，而接受一个与祂相交，完全新的生命，当作一个恩赐。哦，但愿基督徒能看见这一条过圣洁生活最妙的道路！就是基督自己内住的灵，住在他们里面，在大能里启示并维持他们主的同在。

读经：

约翰福音十六章七节，十四节：“我去是与你们有益的；我若不去，保惠师就不到你们这里来；我若去，就差祂来。…祂要荣耀我；因为祂要将受于我的，告诉你们。”

* * * *

圣经说到子（主耶稣）得着荣耀，有两层：一是父在天上荣耀祂；一是圣灵在地上荣耀祂。前者，是神“在自己里面”荣耀祂；后者，是圣灵“在他们〔信徒〕里面”荣耀祂。关于前者，主耶稣曾说，“若是神在人子里面得了荣耀，神也要在自己里面荣耀祂，并且要快快的荣耀祂。”（约十三 32，原文。）并且主耶稣也曾以大祭司的身分祷告说，“父啊，时候到了；愿你荣耀你的儿子，…父啊，现在求你使我同你享荣耀。”（十七 1，5。）关于后者，祂说，“祂〔圣灵〕要荣耀我，”（十六 14，）“我要在他们里面得荣耀。”（十七 10，原文。）

荣耀一个人物，乃是将其所有隐藏的优美与价值表扬出来。当人子耶稣带着人性进入神所居住的权能与荣耀里，而与神同享的时候，祂就得了荣耀。祂进入了那属天、属神、完全的灵生命里。众天使都敬拜这位在宝座上的羔羊。基督这样属天、属灵的荣耀，是人的思想所不能实际想到或了解的。我们只有在里面的生命中，借着经历、交通和共享，才能确实的晓得。这是圣灵——那得着荣耀之基督的灵——的工作。祂降下来作荣耀的灵，在我们里面居住并做工，以启示基督的荣耀于我们里面。基督现在是住在荣耀里面，祂（圣灵）是在这荣耀的生命和能力里，将基督的荣耀，启示在我们里面。祂使基督向着我们，并在我们里面显为荣耀。这样祂就在我们里面荣耀基督，并借着我们在那些有眼能看的人里面荣耀祂。子不寻求祂自己的荣耀；父在天上荣耀祂，圣灵在我们里面荣耀祂。

Scripture Reading:

"It is expedient for you that I go away: for if I go not away, the Comforter will not come; but if I go, I will send Him unto you. . . . He shall glorify me: for He shall take of mine, and declare it unto you."—John 16: 7, 14

* * * *

THERE is a twofold glorifying of the Son of which Scripture speaks. The one is by the Father, the other by the Spirit: the one takes place in heaven, the other here on earth. By the one He is glorified 'in God Himself;' by the other, 'in us' (John 13: 32, 17:10). Of the former Jesus spake: 'If God be glorified in Him (the Son of Man), God shall also glorify Him in Himself, and shall straightway glorify Him.' And again, in the high-priestly prayer, 'Father, the hour is come; glorify Thy Son.... And now, O Father, glorify me with Thyself.' Of the latter He said: 'The Spirit shall glorify me.' 'I am glorified in them.'

To glorify is to manifest the hidden excellence and worth of an object. Jesus, the Son of Man was to be glorified when His human nature was admitted to the full participation of the power and glory in which God dwells. He entered into the perfect spirit—life of the heavenly world, of the Divine Being. And all the angels worshipped Him as the Lamb on the Throne. This heavenly, spiritual glory of Christ the human mind cannot conceive or apprehend in truth. It can only be truly known by being experienced, by being communicated and participated in the inner life. This is the work of the Holy Spirit, as the Spirit of the glorified Christ, He comes down as the Spirit of Glory, and reveals the glory of Christ in us by dwelling and working in us, in the life and the power of that glory in which Christ dwelleth. He makes Christ glorious to us and in us. And so He glorifies Him in us, and through us in them who have eyes to see. The Son seeks not His own glory: the Father glorifies Him in heaven, the Spirit glorifies Him in our hearts.

但是在圣灵荣耀基督之前，基督必须先离开祂的门徒。祂不能在肉身里，而同时又在圣灵里，给他们得着。祂在肉身里与他们的同在，拦阻祂在圣灵里住在他们里面。他们必须先与在外面已经得着的基督离开，才能接受圣灵所荣耀之内住的基督。基督自己必须先舍去祂所已经有的生命，才能在天上或在我们里面得着荣耀。照样，如果我们要叫基督借着圣灵，向着我们，并在我们里面显为荣耀，就我们在与祂联合的事上，必须放弃我们所已经认识的基督，和我们在祂里面所已经有的生命度量。

我深信就是在这点上，许多神亲爱的儿女需要受这教导：“我去是与你们有益的。”他们正象当初的门徒一样，虽然信了主耶稣，爱祂，顺从祂；关于认识并跟随祂，也曾经历过许多非言语所能形容的福气，但是他们觉得，他们还没有得着那深处的安息和喜乐，还没有得着那因基督恒久的内住而有的圣洁亮光和神圣能力，就是他们在圣经中所看见的。他们因着与圣徒们交通，或因着神的使者在教会或聚会中的教训，蒙了祝福，受了感动，而隐密的得到了帮助和奇妙的祝福，就甚以基督为宝贵。虽然如此，他们仍看见还有好处他们尚未得着，应许尚未完全成全，愿望尚未完全满足。唯一的原因，乃是他们尚未完全享有这应许：“保惠师要常与你们同在，也要在你们里面。祂要荣耀我。”基督离开他们，好在圣灵里再来到他们里面得着荣耀，这益处他们没有完全晓得。他们尚不能说，“虽然凭着肉体认过基督，如今却不再这样认祂了。”（林后五 16。）

“凭着肉体认过基督”：这个必须了结，必须为着在圣灵的能力里认识基督开辟道路。凭着肉体，意思是凭着外面的能力，凭着话语和思想、努力和感觉的能力，凭着从外面，从人和方法来的感动与帮助的能力。一个信徒虽然受了圣灵，但因不完全知道其含意，而不将自己绝对让给圣灵的内住和引导，仍是相当信靠肉体。他虽然承认，离开圣灵，他就不能作什么，却仍徒然努力挣扎，照他所认为应当的，而相信，而生活。他虽然极其诚心的承认，只有基督是他的生命与力量，并且有时也甚蒙祝福的经历这个，但想到他如何常是不能维持那信靠倚赖的态度，使基督在他里面活出祂的生命来，就使他忧伤而濒于厌倦。关于基督的亲近、保守并内住，凡

But before this glorifying of Christ by the Spirit could take place, He must first needs go away from His disciples. They could not have Him in the flesh and in the Spirit too; His bodily presence would hinder the spiritual indwelling. They must part with the Christ they had ere they could receive the indwelling Christ glorified by the Holy Spirit. Christ Himself had to give up the life He had ere He could be glorified in heaven or in us. Even so, in union with Him, we must give up the Christ we have known, the measure of the life we have had in Him, if we are indeed to have Him glorified to us and in us by the Holy Spirit.

I am persuaded that just here is the point at which very many of God's dear children need the teaching 'It is expedient that I go away.' Like His disciples, they have believed in Jesus; they love and obey Him; they have experienced much of the inexpressible blessedness of knowing and following Him. And yet they feel that the deep rest and joy, the holy light and the Divine power of His abiding Indwelling, as they see it in Holy Scripture, is not yet theirs. Now in secret, and then under the blessed influence of the fellowship of the saints, or the teaching of God's ministers in church or convention, they have been helped and wonderfully blessed. Christ has become very precious. And yet they see something still before them, promises not perfectly fulfilled, wants not fully satisfied. The only reason can be this: they have not yet fully inherited the promise: 'The Comforter shall abide with you, and He shall be in you. He shall glorify me.' The 'expediency of Christ's going away, to come again glorified in the Spirit, they do not fully understand. They have not yet been able to say, 'Even though we have known Christ after the flesh, yet now know we Him so no more!

I Knowing Christ after the flesh: it is this must come to an end, must make way for knowing Him in the power of the Spirit. After the flesh: that means, in the power of the external, of words and thoughts, of efforts and feelings, of influences and aids coming from without, from men and means. The believer who has received the Holy Spirit, but does not know fully what this implies, and so does not give up entirely to His indwelling and leading, still, to a great extent, has confidence in the flesh. Admitting that he can do nothing without the Spirit, he still labours and struggles vainly to believe and live as he knows he should. Confessing most heartily, and at times experiencing most blessedly, that Christ alone is his life and strength, it grieves and almost wearies him to think how often he fails in the maintenance of that attitude of trustful dependence in which Christ can live out His life in him. He tries to believe all there is to be believed of Christ's nearness and keeping and indwelling,

是需要相信的，他都尽力相信，但总是仍有中断与阻隔；好象信心不是它所应当是的一不是“所望之事的实底”。这原因必是他信心的本身，仍多是他的心思凭着肉体的能力，凭着人的智慧而有的活动。他确曾得着启示，知道基督是忠信的保守者与不变的朋友，但这启示有几分却为他的肉体与肉体的心思所把持，以致失了能力。基督，就是那荣耀的基督，和基督内住之道，被他接受到一个肉体与灵互相搀杂的生命里。只有圣灵才能荣耀基督。我们必须抛弃那认识、相信并得着基督的老旧方法。我们必须不再凭肉体认识基督。“圣灵要荣耀我。”

但是，圣灵荣耀基督，是什么意思？圣灵所启示之基督的荣耀是什么？祂是怎样启示？基督的荣耀是什么，我们只能从圣经看出。希伯来二章说，神“叫万物都服祂”，（8，）“赐祂荣耀尊贵为冠冕”。（7。）万物都已经服祂了。所以在我们所引的经文中，我们的主把祂得荣耀，与万物都赐给祂，这两件事连在一起。“祂要荣耀我；因为祂要将受于我的，告诉你们。凡父所有的，都是我的，所以我说，祂要将受于我的，告诉你们。”（约十六 14～15。）“凡是我的都是你的，你的也是我的；并且我在他们里面得了荣耀。”（十七 10，原文。）父已经高举祂超过一切执政的、有能的、主治的，叫万有服在祂的脚下，赐给祂那超乎万名之上的名，叫一切因耶稣的名无不屈膝。国度、权柄和荣耀，永远是一个；愿荣耀和权柄都归与坐宝座的和宝座中的羔羊，直到永远。当主耶稣坐在神圣荣耀的宝座上，万有都服在祂脚下的时候，（弗一 20～21，）祂就在天上得着了荣耀。

当圣灵在我们里面荣耀主耶稣的时候，祂是把主耶稣在祂这个荣耀里启示给我们。祂将受于基督的，告诉我们。祂并不是将一个关于基督荣耀的思想、想像或异象赐给我们，好象那个荣耀是在天上的，是超乎我们的；祂乃是将那个荣耀显示与我们，使其成为我们个人的经历与产业：祂使我们在最里面的生命中有分于那个荣耀。祂将基督显示在我们里面。我们所有一切关于基督之真而活的知识，都是借着神的灵而有的。无论基督象幼嫩的婴儿来到我们里面，或是在我们里面生长、增大并成形，或是我们学习倚靠，跟随并事奉祂——这一切都是出于圣灵。在这一切里面，可能还有许多黑影和失败，象在当日的门

and yet, somehow, there are still breaks and interruptions; it is as if faith is not what it should be—the substance of the things we had hoped for. The reason must be that the faith itself was still too much the work of the mind, in the power of the flesh, in the wisdom of man. There has indeed been a revelation of Christ the Faithful Keeper, the Abiding Friend, but that revelation has been, in part, taken hold of by the flesh and the fleshly mind. This has made it powerless. Christ, the Christ of glory, the doctrine of the Indwelling Christ, has been received into the mixed life, partly flesh and partly spirit. It is only the Spirit can glorify Christ: we must give up and cast away the old way of knowing and believing and having Christ. We must know Christ no more after the flesh. 'The Spirit shall glorify me.'

But what does it mean that the Spirit glorifies Christ? What is this glory of Christ that He reveals, and how does He do it? What the glory of Christ is we learn from Scripture. We read in Hebrews, 'We see not yet all things made subject to man. But we see Jesus crowned with glory and honour.' To Him all things have been made subject. So our Lord connects His being glorified, in both the passages we have taken as our text, with all things being given to Him. 'He shall glorify me, for He shall take of mine. All things, whatsoever the Father hath, are mine; therefore, said I, that He taketh of mine, and shall declare it unto you.' 'All things that are mine are Thine, and Thine are mine; and I am glorified in them.' In exalting Him above all rule and power and dominion, the Father hath put all things in subjection under His feet: He gave unto Him the Name which is above every name, that in the Name of Jesus every knee should bow. The Kingdom and the Power and the Glory are ever one: Unto Him that sitteth on the Throne, and to the Lamb in the midst of the Throne, be the Glory and the Dominion forever. It is as sitting on the Throne of the Divine Glory, with all things put in subjection under His feet (Eph. 1:20-22), that Jesus has been glorified in heaven.'

When the Holy Spirit glorifies Jesus in us, He reveals Him to us in this His glory. He takes of the things of Christ and declares them to us. That is not, He gives us a thought, or image, or vision of that glory, as it is above us in heaven; but He shows it to us as a personal experience and possession—He makes us in our inmost life partake of it. He shows Christ as present in us. All the true, living knowledge we have of Christ is through the Spirit of God. When Christ comes into us as a feeble infant; when He grows and increases and is formed within us; when we learn to trust and follow and serve Him —this is all of the Holy Spirit. All this, however, may consist, even as in the disciples, with much darkness and failure. But when the Holy Spirit does His perfect work, and reveals the Glorified Lord, the Throne

徒身上一样。但当圣灵作祂完全的工作，并把得着荣耀的主启示出来的时候，基督荣耀的宝座就要设立在我们心里，并且祂就要治服一切的仇敌。每一个能力都要被治服，每一个思想也都要被夺回，以顺服基督。从我们整个更新的天性里，要发出歌声说，“但愿荣耀归与那坐在宝座上的。”虽然我们至终得承认：“在我里头，就是在我肉体之中，没有良善，”但当基督作管理者并统治者之圣洁的同在，充满我们的心和生命的时候，祂的主权就能管治一切；罪就失去权势，生命之灵的律也就在基督耶稣里释放了我们，使我们脱离罪和死的律。

如果这是圣灵所带来，使基督得荣耀的，就很容易看出什么是引到这事的路。主耶稣在祂荣耀里作王，只能在那应许要绝对顺服的心中。这心勇敢的相信祂必要操权统治，并因信而盼望每一个仇敌都要降服在祂的脚下。这心觉得需要基督作万有之主，也愿意得着祂作万有之主，并要求且接受祂作万有之主，在生活中每一件大或小的事上，都让祂借着圣灵来占有并引导。圣灵是应许要住在那些爱主、顺服主的门徒里面；圣灵在他们里面荣耀基督。

这个只能在日期满足的时候，实现于相信的人。教会整个的历史，要重演于每一单个信徒身上。在那掌管时候和日期的父，所预定的时候来到之前，那承受产业的，乃在师傅和管家的手下，与奴仆毫无分别。等到日期满足，信心被成全了，那得着荣耀者的灵，就在能力里进入信徒里面，基督也就住在信徒心里。是的，基督自己的历史，就重演在信徒里面。在圣殿中有两层圣所——一层在幔子外面，一层在幔子外面，就是至圣所。当基督生活在地上的时候，祂是在幔子外面的圣所里居住并事奉。祂肉体的幔子使祂在至圣所的外面。只有当祂肉体的幔子裂开了，并当祂完全而永远的向着罪死了，祂才能进入那在天上灵生命之丰满荣耀的至圣所。照样，那渴慕圣灵在他里面荣耀基督的信徒，不论他过去的生活，在认识并事奉主的事上，是如何蒙祝福，也必须学习知道有这更美的事。在他身上，肉体的幔子也必须裂开；他也必须经过这条又新又活的路而进入至圣所，以进到基督工作这特别的一部分里。他必须看见主耶稣如何完全胜过肉体，并带着祂的肉身进入灵生命里，必须看见祂的能力借着祂这个得胜，如何完全治服我们肉体中一切能拦阻我们的，并且必须看见祂在圣灵的能力里，能何等完全的进入并住在

of His Glory is set up in the heart, and He rules over every enemy. Every power is brought into subjection, every thought into captivity to the obedience of Christ. Through the whole of the renewed nature, there rises the song, 'Glory to Him that sitteth on the Throne! Though the confession holds true to the end, 'In me, that is, in my flesh, dwelleth no good thing,' the Holy Presence of Christ as Ruler and Governor so fills the heart and life that His Dominion ruleth over all. Sin has no dominion: the law of the Spirit of the Life in Christ Jesus hath made me free from the law of sin and death.

If this be the glorifying of Christ which the Spirit brings, it is easy to see what the way is that leads to it. The Enthronement of Jesus in His glory can only take place in the heart that has promised implicit and unreserved obedience, that has had the courage to believe that He will take His power and reign, and in that faith expects that every enemy will be kept under His feet. It feels that it needs, it is willing to have, it claims and, accepts, Christ as Lord of All, with everything in the life, great or small, taken possession of and guided by Him, through His Holy Spirit. It is in the loving, obedient disciple the Spirit is promised to dwell; in him the Spirit glorifies Christ.

This only can take place when the fullness of time has come to the believing soul. The history of the Church, as a whole, repeats itself in each individual. Until the time appointed of the Father, who hath the times and seasons in His own hands, the heir is under guardians and stewards, and differeth nothing from a bond-servant. When the fullness of time is come, and faith is perfected, the Spirit of the Glorified One enters in power, and Christ dwells in the heart. Yea, the history of Christ Himself repeats itself in the soul. In the temple there were two holy places—the one before the veil, the other within the veil, the Most Holy. In His earthly life Christ dwelt and ministered in the Holy Place without the veil: the veil of the flesh kept Him out of the Most Holy. It was only when the veil of the flesh was rent, and he died to sin completely and forever, that He could enter the Inner Sanctuary of the full glory of the Spirit—life in heaven. And just so the believer who longs to have Jesus glorified within the Spirit, must, however blessed his life has been in the knowledge and service of his Lord, learn that there is something better. In him, too, the veil of the flesh must be rent; he must enter this special part of Christ's work through the new and living way into the Holiest of All. 'He hath suffered in the flesh hath ceased from sin.' As the soul sees how completely Jesus has triumphed over the flesh, and entered with His flesh into the Spirit-Life, how perfect in virtue of that triumph is Power over all in our flesh that could hinder,

信徒里面，作保护者和君王。当他看见这些的时候，幔子就被除去，他从前在圣所里的生活，此后就成了在至圣所里的，就是在那荣耀（即基督自己——译者注）的丰满同在里的。

幔子这样裂开，主耶稣这样在人心里登上宝座，作那得着荣耀者，并不常是带着号筒和呼喊的声音。有时有人的经历是如此，但有时此事是在肃静且深切的恐惧战兢里发生，而没有声音听到的。锡安的王仍旧是温柔、谦卑的带着国度临到那灵里贫穷的人。祂进来，是没有佳形美容的。当人的思想和感觉对于祂的进来，失了效用的时候，圣灵就向只凭相信，不凭看见的信心荣耀祂。肉体的眼睛看不见祂坐在宝座上。对于世人这是一个奥秘。所以，正当人里面一切都显为软弱和虚空的时候，圣灵就秘密的作工，使人确信并有福的经历那得着荣耀的基督已经住在他里面。这人就在安静的敬拜和尊崇里，知道耶稣是主，知道祂的宝座已经在他心中因公义得建立；知道“圣灵要荣耀我”的应许得着成就了。

祷告

可称颂的主耶稣！我要在父所赐你的荣耀里敬拜你。我称颂你，因你曾应许这荣耀要在你们徒心里启示出来，而住在他们里面，且充满他们。父所有的一切现今都是你的，这就是你的荣耀。你曾说，圣灵要把你这荣耀，在祂无限的丰满和大能里，显示给我们。天和地都满了你的荣耀。但愿你所爱者的心和生命，也都被这荣耀充满。主啊，但愿如此成就！

你的圣名是应当称颂的，因为你已经在多人里面，丰满的开始成就你所应许的！主啊，愿你这成就，荣上加荣的一直增进。为着这个目标，求你教导我们永远将自己分别出来归属于你，不再分离：心和生命单独属你。为着这个目标，教导我们不稍摇移的坚定相信，那住在我们里面的圣灵必成全祂的工作。最重要的，教导我们在一直增加的倚靠和虚无里，降服我们自己，以等候圣灵的教导和引领。我们切愿不信靠肉体 and 肉体的智慧或公义。因着相信你的圣灵，你荣耀的灵，在我们里面作祂神圣的工作，我们愿永远更加卑微并深切的在圣洁的敬畏和尊敬里，俯伏在你面前。可称颂的主！愿圣灵在我们里面在大能中兴起掌权，使我们的心可以借着祂完全成为你的圣殿和国度，在其中你独自得着荣耀，其中的一切也都为你的荣耀所充满。阿们。

perfect in the power of the Spirit the Entrance, the Indwelling of Jesus as Keeper and King be, the veil is taken away, and the life hitherto the holy place is now one in the Most Holy, in the full Presence of the Glory.'

This rending of the veil, this Enthronement of Jesus as the Glorified One in the heart, is not always with the sound of trumpet and shouting. It may be thus at times, and with some, but in other cases it takes place amid the deep awe and trembling of a stillness where not a sound is heard. Zion's King comes, meek and lowly, with the Kingdom to the poor in spirit. Without form or comeliness He enters in, and, when thought and feeling fail, the Holy Spirit glorifies Him to the faith that sees not but believes. The eye of flesh saw Him not on the Throne; to the world it was a mystery; and so, just when all within appears feeble and empty, the Spirit secretly works the Divine assurance, and then the blessed experience, that Christ the Glorified has taken up His abode within. The soul knows, in silent worship and adoration, that Jesus is Master, that His Throne in the heart is established in righteousness; that the promise is now fulfilled, The Spirit shall glorify me.'

Blessed Lord Jesus! I worship Thee in the glory which the Father hath given Thee. And I bless Thee for the promise that that glory shall be revealed in the hearts of Thy disciples, to dwell in them and fill them. This is Thy glory, that all that the Father hath is now Thine: of this Thy glory in its infinite fullness and power Thou hast said the Holy Spirit shall take to show it unto us. Heaven and earth are full of Thy glory: the hearts and lives of Thy beloved may be filled with it too. Lord, let it be so!

Blessed be Thy holy name for all in whom the rich beginning of the fulfilment hath already come! Lord, let it go on from glory to glory. To this end teach us, we pray Thee, to maintain our separation to Thee unbroken: heart and life shall be Thine alone. To this end teach us to hold fast our confidence without wavering, that the Spirit who is within us will perfect His work. Above all, teach us to yield ourselves in ever increasing dependence and emptiness to wait for the Spirit's teaching and leading. We do desire to have no confidence in the flesh, its wisdom, or its righteousness. We would bow ever lower and deeper before Thee in the holy fear and reverence of the faith that Thy Spirit, the Holy Spirit, the Spirit of Thy glory, is within us to do His Divine work. Blessed Lord! let Him rise in great power, and have dominion within us, that our heart may by Him be fully made the Temple and the Kingdom in which Thou alone art glorified, in which Thy glory filleth all. Amen.

附言

（一）当初那些门徒所认识的，乃是真实的基督；他们到那时对于基督所能有的认识，也是真实的，（太十六，）并且那个认识曾厉害的感动了他们，吸引他们来爱祂，跟着祂。但那并不是完全的认识，并不是在灵和实际里的认识；也不是对于那得着荣耀，且借着圣灵住在他们里面的基督，所有的属灵认识。这种对于基督的属灵认识，才是实际的第二次蒙祝福：“因这极大的荣光，…若那废掉的有荣光，这长存的就更有荣光了。”（林后三 10～11。）

（二）哦！愿神教导我们这一个功课，就是圣灵作基督的灵，祂那最大的工作，乃是使那得着荣耀的基督常常在我们里面，不但在思想和记忆里，更在我们里面，在我们最里面的部分里，在我们的生命和经历里。

（三）这是可能的么？那得着荣耀的耶稣，能常与我们同在，且住在我们里面么？能！父赐下圣灵，就是为着成就这件事。并且圣灵是住在我们里面。但愿我们相信，但愿我们活在这奇妙的内住里。

（四）但愿我们谦卑俯伏，以服从祂的引导，等候祂的教导，虔诚的尊崇祂在我们里面那圣洁的同在，即使在我们不能看见，不能感觉祂这同在的时候，也要如此。“我不是对你说过，你若信，就必看见神的荣耀么？”（约十一 40。）

（五）这个应许，特别在那献上自己为基督作工，拯救灵魂，并开展祂的国度，以寻求祂荣耀之人的生命里，要完全得着成就。因为主耶稣荣耀了父，父就荣耀祂：当我在世上为我主的荣耀活着的时候，圣灵就要把那荣耀启示在我里面。

读经：

约翰福音十六章七至八节：“我若去，就差祂〔保惠师〕到你们这里来。祂既来了，就要叫世人为罪，…自己责备自己。”（原文。）

* * * *

在这些话里，我们的主乃是紧联着说到两点关于圣灵的事。这常是人所不注意的。在圣灵叫世人为罪自责之前，祂是先来进入门徒里面。祂是先在门徒里面得到居所，有了据点，然后再从他们里面，并且借着他们，作祂叫世人为罪自责的工作。“祂…要为我作见证。你们也要作见证。”（约十五 26～27。）门徒需要知道，只有当圣灵在地上，在他们里面得着坚固的据点时，祂与人相争，叫世人为罪自责的伟大工作，才能作成。门徒需要受圣灵的浸，得着从上头来的能力，成为圣灵的工具，使圣灵能借着他们达到世人。圣灵叫人为罪自责的大能，要住在门徒里面，并且借着他们工作。就是为着这个，我们可称颂的主才用这些话，来预备当日的门徒和我们。这些话所教导的功课，是十分重要的。

（一）圣灵进到我們里面，是要借着我們达到別人。祂是那圣者—那救贖之神—的灵；當祂進入我們里面，祂並不改變祂的性情，或失去祂的性格。祂仍是神的灵，要與人相爭，並使人得救。無論在哪里，只要祂不被我們的無理或自私所攔阻，祂就必從祂當作殿居住的心里，留意祂在那些四圍的世人身上所該作的工作，並使那一顆心甘愿且大胆的去作那个工作—去见证人的罪，和主耶穌這位救人脫罪的救主。祂是那被釘死且被高舉之基督的灵，特來作這工作。基督受圣灵，“是沒有限量的，”（约三 34，）那是為着什麼目的？“主的灵在我身上，因為祂用膏膏我，叫我傳福音給貧窮的人；差遣我報告被擄的得釋放。”（路四 18。）當基督借着這位圣灵將自己獻給神，（来九 14，）并借着這位圣善的灵从死里复活（罗一 4）以后，祂就把這位圣灵差來，賜給祂的教會，使這位圣灵現今在信徒里面，能得着一个居所，象从前在祂自己里面一样。這位神聖

Scripture Reading:

“If I go, I will send the Comforter unto you; and He, when He is come, will convince the world in respect of sin.”—John 16: 7-8

* * * *

The close connection between the two statements in these words of our Lord is not always noticed. Before the Holy Spirit was to convince the world of sin, He was first to come into the disciples. He was to make His home, to take His stand in them, and then from out of them and through them to do His conviction work on the world. He shall bear witness of me, and ye shall also bear witness.' The disciples were to realize that the great work of the Holy Spirit, striving with man, convincing the world of sin, could only be done as He had a firm footing on earth in them. They were to be baptized with the Holy Ghost and with fire, to receive the Power from on high, with the one purpose of being the instruments through whom the Holy Spirit could reach the world. The mighty, sin convicting power of the Spirit to dwell in them and work through them: it was for this our blessed Lord sought to prepare them and us by these words. The lessons they teach are very solemn.

1. The Holy Spirit comes to us, that through us He may reach others. The Spirit is the Spirit of the Holy One, of the redeeming God: when He enters us, He does not change His nature or lose His Divine character. He is still the Spirit of God striving with man, and seeking his deliverance. Wherever He is not hindered by ignorance or selfishness, He looks out from the heart as His temple for the work He has to do on the world around, and makes it willing and bold to do that work; to testify against sin, and for Jesus the Saviour from sin, He does this very specially as being the Spirit of the crucified and exalted Christ. For what purpose was it that He received the Spirit without measure? 'The Spirit of the Lord is upon me, because He anointed me to preach good tidings to the poor. He hath sent me to proclaim release to the captives! It was this same Spirit—after Christ through Him had offered Himself unto God, and through Him as the Spirit of Holiness had been raised from the dead—whom He sent down on His Church, that now the Spirit might have a home in them, as He had had it in Himself. And no otherwise and no less than in Himself would

的灵在信徒里面作祂神圣的工作，与在基督里面并没有两样或减少。祂如同光，照明、启示、定罪并征服黑暗，如同“审判的灵和焚烧的灵”，（赛四4，原文，）用神圣的能力使世人为罪自责而悔改归主。祂并不是神的灵从天上直接使世人为罪自责，祂乃是住在教会里的圣灵来作这事。“我…差祂到你们这里来。祂既来了，就要叫世人为罪，…自己责备自己。”乃是在我们里面，并借着我们，圣灵才能达到世人。

（二）圣灵只能先使我们完全同情于祂，而后借着我们达到别人。祂进入我们里面，与我们成为一，在我们里面成了我们的性质和生命；并且祂在我们里面，借着我们达到别人的工作，也就成了我们的工作。

把这真理应用在圣灵叫世人为罪自责的事上，乃是极其重要的。人常把我们主的这些话，应用在信徒身上，以为这不过是说到圣灵要永远在信徒里面作工，使信徒不断的为罪自责。主这些话诚然有这意思。圣灵起初叫人为罪自责的工作，要在信徒里面一直继续到底——这是祂安慰信徒，并使信徒成为圣洁之一切工作的基础。只有当圣灵使信徒那以再犯罪为可怕、为羞耻的细嫩感觉活泼敏锐的时候，信徒才能得蒙保守，在神面前自卑俯伏，而藏身于主耶稣里面，以祂为唯一的保障和力量。当圣灵把基督圣洁的生命启示并交通在信徒里面的时候，结果必定叫信徒更深感觉罪的邪恶。但主这些话更有所指。如果圣灵要借着我们——要借着我们言语或行为的见证，叫世人为罪自责，祂就必须先叫我们感觉到世人的罪。为要使我们能象祂那样想到并感觉世人的罪，祂必须亲自叫我们看见且觉到世人那不信而拒绝我们救主的罪，并叫我们看见且觉到世人各种的罪乃是他们拒绝救主的原因、证明和结果。这样，我们里面就适合于圣灵借着我们作祂的工作，就能一致的与祂同作见证，见证神，并见证世人的罪，以摸着世人的良心，而用从上头来的能力使世人为罪自责。

哎呀！我们凭肉体的能力论断别人，是何等容易。这种论断人的灵叫我们只看见别人眼中有刺，却不想到自己眼中有梁木。（太七3。）即使我们没有我们所定罪别人的那种罪，这论断人的灵也会叫我们在心里对别人说，“你站开吧，…我比你圣洁。”（赛六五5。）这样，我们只能在一个错的灵里，用自己的力量定罪别人，而毫无勇气作正当的工作。这是因为我们并不是凭着从圣灵来的定罪感觉，而看见别人的罪。当圣灵使

the Divine Spirit in them pursue His Divine work, and as a Light shining in, and revealing, and condemning, and conquering the darkness, as 'the Spirit of burning and the Spirit of judgment,' be to the world the power of a Divine conviction and conversion. Not from heaven direct so much, as the Spirit of God, but as the Holy Spirit dwelling in the Church, would He convince the world. 'I will send Him to you, and when He is come, He will convince the world.' It is in and through us that the Spirit can reach the world.

2. The Spirit can only reach others through us by first bringing ourselves into perfect sympathy with Himself. He enters into us to become so one with us that He becomes as a disposition and a life within us; and His work in us, and through us in others, becomes identical with our work.

The application of this truth to the conviction of sin in the world is one of great solemnity. The words of our Lord are frequently applied to believers in reference to the continued conviction of sin which He will ever have to work within them. In this sense they are, indeed, most true. This first work of the Spirit remains to the end the undertone of all His Comforting and Sanctifying work. It is only as He keeps alive the tender sense of the danger and shame of again sinning, that the soul will be kept in its low place before God—hiding in Jesus as alone its safety and its strength. As the Holy Ghost reveals and communicates the Holy Life of Christ within, the sure result will be a deeper sense of the sinfulness of sin. But the words mean more. If the Spirit through us, through our testimony, whether by word or walk, is to convince the world, He must first convince us, of its sin. He must give us personally such a sight and sense of the guilt of its unbelief and rejection of our Saviour, such a sight and sense of each of its sins, as being at once the cause, the proof, the fruit of that rejection, that we shall in some measure think and feel in regard to the sin as He does. There will be then that inner fitness in us for the Spirit to work through us, that inner unity between our witness and His witness against sin and for God, which will reach the conscience and carry conviction with a power that is from above.

Alas! how easy it is in the power of the flesh to judge others, in the spirit which sees not the beam in our own eye, or which, if we are indeed free from what we condemn, yet does it with a secret, 'Stand by, I am holier than thou.' We either testify and 'work in a wrong spirit and in our own strength, or have not the courage to work at all. It is because we see the sin and the sinfulness of others, but not in a conviction that comes from the Holy Spirit. When He convinces us of the sin of the world, His work bears two marks. The one is the sacrifice of self, in the

我们感觉到世人的罪时，祂在我们里面的工作有两个标记。一个是叫我们一面为着神和祂的尊荣极其愤恨，一面又为着罪人深切忧伤，因而甘愿牺牲我们自己。另一个是叫我们深切而坚强的相信主拯救罪人的能力，和罪人得蒙拯救的可能。这时，我们看见每一种罪可怕的关系，并在十字架双重的亮光里看见罪的全局。十字架的亮光一面叫我们看见罪是何等顶撞神，因而是何等可恨，并且有何等可怕的能力以治服可怜的罪人；一面又叫我们看见罪在主耶稣里面已经被定罪、被赎尽、被除去、被征服。我们就学习看世人，象神在祂的圣洁里看他们一样：用无限的恨，恨世人的罪，而用神将祂儿子赐下的爱，爱世人，这爱叫神的儿子舍了祂的生命，以毁灭罪，并释放罪的囚奴。

但愿神使祂的子民真实且深切的感觉到世人那拒绝基督的罪，以预备自己给圣灵来使用，叫世人为罪自责。

（三）要叫世人为罪自责，信徒不只需要为这事祷告，并且需要使他整个的生命顺服圣灵的引导。我们必须知道，圣灵所分给我们的诸般恩赐，都是根据祂在我们里面生命中的内住和掌权，并祂在我们里面对于那舍了生命以毁灭罪之基督的启示。“圣灵…要在你们里面，”（约十四 17，）这话的意义是无穷尽的。当我们的主说到这话的时候，祂把圣灵教导人，使人成圣，并叫人刚强，一切的秘诀，都揭示出来了。圣灵乃是神的生命；祂进入我们里面，作了我们的生命；当祂能支配并感动我们的生命时，祂就能在我们里面作祂一切所愿作的。信徒需要受指导，以注意圣灵各种不同的运行，免得因着无知而忽略或失去圣灵所要作的。信徒更需要因对圣灵所能作的有了新的认识，而抓紧一点，就是：活在圣灵里面，以得到特殊的福气。如果你对世人的罪，要有一个属灵的定罪感觉，能伤痛的感觉到世人的罪是何等猖狂可怕、邪恶至极—如果你要有这样的感觉，使你能成为一个合用的人，给圣灵用着去叫罪人为罪自责，你就需要将你的全人和你整个的生命降服于圣灵。你要思想圣灵那奇妙奥秘的内住和同在，以安静你的心思和你的心，使其自卑，存着敬畏，向主敬拜。要将那顶撞圣灵的最大仇敌—肉体、己生命—天天都交给圣灵去治死，并使它不得再活过来。要被那以舍命除罪为荣耀之人子的灵所充满，一切所是所作都要受祂的管治，并顺从祂的感动。除此以外，不要以任何目标为满足。当你的生命在圣灵里健壮刚强的时候，当你里面属灵的部分活

jealousy for God and His honour, combined with the deep and tender grief for the guilty. The other is a deep, strong faith in the possibility and power of deliverance. We see each sin in its terrible relation to the whole; we see the whole in the double light of the cross. We see sin unspeakably hateful in its awful guilt against God and its fearful power over the poor soul: we see sin condemned, atoned, put away, and conquered in Jesus. We learn to look on the world as God looks upon it in His holiness: hating its sin with such an infinite hatred, and loving it with such a love, that He gives His Son, and the Son gives His life, to destroy it and set its captives free.

May God give His people a true and deep conviction of the sin of the world in its rejection of Christ, even in the midst of its profession of believing in Him and serving Him, as the fitting preparation for the Spirit's using them in convincing the world of sin.

3. To obtain this conviction of sin, the believer needs not only to pray for it, but to have his whole life under the leading of the Holy Spirit. We cannot too earnestly insist upon it, that the many different gifts of the Spirit all depend upon His personal indwelling and supremacy in the inner life, and the revelation in us of the Christ that gave His life to have sin destroyed. When our Lord spake that word of inexhaustible meaning, 'He shall be in you,' he opened up the secret of all the Spirit's teaching, and sanctifying, and strengthening. The Spirit is the Life of God; He enters in, and becomes our Life; it is as He can sway and inspire the life that He will be able to work in us all He wills. It is desirable and useful to direct the attention of the believer to the different operations of the Spirit, that he may neglect or lose nothing through ignorance. But it is still more needful, with each new insight into what the Spirit can work, to get firmer hold of the truth: Let the life be in the Spirit, and the special blessing will not be withheld. Would you have this deep spiritual conviction of the sin of the world such an affecting sense of its terrible reality and power, its exceeding sinfulness, as will fit you for being the man through whom the Spirit can convince sinners, just yield your whole life and being to the Holy Spirit. Let the thought of this wondrous mystery of the nearness, the Indwelling, of the Holy God in you quiet your mind and heart into lowly fear and worship. Surrender the great enemy that opposes Him—the flesh, the self-life—day by day to Him to mortify and keep dead. Be content to aim at nothing less than being filled with the Spirit of the Man whose glory it is that He gave Himself to death to take away sin, with the whole being and doing under His control and inspiration. As your life in the Spirit becomes healthy and strong, as

泼有力的时候，你的眼睛就要更清楚的看见，你的心也要更敏锐的感觉在你四围世人的罪。你对于他们的罪，就要有圣灵所吹到你里面的思想和感觉。因此，你就要为他们的罪深深恐惧，而深信主能救赎他们脱离他们的罪；你也就要深切的爱他们那些活在罪中的人，而象你的主一样，甘愿为救他们脱罪而死。这样，就要使你成为圣灵一个合用的工具，去叫世人为罪自责。

（四）还有一个功课。我们要借着这本小书，找出能被圣灵充满的路。有一个条件，就是：祂必须住在我们里面，作那叫世人为罪自责者。“我要差祂到你们这里来，祂要叫世人为罪自责。”要将你自己献给祂，来注意、来感觉、来背负你四围之人的罪。你要关心世人的罪，象关心自己的罪一样。他们的罪岂不是羞辱神，象你的一样么？在主大的救赎里，岂不也同样的有一分为他们的罪预备么？那住在你里面的圣灵，岂不也渴望叫他们为罪自责么？圣灵从前怎样住在耶稣的身体和性情里，作祂感觉、说话并行事的源头，现今也照样住在信徒里面，以信徒为居所。神从前怎样借着耶稣成全祂圣爱的旨意，现今也照样借着信徒这样作。从前基督所以来到世界，和现今圣灵所以降临，目的都是要征服并结束罪。这是主用圣灵施浸的目的，使圣灵在信徒里面并借着信徒叫人为罪自责，并救人脱罪。你自己要感触世人的罪，要用耶稣基督的爱心和信心应付世人的罪，服事并帮助那些需要帮助的可怜罪人。要象基督那样爱罪人，以证明你对基督是真实相信的；这样，圣灵就要叫世人为他们的不信自责。要追求能完全经历内住的圣灵，不是为着自己自私的享受，乃是为着祂能借你作成父的工作，象祂借基督所作的一样。要与其他信徒活在爱的合一里，以作工并祷告，使人可以从罪里得蒙拯救：叫世人可以信神差了祂来。（约十七21。）信徒牺牲自己而爱罪人，这种生命能向世人证明基督是真实的，因此就能使世人为着不信的罪自责。

一个人经营事业，能经营得成功，并能借此生活得舒适，多是在于他能得到一个适宜的地方。当圣灵在信徒里面，得着信徒的全心脱离一切而献给祂作居所，让祂用神对于罪的思想和神救赎的大能来充满的时候，祂就能借着这样一个人作祂的工作。要确信，除了将全人降服于圣灵，让基督那关心世人之罪的心在我们里面作工，再没有一条路能更确切的叫我们丰丰满满的得着圣灵。基督借着永远的灵“把自己献为祭，好除掉罪”。（来九

your spiritual constitution gets invigorated, your eye will see more clearly, your heart feel more keenly, what the sin around you is. Your thoughts and feelings will be those of the Holy Spirit breathing in you; your deep horror of sin, your deep faith in the redemption from it, your deep love to the souls who are in it, your willingness like your Lord to die if men can be freed from sin, will make you the fit instrument for the Spirit to convince the world of its sin.

4. There is one more lesson. We are seeking in this little book to find the way by which we all can be filled with the Spirit. Here is one condition: He must dwell in us as the world's Convincer of sin, I will send Him unto you, and He will convince the world.' Offer yourself to Him to consider, and feel, and bear the sins of those around you. Let the sins of the world be your concern, as much as your own sin. Do they not dishonour God as much as yours? Are they not equally provided for in the great redemption? And does not the Spirit dwelling in you long to convince them too? Just as the Holy Spirit dwelt in the body and nature of Jesus, and was the source of what He felt, and said, and did, and just as God through Him worked out the will of His holy love; so the Spirit now dwells in believers: they are His abode. The one purpose for which there has been a Christ in the world, for which there is now a Holy Spirit, was that sin may be conquered and made an end of. This is the great object for which the baptism of the Spirit and of fire was given, that in and through believers He might convince of sin, and deliver from it. Put yourself into contact with the world's sin. Meet it in the love and faith of Jesus Christ, as the servant and helper of the needy and the wretched. Give yourself to prove the reality of your faith in Christ by your likeness to Him: so will the Spirit convince the world of its unbelief. Seek the full experience of the indwelling Spirit, not for your own selfish enjoyment, but for this one end, that He can do the Father's work through you as He did through Christ. Live, in unity of love with other believers, to work and pray, that men may be saved out of sin: 'then will the world believe that God hath sent Him.' It is the life of believers in self-sacrificing love that will prove to the world that Christ is a reality, and so convince it of its sin of unbelief.

The comfort and success with which a man lives and carries on his business depends much upon his having a suitable building for it. When the Holy Spirit, in a believer, finds the whole heart free and given up to Him as His home, to fill it with God's thoughts of sin and God's power of redemption, He can through such a one do His work. Be assured that there is no surer way to receive a full measure of the Spirit than to be wholly yielded to Him, to let the very mind of Christ in regard to sin work in us. 'He took away sin by the sacrifice of Himself,' through the Eternal Spirit. What

26。) 圣灵从前在基督里面是怎样，现今在我们里面也要怎样。祂从前对于基督是如何，现今对于我们也必须是如何。

基督徒啊！如果你愿意被圣灵充满，就必须清楚看见，圣灵是在你里面叫世人为罪自责。如果在这事上你完全同情于祂，如果在这事上祂看见祂能用你，如果在这事上你使祂的工作也成为你的工作，你就可以确信，祂要丰满的住在你里面，并要在你里面厉害的工作。基督降世的目的，就是要除掉罪；圣灵临到人身上的工作，就是要叫人放弃罪。信徒活着的目的，就是要联于那与罪相争的争战，以成全神的旨意，并寻求神的荣耀。让我们在与罪相争的见证上，与基督和祂的圣灵联合为一。我们让基督的生命和祂的灵从我们显出，就必要收到功效；我们的圣洁、喜乐、爱心、以及对基督的顺服，要使世人为他们不信的罪自责。基督在我们里面的同在，要借着圣灵使人自责。基督受死，基督为除掉人的罪而献上自己，怎样使祂在圣灵的大能里进入祂的荣耀，照样我们将整个生命，为着圣灵叫世人为罪自责的神圣工作，而更多献给圣灵，也要使我们更丰满的经历圣灵的内住。

祷告

可称颂的主耶稣！乃是圣灵在你子民里面的同在和大能，使世人因拒绝你而为罪自责，并使罪人从世界中被救拔出来，以接受你。乃是那些被圣灵充满的男女，用圣洁喜乐的能力，见证你为他们所作的事，能证明你确是坐在神的右边。乃是一班活的见证人，见证你为他们所作的事，能使世人无法不为他们的愚昧和罪恶自责。

可惜！主啊，在这事上，世人所看见的是何等少！主耶稣啊，我们深深谦卑的求你，急速唤醒你的教会，使她认识你对她的呼召。哦，但愿每一个信徒在他自己的生命里，并你所有相信的子民在他们的交通里，都能向世人证明，人相信你，有何等真实的福气，有何等脱罪的能力！但愿世人相信父差了你来，并爱他们象爱你一样。

主耶稣啊，求你将世人之罪的重担放在你子民心上，使他们除非为此事，就不能为别的事活着；使他们作你身体上的肢体，有你的灵住在其中，并向世人证明你的同在。

the Spirit was in Him, He seeks to be in us. What was true of Him, must in its measure be true of us.

Christians! would you be filled with the Holy Spirit, seek to have a clear impression of this: the Holy Spirit is in you to convince the world of sin. If you sympathize thoroughly with Him in this, if He sees that He can use you for this, if you make His work in this matter your work too, you may be sure He will dwell in you richly, and work in you mightily. The one object for which Christ came was to put away sin; the one work for which the Holy Ghost comes to men is to persuade them to give up sin. The one object for which the believer lives is to join in the battle against sin; to seek the will and the honour of his God. Do let us be at one with Christ and His Spirit in their testimony against sin. An exhibition of the life and Spirit of Christ will have its effect: the holiness, and the joy, and the love, and the obedience to Christ will convince the world of its sin of unbelief. The Presence of Christ in us through the Spirit will carry its own conviction. And just as Christ's death, as His sacrifice for sin, was the entrance to His glory in the power of the Spirit, so our experience of the Spirit's indwelling will become the fuller just as our whole life is more given up to Him for His holy work of convincing the world of sin.

Blessed Lord Jesus! it is by the Presence and Power of the Holy Spirit in Thy people that the world is to be convinced of its sin in rejecting Thee, and that sinners are to be brought out of the world to accept of Thee. It is in men and women full of the Holy Ghost, testifying in the power of a holy joy to what Thou hast done for them, that the proof is to be given that Thou art indeed at the right hand of God. It is in a body of living witnesses to what Thou hast done for them, that the world is to find the irresistible conviction of its folly and guilt.

Alas! Lord, how little the world has seen of this. We do call upon Thee, in deep humiliation, Lord Jesus, make haste and rouse Thy Church to the knowledge of its calling. Oh that every believer in his personal life, and all Thy believing people in their fellowship, might prove to the world what reality, what blessedness, what power there is in the faith of Thee! May the world believe that the Father hath sent Thee, and has loved them as He loveth Thee.

Lord Jesus, lay the burden of the sin of the world so heavy on the hearts of Thy people, that it may become impossible for them to live for anything but this; to be the members of Thy body, in whom Thy Spirit dwells, and to prove Thy presence to

求你除去每一件拦阻你在我们里面彰显你同在和你拯救大能的事。主耶稣啊，你的灵是来到我们里面叫世人为罪自责。但愿祂来以永远继增的大能作这工作。阿们。

附言

（一）世人最大的罪乃是不信，弃绝基督。这是世人真正的灵。我必须在这个观点上，决定我对世人整个的观念，以及我与世人的关系。世人弃绝基督，乃是出于他们的本性。

（二）这位被弃绝的基督，已经离开世界到父那里去。但祂留下祂的子民在这世界里面，并借着祂的灵住在他们里面，使他们圣洁生命的能力，和祂们为祂这位赐生命者所作的见证，能叫世人为他们的愚昧和罪恶自责。如果圣灵要在我里面，借着我的生命叫世人为不信的罪自责，就我需要何等完全的降服于圣灵，以让祂占有。

（三）“这里所应许要浇灌下来的圣灵，不只要在门徒的感觉里启示出祂自己，并且要借着门徒，向祂所注视的世人，证实祂自己乃是不可否认，奇妙又真实的一位。今天岂不亟需神的灵浇灌在基督的子民身上，使世人知道基督一面是与祂的子民同在，一面又是在神的右边么？”——鲍文（Bowen）

（四）要叫世人相信基督的福音，必须先叫他们为罪自责。只有人为罪自责，能使人感觉需要基督。这不需要许多的证据和辩论，但最需要那从神宝座上基督那里降下的圣灵，在信徒最里面有明显的同在。因此，需要强烈、继续、联合并相信的祷告，求父照着祂荣耀的丰富，借着祂的灵，用大能叫我们都刚强起来。

（五）我们因在基督里有活的信心而显出的喜乐，我们个人对基督的热切敬爱，并我们为基督所作的见证，要成为我们叫人为不信而自责的能力。

the world. Take away everything that hinders Thee from manifesting Thy presence and saving power in us. Lord Jesus, Thy Spirit is come to us to convince the world: let Him come and work in ever-growing power. Amen.

第十三篇

等候圣灵

读经：

使徒行传一章四节：“耶稣…嘱咐他们说，…要等候父所应许的，就是你们听见我说过的。”

* * * *

在旧约圣徒的生活里，“等候”乃是一个可爱的辞，是他们借以表示他们的心向着神的情态的。他们等候仰望神，也等候倚靠神。我们在圣经里看见，“等候”有时是说到一个经历：“我的心…专等候神。”（诗六二1。）“我等候耶和华，我的心等候。”（一三〇5。）“等候”有时是祷告中的一个恳求：“求你…引导我，…我终日等候你。”（二五5。）“求你施恩于我们；我们等候你。”（赛三三2。）“等候”也常是一个命令，鼓励圣徒在事工有困难时，要恒忍坚定：“要等候耶和华；…我再说，要等候耶和华。”（诗二七14。）“当…倚靠耶和华，耐性等候祂。”（三七7。）有时是见证，说到实行等候所得的福气：“凡等候祂的，都是有福的。”（赛三十18。）“那等候耶和华的，必从新得力。”（四十31。）

当我们的主嘱咐门徒等候父所应许的圣灵时，祂是把已往圣徒等候神所得这一切蒙福的教训和经历，都集合起来应用。从前那深深组织在神子民敬虔生活和话语本质里的“等候”，现在要有一个新而更高的应用。从前他们怎样等候神向他们显现，用祂脸上的光照耀他们的心，或为他们施行特别的解救，或来为他们成就祂的应许；现在我们也要照样等候。但，现在父既已经在子里面被启示出来，并且子既已经成功救赎，我们的等候就特别要为着那大的应许得成全，使我们得着圣灵的恩赐、内住和充满—那大的应许，将父的爱和子的恩启示出来，并使父的爱和子的恩成为我们的。我们为着可称颂的圣灵永远增长的充满和工作，等候父与子；我们等候可称颂的圣灵在我们里面运行、引导、并加给力量，以启示父与子，且在我们里面使我们有父与子召我们所要我们有的这一切圣洁和事奉。

CHAPTER 13

WAITING FOR THE SPIRIT

Scripture Reading:

"He charged them to wait for the promise of the Father, which said he, ye heard from me."—Acts 1: 4

* * * *

In the life of the Old Testament saints, waiting was one of the loved words in which they expressed the posture of their souls towards God. They waited for God, and waited upon God. Sometimes we find it in Holy Scripture as the language of an experience: 'Truly my soul waiteth upon God.' 'I wait for the Lord, my soul doth wait.' At others it is a plea in prayer: 'Lead me, on Thee do I wait all the day.' 'Be gracious unto us; we have waited for Thee,' Frequently it is an injunction, encouraging to perseverance in a work that is not without its difficulty: 'Wait on the Lord; wait, I say, on the Lord.' 'Rest in the Lord, and wait patiently for Him.' And then again there is the testimony to the blessedness of the exercise: 'Blessed are they that wait upon Him.' 'They that wait upon the Lord shall renew their strength.'

All this blessed teaching and experience of the saints who have gone before, our Lord gathers up and connects specially, in His use of the word, with the promise of the Father, the Holy Spirit. What had been so deeply woven into the very substance of the religious life and language of God's people was now to receive a new and a higher application. As they had waited for the manifestation of God, either in the light of His countenance on their own souls, or in special interposition for their deliverance, or in His coming to fulfil His promises to His people; so we too have to wait. But now that the Father has been revealed in the Son, and that the Son has perfected the great redemption, now the waiting is specially to be occupied with the fulfilment of the great Promise in which the love of the Father and the grace of the Son are revealed and made ours the Gift, the Indwelling, the fullness of the Holy Spirit. We wait on the Father and the Son for ever-increasing inflowings and workings of the Blessed Spirit; we wait for the Blessed Spirit, His moving, and leading, and mighty strengthening, to reveal the Father and the Son within, and to work in us all the holiness and service to which the Father and the Son are calling us.

“耶稣…嘱咐他们说，…要等候父所应许的，就是你们听见我说过的。”或许有人要问说，这些话是专指着五旬节那天圣灵浇灌说的呢？或是现在虽然圣灵已经赐给教会，这些话仍然有效？也许有人要反对说，信徒既已在他里面有了圣灵，若再等候父所应许的，就与他因感觉已经得着圣灵住在他里面而有的信心和喜乐难能一致。

这个问题和这个反对，引进一个非常重要的功课。圣灵不是赐给我们作我们一个所有物，由我们管理支配，并随意使用。不！圣灵赐给我们，乃是作我们的主人，管理我们。并非我们可以使用祂；乃是祂要使用我们。祂的确是属我们的；但祂属我们是作我们的神，我们在祂面前的地位，乃是要深切且完全的倚靠那位“随己意”分恩赐给各人的。父的确已经把圣灵赐给我们；但祂仍旧不过是父的灵作工。为着要祂作工，我们求父，借着祂的灵，用大能使我们刚强起来而有的祈求，和我们为着这事所有的等候，其真实与确定，都必须好象我们是第一次为着祂而祈求一样。当神将祂的圣灵赐给我们的时候，祂乃是将祂最里面的自己赐给我们。祂的赐给乃是一个神圣的赐给，乃是在永远生命之大能里的，这永远生命的大能，乃是继续不断、永远不停的。当主耶稣把一个永远涌流的活水泉源，应许赐给信祂之人的时候，祂不是说他们一次相信，就一劳永逸的使他们成为那个福气的自由拥有者，祂乃是说他们要有一个信心的生命，永远不停的接受，常常且仅仅的借着与祂自己有活的联合，而得着祂的恩赐。因此“等候”——“耶稣嘱咐他们等候”——这个宝贝的辞，和这个辞从已往圣徒的经历所得的一切有福意义，都要组织在这新的圣灵时代里。在那十天的等候里，门徒所作并所感觉的一切，和他们所得到的一切有福结果并报赏，对于我们都成为我们能活在其中之灵命的途径并保证。父所应许的圣灵充满，和我们的等候，是不可分的，且是永远联在一起的。

在这里我们岂不得到一个答复，为何有那么多的信徒，对于圣灵的喜乐和能力，知道的是那么少么？他们从未知道等候圣灵；他们从未细心听主离别的话：“耶稣…嘱咐他们说，…要等候父所应许的，就是你们听见我说过的。”这应许，他们已经听见。他们也切望这应许得着成就。为着这应许得成就，他们也恳切的祷告祈求过。他们因着感

'He charged them to wait for the promise of the Father, which ye have heard of me.' It may be asked whether these words have not exclusive reference to the outpouring of the Spirit on the day of Pentecost, and whether, now that the Spirit has been given to the Church, the charge still holds good. It may be objected that, for the believer who has the Holy Spirit within him, waiting for the promise of the Father is hardly consistent with the faith and joy of the consciousness that the Spirit has been received and is dwelling within.

The question and the objection open the way to a lesson of the deepest importance. The Holy Spirit is not given to us as a possession of which we have the charge and mastery, and which we can use at our discretion. No. The Holy Spirit is given -to us to be our Master, and to have charge of us. It is not we who are to use Him; He must use us. He is indeed ours; but ours as God, and our position towards Him is that of deep and entire dependence on One who giveth to every one 'even as He will.' The Father has indeed given us the Spirit; but He is still, and only works as the Spirit of the Father. Our asking for His working, that the Father would grant unto us to be strengthened with might by His Spirit, and our waiting for this, must be as real and definite as if we had to ask for Him for the first time. When God gives His Spirit, He gives His inmost Self. He gives with a Divine giving, that is, in the power of the eternal life, continuous, uninterrupted, and never-ceasing. When Jesus gave to those who believe in Him the promise of an ever-springing fountain of ever-flowing streams, He spake not of a single act of faith that was once for all to make them the independent possessors of the blessing, but of a life of faith that, in neverceasing receptivity, would always and only possess His gifts in living union with Himself. And so this precious word wait—'He charged them to wait,'—with all its blessed meaning from the experience of the past, is woven into the very web of the new Spirit dispensation. And all that the disciples did and felt during those ten days of waiting, and all that they got as its blessed fruit and reward, becomes to us the path and the pledge of the life of the Spirit in which we can live. The fullness of the Spirit, for such is the Father's Promise, and our waiting, are inseparably and forever linked together.

And have we not here now an answer to the question why so many believers know so little of the joy and the power of the Holy Spirit? They never knew to wait for it; they never listened, carefully to the Master's parting words: 'He charged them to wait for the Promise of the Father, which ye have heard of me'. The Promise they have heard. For its fulfilment they have longed. In earnest prayer they have pleaded for it. They have gone burdened and mourning under the felt want. They have tried

觉有缺乏而受压忧伤。他们曾试着相信，试着抓牢，试着被圣灵充满。但是他们从来不知道等候是怎样一回事。他们从未说过，甚至从未真实听说过：“凡等候祂的，都是有福的。”“那等候耶和华的，必从新得力。”

但这等候是什么？我们该怎样等候？我仰望神借着祂的圣灵，教导我用最简单的方法，说出那能帮助祂的儿女听从这个嘱咐的话。让我先说，你作一个信徒所该等候的，乃是圣灵的能力在你里面更丰满的表现出来。在复活日的晚上，主耶稣曾向祂的门徒吹一口气，说，你们受圣灵；但他们仍须等候丰满能力的浸。你既是神的儿女，就有圣灵。你可以读书信里那些写给满了失败和罪恶之信徒的经文。（林前三1～3，16，19～20，加三2～3，四6。）要开始用简单的信心，在神的话语里，培植自己安静的确信：圣灵是住在我里面。你若在小事上不忠心，就不能期望更大的事。要用信心和感谢，承认圣灵是在你里面。每一次你进入你的内室对神说话的时候，要先静坐，以纪念并相信圣灵是在你里面作祷告的灵，祂在你里面呼叫父！等到你自己完全觉得你是圣灵的一个殿，就要进到神面前，向祂清楚的承认这事。

现在你是在对的情形里，可有第二步的举动，就是很简单、安静的求；神就在那里，就在那时，使祂的圣灵作工于你。圣灵是在神里面，也是在你里面。你求那在天上的父，使祂全能的灵在更大的生命和能力里从祂出来，并作内住的灵在你里面更强烈的作工。当你根据神的一般应许，或是根据你摆在祂面前的一个特别应许，而为这事祈求的时候，你就相信祂听见你的祈求，并为你成全。你不必立刻察看在你心里感觉什么；在你里面一切可能都是暗的、冷的；但你要相信，就是要安息在神所要作—是的，正在作—的上面，尽管你不觉得这事。

然后就是等候。等候主；等候圣灵。要使你的魂极其安静镇定，向神静默，并给圣灵时间在你里面使你深深的确信：神要使祂厉害的作工。我们是“圣洁的祭司，…奉献…灵祭”。（彼前二5。）宰杀祭牲，乃是献祭的主要部分。在你所带来的每一个祭牲身上，必须有宰杀，必须有己的降服和牺牲，必须有己能力的被治死。当你在圣洁的安静里，在神面前等候的时候，祂要借此看见你承认自己是一无所有—没有智慧能求得正确，没有能力能作得正确。等候是需要和

to believe, and tried to lay hold, and tried to be filled with the Spirit. But they have never known what it was with it all to wait. They have never here said, or even truly heard, 'Blessed are all they that wait for Him.' 'They that wait on the Lord shall renew their strength.'

But what is this waiting? And how are we to wait? I look to God by His Holy Spirit to teach me to state in the simplest way possible what may help some child of His to obey this charge. And let me then first say that, as a believer, what you are to wait for is the fuller manifestation of the Power of the Spirit within you. On the resurrection morn Jesus had breathed on His disciples, and said, Receive the Holy Ghost: they had yet to wait for the full baptism of fire and of power. As God's child you have the Holy Ghost. Study the passages in the Epistles addressed to believers full of failings and sins (1 Cor. 3: 1 -3, 16, 6: 19, 20; Gal. 3: 2, 3, 4: 6). Begin in simple faith in God's word to cultivate the quiet assurance: The Holy Spirit is dwelling within me. If you are not faithful in the less, you cannot expect the greater. Acknowledge in faith and thanks that the Holy Spirit is in you. Each time you enter your closet to speak to God, sit first still to remember and believe that the Spirit is within you as the Spirit of prayer who cries Father! within you. Appear before God and confess to Him distinctly, until you become fully conscious of it yourself, that you are a temple of the Holy Ghost.

Now you are in the right posture for taking the second step, that is, asking God very simply and quietly, there and then, to grant you the workings of His Holy Spirit. The Spirit is in God and is in you. You ask the Father who is in heaven that His Almighty Spirit may come forth from Him in greater life and power, and as the indwelling Spirit may work more mightily in you. As you ask this on the ground of the promises, or of some special promise you lay before Him, you believe that He hears and that He does it. You have not to look at once whether you feel anything in your heart; all may be dark and cold there; you are to believe, that is, to rest in what God is going to do, yea, is doing, though you feel it not.

And then comes the waiting. Wait on the Lord; wait for the Spirit. In great quietness set your soul still, silent unto God, and give the Holy Spirit time to quicken and deepen in you the assurance that God will grant Him to work mightily. We are a 'holy priesthood to offer up spiritual sacrifice.' The slaying of the sacrifice was an essential part of the service. In each sacrifice you bring there must be the slaying, the surrender and sacrifice of self and its power to the death, As you wait before God in holy silence, He sees in it the confession that you have nothing—no wisdom to pray aright, no strength to work aright, Waiting is the expression of need, of emptiness. All along through the Christian life these go together, the sense of poverty and

虚无的表示。在基督徒生活的过程中，贫穷软弱的感觉，和全足之丰富刚强的喜乐是并行的。在神面前的等候，使人的魂一面沉入自己的虚无里，一面又得以高升进入神圣的确信里，相信神已经悦纳其祭物，且要成全其愿望。

当人这样等候神的时候，他需要凭信心去行事为人，或去尽应尽的本分。相信神必要负责成全祂的应许，和祂儿女的盼望。当你这样等候圣灵之后，如果你要祷告或读神的话，在你祷告或读的时候，要相信圣灵在你里面引导你的祷告和思想。如果你的经历似乎证明不是这样，就是确知：这不过是要引领你进入更简单的信心和更完全的降服里。你惯于凭悟性的能力和肉体的心思敬拜神，以致你不能立刻就有真实属灵的敬拜。但要等候：“耶稣嘱咐他们等候。”在日常生活和本分里，要保持这样等候的习性。“我终日等候你，”我是对三而一的神这样说；圣灵要带我亲近祂，并联合于祂。要每日更新你等候神的操练，并且因着你能作这事，所以也要扩充这操练。在祷告时，繁多的话语，和热切的感觉，常是拦阻过于帮助。神在你里面的工作，必须成为更深、更属灵，更是神自己直接所作的。要等候父所应许的一切丰满得成全。你这样把你的时间用在这蒙福的经历上，不要以为是损失；这蒙福的经历叫你认识自己的无知和虚空，叫你有信心和盼望，叫你完全且真实的降服于圣灵的管治。五旬节的意义，无论在何时都是证明那被高举的主耶稣，从祂的宝座上为祂的教会所作的事。那十天等候的意义，无论在何时都是信徒在神宝座前该有的情形，借以继续得着五旬节的祝福。弟兄！父的应许是确实的。你是从主耶稣得着父所应许的。圣灵自己已经在你里面作工。祂完全的内住和引导，是你作神儿女的分。哦！要遵守你主的嘱咐！要等候神；要等候圣灵。“我再说，要等候主。”“凡等候祂的，都是有福的。”

祷告

可称颂的父！从你的爱子，我们听见了你的应许。那生命水的河，乃是神圣而永不止息的从神和羔羊的宝座，一直涌流出来；你的圣灵流下，来苏醒我们干渴的心魂。我们“未曾耳闻，未曾眼见，在你以外有什么神为等候祂的人行事”。（赛六四4。）

weakness, and the joy of all sufficient riches and strength. It is in waiting before God that the soul sinks down into its own nothingness, and is lifted up into the Divine assurance that God has accepted its sacrifice and will fulfil its desires.

When thus the soul, has waited upon God, it has to go forward to the daily walk or the special duty that waits it, in the faith that He will watch over the fulfilment of His Promise and His child's expectation. If it is to prayer you give yourself, after thus waiting for the Spirit, or to the reading of the word, do it in the trust that the Holy Spirit within guides your prayer and your thoughts. If your experience appears to prove that it is not so, be sure this is simply to lead you onwards to a simpler faith and a more entire surrender. You have become so accustomed to the worship in the power of the understanding and the carnal mind, that truly spiritual worship does not come at once. But wait on: 'He charged them to wait.' Keep up the waiting disposition in daily life and duty. 'On Thee do I wait all the day:' it is to the Three One God I thus speak; the Holy Spirit brings nigh and unites to Him. Renew each day and, as you are able to do it, also extend, your exercise of waiting upon God. The multitude of words and the fervency of feelings in prayer have often been more hindrance than help. God's work in you must become deeper, more spiritual, more directly wrought of God Himself. Wait for the promise in all its fullness. Count not the time lost you thus give to this blessed expression of ignorance and emptiness, of faith and expectation, of full and real surrender to the dominion of the Spirit. Pentecost is meant to be for all times the proof of what the exalted Jesus does for His Church from His Throne. The ten days' waiting is meant to be for all time the posture before the Throne, which secures in continuity the Pentecostal blessing, Brother! the Promise of the Father is sure. It is from whom you have it. The Spirit is Himself already working in you. His full indwelling and guidance is your child's-portion. Oh, keep the charge of your Lord! Wait on God: wait for the Spirit. 'Wait, I say, on the Lord.' 'Blessed are all they that wait for Him.'

Blessed Father! from Thy Beloved Son we have heard Thy Promise. In a streaming forth that is Divine and neverceasing, the river of the water of life flows from under the Throne of God and the Lamb; Thy Spirit flows down to quicken our thirsty souls. 'For we have not heard, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him.'

我们听见祂嘱咐我们要等候这应许。我们感谢你，为着你已经为我们所成全的。但是，我们的心渴望丰满的得着你的应许，并丰满的享受基督的福气。可称颂的父！教导我们等候你，天天在你的门框前儆醒。（参出二一6—译者注。）

当我们亲近你的时候，求你天天教导我们等候祂。但愿我们学习在你面前躺在灰尘中，弃绝我们自己的智慧和意思，在圣洁的敬畏里，惧怕我们自己天性的活动，好让你的灵用大能作工。哦！当我们已的生命天天卑微在你面前时，求你教导我们：那从宝座流出来的圣洁生命，要在在大能里升起，并且我们要在圣灵和真实里敬拜。阿们。

附言

（一）“基督怎样是律法的成全者，是律法的总结，圣灵也照样是福音的成全者，是福音的完成，是叫福音的一切有效的。不然，若是圣灵不进入我们里面，使基督所作的一切实现于我们，就这一切必不能使我们得益。”——葛德文（Goodwin）

（二）“我们不是要回头去仰望我们的五旬节。使徒行传里的五旬节，不过是赐下来使基督的教会熟识那属于这一时代的特别权利。神的灵降下如雨，是需要一再降下的；吹来似风，是需要一再吹来的。五旬节圣灵的降下，乃是一个标本，陪伴着父的应许，使我们可以受激动，而极其热切的为着这应许祈求。五旬节的那一天，乃是一个标本的日子；这一时代里的一切日子，都该象那一日，或超过那一日。”——鲍文（Bowen）

（三）等候！这个涵义广博的辞，指明当日门徒向着父的应许所有的情态。等候！这个包括否认己和己的智慧或能力；包括从一切别的事物分别出来；包括降服并预备要顺从圣灵的一切要求；包括凭基督所是的而有喜乐的信心，并因祂所要作的而有可靠的盼望。等候！乃是升天的主为成全祂的应许，所定的最后条件。

（四）当日的门徒不是向前进行作他们的工作，而相信主必赐给圣灵的应许；他们乃是等候，直到他们欢喜的证明，那在天上的基督已经在他们里面，将祂的圣灵赐给他们。“等候，直到…”。

And we have heard His charge to wait for the Promise. We thank Thee for what has already been fulfilled to us of it. But our souls long for the full possession, the fullness of the blessing of Christ. Blessed Father! teach us to wait on Thee, daily watching at the posts of Thy doors.

Teach us each day, as we draw near to Thee, to wait for Him. In the sacrifice of our own wisdom and our will, in holy fear of the workings of our own nature, may we learn to lie in the dust before Thee, that Thy Spirit may work with power. Oh, teach us that as the life of self is laid low before Thee day by day, the Holy Life, that flows from under the Throne, will rise in power, and our worship be in Spirit and in Truth. Amen.

（五）等候！但愿这是每一个知道圣灵是在他里面并渴望圣灵从上头用大能使他刚强的人，在他日常生活中对于圣灵所有的基本情调。等候！但愿这是教会盼望她的主答应她的祷告，在世上强烈的彰显祂的大能时，所持的态度。“耶稣嘱咐他们等候。”“等候，直到你们穿上从上头来的能力。”（路二四 49，原文。）

第十四篇

能力的灵

读经：

使徒行传一章五节，八节：“但不多几日，你们要受圣灵的浸。…圣灵降临在你们身上，你们就必得着能力；…作我的见证人。”（原文。）

路加福音二十四章四十九节：“你们要在城里等候，直到你们穿上从上头来的能力。”（原文。）

* * * *

门徒从约翰听到了圣灵的浸。主耶稣也对他们说到父要将圣灵赐给求祂的人，并且父的灵要在他们里面说话。在末了那个晚上，主也说到圣灵要住在他们里面，和他们同作见证，借着他们叫世人为罪自责。这一切关于圣灵降临的教训，在门徒想，都是与他们所要作的工，并那工作所需要的能力相联。当我们的主应许他们说，“圣灵降临在你们身上，你们就必得着能力；…作我的见证人。”祂乃是将祂一切关于圣灵的教训，都集合起来。所以祂这应许，乃是提纲挈领的说到他们所期待的：得着一个新的神圣能力，以作那新的神圣工作，见证一位钉死并复活的耶稣。

这个和他们在圣经中所看见的一切圣灵工作，是完全吻合的。在洪水以前的日子，圣灵曾和人相争。在摩西的职事里，圣灵装备了摩西，和那得着摩西所得着的灵，以治理并带领以色列百姓的七十人，并将智慧赐给那些造神会幕的人。在士师时代，圣灵使人有能力争战，且战胜仇敌。在列王和先知的时候，祂赐人勇气证明罪恶，并给人能力宣告一个将要来的救赎。在旧约里每次提到圣灵，都是与神的尊荣和国度，并那使人能在其中供职的事相联。在那关于弥赛亚的大预言里，说到弥赛亚被圣灵所膏有一个目的，就是要使被掳的得释放，哀恸的得喜乐；神的儿子就是照着这预言，在拿撒勒开始祂的工作。在那些读过旧约并跟随基督耶稣的门徒想，这关于圣灵的应许只能有一个

CHAPTER 14

THE SPIRIT OF POWER

Scripture Reading:

“Ye shall be baptized with the Holy Ghost not many days hence. Ye shall receive power when the Holy Ghost is come upon you, and ye shall be my witnesses.”—Acts 1: 5, 8

“Tarry ye in the city, till ye be clothed with power from on high.”—Luke 24: 49

* * * *

The disciples had heard from John of the Baptism of the Spirit. Jesus had spoken to them of the Father's giving of the Spirit to those that ask Him, and of the Spirit of their Father speaking in them. And on the last night he had spoken of the Spirit dwelling in them, witnessing with them, having come to them to convince the world. All these thoughts of what this coming of the Holy Spirit would be were thus connected in their mind with the work they would have to do and the power for it. When our Lord gathered up all His teaching in the promise, 'Ye shall receive the power of the Holy Ghost coming upon you, and shall be my witnesses,' it must have been to them the simple summing up of what they looked for: a new Divine power for the new Divine work of being the witnesses of a Crucified and Risen Jesus.

This was in perfect harmony with all they had seen in Holy Scripture of the Spirit's work. In the days before the flood He had been striving with men. In the ministry of Moses He fitted him, and the seventy who received of his Spirit, for the work of ruling and guiding Israel, and gave wisdom to those who built God's house. In the days of the Judges He gave the power to fight and conquer the enemies. In the times of Kings and Prophets He gave boldness to testify against sin, and power to proclaim a coming redemption. Every mention of the Spirit in the Old Testament is connected with the honour and Kingdom of God, and the fitting for service in it. In the great prophecy of the Messiah, with which the Son of God opened His ministry at Nazareth, His being anointed with the Spirit had the one object of bringing deliverance to the captives and gladness to the mourners. To the mind of the disciples, as students of the Old Testament and followers of

意义，就是当他们的主升到天上宝座的时候，圣灵要装备他们，使他们能去为他们的主作大的工作。所有圣灵亲自在他们身上所作的工，无论是安慰、教导、使他们成圣、或是荣耀基督，都不过是为着一个目的，就是使他们得着能力，以事奉离开他们的主。

但愿神使基督的教会在今天明白这事！神的儿女所有为着圣灵的引导和感动而有的祷告，都应当以此为目标：得着装备为基督作见证，并作有效的工作，为祂征服世人。消耗能力，常是使用能力者后悔的原因。节省能力，乃是任何机构和实业一大动力的源头。圣灵乃是神的大能；当祂从那得着一切权能者的宝座上降下时，祂就是神救赎的大能。我们岂能幻想神肯将这能力消耗在那些为着贪求美丽的圣洁、智慧或良善，而只为自己寻求这能力的人身上么？实在不能。圣灵乃是从上头来的能力，为着实施主耶稣舍弃祂宝座和生命所成功的工作。要得着这能力的主要条件，乃是我们预备好，适合于作圣灵来所要完成的工作。

“我的见证人”，这个辞有神圣无穷丰富的意义，将圣灵的工作和我们的工作完全描写出来；祂神圣的能力正是这工作所需要的，我们的软弱也正是适合于这工作的。没有什么象一个忠诚的见证人这样有效力。并且没有什么象这样简单：不过说出我们所看见并听见的，或是在安静中见证所已经作在我们身上的。那曾是主耶稣自己伟大的工作：“我为此而生，也为此来到世间，特为给真理作见证。”（约十八37。）虽然这事象是简单容易，但要使我们成为主耶稣的见证人，是需要圣灵全能之大能的，也是圣灵被差来所要作的工。如果我们要用永远生命的大能，要用来世的大能，要用属天的大能，见证主耶稣是在天上掌权，我们就需要属天生命的神圣大能，来使我们的嘴唇和生活所作的见证，满有生命和能力。

圣灵使我们成为见证人，因为祂自己是见证人。主耶稣说，“祂…要为我作见证。”（十五26。）彼得在五旬节那天，传讲基督升天后从父领受圣灵，又将圣灵浇灌下来，那时他是传说他所知道的；圣灵向着他，并在他里面，见证他被高举的主所得的荣耀。乃是圣灵对基督的大能和同在的实际所作的这个见证，使彼得勇敢刚强的在公会跟

Christ Jesus, the promise of the Spirit could have but one meaning—fitness for the great work they had to do for their Lord when He ascended the Throne. All that the Spirit would be to them personally in His work of comforting and teaching, sanctifying the soul and glorifying Jesus, were but as a means to an end—their induement with power for the service of their departed Lord.

Would God that the Church of Christ understood this in our days! All prayer for the guiding and gladdening influence of the Holy Spirit in the children of God ought to have this as its aim: fitness to witness for Christ and do effective service in conquering the world for Him. Waste of power is always cause of regret to those who witness it. The economy of power is one of the great moving springs in all organization and industry. The Spirit is the great power of God; the Holy Spirit the great power of God's Redemption, as it comes down from the Throne of Him to whom all power has been given. And can we imagine that God would waste this power on those who seek it only for their own sake, with the desire of being beautifully holy, or wise, or good? Truly no. The Holy Spirit is the power from on high for carrying on the work for which Jesus sacrificed His Throne and His Life. The essential condition for receiving that power is that, we be found ready and fit for doing the work the Spirit has come to accomplish.

'My Witnesses:' these two words do indeed contain, in Divine and inexhaustible wealth of meaning, the most perfect description of the Spirit's Work and our work; the work for which nothing less than His Divine power is needed, the work for which our weakness is just fitted. There is nothing so effective as an honest witness. The learned eloquence of an advocate must give way to it. There is nothing so simple: just telling what we have seen and heard, or, perhaps in silence, witnessing to what has been done in us. It was the great work of Jesus Himself: 'To this end have I been born, and to this end am I come into the world, that I should bear witness unto the Truth.' And yet, simple and easy as it appears, to make us witnesses of Jesus is what the Almighty power of the Spirit is needed for, and what He was sent to work. If we are, in the power of the eternal life, the power of the world to come, in heavenly power, to witness of Jesus as He reigns in heaven, we need nothing less than the Divine power of the heavenly life to animate the testimony of our lips and life.

The Holy Spirit makes us witnesses because He Himself is a witness. 'He shall witness of me,' Jesus said. When Peter, on the day of Pentecost, preached that Christ, when He had ascended into heaven, had received from 'the Father the Holy Ghost, and had poured Him forth, he spake of what he knew: the Holy Ghost witnessed to him, and in him, of the glory of his exalted Lord. It was this witness of the Spirit to the reality of Christ's power and presence that made him so bold and

前说，“神…将祂高举，叫祂作君王，作救主，…我们为这事作见证；…圣灵，也为这事作见证。”（徒五 31～32。）乃是当圣灵在神圣的生命和大能里，对我们成为一个见证人，见证主耶稣现今是如何在祂荣耀里的时候，我们才能在圣灵的大能里作见证。我们可以知道福音书里所记载的，和以后圣经里关于主耶稣的身位和工作所教训的；甚至我们可以从已往的经历，说到我们对于主耶稣的能力所曾有过的认识；但这不是这里所应许，并能影响世人之能力的见证。乃是圣灵现时的同在，见证主耶稣自己的同在，才叫我们的见证有从天上来的生命之气，使我们的见证借着神强而有力能攻破坚固的营垒。圣灵在生命与真理里向你见证主耶稣有多少，你才能真的见证主耶稣有多少。

人有时把能力的浸、能力的赐给，当作一个特别的恩赐来讲说并追求。如果保罗曾经很清楚的为那些得着圣灵作印记的以弗所人祷告，求父把“智慧的灵”（弗一 17）赐给他们，就我们确定的为着“能力的灵”祈求，必不会怎样错误。那鉴察人心的，晓得圣灵的意思，并要照着我们心中圣灵所感的愿望赐给我们，并不照着我们话语的正确。或者我们效法保罗另一个祷告，求神借着祂的灵叫我们刚强起来。（三 16。）无论我们怎样规定我们祷告的方式，一件事是定规的：乃是借着不住的祷告，借着我们的屈膝，借着等候神，我们才能从神得着我们所求的，不管是能力的灵，或是灵的能力。圣灵与神永远是分不开的；无论在什么时候，祂受差遣并作工，都是神最里面的自己；乃是神自己照着祂荣耀的丰富，以大能成就一切，超过我们所求所想的，使我们在基督里得以穿上圣灵的能力。

当寻求圣灵的能力时，要注意祂作工的方式。有一个错误是该特别提防的，就是常盼望能感觉圣灵作工的能力。圣经很奇妙的把能力和软弱联在一起，不是彼此相继，乃是同时并存。“我在你们那里软弱；我讲道是用大能。”“我什么时候软弱，什么时候就刚强了。”（参林前二 3～5，林后四 7，16，十二 10，十三 3～4。）这大能是神的大能，是赐给信心的；而信心是在黑暗中长得刚强的。圣灵将自己隐藏在神所拣选的软弱人里面，使肉体在神面前不能夸口。属灵的能力只能给信心的灵认识。我们越清楚的觉得并承认我们的软弱，且相信那住在我们里面的能力，能随时应付我

strong to speak before the council: 'God did exalt Him to be a Prince and a Saviour; and we are witnesses of these things; and so is the Holy Ghost.' It is as the Holy Spirit becomes to us, in a Divine life and power, the witness to what Jesus is at the present moment in His glory, that our witness will be in His power. We may know all that the Gospels record and all that Scripture further teaches of the person and work of Jesus; we may even speak from past experience of what we once knew of the power of Jesus: this is not the witness of power that is promised here, and that will have effect in the world. It is the Presence of the Spirit at the present moment, witnessing to the Presence of the personal Jesus, that gives our witness that breath of life from heaven that makes it mighty through God to the casting down of strongholds. You can truly witness to just as much of Jesus as the Holy Spirit is witnessing to you in life and truth.

The baptism of power, the induement of power, is sometimes spoken of and sought after as a special gift. If Paul asked very distinctly for the Ephesians who had been sealed with the Holy Spirit, that the Father would still give them 'the Spirit of wisdom' (Eph. 1:17), we cannot be far wrong in praying as definitely for 'the Spirit of power.' He who searches the hearts knows what is the mind of the Spirit, and will give not according to the correctness of our words, but the Spirit-breathed desire of our hearts. Or let us take that other prayer of Paul (Eph.3:16), and plead that 'He would grant us to be mightily strengthened by His Spirit.' However we formulate our prayer, one thing is certain: it is in unceasing prayer, it is in bowing our knees, it is in waiting on God, that from Himself will come what we ask, be it the Spirit of Power or the Power of the Spirit. The Spirit is never anything separate from God; in all His going out and working He still ever is the inmost self of God; it is God Himself who, according to the riches of His glory, is mighty to do above what we ask or think who will in Christ give us to be clothed with the power of the Spirit.

In seeking for this Power of the Spirit, let us note the mode of His working. There is one mistake we must specially beware of. It is that of expecting always to feel the power when it works. Scripture links power and weakness in a wonderful way, not as succeeding each other, but as existing together. 'I was with you in weakness; my preaching was in power.' 'When I am weak, then am I strong.' (See 1 Cor.2: 3-5; 2 Cor. 4:7, 16, 6: 10, 7:10, 13: 3, 4.) The power is the power of God, given to faith; and faith grows strong in the dark. The Holy Spirit hides Himself in the weak things that God hath chosen, that flesh may not glory in His presence. Spiritual power can only be known by the Spirit of faith. The more distinctly we feel and confess our weakness and believe in the power dwelling within us, ready to work as need arises, the more

们的需要，我们就越可以确信的期待这能力的神圣功用，即使我们并不感觉什么。基督徒受了许多亏损，不仅是因未等候这能力，也是因等候的方法不对。无论你的能力显为多微小，总要深深倚靠、等候并期待从上头来的能力，而忠诚且及时的顺服，以尽每一个应尽的本分。但愿你的时而与神交通，时而中止，使你在神的能力里操练祷告和信心——神这能力是住在你里面，并等候借着你的工作。你奋勉努力的工夫要证明：借着信心，我们从软弱中得以刚强。

我们也要来看这神圣能力工作的条件。那要使用自然能力的人，必须先绝对的顺从那能力。并不需要许多的恩典使人渴慕并祈求能力；即使渴慕并祈求圣灵的能力，也是如此。谁不喜欢得着能力呢？许多人为着他们的工作迫切的祈求能力，并没有得着，因为他们不接受那大能所能借以工作的唯一情势。我们要得着这大能而使用它，但神要这大能得着我们而使用我们。如果我们把自己交给这大能，让它在我们里面管治，它就要把它自己交给我们，借着我们管治。无条件的降服并顺服那在我们里面生命中的大能，乃是我们得以穿上这大能的唯一条件。神赐圣灵给顺服的人。“能力属于神”，并且是永远属于祂。如果你要得着祂的能力在你里面工作，你就要存尊敬的心，在那住在你里面的圣洁同在面前，谦卑俯伏——这圣洁的同在，即使在最小的事上，也要求你降服祂的引导。要在圣洁的敬畏里，十分谦卑的行动生活，免得在任何事上不能明白或不能遵行祂圣洁的旨意。生活行动要象一个把自己交给了那有全权管治你，并完全得着你最里面之大能的人。要让圣灵和祂的能力得着你，你必看见祂的能力在你里面工作。

关于这大能的目的，就是它所要作的工，我们也要清楚。人们很谨慎的节用能力，并集中用于工作最有效的地方。神赐给我们这能力，不是为着我们自己的享受——好象一点点能力，把我们从难处和挣扎中救出来。祂赐给这能力，只有一个目的，就是荣耀祂的儿子。那些在他们的软弱中，忠心于这一个目的，并以顺服和见证，向神证明他们准备出任何代价以荣耀神的人，必要得着从上头来的能力。神寻找祂能这样给他们穿上能力的男女。教会惊奇自己的事奉和敬拜是如此微弱，而在各方留心这样的人。世人等候教会来使他们信服神实在是在祂的子民中间。亿兆将亡的人在呼喊求救，

confidently may we expect its Divine operation even when nothing is felt. Christians lose much not only by not waiting for the power, but by waiting in the wrong way. Seek to combine the faithful and ready obedience to every call of duty, however little thy power appears to be, with a deep, dependent waiting and expectation of Power from on high. 'Let thy intervals of repose and communion be the exercise of prayer and faith in the Power of God dwelling in thee, and waiting to work through thee; thy time exertion and effort will bring the 'proof that by faith out of weakness we are made strong.

Let us also see and make no mistake about the condition of the working of this Divine Power. He that would command nature must first, and most absolutely obey her. It does not need much grace to long and ask for power, even the power of the Spirit. Who would not be glad to have power? Man pray earnestly for power in or with their work, and receive it not, because they do not accept the only posture in which the Power can work. We want to get possession of the Power and use it. God wants the Power to get possession of us, and use us. If we give up ourselves to the Power to rule in us, the Power will give itself to us, to rule through us. Unconditional submission and obedience to the Power in our inner life is the one condition of our being clothed with it. God gives the Spirit to the obedient. 'Power belongeth unto God' and remains His forever. If thou wouldst have His power work in thee, bow very low in reverence before the Holy Presence that dwelleth in thee, that asks thy surrender to His guidance even in the least things. Walk very humbly in holy fear, lest in anything thou shouldest fail in knowing or doing His holy will. Live as one given up to a Power that has the entire mastery over thee, that has complete possession of thy inmost being. Let the Spirit and His Power have possession of thee: thou shalt know that His power worketh in thee.

Let us be clear, too, as to the object of this power, the work it is to do. Men are very careful to economize power, and to gather it there where it can do its work most effectually. God does not give this power for our own enjoyment, —as little to save us from trouble and effort. He gives it for one purpose, to glorify His Son. Those who in their weakness are faithful to this one object, who in obedience and testimony prove to God that they are ready at any cost to glorify God—they will receive the power from on high. God seeks for men and women whom He can thus clothe with power. The Church is looking round for them on every side, wondering at the feebleness of so much of its ministry and worship. The world waits for it, to be convinced that God is indeed in the midst of His people. The perishing millions are crying for deliverance,

神的大能也在等候这工作。但愿我们不要以我们求神眷顾并祝福他们，或以我们尽所能的帮助他们为满意。但愿我们每一个信徒完全专一的舍弃自己，来为作主耶稣的见证人而活着。但愿我们求神指示祂的子民，叫他们知道他们如何是基督的代表，正如基督是父的代表一样。但愿我们活在一个信心中，相信大能的圣灵是住在我们里面，并且相信当我们等候祂的时候，父要用圣灵的大能充满我们。

祷告

最可称颂的父！我们感谢你，为着你为你的儿女所有奇妙的预备——使他们从软弱中得以刚强，并且就在他们的软弱中，你全能的大能要得着荣耀。我们感谢你，为着圣灵来作大能的灵，使那得着一切权能之主耶稣的同在，显在祂的教会中，并使祂的门徒作那同在的见证人。

哦，我的父啊！求你教导我，当我知道我得着活的主耶稣时，就已经得着这大能。但愿我不以观察的心情，仰望这大能来临。但愿我承认这大能永远是在人软弱中的一个神圣力量，使荣耀只归于你。但愿我学习以那让全能的主耶稣在人的软弱中掌权并作工的信心来接受这大能。但愿主耶稣借着圣灵与我同在，使我的见证只出于祂。

哦！我的父啊！我愿意将我的全人交给这圣洁的大能。我愿每天并整天俯伏在这大能的管理跟前。我愿作这大能的仆人，并降卑我自己来遵守它最卑下的命令。父啊！但愿这大能在我里面管治，使我能合乎它用。但愿我生活的唯一目的，就是使你可称颂的儿子得着尊贵和荣耀。阿们。

附言

（一）在基督的教会中有一个同在，不只和基督自己在地上的时候，并且和祂现今在大能的宝座上一样的全能并神圣。当教会醒起而相信这事，并从灰尘中起来，穿上她的美衣时，当她等候她的主使她“穿上从上头来的能力”时，她为基督所作的见证就必有活的能力。她要证明她全能的主是在她里面。

（二）这“穿上从上头来的能力”，这“得着圣灵的能力”，是发生在一条和我们所有天然的期望相反的途

and the Power of God is waiting to work it. Let us not be content with the prayer for God to visit and to bless them, or with the effort to do the best we can for them. Let us give up ourselves, each individual believer, wholly and undividedly, to live as witnesses for Jesus. Let us plead with God to show His people what it means that they are Christ's representatives just as He was the Father's. Let us live in the faith that the Spirit of power is within us, and that the Father will, as we wait on Him, fill us with the power of the Spirit.

Most Blessed Father! we thank Thee for the wonderful provision Thou hast made for Thy children—that out of weakness they should be made strong, and that just in their feebleness Thy Might Power should be glorified. We thank Thee for the Holy Spirit, as the Spirit of Power, coming down to make Jesus, to whom all Power is given, present with His Church, and to make His disciples the witnesses of that Presence.

I ask Thee, O my Father, to teach me that I have the power, as I have the Living Jesus. May I not look for it to come with observation. May I consent that it shall ever be a Divine strength in human weakness, so that the glory may be Thine alone. May I learn to receive it in a faith that allows the Mighty Lord Jesus to hold the power and do the work in the midst of weakness. And may, by the Holy Spirit, He be so present with me, that my witness may be of Him alone.

O my Father! I desire to submit my whole being to this Holy Power. I would bow before its rule every day and all the day. I would be its servant, and humble myself to do its meanest command. Father I let the Power rule in me, that I may be made meet for it to use. And may my one object in life be that Thy Blessed Son may receive the honour and the glory. Amen.

径中，乃是一个神圣大能在人的软弱中作工。我们软弱的感觉并未除去；这大能也不是赐下作我们的所有物。只有当我们得着主自己时，才得着这大能。主是在我们的软弱中，并经过我们的软弱，施行这大能。

（三）我们最大的危险，就是等候能力的见到或觉得。我们有一个需要，就是凭信心灵然的承认全能的主是与我们同在，并知道祂要在我们的软弱中作工。穿上能力，得着能力，乃是披戴主耶稣，用信心接受祂，使我们的魂在祂隐藏的同在中喜乐，并知道祂的能力是在我们的软弱中作工。

（四）一个身体的性能，怎样是在于这身体所借以组成的不同部分，照样，基督教会的力量也是以教会各个肢体的情形为定规。圣灵不能厉害的借着神的教会在世人中间作工，除非大体的信徒都将他们自己完全交给他们的主，使他们被祂的灵充满。但愿我们为这事劳力并祷告。

（五）一个成位的能力，有意志，也有目的的在我里面管理我，随时在一切事上将祂的意志作工到我的意志里面。在我的意志之外，另有一个意志，现今在我这人的深处管治，是我应该等候的。当我降服且顺从的时候，祂的能力就要借着祂作工。我乃是在另外一位的大能之下活着。

（六）“我在人的权下，也有兵在我以下；对这个说，去，他就去。”（太八9。）那在更高权能之下的人，有权能管理那些在他以下的人。我要在别人之上管治别人，就必须先服在那最高的权能之下。

读经：

使徒行传二章一至四节：“五旬节到了，…他们就都被圣灵充满，按着圣灵所赐的口才，说起别国的话来。”

* * * *

在圣灵的浇灌里，基督的工作达到极点。在伯利恒奥秘的道成肉身，在加略完成救赎大功，借着复活以永远生命的大能显明是神的儿子，升天进入荣耀—这些都是预备的过程；其目标与荣耀乃是圣灵的降临。因为五旬节圣灵降临，乃是最末后的一件事，所以这降临就成为前面几件事的实现和成全。因着教会还没有承认这个，还没有看见五旬节的荣耀，乃是父与子最高的荣耀，所以圣灵还不能象祂所愿意的，在教会中启示并荣耀子。让我们来看，我们是否能领会五旬节的意义。

神照着祂自己的形像，按着祂自己的样式造人，有一个很明显的目的，就是要人象祂自己。人要成为一个殿，给神来居住。人也要成为神能得着安息的一个家。与人最亲密且最知己的联合，与人在爱中的同居，乃是那位圣者所渴望、所期待的。以色列人的圣殿所未曾预表得健全的，已在拿撒勒人耶稣里面成了一个神圣的实际：神已经找到一个人，能在其中得着安息，这人的全人向着祂完全开启，以接受祂旨意的管治，和祂爱的交通。在这人里面有一个被神的灵所占有的人性；神愿意所有的人都如此。所有接受这位耶稣和祂的灵作生命的人，都该如此。祂的死除去罪的咒诅和权势，使接受祂的人能得着祂的灵。祂的复活使人性从一切肉体的软弱中得着释放，而进入神的生命—神圣的灵生命。祂的升天使人得以进入神的荣耀；使人性在圣灵的合一里，得以在荣耀中，与神有完全的交通。但是，虽有这些，工作还没有完成。仍旧缺少一件主要的事。父怎样能住在人里面，象祂住在基督里面一样呢？这个大问题是在五旬节所答复的。

Scripture Reading:

“And when the day of Pentecost was fully come, they were all filled with the Holy Ghost, and began to speak, as the Spirit gave them utterance.”—Acts 1:1-4

* * * *

In the outpouring of the Holy Spirit, the work of Christ culminates. The adorable mystery of the Incarnation in Bethlehem, the great Redemption accomplished on Calvary, the revelation of Christ as the Son of God in the power of the Eternal Life by the Resurrection, His entrance into glory in the Ascension—these are all preliminary stages; their goal and their crown was the coming down of the Holy Spirit. As Pentecost is the last, it is the greatest of the Christian feasts; in it the others find their realization and their fulfilment. It is because the Church has hardly acknowledged this, and has not seen that the glory of Pentecost is the highest glory of the Father and the Son, that the Holy Spirit has not yet been able to reveal and glorify the Son in her as He fain would. Let us see if we can realize what Pentecost means.

God made man in His own image, and for His likeness, with the distinct object that he should become like Himself. Man was to be a temple for God to dwell in; he was to become the home in which God could rest. The closest and most intimate union, the indwelling of Love in love: this was what the Holy One longed for, and looked forward to. What was very feebly set forth in type in the temple in Israel became a Divine reality in Jesus of Nazareth: God had found a man in whom He could rest, whose whole being was opened to the rule of His will and the fellowship of His love. In Him there was a human nature, possessed by the Divine Spirit; and such God would have had all men to be. And such all would be, who accepted of this Jesus and His Spirit as their life. His death was to remove the curse and power of sin, and make it possible for them to receive His Spirit. His resurrection was the entrance of human nature, free from all the weakness of the flesh, into the life of Deity, the Divine Spirit-life. His ascension was admittance as Man into the very glory of God; the participation by human nature of perfect fellowship with God in glory in the unity of the Spirit. And yet, with all this, the work was not yet complete. Something, the chief thing, was still wanting. How could the Father dwell in men even as He had dwelt in Christ? This was the great question to which Pentecost gives the answer.

圣灵在前所没有过的一个新特性和一个新能力里，从神本性的深处被差遣出来。在创造和自然里，祂从神那里出来作生命的灵。在人的被造里，祂特别作了一种能力，使人有神的形像，这能力甚至在人堕落之后，仍证明神。在以色列人中，祂出现作神治的灵，清楚的感动并装备一些人，去作他们的工作。在耶稣基督里，祂来作父的灵，无量的赐给基督，并住在基督里面。这一切都是一位同样的灵，不同程度的表显。但现今来了神圣之灵这最后的，久已应许的，一个完全新的表显。那曾住在耶稣基督里，并在基督顺服的生命里，使基督人性的灵与祂自己完全交通并合一的灵，现在是那被高举之神而人者的灵。当那人，基督耶稣，进入神的荣耀，并神所居住之灵生命那完全的交通里时，祂就从父得着权柄差遣这灵进到祂的门徒里面，而且祂自己也在那灵里降下，并住在他们里面。在一个新的能力里——这新的能力是从前所不可能有的，因为主耶稣还没有钉死或得着荣耀——圣灵来作那已经钉死并现在得着荣耀之主耶稣的灵。子的工作，父的渴望，得着成全。人的心现在的确是祂神的家。

五旬节是教会最大的日子！伯利恒的奥秘，的确是不可思议的，并且也是荣耀的，但是我一次相信之后，就没有什么显为不可能或不适宜。借着圣灵的能力，为神的儿子造成一个纯全而圣洁的身体，且有圣灵住在其中，那的确是一件神圣能力的奇迹。但这同一的灵现在要来住在有罪之人的身体里面，并且父也要在他们里面得到祂的居所，这是一个恩典的奥秘，超过人所能明白的。但愿荣耀归给神！这是五旬节带来并得到的福气。在伯利恒神的儿子进入了我们的肉身；祂进入了罪的咒诅和死亡，作我们的担保人；祂在人性里作从死人中复活的首生者，进入了永远生命的大能；祂进入了父的荣耀——这一切不过是预备的步骤：五旬节乃是完成，前面的一切都是为着五旬节而成就的。“看哪！神的帐幕在人间；祂要与人同住，”（启二一3，）这话现今开始得着成全了。

只有在五旬节之前所成功一切事情的亮光里，在神为着祂能住在有罪的人里面，而不把祂一切强烈的牺牲看为太大的亮光里，才能明白圣灵浇灌的事。这事乃是在地上反映基督在天上被高举；乃是基督使祂的朋友同享祂现在与

Out of the depths of Godhead, the Holy Spirit is sent forth in a new character and a new power, such as He never had before. In creation and nature He came forth from God as the Spirit of Life. In the creation of man specially He acted as the power in which his god-likeness was grounded, and which, even after his fall, still testified for God. In Israel He appeared as the Spirit of the theocracy, distinctly inspiring and fitting certain men for their work. In Jesus Christ He came as the Spirit of the Father, given to Him without measure, and abiding in Him. All these are manifestations, in different degrees, of one and the same Spirit. But now there comes the last, the long-promised, an entirely new manifestation of the Divine Spirit. The Spirit that has dwelt in Jesus Christ, and, in His life of obedience, has taken up His human spirit into perfect fellowship and unity with Himself, is now the Spirit of the exalted God-man. As the Man Christ Jesus enters the glory of God and the full fellowship of that Spirit-life in which God dwells, He receives from the Father the right to send forth this Spirit into His disciples, yea, in the Spirit to descend Himself, and dwell in them. In a new power, which hitherto had not been possible, because Jesus had not been crucified or glorified, as the very Spirit of the crucified and now glorified Jesus, the Spirit comes. The work of the Son, the longing of the Father, receives its fulfilment. Man's heart is now indeed the home of his God.

Said I not truly that Pentecost is the greatest of the Church's feasts? The mystery of Bethlehem is indeed incomprehensible and glorious, but when once I believe it, there is nothing that does not appear possible and becoming. That a pure, holy body should be formed for the Son of God by the power of the Holy Spirit, and that in that body the Spirit should dwell, is indeed a miracle of Divine Power. But that the same Spirit should now come and dwell in the bodies of sinful men, that in them too the Father should take up His abode, this is a mystery of grace that passeth all understanding. But this, glory be to God! is the blessing Pentecost brings and secures. The entrance of the Son of God into our flesh in Bethlehem, His entrance into the curse and death of sin as our Surety, His entrance in human nature as First-begotten from the dead into the Power of the Eternal Life, His entrance into the very Glory of the Father—these were but the preparatory steps: here is the consummation for which all the rest was accomplished. The word now begins to be fulfilled: 'Behold! the tabernacle of God is with men, and He shall dwell with them.'

It is only in the light of all that preceded Pentecost, of all the mighty sacrifice which God thought not too great if He might dwell with sinful men, that the narrative of the outpouring of the Spirit can be understood. It is the earthly reflection of Christ's exaltation in heaven; the participation He gives to His friends of the glory He

父所同有的荣耀。若要正确的了解，就需要属灵的异象；在那简述的故事中，揭开了神国度最深的奥秘，并将教会神圣产业的所有权状赐给了教会，直到她的主回来。圣灵如何对于信徒与教会，如何对于话语的执事与他们的工作，并如何对于不信的世人，乃是三个主要的思想。

（一）基督曾应许祂的门徒，祂自己要在保惠师里面再来到他们这里。当祂生活在地上的时候，祂亲身显出来的同在，启示了那看不见的父，乃是父赐给人的大恩赐，也是门徒所愿望并需要的。现在祂的同在要在比以前更大的能力里成为他们的分。基督就是为着这个目的进入了荣耀，好在现今能以一种神圣的方法“充满万有”，（弗四10，）特别能用祂自己和祂荣耀的生命充满祂身体上的各肢体。当圣灵降下的时候，祂将从前不过是与门徒相近，但仍在他们自己生命之外的生命，带来作他们里面个人的生命。神儿子的灵，因着神儿子曾在地上生活并爱父，顺服并受死，借着全能的大能得以复活并得着荣耀，现在成了他们个人的生命。那在天上所发生的奇妙的大事，就是他们的良友和恩主被安置在天上的宝座上，乃是圣灵所要见证的，且要当作一个属天的实际，交通给他们，并维持在他们里面的。难怪当圣灵从父那里，借着已经得着荣耀的子降临时，他们整个的人就充满而溢出天上的喜乐和能力，与主耶稣的同在，并且他们的口也涌出赞美，称赞神奇妙的工作。

这才是基督教会的产生：这也应该是她的生长和力量。五旬节教会的真实继续，首要的成分乃是信徒在圣灵里的受浸，每一颗心都充满了那得着荣耀之主同在的经历，每一个口和生命都见证神所作的那奇妙的工作，就是将主耶稣高举到祂宝座的荣耀里，然后用那荣耀充满祂的门徒。不是我们只需为我们的传道人寻求能力的浸，乃是基督身体的每个肢体，都应该借着圣灵知道、得着、并见证一位内住基督的同在。乃是这件事要引起世人的注意，并逼着世人承认主耶稣的大能。

（二）当日的群众看见那班充满喜乐和赞美的信徒，就感觉兴趣而发出问题。彼得就是在这种光景之下，站起来讲道。五旬节的故事，把讲道的真实地位，与其能力的秘诀教导我们。一个满了圣灵的教会，乃是神的一个能力，去唤醒那些不注意的心，并吸引一切诚实恳切的心。乃是

now has with the Father. To be apprehended aright, it needs a spiritual vision; in the story that is so simply told the deepest mysteries of the Kingdom are unfolded, and the title-deeds given to the Church of her holy heritage until her Lord's return. What the Spirit is to be to believers and the Church, to the ministers of the word and their work, and to the unbelieving world, are the three chief thoughts.

1. Christ had promised to His disciples that in the Comforter He Himself would again come to them. During his life on earth, His personal manifested Presence, as revealing the unseen Father, was the Father's great gift to men, was the one thing the disciples wished and needed. This was to be their portion now in greater power than before. Christ had entered the glory with this very purpose, that now, in a Divine way, 'He might fill all things,' He might specially fill the members of His body with Himself and His glory-life. When the Holy Spirit came down, He brought as a personal Life within them what had previously only been a Life near them, but yet outside their own. The very Spirit of God's own Son, as He had lived and loved, had obeyed and died, had been raised and glorified by Almighty power, was now to become their personal life. The wondrous transaction that had taken place in heaven in the placing of their Friend and Lord on the throne of heaven, this the Holy Spirit came to be the witness of, yea, to communicate and maintain it within them as a heavenly reality. It is indeed no wonder that, as the Holy Ghost comes down from the Father through the glorified Son, their whole nature is filled to overflowing with the joy and power of heaven, with the presence of Jesus, and their lips overflow with the praise of the wonderful works of God.

Such was the birth of the Church of Christ; such must be its growth and strength. The first and essential element of the true succession of the Pentecostal Church is a membership baptized with the Holy Ghost and with fire, every heart filled with: the experience of the Presence of the glorified Lord, every tongue and life witnessing to the wonderful work God had done, in raising Jesus to the glory of His Throne, and then filling His disciples with that glory too. It is not so much the Baptism of Power for our preachers we must seek; it is that every individual member of Christ's body may know, and possess, and witness to, the Presence of an indwelling Christ through the Holy Spirit. It is this will draw the attention of the world, and compel the confession to the Power of Jesus.

2. It was amid the interest and the questionings which the sight of this joyous praising company of believers awakened in the multitude that Peter stood up to preach. The story of Pentecost teaches us the true position of the ministry and the secret of its power. A church full of the, Holy Ghost is a power of God to awaken the careless, and attract all honest, earnest hearts. It is to such an audience, roused by

对这样一班被信徒的见证所唤醒的听众，讲道才会有能力。乃是从这样一个充满圣灵的教会中，圣灵所引导的讲道人才能兴起，勇敢且自由的指给人看，每一个信徒都是他们所讲的真理和他们主的大能之活的见证人。

彼得讲道，将圣灵感动人讲道的各方面，都非常显著的教训了我们。他从圣经中传讲基督。他将神曾差遣基督，喜悦基督，并且现在已经将基督高举到祂的右边，这些思想说出来，和人拒绝基督，那些思想相对比。一切在圣灵能力里的讲道，都应该这样。圣灵是基督的灵，是基督自己生命的灵，占有了我们的个格，并与我们的灵同证基督已经为我们胜过了一切。圣灵来，乃是为要继续基督在地上所开始的工作，使人有分于祂的救赎和祂的生命。圣灵总是见证基督；除此之外，不会作别的。祂在圣经中是这样作；祂在信徒里也是这样作；信徒的见证永远该是照着圣经的。圣灵在基督里，圣灵在圣经里，圣灵在教会里；只要这三股绳子是扭在一起的，就永远不会断开。

（三）彼得那次讲道的效果是惊人的，但不比所可期望的更惊人。主耶稣的同在和能力，在那班门徒里面是那样的一个实际；那从上面，从宝座来的能力，是那样的充满彼得；他对于那已经被高举在神右边的基督所有的认识和经历，是那样的一个属灵实际；以致有能力从他出来，并且当他讲到：“当确实的知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了”（徒二 36）的时候，数千人就在忧伤的灵里俯伏，准备承认那位被钉者作他们的主。圣灵已经降在门徒身上，并且借着他们叫世人为不信而自责。那些悔罪求问的人，听从了彼得的吩咐而悔改相信，也得着了圣灵的恩赐。基督所应许要借着门徒作的那更大的工作，祂已经作成了。那些人一生的偏见，甚至毒恨，在片刻间转为降服、爱戴与尊崇；从那得着荣耀的主有能力来充满了祂的身体，并且从这身体有能力出去征服并拯救人。

五旬节是“那日”的荣耀日出，是众先知和我们的主所常说到的“那些日子”的第一日，是教会历代必有之事的应许与保证。人都普遍的承认，教会还没有成全神所命定于她的，甚至到现今，过了十八个世纪以后，她还没有达到她荣耀权利的高峰。即使在教会努力接受她的呼召，去为她的主作见证直到地极的时候，她也很少是相信五旬节

the testimony of believers, that the preaching will come with power. It is out of such a church of men and women full of the Holy Ghost that Spirit-led preachers will rise up, bold and free, to point to every believer as a living witness to the truth of their preaching and the Power of their Lord.

Peter's preaching is a most remarkable lesson of what all Holy Ghost preaching will be. He preaches Christ from the Scriptures. In contrast with the thoughts of man, who had rejected Christ, He sets forth the thoughts of God, who had sent Christ, who delighted in Him, and had now exalted Him at His right hand. All preaching in the power of the Holy Spirit will be thus. The Spirit is the Spirit of Christ, the Spirit of His personal life, taking possession of our personality, and witnessing with our spirit to what Christ has won for us. The Spirit has come for the very purpose of continuing the work Christ had begun on earth, of making men partakers of His redemption and His life. It could not be otherwise; the Spirit always witnesses to Christ. He did so in the Scriptures; He does so in the believer; the believer's testimony will ever be according to Scripture. The Spirit in Christ, the Spirit in Scripture, the Spirit in the Church; as long as this threefold cord is kept intertwined, it cannot be broken.

3. The effect of this preaching was marvellous, but not more marvellous than might be expected. The Presence and Power of Jesus are such a reality in the company of disciples; the Power from on High, from the Throne, so fills Peter; the sight and experience he has of Christ, as exalted at the right hand of God, is such a spiritual reality; that power goes out from him, and as his preaching reaches its application: 'Know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified,' thousands bow in brokenness of spirit, ready to acknowledge the Crucified One as their Lord. The Spirit has come to the disciples, and through them convinces the world of unbelief. The penitent inquirers listen to the command to repent and believe, and they, too, receive the gift of the Holy Ghost. The greater works Christ had promised to do through the disciples He has done. In one moment lifelong prejudice, and even bitter hatred, give way to surrender, and love, and adoration; from the glorified Lord power has filled his body, and from its power hath gone forth to conquer and to save.

Pentecost is the glorious sunrise of 'that day,' the first of 'those days' of which the prophets and our Lord had so often spoken, the promise and the pledge of what the history of the Church was meant to be. It is universally admitted that the Church has but ill fulfilled her destiny, that even now, after eighteen centuries, she has not risen to the height of her glorious privilege. Even when she strives to accept her calling, to witness for her Lord unto the ends of the earth, she does it too little in the faith of

的灵，并得着那灵强烈的大能以作这事。教会不把五旬节看作日出，反而言论行动常把它当作日午，以为从此它的光必须开始衰减。让教会回到五旬节，五旬节就要回到教会。神的灵不能占有信徒，过于他们接受祂的容量。应许正在等候得着成全；圣灵现今仍是在祂一切的丰满里面。我们接受的容量需要扩大。乃是在宝座的脚凳前，当信徒同心继续在赞美、爱戴与祷告里，当迟延不过是加强等候和期望的灵，当信心抓牢主的应许，并注视那被高举的主，相信祂要在祂的大能里，在祂的子民中显示祂自己的时候——乃是当信徒这样在宝座的脚凳前，五旬节才来到。耶稣基督仍是万有的主，得着了能力和荣耀为冠冕。祂渴望在祂门徒中启示祂的同在，并使他们分享祂所住于其中的那荣耀生命——祂这渴望与祂起头升到宝座上的时候，是同样的新鲜并丰满。但愿我们俯伏在祂宝座的脚凳前。但愿我们在坚强和期望的信心里降服我们自己，以被圣灵充满，并为主耶稣作见证。但愿内住的基督作我们的生命、力量和见证。从这样一个教会中，圣灵充满的传道人要兴起来，并且有能力要出去使基督的仇敌服在祂的脚下。

祷告

哦，主神啊！我们在你儿子与你同坐在其上，得了荣耀尊贵为冠冕的宝座前敬拜。我们感谢并称颂你，因为你是为着我们——人的儿女——作了这事，并因为你所最喜悦的那一位怎样属于天，也同样属于地，怎样属于你，也同样属于我们。哦，神啊！我们尊崇你的爱：我们赞美你的圣名。

哦，我们的父啊！我们求你启示你的教会，使她看见我们可称颂的元首怎样算我们为祂自己的身体，有分于祂的生命、能力和荣耀，并且圣灵怎样是这生命、能力和荣耀的含有者，正在等候将这生命、能力和荣耀启示在我们里面。哦，但愿你的子民能醒起，追求明白圣灵在他们里面作那得着荣耀之主的真实同在，并为着他们在地上的工作作那从上头来的能力，是何意义。哦，愿你一切的子民都学习注视他们被高举的王，直到他们全人被开启以接受祂，直到祂的灵充满他们，达到他们容量的极点！

我们的父！我们奉着主耶稣的名，求你复兴你的教会，使每一个信徒真的成为充满圣灵的一个殿。使每一个教会——

the Pentecostal Spirit, and the possession of His Mighty Power. Instead of regarding Pentecost as sunrise, she too often speaks and acts as if it had been noonday, from which the light must needs begin to wane. Let the Church return to Pentecost, and Pentecost will return to her. The Spirit of God cannot take possession of believers beyond their capacity of receiving Him. The promise is waiting; the Spirit is now in all His fullness. Our capacity of reception needs enlargement. It is at the footstool of the throne, while believers continue with one accord in praise and love and prayer, while delay only intensifies the spirit of waiting and expectation, while faith holds fast the promise, and gazes up on the exalted Lord, in the confidence that He will make Himself known in power in the midst of His people, —it is at the footstool of the throne that Pentecost comes. Jesus Christ is still Lord of all, crowned with power and glory. His longing to reveal His presence in His disciples, and to make them share the glory life in which He dwells, is as fresh and full as when He first ascended the throne. Let us take our place at the footstool. Let us yield ourselves in strong, expectant faith, to be filled with the Holy Ghost, and to testify for Jesus. Let the indwelling Christ be our life, and our strength, and our testimony. Out of such a Church Spirit-filled preachers will rise, and the power go forth that will make Christ's enemies bow at His feet.

O Lord God! we worship before the Throne on which the Son is seated with Thee, crowned with glory and honour. We thank and bless Thee that it is for us, the children of men, that Thou hast done this, and that He in whom Thou delightest belongs as much to earth as to heaven, to us as to Thee. O God! we adore Thy love: we praise Thy Holy Name.

We beseech Thee, O our Father, to reveal to Thy Church how our Blessed Head counts us as His own body, sharing with Him in His life, His power, and His glory, and how the Holy Spirit, is the bearer of that life and power and glory, is waiting to reveal it within us. Oh, that Thy people might awake to know what the Holy Spirit means, as the real Presence within them of the glorified Lord, and as the clothing with Power from on high for their work on earth. Oh that all Thy people might learn to gaze on their exalted King until their whole being were opened up for His reception, and His Spirit fill them to their utmost capacity!

Our Father, we plead with Thee, in the name of Jesus, revive Thy Church. Make every believer to be indeed a temple full of the Holy Ghost: Make every church, in its

因为她相信的肢体—成为奉献的一班人，永远见证一位同在现实的基督，永远等候那从上头来的能力所有的丰满。使每一个传讲你话语的人成为圣灵的一个执事。但愿在全地上，五旬节成为主耶稣掌权，祂所救赎的人是祂的身体，祂的灵作工，和万膝要向祂跪拜，这些事的记号。阿们。

附言

（一）我们要确实的知道，当主耶稣去到天上的时候，祂绝不认为祂回到祂的荣耀里，会使祂自己与祂忠诚的跟从者中间有丝毫的间隔。圣灵来的使命，是要向主的跟从者保证主所应许的同在，并将这同在赐给他们。在这个里面包括圣灵作工的祝福，并且就是这个使圣灵为着我们的工作，在我们里面成为神的能力。

（二）一个身体完全健全，就是说每一个肢体都健全。圣灵在教会中健全的动作，需要每一个信徒都健全。但愿我们为这事祷告并劳力，使基督借着内住的灵在每一个信徒里面的同在，成为我们合一的祷告与事奉的准备，这种祷告与事奉能使我们这事奉的时期成为一个永远重现的五旬节；一班在地上等候、接受并敬拜的人，被那从天上来之基督的灵所遇着。

believing members, a consecrated company ever testifying of a present Christ, ever waiting for the fullness of the power from on high. Make every preacher of the word a minister of the Spirit. And let throughout the earth Pentecost be the sign that Jesus reigns, that His redeemed are His body, that His Spirit works, and that every knee shall bow to Him. Amen.

读经：

使徒行传十三章一至四节：“在安提阿的教会中，有几位先知和教师，…他们事奉主，禁食的时候，圣灵说，要为我分派巴拿巴和扫罗，去作我召他们所作的工。于是禁食祷告，按手在他们头上，就打发他们去了。他们既被圣灵差遣，就下到西流基…”

* * * *

有人说得很对，使徒行传最好称为：被高举之主的行传，或圣灵行传。基督临别时所应许：“圣灵降临在你们身上，你们就必得着能力；并要在耶路撒冷，犹太全地，和撒玛利亚，直到地极，作我的见证”（徒一8）的话，的确是一句神圣的话语，象种子一样，其中包含着那具有无限增长之能力的天国，说出天国得以彰显的定律，并预言天国最后的完成。在行传这本书里，我们能找出一条路，看见这应许从耶路撒冷到罗马，已经得到了初步的成全。这书给我们看见一篇神圣的记载，说到圣灵的降临、内住与工作，说到祂怎样作赐给基督门徒的能力，使他们在犹太人和外邦人面前，为基督作见证，并说到基督的名如何在安提阿和罗马得胜扬威，以那些地方为征服地极的中心。这本书象带着天上的亮光一样，启示给我们看见，圣灵从我们在天上已经得着荣耀的主，降到门徒身上，将主的同在、引导和能力，启示在他们里面，那唯一的用意和目的，乃是装备他们为主作见证，直到地极。差人去向外邦布道，乃是圣灵受差而来的唯一目的。

我们在前面所引的一段经文，乃是教会确定的蒙召，去作受差布道工作的第一次记载。腓利在撒玛利亚，和彼得在该撒利亚的传道，乃是他们个人在圣灵引导之下，在那些不是犹太人的中间，运用他们职事的功能。在安提阿，那些居比路和古利奈人，向希利尼人的讲道，（徒十一20，）乃是那充满了爱与生命之圣灵神圣的催迫，引导人开辟新的道路，是教会的领袖们所未曾想到的。但是圣灵把一些特别

Scripture Reading:

“Now there were at Antioch, in the church that was there, prophets and teachers, And as they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Then, when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, went down to Seleucia.”—Acts 13: 1-4

* * * *

It has been rightly said that the Acts of the Apostles might well have borne the name, The Acts of the Exalted Lord, or, The Acts of the Holy Spirit. Christ's parting promise, 'Ye shall receive power when the Holy Ghost is come upon you; and ye shall be my witnesses, both in Jerusalem and in all Judea and Samaria, and unto the uttermost parts of the earth,' was indeed one of those Divine seed—words in which is contained the Kingdom of heaven in the power of an infinite growth, with the law of its manifestation, and the prophecy of its final perfection. In the Book of the Acts we have the way traced in which the promise received its incipient fulfilment, on its way from Jerusalem to Rome. It gives us the Divine record of the coming and dwelling and working of the Holy Spirit, as the Power given to Christ's disciples, to witness for Him before Jews and heathens, and of the triumph of the name of Christ in Antioch and Rome as the centres for the conquest of the uttermost parts of the earth. The book reveals, as with a light from heaven, that the one aim and purpose of the descent of the Spirit from our glorified Lord in heaven to His disciples, revealing in them His presence, His guidance, and His Power, is to fit them to be His witnesses even to the uttermost parts of the earth. Missions to the heathen are the one object of the Mission of the Spirit.

In the passage we have as our text we have the first record of the part the Church is definitely called to take in the work of missions. In the preaching of Philip at Samaria, and Peter at Caesarea, —we have the case of individual men exercising their function of ministry among those who were not of the Jews under the leading of the Spirit. In the preaching of the men of Cyprus and Cyrene to the Greeks at Antioch we have the Divine instinct of the Spirit of love and life, leading men to open new paths where the leaders of the Church had not yet thought of coming. But this guidance of

的人分别出来的这种引导，现在要成为教会组织的一部分，并且全体信徒都要受教导，有分于圣灵特为来到地上所要作的那个工作。行传第二章主要的给我们看见，教会受托作她在耶路撒冷或国内布道的工作。而行传第十三章乃是着重的给我们看见，教会分派去作她国外布道的确定工作。今日我们在受差布道的事上，没有够深的兴趣，使我们能充分的赞美神。如果要我们对于受差布道的兴趣，成为持久而个人的，如果要这个兴趣成为我们个人向着我们可称颂的主，和祂来所要拯救的丧失者，所有的爱心和奉献的热诚，如果要有效的使教会的工作达到五旬节能力的真正水平，我们就必须好好学习安提阿的功课。受差布道的工作，其开始与能力，必须是因着我们清楚并直接的认识圣灵的引导而有的。

常有人说，真实受差布道的工作，总是从教会属灵生命的复兴而产生的。圣灵使人苏醒的工作，激起人向祂所启示之可称颂的主，和祂所属于的丧失者有新的奉献。乃是在这样的心境中，圣灵的声音才得以听见，催促主所救赎的人为主作工。在安提阿就是这样。安提阿有几位先知和教师，他们花一部分时间，事奉主并禁食。他们把与世界分别，并牺牲自己的灵，和教会中对神公众的事奉，联合起来。他们的主是在天上；他们觉得，需要与祂有亲密不断的交通，以等候祂的吩咐；他们知道，除非他们与他们的主人保持着直接的交通，并尽可能的进入与基督肉体同钉的交通里，那住在他们里面的圣灵，就不能得着自由并完全的机会以运行。“他们事奉主，禁食的时候”这是他们的为人，这也是他们的心境和生活习惯，于是圣灵启示他们，祂已经从他们中间拣选二人去作特别的工作，并且在全教会面前，为着那个工作，将他们分别出来，要他们作祂的器具。

天国的定律并未改变，仍是圣灵支配一切差人布道的工作。在指定工作和拣选人位的事上，祂仍旧将祂的旨意启示给那些事奉主，并将自己分别出来，以等候他们主的人。当圣灵在任何时代中，一教导了那些有信心并祷告的人，承担祂工作的时候，别人就很容易欣赏并赞同他们所作的，很容易看见他们的行为与圣经相符，而效法他们的榜样。然而圣灵那引导并作工的真实能力，个人对于可爱的主耶稣那真实的爱戴与奉献，人所有的

the Spirit in separating special men was now to become part of the organization of the Church, and the whole community of believers is to be educated to take its share in the work for which the Spirit specially had come down to earth. If the second of Acts is of importance as giving us the induement of the Church for her Jerusalem or home mission work, the thirteenth is of no less interest as her setting apart for definite foreign mission work. We cannot sufficiently praise God for the deepening interest in missions in our days. If our interest is to be permanent and personal, if it is to be a personal enthusiasm of love and devotion to our Blessed Lord and the lost He came to save, if it is to be fruitful in raising the work of the Church to the true level of Pentecostal Power, we must learn well the lesson of Antioch. Mission work must find its initiative and its power in the distinct and direct acknowledgment of the guidance of the Holy Spirit.

It has often been remarked that true mission work has always been born of a revival of religious life in the Church. The Holy Spirit's quickening work stirs up to new devotion to the Blessed Lord whom He reveals, and to the lost to whom He belongs. It is in such a state of mind that the voice of the Spirit is heard, urging the Lord's redeemed to work for Him. It was thus at Antioch. There were certain prophets and teachers at Antioch, spending part of their time in ministering to the Lord and fasting. With the public service of God in the Church they combined the spirit of separation from the world and of self-sacrifice. Their Lord was in heaven; they felt the need of close and continued intercourse, waiting for His orders; they understood that the Spirit that dwelt in them could not have free and full scope for action except as they maintained direct fellowship with Him as their Master, and entered as much as possible into the fellowship of Christ's crucifixion of the flesh. 'They ministered to the Lord and fasted: such were the men, such was their state of mind and their habit of life, when the Holy Spirit revealed to them that He had chosen two of their number to a special work, and called upon them to be His instruments in separating them, in presence of the whole Church, for that work.

The law of the Kingdom has not been changed. It is still the Holy Ghost who has charge of all mission work. He will still reveal His will, in the appointment of work and selection of men, to those who are waiting on their Lord in service and separation. When once the Holy Spirit in any age has taught men of faith and prayer to undertake His work, it is easy for others to admire and approve what they do, to see the harmony of their conduct with Scripture, and to copy their example. And yet the real power of the Spirit's guiding and working, the real personal love and devotion to Jesus as a Beloved Lord, may be present in but a

可能微乎其微。这是因为在受差布道的事上，所有的大部分事工，其性质乃是必须在很低的立场上，与其支持者有许多的辩证、乞讨与恳求。人不过在书本的记载中知道主的吩咐，并未听见那将主在活的同在和能力里启示出来之圣灵活的声音。基督徒光是受激动，被催迫，而对主的工作有更大的兴趣，有更多的祷告和舍弃，乃是不够的；还有一个更迫切的需要。圣灵在个人生命中的内住，和圣灵所维持荣耀之主的同在与管理，必须再成为基督徒生命的主要标记。我们在教会的交通里，必须学习更诚恳的等候圣灵在拣选人和工作场地，在使人有兴趣并寻求供应上的引导。受差布道的工作，该是因着够多的祷告并等候圣灵而直接开始的。只有在这样受差布道的工作上，才能盼望特别得到圣灵的能力。

当我们这样说的时候，但愿没有人怕我们要引领基督徒离开那些必须作的真正实际的工作。有许多的工作是必须作的，且是非殷勤劳苦，就不能作成的。工作的通讯必须分发；工作通讯的读者必须得到并保持；经费必须筹备；祷告聚会必须一直举行；带领的人必须聚集、商量、并定规事情。这一切都必须作。但这一切必须是恰好在圣灵能力的量度里作得好，象是一个讨主喜悦的事奉。哦，但愿教会和她每一个肢体，都学习这个功课！圣灵从天降下作差人布道的灵，要感动并授权与基督的门徒，去为基督作见证，直到地极。

差人布道的开始、进展和成功，都是圣灵的工作。乃是祂在信徒心中，感动他们为着他们主的荣耀有急切的心愿，对将亡的灵魂有怜悯的心，对主的应许有信心，对主的吩咐——就是受差布道的事，所因之而兴起的——有甘心的顺服，乃是祂使信徒集中联合力量，呼召适宜的人出去作工，开启传道的门，并预备外邦人的心渴慕或接受真道。并且乃是祂最后使工作扩增，甚至在撒但座位所在之处，建立起十字架，而围着这十字架，团聚主所救赎的人。差人布道是圣灵特别的工作。人若不愿意为受差布道被主所用，他就不要盼望被圣灵充满。没有一个为受差布道作工或祷告的人，需要怕他的软弱或贫穷，因为有圣灵作他的能力，能使他在工作上胜任神所委派的职务。但愿每一个为着受差布道祷告，并渴望在教会中有更多受差布道之灵的人，首先且最多的求主，使内

very small degree. It is because a great deal of interest in the missionary cause is of this nature, that there has to be so much arguing and begging and pleading on lower grounds with its supporters. The command of the Lord is known as recorded in a book; the living voice of the Spirit, who reveals the Lord in Living Presence and Power, is not heard. 'It is not enough that Christians be stirred and urged to take a greater interest in the work, to pray and give more: there is a more urgent need. In the life of the individual the indwelling of the Holy Spirit, and the Presence and Rule of the Lord of Glory which He maintains, must again become the chief mark of the Christian life. In the fellowship of the Church, we must learn to wait more earnestly for the Holy Spirit's guidance in the selection of men and fields of labour, in the wakening of interest and the seeking of support: it is in the mission directly originated in much prayer and waiting on the Spirit that His power can specially be expected.

Let no one fear, when we speak thus, that we shall lead Christians away from the real practical work that must be done. There is much that needs to be done, and cannot be done without diligent labour. Information must be circulated; readers must be found and kept; funds must be raised; prayer-meetings must be kept up; directors must meet, and consult, and decide. All this must be done. But it will be done well, and as a service well-pleasing to the Master, just in the measure in which it is done in the power of the Holy Spirit. Oh that the Church, and every member of it, might learn the lesson! The Spirit has come down from heaven to be the Spirit of Missions, to inspire and empower Christ's disciples to witness for Him to the uttermost parts of the earth.

The origin, the progress, the success of missions are all his. It is He who wakens in the hearts of believers the jealousy for the honour of their Lord, the compassion to the souls of the perishing, the faith in His promise, the willing obedience to His commands, in which the mission takes its rise. It is He who draws together to united effort, who calls forth the suitable men to go out, who opens the door, and prepares the hearts of the heathen to desire or to receive the word. And it is He who at length gives the increase, and, even where Satan's seat is, establishes the cross, and gathers round it the redeemed of the Lord. Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty: the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let every one who prays for missions, and longs for more of a missionary spirit in the Church, pray first and most that in every believer personally,

住圣灵的能力，在每一个信徒个人里面，并在教会和她所有的工作与敬拜里面，能充分的支配一切。

“于是禁食祷告，…就打发他们去了。他们既被圣灵差遣，就下到西流基。”安提阿那次的差遣，同样的教会的工作，也是圣灵的工作。这乃是正常的关系。有些人是单单被圣灵差遣；因为教会反对或漠不关心，所以圣灵就自己作工。有些人是单单被教会差遣；因为教会认为工作当作，所以就作了，但很少禁食并祷告，以承认需要圣灵，并拒绝没有圣灵而去作工。让圣灵在其中引导，并且盼望祝福在其中是单单从圣灵得到的，那个教会，和圣灵所开始的受差布道有福了。在地上十天的祷告并等候，和圣灵在火中的降下，乃是教会在耶路撒冷的诞生。事奉主并禁食，然后再禁食并祷告，和圣灵对巴拿巴与扫罗的差遣，乃是教会在安提阿成为受差布道之教会的奉献与任命。基督的教会与她受差布道的能力、喜乐和祝福，乃是在于在地上的等候与祷告，并继而在于那从天上的主降下之圣灵的能力。

我愿对每一位在远方的家中，读这篇东西，受差布道的人说，弟兄，要振作勇气，那是神的大能，也是在你里面主耶稣之同在的圣灵，是与你同在，是在你里面。工作乃是祂的，要倚靠祂，降服于祂，等候祂；工作乃是祂的，祂必要作。我愿对每一个在促进天国降临的伟大工作上有所分的基督徒——不论他在这事上是一个指导者、支持者、献捐者、或者一个用祷告或用任何别种方法的帮助者——说，弟兄，要振作勇气。从那次在宝座前等候，并得到灵浸的时候，那第一批门徒出去，直到他们到达安提阿。在那里他们暂停、祷告并禁食，然后再向前去，直到罗马，以及远方地区。但愿我们从我们这些弟兄们身上学习能力的秘诀。但愿我们请求每一个要作受差布道之友人，或受差布道之工人的基督徒，与我们同来得着圣灵的充满，因为受差布道的工作原是祂的。但愿我们举起一个清楚的见证，就是教会和世界所需要的，乃是那能在圣灵里见证并证实一位内住基督的信徒。但愿我们把这样的人聚集在王同在的前室，就是那在耶路撒冷的等候，那在安提阿的事奉与禁食。圣灵仍象古时在能力中降临，祂仍旧感动并差遣人；祂仍然有大能叫人为罪自责，并启示主耶稣，使成千的人仆倒在主的脚前。祂等候我们；但愿我们等候祂，但愿我们欢迎祂。

and in the Church and all its work and worship, the power of the Indwelling Spirit may have full sway.

'Then when they had fasted and prayed, they sent them away. So they, being sent forth by the Holy Ghost, went down to Seleucia.' The sending forth was equally the work of the Church and of the Spirit. This is the normal relation. There are men sent forth by the Holy Spirit alone; amid the opposition or indifference of the Church, the Spirit does His work. There are men sent forth by the Church alone; it thinks the work ought to be done, and does it, but with little of the fasting and praying that recognises the need of the Spirit, and refuses to work without Him. Blessed the Church and blessed the mission which the Spirit originates, where He is allowed to guide, and where the blessing is waited for from Himself alone. Ten days' praying and waiting on earth, and the Spirit's descent in fire: this was the birth of the Church at Jerusalem. Ministering and fasting, and then again fasting and praying, and the Spirit sending forth Barnabas and Saul: this was at Antioch the consecration of the Church to be a Mission Church. In waiting and prayer on earth, and then in the power of the Spirit from the Lord in heaven, is the strength, the joy, the blessing of the Church of Christ and its missions.

May I say to any missionary who reads this in his far-off home, Be of good cheer, brother, The Holy Spirit who is the Mighty Power of God, who is the Presence of Jesus within thee, the Holy Spirit is with thee, is in thee. The work is His depend on Him, yield to Him, wait for Him; the work is His, He will do it. May I say to every Christian, be he director, supporter, contributor, helper in prayer or in any other way, in the great work of hastening the coming of the Kingdom. Brother! be of good cheer. From that time of waiting before the Throne, and that baptism there received, the first disciples went forth until they reached Antioch. There they paused, and prayed, and fasted, and then passed on over to Rome and the region beyond. Let us from these our brethren learn the secret of power. Let us call on every Christian who would be a mission friend and mission worker to come with us and be filled with the Spirit whose is the work of missions. Let us lift up a clear testimony that the need of the Church and the world is, believers who can testify to an indwelling Christ in the Spirit, and prove it too. Let us gather such together in the antechamber of the King's Presence, the waiting at Jerusalem, the ministering and fasting at Antioch; the Spirit does still come as of old in power, He does still move and send forth; He is still mighty to convince of sin and reveal Jesus, and to make thousands fall at His feet. He waits for us: let us wait on Him, let us welcome Him.

祷告

哦，神啊！你确曾差遣你的儿子来作世人的救主。你确曾赐给祂权柄管理凡有血气的，叫祂将永生赐给你所赐给祂的人。并且你确曾将你的灵浇灌凡有血气的，托付所有得着祂的人，去述说并传递这奇妙的福气。在爱与能力里，你的灵奉差遣而来，照样祂也在爱与能力里，差遣那些将自己降服于祂的人，去作祂能力的器具，以荣耀你的儿子。为着这神圣且极其荣耀的救恩，我们称颂你。

哦，我们的神啊！因着你的教会懒惰并疏忽，没有成全她神圣的使命，我在这里又惊奇，又羞惭。因着我们的心，无论领会并相信你儿子所应许的，或是顺服祂的旨意，完成祂的工作，都是迟钝的，我们就只得谦卑。我们的神啊！我们向你呼求，求你眷顾你的教会，使你的灵，就是奉神圣差遣而来的灵，充满她所有的儿女。

哦，我的父啊！我将自己再重新奉献给你，为着你的国度生活并工作，祷告并劳碌，牺牲并受苦。我重新用信心接受圣灵奇妙的恩赐，就是基督的灵，并将自己降服于祂的内住。我谦卑的恳求你，借着圣灵，用大能叫我和你所有的儿女刚强起来，使基督能占有我们的心和生命，并使我们唯一的愿望就是祂的荣耀能充满全地。阿们。

附言

（一）“被圣灵差遣。”父差遣子；子差遣圣灵；圣灵差遣保罗。受差布道的因素，乃是神圣生命行动的一个特性。当圣灵在大能中同在时，就必有许多的差遣并许多的出去。圣灵的差人布道，就是指明神要赐给教会差人布道的圣灵。祂的浇灌，是浇灌凡有血气的。祂不能休息，直到人人都听见基督。

（二）一个受差布道的灵！这不过就是一个基督的灵——祂那对人之爱的纯洁火焰，在我们里面燃烧得够明亮，使我们先愿意，然后渴望去任何地方，受任何贫苦，为要在地上的山间，和足迹罕见的荒漠中，寻找并得着丧失的人。

O God! Thou didst send Thy Son to be the Saviour of the world. Thou didst give Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And Thou didst pour out Thy Spirit upon all flesh, commissioning as many as received Him to make known and pass on the wondrous blessing. In the Love and Power in which Thy Spirit was sent forth, He likewise sends forth those who yield themselves to Him, to be the instruments of His Power in glorifying Thy Son. We bless Thee for this Divine and most glorious salvation.

O our God! we stand amazed, and abased, at the sloth and, neglect of Thy Church in not fulfilling her Divine commission; we are humbled at our slowness of heart to perceive and believe what Thy Son did promise, to obey His will and finish His work. We cry to Thee, our God! visit Thy Church, and let Thy Spirit, the Spirit of the Divine Sending forth, fill all her children.

O my Father! I dedicate myself afresh to Thee, to live and labour, to pray and travail, to sacrifice and suffer for Thy Kingdom. I accept anew in faith the wonderful gift of the Holy Spirit, the very Spirit of Christ, and yield myself to His indwelling. I humbly plead with Thee, give me and all Thy children to be so mightily strengthened by the Holy Spirit that Christ may possess heart and life, and our one desire be that the whole earth may be filled with His glory. Amen.

（三）我们真是完全属于基督么？“人若没有基督的灵，就不是属基督的。”（罗八9。）我们知道，救主的灵，乃是为拯救世人而牺牲自己的灵。我们必须用这个试验我们的心。

（四）主耶稣差遣圣灵来为着祂占有我们的心，使祂能住在我们心里，并在我们里面借着祂作工，正如父在祂里面借着祂作工一样。但愿我们重新用信心接受这个。我要等候我的主，直到我的全人满有确据的知道，圣灵住在我里面，并且主自己借着圣灵的同在，也住在我里面。我将自己降服于这位圣灵，正如古时的门徒所作的一样。“他们用基督的眼观看，用祂的心感觉，用祂的能力作工；因为他们有了祂的灵。”我现在也有祂的灵。

（五）李文斯敦（Livingstone）在他最后的一个生日写着：“我的主耶稣，我的王，我的生命，我的一切。我再一次将我整个的自己献给你。”他双膝跪着，脸伏在手中，祷告着死去。

读经：

罗马书七章六节：“但我们既然向捆我们的律法死了，现今就脱离了律法；叫我们在灵的新样里服事主，不在仪文〔或作字句〕的旧样里。”（原文。）

加拉太书五章十八节：“你们若被圣灵引导，就不在律法以下。”

* * * *

内住之灵的工作，乃是荣耀基督，并将祂启示在我们里面。这内住之灵在信徒里面的工作，有光照人、使人成圣、并加人力量三方面，正合于基督作先知、祭司及君王的三种职务。这内住之灵的光照，乃是基督在祂临别讲论中所特别说到的：祂应许说，这内住之灵乃是真理的灵，要为祂作见证，要引导我们进入一切真理，并要将受于基督的告诉我们。在罗马书和加拉太书里面，这内住之灵使人成圣的工作特别显著：这是那些刚从异教深渊中被带出来的教会所需要的。在哥林多书里，因着哥林多人特别寻求智慧，重视知识，使徒就把这内住之灵光照人并使人成圣两方面的工作联起来讲：他教训他们，只有当圣灵使人成圣的时候，祂才能光照人。（林前二，三1～3，16，林后三。）在使徒行传里，正如我们所期望的，这内住之灵加给人力量，使人为主作工的工作，占了首要的地位：祂作了神所应许能力的灵，使当日信徒在逼迫与困难之间，为主作了勇敢并蒙祝福的见证。

在写给那在世界首都罗马之教会的书信中，保罗蒙神呼召，对神的福音和祂救赎的计划，作了一个完全而有系统的解释。在神这福音和救赎的计划里，圣灵的工作必须占一个重要的地位。他引“义人必因信得生”的经文作题目。（罗一17。）借此铺砌了一条路，为着要讲明义和生都是因信而得的。在他头一段到五章十一节的辩论里，他讲明什么是信心的义。然后在五章十二至二十一节，他接着证明，这个义是如何生根于我们与末后的亚当那活的联结里，并一个属于生命的称义里。我

Scripture Reading:

“But now we have been discharged from the law, having died, to that wherein we were held; so that we serve in newness of the Spirit, and not in oldness of the letter.”—Rom. 7:6

“If ye are led by the Spirit, ye are not under the law.”—Gal. 5:18

* * * *

THE work of the indwelling Spirit is to glorify Christ and reveal Him within us. Corresponding to Christ's threefold office of Prophet, Priest, and King, we find that the work of the Indwelling Spirit in the believer is set before us in three aspects, as Enlightening, Sanctifying, and Strengthening. 'Of the Enlightening it is that Christ specially speaks in His farewell discourse, when He promises Him as the Spirit of Truth, who will bear witness of Him, will guide into all Truth, will take of Christ's and declare it unto us. In the Epistles to the Romans and Galatians His work as Sanctifying is especially prominent: this was what was needed in Churches just brought out of the depths of heathenism. In the Epistles to the Corinthians, where wisdom was so sought and prized, the two aspects are combined; they are taught that the Spirit can only enlighten as He sanctifies (1 Cor.2, 3:1-3, 16; 2 Cor. 3). In the Acts of the Apostles, as we might expect, His Strengthening for work is in the foreground; as the promised Spirit of Power He fits for a bold and blessed testimony in the midst of persecution and difficulty.

In the Epistle to the Church at Rome, the capital of the world, Paul was called of God to give a full and systematic exposition of His gospel and the scheme of redemption. In this the work of the Holy Spirit must needs have an important place. In giving his text or theme (Rom 1: 17), 'The righteous shall live by faith,' he paves the way for what he was to expound, that through Faith both Righteousness and Life would come. In the first part of his argument, to v. 11, he teaches what the Righteousness of faith is. He then proceeds (v. 12-21) to prove how this Righteousness, is rooted in our living connection with the second Adam, and in a

们个人得以经历这生命，是因着我们相信并接受基督的向罪而死，和祂的向神而活，作为我们的向罪死和向神活，（六1～11，）并且也是因着我们甘心将自己献上，作神和义的器具。（12～23。）再向前他就指明，我们在基督里不只向罪死了，也向罪之权势的律法死了。到此，他就自然说到神的福音所带来那代替旧律法的新律法，就是那在基督耶稣里生命之灵的律。

我们都知道，对比是能加强印象的。使徒在六章十三至二十三节，怎样把那对罪的服务，和那对义的服务，互相比较；他在七章四至六节，照样也把那在律法捆绑之下，按着仪文之旧样的服务，和那在主耶稣借着圣灵所赐的自由与能力里，按着灵之新样的服务，彼此比较，以充分的指出什么是圣灵的能力和工作。在后面七章十四至二十五节，和第八章一至十六节的经文中，我们看见前文所比较的实行出来了。只有在前文那个比较的亮光里，后文所描写的这两种情形，才能正确的被人领会。这两种情形，每一种都有它的钥字，以指明所描述之生命的特性。在罗马七章里，“律法”或“律”（“律法”和“律”，在原文是同样的字——译者注）这字用了二十次，而“灵”字只用了一次。相反的，在罗马八章头十六节里，“灵”字就用了十六次。这是基督徒的生命在律法下或在灵里，可能有的两种情形的比较。保罗不只曾着重地说，你们向罪死了，而脱离了罪，使你们成为义和神的奴仆，（罗六，）并且也曾着重地说，“我们既然向捆我们的律法死了，现今就脱离了律法，叫我们在灵的新样里服事主，不在仪文的旧样里。”（罗七6，另译。）因此我们对于罗马六章的教训，得到双重的进展。在那里是向罪死了，脱离了罪；在这里是向律法死了，脱离了律法。在那里是“生命的新样”，（4，原文，）乃是一个客观的事实，是我们在基督里所得到的；在这里是“灵的新样”，（七6，）乃是一个主观的经历，是我们借着圣灵的内住所有的。那要完全明白并享受在灵里之生命的人，必须知道什么是在律法之下的生命，以及圣灵使他脱离律法，那释放是何等的完全。

保罗在罗马七章描述一个仍在律法捆绑之下，要守律法之信徒的生命，用了三种说法，概述那种生命的特征。第一是“肉体”。“我是属乎肉体的，是已经卖给罪了。…在我里头，就是我肉体之中，没有良善。”（14，18。）我们若要明白“肉体”这个辞，就必须参考保罗在林前三章一至三节，对于这个辞的解释。他在那里用这个辞，说到一班基督徒，他们虽然得了重生，但没有将自己完全降服于灵，使他们成为属灵

justification of Life. In the individual (6: 1-13) this Life comes through the believing acceptance of Christ's death to sin and His life to God as ours, and the willing surrender (6: 14-23) to be servants of God and of righteousness. Proceeding to show that in Christ we are not only dead to sin, but to the law too as the strength of sin, he comes naturally to the new law which His gospel brings to take the place of the old, the law of the Spirit Of life in Christ Jesus.

We all know how an impression is heightened by the force of contrast. Just as the apostle had contrasted (6: 13-23) the service of sin and of righteousness, so he here (7: 4) contrasts, to bring out fully what the power and work of the Spirit is, the service in the oldness of the letter, in bondage to the law, with the service in newness of the Spirit, in the liberty and power which Jesus through the Spirit gives. In the following passage, Rom. vii. 14-25, and Rom. 8:1-16, we have the contrast worked out; it is in the light of that contrast alone that the two states can be rightly understood. Each state has its key-word, indicating the character of the life it describes. In Rom. 7 we have the word Law twenty times, and the word Spirit only once. In Rom. 8, on the contrary, we find in its first sixteen verses the word Spirit sixteen times. The contrast is between the Christian life in its two possible states, in the law and in the Spirit. Paul had very boldly said, not only, You are dead to sin and made free from sin that you might become servants to righteousness and to God (Rom.6), but also, 'We were made dead to the law, so that, having died to that wherein we were held, we serve in newness of spirit, and not in, oldness of the letter.' We have here, then, a double advance, on the teaching of Rom. 6. There it was the death to sin and freedom from it, here it is death to the law and freedom from it. There it was newness of life' (Rom. 5: 4), as an objective reality secured to us in Christ; here it is 'newness of spirit' (Rom.7: 6), as a subjective experience made ours by the indwelling of the Spirit. He that would fully know and enjoy the life in the Spirit must know what life in the law is, and how complete the freedom from it with which he is made free by the Spirit.

In the description Paul gives of the life of a believer, who is still held in bondage of the law, and seeks to fulfil it, there are three expressions in which the characteristic marks of that state are summed up. The first is, the word flesh. 'I am carnal (fleshly), sold under sin. In me, that is, in my flesh, dwelleth no good thing' (14, 18). If we want to understand the word carnal, we must refer to Paul's exposition of it in 1 Cor. 3: 1-3. He uses it there of Christians, who, though regenerate, have not yielded themselves to the Spirit entirely, so as to become spiritual.' They have the

的。他们有灵，但让肉体得势。所以在基督徒中间，照着他们里面最强的成分，有称为属肉体的或属灵的分别。虽然他们有灵，但不管是因着什么原因，只要他们没有完全接受祂大能的拯救，而用自己的力量挣扎，他们就不是，也不能成为属灵的。保罗在这里是述说一个已经重生而仍活在他自己里面的人。他靠灵得生，但没有象加拉太五章二十五节所说的，靠灵行事。照以西结三十六章二十六节所说的，他在里面有了新灵，但他没有明智而实际的接受神自己的灵到那新灵里面来居住并管理，以神的生命作生命。他仍是属肉体的。

第二种说法，是在罗马七章十八节：“立志为善由得我，只是行出来由不得我。”保罗在七章十五至二十一节里面，尽可能的用各种说法，清楚指明：人在律法之下用自己的力量遵行律法，那种绝对软弱无能的痛苦情形。在那种情形里面，律法和人遵行律法的努力，不过将人撇在这种境地：“我所愿意的善，我反不作；我所不愿意的恶，我倒去作。”（19。）愿意，却作不出：这是在五旬节以前的生命，在仪文的旧样里，服事神的光景。（参太二六41。）人更新的灵已经接受并同意神的旨意；但是那能行、能作之能力的秘诀，就是神的灵作内住的灵，人仍未知道。相反的，神在那些知道什么是灵里生命的人里面运行，使他们立志且行事，既愿意又能行。有基督徒见证说，“我靠着那加给我力量的，凡事都能作。”（腓四13。）但只有借着信心与圣灵，才能这样。律法是说，“行这些事的，就必因此活着。”（加三12。）若信徒还未有意识的脱离律法，和律法所说的这个“行”，他对于遵行神旨意的努力，仍必不断的遇到失败。他可以甚至随从里面的人喜欢神的律，但是缺乏能力来遵行。只有当他因着知道他已经脱离了律法，而顺服信心的律，就是“凡活着的，就必行这些事”的时候，他才能与另外一位，就是与那借着祂的圣灵在他里面作工之活的主耶稣，联结起来，叫他真的结果子给神。（参罗七4。）

第三种说法我们要注意的，是在二十三节：“我觉得肢体中另有个律，…把我掳去叫我附从那肢体中犯罪的律。”“掳去”这个辞，象“卖给罪”一样，所指明的意思乃是，奴隶被卖到人的辖制之下，没有自由或能力去作他们所愿意作的。这些话回头指到使徒在七章起头所说的，就是我们已经脱离了律法；在这里明显的有人尚未知道那个自由。这些话也向前指到使徒在八章二节所要说的：“在基督耶稣里生命之灵的律，释

Spirit, but allow the flesh to prevail. And so there is a difference between Christians, as they bear their name, carnal or spiritual, from the element that is strongest in them. As long as they have the Spirit, but, owing to whatever cause, do not accept fully His mighty deliverance, and so strive in their own strength, they do not and cannot become spiritual. St. Paul here describes the regenerate man, as he is in himself. He lives by the Spirit, but, according to Gal.5: 25, does not walk by the Spirit. He has the new spirit within him, according to Ezek.36:26, but he has not intelligently and practically accepted God's own Spirit to dwell and rule within that spirit, as the life of His life. He is still carnal.

The second expression we find in ver. 18 'To will is present with me, but how to do that which is good, is not.' In every possible variety of expression Paul (7: 15-21) attempts to make clear the painful state of utter impotence in which the law, the effort to fulfil it, leaves a man: 'The good which I would, I do not; but the evil which I would not, that I practise.', Willing, but not doing such is the service of God in the oldness of the letter, in the life before Pentecost (see Matt. 26: 41). The renewed spirit of the man has accepted and consented to the will of God; but the secret of power to do, the Spirit of God, as indwelling, is not yet known. In those, on the contrary, who know what the life in the Spirit is, God works both to will and to do; the Christian testifies, 'I can do all things in Him that strengtheneth me.' But this is only possible through faith and the Holy Spirit. As long as the believer has not consciously been made free from the law with its, 'He that doeth these things shall live through them,' continual failure will attend his efforts to do the will of God. He may even delight in the law of God after the inward man, but the power is wanting. It is only when he submits to the law of faith, 'He that liveth shall do these things,' because he knows that he has been made free from the law, that he may be joined to another, to the living Jesus, working in him through His Holy Spirit, that he will indeed bring forth fruit unto God (see Rom. 7: 4).

The third expression we must note is in verse 23 'I see a different law in my members, bringing me into captivity under the law of sin which is in my members.' This word, captivity, as that other one, sold under sin, suggests the idea of slaves sold into bondage, without the liberty, or the power to do as they will. They point back to what he had said in the commencement of the chapter, that we have been made free from the law; here is evidently one who does not yet know that liberty. And they point forward to what he is to say in chap. 8: 2: 'The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.' The freedom with which

放了我，使我脱离罪和死的律了。”（原文。）我们若没有合法的灵，就不能丰满的接受或经历那在基督里使我们得释放的自由，就是摆在我们信心跟前，要我们信心接受的。只有借着在我们里面基督的灵，才能得到完全的自由。在灵的新样里，象在仪文的旧样里一样，也有双重的关系：客观的或外面的，并主观的或个人的。在我的上面和外面有神的律，并且在我的肢体中有罪的律，从那客观的律（就是神的律——译者注）得到力量。照样，既使我脱离了律法，就有那摆在我信心跟前，要我信心接受的，在基督里客观的自由，并且有个人在这客观自由的丰满和能力中，享受这客观自由的主观经历——这经历只有借着圣灵住在我里面，管理我的肢体，象罪的律所作的一样，才能得到。只有这个能使那被掳者的悲叹：“我真是苦啊，谁能救我脱离这取死的身體呢？”变成那蒙救赎者的凯歌：“感谢神，借着我们的主耶稣基督，”“灵的律释放了我。”

现在我们如何注意罗马七章十四至二十三节，与八章一至十六节，所摆在我们面前的两种情形呢？他们是互换的，或是相继的，或是同时的呢？

有许多人想，这些是信徒生命不同经历的描写。信徒虽然常常当他靠着神的恩典能行善，且能活得讨神喜悦的时候，就经历八章的恩典；但同时罪的感觉或失败，使他再陷入七章的苦境中。虽然有时是这种经历更显著，有时是那种经历更明显，但天天都有这两种经历。

另有一些人觉得，这不是神所要信徒有的生命，也不是神恩典的准备所叫我们能达到的生命。圣灵住在我们里面，就有一个在基督使我们得释放之自由里的生命，是我们能达到的。当他们看见这个，并且进入这生命时，的确就以为他们从今以后，永远将罗马七章的经历撇在背后，视之象以色列人在旷野的生活，一种永不返回的生活。并且有很多人能见证，当他们看见了什么是从律法的捆绑之下，进到灵的自由里，那蒙祝福的转迁时，就有何等的亮光与祝福临到他们。

这个看法，不管适合真理到何种程度，仍不能完全使我们满意。因为信徒感觉没有一日得以离开“在我里头，就是我肉体之中，没有良善”（罗七 18）的这句话。即使当他顶喜乐的被保守在神的旨意里，而且得着力量，不只愿意，并且也能行

we have been made free in Christ, as offered to our faith, cannot be fully accepted or experienced as long as there is ought of a legal spirit. It is only by the Spirit of Christ within us that the full liberation is effected. As in the oldness of the letter, so in the newness of the Spirit, a twofold relation exists: the objective or external, the subjective or personal. There is the law over me, and outside of me, and there is the law of sin in my members, deriving its strength from the objective one. Just so, in being made free from the law, there is the objective liberty in Christ offered to my faith, and there is the subjective personal possession of that liberty, in its fullness and power, to be had alone through the Spirit dwelling and ruling in my members, even as the law of sin had done. This alone can change the plaint of the captive: 'Oh, wretched man that I am, who shall deliver me from the bondage of this death?' into the song of the ransomed: 'I thank God through Jesus Christ our Lord,' 'The law of the Spirit made me free.'

And how now have we to regard the two states thus set before us in Rom. 7: 14-23 and via. 1-16? Are they interchangeable, or successive, or simultaneous?

Many have thought that they are a description of the varying experience of the believer's life. As often as, by the grace of God, he is able to do what is good, and to live well -pleasing to God, he experiences the grace of chap. 8, while the consciousness of sin or shortcoming plunges him again into the wretchedness of chap. 7. Though now the one and then the other experience may be more marked, each day brings the experience of both.

Others have felt that this is not the life of a believer as God would have it, and as the provision of God's grace has placed it within our reach. And as they saw that a life in the freedom with which, Christ makes free, when the Holy Spirit dwells within us, is within our reach, and as they entered on it, it was to them indeed as if now, forever they had left the experience of Rom. vii far behind, and they cannot but look upon it as Israel's wilderness life, a life never more to be returned to. And there are many who can testify what light and blessing has come to them as they saw what the blessed transition was from the bondage of the law to the liberty of the Spirit.

And yet, however large the measure of truth in this view, it does not fully satisfy. The believer feels that there is not a day that he gets beyond the words, 'In me, that is, in my flesh, dwelleth no good thing.' Even when kept most joyously in the will of God, and strengthened not only to will but also to do, he knows that it is not he, but the grace of God: 'in me dwelleth no good.' And so the believer comes to see that,

的时候，他也知道那不是他，乃是神的恩典，因为在我里头，没有良善。所以信徒就看见，不是两种经历，乃是两种情形同时都有。并且他看见，即使当他顶丰满的经历在基督耶稣里生命之灵的律释放了他的时候，他仍带着罪和死的身體。（注。）乃是信徒不断的经历基督的灵所维持那无穷的生命，他才得到圣灵的释放，从罪的权势之下得蒙拯救，而向神献上感谢之歌。当我被圣灵引导的时候，我就不在律法之下。在律法之下受捆绑的灵，和律法因肉体而有的软弱，以及律法所产生的定罪和痛苦的感觉，都被圣灵的自由赶逐出去。

如果有一个功课，是那要享受圣灵丰富内住的信徒，所必须要学的，那就是这里所极力教导的这一个：律法、肉体、以及自己的力量，在使我们能事奉神的事上，都是绝对软弱无能的。乃是在里面的灵，代替了在外面的律法，能带领我们进入基督使我们得释放的自由中。“主的灵在哪里，哪里就得以自由。”（林后三 17。）

祷告

可爱的主耶稣！我谦卑的求你向我指明圣灵生命的有福秘诀。教导我什么叫作我们向律法死了，使我们不再在仪文的旧样里事奉神；什么叫作我们归于别人，就是归于你自己，归于你这位从死里复活的，叫我们借着你在灵的新样里服事神，而结果子给神。

可称颂的主啊！我深深羞惭的承认我天性的罪，就是“在我里头，就是在我肉体之中，没有良善”，“我是属乎肉体的，是已经卖给罪了。”我真的称颂你，为了你答应我这呼求：“谁能救我脱离这取死的身體呢？”你曾教导我这样回答：“感谢神，靠着我们的主耶稣基督；”“在基督耶稣里生命之灵的律，释放了我，使我脱离罪和死的律了。”

可称颂的主人啊！求你现在教导我在新样和自由里，在生命之灵永远新鲜的喜乐里，事奉你。教导我以大而全心的信，将自己降服于这位圣灵，使我的生命真的是在神儿女荣耀的自由里，是在内住救主的能力里，这位内住的救主在我里面运行，使我立志且行事，使我既愿意又能行，正如父在祂里面运行一样。阿们。

not the two experiences, but the two states are simultaneous, and, that even when his experience is most fully that of the law of the Spirit of life in Christ Jesus making him free, he still bears about with him the body of sin and death.' The making free of the Spirit, and the deliverance from the power of sin, and the song of thanks to God is the continuous experience of 'the power of the endless life as maintained by the Spirit of Christ. As I am led of the Spirit, I am not under the law. Its spirit of bondage, its weakness through the flesh, and the sense of condemnation and wretchedness it works, are cast out by the liberty of the Spirit.

If there is one lesson the believer needs to learn, who would enjoy the full indwelling of the Spirit, it is the one taught in this passage with such force: that the law, the flesh, that self-effort are all utterly impotent in enabling us to serve God. It is the Spirit within, taking the place of the law without, that leads us into the liberty wherewith Christ hath made us free. 'Where the Spirit of the Lord is, there is liberty.'

Beloved Lord Jesus! I humbly ask Thee to make clear to me the blessed secret of the life of the Spirit. Teach me what it is that we are become dead to the law, so that our service of God is no longer in the oldness of the letter. And what that we are married to Another, even to Thyself, the Risen One, through whom we bring forth fruit unto God, serving in the newness of the Spirit.

Blessed Lord! with deep shame do I confess the sin of my nature, that 'in me, that is, in my flesh, dwelleth no good thing,' that 'I am carnal, sold under sin.' I do bless Thee, that in answer to the cry, 'Who shall deliver me from the body of this death?' Thou hast taught me to answer, 'I thank God through Jesus Christ our Lord.' 'The law of the Spirit of life in Christ Jesus made me free from the law of sin and death.'

Blessed Master! teach me now to serve Thee in the newness and the liberty, the ever-fresh gladness of the Spirit of life. Teach me to yield myself in large and wholehearted faith to that Holy Spirit, that my life may indeed be in the glorious liberty of the children of God, in the power of an indwelling Saviour working in me both to will and to do, even as the Father did work in Him. Amen.

附言

（一）我们光知道有两个需要我们服事的主人，就是神和罪，（罗六 15～22，）并将我们自己单单献给神，还是不够。我们必须看见，把神当作独一的主人来服事，有两种方法：在仪文的旧样里，或在灵的新样里。（七 1～6。）只有等到一个人明白此二者的分别，承认那旧方法的危险与无能，正如在罗马七章十四至二十五节中所描述的，并且绝对弃绝那旧方法，他才能完全知道什么是在灵的新样和喜乐里的事奉。他必须向着那相信肉体的旧生命死；那新方法是只能从这个死里兴起来的。

（二）在教会问答中，每个问题都有解答。但有很多人从未停止这个问题，就是：“我真是苦啊，谁能救我脱离这取死的身體呢？”（罗七 24。）很少有这样夸胜的解答：“感谢神，靠着我们的主耶稣基督。…因为在基督耶稣里生命之灵的律，释放了我。”（25，八 2。）罗马八章一至十六节，乃是这个解答的说明。永不要问一个问题，而不作解答。

（三）罗马书里用“律法”或“律”这个字，有两个意思。一个是指着那在我们里面的规律，就是我们天性里的一个能力所遵循以活动的。并且“律”这个字，是用以指明那个能力的本身。另一个是指着那在道德方面外面的规律，就是那没有自然遵行这规律的人，所必须照着受教导而行的。这外面的律法，总是证明那里面的律是缺乏的。当里面的律得势时，外面的律法就不需要了。“你们若被灵引导，就不在律法以下。”（加五 18。）内住的灵使我们脱离律法。

（四）整个成圣的秘诀，是在于新约的这个应许中：“我要将我的律法放在他们里面，写在他们心上。”（来八 10。）每种植物生长时，怎样自然的顺服神放在它最里面的律，照样，那按着这新约应许的丰满而接受这应许的信徒，也在那里面之律的能力里生活行动。里面的灵使我们脱离外面的律法。

（五）要仔细的注意这应许的两部分：“新灵在你们里面”，和“我的灵在你们里面”，是怎样与罗马七章和八章相符合。在前者，是喜欢神的律，愿意而无能力

去行。在后者，是圣灵，就是神拯救的大能，使我们既愿意又能行。

注：要注意情形与经历的分别。就情形说，信徒在身体里，带着与神为仇的肉体，（罗六 6，八 13，）没有一个能离开罗马七章。就经历说，没有一个信徒需要留在罗马七章里，因为有那灵的生命每时每刻，都能使信徒蒙到拯救而得胜。

读经：

罗马书八章二节，十三节：“那在基督耶稣里生命之灵的律，释放了我，使我脱离罪和死的律了。…你们…若靠着圣灵治死身体的行为，必要活着。”（原文。）

* * * *

保罗在罗马六章十八和二十二节，说到我们在基督里从罪里得了释放。我们在基督里的向罪而死，把我们从罪的辖制之下释放出来。当我们用信心接受基督的时候，既得着释放，脱离了那作主掌权的罪，就作了义和神的奴仆。在七章一至六节，他说到我们得着释放，脱离了律法。“罪的权势就是律法。”（林前十五 56。）所以蒙拯救脱离罪，和蒙拯救脱离律法是并行的。我们既得着释放，脱离了律法，就得以联于活的基督，使我们现今因着与祂联合，就能在灵的新样里服事主。（罗七 4～6。）这个得着释放，脱离罪和律法，乃是在基督里所备办之生命的事。保罗在这两段（六，七 1～6）圣经里，将这事在其客观的事实里摆出来，叫信徒用信心接受并保持。信徒已经受了圣灵为印记。照着基督徒生命逐渐长大的律，信徒应当借着这圣灵的能力，凭信心进入这个与基督的联合，并活在其中。就经历而说，几乎所有的信徒都能证明，即使在他们看见并接受这教训之后，他们的生命仍不象他们所盼望的。他们发现自己落在罗马七章下半章的经历里，是再实际、再痛苦不过。因为大概说来，没有别的路，能使信徒学习他所需要的两大功课。其一，就是看见人的意志在律法之下，受律法的驱策，而努力顺服律法，是绝对不能在人的生命里行出神圣的义来；其次，就是知道要活出神儿女的生命需要圣灵那觉得出并最完全的内住，来作唯一够用的能力。

在罗马八章前半章里，我们得着这后一个真理的说明。这本书信是基督徒生命的神圣阐述，清楚指出这生命在信徒里面的长大，是一步进一步的。第六至八章是逐渐指明信心的生命，在这指明里，当第八章第一次提到圣灵的时候，就教导我们知道，只有当圣灵清楚的被我们认识且接

Scripture Reading:

“The law of the Spirit of life in Christ Jesus made me free from the law of sin and death. If by the Spirit ye make to die the deeds of the body, ye shall live.”—Rom. 8: 2:13

* * * *

In the sixth chapter Paul had spoken (vers. 18, 22) of our having been made free from sin in Christ Jesus. Our death to sin in Christ had freed us from its dominion: being made free from sin as a Power, as a Master, when we accepted Christ in faith, we became servants to righteousness and to God. In the seventh chapter (vers. 1-6) he had spoken of our being made free from the law. 'The strength of sin is the law:' deliverance from sin and the law go together. And being made free from the law, we had been united to the living Christ, that, in union with Him, we might now serve in newness of the Spirit (7: 4-6). Paul had, in these two passages (6 and 7: 1-6), presented this being made free from sin and the law, in its objective reality, as a life prepared in Christ, to be accepted and maintained by faith, According to the law of a gradual growth in the Christian life, the believer has, in the power of the Spirit with which he has been sealed, in faith to enter into this union and to walk in it. As a matter of experience, almost all believers can testify that, even after they have seen and accepted this teaching, their life is not what they had hoped it would be. They have found the descent into the experience of the second half of Rom. 7 most real and painful. It was because there is, as a rule, no other way for learning the two great lessons the believer needs. The one is the deep impotence of the human will, under the law urging it to obedience, ever to work out a Divine righteousness in man's life; the other, the need of the, conscious and most entire indwelling of the Holy Spirit as the only sufficient power for the life of a child of God.

In the first half of Rom. 8 we have the setting forth of this latter truth. In the Divine exposition of the Christian life in this Epistle, as in its growth in the believer, there is a distinct advance from step to step. The eighth chapter, in introducing the Holy Spirit for the, first time in the unfolding of the life of faith, as we have it in chaps. 6-8, teaches us that it is only as the Spirit definitely animates our life and

受，来确定的使我们的生活行动有生命的时候，我们才能丰满的得着并享受那在基督里属于我们的恩典之丰盛。乃是借着圣灵，我们与基督的联合才能得着保持，作我们神圣的经历，并且基督的生命才能以大能和实际活在我们里面。每一个要知道什么是向罪死而向神活着，从罪里得着释放而作了神的奴仆，脱离律法而归于那位从死里复活的人，都要来到这圣灵里面，得着他所需要的能力。

第八章二节，是这章前半的中心。这节启示出那奇妙的秘诀，叫我们知道怎样就能使这个脱离罪和律法的释放，成为我们活而持久的经历。一个信徒可以知道他是得着释放而自由的，然而他仍要忧伤，因为他的经历仍是一个可怜俘虏的经历。那使我们得着释放的自由，完全是在基督耶稣里的，并且维持我们与基督活的联合，也明显完全是神圣能力的一个工作；所以只有当我们看见神圣的灵为着这个目的住在我们里面，并知道怎样接受且降服于祂工作的时候，我们才能确实的在基督所用以释放我们的自由中站立得完全。只有当我们能说，“那在基督耶稣里生命之灵的律，释放了我，使我脱离罪和死的律”时，罗马六章至七章六节所说的生命和自由，才完全是我们的。在基督徒整个的生命中，都是这个原则作主：“照着你们的信给你们成全。”（太九 29。）当圣灵，就是信心的灵，将神在我们里面作工之复活大能是何等浩大，启示出来时，并且当我们相信内住的圣灵因而降服以接受这大能到极点时，所有在基督耶稣里对于我们是实在的东西，也都在我们个人日常的历中成为实在的。当我们看出这个与前段（罗六，七 1~6）的教训不同时，当我们看见这不同是何等清楚的一个进步，是那关于我们在基督里的生命奇妙的启示不可缺的完成时，那无匹并最荣耀的境地——就是圣灵以神的身分，在救赎的计划里所据有的一和信心的生命，就要向我们开启。于是我们就学习认识那在基督耶稣里得释放之自由的生命是怎样神圣的完全，那生命的大能在圣灵里也是照样神圣的完全，使我们能行在那自由中。那时我们在新生命上所最需要的，就是对于圣灵内住活的确据与经历，这是与我们主耶稣基督自己和祂的同在不能分开的。

“那在基督耶稣里生命之灵的律，释放了我，使我脱离罪和死的律了。”保罗在此把两个相反的律作对比：一个是在肢体中罪和死的律，另一个是生命之灵的律，这律甚至管治身体，并使必死的身体活过来。在前一个律之下，我们看见信徒象可

walk, and as He is distinctly known and accepted to do this, that we can fully possess and enjoy the riches of grace that are ours in Christ. Let every one who would know what it is to be dead to sin and alive to God, to be free from sin and a bondsman unto God, to be freed from the law, and married to Him who is raised from the dead, come hither to find the strength he needs, in that Spirit, through whom the union with Christ can be maintained as a Divine experience, and His life be lived within us in Power and in Truth.

In the first half of this eighth chapter the second verse is the centre. It reveals the wonderful secret of how our freedom from sin and the law may become a living and abiding experience. A believer may know that he is free, and yet have to mourn that his experience is that of a wretched captive. The freedom is so entirely in Christ Jesus, and the maintenance of the living union with Him is so distinctly and entirely a work of Divine power, that it is only as we see that the Divine Spirit 'dwells within us for this very purpose, and know how to accept and yield to His working it, that we can really stand perfect and complete in the liberty with which Christ hath made us free. The life and the liberty of Rom. 6 and 7:1-6 are only fully ours as we can say, 'The law of the Spirit of the life that is in Christ Jesus made me free from the law of sin and death.' Through the whole Christian life the principle rules: 'According to your faith be it unto you.' As the Holy Spirit, the Spirit of faith, reveals the greatness of God's resurrection power working in us, and as faith in the indwelling Spirit submits to receive that power to the full, all that is true for us in Christ Jesus becomes true in our daily personal experience. It is as we perceive the—difference between this and the previous teaching (Rom. 6-7: 6), as we see what a distinct advance it is upon it, the indispensable completion of the wonderful revelation of our life in Christ there made, that the unique and most glorious place which the Holy Spirit as God holds in the scheme of redemption and the life of faith will open up to us. We learn thus, that, as divinely perfect as is the Life of Liberty in Christ Jesus, is also the power of that Life in the Holy Spirit, enabling us to walk in that Liberty. The living assurance and experience of the Holy Spirit's indwelling will become to us the very first necessary of the new Life, inseparable from the Person and Presence of Jesus Christ our Lord.

'The Law of the Spirit of Life in Christ Jesus made us free from the Law of Sin and Death.' Paul here contrasts the two opposing laws; the one of Sin and Death in the members, the other of the Spirit of Life ruling and quickening even the mortal body. Under the former we have seen the believer sighing as a wretched

怜的俘虏在那里叹息。保罗在罗马六章下半，说信徒已经从罪里得了释放，并借着自愿的奉献，作了神和义的奴仆。他已经弃绝对罪的服事，但罪仍然常辖制他。“罪不再—永不再有一刻的工夫—作你们的主，”这应许并没有实现。立志由得他，但怎样行出来，就由不得他了。他尽上所有的力量来遵行律法，结果不过发出因软弱无能而有的悲鸣：“我真是苦啊，谁能救我脱离这取死的身體呢？”“感谢神，靠着我们的主耶稣基督！”（七 24～25。）这是那要求在基督里的拯救，使人脱离那劫持人为俘虏之能力的信心，所作的答复。有一个拯救，能使人脱离那律，脱离那在肢体中罪和死的掌权，脱离那律使人犯罪的实际能力。这一个拯救是一个新的律，是一个更强的力量，是一个释放人，使人脱离罪的实际能力。那在我们肢体中作工之罪的能力怎样是确实的，这住在我们身体里之圣灵的能力也照样是确实的，并且是更刚强有力的。那在基督里的，乃是生命的灵。当这生命在复活升天里充满了神的大能大力，（弗一 19～21，）并在这宝座上得以进入了神—就是永远的灵—的全能里时，从这生命里就降下圣灵—神自己—来。这律，这大能，这在基督耶稣里之生命的掌权，释放了我，使我脱离那律，脱离在我肢体中罪和死的掌权，叫我得到一个释放，象从前所受的辖制一样的实在。在新生命最起头的时候，乃是圣灵将信心在基督里吹给人。在我们刚得着称义的时候，乃是祂将神的爱浇灌在我们心里。乃是祂引导我们看见基督怎样是我们的义，也照样是我们的生命。但在许多人身上虽然有这一切，他们仍是不够认识祂的同在，不够懂得何等需要祂全能的大能，并祂这大能的供应。当信徒在罗马七章十四至二十三节里，被带到一个地步，发现旧性是怎样根深蒂固的属于律法，和旧性是怎样绝对软弱无能时，圣灵和祂所用以实际的释放人，使人脱离罪和死的能力之大能的真实，就要被信徒认识，是从前所未曾有过的；并且我们所引的经文，就要成为最高信心和经历结合的发表：“生命之灵的律，释放了我，使我脱离罪和死的律了。”从前罪的律在肢体中，是怎样实在、有力、自然的，现在生命之灵的律，在那些肢体里也是同样的。

那要丰满的活在这个在基督耶稣里生命自由中的信徒，很容易晓得，什么道路是他所该学习行在其中的。罗马八章是六至七章所引到的目标。他必须先有信心研读并接受前两章所讲一切论到他如何在基督耶稣里的教训：向罪是死的，向神是活着

captive. In the second half of Rom. 6, Paul had addressed him as made free from sin, and by voluntary surrender become a servant to God and to righteousness. He has forsaken the service of sin, and yet it often masters him. The promise, 'Sin shall not'—shall never for a moment—'have dominion over you,' has not been realized. To will is present but how to perform he knows not. 'O wretched man that I am, who shall deliver me from the body of this death? is the cry of impotence amid all his efforts to keep the law. 'I thank God, through Christ Jesus our Lord,' is the answer of faith that claims the deliverance in Christ from this power that has held him captive. From the Law, the Dominion of Sin and Death in the members, its actual power in working sin, there is deliverance. That deliverance is a new law, a mightier force, an actual power making free from sin. As real as was the energy of sin working in our members, and more mighty, is the energy of the Spirit dwelling in our bodies. It is the Spirit of the Life that there is in Christ. Out of that Life, when filled as it was in the resurrection and ascension with the mighty energy of God's power (Eph.1:17, 2 1), and admitted on the throne to the omnipotence of God as the Eternal Spirit—out of that Life there descended the Holy Spirit, Himself God. The Law, the Power, the Dominion of the Life in Christ Jesus, made, me free from the Law, the Dominion of Sin and Death in my members, with a freedom as real as was the slavery. From the very first beginnings of the New Life, it was the Spirit who breathed faith in Christ. On our first entering into justification, it was He who shed abroad the love of God in our hearts. It was He who led us to see Christ as our Life as well as our Righteousness. But all this was in most cases still accompanied with much ignorance of His Presence, of the great need and the supply of His Almighty Power. As the believer in Rom.7: (14-23) is brought to the discovery of the deep-rooted legality of the old nature, and its absolute impotence, the truth of the Holy Spirit, and of the Mighty Power with which He does make practically free from the Power of Sin and Death is understood as never before, and our text becomes the utterance of the highest faith and experience combined: 'The Law of the Spirit of Life made me free from the Law of Sin and Death.' As real, and mighty, and spontaneous as was the Law of Sin in the members, is now the Law of the Spirit of Life in those members too.

The believer who would live fully in this liberty of the Life in Christ Jesus will easily understand what the path is in which he will learn to walk, Rom.8 is the goal to which Rom. 6 and 7 lead up. In faith he will first have to study and accept all that is taught in these two earlier chapters of his being in Christ Jesus; dead to sin and

的；从罪里得了释放，作了神的奴仆；脱离了律法，归了基督。

“你们若住在我的话里，…你们必晓得真理，真理必叫你们得着自由。”（约八 31～32，原文。）当神的话将你与基督的联合教导你时，你要让这话作生命的土壤，叫你的信心和生命天天在其中扎根；你要留在、住在这话里面，也要让这话住在你里面。默想、抓牢这福音的话，把这话藏在心里，用信心和忍耐把这话消化，乃是高升达到圣经所教训每一个更高真理的途径。我们对于要遵守律法所喜欢作的努力，不过带进属肉体 and 失败被掳的经历。如果我们所引罗马八章二节的话，因着这属肉体 and 失败的经历而显为似非进步，就让我们记得，就是我们这对自己的全然绝望，才产生并加强我们对圣灵的完全降服，以带我们进入基督所用以释放我们的自由里，并保守我们在其中。停止对肉体 and 律法的一切盼望，乃是进入圣灵自由的门径。

要行在这新生命的道路上，我们还特别需要记得“随从圣灵而行”这句话说得这样清楚的话，是什么意义。圣灵是来引导、决定并指示道路。这个包含降服、顺从、并等候受带领。祂要作管治的大能，我们凡事都要在圣灵的律、圣灵的立法、圣灵的掌权之下，生活动作。这样的生命，必须有以下数事为特征：一种怕使圣灵担忧的圣洁敬畏，一种要知道圣灵引导的细心儆醒，一种对于圣灵隐藏却极其确实之同在的习惯信心，并一种以圣灵为神的卑微敬拜。保罗在将近这一段末了所说的话，是要表明我们的一个目的：“你若靠着圣灵治死身体的行为，必要活着。”圣灵占有、感动我们灵与魂的一切能力，并使其有生命，甚至也进入我们的身体，并且在祂神圣生命的能力里，使我们能治死身体的行为，并使其不得再活过来——这就是我们可以算作以下之话的成就的：“那在基督耶稣里生命之灵的律，释放了我，使我脱离罪和死的律了。”这也就是我们蒙拣选所要得到那“在圣灵之圣别里的救恩”。（参帖后二 13，原文。）

“我们行事为人，是凭着信心，”这句话是我们对于“随从圣灵而行”，所特别需要记得的。圣灵在我们里面的启示，是远不如基督向着我们那看得见的显现，和祂的工作，那样容易领会，所以在这寻求圣灵的引导上，就特别需要信心。圣灵全能的大能，是将祂自己隐藏在一个与我们的软弱，与我们常感软弱的个格实际的联合里，所以需要我们要坚定忍耐的相信顺从，使我们能丰满的感觉到祂住在我们里面，并确已为我们担任我们一切生活中的事。这需要天天借着与那受膏者基督有交

alive to God, made free from sin and enslaved to God, free from the law, and married to Christ. 'If ye abide in my word ye shall know the truth, and the truth shall make you free.' Let the word of God, as it teaches you your union with Christ, be the life soil in which your faith and life daily roots; abide, dwell in it, and let it abide in you. To meditate, to hold fast, to hide in the heart the word of this gospel, to assimilate it in faith and patience, is the way to rise and reach each higher truth the Scripture teaches. And if the passage through the experience of carnality and captivity, which the attempts to fulfil the law we delight in bring, appears to be anything but progress, let us remember that it is just in the utter despair of self that the entire surrender to the Spirit, to bring and keep us in the liberty with which Christ makes free, is born and strengthened. To cease from all hope in the flesh and the law, is the entrance into the liberty, of the Spirit.

To walk in the path of this New Life it will further be specially needful to remember what is meant by the expression the word so distinctly uses, a 'walk after the Spirit.' The Spirit is to lead, to decide and show the path. This implies surrender, obedience, a waiting to be guided. He is to be the ruling Power, we are in all things to live and act under the Law, the legislation, the Dominion of the Spirit. A holy fear to grieve Him, a tender watchfulness to know His leading, an habitual faith in His hidden but most sure presence, a lowly adoration of Him as God, must be the mark of such a life. The words which Paul uses towards the close of this section are to express our one aim—'If ye, through the Spirit, make to die the deeds of the body, ye shall live.' The Holy Spirit possessing, inspiring, animating all the powers of our spirit and soul, entering even: into the body, and, in the power of His Divine life, enabling us to make and keep dead the deeds of the body, this is what we may count upon as the fulfilment of the word, 'The law of the Spirit of the Life in Christ Jesus made, me free from the law of Sin and Death.' This is that salvation in sanctification of the Spirit' to which we have been chosen.

'We walk by faith:' this is what we specially need to remember in regard to a 'walk after the Spirit.' The visible manifestation of Christ to us, and His work, are so much more intelligible than the revelation of the Spirit within us, that it is here, above all, in seeking the leading of the Spirit, that faith is called for. The Almighty Power of the Spirit hides Himself away in such a real union with our weakness, with our personality in its abiding sense of weakness, that it needs patient perseverance in believing and obeying to come into the full consciousness of His indwelling, and of His having indeed undertaken to do all our living for us. It needs the direct fresh

通，并坚忍的等候父，而从那圣者得着直接新鲜膏油的涂抹。在这里，这句话是永远需要的：“只要信！”信父和祂的应许！信子和祂的生命作了你的生命的事实：“我们的生命与基督一同藏在神里面。”（参西三3。）信灵是作主耶稣的生命和同在的担负者、交通者、并维持者！信祂是已经在你里面！信祂的能力和信实要用那神圣超乎你意想的方法，在你里面作祂的工作！信“那在基督耶稣里生命之灵的律，释放了我，使我脱离罪和死的律了”。要在魂深沉的安静中，俯伏在神面前，等候祂借着祂的灵在你里面厉害的作工。当已被贬低时，祂就要作祂有福可爱的工作。祂要启示、要分赐、要使得、并保守耶稣基督的神圣同在，作你灵的生命。

祷告

永远可称颂的神和父！我们赞美你为着你圣灵的奇妙恩赐，在祂里面你与你的儿子来住在我们里面。我们称颂你为着那永远生命的奇妙恩赐，就是你的爱子所带给我们的，也就是我们在主耶稣自己里面得着所赐给我们祂自己的生命。我们感谢你，那在基督耶稣里生命之灵的律，现在释放了我们，使我们脱离罪和死的律了。

我们的父，我们谦卑的求你，在丰满并有福的经历里，启示我们何为那“全备使人自由的律”。教导我们，这律怎样是一个里面生命的律，这个里面的生命在喜乐并自然的能力里长大，达到所命定于它的有福地步。教导我们，这律不是别的，就是那永远的生命在它自己永恒不衰之存在的能力里。教导我们，这律就是基督耶稣的生命之律，就是那位活的救主自己，在我们里面活着，并维持这律。教导我们，这律乃是那在基督耶稣里生命之灵的律，就是圣灵在我们里面启示并荣耀基督作一内住的同在。哦父啊！开启我们的眼睛，刚强我们的信心，使我们相信圣灵的律的确是强于我们肢体中罪的律，并能释放我们，使我们脱离这罪的律。所以借着圣灵，我们能治死身体的行为，而确实的活出基督的生命。

哦父啊！将这个教导你所有的儿女。阿们。

anointing day by day from the Holy One, in fellowship with Christ, the Anointed, and in persevering waiting on the Father. Here, if ever, the word is needed, 'Only believe! Believe in the Father and His promise! Believe in the Son and His life as thine:' 'Our life is hid with Christ in God.' Believe in the Spirit, as the bearer, and communicator, and maintainer of the Life and Presence of Jesus! Believe in Him as already within thee! Believe in His power and faithfulness to work, in a way that is Divine and beyond thy conception, His work in thee! Believe, 'The Law of the Spirit of Life in Christ Jesus made me free from the Law of Sin and Death.' Bow in deep silence of soul before God, waiting on Him to work mightily in thee by His Spirit. As self is laid low, He will do His blessed and beloved work. He will reveal, will impart, will make and keep divinely present Jesus Christ as the Life of thy spirit.

Ever blessed God and Father! we do praise Thee for the wonderful gift of Thy Holy Spirit, in whom 'Thou with Thy, Son comest to make abode in us. We do bless Thee for that wonderful gift of Eternal Life, which Thy beloved Son brought us, and which we have in Jesus Himself, as His own life given to us. And we thank Thee that the Law of the Spirit of the Life in Christ Jesus now makes us free from the Law of Sin and Death.

Our Father! we humbly pray Thee to reveal to us in full and blessed experience what this perfect Law of Liberty is. Teach us how it is the Law of an inner Life, that in joyful and spontaneous power grows up into its blessed destiny. Teach us that the Law is none other than of the Eternal Life, in its power of continuous and unfading being. Teach us that it is the Law of the Life of Christ Jesus, the living Saviour Himself, living and maintaining it in us. Teach us that it is the law of the Spirit of Life in Christ Jesus, the Holy Spirit revealing and glorifying Christ in us as an indwelling Presence. O Father! open our eyes and strengthen our faith, that we may believe that the Law of the Spirit is indeed mightier than the Law of Sin in our members, and makes free from it, so that through the Spirit we make dead the deeds of the body, and indeed live the life of Christ.

O Father! teach this to all Thy children. Amen.

附言

（一）让我们在这里停一下，问看这是否我们的经历。当我肢体中“罪和死的律”使我叹息以求救的时候，“那在基督耶稣里生命之灵的律，释放了我，”使我脱离了它。我是否活在这有福得释放的自由中？

（二）让每一个要这样行的人，都记得保罗在基督的福音里，所摆在我们面前的道路。你已经借着神儿子的死，与神和好了；现在要因祂的生命得救。（罗五 10。）借着信，你知道那生命在其一切的能力里，乃是你的。（六 1， 11。）在这生命的力量里，你将你自己献上，作神的一个奴仆。（15～22。）但这个服事不是在律法下属律法的灵里，乃在灵的新样里。（七 1～6。）因为你不明白这个，你就要在新生命的能力里，去成全你所喜悦的律法，然而你完全失败。（14～25。）请听，在这里，圣灵进来了。（八 1～16。）相信主耶稣和祂的生命，就引路达到那在你里面灵的生命。圣灵释放人，使人脱离律法，并在基督活的同在之能力里，维持基督的生命。罗马八章二节，是这有福之生命的钥匙。

（三）“亚当的生命怎样在全人类中间繁殖，那神而人者的新生命也照样流到祂所有的子民。新生命的诞生把我们联于第二个人，这第二个人借着圣灵，用自己交通的行动，将祂的子民集合在祂以下。”——斯密顿（Smeaton）

（四）你愿意活出那生命么？当我们向前时，要记得我们的一个大功课。要承认圣灵住在你里面。最紧要的，要学习满心相信，祂的同在乃是在你们里面作基督和祂生命的启示者。要让祂管治；预备等候祂，并“随从祂而行”。那圣灵的律，那里面生命的能力，那在基督耶稣里生命之灵的律，释放了我，使我脱离罪和死的律了。

读经：

罗马书八章十四节：“凡被神的灵引导的，都是神的儿子。”

* * * *

许多基督徒多是把圣灵的引导，看作思想中使我们受引导的一种提议。在决定意见或本分上疑难的问题时，在选用圣经的话语时，或是在指导一般基督徒的工作时，他们都是很乐意从圣灵得到一个指示，使他们知道什么是对的。他们渴望并祈求得到这种指示，但总是徒然。有时他们以为得到了，但他们所以为得到的指示，又未带给他们确据、安慰或成功，作他们所认为当有的印证，使他们知道那真是来自圣灵的指示。因此，圣灵引导这宝贝的真理，非但不能了结他们的争论，解决他们的困难，使他们得到安慰和力量，反而这真理的本身，成了使他们受困惑的因素，并他们最大的难处。

圣灵的教导和引导，乃是先在生命中给我们得到的，不是在心思里。这是我们多次所坚持的真理。他们的错误，就是由于他们没有接受这个真理。生命受到激动并坚固，就变成亮光。当我们那效法世界的灵被钉死时，当我们慎重的否认并压制天然的生命与肉体的意志时，我们心思的灵便得到更新，于是我们的心思就能察验并知道神善良、纯全、可喜悦的旨意。

从我们所引圣经的上下文，可以清楚看出，圣灵在我们里面的生命中，使我们成圣的实际工作，和祂的引导是相联的。罗马八章十三节说，“你们…若靠着圣灵治死身体的恶行必要活着。”下面立刻接着说，“因为凡被神的灵引导的，都是神的儿子。”这就是说，凡愿意在克制身体恶行的事上，被祂引导的，都是神的儿子。圣灵乃是圣洁生命的灵，这圣洁的生命，是存在基督里面的，也是作神圣的生命大能，作工在我们里面的。祂是圣洁的灵，并且唯有作这样的灵，祂才能引导。

Scripture Reading:

“An many as are led by the Spirit of God, these are sons of God.”—Rom.8:14

* * * *

By very many Christians the leading of the Spirit is chiefly looked for as a suggestion of thoughts for our guidance. In the decision of doubtful questions of opinion or of duty, in the choice of words from Scripture to use, or the distinct direction to the performance of some Christian work, they would be so glad of some intimation from the Spirit of what the right thing is. They long and ask for it in vain. When at times they think they have it, it does not bring the assurance, or the comfort, or the success, which they think ought to be the seal of what is really from the Spirit. And so the precious truth of the Spirit's leading; instead of being an end of all controversy, and the solution of all difficulty, a source of comfort and of strength, itself becomes a cause of perplexity, and the greatest difficulty of all.

The error comes from not accepting the truth we have had to insist upon more than one the teaching and the leading of the Spirit given in the Life, not in the Mind. The Life is stirred and strengthened; the Life becomes the Light. As the , conformity to this world spirit is crucified and dies, as we deliberate: and keep down the life of nature and the flesh, we are renewed in the spirit of our mind and so the mind becomes able to prove and know the good and perfect and acceptable will (Rom. 12:2).

This connection between the practical sanctifying work of the Spirit in our inner life, and His comes out very clearly in our context. 'If by the Spirit ye make to die the deeds of the body, ye shall live,' we read in 8:13. Then follows immediately, 'For as many as are led by the Spirit of God are sons of God.' That is, as many as allow they to be led by Him in this mortifying of the a the body, these are the sons of God. The Spirit is the Spirit of the holy life which the and is in Christ Jesus, and which works in Divine life-power. He is the Spirit of Holiness only as such will He lead. Through Him God works in us both to will and to do of His good pleasure through Him God

借着祂，神在我们里面运行，使我们立志行事，都成就祂的美意；借着祂，神在我们里面行祂所喜悦的事，在各样善事上，成全我们，叫我们遵行祂的旨意。祂叫我们为罪自责，并洁净我们的魂和身体作祂的殿；我们要被祂引导，第一必须降服于祂这样的工作。乃是当祂作内住的灵，充满并管理我们的心和生命，使其成圣时，祂才能光照并引导。

我们研究圣灵引导的意义，必须抓牢这一点所有的一切意思。只有属灵的心思，能领会属灵的事，能接受圣灵的引导。心思必须变成属灵，才能领会属灵的引导。保罗对哥林多人说，因为他们虽已重生，但仍是属肉体，在基督里为婴孩的，他就不能把属灵的真理教导他们。借着人而来的教导既都是这样，就何况圣灵直接的教导！祂借这直接的教导，引导我们进入一切的真理。圣经最深的奥秘，照人的思想所能领会的，能被人未分别为圣的心思所研究、接受、甚至教导。但圣灵的引导并不是开始于人思想或感觉的范围里，（这是我们不能过于重复的一点，）乃是深到生命的本身，深到我们里面生命隐藏的试验室里。从这里发出能力，在我们的灵里模成我们的意志，形成我们的性格。圣灵是住在这里，也是在这里感动、运行并推动。祂引导我们，是以生命和性情感动我们，从这生命和性情生出正确的目的与决定。“愿你们在一切属灵的智慧悟性上，满心知道神的旨意。”（西一9。）这个祷告教我们知道，神的旨意是只能给属灵的悟性知道的。而属灵的悟性是只因属灵人的长大，并对属灵生命的忠诚而有的。若有人要受圣灵的引导，他必须献上自己，使他的生命完全被圣灵占有并充满。乃是当基督受灵浸后，才“被圣灵充满，…圣灵将祂引到旷野”。（路四1。）“耶稣满有圣灵的能力回到加利利，”并在拿撒勒开始祂的工作，说，“主的灵在我身上。”（14，18。）

一切的引导，都需要顺从。这是很容易明白的，若要享受圣灵的引导，就需要有一个很可教导且顺从的心思。圣灵不只被肉体用力犯罪所阻挡，更被肉体用力寻求事奉神所阻挡。要能领会圣灵的教导，圣经告诉我们，耳朵必须受割礼，不是受人手所行的割礼，乃是受基督使我们脱去肉体的割礼。要惧怕而钉死且否认肉体的意志和智慧。耳朵必须向一切肉体 and 肉体的智慧——不论是在我们自己里面

makes us perfect in every good work to do His will, working in us that which is well-pleasing in His sight. To be led of the Spirit implies in the first place the surrender to His work as He convinces of sin and cleanses soul and body for His temple. It is as the Indwelling Spirit, filling, sanctifying, and ruling the heart and life, that He enlightens and leads.

In the study of what the leading of the Spirit means, it is of the first importance to grasp this thought in all its bearings. It is only the spiritual mind that can discern spiritual things, and can receive the leadings of the Spirit. The mind must grow spiritual to become capable of spiritual guidance. Paul said to the Corinthians, that because, though born again, they were still carnal, as babes in Christ, he had not been able to teach them spiritual truth. If this holds of the teaching that comes through man, how much more of that direct teaching of the Spirit, by which He leads into all truth. The deepest mysteries of Scripture, as far as they are apprehended by human thought, can be studied and accepted and even taught by the unsanctified mind. But the leading of the Spirit, we cannot repeat it too often, does not begin in the region of thought or feeling. Deeper down, in the life itself, in the hidden laboratory of the inner life, whence issues the power that moulds the will and fashions the character in our spirits, there the Holy Spirit takes up His abode, there He breathes and moves and impels. He leads by inspiring us with a disposition out of which right purposes and come forth. 'That ye may be filled with the knowledge of His will in all wisdom and understanding:' that prayer teaches us that it is only to a spiritual understanding that the knowledge of God's will can be given. And the spiritual understanding only comes with the growth of the spiritual man, and the faithfulness to the spiritual life. He that would have the leading of Spirit must yield himself to have his life wholly possessed and filled of the Spirit. It was when Christ had been baptized with the Spirit that, 'being full of the Spirit, he was led by the Spirit in the wilderness' (Luke 4: 1), 'that He returned in the power of the Spirit into Galilee' (4:14), and began His ministry in Nazareth with the words, 'The Spirit of the Lord is upon Me.'

All leading implies following. It is easily understood that to enjoy the leading of the Spirit demands a very teachable, follow some mind. The Spirit is not only hindered by the flesh as the power that commits sin, but still more by the flesh power that seeks to serve God. To be able to discern the Spirit's teaching, Scripture tells us that the ear must be circumcised, in a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ. The will and wisdom of the flesh must be feared and crucified, and denied. The ear must be closed

的，或是在我们四围人里面的一所要说的关闭起来。在我们一切思想神，或研读祂话语的事上，在我们一切亲近敬拜神，并出去为祂作工的事上，我们都必须继续的不信并否认自己，而极其确定的等候神借着圣灵来教导并引导我们。一个人这样天天时时等候神圣的引导，以得着知识和本分的亮光，必定能得到。你若要被圣灵引导，就要天天不只弃绝你的意志和智慧，更弃绝你整个的生命与全人。这样，火就要降下，烧尽祭物。

这种圣灵的引导，必须特别是属于信心的事。这有两个意义。当我们学习在圣洁的敬畏里，栽培并运用信心，相信圣灵是在我里面，且是在作祂的工作时，祂的引导就要开始来到。圣灵的内住是神救赎工作的荣耀杰作，是神圣奥秘最属灵且奥秘的部分。在此，是需要信心的。信心乃是人的一个技能，这技能能认识那位看不见的神；当神亲近的时候，这技能能接受神圣同在的印象，能照其量度接受神所带来并赐给我们的。神圣生命最亲密的交通，是在圣灵里；在此信心不可凭它所感觉或领会的而判断，只要单纯的服从神，让祂作祂所已经说的。它（信心）默想并敬拜，它永远新鲜的祈祷并信靠，它将全人献上，以崇敬与感谢接受救主的话——“祂要在你们里面。”它欢乐着证实：圣灵，神全能的大能，住在我里面；祂要照祂自己的方法引导我，这方法是我可以倚靠的。

有了这种对圣灵内住的普通信心，然后还要借着这信心，对圣灵引导的每一部分，都运用信心。当我有一个问题摆在主面前，我的心也单纯且虚空的等候祂向我指明，如何应用祂借着话语或环境对我所说的意思时，我必须在信心里相信，我的神不会把祂的引导扣住。我们从前已经说过，我们不应该盼望借着突然的冲动，或强烈的印象，借着天上的声音，或特殊的干预，得到圣灵普通的引导。有的人无疑的得到这样的引导；但有一个时候要来到，我们的性情要变得更属灵，并且活着与那看不见者有更直接的接触，使我们的思想与感觉变成能意识祂有福声音的工具。但这个我们必须留给祂以及我们属灵容量的增长。梯子的低层是放得够低的，为使最软弱的人也能构着。神要祂每一个儿女天天被圣灵引导。要借着信开始走跟从圣灵引导的路，不只信圣灵在你里面，并且信到现在你若有一

to all that the flesh and its wisdom, whether in self or in men around us, has to say. In all our thoughts of God or our study of His Word, in all our drawings nigh to worship, and all our goings out to work for Him, there must be a continued distrust and abnegation of self, and a very definite waiting on God by the Holy Spirit to teach and lead us. A soul that thus daily and hourly waits for a Divine leading, for the light of knowledge and of duty, will assuredly receive it. Would you be led of the, Spirit, give up, day by day, not only your will and wisdom, but your whole life and being. The Fire will descend and consume the sacrifice.

This leading of the Spirit must very specially be a thing of faith, and that in two senses. The beginning of the leading will come when we learn in holy fear to cultivate and act upon the confidence the Holy Spirit is in me, and is doing His work. The Spirit's indwelling is the crowning piece of God's redemption work: the most spiritual and mysterious part of the mystery of godliness. Here, if anywhere, faith is needed. Faith is the faculty of the soul which recognises the Unseen, the Divine; which receives the impression of the Divine Presence when God draws near; which in its measure accepts of what the Divine Being brings and gives to us. In the Holy Spirit is the most intimate communication of the Divine Life; here faith may not judge by what it feels or understands, but simply submits to God to let Him do what He has said. It meditates and worships, it prays and trusts ever afresh, it yields the whole soul in adoring acceptance and thanksgiving to the Saviour's word, 'He shall be in you.' It in the assurance: the Holy Spirit, the Power of God, dwells within; in His own may depend upon it, He will lead me.

And then, with this more general faith indwelling of the Spirit, faith has also exercised in regard to each part of the leading. When there is a question I have laid before the Lord, and my soul has in simplicity and emptiness waited for His exposition and application of what in Word or Providence has met me, I must in faith trust my God that His guidance is not withheld. As we have said before, not in sudden impulses or strong impressions, not in heavenly voices or in remarkable interpositions, must we expect the ordinary leading of the Spirit. There are souls to whom such leading undoubtedly is given; time may come, as our nature becomes spiritual and lives more in direct contact with the Invisible, that our very thoughts and feeling become the conscious vehicles of His blessed voice. But this we must leave to Him, and the growth of our spiritual capacity. The lower steps of the ladder are let down low enough for the weakest to reach; God means every child of His to be led by the Spirit every day. Begin the path of following the Spirit's leading by believing, not only that the Spirit is within you, but that He, if hitherto you have little

点寻求或要享受这奇妙的祝福，祂必立刻作你所祈求并信托祂的工作。要借着完全的降服，将你自己献给神；以完全的信托相信神接受你这个降服，就是把你交给圣灵照顾。借着祂，主耶稣引导、管理并拯救你。

但我们是否会陷入一种危险，被我们自己心中的幻想带去，而以为是受圣灵的引导，结果证明乃是肉体的欺骗呢？如果会这样，那么避免这种错误的保障是什么？对这个末了的问题，我们通常的回答是：神的话。但这个回答不过是一半的真理。有太多的人用神的话来反对那狂热的危险，但因着他们对神话语的解释，是照着人的理论，或一般教会的看法，就犯了错误，并不比他们所要反对的那些人犯得少。我们的回答，乃是指着神的灵所教导之神的话。此二者完全相合，我们才得到安全。一方面我们要记得，所有神的话都是借着神的灵赐给的，所以每一个字都必须由那同一的圣灵来向我们解释。这个解释不是从我们上头或四围的圣灵来的，向我们提议一个思想，乃是从内住的圣灵来的。（恐怕我们不需要重述。）唯有属灵的人，里面的生命是在圣灵的管理之下的，才能领会神话语的属灵意思。另一方面，我们要抓牢，神一切的话既都是借着圣灵赐给的，就圣灵伟大的工作，乃是要尊重神的话，并启示出其中所藏之神圣真理的丰富。我们在圣灵引导这条路上的安全保证，不是在于外面的圣灵，或少许神的话；不是在于外面神的话，或少许的圣灵；乃是在于神的话和神的灵，二者丰丰富富的住在我们里面，且得着我们全心归向的顺服。

这又叫我们回到我们在起头所主张的功课：圣灵的引导，与圣灵的圣别是分不开的。但愿每一个要被圣灵引导的人，都开始使自己照着他所明白的，受神话语的引导。要从最起头开始——顺服神的命令。主耶稣说，“人若立志遵…行，就必晓得。”（约七 17。）“遵守我的命令，父就要赐给你们圣灵。”要弃绝一切的罪。要在凡事上，都听从良心的声音。要在每一件事上，都把自己让给神，让祂照祂的意思而行。要借着圣灵治死身体的恶行。（罗八 13。）要象神的儿子，将自己完全交给圣灵支配，跟从祂的引导。（14。）这圣灵自己，这同一的圣灵，就是你所借着治死罪行，并献上自己以受引导，象儿子一般的，必在一种你到现在尚未尝过的喜乐和能力里，与你的灵同证你确是神的儿女，在父的爱与引导里，享受儿女所有的权利。

sought or enjoyed the wondrous blessing, does now at once undertake the work for which you ask and trust Him. Yield yourself to God in undivided surrender: believe with implicit confidence that God's acceptance of the surrender means that you are given in charge of the Spirit. Through Him Jesus guides and rules and saves you.

But are we not in danger of being led away by the imaginings of our own hearts, and counting as leading of the Spirit what proves to be a delusion of the flesh? And if so, where is our safeguard against such error? The answer ordinarily given to this last question is: The Word of God. And yet that answer is but half the truth. Far too many have opposed to the danger of fanaticism the word of God, as interpreted by human reason or by the Church, and have erred no less than those they sought to oppose. The answer is: The word of God as taught by the Spirit of God. It is in the perfect harmony of the two that our safety is to be found. Let us on the one hand remember, that as all the word of God is given by the Spirit of God, so each word must be interpreted to us by that same Spirit. That this interpretation comes not from the Spirit above us or around us, suggesting thoughts to us, but from the indwelling Spirit, we need hardly repeat; it is only the spiritual man, whose inner life is under the dominion of the Spirit, who can discern the spiritual meaning of the word. Let us on the other hold fast, that as all the word is given by the Spirit, so His great work is to honour that Word, and to unfold the fullness of Divine truth treasured there. Not in the Spirit without or with but little of the word; not in the word without or with but little of the Spirit; but in the word and Spirit both dwelling richly within us, and both yielded to in implicit obedience, is our assurance of safety in the path of the guidance.

This brings us back to the lesson we urged at the commencement: the leading of the Spirit is inseparable from the sanctifying of the Spirit each one who would be led of the Spirit begin by giving himself to be led—of the word as far as he knows it. Begin at the beginning: obey the commandments. 'He that will do, shall know,' said Jesus. 'Keep my commandments, and the Father will send you the Spirit.' Give up every sin. Give up in everything to the voice of conscience. Give up in everything to God, and let Him have His way. Through the Spirit mortify the deeds the body (v. 13). As a son of God place yourself at the entire disposal of the Spirit, to follow where He leads (v. 14). And the Spirit Himself, this same Spirit, through whom you mortify sin: and yield yourself to be led as a son, will bear witness with your spirit, in a joy and power hitherto unknown, that you are indeed a child of God enjoying all a child's privileges in his Father's love and guidance.

祷告

可称颂的父！为着这个信息，就是凡被神的灵引导的，都是神的儿子，我感谢你。你不愿意你的儿女被任何小于你自己圣灵的东西所引导。祂如何住在你儿子里面，并引导祂，祂也照样以神圣且最有福的引导来引导我们。

父啊，你知道因着我们没有正确的知道并完全的跟从这神圣的引导，我们就常是不能晓得祂的声音，所以我们一想到圣灵的引导，就感觉是重担，而不感觉是喜乐。父啊，赦免我们。但愿你喜欢恩待我们，在圣灵引导的单纯和确定里，使我们的信心活起来，好叫我们今后用全心献上自己，以活在其中。

父啊，我在这里真的象你一个儿女，将自己献给你，要在凡事上受你的灵引导。我弃绝自己的智慧、意志和方法。我要天天在极深的倚靠中，等候从上头来的引导。但愿当我等候让你的灵在我里面管理我的时候，我的灵总是镇静在你圣洁的同在跟前。我既靠着圣灵治死身体的恶行，就愿我的心思能更新而变化，叫我能知道你善良、纯全的旨意。但愿我的全人完全是在内住、圣别之圣灵的管理下，好使我对你的旨意属灵的领会，能真的成为我生命的管理。阿们。

附言

（一）要十分留心注意这三节的次序：罗马八章十三节所说靠着内住的圣灵治死身体的恶行，是在十四节所说圣灵的引导之先。而这两节又铺好了路，引进十五至十六节所说圣灵在活的能力里，见证我们是神的儿子。

（二）“你们…若靠着圣灵治死身体的恶行必要活着。”（13。）这是神的话论到成圣最深的教训之一。罪是一直到末了留在身体里。身体的恶行，就是每一个要兴起的罪，每一个罪根，能被治死；这是基督的同在与生命借着圣灵作的。是奉献给圣灵的信徒借着圣灵作的。罪永不能被拔出根去。但罪能不断的被治死，永远被置于死地。要作这事，我们就绝对必须满有在基督耶稣里的生命之灵。在我们里面基督的生命带着一个死，不断的治死罪。

Blessed Father! I thank Thee for the message that as many as are led by the Spirit of God are the children of God. Thou wouldest not have Thy children guided by any one less than Thy own Holy Spirit. As He dwelt in Thy Son, and led Him, so He leads us too with a Divine and most blessed leading.

Father, Thou knowest how by reason of our not rightly knowing and not perfectly following this holy guidance, we are often unable to know His voice, so that the thought of the leading of the Spirit is more a burden than a joy. Father, forgive us. Be pleased graciously so to quicken our faith in the simplicity and certainty of the leading of the Spirit, that with our whole heart we may yield ourselves henceforth to walk in it.

Father, I do here yield myself to Thee as Thy child, in everything to be led of Thy Spirit. My own wisdom, my own will, my own way I forsake. Daily would I wait in deep dependence on a guidance from above. May my spirit ever be hushed in silence before Thy Holy Presence, while I wait to let Him rule within. As I through the Spirit make dead the deeds of the body, may I be transformed by the renewing of my mind to know Thy good and perfect will. May my whole being so be under the rule of the Indwelling, Sanctifying Spirit, that the spiritual understanding of Thy will may indeed be the rule of my life. Amen.

（三）治死罪有三方面的讲究。当信徒落在一个实际的罪中时，圣灵使用血治死那罪。当他惧怕一种罪恶的倾向要起来骗害他的时候，圣灵能在基督死的能力里将那罪压制下去。对于那完全不由他控制，非出于甘心的罪，他信托圣灵启示主耶稣并祂的能力，使他也能胜过。但是我们要记得，乃是借着主耶稣在祂的死与生命之能力里被启示出来，并充满我们，身体的恶行才能借着圣灵被治死。圣灵的引导，乃是在于这一个在圣灵里的生命。

（四）“引导若不是继续不断的，就不能安全。一年的利益，能在一小时内失去。如果我们在小事上不倚靠圣灵，就我们在大事上仰望祂是无用的。”——鲍文（Bowen）

第二十篇

祷告的灵

读经：

罗马书八章二十六至二十七节：“况且我们的软弱圣灵帮助，我们本不晓得当怎样祷告，只是圣灵亲自用说不出来的叹息，替我们祷告。鉴察人心的，晓得圣灵的意思；因为圣灵照着神替圣徒祈求。”（原文。）

* * * *

在圣灵的职事中，那引导我们明白祂在神恩典经营中的地位，并引导我们进入圣三而一的奥秘里最深的，乃是祂作祷告之灵所作的工作。我们有父，是我们向着祷告的，也是听我们祷告的。我们有子，是我们借着祷告的，也是我们借着联于祂而得到并取用答应的。我们也有圣灵，是我们在祂里面祷告的，是在我们里面照着神的旨意，用极深隐藏，说不出来的叹息祷告的，以致神需要来鉴察我们的心，才能晓得圣灵的意思。圣灵在我们里面祷告那等候并得着答应的祷告，和父在宝座上满有恩慈的垂听我们的祷告，并借着祂的大能有效的答应我们的祷告，是同样的奇妙并实际；也和子代祷，并从天上取得而传递答应的工作，是同样的神圣。在我们里面的代祷，和在天上的代祷，是同样的神圣。现在让我们来查看而明白这事的原因和教训。

我们看见在创造世界的时候，圣灵的工作如何使祂自己与黑暗、混沌、无生命的物质接触，并借着祂赐生命的力量，将生命和繁生的能力，分给那些物质。乃是在祂这样分赐生命给那些物质之后，神的话才使那些物质具有形体，而生出我们现在所看见这各样不同形状的生命和美丽来。同样，在创造人的时候，也是圣灵将生气吹在用尘土所造的身体里，使那死的物质有了生命。在主耶稣来作人的时候，也是圣灵来作工，为祂预备了一个身体。并且也是借着圣灵，祂的身体得以从坟墓中复活起来。照样，也是借着圣灵，我们的身体得成为神的殿，我们的肢体得成为基督的肢体。我们以为圣灵是与神属灵的性情相联的，

CHAPTER 20

THE SPIRIT OF PRAYER

Scripture Reading:

“In like manner the Spirit also helpeth our infirmity—for we know not how to pray as we ought but the Spirit Himself maketh intercession for us with groanings that cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to God.”—Rom. 8:26, 27

* * * *

Of the offices of the Holy Spirit, one that leads us most deeply into the understanding of His place in the Divine economy of grace, and into the mystery of the Holy Trinity, is the work He does as the Spirit of prayer. We have the Father to whom we pray, and who hears prayer. We have the Son through whom we pray, and through whom, in union with whom, we receive and really appropriate the answer. And we have the Holy Spirit in whom we pray, who prays in us according to the will of God, with such deeply hidden, unutterable sighings, that God has to search the hearts to know what is the mind of the Spirit. Just as wonderful and real as is the Divine work of God on the Throne, graciously hearing, and, by his—mighty power, effectually answering prayer; just as Divine as is the work of the Son interceding and securing and transmitting the answer from above, is the work of the Holy Spirit in us in the prayer which waits and obtains the answer. The intercession within is as Divine as the intercession above. Let us try and understand why this should be so, and what it teaches.

In the creation of the world we see how it was the work of the Spirit to put Himself into contact with the dark and lifeless matter of chaos, and by His quickening energy to impart to it the power of life and fruitfulness. It was only after it had been thus vitalized by Him, that the Word of God gave it form, and called forth all the different types of life and beauty we now see. So, too, again in the creation of man it was the Spirit that was breathed into the body that had been formed from the ground, and that thus united itself with what would otherwise be dead matter. Even so, in the person of Jesus it is the Spirit through whose work a body was prepared for Him, through whom His body again was quickened from the grave, as it is through Him that our bodies are the temples of God, and the very members of our body the members of Christ. We think of the Spirit in connection with the spiritual nature of

而与粗劣、软弱的物质是远离的。我们忘记了，圣灵的工作，就是特别要把祂自己联于属物质的东西，好将这属物质的东西，提升到祂自己灵的性情里，而使之发展成为“完全”的最高典型，就是一个属灵的身体。

此种关于圣灵工作的看法，对于明白祂在神救赎工作中所占的地位，是紧要的。在那工作的每一部分里，都有一个特别的地位，分派给圣三而一，三个身位的每一个。在父里面，乃是那看不见的神，那万有的创始者。在子里面，乃是那启示出来，显现出来，并来和我们亲近的神；祂乃是神的外形。在神的灵里面，乃是那内住的神，就是神的大能住在人的身体里，并将父与子为着我们所有的一切都作在其中。我们的软弱和羞辱，甚至我们肉体的粗劣，正是圣灵运行作工的境地。父所计划，和子所成功的，只有借着圣灵继续不断的插进并运行作工，才能实施于基督那些仍在肉体中的肢体身上。这不仅在我们个人身上是如此，就是在整个教会身上也是如此。

这事在代祷的祷告中，尤其是真实的。神国的降临，在信徒里面恩典、知识和圣洁的增长，他们向着神的工作并那工作的能力而有的继增奉献，以及神的大能借着恩典的方法，在不信者身上所作的有效工作——这一切都是等着从神那里借着基督而临到我们。但是这一切除非有人寻求并羡慕，祈求并渴望，相信并期待，就不能临到。这就是圣灵所占的奇妙地位。那预备基督身体的工作，是分派给祂的，这工作就是使基督的身体能接触、领受、并保持那在元首基督的丰满里所预备的一切。为着将父的爱和祝福交通与人，子和灵二者都必须作工。子从父那里接受，而照原样启示出来，并从天上降下，带给我们；灵就从人里面唤醒人出来与他的主相遇。基督在天上不住的代祷——祈求并从父接受；圣灵在我们里面不住的代祷——祈求并从子接过父所赐给的。基督那在天上的代祷，怎样是不可缺少的，圣灵这在我们里面的代祷，也照样是不可缺少的。

关于这个圣洁的奥秘，我们引用的经文，所给我们的亮光，是十分奇妙的。在信心和祷告的生活里，有圣灵的运行将神的话向我们的悟性表达得十分清楚，并且使我们的信心知道如何说出它所需要并祈求的。但也有圣灵的运行，是深过思想和感觉的，就是圣灵在我们的灵里，在我们全

the Divine Being, far removed from the grossness and feebleness of matter; we forget that it is the very work of the Spirit specially to unite Himself with what is material, to lift it up into Its own Spirit nature, and so to develop what will be the highest type of perfection, a spiritual body.

This view of the Spirit's work is essential to the understanding of the place He takes in the Divine work of redemption. In each part of that work there is a special place assigned to each of the Three Persons of the Holy Trinity. In the Father we have the unseen God, the Author of all. In the Son God revealed, made manifest, and brought nigh, He is the Form of God. In the Spirit of God we have the Indwelling God—the Power of God dwelling in human body and working in it what the Father and the Son have for us. The weakness and humiliation, yea, the very grossness of the flesh is the sphere for the operation of the Holy Spirit. Not only in the individual, but in the Church as a whole, what the Father has purposed, and the Son has procured, can be appropriated and take effect in the members of Christ who are still here in the flesh, only through the continual intervention and active operation of the Holy Spirit.

This is specially true of intercessory prayer. The coming of the kingdom of God, the increase of grace and knowledge and holiness in believers, their growing devotion to God's work and power for that work, the effectual working of God's power on the unconverted through the means of grace, —all this waits to come to us from God through Christ. But it cannot come except as it is looked for and desired, asked and expected, believed and hoped for. And this is now the wonderful position the Holy Ghost occupies, that to Him has been assigned the task of preparing the body of Christ to reach out and receive and hold fast what has been provided in the fullness of Christ the Head. For the communication of the Father's love and blessing, the Son and the Spirit must both work. The Son receives from the Father, reveals and brings nigh, as it were, descends from above; the Spirit from within wakens the soul to come out and meet its Lord. As indispensable as the unceasing intercession of Christ above, asking and receiving from the Father, is the unceasing intercession of the Spirit within, asking and accepting from the Son what the Father gives.

Very wonderful is the light that is cast upon this holy mystery by the words of our text. In the life of faith and prayer there are operations of the Spirit in which the word of God is made clear to our understanding, and our faith knows to express what it needs and asks. But there are also operations of the Spirit, deeper down than thoughts or feelings, where He works desires and yearnings in our spirit, in

人和生命的隐密源头里，作出羡慕和愿望来，是只有神能发觉而明白的。这种性质的羡慕和愿望，乃是饥渴的要神自己，要那位活神，渴望明白那“过于人所能测度的”爱，并得以被“神一切所充满的充满了”，盼望“神能成就一切超过我们所求所想的”，甚至是“人心所未曾想到的”。当这些象呼吸一般的愿望占有我们的时候，我们就开始为着那不能说出的事祷告，并且这时我们唯一的安慰，就是圣灵用祂说不出来的愿叹祷告，祂这种祷告所在的境地，以及所用的话语，只有那鉴察人心的知道并懂得。

保罗对哥林多人说，“我要用灵祷告，也要用悟性祷告。”（林前十四 15。）在圣灵的灵感和祂神奇恩赐的感动之下，他们的危险，就是会忽略悟性。在这末了的日子，我们的危险正是相反：用悟性祷告是很容易的，并且是很普遍的。我们需要记得，必须有用灵的祷告，就是“在圣灵里祷告”的祷告，（犹 20，弗六 18，）来随着用悟性的祷告。在祷告的事上，圣灵有双层的运行，每一层都需要我们给祂合宜的地位。神的话必须丰丰富富的存在我们里面；我们的信心必须清楚明白的抓住神的话，并照着神的话而祷告祈求。将基督的话存在我们里面，让祂的话充满我们的生命和行为，乃是祷告蒙悦纳的秘诀之一。然而我们还必须常常记得，在我们全人里面的圣所里，在那说不出来，人的智慧不能领会的境地，（林前二 6，）有圣灵为我们祷告我们所不懂得且不能发表的事。我们需要认识那住在我们里面圣灵的神性，以及祂在我们里面呼吸的实际。当我们在这种认识上有长进时，我们就要承认圣灵所用以吸引我们向天而去的神圣饥渴，是何等无限的超过我们心思所领会的。我们将要感觉，不只需要培养我们信心的主动，以抓住并顺从神的话，而借以学习祷告，并且也需要培养我们信心深沉的被动。当我们祷告的时候，我们要记得，我们所祷告的神，和我们借着祷告所进入那属灵的世界，是何等无限的超过我们所领会的。我们的心和肉体在哪里衰败，神就在哪里作我们心中的力量，祂的圣灵也就在那里，在我们里面，在我们灵最深处的圣所中，在幔子内，作祂不住代祷的工作，并照着神在我们里面祷告。这是我们应当相信而欢喜的。当我们祷告的时候，我们要不时的在圣洁的安静里敬拜，并将我们自己献给那可称颂的保惠师，只有祂才真是恳求的灵。（注。）

the secret springs of life and being, which God only can discover and understand. Of this nature is the real thirst for God Himself, the Living God, the longing to know the love 'that passeth knowledge,' and to be 'filled with all the fullness of God,' the hope in 'Him who is able to do exceeding abundantly above all we can ask or think,' even 'what hath not entered the heart of man to conceive.' When these aspirations indeed take possession of us, we begin to pray for what cannot be expressed, and our only comfort is then that the Spirit prays with His unutterable yearnings in a region and a language which the Heart Searcher alone knows and understands.

To the Corinthians Paul says, 'I will pray with the spirit, and I will pray with the understanding also.' Under the influence of the moving of the Holy Spirit and His miraculous gifts, their danger was to neglect the understanding. Our danger in these latter days is in the opposite direction: to pray with the understanding is easy and universal. We need to be reminded that, with the prayer with the understanding, there must come the prayer with the Spirit, the 'praying in the Holy Spirit' (Jude ver.20; Ephesians 6:18). We need to give its due place to each of the twofold operations of the Spirit. God's Word must dwell in us richly; our faith must seek to hold it clearly and intelligently, and to plead it in prayer. To have the words of Christ abiding in us, filling life and conduct, is one of the secrets of acceptable prayer. And yet we must always remember that in the inner sanctuary of our being, in the region of the unutterable and inconceivable (1 Cor.2:6), the Spirit prays for us what we do not know and cannot express. As we grow in the apprehension of the divinity of that Holy Spirit who dwells within, and the reality of His breathing within us, we shall recognise how infinitely beyond the conceptions of our mind must be that Divine hunger with which He draws us heavenward. We shall feel the need of cultivating not only the activity of faith, which seeks to grasp and obey God's word, and from that to learn to pray, but its deep passivity too. As we pray we shall remember how infinitely above our conception is God and the spirit-world into which by prayer we enter. Let us believe and rejoice that where heart and flesh fail, there God is the strength of our heart, there His Holy Spirit within us in the inmost sanctuary of our spirit, within the veil, does His unceasing work of intercession, and prays according to God within us. As we pray, let us at times worship in holy stillness, and yield ourselves to that Blessed Paraclete, who alone, who truly is, the Spirit of Supplication.'

“圣灵…替圣徒祈求。”使徒在前面是说，“我们本不晓得当怎样祷告，”而他在这里为何不说替我们呢？“圣徒”这个辞，是保罗最爱用的。他用这个辞，是在他想到教会的时候，或是一个地方的，或是全宇宙的。圣灵住在基督身体的每一个肢体里面，所特别作的工，乃是使这身体实现它的合一。当自私消灭无踪，信徒更真实的具有属灵的心思，更觉得自己与基督的身体乃是联合为一的时候，他就看见基督身体的健全与兴盛要如何成为他自己的健全与兴盛，并且他就知道什么是“在圣灵里，随时多方祷告祈求，并要在此儆醒不倦为众圣徒祈求”。（弗六 18～19，原文。）乃是当我们心胸宽宏，能容纳神的全教会，而献上自己来作这祷告的工作时，圣灵才能有自由的机会—而且喜欢—在我们里面作祂为众圣徒代祷的工作。乃是特别在代祷的祷告里，我们可以倚靠圣灵那在我们深处，说不出来，而全然有效力的代祷。

这是何等的一个权利！得作这样一个殿，圣灵从其中不止息的向父呼叫阿爸！并献上祂那说不出来，深过言语所能形容的代祷。这是何等的福气！那永远之子怎样在拿撒勒人耶稣里面，住在肉身之内，以人的身分向父祷告，这永远的灵也照样住在我们—有罪的肉体—里面，训练我们和父说话，正如子所作的一样。谁不愿意把自己献给这位可称颂的灵，使自己能以有分于那大能的代祷工作呢？只有借着这样代祷的工作，神的国才能显出来。进入这代祷工作的路，现在是开着的，并且邀请所有的人前来。要让圣灵完全占有。要让祂充满你。要让祂作你的生命。要相信祂能使你的个性和意识，成为祂内住的所在。要相信祂必定在你里面作工并祷告，所用的方法，是人的心思所不能领会的。要相信，虽然祂那工作是隐密的，而且似乎是软弱又迟缓的，但祂神圣的大能力，就是在祂那工作的这种情景里，正在成全那神圣的目的，并你和你可称颂之主的神圣合一。并且要作这样一个人：在你身上那些超过人所能领会的事，都变成实际和生命，并且在你身上圣灵的代祷，也成为你在基督里日常生活的一部分。

'Because He maketh intercession for the saints.' Why does the apostle not say for us; as he had said, 'We know not how to pray as we ought'? The expression, the saints, is a favourite one with Paul, where he thinks of the Church, either in one country or throughout the world. It is the special work of the Spirit, as dwelling in every member, to make the body realize its unity. As selfishness disappears, and the believer becomes more truly spiritual-minded, and he feels himself more identified with the body as a whole, he sees how its health and prosperity will be his own, and he learns what it is to 'pray at all seasons in the Spirit, watching thereunto in all perseverance for all saints.' It is as we give up ourselves to this work, in a large heartedness which takes in all the Church of God, that the Spirit will have free scope and will delight to do His work of intercession for the saints in us. It is specially in intercessory prayer that we may count upon the deep, unutterable, but all-prevailing intercession of the Spirit.

What a privilege! to be the temple out of which the Holy Spirit cries to the Father His unceasing Abba! and offers His unutterable intercession, too deep for words. What blessedness! that as the Eternal Son dwelt in the flesh in Jesus of Nazareth, and prayed to the Father as man, that even so the Eternal Spirit should dwell in us, sinful flesh, to train us to speak with the Father even -as the Son did. Who would not yield himself to this blessed Spirit, to be made fit to take a share in that mighty Intercession work through which alone the Kingdom of God can be revealed? The path is open, and invites all. Let the Holy Spirit have complete possession. Let Him fill you. Let Him be your life. Believe in the possibility of His making your very personality and consciousness the seat of His inbeing. Believe in the certainty of His working, and praying in you in a way that no human mind can apprehend. Believe that in the secrecy and apparent weakness and slowness of that work, His Divine Almighty Power is perfecting the Divine purpose and the Divine Oneness with your blessed Lord. And live as one in whom the things that pass all understanding have become Truth and Life, in whom the Intercession of the Spirit is part of your daily life in Christ.

祷告

至圣的神啊！我再一次谦卑崇敬的俯伏在你的同在跟前，来为着这祷告的宝贵权利感谢你。并且我要特别感谢你，因为你的恩典不仅在你的儿子里面，赐给我们那在天上的代祷者，而且也在你的灵里面，赐给我们这里面的代祷者。

哦，我的父啊！你知道我很少这样奇妙的想到，你的圣灵确实实是住在我里面，并在我软弱的祷告中祷告。我求你将我一切使祂不能完全占有我的拦阻，给我指明出来，并用祂同在的感觉充满我。但愿我最里面的人，和我外面的生活，都在祂的引导之下，使我有属灵的悟性，知道怎样照着你的旨意而求，并知道什么是活的信心，使我能得着所求的。哦，父啊！当我不知道祷告什么，或怎样祷告的时候，求你教导我在安静的敬拜里俯伏等候在你面前，知道祂要呼出那无言语的祷告，是只有你能明白的。

可称颂的神啊！我是圣灵的一个殿。我把自己献上，给祂作代祷的灵来使用我。但愿我的心充满了愿意基督得尊荣的渴望，和祂那拯救失丧者的大爱，使我的生活成为一个为着你国度降临说不出的呼吁。阿们。

附言

（一）现在我们能明白，在那末了的晚上，主如何能给我们那些奇妙祷告的应许，其中常重复的说，“凡你们所愿意的。”（约十五7。）祂的意思是告诉我们，有圣灵在我们里面祷告，引导我们的愿望，并加强我们的信心。祂盼望我们将全人献给圣灵的内住，使祂能有自由的机会在我们里面照着神祷告。但愿我们答应圣洁的呼召，将自己献给圣灵，让祂在我们里面祷告。

（二）“我们本不晓得当怎样祷告”：这件事对我们常是一个重担和忧愁！但愿今后成为我们的一个安慰。因为我们不晓得，我们可以站在一边，将地位让给那位晓得的。我们可以相信，在我们象口吃般的祷告里，甚或在我们的叹息里，那大能的代祷者正在祈求。但愿我们不怕相信，圣灵是隐藏在我们的无知和软弱中，作祂的工作。

Most Holy God! once more I bow in lowly adoration in Thy Presence, to thank Thee for the precious privilege of prayer. And specially would I thank Thee for the Grace that has not only given us in Thy Son the Intercessor above, but in Thy Spirit the Intercessor within.

O my Father! Thou knowest that I can scarce take in the wondrous thought, that Thy Holy Spirit in very deed dwelleth in me, and prays in my feeble prayers. I do beseech Thee, discover to me all that hinders His taking full possession of me, and filling me with the consciousness of His Presence. Let my inmost being and my outer life all be so under His leading, that I may have the spiritual understanding that knows to ask according to Thy will, and the living faith that receives what it asks. And when I know not what or how to pray, O Father, teach me to bow in silent worship, and keep waiting before Thee, knowing that He breathes the wordless prayer which Thou alone canst understand.

Blessed God! I am a temple of the Holy Spirit. I yield myself for Him to use me as the Spirit of Intercession. May my whole heart be so filled with the longing for Christ's honour, and His love for the lost, that my life may become one unutterable cry for the coming of Thy Kingdom. Amen.

（三）“当怎样祷告”：祷告最应“当”的，乃是有信心。圣灵乃是信心的灵，这信是深于思想的。我们的信心乃是在圣灵的保守里，所以我们要鼓起勇气来相信。

（四）在此，象在别处一样，都是引到一点，就是我们必须顾到圣灵的内住。我们要有信心抓住主的应许，要有细心的儆醒，等候并跟随圣灵的引导，要完全将肉体置之死，使圣灵能单独的管理并引导我们；我们要借着这些将自己献给我们可爱的主，让祂用祂的灵充满我们：圣灵必要作祂的工作。

注：“一方面，奥秘派的人认为圣灵的代祷是不可了解的，甚至其中也没有什么是借着信心可以领会的。另一方面，文士派的人就太注重属于逻辑的（即属于心思论理的一译者注）讲解。他们那许多的讲解成了蒙蔽他们的帕子，使他们对于圣灵那不易了解的代祷昏昧不明。保罗乃是将我们借着信心所能知道的祷告，和那超越知识的祷告，保持平衡。关于那超越知识的，只有圣灵符合着我们受造者最里面的意思，知道我们所祷告的是什么。我们凭信心用明言，所说出我们能懂得的祷告，和圣灵那说不出来的祷告，必须在我们心里同时并存，我们的心才能得到坚固。”——司敦侯腓（Steinhofer）对罗马八章二十六节的注释。

读经：

罗马书九章一节：“我在基督里说真话，并不谎言，我的良心也在圣灵里给我作见证。”（原文。）

八章十六节：“圣灵与我们的灵同作见证。”（原文。）

* * * *

神最高的荣耀乃是祂的圣洁，因此祂恨恶并毁灭恶，喜爱且作出善。在人里面，良心作同样的工作：定罪罪恶，而称许正义。良心是神的形像在人里面的遗物，是人里面接触神的最近之路，是神的尊贵在人堕落的倾覆中所有的保护者。所以，神的救赎工作，必须常从良心开始。神的灵乃是祂圣洁的灵；良心是这神圣圣洁的一点火花；因此圣灵更新并使人成圣的工作，与良心的工作，二者之间的和谐，是极其亲密又紧要的。信徒若要被圣灵充满，并丰满的经历祂所赐的祝福，就必须首先顾到，将属于良心的地位和尊贵，都归给良心。对良心忠诚，乃是恢复到神圣洁之路的第一步。极度的听从良心的支配，乃是真实属灵的基础与特征。良心的工作，是见证我们对我们的责任感，并对神，是否是对的；圣灵的工作，是见证我们在基督里的信心，和我们对基督的顺服，是否蒙神的悦纳。当基督徒的生命长进时，圣灵和良心的见证，就增进得一致。到那时，我们就要感到，关于我们一切的行为，需要 we 和保罗同说，“我的良心也在圣灵里给我作见证。”并要感到，能这样说，是何等的有福。

良心可比作房间的窗户，从这窗户天上的光照进来，从这窗户我们也能看出去，看见天，和天上的光所照在其上的一切。心是一个房间，其中住着我们的生命——我们的自我或魂——和这生命的能力与情感。在那房间的墙壁上，写着神的律法。就是不信的人里面，这律法虽然不幸的被弄昏并损坏了，但仍有几分是清楚的。在信徒里面，这律法被圣灵

Scripture Reading:

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."—Rom. 9:1

"The Spirit Himself beareth witness with our spirit."—Rom 8:16

* * * *

God's highest glory is His Holiness in virtue of which He hates and destroys the evil, loves and works the good. In man, conscience has the same work: it condemns sin and approves the right. Conscience is the remains of God's image in man, the nearest approach to the Divine in him, the guardian of God's honour amid the ruin of the fall. As a consequence, God's work of redemption must always begin with conscience. The Spirit of God is the Spirit of His Holiness; conscience is a spark of the Divine holiness; harmony between the work of the Holy Spirit in, renewing and sanctifying man, and the work of conscience, is most intimate and essential. The believer who would be filled with the Holy Spirit, and experience to the full the blessings He has to give, must in the first place see to it that he yields to conscience the place and the honour which belong to it. Faithfulness to conscience is the first step in the path of restoration to the Holiness of God. Intense conscientiousness will be the groundwork and characteristic of true spirituality. As it is the work of conscience to witness to our being right towards our sense of duty and towards God, and the work of the Spirit to witness to God's acceptance of our faith in Christ and our obedience to Him, the testimony of the Spirit and of conscience will, as the Christian life progresses, become increasingly identical. We shall feel the need and the blessedness of saying with Paul, in regard to all our conduct: 'My conscience also bearing me witness in the Holy Ghost.'

Conscience can be compared to the window of a room, through which the light of heaven shines into it, and through which we can look out and see that heaven, with all that its light shines on. The heart is the chamber in which our Life dwells, our Ego, or Soul, with its powers and affections. On the walls of that chamber there is written the law of God. Even in the heathen it is still partly legible, though sadly darkened and defaced. 'In the believer the law is written anew by the Holy Spirit, in

用亮光的字，重新写过。这些亮光的字，在起头往往暗淡，但是经过自由的感受外面之光的光照作用，这些字就渐渐的变得清楚而明亮。这照在里面的光，把我所犯的每一个罪，都显明出来，并定罪之。如果我不承认并弃绝那罪，污点留在那里，良心就污秽了，因为心思拒绝了那光的教训。（多一15。）这样一个罪又一个罪，就使那窗户越过越暗，直到光全然不能透过。这时，良心既极度的昏昧而无感觉，基督徒就可以无搅扰的向前犯罪了。圣灵在祂更新的工作中，不是创造新的本能，乃是更新那些已经有的本能，并使之成圣。良心乃是神创造者之灵的工作，而神救赎者之灵第一注意的，乃是恢复罪所玷污的东西。只有当圣灵将良心恢复到有完全而健康的作用，并在其中启示基督奇妙的恩典，就是“圣灵与我们的灵同作见证”时，祂才能使信徒活在一个满了神恩待之光中的生活。只有当那向天仰望之心的窗户，得着洁净且保持洁净时，我们才能行在光中。

圣灵对良心的工作，有三方面。借着良心，圣灵使神圣洁律法的光照入人心。一个房间的窗户，可能有帷帘挂着，甚至有百叶窗关着，但这些不能拦阻闪电的光时常照入那房间的黑暗中。良心可能被罪玷污而无感觉，以致那里面的“壮士”，（太十二29，）能十分平安的住在那里。当那来自西乃山的闪光，闪入人的心中时，良心就醒起，立刻准备接受并支持那闪光的定罪。律法与福音，二者呼召人悔改，并叫人为罪自责，都是诉之于人的良心。直到人的良心向这对于罪过和不信的控诉说了“阿们”，拯救才能真实的来到。

借着良心，圣灵也使怜悯的光照入。房屋的窗户受了玷污，就需要洗涤。“祂〔基督〕的血岂不更能洗净你们的良心？”（来九14，原文。）基督宝血的整个目的，是要达到良心，消除良心的控告，并洗净良心，直到良心见证说，每一个污点都除去了；父的爱在基督里，在明畅的光亮中，涌入我的魂中。“心中天良的亏欠已经洒去，”“就不再有感觉罪的良心了。”（十22，2，原文。）这是指着每一个信徒所可享受的权利。信徒的良心一学习对神关于主耶稣宝血能力的信息说“阿们”，就得以这样蒙洗净。

已经被血洗净的良心，必须借着信而顺服的生活行动，保持清洁，有神恩待的光照在其上。对那关于内住之灵的应

letters of light, which often at first are but dim, but grow clearer and glow brighter as they are freely exposed to the action of the light without. With every sin I commit, the light that shines in makes it manifest and condemns it. If the sin be not confessed and forsaken, the stain remains, and conscience becomes defiled, because the mind refused the teaching of the light (Tit. 1:15). And so with one sin after another the window gets darker and darker, until the light can hardly shine through at all, and the Christian can sin on undisturbed, with a conscience to a large extent blinded and without feeling. In His work of renewal the Holy Spirit does not create new faculties: He renews and sanctifies those already existing. Conscience is the work of the Spirit of God the Creator; the first care of the Spirit of God the Redeemer is to restore what sin has defiled. It is only by restoring conscience to full and healthy action, and revealing in it the wonderful grace of Christ, 'the Spirit bearing witness with our spirit,' that He enables the believer to live a life in the full light of God's favour. It is as the window of the heart that looks heavenward is cleansed and kept clean that we can walk in the Light.

The work of the Spirit on conscience is a threefold one. Through conscience the Spirit causes the light of God's holy law to shine into the heart. A room may have its curtains drawn, and even its shutters closed: this cannot prevent the lightning flash from time to time shining into the darkness. Conscience may be so sin-stained and seared that the strong man within dwells in perfect peace. When the lightning from Sinai flashes into the heart, conscience awakens up, and is at once ready to admit and sustain the condemnation. Both the law and the gospel, with their call to repentance and their conviction of sin, appeal to conscience. And it is not till conscience has said Amen to the charge of transgression and unbelief that deliverance can truly come.

It is through conscience that the Spirit likewise causes the light of mercy to shine. When the windows of a house are stained, they need to be washed. How much more shall the blood of Christ cleanse your conscience! The whole aim of the precious, blood of Christ is to reach the conscience, to silence its accusations, and cleanse it, till it testify: Every stain is removed; the love of the Father streams in Christ in unclouded brightness into my soul. 'A heart sprinkled from an evil conscience,' 'having no more conscience of sin' (Heb. 9:14, 10: 2, 22), is meant to be the privilege of every believer. It becomes so when conscience learns to say Amen to God's message of the Power of Jesus' Blood.

The conscience that has been cleansed in the blood must be kept clean by a walk in the obedience of faith, with the light of God's favour shining on it. To the

许，并祂在神一切旨意上引导人的职责，良心也必须说“阿们”，并见证祂实在是作这事。信徒生活行动，要谦卑、敏感并儆醒，免得在任何事上——即使最小的一因着没有照他所知道是对的而行，或有了不是出乎信心的作为，而受良心的控告。他不会满意，除非他能象保罗那样喜乐的见证说，“我们所夸的，是自己的良心，见证我们凭着神的圣洁和诚实，靠着神的恩惠，在世为人。”（林后一12，另译，参徒二三1，二四16，提后一3。）我们要好好的注意这些话：“我们所夸的，是自己的良心见证。”乃是当我们良心的窗户，因我们住在光中，得以保持清洁明亮的时候，我们才能与父并子有交通，天上的爱就无遮蔽的照入，我们的爱也就在孩子般的信托中兴起。“亲爱的啊！我们的心若不责备我们，就可以向神坦然无惧了；…因为我们遵守祂的命令，行祂所喜悦的事。”（约壹三21～22。）

天天向神维持着一个无亏的良心，这对信心的生命是最紧要的。信徒必须以此为目标，以此为满足。信徒可以确知，这目标是他能达到的。旧约里的信徒，因信得着了神喜悦他们的明证。（来十一4～6，39。）在新约里，这事摆在我们面前，不只是我们需要顺服的一个命令，更是神自己所要作出的一个恩典。“好叫你们行事为人对得起主，凡事蒙祂喜悦，…照祂荣耀的权能，得以在诸般的力上加力。”“愿…神…用大能成就你们一切所羡慕的良善，和一切因信心所作的工夫。”“神…在你们心里行祂所喜悦的事。”（西一10～11，帖后一11，来十三20～21，参帖前四1，来十二28。）我们越要良心见证我们是行神所喜悦的事，我们就必越感觉自由；并且每逢有了使我们惊奇的失败，立刻仰望那永远洗净我们的血，就越确信：那住在我们里头的罪，及其一切还未给我们知道的工作，也都被这血遮盖了。那曾洗净我们良心的血，是在那永无间断的永远生命，并那拯救到底永不改变之祭司职分的能力里，存在而有作用。“我们若在光明中行，如同神在光明中，就彼此相交，祂儿子耶稣的血也洗净我们一切的罪。”（约壹一7。）

我们的信心软弱，不是因着别的，乃是因着缺乏一个清洁的良心。要注意保罗在提摩太前书，把信心和良心，多么紧密的联在一起：“这爱是从清洁的心，和无亏的良心，无伪的信心，生出来的。”“常存信心，和无亏的良心；有人丢弃良心，

promise of the Indwelling Spirit, and His engagement to lead in all God's will, conscience must say its Amen too, and testify that He does it. The believer is called to walk in humble tenderness and watchfulness, lest in anything, even the least, conscience should accuse him for not having done what he knew to be right, or done what was not of faith. He may be content with nothing less than Paul's joyful testimony, 'Our glorying is this, the testimony of our conscience, that in holiness and godly sincerity, by the grace of God, we behaved ourselves in the world' (2 Cor. 1:12. Comp. Acts 23:1, 24: 16; 2 Tim. 1: 3). Let us note these words well: 'Our glorying is this, the testimony of our conscience! It is as the window is kept clean and bright by our abiding in the light, that we can have fellowship with the Father and the Son, the love of heaven shining in unclouded, and our love rising up in childlike trustfulness. 'Beloved! if our heart condemn us not, we have boldness toward God, because we keep His commandments, and do those things that are pleasing in His sight' (1 John 3: 21, 22).

The maintenance of a good conscience toward God from day to day is essential to the life of faith. The believer must aim at, must be satisfied with, nothing less than this. He may be assured that it is within his reach. The believers in the Old Testament by faith had the witness that they pleased God (Heb. 11: 4, 5, 6, 39). In the New Testament it is set before us, not only as a command to be obeyed, but as a grace to be wrought by God Himself. 'That ye might walk worthy of the Lord unto all well-pleasing, strengthened with all might according to His glorious power.' 'May God fulfil all the good pleasure of His goodness, and the work of faith with power.' 'Working in us that which is well-pleasing in His sight! (Col.1:10, 11; 2 Thess.1:11; 1 Thess.4:1; Heb.12:28, 13:21). The more we seek this testimony of conscience that we are doing what is well-pleasing to God, the more shall we feel the liberty, with every failure that surprises us, to look at once to the blood that ever cleanses, and the stronger will be our assurance that the indwelling sinfulness, and all its workings that are yet unknown to us, are covered by that blood too. The blood that has sprinkled the conscience abides and acts there in the power of the Eternal Life that knows no intermission, and of the unchangeable Priesthood that saves completely. 'If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin.'

The cause of the feebleness of our faith is owing to nothing so much as the want of a clean conscience. Mark well how closely Paul connects them in 1 Tim.: 'Love out of a pure heart, and a good conscience, and faith unfeigned' (1: 5). 'Holding faith and a good conscience, which some having thrust from them, have made

就在信心的道上如同船破坏了一般。”（一5，19，原文。）尤其是在三章九节说，“要在清洁的良心里，持守信心之道的奥秘。”（原文。）良心是信心的座位。人要在信心上长进得刚强，而向神坦然无惧，就必须知道，他是讨神喜悦的。（约壹三21～22。）主耶稣说得最清楚，所应许的圣灵，和父与子的内住，并人之得以住在祂的爱里，以及在祷告上的能力，都是为着那些爱祂，并遵守祂命令之人的。除非我们的良心能在孩子般的简单中，见证我们履行了必需的条件，我们怎能要求这些应许呢？哦，教会该达到她作代祷者之神圣呼召的高峰，并要求这些无限的应许，当作确是她所能达到的；但在她能这样作之前，信徒必须能在他们的父跟前，象保罗一样，夸他们的良心，见证他们靠着神的恩典，凭着神的圣洁和诚实，行事为人。我们要看见，人的观念是以为我们能达到什么；神的宣告是说出祂所愿望并应许的是什么：我们弃绝人的观念，而接受神的宣告，作我们所该有的生活唯一的标准，乃是我们最深的谦卑，也是我们将极大的荣耀归于神白白的恩典。

怎样能得到这个蒙福的生命，使我们能天天同保罗诉之于神和人说，“我在基督里说真话，我的良心在圣灵里给我作见证。”第一步：要绝对俯伏在良心的责备之下。不要满足于那普通的认罪，承认自己有许多错。要小心，不要将实际的犯罪，与那不由己的罪性活动相混合。如果要后者被内住的圣灵征服并治死，（罗八13，）你就必须先对付前者。要先从一些单个的罪开始，并要安静的降服、谦卑，给良心时机，来责备并定罪。要对你的父说，在这一件事上，你要靠着祂的恩典来顺服。要重新接受基督那奇妙的提议，就是祂要完全占有你的心，住在你里面作主并作保守者。即使当你感觉软弱或无助时，也要信托祂借着圣灵来作这事。要记得，那在你的意志与生活中，接受并遵守基督话语的顺服，乃是唯一的方法，来证明你对祂降服的真实，或你在祂工作并恩典中的兴趣。并且要凭着信心许愿说，靠着神的恩典，你要在此操练你自己，“对神对人常存无亏的良心。”

当你这样从一个罪开始了，就要一步一步的向前对付其他的罪。你忠诚的保守良心清洁，光就要更明亮的从天上照进你的心里，显明你从前所没有注意的罪，并清楚指明你前所不能读的那借着圣灵所写的律法。要愿意

shipwreck of the faith' (1:19). And especially (3: 9), 'Holding the mystery of the faith in a pure conscience.' The conscience is the seat of faith. He that would grow strong in faith, and have boldness with God, must know that he is pleasing Him (1 John 3: 21, 22). Jesus said most distinctly that it is for those who love Him and keep His commandments, that the promise of the Spirit, with the indwelling of the Father and the Son, the abiding in His love, and power in prayer, is meant. How can we confidently claim these promises, unless in childlike simplicity our conscience can testify that we fulfil the conditions? Oh, ere the Church can rise to the height of her holy calling as intercessor, and claim these unlimited promises as really within her reach, believers will have to draw nigh to their Father, glorying, like Paul, in the testimony of their conscience, that, by the Grace of God, they are walking in holiness and godly sincerity. It will have to be seen that this is the -deepest humility, and brings most glory to God's free grace, to give up man's ideas of what we can attain, and accept God's declaration of what He desires and promises, as the only standard of what we are to be.

And how is this blessed life to be attained, in which we can daily appeal to God and men with Paul: 'I say the truth in Christ, my conscience bearing me witness in the Holy Ghost'? The first step is: Bow very low under the reproofs of conscience. Be not content with the general confession that there is a great deal wrong. Beware of confounding actual transgression with the involuntary workings of the sinful nature. If the latter are to be conquered and made dead by the indwelling Spirit (Rom. viii. 13), you must first deal with the former. Begin with some single sin, and give conscience time in silent submission and humiliation to reprove and condemn. Say to your Father, that in this one thing you are, by His grace, going to obey. Accept anew Christ's wonderful offer to take entire possession of your heart, to dwell in you as Lord and Keeper. Trust Him by His Holy Spirit to do this, even when you feel weak and helpless. Remember that obedience, the taking and keeping Christ's words in your will and life, is the only way to prove the reality of your surrender to Him, or your interest in His work and grace. And vow in faith, that by God's Grace you will exercise yourself herein, 'always to have a conscience void of offence toward God and toward man.'

When you have begun this with one sin, proceed with others, step by step. As you are faithful in keeping conscience pure, the light will shine more brightly from heaven into the heart, discovering sin you had not noticed before, bringing out distinctly the law written by the Spirit you had not been able to read. Be willing to

受教导；要确信圣灵必教导。所有在神的光中，为着要保守血所洗净的良心清洁，而有的真诚努力，都必得到圣灵的帮助。只要你诚心完全将自己献给神的旨意，和祂圣灵的大能。

你这样伏在良心的责备之下，并将你自己完全献给神的旨意，你就必更有勇气，承认无亏的良心是可能有的。良心见证你借着恩典所作并所要作的，必将遇到圣灵见证基督所作并所要作的。你要在孩子般的简单中，用这简单的祷告，开始每一天的生活：“父啊！现今在你和你孩子之间，任何间隔都没有。我那在血里洗得神圣清洁的良心给我作见证。父啊！但愿今天没有一点阴云的影儿侵袭进来。我愿意在凡事上遵行你的旨意。你的灵住在我里面，引导我，并使我在基督里刚强。”这样，你就必进入一种生活，每日末了，能单单的靠着那白白的恩典，夸耀说，“我们所夸的，是我们的良心，见证我们凭着神的圣洁和诚实，靠着神的恩惠，在世为人。”“我的良心在圣灵里给我作见证。”

祷告

仁慈的神啊！我感谢你，因为你在我们心中给我们声音，见证我们是否讨你的喜悦。我感谢你，当那个声音的见证，对你律法的咒诅说出可怕的“阿们”，而定罪我的时候，你就赐下你儿子的血，来洗净我的良心。我感谢你，在这时我的良心能对这血的声音说“阿们”，并且我能用一个天良亏欠已被洗净的心，满心确信的来仰望你。

我也感谢你，因为那从天上来的见证人，向我见证主耶稣所已经作的，并为我且在我里面所正在作的。我感谢你，祂在我里面荣耀基督，赐给我基督的同在和能力，并使我变成基督的形像。我感谢你，我的良心对你的同在和工作，能同样的说“阿们”。

哦，我的父啊！我今天渴望凭着无亏的良心行在你面前，不再作任何事，使你或我可称颂的主耶稣担忧。我求你，在圣灵的能力里，使血的洗净，能活泼、不断、有效的拯救我脱离罪的能力，叫我永不离开，而刚强的有分于你完全的事奉。并愿我与你的整个同行，因着我的良心和你的灵联合见证我是讨你喜悦的，而成为可喜乐的。阿们。

be taught; be trustfully sure that the Spirit will teach. Every honest effort to keep the blood—cleansed conscience clean, in the light of God, will be met with the aid of the Spirit. Only yield yourself heartily and entirely to God's will, and to the power of His Holy Spirit.

As you thus bow to the reproofs of conscience, and give yourself wholly to do God's will, your courage will grow strong that it is possible to have a conscience void of offence. The witness of conscience, as to what you are doing, and will do by grace, will be met by the witness of the Spirit as to what Christ is doing and will do. In childlike simplicity you will seek to begin each day with the simple prayer: Father! there is nothing now between Thee and Thy child. My conscience divinely cleansed in the blood, bears me witness, Father! let not even the shadow of a cloud intervene this day. In everything would I do Thy will: Thy Spirit dwells in me, and leads me, and makes me strong in Christ. And you will enter upon that life which glories in free grace alone when it says at the close of each day, 'Our glorying is this, the testimony of our conscience, that in holiness and godly sincerity, by the Grace of God, we have behaved ourselves in the world': 'My conscience bearing me witness in the Holy Ghost.'

Gracious God! I thank Thee for the voice Thou hast given in our heart, to testify whether we are pleasing to Thee or not. I thank Thee, that when that witness condemned me, with its terrible Amen to the curse of Thy law, Thou didst give the blood of Thy Son to cleanse the conscience. I thank Thee that at this moment my conscience can say Amen to the voice of the blood, and that I may look up to Thee in full assurance, with a heart cleansed from the evil conscience.

I thank Thee too for the Witness from heaven to what Jesus hath done and is doing for me and in me. I thank Thee that He glorifies Christ in me, gives me His Presence and His Power, and transforms me into His likeness. I thank Thee that to the presence and the work of Thy Spirit in my heart, my conscience can likewise say, Amen.

O my Father! I desire this day to walk before Thee with a good conscience, to do nothing that might grieve Thee or my Blessed Lord Jesus. I ask Thee, may, in the power of the Holy Spirit, the cleansing in the blood be a living, continual, and most effectual deliverance from the power of sin, binding and strengthening me to Thy perfect service. And may my whole walk with Thee be in the joy of the united witness of conscience and Thy Spirit that I am well-pleasing to Thee. Amen.

附言

（一）在一个布置整齐的房屋内，窗户都是清洁的，尤其是房主喜爱在其中休息，并向外眺望景物之处。哦，每日要留意良心窗户的清洁，不让一片阴云的影儿，阻碍光从上头来照耀你，或是阻碍你的爱心瞻仰在上面之父的面容。不由己而犯的罪，如果信心要求，立刻就得了血的洗净。每逢失败，要立刻承认，而得着洗净。除非整天行在祂的面光中，就不要满意。要保守窗户的清洁。

（二）“你在不多的事上有忠心，我要把许多事派你管理。”（太二五 21。）忠心于良心这较小的光，乃是得以享受圣灵那更大的光唯一的途径。如果我们对我们已有的见证人不忠心，神怎能将那真实的见证人托给我们呢？敏锐的听从良心的支配，乃是达到真实属灵的唯一途径，这是我们不能言之太重的。

（三）把关于良心的道，和关于宝血的道，联起来对着人的良心来传讲，这岂不是教会所需要的么？有人传讲良心，而很少提到宝血。有人传讲宝血，而很少说到良心。神奇妙的话，乃是这样说，“基督的血岂不更能洗净你们的良心，使你们事奉那永生神么？”良心乃是那要求人尽本分，行善义的能力。当人照着神所愿意的传讲并相信宝血时，这宝血的目的和功效，乃是要恢复良心有完全的能力和作用。“血要洗净你们的良心，使你们事奉那永生的神。”圣洁的能力，乃是在于认识并谨慎的维持血洗净良心和事奉神，这两件事的奇妙和谐。

（四）良心是信心的座位。只有当良心有完全而活泼的作用，既不软弱，又不污秽的时候，信心才能增长得刚强而得胜。

读经：

哥林多前书二章四至十四节：“我说的话讲的道，不是用智慧委婉的言语，乃是用圣灵和大能的明证；叫你们的信不在乎人的智慧，只在乎神的大能。然而在完全的人中，我们也讲智慧；但不是这世上的智慧，…我们讲的，乃是从前所隐藏，神奥秘的智慧，…这智慧世上有权有位的人没有一个知道的；…只有神借着圣灵向我们显明了；…除了神的灵，也没有人知道神的事。但我们所领受的，并不是世上的灵，乃是从神来的灵，叫我们能知道神开恩赐给我们的事。并且我们讲说这些事，不是用人智慧所指教的言语，乃是用圣灵所指教的言语，…然而属魂的人不领会神圣灵的事，…唯有属灵的人才能看透。”

* * * *

在这段圣经里，保罗把世上的灵和神的灵相对比。这个对比所特别指出的，乃是关于真理的智慧或知识。人所以堕落，是因着寻求知识。异教所以兴起，是因着人自豪有知识；他们“自称为智慧，反成了愚拙”。（罗一 22，原文。）希利尼人所以寻求他们的光荣，是因着他们有智慧、哲学，并对真理的搜求。犹太人所以夸口，是因着他们晓得神的旨意，“在律法上有知识和真理的模范。”（二 17～20。）然而当基督—神的智慧—在地上显出的时候，犹太人和希利尼人却联合起来弃绝祂。人的智慧，不论有无启示，对于领会神或神的智慧，是全然不够用的。因着人的心是和神隔绝的，所以人不喜爱，也不遵行神的旨意，以致人的心思黑暗了，人就不能正确的认识神。甚至当神的光在基督里，借着它神圣的爱，照在人身上的时候，人也不认识这光，在它身上也看不见有什么美丽。

在罗马书里，保罗是说到人对于自己的义所有的倚靠，和人的义如何不足靠。在哥林多前书，特别在前三章里，保罗是说明人的智慧如何不够用。不仅在神的真理和旨意需要人去发现—象在希利尼人身上一样—的时候，人的智

Scripture Reading:

“My preaching was not in persuasive words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among the perfect: yet a wisdom not of this world; but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which none of the rulers of this world knoweth. But unto us God revealed it through the Spirit. The things of God none knoweth, save the Spirit of God, But we received, not the spirit which in of the world, but the Spirit which is of God, that we might know the things which are freely given to us by God; which things also we speak, not in the word which man's wisdom teacheth, but which the Spirit teacheth. Now the natural man receiveth not the things of the Spirit of God. But he that is spiritual judgeth all things.”—1 Cor.2:4-15

* * * *

In this passage Paul contrasts the spirit of the world and the Spirit of God. The point in which the contrast specially comes out is in the wisdom or knowledge of the truth. It was in seeking 'knowledge that man fell. It was in the pride of knowledge that heathenism had its origin; 'professing themselves to be wise, they became fools' (Rom. 1: 22). It was in wisdom, philosophy, and the search after truth, that the Greeks sought their glory. It was in the knowledge of God's will, the form of the knowledge and of the truth in the law' (Rom.2: 17-20), that the Jew made his boast. And yet when Christ, the wisdom of God, appeared on earth, Jew and Greek combined to reject Him. Man's wisdom, whether in possession of a revelation or not, is utterly insufficient for comprehending God or His wisdom. As his heart is alienated from God, so that he does not love or do His will, so his mind is darkened that he cannot know Him aright. Even when in Christ the light of God in its Divine love shone upon men, they knew it not, and saw no beauty in it.

In the Epistle to the Romans, Paul had dealt with man's trust in his own righteousness, and its insufficiency. To the Corinthians, especially in the first three chapters, he exposes the insufficiency of man's wisdom. And that not merely when it was a question of discovering God's truth and will, as with the Greeks; but even

慧不够用；即使在神将祂的真理和旨意启示出来——象对犹太人一样——的时候，人若没有神圣的光照，若没有圣灵的光，仍不能看见神所启示的。这世上有权有位的人，犹太人和外邦人，因着不知道神的智慧，就把荣耀的主钉在十字架上。保罗写信给哥林多的信徒，警戒他们拒绝这世上的智慧，并不是对付什么犹太或外邦的异端。

他乃是对信徒说话，这些信徒已经完全接受他所传钉十字架之基督的福音，但他们有一个危险，就是他们讲真理或听真理，是用人智慧的能力。他提醒他们，神的真理是一个隐藏属灵的奥秘，只有借着属灵的启示才能明白。犹太人弃绝基督那件事，充分的证明，若没有圣灵那在里面属灵的光照，人的智慧绝对不能领会神圣的启示。犹太人夸口他们忠于神的话，研读神的话，并照着神的话而生活为人。结果证明，他们误认了神的话，且弃绝了他们所以为正在等待并信赖的弥赛亚，而竟不自知。照保罗在这章里所说的，神圣的启示乃指三件事：（一）神必须在祂的话里，使人知道祂所想所行的。（二）每一个传信息的讲道人，不只必须得着真理，更必须时时受圣灵教导，知道怎样讲说真理。（三）每一个听真理的人，都需要里头的光照：只有当听真理者是一个属灵的人，生活在圣灵的管治之下时，他的心思才能领会属灵的真理。（注。）当我们有基督的心思、心情时，我们就能认识那在基督耶稣里的真理。

这个教训，是我们今日的教会，和每一个信徒所特别需要的。在更正教里，人随着改教普遍的承认，人的义不足靠，人的能力也不够成全神的律法。最少在理论上，各处正统的基督徒都承认这件事。但还没有人够清楚的承认，人的智慧也不够用。虽然按普通的情形说，信徒都愿意承认他们需要圣灵的教导，但无论教会在她的教训中，或信徒在他们的生活里，都没有实际且完全绝对的注重这有福的真理——就是人的智慧不够用。除非教会和信徒这样注重这个真理，世上的灵和世上的智慧，仍要施展它们的能力。

我们所说的这些话，能从保罗论到他自己的讲道所说的话，得到证明：“我说的话讲的道，不是用人〔的〕智慧…，乃是用圣灵…；叫你们的信不在乎人的智慧，只在乎神的大能。”他不是象写信给加拉太人那样，说

where God had revealed it, as with the Jews, man was incapable of seeing it without a Divine illumination, the light of the Holy Spirit. The rulers of this world, Jew and Gentile, had crucified the Lord of glory because they knew not the wisdom of God. In writing to believers at Corinth, and warning them against the wisdom of the world, Paul is not dealing with any heresy, Jewish or heathen.

He is speaking to believers, who had fully accepted his gospel of a crucified Christ, but who were in danger, in preaching or hearing the truth, to deal with it in the power of human wisdom. He reminds them that the truth of God, as a hidden spirit mystery, can only be apprehended by a spiritual revelation. The rejection of Christ by the Jews had been the great proof of the utter incapacity of human wisdom to grasp a Divine revelation, without the spiritual internal illumination of the Holy Spirit. The Jews prided themselves on their attachment to God's word, their study of it, their conformity to it in life and conduct. The issue proved that, without their being conscious of it, they utterly misunderstood it, and rejected the very Messiah whom they thought they were waiting for and trusting in. Divine revelation, as Paul expounds it in this chapter, means three things. God must make known in His word what He thinks and does. Every preacher who is to communicate the message, must not only be in possession of the truth, but continually be taught by the Spirit how to speak it. And every hearer needs the inward illumination: it is only as he is a spiritual man, with his life under the rule of the Spirit, that his mind can take in spiritual truth.

As we have the mind, the disposition of Christ, we can discern the truth as it is in Christ Jesus. This teaching is what the Church in our days, and each believer, specially needs. With the Reformation the insufficiency of man's righteousness, of his power really to fulfil God's law, obtained universal recognition in the Reformed Churches, and in theory at least is everywhere accepted among Evangelical Christians. The insufficiency of man's wisdom has by no means obtained as clear recognition. While the need of the Holy Spirit's teaching is, in a general way, willingly admitted, it will be found that neither in the teaching of the Church, nor in the lives of believers, has this blessed truth that practical and all-embracing supremacy without which the wisdom and the spirit of this world will still assert their power.

The proof of what we have said will be found in what Paul says of His own preaching: 'Our preaching was not in man's wisdom, but in the Spirit; that your faith might not stand in the wisdom of men, but in the power of God.' He is not writing, as to the Galatians, of two gospels, but of two ways of preaching the one gospel

到两个福音，乃是说到传一个基督十字架的福音所用的两种方法。他说，用人智慧委婉的言语传福音，所产生的信，必有它源头所有的特征，就是必在乎人的智慧。什么时候用人和办法培养这信，这信就能站住而旺盛。但这信不能单独站住，也不能受得住试炼。一个人可以因着这样的传福音而变成信徒，但他必是一个软弱的信徒。另一面，用圣灵和大能传福音所产生的信，乃是在乎神的大能。这样的传福音和圣灵自己，带领信的人越过人，而直接与活的神接触；他的信乃是在乎神的大能。如果在我们的教会中，虽然有许多叫人蒙恩典的办法，但大多数人的情形，仍是软弱、有病，很少相信神的大能，无力胜过世界，洁净心魂，并作更大的工作，这必是因为我们的传福音虽是真实的，却是用人的智慧，过于用圣灵和大能的明证。如果要我们的传福音者与教师所用以讲道，和我们的会众所用以听道的灵，有一个转变，就必须在单个信徒个人的生命中开始。

我们必须学习惧怕我们自己的智慧。“你要专心仰赖耶和華，不可倚靠自己的聪明。”（箴三5。）保罗对信徒说，“你们中间若有人，在这世界自以为有智慧，倒不如变作愚拙，好成为有智慧的。”（林前三18。）圣经告诉我们：“凡属基督耶稣的人，是已经把肉体，…钉在十字架上了。”（加五24。）这包括肉体的悟性，就是圣经所说属肉体的心思。因着在己的里面没有良善，我就将自己的良善，自己的力量，和自己的意志，在己的钉死里，全都交给死，而仰望基督借着祂生命的大能，赐给我良善、力量和讨神喜悦的意志。对于我的智慧，尤其必须这样。人的心思是人最高贵、最象神的本能之一。但罪管治人的心思，并在人的心思里面。一个人可以是确实得救了，而还不知道他是何等用他天然的心思来领会并持守神的真理。许多的读经和讲经，所以没有能力使信徒的生命增高并成圣，只是因为：那并不是借着圣灵启示出来而被人接受的真理。

有的真理，虽然原是圣灵所教导的，但现在是留在人的头脑里，不过是人用记忆力所持守的，所以也变作没有能力。吗哪一存留在地上，很快的就失去它属天的性质。从天上所得着的真理，若非每天都有新鲜的膏油来涂抹，就必失去它神圣的新鲜。信徒需要天天时时都感觉，没有什么比人用心

of Christ's cross. He says that to preach it in persuasive words of man's wisdom, produces a faith that will bear the mark of its origin; it will stand in the wisdom of man. As long as it is nourished by men and means, it may stand and flourish. But it cannot stand alone or in the day of trial—A man may, with such preaching, become a believer, but will be a feeble believer. The faith, on the other hand, begotten of a preaching in the Spirit and power, stands in the power of God. The believer is led by the preaching, by the Holy Spirit Himself, past man, to direct contact with the living God: his faith stands in the power of God. As long as the state of the great majority of our church members, notwithstanding such an abundance of the means of grace, is so feeble and sickly, with so little of the faith that stands in the power of God, mighty to overcome the world, to purify the heart, and to do the greater works, we cannot but fear that it is because too much, even of our true gospel preaching, is more in the wisdom of man than in the demonstration of the Spirit and of power. If a change is to be effected both in the spirit in which our preachers and teachers speak, and our congregations listen and expect, it must commence, I am sure, in the personal life of the individual believer.

We must learn to fear our own wisdom. 'Trust in the Lord with thy whole heart, and lean not to thine own understanding.' Paul says, to believers: 'If any man thinketh that he is wise, let him become a fool, that he may be wise' (I Cor.3:18). When Scripture tells us that 'they that are Christ's have crucified the flesh,' this includes the understanding of the flesh, the fleshly mind of which Scripture speaks. Just as in the crucifixion of self I give up my own goodness, my own strength, my own will to the death, because there is no good in it, and, look to Christ by the power of His life to give me the goodness, and the strength, and the will which is pleasing to God, so it must be very specially with my wisdom. Man's mind is one of his noblest and most God-like faculties, But sin rules over it and in it. A man may be truly converted, and yet not know to what an extent it is his natural mind with which he is trying to grasp and hold the truth of God. The reason that there is so much Bible reading and teaching which has no power to elevate and sanctify the life is simply this: it is not truth which has been revealed and received through the Holy Spirit.

This holds good, too, of truth which has once been taught us by the Holy Spirit, but which, having been lodged in the understanding, is now held simply, by the memory.' Manna speedily loses its heavenliness, when stored up on earth. Truth received from heaven loses its Divine freshness, unless there every day be the anointing with fresh oil. The believer needs, day by day, hour by hour, to feel that

思或理智来领会神的话语，能叫肉体天然的能力在其中有更诡秘的活动。这个要使信徒感觉，他必须不断的追求象保罗所说的：“变作愚拙。”每逢他用信心和受教的心来接触神的话，或思想神的真理，都必须等候主所应许圣灵的教导。他需要永远一再的求那受割礼的耳朵：在这耳朵中，悟性所有属肉体的能力全被除去，并且借着这耳朵，那在基督耶稣里生命的灵，在心里以生命的顺服来听神的话，象基督所作的一样。在这样的人身上，就必应验主所说的这话：“父啊！…我感谢你，因为你将这些事，向智慧聪明人，就藏起来，向婴孩，就显出来。”（太十一 25，原文。）

这个功课，对于一切传道人和教师，一切圣经学者和读者，都是深切而严重的。启示在客观方面所有的属灵内容，和我们在主观方面对启示所有的属灵认识，二者必须完全符合；我们领会启示，和我们将启示交通给人，二者在圣灵的能力里，必须完全一致；我们将启示交通给人，和人接受我们所带给他们的启示，二者也必须完全相符；我们曾否感觉这些事？曾否甚至寻求要感觉这些事？保罗说，“神的事，除了神的灵，没有人知道：只有神借着圣灵向我们显明了。”但愿神将这话写在神学大厅和圣经学院的上面，写在解经家和属灵著者的研读，以及我们的传道人和教师的上面。但愿我们的传道人能带领会众看见，他们能得到多少祝福和能力，不是看他们对于圣经知识得着的有多少，或清楚的有多少，或感觉兴趣有多少，乃是看他们确实倚靠圣灵有多少。“因为尊重我〔神〕的，我必重看他。”（撒上二 30。）这句话用在任何事上，不会比用在这件事上更实在。我们钉死己和己的一切智慧，而又软弱，又惧怕，又甚战兢，象保罗所作的，就必确定的从上面得着圣灵和大能的明证。

信徒！仅有基督的光在神的话里照在你身上并不够，还必须有圣灵的光照在你里面。每一次你到神的话跟前，来读神的话，或来听一篇信息，或来看一本属灵书报，都必须清楚、确定的拒绝自己，否认自己的智慧，凭信心将自己交给那位神圣的教师。要很清楚的相信祂住在你里面。祂要因着你向主耶稣的完全奉献和顺服，而来管治你，使你里面的生命成圣。要欢乐着更新你向祂的奉献。要拒绝那仍在你里面世上的灵，和它的智慧并自

there is nothing in which the power of the flesh, of nature, can assert itself more insidiously, than in the activity of the mind or reason in its dealing with the Divine word. This will make him feel that he must continually seek, in Paul's language, 'to become a fool.' He needs, each time he has to do with God's word, or thinks of God's truth, in faith and teachableness, to wait for the promised teaching of the Spirit. He needs ever again to ask for the circumcised ear: the ear in which the fleshly power of the understanding has been removed, and in which the spirit of the life in Christ Jesus within the heart listens in the obedience of the life, even as Christ did. To such the word will be fulfilled: 'I thank Thee, Father, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.'

The lesson for all ministers and teachers, all professors and theologians, all students and readers of the Bible, is one of deep and searching solemnity. Have we felt, have we even sought to feel, that there must be perfect correspondence between the objective spiritual contents of the revelation, and the subjective spiritual apprehension of it on our part? between our apprehension of it and our communication of it, both in the power of the Holy Spirit? between our communication of it, and the reception by those to whom we bring it? Would God that over our theological halls and our training institutes, over the studies of our commentators and writers, our ministers and teachers, there were written those words of Paul: 'The things of God none knoweth, save the Spirit of God: unto us God revealed them through the Spirit.' Would that our ministers could influence and train their congregations to see, that not the amount, or the clearness, or the interest of the Bible knowledge received will decide the blessing and the power that it brings, but the measure of real dependence on the Holy Spirit. 'Them that honour Me. I will honour:' nowhere will this word be found more true than here. The crucifixion of self and all its wisdom, the coming in weakness, and in fear, and in much trembling, as Paul did, will most assuredly be met from above with the demonstration Of the Spirit and of power.

Believer! it is not enough that the light of Christ shines on you in the Word, the light of the Spirit must shine in you. Each time you come to the word, in study, in hearing a sermon, or reading a religious book, there ought to be, as distinct as your intercourse with the external means, a definite act of self—abnegation, denying your own wisdom, and. yielding yourself in faith to the Divine Teacher. Believe very distinctly that He dwells within you. He seeks the mastery, the sanctification of your inner life, in entire surrender and obedience to Jesus. Rejoice to renew your surrender to Him. Reject the spirit of the world which is still in you, with its wisdom and self—

信；要在灵里贫穷，来受那从神而来之灵的引导。“不要效法这个世界”，也不要效法世人信赖肉体和自己，并世上的智慧；“只要心意更新而变化，叫你们察验何为神的善良，纯全可喜悦的旨意。”（罗十二2。）乃是一个更新而变化的生命，才只要知道神纯全的旨意，才要受圣灵的教导。要停止你自己的智慧，而等候那在你里面神所应许的智慧；你就必能逐渐的证明，那些人心未曾想到的事，神已经借着圣灵向我们显明了。

祷告

哦，神啊！我称颂你，因为你在钉十字架的基督，就是你的智慧和你的能力里面，把你奇妙自己的启示出来。我称颂你，因为当人的智慧在罪和死的能力面前，把人撇在一个无助的境地时，钉十字架的基督，就能借着祂作神的能力所作成的大能救赎，证明祂是神的智慧。并且我称颂你，因为祂作全能的救主所作所赐的，已经借着你自己的圣灵神圣的光启示在我们里面了。

哦，主啊！我们求你教导你的教会，叫她知道，无论在哪里基督没有显为神的大能，乃是因为人很少认识祂是神的智慧——这是只有在内住圣灵所用以将基督启示出来的光中，才能认识的。哦！教导你的教会引领每一个神的儿女，在里面亲自得到基督的教导和启示。

哦，神啊！指示我们，那最大的拦阻，乃是我们的智慧，我们的幻想，以为我们能明白神的话和真理。哦！教导我们变作愚拙，好成为有智慧的。但愿我们整个的生活变成信心一个不断的举动，使圣灵能确定的作祂教导、管理、并引领人进入真理的工作。父啊！你已经赐给祂权柄，叫祂能在主耶稣的荣耀里，将主耶稣启示在我们里面；我们等候这件事。阿们。

附言

（一）“神却拣选了世上愚拙的，叫有智慧的羞愧。”（林前一27，比较19～21，三19～20。）只有哥林多的信徒需要这个教训么？岂不是在每一个人里面都有不是从神来的智慧，并且认为即使没有直接与活的神接触，这智慧也能明白神的话么？这智慧甚至要研究那最属灵的真

confidence; come, in poverty of spirit, to be led by the Spirit that is of God. 'Be not fashioned according to the world,' with its confidence in the flesh, and self, and its wisdom; 'but be ye transformed by the renewing of your mind, that ye may prove what is the good, and perfect, and acceptable will of God.' It is a transformed, renewed life, that, only wants to know God's perfect will, that will be taught by the Spirit. Cease from your own wisdom; wait for the wisdom in the inward parts which God has promised: you will increasingly be able to testify of the things which have not entered into the hearts of men to conceive: 'God hath revealed them to us by His Spirit.'

O God! I bless Thee for the wondrous revelation of Thyself in Christ crucified, the wisdom of God, and the power of God. I bless Thee, that while man's wisdom leaves him helpless in presence of the power of sin, and death, Christ crucified proves that He is the wisdom of God by the mighty redemption He works as the power of God. And I bless Thee, that what he wrought and bestows as an Almighty Saviour is revealed within us by the Divine light of Thine Own Holy Spirit.

O Lord! we beseech Thee, teach Thy Church that wherever Christ, as the power of God, is not manifested, it is because He is so little known as the wisdom of God, in the light in which the indwelling Spirit alone reveals Him. Oh! teach Thy Church to lead each child of God to the personal teaching and revelation of Christ within.

Show us, O God! that the one great hindrance is our own wisdom, our imagination that we can understand the Word and Truth of God. Oh! teach us to become fools that we may be wise. May our 'whole life become one continued act of faith, that the Holy Spirit will surely do His work of teaching, guiding and leading into the truth. Father! Thou gavest Him that He might reveal Jesus in His glory within us; we wait for this. Amen.

理，要给这种真理想像出一个概念，且因这种想像而欢喜，却没有圣灵用活的能力在生命中将这种真理启示出来。

（二）主耶稣有智慧的灵。祂这智慧的灵是怎样显出来的呢？是在祂等候听父所说的话这件事上。“主每早晨提醒，提醒我的耳朵，使我能听，象受教者一样。”（赛五十4。）完全的受教，乃是子在地上的特征。这也是圣灵在我们里面的特征：“祂…乃是把祂所听见的都说出来。”（约十六13。）生命就是光；当圣灵见到我们的生命完全顺服祂的时候，祂就借着祂在我们里面所作的教导我们。“我要灭绝智慧人的智慧。”（林前一19。）

（三）除非神启示给我们看见，我们难能想到，一个基督徒在缺乏神的能力时，是如何能用美丽的思想，和热切的情感，作智慧的虚饰，以欺骗自己。人的智慧是与神的能力相反的。神圣智慧唯一的真正特征，乃是这智慧的能力。神的国不在乎言语、思想和知识，乃在乎能力。但愿神开启我们的眼睛，给我们看见，我们的事奉有多少是在于美丽的话语、思想和感觉，而不是在于神的能力。

（四）要切切注意，世上的灵和世上的智慧乃是一个。许多基督徒今天是这样甘愿受这世代文学的影响，而毫不惧怕或当心，乃是圣灵不能引导他们，或将基督启示在他们里面的一大原因。“圣灵，乃世人不能接受的；因为…不认识祂。”（约十四17。）“我们所领受的，并不是世上的灵，乃是从神来的灵。”（林前二12。）

（五）“求…荣耀的父，将那赐人智慧和启示的灵，赏给你们，使你们真知道祂；并且照明你们心中的眼睛，使你们知道…”（弗一17～18。）但愿我们不止息的这样祷告。启示的灵天天从上面赐下，而住在我们里面，照明我们心中的眼睛—这是属灵智慧的秘诀。

注：保罗这样把神的灵和世上的灵相对比的时候，先在林前二章六至九节述说那隐藏的智慧所具有的神圣内容和特性；在十至十三节里，他教导我们说，神这智慧必须由神来启示，并且讲说神这智慧，也必须由神借着圣灵来指导；然后从十四节至三章四节，他就告诉我们的说，听的人要接受神这智慧，也需要圣灵的感动：即使基督徒，若非活在属灵的生命里，也不能领会神这智慧。

读经：

哥林多前书三章一至三节：“弟兄们，我从前对你们说话，不能把你们当作属灵的，只得把你们当作属肉体，在基督里为婴孩的。我是用奶喂你们，没有用饭喂你们；那时你们不能吃，就是如今还是不能。你们仍是属肉体的；因为在你们中间有嫉妒分争，这岂不是属乎肉体，照着世人的样子行么？”

加拉太书五章二十五节：“我们若是靠圣灵得生，就当靠圣灵行事。”

* * * *

在林前二章里，使徒已经将属灵的信徒与属天然（或属魂）未重生的人相比，就是将属灵的人与属魂的人相比。（14～15。）在三章的开头，他又补充那个教训。他告诉哥林多人说，虽然他们有灵，但他不能称他们为属灵的；乃是那些不仅接受了圣灵，更是把自己降服祂，让祂来占有并管理他们整个生命的人，才能称为属灵的。凡不这样作的人，就不能称为属灵的，只能称为属肉体的，因为在他们身上肉体的力量比灵的力量仍是更显明。因此，我们能见到三种情形的人：一种是未重生，没有神的灵的人，仍旧是属天然的。一种是重生，而仍在基督里为婴孩的人，不论是因为得救不久，或是因为停住而不长进，只要是落在肉体的能力之下，就是属肉体的。还有一种是圣灵能在他里面得到完全主权的信徒，乃是属灵的。关于我们里面属灵的生命，这一段经文能给我们极丰富的教训。

初信基督徒仍是属肉体的

重生乃是一个诞生；当重生时，人个格的中心和根源，就是人的灵，就被神的灵更新而占有了。但是要让这重生的能力，从我们个格的中心，扩展到我们全人的圆周，却是需要时间的。在基督里的生命好象一粒种子，是需要长大的。如果我们盼望在基督里的婴孩有那只有少年

Scripture Reading:

“And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not Yet able to bear it; nay, not even now are ye able; for whereas there is among you jealousy and strife, are ye not carnal, and walk after the manner of men?”—I Cor.3:1-3

* * * *

In the previous chapter the Apostle had contrasted the believer as spiritual, with the unregenerate as the natural (Or Psychical) man: the man of the Spirit with the man of the soul (1 Cor.2:14, 15). Here he supplements that teaching. He tells the Corinthians that, though they, have the Spirit, he cannot call them spiritual; that epithet belongs to those who have not only received the Spirit, but have yielded themselves to Him to possess and rule their whole life. Those who have not done this, in whom the power of the flesh is still more manifest than that of the Spirit, must be called not spiritual, but fleshly or carnal. There are thus three states in which a man may be found. The unregenerate is still the natural man, not having the Spirit of God. The regenerate, who is still a babe in Christ, whether because he is only lately converted, or because he has stood still and not advanced, is the carnal man, giving way to the power of the flesh. The believer in whom the Spirit has obtained full supremacy, is the spiritual man. The whole passage is suggestive of rich instruction in regard to the life of the Spirit within us.

THE YOUNG CHRISTIAN IS STILL CARNAL

Regeneration is a birth: the centre and root of the personality, the spirit, has been renewed and taken possession of by the Spirit of God. But time is needed for its power from that centre to extend through all the circumference of our being. The kingdom of God is like unto a seed; the life in Christ is a growth; and it would be against the laws of nature and grace alike if we expected from the babe in Christ

人能有的力量，或是有那父老们所有的丰富经历，那就违反了天然律，也同样的违反了恩典律。虽然人一信主，就有极其单纯的心和信心，对救主就有真实的爱和热诚，但是对己和罪要有更深的认识，对神的旨意和恩典要有属灵的见识，仍需要时间。要情感深受激动，要心思喜欢默想神圣的真理，这些在初信信徒，都是自然而不必费力的。但要在恩典中长大，意志就更为重要，并且需要等候圣灵在生命和性格中加给能力，过于喜欢只凭心思而有那些关于生命的思念和幻想。既是这样，我们就不必惊奇，何以在基督里的婴孩仍是属肉体的。

许多基督徒仍是属肉体的

神不只要我们长大，也为我们的长大预备了各种必需的条件和能力。但可惜，确有许多基督徒，正象哥林多人一样，本该向前达到完全，“得以长大成人，”却仍留在那里作在基督里的婴孩。在有的情形中，这应该归咎于教会和教会的教训，过于信徒个人。如果传讲救恩，只注重赦罪、平安、以及天上的盼望；或是传讲圣洁的生命，而不靠着圣灵的能力，把基督是我们的圣洁，是我们成圣够用的能力，以及圣灵的内住这些真理，讲得清清楚楚，就绝不能盼望信徒有长进。无知，以及对神的大能使人成圣之现实救恩的福音，那种属人不完全的看法，都是产生这种恶果的原因。

在另一些情形中，这恶果的根源，乃是在于基督徒不愿意否认己，并钉死肉体。主耶稣对每一个门徒的呼召乃是：“若有人要跟从我，就当否认自己。”（太十六24，原文。）圣灵是只赐给顺从的人；祂只能在那些愿意绝对弃绝己至死地的人里面作工。那证明哥林多人是属乎肉体的罪，就是他们的嫉妒和分争。当基督徒不愿意弃绝自私与发脾气的罪时；当他们或者在家属中，或者在教会和公众生活较大的范围中，保留或宽恕邪恶的感觉，断言自己的意见，并说不完全凭爱心的话语时，他们就仍是属肉体的。他们纵有许多知识，也乐意遵守宗教礼仪，且为神的国工作，仍是属肉体，而不是属灵的。他们使神的圣灵担忧；他们不能见证他们是在讨神的喜悦。神是爱；如果我们不愿意属乎肉体，我们就需要爱。“在…一切之外，要存着爱心；爱心就是完全的联系。”（西三14，原文。）

the strength that can only be found in the young men, or the rich experience of the fathers. Even where in the young convert there is great singleness of heart and faith, with true love and devotion to the Saviour, time is needed for a deeper knowledge of self and sin, for a spiritual insight into what God's will and grace are. With the young believer it is not unnatural that the emotions are deeply stirred, and that the mind delights in the contemplation of Divine truth; with the growth in grace, the will becomes the more important thing, and the waiting for the Spirit's power in the life and character more than the delight in those thoughts and images of the life which alone the mind could give. We need not wonder if the babe in Christ is still carnal.

MANY CHRISTIANS REMAIN CARNAL

God has not only called us to grow, but has provided all the conditions and powers needful for growth. And yet it is, sadly true, that there are many Christians who, like the Corinthians, remain babes in Christ when they ought to be going on to perfection, 'attaining unto a full-grown man.' In some cases the blame is almost more with the Church and its teaching, than with the individuals themselves. When the preaching makes salvation chiefly to consist in pardon and peace and the hope of heaven, or when, if a holy life be preached, the truth of Christ our Sanctification, our Sufficient Strength to be holy, and the Holy Spirit's indwelling, be not taught clearly and in the power of the Spirit, growth can hardly be expected: Ignorance, human and defective views of the gospel, as the power of God unto a, present salvation in sanctification, are the cause of the evil.

In other cases the root of the evil is to be found in the unwillingness of the Christian to deny self and crucify the flesh. The call of Jesus to every disciple is, 'If any man will come after Me, let him deny himself.' The Spirit is only given to the obedient; He can only do His work in those who are willing absolutely to give up self to the death. The sin that proved that the Corinthians were carnal was their jealousy and strife. When Christians are not willing to give up the sin of selfishness and temper; when, whether in the home relationship or in the wider circle of church and public life, they want to retain the liberty of giving way to, or excusing evil feelings, of pronouncing their own judgments, and speaking words that are not in perfect love, then they remain carnal. With all their knowledge, and their enjoyment of religious ordinances, and their work for God's kingdom, they are carnal and not spiritual. They grieve the Holy Spirit of God; they cannot have the testimony that they are pleasing to God. God is Love: if we would not be carnal, let us love. 'Above all things, put on love, which is the bond of perfectness.'

属肉体的基督徒不能领会属灵的真理

保罗写给哥林多人说，“我是用奶喂你们，没有用饭喂你们；那时你们不能吃，就是如今还是不能。”哥林多人是以他们的智慧自傲。保罗也曾感谢神使他们“知识全备”。（林前一4～5。）在他的教训中，没有什么他们是不能用悟性了解的。但是只有圣灵能使人在能力中真正属灵的进入真理，以致占有了真理，也为真理所占有；以致不仅有了真理的思想，更得着话语所说的那个东西。而且圣灵只在心思属灵的人里面，将这个赐给人。圣灵的教训和引导乃是赐给顺从的人，在赐给之先，圣灵需要借着治死人身体的恶行而管理人。（参罗八13～14。）属灵的知识，并不是深的思想，而是活的接触真理，进入真理，并与真理联合，正如真理在主耶稣身上一样，乃是一个属灵的实际，一个真实的东西。圣灵教导，是“将属灵的事联于〔或作交通与〕属灵的人”。（林前二13，原文。）祂是将属灵的真理作到属灵的心思里。并不是理智的能力，也不是对求知真理的诚恳愿望，能使人配受圣灵的教导；乃是一个借着等候、倚靠、并完全顺服，而降服于圣灵，使自己成为属灵的生命，才能有属灵的智慧 and 悟性。在人的心思里，教训与认识力这两个要素是相联的；只有当前者居首位而得势时，后者才能明白神所说的。

我们很容易明白属肉体的生命连同属肉体的行为，与属肉体的心思连同属肉体的知识，是如何动作而相互感应。只要我们让肉体得势，我们就不能有属灵的见解而进入真理。我们可以“明白各样的奥秘，各样的知识”，而没有爱——就是圣灵在里面生命里所作出的爱。那种知识不过叫人自高自大，而与人无益。属肉体的生命使知识也成为属肉体的。并且这个知识既为属肉体的心思所持有，就加强了那属肉体，倚靠自己，并自己努力的宗教。真理给人这样接受，就没有能力更新人并释放人。无怪乎这样多的圣经教训和圣经知识，对圣洁生活所发生的实际属灵果效，是这样少。但愿神使祂这句话传遍在祂的教会中：“因为在你们中间有嫉妒分争，这岂不是属乎肉体么？”除非我们过属灵的生活，充满了谦卑、爱心、并牺牲自己，属灵的真理，就是神的真理，就不能进入我们，或与我们有益。只有爱是光；缺乏爱，就是在黑暗里。（约壹二9。）

THE CARNAL CHRISTIAN CANNOT APPREHEND SPIRITUAL TRUTH

Paul writes to these Corinthians: 'I fed you with milk, and not with meat; for ye were not able to bear it; nay, not even now are ye able.' The Corinthians prided themselves on their wisdom; Paul thanked God that they were 'enriched in all knowledge.' There was nothing in His teaching that they would not have been able to comprehend with the understanding. But the real spiritual entering into the truth in power, so as to possess it and be possessed by it, so as to have not only the thoughts but the very thing the words speak of, this the Holy Spirit only can give. And He gives it only in the spiritually-minded man. The teaching and leading of the Spirit is given to the obedient, is preceded by the dominion of the Spirit in mortifying the deeds of the body (see Rom.8: 13 and 14). Spiritual knowledge is not deep thought, but living contact, entering into and being united to the truth as it is in Jesus, a spiritual reality, a substantial existence. 'The Spirit teacheth, combining spiritual things with spiritual;' into a spiritual mind He works spiritual truth. It is not the power of intellect, it is not even the earnest desire to know the truth, that fits a man for the Spirit's teaching; it is a life yielded to Him in waiting dependence and full obedience to be made spiritual, that receives the spiritual wisdom and understanding. In the mind (nous, in the Scripture meaning of the term) these two elements, the moral and the cognitive, are united; only as the former has precedence and sway, can the latter apprehend what God has spoken.

It is easy to understand how a carnal or fleshly life with its walk, and the fleshly mind with its knowledge, act and react on each other. As far as we are giving way to the flesh, we are incapable of receiving spiritual insight into truth. We may 'know all mysteries, and have all knowledge,' without love, the love which the Spirit works in the inner life; it is only a knowledge that puffeth up, it profiteth nothing. The carnal life makes the knowledge carnal. And this knowledge again, being thus held in the fleshly mind, strengthens the religion of the flesh, of self-trust and self effort; the truth so received has no power to renew and make free. No wonder that there is so much Bible teaching and Bible knowledge, with so little of real spiritual result in a life of holiness. Would God that His word might sound through His Church: 'Whereas there is among you jealousy and strife, are ye not carnal?' Unless we be living spiritual lives, full of humility, and love, and self-sacrifice, spiritual truth, the truth of God, cannot enter or profit us. Love alone is light: want of love is darkness (1 John 2:9).

每一个基督徒都是蒙神呼召作属灵的人

哥林多人从那粗鄙的异教中被带领出来不过只有几年，保罗就责备他们还不属灵。那在基督里的伟大救赎，有一个最明显的目的，就是要除去每一个障碍，好叫神的灵能使人之心和生命成为一个殿，配给那位是灵的神来居住。基督的救赎并没有失败；圣灵降下，来开始一个新的，从前人所不知道，属于内住生命与能力的时代。父的应许和爱心，子的能力和荣耀，圣灵在地上的同在——这一切都保证基督那救赎的目的是能达到的。天然的人怎样确能成为重生的，一个重生而仍属肉体的人，也同样确能成为属灵的。

为什么事实并不如此呢？这个问题就将我们带到那个奇异而无法测度的奥秘跟前——就是神赐给人权力接受或拒绝祂的提议，真诚或不忠心的对待祂所赐的恩典。我们已经说过教会和信徒的不忠心：在教会方面，就是对圣灵在信徒里面内住和使之成圣的能力，教训得不完全；在信徒方面，乃是他们不愿意舍弃一切，而让圣灵完全占有，并在他们里面作完全的工作。现在我们再一次把圣经论到那使人成为属灵的路，所有的教训集合起来看。

乃是圣灵使人属灵，只有祂能作这件事。当人整个的降服于祂，祂就非常确定的作成这事。要全人被圣灵浸透，被祂感动，并分别为圣；要先将我们的灵，然后再将魂，连意志、情感和心思，以及身体，都置于圣灵管理之下，由祂感动并引领，这样就能使人成为属灵的，也能标明人是属灵的。

达到这事的路，第一步是信心。我们必须要有深深的、活泼的、且专心的坚信是有一位圣灵在我们里面；坚信祂乃是神的大能，居住并作工在我们里面；坚信祂乃是主耶稣的代表，使主耶稣现实在我们里面，作我们的救赎王，有能力拯救。我们会因这个论到一位内住之神之真理，那大得几乎令人可怕的荣光，而有神圣的恐惧与战兢；同时也会因知道圣灵乃是保惠师，乃是神与基督那神圣无可制止之同在的带进者，而有婴孩般的喜乐与信托。在这种恐惧战兢与喜乐信托的交集之下，这样的思想必使我们的生命受到感动，就是一圣灵在我们里面有祂的殿——在我们的灵里，是祂那隐藏而蒙福的居所。

EVERY CHRISTIAN IS CALLED OF GOD TO BE A SPIRITUAL MAN

Paul reproves these Corinthians, only but a few years since brought out of gross heathenism, that they are not yet spiritual. The great redemption in Christ had this most distinctly as its object, the removal of every hindrance, that the Spirit of God might be able to make man's heart and life a worthy home for God who is a Spirit. That redemption was no failure; the Holy Spirit came down to inaugurate a new, before unknown, dispensation of indwelling life and power. The promise and the love of the Father, the power and the glory of the Son, the presence of the Spirit on earth all are pledge and guarantee that it can be. As sure as the natural man can become a regenerate man, can a regenerate man, who is still carnal, become spiritual.

And why is it not so? The question brings us into the presence of that strange and unfathomable mystery—the power God has given men of accepting or refusing His offers, of being true or being unfaithful to the grace He has given. We have already spoken of that unfaithfulness on the part of the Church, in its defective teaching of the indwelling and the sanctifying power of the Holy Spirit in the believer, and on the part of believers in their unwillingness to forsake all to let the Holy Spirit get entire possession, and do a perfect work in them. Let us here rather seek, once again, to gather up what Scripture teaches as to the way to become spiritual.

It is the Holy Spirit who makes the spiritual man. He alone can do it. He does it most certainly where the whole man is yielded up to Him. To have the whole being pervaded, influenced, sanctified by the Holy Spirit; to have first our spirit, then the soul, with the will, the feelings, the mind, and so even the body, under His control, moved and guided by Him, this makes and marks the spiritual man.

The first step on the way to this is faith. We must seek the deep, living, absorbing conviction that there is a Holy Spirit in us; that He is the Mighty Power of God dwelling and working within; that He is the representative of Jesus, making Him present within us as our Redeemer King, mighty to save. In the union of a holy fear and trembling at the almost tremendous glory of this truth of an Indwelling God, with the childlike joy and trust of knowing Him to be the Paraclete, the Inbringer of the Divine and irrevocable presence of God and of Christ, this thought must become the inspiration of life: The Holy Spirit has His home within us: in our spirit is His hidden, blessed dwelling-place.

当我们对于圣灵所是与所作的充满了信心，而看见那还没有成就在我们身上时，我们就要追查阻碍。我们会发现有一个敌对的能力，就是肉体。我们从圣经知道，肉体有双重的动作：从肉体发出来的，不只有不义，也有自义。此二者都需要我们向圣灵所启示且尊为主的那位，就是我们全能的救主，承认并降服。所有属肉体 and 属罪恶的，就是所有肉体的行为，都必须弃绝并除去。所有属肉体的，所有对肉体的信任，所有自己的努力，和自己的挣扎，不管显得如何敬虔，全都必须根除。魂和魂的能力，也必须被带到耶稣基督的约束和管治之下。我们必须借着天天深深的倚靠神，而接受、等候，并跟从圣灵。

我们这样的活在信心和顺服中，就可以相信圣灵要在我们里面作一个神圣且最蒙福的工作。“我们若是靠圣灵得生”——这是需要我们相信的；我们必须相信神的灵住在我们里面。然后接着说，“就当靠圣灵行事，”（加 5 25，）这是要求我们顺服的。因着相信那在我们里面的圣灵，我们就知道，我们有够用的力量靠圣灵行事，并将我们自己降服于祂有力的工作，让祂在我们里面作工，使我们愿意并行一切神所喜悦的事。（此句照腓 2 13 中文的翻法，也可译作：让祂在我们里面运行，使我们立志行事，都成就神的美意——译者。）

祷告

仁慈的神啊！我们谦卑的求你教导我们众人，叫我们因着你这些有福之话的严肃教训得到益处。

求你使我们充满神圣的恐惧与战兢，怕我们虽然有了一切关于基督与圣灵真理的知识，而在本性与行为上仍是属肉体的，没有活在你圣灵的爱心和纯洁里。但愿我们晓得，知识除非服在那能造就人的爱心管治之下，不过叫人自高自大。

给我们听见你要你儿女们属灵的呼召。你的目的，是要他们象你的爱子一样，整个的日常生活，即使在最小的事上，都能证明乃是你的灵内住的果子。但愿我们都接受这个呼召，如同从你的爱中发出的，要我们得到最高的福气，就是得以在基督耶稣里与你的形像相合。

As we are filled with the faith of what He is and will do, and see that it is not done, we ask for the hindrance. We find that there is an opposing power, the flesh. From Scripture we learn how the flesh has its twofold action: from the flesh springs not only unrighteousness, but self-righteousness. Both must be confessed and surrendered to Him whom the Spirit would reveal and enthrone as Lord, our Mighty Saviour. All that is carnal and sinful, all the works of the flesh, must be given up and cast out. But no less must all that is carnal, however religious it appears, all confidence in the flesh, all self-effort and self-struggling be rooted out. The soul, with its power, must be brought into the captivity and subjection of Jesus Christ. In deep and daily dependence on God must the Holy Spirit be accepted, waited for, and followed.

Thus walking in faith and obedience, we may count on the Holy Spirit to do a divine and most blessed work within us. 'If we live by the Spirit;' —this is the faith that is needed; we believe that God, a Spirit dwells in us. Then follows: 'by the Spirit let us live;' this is the obedience that is asked. In the faith of that Holy Spirit who is in us, we know that we have sufficient strength to walk by the Spirit, and yield ourselves to His mighty working, to work in us to will and to do all that is pleasing in God's sight.

Gracious God! we humbly pray Thee to teach us all to profit by the solemn lessons of this portion of Thy blessed word.

Fill us with holy fear and trembling lest, with all our knowledge of the truth of Christ and the Spirit, we should be carnal in disposition and conduct, not walking in the love and purity of Thy Holy Spirit. May we understand that knowledge only puffeth up, unless it be under the rule of the love that buildeth up.

Give us to hear Thy call to all Thy children to be spiritual. It is Thy purpose, that even as with Thy beloved Son, their whole daily life, even in the very least things, should give evidence of being the fruit of Thy Spirit's indwelling. May we all accept the call, as from Thy love, inviting us to our highest blessedness, conformity to Thy likeness in Christ Jesus.

可称颂的父啊！加强我们的信心，叫我们满心相信圣灵要作工使我们属灵。我们渴望从己和疑惑上停下来。我们将自己交给我们的主耶稣，要祂在我们里面管理我们，借着圣灵启示祂自己。我们在婴孩般的信心里俯伏在你面前，信你的灵，就是神的灵，真的每时每刻都住在我们里面。但愿我们的魂，在祂的同在跟前，渐渐增多的充满神圣的敬畏与崇敬。哦，父啊！求你真的按着你荣耀的丰富，借着祂，叫我们在里面的人里刚强起来。（这是用弗三 16 原文的话祷告——译者注。）这样，我们就要真的成为属灵的了。阿们。

附言

（一）“信徒啊！当从门徒在福音书里尝不到属神之物的味道那个阶段起来，而进入属灵五旬节的情景中。”——撒非尔（Saphir）

（二）要晓得“属肉体”这个辞，和保罗在这里这样厉害定罪的这个生命，就得把罗马七章十四节所说我是属乎肉体，是卖给了罪的那话，和后文十五至二十四节，对于人那可怜未蒙拯救的光景所作的描述相比较。“属肉体”这个辞，说出那段描述的奥义。要晓得“属灵”这个辞，就得把罗马八章六节所说，“体贴灵的乃是生命平安”的那话，和前后文二至十六节对于灵的生命所作的描述相比较。也得把加拉太五章十五至十六节、二十二节、二十五至二十六节，六章一节相比较，好看肉体的最大标记，如何是缺乏爱，而属灵的最大标记，如何是温柔，以及那遵守新命令的爱。

（三）当一个人刚重生时，新生命在他里面不过象一粒小的种子，生于一个大的属于肉体 and 罪，且具有属肉体的智慧和意志的身体中。在那粒小种子里有基督和祂的灵作全能的能力，但因为是如此小而软弱的一件东西，就很容易被人忽略或不信赖。信心知道在那粒小种子里有强有力的能力胜过世界，并将整个的肉体与生命都带到降服中。所以乃是圣灵管理、征服并治死身体的恶行，而使人成为真正属灵的。

（四）那对于神的话真正属灵的认识，是在于属灵的生命。这是所有作话语执事的人，以及教师们所学的最重要功课之一。但愿我们为所有教会的负责人祷告，要他们成为属灵的人。并不是教训本身的健全，也不是教师的诚恳，乃是那使教师的生命、思想、以及话语真正属灵之圣灵的能力，才能必然得到祝福。

（五）“有圣灵是一件事；让祂完全占有我们是另一件事。没有一个人没有圣灵而能重生；但还有另一面，就是祂充满我们全人，并在我们身上得着祂的路。”——开雷（Kelly）

读经：

哥林多前书三章十六节：“岂不知你们是神的殿，神的灵住在你们里头么？”

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圣经用圣殿作图解，来表明神借着圣灵住在我们里面的事，其类同之处，需要我们加以研究。圣殿的一切都是照着摩西在山上所看见的样式造的，乃是象征那些永远属灵实际的影儿。神圣的真理，是极其丰富又完全，且有许多不同的应用：在圣殿所预表那些属灵的实际中，有一件乃是人的三重性情。因为人是照着神的形像造的，所以圣殿不仅说出人进到神面前的奥秘，并且也同样的说出神进入人里面，与人同住的路。

我们都知道，圣殿分为三部分。最外面的一部分是外院子，是众人都看得见的，每一个以色列人都可以进入，并且一切外面事奉神的事，也都是在其中办理。里面一部分是圣所，只有祭司才可以进去，将他们从外面所带进去的血或香，饼或油，献给神。他们虽然接近幔子，但仍不是在幔子里面；他们不可进到神直接的同在跟前。神是住在至圣所，在人不能靠近的光里，是无人敢接近的。虽然大祭司一年一次暂时得以进入至圣所，但那不过是叫人完全知道，在那里是没有人的地位的，直到幔子裂开并除去的时候为止。

人是神的殿。在人也有三部分。身体就是外院子，是外面看得见的生命，在这里一切的行为都受神律法的管治；并且在这里一切的事奉，都是在我们外面并为着我们而有的，为要带领我们亲近神。再就是人的魂，其中有那里面的生命，有心思、情感和意志的能力。在重生的人，魂就是圣所，在此人的思想、情感和爱好，出入活动，正象祭司在圣所里一样，在那能觉得出的丰满亮光里向神献上事

Scripture Reading:

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”—I Cor.3:16

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In using the illustration of the Temple as the type of God's dwelling in us by the Holy Spirit, Scripture invites us to study the analogy. The Temple was made in all things according to a pattern seen by Moses on the Mount, a shadow cast by the Eternal Spiritual Realities which it was to symbolize. One of these realities-for Divine Truth is exceeding rich and full and has many and very diverse applications-One of these realities shadowed forth by the Temple, is man's threefold nature. Because man was created in the image of God, the Temple is not only the setting forth of the mystery of man's approach into the presence of God, but equally of God's way of entering into man, to take up His abode with him.

We are familiar with the division of the Temple into three parts. There was its exterior, seen by all men, with the outer court, in to which every Israelite might enter, and where all the external religious service was performed. There was the Holy Place, into which alone the priests might enter, to present to God the blood or the incense, the bread or the oil, they had brought from without. But though near, they were still not within the veil; into the immediate presence of God they might not come. God dwelt in the Holiest of all, in a light inaccessible, where none might venture nigh. The momentary entering of the High Priest once a year was but to bring into full consciousness the truth that there was no place for man there, until the veil should have been rent and taken away.

Man is God's temple. In him, too, there are the three parts. In the body you have the outer court, the external visible life, where all the conduct has to be regulated by God's law, and where all the service consists in looking to that which is done without us and for us to bring us nigh to God. Then there is the soul, with its inner life, its power of mind and feeling and will. In the regenerate man this is the Holy Place, where thoughts and affections and desires move to and fro as the priests of the sanctuary, rendering God their service in the full light of consciousness. And

奉。然后来到幔子里面，是人的眼睛所看不见，亮光所照不到的，是隐藏的至圣所，是至高者的隐密处，（诗九一1，）是神住在其中的，而是人所不得进入的，直到神叫幔子裂开的时候为止。人不只有身体和魂，并且也有灵。在人里面有一个灵的性情，是将人与神联在一起，是深于魂和其知觉所能进入之地的。罪的能力真是可怕，在有的人身上，这能力把他们置于死地；他们是属乎血气，没有圣灵的人。在另外一些人身上，这能力不过是叫他们沉睡，不过是叫他们有一个给圣灵来苏醒的可能性而已。但在信徒，却是心中的内室被圣灵所占有，并且圣灵从其中等候作祂荣耀的工作，使信徒的魂与身体全都成圣归主。

然而这个内住，除非给信徒认识、降服、谦卑的在尊崇和爱里持守着，常是带进比较少的祝福。因为神的灵住在我们的里面，我们就是神的殿；这个真理必须教导我们一个大的功课，就是要认识那住在我们的里面的圣洁同在。只有这个能使我们把整个的殿，甚至连最外面的院子，都看作圣别而为着事奉祂，并且能使我们将天性各部分的能力，都降服于祂的引导和旨意。圣殿中最神圣的一部分，乃是至圣所，其余的各部分，都是为着它而有的，也都是靠它存在的。虽然祭司永远不得进入至圣所，也永远不得看见住于其中的荣耀，但他们一切行动所受的管治，和他们一切信心所得到的生命，都是由于他们思想其中那看不见的同在。乃是这一个，使他们的洒血和烧香有其价值。也是这一个，使他们有特权亲近神，并有信心出来给人祝福。乃是至圣所使他们事奉的地方，对于他们就成为一个圣所。他们整个的生活，都是因着他们相信幔内那看不见的内住荣耀，而受到管治和感动。

信徒的经历，和祭司并没有两样。信徒因着神的灵住在他的里面，他就是神的殿，这乃是一个奇妙的奥秘。除非信徒因着相信而学习在这奇妙的奥秘跟前恐惧战兢，他就永不会用他所当有的圣洁恭敬，或喜乐的信心，将自己降服于他尊高的职责。当信徒只向圣所，只向心里照着人所能看见并知道的，观看其中所经过之事的时候，他就常是寻不着圣灵，或是只找到圣灵在他身上如此稀少并微弱的工作，以致使他极感羞愧。我们每一个人都必须学习知道自己是一个殿，里面有一个至圣所；我们里面这至高者的隐密处，必须在我们这殿的敬拜里，成为中心的真理。这就是说，我们必须承认：“我信靠圣灵。”

then comes within the veil, hidden from all human sight and light, the hidden inmost sanctuary, 'the secret place of the Most High,' where God dwells, and where man may not enter, until the veil is rent at God's own bidding. Man has not only body and soul, but also spirit. Deeper down than where the soul with its consciousness can enter, there is a spirit-nature linking man with God. So fearful is sin's power, that in some this power is given up to death: they are sensual, not having the Spirit. In others, it is nothing more than a dormant power, a possibility waiting for the quickening of the Holy Spirit. In the believer it is the inner chamber of the heart, of which the Spirit has taken possession, and from out of which He waits to do His glorious work, making soul and body holy to the Lord.

And yet this indwelling, unless where it is recognised, and yielded to, and humbly maintained in adoration and love, often brings comparatively little blessing. And the one great lesson which the truth that we are God's temple, because His Spirit dwells in us, must teach us, is this, to, acknowledge the Holy Presence that dwells within us. This alone will enable us to regard the whole temple, even to the outmost court, as sacred to His service, and to yield every power of our nature to His leading and will. The most sacred part of the Temple, that for which all the rest existed and on which all depended, was the Holiest of all. Even though the priests might never enter there, and might never see the glory that dwelt there, all their conduct was regulated, and all their faith animated, by the thought of the unseen Presence there. It was this that gave the sprinkling of the blood and the burning of the incense their value. It was this made it a privilege to draw nigh, and gave confidence to go out and bless. It was the Most Holy, the Holiest of all, that made the place of their serving to them a Holy Place. Their whole life was controlled and inspired by the faith of the unseen indwelling glory within the veil.

It is not otherwise with the believer. Until he learns by faith to tremble in presence of the wondrous mystery that he is God's temple, because God's Spirit dwelleth in him, he never will yield himself to his high vocation with the holy reverence or the joyful confidence that becomes him. As long as he looks only into the Holy Place, into the heart, as far as man can see and know what passes there, he will often search in vain for the Holy Spirit, or only find cause for bitter shame that his workings are so few and feeble. Each of us must learn to know that there is a Holiest of all in that temple which he himself is; the secret place of the Most High within us must become the central truth in our temple worship. This must be to us the meaning of our confession: 'I believe in the Holy Ghost.'

然而这种对那隐藏内住的深切信心，我们怎能得到呢？我们应当站在神有福的话上，接受并实用其教训。我们必须不厌其烦的相信，神的话所说的，就是神的意思。我是一个殿，正如神在古时吩咐人所造的殿一样；祂的意思是要我在那个殿的上面，看见什么是我所应该是的。在圣殿里，至圣所乃是中心，是主要的。那里是全然黑暗、奥秘并隐藏的，直到幔子除去的时候。那里要求并接受祭司和百姓的相信。在我里面的至圣所，也是看不见并隐藏的，是一件只有信心能认识并接触的东西。当我亲近那位圣者时，让我在深而谦卑的尊敬里，俯伏在祂面前。让我在那里说，我信祂所说的，就是祂的圣灵——神——那与父并子为一者，现在就住在我里面。我要默想、安静，直到这真理那势不可当的荣耀临及我，并且信心也开始承认：我是祂的殿，祂在这隐密处坐在祂的宝座上。当我天天在安静的默想和敬拜里降服自己，将我全人向祂敞开，并交给祂的时候，祂就要在祂神圣、慈爱、活的能力里，将祂同在的光照进我的知觉里。

当这思想充满心中的时候，那对于这内住而隐藏之同在的信心，就要发出感动；圣所就要从至圣所受到管治。魂里的知觉世界，连同魂所有的思想和感觉、爱好和目的，都要来降服于那在里面坐在宝座上的圣洁能力。在那失败并犯罪的可怕经历中，有一个新的盼望要放明。当我不知道乃是神为祂自己保守至圣所时，我虽然长久迫切的努力挣扎，仍不能为神保守这圣所。如果我借着那在里面的殿中圣洁的敬拜，在那里将祂的名应得的荣耀归给祂，祂就要经过我的全人，发出祂的亮光和真理，并且经过我的心思和意志，启示出祂的能力来分别为圣并祝福。并且魂既这样更厉害的服在祂管治之下，祂的能力就要经过魂，而作出工作，甚至作到身体来。当里面的情绪和欲望，以及每一个思想，都被治服，那隐藏的圣灵就要经过魂，而更深的透入身体。借着圣灵，身体的恶行要被治死，并且从神和羔羊的宝座所流出的活水江河，要带着它洁净和苏醒的能力，流过整个外面的天性。

哦，弟兄，要确信你是活神的殿，神的灵住在你里面！你已经受了圣灵的印记；祂是你作神的儿子，并得到父爱的记号与活的保证。如果这个思想至今仍没有带给你多少安慰，你就要察看那原因是否在这里。你是在圣所里，在

And how is this deep faith in the hidden indwelling to become ours? Taking our stand, upon God's blessed Word, we must accept and appropriate its teaching. We must take trouble to believe that God means what it says. I am a temple; just such a temple as God commanded to be built of old; He meant me to see in it what I am to be. There the Holiest of all was the central point, the essential thing. It was all dark, secret, hidden, till the time of unveiling came. It demanded and received the faith of priest and people. The Holiest of all within me, too, is unseen and hidden, a thing for faith alone to know and deal with. Let me, as I approach to the Holy One, bow before Him in deep and lowly reverence. Let me there say that I believe what He says, that His Holy Spirit, God, one with the Father and the Son, even now has His abode within me. I will meditate, and be still, until something of the overwhelming glory of the truth fall upon me, and faith begin to realize it: I am His temple, and in the secret place He sits upon His throne. As I yield myself in silent meditation and worship day by day, surrendering and setting open my whole being to Him, He will in His divine, loving, living power, shine into my consciousness the light of His presence.

As this thought fills the heart, the faith of the indwelling though hidden presence will influence; the Holy Place will be ruled from the Most Holy. The world of consciousness in the soul, with all its thoughts and feelings, its affections and purposes, will come and surrender themselves to the Holy Power that sits within on the throne. Amid the terrible experience of failure and sin a new hope will dawn. Though long I most earnestly strove, I could not keep the Holy Place for God, because I knew not that He kept the Most Holy for Himself. If I give Him there the glory due to His name, in the holy worship of the inner temple, He will send forth His light and His truth through my whole being, and through mind and will reveal His power to sanctify and to bless. And through the soul, thus coming ever more mightily under His rule, His power will work out even into the body. With passions and appetites within, yea, with every thought brought into subjection, the hidden Holy Spirit will through the soul penetrate ever deeper into the body. Through the Spirit the deeds of the body will be made dead, and the river of water, that flows from under 'the throne of God and the Lamb, will go through all the outer nature, with its cleansing and quickening power.

O Brother, do believe that you are the temple of the living God, and that the Spirit of God dwelleth in you! You have been sealed with the Holy Spirit; He is the mark, the living assurance of your sonship and your Father's love. If this have hitherto been a thought that has brought you but little comfort, see if the reason is not here.

那些你所能看得见里面生命的能力和事奉中寻求祂。你很难在那里认识祂。因此你也不能享用保惠师所带来的安慰和力量。不，我的弟兄，不在那里，不在那里！乃是更深的，在至高者的隐密处，你要遇见祂。乃是在你里面！在你最里面的部分里！在这里信心要遇见祂。当信心在圣洁的尊敬里，在父面前敬拜，并内心因着想到所发现的事，而恐惧战兢的时候，就要在圣洁的安静里，等候神叫祂的圣灵为你作大能的工作；要在圣洁的安静里，等候圣灵，并确信祂要向神一样兴起，用祂的荣耀充满祂的殿。

因此要记得，幔子不过是一时的。当预备的工作完成了的时候，肉体的幔子就裂开了。当你将你魂“里面的生命”，降服于圣灵“最里面的生命”时，当至圣所和圣所之间的交通变成更实在而不间断时，你在魂里面的时日就要满足了。幔子在基督身上已经裂开，为要使圣灵能从祂得着荣耀的身体里流出来。在祂的能力里，你也能得到一个经历，就是幔子除去了，至圣所和圣所贯通为一。隐密处的隐藏荣耀，要流进你日常知觉的生活里；圣所里的事奉，也都要在永远之灵的能力里。

弟兄，但愿我们俯伏敬拜！“凡有血气的，都当在耶和華面前静默无声；因为祂兴起，从圣所出来了。”（亚二 13。）

祷告

至圣的神啊！我恭敬希奇的，在我的灵、魂、体，就是你的殿，这恩典的奇妙奥秘跟前，俯伏在你面前。

我在深切的安静和敬拜里，接受这有福的启示，就是在我里面也有一个至圣所，并且你隐藏的荣耀住在其中。

哦，我的神啊，赦免我对这事知道得如此少。

我现在恐惧战兢的接受这有福的真理：神灵—圣灵，就是大能的神，住在我里面。

哦，我的父啊！求你将这事的意义启示在我里面，免得我光讲说这事，而不活在其中，以致得罪你。

可称颂的主耶稣啊！你已坐在宝座上，我将我的全人降服于你。我信托你在我里面在大能中兴起并掌权。我相信你能使活水丰盛的流出。

You sought for Him in the Holy Place, amid the powers and services of your inner life which come within your vision, And you could hardly discern Him there. And so you could not appropriate the comfort and strength the Comforter was meant to bring. No, my brother, not there, not there. Deeper down, in the secret place of the Most High, there you will find Him. Within you! in your inmost part! there faith will find Him. And as faith worships in holy reverence before the Father, and the heart trembles at the thought of what it has found, wait in holy stillness on God to grant you the mighty working of His Spirit; wait in holy stillness for the Spirit, and be assured He will, as God, arise and fill His temple with His glory.

And then remember, the veil was but for a time. When the preparation was complete, the veil of the flesh was rent. As you yield your soul's inner life to the inmost life of the Spirit, as the traffic between the Most Holy and the Holy becomes more true and unbroken, the fullness of the time will come in your soul. In the power of Him, in whom the veil was rent that the Spirit might stream forth from His glorified body, there will come to you, too, an experience in which the veil shall be taken away, and the Most Holy and the Holy be thrown into one. The hidden glory of the Secret Place will stream into your conscious daily life: the service of the Holy Place will all be in the power of the Eternal Spirit.

Brother, let us fall down and worship! 'Be silent, all flesh, before the Lord; for he is waked up out of His holy habitation.'

Most Holy God! in adoring wonder I bow before Thee in presence of this wondrous mystery of grace: my spirit, soul, and body Thy temple.

In deep silence and worship I accept the blessed revelation, that in me too there is a Holiest of all, and that there Thy hidden Glory has its abode.

O my God, forgive me that I have so little known it.

I do now tremblingly accept the blessed truth: God the Spirit, the Holy Spirit, who is God Almighty, dwells in me.

O my Father, reveal within what it means, lest I sin against Thee by saying it and not living it.

Blessed Jesus! to Thee, who sittest upon the throne, I yield my whole being. In Thee I trust to rise up in power and have dominion within me. In Thee I believe for the full 'Streaming forth of the living waters.'

可称颂的圣灵！圣洁的教师！大能的圣别者啊！你是在我里面。我整日等候你。我是属乎你的，求你为着父和子，完全占有我。阿们。

附言

（一）“灵乃是人里面最深的要素，借此人里面才能与属神的世界有交通。灵是人的自己集大成的所在，是真实敬拜在其中举行的圣所。‘我在我的灵里所事奉的神。’（罗一9，原文。）”——郭戴（Godet）

（二）注意保罗在要求哥林多人脱离他们属肉体的情形时，曾数次站在他们是圣灵之殿的立场上，与他们辩论。在今日，许多人以为圣灵的內住，只应当传给有长进的基督徒。让我们在这里学着认识，每一个信徒都有圣灵；每一个信徒都应当知道：圣灵乃是那最有效的能力，能使人高升脱离低而属肉体的生命。让我们努力，使每一个信徒都认识这个是他属天出生所得的权利。

（三）身体就是圣灵的殿。（林前六19。）如果我们的灵给神的灵充满了，这灵也就要在我们的身体上将祂自己显明出来。“若靠着圣灵治死身体的恶行必要活着。”（罗八13。）让我们相信神圣的灵是特别赐下，来充满、洁净并刚强我们的身体，好为着事奉神而用。乃是祂在身体中的內住，使身体成为一粒的种子，能有分于生命的复活。（生命的复活，即约五29“复活得生”的原文——译者注。）

（四）岂不知你就是圣灵的殿么？你是完全、清楚、恒久的知道这个么？你是借着信心知道的么？你是否急迫的要在丰满的经历中知道这个，使你最深处的自觉能自然的这样说，“是的，我是神的殿，神的灵住在我里面，愿荣耀归于祂的名。”

Blessed Spirit! Holy Teacher! Mighty Sanctifier! Thou art within me. On Thee do I wait all the day. I belong to Thee. Take entire possession of me for the Father and the Son Amen.

读经：

哥林多后书三章五至八节：“我们所能承担的，乃是出于神；祂叫我们能承当这新约的执事；不是凭着字句，乃是凭着灵；因为字句杀死人，灵赐人生命。若那属死的职事有荣光，…何况那属灵的职事，岂不是更有荣光么？”（原文。）

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关于基督徒的职事，保罗在任何一本书信里，也没有象他在哥林多后书，把他的观念，说得那样清楚而完全。因着他需要对毁谤者证明他使徒的职分，因着他感觉神圣的能力和荣耀，在他里面作工在他的软弱上，并因着他的爱心迫切的渴望要将他所要分给人的交通出去，他心中就深深受到激动，而向我们说出那使人成为基督和祂的灵一个真正执事的生命所有的最深秘诀。在我们所引的经文中，我们能看见他对这事的中心思想，就是：他承担主的工作所有的够用力量，他一切的行事为人所受的感动和管治，乃是在于一个事实，就是他已经成为圣灵的一个执事。我们若读这封书信前半（注一）那些提到圣灵的经文，我们就会看见，在他的观念中，什么是圣灵在一个职事里的地位和工作，和什么是一个职事在圣灵的引导与能力之下的特点。

在这书信中，保罗是要用权柄说话。他开头是将自己和受书的人摆在同一的地位上。在他第一次提到圣灵的时候，他告诉他们，在他里面的圣灵，是并没有两样的也在他们里面。“那在基督里坚固我们和你们，并且膏我们的，就是神；祂又用印印了我们，并赐圣灵在我们心里作质。”（一 21 ~ 22。）用圣灵膏信徒，乃是把信徒带进与基督那受膏者的交通里，并将基督之于我们是怎样的一回事启示出来；用圣灵印信徒，乃是在信徒身上作一个他是属于神的记号，并叫他对于这件事有一个保证；而圣灵作质，乃是使信徒立刻得以预尝并配得那在荣耀里的属天基业。这一切，他和他们都是同样的有分。不管在哥林多的信徒中间，有多少错误、不圣洁的事，保罗对他们说话，想念他们，并且爱他们，仍是把他们当作在基督里的。“那在基督里坚固我们和你们，并且膏我们的”——这个

Scripture Reading:

“Our sufficiency is of God; who also made us sufficient as ministers of a new covenant; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death came with glory, how shall not rather the ministration of the Spirit be with glory?”—2 Cor. 3:6, 7

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In none of his Epistles does Paul expound his conception of the Christian ministry so clearly and fully as in the second to the Corinthians. The need of vindicating his apostleship against detractors, the consciousness of Divine Power and Glory working in him in the midst of weakness, the intense longing of his loving heart to communicate what he had to impart, stir his soul to its very depths, and he lays open to us the inmost secrets of the life that makes one a true minister of Christ and His Spirit. In our text we have the central thought: he finds his sufficiency of strength, the inspiration and rule of all his conduct, in the fact that he has been made a minister of the Spirit. If we take the different passages in which mention is made of the Holy Spirit in the first half of the Epistle, we shall see what, in his view, the place and work of the Holy Spirit in the ministry is, and what the character of a ministry under His leading and in His power.

In the Epistle, Paul will have to speak with authority. He begins by placing himself on a level with his readers. In his first mention of the Spirit he tells them that the Spirit that is in him is no other than is in them. ‘Now He which stablisheth us with you in Christ, and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts’ (1:21, 22). The anointing of the believer with the Spirit, bringing him into fellowship with Christ, the anointed One, and revealing what He is to us; the sealing, marking him as God's own, and giving him assurance of it; the earnest of the Spirit, securing at once the foretaste and the fitness for the heavenly inheritance in glory: of all this he and they are together partakers. However much there was among the Corinthians, that was wrong and unholy, Paul speaks to them, thinks of them, and loves them as one in Christ ‘He that stablisheth us with you in Christ, and anointed us,’—this deep sense of unity

深切合一的感觉，充满了他的里面，而在这整本的书信里表露出来，并且成了他能力的秘诀。请看一章六节、十节，二章三节：“我的快乐，就是你们众人的快乐。”（原文。）四章五节：“我们自己作你们的仆人；”（原文；）十至十二节：“…死是在我们身上发动，生却在你们身上发动；”十五节：“凡事都是为你们；”六章十一节，七章三节：“你们常在我们心里，情愿与你们同生同死。”如果圣灵的合一，和彼此作肢体的感觉，乃是所有的信徒都必须有的，就这些岂不更是那些作执事的人该有的标记么？那为着众圣徒之职事的能力，乃是在于承认圣灵的合一，在于完全承认信徒都是同受圣灵之膏的。但是要达到这个目的，执事自己必须生活象一个受膏并受印的人，显出他有圣灵在心中作质。

第二处经文，是三章三节：“你们是基督的信，借着 we 修成的；…是用活神的灵写的，不是写在石版上，乃是写在心版上。”（原文。）在旧约里，将律法写在石版上，怎样是神一个明显的作为；在新约里，将圣灵的律，和基督的名字写在心上，也照样是神一个明显的作为。这乃是一个神圣的工作，在其中圣灵用祂执事的舌头作祂的笔，其实际正如神写旧约的律法一样。在职事中所需要恢复的真理，乃是不只圣灵是工作所需要的，并且当工作与祂维持正确的关系时，祂更是等着来作这工作，而且必作这工作。保罗自己在哥林多的经历，（徒十八5～11，林前二3，）也教导我们，当神的能力降在我们身上时，我们是需要何等的感觉软弱，何等的惧怕战兢，何等的感到自己是绝对的无能。这全本书信，都证实这个：就是只有当人在死的判决下，带着主耶稣的死，基督的能力才能在人身上作工。神的灵与肉体、世界、己、以及己的生命和力量，乃是站在敌对的地位上；只有当这些都被破碎，肉体也没有什么可夸耀时，圣灵才能作工。哦，但愿每一个执事的舌头，都准备好给圣灵用以作笔写祂所要写的！

再就是我们所引的经文，（林后三5～8，）教训我们什么是圣灵这个新约职事的特征——就是这职事“赐人生命”。相反的，“字句杀死人，”这话不只应用在旧约的律法上，并且照圣经的教训，也应用在一切没有圣灵赐人生命之能力的知识上。我们不能不认真的承认：福音虽然是“属灵的”，但也象律法一样，是有字句的。福音可能传得最清楚、最忠诚，也可能产生有力的道德影响，但由其而来的信心，仍可能是在于人的智慧，而

fills his soul, comes out throughout the Epistle, and is the secret of his power. See 1: 6, 10, 2: 3: 'My joy is the joy of you all;' 4:5: 'ourselves your servants;' 4: 10-12: 'death worketh in us, life in you;' 4:15: 'all things are for your sakes;' 6:11, 7: 3: 'you are in our hearts to live and die with you.' If the unity of the Spirit, the consciousness of being members one of another, be necessary in all believers, how much more must it be the mark of those who are ministers? The power of the ministry to the saints depends upon the unity of the Spirit; the full recognition of believers as partakers of the anointing. But to this end the minister must himself live as an anointed and sealed one, making manifest that he has the earnest of the Spirit in his heart.

The second passage is 3: 3: 'Ye are an epistle of Christ, ministered by us, written with the Spirit of the living God; not in tables of stone, but in tables that are hearts of flesh.' As distinct an act of God as was the writing of the law on the tables of stone, is the writing of the law of the Spirit in the new covenant, and of the name of Christ on the heart. It is a divine work, in which, as truly as God wrote of old, the Holy Spirit uses the tongue of His minister as His pen. It is this truth that needs to be restored in the ministry: not only that the Holy Spirit is needed, but that He waits to do the work, and that He will do it, when the right relation to Him is maintained. Paul's own experience at Corinth (Acts 18: 5-11; 1 Cor. 2:3) teaches us what conscious weakness, what fear and trembling, what sense of absolute helplessness may be, or rather is, needed, if the power of God is to rest upon us. Our whole Epistle confirms this: it was as a man under sentence of death, bearing about the dying of the Lord Jesus, that the power of Christ wrought in him. The Spirit of God stands in contrast to the flesh, the world, and self, with its life and strength; it is as these are broken down, and the flesh has nothing to glory in, that the Spirit will work. Oh that every minister's tongue might be prepared for the Holy Spirit to use it as a pen wherewith He writes!

Then come the words of our text (3: 6, 7), to teach us what the special characteristic is of this New Covenant Ministry of the Spirit: it gives life.' The antithesis, 'the letter killeth,' applies not only to the law of the Old Testament, but, according to the teaching of Scripture, to all knowledge which is not in the quickening power of the Spirit. We cannot insist upon it too earnestly, that, even as the law, though we know it was 'spiritual,' so the gospel too has its letter. The gospel may 'be preached most clearly and faithfully; it may exert a strong moral influence; and yet the faith that comes of it may stand in the wisdom of men, and not in the power of

不是在于神的能力。如果有一件事，是教会需要为她的执事和学习者呼吁的，那就是圣灵的职事得恢复它完全的能力。要求神教导他们：什么是个人活在内住之灵的“膏”、“印”和“质”里面；什么是字句杀死人；什么是圣灵真正的赐生命；并最重要的，什么是能使圣灵的职事自由作工的个人生命。

保罗接着就把这两个时代，以及活在其中（注二）的人所有不同的特点，比较一下。他指出，只要心眼是瞎了的，就是帕子还在心上，只有当我们归向主的时候，这帕子才能除去。于是他接着说，“主就是那灵；主的灵在哪里，哪里就得以自由。我们众人既然敞着脸，得以看见主的荣光，好象从镜子里返照，就变成主的形状，荣上加荣，如同从主灵变成的。”（三 17～18，原文。）因为神“是灵”，所以祂能给人灵。主耶稣也是在祂被高举到灵的生命里，而成为主灵时，才能赐给人新约的灵，并在这个灵里，亲自来到祂的百姓这里。门徒虽然认识主耶稣很久，却未认识祂是主灵。保罗在林后五章十六节，关于他自己，也讲到这件事。一个职事，可能认真的传了许多福音，说到主耶稣是那被钉十字架者，却没有说到祂是主灵。只有后一真理给人明白了，经历了，而再传讲了，保罗在这里所说“主的灵在哪里，哪里就得以自由”的双重福气，才会临到。而信徒也就要被引进神儿女荣耀的自由里。（罗八 2，加五 1，18。）然后我们“就变成主的形状，…如同从主灵变成的”。祂必要作祂所以被差来的工——在我们里面启示主的荣耀。当我们看见那荣耀时，我们就要变得荣上加荣。在五旬节以前是说，“圣灵还没有，因为耶稣还没有得着荣耀。”（约七 39，原文。）但当祂已经“在灵里被称义，…且被接在荣耀里”（提前三 16，原文）时，圣灵就从“极大的荣耀”里出来，进入我们心中，使我们既然敞着脸，得以看见主的荣光，就能变成祂的形状，荣上加荣。这是何等的呼召！圣灵的职事，就是要将主的荣耀，向祂所救赎的人展示，且给祂的灵用以作工，使他们变成祂的形像。“我们既然受了这职分，就不丧胆。”乃是当教会中有人认识并承认基督是主灵，和基督的灵是使信徒变成基督的形状时，职事在信徒中间才能有生命和能力——才真是圣灵的职事。

God. If there is one thing the Church needs to cry for on behalf of its ministers and students, it is that the Ministry of the Spirit may be restored in its full power. Pray that God may teach them what it is personally to live in the anointing, the scaling, the earnest of the Indwelling Spirit; what it is to know that the letter killeth; what it is that the Spirit in very deed giveth life; and what, above all, the personal life is under which the Ministry of the Spirit can freely work.

Paul now proceeds to contrast the two dispensations and the different characters of those who live in them.' He points out how, as long as the mind is blinded, there is a veil on the heart which can only be taken away as we turn to the Lord. And then he adds (3:17, 18): 'Now the Lord is the Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image, from glory to glory, even as from the Lord the Spirit.' It is because God 'is a Spirit' that He can give the Spirit. It was when our Lord Jesus was exalted into the life of the Spirit that He became 'the Lord the Spirit,' could give the New Testament Spirit, and in the Spirit come Himself to His people. The disciples knew Jesus long, without knowing Him as the Lord the Spirit. Paul speaks of this, too, with regard to himself (2 Cor.5:16). There may in the ministry be much earnest gospel preaching of the Lord Jesus as the Crucified One, without the preaching of Him as the Lord the Spirit. It is only as the latter truth is apprehended, and experienced, and then preached, that the double blessing will come that Paul speaks of here. 'Where the Spirit of the Lord is, is liberty:' believers will be led into the glorious liberty of the children of God (Rom.8: 2; Gal. 5:1, 18). And then: 'we are transformed into the same image, even as from the Lord the Spirit:' He will do the work for which He was sent—to reveal the glory of the Lord in us and as we behold that glory, we shall be changed from glory to glory. Of the time before Pentecost it was written: 'The Spirit was not yet, because Jesus was not yet glorified.' But when He had been 'justified in the Spirit, and received up in glory,' the Spirit came forth from 'the excellent glory' into our hearts, that we, with unveiled face beholding the glory of the Lord might be changed into His likeness, from glory to glory. What a calling! the Ministry of the Spirit! to hold up the glory of the Lord to His redeemed, and to be used by His Spirit in working their transformation into His likeness. 'Therefore, seeing we have this ministry, we faint not.' It is as the knowledge and acknowledgment of Christ as the Lord the Spirit, and of the Spirit, of Christ as changing believers into His likeness, lives in the Church, that the ministry among believers will be in Life and Power—in very deed, a Ministry of the Spirit.

职事的能力，在神那一面是圣灵，在人这一面——在这里，也象在别处一样——就是信心。保罗再一次提到圣灵，是在林后四章十三节：“既有同样信心的灵。”（原文。）他在三章讲了圣灵职事的荣耀，又在四章一至六节说到这职事所传之福音的荣耀以后，就转到放这宝贝的瓦器上去。他必须讲明他明显的软弱。但他作得比这个更多。他不仅没有为他的软弱表示歉意，反而把他的软弱解释得有神圣的意义与荣耀。他证明这个是如何正好成为他的能力，因为在他的软弱中，神的能力才能作工。神所定规的，是“要显明这莫大的能力，是出于神，不是出于我们”。（7。）所以当他带着耶稣的治死，使耶稣的生在他必死的身上也显明出来时，他就能与主耶稣维持完全的交通。所以甚至在他的受苦里面，也有一些代人受苦的元素，就是他的主受苦所有的记号：“这样看来，死是在我们身上发动，生却在你们身上发动。”（12。）然后他为着说明那支持他经过一切忍耐和劳苦，使人有生命的能力，又说，“既有同样信心的灵。”（13，原文。）“正如经上记着说，‘我因信，所以如此说话。’我们也信，所以也说话；自己知道，那叫主耶稣复活的，也必叫我们与耶稣一同复活，并且叫我们与你们一同站在祂面前。”（13～14。）

信是未见之事的确据。信能看见那不能见的，并活在其中。信是从信靠主耶稣开始——“你们虽不得看见祂，却因信祂，就有喜乐”（参彼前一8）——而经过基督徒整个的一生。任何属于圣灵的东西，都是借着信。神为着开启祂儿女的心来接受更多的圣灵，就作极大的工作，以训练他的信心脱离一切看得见的，而进入更完全的自由里，并更完全的信靠祂，甚至确信祂是住在他的软弱中，并在其中作有力的工作。为着这个目的，祂打发试炼和苦难来。保罗在林后一章九节，用很可注意的话，说到他所受的苦难：“自己心里也判断是必死的，叫我们不信靠自己，只信靠叫死人复活的神。”（原文。）甚至保罗也有信靠自己的危险。没有什么比这个再自然；所有的生命都是自信的；并且人的天性一直到死是与自己一致的。保罗为着他所要作的重大工作，必须信靠那叫死人复活的活神，而不能信靠别的。神为着引导他这样信靠祂，当他在亚西亚遭遇苦难，就使他落到一个境地，判断自己是必死的。信心的试炼，就是信心的力量。在四章的上下文里，他回头说到这个意思：交通于耶稣的死，对于他乃是经历基督生命之能力的方法与确据。在这个信心的灵里，他说，“自己知道，那叫主耶稣复活的，也必叫我们与耶稣一同复活。”（14。）

The power of the ministry on the Divine side is the Spirit; on the human, it is here, as everywhere, faith. The next mention of the Spirit is in 4:13: 'Having the same Spirit of faith,' After having, in chap.3, set forth the glory of the Ministry of the Spirit, and, 4:1-6, the glory of the Gospel it preached, he turns to the vessels in which this treasure is. He has to vindicate his apparent weakness. But he does far more. Instead of apologizing for it, he expounds its Divine meaning and glory. He proves how just this constituted his power, because in his weakness Divine power could work. It has been so ordained, 'that the excellency of the power may be of God, and not of us.' So his perfect fellowship with Jesus was maintained as he bore about 'the putting to death of the Lord Jesus, that the life of Jesus also might be manifested in his mortal body.' So there was even in his sufferings something of the vicarious element that marked his Lord's: 'So then death worketh in us, but life in you.' And then he adds, as the expression of the animating power that sustained him through all endurance and labour: 'But having the same Spirit of faith,' of which we read in the, Scripture,' according to that which is written, I believed, and therefore did I speak; we also believe, and therefore we also speak; knowing that He which raised up the Lord Jesus shall raise up us also with Jesus, and shall present us with you.'

Faith is the evidence of things not seen. It sees the Invisible, and lives in it. Beginning with trust in Jesus, 'in whom, though ye see Him not, yet believing, ye rejoice,' it goes on through the whole of the Christian life. Whatever is of the Spirit, is by faith. The great work of God, in opening the heart of His child to receive more of the Spirit, is to school his faith into more perfect freedom from all that is seen, and the more entire repose in God, even to the assurance that God dwelleth and worketh mightily in his weakness. For this end trials and sufferings are sent. Paul uses very remarkable language in regard to his sufferings in the first chapter (ver. 9): 'We ourselves have had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.' Even Paul was in danger of trusting in himself. Nothing is more natural; all life is confident of self; and nature is consistent with itself till it dies. For the mighty work he had to do, he needed a trust in none less than the Living God, who raiseth the dead. To this God led him by giving him, in the affliction which came upon him in Asia, the sentence of death in himself. The trial of his faith was its strength. In our context he returns to this thought: the fellowship of the dying of Jesus is to him the means and the assurance of the experience of the power of Christ's life. In the spirit of this faith he speaks: 'Knowing that He which raised up Jesus shall raise up us also.'

乃是等到耶稣死了，生命的灵才能从祂里面裂出来。耶稣的生命是从坟墓生出来的，是一个从死里出来的生命。乃是当我们天天死，并带着耶稣的死时；当我们的肉体 and 已被钉死并被治死时；当我们在一切属己和天性的事上，执行神死的判决时，耶稣的生命和灵，才能在我们身上显明出来。这就是信心的灵，在软弱和明显的死中间，叫我们信靠那叫死人复活的神。并且这也就是当信心夸软弱的时候，基督的能力所能覆庇的圣灵职事。乃是当我们的信心不因器皿的土气和软弱而踌躇，并同意这莫大的能力不是出于我们，或我们所感觉的任何东西，而是单单出于神的时候，圣灵就要在活神的能力里作工。

在其余的二段经文中，也有同样的意思。在第五章五节，他又说到圣灵作质与我们的叹息劳苦有关连。然后说到他的困苦与劳苦是他职事的标记时，他在第六章六节也提到圣灵。“在各样的事上，表明自己是神的执事，就如在许多的忍耐、患难…，在圣灵…似乎要死，却仍活着；似乎受责罚，却未被治死；似乎忧愁，却常常快乐；似乎贫穷，却叫许多人富足。”（六4～10，原文。）基督的能力，在圣灵里对于保罗是这样一个活的实际，以致那肉体的软弱不过引导他更喜乐，并更信靠这能力。圣灵的内住，和祂在基督里的工作，乃是保罗职事的隐密泉源和神圣能力，这是可以觉得出的。

我们也许会问，圣灵是否会在我们的职事中取得地位，象祂在保罗的职事中所作的一样呢？没有一个执事或教会的一分子，与这个答案，没有重要的利害关系。问题并不在于我们是否承认我们绝对需要圣灵作工的这个道理，而是在于我们的职事是否用够多的时间和生活，思想和信心——就是圣灵作那在宝座上之主耶稣的灵的地位所需要的——来得着圣灵的同在和工作。圣灵在教会中已经得到了我们主耶稣所愿意祂得着的地位么？圣灵乃是那住在我们里面之神的大能，活的基督乃是在祂里面经过我们而作工，祂乃是那在宝座上得着荣耀的主与我们真实的同在。当我们的内心向这不可思议的荣耀真理敞开的时候，我们就要感觉我们的职事与教会所需要的乃是：不断的在宝座的脚凳前，等候穿上那从上头来的能力。在基督的爱和能力里，在祂的死和生命中，基督的灵就是职事的灵。职事得着这一个，就成为圣灵的职事。教会的元首，就是要职事成为这样的职事。

It was not until Jesus had died that the Spirit of life could break forth from Him. The life of Jesus was born out of the grave: it is a life out of death. It is as we daily die, and bear about the dying of Jesus; as flesh and self are kept crucified and mortified; as we have in ourselves God's sentence of death on all that is of self and nature, that the life and the Spirit of Jesus will be manifest in us. And this is the Spirit of faith, that in the midst of weakness and apparent death, it counts on God that raiseth the dead. And this is the Ministry of the Spirit, when faith glories in infirmities, that the power of Christ may rest upon it. It is as our faith does not stagger at the earthiness and weakness of the vessel, as it consents that the excellency of the power shall be, not from ourselves, or in anything we feel, but of God alone, that the Spirit will work in the power of the living God.

We have the same thought in the two remaining passages. In chap. 5:5, he speaks again of 'the earnest of the Spirit' in connection with our groaning and being burdened. And then in chap.6: 6, the Spirit is introduced in the midst of the mention of his distresses and labours as the mark of his ministry. 'In everything commending ourselves, as the ministers of God, in much patience, in afflictions, . . . in the Holy Ghost, . . . as dying, and yet, behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich.' The Power of Christ in the Holy Spirit was to Paul such a living reality, that the weakness of the flesh only led him the more to rejoice and to trust it. The Holy Spirit's dwelling and working in Him was consciously the secret spring and the Divine power of his ministry.

We may well ask, Does the Holy Spirit take the place in our ministry He did in Paul's? There is not a minister or member of the Church who has not a vital interest in the answer. The question is not whether the doctrine of the absolute need of the Holy Spirit's working is admitted; but whether there is given to the securing of its presence and working that proportion of the time and life, of the thought and faith of the ministry, which His place, as the Spirit of the Lord Jesus on the Throne, demands. Has the Holy Spirit the place in the Church which our Lord Jesus would wish Him to have? When our hearts open to the inconceivably glorious Truth that He is the Mighty Power of God dwelling in us, that in Him the Living Christ works through us, that He is the Real Presence with us of the Glorified Lord on the Throne, we shall feel that the one need of the ministry and the Church is this: to wait at the footstool of the Throne without ceasing for the clothing with the Power that comes from on high. The Spirit of Christ, in His love and power, in His death and life, is the Spirit of the ministry. As it possesses this, it will be what the Head of the Church meant it to be, the Ministry of the Spirit.

祷告

可称颂的父啊！我们感谢你，因为你设立了话语的职事，作一极大的方法，借着我们被高举的主，借着圣灵作祂拯救的工作。我们感谢你，因为这是圣灵的职事，并因为你借着这职事在世上使多人得到祝福。最可称颂的神啊！我们的祷告，乃是求你继增而明显的，使这话语的职事，在你的全教会中，成为你所要它成为的圣灵与能力的职事。

求你赐给你各地的仆人和百姓一个深切的感觉，就是这话语的职事至今仍有构不上你的目的。求你启示给人看见，在这话语的职事里，有多少是信靠人的肉体、人的热心和力量，信靠这世界的智慧。求你把那将地位让给基督的灵，使祂能用他们的神圣秘诀，教导你所有的真实仆人。但愿基督在他们心中那觉得出的同在，借着圣灵赐给他们说话的胆量。但愿圣灵的能力，在他们整个的生活中，使他们成为合用的器皿，给祂用以教导别人。但愿神圣的能力，在他们的软弱中间，成了他们公开职事的标记。

求你教导你的百姓等候，接受他们的教训，并把他们的教训当作一个圣灵的职事，向你祈求。但愿信徒的生活，在这样一个职事的能力里，继增的成为被圣灵引导，并分别为圣之人的生活。阿们。

附言

（一）基督需要因受苦难而得以完全。祂乃是因受苦难而进入荣耀，从这荣耀里圣灵被差来。“祂因软弱被钉在十字架上，却因神的大能，仍然活着。”（林后十三4。）保罗若不继续经历这同样的软弱，就不能在大能里

Blessed Father! we thank Thee for the institution of the Ministry of the Word, as the great means through which our exalted Lord does His saving work by the Holy Spirit. We thank Thee that it is a Ministry of the Spirit, and for all the blessing Thou hast wrought through it in the world. Our prayer is, most Blessed God! that Thou wouldst increasingly and manifestly make it throughout Thy Church what Thou wouldst have it be-a Ministry of the Spirit and of Power.

Give Thy servants and people everywhere a deep sense of how much it still comes short of Thy purpose. Reveal how much there is in it of trust in the flesh, of man's zeal and strength, of the wisdom of this world. Teach all Thy true servants the holy secret of giving place to the Spirit of Christ, that He may use them. May the conscious presence of Christ in their hearts by the Holy Spirit give them great boldness of speech. May the power of the Holy Spirit in their whole life make them fit vessels for Him to use in teaching others. May Divine Power in the midst of weakness be the mark of their public ministry.

Teach Thy people to wait on their teaching, to receive it, to plead with Thee for it as a Ministry of the Spirit. And may the lives of believers increasingly be, in the power of such a ministry, those of men led and sanctified by the Holy Ghost. Amen,

'We are also weak In Him, but shall live with Him through the power of God toward you.' With martyrs and missionaries, persecution and tribulation have been the fellowship of Christ's suffering and weakness, His Power and Spirit. We may invite neither persecutions nor suffering; how can in our days this fellowship of Christ's suffering and dying, the rending of the flesh, so indispensable to the Ministry of the Spirit, be maintained? In a deep entering into the needs and the sorrows of the suffering humanity around us. And in that self-denial which in nothing allows the flesh, the self-life, to have its way, but increasingly seeks in utter weakness to make way for Christ's power to work, and depends upon His Spirit.

运用他圣灵的职事。“这样看来，死是在我们身上发动，生却在你们身上发动。”（四 12。）“我们也是在祂里面软弱，但因神向你们所显的大能，也必与祂同活。”

（十三 4，原文。）殉道者及传教士，忍受逼迫与苦难，乃是交通于基督的苦难和软弱，交通于祂的能力和灵。我们可以不必自找逼迫或苦难；但是为着圣灵的职事所必需，我们今日怎能维持交通于基督的苦难和死，使肉体被破碎呢？这只有深深的进入在我们四周痛苦人类的需要和忧愁中。并且舍己，不许肉体和自己生命有所作为，只在极其软弱中继续增的寻求，使基督的能力得到工作的路，并且倚靠祂的灵。

（二）职事的标准，与信徒生活的标准，需要相符。当圣灵在教会的生命中，被人认识并尊敬时，人就会感到需要一个属灵的职事。当职事更深属灵的时候，教会的品质就得以升高。此二者是互为因果的。需要是管制供应的。但是一个诚恳、有学问、有口才的职事，不一定是一个圣灵的职事。这是何等严肃的一个思想！

（三）但愿我们为职事不断的祷告。但愿我们记得教会是如何倚靠这个。但愿我们向神求一个圣灵的职事。当这个成为教会的需求时，供应并不会被扣住。

（四）什么是圣灵职事的标记呢？乃是一种对超然事物的感觉，一种对神在人身上同在的神圣敬畏，并圣灵实际同在的自证能力。

（五）“我们的才能，乃是在于我们能成为圣灵所喜欢用以将祂自己交通给人的器皿。”——葛德文（Goodwin）

注一：到六章十节，保罗结束了他职事的普通描述，而转到个人的申诉上去。

注二：按史实我们活在圣灵的时代里，而实际却可能还活在字句的时代中。

读经：

加拉太书三章三节：“你们既靠圣灵入门，如今还靠肉体成全么？你们是这样的无知么？”（原文。）

腓立比书三章三至四节：“因为真受割礼的，乃是我们这以神的灵敬拜，在基督耶稣里夸口，不靠着肉体的；其实我也可以靠肉体。”

* * * *

肉体这个辞，是圣经所用以称呼我们堕落的天性，就是魂和身体的。在创造的时候，魂是摆在属灵或属神者与属知觉或属世界者之间，以适宜之分对待此二者，并带领此二者有一个完全的联合，结果就可以使人达到神对他的命定，就是有一个属灵的身体。当魂降服于属知觉者之试探的时候，它就脱离圣灵的管治，去服在身体的能力之下，而变成肉体。这时，肉体不仅是没有圣灵的，并且是与圣灵敌对的：“肉体和圣灵相争。”（加五 17，原文。）

肉体和圣灵对抗有两方面。一方面，肉体是在犯罪并违背神律法的事上，和圣灵相争。另一方面，肉体 and 圣灵敌对，也同样的显在寻求、事奉神并遵行祂旨意的事上。魂降服于肉体，就寻求自己，而不寻求圣灵所使它联于的神；自私胜过了神的旨意；自私也成为魂管治的原则。现在这个己的灵，是这样狡猾而有力，以致肉体不仅在犯罪得罪神的事上，甚至在魂学习事奉神的事上，也主张用它的力量，而拒绝让圣灵单独的引导，并且在它努力敬虔的事上，仍是那常常拦阻并消灭圣灵的大仇敌。因着肉体能这样的欺骗，所以就常常发生保罗对加拉太人所说的这件事，就是“既靠圣灵入门，…还靠肉体成全”。除非完全降服于圣灵，并尽力谦卑倚靠，不断的在圣洁中等候祂，那靠着圣灵入了门的，就很容易并很快的变成靠着肉体成全的。

Scripture Reading:

“Are you so foolish? having begun in the Spirit, are ye now perfected in the flesh?”—Gal.3:3

“We are the circumcision, who worship by the Spirit of God and glory in Christ Jesus, and have no confidence in the flesh; that I myself might have confidence even in the flesh.”—Phil 3:3

* * * *

The flesh is the name by which Scripture designates our fallen nature, —soul and body. The soul at creation was placed between the spiritual or Divine and the sensible or worldly to each its due, and guide them into that union which would result in man attaining his destiny, a spiritual body. When the soul yielded to the temptation of the sensible, it broke away from the rule of the Spirit and came under the power of the body-it became flesh. And now the flesh is not only without the Spirit, but even hostile to it; the flesh lusteth against the Spirit.'

In this antagonism of the flesh to the Spirit there are two sides. On the one hand, the flesh lusts against the Spirit in its committing sin and transgressing God's law. On the other hand, its hostility to the Spirit is no less manifested in its seeking to serve God and do His will. In yielding to the flesh, the soul sought itself instead of the God to whom the Spirit linked it; selfishly prevailed over God's will; selfishness became its ruling principle. And now, so subtle and mighty is his spirit of self, that the flesh, not only in sinning against God, but even when the soul learns to serve God, still asserts its power, refuses to let the Spirit alone lead, and, in its efforts to be religious, is still the great enemy that ever hinders and quenches the Spirit. It is owing to this deceitfulness of the flesh that there often takes place what Paul speaks of to the Galatians: 'Having begun in the Spirit, are ye now perfected in the flesh? 'Unless the surrender to the Spirit be very entire, and the holy waiting on Him be kept up in great dependence and humility, what has been begun in the Spirit, very easily and very speedily passes over into confidence in the flesh.

有一件显著的事，乍看似乎是自相矛盾的，就是肉体在何处寻求事奉神，就在何处变成罪的力量。我们不是晓得法利赛人是因他们的自义和属肉体的敬虔，而落到骄傲和自私里，以致作了罪的奴仆么？在加拉太人中间，岂不也是这样？保罗问他们，既然靠着圣灵入门，怎么还靠肉体成全呢？他必须这样警告他们，提防那靠行为而得的义，因为肉体的行为在他们中间是那样的显而易见，甚至他们是在相咬相吞的危险中。撒但辖制人的狡诈诡计，是没有比鼓动人在肉体中敬虔更厉害的。他知道肉体的能力，永远不能讨神喜悦，或胜过罪。并且他也知道肉体在事奉神的事上，既得以比圣灵更有权位，到了适当的时候，就要在服事罪的事上，拥护并保持那权位。只有圣灵在敬拜的生命中，完全得以真实且不断的引导并管治的时候，祂才能在实际顺服的生命中，有能力来引导并管治。如果我要在与人的交通中否认自己，征服自私、脾气和缺乏爱，我就必须先在与神的交通中学习否认自己。在这事上，魂——就是己的所在地——必须学习俯伏在神所居住的圣灵面前。

在圣灵里的敬拜，与对肉体的信靠，二者之间的对比，保罗在述说真受割礼之人——心中受割礼者（这人的称赞，不是从人来的，乃是从神来的）——的时候，很清楚的说明了：“我们这以神的灵敬拜，在基督耶稣里夸口，不靠着肉体的。”他把那在基督耶稣里的夸口当作中心，作为基督徒信心和生命的要素，而一面指出这信心和生命被困扰的危险，一面又指出这信心和生命得到丰满享受的保障。信靠肉体，乃是一件最能使那在基督耶稣里的夸口归为无效的事；而在圣灵里的敬拜，乃是唯一能真的使这事成为生命和实际的事。但愿圣灵启示我们什么叫作在基督耶稣里的夸口！

历史和经历告诉我们，有一种在基督耶稣里的夸口，是对肉体的极端信靠来随着的。在加拉太人中间，就是这样。保罗所认真驳斥的那些教训，都是传讲基督和祂十字架的人。但他们传讲十字架，不是受了圣灵的教导，而知道什么是十字架那无限并普及一切的能力；乃是虽然靠神的灵入了门，却许可他们自己的智慧和思想来讲说十字架的意义；因此他们就把十字架与那充其量不过是属律法和肉体的敬虔相调和。直到今日，加拉太教会的故事，仍在重演，甚至在那些极信他们已经脱离加拉太人之错误的教会中，也是这样。

And the remarkable thing is, what at first sight might appear a paradox, that just where the flesh seeks to serve God, there it becomes the strength of sin. Do we not know, how the Pharisees, with 'self-righteousness and carnal religion, fell into pride and selfishness, and became the servants of sin? Was it not just among the Galatians, of whom Paul asks the question about perfecting in flesh what was begun in the Spirit, and whom he has so to warn against the righteousness of works, that the works of the flesh were so manifest, and that they were in danger of devouring one another? Satan has no more crafty device for keeping souls in bondage than inciting them to a religion in the flesh. He knows that the power of flesh can never please God or conquer sin, and in due time the flesh that has gained supremacy over the Spirit in the service of God, will assert and maintain that same supremacy in the service of sin. It is only where the Spirit truly and unceasingly has the entire lead and rule in the life of worship, that it will have the power to lead and rule in the life of practical obedience. If I am to deny self in: intercourse with men, to conquer selfishness and temper and want of love, I must first learn to deny self in the intercourse with God. There the soul, seat of self, must learn to bow to the Spirit, where God dwells.

The contrast between the worship in the Spirit and the trusting in the flesh is very beautifully expressed in Paul's description of the true circumcision—the circumcision of the heart—whose praise is not of men, but of God: 'Who worship the Spirit of God, and glory in Christ Jesus, and put no confidence in the flesh.' Placing the glorying in Christ Jesus in the centre, as the very essence of the Christian faith and life, he marks on the one hand the great danger by which it is beset, on the other the safeguard by which its full enjoyment is secured. Confidence in the flesh is the one thing above all others that renders the glorying in Christ Jesus of none effect; worship by the Spirit the one thing that alone can make it indeed life and truth. May the Spirit reveal to us what it is thus to glory in Christ Jesus!

That there is a glorying in Christ Jesus that is accompanied by much confidence in the flesh, all history and experience teach us. Among the Galatians it was so. The teachers whom Paul used so earnestly were all preachers of Christ His cross. But they preached it, not as men taught by the Spirit to know what the infinite and pervading influence of that cross must be, but those who; having had the beginnings of God's Spirit, had yet allowed their own wisdom and their thoughts to say what that cross meant, and so reconciled it with a religion which to a very extent was legal and carnal. And the story of the Galatian Church is repeated to this day even in the Churches that are most confidently assured that they are free from the Galatian error.

只要注意一件事，就可以看出这种光景，就是人常把因信称义的道理，传讲得好象是书信中唯一的教训，而对于因信得着圣灵的内住，和靠圣灵行事的道理，却几乎不讲。

钉十字架的基督，乃是神的智慧。人在基督里夸口，而又信靠肉体，这在人信靠肉体的智慧上可以看出。对于圣经的研读、传讲、听闻并相信，多是用天然心思的能力，很少坚持绝对需要圣灵亲自的教导。这在以下的两件事上，可以看出，就是：（一）人绝对的自信他们晓得真理，虽然这真理乃是他们从人的教导，而不是从神的教导晓得的；（二）缺乏那种受教的心，以等候神在祂自己的光中，来启示祂的真理。

借着圣灵，基督不只是神的智慧，更是神的能力。人在基督耶稣里多有夸口，而又信靠肉体，这在以下的事上，可以看出并觉得，就是在基督教会许多的工作中，乃是人的努力和安排占了极大的地位，而少有等候那从上面来的能力。在较大的教会组织里，在单个的教会和范围里，在人心中内里的生命和内室里——啊！有多少不成功的努力，何等重复的失败，都是出于这个恶！虽然承认基督，承认祂的身位和工作，是我们唯一的盼望，虽然也将荣耀归给祂，但仍是太信靠肉体，以致使这些事都归于无效。

让我在这里再请问一次，有多少热切挣扎，要过完全奉献而满蒙祝福生活的人，会在这里看见失败的隐密原因？我写这本书，主要的目的之一，和我最恳切的祷告，就是要帮助这样的人。当主耶稣的丰满，在讲章或信息里，在书报、谈话、或私人祷告里，向人开启的时候，人就看见在祂里面过圣洁的生活是可能的，而觉得这生活的一切是那么美丽，那么简单，就没有什么能使人再回头。或者，当人把所看见的接受得那么确实并相近的时候，人就进入一种喜乐，并经历一种能力，是从前所不知道的。到这时，人就学习在基督耶稣里夸口！但这不能延续多久。有蛀虫在根上。寻找这失败的原因，或恢复的路，都是徒然的。通常所能找出的唯一答复，乃是降服不够彻底，信心的接受不够完全。然而人却感觉自己确是已经预备好了，只要知道，就能舍弃一切，并渴望让主耶稣得着一切，且在一件事上都信靠祂。如果完全的奉献，完全的信心，是得着祝福的条件，人就会因着不能那样完全，而濒于绝望。但所有的应许都是简单的——生命正是为着可怜并软弱之人的。

Just notice how often the doctrine of justification faith is spoken of as if that were the only teaching of the Epistle, while the doctrine of the Spirit's indwelling as received by faith, and walking by the Spirit, is hardly mentioned.

Christ crucified is the wisdom of God. The confidence in the flesh, in connection with the glorying in Christ, is seen in confidence in its own wisdom. Scripture is studied, and preached, and heard, and believed in, very much in the power of the natural mind with little insistence upon the absolute need the Spirit's personal teaching. It is seen in the absolute confidence with which men know that they have the truth, though they have it far more from human than Divine teaching, and in the absence of that teachableness that waits for God to reveal His truth in His own light.

Christ, through the Holy Spirit, is not only the Wisdom but the Power of God. The confidence in the flesh, along with much glorying in Christ Jesus, to be seen and felt in so much of the work of the Christian Church in which human effort and human arrangement take a much larger place than the waiting on the Power that comes from on high. In the larger ecclesiastical organizations, in individual churches and circles, in the inner life of the heart and closet—alas! how much unsuccessful effort, what oft-repeated failure, is to be traced to this one evil! There is no want of acknowledging Christ, His person and work, as our only hope, no want of giving Him the glory, and yet so much confidence in the flesh, rendering it of none effect.

Let me here ask again, whether there be not many a one striving earnestly for a life in the fullness of consecration and the fullness of blessing who will find here the secret of failure. To help such has been one of my first objects and most earnest prayers in writing this book. As in sermon or address, in book or conversation or private prayer, the fullness of Jesus was opened up to them, with the possibility of a holy life in Him, the soul felt it all so beautiful and so simple, that nothing could any longer keep it back. And perhaps, as it accepted of what was seen to be so sure and so near, it entered into an enjoyment and experienced a power before unknown. It had now learnt to glory in Christ Jesus! But it did not last. There was a worm at the root. Vain was the search for what the cause of the discomfiture was, or the way of restoration. Frequently the only answer that could be found was that the surrender was not entire, or faith's acceptance not perfect. And yet the soul felt sure that it was ready, as far as it knew, to give up all, and it did long to let Jesus have all and to trust Him for all. It could almost become hopeless of an impossible perfection, if perfect consecration and perfect faith were to be the condition of the blessing. And the promise had been that it would all be so simple, —just the life for the poor and feeble ones.

我的弟兄，请听今天神话语中那有福的教训。乃是对肉体的信靠，破坏了你在基督耶稣里的夸口。乃是已作了只有圣灵所能作的事；乃是魂作首领，而盼望圣灵辅助它，却不是信靠圣灵来引导并作成一切，而等候祂。乃是跟随主耶稣，却没有否认己。这就是那隐密的难处。请来听保罗说到这危险的唯一保障：“因为真受割礼的，乃是我们这以神的灵敬拜，在基督耶稣里夸口，不靠着肉体的。”这里所说的，就是属灵敬拜的两种要素。圣灵高举主耶稣，并贬黜肉体。如果我们真要在主耶稣里夸口，而让祂在我们身上得着荣耀，如果我们要在个人和不改变的经历中，认识主耶稣的荣耀，而脱离那常作肉体努力记号的软弱，我们就必须简单的学习知道什么是以圣灵敬拜神。

我只能再一次重说，这本书的目的，乃是从神有福的话中，说出神这真理：在基督耶稣里夸口。在祂这位得着荣耀，而用圣灵施浸者的里面夸口。要极其简单而安息的相信祂已将祂自己的灵在你里面赐给你。要相信那个恩赐；要相信那住在你里面的圣灵。要把圣灵住在你灵中隐密的深处这件事，接受作为在你里面之基督生命的秘诀。要默想这件事，要相信主耶稣和祂关于这件事所说的话，直到你的魂以圣洁的敬畏和恐惧，在神的圣灵确是住在你里面这个真理的荣耀下，俯伏在神面前。

要将你自己降服于祂的引导。我们已经看见，那个引导不是先在心思或思想里，乃是在生命和性情里。要将你自己降服于神，让圣灵在你一切的行为上指导你。神应许将祂赐给那爱主耶稣并顺服祂的人。不要怕说祂知道你确是用你的全心爱主耶稣并顺服祂。然后要记得，祂来的唯一中心目的，乃是向主的门徒复原那离去的主耶稣。主耶稣说，“我不撇下你们为孤儿，我必到你们这里来。”（约十四 18。）我不能在一位遥远，与我分离的耶稣里夸口。我如果这样作，就是努力作的，我就必须有肉体的帮助才能作。我只能在圣灵所荣耀，在其荣耀中所启示在我里面一位现在的救主里真正的夸口。当圣灵这样在我里面荣耀基督，将基督在其荣耀中启示在我里面，肉体就被贬黜，而当作可咒诅的东西被置于钉死的地位。当圣灵这样作，肉体的行为就被治死。并且我整个的事奉就要是：不靠着肉体，在基督耶稣里夸口，以神的灵敬拜。

Listen, my brother, to the blessed teaching of God's word today. It was the confidence in the flesh that spoilt thy glorying in Christ Jesus. It was Self doing what the Spirit alone can do; it was Soul taking the lead, in the hope that the Spirit would second its efforts, instead of trusting the Holy Spirit to lead and do all, and then waiting Him. It was following Jesus, without the denial of self. It was this was the secret trouble. Come and listen to Paul as he tells of the only safeguard against this danger: 'We are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh.' Here are the two elements of spiritual worship, The Spirit exalts Jesus, and abases the flesh. And if we would truly glory in Jesus, and have Him glorified in us, if we would know the glory of Jesus in personal and unchanging experience, free from the impotence which always marks the efforts of the flesh, we must simply learn what this worship of God by the Spirit is.

I can only repeat, once again, what it is the purpose of this whole book to set forth as God's truth from His blessed word: Glory in Christ Jesus. Glory in Him as the Glorified One who baptizeth with the Holy Spirit. In great simplicity and trustfulness believe in Him as having given His own Spirit within you. Believe in that gift; believe in the Holy Spirit dwelling within you. Accept this the secret of the life of Christ in you: the Holy Spirit is dwelling in the hidden recesses of your Spirit. Meditate on it, believe Jesus and His Word concerning it, until your soul bows with holy fear and awe before God under the glory of the truth: the Holy Spirit of God is indeed dwelling in me.

Yield yourself to His leading. We have seen that leading is not first in the mind or thoughts, but in the life and disposition. Yield yourself to God, to be guided by the Holy Spirit in all your conduct. He is promised to those who love Jesus and obey Him: fear not to say that He knows you love and do obey Him with your whole heart. Remember, then, what the one central object of His coming was: to restore the departed Lord Jesus to His disciples. 'I will not leave you orphans,' said Jesus; 'I will come again to you.' I cannot glory a distant Jesus, from whom I am separated. When I try to do it, it is a thing of effort; I must have the help of the flesh to do it. I can only truly glory in a present Saviour, whom the Holy Spirit glorifies, reveals in His glory, within me. As He does this, the flesh is abased, and kept in its place of crucifixion as an accursed thing: as He does it, the deeds of the flesh are made to die. And my sole religion will be: no confidence in the flesh, glorying in Christ Jesus, worship by the Spirit of God.

亲爱的信徒！既靠圣灵入了门，就当继续、坚持，靠着圣灵向前。当谨慎，不要有片刻是靠着肉体继续或成全圣灵的工作。要以“不靠着肉体”作争战的口号。要深深的不信靠肉体，并怕随从肉体行事使圣灵担忧，以保持你在神面前的谦卑屈服。要求神赐给你启示的灵，使你看见主耶稣怎样是一切，并来作一切，以及一个神圣的生命怎样借着圣灵真的代替了你的生命，并且主耶稣在宝座上也作了人的保守者、指导者和生命。

祷告

可称颂的神与父啊！我们感谢你，因你为着使你的儿女亲近你，有了奇妙的预备，就是在基督耶稣里的夸口，和以圣灵的敬拜。我们求你使这些成为我们的生命和我们一切敬虔的事奉。

我们感觉需要你指示我们，肉体的能力，和已生命的努力，如何是这样一个生命的最大拦阻。求你开我们的眼睛，使我们看见撒但这个网罗。但愿我们都看见，信靠肉体，乃是何等隐密，并何等狡猾的试探，并且我们何等容易受引诱去靠着肉体成全我们靠着圣灵所入门的。但愿我们学习信靠你借着你的圣灵，在我们里面作工，使我们愿意并能行。（末了二句，照腓立比二章十三节的翻法，也可译作：在我们里面运行，使我们立志行事——译者。）

我们求你也教导我们知道怎样胜过肉体，并破碎肉体的能力。在你爱子的死里，我们的旧人已经被钉死。但愿我们将万事都当作有损的，得以同形于那个死，并将旧的天性置于死地。我们将自己降服于你圣灵的引导和管治。我们相信基督借着圣灵是我们的生命，所以就有一个人全然新的生命在我们里面作工，代替了那努力并作工的生命。我们的父啊！我们凭着信心舍弃一切，好叫你的灵在我们里面成为我们的生命。阿们。

附言

（一）基督是神的智慧和能力。我们对自己力量的一切信靠，其根源都是在于我们信靠自己的智慧，就是以为我们有了神的话，就知道如何事奉祂。人这个智慧，在人接受神话的事上，乃是教会最大的危险，因为这是

Beloved believer! having begun in the Spirit, continue, go on, persevere in the Spirit. Beware of for one single moment, continuing or perfecting a work of the Spirit in the flesh. Let 'no confidence in the flesh' be your battle-cry; let, a deep trust of the flesh and fear of grieving the Spirit by walking after the flesh, keep you very low and humble before God. Pray God for the spirit of revelation, that you may see how Jesus is all and does all, and how by the Holy Spirit a Divine Life indeed takes the place of your life, and Jesus is enthroned as the Keeper and Guide and Life of the soul.

Blessed God and Father! We thank Thee for the wondrous provision Thou hast made for Thy children's drawing nigh to Thee, glorying in Christ Jesus, and worshipping by the Spirit. Grant, we pray Thee, that such may be our life and all our religious service.

We feel the need of asking Thee to show us how the one great hindrance to such a life is the power of the flesh and the efforts of, the self-life. Open our eyes, we pray Thee, to this snare of Satan. May we all see how secret and how subtle is the temptation to have confidence in the flesh, and how easily we are led to, perfect, in the flesh what has been begun in the Spirit. May we learn to trust Thee to work in us by Thy Holy Spirit, both to will and to do.

Teach us, too, we pray Thee, to know how the flesh can be conquered and its power broken. In the death of Thy beloved Son our old man has been crucified: may we count all things but loss to be made conformable to that death, and have the old nature kept in the place of death. We do yield ourselves to the lead and rule of Thy Holy Spirit. We do believe that through the Spirit Christ is our life, so that instead of the life of effort and work, an entirely new life works within us. Our Father—in faith we give up all to Thy Spirit to be our life in us. Amen.

一个隐密并最狡猾的方式，使我们受引诱去靠着肉体成全我们靠着圣灵所入门的。

（二）我们在这里唯一的安全，就是圣灵。要甘心愿意接受祂的教导，要有圣洁的敬畏，怕在最小的事上随从肉体而行；要喜爱在凡事上降服，而有那能得到基督所应许之圣灵的顺从，并连同这一切，还要有活的信心，相信圣灵在神圣的能力里，要占有我们的生命，并为我们活出来——这就是达到安全的路。

（三）我们要学习完全领会人的生命有这两种活动的原则。大多数基督徒的生命，乃是搀杂的，一时降服于这个原则，一时又降服于那个原则。但神的旨意是要我们行事：“不一绝不，连片刻也不一随从肉体，只随从圣灵。”我们要接受神的旨意。圣灵赐下来，是要使我们的生命与神的旨意相合。但愿神指示我们，圣灵如何能完全逐出肉体的生命，而在我们里面成为一个全然新的生命，以启示基督作我们的生命。这样，我们就能说，“现在活着的，不再是我，乃是基督在我里面活着。”（加二 20。）

（四）教会必须从这封书信学习知道，因信称义不过是达到一个目的的方法，不过是一个靠着神的灵行事之生命的入门。我们必须回到施浸约翰的教训，就是：基督是背负世人罪孽的，也是用圣灵施浸的。

（五）“为什么人论到信主耶稣，都是几乎完全着重于祂背负世人罪孽的一面，而那样忽略祂能用圣灵施浸的一面呢？相反的，先知和使徒都是着重于圣灵这恩赐如何是一个新生命，一个新性情与行为的源头；在这行为里，神律法的印记与表现，都可以看见。先知和使徒是在伦理的观点上讲论这事；而遗传的讲论却是说，圣灵的恩赐主要的是作赦罪和儿子名分的印记，并且相信从那为此事而感恩的喜乐中——就是从一个仅系心理的因素中——要生出新的生命和为善的力量来。这种观念，就是那些最好的著作家也有。但相反的，圣经是着重于圣灵那新的创造和使人成圣的能力，如何是基督徒的性情与个人行动一切的原则。（罗八 2。）基督背负罪孽，不过是为圣灵降临预备道路而已。（约七 39，加三 13～14。）那是基础，并不是全部。”——贝克（Beck）

读经：

加拉太书三章十三至十四节：“基督既…赎出我们脱离律法的咒诅；…便叫亚伯拉罕的福，因基督耶稣可以临到外邦人，使我们因信得着所应许的圣灵。”（原文。）

* * * *

在圣经中，第一次用“信”这个字，乃是和亚伯拉罕相联。亚伯拉罕最可称赞的，就是他信神。这是他有能力顺服的秘诀，也是使他讨神喜悦的。因着这个，他成了一切相信之人的父，并成为神圣恩典所赐给的祝福，与得到这祝福之路的伟大标本。神向亚伯拉罕证明祂自己是使死人复活的神。照样，祂也借着把祂自己神圣生命的灵赐给我们，来住在我们里面，而更完满的向我们证明这事。这复活的能力是因信临到亚伯拉罕。照样，那如今在基督里显明出来之亚伯拉罕的福，就是所应许的圣灵，也是我们因信得着的。亚伯拉罕一生所学的功课，都集中于这一点：“我们因信得着所应许的圣灵。”如果我们要知道什么是我们所借以得着圣灵的信心，和信心是如何得到并增长的，我们就必须研究神在亚伯拉罕的事迹中，关于信心，所给我们的教训。

在亚伯拉罕的生活中，我们看见什么是信心：就是一种属灵的觉官，人所借以认识并接受神启示的，也就是神的启示所唤起并苏醒的一种属灵觉官。因为神拣选了亚伯拉罕，并决定向他启示祂自己，亚伯拉罕才成为一个有信心的人。每一个新的启示，都是出于神圣旨意的一个举动。乃是这神圣的旨意，并这旨意所借以实现其目的的启示，才是信心的缘由与生命。从神得着的启示，或与神的接触越清楚，在人里面所激起的信心就越深。保罗说，“我们信靠那活的神。”（提前四 10，另译。）只有当这活的神，在神圣生命的复活能力里，亲近并接触人的时候，才会唤起活的信心。信心并不是一个独立的举动，我们借以凭自己的力量来相信神所说的。信心也不是一种完全被动的情形，我们在其中不过是让神向我们作祂所要作的而已。信心乃是当神亲近我们，用祂活的能力对我们说话，并接触我们的时候，我们在心中所有的一种接受，在这种接受里面，我们把自己降服于神的话语和工作，并接受神的话语和工作。

Scripture Reading:

“Christ hath redeemed us from the curse, that upon the Gentiles might come the blessing of Abraham in Christ Jesus; we might receive the promise of the Spirit through faith.”—Gal.3:13, 14

* * * *

The word faith is used the first time in Scripture in connection with Abraham. His highest praise, the secret of his strength for obedience, and what made him so pleasing to God, that he believed God; and so he became the Father of all them that believe, and the great example of the blessing which the Divine favour sows, and the path in which it comes. Just as God proved Himself to Abraham the God who quickens the dead, He does to us too, in fuller measure, in giving us the Spirit of His own Divine to dwell in us. And just as this quickening power came to Abraham through faith, so the blessing of Abraham, as now made manifest in Christ, even the promise of the Spirit, is made ours by faith. All the lessons of Abraham's life centre in this: 'We receive the promise of the Spirit through faith.' If we want to know what the Faith is through which the Spirit is received, how that faith comes and grows, we must study what God has taught us of it in Abraham's story.

In Abraham's life we see what faith is: the spiritual sense by which man recognises and accepts the revelation of his God, a spiritual sense called forth and awakened by that revelation. It was because God had chosen Abraham, and determined to reveal Himself, that Abraham became a man of faith. Each new revelation was an act of the Divine Will; it is the Divine Will, and the revelation in which it carries out its purpose, that is the cause and the life of faith. The more distinct the revelation or contact with God, the deeper is faith stirred in the soul. Paul speaks of 'trust in the Living God:' it is only as the Living One, in the quickening power of the Divine Life, draws nigh and touches the soul, that living faith will be called forth. Faith is not an independent act, by which in our own strength we take what God says. Nor is it an entirely passive state, in which we only suffer God to do to us what He will. But it is that receptivity of soul in which, as God comes near, and as His living Power speaks to us and touches us, we yield ourselves and accept His word and His working.

因此很明显的，信心有两件东西要对待：第一是主的同在，其次是主的话语。只有主活的同在，才能使主的话语成为活的。所以神的国度临到，不独在乎话语，也在乎权能。就是因这缘故，才有那么多对主话语的研读和传讲，却产生那么少的果效；才有那么多为着信心的努力和祷告，而得到那么少的结果。人对待神的话，过于对待活的神。信心真正的定义乃是：“就着神的话接受神。”在许多人，这话的意思不过是：“当作神的话来接受。”他们没有看见“就着神的话接受神”这个思想的力量。一个钥匙，或是一个门柄，并没有价值，除非我将它们用在我所要开的锁或门上。也唯有在我们与神自己有直接并活的接触时，神的话才能有效的作工，并为神开启我们的心。信心是就着神的话接受神。只有当神将祂自己赐给我们的时候，信心才能这样接受神。我可以在神的圣经中极其清楚且完全的得到祂一切宝贝的应许；我也可以完全懂得如何必须信靠这些应许，好使其得成全；但我仍是全然不能得着所渴望的祝福。那能得着产业的信心，乃是我们心中有一种态度，等候神自己先向我说话，然后再作祂所说的事。信心乃是我们与神的交通，乃是我们向神的降服，乃是由于神亲近我们而产生的印象，乃是神借着祂的话对我们的心而有的占有，好为祂的工作掌握并预备我们的心。信心一旦被唤醒，就儆醒注意神圣旨意的每一显明，倾听并接受神圣同在的每一指示，也寻求并盼望每一神圣应许的成全。

这就是亚伯拉罕所借以承受应许的信心。这也就是亚伯拉罕的福在基督耶稣里所借以临到外邦人的信心。我们也就是借着这个信心，得着所应许的圣灵。我们研究圣灵的工作，与祂来临的路，从祂最初的印我们，直到祂的完全内住与流出，都要抓牢这句话：“我们因信得着所应许的圣灵。”不论信徒是努力追求能以完全感觉圣灵住在他里面，能以更深证实圣灵将神的爱浇灌在他心里，能以更多有圣灵所结的果子，能以更清楚经历圣灵引导他进入所有的真理，或是追求得着作工并使人得祝福的能力，他都要记住信心的律——就是全部恩典的经营所根据的——要求完全应用这样的话：“照着你们的信给你们成全了吧。”（太九 29。）“我们因信得着所应许的圣灵。”我们要用亚伯拉罕的信，来寻得亚伯拉罕的福。

在这件事上，我们的信心要从亚伯拉罕的信心所开始的地方开始，就是遇着神并等候神。“耶和华向他显现，…亚伯兰俯伏在地，

It is thus very evident that faith has two things to deal with: first the Presence, and then the Word of the Lord. It is only the Living Presence that makes the Living Word; so the Kingdom comes not in word only, but in power. It is on this account that there is so much reading and preaching of the word that bears so little fruit; so much straining and praying for faith, with so little result. Men deal with the word more than with the Living God. Faith has very truly been defined as 'Taking God at His word.' With many this has only meant, taking the word as God's; they did not see the force of the thought, Taking God at His word. A key or a door handle has no value until I use it for the lock and the door I want to open; it is alone in direct and living contact with God Himself that the word can work effectually and open the heart for God. Faith takes God at His word; it can only do this when and as He gives Himself. I may have in God's book all His precious promises most clear and full; I may have learnt perfectly to understand how I have but to trust the promise to have it fulfilled; and yet utterly fail to find the longed for blessing. The Faith that enters on the inheritance is the attitude of soul which waits for God Himself, first to speak His word to me, and then to do the thing which He hath spoken. Faith is fellowship with God; faith is surrender to God; the impression made by His drawing nigh, the possession He takes of the soul by His word, holding and preparing it for His work. When once it has been awakened, it watches for every appearing of the Divine Will; it listens for and accepts ever indication of the Divine Presence; it looks for and expects the fulfilment of every Divine Promise.

Such was the faith through which Abraham inherited the promises. Such is the faith by which the blessing of Abraham comes upon the Gentiles in Christ Jesus, and by which we thus receive the promise of the Spirit. In all our study of the work of the Holy Spirit, and of the way in which He comes, from His first sealing us, to His full indwelling and streaming forth, let us hold fast this word: 'We receive the promise of the Spirit through faith.' Whether the believer be striving for the full consciousness that the Spirit dwells within, for a deeper assurance of His shedding abroad of God's love in the heart, for a larger growth of all His fruits, for the clearer experience of His guiding into all truth, or for the indument of power to labour and to bless, let him remember that the law of faith, on which the whole economy of grace is grounded, here demands its fullest application: 'According to your faith be it unto you.' 'We receive the promise of the Spirit through faith.' Let us seek for Abraham's blessing in Abraham's faith.

Let, in this matter, our faith begin where his began: in meeting God and waiting on God. 'The Lord appeared unto Abraham . . . And Abraham fell on his face: and God

神又对他说。”（创十七 1，3。）我们要将我们的神和父看作活的神来仰望。祂自己要借着祂全能的复活能力，为我们作这奇妙的事，就是用祂的圣灵充满我们。祂所要赐给我们的福，是与祂所赐给亚伯拉罕的一样，不过是更大、更完全、更奇妙就是了。对亚伯拉罕，不论是现在当他自己的身体好象是死的，或是后来当他的儿子被捆好，放在坛上作死的牺牲时，祂都来作赐生命的神。“亚伯拉罕所信的，是那叫死人复活…的神。”（罗四 17。）“亚伯拉罕…把以撒献上；…以为神还能叫人从死里复活。”（来十一 17，19。）对我们，祂借着那住在我们里面的圣灵，用神圣生命的能力，来充满我们的灵、魂和身体。我们要象亚伯拉罕，“仰望神的应许，总没有因不信，心里起疑惑；反倒因信，心里得坚固，将荣耀归给神。且满心相信，神所应许的，祂必能成就。”（罗四 20～21，原文。）我们的魂要充满那应许者的信心，我们的心要专注于那能成就者的身上。乃是在神里面的信心，能为神开启我们的心，并预备我们的心来降服而接受祂神圣的工作。神等候我们，要用祂的灵来充满我们。哦！但愿我们等候祂。这全部的工作，必须神用一个神圣的工作，极其有能力并极其有福的来作成。但愿我们等候祂。读经和默想，渴望和祷告，奉献自己和抓住应许，以及持牢圣灵住在我们里面那有福的真理，这些都是好的，但不能带来祝福。唯一需要的一件事，乃是心里要充满在活神里面的信心，并在这信心里不住的与神有活的接触，且在这信心里等候、敬拜并工作，象在祂圣洁的同在里一样。当我们这样与神相交，圣灵就充满我们的心。

当我们到了这个地步，就要守住这地步。这样，就是在正常的情形中，让圣灵照着祂已经接近我们的度数，更进一步的将神为我们所预备的福启示出来。这时，当我们想到圣灵一些特殊的表显，就是我们所深感需要的，或是去读神话语里的应许，得以明白神一切的旨意，就是关于那在我们里面圣灵之生命的，我们就要被保守在一种谦卑而倚靠的感觉里，从这种感觉里必定生出婴孩一般的信靠。我们必蒙保守，脱离那挣扎努力，而常引到失败的生活，因为我们虽极力要凭圣灵事奉神，却曾倚靠或要倚靠肉体，以作我们所感觉，或所愿意作的事。这时在我们听神的话，或是求神听我们的事上，在我们安静默想，或是公开敬拜的事上，我们为神工作，或是整理日常事务的事上，我们在生命的深处，必非常确定的相信这话：“何况天父，岂不更将圣灵给求祂的人么？”（路十一 13。）祂曾经赐给，并且要常常赐给。

talked with him: Let us look up to our God and Father as the Living God, who Himself, by His Omnipotent Quickening Power, to do this wonderful thing for us: to fill us with His Holy Spirit. The blessing He has for us is the same He gave to Abraham, but only larger, fuller, and more wonderful. To Abraham, both when his own was now as dead, and later on, when his son already bound on the altar, the prey of death, He came as the Life—giving God. 'He believed who quickeneth the dead.' 'He offered up Isaac accounting God able to raise him up.' To us He comes, offering to fill spirit, soul, and body the power of a Divine life, through the Holy Spirit dwelling in us. Let us be like Abraham. Looking at the promise of God, he wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that what He had promised, He was able also to perform.' Let us have our souls filled with the faith of Him who has promised, our hearts fixed on Him who is able to perform: it is faith in God opens the heart for God, and prepares to submit to and receive His Divine working. God waits on us to fill us with His Spirit: oh, let us wait on Him. God must do it all with a Divine doing, most mightily and most blessed: let us wait on Him. To read and think, to long and pray, to consecrate ourselves and grasp the promise, to hold fast the blessed truth that the Spirit dwells within us; all this is good in its place, but does not, bring the blessing. The one thing needful is, to have the heart filled with faith in the Living God; in that faith to abide in living contact with Him, in that faith to wait, and worship, and work, as in His Holy Presence. In such fellowship with God, the Holy Spirit fills the heart.

When we have taken up this position, let us keep in it; we are then in the right state for the Spirit, in such measure as He already has had access to us, further revealing what God has prepared for us.' As we then think of some special manifestation of the Spirit, of which the conviction of need has been wrought, or go to the promises of the word to be led into all the Will of God concernig the life of the Spirit in us, we shall be kept in that humbling sense of dependence out of which childlike trust is most surely begotten. We shall be preserved from that life of strain and effort which has so often led to failure, because in the very attempt to serve God in the Spirit we were having or seeking confidence in the flesh, in something we felt, or did, or wished to do. The deep undertone of our life, in listening to God's word, or in asking God to listen to us, in silent meditation or public worship, in work for God or daily business, will be the assurance that overpowers every other certainty: 'How much more will the Heavenly Father give,' has He given, and will He always be giving, 'the Holy Spirit to them that ask Him.'

这样的信心，也并非没有试炼。以撒，就是神所赐，信心所接受，那个以撒的生命，也必须被置于死地，才能在复活的象征里，被接受回来作为从死里复活的生命。圣灵所作出“神赐的经历”，常常消逝，而将我们撒在明显的麻木和死寂中。这种试炼，等我们学会了下面所说的双重功课，就过去了。这双重功课乃是：（一）只有一个活的信心，才能在一位活的神里面喜乐，即使在所有的感觉和经历都与应许相反的时候，仍能如此；（二）只有当肉体的生命被置于死地，神圣的生命才进来。当基督的死在我们里面作工，并且当我们在软弱和无有中仰望祂的时候，祂的生命才启示出来。我们是因信得着所应许的圣灵。当信心长得更大更宽的时候，我们得着所应许的圣灵就会更多更深。神对亚伯拉罕每一个新的启示，都使他的信心更坚强，并使他对神的认识更亲密。当他的神亲近他的时候，他知道当盼望什么；即使当神要求他的儿子死，在那最无望的情形下，他仍知道信靠神。乃是那天天等候那位活的神将祂自己启示出来的信心；乃是那完全降服于神和祂的同在，要细心听祂的话，并准备事奉祂的信心；乃是那知道只有当神愿意启示出祂自己的时候，祝福才能临到，并且知道因为神总是喜爱启示出祂自己，所以祝福必定会临到的信心——乃是这样的信心能得着所应许的圣灵。

乃是在神的同在里，这样的信心在亚伯拉罕和古时的圣徒里面，才被唤醒并加强。乃是在主耶稣地上的同在里，人的不信才被赶出，人的小信才变为刚强。乃是在那得着荣耀者的同在里，信心才得着了五旬节的祝福。神的宝座现今在基督里向着我们是开启的，这宝座已成为神和羔羊的宝座：当我们在谦卑的敬拜里逗留，并在爱的事奉里行在这宝座前的时候，那从这宝座下所流出生命水的河，（启二二1，）就要流进我们里面，并且流过我们，而从我们流出去。“信我的人，…从他腹中要流出活水的江河来。”（约七38。）

祷告

永远可称颂的神啊！你在你神圣的爱和能力里，将你的自己启示给你每一个儿女，到他们能够接受的程度。我们求你，在我们里面增加那唯一使我们能认识并得着你的信心。不论你来说是作全能者，或是作救赎主，或是作内住的神，你所寻求的就是信心，并且我们也是照着信心得着你。哦，父啊！使我们深深的相信，我们得着多少的圣灵，正如我们有多少的信心一样。

Such a faith will not be without its trials. Isaac, the God-given, faith-accepted life of Isaac, had to be given up to death, that it might be received back in resurrection-type, as life from the dead. The God-given experience of the Spirit's working many a time passes away, and leaves the soul apparently dull and dead. This is only until double lesson has been fully learnt; that a faith can rejoice in a Living God, even when all feeling and experience appear to contradict the promise; and that the Divine life only enters as the life of the flesh is given to the death. The life of Christ is revealed as His death works in us, and as in weakness and nothingness we look to Him. We receive the promise of the Spirit through faith. As faith grows larger and broader, the receiving of promised Spirit will be fuller and deeper. Each new revelation of God to Abraham made his faith stronger and his acquaintance with God more intimate. When his God drew near, he knew what to expect; he knew to trust Him even in the most unlikely appearances, when asking the death of his son. It is the faith that waits every day on the Living God to reveal Himself; the faith that in increasing tenderness of ear and readiness of service yields fully to Him and His Presence; the faith that knows that only as He wills to reveal Himself can the blessing come, but that because He always does love to reveal Himself, it will surely come;—this faith receives the promise of the Spirit.

It was in God's Presence that this faith was awakened and strengthened in Abraham and the saints of old. It was in Jesus' Presence on earth that unbelief was cast out, and that little faith became strong. It was in the Presence of the glorified One that faith received the blessing of Pentecost. The Throne of God is now opened to us in Christ; it is become the Throne of God and the Lamb: as we tarry in humble worship, and walk in loving service before the Throne, the river of the water of life that flows from under it will flow into us, and through us, and out of us. 'He that believeth, rivers of water shall flow out of him.'

Ever-blessed God! who dost in Thy Divine Love and Power reveal Thyself to each of Thy children as far as he can possibly bear it, increase within us, we pray Thee, the faith through which alone we can know or receive Thee. Whether Thou comest as the Almighty, or the Redeeming, or the Indwelling God, it is ever faith Thou seekest, and according to faith we receive. O Father! convince us deeply that we have just as much of the Spirit as we have faith.

我们圣洁的神啊！我们知道，乃是你的同在在那降服于你的人里面，唤醒并运行出信心。我们求你，强而有力的吸引我们，使我们无法抵抗的进入你圣洁的同在，并保守我们等候在那里。哦！拯救我们脱离世界和肉体可怕的诱惑，使你神圣的荣耀能成为我们所有一切的愿望，并且使我们的全心能以倒空，来接受圣灵在里面对基督的启示。我们渴慕接受你的话，并让你的话丰丰富富的住在我们里面。我们渴慕在魂的安静里，向神静默，并等候祂；靠托并相信父已经在我们里面，将祂的灵赐给了我们，并且正在隐密的作工，以启示祂的儿子。哦，神啊！我们确是过信心的生活；我们确是相信圣灵。阿们。

附言

（一）只有信心能得神的喜悦。在所有在基督耶稣里蒙神悦纳的敬拜和工作上，乃是信心得到我们蒙神喜悦的见证。何以呢？因为信心停止我们的己，只将荣耀归给神，只仰望神的儿子，并且容纳神的灵。信心不仅是积极的相信神的话和应许是真实的：这种相信，即使在肉体的能力里，也是可能有的。信心乃是人属灵的机关，人借此以等候活的神，以听祂，以从祂自己接受祂的话，并与祂有交通。乃是当人这种习惯被养成，当我们整个的生活是借着信心的时候，圣灵才能自由的进来，并丰满的流出。“信我的人从他腹中要流出活水的江河来。”

（二）“圣灵被称为不能坏的种子，（彼前一 23，）因为祂是和神的话一同种在人里面作繁生的功能。神的话是在实质方面作种子，圣灵是在功能方面作种子。”——葛德文（Goodwin）

（三）你若渴望圣灵的能力来使你永远仰望主耶稣，并启示主耶稣永远作拯救你脱离罪的现实救主，“只要信。”每一天都要用默想和信心那安静的动作，来开始你一天的生活。要在那将自己镇静下来的安静里，转向里面，不看圣灵所作的工作，只将你的灵降服于那隐密着住在其中的。要在极深的谦卑里说，在我里面，我有那微小而隐藏的天国种子，就是那永远生命的种子。我已经在我里面找到了那活话的种子，那神的种子。现在我知道这种子住在那里。要在恐惧战兢里，俯伏在神面前，因为祂在你里面作工；并且要让信心在祂面前花工

Our Holy God! we know that it is Thy Presence wakens and works the faith in the soul that yields to Thee. Draw us mightily, we pray Thee, yea, resistibly into Thy Holy Presence, and keep us waiting there. Oh, deliver us from the terrible fascination of world and flesh, that Thy Divine Glory may be our all-absorbing desire, and our whole heart emptied to receive the Holy Spirit's revelation of Christ within. We desire to take Thy words, and let them dwell richly in us. We desire in stillness of soul to be silent unto God and wait for Him; to trust and believe that the Father has given us His Spirit within us, and is in secret working to reveal His Son. O God! we do live the life of faith; we do believe in the Holy Spirit. Amen.

夫，以致能相信并完全感觉：我今天就有圣灵在我里面。

（四）“神的种子住在他里面，他就不能犯罪。”（约壹三 9，原文。）要在信心的能力里，去过每天的生活，就是信圣灵是住在你里面，并且信父要为你有效的作工，保守你不犯罪。要常常在圣洁的回忆里停下来，让圣灵提醒你，使你记得你乃是神的圣殿。并且要用圣洁的战兢说，在我里面有神的生命那活的种子。

（五）当信徒个人进入了这种信心的生活，并行在其中，就有能力祷告，求那从上面来的圣灵，在能力中降到凡有血气的人身上。

读经：

加拉太书五章十六节，二十四至二十五节：“你们当靠圣灵行事，就不放纵肉体的情欲了。…凡属基督耶稣的人，是已经把肉体，连肉体的邪情私欲，同钉在十字架上了。我们若靠圣灵得生，就当靠圣灵行事。”（另译。）

* * * *

“我们若靠圣灵得生，就当靠圣灵行事。”这话很清楚的说出病弱和健康两种基督徒生活的区别。在前者，基督徒以“靠圣灵得生”为满意；他知道自己有了新生命，就满足了，而不“靠圣灵行事”。相反的，一个真正的信徒，除非说话行事完全是靠圣灵的能力，就不会满意。他靠圣灵行事，所以就不放纵肉体的情欲了。

当基督徒挣扎，要行事为人配得过神，并在凡事上讨神喜悦的时候，常因罪的能力受到痛苦的困扰，而查问是什么原因叫他屡次失败，而不能胜过罪。对于这个问题，他通常所得到的解答，乃是他缺少信心和忠诚，他天然的是软弱的，或撒但是有能力的。如果他满意这个解答，而停留在这里，就是可惜的！他该向前追查那更深的原因，就是何以这些事，基督已经拯救他脱离了，而仍能胜过他。基督徒生活的最深秘诀之一，就是知道那使神的灵不能管治的一大能力，并那必须降服于圣灵的末一仇敌，乃是肉体。人知道什么是肉体，肉体如何作工，并如何必须受对付，才能作一个得胜者。

我们知道，就是因为加拉太人对于这事无知，他们才会那样悲惨的失败。就是这个无知，叫他们努力，要靠肉体成全那靠圣灵入了门的。（三3。）就是这个无知，叫他们成为那些“希图肉体体面”，好“借着肉体夸口”（六12～13，原文）之人的掠物。他们不知道肉体是何等怙恶不悛的败坏。他们不知道我们的天性在希图“肉体体面”的时候，和在放纵它自己情欲的时候，是一样的邪恶；而在表面上，好像是降服它自己以服事神，并从事成全那靠圣灵入了门的。因为

Scripture Reading:

"Walk by the Spirit and ye shall not fulfil the lust of the flesh. They that are of Christ Jesus have crucified the flesh, with the passions and lusts thereof. If we live by the Spirit, by the Spirit let us also walk."—Gal.5:16, 24, 25

* * * *

'If we live by the Spirit, by the Spirit let us walk.' These words suggest to us very clearly the difference, between the sickly and the healthy Christian life. In the former the Christian is content to 'live by the Spirit;' he is satisfied with knowing that he has the new life; but he does not 'walk by the Spirit.' The true believer, on the contrary, is not content without having his whole walk and conversation in the power of the Spirit. He walks by the Spirit, and so does not fulfil the lusts of the flesh.

As the Christian strives thus to walk worthy of God and well-pleasing to Him in all things, he is often sorely troubled at the power of sin, and asks what the cause may be that he so often fails in conquering it. The answer to this question he ordinarily finds in his want of faith or faithfulness, in his natural feebleness or the mighty power of Satan. Alas! if he rests content with this solution. It is well for him if he press on to find the deeper reason why all these things, from which Christ secured deliverance for him, still can overcome. One of the deepest secrets of the Christian life is the knowledge that the one great power that keeps the Spirit of God from ruling, that the last enemy that must yield to Him, is the flesh. He that knows what the flesh is, how it works and how it must be dealt with, will be conqueror.

We know how it was on account of their ignorance of this that the Galatians so sadly failed. It was this led them to attempt to perfect in the flesh what was begun in the Spirit (3: 3). It was this made them a prey to those who desired 'to make a fair show in the flesh' that they might 'glory in the flesh' (6:12, 13). They knew not how incorrigibly corrupt the flesh was. They knew not that, as sinful as our nature is when fulfilling its own lusts, as sinful is it when making 'a fair show in the flesh;' it apparently yields itself to the service of God, and undertakes to perfect what the Spirit had begun. Because they knew not this, they were unable to check the flesh in

他们不知道这个，他们就不能制止肉体的邪情私欲；这些邪情私欲既胜过了他们，他们就行出所不愿意行的事。他们并不知道，只要肉体一己的努力，己的意志一在服事神的事上有一点势力，肉体仍会刚强的去服事罪；并且唯一使肉体无力作恶的方法，就是使肉体在努力行善的事上也无力。

加拉太这封书信所以写出来，乃是要把神关于肉体的真理，无论是在服事神的事上，或是在服事罪的事上，都启示出来。保罗要教导他们知道，圣灵，也只有圣灵，才是基督徒生活的能力；并且除非肉体与肉体所有的，完全被摆在一边，圣灵就不能作这个能力。肉体与肉体所有的如何能完全被摆在一边？保罗回答这个问题，说出一个奇妙的解答。这个解答，乃是神启示的中心思想之一。就是基督的钉十字架与死，不仅将一个赎罪启示出来，并且也将一个使人从那扎根在肉体里之罪的辖制得着释放的能力启示出来。保罗在他论到靠圣灵行事的教训（五 16～26）里，告诉我们：“凡属基督耶稣的人，是已经把肉体，连肉体的邪情私欲，同钉在十字架上了。”在这里，他告诉我们什么是那能拯救我们脱离肉体的唯一方法。明白“把肉体钉在十字架上”这句话，而留在这话的里面，乃是不随从肉体，只随从圣灵行事的秘诀。但愿每一个渴望靠圣灵行事的人，都领会这话的意义。

“肉体”这个辞，在圣经中，是指着我们目前在罪的能力下整个的天性。这包括我们整个人，就是灵、魂和身体。在人堕落之后，神说：“人变成肉体。”（创 6:3，原文。）所有人的能力、聪明、情感和意志，都是在肉体能力之下。圣经说到肉体的意志、肉体的心思（属肉体的心思）、和肉体的邪情私欲。圣经告诉我们，在我们肉体之中，没有良善；（罗 7:18；）肉体的心思，是与神为仇的。（八 7，原文。）根据这个，圣经才教训说，凡属肉体的，凡肉体的心思、意志、所想所作的，不论如何体面，不论人如何以为可夸，在神的眼中，都不能有丝毫的价值。圣经警告我们，在敬虔的事上，我们最大的危险，我们软弱和失败的原因，乃是我们信靠肉体，信靠肉体的智慧和肉体的工作。圣经告诉我们，要讨神喜悦，肉体与其己的意志和己的努力，必须完全被逐出，好使另一位——就是神的灵——的意志和工作有路。那唯一能从肉体的能力得着释放，并将肉体摆在一边的方法，就是把肉体钉在十字架上，并将它交给死。

its passions and lusts; these obtained the victory over them, so that they did what they did not wish. They knew not that, as long as the flesh, self-effort, and selfwill had any influence in serving God, it would remain strong to serve sin, and that the only way to render it impotent to do evil was to render it impotent in its attempts to do good.

It is to discover the truth of God concerning the flesh, both in its service of God and of sin, that this Epistle was written. Paul wants to teach then how the Spirit, —and the Spirit alone, is the power of the Christian life, and how this cannot be except as the flesh, with all that it means, is utterly and entirely set aside. And in answer to the question how this can be, he gives the wonderful answer which is one of the central thoughts of God's revelation. The crucifixion and death of Christ is the revelation not only of an atonement for sin, but of a power which frees from the actual dominion of sin, as it is rooted in the flesh. When Paul in the midst of his teaching about the walk in the Spirit (16-26) tells us, 'They that are Christ's have crucified the flesh with its passions and lusts,' he tells us what the only way is in which deliverance from the flesh is to be found. To understand this word, 'crucified. the flesh,' and abide in it, is the secret of walking not after the flesh but after the Spirit. Let each one who longs to walk by the Spirit try to enter into its meaning.

'The flesh'—in Scripture this expression means the whole of our human nature in its present condition under the power of sin. It includes our whole being, spirit, soul, and body. After the fall, God said, 'man is flesh' (Gen.6:3). All his powers, intellect, emotions, will, —all are under the power of the flesh. Scripture speaks of the will of the flesh of the mind of the flesh (fleshly mind), of the passions and lusts of the flesh. It tells us that in our flesh dwelleth no good: the mind of the flesh is at enmity against God. On this ground it teaches that nothing that is of the flesh, that the fleshly mind or will thinks or does, however fair the show it makes, and however much men may glory in it, can have any value in the sight of God. It warns us that our greatest danger in religion, the cause of our feebleness and failure, is our having confidence in the flesh, its wisdom and its work. It tells us that, to be pleasing to God, this flesh, with its self-will and self-effort, must entirely be dispossessed, to make way for the willing and the working of Another, even the Spirit of God. And that the only way to be made free from the power of the flesh, and have it put out of -the way, is to have it crucified and given over to the death.

“凡属基督耶稣的人，是已经把肉体…钉在十字架上了。”人说到把肉体钉十字架，常是说作一件将要作的事。但圣经总是说这是一件已经作成的事，一件已经完成的事实。“因为知道我们的旧人，已经和祂同钉十字架。”（罗六6，原文。）“我已经与基督同钉十字架。”（加二20。）“凡属基督耶稣的人，是已经把肉体…钉在十字架上了。”（五24。）“我们主耶稣基督的十字架；因这十字架，就我而论，世界已经钉在十字架上；就世界而论，我已经钉在十字架上。”（六14。）凡基督借着永远的灵，在十字架上所作的，并不是祂以个人的身分作的，而是祂以祂作人类元首所穿上之人类天性的名义作的。每一个接受基督，接受祂作钉十字架者，不仅接受祂钉十字架的功效，并且接受祂钉十字架之能力的人，都是与祂联合为一，而明智并自愿的，照神所要求的，实现并维持这个联合。“凡属基督耶稣的人，”都因着接受那钉十字架的基督作他们的生命，已经将他们的肉体交给十字架了，“已经把肉体，连肉体的邪情私欲，同钉在十字架上了。”这十字架，乃是属于基督本身和祂特性的要素的。（意即在基督本身的要素，和祂特性的要素里面，有这十字架的成分。这也就是说，在基督的本身和祂特性的里面，有这十字架的要素或成分——译者注。）基督现在是带着这要素活在天上。

但是“已经把肉体钉在十字架上”这句话，是什么意思？有的人是满意于那普通的讲法，就是十字架除去了那在肉体上的咒诅。有的人想，是使肉体痛苦并受苦，是负责否认并治死肉体。还有的人以为是想到十字架而产生的道德感力。这些看法，每一种都有一部分的真理。但是如果要把这些看法能给我们领会得有能力的，我们就必须找到那基本的思想，就是把肉体钉十字架，乃是把肉体交给咒诅。十字架和咒诅是分不开的。（申二一23，加三13。）说“我们的旧人，已经和祂同钉十字架”，“我已经与基督同钉十字架”，乃是指着一件极其庄严可畏的事。其意义乃是：我已经看见我的旧天性，我自己，是当受咒诅的；除了借着死，没有别的方法能脱去这旧天性——自己。因此，我自愿的将这旧天性——自己——交给死。我已经接受那来将祂自己，将祂的肉身，交给十字架那受咒诅之死的基督作我的生命。得着祂的新生命，完全是因着那个死，也是借着那个死。因此，

'They that are of Christ Jesus have crucified the flesh.' Men often speak of crucifying the flesh as a thing that has to be done. Scripture always speaks of it as a thing that has been done, an accomplished fact. 'Knowing, this, that our old man was crucified with Him.' 'I have been crucified with Christ.' 'They that are of Christ Jesus have crucified the flesh.' 'The cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world.' What Christ, through the Eternal Spirit, did on the cross, He did not as an individual, but in the name of that human nature which, as its Head, He had taken upon Himself. Every one who accepts of Christ receives Him as the Crucified One, receives not only the merit, but the power of His crucifixion, is united and identified with Him, and is called on intelligently and voluntarily to realize and maintain that identification. 'They that are of Christ Jesus' have, in virtue of their accepting the crucified Christ as their life, given up their flesh to that cross which is of the very essence of the person and character of Christ as He now lives in heaven; they 'have crucified the flesh with its passions and lusts.'

But what does this mean: 'They have crucified the flesh'? Some are content with the general truth: the cross takes away the curse which there was on the flesh. Others think of causing the flesh pain and suffering, of the duty of denying and mortifying it. Others, again, of the moral influence the thought of the cross will exercise. In each of these views there is an element of truth. But if they are to be realized in power, we must go to the root thought: to crucify the flesh is, to give it over to the curse. The Cross and the Curse are inseparable (Deut.21: 2 3; Gal.3:13). To say, 'Our old man has been crucified with Him,' 'I have been crucified with Christ,' means something very solemn and awful. It means this: I have seen that my old nature, myself, deserves the curse; that there is no way of getting rid of it but by death: I voluntarily give it to the death. I have accepted as my life the Christ who came to give Himself, His flesh, to the cursed death of the cross; who received His new life alone owing to that death and in virtue of it: I give my old man, my flesh, self, with its will and work, as a sinful, accursed thing, to the cross. It is nailed there: in Christ I am dead to it, and free from

我将我的旧人、肉体、己，连其意志和工作，都当作有罪并受咒诅的东西，交给十字架。这些都钉在那里；在基督里我向这些死了，而脱离了这些。虽然这些还没有死，但是我要天天借着与基督联合，使这些不离开十字架；当旧人、肉体，要活起来的时候，我要靠圣灵的能力，治死它每一个肢体和行为。

这个真理的能力，是在于我们的认识、接受并实行。如果我只在十字架的代替方面认识十字架，没有在十字架的联合方面认识十字架，而以这十字架夸口，象保罗所作的一样，（加六 14，）我就绝不能经历十字架使人成圣的能力。当十字架的联合，这有福的真理，向我放明的时候，我就看见如何借着信而进入并活在与主耶稣的属灵交通里；祂以作我元首和元帅的身分，使十字架成为一并且证明十字架是一达到宝座的唯一阶梯。这个借着信所维持的属灵联合，变成了伦理的。我有了基督耶稣的心思或倾向。我把肉体看作邪恶的，并且是只配受咒诅的。我接受十字架，和十字架那对付肉体的死，就是我在主耶稣里所得到的，作唯一的方法，使我脱离己的能力，而借着基督的灵，在新生命中行事。

这个信心是凭十字架的能力行动，好象肉体的咒诅和能力，立刻被启示出来，并且被除去了一样。其方法，乃是极其简单而庄严。我开始明白，在借着圣灵活着的事上，有一个危险，乃是让肉体或己在事奉神的事上有活动。我看见这个使基督的十字架落了空。（林前一 17，加三 3，五 12～13，腓三 3～4，西二 18～23。）我看见所有属于人和人的天性的，所有属于律法和人的努力的，都永远在各各他受了神的审判。在那里肉体证明，它用它所有的智慧与敬虔，恨恶并拒绝了神的儿子。

在那里神证明，那唯一从肉体得着拯救的方法，就是把肉体当作受咒诅的东西交给死。我开始明白，我所需要的一件事，乃是：看肉体象神所看的；接受十字架对我里面一切属肉体的东西，所带来死的保证；看肉体 and 所有出于肉体的，都是受咒诅的东西。当这个习惯在我心里逐渐养成的时候，我就学习怕我自己过于怕任何的事物。一想要容让肉体——我天然的心思和意志——来僭取圣灵的地位，我就战兢。我对基督整个的态度，乃是卑微恐惧，深觉在我里面那个受咒诅的东西，总是准备着，要象光明的天使，来侵犯至圣所，并将我引入歧途，使我不凭基督的灵，而凭那属天性的能力事奉神。乃是因着这样的卑微恐惧，信徒就受到教导，要完全相信他需要圣灵来取得肉体以前所

it. It is not yet dead; but day by day in union with Christ will I keep it there, making dead, as they still seek to rise up, every one of its members and deeds in the power of the Holy Spirit.

The power of this truth depends upon its being known, accepted, and acted on. If I only know the cross in its Substitution, but not, as Paul gloried in it, in its Fellowship (Gal. 6:14), never can experience its power to sanctify. As the blessed truth of its Fellowship dawns upon me, I see how by faith I enter into and live in spiritual communion with that Jesus who, as my Head and Leader, made and proved the cross the only ladder to the Throne. This spiritual union, maintained by faith, becomes a moral one. I have the same mind or disposition that was in Christ Jesus. I regard the flesh as sinful, and only fit for the curse. I accept the cross, with its death to what is flesh, secured to me in Jesus, as the only way to become free from the power of self, and to walk in the new life by the Spirit of Christ.

The way in which this faith in the power of the cross acts, as at once the revelation and the removal of the curse and the power of the flesh, is very simple, and yet very solemn. I begin to understand that my one danger in living by the Spirit is yielding to the flesh or self in its attempt to serve God. I see that it renders the cross of Christ of none effect. (1 Cor.1:17; Gal.3:3, 5:12, 13; Phil. 3: 3, 4; Col.2:18-23.) I see how all that was of man and nature, of law and human effort, was forever judged of God on Calvary. There flesh proved that, with all its wisdom and all its religion, it hated and rejected the Son of God.

There God proved how the only way to deliver from the flesh was to give it to death as an accursed thing. I begin to understand that the one thing I need is: to look upon the flesh as God does; to accept of the death warrant the cross brings to everything in me that is of the flesh; to look upon it, and all that comes from it, as an accursed thing. As this habit of soul grows on me, I learn to fear nothing so much as myself. I tremble at the thought of allowing the flesh, my natural mind and will, to usurp the place of the Holy Spirit. My whole posture towards Christ is that of lowly fear, in the consciousness of having within me that accursed thing that is ever ready, as an angel of light, to intrude itself in the Holiest of all, and lead me astray to serve God, not in the Spirit of Christ, but in the power that is of nature. It is in, , such a lowly fear that the believer is taught to believe fully the need, but also the provision, of the Holy Spirit to take entirely the place which the flesh once had,

占的地位，并且天天以十字架夸口。对于这十字架，他能说，“因这十字架，就世界而论，我已经钉在十字架上。”

我们常寻求基督徒生活中失败的原因。我们常以为加拉太人所不明白的事——称义只是因着信——我们既清楚了解，就不会有他们的危险。哦，但愿我们知道，我们容让肉体在敬虔的事上作工，到了何种程度！要求神给我们恩典，使我们认识肉体是我们最厉害的仇敌，也是基督的仇敌。白白的恩典，不仅是指着赦罪，也是指着借圣灵而有新生命的能力。我们要同意神对肉体 and 一切出于肉体的东西所说的：就是这些都是邪恶的、被定罪的、受咒诅的。我们要怕肉体隐密的作工，过于怕任何的事。我们要接受神的教训：“在我肉体之中，没有良善；”“肉体的心思，是与神为仇的。”我们要求神指示我们，如果我们要在凡事上讨祂喜悦，圣灵就必须完全占有我们。我们要相信，当我们天天以十字架夸口，并借着祷告和顺服，把肉体降服于十字架的死，基督就要接纳我们的降服，并要借着祂神圣的能力，在我们里面，强而有力的维持那属于圣灵的生命。我们也就学习不仅靠圣灵得生，并且象那些借着肉体钉十字架——这个钉是凭信心维持的——而从肉体的能力得着释放的人一样，确确实实的靠圣灵行事。

祷告

可称颂的神啊！求你把你的话所教导我的完全意义启示与我：乃是当我是一个已经把肉体，连肉体的邪情私欲，都钉在十字架的人，我才能靠圣灵行事。

哦，我的父啊！求你教导我看见，凡属于天性和属于己的，都是属于肉体的；并且肉体曾经你试验过，显出是有亏缺的，除了配受咒诅和配死以外，不配别的。教导我知道，我主耶稣已经领先接受了你的咒诅的审判，使我也能愿意并有能力把肉体当作一个受咒诅的东西交给十字架。哦，求你赐给我恩典，使我天天在你面前深深的恐惧，唯恐我容让肉体来侵入圣灵的工作，而使祂担忧。并且教导我知道，圣灵确是已经赐给了我，作我生命，并用那活在我里面，我可称颂之主的死与生命的能力，充满我的全人。

可称颂的主耶稣啊！你曾差来你的圣灵，在我们里面使我们能无阻止的享受你的同在和你拯救的能力。我将我自己降服于你，使其完全成为属于你的，完全只活在圣灵的引导之下。我

and day by day to glory in the cross, of which he can say, 'By it I have been crucified to the world.'

We often seek for the cause of failure in the Christian life. We often think that because we are sound on what the Galatians did not understand—justification by faith alone, their danger was not ours. Oh that we knew to what an extent we have allowed the flesh to work in our religion! Let us pray God for grace to know it as our bitterest enemy, and the enemy of Christ. Free grace does not only mean the pardon of sin; it means the power of the New Life through the Holy Spirit. Let us consent to what God says of the flesh, and all that comes of it: that it is sinful, condemned, accursed. Let us fear nothing so much as the secret workings of our flesh. Let us accept the teaching of God's word: 'In my flesh dwelleth no good thing;' 'The carnal mind is enmity against God.' Let us ask God to show us how entirely the Spirit must possess us, if we are to be pleasing to Him in all things. Let us believe that as we daily glory in the cross, and, in prayer and obedience, yield the flesh to the death on the cross, Christ will accept our surrender, and will, by His Divine Power, maintain mightily in us the Life of the Spirit. And we shall learn not only to live by the Spirit, but, as those who are made free from the power of the flesh, by its crucifixion, maintained by faith, in very deed to walk by the Spirit.

Blessed God! I beseech Thee to reveal to me the full meaning of what Thy word has been teaching me, that it is as one who has crucified the flesh with its passions and lusts, that I can walk by the Spirit.

O my Father! teach me to see that all that is of nature and of self is of the flesh; that the flesh has been tested by Thee, and found wanting, worthy of nothing but the curse and death. Teach me that my Lord Jesus led the way, and acknowledged the justice of Thy curse, that I too might be willing and have the power to give it up to the cross as an accursed thing. Oh, give me grace day by day greatly to fear before Thee, lest I allow the flesh to intrude into the work of the Spirit, and to grieve Him. And teach me that the Holy Spirit has indeed been given to be the life of my life, and to fill my whole being with the power of the death and the life of my blessed Lord living in me.

Blessed Lord Jesus! who didst send Thy Holy Spirit, to secure the uninterrupted enjoyment of Thy Presence and Thy Saving Power within us, I yield myself to be entirely Thine, to live wholly and only under His leading. I do with my whole heart

确是全心渴望把肉体看作已经钉死，并受了咒诅的。我庄严的同意，要活着象一个已经钉死的人。救主啊！你确是接纳了我的降服；我信托你今天保守我靠着圣灵行事。阿们。

附言

（一）基督生命的能力，若离开祂死的能力，就不能在我里面作工。只有祂的死能有效的对付肉体，对付己，对付天然的生命，而为新生命，为圣灵开路。务要祷告，求主给你看见，如果圣灵要在你里面启示基督的生命，肉体就必须完全的死去，圣灵就必须实际并完全的赶出你的己生命。

（二）我们称肉体、天然的人、己的生命，作受咒诅的东西，许多人要说这是一种苛刻的说法。哦，用鲜花把十字架围起来，并用千百件美丽的事称赞十字架，乃是容易的。但神对十字架所说的，乃是：十字架是一个咒诅。神的儿子在十字架上“成了咒诅”。（加三 13。）如果我的肉体被钉十字架了，这只能是因为这肉体是受咒诅的。当一个人看见罪是何等可咒诅的一件东西，那已是他一生中有福的一刹那。当神指示一个人，肉体是何等受咒诅的一件东西，以及他曾经如何宝爱肉体，为肉体的缘故曾使圣灵担过忧，这更是一件有福，并使人谦卑的事。

（三）肉体 and 圣灵是两个能力。我们每一个行动，都是在此二者之一的管治下而有的。但愿我们每一个脚步，都是靠着圣灵行事。

（四）基督的死引到了一个荣耀，在这里祂接受了圣灵而赐下来。这乃是一种生活，在这种生活里，向肉体死，乃是那管治的原则，在这原则里，圣灵的能力才能启示出来。

（五）何以那受保罗亲自教导的加拉太人，会堕落得这么快呢？乃是因为他们随从肉体，而不随从圣灵。何以那手中有保罗书信的教会，会下沉得这么深呢？乃是因为他们靠肉体成全那靠圣灵入了门的。何以改革教会的信条是正确的，而在他们的教会中还有这么多属世界的情形呢？乃是因为他们没有照圣灵所该得的，承认祂是教会与信徒的引导和能力。

desire to regard the flesh as crucified and accursed. I solemnly consent to live as a crucified one. Saviour! Thou dost accept my surrender; I trust in Thee to keep me this day walking through the Spirit. Amen.

（六）“教会行事敬畏主，蒙圣灵的安慰，人数就增多了。”（徒九 31，原文。）在里面对那圣洁的同在，有深切而卑微的敬畏恐惧，怕听从己，而不听从圣灵，这乃是行事蒙圣灵安慰的秘诀。“你…要终日敬畏主。”（箴二三 17。）

读经：

加拉太书五章二十二节：“圣灵所结的果子就是爱。”
(原文。)

罗马书十五章三十节：“我：借着圣灵的爱，劝你们…”。

歌罗西书一章八节：“也把你们在圣灵里的爱告诉了我们。”(原文。)

* * * *

我们今天的题目，要带领我们进入灵里圣所的最中心。我们要思想圣灵的爱。我们将要看见，不仅爱是圣灵许多恩赐之一，不仅爱是圣灵主要的恩赐，并且圣灵就是神圣之爱的本身，降下来住在我们里面，我们只能有圣灵象我们有爱那么多。

神是灵；神就是爱。圣经只有在这两句话里面，要用人所能懂的话，给我们一个关于神的定义。(注。)神既是灵，就在自己里面有生命，不必倚靠祂周围的一切，并且有能力胜过这一切，而进入他们里面，用祂自己的生命浸透他们，将祂自己交通给他们。乃是借着圣灵，神才是基督的父，才是万灵的父，才是造物的神，才是人的神和救赎主。所有的生命都是由于神的灵。而其所以能如此，乃是因为神是爱。神在祂自己里面，就是爱。这在父将祂所有的一切都赐给子，和子寻求祂在父里面所有的一切，这事上能看得出。在父与子之间这个爱的生命中，圣灵乃是交通的联系。父是施爱的，是源头；子是蒙爱的，是爱伟大的贮藏所，一直的接受，也一直的归还；而圣灵就是活的爱，是使父与子成为一的。在圣灵里面，爱的神圣生命是永不止息的涌流洋溢。就是父爱子的那个爱，现在临到我们，并且也要充满我们；而神这个爱，乃是借着圣灵启示并交通给我们的。乃是圣灵在主耶稣里面引导祂去作祂所受膏的工作，就是爱的工作，去传福音给穷人，报告被掳的得释放；并且就是借着这位圣灵，祂将自己献上为我们作了牺牲。圣灵临到我们，满载着神和主耶稣所有的爱：圣灵就是神的爱。

Scripture Reading:

“The fruit of the Spirit is love.”—Gal 5:22

“I beseech you by the love of the Spirit.”—Rom. 15:30

“Who also declared unto us your love in the spirit.”—Col.1:8

* * * *

Our subject today leads us up into the very centre of the inner sanctuary. We are to think of the Love of the Spirit. We shall have to learn that love is not only one, among others, of the graces of the Spirit, is not only the chief among them, but that the Spirit is indeed nothing less than the Divine Love itself come down to dwell in us, and that we have only so much of the Spirit as we have of Love.

God is a Spirit: God Is Love. In these two words we have the only attempt that Scripture makes to give us, in human language, what may be called a definition of God.' As a Spirit, He has life in Himself, is independent of all around Him, and has power over all to enter into it, to penetrate it with His own life, to communicate Himself to it. It is through the Spirit that God is the Father of Christ, the Father of spirits, that He is the God of creation, that He is the God and Redeemer of man. All life is owing to the Spirit of God. And it is so because God is Love. Within Himself He is Love, as seen in the Father giving all He hath to the Son, and the Son seeking all He has in the Father. In this life of Love between the Father and the Son' the Spirit is the bond of fellowship. The Father is the Loving One, the Fountain; the Son the Beloved One, the great Reservoir of Love, ever receiving and ever giving back; the Spirit the Living Love that makes them one. In Him the Divine Life of Love hath its ceaseless flow and overflowing. It is that same love with which the -Father loves the Son that rests on us and seeks to fill us too, and it is through the Spirit that this Love of God is revealed and communicated to us. In Jesus it was the Spirit that led Him to the work of love for which He was anointed, to preach glad tidings to the poor and deliverance to the captives; through that same Spirit He offered Himself a sacrifice for us. The Spirit comes to us freighted with all the love of God and of Jesus: the Spirit is the Love of God.

当圣灵一进到我们里面，祂所作的第一件事，就是“将神的爱浇灌在我们心里”。（罗五5。）祂所赐的，不仅叫我们相信并经历神的爱是何等的大，并且叫我们得到一件无限量、更荣耀的东西。就是神的爱，作了一个属灵的实际，作了一个活的能力，进入我们的心里。神的爱是舍此莫属的，因为神的爱是存在圣灵里；圣灵的倾出，就是神爱的灌入。这个爱现在占有了我们的心。就是神这个爱主耶稣，爱我们，爱祂所有的儿女，并流到所有世人身上的爱，是在我们里面。并且如果我们认识这个爱，信靠这个爱，并把自己交给这个爱，这个爱也就成为我们活在其中的能力。圣灵是神爱的生命，所以圣灵在我们里面，就是神的爱居住在我们里面。

这就是圣灵和神爱的关系。现在我们要看我们的灵和爱的关系。在这里我们必须再提到以前所说过的人的三重性情，就是在创造时所构成，而为堕落所破坏的体、魂、灵。我们曾看见作自觉本位的魂，是如何降服在作神觉本位的灵之下，以及罪如何不过就是自主，就是魂拒绝灵的管治，去在身体的私欲里使自己快乐满足。那个罪所产生的后果，就是使己升到魂的宝座，在那里代替在灵里的神来管治。因此自私就成为人生命中管治的能力。那个拒绝了神权利的己，立刻也拒绝了他对人的义务，并且罪在世上那可怕的故事，不过就是己开始、生长、得势并掌权的历史而已。只有当那原有的次序得到恢复，当魂将灵所要求的首位给了灵，并且己被拒绝而使神有路的时候，自私才能被征服，我们对弟兄的爱才能从我们对神的爱里涌流出来。换言之，乃是当更新的灵成为神的灵和祂爱的居所时，并且当重生的人降服他自己而让圣灵单独得势掌权时，爱才能再成为我们的生命和喜乐。在这里，主再对每一个门徒说，“当否认己而跟从我。”（太十六24，直译。）很多人想要却不能在主耶稣爱的生命上跟从祂，因为他们忽略了那不可缺少的一件事，就是否认己。凭着己来跟从主耶稣，总是失败的，因为己不能爱象祂爱一样。

如果我们懂得这个，我们就要承认主所要求的，并且也是世人所要求的，就是我们作主门徒的证明乃是爱。我们所经历的改变既是如此的神圣，那从己和罪的能力之下所得着的拯救既是如此的完全，神爱之灵的内住既是如此的真确实际，并且那使我们能这样生活的备办既是如此的

And when that Spirit enters us, His first work is: 'The love of God hath been shed abroad in our hearts by the Holy Ghost which was given unto us.' What He gives is not only the faith or the experience of how greatly God loves, but something infinitely more glorious. The Love of God, as a spiritual existence, as a Living Power, enters our hearts. It cannot be otherwise, for the Love of God exists in the Spirit; the outpouring of the Spirit is the inpouring of Love. This Love now possesses the heart: that one same Love with which God loves Jesus, and ourselves, and all His children, and which overflows to all the world, is within us, and is, if we know it, and trust it, and give up to it, the power for us to live in too. The Spirit is the Life of the Love of God; the Spirit in us is the Love of God taking up abode within us.

Such is the relation between the Spirit and the Love of God; let us now consider the relation between our spirit and love. We must here again refer to what has been said of man's threefold nature, body, soul, and spirit, as constituted in creation and disorganized by the fall.' We saw how the soul, as the seat of self-consciousness, was to be subject to the spirit, the seat of the God consciousness. And how sin was simply self assertion, the soul refusing the rule of the spirit to gratify itself in the lust of the body. The fruit of that sin was that self ascended the throne of the soul, to rule there instead of God in the spirit. Selfishness thus became the ruling power in man's life. The self that had refused God His right at once refused fellow-man his due, and the terrible story of sin in the world is simply the history of the origin, the growth, the power, the reign of self. And it is only when the original order is restored when the soul gives the spirit the precedence it claims, and self is denied to make way for God, that selfishness will be conquered, and love toward our brother flow from love toward God. In other words, as the renewed spirit becomes the abode of the Spirit of God and His love, and as the regenerate man yields himself to let the Spirit have sole sway, that love will again become our life and our joy. To every disciple the Master says here again, 'Let him deny self and follow me.' Many a one has sought in vain to follow Jesus in His life of love, and could not, because he neglected what was so indispensable denying self. Self following Jesus always fails, because it cannot love as He loves.

If we understand this, we are prepared to admit the claim that Jesus makes, and that the world makes too, that our proof of discipleship is to be Love. The change we profess to have undergone is so Divine, the deliverance from the power of self and sin so complete, the indwelling of the Spirit of God's love is so real and true, and the provision made to enable us thus to live so sufficient, that love, or the new

充分够用，就这个成全神律法的爱，或这条新命令，就应该从每一个信徒的新生命里，自然的涌溢出来。如果不是这样，就不过是证明信徒对于他们蒙召来随从圣灵行事，而实际成为属灵的人这件事所懂得的是何等少。我们自己和周围的人，一直抱怨我们不能克制脾气，让自私得势，有苛刻的论断，不仁慈的话语，缺少象基督的温柔、忍耐与和善，大多数的基督徒很少真的牺牲自己，而顾到周围将要灭亡之人的福利和属灵的需要——这些都不过是证明我们还没有懂得，作为一个基督徒就是要基督的灵，就是要祂的爱，要让祂把我们作成爱的泉源，涌起并流出活水的江河。我们并不知道圣灵在我们里面的意义是什么，因为我们没有照着主把祂赐给我们的用意接受祂。我们是属肉体过于属灵的。

哥林多人就是这样。在他们中间，我们看见一个教会的特殊现象。他们在基督里面“凡事富足，口才知识都全备；…在恩赐上没有一样不及人的”，（林前一5，7，）“在信心、口才、知识、热心、和待我们的爱心上，都格外显出满足来，”（林后八7，）而在爱心上却是贫乏得那样可怜。“因为在你们中间有嫉妒分争，这岂不是属乎肉体…么？”（林前三3。）这个可怜的光景教训我们知道，在圣灵初期的感动之下，魂的天然能力，就是知识、信心、口才，如何可以大受激动，而已却没有完全降服；并且许多圣灵的恩赐如何可以这样的显明，而那最主要的爱，却贫乏得可怜。这个教训我们知道怎样才能真正的属灵。光是有圣灵抓住这些魂的天然秉赋，而鼓动这些去运用在神的事奉上是不够的。还需要祂作更多的事。祂已经进入了魂，所以祂可以经过魂，而在魂和灵二者里面得着固定而不分裂的权势，使神能因着已被废黜而掌权。已被废黜和神掌权的证据，就是爱。除了爱，降服和能力不把任何事物算作生命——一种在圣灵之爱里的生命。

加拉太人的情形也没有多少两样。使徒对他们说，“圣灵所结的果子就是爱。”哥林多人是夸口恩赐和知识。加拉太人是追求并在肉体里信靠仪文和规条。双方的错误虽然不同，但结果都是一样——没有在里面爱的生命中，接受圣灵完全的管治，所以肉体就在他们里面掌权，而生出苦害、嫉妒和仇恨来。（参加五15～16，25～26。）在很多名为基督的教会中，现在仍是如此。一方面是信靠恩赐和知识，信靠信条的健全和工作的热切；另一方面是满意

commandment, as the fulfilling of the law, ought to be the natural overflow of the new life in every believer. That it is not so is simply another proof of how little believers understand their calling to walk after the Spirit, really to be spiritual men. All the complaints that are continually being made by ourselves, or those around us, of tempers unconquered and of selfishness prevailing, of harsh judgments and unkind words, of the want of a Christ-like meekness and patience and gentleness, of the little that is really being done by the majority of Christians in the way of self-sacrifice for the social and religious needs of the perishing around them—all this is simply the proof that it has not yet been understood that to be a Christian just means to have the Spirit of Christ; just means to have His Love, to have been made by Him a fountain of Love springing up and flowing out in streams of living water. We know not what the Spirit is meant to be in us, because we have not accepted Him for what the Master gave. We are more carnal than spiritual.

It was thus with the Corinthians. In them we see the remarkable phenomenon of a Church, 'in everything enriched in Christ, in all utterance, and all knowledge, coming behind in no gift, abounding in everything in faith, and utterance, and knowledge,' and yet so sadly wanting in love. 'Whereas there is among you jealousy and strife, are ye not carnal?' The sad spectacle teaches us how, under the first movings of the Holy Spirit, the natural powers of the soul, knowledge, faith, utterance, may be mightily affected, without self yet being entirely surrendered; and how thus many of the gifts of the Spirit may be seen, while the chief of all, Love, is sadly wanting. It teaches us how to be truly spiritual. It is not enough for the Spirit to take hold of these natural soul-endowments and rouse them to exercise in God's service. Something more is needed. He has entered the soul, that through it He may obtain a fixed and undivided sway in soul and spirit both, that with self deposed God may reign. And the token that self is deposed and that God does reign will be Love; the surrender and the power to count nothing Life but Love, a life in the love of the Spirit.

Not very different was the state of the Galatians, to whom the words, 'The fruit of the Spirit is Love,' were addressed. Though their error was not that of the Corinthians, boasting of gifts and knowledge, but a seeking after and trusting in carnal observances and ordinances, the result was in both the same—the Spirit's full dominion was not accepted in the inner life of love, and so the flesh ruled in them, causing bitterness and envy and enmity. (Gal.5:15, 16, 25, 26.) And even so it is still in much of what bears the name of the Christian Church. On the one hand the trust in gifts and knowledge, in soundness of creed and earnestness of work, on the other the

于形式和礼拜，而让肉体完全用力，没有与基督同钉十字架，所以圣灵就不能自由的作出真正的圣洁，或一种借着基督爱的能力而有的生命。哦！我们要学习这个功课，并要极其热切的求神教导祂的子民知道，一个教会或基督徒，承认自己得着了圣灵，第一必须借着显出象基督的爱来证明这件事。在忍耐错误的温和上，以及在牺牲自己以胜过错误，并拯救所有在错误权下之人的生命上，基督的生命必须重显在祂的肢体身上。圣灵真的是神的爱临到我们。

这个真理在这一方面对我们虽是锐利严肃的，但在另一方面对我们却是安慰鼓励的。圣灵乃是神的爱临到我们。所以这个爱乃是我们所能构到的，就住在我们里面。从我们因信受了圣灵印记的那一天，神的爱就浇灌在我们心里。“因为所赐给我们的圣灵，已经将神的爱浇灌在我们心里。”（罗五5，原文。）虽然在我们的生活中很少显出这个爱，虽然我们自已不大感觉或知道这个爱，虽然这个祝福也未得到我们的承认，但这个爱却是在我们心里。神的爱是与圣灵一同临到我们心里。此二者是永不能分开的。如果我们现在要经历这个祝福，我们就必须开始极其单纯的相信圣经所说的。圣经是圣灵所吹气的，是神所预备的工具，圣灵借此启示祂所是的和祂所作的。当我们接受圣经作为神圣真理的时候，圣灵就使圣经在我们里面成为真理。我们要相信，自从我们成为神的儿女，那具有一切神的爱，并将这爱带给我们的圣灵，就连同所有的这个爱已经在我们心里了。因为肉体的幔子在我们里面从未裂开，所以这个爱的涌流和能力，就只得成为微弱的，而不为我们所感觉。我们要相信，祂住在我们里面，就是要作我们生命的能力，将神的爱启示在我们心里。

我们要凭着这个相信那浇灌神爱的圣灵是在我们里面的信心，以恳切的祷告仰望父，求祂用大能在我们里面的人里作工，使基督能住在我们心里，使我们能在爱里生根立基，（以上三句话，是根据弗三16～17原文而说的一译者注。）使我们整个生命能在爱里得着爱的能力和营养。当我们这个祷告得到答应的时候，圣灵要首先向我们启示神的爱，给我们看见，父对基督的爱，就是祂对我们的爱，基督对我们的爱，也就是父爱祂的爱。然后这个爱借着这位圣灵，升起回到它的源头，作为我们对神和基督的爱。并且因为这位圣灵也将这个爱启示给我们周围神所有的儿女，所以我们对这个爱的经历，不论经

satisfaction in forms and services, leaves the flesh in full vigour, not crucified with Christ, and so the Spirit is not free to work out true holiness or a life in the power of Christ's love. Oh, do let us learn the lesson, and pray God very fervently to teach it to His people, that a Church or a Christian professing to have the Holy Spirit must prove it in the first place by the exhibition of a Christ-like love. Both in its gentleness in bearing wrong, and in its life of self-sacrifice to overcome the wrong, and to save all who are under its power, the life of Christ must be repeated in His members. The Spirit is indeed the Love of God come down to us.'

As searching and solemn as this truth is in this aspect, so comforting and encouraging is it in another. The Spirit is the Love of God come down to us. Then we have that love within our reach; it is indeed dwelling within us. Since the day when, in believing, we were sealed with the Holy Ghost, the love of God has been shed abroad in our hearts. 'The love of God hath been shed abroad in our hearts, through the Holy Ghost which was given unto us.' Though there may have been little to see of it in our lives, though we ourselves have hardly felt or known it, though the blessing has been unrecognised, there it was; with the Holy Spirit came down the Love of God into our hearts; the two could never be separated. And if we would now come to the experience of the blessing, we must just begin by a very simple faith in what the word says. The word is Spirit breathed, the Divinely-prepared organ through which the Spirit reveals what He is and does. As we take that word as Divine Truth, the Spirit will make it Truth in us. Let us believe that the Holy Spirit, possessor and bearer to us of all God's Love, has been within our heart with all that Love ever since we became God's children. Because the veil of the flesh has never been rent in us, the outstreaming and power of that Love has been but feeble, and hidden from our consciousness. Let us believe that He dwells within us, to reveal as the Power of our Life, the Love of God in our hearts.

In this faith, that the Love-shedding Spirit is within us, let us look up to the Father in earnest prayer, to plead for His mighty working in our inner man, that Christ may dwell in our hearts, that we may be rooted and grounded in love, that our whole life may have its strength and nourishment in love. As the answer comes, the Spirit will first reveal to us the Love of God, the Love of the Father to Christ as His Love to us, the Love of Christ to us, the same with which the Father loved Him. Through the same Spirit this love then rises and returns to its Source, as our love to God and Christ. And because that Spirit has revealed that same love to all God's children around us, our experience of it as coming from God, or returning up to God, is ever one with love to the brethren. Just as the water descending in rain,

历它从神那里来，或是经历它回到神那里去，其中总是带着那对弟兄的爱。就如水降下来是雨，流出来是泉源与河川，再升到天上就是气，此三者全是一个。照样，神的爱也有它的三种形式，就是祂对我们的爱，我们对祂的爱，和弟兄彼此的爱。神的爱借着圣灵是在你里面。要相信这个爱；并要因这个爱而喜乐。要把自己交给这个爱，让它作神圣的火焚烧祭物，使其向天上升。与地上每一个人交接的时候，要运用并实行这个爱。然后你就会懂得并证实神的灵就是神的爱。

祷告

可称颂的主耶稣！我在圣洁的尊敬里，俯伏在你这爱的化身面前。父的爱将你赐给我们。你来世上，乃是一个爱的使命。你整个的生命就是爱；而你的死乃是这爱的神圣印记。你所赐给你门徒的一个命令，也是爱。你在宝座面前的一个祷告，就是要你的门徒能合一，象你与父一样，并且要祂的爱能在他们里面。你所渴望要在我们身上看见那象你的一个主要特征，就是我们爱正象你爱一样。你神圣的使命对世人最有力的一个证明，就是你的门徒彼此相爱。并且从你那里临到我们的圣灵，就是你那自我牺牲之爱的灵，祂要教导你的圣徒为别人而死而活，象你一样。

圣洁的主耶稣！察看你的教会，察看我们的心。如果你在那里看见没有象你的爱，哦，就求你快快拯救你的圣徒脱离那些仍是自私和不爱的！教导他们将那不能爱的已交给那毁灭的十字架，准备接受它所应得的命运。教导我们相信我们能爱，因为圣灵已经赐给我们。教导我们开始爱并服事，牺牲自己而为别人活着，使爱借着行动能练习它的能力，并能增加而得以完全。哦，教导我们相信，因为你活在我们里面，所以你的爱也在我们里面，并且我们能象你一样的爱。主耶稣，你这神的爱！你自己的灵是在我们里面；哦，但愿祂冲过，并用爱充满我们整个的生命！阿们。

and flowing out as fountains or streams, and rising up to heaven again as vapour, is all one, so the Love of God in its threefold form; His Love to us, our love to Him, and the love to each other as brethren. The Love of God is within thee by the Holy Spirit: believe it, and rejoice in it; yield thyself to it as a Divine fire consuming the sacrifice and lifting it heavenward: exercise and practise it in intercourse with every one on earth. Then thou shalt understand and prove that the Spirit of God is the Love of God.

Blessed Lord Jesus! in holy reverence I bow before Thee as Love Incarnate. The Father's love gave Thee. Thy coming was a mission of Love. Thy whole life was Love; Thy death its Divine seal. The one commandment Thou gavest Thy disciples was Love. Thy one prayer before the throne is that Thy disciples may be one, as Thou with the Father, and that His Love may be in them. The one chief trait of Thy likeness Thou longest to see in us is, that we love even as Thou lovest. The one irresistible proof to the world of Thy Divine mission will be the love of Thy disciples to each other. And the Spirit that comes from Thee to us is the very Spirit of Thy self -sacrificing love, teaching Thy saints to live and die for others, as Thou didst.

Holy Lord Jesus! look upon Thy Church, look upon our hearts. And wherever Thou seest that there is not love like Thine, oh, make haste and deliver Thy saints from all that is still selfish and unloving. Teach them to yield that self, which cannot love, to the accursed cross, to await the fate it deserves. Teach us to believe that we can love, because the Holy Spirit hath been given us. Teach us to begin to love and serve, to sacrifice self and live for others, that love in action may learn its power, may be increased and perfected. Oh, teach us to believe that because Thou livest in us, Thy love is in us too, and we can love as Thou dost. Lord Jesus, Thou Love of God! Thine own Spirit is within us; oh, let Him break through, and fill our whole life with love. Amen.

附言

（一）圣灵在信徒里面作恩典工作的法则，乃是激动信徒起来去实行所蒙的恩典。除非我们实行爱，神的灵并不有效的作工使我们爱，或赐给我们能力去爱，因为所有里面的恩典，都是借着它们的行为显明出来，正如地里的种子是借着它的萌芽显明出来一样。在我们实行爱之前，我们不能看出或觉得在我们心中有对神或对人的爱。除非当我们使用并练习我们属灵的能力，我们就不能认识这能力。

（二）“神的爱”，就是那将爱流给世人的泉源，“已经借着所赐给我们的圣灵，浇灌在我们心里。”虽然这爱是在我们心里，但我们可能仍不认识这爱，除非我们开始相信我们有能力顺服主的命令，并用我们的全心爱神、爱人。信心与顺服，总是在我们觉出我们享受并经历圣灵的能力之前。你要对你周围的人是爱，正如神对你是爱一样。“我借着圣灵的爱劝你们。”（三）我们要保持这个真理两方面的和谐。一方面要在神圣洁的同在里，多多等候神来苏醒你的信心和感觉，使你相信并觉得，那浇灌神爱的圣灵，确是住在你里面，确是充满了你。另一方面，要在你所感觉的之外，用全心顺服那爱的命令，并在你的生活里，实行出基督耶稣的温柔和忍耐，仁慈和帮助，自我牺牲和对人有恩。活在主耶稣的爱里，你就能对你所遇着的每一个主的门徒，和那些还不认识祂的人，作祂爱的使者。你借着圣灵与主耶稣并天上的生命交通得越亲密，你把那个生命翻演到日常生活的交接里就要越准确。

（四）“从来没有人见过神；我们若彼此相爱，神就住在我们里面。”（约壹四 12。）要补偿人对神的不能看见，我们就要彼此相爱。我们若这样行，神就住在我们里面！我们不要问我们的弟兄是否配爱。神对我们和对我们弟兄的爱，就是对不配之人的爱。圣灵就是用这个神圣的爱充满我们，并教导我们用这个爱，爱弟兄。

注：“神是光”，是这类话的第三句，乃是象征性的。

读经：

以弗所书四章二至四节：“凡事卑微、温柔、忍耐，用爱心互相宽容，用和平彼此联络，竭力保守圣灵的合一。身体只有一个，圣灵只有一个。”（原文。）

哥林多前书十二章四节，十一节，十三节：“恩赐原有分别，圣灵却是一位。…这一切都是这一位圣灵所运行，随己意分给各人的。…因为我们…都已经在一位圣灵里受了浸，成了一个身体，并且都饮于一位圣灵。”（原文。）

* * * *

我们知道，保罗在以弗所书前三章，说出了基督作教会之头的荣耀，和神向教会所赐之恩的荣耀。这教会是基督的身体，为圣灵所居住，渐渐长大，成为神借着圣灵居住的所在，并照神所预定的得以充满神一切的丰满。保罗这样带领信徒看见他天上的真正地位，并他的生命乃是藏在基督里之后，就同他来注意他在地上的生活，而在这书的后一半，教导他如何行事为人与蒙召的恩相称，关于这件事，保罗所给的第一个教训，（四1～4，）乃是圣灵已经将信徒不仅联于天上的基督，也联于地上基督身体的这个基本真理。圣灵不仅住在天上的基督和地上的信徒里，更特别的住在基督的身体和其众肢体里；并且只有在信徒个人与整个身体之间，照着信徒对这身体的认识与接触而有正常关系的时候，才能有圣灵十足且健全的作用。所以在信徒圣洁的行事为人中，第一所该注意的，乃是竭力保守圣灵的合一。无论在哪里，人一完全承认这一个圣灵和一个身体的合一、卑微、温柔，就必成为基督徒生活中的主要美德，（2～3，）因而每一个人都肯为着别人而忘记并舍弃自己；无论有什么不同和缺点，大家都肯用爱心互相宽容。因此那彼此相爱的新命令就被人遵守，而基督的灵，就是那为别人完全牺牲自己之爱的灵，也就得以自由的来作祂有福的工作。

Scripture Reading:

“That ye walk with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit.”—Eph. 4:1-4.

“Now there are diversities of gifts, but the same Spirit. . . All these worketh one and the same Spirit, dividing to each one severally even as He will. For in one Spirit were we all baptized into one body; and were all made to drink of one Spirit.”—1 Cor. 12: 4, 11, 13

* * * *

We know how, in the first three chapters of the Ephesians, Paul had set forth the glory of Christ Jesus as the Head of the Church, and the glory of God's grace in the Church as the Body of Christ, indwelt by the Holy Spirit, growing up into an habitation of God through the Spirit, and destined to be filled with all the fullness of God. Having thus lifted the believer to his true place in the heavenlies, with his life hid in Christ, he comes with him down to his life in the earthlies, and, in the second half of the Epistle, teaches how he is to walk worthy of his calling. And the very first lesson he has to give in regard to this life and walk on earth (Eph.4: 1-4) rests on the foundation-truth that the Holy Spirit has united him not only to Christ in heaven, but to Christ's body on earth. The Spirit dwells not only in Christ in heaven and in the believer on earth, but very specially in Christ's body, with all its members; and the full, healthy action of the Spirit can only be found where the right relation exists between the individual and the whole body, as far as he knows or comes into contact with it. His first care in his holy walk must be, therefore, to give diligence that the unity of the Spirit be maintained intact. Where this unity of the one Spirit and one body is fully acknowledged, the cardinal virtue of the Christian life will be lowliness and meekness (vers. 2, 3), in which each would forget and give up self for others; amid all differences and shortcomings, all would forbear one another in love. So the new commandment would be kept, and the Spirit of Christ, the Spirit of Love sacrificing itself wholly for others, would have free scope to do His blessed work.

这种教训的需要，哥林多前书特别说到。在哥林多的教会中，有许多圣灵所运行出来的功用。圣灵的恩赐虽然彰显得明着，圣灵的恩典却缺乏得厉害。他们不晓得如何恩赐虽有分别，圣灵却是一位；如何那诸多不同的恩赐都是同一位圣灵随己意分给各人的；如何大家都已经在同一位圣灵里受了浸，成了一个身体，并且都饮于一位圣灵。他们不认识那更美妙的道路，也不知道圣灵所有恩赐中之最大者，乃是那不求自己的益处，只为别人而生活、而喜乐的爱。

无论对于那肯完全将自己降服于圣灵引导的信徒，或对于那渴望经历内住圣灵所包含一切能力的整个教会，“圣灵的合一”都是一个满有丰盛属灵祝福的真理。在已往的著作中，我曾经一再的引用史笃迈（Stockmaier）的这句话：“要极其尊敬圣灵在你里面的工作。”这句训令的话，需要另一句来补充，就是要极其尊敬圣灵在你弟兄里面的工作。这不是一件容易的事：即使在别方面有长进的基督徒，也常常在这件事上失败。这个原因是不难找出的。论到教育的书告诉我们，最初需要启发儿童的，乃是区别（就是观察差异）的能力；而后才是较高的结合（就是观察那存在明显差别中的和谐）能力；这能力的最高作用就是分类的能力，是只有真正的天才才能有的。这个教训，在基督徒的生活和教会中，也能找到明显的例证。要认识我们在什么地方与别的基督徒或教会不同，而满意于自己的见地，或批评别人在道理上或行为上的错误，那并不需要多少的恩典。但是在遇到别人的行为使我们受试炼或担忧，或是别人的教训在我们看是不合圣经或使我们伤心的时候，我们能常以圣灵的合一为首要，并能因着爱的能力，而有信心，在外面的分别中，保守那活的联合，这才真是恩典。

要保守圣灵的合一，乃是神给每一个信徒的命令。这乃是彼此相爱那个新命令在一个新的方式里发出来，将这爱追寻到圣灵，在这圣灵里爱才有生命。如果你要遵守这个命令，就要特别注意祂所说的乃是圣灵的合一。有的合一乃是属于信条或仪式的，属于某一会或某一种选择的，其中的联络，属肉体的多于属灵的。你如果要保守圣灵的合一，就要记住下面所说的几件事。

The need of such teaching the first Epistle to the Corinthians remarkably illustrates. In that Church there were abundant operations of the workings of the Holy Spirit. The gifts of the Spirit were strikingly manifested, but the graces of the Spirit were remarkably absent. They understood not how there are diversities of gifts, but the same Spirit; how, amid all difference, one and the same Spirit divides to each severally as He will; how all had been baptized in one Spirit into one body, and all made to drink of one Spirit. They knew not the more excellent way, and that the chief of all the gifts of the Spirit is the Love that seeketh not its own, and only finds its life and its happiness in others.

To each believer who would fully yield himself to the leading of the Spirit, as well as to the Church as a whole, in its longings for the experience in power of all that the indwelling of the Spirit implies, the unity of the Spirit is a truth fraught with rich spiritual blessing. In previous writings I have more than once made use of the expression of Pastor Stockmaier: 'Have a deep reverence for the work of the Holy Spirit within thee.' That injunction needs as its complement a second one: Have a deep reverence for the work of the Holy Spirit in thy brother. This is no easy thing; even Christians, in other respects advanced, often fail here. The cause is not difficult to discover. In our books on education we are taught that the faculty of Discrimination, the observing of differences, is one of the earliest to be developed in children. The power of Combination, or the observing of the harmony that exists amid apparent diversity, is a higher one, and comes later; as the power of Classification, in its highest action, it is only found in true genius. The lesson finds most striking exemplification in the Christian life and Church. It needs but little grace to know where we differ from other Christians or churches, to contend for our views, or to judge their errors in doctrine or conduct. But this indeed is grace, where, amid conduct that tries or grieves us, or teaching that appears to us unscriptural or hurtful, we always give the unity of the Spirit the first place, and have faith in the power of love to maintain the living union amid outward separation.

Keep the unity of the Spirit: such is God's command to every believer. It is the New Commandment, to love one another, in a new shape, tracing the love to the Spirit in which it has its life. If you would obey the command, note carefully that it is the unity of the Spirit. There is a unity of creed or custom, of church or choice, in which the bond is more of the flesh than of the Spirit. Would you keep the unity of the Spirit, remember the following things.

要认识那在你里面能给这合一得到它联系并得胜的能力。在你里面，有许多的东西是属乎己并属乎肉体的，这些都能有分于一个属地的合一，而大大的阻碍圣灵的合一。要承认，你自己的能力和爱心，并不能叫你爱别人；所有属乎你自己的东西都是自私的，并不能达到圣灵真正的合一。要极其谦卑的领会，在你里面只有属乎神的东西，能永远与你所看为不喜悦的合一。要极其喜乐的领会，在你里面确有一个东西，能征服己，并且甚至能爱那象是不可爱的。

也要学习认识并高估那在你弟兄里面，你所该与之合一的东西。在他里面，也象在你里面一样，有一个神圣生命隐藏的种子，不过仅是一个开端，而为许多仍是属肉体，且常是极其叫人受试炼并使人不喜悦的东西所包围。你需要有一颗心，极其谦卑的认识你自己是何等的配，并极其喜爱准备好要饶恕你的弟兄，要一直注视你弟兄里面所有那属乎父的形像和父的灵的东西。不要照着他在他自己里面所是的，而要照着他在基督里面所是的估量他。当你感觉你因着白白的恩典所得着的同一生命和圣灵，如何也在他里面的时候，圣灵的合一就要胜过肉体的不同和憎嫌。当你里面的圣灵，承认并碰着在你弟兄里面的圣灵时，就要将你联系在一个从上面来的生命合一里。

要在交通的活泼操练中，保守这个圣灵的合一。我身体上各肢体的联络，是最活泼、最实际的，借着血液的循环和血液所带来的生命得以维持。“我们…都已经在一位圣灵里受了浸，成了一个身体。”“身体只有一个，圣灵只有一个。”生命的内里联合，必须在爱的明显交通中得着表现并加强。要不仅在你自己有相同想法和敬拜的人中培植交通，因为恐怕这样的合一，是在肉体里多于在圣灵里。每逢在你对别的信徒有所思想并评论时，要学习操练那不计算人恶的爱。对于神的儿女，永不要说一句不仁慈的话。要爱每一个信徒，不是因着他有所同情于你，或使你喜悦的，乃是因着他里面有父的灵。要有一个明确的目的，在你所能达到的范围内，爱神那些因着无知、软弱或刚愎，而不知道他们有圣灵，或使圣灵担忧的儿女，并为他们劳苦。圣灵的工作乃是要为神建起一个居所。要降服于你里面的圣灵，以作这个工作。要承认你需要倚靠你弟兄里面圣灵的交通，他也需要倚靠你里面的，并要在爱的合一里寻求你和他的长大。

Seek to know that in thyself in which the unity is to find its power of attachment and of victory. There is much in thee that is of self and of the flesh, and that can take part in a unity that is of this earth, but that will greatly hinder the unity of the Spirit. Confess that it is in no power or love of thine own that thou canst love; all that is of thyself is selfish, and reaches not to the true unity of the Spirit. Be very humble in the thought that it is only what is of God in thee that can ever unite with what appears displeasing to thyself. Be very joyful in the thought that there is indeed that in thee which can conquer self, and love even what seems unloving.

Study also to know and prize highly that in thy brother with which thou art to be united. As in thyself, so there is in him, but a little beginning, a hidden seed of the Divine life, surrounded by much that is yet carnal, and often is very trying and displeasing. It needs a heart very humble in the knowledge of how unworthy thou thyself art, and very loving in the readiness to excuse thy brother, for so did Jesus in the last night: 'the spirit indeed is willing, but the flesh is weak,' 'to look persistently at what there is in the brother of the image and Spirit of the Father. Estimate him not by what he is in himself, but by what he is in Christ, and as thou feelest how the same life and Spirit, which thou owest to free grace, is in him too, the unity of the Spirit will triumph over the difference and dislike of the flesh. The Spirit in thee, acknowledging and meeting the Spirit in thy brother, will bind thee in the unity of a life that is from above.

Keep this unity of the Spirit in the active exercise of fellowship. The bond between the members of my body is most living and real, maintained by the circulation of the blood and the life it carries. 'In one Spirit we were all baptized into one body! 'There is one body and one Spirit! The inner union of life must find expression and be strengthened in the manifested communion of love. Cultivate intercourse not only with those who are of one way of thinking and worshipping with thyself, lest the unity be more in the flesh than the Spirit. Study in all thy thoughts and judgments of other believers to exercise the love that thinketh no evil. Never say an unkind word of a child of God, as little as of others. Love every believer, not for the sake of what in him is in sympathy with thee or pleasing to thee, but for the sake of the Spirit of the Father which there is in him. Give thyself expressly and of set purpose to love and labour for God's children within thy reach, who through ignorance, or feebleness, or waywardness, know not that they have the Spirit, or are grieving Him. The work of the Spirit is to build up an habitation for God; yield thyself to the Spirit in thee to do the work. Recognise thy dependence upon the fellowship of the Spirit. in thy brother, and his dependence upon thee, and seek thy growth and his in the unity of love.

要有分于那为着神教会的合一，而升到神面前的联合代祷。要承接并继续我们的大祭司为着所有相信之人的代祷，就是“使他们合而为一”。教会在基督的生命和圣灵的爱里，乃是一个。可惜教会在圣灵显明的合一里，并没有成为一个。所以需要“保守圣灵合一”的这个命令。要求神在各地教会和信徒的范围里，使祂的圣灵作大能的工作。在低潮时，海边的小湾和其居民为岩石障碍所分隔；到涨潮时，那些岩石障碍就全被淹没，而一切都会合在一个大海洋里。关于基督的教会，也是如此。当神的灵照着应许降来，象洪水泛滥旱地一样时，每一个人都要认识在他自己和别人里面的能力，已也因着圣灵给人认识并尊重而消逝。

但这个奇妙的改变怎样才能有呢？并且“使他们在合一里得以完全，叫世人知道你差了我来，也知道你爱他们如同爱我一样”，（约十七 23，另译，）这个祷告得成全的时间怎样才能缩短呢？我们每个人都要从自己开始。神亲爱的儿女啊！现在就要决定使这件事成为你生命的一个标志，和你是神儿子的明证，就是你有了并认识内住的圣灵。如果你要合一，而不与那使你喜悦，或与你的想法并作法相和的合一，乃与你里面的圣灵在别人里面所看中并寻得的合一，你就必须完全放弃你的自己，以就祂的想法和作法。你如果要这样作，祂就必须能支配你的全人。你需要恒久活泼且永不止息的感觉到祂是住在你里面。你需要不住的祷告，求父照着祂荣耀的丰富，借着祂的灵，用大能，使你在里面的人里刚强起来。乃是因着你相信三而一的神，相信父在子的名里赐给圣灵，并且圣灵是住在你里面；乃是因着你这样的相信将你带到神的宝座前俯伏敬拜；乃是因着你直接的与父和子接触并交通，圣灵才能完全占有并浸透你的全人。祂的内住越完全，祂的工作越有力，你就越变成真正属灵，已就越要消沉，基督的灵也就越要使用你来建造并联络信徒成为神的居所。基督的灵要在你里面成为圣洁的膏，成为使你归神使用的油，将你分别出来，并使你象基督一样，能作父爱的使者。因着你在日常生活中所显出的谦卑和温柔，因着你在教会里所有的一切不同与难处中所显出爱心的仁慈和宽容，因着你去寻找并帮助那些需要帮助的人所显出的热心、同情、和自我牺牲，在你里面的圣灵要证明祂是属于所有身体上的肢体，正象属于你一样，并且祂的爱是借着祂临及四围所有的人，给他们教导和祝福。

Take thy part in the united intercession that rises up to God for the unity of His Church. Take up and continue the intercession of the Great High Priest for all who believe, 'that they may be one.' The Church is one in the life of Christ and the love of the Spirit. It is, alas! not one in the manifested unity of the Spirit. Hence the need of the command: Keep the unity. Plead with God for the mighty workings of His Spirit in all lands and churches and circles of believers. When the tide is low, each little pool along the shore with its inhabitants is separated from the other by a rocky barrier. As the tide rises, the barriers are flooded over, and all meet in one great ocean. So it will be with the Church of Christ. As the Spirit of God comes, according to the promise, as floods upon the dry ground, each will know the power in himself and in others, and self disappear as the Spirit is known and honoured.

And how is this wondrous change to be brought about, and the time hastened that the prayer be fulfilled, 'that they all may be one, that the world may know that Thou hast sent me, and hast loved them as Thou hast loved me'? Let each of us begin with himself. Resolve even now, beloved child of God, that this shall be the one mark of your life, the proof of your sonship, the having and knowing the Indwelling Spirit. If you are to unite, not with what pleases you, or is in harmony with your way of thinking and acting, but with what the Spirit in you sees and seeks in others, you must have given yourself entirely up to His way of thinking and acting. And if you are to do this, He must have the mastery of your whole being. You need to abide in the living and neverceasing consciousness that He dwelleth within you. You need to pray unceasingly that the Father may grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. It is in the faith of the Triune God, the Father giving the Spirit in the name of the Son, and the Spirit dwelling within you; it is in this faith brought into adoring exercise at the footstool of God's throne; it is in direct contact and fellowship with the Father and the Son, that the Spirit will take full possession, and pervade your entire being. The fuller His indwelling and the mightier His working is, the more truly spiritual your being becomes, the more will self sink away, and the Spirit of Christ use you in building up and binding together believers into an habitation of God, Christ's Spirit will be in you the holy anointing, the oil of consecration, to set you apart and fit you to be, as Christ was, a messenger of the Father's love. In the humility and gentleness of daily life, in the kindliness and forbearance of love amid all the differences and difficulties in the Church, in the warm-hearted sympathy and self-sacrifice that goes out to find and help all who need help, the Spirit in you will prove that He belongs to all the members of the body as much as to you, and that through you His love reaches out to all around to teach and to bless.

祷告

可称颂的主耶稣！你地上末了一个晚上，为你门徒的一个祷告，乃是“圣父啊！保守他们，叫他们合而为一”。你唯一的盼望，就是要看见他们成为合一的一群，一同被聚集并蒙保守在一只爱的全能手中。主耶稣！现在你是在宝座上，我们到你面前来，作同样的求告：哦，保守我们，叫我们合而为一！你这大祭司，求你为我们祷告，使我们在合一里得以完全，叫世人知道父爱我们如同爱你一样。

可称颂的主！我们感谢你，因为有信号给我们知道你正在唤醒你的教会，使你渴望你子民的合一能显明在世人眼前。我们求你，为着这个目的，叫你的圣灵来作大能的工作。但愿每一个信徒都认识那在他里面，并在他弟兄里面的圣灵，并且凡事谦虚，用爱心，和他所接触的人，保守圣灵的合一。但愿你教会中所有的首领和领导者，都从上面得着光照，叫圣灵的合一对于他们，比人在信条和教会规矩上联合而有的一切联络都更重要。但愿所有披戴主耶稣的人，都超越一切的披戴着那联络全德的爱。

主耶稣！我们恳求你，吸引你的子民在联合的祷告里，来俯伏在你荣耀的宝座前，从这里你赐下你的圣灵来将你的同在启示与每一个人，象在所有的人里面同在一样。哦，用你的灵充满我们，我们就成为一！一个圣灵并一个身体。阿们。

Blessed Lord Jesus! in Thy last night on earth Thy one prayer for Thy disciples was, 'Holy Father, keep them, that they may be one.' Thy one desire was to see them a united flock, all gathered and kept together in the One Almighty Hand of Love. Lord Jesus! now Thou art on the Throne, we come to Thee with the same plea: Oh, keep us, that we may be one! pray for us, Thou Great High Priest, that we may be made perfect in one, that the world may know that the Father hath loved us, as He loved Thee.

Blessed Lord! we thank Thee for the tokens that Thou art awakening in Thy Church the desire for the manifestation to the world of the unity of Thy people. Grant, we pray Thee, to this end the mighty workings of Thy Holy Spirit. May every believer know the Spirit that is in him, and that is in his brother, and in all lowliness and love keep the unity of the Spirit with those with whom he comes into contact. May all the leaders and guides of Thy Church be enlightened from above, that the unity of the Spirit may be more to them than all human bonds of union in creed or church order. May all who have put on the Lord Jesus above all things put on love, the bond of perfectness.

Lord Jesus! we do beseech Thee, draw Thy people in united prayer to the footstool of Thy Throne of Glory, whence Thou givest Thy Spirit to reveal Thy presence to each as present in all. Oh, fill us with Thy Spirit, and we shall be one I one Spirit and one Body. Amen.

附言

（一）我身体上每一个肢体，甚至每一分子的健康，是倚靠它周围部分的健康。不是健全部分的医治能力排除了所有不健康的，就是不健康的将其疾病交通出来。我需要倚靠我的弟兄，比我所知道的更多。他需要倚靠我，也比我所知道的更多。我所有的圣灵，也就是住在他里面基督的灵；一切我所接受的，也都是给他有分的。活泼和操练保守圣灵的合一，并活在与我周围的信徒相爱的交通中，乃是在圣灵里的生活。

（二）“‘使他们在合一里得以完全。’当他们达到了合一，就达到完全。在分裂的状态下，要完全是不可能的。我的生命并非整个赐给了我，它的一部分乃是赐给了我的弟兄，当我与他相交的时候，这一部分对我才有用。”——鲍文（Bowen）

（三）你需要时间、祷告和信心，来认识神的灵是在你里面；你也需要时间、祷告、信心、和更多的爱心，来完全认识神的灵是在你弟兄里面。

（四）不论是在教会中，或是对于世人，只有在身体的合一里，神的灵才能完全且强烈的彰显祂的能力。神对一班一班人所说的话，是祂永不对孤单的守望者或学者所说的。在五旬节那样的显示里，比在个人的交通里，有一种更完全的声音，更强烈的热情。并且我们都知道，在同感中有一种更热切的喜乐，甚至是超过最敬虔的独居所能得到的。

第三十一篇

被圣灵充满

读经：

以弗所书五章十八至十九节：“要被圣灵充满，…彼此对说。”

* * * *

这话乃是一个命令，不但吩咐使徒们或主的执事们该有这光景，也吩咐每一个真心相信主的人该有这经常不断的经历。被圣灵充满，乃是神每一个儿女所能向父要求的权利。少于这一个，他就无法活出他蒙救赎所要活出的生命，就是住在基督里，遵守祂的命令，并多结果子。然而这命令却被所有该遵守的人所轻忽。他们很少想到，要所有的人都遵守这命令乃是可能的，也是合理的。

这种情形无疑是由于人对这话的错误领会。因为在五旬节那天，以及在以后一些场合中，人被圣灵充满，常附带有超特喜乐和能力的明显热情，这种情形被认为是一种的激动和紧张，与日常生活中的安静行动十分不相称。人是把这种神圣冲动的突发和能力，以及其外在的表显，看作与被圣灵充满相连，以为这是为着特殊场合的，这样的祝福只有极少数的人能得到。基督徒感觉，好象他们不能冒昧，好象他们不需要有这样高的盼望；好象即使有这样的祝福赐给他们，在他们的环境中也不能维持或彰显。

今天我要带给你们的信息，乃是这个命令真是为着每一个信徒的，并且它不仅是教训，也是应许和能力。愿神赐恩，使我们对祂这话的默想，能在每位读者心里，不但唤起强烈的愿望，也唤起坚定的信心，相信这个权利是为着他的，这路并非过于艰难，这个祝福要真的成为他的经历。

象南非这样的国家，常常遭受干旱之苦；我们有两种水坝或储水池，用来接水并储水。在有些农田里虽有水泉，但是水流太弱，不足用来灌溉。于是就造一个水库

CHAPTER 31

FILLED WITH THE SPIRIT

Scripture Reading:

“Be filled with the Spirit, speaking to one another.”—Eph 5:18

* * * *

These words are a command. They enjoin upon us, not what the state of apostles or ministers ought to be, but what should be the ordinary consistent experience of every true-hearted believer. It is the privilege every child of God may claim from his Father, to be filled with the Spirit. Nothing less will enable him to live the life he has been redeemed for, abiding in Christ, keeping His commandments, and bearing much fruit. And yet, how little this command has been counted among those which all ought to keep! How little it has been thought possible or reasonable that all should be expected to keep it!

One reason of this is undoubtedly that the words have been wrongly understood. Because with the day of Pentecost, and on more than one subsequent occasion, the being filled with the Spirit was accompanied with the manifest enthusiasm of a supernatural joy and power, such a state has been looked on as one of excitement and strain, quite inconsistent with the quiet course of ordinary life. The suddenness and the strength and the outward manifestation of the Divine impulse were so linked with the idea of being filled with the Spirit, that it was thought to be something for special occasions, a blessing only possible to a very few. Christians felt as if they could not venture, as if they did not need, to fix their hopes so high; as if, were the blessing given to them, it would be impossible in their circumstances to maintain or to manifest it.

The message I have to bring today is that the command is indeed for every believer, and that, as wide as the precept, is the promise and the power too. May God give us grace, that our meditation on this His Word may waken in the heart of every reader, not only strong desire but the firm assurance that the privilege is meant for him, that the way is not too hard, that the blessing will in very deed yet become his own.

In a country like South Africa, where we often suffer from drought, we find two sorts of dams or reservoirs made for catching up and storing water. On some farms you have a fountain, but with a stream too weak to irrigate with. There a reservoir is made

来聚水，而这水库能充满，是由于日夜从这水泉流进来的细水。另一种情形是农田根本没有水泉，水库是建在一个河床或一个洼地上，当下雨的时候，水就能聚起来。在这样的地方，常是只要几点钟的工夫，大雨就灌满水库，且带来不免危险的猛烈急流。前面所说农田的供应是无声无息的，同时也是更确定的，因为那种供应似乎是微弱的，却是恒久的；而在那些雨水不定的地区，一个水库可能几个月或几年都没有水。

圣灵充满的路，也有这样的不同。在五旬节那天，并在好些次有新的起头时，当圣灵浇灌在外邦地叫人悔改，或浇灌在基督徒中间，使人复兴，人是突然、强烈、明显的被圣灵充满。在新得救恩的热情和喜乐里，圣灵的能力无可否认是与人同在的。但对那些这样得救恩的人，也有特别的危险。这祝福太过于靠赖与别人的交通，或只及于人的生命那属表面并容易达到的部分：这突来的祝福常是浮浅的；未能达到人意志的深处和内里的生命。另外有些基督徒，他们从未有分于任何这种显明的经历，然而在他们里面圣灵的充满，一点不差的显在他们向主耶稣深切的奉献上，显在那在祂面光中，以及祂圣洁同在之感觉中的行动上，显在那单纯信而顺服无可责备的生活，以及对四周的人那种谦卑牺牲自己的爱心上。他们的典型，象巴拿巴一样：“是劝慰子，原是个好人，被圣灵充满。”

这两条路，哪一条是真正被圣灵充满的路呢？答案很简单。在有些农场上，上面所提的两种储水池都有，是彼此相辅的。也有一些储水池，因为环境有利，两种充水法都加以利用。那经常、安静、每日的流入，使它们在大旱期内不绝供应，在雨季它们又能接纳并积蓄大量的水。有些基督徒，如果他们不得着特别强力的眷顾就不满足：强烈的大风，倾倒的洪流，以及灵的浸——这些都是那些眷顾的特征。另有些人，他们认为那从里面涌起，而安静流出的泉源，才是圣灵工作的真正典型。能在这两种情形中认得神，并且随时准备好给神用任何一种方法来赐福的人福乐了。

那么，这圣灵充满的条件是什么？神的话只有一个答案——信心。只有信心能看见并接受那位看不见的，能看见并接受神

for collecting the water, and the filling of the reservoir is the result of the gentle, quiet inflow from the fountain day and night. In other cases, again, the farm has no fountain at all; the reservoir is built in the bed of a stream or in a hollow where, when rain falls, the water can be collected. In such a place, the filling of the reservoir, with a heavy fall of rain, is often the work of a very few hours, and is accompanied with a rush and violence not free from danger. The noiseless supply of the former farm is, at the same time, the surer, because the supply, though apparently feeble, is permanent; in tracts where the rainfall is uncertain, a reservoir may stand empty for months or years.

There is the same difference in the way in which the fullness of the Spirit comes. On the day of Pentecost, at times when new beginnings are made, in the outpouring of the Spirit of conversion in heathen lands, or of revival among Christian people, suddenly, mightily, manifestly, men are filled with the Holy Ghost. In the enthusiasm and the joy of the newly found salvation, the power of the Spirit is undeniably present. And yet, for those who receive it thus, there are special dangers. The blessing is often too much dependent on the fellowship with others, or extends only to the upper and more easily reached currents of the soul's life: the sudden is often the superficial; the depths of the will and the inner life have not been reached. Other Christians there are who have never been partakers of any such marked experience, and in whom, nevertheless, the fullness of the Spirit is no less distinctly seen in the deep and intense devotion to Jesus, in a walk in the light of His countenance and the consciousness of His Holy presence, in the blamelessness of a life of simple trust and obedience, and in the humility of a self-sacrificing love to all around. They have their types in what Barnabas was: 'a son of consolation, a good man, and full of the Holy Ghost.'

And which of these is now the true way of being filled with the Spirit? The answer is easy. There are farms on which both the above-named reservoirs are to be found, auxiliary to each other. There are even reservoirs, where the situation is favourable, in which both the modes of filling are made use of. The regular, quiet, daily inflowing keeps them supplied in time of great drought; in time of rain they are ready to receive and store up large supplies. There are Christians who are not content but with special mighty visitations: the rushing mighty wind, floods outpoured, and the baptism of fire—these are their symbols. There are others to whom the fountain springing up from within, and quietly streaming forth, appears the true type of the Spirit's work. Happy they who can recognise God in both, and hold themselves always ready to be blessed in whichever way He comes.

And what are now the conditions of this fullness of the Spirit? God's word has one answer—faith. It is faith alone that sees and receives the Invisible, that sees and

自己。罪得洁净，以及甘愿降服的顺服，乃是第一次接受圣灵的条件，这些都是那曾看见什么是罪，什么是宝血，以及什么是神的旨意和爱心之信心所结的果子。这些我们在此不再说了。我们所引用的经文，乃是为着信徒的，他们在寻求顺服的事上是忠心的，可是他们尚未得到他们所渴求的。他们必须借信心特别看见，有什么是必须被驱除的。一切的充满，都需要倒空。我在这里不是说到罪的得洁净，以及完全顺服的降服。这总是第一必需的。但我是说到一般信徒，他们以为他们已经行了神所要求的，而尚未得到祝福。一切充满的第一个条件，乃是倒空。储水池岂不就是一个大空洞，一个预备好的大空穴，等候、渴望、呼求水来么？任何真正持久的圣灵充满，都在倒空之后。有人说，“我已长久切望寻求这祝福，但我奇怪为何这祝福尚未来到。最后我发现，乃是因为我心里没有空处来接受它。”在这种倒空里，有好些不同的因素：（一）对于我们至今所有的属灵生活，有一种深切的不满足。（二）深觉在我们的属灵生活中，有好多属肉体的智慧和工作。（三）发现、承认、并且放弃那保留在我们自己手中，由我们自己支配，就是已在其中作王的生活其中一切的事，和一切我们并不以为直接与主商量并寻求祂的喜悦是必需的且是可能的事。（四）深信自己软弱，无力抓住神所要赐给的。（五）在贫穷的灵里降服，等候主在祂的大怜悯和大能中，“照祂荣耀的丰富，借着祂的灵，叫我们在里面的人里有力的刚强起来。”（六）极其切慕、渴望、等候、呼求、并不住的祷告，求父在我们里面成全祂的应许，并在我们里面完全得着我们。这一种的倒空，就是达到充满的必经之路。

此外，还需要相信以接受、接纳、并持有这恩赐。乃是借着对基督并对父的信心，神圣的丰满才能流到我们里面。这“要被圣灵充满”的命令，是给以弗所人的。保罗论到这一班人说，“你们既信了基督，就受了所应许的圣灵为印记。”这命令是说到他们所已经接受的：泉源已经在他们里面；这泉源必须被开启，并有出路为它预备，它要涌起来充满他们全人。然而好象这并不在于他们自己的能力。耶稣曾说，“信我的人〔就是一直信我的人〕，从他腹中要流出活水的江河来。”圣灵的充满是怎样真实的在耶稣身上，从祂的领受也必须是同样真正的在生命那继续不断的真实交通里。必须用简单

receives God Himself. The cleansing from sin and the loving surrender to obedience, which were the conditions of the first reception of the Spirit, are the fruit of the faith that saw what sin was, and what the blood, and what the will and the love of God. Of these we do not speak here again. Our text is for believers who have been faithful in their seeking to obey, and yet have not what they long for. By faith they must specially see what there is that needs to be cast out. All filling needs emptying. I do not here speak of the cleansing out of sin, and the surrender to full obedience. This is always the first essential. But I speak of believers who in this think they have done what God demands, and yet fail of the blessing. The first condition of all filling is emptiness. What is a reservoir but a great hollow, a great emptiness prepared, waiting, thirsting, crying for the water to come? Any true abiding fullness Of the Spirit is preceded by emptying. 'I sought the blessing long and earnestly,' said one, 'and I wondered why it did not come. At last I found it was because there was no room in my heart to receive it.' In such emptying out there are various elements. A deep dissatisfaction with the religion we have hitherto had. A deep consciousness of how much there has been of the wisdom and the work of the flesh in it. A discovery, and confession, and giving up of all in life that had been kept in our own hands and management, in which self had hitherto reigned, of all in which we had not thought it necessary or possible that Jesus should directly be consulted and pleased. A deep conviction of impotence and utter helplessness to grasp or seize what is offered. A surrender, in poverty of spirit to wait on the Lord in His great mercy and power, 'according to the riches of His glory, to strengthen us mightily by His Spirit in the inner man.' A great longing, thirsting, waiting, crying, a praying without ceasing for the Father to fulfil His promise in us, and take full possession of us within. Such an emptying is on the way to the filling.

With this is needed the believing which accepts, which receives, which holds the gift. It is through faith in Christ and in the Father that the Divine fullness will flow into us. Of the same Ephesians, to whom the command is given, 'Be filled with the Spirit,' Paul had said, 'In Christ, having believed, ye were sealed with the Holy Spirit of promise.' The command refers to what they had already received: the fountain was within them; it had to be opened up, and way made for it; it would spring up and fill their being. And yet not as if this was in their own power: Jesus had said, 'He that believeth, keeps believing in me, rivers of living water shall flow out of him.' The fullness of the Spirit is so truly in Jesus, the receiving out of Him must so really be in the unbroken continuity of a real life-fellowship, the ceaseless inflow of the sap from Him the living Vine must so distinctly be met by the ceaseless reciprocity of a simple

的信心，不住的接受祂那活葡萄树不住流入的汁浆，那里面的泉源，才能因着倚靠那在天上的耶稣而涌流。耶稣用灵的施浸，象祂用血的洗净一样，乃是有一个清楚的开始，但也是借着不断的更新而得以维持。乃是借着祂的信心，圣灵的流入才能越过越强，直到满溢。

但是对主耶稣的信心，以及圣灵时刻并一直增长的涌流，不能缺了对父特殊恩赐的信心，和为祂的应许得到特殊更新的成全，而有的祷告。保罗为这些已经在他们里面得到圣灵作他们得基业凭据的以弗所人，向父祷告说，“求祂按着祂丰盛的荣耀，借着祂的灵，用大能使你们在里面的人里刚强起来。”这里面所用的动词，指明不是一种逐渐的工作，乃是一个即刻完成的行动。“按着祂丰盛的荣耀，”这句话表明这乃是神圣的爱与大能的一种伟大表现，是一件非常特出而神圣的事。他们已经有了内住的圣灵。他们为他们祷告，求父直接的来使他们得着圣灵这种大能的工作，圣灵这种的充满，以致基督的内住，并在超越知识之爱里的生活，以及被神丰满的充满，能成为他们个人有福的经历。当古时洪水来的时候，天上的窗户和大渊的泉源都一同敞开了。关于圣灵之应许的应验，仍是这样：“我要将…洪水浇灌干旱之地。”（赛四四3，另译。）越深越清楚的相信内住的圣灵，并越单纯的等候祂，圣灵那从父的心里，直接来到那等候祂的儿女心中的降临，就越丰盛的更新。

还有一点必须记住，就是圣灵这个充满是临到信心的。当神在卑微和不象什么的样子显现出来的时候，祂喜欢以谦卑为衣，就是祂要祂的儿女喜爱并穿戴的。“天国好象一粒种子。”只有信心能知道在那微小之中有何等荣耀。神的儿子住在地上的时候是这样，圣灵住在我们心里也是这样。当人看不见什么，或感觉不到什么的时候，祂要人相信。相信那涌流活水的泉源是在里面，即使外表看起来是那么干枯。要花时间退到心的内室，因着确信内在的圣灵，而向神献上赞美和敬拜。要花时间安静、领会，并让圣灵自己用这最属灵并最属天的真理，充满你的灵—这真理就是祂是住在你里面。祂的殿，祂隐藏的居所，并不是先在思想或感觉里，而是在深过我们所能看见并感觉的生命里。当信心一知道它已得到

faith, that the upspringing of the fountain within can only be in the dependence on Jesus above. It is by the faith of Jesus, whose baptism with the Spirit has as distinct a commencement as His cleansing with the blood, but is also maintained by, as continuous a renewal, that the inflow will grow ever stronger until it comes to the overflowing.

And yet the faith in Jesus, and the hourly and evergrowing upspringing of the Spirit, will not dispense with faith in the Father's special gift and the prayer for His special renewed fulfilment of His promise. For these same Ephesians, who had thus the Spirit within them as the earnest of their inheritance, Paul prays to the Father 'that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inner man.' The verbs both denote not a gradual work, but an act, something done at once. The expression, 'according to the riches of His glory,' indicates something which is to be a great exhibition of the Divine love and power, something very special and Divine. They had the Spirit indwelling. He prayed for them that the direct interposition of the Father might give them such mighty workings of the Spirit, such a fullness of the Spirit, that the indwelling of Christ, and a life in the love that passeth knowledge, and a being filled with the fullness of God, might be their blessed personal experience. When the flood came of old, the windows of heaven above, and the fountains of the great deep beneath, were together opened. It is still so in the fulfilment of the promise of the Spirit: 'I will pour floods upon the dry ground.' The deeper and clearer the faith in the Indwelling Spirit, and the simpler the waiting on Him, the more abundant will be the renewed down-coming of the Spirit from the heart of the Father direct into the heart of His waiting child.

There is one more aspect in which it is essential to remember that this fullness comes to faith. God loves when He appears to come in lowly and unlikely appearance, to clothe Himself in the garment of humility which He wants His children to love and wear. 'The Kingdom of Heaven is like a seed:' only faith can know what glory there is in its littleness. Thus was the dwelling of the Son on earth; thus is the indwelling of the Spirit in the heart. He asks to be believed in, when nothing is seen or felt. Believe that the fountain that springs up and flows forth in living streams is within, even when all appears dry. Take time to retire into the inner chamber of the heart, and thence send up praise and offer worship to God in the assurance of the Holy Ghost within. Take time to be still and realise, and let the Spirit Himself fill thy spirit with this most spiritual and heavenly of all truths—that He dwells within thee. Not in the thoughts or feelings first, but in the life, deeper than where we can see and feel, is His temple, His hidden dwelling place. When once faith knows that it hath what it

所求的，它就能忍耐，并满了感谢，即使肉体会抱怨。它能信靠那看不见的耶稣，并那隐藏的圣灵。它能相信那微小且不象什么的种子——一百种中最小的种子。当一切都显得软弱，并将衰残的时候，它能信靠并荣耀那位能作超过信心所能想者，并用大能叫里面的人刚强。信徒啊！不要在人的理智所设想的路上，乃要在人的智慧所看为愚拙的路上，象神的儿子来到地上无佳形美容一样，来盼望圣灵的丰满。要在极大的软弱中，盼望神的大能；要变成一个愚人，以接受神的智慧，就是圣灵所指教的；甘愿成为一无所有的，因为神拣选那无有的，为要废掉那有的。因此你要学习不靠肉体夸口，只靠主夸口。并且在那日常顺服与孩童般简单的生命所有的深切喜乐里，你要认识什么是被圣灵充满。

祷告

我的神啊！你爱和荣耀的丰满，正象一个无边的海洋——无限且无法想像。我称颂你，为着启示你的儿子，你喜欢使神性一切的丰满，有形有体的居住在祂里面，使我们在祂里面，得以在人的生命和软弱中，看见那丰满。我称颂你，祂在地上的教会，甚至今天在她诸般的软弱中，就是祂的身体，是那在万有中充满万有者的丰满；我们在祂里面也得了丰盛；借着你的灵大能的工作，和你儿子的内住，以及对你爱的认识，我们得以被神一切的丰满所充满。

可称颂的父啊！我感谢你，圣灵之于我们，乃是耶稣丰满的担负者，我们因被圣灵充满，也就满有那丰满。我感谢你，自从五旬节以来，在地上曾有不少人，你曾看见他们是被圣灵充满的。我的神啊！充满我。让圣灵取去并得着我最深、最里面的生命。让你的灵充满我的灵。让那活泉从那里流过我全人的爱情和能力。让它流过我的嘴唇，并从其中流出对你的赞美和讲说来。让我的身体，借着圣灵那复苏并圣别的能力，作你的圣殿，充满那神圣的生命。主，我的神！我信你已经听我。你已经将我所求的赐给我；我把它当作属我的接受。

哦！愿在你遍处的教会中，人寻求并寻见，认识且证实你圣灵的丰满。主耶稣！我们得荣耀的王，哦！让你的教会满有圣灵。阿们。

has asked, it can afford to be patient, and can abound in thanksgiving even where the flesh would murmur. It can trust the Unseen Jesus and the Hidden Spirit. It can believe in that little and unlikely seed, the smallest of all the seeds. It can trust and give glory to Him who is able to do exceeding abundantly above all it can think, and can mightily strengthen in the inner man, just when all appears feeble and ready to faint. Believer! expect not the fullness of the Spirit in the way which thy human reasoning deviseth, but even as was the coming of the Son of God without form or comeliness, in a way that is folly to human wisdom. Expect the Divine Strength in great weakness; become a fool to receive the Divine wisdom which the Spirit teacheth; be willing to be nothing, because God chooseth the things that are not to bring to nought the things that are. So shalt thou learn not to glory in the flesh, but to glory in the Lord. And in the deep joy of a life of daily obedience and childlike simplicity, thou shalt know what it is to be filled with the Spirit.

O my God! Thy fullness of love and of glory is like a boundless ocean-infinite and inconceivable. I bless Thee that, in revealing Thy Son, it pleased Thee that all the fullness of the Godhead should dwell in Him bodily, that in Him we might see that fullness in human life and weakness. I bless Thee that His Church on earth is even now, in all its weakness, His body, the fullness of Him that filleth all in all; that in Him we are made full; that by the mighty working of Thy Spirit, and the indwelling of Thy Son, and the knowledge of Thy love, we may be filled to all the fullness of God.

Blessed Father! I thank Thee that the Holy Spirit is to us the bearer of the fullness of Jesus, and that in being filled with the Spirit we are made full with that Fullness. I thank thee that there, have been men on earth since Pentecost, not a few, of whom Thou hast seen that they were full of the Holy Ghost. O my God! make me full. Let the Holy Spirit take and keep possession of my deepest, inmost life. Let Thy Spirit fill my spirit. Let thence the fountain flow through all the soul's affections and powers. Let it flow over and flow out through my lips, speaking Thy praise and love. Let the very body, by the quickening and sanctifying energy of the Spirit, be Thy temple, full of the Life Divine. Lord my God! I believe Thou hearest me. Thou hast given it me-; I accept it as mine.

Oh, grant that throughout Thy Church the fullness of the Spirit may be sought and found, may be known and proved. Lord Jesus our glorified King, oh, let Thy Church be full of the Holy Ghost. Amen.

附言

（一）被圣灵充满。圣灵的充满，第一必须寻求的，不在情感里，不在感觉到的亮光、能力或喜乐里，而在生命里，在那隐藏最里面的部分里，深过知识或感觉，就是信心所接近的境域，也就是在我们知道或感觉以先，我们就在其中，已有的境域。

（二）你想知道什么是被圣灵充满么？看耶稣。请看祂在末了一晚，“知道父已将万有交在祂手里，且知道自己是神出来的，又要归到神那里去，”祂就洗门徒的脚。要在祂感觉祂是从神出来的那深沉安静中，看圣灵的丰满。要这样寻求；到了时候，在作见证中，在与圣徒的交通中，或在拯救失丧之人的时候，圣灵的充满就要发生。

（三）“要被圣灵充满，…彼此对说。”要留意此二者的关联。只有在身体的交通里，在身体爱的建造里，圣灵才显出祂的同在。耶稣说，“圣灵要作见证，你们也要作见证。”乃是在我们这一面有了行动、顺服，圣灵同在的丰满感觉才来到。“他们就都被圣灵充满，并开始说话。”（徒二4，另译。）“我们既有信心的灵，所以就说话。”（林后四13，另译。）泉源必须涌起，泉水必须涌流。沉默就是死亡。

（四）“不要叫神的圣灵担忧”：这话是说在“要被圣灵充满”之先。我们不能赐给生命或使之生长，但我们能除去障碍。我们能放弃自己而顺服主；我们能转离肉体而等候神；我们能照我们所知神的意旨降服于圣灵，充满就从上头而来。要如此等候，借着多多祷告，停留在宝座的脚凳前。当你祷告的时候，要转向里面，并且相信那不能看见的能力，真的已经得着了你的全人。

（五）“要被圣灵充满。”这是每一个信徒的责任、呼召与权利。因着这个命令，这是有神圣的可能的；借着信心的能力，这也是一个神圣的保证。当每位信徒相信此事时，神就促进那日子的来到。