

2318 事实、信心与经历

著者：倪柝声

ISBN: 978-957-513-846-2

◎ 简介

圣经中的真理，有主观和客观两面；基督徒生活中的平衡，乃在于借信使神话语中所含客观的事实，成为我们经历中活而有功效的体验。

本书以倪柝声弟兄早期信息“事实—信心—经历”为引题，收录了倪弟兄关于事实、信心与经历三个主题的信息共二十篇，篇篇深入浅出，可助初信者立下稳固的根基，对于灵程上较老练者，亦提供了深邃而富于启发的指引。

介言

倪柝声弟兄在其一生事奉主的职事中，总是兼顾对于圣经中客观真理的认识，以及对于神圣启示所包含主观实际的经历，在二者之间，展示了正确的平衡。他在早期职事中，出版了一篇信息，名为“事实—信心—经历”。在他职事的早年，一九二五至一九三四年间，他释放了许多与此有关的信息，说到神圣的事实，包括得救的证实与稳固、基督十字架工作的常新、以及运用信心接受这些神圣事实等等。对于如何经历并享受基督已经完成的事实，他也提供了富于启发的指引。

本书以“事实—信心—经历”一文为引题，收录了关于事实、信心与经历这三个主题的信息。末了一篇“两方面的真理—主观的和客观的”，系本选辑中肯的结语，说明基督徒生活中的平衡，乃在于借信使神话语中所含客观的事实，成为我们经历中活而有功效的体验。这些信息一面简单易懂，对于初信者非常合式；同时不乏深邃的见解，对于较成熟的信徒亦极有助益。

Fact, Faith, and Experience

PREFACE

Throughout his life of ministry in service to the Lord, Watchman Nee demonstrated a proper balance between knowing the objective truths in the Bible and experiencing the subjective realities contained in the divine revelation. Early in his ministry, he published an article entitled “Fact, Faith, and Experience.” Between 1925 and 1934, in the early years of his ministry, he released numerous messages related to these points. He spoke of divine facts, including the assurance and security of salvation and the timelessness of Christ’s work on the cross, and of the role of faith in receiving these divine facts. He also provided insight and guidance into the experience and enjoyment of Christ’s accomplished facts.

This book begins with the article “Fact, Faith, and Experience.” Subsequent sections contain messages that relate to the topics of fact, faith, and experience. The final message, “The Two Sides of the Truth—Subjective and Objective,” provides a fitting conclusion to this compilation of messages by illustrating the balance that is struck in our Christian life when objective facts contained in the Word become alive through faith and operative in our experience. These messages are simple and most suitable for new believers, but at the same time, they contain profound insights that are helpful to mature believers.

◎ 目录

第一章	事实—信心—经历
	第一部分 事实
第二章	得救的证实
第三章	十字架的时候
	第二部分 信心
第四章	由信而活
第五章	信心的根源
第六章	信心的实用
第七章	信心的行为
第八章	信心
第九章	亚伯拉罕的信补白
第十章	信而顺服
第十一章	因信而活
第十二章	因信而活与得着真理的过程
	第三部分 经历
第十三章	两个天性
第十四章	诚实受欺与知识
第十五章	冷静的头脑
第十六章	借来的灵历
第十七章	要紧与不要紧
第十八章	贿赂良心
第十九章	主耶稣的降下
第二十章	两方面的真理—主观的和客观的

CONTENTS

1.	Fact, Faith, and Experience
	SECTION ONE: FACT
2.	Assurance of Salvation
3.	The Time of the Cross—The Timelessness of the Cross
	SECTION TWO: FAITH
4.	Living by Faith (Selected)
5.	The Source of Faith
6.	Faith in Practice
7.	Talks on Faith
8.	Faith
9.	Additional Word to the Article “The Faith of Abraham”
10.	Faith and Obedience
11.	Living by Faith
12.	Living by Faith and the Course of Entering into a Truth
	SECTION THREE: EXPERIENCE
13.	The Two Natures—A Talk with Young People
14.	Honesty, Deception, and Spiritual Knowledge
15.	Calmness of Mind
16.	Borrowed Spiritual Experience
17.	Essentials and Nonessentials
18.	Bribing the Conscience
19.	The Condescension of the Lord Jesus
20.	The Two Sides of the Truth—Subjective and Objective

第一章

事实—信心—经历

(编者注：本章取材自倪弟兄早期著作“灵修指微”，原着篇题为“事实—信心—经验”，今照倪弟兄后来信息中常用的发表，将篇提及内文中的“经验”一辞改为“经历”——参“正常的基督徒生活”第四章。)

在现今恩典的时代中，所有的无一不是“本乎恩”的。本乎恩之意，是一切的事都是神为人作的，人自己不用作工以得救；因为“作工的得工价，不算恩典，乃是该得的”。(罗四4。)因为神是用恩待人，所以就生出“事实”。

事实

意思就是件件事，神已经都为世人作成功了；因为事已成功，所以就是“事实”；既是“事实”，那就不用人再来成功那些已经成功的事了。神所作的工，都是完全的。

然而神的恩典，是公义的恩典。所以既然有了“事实”；还要有人的同工。这同工是什么？不是要人在祂的“完了”再加上什么，不过要人承认神所作的是实在的罢了。这就是“信心”。

信心

信心是承认神所说的，所作的是真。信心是接受事实，承认其为事实。

信心是支取。我用这“支取”二字，像银行中的“支取”。有一个人给你一张支票，银行里有钱，是一个事实。你肯去支取那钱，就是承认银行里有支票上所写的事实。支取是要用信心的。有了信心，就去支取；支取之后，就有钱可用了。用钱就是“经历”。有钱在银行是“事实”。支取是“信心”。用钱是“经历”。在神的恩，是为人所作的事，已经是个事实了。但人还须有这事实的“经历”。

CHAPTER ONE

FACT, FAITH, AND EXPERIENCE

In the present age of grace, everything is “by grace” (Eph. 2:8). Everything being by grace means that everything is done by God. Man does not have to do anything to be saved because “to the one who works, his wages are not accounted according to grace, but according to what is due” (Rom. 4:4). Because God deals with man according to grace, there are certain facts.

FACT

God has accomplished everything for man. Since everything has been accomplished, certain “facts” exist. And since they are existing “facts,” man does not have to accomplish what has already been accomplished. All of God’s works are complete.

However, God’s grace is a righteous grace. This is why, with the “facts,” there is still the need for human cooperation. What kind of cooperation is this? It is not to add anything to what He has finished, but to have man acknowledge that what God has done is real. This is faith.

FAITH

Faith is to acknowledge that what God has said and done is true. Faith is to accept the facts, that is, to acknowledge them as facts.

Faith is a “cashing in.” I use the words “cashing in” in the sense of one cashing a check at the bank. Suppose someone gives you a check. That the bank has the money is a fact. For you to cash the check for money is to acknowledge the fact that the bank possesses whatever amount is written on the check. It takes faith to “cash in.” With faith, one can cash in and thereby have the money to use. Now, to spend the money is the “experience.” To have the money in the bank is the “fact,” to cash the check is “faith,” and to spend the money is “experience.” In God’s grace, what He has done for man are facts. But man must still experience these facts.

经历

在经历中用神的恩典，就应该用信心来支取神为他所成就的事实。这事实是神所作成的。而信心是人所当有的。事实是神的，经历是人的，信心是神的事实，变作人的经历。圣经中所表明的，不过是“事实—信心—经历”。

合论

我们知道主耶稣基督乃是道成肉身的，祂成一切圣德的总结，所有完全的大事。祂的生活就是神的生活，因为祂自己就是神。基督在十字架上已经成功了救恩。凡真心接受主耶稣为主、为救主的，神在祂相信的那一刻，就接受祂一如接受主耶稣一样。在那时，主耶稣的圣德和完全，就都临到信徒的身上。在神的眼光看来，祂在神面前的情形，一如主耶稣一样。神看每一个基督徒都像基督一样。基督所有的行为，所有的成功，因着基督徒与基督联合的缘故，就都算是属乎基督徒的了。这就是基督徒在神面前所得的“事实”。这个事实，乃是基督为基督徒作成功的。这个事实，意思就是：因为信徒是与主耶稣联合的，所以，在事实上，凡是属乎基督的，都是属乎祂的信徒的。这是神所预备的事实，信徒自己毫无工夫参与其间。

圣经把这事实说得非常清楚。写希伯来书的人有一个特别简明的比方，说到神为我们所成功的事实。在九章十五节到十七节里，把主耶稣所替我们成功的，比方作一个立遗命的人。遗命就是应许将“产业”赐给受遗命的人。但是，在留遗命的人未死之先，那遗命是无效的；他一死，受遗命者就可得着那留遗命者所留给他的产业。主耶稣就是那留遗命者；祂已经死了，所以祂所有的应许，就立刻都归到我们的名下来了。这就是我们从祂所得的事实。虽然，我们一时在经历上未立即掌业，享受所得产业的利益和供养；但是，那产业是我们的，是属乎我们的，是归于我们名下的，总是一件不能改移的事实。享受产业是一个问题；有产业又是另外一个问题。享受产业是“经历”；有产业是“事实”。我们得着有产业的事实，乃是因着那留遗命者，并非因着自己。得着这事实是在先，享受是在后。

EXPERIENCE

To experience God's grace is to claim by faith the facts that God has accomplished for man. These facts are accomplished by God. What man needs is faith. The facts belong to God, and the experience belongs to man. Thus, faith is God's facts becoming man's experience. What the Bible shows us is simply "fact, faith, and experience."

SUMMARY

We know that the Lord Jesus is the Word become flesh. He is the consummation of all divine virtues and the grand total of all perfections. His living is God's living, for He is God Himself. Christ has accomplished salvation on the cross. All those who sincerely accept the Lord Jesus as Lord and Savior, at the moment they believe, God accepts them as He accepted the Lord Jesus. At that time, all the divine virtues and accomplishments of the Lord Jesus come upon the believers. In God's view and before God, they are the same as the Lord Jesus. God sees every Christian as He sees Christ. Christians possess all of Christ's work and accomplishments through their union with Him. This is the "fact" that the Christians have been given by God. This fact was accomplished by Christ for the Christians. This fact is that through the believers' union with the Lord Jesus, everything that belongs to Christ now belongs to His believers also. This is a fact that has been accomplished by God alone; the believers themselves have no share whatever in its accomplishment.

The Bible points out this fact very clearly. The writer of the book of Hebrews uses a particularly simple illustration to point out God's accomplished fact for us. In 9:15-17 what the Lord Jesus has accomplished for us is illustrated by a person's making of a will. A will is a promise of "inheritance" to those who receive the will. But before the one who makes the will dies, the will is not effective. Once the person dies, the recipients of the will can receive the inheritance left by the one who made the will. The Lord Jesus is the One who made the will. He has died. Hence, all that He has promised goes immediately under our name. This is the fact that we have received from Him. Although we may not take possession of the inheritance all at once or enjoy the benefit and sustenance from the inheritance, yet the inheritance is indeed ours; it belongs to us and is under our name already. This is an immovable fact. To have the inheritance is one thing; to enjoy the inheritance is another. The ownership of the inheritance is the "fact," and the enjoyment of the inheritance is the "experience." We have the fact of owning the inheritance, not because of ourselves, but because of the One who has left the will. The possession of the fact comes first. The enjoyment comes afterward.

这个比方的教训是很简明的。主耶稣死了，就把祂所有的义行、圣德、完全、得胜、美丽等等，都归给我们，叫我们在神的面前一如祂自己一样；叫神接受我们一如接受祂一样。这是祂所给我们的。当我们作基督徒那一刻起，这些已经是个事实了。在事实上，我们乃是完全像主耶稣一样；但是，我们在经历上不一定如此。“事实”的意思不是别的，就是神因着主耶稣所赐给我们，所替我们成功的一切恩典；这些恩典因着我们与神儿子联合的缘故，都已归给我们了。我们可以有承受产业的事实，而无享受产业的经历。事实和经历是大不相同的。现在有许多的信徒，在事实上是最富足的，因为凡一切属乎神的都是他的；但是，在经历上是最贫穷的，因为他并没有实地的使用、享受他的富足。路加十五章的长子，就是这个光景的一个好表明。在事实上，乃是：“儿啊，你常和我同在，我一切所有的，都是你的；”但是，在经历上，他则：“没有一只山羊羔，叫他和朋友，一同快乐！”他可以作富家子；这是他的地位，（这是事实。）但是，他可以连一只羊羔都没有享受过；这是他的情形，（这是经历。）

我们应当极乎明了，事实和经历的分别。因为此二者是两方面的事：前者是神为我们成功的，是神所赐我们的地位；后者是我们所实践的，是我们享受神所赐给我们的。现在的信徒多趋极端。有者，（最多数！）不知他在主耶稣里是何等丰富，不知凡主耶稣所成功的已经都是他的了；他却尽用计划心机，欲得着恩典。他总是打算用己力作出许多义以供应神的要求，和他新生命的倾向。有者，（少数！）因为他太明白（？）神的恩典了，以为主耶稣已经把他高举，叫他得着无上的地位了；他就因此满意了，而不再寻求在经历上实践过主耶稣所给他的一切恩典。此二者都不能无错，注重经历而忘记事实者，乃是被律法所束缚；注重事实而轻视经历者，乃是以恩典为放纵。基督徒应当从圣经里看明白他在主耶稣里的地位到底如何——如何高尚。另一方面应当借着神的光察验自己到底如何行事为人与蒙召的恩相称。

The teaching of this illustration is very simple. The Lord Jesus has died and has given to us all His righteousnesses, divine virtues, perfections, victories, beauties, and so forth. By these we become the same as He is before God, and God accepts us in the same way that He accepts the Lord. This is what He has given to us. These things are facts from the moment we become Christians. As far as the fact goes, we are already as perfect as the Lord Jesus. But as far as experience goes, we may not be this way. The meaning of this “fact” is none other than the grace that God has given to us and accomplished for us through the Lord Jesus. This grace has been given to us through our union with the Son of God. It is possible for us to have the fact of inheriting the inheritance without having the experience of enjoying the inheritance. There is a big difference between fact and experience. Many believers are very rich in fact because everything that is God’s is theirs. However, in experience they are the poorest because they do not practically use and enjoy their riches. The older son in Luke 15 is a good example of this condition. As far as the fact goes, he was the child who was “always with me, and all that is mine is yours” (v. 31). But as far as experience goes, he never had “a goat that I might be merry with my friends” (v. 29). He was the son of a rich man. This was his position, a fact. Yet it was possible for him not to have enjoyed even a goat. This was his condition, his experience.

We should be very clear concerning the distinction between the fact and the experience. These two things are two different aspects. In the first case, it is what God has accomplished for us; it is the position that God has given to us. In the second case, it is what we practice; it is our enjoyment of what God has given to us. At present, believers tend to go to the extreme. Some (actually the majority) do not know the riches they have in the Lord Jesus. They do not know that everything that the Lord Jesus has accomplished is theirs already. They plan and scheme to secure grace. They try to work out all kinds of righteousnesses by their own strength in order to meet God’s demand and satisfy the inclination of their new life. Others (not a few) think that they understand God’s grace all too well. They think that the Lord Jesus has already exalted them to a matchless position. They are satisfied already and do not seek to put into practice experientially the grace that they have received from the Lord Jesus. Both kinds of people are wrong. Those who pay attention to experience and forget the facts are bound by the law. Those who pay attention to the facts and despise experience take grace as an excuse for indulgence. On the one hand, a Christian should understand through the Scriptures his lofty position in the Lord Jesus. On the other hand, he should examine under God’s light whether or not his walk matches the grace of his calling.

神已经把我们安放在一个最高尚的地位了。因为我们与主耶稣联合的缘故，凡主耶稣所成功的，所得胜的，都是属乎我们的了。这是我们在事实上的地位。现在的问题，就是我们应当如何经历过主耶稣所为我们成功的，得胜的。在事实和经历（化事实为经历）——神的成功为人的实践——的中间，还有一步信心的工作。

这步信心的工作并非别的意思，就是“使用”“管业”的意思。主已经留遗命给我们，祂现在已经死了，遗命已经发生效力了。现在我们不应当取不闻不知的态度，应当起来“使用”我们所得的遗产，叫我们享受（经历）遗产的福乐。我们已经是神的儿女，凡神所有的都是我的。（林前三 21～23。）我们不要像那个长子一样，徒拥有应许，而不享受。这是因为他的愚昧和不信，他并没有请求，并没有使用，所以就没有了。他若肯请求，使用他儿子的权利，则何只一只羊羔，千万的羊羔都是他的！

我们现在不要别的，只要用信心使用神给我们的应许，用信心支取神在主耶稣里所为我们预备的。一个受遗命的人，应当有两步工夫才可以享受（经历）遗产：（一）应当相信有这个遗产，（二）应当专一起来掌管这个遗产。不信有这遗产，自然就不起来掌管这遗产。所以我们第一，应当承认神真叫主耶稣“成为我们的智慧，公义，圣洁，救赎”。（林前一 30。）凡主耶稣所成功的，所得胜的，就是我们的成功，我们的得胜。我们若无这样的信心，我们不只永无属灵经历的盼望，并且简直是得罪神，疑惑到祂的工作！第二，世人管业是用他们肉身的力量，我们掌管属灵的产业，要用属灵的能力——就是信心。我们就是再进一步，用我们的信心支取我们在主耶稣里的产业，使用它，掌管它，一若这灵产就是我们的一样。

我看旧约里还有一个事迹，是足能表明我们现在所说的事实、信心、和经历的关系，就是以色列人进入迦南的一段历史。神在古昔的时候，就把迦南地应许给以色列人了，祂对亚伯拉罕说过，对以撒说过，对雅各说过，就是对出埃及数十万民众也亲自说过。神是算给了。神应许他们，祂要为他们争战，叫他们胜过一切的仇敌。神把迦南的地

God has placed us in a most lofty position. Through our union with the Lord Jesus, all of the Lord's accomplishments and victories are ours. This is our position in fact. The question now is how we can experience all of the Lord Jesus' accomplishments and victories. Between the fact and the experience, that is, before the fact can be turned into experience, before God's accomplishment can be turned into man's practice, there is still the step of faith.

This step of faith is nothing other than the “utilization” or “management” of the inheritance. The Lord has left us a will. He has died, and the will is now in effect. We should no longer hold an indifferent or unconcerned attitude. Instead we should rise up to “utilize” the inheritance that we have received so that we can enjoy, or experience, the blessing of the inheritance. We are God's children already. All that God has is now ours (1 Cor. 3:21-23). We should not be like the older son who vainly possessed the promises without entering into the enjoyment of them. Due to his foolishness and unbelief, he did not ask nor did he utilize. Hence, he did not have anything. If he would have asked to exercise his right as a son, he would have had not just one goat but thousands upon thousands of them!

What we need now is nothing other than the utilization by faith of what God has promised to us; we should “cash in” by faith what God has prepared for us in the Lord Jesus. For the one who is to inherit a will, there are two things he has to do before he can enjoy and experience the inheritance. First, he has to believe that there is an inheritance. Second, he has to rise wholeheartedly to manage this inheritance. Of course, if one does not believe that there is an inheritance, he will not rise up to manage it. Therefore, we must first acknowledge that God has indeed made the Lord Jesus our “wisdom... righteousness and sanctification and redemption” (1 Cor. 1:30), that all of the Lord's accomplishments and victories are our accomplishments and victories. If we do not have this faith, not only can we never expect any spiritual experiences, but we are sinning against God and doubting His work! Second, those in the world manage an inheritance with their physical strength. But for us to manage our spiritual inheritance, we have to use our spiritual strength, which is faith. As this spiritual inheritance is already ours, we must advance one step further by faith to “cash in,” to utilize, and to manage our inheritance in the Lord Jesus.

In the Old Testament we see another instance which can adequately show us the relationship between fact, faith, and experience. This is the history of the Israelites entering Canaan. In the old days, God promised the land of Canaan to the Israelites. He mentioned this to Abraham, to Isaac, to Jacob, and even to the tens of thousands of people who left Egypt. To God, the land was already given. God promised to fight for them and that they would overcome all their enemies. It was a fact that God had given

和人交给以色列人已经是一个事实了。但是，事实已经有了，经历还没有；事实上这地虽是他们的，但是经历上他们尚无寸土。所以，他们应当“立刻上去得那地”，因为他们是“足能得胜”的。（民十三 30。）但是，他们因着没有信心的缘故，所以，虽然神已经将地给他们了（事实），他们却得不着（经历）。过了一代，神对约书亚说，“凡你们脚掌所踏之地，我都照着我所应许摩西的话赐给你们了。”（书一 3。）他们应当用他们的脚掌去得着神所已经赐给他们的地。后来他们上去，他们就得着了。

这个就是教训我们以实验基督完全的秘诀。神已经将基督所“是”的，所“有”的，和所“作”的，都赐给我们了，都算是我们的了。现在就是要我们去经历凡祂所是、所有、和所作的。要经历，别无法子，就是承认迦南是美好的，用信心的脚掌去实践神所赐给我们的每一寸地，就看神所赐给我们的地，被我们所得着了。神赐给；我们相信；我们得着一事实，信心，经历。

定义

“事实”

就是神的应许，神的救赎，神的工作，神的白赐。

“信心”

就是世人怎样信神，怎样倚赖神的工作和救赎，怎样支取神的应许；就是变化神的事实为人的经历，所经过的一种工作和态度。

“经历”

就是信徒因信神，而得着信徒所当有的生活；就是实地在信徒的生活里，表明基督的生命来；就实验过基督所有的成功和得胜；就在实际上使用、表明、生活出神的事实。圣经中所记载的人物的历史，都是这一类。

作教师的人，和作信徒的人，应当知道这三个道理的相连。不然在他们的生活上，和他们的教训上，必定不清楚；对于读经，也必觉得诸多相反，似乎是前后矛盾的。

the land and the peoples of Canaan to the Israelites already. Although the fact was there, they did not yet have the experience. As far as the fact was concerned, the land was theirs already, yet in experience they still did not own an inch of it. This is why they had to “go up at once and possess it,” for they were “well able to prevail” (Num. 13:30). However, due to their unbelief, despite the fact that God had given them the land, they were not able to possess it in experience. After one generation, God told Joshua, “Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses” (Josh. 1:3). They were to inherit the land that God had given them with the soles of their feet. Later when they went up, they inherited the land.

This shows us the secret of substantiating the perfection of Christ. God has already given us what Christ “is,” “has,” and “has done”; they are all ours already. Now what we have to do is to experience all that He is, has, and has done. There is no other way to experience all this except to acknowledge that Canaan is good; if we will realize every inch of God’s land with the soles of our feet, we will indeed find ourselves inheriting the land that God has given to us. God gives; we believe and receive. This is fact, faith, and experience.

DEFINITIONS

Fact

Facts are God’s promises, His redemption, His works, and His free gifts.

Faith

Faith denotes the way man believes in God, trusts in His work and redemption, and claims His promises. It is a kind of working and attitude through which God’s facts are transformed into man’s experience.

Experience

Experience is the proper living of the believers, which they secure through believing in God. It is the expression of the life of Christ practiced in the believers’ living. Experience is the realization of all Christ’s accomplishments and victories. It is the practical application, manifestation, and living out of God’s facts. The histories of all the saints recorded in the Bible belong to this category.

Not only those who are teachers but all believers should know the interrelationship of these three: fact, faith, and experience. Otherwise, they will be confused in their living and in their teachings. Furthermore, they will find many contradictions and apparent disagreements in their reading of the Bible.

我写到此，还怕我所写的不能把圣经的道理，清清楚楚的表明出来。所以将圣经中的几条大道理，说在下面以为证据：

我们作基督徒的人都是已经相信主耶稣的替死，得着祂赎罪效力的人。赎罪乃是罪人所得着的经历，我们基督徒乃是已经得着赎罪的人了。赎罪在于我们乃是已过的经历；好像我们不必说到这个了。但是，为着举例的缘故，为着要人明白事实、信心、经历三者关系的缘故，我们就在此先举出一个我们所已得着的经历为例，好叫我们知道此三者彼此的衔接和紧要。

赎罪

赎罪是一条顶大的道理，是我们所当明白的。我们的主耶稣基督的赎罪，是为天下人的。有以下经节的见证：

约翰一章二十九节说，“神的羔羊，背负世人罪孽的。”

又三章十六节说，“神爱世人，甚至将祂的独生子赐给他们。”

约壹二章二节说，“祂…作了挽回祭；…是为普天下人的罪。”

提前二章六节说，“祂舍自己作万人的赎价。”

又四章十节说，“祂是万人的救主。”

看以上这些的经节，就知道耶稣的赎罪，是为普天下人的。所以普天下的人，都有得救的可能。主的赎罪，已成了事实。

然而普天下的人不都是得救的。这是圣经告诉我们的。如果人不知道“信心”的道理，那么他岂不以为无论人相信不相信主的代死，他总是得救的么？就表面来说，耶稣既为全世界的人死，全世界的人当然都必死，何必管他们相信不相信呢？这好像是极有道理的；却真是一点道理都没有阿。因为这样说起来，把罪人所应当有的责任都抹去了。这样使信徒们就不必再传福音了。

圣经虽然说，基督为全世界的人死；但是它还说，信的人得救。以下的经节，可以为见证：

I am afraid that up to this point I have still not presented the scriptural teachings in a clear way. For this reason, I want to present a few great doctrines in the Bible as proofs.

We Christians have believed in the substitutional death of the Lord Jesus and have experienced the effect of His redemption. Redemption is an experience for the sinners; we Christians have already been redeemed. For us, redemption is a past experience. It seems as if we have no need to speak of it anymore. Yet for the sake of illustrating the relationship between these three things—fact, faith, and experience—and in order to show us their continuity and importance, I will first use as an example an experience that we have already had.

REDEMPTION

Redemption is a very great doctrine. It is something that we should understand. The redemption of our Lord Jesus is for the whole world. We have the following verses to prove this point:

The Lamb of God, who takes away the sin of the world! (John 1:29).

For God so loved the world that He gave His only begotten Son (John 3:16).

He Himself is the propitiation...for those of the whole world (1 John 2:2).

Who gave Himself as a ransom for all (1 Tim. 2:6).

The Savior of all men (1 Tim. 4:10).

After reading these verses, we can see that the redemption of Jesus is for the whole world. Hence, it is possible for everyone in the world to be saved. The Lord's redemption is an accomplished fact.

However, the Bible tells us that not everyone in the world is saved. If a man does not understand the teaching concerning “faith,” he may think that whether or not a man believes in the Lord's vicarious death, he is saved anyway. It seems to him that since Jesus has died for the whole world, the whole world need not die anymore, and there is no need to be concerned if one believes or not. This may seem very reasonable, but actually it is very unreasonable, for this would absolve sinners of all their responsibilities. If this were the case, there would no longer be the need for believers to preach the gospel.

Although the Bible says that Christ has died for the world, it also says that those who believe will be saved. The following Scriptures testify to this:

约翰三章十五节说，“一切信祂的，”

又三章十八节说，“信祂的人，…不信的人…”。

行传十六章三十一节说，“当信主耶稣。”

罗马三章二十二节说，“因信耶稣基督，…一切相信的人。”

又二十六节说，“信耶稣的人。”

约壹二章十二节说，“你们的罪借着主名…”。

若要再引经节，还有许多可以引的；但是以上引的几节，已足证明人当相信。意思就是基督虽然已为世人死；但是世人还要支取祂（基督）的死，拿基督的死当作自己的死才可。不然，基督的死和祂是毫无关系的。虽然经上说，“神爱世人，甚至将祂的独生子赐给他们；”（约三 16 上；）但是圣经的话，不是结止在那里，以下继续说，“叫一切信祂的，不至灭亡，反得永生。”（16 下。）“永生的神；…是万人的救主。”（提前四 10。）祂差遣祂儿子降世代替人死，所以祂能作万人的救主。“更是信徒的救主，”（10 下，）因为信徒是相信的人。

相信后，必定有经历的。既然相信神的事实，自然就有事实的经历了。请看以下的经节：

约翰三章十八节说，“信祂的人，不被定罪；不信的人，罪已经定了。”

又五章二十四节说，“信…就有永生。”

又三章十六节说，“信祂的，不至灭亡，反得永生。”

罗马五章一节说，“因信称义。”

所以人如果相信神为他所预备的救恩，是个事实，就去支取这个救恩，他就得救了。

与主同死

现在再就着与主同死一题，来说明这事实—信心—经历。信徒须知与主同死这一个题目，与罪人须知救赎的题目，是同一紧要的。

事实是说基督死在十字架的时候，祂不特替罪人死；并且叫罪人死在祂里面。祂不特为罪死；并且叫罪人死。

That every one who believes... (John 3:15).

He who believes into Him...; he who does not believe... (John 3:18).

Believe on the Lord Jesus (Acts 16:31).

Through the faith of Jesus Christ to all those who believe (Rom. 3:22).

Him who is of the faith of Jesus (Rom. 3:26).

Your sins have been forgiven you because of His name (1 John 2:12).

We can quote many more Scriptures, but the above verses are sufficient to prove that a man has to believe. This means that although Christ has died for the world, the world must still apply His death and reckon it their own death. Otherwise, the death of Christ will have nothing to do with them. Although the Scripture says, “For God so loved the world that He gave His only begotten Son,” the Bible does not stop here. Following this it says, “That every one who believes into Him would not perish, but would have eternal life.” First Timothy 4:10 says, “The living God, who is the Savior of all men.” God sent His Son into the world to die for men. Hence, He is able to be the Savior of all men. He is the “Savior...,” especially of those who believe.” These are the ones who have believed.

After believing, there must be the experience. If one believes in God’s fact, there surely must be the experience of the fact. Please consider the following Scriptures:

He who believes into Him is not condemned; but he who does not believe has been condemned already (John 3:18).

He who...believes...has eternal life (John 5:24).

Every one who believes into Him would not perish, but would have eternal life (John 3:16).

Justified out of faith (Rom. 5:1).

Hence, when man believes that the salvation God has prepared for him is a fact, and when he applies this salvation, he is saved.

DYING WITH THE LORD

Let us now explain the matter of fact, faith, and experience in relation to our dying with the Lord. It is just as important for believers to know the matter of dying with the Lord as it is for sinners to know the matter of redemption.

Fact: When Christ died on the cross, not only did He die for the sinners, but the sinners died in Him as well. He not only died for sins, but He brought death to the

罪人已和耶稣同死在十字架上，是神的事实。有以下经节为证：

“一人既替众人死，众人就都死了。”（林后五 14。）

“知道我们的旧人，和他同钉十字架。”（罗六 6。）

“我们在罪上死了的人。”（2。）

看这几节经节，就知道在神的眼光，信徒是已经和基督一同钉死在十字架上了。信徒不知道这个事实，就打算如何钉死自己，天天来钉，天天总钉不死。那晓得我们是已经死在基督里了。我们所当作的，不是把我们自己钉死；乃是用信心支取祂的死，算作我的死就罢了。浸礼是信心的表明和承认：表明事实，承认事实。“受浸归入祂的死，”（3，）“借着浸礼归入死，”（4，）这是用信心支取死的表明和承认。

虽然是已经死了，我们已同祂死了；虽然死和同死是个事实了；但是神的话还命我们说，“这样，你们向罪也当算（原文）自己是死的。”（11。）“算”是一种信心的行为。不是看自己是死的，因为我们不能，虽然一天看到晚，那能看己是死的呢？越看越见自己是活的，是顶会、顶爱犯罪的。唯有用信心来“算”自己是死的，是死在基督里的。基督的死，就是我们的死；有了这样的信心，我们就有与主同死的经历了。有同死的经历的人，在圣经中保罗是个好代表，他说，“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。”（加六 14。）又说，“和他一同受苦，效法祂的死。”（腓三 10。）又说，“我已经与基督同钉十字架。”（加二 20。）信徒们如果要得着与主同死的经历——生命上的经历，并不是用自己的法子；乃是用神的法子，就是一事实——信心——经历。

信徒已同基督死在十字架上，是个事实。你相信不相信这个事实？肯不肯接受这个事实，算你自己是已经死了么？相信，就有同死的经历，像保罗一样。

圣经所表明神待人的道理，都是有这三样秩序：事实——信心——经历。

sinner as well. It is a fact in God that the sinners have died with Jesus on the cross. The following Scriptures prove this:

One died for all, therefore all died (2 Cor. 5:14).

Knowing this, that our old man has been crucified with Him (Rom. 6:6).

We who have died to sin (Rom. 6:2).

After seeing these few verses, we can realize that in God's view the believers have been crucified with Christ on the cross already. When a believer is not aware of this fact, he will try to crucify himself day after day and will find that no matter how much he tries, he does not die. Little does he realize that we are dead in Christ already. We should not try to crucify ourselves; rather, we should apply His death by faith and reckon His death as our death. Baptism is the demonstration and acknowledgment of faith. It both demonstrates and acknowledges the fact. Romans 6:3 says, "Baptized into His death." "Baptism into His death" (v. 4) is the demonstration and acknowledgment of our application through faith of this death.

We are dead, we have been crucified with Him, and our death and our crucifixion with Him are facts, yet the Word of God goes on to charge us to "reckon [ourselves] to be dead to sin" (Rom. 6:11). Reckoning is an act of faith. We do not consider ourselves dead, because we cannot consider ourselves dead. We may try to consider ourselves dead day and night, but how can one actually consider himself dead? The more we consider in this way, the more we will realize that we are alive and that we are capable of and even prone to sinning. The only way is for us to "reckon" ourselves dead in Christ. Christ's death is our death. If we have this faith, we will have the experience of dying with the Lord. In the Bible, Paul is a good pattern of a person who had the experience of dying with the Lord. He said, "The cross...through whom the world has been crucified to me and I to the world" (Gal. 6:14). He also said, "To know...the fellowship of His sufferings, being conformed to His death" (Phil. 3:10). Again he said, "I am crucified with Christ" (Gal. 2:20). If a believer is to have the experience—the life experience—of dying with the Lord, he cannot do so by his own methods. He must take God's way, the way of fact, faith, and experience.

It is a fact that the believers have been crucified with Christ on the cross. Do you believe this fact? Are you willing to accept this fact and to reckon yourselves dead? If you believe, you will have the same experience of dying with the Lord that Paul had.

All of the teachings in the Bible concerning God's way of dealing with man follow the order of three things: fact, faith, and experience.

神所作的，都是完全的。祂对待世人的法子，就是祂为了世人作成了一切的工，叫他们除了用信心来接受支取之外，并不用别的人作的法子。因为神现在待人，是用恩典的，所以不要人的工作，（罗四 4，）无论“成圣”、“得胜”等等要紧的道理，都是这样的。

成圣的工夫

成圣的工夫不是我们自己作的工夫。成圣是神为我们成功的。圣经说，祂“用自己的血叫百姓成圣”，“因为祂一次献祭，便叫那得以成圣的人永远完全。”（来十三 12，十 14。）成圣已是一个完全的事实，因为耶稣死了，所以我们都成圣了。虽然如此，彼前一章十六节命我们说，“你们要圣洁。”祂为什么这样说呢？因为信徒虽已成圣，但这成圣不过是神的事实，还不是信徒生命的经历阿。要成圣，总要支取耶稣的死所预备的成圣，作为我们的成圣，才有成圣的生活。

胜过世界

论到胜过世界也是这样：第一，是基督所作成的工——神的事实。耶稣说，“我已经胜了世界。”（约十六 33。）第二，是我们的信心。因为“使我们胜了世界的，就是我们的信心”，（约壹五 4，）这是支取基督的得胜，作我们的得胜，后来我们就“胜了世界”了。这是相信之后生命上的经历。事实是神的工，信心是我们倚赖神的工，经历是我们生命上的灵历。不特成圣、得胜是这样的，就是其他神对信徒的大道理，也是这样的。

所有神的事实，都是神的工作，不是人的奋斗。不是信徒的祈祷、工作、舍己、圣洁、施舍、计谋，能成功神的事实。（如成圣、得胜等等。）神的事实是神作成的，是神把祂的事业全都信托在基督里。唯用信心才能够得着这事实；别法都是无用的。

现在举一个例，比较看神的事实和人的经历是差多远。哥林多的教会，照神的事实是在基督里成圣的，（林前一 2，）是圣灵的殿，（六 19，）已经洗净；（十一；）然而他们的经历是有“大错”，“欺压人，亏负人，”（七～八，）“得罪基督。”（八 12。）这是因为他们没有支取神为他们预

All that God has done is perfect. The way He deals with the world is to accomplish all the works on behalf of the world, so that they will not need to use any human ways, but rather, receive and claim by faith alone. Since God deals with man in grace at present, He does not need any work from man (Rom. 4:4). The same principle applies to crucial doctrines such as “sanctification” and “victory.”

SANCTIFICATION

Sanctification is not a work of our own. Sanctification is accomplished for us by God. The Bible says, “That He might sanctify the people through His own blood” (Heb. 13:12). “For by one offering He has perfected forever those who are being sanctified” (10:14). Sanctification is an accomplished fact. Since Jesus has died, we are all sanctified. Nevertheless, 1 Peter 1:16 charges us to be “holy.” Why does it charge us in this way? The reason is that though believers are sanctified, this sanctification is merely a fact with God; it is not yet an experience in the believers’ lives. In order for one to be sanctified, he has to apply the sanctification accomplished through the death of Jesus, taking this as his sanctification. Only then will he live a sanctified life.

VICTORY OVER THE WORLD

Concerning victory over the world, the same thing applies. First, there is the accomplished work of Christ, which is God’s fact. Jesus says, “I have overcome the world” (John 16:33). Second, there is our faith, for “the victory which has overcome the world [is] our faith” (1 John 5:4). When a man claims the victory of Christ as his victory, he overcomes the world. This is an experience in life that comes after we have believed. Facts are works of God; faith is our trust in God’s works; while experience is the spiritual encounters in our life. Not only does sanctification follow this principle; many other major doctrines concerning God’s way with man also follow this principle.

All of God’s facts are God’s own works; they do not come from man’s struggle. God’s facts, such as sanctification and victory, cannot be accomplished by the believers’ prayer, work, self-denial, holiness, charitable donations, or planning. God’s facts are accomplished by God alone. God has entrusted all His enterprises to Christ. Only by faith can we appropriate these facts; there is no other way.

Let us now consider an example to see the great difference between God’s fact and man’s experience. According to God’s fact, the church in Corinth was sanctified in Christ (1 Cor. 1:2). It was the temple of the Holy Spirit (6:19). It had been washed (v. 11). Yet in experience, it was “altogether a defeat” for them, for they wronged and defrauded (vv. 7-8) and sinned against Christ (8:12). The reason for this is that they did not apply the grace (i.e., the fact) that

备的恩典（事实），故有此失。我们在事实上所得的高位，并非因着自己尝试、克勤、刻苦、装作、用力勉强才能得着实地的经历。要经历神为我们所预备事实的确，不过用着相信的心，支取主所替我们成功的，作为我们自己所有的；天天承认主所作的（事实），都是完全真实的信心。支取的意思就是：在乎平常的时候，就承认主所作的都已成功了，祂所成功的对于我必是有效力的；在遇试的时候，就实行出来，一若我是已经得着主所赐给我们的地位（事实）一样。这样，经历随后就到。

一个灵性高的信徒，不是他灵性高；乃是他多支取信徒灵性的经历，并不是一件独立的事，意即经历是有根据的，并非自生自灭，以自己为中心的。信徒灵性生活的经历，完全是根据于神为信徒所成功的事实。事实是根据，经历是成功，信心是程途。换一句话说，事实是因，信心是法，经历是果。信徒灵性生活的经历，不过是最终的果，最终的成功而已。在信徒高深灵命的前面，乃是有主耶稣的完全工作为它的发源地。信徒若打算自己用苦工成圣，或得胜，或死己，都是绝对作不来的事。要成圣、得胜、死己等等，并非用己力可以得着，乃是（一）承认我在主耶稣基督里，是成圣的、得胜的、死己的；（二）就实行出来，相信你自己因为与主耶稣是有生命上的联合的，所以你必是成圣、得胜、死己，一如主耶稣一样。我们所有要得着的经历，都是主耶稣所已经过了的。信心支取的意思，就是算主耶稣所有的就是我的，并用信心的态度和行为，使用那我所算为我的恩典。

我们在此，切不要忘记了圣灵。神的事实，为什么缘故，因着人的信心就变为人的经历呢？因为有圣灵的工作。当我们相信神在圣经里所表明的事实，而用信心支取的时候，圣灵就将神在基督里所替我们成功的一切恩典，加在我们的身上，叫它们在我们的生命里成为实在，成为我们个人的经历。承认和支取的信心，开门叫圣灵作工，将主耶稣所成功的，加在我们的生命里，叫我们有实践的经历。圣灵的工作，都是根基于神的事实。圣灵并不为我们成功什么事实，圣灵乃是将所已成功了的，在我们的生命里显为实

God had prepared for them. The result was a loss. The high position that we have obtained in fact does not come through our self-effort, diligence, self-buffeting, or pretense. We do not obtain this practical experience by exerting our own effort. In order to experience the reality of the fact that God has prepared for us, all we need to do is exercise our faith to claim what the Lord has accomplished for us and to count it as our own. The perfect and genuine faith is that which daily acknowledges the works (i.e., facts) that the Lord has accomplished. The meaning of claiming is to acknowledge daily all that the Lord has accomplished for us, that is, to acknowledge that all these accomplishments are effective in us. Then, when temptation comes, we will live out these accomplishments as if we have already attained to the position (the fact) that the Lord has placed us in. If we do this, our experience will follow.

A believer who is high in spiritual achievement is not high in himself. Rather, it is his claiming that makes him high. The spiritual experiences of the believers are not isolated matters. This means that there is a basis to these experiences; they do not exist in themselves or evolve around themselves. The experience of the believers' spiritual life is fully based on the facts that God has accomplished for them. The facts are the basis, the experience is the accomplishment, and faith is the process. In other words, the facts are the cause, faith is the way, and experience is the result. The experience of the believers' spiritual life is just the end result, the final achievement. Before there can be any lofty spiritual life in the believers, there first must be the perfect work of the Lord Jesus as its wellspring. It is absolutely impossible for a believer to try to be sanctified, to overcome, or to die by his own effort. Sanctification, victory, death, and so forth do not come from self-effort. They come from: (1) acknowledging our sanctification, victory, and death to the self in the Lord Jesus Christ, and (2) practicing it by believing that one is joined to the Lord Jesus in life and that one will be as sanctified, victorious, and dead to the self as the Lord Jesus is. The Lord Jesus has already encountered every experience that we have and will have. To claim by faith is to reckon as ours all that the Lord Jesus has and to apply through an attitude and a conduct of faith all that we have counted as grace.

Here we must never forget the Holy Spirit. Why does God's fact become man's experience through his faith? It is because of the work of the Holy Spirit. When we believe in God's facts shown in the Bible and when we claim these facts, the Holy Spirit will apply to us all the graces that God has accomplished for us in Christ, making them real to us in our lives. In this way, they become our personal experiences. An acknowledging and claiming faith opens the door for the Holy Spirit to work and to apply in our lives all that the Lord Jesus has accomplished so that we will have the practical experience. The work of the Holy Spirit is based upon the facts of God. The Holy Spirit does not accomplish any fact for us; He only makes the things that have been accomplished real and living in

在、活泼的而已。神已经在主耶稣里成功了事实，我们应当用信心承认、支取这事实，倚靠圣灵，将神所成功的加在我们的生命里，叫我们有属灵的经历。

（原刊于“倪柝声文集”第一辑第一册）

our lives. God has accomplished all the facts in Christ. What we must do is acknowledge and claim these facts, trusting in the Holy Spirit to apply in our lives what God has accomplished so that we will have the spiritual experiences.

第一部分 事实

第二章

得救的证实

每次我到一地方，传扬神恩典的福音，我都用一个问题，查问该地的基督徒。我相信：凡能明白而答我以“是”的，他都要欢喜快乐，享受神的恩典。这个问题就是：你得救了没有？或换一句说，你知道你自己得救了没有？在千人之中，只有三个，或者两个人，知道他是已经得救了的。有的时候，在全会众中，竟找不出一个知道他自己已经得救了的！我就问他说，“你已经信了主耶稣，接受了祂作你个人的救主，倚靠祂十字架的宝血洗净罪恶，为什么缘故，你还不知道你自己是已经得救了呢？人坠在水中，旁人把他救起来，醒悟之后，他自然知道：他到底是还在水中，或是安在岸上。你们应当知道，你们到底还是沉沦的人，或是已经蒙恩得救了的。”许多人口不明言，总是答说，“我不知道我自己得救了没有。现在我活在世上，就能说，我自己已经得了救么？”

我想看读这篇的人，必定也有多位，要这样的答应的！你们的错处，就是在这里。我们信靠主耶稣，并不是一种赌博——运好就胜，运乖就败。信靠主耶稣十字架的救法，是十分保险的。我们并不是要等到死后，才能知道我们到底得救不得救；乃是在现在就能知道的。这是圣经明白的教训。请读几节圣经吧！

“所以弟兄们！你们当晓得，赦罪（原文）是由这人〔主耶稣〕传给你们。你们靠摩西的律法，在一切不得称义的事上，信靠这人〔主耶稣〕，就都得称义了。”（徒十三 38～39。）

我们借着自己的行为，不能叫神称我们为义；我们有许多罪，想起来叫我们心里忧愁，不敢以为我们是能得救的。但是自己虽然失败了，主耶稣仍是可靠的，信靠祂，罪得赦免；信靠祂，都得称义。主的救恩是何等的大！神的话说，“你们当晓得。”晓得什么？晓得你一信靠主耶稣，

SECTION ONE: FACT

CHAPTER TWO

ASSURANCE OF SALVATION

Every time I go to a place to preach God's gospel of grace, I always ask the local Christians one question. I believe all those who can answer me with a clear "yes" are joyfully enjoying the grace of God. The question is, "Are you already saved?" In other words, do you really know that you are saved? Among a thousand people, one can only find two or three who know that they are saved. Sometimes, among a whole congregation, one cannot find one person who knows that he is saved. Then I ask these ones, "You have received the Lord Jesus and have accepted Him as your personal Savior. You have trusted in the blood of His cross to wash away your sins. Why do you still not know that you are saved? If a man falls into the water, and another man pulls him out, after the first man comes to his senses, he will surely know whether he is still in the water or safe on the shore. You should know whether you are a perishing man or a saved man who has obtained God's grace." Many people would not respond clearly with words, but their answer always seems to be, "I do not know if I have been saved. How can I say that I am saved while I am still living on earth?"

I think many of the readers of this message would answer this way! This is exactly where our mistake lies. Our belief in the Lord Jesus is not like gambling, winning when we are lucky and losing when we are not lucky. The salvation that comes through believing in the cross of the Lord Jesus is fully guaranteed. We do not have to wait until we die before we can know if we are saved or not. We can know this now. This is the clear teaching of the Bible. Please read a few verses:

"Therefore let it be known to you, men, brothers, that through this One forgiveness of sins is announced to you; and from all the things from which you were not able to be justified by the law of Moses, in this One everyone who believes is justified" (Acts 13:38-39).

We cannot obtain justification by God through our own work. We have many sins, which make our heart sad whenever we think about them and cause us to think that we are not saved. But although we can fail, the Lord Jesus is still trustworthy. If we believe in Him, our sins will be forgiven. All those who believe in Him will be justified. How great is the Lord's salvation! God's Word says, "Let it be known to you." We should know what?

你的罪就赦免了，你就得称义了——你已经得救了！神说“我们当晓得”，就是说我们是能知道我们到底得救了没有的。我们不应当推辞。所以，快将你的罪交给救主，相信祂替你成功的救恩，你就得救了。

“神的见证，是为祂儿子作的。信神儿子的，就有这见证在他心里；不信神的，就是将神当作说谎的；因不信神为祂儿子作的见证。这见证，就是神赐给我们永生，这永生也是在祂儿子里面。人有了神的儿子就有生命；没有神的儿子就没有生命。我将这些话写给你们信奉神儿子之名的人，要叫你们知道自己有永生。”（约壹五 9～13。）

有主耶稣的，就有生命；没有的，就没有生命。你有没有接受主耶稣作你的救主呢？有，你已经有了生命——你已经得救了。主耶稣亲自说，“信的人有永生。”（约六 47。）神替祂的儿子作见证，祂把永生赐给我们；这一段的圣经说，我们若不信这见证（即我们有永生），就是以神为说谎的。神说我们信靠、接受主耶稣的人，是有永生的。神说谎么？我们应当相信我们被祂宝血洗净的人，是有永生的，已经得救了。神借着使徒约翰说，他写这些话，就是要叫我们知道我们已经得救了。

圣经的见证是：我们能够知道我们得救了没有。这并不是死后的事，并不是等到来世才知道的，我们现在活在世上，就应当知道我们得救了没有。若是尚未，就当快来信靠耶稣基督，倚靠祂替我们所成就的救赎到神面前。如果已经得救了，我们就当多多感谢神恩，活在世上，像一个得救的人。“看哪！现在正是悦纳的时候，现在正是拯救的日子。”（林后六 2。）神是现在悦纳我们，现在拯救我们；不是等到死后。

有的人，当我问他，得救了没有的问题之后，就要答说，“我不过尽我的力量，作好，服事神，盼望后来能够得救。”

呀！这也是错的。这是因为你不明白得救的方法。你想：你尽你的力量，作好，服事神，后来能得救么？须知我们自己的功劳和行为，在神面前，没有一件是蒙悦纳的。我们“所有的义都像污秽的衣服”。（赛六四 6。）你想这样可以得救么？不。一万个的不。圣经明说，“得救…不是

We should know that once we have believed in the Lord Jesus, our sins are forgiven, and we are justified. You are saved! When God says, “Let it be known to you,” we can know if we are saved or not. We should not refuse Him. We should commit our sins to the Savior and believe in His accomplished salvation for us. We will then be saved.

“This is the testimony of God that He has testified concerning His Son. He who believes into the Son of God has the testimony in himself; he who does not believe God has made Him a liar because he has not believed in the testimony which God has testified concerning His Son. And this is the testimony, that God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life. I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God” (1 John 5:9-13).

He who has the Lord Jesus has life. He who does not have Him does not have life. Have you accepted the Lord Jesus as your Savior? If you have, you have life already, and you are saved. The Lord Jesus said Himself: “He who believes has eternal life” (John 6:47). God has testified for His Son that He has given to us eternal life. This passage of the Scripture says that if we do not believe in the testimony that we have eternal life, then we are making God a liar. God says all those who have trusted and accepted the Lord Jesus have eternal life. Would God lie? We should believe that we who have been washed by His blood are saved already. God said, through the apostle John, that He wrote these words that we may know that we are saved.

The testimony of the Bible is that we can know if we are saved. This is not something that happens only after we die; we do not have to wait until the coming age before we know. While we are living on earth today, we should know if we are saved or not. If we are not, we should make haste to believe in Jesus Christ and come to God through trusting in His saving accomplishment for us. If we are saved, we should give much thanks to God’s grace and should live on earth like saved persons. “Behold, now is the well-acceptable time; behold, now is the day of salvation” (2 Cor. 6:2). God accepts us now and saves us now, rather than after we die.

Sometimes, when I ask a person if he is saved, he answers, “I am only trying my best to do good and to serve God, hoping that I can eventually be saved.”

Alas, this is also wrong. This means that he does not understand the way of salvation. Do you think that you can be saved in the future by trying your best to do good and to serve God? We have to know that none of our merits and works are acceptable before God. “All our righteousnesses are like a soiled garment” (Isa. 64:6). Do you think that merit and work will save you? No, ten thousand times no! The Bible clearly says, “You have been

出于自己，乃是神所赐的；也不是出于行为，免得有人自夸。”（弗二8～9。）得救是倚靠主耶稣。“祂被挂在木头上亲身担当了我们的罪，”“就是义的代替不义的，为要引我们到神面前。”（彼前二24，三18。）祂已经成就了救赎。我们信服祂就够了。“信主耶稣，你…必得救。”（徒十六31。）你别想借你自己的行为，能够盼望得救。你的行为，无论多好，总不能叫你得救，因为“得救不是出于行为”！你肯信靠主耶稣十字架上代死的功劳，你就得救了。不接受主耶稣作救主，你没有得救的盼望—因为你不能自救。接受主耶稣作赎罪祭，你不必盼望得救—因为你已有永生。

我们对于没有得着的东西，才盼望。既有了，就不必盼望。一个小孩子的父亲出外，他顶盼望见他的父亲。后来他的父亲回来了，他极其快乐。他的母亲就问他说，“你还盼望见你的父亲么？”他回答说，“我已经看见了父亲，我还要盼望么？”真的已经得着了，就不必盼望。世人不是信耶稣得救有永生，就是不得救沉沦。二者之中，并无中立的地位。信的人有永生；不信的人，罪已经定了。（约三16～18。）圣经将人分为二等：得救的，与沉沦的；并没有第三等盼望得救的人。你若真是倚靠耶稣基督作你的救主，相信祂在十字架上替你死，担当你的罪，你就已经得救了，不必再盼望得救。一个人从水里被人救上岸来，人问他说，“你要什么？”他答说，“我盼望得救上岸！”这样的答应有意思么？弟兄们！你信了主耶稣，你已经有了永生，你为什么缘故还疑惑呢！你已经得着了，何必再盼望？赞美主吧！

还有的人，当我问他得救问题的时候，他就回答说，“我现在活在世上，真是信靠主耶稣赎罪的功劳；但是，我到底得救了没有，我还不敢说；须等到我死了之后，到天父面前，那时祂要审判看，到底我是绵羊或是山羊；若祂说我是绵羊能够得救，我就喜欢不过；若祂说我是山羊应当沉沦，我就悲哀下地狱去。”

咳！这样的将来，岂不甚可怜！我实在告诉你，若我不知道我是已经得救的，恐怕我今天饭也吃不下，今晚睡也

saved...not of yourselves; it is the gift of God; not of works that no one should boast” (Eph. 2:8-9). Salvation comes through trusting in the Lord Jesus, “who Himself bore up our sins in His body on the tree” (1 Pet. 2:24), “the Righteous on behalf of the unrighteous, that He might bring you to God” (3:18). He has accomplished the work of salvation. All you have to do is to believe and obey Him. “Believe on the Lord Jesus, and you shall be saved” (Acts 16:31). Do not try to be saved by your own work. No matter how good your works are, they cannot save you, for “you have been saved...not of works” (Eph. 2:8-9). If you trust in the accomplishment of the substitutional death of the Lord Jesus on the cross, you will be saved. If you do not accept the Lord Jesus as the Savior, there will be no hope for your salvation because you cannot save yourself. If you accept the Lord Jesus as the sin offering, you do not have to hope to be saved because you have eternal life already.

We only hope for things that we have not yet obtained. If we have them already, we do not need to hope for them anymore. When a child's father leaves his home, the child hopes very much to see the father. But when the father returns home, the child is extremely glad. If the mother asks the child, “Do you still hope to see your father?”, the child will answer, “I have seen my father already. Why do I still have to hope to see him?” Indeed, if we have obtained something already, we do not need to hope for it anymore. Either the world believes in Jesus and is saved and has eternal life, or it is not saved and is perishing. There is no middle ground between the two things. “Every one who believes into Him... [has] eternal life....He who does not believe has been condemned already” (John 3:16-18). The Bible divides humanity into two classes: those who are saved and those who are perishing. There is not a third class of those who hope to be saved. If you have indeed believed in Jesus Christ as your Savior and have believed in His death on the cross where He bore your sins for you, you are saved already. You do not have to hope to be saved anymore. If some would ask a man who has been rescued out of the water, “What do you want?”, would he say, “I hope to get on shore”? Is such an answer sensible? Brothers, if you have believed in the Lord Jesus, you have eternal life already. Why are you still doubting? You have received it already. Why still hope for it? Simply praise the Lord instead!

There are others, when I ask about the question of salvation, that answer, “While I live on earth today, I indeed trust in the accomplished work of the redemption of the Lord Jesus. But I dare not say whether I am saved or not. I have to wait until I die and go before the Father to be judged as either a goat or a sheep. If He says that I am a sheep, then I will be saved and be most happy. If He says that I am a goat, then I will perish and go to hell in misery.”

Alas, is this future not a pitiful one? Speaking truthfully, if I did not know that I was saved, I would be afraid that I would be unable to take my meal today; and I would not be

睡不着了。感谢父神，因为祂已经悦纳我们，叫我们有永生了！你真的信靠主耶稣赎罪的功劳么？你信祂了，还应当等到死后，才知道你自己是得救，或是沉沦么？请看圣经的话，主自己所说的，是最可靠的。

“神爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，不至灭亡，反得永生。”（约三 16。）

这一节圣经岂不明白！“神爱世人，甚至将祂的独生子赐给他们；”这是神方面所作的。祂爱，祂赐。祂将主耶稣赐给世人，替世人死，成功救法于十字架上，叫一切信主耶稣的人，有永生，不至沉沦。你信了主耶稣，你就免了灭亡，就有了永生。约翰三章十六节是众人最能诵读的经节之一，但是，可惜许多人究竟不熟识约翰三章十六节。约翰三章十六节是明说，我们一信主耶稣，就免灭亡，反得永生的。许多的信徒把约翰三章十六节改了！他们信靠主作救主，还未得救，就是将约翰三章十六节改了！换了！而不自知！他们将约翰三章十六节好像是改作：

“神爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，过了一月或者两月、一年、十年、数十年，死了之后，或者能够不至灭亡，反得永生。”

感谢神！因为圣经并不如此说。圣经并没有这些字搁在里面。圣经是将信主的人，和“不至灭亡，反得永生”连起来的。你我什么时候信主耶稣，借祂宝血洗罪，你我就在什么时候不至灭亡，反得永生。“信子的人有永生，”（约三 36，）不是到死后才有的。

绵羊、山羊的比喻，因为教会历来错解的缘故，所以，以此指信主的人。马太二十五章三十二节的“万民”，本来应当译作“外邦人”。神将世人分作“犹太人、希利尼〔外邦〕人、神的教会”。（林前十 32。）我们教会的人，已和外邦人没有关系了。绵羊、山羊的审判是指着将来主耶稣同圣徒降临到地上时，审判外邦列国的事。我们信徒并不在此受审。

我们信主耶稣的人，后来不再受得救与沉沦的审判了。主耶稣钉死在十字架上，就是代替我们受罪的审判。祂已经担当了我们罪的刑罚。罪的问题，祂已经替我们解决了。

able to sleep tonight. Thank the Father, for He has accepted us and has given us the eternal life! Do you really believe in the merit of the Lord Jesus' redemption? If we have believed in Him, do we have to wait until we die before we know whether we are saved or perishing? Please look at the word of the Bible. The Lord's own words are the most trustworthy of all.

“For God so loved the world that He gave His only begotten Son, that every one who believes into Him would not perish, but would have eternal life” (John 3:16).

Is not this verse very clear? “For God so loved the world that He gave His only begotten Son.” This is what God has done. He has loved and He has given. He has given the Lord Jesus to the world, to die for the world and accomplish salvation on the cross, so that everyone who believes in the Lord Jesus would have eternal life and not perish. If you have believed in the Lord Jesus, you have eternal life already and will no longer perish. John 3:16 is the most recited verse. But unfortunately, many people are not familiar with John 3:16 after all. John 3:16 clearly says that as soon as you believe in the Lord Jesus, you do not perish, but have eternal life. But many believers change John 3:16! If they have believed in the Lord as their Savior but consider that they are not yet saved, they change John 3:16! They change it without knowing about it! They change John 3:16 to something like this:

“For God so loved the world that He gave His only begotten Son, that every one who believes into Him will perhaps not perish, and perhaps have eternal life after a month, two months, a year, ten years, a few decades, or after they die.”

Thank God that the Bible is not written this way. The Bible has not put those words there. The Bible links “every one who believes into Him” with “would not perish, but would have eternal life.” Whenever we believe in the Lord Jesus and have our sins washed by the blood; at that moment, we do not perish, but have eternal life. “Every one who believes into Him...would have eternal life” (John 3:16), without waiting until they die to have it.

The parable of the goats and the sheep has been misinterpreted by the church throughout the centuries. It has been applied to the believers. The word “nations” in Matthew 25:32 refers to the Gentiles. God has divided the world into Jews, Greeks, and the church of God (1 Cor. 10:32). The church has nothing to do with the Gentiles anymore. The judgment of the goats and the sheep refers to the judgment of the Gentile nations at the coming of the Lord Jesus with His saints. We the believers will not be judged there.

Those who have believed in the Lord Jesus will not be judged with respect to salvation and perdition. The Lord Jesus' crucifixion on the cross has borne the judgment of their sins for them. He has taken the punishment of their sins. He has solved the

我们信祂的人，就是以祂作我们的代替。祂既已替我们受审受死；我们自然不必再受审受死。“如今那些在基督耶稣里的，就不受审判了。”（罗八1，原文。）请再读约翰五章二十四节的话：“我实实在在的告诉你们，那听我话，又信差我来者的，就有永生，不至于定罪〔审判〕，是已经出死入生了。”

主耶稣所说的话，是何等的甘美，没有人说话像祂一样！这几句明晰的话语，如同雅乐吹入罪人的耳朵。既是“实实在在”，还有假么？断然没有。主耶稣说，“就有永生；”这是实实在在的。主耶稣说，“不至于定罪，”这也是实实在在的。主耶稣说，“已经出死入生，”这也是实实在在的。祂说，“已经，”自然就是“已经”。我们平常说话的时候，怎样用“已经”两个字呢？“已经”岂不是说作事已经完成、过去了么？主说，我们信祂的人，“是已经出死入生了，”为什么我们说应当等到死后才知道我们是否得救呢？弟兄们，就是在今生我们信靠祂的人，已经出死入生了。这真是福音！我实在对你说，信的人“已经出死入生了”；不信的人，罪“已经定了”。约翰五章二十四节和三章十八节的两个“已经”，都是在现今就定规了。

或者你读到这里，就要像许多的信徒一样，以为：“我若说自己已经得救了，岂不太自夸么？我的行为又不是比别人有什么强处，我怎敢这样说呢？”

亲爱的读者阿！我们知道我们自己是已经得救了的，并不是自夸阿。“得救”两个字，就是表明我们是被动的，这里还有什么自夸？若是我们不必得救，用不着得救，就真是自夸的人，看自己比别人强。我们若说，我们是已经得救的，乃是表明我们自己本是罪人，应当沉沦，现在因为信靠主耶稣，得着祂的拯救了。这是表明主的恩典是何等的深，主的救功是何等的广，主的能力是何等的大，并非夸奖自己。我们若知道自己是蒙恩得救的，自然要特别颂赞主。时常将主耶稣从诗歌中唱出来。是完全高举主，并不是自大。我们越知道我们的罪深，看见主的赦免大，爱主就也必更多。应当同保罗一起说，“我今日成了何等的人，是蒙神的恩才成的。”（林前十五10。）

problem of sin for them. Those who have believed in Him have accepted Him as their substitute. He has been judged and has died for them. Of course, they do not need to be judged or to die anymore. “There is now then no condemnation to those who are in Christ Jesus” (Rom. 8:1). Please read again the words of John 5:24. “Truly, truly, I say to you, he who hears My word and believes Him who sent Me has eternal life, and does not come into judgment but has passed out of death into life.”

How sweet are the Lord's words! No one can speak like Him! These clear words are like music to a sinner's ears. Since He said “truly, truly,” can they be untrue? Surely they cannot be. The Lord Jesus says that the one who hears and believes “has eternal life.” This is a “truly, truly” saying. He says that such a one “does not come into judgment.” This, of course, must be “truly, truly” also. He also says that such a one “has passed out of death into life.” This also must be “truly, truly.” When He says that such a one “has passed,” it surely means that it “has passed.” When do we use the words “has passed” in our daily life? Does not “has passed” mean that something has already been accomplished and is over? The Lord says that a person who has believed in Him “has passed out of death into life.” Why do we say that we have to wait until we die before we can know that we are saved? Brothers, those who have believed in Him have already passed from death into life even in this age. This is truly the gospel! Truly, truly I say unto you, a person who has believed “has passed out of death into life.” He who does not believe “has been condemned already” (John 3:18). Both times that the word “has” is used in John 5:24 and 3:18, it refers to something that is decided now.

Perhaps when you read up to this point, you will think like many other believers, “Would it not be too proud of me to say that I am already saved? I am not better in any way in my conduct than others. How can I say this?”

Dear readers, for us to know that we are saved is not to be proud. The words “to be saved” are in the passive voice; they show that we are being acted upon. What is there for us to be proud of? To say that we do not need to be saved or that we have no need of salvation is indeed proud; it is indeed to consider ourselves better than others. But to say that we are saved indicates that we were sinners and were to perish, but that we are now saved by Him through trusting in Him. This shows how deep the Lord's grace is to us and how great is the saving work of the Lord. It shows how great the Lord's power is. It is not an exaltation of ourselves. If we know that we have received grace and are saved, of course, we will all the more praise the Lord. To sing of the Lord Jesus in our songs all the time is an exaltation of the Lord; it is not a self-boasting. The more we see the depth of our sins and the immensity of the Lord's forgiveness, the more we will love the Lord. We should say as Paul said: “By the grace of God I am what I am” (1 Cor. 15:10).

神说，我们是已经有永生的——已经得救了。所以我们说我们是已经得救的，并不是自夸，乃是相信，承认神所说的为不错。我们相信神的话，神是最喜悦的。我们应当信神的话。

不错，我们的行为，不是比别人有什么强处。但是，得救并不是因着我们的行为好。主耶稣来不是救义人，乃是救罪人。“人子来，为要寻找拯救丧失的人。”（路十九10。）“基督耶稣降世，为要拯救罪人。”保罗说，“我是个罪魁。然而我蒙了怜悯。”（提前一15～16。）如果是靠自己，不特我们不敢说我们自己是得救的，就是全世界上也绝没有一人是得救的，如果得救是因着我们的长处、强处，就自然我们没有得救的可能。倚靠自己行为的人，是摇移不定的。有时行为好些，就盼望可以得救；有时行为坏些，就以为应当沉沦。这等人始终未完全倚赖基督。亲爱的读者阿！不是我们的行为好可以得救，乃是基督救了我们，所以我们得救。祂的恩真是大阿！

许多的人说，“我现在知道了。信靠了主耶稣十字架的功劳，就得救了，但是我都不觉得什么。就是这样得救么？”

弟兄阿！圣经并不是说，“我将这些喜乐的感觉赐给你们信奉神儿子之名的人，要叫你们知道自己有永生。”若是这么说，没有觉得什么，就必定不得救。但是圣经的话说：“我将这些话写给你们信奉神儿子之名的人，要叫你们知道自己有永生。”（约壹五13。）

“这些话”是什么话？圣经的话，父神的话。我们知道自己有永生，得救，并不是因为我们觉得什么，乃是因为神的话如此说。圣经说，我们信主的人得救了，我们就是得救了。不管我们觉得得救，觉得不得救，神说我们得救了，当然就是得救了。你已经信靠了主耶稣，你已经借着祂的宝血洗净你的罪，你是已经得救了；因为神的话这样说。

比方：有一个穷人家甚贫寒，度日无由，甚为艰苦。他就写信求助于他的一个朋友。这个朋友家境还不错。过了几天，没有回音。他就想或者他的朋友轻看他，不肯赍济他。心中甚为忧愁。越想越觉得他的朋友，恐怕不肯帮助他。就将此事告诉邻里。有的人说，朋友有通财之谊，断无推辞之理。有的人说，世态炎凉，恐怕也不一定。他听

God says that we have eternal life already—that we are saved. Therefore, for me to say that I am saved is not boasting; it is to believe and to acknowledge that God is right. God is pleased when we believe in His Word. We must believe in God's Word.

It is true that our works are no better than others. But we are not saved because of our good works. The Lord Jesus did not come to save the righteous but the sinners. “For the Son of Man has come to seek and to save that which is lost” (Luke 19:10). “Christ Jesus came into the world to save sinners” (1 Tim. 1:15). Paul said that he was the foremost of all sinners, but that he had obtained mercy. If it is up to us, we will not be able to say that we are saved. Even the world cannot find one who can say that he is saved. If salvation is due to our merits and excellence, there will be no possibility for us to be saved. Those who trust in their works are shaky all the time. Sometimes their conduct is better, and they will hope that they can be saved. Sometimes their conduct is not as good, and they think that they will perish. These ones have never fully trusted in Christ. Dear readers, we are not saved because of our good works. We are saved because Christ has saved us. How great is His grace!

Many say: “I know that if one trusts in the accomplishment of the Lord Jesus on the cross, he is saved. But I do not feel anything. Am I saved just like this?”

Brothers! The Bible does not say: “I give these happy feelings to you that you may know that you have eternal life, to you who believe in the name of the Son of God.” If the Bible were written in this way, one would not be saved if he did not feel anything. But the Bible says, “I have written these things to you that you may know that you have eternal life” (1 John 5:13).

“These things.” What are these things? They are the words of the Bible, the Word of the Father. We know that we have eternal life and are saved, not by the way we feel, but by what the Word of God says. The Bible says that we who have believed in the Lord are saved. We are, therefore, saved. When God says that we are saved, surely we are saved, whether we feel that we are saved or not. We have believed in the Lord Jesus and have been washed of our sins by His blood. Therefore, we are saved because God's Word says so.

For example, a poor man may be very poor and cannot make ends meet; he may be living in extreme sufferings. He decides to write a letter to one of his friends, who is quite well off, to ask for help. After a few days, he does not receive any reply. He may think that his friend despises him and is not willing to help him, and his heart is in distress. The more he thinks about it, the more it seems unlikely that his friend will help him. He decides then to tell this matter to his neighbors. Some say that a friend should always help one in financial difficulties

到人说有望之时，就很欢喜；听到人说绝望之时，又甚忧愁。翌日，他的朋友遣人送信到他的家里。他心中忐忑，不知有无应许，拆信阅后喊告家人说，“现在已经定规了。他自己手书与我说，从今之后，家中用度，归他担任。好了，定规了。人说有望无望，我都不管。他自己说他要担任。我们可以安心度日。”

许多的信徒，岂不像这个穷人一样么？可怜许多神的儿女们，听人们的议论，凭自己的感觉，飘流不定。这个穷人得其一言而定；神的儿女们，得着神的话就定规了。神说，我们信耶稣基督，就得着救恩。祂自己说了，一切都定了；还有什么可疑惑的地方？我们的感觉算得什么？人们的理想算得什么？神说我们得救了，就够了；祂的话是最终的判语。神既宽大的宣言祂的诚实，我们应当无疑的接受祂的话。

有的人或者就要说，“以上所说的，固然不错，但是我恐怕我的信心不完全，就不得救了。”

圣经中只知道“信的”与“不信的”的分别。圣经却不知道什么叫作不完全的信心。应当知道，我们相信主耶稣并没有什么功劳，神并不是因为我们有相信的功绩，所以救了我们。这差得远咧！相信就是接受。（约一12。）约翰三章十六节说，神将主耶稣“赐给”我们，我们“接受”祂就好了。一与一受，此中毫无罪人的功绩。救恩完全是主耶稣所成就的。

我们那一个不是罪人呢？我们死在罪恶过犯之中，是何等的可怜！圣灵来了，叫我们知罪。罪的刑罚是何等的凄惨！想到将来，我们能无不寒而栗！尤其可怜的，就是我们自己并无自救的方法。沉在污泥中，而不能自拔！真是不堪言状！感谢赞美那被杀的羔羊！祂来了，祂替我们死在十字架上。祂站立在我们罪人的地位。祂爱我们，为我们舍己。当我们还作罪人的时候，祂就替我们死了。祂作成了救法。祂死的时候，说“成了”。祂是何等的可爱！主啊！你的大恩真是叫我们感激不尽阿！相信主耶稣没有别的意思，就是我们这些无靠、无依、无助的罪人愿意被

and has no reason to refuse to help. Others say that this may not necessarily be true because it is a compassionless age. When the man hears the hopeful words, he rejoices, and when he hears the discouraging words, he is in distress. The next day his friend sends someone to give him a reply. When he opens the letter, his heart jumps within him; he does not know if a promise is within. After he opens the letter, he shouts to his family, "The matter is now settled. He has written a letter to me saying that, from now on, he will take up all my expenses. All right. The matter is decided. I do not care if others think that it is hopeful or hopeless any longer. He has said himself that he will bear all the responsibilities. I can live now in peace."

Are not many believers like this poor man? What a pity that many children of God listen to others' talk and to their own feeling; they are drifting back and forth. The poor man was assured once he had a word from his friend. The children of God are likewise assured when they have the Word of God. God says that if we believe in Jesus Christ, we shall be saved. He has said it Himself, and everything is settled. What more is there to worry about? What are our feelings worth? What are man's ideas worth? If God says that we are saved, it is enough. His Word is the final verdict. Since God has graciously declared His faithfulness, we should accept His Word without doubt.

Some may say, "What was said may be true. But I am afraid that my faith is not perfect, and therefore, I cannot be saved."

The Bible only makes a distinction between "believing" and "not believing." The Bible does not know what an incomplete faith means. We should know that there is no merit in our believing in the Lord Jesus. God does not save us because we have attained the merit of believing. This cannot be farther from the truth! To believe is to receive (John 1:12). John 3:16 says that God "gave" us His Son. When we "receive" Him, everything is done. One gives and the other receives. There is no merit of the sinner involved. Salvation is fully accomplished by the Lord Jesus.

Who among us is not a sinner? We were dead in trespasses and sins. How pitiful we were! The Holy Spirit came and caused us to realize our sins. How terrible is the punishment for sin! One cannot help but tremble at the thought of the future. It is all the more pitiful when we realize that there is no way for us to save ourselves. We were wallowing in the mud and yet had no way to rescue ourselves! What an unspeakable deprivation! Thank and praise the slaughtered Lamb! He came and died for us on the cross. He stood on the ground of us the sinners. He loved us and gave Himself for us. While we were yet sinners, He died for us. He accomplished the salvation. When He died, He proclaimed, "It is finished!" (John 19:30). How precious is this word! O Lord! I can never thank You enough for Your great grace! To believe in the Lord Jesus means nothing other than a willingness on the part of us, the helpless and

祂救去而已。祂来救，我们愿意被救，就完了。这里并没有什么完全与不完全的信。

祂自己说到：“到我这里来的，我总不丢弃他。”（约六 37。）我们既来了，现在只有一个问题：“祂有没有丢弃我？”赞美神！因为基督是诚实的、可靠的，在祂口里都无诡诈！祂总不丢弃来到祂那里的人。明知有罪，肯接受祂作救主的，祂都拯救。“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。”（太十一 28。）“人若渴了，可以到我这里来喝，”（约七 37，）这是主现在的请帖。

弟兄们啊，并不光是你们的信心，能够救你们，乃是祂的恩典和诚实。神乐意救我们，祂要施恩给我们，我们还不信么？还有什么疑惑呢？主的爱情，应当充满我们的心，挤出一切飘流无定的意思！

有的人当他明白了这个道理之后。却常有一个疑惑，以为：“人若知道 he 自己是得救的，已经有永生了，天堂保险是他的了。就他岂不随便去犯罪么？无论如何，他总是得救了。就他岂不是放纵私欲，任情犯罪么？因为他知道他已得救了，犯罪不要紧。”

这不过是一个理想。许多人以为人若知道自己已经得救了，他就仍要犯罪；岂知这不过是一个理想。在事实上乃有完全相反不同的行为发生。人若知道他自己得救了，他不特不愿犯罪，而且在他的思想和行为上多有属天的性质。我在此可以用一个比方：我们中国现在每年中都有数百人到外国去留学；尤其多是到美国去。譬喻说，这里有一个儿子，他父亲要把他送到美国去；他要如何装扮呢？他要不留心中国人的长衫马褂，何种是最时尚？他要不研究中国人的进退揖让，如何方合乎礼？以及中国人许许多多和其他的事物？他断不如此。他现在快要到美国去了。他现今的心理不是要多认识中国，乃是要学习彼邦的风俗时尚。他要学习如何运用刀叉于饮食时，如何握手脱帽。他也要详知美国人的嗜好、恨恶、以及个人的习尚。他要查询美国人的心情、性质。他说英语时，就要加之以美国人的腔调，他行路时，就学习美国人的步武。他的衣服帽履，都要一一求美国人的时尚。总之，快往美国者，都有一种天然心理，要一

destitute sinners, to be saved by Him. He came to save, and when we are willing to be saved, the matter is settled. There is no question of complete or incomplete faith.

He says Himself, “Him who comes to Me I shall by no means cast out” (John 6:37). Since we have come, there is now only one question: “Has He cast me out?” Praise God, for Christ is faithful and trustworthy. There is no guile found in His mouth! He will never cast out those who come to Him. He will save all those who realize their sins and who will accept Him as their Savior. “Come to Me all who toil and are burdened, and I will give you rest” (Matt. 11:28). “If anyone thirsts, let him come to Me and drink” (John 7:37). This is the Lord’s invitation.

Brothers, it is not just our faith that is saving us. Rather, it is His grace and faithfulness. God desires to save us. He will bestow grace on us. Will we not believe? What else is there to doubt? The Lord’s love should fill our hearts and should drive out all drifting thoughts!

After some have understood this teaching, they may have a doubt in them: “If a man already knows that he is saved and has eternal life and is guaranteed heaven, will he not then sin at will? Will he not think that he is saved anyway and that he can, therefore, unbridle his lusts and sin at will? Will he not think that he is saved now, and that it does not matter anymore if he sins again?”

This is only a hypothesis. Many people think that if they know that they are saved, they will still want to sin. But this is only a hypothesis. In reality, something exactly opposite happens. If a man knows that he is saved, he will not want to sin anymore, and he will also bear heavenly characteristics in his thought and conduct. I can give you an illustration here. Today in China we are sending a few hundred people to study abroad every year. Most of them go to the United States. Suppose there is a father who wants to send his son to America. How should the son be dressed? Should he pay attention to the Chinese gowns and consider the latest fashion? Does he need to study Chinese etiquette and manners? Does he need to know all the things associated with the Chinese culture? Surely he does not. He is about to go to America. He does not need to know more about China, but he needs to learn the customs and fashions of the other country. He should learn to eat with a fork and knife, to shake hands, and to doff his hat. He should study in detail the tastes, likes and dislikes, and individual habits of the Americans. He should study the mind and characteristics of the Americans. When he speaks in English, he should have an American accent with it. When he walks, he should walk like the Americans walk. He should pursue after American fashion in his dress and attire. In other words, all those who are about to go to America have a natural tendency

举一动毕肖美国人。如果信徒知道他自己已经有了永生，乃是天上的国民，就他必定要在事事上一言语、行事、为人一学习天上的模样。不知自己得救的，就要效法世人，而与之同化。弟兄阿！知道自己得救的，并无叫他随便犯罪的危险；反之，知道的，却要天天专心思念上面的事。这是信徒的灵历所充足足证明的。要往美国的，如何要学作美国人；要往天上的，也自然要学如何作天上人。

亲爱的弟兄们！你们现在已经信了主耶稣基督。这是人在世上最紧要的事情。这更是人在永世中最大的福分！主已经救了你，你应当知道。知道我是一个已经有永生的人，是何等的安慰！何等的快乐！“欢喜！因名记录在天上！”这是何等宝贵的信息！这真是福音：在今世就知道我已得救了！前是罪人，今已蒙恩，岂不乐哉！知道主已经救我免灭亡，反有永生，是何等感激！何等的热情！知道这个，就叫我们多多赞美神。自知不能自救，所以就将一切权柄、丰富、智慧、能力、尊贵、荣耀、颂赞归与那被杀的羔羊，直至永远！

你看神是何等的爱我们！祂既是这样的爱我们，救我们，我们就应当因为感恩的缘故，也爱祂，活在世上，如同一个得救的人。祂既然在我们心里动了善工，也必成全这工，直到耶稣基督的日子。（腓一6。）我们自己不会叫祂喜欢，因为“属肉体的人，不能得神的喜欢”。（罗八8。）我们唯有让祂的灵，在我们里面作工，叫我们有圣洁的生活。虽然，有时不幸失败了，这并不是说我们又沉沦了；因为主所赐给我们的是永生，一有失败，不要灰心，就当起来，求主赦免，祂必定再领导我们前进。

有一次我到一地方去布道。一位弟兄明白这个道理之后，就对我说，“从前我不知道我是一个得救的人，所以随便生活在世界中，因为恐怕今生为主丢弃一切，到审判时，主又定我沉沦，那就真是如谚所谓：‘既误于府，又误于县，’既无世界的喜乐，又无属天的福气！今我知道了这个得救的道理，救恩已经保险是我的，我既是天上的国民，就不愿再糊涂活在世上了。”真的，我们若知道我们的生命是与基督同藏在神里面，自然要寻求上面的事。这是何等的奇妙！我们有一位奇妙的救

to act and move like an American. If a believer realizes that he has eternal life already, and is a citizen of heaven, he will surely learn the heavenly pattern in everything, in word, conduct, and walk. Those who do not know that they are saved will imitate the world and try to be conformed to it. Brothers, there is no danger of sinning carelessly for those who know that they are saved. On the contrary, those who know this will set their minds daily on the things which are above. This can be fully confirmed by the spiritual experiences of the believers. Just like those who are going to America try to be Americans, those who are going heavenward will surely learn to be heavenly persons.

Dear brothers! You have believed in the Lord Jesus Christ already. This is the most important thing on earth. This is also the greatest blessing in eternity for man! You should know that the Lord has saved you. What a comfort and joy it is for us to know that we are persons with eternal life in us. “Rejoice that your names are recorded in the heavens” (Luke 10:20). What a precious message! This is indeed the glad tidings. We can know that we are saved in this age! Formerly we were the sinners. Now we have received grace. Should we not rejoice? What gratitude and affection we have to realize that the Lord has saved us from perdition and has given us eternal life. If we know this, we will praise God all the more. We know that we cannot save ourselves. As a result, all the authority, riches, wisdom, power, honor, glory, and praise be unto the slain Lamb for now and evermore!

Now you can see how much God loves us! Since He has loved us and saved us, we should love Him out of a sense of gratitude and should live as saved persons on earth. Since He has begun the good work in our heart, He will surely complete this work until the day of Christ Jesus (Phil. 1:6). We cannot please Him by ourselves, because “those who are in the flesh cannot please God” (Rom. 8:8). We can only allow His Spirit to work in us to effect a holy living. Although sometimes we may unfortunately fail, this does not mean that we will perish again. What the Lord has given us is an eternal life. When we fail, we should not be discouraged. We should rise up and ask for the Lord’s forgiveness. He will surely lead us on.

Once I was preaching in a place. After a brother there understood this truth, he said to me, “I did not know before that I was saved. As a result, I lived carelessly in the world. I was afraid that if I gave up everything in this life for the Lord, and then the Lord apportioned me perdition at the time of the judgment, I would as the saying goes, ‘lose one’s case before both the magistrate and the mandarin.’ I was afraid that I would have neither the joy of this world, nor the blessing of heaven! But now that I know this truth, heaven is guaranteed. Since I am a citizen of heaven already, I do not want to live foolishly in this world anymore.” Indeed, if we know that our life is hid with Christ in God, we will surely set our mind on the things above. How wonderful this is! We have

主，我们得一个奇妙的救恩；岂不可乐！我们唱阿利路亚吧！

（原刊于“倪柝声文集”第一辑第六册）

a wonderful Savior, and we have received a wonderful salvation. Is this not a cause for joy? Let us sing Hallelujah!

第三章

十字架的时候

我们每次想到十字架，都是奇妙的！我们每次念到我们主耶稣基督的赎罪，我们的心真是又悲又乐。主的十字架，从我们看来，并不只是一个木头的十字架，乃是代表主所有赎罪的工作，和赎罪工作所成就的一切救恩。

当我才得着主之后，我常想，旧约时，主耶稣尚未钉死，那时的人如何得救呢？当时，我在主里面作婴孩，对于这个问题，真是难解。

近来，我在许多信徒的身上，很少看见十字架新鲜的能力；在他们看来，好像主耶稣的死是一件很久远的事——一千九百年了一——所以，并无若何的能力。

我真是感谢父神，因为祂近来特别指示给我看，十字架的常新。因为有以上两个的思想，我以为神的圣徒们应当知道十字架“时候”的教训。如果我们知道十字架尚是超乎新鲜的，则我们受了它的感动，要何其多呢？

主耶稣的死 对于旧新约的关系

我们可以先读希伯来九章十五至十七节：“为此祂作了新约的中保；既然受死赎了人在前约之时所犯的罪过，便叫蒙召之人得着所应许永远的产业。凡有遗命〔原文与约字同〕，必须等到留遗命〔约〕的人死了；因为人死了，遗命〔约〕才有效力，若留遗命〔约〕的尚在，那遗命〔约〕还有用处么？”这几节的圣经，将基督十字架上的死，和旧新两约的关系说出来。在前约的时候，世人犯罪，如同现在的人一样。因为有了罪，就有救主的必需。人若犯罪，没有得着神的赦免，他就要担当他自己罪的刑罚。神不能光因怜悯而赦免人罪，因为这样就要陷祂自己于不义。所以，在神的救赎法中，神就设立一个代替的法子。在旧约的时候，就用许多的牺牲祭

CHAPTER THREE

THE TIME OF THE CROSS— THE TIMELESSNESS OF THE CROSS

Every time we consider the cross, it invokes wonder in us! Every time we remember the redemption of the Lord Jesus, our hearts are filled both with sorrow and with joy. To us the Lord's cross is not just a wooden cross, but a symbol of His full redemptive work and of the full salvation accomplished through this redemptive work.

When I first received the Lord, I often wondered how the men in the Old Testament, who came before the time of the Lord's crucifixion, could be saved. At that time I was a babe in the Lord and was quite perplexed by this question.

In recent years I have not seen much of the fresh power of the cross manifested in the believers. It seems that to them the Lord's death is something that happened long ago, over nineteen centuries earlier. As such, it does not seem to have any power.

I thank the Father that He has recently shown me the timelessness of the cross. Because of the above-mentioned two concepts, I consider it necessary that God's saints be acquainted with the teaching of the “timelessness” of the cross. If we realize that the cross is still extremely fresh, how much we will be touched by it!

THE LORD'S DEATH IN RELATION TO THE OLD AND THE NEW COVENANTS

We should first read Hebrews 9:15-17: “And because of this He is the Mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, those who have been called might receive the promise of the eternal inheritance. For where there is a testament [the same word as covenant in the original], the death of him who made the testament must of necessity be established. For a testament [covenant] is confirmed in the case of the dead, since it never has force when he who made the testament is living.” These few verses show us the relationship between the death of Christ on the cross and the old and new covenants. Under the old covenant men sinned the same way that they now do. Since there was sin, there was the need for the Savior. If a man has sinned and has not received God's forgiveness, he will have to bear his own judgment of sin. God cannot forgive man's sin simply by His mercy. To do so would put Him in unrighteousness. For this reason, in God's way of redemption He established the way of substitution. Under

祀，来替人赎罪。因为有了许多牲畜的代死，人就能得着神公义的赦免。“赎罪”二字在希伯来文，意思乃是“盖过”。旧约里所有的赎罪，不过都是牲畜的血，将人的罪盖过而已。因为圣经明说，“公牛和山羊的血，断不能除罪。”（来十4。）所以，时期一满，神就差遣祂自己的儿子降世，代替人死；因着祂一次献上祂自己，就成就了永远赎罪的救恩，在旧约里公牛和山羊的血所不能除的罪，因着祂的死，就都除去了；因祂是“神的羔羊，除去世人罪孽的”。（约一29。）基督的死，乃是历史大改变的时候；祂的死把旧新两约的时候分开：在祂未死以前的是旧约，在祂已死之后的是新约。在我们面前的圣经，就是讲论这事。

希伯来九章十五至十七节的经言，说明主耶稣的死与旧新两约的二个关系。十五节表明祂如何作中保。十六、十七节表明祂如何作留遗命的人。

我们已经看过前约的人都是罪人，我们虽然用牲畜献祭给神，为我们自己赎罪。我们的罪只是盖过，却没有除去。神当时也赦免我们的罪，因为神在许多牲畜的血中，远见祂儿子的血，和其效力。所以，主耶稣若不死，就不能结束前约罪的问题。罪应当除去方可。祂死了就除去前约的罪。并另从一个眼光看来，我们也能看见主的死与前约的关系。每一个约都有它的条件，前约也有它的要求。人不能供给这要求，就是犯罪了。罪的刑罚是死，所以，主耶稣应当代替前约的人死，赎他们的罪。把前约所有条件都履行了，结束前约，而开始新约。

祂既然受死，赎了人在前约之时所犯的罪，祂就作了新约的中保。祂作新约的中保，乃是根据于祂赎前约人的罪。本来虽然有了永远产业的应许，然而，因为人的罪，人不能得着它。现在祂死了，罪已赎了；蒙召的人可以得着永业了。所以，主耶稣因着祂十字架的死，作了中保；一方面结束旧约的罪，一方面开始新约的福。以上是说祂作中保的，现在我们说祂作留遗命的。遗命在原文就是约。上文是说约的律法，凡犯法的当死，基督受死为我们赎罪。现在是说约的遗命。遗命意思就是：留遗命的人定规等他死后，将他的家产，一概归与受遗

the old covenant He used many sacrifices and offerings to make atonement for man's sins. Since many animals died on man's behalf, man received God's righteous forgiveness. The word "atonement" in Hebrew means to "cover up." Under the old covenant the atonement was but a covering up of man's sins with animals' blood, because the Bible clearly says, "It is impossible for the blood of bulls and goats to take away sins" (Heb. 10:4). For this reason, at the fullness of time God sent His Son into the world to die for men. Through His one offering up of Himself, the eternal salvation of redemption was accomplished. The sins which were not removed by the blood of bulls and goats in the Old Testament are now removed through His death, for He is "the Lamb of God, who takes away the sin of the world" (John 1:29). The death of Christ marked a great change in history. His death divided the old testament age from the new testament age. Before His death, it was the Old Testament age; after His death, it is the New Testament age. The above-mentioned Scripture readings cover this point.

These three verses speak of two kinds of relationships the Lord's death has with the old and the new covenants. Hebrews 9:15 shows how He is the Mediator. Verses 16 and 17 show how He became the One who made the testament.

We have seen that everyone in the first covenant was a sinner. Although they offered to God animals as atonement for their sins, their sins were only covered; their sins were not removed. At that time God did forgive their sins because through the blood of many sacrifices God saw from a distance the blood of His Son and its effectiveness. However, unless the Lord Jesus were to die, God still could not put an end to the problem of sin in the first covenant. Sin must be removed. When Christ died, the sin under the first covenant was removed. We can see the relationship between the Lord's death and the first covenant from another angle. Every covenant has its conditions. The old covenant also had its demands. When man came short of these requirements, he sinned. The punishment of sin is death. This is why the Lord Jesus had to die on behalf of those in the first covenant and redeem them from their sins. He fulfilled all the requirements of the first covenant, terminated it, and initiated the new covenant.

Through His death He redeemed man from the sins he committed in the first covenant and became the Mediator of the new covenant. His being the Mediator of the new covenant is based on His redemption of the sins of those in the first covenant. Originally, man was to receive the promise of the eternal inheritance. However, because of his sin, man was kept from inheriting it. Now the Lord Jesus has died. Man is redeemed from sin, and the called ones are qualified to receive the eternal inheritance. Hence, the Lord Jesus became the Mediator through the death on the cross. On the one hand, He brought an end to the sins of the old covenant. On the other hand, He brought in the blessing of the new covenant. All these matters are related to His being the Mediator. Next we should consider Him as the One who made the testament. The word "testament" is "covenant" in the original language. In the above discussion, we had the law of the covenant. All those who transgressed the law died. Christ died in order to redeem us from sin. After this

命的人。主耶稣是留遗命的人。所有今生来世一切的福气，都是属祂的。祂既愿意担当了人在前约所犯的罪，祂也愿意将这约（遗命）所应许的，都赐给人。因为赎人的罪过，祂应当死。因为要人受遗命，祂也应当死。（因为人若活着，他所立的遗命就不生效力，须等到他死了，受遗命的人，方能掌业。）在这里我们看见基督的死与旧新约有极深的关系。简单说来，祂没有死，就没有旧新约。没有祂的死，则旧约不能完全，因为它律法的要求，没有得着补满。没有祂的死，则新约不能发生，因为它遗命的福气，没有施给蒙召的人。但是主死了，祂就结束前约，设立后约，真的，新约是祂的血所设立的。

旧约的人如何得救

公牛和山羊的血，既如上文所说不能除罪，则旧约的人如何得救呢？借着十字架。人犯罪，唯人可以赎罪。牲畜虽然无辜，虽然毫无瑕疵，然而究不能为人赎罪。然则神为何在利未记十七章应许，以活物的血赎罪呢？这里不无极大的意思在。律法的事，“原是后事的影儿；那形体却是基督。”（西二 17。）所以，旧约时代的祭祀牺牲等等，都是指着基督说的。神在前约时，（虽然那时基督尚未受死，）就将所有的祭祀都指到基督，把它们都当作是基督的死。在许多牲畜的血里，祂看见了祂爱子的血。在许多的牛羊里，祂看见了“神的羔羊”，在许多的牺牲里，祂看见了祂基督的代死。当祂接受那些的祭祀时，祂就算作是接受祂儿子死的功劳，所以人们的罪，才得赎去。神将无辜的牛羊当作祂亲爱的儿子，所以，祂能因着他们所献的祭，而赦免他们。每次献祭杀牲时，都是说到将来神的儿子如何一次在各各他献上赎罪祭，成就永远的救功。因为主是人，所以祂能替人赎罪。因为主是神，所以能替所有古今的人赎罪。

旧约献祭的人，在有知或不觉中，都是相信一位将来钉死在十字架上的救主。我们所有一切的祭物，都是仰望一个将来的救主。虽然，那时主耶稣还未降生，但是信心不是看那能看见的，乃是看那不能看见的。信心从远处看见

we may consider the testament of the covenant. A testament means an arrangement made by a testator for the passing of his possessions to his heir at the testator's death. The Lord Jesus is the Testator, the One who made the testament. All the blessings of this age and the next belong to Him. Since He was willing to bear the sins of those in the first covenant, He is also willing to pass on all that is promised in this covenant (testament). In order to redeem man from his sins, He had to die. In order for man to inherit the testament, He also had to die. If a man is alive, the testament he makes will not come into effect. He must die before the heir can inherit the inheritance. Here we see the profound relationship between Christ's death and the old and new covenants. In short, without His death there would not be the old and the new covenants. Without His death, the Old Testament could not be complete, for the requirement of its law would not have been met. Without His death there could not be the New Testament, because there would be no way for the blessing of its testament to be passed on to the called ones. But the Lord has died. He has terminated the first covenant and has enacted the second covenant. Indeed, the New Testament was enacted by His blood.

HOW WERE MEN SAVED IN THE OLD TESTAMENT?

If the blood of bulls and goats was not able to remove sin, as we mentioned earlier, how then were those in the Old Testament saved? It was by the cross. Man had sinned. Hence, only a man could accomplish the redemption of sin. Although the animals were innocent, and although they were without blemish, they could not redeem man from his sins. Why then did God promise in Leviticus 17 that the blood of creatures was able to redeem one from sin? There must be some very profound meaning here. The things of the law “are a shadow of the things to come, but the body is of Christ” (Col. 2:17). Hence, the sacrifices and the offerings in the Old Testament all refer to Christ. Although Christ had not yet died at the time of the first covenant, God intended that all the sacrifices offered at that time be a type of Christ. Their death was taken as the death of Christ. Through the blood of many animals, God saw the blood of His beloved Son. Through many bulls and goats, He saw “the Lamb of God.” Through the many sacrifices, He saw the substitutional death of Christ. When He accepted those offerings, it was as if He was accepting the merit of the death of His Son. Because of this, man was redeemed from his sins. God reckoned the innocent bulls and goats as His dear Son. Hence, He could forgive the sinners based upon the sacrifices they offered. Every time the offerings were slaughtered, they spoke of the coming sacrifice of the Son of God as the sin offering on Golgotha and of His accomplishment of the eternal work of salvation. Because the Lord is a man, He is able to redeem man from sin. Because He is God, He is able to redeem all men, past and present, from their sins.

Those who offered the sacrifices in the Old Testament, consciously or unconsciously, believed in a coming crucified Savior. All their sacrifices were to turn them to the coming Savior. Although the Lord Jesus was not yet born at that time, faith did not look at what could be seen. Rather, it looked at what could not be seen. Faith saw a vicarious

一位代死的救主，就倚靠祂。到了时候，神的儿子来了，替人死了，他们前日所相信的，现在变成事实了。

新约的人如何得救

我们知道我们是处在新约的时候。我们如何得救呢？基督已经死了，救恩已经成就了。我们若肯相信主耶稣，意思就是用信心接受祂作救主，就得救了。有的人不明白，以为他还未出世时，基督就代替他死了么？真的，这在肉眼有许多难处；但在信心，这还是一个荣耀的真理。

第一，我们应当知道时间是不能束缚神的。从我们世上必死之人的眼光看过来，几十年真是不少。但是，神是永远的神，从祂看来，数千年也不算什么。时间虽能限制我们，但时间不能限制祂。所以，我们相信一位已经替我们死的主！就得救了。

圣经说，主耶稣只一次将自己献上，就把赎罪的事成全了。（来七 27。）祂是神，所以祂能不顾时候，赎祂以前千百年人的罪，和祂以后千百年人的罪。莫说千百年，如果，不幸世界要留到几千万年，则祂的赎罪，尚是有效力的。祂一次将这事成全了，就永远成全了。现在罪人如欲得救，并非要祂再来替他受死，乃是接受祂一次献上的效力，而得着救恩。并且，我们的信心，也是不顾时候的，信心能引人进入永世的实形。旧约的人如何仰望一个将来的救主而得救；我们也是如何仰望一个已过的救主而得救。已过并不是说，事已经过了，乃是说，这事已经成全了。旧约的人向前看，我们现在回首望。旧约的人借着信心，能叫他们接受一位未来的救主，则我们借信心，岂不能也叫我们接受一位已过的救主么？

我们读希伯来九章时，若将十二至十五节的三个“永远”相连在一起，是何等的有意思。主所要成就的，是永远的救赎；所以祂借着永远的灵，将自己献上给神；因此，就叫我们得着永远的产业。主耶稣所成就的是永远的救赎，所以，无论何时，人们相信祂，都能得着这救赎。我们应当知道，十字架的价值，不是随着我们世人若何看法而定。十字架的价值，是神定的。神看十字架的救赎是永远的，所以，我们这些无义的罪人，应当承认神的话是真；按着祂的话，相信祂儿子的十字架，就要得救。

Savior from afar and trusted in Him. When the time came, the Son of God came and died for men. What had only been a matter of faith then became a fact.

HOW ARE MEN SAVED IN THE NEW TESTAMENT?

We know that we are in the New Testament age. How are we saved in this age? Christ has died and salvation is accomplished. If we believe in the Lord Jesus, which means that by faith we receive Him as the Savior, we will be saved. Some have a hard time understanding how Christ could have died for them before they were even born. Indeed this presents a problem to the physical senses. Yet to faith, this is a glorious truth.

First, we must realize that time cannot restrict God. To us mortals, a few decades is a long time. But our God is an eternal God. To Him, even a thousand years do not mean much. Although time can restrict us, it cannot restrict Him. Hence, even though we believe in a Lord who died once for us many years ago, we are saved.

The Bible says that the Lord Jesus offered up Himself once and accomplished the work of redemption (Heb. 7:27). He is God. This is why He can transcend time to redeem those who were thousands of years before Him as well as those who are thousands of years after Him. Not only can He redeem those thousands of years after Him; if, unfortunately, the world goes on for millions of years more, His redemption will still be effective. Once He finished His work, it was accomplished forever. If a sinner desires to be saved now, the Lord does not need to die for him again. This one only needs to accept the merit of the Lord's one offering, and he will be saved. Our faith is not restricted by time either. Faith can lead one into the reality of eternity. As men in the Old Testament looked to a coming Savior and were saved, in the same way we look to a past Savior and are saved. The fact that the matter is past does not mean that it is over. Rather, it means that it is done. The men in the Old Testament looked forward. We at the present time look backward. Faith caused those in the Old Testament to accept a coming Savior. Will not our faith cause us to accept a past Savior?

In reading Hebrews 9:12-15 it would be very meaningful if we link together the three "eternals" in these verses. The Lord accomplished an eternal redemption. By offering up Himself to God through the eternal Spirit, we have obtained an eternal inheritance. Hence, whenever men believe in Him, they receive this redemption. We ought to realize that the worth of the cross is not determined by man. Rather, it is determined by God. God considers the redemption of the cross as eternal. Therefore, we sinners who have no righteousness of our own should acknowledge God's word as true and should act according to His word and believe in the cross of His Son and be saved.

十字架的时候

这是我们所最注重的一点。虽然圣经说，主耶稣是一次献上赎罪祭，然而圣经也说，“基督献了一次永远的赎罪祭。”（来十12。）一次，意思就是主的赎罪祭是完全的，祂只用一次替人赎罪就够了。然而，祂的赎罪祭也是永远的。“永远的赎罪祭！”这意思不只祂赎罪祭的效力，是存到永远；乃是这祭也是永远的。虽然基督已经复活了，直活到永永远远；然而，祂的十字架也是永远的！虽然祂已经复活了；但是，好像祂的十字架还是继续着！愿我们知十字架的常新！它不是一千九百年前的一个过去事实，在今日它尚是新的。

启示录十三章八节说，“自创世以来被杀的羔羊。”（英译。）我们的主自创世以来，直至今日，延至永远，都是被杀的羔羊。在祂看来，十字架并不只是某年、月、日、时的一件事，乃是从创世以来，继续延长的。当祂造人的时候，祂就预先知道将来救赎的代价。祂如何用能力造人，祂也如何用宝血救赎人。在造人之初，好像祂就被钉十字架。数千年来，祂忍受这长期十字架的苦难。各各他山上一次的受死，不过表明神在灵中已经如何为世人担忧了，这是何等的恩典！这是何等的奇妙！我们不晓得应当如何用话语表明这节的意思。主耶稣在天未离开荣耀之先，祂就知道十字架的苦难了。祂未来前数千年，祂就知道了。在创世的时候，祂就知道了。十字架从永世起，就在神的心怀里了。我们想到神在永世知道祂将来要造人，而人要堕落，祂要何等的伤心！（这是照人的话语说。）因为祂是这样的爱人，所以在创世以前预定基督代替我们受死。（彼前一20。）虽然，祂只一次在末世显现，为我们当罪，然而从创世以来，因着心爱世人的缘故，忧伤痛惜好像已经经过千百次的钉死了！可怜许多的人，现在还是叫祂的心忧痛，好像重新再钉祂在十字架上一样。我们看祂这样的慈爱，真是叫我们希奇，无声的站在祂的面前。哦！这是神的心！我们知道这个，岂不因之而更爱神么？所以，照人的眼光看来，虽然旧约的人是相信一个将来的十字架，新约的人是相信一个已过的十字架；其实是不论时候，不顾时期的。旧约人的十字架是现在的，新约人的十字架也是现在的。愿主开我们的眼睛，叫我们看见十字架是不讲时候的。

THE TIMELESSNESS OF THE CROSS

This is the most crucial point. Although the Bible says that the Lord Jesus offered up the sacrifice for sins once, it points out that “having offered one sacrifice for sins, [He] sat down forever...” (Heb. 10:12). The word “one” means that the Lord’s sacrifice for sins was perfect; He only needed to redeem man from sins once. However, this sacrifice for sins is forever. It is an eternal sacrifice for sins! This means that not only is the effect of this sacrifice for sins eternal, but the sacrifice itself is eternal. Although Christ has resurrected and is living forever, it seems that His cross continues to exist! May we realize the timelessness of the cross! It is not a past event of nineteen hundred years ago. It remains fresh today.

Revelation 13:8 says, “The Lamb who was slain from the foundation of the world.” Our Lord is the slain Lamb from the foundation of the world until now and forever. To Him, the cross is not merely an event of a certain time, on a certain date of a certain month of a certain year. Rather, it is something that has existed since the foundation of the world until now. When He created man, He foreknew the price of the coming redemption. He created man with His power. In the same way He redeemed man with His blood. It is as if He was crucified from the beginning when He created man. For thousands of years He suffered the prolonged suffering of the cross. The one death on Golgotha merely signified the grief God’s Spirit had borne for a long time. What grace this is! What wonder this is! We have no words to express the meaning of this verse. Before the Lord Jesus left heaven, and while He was still in glory, He knew the suffering of the cross already. He knew during the thousands of years before He came. He knew this at the time of creation. Since eternity past, the cross has been in God’s heart. When we consider how in eternity past God knew that He was to create man and that man would become fallen, we realize how His heart, humanly speaking, must have grieved over it. Because He so loved men, He ordained before the foundation of the world that Christ would die on our behalf (1 Pet. 1:20). Although Christ only appeared once in the last times for our sins, through His love for the world He has been grieving and aching since the foundation of the world, as if He has been crucified a thousand times already! What a pity that many people are now still grieving Him, as if crucifying Him afresh. When we realize such love of His, we cannot help but marvel and stand in awe before Him! This is God’s heart! If we realize this, will we not love God all the more? Hence, humanly speaking, those in the Old Testament believed in a coming cross, while those in the New Testament believe in a past cross. Actually, there is no distinction of time and period. The cross of the Old Testament is a present one, and the cross of the New Testament is also a present one. May the Lord open our eyes to see that the cross is timeless.

十字架的常新

旧约的人已经过了。我们现在所注重的，就是我们现在的人。许多的人常将十字架推到一千九百年前，以为它旧了、陈了、老了。虽然，真的在世界记事的历史里，基督的各各他，已成陈迹；然而，在信徒灵性的历史里，基督的十字架，还是新事。它不是旧了、陈了、老了。我们可以看几节的圣经。

希伯来十章十九至二十节说，“弟兄们，我们既因耶稣的血，得以坦然进入至圣所，是借着祂给我们开了一条又新又活的路从幔子经过，这幔子就是祂的身体。”要明白这二节圣经，就应当知道旧约的事。从前的圣幕里，分为二层：头一层叫作圣所，第二层叫作至圣所，中间是用幔子隔开的。要进入至圣所的人，须经过这幔子。神的荣耀就是显在至圣所里面。这至圣所不是常人所进入的。只有大祭司，一年进入一次。进入时，当先为百姓和他自己献祭赎罪，并带着牛羊的血，才能进入。我们现在进入至圣所，乃是因着主耶稣的血。这是十字架。从前只有大祭司一年一次进入至圣所。现在我们因着主耶稣的十字架，可以随时进入至圣所。进入至圣所有何意思呢？意思就是能到神面前认罪，与神交通，与神同在。

进入至圣所须经过幔子。幔子指主耶稣的身体。当祂钉死时，殿里的幔子，从上到下，裂为两半。幔子不裂，人不能从它经过。所以主耶稣不死，不舍去祂的身体，人不能从祂经过，进入至圣所。我们现在就是借着主耶稣的死，来到神面前。这也是十字架。

我们的圣经告诉我们，这条通过幔子的路，就是主耶稣替我们开的；不错，乃是祂愿意舍命，救赎我们。

我们所要注重的，就是这条路是“又新又活”的。“新”字在原文作“新献祭的”，或“新牺牲的”。这里我们看见十字架的常新！大祭司不能倚靠旧年的祭品或牺牲。他应当有新的祭品，新的牺牲，借着这些牲畜的血，他才敢，也才能，进入至圣所。我们现在呢？我们是借着主的血，经过主的体，来到神面前。每一次我们来到神的面前，我

THE ETERNAL FRESHNESS OF THE CROSS

Those in the Old Testament have died. We shall, therefore, pay attention only to those in the present time. Many people push the cross back nineteen hundred years and consider it as old, outdated, and obsolete. Although it is true that world history considers Christ's Golgotha a historical event, in the believers' spiritual experience the cross of Christ is still a fresh event. It is not old, outdated, or obsolete. We can consider a few verses.

Hebrews 10:19 and 20 say, "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh." In order to understand these two verses, we have to understand the things mentioned in the Old Testament. In the ancient times, the tabernacle was divided into two sections. The first section was called the Holy Place, and the second section was called the Holy of Holies. The two sections were divided by a veil. Those entering the Holy of Holies had to pass through the veil. God's glory was manifested within the Holy of Holies. No ordinary person could enter the Holy of Holies. Only the high priest could enter it once a year. Before he entered it, he had to first offer sacrifices and make atonement for himself and the people and had to go in with the blood of bulls and goats. For us now, we enter the Holy of Holies through the blood of the Lord Jesus. This signifies the cross. Formerly the high priest entered the Holy of Holies only once a year. Now, through the cross of the Lord Jesus we can enter the Holy of Holies any time. What is the meaning of entering the Holy of Holies? It means that we can come to God to confess our sins, fellowship with Him, and be in His presence.

Those entering the Holy of Holies had to pass through the veil. The veil signifies the body of the Lord Jesus. When He was crucified, the veil of the temple was rent in half from top to bottom. If the veil had not been rent, men could not have passed through it. If the Lord Jesus had not died and His body not been broken, men could not pass through Him and could not enter the Holy of Holies. At the present time, we come to God through the death of the Lord Jesus. This also signifies the cross.

Our Bible tells us that this way through the veil was opened up for us by the Lord Jesus. Truly, He willingly gave up His life to redeem us.

We need to pay attention to the fact that this way is "new and living." The word "new" in the original language refers to something freshly offered or freshly sacrificed. Here we see the eternal freshness of the cross! The high priest could not rely on the offerings or sacrifices of the previous years. He had to have fresh offerings and fresh sacrifices. He only dared to enter and was able to enter the Holy of Holies through the blood of these animals. What about us now? We come to God by the blood of the Lord and through

们不必重新去献祭。我们的祭品，是常新的！主耶稣的十字架，并不因年代湮久而陈旧。它在初钉时，如何新鲜，在今日，在永世，也必不改。我们每次来到神的面前，都能见得主十字架的新鲜。当日大祭司若非有新献的祭的血，则他必死在神前，因为去年的牺牲，不能赎他今年的罪过。如果神不是看主的牺牲赎罪是常新的，则我们亦早已灭亡了。感谢主，因为十字架在神的面前，是常新的。神看主的十字架好像是才成全的事。

这路也是“活”的，或译作“永活”的。这路是“新献祭”的路，又是“永活着”的路。基督死了复活，为我们成功救恩，引我们到神的面前。我们只知道，基督已经复活，祂的复活还继续到今天；我们也应当知道，基督已经死了，祂的代死还继续到今天。基督在世生活中最大的事，就是祂的死和复活；二者并非陈旧的事实，在今天还是新鲜的。我们既有这位新鲜的赎罪救主，我们就当接受祂、倚靠祂，来到神的面前，得着祂的赦免和祝福。

启示录五章六节记载，约翰如何在天上看见主耶稣基督；他说，“我又看见宝座与四活物并长老之中，有羔羊站立，像是才（原文）被杀过的。”（这是表明将来的光景。）约翰在天上看见主的时候，不知已经离各各他多少年数了；然而，主还是像才被杀的。“才”也可作“新鲜”。在天上快到永世的时候，主尚是新鲜被杀的！哦！十字架的永远新鲜！十字架真是历万古而常新！若是他日在天上十字架尚是新鲜的，则我们今日安可以它为老旧的呢？他日天上荣耀显现的时候，十字架的荣耀永不衰残！神所救赎的人们，高升天上时，十字架的救赎，尚是新鲜如昔！

有一点配受我们注意的，就是在旧约里基督两次称为羔羊，（赛五三7，耶十一19，）福音书和使徒行传里三次，（约一29，36，徒八32，）书信里一次，（彼前一19，）而在启示录里，则竟有二十八次之多！主耶稣十字架的荣耀，要历万世而不磨！神特别在这卷永世的书里，称祂儿子为羔羊。而这羔羊好像是才被杀的，伤痕尚在！永远的伤痕，就是保险永远的得救。羔羊的钉死，要作我们永远的纪念。神永不能忘，天使永不能忘，

His body. Every time we come before God, we do not have to offer up sacrifices afresh. Our Sacrifice is forever fresh! The Lord Jesus' cross does not turn old with the years. Its freshness is the same today and forever as it was at the time of crucifixion. Every time we come before God, we can sense the freshness of the Lord's cross. In the ancient times, unless the high priest had fresh blood of newly offered sacrifices, he would die before the Lord. The sacrifice of previous years could not redeem him from his current year's sins. If God did not consider the Lord's redemptive sacrifice as eternally fresh, we would have perished long ago. Thank the Lord that the cross is forever fresh before the Lord. The Lord considers the crucifixion as something freshly accomplished.

This way is also “living.” This word can also be translated as “forever living.” This way is a way that is “freshly offered.” It is also a way that is “forever living.” Christ has died and has resurrected; He has accomplished salvation for us and has led us to God. We should know that Christ has resurrected and that His resurrection remains until today. We should also know that Christ has died and that His substitutional death continues until today. The greatest events in the earthly life of Christ were His death and resurrection. Both are not past, obsolete events. They are still fresh today. Since we have such a fresh, redeeming Savior, we should receive Him and come to God through Him to receive forgiveness and blessing.

Revelation 5 records how John saw the Lord Jesus Christ in heaven. He said, “And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain” (v. 6). This is a picture of the future. When John saw the Lord in heaven, it was many years after Golgotha. Yet the Lord was like One who had just been slain. The words “having just been slain” can also be translated as “having been freshly slain.” In heaven at the time of the ushering in of eternity, the Lord will still be the One who is freshly slain! Oh, the eternal freshness of the cross! Truly the cross passes through all ages and remains fresh! If the cross will be fresh in heaven in that day, how can we consider it as being old today? In the future when the heavenly glory breaks forth, the glory of the cross will prove unfading! When God's redeemed ascend to heaven, they will find the redemption of the cross still as fresh as before!

One point deserves our attention. In the Old Testament Christ is twice called the Lamb (Isa. 53:7; Jer. 11:19). In the Gospels and Acts He is mentioned as the Lamb three times (John 1:29, 36; Acts 8:32). In the Epistles He is mentioned as the Lamb once (1 Pet. 1:19). However, in Revelation He is mentioned as the Lamb twenty-eight times! The glory of the Lord's cross will outshine all ages! God purposely called His Son the Lamb in this book of eternity. The Lamb here is seen as having been freshly slain. The wound is still there! The eternal wound guarantees eternal salvation. The crucifixion of the Lamb becomes our eternal memorial. God can never forget this. The angels can

升天得救的人也永不能忘十字架的救赎。谁愿意得着这永远的救恩呢？只有主的十字架是安稳的地方。凡有罪的，都当来。

十字架的记念

神自己知道祂儿子十字架的永久价值。神也将祂儿子十字架的永远常新表明出来。现在祂要得着救赎的人，知道这件事。知道十字架的常新，就是能力。知道十字架的常新，就有爱心。知道十字架的常新，就是得胜。知道十字架的常新，就有忍耐。我们若真知道十字架的新鲜，则我们要从十字架处，得着何种的默示！何等的感动！如果十字架在我们的心目中，不是陈旧的，则我们对于我们的主，必有更亲密的交通。圣徒若忘记了十字架，就忘记了主。

主就是要叫祂的十字架常新于我们的心灵和思念中，所以，祂对我们说，“你们每逢喝的时候，要如此行，为的是记念我。”（林前十一 25。）“每逢”有“常”的意思。主设立晚餐的缘故，就是要祂的圣徒们，是常在祂的死里记念祂。祂预先看见，许多人要以祂的十字架为陈旧，所以祂就命祂的门徒，应当时常在晚餐里，记念祂的死。祂知道世事要来，祂知道纷扰要来，祂知道试探要来，要叫我们在不知不觉之中，失去十字架在我们身上的新鲜。所以祂命我们常行晚餐记念祂。当我们才信主的时候，十字架在我们的身上，是何等的新鲜！但是，经了许多的时日之后，十字架好像是变得很模糊。当我们才知道十字架得胜的时候，我们看十字架是何等的新鲜！但是，因为我们听惯了十字架的荣耀，它好像就变了很平常。但是，主不愿意我们失去十字架的新鲜。主要我们多多的记起十字架，将主的死摆在我们的面前。

可惜，我们已经失去主耶稣十字架的默示了。无论何时主耶稣基督钉十字架，应当活画在我们眼前才可。（加三 1。）我们切不可主主的十字架，不过是历史上的陈迹而已。

加拉太书是一封十字架的书信。当加拉太人有十字架活画在他们面前的时候，他们是何等的自由！当他们要因行律法而受圣灵，要靠肉身而得成全时，他们就失去这十字架的新鲜。一个信徒的灵性如何，只看他对于十字架如何。

never forget this, and those ascended and saved ones can never forget the redemption of the cross. Who will receive this eternal salvation? The cross is the only unshakable place. All those who have sinned should come.

THE MEMORIAL OF THE CROSS

God Himself knows the eternal worth of His Son's cross. He has manifested to all the eternal freshness of the cross of His Son. Now He desires to gain the redeemed ones so that they would know this fact also. The realization of the eternal freshness of the cross brings power. The realization of the eternal freshness of the cross brings love. The realization of the eternal freshness of the cross brings victory. The realization of the eternal freshness of the cross brings longsuffering. If we truly know the freshness of the cross, what inspiration we will receive from it! What motivation we will derive from it! If the cross is not old in our heart, we will surely have an intimate fellowship with our Lord. If a believer has forgotten the cross, it means that he has forgotten the Lord.

The Lord intends that His cross be forever fresh in our spirit and our mind. This is why He told us, "This do, as often as you drink it, unto the remembrance of Me" (1 Cor. 11:25). The words "as often as" imply "frequently." The reason the Lord established His supper is for His saints to remember Him always in His death. He foreknew that many would consider His cross as obsolete. This was why He charged His disciples to always remember His death at the Lord's supper. He knew that worldly affairs, distractions, and temptations would come and would secretly rob the freshness of the cross from us. This is why He charged us to take the supper often and to remember Him. How fresh was the cross to us when we first believed! But after many days, the cross seems to have become hazy. When we first realized the victory of the cross, how fresh it was to us! But through frequent mention of its glory, the cross seems to have become common. However, the Lord does not want to see us losing the freshness of the cross. He desires that we remember the cross often and always have the death of the Lord before us.

It is a pity that we have lost the inspiration of the cross of the Lord Jesus. The crucifixion of the Lord Jesus should be openly portrayed before our eyes all the time (Gal. 3:1). We must never consider the Lord's cross as a mere historical monument.

The book of Galatians is an epistle on the cross. When the cross was openly portrayed before the Galatians, how free they were! When they tried to receive the Holy Spirit through the keeping of the law or be perfected through the work of the flesh, they lost the freshness of the cross. One can tell the spiritual condition of a saint just by his

如果他看十字架是陈旧的，那就表明他已经失去他能力的根源了。

十字架与灵命

知道十字架的新鲜果有何益呢？真是难以尽言。我们知道，新鲜的事易于动人。事过境迁，好像就无什么感人的能力。如果我们逐日有主耶稣基督钉十字架活画在我们面前，则我们要若何受它的感动呢？从前的约瑟，本来只敢在暗里作基督的门徒；还有尼哥底母，本来只敢在夜里来见主耶稣；他们两个因为看见了主的钉死十字架，受了顶大的感动；所以，敢撻众怒，出而求主耶稣的尸，为祂埋葬。十字架能叫最胆怯的人，变为最勇敢的人。他们眼见了十字架上的耶稣基督，如何为人受苦，如何受人顶撞，十字架的爱，就默示了他们，激动了他们。所以，我们现在若常有基督的死摆在我们面前，则我们要受感动，一若他们一般。十字架就要成为我们的能力。

“我们可以仍在罪中，叫恩典显多么？”（罗六1。）我们应当答应这个问题。如果我们真是时常看见主的十字架，看见祂在上面如何受苦，看见祂手足的伤痕，看见祂头上的荆冕，看见祂的慈爱和血同流，看见祂的苦痛难过，则我们岂不深受感动，不敢再行主所不喜悦的事，使祂的心忧愁么？就是因为我们没有十字架的常新异象，摆在我们面前。所以，我们才轻看主的慈爱。

如果主耶稣替我受死的十字架是常新的，则我们与祂同钉十字架，就也是历久不旧的。如果我们逐日对于十字架都有新鲜的异象，则在我们相信与主同死中，就要加增许多的新经历。就是因为我们不看见一个天天的十字架，所以我们有许多在罪里复活的经历。如果我们看见十字架的常新，时时刻刻都无改变，则我们自己对罪的死，也是经久不变的。许多神的儿女们，就是不知十字架的死，不特是一次的，也是时时刻刻的，所以就失败了。

我们知道在许多的时候，我们还在不知不觉中跌倒；感谢父神，因祂不就因此而弃绝我们。圣经记着说，“祂儿子耶稣的血也洗净我们一切的罪。”（约壹一7。）祂不只一次洗净我们，祂儿子的血，现在还是继续不绝的洗净我们。（“洗

attitude toward the cross. If he considers the cross as something old, it shows that he is cut off from the source of his power.

THE CROSS AND SPIRITUALITY

What are the benefits of knowing the freshness of the cross? The benefits are innumerable. We know that anything new easily touches men. If something happened long ago, it does not have the power to stir men up. If we have the Lord's cross openly portrayed before us every day, how much we will be moved by it! Joseph in the ancient times was only willing to be Christ's disciple in secret. Nicodemus only dared come to see the Lord in the night. But when both saw the crucifixion of the Lord, they were greatly moved. As a result, they risked offending the crowd and asked for the body of the Lord for burial. The cross can make the most fearful men the most courageous ones. When they beheld Jesus on the cross and the way He suffered and was rebuked by men, the love of the cross inspired them and moved them. Hence, if we have the death of Christ before us all the time, we will be moved in the same way that they were moved. The cross will then become our strength.

“Should we continue in sin that grace may abound?” (Rom. 6:1). We should be able to answer this question. If we truly see the Lord's cross all the time, if we truly see how He suffered there, if we see the wounds on His hands and feet and the crown of thorns on His head, if we see how His love and blood mingled, and if we see His sufferings and sorrow, will we not be deeply moved, and will we not cease from doing things that do not please Him or cause Him sorrow? It is because we lack the eternal fresh revelation of the cross before us that we despise the love of the Lord.

If the cross on which the Lord died for us is forever fresh, our crucifixion with Him will also become unchanging. If we have a fresh revelation of the cross day by day, we will add to ourselves many fresh experiences of faith in our dying together with Him. It is because we do not see a daily cross that we have many experiences of sin resurrecting in us. If we see the eternal freshness of the cross and its ever unchanging nature, our death to sin will also be unchanging. Many children of God fail because they do not realize that the death of the cross is not just something that happened a long time ago, but something that is with us continually all the time.

We know that many times we fall unconsciously. Thank God the Father, who does not reject us because of this. The Bible says that “the blood of Jesus His Son cleanses us from every sin” (1 John 1:7). He did not cleanse us just once. The blood of His Son is still continually cleansing us. The word “cleanses” in the original has the sense of a

净”二字在原文语法中，有继续不断洗净的意思。）这是十字架永久的工作。我们知道神为我们预备了这样的救恩，是何等的美好呢！我们不幸跌倒，我们到祂面前，一认罪，祂就赦免我们，祂儿子的血就洗净我们的罪。十字架的常新！

永远得救

我们知道这个，就要叫我们大发赞美父神的声音。可惜有许多人还不知道他是永远得救的。我们不得救则已，一得救就是得救到永远。我们一次真接受主耶稣的赎罪祭，我们一次真倚靠祂十字架的功劳，则祂的十字架是永远为我们说话的。“燔祭要放在坛的柴上，从晚上到天亮，坛上的火，要常常烧着。”（利六 9。）燔祭预表基督。祭坛预表十字架。“晚上”就是“夜里”，就是预表现今没有基督的世代，就是罗马十三章十二节的“黑夜”。自从公义的日头（主耶稣）离世之后，这世界都是黑夜，直到祂再来为止。燔祭一夜烧到天亮！在现在的世代中，主耶稣救赎的功劳，尚是继续不绝的为我们请求！在夜里的时候，以色列人在帐幕里，或者尚发怨言；但是祭坛上的燔祭尚是不止息的为他们献上！我们应当知道，宝血是时常为我们祈求的。我们一次接受十字架，十字架就永远为我们说话！这是永远的得救。

他日十字架在天上，是不因时日而变成陈旧的；所以，我们所得着的救恩，必也不因时日而成为陈迹。永世并非无变化、乏味的生活。永世虽长，究不能使十字架的光荣失色。在永远里，我们要看见神——为我们解开十字架的荣耀。主啊！愿你教训我们以十字架的永久新鲜！

上天天军，是因什么而赞美主呢？“曾被杀的羔羊，是配得权柄、丰富、智慧、能力、尊贵、荣耀、颂赞的。”（启五 12。）我们他日在天，也要因着主的十字架，而永远赞美主。十字架是今日在世圣经的题目。十字架也是他日荣耀里赞美的原因。

弟兄们阿！十字架是何等的新鲜！十字架不知道什么叫作时候。十字架不知道什么叫作老旧。愿你和我不间断的受它的感动！哦！愿我一生溶化在十字架里！哦！愿十字架没有一天在我身上失去能力！哦！愿我天天让十字架在

continual action. This is the perpetual work of the cross. How wonderful it is that God has prepared for us such a salvation! If we stumble by accident, and we come to Him and confess our sins, He will forgive us, and the blood of His Son will cleanse us from all sin. What eternal freshness there is in the cross!

ETERNAL SALVATION

If we realize this, we will break forth in loud praises to God the Father. Unfortunately, many people do not know that they are saved forever. We are either not saved or saved forever. If we have once truly accepted the Lord's sacrifice for sin, and if we have once truly trusted in the merit of His cross, His cross will forever speak for us. "This is the law of the burnt offering: the burnt offering itself shall be upon the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it" (Lev. 6:9). The burnt offering is a type of Christ, and the altar is a type of the cross. The night is a type of the present Christless age. It is the same night as the one in Romans 13:12. Since the Sun of righteousness (the Lord Jesus) departed from this world, this world has become the night. It will remain the night until He comes again. The burnt offering shall be burning until daybreak! In the present age, the merit of the Lord's redemption is continually pleading for us! In the night, the Israelites may have been in the camp still murmuring, but the burnt offering on the altar continually interceded for them! We should realize that in the same way the blood is interceding for us. Once we have accepted the cross, it speaks for us forever! This is the eternal salvation.

In the future, when we see the cross in heaven, it will not have become old through the ages. For this reason, the salvation we have received will not become a mere monument through time. Eternity will not be a monotonous and tasteless life. Eternity may be long, but it will not take away the glory of the cross. In eternity we will see God unfolding the glory of the cross for us bit by bit. Lord, teach us the eternal freshness of the cross!

For what reason do the heavenly hosts praise the Lord? "Worthy is the Lamb who has been slain to receive the power and riches and wisdom and strength and honor and glory and blessing" (Rev. 5:12). At that time we will also praise the Lord forever because of His cross. The cross is the subject of the Bible on earth today. It will be the cause of praise in glory in the future.

Brothers, how fresh is the cross! The cross does not know what time is. The cross does not know what oldness is. May we be constantly moved by it! Oh, may we be lost in the cross all the days of our life! Oh, may the cross not lose its power on us for a day! Oh, may we allow the cross to do a deeper work in us every day! May the Father open

我里面作更深的工夫！求父神开启我们的眼睛，叫我们看见，祂在祂儿子的十字架里所藏蓄的奥妙。“我断不以别的夸口，只夸我们主耶稣基督的十字架。”（加六 14。）

（原刊于“倪柝声文集”第一辑第六册）

our eyes to see the mystery hidden in the cross of His Son. “But far be it from me to boast except in the cross of our Lord Jesus Christ” (Gal. 6:14).

第二部分 信心

第四章

由信而活

“义人将由信而活。”（罗一 17，自译。）

这是信徒生活的平常规则。我们欲由眼见喜乐的刺激，明显的祝福而活。但神的话说，“义人将由信而活。”许多的信徒，想慕神的显明，欲得高尚的变化，而有“三层天”的经验。此或有时可得，然而义人必须由信而生。盖恩夫人得着与主相联的生命，为今世所少有者。她说，她的经验至有不能离那生命的光景。她所以能至此程度者，乃由其信心与舍己而来。

许多信徒忧伤至极，因无感觉上的神的同在，遂全身呼号以求神，如鹿渴慕溪水然。信心并非触摸神的同在，非刺激的爱祂，非有喜乐的表示。义人将由信而活。

信如锚使人坚定，信是实在的——“实底”，然而又是“未见之事的的确据”，故是可触摸的。

由信心行路者，虽有时有明显的喜乐；然而他们并不寻求此，以此为他们的目的。可摸的喜乐不过是花，于信心道路上发光于暗绿之叶上而已。

信心所能为的，无别的能为：

第一，使神喜悦 “人非有信，就不能得神的喜悦。”（来十一 6。）吾主耶稣的生活，也是如此。因彼曾说，“我常作祂〔我父〕所喜悦的事。”（约八 29。）

第二，得着果子 “他们因着信，制伏了敌国，行了公义，得了应许，堵了狮子的口。灭了烈火的猛兽，脱了刀剑的锋刃，软弱变为刚强，争战显出勇敢，打退外邦的全军。有妇人得自己的死人复活。”（来十一 33～35。）虽有结果，然而尚要坚定的前进——由信——信神，无论光暗皆

SECTION TWO: FAITH

CHAPTER FOUR

LIVING BY FAITH (SELECTED)

“But the righteous shall have life and live by faith” (Rom. 1:17).

This is the normal rule for the believers' living. We are prone to live by the excitement of the visible joys and the obvious blessings. But the Word of God says that “the righteous shall have life and live by faith.” Many believers desire to have the revelation of God; they aspire to noble transformation and “third heaven” experiences. Some may encounter these at times, but the righteous must live by faith. The union in life that Madame Guyon experienced is seldom found in the present age. She said that her experience was such that she found it impossible for her to live apart from His life. She was able to attain to this state only through faith and self-denial.

Many believers are deeply grieved because they do not have a conscious feeling of God's presence. As a result, they cry out to God with their whole being, seeking for God as the deer seeks for a stream of water. Faith is not to touch God's presence. It is not to love Him in excitement or to express oneself in exuberance. The righteous shall live by faith—by faith alone.

Faith is like an anchor; it establishes a person. Faith is real; it is a “substantiating.” Faith is also a “conviction of things not seen.” Hence, it is touchable.

Those who walk by faith may have outward joy. But this is not what they are looking for; this is not their goal. A feeling of joy is merely the flowers that shine atop the dark green leaves along the path of faith.

Faith can do what nothing else can do.

First, it can please God: “But without faith it is impossible to be well pleasing to Him” (Heb. 11:6). This is the life of our Lord Jesus, for He said, “I always do the things that are pleasing to Him” (John 8:29).

Second, it bears fruit: “Who through faith overcame kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, were made strong in weakness, became mighty in war, routed the armies of foreigners. Women received their dead by resurrection...” (Heb. 11:31-35). However, even though some results are obtained, one must continue to go on steadfastly

信。进前作你所当作之第二件事；进前作你本分；平常路径，这样走法，你仍进前；虽于暗中摸索，暗中行走，当由信而活——活——生活不只工作。

若是，则到处皆有荣耀，由信而活者，将不自见此荣耀。许多信心的功课，是极深切要的。“摩西不知其面皮发光，”而别人得见此荣耀而受福。

有一个女教士回国，所穿的衣服甚为老旧，一少年妇人见而怜之。后来此教士回头一看，并不说话。此少妇见其面，即想到神，以后这少妇说，她始终不忘那日。当是时，此少年聪明的妇人，本拟读某科的书，因她的悟性好，至是遂改为基督的工作。主是得胜者！她现在在亚非利加（编者按：非洲）大大救人。虽此教士不自知其面容，而别人知之，而主作工。

一永不改的事实，即由信而活者，当仰望主耶稣。因神说，仰望主耶稣，为你信心创始成终的主。则他于其上，其言语，其面容，其态度，将返照其所仰望者。此生活也不知若何的高尚——义人由信而活。

（原刊于“倪柝声文集”第一辑第一册）

by faith. He must believe in God and have faith whether in light or in darkness. He must fulfill his duty, moving forward to do whatever is next to do. He should advance in the way of faith even though it is an ordinary path. While he gropes in darkness and walks in darkness, he should live—living and unceasingly working—by faith.

If he would do this, glory will be all around him. However, those who live by faith will not see this glory themselves. Many lessons of faith are very deep and essential. Moses did not realize that his face shone, but the ones who saw this glory were blessed.

Once a missionary returned to her country wearing a very drab dress. When a young lady there saw her dress, she felt sorry for her. The missionary turned and looked at her, but she did not say a word. However, when the young lady saw her face, she was reminded of God. That young lady never forgot that day. She was very bright and intended to study for a certain degree, but eventually, she changed her mind and became a worker of Christ. The Lord is the Victor! She is now saving many in Africa. Although that returning missionary did not see her own face, others saw it, and the Lord worked.

An unchangeable fact is that those who live by faith must look away unto the Lord Jesus. God says that we should look away unto the Lord Jesus as the Author and Perfecter of our faith. If one does this, he will reflect in word, countenance, and attitude the One he looks away to. This life is far beyond description—the righteous shall live by faith.

信心是有根源的。信心的根源不是在乎圣徒，乃是在乎神。如果信心的根源是在乎圣徒，则这信心是何等的薄弱，而谁能有信心呢？许多神儿女的悲叹，就是他们没有伟大的信心。有的，不只连伟大的没有；并且，连微小的信心也没有！我们没有信心，这是我们所承认的。我们何等的愿意，得着更大的信心，来信靠神，让祂替我们天天成功神迹呢！我们何等的愿意，能够有实用的信心，叫我们在诸事上，都不忙不乱的将它们一一交在神的手中呢！“如果我们能有更大的信心，那就好了”——这是我们的希望语。“如果我们能像…的有信心，那就好了”——这是我们的羡慕语。我们岂不是常常求主加增我们的信心么？但是，为什么我们还没有得着呢？信心岂是一班特等圣徒所独有的么？真是没有法子叫我们得着更大的信心么？在主那里自然是有法子的，但是，除了要得着之人以外，谁能得着呢？

圣徒现在的呼求是更大的信心。但是，更大的信心究从何处而来呢？圣徒的盼望是要他们有更大的信心。但这不是一个错误呢？是的，人的错误，就是他们自己要有更大的信心。向错误的源头去寻求信心，何怪其得不着！

我们都是自问说，“我有否信心？”“对于这件事，我能相信神么？”“我的信心够否？”这些问题的答应，常常都是“无”与“不”的！这是何等令人生忧呢？实在说来，我们不应当问这些问题，我们自己并非信心的源头，所以，我们不能盼望自己有更大的信心。我们越向我们里面问，越向里面找，越向里面要，越向里面看，我们就越觉得我们没有信心，信心太小！这是什么缘故呢？因为我们的自己，并非信心的源头。信心的源头，既不是在乎我们自己，则我们向我们里面去搜索信心，自然是得不着的。所以我们现在应当学习一个功课：我们自己不是信心的源头，所以，当我们回转自省的时候，自然是看不见、觉不得我们是有信心的。

神的话语告诉我们信心的源头是在哪里：“信…并不是出于自己，乃是神所赐的。”（弗二8。）这一节的圣经是最明白不过的，信心是神所赐给我们的。所以，在行传三章

Faith has a source. This source is not in the saints but in God. If the source of faith were in the saints, faith would be fragile. Who could have faith? Many children of God sadly sigh over their lack of great faith. Some lack not only great faith but even small faith. We often acknowledge that we have no faith. We wish for greater faith so that we can trust God and He can perform daily miracles for us. We wish for practical faith so that we can commit everything into the hand of God with ease and calmness. “If only we could have greater faith, everything would be fine.” This is our wish. “If only we could have faith like So-and-so, then everything would be all right.” This is our word of admiration. How often have we asked the Lord to increase our faith? But why do we still lack faith? Does faith only belong to a certain privileged class of saints? Is there truly no way for us to obtain greater faith? There is a way in the Lord. But only those who want faith can obtain it.

The cry of the saints today is for greater faith. But where does greater faith come from? The saints aspire to have greater faith in themselves. Is this a mistake? Yes, the mistake of saints is that they want to have greater faith in themselves. They seek faith from the wrong source. No wonder they never get it!

We all ask ourselves, “Do I have faith?” “Can I trust God regarding this matter?” “Is my faith sufficient?” The answers to these questions are always “No” and “I cannot”! What a great grief it is! We should not ask these questions. We are not the source of faith, so we cannot expect ourselves to have greater faith. The more we ask ourselves and search, seek, and look within ourselves, the more we feel we have no faith or very little faith! What is the reason for this? The reason is that we are not the source of faith. Since the source of faith is not within us, we cannot obtain faith if we turn within ourselves to search for it. Therefore, we must learn a lesson: we are not the source of faith. When we examine ourselves, we cannot see or feel that we have faith.

The Word of God tells us what the source of faith really is: “Faith...not of yourselves; it is the gift of God” (Eph. 2:8). This verse of the Bible is more than clear; faith is given to us by God. A similar word is found in Acts 3:16: “The faith which is through Him.”

十六节也有同样的话语：“祂所赐的信心。”这样，我们知道，信心的源头乃是在乎神，并不是在乎我们。这个，好像是很平常的、很普通的、为我们所知道的；但是，真明白信心源头紧要的人，并不甚多。因为，我们若明白神是我们信心的源头，则我们必定不自问说，“我的信心够否？”“我有否信心？”这样的问题发生，就是表明我们尚未知道神为信心源头的意思。因为知道的人必定没有这样的问题。

神是信心的赏赐者，所以神是信心的源头。但是，神为信心源头的意思，并不只限于赐人信心。神为信心的源头意思是：人是因为神而有信心，或加增信心。换言之，人之所以有信心、加信心的缘故，乃是因为神有一种的性质，特别会叫人信靠祂的。

这是什么意思呢？这就是说，我们不必问：“我们自己有无信心？”“信心够否？”这些都非首要的问题。并且这些问题要把我们留在黑暗里，叫我们灰心。我们应当问：“神是否靠得住的？”“神诚实否？”“神可信否？”“神应许了，祂会否食言？”“神的能力和爱心是否实在的？”我们现在都是注意到我们自己这一方面；所以，我们越搜索，越找不着我们的信心在哪里。我们若注意到神那一方面，我们就要看见，我们的信心油然而生。我们的自己，并非信心的发源地；所以，怪不得当我们自省时，我们好像没处找信心！但，神是信心的发源地；所以，我们越看神，越仰望神，越默想神，我们就越有信心。

一个比方，要帮助我们明白这个道理。一次，有几个弟兄来和我谈到信心的问题。他们的感觉是：他们的信心太小。但是，我告诉他们，他们的信并不太小，实在是他们的神太小！他们若要得着更大的信，他们就应当得着一位更大的神！那天，我告诉他们：什么叫作信？信就是将自己或事物信托人的意思。我们相信神，意思就是我们将自己或事物交托神，倚靠祂替我们成功。我就问他们说，在把事物托付人的时候，我们有否问说，“我有无信心信这人？我的信心够不够信他？”我们没有。我们所问的，乃是“我能否信他？”并不是“我有否信他？”譬喻你们中间有个作店东的，你雇一个掌柜的，把你店务全盘交托给他。当你雇他的时候，你并没有问你自己说，“我对他有无信心？”“我的信心是否太小？”“我是否应当加增我信他的心？”你乃是自问说，“我能信他么？”“他诚实否？”“他可信否？”“他靠得住否？”如果他是诚实的、

Therefore, we know that the source of faith is in God, not in us. This may seem very common, ordinary, and familiar to us. But there are not many who really understand the importance of the source of our faith. If we really understood that God is the source of our faith, we would never ask ourselves, “Do I have enough faith? Do I have faith?” These questions indicate that we still do not understand that God is the source of our faith, because if we did, we would not ask these questions.

God is the Giver of faith; God is the source of faith. Nevertheless, the fact that God is the source of faith does not mean merely that He gives faith to us. It means that men have faith or increase in faith through God because God is the source of their faith. In other words, men have faith or increase in faith because God possesses a nature that makes it easy for men to trust in Him.

What does this mean? It means that we do not have to ask, “Do we have faith? Is our faith sufficient?” These are not the most important questions. These questions will keep us in darkness and discouragement. We should ask, “Is God reliable? Is God honest? Is God trustworthy? Will God break His promises? Are God’s power and love real?” Because we always pay attention to ourselves, the more we search, the more we are unable to find our faith. If we pay attention to God, we will find that faith comes spontaneously. Faith does not originate in ourselves. No wonder faith cannot be found when we examine ourselves! Faith originates with God. The more we look at God, look to God, and meditate on God, the more we will have faith.

An illustration may help us understand this teaching. Once a few brothers came to talk with me about the issue of faith. They felt that they had too little faith. But I told them that it was not their faith that was too little, but their God. If they wanted to have greater faith, they needed to have a greater God. That day I told them that faith means committing ourselves and our things to someone else. Believing in God means committing ourselves and our things to God and trusting in Him to accomplish these things for us. I asked, “When you commit your things to somebody else, do you ask, ‘Do I have the faith to trust this person? Is my faith sufficient to trust him?’” You never ask these kinds of questions. Rather, you ask, “Can I trust him?” You do not ask, “Do I have faith in him?” Suppose you are an owner of a store, and you hire a manager and commit your business entirely to him. When you hired him, you did not ask, “Do I have faith in him? Is my faith too little? Do I have to increase my faith in him?” Instead, you asked yourself, “Can I trust him? Is he honest? Is he faithful? Is he reliable?” Since he was honest, trustworthy, and reliable, you spontaneously committed your entire business

可信的、靠得住的，你就自然而然的，把你的店务全交在他的手里；你并不必问你自已有无信心？信心大否、够否等问题。

对于信靠神也是这样。我们并不必问说，我们有无信心？信心大否？够否？应当再加上多少？我们只要问说，神是否诚实的？神是否可信的？神是否靠得住的？神应许了，会否反悔、食言？如果神是诚实的、可信的、靠得住的，神应许也是不会反悔的，则我们并不必搜求省察自己有无信心；自然而然的，会将自己和事物，交在神的手里。这是信心。信心并不是我们自己的出产品；信心乃是因着对方的诚实、稳固、足信、妥当所发生的倚赖心，所以，我们所缺乏的，并不是一个更大的信心，乃是一位更大的神！

我们现在都是借口，以为我们的信心太小，所以，我们不敢把自己和自己的都交托在神的手里！其实，我们所以不敢托付神者，原因并非为着信心之有无和大小的问题，乃是因为我们以为神是靠不住的！如果神是信实的，为什么我们不能倚赖祂？如果神是可信的，为什么我们不能信托祂？如果神是靠得住的，为什么我们不能倚靠祂？如果神不会食言，为什么我们不照着祂的应许而托赖祂？恐怕我所信的神，是很糊涂的、是很靠不住的、是很不诚实、很会食言的，所以，我们才如此无信任的心！现今是我们认罪的时候！我们知道一个银行是诚实的、是靠得住的，所以，才敢将我们的钱存在里头。我们所问的，乃是这个银行有无信用；并非问我有信这银行的心没有。一个婴孩在危难中，只要摸得到他父亲的手，或他母亲的脸，他就安然无惧了。他不相信别人，因为别人是靠不住的。他相信他的父母，因为他的父母是靠得住的。

信心是何等的天然！因为对方可信的缘故，就油然而生，毫无勉强！所以，我们现在所需要的，并非更大的信心，乃是知道神的诚实和可信。我们若知道神是我们信心的发源地，则我们就不要再向我们里面去搜求信心，应当举目仰望神、认识神，知道神是可信的，则我们的信心不大也自大了。神若是靠得住的，我们必定信祂。我们若不信神，就是说，神必定是靠不住的。

我们的信心是有根据的，因为我们的信心，乃是安放于神。我们所信的并非自己，乃是神。我们应当分别一下：我们所信的，不是我们的信心，乃是神。现在信徒的毛病，就是他

into his hand. You did not have to ask yourself if you had faith or if your faith was great or sufficient.

Similarly you should trust in God. You do not have to ask, "Do I have faith? Is my faith great and sufficient? How much more should my faith be increased?" All you have to ask is, "Is God honest? Is God faithful? Is God reliable? Will God regret His promise and break His word?" If God is honest, faithful, and reliable, and if He promises and will not repent, then you do not have to search and examine yourselves to see if you have faith. You will spontaneously commit yourselves and your things to the hand of God. This is faith. Faith is not something produced from within. It is a trust that arises out of the fact that the other party is honest, stable, trustworthy, and reliable. Therefore, what is lacking is not greater faith but a greater God.

Most of the time, we do not dare commit ourselves and our things to God under the pretext that our faith is too small. Actually, the reason we do not dare commit ourselves to God is neither the absence of our faith nor the smallness of our faith. Rather, we think that God is not reliable. If God is faithful, why do we not rely on Him? If God is trustworthy, why do we not put our trust in Him? If God is reliable, why do we not depend on Him? If God will not break His word, why do we not rely on Him according to His promise? We are afraid that our God is muddle-headed, unreliable, dishonest, and always breaking His promises. This is the reason we do not have faith. Now is the time for us to confess our sins. We know a bank is honest and reliable. This is why we deposit our money in it. We ask if the bank is trustworthy; we do not ask if we have faith in the bank. When a baby is in danger, his fear ceases and he is at peace when he just touches his father's hand or mother's face. He will not trust anyone else because they are not trustworthy to him. He trusts in his parents because they are trustworthy.

Faith is natural! It comes spontaneously and without reluctance because we put our trust only in those that we consider trustworthy. We do not need greater faith, we need to know the faithfulness and trustworthiness of God. If we realized that God was the source of our faith, we would no longer seek faith in ourselves. Instead, we would lift up our eyes to God and seek to know Him. When we realize that God is reliable, our faith will spontaneously grow. If we know that God is reliable, we will trust Him. If we consider God to be unreliable, we will not trust Him.

Our faith has a basis because it rests in God. We do not believe in ourselves but in God Himself. We must make a distinction: what we believe in is not our faith but God. The mistake of some believers is that they believe in their feelings of faith more than

相信自己的信心，过于相信神。如果他们自觉无信，他们就不敢信神，不敢将事交在神的手里；如果他们自觉有信，他们就很坦然无惧的将事情交托给神。这是什么呢？这不是信神，这是信自己的信心！我们在此不能太注重。我们不当自问自查，以为我现在有否信心。如果有，才敢信托神。我们所问的，乃是神是靠得住的么？若是一自然是一我们为什么不信祂呢？我们若以为：我现在有信，所以，不必怕；这是信自己的信，并非信神。反之，我现在没有信心，所以，我真不能将此事交托给神。这也并不是不信神，这乃是疑惑自己的信心！没有信心，就不敢信神，并非神靠不住，所以不敢信。所以，问提到底不是在于神，乃是在于人自己。你没有信心，不错，但是，神靠不住么？如果神是靠得住的，为什么你不信祂呢！你所要管的，乃是神怎样，并非你自己怎样。神如果是可信的，你就自然会信祂。不然，就是你有信心，也是无用的。所以，你不必信你自己的信心，你的信心是不堪相信的；请相信神。“因为知道我所信的是谁，”所以，“也深信祂能保全我所交付祂的。”（提后一12。）

但是，圣经所告诉我们的，并不止于以神为我们信心的源头而已，它也是告诉我们，神的话乃是我们信心的发源地：“可见信道是从听道来的，听道是从基督的话来的。”（罗十17。）为什么说神是我们信心的源头，又说神的话呢？这里，我们看见神的道的奇妙处。我们怎么知道神呢？借着祂所说的话。祂所说的话，就是代表祂的心意。我们明白了祂的话，我们才能知道，什么是神所应许给我们的，什么是祂所要作的，什么是祂所不要作的。我们唯独借着神的话，就是圣经，才能知道神的应许。知道了祂的应许，才能照着祂所应许的去信祂；然后，借着祷告去求祂。如果我们没有神的话，则什么都没有了。因为“人未曾信祂，怎能求祂呢？未曾听见祂〔的应许〕，怎能信祂呢？”（14。）我们若没有得着神的应许，而随便信祂，就难免陷于迷信。信心是要有根据的。没有根据而乱信，就是迷信，并且也不能得着他所信的。父亲所应许给我们的事物，我们相信他会给我们，乃是很稳当的，因为我们的信心是根据于父亲的应许。如果父亲没有应许给我们什么，而我们强信他会给，那是梦想，并非相信。因为，我们所信的，乃是无根据的、凭空臆想的。这样，我们看见信心与应许之紧要关系了。

they believe in God. If they feel they have no faith, they do not trust in God or commit their things into God's hand. If they feel they have faith, they boldly entrust their things to God. What is this? This is not believing in God. This is believing in their own faith! We should not pay much attention to this faith. We should not ask or search to see if we have faith, and we should not trust in God only when we have faith. We should ask whether or not God is reliable. If He is—and of course He is—then why do we not trust in Him? If we think, “I am not afraid now because I have faith,” then we are trusting in our own faith and not trusting in God. Likewise, if we say, “I cannot commit these things to God because I have no faith,” it does not mean that we do not believe in God. This only indicates that we doubt our own faith. We fail to trust in God not because He is untrustworthy but because we do not have faith. The problem is not with God. The problem is with man. It may be true that you do not have faith, but is God unreliable? If God is reliable, why do you not trust in Him? You only have to be concerned about God, not yourself. If God is trustworthy, then spontaneously you will trust in Him. Otherwise, even if you have faith, it is futile. Do not trust in your own faith; your faith is not trustworthy. Instead, trust in God. “For I know whom I have believed”; therefore, “I am persuaded that He is able to guard my deposit” (2 Tim. 1:12).

The Bible not only tells us that God is the source of our faith; it also tells us that the word of God is the source of our faith: “So faith comes out of hearing, and hearing through the word of Christ” (Rom. 10:17). Why do I first say that God is the source of our faith and then say that the word of God is the source of our faith? Here we see the wonder of God's word. How do we know God? We know Him by the word He speaks. The word He speaks represents His heart's desire. When we understand His word, we will realize what God has promised for us and what He does and does not want to do. Only through the Word of God—the Bible—can we know God's promise. When we know His promise, we will trust in Him according to His promise and beseech Him through prayers. If we do not have the word of God, we will have nothing at all. “How then shall they call upon Him into whom they have not believed? And how shall they believe into Him of whom they have not heard?” (Rom. 10:14). If we do not have the promise of God, but mindlessly believe in Him, we will fall into a kind of superstition. Faith must be based on something. Mindlessly believing, without a basis, is superstition, and no one will receive anything from this kind of faith. If my father promises me something, I believe he will give it to me. This believing is solid because my faith is based on the promise of my father. If my father has not promised me anything, but I force myself to believe that he will give me something, then I am not believing but dreaming because I believe in something that is not factual but my own imagination. From this example, we can see the important relationship between faith and promise.

神的应许只记在神的话，就是圣经里面。要知道神的应许，就当知道神的话。我们的信心若无神的应许，就不成为信心；但是，应许是记在神的话里的；所以，“信…是从基督的话来的。”（罗十 17。）我们从前所说，我们所信的乃是神的诚实、可信、靠得住，我们如果认识了神，我们就自然而然的有信心。但是，这也是与神的应许，就是祂的话有关的，如果神没有应许，我们怎么知道祂是诚实的呢？祂必定预先有所应许，所以，祂才有诚实的可言。

什么叫作信心呢？信心就是执行神所说的，求神作工经验。信心就是以为神如何说，就必如何行。信心乃是相信神是诚实的，因为神既说了，神就必定照祂所说的去作。信心的大小在此并无问题。问题只在神既然应许了，祂会不会撒谎？会不会改变？在此，只问能信神是诚实的否，或是不能。并无信心大小的问题。

我们知道神自己是爱我们的，所以，我们可以无疑的相信祂是为着我们的。但是，对于祂的应许，圣经里面最少显明二件事：“神所应许的必能作成。”（四 21。）神是有能力的。祂所有的能力，就是用以作成功祂的应许；我们的神，并非软弱无能，能说不能行的。如果如此，则祂虽有应许，究有何用！岂非都是空话？但是，神不只有能力说，并且有能力行祂所说的。祂如何应许我们，祂也如何有能力执行祂所应许的。“祂能”是圣经所告诉我们神的身位。“主能使他站住。”（十四 4。）“神能将各样的恩惠，多多的加给你们。”（林后九 8。）“祂能保全。”（提后一 12。）就是亚伯拉罕将以撒献上，也是因为知道“神还能叫人从死里复活”。（来十一 19。）

神不只能作成祂所应许的，并且祂是诚心要作。有力可作，但是，食言不作，则应许也是空的。但是神应许了，不只有力，并且也是有心要作。“那应许我们的是信实的，”（十 23，）因为“我们纵然失信，祂仍是可信的；因为祂不能背乎自己”。（提后二 13。）神对祂所有的应许，都是要逐字逐句应验在祂儿女身上的。祂言出必行。祂应许了，祂就必定应验，不然，就与祂的神格有关。因为祂不能背乎自己，所以，无论如何祂都是可信的。如果祂的应许不过是虚空的，则我们自然不能以事物、以自己信托神。但祂既是诚实的、不会食言的，则祂已经应许了，就哪里还有疑惑的余地呢？

God's promises are only recorded in God's Word, the Bible. To know the promises of God, one must know the Word of God. Without the promises of God, our faith is not real faith. The promises are in the Word of God. "So faith comes...through the word of Christ" (Rom. 10:17). We have said that we need to believe in God's faithfulness, trustworthiness, and reliability. We have also said that if we know God, we will spontaneously have faith. This is related to God's promises, that is, to His words. If God has not promised anything, how can we know that He is faithful? He must promise something before we can talk about His faithfulness.

What is faith? Faith is holding on to what God has said and praying for God's work to be realized. Faith is believing that God will do what He has said. Faith is believing that God is faithful and that He will work out what He has said. Whether our faith is great or small is not the issue. The issue is: if God has promised something, will He lie and change? The only question we should ask is whether or not we believe that God is honest. This has nothing to do with our faith being great or small.

We know that God loves us. Therefore, we should have no doubt that He is for us. The Bible shows us at least two aspects concerning His promises: "What He [has] promised He [is] able also to do" (Rom. 4:21). God is powerful and His power fulfills His promises. Our God is not a weak and powerless God who cannot do what He says He will do. If this were so, what good would His promises be? All of His promises would be empty words. But God is not only powerful in promising something, He is also powerful in carrying out His promise. Whatever He has promised, He is able to carry it out. "He is able"—this is what the Bible tells us about His person. "For the Lord is able to make him stand" (Rom. 14:4). "God is able to make all grace abound unto you" (2 Cor. 9:8). "He is able to guard..." (2 Tim. 1:12). Abraham offered up Isaac because he knew that "God was able to raise men even from the dead..." (Heb. 11:19).

God is not only able to do what He has promised to do; He is also intent on doing it. Even if someone has the ability to carry them out but does not keep his words, the promises are vain. God is not only able; He is intent on carrying out His promises. "For He who has promised is faithful" (Heb. 10:23). "If we are faithless, He remains faithful, for He cannot deny Himself" (2 Tim. 2:13). God intends that all of His promises, every word and every sentence, be fulfilled in His children. Whatever He says, He will keep. Whatever He has promised, He will fulfill. Otherwise, His deity would be threatened. Since He cannot deny Himself, He must remain trustworthy whatever the circumstances. If His promises are vain words, we cannot entrust all things and ourselves to God. How can we still doubt if He has promised something, since He is faithful and will not break His words?

所以，弟兄们哪，请你今天学习这个功课。你自己并非信心的根据。你千万不要自问：我有否信心？信心够否？这都是无用的。你越问越没有。请你去问神。神对于这件事，如何应许？祂爱我有否改变？祂应许了会否食言？祂有否能力实行祂所应许的？祂是可信的么？祂是靠得住的么？你多想到神这一方面，你的信心不必你去造作，就自然而然的生出来了。记得：自己是不可信的，自己的信心，也是不可信的，唯有神是可信的。

（原刊于“倪柝声文集”第一辑第六册）

Therefore, brothers, please learn this lesson today. You are not the basis of faith. Never ask yourselves, “Do I have faith? Is my faith sufficient?” It is useless to ask such questions. The more you ask, the less faith you will have. Please ask God. What is God’s promise concerning this matter? Has His love towards you changed? Will He break His word of promise? Is He able to carry out His promises? Is He trustworthy? Is He reliable? When you consider more about God, you will not have to manufacture faith. Faith will come spontaneously. Remember, you are not trustworthy, and your faith is also not trustworthy. Only God is trustworthy.

第六章

信心的实用

圣经里有许多的应许。这些应许都是实在的，都是每一个圣徒所得以享受的。

我们的神是最丰富、最有能力的。在圣经的故事中，我们看见神如何为祂的儿女作工，祂如何伸出祂大能的手臂施行拯救、保护和引导。

神是永远没有改变的。祂所应许的话也是永远没有改变的。神和祂的应许都是永远长存。我们看神从前所有的事迹，就知道神现今所有的应许，乃是诚实的。圣经中所有的应许，都是安息在神的能力、爱心和诚实上。神如果会改变，祂在圣经里的应许，就也消灭。如果神没有改变，（感谢赞美神，因祂永远不会改变，）圣经所有的应许也必能站立。

现在的圣徒有一个错处，就是太不盼望神为他们作工。许多人以为神迹的时代已经过去，但圣经是一本现今的书。既说是现今，圣经里所记载的神迹，就并非过去的事。多少少年的信徒们，因为环围着他们的都是不信的空气，所以他们就以为神迹奇事唯有在圣经的时候是可能的，是有的，但在现今我们不能盼望再看见神迹了。这无他，不过就是不信而已。我们应当知道，圣经中，所有的神迹，都是可以重演于今日的；但最大的问题，就是信徒们的信心。

许多的人，并不是没有注意到信心。他们也是口口声声说信心。我们应当相信，但最要紧的就是怎样相信呢？

信心是要实用的。信心唯独在实用里才能证明其有无。信心并非一件空洞的事，乃是可以实在实行的。我们不应只在口里说信心，我们应当实用我们所说的信心。信心不只是一个灵性上的名词而已。信心乃是“所望之事的实底，是未见之事的的确据”。（来十一1。）信心是实底，信心是的确据。信心实在是基督徒生命上的一个实在表现。

CHAPTER SIX

FAITH IN PRACTICE

There are many promises in the Bible. All of these promises are real and can be enjoyed by every saint.

Our God is very powerful and rich. In the stories in the Bible, we see how God worked for His children and stretched forth His mighty arm to save, protect, and guide.

God never changes, and the words of His promises never change. Both God and His promises stand forever. After considering all the work that God has done in the past, we realize that all of His promises in the present are faithful. All the promises in the Bible rest on God's power, love, and faithfulness. If God can change, His promises in the Bible can cease. But if God does not change (thank and praise Him that He never changes), the promises in the Bible will stand forever.

The present error of the saints is that not many of them expect God to do something for them. Many people think that the age of miracles is over. But the Bible is a book for this age. Since it is for this age, the miracles recorded in the Bible are not merely past events. Many young believers, influenced by the unbelieving environment around them, consider that miracles were only possible and only occurred during biblical times; consequently, they no longer expect to see miracles today. The only reason we think this way is because of a lack of faith. We have to realize that all the miracles in the Bible can be repeated today. The most important issue, however, is the believers' faith.

Many people are not inattentive to the question of faith. They talk about faith very much and say with their mouth that they believe. But the most important question is how they believe.

Faith is something that can be put into practice. The reality of faith can only be proved by practice. Faith is not something obscure, but something practical. We should not merely talk about faith with our mouth. We should put our faith into practice. Faith is not merely a spiritual term. It is "the substantiation of things hoped for, the conviction of things not seen" (Heb. 11:1). Faith is a substantiation. It is a conviction. Faith is truly a practical expression of the Christian life.

我们说信心，我们说人应当相信神，但是怎样信法呢？就是在日常的事物里相信神。什么是信心呢？就是在平常的环境里相信神的心。信心并非玄虚的，乃是可以实行的。

我们若相信神，我们就不应当在特别了不得的事，在人所作不到的事，在绝对危险的时候，才来相信神。这乃是外邦人的作法。这并非神儿女所应当有的。我们不只认识神为我们的主宰，并且我们亲近祂，与祂有父子的关系；我们是要时常受祂的看顾和保护的。诸天的能力都是在我们的后面，为我们的后盾，叫我们在诸事上都能够借着神力得胜。

信心要实用。实用在什么地方呢？自然在艰难的时候，在危险的时候。但在平时我们也应当实用。如果神的儿女在疾病时，不能将他的身体交托给神，就谁能相信他有信心呢？如果信徒在钱财的事上，不能信托神，信徒的信心究竟是在哪里呢？如果信徒不能在他的职业上，倚靠神的安排，口里所说的信心能帮助他么？如果信徒在家庭的难处上，不能倚赖神，信心尚有什么用处呢？如果信徒在作工的时候，不能信靠神拯救罪人，必须用自己的能力，和许多属世的法子，他们的信心到底所信的是什么呢？信心是应当实行的；信心是可以实用的。我们借着信心可以支取神一切的应许，叫神所应许的在我们身上可以表明出来。

神应许说，祂是“耶和华罗腓”，祂是医治我们的。（出十五 26。）如果是这样，信徒的医药费岂非要少花么？许多人以为他们不是专靠医生，乃是信靠神，借着医药来医治他的病，但是问题在这里——心的问题，到底我们在心里所相信的是谁呢？最好的试验，就是我们试问自己看，如果我们实是有信心的，则我们能否不借医药而专信神呢？如果不能，就恐怕我们口里说，我虽然用医药还是相信神的话，仍是有点虚假。我们如果不能不借医药而专相信神，我们就当然不能借医药而相信神。多少次当我们病痛的时候，我们未曾想念到神，就在神之外寻求医治。如果医药是没有害的，在这件事上，恐怕也难免害人。如果我们不是在疾病的时候信靠神，我们应当在什么时候相信呢？

We speak about faith and say that man ought to have faith in God. But how should one have faith? We have faith in God through the daily things around us. What is faith? Faith is a heart that believes in God through ordinary circumstances. Faith is not abstract; it can be practical.

If we have faith in God, we should not just believe in Him when we encounter extraordinary events and face impossible tasks or absolute perils. This is the way the Gentiles take. It is not the way God's children should take. Not only should we know God as our sovereign Lord, but we should know Him like children know their father. We are constantly under His care and protection. The powers of the heavens are behind us and backing us up so that in all things we can overcome through the divine power.

Faith needs to be put into practice. But where should it be put into practice? Surely it should be practiced in difficult and perilous circumstances. However, even during ordinary times, we should put faith into practice. If God's children cannot commit their bodies to God when they are sick, who will believe that they have faith? If believers cannot trust in God for their material riches, can their faith be found? If believers cannot trust in God's arrangement concerning their occupations, can their professed faith help them? If believers cannot trust in God for problems arising in their families, what use is their faith to them? If believers cannot trust in God in their work to save the sinners, but instead exercise their own strength and other worldly methods, what kind of faith do they have? Faith is something that has to be practiced. Faith can be applied. We can apply all of God's promises to us through faith and make the promises manifest in us.

God promises that He is Jehovah-Ropheka (Heb.); He is our Healer (Exo. 15:26). If this is so, why are the believers' medical bills not reduced? Many people say that they are not trusting in their doctors and that they are really trusting in God to heal their sicknesses through medicine. But this is a question of the heart. In our heart, who do we trust? The best test is to ask: if we really have faith, would we be willing to trust solely in God without medicine? If we cannot, I am afraid it is not realistic for us to say that we trust in God in spite of the medicine. If we cannot trust in God without medicine, we cannot trust in Him with medicine. Many times in our sicknesses, we have not thought about God and sought healing apart from God. Even if medicine is not harmful in itself, it is harmful to man in this respect. If we cannot trust in God in our sicknesses, when will we trust in God?

许多的人不敢为着主的缘故，舍去他现在的地位。因为他恐怕他这样的舍去，要叫他失业，不能得着别的地位。耶和華的手真是太短，至高的神不能为你打算么？许多神忠心的儿女，曾在这一件事上试验过神，知道祂是靠得住的。

钱财也是一个大问题。圣经的教训是以为信徒不应当欠债的。（罗十三 8。）但是，多少的人在稍有危急的时候，就去问人借贷。我们若相信神，若有一个实行的信心，我们就怎能作出这样反叛圣经教训的事呢？为什么不安定的等候神为我们开路呢？如果神是养活麻雀的神，如果神是培植百合花的神，祂为什么就不能照顾我们的衣食呢？如果祂能在旷野里照看数千万的以色列人，叫他们在绝望的环境中，得以暖饱，为什么祂不能照看我们呢？难道现在就没有吗哪、鹌鹑了么？实在说来，神的乌鸦乃是到处纷飞的。（王上十七 4。）因为圣徒自己不是太丰年，就是歉年，而不仰望神；所以看不见神为他们所要作的工。我们若不说信心则已，若说信心，总要实用。

家庭的纷乱和难处，是何等的多呢！然而究有几个圣徒在家庭的事件中，信靠神呢？如果神叫人安静，就没有人能纷扰，如约伯所说的。为什么缘故我们不信托神呢？有多少的时候，一个圣徒曾用信心借着祷告来到神的面前，将他的家事交托给神呢？

如果我们真能相信神，就在艰难危险的时候，我们为什么缘故这样的惊惶，手足无措呢？难道我们的主不是在诸事上作主么？如果宇宙是按着祂的命令而运行，难道祂没有法子拯救我们么？

如果我们在我们日常的生活上省察我们自己，我们就要看见我们是何等的没有信心呢！空口所说的信心，不能帮助我们丝毫；信心总要在日常的小事里表现出来。

圣经里满有应许，无论对于什么事，圣经都有应许，叫我们可以得着神为我们作工。只要有信心，神就要为我们作工。

（原刊于“倪柝声文集”第一辑第六册）

Many people do not dare give up their present position for the Lord's sake. They are afraid that if they give up their position, they will not be able to secure another position. Is the hand of Jehovah so short and the Most High God not able to plan for you? Many faithful children of God have tried God in this matter and realized that He is trustworthy.

Money is another big issue. The biblical teaching is that believers should not be in debt (Rom. 13:8). But how many times have men put themselves under debt at perilous times? If we have faith in God, practical faith, how can we do something that is contrary to scriptural teaching? Why are we unable to wait quietly for God to open up a way for us? If God is the God who feeds the sparrow and cares for the lilies, can He not take care of our food and clothing? If He cared for millions of Israelites in the wilderness and provided warmth and food for them in desperate circumstances, can He not care for us? Are there no more manna and quails today? In reality, God's ravens are flying everywhere. The real problem is that the saints are either in their fat years or their lean years and have not looked to God. Therefore, they do not see God's work. We should either not mention faith at all or put into practice the faith that we mention.

A family encounters numerous problems and difficulties! Yet how many saints trust in God for their family affairs? If, as Job said, "When he giveth quietness, who then can make trouble?" (Job 34:29), why would we not trust in God? How many times has a saint come to God by faith through prayer to commit his family affairs to Him?

If we truly believe in God, why are we so fearful and lost in difficult and dangerous situations? Is not our Lord the Lord of all things? If the universe operates according to His command, will He not have a way to deliver us?

If we examine our daily lives, we will find out how much faith we have! Empty professions of faith will not help us at all. Faith is manifested in the small things in our daily lives.

The Bible is full of promises. For every matter, there are promises in the Bible which guarantee that God will work for us. As long as we have faith, God will work for us.

没有信心的行为是死的，没有行为的信心也是死的。在罪人得救的事上也这样，在信徒生活的事上也这样。不过，我们今天要注重基督徒，就是已经得救者的信心行为。信心独一的发表地方，就是行为。我们所行的，就是表明我们所信的。信行如果不一致，我们的信心就必定是有毛病的。多少的信徒，他不知道如何相信，也不知道发表他的信心。其实这是最容易的。信心是借着行为表明出来的。“信心是与他的行为并行，而且信心因着行为才得成全。”（雅二22。）信徒如果空口说，“自己有信心，却没有行为，有什么益处呢？这信心能救他么？”（14。）照着这里圣经的教训看起来，我们若在某件事相信神，我们对于某件事就必须有一种信心的行为；不然，我们的信心就不会在这件事上帮助我们得着神的救援。

这里有两个意思：（一）我们的行为是证明我们的信心的；（二）我们的行为是成全我们的信心的。

有了信心，就必定有和信心相符的行为。相信房子被火烧的人，断没有还安坐不动之理。不然，就是说，他不相信。如果我们将一件事交托给主，如果我们相信神要为我们作工，我们对于这件事的态度，就必定有了一番的改变。相信神会为我们工作，而尚孳孳打算、挂虑、忧愁的，他的信心就必定是虚假的。“相信的人，得以进入那安息。”（来四3。）信心和安息是不可分开的。什么时候，我们真相信，什么时候，我们心里就安息。如果我们的心还是纷纭不安，还是畏首畏尾，胆战心惊，手足无措，还是用尽挣扎的力量来打算、来筹画、来请求、来委托、来运动，就是表明我们还未相信。相信就安息；所以，相信就不操心，就不忙碌的打算，就好像一个断过奶的孩子安静在慈母的胸怀里一般。信心是必定有行为的，信心行为的第一步就是停止自己的行为，而安息在神的慈爱、智慧和能力里。

Works without faith are dead. In the same way, faith without works is dead. This is true in the case of the salvation of sinners. It is also true in the case of the believers' living. Our attention today is focused on the Christians' works of faith. The unique place where faith is expressed is in their works. What we do expresses what we believe. If our faith and works do not agree with each other, there must be something wrong with our faith. Many believers do not know how to believe and express their faith. Actually, the matter is quite simple. Faith is expressed through works. "Faith worked together with his works, and by these works faith was perfected" (James 2:22). Suppose a believer merely professes with his mouth. "What is the profit...if anyone says he has faith but does not have works? Can that faith save him?" (v. 14). According to the biblical teaching here, if we believe God in a certain matter, we should have a work of faith in that matter. Otherwise, our faith will not help us receive God's deliverance in that matter.

Two meanings are implied: (1) our work proves our faith, and (2) our work perfects or completes our faith.

If there is faith, there must be works that correspond with the faith. If a man believes that a house is on fire, he will surely not sit still in the house. If he sits still there, he does not believe that the house is on fire. If we commit a matter to the Lord and believe that God will work for us, our attitude toward the matter will surely see a great change. If a man says that he believes that God will work for him, yet busily makes plans himself, being worried and distressed, his faith must be false. "For we who have believed enter into the rest" (Heb. 4:3). Faith and rest cannot be separated from one another. Whenever we truly believe, our heart will be at rest. If our hearts are restless and uneasy, if we are afraid of this and that, and if we are fearful and feeling lost, struggling with all our effort to scheme, plan, resolve, plead, ask for help, and maneuver, then this shows that we have not yet believed. When one believes, he is at rest. Therefore, when a person believes, he will no longer worry or busily plan. Instead, he will be like a weaned child resting in his mother's bosom. There must be works to our faith, and the first step of our work of faith is to stop our own works and rest in God's love, wisdom, and power.

这样的安息是最实在、最真切、最自然的。并非故作镇定，也非勉强自制，装作一若无事然。信心有了安息，是因为他知道神是为着他的。“神若帮助我们，谁能敌挡我们呢？”（罗八31。）因此就有安息。并且，他也知道自己的虚空，就是操心、劳碌的打算，也是无补于事。信心并非安息于自己里面，神是信心安息的所在。有这样安息的，才有信心；没有这样安息的，都没有信心。勉强的都不是信心，自然的才是信心。我们看见了一个人，就相信他在这里。这用不用勉强操心呢？用不用强迫自己相信呢？用不用说理由、参考，好叫自己承认其为真呢？我们是自然而然的信，在一秒钟中就信了，并用不着奋斗来信。所有的信心都是如此的。信心的起因是因为神叫我们灵性的眼睛得以看见事实的真相了，所以我们相信了，我们已经看见，已经知道，所以，就自然而然的信了。信心得着安息，并非因为预料怎样，乃是因为明知怎样。我们是在安息中相信，也是在相信中安息。信心是顶自然的，不自然的都不是信心。

自然，无论什么都有假冒的。无论信徒那一种的属灵经历，都有假冒的可能。信徒如果不小心，就要受欺。信心这件事并非一个例外。在许多的时候，撒但也可以欺骗信徒，叫他有了假的平安，心中自一毛病就在这里——信，以为神必定这样那样作工。但是，到底神并不作工，这个就加增了他的疑惑，叫他跌倒了。信徒必须知道真实的信心是神所赐的，所以为的是要成功神的旨意。神每一次这样的赐信心给我们，都是有证据的。不是我们自己怎样想，怎样觉得，乃是神怎样说。有的时候，祂从圣书里对我们说话，表明祂对于这件事的意见，并给我们一个应许。信心就是随着这个应许而来。有的时候，祂在我们灵中作工，将祂的旨意在那里启示给我们知道，将祂的应许在那里赐给我们。我们就自然而然的得着祂所赐的信心了。神所赐的信心，和祂的应许是不可分开的。但这不是说，圣经里所有普通的应许，乃是说，神曾否把那个应许给你？也不是说，你灵中所有的知觉，乃就是说，灵中的启示和圣经教训没有相悖的那些应许。唯独神在我们灵性的知觉里对我们说的圣经应许才是真实的，我们因着这个而有的信心才是靠得住的。一切真实的信心，并不是我们自己想什么，乃是神说什么。

This kind of rest is very real, genuine, and natural. It is not a pretentious calm, unnatural self-restraint, or acting as if nothing has happened. Faith brings in restfulness because of the knowledge that God is for us. “If God is for us, who can be against us?” (Rom. 8:31). Therefore, there is the rest. In addition, we know our own emptiness and that nothing can be accomplished through our designs and laborious schemes. Faith does not rest in itself. God is the place where faith rests. Only those who have such rest have faith. Those who do not have such rest do not have faith. Anything that comes by force is not faith. Faith is something that comes spontaneously. When we see a person, we know he is there. Do we have to contrive to think he is there? Do we have to force ourselves to believe he is there? Do we have to reason and research before we can acknowledge the reality of this fact? Within a second we believe spontaneously. There is no need for us to struggle to believe. This is the way with all kinds of faith. The origin of faith comes from God; it causes our spiritual eyes to discern the reality of a matter. As a result we believe. When we see and know certain things, spontaneously we believe in them. Faith results in rest, and rest comes not from prediction but from foreknowledge. We exercise faith in restfulness and we rest in faith. Faith is something very spontaneous. Anything that is not spontaneous is not faith.

Of course, there are counterfeits for everything. There is the possibility of a counterfeit for every spiritual experience of the believers. If believers are not careful, they will be deceived. There is no exception to this in the matter of faith. Many times Satan will deceive the believers, causing them to have false peace and believe in themselves, which is where the problem really lies. They can be convinced that God is going to do certain works. When God does not work, their doubts multiply and they stumble. The believers must realize that true faith is given by God and is for the accomplishment of God's will. Every time God gives us faith, He gives evidence for the faith. It is not a matter of what we think or how we feel, but a matter of what God has said. Sometimes He speaks to us through the holy Word, reveals His view concerning a certain matter, and gives a promise. Faith comes from such a promise. Sometimes He works in our spirit, reveals His will, and gives us His promises in our spirit. Spontaneously, we receive the faith that He has given. The faith that God gives cannot be separated from His promises. However, this does not refer to all the promises of the Bible. It is a matter of whether or not God has given you a particular promise. Nor does this refer to all the sensations in your spirit. Rather, it refers to the promises in which the revelation in our spirit does not contradict the teaching of the Bible. Only the biblical promises that God speaks to us in our spiritual sensations are real. Only the faith that comes out of these promises is reliable. All true faith depends not on what we think, but on what God has said.

我们说了这么多，都是表明：我们的行为乃是证明我们的信心的。现在我们要注意，我们的行为乃是成全我们信心的意思。

当我们相信神的时候，我们就自然的不忧虑、不劳碌；这都是“不”这一方面，都是消极的。这些消极方面的信心行为，乃是要紧的、必有的，但并非完全的。有了信心，就还应当有积极的信心行为。刚才都是不作，现在应当借着神的力作。现在我们所积极行的，必须与我们信心相符才可以。并且这样的行为会成全我们的信心，叫我们加快得着神所应许的福。这并不是肉体的急切；这是表明灵力的刚强。神本来是喜欢立即以我们所需要的赐给我们，但是，因为我们对于天然生命的死尚未实在，尚未深切，所以，立时的给与，要助长我们的魂命。因此，神只得迟延，等到我们自己的生命没有能活动的可能，才肯赐下祂所早已应许的。这积极方面的行为，乃是与己的生命以致命伤的，并且是灵的力量强壮的表示；所以，会使神加速的赐下应许的成功。这些积极信心的行为是什么呢？就是在积极方面行事为人一若已经得着神所应许的了一般。就是以所相信的，当作已经成功了，而行为出来一若所相信的真是已经成功了一般。我们看几件事：

例如：你病了，神亲自应许你，祂要医治你的病。在这个当儿，你自然在消极方面应当先安静在神的事里，不用人的方法来搅扰祂的工作，就是无忧无虑的将自己交托在全能者的手里。在积极方面还有紧要的脚步当走，就是你应当行为一若你已经是一个好人一般。我们并不是等到真好的时候才算好，就是当神赐给我们信心叫我们相信得了医治的时候，就是已经好了的时候。我们如果好了，我们就应当有好了的行为。所以，当我们得着信心的时候，我们应当问说，一个好人，已经得着神医治的人，到底他如何行为呢？是否长久卧病呢？或者是起来行走呢？你应当行为出来一若一个好人一般。但是，这必须是在得了神应许之后，并且是完全倚靠着神而为的方可。不然，结局就是失败。

倚靠神度日也是一样的。虽然有的时候，我们很缺乏了，但是，我们所仰望的乃是泉源，并非汲桶。我们不只不当忧虑，并且应当不借债，（罗十三8，）在神所命令的捐输施舍事上，还是应当极乎宽大。如果我们信靠神，就不

We said all of this to show that our works should prove our faith. Now we will consider the meaning of our works completing our faith.

When we believe in God, spontaneously we will not worry and strive. We will not do these things; this is the negative works of faith. The negative works of faith are important and necessary, but they are not complete. After one has faith, he still needs the positive works of faith. We have previously mentioned that there are things that we should not do. Now, through the power of God, there are things that we should do. Our positive works must match our faith. Furthermore, these works complete our faith, and we receive the promised blessings of God much sooner. This is not a matter of hastiness in the flesh, but an expression of the strength of the power in the spirit. God would like to give us what we need immediately. But, if the death of our natural life is not substantial and deep enough, an immediate answer would strengthen our soul-life. Until our own life has lost all possibility of being active again, God has to delay what He has long promised. Positive works are a death-blow to our self-life and an expression of the vigor of spiritual strength. Therefore, they will accelerate the accomplishment of God's promises. What are the positive works of faith? They are to walk and act as if we have received God's promises. In other words, we believe that something is already accomplished and behave as if it is already accomplished. Let us consider a few matters.

Suppose you are sick. God may give you a personal promise that you will be healed. On the negative side, you should rest in God's work and not disturb His work by any human means. Rather, you should commit yourself to the hand of the Almighty without worry or concern. On the positive side, there are important steps that you should take. You should walk as if you are a healed person. You do not have to wait until you are really healed before you can consider yourself healed. When God gives you the faith to believe that you are healed, at that moment you are healed. If you are healed, you should act like you are healed. Therefore, when you receive faith, you should ask, "How should I act if I am a healed person who has been restored by God? Should I lie on my bed for a long time, or should I stand up to walk?" You should walk as if you are a healed person. However, this must be done after you have received a promise from God and must be carried out in complete reliance on God. Otherwise, the result will be a failure.

The same is true in regards to trusting in God for our living. Although sometimes we may be in great want, what we look toward is a fountain and not a bucket. We should not worry or be tempted to borrow (Rom. 13:8). In the God-ordained principle of giving, we should still be very generous. If we trust in God when we are in trials,

应当在遇见试炼的时候去告诉人，用暗示的法子来求人，或者其他许多的法子。我们应当生活出来一若无事者然。别的事就像家庭的平安、职业、生计、苦难、危险、和其他类似的事。我们应当知道，神不只喜欢顾念我们灵性上的事，就是凡与我们肉体有关许多的问题，祂也是一样关心的。信心的特点就是在此。信心并非等到事情成功时才相信，因为那时不必相信了。信心就是在事情还未成功，只因有了神的应许就相信其已经是成功的了。主耶稣对于信心是这样教训：“只要信是得着的，就必得着。”（可十一24。）不是得着了才信，乃是当未得着的时候，就相信是已经得着了，就立时要真得着。这里是信心律法最深妙的地方。但是，我们前此已经说过信心必须借着行为表明出来；所以，既然相信得着了，就应当行出来好像是已经得着了一般。

这样的行为是顶天然的。因为信心的眼睛不是看空中黑暗的云彩，它所看的乃是黑暗云彩上面永不改变的太阳光。血肉的眼光自然只知目前的黑暗，但是，信心的眼光却能看见光明。它不是臆说，乃是真看见。它所看见的光明，难道没有世人所见的黑暗那样真切么？信心轻看一切的危险、苦难、试炼，因为它知道结局是什么。信心的行为，并不是冒险，乃是最的确、最可实行的。它不过是看见人所未见的罢了。虽然，人要以为这是危险，但是这一种的“危险”乃是考虑过、祷告过、神应许过、圣经教训过的。如果人没有得着神圣经的教训，和圣灵在他灵中的应许，而勉强的来这样作，就真是冒险。但在一个真得着神的启示，而有信心的信徒，他这样作乃是顶自然的，没有丝毫的造作；因为这是他信心所自然而然有的结果。多少的信徒虽然他没有听过这样的教训；但是，神也是这样的引导他们。如果我们信心的行为乃是勉强的、造作的、声张的，我们信心的功课就还未学会。就着信心而论，它一切的行为虽然是反人理性的，但是，它也不过是按着它生活的规章而行为而已。它得着神的应许，知道什么是必定发生的，所以，它行为不过比常人稍微加早一点而已。信心的行为常是荣耀神的行为。

（原刊于“倪柝声文集”第一辑第六册）

we should not tell others, hint at help from others, or resort to other methods. We should live as if nothing has happened. Other matters such as peace within the family, occupations, livelihoods, sufferings, dangers, and other similar matters should follow the same principle. We have to know that God is not only interested in our spiritual affairs; He is equally concerned with the many matters related to our physical being. This is the characteristic of faith: faith does not wait until something is done before believing, because then there is no need to believe anymore. Faith is exercised before something is accomplished and believes, based on God's promises, that it has already been accomplished. The Lord Jesus' teaching concerning faith is, "Believe that you have received them, and you will have them" (Mark 11:24). Faith is not believing after receiving. Rather, it is believing, before ever receiving, that one has received. This is the most profound aspect of the law of faith. Nevertheless, we have mentioned that faith must be expressed through works. Therefore, when one believes that he has received, he should act as if he has received.

Such work is very spontaneous. The eyes of faith do not see dark clouds in the sky. Rather, they see an unchanging sun above the dark clouds. Physical eyes can only see the present darkness, but the eyes of faith can see the light. They do not imagine; they actually see. Is not the light they see more real than the darkness the world sees? Faith despises all dangers, sufferings, and trials, for it knows what the end will be. The work of faith is not a risk but a sure and practical act. It sees what others do not. Although others may consider such acts dangerous, these "dangers" have been well thought through, prayed about, promised by God, and taught by the Scriptures. If a person has not received the teaching of the Scriptures or the promise of the Holy Spirit in his spirit, forcing himself to do such acts is indeed a risk. But for a believer who has truly received God's revelation and has faith, these acts are spontaneous and unpretentious because they are the most natural result of his faith. Although many believers have never heard these teachings yet, God has been leading them this way already. If the work of our faith is something conscious, artificial, and pretentious, we have not yet learned the lesson of faith. Although all the works of faith are beyond human reason, they are carried out according to the principle of one's living. This one has received God's promise and knows what is going to happen. Therefore, he acts ahead of others. The works of faith are often the works that glorify God.

我们在圣经中看见，神所要求于祂儿女的，就是信心。若没有信心的，就不能得着祂的喜悦。无论那一样属灵的福气，和那一样环境中的安排，都是因着信心得着的。当我们想到神为什么这样的注重信徒的信心，我们真是希奇。几乎全部圣经所表明的完全救法，无一不是借着信心而得的。一件事是我们所知道的，神恨恶人——无论罪人、圣徒——自己的行为。凡一切从自己出来的，就是一切不必倚靠神，随着自己的意思，利用自己的力量所作的，都是神所恨恶的——虽然其中有许多照着人看来乃是很好的，但是神都恨恶。主耶稣告诉我们说，唯独有一位是好的，就是神。其余没有一个是好的了——这是照着主的眼光。所以一切不是随从好的神的旨意，借着好的神的力量去作的，都是不好，都是罪恶。在神之外再没有好的了。所以，一切在神旨意和能力之外的工作，也都没有好的了。所以信徒一切的行为必须出自神，而借着神才可以。

就是这里，信心的问题就进来了。信心有两个根本原则：（一）就是停止人自己的工作；（二）就是等候神来作工。照着平常的看法，我们都是以为相信、倚靠、等候神来作工，就是信心了，岂知在此以前还有停止人自己工作的一步。这一步的停止人自己的工作，就是信心的行为。等候神来作工，乃是在信徒心里的，乃是不可得而见的。但是，停止自己的工作，乃是外面有时所可得而见的。信心所作最大的工夫，还不是在乎来得着神来为信徒作工，乃是停止信徒自己的行为。

这一步的要紧真是不会过言的。神从来不肯将祂自己的工作，混调在人肉体的行为里。祂所要求于信徒的，就是完全停止一切属乎自己的，不管是主意也好，是能力也好。祂喜欢受信徒的倚靠，受信徒的委任。但是，这样相信神的心是从哪里表明出来呢？就是从自己完全寂静、完全安息看出来。这就是信心行为的第一步。哪里有人已经完全信靠朋友了之后，还是自己劳劳碌碌的打算、作工呢？神如果是可靠的，祂的能力如果是够大的，难道还应当有我们的帮助么？如果我们相信神为我们工作，那么我们还为什么挂虑呢？难

In the Bible God demands faith of His children. Without faith we cannot please Him. All spiritual blessings and arrangements in our circumstances can only be received through faith. We marvel that God considers the faith of the believers so important. Without exception, all the aspects of God's full salvation in the Bible are gained by faith. One thing we know: God hates man's own works, whether they are those of a sinner or those of a saint. Anything from ourselves, anything done independently of God, and anything done according to one's own intention by one's own strength, is hateful to God. Many of these things may seem very good in man's eyes, yet God hates them all. The Lord Jesus told us that there is only one who is good—God. In the Lord's eyes, no one is good. Therefore, anything not according to the will of the good God or anything not done through the power of the good God is not good; it is sin. Nothing but God is good. For this reason, every work outside the will and power of God is not good. Hence, all that a believer does must be of God and through God.

Here the matter of faith comes in. Faith has two basic principles: (1) stopping man's own work and (2) waiting for God's work. We commonly think that faith is believing, depending, and waiting for God's work. But there is a step before this, that is, stopping man's work. This stopping of one's own work is the work of faith. Waiting for God to work is something that happens inside a believer and is not visible. But stopping one's own work is something that is outwardly visible at times. The greatest accomplishment of faith is not that God works for the believer, but that the believer stops his own work.

The importance of this step cannot be overemphasized. God has never allowed His own work to be mingled with the work of man's flesh. He demands the believers to totally stop everything that is of the self, whether it be in intention or in ability. He likes to be trusted and entrusted by the believers. How is such a heart of trust in God expressed? It is expressed in an absolute stillness and quietness of the self. This is the first step of the work of faith. Does a man still tire himself with planning and working, after he has fully entrusted a work to his friend? If God is reliable and His power sufficient, does He still need our help? If we believe that God works for us, why are we still anxious? Is it because we are afraid that He will not do well?

道怕祂作得不好么？如果这样，就是说，我们还没相信。信心要求我们有完全的安息：心里安息不忧愁，身上安息不劳碌。如果我们心身尚有不安息的地方，无论是挂虑也好，劳碌也好，都是表明我们没有信心。信心第一个的原则是停止我们自己的工作。我们如果尚是因注目微小的自己，和艰难的环境而心忧，那就是说，我们还未仰望神过。如果我们还是因利用自己的才干、能力、交情和手腕而劳力，那就是说，我们还未知道自己的无用，还未将事情完全交在神的手里。信心的生活，乃是舍己的生活。信心的行为，就是舍己的行为。信心需要我们舍去我们自己的微小，和因自己微小所发生的忧虑，并舍去我们自己的能力，和因自己能力所发生的劳碌。完全停止自己的行为，就是信心行为的头一个表显。

说起来也奇妙，这样的信心，并不是信徒自己有的。我们当初得救时的信心，如何是神所赐的，（弗二8，）我们日常生活的信心也如何是神所赐的。不要说别的证明信徒自己是怎样无用，只说对于信神的事，信徒自己却连信心都没有，应当从神那里接受。所有的信心都是神所赐给的。使徒说圣灵的恩赐里有信心这一件，也有这样的意思。

在许多的时候，我们岂不是很愿意信神，将事情完全交托给神么？我们听见别的弟兄对我们说，我们应当运用信心来相信神，但是，无论怎么运用，我们都信靠不来么？岂不是在许多的时候，我们很用力运用，好像心都要裂开一般，但是我们这样的信心并不发生效力么？我们荟萃全身的精神来和疑惑奋斗，但是我们还得不着我们的目的。这样的光景是最痛苦的。信徒和疑惑交战的时候，是最难过的时候。

但是这并不是信心。信心不是人所能鼓动的，所能造作的，所能从他的心里带领出来的。这个信心是神所赐的。乃是这个信心支配信徒，并不是信徒支配这个信心。在许多的时候，我们要得着信心，以成功一件事，但是，我们没有地方去寻找这个信心。在许多的时候，我们自己没有什么意思，但是，神却赐给我们信心，叫我们从祈祷里发表这信心，就得着最大的成功。神并不把信心赐给我们，好让我们成功我们的欲望。我们的正当地位就是死，就是俯伏在灰尘中间。按着神的旨意，圣徒在世活着乃是为祂的旨意和荣耀。

If so, we have not yet believed. Faith demands that we fully rest. This is a rest in which the heart is free from anxiety and the body free from labor. If there is still restlessness in our heart and body, whether it be anxiety or labor, it shows that we have no faith. The first principle of faith is to stop our own work. If we are still worried from looking at our poor self and our difficult environment, it means that we have never yet relied on God. If we still use our own ability, power, friends, connections, and tact to labor, it means we have not yet realized our uselessness; we have not yet completely committed matters into the hand of God. A life of faith is a life of giving up the self. Acts of faith are but acts of self-surrender. Faith requires us to give up our pettiness with its worries. It also requires us to give up our ability with its accompanying labor. Putting an absolute stop to our own work is the first expression of the work of faith.

It is interesting that this kind of faith does not come from the believer himself. Inasmuch as the faith at our initial salvation was given by God (Eph. 2:8), the faith in our daily life is also given by God. Nothing else is needed to prove how useless a believer can be in himself; we only need to look at the matter of faith in God. The believer himself does not even have faith; he has to receive it from God. All faith is given by God. This is what the apostle meant when he said that faith is one item of the gift of the Holy Spirit.

Are we not many times very willing to believe in God and fully trust Him in our circumstances? We have heard other brothers telling us that we should exercise faith to believe in God. But no matter how hard we exercise, is it not true that we simply cannot believe? Many times we exert such an effort that it seems as if our hearts are almost bursting. Yet is it not true that this kind of faith produces no effect? We center our whole being on struggling with doubt, yet we still do not reach our goal. Such a situation is most painful. The most difficult time a believer has is when he is struggling with doubt.

This, however, is not faith. Faith cannot be invoked or generated by man, nor can it be brought forth from his heart. Faith is given by God. This faith controls the believer; the believer does not control this faith. Many times, we desire faith in order to achieve something, only to find that there is no way to obtain such faith. At other times, we ourselves have no intention of doing anything, yet God grants us faith and causes this faith to be expressed through our prayer, thus bringing forth the greatest achievement. God does not grant faith to satisfy our cravings. Our rightful position is death, as those who prostrate themselves in the dust. According to the will of God, the saints on the earth should live for His will and glory. It is wrong for a believer to decide, desire, or do

信徒从自己定规什么、要什么、作什么，从来不是合法的。神要我们作祂的器皿，但是要我们死。就是在相信神以得事工的成就，神也不过只要我们作一个器皿。乃是祂要成功什么，后来才赐给我们信心，叫我们借着祷告求祂作工，然后祂就作工成功这件事。肉体对着这个自然是很难过的，因为这样肉体并没有活动的可能，并没有欲望的余地。但是，一个真实的信徒乃是为神活着，并非为自己活着，所以也就欢喜欢喜的甘心只作一个死的工具，来完成神至高的旨意。

你看，神是何等的有智慧呢！如果信心是我们所有的，是从我们里面发出来的，那我们自己就可以作主：当我们要作某件事的时候，只要自己相信一下，就可以得着神工作了。但是，事却不然。信心乃是神所赐的，当神还没有赐下信心的时候，我们是没法相信的。许多的信徒都有经历，就是在许多的时候，我们自己真是没法进入安息，因为我们自己造不出信心来。但是，忽然神赐给信心了，（有时是借着一二句经言，有时是在祷告之后，叫信徒在直觉里明白了神的旨意，）我们就立时安心了，心中自然而然的冷静下来，好像得着一种凭据以为神必定作工了。并不必奋斗，不必急切，也不必操心来运用，乃是自然而然的不招自来。当神这样的赐给信心之后，信徒就会立时发出信心的行为——安息无虑。其他的造作，都不是信心，所以总不会得着安息。

说到这里，我们应当分别一下。这样说来，并不是说，我们现在什么事都不管了，就是等着这个信心的降临。信心有特别与普通二种。特别的信心就是对于特别的事情，神所赐给我们的一种信心，相信神必为我们成功这事情。这种特别的信心，不是每一次遇事时所都有的。普通的信心，就是一位老练信徒日常对于神的信心；这并不是对于什么特别的事情的，乃是对于所有的事情，都是有一样的信心，相信神所作的总不会错。失败和成功都有神的美意在里面。虽然我们不时常有特别的信心，但凡事临到我们总当有普通的信心，相信我们的神一切都作得不错，什么都在祂的手里，祂知道我们是受苦好，还是成功好。这一种普通的信心，无论何时，我们总当有。就是在特别事情发生的时候，我们也不应当失去这一种的信心。但是，无论那一种的信心，总有行为上的

anything out of himself. God wants us to be His vessel, but that requires us to die. Even in the matter of believing in God for the fulfillment of a certain work, God wants us to simply be a vessel. When He wants to accomplish something, He grants us the faith to petition in prayer for His work. Only then will He move to accomplish the work. Of course, this is a suffering to the flesh, because there is no possibility for its activity and no room for its craving. But since a true believer lives only for God and not for himself, he is happy and willing to simply be a dead instrument to accomplish the supreme will of God.

See what wisdom God has! If faith were ours, something that came from within us, it would be possible for us to direct our faith. In other words, if we wanted something carried out, all we would have to do is believe a little, and we would get God's work done. But this is not the way faith works. Faith is given by God. Before God gives faith, there is no way for us to believe. Many of us have experienced that we often had no way to enter into rest because we could not produce faith. Then suddenly God would grant us faith. (Sometimes this comes through one or two verses; sometimes it comes after prayer, when a believer understands the will of God in his intuition.) When this happens, we are immediately assured, and our hearts are spontaneously calmed down. It seems that we have the assurance that God will definitely accomplish His work. There is no need for struggling. There is no need for anxiety. There is not even the need to worry about exercising. Assurance simply comes spontaneously without invitation. When God grants faith this way, the believer immediately has the work of faith, that is, rest without anxiety. Any other way is not faith and will never give rest.

At this point, we must clarify something. To say what we have said does not mean that we can now neglect everything and simply wait for the visitation of this faith. There are two kinds of faith: special faith and general faith. Special faith is a kind of faith granted by God for a special matter. It is a faith which believes that God will surely accomplish a certain matter for us. We do not have this kind of faith in every situation. General faith is the daily faith of an experienced believer toward God. This kind of faith is not directed towards any special matter, but it is directed towards all things. Such a believer believes that whatever God does can never be wrong. He believes that whether it be failure or success, God's good pleasure is there. Although we do not always have special faith in everything that happens to us, we should have general faith. We must believe that our God does everything right and that everything is in His hand. He knows whether it is good for us to suffer or succeed. We should have this kind of general faith all the time. Even when special situations arise, we should not lose this kind of faith. But regardless of which kind of faith we have, faith should always have its manifestation

表明：总是叫有信心的人安息，不再劳碌，用血气的力量来帮助神。

（原刊于“倪柝声文集”第一辑第八册）

in our conduct; there should always be rest for those who have faith; and there should also be no struggle and fleshly energy in trying to help God.

亚伯拉罕的信补白

（编者注：“亚伯拉罕的信”一文为李渊如所写，登于同期之复兴报。）

亚伯拉罕是我们的模范。神要引导我们，像当日引导他一般，带领我们进入一个充满偶像，而又时常饥荒的迦南。在那里，有尺寸的地可说是属自己的，在那里撒但是一切的主，在那里居住也没有结什么果子，在那里的环境，好像都是反对神的应许，好像神不会带领我们到这样的地方一般。我们离开旧日的生活，与我们的亲族和家乡断绝，所得的就是这些了么？神所应许的土地和子孙，在哪里呢？亚伯拉罕当日所能看见的是什么呢？什么都没有。一年过一年，等到身体死了，不过只生一个以撒。天星、海沙、尘土那么多的子孙，他只看见了一个！等到妻子死的时候，还没有一块地可以安葬，反要出银来买坟山。这就是神所应许的么？但是，我们信心的祖宗不疑惑。他知道什么叫作信心，什么叫作眼见。他跟从神。现在和将来国度的时候，亚伯拉罕要看见神应许的完成。在这里有什么可以给人看见感觉喜欢的呢？神要带领每一个信心的信徒，走这样的路。虽然今日没有什么可见可觉的，但是，将来要满有属灵的土地和子孙。

（原刊于“倪柝声文集”第一辑第八册）

ADDITIONAL WORD TO THE ARTICLE “THE FAITH OF ABRAHAM”

Abraham is our model. God wants to lead and guide us, as He did Abraham, into Canaan, a place full of idols and often in famine. In this place only a small parcel of land belongs to us. Here Satan is the ruler of everything, and little fruit is produced from the land. Everything in such an environment seems to speak contrary to God's promise, and it seems unlikely that God would have brought us to such a place. Is this what we get for leaving behind our old way of life, kindred, and country? Where is the land and the seed that God has promised? What did Abraham see in that day? He saw nothing. Year after year until he died, he only begot Isaac. Of the numerous descendants promised to him, who would be as many as the stars in heaven, the sands by the sea, and the dust on the earth, he only saw Isaac! When his wife died, he did not have one plot of land in which to bury her. He had to buy a burial ground. Is this what God had promised? Yet the father of our faith did not doubt. He knew what faith was and what it was to not live by sight. He followed God. Abraham can see now and will see the complete fulfillment of God's promises in the kingdom to come. Today is there anything that man can see and feel elated about? This is the way God leads every one of His faithful believers to take. Although we see and feel nothing today, the future will be full of spiritual land and descendants.

[Editor's note: An article, "The Faith of Abraham," was written by Ruth Lee and included in the same issue of the magazine.]

第十章

信而顺服

罗马六章十一至十四节按希腊文可译作：“这样，你们向罪也当算自己是死的；向神在基督耶稣里，却当算自己是活的。所以不要让罪在你们必死的身上作王，使你们顺从身子的私欲；也不要将你们的肢体降服罪作不义的器具；倒要像从死里复活的人，将自己降服神；并将肢体作义的器具降服神。”

今天我是要讲到基督徒生活的原则。全新约给我们看见，基督徒生活的原则只有两个，其余都是从这两个原则生出的果子。无论是忍耐、是温柔、是信实、是节制、是什么别的，都不是基督徒生活的原则。基督徒生活的原则只有两个，一是信心，一是顺服。无论什么好的果子，都是从这两个原则结出的。我们和主来往，天天需要信而顺服。

在新约中，有好多地方说到信而顺服，我今天只题出罗马六章十一节和十三节也就够了。十一节说“算”，这是信心；十三节说“降服”，这是顺服。十一节说信心，是对于基督所成功的；十三节是说将肢体降服神，能保守我们从信心所得的地位。信心与顺服这两个原则，能保守平均，就所有属灵的经历都摆在面前，很可以自由进去。

信而顺服到底怎么讲呢？一切客观的真理，都是在基督里的；一切在基督里的，都已经成功了。一切主观的真理，都是在圣灵里的；一切在圣灵里的，都是圣灵所将要成功的。我不知道大家懂不懂救赎和救恩的分别。救赎是在一千九百多年前已经成功的，救恩是在我信主的那一天才成功的。所以救赎这件东西是客观的，是在基督里已经成功的。救恩这件东西是主观的，是圣灵在我里头成功的。这两件东西是不能掉头的。主耶稣在一千九百多年前，没有成功救恩；今天在我里头，也没有成功救赎。一个是老早成功的，一个是等着要成功的。假定说，我这个人还没有信主，你们对我传福音，只能说救赎已成，不能说救恩

CHAPTER TEN

FAITH AND OBEDIENCE

Scripture Reading: Rom. 6:11-14

Today I will speak about the principles of Christian living. The entire New Testament shows us that there are only two principles of Christian living; everything else is merely fruit that issues from these two principles. Patience, meekness, truthfulness, temperance, and whatever else are not the principles of Christian living. There are only two principles of Christian living: one is faith; the other is obedience. All good fruit issues from these two principles. In our fellowship with the Lord, we need faith and obedience every day.

In the New Testament, many verses speak about faith and obedience. I will only mention Romans 6:11 and 13. Verse 11 says “reckon.” This is faith. Verse 13 says “present.” This is obedience. Verse 11 speaks of faith in reference to what Christ has accomplished. Verse 13 speaks of presenting our members to God, which will preserve the ground we gain through faith. If we can balance the principles of faith and obedience, all spiritual experiences will open before us, and we will be able to enter into these experiences freely.

What are faith and obedience? All the objective truths are in Christ and have been accomplished. All the subjective truths are in the Holy Spirit and will be accomplished by Him. I do not know if all of you understand the difference between redemption and salvation. Redemption was accomplished more than nineteen hundred years ago, while salvation was accomplished on the day you believed in the Lord. Therefore, redemption is objective; it has been accomplished in Christ. Salvation is subjective; it is what the Holy Spirit accomplishes in us. The order of these two matters cannot be reversed. The Lord Jesus did not accomplish salvation nineteen hundred years ago, neither did the Spirit within me accomplish redemption today. One was accomplished long ago; the other is waiting to be accomplished. Suppose I have not yet believed in the Lord. When you preach the gospel to me, you can only say that redemption has been accomplished; you cannot say that salvation

已成，因我这个人还没有得救；救恩是等我信了主才成功的。在我没有信主以前，救赎是早已成功了。所有救赎的工作，都是已往的。所有客观的工作，都是已往的、绝对的、无限的。所有主观的工作，都是现在和将来要成功的。一个是已成的，一个是将要成的。一方面不只是已经死，也是已经埋葬，已经复活，已经升天。一方面是圣灵把死放在你里头，是等你信了才成功。基督复活，是在一千九百多年前，但彰显在你的身上，是在你信的那天。凡是客观的，都是已往的、绝对的、完全的、无以复加的。凡是主观的，都是现在和将来所要成功的。接受客观的，和接受主观的，有两个完全不同的原则。因客观的是已成的，所以应当相信。因主观的是现在和将来要成功的，所以需要顺服。若只注意一方面就若不是失于理想，就是失于苦修。客观的死，需要相信；复活，需要相信；升天，需要相信。但是，单单相信还不够。一天过一天，还需要你顺服，同死的方面，需要你顺服；复活的能力，需要你顺服；升天的地位，需要你顺服。

弟兄姊妹，我们需要外面的救主，也需要里面的救主。需要道显现在肉身里，也需要道显现在圣灵里。需要在各各他的基督，也需要在灵里的基督。外面的救主，需要相信；里面的圣灵，需要顺服。现在我要提起一点经历，叫我们知道什么叫信而顺服。

什么叫作相信呢？像这些事，没有一天可以放松的。客观的真理，需要相信，并非人说我要死、要复活、要升天；乃是我已经死、已经复活、已经升天。什么叫作信心呢？信心就是知道了、看见了、认识了。人不能相信他所没有看见的事。无论是死、是复活、是升天，必须有圣灵的启示，才能有信心。道理是把事情对你说，真理是在话的背后有事情。多少时候，许多的道理并不是真理。真有一切在那里，就不只是道理，也是真理。主耶稣为我们死，不只是道理，也是真理。神学上所讲的是道理，换句话说，道理就是神学。客观的真理，需要你和我相信，我们必须知道它是真的。希腊文，真理意即实在。主的死是真理，就是说主的死是实在的。主的复活是真理，就是说主的复活是实在的。主的升天是真理，就是说主的升天是实在的。这就叫作真理。

has been accomplished, because I have not yet been saved. Salvation is accomplished only after I have believed in the Lord, but redemption was accomplished long before I believed in the Lord. All the redemptive work is past. All the objective works are in the past; they are absolute and eternal. All subjective works are accomplished in the present and in the future. One has been accomplished; the other is waiting to be accomplished. On the one hand, death, burial, resurrection, and ascension are accomplished. On the other hand, the death which the Holy Spirit puts within you is accomplished only when you believe. The resurrection of Christ took place more than nineteen hundred years ago, but it is manifested in you on the day you believe. Everything objective is in the past; it is absolute, complete, and nothing can be added. Everything subjective is accomplished in the present and in the future. Receiving something objective and receiving something subjective require two completely different principles. Since the objective has been accomplished, we should just believe. Since the subjective is accomplished now and in the future, we need to obey. If we pay attention only to one side, we will go astray by either becoming theoretical or ascetic. The objective death, resurrection, and ascension require our believing. However, it is not enough just to believe. Day by day we also need to obey. Crucifixion with Christ requires obedience; the power of resurrection requires obedience; and the place of ascension requires obedience.

Brothers and sisters, we need an outward Savior and an inward Savior. We need the Word incarnated in the flesh and the Word manifested in the Holy Spirit. We need the Christ of Golgotha and the Christ in the Spirit. The Savior who is without demands our faith, whereas the Holy Spirit who is within demands our obedience. Now I would like to speak about some experiences in order for us to understand faith and obedience.

What does believing mean? This is something that we cannot give up even for a single day. Objective truths need our believing. A man should not say that he needs to die, resurrect, and ascend. Rather, he should say that he has died, resurrected, and ascended. What is faith? Faith means that you have known, seen, and acknowledged. A man cannot believe in what he has not seen. Whether it is death, resurrection, or ascension, there must first be the revelation of the Holy Spirit before there can be the faith. A doctrine is a presentation of the facts, while a truth is the reality behind what is presented. Many times, many doctrines are not truths to us. When something is really there, it will not only be a doctrine, but a truth. The death of the Lord Jesus on our behalf is not only a doctrine, but also a truth. Theology is about doctrines. In other words, doctrines are theology. The objective truth requires that we believe. We must know that it is real. In Greek, truth means reality. The death of the Lord is a truth, which means that the death of the Lord is a reality. The resurrection of the Lord is a truth, which means that the resurrection of the Lord is a reality. The ascension of the Lord is a truth, which means that the ascension of the Lord is a reality. This is what we call the truth.

怎样能知道这些真理是实在的呢？每一次我们接受真理，并非因传道人怎样讲。全世界只有一位能带人进入真理的，就是圣灵。传道人只能把道理讲给人听，必须有圣灵的启示，人才能有信心。弟兄姊妹们，你们看见了这个没有呢？我不说同死、同复活、同升天的事，我只说到主替我们死这件事。你从前不知道什么就是罪，也不知道神，也不知道基督。或者有一天，你听见人讲到主耶稣替死的事，就是有一句话摸着了你的心，你说，哦，就是这么回事。你“看见”了罪，你“看见”了神，你也“看见”了基督，你也“看见”了救恩。你看见了你的罪得了赦免，你也敢说你的罪得了赦免。有人问你怎知道你的罪得了赦免呢？但是，你顶清楚，因为你看见了。

什么叫圣灵的启示呢？就是圣灵在讲道人话语的背后，好像把幔子开了，叫你看看见了内容。你看见了什么叫赦免，什么叫重生。这一个看见，是最有价值的。你看见耶稣基督这样死，你才能信。你到乡下，有一老友，你对他讲道，他点头，但一下子他忘了你所讲的，他差了一个东西，就是没有得着启示。眼瞎的不能信。没有启示，就没有信心。你必须求神叫他看见罪，看见救主。本来你对他讲三条五条道理；叫他看见，就用不着讲多少话。既然死是需要看见，就是复活、升天、以及任何的真理，也都需要看见。

弟兄们，你到乡下去传福音给五十人听，告诉他们说，人怎样有罪，主怎样为人死，信怎样就得救。五十人听了都点头，是不是五十人都得救了呢？虽然他们都点头，但是，他们走出去，一点不觉得谎言是罪，一点不觉得骄傲是罪。他们听见了罪，却没有看见罪；听见了救主，却没有看见救主，就没有信的可能了。我们每次向人传福音，必须求神开启人的眼睛，叫人看见罪，不能不流泪；看见主，不能不接受。这样的人，等一等，就是有一神学博士对他说，你的罪不算罪，主的死不过是牺牲，但是，一点摇不动他，因为他看见了，所以他能信。

死，是客观的真理，需要信，其余客观的真理也需要信。我们顶注重传主的死，但是，为什么不生效力呢？在信心方面出了事，就是在启示方面出了事。有一次，我讲同死

How do we know that these truths are real? Every time we receive a truth, it is not due to what was said by the preacher. The only One in the whole world who can bring men into the truth is the Holy Spirit. Preachers can only speak doctrines to men, but there must be the revelation of the Holy Spirit before men can have faith. Brothers and sisters, have we seen this? I am not speaking about our death, resurrection, and ascension with Christ. I am only speaking about the Lord's death on our behalf. In the past we did not know sin, neither did we know God or Christ. Perhaps one day when we heard someone speak about the death of the Lord Jesus on our behalf, there was one word that touched our heart. As a result we said, "Oh, that is what this is!" Suddenly we "saw" sin, we "saw" God, we "saw" Christ, and we "saw" salvation. We saw that our sins were forgiven, and we had the boldness to say that our sins were forgiven. Someone might have asked us how we knew our sins were forgiven. Despite their question, we were very clear about it because we had seen.

What is the revelation of the Holy Spirit? It is the Holy Spirit removing the veil and showing you what lies behind a preacher's speaking. You may have seen what is meant by forgiveness and regeneration. This seeing is most precious. When you saw that Christ Jesus died in such a way, you believed. You may go to the countryside and see an old friend and preach to him. He may nod his head, but soon forget what you preached. He lacks one necessary thing; he has not obtained the revelation. Those who are blind cannot believe. Those who have no revelation cannot have faith. You must pray that God will make him see his sin and see the Savior. You may have preached three or five doctrines to him. But when he sees, there is no need to preach to him anymore. Just as he needs to see Christ's death, he also needs to see resurrection, ascension, and all the other truths.

Brothers, you may go to the countryside to preach the gospel to fifty people and tell them how man sinned, how the Lord died for man, and how faith brings in salvation. All fifty people may nod their heads. However, does this mean that all fifty are saved? Although they nod their heads, they walk away with no realization that lying and pride are sins. They have heard about sin but have not seen sin. They have heard about the Savior but have not seen the Savior. Thus, there is no possibility for them to believe. Every time we preach the gospel to someone, we must ask God to open their eyes so that they will weep at seeing their sin and receive the Lord when they see Him. After some time a theological professor may come and tell them that their sins are not really sins and that the Lord's death was merely an act of self-sacrifice. However, they will not be moved if they have seen something. They believe because they have seen something.

Death is an objective truth. It demands our believing. All the other objective truths also demand our believing. We have paid considerable attention to preaching the Lord's death. Nevertheless, it has not been effective. Something is wrong in the matter of faith, and this

的真理。有一位弟兄说，好了，从今以后，我必定得胜了。得胜的方法我现在知道了。我说，过几天就要不灵，因为你并没有看见。你问一人怎样得救的，他说，我听见道理了。但过几天就要不行。头脑里明白，并非信心。当你打开圣经读，或者在聚会中听见，说，你已经死了，已经复活了，已经升天了。你不该说，我回头看自己，一点没有复活，一点没有升天。你也不该随便说，我已经死了，已经复活了，已经升天了。你应该求主说，求主叫我看见我已经死了，已经复活了，已经升天了。你这样祷告，主就把你带到客观里去，就是到祂里头去，叫你看见，你在基督里是已经死了，已经复活了，已经升天了。因为祂死了，所以你也死了；祂复活了，所以你也复活了；祂升天了，所以你也升天了。这样，你就会说，主，我感谢你，我在你里面已经死了，已经复活了，已经升天了。你是因信说这话。这信心，是因话语背后有事实。

戴德生先生，从前一直失败，一直软弱。他有一次写信给他的姊妹说，他的心思十分受磨难，觉得里面缺乏更多的圣洁、生命和能力。他想，他若能住在基督里就什么都好了。他的姊妹当然为他祷告。他大约有几个月之久，祷告、挣扎、禁食、立志、读经，用更多的工夫安静默想，但都没有效力。他巴不得永远住在基督里。但是好像住了一下子，又出来了，他说，只要知道我能住在基督里，就什么都好了，可是我不能。从他的日记中，读他记的这段故事：他说，有一天，我又在那里祷告，我想，我如果住在基督里，得着祂的汁水，得着祂的滋养，得着祂的供给，就有能力胜过罪了，他再祷告。他又去读圣经。他读到约翰十五章五节说，“我是葡萄树，你们是枝子”的时候，他就说，我是全世界一个最傻的人！我一直祷告说，我要作枝子，我要住在基督里。但是主是说，你已经是枝子，已经是在我里面了。哦，弟兄们，如果你们懂得这个就要说，阿利路亚！我们不必进去了，因我们是在里头了。不是勉强作枝子，不是胜罪了才作枝子，是因你已经是枝子，已经在里头了。约翰十五章五节的目的，是说你已经在里头，不过请你不要出来。你是枝子。汁水、滋养、爱，都是你的。戴德生说，自从我明白这件事情以后，我变成了一个戴德生了。这是他一生的大转机。

means something is wrong with the revelation. Once I preached about the truth of our crucifixion with the Lord. A brother said that it was good and that he would be victorious from then on because he now knew the way to victory. I said that after a few days it would not work because he had not yet seen. You may ask someone how they were saved, and they may say that they heard the teaching. However, this kind of salvation will not last for more than a few days. Mere understanding in the mind is not faith. When you read the Bible or hear in the meeting that you have died, resurrected, and ascended, you should not say, “I have examined myself and have not found any resurrection or ascension.” Neither should you say lightly, “I have died, resurrected, and ascended.” Instead, you should ask the Lord, “Make me see that I have died, resurrected, and ascended.” If you pray in this way, the Lord will usher you into the objective truth, that is, into Himself. You will see that in Christ, you are dead, resurrected, and ascended. Since He has died, you also have died; since He has resurrected, you also have resurrected; and since He has ascended, you also have ascended. In this way you will say, “Lord, I thank You. In You I have died, resurrected, and ascended.” You will say this because of faith. This faith is based on the facts behind the words.

Mr. Hudson Taylor was at one time continuously experiencing failure and weakness. Once he wrote to his sister about how his heart was very troubled because he felt that he was lacking sanctification, life, and power within. He thought that if he could only abide in Christ, everything would be fine. His sister prayed for him. For a few months he prayed, struggled, fasted, made resolutions, read the Bible, and used more time for quiet meditation. However, nothing was effective. He wished he could abide in Christ forever, but it seemed that after dwelling in Him for a short while, he came out again. He said, “If I only knew I could abide in Christ, then everything would be well; but I could not.” From his diary we read the following story: one day he was praying again. He thought that if he could abide in Christ and could draw His juice and receive His nourishment and supply, he would have the power to overcome sin. He prayed again and read the Bible again. Then he came to John 15:5, which says, “I am the vine; you are the branches.” He said, “I am the most foolish man in the whole world. I have been praying to be a branch; I wanted to abide in Christ. However, the Lord has said that I already am a branch and abiding in Him.” O brothers, if we realize this, we will say, “Hallelujah!” We do not need to enter anything, because we are already in. We do not need to strive to be a branch, nor do we become a branch only after we have overcome sin. We are already a branch, and we are abiding in Him. The purpose of John 15:5 is to tell us that we are abiding in Him and that we should not leave this abiding. We are a branch. All the juice, nourishment, and love are ours. Mr. Taylor said that since he saw this, he became a new Hudson Taylor. This was a great turning point in his life.

相信，不是把神的话变成实在的，乃是信神的话已经是实在的。去年特别聚会的时候，我曾讲到神的恩典包含三件事，就是应许、事实、文约。应许是将要成功的，事实是已经成功的。所有客观的真理，都是已经成功的，都是是了。你只须对神说，你的话说我已经死了，已经复活了，已经升天了；所以，我也说我已经死了，已经复活了，已经升天了。是的，就是这样站牢，神说了，就是了。

维白布鲁先生，在开西聚会（The Keswick Convention）中，他是很有名的一位。他一生的转机，是因为一件事。有一次，他拣选了林后十二章九节：“我的恩典够你用的”为题。他把段落都预备好了，就跪下去祷告，对神说，我恭敬的把这篇讲稿摆在你面前，神啊，求你祝福。他祷告完了以后，就说，这篇道不能讲。我明天要告诉人说，神的恩典是够你用的。但是，若有人问我说，神的恩典是够你用的么？我必定说，不。因为我还是有脾气，还是有骄傲。神的恩典，先不够我用，我怎能对人说，神的恩典是够他用的呢？我必定不讲。今天已经是周六了，预备已经来不及，不讲又不可以，真是有点难。他就又跪下祷告，求神说，神啊，今天就叫你的恩典够我用的，叫这句话成为我的经历。我一直骄傲，一直嫉妒，一直有情欲，一直有污秽的思想，如果你的恩典真是够我用的，就求你使我胜过这些。他祷告了一下午，好像越祷告，神离开他越远。后来他累了，就从书桌走到火炉架旁。他在那里靠一靠。就是在那架旁壁上挂有一节圣经，正是“我的恩典够你用的”这句话。他立刻领悟到神的恩典不是要够我用的，也不是等一等够我用的，乃是“是”够我用的。我不必求神叫祂的恩典够我用，神的恩典已经是够我用的。就跳起来说，神的恩典是够我用的，就何必祷告呢？这是信心，这是一个启示。维白布鲁先生说，我感谢神，我几十年都是盼望神的恩典够我用的，就是那天神把这件事给我看见了，祂的恩典是够我用的，我就有了一个大转机。他第二天特别有能力。后来他在开西聚会中，讲道多次，帮助了许多人。有人问他怎样到这地步的？他回答说就是“够”给他看见了。

Believing is not changing God's word into reality. It is believing that God's word is reality. During last year's special conference, I mentioned that the grace of God comprises three things: the promise, the fact, and the covenant. The promise is something which will be accomplished. The fact is something which has been accomplished. All the objective truths have been accomplished and are real. We only need to say to God, "Your Word says I have died, resurrected, and ascended. Therefore, I also say that I have died, resurrected, and ascended." Indeed, this is the way we can stand firm. God has spoken, and it is so.

Mr. Webpeblo was a famous speaker in the Keswick Conventions. The turning point of his life was due to one incident. Once he chose 2 Corinthians 12:9, "My grace is sufficient for you," to be the topic of his message. After he had prepared the outline, he knelt down to pray, "I respectfully present the draft of this message before You. O God! I pray for Your blessings." After the prayer he realized that he could not use this message. "I was going to preach to the people that the grace of God is sufficient for us. But if anyone would ask me whether the grace of God is sufficient for me, I would definitely have to say no because I still have my temper and pride. If the grace of God is not sufficient for me, how can I say to people that it is sufficient for them? I cannot say that." It was Saturday, there was no time to prepare for anything else, and he did not have the choice not to preach. Confronted with this difficult situation, he knelt down and prayed again, "O God! Today let Your grace be sufficient for me. May this become my own experience. I have been proud, jealous, lustful, and filled with unclean thoughts. Make me overcome all these if Your grace is truly sufficient for me." He prayed the whole afternoon, but it seemed the more he prayed, the further God was away from him. Later he became tired and walked from his desk to the side of the fireplace for a rest. There on the wall by the fireplace hung a verse saying, "My grace IS sufficient for you." Immediately he became clear that the grace of God is not "going to be sufficient for me," nor "awaiting to be sufficient for me," but rather it "is sufficient for me." He did not need to ask God to give him sufficient grace; God's grace was sufficient for him. He jumped to his feet and said, "The grace of God is sufficient for me. Why do I have to pray?" This is faith, and this is also a revelation. He said, "Thank God, for many years I always anticipated sufficient grace from God. On that day God revealed to me that His grace is sufficient. I came to a great turning point in my life." The next day he was exceptionally powerful. Later in the Keswick Convention, he gave many messages and helped many people. Someone asked him how he became the way he was. He answered that he had seen the sufficiency.

顶多人求死，但是神说，在主里你已经死了。顶多人求复活、求升天，但是神说，在主里你已经复活、已经升天了。顶多人求胜过世界，但是，神的话是说，叫我们胜过世界的，就是我们的信心。在基督里都有了，必定看见了才能信。如果在这里，有一位弟兄，或者有一位姊妹，你看见了客观的真理，不在乎多，只要有一节，你真的信了，你就能走前面的道路。有顶多的人在神的面前瞎求。你们听说过罪人求主替他死的事么？有一次我传福音，听见一个人祷告说，主啊，我是罪人，求你替我死。这真是错误的祷告。今天有许多人求主替他死，求与主同死，这真是笑话。头脑真没有用处。我们必须信神的话过于我们的环境，过于我们的感觉，过于我们的试炼，过于我们的罪恶，过于我们的情欲，过于我们污秽的思想。你能这样，你就必定两样。你听一听不够，必须有信心。让我们看见神在基督里是成功了一切。

但是，我们要知道，光有这样的信，还是不够。底下还有一件，就是顺服。我们一方面应当相信，一方面还当顺服。我们的己意必须打倒，必须把一股一体献给神。弟兄姊妹们，你有活的信以后，一天过一天，还得学习顺服神。什么时候，神摸着你那一点，你要神让你一下，这就是不顺服神。凡意志没有降服，就不能信神。一个罪人不肯悔改，他就不能信。一个信徒如果存心不顺服，也不能信。

有的人在家庭中，有顶多留下来的。有的人对于儿女，舍不得奉献。有的人对于她的丈夫，无正当的态度。有的人对于金钱，无正当的支配。你有没有把你自已献给神？无论神差你往哪里去，你肯不肯？神要你作顶低微的事，你肯不肯？弟兄姊妹们，光相信，不能保守你走前面的道路。也许你一信，神就要你顺服。也许你信了，等一等神才要你顺服。有的人，主要你先顺服祂，然后才给你信心。有的人，神先给他信心，然后才要求他顺服。有的人，神给他信心，同时也要求他顺服。

主对个人的要求是什么，我不知道。不过光有一面，还是缺欠很多的。凡没有把身体献给神，以为只要信，一信就够了的人，就如同一块没有翻过的饼。让我们看见，我

There are many people who pray for death with Christ, but God says that in Christ we are dead. There are many who pray for resurrection and ascension, but God says that in Christ we are resurrected and ascended. There are many who pray to overcome the world, but the Word of God says that the victory which has overcome the world is our faith (1 John 5:4). Everything is in Christ. We must see this in order to believe. Suppose there is a brother or a sister here who has seen the objective truth. They may not have seen many things, but as long as they see one verse and truly believe in it, they can walk in the path before them. Many people make blind requests to God. Have you heard of sinners asking the Lord to die for them? Once when I was preaching the gospel, I heard someone pray in this way: "O Lord! I am a sinner. I ask that You die on my behalf." This prayer is wrong. There are many people who pray for the Lord to die for them or that they would die together with the Lord. This is utterly a joke. The mind is really useless. We must believe in God's Word more than our circumstances, feelings, trials, sins, lusts, and unclean thoughts. If we can do this, we definitely will be different. It is not enough that we listen. We must have the faith. May we see that God has accomplished everything in Christ.

However, we have to know that merely believing like this is not enough. The one thing that has to follow is obedience. On the one hand, we must believe. On the other hand, we must obey. Our self-will must be subdued, and we must present every member to God. Brothers and sisters, after we have a living faith, day by day we have to learn to obey God. Whenever God touches us on a certain point, and instead we want God to go along with us, we are not obeying God. Whenever our will is not subdued, we are unable to believe God. A sinner who does not repent cannot believe. Likewise, a believer who willfully does not obey cannot believe.

Some have many things stored in their houses. Some are hesitant to consecrate their children. Some do not have a right attitude towards their husbands. Some do not exercise proper stewardship of their money. Have you consecrated yourself to God? Are you willing to go wherever God sends you? If God wants you to do the most trivial job, are you willing to do it? Brothers and sisters, believing alone cannot keep you walking on the path ahead. Perhaps God wants you to obey immediately after you have believed, or He may wait a little while before He asks you to obey. With some people the Lord wants them to obey Him first, and then He gives them the faith. With other people God first gives them the faith, and then He demands obedience. With still others God gives them faith and at the same time demands their obedience.

I do not know what the Lord requires from each one of us. But I know that there is a great lack if we only have one of these two aspects. Anyone who has not presented his body to God and thinks that believing alone is sufficient is like an unturned cake. May

们必须顺服神。这专一的一步，是要过去的，这是一个关。一个人去作神的管家，必有一专一的起点。必须对神有一从今天起，我把自己献给你的起点。总得有一专一的过关。我们必须有一次对神说，从今以后，我的时间，我的脑力，我的金钱，我的家庭，我的一切，我都奉献给你。有的人，神对他必特别有所摸。有的人，神摸他这一点；有的人，神摸他那一点。多少时候，好像神的要求有些严密，有些苛刻。但是，神向我们有什么要求，我们就必须顺服。神要证明你是听祂。没有以撒比祂更宝贝。不是口里说把以撒献上就完了，必须在实际上把以撒献上，你才能看见神所预备的羔羊。必须等到你完全顺服，神才满意。我们必须有一专一的过关。

我们有一个朋友，是美国人，曾到中国来过。他的信心真是大。他得主领他进步的故事是这样：他已经是一位硕士，他又在大学读书，打算得一哲学博士。他一面作牧师，一面学哲学。他感觉到他的生命不好，就在那里祷告。他对神说，我有顶多的不信，有的罪没有胜过，我也没有能力作工。他两周之久，特别祷告，求神用圣灵充满他，他要得着照圣经中所说的得胜生命和能力。神就对他讲，你真是要么？如果你要的话，就两个月以后，你不要去考哲学博士。我用不着一个哲学博士。他觉得这件事真有点难。他哲学博士是最稳当要得着的，若是不去，真有点可惜。他就跪下祷告，同主商量；问主为什么不让他一面得哲学博士，一面作牧师。有一件事顶希奇，神从来不和人商量，神要求了，就是要求了。神说了，神命令了，是不能更改的。他那两个月是最痛苦的。到末了的一个周六，他真是交战。是要哲学博士呢？是要圣灵的充满呢？是哲学博士好呢？是得胜的生命好呢？别人可以得哲学博士为神所用，我怎么不能呢？他一直挣扎，一直同神商量，他真是没有办法。哲学博士可爱，圣灵的充满也可爱。但是，神不肯让步。要得哲学博士，就不能有属灵的生活；要有属灵的生活，就不能得哲学博士。末了，他流泪说，我顺服。虽然我二年之久学哲学，从小孩起，这三十多年，一直都盼望得一哲学博士，但是，今天为顺服神的缘故，只好不去。他就写信通知学校当局，

we see that we must obey God. We must pass this step in a specific way. This is a hurdle. In order to be God's stewards, we must have a specific starting point. There must be a point at which we say to God, "From today on, I offer myself to You." There must be a specific dealing this way. There must be a time when we say to God, "From now on I offer You my time, my mind, my money, my family, and my all." God touches everyone in a specific way. With some, God touches them on one point; with others, God touches them on another point. Many times God's demand appears to be harsh and severe. But whatever God demands of us, we must obey. God wants us to prove that we will obey Him. Nothing is more precious to Him than Isaac. It is not enough just to say verbally, "I offer Isaac as a sacrifice." We must present Isaac as an offering in reality. If we do this, we will see the lamb God has prepared. God is not satisfied until we have fully obeyed. We must experience specific dealings with the Lord.

We have an American friend who was once in China. His faith is truly great. The way the Lord led him to advance spiritually was as follows: He had a master's degree, but he continued working in the university toward a doctorate of philosophy. He was a pastor and studying philosophy at the same time. He felt something wrong with his spiritual life, and he prayed to God, "I have a great deal of unbelief on many occasions. I cannot overcome some sins, and I do not have the power in the work." For two weeks he specifically prayed for God to fill him with the Holy Spirit. He wanted to acquire the victorious life and power spoken of in the Bible. God told him then, "Do you really want this? If you really do, two months from now you should not take the examination for the doctorate of philosophy. I have no use for a doctorate of philosophy." He felt that this was rather difficult. His doctorate of philosophy was something he definitely wanted. It would indeed be a pity if he did not go for the examination. He knelt down to pray and bargain with the Lord. He asked why He would not let him be a doctor of philosophy and a pastor as well. But God never bargains with man. Once God has made a demand, that is the demand. What God has said and commanded cannot be changed. During those two months, he was in considerable turmoil. When the last Saturday came, he was in a real battle. Should he choose the doctorate of philosophy, or should he choose the filling of the Holy Spirit? Is it better to have a doctorate of philosophy, or have a victorious life? If others can earn a doctorate of philosophy and at the same time be used by God, why could he not do the same? He continuously struggled and bargained with the Lord to no avail. A doctorate of philosophy was desirable; the filling of the Holy Spirit was also desirable. However, God would not yield. If he wanted a doctorate of philosophy, he could not live a spiritual life. If he wanted a spiritual life, he could not have his doctorate of philosophy. In the end, he said in tears, "I obey. Although I have studied philosophy for over two years, and for the past thirty some years since my childhood, I have looked forward to a doctorate in philosophy, I have to give up this pursuit for the sake of obeying God." He wrote a letter to notify the school that he was not going to take the examination

他周一不去应试，从此永远不要哲学博士了。他一夜顶累，第二天上讲台，他无道可讲，就简简单单把顺服主这段事讲给大家听。那一天，在那里，有四分之三的人流泪得了复兴。他自己也有了力量了。他说，我若早知结果是如此，我就早顺服了。

没有一个被主用的人，不经过这关的。如果盼望不经过这关，就不能盼望有属灵的进步。人必须相信，人也必须顺服。不只一次顺服，底下还须一直顺服下去。不然就是偏颇的。专顺服，没有信心，就没有能力。专相信，不肯顺服，就都是理想。专顺服，没有信心，是顶苦的事。请大家记得。圣经中生活的原则，一是相信，一是顺服。不能信而不顺服，也不能顺服而不信。信而不顺服是假信，顺服而不信是禁欲。今天在主的教会中，不是信心出毛病，就是顺服出毛病。若有失败，也必是这两者中之一出了毛病，或者是两者都出了毛病。不是信而不顺服，就是顺服而不信，或者不信也不顺服。

如果我们肯信而顺服，就只有长久的春天，永久的白昼。义人的路，是好像黎明的光，越照越明，直到日午的。盼望神祝福我们，叫我们在祂面前作一个完全的人，就是信而顺服的人。

（原刊于“倪柝声文集”第一辑第十册）

on Monday. Thus, he forsook his doctorate of philosophy degree forever. The next day he did not have a message on the pulpit because he was very tired from the previous night. So he simply related to the congregation the story of his obedience to the Lord. On that day, three-fourths of the people in the congregation shed tears and were revived. He himself was also very empowered. He said that had he foreseen this result, he would have obeyed God's leading much sooner.

No one used by the Lord can ever avoid this kind of crisis. If we wish to avoid this kind of crisis, we cannot expect to experience progress in the spiritual life. We must believe and also obey. Not only do we need to obey once, but we must obey continuously. Otherwise, we will come short and be unbalanced. Obedience without faith is powerless. Faith without obedience is idealistic. It is very painful to be obedient without faith. Please remember the scriptural principles for our living: believing and obeying. We cannot believe without obeying or obey without believing. To believe and yet not obey is false belief. To obey and yet not believe is asceticism. Today in the Lord's church, men either err in faith or in obedience. Every failure is the result of a shortage in one of the two or in both. There is either faith without obedience or obedience without faith, or there is neither faith nor obedience.

If we are willing to believe and obey, we will experience a long-lasting spring and an eternal sunshine. The path of the righteous is like the dawning light growing brighter and brighter until the high noon. May God bless us and make us perfect men before Him, that is, may we be men who will believe and obey.

第十一章

因信而活

读经：希伯来书十章三十八节：“只是义人必因信得生。”

（附注：“得生”二字，在希腊文有两种译法，可作“得生”，也可作“而活”。在罗马一章，就当译作“得生”；在希伯来书，就当译作“而活”。因为罗马书是指罪人说的，所以译作“因信得生”来得准确。希伯来书是对信徒说的——已得救有永生的人——所以译作“因信而活”更为准确。）

我曾遇到不少信徒，常常说起各种属灵的难处，在这许多属灵的难处中，有一难处，是许多人并未得胜过的，就是好多信徒，常常觉得，为什么有时候灵性感觉到枯干，没有兴味。有时候又感觉很快乐、很兴奋，这时候他们虽然无三层天的经历，好像也有高山绝顶的经历。他们就想，有什么法子能胜过枯干的生活，来保守那种很快乐兴奋的光景。他们巴不得在一生中，常有川流不息的生活，常有流水浩荡的生活。这样就可以一生之久，高唱阿利路亚了。这一个问题许多信徒所要解决的。

这是就普通信徒所谓波浪式的生活，所谓高高低低的生活。许多基督徒的生活，在感觉上，是好像有时在山顶，有时在山谷；有时在波巅，有时在水面；有时高，有时低。差不多的基督徒都感到自己的生活，是忽高忽低的生活。有时觉得顶快乐，就是祷告了两小时还以为不足。作见证时，越讲越多，滔滔不绝。听道时，觉得十分有味，乐而忘倦。读经时，觉得神的话甘甜如蜜。但是，有时却不然了。觉得祷告也好，不祷告也好，好像祷告与不祷告没有什么分别。圣经好像不过是白纸与黑墨，去读真觉得枯燥无味。遇见人时，不作见证，心又不安，所以只好勉强的说几句“你要信耶稣就有永生”的话。心里实在觉得平淡得很，无何可说。诸凡此类的事，都觉得是勉强去作。有时觉得亲近神，在神面前祷告最有益处，好像作事是不必的。有时却又觉得太枯干了，好像亲近神并不怎样快乐，不亲近神又不可以，就勉强的作。

CHAPTER ELEVEN

LIVING BY FAITH

Scripture Reading: Heb. 10:38

The word “live” in this verse can be translated two ways according to Greek. It can be translated “have life,” or “live.” In Romans 1 it should be translated “have life,” while in Hebrews it should be translated “live.” Because Romans talks about sinners, “live” should be translated “shall have life by faith.” Hebrews is written to the believers, those who are saved and have eternal life; therefore, the more accurate translation is “live by faith.”

I have met many believers who have mentioned various spiritual problems. Of all of the spiritual problems, there is one that many people have difficulty overcoming. Many believers frequently wonder why at times they feel spiritually dry and tasteless, while at other times they are happy and excited. When they are happy and excited, even though they are not having the experience in the third heaven, it seems as if they are having a unique mountaintop experience. They wonder how they can overcome the dry life to remain all the time in a happy and excited condition. They wish that their whole life would be one of constant flowing and bubbling. If they could do this, they would be able to sing hallelujahs all their life. Many believers are seeking a solution to this problem.

Believers ordinarily refer to this type of living as “wave-like.” They live a fluctuating life. In their feelings, many Christians live a life that is sometimes on the mountaintop and sometimes in the valley. Sometimes they are on the top of the wave, and sometimes they are under the waterline. Sometimes they are high, and sometimes they are low. Almost every Christian feels that he is living a fluctuating life. Sometimes he feels very happy and will not be satisfied with only two hours of prayer. The more he testifies, the more he has to say, and the words come out like a river. When he listens to a message, he feels very interested and does not become tired at all. When he studies the Bible, he feels that God’s Word is as sweet as honey. But then sometimes, things seem to be completely different. He feels that praying is the same as not praying. Whether or not he prays does not seem to make much difference. The Bible seems to be letters of black and white only, and it is dry and tasteless. When he meets someone, he feels guilty if he does not testify, and so he reluctantly says a few words like, “If you believe in Jesus, you will have eternal life.” However, in his heart he feels uninspired and has nothing to say. Other things of the same nature are done halfheartedly. Sometimes he feels that it is only profitable to draw near to God and pray to Him and that no work is necessary. Yet at other times he feels that even this is too dry, and there is not much joy in drawing near to God. Since he feels obligated to draw near to God, however, he does it reluctantly.

这样基督人的生活，就好像自然界中有了一山顶，必有一山谷；有了一波巅，必有一水面。许多基督人，因为常有这样的经历的缘故，就断定说，波浪式的生活，是我们不能胜过的；平稳的生活，是没有达到的可能的。我们一生到死，都得如此经历。另有一等基督人说，我们不必有山顶山谷波浪式的经历，基督人的经历，是可以平稳下去，一线到底的。但我却要告诉你们，说基督人当有高高低低波浪式的经历的，不见得全对；说基督人的经历，是平稳直下的，也不见得全对。

我们若要找出一件事的原则，我们必须把各等人属灵的经历合併起来，然后才能查考出一个共同的原则。比方患某种病的病人，一个一个的病源、病状、病的结果，都是如此，你一直考察下去，就可得着一个断案。如果几百或者一千的病人，都是一样的起头，后来都落到一个同样的地步，你就可以得着一个共同的断案。所以我们要看普通基督人的高低生活是如何发轫进行的，然后再从中得个原则。

我们知道一个信徒是从得救起步的。所以我们就从得救算起。一个人得救时，很忧愁么？不，是顶快乐的。一个人当他第一天找到宝物时，他总是快乐的。当有人告诉你说，你信耶稣基督就有永生，是已经出死入生，不再定罪了；这一天，就是你一生最快乐的一天。我要问你们，这样的快乐能永久不断么？不。过了一个时间，这样快乐的感觉，是要过去的。这快乐过多少日子就过去呢？没有一定，是因人而异的。照我所知道的，一个人得救快乐的感觉，那种大兴奋的快乐，很少长过几个月之久的。普通说来，有一二月之久的，还有不少的人一二周后，他得救快乐的感觉就过去了。

现在我假定把我们基督人生活的经历，画一横线，线上是喜乐，线下是枯干。今有一人，在得救时，有几个月之久的喜乐。到某天早晨，虽然读经、祷告、与神来往，都与从前一样，但他总觉得他的喜乐不比昨天那么多，已经减少了。有人在得救后，就受逼迫，遭人苦待。有人在得救后，要对付罪，好像把右手砍掉一样。有人在得救后，要向人认罪、离弃罪。那时你是有喜乐，以为得救了很上算，因为你所得的喜乐，可以补满你所失

We can compare this kind of Christian life to nature. Where there is a mountain, there must be a valley. Where there is a high wave, there is also a low wave. Because many Christians frequently have this kind of experience, they conclude that a fluctuating life is inevitable and that it is impossible to live a steady life. They think that this will be their experience until they die. There is another group of Christians who say that mountain and valley, high and low wave experiences are unnecessary and that the Christian experience of life can be steady and on a straight line. What I want to tell you is that it is not altogether right to say that a Christian must have fluctuating and wavy experiences, nor is it altogether right to say that a Christian's experience must always be level and flat.

If we want to find out the principle of something, we have to combine the experiences of all kinds of people. Only by combining the spiritual experiences of all kinds of people can we come up with a common principle. For example, a person may study patients who have suffered from a certain illness. He will study the causes, symptoms, and results of many cases before he can draw a conclusion. If the hundreds or thousands of patients that are studied are found to have the same cause and same result, he can then draw a conclusion from what is common in all the cases. For this reason, we have to study how the highs and lows of a Christian life occur and how they develop before we can find out the proper principle.

A Christian begins his life from the time he is saved. Is a person sad when he is saved? No, he is very happy. When someone finds a treasure, he is happy. When someone tells you that believing in Jesus Christ will give you eternal life and that you will pass from death to life and never come under condemnation anymore, that is the happiest day of your life. But let me ask, can this happiness remain forever? No, after a while this happy feeling will go away. How long will the happiness last? It is not certain, and it differs from person to person. According to my knowledge, the happy feeling and great joy that one had at the time of salvation seldom lasts more than a few months. Generally speaking, after a month or two, the feeling goes away. With some, the feeling of joy from salvation is gone in only a matter of one or two weeks.

Let us use a horizontal line to illustrate the experiences of a Christian. Anything above this line is joy, and anything below this line is dryness. When some are saved, for the first few months they live in joy. But one morning, though they study the Bible, pray, and fellowship just as before, they feel that their joy is not as full as the day before. It has diminished. Some people are persecuted and ill-treated after they are saved. Others want to deal with their sins to the extent that they are willing to cut off their right arm after they are saved. Still others want to confess their sins to others and give up their sins after they are saved. At this time they are happy and consider it worthwhile to be saved because their happiness more than

去的一切。自然你因得救，应当有喜乐，因为神也因你的得救喜乐。但是几个月之后，你的喜乐渐渐没有了，忽然不如从前了。本来当你得救时，读圣经是你最喜爱的事。虽然你不懂其中所含的意义，你总觉得读之有味。虽然你对于圣经还是莫名其妙，但是你总喜欢吃，就是一天读几十章，也不为多，当时你对于祷告，也顶快乐，虽然你不知神曾听你几次祷告，但你顶欢喜祷告。你可以把自己关在房中几小时，你也许要喜乐得跳起来。现在你觉得不快乐了。你就忧愁。有两方面的试探：一方面是从仇敌来的，就是撒但要对你说，你跌倒了，你并未得救。第二方面，就是你以为你犯了什么罪，所以堕落了。但你找罪，又不觉得犯了什么罪。现在你就是觉得，所有的都是枯干的。

不过这枯干并不长久，有时一二周就过去，有时三五天就过去。枯干的光景一过去，你的快乐又来了。本来你读经祷告，像背书那样的背不出，勉强的拖拉着才行，现在你觉得你与神的交通又有了。至于怎样会如此恢复的，你不知道。你现在就更小心的保守你的快乐，你尽力持守你所得的奋兴似的快乐。你更小心的读经、祷告、对人作见证。

但过不久，你的喜乐又去了。你就想昨天与今天，我同样的读经、祷告、作见证，为什么今天与昨天有这么大分别呢？为什么昨天有快乐，今天没有了呢？你在这种光景中，连神是如何，耶稣基督是怎么一回事，好像你也不知道了。你现在犯了一个大毛病，你以为你属灵的能力失去了，你堕落了。你虽有祷告，却不忠心；虽读圣经，却用时不久；虽作见证，却出于勉强。

但是，有一件希奇的事，就是为时不过几天，或者两三周，那个喜乐又来了。现在你又觉得凡事有兴味。即使你无三层天的经历，也有山顶的经历。更希奇的，过不久，你又回复你枯燥乏味的旧观了。我们以为自己就是这样高一下，低一下。所以若有人问你属灵的生活如何，你就要答应说，我的生活是高低低低的。你所谓的高，是说你在读经、祷告、作见证生活时，觉得有味、有喜乐。你所谓的低，是说你在读经、祷告、作见证生活时，觉得乏味，觉得枯燥。这就是你所谓的高低低低的生活。

compensates for their loss. Of course, they should be happy when they are saved. Even God is happy that they are saved. But a few months later, they begin to lose their joy, or the joy is no longer as full as it was before. At the time of salvation, they loved to read the Bible. Even though they may not understand the meaning of the Bible, they are interested in reading it. Although there are many things that new believers do not understand about the Bible, they like to eat and do not think that it is too much to read more than a dozen chapters a day. At that time they feel very happy about praying. Although they cannot tell how many times God has answered their prayer, they still like to pray. They lock themselves up in a room for a few hours and jump up and down for joy. But when the joy is gone, they begin to feel sad. Temptation will come from two sides. On the one side, the enemy will come; Satan will tell them that they are backslidden and no longer saved. On the other side, they will think that they have committed some sins and have become fallen. Yet in spite of their searching, they cannot find out what sins they have committed. Now, they feel that everything has dried up.

However, this dryness does not last long. Sometimes it lasts for one or two weeks; sometimes it goes away in three to five days. Once the dryness goes away, the joy comes back. Formerly, their reading of the Bible and praying were such an effort and drag that it felt like trying to recite a forgotten passage. Now it seems that the fellowship with God is resumed. But how the recovery came about, they do not know. Now they are more careful to maintain their joy. They try their best to maintain the exciting joy. They are more careful in reading the Bible, praying, and testifying to others.

But not long after this, the joy is gone again. They wonder why today is not the same as the day before for they read the Bible, pray, and testify just the same. Why is there such a big difference between the two days? Why was there the joy yesterday but not today? Under such a condition, they even wonder what God is like and what Jesus Christ is like. They have fallen into a great error. They think that their spiritual power is gone and that they have become fallen. Although they pray, it is not done faithfully; although they read the Bible, they spend less time on it; and although they testify, they do so only reluctantly.

After a few days or several weeks, however, the joy strangely returns. Now they feel an interest in everything again. If they are not having the experience of the third heaven, they are, at least, having a mountaintop experience. But stranger than this is the fact that after a while, they revert to their former dry and tasteless condition. They begin to conclude that their spiritual life is one of ups and downs. If someone asks them about their spiritual life, they would say that their life is fluctuating. During the highs, they read the Bible, pray, and testify with interest and joy, and during the lows, they do the same things without any interest and in dryness. This is the fluctuating life.

现在我请你们从第一次得救的喜乐看起，你的高低是如何高低法。你找出病的原因来了，你就可以得着医治。我们从许多得救的人的经历中找出，他们都有一个律，就是喜乐总是先大后小，枯干总是先小后大。喜乐的浓度，是越过越淡，（但是越深，）喜乐的时间，是越过越短。枯干的浓度，是越过越浓；枯干的时间，是越过越长。（但是越浅。）也许第一次的枯干，不过是三五天；第二次的枯干，就要有一周；第三次的枯干，就要有两周；第四次也许要有一月之久了。换一句话说，喜乐是第二次比第一次短而淡，枯干是第二次长而浓。枯干的时间，是越过越长；枯干的浓度，是越过越浓的。所有的信徒，都有这种经历。弄到今天，我们的枯干，比喜乐更多。

今天有没有基督徒说，我今天比得救的第一日更快乐呢？我们自己的心里难受，我们觉得我们犯了罪，失败了，并不如得救时那么喜乐。我们得救时，好像腾云驾雾似的，好像在山顶似的。我们作见证，也更有胆量，就是在路上也不怕。我们读圣经，一天读五六十章尚以为不足。今天却感觉到，每一件事都得拖著作，都是勉强着去作。

让我告诉你们，我们有一根本的错误。我们对于属灵的经历，有一个大误会——我们以为快乐的感觉，就是属灵生命最高的时候。实在枯干的生活，并非就是属灵的生命退落了。比方，我遗失了我的表，当我找着这表时，我很喜乐，过了三五天，我的喜乐不像刚寻着表时那样，也许再过几天，这个喜乐简直就没有了。但是我的表并没有再丢失。所失去的，不过是找着表的时候那个快乐而已。我们属灵的生活，也是如此。当你找到了救主，你得救了，你不能不快乐。不只你快乐，神也给你快乐。若有人在得救时没有快乐，我就疑惑他还没有找到救主。后来你的快乐失去，你就以为连你的东西也失去了。其实你的快乐虽失去，你的东西并未失去。我问你们，主耶稣基督有没有改变呢？没有。神有没有改变呢？没有。神所赐给我们的永生，神有没有收回？没有。你觉得非常兴奋时，你仍是如此；你觉得非常枯干时，你仍是如此。无论你多兴奋、多枯干，你仍照旧，因你所得的东西并没有失去。所以我说，基督徒的属灵生活和经历，并没有所谓高高低低的生活。（这不是指那些犯罪堕落跌倒的基督徒，那些是例外的。这是指按常度的基督徒人说的。）

I would like to consider the matter of this fluctuation, starting from the first joy we received at the time of salvation. If we can find the cause of the illness, we can find the cure. From the experience of many saved people, we can find a law that joy is greater at the beginning than at the end, while dryness is greater at the end than at the beginning. The joy becomes less intense (though deeper), and the time of joy becomes shorter. At the same time, the dryness becomes more intense and lasts longer (though shallower). Perhaps the first dryness lasts for three to five days; the second dryness for a week; the third for two weeks, and the fourth for perhaps a month. In other words, the second time around, the joy is less intense and shorter than the first, while the dryness is more intense and longer than the first. The period of dryness extends longer, and its intensity increases more. All believers have this kind of experience. Eventually, our dryness is more than our joy.

Can any Christian say that he has more joy today than on the day he was saved? We may feel sad in our hearts and feel that we have sinned or failed. We are not as joyful as when we were first saved. When we were first saved, it was like riding on a cloud or like standing on a mountaintop. We were bold to testify without fear, even on the street. We could read fifty to sixty chapters of the Bible a day and still feel that this was not sufficient. But today we feel that we are dragging our feet in everything we do, and we are reluctant to do anything.

Let me say that we have made a basic mistake. We have a big misconception concerning spiritual experiences; we think that the joyful times are the peak times of our spiritual life. But the dry times are not times of spiritual decline. Suppose I lost a watch. When I find the watch again, I will become very happy. After three to five days, my joy will not be as great as when I first found the watch. Perhaps after a few days, the joy will be completely gone. But this does not mean that I have lost my watch again. What has been lost is merely the joy of finding the watch. The same is true with our spiritual life. When we found the Savior, we were saved and could not help but rejoice. Not only did we rejoice from ourselves, God gave us joy as well. If someone did not have joy when he was saved, I doubt that he has found the Savior yet. But later the joy was lost. We may think that the things that we gained are lost. Actually, only the joy is lost; the things we gained are not lost. Let me ask: Has the Lord Jesus changed? No. Has God changed? No. Has the eternal life that God has given us been taken back? No. They were ours when we were excited about them. They are still ours when we feel so dry. It does not matter how excited we are or how dry we are. What we gained has not been lost; it is still there. This is why I say that there are no fluctuations in a Christian's life and experience. (This does not include the case of those Christians who have sinned, fallen, or backslidden. Those are exceptions. What we are talking about are the normal conditions of Christians.)

神始终不改变，主耶稣的工作也没有改变，圣灵也没有改变，你所得的永生，仍然在那里，所失去的，不过是当初得着时的那个喜乐而已。有人幼年时，见天下雨，就以为太阳不见了，就问他父亲说，太阳到哪里去了呢？他登楼去找，也找不到它；上了附近的了望台去找，也找不到它。其实太阳并没有改变，不过被黑云所遮蔽而已。所以今天不是我们的太阳改变了，乃是我们的感觉改变了。不是我们天空的太阳有了改变，乃是我们的天空有了黑云，荫蔽了阳光而已。信徒若活在感觉中，他的天空就常有改变，常有云雾的遮蔽。他若不活在感觉中，他的天空就并无改变。我们该生活在感觉的云雾上面。

我已对你们说，喜乐的浓度，是越过越淡，时间是越过越短的；枯干的浓度，是越过越浓，时间是越过越长的。这是基督人一种共同的现象，并非出于偶然的。许多基督人的经历，大概都是如此。你就能断定说，这件事并非偶然发生的。既非出于偶然的，就必有一只手在背后安排的。这手到底是谁的手呢？是神的手。是祂叫我们喜乐的浓度，越过越淡，时间越过越短；是祂叫我们枯干的浓度，越过越浓，时间越过越长。（不过这是指普通的基督人的经历说的，不是指反常或特出的基督人的经历说的。）

论到反常的基督人，就是犯罪跌倒的。他们当然没有喜乐。特出的基督人，他们一起头就专一的放下自己，专一的追求神。当他们每一次有一特别的经过，他们就有特别的喜乐。每一次当他们看见了神有工作，他们也有特别的喜乐。凡特出及反常的基督人，都是例外的。我今天只讲到普通的基督人。

神的目的

神这样作，有什么目的呢？有以下的目的：

（一）要你不为自己

你兴奋时、喜乐时的读经，你觉得有味道，你到底是因有味道而读经呢？或是因圣经是神的话而读经呢？你祷告的目的，是因神而到祂面前寻求祂呢？还是为得着你祷告的快乐呢？你竟放弃了本分而祷告呢？你还是为着神而祷告呢？如果你这样作，都是为你自己，要满足

God never changes, the work of the Lord Jesus never changes, and the Holy Spirit never changes. The eternal life that we have received is still there; it is never lost. What is lost is merely our initial joy. A young child may think that the sun is gone when it rains. He may go to his father and ask, "Where is the sun?" He may go up to the roof and find that the sun is not there. He may go to a nearby watchtower and find that the sun is not there. But the sun has not changed; it has merely been blocked by the dark clouds. Today our Sun has not changed; what has changed is our feelings. The sun in the sky has not changed at all. But there are dark clouds in the sky which block the sunlight. If we live in our feelings, our sky will always change, and there will always be the covering of the clouds. If we do not live in our feelings, there will be no change in our sky. We ought to live above the clouds of our feelings.

I have said that the intensity of joy decreases while the duration is shorter, and the intensity of dryness increases while the duration is longer. These are common phenomena of a Christian's experience; they are not accidental. The experience of most Christians falls under this pattern. We can conclude that these things do not happen by accident. Since they do not happen by accident, there must be a hand behind everything. Whose hand? It must be God's hand. He causes our joy to become less intense and its duration to become shorter. He causes our dryness to become more intense and its duration to become longer. (We are merely referring to the experiences of ordinary Christians; we are not talking about the experiences of abnormal or outstanding Christians.)

Abnormal Christians have sinned and become fallen. Of course they have no joy. Outstanding Christians have denied themselves from the beginning in a specific way and pursued after God in a specific way. Every time they go through some special dealing, they experience special joy. Every time they see God working in a special way, they experience special joy. Outstanding Christians and abnormal Christians are exceptions. What we are talking about are the normal Christians.

GOD'S PURPOSE

God's purpose for doing all these things are:

A. That We Would Not Be for Ourselves

When we read the Bible during a period of excitement and joy, we have a great interest in reading. But are we reading the Bible because of our interest or because the Bible is the Word of God? Is the purpose of our prayer to seek God in His presence, or is the goal the joy we feel in our prayer? Are we praying at the expense of forsaking our duty, or are we praying for God's sake? If we do all these things for ourselves and to satisfy ourselves,

你的自己，你的目的，就并不是为着神的荣耀。你在顶有兴味时，你不觉得你是为自己的，你以为你是为神而作的。你要记得，当兴奋、好像有山顶生活的时候，也许是你最属肉体的时候！所以神把你的喜乐拿去，把你放在枯干中。这时候你觉得如何呢？你的祷告、读经、作见证，都是勉强的。神在这种情形中，教训你一个功课，叫你知道，你所觉得的山顶的、最属灵的经历，是属乎你自己的。你以为这是最属灵的经历，岂知这不过是属肉体的。你对世界，表显出你肉体的坏的一方面；现在你要表显出你肉体的好的一方面。神现在给你看见，没有喜乐时，在枯干时，你祷告否、读经否、作见证否。神怕你因枯干太受压，就又一次给你快乐，你又以为你的灵性到了最高点，所以神又把你的快乐拿去。神又怕你因枯干而灰心，怕你因灰心而不愿作一基督人，神就再给你一点喜乐，叫你再尝一尝滋味。

当第二次的枯干又来到时，神问你找出什么来了没有？你以为自己又错了。其实神的目的不是这个。神问你，你现在是按本分而作呢？或是因着有喜乐而作呢？也许有人要经历五六次，也许有人要经历七八次，差不多都是喜乐和枯干变迁的经历，一直如此循环，直到神达到了祂的目的。就是要你知道你要快乐，是为自己，不是为神。这是神以快乐和枯干对待我们的第一个原因。

（二）训练意志的能力

当你有山顶喜乐的生活时，你作事觉得吃力么？你不觉得。你觉得无论是读经、是祷告、是作见证，都不费力。比方，你本是多话的人，当你觉得顶高兴时，觉得神顶亲近你时，好像主耶稣基督和神，你都能摸得着时，你想，我最好不必见人，终日关在房中都可以。你在此时，就顶自然的能胜过你天然的弱点。假定你是脾气急的人，平日最易冒火爆裂的人，就当你兴奋时，你就最容易赦免人。等你喜乐一过去，你就像刺猬一样，别人不能碰你一下，一碰你，你就要动怒。当你觉得兴奋时，对于生活工作，都不吃力。当你觉得枯干时，对于生活工作，都感觉非常

then our aim is not God's glory. At the height of our excitement, we do not realize that we are doing these things for ourselves; we think that we are doing these things for God. We have to realize that the times we are most excited, when we seem to be living on the mountaintop, perhaps are the times when we are in our flesh the most! This is why God takes our joy away and puts us in a condition of dryness. How do we feel then? Our prayer, reading of the Word, and witnessing become dry. Under these conditions, God is teaching us a lesson; He makes us realize that our peak spiritual experiences are just something of ourselves. We may think that they are the most spiritual experiences. Little do we realize that they are merely of the flesh. Toward the world, we expressed the part of our flesh that is evil. Now we try to express the part of our flesh that is good. God is testing us to see if we will keep praying, reading the Word, and testifying for Him during the times when the joy is gone and the dryness is present. God does not want the dryness to be too harsh for us, so He gives back the joy after a while. But He also does not want us to presume that we have reached the peak of our spirituality, so He takes the joy away again. God does not want us to be discouraged because of the dryness, so that we will not want to be Christians anymore. Therefore, He gives us a little joy again and recovers our taste to a certain degree.

When the dryness comes the second time, God will see if we have learned anything. We may think that we have done something wrong again. Actually, this is not God's intention. He is seeing if we are working according to our duty, or if we are working because of joy. Perhaps some people have to go through these experiences five or six times; perhaps others seven or eight times. Most of the time, the feelings alternate between joy and dryness. This cycle will continue until God arrives at His purpose when we realize that our desire for joy is for ourselves and not for God. This is the first reason God deals with us with joy and dryness.

B. Disciplining the Power of the Will

When we are living a life full of joy on the mountaintop, do we feel that we must exert any effort? We do not feel this. We do not exert any effort in reading the Word, in praying, and in testifying. Suppose we are talkative. During the times when we are happy, when we feel that God is so near us that we can almost touch the Lord Jesus and God, we would rather lock ourselves in a room and not see anybody. At such times, we can easily overcome our natural weaknesses. Suppose we are quick-tempered and very easily lose our temper. During the times when we are excited, we can very easily forgive others. But when the joy is gone, we are like porcupines; others cannot touch us. If they do, we become angry. When we are excited, we do not feel any burden to our work or living. But when we are dry, we feel that all our living and our work are burdensome.

的吃力。在这样的时候，你若要读经、祷告、作见证，就非用你意志的能力不行。那时你想，我当出力来作，我当读经、祷告、作见证，来尽我的本分。本来你作见证时，可凭着你的兴奋的感觉，一连讲五点钟的话。现在你感觉枯干中，就觉得无话可说。你对人说到如何信主耶稣就得永生，好像是被捆绑的。你要管住你自己才会说出话来。你感觉兴奋时去作，并不觉得吃力。当你在感觉枯干时，就觉得作这些事是非常的吃力。你若不是真“要”，就作不出来。我问你，什么时候，才是你实在属灵的经过呢？乃是当你枯干的时候。当你兴奋时并非属灵的经历，不过借你情感的力量而已。当你枯干时，是用你意志的力量，是你的真我作的。神所以给你枯干，就是要叫你在枯干时运用你意志的能力。

比方，我们乘民船往一地，只要几小时可到彼岸。刚起身时，顺风，我们张帆而行。过了不久，风停了。按路程计算，尚需几小时始能到。我们现在是鼓桨摇橹的往前去呢，还是抛锚在这里，等有第二次的顺风时再张帆前行呢？我们必用力摇橹，盼望早达彼岸。此时我们是用自己的真力量了。这不过是一个比方。照样，当我们情感兴奋时，就像顺风送船往前去，舟子并不必劳力。我们是盼望整年都有顺风的助力，这样，船主与水手，都变为无用。并且他们只会驾驶顺风的船，若换一个方向，他们就不会了。这种船夫怕是人们所不要的。当神给我们顺风，我们感谢神。但是，神也要激发我们来运用祂所已赐给我们的复活大能。不然没有喜乐就走不动。所以神给我们枯干，是叫我们在不喜乐兴奋中时，仍会用自己（重生时所得）的力量。这样，就是你多经波折、逆风，你仍能前行。因为复活的能力，在死亡的情形是更为显明的。

情感的帮助，神可以给我们，但这并不是神的目的。情感的帮助，不过是神对付我们的手续。神的目的，是要训练我们的意志，使我们在最黑暗的时候，仍能运用我们意志的力量。使我们在感觉枯干时，仍能运用我们的意志来读经、来祷告、来作见证。这样，意志的力量，就越过越刚强了。你若在一生中，只凭着情感的力量往前，你就永不会长进。至于神所以给我们喜乐的缘故，是怕人从半路回到原

At such times it is an exercise of the will for us to read the Word, pray, or testify. At this time we feel that we have to exert much effort and that it is a duty to read the Bible, pray, and testify. Originally in testifying for the Lord, we could speak for five hours according to our excited feelings. But in our dryness we can find nothing to say. We speak about believing in the Lord and receiving eternal life in a restricted way. We have to take control of ourselves to speak something. When we are doing it at the height of our excitement, no effort is involved. But when we feel dry, we consider such work to be extremely burdensome, and we are not able to do it except with much determination. Let me ask: During which time do we experience actual spiritual dealings? It is when we are dry. When we are excited, we may not have any spiritual experience but only the results from the power of our emotion. When we are dry, we have to exercise our will, and our work is the result of our real person. The reason God gives us the dryness is so that we will learn to exercise our will during these dry times.

Suppose we are traveling by a sailboat from one place to another. The journey may take only a few hours. At the beginning of the journey, the wind blows in the right direction, and we hoist the sail. After a while the wind stops, but there are still a few hours to go. Should we take out our oars and row, or should we anchor and wait until a good wind comes before we set sail again? If we want to reach our destination sooner, we have to try our best to row. At such times we are exerting the true strength we have. This is only an illustration. When we are excited in our emotion, we are like a boat sailing with the wind; the boat does not have to exert any effort. We wish that there could be smooth sailing all year round. But if this were the case, both the captain and the sailors of a ship would become useless; they would only be able to sail in favorable winds. If the direction of the wind changed, they would not know what to do. I am afraid no one would want these sailors. When God gives us favorable wind, we praise Him. But He is also stirring us up to exercise the resurrection power given to us, without which we would not move when the joy is gone. God gives us the dryness, so that when joy and excitement are not present, we would exercise our own strength (the strength we received at the time of our regeneration). In this way, we will be able to pass through hindrances and contrary winds. The power of resurrection is more clearly demonstrated in an environment filled with death.

God can grant us the help of emotions, but this is not His purpose. The help of emotions is merely the means by which God deals with us. His intention is to train our will, so that at the darkest hour, we could still exercise our will, and at the time when we feel dry, we could still exercise our will to read the Bible, pray, and testify. By doing this, the strength of our will will become stronger and stronger. If we only move by the power of the emotion, we will never advance. The reason God gives us feelings of joy is so that we would not turn back halfway in our Christian life. This is why the joy we

地，不再作基督人了。所以神叫你的喜乐，渐淡渐短；叫你的枯干，渐浓渐长；叫你运用你意志的能力几下，叫你到一地步，就是叫你的意志达到更刚强的地位。

当我们察看我们已往的经历时，我们看见我们的喜乐和枯干，是波浪式的。并且我们找出当我们在喜乐时，并无大进步；在枯干时，我们的进步反比在喜乐时更多。我们看见我们在枯干的那周中是进步了。我们本来都是想，我们如果每天都是顶难受、顶枯干的，我们就是跌倒了。但你若把你的经历对照一下，你要看见在你觉得软弱的时候，你进步了。当你在大喜乐的时候，你并没有多少进步。当风吹得顶大，一路风顺时，会不会帮助你使用你的臂力呢？不。乃是当你在逆风时，你的臂力方能越过越大。但请你记得一个普通的信徒的属灵经历，永无所谓的高高低低的经历。我们的长进，全在我们如何运用我们的意志力量。当你感觉枯干时，你运用你的意志力量说，我要进步，你就更进步了。可惜许多信徒的眼睛，只注目在快乐那一点上，以为这是他属灵经历的最高点。岂知是当你运用你意志的能力向前时，才有实在属灵的进步。

（三）能胜环境

你若能胜过枯干的感觉，你就能胜过你的环境。枯干的感觉，是最难胜过的。若能胜过，自能胜过环境了。基督人最接近的环境，就是他的情感。你若能胜过你的情感，你才能胜过别的。你若运用意志的力量说，我要读经，我要祷告，我要作见证，就你虽枯干的度过没有油似的生活，但你要看见在环境中，无论多么大的事，你都能胜过。我要顶直的说，凡不能胜过环境的人，就是没有胜过情感的人；凡能胜过环境的人，必是先胜过自己情感的人。

（四）因信而活

喜乐的时间，是越过越短的；枯干的时间，是越过越长的。喜乐的浓度，是越过越淡；枯干的浓度，是越过越浓；结局是到有一天，二者相遇时，就好像水流碰到一起时，并无分别了。最初你的喜乐，是越过越短，越过越淡，你的枯干，是越过越长，越过越浓，末了你的喜乐和枯干，

receive from Him diminishes to a shorter time as we go on, and the dryness increases for a longer period of time. We will then exercise our will more, and our will will be greatly strengthened.

When we examine our past experiences, we see that our joy and dryness fluctuate. We also learn that during the times of joy, there is not much progress, while during the times of dryness, there is much more progress than when we were joyful. We observe that during the weeks of dryness we have advanced. We normally think that if every day were dry and suffering, we would fall. But when we compare this with our experience, we see that, on the contrary, it was when we felt weak that we advanced. When we are happy, there is not much progress. When the wind is strong and favorable, will it help us develop our muscles? No, our muscles become stronger and stronger during contrary winds. But please remember that for ordinary believers, there is no such thing as so-called up and down spiritual experiences. Our growth is absolutely dependent on the way we exercise our will. When we are dry and exercise our will to say, "I will advance," we will advance. Unfortunately, the eyes of many believers are set only on the matter of joy; they think that this is the peak of spiritual experiences. Little do they realize that there is real spiritual progress only when they exercise their will to advance.

C. Overcoming the Environment

If you can overcome the feeling of dryness, you can overcome your environment. The feeling of dryness is the most difficult to overcome. If you can overcome this feeling, you surely will overcome your environment. The environment that is closest to a Christian is his emotion. Only by overcoming your emotion can you overcome other things. If you exercise your will to say, "I will read the Bible, I will pray, and I will testify," even though you are living a dry and parched life, you will find that you can overcome all kinds of environments, no matter how great they may be. I will say frankly that those who have not overcome their environment have not overcome their emotion. Those who would overcome their environment must first overcome their own emotions.

D. Living by Faith

The duration of joy becomes shorter, while the duration of dryness becomes longer. The degree of joy is less, while the degree of dryness becomes more. The end result is that at a certain point, the two will meet. They will be like two streams merging into one; there will not be any distinction between them anymore. At the beginning, the joy becomes shorter and less intense, and the dryness becomes longer and more intense. But in the end, we cannot tell

也分不出来了。神所以这样带领我们，目的为要叫我们在将来看见二者并无分别。换一句话说，你的快乐与枯干是合成一起，合而为一了。今天，神并无别的目的，只叫义人因信而活。义人并非因情感而活的，所以无论情感如何感觉，总不能叫你得着什么。也许有的信徒，是经过神训练到十次、二十次的。神叫他不用情感的力量，叫他的枯干越过越浓，时间越过越长，就是要他到一个地步——因信而活。

一个人若未得救，我们就不说他。若是得救的，他的经历必是枯干越长，喜乐越短；淡泊的时间必是越长，喜乐的时间必越短。神要你看见，到底你的目的是什么。许多的基督人，都是过枯干的生活。有的一年中，只有三五天的喜乐；有的度过三五年，也许只有枯干，并无一点喜乐。你若未受过训练，到那天，你要看见你情感的力量是没有用的。因为义人是因信而活。

末了，你若因信而活，你能在最枯干中度最快乐的生活，在最快乐中度最枯干的生活。这似为自相矛盾的话，但是，在属灵的生活中，实在是如此。神要带领我们到因信而活的生活里。

什么是因信而活呢？就是希伯来人沙得拉、米煞、亚伯尼歌对尼布甲尼撒所说的，我们的神必救我们脱离你的手；即或不然，我们仍不拜你所立的像。他们的意思是，就是神不救我们，我们也不改变。这是因信而活。今天的基督人，都强烈的趋向情感的生活。什么时候，神把他快乐的感觉拿去，就什么都没有了。神是说因信而活，不是说因感觉而活。过了几年，你要看见喜乐和枯干，二者相同，并无大的喜乐能影响他，并无大的枯干能影响他。他在顶枯干或顶喜乐中，都是一样的生活。我们不必像今天器小易满的人，喜乐时，就在房中跳舞；枯干时，就以泪湿墙。我们若因信而活，我们就不会受二者的影响。但我们并非麻木的人，我们有喜乐和枯干的感觉，但这些外面的感觉，都不会影响到我们的里面去。（本篇所说的，乃是外面的人所感觉的快乐，并非里面的人在主里所享受的喜乐。那是顶深的，不能摇动的。但是，这顶深不能摇动的喜乐，只有在我们完全能够管理外面的快乐时，我们才能享受。）

（原刊于“倪柝声文集”第一辑第十一册）

the difference between our joy and our dryness anymore. The reason God is leading us this way is to show us that there will eventually be no difference between the two. In other words, our joy and our dryness will be completely merged as one. Today God has no intention other than having the just live by faith. The just do not live by emotions. Therefore, no matter how we feel in our emotions, they will not bring us anything. Some believers have to go through God's training ten or twenty times until they do not exercise the strength of their emotion. God's training causes the dryness to increase more and the duration to become longer, in order to bring these ones to the point where they will live by faith.

If a man is not saved, we have nothing to say about him. But if he is saved, his experience will surely be one in which the times of dryness become longer, while the times of joy become shorter. His plain days will become more, and his joyous days will become less. God will point out to him what his goal is. Many Christians are living a dry life. Of all the days in a year, he may only experience three to five days of joy. Some may even go through three to five years in dryness, without any joy at all. If you have never been trained, you will see in that day that your emotional strength is useless because the just live by faith.

Finally, if you live by faith, you will be able to live a joyful life in the driest hour and live the driest life in a joyful way. These words seem to be contradictory, but it is a reality in the spiritual life. God is leading you to live such a life by faith.

What is it to live by faith? It is what the three Hebrew men Shadrach, Meshach, and Abed-nego said to Nebuchadnezzar: "Our God...will deliver us out of your hand, O king. But if He does not...we will not serve your gods nor worship the golden image that you have set up" (Dan. 3:17-18). They were saying even if God did not save them, they still would not change. This is to live by faith. Christians today are strongly inclined toward a life in the emotion. Whenever God takes away their feeling of joy, they have nothing left. But God says that we should live by faith and not by feelings. In a few years, we will see that joy and dryness are the same, and neither joy nor dryness can affect us anymore. We will live the same in dryness or in joy. We do not have to live like those whose vessel is small and who are easily satisfied. When they are happy, they dance in their rooms. When they are dry, they wet the wall with tears. If we live by faith, we will not be affected by either of the two. This does not mean we are insensitive; we do have feelings of joy and dryness. But these outward feelings will not affect us inwardly. (This article covers the joy experienced by the outward man; it does not cover the joy that the inward man enjoys in the Lord. The latter is deep and unshakable. But this deep and unshakable joy can only be enjoyed by us after we can fully control the outward joy.)

第十二章

因信而活

与得着真理的过程

读经：希伯来书十章三十八节：“只是义人必因信而活。”
(原文。)

两周前，我已经读了好多关于因信而活的章节，所以今天只读这一节。今天我就是继续两周前所说因信而活的事。我已经讲过因信而活是怎么一回事，今天不能再重复。不过今天先要把上次讲的补充一点，然后再提起我今天所要讲的事。我所要提起的，并没有什么系统，不过零零碎碎，这里一点，那里一点而已。

两周前，我说到一个信徒，快乐，枯干；枯干，快乐；一直一直的上上下下，就是平常所谓波浪式的生活。会后，有的弟兄问到浓度的问题，就是为什么快乐的浓度越过越淡，枯干的浓度越过越浓，到后来反而没有什么分别了？这个我今天要补充一点。浓度，是有一特别的意义的，一方面是在实际上的浓度，一方面是在感觉上的浓度。我上次所讲的快乐的浓度越过越淡，是指着感觉方面说的。在实际方面是反一下的，乃是越过越浓的。论到枯干，也是一样的。在实际上是越过越浓，在感觉上，是反一下的，乃是越过越淡的。那天我所讲的喜乐，是讲到感觉方面的，所以说浓度越过越淡。对于枯干，是讲到实际方面的，所以说浓度越过越浓。在时期方面，喜乐是越过越短，枯干是越过越长。在感觉方面，喜乐的浓度是越过越淡；在实际方面，枯干的浓度是越过越浓。后来调在一起，就也不觉得喜乐，也不觉得枯干了。

为什么感觉是靠不住的呢？因为你所信的那位神并没有改变，主的工作也没有改变，圣灵的工作也没有改变。无论你的感觉怎样改变，总不会影响到那方面。上次我只说到这里，这不过是一方面的理由，还有一个理由，是我今天所要补充的，就是说，在神那边的东西没有改变是不错，现在是问在你里头的东西有没有改变呢？

CHAPTER TWELVE

LIVING BY FAITH AND

THE COURSE OF ENTERING INTO A TRUTH

Scripture Reading: Heb. 10:38

Two weeks ago I read many verses concerning living by faith. Today I will quote only one verse. Today I will continue with the matter of living by faith, which we began about two weeks ago. We have covered what it is to live by faith and will not repeat it today. However, we have to add a few words to the last message before we can go on with today's subject. What I will speak on is not in any particular order, but will be miscellaneous points, a little here and a little there.

Two weeks ago I mentioned the “wave-like” living of a believer, in which he fluctuates between joy and dryness. For these people, their life goes up and down all the time. After the meeting, some brothers asked me concerning the matter of intensity. They did not understand why the intensity of joy would become less and less, and the intensity of dryness would become more and more, but that in the end there would be no more difference between the two. Concerning this point, I must add a few words today. We use the word intensity with a special meaning. On the one hand, there is the real intensity; on the other hand, there is the intensity in the emotion. The intensity of joy that I mentioned last time refers to the intensity of feeling. That intensity becomes less and less. What is real is just the opposite; the intensity of what is real increases. Concerning dryness, the process is the same: in reality it increases, while the feeling decreases. The joy that I mentioned the other day refers to the feeling of joy, which in intensity becomes less and less. The dryness which I mentioned refers to the reality of dryness, which increases in intensity. As far as duration is concerned, the period of joy becomes shorter, while the period of dryness becomes longer. In feeling, the intensity of joy becomes less and less, and in reality, the intensity of dryness becomes more and more. In the end, one feels neither joyful nor dry.

Why are our feelings unreliable? They are unreliable because the God we trust has not changed, the work of the Lord has not changed, and the work of the Holy Spirit has not changed. No matter what your feelings are, they will not affect these things. This was all I said last time. This was only one of the reasons. I will give another reason today. The things on God's side have not changed. The question is whether or not the things within us have changed.

例如你读经，不觉得有什么滋味，祷告也祷告不好，作工也觉得没有力量。都不像从前那样兴奋了，你以为你已经堕落了。但是，我要问你，你的存心到底如何呢？如果你的存心有了改变，那没有话说，你是堕落了。如果你的存心并没有改变，你就并没有落下来。你的心意如果还存在，你只要因信而活好了，不要管你的感觉是怎样。

富乐斯脱先生，与戴德生先生同工多年。有一天戴先生来到他的面前对他说，我现在非常忧愁，我想我现在比初来中国大两样了。我刚到中国，看见人没有得救，我心里火热，昼夜用力祷告，求神从英国、从美国派人来作工。这多年，我还是爱人的灵魂，还是用力祷告，还是殷勤作工；但是，有一样没有了，就是当初那种兴奋的感觉没有了。我跌倒了，怎么办呢？富先生听了这一番话，就心里说，这可糟了。戴先生是内地会的领袖，如果跌倒了，那可糟了。他就去祷告，大约有两周之久；他一直求神指示他，怎样可以帮助戴先生。有一天，神顶清楚指示了他。他就去问戴先生说，你从英国动身到中国来，你有没有把你自已奉献给神呢？答应说，当然把自己奉献给神了。这几十年，你有没有把你所奉献的拿一点回来呢？答应说，没有。你爱人灵魂的心有没有减少呢？没有。你爱主的心有没有改变呢？没有。你有没有变作属世界的呢？没有。你对于救人灵魂的工作有没有减少呢？没有。富先生就说，你的东西都在这里，管它什么感觉。你的感觉有什么问题呢？富先生说，从戴德生先生那次以为自己失败了，学得一功课，就是如果心意还在，就不顾感觉如何。

你觉得不喜欢读经，读时没有味道，这都不要紧。要紧的，是问你的存心是如何，你有没有要读的心呢？你觉得祷告三句、五句，一点没有味道，这也不要紧。要紧的，是问你要不要祷告？如果你不要祷告，你为什么跪下去呢？你觉得祷告好不好是一件事，你要不要祷告又是一件事。

你向人作见证，说了几句，就感觉不大好。你喜欢作见证，或者不喜欢作见证是一件事，但是，你里面的存心要不要作见证又是一件事。你有没有改变你要作见证的心呢？你有没有爱世界呢？你有没有改变爱神的心呢？如果你的存心没有改变，就无论如何感觉，都不要紧。请你记牢，所谓高高低

For example, we may have lost all taste for reading the Bible, we may not pray well, and we may feel that we do not have power in our work. We are not as excited as before, and we think that we have fallen. But my question is what is our motive? If our motive has changed, I have nothing to say because we have indeed fallen. But if our motive has not changed, we have not fallen. If our heart is still right, all we have to do is live by faith; we do not have to worry about our feelings.

Once Mr. Hudson Taylor came to Mr. Frost, who was his co-worker of many years, and said, "I am very distressed. I am not the same as when I first came to China. When I first came to China, my soul burned when I saw men who were not saved. I prayed earnestly day and night for God to send men from England and America. For so many years, I loved men's souls, and prayed earnestly, and worked diligently. But there is one thing which is gone: I have lost the initial feeling of excitement; I have fallen. What should I do?" When Mr. Frost heard this, he thought, "This is terrible. Mr. Taylor is the leader of the China Inland Mission. If he has fallen, it is indeed terrible." So he went and prayed for about two weeks. He prayed that God would show him the way to help Mr. Taylor. One day God showed him the clear way. He went to Mr. Taylor and asked him, "Did you consecrate yourself to God when you left England to come to China?" Mr. Taylor said, "Yes, of course I consecrated myself to God." Mr. Frost then asked, "Have you ever taken anything that you consecrated back, during the past years?" He answered, "No." "Has your love for souls diminished?" He answered again, "No." "Has your love for the Lord changed?" The answer was again "No." "Have you become worldly?" "No." "Have you decreased your work in saving souls?" "No." Mr. Frost then said, "If you have all these things, why should you care about your feelings? What can the feelings do?" This apparent failure of Mr. Taylor taught Mr. Frost a lesson that we should not care about our feelings as long as the intention of the heart is right.

It does not matter if we feel we do not like reading the Bible or that we do not find any interest in it. The thing that matters is our motive. Do we have the intention to read the Bible? It does not matter if we feel dull after praying three or five sentences. The thing that matters is whether or not you want to pray. If we did not want to pray, why are we kneeling down? It is one thing for us to feel that it is a good thing to pray; it is another thing for us to want to pray.

Perhaps in testifying to others, we feel terrible after saying a few words. Whether or not we love to testify is one thing; whether or not we have the intention to testify is another. Has our heart for testifying to others changed? Have we loved the world? Has our love for God changed? If our motive has not changed, it does not matter that we feel this way or that way. Please remember clearly that the fluctuating life is something that

低的生活，都是在感觉方面的。你的里面，高就是高，低就是低，只有一条线。实在的跌倒，是因你的里面改变了，是因你的存心改变了。你的存心有了改变，你是跌倒了、堕落了。后来，你起来就是起来，不起来就是不起来，并不像平常人所说什么高高低低、波浪式的生活。

现在我要讲到因信而活，在属灵的经历上到底是如何。有顶多的基督徒，对于属灵的经历，总有一顶大的难处，就是还有许多所谓高高低低的生活，不易解决。例如：刚听得一个新的真理，就顶快乐，哪知两三天以后，或者两三个月以后，那个真理好像丢掉了，好像那次所得着的，现在一起都完了，什么都没有了，以为这是很可惜的事。所以，有好多弟兄，就问到属灵经历的过程到底是如何？换一句话说，就是属灵的进步是怎样进步法。我现在就是来讲到这个。

起初你听见一个新的真理，就是怎样能胜过你的脾气，和你的急躁。你听见了罗马六章六节的真理，知道你的旧人已经和主同钉十字架，叫你的罪身灭绝了，叫你不作罪的奴仆了，你就真是快乐。跑到家里去也许要告诉人说，从今以后，我不会再发脾气了，我已经得着一个得胜的真理了。你现在好像爬到一座山顶上了。你真是以为这是到了山峰的经历。你若是一个作丈夫的，也许回到家里，看见自己的妻子所作的，这也不对，那也不好，头二次你没有发脾气，后来，你到底忍不住了。你就不懂这是怎么回事。你以为那次明白了这个真理，就永不会再发脾气了。但是，现在又发了，难道是这个真理靠不住么？这时候，你真理的船，好像被你的环境撞了一个洞，把真理一起漏光了。你就求神再一次把祂的话成功在你身上，再一次使你得胜。下次你又碰见叫你急躁的事，你一次一次的忍受，到底不能再忍了，你又跌倒了。你真不懂，怎么那次以为最快乐的真理，今天都漏光了？这样的试炼，越过越厉害，你就要以为罗马六章六节的话，对于你没有什么用处，你就灰心了。这个时候，一点亮光都没有，完全是黑暗。当你站在山峰时，你好像一件一件都会讲。到了今天，你以为那些真理，并不是圣灵的宝剑，不过是芦苇，舞起来，一点力量都没有。

occurs only in our feelings. Within us, there is only one line; it is neither high nor low. Real failure occurs only when our inward being has changed or when our motive has changed. If our motive has changed, then indeed we are fallen and degraded. After this, if we rise again, it will be a real rising. If we do not rise up, then we have not risen yet; this is not like what is ordinarily referred to as highs and lows, or fluctuations in life.

Now I will speak on living by faith, and what it is like in our spiritual experience. Many Christians still consider it a big problem in their spiritual experience when they find it difficult to deal with the so-called high and low times. For example, when they first hear a new truth, they become very happy. But after two or three days or two or three months, the truth seems to be lost. It seems as if what they received the first time is now all gone and lost, and they consider this a great pity. For this reason, many good brothers have asked what is the proper course of our spiritual experience. In other words, they want to know how they can spiritually advance and progress. This is what I am going to speak about.

Suppose one first hears a truth, such as how to overcome his temper or his rashness, or the truth of Romans 6:6, about the crucifixion of the old man by the Lord's death for the annulling of the body of sin, so that one will no longer be a slave to sin. As a result of hearing this, he becomes happy. He goes home and tells others that from now on, he will no longer lose his temper, for he has received an overcoming truth. He seems to have reached the top of a mountain. He may think that he has reached the peak experience. If he is a husband, he may go home to find his wife doing this and that thing wrong. The first two times, he may hold back his temper. But in the end, he will not be able to hold it back anymore. Now he is bewildered. He thought he understood the truth and would never lose his temper again. But he lost his temper again. Does this mean the truth is unreliable? At such times the environment seems to have made a hole in his boat of truth; all the truth seems to have drained away. Such a person may ask God once more to apply His Word in him so that he will be able to overcome once again. The next time he encounters some frustrating thing, he tries to hold back again. He does this until he can hold back no longer, and he falls again. He cannot understand why the truth that gave him so much joy is all gone. Such trials become more and more severe, and he might think that Romans 6:6 does not work in him anymore; then he becomes disappointed. At such times he sees no light at all; everything is in darkness. When he is standing on the mountaintop, he seems to be able to talk about everything. But now he no longer thinks that those truths are the sword of the Spirit; they seem to be weapons of reed and are completely powerless when he holds them in his hand.

这种情形，到底是怎么回事呢？我告诉你，这好像是从山峰下来，并且进到山洞了。比方，在这里有三座山，第二座山有个山洞。事情是这样，当你觉得你是有了（第一座）山顶的经历时，神就把你从那里带下到平原，把你放在一种环境里，一起都是黑暗，你就进入了第二座山的山洞里面。等一等，神要领你从山洞出来，你就又有了那次山顶所有的快乐。这是到了第三座山的山峰。每一次属灵经历进步的定律，总是从山顶下到山洞，然后再从山洞上到山峰。因为每一次你听了一个新的真理，在感觉方面，你以为是得着了。例如我们讲到马太五至七章，主在山上的教训，说基督徒应当如何行。你听见了，也接受了，你就以为你真的到了山顶，你很超世的了。但是，请你记得，这真理并不是你的，你不过在感觉上觉得你是那样，在神看，你还没有得着。神有一顶好的办法，就是把你从山顶带到平原来，把你放在你的家庭里，放在你的学校里，放在你的医院里，放在任何的环境中。神把你放在顶黑暗的光景中，使你受试炼。神把你从你理想的山峰经历带下来，进入一个黑暗的山洞里了。

这个时候，你把那次所得的教训、真理、感觉，好像一起摔到山洞外了。这个时候，你要对神说，神啊，我不会抓住你的真理，求你用你的真理抓住我。你刚听得一个真理，你以为是你的，你已经抓住了一大堆的真理。你真的去抓住，你求明白，你要实行。当你这样的时，神就把你放在家庭里、放在学校里、放在其他的环境里，让你的家人来搅扰你，让你的同事来为难你，让你的事情来围困你。这个时候，你就要看见你所抓住的真理好像芦苇，好像飞光了，又好像武装被缴了械，一起都没有了。你要说罗马六章六节的话没有什么用处。现在，你渐渐把你抓住真理的手放松，终至于放下了。现在，留下机会，让神用真理来抓住你了。你不要以为这样山洞的经历，是三天两天的，三个月五个月的。不！有时往往三年五年呢，有时一年两年也难说。

你在这种试炼里，你以为什么都没有了。一天两天，一个月两个月，一年两年，你的真理都忘记了，你的手放下了。这个时候，神又要叫你想起你那次所听见的真理，就是你当初在山顶好像顶有威风的真理。不过这个时候，好像只有一点微声对你说，罗马六章六节岂不是说，我们的旧人已经和

What does this all mean? This is like coming down from the mountaintop and entering into a tunnel. Suppose that there are three mountains. Through the second mountain there is a tunnel. When you think you have the experience of the first mountain, God will bring you down to the plain and put you in an environment in which everything is dark. You will enter the tunnel of the second mountain. After a while, God will lead you out of the tunnel, and you will again experience the joy of the first mountain. But then, you will be on the third mountain. The law of spiritual progress is to go from mountaintops to tunnels and from tunnels to mountaintops. Every time you hear a truth, you will feel that you have obtained it. For example, I may speak on the Lord's teaching on the mount in Matthew 5 to 7, which covers the conduct of Christians. After you hear and receive it, you may think you have reached the peak and are above the world. But you have to remember that this truth is not yours. You only feel this way. In God's eyes you have not attained yet. God has prepared an excellent way; He takes you from a mountaintop down to a plain, and He puts you in your family, your school, your hospital, or in other environments. He puts you in a very dark place, so that you must undergo trials. He brings you down from your idealistic peak experience into a dark tunnel.

All the teachings, truths, and feelings which you received the first time will go with you into the tunnel. Then you will say to God, "God, I cannot lay hold of Your truth. May the truth lay hold of me." When you hear a truth for the first time, you think that it is yours and that you have laid hold of much of the truth. You try your best to lay hold of it, understand it, and practice it. After you make up your mind to do this, God will test you by putting you in many different environments like your family or school. He will permit your family members to disturb you, your colleagues to trouble you, and many other events to surround you. At that time you will see that the truth you once held onto has become like a reed; it seems that it has flown away. You feel that your weapons have been confiscated and everything is lost. You will think that Romans 6:6 cannot be applied to you and slowly lose your grip on the truth. In the end, you give up altogether. This opens the opportunity for God to lay hold of you with His truth. Do not think that this kind of tunnel experience will last for two or three days or for three to five months. Sometimes it lasts for three to five years. At least it is possible for it to last for a year or two.

While you are in such trials, you might think that all is lost. After one or two days, one or two months, or even one or two years, you will not remember the truth anymore, and your hand will lose its grip. Then God will remind you of the truth you once heard, the truth which once gave you an exciting mountaintop experience. Then a small voice may say, "Does not Romans 6:6 say that our old man has been crucified

主同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆。这个时候，神把你带到能信的地步。起先也许你以为这是真的么？或者我没有得着，或者我还没有懂？你不敢再像上次那样威风了。你安安静静过去。你好像什么都没有。但是，那句话又来提醒你，它来找你。这个时候，神叫你想起，这是神的话。一步过一步来想起。你就要说，虽然我还会失败，但是，神的话是靠得住的。现在你能信了。你这样一信的结局，你就出了第二座山的山洞，上到第三座山的山峰了。这次并非像第一次那样山顶的感觉。这次是若没有山洞的经历，就不能有山顶的经历。黑暗是过去了，试炼还是有，难处还是有，不过你得胜了。你这次所得的真理，真是你的了。第一山峰的真理，不过是你在感觉方面觉得是你的。所以，神就在第一山峰，解除了你自恃的武装。神是要教训你脱离感觉的生活，带你进入因信而活的境地。

所以，神使我们得着真理的次序乃是：神先将真理传给你，无论是借着祂的仆人，或是借着书籍，或是直接的在你读经的时候，给你明白的。神将真理传给你之后，神就立即作工，使你对于那个真理发生需要。意思就是神立即在环境中，或是别的事情里作工，使之发生一种情形，叫你在里面不能过去，除非得着那个特别真理的拯救。在这一种的情形中，你起初以为你所明白的真理能够救你，但是，你在受试炼的时候，学知那个真理并不是你的。过后，你也逐渐忘记了。但是，主就在黑暗里、在你忘记的当中作工，把那个真理在不知不觉中组织在你的生命中。等你从那边山洞出来的时候，你就要看见你在黑暗中所忘记的真理，已经是你的了。

许多信徒，以为大快乐、大兴奋，就是能力。但是，我告诉你们，感觉上的兴奋，反而是妨碍信心生活的。神必须把你那一次从感觉得着的除光了；留下的只有神，只有神的话语。神使你现在就是这样平平淡淡的相信，一点感觉没有，一点兴奋没有，好像冷血似的相信。这样一来，你又上到山顶了。这一次你也有快乐，不过与第一次的快乐完全不同。因为第一次的快乐，是无根据的；这次的快乐，是有根据的。这次神叫你真得胜，并非像上一次那种理想的得胜，因为你已经有山洞的经历了。

with the Lord, and that the body of sin is annulled, that we should no longer serve sin as slaves?" By then, God will bring you to the point where you can believe. At first you may wonder, "Is this real? Perhaps I have not received it. Perhaps I do not yet understand." You dare not be as bold as the first time and try to act calmly as if nothing has happened. But the same word comes back and reminds you again. Then God will remind you little by little that this is God's Word. You will respond, "Although I still fail, God's Word is sure." Now you find that you can believe. You have come out of the tunnel of the second mountain and have come to the third peak. This will not give you the same feeling you had at the first peak. Without the experience of the tunnel, you cannot have the experience of the third peak. The darkness is past, but trials and difficulties are still there. Nevertheless, you have overcome. The truth you acquire this time is really yours. The truth you received at the first peak was only in your feeling. This is why God disarms your self-confidence at the first peak. He is delivering you from a life of feelings into the realm of living by faith.

The order of receiving any truth from God is this: first He conveys the truth to you through His servant, through some books, or He may give you the understanding directly through reading the Bible. After He gives you the truth, He will immediately begin working and create a sense of need for this truth in you. He will cause something to happen in your environment or work through other things. You will find that unless you experience the deliverance of this special truth, you will not be able to get through. In the beginning, you may think that the truth you understand can save you. Only when you are put in a trial do you realize that the truth is not yours. After this, you gradually forget this truth. But in your hour of darkness and forgetfulness, the Lord begins to work. Without realizing it, He begins to constitute you with the truth. By the time you come out of the tunnel, you will rediscover that the truth which you forgot in your dark hours has now become ours.

Many believers think that great joy and excitement mean power. But I have to tell you that excitement in one's feelings is actually a hindrance to a life of faith. God has to strip you of everything you have received through your feeling, until only God and His Word remain. He causes you to believe in a calm way; there is no feeling, no excitement. You believe "coldly." When you do that, you are brought up to the mountaintop again. There is joy again, but the joy is different from the first experience of joy. The first experience is groundless, but this joy has a basis. This time God causes you to experience the real victory, not like the previous idealistic victory, because you have passed through the tunnel experience.

请你记得一件事，无论那一次，任何的信徒，要得一次属灵的经历，都是先在感觉上得着，经过了山洞的试炼，然后才真有所得着。当你得一新的真理，你顶快乐时，你立刻要注意，底下就有一山洞等着你进去。你如果不知道这个，反以为神的话是靠不住的，你就危险了。恐怕有许多基督徒，就是因为不知道这个原则，就闷在山洞里，没有出来。神的目的是要除去你外面的感觉，外面的拐杖，让祂的话抓住你，使你因信而有能力。弟兄们，每一次得着一个属灵的真理，都得有山洞的经历。第一次山峰的感觉是靠不住的，经过了山洞的经历才是你的。任何的真理，都是如此的。

第一次你乃是听见真理而后才接受。教师的用处就是在此，他把真理分给我们。但是，我们不要以为听见了，懂了，就是我们的了。神总是把你从山顶带到平原，让你进入山洞，然后你才能上到第三座的山峰，那个真理现在是你的了。危险的，特别是传道人。刚到第一山峰，就以为有所得着，就像吹号似的吹出去。听见的人，也以为就是这样得着了真理。当他被神带到平原，进入山洞时，就以为所听见、所传开的真理是错了。这是传道人自己的错误。所以，当你才在第一山峰时，你还不必急于告诉人，因你必定落到山洞里。在山洞里时间的长短，也不一定。必须等你经过山洞的时期，真理才是你的。你有了山洞的经历以后，才知道那个真理是怎么一回事。神这样带领你，是要你知道义人是因信而活，并不是靠着感觉。你在山洞的时候，才知道，若不是神的话救你，你就无法过去。唯有神的话算得数，什么感觉都算不得数。有了山洞的经历以后，真理才是你的。许多信徒，被神带领到山洞里，就以为他所得的真理现在完全失去了。岂知神是借着山洞的试炼，使我们在感觉方面所得的真理，成为我们实在的经历。换句话说，我们在山洞的时候，正是我们在实际上得着真理的时候。

我现在讲一个故事，让我们明白这件事。我有一个朋友，他是在主里顶会写诗的。有一天，他到一个窑户那里，看他们烧磁器的手续。他看见有人用泥土作好了好多花瓶的坯子，也弄得很光滑，后来在上面画上花、写上字，最后放在窑里去烧。他想，这些花瓶经过火是多么痛苦。不烧

Please remember that every time a believer wants to acquire some spiritual experience, he has to first pass through the test of the tunnel before he can really acquire anything. When you acquire a new truth, you are very happy. But you must be careful; immediately after this there is a tunnel waiting for you. If you do not realize this fact and instead doubt the reliability of God's Word, you will be in danger. Because many Christians do not know this principle, they stay inside the tunnel and never come out. God's goal is to remove your outward feelings and your outward crutches, so that His Word will take hold of you and so that you will be empowered through faith. Brothers, before you acquire a spiritual truth, you must always go through the tunnel experience. The feeling on the first peak is not trustworthy. Only after you have gone through the tunnel experience can the truth be yours. This is true with any kind of truth.

At first, we hear a truth and receive it. This is where the teachers come in. They share the truth with us. But we must not think that just because we have heard and understood it, that it is ours. God has to bring us down from the peak to the plain and into the tunnel before we can be on the third peak again. At that time the truth will be ours. There is a particular danger with the preachers. When they reach the first peak, they think they have acquired something, and they blow their trumpet to tell others about it. Those who hear also think that they have acquired the truth. But when they are brought by God to the plain and into the tunnel, they will think that what they heard was wrong. The mistake is with the preachers themselves. When they are on the first peak, they need not be hasty in telling others anything, for everything will surely go into the tunnel. The length of time in the tunnel is not certain; it can be long or short. Only after they have come out of the tunnel will the truth be theirs. After they have gone through the tunnel experience, they will realize what that truth really means. God leads us this way in order to show us that the just live by faith and not by feeling. When we are brought into the tunnel, we realize that the only thing that will bring us through is the Word of God. Only God's Word counts; feelings do not count. After we pass through the tunnel experience, the truth will be ours. When we are brought into the tunnel by God, we think that we have lost all the truth. Actually, God is turning the truth that we have received in our feelings into real experience through the test of the tunnel. In other words, when we are in the tunnel we acquire the truth in a real way.

Let me now relate to you a story to illustrate this matter. I have a friend who is a very good poet. One day he went to a potter to watch how porcelain ware is made. He saw many people making many vases out of mud, smoothing them out, and painting flowers and letters on them. Finally, the vases were burned in the furnace. He thought of the pain the vases had to go through and wondered if the burning was necessary. A vase that has

可不可以呢？没有经过火的花瓶，同曾经过火的花瓶，外观都是一样，里面却有一大分别。曾经过火的，可以盛水，可以插上花。没有经过火的，一倒上水就倒了。所以，不烧是不可以的。他看见放到窑里去的有一簋的样子，但是，经过火而没有损坏的不过三分之一。他受了感动，回来就用彼得所说火的试炼为题，写了一首诗。诗的寓意，是以自己当一花瓶，大意是说，在我的身上，已经画上花、写上字，也有了色素，美丽已经美丽了。但是，还禁不起手指的一碰、冷水的一浇。如果我不经过火，这些都是不坚实的、不牢固的。哦，我只好进到窑里去。在窑里，有哭的、有怨的。但我为了要获得长存的美丽，就只得忍受。时候够了，我出来了。除了我外观的秀美，我的里面也坚实。所有的字画，都牢固的和我合而为一了，乃是我的了，是不能擦去、不能洗去的了。现在，摆在君王面前也好，摆在任何人面前也好。

我们得真理的经历，也正和那花瓶一样。刚画上花、写上字，我们就以为什么都好了。但是，碰一碰就不行，洗一洗就完了。那些的真理并不是我们的。我们不过在心思里明白，在感觉上兴奋。我们的快乐太早了。所以，我们要记得，每一次受的试炼，正是为要使你得着刚才所得的新的真理。比方：你刚得着怎样忍耐的真理，你的试炼，就是使你急躁。你所受的试炼，与你在感觉上所得着的真理，总是相对的。神要把你放到窑里去烧。许多人进了窑，再不出来了。经过了火而出来，就牢靠了。你现在又到了山的高峰了。从前在感觉上得着的真理是不能用的，现在有用了；从前不能舞的剑，现在能舞了；从前不过外观好看，现在是里面牢靠了；从前不过在心思、情感里，现在实在是你的了。

我们刚听得一新的真理，就欢欢喜喜的回去，但是，跟着来的就是试炼——必须经过火。忠心与不忠心就在此分别。一个花瓶，不是画好了颜色，外观不错就可以；乃是要经过火而存在的才有用处。我们在感觉上所得着的，在神的面前并无用处；必须经过火，将一切外面的都失去了，才在实际上有所得着。当我们刚得一新的真理，觉得顶快乐的时候，千万不要以为就得着了。在山洞里一切都是黑暗，

not gone through the fire looks the same outwardly as a vase that has gone through the fire. But inwardly they are very different. A vase that has passed through the fire can hold water with flowers. A vase that has not passed through the fire dissolves once water is poured into it. There must be the burning. He noticed that of the numerous vases that went into the furnace, only about one-third would come out of the fire undamaged. He was touched by this, and he went home and wrote a poem based on Peter's word about the "fiery ordeal" (1 Pet. 4:12). In the poem he metaphorically described himself as a vase, upon which were painted flowers and letters and colors. It was beautiful, yet it could not stand the touch of a finger or the splash of water. Unless he went through the fire, nothing would be solid or firm. There was no choice but to enter the furnace. Within the furnace, there was the sound of crying and murmuring. But he had to suffer this before he could possess the lasting beauty. When the time came, he emerged out of the furnace. Then there was not only outward beauty, but an inward firmness. All the pictures and letters had firmly become one with him; they belonged to him and could not be erased or washed away anymore. Now he could be presented before anyone, even before a king.

Our experience of acquiring the truth is similar to the experience of the vase. When the flowers and letters are first painted, we think everything is fine. But we cannot stand any touching and are destroyed by any washing. The truth is not ours; we only understand it in our mind and are excited in our feeling. We rejoice over it a little too soon. We have to remember that every time we go through a test, it is to help us to possess the truth that we have just heard. Suppose we have just heard the truth concerning patience. A test will come to make us impatient. The test we will face will put us in exactly the opposite place of the truth we received in our feeling. God wants to put us through the burning of the furnace. Many people go into the furnace and never come out again. But if we go through the fire and come out again, what we have acquired will be firm. Then we will be on the mountaintop once again. The truth which we received before is unusable; but the truth we now have is usable. The sword which we acquired before could not be used to fight; the sword we now have, can. What we had before was only a nice outward appearance; what we now have within is something solid. Previously, we were in the realm of the mind and the emotion; now we have really acquired something.

When we hear a new truth, we go home rejoicing. But what follows are the trials. We must pass through the fire. Here lies the difference between faithful ones and unfaithful ones. It is not enough just to put some nice colors on a vase to make it look nice outwardly. It must go through the fire and come out of the fire before it can be useful. What we receive in our feeling is of no use before God. We have to go through the fire and lose every outward thing before we will receive something real. When we receive a new truth and feel very happy about it, we must not think that we have the

一点亮光都没有的时候，千万不要以为是失去了你当初所得的真理。要知道，这正是在实际上得着的时候。神的目的，就是要除去你情感的生活，要你因信而活。因为只有一个原则，义人是因信而活，不是凭着感觉而活。每一次有一属灵的经历，原则总是这样：先有一山顶感觉的快乐，随即有一山洞的经历，然后有一山顶实在的快乐。现在才是真得着了。

为什么每一属灵经历的初步，神总给我们一山顶感觉的快乐呢？这也有神的用意的。如果你头一步不觉得那个真理的滋味，你就不肯接受了。盖恩夫人说，每一新的真理，神都是先把那真理的快乐滋味给我们尝一口。我们尝了一口，当然舍不得。当我们在山洞里，还是舍不得。等到我们受了试炼，出了山洞，就要完全享受那个真理的快乐。先是预尝一口，经了试炼以后，乃是完全的、无限的享受了。

这样看来，就可知基督徒经过的道路是如何走法了。没有一个真理，你要得着时而不经过山洞的试炼的。信心是原则，感觉是靠不住的。神是把你感觉的械缴去，使你有机会信神。你的感觉如果不除去，你就还不能信神。

有的弟兄问，为什么第一山峰所以为得着的真理，就是在感觉方面所得着的真理，算不得数，必须要经过山洞的经历才算得数？这和感觉有什么关系呢？事情是这样：当我们对于某种真理，才有一山峰的感觉快乐时，就以为什么都得着了，什么都是我们的了。但是在实际上，我们还是无所得着。神所以把我们拖到山洞里，就是要真理实在成为我们的。当我们进到山洞时，在里头完全是黑暗的，一点的扶持都没有，好像神的话语一起都落了空，到底也不知是怎么一回事。神的话、神的应许、神的事实，好像都不过如此，一点效力都没有。在感觉方面，完全是落空的，好像一起都丢掉了。但是，过一些时候，那件真理好像来找你了。虽然在环境方面，一点感觉都没有，但是，现在好像那些真理都显为实在，好像能信了。神就是要救我们脱离在感觉方面以为得着的、以为领悟的；好叫我们在实际上有所得着、有所领悟。慕安得烈先生说，神的话语是圣灵替我们解释的。但是，我要加上一句话，就是唯独圣灵替我们解释。例如每晚我们查经，虽然一节一节的查过了、解释了，但是，这还算不得数。你必须在山洞里，

truth already. In the tunnel everything is dark; there is no light at all. But we should not think that we have lost the truth we have received initially. We have to realize that this is the time we are actually acquiring the truth. God's goal is to remove us from a life in the emotions and teach us to live by faith. There is only one principle: the just shall live by faith and not by feelings. With every spiritual experience the principle is the same: first there is the mountaintop feeling of joy, then there is the experience of the tunnel, and then another mountaintop joy that is genuine. After this, what we have obtained is real.

Why does God always give us a mountaintop feeling of joy at the beginning of our spiritual experience? God has His intention for doing this. If we do not have a taste of the truth, we will not receive it. Madame Guyon said that God allows us to have a taste of the joy of every new truth, so that we will not want to lose it even when we are in the tunnel. When we pass the test and come out of the tunnel, we will have a full taste of the joy of that truth. First we have a foretaste. After the trial we come into the full and unrestricted enjoyment.

Now we see the proper course of a Christian path. We cannot possess any truth without going through the test of the tunnel. Faith is the principle because feelings are unreliable. God takes away our feelings so that we can have the opportunity of trusting in Him. If our feelings are not removed, we will not trust in God.

Some brothers have asked, "Why is the truth that we think we received in the first peak, the truth we received in our feelings, not trustworthy? Why do we have to pass through the experience of the tunnel before it becomes trustworthy? What does this have to do with our feelings?" The reason is that when we receive the mountaintop feeling of joy concerning a certain truth, we think we have everything and everything is ours. Actually, we still have nothing. God puts us in a tunnel so that the truth can become really ours. When we enter the tunnel, everything is dark and there is no support anywhere. It seems as if God's Word has failed, and we do not understand why. It seems that God's Word, promises, and facts are all the same and ineffectual. It seems that our feelings have failed us, and according to our feelings, everything is lost. After a while, the truth comes back to look for us. Even though circumstantially we do not feel anything, the truth seems more real and is easier for us to believe. God is delivering us from what we think we have and understand according to our feeling, so that we can actually possess and understand these things. Mr. Andrew Murray once said that the Holy Spirit explains the Word of God to us. I will add a word: only the Holy Spirit can explain God's Word to us. For example, every evening we have our Bible study. Even though we have read and expounded every verse, this does not count; we must forget about these things and allow them to fail inside the tunnel before there can

把什么都忘了、落空了，才是信心的起头。必须圣灵第二次替你解释。你自己以为明白了的，都不过是在感觉方面的。你必须经过山洞，在山洞里所得着的经历，才是实在的经历。这是信心的道理。

（原刊于“倪柝声文集”第一辑第十一册）

be the beginning of faith. The Holy Spirit must explain the same thing to us a second time. Whatever we think we understand, we understand only in our feelings. We must pass through the tunnel. Only the experience we gain in the tunnel is real. This is the principle of faith.

第三部分 经历

第十三章

两个天性

许多才相信主耶稣作救主的人，常有一种的新经历，就是他们心里面好像有了两个性情一样。这两个性情是互不相容的。这两个性情中，是一恶一善的；有的时候，善的居上，就很爱人、很忍耐、很善良、很温柔；有的时候，恶的得胜，就顶忌恨、顶燥怒、顶邪恶、顶顽固。处在这种光景中的信徒，他的生命都是忽上忽下的，有时他的灵性好像是在高山之巅，有时好像是在深谷之下。这种的灵性生活也好像是海浪式的——波高，一波低。信徒处在这种光景中，真是莫名其妙！为何有时那样的喜乐呢？为何有时这样的忧愁呢？为何有时我是那样的爱人，那样的容忍受辱？为何有时我变得这样没有爱心，丝毫不能忍耐呢？当他灵性高时，他就有说不出的喜乐与平安；当他灵性低时，他就充满了忧愁和郁闷。当未信主时，虽然犯了罪，倒也不觉得什么；现在呢，就有分别了：虽然有时在不知不觉中说了句错话，作了一件错事——若在从前，则司空见惯，良心没有什么影响，现在一则自讼不已。虽然没有人来定他的罪，然而，他自己却控告自己不当如此。

这样的自讼是非常难当的，会叫信徒又羞又惭，自怨自艾；直等到知道主已完全赦免他的罪，恢复了他灵性的欢喜，他才能欢乐。不过，这种的欢乐是不能长久的，因为处在这层生命的信徒，他不久又要跌倒，从前的喜乐又要失去！过不多时，他又犯了从前所犯同样的罪！犯罪时，好像是很自然的；好像里面有一种能力，非常迅速的淹没了他，叫他好像不自主的，说了错话，作了错事。信徒处此光景，自然难免又是痛悔起来。他就不

SECTION THREE: EXPERIENCE

CHAPTER THIRTEEN

THE TWO NATURES— A TALK WITH YOUNG BELIEVERS

A great number of people who have believed in the Lord Jesus as their Savior have discovered a new experience soon after they have believed: in their hearts it seems that there are two natures. These two natures are incompatible with each other. Of the two natures, one is evil and the other is good. Sometimes, when the good nature gains the upper hand, a person becomes very loving, patient, good, and meek. Sometimes, when the evil nature prevails, the person becomes very jealous, ill-tempered, wicked, and stubborn. Those believers who are under this kind of condition experience sudden ups and downs in their life. Sometimes, their spiritual condition seems to be on the mountaintop; at other times, it seems to be in the deep valley. This kind of spiritual life is also like the waves of the sea, at times high and at times low. Believers under this kind of condition are bewildered! Why is there the joy? Why is there the sorrow? Why do we sometimes love a certain person that much and have the ability to tolerate so much of others' ridicule? Why at other times are we so void of love and so impatient? When such a person is at his spiritual peak, he experiences unspeakable joy and peace. When he is spiritually low, he is filled with sorrow and depression. Before such a person believed in the Lord, he did not have much feeling even when he sinned. But now it is very different. He may speak a wrong word or commit a wrong act by accident. Formerly, these things would have been considered trivial, and the conscience would not have been bothered at all. But now, he falls into much self-condemnation. Although no one condemns him, he rebukes himself for doing these things.

Such self-condemnation is quite unbearable. It causes the believer to feel ashamed and embarrassed, to feel guilty and condemned. Only after he finds out that the Lord has fully forgiven his sins and he has recovered his spiritual joy can he feel happy again. However, this kind of happiness does not last long. Those believers who remain on this level of life soon find themselves caused to stumble again and their previous joy once more lost! Soon after, they find themselves committing the same sin they committed before! It seems so natural to fall into sin. It is as if a power from within has overpowered them in an instant; they are led uncontrollably to speak the wrong words and do the wrong things. Under such a condition, the believers invariably become penitent.

免在主的面前，有许多的许愿和立志，设立了许多律己的规章，以期下次不再蹈覆辙。一方面就重新求主的宝血洗他干净，求主的圣灵重新充满了他。这样之后，他好像就很自足，以为这次是他末次的犯罪了，他从今之后，就要达到圣洁的路途了。但是，事与愿违，不久一或者就是数日后——他又失败了！自己又深自懊悔，痛恨自己的失败，心里非常难过，因为他圣洁的愿望已消散了，所有他自己立志的规条，都不能帮助他了。此后，虽然蒙主赦免之后，好像难信自己以后能保不再犯罪。虽然求主保守，然而，心中却是疑惑，以为：主到底真能保守他不犯罪么？

少年信徒这样的经历是非常之多的，这样的自讼和难过是几乎每日都有的——也许一日自讼数次至十数次。在这样流荡旷野的生命中，就常有疑及自己的重生问题者，圣经岂不记说，“凡从神生的，就不犯罪”（约壹三9）么？我自己时常犯罪，恐怕我还没有真重生呢！此时的失望和灰心，真非他们的眼泪所能表明的。

他们既有许多失败的经历，就决定奋起精神，立定志向，与住在心里的罪恶作最后的奋斗。从前自己软弱的地方，现在就特别留神注意。从前常在何事上失败，就特别在何事上检点尽心，打算“脱去容易缠累他们的罪”。（来十二1。）这固然在表面的行为上帮助他们许多，然而，（里面罪恶的活动，仍旧如前，并不稍杀其势，）到底也失败了。姑举一例：脾气。信徒知道了容易缠累自己的罪是急性之后，就在事事上制止自己发怒。这在较轻的刺激上，或可成功；在一二的试探中，也许有了效力；然而，这虽能忍一时的气，若对方再加重一点的刺激，就赫然动怒了。或者得胜几次之后，偶一失检，又发脾气了。或者在试探时，心中有了大交战：一方以为不可发怒，应当温和；一方以为对方如此无理，如此委屈人，若不惩戒之，无以泄忿。这种争战是信徒所最常有的。然而，可惜，失败总比得胜多；一忍不住又跌倒了。真蒙主重生的人，在他基督徒生命开端的时候，常有这种经历。也不知道多少的眼泪，因着交战失败而流阿！

They invariably make many vows and resolutions before the Lord. They set up for themselves many ordinances to bind themselves, in the hope that they will not commit the same error again. At the same time, they ask for the cleansing of the Lord's blood afresh and seek for another filling of the Holy Spirit by the Lord. After this, they seem quite satisfied and think that their last sin is behind them, that from now on they are on their way to holiness. However, the fact always turns out contrary to their wish. Soon, perhaps a few days later, they fail again! Once more they fall into deep remorse, bemoaning their own failure and feeling sorrowful at heart; their hopes for holiness have been dashed. All their resolutions and regulations cannot help them. Although they may receive the Lord's forgiveness after this, it becomes difficult for them to believe that they can keep themselves from sinning again. Although they still pray that the Lord would keep them, their heart is full of doubts. They begin to wonder if the Lord can really keep them from sin.

Young believers frequently fall into this kind of experience. Almost daily they come under self-condemnation and sorrow. Sometimes they may condemn themselves several times a day or even several dozen times a day. Such a life of wandering in the wilderness causes them to doubt even their own regeneration. Does not the Scripture say, "He cannot sin, because he has been begotten of God" (1 John 3:9)? They think that if they always sin, it probably means that they are not yet regenerated! The despondency and disappointment at such times are difficult to express even with their tears.

Since these ones have experienced much failure, they make up their mind to be on the alert, to resolve to fight the last battle against the indwelling sin. They remind themselves to watch out for their former weaknesses. They try purposely to improve themselves in areas where they constantly failed before. They resolve as best they can to put off "the sin which so easily entangles us" (Heb. 12:1). This of course affords them much help in their outward conduct. Yet the inward activities of sin continue as before; there is no quelling of its energy. In the end, they fail again. Consider the example of the temper. After a believer realizes that his besetting sin is his quick temper, he will try to control himself in everything. This may work with lesser irritations; it may work in one or two temptations. However, though he may hold back his temper temporarily, further irritations from others will cause his temper to break loose. He may succeed a few times, but as soon as he becomes a little careless, he loses his temper again. At the time of the temptation, he may experience much conflict in his heart. On the one hand, he thinks that he should not lose his temper and should be gentle. On the other hand, he considers the unreasonableness and offense of the other party, and he feels it necessary to vindicate himself by punishing such behavior. This kind of conflict is found commonly among believers. Unfortunately, the result is often failure rather than victory. Once they exhaust their patience, they fail again. A genuinely regenerated person often goes through this kind of experience at the beginning of his Christian life. We do not know how many tears are shed because of defeat in this conflict!

我亲爱的弟兄啊，你有没有像以上所说的经历？你欲不欲知其缘故？你要不要得胜？愿主祝福我们今天所谈的，叫我们学得如何长进在祂的恩典中。

我们未说到我们现在的光景之先，让我们先明白，我们未信主前到底是怎么样的一个人，然后再说我们信主后的光景。我们知道我们人是灵、魂、体，三者合成的。灵是我们与神交通的机关；禽兽没有灵，所以，无论如何，它们总不会拜神。魂是我们人格的所在；我们的意志、心思、情感、刺激等等，都是魂的工作。体就是我们外面的躯壳。人虽然堕落了，然而，他还有此三者。后来，人重生了，他所有的，也不过此三者而已。神造人时，人是一个自觉、有知识的活者。他有灵，所以他与下等的动物不同；他有魂，所以他与光明的天使不同——天使纯然是灵。人是以灵为主，管治全人——管治魂及体。人的生活是完全为神：魂的情感，和体的要求，都是以荣耀神、敬拜神为依归——受灵的督率。

但是，可怜，人堕落了！这堕落并不取消人三个原质中之任何一质；然而，此三个原质却以此而颠倒其上下的位置。伊甸园中的光景，明告我们以人类已悖逆神，敬爱神的心已绝，已向神宣告独立了。“女人见那棵树的果子好作食物”——这是体的欲望——居先；“也悦人的眼目，且是可喜爱的”——这是魂情感的爱好——次之；“能使人有智慧”——这就是撒但的话：“你们便如神能知道；”这是灵弃绝神，而饜满魂和体的嗜好——最后。（创三5～6。）后来，人堕落了，叫他的灵、魂、体，都受影响。灵就受魂的压制；魂就受许多感觉的支配；体就有许多反常的嗜好和私欲，它们就迷惑了魂。原来是灵居首的；现在却让体居首，而饱满其所欲。这体的欲，圣经称之为肉身或血气。从今之后，人变成肉身了。（六3。）这肉身就是人犯罪后的性情——天性。性情就是指挥我们生命的原则，或天性。从亚当后，每一个从妇人生的人，都有这罪性——都是肉身。我们现在明白了这肉身的来源，和这肉身如何就是我们的罪性。我们现在可看这肉身的性质如何。我们不能盼望修改这肉身——秉性难移，不移。主耶稣说，“从肉身生的，就是肉身。”（约三6。）我们应当看准了这“就是”二字。从肉身生的就是肉身，无论你怎么改造、改

My dear brothers, do you have the experiences we have mentioned? Do you want to know the reason for them? Do you want to overcome? May the Lord bless what we are discussing today so that we will learn to grow in His grace.

Before we speak of our present condition, we should first understand the kind of person we were before we believed in the Lord. After that, we will speak of our condition after we believed in the Lord. We know that we are persons made up of three parts—the spirit, the soul, and the body. The spirit is the organ with which we fellowship with God. Animals have no spirit. Hence, they can never worship God. The soul is the seat of our personality. Our will, mind, emotion, and sentiments are all functions of the soul. The body is our outward shell. Although man has become fallen, he still possesses these three parts. After man is regenerated, he still has the same three parts. When God created man, He created him with a self-consciousness; man was a living creature with consciousness. He had a spirit. Hence, he was different from other lower kinds of creatures. He had a soul. Hence, he was different from the angels of light, who are purely spirits. The center of man was his spirit; it controlled his whole being. It controlled his soul and his body. Man was living totally for God; the emotions of his soul and the demands of his body were all headed up by his spirit, and they were for glorifying God and worshipping God.

But alas, man fell! This fall did not annul any of the three elements in man. However, the order of these three elements has been upset. The condition in the garden of Eden shows us clearly that mankind rebelled against God; his love for God ceased, and he declared his independence from God. Genesis 3:6 says, “And when the woman saw that the tree was good for food [this was the lust of the body, which comes first] and that it was pleasant to the eyes, and a tree to be desired [this was the love of the emotion in the soul, which comes next] to make one wise [this was Satan’s suggestion, ‘And ye shall be as gods, knowing’ (3:5); this was the spirit rejecting God, and man satisfying the cravings of the soul and the body; this comes last].” In this way, man fell, and his spirit, soul, and body were all affected. The spirit became subject to the soul, and the soul was controlled by its many senses. The body developed many abnormal cravings and lusts, which enticed the soul. Originally the spirit took the lead. Now the body takes the lead to satisfy its lusts. In the Bible, this lust of the body is called the flesh. From this time on, man became flesh (Gen. 6:3). This flesh is now man’s nature after he sinned; it is now his natural constitution. Our nature is the life principle or constitution that directs our whole being. Since the time of Adam, everyone born of woman bears this sinful nature; all of them are of the flesh. After understanding the origin of the flesh and how the flesh is just our sinful nature, we can now consider the character of this flesh. We cannot expect this flesh to improve. Human nature is hard to change. In fact, it will not change. The Lord Jesus said, “That which is born of the flesh is flesh.” We should focus on the word “is.” That which is born of the flesh

良、修造—还是肉身。无论你怎么克己、修行、自勉—还是肉身。无论你怎么行善、慈悲、施济、博爱、服务—莫说你不能，就许你作到了—还是肉身。“从肉身生的，就是肉身。”生出来既是肉身，无论如何终是肉身；世上没有人能把肉身改变了的；天上也没有神能改变人的肉身—性情。

神就是因祂不能弥补、修造、改变人的罪性—肉身，所以，才有现在奇妙的救赎法。我们知道，主耶稣在各各他的十字架上，乃是代替我们受死。我们也知道我们一相信祂，一接受祂作救主，我们就得救了。但是，到底为什么神因着我们一次相信祂的儿子的名，就救我们出死入生呢？如果这个相信，并没有更换（与改变别）我们的生命，则神岂不是拯救仍然充满罪恶的人进入天么？这里必定有一个奥妙的道理。

我们信主耶稣之后，神并不是任凭我们照着旧有的罪性（肉身）去行事为人。祂所以命主耶稣死的缘故，一方面叫祂为我们担罪，一方面是将旧亚当的创造，一概和祂同钉死十字架，叫祂能赐给我们以新生命。当我们相信主耶稣作我们救主的时候，神就将这新生命—带着新性情—赐给我们，“叫我们既脱离世上从情欲来的败坏，就得与神的性情有分。”（彼后一4。）当我们信时，祂就是将祂自己的生命—神的生命，和神的性情—分给我们。这个性情是完全新的，与我们旧有的罪性是完全不相同的；这性情并不是从修改我们旧有的性情而来的。这个奥秘的事就是当我们相信主耶稣作我们救主那一刻发生的。这就是重生—从上头生的，得着神的生命和性情。这重生并不是人可以觉得的，乃是神的圣灵在我们灵中所作的工夫，恢复灵从前所失去的地位，而另以神的生命安置在我们灵里的。“风随着意思吹，你听见风的响声，却不晓得从哪里来，往哪里去；凡从圣灵生的，也是如此。”（约三8。）凡真实相信主耶稣的，都有圣灵这样在他里面作工。没有重生的人，不是口信，就是脑信。凡心信的，必定得救；（罗十9；）所以，必定重生。

现在，信徒就有两个性情了。一个就是罪性—肉身—老亚当的性情；一个就是灵命—“新灵”—神的性情。弟兄们，你已经相信主耶稣了，你也知道你自己是已经得救的了；所以，你是已经重生的了。你现在应当知道在你的里面，

is flesh. No matter how much a person reforms, improves, and cultivates himself, the flesh is still the flesh. No matter how much a person tries to perform charitable, benevolent acts, send relief aid, love others, or serve, he is still the flesh. Even if he can do all these things, he is still the flesh. “That which is born of the flesh is flesh.” Since it is the flesh that is born, it will be the flesh that will result. No man on earth can change his flesh. Neither can God in heaven change man’s flesh, that is, man’s nature.

Since God saw that it was impossible to mend, improve, or change man’s sinful nature, He brought in the present wonderful way of redemption. We know that the Lord Jesus died for us on the cross at Golgotha. We also know that when we believe in Him and receive Him as our Savior, we are saved. But why does God deliver us from death to life once we believe in His Son’s name? If this believing does not involve an exchange in our life, which is different from a mere change, will not God be delivering a man who is still full of sin into heaven? There must surely be a profound message here.

After we have believed in the Lord Jesus, God does not leave us to walk according to the old sinful nature, that is, the flesh. He sentenced the Lord Jesus to death because He intended, on the one hand, that the Lord become sin for us, and on the other hand, that the old Adamic creation be crucified with Him, so that He could give us a new life. When we believed in the Lord Jesus as our Savior, God gave us this new life with its new nature. “Through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust” (2 Pet. 1:4). At the time we believed, He dispensed into us His own life, the life of God, with the nature of God. This nature is entirely new; it is totally different from our old sinful nature. This nature does not come from an improvement of our old nature. This mysterious transaction took place at the instant we believed in the Lord Jesus as our Savior. This is regeneration, which is to be born from above and to receive God’s life and nature. This regeneration is not something that man feels. Rather, it is the work of God’s Holy Spirit in our spirit, recovering our spirit’s lost position and installing God’s life in our spirit. “The wind blows where it wills, and you hear the sound of it, but you do not know where it comes from and where it goes; so is everyone who is born of the Spirit” (John 3:8). All those who have genuinely believed in the Lord Jesus have the Holy Spirit working in them in this way. Those who believe only with their mouth or their head are not regenerated. All those who have believed with their heart are saved (Rom. 10:9) and are surely regenerated.

Now, two natures emerge in a believer. One is the sinful nature, the flesh, which is the nature of old Adam. The other is the spiritual life, the “new spirit,” which bears God’s nature. Brothers, you have believed in the Lord Jesus, and you know that you are saved. For this reason, you are regenerated already. You should now know that there are two natures within

有两个性情，就是这两个性情，叫你有许多交战的经历。你所以忽上忽下，时胜时败者，都是这两个性情影响你。这两个性情解决你奋斗生活的谜。

少年信徒有了这种里面交战和控告的经历，就是证明他是已经重生的了。因为未重生的人，乃是死在罪中，（虽然有时有了良心的斥责，但这也是非常迷糊的，）没有信徒所得的新性情，自然就没有新旧性情之争了。

这种新旧的争战，圣经也曾很明白的说出。在罗马七章里，保罗把这种的生命，从他自己的经历里，活画出来；他说，“因为我所作的，我自己不明白；我所愿意的，我并不作；我所恨恶的，我倒去作。”（15。）这就是新旧性情的争战。这里所记载的，乃是才重生的信徒的经历。他此时在基督里尚是为婴孩的，灵命初生，尚是幼稚，所以无力。“我所愿意，”和“我所恨恶”的“我”，就是指新性情说的。虽然新性情爱慕神旨，恨恶罪恶；然而，因着对方旧性情之强，加以自己的意志软弱，我就犯罪了。然而，我的新性情并不犯罪：“既是这样，就不是我作的，乃是住在我里头的罪作的。”（17。）头一个“我”就是他新性情的“我”。“罪”就是罪性的别名。所以，这节意思就是：犯罪不是新我作的，乃是我的罪性作的。（注：然而这并不取消人的责任。）保罗就继续往下说，这旧性情—罪性和灵命—的积极相反：“我也知道，在我里头，就是我肉体之中，没有良善；因为立志为善由得我，只是行出来由不得我。故此，我所愿意的善，我反不作；我所不愿意的恶，我倒去作。…我觉得有个律，就是我愿意为善的时候，便有恶与我同在。因为按着我里面的意思，我是喜欢神的律；但我觉得肢体中另有个律，和我心中的律交战，把我掳去叫我附从那肢体中犯罪的律。”（18～23。）这真是每一个信徒所共有的经历。立志行善，却行不来；定规拒恶，反拒不成。当有试探来时，好像心中有一种能力（“律”）把我们圣善的愿望压住了，而说出所不当说，作出所不当作的。虽然有许多的立志，许多的许愿，究不能拦阻这能力不作工。

保罗在加拉太书又说这两个性情的相争。“情欲和圣灵相争，圣灵和情欲相争；这两个是彼此相敌，使你们不能作所愿意作的。”（五 17。）旧性情与新性情二者是绝对

you. These two natures are the cause of your numerous conflicts. The reason you fluctuate up and down and alternate between victory and defeat is that two natures are exercising their influence over you. These two natures are the key to the riddle of your life of struggling.

For a young believer to have such experiences of inward conflict and condemnation proves that he is regenerated. An unregenerated person is still dead in sin. Although he may at times be condemned in his conscience, such feeling is very ill-defined. Without the new nature, it is obvious that a person will not experience the conflict between the new nature and the old.

The Bible clearly describes this conflict between the new nature and the old. In Romans 7, Paul vividly portrayed this kind of life of conflict through his own experience. He said, “For what I work out, I do not acknowledge; for what I will, this I do not practice; but what I hate, this I do” (v. 15). This is the conflict of the new and the old natures. The description here is that of the experience of a newborn believer. At such times, he is still a babe in Christ. He is in the infancy of his spiritual life, and he is still childish and powerless. The “I” in the “what I will” and “what I hate” refers to the new nature. Although the new nature desires God’s will and hates sin, the other nature, the old nature, is too strong. This, together with the weakness of a person’s will, compels that one to sin. However, the new nature does not sin. “Now then it is no longer I that work it out, but sin that dwells in me” (v. 17). The first “I” is the “I” of the new nature. “Sin” is another name for the sinful nature. Therefore, this verse means that the one who sins is not the new “I,” but the sinful nature. Of course, this does not remove man’s responsibility. Paul went on to describe the positive contradiction between the old and the new natures, that is, the contradiction between the sinful nature and the spiritual life. “For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not. For I do not do the good which I will; but the evil which I do not will, this I practice....I find then the law with me who wills to do the good, that is, the evil is present with me. For I delight in the law of God according to the inner man, but I see a different law in my members, warring against the law of my mind and making me a captive to the law of sin which is in my members” (Rom. 7:18-23). This is indeed the common experience of all believers: to will to do good, yet be unable to do it, and to will to oppose evil, yet be unable to reject it. When temptation comes, a power (the “law”) suppresses our desire for holiness. As a result, we speak what we ought not speak and do what we ought not do. Despite many resolutions and vows, we are unable to stop this power from working.

In Galatians Paul described again the conflict between these two natures. “For the flesh lusts against the Spirit, and the Spirit against the flesh; for these oppose each other that you would not do the things that you desire” (5:17). The old nature and the

彼此为仇的。二者俱要在我们里面得着完全的主权。旧性情有它自己的欲望和能力，新性情亦然。此二者同时存在于我们里面，所以有许多的争战。这好像利百加胎中的以扫和雅各：二者是完全相反，在胎中不时相争。当神的儿子在世时，世上所有的能力都是打算杀害祂；照样，现在神的儿子居在我们的心内，作我们的新生命，我们里面所有肉身的情欲，也都是打算除灭祂。

当我们未再说下之先，让我们明白这两个性情的性质。旧性情是从我们肉体生的；在它里面并“没有良善”。（罗七18。）新性情是从神生的；它并“不犯罪”。（约壹三9。）这新旧的性情是完全不同的；不特其来源不同，就是其作用也是大异。然而此二者却并存信徒里面。旧的就是肉身，“属肉体〔肉身〕的人，不能得神的喜欢；”（罗八8；）新的乃是新灵，“神是灵，所以拜祂的，必须用心灵和诚实拜祂。”（约四24。）旧的性情，没有新的性情对待比较时，除了一些嗜好私欲为人所自恕了者之外，在人看来，它却非全坏的。但是，人重生了，新性情随着新生命来了，旧新相形之下，旧者就现它的真相来。

旧者有了新的对照，就显为是罪恶的、属世的、属鬼魔的。新者是圣善的、属天的、属神的。因为这旧性情已根深柢固的与“人”相组织——为时已久——所以，要在经验上把它灭绝了，是当用时日的。这新性情因为是才生的，因为人的肉身罪性太强，所以，就把它的增长和作用压住了——这是用人的话语，照着人的经历说的，下同——如同荆棘把道的种子挤住了一样。因为它们相反，所以当你有试探时，就有了极剧烈的争战，因为旧者强，而新者弱，所以你常行你所不欲行者，而不行你所欲行者。因为这新性情是圣善的，所以当你失败后，它叫你生出懊悔之心，叫你自讼，叫你去呼求洗净罪恶的宝血。弟兄，你现在应当明白你争战经历的原因。这种争战，就是表明你已经得着重生了。

现在最要紧的问题，就是我们应当如何得胜；换言之，就是我们当如何才能除绝旧性情的能力和作为，而叫我们按着新性情的愿望去行事为人，叫我们得着神的喜悦。我们现在读两节圣经：

new nature are enemies of each other. Both strive to gain absolute supremacy over us. The old nature has its desires and its power, and the new nature has its also. The two natures exist in us simultaneously. Hence, there is the constant conflict. They are like Esau and Jacob in the womb of Rebekah; the two were diametrically opposed to each other, and at times they fought with each other in the womb. When the Son of God was on earth, all the powers on earth plotted to kill Him. In the same way, while the Son of God lives in our heart as our new life, all the lusts in our flesh strive to remove Him.

Before we go on, we should first understand the characteristics of the two natures. The old nature was born of our flesh. In it, “nothing good dwells” (Rom. 7:18). The new nature is from God. It “cannot sin” (1 John 3:9). The new and the old natures are completely different. Not only do they come from different sources; even their functions are different. However, both exist in the believers. The old nature is the flesh. “And those who are in the flesh cannot please God” (Rom. 8:8). The new nature is the new spirit. “God is Spirit, and those who worship Him must worship in spirit and reality.” Without comparison with the new nature, the old nature, humanly speaking, is not too bad, despite some self-excusing inclinations and lusts. Yet, when a person is regenerated, the new nature comes in with the new life. When both the new and the old natures are put side by side, the true characteristics of the old nature are exposed.

With the new nature as a contrast, the old nature is exposed to be evil, worldly, and devilish. The new nature is holy, heavenly, and divine. Because the old nature, with the passing of time, has become so deeply intertwined with the person himself, it takes quite a period of time to remove this old nature in experience. The new nature has just come into being. Since man’s flesh and sinful nature have become too strong, the growth and function of the new nature are suppressed. Of course, we are only speaking from man’s point of view. This is like the thorns choking the growth of the seed of the word. Because the two natures are opposite one to another, when temptation comes, a person experiences fierce conflicts. Since the old nature is strong and the new nature weak, a person often ends up doing what he does not desire to do and not doing what he does desire to do. Since the new nature is holy, when a person fails, he feels repentant and condemns himself, and he pleads for the sin-cleansing blood. Brothers, by now, you should understand the reason for your conflicting experiences. This kind of conflict shows most assuredly that you are regenerated.

The most crucial question now is: how can we overcome? In other words, how can we reject the power and work of the old nature, and walk according to the aspirations of the new nature, and thus please the Lord? Let us read three verses:

“凡属基督耶稣的人，是已经把肉体〔肉身〕，连肉体〔肉身〕的邪情私欲，同钉在十字架上了。”（加五 24。）

“我们若是靠圣灵得生，就当靠圣灵行事。”“我说，你们当顺着圣灵而行，就不放纵肉体〔肉身〕的情欲了。”（加五 25，16。）

这两节圣经教训我们，胜过肉身—罪性、旧性情、老亚当天性—的两个法子；其实，是一个方法的两方面，或两步骤而已。十字架和圣灵，就是胜过罪性的独一无二法子。在这法子之外，欲用人工的立志、定规、许愿等等为救济者，都难免于完全失败。

我们已经知道了，我们的失败都是因着我们罪性能力之强，所以陷至这个地步。所以我们能否得胜，全视乎我们能否弃绝这个罪性—肉身而定。感谢神，因为我们虽然没法，但祂却有法子。祂在十字架上替我们预备了救法。当主耶稣钉死在十字架上时，祂不只代替我们死，祂并且把我们的肉身和祂一同钉死在十字架上。所以，就叫凡属基督耶稣、重生的人，都有达到肉身钉死的希望。祂死在十字架上时，已经将我们的肉身也钉死在那里；叫祂的十字架，也变作我们的十字架。替死和同死都是主耶稣替我们成功的一且是已经完全成功了的。我们从前相信祂的替死，就得了重生；照样，我们现在相信我们的肉身已经与祂同钉死了，我们就有肉身死的经历。

我们已经知道，无论如何，肉身总是肉身；所以，神才赐给我们以一个新生命和新性情。但是，这肉身怎样办呢？神既看为不堪救药、改造，神就决定把它结束了一叫它死。除了叫祂死之外，并无其他善法。所以，“把肉体〔肉身〕，连肉体〔肉身〕的邪情私欲，同钉在十字架上，”（加五 24，）叫它死。这是主耶稣的成功—现在已经成功了。神知道我们自己不能把肉身钉死，所以，祂将我们的肉身与主耶稣同钉在十字架上，叫我们不必费力，而能有钉死罪性的可能。

我们应当如何才能叫这同钉十字架，成为我们的经验呢？我已经说过，就是相信。罗马六章十一节说，“你们向罪也当算（原文）自己是死的。”“罪”就是指罪性—肉身。我们没有法子叫它死，唯有用“算”这个法子。算是我们意志和信心的作用。这意思就是我们在日常生活中，

“But they who are of Christ Jesus have crucified the flesh with its passions and its lusts” (Gal. 5:24).

“If we live by the Spirit, let us also walk by the Spirit”; “But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh” (vv. 25, 16).

These three verses tell us two ways to overcome the flesh, that is, the sinful nature, the old nature, and the old Adamic nature. Actually, the two ways are merely two aspects, or two phases, of one way. The cross and the Holy Spirit are the unique way to overcome the sinful nature. Other than this way, any human resolutions, determinations, or vows to charity are destined for failure.

We have seen that all our failures are caused by the tenaciousness of the sinful nature; we sink to such a low condition because of it. Hence, whether or not we will overcome depends on whether or not we are able to deal with this sinful nature, which is the flesh. Thank God that though we are helpless, He has the way. He has prepared a way for us on the cross. When the Lord Jesus was crucified on the cross, not only did He die for us, but He crucified our flesh with Him on the cross. Hence, all those who belong to Christ Jesus and are regenerated have their flesh crucified. When He died on the cross, our flesh was crucified there as well. Both the substitutional death and the identifying death have been accomplished by the Lord Jesus. Both are fully accomplished. Formerly, we believed in His substitutional death and were regenerated. Now, in the same way, we believe that our flesh is crucified with Him, and we are brought into the experience of the death of the flesh.

We know that the flesh is always the flesh. This is why God gave us a new life and a new nature. But what shall we do with the flesh? Since God considered it hopeless and impossible, He decided to terminate it, that is, to put it to death. There is no better way than to cause the flesh to die. Hence, “they who are of Christ Jesus have crucified the flesh with its passions and its lusts.” This puts the flesh to death. This is what the Lord Jesus has accomplished; He has accomplished it already. By crucifying our flesh with Him, it becomes possible now for us to put to death the sinful nature. This has been accomplished without any effort of our own.

How can this co-crucifixion become our experience? We have said that the way is by faith. Romans 6:11 says, “So also you, reckon yourselves to be dead to sin.” Sin here refers to the sinful nature which is the flesh. By ourselves, we cannot cause the flesh to die. The only way is by reckoning. Reckoning is an exercise of our will and our faith. This means that in our daily life, we should adopt the attitude that we are dead to the

应当取一种态度，以为（算）我自己是已经向肉身死的了；相信神的话，以为神所说的乃是真的：神说，我的肉身是已和主耶稣同钉十字架了，所以我相信我的肉身就真是钉死了。我们一方面相信自己是死，一方面取自己真是已死的态度，就要真有向罪死的经历了。

这样算了之后，我们就要看见十字架释放我们自由，肉身没有能力了。〔虽然我们可以一次真算自己死，就有得胜的经历；但有多人在经历上，是逐渐脱肉身的权势的。此则或是因自己的愚昧，或是因邪鬼的凭附。持之以信心，和意志的态度，也必能得胜。〕但是，这并不是说，从今之后，我们里面就没有罪性了，只剩一个新性情了。若如此说，就是一个异端；不特淆乱圣经的教训，并且违背圣徒的经历。我们未脱离这个罪形前，我们终不能除掉从这罪体来的“肉身”——罪性。所以，我们既已受纳十字架的工作之后——因为肉身尚在一——我们尚须继续不绝的，“顺着圣灵而行，”因为如此，“就不放纵肉体〔肉身〕的情欲了。”（加五 16。）

十字架是我们钉死肉身的工具，圣灵是保守肉身不复活的能力。我们在消极方面相信十字架的同死，以除灭肉身的生活；在积极方面顺着圣灵行事，叫肉身没有死灰复燃的机会。许多信徒所以有肉身复活的经历者，就是在这一点上失败，一次不顺着圣灵行事，就一次与肉身以操权的机会。如果你在事事上都是在灵中行事，则肉身没有间隙可乘。

这胜过肉身——罪性的方法，你能从读经而知，能从听道而得；唯你在你经历里经验过，才知道这是真的。我常对人说，你若相信，在一刻中，你就能有这经历。然而我自己却是经过许多的时候，才得着！这怎么说呢？在许多的时候中，我不过都是苦试而已；虽云倚靠十字架，究竟却有三分倚靠自己，和自己的“算”！神在许多的时候中，允准我失败，叫我最终在经历上知道自己没有丝毫可靠的，就是我“算”自己死的“算”，也是没有什么功绩可倚的。所以，我们说一次算，就有得胜的经历，是真的；须逐渐明白，然后才有这经历，也是实的。

flesh, that we believe in God's word, and that we consider all God's words to be true. God says that our flesh has been crucified with the Lord Jesus; I believe that my flesh is indeed crucified. On the one hand, we believe that we are dead. On the other hand, we adopt the attitude that we are truly dead. If we do this, we will have the genuine experience of dying to sin.

If we reckon this way, we will see the cross freeing us, and the flesh will become powerless. It is true that once we reckon ourselves dead, we will experience instant victory. However, many people experience a gradual deliverance from the power of the flesh. This is either due to their own foolishness or to the lingering of evil spirits. If we persist in faith and if we take the proper attitude in our will, we will eventually overcome. However, this does not mean that henceforth there is no more sinful nature in us and that only the new nature remains. If we say this, we fall into heresy. Not only does this obscure the teaching of the Bible, but it betrays the experience of the saints. Until we are delivered from this body of sin, we will never be free from the “flesh”—the sinful nature—which comes from the body of sin. Even though we have accepted the work of the cross, the fact that the flesh still exists means that we must continually “walk by the Spirit.” Only by doing this, will we “by no means fulfill the lust of the flesh.”

The cross is the instrument by which we crucify the flesh. The Holy Spirit is the power by which we keep the flesh from resurrecting. On the negative side, we should believe in the co-crucifixion of the cross for the elimination of a life in the flesh. On the positive side, we should walk according to the Spirit so that the flesh will have no chance to be rekindled. Many believers experience the resurrection of their flesh because they fail in this one point. Every time we walk contrary to the Holy Spirit, we give opportunity to the flesh to reign. If in everything we walk according to the Spirit, the flesh will not have any opportunity.

A person can read about this way of overcoming the flesh, the sinful nature, from the Bible; he can hear about it from others. But only when he encounters it in his experience will he realize that it is real. I often tell others that they can experience such a matter the minute they believe. Yet for myself, it took me a long time before I experienced it! What does this mean? Many times we merely strive. Although we say that we trust in the cross, thirty percent of the time we trust in ourselves and in our own “reckoning.” Many times God allows us to be defeated so that in the end we would realize that nothing is trustworthy in our experience. Even our own “reckoning” with which we “reckon” ourselves dead is of no merit. This is why it is true to say that as soon as we truly reckon, we have the experience of victory, and it is equally true to say that we enter such experience only through a gradual understanding.

弟兄们，你已经明白了我们的两个性情，和胜过肉身的法子。你可以就在你读到这个地方的时候，运用你的信心，算你自己向罪是死的；求主的圣灵把主耶稣的十字架，深深作工在你里面，叫你在经历上能胜过罪恶。此后，你当立志顺从圣灵而行。你从前立志失败了，现在当求圣灵加力给你的意志，叫你的意志有力倾向新性情。意志本来如舵，能转全舟；但灵不动的舵却也无用。既有圣灵加你力量之后，就当运用你的意志叫你自己顺着圣灵而行。应当记得：肉身并非化为乌有，它尚在；你若靠着圣灵行事，就能常守它钉在十字架上；否则，肉身又要叫你受它的亏。这顺着圣灵而行的意思，就是凡事稳静的倚着圣灵，结出那九而一的果。（参加五 22。）此中妙义，主要逐步在你的经历上，领导你知道。不过，你应当忠心。

（原刊于“倪柝声文集”第一辑第六册）

Brothers, by now you can understand our two natures and the way to overcome the flesh. While you are reading, you can exercise your faith to reckon yourself dead to sin, and you can pray that the Holy Spirit of the Lord will apply the cross of the Lord Jesus deeply in you, so that you can overcome sin in your experience. After this, you should resolve to walk by the Holy Spirit. Previously, you have failed in your resolution. Now, you should ask the Holy Spirit to strengthen your will, so that it will be able to incline itself to the new nature. The will is like a rudder; it can turn the whole ship. However, a rudder that does not work is useless. After the Holy Spirit has strengthened you, you should exercise this will to walk according to the Holy Spirit. Remember that the flesh never disappears; it is always there. If you walk by the Holy Spirit, you will be able to crucify the flesh on the cross continually. Otherwise, the flesh will cause suffering to you. The meaning of walking by the Spirit is to trust in the Holy Spirit in a calm way in everything, so that you will bear the nine-in-one fruit of the Holy Spirit. The Lord will lead you experientially step by step into the mystery of this matter. However, on your part, you should be faithful.

第十四章

诚实受欺

与知识

属灵的知识常是有益的，属灵的知识叫我们在灵程上有更明了的指引。蒙昧无知常是引到错误。圣徒走入迷途，就是因为没有属灵的知识。撒但多是利用圣徒的愚昧，而引之入迷。圣灵不怕人有知识，（指属灵，）人越有知识，祂越易领导。魔鬼是黑暗的权势，他利用黑暗，他爱黑暗，他要留人在黑暗里。人越无知识，撒但越易欺骗他。

基督徒常有一种错误，就是以为诚实必不受欺。以为我的存心非常诚实，必定不至于受欺。岂知受欺者多是诚实的人呢？受撒但欺骗的圣徒，多是以为他自己是非常诚心寻求真理的。他们祷告，他们读经，他们禁食，他们竭力的追求属灵的经历；虽然如此，他们仍难免于受欺。他们不知撒但很容易注射一种思想在他们心思里，叫他们想错。他们也不知道撒但很容易将一种固执的心意放在他们心里，叫他们泥守他们自己所想的，以为这些乃是真理，除此外别无真理的了。他们以为他们如此诚心的追求神的恩赐，神必定保守他们不至于受欺。岂知神保守人是有条件的，如果圣徒自己不与神同工，坚持反对撒但的态度，而求主赐以亮光，使之知道事实的真相，而顺服神的话语，则神不能保守他。神并没有应许要无条件的保守我们，反之，我们应当与神同工，神才能保守我们。

撒但最初欺骗圣徒，就是对他们说，你们不会受欺。自信不会受欺者，多是被欺者，被欺最深者。撒但因为骄傲，所以成为撒但。他作工的方法，就是叫人骄傲，不过有的明显，有的隐藏而已。（咳！有时竟隐藏至叫人以为自己永远不会受欺，而暗中可怜人没有像他那样的超凡经历！）自骄以为自己不会受欺的人，应当小心！否则恐怕终于受欺。

CHAPTER FOURTEEN

HONESTY, DECEPTION, AND SPIRITUAL KNOWLEDGE

Spiritual knowledge is always helpful. It gives us a clearer direction to spiritual progress. Ignorance always leads to mistakes. Saints go astray because they do not have spiritual knowledge. Satan mainly utilizes the foolishness of the saints to mislead them. The Holy Spirit is not afraid of man having knowledge, spiritual knowledge. The more knowledge a man has, the easier it is for the Spirit to lead him. The devil is the authority of darkness; he utilizes darkness, loves darkness, and wants to keep man in darkness. The less knowledge a man has, the easier it is for Satan to deceive him.

There is a misconception among Christians that as long as they are honest they will not be deceived. They think, "My intention is very honest; therefore, I will not be deceived." Little do they realize that mainly honest people are deceived. The saints who are deceived by Satan usually think that they are seeking the truth with a very honest heart. They pray, read the Scriptures, fast, and pursue spiritual experiences. Nevertheless, they are still susceptible to deception. They do not realize that Satan can very easily inject an erroneous thought into their minds. They also do not realize that Satan can very easily put a stubborn will in their hearts so that they will become obstinate in their thinking and consider their thoughts as the truth, besides which there is no other truth. They think that since they seek God's gift with an honest heart, God will surely keep them from deception. Little do they realize that God has certain conditions for keeping man from deception. If a saint does not cooperate with God by persisting in his opposition to Satan, if he does not ask the Lord for light to discern the real condition of the situation, or if he will not submit to God's words, then God cannot keep him. God did not promise to keep us unconditionally. On the contrary, we should work together with God. Only then will He keep us.

First Satan deceives the saints by saying, "You will not be deceived." Those who believe that they will never be deceived will be deceived more frequently and seriously than others. Due to pride, Satan became Satan; he works by causing people to become proud. However, some pride is obvious and some is concealed. (Alas! Sometimes this pride is concealed to such an extent that a person thinks that he can never be deceived and secretly pities others for not having his unusual experiences!) Those who are proud and think that they cannot be deceived should be careful or they will eventually be deceived.

如果我们谦卑，不自是、不固执，承认我们有受欺的可能，在神的面前专一的求祂以事的真相实形相示，满心抵挡仇敌的行为和计谋，则我们就要明白我们的灵历，到底是从神而来，或是从撒但而来。

我们应当知道撒但会假作光明的使者，（林后十一14，）他的邪灵会变作仁义的仆役。所以，虽然我们所得的超凡经历，是非常美好的，帮助我们在表面上进步的，叫我们的心头有热火焚烧，非常快乐；不时说方言、得医病、见梦兆、听灵声；常有三层天的经历，得知极乎奥秘的事；有时因为受了外来灵的激动，好像主耶稣是极乎宝贵的；在祷告的时候，好像主就在房中，不必祷告与天上的神，只需祷告与房中的主；我们切不可以为这些乃是从神来的。我们有受欺的可能。不要以为我们乃是用非常诚恳的心去寻求，所以，我们必定不会受欺。诚心并非不受欺的条件。已经有千百的诚实信徒受欺了。所以，难保我们不也受欺。我们应当有属灵的知识。

我们应当知道属灵的律法。神的工作乃是按一定的法则而行。信徒若不知道，不遵照神作工的法律而行，神就不能保守我们。我们最要紧的问题就是：如果我们所有的奇异超凡的经历，不是从神来的，我们愿否弃绝？

我们不要以为我们必定愿意。实在说来，恐怕我们心中正有许多的不愿意呢！恐怕我们心中已经太爱我们的奇异经历了！这一点未解决以前，我们不能得着知识进前。第一步解决了，我们方能看第二步。我们现在可以持着一种态度就是：如果我所有的经历不是从神来的，我要抵挡，我要反对。我抵挡反对凡一切从撒但来的。一面不住的在神的面前祈求神，启示事的真相。这样，神就必定按着祂的时候，指示我们，叫我们明白。在一切超凡的经历上，我们若未曾试验过到底我们的经历是从何源头而来之先，我们不能姑信什么。臆断和推测，在对待灵界的事情上，是完全靠不住的。我们若非蒙神以事的真相在我们的灵里相示，若非经我们确实试验过，乃是从神而来，我们断不要假定为神所赐。若非神以知识赐给我们，则我们没有什么可以相信的。我们自己的诚心，并不能叫我们不受欺。我们若要不受欺，除非神赐给我们知识，叫我们明白事的真相。

If we are humble and not self-assuming or stubborn, if we admit that we can easily be deceived, if we single-heartedly seek the Lord so that He would reveal the real condition and true significance behind every matter, and if we wholeheartedly resist the works and wiles of the enemy, we will know if our spiritual experience is from God or from Satan.

We should know that Satan can transform himself into an angel of light and his evil spirits can transform themselves into ministers of righteousness. The unusual experiences we have gained may be very good and may help us to go on. They may put a flame in our hearts and give us great joy. We may even speak in tongues, receive healings, dream dreams, hear spiritual sounds, constantly have third-heaven experiences, and know the most mysterious things. Sometimes, we may be affected by a spirit outside of us that makes us feel that Jesus is most precious. In our prayer we may feel that the Lord is in the room and there is no need to pray to God in heaven, and instead we only need to pray to the Lord in the room. However, we must never think that these experiences are from God. It is possible that we may be deceived. Do not think that just because we seek with a very sincere heart, we can never be deceived. An honest heart is not a condition that prevents one from being deceived. There are hundreds of thousands of honest believers who have been deceived. It is difficult to say that we will not also be deceived. For this reason, we should have spiritual knowledge.

We should know the spiritual law. God works according to definite principles. If believers do not know and walk according to the law of God's work, God cannot keep us. The most crucial question for us is: are we willing to reject all of our wonderful, unusual experiences if they are not from God?

Do not think that we are always willing to reject these experiences. Actually we find too much unwillingness within our hearts. I am afraid that our hearts love our wonderful experiences too much! Until this matter is resolved, we cannot obtain any knowledge to go on spiritually. After the first step is resolved, we can then look at the second step. Our present attitude should be: if my experience is not from God, I will resist and oppose it. I resist and oppose everything that is from Satan. Before God, I unceasingly ask Him to reveal the real condition behind every matter to me. If we do this, God will direct us and enlighten us in His own time. Concerning supernatural experiences, unless we have actually tested the source of our experience, we should not lightly believe in it. Speculation and deduction are totally unreliable in dealing with things in the spiritual realm. If God has not revealed the real condition behind a particular matter to us in our spirit and we have not actually tested whether it is from God, we must not assume that it has been given by God. Unless God gives us the knowledge, we have nothing to believe. Our honest heart cannot keep us from being deceived. If we do not want to be deceived, God must give us the knowledge so that we can understand the real condition behind every matter.

(原刊于“倪柝声文集”第一辑第六册)

心冷很容易，脑冷却太艰难。我们不必用谋用力，只在一瞬眼间，稍不倣醒，我们爱主爱人的心就自然而然的冷下去。但是我们的脑，则不如此。在许多的时候，我们越想越乱，越想越热；因为受了刺激，就叫我们失了常度。心应当热，脑应当冷。头脑冷静就是不在思想上受刺激。追求生命完全的圣徒，不能不留心其头脑。思想虽然不足以支配人生；然而，最少也足以影响人生。没有冷静的头脑，就没有冷静的态度和生命。人的脑子一热，他就不能自主。自主（节制）原是圣灵第九项的美果。（加五 22。）失去自主，就是失去圣灵借着我们的生命散发的香气。我们脑子里一受刺激，我们就在不知不觉中，改变了我们的平常态度。在这个光景中，我们好像饱受风浪，飘飘欲飞，不能自持。至是，我们的言语、行事、为人，都不期然而然的受脑子思想刺激的影响，而有反常的表示。然而，受亏的信徒尚不知道。

我们自己冷静时，很容易看见别人受刺激。然而，我们自己受刺激时，却看不见我们自己的错误。当我们看见别人受刺激时，所作的事，所说的话，所持的态度，我们就要定罪说，某人受肉身的支配了。然而，当我们自己受刺激，而有同样的举动时，我们就也看不见自己之非了。这就是头脑冷静与受刺激之别。头脑冷静，自然对于诸事有极明了的见地，极准确的估定。否则，是非颠倒，失了善恶的程度。

不特我们看别人如此，就是自己亦莫不然。当我们受刺激改变常度而有反常的行动言语之后，我们的“气涨”已经过了，脑子也渐渐的冷下来了。我们若在静默中，追想我们刚才受刺激时所有的行为，则我们就要自己暗笑前此之非；若不是深自定罪，就是以从前所作的为可耻，暗中自惭。我们头脑冷静时，绝不作头脑火热时的举事。当我们保守我们的常态时，我们就不以刺激时的举

It is very easy for the heart to become cold; it is also extremely difficult for the head to remain calm. We do not have to plan or endeavor. In the twinkling of an eye, when we are just slightly unwatchful, our loving heart toward God and man spontaneously cools down. But it is not so with our head. Many times, the more we think, the more confused we become, and also the more we think, the hotter we become. We lose our calmness because we are agitated. The heart should be hot and the head should be cool. Being calm in our head is to keep from being agitated in our thoughts. Saints who seek for the fullness of life must pay attention to their head. Although a man's thoughts cannot control his life, they do affect his life. If a man is not calm in his head, he will not be calm in his attitude and life. Once a man's head is hot, he cannot control himself. Self-control is the ninth item of the wonderful fruit of the Holy Spirit. Losing self-control is to lose the fragrance of the Holy Spirit which runs through our life. Once our head is agitated, we unconsciously change from the way we normally behave. Under these circumstances, we are tossed to and fro like waves, floating in the air, and unable to control ourselves. Our words, deeds, and conduct are subconsciously affected by the mental agitation in our head; so we begin to act abnormally. Notwithstanding, believers who have suffered this do not realize their loss.

When we are calm, it is easy to discern the agitation of others. But when we are agitated, we may not see our own problem. When we observe the actions, words, and attitude of an agitated person, we may condemn him, saying, "So-and-so is bound by his flesh." Nevertheless, when we are agitated and behave the same way, we may not see our own problem. This is the difference between being calm and being agitated. If we are calm in our mind, we will have a very clear understanding and accurate evaluation concerning everything; otherwise, we will confuse right with wrong and lose all standards of good and evil.

Not only can we observe this behavior in others; we can see it in ourselves. After we are agitated and changed in our behavior, which results in abnormal conduct and abnormal speech, our anger begins to subside and our head begins to calm down. If we would quietly reflect upon the way we conducted ourselves during our agitation, we would secretly laugh at our previous mistakes. Either we will deeply condemn ourselves or be ashamed of our former conduct and secretly blush. When our head is calm, we will not repeat the same things that we did when our head was hot. If we maintain our calmness, we will not

动为是。头脑刺激时的行为，若非犯罪，就是有失检的样子。我们常因受刺激，而越想越气，怒火中焚，受肉身的鼓荡，而陷入于罪恶。我们也常因受刺激，而有不平常的冷笑或嬉笑；而有表里不如一的话语；心头潮思万丈，时涨时落；有时竟夜不能寐，昼不能餐，时忧时喜；有时若非极猛烈进行的作事，就反若足有千钧，故意不前——而其实心意并非如此。这种情形，当事过境迁之后，坐在主前，借着主光，追想省察，则未有不失声而笑，以为自己何竟属魂如是呢！

所以，我们实在都知道刺激时的行为为非；不过当受刺激时，自己无自制之力而已。既是如此，我们就当提防受刺激的行为，保守我们的头脑冷静。我们若自知已经受刺激了，则当自语：我已经受刺激了，现在不可有所作为；否则又将失败。应当抵挡撒但，和他对于这次刺激的利用。学习在这个时候，作自己的主人，管理刺激，叫它顺服我们。一次的得胜，就要加增我们的能力，以有第二次的得胜。我们若不自知已经受刺激了，则当自问：我如此说话、思想、行事，是否因为受了刺激？若然，则当祈求圣灵加力，以便自主。管理刺激，而不受刺激的管理。

刺激常是撒但所利用的工具，以叫圣徒（一）犯罪（特别忿怒），（二）行出神的旨意之外。我们对此偶有不慎，即足以羞辱主名。当思想变动，情绪万千时，不可不记得这个。头脑的冷静乃是保守平安的条件。平安的丧失，多因脑子受了刺激。受刺激多失平安，然而，受刺激而保守平安，亦非绝对不可能之事。当神的话所表明的十字架在我们里面深深作工，叫灵和魂有经验上的分开之后，我们就有完全管理刺激的能力；我们就要看见，环境和环围内心的都已纷乱无定了，而此心尚是不动，内里尚有极冷静的平安。在刺激中所作的事，虽然有时亦有很不错了，然而无一不是尽美的。冷静的头脑是圣灵引导我们遵行神旨的条件。受刺激，撒但就有机会或操或纵，使我们离开正轨。冷静的头脑就给圣灵以机会，引导我们。圣灵并不必利用我们的纷乱，祂要在安静的灵里，照安静的光于我们的心

approve of agitated conduct. Nevertheless, we have become agitated many times. When we are agitated, our conduct becomes either sinful or loose. The more we consider, the angrier we become. We burn with fury within and become agitated by the flesh. As a result, we fall into sin. When we are agitated, we often sneer unnaturally, jest, or speak words which contradict our inward feelings. The tide of our thoughts roars, rising and falling. Sometimes we can neither sleep at night nor eat during the day. Sometimes we are joyful; sometimes we are sorrowful. Sometimes we fiercely plod on and labor, or we purposely hold back and drag our feet. None of these phenomena portray our true intention. When everything is over and we sit before the Lord to reflect and examine ourselves under His light, we would often laugh at ourselves and wonder that we have been so soulish!

We all know that the way we behave during times of agitation is wrong. Nevertheless, when we are agitated, we have no power to control ourselves. Since this is the case, we should guard ourselves from agitating things. We should maintain a calmness in our head. If we know that we have been agitated, we should say to ourselves, "I have been agitated. I better not do anything now or I will have another failure." We should resist Satan and stop him from taking advantage of these agitating situations. Learn to be a master over yourself at such times. Learn to manage the agitation and subject it to yourself. The first victory will increase your capacity to have the second victory. If we do not know whether we are agitated, we should ask ourselves, "Am I speaking, thinking, and behaving this way because I am agitated?" If so we should ask the Holy Spirit to strengthen us so that we can control ourselves. We should control the agitation rather than being controlled by the agitation.

Agitation is often the instrument that Satan utilizes to cause saints, first, to commit sin (especially anger) and, second, to stray from God's will. If by any chance we become careless in this matter, we bring shame to the Lord's name. Whenever your thoughts are shaken and your emotions confused, do not forget this. Calmness of head is the condition for maintaining one's peace. The loss of peace occurs mainly because your head becomes agitated. Agitation usually results in the loss of peace. However, it is possible for one to keep his peace even after he is agitated. When the cross, manifested by God's word, works deeply within us, causing our spirit and soul to be divided in experience, we will have the full power to take charge of the agitation. Even though the environment and things surrounding the heart may be confused and uncertain, the heart will not be moved, and an inward, calm serenity will prevail. Though things done in agitation may sometimes be good, none of them are perfect. Having a calm head is a necessary condition for the Holy Spirit to lead us to walk according to God's will. When we are agitated, Satan will have the opportunity to manipulate us and will lead us off

思里，叫我们知道什么是祂的旨意。最属灵的圣徒，有时都免不了受刺激；若非时常儆醒，谁也不能保不受此危险。谨慎跟从主的，就要在此留心。

（原刊于“倪柝声文集”第一辑第六册）

the right track. A calm head will give the Holy Spirit an opportunity to lead us. The Holy Spirit cannot utilize our confusion; rather, when we are in a calm spirit, He will shine calm light into our mind so that we may know His will. Even the most spiritual saint cannot completely avoid agitation; unless he is on the alert all the time, he is not free from this danger. Those who follow the Lord soberly must pay attention to this matter.

第十六章

借来的灵历

经历原是个人的事；自己没有经历过的，断不得称为经历。圣经的教训，以及属灵的大道，若非亲自经历过，则教训仍为教训，道理仍为道理，与我们毫无关系。经历乃是生命的事，并非一种的理想。脑想会与人以许多美好的情形，然而，唯独经历才会与人以实验的人生。

有一件最可惜的事，就是：现今的信徒，脑想的生命，比经历的生命更为发达。在基督徒属灵的实现上，我们所思想的不是我们的，我们所经历的才是我们的。但是，有一等的基督徒，他们自己在主里面没有什么深的经历；他们也不会有什么奇异的理想，他们不会有理想上的人生观；他们却富于模仿性。他们并非无心要得属灵的道；反之，他们对于属灵的道乃是满有趣味，非常注意的。他们的心很羡慕人们在主里面的经历；他们自己虽然与主没有什么交通，他们却称许他人与主的交通。他们自己虽然对主没有火热的爱心，无那一种亲密的情绪；然而，他们却喜爱别人爱主的表示和话语。他们自己对主虽然没有的确的信心，以致在主里面有不住的祈祷，和得着无数神答应祷告的神迹奇事；然而，他们却满心称羨这样的属灵经历。正因其有如此倾向的心，就致生出许多的虚伪。

这一等人当他们未信主，未重生之前，必定是很外露外显的、很好名的、富于情感的、贪得虚空的荣耀的。这等人到了重生得救之后，很想在他们灵性的程途上急进，好叫他们得着灵界伟人的大名大荣。我们不能说，他们的完全存心乃是为要得着虚空的名誉和荣耀，他们在真实追求灵性上，实在并不后人；不过在他们心中隐密的地方，（有的多些，有的少些，）暗存有自荣的意念而已。这一种的存心，促进他们的追求心和力不少；但是，他们很少有能如愿以偿的。

CHAPTER SIXTEEN

BORROWED SPIRITUAL EXPERIENCE

Experience should be something personal. What you have not experienced cannot be called experience. If scriptural teachings and doctrines are not experienced personally by us, they have nothing to do with us. The teaching remains a teaching and the doctrine remains a doctrine. Experience is a matter of life; it is not an idea. Mental thoughts can provide man with many beautiful notions. However, only experience can provide man with a well-developed human life.

It is very unfortunate that the believers' mental life is more advanced than their experiential life. In regard to our real spiritual condition as Christians, we do not possess what we think but only what we have experienced. Some Christians have no deep experience in the Lord themselves. They do not have novel ideals or an ideal human life; nevertheless, they are very good imitators. One cannot say that they have no heart for spiritual teachings; on the contrary, they are full of interest in spiritual teachings and are very attentive to them. Their heart very much admires the experience of others in the Lord. Although they do not have much fellowship with the Lord, they appreciate the fellowship that others have with the Lord. Although they do not have a burning love or intimate affection for the Lord, they delight in the expression and words of love by others to the Lord. Although they do not have a strong faith in the Lord that would cause them to pray unceasingly to Him and receive numerous miraculous and wonderful answers to their prayers from God, they wholeheartedly praise and admire this kind of spiritual experience. They end up with many pretensions because their hearts are so drawn to these things.

Before these Christians believed in the Lord and were regenerated, they must have been outgoing, fond of fame, emotional, and greedy for vainglory. After being regenerated and saved, these Christians greatly desire to rapidly advance in their spiritual progress in order that they may be known as spiritual giants and obtain a great name and glory. We cannot say that their whole intention is to gain vainglory and reputation. As a matter of fact, they are not behind others in their spiritual pursuit. However, in the hidden part of their heart, to a greater or lesser extent, there secretly remains the motivation of self-glory. This motive, for the most part, is responsible for their seeking heart and strength. However, few of them fulfill their aspiration.

灵性的程途，乃是递步以进的，一如世人的行程然。不过，忠心事主的人，没有走入错途，没有退后，没有执拗，完全顺服，他们要在很短的期间走过很长的路程。急进的人们，要用自己的力量和方法，来求兼程而进；岂知在灵性的行程中，并没有捷径呢！实在说起来，这一等信徒是比其他表面上更为迟缓的信徒，更难于进步。迟缓的信徒在表面上所未得的，急进的信徒在表面上所已得的；他们俩实在都未曾得着。迟缓的信徒因为看见自己的罪性鼓动，以及自己一身的种种失败，一再如是之后，就要灰心丧志，以为他这样的人不配得着灵命的成熟，像他这样的人不能得胜。这固然不能无错，然而，神尚易对待他，而使之前进。唯有那些急切的，是最难于应付。他们受肉身的纠扰，并不比迟缓者少，在许多的时候，却是更多的。他们失败了，常是失败；然而他们的天性很难叫他们在人的面前，承认他们的错误、跌倒。他们贪图虚荣的心是极炽的；然而，他们的日常失败，他们很难自逞。当他们失败时，他们为他们在人前所失荣光的忧伤，过于他们为他们所犯的罪过，忧伤更甚。虽然他们的“外表”不承认他们自己是这样贪图虚名的；然而，他们的“内心”对于虚名，实在是念念不忘的。因为他们好虚荣，所以，他们就务外；因为他们务外，所以他们就流于虚伪。

他们的肉身罪性时常反叛，叫他们不时跌倒；但是，这并不会叫他们谦卑。（除有一二被人知道的。）他们自己既无真实的灵历，因为他们存心不纯正之故，他们就假借别人的灵历，以为己有。他们就默识别人属灵的讲章，在恰好时，就发挥一二语，以期博得议论风生，灵识高深的美名；岂知其所说的，并不似能由生活态度如他者而出！不大合式！他学习别人对主亲密所说的话语，而窃为己有；岂知他说此话时的心灵和外表，都不像是说这样的话的。他们也广集达观的圣徒对于世界以及一切事物的估价语，当时机至时，一一运用出来；岂知其心正在里面控告其虚伪呢！他们常听别人有许多祈祷蒙神答应经历，他们就也从他们自己的经历里，强凑成这条，以便受人称美；岂知他们的内心尚正疑惑神到底会不会答应人的祷告咧！他们听见人家在苦难中会赞美神，感谢神，他们就也

Spiritual progress is made one step at a time. It is like taking a journey. Those who progress spiritually simply serve the Lord faithfully; they do not take the wrong way; they do not turn back; they are not obstinate, and they obey fully. Therefore, they are able to finish the long journey in the shortest period of time. Those who want to rapidly advance try to double the speed of their progress by their own strength and methods, without realizing that there is no short cut in spiritual progress! As a matter of fact, these believers have more difficulty advancing than believers who are apparently slow. The slow believers apparently miss something, and the hasty ones apparently gain something. Actually, neither kind have gained anything. A slow believer realizes the activity of his sinful nature and his many failures. When these failures repeatedly occur, he loses heart and thinks that he will never attain to maturity in spiritual life and that he can never overcome. This is not entirely correct. It is comparatively easy for God to deal with a slow believer and cause him to go on. However, hasty believers are most difficult for God to deal with. In reality they are as troubled by their flesh as slow believers. Many times they are even more troubled. They fail often, yet their nature makes it hard for them to admit their mistakes and failures before men. Their vain hearts are fervent, yet their daily failures make it hard for them to be boastful. When they fail, they grieve over the glory they have lost before man more than the sin they have committed. Although their “outward hearts” will not admit that they are greedy for vainglory, their “inward hearts” are constantly clinging to vainglory. Because they are vainglorious, they devote their attention to outward appearance, and because they devote their attention to outward appearance, they fall into hypocrisy.

Their flesh and sinful nature often rebel against them and constantly cause them to fall. But this does not make them humble (except when their failures are known by men). Since they have no real spiritual experience and their motive is not pure and right, they borrow the spiritual experiences of others and take them as their own. They secretly acquaint themselves with other people's spiritual messages and, at an opportune time, take one or two statements from them in order to gain a reputation for eloquence and spiritual depth. Little do they realize that what they say does not appear to originate from their manner of life! Their words and their living are not compatible with each other! They imitate the intimate talk others have with the Lord and adopt it as their own. Little do they realize that their spirit and expression, while they are talking, do not match their words. They also have a wide collection of quotations from famous saints with observations about the world and seemingly everything. When an opportunity comes, they apply these quotations one by one. Little do they care that their heart inwardly accuses them of their hypocrisy! These believers often hear of many experiences of answered prayer, and they try to manufacture the same kind of experience in order to be admired by

仿效，在苦难中用声音来赞美神；岂知他们有赞美的口，而无赞美的心，在神是不蒙悦纳的。更常的就是他们听见别人祷告时，所运用的属灵话语，所表明心里爱慕主的意念，和所说出心里火焚救人的热忱，他们就一一转输来用；然其失败，就是当他们用这样的话语祷告时，他们的心（除有时有一些的情感作用外）并不会生出感应，他们并无心愿。

有的时候，我们听见人讲论灵命的深道，因为讲道者发挥得透彻，我们就在心思里很明白他所说的；就是在此我们有一个大危险，我们以为我们所明白的，就是我们的了。岂知在必要的时候，我们或者竟不忠心，没有按着讲者所说的，而与主同工！我们所未经历的，并不是我们的。我们所明白的尚是别人的，我们自己尚无！

借来的灵历引导我们自骄自傲，以为我们已臻无上上境了。我们贪求虚假的荣耀，这虚假的荣耀，不过使我们灵性堕落而已。借来的灵历，不能使我们灵性进步，反足作我们灵性进步的绝对阻挡。骄傲与虚荣，原足以致信徒的命伤；自招伤损，岂非最不上算的么？他日基督审判台前，就要把所有的“借来物”表明出来。没有一件虚假的事，能在审判台前遮掩得过。愿我们作受教的人，更谦卑，不要以为“我已知”了，乃是忠心在主的面前，自问：我到底已经达到这一步了么？

（原刊于“倪柝声文集”第一辑第六册）

others! Little do they realize that their own hearts are doubting if God will answer their prayer. They hear others praise and thank God in their suffering, and they imitate the praises to God by lifting up their voice when in similar suffering. Yet they only have a praising mouth without a praising heart. This is not acceptable to God. Even more frequently, they adopt spiritual words that they hear in the prayers of others, loving thoughts expressed to the Lord from the hearts of others, and the burning enthusiasm for saving souls poured out from the hearts of others. Their failure lies in the fact that even though they pray such words, their hearts do not respond (except for occasional emotional sentiments), and they have no desire for such things.

Sometimes we hear others minister the deep teachings of spiritual life. Because of a preacher's thorough elucidation, we clearly understand in our mind what has been said. At such times there is a great danger that we may think that what we understand is also our experience. Little do we realize that at critical moments, we may still be found unfaithful in following the preacher's teaching and in working together with the Lord. Everything that we have not experienced is not ours. What we understand only belongs to others. We still have nothing!

Borrowed spiritual experience leads to self-pride and haughtiness. It leads us to think that we have reached the very highest realm. We are greedy for vainglory which only corrupts us spiritually. Borrowed spiritual experience cannot help us to advance spiritually; on the contrary, it will be an absolute hindrance to our spiritual advance. Pride and vainglory are sufficient to cause a fatal blow to the saints. It is not worth it to bring loss upon ourselves. On that day when we are before the judgment seat of Christ, all "borrowed things" will be made manifest. Not one false thing will remain covered before the judgment seat. May we be willing to be instructed. May we be more humble and not assume that we already know. Rather, may we be faithful before the Lord to ask ourselves, "Have I attained to this stage yet?"

要紧与不要紧，到底怎么分法呢？我们常常听见神的儿女说，圣经里这种的教训是要紧的，那种的教训是不要紧的。这到底怎么分法呢？什么是要紧的道理，什么不是要紧的道理呢？

我们若用心观察之后，我们就知道，许多人所谓要紧的道理，就是那些关乎他自己得救的问题。所谓不要紧的道理，就是那些不关乎得救的问题。所以我们常常听见人说，“这一件事也应当顺服主么？我看是不要紧的，因为没有关乎我得救的问题。”比这个更愚昧的基督徒，就要问人说，“这个到底关不关乎得救？如果对于我得救的问题发生关系，我就应当遵行；不然的话，我总是得救的，遵行不遵行有什么分别呢？”

我们再问说，什么是要紧的，什么是不要紧的呢？要紧的就是关乎圣徒得救问题的道理，不要紧的就是关乎神的命令和荣耀的道理！为什么这些神的命令和荣耀，是不要紧的呢？因为它们对于圣徒得永生的问题，没有关系！光是神的命令，光是神的荣耀，是不会叫圣徒遵行的。

可怜，这是现在许多人的光景。若神以为人应当遵行祂所有的命令，顺服祂所有的旨意才能够得救，圣徒才肯遵行、顺服。神既只说信主耶稣的人有永生，信徒就以为我们已经信了，已经有永生了，何必再管神其他的命令和旨意呢？除了天堂和地狱的问题之外，没有别的能感动圣徒的心，就是神自己的荣耀，从圣徒看过去，也不过尔尔。神若不将祂所有的命令，装在得救的条件里，祂就不能盼望圣徒遵行。因为信徒所盼望的、所打算的，除了得永生之外，叫神喜悦，顺服神旨意，都是度外之事。这是何等的可怜呢！

现在的圣徒，是最私心的。除了与自己得救有关系的之外，其余没有一件事能够叫他们注意。这样的程度，是神所愿意的么？祂就是要我们自由顺服祂，不愿意我们受勉强；祂喜乐施恩给我们，叫我们一信祂的儿子，就得永生；

How do we differentiate between essentials and nonessentials? We often hear God's children say that such and such a teaching in the Bible is essential, and such and such a teaching is nonessential. How do we differentiate between the two? What are essential teachings, and what are nonessential teachings?

If we exercise careful observation, we will find many who consider that questions related to their own salvation are essential teachings and questions unrelated to their salvation are nonessential teachings. This is why we often hear people say, "Do I have to obey the Lord in this matter? I do not think this matter is essential because it is not related to my salvation." Even more foolish Christians will ask, "Does this matter have to do with my salvation? If it has to do with my salvation, I will obey it. If not, what difference will it make if I do not obey it? I am saved already!"

Let me ask once more: what is essential and what is nonessential? Some may answer, "The essentials are teachings that have to do with the salvation of the saints, and the nonessentials are teachings concerning God's commandments and His glory! The commandments and glory of God are nonessential because they have nothing to do with the saints' going to heaven and receiving eternal life!" The fact that something is merely a commandment of God and merely related to God's glory is not enough to motivate the saints to obey.

It is a pity that this is the condition of many people today. The saints will only obey and submit if they consider that keeping all of the commandments and obeying all of God's will is necessary in order to be saved. God has said that those who believe in the Lord Jesus have eternal life; therefore, since they have believed and received eternal life, believers think that there is no further need to be concerned with God's other commandments and will. Other than the questions of heaven and hell, nothing moves the saints' hearts anymore. Even God's own glory is something minor to the saints. Unless God makes all of His commandments as conditions for salvation, He cannot expect some saints to obey them. This is because all they hope and plan for is receiving eternal life and going to heaven. Pleasing God and submitting to His will are peripheral issues. How pitiful is this situation!

The saints today are most selfish. Nothing can attract their attention except those things that have to do with their salvation. Is this the standard that God requires? He wants us to obey Him willingly and not by force. He loves to bestow grace to us and give us eternal life once we believe in His Son. Unlike the time of the law, He has not made

所以不将祂的命令，当作我们得救的条件，像在律法底下一样。奈何信徒不作顺命的儿女，不按着父的旨意而行，偏要问说，“这是要紧的呢？还是不要紧的呢？”

我们承认：在圣经里面的道理，也许有首要和次要之分；但我们总不承认圣经的道理，竟然有要紧与不要紧之分。如果是不要紧的，难道神是这样的不经济，将许多无意识、无关紧要的道理、命令和教训，写在圣经里面么？祂应当比我们知道得更清楚！现在的问题，并不是圣经的道理要紧不要紧，（既然写在圣经里，自然都是要紧的，）乃是圣徒愿否尊重神的荣耀，敬重神的旨意的问题。如果我们看主耶稣在世的行，我们就要没有话说。祂是神的儿子，应当是不必得救的！如果照着现在的人的原则来看，就没有一件事在祂的身上，是算得要紧的；因为祂不必得救。但是祂是何等的顺服神？虽然在最微小的事上，祂尚是尽诸般的义，没有像现今的人除了得救问题之外，都是与神锱铢计较的！

但是要紧与不要紧的问题，尚有一个分法。这乃是个人的。凡圣徒自己所已经遵行的，他就以为这是要紧的；他自己所未遵行的，所不肯顺服神的，那就是不要紧的。要紧与不要紧的分别，并不是因为圣经这样说，乃是因为他自己的眼光这样看，因为他自己已经顺服了，所以他就将他所顺服的这一点，拿出来当作要紧的一点，至于其他的道理，只因他自己没有顺服，所以就不得不退到后面去。

唉哟！现今是神的儿女应当复兴的时候。现今是我们应当复兴顺服神的命令的时候。愿我们多多注目看神的荣耀，顾念到神的旨意。（如保罗所说的“神一切的旨意”。）愿意我们不随意将神的圣经，按着自己的私心，把它分为要紧与不要紧。我们应当知道在大事上顺服的，乃是顺服；在小事上顺服的，也是顺服。在小事上悖逆的，固是悖逆；但在小事上悖逆的，难道就不是悖逆么？愿意我们在我们的生命中，无论大小的事，都按着圣经的命令而行，以荣耀神为着我们的目的。

吃分别善恶的果，何尝是一件大事呢？但是因为神有了命令禁止的缘故，虽然一吃，就作成所有罪恶的根源。一件的小罪，把亚当从乐园里赶出来。亚干所犯的罪，难道也是大的么？他所偷存的，也不见得值多少钱。但只因他

His commandments as conditions for our salvation. Unfortunately, believers are not willing to be obedient children and walk according to the Father's will. On the contrary, they ask, "Is this something essential, or is it something nonessential?"

We admit that with biblical teachings, some are more important, while others are less important. But we do not agree that there are essential and nonessential biblical teachings. Would God be so uneconomical as to put meaningless and nonessential teachings, commandments, and doctrines into the Bible? He should know better than we do! The present question is not whether or not a biblical teaching is essential. If it is included in the Bible, it surely is essential. The question is whether or not the saints will honor God's glory and His will. If we consider the Lord Jesus' conduct on earth, our mouths will be shut. He was the Son of God. There was no need for Him to consider the question of His own salvation! Then according to the principle of men today, nothing about Him would have been essential because He did not need to be saved. But how He obeyed God! Even in the smallest matter, He fulfilled all righteousness. He was not like men today who scrupulously bargain with God in questions beyond their salvation.

There is yet another distinction between essential and nonessential. It is a personal distinction. The things that a saint obeys, he considers as essential; the things that he has not followed, but rather disobeyed God in, he considers as nonessential. The difference between essential and nonessential does not lie in the fact that the Bible has said it, but rather in one's own view. Because one has obeyed in a certain matter, he considers the teaching he has obeyed as essential and draws back from other teachings which he has not obeyed.

Alas, now is the time for God's children to be revived. Now is the time for us to be revived to obey God's commandments. May we pay close attention to God's glory and truly care for His will in the same way that Paul declared "all the counsel of God." May we not separate God's Bible into essential and nonessential parts according to our own will. We have to realize that obeying in big matters is indeed obedience. But obeying in small matters is also obedience. Disobeying in big matters is disobedience. Is disobedience in small matters not also disobedience? May we walk according to the teaching of the Bible and take God's glory as our goal in everything that we do in our lives, whether great or small.

One cannot say that eating of the tree of the knowledge of good and evil was a great matter. But since God forbade man to do it, eating of the tree became the source of sin. One little sin drove Adam from the garden of Eden. Was Achan's sin a great one? What he stole was probably not worth that much. But since he disobeyed God, he was

悖逆神，他就受了刑罚。扫罗为什么缘故，失去国度呢？并不是犯吓死人的罪，只在一小点上未顺服神。摩西不得进入迦南，难道也是因为犯大罪么？圣经记着说，他是世上最温柔的人。但他为什么缘故受神这样的刑罚呢？只因着一件小事。神命他去吩咐磐石发出水来，而他却用杖把磐石打两下。照人看来，这有什么罪呢？若是在现今人的眼光看来，就要以为这是不要紧的。但是神并不以祂任何命令为不要紧的。愿意我们从今以后多多顺服神！

（原刊于“倪柝声文集”第一辑第六册）

punished. Why did Saul lose his kingdom? He did not commit a terrifying sin; he only disobeyed God in a little thing. Did Moses commit a great sin when he was barred from entering Canaan? The Bible says that he was the most humble person on earth. Why did he suffer such punishment from God? It was only because of a small thing. God told him to command the rock to flow out water, yet he hit the rock twice. Humanly speaking, what kind of sin can this be considered? In men's eyes today, such a matter would be considered nonessential. But God never considers any of His commandments to be nonessential. May we henceforth obey God more and more!

第十八章

贿赂良心

良心是神公义在人里面所发出来的声音，良心是灵的一部分，它的功用是为着责备一切不属神的、反正义的。它是一个讼师，凡它所定界的，它都要叫人不要。

信徒乃是何等的惧怕他的良心呢！心正者就要顺服良心的更正和指引；心不正者就要贿赂良心，叫它不再发出控告的声音。但是，良心是可以贿赂的么？良心原是不肯受贿的。不过信徒既经纳贿之后，就以为良心的声音是可以不听的了；其实这时良心的声音，乃是被别的声音所混乱而消灭耳。

多少的时候，良心借着直觉，明告诉我们神的旨意是在哪里，是什么，是要我们怎样。但是，我们是何等的不愿意顺服呢？肉体所最惧怕的原是神的旨意。可说肉体除了神的旨意之外并没有再怕什么了。此时血气的心意既是不喜欢神的定规，自然也就不愿意顺服，良心就要尽它的本分来督促了。督促之无效，就继以责备。这是何等的难受呢！如果任着良心鼓动，心里是何等的不安呢！何等的难过呢！这真是受不住。因要避免良心的自讼，而又不肯顺服神的旨意，所以就有贿赂良心之举。

信徒的错处都在这里：不去寻求一个根本解脱良心控告的方法，而要用别的声音来混杂，来调和良心的声音，叫它减少刺扎的力量。要解脱良心责备的最好方法，就是除去良心所责备的，就是在诸事上遵行神的旨意，别的都只是叫信徒悖逆主更深。

解释是何等的多呢！不遵行神的旨意，良心来控告了。现在怎么作呢？解释，说理由，说现在悖逆的缘故和理由。这就是一种的贿赂良心。信徒这样作，好像是他只要向人、向自己讲了自己行动的理由之后，他悖逆神的旨意，也会变作神的旨意一般，岂知这是永不可能的。不过良心的控告是难受的，总得想法子来制止。如果不能遵行神的旨意，就也只得用一些悖逆神的理由来自慰，好叫良心的锋刃锉钝一点，自己不至受伤太甚。良心虽然责备，但只因

CHAPTER EIGHTEEN

BRIBING THE CONSCIENCE

The conscience is God's voice of righteousness within man. It is a part of the spirit, and its function is to rebuke everything that is not of God and against righteousness. It is a prosecutor, and it restrains man from doing anything that falls under its jurisdiction.

Believers are often fearful of their conscience! Those whose hearts are right obey the correction and guidance of the conscience; those whose hearts are not right try to bribe their conscience and silence its accusations. But can the conscience be bribed? The conscience cannot be bribed. After believers have tried their bribe, they think that they no longer need to heed the voice of their conscience. Actually, the voice of their conscience is only confused and drowned out by other voices.

Many times, our conscience tells us clearly through intuition what is God's will, where it lies, and what it requires of us. But we are reluctant in submitting to it! The one thing that the flesh fears the most is the will of God. One can say that the flesh fears nothing other than God's will. Since the mind of the flesh does not like God's decisions, it is naturally unwilling to obey them, and the conscience has to urge a person on. When the urging becomes ineffective, the rebukes of the conscience follow. This feels terrible! If one allows his conscience to work, his heart will become uneasy, and he will feel terrible! This is truly unbearable. In order to avoid the condemnation of the conscience and, at the same time, continue to disobey God's will, one has to bribe the conscience.

In this lies all the mistakes of a believer. He does not seek a solution that will deliver him from the condemnation of the conscience. Rather, he tries to confuse and mix up its voice with other voices in order to minimize its pricking power. But the best way to be free from the condemnation of the conscience is to remove what the conscience condemns and obey God's will in all things. Anything else will cause the believer to offend the Lord even more.

How numerous are the excuses! When believers do not obey God's will, their conscience condemns them. What then can they do? The only thing they can do is to explain, argue, and give reasons and causes for their present disobedience. This is a bribing of the conscience. Believers behave this way because they think that if they can explain the reason for their actions to others and themselves, their disobedience to God's will, in turn, will become His will. Little do they realize that this can never happen. Nevertheless, realizing that the condemnation of their conscience is difficult to bear, they try every means to stop it. If they cannot obey God's will, they appease themselves by giving reasons for their disobedience to God, hoping to blunt

肉体不肯顺服，所以，唯一的法子就是用许多的理由，许多的解释来安慰良心，好像对它说，现在的路程是不错的，你控告作什么呢？

自然，还有别的法子来贿赂。工作就是其中最大的一个。既然不顺服神了，就想要借着更大、更多、更美的工作来代替神的旨意。好像劳碌是可以代替神旨的。多少的信徒要利用冗忙来安慰良心的斥责呢！他们惧怕思想，惧怕平心静气的来听良心所要说的。这个要叫他们难过。他们愿意在神所启示的旨意之外，去受苦，去作工，劳心劳力，因为这些的工作要叫他们没有时候，他们就可以安然悖逆，不受良心的更正。就是良心要偷着说什么令人难受的话，这些的工作也可以作答应它的根据，也可以贿赂它叫它寂静。这些工夫岂不也是一样的要紧么？岂不也是一样的美好么？岂不是更重大的么？岂不是更有果子的么？在这样声调中间，一次、二次、数次之后，良心的声音对于这件事，就难以听见了，从此，信徒就有了保障来悖逆神了。

这自然是说信徒贿赂良心之大的。在千百其他的小事上，在信徒日常的生活上，总是有许多贿赂良心的事。最平常的，就像每日早晨的读经，早晨不读圣经就去办事，是良心要责备的一件事。但是多少的信徒在这件事上失败呢。不读，心里要难过；读，好像又不愿意，又没有趣味；所以，就勉强的打开圣经读了一两节，就算他读了。这样作就会制止了良心的声音，就是用着一两节圣经来贿赂良心，叫它不要发出自讼。

多少的祷告不是像这样呢？代祷的事更是如此。不代祷，良心要控告，所以不得已，就学堂里点名似的为了一些人、一些事来代祷。这样的读经，这样的代祷，并不是为着要读经，要代祷，不过就是为着要“买断”良心的控辞而已。良心如果不说话，这样的读经和祷告就早已停止了。但是，良心既是如此的认真，就也不得不稍微敷衍，借着这些有心无意的行为来贿赂良心。

在许多的工人中，对于传福音，也常有这样的情形。因为情感不兴奋，或身体不方便的缘故，就很懒于传扬福音。

the cutting edge of the knife and minimize their own hurt. On the one hand, the conscience condemns. On the other hand, the flesh is unwilling to obey. Consequently, the only solution is to use many reasons and explanations to quell the conscience, telling it that the way they have taken is the right way and that there is no reason for it to continue the condemnation.

There are other ways to bribe the conscience. One of the ways is through labor. If one is unwilling to obey God, he will try to substitute God's will with greater and more numerous works, as if the increased labor can take the place of God's will. Many believers try to suppress the condemnation of the conscience through busy activities. They are afraid to think and afraid to quietly listen to what their conscience is saying. If they listen, they feel uneasy. They are willing to suffer, work, and labor in their mind and bodies apart from God's revealed will. By working in this way, they have no time and are able to ignore the corrections of their conscience with peace. Even if the conscience is able to slip in some unpleasant remarks, they are able to answer on the basis of their work and bribe it into silence. "Are not these works equally important? Are they not equally good? Are they not important? Do they not bear fruit?" When the conscience is repeatedly drowned out by these sounds, it becomes difficult to hear its voice anymore. From this point on, the believers build up a defense and are free to disobey God.

It is very serious to bribe one's conscience. But one bribes his conscience in many of the small things that occur in his daily life. The most common example is the reading of the Bible in the morning. The conscience condemns going to work in the morning without first reading the Bible. However, many believers fail in this matter. If they do not read the Bible, they feel uneasy. But they are unwilling and not interested in reading it. For this reason, they mindlessly open the Bible and read one or two verses, counting that as their reading of the Bible. This silences the voice of their conscience. This bribes the conscience with one or two verses and stops its condemnation.

Are not many prayers offered up in the same way? This is especially true in the case of making supplications for others. If one does not pray for others, he feels condemned in his conscience. Reluctantly, he makes supplications for others by calling their names one by one, like taking roll in a school. This type of reading the Bible and praying for others is not for the purpose of reading and supplication, but for the purpose of silencing the accusation of the conscience. If the conscience did not speak, this type of reading and prayer would have stopped long ago. But since the conscience is diligent, one realizes that he cannot let down at all and instead has to bribe his conscience with half-hearted works.

The same is true of the gospel work among many workers. When some feel emotionally low and physically weak, they become lazy in preaching the gospel. But

但是，有时罪人当前，急需拯救；如果长久缄默，良心是要发出它习惯的控告的。于是就勉强的对人说几句关乎救恩的道，来贿赂良心，以为道已传过了，本分已经尽了，还有什么可说呢？良心到底还是责备他与否，这还是第二个问题；但是，信徒总是以这一种敷衍的行为来答应良心后来的责问。有了这一种潦草的行为之后，信徒好像就可以自慰，以为无亏职分了。噫哟！多少的“自告无罪”，都是自欺的呢！这样的工作，还盼望神祝福么？不会感动自己的心的道，怎会感动罪人呢？没有流泪撒种的，自然没有欢乐收成。

让我再说一件事，好么？在信徒捐输、施舍的事上，这贿赂良心的行为更是多的。多献给主，心里舍不得；不献给主，良心责备这一关又打不通；那么，最好两全的方法，就是稍捐一点来贿赂良心，叫它知道钱已经捐了，所当为的已经为了，现在可不必再责问了。多少的时候，两三个铜元的施舍，并非为着爱怜贫苦，都是为着贿赂良心，使它缄默而已。其实捐输若非捐到心痛—欢喜痛—捐到肉体感受苦楚，是算不得捐输的。

这里不过举起几件而已。在信徒的生活中，也不知道在多少的事上，都是如此的贿赂良心。如果不是对良心说理、解释，就是另作别的来代替良心的要求。这样的事已经太多了！这个对我们说出今日信徒灵性堕落、灵命浅薄的原因。弟兄们，我们不要以为我们的圣经知识太浅，在许多的事上我们不知道神的旨意是什么。我承认这是真的，但是，我们圣经的知识浅，为什么我们不顺服“里面的声音”呢？不错，我们还有许多事不知神旨怎样，但是，为什么不行你所已知了的呢？贿赂良心的行为，就是证明我们已经知道什么是当作的，什么是神的旨意的了，不过不愿遵行而已，所以，才在这里贿赂良心。

弟兄们哪，忠心遵行神旨是要紧的。自然在此之先，当先有要遵守神旨的诚心。一切别的都是绝对没有用处的。我们所求的自然不是成功，不是世人的推许，更不是良心上的平安。就是遵守神旨，完全遵行，目的是要叫良心平安，也已经是贿赂良心了。我们必须看见神旨的伟大和庄

many times, sinners are placed before them and need to be saved immediately. If these workers remain silent for a long time, the conscience will voice its usual accusation. Under such circumstances, they reluctantly speak a few words about salvation to others in order to bribe their conscience. They think that by speaking, they have fulfilled their duty and that nothing more can be said against them. Whether or not the conscience still accuses them is a secondary question. The serious matter is that believers would even consider answering the interrogation of their conscience with such half-hearted acts. Once they engage in such careless acts, they become self-satisfied and feel that they have not neglected their duties. Alas, how many self-proclaimed “not guilty” verdicts are in fact deceptive! How can these works expect God’s blessing? How can teachings that do not touch oneself touch sinners? Those who do not sow in tears will surely not reap in joy.

Shall I mention one more thing? In the matter of material giving, there are more bribes of the believers’ conscience. They may be loath to offer, even though they will be accused by their conscience if they do not offer to the Lord. The best way to take care of this dilemma is to offer just a little to bribe the conscience so that the conscience will know that some money has been offered. Since what should be done has been done, there is no more reason for the conscience to nag. Many times, an offering of a few dollars to the poor is not done out of a love for the poor, but to silence and bribe the conscience. Actually, unless an offering results in a painful touch of the heart, a pain of joy to the extent that his flesh feels some kind of pain, the offering cannot be considered as a real offering.

We have mentioned but a few examples. In a believer’s daily life, he bribes his conscience in many other things. He either reasons and argues with the conscience or uses other means to substitute for the demand of the conscience. Such acts are too frequent! This explains the fallen and shallow nature of a believer’s spiritual life. Brothers, do not think that our knowledge of the Bible is too small and that we do not know God’s will in many matters. I will readily admit that this is true. But if our knowledge of the Bible is shallow, this is all the more reason to obey the “inner voice.” Undoubtedly, we are still not clear about God’s will in many things. But why will we not act on what we already know? Bribing the conscience is proof that we know what we ought to do and that we know God’s will, but we are unwilling to do it. This is why we bribe the conscience.

Brothers, it is important that we obey God’s will faithfully. Before we do this, we must have a sincere willingness to do God’s will. Everything else is futile. We are not after success, the world’s recommendations, or even peace in our conscience. If our goal is only to secure the peace of our conscience and we fully abide by God’s will, we are still bribing our conscience. We must see the greatness and solemnity of God’s will. We must obey

严，必须因为神旨的缘故，来遵行神旨。良心的声音不过是表明人已经在什么地方离开神的轨道了。如果我们不是为着神旨的缘故，而活在世界，就我们是何等的私心呢！我们惧怕良心的斥责，过于悖逆神么？我们应当惧怕违背神的旨意。但是，可怜信徒活在世界是为着自己的快乐。就是遵行神旨，也是为着要叫自己舒服！因为违背神旨，要受良心谴责，叫自己没有平安，心里难过，失去快乐，所以就勉强姑从良心的指引，盼望快乐得以恢复；哦，这是何等的自私呢！这不过是贿赂良心。

真的，我们对于神的旨意，应当有新的估价。对于自己应当有深的舍弃。对于自欺，应当有更严重的对付，和更深切的恨恶。如果信徒减少他贿赂良心的行为，而逐日生活在神的旨意中，他就要看见他是在一个新的天地里。

（原刊于“倪柝声文集”第一辑第六册）

God's will for the sake of God's will. The voice of the conscience merely shows us where we have left the track of God's will. If, while we live in this world, we do not live for God's will, we are indeed selfish! Are we afraid of the accusation of our conscience more than of our disloyalty to God Himself? We should be afraid of acting contrary to the will of God. Regrettably, we live in this world for our own pleasure. Even when we obey God's will, it is for the purpose of making ourselves feel comfortable! Because disobedience to the will of God results in the accusation of our conscience, the loss of peace and joy, and suffering to our heart, we reluctantly go along with the leading of our conscience, hoping that this will recover our joy. Oh, how selfish this is! This bribes the conscience.

We have to have a fresh evaluation of God's will. We have to exercise a deeper rejection of our self and have a more severe dealing with and deeper hatred for self-deception. If we would give up our act of bribing the conscience and live in God's will day by day, we would find ourselves living in a new realm.

主耶稣的降下

唯独至高的才会降到至卑。我们主的一生，在在都足以叫我们看出祂这样降下。我们读四福音书时，真是看见一个降下的生命在我们面前。这个是我们羡慕祂、敬拜祂的一个原因。祂的降下自然有许多方面，但祂和受造者的同工，和使用受造者来作祂的工具，是最美丽的一方面。

祂是造物者，祂是无中生有的主。只要祂发一句话，什么就都成功了。祂的话是绝对的、无限的；在祂话的后面有祂的大能大力，可以成功祂话所说的。祂并不需要助手和原料。祂的权能已足成功一切。造物者并不需要同工和工具。

然而，当我们看见祂在世的举动时，是何等的令人惊奇呢！祂用门徒所献的七个饼、几条鱼叫四千人吃饱。祂如果会用七个饼、几条鱼叫四千人吃饱，祂也会不用饼、不用鱼，创造出鱼饼来叫众人吃饱。在祂作来，都是一样的不费力。祂会行神迹，什么神迹祂都会行。从无中变有，和加增所已有的，在祂乃是一样的容易。但是，祂降下，祂喜欢祂的门徒有分祂的荣耀，有分祂的工作。祂喜欢带领祂的子民进入祂所要作的事里。祂不愿意独立。祂不喜欢自己作一切的工。祂喜欢祂的子民与祂同工。祂喜欢看见祂的子民有分于祂的工作。祂喜欢引受造者进入造物者的作为里。祂喜爱他们知道，如果他们肯奉献，肯顺服，肯信靠祂作工，祂是要怎样用着他们和他们的，来彰显祂的荣耀。哦，这是何等的荣耀呢！这又是何等的降下呢！祂常常喜欢祂的子民和祂联合。

祂要进入耶路撒冷，祂可以运用祂创造的能力造出一匹驴驹，像祂在修理大地时，已经造出许多的动物一般。但是，祂却喜欢叫祂的门徒去牵。并且说，“主要用它，”或者翻作：“主缺乏它，”“主需要它。”真的，创造的主也有缺乏么？也有需要么？但是祂自己这样说，预先知道前村有驴，并有驴驹拴在那里，也知道那驴驹是没有人骑过的，并且知道解驴时主人要如何问，只要如

THE CONDESCENSION OF THE LORD JESUS

Only the One who is the highest can condescend to be the lowest. The whole life of our Lord shows us that He condescended in this way. When we read the four Gospels, we see a condescending life unfold before us. This is one of the reasons that we admire and worship Him. There are many aspects to His condescension, but the most beautiful one is His co-working with His creatures and employing them to be the instruments for His work.

He is the Creator. He creates things out of nothing. As soon as He says something, it is done. His words are absolute and infinite. Behind His words is His mighty power which accomplishes what He says. He does not need any helper or raw material. His authority is sufficient to accomplish everything. The Creator does not need co-workers or instruments.

Yet, how amazing are His acts on the earth! He used the seven loaves and a few fish that the disciples offered Him to feed four thousand. If He could feed four thousand with seven loaves and a few fish, He could have fed them without any loaf or fish by creating the loaves and the fish instead. For Him both ways are equally easy. He could perform miracles, any kind of miracles. For Him, creating something out of nothing and increasing something out of a little is equally easy. But He condescended. He was happy to share His glory and work with His disciples. He wanted to bring His people into the work that He was doing. He did not want to be alone. He did not want to do everything by Himself. He wanted to work together with His people. He desired to see His people participating in His work. He was happy to lead the creatures into the work of the Creator. He wanted them to know that when they consecrated themselves, obeyed Him, and trusted in His work, He would use them and what they had to manifest His glory. Oh what glory this is! He always desired that His people would join themselves to Him.

When He had to go to Jerusalem, He could have created a colt with His creative power in the same way that He created many animals when He furnished the earth. Yet He was happy to have the disciples go and fetch it for Him. He even said that “the Lord has need of them” (Matt. 21:3), which can be translated as “the Lord lacks them” or “the Lord is in need of them.” Did the Creator really have any lack? Did He really have any need? But He said this Himself. He knew beforehand that there was a donkey with a colt tied beside her in the next village. He also knew that no man had ever sat on the colt. And He knew

何答，主人就肯让他们解开牵来，已经是一个神迹了。但祂喜欢行这样的神迹，过于不用人的驴驹，不用门徒的奔走，而创造一匹的神迹。这是祂的降下。祂可以用一句话，造出一匹远超人间所有者百倍的驴驹来。但祂喜欢受人的帮助——我恭恭敬敬的说这句话——愿意人在祂历世的程途里有所贡献。祂喜欢引人为侣。祂愿意从敬爱祂的人的手里接受什么可以扶助祂的事工的。祂可以独自进行，不丝毫的使用人；但祂却不喜欢这样作，祂喜欢自己降下一点接受人的奉献，祂喜欢高抬人，叫人在祂的神工里也有一份。

祂说，“我需要它，”“我缺乏它，”祂的意思好像以为：如果这位主人不肯把驴驹奉献给我，我的缺乏就是不能补满的。祂现在有一个需要，祂喜欢人来补满祂。祂宁可从祂子民的手里得着祂所需要的，过于祂自己行神迹来得着。如果祂的子民肯忠心奉献，祂就要骑着他们的驴驹进入耶路撒冷，得着人的和散那。信徒如果懈怠，如果顾惜，祂就宁可等候，让祂的需要长久站在那里，祂总不肯自己运用神能来工作。祂是不着急的。这是祂的旨意。祂喜欢这样。我们不知道为什么缘故，但我们知道祂喜欢这样。谁是明主心的，应当在这里看见他自己的责任。

主这样作，一方面是降下祂自己，另一方面是抬举我们。但不知我们配受这个抬举否？受造者能有机会来供给造物者的需要，不是抬举是什么呢？想到这里，圣灵感动我们奉献时，我们的埋怨就应当减少了。奉献自己，和属于自己的给神者，若以为他是恩待神，有功于神，就是绝对的错误了。奉献，神肯要我们的奉献，神肯受纳我们的奉献，乃是神抬举我们，将荣耀赐给我们。祂是至尊无二的神，天上的使者是祂的仆役，万山的牛羊是祂的，地上的金银是祂的，千万的世界都是属于祂的，祂难道有缺乏么？还需要我们这些卑微贫穷人的能力与物质么？到底是祂真没法想，要求助于我们呢？还是祂要借着这个需要来抬举我们，高升我们，叫人知道卑微下贱、贫穷痛苦像我们这一辈子的，竟然有资格能供给神的缺乏，能赶来作神的救援呢？这真是太奇妙了！

that the owner would question the disciples when they unloosed the colt and what they should say in order for the owner to release it to them. This was a miracle. But His condescension lies in the fact that He was happy to perform this type of miracle rather than set aside the existing colt or the disciples' errands by performing a miracle of creating a colt. He could have created a colt a hundred times better than any other colt with one word. Yet, and I say this most reverently, He was pleased to be helped by men. He was happy to see other men making contributions to His earthly journey. He was happy to have men as His companions. He was willing to receive something from His loved ones to help Him in His work. He could go on alone with no need of men. Yet He did not want to do this. He wanted to condescend a little and receive men's consecration. He wanted to elevate men and give them a part in God's work.

He said, "I have need of them," "I lack them." It seems that He was saying that His lack would not have been met if the owner of the colt had refused to give it to Him. He had a need, and He desired to see men fulfill this need. He would rather receive what He needed from the hands of His people than through His own miracle. If His people would be faithful to give, He would ride on their colt and enter Jerusalem to receive men's Hosannas. If the believers were lazy or held back, He would rather wait and allow His need to go unanswered. He was not willing to exercise His divine power to work alone. He was not in haste. This is His will; He wants to do things this way. We do not know why, but we know that this is what He wants to do. All those who understand the Lord's heart should find their own responsibility in this matter.

On the one hand, the Lord condescends. On the other hand, He elevates us. Are we worthy of such elevation? If the creatures are not elevated through the opportunity to take care of the Creator's need, what else could this be? When we consider this, we should murmur less when the Holy Spirit prompts us to consecrate. It is an absolute mistake to think that when we offer ourselves and what we have to God that we are doing God a favor or earning credits from God. Our consecration and God's acceptance of our consecration is God's elevating and bestowing His glory on us. He is the Most High God. All the angels in heaven are His servants. All the cattle and goats on the hills are His. He owns all the gold and silver on earth and thousands of worlds are His. Does He have any lack? Does He need the power and material supply of humble and poor people? Is He really helpless and seeking our help? Or is He elevating and uplifting us through these needs and making us realize that humble, lowly, poor, and destitute men such as ourselves can be counted worthy of supplying God's needs and becoming His help? This is indeed too wonderful!

神肯要我们的能力和物质，岂非一件奇事么？一位君王肯要讨饭者的物质，岂非一件奇事么？难道除了讨饭者来供给之外，他再没有法子了么？或者他另有用意呢？讨饭者有机会来扶助他的君王，到底他应当觉得荣幸呢？还是面有德色呢？奉献给我们的君王，是我们意外的权利。

信徒应当知道：微小的动物像我们这样的，能有机会来为神舍弃什么，奉献什么，乃是我们的权利，我们的特权特利。祂肯接纳已经是我们的荣幸了，何况祂肯要呢？乃是因为我们的心太迟钝，不知道这样的奉献乃是我们的荣幸，所以，我们才夸口以为我们为主如何吃苦，如何舍弃，如何奉献，好像我们还是有功于主的一般！哦，信徒真是太不识抬举了！如果知道，就今日为主工作者，必不如是的畏首畏尾，顾虑怜惜；信徒就必不如是的为自己积蓄钱财，必不以微小的捐输为已重看主的情面了。

末底改的话在此真是合式。他对皇后以斯帖说，“此时你若闭口不言，犹大人必从别处得解脱、蒙拯救，…焉知你得了王后的位分，不是为现今的机会么？”（斯四14。）亲爱的弟兄姊妹们，神的子民现在有许多的缺乏，神看这个缺乏是祂的缺乏，祂要补满。但祂不愿独自行神迹来解救，祂要用你，你肯么？祂会差遣祂的使者从天上发声来复兴祂的子民，祂会从天降下许多的异象奇兆来提醒世上的罪人，祂会从天再降下吗哪来养那些信靠祂过日的仆婢们；但是，祂如果这样作，你就要失去你的荣耀，失去你在神工作里的股分。祂要行奇事来拯救，但祂喜欢借着而你行，祂不愿独自作什么。但不知道我们值得祂来抬举否？

祂愿意自己降下，祂喜欢高升我们。祂乐意我们在祂一切的事工里都有股分。祂肯谦卑到说我有缺乏的地步，为的是开一个门，叫我们有机会来帮助祂，来得着祂的荣耀。既是这样，我们为什么还不献身给主呢？为什么还不奉献我们的财物呢？不知利用现在的机会者，就是愚蠢人。

总之，神拯救世人的工作，总得有人作；你如果不来，神就要兴起别人来代替你。引导信徒前进的工作，也总得有人作；你如果退后了，神也要兴起别人来代替你。神赐给你不少的金钱，为的是要你供给祂工作的需用，但你失

Is it not a wonder that God wants our strength and material supply? Is it not a wonder that a king would want the possessions of a beggar? Is there no one who can supply Him other than beggars? Or does He have other intentions in mind? Should a beggar who is given the privilege of helping his king feel flattered or self-accomplished? Offering to our King is our extraordinary privilege.

The believers should consider what sacrifice there can be for little creatures such as we to offer anything to God. It is our privilege and special right to be able to do this. His willingness to accept our offering is sufficient honor for us. His asking of us is a far higher honor. Because our hearts are too dull and ignorant of the honor of consecration, we boast of our suffering, sacrifice, and consecration to the Lord as if we have earned some credit from Him! Oh, how believers are unappreciative of their elevation! If the present workers of the Lord realized this fact, they would not be so timid and careful. They would not save up treasures for themselves and would not consider their offering of a little money as a favor to the Lord.

The words of Mordecai are very fitting. He told queen Esther, “For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place...and who knoweth whether thou art come to the kingdom for such a time as this?” (Esth. 4:14). Dear brothers and sisters, today God’s people have many needs. God considers these needs as His needs. He will fill these needs. However, He does not want to deliver His people by performing miracles by Himself. He wants to use you. Are you willing? He could send messengers from heaven to sound the call and revive His people. He could perform many works of wonders and strange signs to wake up sinners. He could once again send manna from heaven to feed His servants and maids who live by Him. But if He did these things, you would lose your glory and your share in God’s work. He can perform miracles and grant deliverance, but He wants to do them through you. He does not want to do them by Himself. The question is whether or not we are worthy of His elevation.

He is willing that He Himself should condescend and is happy to elevate us. He is happy for us to have a share in all His works. He is humble enough to say that He has needs so that a door will be open for us to help Him and gain His glory. If this is the case, why would we not consecrate ourselves to the Lord? Why would we not offer our riches? All those who fail to grasp the present opportunities are foolish.

In summary, God needs man in His work of saving the world. If you will not help, God will raise up others to take your place. The work of helping other believers go on needs man. If you draw back, God will raise up others to take your place. God has given you money so that you will supply the need of His work. If you fail, God will raise up

败了，神就另外再兴起别人。神的需要总得补满的，但不知谁来补满，谁要来传道，谁要补满神的荣耀。你如果不来，千万不要以为现在神就没有办法了。祂要兴起别人。所惜的，就是你得不着这一分的荣耀了。“你若闭口不言，犹大人必从别处得解脱、蒙拯救。”所以，弟兄们，不要让“人夺去你的冠冕”！

今日神的需要可说是比从前什么时候都大。这是因为祂要把特别的荣耀赐给今代的信徒，祂现在还愿意依旧降下，但不知有信徒愿意谦谦卑卑的、满心感激的，希奇神这样的恩待，毫无德色，反以为是自己无上的荣幸，来补满神今日的需要否？

（原刊于“倪柝声文集”第一辑第六册）

others. God's needs must be met, but who will meet them? Who will step forward to preach His word, and who will fill up God's glory? If you do not step forward, do not think that God will be short of help. He will raise up others. But it will be a pity that you will not be able to share in the glory. "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place" (Esth. 4:14). Therefore brothers, let "no one take your crown" (Rev. 3:11).

God's need today is greater than at any other time. He is bestowing special glory to believers of this age. He is still willing to condescend. But are there believers who are willing to marvel with gratitude for such grace from God and fulfill God's need without feeling self-satisfied because of their awareness of such a high honor?

第二十章

两方面的真理— 主观的和客观的

读经：约翰福音三章十六节，十四章十六节，十五章四至五节，十四章十七节，十六章四十七节，四章十四节，约翰一书二章八节，腓立比书一章二十至二十一节，哥林多前书一章三十节，歌罗西书一章二十七节。

有一件事，是我们常常说的，就是客观的真理与主观的真理。全新约的真理，只分这两方面；全旧约的真理，也只分这两方面。为着要使许多人明白的缘故，我要把什么叫作客观的，什么叫作主观的，先解说一下。客，就是客人；主，就是主人。从客人那方面看，就是客观；从自己这方面看，就是主观。客观的意思，就是在别人身上；主观的意思，就是在自己身上。一切不在我身上的真理都叫客观的真理；一切在我里头的真理都叫主观的真理。一切在我之外的，都是客观的，虽然是在我之外，但它还是真理。一切在我里头的经历，都是主观的，这也是真理。圣经对于两方面的真理，是双方并重的，我可以举些例在下面：

约翰三章十六节说，“神爱世人，甚至将祂的独生子赐给他们。”十四章十六节说，“我要求父，父就另外赐给你们一位保惠师。”许多人只会背三章十六节，不会背十四章十六节，岂知这两节有同样的价值。神有两个赐：三章十六节，是把子赐给我们；十四章十六节，是把圣灵赐给我们。神把祂的儿子赐给罪人，把圣灵赐给信祂儿子的人。神把祂的儿子赐给世人，叫世人可以因祂得救；神把圣灵赐给信祂儿子的人，叫他们有能力得胜。一个是儿子的赐给，一个是圣灵的赐给。一切在儿子身上作的，都是客观的真理；一切在我里头，借着圣灵作的，都是主观的真理。凡在基督里作的，都是客观的；凡在我里头借着圣灵作的，都是主观的。主在十字架上死的时候，你已经与祂同死了，这是客观的事实。你若摸摸自己，看看你死了

CHAPTER TWENTY

THE TWO SIDES OF THE TRUTH— SUBJECTIVE AND OBJECTIVE

Scripture Reading: John 3:16; 14:16; 15:4-5; 14:17; 6:47; 4:14; 1 John 2:8; Phil. 1:20-21; 1 Cor. 1:30; Col. 1:27

We often speak about the matter of subjective truth and objective truth. All the truths in the New Testament are divided into these two categories, and similarly all the Old Testament truths are divided into these two categories. To make this matter clear to many of you, I would first like to explain the meaning of the words objective and subjective. The literal meanings of the Chinese words for objective and subjective are “guest’s view” and “host’s view.” Being objective is viewing things from the position of a guest or an outsider, and being subjective is viewing things from one’s self as a host. Viewing things from the position of an outsider is being objective, and viewing things from within is being subjective. Whatever occurs in others is objective; whatever occurs in me is subjective. All the truths that are not in me are objective truths; all the truths that are inside of me are subjective truths. All the truths outside of me are objective truths; they are truths, even though they are outside of me. All the experiences within me are subjective and are also truths. The Bible places equal weight on both aspects of these truths. I would now like to give you some illustrations.

John 3:16 says, “For God so loved the world that He gave His only begotten Son.” John 14:16 says, “And I will ask the Father, and He will give you another Comforter.” It is sad that many who can recite John 3:16 so well cannot recite John 14:16. Actually these two verses are of equal worth. God had two “givings.” In John 3:16 He gave His Son to us, and in John 14:16 He gave the Holy Spirit to us. God gave His Son to sinners, and He gave the Holy Spirit to the ones who believe in His Son. God gave His Son to the world that they may be saved through Him. God gave the Holy Spirit to those who believe in His Son that they may be empowered to overcome. One is the giving of the Son, and the other is the giving of the Holy Spirit. Everything accomplished in the Son is an objective truth, and everything done in us through the working of the Holy Spirit is a subjective truth. Everything that is done in Christ is objective, while everything that is done in us through the Holy Spirit is subjective. When the Lord was crucified on the cross, we were

没有，你必定不会觉得你是已经死了。你对一个罪人传福音，说，“你是罪人，但是，基督已经为你死了。”请问，他能不能看见他是已经与基督同死了呢？没有一件事，在基督里的，不是客观的。一切在基督里的，都是客观的。圣灵的工作，一切在我们里头作的，都是主观的。圣灵并没有在祂里面作了什么。祂所作的一切都是在我们里面；基督所作好的，都是摆在那里；圣灵所作好的，都是摆在这里。一切的东西，一切的工作，只要是在基督里的，都是客观的；只要是圣灵所作的，都是主观的。请我们记牢，客观的是在基督里，主观的是在我里头。

约翰十五章四至五节，主两次重复说一句话：“你们要常在我里面。”什么叫在我里面？在我里面，就是在主里面。在主里面，是客观的。先有了客观的一切，然后才能有“我也常在你们里面”的经历。这是主观的。我们应当记得，所有的“我也常在你们里面”，都是继续在“你们要常在我里面”之后的。一切主观的经历都是根据于客观的事实。光有圣灵的工作，没有基督的工作，就从古到今，没有一个人能得救。光有基督的工作，没有圣灵的工作，也没有一个人能得救。我已经说过，人有两脚才站得稳，有两眼才看得清楚，鸟有两翅才能飞在空中。照样是你先在主里，主才在你里。

约翰六章四十七节说，“信的人有永生。”这是我们信的人，谁都知道的。但是，永远摸不着，我的永生在哪里。信是信的，不错，信的人是有永生的。但是，约翰四章十四节是说什么呢？是说，“人若喝我所赐的水就永不渴；我所赐的水，要在他里头成为泉源，直涌到永生。”我所赐的水，是生命的水，要从里头一直涌，一直涌，叫你觉得它的味道。一方面是说有永生，一方面是说有活水的泉源一直涌，叫你尝着永生的味道。六章四十七节是客观方面的，四章十四节是主观方面的。约壹二章八节说，“在主是真的，在你们也是真的。”有的真理，是在祂里头的；有的真理，是在我里头的。都是真理，都该注重。约翰十五章说，怎样就能结果呢？“常在我里面的，我也常在他里面，这人就多结果子。”（5。）换一句话说，客观的真理，和主观的真理一平均时，就多结果子。约翰十四章十七节说，“真理的圣灵，…因祂常与你们同在，

crucified there with Him. This is an objective fact. If we search within ourselves to see whether we have died, we surely will not feel that we have died. Likewise, if we preach the gospel to a sinner, telling him that he is a sinner and Christ has died for him, will he realize he has died with Christ? No matter that is in Christ is subjective. Everything in Christ is objective, and all the work done by the Holy Spirit in us is subjective. The Holy Spirit does not work in Himself; all the work of the Holy Spirit is done within us. What Christ has accomplished is in Himself, and what the Holy Spirit has accomplished is in us. As long as something or some work is done in Christ, it is objective; as long as something is accomplished by the Holy Spirit, it is subjective. Please remember this point: objective matters are in Christ, and subjective matters are within us.

In John 15:4 the Lord repeated the phrase abide in Me twice. What is it to “abide in Me”? It is just to abide in the Lord. Abiding in the Lord is objective. We must first have the objective aspect before we can have the experience of “I [abide] in you,” which is the subjective aspect. We must remember that the words “I [abide] in you” are preceded by the words “Abide in Me.” Every subjective experience is based on an objective fact. No one could ever be saved if there was just the working of the Holy Spirit without the accomplishment of Christ. Neither could people be saved by only having the accomplishment of Christ without the working of the Holy Spirit. As I have said before, a man must have two feet to stand firm and two eyes to see clearly. Birds must have two wings to fly. Similarly, we must first be in the Lord, and then He will be in us.

John 6:47 says, “He who believes has eternal life.” Every believer knows this verse. It is true that we have believed, and it is true that he who believes has eternal life. However, no one can locate the eternal life. What does John 4:14 tell us? It says, “But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water gushing up into eternal life.” The water that He will give us is the water of life, and it will well up from within again and again until we sense its flavor. On the one hand, the Lord talks about the eternal life, and on the other hand, He talks about a well of living water springing up which enables us to taste the flavor of eternal life. John 6:47 speaks of the objective aspect, and John 4:14 speaks of the subjective aspect. First John 2:8 says, “...which is true in Him and in you.” Some of the truths are in Him, and some of the truths are in us. They are all truths, and we should pay attention to all of them. John 15 tells us how to bear fruit: “He who abides in Me and I in him, he bears much fruit” (v. 5). In other words, whenever the objective truth is balanced by the subjective truth, there will be much fruit-bearing. John 14:17 says, “The Spirit of reality...because He abides with you

也要在你们里面。”“常与你们同在，”这是客观的，这是指着圣灵借着基督与门徒同在的。“要在你们里面，”这是主观的，这是指着基督借着圣灵住在门徒里面。现在是客观的，是在你之外的，但是，圣灵一来住在你里头，客观的就变成主观的了。

一方面保罗在林前一章三十节说，“但你们得在基督耶稣里，是本乎神。”另一方面，保罗在歌罗西一章二十七节说，“基督在你们心里成了荣耀的盼望。”我们在基督里，这是客观方面；基督在我们里，这是主观方面。

我们若要从圣经找出这两方面的真理，可以找出几百节，一方面是客观的真理，一方面是主观的真理，这方面我们一拿牢，就是说圣经的轨道被你拿牢了。火车是有两条轨道的，若是单轨，就有出轨的危险。若是两条轨，火车在上头，可以一直跑。客观的真理和主观的真理，是我们该注重的。若我们有同样的注重，就要得顶大的帮助。我不是要讲什么神学，我愿在实行方面来讲一点。我姑且把基督在客观方面所成功的最大的几件事题一题，也把圣灵在我们里头作的，就是主观方面的也题一题。

第一，基督为我们的罪死在十字架上，基督替我们死了，这是圣经中客观真理的中心。碰一碰就是基督怎样死，碰一碰就是基督怎样赎罪，碰一碰就是基督怎样作挽回祭。除非你不读圣经，一读就是讲到这些事。是祂被挂在木头上亲身担当了我们的罪。这件事，在十字架上，已经成功了，已经担当了你的罪，已经担当了我的罪，已经担当了许多人的罪。这是事实。

既然主耶稣担当了你的罪，担当了我的罪，担当了全世界人的罪，为什么全世界的人不都得救呢？有的人信了主，我们知道他已经得救了，为什么他并没有得救的快乐呢？为什么他还是为他的罪担忧呢？这是因为他一直看主观方面，就看见在我里头还是顶有罪，在我里头还是顶污秽，在我里头还是顶肮脏，这样，怎能得救呢？但是，我们要知道，基督所作的，是客观方面的，当然在主观方面找不到。灯如果是在这边，你到那边怎能找着呢？主所作的，只在各各他，并不在我们里头。如果在我里头找，就永远找不着。虽然在我里头找不着基督为我死，但是，在十字

and shall be in you.” He abides with you is objective. This phrase points out the fact that the Holy Spirit through Christ was with the disciples. The phrase shall be in you is subjective. It points to the fact of Christ dwelling in the disciples through the Holy Spirit. At one time this word was objective and outside of them, but once the Holy Spirit came and dwelt in them, the objective facts became their subjective experience.

On one hand, Paul in 1 Corinthians 1:30 said, “But of Him you are in Christ Jesus.” On the other hand, in Colossians 1:27 Paul said, “Christ in you, the hope of glory.” To be in Christ is the objective aspect, and to have Christ in us is the subjective aspect.

If we want to discover these two aspects of the truth in the Bible, we can find several hundred verses which show the subjective aspect of the truth as well as the objective aspect of the truth. If we can grasp these two aspects, we are able to grasp the tracks in the Bible. A train has two tracks on which to run. If there is only one track, the train will derail. With two tracks, the train can move ahead. Both the objective and subjective aspects of the truth need our attention. Emphasizing each aspect equally will render us the greatest help. I do not want to preach any theology here. Rather, I would like to speak a little on the practical side. For the time being, I will briefly mention the major accomplishments of Christ on the objective side as well as the work of the Holy Spirit on the subjective side.

First of all, Christ’s death on the cross for our sins and for us is the kernel of the objective truths in the Bible. When a person touches the Bible, he will see Christ’s death, Christ’s redemption, and how Christ was made a propitiatory sacrifice for our sins. Once you open the Bible, you will see these things, unless you do not read it at all. He hung on the tree to personally bear our sins. This matter was accomplished on the cross. He has borne your sins, my sins, and the sins of so many people. These are the facts.

If the Lord Jesus has borne your sins, my sins, and the sins of all the people in the world, then why are all the people not saved? Why is it that some of the ones who have believed in the Lord and who we know are saved do not have the joy of salvation? Why are they grieved over their sins? They are grieved because they always see the subjective side of how inwardly sinful, filthy, and unclean they still are. Consequently, they do not see how they can be saved. We need to know that all that Christ has accomplished is on the objective side and cannot be found on the subjective side. If a lamp is on this side, how can you find it on the other side? What the Lord accomplished at Golgotha was not accomplished in us. If we search within ourselves, we will never find it. Although I cannot find Christ’s dying for us within, can it be found on the cross? If Christ’s death

架上，能不能找着呢？如果在十字架上，能找着基督为我的罪死了，就可以说，阿利路亚，我的罪基督已经担当了，我已经得救了。什么时候，你的信心能跑到客观方面，圣灵就要发出能力射到你里头，叫你有赦罪的平安，有得救的快乐。如果你在主观方面找，就永远找不着，因为这不是神的办法。神是先把儿子赐给人，后把圣灵赐给人。圣灵的赐给，是在神的儿子之后，先是基督，后是圣灵。圣灵所作的，就是将主所作的那一边，成功在我们的身上。

希伯来书说到信心好像锚，又坚固，又牢靠，且通入幔内。假使我们今天坐在船上，船上有一顶大的锚，不过这锚一直摆在船上，就有什么用处呢？锚要抛在水里，船才不会摇，锚不是摆在船上的。信心也是这样。信心从来不是相信在我这里的，信心是要抛在主耶稣那里，是从这边抛到那边去。什么时候在客观方面有所抓住，什么时候在主观方面也就牢靠。如果锚摆在船上，船不住的摇动，就再打几个锚摆在船上，船会不会稳定呢？我告诉你，就是打再大的锚，满船都装着锚，船仍是摇动不安的，只要把锚抛在水里就好了。我们越看自己就越灰心。如果把我们的信心，抛到主耶稣的十字架上，我们就平安了。必须那边先有，然后才有这边，一掉头就不行。以客观为起点，以主观为结局就对了。光注重基督在十字架上所成功的，不注重圣灵在我里头所要作的，就永不能有经历。光注重在我里头的圣灵，不注重基督在十字架上所成功的，也毫无用处。

例如，我们和基督同钉十字架这件事，是不是我们自己把自己钉死呢？不是的。罗马六章六节告诉我们说，“因为知道我们的旧人，和他同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆。”不是我们自己去钉，乃是基督死的时候，我们的旧人，已经和他同钉了。这是客观的真理。你的眼必须看主。若是你自己钉自己，那就不得了；你看见了你的可恶，但是怎么钉也钉不死。信徒顶大的错就是说，虽然圣经说我已经与基督同死了，但是，我看看自己，还是顶硬心，还是顶会发脾气，还是顶坏顶不好。和他同钉死，可是越弄越不死。这是你错了，因为你是从你这个人来起头。你应当记得，每一个真的起头，都是基督。不

for us can be found on the cross, then we can declare, “Hallelujah! Christ has borne my sins; I am saved.” Whenever our faith latches on to the objective things, the Holy Spirit will infuse power into our inner being and will cause us to have the peace of forgiveness and the joy of salvation. If we try to find the death of Christ on the subjective side, we will never be able to find it because this is not God’s way. God first gave His Son to man, and then He gave the Holy Spirit to man. The giving of the Holy Spirit follows the giving of God’s Son. Christ came first, then the Holy Spirit. What the Holy Spirit is doing is to complete in us what the Lord has accomplished on His side.

The book of Hebrews tells us that faith is like an anchor, secure and firm, which brings us within the veil (Heb. 6:19). Suppose we are on a ship with a very large anchor. If it is always kept on the ship, what use is this anchor? The anchor should be cast into the water to keep the ship from rocking; it should not be kept on the ship. This is how faith should operate. Faith never comes from believing in ourselves; faith comes from casting our anchor in the Lord Jesus, casting from our side to His side. Whenever something on the objective side is grasped by us, the subjective side becomes secure in us. Suppose a ship with an anchor on board is rocking incessantly. Will fastening and putting more anchors on the ship cause it to steady? Even if the ship had larger anchors or was filled with anchors, it would still rock unsteadily. The ship will only become steady when the anchor is cast into the water. The more we look at ourselves, the more disappointed we will become. If we cast our faith upon the cross of the Lord Jesus, we will be at peace. We must be secure on the other side before we can be secure on our side; the order cannot be reversed. The correct way is to take the objective aspect as the starting point and then have the subjective aspect as the issue. If we only emphasize Christ’s accomplishment on the cross without caring for what the Holy Spirit wants to do in us, we will never be able to have the experience. Similarly, if we only emphasize the Holy Spirit within us without caring for Christ’s accomplishment on the cross, the result will be futile.

For example, in the matter of being crucified with Christ, is it we who crucify ourselves? No. Romans 6:6 tells us, “Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.” We do not do the crucifying; our old man was crucified with Christ when He was crucified on the cross. This is an objective truth. Our eyes must be on the Lord. It would be terrible if we were to crucify ourselves. Even though we see our wretchedness, we are not able to crucify it. The biggest mistake believers make is to say, “Even though the Bible says I have died with Christ, when I look at myself, I realize that I am still so hard-hearted. It is very easy for me to lose my temper; I am still so bad and not good.” We are crucified with Him, but the more we try, the less we die. We are wrong because we are starting from our end. We should remember that

是看自己死了才是真死，乃是基督死的时候，你已经和祂同死了。锚，抛出去才有用处；信心，是抛到基督那边去，才生效力。你的眼如果老看自己，钉又钉不死，装死又是假死，你就怎么都弄不死。你在十字架上，已经和基督同死了，这是基督作的。在客观方面，基督已经死了，你也已经死了。

罗马八章十三节说，“你们若顺从肉体活着必要死；若靠圣灵治死身体的恶行必要活着。”这与罗马六章六节刚好对起来。那边是与基督同钉，这边是借着圣灵治死身体的恶行。钉死是基督成功的，治死是借着圣灵作的。与基督同钉，我相信，我可以说，阿利路亚！基督死的时候，我的旧人，已经与祂同钉死了。在这一边，今天，圣灵提起一件事，对你说，这件事已经钉在十字架上了，你愿不愿顺服？你说，我肯，这件事就过去了。明天，圣灵又提起一件事对你说，这件事已经钉在十字架上了，你愿不愿顺服？你说，我肯，这件事就又过去了。圣灵说，你的脾气，已经钉在十字架上了，你可以不发脾气了；你说，我肯不发脾气，圣灵就要给你能力不发脾气。圣灵说，你的骄傲已经钉在十字架上了，你可以不骄傲；你说，我肯不骄傲，圣灵就要给你能力不骄傲。你肯一样一样的顺服，圣灵就要一样一样的成功在你身上。你若靠自己，想把脾气压下去，就咬着牙硬作也不成。你先看基督在那边所成功的死，圣灵就要把那个死成功在你身上。

在头两个世纪，信徒请安的话，有的是说“主必快来”，有的是说“在基督里”。看一看在基督里的，什么都是甜美的，什么都是宝贝的，同时，圣灵在你里头，也要治死你身体的恶行。今天的基督人，不是太注重客观的真理，就是太注重主观的真理。太注重主观的真理，就是自己压自己，好像锚不抛在水里，仍是没有用处。有的人以为基督已经死了；就什么都不管，这也不行。基督已经死在十字架上，如果你不信，你还是沉沦。基督已经死在十字架上，你肯信，你要祂，你就得救。照样圣灵对你说，你的脾气，你的骄傲，你的嫉妒，都已经钉在十字架上了，你肯、你要的话，圣灵就要给你能力得胜。你相信客观的真理，这时圣灵就把客观的真理，

Christ is the real beginning to everything. The real death is not seeing ourselves dead; when Christ died, we also died with Him. Only when the anchor is cast is it effectual. Faith is efficacious only when it is cast in Christ. If our eyes are always on ourselves, we cannot be crucified. Our pretense to be dead is a fake death, and we have no way to put ourselves to death. We have already died with Christ on the cross; this was accomplished by Christ. On the objective side Christ has died, and we have also died.

Romans 8:13 says, “For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.” This verse runs parallel to Romans 6:6, which speaks of being crucified with Christ; this verse speaks of putting to death the practices of the body by the Spirit. Crucifixion was accomplished by Christ, whereas the putting to death is done by the Spirit. I believe that I have been crucified with Christ. For this I can say, “Hallelujah!” When Christ died, my old man was crucified with Him. Today, on the subjective side, the Spirit will bring up a matter and tell you that this matter has been crucified on the cross. Will you follow the speaking of the Spirit? If you say you are willing, the matter will be dealt with. Then the next day the Spirit will bring up another matter and tell you that it has been crucified on the cross. Are you willing to go along with His speaking? If you agree, another matter will be dealt with. The Spirit will say, “Your temper has been crucified on the cross. You do not need to lose your temper.” If you say, “I am willing not to lose my temper,” then the Spirit will give you the power not to lose your temper. The Spirit will then say that your pride has been crucified and that you can be freed from your pride. If you agree with not being proud, the Spirit will give you the power not to be proud. If you are willing to go along with the Spirit in one matter after another, the Spirit will fulfill His work in you. If you only depend on yourself to suppress your anger, you will find that even gritting your teeth will not work. You must first see the accomplishment of Christ’s death on the objective side before the Spirit will carry out that death in you.

In the first two centuries, believers greeted each other by saying, “The Lord is coming soon,” or, “In Christ.” Indeed, once we see that we are in Christ, everything is sweet and precious. At the same time, the Spirit within us will put to death the deeds of the body. Today Christians pay too much attention to either the objective truth or the subjective truth. When one pays too much attention to the subjective truth, he suppresses himself. This is like an anchor that is not cast into the water; it is useless. Then there are others who think that because Christ has died, they do not need to care for anything. This is also wrong. Christ has indeed died on the cross; but if you do not believe this, you will still perish. However, if you believe that Christ has died on the cross and are willing to believe in Him, you will be saved. Likewise, when the Spirit says to you that your temper, pride, and jealousy have been crucified, if you are willing and have the desire, the Spirit will give you the power to overcome. When you believe the

成为你主观的经历。你相信在外面的真理，圣灵就要把它成功在你里面。你相信在十字架上所成功的，圣灵就要把它成功在你身上。

不只同死的真理是这样，就是复活的真理也是这样。以弗所二章六节说，“祂又叫我们与基督耶稣一同复活。”我们怎样复活的呢？是和祂一同复活。这又是基督，又是客观的真理。关于这复活，不只以弗所书是这样说，在别的书信中也有。彼得说，“借耶稣基督从死里复活，重生了我们。”（彼前一3。）换一句话说，每一基督人什么时候重生，什么时候他就与基督同复活了。每一重生的基督人，都与主同复活了。每一与主同复活的基督人，都已经重生了。我们是与祂同复活，是祂把我们复活了。

复活是什么意思呢？复活的意思是这样：主耶稣死了，身体在这里，全身的血流完了；头上因戴荆冕的伤痕，不知有多少；手和足有钉痕；肋有枪伤，这是死的权柄抓住了祂的身体。现在，神的生命，进到这身体里，祂就活了。这个生命在祂身上胜过了一切死的作用，叫所有的伤、所有的痛都好了。这就是复活。本来是眼睛不会看，耳朵不会听，手足不会动的，现在都会了。死，在圣经中，就是绝对的没有能力，极其软弱。死，就是属灵的无能，就是属灵的不可能。本来身上有顶多布捆着。但是，复活时如何呢？主耶稣从死里复活，与拉撒路的复活大不同。拉撒路从坟墓出来，手脚裹着布，脸上包着手巾，还需要人替他解。主耶稣复活了，圣经记着说，“细麻布还放在那里〔坟墓里〕；…耶稣的裹头巾，没有和细麻布放在一处，是另在一处卷着。”（约二十6~7。）祂并非慢慢解，慢慢剪，是神的能力、生命一进去，那合法不合法的捆绑，就都没有用处了。刚才是尸首，现在是行动自由了，这就是主的复活。

我记得当我刚作工的时候，我曾求主叫我与主同复活。我想，主若叫我与祂同复活，我就有能力行神的旨意了。我这样祷告又错了，又是从我这个人起头。圣经是说，我已经和基督一同复活了。这是一件已经成功的事实。请你记得，越回头看自己越不好。我们不是不该有主观的经历，我们乃是该先相信客观的真理。我现在

objective truth, the Spirit will simultaneously make the objective truth your subjective experience. The Spirit will fulfill the outward truth you believe in you. The Spirit will fulfill what you believe has been accomplished on the cross in you.

This is not only the case with the truth of our death with Christ, but it also applies to the truth of resurrection. Ephesians 2:6 says, “And raised us up together...in Christ Jesus.” How are we resurrected? We are resurrected with Him. This is of Christ and is an objective truth. Resurrection is not only spoken of in Ephesians; Peter also said, “God...has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead” (1 Pet. 1:3). In other words, the time when a Christian is regenerated is the time when he is resurrected together with Christ. Actually, every regenerated Christian has been resurrected with the Lord, and every Christian who has been resurrected with the Lord has been regenerated. We have been resurrected with Him, and He has raised us up.

What is the meaning of resurrection? The Lord Jesus died in His body; all the blood in His body was shed; He suffered numerous wounds on His head from the crown of thorns; He had wounds on His hands and feet and a gash on His side from a spear. This is the power of death that took hold of His body. When God's life came into His body, He became alive. This is the meaning of resurrection. This life overcame all the effects of death in His body; it healed all the wounds and did away with all the pain. This is resurrection. Formerly, the eyes could not see, the ears could not hear, and the hands could not move; now they are all able to function. To be dead, according to the Bible, is to be absolutely powerless and utterly weak. Death is spiritual inability and impossibility. Formerly, the Lord was bound by numerous burial cloths. But what happened at the time of resurrection? The resurrection of the Lord was vastly different from that of Lazarus. When Lazarus came out of the tomb, his hands and feet were bound with cloth, and his face was bound with a handkerchief. He needed someone else to set him free. On the contrary, regarding the Lord's resurrection, the Bible says, “He beheld the linen cloths lying there and the handkerchief which had been over His head, not lying with the linen cloths, but folded up in one place apart” (John 20:6-7). The Lord did not slowly cut His cloths loose. God's power and life entered in and loosened every lawful or unlawful bondage. What was a corpse became a moving and liberated being. This was the resurrection of the Lord.

I remember, when I first began to work for the Lord, I would ask the Lord to resurrect me together with Him. I thought that if the Lord would resurrect me together with Him, then I would have the power to do God's will. I was wrong in praying that way because it was something initiated by me. The Bible says I have been resurrected together with Christ. This is an accomplished fact. Please remember that the more we turn to ourselves, the worse we will be. It is not that we should not have subjective experiences,

可以说，主，我感谢你，因你已经复活了，我也和你同复活了。你把这事实先相信。我已经复活了。我怎样复活的呢？是觉得我复活了么？不，是基督叫我复活了。我们可以问自己是怎样得救的。当我们作罪人的时候，岂不是听见一个福音说，主耶稣已经为你死了，主耶稣的血已经把罪洗净了，你相信，你就得救了么？我们不是回头看自己差不多，是当看那边——主在十字架上所成功的。这样一抓牢，你就平安了。

但是，如果我们只注意客观的真理，不注意主观的真理，就又只有一个翅膀，还是不能飞。我们不能只注意一半，还有一半也是该注意的。以弗所二章六节说，我们已经与基督耶稣一同复活。一章十九至二十节反而说，“并知道祂向我们这信的人所显的能力，是何等浩大，就是照祂在基督身上，所运行的大能大力，使祂从死里复活。”在以弗所的信徒，虽然都已经和基督一同复活了，但是使徒保罗还要在以弗所的信徒，知道主所显的能力，是何等浩大。十九节是说这能力有多大，二十节是说这能力是什么能力。这能力乃是复活的能力。换一句话说，我们虽然已经复活，我们还当知道复活的大能。在客观方面，已经有复活；在主观方面，还当知道复活的能力。如果有人，我的脾气已经钉死了，我仍然可以发脾气，这是不可以的。在客观方面，我的脾气已经钉死了；但是在主观方面，还该借着圣灵来治死我的脾气。在主观方面，还当借着圣灵的能力，拒绝世界，遵行神旨。有了客观方面的事实，也得有主观方面的经历。今天顶不好的光景，就是不信客观的事实，只打算在主观方面用工夫。还有的人只要相信客观的事实，不理睬主观方面的经历。但是，按着圣经看来，没有信心，永远得不着属灵的拯救；没有顺服，也永远得不着属灵的拯救。信心是对于基督所已经成功的，顺服是专门对于圣灵所要成功的。信心是对于基督，顺服是对于圣灵，所以信而顺服是顶紧要的。

腓立比三章十节说，“使我认识基督，晓得祂复活的大能。”保罗说他这样丢弃万事，有一个目的，就是要晓得复活的大能。他不是说要晓得复活，因为复活是一信就已经有了的。但是，在主观方面，还是需要丢弃万事，才能晓得基督复活的大能。

but we should first believe the objective truth. I can now say, “Lord, I thank You; You have resurrected, and I have been resurrected together with You.” We must first believe the fact that we have been resurrected. How were we resurrected? Do we feel like we have resurrected? No, it is Christ who resurrected us. We can ask how we were saved. While we were yet sinners, we heard the gospel that the Lord Jesus died for us and cleansed us from our sins with His blood. We believed and were immediately saved. We did not look at ourselves to see whether we were qualified, but we looked away to what the Lord accomplished on the cross. Once we lay hold of this fact, we will be at peace.

However, if we only pay attention to the objective truth and not to the subjective truth, we are like one-winged birds trying to fly. We should not emphasize one half and neglect the other. Ephesians 2:6 tells us that we have been raised up together with Christ Jesus. On the other hand, Ephesians 1:19-20 says, “And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ.” Although the believers in Ephesus were resurrected with Christ, the apostle Paul still wanted them to know the exceeding greatness of His power. Verse 19 tells us the greatness of this power; verse 20 tells us that this power is the resurrection power. In other words, although we have been resurrected, we still need to know the greatness of this power. On the objective side we have resurrection; on the subjective side we still need to know the power of resurrection. One cannot say, “My temper has been crucified, but I still can lose my temper.” On the objective side his temper has been crucified, but on the subjective side he should still put his temper to death by the Spirit. On the subjective side he still needs to be empowered by the Spirit to deny the world and obey God’s will. With the reality of the objective aspect, one still needs to have the subjective experiences. One very bad phenomenon is that some people do not believe the objective facts but only focus their efforts on subjective experiences. Other people only believe the objective facts and ignore the subjective experiences. According to the Bible, if one lacks faith, he will never experience spiritual deliverance, and if he lacks obedience, he will also not experience spiritual deliverance. Faith is toward what Christ has accomplished, while obedience is specifically toward what the Spirit will accomplish. Faith is toward Christ, and obedience is toward the Spirit. Therefore, it is very crucial to believe and obey.

Philippians 3:10 says, “To know Him and the power of His resurrection.” Paul said that the goal of his counting all things loss was to know the power of resurrection. He did not say he wanted to know resurrection, because once a person has believed, he has resurrection. But on the subjective side he still needed to count all things loss in order to know the power of His resurrection.

升天这件事，是新约中最末了一个已经成功的大真理。主的降生，主的受死，主的复活，主的升天，都是圣经中最大的真理。对于升天这件事，当我才信主的时候，不知花了多少工夫。我想我如果天天是坐在天上，罪恶是在我脚下，不知道有多好。但是，我好像飞机在空中一样，不能耐久，一下子又落下来了。我一直求、一直求，盼望有一天我能稳坐在天上，打破我素来升天的记录。有一天，我读以弗所二章六节说，“又叫我们与基督耶稣一同复活，一同坐在天上”的话，我明白了。基督人在什么时候与基督一同复活，也就在什么时候与基督一同坐在天上了。基督人与基督一同坐在天上，不是因为殷勤，不是因为祷告，是因为基督升天的时候，也把我带到天上了。祂在天上，所以我也在天上。不过我该让主升天的能力，在我里头彰显出来。

另一方面，我们看歌罗西三章一至三节：“所以你们若真与基督一同复活，就当求在上面的事；那里有基督坐在神的右边。你们要思念上面的事，不要思念地上的事。因为你们已经死了，你们的生命与基督一同藏在神里面。”这是主观的。你们的生命与基督一同藏在神里面，这就是升天。因为你们已经死了，已经复活了，已经升天了，所以你们当求上面的事，你们该天天思念上面的事。比方说，一个罪人听见主耶稣已经为他的罪死了，他想，主横竖为他的罪死了，他仍旧去犯他的罪，我们都知道这是不可以的。我们已经有了升天的地位，如果我们一直思念地上的事，就升天的地位也是徒然。如果你一面信基督升天的时候，你也升了天，一面你一直思念上面的事，不思念地上的事；这样，就在客观方面你是在天上，在主观方面你也是在天上。

弟兄们，光有客观的事实，没有主观的经历，就不免近乎理想，一点天上的味道都没有，在客观方面，都是基督作的，绝对需要相信。在主观方面，是圣灵要作的，绝对需要顺服。所有属灵的经历，都是先相信基督所成功的，后顺服圣灵所指示的。基督所成功的，是叫我们得地位；圣灵所命令的，是叫我们有经历。基督所成功的是事实，需要我们相信；圣灵所引导的是原则，需要我们顺服。所有属灵的经历，都是从客观起头，没有一个例外，绝对的是从客观起头。锚应当抛在基督的死里、复活里、升天里。

Ascension is the last great accomplished truth in the New Testament. The Lord's incarnation, crucifixion, resurrection and ascension are some of the greatest truths in the Bible. Concerning the Lord's ascension, you do not know how much time I spent shortly after I was saved thinking how good it would be if only I could daily sit in the heavenlies and have my sin under my feet. I was like an airplane in the sky that could not stay in the sky forever. I continually besought the Lord that one day I would be able to sit steadily in the heavenlies and break my record of ascension. Then one day I read Ephesians 2:6: "And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus." I realized then that when Christians were raised up together with Christ, they were also seated together with Him in the heavenlies. This is not due to their diligence or prayers. It is because Christ brought us into the heavenlies when He ascended. Because He is in the heavenlies, I am also in the heavenlies. However, I should allow the power of the Lord's ascension to be manifested in me.

On the other hand, Colossians 3:1-3 says, "If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth. For you died, and your life is hidden with Christ in God." This is subjective. Ascension means that our life has been hidden with Christ in God. Because we have died, resurrected, and ascended, we ought to seek the things which are above and daily set our mind on the things which are above. Suppose a sinner hears that the Lord Jesus has died for him and thinks that since the Lord has died for him, he can go on sinning. We all know that this is not right. We have the position of ascension. However, if we continually set our mind on the things that are on the earth, even our ascended position will do us no good. If we believe in Christ's ascension and, at the same time, continually set our minds on the things above rather than the things on earth, we will not only be in the heavenlies objectively, but we will also be in the heavenlies subjectively.

Brothers, only having objective facts without having subjective experience is too theoretical; one will not have any taste of heaven from this. It is absolutely necessary to believe all that Christ has done on the objective side. It is also absolutely necessary to obey what the Spirit wants to do on the subjective side. All spiritual experiences come first from believing what Christ has accomplished and then by obeying the Spirit's leading. Christ's accomplishments cause us to gain the position; the Spirit's leading causes us to gain the experiences. The accomplishments of Christ are facts for us to believe. The leading of the Spirit is the principle for us to obey. All spiritual experiences begin from the objective side; there is no exception. Our anchor must be cast in Christ's death, resurrection, and ascension.

约翰十五章四至五节：“你们要常在我里面，我也常在你们里面。枝子若不常在葡萄树上，自己就不能结果子；你们若不常在我里面，也是这样。我是葡萄树，你们是枝子；常在我里面的，我也常在他里面，这人就多结果子；因为离了我，你们就不能作什么。”这里的次序是顶要紧的。要先在“我”里面。“我”是主。该先在基督里，这是客观的。“我”也在你们里面，这是基督在我们里面，这是主观的。先有客观的，主观的就摆在我们里面。底下有一个应许，就是多结果子。先在主里是客观，有了客观，而后才有主观——主在我们里面。当你相信客观的事实，就客观方面所有的，也搬在你里头来了。客观加上主观，结局就多结果子。光有客观，永不会结果；光有主观，也永不会结果；客观和主观联合起来，就能结果。

在预表方面，我们看见当初在耶路撒冷的一间楼房里，一同祷告的，有男人，也有女人。男人是代表客观的真理，女人是代表主观的真理。男人在那里，就是代表客观的真理在那里，就是道理在那里。女人在那里，就是代表主观的真理在那里，就是经历在那里。结局呢，就得了三千人和五千人。教会的起头是如此，将来基督降临的时候，一方面是神的羔羊，这是客观的。一方面，是羔羊的新妇，蒙恩得穿光明洁白的细麻衣，这细麻衣就是圣徒所行的义，这是主观的。

一切基督人的生活，能不能得主的喜悦，只看他是不是不偏于这边，也不偏于那边。今天在教会里，有的人专门讲主观的真理，如所谓的圣洁派。这完全只有女人。有的人，专门讲客观的真理，如所谓的弟兄派，这完全只有男人。这样，两方都有亏损。光注重主观方面，不但得不着经历，并且一天到晚苦死了。另一方面，一直注重客观方面，欢喜的过日子，以为已经与基督同死、同复活、同升天了，就什么都不管，也不会有经历。一直注意客观方面或一直注意主观方面，都不是神的办法。圣经的原则，总是先客观，后主观。先有基督的事实，后有圣灵的引导，结局就能多结果子。但愿神叫我们在祂的道路上，更知道如何顺服祂，如何服事祂。

（原刊于“倪柝声文集”第一辑第十册）

John 15:4-5 says, “Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.” The order in this passage is most important. Being “in Me” is first. The “Me” in this verse is the Lord. One must first be in Christ. This is the objective side. Then “I in you” follows. “I in you” is Christ abiding in us. This is the subjective side. We must first have the objective aspect, then the subjective aspect will be added. What follows thereafter is a promise that we will bear much fruit. Being in the Lord is the objective side. Once we have the objective side, then we will have the subjective side of the Lord abiding in us. When we believe in the objective fact, everything on the objective side will come into us. The issue of the objective plus the subjective is fruit-bearing. There will not be any fruit-bearing if we only have the objective side; similarly, we will not bear any fruit if we just have the subjective side. Whenever the objective and subjective sides are joined together, there will be fruit-bearing.

When the church began in Jerusalem, there were both men and women praying in the upper room. In typology, men represent the objective truth, while women represent the subjective truth. The presence of men typifies the presence of objective truth or doctrine, while the presence of women typifies the presence of subjective truth or experience. The result of this was three thousand and then five thousand souls being saved. This was the way the church began. In the future, at the time of Christ’s second coming, there will be the Lamb of God on the objective side. There will also be the bride of the Lamb, “clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints” (Rev. 19:8). This is the subjective aspect.

Whether or not the Lord is pleased with a Christian’s living depends on how balanced he is regarding these two aspects. In the church today, some preach only the subjective truth. An example of this is the so-called holiness group; they only have the female aspect. However, others only teach the objective truth. An example of this is the Brethren; they only have the male aspect. Both of these extremes suffer loss. By paying attention only to the subjective side, one not only fails to gain any experience, but he also suffers daily. On the other hand, those who pay attention solely to the objective side and live a carefree daily life, thinking that they have died, resurrected, and ascended with Christ and, therefore, need not care for anything else, will not have any experience either. God’s way is not to pay attention only to the objective side or only to the subjective side. The principle in the Bible is for us to first have the objective aspect and then the subjective aspect. We should first have the facts of Christ and then follow the leading of the Holy Spirit. The result will be much fruit-bearing. May God teach us to obey Him more and serve Him more according to His way.