

It was the good pleasure of God... to reveal his Son to me. Gal. 1 : 15, 16 (R.V.)

If you have truly believed in the Son of God, it is certain that He, by the Spirit, has taken up his abode in your heart. But perhaps He is hidden in the depths of your nature, as the young Joash in the heart of the Temple. He is, therefore, unable to exert that influence on your inner thought and outward life that He should. Is it not befitting that you should ask the Father to reveal his Son in you? He has been revealed to you as the divine Substitute, but not in you as the source and spring of holiness.

Beneath the body with its physical existence, and the mind with the play of intellect, lies the spirit of man, like the most holy place in the Temple of old. That is the shrine in which the Shechinah of Christ's presence shines, and in which we can hold fellowship with Him face to face. Alas, that so heavy a veil of unbelief, of absorption in the world around us, of inattention, hangs between Him and us! Would that the strong hands which rent the veil in twain when our Saviour died would rend in twain all that deprives us of this inspiring and most helpful vision of the Son, so that we might anticipate the eternal years!

But such revelations are only given that we may better help others. Not for selfish enjoyment, but for ministering help. Hence the apostle says, "that I might preach Him among the Gentiles." Be pleased, O Father, to give us that revelation, that we may speak as those who have seen the great sight, and need no further conference with flesh and blood! Then, like the apostles of old, we shall go forth among men, saying, "We cannot but speak the things which we have seen and heard."

神既然樂意將祂兒子啟示在我心裡。 加一15-16

如果你真相信神的兒子，祂就確實藉著聖靈居住在你心裡。然而祂或許隱藏在你本性的深處，就如年幼的約阿施被藏在聖殿深處一般(王下十一1-3)。因此，祂就無法在你內在的思想，及你外在的生活中，發揮祂該有的影響力。你懇求父神將祂的兒子顯明在你裡面，這有什麼不合適？神的兒子已被啟示作為神聖的代罪羔羊，替你擔罪而死；但還沒有在你裡面被啟示為神聖的源頭。

在物質存在的身體，與理性活動的心思底下，是人的靈，這就如同古時聖殿裡的至聖所。那是基督同在顯出榮光的所在，在那裡我們可以與祂面對面的交通。唉！那沉重的幔子，就是我們的不信、專注周圍的世界、粗心大意的幔子，掛在我們與神之間！但願那雙堅強的手，就是在救主受死時，把聖殿裡的幔子撕為兩半的手(太廿七51)，也將所有阻礙我們看見神兒子激勵又極幫助人之異象的幔子撕成兩半，好使我們可以預先為永恒作準備！

然而這樣的啟示賜下，僅為著更有利於我們幫助別人。不是為著自私的享受，而是為著提供幫助。因此這位使徒說：「叫我把祂傳在外邦人中。(16節)」父啊！願你樂意賜給我們那樣的啟示，好叫我們可以像那些見過大異象的人一樣傳講，而不需要與血肉的人商量！如同古時的眾使徒，我們將走入人群，宣告說：「我們所看見、所聽見的，不能不說。(徒四20)」

I have been crucified with Christ; yet I live. Gal. 2:20 (R.V.)

Clearly Paul intends us to understand that the life of which he was the centre had been nailed to the Saviour's cross, and that Christ's life had been substituted for it. Some have spoken of this real life of Christ in the soul as being mystical and untrue; but there can be no kind of doubt that it is the constant affirmation of the New Testament.

DEATH, THE GATE OF LIFE. It is obviously so in nature. Once each year nature lies down in its grave, sleeps in unbroken repose, and steps forth again with the glory of a freshly-renewed beauty. Often the overclouding of one faculty has been the signal of the quickening of all the rest. The blind Milton becomes the author of the Paradise Lost. Death of a twin-soul will often give to the survivor a new impulse towards a spiritual and transfigured affection. We cannot be possessed by the self-life and the Christ-life at the same moment, and wherever, by God's grace, we erect the cross and assign our own life to its nails, the Spirit of Christ will breathe life and power.

IN THE FLESH, BUT NOT AFTER THE FLESH. We live our life in the flesh, as aforetime, doing the duties of our ordinary existence with careful precision; but we are no longer controlled by the selfish principle which too long dominated us. The attraction of earth is overborne by the mighty drawing of the eternal and unseen. The rush of the whirlpool is unable to prevail over the throb of the steam-propeller within.

NOT I. Yet loved and ransomed by the Son of God, each of us is distinct to his loving eye. He does not bulk us all together as a mass, but singles each out for the gift of Himself, his prayers, his blood, his ceaseless thought.

我已經與基督同釘十字架，現在活著的不再是我 ... 加二20

保羅很清楚地想叫我們明白，他那以自我為中心的生命已經與基督同釘十字架，並且已經被基督的生命所取代。有的人曾把在人裡面基督真實的生命，說得既神祕又不真實；然而這個新約裡持續不斷的宣告是不容置疑的。

死亡乃生命之門。這在自然界非常明顯。每年一次，大自然都躺在墳墓裡完全休息，然後帶著更新的榮美再度出發。常常身體的一個機能變遲鈍，就成為激發其餘所有機能的信號。眼瞎的米爾頓成為《失樂園》的作者。雙胞胎其中之一的夭折，往往成為影響幸存者精神改變的新動力。我們不能同時被自我的生命和基督的生命支配，而無論在何處我們靠著神的恩典立起十架，將我們自己的生命釘在上面，基督的靈就賜下生命和能力。

在肉身裡，卻不隨從肉體。縱然還如先前一樣，我們生活在肉身裡，謹慎確實地盡我們平常生存的本分；我們就不再受那長久以來控制我們的自私原則所支配。地的吸引被永恒看不見的巨大吸引勝過。就如漩渦的衝力不能勝過裡面蒸汽螺旋槳的搏動。

不再是我。雖然我們都是被神兒子所愛所贖，但在祂愛的眼光中，每個人都是獨特的。祂並不是就把我們聚成一群，而是每個人分別都得著禮物，就是祂自己、祂的禱告、祂的寶血以及祂永不止息的關懷。

That we might receive the promise of the Spirit through faith. Gal. 3 : 14

"The promise of the Spirit" is the invariable term for the special Pentecostal gift; and this is to be equally received by faith as the forgiveness of sins and eternal life. To me this text once came as a perfect revelation. It was the clue to unravel perplexity, the point around which truth held long in solution suddenly crystallized. Before this verse spoke to my heart it had been my constant endeavour to feel the Spirit's presence as the sign of my having received; but now it became clear that one might receive by simple faith God's very richest communications, even though the emotion tarried long.

The stages have been thus specified:

THERE IS SUCH A BLESSING. Yes; there can be no doubt of this; for it pleased the Father that the fulness of the Holy Spirit should dwell in Jesus, that He might communicate Him to each member of his Church.

IT IS FOR ME. At Pentecost Peter said, This promise is for as many as the Lord our God shall call.

I HAVE NOT RECEIVED. It is very important to realize what your standing is. Paul's first inquiry of the Ephesians was to ascertain this.

I WOULD GIVE ANYTHING IF IT MIGHT BE MINE. Because of the life, and love, and power it would bring into your life, and the immense increase of power over others, there is no sacrifice you should be unwilling to make.

I DO NOW IN HUMBLE FAITH RECEIVE. There may be no coronet of flame, nor rush of wind, nor flash of joy; but if we have put ourselves in the right attitude towards God, and opened our hearts to receive--He who taught us to hunger and thirst must have bestowed.

使我們因信得著所應許的聖靈。 加三14

「所應許的聖靈」是五旬節特別恩賜一貫的用語；「聖靈」與「赦罪和永生」同樣是藉信心領受的。這句經文曾經以一個完美的啟示臨到我。它是解開困惑的線索，在這點上長久支解的真理突然具體起來。在這節經文對我的心說話之前，我一直在努力感受聖靈的同在，作為我已經領受聖靈的記號；然而現在我很清楚知道，人可以藉著簡單的信心，就得到與神極豐富的交通，縱然情感上耽擱許久。

這些階段可以這樣列舉出來：

有一個很大的福分。是的！這是毫無疑問的；父神所喜悅的是聖靈的豐滿應該住在耶穌裡，使祂可以將聖靈傳給祂教會的每一個肢體。

這是為著我。彼得在五旬節曾說，這應許是給一切主我們的神所召來的人(徒二39)。

我還沒有得到。瞭解你的經歷非常重要。保羅對以弗所人的第一個詢問就是要確認這個(徒十九1-6)。

如果我得著聖靈，我就願意付出任何的代價。因著聖靈將生命、愛和能力帶進你的生命，並且大大增加你對他人的影響力，你就肯作出犧牲。

我現在以謙卑的信心來領受。也許沒有火焰，沒有大風吹過，也沒有片刻的喜樂(徒二2-4)；但是如果我們向著神的態度是對的，並且敞開心領受，那麼，那位教導我們渴慕的，祂必定賜下聖靈。

Until Christ be formed in you. Gal. 4: 19

Christ is in us, if we truly believe in Him, as the sap in the vine, the air in the lung, the steam in the engine; but He may not be formed in us.

Is it not possible that the indefinable sensation of joy and pain, of yearning and unfulfilled desire, are all attributable to this deep-seated process? Christ is being formed within our hearts, dispossessing the old evil self-life, and taking its place.

*O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.*

*Make this poor self grow less and less,
Be thou my life and aim;
Oh, make me daily through thy grace
More meet to bear thy name.*

The mention of travail in this connection suggests that this in-forming of Christ does not take place apart from suffering. And probably it is at times when we are in a furnace of pain that the Christ in us grows most quickly. "When my pain became unbearable," says one, "I became conscious that there is a part of our being which no physical pain, and no mental anguish, can disturb. And there came to me such a sense of God--so enfolding, so assuring, so satisfying--that I could as well doubt the shining of the sun." The Comforter had come--Christ was being formed within.

In the egg, when first laid, there is a tiny point of life amid the thick, viscous fluid; but this gradually increases, while the other diminishes, and at last there is hardly a trace of this left, and the chick is formed, the egg-shell is broken, and the tiny feathered thing steps forth. The chick is formed in the shell.

直等到基督成形在你們裡面。 加四19(直譯)

我們若真正相信基督，祂就在我們裡面，好像汁漿在葡萄藤裡，好像空氣在肺裡，又好像蒸汽在引擎裡；祂在我們裡面，然而祂可能尚未成形在我們裡面。

這言語無法表達的喜樂與痛苦、渴慕與不滿足的感覺，豈不是可能都因這深處進行的過程嗎？基督正在我們心裡成形，驅逐我們老舊邪惡的「己生命」，並且逐漸取代它。

耶穌基督啊，願你在我裡面生長，
願其他一切都消退；
使我心天天更親近你，
天天更脫離罪。

願這可憐的自己逐漸衰微，
願你作我生命與目標；
使我藉著你的恩典，
天天更配得過你的聖名！

關於這點保羅提到生產之苦，表明基督的成形與苦難是離不開的。也許有時在苦楚的磨煉中，基督在我們裡面長得最快。有人說：「當我痛苦得受不了時，我感覺到在我們裡面有一個部分，是身體的痛楚與精神的痛苦無法干擾的。我這樣的感覺到神——如此包圍著、如此確實、如此滿足——以致我也可以懷疑太陽的照耀了。[註]」保惠師已經來到，基督正在我們裡面成形。

當蛋剛生出來，在裡頭有一小點生命在濃稠的黏液裡；這小點逐漸增加，而其他的部分逐漸減少，最後幾乎沒有留下痕跡，小雞就成形了，蛋殼破了，小小毛絨絨的東西走出來。小雞是在蛋殼裡面成形的。

[註] 這一段話可理解作：當我意識到我裡面有一部分是任何外界的事物都不能干擾的，我對神的感覺是如此的真實，這種真實感比太陽的照耀這種客觀的事實還要真實，以至於我都能懷疑太陽的照耀是否真實了。

Ye may not do the things that ye would. Gal. 5:17 (R.V.)

This is a notable rendering of the R.V., which throws a flood of light on the entire passage. The A.V. has it, "Ye cannot do"; it is more correct to say, "Ye may not do." It is always possible to go back and to fall under the tyrannous power of the evil self principle, the flesh, either in its more debased or refined form; but as long as we are led by the Spirit, live in the Spirit, and walk in the Spirit, He energizes against the flesh, keeping it in the place of death, and allowing the life of Christ to work freely.

In Christian ethics there must be, first, a definite willingness to surrender ourselves to his death. Secondly, there must be a perpetual yielding to the indwelling grace and power of the Holy Spirit. He will deal with the self-life in the deep abysses of your nature. When the antiseptic influence of carbolic acid is in the atmosphere it counteracts the microbes of disease, so that they cannot do as otherwise they would in infecting healthy bodies with disease. An eminent surgeon told me the other day that he was accustomed to boil his operating instruments in antiseptic mixture, that they might not carry microbes to the open wounds. Oh that those of us who are used as instruments by God would take heed!

When the baleful effect of the self-life is arrested, the fruits of the Spirit appear naturally and easily. Note the distinction between work, in which there is effort, and fruit, which swells so imperceptibly and silently on the branch--pressed out from within. Each of these fruits is a variation of the first, which is love. Joy is love on wings; peace, with the wings folded; long-suffering, love in the sickroom; goodness, in business; meekness, in society; self-control, in the regimen of habit for the sake of others.

使你們不能作所願意作的。 加五17

英文修訂本這節的翻譯值得注意，它解開了這節經文。這裡更準確應譯作：「使你們可以不作所願意作的。」[譯註：「所願意作的」是指：肉體所願意作的。]人總是可能回頭落在邪惡自我原則的權勢之下，就是肉體之下，不論肉體是更低劣或更優雅的形式。只要我們受聖靈引導，活在聖靈裡，在聖靈裡行事，祂就給我們力量對抗肉體，將肉體置於死地，且讓基督的生命自由作工。

在基督徒的倫理準則裡，我們首先必須明確願意交出自己與祂同死。接著必須不斷地順服內住聖靈的恩典與能力。祂必對付你天性深處的「己生命」。當石碳酸的消毒作用在空氣中時，它就抵消病菌，使病菌不能照常把疾病傳染給健康的人。從前一位著名的外科醫師告訴我說，他習慣將他開刀用的器械放在混合消毒劑裡煮沸，如此就不會將細菌帶到傷口。但願我們這些被神使用的器械要留心。

自我生命邪惡的果效一旦受到阻止，聖靈的果子就自然容易長成。請注意「工作」與「果子」的分別[19節「情慾的事」原意「肉體的工作」]，工作裡有努力，而果子是在樹枝上默默不知不覺地長大，是由裡往外推出來的。每一個果子都是第一種果子——「愛」的不同形式。喜樂是在飛行中的愛；和平是收回翅膀的愛；忍耐是在病房裡的愛；良善是在職場上的愛；溫柔是在人群中的愛；節制是為他人而管制自己習慣的愛。

Let no man trouble me: for I bear branded on my body the marks of Jesus. Gal. 6:17 (R.V.)

As a slave was branded with the initials of his owner, so was Paul. It was his pride to count himself the slave of Jesus, and to regard the scars which had eaten into his flesh as the brand-marks of his Master. Why should men try to deflect him from his course, when he was so absolutely implicated in the service of the one great Master, Christ?

THE SERVICE OF JESUS. It is founded in his blood, by which He purchased us to be his own; but it must be accepted by the glad consent of the will. We must awake each morning as his property, take his commands for the day, and lie down at night, only satisfied when He has said, Well done! We must own to ourselves that we have no personal rights, no locked rooms, no kind of reserve.

THE BRAND OF JESUS. The dislike which our religion engenders; the losses to which principle compels; the averted look, the distant manner on the part of those who could not make enough of us when we lived the life of the world--these are as much his brand, the brand of his Cross, as the weals of recent scourgings on the apostle's flesh.

THE PEACE OF JESUS. "Let no man trouble me." My heart has cast her anchor; my soul her foundation; my life her aim. If He is satisfied, I am content, though the world is in arms. If He is with me, I have good company, though all forsake. The Master said, "Trouble her not."

*Lord, as thy temple's portals close
Behind the outward-parting throng,
So shut my spirit in repose;
So bind it here, thy flock among:
The fickle wanderer else will stray
Back to the world's wide-parted way.*

W. E. Gladstone

人都不要攪擾我，因為我身上帶著耶穌的印記。 加六17

正如奴隸身上烙上主人名字的縮寫字母，保羅帶著耶穌的印記。保羅以作主耶穌的奴隸為榮，以他肉身上所受的傷痕，當作他主人的烙印。當他如此完全投入服事這一位偉大的主人基督時，為什麼人設法使他偏離他的方向呢？

耶穌的服事。這服事是根據祂的血，祂用寶血買贖我們歸祂自己，但這必須人樂意接受。每早晨我們醒來作屬祂的人，領受祂這天的吩咐。每晚我們躺下，要聽見主說：做得好！心中才滿足。我們必須承認我們沒有個人的權利，沒有上鎖的房間，沒有任何的保留。

耶穌的印記。我們的信仰使我們惹人討厭；為原則而被迫遭受損失；當我們活在世上，人無法充分利用我們時，他們避開的眼神與疏遠的態度——這些都是祂的烙印，祂十字架的烙印，好像使徒身上新近受鞭打的傷痕。

耶穌的平安。「人都不要攪擾我。」我的心已經拋下了錨，我的靈魂已經立定根基，我的生命已經確定目標。祂若滿意，我就滿足，即使世人準備打仗。主若同在，我就不孤單，即使眾人離棄我。主說「不要難為(攪擾)她。」(可十四6)。

當你聖殿的大門全關上，
外面的群眾都離去，
主啊！求將我靈關在寧靜中，
綁在這裡，在你的羊群當中；
否則我這善變漂泊的人必走迷，
回到世界的岔路上。

葛拉斯頓 William Ewart Gladstone (1809-1898, 英國維多利亞時代的政治家，當過數任首相。)