

Rightly Dividing
the Word of Truth
C. I. Scofield

正意分母真理的道

司可福著

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1. INTRODUCTION

In 2 Timothy 2 the believer is presented in seven characters. He is called:

1. a son (v. 1),
2. a soldier (v. 3),
3. an athlete (v. 5),
4. a husbandman (v. 6),
5. a workman (v. 15),
6. a vessel (v. 21), and
7. a servant (v. 24).

With each of these characters there is a well-suited exhortation. As a son, Timothy is exhorted to be strong in grace. Grace goes with sonship, just as law goes with servitude-as we learn from Galatians. Then, as a soldier, Timothy is exhorted to endure hardness and to avoid worldly entanglements; these are right elements of good soldiership. As a vessel, he is to be cleansed, separated; as a servant, gentle, patient, meek; and so of each of these seven aspects of his life as a Christian.

In 2 Timothy 2:15 he is told what is required of him as a workman: "Study to show thyself approved unto God, a workman that needeth not to

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一 引言

提后 2 章说到信徒的七个身分，他被称为：

1. 儿子 (提后 2:1)、
2. 精兵 (提后 2:3)、
3. 比武人 (提后 2:5)、
4. 农夫 (提后 2:6)、
5. 工人 (提后 2:15)、
6. 器皿 (提后 2:21) 和
7. 仆人 (提后 2:24)。

每一个身分都有一极切合的劝告。作为儿子的提摩太被劝告在恩典上刚强。恩典与子权并行，正如律法与服役并行一样，这是从加拉太书学会的。那么，作为精兵，提摩太被劝告来受苦和不将世务缠身，这些是一个精兵的正确素质。作为器皿的他是要分别为圣；作为仆人却要不争竞、忍耐、温和。作为基督徒生命七方面的每一面也应如此。

提后 2:15 告诉他作为仆人所需要的是甚么：「你当竭力在神面前得蒙喜悦，作无愧的工人，按

be ashamed, rightly dividing the word of truth." The Word of truth, then, has right divisions, and it must be evident that, as one cannot be "a workman that needeth not to be ashamed" without observing them, so any study of that Word which ignores those divisions must be in large measure profitless and confusing. Many Christians freely confess that they find the study of the Bible weary work. More find it so, who are ashamed to make the confession. The purpose of this pamphlet is to indicate the more important divisions of the Word of truth. That this could not be fully done short of a complete analysis of the Bible is, of course, evident. But it is believed that enough is given to enable the diligent student to perceive the greater outlines of truth and something of the ordered beauty and symmetry of that Word of God which, to the natural mind, seems a mere confusion of inharmonious and conflicting ideas.

The student is earnestly exhorted not to receive a single doctrine upon the authority of this book, but, like the noble Bereans (Acts 17:11), to search the Scriptures daily whether these things are so. No appeal is made to human authority. "The anointing which ye have received of him abideth

着正着分解真理的道。」那么真理的道是要正意分解的了，不这样奉行的人便明显不能成为「无愧的工人」，因此研读真道时忽略这分解必然是大大的无益和混乱。很多基督徒直率地承认他们在研读圣经的工夫上感到疲累。更多羞于作这承认的也发现这样。这本小书的目的就是显明正意分解真理的道尤为重要。明显地这当然不能藉对圣经的完全分析来得以完成。可相信的是，所给与勤奋学习者的是足以得见**真理的更伟大轮廓**和**神真道的有序美丽和匀称**，这于天然思想来说不过是混乱的不和谐和冲突意念吧了。

我们严肃地提醒学习者这书论说的任何一个教义都不要接受，却是要像庇哩亚人般天天考查圣经，要晓得这道是与不是（徒 17:11）。不要诉诸于人的权威。你们从主所受的恩膏常存在你们心里，

in you, and ye need not that any man teach you" (1 John 2:27).

2. THE JEW, THE GENTILE, AND THE CHURCH OF GOD

Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God (1 Corinthians 10:32).

More than half of its contents relate to one nation: the Israelites. They have a distinct place in the dealings and counsels of God. Separated from the mass of mankind, they are taken into covenant with Jehovah, who gives them specific promises not given to any other nation. Their history alone is told in Old Testament narrative and prophecy; other nations are mentioned only as they touch the Jew. It appears, also, that all the communications of Jehovah to Israel as a nation relate to the Earth. If faithful and obedient, the nation is promised earthly greatness, riches, and power; if unfaithful and disobedient, it is to be scattered among all people, from the one end of the earth even unto the other" (Deut. 28:64). Even the promise of the Messiah is of blessing to "all the families of the Earth."

This body, the church, also has a peculiar relation to God and, like

并不用人教训你们。」(约壹 2:27)

第二章 犹太人、外邦人和神的教会

「不拘是犹太人，是希利尼人，是神的教会，你们都不要使他跌倒。」(林前 10:32)

超过一半的圣经内容都关乎到以色列国。以色列人在神的关系和劝告上都有着独特的地位。他们从普罗人类中被分别出来，与耶和华神立约，祂给与他们的独有应许是没有给与任何别的国家的。在旧约的记述和先知预言中独独谈到他们的历史，其它提及的国家不过因为他们与犹太人有交往吧了。耶和华神与以色列国的所有关系看来也是与全世界的关系。这国若忠信和遵行的话，便蒙地上昌盛、丰足和权力的应许；若悖逆和不遵行的话，必会被分散在万民中，从地这边到地那边（申 28:64）弥赛亚的应许且也是给「地上万族」的恩福。

教会这群体像以色列一样与神有着特殊的关

Israel, has received from Him specific promises. But similarity ends there, and the most striking contrast begins. Instead of being formed of the natural descendants of Abraham alone, it is a body in which the distinction of Jew and Gentile is lost. Instead of the relation being one of mere covenant, it is one of birth. Instead of obedience bringing the reward of earthly greatness and wealth, the church is taught to be content with food and raiment, and to expect persecution and hatred; it is perceived that just as distinctly as Israel stands connected with temporal and earthly things, so distinctly does the church stand connected with spiritual and heavenly things.

Neither Israel nor the church always existed; each had a recorded beginning. The beginning of Israel finds in the call of Abram. Looking then for the birth of the church he finds (contrary, perhaps, to his expectations, for Adam and the patriarchs are in the church) that it certainly did not exist before, nor during, the earth life of Christ, when speaking of His church as yet future when He says (Matt. 16:18), "Upon this rock I will build my church." Not, have built, nor am building, but will build. He finds, too, from Ephesians

系，从祂得着特别的应许。但相似性就止此而已，而最大的分别开始了。它不是独由亚伯拉罕的肉身后裔所组成的，这群体再无犹太人和外邦人的分别。不再是立约的关系，而是生命的关系；不再是遵行带来地上昌盛和丰足的回报，所教导教会的是有衣有食便当知足（提前 6:8），且要预期被逼迫和憎恨。所得见的是以色列如何在关乎到世俗和世间事物上的独有地位，教会在关乎到属灵和属天的事物上也有其独有地位。

以色列和教会也非早已存在，都有着开始的记载。以色列始于对埃布尔兰的呼召。在寻找教会的源起时，他会发现（也许会与所以为的恰恰相反，因为亚当和先祖都在教会中。）教会肯定从前不存在，也不在基督地上生活时存在，因基督谈到祂的教会时，祂说到「我要把我的教会建造在这盘石上」（太 16:18）时是说到将来。不是已，也不是正，而是将要建造。他也在弗

3:5-10, that the church is not once mentioned in Old Testament prophecy, but was, in those ages, a mystery "hid in God." Scripturally, he finds the birth of the church in Acts 2, and the termination of its career on the earth in 1 Thessalonians 4.

In the scriptural division of the race, another class, rarely mentioned, and distinguished in every respect from either Israel or the church: the Gentiles. The comparative position of the Jew, the Gentile, and the church may be briefly seen in the following Scriptures: the Jew (Rom. 9:4-5; John 4:22; Rom. 3:1-2); the Gentile (Eph. 2:11-12; Eph. 4:17-18; Mark 7:27-28); the Church (Eph. 1:22-23; Eph. 5:29-33; 1 Pet. 2:9).

Comparing, then, what is said in Scripture concerning Israel and the Church, he finds that in origin, calling, promise, worship, principles of conduct, and future destiny that all is contrast. Compare first the calling of Israel with that of the church.

ISRAEL

Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house unto a land that I will show thee (Gen. 12:1). For the LORD

3:5-10 中发现，旧约预言中没一次提及教会，都是隐藏在神里头的奥秘。按圣经他会发现教会的源起是记在徒 2 章，而她在地上职责的完结是记于帖前 4 章。

在人类的圣经分类上，有每方面与以色列或教会都是有分别的外邦人这另一等别是少有提及的。犹太人、外邦人和教会地位上的简明比较可以在以下的经文中得见：犹太人（罗 9:4-5；约 4:22；罗 3:1-2）；外邦人（弗 2:11-12；弗 4:17-18；可 7:27-28）；教会（弗 1:22-23；弗 5:29-33；彼前 2:9）。

圣经论到以色列和教会的比较时，他发现到在本源、呼召、应许、敬拜、品行的原则和将来的归宿上都截然不同。先来比较以色列和教会的呼召。

以色列

「耶和华对埃布尔兰说：你要离开本地、本族、父家，往我所要指示你的地去。」（创 12:1）。「因为耶和华你神领你进入美

thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey; a land wherein thou shalt eat bread without scarceness (Deut. 8:7-9). And he said, I am Abraham's servant. And the LORD hath blessed my master greatly, and he is become great; and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses (Gen. 24:34-35). The LORD shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way, and flee before thee seven ways (Deut. 28:7). And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath (Deut. 28:13).

THE CHURCH

Wherefore, holy brethren, partakers of the heavenly calling (Heb. 3:1). For our conversation is in heaven (Phil. 3:20). And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head (Matt. 8:20). To an inheritance incorruptible,

地，那地有河，有泉，有源，从山谷中流出水来。那地有小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、和蜜。你在那地不缺食物，一无所缺。(申 8:7-9) 他说：我是亚伯拉罕的仆人。耶和华大大的赐福给我主人，使他昌大，又赐给他羊群、牛群、金银、仆婢、骆驼和驴。(创 24:34-35) 「仇敌必起来攻击你，耶和华必使他们在你面前被你杀败；他们从一条路来攻击你，必从七条路逃跑。」(申 28:7) 「耶和华就必使你作首不作尾，但居上不居下。」(申 28:13)

教会

「同蒙天召的圣洁弟兄啊。」(来 3:1) 「我们却是天上的国民。」(腓 3:20) 「耶稣说：狐狸有洞，天空的飞鸟有窝，人子却没有枕头的地方。」(太 8:20) 「可以得着不能朽坏、不能玷污、不能衰残，为你

and undefiled, and that fadeth not away, reserved in heaven for you (1 Pet. 1:4). Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place (1 Cor. 4:11). And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! (Mark 10:23). Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him? (Jas. 2:5). They shall put you out of the synagogues: yea, the time cometh that whosoever killeth you will think that he doeth God service (John 16:2). Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven (Matt. 18:4).

Of course it is not meant that a godly Jew did not, at death, go to heaven. The distinction is that the incentive to godliness in his case was earthly blessings, not heavenly. It should be needless to say that, in this dispensation, neither Jew nor Gentile can be saved otherwise than by the exercise of that faith on the Lord Jesus Christ whereby both are born again (John 3:3, 16) and are baptized into that "one body" (1 Cor. 12:13) which is

们存留在天上的基业。」(彼前 1:4)「直到如今，我们还是又饥又渴，又赤身露体，又挨打，又没有一定的住处。」(林前 4:11)「耶稣周围一看，对门徒说：有钱财的人进神国是何等的难哪！」(可 10:23)「我亲爱的弟兄啊，请听，神岂不是拣选了世上的贫穷人，叫他们在信上富足，并承受祂所应许给那些爱祂之人的国么？」(雅 2:5)「人要把你们赶出会堂，并且时候将到，凡杀你们的就以为是事奉神。」(约 16:2)「凡自己谦卑像这小孩子的，他在天国里就是最大的。」(太 18:4)

当然这不是说一个敬虔的犹太人死后不能上天堂。分别在于敬虔的动机于犹太人是属地而不是属天的恩福吧了。毋庸置疑的是，除了藉着相信主耶稣基督，就是重生(约 3:3, 16)和浸入教会(弗 1:22-23)成为一个身体(林前 12:13)这定规之外，犹太人和外邦人都是不能得救的。犹太人和外邦人的

"the church" (Eph. 1:22-23). In the church the distinction of Jew and Gentile disappears (1 Cor. 12:13; Gal. 3:28; Eph. 2:14). So in writing to the Ephesians the apostle speaks of them as "in time past Gentiles" (Eph. 2:11). 1 Corinthians 12:2 also says, "ye were Gentiles". The contrast between Israel and the church further appears in the rules given for the conduct of each.

ISRAEL

When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee . . . thou shalt smite them, and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them (Deut. 7:1-2). Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe (Ex. 21:24-25).

THE CHURCH

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you (Matt. 5:44). Being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat (1 Cor. 4:12-13). But I say unto you, That ye resist not

区别在教会里消失了 (林前 12:13 ; 加 3:28 ; 弗 2:14)。所以使徒写给以弗所人时说到他们「从前是外邦人」(弗 2:11)，在林前 12:2 也说到「他们作邦人的时候」。在给与以色列人和教会各自品德的要求上也有分别。

以色列

「耶和华你神领你进入要得为业之地，从你面前赶出许多国民.....耶和华你神将他们交给你们击杀，那时你要把他们灭绝，不可与他们立约，也不可怜恤他们。」(申 7:1-2)「以眼还眼，以牙还牙，以手还手，以脚还脚，以烙还烙，以伤还伤，以打还打。」(出 21:24-25)

教会

「只是我告诉你们，要爱你们的仇敌，为那逼迫你们的祷告。」(太 5:44)「并且劳苦，亲手作工，被人咒骂，我们就祝福；被人逼迫，我们就忍受。」(林前 4:12-13)「只是我告诉你们，不要与恶人作对。有人打你的右脸，连

evil: but whosoever shall smite thee on thy right cheek, turn to him the other also (Matt. 5:39). See also Deuteronomy 21:18-21 and Luke 15:20-23.

In the appointments for worship we still find contrast. Israel could worship in but one place and at a distance from God-only approaching Him through a priest. The church worships wherever two or three are gathered, has boldness to enter into the holiest, and is composed of priests. Compare Leviticus 17:8-9 with Matthew 18:20, Luke 1:10 with Hebrews 10:19-20, Numbers 3:10 with 1 Peter 2:5.

In the predictions concerning the future of Israel and the church, the distinction is still more startling. The church will be taken away from the earth entirely, but restored Israel is yet to have her greatest earthly splendor and power. See what Scripture says as to:

ISRAEL

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the

左脸也转过来由他打。」(太 5:39)也参看申 21:18-21 和路 15:20-23。

在所指派的敬拜上，我们也发现分别。以色列只能在一个地方敬拜，且与神有着距离，也只可藉着祭司来亲近神。而教会只要有两三个人便可敬拜，便可大胆进入满是祭司的至圣所。比对利 17:8-9 和太 18:20，路 1:10 和来 10:19-20，民 3:10 和彼前 2:5。

在关乎以色列未来和教会的预言上，分别更是惊人。教会必会完全从地上取去，但复兴的以色列还会得着她最大的地上辉煌和权力。看看圣经怎样说：

以色列

「你要怀孕生子，可以给祂起名叫耶稣。祂要为大，称为至高者的儿子；主神要把祂祖大卫的位给祂。祂要作雅各布家的王，直到永远；祂的国也没有穷尽。」(路 1:31-33)(当

house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:31-33). (Of these seven promises to Mary five have already been literally fulfilled. By what rule of interpretation are we authorized to say the remaining two will not be also fulfilled?)

"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets, as it is written: After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up" (Acts 15; 14-16).

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest

然这七个给马利亚的应许中，有五个已按字面应验了。但余下两个仍未应验的我们可以甚么认可的原则来诠释呢？)

「方才西门述说神当初怎样眷顾外邦人，从他们中间选取百姓归于自己的名下；众先知的话也与这意思相合。正如经上所写的；此后，我要回来，重新修造大卫倒场的帐幕，把那破坏的重新修造建立起来。」(徒 15:14-16)

「我且说：神弃绝了祂的百姓么？断乎没有！因为我也是以色列人，亚伯拉罕的后裔，属便雅悯支派的……我且说：他们失脚是要他们跌倒吗？断乎不是！反倒因他们的过失，救恩便临到外邦人，要激动他们发愤……你是从那天生的野橄榄上砍下来的；尚且逆着性得接在好橄榄上，何况这本树的枝子，要接在本树上呢！弟兄们，我不愿意你们不知道这奥秘（恐怕你们自以为聪明），就是以色列人有几分是硬心的，等到外

ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11:1,11, 24-26).

"And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people. ... And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11-12). "For the Lord will have mercy on Jacob and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob" (Isa. 14:1). "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into the land that I gave unto their fathers" (Jer. 16:14-15). "Behold, the days

邦人的数目添满了。于是以色列全家都要得救。如经上所记：必有一位救主从锡安出来，要消除雅各布家的一切罪恶。」(罗 11:1, 11, 24-26)

「当那日，主必二次伸手救回自己百姓中所余剩的，就是在亚述、埃及、巴忒罗、古实、以拦、示拿、哈马、并众海岛所剩下的。祂必向列国竖立大旗，招回以色列被赶散的人，又从地的四方聚集分散的犹太人。」(赛 11:11-12)「耶和华要怜恤雅各布，必再拣选以色列，将他们安置在本地。寄居的必与他们联合，紧贴雅各布家。」(赛 14:1)「耶和华说：日子将到，人必不再指着那领以色列埃及地上来之永生的耶和华起誓，却要指着那领以色列人从北方之地，并赶他们到的各国上来之永生的耶和华起誓，并且我要领他们再入我从前赐给他们列祖之地。」(耶 16:14-15)「耶和华说：日子将到，我要给大卫兴起一个公义

come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6). "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God" (Jer. 32:37, 38). "Sing, o daughter of Zion; shout, o Israel; be glad and rejoice with all the heart, o daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more" (Zeph. 3:14-15).

THE CHURCH

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3). "For this we say unto you by the word

的苗裔；祂必掌王权，行事有智慧，在地上施行公平和公义。在祂的日子，犹大必得救，以色列安然居住。祂的名必称为『耶和華我們的義』。(耶 23:5-6)「我在怒气、忿怒和大恼恨中将以色列人赶到各国，日后我必从那里将他们招聚出来，领他们回到此地，使他们安然居位。他们要作我的子民，我要作他们的神。」(耶 32:37-38)「锡安的民哪，应当歌唱！以色列啊，应当欢呼！耶路撒冷的民哪，应当满心欢喜快乐！耶和華已经除去你的刑罚，赶出你的仇敌。以色列的王耶和華在你中间；你必不再惧怕灾祸。」(番 3:14-15)

教会

「在我父的家里有许多住处；若是没有，我就早已告诉你们了。我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去，我在那里，叫你们也在那里。」(约 14:2-3)「我

of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord (1 Thess. 4:15-17). "For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20, 21). "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto

们现在照主的话告诉你们一件事：我们这活着还存留到主降临的人，断不能在那已经睡了的人之先。因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有神的号吹响；那在基督里死了的人必先复活。以后我们这活着还存留的人必和他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。」（帖前 4:15-17）我们却是天上的国民，并且等候救主，就是主耶稣基督从天上降临。祂要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和祂自己荣耀的身体相似。」（腓 3:20, 21）。「亲爱的弟兄啊，我们现在是神的儿女，将来如何，还未显明；但我们知道，主若显现，我们必要像祂，因为必得见祂的真体。」（约壹 3:2）我们要欢喜快乐，将荣耀归给祂，因为羔羊婚娶的时候到了；新妇也自己预备好了，就蒙恩得穿光明洁白的细麻衣（这细麻衣就是圣徒所行的义。）天使吩咐我说：你要写上：凡被请赴羔羊之婚

the marriage supper of the Lamb" (Rev. 19:7-9). "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:6). It may safely be said that the Judaizing of the church has done more to hinder her progress, pervert her mission, and destroy her spiritually than all other causes combined. Instead of pursuing her appointed path of separation from the world and following the Lord in her heavenly calling, she has used Jewish Scriptures to justify herself in lowering her purpose to the civilization of the world, the acquisition of wealth, the use of an imposing ritual, the erection of magnificent churches, the invocation of God's blessing upon the conflicts of armies, and the division of an equal brotherhood into "clergy" and "laity."

3. THE SEVEN DISPENSATIONS

The Scriptures divide time (by which is meant the entire period from the creation of Adam to the "new heaven and a new earth" of Rev. 21:1) into seven unequal periods, usually called dispensations (Eph. 3:2), although these periods are also called ages (Eph. 2:7) and days, as in "day of

筵的有福了！又对我说：这是神真实的话。」(启 19:7-9)「在头一次复活有分的有福了，圣洁了！第二次的死在他们身上没有权柄。他们必作神和基督的祭司，并要与基督一同作王一千年。」(启 20:6)教会的犹太化比起任何其它结合的原因一直更阻碍教会的进步，扭曲她的使命，破坏她的灵性，这说法也许是可靠的。她没有走上指定给她与世界分别之路来回应主给的属天呼召，反而用上犹太人的圣经来自证有理，在目标上屈从世界文化，争取财富，用上堂皇的仪式，建立宏伟的教堂，在军事冲突上祈求神的祝福，并将平等的弟兄分成圣品和平信徒的阶层。

第三章 七个时期

圣经把时间(从亚当被造至启 21:1 所说「新天新地」整个期间)分成为七个不同长度的时期，常被称为时代(弗 3:2)，虽然这时段也被称为世代(弗 2:7)和日子，如同「主的日子」中的「日子」一

the Lord." These periods are marked off in Scripture by some change in God's method of dealing with mankind, or a portion of mankind, in respect of the two questions: of sin, and of man's responsibility. Each of the dispensations may be regarded as a new test of the natural man, and each ends in judgment, marking his utter failure in every dispensation. Five of these dispensations, or periods of time, have been fulfilled; we are living in the sixth, probably toward its close, and have before us the seventh, and last: the millennium.

1. Man innocent

This dispensation extends from the creation of Adam in Genesis 2:7 to the expulsion from Eden. Adam, created innocent and ignorant of good and evil, was placed in the garden of Eden with his wife, Eve, and put under responsibility to abstain from the fruit of the tree of the knowledge of good and evil. The dispensation of innocence resulted in the first failure of man, and in its far-reaching effects, the most disastrous. It closed in judgment: "So he drove out the man." See Genesis 1:26; 2:16, 17; 3:6, 22-24.

2. Man under conscience

By the fall, Adam and Eve

样。这些时期在圣经中是以神处理人类（或部分人类）的方法来划分的，关涉到的两个问题就是：1. 罪；和 2. 人在罪上的责任。每一个时期都可看为对世人的一个新考验，每次都以审判来告终，标志着人在每个时期的彻底失败。其中五个时期已然出现，我们如今活在第六个时期中，也许已来到其结尾，我们面前的是第七个时期，也是最后的千禧年时期。

1. 人无罪的时期

这时期自创 2:7 亚当的被造延至被逐出伊甸园。无罪被造和不晓得善恶的亚当与他的妻子被安置在伊甸园中，留下避开分别善恶树之果子的任务。这无罪时期的结局就是人类的首个失败，并其影响深远和最灾难性的结果。最终是审判收场：「于是把他赶出去了。」（参看创 1:26；2:16, 17；3:6, 22-24）

2. 人活在良知下的时期

亚当和夏娃因着堕落

acquired and transmitted to the race the knowledge of good and evil. This gave conscience a basis for right moral judgment, and hence the race came under this measure of responsibility-to do good and eschew evil. The result of the dispensation of conscience, from Eden to the flood (while there was no institution of government and of law), was that "all flesh had corrupted his way on the earth," that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," and God closed the second testing of the natural man with judgment: the flood. See Genesis 3:7, 22; 6:5, 11-12; 7:11-12, 23.

3. Man in authority over the earth

Out of the fearful judgment of the flood God saved eight persons, to whom, after the waters were assuaged, He gave the purified earth with ample power to govern it. This, Noah and his descendants were responsible to do. The dispensation of human government resulted, upon the plain of Shinar, in the impious attempt to become independent of God and closed in judgment: the confusion of tongues. See Genesis 9:1, 2; 11:1-4; 11:5-8.

而得着分别善恶，且传与后代。这给与良心一个正确道德衡量的根基，因此人类便落在这责任的尺度下：行善避恶。从伊甸园来到洪水（这时还没有管治和律法）这良心时期的结局，就是「世界在神面前败坏」（创 6:11），「人在地上罪恶很大，终日所思想的尽都是恶。」（创 6:5）神便以洪水这刑罚来结束对世人的第二个考验（参看创 3:7, 22；6:5, 11-12；7:11-12, 23）

3. 人管治地上的时期

神从可布的洪水刑罚中拯救八个人。当大水退去后，祂将这洁净之地给与这八人，有着充分的权力来管治它。这就是挪亚和他后裔所负责要作的。这人类管治时期，最终因示拿平原发生不敬虔要独立于神的意图，而以变乱口音这刑罚告终（参看创 9:1, 2；11:1-4；11:5-8）

4. *Man under promise*

Out of the dispersed descendants of the builders of Babel, God called one man, Abram, with whom He enters into covenant. Some of the promises to Abram and his descendants were purely gracious and unconditional. These either have been or will yet be literally fulfilled. Other promises were conditional upon the faithfulness and obedience of the Israelites. Every one of these conditions was violated, and the dispensation of promise resulted in the failure of Israel and closed in the judgment of bondage in Egypt. The book of Genesis, which opens with the sublime words, "In the beginning God created," closes with, "In a coffin in Egypt." See Genesis 12:1-3; 13:14-17; 15:5; 26:3; 28:12-13; Ex. 1:13-14.

5. *Man under law*

Again the grace of God came to the help of helpless man and redeemed the chosen people out of the hand of the oppressor. In the wilderness of Sinai He proposed to them the covenant of law. Instead of humbly pleading for a continued relation of grace, they presumptuously answered: "All that the Lord hath spoken we will do." The history of Israel in the wilderness and in the land

4. 人在应许下的时期

从建筑巴别之人的分散后裔中，神呼召埃布尔兰一人，祂与他立约。其中一些向埃布尔兰和他后裔的应许纯然是恩典和无条件的。这些已经或将会按字面来应验。其它应许有着以色列人的诚信和遵行作为条件。每一项这些条件都被违背了，而应许时期到头来以以色列的失败，并最终以在埃及地为奴的刑罚来告终。创世记是以「起初神创造」来开始，并以「棺材停在埃及」来告终的。（参看创 12:1-3；13:14-17；15:5；26:3；28:12-13；出 1:13-14）

5. 人在律法下的时期

叫选民得从压害之人手中救赎出来，并帮助那无助之人的，再次是神的恩典。在西乃的旷野祂向他们提出律法之约。他们没有谦卑地祈求恩典的持续关系，反而自负地回应说：「凡耶和华所说的，我们都要遵行。」（出 19:8）以色列在旷野和迦南地有

is one long record of flagrant, persistent violation of the law, and at last, after multiplied warnings, God closed the testing of man by law in judgment: first Israel, and then Judah, were driven out of the land into a dispersion which still continues. A feeble remnant returned under Ezra and Nehemiah, of which, in due time, Christ came: "Born of a woman-made under the law." Both Jews and Gentiles conspired to crucify Him. See Ex. 19:1-8; 2 Kings 17:1-18; 25:1-11; Acts 2:22-23; 7:51-52; Rom. 3:19-20; 10:5; Gal. 3:10.

6. Man under grace

The sacrificial death of the Lord Jesus Christ introduced the dispensation of pure grace, which means undeserved favour, or God giving righteousness, instead of God requiring righteousness, as under law. Salvation, perfect and eternal, is now freely offered to Jew and Gentile upon the acknowledgment of sin, or repentance, with faith in Christ. "Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent" (John 6:29). "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). "Verily, verily, I say unto you, He that heareth my word, and

的是长长公然持续违背律法的记录，多次警告后最终以刑罚来结束律法下的试验。先是以色列，后是犹太，被逐出那地，散居外邦，直至如今。在以斯拉和尼赫迈亚带领下有着弱小残余之人的归回，及至时候满足，基督便为女子所生，且生在律法以下。（加 4:4）（参看出 19:1-8；王下 17:1-18；25:1-11；徒 2:22-23；7:51-52；罗 3:19-20；10:5；加 3:10）

6. 人在恩典之下的时期

主耶稣基督牺牲的死亡引入纯恩典的时期，恩典就是不配的恩惠，或者说神不按律法要求来要求公义，反赐与公义。完全和永恒的救恩如今是白白给与犹太人和外邦人，因着他们相信基督而承认罪，或是悔改。「耶稣回答说：信神所差来的，这就是作神的工。」（约 6:29）「我实实在在的告诉你们，信的人有永生。」（约 6:47）「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，是已经出死入

believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." (John 5:24). "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish" (John 10:27-28). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9).

The predicted result of this testing of man under grace is judgment upon an unbelieving world and an apostate church. See Luke 17:26-30; Luke 18:8; 2 Thess. 2:7-12; Rev. 3:15-16. The first event in the closing of this dispensation will be the descent of the Lord from heaven, when sleeping saints will be raised and, together with believers then living, caught up "to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16-17). Then follows the brief period called "the great tribulation" (Jer. 30:5-7; Dan. 12:1; Zeph. 1:15-18; Matt. 24:21-22). After this the personal return of the Lord to the earth in power and great glory occurs, and the judgments which introduce the seventh, and last dispensation. See Matt. 25:31-46 and Matt. 24:29-30.

生了。」(约 5:24)「我的羊听我的声音，我也认识他们，他们也跟着我。我又赐给他们永生；他们永不灭亡。」(约 10:27-28)「你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的；也不是出于行为，免得有人自夸。」(弗 2:8-9)

人在恩典下之试验的预知结果是不信之世界和背道之教会的刑罚（参看路 17:26-30；路 18:8；帖后 2:7-12；启 3:15-16）带来这时期结束的首件事就必然是主自天而降，那时睡着的圣徒必然复活，与仍然活着的信徒一起被提到云里，「在空中与主相遇，就要和主永远同在。」（帖前 4:16-17）随之而来的短暂时期被称为「大灾难」时期。（耶 30:5-7；但 12:1；亚 1:15-18；太 24:21-22）之后发生的便是主亲自以权能和极大的荣耀再来到地上，并有审判，便引入第七个和最后的时期（参看太 25:31-46 和太 24:29-30）

7. Man under the personal reign of Christ

After the purifying judgments which attend the personal return of Christ to the earth, He will reign over restored Israel and over the earth for one thousand years. This is the period commonly called the millennium. The seat of His power will be Jerusalem, and the saints, including the saved of the dispensation of grace, namely the church, will be associated with Him in His glory. See Isa. 2:1-4; Isa. 11; Acts 15:14-17; Rev. 19:11-21; Rev. 20:1-6.

But when Satan is "loosed a little season," he finds the natural heart as prone to evil as ever, and easily gathers the nations to battle against the Lord and His saints, and this last dispensation closes, like all the others, in judgment. The great white throne is set, the wicked dead are raised and finally judged, and then come the "new heaven and a new earth." Eternity is begun. See Rev. 20:3, 7-15; Rev. 21 and 22.

4. THE TWO ADVENTS

When it testified beforehand the sufferings of Christ, and the glory that should follow (1 Peter 1:11).

Whoever carefully considers Old Testament prophecies must be struck

7. 人在基督亲自管治下的时期

伴随着基督亲自再来到地上的洁净刑罚之后，祂必会管治复国的以色列和管治全世界为期一千年。这时期常被称为千禧年。祂权柄的座位必然是耶路撒冷，而包括称为教会那些蒙恩典得救之人的圣徒，必会在祂的荣耀中与祂联合。（参看赛 2:1-4；赛 11 章；徒 15:14-17；启 19:11-21；启 20:1-6）

当撒但被「暂时释放」（启 20:3）时，他发现人心像往昔般倾向犯罪，便轻易地聚集列国与主和祂的圣徒争战。这最后的时期便像所有其它时期一样以刑罚结束。白色大宝座被设立，犯罪的死人复活最终受审，之后便来到「新天新地」，永恒的开始（参看启 20:7-15；启 21 和 22 章）

第 4 章 两次降临

「预先证明基督受苦难，后来得荣耀。」（彼前 1:11）

无论谁，当小心研读旧约预言时，必然会被关

by two contrasting and seemingly contradictory lines of prediction concerning the coming Messiah. One body of prediction speaks of Him as coming in weakness and humiliation, a man of sorrows and acquainted with grief, as a root out of dry ground, having no form nor comeliness, nor beauty that He should be desired. His visage is to be marred, His hands and feet pierced, He is to be forsaken of man and of God, and to make His grave with the wicked. See Ps. 22:1-18; Isa. 7:14; Isa. 53; Dan. 9:26; Zech. 13:6-7; Mark 14:27.

The other line of prophecy foretells a splendid and resistless Sovereign, purging the earth with awful judgments, regathering dispersed Israel, restoring the throne of David in more than Solomon's splendor, and introducing a reign of profound peace and perfect righteousness. See Deut. 30:1-7; Isa. 11:1-2, 10-12; Isa. 9:6-7; Isa. 24:21-23; Isa. 40:9-11; Jer. 23:5-8; Dan. 7:13-14; Mic. 5:2; Matt. 1:1; Matt. 2:2; Luke 1:31-33.

In due time the fulfillment of messianic prophecy began with the birth of the virgin's Son according to Isaiah, in Bethlehem according to Micah, and proceeded with perfect literalness unto the full

乎到弥赛亚两次来到的截然不同和似乎矛盾的预告所困扰。一组的预言说到祂的来到是软弱和谦和的，一个常经痛苦的忧患之子，像根出于干地，无佳形美容，也无美貌使我们羡慕祂。祂的面貌憔悴，祂手脚被钉，祂被人和神所撇弃，与恶人同埋。（参看诗 22:1-18；赛 7:14；赛 53 章；但 9:26；亚 13:6-7；可 14:27）

另一组预言预告一个辉煌和不能抗拒的管治，以使人敬畏的刑罚洁净世界，再聚集分散的以色列人，恢复大卫王位，超乎所罗门的荣华，引入完全和平和完美之义的管治。（参看申 30:1-7；赛 11:1-2, 10-12；赛 9:6-7；赛 24:21-23；赛 40:9-11；耶 23:5-8；但 7:13-14；弥 5:2；太 1:1；太 2:2；路 1:31-33）

时候一到，弥赛亚预言的成就是根据以赛亚预言以童贞女生子来开始的，根据弥迦预言是在伯利恒，完全照字面来进行，弥赛亚卑下的每个预言都

accomplishment of every prediction of Messiah's humiliation; for sin must first be put away, before the kingdom could be established. But the Jews would not receive their King in the form in which He was presented, "meek and sitting upon an ass and a colt the foal of an ass," and they crucified Him (cf. Zech. 9:9 with Matt. 21:1-5; John 19:15-16).

But we must not conclude that the wickedness of man has baffled the deliberate purpose of God, for His counsels include a second advent of His Son, when the predictions concerning Messiah's earthly glory will receive the same precise and literal fulfillment as did those which concerned His earthly sufferings. See Hos. 3:4-5; Matt. 24:27-30; Luke 1:31-33; Acts 1:6-7; Acts 15:14-17.

The Jews were slow of heart to believe all that the prophets had spoken concerning the sufferings of their Messiah; we are slow of heart to believe all that they have spoken concerning His glory. Surely the greater reproach is ours, for it ought to be easier to believe that the Son of God would come "in the clouds of heaven, with power and great glory" than that He would come as the babe of Bethlehem and the carpenter of Nazareth. Indeed, we believe the latter

得着完全的成就。罪必须先被除掉，然后王国才能被建立。但犹太人不会以所呈现「温柔的，又骑着驴，就是骑着驴驹子」的形像来接受他们的王（参看亚 9:9 和太 21:1-5；约 19:15-16）

但我们一定不可作出人的罪恶已阻挠神慎密旨意这结论，因祂的计划包含祂儿子的第二次降临，那时关乎到弥赛亚地上荣耀的预言必会如同那些关乎到祂地上受苦的预言般得着相同精确和按字面的成就。（参看何 3:4-5；太 24:27-30；路 1:31-33；徒 1:6-7；徒 15:14-17）

在论到相信他们弥赛亚受苦的一切预言上，犹太人的心实在太迟钝；在论到相信祂的荣耀上，我们的心实在太迟钝。我们当得的肯定是更大的责备，因为相信神子会「有能力，有大荣耀，驾着天上的云降临」（太 24:30）是比祂会以伯利恒的婴儿而来，且作拿撒勒的木匠更易于相信。实在说，我们相信后者，是因这已发

because it has happened, not because the prophets foretold it, and it is time we ceased to reproach the Jews for their unbelief. If it be asked how they could possibly be blinded to the evident meaning of so many and such unequivocal predictions, the answer is that they were blinded in exactly the same way that many Christians are blinded to the equally evident meaning of a far greater number of predictions of His earthly glory, namely, by the process of "spiritualizing" Scripture.

In other words, the ancient scribes told the people that the prophecies of Messiah's sufferings were not to be interpreted literally, just as some modern scribes are telling the people that the prophecies of Messiah's earthly glory are not to be literally interpreted. The second advent is a promise to the church as well as to the Jew. Among the last words of comfort and exhortation addressed by our Lord to His perplexed and sorrowing disciples before He accomplished the sacrifice of the cross were these: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a

生，而不是因为先知的预言，是时候我们该停止来责备犹太人的不信。当问到他们怎可能无视于如此多和如此确实预言的明显意义时，答案不就正是与众多基督徒藉着「灵意解经」来无视于数目上远远更多祂地上荣耀的预言的相同明显意义么。

换句话说，旧时的文士告诉人们说弥赛亚受苦的预言是不按字面诠释的，如同现在的文士们也告诉人们弥赛亚地上荣耀的预言不是按字面诠释一样。第二次的降临是给教会并犹太人的应许。在我们的主完成十字架牺牲之先而对祂困惑和忧伤的门徒所说最后的安慰和告诫是这样的：「你们心里不要忧愁；你们信神，也当信我。在我父的家有许多住处；若是没有，我就早已告诉你们了。我去原是为你们预备地方去。我若去为你们预备了地方，就必再来接你们到我那里去，我在那里，叫你们也

place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

Here the Lord speaks of His coming again in precisely the same terms as of His departure. The latter was, we know, personal and bodily. If we say that the former is impersonal and "spiritual," surely to such a forced interpretation of simple language we ought to be constrained only by the most imperative and unqualified Scripture elsewhere. But no such passages exist. But we are not left to doubt upon this vital point, nor to draw conclusions of reason, however irresistible. In the very moment of our Lord's disappearance from the sight of His disciples, "Two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10-11).

To the same purport is 1 Thess. 4:16-17: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught

在那里。」(约 14:1-3)

主在这里说到祂的再来，与祂离开的措辞同样精确。而我们知道离开是指着个人和身体说的。我们若说再来是非个人和作「灵意」解释的话，这样在简明措辞上的强解，我们肯定该只限于用在别处那最必要和不受限制的经文。但这些经文是不存在的。我们不是任让来在这关键一点上存有疑虑，也不会如何在如何不可抗拒下来作出理性的结论。就在我们的主在祂门徒眼前消失的那一刻，「忽然有两个人身穿白衣，站在旁边说：加利利人哪，你们为甚么站着望天呢？这离开你们被接升天的耶稣，你们见祂怎样往天上去，祂还要怎样来。」(徒 1:10-11)

要旨相同的是帖前 4:16-17：「因为主必亲自从天降临，有呼叫的声音和天使长的声音，又有神的号吹响；那在基督里死了的人必先复活。以后我们这活着还存留的人必和

up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:13). "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself" (Phil. 3:20-21). "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2). "And behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

For this "blessed hope" we are taught to "watch" (Mark 13:33, 35, 37; Matt. 24:42; 25:13), "wait" (1 Thess. 1:10), and be "ready" (Matt. 24:44). The last prayer in the Bible is one for Christ's speedy return (Rev. 22:20). By these Scriptures it abundantly appears that the second advent will be personal and bodily. Therefore it does not mean the death of the believer,

他们一同被提到云里，在空中与主相遇。这样，我们就要和主永远同在。」「等候所盼望的福，并等候至大的神和我们救主耶稣基督的荣耀显现。」(多 2:13)「我们却是天上的国民，并且等候救主，就是主耶稣基督从天上降临。祂要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和祂自己荣耀的身体相似。」(腓 3:20-21)「亲爱的弟兄啊，我们现在是神的儿女，将来如何，还未显明；但我们知道，主若显现，我们必要像祂，因为必得见祂的真体。」(约壹 3:2)「看哪，我必快来！赏罚在我，要照各人所行的报应他。」(启 22:12)

因着这「有福的盼望」，我们被教导来仰望(可 13:33, 35, 37; 太 24:42; 25:13)，等候(帖前 1:10)和作好准备(太 24:44)。圣经的最后祷告是为着基督的快来(启 22:20)而作的。这些经文都大大显示第二次降临必然是个人和身体的。因此

nor the destruction of Jerusalem, nor the descent of the Holy Spirit at Pentecost, nor the gradual diffusion of Christianity, but that it is the "blessed hope" of the church, the time when sleeping saints will be raised, and, together with saints then living, who will be "changed" (1 Cor. 15:51-52), caught up to meet the Lord the time when we who are now the sons of God will be like Him and when faithful saints will be rewarded for works of faith, for His name's sake, after they have been saved.

The following Scriptures will further bring into view the contrast between the two advents of our Lord. Compare the first advent with the second.

FIRST ADVENT

And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn (Luke 2:7). But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself (Heb. 9:26). For the Son of man is come to seek and to save that which was lost (Luke 19:10). For God sent not his Son into the world to condemn the world; but that the world through him might be saved

这不是说到信徒的死亡，不是耶路撒冷的被毁，不是圣灵在五旬节的降临，不是基督教的逐渐广传，而是教会的「有福盼望」，那时睡了的圣徒必会复活，与仍活着的圣徒必会一起「改变」(林前 15:51-52)，被提来与主相遇，那时我们这些神的儿子必会像祂，忠信的圣徒必会因着信心工作而得赏赐，就是他们得救后奉祂名所作的。

以下的经文叫我们进一步看见主两次降临的差别。比较这两次降临。

第一次降临

「就生了头胎的儿子，用布包起来，放在马槽里，因为客店里没有地方。」(路 2:7)「但如今在这末世显现一次，把自己献为祭，好除掉罪。」(来 9:26)「人子来，为要寻找拯救失丧的人。」(路 19:10)「因为神差祂的儿子降世，不是要定世人的罪，乃是要叫世人因祂得救。」(约 3:17)「若有人听见我的话不遵守，我不

(John 3:17). And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world (John 12:47).

SECOND ADVENT

And then shall appear the sign of the Son of man, in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory (Matt. 24:30). So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin, unto salvation (Heb. 9:28). And to you who are troubled, rest with us: when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ (2 Thess. 1:7-8). Because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead (Acts 17:31).

The student may multiply these contrasts almost indefinitely. Enough, however, has been put forth that both the promises to Israel and to the church imperatively require a return of

审判他。我来本不是要审判世界，乃是要拯救世界。」(约 12:47)

第二次降临

「那时，人子的兆头要显在天上，地上的万族都要哀哭。他们要看见人子有能力有大荣耀驾着天上的云降临。」(太 24:30)「像这样，基督既然一次被献，担当了多人的罪，将来要向那等候祂的人第二次显现，并与罪无关，乃是为拯救他们。」(来 9:28)「也必使你们这受患难的人与我们同得平安。那时，主同祂有能力的天使从天上在火焰中显现。要报应那不认识神和那不听从我主耶稣福音的人。」(帖后 1:7-8)「因为祂已经定了日子，要藉着祂所设立的人按公义审判天下，并且叫祂从死里复活，给万人作可信的凭据。」(徒 17:31)

学习者也许可无穷地倍添这些差别。可是所提出的已足够，不容置疑的是以色列和教会两者的应许上均需要我们的主再回

our Lord to the earth. It may be helpful to beginning Bible students to consider, briefly, the various theories which are put forward to oppose the scriptural doctrine of the personal and corporeal return, or second advent, of Christ. It will, of course, be clearly understood that the Scriptures which speak of His visible and bodily appearing at the close of this dispensation must be distinguished from those which refer to His divine attributes of omniscience and omnipresence, by virtue of which He knows all things and is always present everywhere and of which such passages as Matthew 18:20 and Matthew 28:20 are examples. It is blessedly true that, in this sense, He is with us always, even unto the end of the age. But the man Christ Jesus is now personally and corporeally at the right hand of God, as Acts 1:9-11 plainly declares: "And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like

地上的。学习圣经之人开始稍为思量反对基督的个人或肉体降临（或称为再来）的圣经教义的不同理论也许有所帮助。当然的是，圣经说到祂在这时期未了的可见和肉身显现必然与祂如同太 18:20 和太 28:20 这些例子所说因着祂神圣无所不知和无所不在的属性而知道一切和存在每一处是有分别的。祂与我们同在直到世代的未了在这方面来看却是蒙福的真实。但基督耶稣本人如今正是本位和肉身的神的右边，如同徒 1:9-11 所平白宣告的：「说了这话，他们正看的时候，祂就被取上升，有一朵云彩把祂接去，便看不见祂了。当祂往上去，他们定睛望天的时候，忽然有两个人，身穿白衣，站在旁边，说：加利利人哪，你们为甚么站着望天呢？这离开你们被接升天的耶稣，你们见他祂怎样往天上去，祂还要怎样来。」司提反看见祂在那里：「但司提反满有圣灵，定睛望天，看见神的荣耀，又看见耶稣站在神的右边，就说：我看见天开了，人子站在神的

manner as ye have seen him go into heaven." Stephen saw Him there: "But he, being full of the Holy Ghost looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55-56). "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1).

During the Franco-Prussian war Von Moltke, by his genius and skill and by a network of telegraph wires, was really present on every battlefield, though visibly and personally present in his office in Berlin. Later in the war he joined the army before Paris, after which his actual and visible presence was there. So our Lord, by virtue of His divine attributes, is really present with His church now, but He will be visibly and personally upon the earth at His second coming.

1. The prophecies concerning the return of the Lord were not fulfilled by the descent of the Holy Spirit at Pentecost, nor by His manifestation in

右边。」(徒 7:55-56)「祂是神榮耀的光輝，是神本體的真像，常用祂權能的命令托住萬有。祂洗淨了人的罪，就坐在高天至大者的右邊。」(來 1:3)「所以，既然你們已經與基督一同復活，就当求上面的事；那里有基督，坐在神的右邊。」(西 3:1)

在法国和普鲁士战争时，Von Moltke 以其才智和技术，藉着一个电报线的网络亲临每个战场，虽然他可见和肉身之身是在柏林的办公室中。后来在战事中他与军队在巴黎会合，那时他实在和可见地身处那地。同样地我们的主藉着祂神圣的属性，如今真的与祂的教会同在，但祂将会在祂第二次来到时可见地和亲身地临到地上。

1. 关乎到主再来的预言不是藉着圣灵在五旬节的降临而得以成就，也不是藉着大能的复兴和快乐的

powerful revivals and happy prayer meetings.

a. This interpretation practically nullifies the doctrine of the Trinity, making the Holy Spirit only a manifestation of Christ.

b. In Christ's promise of the descent of the Spirit He distinctly speaks of Him as "another Comforter" (John 14:16), and in John 16:7 Christ says: "If I go not away, the Comforter will not come unto you; but if I depart I will send him unto you."

c. The inspired writers of Acts, the Epistles, and of Revelation, mention the return of the Lord more than one hundred and fifty times after Pentecost, and always as yet future.

d. None of the events predicted to accompany the second advent of Christ occurred at Pentecost. These are: the resurrection of sleeping saints (1 Cor. 15:22-23; 1 Thess. 4:13-16), the "change" of living believers, by which they "put on incorruption", their vile bodies" being "fashioned like unto His glorious body," and their being caught up to meet the Lord in the air (1 Cor. 15:51-53; 1 Thess. 4:17; Phil. 3:20-21), and the mourning of all the tribes of the earth because of the visible coming of the Son of man in power and great glory (Matt. 24:29-30; Rev. 1:7). These are the phenomena

祈祷聚会来彰显祂的同在。

a. 这诠释实在废除了三而一的教义，使圣灵成了不过是基督的彰显。

b. 基督在圣灵临在的应许上明明说到圣灵是「另一位保惠师」(约 14:16)，且在约 16:7 说：「我若不去，保惠师就不会到你们这里来；我若去，就差祂到你们这里来。」

c. 圣灵感动下写使徒行传、书信和启示录的使徒们，在五旬节后提到主再来超过一百五十次，是立时和将来的。

d. 基督第二次来到的预言事件中，没有一事与五旬节发生的事件有关。包括：睡了圣徒的复活(林前 15:22-23；帖前 4:13-16)；活着信徒的改变，藉此他们成为不朽坏的，他们卑贱的身体改变形状，和祂荣耀的身体相似；他们且被提在空中与主相遇(林前 15:51-53；帖前 4:17；腓 3:20-21)；地上的万族都要哀哭，他们要看见人子有能力有大荣耀驾着天上的云降临(太 24:29-30；启 1:7)这

associated with the event of our Lord's return. When He comes, these phenomena will be present. Not one of these things occurred at Pentecost, nor in any other manifestation of the Holy Spirit.

2. The conversion of a sinner is not the coming of the Lord.

One would think this theory too puerile to be seriously put forth as a sufficient explanation of prophecies so numerous and circumstantial.

a. According to Scripture this is exactly reversed. Conversion is the coming of a sinner to Christ, not the coming of Christ to a sinner (Matt. 11:28; John 5:40; John 7:37; John 6:37).

b. None of the events enumerated above, predicted to occur when the Lord returns, accompany the conversion of a sinner.

3. The death of a Christian is not the coming of Christ.

a. When the disciples understood the Lord to say that one of their number should tarry till He came, the saying went abroad among them that "that disciple should not die" (John 21:22-24).

b. The inspired writers always refer to a believer's death as his

些现象都与我們主再来的事件有关联。当祂来时，这些现象必出现。这些事情没有一件在五旬节和在任何圣灵的其它彰显时发生。

2. 罪人的悔改不是主的再来。

人会认为在如此浩瀚和按情况而定的预言中，严肃地发表这以之为足够解释的理论未免不成熟。

a. 根据圣经这恰恰相反，悔改是罪人往基督去，而不是基督往罪人而去（太 11:28；约 5:40；约 7:37；约 6:37）

b. 没有一件以上列举与罪人悔改相关的事情将会在主再来时发生。

3. 基督徒的死不是基督的再来。

a. 当门徒明白主说他们当中有人会等到祂来时，于是这话传在弟兄中间，说那门徒不死。（约 21:22-24）

b. 圣灵感动的作者常说到信徒的死为他的离

departure. In not one instance is the coming of the Lord connected with a Christian's death. See Phil. 1:23; 2 Tim. 4:6; 2 Cor. 5:8. Dying Stephen saw the heavens opened, and the Son of man, not coming but "standing on the right hand of God" (Acts 7:55-56).

c. None of the events predicted to occur when the Lord returns accompany the death of a Christian.

4. The destruction of Jerusalem by the Romans was not the second coming of Christ.

a. In Matthew 24 and Luke 21 three events are foretold: the destruction of the temple, the coming of the Lord, and the end of the world (age). See Matt. 24:3. It was the needless confusion of these perfectly distinct things which gave rise to the notion that the fulfillment of one was the fulfillment of all.

b. The apostle John wrote the book of Revelation after the destruction of Jerusalem, but still speaks of the coming of the Lord as a future event (Rev. 1:4, 7; 2:25; 3:11; 22:7,12,20). The last promise of the Bible is, "Surely, I come quickly"; the last prayer, "Even so, come Lord Jesus."

c. None of the events predicted to occur when the Lord returns occurred

开。没有一次将基督徒的死联与主的再来。参看腓 1:23 ; 提后 4:6 ; 提后 5:8 。垂死的司提反看见天开了，看见的人子不是再来，而是「站在神的右边」(徒 7:55-56)。

c. 主再来的预言事件中没有一件是与基督徒的死有关联的。

4. 耶路撒冷的被罗马人摧毁不是基督的第二次来。

a. 在太 24 章和路 21 章中预言了三件事：圣殿被毁、主的再来和世界（代）的末了。（参看太 24:3）因着在这些完全不同的事情上，一样的成就成为所有事情的成就上的混淆是不需要的。

b. 使徒约翰在耶路撒冷被毁后写启示录，但仍说到主再来是将来发生的（启 1:4, 7 ; 2:25 ; 3:11 ; 22:7, 12, 20）。圣经最后的应许是「是了，我必快来。」而最后的祷告是：「主耶稣啊，我愿祢来！」

c. 耶路撒冷被毁时，预计在主再来时发生的事

when Jerusalem was destroyed. See 1 Thess. 4:14-17 Matt. 24:29-31; Matt. 25:31-32.

5. The diffusion of Christianity is not the second coming of Christ.

a. The diffusion of Christianity is gradual, whereas the Scriptures refer to the return of the Lord as sudden and unexpected (Matt. 24:27, 36-42, 44, 50; 2 Pet. 3:10; Rev. 3:3).

b. The diffusion of Christianity is a process; Scripture invariably speaks of the return of the Lord as an event.

c. The diffusion of Christianity brings salvation to the wicked, whereas the coming of Christ is said to bring not salvation to them but "sudden destruction" (1 Thess. 5:2, 3; 2 Thess. 1:7-10; Matt. 25:31-46).

6. These alleged explanations and theories, though widespread, do not appear in the books of reputable theologians of any school or denomination, nor are they maintained by a single exegete of universally recognized eminence. These all maintain the bodily and visible second coming of Christ.

It is, however, sometimes said that this coming cannot occur until after the world has been converted by the preaching of the gospel and has

情没有一件发生 (参看帖前 4:14-17 ; 太 24:29-31 ; 太 25:31-32)

5. 基督教的广传不是基督的第二次来到。

a. 基督教的广传是渐进的，而圣经说到主的再来是突如其来和想不到的 (太 24:27, 36-42, 44, 50 ; 彼后 3:10 ; 启 3:3)

b. 基督教的广传是一个进程，而圣经不变地说到主再来是一件事件。

c. 基督教的广传带来罪人得救，而基督的再来说到的不是他们的得救，而是「突然的毁灭」 (帖前 5:2, 3 ; 帖后 1:7-10 ; 太 25:31-46)

6. 这些靠不住的辩解和理论虽然广为流传，却不见于任何学院或宗派的卓越神学家的书籍中，他们也不被大众认可卓越地位的某一注释家所认同。这些全都被认为是基督身体和可见的第二次来到。

多时有人说到这再来不会发生，除非世界已因着福音的传讲而改变，且服在基督为期一千年的属

submitted to the spiritual reign of Christ for one thousand years. It is submitted that this view is wholly erroneous for the following reasons.

a. Scripture clearly describes the condition of the earth at the second coming of Christ to be one of awful wickedness, not of millennial blessedness (Luke 17:26-32, with Gen. 6:5-7 and Gen. 13:13; Luke 18:8; Luke 21:25-27).

b. Scripture describes the whole course of this dispensation from the beginning to the end in such terms as to exclude the possibility of a converted world in any part of it (Matt. 13:36-43, 47-50; Matt. 25:1-10; 1 Tim. 4:1; 2 Tim. 3:1-9; 4:3-4; 2 Pet. 3:3-4; Jude 17-19).

c. The purpose of God in this dispensation is declared to be to "gather out of the Gentiles a people for his name," not the conversion of the world. After this He "will return," and then, and not before, will the world be converted. See Acts 15:14-17; Matt. 24:14 ["for a witness"]; Rom. 1:5 ["among" not "of" all nations]; Rom. 11:14 ["some," not "all"]; 1 Cor. 9:22; Rev. 5:9 ["out of" not "all" of].

d. It would be impossible to "watch" and "wait" for an event which we knew could not occur for more

灵管治下。但这观点被认为是全然错误的，原因有：

a. 圣经明明说到基督第二次来时世界的状况是极端邪恶的，并非千禧年般蒙福。(路 17:26-32；创 6:5-7；创 13:13；路 18:8；路 21:25-27)

b. 这整个时期圣经始终都排除有任何部分像所说成为悔改世界的可能。(太 13:36-43, 47-50；太 25:1-10；提前 4:1；提后 3:1-9；4:3-4；彼后 3:3-4；犹 17-19)

c. 神在这时期的目的就是要宣告从外邦人中间拣选百姓归于自己的名下而非世人悔改。后祂必会回来，之后世人才悔改，而不是之前。(参看徒 15:14-17；太 24:14[作见证]；罗 1:5[在万国中而不是万国]；罗 11:14[一些人而不是全部人]；林前 9:22；启 5:9[各.....中而不是全部]。

d. 不可能盼望和等候的一件事是我们知道多于一千年后才发生的。

than one thousand years.

5. THE TWO RESURRECTIONS

The Word of truth teaches in the clearest and most positive terms that all of the dead will be raised. No doctrine of the faith rests upon a more literal and emphatic body of Scripture authority than this, nor is any more vital to Christianity. "But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13-14).

But it is important to observe that the Scriptures do not teach that all the dead are raised at one time. A partial resurrection of saints has already occurred. "And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (Matt. 27:52-53).

Two resurrections, differing in respect of time and of those who are the subjects of the resurrection, are yet future. These are variously distinguished as "the resurrection of life," and "the resurrection of damnation," "the resurrection of the just and the unjust," etc. The following Scriptures refer to this important

第五章 两次复活

真理的道以最清晰和最正面的措辞来教导说所有死人都会复活。没有信仰的教义会比这更按字面和强调圣经之权威的，于基督教没有比这更关键的了。「若没有死人复活的事，基督就没有复活了。基督若没有复活，我们所传的就是枉然，你们所信的也是枉然。」(林前 15:13-14)

得见圣经没有教导说所有死人是同一时间复活是重要的。部分复活的圣徒早已出现。「坟墓也开了，有许多已睡了的圣徒的身体也复活了。耶稣复活以后，他们从坟墓里出来，进了圣城，向许多人显现。」(太 27:52-53)

有两种将来的复活，在时间上和谁复活上是不同的。这些不同的分别是在于「复活得生命」和「复活定罪」；「义者和不义者的复活」等。以下的经文说到这重要的题目。「你们不要对这事感到惊讶，因为时候将到，凡在坟墓里

subject. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). If it be objected that the word "hour" would indicate a simultaneous resurrection of these two classes, it is answered that the "hour" of verse 25 has already lasted two thousand years. See also "day," in 2 Peter 3:8; 2 Corinthians 6:2; John 8:56.

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13-14). In this passage our Lord speaks of the first resurrection only. In 1 Corinthians 15 the distinction still further appears: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22-23). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died

的，都要听见祂的声音，并且要出来：行善的，复活得生命；作恶的，复活被定罪。」(约 5:28-29) 若有反对者说，「时候」一词可能说到两等人的同时复活，回答是约 5:25 的「时候」已过了两千年了。(请也参看在彼后 3:8；林后 6:2 和约 8:56 的「日子」。)

「你摆设宴席，倒要请那贫穷的、残疾的、瘸腿的、失明的，你就有福了！因为他们没有甚么可报答你。到义人复活的时候，你要得到报答。」(路 14:13-14) 我们的主在这经文中只说到第一种复活。在林前 15 章中见到进一步的分别：「在亚当里众人都死了；同样，在基督里众人也都要复活。但各人是按着自己的次序复活：初熟的果子是基督；然后在祂来的时候，是那些属于基督的。」(林前 15:22-23) 论到睡了的人，我们不愿意弟兄们不知道，恐怕你们忧伤，像那

and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not precede [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:13-16).

If the apostle had in mind a resurrection of all the dead, how could he speak of attaining it "by any means," since he could not possibly escape it? See Phil. 3:11.

In Revelation 20:4-6 the two resurrections are again mentioned together, with the important addition of the time which intervenes between the resurrection of the saved and of the unsaved. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a

些没有指望的人一样。我们若信耶稣死而复活了，那已经在耶稣里睡了的人，神也必将他与耶稣一同带来。我们现在照主的话告诉你们一件事。我们这活着还存留到主降临的人，断不能在那已经睡了的人之先。因为主必亲自从天降临，有呼叫的声音，和天使长的声音，又有神的号吹响。那在基督里死了的人必先复活。」(帖前 4:13-16)

若使徒意念中的是所有死人的复活，他根本不可能逃避它，他怎会说「无论任何方法」都作成它呢？参看腓 3:11。

在启 20:4-6 中，两种复活都再次重提，并在得救和不得救的复活之间加上重要的时间间隔。『我又看见几个宝座，也有坐在上面的，并有审判的权柄赐给他们。我又看见那些因为给耶稣作见证，并为神之道被斩者的灵魂，和那没有拜过兽与兽像，也没有在额上和手上受过他印记之人的灵魂，他们都复活了，与基督一同作王一千年。这是头一次的复活（其余的死人还没有复

thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Verses 12 and 13 describe the second resurrection - that "unto damnation."

The testimony of Scripture, then, is clear that believers' bodies are raised from among the bodies of unbelievers and caught up to meet the Lord in the air a thousand years before the resurrection of the latter. It should be firmly held that the doctrine of the resurrection concerns only the bodies of the dead. Their disembodied spirits are instantly in conscious bliss or woe (Phil. 1:23; 2 Cor. 5:8; Luke 16:22-23).

6. THE FIVE JUDGMENTS

The expression "general judgment," of such frequent occurrence in religious literature, is not found in the Scriptures, and, what is of more importance, the idea intended to be conveyed by that expression is not found in the Scriptures. Dr. Pentecost well says: "It is a mischievous habit that has led the Christian world to speak of the

活，直等那一千年完了。) 在头一次复活有分的有福了，圣洁了！第二次的死在他们身上没有权柄。他们必作神和基督的祭司，并要与基督一同作王一千年。」启 20:12-13 描述到要受审判的第二次复活。

那么圣经明显证实到信徒的身体是在不信者的身体当中复活，被提，与主在空中相遇，一千年后才不信者的复活。该牢牢坚守着，复活的教义是单单说到死人的身体。他们无实体的灵是立时进入可觉知的天福或咒诅（腓 1:23；林后 5:8；路 16:22-23）中的。

第六章 五个审判

在宗教的文献中经常出现的「大审判」一词其实不是出于圣经的。更重要的是这语句所试图传递的意念在圣经中也找不到。Pentecost 博士说得好：「是恶意的积习叫基督教世界说到这审判是发生在世界末日的一大事件，那时所有的人类、圣徒、

judgment as being one great event taking place at the end of the world, when all human beings, saints, sinners, Jews and Gentiles, the living and the dead, shall stand up before the great white throne and there be judged. Nothing can be more wide of the teaching of the Scriptures." The Scriptures speak of five judgments, and they differ in four general respects: as to who are the subjects of judgment; as to the place of judgment; as to the time of judgment; as to the result of the judgment.

1. THE JUDGMENT AS TO BELIEVERS

[Note: what is meant must be the judgment of 'sins committed by' the believer. Sin itself was judged on the cross (Rom. 8:3).]

Their sins have been judged.

Time: A. D. 30.

Place: the cross.

Result: death for Christ: justification for the believer.

"And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha: Where they crucified him" (John 19:17-18). "Who his own self bare our sins in his own body on the tree" (1 Pet. 2:24). "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to

罪人、犹太人和外邦中、活人死人，都会站在白色大宝座前受审判。没有教训比圣经更广泛的了。」圣经说到五个审判，他们大致上有着四个不同的方面：被审判的对象、审判的地方、审判的时间和审判的结果。

1. 信徒的审判

[注：所指的必然是信徒所犯之罪的审判。在十字架上审判的是罪本身（罗 8:3）]

他们的罪已被裁决。

时间：公元 30 年。

地方：十字架上。

结果：基督死亡，信徒得称义。

「耶稣背着自己的十字架出来，到了一个地方，名叫骷髅地，希伯来话叫各各他。他们就在那里钉他在十字架上。」（约 19:17-18）「祂被挂在木头上，亲身担当了我们的罪。」（彼前 2:24）「因基督也曾一次为罪受苦，就是

God" (1 Pet. 3:18). "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Cor. 5:21). "But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself" (Heb. 9:26). "When he had by himself purged our sins" (Heb. 1:3). "There is therefore now no condemnation to them which are in Christ Jesus [...]" (Rom. 8:1).

2. THE JUDGMENT OF SIN IN THE BELIEVER

Time: anytime.

Place: anywhere.

Result: chastisement by the Lord, if we judge not ourselves.

"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (1 Cor. 11:31-32). "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12:7). See also 1 Pet. 4:17; 1 Cor. 5:5; 2 Sam. 7:14-15; 2 Sam. 12:13-14; 1 Tim. 1:20.

义的代替不义的，为要引我们到神面前。」(彼前 3:18)「基督既为我们受了咒诅，就赎出我们脱离律法的咒诅；因为经上记着：凡挂在木头上都是被咒诅的。」(加 3:13)「神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。」(林后 5:21)「但如今在这末世显现一次，把自己献为祭，好除掉罪。」(来 1:3)「如今那些在基督耶稣里的就不定罪了。」(罗 8:1)

2. 审判信徒的罪

时间：任何时候。

地方：任何地方。

结果：我们若不自主，主便惩治。

「我们若是先分别自己，就不至于受审。我们受审的时候，乃是被主惩治，免得我们和世人一同定罪。」(林前 11:31-32)「你们所忍受的，是神管教你们，待你们如同待儿子。焉有儿子不被父亲管教的呢？」(来 12:7)(也参看彼前 4:17；林前 5:5；撒下 7:14-15；撒下 12:13-14；提前 1:20)

3. THE CONDUCT, OR WORKS OF BELIEVERS ARE TO BE JUDGED

Time: when Christ comes.

Place: "in the air."

Result to the believer: "reward" or "loss." "But he himself shall be saved."

It is a solemn thought that though Christ bore our sins in His own body on the tree and God has entered into covenant with us to "remember them no more" (Heb. 10:17), every work must come into judgment. The life, the works of the believer must be reviewed by the Lord. "Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:9-10). "But why dost thou judge thy brother? or why dost thou set a naught thy brother? for we shall all stand before the judgment seat of Christ" (Rom. 14:10).

It will be observed that both of these passages are limited by the context to believers. In the first, the apostle speaks of us as in one of two states: either we are at home in the body and absent from the Lord, or

3. 被审判的是信徒的品行和行为

时间：基督再来时。

地方：在空中。

信徒的结果：得赏赐或亏损。但他自己必然得救。

虽然基督以祂一己的身体在十字架上背负了我们的罪，并神已与我们进入「不再敬念」罪的约中（来 10:17），这是一严肃的观念，但每一个行为必须接受审判。信徒的生命、工作必须被主鉴察。「所以无论是住在身内，离开身外，我们立了志向，要得主的喜悦。因为我们众人，必要在基督台前显露出来，叫各人按着本身所行的，或善或恶受报。」（林后 5:9-10）「你这个人，为甚么论断弟兄呢，又为甚么轻看弟兄呢？因我们都要站在神的台前。」（罗 14:10）

可留意到的是这两段经文都是限于信徒来说的。使徒在前段说到我们有着两个状况的其中一个：一是我们在身内而没有主，或是有主同在而离开

absent from the body and present with the Lord - language which could not be used of unbelievers. "Wherefore we make it our aim" to be well-pleasing unto the Lord, "for we must all be made manifest" (2 Cor. 5:8-9). In the other passage the words "we" and "brother" again limits it to believers. The Holy Spirit never commingles the saved and the unsaved. Then, lest it should seem incredible that a bloodcleansed saint could come into any judgment whatever, he quotes from Isaiah to prove that "every knee shall bow," and adds, "So then every one of us shall give account of himself to God."

The following passage gives the basis of the judgment of works: "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble: every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (1 Cor. 3:11-15).

身外。这说法是不能用在未信者身上的。「我们立了志向，要得主的喜悦。因为我们众人，必要在基督台前显露出来。」(提后 5:8-9) 在下一段经文中，「我们」和「弟兄」再次只限制为于信徒。圣灵永不会将得救的和未得救的人混淆。不管怎样，为免叫为血所洗净的圣徒要接受任何审判而看来不可信，他便引用以赛亚的话来证明「万膝都当跪拜」，并且「我们各人必要将自己的事在神面前说明。」(罗 14:12)

以下的经文为试验工程提供基础：「因为那已经立好的根基就是耶稣基督，此外没有人能立别的根基。若有人用金、银、宝石、草木、禾秸在这根基上建造，各人的工程必然显露，因为那日子要将他表明出来，有火发现；这火要试验各人的工程怎样。人在那根基上所建造的工程若存得住，他就要得赏赐；人的工程若被烧了，他就要受亏损，自己却要得救；虽然得救，乃像从火里经过的一样。」(林前 3:11-15)

The following passages fix the time of this judgment: "For the Son of man shall come in the glory of his Father, with his angels: and then he shall reward every man according to his works" (Matt. 16:27). "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:14; cf. 1 Cor. 15:22-23). "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God" (1 Cor. 4:5). But how comforting it is, in view of that inevitable scrutiny of our poor works, to learn that in His patient love He is so leading us and working in us now that He can then find something in it all for which to praise us. "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:8).

For the place of this judgment, see 1 Thessalonians 4:17 and Matthew 25:24-30.

以下的经文锁定了这审判的时间：「人子要在祂父的荣耀里同着众使者降临；那时候，祂要照各人的行为报应各人。」(太 16:27)「因为他们没有甚可报答你。到义人复活的时候，你要得着报答。」(路 14:14 ; 比对林前 15:22-23)「所以，时候未到，甚么都不要论断，只等主来，祂要照出暗中的隐情，显明人心的意念。那时，各人要从神那里得着称赞。」(林前 4:5)得见我们可怜工程的必然鉴察，晓得祂以其忍耐的爱来引导我们和如今在我们里头作工，叫祂能从中找到一些祂能称赞我们的东西，这是何等的欣慰。「看哪，我必快来！赏罚在我，要照各人所行的报应他。」(启 22:12)「从此以后，有公义的冠冕为我存留，就是按着公义审判的主到了那日要赐给我的。」(提后 4:8)

对于这审判的地方，参看帖前 4:17 和太 25:24-30。

4. THE JUDGMENT OF THE NATIONS

Time: the glorious appearing of Christ (Matt. 25:31-32; Matt. 13:40-41).

Place: the valley of Jehoshaphat (Joel 3:1-2, 12-14).

Result: some saved, some lost (Matt. 25:46).

Basis: The treatment of those whom Christ there calls, "my brethren" (Matt. 25:40-45; Joel 3:3, 6-7). These "brethren" we believe are the Jewish remnant who shall turn to Jesus as their Messiah during "the great tribulation" which follows the taking away of the church and is terminated by the glorious appearing of our Lord (Matt. 24:21-22; Rev. 7:14; 2 Thess. 2:3-9). The proof is too extensive to be put forth here. It is evident, however, that these "brethren" cannot be believers of this dispensation, for it would be impossible to find any considerable number of Christians who are so ignorant that they do not know that offices of kindness to believers are really ministries to Jesus Himself.

As this judgment of the living nations is sometimes confounded with that of the great white throne in Revelation 20:11, it may be well to note the following contrasts between the two scenes. The living nations will

4. 列国的审判

时间：基督荣耀显现 (太 25:31-32 ; 太 13:40-41) 时。

地方：约沙法谷 (珥 3:1-2, 12-14)。

结果：有得救的，有丧失的 (太 25:46)。

根据：基督对待那些祂称为「我的弟兄」(太 25:40-45 ; 珥 3:3,6-7) 的人，我们相信是犹太的余民，在紧随着教会被提后的「大灾难」时接受耶稣为他们弥赛亚的人，而这大灾难是在我们主的荣耀显现时结束的 (太 24:21-22 ; 启 7:14 ; 帖后 2:3-9)。在这里论述证据未免要长篇大论，但是明显地这些「弟兄」不能是这时期的信徒，因为如此无知的基督徒没可能有这样可观的数量，他们不晓得对信徒的善举其实是事奉耶稣本身。

因着这个对现存列国的审判多时会混为启 20:11 的白色大宝座审判，因此留心这两个事件之间的差别是有用的。现存的列国有着以下的特征：

be characterized by the following:

1. no resurrection;
2. living nations judged;
3. on the earth;
4. no books;
5. three classes: sheep, goats, "brethren";
6. time: when Christ appears.

The great white throne will be characterized by the following:

1. a resurrection;
2. "the dead" judged;
3. heavens and earth fled away;
4. "books were opened";
5. one class: "the dead";
6. time: after He has reigned one thousand years.

The saints will be associated with Christ in this judgment and hence cannot be the subjects of it. See 1 Cor. 6:2; Dan. 7:22; Jude: 14-15. In truth, the judgment of the great white throne and the judgment of the living nations have but one thing in common: the Judge.

5. THE JUDGMENT OF THE WICKED DEAD

Time: a determined day, after the millennium (Acts 17:31; Rev. 20:5,7).

Place: before the great white throne (Rev. 20:11).

1. 没有复活；
2. 现存的列国被审；
3. 在地上；
4. 没有书卷；
5. 分为绵羊、山羊和「弟兄」三级别；
6. 时间：基督显现时。

而白色大宝座有着以下的特征：

1. 有复活；
2. 审判「死人」；
3. 天地都要逃避；
4. 书卷是展开的；
5. 只得死人级别；
6. 时间：在祂作王一千年后。

圣徒在这审判上是与基督联合的，因此不会是被审的对象。参看林前 6:2；但 7:22；犹 14-15。事实上白色大宝座的审判和列国的审判只有一个共通点：审判。

5. 审判犯罪的死人

时间：千禧年后一确定日期(徒 17:31；启 20:5,7)。

地点：在白色大宝座前(启 20:11)。

Result: Rev. 20:15.

Some may be troubled by the word "day" in such passages as Acts 17:31 and in Romans 2:16. See the following passages, where "day" means a lengthened period: 2 Pet. 3:8; 2 Cor. 6:2; John 8:56. The "hour" of John 5:25 has now lasted almost two thousand years. The Scriptures speak, also, of a judgment of angels (1 Cor. 6:3; Jude: 6; 2 Pet. 2:4). Luke 22:30 probably refers to judges as under the theocracy - an administrative office, rather than judicial. See Isaiah 1:26.

7. LAW AND GRACE

The most obvious and striking division of the Word of truth is that between law and grace. Indeed, these contrasting principles characterize the two most important dispensations: the Jewish and Christian. "For the law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). It is not, of course, meant that there was no law before Moses, any more than that there was no grace and truth before Jesus Christ. The forbidding to Adam of the fruit of the tree of the knowledge of good and evil (Gen. 2:17) was law, and surely grace was most sweetly manifested in the Lord God seeking His sinning creatures and in His clothing them with coats of skins

结果：启 20:15。

有人会对徒 17:31 和罗 2:16 等经文中的「日子」一词感困惑。彼后 3:8、提后 6:2、约 8:56 的「日子」是指着一段长时期。而约 5:25 的「时辰」至今已有几乎二千年。圣经也说到对天使的审判（林前 6:3；犹 6；彼后 2:4）。路 22:30 也许是指着神权政治下的审判，是行政上而不是审判上的。参看赛 1:26。

第七章 律法与恩典

圣经真理中最明显和触目的分野莫过于律法和恩典。事实上，他们的不同原则标志着两个最重要的时期：犹太和基督教。「律法本是藉着摩西传的；恩典和真理都是由耶稣基督来的。」（约 1:17）当然这不是说在摩西之前没有律法，更不是说在耶稣基督之前是没有恩典和真理的。禁止亚当吃分别善恶树的果子（创 2:17）就是律法，耶和华神寻找祂犯罪的受造者和给他们皮子衣服穿（创 3:21）明显是恩典的最甜美彰显，使这美丽标志的基督成为

(Gen. 3:21) - a beautiful type of Christ who "is made unto us ... righteousness" (1 Cor. 1:30).

Law, in the sense of some revelation of God's will, and grace, in the sense of some revelation of God's goodness, have always existed, and to this Scripture abundantly testifies. But "the law" most frequently mentioned in Scripture was given by Moses, and from Sinai to Calvary, dominates, characterizes, the time; just as grace dominates or gives its peculiar character to the dispensation which begins at Calvary and has its predicted termination in the rapture of the church.

It is, however, of the most vital moment to observe that Scripture never, in any dispensation, mingles these two principles. Law always has a place and work distinct and wholly diverse from that of grace. Law is God prohibiting and requiring; grace is God beseeching and bestowing. Law is a ministry of condemnation; grace, of forgiveness. Law curses; grace redeems from that curse. Law kills; grace makes alive. Law shuts every mouth before God; grace opens every mouth to praise Him. Law puts a great and guilty distance between man and God; grace makes guilty man nigh to God. Law says, "An eye for an eye, and

我们的义 (林前 1:30)。

有着彰显神旨意意味的律法，和有着彰显神美善意味的恩典早已存在，有大量的圣经证明。但在圣经中最常提到的「律法」就是摩西所颁布的，由西乃山至加略山，且支配和标志那个时期；而恩典支配和给与那时期独有特征的，是自加略山开始，到教会被提才会来到所预定的终结。

但是，最关键的就是得见圣经在任何时期从来都没有在这两个原则上混淆。律法在地位和所作上总与恩典截然不同。律法是神的禁止和有所要求，而恩典是神切求和施与；职事上律法定罪，而恩典赦罪；律法咒诅，恩典在这咒诅上拯救；律法叫人死，恩典叫人活；律法叫人在神前闭嘴，恩典叫每张嘴赞美神；律法叫人跟神有大和罪隔的距离，恩典叫罪人得亲近神；律法说：以眼还眼，以牙还牙，恩典说：不要与恶人作

a tooth for a tooth"; grace says, "Resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Law says, "Hate thine enemy"; grace says, "Love your enemies, bless them that despitefully use you." Law says, do and live; grace says, believe and live. Law never had a missionary; grace is to be preached to every creature. Law utterly condemns the best man; grace freely justifies the worst (Luke 23:43; Rom. 5:8; 1 Tim 1:15; 1 Cor. 6:9-11). Law is a system of probation; grace, of favour. Law stones an adulteress; grace says, "Neither do I condemn thee: go, and sin no more." Under law the sheep dies for the shepherd: under grace the Shepherd dies for the sheep.

Everywhere the Scriptures present law and grace in sharply contrasted spheres. The mingling of them in much of the current teaching of the day spoils both, for law is robbed of its terror, and grace of its freeness. The student should observe that "law" in the New Testament Scriptures, means the law given by Moses (Rom. 7:23 is an exception). Sometimes the entire law (the moral, or the Ten Commandments and the ceremonial) is meant; sometimes the commandments only; sometimes the ceremonial only. Among passages of

对，有人打你的右脸，连左脸也转过来由他打；律法说：恨恶你的仇敌，恩典说：爱你们的仇敌，为那逼迫你们的人祷告；律法说：行便得活，恩典说：相信就得生；律法从不传扬，恩典要传扬给每人。律法连好人也要彻底定罪，恩典白白叫最恶的人称义（路 23:43；罗 5:8；提前 1:15；林前 6:9-11）；体制上律法监察，恩典施与；律法用石头打死行淫的人，恩典说：「我也不定你的罪，去吧，从此不要再犯罪了。」（约 8:11）律法下羊为牧人死，恩典下牧人为羊死。

圣经到处都展示律法和恩典的鲜明反差。极多当代的教训把他们混淆，把两者都破坏了，律法的可怖和恩典的白白都被除掉。学习者该留意到在新约圣经中的「律法」是指着摩西的律法说的（罗 7:23 例外）。有时是指着整体的律法（道德上的，十诫加上礼仪），有时只指着礼仪来说。第一种经文例子有罗 6:14；加 2:16 和加 3:2；第二种的例子则有罗 3:19 和罗 7:7-12。第三

the first type, Romans 6:14; Galatians 2:16, and 3:2 are examples. Of the second type, Romans 3:19 and 7:7-12 are examples. Of the third type, Colossians 2:14-17 is an example.

It should be remembered also that in the ceremonial law are enshrined those marvelous types - the beautiful foreshadowings of the person and work of the Lord Jesus as priest and sacrifice, as in the tabernacle (Ex. 25-30) and levitical offerings (Lev. 1-7), which must ever be the wonder and delight of the spiritually minded. Expressions in the Psalms too, which would be inexplicable if understood only of the "ministration of death, written and engraven in stones" (2 Cor. 3:7), are made clear when seen to refer to Christ or to the redeemed. "But his delight is in the law of the LORD; and in his law doth he meditate day and night" (Ps. 1:2). "O how I love thy law! It is my meditation all the day" (Ps. 119:97).

Three errors have troubled the church concerning the right relation of law to grace:

1. Antinomianism - the denial of all rule over the lives of believers; the affirmation that men are not required to live holy lives because they are saved by God's free grace, "They

种的例子则有西 2:14-17。

也当仅记的是置入为礼仪性的律法是那些绝妙的律法，就是作为祭司和牺牲的主耶稣之位格和工作的美丽预表，例如在出 25-30 章中的会幕和利 1-7 章中的利未人献祭上，必然是属灵心灵所看为奇妙和喜悦的。诗篇中的词句若只理解为「用字刻在石头上属死的职事」(林后 3:7) 时，便难以理解，当看为指着基督和被救赎的人而说时，便豁然开朗了。「惟喜爱耶和华的律法，昼夜思想，这人便为有福。」(诗 1:2)「我何等爱慕祢的律法，终日不住的思想。」(诗 119:97)

在律法和恩典的正确关系上，有三个错误困扰着教会：

1. 废弃道德律论——它否定信徒生命上一切的常规；确定人是不需来活得圣洁，因为他们是藉神白白恩典来得救的。他们

profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Tit. 1:16). "For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude: 4).

2. Ceremonialism - the demand that believers should observe the levitical ordinances. The modern form of this error is the teaching that Christian ordinances are essential to salvation. "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved" (Acts 15:1).

3. Galatianism - the mingling of law and grace; the teaching that justification is partly by grace, partly by law, or, that grace is given to enable an otherwise helpless sinner to keep the law. Against this error, the most wide-spread of all, the solemn warnings, the unanswerable logic, the emphatic declarations of the Epistle to the Galatians are God's conclusive answer. "This only would I learn of you, Received ye the Spirit by the

说是认识神，行事却和祂相背，本是可憎恶的，是悖逆的，在各样善事上是可废弃的。」(多 1:16)「因为有些人偷着进来，就是自古被定受刑罚的，是不虔诚的，将我们神的恩变作放纵情欲的机会，并且不认独一的主宰我们主耶稣基督。」(犹 4)

2. 恪守礼仪主义——它要求信徒遵守利未律例。这错误的新近形式教导说律例对基督徒的得救是至关重要的。「有几个人从犹太下来，教训弟兄们说：你们若不按摩西的规条受割礼，不能得救。」(徒 15:1)

3. 加拉太主义——它混淆了律法和恩典。这教导说称义是部分藉恩典，部分藉行律法的；或者说，给与恩典是为了叫用别的方法上无助的罪人来遵守律法。加拉太书的有力宣告反对这错误，是流传最广的严肃警告，是无可反驳的逻辑，是神最终的答案：「我只要问你们这一件：你们受了圣灵，是因

works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (Gal. 3:2-3). "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another [there could not be another gospel]; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:6-8).

The following may be helpful as an outline of Scripture teaching on this important subject. The moral law only is referred to in the passages cited.

WHAT THE LAW IS

"Wherefore the law is holy, and the commandment holy, and just, and good" (Rom. 7:12). "For we know that the law is spiritual: but I am carnal, sold under sin" (Rom. 7:14). "For I delight in the law of God after the inward man" (Rom. 7:22). "But we know that the law is good, if a man use it lawfully" (1 Tim. 1:8). "And the law is not of faith" (Gal. 3:12).

行律法呢？是因听信福音呢？你们既靠圣灵入门，如今还靠肉身成全吗？」(加 3:2-3)「我希奇你们这么快离开那藉着基督之恩召你们的，去从别的福音。那并不是福音，不过有些人搅扰你们，要把基督的福音更改了。但无论是我们，是天上来的使者，若传福音给你们，与我们所传给你们的不同，他就应当被咒诅。」(加 1:6-8)

以下作为在这重要题目上的圣经教训也许有所帮助。所举引的经文都是指着道德之律法说的。

律法是甚么

「律法是圣洁的，诫命也是圣洁、公义、良善的。」(罗 7:12)「我们原晓得律法是属乎灵的，但我是属乎肉体的，是已经卖给罪了。」(罗 7:14)「按着我里面的人，我是喜欢神的律。」(罗 7:22)「我们知道律法原是好的，只要人用得合宜。」(提前 1:8)「律法原不本乎信。」(加 3:12)

THE LAWFUL USE OF THE LAW

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet" (Rom. 7:7; see also verse 13). "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20). "Wherefore then serveth the law? It was added because of transgressions" (Gal. 3:19). "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19).

Law has but one language: "what things soever." It speaks only to condemn. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). "The ministration of death, written and engraven in stones" (2 Cor. 3:7). "The ministration of condemnation" (2 Cor. 3:9). "For I was alive without the law once: but when

律法用得合宜的方法

「这样，我们可说甚么呢？律法是罪么？断乎不是！只是非因律法，我就不知何为罪。非律法说『不可起贪心』，我就不知何为贪心。」(罗 7:7，同时参看罗 7:13)「所以凡有血气的，没有一个因行律法能在神面前称义，因为律法本是叫人知罪。」(罗 3:20)「这样说来，律法是为甚么有的呢？原是为过犯添上的。」(加 3:19)「我们晓得律法上的话都是对律法以下的人说的，好塞住各人的口，叫普世的人都伏在神审判之下。」(罗 3:19)

律法只有「无论甚么」一个说法，它只会定罪。「凡以行律法为本的，都是被咒诅的；因为经上记着：凡不常照律法书上所记一切之事去行的，就被咒诅。」(加 3:10)「因为凡遵守全律法的，只在一条上跌倒，他就是犯了众条。」(雅 2:10)「那用字刻在石头上属死的职事。」(林后 3:7)「定罪的职事。」(林后 3:9)「我以前没有律法是活着的；但是诫命来到，罪又活了，我

the commandment came, sin revived, and I died" (Rom. 7:9). "The strength of sin is the law" (1 Cor. 15:56).

It is evident, then, that God's purpose in giving the law, after the human race had existed twenty-five hundred years without it (John 1:17; Gal. 3:17), was to bring to guilty man the knowledge of his sin first, and then of his utter helplessness in view of God's just requirements. It is purely and only a ministration of condemnation and death.

WHAT THE LAW CANNOT DO

"Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin" (Rom. 3:20). "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Gal. 2:16). "I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:21). "But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith" (Gal. 3:11). "For what the law could not do, in that it

就死了。」(罗 7:9)「罪的权势就是律法。」(林前 15:56)

那么明显地，神在人类没有律法下存在了二千五百年后才给与律法的目的，(约 1:17；加 3:17)就是先要叫罪人知罪，并且因着得见神公义的要求而自知彻底的无望。律法纯然和只有定罪和死的职事。

律法所不能作的

「所以凡有血气的，没有一个因行律法能在神面前称义，因为律法本是叫人知罪。」(罗 3:20)「既知道人称义不是因行律法，乃是因信耶稣基督，连我们也信了基督耶稣，使我们因信基督称义，不因行律法称义；因为凡有血气的，没有一人因行律法称义。」(加 2:16)「我不废掉神的恩；义若是藉着律法得的，基督就是徒然死了。」(加 2:21)「没有一个人靠着律法在神面前称义，这是明显的；因为经上说：义人必因信得生。」(加 3:11)「律法既因肉体软弱，有所不能行的，神

was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). "And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:19).

THE BELIEVER IS NOT UNDER THE LAW

Romans 6, after declaring the doctrine of the believer's identification with Christ in His death, of which baptism is the symbol (vv. 1-10), begins, with verse 11, the declarations of the principles which should govern the walk of the believer - his rule of life. This is the subject of the remaining twelve verses. Verse 14 gives the great principle of his deliverance, not from the guilt of sin that is met by Christ's blood, but from the dominion of sin-his bondage under it. "For sin shall not have dominion over you: for ye are not under the law, but under grace."

Lest this should lead to the monstrous Antinomianism of saying that therefore a godly life was not important, the Spirit immediately adds: "What then? Shall we sin,

就差遣自己的儿子，成为罪身的形状，作了赎罪祭，在肉体中定了罪案。」(罗 8:3)「你们靠摩西的律法，在一切不得称义的事上信靠这人，就都得称义了。」(徒 13:39)「律法原来一无所成，就引进了更美的指望；靠这指望，我们便可以进到神面前。」(来 7:19)

信徒不在律法之下

罗 6 章宣布了以受浸表征信徒与基督同死 (罗 6:1-10) 的教义后，便以罗 6:11 来开始管束信徒行止的原则，就是他的生命规范。这是余下十二节经文的主题。罗 6:14 给了他得解救的大原则，不是他的过犯遇上基督的血上的解救，而是在罪捆绑之下，从罪的管治上得解救。「罪必不能作你们的主，因你们不在律法之下，乃在恩典之下。」

为免带来那极度荒谬说到敬虔生命不重要的废弃道德律论，圣灵立时说：「这却怎么样呢？我们在恩典之下，不在律法之

because we are not under the law, but under grace? God forbid" (Rom. 6:15). Surely every renewed heart answers 'Amen' to this. Then Romans 7 introduces another principle of deliverance from law. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter" (Rom. 7:4-6). This refers to the moral law; see v. 7. "For I through the law am dead to the law, that I might live unto God" (Gal. 2:19). "But before faith came, we were kept under the law, shut up, unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3:23-25). "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man"

下，就可以犯罪么？断乎不可！」(罗 6:15) 每个更新心灵必说『阿们』。之后罗 7 章引入另一脱离律法的原则：「我的弟兄们，这样说来，你们藉着基督的身体，在律法上也是死了，叫你们归于别人，就是归于那从死里复活的，叫我们结果子给神。因为我们属肉体的时候，那因律法而生的恶欲就在我们肢体中发动，以致结成死亡的果子。但我们既然在捆我们的律法上死了，现今就脱离了律法，叫我们服事主，要按着心灵的新样，不按着仪文的旧样。」(罗 7:4-6) 这说到道德之律(参看罗 5:7)。「我因律法，就向律法死了，叫我可以向神活着。」(加 2:19) 「但这因信得救的理还未来以先，我们被看守在律法之下，直圈到那将来的真道显明出来。这样，律法是我们训蒙的师傅，引我们到基督那里，使我们因信称义。但这因信得救的理既然来到，我们从此就不在师傅的手下了。」(加 3:23-25) 「我们知道律法原是好的，只要人用得合宜；因为律法不是为

(1 Tim. 1:8-9).

义人设立的。」(提前 1:8-9)

WHAT IS THE BELIEVER'S RULE OF LIFE?

信徒的生命规范是甚么？

"He that saith he abideth in him, ought himself also so to walk, even as he walked" (1 John 2:6). "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren" (1 John 3:16). "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (1 Pet. 2:11; see also vv. 12-23). "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love" (Eph. 4:1-2). "Be ye therefore followers of God, as dear children; and walk in love as Christ also hath loved us, and hath given himself for us" (Eph. 5:1-2). "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8). "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15-16).

「人若说他住在主里面，就该自己照主所行的去行。」(约壹 2:6)「主为我们舍命，我们从此就知道何为爱，我们也当为弟兄舍命。」(约壹 3:16)「亲爱的弟兄啊，你们是客旅，是寄居的。我劝你们要禁戒肉体的私欲；这私欲是与灵魂争战的。」(彼前 2:11 也参看彼前 2:12-23)「我为主被囚的劝你们，既然蒙召，行事为人，就当与蒙召的恩相称。凡事谦虚、温柔、忍耐，用爱心互相宽容。」(弗 4:1-2)「所以，你们该效法我，好像蒙慈爱的儿女一样。也要凭爱心行事，正如基督爱我们，为我们舍了自己。」(弗 5:1-2)「从前你们是暗昧的，但如今在主里面是光明的，行事为人就当像光明的子女。」(弗 5:8)「你们要谨慎行事，不要像愚昧人，当像智慧人。要爱惜光阴，因为现今的世代邪恶。」(弗 5:15-16)

"This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). "For I have given you an example, that ye should do as I have, done to you" (John 13:15). "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). "This is my commandment, That ye love one another, as I have loved you" (John 15:12). "He that hath my commandments, and keepeth them, he it is that loveth me" (John 14:21). "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment" (1 John 3:22-23). "This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them" (Heb. 10:16).

A beautiful illustration of this principle is seen in a mother's love for her child. The law requires parents to care for their offspring and pronounces penalties for the willful neglect of them; but the land is full of happy mothers who tenderly care for

「我说，你们当顺着圣灵而行，就不放纵肉体的情欲了。」(加 5:16)「我给你们作了榜样，叫你们照着我向你们所作的去作。」(约 13:15)「你们若遵守我的命令，就常在我的爱里，正如我遵守了我父的命令，常在祂的爱里。」(约 15:10)「你们要彼此相爱，像我爱你们一样；这就是我的命令。」(约 15:12)「有了我的命令又遵守的，这人就是爱我的。」(约 14:21)「我们一切所求的，就从祂得着；因为我们遵守祂的命令，行祂所喜悦的事。神的命令就是叫我们信祂儿子耶稣基督的名，且照祂所赐给我们的命令，彼此相爱。」(约壹 3:22-23)「主说：那些日子以后，我与他们所立的约乃是这样：我要将我的律法写在他们心上，又要放在他们的里面。」(来 10:16)

这原则的美丽表显，得见在母亲对她儿女的爱上。这律法要求父母关爱他们的儿女，并且对故意忽视他们的宣告刑罚。但地上充满快乐的母亲，他们以温柔的关爱来对待那

their children in perfect ignorance of the existence of such a statute. The law is in their hearts.

It is instructive, in this connection, to remember that God's appointed place for the tables of the law was within the ark of the testimony. With them were "the golden pot that had manna, and Aaron's rod that budded" (types: the one of Christ our wilderness bread, the other of resurrection, and both speaking of grace), while they were covered from sight by the golden mercy seat upon which was sprinkled the blood of atonement. The eye of God could see His broken law only through the blood that completely vindicated His justice and propitiated His wrath (Heb. 9:4-5). It was reserved to modernists to wrench these holy and just but deathful tables from underneath the mercy seat and the atoning blood and erect them in Christian churches as the rule of Christian life.

WHAT IS GRACE?

"But after that the kindness and love of God our Saviour toward man appeared . . . according to his mercy he saved us" (Tit. 3:4-5). "That in the ages to come he might show the exceeding riches of his grace, in his

些完全忽视这样法规存在的儿女。这律法是在他们心中的。

在这点上记取神指定法版存放在约柜内是有启发性的。与法版一起的是「盛吗哪的金罐和亚伦发过芽的杖」(一个标志基督是我们在旷野的食物,另一个标志着复活,两个都说到恩典)。他们都被赎罪之血所洒的精金施恩座所覆盖遮蔽。神眼得见祂被违背的律法,惟有透过完全证实祂的公义和解决祂忿怒的血(来 9:4-5)。这是为着新派之人而得保留,来曲解这些在施恩座和救赎之血底下神圣和公义却是致死的法版,且立他们在基督教会中作为基督徒生命的规范。

甚么是恩典?

「但到了神我们救主的恩慈和祂向人所施的慈爱显明的时候。祂便救我们.....乃是照祂的怜悯。」(多 3:4-5)「要将祂极丰富的恩典,就是祂在基督

kindness toward us through Christ Jesus" (Eph. 2:7). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

耶稣里向我们所施的恩慈，显明给后来的世代看。」(弗 2:7)「惟有基督在我们还作罪人的时候为我们死，神的爱就在此向我们显明了。」(罗 5:8)

WHAT IS GOD'S PURPOSE IN GRACE?

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Tit. 2:11-13). "That, being justified by his grace, we should be made heirs according to the hope of eternal life" (Tit. 3:7).

神在赐恩上有何目的？

「你们得救是本乎恩，也因着信；这并不是出于自己，乃是神所赐的；也不是出于行为，免得有人自夸。」(弗 2:8-9)「因为神救众人的恩典已经显明出来，教训我们除去不敬虔的心和世俗的情欲，在今世自守、公义、敬虔度日。等候所盼望的福，并等候至大的神和我们救主耶稣基督的荣耀显现。」(多 2:11-13)「好叫我们因祂的恩得称为义，可以凭着永生的盼望成为后嗣。」(多 3:7)

"Being justified freely by his grace; through the redemption that is in Christ Jesus" (Rom. 3:24). "By whom also we have access by faith into this grace wherein we stand" (Rom. 5:2). "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts

「如今却蒙神的恩典，因基督耶稣的救赎，就白白的称义。」(罗 3:24)「我们又藉着祂，因信得进入现在所站的这恩典中，并且欢欢喜喜盼望神的荣耀。」(罗 5:2)「如今我把你们交托神和祂恩惠的道；这道能建立你们，叫你们和一切成圣的人同

20:32). "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:6-7). "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

How complete, how all-inclusive! Grace saves, justifies, builds up, makes accepted, redeems, forgives, bestows an inheritance, gives standing before God, provides a throne of grace to which we may come boldly for mercy and help; it teaches us how to live and gives us a blessed hope! It remains to note that these diverse principles cannot be intermingled. "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6). "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:4-5; see also Gal. 3:16-18; 4:21-31).

"So then, brethren, we are not children of the bondwoman, but of the

得基业。」(徒 20:32)「使祂荣耀的恩典得着称赞；这恩典是祂在爱子里所赐给我们的。我们藉这爱子的血得蒙救赎，过犯得以赦免，乃是照祂丰富的恩典。」(弗 1:6-7)「所以，我们只管坦然无惧的来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助。」(来 4:16)

何等完全，何等包罗万有！恩典拯救，称义，建立，使之蒙悦纳，赎罪，赦免，给与承继，给与神面前的地位，提供施恩座叫我们得以大胆求怜悯和帮助；恩典教导我们如何去活出和给我们一有福的盼望！当留意的是这些相异的原则是不能混淆的。「既是出于恩典，就不在乎行为；不然，恩典就不是恩典了。」(罗 11:6)「做工的得工价，不算恩典，乃是该得的；惟有不作工的，只信称罪人为义的神，他的信就算为义。」(罗 4:4-5；也参看加 3:16-18；4:21-31)

「弟兄们，这样看来，我们不是使女的儿女，乃

free" (Gal. 4:31). "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words: which voice they that heard entreated that the word should not be spoken to them any more (for they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall he stoned, or thrust through with a dart: and so terrible was the sight, that Moses said, I exceedingly fear and quake). But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel" (Heb. 12:18-24).

It is not, then a question of dividing what God spoke from Sinai into moral law and ceremonial law - the believer does not come to that mount at all. As sound old Bunyan said: "The believer is now, by faith in the Lord Jesus, shrouded under so perfect and blessed a righteousness,

是自主妇人的儿女了。」
(加 4:31)「你们原不是来到那能摸的山，此山有火焰、密云、黑暗、暴风、角声与说话的声音。那些听见这声音的，都求不要再向他们说话。因为他们当不起所命他们的话，说：靠近这山的，即便是走兽，也要用石头打死。所见的极其可怕，甚至摩西说：我甚是恐惧战兢。你们乃是来到锡安山，永生神的城邑，就是天上的耶路撒冷，那里有千万的天使，有名录在天上诸长子之会所共聚的总会，有审判众人的神和被成全之义人的灵魂、并新约中的中保耶稣，以及所洒的血，这血所说的比埃布尔的血所说的更美。」(来 12:18-24)

这不是分解神在西乃山所说的道德律法和礼仪律法的问题，信徒完全没有来到这山。正如明智的老本仁所说：「如今相信主耶稣的信徒，所披戴的是那完美和蒙恩之义，以致这雷霆的西乃山律法不

that this thundering law of Mount Sinai cannot find the least fault or diminution therein. This is called the righteousness of God without the law."

Should this meet the eye of an unbeliever, he is affectionately exhorted to accept the true sentence of that holy and just law which he has violated: "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22-23). In Christ such will find a perfect and eternal salvation, as it is written: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9); for Christ is "the end of the law for righteousness to every one that believeth" (Rom. 10:4).

8. THE BELIEVER'S TWO NATURES

The Scriptures teach that every regenerate person is the possessor of two natures: one, received by natural birth, which is wholly and hopelessly bad; and a new nature, received through the new birth, which is the nature of God Himself, and therefore wholly good.

The following Scriptures will sufficiently manifest what God thinks of the old, or Adam nature: "Behold, I was shapen in iniquity, and in sin did

能在那里找到丝毫的错处或不及。这称为没有律法下的神之义。」

这该为不信者所见，好得深情的劝告来接受他一直违背的神圣和公义之律法的真正刑罚：「并没有分别。因为世人都犯了罪，亏缺了神的荣耀。」(罗 3:22-23) 在基督里的人必会找到完美和永恒的救恩，正如所记的：「你若口里认耶稣为主，心里信神叫祂从死里复活，就必得救。」(罗 10:9) 因为「律法的总结就是基督，使凡信祂的都得着义。」(罗 10:4)

第八章 信徒的两个本性

圣经说到每个重生的人拥有两个本性：一个是得自肉身所生的，是全然和无望地败坏的；一个是得自新生的新天性，是神自己的本性，因此是全然美好的。

以下的经文足以表明神如何看那旧有或亚当的天性：「我是在罪孽里生的，在我母亲怀胎的时候

my mother conceive me" (Ps. 51:5). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one" (Rom. 3:10-12).

God does not say that none of the unregenerate are refined, or cultured, or able, or sweet-tempered, or generous, or charitable, or even religious. But He does say that none are righteous, none understand God, or seek after Him. It is one of the sorest of faith's trials to accept the divine estimate of human nature, to realize that our genial and moral friends, who, not infrequently, are scrupulous in the discharge of every duty, filled with sympathy for the woes and the aspirations of humanity, and strenuous in the assertion of human rights, are yet utter despisers of God's rights and untouched by the sacrifice of His Son, whose divinity they with unspeakable insolence deny and whose word they contemptuously reject. A refined and gentle lady who would shrink with horror from the coarseness of giving a fellow creature

就有了罪。」(诗 51:5)「人心比万物都诡诈，坏到极处，谁能识透呢？」(耶 17:9)「没有义人，连一个也没有。没有明白的，没有寻求神的；都是偏离正路，一同变为无用。没有行善的，连一个也没有。」(罗 3:10-12)

神没有说没有一个未重生的人是文雅的、有文化的、有能耐的、性情和顺的、慷慨的、善心的、甚或虔诚的。但祂真的说到没有一个义人，没有明白神或寻求祂的。其中一个最痛苦的信仰试验就是接受神对我们天性的判断，领悟到我们亲切和品性端正的朋友们，他们不是不经常谨慎地履行每个职责，充满对敌人的同情和人道的抱负，不遗余力地伸张人权的；然而却是最轻视神的权柄，不为祂儿子的牺牲所动，他们以不宣之于口的傲慢来否定神子的神性，轻慢地拒绝祂的话。一个文雅和温训的女士因着害怕粗鲁而退缩，与同侪说谎，就此使神每天成为一个说谎者！

the lie, will yet make God a liar every day! See 1 John 1:10; 5:10. And this difficulty is vastly increased for thousands by the current praise of humanity from the pulpit.

How startling the contrast between appearances and realities in the time before the flood. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:4). And so it appeared that the world was growing better, in men's eyes; a continual improvement they probably would trace, and the apparent result of the unholy intermarriage of the godly with the worldly was the lifting up of human nature to still grander heights. But "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile man" (Mark 7:21-23). "But the

参看约壹 1:10 ; 5:10。而这难处因着讲台的时兴称赞人性而增加千万倍。

洪水前外在和实况之间的对比何等令人吃惊。「那时候有伟人在地上，后来神的儿子们和人的女子们交合生子；那就是上古英武有名的人。」(创 6:4) 在人看来世界似乎是越变越好的，他们也许勾划出一个持续的改良，虔敬之人与世俗之人的不圣洁通婚的外在结果似乎是提升人类的天性至更高的层次。但「耶和华见人在地上罪恶很大，终日所思想的尽都是恶。」(创 6:5)

「因为从里面，就是从人心里，发出恶念、苟合、偷盗、奸淫、贪婪、邪恶、诡诈、淫荡、嫉妒、谤讟、骄傲、狂妄。这一切的恶都是从里面出来，且能污秽人。」(可 7:21-23)「然而，属血气的

natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8). "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath" (Eph. 2:3).

By these Scriptures it appears that the unconverted man has a three-fold incapacity. He may be gifted, or cultured, or amiable, or generous, or religious. He may pay his honest debts, be truthful, industrious, a good husband and father - or all these together - but he can neither obey God, please God, nor understand God. The believer, on the contrary, while still having his old nature, unchanged and unchangeable, has received a new nature which "after God is created in righteousness and true holiness."

The following Scriptures will show the origin and character of the new man. It will be seen that regeneration is a creation, not a mere

人不领会神圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透。」(林前 2:14)「原来体贴肉体的，就是与神为仇；因为不服神的律法，也是不能服。而且属肉体的人不能得神的喜欢。」(罗 8:7-8)「我们从前也都在他们中间，放纵肉体的私欲，随着肉体 and 心中所喜好的去行，本为可怒之子，和别人一样。」(弗 2:3)

这些经文叫我们得见那未悔改的人有三重的无能。也许他有才华、有文化、和善、慷慨、敬虔。也许他偿还悉数的债项，信实、勤劳，是一个好丈夫和父亲，也许全都集于一身，但他既不遵从和讨神喜悦，也不明白神。相反，不变地和不能变地仍有着旧性情的信徒，得着了一个新的天性，是「照着神的形像造的，有真理的仁义和圣洁。」(弗 4:24)

以下的经文会显示这新人的本源和特征。必得见的是重生不只是一个改造，而是一创造；不是改

transformation - the bringing in a new thing, not the change of an old. As we received human nature by natural generation, so do we receive the divine nature by regeneration. "Verily, verily, I say unto thee [Nicodemus, a moral, religious man], Except a man be born again, he cannot see the kingdom of God" (John 3:3). "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12-13). "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

It will be observed what bearing these Scriptures have upon that specious and plausible, but utterly unscriptural phrase so popular in our day, "the universal fatherhood of God, and the universal brotherhood of man -- an expression all the more dangerous for the half-truth of the last clause. Not all who are born, but all who are born again are the children of God. The Scripture tells us indeed that Adam was the son of God, but it is also careful to state that Seth was the son of Adam (Luke 3:38). "And that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:24). "Therefore if any

变旧有的，而是带来新的东西。正如我们自肉身的承传来得着人性，同样地是因着重生而得着神圣的天性。』我实实在在的告诉你（一个品行端正和敬虔的尼哥底母），人若不重生，就不能见神的国。（约 3:3）「凡接待祂的，就是信祂名的人，祂就赐他们权柄，作神的儿女。这等人不是从血气生的，不是从情欲生的，也不是从人意生的，乃是从神生的。」（约 1:12-13）「所以，你们因信基督耶稣都是神的儿子。」（加 3:26）

可见的是这些经文所生成的是那华而不实和动听，却是今时今日那么流行，完全非圣经的说法：神是普世的父，人四海之内皆兄弟。这出于最后一段经文半对真理的话是更为危险。不是所有的出生的人，而是所有重生的人才是神的儿女。圣经真的告诉我们亚当乃是神的儿子，却也小心地说到塞特是亚当的儿子（路 3:38）。「并且穿上新人，这新人是照着神的形像造的，有真理的仁义和圣洁。」（弗 4:24）「若有人在基督里，

man be in Christ, he is a new creature [literally, a new creation]: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

And this "new man" is linked with Christ. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me" (Gal. 2:20). "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:27). "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall ye also appear with him in glory" (Col. 3:3-4). "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Pet. 1:4). "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness" (Rom. 8:10). "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life" (1 John 5:11-12).

But this new, divine nature, which

他就是新造的人，旧事已过，都变成新的了。」(林后 5:17)

这新人联上基督。我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信神的儿子而活。祂是爱我，为我舍己。」(加 2:20)「神愿意叫他们知道，这奥秘在外邦人中有何等丰盛的荣耀，就是基督在你们心里成了有荣耀的盼望。」(西 1:27)「因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。」(西 3:3-4)「因此，祂已将又宝贵又极大的应许赐给我们，叫我们得与神的性情有分。」(彼后 1:4)「基督若在你们心里，身体就因罪而死，心灵却因义而活。」(罗 8:10)「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。」(约壹 5:11-12)

但这本属基督的既新

is Christ's own, subsists in the believer together with the old nature. It is the same Paul who could say, "Yet not I, but Christ liveth in me," who also says, "For I know that in me (that is, in my flesh), dwelleth no good thing" (Rom. 7:18); and, "I find then a law, that, when I would do good, evil is present with me (Rom. 7:21). It was Job, the perfect and upright man," who said, "I abhor myself." It was Daniel, eminently a man of God, who said, "My comeliness was turned in me into corruption," when he saw the glorified Ancient of days.

Between these two natures there is conflict. Study carefully the battle between the two "I's": the old Saul and the new Paul in Romans 7:14-25. It is an experience like this which so discourages and perplexes young converts. The first joy of conversion has subsided, his glowing expectations become chilled, and the convert is dismayed to find the flesh with its old habits and desires within himself as before his conversion, and he is led to doubt his acceptance with God. This is a time of discouragement and danger. Paul in this crisis, cries out for deliverance, calling his old nature a "body of death." The law only intensifies his agony (though a converted man), and he finds

且神圣的天性，与旧天性一起活在信徒里面。正如保罗所说：「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。」(罗 7:18) 并且「我觉得有个律，就是我愿意为善的时候，便有恶与我同在。」(罗 7:21) 完全正直的乔布说：「我厌恶自己。」明显属神的但以理，当看见那荣耀的亘古常在者时说：「我里头的美好都变为腐败。」

这两个天性之间存在着冲突。应当仔细研究两个争战中的我，就是在罗 7:14-15 中那旧和新的扫罗。像这样的经历是那样叫年轻的信徒沮丧和混乱。得救初期的喜乐都消退了，他炽烈的期望变得冰冷，得救者诧异地发现有着其旧有习性和欲望的肉体像悔改前仍在他里头，因而对他是否为神接纳有所存疑。这是一沮丧和危险的时期。在这难关中的保罗，大声求救，称他的旧天性为「取死的身體」。虽然已成为一个悔改的人，律法只会加剧他的痛苦，他发现得脱离肉体

deliverance from "the flesh," not through effort, nor through striving to keep the law, but "through Jesus Christ our Lord" (Rom. 7:24-25).

The presence of the flesh is not, however, an excuse for walking in it. We are taught that "our old man is crucified with Christ"; that, in that sense, we "are dead," and we are called upon to make this a constant experience by mortifying ("making dead") our members which are upon the earth. The power for this is that of the Holy Spirit who dwells in every believer (1 Cor. 6:19) and whose blessed office is to subdue the flesh. "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:16-17). "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8:13).

Therefore, instead of meeting the solicitations of the old nature by force of will, or by good resolutions, turn the conflict over to the indwelling Spirit of God. Romans 7 is a record of the conflict of regenerate man with his old self, and is, therefore, intensely

不是藉着尽力，也不是藉着努力遵守律法，而是「藉着我们的主耶稣基督」(罗 7:24-25)。

肉体的存在可不是要在肉体中行的借口。我们蒙教导，我们的旧人与基督同钉，换句话说，我们是已死的人，我们且被呼召来将苦待（弄死）地上的身子成为恒常的经历。而作成这个的能力是来自住在每个信徒里的圣灵（林前 6:19），祂施恩的职责就是要克制肉体。「我说：你们当顺着圣灵而行，就不放纵肉体的情欲了。因为情欲和圣灵相争，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。」（加 5:16-17）你们若顺从肉体活着，必要死；若靠着圣灵治死身体的恶行，必要活着。」（罗 8:13）

因此，我们并非要用意志的能力或下定决心来迎合旧性情的要求，却应将冲突推向内住的神的圣灵。罗 7 章是重生之人跟他老我冲突的记录，因此极度个人。「我会」、「我不

personal. "I would," "I do not," "I would not," "I do," is the sad confession of defeat which finds an echo in so many Christian hearts. In chapter 8 the conflict still goes on, but how blessedly impersonal! There is no agony, for Paul is out of it; the conflict is now between "flesh" - Saul of Tarsus - and the Holy Spirit. Paul is at peace and victorious. (It will be understood that this refers to victory over the flesh, such inward solicitations to evil as lust, pride, anger, etc.; temptations from without are met by recourse to Christ our high priest).

Consider attentively the following passages: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed [annulled, rendered powerless] that henceforth we should not serve sin" (Rom. 6:6). "For we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). "For ye are dead [have died-in Christ], and your life is hid with Christ in God" (Col. 3:3). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Rom. 6:11). "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom.

是」、「我不会」、「我是」都是在众多基督徒心中找到承认失败的悲哀回响。冲突在罗 8 章仍在继续，但何等蒙福的是不再是个人的了！没有痛苦了，因为保罗从中出来了，冲突如今是介乎大数之扫罗的肉体和圣灵之间的。保罗是平安和得胜的（原来这是说到胜过肉体，就是那些内里罪恶的倾向，如肉欲、骄傲、忿怒等；而对付外面的试探就需求助基督我们至高的祭司了。）

请用心来看以下的经文：「因为知道我们的旧人和祂同钉十字架，使罪身灭绝(消灭、使之无能)，叫我们不再作罪的奴仆。」(罗 6:6)「因为真受割礼的，乃是我们这以神的灵敬拜，在基督耶稣里夸口，不靠着肉体的。」(腓 3:3)「因为你们已经死了，你们的生命与基督一同藏在神里面。」(西 3:3)「这样，你们向罪也当看自己是死的；向神在基督耶稣里，却当看自己是活的。」(罗 6:11)「总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。」(罗 13:14)弟兄们，这样看来，我们并

13:14). "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Rom. 8:12).

9. THE BELIEVER'S STANDING AND STATE

A distinction of vast importance to the right understanding of the Scriptures, especially of the Epistles, is that which concerns the standing or position of the believer, and his state, or walk. The first is the result of the work of Christ and is perfect and entire from the very moment that Christ is received by faith. Nothing in the afterlife of the believer adds in the smallest degree to his title of favour with God, nor to his perfect security. Through faith alone this standing before God is conferred, and before Him the weakest person, if he be but a true believer on the Lord Jesus Christ, has precisely the same title as the most illustrious saint.

What that title or standing is, may be briefly seen from the following Scriptures: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). "And if children, then heirs; heirs of God, and joint heirs with Christ" (Rom.

不是欠肉体的债去顺从肉体活着。」(罗 8:12)

第九章 信徒的身分和实况

正意分解圣经，尤其是以弗所书，在辨清关乎到信徒的身分（或地位）和实况（或行止）尤为重要的。首先是基督工作的结果，在用信来接受基督一刻时便完美和完成。信徒余下人生中没有一事能丝毫以其名义帮上神忙，能叫自己得着完美的平安。独独因着信叫人得站在神前，在祂面前最软弱的人，只要是真正相信主耶稣基督的，与最著名的圣徒有着完全相同的称谓。

这称谓或地位可从以下经文中得见：「凡接待祂的，就是信祂名的人，祂就赐他们权柄，作神的儿女。」(约 1:12)「凡信耶稣是基督的，都是从神而生，凡爱生祂之神的，也必爱从神生的。」(约壹 5:1)「既是儿女，便是后嗣，就是神的后嗣，和基

8:17). "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:4-5). "In whom also we have obtained an inheritance" (Eph. 1:11). "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:2).

"But ye are a chosen generation, a royal priesthood, an holy nation" (1 Pet. 2:9). "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father" (Rev. 1:5-6). "And ye are complete in him, which is the head of all principality and power" (Col. 2:10). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2). "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "These things have I

督同作后嗣。」(罗 8:17)「可以得着不能朽坏、不能玷污、不能衰残，为你们存留在天上的基业。你们这因信蒙神能力保守的人，必能得着所预备，到末世要显现的救恩。」(彼前 1:4-5)「我们也在祂里面得了基业。」(弗 1:11)「亲爱的弟兄啊，我们现在是神的儿女，将来如何，还未显明；但我们知道，主若显现，我们必要像祂，因为必得见祂的真体。」(约壹 3:2)

「惟有你们是被拣选的族类，是有君尊的祭司，是圣洁的国度。」(彼前 2:9)「祂爱我们，用自己的血使我们脱离罪恶。又使我们成为国民，作祂父神的祭司。」(启 1:5-6)「你们在祂里面也得了丰盛。祂是各样执政掌权者的元首。」(西 2:10)「我们既因信称义，就藉着我们的主耶稣基督得与神相和。我们又藉着祂，因信得进入现在所站的这恩典中，并且欢欢喜喜盼望神的荣耀。」(罗 5:1-2)「神爱世人，甚至将祂的独生子赐给他们，叫一些信祂的，不至灭亡，反得永生。」(约

written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all-spiritual blessings" (Eph. 1:3). "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6). "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). "But now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ" (Eph. 2:13). "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13). "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30). "What? know ye not that your body is the temple of the Holy Ghost?" (1 Cor. 6:19).

Every one of these marvelous

3:16)「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 5:13) 弟兄们，我们既因耶稣的血得以坦然进入至圣所。」(来 10:19)「愿颂赞归与我们主耶稣基督的父神！祂在基督里曾赐给我们天上各样属灵的福气。」(弗 1:3)「使祂荣耀的恩典得着称赞；这恩典是祂在爱子里所赐给我们的。」(弗 1:6)「然而，神既有丰富的怜悯，因祂爱我们的大爱，当我们死在过犯中的时候，便叫我们与基督一同活过来（你们得救是本乎恩。）祂又叫我们与基督耶稣一同复活，一同坐在天上。」(弗 2:4-6)「你们从前远离神的人，如今却在基督耶稣里，靠着祂的血，已经得亲近了。」(弗 2:13)「你们既然信祂，就受了所应许的圣灵为印记。」(弗 1:13)「都从一位圣灵受洗，成了一个身体。」(林前 12:13)。「因我们是祂身上的肢体，就是祂的骨祂的肉。」(弗 5:30)「岂不知你们的身子就是圣灵的殿么？」(林前 6:19)

每一件这些奇妙的事

things is true of every believer on the Lord Jesus Christ. Not one item in this glorious inventory is said to be gained by prayer, or diligence in service, or churchgoing, or alms-giving, or self-denial, or holiness of life, or by any other description of good works. All are gifts of God through Christ and therefore belong equally to all believers. When the jailor of Philippi believed on the Lord Jesus Christ he became at once a child of God, a joint heir with Christ, a king and priest, and had the title to the incorruptible, undefiled, and unfading inheritance. In the instant that he believed with his heart and confessed with his mouth that Jesus was his Lord, he was justified from all things, had peace with God, a standing in His grace, and a sure hope of glory. He received the gift of eternal life, was made accepted in the full measure of Christ's own acceptance, was indwelt by, and sealed with the Holy Spirit, by whom also he was baptized into the mystical body of Christ - the church of God. Instantly he was clothed with the righteousness of God (Rom. 3:22), quickened with Christ, raised with Him, and in Him seated in the heavenlies.

What his actual state may have been is quite another matter -

情对每个相信主耶稣基督的人都是真实的。这荣耀清单上没有一项是藉祷告、勤力事奉、返教会、乐善好施、自我否定、生命的圣洁、或任何别的善行而得的。全都是神藉基督所赐的，因此是相同地属于所有信徒的。当腓立比的狱卒相信主耶稣基督时，他便立时成为神的儿女，与基督同作的后嗣、王和祭司，得着不能朽坏、不能玷污、不能衰残的基业。就在他用心相信和用口承认的一刻，耶稣便成了他的主，在所有事上称义，与神和好，在祂恩典上有分，得确切的荣耀盼望。他得着永生的赐与，得着基督全然的悦纳，有圣灵的内住和印记，藉圣灵他也得以受浸归入基督的奥秘身体，就是神的教会。他立时穿上神的义袍（罗 3:22），与基督一同复活，升天和在祂里头坐在天上。

他实际的光景也许是另一回事，肯定是远低于

certainly it was far, far below his exalted standing in the sight of God. It was not all at once that he became as royal, priestly, and heavenly in walk as he was at once in standing. The following passages will indicate the way one's standing and one's state are constantly discriminated in the Scriptures.

STANDING

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus ... I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ" (1 Cor. 1:2-9). "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). "Know ye not that your bodies are the members of Christ?" (1 Cor. 6:15). "And Jesus answered and said unto

神眼中的崇高地位。不是像他立时身分上的成为尊贵、祭司般和有着属天的行止。以下的经文会显示圣经恒常区分人的身分和实况的方法。

身分

「写信给在哥林多神的教会，就是在基督耶稣里成圣.....我常为你们感谢我的神，因神在基督耶稣里所赐给你们的恩惠；又因你们在祂里面凡事富足，口才、知识都全备，正如我为基督作的见证，在你们心里得以坚固，以致你们在恩赐上没有一样不及人的，等候我们的主耶稣基督显现。祂也必坚固你们到底，叫你们在我们主耶稣基督的日子无可责备。神是信实的，你们原是被祂所召，好与祂儿子我们的主耶稣基督一同得分。」(林前 1:2-9)「你们中间也有人从前是这样；但如今你们奉主耶稣基督的名，并藉着我们神的灵，已经洗净，成圣，称义了。」(林前 6:11)「岂

him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17). "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:12-13).

STATE

"For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you" (1 Cor. 1:11). "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal... For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:1-3). "Now some are puffed up" (1 Cor. 4:18). "And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you" (1 Cor. 5:2). "Now therefore there is utterly a fault among you, because ye go to law one with another" (1 Cor. 6:7). "Shall I then take the members of Christ, and make them the members of an

不知你们的身子是基督的肢体么？」(林前 6:15) 耶稣对他说：西门巴乔纳，你是有福的！因为这不是属血肉的指示你的，乃是我在天上的父指示的。」(太 16:17)「又感谢父，叫我们能与众圣徒在光明中同得基督。祂救了我们脱离黑暗的权势，把我们迁到祂爱子的国里。」(西 1:12-13)

实况

「因为革来氏家里的人曾对我们提起弟兄们来，说你们中间有分争。」(林前 1:11)「弟兄们，我从前对你们说话，不能把你们当作属灵的，只得把你们当作属肉体的.....你们仍是属肉体的，因为在你们中间有嫉妒、分争，这岂不是属乎肉体，照着世人的样子行么？」(林前 4:18)「你们还是自高自大，并不哀痛，把行这事的人从你们中间赶出去。」(林前 5:2)「你们彼此告状，这已经是你们的大错了。」(林前 6:7)「我可以将基督的肢体作为娼妓的肢体么？」(林前 6:15) 耶稣转过来，对彼得说：撒

harlot?" (1 Cor. 6:15). "But he turned, and said unto Peter, Get thee behind me, Satan; for thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men" (Matt. 16:23). "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:8-9).

The student cannot fail to notice that the divine order, under grace, is first to give the highest possible standing and then to exhort the believer to maintain a state in accord with it. The beggar is lifted up from the dung-hill and set among princes (1 Sam. 2:8), and then exhorted to be princely. As examples, see the following verses:

STANDING

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). "Ye are the light of the world" (Matt. 5:14). "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (2 Tim. 1:9). "And hath raised us up

但，退我后边去吧！你是绊我脚的；因为你不体贴神的意思，只体贴人的意思。」(太 16:23)「但现在你们要弃绝这一切的事，以及恼恨、忿怒、恶毒、毁谤，并口中污秽的言语。不要彼此说谎；因你们已经脱去旧人和旧人的行为。」(西 3:8-9)

学习者不会不留意到在恩典下的神圣秩序，先是给与最高可能的地位，然后是信徒维持与之调和的状况。贫寒人从粪堆中被抬举，与王子同坐(撒上 2:8)，并得着王子的训诫。来看看以下作为例子的经文。

身分

「因为知道我们的旧人和祂同钉十字架，使罪身灭绝。」(罗 6:6)「你们是世上的光。」(太 5:14)「神救了我们，以圣召召我们，不是按我们的行为，乃是按祂的旨意和恩典；这恩典是万古之先，在基督耶稣里赐给我们的。」(提后 1:9)「祂又叫我们

together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:6). "When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Col. 3:4). "For ye were sometimes darkness, but now are ye light in the Lord" (Eph. 5:8). "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:5). "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him" (1 Thess. 5:9-10). "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10). "But of him are ye in Christ Jesus, who of God is made unto us... sanctification" (1 Cor. 1:30). "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14). "Let us therefore, as many as be perfect, be thus minded" (Phil. 3:15). "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world" (1 John 4:17).

与基督耶稣一同复活，一同坐在天上。(弗 2:6) 基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。(西 3:4)。「从前你们是暗昧的，但如今在主里面是光明的。」(弗 5:8)「你们都是光明之子，都是白昼之子。我们不是属黑夜的，也不是属幽暗的。」(帖前 5:5)「因为神不是预定我们受刑，乃是预定我们藉着我们主耶稣基督得救。祂替我们死，叫我们无论醒着、睡着，都与祂同活。」(帖前 5:9-10)「我们凭这旨意，靠耶稣基督，只一次献上祂的身体，就得以成圣。」(来 10:10)「但你们得在基督耶稣里，是本乎神，神又使祂成为我们的.....公义。」(林前 1:30)「因为祂一次献祭，便叫那得以成圣的人永远完全。」(来 10:14)「所以我们中间，凡是完全人总要存这样的心。」(腓 3:15)「这样，爱在我们里面得以完全，我们就可以在审判的日子坦然无惧。因为祂如何，我们在这世上也如何。」(约壹 4:17)

STATE

"Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances?" (Col. 2:20). "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling" (Phil. 2:12). (Let it be observed, in reading this much abused text, that the salvation spoken of here is salvation out of the snares which would hinder the Christian from doing the will of God.)

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). "Mortify therefore your members which are upon the earth" (Col. 3:5). "Walk as children of light" (Eph. 5:8). "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6). "Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5:11). "Sanctify them through thy truth: thy word is truth" (John 17:17). "And the very God of peace sanctify you wholly" (1 Thess.

实况

「你们若是与基督同死，脱离了世上的小学，为甚么仍像在世俗中活着，服从.....规条呢？」(西 2:20)「你们的光也当这样照在人前，叫他们看见你们的好行为，便将荣耀归给你们在天上的父。」(太 5:16)「这样看来，我亲爱的弟兄，你们既是常顺服的，不但我在你们那里，就是我如今不在你们那里，更是顺服的，就当恐惧战兢作成你们得救的工夫。」(腓 2:12) 阅读这被多妄用的经文时，留心所说的是脱离难阻基督徒作成神旨意之网罗的救恩。

「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。」(西 3:1)「所以，要治死你们在地上的肢体。」(西 3:5)「行事为人就当像光明的子女。」(弗 5:8)「所以我们不要睡觉像别人一样，总要警醒谨守。」(帖前 5:6)「所以，你们该彼此劝慰，互相建立，正如你们素常所行的。」(帖前 5:11)「求祢用真理使他们成圣；祢的道就是真理。」(约 17:17)

5:23). "Not as though I had already attained, either were already perfect" (Phil. 3:12). "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1). "He that saith he abideth in him, ought himself also so to walk, even as he walked" (1 John 2:6).

The student will be able to add largely to this list of comparative passages showing that the Scripture makes a clear distinction between the standing and state of the believer. It will be seen that he is not under probation to see if he is worthy of an inconceivably exalted position, but, beginning with the confession of his utter unworthiness, receives the position wholly as the result of Christ's work. Positionally he is "perfected for ever" (Heb. 10:14), but looking within, at his state, he must say, "Not as though I had already attained, either were already perfect" (Phil. 3:12). It may be said that all the afterwork of God in his behalf, the application of the Word to his walk and conscience (John 17:17; Eph. 5:26), the chastisements of the Father's hand (Heb. 12:10; 1 Cor. 11:32), the ministry of the Spirit (Eph. 4:11-12), all the difficulties and trials of the wilderness

「愿赐平安的神亲自使你们全然成圣！」(帖前 5:23)

「这不是说我已经得着了，已经完全了。」(腓 3:12)「所以，我们应当离开基督道理的开端，竭力进到完全的地步。」(来 6:1)「人若说他住在主里面，就该自己照主所行的去行。」(约壹 2:6)

学习者必能大量添加这比较经文的列表，显明圣经在信徒的地位和实况上有明显的区分。得见的是他并非在观察期中，看看配否得难以想象崇高的地位；而是自他承认他的完全不配一刻开始，便完全得着基督工作所带来的地位。地位上他是「永远完全」(来 10:14)的，但当望入他的实况时，你必会说：「这不是说我已经得着了，已经完全了。」(腓 3:12)该说的是神之后替他作的一切，将真道应用在他的行止和良心(约 17:17；弗 5:26)、天父之手的惩戒(来 12:10；林前 11:32)、圣灵的职事(弗 4:11-12)、所有旷野路上遇见的困难和试炼(彼前 4:12-14)和他终得的至终改变(约壹 3:2)，这一切

way (1 Pet. 4:12-14), and the final transformation when He shall appear (1 John 3:2), all are intended simply to bring the believer's character into perfect conformity to the position which is his in the instant of his conversion. He grows in grace, indeed, but not into grace.

A prince, while he is a little child, is presumably as willful and as ignorant as other little children. Sometimes he may be very obedient and teachable and affectionate, and then he is happy and approved; at other times he may be unruly, selfwilled, and disobedient, and then he is unhappy and perhaps is chastised. But he is just as much a prince on the one day as on the other. It may be hoped that, as time goes on, he will learn to bring himself into willing and affectionate subjection to every right way, and then he will be more princely, but not more really a prince. He was born a prince. In the case of every true son of the King of kings, and Lord of lords, this growth into kingliness is assured. In the end, standing and state, character and position, will be equal. But the position is not the reward of the perfected character - the character is developed from the position.

不过是要将信徒的品格完全模成他信主时立时的地位。祂实在是恩中 (in) 成长，而不是长成 (into) 恩典。

当一个王子仍是小孩子时，大抵与其它小孩子一样任性和无知。也许他有时十分顺服、受教和温柔亲切，因而快乐和被认可；但有时他会不守规矩、顽固和不服从，因而不快且也许被责罚。但这不过是王子一时的情况。所期望的是，日子要到，他学会了叫自己乐意和深爱在每个正途上顺服，之后他必会更似一位王子，而不是更真的是一位王子。他生来便是王子。在每个万王之王、万主之主的真实儿子个案中，这君王威仪的长成是确实的。身分和实况，品格和地位至终都会一致。地位不是完美品格的后果，但品格是自地位长出来的。

10. SALVATION AND REWARDS

The New Testament Scriptures contain a doctrine of salvation for sinners who are lost and a doctrine of rewards for the faithful services of those who are saved. And it is of great importance to the right understanding of the Word that the student should clearly make the distinction between these. What that distinction is may be seen by carefully noting the following contrasts.

SALVATION IS A FREE GIFT

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). "Lo, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely" (Rev. 22:17). "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). "For by grace are ye saved through faith; and that

第十章 救恩与赏赐

新约有一个给失丧之人救恩的教义，也有一个为蒙拯救之人的忠心事奉而给与赏赐的教义。学习圣经的人能正意分解，辨清他们之间的分别是尤为重要的。小心留意以下的对比也许得见其区别。

救恩是白白的礼物

「耶稣回答说：你若知道神的恩赐，和对你说『给我水喝』的是谁，你必早求祂，祂也必早给了你活水。」(约 4:10)「你们一切干渴的都当就近水来；没有银钱的也可以来，你们都来，买了吃。不用银钱，不用价值，也来买酒和奶。」(赛 55:1)「圣灵和新妇都说来；听见的人也该说来；口渴的人也当来；愿意的都可以白白取生命的水喝。」(启 22:17)「因为罪的工价乃是死，惟有神的恩赐，在我们的主基督耶稣里，乃是永生。」(罗 6:23)「你们得救是本乎恩，也因着信；这并不是出于自己，乃是神

not of yourselves: it is the gift of God: not of works lest any man should boast" (Eph. 2:8-9).

But in contrast with the freeness of salvation, note that those works that are pleasing to God shall be rewarded.

WORKS PLEASING TO GOD SHALL BE REWARDED

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness" (2 Tim. 4:7-8). "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12).

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24-25). "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17).

所赐的 ;也不是出于行为 , 免得有人自夸。」(弗 2:8-9)

留意与白白救恩形成对比的这些讨神喜悦的善行必会得到赏赐。

讨神喜悦之举必得赏赐

「无论何人，因为门徒的名，只把一杯凉水给这小子里的一个喝，我实在告诉你们，这人不能不得赏赐。」(太 10:42)「那美好的仗我已经打过了，当跑的路我已经跑尽了，所信的道我已经守住了。从此以后，有公义的冠冕为我存留。」(提后 4:7-8)

「看哪，我必快来。赏罚在我，要照各人所行的报应他。」(启 22:12)

「岂不知在场上赛跑的都跑，但得奖赏的只有一人。你们也当这样跑，好叫你们得着奖赏。凡较力争胜的，诸事都有节制。他们不过是要得能坏的冠冕，我们却是要得不能坏的冠冕。」(林前 9:24-25)

「主说：好！良善的仆人，你既在最小的事上有忠心，可以有权柄管十座

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall he made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:11-15).

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Not receive life - the suffering saints in Smyrna had life, eternal life, and were suffering for righteousness' sake - but a crown of life they should receive. Crowns are symbols of rewards, of distinctions earned. It may be remarked that four crowns are mentioned: that of joy, or rejoicing, the reward of ministry (Phil. 4:1; 1 Thess. 2:19); of righteousness, the reward of faithfulness in testimony (2 Tim. 4:8); of life, the reward of

城。」(路 19:17)「因为那已经立好的根基就是耶稣基督，此外没有人能立别的根基。若有人用金、银、宝石、草木、禾秸在这根基上建造，各人的工程必然显灵，因为那日子要将他表明出来，有火发现；这火要试验各人的工程怎样。人在那根基上所建造的工程若存得住，他就要得赏赐。人的工程若被烧了，他就要受亏损，自己却要得救；虽然得救，乃像从火里经过一样。」(林前 3:11-15)

「你将要受的苦你不用怕，魔鬼要把你们中间几个人下在监里，叫你们被试炼，你们必受患难十日。你务要至死忠心，我就赐给你那生命的冠冕。」(启 2:10) 士每拿受苦的圣徒不是得生命，他们已有生命，而是得生命的冠冕。冠冕象征赚取的奖赏和荣誉。该留意所提到的四个冠冕：喜乐或欢欣这职事上的赏赐(腓 4:1；帖前 2:19)、公义这忠信见证上的赏赐(提后 4:8)、生命这在试炼中忠信的赏赐(雅 1:12；启 2:10)和荣耀这在受苦中忠信的赏赐

faithfulness under trial (Jas. 1:12; Rev. 2:10); of glory, the reward of faithfulness under suffering (1 Pet. 5:4; Heb. 2:9).

(彼前 5:4 ; 来 2:9)。

SALVATION IS A PRESENT POSSESSION

"He that believeth on the Son hath everlasting life" (John 3:36). "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24). "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace" (2 Tim. 1:9). "And he said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:50). "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Tit. 3:5). "And this is the record, that God hath given to us eternal life, and this life is in his Son" (1 John 5:11).

救恩是实时拥有的

「信子的人有永生。」(约 3:36)「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，是已经出死入生了。」(约 5:24)「我实实在在的告诉你们，信的人有永生。」(约 6:47)「神救了我们，以圣召召我们，不是按我们的行为，乃是按祂的旨意和恩典。」(提后 1:9)「耶稣对那女人说：你的信救了你，平平安安的回去吧！」(路 7:50)「祂便救了我们，并不是因我们自己所行的义，乃是照祂的怜悯，藉着重生的洗和圣灵的更新。」(多 3:5)「这见证就是神赐给我们永生；这永生也是在祂儿子里面。」(约壹 5:11)

REWARDS ARE BESTOWED IN THE FUTURE

"For the Son of man shall come in

赏赐是将来才给的

「人子要在祂父的荣

the glory of his Father, with his angels; and then he shall reward every man according to his works" (Matt. 16:27). "For thou shalt be recompensed at the resurrection of the just" (Luke 14:14). "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Rev. 22:12). "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:4). "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day" (2 Tim. 4:8). "After a long time the lord of those servants cometh, and reckoneth with them" (Matt. 25:19).

God's purpose in promising to reward with heavenly and eternal honours the faithful service of His saints is to win them from the pursuit of earthly riches and pleasures, to sustain them in the fires of persecution, and to encourage them in the exercise of Christian virtues. "Finally, let us heed the warning" (Rev. 3:11). See Dan. 12:3; Matt. 5:11-12; Matt. 10:41-42; Luke 12:35-37; Luke 14:12, 14; John 4:35-36; Col. 3:22-24; 2 Tim. 4:8; Heb. 6:10; 11:8-10, 24-27; 12:2-3.

11. BELIEVERS AND PROFESSORS

耀里同着众使者降临；那时候，祂要照各人的行为报应各人。(太 16:27)「因为他们没有甚么可报答你。到义人复活的时候，你要得着报答。」(路 14:14)「看哪，我必快来！赏罚在我，要照各人所行的报应他。(启 22:12)到了牧长显现的时候，你们必得那永不衰残的荣耀冠冕。」(彼前 5:4)「从此以后，有公义的冠冕为我存留，就是按着公义审判的主到了那日要赐给我的。」(提后 4:8)「过了许久，那些仆人的主人来了，和他们算账。」(太 25:19)

神应许赏赐忠心事奉的仆人属天和永恒尊荣，为要赢得他们不再追求地上的丰富和快乐，经得起逼迫的火，鼓励他们来操练基督徒的品德。让我们至终听那警告(启 3:11)。参看但 12:3；太 5:11-12；太 10:41-42；路 12:35-37；路 14:12, 14；约 4:35-36；西 3:22-24；提后 4:8；来 6:10；11:8-10, 24-27；12:2-3。

第十一章 信徒与自称为

信徒的

Ever since God has had a people separated to Himself they have been sorely troubled by the presence among them of those who professed to be, but were not, of them. And this will continue until "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity... Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:41, 43). Scripture plainly tells us of this mingling of tares and wheat - of mere professors among true believers. Yet misguided students have frequently applied to the children of God the warnings and exhortations meant only for the self-deceived or hypocritical. The fact of such admixture is abundantly recognized in the Scriptures. See Gen. 4:3-5; Ex. 12:38; Num. 11:4-6; Neh. 7:63-65; 13:1-3; Matt. 13:24-30, 37-43; 2 Cor. 11:13-15; Gal. 2:4; 2 Pet. 2:1-2.

It is impossible, in a brief Bible reading, to refer to all the passages which discriminate true believers from the mass of mere formalists, hypocrites, or deceived legalists, who are working for their own salvation instead of working out a salvation already received as a free gift (cf. Phil.

自神叫一人民分别归祂自己，他们一直被那些在他们中间自称却不是属他们的人所大大搅扰。这会一直如此，直至「人子要差遣使者，把一切叫人跌倒的和作恶的，从祂国里挑出来.....那时，义人在他们父的国里，要发出光来，像太阳一样。」(太 13:41, 43) 圣经明明告诉我们麦子和稗子是混在一起的，在真信徒中有着自称信徒的人。然而误入歧途的学习者常将对神儿女的警告和劝告应用在自欺或假冒为善的人身上。这样搀杂的事实在圣经中比比皆是。参看创 4:3-5；出 12:38；民 11:4-6；尼 7:63-65；13:1-3；太 13:24-30, 37-43；提后 11:13-15；加 2:4；彼后 2:1-2。

不可能略读圣经下便遍阅所有将真信徒从众多不过是形式主义者、伪善者、或欺哄人的墨守法规者区分出来，后者一直为他们一己救恩而努力，而不是接受一白白的恩赐来得救（比对腓 2:12-13 和

2:12-13 with Eph. 2:8-9). The following comparison of verses will sufficiently indicate the lines of demarcation.

BELIEVERS ARE SAVED; MERE PROFESSORS ARE LOST

TRUE BELIEVERS

"And he said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:50). "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day" (John 6:37, 39). "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut" (Matt. 25:10).

2:8-9)。以下经文的比对足够显示区别所在。

信徒得救，自称信徒丧失

真信徒

「耶稣对那女人说：你的信救了你，平平安安的回去吧！」(路 7:50)「都恒心遵守使徒的教训，彼此交接，擘饼，祈祷。」(徒 2:42)「我的羊听我的声音，我也认识他们，他们也跟着我。我又赐给他们永生；他们永不灭亡，谁也不能从我心里把他们夺去。我父把羊赐给我，祂比万有都大，谁也不能从我父手里把他们夺去。」(约 10:27-29)「凡父所赐给我的人必到我这里来，到我这里来的，我总不丢弃他.....差我来者的意思就是：祂所赐给我的，叫我一个也不失落，在末日却叫他复活。」(约 6:37, 39)「他们去买的时候，新郎到了。那预备好了的，同他进去坐席，门就关了。」(太 25:10)

"Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference" (Rom. 3:22). "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7-8). "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. 2:19). "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). "Being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ" (Phil. 1:6). "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul" (Heb. 10:39).

「就是神的义，因信耶稣基督加给一切相信的人，并没有分别。」(罗 3:22)「我们要欢喜快乐，将荣耀归给祂。因为羔羊婚娶的时候到了；新妇也自己预备好了。就蒙恩得穿光明洁白的细麻衣。这细麻衣就是圣徒所行的义。」(启 19:7-8)「我是好牧人，我认识我的羊，我的羊也认识我。」(约 10:14)「然而神坚固的根基立住了，上面有这印记说：主认识谁是祂的人。」(提后 2:19)「我实实在在的告诉你们，信的人有永生。」(约 6:47)「父啊，我在那里，愿祢所赐给我的人也同我在那里，叫他们看见祢所赐给我的荣耀；因为创立世界以前，祢已经爱我了。」(约 17:24)「我深信那在你们心里动了善工的，必成全这工，直到耶稣基督的日子。」(腓 1:6)「我们却不是退后入沉沦的那等人，乃是有信心以致灵魂得救的人。」(来 10:39)

PRETENDERS

"Then Simon himself believed also: and when he was baptized, he continued with Philip. But Peter said unto him... Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God" (Acts 8:13, 21). "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us" (John 2:19). "But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him" (John 6:64-66). "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not" (Matt. 25:11-12). "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matt. 23:28, 33).

"And when the king came in to

假冒者

「西门自己也信了；既受了洗，就常与腓利在一处，看见他所行的神迹和大异能，就甚惊奇.....你在这道上无分无关，因为在神面前，你的心不正。」(徒 8:13, 21)「他们从我们中间出去，却不是属我们的；若是属我们的，就必仍旧与我们同在；他们出去，显明都不是属我们的。」(约壹 2:19)「只是你们中间有不信的人。耶稣从起头就知道谁不信祂，谁要卖祂。耶稣又说：所以我对你们说过，若不是蒙我父的恩赐，没有人能到我这里来。从此，他门徒中多有退去的，不再和祂同行。」(约 6:64-66)「其余的童女随后也来了，说：主啊，主啊，给我们开门！他却回答说：我实在告诉你们，我不认识你们。」(太 25:11-12)「你们也是如此，在人前，外面显出公义来，里面却装满了假善和不法的事.....你们这些蛇类、毒蛇之种啊，怎能逃脱地狱的刑罚呢？」(太 23:28, 33)

「王进来观看宾客，

see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness" (Matt. 22:11-13). "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14). "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance" (Heb. 6:4-6). "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

见那里有一个没有穿礼服的，就对他说：朋友，你到这里来怎么不穿礼服呢？那人无言可答。于是王对使唤的人说：捆起他的手脚来，把他丢在外边的黑暗里；在那里必要哀哭切齿了。」(太 22:11-13)

「当那日必有许多人对我说：主啊，主啊，我们不是奉祢的名传道，奉祢的名赶鬼，奉祢的名行许多异能么？我就明明的告诉他们：我从来不认识你们，你们这些作恶的人，离开我去吧！」(太 7:22-23)「我的弟兄们，若有人说自己有信心，却没有行为，有甚么益处呢？这信心能救他么？」(雅 2:14)「论到那些已经蒙了光照，尝过天恩的滋味，又于圣灵有分，并尝过神善道的滋味，觉悟来世权能的人，若是离弃道理，就不能叫他们从新懊悔了。因为他们把神的儿子重钉十字架，明明的羞辱祂。」(来 6:4-6)「只是义人必因信得生。他若退后，我心里就不喜欢他。」(来 10:38)

BELIEVERS ARE REWARDED; 信徒得赏赐；假冒者受刑

PRETENDERS ARE CONDEMNED

Compare:

1. Matthew 25:19-23 with Matthew 25:24-30;
2. Luke 12:42-44 with Luke 12:45-47;
3. Colossians 3:24 with Matthew 7:22-23.

Some texts are not free from difficulty, but with prayer and careful study light will surely come when keeping in mind the important rule: Never use a doubtful or obscure passage to contradict a clear and positive one. Do not use an "if" to contradict a "verily": Hebrews 6:6 to contradict John 5:24.

The cases of Judas Iscariot and of Peter should present no difficulty. Judas was never a believer (see John 6:68-71). Peter never ceased to be one (Luke 22:31-32). It should be ever remembered that these principles are to guide us only in rightly dividing the Word of God, but are never to be applied to living persons. The judgment of professors is not committed to us, but is reserved to the Son of Man (Matt. 13:28-29; 1 Cor. 4:5).

☞

比较：

1. 太 25:19-23 和太 25:24-30；
2. 路 12:42-44 和路 12:45-47；
3. 西 3:24 和太 7:22-23。

有一些经文的理解不是毫无困难的，藉祷告和小心研读，亮光必然会来到，只要心持重要原则：永不要用一有困惑或不明的经文否定一清晰和确信的经文；不要用「假若」否定一「实实在在」；不要用来 6:6 否定约 5:24。

加略人犹大和彼得的例子都不构成困难。犹大从来是不信的（参看约 6:68-71）；彼得却从没停止信（路 22:31-32）。总要谨记这些原则只是引导我们来正意分解神的道，却永不要应用在活人身上。对自称为信徒之人的审判没有委托我们，只留给神子。（太 13:28-29；林前 4:5）

Rightly Dividing the Word of Truths

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Author: C. I. Scofield

作者：司可福

Translator: Chow Woon Kuen

译者：邹焕权

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本书实行以经解经。内文七成以上都是引述圣经经文。作者用十一章来表明真理有着伟大的轮廓，神真道有着序美丽和匀称。

读者可以本书为圣经总览，也可以之为基督教信仰的脉络，可作众教会的属灵路线。