

Sailing with Paul

Charting the Christian Voyage

by Harry A. Ironside

与保罗同航

绘制基督徒的航程图

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Introduction

"Fear not, Paul...lo, God hath given thee all them that sail with thee." Acts 27:24.

There are many lessons to be learned from a careful study of Luke's account of Paul's voyage to Rome. Taken literally, it shows us, in a wonderful way, the personal care of the Lord Jesus Christ for His beloved servant in a time of great stress and difficulty; while, looked at figuratively, it is a marvelous picture of the passage of the Church from Jerusalem to Rome.

The particular incident recorded in verses 21-26 is that to which I especially desire to draw each young believer's attention.

For long, weary days and nights neither sun nor stars had been visible. The captain of the ship was in despair; the mariners, hopeless. Then it was that Paul, "the prisoner of the Lord" (how lovely a title—not of Cæsar, nor of Rome, but of the Lord!), became the comforter of all in

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引言

「保罗，不要害怕.....与你同船的人，神都赐给你了。」（徒27:24）

小心研读路加所记录保罗往罗马去的航程会多得教训。按字面解读时，它以一奇妙的方式向我们显示主耶稣基督对那落在极度压力和困难下祂所爱仆人的亲切关怀；按比喻来看，这是教会由耶路撒冷通往罗马之通道的绝妙篇章。

我尤其想每个年轻信徒留意的是记录在徒27:21-26的独有事件。

经过长长疲惫无太阳和星星可见的日夜后，船长落在沮丧中，水手们也毫无盼望。这时独有「为主被囚的」（何等可爱的称谓，不是为该撒，不是为罗马，而是为主！）保罗成为

the ship, comforting them with the comfort wherewith he had just been comforted of God. For to him an angel of the Lord had appeared, standing by him, and saying, "Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee."

This settled it for Paul. He knew that not a man on that ship would be lost, whatever might become of the vessel itself; so he says, "Wherefore, sirs, be of good cheer: *for I believe God*, that it shall be even as it was told me. Howbeit we must be cast upon a certain island." And so it was; for the ship was wrecked; but every one who had sailed with Paul was saved from drowning and reached the shore alive.

Now I want to apply this in a spiritual way. And, first, I would earnestly ask each reader: Do you sail with Paul? It is not now a question of temporal, but of eternal salvation. The voyage I have in mind is not from one earthly port to another, but that vastly more important voyage from earth to heaven, from the City of Destruction to the Celestial City. One thing is certain: You are on a voyage,

全船人的安慰，将刚从主得的安慰安慰他们。因有主的天使向他显现，站在他旁边，说：「保罗，不要害怕，你必定站在该撒面前，并且与你同船的人，神都赐给你了。」

问题因保罗而得解决。他知道无论船本身会如何，船上没有一个人会死去，因此他说：「众位可以放心，*我信神*祂怎样对我说，事情也要怎样成就。只是我们必要撞在一个岛上。」（徒27:25-26）事情就这样，船搁浅了，而每个与保罗同航的人都免于淹死，活着上岸。

我想作属灵的应用。首先，我要严肃地问每个读者：你是否与保罗同航？所问的不是暂时，而是永远救恩的问题。我心思中的航程不是地上港口的往返，而是由地往天上去，由死亡城往天城去这远远更重要的航程。肯定的是，你正在时间的海洋

sailing over the sea of time, bound for eternity. Do you then sail with Paul? All who do shall reach the port of endless glory at last, whatever vicissitudes they may pass through on the voyage. All who do not sail with the great apostle to the nations will fail of final salvation, let their hopes be never so high and their passage never so calm and peaceful.

What is it to sail with Paul? It is to know Paul's Saviour and to share Paul's blessings. Are these things true of you? There are untold thousands in Christendom to-day, who are nominally believers, who belong to the Church in its outward aspect, who partake of the sacraments and are more or less zealous in what is called Christian work, but who do *not* sail with Paul. He repudiated all such things as a ground of confidence, and trusted alone in the matchless grace of God.

What does grace mean to you, my reader? People talk of grace, and sing of being "saved by grace," who are all the time trusting in their own righteousness and building their hopes for eternity on their own zeal and earnestness. They never seem to consider the meaning of grace;

上航行，往永恒而去。你是否与保罗同航？那些与他同航的人无论其间经历甚么变迁，终必到达那无尽荣耀的港口；那些不与这往列国去之伟大使徒同航的人必得不着至终的救恩，不消说高的期望，不消说平静和安稳的航程。

与保罗同航就是认识保罗的救主，得享保罗的恩福。这些于你是否真实？今天基督教世界中有数不清的千万人名义上信主，在外面是属于教会的。他们参与圣礼，或多或少都热心于所有基督徒的工作，但他们没有与保罗同航。保罗拒绝接受所有诸如「确信根基」的东西，他独独信靠神无双的恩典。

我的读者啊，恩典于你是甚么？人们谈到恩典，颂唱靠恩得救，他们任何时候却信靠他们一己之义，以他们一己的热忱和诚挚来建立他们永恒的盼望。他们似乎从未想到恩典的意

otherwise they would not use the word with their lips and by their actions deny it.

Grace is the very opposite of merit. If I think of *merit*, I see only an eternal hell of woe before my guilty soul. But when I think of *grace*, I turn from all thoughts of desert and contemplate the matchless love of God which caused Him, the offended One, to give His only begotten Son to die for me, the offender, that, confiding in Him, I might be eternally saved. Thus I see that grace is not only undeserved favor, but it is favor shown to one who has deserved the very opposite. "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)—this is Paul's own statement of salvation by grace. It was thus he was saved, and in the same way are they all who sail with Paul.

Conversion to God

He who sails with Paul has been truly and definitely converted to God.

Three full chapters in the Acts are devoted to this important subject. In chapter 9 we have Luke's

义，否则他们不会口说这个而行动上却否定它了。

恩典与功德恰恰相反。论到功德，犯罪生命前只得见的是苦痛的地狱。论到恩典，却会由一切惩罚的思想，转而注视神无比的爱，是这叫祂这被冒犯者给与祂的独生子来为我这冒犯者死，我因着信赖祂而得着永恒拯救。因此恩典不单是不配的恩惠，且是向完全配得相反对待之人的恩惠。「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）这是保罗对靠恩得救的说法，他因此得救，与保罗同航之人亦一样。

归向神

与保罗同航的人必然真实和确实归向神。

使徒行传中有三整章写到这重要事件。路加在徒9章记录这模范

historical account of this model conversion. In chapter 22 Paul himself gives what has been called the "Hebrew narrative" of this blessed event. He relates his conversion to Jewish auditors in a manner especially calculated to appeal to them. In chapter 26 we have his "Gentile narrative," where, "being made all things to all men," he again tells of his conversion, but in such style as to be clear to Agrippa the Edomite and Festus the Roman.

Then in the first chapter of the letter to the Galatians he once more dwells on this wonderful theme, particularly emphasizing the sovereignty of God in it all (verses 15, 16). The 3d of Philippians is a fifth account, where his special object is to disclaim all human merit; and he once more refers to it in I Tim. 1:12-17, where he declares that in him as chief, Christ Jesus had shown all long-suffering, "for a pattern [or model] to those who should hereafter believe on Him to life everlasting."

"Don't trouble people about the how, where or when of conversion. The only thing of "importance is to determine how they stand now."

性的归主。在徒22章保罗亲自「向希伯来人」作蒙恩见证。他向犹太听众传讲他的归主，此举特特为他们而作。徒26章是「向外邦人」的讲论，「向甚么样的人就作甚么样的人」（林前9:22）的他再谈到他的归主，但所用的模式于以东人亚基帕和罗马人非斯都都是清晰的。

之后在加1章中，他再次详论这奇妙事件，尤其强调神在这事上的一切主权（加1:15-16）。腓3章是第五个记录，他在那里的目的是特特否定所有人类的功德。而在提前1:12-17中他就再次论到它，他在那里宣称因耶稣基督要在他这罪魁身上显明祂一切的忍耐，「给后来信祂得永生的人作榜样。」（提前1:16）

「不要在如何、那里和何时归主上困扰人。唯一重要的是要确实他们如今的地位。」

Such is the unscriptural and misleading instruction often given. And because of this, souls are harmed by an easy-going ministry that does not arouse the conscience, which lets people complacently drift on to a lost eternity who are not sailing with Paul, though they fancy all is well. The words of the Lord Jesus may surely rebuke all such folly: "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3).

Conversion then is a very real experience, and not something that may take place unconsciously. I do not mean by this that all know the day, the hour, the moment, when they were converted. Paul did, undoubtedly; but often young persons go through a prolonged period of exercise, in which, little by little, they learn the folly of self-confidence and the simplicity of faith in Christ alone for salvation. When He is trusted in, conversion has taken place; but, for lack of sound teaching, many do not realize this, and so have more or less perplexity in answering the questions, "When, or where, were

这是常有非出于圣经和误导的教训。生命因着这得过且过的牧养而受损害，这没有唤醒良心，这只会任让人们随意漂流到一个他们不与保罗同航的迷失永恒，虽则他们以为一切都是安好的。主耶稣的话却大大斥责这样的愚蠢：「你们若不回转，变成小孩子的样式，断不得进天国。」（太18:3）

归主其实是一十分真确的经历，并非一些不经意发生的东西。我不是说所有信徒都能说出他们归主的日期和时分秒。毫无疑问保罗是可以的，但年轻人常经历一个漫长的过程，他们在其中逐少逐少来学习到自我信靠的愚昧，并只有单纯相信基督来得救。当信靠祂时，归主便发生了。但因着缺乏教导，多人是不知不觉的，因此在回答「你是什么时候何地信主的？」这问题上或多或少都是茫然的。

you converted?"

But there should certainly be no difficulty in regard to the how. All people are converted in exactly the same way, however experiences may vary. Conversion is a turning from self to Christ; it is ceasing to rely on one's own fancied merits and trusting in the Lord Jesus alone.

Let no doubts or fears distress your soul if you do not seem to see things just as others do. Do not allow Satan to torment you with thoughts of your unworthiness, or questions as to whether your faith is of the right kind. It has never been God's way to put all souls through some stereotyped experience. No two Bible conversions are alike as to the means of awakening or the way in which the soul was led to trust in Christ. And, on the other hand, it is important to remember that if you were *worthy*, you would not need a Saviour. It is because of your unworthiness you came to Him, the worthy One. Let your soul then be occupied with Him, and not with your own frames and feelings.

And as to "the right kind of faith"—a difficulty felt by vast numbers of young

但在关乎如何肯定上是没有困难的。所有人的信主是完全一样的，尽管所经历的也许有异。**信主是由己而转向基督，停止倚赖一己空想的功德，单单信靠主耶稣。**

你若看不见别人所看见的时，不要让疑虑或惊恐困扰你的灵魂。不要容让撒但用你的自觉不配，或你的信是否属于正确种类等问题来折磨你。叫所有生命依循定规的经历从来不是神的方法。在圣经中没有两个人的信主在觉醒的方法或在生命蒙引导来信靠基督上是相同的。另一方面，你若配得，便不需要救主，谨记这个是很重要的。你正因为你的不配才来到祂那配者去。让你的生命被祂占据，而不是你一己的心情和感觉。

大量年轻信徒在「正确种类的信」上感到困惑，谨记**能拯救的**

believers—remember it is not the right faith that saves, but faith in the right Person. You might have the strongest possible faith in yourself, in the priest, in the church, in the sacraments, in visions or dreams, and be lost forever. But, on the other hand, the feeblest faith in Christ Jesus, God's Lamb, saves for all eternity, and puts you forever in Paul's company.

In each account given of his conversion we see how God showed him the futility of self-righteousness and human religiousness as a means of salvation, and the absolute certainty of eternal salvation when the Lord Jesus is trusted in and confessed. When He becomes the soul's object, conversion is an accomplished fact.

So when we ask, "How, when, or where, were you converted?" we really mean, "How were you led to trust in Christ? When did you find out that He *alone* must be your Saviour? Where did you get that sweet rest in Him?"

And if, perchance, your exercises covered a number of weeks or months, out of which you emerged at last resting on His mighty

不是正确的信，而是信入那正确的那位。你也许有着最强而有力可能的信来相信自己、牧者、教会、圣礼、异象或梦兆，却仍是永远灭亡的。但另一方面，对基督耶稣这神羔羊最微弱的信，便能得永远的拯救，叫你永远得与保罗作伴。

在每个保罗的得救见证中，我们得见神如何向他显示他的自义和人的义作为得救的手段都是徒然的，当信靠主耶稣，并承认祂时，便在永远的得救上有着绝对的肯定。当祂成为生命的目标时，归主便是作成之事实了。

当我们问你如何、何时和在那里得救时，其实是问你是如何被引导来信靠基督，何时发现**独独**祂是你的救主，在何处找到祂里头的甜美安息。

你若用上数星期或数月来从困境中出来，最终安躺于祂大能的膀臂和信靠祂作成之工，

arm and trusting His finished work, do not be distressed that you cannot particularize, but boldly confess Him as Saviour and own Him as Lord; for all who have turned from self to Christ are in the fullest, clearest, scriptural sense converted.

You may be troubled and perplexed about many things; your knowledge of many subjects may be very vague; your conflicts with yourself may be most trying, and at times thoroughly discouraging; but let nothing make you doubt that you are converted, and therefore eternally saved, if Christ is the One to whom you have turned for deliverance. Count on God to make all else clear as you go on, and fear not as to the final issue; for all who sail with Paul shall come out right in the end. The devil knows this, and therefore seeks to rob you of the good of it; but it is written, "Resist the devil, and he will flee from you."

Forgiveness of Sins

No unforgiven soul sails with Paul: which is to say that Scripture recognizes no such person as a believer in Christ Jesus who has not already received forgiveness of all his

但不要因你不能详细说明而忧伤，却要勇于来承认祂乃是救主，以祂为主，因为所有由己转向基督的人都是合乎圣经，最完全，最清楚的归主。

你可能在多事上疑虑困惑，在许多议题的认识上也许十分模糊，一己挣扎也许最恼人，且完全令人沮丧。既然基督是你转向得释放的那位，就不要让任何事叫你疑惑你的归主和永远的得救。靠赖神在你前路上弄清一切，不为终局而惧怕，因为所有与保罗同航的人必会至终得脱离。魔鬼知道这个，因此极力来夺取这个，但圣经说：「务要抵挡魔鬼，魔鬼就必离开你们逃跑了。」（雅 4:7）

过犯的得赦

未蒙赦罪的人不可与保罗同航，圣经不会以所有过犯未得赦免的人为在基督里的信徒。「我们藉这爱子的血得

sins. "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace" (Eph. 1:7). And the beloved apostle John joins with his brother-messenger Paul, and says, when addressing the entire family of God: "I write unto you, little children, because your sins are forgiven you for His name's sake" (1 John 2:12). Now faith lays hold of this, and cries, "I believe God!"

Some time ago a young man called upon me. I asked him if he were a Christian. "Yes," was the reply. "At some special meetings held lately by Dr. C——, I trusted Christ, and am now seeking to serve Him."

"Indeed," I said, "this is very good news. Then you know what it is to have all your sins forgiven!"

"Oh no, sir!" he cried, "I would not dare say that. I have been converted but a few weeks, and do not feel that I have forgiveness yet. But I am hoping to reach it soon."

"And how do you expect to know when you have attained it?"

"Well, sir, I am not quite clear as to that, but the Bible says something about the Spirit's witness to let us know, and I have not got the witness

蒙救赎，过犯得以赦免，乃是照祂丰富的恩典。」（弗1:7）蒙爱的使徒约翰加入他传道弟兄保罗的行列，在向神全家传讲时说到「小子们哪，我写信给你们，因为你们的罪藉着主名得了赦免。」（约壹2:12）如今信紧抓这个，并高呼「我相信神！」

之前有一年轻男士来见我。我问他是否基督徒。他答说：「是，不久前在C博士的特别聚会中我信靠了基督，我如今寻求来服事祂。」

我说：「这是极好消息。那么你该知你所有罪都得赦免了！」

他嚷道：「先生！我不敢这样说。我归主不过几星期，我还不感到我已被赦罪。但我盼望快快达成这个。」

「你如何知你已达成它呢？」

「先生，这个我不十分清楚，但圣经说到圣灵的见证会让我知道的，虽然我每天在寻求，

yet, though I am seeking it every day."

"If you have really trusted Christ as your Saviour, as the One who died for you, you already have the witness," I answered.

He looked at me in perplexity, and then said, "I do not understand you. I do not want to doubt God, but I cannot feel the witness at all."

I pointed out that the word *feel* is only once found in the New Testament, and that is in Acts 17:27, where Paul says of the Gentiles that "they should seek the Lord, if haply they might feel after Him, and find Him." The word *feeling* is also found but once—in Eph. 4:19, where the ungodly Gentiles are said to be "past feeling." The word does not belong to the Christian, you see, but to the heathen who have no written revelation. *Our* word is "faith," or, "believe." We do not know because we *feel*; but we *believe* God's word, and thus we know.

We read in Scripture of the witness of the Spirit *to* us, and the witness *in* us. Until we receive the witness *to* us, we cannot have the witness *in* us.

Open your Bible at the 10th of

但我还未得着这见证。」

我答说：「你若信靠基督乃是救主，乃替你死的那一位，那你已得着这见证了。」

他困惑地望着我说：「我不明白。我不想怀疑神，但我对那见证毫无感觉。」

我说新约中 *feel* 一词只一次在徒 17:27 出现，保罗在那里说到外邦人要「寻求神，或者可以揣摩而得，其实祂离我们各人不远。」而 *feeling* 一词也只一次出现在弗 4:19，说到不信神的外邦人的放纵。这字词不属于基督教，而属未得启示的异教徒。我们所用的字是「信心」或「信」。我们不会因感觉而知悉，我们却是因信神的话而知悉的。

圣经说圣灵 *向我们* 作见证，见证就在我们 *里头*。除非我们接受，否则我们里头不能有这见证。

来 10:1-14 呈现律法

Hebrews. In the first fourteen verses there is a vivid contrast presented between the temporary and oft-repeated sacrifices under the law, and the one all sufficient offering of our Lord Jesus Christ, which needs never to be repeated, because full atonement for the sins of every believer has been perfectly accomplished. On the basis of this, "the worshipers, once purged, have no more conscience of sins." Christ has now sat down on the right hand of God, because His work is finished. Nothing remains to be done. "By one offering He hath perfected forever them that are sanctified;" that is, He saves forever and completely all who are set apart to God through His blood, by personal faith in Him who shed it.

"Whereof the Holy Ghost is a witness to us."

First, He witnesses to new birth: "I will put My laws into their hearts, and in their minds will I write them." There is thus a new nature, with new desires and yearnings, implanted in every believer. Nor is this all. He further witnesses: "Their sins and their iniquities will I remember no more." Thus there is the Spirit's

下一时且常要重复的献祭跟我们主耶稣基督一次就足够的献上之间的鲜明对比，后者永不需重复，因为为每个信徒的过犯而有的完满赎价已完全作成。据此，「礼拜的人，良心既被洁净，就不再觉得有罪了。」

（来10:2）因着祂的工作完成，如今便坐在神的右边，没有剩下要作的了。「因为祂一次献祭，便叫那得以成圣的人永远完全。」（来10:14）就是说，那些藉祂的血而分别出来归神的所有人，因着相信祂所洒的血，祂便永远和完全拯救。

「圣灵也对我们作见证。」（来10:15）

一、祂见证重生：

「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）植入的是有着新渴望和向往的新天性。祂且见证：「我不再纪念他们的罪愆和他们的过犯。」（来10:17）因此这是圣

testimony to full forgiveness.

Secondly: This witness-record, or testimony, is found in the Holy Scriptures, written by the Spirit's dictation. The witness of the Spirit is the testimony of the Holy Ghost *in the word of God*.

But what about the witness *in us*. We have the witness in us when we believe the witness *to us*. We have then received the Word into our hearts—and, remember, *the Word is the witness*.

Now read I John 5:1-13. Weigh every word, but note especially verse 10: "He that believeth on the Son of God hath the witness in himself." Compare with this verse 11: "And this is the witness [or record], that God hath given to us eternal life, and this life is in His Son." This is the unvarying testimony of Scripture. The Spirit's witness is not a happy feeling in my heart. It is *the record of the word of God as to the work of Christ and its results*.

When I believe this, the witness is received into my very being, and henceforth "the Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. 8:16). In other words, God's

灵完全赦罪的见证。

二、这见证录或证明可在由圣灵所默示写成的圣经中找到。**圣灵的见证就是神话语中圣灵的见证。**

当我们相信 *向我们作的见证*时，便得着里头的见证。我们心中已接受了神的道，当记取 *神的道就是那见证*。

读约壹5:1-13，仔细看每个字，尤其留意约壹5:10：「信神儿子的，就有这见证在他心里。」比较约壹5:11：「这见证就是神赐给我们永生，这永生也是在祂儿子里面。」这是圣灵不变的见证。*圣灵的见证不是我们心中的快乐感觉。这是神在基督的工作和果效上神话语的记录。*

当我相信这个，里头便得着这见证，从此以后，「*圣灵与我的心同证我们是神的儿女。*」（罗8:16）换句话说，圣灵的大能在我

testimony, ministered to my soul in the Spirit's power, and my personal faith in that Word, are in agreement. I know I am God's child, and all God's children are forgiven. So I know that my sins are forgiven also.

Justification from All Things

Of the treasure committed to Paul, the blessedness of which God would have all who sail with him enjoy while upon their voyage, no truth is of more importance to the peace of the believer than that of justification. This is pre-eminently what Paul calls "my gospel," and "my doctrine." It will be observed by the thoughtful reader of the word of God that while the question "How can man be just with God?" was twice asked in the book of Job, and to Habbakuk it was revealed that "The just shall live by faith;" it remained for the apostle of the Gentiles to fully develop and widely proclaim the great doctrine of justification by faith. It is the corner-stone of "the mystery of the gospel."

When I think of forgiveness, as the word is ordinarily used among men, I think of a man proven to be guilty but pardoned through the

生命上作成神的见证，跟我个人在神话语上的信一致。我知我是神的儿女，而所有神儿女的罪都得赦。因此我知我的罪已得赦。

凡事上称义

托付保罗的珍宝，就是神要所有与保罗同航的人在旅程上得享的恩福，其中没有一个真理比起信徒称义而有的平安更重要的了。这就是保罗显著地说到的「我的福音」和「我的教义」。在神话语上深思的读者必然观察到乔布记中两次问到「人在神面前怎能成为义呢？」（伯9:2），并哈巴谷得「惟义人因信得生」（哈2:4）的启示。这留给外邦人的使徒全面发展和广传这因信称义的伟大教义。这是「福音奥秘」的房角石。

当我想到在人中间常用的「赦宥」一词时，就想到一个人被证明有罪，却得到另一个宽容

clemency of another. But when I think of justification I think of a man charged with guilt, but, upon being brought into court, cleared on every count. And this is exactly what scriptural justification means. It is "the sentence of the judge in favor of the prisoner." And yet it is the ungodly who are justified by a holy God on the principle of absolute righteousness. How can such an event be brought about?

In the first recorded sermon by the apostle Paul he tells us in what name it is done; he strikes the key-note of the theme so fully developed in the Roman epistle: "Be it known unto you therefore, men and brethren, that through this Man [Christ Jesus] is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things by which ye could not be justified by the law of Moses" (Acts 13:38, 39). Moses' law indeed could but condemn. Through the name of Jesus, God can proclaim justification for every believer. And why? For the simplest of all possible reasons. The Lord Jesus Himself had taken the place of the guilty, borne the judgment due to sin, and having fully

之人的饶恕。当想到「称义」时，我想到的是一个被带上庭被控有罪的人，在每一个法庭都被判无罪。这正是圣经中称义的意思。这是法官所作有利犯人的判决。然而这是圣洁的神以绝对公义的原则来称不敬虔的人为义。怎会有这样的事情发生？

保罗在首个讲道记录中告诉我们是奉甚么名字来作。在罗马书中他触及「所以，弟兄们，你们当晓得，赦罪的道是由这人传给你们的。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13:38-39)这完全成熟发展的主题。摩西的律法真的只能定罪，但藉着耶稣之名，神能为每个信徒宣告称义。为甚么？是一个全然简单的可能原因。主耶稣亲身取代那罪人之位，负上因罪而来的审判，既已在这方面完全荣耀神，便从死里复活，

glorified God in this respect had been raised from the dead and seated in highest glory as Man, in token of God's full satisfaction in His finished work. "He was delivered for our offences and raised again for our justification. Therefore being justified by faith we have peace with God through our Lord Jesus Christ" (Rom. 4:25; 5:1).

It is the very simplicity of it over which men stumble.

If sin be high treason against the Majesty in the heavens—and it is—Christ has died in the traitor's stead. If sin be a capital crime against the moral government of God—and it is—Christ has borne the full punishment deserved by the offender. If sin be a debt which man could never meet—and it is—Christ has paid the uttermost farthing, and the debtor may now go free.

Look at it in what aspect you may, and you will find the word of God reveals that all that He had against the sinner was more than met in the Cross of Christ; and thus God can now be "Just and the Justifier of him that believeth in Jesus."

Sin is not merely pardoned. It is

以最高荣耀的人子身分坐着为王，表明神完全满意祂所作之工。「耶稣被交给人，是为我们的过犯；复活，是为叫我们称义。我们既因信称义，就藉着我们的主耶稣基督得与神相和。」
(罗4:25; 5:1)

人的绊跌不过就在这里。

罪既大大悖逆在天上的权能者，基督便代替悖逆者死。罪既是反对神道德管治的首要罪行，基督便背负犯罪者所该受的所有刑罚。罪既是人永不能偿清的债项，基督便连最微末的也偿清了，叫欠债者如今得着释放。

无论你现况如何，必发现基督的十字架对神话语中不利罪人的所有情况都有着绰绰有余的解决。因此神如今「使人知道祂自己为义，也称信耶稣的人为义。」
(罗3:26)

罪不单止得赦，且

atoned for. Guilt is not simply overlooked. It is gone forever from the eye of God in the cross of His Son. Iniquity is not only forgiven, it is purged by the blood of the Son of the Highest, and the transgressor is justified from all things.

It is after fully establishing all this, that the apostle triumphantly asks: "Who can lay anything to the charge of God's elect? It is God that justifieth! Who is he that condemneth? It is Christ that died, yea, rather who is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:33, 34).

"There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). And the reason is this; He Himself took the condemnation, endured the wrath of God, and has made full satisfaction for all the believer's sins. Faith rests on this and fears no more.

Regeneration

God not only clears the believer from every charge, forgiving his sins and justifying him from all things, but He makes him a new creature, giving him a new nature and introducing

得赎。罪不单止被宽恕，且因神眼看祂儿子的十字架而永远成为过去。过犯不单止被赦免，且被至高者儿子的血所涂抹，罪人在凡事上都被称义了。

在全面建立这个之后，使徒便耀武扬威地问：「谁能控告神所拣选的人呢？有神称他们为义了。谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在神的右边，也替我们祈求。」(罗8:33-34)

「如今，那些在基督耶稣里的就不定罪了。」(罗8:1)原因就在此。祂亲身来取上定罪，忍受神的忿怒，完全偿清信徒的一切过犯。安妥在这上面的信是毫无惧怕的了。

重生

神不单清除每个对信徒的指控，饶恕其过犯，叫他凡事上称义，祂且把他造成一个新人，给他新的天性，引

him into a new creation of which the risen Christ is Head. All this and more is involved in the truth of regeneration.

The Greek word translated *regeneration* does not exactly mean to be generated anew, or re-born, as we might suppose; so it is not really synonymous with new birth. It rather means the bringing in of a new order. In Matthew the Lord uses it as referring to "the world to come," i.e., the millennium. Those who had followed Him in His humiliation would share His glory in the coming kingdom—the regeneration, or bringing in of the new order long predicted by the prophets, and for which Israel are still waiting and sighing.

But already a new order has been established, which we generally call Christianity. To share in this we need the washing of the Word, the bath of regeneration. In other words, when a man believes the gospel and thus receives God's present testimony into his soul it washes and cleanses him; he is born anew and thus made morally fit for the new order into which he is brought by the matchless grace of God.

他进入一个由复活之主作头的纯新创造。这一切并更多都包含在重生的真义中。

重生这希腊字词其实不是如我们以为的是说到重新的生出，或再生；因此这其实不是与新生同义的。**重生却是说到引入一个新的秩序。**主在马太福音中用上它，是说到「要来的世界」，即是说到千禧年。那些在祂的羞辱上跟从祂的人在重生这要来的国度上得享祂的荣耀，或引入先知早前预言的新秩序，就是以色列人仍叹息等候的。

新的秩序早已建立，就是我们常称为的基督教。若要有分于这个，我们便需要有真道的洗，重生的洗。换句话说，当人相信福音而得着神当下的见证进入生命，是这清洗和洁净他。他是重新生出来，因此在道德上得以切合那藉神的无比恩惠所领进的新秩序。

Paul never speaks of being born again, though he uses other terms that mean practically the same thing. He looks at man as dead and needing life, so he says to believers, "When we were dead in sins we were quickened together with Christ" (Eph. 2:5). We have become sharers of Christ's life; hence we are born from above. And now we belong to the new creation of which Christ is the Head.

Our link with the old creation is severed through Christ's death; for He died as representing us, and faith links us up with Him as risen. We belong to the regeneration, the new race, and no longer are part of the old generation of which fallen Adam is head.

It is a great step forward in the experience of one's own soul when this stupendous truth is apprehended "for the obedience of faith."

Henceforth the Christian will test everything by its relation to Christ and the new position which all who are in Him now occupy. The practical effect of this will be very far-reaching. The old legal ground of "Is there any harm in this or that?" and "Is it my duty to do thus and so?"

保罗从没说到重生，他却用上实在意义相同的别些措辞。他看人是死亡和需要生命的，因此对信徒说：「当我们死在过犯中的时候，便叫我们与基督一同活过来。」（弗2:5）我们已在基督的生命上有分，从上头而生。我们如今属于基督作头的纯新创造。

我们与旧造的联系因着基督的死而割断了，因为祂是代替我们死的，而信叫我们联上祂的复活。我们属于新生代，那新的族类，不再有分于以亚当为首的堕落旧族类。

领会「信而顺服」（罗16:26）这惊人真理是一己生命经历上的重大进程。

从此以后，这基督徒是以事情与基督和祂如今进占所有人之新地位的关系来察验万事的。其实效必然是十分深远的。「这个是否有害？」和「这个是否我的职责？」等旧有法理

will be left behind. In its stead, the believer will be able to view everything from the standpoint of privilege and loyalty to the Head. In place of speaking of "any harm," or "no harm," the question will be, "Is this consistent with new creation?" Tests will come daily, and can all be met on this ground: "Is it of Adam or of Christ? Will this enable me better to reflect Christ? Will that be suited to the new order to which I have come?" In other words, "Is it of the old generation, or of the regeneration?"

Sometimes there may be perplexity still, but if no doubtful step is taken and God's mind is sought through His word, the Holy Spirit, who is the power of the new order, can be counted on to make all clear. What is needed is a single eye; for, "If thine eye be single, thy whole body shall be full of light."

The washing, or bath, of regeneration is that one bathing referred to by our Lord when He said, "He that is bathed [not *washed*, as in the A.V.] needeth not save to wash his feet, but is clean every whit" (John 13:10). This bath is the application of the word of God (see

依据必然被抛诸脑后。反而，信徒必能从独有的立足点和对头的忠心来看万事。不会再说「任何损害」或「没有损害」，反而会问的问题是「这与新造是否一致？」。每天的试炼必然全得解决，都基于「这是出于亚当还是基督？这会否使我更能反照基督？这切合否我所新进入的状况？」或问「这是出于旧造还是新造？」

有时仍会有所困惑，若所行的每一步都不犹豫，都藉着神的话来寻求神心意的话，这新状况之能力的圣灵足能弄清一切。所需的是纯一的眼，因为「你的眼睛若纯一，全身就光明。」（太6:22）

主所说的「凡洗过澡的人，只要把脚一洗，全身就干净了。」（约13:10）那一个就是重生的洗或浸。这浸是当人重新出生时在心和良心上应用神的话（参看约15:3；彼前1:23）。

John 15:3; I Peter 1:23) to heart and conscience when one is born anew. A double cleansing is thus effected. The Word tells of the blood of Jesus Christ, God's Son, which cleanseth from all, or every, sin. This is judicial. It purges my conscience, and renders me forever clean before God. But the same Word judges all my old ways, and judges me personally as morally unfit for God. When I bow to this testimony in repentance, I am morally washed all over. And thus I am, by this double cleansing, introduced into the new order. Hence it is called "the washing of regeneration." It needs never to be repeated. Once in the new creation, I am in Christ, and can never again be separated from Him.

But now I need the daily application of the Word to keep me clean, to keep my ways in accord with the order to which I belong. "Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy word" (Ps. 119:9). This is that daily washing of the feet which the Lord illustrates so beautifully in the chapter above referred to. And this blessed service He is continually carrying on, that we

一个双重的洗因此发生功效。圣经告诉我们神儿子耶稣基督的血洗净一切的(或每一个)罪。这是司法性的。它洗净我的良心,且给我在神面前永远的洁净。但这相同的圣经判断我旧有的做法,判断我个人在道德上是不容于神的。当我在这证词前屈身认罪时,我在道德上全然被洗净。因此因着这双重的洁净,我得以被引进一个新的状况。因此它被称为「重生的洗」。它不需再重复。一旦在新造中,便在基督里,便永不能与祂分离。

如今我所需的是应用神的道来保持一己的洁净,叫我的做法跟我所属的状况相一致。「少年人用甚么洁净他的行为呢?是要遵行祂的话。」(诗119:9)这就是前一章中曾说到主所美妙地描述的每天洗脚。这有福的服事祂仍继续作,祂心中看为那样珍贵的事上我们得

may enjoy, have part with Him in the things so dear to His heart.

See to it, young Christian, that you do not hinder this loving service by neglect of your Bible, by a prayerless spirit, and by unjudged evil in your life. You belong to the regeneration. Make it ever your object to act accordingly, cleaving to the Lord with purpose of heart.

Eternal Life

Of those who in this spiritual sense sailed with Paul, no one was dearer to him than the young preacher Timothy; and to him he writes, "Lay hold on eternal life" (1 Tim. 6:12).

John is, properly speaking, the apostle of eternal life. He it is who fully unfolds it; but it is Paul who ever presses it as a practical thing.

The Gospel of John presents the Lord Jesus as the Eternal Life which was with the Father, and was manifested here for a time on earth. The first Epistle presents that same life now manifested in the children of God. In both Gospel and Epistle, again and again it is insisted on that this everlasting life is the present portion of all who believe in the Lord

享，与祂一同有分。

年轻信徒啊，要确知你没有因着忽略你的圣经，因着你不祷告的灵，因着在你生命中未经审判的罪恶而难阻这蒙爱的服事。总要朝这目标而行，立定心意来跟从主。

永生

以这属灵态度来与保罗同航的人中，没有比年轻传道者提摩太于他更珍贵的了，他写信叫他「持定永生。」(提前6:12)

严格来说彻底揭示永生的是约翰这「永生的使徒」，促使永生得落实的却是保罗。

约翰福音呈现主耶稣与天父同有的永恒生命，一时在地上彰显。第一卷书信(罗马书)如今将相同的生命彰显在神的儿女中。福音书和书信都一次又一次坚称这永生是所有相信主耶稣基督之人当下的分。祂将永生给祂所有

Jesus Christ. He gives eternal life to all His sheep, and assures us that they shall never perish.

In the very nature of things a life that is eternal can not come to an end. And every believer has this life—a life that has no beginning and shall have no ending; for it is the very life of the Son of God. In the Christian it has a beginning, it is true. It is imparted to him the moment he is born of God. By human generation he obtained natural life—a life that was already forfeited. By new birth—divine generation—he becomes the possessor of eternal, inalienable, non-forfeitable life.

It is thus we are enabled to apprehend divine things and have fellowship with divine persons. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

The word of God presents that life as a goal and as an experience subjectively apprehended and enjoyed. "In hope of eternal life, which God, who cannot lie, promised before the world [or, the ages] began" (Titus 1:2).

This is the Christian's goal. He

的羊，确言他们永不灭亡。

按本质永恒生命不会有尽头。每个信徒都有这生命，无始无终的生命，因这正是神儿子的生命。说基督徒的生命是有开始的是对的。这生命是在他从神而生那一刻赋与他的。人藉人的繁殖而得着属血气的生命，一个早已丧失的生命。他是藉着新生，神圣的繁殖来成为永恒、不能夺取和不可丧失生命的拥有者。

我们因此能够领会神圣事物，与神圣者相交。「认识祢唯一的真神，并且认识祢所差来的耶稣基督，这就是永生。」(约17:3)

神的说话显明这生命是主观地可领悟和享用的目标和经历。「盼望那无谎言的神在万古之先所应许的永生。」(多1:2)

这是基督徒的目

now has eternal life in him. He looks on with eager, glad expectancy to the time when, in the fullest possible sense, he will enter into life, and will be in the scene to which eternal life belongs. Now he has eternal life in a decaying body and in a crumbling scene. Then he will possess a body radiant with eternal life, and fully fitted for its display in a "city that hath foundations," and amid scenes that "cannot be shaken."

Take a simple illustration: A child possesses life—natural life—from the moment of birth. But for that child there is a long period of discipline and education ere he really enters into life, fulfilling his chosen vocation. So with the believer. From the moment of new birth he has eternal life; and yet he daily lives in hope of eternal life; and when at last earth's discipline is over and the soul's education complete, he goes away "into life eternal" (Matt. 25:46).

But Paul's exhortation to Timothy suggests a third application. He is to "lay hold on eternal life." In the same chapter, verses 18, 19, the "rich in this world" are charged "that they do good, that they be rich in good works, ready to distribute,

标。如今他里头有永生。他以最满有可能的态度来热切和欢欣地期望必会进入那生命之日，得进入永生所属光景。如今他有的不过是会朽坏身体和破碎景象下的永生。那时他必会得着有着永生光辉的身体，全然配放进「不被震动」景物中的「有根基的城」。

举一个简单的实例：孩子一出生便拥有属血气的生命。但这孩子先要有着一长长的管教期才真的进入那成就他所选择职业的生命。信徒亦一样，从新生的一刻起他便得着永生，然而他每天都活在对永生的盼望中。当地上的管教至终过去，魂的受教都完成时，他便「往永生里去。」（太25:46）

但保罗给提摩太的劝告是说到第三个应用，他要「持定永生。」（提前6:19）他嘱咐今世富足的人「行善，在好事上富足，甘心施舍，乐意供给人，为自己积

willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life;" or, as a better rendering has it, "lay hold on the true life," or, "life in reality." The original is quite distinct from the ordinary term for eternal life.

But the one passage throws a clear light upon the other. We lay hold on eternal life as we realize in our souls that we do not belong to this sphere; that everything for us is connected with the scene to which we are going. Hence we learn to look very differently upon the things of this life from what we once did. We realize that the true life is life in fellowship with God, and so we are enabled, in the Spirit's power, to use this world without abusing it, walking as Christ walked, who alone fully manifested eternal life in this scene of death. This is, for us, to lay hold on eternal life.

It is most sorrowful to hear people glibly talking of having eternal life and being forever saved, when they are really trying to "make the best of this life" like men of the world who make no profession. If I have

成美好的根基，预备将来，叫他们*持定永生*。」（提前6:18-19）更好的翻译是「持定那真实的生命」，或「那实在的生命」。原文与永生这常用的词语截然不同。

一段经文会是另一段经文的亮光。我们持定永生，因我们在里头明白到我们不属这世界，因此万物于我们都是与我们要到之处有关的。因此我们懂得不一样地来看我们从前看的今世事物。我们明白到*真实的生命是与神相交的生命，因此我们能藉着圣灵的大能来在不妄用下用世物，像基督行走般来行走，祂全然在这死的景况中来彰显永生。这于我们就是持定永生*。

当听见人们能言善地道说到他们已有永生，永远得救，其实是在说到像未相信的世人一样充分利用今世。*我若有永生，我就要藉着*

eternal life, I am to make it known by living it out, and acting now in the light of the coming day of the unveiling of Jesus Christ.

Paul's whole life-purpose was expressed in these words: "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ" (Phil. 3:7, 8). This is to display eternal life in a body of clay, an earthen vessel, while pressing on to the scene to which that life belongs.

Sanctification

It should be plain to any thoughtful person that the great apostle of the Church never divides believers into two classes, some of whom are "only justified" and the others possessing a "second blessing," or sanctified. On the contrary he addresses all Christians as "sanctified in Christ Jesus." Nor does this mean that they are morally perfect, or sinless. Surely no one could so speak of the Corinthian

活出永生来得知我有永生，如今且要在耶稣基督要来显露之日子的光中来行事。

保罗以下的话展示他的人生目标：「只是我先前以为与我有益的，我现在因基督都当作有损的。不但如此，我也将万事当作有损的，因我以认识我主基督耶稣为至宝。我为祂已经丢弃万事，看作粪土，为要得着基督。」（腓3:7-8）这是在泥土身体这属土器皿中展现永生，往生命所属之境进发。

成圣

任何有思想的人都会清楚教会的伟大使徒从没有将信徒分为两等，有些「谨谨称义」，而其它的则拥有「第二祝福」或成圣。相反，保罗称所有基督徒都是「在基督里成圣的」。这不是说他们在道德上完全或无罪。肯定无人这样说到哥林多教会。他们当中有着种种需制

assembly. All kinds of evils had to be corrected among them. They are called carnal in chapter 3: yet he addresses them as "sanctified" in the 2nd verse of chapter 1, and in verse 30 he writes, "Of Him are ye in Christ Jesus, who of God is made unto us...sanctification." They were in Christ, so they were sanctified though their ways were far from being all that God would have them.

There need be no difficulty here if it be known and held in mind that sanctification means separation to God. All believers have been set apart to God in Christ, and are no longer of the world even as He is not of the world.

In harmony with other New Testament writers Paul presents sanctification as three-fold:

We are sanctified by the Holy Spirit (Rom. 15:16; 1 Cor. 6:11; II Thess. 2:13).

We are sanctified by the blood of Christ, and His one all-sufficient offering upon the cross (Heb. 2:10, 11; 9:11-14; 10:10, 14, 29; 13:12.)

We are sanctified by the word of God (Eph. 5:25, 26). Compare this with the words of our Lord Jesus Christ in John 17:17-19.

止的罪。在林前3章中他们被称为属肉体，但在林前1:2却被称为「成圣」，而他在林前1:30写的是：「但你们得在基督耶稣里.....神又使祂成为我们的.....圣洁。」他们都因在基督里成圣，虽然全然未达至神要他们达成的。

若认识到**成圣不过是分别来归神，并持守**在心中，就不需要感到困难了。所有信徒都已在基督里而分别归神了，不再属世，如同祂不属世一样。

保罗与其它新约的作者是一致的，说到成圣是三重的：

藉圣灵成圣（罗15:16；林前6:11；帖后2:13）。

藉基督的血并十架上一次便足够的献上成圣（来2:10-11；9:11-14；10:10, 14, 19；13:12）。

我们是藉神的道成圣（弗5:25, 26）的。比对我们主耶稣基督在约17:17-19的话。

The sanctification by the Holy Spirit is the beginning of the work of God in one's soul, separating him from the world and follies he once loved, turning his heart to God, exercising him about his sinfulness, and leading him to personal faith in Christ. To this agree the words of the apostle Peter in 1 Pet. 1:2. Sanctification of the Spirit is there shown to be the divine means used to lead the guilty soul to the blood of sprinkling. The work of Christ trusted in, henceforth the Spirit dwells personally in the believer and it is His blessed work to lead the soul on in the ways that be in Christ.

Sanctification by the blood, or the one offering of the Son of God, is *positional*. That is, it has to do with the new position into which the saved one is brought. His sins are purged; his conscience is free; he stands before God in all the value of the work of His Son. Thus he is forever perfected as to his conscience, and set apart from a world that lies in the wicked one, under the judgment of God. The believer can never again become part of that world. The work of Christ has come in between his soul and the

藉圣灵有的成圣是神在人生命上工作的开始，使他与世界和他从前喜爱的愚昧分离，把他的心转向神，为着他的罪来担忧，引领他有着在基督里的个别信心。这与使徒彼得在彼前1:2的说话相符。那里说到圣灵的成圣是用来引领有罪之人来到血洗之泉的手段。因着相信基督的工作，从此圣灵便亲自住在信徒里头，引领人走上在基督里之道路的是圣灵赐恩的工作。

藉着血或神儿子的献上而有的成圣是 *地位的*。即是说，这必定与得救者被领进之新地位有关。他的罪被洁净了，他的良知得释放了，他是靠着祂儿子工作的所有价值来站在神前的。因此他的良心在神的审判下是永远完全的，且脱离了卧在那恶者手下的世界。信徒永不能再成为这世界的一部分。基督的工作来到他生命和因他的过犯

judgment his sins deserved. Thus in the fullest possible sense he is sanctified by the blood of the everlasting covenant. If the profession be unreal (as contemplated in Heb. 10:29), there is, of course, no abiding sanctification; but where faith is genuine he is sanctified eternally. Note verse 14 of the same chapter.

Sanctification by the word of God is the practical outcome of the work of Christ and the Spirit's work within. Daily the Word is applied to heart and conscience by the Lord Himself, as we saw in a former paper when animadverting on John 13. He keeps the feet of His saints, cleansing them from defilement contracted while passing through this polluted scene, with the washing of water by the Word. In this sense no saint is "wholly sanctified" till he no longer needs the word of God for cleansing and instruction. That will only be at the coming of our Lord Jesus Christ, as we get it in I Thess. 5:23. Then shall every Christian be presented blameless, his sanctification completed, and nothing for all eternity shall be permitted to come up that will again defile his feet or

而应有的审判中间。因此严格来说，他是因着永约之血来成圣的。若那承认不是真确的（如同来 10:29 所注意到的），当然就没有永久的成圣了；若信是真确（看来 10:14）的，他便是永远成圣的了。

因着神的道成圣就是基督的工作和圣灵里头工作的实际果效。主亲自每天以真道在人心中和良知中运行，正如我们在先前的文字中说到约 13 章的责备中所得见的。祂保守祂圣徒的脚藉着道的水洗来洁除走经这污秽之境而有的沾污。这意味着没有圣徒是「完全成圣」的，直至他不再需要神的道的洁净和指引。这只有在记在帖前 5:23 的我们主耶稣基督再来时才会这样。那时每个信徒必会无瑕无疵，他的成圣完全了，永永远远再没有东西容许来沾污他的脚，或有着运用神的道来洁净的需要。

call for the application of the Word in cleansing.

There is a passage that is often greatly misunderstood, in Heb. 12:14: "Follow peace with all men and holiness [or sanctification], without which no man shall see the Lord." Observe that in this solemn and important verse "holiness," like "peace with all men," is put as the object before the soul. But no one should presume to say he has attained what he is distinctly directed to follow. Paul's own experience, as described in Phil. 3:12-14, might well rebuke such a thought. He says, "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended but this one thing: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (*Oxford, 1911 Version*).

You have been called unto holiness, and holiness is simply Christ-likeness. If He be ever before you, and you daily seek to walk as He

来 12:14 这经文常被误解：「你们要追求与众人和睦，并要追求圣洁；非圣洁没有人能见主。」留心这严肃和重要经节所用的「圣洁」一词，就像「与众人和睦」一样成了人生命的目标。但从没有人会以为是说到他已达成他独被指示来遵从的。也许保罗在腓3:12-14所记述的个人经历正正指出这样想法的错误。他说到：「这不是说我已经得着了，已经完全了；我乃是竭力追求，或者可以得着基督耶稣所以得着我的。弟兄们，我不是以为自己已经得着了；我只有一件事，就是忘记背后，努力面前的，向着标竿直跑，要得神在基督耶稣里从上面召我来得的奖赏。」（腓3:12-14）

你被呼召来圣洁，而**圣洁就是要像基督**。祂若常在你面前，而你每天也寻求像祂般在圣

walked in the Spirit's power, guided by the unerring word of God, you shall know the blessedness of being sanctified by the truth. And if the great adversary of your soul taunts you with failure and weakness, look not in or around you, but up into the face of Christ Jesus, exalted in glory, and cry in faith, "He is my sanctification. I am in Him, and that forever!"

Acceptance

I remember well a striking illustration of the power of this in practical life, which I saw several years ago. A dear colored woman, who had herself known the Lord from her girlhood but had erred in marrying an unsaved man, asked the prayers of a little company of Christians one night for her husband who had become a depraved drunkard and gambler. In wondrous mercy, while we prayed, God heard and answered; for into our meeting came Alex Beck himself, and cried: "Friends, I want to find my wife's God! I was gambling and drinking in a saloon on S----- Street (it was in Los Angeles, Calif.), and twenty minutes ago it seemed to me a voice cried in

灵能力中行来行走，有不出错的神话语作指引的话，你必认识藉真理成圣的福分。你生命的仇敌嘲笑你的失败和软弱时，不要内望外望，却上望基督耶稣的脸面，在荣耀中颂扬和以信高呼：「祂是我的成圣。我永永远远在祂里头！」

蒙接纳

我忆及几年前得见一个在真实生命上显著显出大能的例子。一个可敬的有色妇人，打从女孩时便认识主，但嫁错一个未得救的人，有一晚她要求一小群基督徒为她成为堕落酒鬼和赌徒的丈夫祷告。当我们祈祷时，神以奇妙的怜悯来垂听和答允祷告。一个叫作Alex Beck的人闯进我们的聚会，高呼：「朋友们，我想找我妻子的神！我正在（加州洛杉矶）S街的酒吧中赌钱和喝酒，二十分钟前似乎有声音向我呼叫：『Alex Beck，你

my soul: 'Alex Beck, you must be saved to-night or damned forever!' I threw down the cards in fear, and rose from the chair and fled from the place. Tell me how I may be saved!" It was a solemn moment for us all, thus to see God's power so manifest. We pointed the anxious, trembling man to the Cross, and, perhaps an hour later, he was rejoicing in God's salvation, and husband and wife were one in Christ.

A few evenings afterward I heard him give his first public testimony. "My friends, I want you all to look at me. I know I ain't a pretty sight to look on. I'm just a great big black ugly man, but in God's sight I'm altogether lovely, for I'm all dressed up in Jesus!"

He had been truly taught of the Spirit. For this is none other than Paul's doctrine of acceptance, "He hath made us accepted in the beloved" (Eph. 1:6). Once, all our guilt and sin were imputed to Jesus when He hung upon the cross as our Substitute. Now we appear before God's face in all His perfections. "God hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him" (II

必须今晚得救，否则永堕地狱！』我惊惶地掷下纸牌，从座上站起，夺门而逃。请告诉我如何得救！」对于我们得见神权能的所有人这是严肃的一刻。我们把那忧心战抖的人引往十字架，约一小时后，他因着神的救恩而欢欣，而那对夫妻便在基督里成为了一了。

数天后一个晚上我们听见他作出首个公开见证。「朋友们，我想你们望着我。我知我其貌不扬，不过是个高大黑人丑陋男子，但神看我为完全可爱，因我已穿上了耶稣！」

他诚然受教于圣灵。这不就是保罗的悦纳教义所说的「祂使我们在爱子里蒙悦纳。」

(弗1:6) 我们所有的过失和罪都一次过归于作为我们代表挂在十字架上的耶稣。我们如今以祂一切的完美来现在神面前。「神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神

Cor. 5:21). Carefully observe:—It is not, as theologians sometimes put it, that the righteousness of Christ is imputed to us. Scripture never so speaks. It is this, that God reckons us, looks upon us, as righteous, because of the work His Son has accomplished and of the new place in which we now stand before Him: that is, in Christ, perfect and complete in God's sight.

And as so accepted we are as dear to God as is our blessed Lord Himself, who, when He prayed to the Father said, "I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them even as Thou hast loved Me" (Jno. 17:23). Could language be clearer, or words stronger, to declare the unbounded love of the Father for all who are accepted in His Son?

*"So dear, so very dear to God,
I could not dearer be;
The love wherewith He loves His
Son,
Such is His love to me."*

And being thus brought so near to God in the person of our Lord Jesus Christ our security naturally follows. We are in Him, and,

的义。」(林后5:21) 请小心来看，不像神学家所说的，给与我们的基督的义。圣经从没这样说，却是说神算和看我们为义，是因着祂儿子所成就的工作，和我们如今站在祂面前的是神看为完美和完全的崭新地位，就是在基督里。

我们如同我们恩主本身于神那样珍贵般蒙悦纳，祂曾祷告天父「我在他们里面，祢在我里面，使他们完完全全的合而为一，叫世人知道祢差了我来，也知道祢爱他们如同爱我一样。」(约17:23) 有比所有蒙接纳在祂儿子的人所宣告天父无限之爱的言语更清晰，更强么？

*于神极珍贵，
我不能更珍贵；
祂如何爱祂的儿
子，
也如何爱我。*

既蒙主耶稣基督亲自领我们来与神那样亲近，稳妥便随之而来。我们既在祂里头，便像

consequently, as safe from judgment as He is. He died in our stead, and faith reckons His death as our death. Now He lives forever beyond the reach of death and judgment. And in Him we are accepted! He has said, "Because I live ye shall live also." We have died out of the old relationship, in which we had part by nature, but we have now been raised with Christ and our life is hid with Christ in God. Ponder carefully Col. 3:1-4.

Already God sees us as a heavenly company, for Christ is in glory as our representative. So we are told: "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: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us, through Christ Jesus" (Eph. 2:4-7). Thus our destiny is forever settled. Our past, present, and future we know, on the authority of God's word. Once dead in sins, we are now seated in heavenly places in Christ Jesus, and for all eternity to be to the

祂般免于审判。祂替我们死，信认定祂的死为我们的死。祂如今永远活着，永远超越死和审判。我们被收纳在祂里头！祂曾说：「因为我活着，你们也要活着。」（约14:19）我们在天生有分的旧关系上死，如今与基督一同复活，生命与基督一同藏在神里头。认真细想西3:1-4。

代表我们的基督既得荣耀，神便看我们为属天的友伴。我们得知「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，要将祂极丰富的恩典，就是祂在基督耶稣里向我们所施的恩慈显明给。」（弗2:4-7）我们的终局永定。我们的过去、现今和将来都出于神话语的权能。一旦在罪上死，如今便得坐基督耶稣天上的座位，得永远称赞

praise of His glory as an exhibit of the power of His grace!

And it is well to remember that a true Christian life springs from a recognition of our acceptance. So the apostle adds, "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (ver. 10). He who has been thus taken into favor in the Beloved is called to show by a holy, blameless life his appreciation of the grace bestowed upon him, and to manifest Christ in his walk and conversation.

We noticed in Colossians. He whose life is hid with Christ in God is called upon to put off all that belonged to him as a man in the flesh, and to put on the new ways of the man in Christ.

But let it never be forgotten:—no merit attaches to the believer because of his godliness and devotedness. He needs none. He is already accepted in the Beloved, and nothing can be added to this. No loving obedience he can render can make him one whit dearer to the heart of God.

But it should now be the object of his life to be well-pleasing to Him

祂的榮耀來展示祂恩典的大能！

謹記真實信徒的生命生發自我們蒙悅納的認知。使徒這樣說：「我們原是祂的工作，在基督耶穌里造成的，為要叫我們行善，就是神所預備叫我們行的。」(弗 2:10) 那蒙恩得遷入愛子里的人，被呼召來藉一圣洁，无瑕疵的生命來顯明他領略了給與他的恩典，并在他的行止和說話上彰顯基督。

歌羅西書也說到生命與基督一同藏在神里面的人被呼召來脫下他屬肉體之人的所有，并穿上在基督里之人的新樣。

永不要忘记，信徒的敬畏和虔诚是无功德可言的。他一无所需，他早已在爱子里蒙悦纳，在这并没有可添加的了。没有可献上出于爱的顺服能使他有丁点儿使神的心看为更宝贵。

但如今他的人生目标该是如保罗所说般

in whom he is accepted. This is what Paul means when he writes: "We labor, that whether present or absent, we may be accepted of Him" (II Cor: 5:9).

Standing and State

Standing refers to our ability to appear before God uncondemned; state has to do with our actual condition of soul. Standing speaks of privilege, and contemplates what God, in His rich grace, has done for each believer. State is the measure in which one answers to this in his own experience. Standing is eternal and inviolable. State is variable and depends on how one goes on with God.

"The ungodly shall not *stand* in the judgment" (Ps. 1:5). "The foolish shall not *stand* in Thy sight" (Ps. 5:5). "They told Haman, to see whether Mordecai's matters would *stand*" (Esth. 3:4). "The great day of His wrath is come and who shall be able to *stand*?" (Rev. 6:17). To stand is practically synonymous with the ability to face the throne of judgment, proving that there is no condemnation. Now compare with these verses Rom. 5:1, 2: "Therefore

「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。」(林后5:9) 讨那悦纳他的神喜悦了。

地位和状况

地位说到我们无罪地站在神面前的能力，而状况是说到我们生命的实况；地位说到殊荣，注视神以祂丰盛恩典为每个信徒所作的，而状况是人按一己经历来回应的量度；地位是永恒和不可侵犯的，状况则是可变的，视乎人与神的关系。

「当审判的时候恶人必 *站立*不住。」(诗1:5) 「骄傲人不能 *站在*祢眼前。」(诗5:5) 「他们就告诉哈曼，要看末底改的事 *站得住*站不住。」(斯3:4) 「因为他们忿怒的大日到了，谁能 *站得住*呢？」(启6:17) 站得住实在与证实无罪来面对审判台的能力同义。比对「我们既因信称义，就藉着我

being justified by faith we have peace with God through our Lord Jesus Christ; through whom also we have access by faith into *this grace wherein we stand*, and rejoice in hope of the glory of God." Note also I Cor. 15:1, "Moreover, brethren, I declare unto you the gospel, which I preached unto you, which also ye have received, and *wherein ye stand*."

The wicked cannot stand, but every believer has a standing that is unassailable. What is the ground of this standing? Is it his good experience, his enjoyment of divine things, his energy in service, his happy state? Not at all! He stands in grace—the grace revealed in the gospel.

Our standing then is a most comprehensive term, embracing all that God has done for us in the work of His Son. In previous papers we have considered our forgiveness, our justification, our positional sanctification, our acceptance in Christ: all these blessings are connected with our standing. We cannot add to, nor take away from, what God has made us in Christ. Consequently we have for eternity a

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) 也留心「弟兄们，我如今把先前所传给你们的福音告诉你们知道；这福音你们也领受了，又靠着站立得住。」(林前15:1)

恶人站立不住，每个信徒站得住却毋庸置疑。这有何基础？是否他的好行为，他喜爱神圣的事物，他事奉上的能力还是他快乐的状况？全都不是！他是靠恩典，靠福音上彰显的恩典来站得住的。

那么我们的站立得住一词便包罗万有了，包括神为我们在祂儿子们作成的一切工作。在先前的文字中我们谈到我们的得饶恕、称义、成圣、在基督里的蒙悦纳，这全都与我们的站立得住息息相关。在神使我们在基督里上我们无所增减。因此我们在神面前永远有着完全和

perfect and unassailable standing before God. Worlds may be wrecked and the heavens pass away, but the believer in the Lord Jesus Christ stands in absolute security, free of all condemnation.

Is this then to say that each believer's state of soul is all that could be desired? Far from it. Observe, for instance, the anxiety of the apostle that the state of his beloved Philippians might in measure answer to their standing.

He had no question whatever as to their standing. That, he knew, could never be altered. So he tells them he is confident that He who hath begun a good work in them will perform it unto the day of Jesus Christ. But he hoped to send Timothy unto them that he (Paul) might be of good comfort when he knew their *state*. Not all professed laborers in word and doctrine would naturally care for their state, but he knew this pastoral concern was characteristic of Timothy (chap. 2:19, 20).

Were Paul and Timothy concerned as to whether these saints were "keeping saved,"—to use an ignorant expression common with some to-day? No, indeed. They knew

毋庸置疑的站立得住。诸世界会被拆毁，诸天会过去，主耶稣基督里的信徒却站在绝对的安稳中，脱离所有定罪。

信徒的生命状况绝不是人皆渴慕的。看看使徒为着他所爱之腓立比信徒的状况而忧虑也许某程度回答了他们是否站立得住这问题了。

他没问他们是否站立得住。他知这永不会改变。因此他说他确信在他们中间开展善工的祂必会在耶稣基督的日子来完成。他却打发提摩太到他们那里去，好知道他们的状况来得安慰。不是所有在说话或教义上自称工人的人会自然关心他们的状况，但是保罗知道这牧养的关怀是提摩太独有的（提后2:19-20）。

套用今时今日一些无知的常话说，保罗和提摩太是否关心到这些圣徒的持续得救？实在不是。他们知道神已永

God had settled forever the question of their salvation. But they desired to see fruit for God manifested in the lives of the saints. They wished to have them going on happily together as a company of redeemed ones should. And this is what *state* has reference to. It is experience; but experience and standing are two very different things. When God addresses believers as "saints," that is, separated or holy ones, He is speaking of their standing. When He exhorts them to be holy, even as He is holy, He refers to the state of their souls, as manifested in their outward ways.

We might think no one should be called a saint till he becomes perfectly holy in experience. But that is not God's way. He calls us saints from the first moment of our faith in Christ, and then bids us live as saints should live. He calls us His children, and then exhorts us to be obedient children. He sanctifies us by the blood of His Son, and then washes us with the Word that we may be practically sanctified.

He forgives us all our sins and justifies us from all things when we first trust in His Son. We are then

远解决了圣徒生命的问题。他们渴望得见神在圣徒生命上所彰显的果子。他们想他们继续作为一群得救者来快乐相处。这就是状况一直所指的。这是经历，但经历和站得住是截然不同的。当神称信徒为分别或圣者的「圣徒」时，祂是说到他们的站立得住。当祂劝告他们要圣洁，即使是像祂圣洁时，祂是指着他们灵魂的状况来说的，就是他们外在所彰显的。

我们也许以为无人得称为圣徒，除非在经历上完全圣洁。但神不这样看。祂在我们信入基督一刻便称我们为圣徒，嘱咐我们活似圣徒。祂称我们为祂的儿女，劝勉我们作顺命的儿女。祂用祂儿子的血来使我们成圣，之后用真道洁净我们，好叫我们得以实在成圣。

我们当初信靠祂儿子时祂便饶恕我们一切的过犯，在凡事上称义，

eternally forgiven. This is our standing. Yet as our actual state is often poor, there is a forgiveness we may have need of every day. That is the Father's forgiveness, as dealing with the state of His family. The moment you trusted Christ, your responsibility as a sinner having to do with the God of judgment was ended for ever. From that moment your standing has been perfect. But at that same instant your responsibility as a *child*, having to do with your *Father*, began. If you fail in this, if your state is low and your Father is dishonored thereby, do not fall back upon the truth of your standing and say, "I have no sins to confess," but go at once to your loving Father and own all the failure, judge the low state and seek His grace to rise to a higher and better condition of soul in which He will be glorified by your life. Let it always be your aim to have your state come up to your standing, that grace may be magnified in all your ways.

Communion

"Who hath saved us, and called us with a holy calling, not according to our works but according to His

永蒙赦宥，这是我们的地位。然而我们的状况实在可怜，需每天饶恕，天父的饶恕，如同处理祂家人状况一样。自你信靠基督那刻，在神的审判上你作为罪人的责任永远终止了。从这刻起，你的地位是完全的。就在这相同一刻，你作为儿女这与天父相关的责任便开始了。你若在这点上失败，你的状况若是卑下，叫你天父蒙羞时，不要在你地位的真理上走回头路，说「我没有罪要认。」反立时往你慈爱天父那里去承认所有失败，判定这卑下状况，求祂施恩来提升至更高更好的生命状况，叫祂因你的生命而得荣耀。时常以你的状况追得上位分来作你的目标，好叫恩典在你全路程得以彰显。

与神相交

「神救了我们，以圣召召我们，不是按我们的行为，乃是按祂的

own purpose, and the grace which was given us in Christ Jesus before the world began" (II Tim. 1:9, 1911 Vers.). He, who has thus so richly blessed us, desires to have us in living, happy communion with Himself, and this is the instinctive desire of every renewed soul. By nature and practice alienated and an enemy to God by wicked works, when grace has wrought in the soul, when new birth has taken place, at once there springs up a yearning for fellowship with the blessed One whom now we address by the Spirit as "Abba, Father."

Now this communion is not a human thing. Man in the flesh can have no fellowship with God. It is only known and enjoyed in the power of the Spirit. The direct means for its maintenance are the word of God and prayer. In the Bible God speaks to me. In prayer I speak to Him. I use the word prayer here in its widest application; not merely as offering petitions, but as lifting up the heart to God in praise likewise.

We have some blessed examples of this in the experience of Paul. Take, for instance, the first eleven chapters of the epistle to the

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）曾这样大大赐福我们的祂渴想我们与祂同活和相交，这是每个更新生命天性上的渴望。本性和实行上远离神，恶行上与神为敌的人，当恩典在生命中运行，新生发生时，立时便萌生一个渴望，与那当称颂者相交，如今我们靠圣灵来称祂为「阿爸，父」。

这相交不是属人的东西，在肉身中的人不能与神相交，惟有藉着圣灵的能力才得知和得享，而得维持的直接途径是神的道和祷告。神在圣经中与我说话。我在祷告中对祂说话。我在这里用上的祷告一词是最广义的，不单是献上代求，且同样举起向神颂赞的心。

在保罗的经历上我们有一些这方面的蒙福例子，其中有罗马书头十一章。在罗1-8章中，

Romans. In chaps, 1 to 8 inclusive, God, by His Spirit, unfolds what we might call the glorious divine philosophy of the plan of salvation; while in chaps. 9 to 11 He unfolds His dispensational ways. What is the result of the soul's apprehension of all this? It leads to an outburst of praise that fairly bubbles up in exultant joy from the apostle's soul in verse 33 of chap. 11: "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" This is communion; and a most hallowed and blissful thing it is thus to be taken up with the marvelous counsels and ways of God.

In Ephesians 1 we have another lovely sample of the same thing. In the early part of the chapter there is a wonderful opening-up of God's eternal purpose. Then from verse 15 the apostle is in prayer that others may enter into and enjoy these precious things, so infinitely beyond mere human comprehension. Again in chap. 3 the truth of the great mystery, is opened up, and in verse 14 he says: "For this cause [that is, because of the power of this truth

圣灵揭示我们称为救恩蓝图的辉煌神圣原理，而圣灵在罗9-11章中则揭示祂赦免的方法。人在这一切的领悟上有何结果？这引至一个赞美的迸发，使徒的生命在罗11:33中便全然爆发狂喜：「深哉，神丰富的智能和知识！祂的判断何其难测！祂的踪迹何其难寻！」这就是相交，就是接受神那美妙忠告和方法下而得最神圣和蒙福的东西。

我们在弗1章有另一个这同样事情的美丽范例。在此章的先前部分有着神永恒旨意的奇妙揭示。之后从弗1:15起，使徒祈祷有人得以进入和得享这些宝贵东西，远远超越仅仅人的领会。弗3章揭示大奥秘的真理，他在弗3:14说：「因此（就是因着我们一己灵魂上头这真理的大能），我在（我们

over his own soul] I bow my knees unto the Father of our Lord Jesus Christ"—and what is the burden of this prayer? That the believers to whom he writes, "may be able to comprehend with all saints what is the breadth and length, and depth and height [of this stupendous mystery], and to know the love of Christ, which passeth knowledge, that ye may be filled unto all the fulness of God" (vers. 18, 19). And once more a volume of praise goes up from his own heart: "Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church in Christ Jesus unto all generations forever and ever. Amen" (vers. 20, 21, 1911 Vers.). The truth gets such a grip on Paul's soul that he longs for all saints to share it, and his heart goes out to God, the Author of it in unbounded adoration, this is communion.

It is not a happy feeling or a state of religious excitement. It is the soul's enjoyment of what God, in His word, has made known for our edification. He calls us His friends, and He would have His friends share

主耶稣基督的) 父面前屈膝。」这祷告有何负担? 就是叫收他信的信徒「能以和众圣徒一同明白基督的爱是何等长阔高深, 并知道这爱是过于人所能测度的, 便叫神一切所充满的, 充满了你们。」(弗3:18-19) 再一次有大量的称赞从他心中涌现: 「神能照着运行在我心里的大力充充足足的成就一切, 超过我们所求所想的。但愿祂在教会中, 并在基督耶稣里, 得着荣耀, 直到世世代代, 永永远远。阿们!」(弗3:20-21) 保罗渴望所有圣徒同享他生命上这样的被真理抓住, 他的心便以无尽的崇敬来往神这真理的创始者而去, 这才是相交。

这不是快乐感觉或信仰兴奋状态。相交是生命因着神在圣经给我们启迪而有的欢欣。祂称我们为祂的朋友, 祂想祂的朋友同有这想

His thoughts.

Thus it is now; there can be no true fellowship with God apart from feeding on the word of God. Reading good books will not take the place of this thoughtful meditation on the Holy Scriptures. Undoubtedly, the Spirit-taught soul will soon begin to discern God's mind, and see His glory manifested even in inanimate nature; but he needs a mind well stored with Scripture to lead him up to this.

There can be no true communion with God while unjudged evil is tolerated in the life. You cannot enjoy God and indulge in sin at the same time; even as you cannot enjoy meditation on the Scriptures while practising that which is unholy. In Bunyan's Bible it was written, "This book will keep you from sin, or sin will keep you from this book." Don't overlook this, dear young believer. Be clean. Be practically holy; then you can enjoy God's word, and the Holy Spirit will use it as the means of leading out your heart to God and filling your soul with praise. And this is being in communion with the Highest.

Men talk of being "In touch with the Infinite," who both ignore the

法。

如今除了神真道的喂养外，便不会有与神真实的相交。阅读好书不能取代默想圣经。毫无疑问，蒙圣灵教导的生命必会很快开始领悟神的心肠，甚至在无生命的大自然中得见神荣耀的彰显，但他需要一个储满圣经的心思来领他来到这境地。

若生命中仍有未审断的罪时，是不能与神有真正相交的。你不能同时享受神下来放任犯罪，你甚至不能同时乐在默想圣经而又行事不圣洁。在本仁的圣经中写有：「此书叫你远离犯罪，犯罪也叫你远离此书。」年轻的读者啊，不要忽略这个。要清洁，要实在圣洁，那么你便能得享神的道，圣灵也必会用上圣经作为领你的心向神和以赞美充满你生命的手段，这就是身处与至高者的相交中。

说到「与无限者接触」的人们既否认圣经

Scriptures as the written Word, and Christ Jesus the living Word. And by that they mean to reach a state of philosophic calmness of mind which, in the case of men proudly turning from the Cross of Christ, is but as though a blind man on the edge of a precipice refused the hand stretched forth to save him, and plunged headlong over, seeking calmly to assure himself that he would alight on a bed of down in place of jagged rocks. His calmness would be but foolhardiness; and so is all this empty talk of being in tune with the Spirit of the Universe while refusing God's testimony.

The Assembly as the Body of Christ

At the time of his conversion on the Damascus turnpike, the germ of a great truth was revealed to Paul, which later became the chiefest in the galaxy of doctrines which it was his mission, as an apostle, to make known "for the obedience of faith." It was involved in the challenge of the Lord of glory, "Saul, Saul, why persecutest thou Me?" For the first time it was then declared that Christ and His saints of this age of grace are one. To touch the feeblest of them is

为记写的神的道，也否认基督耶稣乃活泼的道。他们说的这接触乃是达至心灵有哲理性平静的状态，这不过是人自骄地转离基督的十字架，不过如同一个在悬崖边的瞎子，拒绝那伸出救他的手，仍往前疾冲，平静地寻求确保自己落在尖石的崖底上。他的平静不过是有勇无谋，所有这样说到与宇宙的灵处于和谐状态却又拒绝神见证的都不过是空谈。

作为基督身体的教会

在大马色归主转折点上向保罗揭示的是一萌芽的伟大真理，日后「信而顺服」成为他使徒传道生涯众多真理中最首要的。在「扫罗！扫罗！你为甚么逼迫我？」（徒9:4）这对荣耀之主的反对中首次宣告基督和祂这恩典世代圣徒的合而为一。去触摸他们当中最脆弱的就是触摸祂，因他们全是

to touch Him; for they are all members of one body of which He is the glorified Head in heaven.

It is this that he is speaking of in Rom. 16:25-27: "Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets [or, by prophetic writings, i.e., his own], according to the commandment of the everlasting God, made known to all nations for the obedience of faith: to God only wise, be glory through Jesus Christ forever. Amen." The nature of this mystery is unfolded in Eph. 3:1-12. There he writes of the dispensation of the grace of God given him toward the Gentiles, and he adds: "How that by revelation [not through studying the Bible] He made known unto me the mystery...which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit: that the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the

一个身体上的肢体，而祂是在天上荣美的头。

他所说及的就是「惟有神能照我所传的福音和所讲的耶稣基督，并照永古隐藏不言的奥秘，坚固你们的心。这奥秘如今显明出来，而且按着永生神的命，藉众先知的书指示万国的民，使他们信服真道。愿荣耀因耶稣基督归与独一全智的神，直到永远。阿们！」(罗16:25-27) 这职事的性质在弗3:1-12中得揭示。他在那里写到神给他施与给外邦人的恩典，他且说：「用启示（而不是藉读经）使我知道福音的奥秘.....这奥秘在以前的世代没有叫人知道，像如今藉着圣灵启示祂的圣使徒和先知一样。这奥秘就是外邦人在基督耶稣里，藉着福音，得以同为后嗣，同为一体，同蒙应许.....又使众人都明白，这历代以来隐藏在创造万物之神里的奥秘是如何安排的，为

gospel: ...to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God."

The Old Testament will be searched in vain for it. It is not there, because it was "hid in God." It was the secret purpose of His heart, only to be revealed after the rejection of His Son. It actually became a fact when the Holy Spirit was given on Pentecost. To this Paul refers when he writes: "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is [the] Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."

To this one body every believer in the Lord Jesus Christ belongs. The gift of the Holy Spirit, who indwells all saved people, makes us one with every other Christian on the face of the earth. This is the only true

要藉着教会使天上执政的、掌权的，现在得知神百般的智慧。」（弗 3:3, 5, 6, 9, 10）

在旧约那里搜查不到「神里的奥秘」（弗 3:9）。这是祂心中的奥秘旨意，只有拒绝祂儿子后才揭示，在五旬节赐下圣灵后才成为事实。保罗所写「就如身子是一个，却有许多肢体；而且肢体虽多，仍是一个身子；基督也是这样。我们不拘是犹太人，是希利尼人，是为奴的，是自主的，都从一位圣灵受洗，成了一个身体，饮于一位圣灵。」（林前12:12-13）就是说到这个。

主耶稣基督里的每个信徒都属于这一个身体。赐下的圣灵住在所有得救者里头，使我们每一个在地上的基督徒彼此成为一。这是初期

"Catholic and Apostolic Church." At the beginning there was none other. "The Lord added to the Church daily such as should be saved" (Acts 2: 47). There was no thought of any other membership, though until the special revelation given to Paul, it was not seen that this involved membership in the body of Christ.

Ephesians is largely occupied with it; setting forth the purpose of God to head up all things in Christ, and, preparatory to this, the formation of the one body. Then Colossians gives us the other side, magnifying Christ as Head, and pressing upon Christians their responsibility to own no other head, but to be in all things subject to Him. 1 Corinthians takes all this up in a practical way, showing what the outcome should be in our daily walk as members one of another and members of Christ.

This great truth "made known for the obedience of faith" manifestly can only mean that it is a truth each believer is expected to hold in a practical way. And this surely involves the recognition of but one body and one Head, which necessarily leaves one outside of all

唯一真实「大公和使徒的教会」，别无其它。「主将得救的人天天加给他们。」（徒2:47）从没有任何别的成员的意思，虽则保罗得着特别的启示，但都不被认为与基督身体的成员有关。

以弗所书中多处说到它，说到是神的旨意来叫基督在凡事上作头，而为这作预备的就是一个身体的形成。之后歌罗西书给我们另一方面，彰显作为头的基督，提醒基督徒的责任就是不要有别的头，凡事都要降服于祂。哥林多前书以实际的方法来处理这一切，给我们看见互为肢体和作为基督肢体的每天行走该有的后果。

明显地「使他们信服真道」（罗16:26）这伟大真理只能解作期待每个信徒以实际方法来持定这真理。这涉及认定只有一个身体和一个头，这必须叫人出离所有属人的系统，脱离所

human systems, and apart from all recognition of human heads. "The Church must have a head!" was the Romanist's challenge to Luther, as he began to set forth the claims of the Papacy. "Yes," replied the mighty champion of the reformation, "and that Head is Christ!"

Never allow yourself in any association, dear young saint, where you will have to give this up. Hold the Head at all costs. And if you hold the Head, you can consistently own but one body; for one head with many bodies is unthinkable.

"To which of the various bodies of Christ do you belong?" I was once asked by a clergyman. I could only reply, "There is one body, and I know no other."

Nor does this result in unkind feelings or hard, critical thoughts concerning others, equally dear to Christ, who may not be enlightened upon this great mystery. The very fact that we are all members one of another should hinder this. All may not see alike, and will not till the Lord Jesus comes; but that need not prevent fervent love going out to every member of Christ's body on earth.

有对属人首领的认同。当路德开始陈明对教皇的主张时，天主教徒对他的驳斥是「教会总得有一个头！」而改革的伟大提倡者回答是「对，这头就是基督！」

年轻的圣徒啊，永不要容许自己加入任何要放弃这个的组织。不惜代价都要持定元首。持定元首就能恒常属于一个身体，因一头多体是匪夷所思的。

有一次一个教士问我属于基督不同身体的哪一个。我只能答说只有一个身体，我并不知有别的。

基督同样看为珍贵之人也许在这重大奥秘上未得光照，这个却也不会带来不良感受或难受和被挑剔之想法。事实上我们所有互为肢体的该阻止这个。主耶稣再来前所有人也不会看法一样，但这与每个地上基督身体的肢体以炽热的爱相待是不必有冲突的。

"What church do you belong to?" an evangelist was once asked by a well-meaning lady.

"I am a Christian," was the reply, "I belong to the body of Christ."

"Oh, of course," was the retort, "I know that. So am I, and I am also a member of the ———church."

"Ah, my sister," he answered, "that is just the difference between us. You are a Christian *and*. I am only a Christian. Once I too was a Christian *and*; but when I learned that 'there is one body and one Spirit' I ceased to be a Christian *and*. I have ever since been simply a Christian."

"But," she exclaimed in evident astonishment, "in that case I do not see how you distinguish yourself from other Christians."

"Why, you see," was the quiet reply, "I have no desire to distinguish myself from fellow-Christians. I am one with them all; and I desire them all to see in me a fellow-member of Christ's body."

This is what I would commend to you. When God saved you He put you in the body of Christ. What other membership do you need or desire? You are a member of the Church of God, the Church of the First-born,

有一次一个善意女士问一个传道者：「你属于哪个教会？」

答说：「我是基督徒，属于基督的身体。」

反驳是：「这个我当然知道。我也是，我且是某教会的成员。」

答说：「姊妹，这正是你我的分别。你是基督徒 *且*，我只是基督徒。我从前也是基督徒 *且*，但当我晓得『一个身体一个圣灵』后，我不再是基督徒 *且*。自此我一直单单是基督徒。」

她大大惊奇地说：「但我看不见这情况与别些基督徒有何分别。」

冷静的回答是：「当知道我无意叫自己与基督徒同人有所分别。我是当中一员，且渴望他们全都看我是基督身体中的一员。」

这就是我要向你推荐的东西。神救了你，便把你放进基督的身体。你还需渴慕甚么会员身分呢？你是神教会一员，名字记在天上之

whose names are written in heaven. What more would you have?

Before the confusion of sectarianism came in, "all that believed were together," and it was said of them on an ever memorable occasion that "those who received his word were baptized: and the same day there were added unto them—[that is, unto those already baptized by the Spirit into the one body]—about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:41, 42).

Nothing else is needed for faith to-day. God's word remains, and it is for each believer to act upon it, regardless of the ever-increasing apostasy. If only two or three do so, there is fellowship, and Christ will be enjoyed as He cannot be when His place as Head is forgotten and the truth is ignored that "there is one body."

The Assembly in the Local Aspect

Side by side with the truth of the Assembly as the body of Christ, is the counter truth of the local assembly, the company of believers

长子的教会，你还有别的所需么？

在混乱的宗派主义进来之先，「所有相信的都在一起」，所记写他们的是一个常是可纪念的情况：「于是领受他话的人就受了洗。那一天，门徒（即是说在早已藉圣灵受浸成为一体的人中）约添了三千人，都恒心遵守使徒的教训，彼此交接，擘饼，祈祷。」（徒2:41-42）

今天在信上再没所需。每个信徒所信赖的依然是神的话，无论叛教如何日益增加。就算当基督身为头的地位被忘记，并且「只有一个身体」这真理被忽略而不能得享基督，只要有两三个人聚会，便有团契，便得享基督。

地方层面的教会

与教会作为基督身体的真理平排的，是相对性地在某个地方的信众按着一个身体的基础

in any given locality, acting on the ground of the one body.

Perhaps it might be said that, strictly speaking, there is no declared doctrine of the local assembly, but both the Acts and the Epistles give us many illustrative incidents and historical notices which enable us clearly to see the divine method of ordering these companies of believers gathered to the peerless name of the Lord Jesus Christ. For His own words: 'Where two or three are gathered together in [or, unto] My Name, there am I in the midst' (Matt. 18:20), clearly apply to all scriptural assemblings of His people. He will ever be the Centre and recognized Head, who will lead the praises and worship of His saints, as it is also written, "In the midst of the Church [Assembly] will I sing praise unto Thee" (Heb. 2:12).

In the beginning the local assembly at Jerusalem and the Assembly the body of Christ were one. Every member of that body was, for a brief season at least, a part of the local assembly in that city. Then as these believers were scattered abroad, as Pentecostal visitors returned to their homes, or others

来运作的地方教会的真理。

可严格地说，并没有地方教会的明闻教义，但使徒行传和以弗所书两卷都给我们很多作为例证的事件和历史性的公告，容许我们清晰得见这些奉主耶稣基督无比之名来聚会的信众得见聚会的神圣方法。因着主亲口说：「无论在那里，有两三个人奉（为）我的名聚会，那里就有我在他们中间。」（太18:20）明显这是可应用在祂子民的属灵聚会上的。祂必会常是那核心和认可的头，祂必会引领祂的圣徒来赞美和敬拜，因也记写：「在（教）会中我要颂扬祂。」（来2:12）

开初在耶路撒冷的地方教会和基督的身体原为一。这身体上的每一个肢体有最少一段短时间都是该市地方教会的一部分。之后这些信徒分散海外，五旬节的访客也各自归家，也有人被迫害而逃离耶路撒

were driven from Jerusalem by persecution—as the gospel also was carried to Samaria, and then to the Gentiles—wherever a company of members of Christ's body was found there was another local assembly. This was the only way in which separate gatherings were formed. "Two or three" in any given locality were drawn together by the Spirit to the Name of the Lord Jesus, and thus a local assembly sprang into existence. To this little company others were added, as grace revealed Christ to their souls, and they in turn became partakers of the blessings of the Spirit's baptism, owning the rejected Jesus as Lord.

From an early period letters of commendation were given to such brethren, that they might be, at once, accredited in places where they were personally unknown (Rom. 16:1, 2; II Cor. 3:1; Acts 18:27).

As one goes over all this, how the conviction is forced upon the soul that Christendom has got far indeed from the simplicity of early days! And that very fact leads us to inquire: Is it possible now to act just as they did then?—when love was warm and ere evil and pernicious doctrines had

冷，因此福音被带至撒玛利亚，之后到外邦人那里去。那处得见基督身体的肢体聚集，那处就有一个地方教会。这是形成分开聚会的唯一情况。圣灵把任何本地人中的「两三个」奉主耶稣基督之名的人连在一起，于是一个地方教会便应运而生。当基督的恩典向人启示时，便有人加入这小群，他们相应地便成为圣灵之浸的参与者，得着这被拒的耶稣为主。

初期的弟兄因着给与的推荐信，便在不为所识的地方立时得着正式认可（罗16:1-2；林后3:1；徒18:27）。

当看罢这一切时，便得见基督教世界如何远离早期的淳朴，将信念强加在人身上！就是这事实引领我们来查问：如今还可以按当日所行的来行么？当本来温暖的爱被之后邪恶和有

honeycombed what should have ever been in an outward way "The Church of the living God, the pillar and ground of the truth" (I Tim. 3:15). The answer is that all this declension and failure was foreseen by the Holy Spirit, and directions clearly given how to proceed when such unhappy ruin should have come in. In Acts 20, where Paul delivered his farewell address to the elder brethren of the Ephesian assembly, he warned them of the very things we have been considering; but at the close he simply says, "I commend you to God and the word of His grace." God's word therefore is all-sufficient, whatever the cold-heartedness and backsliding that may be prevalent.

When such evil days have come, we should go back to "that which was from the beginning." Find out how things were at the first, and act on what the word of God makes known.

But shall we not then be literally swamped by unholy errorists of every description? This does not necessarily follow; for the same Word clearly tells us who are to be accepted to communion, and who refused Christian fellowship. We are

害的教义弄到千疮百孔，外在的「永生神的教会，真理的柱石和根基。」（提前3:15）却一直怎样？答案是这一切的衰退和失败都是圣灵所预见的，因着这样叫人不快的破落来到而有着清晰指引的赐下。在徒20章中，保罗向以弗所教中的长老肢体作其临别赠言，他警告他们我们可想到的每一件事，但在结束时他简单地说「如今我把你们交托神和祂恩惠的道。」因此神的话全然足够，不论冷淡和倒退如何得胜。

当这样邪恶的日子来到时，我们可回到那起点处，寻回当初的情况，照已知的神的话来行。

我们岂不是实在被不圣洁的恐怖主义者的每个描述所淹没么？不必这样，因为同一本圣经清楚告诉我们谁被接纳相交，和谁拒绝与基督徒契合。我们蒙嘱咐

called to receive all whose doctrines and ways give evidence that they are members of Christ, and subject to Him as Lord and Head. If a man is not sound in his teaching, he may be a member of Christ but he is not subject to Him, and is not to be received till the evil is judged. And the same applies to moral questions. One who has fallen into unholy ways, may, after all, be a believer whose failure is but temporary; still, we dare not receive him in that state. We must wait till we see the evidence of his subjection to Christ in the judgment of his sin.

This is largely ignored in Christendom generally, which has become like a great house in which valuable and common vessels are all mixed up together. If a man would be a "vessel unto honor, sanctified and meet for the Master's use," he is called to purge himself out from this mixture, by separating himself from it. He is then to find fellowship among similar separated ones, and to "follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart" (II Tim. 2:19-22); and so walking together the ground of the one body is

来接纳所有证明他们是基督肢体并以祂为主为头的人的教义和方法。假若有人教训失当，就算他是基督的肢体，因不降服于祂，就不该接纳他，直至那弊端已除。道德的问题亦一样。偶然失败而落在不圣洁的人，怎么说也是一个信徒，但在这情况下我们依然不敢接纳他。我们定须等待，直至我们看见在他被审断的罪上有降服基督的证据。

这常是基督教世界广范忽略的，就像一所大宅中贵重和普通器皿全都混在一起一样。「作贵重的器皿，成为圣洁，合乎主用」（提后2:21）的人被呼召来在混杂中自洁，叫自己从中分别出来。那么他就要在同样分别为圣的人中寻找团契，「同那清心祷告主的人追求公义、信德、仁爱、和平」（提后2:22），以维系一个身体的基础来一起同行。在不同地方的群体这样

maintained. If companies in different places are similarly gathered, they occupy the same position, and thus, in principle, go back to "that which was from the beginning."

To do so involves no pretension. It is not "rebuilding the Church." It is owning the ruin of the Church and, in simplicity, "endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). Difficulties may and will arise. Troubles will come up. Sorrows will have to be faced. But if there be a cleaving to Christ and His truth, the word of God will be found all-sufficient to meet every case that appears.

Owing to the broken and defiled conditions in Christendom, more care will need to be exercised as to whom fellowship is to be extended. But the heart should ever be open to all whose ways and doctrine give good evidence that they are of the one body and subject to the one Lord. Special discernment will be needed, lest by association with the unholy, such become partakers of other men's sins; for to go on with one who is in an evil course, even to the extent of greeting him in a brotherly way, is to make oneself "partaker of

聚会的话，他们便有着相同的地位，因此原则上他们便回到那「从起初原有」的了。

这样作不涉及虚荣。这不是「重建教会」，这是承认教会的破败，单纯地「用和平彼此联络，竭力保守圣灵所赐合而为一的心。」（弗4:3）困难会和必然发生，麻烦必冒起，忧愁必须面对。若有固守基督和祂的真理，必得见神的道足以解决所有出现的问题。

由于基督教世界的破败和玷污，为叫团契得延续便有更多的关顾需进行。但心灵需常敞开，就是那些证明他们是属于一个身体，并降服于一位主之人的方法和教义。还需要特别的识别，免得交上不圣洁的人，便与这些人的罪上有分。与在罪恶路上的人同走，甚至以弟兄的方式来向他们问安，就是叫自己「在他的恶行上有分。」（约贰11）

his evil deeds." (See 2 John.)

Baptism and Connected Truths

Baptism is the initiatory ordinance of Christianity. It expresses subjection to the Lordship of Christ. To fritter away what God has said concerning this beautifully expressive ordinance, as some do to-day, on the plea that it did not belong to the special revelation given to Paul, and consequently has no place in the dispensation of the mystery, is to ignore or pervert what our apostle has himself left on record regarding it. It is true that he was "not sent to baptize but to preach the gospel." If people made more of the servant than they should, he was thankful he had baptized none, save a very few, lest any should say he baptized in his own name. Nevertheless he did baptize; and when, for good and sufficient reasons, he did not administer the ordinance himself, he saw that some one else, some one of his fellow-laborers, did so; for even at Corinth it was as the result of his preaching "many of the Corinthians hearing, believed, and were baptized" (Acts 18:8).

The Father so loved the world

受浸和相关的真理

浸礼是基督教的入门仪式，这表述了向基督主权的降服。今天有人在神曾说到关乎这意味深长的条例上退缩，其理由是说不属于给与保罗的特别启示，因此在奥秘的揭示上没有地位，这是忽略或曲解我们的使徒本人在关乎到这点上所留下的记录。保罗不是被差派来施洗而是去传福音是对的。因着人们看他超乎一个仆人，他便会为着他没有为一个人（遑论十分少）施洗而感恩，为免任何人说他是奉他的名来施洗的。但他有施洗，就在合适和合理的情况下，不是他亲自施洗的，而是他看见有人这样作，是他其中的同工这样作。就是哥林多的施洗都是因着传道的结果。「有许多哥林多人听了，就相信受洗。」（徒18:8）

天父极爱世人，所

that He gave the Son, who became man, and in the power of the Eternal Spirit offered Himself without spot to God for our salvation. This is the grand fundamental truth each baptized one is called upon to defend, if need be, at the cost of his life.

In baptism Christ's death is set forth in symbol. He, in amazing grace, because of our sins, bore on the cross the awful baptism of divine wrath, that we might enjoy forever the living favor of the God of all grace. This is pictured as the baptized one is immersed beneath the water. Every baptism is thus a fresh reminder of what we owe to the Lord Jesus. Like the communion supper, it sets forth His death (Rom. 6:3).

Then, secondly, it pictures our death with Him. If He died beneath the judgment of God for sin, it was as taking our place; so we, in this ordinance, are "buried with Him by baptism unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). For the baptized one to be living a careless, worldly life, while yet enjoying what is called "a

以赐下祂儿子，祂成为人，为着我们的得救来在永恒之灵的大能下无瑕无疵地献上自己给神。这是每个受浸者被呼召来守护的重大基本真理，有时需要付上生命。

浸礼是基督死亡的记号。祂因着我们的过犯，以奇异的恩典来将神圣忿怒的可怕浸礼放在十字架上，我们在那里永远得享全足恩典之神的活泼恩惠。受浸者浸入水中就表明这个。因此每一次的浸礼都重新提醒我们对主耶稣的亏欠，像主餐一样，都说明祂的死。(罗6:3)

二、浸礼也描绘我们与祂的同死。祂为罪在神的审判下死是取代我们的位置，因此我们在这仪式上「藉着洗礼归入死，和祂一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样。」(罗6:4)得享称为「浸礼上或藉它而有的良心」，却又活出

good conscience about, or through baptism," is a shameful thing. If baptized to death, it is that you should daily own in a practical way that you are through with the world; severed from its follies and all its ways through identification with Christ in death, and now living on the resurrection side of the tomb, called to walk in accordance with the new life in Christ risen.

Thirdly, baptism answers to a soldier's donning the regimental uniform: "For as many of you as have been baptized into [or, unto] Christ, have put on Christ" (Gal. 3:27). A man being recruited for the army, the moment he signs the articles is a soldier. But the uniform marks him out as such. Even so baptism is the putting on of Christ and owning Him as Lord.

Closely connected with this is the fourth proposition: Baptism is for the dead. "Else what shall they do who are baptized for [or, over] the dead [ones]; if the dead [ones] rise not at all, why are they then baptized for the dead [ones]?" (I Cor. 15:29). Here it is not baptized for a dead Christ, as some would have it; because the word rendered "dead" is

一个漫不经心和属世的生活的受浸者是可耻的。若受浸是归入死，便该每天实在承认你出离世界，藉着与基督同死来脱离其愚昧和它所有的行径，并如今活在坟墓复活的一面，应呼召来照着在复活之基督里的新生命来行走。

三、浸礼连上士兵的穿上军服。「你们受洗归入基督的是披戴基督了。」(加3:27)一个被征召入伍的男子，在他签署文件一刻便成为一个军人。他的军服也以此为标记。同样浸礼就是穿上基督，承认祂是主。

与此紧紧相连的是第四个论点：受浸是为着去死。「不然，那些为死人受洗的，将来怎样呢？若死人总不复活，因何为他们受洗呢？」(林前15:29)不是说为着一个死去的基督而受浸，有人是这样认为的，因为每个例子

plural in each instance. Neither is it a vicarious baptism by living persons on behalf of others who have died unbaptized. This is a foolish and hurtful heterodox notion maintained by Mormons and a few other evil sects. But it is simply that each baptized one, since the first generation of Christians, has been, by baptism, filling up the ranks, taking the place of those who have died in the service of Christ. We are all baptized for the dead. We have taken their vacated places, and we are now called upon to fight the Lord's battles in their stead. If there were no resurrection this would be folly. We might better enjoy the world while it lasts, knowing that we must soon depart and then eternal unconsciousness follow! But, in view of resurrection, we take the place of Christ's soldiers, even though we "stand in jeopardy every hour" (ver. 30; and note the following four verses).

If it does not, or has not meant all this to you, your place is on your knees in self-judgment and humiliation of soul, seeking grace to turn in singleness of heart from all that is of the world—the lust of the

所用的「死」字都是众数的。它也不是由一个活人代替已死去未受浸的人来作的替代性浸礼。这是摩门教和别些邪恶教派所主张愚蠢和有害的异端想法。自从第一代的基督徒开始，每个受浸者藉着受浸来填补在事奉基督上已然死去之人的行列，取上他们的地位。我们为受死的来受浸，取上他们让出的位置，被呼召来代替他们打主的仗。若没有复活的话，这些争战便蠢昧不过了。若知我们快要离开，随后是永远的没知觉，那么我们在仍存活时还是享受世界好了！但因着复活，我们取上基督精兵之位，那怕「时刻冒险」。（林前15:20，留心之后的四节。）

若这于你不是或从来完全不是这个意思，那么你就该来到屈膝自审，谦卑之处，寻求恩典来在肉体的情欲、眼目的情欲和今世的骄傲

flesh, the lust of the eye, and the pride of life—and to yield yourself unreservedly unto Christ, as one alive from the dead, who can never forget that the Red Sea of judgment rolls forever between you and the world that crucified Him. He is worthy of your highest, best service. He gave Himself for you, and thereby purchased you, body, soul and spirit, for His glory. Take heed that you do not defraud Him out of the fruit of His bitter cross.

The Lord's Supper

Apart from the historical accounts of its institution in the first three Gospels, Paul is the only New Testament writer who communicates anything to us on the precious theme of the Christian's "forget-me-not" feast—the Lord's Supper. Yet, of such importance is it, that he received a special revelation from heaven concerning it. This he passes on for our learning in the great Church epistle, 1st Corinthians. This letter has well been called "the Charter of the Church," because of the fulness of its instruction in all matters pertaining to assembly life. After Romans it is, I believe, the most

这一切世事上有着纯一的心，并毫无保留地将你自己献给基督，像一个从死里复活的人，总不忘记红海的审判永远在你和钉死祂的世界之间翻滚。祂配得你最高和最佳的事奉。祂将自己给你，为着祂的荣耀来买赎你的身体、魂和灵。当心不要在祂痛苦十字架的果子上诈骗祂。

主的晚餐

除了头三卷福音书有着这教训的历史记录之外，保罗是唯一新约作者在主的晚餐这基督徒「纪念我」之筵席的宝贵主题上有着信息的传递。然要重要的是他所得着这方面的特别启示是自天而来的。他在哥林多前书这伟大的教会书信中将这教导我们。这封信因着在关乎到教会生活所有事上充满教训而一直被称为「教会的宪章」。我相信它是罗马书之后叫年轻信徒立好根基的新约

important portion of the New Testament for young believers to become well-grounded in. It should be read and re-read until thoroughly familiar with every part of it, and controls the reins and the heart.

Three tables. In verse 18 we are told that "Israel after the flesh" "are partakers of the altar," which Malachi calls "the table of the Lord (Jehovah)"—see Mal. 1:12 The heathen are partakers of "the table of devils (or, demons)," while Christians are partakers of the Lord's table (ver. 21).

It is not therefore correct for any particular company of Christians to claim that they alone have the Lord's table. Every table spread with bread and wine upon it in remembrance of the one offering of the Lord Jesus on the cross, is His. His table may be connected with unscriptural practices and teachings, but it remains His still. What we are responsible to do is to see that we are identified with those who are gathered in a scriptural way and who observe the supper of the Lord "as it is written."

The symbolism of the table is explained in verse 16: "The cup of

最重要部分。这卷书该读完又读，直至完全熟悉每一部分，直至掌握脉络和中心为止。

三个筵席。林前 10:18说到「属肉体的以色列人在祭坛上有分」，就是玛拉基所说「耶和华的桌子」（玛1:12）；异教徒有分于鬼（或魔鬼）的筵席；基督徒则有分于主的筵席。（林前10:21）

因此任何独特的基督徒群体宣称独有他们才能有主的筵席都不是对的。每个纪念主耶稣在十字架上的献上而作的擘饼饮杯筵席都是属祂的。祂的筵席也许联上不合圣经的操作和教训，但这仍然属祂。我们的责任就是务必使我们与那些按圣经来聚会的人一样，他们都是照圣经所记的来守主的晚餐。

这筵席的象征意义在林前 10:16有着讲解

blessing which we bless, is it not the communion of the blood of Christ? The bread [or, loaf] which we break, is it not the communion of the body of Christ?" This is divinely simple, and in full accord with the words of the Lord Jesus when He instituted this feast of love. At His table we remember Him in death. The cup and the loaf, apart, tell of death accomplished, as when the blood is separated from the body.

A whole loaf upon the table would seem to be indicated by the next verse: "For we being many are one bread [loaf] and one body, for we are all partakers of that one loaf." The bread then symbolizes not only the actual body of the Lord given for us upon the cross, but it also pictures His mystical body, to which all believers belong. We express, in partaking of the loaf, our fellowship one with another, as well as individual communion with the Lord. But this must be in separation from evil, as verse 21 plainly teaches.

In the next chapter the mind of the Spirit is occupied with the supper itself rather than with its symbolism as in chapter 10. In verses 23 to 26 we learn that Paul had received a

：「我们所祝福的杯，岂不是同领基督的血么？我们所擘开的饼，岂不是同领基督的身体么？」这是神圣简约的，与制定这爱筵的主耶稣的话是和谐一致的。我们是以筵席来纪念祂的死的。杯和擘开的饼说明所成就的死，就在血与身体分离之时。

桌上的整个饼在下一节另有所指：「我们虽多，仍是一个饼，一个身体，因为我们都是分受这一个饼。」（林前10:17）饼不单象征主为我们在十字架上摆上那实在的身体，也是说到祂奥秘的身体，就是信徒所属的。我们说到在饼上有分，是我们彼此之间的团契，也是个人与主的相交。但这必须与罪恶分离，正如林前10:21平白所教导的。

在林前11章中，占据圣灵心思的是筵席本身，而不是林前10章的象征意义。在林前11:23-26中我们得知保

special revelation regarding the Supper, yet fully agreeing with the accounts given by the three Evangelists, Matthew, Mark and Luke; only that the thought of the Lord's return is added to the remembrance of Him in His death: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come." Thus are the cross and the glory linked together for faith, and ever kept before the soul in this observance of the Lord's Supper.

The word rendered "show" is often translated "preach" in the New Testament. Every celebration of the eucharist (as the early Christians loved to call this feast—a word meaning thanksgiving) is in itself a sermon. It is a proclaiming of the Lord's death: and were there more holiness, and consequently more power with it, we might often expect to see I Cor. 14:24, 25 fulfilled when we are thus gathered together.

Some of us will never forget such an instance a number of years ago in Sacramento, California, when an unconverted Japanese was present. We had barely replaced the bread and cup upon the table, before

罗已得着关乎到主餐的特别启示，然而也与马太、马可和路加三卷福音书的记录完全相符，唯一在纪念祂的死上添加的是对主再来的思念。「你们每逢吃这饼，喝这杯，是表明主的死，直等到祂来。」（林前 11:26）因此十字架和荣耀都联系上信，我们在守主餐时要持守这信。

新约中译作「表明」的词语常也译作「传扬」。每次守圣餐（正如初期教会爱这样称呼这筵席，意指酬恩）本身就是一篇讲道。它宣告主的死，当我们这样聚会时，我们也许会期望得以达成林前 14:24-25 的更圣洁，从而更有能力了。

我们有人永不会忘记几年前在加州撒克文都市的事件，那时与会的有一未信主的日本人。我们刚撤去枱上的饼和杯，这个异教徒就

this heathen man rose to his feet in great emotion, and burst out in prayer, about as follows: "O God, I all broke up to pieces. I, a poor sinner. For long time, for one whole year, I fight you hard—but here I see your people eat the bread, drink the wine, that show how Jesus He die for sinners. O God, I can fight no more—I all break down. I take Jesus; He be my Saviour now!"

And that very day, at his earnest request, he was baptized as owning his personal faith in Christ. For years he has been in fellowship as simply gathered to the name of the Lord. Alas, that such scenes are not more common!

The Lord's Supper is a place for the heart's affections to flow out. Do not make it a ritualistic observance; but let it ever be an occasion where Christ Himself is before the soul; who has said, "This do in remembrance of Me."

Books, Companionships and Recreation

The writings and addresses of Paul show that he was a widely-read and well-informed man. He loved books; when he was in prison the

激动地站起来，祷告冲口而出，大概说着：「神啊，我这个可怜罪人全破碎了。久在整整一年前，我极力反对祢，但在这里我见祢的子民吃饼饮杯，显明耶稣如何为罪人死。神啊，我不能再反对了，我全然破碎了。我如今要耶稣作我的救主！」

就在这一天，因着他殷切的恳求，因着他在基督里的信而受浸了。几年来一直奉主的名来聚会相交。可叹这样的景象并不是那么常见！

主餐是给心中之爱流溢出来的地方。不是固守仪式，却常要以此为基督亲自在跟前的景况，祂曾说：「你们应当如此行，为的是记念我。」（林前11:24）

书籍、朋友和娱乐

保罗的文字和讲道显示他博览群书和见识广博。他爱阅读，当他第二次被囚，在罗马狱

second time, in a Roman dungeon, he longed for books. He wrote to Timothy, "Bring...the books, but especially the parchments" (II Tim. 4:13). What these books were we have now no means of knowing; but, we may be sure, they were of a profitable character. The young believer needs books also; but let him make it a rule that he gives his time only to what will edify.

"Be a man of one book!" wrote Wesley. But he was himself a voluminous reader. What he meant was that the Bible should have the central place, and all other books should be read as subservient to it. If the Scriptures are not neglected, but thoughtfully read and meditated upon, one's spiritual judgment will soon become sufficiently clarified to enable him to discern what other books can be read with edification. Trashy novels, light, frivolous literature, anything unclean and unholy, the godly soul will instinctively shrink from. But Paul shows himself familiar with the history, science and poetry of his day. He refers on occasion to historical events; he illustrates by the use of scientific facts; he quotes, when in

中的他渴望有书可读。他写给提摩太：「那些书也要带来，更要紧的是那些皮卷。」（提后 4:13）这些是甚么书我们如今是不得而知了，但我们可以肯定，都是质量好的。年轻信徒也需要读书，但守则是他只应花时间在叫人得教诲的书上。

卫斯理写过：「作一个只看一本书的人！」其实他本人是阅书无数的。他所指的是该以圣经为中心，所有其它的阅读都该从属于它。若没有忽略圣经，反而用心去读和默想的话，人的属灵判断力必然会很快便变得清晰，使他能识别甚么书是有益的。垃圾小说、轻浮无聊的文学作品、不洁和不圣洁的任何东西，敬虔的人必然会本能地躲避。但保罗显明其本人是熟悉他当时的历史、科学和诗歌的。他常引用历史事件；他用科学的事实来说理；为了切合主题，他会引用「你们作

keeping with his theme, what "certain of your own poets" have said, and in this we need not fear to follow him, if there be in us but the heart for Christ there was in him.

It is to be feared that many young Christians have been hindered by a hard legal spirit on this very line. All reading has been tabooed that was not exactly spiritual. This is a grave mistake, and leads to extreme narrowness of mind, and even positively hinders mental development, thus restricting one's ability to enjoy what God Himself has given us in His word. "Reading makes a full man," is an old saying that is worthy of remembrance; only be careful to "take forth the precious from the vile."

And now, a word as to companionships. Paul enjoyed association with others. He loved fellowship. He appreciated friends; but his friends were among the people of God. To an Aquila or a Priscilla he could pour out his heart, and could enjoy to the full their tender affection. But, you may be sure, he never was found lounging about with an Elymas or even a Gallio! And right here is where many

诗的」。在此我们不需要害怕来跟随，只要在我们里头的就是保罗为基督的存心。

当惧怕的是很多年轻信徒在这点上被一个牢固守法的灵所难阻。所有不是绝对属灵的书籍都禁足。这是一个严重的错误，带来思想的极端狭窄，甚至十分肯定会阻碍其心智发展，因此限制了人来欣赏祂亲自在祂话语上给我们的能力。「阅读使人充实。」这句老话值得我们思想，只要当心「将宝贵的和下贱的分别出来。」（耶15:19）

如今说说友伴。保罗乐与人交往，他喜乐交谊，他珍爱朋友，但他的朋友都是神子民中人。他可向亚基拉和百居拉推心置腹，尽享他们体贴之情。但你也可以肯定，他永不会与以吕马甚或迦流之辈来闲混！时下有很多年轻圣徒是不忠诚的，他们与世界没有干净利索的分

a young saint is not faithful. There is no clean cut with the world. Old companionships are still sought and enjoyed. No wonder there is little or no growth; no wonder there are so many stunted Christians. "Come out from among them, and be ye separate," is the word of the Lord to all who are dilly-dallying with the world after confessing Christ; for "the friendship of the world is enmity against God." Find your friends among the friends of Christ! Let your companions be those who love His name; and then be careful not to let good fellowship degenerate into careless levity. For here, too, many young believers break down.

This is very commonly the case where young persons of opposite sexes mingle much together. There is no reason why Christian youths and maidens should not meet and enjoy one another's company in a pure and holy way. But often it is far otherwise. If you feel there is a snare in such commingling, then be honest with your own souls, and faithfully avoid what might dishonor Christ and hinder spiritual growth. Timothy was exhorted to treat elder brethren with the reverence due to fathers,

隔，仍追寻和享受旧时的友伴。难怪乎少有甚至没有成长，毋怪乎有那么多发育不良的基督徒了。「你们务要从他们中间出来，与他们分别。」（林后6:17）是主对那些信了基督却在世界上闲游之人的说话，「岂不知与世俗为友就是与神为敌么？」（雅4:4）当在基督的朋友中寻找友朋！让爱祂名的人作你的友伴，谨慎不要让好的友谊降格成为不经意的轻浮。很多年轻信徒就在此失败呢。

经常见到年轻的异性混在一起。年轻男男女女没有理由不能以纯洁和圣洁的方式来会面和享受彼此之间的友谊。但常见的却是另一回事。你若在混合中感到诱惑，便要对你一己生命诚实，信实地避免会羞辱基督和阻碍属灵成长的事情发生。提摩太得的劝告是：「劝老年人如同父亲；劝少年人如同弟兄；劝老年妇

younger men as brethren, elder women as mothers, and younger women as sisters, with all purity (I Tim. 5:1, 2). The last three words are important, and if overlooked, will lead to many a snare.

Young people need recreation; old ones, too, for that matter. It is a mistake to suppose the body and mind must always be keyed up to serious pursuits. "Bodily exercise profiteth a little"—not a great deal, but "a little." Therefore beware of giving it an undue place; but do not neglect it. And in all your recreation see that there is nothing that hinders godliness, for godliness is of profit both in this life and the next.

Any one in reading the epistles can observe that in Paul's many references to athletics, there is no suggestion that he in any way disapproves of the exercise in itself. The dangers are two: first, associations; second, excess. "Be temperate in all things," and be as careful of your companionships in your recreation as in the other affairs of life.

Unduly rigid persons often forget young men and women have bodies to be cared for and developed

女如同母亲；劝少年妇女如同姐妹；总要清清洁洁的。」(提前5:1-2) 清洁是重要的，忽略必会带来很多陷阱。

年轻人需要娱乐，老年人亦然。以为身体和灵魂定须调适至严肃的追求是错误的。「操练身体，益处还少。」(提前4:8)不是很多，而是「还少」。因此小心不要过度，但也不要忽略。在你一切的娱乐上要确定没有妨碍敬虔，因为敬虔在今生和来生都有益处。

任何读书信的人都察觉到保罗多次引用运动员，没有任何不赞成运动的意味。运动有两个危险：一、联谊；二、过度。「诸事都有节制。」(林前9:25)正如在生活的别些事项上一样，交友上要当心。

过度死板的人常忘记年轻男女需要身体上的关怀和健康发展。另

in a healthful way. On the other hand, pleasure-lovers forget they have immortal souls, of infinitely more importance than the body in which they dwell. Seek therefore to be a well-balanced Christian, putting first things first; and as to minor matters, ever keeping Christ's glory in view. And if you are enabled to have a healthy soul in a healthy body, see that you use your strength for Him who for our sakes "endured the cross, despising the shame." "Let the word of Christ dwell in you richly in all wisdom," and thus you will be enabled to "do all to the glory of God."

The Testimony of the Lord

To Paul, the testimony committed by the ascended Lord was dearer than life. Faithfulness to it involved a martyr's death, and that he met with a Christlike resignation and calmness of soul that is blessed to contemplate.

It was his desire that those associated with him in his special ministry should be men of like spirit. Hence his words to Timothy: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His

一方面，喜爱娱乐的人忘记了他们不死的生命比起所穿上的肉体更无限重要。因此当寻求作适度的基督徒，紧要的先行，次要的事上总常要得见基督的荣耀。既在健康体魄上有健康的生命，就要为那常为我们打算的祂来尽力。「轻看羞辱，忍受了十字架的苦难。」（来12:2）「把基督的道理丰丰富富的存在心里。」（西3:16）那么你便能「无论作甚么，都要为荣耀神而行。」（林前10:31）

见证主

复活主所托付保罗的见证比生命更珍贵。在见证上忠心意味着殉道者的死，他所遇上的是像基督的听从和生命的平静安稳，思忖这个也蒙福。

他渴望在特别职事上与他联合的人有着相同的灵，因此叫提摩太「不要以给我们的主作见证为耻，也不要以我这为主被囚的为耻；总

prisoner: but be thou partaker of the afflictions of the gospel according to the power of God" (II Tim. 1:8). And again he says, "That good thing [or, deposit] which was committed unto thee, keep by the Holy Ghost which dwelleth in us" (ver. 14).

The testimony of the Lord embraces the corollary of truths connected with Christ risen and glorified.

There is all the difference in the world between holding particular "views" of justification, sanctification, acceptance, the one body, the Lord's second coming, and kindred lines of truth, and maintaining the testimony of the Lord. One may hold the correct view of sanctification and yet not walk in subjection to the Word that cleanses. One may subscribe to scriptural prophetic teaching and not "love His appearing." One may hold the doctrine of the one body and yet remain in human systems that by their very constitution deny it. One may have the right view of eternal life and yet live as though this world were all. But no one can maintain the testimony of the Lord who is not personally a self-judged, humble saint, walking in the truth, holding

要按神的能力，与我为福音同受苦难。」(提后1:8)他且说：「从前所交托你的善道，你要靠着那住在我们里面的圣灵牢牢的守着。」(提后1:14)

为主作见证包含与复活和得荣耀之基督相关真理的必然结果。

世人跟持守为主作见证的人在持定称义、成圣、蒙接纳、一个身体、主的再来和类似真理的特别观点上是完全迥异的。有人正确地看待成圣，却不降服真道而行来得洁净。有人也许同意圣经中先知的教导却不「爱慕祂显现」(提后4:8)。有人会持定一个身体的教义却因着他们的组织来拒绝它，仍持守人类的体制。有人会有正确的永生观念，却以世界乃是一切般来活。但一个本身不是自审、谦卑、在真理中行和持定元首，并持守那真实生命的圣徒，便不能持守为主作见

the Head, and laying hold on that which is really life. Yet to thus keep the good deposit every believer is called; and there will be eternal loss for all who fail to do so. This cannot be done in the strength of nature. Only as one walks in the Spirit will the needed grace be given.

What Paul calls "the testimony" in 2 Timothy, he designates as "the faith" in his first letter to the same devoted young servant. Note his solemn words, and remember they are as truly applicable to you, if a child of God (excepting, of course, the strictly personal element), as they were to Timothy when first written: "This charge I commit unto thee, my child Timothy, according to the prophecies as to thee preceding, that thou by them mightest war the good warfare; holding faith [literally, *the* faith; i.e., the truth believed] and a good conscience, which some having put away, have concerning the faith made shipwreck." Now, carefully observe, you can only hold the faith of God's elect in a godly way, as you maintain a good conscience. If you ever put away a good conscience—if you allow yourself to go on with any thing of

证。因此每个信徒都蒙呼召来持定这美好的质，所有不能这样的人有的必然是永恒的损失。靠着天然的力量是不能作成这个的。惟有在圣灵中行的人才得赐所需的恩典。

保罗在提摩太后书中所说的「见证」，在给与这相同年轻仆人的前书中他称之为「信」。神的儿女（当然要撇除那完全个人的因素）当留心他严肃的用字，谨记他们如何适同于提摩太，也同样适用于你，他首次写到：「我儿提摩太阿，我照从前指着你的预言，将这命令交托你，叫你因此可以打那美好的仗。常存信心（原文是信，就是所相信的真理）和无亏的良心。有人丢弃良心，就在真道上如同船破坏了一般。」（提前1:18-19）你若持定美好良心，该察觉到你如今只能以敬虔的方法来持定神所拣选的信心。你若常弃置那好的良心，容许自己

which your conscience does not approve when instructed by the Word of God—you will lose the faith and make shipwreck of the testimony.

In the third chapter of 1 Timothy the deacons are described as "holding the mystery of the faith in a pure conscience" (ver. 9). This emphasizes what we have just been noticing: there must be activity of conscience if the testimony of the Lord is to be maintained and the good deposit kept.

Further exhortation, addressed to Timothy, each young believer may profitably take to himself; in chapter 4:6, and in verses 12 to 16: "If thou put the brethren in remembrance of these things, thou shalt be a good minister [or, servant] of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained...Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine...Meditate on these things; give thyself wholly to them; that thy profiting may appear

的良心凡事上不认同神话语的教训，便失掉信，在见证上如同船破坏了一般。

在提前3章中那些执事被描述为「存清洁的良心，固守真道的奥秘」（提前3:9）的人。这突显我们一直留意到的，若要持定主的见证，常存那质的话，便必须有着活跃的良心。

每一个年轻信徒将给与提摩太进一步的劝诫看为是给自己的是有益的，「你若将这些事提醒弟兄们，便是基督耶稣的好执事，在真道的话语和你向来所服从的善道上得了教育。.....不可叫你小看你年轻，总要在言语、行为、爱心、信心、清洁上，都作信徒的榜样。你要以宣读、劝勉、教导为念，直等到我来。.....这些事你要殷勤去作，并要在此专心，使众人看出你的长进来。你要谨慎自己和自己的教训，要在

to all. Take heed unto thyself and unto the doctrine: continue in them; for in doing this, thou shalt both save thyself and them that hear thee." All this is most salutary instruction and must not be overlooked.

It is to be feared that many a young man has been unwisely encouraged to preach, because of a glib tongue and pleasing address, who did not have the necessary godliness behind it that would insure success as a winner of souls and a helper of saints. Gift, divorced from piety, may do untold mischief; but as James Caughey used to say, "A holy minister is an awful weapon in the hands of God." Where this personal fitness is lacking, there may be brilliant service for a time; easy-going Christians may applaud and admire; but the end of it all is likely to be a crash that may bring many others down with the poor fallen preacher, who was all the time "trafficking in unfelt truth", and whose true condition has at last been exposed.

The testimony of the Lord is like the ark of the covenant which was borne through the wilderness on the priests' shoulders. So should the truth of God be proclaimed by

这些事上恒心；因为这样行，又能救自己，又能救听你的人。」（提前4:6, 12, 13, 15, 16）这些全都是有益的训言，必不可忽略。

当惧怕的是很多年轻人因具备圆滑的舌头和讨人喜欢的辞令而被不智地鼓励来传道，而不是传道背后必须有确保得人灵魂和成为圣徒帮助的敬虔。别于虔诚的恩赐只作成数不清的祸害，但James Caughey却说「一个在神手中的传道人是一件厉害的武器。」缺乏这个人条件也许有着一时卓越的事奉；不严肃的基督徒或会喝采称善，这至终却很可能全然倾跌，这多时在感受不到的真理上闲游的贫穷堕落传道者因其真实状况的最终显露而叫多人一同倾跌。

见证主就是祭司在旷野肩头所背负的约柜。因此神的真理也该由活在与（所见证的）神契合中那些像祭司的

priestly men, who live in fellowship with Him whose testimony it is.

The Coming of the Lord

Some time ago I listened to a well-known clergy man giving a lecture upon a recently completed world-tour. He frankly told his audience that he did not believe in the personal pre-millennial coming of the Lord. Yet in candor he felt compelled to make the following admission: Wherever he had found special devotedness among missionaries laboring in distant lands, and inquired what it was that enabled them not to count their own lives dear, but to toil so earnestly for the salvation of the heathen, the answer had invariably come; "Because the Lord's return is near; I look for Him to come again, and I want to accomplish what I can while waiting for His advent."

This is indeed as it should be. The truth of the second coming of the Lord was the guiding star of Paul's whole life and service as a Christian, and God would have the same true of us.

A century ago, almost total ignorance prevailed among Christians

人所传讲。

主再来

不久前我听到一个知名的教士在刚完成世界之旅后所作的讲道。他诚然对会众说他个人不相信主在千禧年前的再来。然而他也坦言感到有逼切来作以下的承认：无论何处遇见在偏远地区特别全心全意努力的宣教士，当问到甚么会促使他们轻看他们一己的生命，为着异教徒的得救而不辞劳苦的原因时，所回复的不变答案是：「因着主再来近了，我盼望祂的再来，我想在等祂再现的同时尽我所能来完成工作。」

事实也该如此。主再来的真理是保罗作为基督徒的整生和事奉上的引路星，神于我们也有着相同的真实。

一世纪前，盛行在基督徒中的是在态度和

as to the manner and object of the Lord's second coming. To-day this precious truth has been carried into practically every nook and corner of the earth. No thoughtful person, it would seem, could fail to recognize in this the sounding forth of the midnight cry: "Behold, the Bridegroom cometh; go ye out to meet Him!"—though the setting of dates, and confusing the Church's hope with Israel's expectations has been used by the enemy also; for when the Word is not "rightly divided" on these two subjects, confusion and uncertainty are sure to result.

The proper hope of the Church is the Lord's return in person, in the clouds, to raise the dead in Christ and change the bodies of the living believers, who shall "in a moment" be "caught up together to meet Him in the air." There are no dates or time periods connected with this event. The early Christians were taught to wait expectantly for it (see I Thess. 1:9, 10); and it is still our present hope. It is this phase of the coming that I Thess. 4:13 to the end also I Cor. 15:51-56, and many other scriptures.

目标上对主再来的几乎完全忽视。今时今日这宝贵的真理再次被带至世上每个角落。似乎没有有深思的人会留意不到这响彻的午夜呼声：「新郎来了，你们出来迎接祂！」（太25:6）虽然确定的日期、教会的盼望与以色列的期望上的混乱为仇敌所利用；因为这两个题目在真道上若不是按正意分解的话，必然的后果是混乱和不肯定。

教会的適切盼望就是主的亲自在云中降临，叫在基督里的死人复活，并叫活着信徒的身体得改变，他们必会在一霎时被提到与主在空中相遇。这事没有确定的日期时间。早期的基督徒蒙教导来期待这日子（参看帖前1:9-10），这也是我们今天的盼望。主再来的经文有帖前4:13至结尾，也有林前15:51-56和众多其它的经文。

Israel's hopes are of a different character, and with them the "times and seasons" are linked. They were taught to look for the descent of Messiah in great power and glory to the earth, to scatter His foes, regather His chosen people, judge among the nations, and establish His earthly, visible kingdom upon the ruins of all human dominions. Such is the teaching of the Prophets; and Paul shows clearly that all this is not superseded by the Christian revelation: but when the appearing of the Lord to the earth takes place, all the saints of the present age, or Church period, previously changed and glorified, will appear with Him in glory as a special bridal company in the day of His triumph. Of this 2 Thessalonians largely treats.

These two stages of the Lord's return are *not* two comings, but one. Only He pauses in the air, on His way to the earth, to receive the heavenly saints, to reward each one and apportion to each his place in the coming kingdom, according to the measure of their devotedness in the period of their testimony here. It is often said by objectors to what is called the "pre-millennial coming,"

以色列人盼望的性质大不相同，同时联上时候和时辰。所教导他们的是等候弥赛亚有着大能力和荣耀的降临地上，驱散祂的仇敌，招聚祂的选民，审判列国，在所有人类领土的破败上建立祂地上可见的国度。这是先知的教训，而保罗清晰地显明基督徒弟的启示不是全然取代这一切，而是主重临地上发生时，所有当代或教会时期的圣徒先会改变和得荣耀，在祂得凯旋的日子中必会作为特别的新妇群体下与主在荣耀中显现，就是帖后2章所主要论述的。

主回来的两个阶段不是两次而是一次的来到。祂不过在回到地上的路途上停留在空中来接属天的圣徒，赏赐给每人和在要来的王国上按他们在地上见证时期的忠诚度来分派每人的分。反对主千禧年前再来的人常说到在千禧年公义的管治完结后作为

that the Lord will not return till He comes as Judge at the expiration of the thousand years' reign of righteousness.

There can be no millennium till Christ comes, because

1. the resurrection of believers takes place prior to the millennium, and at Christ's return (Rev. 20:5, 6; I Thess. 4:13-16).

2. Antichrist is to be destroyed at the second advent (II Thess. 2).

3. Satan is to be bound immediately preceding the second advent. (Rev. 20:1-3).

4. the millennial kingdom is to be the scene of the risen saints' rewards. These get their reward at Christ's second coming (Rev. 20:4; 22:12).

5. Israel must be regathered to their land and purged of their sins before the millennium. But Israel are to be regathered at Christ's second coming (Zech. 12:13).

6. Gentile dominion is abolished at Christ's second coming.

7. the Church age only ends, and the fulness of the Gentiles will have come in, at Christ's second coming (Rom. 11).

审判者的主才会回来。

基督若不来便没有千禧年，因为

1. 信徒的复活先于千禧年和基督的再来（启 20:5-6；帖前 4:13-16）。

2. 主再来时摧毁敌基督（帖后2章）。

3. 撒但在主再来之先一刻被捆绑（启 20:1-3）。

4. 千禧年国度是主在祂再来时赏赐复活圣徒的地方（启20:4；22:12）。

5. 以色列人必须在千禧年之前在他们的地土上重聚并除罪。（亚 12:13）。

6. 外邦人的管治是在主再来时被废止。

7. 只有主再来时教会的时代才会结束，外邦人的日子才会添满（罗11章）。

The Voyage Ended: the Judgment-Seat of Christ

Soon those who sail with Paul will have weathered the last gale, endured the final storm; and, the voyage over the sea of Time completed, will have reached their desired haven. Even though the vessel of testimony may seem to fall to pieces, still, either swimming to shore, or "some on boards, and some on broken pieces of the ship," all shall escape safely to land—and not to find themselves among strangers either, needing what Charity's kindness might bestow, but welcomed there by all their brethren of all ages, and above all by Him whose loving care had watched o'er all their way, and whose grace will have safely brought them home.

Depend upon it, no self-denial for His name's sake will then seem to have been too great; no trials because of His truth will appear to have been too many; no suffering or toil for the spreading of His gospel too much, in that day. Nay, on the contrary, how many will there be who would then gladly give the wealth of a world, were it their's to offer, if they had only been more

航程结束，基督的审判座位

不久那些与保罗同航人必会经历最后的疾风，忍受最终的暴雨，翻越时间之海的航程完毕，必然到达他们渴望的港口。尽管见证的船只似乎支离破碎，他们仍能泅水上岸，或是用板子，或是用船上的零碎东西（徒27:44），全都能安全登陆。他们不是身处陌生人中，也不需慈善团体的爱心施与，而是有着所有世代他们的弟兄所迎迓，尤其是全路程以爱顾来看望的弟兄，祂的恩典必然平安地领他们归家。

因此之故，看来在那日为祂名作的自我否定不会太大；因着祂的真理而受的试炼不会太多；为着传扬祂的福音而受苦或辛劳不会太多。恰恰相反，必然有极多的人欣然付上整个世界（要是属他们可给与）的财富，只为能在祂拒绝之日来给祂有更

devoted to Him in the day of His rejection, more unworldly, more Christ-like, and more concerned about the dire need of the perishing thousands about them. But the day for faithfulness to an absent Lord will then be over, and the hour of manifestation will have arrived.

Paul himself looking on to this solemn time could write: "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but also unto all those that love His appearing" (II Tim. 4:6-8). It was not the final "day of judgment and perdition of ungodly men" that he had in view. Paul had no thought of ever being judged for his sins. He knew all that had been settled in Christ's cross. Hence for him, as for all believers, there could be no judgment in the future, so far as the question of sin was concerned. But elsewhere he tells us that "we must all appear before the judgment-seat of Christ; that everyone may receive

多献上，更脱离世俗，更像基督，更关心步向灭亡之千万人的悲惨需要。但在主未到而忠心的日子必然过去，显露的一刻必然来临。

盼望这严肃时刻的保罗自己写道：「我现在在被浇奠，我离世的时候到了。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。从此之后，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；不但赐给我，也赐给凡爱慕祂显现的人。」（提后4:6-8）他看见的不是最终的「不敬虔之人受审判遭沉沦的日子」（彼后3:7）。保罗不再想到他过犯的被审判，他知全已在基督的十字架上得解决。因此于他和所有的信徒，就罪的问题而言，再没有将来的审判了。但他在别处告诉我们：「因为我们众人必要在

the things done in his body, according to that he hath done, whether it be good or bad " (II Cor. 5:10). And he shows us that, for the Christian, this will mean a complete manifestation of all his works and motives, that the Lord may express His own mind regarding them, and reward all that was of His Spirit in the life of His people after His grace had saved them.

The third chapter of 1st Corinthians is most instructive in this connection. In its primary application, the subject under consideration is the building up of the assembly of God in its local aspect. But the principle involved applies to all Christian work and service. Every believer is building on the rock-foundation which is Christ Himself. "Now if any man build upon this foundation gold, silver, precious [or, costly] 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." (vers. 12, 13)

Now every Christian is building upon the foundation laid through the

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5:10）他告诉我们这对于基督徒来说是他所有工作和动机的完全显露，是主得以表达祂一己对他们的想法，并赏赐祂子民靠恩得救后生命中出于祂圣灵的一切。

在这点上林前3章最有启发性。在最初的应用上，所考虑的议题是地方层面的建立神的教会，但所牵涉的原则就适用于所有基督徒的工作和事奉。每个信徒都建造在基督自己这房角石上。「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。」（林前3:12-13）

如今每个基督徒都藉福音在这根基上建

gospel. All that is in accordance with the word of God is likened to gold, silver and costly stones. That which is of the flesh is pictured by the wood, hay and stubble. At the judgment-seat of Christ all will be tested by the fire of infinite holiness. Then everything that was not the fruit of the Spirit will be destroyed. Notice, that "the fire shall try every man's work of what sort it is." It does not say "how much it is." It is not quantity, but quality that is in question. A vast amount of so called Christian work will be destroyed in that day; but all that has really been for Christ will stand the test. "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" (vers. 14, 15). This last clause supposes an extreme case where, if even not one thing is found that can be rewarded, still, so absolutely is salvation of grace that "he himself shall be saved" though all his works be burned up. But verse 5 of chapter 4 shows us that there will be none in that day who will fail utterly of reward. "Therefore judge nothing before the

造。与神的道相符的好比金、银、宝石，而出于肉体的就好比草、木、禾秸。在基督的审判座前必会有无限圣洁之火的试炼，凡不是圣灵果子的必会被毁坏。留心是「有火发现；这火要试验各人的工程怎样。」它不是说「有多少」，所论及的不是量，而是质。大量所谓基督徒的工程在那日必然被毁坏，但所有真实为基督的必然会耐得住测试。

「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，像从火里经过的一样。」（林前3:14-15）最后一句所说的是一极端的情况，甚至没有一样是可以得赏赐的，虽然他一切的工程都被烧毁，但救恩依然是绝对可得的，「自己却要得救」。但林前4:5给我们看见在那日没有人会完全得不到赏赐的。「所以，时候未到，甚么都

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."

The rewards are pictured in other scriptures as "crowns." These crowns should never be confounded with salvation, which is entirely of God's sovereign grace; while the crowns were given for individual faithfulness. There are five different designations used, as follows:

The "incorruptible crown," promised to all who in godliness and selfcontrol run the Christian race (I Cor. 9:25-27). The "crown of rejoicing" for the winner of souls (I Thess. 2:19; see also Phil. 4:1). The "crown of righteousness," for all who love Christ's appearing, and labor now in view of that day (II Tim. 4:8). The "crown of life," for those who witness amid trial with unyielding perseverance Jas. 1:12; Rev. 2:10). The "crown of glory," for faithfully shepherding the sheep and lambs of Christ's flock (I Pet. 5:1-4).

In Rev. 3:11 the Lord Jesus says: "I come quickly: hold that fast which thou hast, that no man take thy crown." This is an exhortation we

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。」

其它经文描绘这些奖赏为「冠冕」。永不要将这些冠冕与救恩混淆，救恩全然是神的至高恩典，而冠冕是给与个别忠信之人的。冠冕有着五个名称：

所有以敬虔和节制来作基督徒竞赛之人得「不能坏的冠冕」(林前9:25)。得人灵魂者得「所夸的冠冕」(帖前2:19，参看腓4:1)。爱慕基督显现和因那日而今时劳苦的人得「公义的冠冕」(提后4:8)。在试炼中以不屈坚忍作见证的人得「生命的冠冕」(雅1:12；启2:10)。忠心牧养基督群羊的得「荣耀的冠冕」(彼前5:4)。

主说：「我必快来，你要持守你所有的，免得夺去你的冠冕。」(启3:11)这是我们全都要

may all take heed to, remembering that the Lord's work will be accomplished according to His purpose, whether we have a share in it or not. But it is our happy privilege to be "fellow-laborers under God," working in subjection to His word, to be rewarded when our Saviour comes again. The opportunity to serve will soon be over. May grace be mine and yours, dear reader, to labor on in hope, remembering that "If a man strive for masteries, yet is he not crowned except he strive lawfully" (II Tim. 2:5).

With this paper, our present series comes to an end. Let me, in closing urge each young Christian to live alone in view of the end of the voyage, so fast approaching, heeding the farewell message of the ascended Lord: "Behold, I come quickly; and My reward is with Me, to give each one according as his work shall be" (Rev. 22:12).

留心的劝告，谨记无论我们有没有分，主的工作必定会按祂的旨意来成就。但在降服于祂的话下来工作，在我们救主再来时得着赏赐是我们欢心的殊荣。事奉的机会不久便过去。亲爱的读者啊，愿恩典是属于我和你们的，所以当在盼望中来劳苦，谨记「人若在地上比武，非按规矩，就不能得冠冕。」（提后2:5）

我们这书如今终于结束了。让我最后来促请每一个年轻的基督徒单单寄望那么快到达的航程终点来活，当留心升天的主的临别信息：「看哪，我必快来！赏罚在我，要照各人所行的报应他。」（启22:12）

Sailing with Paul

与保罗同航

Author: Harry Ironside

作者： 哈利·艾朗西

Translator: Chow Woon Kuen

译者： 邹焕权

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这书写给信主后需圣经真理属灵根基上有所学习的信徒。

信主是由己而转向基督，停止倚赖一己空想的功德，单单信靠主耶稣。能拯救的不是正确的信，而是信入正确的那位。未蒙赦罪的人不可与保罗同航，圣经不会以所有过犯未得赦免的人为在基督里的信徒。圣经说圣灵向我们作见证，见证就在我们里头。除非我们接受，否则我们里头不能有这见证。圣灵的见证就是神话语中圣灵的见证。

重生却是说到引入一个新的秩序。成圣不过是分别来归神，并持守在心中。圣洁就是要像基督。当知『一个身体一个圣灵』，并非基督徒且.....，而单单是基督徒。信徒在被审断的罪上有降服基督的证据。

得救后的信徒是教会的一部分，得着使徒保罗在书信中论及的多样福分，向众多真理来进发。