

THE
ALL-SUFFICIENCY
OF CHRIST

by Charles Henry Mackintosh

基督的充足全丰

查理士·亨利·麦景陶著

THE ALL-SUFFICIENCY OF CHRIST

A Word for the Times

By C. H. Mackintosh

PART I

WHEN once the soul has been brought to feel the reality or its condition before God—the depth of its ruin, guilt, and misery—its utter and hopeless bankruptcy, there can be no rest until the Holy Spirit reveals a full and an all-sufficient Christ to the heart. The only possible answer to our total ruin is God's perfect remedy.

This is a very simple, but a most important truth; and we may say, with all possible assurance, the more deeply and thoroughly the reader learns it for himself the better. The true secret of peace is, to get to the very end of a guilty, ruined, helpless, worthless self, and there find an all-sufficient Christ as God's provision for our very deepest need. This truly is rest—a rest which can never be disturbed. There may be sorrow, pressure, conflict, exercise of soul, heaviness through manifold temptations, ups

基督的全足全丰

时代之言

查理士·亨利·麦景陶

第一章

人一旦被领来感觉到其在神面前的实况或状况，就是其破败、有罪和可怜之深，其完全和无望地无偿付能力时，必然不得安宁，除非圣灵在他心中彰显那全足全丰的基督，唯一可能解决我们的全然破败的，就是神完全的解救。

这虽十分简单，却是最重要的真理。我们且以最十足的保证来说，读者对它认识得越深入和越透彻，便对他越有益。平安的真正诀窍在于罪人去到尽头，己的破败、无助、无用，来在那里找到神为我们最深切需要而预备的全足全丰的基督。这才是真正的平安，这平安是永不能被侵扰的。也许有着断断续续的忧伤、压力、冲突和灵魂的操心，来自各方面引诱的重

and downs, all sorts of trials and difficulties; but we feel persuaded that when a soul is really brought by God's Spirit to see the end of self, and to rest in a full Christ, it finds a peace which can never be interrupted.

The unsettled state of so many of God's dear people is the result of not having received into their hearts a full Christ, as God's own very provision for them. No doubt this sad and painful result may be brought about by various contributing causes, such as a legal mind, a morbid conscience, a self-occupied heart, bad teaching, a secret hankering after this present world, some little reserve in the heart as to the claims of God, of Christ, and of eternity. But whatever may *be* the producing cause, we believe it will be found, in almost every case, that the lack of settled peace, so common amongst the Lord's people, is the result of not seeing, not believing, what God has made His Christ to be to them and for them, and that forever.

压、各式各样的试炼和困难；然而我们深信的是，**当灵魂真的被神的圣灵引导，得见己的尽头，且在丰盛的基督里得安息时，所找到的平安是永不能被搅扰的。**

那么多神所爱子民的不安状况乃因他们心里未曾得着神亲自为他们提供的那一位丰富基督所致。毫无疑问这令人忧伤和痛苦的结果是不同的促成因素所带来的，例如一个守律法的心思、一个病态的良心、一个顾己的心灵、不正确的学习、暗暗贪爱现今的世界；心在神、基督和永恒的要求上有少许保留。但无论有甚么生成的成因，我们都相信几乎每一个主子民中那样常见缺乏稳妥平安的例子，都是因着看不见和不相信神已永远使祂作为他们的基督和给予他们基督之故。

THE WORK OF CHRIST AS THE ONLY RESTING-PLACE FOR THE CONSCIENCE.

In considering this great subject, two things claim our attention; first, what Christ has done for us; secondly, what He is doing for us. In the former, we have atonement; in the latter, advocacy. He died for us on the cross; He lives for us on the throne. By His precious atoning death He has met our entire condition as sinners. He has borne our sins, and put them away forever. He stood charged with all our sins—the sins of all who believe in His name. "Jehovah laid on Him the iniquity of us all." (Isa. liii.) And again, "For Christ also hath once suffered for sins. the just for the unjust, that He might bring us to God." (1 Pet. iii. 18.)

This is a grand and all-important truth for the anxious soul—a truth which lies at the very foundation of the whole Christian position. It is impossible that any truly awakened soul, any spiritually enlightened conscience, can enjoy divinely settled peace until this most precious truth is laid hold of in simple faith. I must know, upon

基督作为良心唯一安息之所的工作

在思想这重大题目时，我们需留意：一、基督曾替我们作的；二、祂现正为我们作的。我们从前者得的是救赎，后者得的是作保。祂替我们死在十字架上；祂替我们在宝座上活。祂以祂宝贵救赎的死亡来解决我们作为罪人的整体情况，并永远除掉他们。祂照管我们所有的罪，就是所有相信祂名之人的罪。「耶和华使我们众人的罪孽都归在祂身上。」(赛53:6)更且「因基督也曾一次为罪受苦，就是义的代替不义的，为要引我们到神面前。」(彼前3:18)

这是对焦虑的灵魂深远和全然重要的真理，正是立于整个基督徒地位根基上的真理。任何真正苏醒的生命，任何灵里得光照的良心，都不可能得享这神圣的稳妥平安，除非用单纯的信来抓实这宝贵的真理。我必须认识到，因着神圣的判决，

divine authority, that all my sins are put away forever out of God's sight; that He Himself has disposed of them in such a manner as to satisfy all the claims of His throne and all the attributes of His nature; that He has glorified Himself in the putting away of my sins, in a far higher and more wonderful manner than if He had sent me to an everlasting hell on account of them.

Yes, He Himself has done it. This is the very gist and marrow—the heart's core of the whole matter. God has laid our sins on Jesus, and He tells us so in His Holy Word, so that we may know it upon divine authority—an authority that cannot lie. God planned it; God did it; God says it. It is all of God, from first to last, and we have simply to rest in it like a little child. How do I know that Jesus bore my sins in His own body on the tree? By the very same authority which tells me I had sins to be borne. God, in His marvelous and matchless love, assures me, a poor guilty, hell-deserving sinner, that He has Himself undertaken the whole matter of my sins, and disposed of it in such a manner as to bring a rich

我所有的罪被除灭至神永远看不见；祂且已亲自以符合祂王权的所有要求，和祂本性的属性的方式来除掉他们；和祂已因除灭我的罪来荣耀祂自己，所用的方法比起因着这些罪来扔我到永远地狱去更高超和更奇妙。

这是祂亲自作成的。这就是整件事情的要旨、精髓和核心所在。神已将我们的过犯放在耶稣身上，并在圣经中告诉我们，我们是藉着神圣的权柄，那不能说谎的权柄来知道这个的。神计划，作成和常说到这个。由始至终，这全都是出于神，我们只要像小孩子般单单安息其中。我如何得知在十字架的耶稣将我的罪担负祂一己身上？正是那告诉我说我有过犯需要承担的相同权威。神以其奇妙和无匹的爱来向我这个可怜犯罪，应进地狱的人保证说，祂已全然亲自担当我的过犯，并用这样的方法来除灭它，在

harvest of glory to His own eternal name, throughout the wide universe, in, presence of all created intelligence.

The living faith of this must tranquilize the conscience. If God has satisfied Himself about my sins, I may well be satisfied also. I know I am a sinner—it may be, the chief of sinners. I know my sins are more in number than the hairs of my head; that they are black as midnight—black as hell itself. I know that any one of these sins, the very least, deserves the eternal flames of hell. I know—because God's Word tells me—that a single speck of sin can never enter His holy presence; and hence, so far as I am concerned, there was no possible issue save eternal separation from God. All this I know, upon the clear and unquestionable authority of that Word which is settled forever in heaven.

But, oh, the profound mystery of the cross!—the glorious mystery of redeeming love! I see God Himself taking all my sins—the black and terrible category—all my sins, as He knew and estimated

遍布浩瀚宇宙，所有被造天使面前，为祂一己永远的名带来丰盛的荣耀。

这样的活泼信心必然叫良心镇静。神既亲自赎了我的罪，我也必确实得赎。我知道我是一个罪人，也许是罪人中的罪魁。我知道我的罪过比起我头发的数目还要多，比午夜还要黑，如同地狱那样黑。我知道这些过犯中任何一样，就是最小的，都应受地狱的永火。我因着神的话这样告诉我而知道，一点点的罪也永不能来到祂圣洁同在的面前，因此，只要是关乎到我的，除了是与神有着永远隔离之外，便不可能有别的可能。我因着永远安定在天的神话语清晰和毋庸置疑的权威而得知这一切。

噢，十字架深不可测的奥秘！救赎之爱的荣耀奥秘！从中我得见神亲自背负我黑暗和可怕类型的过犯，所有祂知道和评定的过犯。我看见祂将这

them. I see Him laying them all upon the head of my blessed Substitute, and dealing with Him about them. I see all the billows and waves of God's righteous wrath—His wrath against my sins—His wrath which should have consumed me, soul and body, in hell, throughout a dreary eternity,—I see them all rolling over the Man who stood in my stead, who represented me before God, who bore all that was due to me, with whom a Holy God dealt as He should have dealt with me. I see inflexible justice, holiness, truth, and righteousness dealing with my sins, and making a clear and eternal riddance of them. Not one of them is suffered to pass! There is no connivance, no palliation, no slurring over, no indifference. This could not possibly be, once God Himself took the matter in hand. His glory was at stake; His unsullied holiness, His eternal majesty, the lofty claims of His government.

All these had to be provided for in such wise as to glorify Himself in view of angels, men, and devils. He might have sent me to hell—righteously, justly, sent me to

一众过犯都放在我可称颂之代赎者的头上，因着这些过犯来对付祂。我看见神一切公义忿怒的波涛巨浪，就是祂因着我的过犯而起的忿怒，来将我身体和灵魂扔在地狱里来永永远远可怜地被毁灭的忿怒；我见他们全都向代替我的人子来怒吼，祂是在神面前代表我的，祂承担因我而起的一切，就是一个圣洁的神像该对付我般来对付祂。我得见处理我过犯上的坚毅公正、圣洁、真实和公义，清晰地和永远地除掉他们。没有一个罪会漏掉！没有默许，没有减缓，没有忽略，没有模棱两可。一旦事情落在神的手中，就没有这个可能。这关乎到祂的荣耀。祂没污点的圣洁和祂永恒的威严乃是祂管治的崇高要求。

于天使、人和魔鬼看来，这一切的必须提供是要荣耀祂自己之故。祂可因着我的过犯来把我扔进地狱，公义地、公正地

hell—because of my sins. I deserved nothing else. My whole moral being, from its profoundest depths, owns this—must own it. I have not a word to say in excuse for a single sinful thought, to say nothing of a sin-stained life from first to last—yes, a life of deliberate, rebellious, high-handed sin.

Others may reason as they please as to the injustice of an eternity of punishment for a life of sin—the utter want of proportion between a few years of wrong-doing and endless ages of torment in the lake of fire. They may reason, but I thoroughly believe, and unreservedly confess, that for a single sin against such a Being as the God whom I see at the cross, I richly deserved everlasting punishment in the deep, dark, and dismal pit of hell.

I am not writing as a theologian; if I were, it would be a very *easy* task indeed to bring an unanswerable array of Scripture evidence in proof of the solemn truth of eternal punishment. But no; I am writing as one who has been divinely taught the true desert of sin, and that desert, I calmly,

扔我进地狱，我应受的只有这个。我整个人都该受这个，打从最深深处都必须受这个。我不会在一个邪恶念头上有一句辩解的说话，在由始至终沾染罪污的生命上也无话可说，这的确是一个故意、悖逆、大大犯罪的生命。

也许有人会随他们所喜爱的来推论，说到犯罪生命的永远惩罚不公平，因着较少年日的犯罪跟在火湖中无尽年日的受苦完全不合比例。他们可以这样推论，但我彻底相信，毫无保留地承认，对于我在十字架上所见的那一位神来说，每一个罪都十分该受深黑和凄凉地狱坑中永远的刑罚。

我不是作为一个神学家来写这书；我若是，那么要带出一系列驳不倒的圣经经文例证来证明永远刑罚这严肃的真理实在轻而易举。但我不是，我是作为一个一直在犯罪真实的分上神圣地受教之人来写的。我冷静

deliberately, and solemnly declare, is, and can be, nothing less than eternal exclusion from the presence of God and the Lamb—eternal torment in the lake that burneth with fire and brimstone.

But—eternal halleluiahs to the God of all grace!—instead of sending us to hell because of our sins, He sent His Son to be the propitiation for those sins. And in the unfolding of the marvelous plan of redemption, we see a Holy God dealing with the question of our sins, and executing judgment upon them in the Person of His well-beloved, eternal, and co-equal Son, in order that the full flood-tide of His love might flow down into our hearts. "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 10.)

Now, this must give peace to the conscience, if only it be received in the simplicity of faith. How is it possible for a person to believe that God has satisfied Himself as to his sins and not have peace? If God says to us, "Your sins and iniquities I will remember no

地、从容地、和严肃地宣告我的分就完全只会是永远排拒于神和羔羊的同在之外，和只能是永远在烧着硫磺与火之湖中的痛苦。

该为神一切的恩惠来永远高呼阿利路亚！因祂没有因着我们的过犯来扔我们进地狱，反差派祂的儿子来为我们的罪作了挽回祭。在这奇妙救赎计划的揭示上，我们得见一个圣洁的神来对付我们罪的问题，并将审判落在祂所爱、永恒和与祂同等的儿子身上，为的是祂爱的丰盛潮水得以流进我们的心。「不是我们爱神，乃是神爱我们，差祂的儿子为我们的罪作了挽回祭，这就是爱了。」（约壹4:10）

如今只要单纯以信来接受，所给与良心的必然是平安。一个相信神已亲自偿清他过犯的人怎么可能没有平安？神若对我们说「我不再记念你们的罪愆和过犯」（来10:17）时，我们还能得着甚么作

more," what could we desire further as a basis of peace for our conscience? If God assures me that all my sins are blotted out as a thick cloud—that they are cast behind His back—forever gone from His sight, should I not have peace? If He shows me the Man who bore my sins on the cross, now crowned at the right hand of the Majesty in the heavens, ought not my soul to enter into perfect rest as to the question of my sins? Most assuredly.

For how, let me ask, did Christ reach the place which He now fills on the throne of God? Was it as God over all, blessed forever? No; for He was always that. Was it as the eternal Son of the Father? No; He was ever that—ever in the bosom of the Father—the object of the Father's eternal and ineffable delight. Was it as a spotless, holy, perfect Man—One whose nature was absolutely pure, perfectly free from sin? No; for in that character, and on that ground, He could at any moment, between the manger and the cross, have claimed a place at the right hand of God. How was it, then? Eternal praise to the God of

为我们良心平安进一步的根据呢？神若保证我一切的过犯都像厚云消散般被涂抹（赛44:22），就是他们被扔在祂的背后（赛38:17），永远不为祂所见，我岂不应得着平安？若祂给我看见那位在十字架背负我过犯，如今在天上全能者右边来作王的人子，我的魂不应在我过犯的问题上进入完全的安息么？肯定是。

容我来问，基督如何达至祂如今坐在神宝座上的位置？到头来是否因着作为永远可称颂的神？不，祂一直是这样。是否因着作为天父的永生儿子？不，祂向来都是，常在天父的怀中，是天父永远和说不出多么喜欢的那位；是因为祂作为一个无瑕疵、圣洁和完全的人子，本性绝对纯洁、完全没有罪的一位？不，祂能在自马槽到十字架之间任何时候都以这品格和根据这个来要求神右边的地位。那么如何会是这样？愿颂赞永远

all grace! it was as the One who had by His death accomplished the glorious work of redemption—the One who had stood charged with the full weight of our sins—the One who had perfectly satisfied all the righteous claims of that throne on which He now sits.

This is a grand, cardinal point for the anxious reader to seize. It cannot fail to emancipate the heart and tranquilize the conscience. We cannot possibly behold, by faith, the Man who was nailed to the tree, now crowned on the throne, and not have peace with God. The Lord Jesus Christ having taken upon Himself our sins, and the judgment due to them, He could not be where He now is if a single one of those sins remained unatoned for. To see the Sin-bearer crowned with glory is to see our sins gone forever from the divine presence. Where are our sins? They are all obliterated. How do we know this? The One who took them all upon Himself has passed through the heavens to the very highest pinnacle of glory. Eternal justice has wreathed His blessed brow with a diadem of glory, as the

归与赐一切恩惠的神！这是藉着祂的死来成就救赎荣耀工作的那一位，是全然背负我们罪担的那一位，是完全满足祂如今所坐宝座的一切公义要求的那一位。

这是忧心的读者要得着的首要重点，这不至不能解除心中的疑虑和安定良心。藉信得见钉在十字架上，如今坐在宝座上作王之人子的我们不能得不着神同在的平安。主耶稣基督既亲自背负我们的过犯，接受因罪而来的审判，若仍有一罪未赎清的话，祂如今便不能在那里。得见背负罪恶者得着荣耀为冠冕，就是得见我们的过犯永远在圣洁同在者那里被除掉。我们的过犯在那里？全都被涂抹了。我们如何得知这个？将所有的罪都亲自背负的那位已穿越诸天来到荣耀的至高峯。永恒的公义已以荣耀的冠冕来戴在作为背负我们过犯，完成救赎我们那位的恩额上，因此毫无疑问

Accomplisher of our redemption—the Bearer of our sins; thus proving, beyond all question, or possibility of a question, that our sins are all put away out of God's sight forever. A crowned Christ and a clear conscience are, in the blessed economy of grace, inseparably linked together. Wondrous fact! Well may we chant, with all our ransomed powers, the praises of redeeming love.

But let us see how this most consolatory truth is set forth in Holy Scripture. In Romans iii. we read, "But now the righteousness of God without law is manifested, being witnessed by the law and the prophets; even the righteousness of God by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom, *God hath set forth* a propitiation through faith in His blood, to declare His righteousness for the remission [or passing over] of sins that are past [in time gone by], through the

或任何可能疑问下来证明我们的过犯已永远被除掉，不为神所见。在可称颂恩典的法理下，一个得冠冕的基督和一个清洁的良心是密不可分地连在一起的。这是何等奇妙的事实！我们得以以我们全然被救赎的能力来歌唱，来赞颂这救赎的爱。

让我们看圣经如何说到这最安慰人的真理。「但如今，神的义在律法以外已经显明出来，有律法和先知为证：就是神的义，因信耶稣基督加给一切相信的人，并没有分别。因为世人都犯了罪，亏缺了神的荣耀；如今却蒙神的恩典，因基督耶稣的救赎，就白白的称义。好在今时显明祂的义，使人知道祂自己为义，也称信耶稣的人为义。神设立耶稣作挽回祭，是凭着耶稣的血，藉着人的信，要显明神的义；因为祂用忍耐的心宽容人先时（过去）所犯（或越过）的罪，

forbearance of God; to declare at this time His righteousness; that He might be just and the justifier of him which believeth in Jesus."

Again, in chapter iv, speaking of Abraham's faith being counted to him for righteousness, the apostle adds, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we *believe on Him, that raised up Jesus our Lord from the dead; who was delivered for our offenses, and raised again for our justification.*" Here we have God introduced to our souls as the One who raised from the dead the Bearer of our sins. Why did He do so? Because the One who had been delivered for our offenses had perfectly glorified Him respecting those offenses, and put them away forever. God not only sent His only begotten Son into the world, but He bruised Him for our iniquities, and raised Him from the dead, in order that we might know and believe that our iniquities are all disposed of in such a manner as to glorify Him infinitely and everlastingly. Eternal and universal homage to His name!

"God, who at sundry times and

好在今时显明祂的义，使人知道祂自己为义，也称信耶稣的人为义。」(罗3:21-26)

再者，在说到亚伯拉罕因信算为他义的罗4章中，使徒说：「『算为他义』的这句话不是单为他写的，也是为我们将来得算为义之人写的，就是我们这信神使我们的主耶稣从死里复活的人。耶稣被交给人，是为我们的过犯；复活，是为叫我们称义。」(罗4:23-25)我们在这里有神引领我们的灵魂来到背负我们的罪和从死里复活的那一位那里去。为何祂这样作？因为叫我们得脱离我们罪过的那一位已完全在这些罪过上荣耀祂，且永远除掉这些罪过。神不单止差祂的独生子来到世间，祂且因着我们的罪行来压伤祂，和使祂从死里复活，为的叫我们得以知道和相信我们的罪过这样被废止，来无限地和永远地荣耀祂。愿祂的名永远和普世地得着尊崇！

「神既在古时藉着

in divers manners [or in divers measures and modes] spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by [His] Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power, when *He had by Himself purged our sins*, sat down on the right hand of the Majesty on high." Our Lord Christ, blessed be His name! would not take His seat on the throne of God until He had, by the offering of Himself on the cross, purged our sins. Hence, a risen Christ at God's right hand is the glorious and unanswerable proof that our sins are all gone, for He could not be where He now is if a single one of those sins remained. God raised from the dead the self-same Man on whom He Himself had laid the full weight of our sins. Thus all is settled—divinely, eternally settled. It is as impossible that a single sin can be found on the very weakest believer in Jesus as on Jesus Himself. This is a wonderful thing to

众先知多次多方的晓谕列祖，就在这末世藉着祂儿子晓谕我们；又早已立祂为承受万有的，也曾藉着祂创造诸世界。祂是神荣耀所发的光辉，是神本体的真像，常用祂权能的命令托住万有。祂洗净了人的罪，就坐在高天至大者的右边。」（来1:1-3）祂没有坐在神的宝座上，直至祂在十字架上献上祂自己来清除我们的罪，为此愿颂赞归与我们主基督的名！因此一个在神右边复活的基督是我们的过犯已全然被除掉的荣美和驳不倒的证明，因为这些过犯若仍有一个存留的话，祂就不能来到祂所在的那里。神叫那从死里复活的那一位，就是神亲自将我们的过犯重压在祂身上的同一位。因此全都得着神圣地和永远的解决。在最软弱的信徒身上能找到一个罪就如同在祂身上找到般的没有可能。所能说到的就是这奇妙的事，但这是神的确切真理，是在圣经多处所确立的，并且相信这

be able to say, but it is the solid truth of God, established in manifold places in Holy Scripture, and the soul that believes it must possess a peace which the world can neither give nor take away.

PART II

"Christ hath once suffered for sins, the just for the unjust, that He might bring us to God."

If, then, Christ hath suffered for our sins, should we not know the deep blessedness of being eternally delivered from the burden of those sins? Can it be according to the mind and heart of God that one for whom Christ suffered should remain in perpetual bondage, tied and bound with the chain of his sins, and crying out, from week to week, month to month, and year to year, that the burden of his sins is intolerable?

If such utterances are, true and proper for the Christian, then what has Christ done for us? Can it be true that Christ has put away our sins and yet that we are tied and bound with the chain of them? Is it true that He bore the heavy burden

个的人必然得着世界不能给与的平安，这平安也不能被夺去。

第二章

「因基督也曾一次为罪受苦，就是义的代替不义的，为要引我们到神面前。」（彼前3:18）

基督既为我们的过犯受害，我们岂不应来认识永远得脱离这些过犯的重压是如何的深深蒙福么？基督为他受苦的人却依然不断服在他过犯的奴役、捆绑和锁炼之下，并周复一周、月复一月、年复一年来呼喊他过犯的重压是不能忍受的，按照神的心思和心意来说，这有否可能？

若这样对基督徒所说的话是真确和合适的话，那么基督为我们作了甚么呢？会否基督已除掉我们的过犯而我们却仍被罪恶的锁链所捆绑和限制呢？会否祂背负

of our sins and yet that we are still crushed beneath the intolerable weight thereof?

Some would fain persuade us that it is not possible to know that our sins are forgiven—that we must go on to the end of our life in a state of complete uncertainty on this most vital and important question. If this be so, what has become of the precious gospel of the grace of God—the glad tidings, of salvation? In the view of such miserable teaching as this, what mean those glowing words of the blessed apostle Paul in the synagogue of Antioch?—"Be it known unto you therefore, men and brethren, that through this Man [Jesus Christ, dead and risen] is preached [not promised as a future thing, but proclaimed now] the forgiveness of sins; and by Him all who believe *are* [not shall be, or hope to be] justified from *all things*, from which ye could not be justified by the law of Moses." (Acts xiii. 38, 39.)

If we were resting on the law of Moses, on our keeping the commandments, on our doing our duty, on our feeling as we ought, on

我们过犯的重担而我们却仍被压在其不能忍受的重压之下呢？

有人会乐意来说服我们说，知道我们的过犯被赦免是没有可能的，就是我们必须在这最重要的问题上带着完全不确定的状态来到生命的尽头。若事情是这样，神恩惠的宝贵福音，就是救恩的大喜信息会变成怎样？有鉴于这样卑劣的教训，蒙恩的使徒保罗在安提阿的会堂中所说「所以，弟兄们，你们当晓得：赦罪的道是由这人（死去和复活的耶稣基督）传给你们的（不是作为一个将来的应许，而是如今所宣布）。你们靠摩西的律法，在一切不得称义的事上信靠这人（不是将会，不是盼望），就都得称义了。」（徒13:38-39）强烈的言词作何解？

我们若安于摩西的律法，遵守诫命，尽上我们的责任，我们所有的感觉，我们对基督的珍爱和

our valuing Christ and loving God as we ought, reason would that we should be in doubt and dark uncertainty, seeing we could have no possible ground of assurance. If we had so much as the movement of an eyelash to do in the matter, then, verily, it would be the very height of presumption on our part to think of being certain.

But on the other hand, when we hear the voice of the living God, who cannot lie, proclaiming in our ears the glad tidings that through His own beloved Son, who died on the cross, was buried in the grave, raised from the dead, and seated in the glory—that through Him alone—through Him, without any thing whatever of ours—through His one offering of Himself once and forever, full and everlasting remission of sins is preached, as a present reality, to be enjoyed now by every soul who simply believes the precious record of God, how is it possible for any one to continue in doubt and uncertainty?

If they were not put away by the atoning death of Christ, they will never be put away; if He did not bear them on the cross, you will

对神的爱，我们就会落在疑惑和暗昧不明的理性中，得见的是我们不能有着确实的可能根据。若在这事上我们有太多像眨眼之动作的话，那么以为我们方面是肯定的就实在是高度的猜想了。

另一方面，当我们得听永不说谎之永生神的说话，在我们耳中来宣讲那大喜的信息，说到藉着祂所爱死在十字架，被埋葬在坟墓里，从死里复活和坐在荣耀里的儿子；唯独藉着祂，在没有属于我们任何东西下而藉着祂，藉着祂一次和永远的献上祂自己；所传讲的是完全和永远的赦罪，如同当下般实在，就是如今每一个单单相信神宝贵记载而得享的时，如何有可能有任何人持续来存疑和不确定？

若基督救赎的死未涂抹他们，就永不会被除掉；祂若没有在十字架上背负他们，你必会永远在

have to bear them in the tormenting flames of hell forever and ever and ever. Yes; be assured of it, there is no other way of disposing of this most weighty and momentous question. If Christ did not settle the matter on the cross, you must settle it in hell. It must be so, if God's Word be true.

But glory be to God, His own testimony assures us that Christ hath once suffered for sins, the just for the unjust, that He might bring us to God; not merely bring us to heaven when we die, but bring us to God now. How does He bring us to God? Tied and bound with the chain of our sins? with an intolerable burden of guilt on our souls? Nay, verily; He brings us to God without spot or stain or charge. He brings us to God in all His own acceptableness. Is there any guilt on Him? No. There was, blessed be His name, when He stood in our stead, but it is gone—gone forever—cast as lead into the unfathomable waters of divine forgetfulness. He was charged with our sins on the cross. God laid on Him all our iniquities, and dealt with Him about them. The whole

地狱痛苦的火焰中来背负他们，直到永远。是的，可确定的是，没有别的方法可除掉这最重压和重大的问题。若基督没有在十字架上解决这事情，你就必要在地狱里解决。若神的话是对的话，事就必然这样。

愿荣耀归与神，祂亲口向我们郑重宣告见证，基督曾一次为罪受苦，义的代替不义的，好叫祂得以领我们到神那里去。不单在我们死去时领我们上天，且如今领我们到神那里去。祂如何作成？连同捆绑和约束我们的过犯锁链？连同我们魂中不能忍受的罪担？实在不是，祂领我们往神那里去是没有瑕疵、玷污或控诉的。祂是以祂一己所有的可悦纳来领我们到神那里去的。在祂身上有否任何罪污？没有，愿祂的名得称颂。当祂代替我们的时候，所有罪污都被除掉，如同铅被投进深不见底神圣饶恕之深水中般的永远被除掉。祂在十字架上承担我们的过犯。神

question of our sins, according to God's estimate thereof, was fully gone into and definitively, because divinely, settled between God and Christ, amid the awful shadows of Calvary. Yes, it was all done, once and forever, there. How do we know it? By the authority of the only true God. His Word assures us that *we have* redemption through the blood of Christ, the remission of sins, according to the riches of His grace. He declares to us, in accents of sweetest, richest, deepest mercy, that our sins and our iniquities He will remember no more. Is not this enough? Shall we still continue to cry out that we are tied and bound with the chain of our sins? Shall we thus cast a slur upon the perfect work of Christ? Shall we thus tarnish the lustre of divine grace, and *give* the lie to the testimony of the Holy Ghost in the Scripture of truth? Far be the thought! It must not be so. Let us rather hail with thanksgiving the blessed boon so freely conferred upon us by love divine, through the precious blood of Christ. It is the joy of the heart of God to forgive us our sins. Yes, God delights in pardoning iniquity and

将我们的罪过都放在祂身上，这样因着这些罪来对待祂。因此我们过犯的整件事情都按神的标准来神圣地、确定地在神和基督之间在加略山可怖阴霾下得着解决，全然消逝。是的，全都在那里一次过和永远被除掉了。我们如何得知？藉着唯一真神的权威。祂的话向我们保证我们已按着祂丰盛的恩典，藉着基督的血得着救赎和赦罪。祂以最甜美、最丰盛和最深远的怜悯来向我们宣告，祂不再记念我们的过犯和罪过。这不是已足够么？我们是否仍要继续来因着被我们罪之锁链所捆绑和束缚来呼喊么？我们可否因此藐视基督的完美工作？我们可否使神圣恩典的光辉失去光泽，并证明圣灵对真理圣经所作的见证是谎话？离事实很远！必定不是这样。我们却当因基督的宝血藉神圣之爱白白赐下这恩福来欢呼感恩。饶恕我们的过犯是神心所乐的。是的，神乐于来饶恕

transgression. It gratifies and glorifies Him to pour into the broken and contrite heart the precious balm of His own pardoning love and mercy. He spared not His own Son, but delivered Him up, and bruised Him on the cursed tree, in order that He might be able, in perfect righteousness, to let the rich streams of grace flow forth from His large, loving heart, to the poor, guilty, self-destroyed, conscience-smitten sinner.

"And He said unto them, 'Thus it is written, and thus *it was necessary* for Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.'" (Luke xxiv. 46, 47.)

Here we have the great and glorious commission—its basis, its authority, its sphere. Christ has suffered. This is the meritorious ground of remission of sins. Without shedding of blood there is no remission of sins; but by the shedding of blood, and by *it alone*, there is remission of sins—a remission as full and complete as the precious blood of Christ is fitted

不义和过犯。将祂一己宽恕的爱和怜悯的宝贵膏油倒入破碎和悔罪的心灵来使祂喜悦和得着荣耀。祂连祂独生的儿子也不爱惜，却把祂交付在咒诅的十字架上来压伤祂，为的是叫祂得以以完全的义来让丰富的恩泉自祂既大且满是爱的心中流向那贫穷、犯罪和自毁、良心受责备的罪人。

「又对他们说：照经上所写的，基督必受害，第三日从死里复活，并且人要奉祂的名传悔改、赦罪的道，从耶路撒冷起直传到万邦。」(路24:46-47)

我们在这里有的是这伟大和荣耀使命的根据、权柄和范围，就是基督已受苦。这是罪得赦的有效根据。若没有洒血，罪便不得赦；若有洒血，独独因着洒血，便有着罪的得赦，就是基督宝血所预备来作成那完满和完全的赦罪。

to effect.

But where is the authority? "*It is written.*" Blessed, indisputable authority! Nothing can ever shake it. I know, on the solid authority of the Word of God, that my sins are all forgiven, all blotted out, all gone forever, all cast behind God's back, so that they can never, by any possibility, rise against me.

Finally, as to the sphere. It is, "all nations." This includes me, beyond all question. There is no sort of exception, condition, or qualification. The blessed tidings were to be wafted, on the wings of love, to all nations—to all the world—to every creature under heaven. How could I exclude myself from this world-wide commission? Do I question, for a moment, that the beams of God's sun are intended for me? Surely not. And why should I question the precious fact that remission of sins is for me? Not for a single instant. It is for me as surely as though I were the only sinner beneath the canopy of God's heaven. The universality of its aspect precludes all question as to its being designed for me.

And surely, if any further

权柄何在？「照经上所写的。」蒙福和无可置疑的权柄！无可动摇。我藉着神话语的坚固权柄来知道我们过犯全然得着饶恕，全都被涂抹，全都永远被除掉，全都被扔在神的背后，因此他们永没可能起来告发我。

最后来到其范围，就是「万邦」。毫无疑问这包括我。毫无例外、制约或限制。有福的喜信乘着爱之翅膀来传送到全世界，传到天下的每一个生灵。我怎能把我自己排拒在这普世的作为之外？我有否一刻来在神的阳光是否本意给我上来存疑？肯定没有。那么我为甚么要来在给我赦罪这宝贵的事实上存疑？一刻也不可。这是给我的，就如同我是在神的天幕底下唯一的罪人一般那样确定。其无所不包的一面排除所有问题，就如同这是为我而设的一样。

若有需要进一步支

encouragement were needed, it is found in the fact that the blessed ambassadors were to "begin at Jerusalem"—the very guiltiest spot on the face of the earth. They were to make the earliest offer of pardon to the very murderers of the Son of God. This the apostle Peter does in those words of marvelous and transcendent grace, "Unto you first God, having raised up his Son, sent Him to bless you, by turning away every one of you from your iniquities." (Acts iii. 26.)

It is not possible to conceive any thing richer or fuller or more magnificent than this. The grace that could reach the murderers of the Son of God can reach any one: the blood that could cleanse the guilt of such a crime can cleanse the vilest sinner outside the precincts of hell.

Anxious reader, do you, can you, still hesitate as to the forgiveness of your sins? Christ has suffered for sins. God preaches remission of sins. He pledges His own Word on the point. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive

持的话，就必然在那蒙福的使者「从耶路撒冷起」到地球表面最大罪的一处这事实上找到。他们要将最早期的赦罪恩典给与杀害神儿子的凶手，使徒彼得以「神既兴起祂的儿子，就先差祂到你们这里来，赐福给你们，叫你们各人回转，离开罪恶。」（徒3:26）这经文或不可思议和卓越恩典来作的就是这个。

想到任何比这更丰富、更完满和更华丽的东西是没可能的。能达至杀害神儿子之人的恩典都能达至任何人，能洁净这样罪行的血都能洁净地狱范围外最恶劣的罪人。

忧心的读者啊，你是否在你过犯得赦免上仍然犹疑？怎能存疑？神传扬的是罪的得赦。祂在这点上以祂一己的话来起誓：「众先知也为祂作见证说：凡信祂的人必因祂的名得蒙赦罪。」（徒10:43）你还想更多得着甚

remission of sins." What more would you have? How can you any longer doubt or delay? What are you waiting for? You have Christ's finished work and God's faithful word. Surely these ought to satisfy your heart and tranquilize your mind. Do, then, let us entreat you to accept the full and everlasting remission of all your sins. Receive into your heart the sweet tidings of divine love and mercy, and go on your way rejoicing. Hear the voice of a risen Saviour, speaking from the throne of the Majesty in the heavens, and assuring you that your sins are all forgiven. Let those soothing accents, from the very mouth of God Himself, fall, in their enfranchising power, upon your troubled spirit,—"Your sins and iniquities will I remember no more." If God thus speaks to me, if He assures me that He will no more remember my sins, should I not be fully and forever satisfied? Why should I go on doubting and reasoning when God has spoken? What can give certainty but the Word of God, that liveth and abideth forever? It is the only ground of certainty; and no power

么？你怎能再怀疑和迟疑？你在等候甚么？你有的是基督所作成的工作和神信实的话。这些该能确实叫你的心满意，和平静你的心灵。那么真的让我们恳求你来接受你所有过犯得着完全和永远的赦免。将神圣的爱和怜悯的甜美信息接进你的心灵，并一路来欢欣。听取复活救主从天上王座所发出的声音，就是向你保证你的过犯全得得了赦免。让这些出于神亲口所说「我不再记念你们的罪愆和过犯。」（来10:17）这些安慰之言释放他们的大能，落在你困扰的心灵上。若神这样来向我说话，祂若向我保证祂必不会再记念我的过犯，我岂不会全然和永远心满意足么？在神已说的话上我为何还要继续存疑和论究呢？除了永活和永远同在的神话语之外，有甚么能叫人确定的呢？这是肯定的唯一根据，从来没有在地上或阴间的，出于人的或恶魔的能力能摇动它。基督所作

of earth or hell—human or diabolical—can ever shake it. The finished work of Christ and the faithful Word of God are the basis and the authority of full forgiveness of sins.

But, blessed forever be the God of all grace, it is not only remission of *sins* which is announced to us through the atoning death of Christ. This in itself would be a boon and a blessing of the very highest order; and, as we have seen, we enjoy it according to the largeness of the heart of God, and according to the value and efficacy of the death of Christ, as God estimates it. But besides the full and perfect remission of sins, we have also

ENTIRE DELIVERANCE FROM THE PRESENT POWER OF SIN.

This is a grand point for every true lover of holiness. According to the glorious economy of grace, the same work which secures the complete remission of *sins* has broken forever the power of *sin*. It is not only that the *sins of the life* are blotted out, but the *sin of the nature* is condemned. The believer

成的工作和神信实的话是罪全然得饶恕的根据和权柄。

但愿颂赞永远归与所有恩赐的神，因为藉着基督赎罪死亡来向我们宣告的不单止是罪的得赦。基督之死本身就是最高等次的恩赐和恩福；并且正如我们所得见的，我们得享它是因着神心的广大，和因着基督死亡的价值和功效，就正如神所量计的。除了完全和完美的过犯得以赦免之外，我们且

完全脱离如今罪的权势

这是每一个真实喜爱圣洁之人的首要重点。根据恩典的荣耀法则，确保罪得着完全赦免的同一工作已永久打破罪的权势。不单止生命的过犯被涂抹，并且天性也被废弃。信徒蒙恩来看自己在罪上死。他能欢心地歌唱

is privileged to regard himself as dead to sin. He can sing, with a glad heart,

"For me, Lord Jesus, Thou hast died,

And I have died in Thee;

Thou 'rt risen, my bands are all untied,

And now Thou livest in me.

The Father's face of radiant grace

Shines now in light on me."

This is the proper breathing of a Christian. "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." This is Christianity. The old "I" crucified, and Christ living in me. The Christian is a new creation. Old things are passed away. The death of Christ has closed forever the history of the old "I;" and hence, though sin dwells in the believer, its power is broken and gone forever. Not only is its guilt canceled, but its terrible dominion completely overthrown.

This is the glorious doctrine of Romans vi-viii. The thoughtful student of this most magnificent epistle will observe that from chapter iii. 21 to chapter v. 11 we

:

主耶稣啊，祢已为我死去，

我也在祢里头死去。

祢复活解开我一切的绳索，

如今祢在我里面活。

天父脸面散发的荣耀光辉

如今映照在我身上。

基督徒栩栩如生的恰当表像是：「我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着。(加2:20)这就是基督教。那老我被钉，如今基督活在我里面。基督徒是一个新造。旧事已过。基督的死亡已永远结束老我的历史，因此，罪虽仍在信徒里面居住，其能力已永远被打破和过去。不单止其罪过已被删除，其可怖的管治也完全被瓦解。

这是罗6-8章的极好教义。认真思考学习这最壮丽书信的人必会发现罗3:21-5:11中有着基督施行在过犯问题上的工

have the work of Christ applied to the question of *sins*; and from chapter v. 12 to the end of chapter viii. we have another aspect of that work, namely, its application to the question of *sin*—"our old man"—"the body of *sin*"—"sin in the flesh." There is no such thing in Scripture as the forgiveness of sin. God has condemned sin, not forgiven it—an immensely important distinction. God has set forth His eternal abhorrence of sin in the cross of Christ. He has expressed and executed His judgment upon it, and now the believer can see himself as linked and identified with the One who died on the cross and is raised from the dead. He has passed out of the sphere of sin's dominion into that new and blessed sphere where grace reigns through righteousness. "God be thanked," says the apostle, "that ye *were* [once, but now no longer are to be] the servants of sin, but ye have obeyed from the heart that type of doctrine to which ye were delivered. (Margin.) Being then made free *from sin* [not merely sins forgiven], ye became the servants of righteousness. I speak after the manner of men,

作；并从罗5:12到罗8章尾，我们看见另一个层面的工作，就是应用在「我们的旧人」、「罪身」、「肉体中的罪」这罪的问题。在圣经中没有像罪之赦免的一回事。**神一直责备罪，而不是赦免罪**，这分别十分重大。神已将祂对罪的永久厌恶在基督的十字架上说明。祂一直表述和执行祂对罪的审判，如今信徒能得见自己是与那在十字架上死和从死里复活的那一位联上和等同的。祂已走过罪所管治的区域，进入由恩典藉着义作王的崭新和蒙福的区域。使徒说：「感谢神！因为你们从前虽然（如今不再）作罪的奴仆，现今却从心里顺服了所传给你们道理的模范。你们（不单止罪得赦免）既从罪里得了释放，就作了义的奴仆。我因你们肉体的软弱，就照人的常话对你们说：你们从前怎样将肢体献给不洁不法作奴仆，以至于不法；现今也要照样将肢体献给义作奴仆，以至于成

because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye *were* the servants of sin, ye were free from righteousness, What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made *free from sin*, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." (Rom. vi. 17-22.)

Here lies the precious secret of holy living. We are dead to sin; alive to God. The reign of sin is over. What has sin to do with a dead man? Nothing. Well, then, the believer has died with Christ; he was buried with Christ; he is risen with Christ, to walk in newness of life. He lives under the precious reign of grace, and he has his fruit unto holiness. The man who draws a plea from the abundance of divine grace to live in sin, denies the very foundation of Christianity. "How shall we that have died to sin, live any longer therein?" Impossible. It

圣。因为你们作罪之奴仆的时候，就不被义约束了。你们现今所看为羞耻的事，当日有甚么果子呢？那些事的结局就是死。但现今，你们既从罪里得了释放，作了神的奴仆，就有成圣的果子，那结局就是永生。」（罗 6:17-22）

这里有的是神圣生命的珍贵奥秘。我们是在罪上死，向神活的。罪的管治已过去。罪对一个死人有甚么可作？没有。那么信徒已与基督同死，他是与基督同埋葬，他是与基督一同复活，以生命的新样来行走的。他活在恩典的可贵管治之下，他也有成圣的果子（罗 6:22）。藉丰盛神圣的恩典来祈求活在罪中的人，所否定的正是基督教的根基。「我们在罪上死了的人岂可仍在罪中活着呢？」

would be a denial of the whole Christian standing. To imagine the Christian as one who is to go on, from day to day, week to week, month to month, and year to year, sinning and repenting, sinning and repenting, is to degrade Christianity and falsify the whole Christian position. To say that a Christian *must* go on sinning because he has the flesh in him is to ignore the death of Christ in one of its grand aspects, and to give the lie to the whole of the apostle's teaching in Romans vi-viii. Thank God, there is no necessity whatever why the believer should commit sin.

"My little children, these things write I unto you that ye sin not." We should not justify ourselves in a single sinful thought. It is our sweet privilege to walk in the light, as God is in the light; and most surely, when we are walking in the light, we are not committing sin. Alas! we get out of the light and commit sin; but the normal, the true, the divine idea of a Christian is, walking in the light, and not committing sin. A sinful thought is foreign to the true genius of Christianity. We have sin in us, and

(罗6:2)没有可能。这是否定整个基督教的立场。试想一个基督徒日复一日,周复一周,月复一月,和年复一年地持续来犯罪和悔改,犯罪和悔改,是贬低基督教的价值和歪曲基督徒的整体地位。说因着基督徒里头仍有肉体,所以必然会继续犯罪,是忽视基督死亡其中的一大方面,并以使徒在罗6-8章中的整体教训为一个谎言。感谢神,信徒没有任何必须犯罪的原因。

「我小子们哪,我将这些话写给你们,是要叫你们不犯罪。」(约壹2:1)我们连一个犯罪念头也不该有。我们如同神在光明中行是我们的殊荣。最肯定的是,我们在光明中行便不是在犯罪。唉呀,我们是离开光明来犯罪的呢!基督徒给人的正常、真实和神圣印象该是在光明中行,而不是犯罪。犯罪念头跟基督徒的真实特质不相干。只要我们一日在肉体中,里头就

shall have it so long as we are in the body; but if we walk in the Spirit, the sin in our nature will not show itself in the life. To say that we *need not sin* is to state a Christian privilege; to say that *we cannot sin* is a deceit and a delusion.

PART III

FROM what has already passed before us, we learn that the grand result of the work of Christ in the past is to give us a divinely perfect standing before God. "He has perfected forever them that are sanctified." He has introduced us into the Divine Presence, in all His own perfect acceptability, in the full credit and virtue of His name, of His Person, and of His work; so that, as the apostle John declares, "as He is, so are we in this world." (1 John iv. 17.)

Such is the settled standing of the *very* feeblest lamb in all the blood-bought flock of Christ. Nor could it possibly be otherwise. It must be either this or eternal perdition. There is not the breadth of a hair between this standing of absolute perfectness before God and a condition of guilt and ruin.

必然有罪；但我们若顺着圣灵而行（加5:16），我们本性中的罪就不会在生命中自我显露。说我们不必犯罪就是说出基督徒弟的殊荣；说我们不能犯罪乃是欺骗和迷惑。

第三章

我们从刚思想的晓得基督过去工作的一大结果就是给我们在神面前的圣洁完美地位。「因为祂一次献祭，便叫那得以成圣的人永远完全。」（来10:14）祂已引领我们来到神的同在那里，得着祂亲身的完美悦纳，得着祂的名、位格和工作上的全面功劳和价值，因此使徒约翰宣告：「因为祂如何，我们在这世上也如何。」（约壹4:17）

这样的是在所有基督付上血价得着的群羊中最虚弱羊羔的坚定立场。这不可能是别的。不是这个便是永远的灭亡。在神面前绝对完全的立场和犯罪破败状况之间是没有毫发的差距。我们不是在过犯中便是在复

We are either in our sins or in a risen Christ. There is no middle ground. We are either covered with guilt or complete in Christ. But the believer is declared, by the authoritative voice of the Holy Ghost in Scripture, to be "complete in Christ"—"perfect, as pertaining to his conscience"—"perfected in perpetuity"—"clean every whit"—"accepted in the Beloved"—"made [or become] the righteousness of God in Christ."

And all this through the sacrifice of the cross. That precious atoning death of Christ forms the solid and irrefragable foundation of the Christian's standing. "This Man, after *He* had offered one sacrifice for sins, forever sat down on the right hand of God." A seated Christ is the glorious proof and the perfect definition of the believer's place in the presence of God. Our Lord Christ, having glorified God about our sins, and borne His judgment on our entire condition as sinners, has conducted us, in living association with Himself, into a place, not only of forgiveness, acceptance, and peace, but of complete deliverance from the dominion of sin—a place

活的基督里头，是没有中庸之道的。我们不是满身罪污，便是在基督里的完全。但圣灵在圣经中权威的声音所宣告的信徒乃是「在基督里完全」的，「良心上完全」（来9:9）的「永远完全」（来10:14）的「全身干净」（约13:10）的，「在爱子里蒙悦纳」的，「在基督里面成为神的义」（林后5:21）的。

这全是藉着十字架的献祭而来的。基督宝贵救赎的死亡形成了基督徒地位上稳固和无可争辩的根基。「基督献了一次永远的赎罪祭，就在神的右边坐下了。」（来10:12）坐宝座的基督是信徒在神面前地位的光荣证明和完美的定义。既为着我们的罪来荣耀神，代替作为罪人的我们的整体状况来接受审判，我们的主基督一直以与祂自己活泼的联系来引领我们进入一个地位，不单罪得赦、得接纳和平安；且是完全脱离罪的权势，胜过无论是里头的罪、对撒

of assured victory over every thing that could possibly be against us, whether indwelling sin, the fear of Satan, the law, or this present evil world.

Such, we repeat, is the absolutely settled standing of the believer, if we are to be taught by Holy Scripture. And we earnestly entreat the Christian reader not to be satisfied with any thing less than this. Let him not any longer accept the muddled teachings of Christendom's creeds, and its liturgical services, which only drive the soul back into the darkness, distance, and bondage of Judaism—that system which God found fault with, and which He has forever abolished, because it did not meet His holy mind, or satisfy His loving heart, in giving the worshiper perfect peace, perfect liberty, perfect nearness to Himself, and that forever.

We solemnly call upon all the Lord's people, throughout the various sections of the professing church, to consider where they are, and to see how far they understand and enjoy the true Christian position, as set forth in the various

但的害怕、律法或现今邪恶世界任何能敌挡我们确实地位的东西。

我们重复说，只要我们受教于圣经，这就是信徒绝对稳固的地位。我们也殷切地恳求基督徒读者不要满足于任何不及这个的东西。但愿他不再接受基督教界信条的混乱教训，和其礼仪性的聚会，这只会驱使人们重回神从中发现错处和祂已永远废弃的这套系统，重回犹太教的黑暗、隔离和捆绑中去，因为它不能切合神的神圣心思，或满足祂慈爱的心，来永永远远给与敬拜者完全的平安、完全的自由、完全的得亲近祂自己。

我们严肃地呼吁所有遍及认信教会不同部分的主的子民，来在我们刚引述和可轻易找上百处之多的不同经文所说明的，来思想他们身在何处，和他们在明白和得享

passages of Scripture which we have quoted, and which might easily be multiplied a hundredfold. Let them diligently and faithfully compare the teachings of Christendom with the Word of God, and see how far they agree. In this way they will find how completely the professing Christianity of the present day stands in contrast with the living teachings of the New Testament; and as a consequence, souls are robbed of the precious privileges which belong to them as Christians, and they are kept in the moral distance which characterized the Mosaic economy.

All this is most deplorable. It grieves the Holy Spirit, wounds the heart of Christ, dishonors the grace of God, and contradicts the plainest statements of Holy Scripture. We are most thoroughly persuaded that the condition of thousands of precious souls at this moment is enough to make the heart bleed; and all this, to a large extent, is traceable to Christendom's teachings, its creeds and its formularies. Where will you find, amid the ordinary ranks of Christian profession, a person in the

真实的基督徒地位上有多深远。但愿他们勤奋地和切实地来将神的话语比对基督教界的教训，来看看他们有多深远的相合。他们藉此必能发现今时认信的基督教如何完全与新约的活泼教训相违背，因此与标志摩西机制保持着距离属于基督徒的宝贵殊荣从基督徒的生命中被夺去。

这一切是最悲惨的。这叫圣灵担忧，伤破基督的心，羞辱神的荣耀，和否定圣经最平白的说话。我们极透切地相信万千宝贵的生命在这刻足以使神的心淌血。这一切极大程度上可追溯至基督教界的教训、其教条和其礼节书。在普通认信的基督徒行列中，你在那里能找到乐在完全净化的良心中、与神和好、和承继圣灵的人？人们不是公然地和系统地受教说，因

enjoyment of a perfectly purged conscience, of peace with God, of the Spirit of adoption? Is it not true that people are publicly and systematically taught that it is the height of presumption for any one to say that his sins *are* all forgiven—that he *has* eternal life—that he *is* justified from all things—that he *is* accepted in the Beloved—that he *is* sealed with the Holy Ghost—that he cannot be lost, because he is actually united to Christ by the indwelling Spirit? Are not all these Christian privileges practically denied and ignored in Christendom? Are not people taught that it is dangerous to be too confident—that it is morally safer to live in doubt and fear—that the very utmost we can look for is the hope of getting to heaven when we die? Where are souls taught the glorious truths connected with the new creation? Where are they rooted and grounded in the knowledge of their standing in a risen and glorified Head in the heavens? Where are they led into the enjoyment of those things which are freely given of God to His beloved people?

着他实在藉着内住的圣灵而与基督合一，他的过犯全都得赦免，就是说他已有永生，他是在凡事上称义，他是在爱子里蒙悦纳，得着圣灵的印记，不再失丧，说这话的人岂不真是高度的臆猜么？这些基督徒的殊荣不是全都在基督教界中实在被否定和忽略的么？所教导人们的不是太过自信是危险，活在疑虑和惊恐中则确实较安全，并且我们极其量所得见的就是我们死去时能上天堂的盼望么？人们在那里得教导关乎到新造的荣耀真理？他们认识到他们有着在天上复活和荣耀之头的根据和根基在那里？他们被领至那里来得享这些白白由神所赐给祂所爱子民的东西？

Alas alas! we grieve to think of the only true answer which can be given to such inquiries. The flock of Christ is scattered upon the dark mountains and desolate moors. The souls of God's people are left in the dim distance which characterized the Jewish system. They know not the meaning of the rent veil, of nearness to God, of conscious acceptance in the Beloved. The very table of the Lord is shrouded with the dark and chilling mists of superstition, and surrounded by the repulsive barriers of a dark and depressing legality. Accomplished redemption, full remission of sins, perfect justification before God, acceptance in a risen Christ, the Spirit of adoption, the bright and blessed hope of the coming of the Bridegroom,—all these grand and glorious realities—these chartered privileges of the Church of God are practically set aside by Christendom's teachings and religious machinery.

Some, perhaps, may think we have drawn too gloomy a picture. We can only say—and we say it with all sincerity—Would to God it were so! We fear the picture is far

唉呀！我们一想到能够给与这问题的唯一答案便忧伤。基督的群羊分散在高岗和荒野。神子民的生命被遗弃在标志着犹太系统的昏暗远处中。他们不知道幔子撕裂，神的亲就和觉知在爱子里被接纳的意思。主的餐桌被迷信的暗黑和冰冷迷雾所遮蔽，被暗黑和令人郁闷的守法主义的讨厌栏栅所围绕。作成的救赎、过犯的全然饶恕、神面前的完全称义、被接纳在复活的基督里面、承受的圣灵、新郎再来的光明和有福盼望，这一切首要和荣耀的实在，这些特许神教会的殊荣实际上被基督教界的教训和教团的组织所撇弃。

也许有人会想到我们所绘画的图画太阴暗。我只能说，且是诚挚地来说，神也是这样看！我们恐怕这图画距离真实还

too true—yea, the reality is far more appalling than the picture. We are deeply and painfully impressed with the fact that the condition, not merely of the professing church, but of thousands of the true sheep of the flock of Christ, is such, that if we only realized it as God sees it, it would break our hearts.

However, we must pursue our subject, and by so doing, furnish the very best remedy that can possibly be suggested for the deplorable condition of so many of the Lord's people.

We have dwelt upon that precious work which our Lord Jesus Christ has accomplished for us, in the putting away of all our *sins*, and in the condemnation of *sin*, securing for us perfect remission of the former, and entire deliverance from the latter, as a ruling power. The Christian is one who is not only forgiven, but delivered. Christ has died for him, and he has died in Christ. Hence he is free, as one who is raised from the dead and alive unto God, through Jesus Christ our Lord. He is a new creation. He has passed from death unto life. Death

远，是的，其真实性远比这图画更骇人。我们因着不单认信的教会，且是万千基督群羊的真实羊儿的实况是这样而深刻痛苦，我们只要如同神看这个般来体会它时，这必然会刺透我们的心。

可是我们必须继续我们的题目，这样作是因着众多神子民的悲惨状况来为他们提供最佳的可行解决方法。

我们已详论我们的主耶稣基督为我们来除掉我们所有的过犯，责备罪和为我们确保得着过犯的完全赦免，并完全得脱离作为管治权柄之罪上所作出的宝贵工作。基督徒不单止是罪得赦，且也是得脱离罪的人。基督已为他死，他也已在基督里死。因此他是如同一个藉耶稣基督我们的主从死里复活和向神而活的人般自由。他是一个新造。他已出死入生。死亡和审判都在他后面，而在

and judgment are behind him, and nothing but glory before him. He possesses an unblotted title and an unclouded prospect.

Now, if all this be indeed true of every child of God—and Scripture says it is—what more do we want? Nothing, as to title; nothing, as to standing; nothing, as to hope. As to all these, we have absolute, divine perfection; but then our *state* is not perfect, our *walk* is not perfect. We are still in the body, compassed about with manifold infirmities, exposed to manifold temptations, liable to stumble, to fall, and to wander. We are unable of ourselves to think a right thought, or to keep ourselves for one moment in the blessed position into which grace has introduced us. True it is, we have everlasting life, and we are linked to the living Head in heaven, by the Holy Ghost sent down to earth, so that we are eternally secure. Nothing can ever touch our life, inasmuch as it is "hid with Christ in God."

But while nothing can touch our life, or interfere with our standing, yet, seeing that our state

他前面的只有榮耀。他擁有的是抹不掉的名號和一個明朗的前景。

若這一切如聖經所說于每一個神兒女都是真實的話，那麼我們還有甚么缺欠？在名號上沒有，在地位上沒有，在盼望上沒有。我們有着的這一切都是絕對和神聖完美的；我們的現狀卻不完美，我們的行止不完美。我們仍在肉體中活，被各式各樣缺點包圍，暴露于各式各樣試探中，容易絆跌，倒下和迷路。我們自己不能有着正確的思想，也不能有一刻保守自己在恩典所引入的蒙福地位上。我們實在是藉着差派來到地上的聖靈來得着永生，並且聯上天上永活的頭，從而永恒地得着保障的。沒有東西能觸及我們的生命，因着它是「與基督一同藏在神里面」（西3:3）的。

雖然沒有東西能觸及我們的生命，或干擾我們的地位，却也得見我們

is imperfect and our walk imperfect, our communion is liable to be interrupted, and hence it is that we need

THE PRESENT WORK OF CHRIST FOR US.

Jesus lives at the right hand of God for us. His active intervention on our behalf never ceases for a single moment. He has passed through the heavens, in virtue of accomplished atonement, and there He ever carries on His perfect advocacy for us before our God. He is there as our subsisting righteousness, to maintain us ever in the divine integrity of the position and relationship into which His atoning death has introduced us. Thus we read, in Romans v. 10, "If, while we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." So also in Hebrews iv. we read, "Seeing then that we have a great High-Priest that has passed through the heavens, Jesus the Son of God, let us hold fast the confession. For we have not a High-Priest which cannot be touched with the feeling

的状况是不完美，我们的行止不完美，我们的相交是容易受干扰的，因此我们需要

基督如今为我们作的工作

耶稣为我们活在神的右边。祂为我们而作的积极介入从没有一刻停止过。祂已回到天上，在那里凭借着所成就的救赎来在我们的神面前为我们来作祂完美的中保。祂在那里作为继续存在的义，来保守我们常在祂代赎的死亡所引领我们进入神圣完整的地位和关系中。因此我们读到：

「因为我们作仇敌的时候，且藉着神儿子的死，得与神和好；既已和好，就更要因祂的生得救了。」（罗5:10）同样在希伯来书中我们读到：

「我们既然有一位已经升入高天尊荣的大祭司，就是神的儿子耶稣，便当持定所承认的道。因我们的大祭司并非不能体恤我们的软弱。祂也曾凡事受过试探，与我们一样，

of our infirmities; but was in all points tempted, in like manner, without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Again, in chapter vii.—"But this Man, because He continueth forever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And in chapter ix. —"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

Then, in the first epistle of John, we have the same great subject presented under a somewhat different aspect.—"My little children, these things write I unto you, that ye sin not. And if any one sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins; and not our sins only, but also for the whole world."

How precious is all this to the true-hearted Christian, who is ever

只是祂没有犯罪。所以，我们只管坦然无惧的来到施恩的宝座前，为要得怜恤，蒙恩惠，作随时的帮助。」(来4:14-16)并且在来7章中有：「这位既是永远常存的，祂祭司的职任就长久不更换。凡靠着祂进到神面前的人，祂都能拯救到底；因为祂是长远活着，替他们祈求。」(来7:24-25)和在来9章：「因为基督并不是进了人手所造的圣所(这不过是真圣所的影像)，乃是进了天堂，如今为我们显在神面前。」(来9:24)

我们在约翰一书中有着另一方向来呈现的相同重大题目：「我小子们哪，我将这些话写给你们，是要叫你们不犯罪。若有人犯罪，在父那里我们有一位中保，就是那义者耶稣基督。祂为我们的罪作了挽回祭，不是单为我们的罪，也是为普天下人的罪。」(约壹2:1-2)

这一切对真心的基督徒来说是何等的珍贵。

conscious—deeply and painfully conscious—of his weakness, need, infirmity, and failure! How, we may lawfully inquire, is it possible for any one, with his eye resting on such passages as we have just quoted, to say nothing of his own self-consciousness—the sense of his own imperfect state and walk, to call in question the Christian's need of the unceasing ministry of Christ on his behalf? Is it not marvelous that any reader of the epistle to the Hebrews, any observer of the state and walk of the most advanced believer, should be found denying the application of Christ's priesthood and advocacy to Christians now?

For whom, let us ask, is Christ now living and acting at the right hand of God? Is it for the world? Clearly not; for He says, in John xvii, "I pray not for the world, but for them which Thou hast given Me; for they are Thine." And who are these? are they the Jewish remnant? Nay; that remnant is yet to appear on the scene. Who are they, then? Believers—children of God—Christians, who are now passing through this sinful world,

他常觉察，深深和痛苦觉察他的软弱、需要、懦弱和失败！法理上也许我们可询问：眼目定睛在我们刚引述之经文的任何人，怎能在自觉他一己不完全的状态和行止下甚么也不说，反而问及基督徒需要基督替他来作不停的事奉这问题？任何读希伯来书的读者，任何观察最进步信徒的状态和行止的人，都被发现否定基督施行其祭司身分和如今为基督徒作中保的真理，这不是不可思议的么？

让我们来问：基督如今为谁来在神右边来活和行事？为世人？明显不是，因为在约17章中祂说到：「我为他们祈求，不为世人祈求，却为祢所赐给我的人祈求，因他们本是祢的。」(约17:9)这些人是谁？犹太余民？不，余民还未出现。那么是谁？是信徒，神的儿女，基督徒，他们正走过这邪恶的世界，容易失

liable to fail and to contract defilement every step of the way. These are the subjects of Christ's priestly ministry. He died to make them clean: He lives to keep them clean. By His death He expiated our guilt, and by His life He cleanses us, through the action of the Word by the power of the Holy Ghost. "This is He that came by water and blood; not by water only, but by water and blood." We have expiation and cleansing through a crucified Saviour. The double stream emanated from the pierced side of Christ, dead for us. All praise to His name!

We have all, in virtue of the precious death of Christ. Is it a question of our guilt? It is canceled by the blood of atonement. Is it a question of our daily short-comings? We have an Advocate with the Father—a great High-Priest with God. "If any man sin." He does not say, If any man repent. No doubt there is, and must be, repentance and self-judgment; but how are they produced? whence do they proceed? Here it is: "We have an Advocate with the Father." It is His all-prevailing

败，路上的每一步都沾染污秽。他们是基督祭司事奉的对象。祂死使他们清洁，祂活保守他们清洁。祂藉祂的死抵偿我们的罪债，藉祂的生命洁净我们，是圣灵的大能透过圣经行出来的。「这藉着水和血而来的，就是耶稣基督；不是单用水，乃是用又用水又用血。」（约壹5:6）我们是藉着一位钉十字架的救主来得着赎罪和洁净的。这双重的水流是源于为我们死之基督的枪伤肋旁。赞美全归祂的圣名！

因着基督的宝贵死亡我们便得着一切。这是否关乎我们的罪行？都被救赎的血所清除了。这是否关乎我们每天的缺点？我们有与天父一起的中保，一位与神同在的大祭司。「若有人犯罪。」祂不是说「若有人悔改。」无疑有和必定有悔改和自审，但这些都是如何产生的？他们是从那里出来的？就在于：「在父那里我们有一位中保。」（约壹2:1）是祂全得胜的代求

intercession that procures for the sinning one the grace of repentance, self-judgment, and confession.

It is of the very utmost importance for the Christian reader to be thoroughly clear as to this great cardinal truth of the advocacy or priesthood of Christ. We sometimes erroneously think that when we fail in our work, something has to be done on our part to set matters straight between our souls and God. We forget that ere we are even conscious of the failure—before our conscience becomes really cognizant of the fact, our blessed Advocate has been to the Father about it; and it is to His intercession we are indebted for the grace of repentance, confession, and restoration. "If any man sin, we have"—what? The blood to return to? No; mark carefully what the Holy Ghost declares.—"We have an Advocate with the Father, Jesus Christ the righteous." Why does He say, "the righteous"? why not the gracious, the merciful, the sympathizing? Is He not all this? Most surely; but not any one of

为犯罪的人带来悔改、自审和认罪恩典。

彻底清楚中保或基督作为祭司的伟大基本真理于基督徒读者是至为重要的。我们有时会错误以为当我们在我们的工作上失败时，在我们生命和神之间必定有事情是需要我们一方来弄清楚的。我们忘记了在我们觉知我们失败之先，就是我们的良心真的认清事实真相之先，我们可称颂的中保已向天父来为这祈求；在悔改、认罪和得恢复的恩典上我们有着欠祂代祷的债。「若有人犯罪」，我们有甚么？回到血那里去？不，细心留意圣灵所宣告的：「在父那里我们有一位中保，就是那义者耶稣基督。」为甚么祂要说到「那义者」？为甚么不是那施恩、怜悯和表同情者？祂不是这一切么？肯定是，但不是任何这些属性的其中一个在这里是适切的，因为蒙福的使徒因着

these attributes would be in place here, inasmuch as the blessed apostle is putting before us the consolatory truth that in all our errors, our sins, and our failures, we have "a righteous" representative ever before the righteous God, the Holy Father, so that our affairs can never fall through. "He ever liveth to make intercession for us;" and because He ever liveth, "He is able to save *to the uttermost*"—right through to the very end—"them that come unto God by Him."

What solid comfort is here for the people of God! and how needful for our souls to be established in the knowledge and sense of it! Some there are who have an imperfect sense of the true *standing* of a Christian, because they do not see what Christ has done for them in the past; others, on the contrary, have such an entirely one-sided view of the *state* of the Christian that they do not see our need of what Christ is doing for us now. Both must be corrected. The former are ignorant of the extent and value of the atonement; the latter are ignorant of the place and application of the advocacy.

我们的一切错误、过犯和失败来将这安慰的真理摆在我们面前，我们有着这「义者」的代表常在天父这公义神的面前，好叫我们的事情永不至不能实现。「祂是长远活着，替他们祈求。」那些「凡靠着祂进到神面前的人」，因着祂长远活着，「祂都能拯救到底」，一直到尽头。（来7:25）

这于神的子民是何等实在的安慰！我们的生命何等需要在认识和感受这个上得建立！有一些人在基督徒真正地位上有着不完全的感觉，因为他们看不见基督曾为他们在过去所作的；相反地，也有别些人有的完全是基督徒状况侧向一面的观点，因而看不见如今需要基督为我们所作之事。两者都需要改正。前者是在救赎幅度和价值上无知，而后者是在中保的地位和运作上无知。在我们地位的完美上，使徒能说：「因为祂如何，我

Such is the perfection of our *standing*, that the apostle can say, "As He is, so are we in this world." If this were all, we should certainly have no need of priesthood or advocacy; but then, such is our *state*, that the apostle has to say, "If any man sin." This proves our continual need of the Advocate. And, blessed be God, we have Him continually; we have him *ever living for us*. He lives and serves on high. He is our subsisting righteousness before our God. He lives to keep us always right in heaven, and to set us right when we go wrong upon earth. He is the divine and indissoluble link between our souls and God.

PART IV

HAVING, in the three preceding papers of this series, sought to unfold the grand foundation truths connected with the work of Christ for us—His work in the past and His work in the present—His atonement and His advocacy, we shall now seek, by the gracious aid of the Spirit of God, to present to the reader something of what the Scriptures teach us as to

们在这世上也如何。」(约壹4:17)若事情就是这样，那么我们就肯定没有祭司或中保的需要了；但因着我们的状况，所以使徒必须说：「若有人犯罪。」这证明我们持续需要一位中保。颂赞归与神的是，我们是持续地有着祂的，我们有着的祂是常为我们来活的。祂在高天上活着和服事。祂是在我们神面前为我们持续存在的义。祂活是要保守我们常在天上，和我们在地上失迷时引回正路。祂是我们的生命和神之间神圣和不能分解的连系。

第四章

在前三章中既已揭示基督为我们所作关乎到那伟大根基性的真理，就是祂过去救赎的工作，和祂如今作中保的工作；我们如今该藉着圣灵施恩的帮助来寻求向读者展示圣经所教训我们的，就是我们题目的第二个分题，叫作

the second branch of our subject, namely,—

CHRIST AS AN OBJECT FOR THE HEART.

It is a wonderfully blessed thing to be able to say, "I have found an object which perfectly satisfies my heart—I have found Christ." It is this which gives true elevation above the world. It renders us thoroughly independent of the resources to which the unconverted heart ever betakes itself. It gives *settled rest*. It imparts a calmness and quietness to the spirit which the world cannot comprehend. The poor votary of the world may think the life of the true Christian a very slow, dull, stupid affair indeed. He may marvel how such an one can manage to get on without what he calls amusement, recreation, and pleasure;—no theatres, no balls or parties, no concerts, no cards or billiards, no hunts or races, no club or news-room, no cricket or croquet parties.

To deprive the unconverted man of such things would almost drive him to despair or lunacy; but

作为心之所属的基督

能够说「我已找到一个完全满足的心之所属，我已找到基督。」是何等蒙福的一件事情。使我们超乎世界的真正高升就是这个。这叫我们完全不倚靠常诉诸于自己才略的未悔改之心。所给与的是稳固的安息。这给与的是世界不能理解的心灵安稳平静。热爱世界的可怜人也许会以为真实基督徒的生命实在是十分迟缓、沉闷和乏味的一回事。他会因着有人如何能在没有他所称为娱乐、消遣和享受，就是没有戏院、舞会或派对、音乐会、牌局或球类游戏、打猎或赛马、会所或阅报室、板球或槌球聚会下存活而感到惊奇。

要夺去未悔改之人这些东西就差不多叫他绝望或癫狂；但基督徒并

the Christian does not want such things—would not have them. They would be a perfect weariness to him. We speak, of course, of the true Christian, of one who is not merely a Christian in name, but in reality. Alas! alas! many profess to be Christians, and take very high ground in their profession, who are, nevertheless, to be found mixed up in all the vain and frivolous pursuits of the men of this world. They may be seen at the communion-table on the Lord's day, and at a theatre or a concert on Monday: they may be found assaying to take part in some one or other of the many branches of Christian work on Sunday, and during the week you may see them in the ball-room, at the race-course, or some such scene of folly and vanity.

It is very evident that such persons know nothing of Christ as an object for the heart. Indeed, it is very questionable how any one with a single spark of divine life in the soul can find pleasure in the wretched pursuits of a godless world. The true and earliest Christian turns away from such things—turns away instinctively;

不需要这些东西，不想要他们。这些使他完全厌倦。当然我们是说到真的基督徒，不单止是名义上，而是实在的基督徒。唉呀！可是众多自称为基督徒的，且十分高调来认信的，被发现混在现今世人所有全然虚空和无意义的追逐中。也许主日得见他们出现在擘饼桌前，却也在星期一得见他们在戏院或音乐会中。也许在星期日证实他们在众多基督教宗派中其中一个的聚会中出现，而周中你也许会在舞会、马场、或一些放荡和虚荣的场所中得见他们。

十分明显的是，这样的人完全不认识基督乃是心之所属。一个能在无神世界中恶劣地追求快乐之人的生命如何有着一点点神圣生命的火花是十分令人存疑的。最早期的真实基督徒背离这些东西，本能地背离。这不单止是因为他们明

and this, not merely because of the positive wrong and evil of them—though most surely he feels them to be wrong and evil—but because he has no taste for them, and because he has found something infinitely superior, something which perfectly satisfies all the desires of the new nature. Could we imagine an angel from heaven taking pleasure at a ball, a theatre, or a race-course? The bare thought is supremely ridiculous. All such scenes are perfectly foreign to a heavenly being.

And what is a Christian? He is a heavenly man; he is a partaker of the divine nature. He is dead to the world—dead to sin—alive to God. He has not a single link with the world: he belongs to heaven. He is no more of the world than Christ his Lord. Could Christ take part in the amusements, gayeties, and follies of the world? The very idea were blasphemy. Well, then, what of the Christian? Is he to be found where his Lord could not be? Can he consistently take part in things which he knows in his heart are contrary to Christ? Can he go into places and scenes and

确的错和恶，虽然他肯定感到他们的错和恶；而是因为他感到他们无味，和因为他发现到一些比他们无限高超的东西，一些完全满足所有新天性渴望的东西。我们能否想象一个来自天堂的天使会来到一个舞会、戏院或马场来快活一下？就是想一想也是极之荒谬。这一切场合于属天的生命都是完全不相称的。

甚么是基督徒？他是属天的人，他有分于神圣的本质。他是向世界死，向罪死和向神活的人。他与世界连一点连系也没有，他是属天的。他属于基督他的主多于属于世界。基督会否参与娱乐、作乐和世界的放荡？这个念头本身就是褻渎。那么，基督徒是谁？会否在找不到主的地方找到他？他能否持续地参与他心中知晓是有违于基督的事情？他能否去一个他必须承认他的救主和主不会出席的地方、场

circumstances in which, he must admit, his Saviour and Lord can take no part? Can he go and have fellowship with a world which hates the One to whom he professes to owe every thing?

It may perhaps seem to some of our readers that we are taking too high ground. We would ask such, What ground are we to take? Surely, Christian ground, if we are Christians. Well, then, if we are to take Christian ground, how are we to know what that ground really is? Assuredly, from the New Testament. And what does it teach? Does it afford any warrant for the Christian to mix himself, in any shape or form, with the amusements and vain pursuits of this present evil world? Let us hearken to the weighty words of our blessed Lord in John xvii. Let us hear from His lips the truth as to our portion, our position, and our path in this world. He says, addressing the Father, "I have given them Thy Word; and the world hath hated them, because *they are not of the world, even as I am not of the world.* I pray not that Thou shouldest take them out of the

合和环境? 一个承认他凡事亏欠于主的人能否去与恨恶主的那个世界为伍?

也许于某些我们的读者看来我们的立场太高。我们会问这样的人：我们要持甚么立场？我们若是基督徒，肯定的是基督徒的立场了。我们若要持基督徒的立场，那么我们如何知道这立场的真谛？当然是出于新约圣经的了。新约是如何教导的？基督徒将自己以任何模样或形式混与现今邪恶世代中的娱乐和无益追求能否提供任何根据？让我们听取我们恩主在约17章中有分量的说话。让我们听取祂口所说作成我们的分、我们的地位和我们今世人生路的真理。祂向天父说：「我已将祢的道赐给他们。世界又恨他们；因为他们不属世界，正如我不属世界一样。我不求祢叫他们离开世界，只求祢保守他们脱离那恶者。他们

world, but that Thou shouldest keep them from the evil. *They are not of the world, even as I am not of the world.* Sanctify them through Thy truth; Thy Word is truth. As Thou last sent Me into the world, even so have I also sent them into the world." (Ver. 14-18.)

Is it possible to conceive a closer measure of identification than that set before us in these words? Twice over, in this brief passage, our Lord declares that we are not of the world, even as He is not. What has our blessed Lord to do with the world? Nothing. The world has utterly rejected Him and cast Him out. It nailed Him to a shameful cross, between two malefactors. The world lies as fully and as freshly under the charge of all this as though the act of the crucifixion took place yesterday, at the very centre of its civilization, and with the unanimous consent of all. There is not so much as a single moral link between Christ and the world. Yea, the world is stained with His murder, and will have to answer to God for the crime.

How solemn is this! What a serious consideration for Christians!

不属世界，正如我不属世界一样。求祢用真理使他们成圣；祢的道就是真理。祢怎样差我到世上，我也照样差他们到世上。」（约17:14-18）

想象比这摆在我们前面的经文所说更紧密的一个等同是否可能？我们的主在这简短的经文中两次说到我们是不属这世界的，就如同祂不属世界一样。我们的恩主与这世界有何关系？没有。世界已完全拒绝祂和弃绝祂。世界把祂钉在两个坏人中间的羞辱十字架上。在这一切上对世界的指控是全面的，并且这钉十字架之举如同昨天发生般新近，正发生在世界文明的中心，并有着全人类的一致同意。基督和世界之间连一个当然的连系也没有。世界被杀祂的人所玷污，必然要为这恶行来向神答辯。

这何等严肃！对于基督徒来说是何等严肃的

We are passing through a world that crucified our Lord and Master, and He declares that we are not of that world, even as He is not of it. Hence it follows that in so far as we have any fellowship with the world, we are false to Christ. What should we think of a wife who could sit and laugh and joke with a set of men who had murdered her husband? and yet this is precisely what professing Christians do when they mix themselves up with this present evil world, and make themselves part and parcel of it.

It will perhaps be said, What are we to do? are we to go out of the world? By no means. Our Lord expressly says, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil." In it, but not of it, is the true principle for the Christian. To use a figure, the Christian in the world is like a diver. He is in the midst of an element which would destroy him, were he not protected from its action, and sustained by unbroken communication with the scene above.

And what is the Christian to do

考虑！我们走过钉死我们的主和主人的世界，祂且宣告说我们不属这世界，祂也不是出于世界的。随后说到我们只要与世界为伍，我们就是对基督不忠。当一个妻子坐在杀害她丈夫的人中间有说有笑时，我们对她有何想法？这正正是认信的基督徒所作的一样，叫自己混与现今邪恶的世界，亲身参与其中，成为世界的一部分。

也许有人会说：我们当作甚么？是否要脱离这世界？一点也不是。我们的主清楚地说到：「我不求祢叫他们离开世界，只求祢保守他们脱离那恶者。」在其中而不属于它是基督徒的正确情操。打一个比方，基督徒在世上就像一个潜水员，若不是持续与水面有着不间断的联系来免受水力之害，所处身的环境就会摧毁他。

基督徒在世上要作

in the world? what is his mission? Here it is: "As Thou hest sent Me into the world, even so have I sent them into the world." And again, in John xx. 21—"As My Father bath sent Me, even so send I you."

Such is the Christian's mission. He is not to shut himself within the walls of a monastery or convent. Christianity does not consist in joining a brotherhood or a sisterhood. Nothing of the kind. We are called to move up and down in the varied relations of life, and to act in our divinely appointed spheres, to the glory of God. It is not a question of what we are doing, but of how we do it. All depends upon the object which governs our hearts. If Christ be the commanding and absorbing object of the heart, all will be right; if He be not, nothing is right. Two persons may sit down at the same table to eat; the one eats to gratify his appetite. The other eats to the glory of God—eats simply to keep his body in proper working order as God's vessel, the temple of the Holy Ghost, the instrument for Christ's service.

So in every thing. It is our

甚么？他有何使命？就是：「祢怎样差我到世上，我也照样差他们到世上。」并且说「父怎样差遣了我，我也照样差遣你们。」（约20:21）

这就是基督徒的使命。他不是要将自己关在男女修道院围墙之内。基督教不是存在于弟兄或姊妹的维系当中，绝非这样。我们是被呼召来在生命不同的关系中来回，是在指派给我们的神圣范围中行动，来荣耀神。这不是我们作甚么的一回事，而是如何作的一回事，全赖支配我们心灵的那位。若支配和吸引心灵的那位是基督，就万事安妥；若不是祂，便一无安妥。也许有二人同枱进食，一个在大快朵颐，而另一个则是为荣耀神来吃，吃用单单是要保持身体适合成为神工作的器皿，成为圣灵的殿，成为服事基督的工具。

凡事都一样。常将作

sweet privilege to set the Lord always before us. He is our model. As He was sent into the world, so are we. What did He come to do? To glorify God. How did He live? By the Father. "As the living Father hath sent Me, and I live by the Father, so lie that eateth Me, even he shall live by Me." (John vi. 57.)

This makes it all so simple. Christ is the standard and touchstone for every thing. It is no longer a question of mere right and wrong according to human rules; it is simply a question of what is worthy of Christ. Would He do this or that? Would He go here or there? "He left us an example, that we should follow *His* steps;" and most assuredly, we should not go where we cannot trace His blessed footsteps. If we go hither and thither to please ourselves, we are not treading in His steps, and we cannot expect to enjoy His blessed presence.

Christian reader, here lies the real secret of the whole matter. The grand question is just this: Is Christ my one object? what am I living for? Can I say, "The life that I live in the flesh, I live by the faith of the

为我们榜样的主摆放面前是我们的美妙殊荣。祂如何被差到世上来，我们也是。祂来要作甚么？来荣耀神。祂是如何活的？靠着天父。「永活的父怎样差我来，我又因父活着；照样，吃我肉的人也要因我活着。」(约6:57)

这使一切变得那样简明。**基督是凡事的标准和试金石**。这不再是单单根据人类规条来定夺对错的问题，而不过是**甚么配得上基督**的问题。祂会作这作那么？祂会去这里那里么？「祂给你们留下**榜样**，叫你们**跟随祂**的脚踪行。」(彼前2:21)最肯定的是，我们必不会去到我们不能追踪到祂足迹之地。无论我们往那里去，若只是取悦自己，我们就不是跟祂脚踪行，我们也不能期待得享祂赐福的同在。

基督徒读者啊，这里有的是整件事情的真正诀要。首要的问题不过是：基督是否我心之所属？我为甚么来活？我能否说「我如今在肉身活

Sun of God, who loved me, and gave Himself for me"? Nothing less than this is worthy of a Christian. It is a poor miserable thing to be content with being saved, and then to go on with the world, and live for self-pleasing and self-interest—to accept salvation as the fruit of Christ's toil and passion, and then live at a distance from Himself. What should we think of a child who only cared about the good things provided by his father's hand, and never sought his father's company—yea, preferred the company of strangers? We should justly despise him; but how much more despicable is the Christian who owes his present and his eternal all to the work of Christ and yet is content to live at a cold distance from His blessed Person, caring not for the furtherance of His cause—the promotion of His glory!

PART V

IF the reader has been enabled, through grace, to make his own of what has passed before our minds in this series of papers, he will have a perfect remedy for all uneasiness of conscience and all

着，是因信神的儿子而活；祂是爱我，为我舍己。」（加2:20）？低于这个的就不配作基督徒。十分可怜的是，满足于得救，之后与世界打交道，为着一己喜悦和一己兴趣来活；接受作为基督受苦和爱情之果子的救恩之后，与祂相距甚远下来活。那只是关心他父亲手中所给与的美好东西，宁愿与陌生人作伴而从不寻求与父亲作伴的孩子，我们对他会有何看法？按理我们该看不起他。一个现今和永远都全然亏欠于基督的工作，却安心来冷漠地与可称颂者有着相当距离下来活，从想不到促进祂的动机和促成祂荣耀的基督徒，岂不更当被鄙视！

第五章

若读者已能藉着恩典来将本书所说的存记在心，只要藉着必然需要无虚饰的信来抓住基督的工作，他就必会纠正了良心的不安；只要他用纯

restlessness of heart. The work of Christ, if only it be laid hold of by an artless faith, must, of blessed necessity, meet the former; and the Person of Christ, if only He be contemplated with a single eye, must perfectly meet the latter. If, therefore, we are not in the enjoyment of peace of conscience, it can only be because we are not resting on the finished work of Christ; and if the heart is not at ease, it proves that we are not satisfied with Christ Himself.

And yet, alas! how few, even of the Lord's beloved people, know either the one or the other. How rare it is to find a person in the enjoyment of true peace of conscience and rest of heart! In general, Christians are not a whit in advance of the condition of Old-Testament saints. They do not know the blessedness of an accomplished redemption; they are not in the enjoyment of a purged conscience; they cannot draw nigh with a true heart, in full assurance of faith, having the heart sprinkled from an evil conscience, and the body washed with pure water; they do not apprehend the grand truth

一的眼目来注视，就必然得完全纠正心灵的一切不平静。因此我们若未得享良心的平安，唯一可能原因是我们未倚靠基督所作成的工作；若我们的心灵仍未平安，这就证明我们未满足于基督本身。

唉呀，主所爱的子民在这两方面上认识得何等少！何等少能找到一个得享良心真正平安和心灵真正安息的人！大抵而言，基督徒一点也不胜过旧约的圣徒。他们不认识一个成就救赎的恩福所在；他们未得享洁净的良心；他们未能因着完全确实的信，心中天良的亏欠已被洒去，身体被清水洗净（来10:22）而有真实的心来得亲近。他们未领受能叫他们呼喊「阿爸！父！」这圣灵内住的首要真理。按他们所经历的，他们仍服在律法之下。他

of the indwelling of the Holy Ghost, enabling them to cry, "Abba, Father;" they are, as to their experience, under law; they have never really entered into the deep blessedness of being under the reign of grace. They have life. It is impossible to doubt this. They love divine things; their tastes, their habits, their aspirations—yea, their very exercises, their conflicts, their anxieties, doubts, and fears all go to prove the existence of divine life. They are, in a way, separated from the world, but their separation is rather negative than positive. It is more because they see the utter vanity of the world, and its inability to satisfy their hearts, than because they have found an object in Christ. They have lost their taste for the things of the world, but they have not found their place and their portion in the Son of God where He now is at the right hand of God. The things of the world cannot satisfy them, and they are not in the enjoyment of their proper heavenly standing, object, and hope; hence they are in an anomalous condition altogether; they have no certainty, no rest, no fixedness of purpose;

们还未曾真正进入恩典作王而有的深层恩福。他们有生命，这点是毋庸置疑的。他们喜爱神圣的事物，他们的品味、习惯、切望，就是他们的积习、纷扰、焦虑、疑惑和恐惧全都证明他们有着神圣的生命。他们某程度上是与世界有分别的，但他们的分别是负面的多于正面的。这是因为他们看见世界虚空的一面和世界不能满足他们的心灵，多于因为他们已以基督为他们的心之所属。世物于他们已失去味道，但他们还未曾在如今在神右边的神儿子里头找到他们的地位和他们的分。世物不能满足他们，但他们还未得享他们当有的属天地位、目标和盼望，因此他们是完全处于异常的状况中。他们没有确信、平安、定志；他们不快乐，他们不知道他们的真正定位，他们既不是这样，也不是那样。

they are not happy; they do not know their true bearings; they are neither one thing nor the other.

Is it thus with the reader? We fondly hope not. We trust he is one of those who, through infinite grace, "know the things that are freely given them of God;" who know that they have passed from death unto life—that they have eternal life; who enjoy the precious witness of the Spirit; who realize their association with a risen and glorified Head in the heavens, with whom they are linked by the Holy Ghost, who dwells in them; who have found their object in the Person of that blessed One whose finished work is the divine and eternal basis of their salvation and peace; and who are earnestly looking for the blessed moment when Jesus shall come to receive them to Himself, that where He is, they may be also, to go no more out forever.

This is Christianity. Nothing else deserves the name. It stands out in bold and striking contrast with the spurious religiousness of the day, which is neither pure Judaism on the one hand, nor pure

读者是否这样？我们一厢情愿地盼望不是。我们深信他是其中一个得着无限恩典的人，「能知道神开恩赐给我们的事。」（林前2:12）他们知道他们已出死入生，已有永生，得享圣灵的宝贵见证；他们体会他们藉着住在他们里头的圣灵来与在天上复活和荣耀的头有着联系；他们已以作成他们救恩和平安之神圣和永恒根基工作的那赐恩者作为他们的生命目标；他们也殷切地期望蒙福的那刻来到，就是耶稣必会来接他们到祂所在的祂那里去，他们且也得以永远不用再出去。

这就是基督教。没有别的配得起这名字。这明显地与今天的谬误宗教有着突出和显著的分别，这宗教一方面不是纯粹的犹太教，另一方面也不

Christianity on the other, but a wretched mixture, composed of some of the elements of each, which unconverted people can adopt and go on with, because it sanctions the lusts of the flesh, and allows them to enjoy the pleasures and vanities of the world to their heart's content. The archenemy of Christ and of souls has succeeded in producing an awful system of religion, half Jewish, half Christian, combining, in the most artful manner, the world and the flesh, with a certain amount of Scripture, so used as to destroy its moral force and hinder its just application. In the meshes of this system souls are hopelessly entangled. Unconverted people are *deceived* into the notion that they are very good Christians indeed, and going on all right to heaven; and on the other hand, the Lord's dear people are robbed of their proper place and privileges, and dragged down by the dark and depressing influence of the religious atmosphere which surrounds and almost suffocates them.

It lies not, we believe, within the compass of human language to set forth the appalling

是纯粹的基督教，而是一个拙劣的混合物，由每个其中的元素所组成，就是未悔改的人能适应和相安无事的，因为它认可肉体的情欲，容许他们来享受合乎他们心意的世界欢乐和虚荣。基督和灵魂的头号敌人已以最巧妙的手段来成功制造一个信仰的可怖系统，一个将世界和肉体混在一起的半犹太教半基督教。有着某数量的圣经经文，好用来摧毁其道德的力量和牵制其合理的应用。在这个系统的陷阱中，生命是无望地被纠缠的。未悔改的人被骗来以为他们实在是十分好的基督徒，全都向天堂进发。另一方面，主所亲爱的子民却被夺去他们正当的地位和殊荣，被环绕和几乎使他们窒息的宗教氛围的黑暗和令人沮丧的影响所拖垮。

我们相信，当神的子民混与世人而有的共同公义系统和神学信念时，

consequences of this mingling of the people of God with the people of the world in one common system of religiousness and theological belief. Its effect upon the former is to blind their eyes to the true moral glories of Christianity as set forth in the pages of the New Testament; and this to such an extent, that if any one attempts to unfold these glories to their view, he is regarded as a visionary enthusiast, or a dangerous heretic: its effect upon the latter is to deceive them altogether as to their true condition, character, and destiny. Both classes repeat the same formularies, subscribe the same creed, say the same prayers, are members of the same community, partake of the same sacrament, are, in short, ecclesiastically, theologically, religiously one.

It will perhaps be said in reply to all this, that our Lord, in His wonderful discourse in Matthew xiii, distinctly teaches that the wheat and the tares are to grow together. Yes; but where? in the *Church*? Nay; but "in the field;" and He tells us that "*the field is the world.*" To confound these things is

所带来的骇人后果不是人类语言可陈明的。这使神的子民瞎了眼睛，看不见新约经文中所说基督教真实当然荣耀所在，其程度之深以至任何人试图来叫他们得见这些荣耀时，他就被视为一个非现实的宗教狂或一个危险的异教徒；这也在他们真实的状况、特性和终局上完全欺骗他们。两等人都重蹈覆辙，采纳相同的教条，作出相同的祷告，都是相同小区的成员，有分于相同的仪式，简言之，在教会、神学和信仰上是合而为一的。

我们的主在太13章中特特说到麦子和稗子一同生长的奇妙论说也许可解答这一切。是的，在那里？在教会中？不，乃是在田地。祂告诉我们「田地就是世界」。弄错了这些就歪曲了整个基督徒的地位，和废除了聚

to falsify the whole Christian position, and to do away with all godly discipline in the assembly. It is to place the teaching of our Lord in Matthew xiii. in opposition to the teaching of the Holy Ghost in 1 Corinthians v.

However, we shall not pursue this subject further just now. It is far too important and too extensive to be disposed of in a brief article like the present. We may perhaps discuss it more fully on some future occasion. That it demands the serious consideration of the Christian reader we are most thoroughly convinced; bearing, as it does, so manifestly on the glory of Christ, on the true interests of His people, on the progress of the gospel, on the integrity of Christian testimony and service, it would be quite impossible to overestimate its importance. But we must leave it for the present, and draw this paper to a close by a brief reference to the third and last branch of our subject, namely,

THE WORD OF CHRIST AS THE ALL-SUFFICIENT GUIDE FOR OUR PATH.

会中所有的敬虔秩序。这是以我们的主在太13章的教训来反对圣灵在林前5章的教训。

但我们如今不会再去跟进这题目。对于极其重要和广博的题目来说，像这样简短的文字是处理不来的。我们也许在不久的将来会更详尽来讨论它。我们极充分地相信，这需要基督徒读者的严肃考虑。明显地这是在基督的荣耀上、在神子民的真实利益上、在福音的进程上、在基督徒的诚实见证和服事上所具有的，其重要性是极不可能被高估的。但我们必须暂时把这个放下，来简短地谈到我们第三个，也是最后的一个分题来结束本书，这题目就是

基督的话乃是我们人生路途上全足全丰的指引

If Christ's work suffices for the conscience, if His blessed Person suffices for the heart, then, must assuredly, His precious Word suffices for the path. We may assert, with all possible confidence, that we possess in the divine volume of Holy Scripture all we can ever need, not only to meet all the exigencies of our individual path, but also the varied necessities of the Church of God, in the most minute details of her history in this world.

We are quite aware that in making this assertion we lay ourselves open to much scorn and opposition, in more quarters than one. We shall be met on the one hand by the advocates of tradition, and on the other by those who contend for the supremacy of man's reason and will; but this gives us very little concern indeed. We regard the traditions of men, whether fathers, brothers, or doctors, *if presented as an authority*, as the small dust of the balance; and as to human reason, it can only be compared to a bat in the sunshine, dazzled by the brightness, and blindly dashing

若基督的工作能满足良心，若可称颂的祂本身能满足心灵，那么祂宝贵的话语必定能满足人生路途。我们得以以所有可能的确信来断言，在神圣圣经之册中，我们拥有从来所需要的一切，不单止得迎合我们个别人生路途的所有紧急需要，也迎合神教会在世界历史上最微细和各式各样的需要。

我们完全觉知在作出这断言时，我们是叫我们自己暴露于来自不是一处，而是极多的嘲笑和反对中。一方面我们必会遇上传统的拥护者，另一方面会遇上那些为着人理性和意志的无上权威而争辩的人；但我们实在少关注这个。我们看人的传统，无论是出于长辈的、朋辈的或专家的，只要是呈现为权威的，都不过是天平上的微尘；对于人的理性，这只能是在阳光下的蝙蝠，因亮光而目眩，盲目地撞向牠看不见的物件。

itself against objects which it cannot see.

It is the deepest joy of the Christian's heart to retire from the conflicting traditions and doctrines of men into the calm light of Holy Scripture; and when encountered by the impudent reasonings of the infidel, the rationalist, and the skeptic, to bow down his whole moral being to the authority and power of Holy Scripture. He thankfully recognizes in the Word of God the only perfect standard for doctrine, for morals, for every thing. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect, thoroughly furnished unto all good works.*"

What more can we need? Nothing. if Scripture can make a child "wise unto salvation," and if it can make a man "perfect," and furnish him "thoroughly to all good works," what do we want of human tradition or human reasonings? If God has written a volume for us, if He has graciously condescended to give us a revelation of His mind, as

在圣经平静的光中来从人矛盾的传统和教义上退去，和当面对不信神之人、理性主义者和怀疑论者的横蛮理性时将整个人降服在圣经的权威和能力之下，是基督徒心中最深度的喜乐。他感恩地认定神的话是教义、道德、和万事的唯一完美标准。「圣经都是神所默示的，于教训、督责、使人归正、教导人学义都是有益的，叫属神的人得以完全，预备行各样的善事。」

我们还有甚么需要？没有了。圣经若能使一个小孩子有「得救的智慧」和能使人「完全」，和使他「预备行各样的善事」(提后3:15-17)，那么人类的传统或理性还有何可取？若神已为我们写了一部书，若祂已施恩地俯就来向我们启示祂

to all we ought to know and think and feel and believe and do, shall we turn to a poor fellow-mortal—be he ritualist or rationalist—to help us? Far away be the thought! As well might we turn to our fellow-man to add something to the finished work of Christ, in order to render it sufficient for our conscience, or to supply some deficiency in the Person of Christ, in order to render Him a sufficient object for the heart, as to betake ourselves to human tradition or human reason to supply some deficiency in divine revelation.

All praise and thanks to our God, it is not so. He has given us in His own beloved Son all we want for the conscience, for the heart, for the path—for time, with all its changing scenes—for eternity, with its countless ages. We can say,—

"Thou, O Christ, art all we want;

More than all in Thee we find."

There is, there could be, no lack in the Christ of God. His atonement and advocacy must satisfy all the cravings of the most

的意念，就是我们全该知道，思想，感受，相信和要作的，那么我们还要转到无论是礼仪主义者或理性主义者那可怜必死的人来得帮助么？远远不是这样！我们也许会转到我们的同侪来在基督作成工作上有所添加，好来补足我们的良心；又或者补满基督位格上的一些缺欠，好使祂足够成为心之所属，这样来将自己诉诸于人的传统或人类理性来补满神圣启示中的一些缺欠。

一切颂赞感谢归与我们的神，因情况并非这样。祂曾藉祂的爱子给我们良心上、心灵上和人生路上凡百所需，无论在环境不断改变的今时，或数不尽时日的永恒中，我们都能说：

基督啊，祢是我们的全然所需，

多于我们在祢里头找到的一切。

在神基督里头没有和不能有所缺乏。祂的救赎和作为中保必定满足良心的最深切恳求。祂神

deeply exercised conscience. The moral glories—the powerful attractions of His divine Person must satisfy the most intense aspirations and longings of the heart. And His peerless revelation—that priceless volume—contains within its covers all we can possibly need, from the starting-post to the goal of our Christian career.

Christian reader, are not these things so? Dost thou not, from the very centre of thy renewed moral being, own the truth of them? If so, art thou resting, in calm repose, on Christ's work? art thou delighting in His Person? art thou submitting, in all things, to the authority of His Word? God grant it may be so with thee, and with all who profess His name! May there be a fuller, clearer, and more decided testimony to "the all-sufficiency of Christ," till "that day."

C. H. M

圣个格的强大吸引力，就是那必然会满足心灵最强烈的愿望和渴求的当然荣耀。而祂无双的启示，就是那无价的书册，其封面里头所载有的全是遍及我们基督徒由起点至终点一切经历上的凡百所需。

基督徒读者啊，事情不就是这样么？正在你更新生命中心所拥有的不就是这些真理么？若是，你是否安息在基督工作的平静安稳中？你是否因祂本身而欢欣？你是否凡事上降服于祂圣言的权威？神给予你和所有承认祂名之人的就是这个！愿在「基督的全足全丰」上有着更全面、更清晰和更明确的见证，直到那日。

查理士·亨利·麦景陶

The All-Sufficiency of Christ

基督的全足全丰

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基督徒犯罪的良心得以安息，是因着基督已作成救赎，和现在作他的中保，他则要用单纯的信来接上；而确据和权柄就在于神如是说的圣经真理。

罪虽仍在信徒里面居住，但罪的势力已永远被打破和过去。（加2:20）

只要我们一日在肉体中，里头就必然有罪；但我们若顺着圣灵而行（加5:16），我们本性中的罪就不会在生命中自我显露。「不必犯罪」是基督徒的殊荣。

作者写这书就是叫返教会的人郑重圣经，以之为他们用单纯的信得赎和得脱离罪之权势的根据，更在基督作中保的代求下，靠着顺服圣灵来活出得胜的生命，这样来领略基督的全足全丰。