

Born Again

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一、重生是甚麼意思？

「耶穌回答說：我實實在在的告訴你，人若不重生，就不能見神的國。」
(約 3:3)

「耶穌說：我實實在在的告訴你，人若不是從水和聖靈生的，就不能進神的國。」(約 3:5)

「重生」是甚麼意思呢？「重」就是「再」的意思。一個人以前作過一件事，現在他再作，我們就說「重作」。比方說一個人在若干年前曾到過一個地方，現在他又來到這個地方，我們就說他「舊地重遊」。「生」這一個字在中文有許多的意思，就如「生產」、「生長」、「生命」、「生存」等等，但這裏所說的「生」，乃是「生產」的意思。那樣，我們把「重生」這兩個字放在一處，就是「再生產一次」。每一個人都曾經過第一次的生產。當他乍出母腹，呱呱落地的時候，那

1. What is Born Again?

“I tell you the truth, no-one can see the Kingdom of God unless he is Born Again.” (John 3:3)

“Jesus answered, ‘I tell you the truth, no-one can enter the Kingdom of God unless he is born of water and the Spirit.’” (John 3:5)

What is ‘Born Again’? ‘Again’ means *Once More*. Someone did something before, he does it again now, it is what we say *Redo*. If one visited a place years ago, and pays a visit to that place now, it is what we say *To Revisit Old Haunts*. ‘Born’ bears various meanings in Chinese, like production, growth, life, living etc. The ‘Born’ here is *Birth*. If we put these two Chinese words 重生 together, it means *Born Again*. Everyone came across the first being born. When one leaves one’s mother’s womb cryingly, it is one’s first being born. No-one can enter this world to become a human, until one has come across this first being born. If one has to enter the

是第一次的生產。每一個人都必須經過這第一次的生產，然後方能進入這個世界，方能成為一個人。但他要進入神的國，要成為神的孩子，卻非經過第二次的生產不可。因為主耶穌的話明明說：「我實實在在的告訴你，人若不重生，就不能見神的國。」

必有人在聽見這話以後要十分驚異的問道：「人怎能再生產一次呢？這樣大的一個人還能回到母腹中再生一次麼？」人問這樣的問題是不足為奇的，當日與耶穌談話的尼哥底母聽見耶穌講論重生的道理，也曾問過這個問題說：「人已經老了，如何能重生呢？豈能再進母腹生出來麼？」「重生」的道理本是我們從來未曾想到的，乃是神的一個大奧秘，若非主耶穌清清楚楚的解明，無論甚麼人聽見「重生」這句話都不能不感覺落在五里霧中一樣。

主耶穌怎樣回答尼哥底母這個問題呢？說：「我實實在在的告訴你，

Kingdom of God and become a child of God, one has to come across the second giving birth. Since Lord Jesus says explicitly that "I tell you the truth, no-one can see the Kingdom of God unless he is Born Again."

Those who heard this must ask surprisingly, "How can a man be Born Again? Surely he cannot enter a second time into his mother's womb to be born!" Asking this kind of question is not surprising at all. When Nicodemus heard what Jesus talked about the idea of Born Again, he asked, "How can a man be born when he is old? Surely he cannot enter again into his mother's womb to be born!" We don't know the truth of Born Again, it is God's great secret. If not for Lord Jesus giving the explanation distinctly, whoever hears the Words of Born Again could not help to be utterly mystified.

How did Lord Jesus answer Nicodemus' enquiry? He said, "I tell you the truth, no-one can enter the

人若不是從水和聖靈生的，就不能進神的國。從肉身生的就是肉身；從靈生的就是靈。我說『你們必須重生』，你不要以為希奇。風隨着意思吹，你聽見風的響聲，卻不曉得從哪裏來，往哪裏去；凡從聖靈生的，也是如此。』（約 3:5-8）祂叫尼哥底母知道，重生並不是進到母腹中，然後從母腹中再生產一次。這樣的生產縱使再有幾十次、幾百次，仍是毫無補益，因為「從肉身生的就是肉身」。重生不是從肉身生，乃是從「水和聖靈」生。

這裏所說的水不是物質的水，乃是指着神的道。我們都知道一切有生命的物都不能離了水；照這樣，屬靈的生命也不能離了神的道。我們又知道，水能潔淨一切污穢的東西；照這樣，神的道也能潔淨我們心身一切的污穢。聖經中用水代表神的道真是最合宜的（參弗 5:25-27；約 15:3）。聖經中又有兩段說話清清楚楚的

Kingdom of God unless he is born of water and the Spirit. Flesh gives birth to flesh, but the Spirit gives birth to spirit. You should not be surprised at my saying 'You must be Born Again.' The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit." (John 3:5-8) He told Nicodemus that being Born Again was not re-entering one's mother's womb. Even having this kind of being born for hundreds of times, it makes no difference. Flesh gives birth to flesh, Born Again is not born of flesh, but of water and the Spirit.

The water mentioned here is not the tangible one, but Words of God. We all know that no life can live without water. Likewise, lives of spirit cannot go without Words of God. Water can cleanse everything filthy. Likewise, the Words of God can wash away our physical and mental impurity. The Words of God as represented by Water in the Bible is most suitable. (See Ephesians 5:25-27; John 15:3) Two passages in the Bible tell us

告訴我們，這裏所說的水是指着神的道：

「我親愛的弟兄們，不要看錯了。各樣美善的恩賜和各樣全備的賞賜都是從上頭來的，從眾光之父那裏降下來的；在並沒有改變，也沒有轉動的影兒。祂按自己的旨意，用真道生了我們，叫我們在所造的萬物中好像初熟的果子。」(雅 1:16-18)

「你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉着神活潑常存的道。因為凡有血氣的，盡都如草；他的美榮都像草上的花。草必枯乾，花必凋謝；惟有主的道是永存的。所傳給你們的福音就是這道。」(彼前 1:23-25)

第一次的生產是從肉身生的。肉身是污穢的、必朽壞的，所以凡從肉身生的也是污穢的、必朽壞的；第二次的生產是從神的道和神的靈生的。神的道和神的靈是聖潔的，是不朽壞的，所以凡從水和聖靈生的也是聖潔的、不朽壞的。」「從肉身生的就是

clearly that the Water here is the Words of God.

“Don’t be deceived, my dear brothers. Every good and perfect gift is from above, coming down from the Father of the heavenly lights, who does not change like shifting shadows. He chose to give us birth through the *Word of Truth*, that we might be a kind of first fruits of all He created.” (James 1:16-18)

“For you have been Born Again, not of perishable seed, but of imperishable, through the living and enduring *Word of God*. For, ‘All men are like grass, and all their glory is like the flowers of the field; the grass withers and the flowers fall, but the *Word of the Lord* stands for ever.’” (1 Peter 1:23-25)

The first giving birth is of flesh. Flesh is filthy and mortal, so that those born of flesh are filthy and mortal. The second giving birth is of the Words of God and the Spirit of God. The Words of God and the Spirit of God are sacred and immortal, so that whoever born of water and Spirit are sacred and immortal. Flesh gives birth to flesh,

肉身；從靈生的就是靈。」 but the Spirit gives birth to spirit.

有人說：「重生這種說法並不是說真有一次生產的事實，不過是一個比喻，表明一個人悔悟以前的罪惡，決定心志要作一個好人，並且他真能洗心革面，痛改前非，這種心志和行為正好像一個人又重新生產了一次一樣。先哲所說：『從前種種譬如昨日死，以後種種譬如今日生』，也就是這個意思。」

Some say, "Being Born Again isn't a realistic giving birth, but a metaphor of one's sorry for former sins, and resolve to be good, making a thorough reformation, correcting one's faults. This kind of will and action looks like being Born Again, with the same meaning as suggested by some sages, 'Whatever happened passed away like yesterday; whatever happen after lives like today.'"

說這種話的人明顯有兩個極大的錯誤：第一，他們擅自更改了主耶穌所講的話。主耶穌未曾說重生是個比喻。祂以第二次的生產為一件事實，如同第一次的生產是一件事實一樣。如果我們以第二次的生產為一個比喻，那樣第一次的生產也必是一個比喻了。請問這樣的說法通不通呢？

Those who say this make two serious mistakes. First, they take it upon themselves to change the Words of Lord Jesus. Lord Jesus has never said Born Again is a metaphor. He regards the second birth a matter of fact as if the first one. If we look upon the second birth as a metaphor, then the first one must be a metaphor too. Does this way of argument justify?

假如有人告訴你說，你的一個朋友在昨天晚間生了一個兒子，你便問她說：「這是一個比喻呢，還是一件事實呢？」你想這個問題是何等沒有理性，何等可笑呢？再比方

If someone tells that one of your friends had a son born last night, you ask her, "Is it a metaphor or a fact?" What an irrational and silly question it is to you! As another analogy, you told someone your personal details, telling when

說有一次你向人述說你的履歷，你說你在某年某月某日生在某某地方。聽見的人便向你發問說：「那是一個比喻呢，還是一件事實呢？」請問你要怎樣回答這個問題呢？你一定要哂笑那個發問題的人，說他是患神經病的。好了，你既承認第一次的生產是一件事實，怎麼能說第二次的生產是一個比喻呢？

說這種話的人的第二個錯誤，就是他們完全弄錯了「生」的意思。一個小孩子生出來，乃是被他的父母所生。他不能生他自己。這樣，一個人被重生也是如此，他是被神所生，他完全是處於被動的地位。若照上面所提的那種說法，說一個人洗心革面，痛改前非就是重生，那便是說他重生了自己。我們走遍天涯地角也不會找出「一個人生他自己」這種怪事來。不錯，一個人必須痛心悔改，信靠耶穌，才能得重生。但我們當知道那是得重生的條件。一個人履行這個條

and where you were born. The hearer then asked, "Is it a metaphor or a fact?" How should you answer such question? You will tease the one who made such a question, regarding him mentally disordered. Well, having recognized that the first birth is a fact, why do you allege that the second birth is a metaphor?

Their second mistake is that they misunderstand completely the meaning of *Birth*. A child's birth is done by the parents, one cannot give birth oneself. Therefore, one's Born Again is the same, one, being born from God, is in a passive situation. According to the above illustration, if someone felt sorry for the former sins, and really made a thorough reformation, correcting one's faults, then we say one did his own Born Again. It is ridiculous to find anyone who did one's own Born Again around the world. It is true to say that in order to be Born Again, one has to repent bitterly, have faith in Jesus. However those are the conditions

件，神方能藉着道和聖靈生他。痛心悔改這件事是我們作的，重生我們這件事乃是神作的。若說痛心悔改方能得重生，這話是對的。若說痛心悔改就是重生，這話便全盤錯誤了。

必有人說，我們承認第一次的生產是一件事實，因為我們看見了那件事實。我們看見一個產婦在產房裏生育，又看見一個幾磅重的嬰兒呱呱落地；但我們從來未曾看見過一個人怎樣得重生，也未曾看見過從水和聖靈生的那個人。沒有看見過的事怎能說是事實呢？

真的麼？沒有看見過的事便不能是事實麼？我們中間有誰看見過神呢？有誰看見過主耶穌呢？有誰看見過聖靈呢？有誰看見過天使呢？又有誰看見過魔鬼呢？我們雖然未曾看見過神，但仍確信有神；雖然未曾看見過主耶穌，卻仍信有耶穌；雖然未曾看見過聖靈，卻仍信

of being Born Again. God can make one born of the Words and Spirit, only if the conditions are fulfilled. Repenting bitterly is done by us, while making us Born Again is God's job. Saying that repenting bitterly can make us Born Again is correct. It is absolutely erroneous to say that repenting bitterly is Born Again itself.

It must be said that the first birth should be recognized as a fact, since it can be seen. The baby born in the delivery room by the pregnant woman can be seen, but never has a case of Born Again been seen. Never has one born of water and Spirit been seen. How can something which cannot be seen be fact?

Is that so? Is it impossible that something which cannot be seen cannot be fact? Who of us has ever seen God? Who has seen Lord Jesus? Who has seen Holy Spirit? Who has seen angels? Who has seen the Devil? Although we have not yet seen God, we still believe in God. Although we have not yet seen Lord Jesus, we still believe in Jesus. Although we have not yet

有聖靈；雖然未曾看見過天使與魔鬼，卻仍信有天使與魔鬼；就是因為這些都是屬於靈界的。物質界有許多的事實，靈界也有許多的事實。不過因為我們現今處在物質界內，我們的身體和眼睛也都是屬於物質界的，所以不能看見靈界的事實。聖靈是確實有的，一個人從水和聖靈生也是一件真確的事實，不過這都是我們屬物質的眼睛所不能看見的罷了。

又有人要問說，重生既是一件事實，那樣必定有一個新生出來的人了，但是那個人在哪裏呢？我們要回答這個問題：「是，實在有一個新生出來的人；聖經中稱這個人為『裏面的人』，同時稱那第一次所生的人為『外面的人』。」容我們讀經上的話：「所以，我們不喪膽。外體雖然毀壞，內心卻一天新似一天。」(林後 4:16)

這一節經文在中文的譯本裏有兩個錯誤：第一，這一節經文的希臘原

seen Holy Spirit, we still believe in Holy Spirit. Although we have not yet seen angels and the devils, we are sure there are angels and the devils. Since they all are of spiritual. In the material world there are many facts, and so is the spiritual world. In the material world now, our bodies and eyes of the material world cannot see those in the spiritual world. Surely there is Holy Spirit, one born of water and Spirit is also a fact absolutely true, somehow they cannot be seen by materialistic eyes.

Someone will ask, "If Born Again is a fact, there should be one who was Born Again. Where is he?" Our response is, "Yes, there surely is one who was Born Again. The Bible calls it 'the Inward Man', while that of the first born is 'the Outward Man'. Let's read, "Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day." (2 Corinthians 4:16)

There are two mistakes in the translation of this verse. First, there should be a 'man' in the Greek

文有一個「人」字，中文的譯本卻把它譯作「體」字；第二，中文的譯本加了一個「心」字，是原文裏所沒有的。這一節經文在原文是說：「所以，我們不喪膽。我們外面的人雖然毀壞，裏面卻一天新似一天。」前一句說「外面的人」，後一句是說「裏面的」。後一句雖然沒有「人」字，但對照上面的意思，也可以清楚看出它的意思是說「裏面的人」。所以英文的譯本就在後一句當中「裏面的」以後加上一個「人」字，在這一節中我們清楚看出信徒的兩個人：一個是「外面的人」，是從肉體生的，是顯於外的、看得見的；一個是「裏面的人」，他是從靈生的，是隱於內的、看不見的。可惜在中文的聖經譯本裏竟把這「外面的人」譯作「外體」；又把這「裏面的人」譯作「內心」，以致這一節中很重要的一樣真理竟被掩藏起來。

除去以上所提的一節經文以外，還有兩處經文提到這「裏面的人」，可惜

text, we have the translation in Chinese as a 'body'. Second, in the Chinese translation, a word 'heart' is added. Originally the verse reads: "Therefore we do not lose heart. Though our *outward man* is wasting away, yet *the inward* is renewed day by day." We have 'outward man' in the first part and 'inward' the second. Though we do not have the word 'man' in the second part, we do see the distinct meaning of 'the inward man', as added in the English Version. In this verse we find distinctly two persons in the believer: the 'outward man' who was born of the flesh, can be seen explicitly; and the other 'inward man' who was born of the Spirit, it is spiritual and cannot be seen. It is a pity that the Chinese translation made the 'outward man' an external body and the 'inward man' the 'internal heart', making the significant truth of the verse concealed.

Other than the verse we have mentioned, there are two more verses consisting this 'inward man'.

這兩處經文在中文的譯本裏也都沒有按着原文的意思譯出來。其中一段經文是羅 7:22，這一節中「裏面的人」在中文譯本譯作「裏面的意思」；另一段是弗 3:16，這一節中「裏面的人」在中文譯本譯作「心裏的力量」。其實「內心」、「裏面的意思」和「心裏的力量」這幾個名詞在原文都是「裏面的人」。這「裏面的人」是神所生的，所以他「喜歡神的律」(羅 7:22)。他與那「外面的人」是絕不相同的，所以「外面的人」雖然因為經過種種苦楚患難而漸漸毀壞，「裏面的人」卻因此一天新似一天(林後 4:16)。但這「裏面的人」也能因着種種原因變為剛強或軟弱，所以使徒求神「按着祂豐盛的榮耀，藉着祂的靈」，使信徒「裏面的人剛強起來」。(弗 3:16)

However the translations are not made correctly. The one in Romans 7:22, the 'inward man' is translated as 'the inner meaning', while the one in Ephesians 3:16, the 'inward man' is translated as 'the force of the heart'. As a matter of fact, the 'inner heart', the 'inner meaning', and the 'force of the heart' all are the 'inward man' in the original text. This 'inward man' is born of God, so he 'delights in God's law' (Romans 7:22). He is greatly different from the 'outward man', though so many distresses and adversities waste the 'outward man' away, yet the 'inward man' is being renewed day by day. (2 Corinthians 4:16) The becoming weak or strong of the 'inward man' has various reasons, so the Apostle prays that out of God's glorious riches He may strengthen believers' 'inward men'. (Ephesians 3:16)

二、為甚麼人必須重生？

「我說你們必須重生，你不要以為希奇。」(約 3:7)

2. Why must man be Born Again?

“You should not be surprised at my saying ‘You must be Born Again.’” (John 3:7)

我們當注意主耶穌在這裏所說的一句話：「你們必須重生」。重生不是一件可有可無的事，也不是一件無關緊要的事。它是「必須」的事——要見神的國「必須重生」；要進神的國「必須重生」；要到神面前來「必須重生」；要作神的兒子「必須重生」。

可惜多少稱為基督徒的人輕忽了這事！多少稱為傳福音的人也輕忽了這事！他們看重「考道」，看重「記名」，看重「受洗」，看重「堅振」，以為這些都是「必須」的。以為一個人經過這些步驟以後便可以蒙神的悅納，進神的國；卻將耶穌所看為重要，並且要我們也看為重要的事看為無足輕重。傳道的人不講「重生」的道理，通道的人也不追求「重生」的經驗。這是何等可歎的事啊！

然而「重生」的道理和經驗不會因人的輕看，忽略便減輕它的價值。傳道的人可以不講重生的道理，也可以告訴人說重生不重生無關緊要，通道的

We should notice Lord Jesus' Words: You must be Born Again. Born Again is not something dispensable nor unserious. To see the Kingdom of God we have to be Born Again, to enter the Kingdom of God we have to be Born Again, to come to God we have to be Born Again, to become the son of God we have to be Born Again.

Alas! so many professed Christians neglect this. So many avowed Evangelists neglect this too! They give emphasis to seeking, investigation, baptism and confirmation, regarding them necessary. They think that doing them will please God, and are entering the Kingdom of God. They look down upon what Jesus values and what Jesus asks us to value. Preachers do not preach the truth of Born Again, the learners seek not the experience of Born Again. What a matter of regret!

However, despising and neglect would not lessen the value of the truth and experience of Born Again. Preachers might not talk about the truth of Born Again, or even tell that Born Again is nothing

人也可以把它當作一個不急需討論的神學問題；但主耶穌的話「你們必須重生」卻永不能改變。除非一個人不要神的兒子，不要進神的國，若不然，我就要對他說：「你必須重生。」

為甚麼人必須重生呢？我們要明白這個問題，必須先徹底認清人類在神面前的真面目。但這件事卻是我們最難明白的，若不是有神的話清楚將這件事指示我們，恐怕我們至死也不認識自己的真面目。沒有鏡子我們總不能看見自己的臉，沒有神的話我們也是照樣總不能看見自己在神面前實在的情形。按我們自己的性情，不但看不見自己的真相，而且也不願意看見。我們願意奉承自己，諂媚自己，歌自己的功，頌自己的德，同時還願意別人也這樣待我們，「人同此心，心同此理」，因此人類更沒有指望能認識自己了。

感謝神，祂不欺騙我們。祂愛我們。祂愛我們

important. Learners might put it aside as a theological issue not urgently necessary. But Lord Jesus' Words 'You must be Born Again' will never change. Unless you don't want to be the son of God, to enter the Kingdom of God, I have to tell you that 'You must be Born Again.'

Why must a man Born Again? We need to understand this issue. We must see the necessities of the human situation before God. However to understand it is most difficult. If the Words of God do not explain it to us clearly, I am afraid we do not know our own situation unto death. We cannot see our face without a mirror, we cannot see clearly our actual situation before God without the Words of God. According to our disposition, we cannot and do not want to see the actual state of ourselves. We would like to flatter ourselves, fawn on ourselves, praise and exalt ourselves, we also want others to do the same to us. People feel and think likewise, so it is hopeless for humans to know themselves.

Thanks to God, He does not deceive us. He loves us. He loves us

遠勝於我們愛自己。祂毫不隱諱的把我們的真相向我們顯明。聽祂的話說：

「耶和華從天上垂看世人，要看有明白的沒有，有尋求神的沒有。他們都偏離正路，一同變為污穢；並沒有行善的，連一個也沒有。」(詩 14:2-3)

「在祢面前，凡活着的人沒有一個是義的。」(詩 143:2)

「時常行善而不犯罪的義人，世上實在沒有。」(傳 7:20)

「我們已經證明：猶太人和希利尼人都在罪惡之下。就如經上所記：沒有義人，連一個也沒有。沒有明白的；沒有尋求神的；都是偏離正路，一同變為無用。沒有行善的，連一個也沒有。他們的喉嚨是敞開的墳墓；他們用舌頭弄詭詐；嘴唇裏有虺蛇的毒氣；滿口是咒罵苦毒。殺人流血，他們的腳飛跑，所經過的路便行殘害暴虐的事。平安的路，他們未曾知道；他們眼中不怕神。」(羅 3:9-18)

far more than we love ourselves. He does not resent at all to show us our actual situation. Hear what He says:

“The Lord looks down from heaven on the sons of men to see if there are any who understand, any who seek God. All have turned aside, they have together become corrupt.” (Psalms 14:2-3)

“No-one living is righteous before You.” (Psalms 143:2)

“There is not a righteous man on earth who does what is right and never sins.” (Ecclesiastes 7:20)

“We have already made the charge that Jews and Gentiles alike are all under sin. As it is written: ‘There is no-one righteous, not even one; there is no-one who understands, no-one who seeks God. All have turned away, they have together become worthless; there is no-one who does good, not even one. Their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways, and the

way of peace they do not know. There is no fear of God before their eyes.” (Romans 3:9-18)

這就是我們的真相，這就是全體人類的真相。「都是偏離正路，一同變為無用。並沒有行善的，連一個也沒有。」「沒有一個是義的。」「猶太人和希利尼人都在罪惡之下。」這些話是神說的。這是「耶和華從天上垂看世人」所得的結論。祂從天上垂看世人幾千年之久，看世人在外面有種種的不同——老少的不同、男女的不同、貧富的不同、貴賤的不同、好壞的不同、智愚的不同、文野的不同、美醜的不同，但在一件事上他們卻毫無分別——「都偏離正路，一同變為污穢。」

「都是偏離正路，一同變為無用。並沒有行善的，連一個也沒有。」這幾句話如果是出於人的口，我就不敢確信。因為世界上沒有一個人能知道世界上所有人實在的狀

This is our actual situation, and that of all humans. “All have turned away, they have together become worthless; there is no-one who does good, not even one.” “No-one living is righteous.” “We have already made the charge that Jews and Gentiles alike are all under sin.” It is what God says. It is the conclusion of “God looks down from heaven”. He has looked down from heaven for thousands of years, to see all kinds of external differences, between the old and the young, male and female, rich and poor, high and low, good and bad, wise and foolish, civilized and uncivilized, beautiful and ugly. However they make no difference in one way – “All have turned aside, they have together become corrupt.”

“All have turned away, they have together become worthless. There is no-one who does good, not even one.” If these words come from man, I am not quite sure, since there is no-one in the world can realize the actual situation of

況。全世界的人多得不可勝數，我們所認識的能有多少人呢？普通人所認識的不過只有自己一家的人，自己的親族、朋友、同人、鄰舍，和一些與自己常相接觸往來的人。有些人因為職業和環境的關係，認識的人比較普通人所認識的更多一些；但無論如何，我們決不信世上有一個人能認識全世界人類的百分之一，不用說百分之一，就是能認識全世界人類千分之一、萬分之一的人，也不會尋出一個來。

在我們所認識的那少數的人裏面，我們能徹底認識的又有多少呢？許多人是我們所認識的，但我們不過認識他們的面貌，知道他們的姓名。有些人我們認識比較深，但也不過認識他們生活的一部分——他們在街市中怎樣行走，遇見友人怎樣談話，在辦公室裏怎樣辦事，在宴會中怎樣應酬。這一部分是顯露在人面前的，至於他們自己家庭中的生活究竟怎樣，他們自

everyone in the world. There are numerous people in the world. How many people can we know? Average people know only their own family, their kin, friends, peers, neighbour, and those we often contact and commune. Some may make more friends than average people, due to their occupation and environment. However we might not know one hundredth of the worldly human beings. Needless to say one hundredth, we cannot find one who knows one thousandth or one ten-thousandth of the worldly human beings.

How many do we know thoroughly among those we know? We know many, but only their faces and names. Some we know deeper, but only part of their lives — how they walk in the marketplace, how they converse with friends, how they behave in the office, how they engage in a banquet. These are the visible external part. However we know nothing what they behave in their families and what they do when they are all by themselves. Many are so wicked. They appear to be honest, clean, just and

己獨處的時候所作的是甚麼事，我們就都不知道了。許多人是這樣詭詐，在別人面前作出很誠實清潔，公義端正的樣子來，別人看見他們以為他們真是品行端正的人；其實在別人看不見的時候，他們的生活和他們所作的事真是卑鄙齷齪到極點。我們若只看他們顯露在人前的那一部分生活，怎麼能認識他們呢？有些人雖然不至壞到這種地步，可是我們也不能單看他們顯露在人前的那一部分生活，就斷定他們究竟是怎樣的人。或者有些人我們認識得更加清楚，我們和他們在一處同住過幾日，我們可以看見他們生活的大部分，但他們的心究竟如何，還不是我們所能知道的。「畫虎畫皮難畫骨，知人知面不知心。」我們對於世上的人所認識的既是這樣有限，自然不能斷定人類實在的狀況是怎樣了；但神卻不是這樣，祂是鑒察人心，試驗人肺腑的（耶 17:10）。祂知道人一切的言語行為，祂也知

righteous, those see them think that they do have desirable conduct. As a matter of fact their lives and what they do is really most crooked and filthy when nobody sees them. How can we know them seeing only their visible parts of lives? Some may be not so bad, we could not only look at the visible parts of lives to be sure what kind of persons they are. Maybe we know some deep enough, we live with them for days, we can see most of their lives. However we still do not know what they think. We can draw the visible parts of a tiger but not its bones, we get to know a man and his face but not his mind. It is so limited to know people in the world, so it is naturally not for us to make sure their actual situations. But God makes a difference. He searches the heart and examines the mind. (Jeremiah 17:10) He knows all the pragmatics; He also knows all the ideas of our minds. There is nothing in the world hidden from His sight. He looks down from heaven on all mankind for thousands of years. He pays attention on every one in the

道人心中所存一切的意念 (詩 139:1-4)。世界上沒有一種隱藏的事是祂所不能看見的。祂從天上垂看世人幾千年之久，留意世界上每一個人；祂細心尋找一個行善的人，結果竟使祂大失所望，因為他們「都是偏離正路，一同變為無用。並沒有行善的，連一個也沒有。」「他們的喉嚨是敞開的墳墓；他們用舌頭弄詭詐；嘴唇裏有虺蛇的毒氣；滿口是咒罵苦毒。殺人流血，他們的腳飛跑，所經過的路便行殘害暴虐的事。平安的路，他們未曾知道；他們眼中不怕神。」祂不但告訴我們世人都是罪人，祂也把世人的罪狀一一的宣佈出來，使世人再沒有為自己辯護的餘地。真的，我們若能毫不自欺，容讓神用祂的光照亮我們，我們一定會看出自己在神面前真是「從腳掌到頭頂沒有一處是完全的」。神並不欺騙我們。祂說世上的人都是罪人，因為他們實在都是有罪的。因為神是全知的，所以我信祂所說的

world. He looks for a good man attentively. The result lets Him down, for they “all have turned away, have together become worthless; there is no-one who does good, not even one.” “Their throats are open graves; their tongues practice deceit. The poison of vipers is on their lips. Their mouths are full of cursing and bitterness. Their feet are swift to shed blood; ruin and misery mark their ways, and the way of peace they do not know. There is no fear of God before their eyes.” (Romans 3:13-18) God not only tells us that humans are sinners, He also proclaims our sins one by one, so humans do not have leeway to self-dispute. If we do not deceive ourselves and allow God to light us up, before God we will see us “from the sole of your foot to the top of your head there is no soundness.” (Isaiah 1:6) God does not deceive us. He says humans are sinners because we are really sinful. I believe what God says since He is omniscient. I do not give any doubt to His Words since He is trustworthy.

話；因為神是信實的，所以我對祂的話更毫無懷疑。

世人都有罪，這事我們已經看清楚了，再進一步的問題就是「罪是起源於人的外面呢，還是起源於人的裏面呢？」我們若是向人徵求這個問題的答案，一定有許多人要回答說：「罪是起源於人的外面。人本來是好的，只因社會不良，所以那本來良好的人便被惡劣的社會變壞了。」請詳細想一想這種說法通不通呢？人是好的，社會是壞的，因此壞社會把好人變壞了。世界上能不能有這種不合理，不可能的事呢？社會是甚麼？社會不是一所房屋，不是一座城市，也不是一塊地土；社會是人群的集合。若每一個人是好的，他們所集合而成的社會怎能會是壞的呢？因為人是壞的，所以他們所集合而成的社會才是壞的。不是社會把人變壞，乃是壞人組成了壞的社會。這是合理的解釋，也是百跌不破的事實。

We have made it clear that humans are sinful. Then the next question is: Does sin originate from without or within? If we request reply to this question, many must reply like that, "Sin originates from without. Men are good, but the society is bad. The bad society makes the good men bad." Please contemplate if it is reasonable or not. It says that men are good but the society is bad, so the bad society makes the good men bad. Can there be so unreasonable and impossible thing in the world? What is the society? The society is not a house, a city or a piece of land; it is a group of people. If all are good, how can the society they group be bad? Just because men are bad, so the society they group is bad. It is not that the society makes men bad, but the bad men group a bad society. Such perception is reasonable, since it is an impregnable fact.

罪惡不是從外面來的，我們已經證明了。那樣它是從哪裏來的呢？神的話清楚回答了這個問題：「從人裏面出來的，那才能污穢人；因為從裏面，就是從人心裏，發出惡念、苟合、偷盜、兇殺、姦淫、貪婪、邪惡、詭詐、淫蕩、嫉妒、謗讟、驕傲、狂妄。這一切的惡都是從裏面出來，且能污穢人。」

（可 7:20-23）啊！這真是十分清楚、十分徹底的答案！世界上的罪雖有千百種，但無一不是從人的心中發源。因為人的心充滿了自私、詭詐、貪婪、邪淫、嫉妒、惱恨，以及種種的惡念，所以他們的口才吐出各種的惡言，他們的手才作出各樣的惡事，因此社會中才充滿了爭權奪利、損人利己、營私舞弊、貪贓受賄、欺詐偷盜、搶奪拐騙、綁票勒索、拆白漁利、家庭悖逆、兄弟哄搶、結黨紛爭、排擠傾軋、嫉妒惱恨、流血殺人、姦淫苟合、縱欲亂倫、挑撥爭端、布散謠言、假公濟私、倚勢凌人、賣主賣

Sins do not come from without, it is what we have proved. Where do they come from? The Words of God make it clear, "What comes out of a man is what makes him unclean. For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly. All these evils come from inside and make a man unclean." (Mark 7:20-23) Oh, what a clear and thoroughgoing answer! Although there are numerous sins, all originates from one's heart, without exception. The heart is full of selfish, deceit, greed, envy, hate and all kinds of evil, so abusive language comes from their mouths, all kinds of evil are done by them, and the society is full of power and profit scrambling, harming others for one's benefit, corrupt practice, bribery, cheating and stealing, robbery and abducting, kidnapping and blackmail, swindling, family offences, plundering between brothers, caballing, excluding and infighting, envy and jealousy, bloody murder, illicit sexual relations, incest, provocation,

友、負義忘恩、倚大欺小、恃強凌弱；爭地以戰，殺人盈野；爭城以戰，殺人盈城；以及種種述不勝述的各樣罪惡。真的，世界上再沒有別的地方比人心更污穢，再沒有別的東西比人心更邪惡。「人心比萬物都詭詐，壞到極處，誰能識透呢？」(耶 17:9) 神所說的這兩句話真是確切不移的了。

我們再往下討論一個問題——人從多大年歲才有罪？對於這個問題有人要回答說：「從十幾歲。」也有人要回答說：「從七、八歲或四、五歲。」聖經怎樣回答這個問題呢？「惡人一出母胎就與神疏遠，一離母腹便走錯路，說謊話。」(詩 58:3)「我是在罪孽裏生的，在我母親懷胎的時候就有了罪。」(詩 51:5) 神的話告訴我們，人不是長大以後才變壞的，乃是本來就是壞的。人犯罪不是學習的，他們本來就有罪，本來就會犯罪。從前我不明白這

rumour, jobbery, bullying, betrayal of master and friends, being ungrateful and treacherous, swashbuckling, killing and battle for territories and city fortifications, and a great variety of numerous sins. Nowhere in the world is dirtier than our heart, nothing is more sinful than our heart. "The heart is deceitful above all things and beyond cure. Who can understand it?" (Jeremiah 17:9) These two sentences from God are unwavering indeed.

Let us go to another issue: At what age does one commit the first crime? Some reply like that, "In one's teenage." Some answer, "When one is seven, eight, or even four to five." How does the Bible answer? "Even from birth the wicked go astray; from the womb they are wayward and speak lies." (Psalms 58:3) "Surely I was sinful at birth, sinful from the time my mother conceived me." (Psalms 51:5) The Words of God reveal that men do not become bad when they grow up, but are bad originally. Men sin not from learning, they are sinful themselves. I did not understand it before, I thought that

理，我以為小孩子是清潔無罪的，及至他們長大以後，常看他們的父母、家人、鄰舍犯罪，他們才漸漸學會犯罪。後來我留意觀察兒童的生活動作，我才明白事實並不是這樣。我看見小孩子本來就有犯罪的傾向，還不很會說話的小孩子就知道自私；就知道奪取別的兒童的玩具；就知道動手打人；就知道貪得無厭；就知道向別人索取東西，卻不肯把東西給別人。我們多少次看見小孩子向他們的父母索取食物或玩具，是那樣的貪得無厭，要了還要，及至他們的父母向他們索要一點，或是叫他們給他們的弟弟妹妹一些的時候，他們總是不肯給，就是給也不過極少的一點，或是揀選不好的、很小的拿出來給他們，自己卻把好的、大的存留起來。這種貪心，這種自私，這種忘恩負義的罪惡，並不是從人學來的，乃是他們生來就有的。這也不足為奇，父母既是有罪的，他們所生的兒女又豈能沒有

children are innocent, seeing the sins of their parents, family and neighbour, they learn them gradually. Observing children's lives and deeds later made me realize it is not so. I found that children are apt to sin. Children who still do not speak well express their selfishness. They grab toys from other children, they raise hands to hit others, they are greedy, they know how to ask for, demand but share unwillingly. We see so many times children greedily ask their parents for food and toys more and more. When their parents demand from them instead, or ask them to share with little brothers and sisters, they will not. Even if they give, but only a little bit, or choosing the worst, sharing the least, keeping the best and the biggest. Such a greedy, selfish, ungrateful and treacherous sin is not learned, but inborn. It is not surprising – how can the offspring of sinful parents be born sinless? Yellow race gives birth to yellow race children, white race gives birth to white race children. Children born are after their parents. How can sinful humans give birth to

罪呢？黃種人所生的孩子總是黃種人，白種人所生的孩子總是白種人；孩子生出來一定像他的父母，有罪的人所生的孩子又豈能沒有罪呢？

我們現在認清楚人類的真面目了麼？都是罪人！都是從裏面壞到外面的！都是生下來就有罪，而且一生常常犯罪的！人類在神面前完全敗壞了！他們敗壞到不可收拾的地步！有些人要藉着「普及教育」去挽救這種敗壞的狀況；有些人要藉着「提倡道德」去挽救這種敗壞的狀況；又有些人要藉着「改良社會」的工作去挽救這種敗壞的狀況。但是結果怎樣呢？力氣用了不少，結果竟使人大失所望。他們很驚奇的說：「這是怎麼一回事呢？我們想教育的力量能改善人的思想品行，怎麼現在竟沒有多少功效呢？我們想一般人那樣敗壞，是因為少有人提倡道德的緣故，如今我們這樣努力提倡，怎麼人類仍是照常的敗壞呢？我們想人犯罪作惡是因為

sinless offspring?

Do we realize humans' true features? All are sinful from within to without! We were born sinful, and always sin! Humans are completely corrupted before God! Their corruption is hopeless! Some try to correct the corruptive situation with universal education; some with ethics promotion; some with society reformation. What is the result? Paying quite an effort brings only a despairing result. Amazingly they say, "What is the matter? We think that the power of education can improve men's mind and deeds, but why is it that not much effect can be found? We think that average men's being wicked is due to lacking of ethics. And now we have paid effort on it, but why is that they are still wicked? We think that men's being wicked is due to the bad influence of the society, if only the society is improved, men will not be sinful anymore. However we have made

社會不良的緣故，若是能將社會改好，人一定可以不再犯罪作惡了，怎麼我們費了九牛二虎的力氣，竟不能將社會改得比從前好一點呢？」其實這有甚麼希奇呢？人是從裏面敗壞的，從外面下手修理一下，怎麼能希望有功效呢？樹根若是乾了，修理樹葉有甚麼用處呢？泉源若是濁了，要幫助河水變清豈不是徒然的麼？神不作這愚笨的事，祂所採用的是「正本清源」的辦法。祂知道若叫一個從裏面到外面完全敗壞了的人去學作好，學行善，是一件不可能的事。祂知道一個人的行為敗壞，是因為他的生命先敗壞了。祂知道人不能作好事是裏面的問題，不是外面的問題；是生命的問題，不是行為的問題。因此祂不教訓我們藉着人的方法去改良我們這已經敗壞的舊生命，祂只是對我們說：「你們必須重生。」祂的意思是說：「你們的舊生命就是一切罪惡的起源；你們的舊生命永遠不能修理得好，永遠不

our tremendous effort, but why has not the society been made a little better?" It is not surprising – men are bad from within, so doing something without does not help. When the root is withered, what use is to prune? If the wellspring is turbid, paying effort to cleansing the river must be a waste. God does not do stupid things. The method He uses is a radical reformation. He knows that it is impossible to bid one who is sinful within and without to learn to be good, to have good deeds. He knows that one's being wicked is because of a wicked life. He knows that men's inability to be good is a matter of within, but not without; of life but not deed. So He does not teach us to use human methods to improve our wicked old lives. He only tells us that, "You must be Born Again." He means that your old lives are the source of the sins, your old lives can never be mended, will never please Me. Now I give you a complete cure, I have to get you a new life, then you will love being good, hate being sinful. Having the new life, you will have good deeds, you can be good,

能行善，永遠不能使我滿意。我現今給你們一個徹底的治療方法，我要你們得着一種新生命以後，你們必定喜愛善良，恨惡罪惡；有了這個新的生命以後，你們方能行善，方能作好，方能得我的喜悅，方能進入我的國；因此我對你們說，你們必須重生。」

三、一個人得了重生有甚麼表現？

「風隨着意思吹，你聽見風的響聲，卻不曉得從哪裏來，往哪裏去；凡從聖靈生的，也是如此。」
(約 3:8)

風是人人所明白的一個名詞；颶風是人人所懂得的一件事情。我們說某日天氣炎熱，一點風也沒有，某日略有一點涼風，某日颶了半夜大風，到了次日早晨風才止息。又說某日所颶的是西北風。但如果我們問說，某日所颶的大風究竟有多大？那日所颶的風是幾丈高？幾丈長？幾丈寬？是方的還是

you can please Me, you can enter My Kingdom. Therefore I tell you that "You must be Born Again."

3. How will one behave being Born Again?

"The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."
(John 3:8)

Everyone knows what wind is, wind blowing is commonly known. Sometimes there is not any wind in a sunny day; another day there is a breeze; some day it was windy at night and there is no more wind in the morning; and one day we have north-west wind. If we ask how strong the wind is, how high the wind is, length in yard, width in yard, square or circular, red or green, those hear this will answer

圓的？是紅的還是綠的？大約聽見的人都要笑着回答說：「風是看不見的東西，你怎麼問這個問題呢？」那樣我要反過來問他說：「風既是看不見的東西，你怎麼樣知道某日颶風，某日沒有颶風，某日颶微風，某日颶大風，某日颶東南風，某日颶西北風呢？」我知道聽見的人都會回答說：「風是看不見的東西，然而颶風的時候必定有看得見的現象。幾時我們看見那些因着颶風所發生的現象，我們便知道那是颶風了。」

是的，風是眼看不見的東西，颶風是眼看不見的事實。但甚麼時候發生這件事實，同時必有許多眼可看見的現象來為這件眼看不見的事實作見證。沒有風的日子，地上的塵土都停留在地面上，林間的樹枝與樹葉也都靜止不動，旗杆上所懸的旗子直垂在杆子頂上，海中的水像鏡面那般平坦，沒有少許的波浪。但一到颶風的時候，一切便全改變了，地上的塵土揚到空中，樹

smilingly, "Wind is something invisible. Why should you ask such a question?" Then I will ask in return, "Now that wind is invisible. How can we say it is windy someday, but it is windless the other day; someday we have breeze, someday we have strong wind, and someday we have north-west wind?" I know that hearer will say, "Wind is invisible, but we can see the visible features of wind blowing. Whenever we see the features, we know that the wind is blowing."

Yes, wind is invisible, wind blowing is something we cannot see. But whenever this fact happens, many visible features relating to this invisible fact will prove. In the day of no wind, dust on ground stays there, twigs and leaves remain in peace, the flag on the post dips down, water in the sea is like a mirror, without even a little wave. However in a windy day, everything changes. Dust on the ground dances up the air, twigs and leaves shake and twist, the flag on the post dances in the air, waves

枝與樹葉一齊擺搖不止，旗杆頂上的旗子在空中不住的飛舞，海中的水起了極大的波浪，停留在密室中的人雖然看不見室外這種現象，但也能聽見嗚嗚的巨響，報告給他們說，現在外面颳起了大風。

一個人被聖靈所生是一件事實，但它正如颳風一樣，是一件眼看不見的事實。我們未曾看見聖靈怎樣來到他的身上，怎樣在他裏面作工，他怎樣獲得重生；也未曾看見聖靈所生的那個裏面的人是甚麼形狀，這些都是隱秘的事，是眼看不見的。但他一得了重生，立時就顯露出一些特別的現象，他的心思、意志、願望、生活、言語、行為都與以前大不相同，他的人生有了一種空前的改變。這種改變他自己看得出來，認識他的人更看得出來。這種改變，就是他得了重生以後所必有的一種現象。我們看見這種特殊的現象顯在一個人身上，便知道在他裏面必是已經發生了一件事實——他得了重生。

upsurge in the sea. People staying inside the chamber see no those features, still can hear the howling roar, telling them strong wind is blowing outside.

A man born of Spirit is a fact, as wind blowing, though invisible. We have not seen how the Holy Spirit came to him, worked in him, got him Born Again. We see not the shape of the inward man born of the Spirit. These are all mysterious and invisible. When he is Born Again, some special visible features are revealed. His mind, will, wishes, life, words, deeds are different, his life has somewhat unprecedented changes. He can detect such changes himself, so can those know him. These changes happen on one Born Again. When we see special features appearing on a person, we know that something factual happened on him. He has been Born Again.

一個人平日在思想、言語、行為上充滿了罪惡，非但不以為苦，反覺十分高興。他以為損人可以自己得利，弄詭詐可以發財。可慶幸的是，一夕之間，他忽然完全改變了態度，他深深地痛恨罪惡，他以犯罪為世上最苦的事。他看弄詭詐損人所得來的利益如同蛇蠍，如同毒藥，必須立時棄掉方能安心。以前罪惡好像他的好友、他的情人，但現在他看罪惡好像不共戴天的仇敵，他恨不得立時與罪惡完全斷絕了關係，永不再見面！我們看見這種現象必要感覺希奇，其實這並不是甚麼希奇的事，這乃是因為這個人得了重生，得了神的生命，所以有這種奇異的改變。

一個人平日總是遮掩自己的罪惡，顯揚自己的善行。聽見人講道論到罪惡，責備犯罪的人，立時掩耳疾走，甚至攻擊逼迫那講論罪惡的人。如果有甚麼人把他的罪說出來，勸告他，規責他，那更了不得了，他要立時老羞成

The mind, words, deeds of a man used to be full of sin, he felt no pain, but very happy instead. He felt that gain at others' expense was profitable, being crafty made money. Happily he has had a sudden change in a single day. He feels bitterly sorry for sins, regards committing sins the most painful. He thinks gain at others' expense craftily is something vicious, toxic, getting rid at once gets immediate peace. Sins were good friends, lovers, but now he regards them as sworn enemies, anxious to repudiate any connection with sins immediately, meeting no more! We are amazed to see them. They are not so amazing, it is all because he has been Born Again, getting a new life, having those amazing changes.

One used to cover one's sins, showed off one's good deeds. When one heard discussion on one doing crimes and condemnation, one would flee away, or even attack those talking about crimes. If someone tried to pull him out of sin, urge him, remonstrate him, it was more terrible, he would

怒，挺身起來，以為別人是有意羞辱他，反對他，他總不肯承認自己有甚麼罪惡。一夕之間，他忽然完全改變了態度，他極樂意聽別人將他的罪惡告訴他。他看這樣的人是他的好友；他不再遮掩自己的罪，他承認自己是極壞的人。他不再吹捧自己，誇耀自己；他厭惡自己，在塵土和爐灰中懊悔。我們看見這種改變便知道這人是得了重生。

一個人平日總是自私自利，他思索，說話，行事，作工，總是要求自己的好處；凡事為自己謀求富貴、榮華、安逸、宴樂。他的眼中沒有看到他人的痛苦、缺乏、傷心、眼淚，他以為那是與他毫無關係的事。叫他去愛人去說明人，那真無異乎與虎謀皮。一夕之間，他忽然完全改變了態度。他的心似乎充滿了愛，他似乎忘記了他自己，事事想要幫助別人，使別人得益處。他甘心為別人的緣故捨棄自己的利益、金錢、安逸、

become angry immediately, get up and regard it a shame and an opposition. He would never admit he was sinful. In a single day, he has suddenly changed. He wants to listen to people telling of the sins he did. He regards them good friends. He covers his crimes no more. He admits that he is most wicked. He flatters and boasts himself no more; he abhors himself, and repents in dust and ashes. (Jobs 42:6) Whenever we see those changes, we know that he is Born Again.

One used to act selfishly, whatever he thought, spoke, did and worked was to get nothing but gain. He did everything but to seek one's wealth, luxury, comfort and feasting. He did not see on others' pain, insufficiency, heart breaking and tears, those were none of his business. Bidding him to love and help others was not different from a doomed petition. In a single day, he has changed his attitude suddenly. His heart seems to be full of love and forgets himself, he helps others all the time, for their benefit. He wants to forfeit his own interest, money, comfort, feasting,

宴樂、名譽、尊榮，有時甚至損傷自己的身家性命也毫無顧惜。他看見別人缺乏就盡力濟助他們；看見別人傷心就設法安慰他們；看見別人跌倒就伸手將他們扶起；看見別人沒有得着他們應得着的好處，就盡心竭力的幫助他們，要叫他們也能得着。這種改變也是一個人得重生的一種表現。

一個人平日總是醉心於物質方面的事物，他所追求的不外乎金錢、享用、安逸、娛樂、名譽、尊榮。你若對他講天上的事、靈界的事，他非但掩耳不聽，閉眼不看，他簡直要說你迷信，罵你愚腐，笑你是世上第一等笨漢。你若約他去看電影，觀劇，喝酒，賽馬，他不但毫不推卻，並且樂而忘返；你若約他去聽道，查經，或與一位熱心虔敬的聖徒談道，他一聽見就無異於送他到刑場那樣可怕。一夕之間，他忽然改變了態度。他將世上一切的名利、宴樂、財產、享受都看作糞土，專心追求

fame and dignity for others. Sometimes he even does not care about losing his possessions and life. When he sees someone coming to poverty, he tries to help; being sad, to comfort; falling, to hold up; not getting deserved benefit, to help them whole-heartedly to acquire. Such changes tell that he is Born Again.

One used to be crazy over materialistic things, what he sought was nothing but money, enjoyment, comfort, entertainment, fame and dignity. If you told him something about heaven and spirit, he not only closed his ears and eyes, he simply said that you were blindly worshipping, gave you silly rebuke, made fun of you the first class idiot. If you asked him to see a film, an opera, to drink, to see horse-racing, he not only did not refuse, but also enjoyed himself blissfully. If you invited him to a preaching, Bible study, or discussion on truth with a pious saint, to him hearing that was as if to send him to execution. In a

靈界的事。他看天上的事比地上的事貴重千百倍。他忽然絕跡於電影院、跑馬場、戲院、酒館，卻踴躍參加講道會、查經班。他素日所喜愛的現在變成了所憎惡的；從前所憎惡的現在變成了最喜愛的。他似乎換了一個新的心境、新的性情，這種改變也是證明這個人得了重生。

一個人平日不信聖經，厭惡聖經，輕看笑罵那些信聖經，讀聖經的人。他一位熱心愛主的朋友，有一次特意買了一本聖經送給他，請他抽暇看看。他因為情面的關係，不得不收下。但他把這本聖經拿回家中以後，連翻也沒翻過一次，便把它扔在堆煤的屋子裏。若不是因為這本聖經是他朋友送給他的，他早已把它丟到火爐去了。一夕之間，他忽然完全改變了態度。他

single day, he has changed his attitude all at once. He sees all the fame, feasting, wealth and enjoyment but dirt, absorbs whole-heartedly in spiritual things instead. He sees things in heaven dearer than those on earth a thousand times. Abruptly he stays out of cinemas, horse tracks, theatres and pubs, and is eager to attend preaching, Bible studying classes instead. What he used to do become something he hates; hate, loves most. It seems that he has a new state of mind and disposition, such changes prove that he is Born Again.

He did not usually believe in Bible, but hated. He laughed at and condemned those who believed in and studied the Bible. A friend of him, who loved God eagerly, bought him a Bible deliberately, and asked him to find time to read it. Just to spare the friend's feelings, he took it. Back to home, he did not read it, not even once, but threw it inside the room storing coal. If this Bible was not a gift from a friend, he would have already thrown it into the fire place. In a single day, he has

篤信聖經，更喜愛聖經；他看聖經比世上任何書籍更寶貴。他翻開聖經去讀的時候，覺得有無窮的意味，以致他每逢讀的時候總不肯釋卷。他覺得聖經裏的言語真是「比金子可羨慕，且比極多的精金可羨慕，比蜜甘甜，且比蜂房下滴的蜜甘甜。」他回想自己以前對聖經的態度，再想到現今是怎樣愛慕聖經，連他自己也覺得莫名其妙。這也是一個人因得重生所發生的改變。

一個人平日喜歡親近酒肉世俗的朋友，稍有暇時，便大家聚在一處，嬉戲宴樂，說些粗俗下流的言語，唱些市井的歌曲，行不循軌，言不及義。一見虔誠有德行的信徒，好似遇見毒蛇猛獸一般，盡力遠避，惟恐因親近他們而受損害。有時偶然遇見虔誠的信徒，不及走避，勉強敷衍幾句，趕快告辭就走。似乎虔誠的信徒身上發出一種特殊的氣味，是他的鼻子所不能忍受的。一夕之間，他忽然完

changed his attitude all of a sudden. He sincerely believes in the Bible, and loves it more. He regards it dearer than any book in the world. When he reads it, it keeps pulling him back, that he does not want to put it down. To him reading the Bible is "more precious than gold, than much pure gold; they are sweeter than honey, than honey from the honeycomb." (Psalms 19:10) It is so baffling to have changing attitude to the Bible. These are also the changes happening on one who is Born Again.

One usually liked to get close with worldly friends, they gathered when they had time, had fun and feast, said something scurrilous, sang common songs, acted improperly, said something conveying nothing. When he met pious and virtuous believers, in order not to be hurt, he would escape as if seeing vipers and wild beasts. When having not a chance to escape from the meeting, he would say something perfunctorily and waved goodbye. It seemed that the special odour from pious believers was unbearable to his

全改變了態度。他毅然決定離棄舊日的昵友，他不再願意同他們在一處放蕩飲宴，也不再去尋找他們；他們來尋找他的時候，他給他們以閉門羹。同時他開始親近那些從前他所鄙視、所遠離的聖徒。他不惜低首下心地去訪謁他們，喜歡與他們談話，喜歡聽他們口中所出智慧的言語，他甘心接受他們的責備和勸誡。他巴不得終日與虔誠的聖徒同處，他看這是榮幸無比的事。這種改變也是告訴我們這個人是得了重生。

一個人平日眼中不怕神，遠離神，棄絕神，辱罵神，褻瀆神，看熱心事奉神的人為迷信，為愚腐，為時代的落伍者。他看見信徒祈禱便批評他們癡呆，他斷定祈禱乃是對空氣說話，以為這真是一種最無意識的舉動。他以為世上只有愚昧無知的人才信神。一夕之間，他忽然完全改變了態度。他篤信神，尋求神，敬拜神，

nose. In a single day, he has changed his attitude all at once. He resolutely decides to leave former close friends, not willing to have feasts dissolutely with them everywhere, not to find them either. When they find him, he only turns them down. He also starts to get close to those saints he despised and got away from before. He humbly calls them at any cost, happy to converse with them, listens to their wise words, accepts their condemnation and remonstrating willingly. He abides too anxiously and so much honourably with pious saints. These changes tell us he is Born Again.

One usually did not fear of God, but got away from Him, discarded Him, abused Him, debased Him. He regarded those serving God blind worshipping, stubborn, falling behind the epoch. When he saw believers pray, his remark to them was silly, he concluded that prayer was to speak to air, being an action really meaningless. He thought that only the foolish would believe in God. In a single day, he has changed his

熱心事奉神。他常常祈禱，而且非常懇切誠摯。他看那些不信神的人不但十分愚昧，而且可憐至極。他巴不得能幫助每一個他所接觸的人都來與他一同信靠神，事奉神。他以親近神為最快樂的事，他看遠離神為最大的損失。這種非常的改變就是由於這個人得了重生才發生的。

我不能一一細說一個人因得重生所發生的改變。一個自己得了重生的人，必能述說這些現象。我們在那些得了重生的人身上也能看見這種種的改變。總括來說，一個人得了重生以後的生活與心境，與他得重生以前的生活和心境必是完全不同的。他似乎變了另一個人，別人也看出他與從前的不同。他對於自身的改變也感到驚奇。認識他的人或者稱讚他，說他從甚麼人學好了；或者譏笑他，以為他患了神經病。他自己或者明白這是他蒙

attitude at a sudden. He believes in God earnestly, he seeks God, worships God, serves God ardently. He often prays attentively and sincerely. He regards those unbelievers not only really foolish, but also extremely poor. He is too anxious to help everyone he meets to trust and serve God with him. Getting close to God is the happiest thing to do, getting away from Him the biggest loss. These unusual changes happen when he is Born Again.

I cannot tell what happened to those Born Again one by one. One being Born Again can tell such things. We can also see these things in those Born Again. In conclusion, the latter life and mind of one being Born Again are completely different from those of the former. He seems to be another one, others can see he is in different. He himself feels amazed at the changes. Those who know him may praise him, saying he learned from someone; or mocking him to be crazy. He himself may realize that to be Born Again is due to the grace of God, or does not know anything about it. Whether

了神的恩，得了重生，或者一點不曉得這是怎樣一回事。無論別人瞭解不瞭解，他自己明白不明白，我們看見這種種的現象和改變，都可確知他是重生了。

我說到這裏也許有些人要誤會我的意思。他們說，是的，我們已經作基督徒許多年，但我們從來不確知是否得了重生。今日你說一個人得了重生必定有甚麼改變，必定與從前不同。好了，現在我們曉得我們是得了重生，因為我們已經與從前不同。我們從前一點不知道聖經是怎樣的一本書，它的內容是甚麼，更不用提了。現今我們知道舊約共有三十九卷，新約有二十七卷。我們也能將各卷的名稱從創世記背誦到啟示錄，並且熟習每卷書中的大意，這是何等大的改變呢？我們從前不會祈禱，不會唱讚美詩，更不到禮拜堂中敬拜神，也不肯在教會中捐錢，現在我們會作私禱，也會作公禱。我們知道怎樣謝恩，怎樣認

he realizes it or not, understands it or not, we are sure he is Born Again when we see the phenomenon and changes.

Up to now some may misunderstand me. They say, "We have been Christians for many years, but we are not sure if we are Born Again. Now you say that one Born Again must have some changes, different from before. Well, we now realize that we are Born Again, because we are different. Before we did not know what the Bible was, or even its content; now we know that there are 39 books in the Old Testament, 27 New. We can name them from Genesis to Revelation, and are familiar with the main idea of each book, what a big change! We did not know how to pray, sing praise, and worship God in church either. We would not donate money, and now we have private and public prayers. We know how to give thanks, convict, plead for ourselves, the Church and the world. We can sing hundreds of songs of praise,

罪，怎樣為自己，為教會，為世界祈求。我們會唱幾百首讚美詩，也常到禮拜堂中敬拜神，並且常在教會中捐錢。我們真是與從前不同了。我們從前抽煙，喝酒，賭博，罵人，現在這些不良的嗜好都戒除了，這不也是奇異的改變麼？

我要回答這些人說，是的，你們有這些改變誠然是好的。但你們所有的改變只是這些麼？還有許多更重要的改變你們有沒有呢？愛罪變為恨罪；喜歡人的稱讚變為喜歡人勸責；自私自利變為愛人如己；貪戀世界宴樂變為追求天上應許；厭惡聖經變為愛慕聖經；喜愛結交世俗朋友變為喜愛親近聖徒；不信神，遠離神，褻慢神變為信靠神，敬愛神，熱心事奉神的人。這些乃是更重要的改變，乃是裏面的改變，乃是生命上的改變，惟獨這些改變方能證明一個人真正得了重生。明白聖經，唱讚美詩，祈禱，捐款，到禮拜堂去敬拜神，這些事是可

worship God in church, and donate money. We are totally different. Formerly we smoked, drank, gambled, scolded, but now we get rid of all these bad habits, are not these amazing changes?

Let me answer. Yes, it is good you have these changes. But are these the only changes? Do you acquire those more important changes? Changing from loving sin to hating sin, from loving being praised to being reproached, from selfishness to loving others as yourself, from worldly feasts to seeking heavenly promises, from hating to loving the Bible, from making worldly friends to abiding with saints, from having no faith, getting away from and blaspheming God to trusting, loving and serving God earnestly. These changes are more important, inner and of life. Only these changes prove that one is really Born Again. Understanding the Bible, singing songs of praises, praying, donation of money,

以學習的。無論信的人或是不信的人，得了重生的人或是未得重生的人，稍用一些工夫都可以學會，這些都只是屬於外面的。所以只會這些事並不足證明一個人是得了重生。惟獨有了那些生命上的改變，方能證明一個人是得了新的生命，是被聖靈所生。

如果一個人作了基督徒許多時候，學會了祈禱、讀經、唱詩、講道，也戒除了幾樣不良的嗜好，又常聚會，捐款幫助一些教會的工作；但是他的心思、意志、性情、生活、所喜愛的、所憎惡的，都與從前沒有分別：從前喜愛犯罪，現在仍是這樣；從前不願意人說他的過失，現在仍是這樣；從前一味的自私自利、損人利己，現在仍是這樣；從前對人沒有絲毫的愛心，現在仍是這樣；從前專一追求，貪戀屬物質的好處，厭惡天上的事，現在仍是這樣；從前不愛聖經，不願意讀聖經，現在仍是這樣；從前遠離虔誠

worshipping in church, all these can be learned. Whoever believes or not, Born Again or not, will learn it with some effort paid. Doing only these cannot prove that one is Born Again. Only those changes of life can prove that one has a new life, is Born of the Spirit.

One became a Christian long ago knows how to pray, read the Bible, sing songs of praises, preach and give up some bad habits. He has gatherings, donates money in Christian affairs, but his mind, will, disposition, life, things he likes or hates are not different from before. He committed crimes before, and now does the same. He did not like condemnation, and is now the same. He used to be selfish, benefit himself at the expense of others, and is now the same. He did not have mercy on others, and is now the same. He used to seek and love materialistic interest exclusively, hate heavenly affairs, and is now the same. He did not use to love and read the Bible, and is now the same. He used to get away from

的人，親近世俗的朋友，現在仍是這樣；從前遠離神，輕慢神，現在仍是這樣。這樣的一個人，就是他能將全本聖經從第一章到末章都背誦得爛熟，能將他的家產捐上一半，能在講台上口若懸河，滔滔不斷，長篇大論地講道，就是他作過幾十年的基督徒，作過執事、長老、牧師、會長、監督、主教，他自己告訴我說他已經得了重生，別人也為他作見證說他是重生的人，我仍不能信他們所說的事實，因為他沒有新生命的表現。

自然我不是說一個人一旦得了重生，立時就成為一個完全人，也不再有絲毫的過失、缺欠、軟弱、失敗。一個人得了重生以後，需要日日長進，漸漸達到完全的地步。一個重生的人或者有許多缺欠過失，也可能陷在大罪裏，但無論如何，他一定有過生命上的改變，這種改變就是他得了重生的確據。

一個春天的早晨，我同一位朋友坐在一座小山

the pious but get close to worldly friends, and is now the same. He used to stay away from and dishonour God, and is now the same. One who can even cite from the first chapter to the last chapter of the Bible, donate half of his possessions, and preach eloquently, fluently and long-windedly in the pulpit. Or he has been for decades a Christian, a deacon, an elder, a priest, a president, an overseer, a bishop, he himself tells me that he is Born Again, others give witness that he is Born Again, but I still cannot believe what they say, due to lacking of symptoms of life.

I do not mean that one Born Again will naturally become a perfect man, without a shred of faults, deficiency, weakness and fail. One being Born Again needs to grow up gradually unto perfect. One being Born Again may have many deficiencies and faults, or even commit serious crime, nevertheless, he has come across changes in life, it proves that he is Born Again.

One morning in spring, I sat on a hill to look around with a

上向四面眺望，看見湖面的水平靜得像鏡子一般，樹葉和青草都一點不動，遠方一座樓頂旗杆上所掛的旗子直垂在杆上，完全看不出是甚麼旗子，大道上沒有絲毫的塵土揚起。除去幾隻吱吱亂叫的小鳥以外，全地都是十分的寂靜，聽不見一點聲音。忽然我的朋友開口對我說道：「哎呀！風颳得怎麼這樣大啊！」我聽見這話不禁十二分的驚奇，我想我的朋友若不是在那裏說夢話，便是他的神經有甚麼毛病。風固然是人的眼睛所看不見的東西，颳風也是人的眼睛所看不見的事，然而颳風的時候一定有因颳風所引發的現象，方能使我們確知那時正在颳風。一個人從聖靈得着重生也是這樣。看不見一點颳風的現象，我決不能信颳過了風；照樣，看不見一點重生的表現，誰能信一個人是得了重生呢？

四、怎樣方能得重生？

「摩西在曠野怎樣舉蛇，人子也必照樣被舉起

friend, the lake had smooth water like a mirror, leaves and grasses did not sway, the flag on the top of a building far away dipped down on the pole, it could not be seen what flag it was. On the road no dust was raised. In spite of the birds' chit-chat, all was in peace, without any sound. Suddenly my friend said to me, "Oh, what a big wind!" Hearing this, I was amazed indeed. I thought he had to be dreaming, or he was crazy. Surely wind is not invisible, wind blowing could not been seen, however we can surely know the wind blows with the phenomenon seen. It is the same with one Born Again. We cannot say it is windy without the phenomenon, similarly without the indication of Born Again, who can say that one is Born Again?

4. How can one be Born Again?

"Just as Moses lifted up the snake in the desert, so the Son of

來，叫一切信祂的都得永生。」(約 3:14-15)

在這一段話中主耶穌指示尼哥底母得重生的方法。祂引用了一件古時以色列人所經歷的事實，來闡明重生的要道。我們要清楚知道這一件事實，所以容我們先讀這一段舊約的記載：

「他們從何珥山起行，往紅海那條路走，要繞過以東地。百姓因這路難行，心中甚是煩躁，就怨讟神和摩西說：『你們為甚麼把我們從埃及領出來，使我們死在曠野呢？這裏沒有糧，沒有水，我們的心厭惡這淡薄的食物。』於是耶和華使火蛇進入百姓中間，蛇就咬他們。以色列人中死了許多。百姓到摩西那裏，說：『我們怨讟耶和華和你，有罪了。求你禱告耶和華，叫這些蛇離開我們。』於是摩西為百姓禱告。耶和華對摩西說：『你製造一條火蛇，掛在杆子上，凡被咬的，一望這蛇，就必得活。』摩西便製造一

Man must be lifted up, that everyone who believes in Him may have eternal life.” (John 3:14-15)

In Jesus' Words He suggested the way to be Born Again to Nicodemus. He quoted a historical event of the ancient Israelites to explain it. We have to understand it clearly. Let us read the Old Testament record:

“They travelled from Mount Hor along the route to the Red Sea, to go round Edom. But the people grew impatient on the way; they spoke against God and against Moses, and said, ‘Why have you brought us up out of Egypt to die in the desert? There is no bread! There is no water! And we detest this miserable food!’ Then the Lord sent venomous snakes among them; they bit the people and many Israelites died. The people came to Moses and said, ‘We sinned when we spoke against the Lord and against you. Pray that the Lord will take the snakes away from us.’ So Moses prayed for the people. The Lord said to Moses, ‘Make a snake and put it up on a pole; anyone who is bitten can look

條銅蛇，掛在杆子上，凡被蛇咬的，一望這銅蛇就活了。」(民 21:4-9)

我們要注意這一段事蹟的起源。以色列人被火蛇所咬，乃是因為他們埋怨神。他們所以埋怨神，乃是因為他們走過一段難走的路。神使他們走過這一段路不是害他們，也不是苦待他們，正是為他們的益處，要把他們領進那流奶與蜜的迦南地，叫他們承受那地為業。請看神待他們的恩典是何等浩大。祂先從埃及為奴的地方和兇殘的法老手下把他們拯救出來，又應許領他們到那迦南樂土。他們得着這樣大的恩典，應當怎樣感謝神，怎樣順服神才合乎理？就是在路上遇見一點難處，也應當忍耐片時，盼望快些走到迦南地，這些困難自然都沒有了。誰想到神待他們這樣好，他們竟發出怨言來，說神把他們從埃及領出來，要使他們死在曠野。

at it and live.' So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived." (Numbers 21:4-9)

We have to pay attention to the cause of the story. The Israelites were bitten by venomous snakes because they spoke against the Lord after treading a hard route. God led them on the route not to ruin or harm them, but for their benefit instead, to bring them to inherit Canaan, the land flowing with milk and honey. What a blessing from God! He saved them from Egypt, the land of slavery and the fierce hands of Pharaoh, and promised to bring them to Canaan the good land. Having grace so amazed, what measure of thanksgiving and serving to God was suitable? The hardship on the way should be endured a bit more. Hopefully arriving at Canaan soon, the hard feeling would dissolve apparently. God treated them well, but against Him they spoke, 'Why have You brought us up out of Egypt to die in the desert?' Receiving grace so great and giving

領受這樣大的恩典，不知感謝已經是忘恩，如今還更進一步向神發出這種負義的怨言來，這些以色列人的罪大到了甚麼地步？請問神預備火蛇咬死他們是不是他們應得的呢？然而神還憐恤他們，垂顧他們的苦情，吩咐摩西為他們預備一種救法，命他們看銅蛇得着醫治。

請注意：每一個被火蛇所咬的人的生命已經斷絕了。雖然被蛇咬以後的幾小時或是一兩天以內他還活着，照常動作，像常人一樣，但蛇的毒已經進入他的血脈，他已經列入死人之數。再說得清楚一點，他已經是死人了。但他聽了摩西的話去望銅蛇以後又活了。我們當確實的知道，他望銅蛇以後的生命並不是以前的那個生命，乃是重新得了一個生命。換一句話說，那個被火蛇所咬的人，在望銅蛇的時候無異乎又被生了一次，成為一個新人。他望銅蛇以後的身體仍是以前的身體，面貌也仍是以前的面貌，但生命卻不是以

no thanks was ungrateful, saying further against God was treacherous. What extent of sin do these Israelites have? Was God sending them deadly venomous snakes not appropriate? However God had looked on them, showed concern for them. He bid Moses to prepare a rescue, instructed them to look at the bronze snake to live.

Pay attention here. One bitten by venomous snakes was dead in lives. Hours or days after the biting he might still live and act like ordinary people, but the snake venom had entered the blood, so he fell under the list of the dead. To make it clearer, he was already dead. When he heard Moses and looked at the bronze snake, he lived. We should make it sure, after looking at the bronze snake, his life was no more the former one, he got a life once again. In other words, when he, bitten by venomous snake, saw the bronze snake, it made no difference of being Born Again, he became a new man. After looking at the bronze snake, the body was still the former body, the face was the

前的生命了。他以前的舊生命在他被火蛇所咬的時候已經完結了，他現在所有的新生命乃是在他看銅蛇的時候重新得着的。

主耶穌就是用這件事來教導尼哥底母，將一個人得重生的方法指示他。祂告訴尼哥底母說：「摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，叫一切信祂的都得永生。」祂告訴尼哥底母說，世上的人類同古時的以色列人是一樣的犯了罪，一樣的觸動了神的震怒，一樣的喪失了生命。雖然世人現在還照常活着，實際上他們已經列入死人之數。但神卻向他們大發憐憫，正如祂在古時向以色列人大發憐憫一般。祂為他們預備了一個救法，不是一條銅蛇掛在杆子上，乃是一位聖潔無瑕疵的羔羊掛在木頭上。祂吩咐那些喪失了生命的以色列人去看銅蛇好得生命，祂也吩咐現在世上一切喪失了生命的世人來信耶穌好得生命。喪失了生命的以色列人在望

former face, but the life was not the former one. The old life ended when bitten by the venomous snake, the new life now was acquired after looking at the bronze snake.

Lord Jesus used this to teach Nicodemus, to show him the way to be Born Again. He told Nicodemus, "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life." He told Nicodemus that people in the world, just like the ancient Israelites, sin, stir up God's wrath and lose their lives. Although they live as usual, they have been actually taken into account of the dead. But God has mercy on them, as if to the ancient Israelites. He prepares for them redemption, not a bronze on a pole, but a sacred spotless lamb on the tree. He commanded those Israelites who lost their lives to look at the bronze snake to live, He commands people in the world who lose their lives to believe in Jesus to live. Looking at the bronze snake, the Israelites who lost their lives got new lives.

銅蛇的時候怎樣重新得了生命，喪失了生命的世人也照樣在信耶穌的時候重新得着生命。因此我們的問題「怎樣方能得重生？」在這裏便得了一個清楚的答案——信耶穌基督。

必有人說：「得重生的方法既是這樣簡單，那麼所有基督徒必是都已經得重生了。但照前一章所提的一個人得重生以後所有的改變看來，卻證明在基督徒當中有許多人是未得重生的，因為在他們的生活中從來未曾有過那些改變。這到底是怎麼一回事呢？」

我們要明白這事，須先清楚明白「信耶穌」究竟是怎麼一回事。我們以為一切稱為基督徒的都已經信了耶穌麼？不，在那些人裏，實在有一部分已經信了耶穌，但其中還有許多人離信耶穌有幾千萬里呢。容我們回到以色列人看銅蛇這件事來看。

一個被火蛇所咬的以色列人來望銅蛇是十分容易的事，然而這件十分容

Likewise, believing in Jesus, all the people in the world who lose their lives get new lives again. So the clear answer here for our question 'How can one be Born Again?' is to 'Believe in Jesus Christ.'

Some must say, "The way to be Born Again is so simple, then all Christians must have been Born Again. But according to the changes of the Born Again mentioned in the last chapter, it proves that among the professed Christians, there are many not yet Born Again, because no such changes have been seen. What is it all about?"

To understand it, we need to make sure what 'Believing in Jesus' means. We think that all those professed Christians have believed in Jesus. No, some of them indeed have believed in Jesus, but many of them are at a distance of believing in Jesus, thousands of miles away. Let us go back to the case of looking at the bronze by the Israelites.

To an Israelite, bitten by a venomous snake, looking at the bronze snake was an easy job.

易的事卻包含了幾個重要的步驟：

第一，那個被蛇所咬的人必須知道他是被蛇咬了，然後他方肯來望銅蛇。假使有一個以色列人在睡覺的時候被蛇咬了，他睡醒以後並不知道有一條火蛇曾咬了他，並且也沒有別人看見這事來告訴他，請問他要不要去看銅蛇呢？自然不要去的。第二，那個被蛇所咬的人必須知道他被蛇咬的結果是何等可怕。因為被蛇所咬不是疼痛幾日，也不是紅腫多少時候，或是受一些別的苦楚就完了。被蛇所咬的人是必定要死的。假使有一個以色列人被蛇咬了，但他想這並無關緊要，請問他要不要急忙去看銅蛇呢？自然他也不要去的。第三，那個被蛇所咬的人必須知道他自己沒有一點方法能救自己。假使他想他手中有一種善治毒蟲咬傷的良藥，或是他想他精通醫術，可以治療自己的創傷，或是他想起他朋友曾介紹一種消毒的良藥給他，即刻可以取出

However it consisted of a few important steps:

First, the one bitten by a venomous snake would look at the bronze snake only if he knew that he was bitten. Suppose one was bitten during sleeping. When he woke up, he did not know that he had been bitten by a venomous snake, and not any one saw and told him all about it. Would he go to look at the bronze snake? Naturally not. Second, the one bitten had to understand the horrible result of the biting. Being bitten not only made one feel painful for some days, or swell for a period of time, or have some other suffering, the one bitten would die. But if he thought that it was nothing important, would he hurry to look at the bronze snake? Naturally not. Third, the one bitten had to realize that there was no way to save by himself. Suppose he thought that he had some special cure for venomous insects bite; or he himself, was skilful in curing, thought that he could heal his wound; or he recalled that a friend had suggested a good fumigating cure which he could use, then he

藥來使用，這樣他也不要去看銅蛇了。第四，那個被蛇所咬的人必須深信神的話。他信神藉摩西所傳達的消息，信他照神所指示的去望銅蛇就必得醫治，必得存活。這樣他才會去看銅蛇。假使他不信神的話，我想他也必不去望銅蛇了。

一個因罪而丟失生命的罪人來信耶穌也是一件很容易的事，但這件容易的事也包含了相同的四個步驟：第一，一個罪人必須知道自己真是犯了罪；第二，他必須知道犯罪的必要死亡；第三，他必須知道他毫無方法可以救自己；第四，他必須信神的話，仰望那掛在木頭上的耶穌基督。一個被毒蛇咬了的以色列人有了以上四步經驗怎樣立刻得了醫治，照樣一個罪人有了以上四步經驗也就立刻得了拯救，得了重生。

現今各地稱為基督徒的數目誠然不少，但實在有過以上所提的四步經驗的人究竟有多少呢？許多

did not want to look at the bronze snake. Fourth, the one bitten had to trust the Words of God profoundly. He believed in what God told Moses, believing that looking at the bronze snake as suggested to be healed and to live. That is why he went and looked. If one did not have faith on the Words of God, I think he would not go and look at the bronze snake.

One, who lost his life, coming to believe in Jesus is also an easy job, which consists of the same four steps: First, a sinner has to know that he sins indeed. Second, he has to know that a sinful man must die. Third, he has to know that he cannot be saved by any other method. Fourth, he has to believe in the Words of God, looking at Jesus Christ hanging on the tree. An Israelite bitten came over these four steps to be healed, likewise, a sinner coming over the four steps will be saved all at once, and be Born Again.

Nowadays there are indeed numerous professed Christians around the world, but how many of them have come across the four

稱為基督徒的不用說信神的話，仰望耶穌，甚至他們從來就未曾有一次真實徹底的知道自己有罪，更從來未曾想到罪人的結局是如何的可怕，如何的危險。不是有許多人加入教會是因為生計困難，找事不易，想在教會或教會附屬的機關裏謀一個吃飯的地方，所以作了基督徒麼？不是有許多人因為在教會學校裏教授，在教會的醫院裏服務，或是教外籍宣教士學習華語，或是在牧師、教士的宅院裏當傭工，為要鞏固自己的差事起見，所以作了基督徒麼？不是有許多人無力供自己的孩子入學，但看見信徒的孩子可以在教會的學校裏免費讀書，為了分沾這一種利益起見，所以作了基督徒麼？不是有許多人因為看見在禮拜堂中有風頭可出，有尊榮可得，所以作了基督徒麼？不是有許多人想要娶女信徒為妻，或是想要嫁給男信徒，但對方因他們不是基督徒不肯允許，他們為要達到目的所以作了基督

steps? Many professed Christians have never believed in the Words of God, looked at Jesus, nor really thoroughly realized they are sinful, not even once. They have never thought of the extreme horrible and dangerous destiny of sinners. We know that many joined the Church because of difficult livelihood. They became Christians just to get jobs in the Church or corresponding organizations. Some teach in schools run by the Church, serve in hospitals run by the Church. Some might teach missionary Chinese, or work as servants in the houses of priests or missionaries, becoming a Christian gave help to one's occupation. Some could not afford to send children to school, knowing that children of believers could study in school run by the Church free of charge, so they became Christians to have a share of the benefit. Some became Christians because seeing that there were opportunities to be in the limelight, to have fame. Many wanted to have a believer wife or husband, their becoming Christians was the way to get the agreement. Many

徒麼？不是有許多人並不清楚認識耶穌是誰，也不明白為甚麼要信基督，更不知道信耶穌可以得着甚麼好處，只是盲目的隨從別人的勸誨，糊糊塗塗地就作了基督徒麼？比這些較好一點的，有些人是因為想耶穌的教訓可以造成偉大的人格，所以作了基督徒。有些人以為人必須信宗教，但各宗教中最好的首推基督教，所以作了基督徒。有些人想耶穌的道理可以幫助人齊家治國，改造社會，所以作了基督徒。有些人想耶穌的道理可以給人精神上的安慰，所以作了基督徒。以上所說的這些作基督徒的動機雖然各不相同，但在幾樣最要緊的事上卻毫無差別，就是：他們都未曾知道自己有罪；都未曾知道罪人的結局；都未曾知道自己不能救自己；都未曾信神的話，來仰望那被掛在木頭上，為人贖罪的主耶穌。這些人自己說他們是基督徒，其他人也有承認他們是基督徒，稱呼他們為基督徒的。這些人

did not know who Jesus was, nor knew why to believe in Christ, not even knew the benefit of believing in Jesus. They only followed advice blindly, and became Christians foolishly. Some were better, they believed because they thought that Jesus' teaching would build them great character. Some thought that we must have a religion, and Christianity is the best choice, so they became Christians. Some think that Jesus' Words could help to bring us good families, reformed society and a good country, so they believed for these reasons. Some became Christians because they thought that Jesus' principle is a good comfort to men's mentality. All these are various motives to be Christians, but in several essential things they show no difference: they have not known their sinfulness, the destiny of sinners, their inability to save themselves, believing not in the Words of God to look at Saviour Lord Jesus on the tree. These are professed Christians, with confirmation from the others, calling them Christians. Some of them claim that they work for God, being a preacher, priest,

中甚至有一些還自稱是為神作工的，是傳道士，是牧師，是長老，是執事。別人也這樣稱呼他們。但用聖經中所講的「信」作標準來衡量這些人，便知道他們實在未曾真信耶穌。他們既然未曾真信耶穌，自然未曾得着重生，這是毫無可疑的事了。我們切不要以為每一個加入教會自稱為基督徒的人便是真信耶穌的人，便是真得了重生的人。惟獨那些真有過上面所提的四步經驗的人才是真信了耶穌，真得了重生的人。許多稱為基督徒的人根本就未曾信耶穌，未曾得重生，這些人從未有過前一章所提的那些改變，本是理所當然的事，又有甚麼希奇呢？

稱為基督徒的人中有許多已經得了重生，這是毫無可疑的事實，但不是所有稱為基督徒的都是得了重生的人。一個人得重生並不在乎他在哪個教會記名，在哪个教會受洗，到哪個禮拜堂去聚會，也不在乎他幫助過多少傳道

elder or deacon, it is also how people salute them. If measured by faith, the standard set in the Bible, they have not yet believed in Jesus. Not yet believing in Jesus, naturally and beyond doubt they have not been Born Again. We must not regard those joining in a church Christians, nor believing in Jesus, nor being Born Again. Only those coming across the four steps mentioned are real believers and Born Again. Many professed Christians have not believed in Jesus basically, naturally and not amazingly they have not been Born Again. They have not come across the changes.

Among the professed Christians, many have been Born Again, it is an undoubted fact, but not all professed Christians are Born Again. One being Born Again is not of name recorded, baptism, and services attending in a church. It is not of the assistance in preaching work, money donation

的事工，在教會裏捐過多少金錢，或是他在教會裏任過甚麼職分。一個人得重生唯一的方法就是知道自己有罪，知道自己的危險，知道自己無法拯救自己，聽見神的福音就信從，就來仰望被釘十字架的耶穌，未曾得重生的人走這條道路立刻就能得重生。走過這條路的人就已經得了重生。

在這裏我們又看出得重生是很快的一件事。那個被蛇所咬的以色列人「一望銅蛇就活了」。注意這個「一望銅蛇就活了」。那個望銅蛇的人在很短的時間內就因信得了生命。他來的時候還是必死的人，他回去的時候已經成為活人了；五分鐘以前還是絕望的人，五分鐘以後便出死入生了。一個罪人因信耶穌基督而得重生也是這樣。只要這個人真認識了自己，真知道了自己的污穢、不義、痛苦、絕望，願意篤信神的話，信靠那為罪人捨命的基督，甚麼時候他這樣作，神就在那時藉着祂的靈和祂的

or the rank and file in a church. The only way to be Born Again is to know one's dangerous sinful situation, to know the inability to save oneself, to listen to and believe in God's Gospel, and to look at the crucified Jesus. Those not yet Born Again treading on this road will get it. Those treading on have been Born Again.

Here we see that being Born Again is instantaneous. The Israelite, being bitten by venomous snake, lived after looking at the bronze snake. Pay attention to 'look at it and live'. Looking at the bronze snake believingly, one lived in an instant. When coming, he surely was dead, returning he lived. Five minutes ago he had been desperate, five minutes later he passed from death unto life. Similarly a sinner believes in Jesus Christ to be Born Again. So long as one knows oneself, realizes one's filthiness, injustice, agony, despair indeed and adheres to the Words of God, trusts Christ who laid down His life for sinners. Whenever one does these, one will be Born Again

道重生了這人，使他得着新生命，使他成為神的兒子。昨天他還是死人，今日他已經得了生命；昨天他還遍體污穢，今日他已經像雪一樣的潔白；昨天他還是神的仇敵，今日他已經成為神的兒子。第一次生產是很快的事，一個小孩未出生前，有人到產房裏來，還看不見小孩子的形跡，過了十幾分鐘再進來，便看見了呱呱墜地的鮮活嬰兒臥在那裏。第二次生產（重生）也是這樣的迅速，所不同的就是第一次的生產是一件眼能看見的事實，第二次生產是一件眼不能看見的事實罷了。

按聖經所講的道理來說，一個人的罪無論怎樣大，他的境況無論怎樣可憐，只要他真知道自己有罪，真有誠懇悔改求救的心，篤信神的話來投靠耶穌基督，他立時便得赦罪，便被稱義，便得重生，便有永生，便成為神的兒子。不知道甚麼緣故，這寶貴的福音竟被人講得亂七八糟，以致多少人以為

by God's Spirit and His Words, and has new life, becomes the son of God. Yesterday he was dead, today he lives. Yesterday he was completely filthy, today he is as white as snow. Yesterday he was an enemy of God, today a son of God. The first giving birth is fast. Someone went to a delivery room, no baby was seen; ten minutes later a newborn fresh living baby was lying in bed. The second giving birth (Born Again) is as swift as the first one, what is different is the first one visible, while the second one invisible.

According to the Biblical truth, no matter how serious one's sin is, how pitiful one's situation is, what one has to do is to know one's sinfulness, with a heart of sincere repent to be saved, believe in the Words of God and surrender to Jesus Christ, then one will be saved, justified, Born Again and has new life at once. We do not know why such precious Gospel is being misinterpreted, that so many think

得救是極困難的事，重生是最不易得的經驗，永生總須等到死後才能得着。因此許多已經真實悔改的信徒仍是常存着畏懼戰慄的心追求要得救，迫切呼求神重生他們，盼望死後或者能有永生，每逢禱告的時候總是滿口「罪人不配禱告，不敢禱告」這一類的話。許多被罪壓傷痛苦絕望的罪人滿心想得救，但他們聽說得救是這樣不易，求永生是這樣艱難，他們因此裹足不前，徘徊歧途。要挽救這種可怕的現象，最要緊的就是使人明白真誠悔改信靠耶穌，立時就得重生，就有永生，就蒙拯救。講明這種根本的要道，真是今日急不容緩的事啊！

是的，主耶穌在十字架上已經完成了救工，不用我們再設甚麼方法去救自己，也不用我們再在這種救工上加添甚麼。只要真誠悔改，承認自己的罪，全心信靠那為我們捨命的主耶穌，立時就得拯救，立時就得重生，立時

that being saved is difficult, Born Again cannot be experienced easily, eternal life could only be acquired after death. That is why so many truly converted believers often cry unto Lord to be saved with a trembling heart, they ask to be Born Again desperately, hoping that they have eternal life after death. Whenever they pray, 'unworthy sinners dare not pray' is often heard. Many painful and desperate sinners, bruised by iniquities, long to be saved, they are told that being saved is not easy. Acquiring eternal life is so difficult that they hesitate and wander about. As a remedy of this terrible situation, to be Born Again, to have new life and to be saved, it is essential for one to truly repent and believe in Jesus. Clearly stating such radical truth is most urgent.

Yes, Lord Jesus has accomplished salvation on the cross, we do not need any method to save ourselves, or add anything on this saving work. Just truly repent, confess our sinfulness, wholeheartedly believe in Lord Jesus who died for us, then one is saved, Born Again and has eternal

就有永生。你還未這樣信麼？現在就信，現在你就能得着重生，得着永生。你已經這樣信了麼？你當知道你已經得了重生，有了永生了，因為主耶穌絕不欺騙我們。祂的話是可信的。祂說：「摩西在曠野怎樣舉蛇，人子也必照樣被舉起來，叫一切信祂的都有永生。」

life at once. Haven't you believed it yet? Believe now, and you can be Born Again and have eternal life. Have you believed that way? You should know that you are Born Again and having eternal life, since Lord Jesus must not deceive us. His Word is trustworthy. He says, "Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in Him may have eternal life." (John 3:14-15)

五、得了重生的人還能犯罪麼？

我們現在所要討論的問題並不是「得了重生的人還可以犯罪麼？」聖經對於這個問題已經給了一個很清楚的答案說：「斷乎不可！」(參羅 6:1-2) 我們的問題也不是「得了重生的人還願意犯罪麼？」沒有一個得了重生的人還願意犯罪，一個人若願意犯罪就足證明他未得重生。我們的問題，更不是「得了重生的人還應當犯罪麼？」這個問題簡直不成問題，世界上沒有一個人應當犯罪。我們的問題

5. Will one Born Again sin?

What we are now going to discuss is not "*Can* one Born Again sin?" The Bible has a definite answer, "By no means!" (Cf Roman 6:1-2) Our question is not "Does one Born Again *will* to sin?" either. No one Born Again wants to sin. One's willingness to sin proves one not yet Born Again. Our question is not "*Should* one Born Again sin?" even. This question is not a question at all. No-one in the world should sin. Our question is "*Would* one Born Again sin?" In other words, "Is it *possible* for one Born Again to sin?"

乃是「得了重生的人還能犯罪麼？」換一句話說就是「得了重生的人還有沒有犯罪的*可能性*？」

許多虔誠的信徒因為不十分明白這一件事，以致自取了多少無謂的懼怕、憂愁、失望和痛苦。這些人是真實信主得了重生的人，他們在悔改信主的時候是那樣的為自己的罪憂傷懊悔，那時他們恨罪到了極點，他們定意一生與罪斷絕關係。他們決志再不犯罪，他們想他們既然這樣恨惡罪惡，決志離棄罪惡，一定可以畢生不再犯罪了。不料過了一些日子，他們竟然犯罪，甚至老犯的，還是在人眼中看為很重大的罪。他們在那時就懷疑到了自己是否重生的問題，不然，怎麼會又犯罪了呢？如果他們聽過甚麼人講道說「得了重生的人一定不能再犯罪」，他們更會信自己是未曾得重生了。他們既然以為自己未得重生（其實他們已經得了重生），自然要再去追求重生的經驗。他們再去悔改，再去信主，

Many pious believers do not understand it, so they incur so much unnecessary fear, worry, despair and agony. They are true converts and Born Again. When they repented, they felt sorry for their sins, hating sins to one's heart, and decided to break off with sin whole life long. They determined not to sin, they thought that their definite hatred of sin and willingness to abandon sin will lead them a life of no sins. However, they sinned soon, the usual ones, and the serious ones in others' eyes. They doubted if they were Born Again, otherwise, how would one Born Again sin again? If they heard preaching like that "Those Born Again must not sin", they were convinced that they had not been Born Again. Now that they regarded themselves not yet Born Again, naturally they would once again ask for the experience of Born Again. They repented again, believed in Lord again, pleaded humbly and sincerely

再懇切的在神面前為罪自卑。他們想現在他們得重生了，今後可以不再犯罪了。不料過了一些日子他們又犯了罪。到這時他們真覺得莫名其妙。他們想自己到底有沒有得了重生呢？若說沒有，自己真有過重生的經驗；若說有，怎麼到如今還能犯罪呢？一個信徒走到這種地步是最容易失望跌倒的，或者他竟會完全疑惑他所信的道理來也未可知。

還有些信徒弄出一種比這個更危險的錯誤來。他們在得了重生以後偶然又犯了罪，便以為他們從此滅亡了。他們以為現在犯的罪再不能盼望得赦免。他們想現在犯罪乃是明知故犯，現在所作的乃是褻瀆聖靈（其實褻瀆聖靈是甚麼意思他們還不曉得）。他們以為已得重生的人如果再犯罪便不能再得赦免。這種錯誤的觀念不知道害了多少信主的人。他們並未被神棄絕，但他們以為他們已經被棄絕，所以他們一生度着畏懼、絕望、痛苦、悲觀的生活。

before God for their sins. They thought that they were Born Again, they would not sin any more. But very soon they sinned again. They were puzzled then. They did not know if they were Born Again. If not, how comes their experience of Born Again? If yes, how comes they still sinned then? Coming to such situation, a believer is apt to be desperate and fail, or even doubt the truth believed.

Some other believers made a more serious mistake. After Born Again they sinned occasionally and thought that they would perish henceforth. They thought that they were hopeless to be pardoned because of the new sins. They regarded the new sins deliberate, blaspheming against the Holy Spirit (which they did not understand). They thought that those Born Again could not be pardoned for they sinned again. This wrong concept ruins so many believers. Thinking of being banished by God makes them lead a life of fear, despair, agony and gloom. Their situation is so broken and poor,

他們自己的境況既然這樣困苦可憐，自然更不能幫助別人，引領別人了。

聖經怎樣回答這個問題呢？

「我們若說自己無罪，便是自欺，真理不在我們心裏了。我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。」(約壹 1:8-9)

這段經文中的「我們」是甚麼人呢？約翰這封信不是寫給未得重生的人，乃是寫給已經得了重生的人的。而且他不是說「你們」，乃是說「我們」，那是連他自己也包括在裏面了。大概總不會有人說寫那封信的老使徒約翰未曾得重生吧。他說：「我們若說自己無罪，便是自欺，真理不在我們心裏了。」如果得了重生的人不能再犯罪，這兩句話又怎樣講呢？往下他又告訴我們一個得潔淨的方法：

「我們若認自己的罪，神是信實的，是公義的，必要赦免我們的罪，洗淨我們一切的不義。」這裏約

that they could not help and lead others naturally.

How does the Bible answer such question?

“If we claim to be without sin, we deceive ourselves and the truth is not in us. If we confess our sins, He is faithful and just and will forgive us our sins and purify us from all unrighteousness.” (1 John 1:8-9)

What are the ‘we’ in the passage? The receivers of this letter from John are those Born Again, not the opposite. John does not say ‘you’ but ‘we’, including himself. On the whole no-one would say old Apostle John has not been Born Again. He says, “If we claim to be without sin, we deceive ourselves and the truth is not in us.” If those Born Again will not sin, what does it mean? Afterwards he tells us a way to be purified, “He is faithful and just and will forgive us our sins and purify us from all unrighteousness.” Here John says that we know we are sinful, but not necessary desperate nor frightened, only if we confess our sins, we will be pardoned and

翰說我們知道我們有罪，但不必絕望，不必畏懼，只要我們能認自己的罪，就必得着赦免和洗淨。同時我們在這一節經文中又可以看出得了重生的人仍能犯罪，正因為得了重生的人能犯罪，所以他們須要認罪，好得着赦免和洗淨。容我們往下再讀約翰所寫的幾句話：

「我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裏我們有一位中保，就是那義者耶穌基督。祂為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。」(約壹 2:1-2) 這一段話也是寫給已經得了重生的人的。約翰說他寫這話給他們是要叫他們不犯罪。既需要寫這話給他們，叫他們不犯罪，可見他們是能犯罪的。正因為他們能犯罪，所以用得着約翰寫這話給他們，幫助他們，提醒他們，叫他們不犯罪。但不幸有人犯了罪將怎樣呢？約翰往下說甚麼呢？他說「若有人犯

purified. And from this verse we learn that one Born Again can sin by the way. Since those Born Again will sin, what they must do is to confess, to get pardon and cleansing. Let us read on:

“My dear children, I write this to you so that you will not sin. But if anybody does sin, we have an advocate with the Father — Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins, and not only for ours but also for the sins of the whole world.” (1 John 2:1-2) This passage is written to those Born Again. John says he writes it to them so that they will not sin. Telling them not to sin in the letter suggests their possibility to sin. Since they might sin, it is necessary for John to write to them, to help and remind them not to sin. What will it be if one sins unfortunately? What does John go on to say? Does he say, “If anybody sins, he is definitely not of God. He has not yet Born Again.”? Or does

罪，就顯明這人不是屬神的，這人未曾得着重生」麼？或說「若有人犯罪，他就是明知故犯，再不要指望得赦免」麼？或說「若有人犯罪，神必要取消他得救的資格，除掉他所得兒子的名分」麼？不是這樣。約翰沒有這樣說。這些說法是後來的人發明的。約翰所說的乃是：「若有人犯罪，在父那裏我們有一位中保，就是那義者耶穌基督，祂為我們的罪作了挽回祭。」

啊，這是何等寶貴的話！這話是怎樣能幫助那些被罪打傷的信徒？怎樣能安慰他們，使他們不致絕望，不致灰心？如果神的每一個孩子都清楚記得這話，將要有多少無謂的痛苦、畏懼、憂愁、失望都被消除？將要有多少被罪打傷的信徒立時就得着醫治？

但也許有人以為聖經中有這一段教訓真是極不好的，他們想這段經文豈不要使許多信徒有恃無恐的犯起罪來。他們想我們應當極嚴厲的警戒信徒

he say, "If anybody sins, he does it deliberately, he is hopeless to be pardoned."? No way, John does not say so. These are invented later. John says, "If anybody sins, we have an advocate with the Father — Jesus Christ, the Righteous One. He is the atoning sacrifice for our sins."

Oh, what precious Words! How are they helpful for those sin bruising believers, comforting them not to be desperate and down hearted? If every child of God has the Words clearly in mind, there will be no more unnecessary agony, fear, worry and despair, and so many sin bruising believers will be healed.

But many think that the teaching of this passage is really bad, they think many believers will sin, with nothing to fear, because of this passage. They think that we should warn believers strictly,

說，若是得了救的人再犯罪，他們就是將神的兒子重釘十字架，他們再沒有得赦免的指望，這樣方可以幫助信徒不敢犯罪。他們想如果講得救的人犯了罪仍能蒙赦免，必要有許多信徒放膽去犯罪。那是何等可怕的事呢？

上面所說的這種思想是由於不明白聖經的道理而發生的。若是一個信徒真明白重生的道理，而且他自己也有過跟隨主的經驗，他必不會說這種話，也決不再有這種顧慮，他不但不說這一段經文有害，他正要因着這一段經文感謝神，讚美神了。

比方說我有一次住在一位朋友家中，一天早晨我用剃刀刮臉的時候失手將臉割破了一塊。那一位朋友家中本來備有許多醫藥用品，他一看見我割破了臉，便立刻拿一瓶創傷藥，取出一些來塗在我的傷處，並且他將一瓶創傷藥送給我，又告訴我無論甚麼時候割破了臉，或是割傷了手，都可以隨時塗一些在傷處，免得有甚麼

sinning after conversion is to nail the Son of God on the cross again, they are hopeless to be saved, this warning helps believers fear to sin. Telling that the sins of those saved can be pardoned, they think, must lead to a very horrible result of many believers' sinning without fear.

This thought comes from the misunderstanding of the Bible. The believer, who realizes what Born Again is and has experience of following the Lord, will not say so, does not have such worry definitely. Not only will he not say the passage is dangerous, but also give thanks and praise God.

For instance, I called a friend once. One morning I cut my face with a razor carelessly. My friend had a stock of many medicines. When he saw this, he fetched a bottle of vulnerary, and spread some on my wound. He gave me the whole bottle, telling me how good it was for cutting wounds, the medicine spread was to avoid infection of the wound and other risk. My friend promised that he would give me some more when I

毒物從傷口進去，以致染毒，發生危險。我的朋友又許諾我，甚麼時候用完這一瓶藥，他還要再送給我。我因為得了這樣有用的東西可以避免受傷中毒的危險，便十分感謝我的朋友。以後我回到自己屋裏打開這個瓶子一看，其中的藥不少，我估計這瓶藥總可以用個幾十次，於是我便拿起刮臉的剃刀來，向臉的左邊、右邊，橫着豎着連割了好幾刀，以後再取些藥出來照着傷口的數目一一塗上。我喊叫說：「現在好了，我有創傷藥了。我可以時常割破我的臉，我的手也無所顧慮了！」請問如果我這樣作起來，看見我的人要說我甚麼呢？我知道他們一定要說我瘋了。但我不會這樣作，我決不會這樣作。創傷藥是有用處的好東西，我感謝着領受我的朋友的饋贈，我要保存這瓶藥，以備我失手割破皮肉的時候使用，但我決不肯因為有藥的緣故就任意去割破我的皮肉。割破自己的皮肉自己要受傷害，

ran out of the medicine. Receiving such useful good thing, I gave thanks to him. At home I opened the bottle and found that it allowed me to use tens of times. So I took the razor and cut my face left and right, cross and row, then spread the vulnerary on the wounds one by one. I cried, "Well, I've got the vulnerary, I do not need to care about cutting my faces or hands anymore." What will those, who saw what I did, say? I know they will say I was crazy. I won't do that, never. The vulnerary I received gratefully from my friend is good and useful. I keep it and use it in case I cut myself. I would not cut myself willfully just because I get the medicine. Cutting oneself brings wounds and pain, so other than those crazy, who will try to do this?

要感痛苦，除非是神經有病的人，試問誰肯這樣作呢？

約壹 2:1-2 的話正像神給祂的孩子們的一瓶創傷藥。祂看見他們有時因不留意以致受傷——犯罪，祂恐怕他們因受傷而染毒——失望跌倒，所以給他們這瓶藥，叫他們在受傷的時快拿來塗上。創傷藥是為人失手割破皮肉的時候用的，但沒有人因為有了藥便任意割破自己的皮肉，因為割破自己的皮肉自己要感受痛苦的。神給祂的孩子們的這一段恩惠的言語是為信徒軟弱犯罪的時候用的，但沒有信徒因為有了這段恩惠的言語便去任意犯罪，因為犯罪在一個得了重生的信徒身上是最痛苦的事，比一個人割破了他的皮肉還要痛苦許多倍。我要將這瓶屬靈的創傷藥介紹給一切信主的人，我不怕他們因為聽了這段教訓去犯罪，因我知道真得了重生的人一定不肯故意犯罪。或者有一些並未真實悔改信主，並未得着重生的教友（注

The Words 1 John 2:1-2 is just like the vulnerary God giving to His children. He sees that they sometimes sin, hurt themselves carelessly, He gives them the vulnerary, so that the wounds with medicine applied will not be infected, they will not fail on despair. The vulnerary is to be used when a wound is made carelessly. No-one would cut oneself deliberately due to possessing the medicine. Cutting oneself suffers. These gracious Words given by God are for those weak believers in case they sin. No believer will sin willfully just because they possess this gracious passage. The sinning of a Born Again believer is most painful, much more than the pain of cutting oneself. I would like to introduce this vulnerary to every believer, I am not afraid that they sin after learning the truth, for I know that those Born Again will not sin willfully. Maybe some false believers and non-Born Again Church goers (not Christians) will fear nothing and sin. It is futile,

意我稱他們為教友，卻不稱他們為基督徒)，因為聽了這一段經訓就有恃無恐的去犯罪，但這並不足顧慮，因為沒有得重生的人無論如何總是喜歡犯罪，就是沒有這段經文，他們所犯的罪又何嘗少一些呢。神的應許是為祂的孩子們（已得重生的人）預備的，未曾得重生的假信徒若去妄用神的話，那就不是我們所能禁止的了。

一個信徒犯了罪，正如一個人受了傷一樣。人都不願意受傷，然而人都免不了受傷。我們應當囑咐我們的小孩子小心自己不要受傷，同時我們也當為他們預備治療創傷的藥品，使他們在偶然受傷的時候不至驚惶失措。我們可以將受傷的痛苦和危險告訴他們，使他們因此懷着戒心，謹慎自己，免得受傷。但我們萬不可告訴他們說，人一受傷就立刻會因傷而死。如果我們以為必須這樣警戒我們的學生、孩子，他們才不敢傷害自己，那樣有一日他們偶然受了一些傷，那種傷

those non-Born Again like to sin anyway. They will not sin less without this passage. God's promises are for His (already Born Again) children, those un-Born Again false believers apply the Words of God indiscriminately, it is not what we can prohibit.

Sinning of a believer is like injury of a man. No-one likes injury. But injury is not avoidable. We should bid our children to avoid injury, at the same time we would prepare them vulnerable, so they will not be panic when injured accidentally. We can tell them of the pain and risk of injury, to make them alert and take good care to avoid injury. But we must not tell them that injury causes death immediately. If we think that we must do so in order to make our students and children dare not hurt themselves, when a little one comes across an injury not endangering life, but becomes mental disorder and disabled due

不致危及性命，但小孩子因驚恐過度卻已嚇得患了神經病，成了廢人。那是何等愚昧的辦法呢！

真得了重生的人都不願意犯罪，然而人們卻難免犯罪。我們那位滿有智慧又慈愛的天父，一方面在聖經上警戒我們不要犯罪，將犯罪的害處都指示我們，一方面又為我們預備了一些救急的藥品，使我們在偶然犯罪的時候可以應用，免得我們陷入更大的危險中。可憐許多無知的信徒不知道從哪裏聽來一種道理，竟說信徒得了重生以後如果犯罪必定再不能被赦免，連他們所得的救恩與生命也要失去。其實犯罪的害處本來還沒有這樣大（自然犯罪是有許多害處的），這種錯誤的道理卻把那些偶然犯罪的信徒嚇得心靈患了重病，有的經過多日才得痊癒，有的一生差不多成了廢人。這是何等可惜的事呢？

現在我們離開約翰壹書，來讀哥林多前書中的幾段話：

to excessive fear, what a really stupid method it is!

One truly Born Again does not will to sin, although sinning is unavoidable. Our wise and lovely Father in one way warns us in the Bible not to sin, shows us the harmful results, in another way He prepares us some first-aid cure to be used when we sin accidentally, to avoid a bigger risk. Alas, so many foolish believers listen to a theory from no-where, and believe that the sin of a Born Again believer is not pardonable, and they will lose the salvation and life they have. In fact the harmfulness of sinning is not so serious, although sinning brings harmfulness, the misapprehension makes those who sin accidentally crazy in spirit, it takes time to be healed. Some become a wreck all their lives. What a pity it is!

Let us go from the first letter of John to the first letter to the Corinthians.

「奉神旨意，蒙召作耶穌基督使徒的保羅，同兄弟所提尼，寫信給在哥林多神的教會，就是在基督耶穌裏成聖，蒙召作聖徒的，以及所有在各處求告我主耶穌基督之名的人。基督是他們的主，也是我們的主。」(林前 1:1-2)

「你們仍是屬肉體的，因為在你們中間有嫉妒、紛爭，這豈不是屬乎肉體，照着世人的樣子行麼？」(林前 3:3)

「風聞在你們中間有淫亂的事。這樣的淫亂連外邦人中也沒有，就是有人收了他的繼母。你們還是自高自大，並不哀痛，把行這事的人從你們中間趕出去。」(林前 5:1-2)

「你們中間有彼此相爭的事，怎敢在不義的人面前求審，不在聖徒面前求審呢？.....你們竟是弟兄與弟兄告狀，而且告在不信主的人面前。你們彼此告狀，這已經是你們的大錯了。為甚麼不情願受欺

“Paul, called to be an Apostle of Christ Jesus by the will of God, and our brother Sosthenes, to the Church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, together with all those everywhere who call on the name of our Lord Jesus Christ — their Lord and ours.” (1 Corinthians 1:1-2)

“You are still worldly. For since there is jealousy and quarrelling among you, are you not worldly? Are you not acting like mere men?” (1 Corinthians 3:3)

“It is actually reported that there is sexual immorality among you, and of a kind that does not occur even among pagans: A man has his father’s wife. And you are proud! Shouldn’t you rather have been filled with grief and have put out of your fellowship the man who did this?” (1 Corinthians 5:1-2)

“If any of you has a dispute with another, dare he take it before the ungodly for judgment instead of before the saints? ... But instead, one brother goes to law against another — and this in front of unbelievers! The very fact that you have lawsuits among you means

呢？為甚麼不情願吃虧呢？你們倒是欺壓人，虧負人，況且所欺壓所虧負的就是弟兄。」(林前 6:1；6-8)

「人應當自己省察，然後吃這餅，喝這杯。因為人吃喝，若不分辨是主的身體，就是吃喝自己的罪了。因此，在你們中間有好些軟弱的與患病的，睡的也不少。」(林前 11:28-30)

請問哥林多的信徒是不是得了重生的人呢？在這封信的起始保羅稱他們為「在基督耶穌裏成聖蒙召作聖徒」的。我們能說在基督耶穌裏成聖的人還未曾得重生麼？未曾得重生的人能稱為「聖徒」麼？從保羅所寫的話中可以看出清楚哥林多的信徒確是得了重生的人。但在這一封書信裏，我們看見在這些信徒中曾見「嫉妒紛爭」、「淫亂的事」、「彼此相爭」、「弟兄與弟兄告狀，

you have been completely defeated already. Why not rather be wronged? Why not rather be cheated? Instead, you yourselves cheat and do wrong, and you do this to your brothers.” (1 Corinthians 6:1, 6-8)

“A man ought to examine himself before he eats of the bread and drinks of the cup. For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. That is why many among you are weak and sick, and a number of you have fallen asleep.” (1 Corinthians 11:28-30)

Are the believers in Corinthian Born Again? In the start of the letter Paul addressed them as ‘sanctified in Christ Jesus and called to be holy’. Can we say that those sanctified in Christ Jesus have not yet Born Again, or those not yet Born Again as saints? From Paul’s words we are sure that those Corinthian believers are Born Again. But in other part of the letter we learn that among these believers we can find jealousy and quarrelling, adultery, dispute; one brother goes to law against

而且告在不信的人面前」、「欺壓人，虧負人」、「吃喝自己的罪」等等的事，這些明顯的事實清清楚楚的告訴我們得了重生的人還能犯罪，而且有時還能犯很大的罪。

容我們再讀另外一封信裏的幾段話：

「奉神旨意，作基督耶穌使徒的保羅，寫信給在以弗所的聖徒，就是在基督耶穌裏有忠心的人。」

(弗 1:1)

「所以，你們要棄絕謊言，各人與鄰舍說實話，因為我們是互相為肢體。生氣卻不要犯罪，不可含怒到日落，也不可給魔鬼留地步。從前偷竊的，不要再偷，總要勞力，親手作正經事，就可有餘分給那缺少的人。污穢的言語一句不可出口，只要隨事說造就人的好話，叫聽見的人得益處。不要叫神的聖靈擔憂，你們原是受了祂的印記，等候得贖的日子來到。一切苦毒、惱恨、憤怒、嚷鬧、毀謗，並一切的惡毒，都當從你們中間除掉，並要以恩慈

another in front of unbelievers; cheats and does wrong, eats and drinks judgment on himself and etc. All these tells us an explicit fact that those Born Again can still sin, and even very serious.

Let us go to some other passages of another Epistle:

“Paul, an Apostle of Christ Jesus by the will of God, to the saints in Ephesus, the faithful in Christ Jesus.” (Ephesians 1:1)

“Therefore each of you must put off falsehood and speak truthfully to his neighbour, for we are all members of one body. In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the Devil a foothold. He who has been stealing must steal no longer, but must work, doing something useful with his own hands, that he may have something to share with those in need. Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy

相待，存憐憫的心，彼此饒恕，正如神在基督裏饒恕了你們一樣。」(弗4:25-32)

保羅稱以弗所的信徒為聖徒，為基督耶穌裏有忠心的人，足證這些人不但已經得了重生，而且他們屬靈的程度還很高。就是對這些人保羅寫了上文所引的一大段教訓。他勸他們「要棄絕謊言，各人與鄰舍說實話」，「生氣卻不要犯罪」，「不可給魔鬼留地步」，「不要再偷」，「污穢的言語一句不可出口」，「不要叫神的聖靈擔憂」。他又勸他們除掉「一切苦毒、惱恨、憤怒、嚷鬧、譏謗，並一切的惡毒」。如果得了重生的人不能犯罪，保羅寫這一大段教訓不是完全沒有意思了麼？我們不用勸誡一個啞巴兒童說：「不要說謊，不要罵人。」因為啞巴不會說話，他不能說謊，也

Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.” (Ephesians 4:25-32)

Paul addressed the Ephesians as ‘saints, the faithful in Christ Jesus’. It is sufficient to prove that they were Born Again, and having a high spiritual standard too. Paul wrote the long passage of lesson, persuaded them to put off falsehood and speak truthfully to their neighbour, not to sin in their anger, not to give the Devil a foothold, steal no longer, not to let any unwholesome talk come out of their mouths, not to grieve the Holy Spirit of God, get rid of all bitterness, rage and anger, brawling and slander. If those Born Again would not sin, the long passage Paul wrote would be meaningless. We will not persuade a dumb boy not to lie nor scold, since a dumb cannot speak, he cannot lie nor scold. We will not exhort a blind not to read

不能罵人。我們也不用勸誠一個瞎眼的人說：「不要看淫穢的小說和引人犯罪的電影。」因為瞎子甚麼都看不見，根本不能看小說和電影。如果得了重生的人不能犯罪，保羅寫這一大段教訓不是和教訓啞巴不要說謊，罵人，教訓瞎子不要看誨淫的電影、小說一樣的毫無意義了麼？

豈單是在以弗所書中有這一類的教訓呢？在別卷書信裏不也有許多這一類教訓麼？使徒所寫的書信沒有一封是寫給不信的人的。如果得了重生的人不能犯罪，這些教訓不都成了毫無意思的「廢話」了麼？不用說普通的信徒，提摩太是保羅所倚重的同工，保羅稱他為愛的兒子，就是這樣的一位聖潔忠心的神僕，保羅還是教訓他「逃避少年的私欲，同那清心禱告主的人追求公義、信德、仁愛、和平。」(提後 2:22) 若是提摩太還須要「逃避少年的私欲」，得了重生的人還能犯罪的真理，不是更加

obscene novels and crime inducing films, since the blind cannot see, they will not encounter novels and films. If those Born Again would not sin, what Paul wrote is as meaningless as to teach the dumb not to lie and scold, and to teach the blind not to encounter immoral films and novels.

Not only there in the Epistle to Ephesians is such teaching, we can also find them in other Epistles. All the letters of the Apostles were to believers. If those Born Again will not sin, all these will become meaningless rubbish. Not only ordinary believers, Timothy, Paul's important partner, being addressed as the beloved son, such a holy faithful servant of God, to him Paul advised him "So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart." (2 Timothy 2:22) Even Timothy needs to flee youthful passions and pursue righteousness, then one Born Again will sin is nothing but an explicit truth.

顯明了麼？

容我們現在再看一段保羅自己的經驗：

「我們原曉得律法是屬乎靈的，但我是屬乎肉體的，是已經賣給罪了。因為我所作的，我自己不明白，我所願意的，我並不作，我所恨惡的，我倒去作。若我所作的，是我所不願意的，我就應承律法是善的。既是這樣，就不是我作的，乃是住在我裏頭的罪作的。我也知道在我裏頭，就是在我肉體之中，沒有良善。因為立志為善由得我，只是行出來由不得我。故此，我所願意的善，我反不作；我所不願意的惡，我倒去作。若我若我去作所不願意作的，就不是我作的，乃是住在我裏頭的罪作的。我覺得有個律，就是我願意為善的時候，便有惡與我同在。因為按着我裏面的人，我是喜歡神的律，但我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。我真是苦

Let us see Paul's own experience:

“We know that the law is spiritual; but I am unspiritual, sold as a slave to sin. I do not understand what I do. For what I want to do I do not do, but what I hate I do. And if I do what I do not want to do, I agree that the law is good. As it is, it is no longer I myself who do it, but it is sin living in me. For I know that good itself does not dwell in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. For I do not do the good I want to do, but the evil I do not want to do — this I keep on doing. Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. So I find this law at work: Although I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me. What a wretched man I am! Who

啊！誰能救我脫離這取死的身體呢？」(羅 7:14-24)

無疑的，保羅這一段話是述說他重生以後所經過的一種戰爭的經驗。他已經得了重生，他裏面有一個新人。那個由神而生的裏面的人喜歡神的律。「因為按着我裏面的人，我是喜歡神的律。」但他「覺得肢體中另有個律」和他「心中的律交戰，把他擄去」，叫他「附從那肢體中犯罪的律」。他陷在一種非常苦痛的境況中，這種境況是他在未得重生以前所未曾經歷過的。他定意要為善，但是竟做不到；他決心離棄惡事，但他竟離棄不了；他不願意隨從那肢體中犯罪的律，但他竟被它擄去。他失去了自由，他感到不可名狀的苦痛和失望，以致他呼喊說：「我真是苦啊！誰能救我脫離這取死的身體呢？」多少真實得了重生的信徒都能從心中回應保羅所說這段話。他們經驗過這種戰爭，遭遇過這種失敗，感受過這種痛苦。

will rescue me from this body that is subject to death?" (Romans 7:14-24)

Certainly Paul here is talking about the struggling experience after being Born Again. He has been Born Again, he has an inward man, God gave birth, who delights in the law of God. For in his inner being he delights in God's law. But he sees another law at work in him, waging war against the law of his mind and making him a prisoner of the law of sin at work within him. He falls into an extremely painful situation he has never come across before being Born Again. He determines to do good but fails; he resolves to abandon the evil things but fails too. He does not want to follow the law of sin inside, but he is captured. Losing his freedom, he feels painful and desperate beyond description, so he cries loudly, "Who will rescue me from this body that is subject to death?" Many truly Born Again believers say yes in respond to what Paul says. They come across the battle, the loss and the agony. Among them many do not realize the battle between the old and the

他們中間也有許多人因為不明白這是新舊人的交戰，竟誤以為自己未得重生，所以才有這種苦況，如果再有人教訓他們說得了重生的人必不能犯罪，他們更要想自己是未曾得重生了。其實這種經驗正是一個證據證明一個人得了重生。未得重生的人不喜歡神的律，罪的律也不會擄他，因為他根本是完全服在罪的權下。每一個得了重生的人都有過這種戰爭的經驗。有許多得了重生的人也長久含辛茹苦地在這種苦況中度生活。這種苦況是得了重生的人必定經歷過的，然而他們不當長久在這種苦況當中生活。聖靈在聖徒身上的工作，就是要使他們經過這種戰爭而得着一種勝利的生活，正如保羅在羅馬書第八章裏所描述的：

「賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離罪和死的律了。」(羅 8:2)

有一段經文常被人誤解，被人引用作為得了重生的人不能犯罪的證據：

new, misinterpret the painful situation as not yet Born Again. When they are taught that one Born Again will not sin, they regard themselves as not yet Born Again more certainly. In fact this experience does prove that one is Born Again. One not yet Born Again does not desire the law of God, the law of sin will not capture him, since he is already under the power of sin. Every Born Again has come across this struggle. Many of them have lived in such panic situation for long. It is what those Born Again must have, but not necessarily stay there long. The Holy Spirit works in the saints to lead them come through the battle and have a victorious life, as what Paul says in Romans Chapter 8: "through Christ Jesus the law of the Spirit who gives life has set you free from the law of sin and death." (Romans 8:2)

A Bible passage is often misinterpreted and quoted, to prove that those Born Again will

「犯罪的是屬魔鬼，因為魔鬼從起初就犯罪。神的兒子顯現出來，為要除滅魔鬼的作為。凡從神生的，就不犯罪，因神的種存在他心裏，他也不能犯罪，因為他是由神生的。」(約壹 3:8-9)

有些人引證這段經文說，這裏不是明說「從神生的，就不犯罪」了麼？不是又說「他也不能犯罪」麼？那樣這倒真希奇了！我們在上面所查的一切經訓裏，已經看見重生的人能犯罪，這裏怎麼又說不能呢？有些批評聖經的人又在那裏振振有辭了。他們說：「啊，我們早就說聖經是不可信的，聖經中有許多彼此衝突、互相歧異的地方，這不是一個鐵證麼？不用說新約與舊約有許多彼此不合的地方，也不用說不同的兩卷書中有許多互相矛盾的地方，就是在同一卷書中，就有這樣彼此衝突的說法。約

not sin.

“The one who does what is sinful is of the Devil, because the Devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the Devil’s work. No-one who is born of God will continue to sin, because God’s seed remains in them; they cannot go on sinning, because they have been born of God.” (1 John 3:8-9)

Explicitly quoting the passages “No-one who is born of God will continue to sin” and “they cannot go on sinning”, some give querying expression, ‘From what we study above we learn that those Born Again can sin, how does here say they cannot?’ Some Bible critics assert eloquently, “Isn’t it an indubitable evidence that the Bible is not trustworthy, since there are many conflicts and diverging opinions?” It is true that there are indifferent examples between Old and New Testaments, or between books, even in the same book there are conflicts. The first two chapters of the First Epistle of John teach clearly that one Born Again can sin, while in chapter 3 it writes

翰壹書第一、二章中明說得了重生的人還能犯罪，第三章中又說『從神生的就不犯罪，.....他也不能犯罪。』這不是清清楚楚的顯明聖經中有許多錯誤麼？」不，聖經沒有錯誤。若有錯誤，不是聖經本身的錯誤，乃是人弄出來的，或是譯聖經的譯錯，或是解聖經的人解錯，若是我們誤解了約壹 3:8-9 的意思，我們就難免說這兩節的話與別的經文互相衝突了。但我們若明白了這兩節的真義，就曉得這兩節與其他各段實在仍是相合不悖的了。

「凡從神生的，就不犯罪」，「他也不能犯罪」，這是千真萬確的真理。神不犯罪，所以神所生的人也不犯罪。我篤信這事沒有疑惑，但我們要問神所生的人是甚麼樣式？我們這個看得見的外面的人是不是神所生的呢？自然不是。這個外面看得見的人是父母生的，是從肉身生的。「從肉身生的就是肉身，從靈生的就是靈。」一個人得了重生以後，他

“No-one who is born of God will continue to sin.” and “they cannot go on sinning.” Do they prove clearly that there are mistakes in the Bible? No, there are no mistakes. If there are, they are not of the Bible, but of men, of wrong translation, of wrong interpretation. Misinterpretation of 1 John 3:8-9 makes us say there are conflicts. Realizing the original meaning will make us know that there is no inconformity.

“No-one who is born of God will continue to sin” and “they cannot go on sinning” are absolutely true. God does not sin, so those born of God do not sin. I adhere to it beyond doubt. We have to ask what likeness does one born of God have? Is it the visible outward man born of God? Of course not. This visible outward man is born of parents, of flesh. “That which is born of the flesh is flesh; and that which is born of Spirit is spirit.” One being Born

裏面有了一個新人，這個人是被神所生的，是像神的，是有神的性情的，這個人不犯罪，也不能犯罪，因為他是由神生的。但那個外面的人卻是從肉身生的，是能犯罪的，也是傾向罪的。一個人得了重生以後，那外面的人並未曾死去，乃是仍然存在那裏，不過他裏面卻多了一個被神所生的「裏面的人」。兩個性情相反的人住在一處真是一件不幸的事。他們常常惹起爭端，常常吵鬧，這就是保羅所說：「因為按着我裏面的人，我是喜歡神的律，但我覺得肢體中另有個律和我心中的律交戰，把我擄去，叫我附從那肢體中犯罪的律。」一個得了重生的人是有兩個人的，一個是外面的，一個是裏面的。外面的人是從肉身生的，是污穢的、喜愛犯罪的；裏面的人是從聖靈生的，是聖潔的、恨惡罪的。正是因為這個緣故，許多得了重生的人常感到保羅在羅馬書第七章所說的那種困難：「立志為善由得

Again has a new inner life. He is born of God, he is like God, with the disposition of God. This man does not and cannot sin, because he is born of God. However the outward man, born of flesh, can sin and is apt to sin. When one is Born Again, the outward man has not yet died, he is still there, what is different is that there is a man more, the inward man born of God. It is a pity that two men with opposite dispositions live together. They are always in conflict and quarrel, so that is what Paul says, "For in my inner being I delight in God's law; but I see another law at work in me, waging war against the law of my mind and making me a prisoner of the law of sin at work within me." One Born Again has two lives, an outward man and an inward man. The outward one is born of flesh, filthy and desires to sin; the inward one is born of Spirit, holy and hates to sin. As a result, many Born Again always share the same difficulty Paul encountered as read in Romans 7, "For I have the desire to do what is good, but I cannot carry it out. For I do not do the good I want to do, but the evil I

我，只是行出來由不得我，故此，我所願意的善，我反不作，我所不願意的惡，我倒去作。」

許多實在得了重生的人因為不明白這個極大的真理，便陷在一種懷疑失望的苦境裏。他們在悔改信主的時候，是那樣的為罪憂傷痛悔，是那樣破釜沉舟的定志要永遠與罪斷絕關係。他們想自己既然得了重生，有了新生命，並且又立定這樣堅決的心志，從此一定可以完全脫離罪的束縛，作一個自由自在、聖潔無疵的人了。誰想到過了不多時竟遇着這樣劇烈的戰爭，而且屢屢的遭遇異常苦痛的失敗，這時他們真好似陷在五里霧中。他們心想，若說自己未曾重生呢，卻清清楚楚的有悔改得救的經驗；若說自己得了重生呢，怎麼現在竟會有這種劇烈的戰爭，而且又遭遇這種苦痛的失敗呢？當他們陷在這種苦境中的時候，極容易受撒但的攻擊，或是失去信心，或是跌倒退後。只有真理的光

do not want to do — this I keep on doing.” (Romans 7:18-19)

Many true Born Again do not recognize this significant truth and fall into a situation of doubt and desperation. When they were converted, they mourned and felt sorry for sin. They determined resolutely to depart from sin forever. They thought that they were Born Again, getting the new life. They then strongly made up their mind to be divorced from the bond of sin, to become free, holy and blameless. Who knows a fierce battle came so soon, and they suffered from bitter misery and failure bewilderingly. If they had been Born Again, why was it that there came the fierce battle, suffering from misery and failure? When they panic, they are easily attacked by Satan, losing their faith, tumbling and turning back. Only the light of the Truth can help them to see what the matter is.

能幫助他們看明白這究竟
是怎麼一回事。

我們若明白這新人與舊人交戰的事，便曉得信徒有這種劇烈的戰爭不但不足以證明他們未得重生，反倒證明他實在是得了重生。他們遭遇苦痛的失敗就是因為他們那「裏面的人」力量微弱，不足勝過那「外面的人」。他們已經得了重生，不該再懷疑到重生的事，他們現在所須要的就是求神「按着祂豐盛的榮耀，藉着祂的靈」，叫他們「裏面的人剛強起來」(弗 3:16)。如果他們那「裏面的人」能剛強起來，制服他們「外面的人」，他們便能過着一種聖潔得勝的生活了。或有人說，得了重生的人既然也能犯罪，並且有時還能屢次陷在罪中不能自拔，那樣他們與未得重生的人不是完全一樣了麼？我要回答這問題說，不是的。未得重生的人與得了重生的人固然都能犯罪，但他們對於罪的態度和犯罪以後的感覺卻是完全兩樣。未得重生的人不但犯罪，

Realizing the battle between the new man and the old man, we know that the fierce battle does not prove that they are not Born Again, but the opposite. They came across the panic of failure because the inward man was weak, not strong enough to win against the outward man. Doubtlessly they have been Born Again. What they must do now is to ask God out of His glorious riches to strengthen them with power through His Spirit in their inner beings. (Ephesians 3:16) If their inward man becomes strong and subdues the outward man, they lead a life of holiness and victory. Some may ask that if the one Born Again can sin, even often get lost in sins, then are they no different from those not Born Again? My answer is no. Both of them can sin, but the attitude to sin and the feeling after sinning are completely different. Those not Born Again not only sin, they desire to sin also. They, living in sin, are not panicked, but take pleasure in it, willing to live in sin. Those Born

而且喜愛犯罪。他們活在罪中非但不感覺痛苦，反倒引為幸事，他們願意活在罪裏。得了重生的人也犯罪，但他們卻恨惡罪。他們不願意犯罪，但他們卻難免陷在罪中。當他們陷在罪裏的時候，他們感覺到一種不可名狀的痛苦。他們巴不得立時有人將他們從罪中救拔出來。他們喊着說：「我真是苦啊！誰能救我脫離這取死的身體呢？」

大約我們都看見過羊與豬這兩種家畜吧。這兩種家畜中間有一種極顯見的分別——前者喜愛潔淨，後者喜愛污穢。因為羊的性情喜愛潔淨，所以牠們願意住在潔淨的地方，吃潔淨的食物，喝潔淨的水。因為豬的性情喜愛污穢，所以牠們願意住在污穢的地方，吃污穢的食物，喝污穢的水。羊固然是喜愛潔淨的，但牠們如果不謹慎，也難免落在豬所喜歡居住的泥坑中，以致弄得全身都是污泥，看見牠們的人若不仔細分辨，也許會拿牠們當作了

Again hate sin and do not will to sin, however they fall into sin unavoidably. In sin, they felt painful beyond description. They are too anxious to have someone pull them out of sin. They cry loudly, "What a wretched man I am! Who will rescue me from this body that is subject to death?"

We mostly know sheep and swine. There is a very obvious difference between these two livestock. The former like cleanliness, the latter like filthiness. Sheep like cleanliness in nature, and willing to live in clean places, eat clean food and drink clean water. However swine are filthy in nature, and willing to live in filthy places, eat filthy food and drink filthy water. No doubt sheep like cleanliness, but they will fall carelessly into the mud pit the swine abide in, having mud all over, careless people may mistake them as swine. In spite of this, sheep are sheep. We cannot say the sheep in

豬。雖然這樣，羊總是羊，我們決不能因為看見牠們落在泥坑中，弄得滿身是泥，便說牠們是豬，因為牠們雖然落在泥裏，但是牠們並不喜歡在那個地方，牠們雖然弄得滿身是泥，但是牠們並不願意這樣。當牠們落在泥坑中的時候，牠們感到一種深切的痛苦，牠們發出求救的呼聲來，巴不得有甚麼人快來，將牠們從這種污濁困苦泥坑中救拔出來。豬卻不是這樣了，牠們喜歡在泥坑裏，因此牠們四處尋找泥坑，及至遇見這種污穢的地方，便立刻跑到裏面去，在那種臭不可聞的泥水裏找些污穢的東西，吃下去，喝下去，滿足牠們那種喜愛污穢的欲望。牠們在那種污穢的地方不但不呼求人的救助，反得意洋洋。若有人想要將牠們從泥坑裏救拔出來，牠們倒要恨惡那人，用牠們的利齒咬傷那人的手。得了重生的人與未得重生的人所有的一個大分別就是這個。一個得了重生的人好像一隻羊，他有

a pit with mud all over are definitely swine. Although they are in the mud, it is still the place they do not like. Although mud is all over, it is still not of their will. When they fall in the mud pit, they are deeply panicked, and reverberate to be saved. However swine are different. They like the mud pit, and go around for it. Once it is found, they run into it. In the muddy water of unbearable stink they search for filthy things to eat and drink, satisfying their desire for filthiness. In a filthy place like this they will not ask for help, but are filled with elation. If someone tries to pull them out, they hate him, and bite his hand with their sharp teeth. The big difference between one Born Again and one not yet Born Again is that, one Born Again is like a sheep, having God's character, he likes being clean, but he lives in an evil world with mud pits and traps around. Slight carelessness makes him fall into the evil mud pit and contaminate with some sins. One Born Again falling in sin is like a sheep in a mud pit, what he feels is indescribable agonizing, calling for help, he longs

神的性情，所以他喜歡潔淨，不過，他住在這樣一個處處都是泥坑、陷阱的罪惡世界中，稍有不慎，便會落到罪惡的泥坑裏，沾染上一些罪惡。但一個得了重生的人落在罪惡裏正像一隻羊落在泥坑裏一般，他會感到不可名狀的痛苦，不住地從裏面發出求救的呼聲，他渴望從罪惡中得着釋放和解救。一個未得重生的人就不是這樣。他尋找機會去犯罪，以犯罪為樂。他在罪惡中正像一隻豬在泥坑裏一般的得意，如果有人哀憐他，設法救他脫離罪惡，他不但不樂意受那人的幫助，反倒以為那人要害他，是要羞辱他，是要損害他的利益和名譽，因此怒目相向，與那人為敵。這種情形我們不是屢次的看見麼？

我在不明白這些真理的時候，以為凡品行好的基督徒才是基督徒，品行不好的就是假基督徒，現在我才明白這種判斷有時是對的。品行不好的基督徒誠然有許多果真是假

to get out and be saved. One not yet Born Again is not like that, he seeks opportunities to sin, finding pleasure in it. Being sinful, he is like a happy swine in a mud pit. If some compassionate one tries to save him out of sin, he is not only unwilling to be helped, but also regards it a malice, and shame, harmful to his interest and fame. So usually the response found is being gazed upon with animosity and hostility.

Before I realized this truth, I thought only good Christians were real Christians, bad ones were fake, until now I know this kind of judgment is not always right. Many Christians without good conduct indeed are fake, but among them

的，然而其中也有一些正像落在泥坑中的羊，陷在罪裏，但是不願意在那裏。他們犯了罪是我們看見的，我們卻未曾看見他們是怎樣的感到痛苦不安，其實他們為此不知道落過多少滴眼淚，發過多少次歎聲。他們盡力掙扎，要想脫離罪惡的束縛。他們幾次的勝利我們未曾注意，但他們幾次的失敗卻都被我們看見，因此我們便說他們是假基督徒，是未得重生的。請想他們冤屈到了甚麼地步！請問我們這種武斷是不是合理呢？

察驗一個人是否得了重生，不要只看他是否犯罪，更要緊的是看他對罪的態度如何。得了重生的人能犯罪，然而他們斷不能喜愛犯罪。未得重生的人不但能犯罪，而且喜愛犯罪。這就是這兩種人中間最大的一個分別。

不引領人到基督面前使他悔改信主得着重生，只去改良一下他的環境，幫助他去掉一些外面的壞習慣嗜好，盼望他從此以

some are sheep in mud pit, falling in sin unwillingly. We see that they are sinful, but we may not see how panic and restless they feel. They shed so many tears and heave so many sighs. They strive hard to escape from evil bonds. No victory but failure has been seen, so we say that they are fake Christians, not yet Born Again. What an injustice they have! Are we correct to be so arbitrary?

To judge one Born Again or not, don't just see if he sins, more important is to see his attitude to sin. Those Born Again can sin, but they don't desire to sin at all. Those not Born Again not only sin, they like it. This is the most distinctive difference.

Not leading someone to repent, to believe in Christ or to be Born Again, just changing his environment, helping him to get rid of some external bad habits and

後，可以作好人不再犯罪，這正像把一隻豬從泥坑裏拉出來，為牠用淨水洗浴，然後預備一間清潔的屋子，叫牠住在裏面一樣。當這只豬住在這間清潔的屋子裏的時候，牠的外面實在變清潔了。但有一日看守的人忘記將門關好，這只豬便立時逃出去，一直跑回牠從前所躺臥的泥坑中，恢復了牠從前的污穢生活。裏面的性情沒有改變，只改變一些外面的事，是沒有多少益處的。現在許多傳道的人，所講的那種「改良社會，提高人格」的道理就是為豬洗澡的辦法。這種辦法永遠不會收甚麼真實的效果，惟有傳揚基督耶穌的福音，指示人悔改得救的道路，幫助人信主得重生，才是徹底的辦法。

得了重生的人仍能犯罪，不單是因為他們處在污穢邪惡的世界中，隨時有試探和陷阱，也是因為他們裏面有兩個絕對相反的性情——一個是屬地

interests, hoping that he will be good, no more sinning henceforth, it is as if pulling a swine out of a mud pit and having it cleansed, preparing for it a clean house to stay in. When the swine lives in the clean house, it looks externally clean. However, it will escape. When the door keeper forgets to lock the door, it will run to the mud pit it sprawled in before, resume the filthy life it once had. The nature inside has not been changed, only changing the appearance is useless. Nowadays the teaching of “society reformation and character promotion” many preachers made are similar to that of swine cleansing. It does not yield fruitful result. Preaching the Gospel of Christ Jesus, showing the way of repentance and redemption, helping others to believe in Jesus and be Born Again, only this is the radical method.

One Born Again can still sin, not only because he lives in a filthy evil world. He will come across temptations and snares, and there are also two opposite natures inside, one of earth and one of

的，一個是屬天的；一個是污穢邪惡的，一個是聖潔良善的；一個是在第一次生的時候得着的，一個是在第二次生的時候得着的。這兩個性情也就是我們以前所說的兩個人：外面的人和裏面的人。外面的人強過裏面的人，裏面的人便被外面的人制勝；裏面的人強過外面的人，外面的人便被裏面的人克服。裏面的人得勝掌權的時候，這個信徒就度着聖潔、高尚、快樂、滿足的生活；外面的人得勝掌權的時候，這個信徒就度着污穢、墮落、痛苦、煩惱的生活。正是因為這個緣故，保羅寫信給以弗所的教會說：「因此，我在父面前屈膝，（天上地上的各家，都是從祂得名。）求祂按着祂豐盛的榮耀，藉着祂的靈，叫你們心裏的力量剛強起來。」（弗 3:14-16）這是保羅為教會所奉獻的禱告，這也應當作為我們每個信徒在神面前所發的呼求。

屬神的人在世界上生活的時候，常常遭遇三種

heaven; one of filthy evil and one of holy good; one came of the first birth, the other the second. These two natures are the two men we mentioned before, the outward man and the inward man. When the outward man is stronger, the inward man will be overcome, and vice versa. When the inward man rules, the believer leads a holy, noble, happy and satisfied life; when the outward man rules, the believer will have a filthy, immoral, panicking and worrying life. Hence Paul wrote to the Ephesians, saying, "For this reason I kneel before the Father, from whom every family in heaven and on earth derives its name. I pray that out of His glorious riches He may strengthen you with power through His Spirit in your inner being." (Ephesians 3:14-16) This is the prayer Paul offers for the Church, it should also be the prayer of every believer before God.

When those, of God, live in the world, they often meet attacks

仇敵的攻擊。一個仇敵是他們的肉體，或說外面的人；一個仇敵是空中掌權的惡魔；還有一個仇敵就是這伏在撒但權下的世界，或說這污穢邪惡的社會。從人事一方面看起來，我們真是毫無得勝的指望。這三個仇敵中的一個就足能制服我們而有餘，何況三個仇敵聯合起來向我們進攻呢？這罪惡的世界在我們四面包圍着我們，撒但從空中向我們進攻，我們的肉體在裏面起來響應。這種情勢拿現代戰爭來形容，正可以說四面被海陸軍包圍，空中又有飛機的轟炸，裏面還加上第五部隊的擾亂。可憐的基督徒！保守陣地尚且辦不到，那裏還提得到勝利呢？

感謝神，我們現在藉着祂的話，確實的知道我們雖然處在這種四面受敵的境況中，卻仍有得勝的指望，因為我們的元帥基督已經戰勝了一切的仇敵。祂永遠活着，祂要扶助我們，增加我們的力量。祂要率領我們與那些

from three enemies. The first one is their flesh, or the outward man; the second is the Devil of the power of the air; the third is the world under the power of Satan, or the filthy evil society. From man's point of view, we do not have any hope of victory. Any one of them is strong enough to overcome us, let alone the attack of the union troop. The evil world compasses us on all sides. Satan attacks us from above, the flesh inside us rises and joins in. In modern military term, it may be said that we are encompassed by grand force on all sides, with plane bombardment above and invasion of the fifth column. Poor Christians! Keeping the defensive line is hardly possible, let alone mentioning victory!

Thanks be to God, with His Words we are certain that, although being troubled on every side, we still have hope of victory, since Christ our captain has conquered all enemies. He lives forever. He supports and strengthens us. He will lead us to fight the fierce enemy. We who

兇猛的仇敵作戰。我們靠着祂不但能得勝，而且能得勝有餘。只要我們信祂，靠祂，親近祂，聽從祂的命令，我們必能看見祂的恩典是夠我們用的，祂的能力是在我們的軟弱上顯得完全。那時我們必要像保羅那樣說：「所以，我更喜歡誇自己的軟弱，好叫基督的能力覆庇我。.....因我甚麼時候軟弱，甚麼時候就剛強了。」

trust in Him not only will conquer, but are more than conquerors. Only if we trust Him, cleave unto Him, come near unto Him, hearken unto Him, we will find His grace sufficient for us. His strength is made perfect in weakness. Then we will say like Paul, "Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. ... For when I am weak, then I am strong." (2 Corinthians 12:9-10)

(林後 12:9-10)

Born Again

重生真義

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Publisher: Chow Woon Kuen
出版人：鄒煥權

Publishing in Hong Kong
出版地：香港

First publication in July 2025
2025 年 7 月初版

ISBN 978-988-71121-2-9

非拉鐵非書簡 (Books of Philadelphia) 02

《重生真義》

本書簡絕大部分的屬靈書都是英譯中的，中譯英的惟有這一本。

重生的方法只有一個，就是信耶穌。重生的重要在於只有重生才得見和得進神的國。重生是藉神的道和神的聖靈來生。重生的是裏面的人。重生雖看不見，但重生的人會顯露出一些特別的現象，他的心思、意志、願望、生活、言語、行為都與以前大不相同，他的人生有了一種空前的改變。

一個因罪而丟失生命的罪人來信耶穌有四個步驟：一、一個罪人必須知道自己真是犯了罪；二、他必須知道犯罪的必要死亡；三、他必須知道他毫無方法可以救自己；四、他必須信神的話，仰望那掛在木頭上的耶穌基督。

正如本書簡第一部《鼓手男孩的祈禱》一樣，這書想給與出席教會卻仍未信主的人弄清如何得重生；同時也想幫助那些已得救卻仍犯罪的信徒。

我們若明白這新人與舊人交戰的事，便曉得信徒有這種劇烈的戰爭不但不足以證明他們未得重生，反倒證明他實在是得了重生。他們遭遇苦痛的失敗就是因為他們那「裏面的人」力量微弱，不足勝過那「外面的人」。他們現在所須要的就是求神「按着祂豐盛的榮耀，藉着祂的靈」，叫他們「裏面的人剛強起來」(弗 3:16)。如果他們那「裏面的人」能剛強起來，制服他們「外面的人」，他們便能過着一種聖潔得勝的生活了。

本書簡網頁：<https://chowwoonkuen.github.io/philadelphia.github.io>