

*Rightly Dividing  
the Word of Truth  
C. I. Scofield*

**正意分解真理的道**

司可福著

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## 1. INTRODUCTION

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

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

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

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

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## 一 引言

提後 2 章說到信徒的七個身分，他被稱為：

1. 兒子 ( 提後 2:1 )、
2. 精兵 ( 提後 2:3 )、
3. 比武人 ( 提後 2:5 )、
4. 農夫 ( 提後 2:6 )、
5. 工人 ( 提後 2:15 )、
6. 器皿 ( 提後 2:21 ) 和
7. 僕人 ( 提後 2:24 )。

每一個身分都有一極切合的勸告。作為兒子的提摩太被勸告在恩典上剛強。恩典與子權並行，正如律法與服役並行一樣，這是從加拉太書學會的。那麼，作為精兵，提摩太被勸告來受苦和不將世務纏身，這些是一個精兵的正确素質。作為器皿的他是要分別為聖；作為僕人卻要不爭競、忍耐、溫和。作為基督徒生命七方面的每一面也應如此。

提後 2:15 告訴他作為僕人所需要的是甚麼：「你當竭力在神面前得蒙喜悅，作無愧的工人，按

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

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

着正着分解真理的道。」那麼真理的道是要正意分解的了，不這樣奉行的人便明顯不能成為「無愧的工人」，因此研讀真道時忽略這分解必然是大大的無益和混亂。很多基督徒直率地承認他們在研讀聖經的工夫上感到疲累。更多羞於作這承認的也發現這樣。這本小書的目的就是顯明正意分解真理的道尤為重要。明顯地這當然不能藉對聖經的完全分析來得以完成。可相信的是，所給與勤奮學習者的是足以得見**真理的更偉大輪廓**和**神真道的有序美麗和勻稱**，這於天然思想來說不過是混亂的不和諧和衝突意念吧了。

我們嚴肅地提醒學習者這書論說的任何一個教義都不要接受，卻是要像庇哩亞人般天天考查聖經，要曉得這道是與不是（徒 17:11）。不要訴諸於人的權威。「你們從主所受的恩膏常存在你們心裏，

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

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

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

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

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

並不用人教訓你們。」(約壹 2:27)

## 第二章 猶太人、外邦人和神的教會

「不拘是猶太人，是希利尼人，是神的教會，你們都不要使他跌倒。」(林前 10:32)

超過一半的聖經內容都關乎到以色列國。以色列人在神的關係和勸告上都有着獨特的地位。他們從普羅人類中被分別出來，與耶和華神立約，祂給與他們的獨有應許是沒有給與任何別的國家的。在舊約的記述和先知預言中獨獨談到他們的歷史，其他提及的國家不過因為他們與猶太人有交往吧了。耶和華神與以色列國的所有關係看來也是與全世界的關係。這國若忠信和遵行的話，便蒙地上昌盛、豐足和權力的應許；若悖逆和不遵行的話，必會被分散在萬民中，從地這邊到地那邊。(申 28:64) 彌賽亞的應許且也是給「地上萬族」的恩福。

教會這群體像以色列一樣與神有着特殊的關

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

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

係，從祂得着特別的應許。但相似性就止此而已，而最大的分別開始了。它不是獨獨由亞伯拉罕的肉身後裔所組成的，這群體再無猶太人和外邦人的分別。不再是立約的關係，而是生命的關係；不再是遵行帶來地上昌盛和豐足的回報，所教導教會的是有衣有食便當知足（提前 6:8），且要預期被逼迫和憎恨。所得見的是以色列如何在關乎到世俗和世間事物上的獨有地位，教會在關乎到屬靈和屬天的事物上也有其獨有地位。

以色列和教會也非早已存在，都有着開始的記載。以色列始於對亞伯蘭的呼召。在尋找教會的源起時，他會發現（也許會與所以為的恰恰相反，因為亞當和先祖都在教會中。）教會肯定從前不存在，也不在基督地上生活時存在，因基督談到祂的教會時，祂說到「我要把我的教會建造在這磐石上」（太 16:18）時是說到將來。不是已，也不是正，而是將要建造。他也在弗

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

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

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

### *ISRAEL*

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

3:5-10 中發現，舊約預言中沒一次提及教會，都是隱藏在神裏頭的奧秘。按聖經他會發現教會的源起是記在徒 2 章，而她在地上職責的完結是記於帖前 4 章。

在人類的聖經分類上，有每方面與以色列或教會都是有分別的外邦人這另一等別是少有提及的。猶太人、外邦人和教會地位上的簡明比較可以在以下的經文中得見：猶太人（羅 9:4-5；約 4:22；羅 3:1-2）；外邦人（弗 2:11-12；弗 4:17-18；可 7:27-28）；教會（弗 1:22-23；弗 5:29-33；彼前 2:9）。

聖經論到以色列和教會的比較時，他發現到在本源、呼召、應許、敬拜、品行的原則和將來的歸宿上都截然不同。先來比較以色列和教會的呼召。

### *以色列*

「耶和華對亞伯蘭說：你要離開本地、本族、父家，往我所要指示你的地去。（創 12:1）」因為耶和華你神領你進入美

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

### THE CHURCH

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

地，那地有河，有泉，有源，從山谷中流出水來。那地有小麥、大麥、葡萄樹、無花果樹、石榴樹、橄欖樹、和蜜。你在那地不缺食物，一無所缺。」(申 8:7-9)「他說：我是亞伯拉罕的僕人。耶和華大大的賜福給我主人，使他昌大，又賜給他羊群、牛群、金銀、僕婢、駱駝和驢。」(創 24:34-35)「仇敵必起來攻擊你，耶和華必使他們在你面前被你殺敗；他們從一條路來攻擊你，必從七條路逃跑。」(申 28:7)「耶和華就必使你作首不作尾，但居上不居下。」(申 28:13)

### 教會

「同蒙天召的聖潔弟兄啊。」(來 3:1)「我們卻是天上的國民。」(腓 3:20)「耶穌說：狐狸有洞，天空的飛鳥有窩，人子卻沒有枕頭的地方。」(太 8:20)「可以得着不能朽壞、不能玷污、不能衰殘，為你

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

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

們存留在天上的基業。」  
(彼前 1:4)「直到如今，我們還是又飢又渴，又赤身露體，又挨打，又沒有一定的住處。(林前 4:11)「耶穌周圍一看，對門徒說：有錢財的人進神國是何等的難哪！」(可 10:23)「我親愛的弟兄啊，請聽，神豈不是揀選了世上的貧窮人，叫他們在信上富足，並承受祂所應許給那些愛祂之人的國麼？」(雅 2:5)「人要把你們趕出會堂，並且時候將到，凡殺你們的就以為是事奉神。」(約 16:2)「凡自己謙卑像這小孩子的，他在天國裏就是最大的。」(太 18:4)

當然這不是說一個敬虔的猶太人死後不能上天堂。分別在於敬虔的動機於猶太人是屬地而不是屬天的恩福吧了。毋庸置疑的是，除了藉着相信主耶穌基督，就是重生(約 3:3, 16)和浸入教會(弗 1:22-23)成為一個身體(林前 12:13)這定規之外，猶太人和外邦人都是不能得救的。猶太人和外邦人的

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

### *ISRAEL*

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

### *THE CHURCH*

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

區別在教會裏消失了 (林前 12:13 ; 加 3:28 ; 弗 2:14 )。所以使徒寫給以弗所人時說到他們「從前是外邦人」(弗 2:11)，在林前 12:2 也說到「他們作邦人的時候」。在給與以色列人和教會各自品德的要求上也有分別。

### *以色列*

「耶和華你神領你進入要得為業之地，從你面前趕出許多國民.....耶和華你神將他們交給你們擊殺，那時你要把他們滅絕，不可與他們立約，也不可憐恤他們。」(申 7:1-2)「以眼還眼，以牙還牙，以手還手，以腳還腳，以烙還烙，以傷還傷，以打還打。」(出 21:24-25)

### *教會*

「只是我告訴你們，要愛你們的仇敵，為那逼迫你們的禱告。(太 5:44)「並且勞苦，親手作工，被人咒罵，我們就祝福；被人逼迫，我們就忍受。」(林前 4:12-13)「只是我告訴你們，不要與惡人作對。有人打你的右臉，連

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

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

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

### *ISRAEL*

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

左臉也轉過來由他打。」  
(太 5:39) 也參看申  
21:18-21 和路 15:20-23。

在所指派的敬拜上，我們也發現分別。以色列只能在一個地方敬拜，且與神有着距離，也只可藉着祭司來親近神。而教會只要有兩三個人便可敬拜，便可大膽進入滿是祭司的至聖所。比對利 17:8-9 和太 18:20，路 1:10 和來 10:19-20，民 3:10 和彼前 2:5。

在關乎以色列未來和教會的預言上，分別更是驚人。教會必會完全從地上取去，但復興的以色列還會得着她最大的地上輝煌和權力。看看聖經怎樣說：

### *以色列*

「你要懷孕生子，可以給祂起名叫耶穌。祂要為大，稱為至高者的兒子；主神要把祂祖大衛的位給祂。祂要作雅各家的王，直到永遠；祂的國也沒有窮盡。」(路 1:31-33)

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

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

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

(當然這七個給馬利亞的應許中，有五個已按字面應驗了。但餘下兩個仍未應驗的我們可以甚麼認可的原則來詮釋呢？)

「方才西門述說神當初怎樣眷顧外邦人，從他們中間選取百姓歸於自己的名下；眾先知的話也與這意思相合。正如經上所寫的；此後，我要回來，重新修造大衛倒場的帳幕，把那破壞的重新修造建立起來。」(徒 15:14-16)

「我且說：神棄絕了祂的百姓麼？斷乎沒有！因為我也是以色列人，亞伯拉罕的後裔，屬便雅憫支派的……我且說：他們失腳是要他們跌倒嗎？斷乎不是！反倒因他們的過失，救恩便臨到外邦人，要激動他們發憤……你是從那天生的野橄欖上砍下來的；尚且逆着性得接在好橄欖上，何況這本樹的枝子，要接在本樹上呢！弟兄們，我不願意你們不知道這奧秘（恐怕你們自以為聰明），就是以色列人有幾分是硬心的，等到外

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

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

邦人的數目添滿了。於是以色列全家都要得救。如經上所記：必有一位救主從錫安出來，要消除雅各家的一切罪惡。」( 羅 11:1, 11, 24-26 )

「當那日，主必二次伸手救回自己百姓中所餘剩的，就是在亞述、埃及、巴忒羅、古實、以攔、示拿、哈馬、並眾海島所剩下的。祂必向列國豎立大旗，招回以色列被趕散的人，又從地的四方聚集分散的猶大人。」( 賽 11:11-12 )「耶和華要憐恤雅各，必再揀選以色列，將他們安置在本地。寄居的必與他們聯合，緊貼雅各家。」( 賽 14:1 )「耶和華說：日子將到，人必不再指着那領以色列埃及地上來之永生的耶和華起誓，卻要指着那領以色列人從北方之地，並趕他們到的各國上來之永生的耶和華起誓，並且我要領他們再入我從前賜給他們列祖之地。」( 耶 16:14-15 )「耶和華說：日子將到，我要給大衛興起一個公義

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

### THE CHURCH

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

的苗裔；祂必掌王權，行事有智慧，在地上施行公平和公義。在祂的日子，猶大必得救，以色列安然居住。祂的名必稱為『耶和華我們的義』。」(耶 23:5-6)「我在怒氣、忿怒和大惱恨中將以色列人趕到各國，日後我必從那裏將他們招聚出來，領他們回到此地，使他們安然居位。他們要作我的子民，我要作他們的神。」(耶 32:37-38)「錫安的民哪，應當歌唱！以色列啊，應當歡呼！耶路撒冷的民哪，應當滿心歡喜快樂！耶和華已經除去你的刑罰，趕出你的仇敵。以色列的王耶和華在你中間；你必不再懼怕災禍。」(番 3:14-15)

### 教會

「在我父的家裏有許多住處；若是沒有，我就早已告訴你們了。我去原是為你們預備地方去。我若去為你們預備了地方，就必再來接你們到我那裏去，我在那裏，叫你們也在那裏。」(約 14:2-3)「我

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

們現在照主的話告訴你們一件事：我們這活着還存留到主降臨的人，斷不能在那已經睡了的人之先。因為主必親自從天降臨，有呼叫的聲音和天使長的聲音，又有神的號吹響；那在基督裏死了的人必先復活。以後我們這活着還存留的人必和他們一同被提到雲裏，在空中與主相遇。這樣，我們就要和主永遠同在。」(帖前 4:15-17) 我們卻是天上的國民，並且等候救主，就是主耶穌基督從天上降臨。祂要按着那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和祂自己榮耀的身體相似。」(腓 3:20, 21)。「親愛的弟兄啊，我們現在是神的兒女，將來如何，還未顯明；但我們知道，主若顯現，我們必要像祂，因為必得見祂的真體。」(約壹 3:2)「我們要歡喜快樂，將榮耀歸給祂，因為羔羊婚娶的時候到了；新婦也自己預備好了，就蒙恩得穿光明潔白的細麻衣。(這細麻衣就是聖徒所行的義。)天使吩咐我說：你要寫上：凡被請赴羔羊

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

### 3. THE SEVEN DISPENSATIONS

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

之婚筵的有福了！又對我說：這是神真實的話。」(啟 19:7-9)「在頭一次復活有分的有福了，聖潔了！第二次的死在他們身上沒有權柄。他們必作神和基督的祭司，並要與基督一同作王一千年。」(啟 20:6)教會的猶太化比起任何其他結合的原因一直更阻礙教會的進步，扭曲她的使命，破壞她的靈性，這說法也許是可靠的。她沒有走上指定給她與世界分別之路來回應主給的屬天呼召，反而用上猶太人的聖經來自證有理，在目標上屈從世界文化，爭取財富，用上堂皇的儀式，建立宏偉的教堂，在軍事衝突上祈求神的祝福，並將平等的弟兄分成聖品和平信徒的階層。

### 第三章 七個時期

聖經把時間（從亞當被造至啟 21:1 所說「新天新地」整個期間）分成為七個不同長度的時期，常被稱為時代（弗 3:2），雖然這時段也被稱為世代（弗 2:7）和日子，如同「主的日子」中的「日子」一

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

### *1. Man innocent*

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

### *2. Man under conscience*

By the fall, Adam and Eve

樣。這些時期在聖經中是以神處理人類（或部分人類）的方法來劃分的，關乎到的兩個問題就是：1. 罪；和 2. 人在罪上的責任。每一個時期都可看為對世人的一個新考驗，每次都以審判來告終，標誌着人在每個時期的徹底失敗。其中五個時期已然出現，我們如今活在第六個時期中，也許已來到其結尾，我們面前的是第七個時期，也是最後的千禧年時期。

### *1. 人無罪的時期*

這時期自創 2:7 亞當的被造延至被逐出伊甸園。無罪被造和不曉得善惡的亞當與他的妻子被安置在伊甸園中，留下避開分別善惡樹之果子的任務。這無罪時期的結局就是人類的首個失敗，並其影響深遠和最災難性的結果。最終是審判收場：「於是把他趕出去了。」（參看創 1:26；2:16, 17；3:6, 22-24）

### *2. 人活在良知下的時期*

亞當和夏娃因着墮落

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

### *3. Man in authority over the earth*

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

而得着分別善惡，且傳與後代。這給與良心一個正確道德衡量的根基，因此人類便落在這責任的尺度下：行善避惡。從伊甸園來到洪水（這時還沒有管治和律法）這良心時期的結局，就是「世界在神面前敗壞」（創 6:11），「人在地上罪惡很大，終日所思想的盡都是惡。」（創 6:5）神便以洪水這刑罰來結束對世人的第二個考驗。（參看創 3:7, 22；6:5, 11-12；7:11-12, 23）

### *3. 人管治地上的時期*

神從可怖的洪水刑罰中拯救八個人。當大水退去後，祂將這潔淨之地給與這八人，有着充分的權力來管治它。這就是挪亞和他後裔所負責要作的。這人類管治時期，最終因示拿平原發生不敬虔要獨立於神的意圖，而以變亂口音這刑罰告終。（參看創 9:1, 2；11:1-4；11:5-8）

#### 4. *Man under promise*

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

#### 5. *Man under law*

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

#### 4. *人在應許下的時期*

從建築巴別之人的分散後裔中，神呼召亞伯蘭一人，祂與他立約。其中一些向亞伯蘭和他後裔的應許純然是恩典和無條件的。這些已經或將會按字面來應驗。其他應許有着以色列人的誠信和遵行作為條件。每一項這些條件都被違背了，而應許時期到頭來以以色列的失敗，並最終以在埃及地為奴的刑罰來告終。創世記是以「起初神創造」來開始，並以「棺材停在埃及」來告終的。(參看創 12:1-3 ; 13:14-17 ; 15:5 ; 26:3 ; 28:12-13 ; 出 1:13-14 )

#### 5. *人在律法下的時期*

叫選民得從壓害之人手中救贖出來，並幫助那無助之人的，再次是神的恩典。在西乃的曠野祂向他們提出律法之約。他們沒有謙卑地祈求恩典的持續關係，反而自負地回應說：「凡耶和華所說的，我們都要遵行。」(出 19:8 ) 以色列在曠野和迦南地有的是長長公然持續違背律

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

#### 6. Man under grace

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

法的記錄，多次警告後最終以刑罰來結束律法下的試驗。先是以色列，後是猶大，被逐出那地，散居外邦，直至如今。在以斯拉和尼希米帶領下有着弱小殘餘之人的歸回，及至時候滿足，基督便為女子所生，且生在律法以下。（加 4:4）（參看出 19:1-8；王下 17:1-18；25:1-11；徒 2:22-23；7:51-52；羅 3:19-20；10:5；加 3:10）

#### 6. 人在恩典之下的時期

主耶穌基督犧牲的死亡引入純恩典的時期，恩典就是不配的恩惠，或者說神不按律法要求來要求公義，反賜與公義。完全和永恆的救恩如今是白白給與猶太人和外邦人，因着他們相信基督而承認罪，或是悔改。「耶穌回答說：信神所差來的，這就是作神的工。」（約 6:29）「我實實在在的告訴你們，信的人有永生。」（約 6:47）「我實實在在的告訴你們，那聽我話，又信差我來者的，就有永生；不至於定罪，是已經出死入

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

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

生了。」(約 5:24)「我的羊聽我的聲音，我也認識他們，他們也跟着我。我又賜給他們永生；他們永不滅亡。」(約 10:27-28)「你們得救是本乎恩，也因着信；這並不是出於自己，乃是神所賜的；也不是出於行為，免得有人自誇。」(弗 2:8-9)

人在恩典下之試驗的預知結果是不信之世界和背道之教會的刑罰。(參看路 17:26-30；路 18:8；帖後 2:7-12；啟 3:15-16)帶來這時期結束的首件事就必然是主自天而降，那時睡着的聖徒必然復活，與仍然活着的信徒一起被提到雲裏，「在空中與主相遇，就要和主永遠同在。」(帖前 4:16-17)隨之而來的短暫時期被稱為「大災難」時期。(耶 30:5-7；但 12:1；亞 1:15-18；太 24:21-22)之後發生的便是主親自以權能和極大的榮耀再來到地上，並有審判，便引入第七個和最後的時期。(參看太 25:31-46和太 24:29-30)

## 7. Man under the personal reign of Christ

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

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

## 4. THE TWO ADVENTS

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

Whoever carefully considers Old

## 7. 人在基督親自管治下的時期

伴隨着基督親自再來到地上的潔淨刑罰之後，祂必會管治復國的以色列和管治全世界為期一千年。這時期常被稱為千禧年。祂權柄的座位必然是耶路撒冷，而包括稱為教會那些蒙恩典得救之人的聖徒，必會在祂的榮耀中與祂聯合。（參看賽 2:1-4；賽 11 章；徒 15:14-17；啟 19:11-21；啟 20:1-6）

當撒但被「暫時釋放」（啟 20:3）時，他發現人心像往昔般傾向犯罪，便輕易地聚集列國與主和祂的聖徒爭戰。這最後的時期便像所有其他時期一樣以刑罰結束。白色大寶座被設立，犯罪的死人復活最終受審，之後便來到「新天新地」，永恆的開始。（參看啟 20:7-15；啟 21 和 22 章）

## 第 4 章 兩次的降臨

「預先證明基督受苦難，後來得榮耀。」（彼前 1:11）

無論誰，當小心研讀

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

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

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

舊約預言時，必然會被關乎到彌賽亞兩次來到的截然不同和似乎矛盾的預告所困擾。一組的預言說到祂的來到是軟弱和謙和的，一個常經痛苦的憂患之子，像根出於乾地，無佳形美容，也無美貌使我們羨慕祂。祂的面貌憔悴，祂手腳被釘，祂被人 and 神所撇棄，與惡人同埋。(參看詩 22:1-18；賽 7:14；賽 53 章；但 9:26；亞 13:6-7；可 14:27)

另一組預言預告一個輝煌和不能抗拒的管治，以使人敬畏的刑罰潔淨世界，再聚集分散的以色列人，恢復大衛王位，超乎所羅門的榮華，引入完全和平和完美之義的管治。(參看申 30:1-7；賽 11:1-2, 10-12；賽 9:6-7；賽 24:21-23；賽 40:9-11；耶 23:5-8；但 7:13-14；彌 5:2；太 1:1；太 2:2；路 1:31-33)

時候一到，彌賽亞預言的成就是根據以賽亞預言以童貞女生子來開始的，根據彌迦預言是在伯利恆，完全照字面來進

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

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

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

行，彌賽亞卑下的每個預言都得着完全的成就。罪必須先被除掉，然後王國才能被建立。但猶太人不會以所呈現「溫柔的，又騎着驢，就是騎着驢駒子」的形像來接受他們的王。（參看亞 9:9 和太 21:1-5；約 19:15-16）

但我們一定不可作出人的罪惡已阻撓神慎密旨意這結論，因祂的計劃包含祂兒子的第二次降臨，那時關乎到彌賽亞地上榮耀的預言必會如同那些關乎到祂地上受苦的預言般得着相同精確和按字面的成就。（參看何 3:4-5；太 24:27-30；路 1:31-33；徒 1:6-7；徒 15:14-17）

在論到相信他們彌賽亞受苦的一切預言上，猶太人的心實在太遲鈍；在論到相信祂的榮耀上，我們的心實在太遲鈍。我們當得的肯定是更大的責備，因為相信神子會「有能力，有大榮耀，駕着天上的雲降臨」（太 24:30）是比祂會以伯利恆的嬰兒而來，且作拿撒勒的木匠更易於相信。實在說，我

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

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

們相信後者，是因這已發生，而不是因為先知的預言，是時候我們該停止來責備猶太人的不信。當問到他們怎可能無視於如此多和如此確實預言的明顯意義時，答案不就正是與眾多基督徒藉着「靈意解經」來無視於數目上遠遠更多祂地上榮耀的預言的相同明顯意義麼。

換句話說，舊時的文士告訴人們說彌賽亞受苦的預言是不按字面詮釋的，如同現在的文士們也告訴人們彌賽亞地上榮耀的預言不是按字面詮釋一樣。第二次的降臨是給教會並猶太人的應許。在我們的主完成十字架犧牲之先而對祂困惑和憂傷的門徒所說最後的安慰和告誡是這樣的：「你們心裏不要憂愁；你們信神，也當信我。在我父的家裏有許多住處；若是沒有，我就早已告訴你們了。我去原是為你們預備地方去。我若去為你們預備了地方，就必再來接你們到我那裏

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

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

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

去，我在那裏，叫你們也在那裏。」(約 14:1-3)

主在這裏說到祂的再來，與祂離開的措辭同樣精確。而我們知道離開是指着個人和身體說的。我們若說再來是非個人和作「靈意」解釋的話，這樣在簡明措辭上的強解，我們肯定該只限於用在別處那最必要和不受限制的經文。但這些經文是不存在的。我們不是任讓來在這關鍵一點上存有疑慮，也不會如何在如何不可抗拒下來作出理性的結論。就在我們的主在祂門徒眼前消失的那一刻，「忽然有兩個人身穿白衣，站在旁邊說：加利利人哪，你們為甚麼站着望天呢？這離開你們被接升天的耶穌，你們見祂怎樣往天上去，祂還要怎樣來。」(徒 1:10-11)

要旨相同的是帖前 4:16-17：「因為主必親自從天降臨，有呼叫的聲音和天使長的聲音，又有神的號吹響；那在基督裏死了的人必先復活。以後我

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

For this "blessed hope" we are taught to "watch" (Mark 13:33, 35, 37; Matt. 24:42; 25:13), "wait" (1 Thess. 1:10), and be "ready" (Matt. 24:44). The last prayer in the Bible is one for Christ's speedy return (Rev. 22:20). By these Scriptures it abundantly appears that the second advent will be personal and bodily. Therefore it does

們這活着還存留的人必和他們一同被提到雲裏，在空中與主相遇。這樣，我們就要和主永遠同在。」  
「等候所盼望的福，並等候至大的神和我們救主耶穌基督的榮耀顯現。」(多 2:13)「我們卻是天上的國民，並且等候救主，就是主耶穌基督從天上降臨。祂要按着那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和祂自己榮耀的身體相似。」(腓 3:20-21)「親愛的弟兄啊，我們現在是神的兒女，將來如何，還未顯明；但我們知道，主若顯現，我們必要像祂，因為必得見祂的真體。」(約壹 3:2)「看哪，我必快來！賞罰在我，要照各人所行的報應他。」(啟 22:12)

因着這「有福的盼望」，我們被教導來仰望(可 13:33, 35, 37; 太 24:42; 25:13)，等候(帖前 1:10)和作好準備(太 24:44)。聖經的最後禱告是為着基督的快來(啟 22:20)而作的。這些經文都大大顯示第二次降臨必

not mean the death of the believer, nor the destruction of Jerusalem, nor the descent of the Holy Spirit at Pentecost, nor the gradual diffusion of Christianity, but that it is the "blessed hope" of the church, the time when sleeping saints will be raised, and, together with saints then living, who will be "changed" (1 Cor. 15:51-52), caught up to meet the Lord the time when we who are now the sons of God will be like Him and when faithful saints will be rewarded for works of faith, for His name's sake, after they have been saved.

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

### *FIRST ADVENT*

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

然是個人和身體的。因此這不是說到信徒的死亡，不是耶路撒冷的被毀，不是聖靈在五旬節的降臨，不是基督教的逐漸廣傳，而是教會的「有福盼望」，那時睡了的聖徒必會復活，與仍活着的聖徒必會一起「改變」(林前 15:51-52)，被提來與主相遇，那時我們這些神的兒子必會像祂，忠信的聖徒必會因着信心工作而得賞賜，就是他們得救後奉祂名所作的。

以下的經文叫我們進一步看見主兩次降臨的差別。比較這兩次降臨。

### *第一次降臨*

「就生了頭胎的兒子，用布包起來，放在馬槽裏，因為客店裏沒有地方。」(路 2:7)「但如今在這末世顯現一次，把自己獻為祭，好除掉罪。」(來 9:26)「人子來，為要尋找拯救失喪的人。」(路 19:10)「因為神差祂的兒子降世，不是要定世人的罪，乃是要叫世人因祂得救。」(約 3:17)「若有人

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

## SECOND ADVENT

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

The student may multiply these contrasts almost indefinitely. Enough, however, has been put forth that both the promises to Israel and to the

聽見我的話不遵守，我不審判他。我來本不是要審判世界，乃是要拯救世界。」(約 12:47)

## 第二次降臨

「那時，人子的兆頭要顯在天上，地上的萬族都要哀哭。他們要看見人子有能力有大榮耀駕着天上的雲降臨。」(太 24:30)「像這樣，基督既然一次被獻，擔當了多人的罪，將來要向那等候祂的人第二次顯現，並與罪無關，乃是為拯救他們。」(來 9:28)「也必使你們這受患難的人與我們同得平安。那時，主同祂有能力的天使從天上在火焰中顯現。要報應那不認識神和那不聽從我主耶穌福音的人。」(帖後 1:7-8)「因為祂已經定了日子，要藉着祂所設立的人按公義審判天下，並且叫祂從死裏復活，給萬人作可信的憑據。」(徒 17:31)

學習者也許可無窮地倍添這些差別。可是所提出的已足夠，不容置疑的是以色列和教會兩者的應

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

許上均需要我們的主再回地上的。學習聖經之人開始稍為思量反對基督的個人或肉體降臨（或稱為再來）的聖經教義的不同理論也許有所幫助。當然的是，聖經說到祂在這時期末了的可見和肉身顯現必然與祂如同太 18:20 和太 28:20 這些例子所說因着祂神聖無所不知和無所不在的屬性而知道一切和存在每一處是有分別的。祂與我們同在直到世代的末了在這方面來看卻是蒙福的真實。但基督耶穌本人如今正是本位和肉身在神的右邊，如同徒 1:9-11 所平白宣告的：「說了這話，他們正看的時候，祂就被取上升，有一朵雲彩把祂接去，便看不見祂了。當祂往上去，他們定睛望天的時候，忽然有兩個人，身穿白衣，站在旁邊，說：加利利人哪，你們為甚麼站着望天呢？這離開你們被接升天的耶穌，你們見祂怎樣往天上去，祂還要怎樣來。」司提反看見祂在那裏：「但司提反滿有聖靈，定睛望天，看見神的榮耀，又看見耶穌站在神的右

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

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

*1. The prophecies concerning the return of the Lord were not fulfilled by the descent of the Holy Spirit at*

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

在法國和普魯士戰爭時，Von Moltke 以其才智和技術，藉着一個電報線的網絡親臨每個戰場，雖然他可見和肉身之身是在柏林的辦公室中。後來在戰事中他與軍隊在巴黎會合，那時他實在和可見地身處那地。同樣地我們的主藉着祂神聖的屬性，如今真的與祂的教會同在，但祂將會在祂第二次來到時可見地和親身地臨到地上。

*1. 關乎到主再來的預言不是藉着聖靈在五旬節的降臨而得以成就，也不是*

*Pentecost, nor by His manifestation in powerful revivals and happy prayer meetings.*

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

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

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

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

藉着大能的復興和快樂的祈禱聚會來彰顯祂的同在。

a. 這詮釋實在廢除了三而一的教義，使聖靈成了不過是基督的彰顯。

b. 基督在聖靈臨在的應許上明明說到聖靈是「另一位保惠師」(約 14:16)，且在約 16:7 說：「我若不去，保惠師就不會到你們這裏來；我若去，就差祂到你們這裏來。」

c. 聖靈感動下寫使徒行傳、書信和啟示錄的使徒們，在五旬節後提到主再來超過一百五十次，是立時和將來的。

d. 基督第二次來到的預言事件中，沒有一事與五旬節發生的事件有關。包括：睡了聖徒的復活(林前 15:22-23；帖前 4:13-16)；活着信徒的改變，藉此他們成為不朽壞的，他們卑賤的身體改變形狀，和祂榮耀的身體相似；他們且被提在空中與主相遇(林前 15:51-53；帖前 4:17；腓 3:20-21)；地上的萬族都要哀哭，他們要看見人子有能力有大

and great glory (Matt. 24:29-30; Rev. 1:7). These are the phenomena associated with the event of our Lord's return. When He comes, these phenomena will be present. Not one of these things occurred at Pentecost, nor in any other manifestation of the Holy Spirit.

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

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

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

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

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

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

榮耀駕着天上的雲降臨 (太 24:29-30 ; 啟 1:7 ) 這些現象都與我們主再來的事件有關聯。當祂來時，這些現象必出現。這些事情沒有一件在五旬節和在任何聖靈的其他彰顯時發生。

## *2. 罪人的悔改不是主的再來。*

人會認為在如此浩瀚和按情況而定的預言中，嚴肅地發表這以之為足夠解釋的理論未免不成熟。

a. 根據聖經這恰恰相反，悔改是罪人往基督去，而不是基督往罪人而去 ( 太 11:28 ; 約 5:40 ; 約 7:37 ; 約 6:37 )

b. 沒有一件以上列舉與罪人悔改相關的事情將會在主再來時發生。

## *3. 基督徒的死不是基督的再來。*

a. 當門徒明白主說他們當中有人會等到祂來時，於是這話傳在弟兄中間，說那門徒不死。( 約 21:22-24 )

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

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

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

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

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

b. 聖靈感動的作者常說到信徒的死為他的離開。沒有一次將基督徒的死聯與主的再來。參看腓 1:23 ; 提後 4:6 ; 提後 5:8 。垂死的司提反看見天開了，看見的人子不是再來，而是「站在神的右邊」（徒 7:55-56）。

c. 主再來的預言事件中沒有一件是與基督徒的死有關聯的。

#### *4. 耶路撒冷的被羅馬人摧毀不是基督的第二次來。*

a. 在太 24 章和路 21 章中預言了三件事：聖殿被毀、主的再來和世界（代）的末了。（參看太 24:3）因着在這些完全不同的事情上，一樣的成就成為所有事情的成就上的混淆是不需要的。

b. 使徒約翰在耶路撒冷被毀後寫啟示錄，但仍說到主再來是將來發生的（啟 1:4, 7 ; 2:25 ; 3:11 ; 22:7, 12, 20）。聖經最後的應許是「是了，我必快來。」而最後的禱告是：「主耶穌啊，我願祢來！」

c. None of the events predicted to occur when the Lord returns occurred when Jerusalem was destroyed. See 1 Thess. 4:14-17 Matt. 24:29-31; Matt. 25:31-32.

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

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

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

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

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

It is, however, sometimes said that this coming cannot occur until

c. 耶路撒冷被毀時，預計在主再來時發生的事情沒有一件發生。(參看帖前 4:14-17；太 24:29-31；太 25:31-32)

*5. 基督教的廣傳不是基督的第二次來到。*

a. 基督教的廣傳是漸進的，而聖經說到主的再來是突如其來和想不到的(太 24:27, 36-42, 44, 50；彼後 3:10；啟 3:3)

b. 基督教的廣傳是一個進程，而聖經不變地說到主再來是一件事件。

c. 基督教的廣傳帶來罪人得救，而基督的再來說到的不是他們的得救，而是「突然的毀滅」(帖前 5:2, 3；帖後 1:7-10；太 25:31-46)

*6. 這些靠不住的辯解和理論雖然廣為流傳，卻不見於任何學院或宗派的卓越神學家的書籍中，他們也不被大眾認可卓越地位的某一註釋家所認同。這些全都被認為是基督身體和可見的第二次來到。*

多時有人說到這再來不會發生，除非世界已因

after the world has been converted by the preaching of the gospel and has submitted to the spiritual reign of Christ for one thousand years. It is submitted that this view is wholly erroneous for the following reasons.

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

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

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

d. It would be impossible to

着福音的傳講而改變，且服在基督為期一千年的屬靈管治下。但這觀點被認為是全然錯誤的，原因有：

a. 聖經明明說到基督第二次來時世界的狀況是極端邪惡的，並非千禧年般蒙福。(路 17:26-32；創 6:5-7；創 13:13；路 18:8；路 21:25-27)

b. 這整個時期聖經始終都排除有任何部分像所說成為悔改世界的可能。(太 13:36-43, 47-50；太 25:1-10；提前 4:1；提後 3:1-9；4:3-4；彼後 3:3-4；猶 17-19)

c. 神在這時期的目的就是要宣告從外邦人中間揀選百姓歸於自己的名下而非世人悔改。後祂必會回來，之後世人才悔改，而不是之前。(參看徒 15:14-17；太 24:14[作見證]；羅 1:5[在萬國中而不是萬國]；羅 11:14[一些人而不是全部人]；林前 9:22；啟 5:9[各.....中而不是全部]。

d. 不可能盼望和等

"watch" and "wait" for an event which we knew could not occur for more than one thousand years.

## 5. THE TWO RESURRECTIONS

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

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

Two resurrections, differing in respect of time and of those who are the subjects of the resurrection, are yet future. These are variously distinguished as "the resurrection of life," and "the resurrection of damnation," "the resurrection of the

候的一件事是我們知道多於一千年後才發生的。

## 第五章 兩次復活

真理的道以最清晰和最正面的措辭來教導說所有死人都會復活。沒有信仰的教義會比這更按字面和強調聖經之權威的，於基督教沒有比這更關鍵的了。「若沒有死人復活的事，基督就沒有復活了。基督若沒有復活，我們所傳的就是枉然，你們所信的也是枉然。」(林前 15:13-14)

得見聖經沒有教導說所有死人是同一時間復活是重要的。部分復活的聖徒早已出現。「墳墓也開了，有許多已睡了的聖徒的身體也復活了。耶穌復活以後，他們從墳墓裏出來，進了聖城，向許多人顯現。」(太 27:52-53)

有兩種將來的復活，在時間上和誰復活上是不同的。這些不同的分別是在於「復活得生命」和「復活定罪」；「義者和不義者的復活」等。以下的經文說到這重要的題目。「你們

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

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:13-14). In this passage our Lord speaks of the first resurrection only. In 1 Corinthians 15 the distinction still further appears: "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:22-23). "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow

不要對這事感到驚訝，因為時候將到，凡在墳墓裏的，都要聽見祂的聲音，並且要出來：行善的，復活得生命；作惡的，復活被定罪。」(約 5:28-29) 若有反對者說，「時候」一詞可能說到兩等人的同時復活，回答是約 5:25 的「時候」已過了兩千年了。(請也參看在彼後 3:8；林後 6:2 和約 8:56 的「日子」。)

「你擺設宴席，倒要請那貧窮的、殘疾的、癱腿的、失明的，你就有福了！因為他們沒有甚麼可報答你。到義人復活的時候，你要得到報答。」(路 14:13-14) 我們的主在這經文中只說到第一種復活。在林前 15 章中見到進一步的分別：「在亞當裏眾人都死了；同樣，在基督裏眾人都都要復活。但各人是按着自己的次序復活：初熟的果子是基督；然後在祂來的時候，是那些屬於基督的。」(林前 15:22-23) 「論到睡了的

not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not precede [precede] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first" (1 Thess. 4:13-16).

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

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

人，我們不願意弟兄們不知道，恐怕你們憂傷，像那些沒有指望的人一樣。我們若信耶穌死而復活了，那已經在耶穌裏睡了的人，神也必將他與耶穌一同帶來。我們現在照主的話告訴你們一件事。我們這活着還存留到主降臨的人，斷不能在那已經睡了的人之先。因為主必親自從天降臨，有呼叫的聲音，和天使長的聲音，又有神的號吹響。那在基督裏死了的人必先復活。」

(帖前 4:13-16)

若使徒意念中的是所有死人的復活，他根本不可能逃避它，他怎會說「無論任何方法」都作成它呢？參看腓 3:11。

在啟 20:4-6 中，兩種復活都再次重提，並在得救和不得救的復活之間加上重要的時間間隔。「我又看見幾個寶座，也有坐在上面的，並有審判的權柄賜給他們。我又看見那些因為給耶穌作見證，並為神之道被斬者的靈魂，和那沒有拜過獸與獸像，也沒有在額上和手上受過他印記之人的靈魂，他們都復活了，與基督一同作王

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

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

## 6. THE FIVE JUDGMENTS

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

一千年。這是頭一次的復活。(其餘的死人還沒有復活，直等那一千年完了。)在頭一次復活有分的有福了，聖潔了！第二次的死在他們身上沒有權柄。他們必作神和基督的祭司，並要與基督一同作王一千年。」啟 20:12-13 描述到要受審判的第二次復活。

那麼聖經明顯證實到信徒的身體是在不信者的身體當中復活，被提，與主在空中相遇，一千年後才有不信者的復活。該牢牢堅守着，復活的教義是單單說到死人的身體。他們無實體的靈是立時進入可覺知的天福或咒詛（腓 1:23；林後 5:8；路 16:22-23）中的。

## 第六章 五個審判

在宗教的文獻中經常出現的「大審判」一詞其實不是出於聖經的。更重要的是這語句所試圖傳遞的意念在聖經中也找不到。Pentecost 博士說得好：「是惡意的積習叫基督教世界說到這審判是發

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

### 1. THE JUDGMENT AS TO BELIEVERS

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

Their sins have been judged.

Time: A. D. 30.

Place: the cross.

Result: death for Christ: justification for the believer.

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

生在世界末日的一大事件，那時所有的人類、聖徒、罪人、猶太人和外邦中、活人死人，都會站在白色大寶座前受審判。沒有教訓比聖經更廣泛的了。」聖經說到五個審判，他們大致上有着四個不同的方面：被審判的對象、審判的地方、審判的時間和審判的結果。

### 1. 信徒的審判

[註：所指的必然是信徒所犯之罪的審判。在十字架上審判的是罪本身（羅 8:3）]

他們的罪已被裁決。

時間：公元 30 年。

地方：十字架上。

結果：基督死亡，信徒得稱義。

「耶穌背着自己的十字架出來，到了一個地方，名叫觸髑地，希伯來話叫各各他。他們就在那裏釘他在十字架上。」(約 19:17-18)「祂被掛在木頭上，親身擔當了我們的

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

## 2. THE JUDGMENT OF SIN IN THE BELIEVER

Time: anytime.

Place: anywhere.

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

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

罪。」(彼前 2:24)「因基督也曾一次為罪受苦，就是義的代替不義的，為要引我們到神面前。」(彼前 3:18)「基督既為我們受了咒詛，就贖出我們脫離律法的咒詛；因為經上記着：凡掛在木頭上都是被咒詛的。」(加 3:13)「神使那不知罪的，替我們成為罪，好叫我們在祂裏面成為神的義。」(林後 5:21)「但如今在這末世顯現一次，把自己獻為祭，好除掉罪。」(來 1:3)「如今那些在基督耶穌裏的就不定罪了。」(羅 8:1)

## 2. 審判信徒的罪

時間：任何時候。

地方：任何地方。

結果：我們若不自審，主便懲治。

「我們若是先分別自己，就不至於受審。我們受審的時候，乃是被主懲治，免得我們和世人一同定罪。」(林前 11:31-32)「你們所忍受的，是神管教你們，待你們如同待兒子。焉有兒子不被父親管教的呢？」(來 12:7)(也參看彼前 4:17；林前 5:5；

1 Pet. 4:17; 1 Cor. 5:5; 2 Sam. 7:14-15;  
2 Sam. 12:13-14; 1 Tim. 1:20.

撒下 7:14-15 ; 撒下  
12:13-14 ; 提前 1:20 )

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

Time: when Christ comes.

Place: "in the air."

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

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

It will be observed that both of these passages are limited by the context to believers. In the first, the apostle speaks of us as in one of two

### 3. 被審判的是信徒的品行和行為

時間：基督再來時。

地方：在空中。

信徒的結果：得賞賜或虧損。但他自己必然得救。

雖然基督以祂一己的身體在十字架上背負了我們的罪，並神已與我們進入「不再敬念」罪的約中（來 10:17），這是一嚴肅的觀念，但每一個行為必須接受審判。信徒的生命、工作必須被主鑒察。「所以無論是住在身內，離開身外，我們立了志向，要得主的喜悅。因為我們眾人，必要在基督台前顯露出來，叫各人按着本身所行的，或善或惡受報。」（林後 5:9-10）「你這個人，為甚麼論斷弟兄呢，又為甚麼輕看弟兄呢？因我們都要站在神的台前。」（羅 14:10）

可留意到的是這兩段經文都是限於信徒來說的。使徒在前段說到我們有着兩個狀況的其中一

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

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

個：一是我們在身內而沒有主，或是有主同在而離開身外。這說法是不能用在未信者身上的。「我們立了志向，要得主的喜悅。因為我們眾人，必要在基督台前顯露出來。」(提後 5:8-9) 在下一段經文中，「我們」和「弟兄」再次只限制為於信徒。聖靈永不會將得救的和未得救的人混淆。不管怎樣，為免叫為血所洗淨的聖徒要接受任何審判而看來不可信，他便引用以賽亞的話來證明「萬膝都當跪拜」，並且「我們各人必要將自己的事在神面前說明。」(羅 14:12)

以下的經文為試驗工程提供基礎：「因為那已經立好的根基就是耶穌基督，此外沒有人能立別的根基。若有人用金、銀、寶石、草木、禾稈在這根基上建造，各人的工程必然顯露，因為那日子要將他表明出來，有火發現；這火要試驗各人的工程怎樣。人在那根基上所建造的工程若存得住，他就要得賞賜；人的工程若被燒了，他就要受虧損，自己卻要得救；雖然得救，乃

be saved; yet so as by fire" (1 Cor. 3:11-15).

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

For the place of this judgment, see 1 Thessalonians 4:17 and Matthew

像從火裏經過的一樣。」  
(林前 3:11-15)

以下的經文鎖定了這審判的時間：「人子要在祂父的榮耀裏同着眾使者降臨；那時候，祂要照各人的行為報應各人。」(太 16:27)「因為他們沒有甚可報答你。到義人復活的時候，你要得着報答。」(路 14:14；比對林前 15:22-23)「所以，時候未到，甚麼都不要論斷，只等主來，祂要照出暗中的隱情，顯明人心的意念。那時，各人要從神那裏得着稱讚。」(林前 4:5)得見我們可憐工程的必然鑑察，曉得祂以其忍耐的愛來引導我們和如今在我們裏頭作工，叫祂能從中找到一些祂能稱讚我們的東西，這是何等的欣慰。「看哪，我必快來！賞罰在我，要照各人所行的報應他。」(啟 22:12)「從此以後，有公義的冠冕為我存留，就是按着公義審判的主到了那日要賜給我的。」(提後 4:8)

對於這審判的地方，參看帖前 4:17 和太

25:24-30.

#### 4. THE JUDGMENT OF THE NATIONS

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

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

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

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

As this judgment of the living nations is sometimes confounded with that of the great white throne in Revelation 20:11, it may be well to

25:24-30 。

#### 4. 列國的審判

時間：基督榮耀顯現 (太 25:31-32 ; 太 13:40-41 ) 時。

地方：約沙法谷 ( 珥 3:1-2, 12-14 ) 。

結果：有得救的，有失喪的 ( 太 25:46 ) 。

根據：基督對待那些祂稱為「我的弟兄」( 太 25:40-45 ; 珥 3:3,6-7 ) 的人，我們相信是猶太的餘民，在緊隨着教會被提後的「大災難」時接受耶穌為他們彌賽亞的人，而這大災難是在我們主的榮耀顯現時結束的 ( 太 24:21-22 ; 啟 7:14 ; 帖後 2:3-9 ) 。在這裏論述證據未免要長篇大論，但是明顯地這些「弟兄」不能是這時期的信徒，因為如此無知的基督徒沒可能有這樣可觀的數量，他們不曉得對信徒的善舉其實是事奉耶穌本身。

因着這個對現存列國的審判多時會混為啟 20:11 的白色大寶座審判，因此留心這兩個事件

note the following contrasts between the two scenes. The living nations will be characterized by the following:

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

The great white throne will be characterized by the following:

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

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

## 5. THE JUDGMENT OF THE WICKED DEAD

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

之間的差別是有用的。現存的列國有着以下的特徵：

1. 沒有復活；
2. 現存的列國被審；
3. 在地上；
4. 沒有書卷；
5. 分為綿羊、山羊和「弟兄」三級別；
6. 時間：基督顯現時。

而白色大寶座有着以下的特徵：

1. 有復活；
2. 審判「死人」；
3. 天地都要逃避；
4. 書卷是展開的；
5. 只得死人級別；
6. 時間：在祂作王一千年後。

聖徒在這審判上是與基督聯合的，因此不會是被審的對象。參看林前 6:2；但 7:22；猶 14-15。事實上白色大寶座的審判和列國的審判只有一個共通點：審判。

## 5. 審判犯罪的死人

時間：千禧年後一確定日期(徒 17:31；啟 20:5, 7)。

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

Result: Rev. 20:15.

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

## 7. LAW AND GRACE

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

地點：在白色大寶座前 ( 啟 20:11 )。

結果：啟 20:15。

有人會對徒 17:31 和羅 2:16 等經文中的「日子」一詞感困惑。彼後 3:8、提後 6:2、約 8:56 的「日子」是指着一段長時期。而約 5:25 的「時辰」至今已有幾乎二千年。聖經也說到對天使的審判 ( 林前 6:3 ; 猶 6 ; 彼後 2:4 )。路 22:30 也許是指着神權政治下的審判，是行政上而不是審判上的。參看賽 1:26。

## 第七章 律法與恩典

聖經真理中最明顯和觸目的分野莫過於律法和恩典。事實上，他們的不同原則標誌着兩個最重要的時期：猶太和基督教。

「律法本是藉着摩西傳的；恩典和真理都是由耶穌基督來的。」( 約 1:17 ) 當然這不是說在摩西之前沒有律法，更不是說在耶穌基督之前是沒有恩典和真理的。禁止亞當吃分別善惡樹的果子 ( 創 2:17 ) 就是律法，耶和華神尋找祂犯罪的受造者和給他們皮子衣服穿 ( 創 3:21 ) 明

God seeking His sinning creatures and in His clothing them with coats of skins (Gen. 3:21) - a beautiful type of Christ who "is made unto us ... righteousness" (1 Cor. 1:30).

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

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

顯是恩典的最甜美彰顯，使這美麗標誌的基督成為我們的義（林前 1:30）。

有着彰顯神旨意意味的律法，和有着彰顯神美善意味的恩典早已存在，有大量的聖經證明。但在聖經中最常提到的「律法」就是摩西所頒佈的，由西乃山至加略山，且支配和標誌那個時期；而恩典支配和給與那時期獨有特徵的，是自加略山開始，到教會被提才會來到所預定的終結。

但是，最關鍵的就是得見聖經在任何時期從來都沒有在這兩個原則上混淆。律法在地位和所作上總與恩典截然不同。律法是神的禁止和有所要求，而恩典是神切求和施與；職事上律法定罪，而恩典赦罪；律法咒詛，恩典在這咒詛上拯救；律法叫人死，恩典叫人活；律法叫人在神前閉嘴，恩典叫每張嘴讚美神；律法叫人跟神有大和罪隔的距離，恩典叫罪人得親近神；律法

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

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

說：以眼還眼，以牙還牙，恩典說：不要與惡人作對，有人打你的右臉，連左臉也轉過來由他打；律法說：恨惡你的仇敵，恩典說：愛你們的仇敵，為那逼迫你們的人禱告；律法說：行便得活，恩典說：相信就得生；律法從不傳揚，恩典要傳揚給每人。律法連好人也要徹底定罪，恩典白白叫最惡的人稱義(路 23:43；羅 5:8；提前 1:15；林前 6:9-11)；體制上律法鑑察，恩典施與；律法用石頭打死行淫的人，恩典說：「我也不定你的罪，去吧，從此不要再犯罪了。」(約 8:11)律法下羊為牧人死，恩典下牧人為羊死。

聖經到處都展示律法和恩典的鮮明反差。極多當代的教訓把他們混淆，把兩者都破壞了，律法的可怖和恩典的白白都被除掉。學習者該留意到在新約聖經中的「律法」是指着摩西的律法說的(羅 7:23 例外)。有時是指着整體的律法(道德上的，十誡加上禮儀)，有時只指着禮儀來說。第一種的經文例子有羅 6:14；加 2:16 和

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

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

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

1. Antinomianism - the denial of all rule over the lives of believers; the affirmation that men are not required

加 3:2; 第二種的例子則有羅 3:19 和羅 7:7-12。第三種的例子則有西 2:14-17。

也當僅記的是置入為禮儀性的律法是那些絕妙的律法，就是作為祭司和犧牲的主耶穌之位格和工作的美麗預表，例如在出 25-30 章中的會幕和利 1-7 章中的利未人獻祭上，必然是屬靈心靈所看為奇妙和喜悅的。詩篇中的詞句若只理解為「用字刻在石頭上屬死的職事」(林後 3:7) 時，便難以理解，當看為指着基督和被救贖的人而說時，便豁然開朗了。「惟喜愛耶和華的律法，晝夜思想，這人便為有福。」(詩 1:2)「我何等愛慕祢的律法，終日不住的思想。」(詩 119:97)

在律法和恩典的正確關係上，有三個錯誤困擾着教會：

1. 廢棄道德律論——它否定信徒生命上一切的常規；確定人是不需來活

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

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

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

得聖潔，因為他們是藉神白白恩典來得救的。「他們說是認識神，行事卻和祂相背，本是可憎惡的，是悖逆的，在各樣善事上是可廢棄的。」(多 1:16)「因為有些人偷着進來，就是自古被定受刑罰的，是不虔誠的，將我們神的恩變作放縱情慾的機會，並且不認獨一的主宰我們主耶穌基督。」(猶 4)

2. 恪守禮儀主義——它要求信徒遵守利未律例。這錯誤的新近形式教導說律例對基督徒的得救是至關重要的。「有幾個人從猶太下來，教訓弟兄們說：你們若不按摩西的規條受割禮，不能得救。」(徒 15:1)

3. 加拉太主義——它混淆了律法和恩典。這教導說稱義是部分藉恩典，部分藉行律法的；或者說，給與恩典是為了叫用別的方法上無助的罪人來遵守律法。加拉太書的有力宣告反對這錯誤，是流傳最廣的嚴肅警告，是無可反駁的邏輯，是神最終

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

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

### *WHAT THE LAW IS*

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

的答案：「我只要問你們這一件：你們受了聖靈，是因行律法呢？是因聽信福音呢？你們既靠聖靈入門，如今還靠肉身成全嗎？」(加 3:2-3)「我希奇你們這麼快離開那藉着基督之恩召你們的，去從別的福音。那並不是福音，不過有些人攪擾你們，要把基督的福音更改了。但無論是我們，是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他就應當被咒詛。」(加 1:6-8)

以下作為在這重要題目上的聖經教訓也許有所幫助。所舉引的經文都是指着道德之律法說的。

### *律法是甚麼*

「律法是聖潔的，誠命也是聖潔、公義、良善的。」(羅 7:12)「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。」(羅 7:14)「按着我裏面的人，我是喜歡神的律。」(羅 7:22)「我們知道律法原是好的，只要人用得合宜。」(提前 1:8)「律法原不本乎信。」

( 加 3:12 )

### THE LAWFUL USE OF THE LAW

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

Law has but one language: "what things soever." It speaks only to condemn. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10). "The ministration of death, written and engraven in stones" (2 Cor. 3:7). "The ministration of

### 律法用得合宜的方法

「這樣，我們可說甚麼呢？律法是罪麼？斷乎不是！只是非因律法，我就不知何為罪。非律法說『不可起貪心』，我就不知何為貪心。」( 羅 7:7，同時參看羅 7:13 ) 所以凡有血氣的，沒有一個因行律法能在神面前稱義，因為律法本是叫人知罪。」( 羅 3:20 ) 「這樣說來，律法是為甚麼有的呢？原是为過犯添上的。」( 加 3:19 ) 「我們曉得律法上的話都是對律法以下的人說的，好塞住各人的口，叫普世的人都伏在神審判之下。」( 羅 3:19 )

律法只有「無論甚麼」一個說法，它只會定罪。「凡以行律法為本的，都是被咒詛的；因為經上記着：凡不常照律法書上所記一切之事去行的，就被咒詛。」( 加 3:10 ) 「因為凡遵守全律法的，只在一條上跌倒，他就是犯了眾條。」( 雅 2:10 ) 「那用字刻在石頭上屬死的職事。」( 林後 3:7 ) 「定罪的職事。」( 林後 3:9 ) 「我以前

condemnation" (2 Cor. 3:9). "For I was alive without the law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). "The strength of sin is the law" (1 Cor. 15:56).

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

#### *WHAT THE LAW CANNOT DO*

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

沒有律法是活着的；但是誠命來到，罪又活了，我就死了。」(羅 7:9)「罪的權勢就是律法。」(林前 15:56)

那麼明顯地，神在人類沒有律法下存在了二千五百年後才給與律法的目的，(約 1:17；加 3:17)就是先要叫罪人知罪，並且因着得見神公義的要求而自知徹底的無望。律法純然和只有定罪和死的職事。

#### *律法所不能作的*

「所以凡有血氣的，沒有一個因行律法能在神面前稱義，因為律法本是叫人知罪。」(羅 3:20)「既知道人稱義不是因行律法，乃是因信耶穌基督，連我們也信了基督耶穌，使我們因信基督稱義，不因行律法稱義；因為凡有血氣的，沒有一人因行律法稱義。」(加 2:16)「我不廢掉神的恩；義若是藉着律法得的，基督就是徒然死了。」(加 2:21)「沒有一個人靠着律法在神面前稱義，這是明顯的；因為經上說：義人必因信得

just shall live by faith" (Gal. 3:11). "For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). "And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39). "For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:19).

#### *THE BELIEVER IS NOT UNDER THE LAW*

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

Lest this should lead to the monstrous Antinomianism of saying that therefore a godly life was not

生。」(加 3:11)「律法既因肉體軟弱，有所不能行的，神就差遣自己的兒子，成為罪身的形狀，作了贖罪祭，在肉體中定了罪案。」(羅 8:3)「你們靠摩西的律法，在一切不得稱義的事上信靠這人，就都得稱義了。」(徒 13:39)「律法原來一無所成，就引進了更美的指望；靠這指望，我們便可以進到神面前。」(來 7:19)

#### *信徒不在律法之下*

羅 6 章宣佈了以受浸表徵信徒與基督同死 (羅 6:1-10) 的教義後，便以羅 6:11 來開始管束信徒行止的原則，就是他的生命規範。這是餘下十二節經文的主題。羅 6:14 給了他得解救的大原則，不是他的過犯遇上基督的血上的解救，而是在罪捆綁之下，從罪的管治上得解救。「罪必不能作你們的主，因你們不在律法之下，乃在恩典之下。」

為免帶來那極度荒謬說到敬虔生命不重要的廢棄道德律論，聖靈立時

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

說：「這卻怎麼樣呢？我們在恩典之下，不在律法之下，就可以犯罪麼？斷乎不可！」(羅 6:15) 每個更新心靈必說『阿們』。之後羅 7 章引入另一脫離律法的原則：「我的弟兄們，這樣說來，你們藉着基督的身體，在律法上也是死了，叫你們歸於別人，就是歸於那從死裏復活的，叫我們結果子給神。因為我們屬肉體的時候，那因律法而生的惡慾就在我們肢體中發動，以致結成死亡的果子。但我們既然在捆我們的律法上死了，現今就脫離了律法，叫我們服事主，要按着心靈的新樣，不按着儀文的舊樣。」(羅 7:4-6) 這說到道德之律 (參看羅 5:7)。「我因律法，就向律法死了，叫我可以向神活着。」(加 2:19)「但這因信得救的理還未來以先，我們被看守在律法之下，直圈到那將來的真道顯明出來。這樣，律法是我們訓蒙的師傅，引我們到基督那裏，使我們因信稱義。但這因信得救的理既然來到，我們從此就不在師傅的手下了。」(加

use it lawfully; knowing this, that the law is not made for a righteous man" (1 Tim. 1:8-9).

3:23-25 ) 我們知道律法原是好的，只要人用得合宜；因為律法不是為義人設立的。」( 提前 1:8-9 )

### WHAT IS THE BELIEVER'S RULE OF LIFE?

信徒的生命規範是甚麼？

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

「人若說他住在主裏面，就該自己照主所行的去行。」( 約壹 2:6 )「主為我們捨命，我們從此就知道何為愛，我們也當為弟兄捨命。」( 約壹 3:16 )「親愛的弟兄啊，你們是客旅，是寄居的。我勸你們要禁戒肉體的私慾；這私慾是與靈魂爭戰的。」( 彼前 2:11 ，也參看彼前 2:12-23 )我為主被囚的勸你們，既然蒙召，行事為人，就當與蒙召的恩相稱。凡事謙虛、溫柔、忍耐，用愛心互相寬容。」( 弗 4:1-2 )「所以，你們該效法我，好像蒙慈愛的兒女一樣。也要憑愛心行事，正如基督愛我們，為我們捨了自己。」( 弗 5:1-2 )「從前你們是暗昧的，但如今在主裏面是光明的，行事為人就當像光明的子女。」( 弗 5:8 )「你們要謹慎行事，不要像愚昧人，當像智慧人。要愛

惜光陰，因為現今的世代邪惡。」(弗 5:15-16)

「我說，你們當順着聖靈而行，就不放縱肉體的情慾了。」(加 5:16)「我給你們作了榜樣，叫你們照着我向你們所作的去作。」(約 13:15)「你們若遵守我的命令，就常在我的愛裏，正如我遵守了我父的命令，常在祂的愛裏。」(約 15:10)「你們要彼此相愛，像我愛你們一樣；這就是我的命令。」(約 15:12)「有了我的命令又遵守的，這人就是愛我的。」(約 14:21)「我們一切所求的，就從祂得着；因為我們遵守祂的命令，行祂所喜悅的事。神的命令就是叫我們信祂兒子耶穌基督的名，且照祂所賜給我們的命令，彼此相愛。」(約壹 3:22-23)「主說：那些日子以後，我與他們所立的約乃是這樣：我要將我的律法寫在他們心上，又要放在他們的裏面。」(來 10:16)

這原則的美麗表顯，得見在母親對她兒女的愛上。這律法要求父母關愛他們的兒女，並且對故意忽視他們的宣告刑罰。但

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

A beautiful illustration of this principle is seen in a mother's love for her child. The law requires parents to care for their offspring and pronounces penalties for the willful

neglect of them; but the land is full of happy mothers who tenderly care for their children in perfect ignorance of the existence of such a statute. The law is in their hearts.

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

### *WHAT IS GRACE?*

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

地上充滿快樂的母親，他們以溫柔的關愛來對待那些完全忽視這樣法規存在的兒女。這律法是在他們心中的。

在這點上記取神指定法版存放在約櫃內是有啟發性的。與法版一起的是「盛嗎哪的金罐和亞倫發過芽的杖」(一個標誌基督是我們在曠野的食物，另一個標誌着復活，兩個都說到恩典)。他們都被贖罪之血所灑的精金施恩座所覆蓋遮蔽。神眼得見祂被違背的律法，惟有透過完全證實祂的公義和解決祂忿怒的血(來 9:4-5)。這是為着新派之人而得保留，來曲解這些在施恩座和救贖之血底下神聖和公義卻是致死的法版，且立他們在基督教會中作為基督徒生命的規範。

### *甚麼是恩典？*

「但到了神我們救主的恩慈和祂向人所施的慈愛顯明的時候。祂便救我們.....乃是照祂的憐憫。」

ages to come he might show the exceeding riches of his grace, in his kindness toward us through Christ Jesus" (Eph. 2:7). "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

### *WHAT IS GOD'S PURPOSE IN GRACE?*

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

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

(多 3:4-5)「要將祂極豐富的恩典，就是祂在基督耶穌裏向我們所施的恩慈，顯明給後來的世代看。」(弗 2:7)「惟有基督在我們還作罪人的時候為我們死，神的愛就在此向我們顯明了。」(羅 5:8)

### *神在賜恩上有何目的？*

「你們得救是本乎恩，也因着信；這並不是出於自己，乃是神所賜的；也不是出於行為，免得有人自誇。」(弗 2:8-9)

「因為神救眾人的恩典已經顯明出來，教訓我們除去不敬虔的心和世俗的情慾，在今世自守、公義、敬虔度日。等候所盼望的福，並等候至大的神和我們救主耶穌基督的榮耀顯現。」(多 2:11-13)「好叫我們因祂的恩得稱為義，可以憑着永生的盼望成為後嗣。」(多 3:7)

「如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。」(羅 3:24)

「我們又藉着祂，因信得進入現在所站的這恩典中，並且歡歡喜喜盼望神的榮耀。」(羅 5:2)「如今我把你們交託神和祂恩惠

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

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

的道；這道能建立你們，叫你們和一切成聖的人同得基業。」(徒 20:32)「使祂榮耀的恩典得着稱讚；這恩典是祂在愛子裏所賜給我們的。我們藉這愛子的血得蒙救贖，過犯得以赦免，乃是照祂豐富的恩典。」(弗 1:6-7)「所以，我們只管坦然無懼的來到施恩的寶座前，為要得憐恤，蒙恩惠，作隨時的幫助。」(來 4:16)

何等完全，何等包羅萬有！恩典拯救，稱義，建立，使之蒙悅納，贖罪，赦免，給與承繼，給與神面前的地位，提供施恩座叫我們得以大膽求憐憫和幫助；恩典教導我們如何去活出和給我們一有福的盼望！當留意的是這些相異的原則是不能混淆的。「既是出於恩典，就不在乎行為；不然，恩典就不是恩典了。」(羅 11:6)「作工的得工價，不算恩典，乃是該得的；惟有不作工的，只信稱罪人為義的神，他的信就算為義。」(羅 4:4-5；也參看加 3:16-18；4:21-31)

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

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

「弟兄們，這樣看來，我們不是使女的兒女，乃是自主婦人的兒女了。」(加 4:31)「你們原不是來到那能摸的山，此山有火焰、密雲、黑暗、暴風、角聲與說話的聲音。那些聽見這聲音的，都求不要再向他們說話。因為他們當不起所命他們的話，說：靠近這山的，即便是走獸，也要用石頭打死。所見的極其可怕，甚至摩西說：我甚是恐懼戰兢。你們乃是來到錫安山，永生神的城邑，就是天上的耶路撒冷，那裏有千萬的天使，有名錄在天上諸長子之會所共聚的總會，有審判眾人的神和被成全之義人的靈魂、並新約中的中保耶穌，以及所灑的血，這血所說的比亞伯的血所說的更美。」(來 12:18-24)

這不是分解神在西乃山所說的道德律法和禮儀律法的問題，信徒完全沒有來到這山。正如明智的老本仁所說：「如今相信主耶穌的信徒，所披戴的

the Lord Jesus, shrouded under so perfect and blessed a righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein. This is called the righteousness of God without the law."

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

## 8. THE BELIEVER'S TWO NATURES

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

The following Scriptures will sufficiently manifest what God thinks

是那完美和蒙恩之義，以致這雷轟的西乃山律法不能在那裏找到絲毫的錯處或不及。這稱為沒有律法下的神之義。」

這該為不信者所見，好得深情的勸告來接受他一直違背的神聖和公義之律法的真正刑罰：「並沒有分別。因為世人都犯了罪，虧缺了神的榮耀。」(羅 3:22-23) 在基督裏的人必會找到完美和永恆的救恩，正如所記的：「你若口裏認耶穌為主，心裏信神叫祂從死裏復活，就必得救。」(羅 10:9) 因為「律法的總結就是基督，使凡信祂的都得着義。」(羅 10:4)

## 第八章 信徒的兩個本性

聖經說到每個重生的人擁有兩個本性：一個是得自肉身所生的，是全然和無望地敗壞的；一個是得自新生的新天性，是神自己的本性，因此是全然美好的。

以下的經文足以表明神如何看那舊有或亞當的

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

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

天性：「我是在罪孽裏生的，在我母親懷胎的時候就有了罪。」(詩 51:5)「人心比萬物都詭詐，壞到極處，誰能識透呢？」(耶 17:9)「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。」(羅 3:10-12)

神沒有說沒有一個未重生的人是文雅的、有文化的、有能耐的、性情和順的、慷慨的、善心的、甚或虔誠的。但祂真的說到沒有一個義人，沒有明白神或尋求祂的。其中一個最痛苦的信仰試驗就是接受神對我們天性的判斷，領悟到我們親切和品性端正的朋友們，他們不是不經常謹慎地履行每個職責，充滿對敵人的同情和人道的抱負，不遺餘力地伸張人權的；然而卻是最輕視神的權柄，不為祂兒子的犧牲所動，他們以不宣之於口的傲慢來否定神子的神性，輕慢地拒絕祂的話。一個文雅和溫訓的女士因着害怕粗魯而退

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

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

"For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these

縮，與同儕說謊，就此使神每天成為一個說謊者！參看約壹 1:10；5:10。而這難處因着講台的時興稱讚人性而增加千萬倍。

洪水前外在和實況之間的對比何等令人吃驚。「那時候有偉人在地上，後來神的兒子們和人的女子們交合生子；那就是上古英武有名的人。」(創 6:4) 在人看來世界似乎是越變越好的，他們也許勾劃出一個持續的改良，虔敬之人與世俗之人的不聖潔通婚的外在結果似乎是提升人類的天性至更高的層次。但「耶和華見人在地上罪惡很大，終日所思想的盡都是惡。」(創 6:5)

「因為從裏面，就是從人心裏，發出惡念、苟合、偷盜、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，

evil things come from within, and defile man" (Mark 7:21-23). "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8:7-8). "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath" (Eph. 2:3).

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

The following Scriptures will show the origin and character of the new

且能污穢人。」(可 7:21-23)「然而，屬血氣的人不領會神聖靈的事，反倒以為愚拙，並且不能知道，因為這些事惟有屬靈的人才能看透。」(林前 2:14)「原來體貼肉體的，就是與神為仇；因為不服神的律法，也是不能服。而且屬肉體的人不能得神的喜歡。」(羅 8:7-8)「我們從前也都在他們中間，放縱肉體的私慾，隨着肉體和心中所喜好的去行，本為可怒之子，和別人一樣。」(弗 2:3)

這些經文叫我們得見那未悔改的人有三重的無能。也許他有才華、有文化、和善、慷慨、敬虔。也許他償還悉數的債項，信實、勤勞，是一個好丈夫和父親，也許全都集於一身，但他既不遵從和討神喜悅，也不明白神。相反，不變地和不能變地仍有着舊性情的信徒，得着了一個新的天性，是「照着神的形像造的，有真理的仁義和聖潔。」(弗 4:24)

以下的經文會顯示這新人的本源和特徵。必得

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

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

見的是重生不只是一個改造，而是一創造；不是改變舊有的，而是帶來新的東西。正如我們自肉身的承傳來得着人性，同樣地是因着重生而得着神聖的天性。「我實實在在的告訴你（一個品行端正和敬虔的尼哥底母），人若不重生，就不能見神的國。」（約 3:3）「凡接待祂的，就是信祂名的人，祂就賜他們權柄，作神的兒女。這等人不是從血氣生的，不是從情慾生的，也不是從人意生的，乃是從神生的。」（約 1:12-13）「所以，你們因信基督耶穌都是神的兒子。」（加 3:26）

可見的是這些經文所生成的是那華而不實和動聽，卻是今時今日那麼流行，完全非聖經的說法：神是普世的父，人四海之內皆兄弟。這出於最後一段經文半對真理的話是更為危險。不是所有的出生的人，而是所有重生的人才是神的兒女。聖經真的告訴我們亞當乃是神的兒子，卻也小心地說到塞特是亞當的兒子（路 3:38）。「並且穿上新人，這新人是照着神的形像造的，有

created in righteousness and true holiness" (Eph. 4:24). "Therefore if any man be in Christ, he is a new creature [literally, a new creation]: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

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

真理的仁義和聖潔。」(弗 4:24)「若有人在基督裏，他就是新造的人，舊事已過，都變成新的了。」(林後 5:17)

這新人聯上基督。「我已經與基督同釘十字架，現在活着的不再是我，乃是基督在我裏面活着；並且我如今在肉身活着，是因信神的兒子而活。祂是愛我，為我捨己。」(加 2:20)「神願意叫他們知道，這奧秘在外邦人中有何等豐盛的榮耀，就是基督在你們心裏成了有榮耀的盼望。」(西 1:27)「因為你們已經死了，你們的生命與基督一同藏在神裏面。基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。」(西 3:3-4)「因此，祂已將又寶貴又極大的應許賜給我們，叫我們得與神的性情有分。」(彼後 1:4)「基督若在你們心裏，身體就因罪而死，心靈卻因義而活。」(羅 8:10)「這見證就是神賜給我們永生；這永生也是在祂兒子裏面。人有了神的兒子就有生命，沒有神的兒子就

沒有生命。」(約壹 5:11-12)

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

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

但這本屬基督的既新且神聖的天性，與舊天性一起活在信徒裏面。正如保羅所說：「我也知道在我裏頭，就是我肉體之中，沒有良善。因為，立志為善由得我，只是行出來由不得我。」(羅 7:18) 並且「我覺得有個律，就是我願意為善的時候，便有惡與我同在。」(羅 7:21) 完全正直的約伯說：「我厭惡自己。」明顯屬神的但以理，當看見那榮耀的亙古常在者時說：「我裏頭的美好都變為腐敗。」

這兩個天性之間存在着衝突。應當仔細研究兩個爭戰中的我，就是在羅 7:14-15 中那舊和新的掃羅。像這樣的經歷是那樣叫年輕的信徒沮喪和混亂。得救初期的喜樂都消退了，他熾烈的期望變得冰冷，得救者詫異地發現有着其舊有習性和慾望的肉體像悔改前仍在他裏頭，因而對他是否為神接納有所存疑。這是一沮喪和危險的時期。在這難關中的保羅，大聲求救，稱他的舊天性為「取死的身

"body of death." The law only intensifies his agony (though a converted man), and he finds deliverance from "the flesh," not through effort, nor through striving to keep the law, but "through Jesus Christ our Lord" (Rom. 7:24-25).

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

Therefore, instead of meeting the solicitations of the old nature by force of will, or by good resolutions, turn the conflict over to the indwelling Spirit of

體」。雖然已成為一個悔改的人，律法只會加劇他的痛苦，他發現得脫離肉體不是藉着盡力，也不是藉着努力遵守律法，而是「藉着我們的主耶穌基督」(羅 7:24-25)。

肉體的存在可不是要在肉體中行的藉口。我們蒙教導，我們的舊人與基督同釘，換句話說，我們是已死的人，我們且被呼召來將苦待（弄死）地上的身子成為恆常的經歷。而作成這個的能力是來自住在每個信徒裏的聖靈（林前 6:19），祂施恩的職責就是要克制肉體。「我說：你們當順着聖靈而行，就不放縱肉體的情慾了。因為情慾和聖靈相爭，聖靈和情慾相爭，這兩個是彼此相敵，使你們不能作所願意作的。」(加 5:16-17) 你們若順從肉體活着，必要死；若靠着聖靈治死身體的惡行，必要活着。」(羅 8:13)

因此，我們並非要用意志的能力或下定決心來迎合舊性情的要求，卻應將衝突推向內住的神的聖

God. Romans 7 is a record of the conflict of regenerate man with his old self, and is, therefore, intensely personal. "I would," "I do not," "I would not," "I do," is the sad confession of defeat which finds an echo in so many Christian hearts. In chapter 8 the conflict still goes on, but how blessedly impersonal! There is no agony, for Paul is out of it; the conflict is now between "flesh" - Saul of Tarsus - and the Holy Spirit. Paul is at peace and victorious. (It will be understood that this refers to victory over the flesh, such inward solicitations to evil as lust, pride, anger, etc.; temptations from without are met by recourse to Christ our high priest).

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

靈。羅 7 章是重生之人跟他老我衝突的記錄，因此極度個人。「我會」、「我不是」、「我不會」、「我是」都是在眾多基督徒心中找到承認失敗的悲哀迴響。衝突在羅 8 章仍在繼續，但何等蒙福的是不再是個人的了！沒有痛苦了，因為保羅從中出來了，衝突如今是介乎大數之掃羅的肉體和聖靈之間的。保羅是平安和得勝的。(原來這是說到勝過肉體，就是那些內裏罪惡的傾向，如肉慾、驕傲、忿怒等；而對付外面的試探就需求助基督我們至高的祭司了。)

請用心來看以下的經文：「因為知道我們的舊人和祂同釘十字架，使罪身滅絕（消滅、使之無能），叫我們不再作罪的奴僕。」(羅 6:6)「因為真受割禮的，乃是我們這以神的靈敬拜，在基督耶穌裏誇口，不靠着肉體的。」(腓 3:3)「因為你們已經死了，你們的生命與基督一同藏在神裏面。」(西 3:3)「這樣，你們向罪也當看自己是死的；向神在基督耶穌裏，卻當看自己是活的。」(羅 6:11)「總

6:11). "But put ye on the Lord Jesus Christ, and make not provision for the flesh to fulfil the lusts thereof" (Rom. 13:14). "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh" (Rom. 8:12).

## 9. THE BELIEVER'S STANDING AND STATE

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

What that title or standing is, may be briefly seen from the following Scriptures: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). "Whosoever believeth that Jesus is the

要披戴主耶穌基督，不要為肉體安排，去放縱私慾。」(羅 13:14)「弟兄們，這樣看來，我們並不是欠肉體的債去順從肉體活着。」(羅 8:12)

## 第九章 信徒的身分和實況

正意分解聖經，尤其是以弗所書，在辨清關乎到信徒的身分（或地位）和實況（或行止）尤為重要的。首先是基督工作的結果，在用信來接受基督一刻時便完美和完成。信徒餘下人生中沒有一事能絲毫以其名義幫上神忙，能叫自己得着完美的平安。獨獨因着信叫人得站在神前，在祂面前最軟弱的人，只要是真正相信主耶穌基督的，與最著名的聖徒有着完全相同的稱謂。

這稱謂或地位可從以下經文中得見：「凡接待祂的，就是信祂名的人，祂就賜他們權柄，作神的兒女。」(約 1:12)「凡信耶穌是基督的，都是從神而生，凡愛生祂之神的，

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

"But ye are a chosen generation, a royal priesthood, an holy nation" (1 Pet. 2:9). "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father" (Rev. 1:5-6). "And ye are complete in him, which is the head of all principality and power" (Col. 2:10). "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. 5:1-2). "For God so loved the world, that he gave his only begotten

也必愛從神生的。」(約壹 5:1)「既是兒女，便是後嗣，就是神的後嗣，和基督同作後嗣。」(羅 8:17)「可以得着不能朽壞、不能玷污、不能衰殘，為你們存留在天上的基業。你們這因信蒙神能力保守的人，必能得着所預備，到末世要顯現的救恩。」(彼前 1:4-5)「我們也在祂裏面得了基業。」(弗 1:11)「親愛的弟兄啊，我們現在是神的兒女，將來如何，還未顯明；但我們知道，主若顯現，我們必要像祂，因為必得見祂的真體。」(約壹 3:2)

「惟有你們是被揀選的族類，是有君尊的祭司，是聖潔的國度。」(彼前 2:9)「祂愛我們，用自己的血使我們脫離罪惡。又使我們成為國民，作祂父神的祭司。」(啟 1:5-6)「你們在祂裏面也得了豐盛。祂是各樣執政掌權者的元首。」(西 2:10)「我們既因信稱義，就藉着我們的主耶穌基督得與神相和。我們又藉着祂，因信得進入現在所站的這恩典中，並且歡歡喜喜盼望神的榮耀。」(羅 5:1-2)「神

Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus" (Heb. 10:19). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all-spiritual blessings" (Eph. 1:3). "To the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (Eph. 1:6). "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). "But now, in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ" (Eph. 2:13). "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise" (Eph. 1:13). "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). "For we are members of his body, of his flesh, and of his bones" (Eph. 5:30). "What? know ye not that your body is the temple of the Holy Ghost?" (1 Cor.

愛世人，甚至將祂的獨生子賜給他們，叫一些信祂的，不至滅亡，反得永生。」(約 3:16)「我將這些話寫給你們信奉神兒子之名的人，要叫你們知道自己有永生。」(約壹 5:13)「弟兄們，我們既因耶穌的血得以坦然進入至聖所。」(來 10:19)「願頌讚歸與我們主耶穌基督的父神！祂在基督裏曾賜給我們天上各樣屬靈的福氣。」(弗 1:3)「使祂榮耀的恩典得着稱讚；這恩典是祂在愛子裏所賜給我們的。」(弗 1:6)「然而，神既有豐富的憐憫，因祂愛我們的大愛，當我們死在過犯中的時候，便叫我們與基督一同活過來。(你們得救是本乎恩。)祂又叫我們與基督耶穌一同復活，一同坐在天上。」(弗 2:4-6)「你們從前遠離神的人，如今卻在基督耶穌裏，靠着祂的血，已經得親近了。」(弗 2:13)「你們既然信祂，就受了所應許的聖靈為印記。」(弗 1:13)「都從一位聖靈受洗，成了一個身體。」(林前 12:13)。「因我們是祂身上的肢體，就是祂的骨祂的肉。」

6:19).

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

( 弗 5:30 ) 豈不知你們的身子就是聖靈的殿麼？」

( 林前 6:19 )

每一件這些奇妙的事情對每個相信主耶穌基督的人都是真實的。這榮耀清單上沒有一項是藉禱告、勤力事奉、返教會、樂善好施、自我否定、生命的聖潔、或任何別的善行而得的。全都是神藉基督所賜的，因此是相同地屬於所有信徒的。當腓立比的獄卒相信主耶穌基督時，他便立時成為神的兒女，與基督同作的後嗣、王和祭司，得着不能朽壞、不能玷污、不能衰殘的基業。就在他用心相信和用口承認的一刻，耶穌便成了他的主，在所有事上稱義，與神和好，在祂恩典上有分，得確切的榮耀盼望。他得着永生的賜與，得着基督全然的悅納，有聖靈的內住和印記，藉聖靈他也得以受浸歸入基督的奧秘身體，就是神的教會。他立時穿上神的義袍( 羅 3:22 )，與基督一同復活，升天和祂裏頭坐在天上。

Him, and in Him seated in the heavenlies.

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

### STANDING

"Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus ... I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ" (1 Cor. 1:2-9). "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the

他實際的光景也許是另一回事，肯定是遠低於神眼中的崇高地位。不是像他立時身分上的成為尊貴、祭司般和有着屬天的行止。以下的經文會顯示聖經恆常區分人的身分和實況的方法。

### 身分

「寫信給在哥林多神的教會，就是在基督耶穌裏成聖.....我常為你們感謝我的神，因神在基督耶穌裏所賜給你們的恩惠；又因你們在祂裏面凡事富足，口才、知識都全備，正如我為基督作的見證，在你們心裏得以堅固，以致你們在恩賜上沒有一樣不及人的，等候我們的主耶穌基督顯現。祂也必堅固你們到底，叫你們在我們主耶穌基督的日子無可責備。神是信實的，你們原是被祂所召，好與祂兒子我們的主耶穌基督一同得分。」(林前 1:2-9)「你們中間也有人從前是這

Spirit of our God" (1 Cor. 6:11). "Know ye not that your bodies are the members of Christ?" (1 Cor. 6:15). "And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17). "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:12-13).

### STATE

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

樣；但如今你們奉主耶穌基督的名，並藉着我們神的靈，已經洗淨，成聖，稱義了。」(林前 6:11)「豈不知你們的身子是基督的肢體麼？」(林前 6:15)耶穌對他說：西門巴約拿，你是有福的！因為這不是屬血肉的指示你的，乃是我在天上的父指示的。」(太 16:17)「又感謝父，叫我們能與眾聖徒在光明中同得基督。祂救了我們脫離黑暗的權勢，把我們遷到祂愛子的國裏。」(西 1:12-13)

### 實況

「因為革來氏家裏的人曾對我們提起弟兄們來，說你們中間有分爭。」(林前 1:11)「弟兄們，我從前對你們說話，不能把你們當作屬靈的，只得把你們當作屬肉體的.....你們仍是屬肉體的，因為在你們中間有嫉妒、分爭，這豈不是屬乎肉體，照着世人的樣子行麼？」(林前 4:18)「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 5:2)「你們彼此告狀，這已經是你們的大錯

fault among you, because ye go to law one with another" (1 Cor. 6:7). "Shall I then take the members of Christ, and make them the members of an harlot?" (1 Cor. 6:15). "But he turned, and said unto Peter, Get thee behind me, Satan; for thou art an offence unto me; for thou savorest not the things that be of God, but those that be of men" (Matt. 16:23). "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:8-9).

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

### *STANDING*

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6:6). "Ye are the light of the world" (Matt. 5:14). "Who hath saved us, and called us with an holy calling, not according

了。」(林前 6:7)「我可以將基督的肢體作為娼妓的肢體麼？」(林前 6:15)耶穌轉過來，對彼得說：撒但，退我後邊去吧！你是絆我腳的；因為你不體貼神的意思，只體貼人的意思。」(太 16:23)「但現在你們要棄絕這一切的事，以及惱恨、忿怒、惡毒、毀謗，並口中污穢的言語。不要彼此說謊；因你們已經脫去舊人和舊人的行為。」(西 3:8-9)

學習者不會不留意到在恩典下的神聖秩序，先是給與最高可能的地位，然後是信徒維持與之調和的狀況。貧寒人從糞堆中被抬舉，與王子同坐(撒 2:8)，並得着王子的訓誡。來看看以下作為例子的經文。

### *身分*

「因為知道我們的舊人和祂同釘十字架，使罪身滅絕。」(羅 6:6)「你們是世上的光。」(太 5:14)「神救了我們，以聖召召我們，不是按我們的行

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

為，乃是按祂的旨意和恩典；這恩典是萬古之先，在基督耶穌裏賜給我們的。」(提後 1:9)「祂又叫我們與基督耶穌一同復活，一同坐在天上。」(弗 2:6)「基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。」(西 3:4)。「從前你們是暗昧的，但如今在主裏面是光明的。」(弗 5:8)「你們都是光明之子，都是白晝之子。我們不是屬黑夜的，也不是屬幽暗的。」(帖前 5:5)「因為神不是預定我們受刑，乃是預定我們藉着我們主耶穌基督得救。祂替我們死，叫我們無論醒着、睡着，都與祂同活。」(帖前 5:9-10)「我們憑這旨意，靠耶穌基督，只一次獻上祂的身體，就得以成聖。」(來 10:10)「但你們得在基督耶穌裏，是本乎神，神又使祂成為我們的.....公義。」(林前 1:30)「因為祂一次獻祭，便叫那得以成聖的人永遠完全。」(來 10:14)「所以我們中間，凡是完全人總要存這樣的心。」(腓 3:15)「這樣，愛在我們裏面得以完

全，我們就可以在審判的日子坦然無懼。因為祂如何，我們在這世上也如何。」(約壹 4:17)

### 實況

「你們若是與基督同死，脫離了世上的小學，為甚麼仍像在世俗中活着，服從.....規條呢？」(西 2:20)「你們的光也當這樣照在人前，叫他們看見你們的好行為，便將榮耀歸給你們在天上的父。」(太 5:16)「這樣看來，我親愛的弟兄，你們既是常順服的，不但我在你們那裏，就是我如今不在你們那裏，更是順服的，就當恐懼戰兢作成你們得救的工夫。」(腓 2:12)閱讀這被多妄用的經文時，留心所說的是脫離難阻基督徒作成神旨意之網羅的救恩。

「所以，你們若真與基督一同復活，就當求在上面的事；那裏有基督坐在神的右邊。」(西 3:1)「所以，要治死你們在地上的肢體。」(西 3:5)「行事為人就當像光明的子女。」(弗 5:8)「所以我們不要睡覺像別人一樣，總要警醒謹守。」(帖前 5:6)

### STATE

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

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God" (Col. 3:1). "Mortify therefore your members which are upon the earth" (Col. 3:5). "Walk as children of light" (Eph. 5:8). "Therefore let us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6). "Wherefore comfort yourselves

together, and edify one another, even as also ye do" (1 Thess. 5:11). "Sanctify them through thy truth: thy word is truth" (John 17:17). "And the very God of peace sanctify you wholly" (1 Thess. 5:23). "Not as though I had already attained, either were already perfect" (Phil. 3:12). "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1). "He that saith he abideth in him, ought himself also so to walk, even as he walked" (1 John 2:6).

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

「所以，你們該彼此勸慰，互相建立，正如你們素常所行的。」(帖前 5:11)「求祢用真理使他們成聖；祢的道就是真理。」(約 17:17)「願賜平安的神親自使你們全然成聖！」(帖前 5:23)「這不是說我已經得着了，已經完全了。」(腓 3:12)「所以，我們應當離開基督道理的開端，竭力進到完全的地步。」(來 6:1)「人若說他住在主裏面，就該自己照主所行的去行。」(約壹 2:6)

學習者必能大量添加這比較經文的列表，顯明聖經在信徒的地位和實況上有明顯的區分。得見的是他並非在觀察期中，看看配否得難以想像崇高的地位；而是自他承認他的完全不配一刻開始，便完全得着基督工作所帶來的地位。地位上他是「永遠完全」(來 10:14)的，但當望入他的實況時，你必會說：「這不是說我已經得着了，已經完全了。」(腓 3:12)該說的是神之後替他作的一切，將真道應用在他的行止和良心(約 17:17；弗 5:26)、天

the Word to his walk and conscience (John 17:17; Eph. 5:26), the chastisements of the Father's hand (Heb. 12:10; 1 Cor. 11:32), the ministry of the Spirit (Eph. 4:11-12), all the difficulties and trials of the wilderness way (1 Pet. 4:12-14), and the final transformation when He shall appear (1 John 3:2), all are intended simply to bring the believer's character into perfect conformity to the position which is his in the instant of his conversion. He grows in grace, indeed, but not into grace.

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

父之手的懲戒(來 12:10 ; 林前 11:32 )、聖靈的職事 (弗 4:11-12 )、所有曠野路上遇見的困難和試煉 (彼前 4:12-14 )和他終得的至終改變 (約壹 3:2 )，這一切不過是要將信徒的品格完全模成他信主時立時的地位。祂實在是恩中 ( in ) 成長，而不是長成 ( into ) 恩典。

當一個王子仍是小孩子時，大抵與其他小孩子一樣任性和無知。也許他有時十分順服、受教和溫柔親切，因而快樂和被認可；但有時他會不守規矩、頑固和不服從，因而不快且也許被責罰。但這不過是王子一時的情況。所期望的是，日子要到，他學會了叫自己樂意和深愛在每個正途上順服，之後他必會更似一位王子，而不是更真的是一位王子。他生來便是王子。在每個萬王之王、萬主之主的真實兒子個案中，這君王威儀的長成是確實的。身分和實況，品格和地位至終都會一致。地位不是

standing and state, character and position, will be equal. But the position is not the reward of the perfected character - the character is developed from the position.

## 10. SALVATION AND REWARDS

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

### *SALVATION IS A FREE GIFT*

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). "Lo, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isa. 55:1). "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and

完美品格的後果，但品格是自地位長出來的。

## 第十章 救恩與賞賜

新約有一個給失喪之人救恩的教義，也有一個為蒙拯救之人的忠心事奉而給與賞賜的教義。學習聖經的人能正意分解，辨清他們之間的分別是尤為重要的。小心留意以下的對比也許得見其區別。

### *救恩是白白的禮物*

「耶穌回答說：你若知道神的恩賜，和對你說『給我水喝』的是誰，你必早求祂，祂也必早給了你活水。」(約 4:10)「你們一切乾渴的都當就近水來；沒有銀錢的也可以來，你們都來，買了吃。不用銀錢，不用價值，也來買酒和奶。」(賽 55:1)「聖靈和新婦都說來；聽見的人也該說來；口渴的人也當來；願意的都可以白白取生命的水喝。」(啟

whosoever will, let him take the water of life freely" (Rev. 22:17). "For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6:23). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any man should boast" (Eph. 2:8-9).

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

### *WORKS PLEASING TO GOD SHALL BE REWARDED*

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

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things.

22:17)「因為罪的工價乃是死，惟有神的恩賜，在我們的主基督耶穌裏，乃是永生。」(羅 6:23)「你們得救是本乎恩，也因着信；這並不是出於自己，乃是神所賜的；也不是出於行為，免得有人自誇。」(弗 2:8-9)

留意與白白救恩形成對比的這些討神喜悅的善行必會得到賞賜。

### *討神喜悅之舉必得賞賜*

「無論何人，因為門徒的名，只把一杯涼水給這小子裏的一個喝，我實在告訴你們，這人不能不得賞賜。」(太 10:42)「那美好的仗我已經打過了，當跑的路我已經跑盡了，所信的道我已經守住了。從此以後，有公義的冠冕為我存留。」(提後 4:7-8)「看哪，我必快來。賞罰在我，要照各人所行的報應他。」(啟 22:12)

「豈不知在場上賽跑的都跑，但得獎賞的只有一人。你們也當這樣跑，好叫你們得着獎賞。凡較力爭勝的，諸事都有節

Now they do it to obtain a corruptible crown; but we an incorruptible" (1 Cor. 9:24-25). "And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities" (Luke 19:17). "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall he made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (1 Cor. 3:11-15).

"Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10). Not receive life - the suffering saints in Smyrna had life, eternal life, and were suffering for righteousness' sake - but a crown of life they should receive. Crowns are symbols of rewards, of distinctions

制。他們不過是要得能壞的冠冕，我們卻是要得不能壞的冠冕。」(林前 9:24-25) 主說：好！良善的僕人，你既在最小的事上有忠心，可以有權柄管十座城。」(路 19:17) 因為那已經立好的根基就是耶穌基督，此外沒有人能立別的根基。若有人用金、銀、寶石、草木、禾稈在這根基上建造，各人的工程必然顯露，因為那日子要將他表明出來，有火發現；這火要試驗各人的工程怎樣。人在那根基上所建造的工程若存得住，他就要得賞賜。人的工程若被燒了，他就要受虧損，自己卻要得救；雖然得救，乃像從火裏經過一樣。」(林前 3:11-15)

「你將要受的苦你不用怕，魔鬼要把你們中間幾個人下在監裏，叫你們被試煉，你們必受患難十日。你務要至死忠心，我就賜給你那生命的冠冕。」(啟 2:10) 士每拿受苦的聖徒不是得生命，他們已有生命，而是得生命的冠冕。冠冕象徵賺取的獎賞和榮譽。該留意所提到的四個冠冕：喜樂或歡欣這

earned. It may be remarked that four crowns are mentioned: that of joy, or rejoicing, the reward of ministry (Phil. 4:1; 1 Thess. 2:19); of righteousness, the reward of faithfulness in testimony (2 Tim. 4:8); of life, the reward of faithfulness under trial (Jas. 1:12; Rev. 2:10); of glory, the reward of faithfulness under suffering (1 Pet. 5:4; Heb. 2:9).

### *SALVATION IS A PRESENT POSSESSION*

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

職事上的賞賜(腓 4:1; 帖前 2:19)、公義這忠信見證上的賞賜(提後 4:8)、生命這在試煉中忠信的賞賜(雅 1:12; 啟 2:10)和榮耀這在受苦中忠信的賞賜(彼前 5:4; 來 2:9)。

### *救恩是即時擁有的*

「信子的人有永生。」(約 3:36)「我實實在在的告訴你們，那聽我話，又信差我來者的，就有永生；不至於定罪，是已經出死入生了。」(約 5:24)「我實實在在的告訴你們，信的人有永生。」(約 6:47)「神救了我們，以聖召召我們，不是按我們的行為，乃是按祂的旨意和恩典。」(提後 1:9)「耶穌對那女人說：你的信救了你，平平安安的回去吧！」(路 7:50)「祂便救了我們，並不是因我們自己所行的義，乃是照祂的憐憫，藉着重生的洗和聖靈的更新。」(多 3:5)「這見證就是神賜給我們永生；這永生也是在祂兒子裏面。」(約壹 5:11)

eternal life, and this life is in his Son" (1 John 5:11).

## *REWARDS ARE BESTOWED IN THE FUTURE*

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

God's purpose in promising to reward with heavenly and eternal honours the faithful service of His saints is to win them from the pursuit of earthly riches and pleasures, to sustain them in the fires of persecution, and to encourage them in the exercise of Christian virtues. "Finally, let us heed the warning" (Rev.

## *賞賜是將來才給的*

「人子要在祂父的榮耀裏同着眾使者降臨；那時候，祂要照各人的行為報應各人。」(太 16:27) 「因為他們沒有甚麼可報答你。到義人復活的時候，你要得着報答。」(路 14:14) 「看哪，我必快來！賞罰在我，要照各人所行的報應他。」(啟 22:12) 「到了牧長顯現的時候，你們必得那永不衰殘的榮耀冠冕。」(彼前 5:4) 「從此以後，有公義的冠冕為我存留，就是按着公義審判的主到了那日要賜給我的。」(提後 4:8) 「過了許久，那些僕人的主人來了，和他們算賬。」(太 25:19)

神應許賞賜忠心事奉的僕人屬天和永恆尊榮，為要贏得他們不再追求地上的豐富和快樂，經得起逼迫的火，鼓勵他們來操練基督徒的品德。讓我們至終聽那警告(啟 3:11)。參看但 12:3；太 5:11-12；太 10:41-42；路 12:35-37；

3:11). See Dan. 12:3; Matt. 5:11-12; Matt. 10:41-42; Luke 12:35-37; Luke 14:12, 14; John 4:35-36; Col. 3:22-24; 2 Tim. 4:8; Heb. 6:10; 11:8-10, 24-27; 12:2-3.

## 11. BELIEVERS AND PROFESSORS

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

It is impossible, in a brief Bible

路 14:12, 14 ; 約 4:35-36 ; 西 3:22-24 ; 提後 4:8 ; 來 6:10 ; 11:8-10, 24-27 ; 12:2-3 。

## 第十一章 信徒與自稱為信徒的

自神叫一人民分別歸祂自己，他們一直被那些在他們中間自稱卻不是屬他們的人所大大攪擾。這會一直如此，直至「人子要差遣使者，把一切叫人跌倒的和作惡的，從祂國裏挑出來.....那時，義人在他們父的國裏，要發出光來，像太陽一樣。」(太 13:41, 43) 聖經明明告訴我們麥子和稗子是混在一起的，在真信徒中有着自稱信徒的人。然而誤入歧途的學習者常將對神兒女的警告和勸告應用在自欺或假冒為善的人身上。這樣攪雜的事實在聖經中比比皆是。參看創 4:3-5 ; 出 12:38 ; 民 11:4-6 ; 尼 7:63-65 ; 13:1-3 ; 太 13:24-30, 37-43 ; 提後 11:13-15 ; 加 2:4 ; 彼後 2:1-2 。

不可能略讀聖經下便

reading, to refer to all the passages which discriminate true believers from the mass of mere formalists, hypocrites, or deceived legalists, who are working for their own salvation instead of working out a salvation already received as a free gift (cf. Phil. 2:12-13 with Eph. 2:8-9). The following comparison of verses will sufficiently indicate the lines of demarcation.

*BELIEVERS ARE SAVED; MERE PROFESSORS ARE LOST*

#### *TRUE BELIEVERS*

"And he said to the woman, Thy faith hath saved thee; go in peace" (Luke 7:50). "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand" (John 10:27-29). "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath

遍閱所有將真信徒從眾多不過是形式主義者、偽善者、或欺哄人的墨守法規者區分出來，後者一直為他們一己救恩而努力，而不是接受一白白的恩賜來得救（比對腓 2:12-13 和 2:8-9）。以下經文的比對足夠顯示區別所在。

*信徒得救，自稱信徒失喪*

#### *真信徒*

「耶穌對那女人說：你的信救了你，平平安安的回去吧！（路 7:50）都恆心遵守使徒的教訓，彼此交接，擘餅，祈禱。」（徒 2:42）我的羊聽我的聲音，我也認識他們，他們也跟着我。我又賜給他們永生；他們永不滅亡，誰也不能從我心裏把他們奪去。我父把羊賜給我，祂比萬有都大，誰也不能從我父手裏把他們奪去。」（約 10:27-29）「凡父所賜給我的人必到我這裏來，到我這裏來的，我總不丟棄他.....差我來者的意思就是：祂所賜給我的，叫我一個也不失落，在末日

given me I should lose nothing, but should raise it up again at the last day" (John 6:37, 39). "And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut" (Matt. 25:10).

"Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe: for there is no difference" (Rom. 3:22). "Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:7-8). "I am the good shepherd, and know my sheep, and am known of mine" (John 10:14). "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. 2:19). "Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47). "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world" (John 17:24). "Being confident of this very thing, that he which hath begun a

卻叫他復活。」(約 6:37, 39)「他們去買的時候，新郎到了。那預備好了的，同他進去坐席，門就關了。」(太 25:10)

「就是神的義，因信耶穌基督加給一切相信的人，並沒有分別。」(羅 3:22)「我們要歡喜快樂，將榮耀歸給祂。因為羔羊婚娶的時候到了；新婦也自己預備好了。就蒙恩得穿光明潔白的細麻衣。這細麻衣就是聖徒所行的義。」(啟 19:7-8)「我是好牧人，我認識我的羊，我的羊也認識我。」(約 10:14)「然而神堅固的根基立住了，上面有這印記說：主認識誰是祂的人。」(提後 2:19)「我實實在在的告訴你們，信的人有永生。」(約 6:47)「父啊，我在那裏，願祢所賜給我的人也同我在那裏，叫他們看見祢所賜給我的榮耀；因為創立世界以前，祢已經愛我了。」(約 17:24)「我深信那在你們心裏動了善工的，必成全這工，直到耶穌基督的日子。」(腓 1:6)「我們卻不

good work in you, will perform it until the day of Jesus Christ" (Phil. 1:6). "But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul" (Heb. 10:39).

### *PRETENDERS*

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

是退後入沉淪的那等人，乃是有信心以致靈魂得救的人。」(來 10:39)

### *假冒者*

「西門自己也信了；既受了洗，就常與腓利在一處，看見他所行的神蹟和大異能，就甚驚奇.....你在這道上無分無關，因為在神面前，你的心不正。」(徒 8:13, 21)「他們從我們中間出去，卻不是屬我們的；若是屬我們的，就必仍舊與我們同在；他們出去，顯明都不是屬我們的。」(約壹 2:19)「只是你們中間有不信的人。耶穌從起頭就知道誰不信祂，誰要賣祂。耶穌又說：所以我對你們說過，若不是蒙我父的恩賜，沒有人能到我這裏來。從此，他門徒中多有退去的，不再和祂同行。」(約 6:64-66)「其餘的童女隨後也來了，說：主啊，主啊，給我們開門！他卻回答說：我實在告訴你們，我不認識你們。」(太 25:11-12)「你們也是如此，在人

25:11-12). "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?" (Matt. 23:28, 33).

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness" (Matt. 22:11-13). "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" (James 2:14). "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again

前，外面顯出公義來，裏面卻裝滿了假善和不法的事.....你們這些蛇類、毒蛇之種啊，怎能逃脫地獄的刑罰呢？」(太 23:28, 33)

「王進來觀看賓客，見那裏有一個沒有穿禮服的，就對他說：朋友，你到這裏來怎麼不穿禮服呢？那人無言可答。於是王對使喚的人說：捆起他的手腳來，把他丟在外邊的黑暗裏；在那裏必要哀哭切齒了。」(太 22:11-13)

「當那日必有許多人對我說：主啊，主啊，我們不是奉祢的名傳道，奉祢的名趕鬼，奉祢的名行許多異能麼？我就明明的告訴他們說：我從來不認識你們，你們這些作惡的人，離開我去吧！」(太 7:22-23)「我的弟兄們，若有人說自己有信心，卻沒有行為，有甚麼益處呢？這信心能救他麼？」(雅 2:14)「論到那些已經蒙了光照，嘗過天恩的滋味，又於聖靈有分，並嘗過神善道的滋味，覺悟來世權能的人，若是離棄道理，就不能叫他們從新懊悔了。因為他們把神的兒子

unto repentance" (Heb. 6:4-6). "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him" (Heb. 10:38).

*BELIEVERS ARE REWARDED;  
PRETENDERS ARE CONDEMNED*

Compare:

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

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

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

重釘十字架，明明的羞辱祂。」(來 6:4-6)「只是義人必因信得生。他若退後，我心裏就不喜歡他。」(來 10:38)

*信徒得賞賜；假冒者受刑罰*

比較：

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

有一些經文的理解不是毫無困難的，藉禱告和小心研讀，亮光必然會來到，只要心持重要原則：永不要用一有困惑或不明的經文否定一清晰和確信的經文；不要用「假若」否定一「實實在在」；不要用來 6:6 否定約 5:24。

加略人猶大和彼得的例子都不構成困難。猶大從來是不信的（參看約 6:68-71）；彼得卻從沒停止信（路 22:31-32）。總要謹記這些原則只是引導我們來正意分解神的道，卻永不要應用在活人身上。對自稱為信徒之人的審判沒有委托我們，只留給神

committed to us, but is reserved to the 子。(太 13:28-29 ; 林前  
Son of Man (Matt. 13:28-29; 1 Cor. 4:5 )  
4:5).

# Rightly Dividing the Word of Truths

## 正意分解真理的道

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## 《正意分解真理的道》

本書實行以經解經。內文七成以上都是引述聖經經文。作者用十一章來表明真理有着偉大的輪廓，神真道有着序美麗和勻稱。

讀者可以本書為聖經總覽，也可以之為基督教信仰的脈絡，可作眾教會的屬靈路線。