

THE  
ALL-SUFFICIENCY  
OF CHRIST

*by Charles Henry Mackintosh*

基督的全足全豐

查理士·亨利·麥景陶著

# THE ALL-SUFFICIENCY OF CHRIST

A Word for the Times

By C. H. Mackintosh

## PART I

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

The true secret of peace is, to get to the very end of a guilty, ruined, helpless, worthless self, and there find an all-sufficient Christ as God's provision for our very deepest need. There may be sorrow, pressure, conflict, exercise of soul, heaviness through manifold temptations, ups and downs, all sorts of trials and difficulties; but we feel persuaded that when a soul is really brought by God's Spirit to see the end of self, and to rest in a full Christ, it finds a peace which can never be interrupted.

# 基督的全足全豐

時代之言

查理士·亨利·麥景陶

## 第一章

人一旦被領來感覺到其在神面前的實況或狀況，就是其破敗、有罪和可憐之深，其完全和無望地無償付能力時，必然不得安寧，除非聖靈在他心中彰顯那全足全豐的基督，唯一可能解決我們的全然破敗的，就是神完全的解救。

平安的真正訣要在於罪人去到盡頭，己的破敗、無助、無用，來在那裏找到神為我們最深切需要而預備的全足全豐的基督。也許有着斷斷續續的憂傷、壓力、衝突和靈魂的操心，來自各方面引誘的重壓、各式各樣的試煉和困難；然而我們深信的是，當靈魂真的被神的聖靈引導，得見己的盡頭，且在豐盛的基督裏得安息時，所找到的平安是永不能被攪擾的。

The unsettled state of so many of God's dear people is the result of not having received into their hearts a full Christ, as God's own very provision for them. But whatever may *be* the producing cause, we believe it will be found, in almost every case, that the lack of settled peace, so common amongst the Lord's people, is the result of not seeing, not believing, what God has made His Christ to be to them and for them, and that forever.

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

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

那麼多神所愛子民的不安狀況乃因他們心裏未曾得着神親自為他提供的那一位豐富基督所致。但無論有甚麼生成的成因，我們都相信幾乎每一個主子民中那樣常見缺乏穩妥平安的例子，都是因着看不見和不相信神已永遠使祂作為他們的基督和給與他們基督之故。

#### *基督作為良心唯一安息之所的工作*

我們需留意：一、基督曾替我們作的；二、祂現正為我們作的。我們從前者得的是救贖，後者得的是作保。祂替我們死在十字架上；祂替我們在寶座上活。祂以祂寶貴救贖的死亡來解決我們作為罪人的整體情況，並永遠除掉他們。祂照管我們所有的罪，就是所有相信祂名之人的罪。「耶和華使我們眾人的罪孽都歸在祂身上。」(賽53:6)更且「因基督也曾一次為罪

suffered for sins. the just for the unjust, that He might bring us to God." (1 Pet. iii. 18.)

This is a grand and all-important truth for the anxious soul—a truth which lies at the very foundation of the whole Christian position. It is impossible that any truly awakened soul, any spiritually enlightened conscience, can enjoy divinely settled peace until this most precious truth is laid hold of in simple faith. I must know, upon divine authority, that all my sins are put away forever out of God's sight; that He Himself has disposed of them in such a manner as to satisfy all the claims of His throne and all the attributes of His nature; that He has glorified Himself in the putting away of my sins, in a far higher and more wonderful manner than if He had sent me to an everlasting hell on account of them.

Yes, He Himself has done it. This is the very gist and marrow—the heart's core of the whole matter. God has laid our sins on Jesus, and He tells us so in His Holy Word, so that we may know it upon divine authority—an authority that cannot lie. God planned it; God

受苦，就是義的代替不義的，為要引我們到神面前。」（彼前3:18）

這是對焦慮的靈魂深遠和全然重要的真理，正是立於整個基督徒地位根基上的真理。任何真正甦醒的生命，任何靈裏得光照的良心，都不可能得享這神聖的穩妥平安，除非用單純的信來抓實這寶貴的真理。我必須認識到，因着神聖的判決，我所有的罪被除滅至神永遠看不見；祂且已親自以符合祂王權的所有要求，和祂本性的屬性的方式來除掉他們；和祂已因除滅我的罪來榮耀祂自己，所用的方法比起因着這些罪來扔我到永遠地獄去更高超和更奇妙。

這是祂親自作成的。這就是整件事情的要旨、精髓和核心所在。神已將我們的過犯放在耶穌身上，並在聖經中告訴我們，我們是藉着神聖的權柄，那不能說謊的權柄來知道這個的。神計劃，

did it; God says it. It is all of God, from first to last, and we have simply to rest in it like a little child. How do I know that Jesus bore my sins in His own body on the tree? By the very same authority which tells me I had sins to be borne. God, in His marvelous and matchless love, assures me, a poor guilty, hell-deserving sinner, that He has Himself undertaken the whole matter of my sins, and disposed of it in such a manner as to bring a rich harvest of glory to His own eternal name, throughout the wide universe, in, presence of all created intelligence.

The living faith of this must tranquilize the conscience. If God has satisfied Himself about my sins, I may well be satisfied also. I know I am a sinner—it may be, the chief of sinners. I know my sins are more in number than the hairs of my head; that they are black as midnight—black as hell itself. I know that any one of these sins, the very least, deserves the eternal flames of hell. I know—because God's Word tells me—that a single speck of sin can never enter His holy presence; and hence, so far as I

作成和常說到這個。由始至終，這全都是出於神，我們只要像小孩子般單單安息其中。我如何得知在十字架的耶穌將我的罪擔負祂一己身上？正是那告訴我說我有過犯需要承擔的相同權威。神以其奇妙和無匹的愛來向我這個可憐犯罪，應進地獄的人保證說，祂已全然親自擔當我的過犯，並用這樣的方法來除滅它，在遍佈浩瀚宇宙，所有被造天使面前，為祂一己永遠的名帶來豐盛的榮耀。

這樣的活潑信心必然叫良心鎮靜。神既親自贖了我的罪，我也必確然得贖。我知道我是一個罪人，也許是罪人中的罪魁。我知道我的罪過比起我頭髮的數目還要多，比午夜還要黑，如同地獄那樣黑。我知道這些過犯中任何一樣，就是最小的，都應受地獄的永火。我因着神的話這樣告訴我而知道，一點點的罪也永不能來到祂聖潔同在的面前，因此，只要是關乎到

am concerned, there was no possible issue save eternal separation from God. All this I know, upon the clear and unquestionable authority of that Word which is settled forever in heaven.

But, oh, the profound mystery of the cross!—the glorious mystery of redeeming love! I see God Himself taking all my sins—the black and terrible category—all my sins, as He knew and estimated them. I see Him laying them all upon the head of my blessed Substitute, and dealing with Him about them. I see all the billows and waves of God's righteous wrath—His wrath against my sins—His wrath which should have consumed me, soul and body, in hell, throughout a dreary eternity,—I see them all rolling over the Man who stood in my stead, who represented me before God, who bore all that was due to me, with whom a Holy God dealt as He should have dealt with me. I see inflexible justice, holiness, truth, and righteousness dealing with my sins, and making a clear and eternal riddance of them. Not one of them

我的，除了是與神有着永遠隔離之外，便不可能有別的可能。我因着永遠安定的神話語清晰和毋庸置疑的權威而得知這一切。

噢，十字架深不可測的奧秘！救贖之愛的榮耀奧秘！從中我得見神親自背負我黑暗和可怕類型的過犯，所有祂知道和評定的過犯。我看見祂將這一眾過犯都放在我可稱頌之代贖者的頭上，因着這些過犯來對付祂。我看見神一切公義忿怒的波濤巨浪，就是祂因着我的過犯而起的忿怒，來將我身體和靈魂扔在地獄裏來永永遠遠可憐地被毀滅的忿怒；我見他們全都向代替我的人子來怒吼，祂是在神面前代表我的，祂承擔因我而起的一切，就是一個聖潔的神像該對付我般來對付祂。我得見處理我過犯上的堅毅公正、聖潔、真實和公義，清晰地和永遠地除掉他們。沒有一個罪會漏掉！沒有默許，沒有

is suffered to pass! There is no connivance, no palliation, no slurring over, no indifference. This could not possibly be, once God Himself took the matter in hand. His glory was at stake; His unsullied holiness, His eternal majesty, the lofty claims of His government.

All these had to be provided for in such wise as to glorify Himself in view of angels, men, and devils. He might have sent me to hell—righteously, justly, sent me to hell—because of my sins. I deserved nothing else. I have not a word to say in excuse for a single sinful thought, to say nothing of a sin-stained life from first to last—yes, a life of deliberate, rebellious, high-handed sin.

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

減緩，沒有忽略，沒有模稜兩可。一旦事情落在神的手中，就沒有這個可能。這關乎到祂的榮耀。祂沒污點的聖潔和祂永恆的威嚴乃是祂管治的崇高要求。

於天使、人和魔鬼看來，這一切的必須提供是要榮耀祂自己之故。祂可因着我的過犯來把我扔進地獄，公義地、公正地扔我進地獄，我應受的只有這個。我不會在一個邪惡念頭上有一句辯解的說話，在由始至終沾染罪污的生命上也無話可說，這的確是一個故意、悖逆、大大犯罪生命。

也許有人會隨他們所喜愛的來推論，說到犯罪生命的永遠懲罰不公平，因着較少年日的犯罪跟在火湖中無盡年日的受苦完全不合比例。他們可以這樣推論，但我徹底相信，毫無保留地承認，對於我在十字架上所見的那一位神來說，每一個罪都十分該受深黑和淒涼地獄坑中永遠的刑罰。

punishment in the deep, dark, and dismal pit of hell.

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

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

Now, this must give peace to the conscience, if only it be received in the simplicity of faith. How is it possible for a person to believe that God has satisfied

我冷靜地、從容地、和嚴肅地宣告我的分就完全只會是永遠排拒於神和羔羊的同在之外，和只能是永遠在燒着硫磺與火之湖中的痛苦。

該為神一切的恩惠來永遠高呼阿利路亞！因祂沒有因着我們的過犯來扔我們進地獄，反差派祂的兒子來為我們的罪作了挽回祭。在這奇妙救贖計劃的揭示上，我們得見一個聖潔的神來對付我們罪的問題，並將審判落在祂所愛、永恆和與祂同等的兒子身上，為的是祂愛的豐盛潮水得以流進我們的心。「不是我們愛神，乃是神愛我們，差祂的兒子為我們的罪作了挽回祭，這就是愛了。」（約壹4:10）

如今只要單純以信來接受，所給與良心的必然是平安。一個相信神已親自償清他過犯的人怎么可能沒有平安？神若對

Himself as to his sins and not have peace? If God says to us, "Your sins and iniquities I will remember no more," what could we desire further as a basis of peace for our conscience? If God assures me that all my sins are blotted out as a thick cloud—that they are cast behind His back—forever gone from His sight, should I not have peace? If He shows me the Man who bore my sins on the cross, now crowned at the right hand of the Majesty in the heavens, ought not my soul to enter into perfect rest as to the question of my sins? Most assuredly.

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

我們說「我不再記念你們的罪愆和過犯」(來10:17)時，我們還能得着甚麼作為我們良心平安進一步的根據呢？神若保證我一切的過犯都像厚雲消散般被塗抹(賽44:22)，就是他們被扔在祂的背後(賽38:17)，永遠不為祂所見，我豈不應得着平安？若祂給我看見那位在十字架背負我過犯，如今在天上全能者右邊來作王的人子，我的魂不應在我過犯的問題上進入完全的安息麼？肯定是。

容我來問，基督如何達至祂如今坐在神寶座上的位置？到頭來是否因着作為永遠可稱頌的神？不，祂一直是這樣。是否因着作為天父的永生兒子？不，祂向來都是，常在天父的懷中，是天父永遠和說不出多麼喜歡的那位；是因為祂作為一個無瑕疵、聖潔和完全的人子，本性絕對純潔、完全沒有罪的一位？不，祂能在自馬槽到十字架之間任何時候都以這

the cross, have claimed a place at the right hand of God. How was it, then? Eternal praise to the God of all grace! it was as the One who had by His death accomplished the glorious work of redemption—the One who had stood charged with the full weight of our sins—the One who had perfectly satisfied all the righteous claims of that throne on which He now sits.

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

品格和根據這個來要求神右邊的地位。那麼如何會是這樣？願頌讚永遠歸與賜一切恩惠的神！這是藉着祂的死來成就救贖榮耀工作的那一位，是全然背負我們罪擔的那一位，是完全滿足祂如今所坐寶座的一切公義要求的那一位。

藉信得見釘在十字架上，如今坐在寶座上作王之人子的我們不能得不着神同在的平安。主耶穌基督既親自背負我們的過犯，接受因罪而來的審判，若仍有一罪未贖清的話，祂如今便不能在那裏。得見背負罪惡者得着榮耀為冠冕，就是得見我們的過犯永遠在聖潔同在者那裏被除掉。我們的過犯在那裏？全都被塗抹了。我們如何得知這個？將所有的罪都親自背負的那位已穿越諸天來到榮耀的至高峯。永恆的公義已以榮耀的冠冕來戴在作為背負我們過犯，完成救贖我們那位的恩額上，因此毫無疑問或

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

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

任何可能疑問下來證明我們的過犯已永遠被除掉，不為神所見。在可稱頌恩典的法理下，一個得冠冕的基督和一個清潔的良心是密不可分地連在一起的。這是何等奇妙的事實！我們得以以我們全然被救贖的能力來歌唱，來讚頌這救贖的愛。

「但如今，神的義在律法以外已經顯明出來，有律法和先知為證：就是神的義，因信耶穌基督加給一切相信的人，並沒有分別。因為世人都犯了罪，虧缺了神的榮耀；如今卻蒙神的恩典，因基督耶穌的救贖，就白白的稱義。好在今時顯明祂的義，使人知道祂自己為義，也稱信耶穌的人為義。神設立耶穌作挽回祭，是憑着耶穌的血，藉着人的信，要顯明神的義；因為祂用忍耐的心寬容人先時(過去)所犯(或越過)的罪，好在今時顯明祂的義，使人知道祂自己為義，也稱信耶穌的人

him which believeth in Jesus."

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

"God, who at sundry times and in divers manners [or in divers measures and modes] spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by [His] Son, whom

為義。」(羅3:21-26)

「『算為他義』的這句話不是單為他寫的，也是為我們將來得算為義之人寫的，就是我們這信神使我們的主耶穌從死裏復活的人。耶穌被交給人，是為我們的過犯；復活，是為叫我們稱義。」

(羅4:23-25)我們在這裏有神引領我們的靈魂來到背負我們的罪和從死裏復活的那一位那裏去。為何祂這樣作？因為叫我們得脫離我們罪過的那一位已完全在這些罪過上榮耀祂，且永遠除掉這些罪過。神不單止差祂的獨生子來到世間，祂且因着我們的罪行來壓傷祂，和使祂從死裏復活，為的叫我們得以知道和相信我們的罪過這樣被廢止，來無限地和永遠地榮耀祂。願祂的名永遠和普世地得着尊崇！

「神既在古時藉着眾先知多次多方的曉諭列祖，就在這末世藉着祂兒子曉諭我們；又早已立祂為承受萬有的，也曾藉着祂創造諸世界。祂是神

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

## **PART II**

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

榮耀所發的光輝，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1:1-3）祂沒有坐在神的寶座上，直至祂在十字架上獻上祂自己來潔除我們的罪，為此願頌讚歸與我們主基督的名！因此一個在神右邊復活的基督是我們的過犯已全然被除掉的榮美和駁不倒的證明，因為這些過犯若仍有一個存留的話，祂就不能來到祂所在的那裏。神叫那從死裏復活的那一位，就是神親自將我們的過犯重壓在祂身上的同一位。因此全都得着神聖地和永遠的解決。在最軟弱的信徒身上能找到一個罪就如同在祂身上找到般的沒有可能。

## **第二章**

「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

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

If we were resting on the law of Moses, on our keeping the commandments, on our doing our duty, on our feeling as we ought, on our valuing Christ and loving God as we ought, reason would that we should be in doubt and dark uncertainty, seeing we could have no possible ground of assurance.

面前。」(彼前3:18)

有人會樂意來說服我們說，經歷我們的過犯被赦免是沒有可能的，我們必須在這最重要的問題上帶着完全不確定的狀態來到生命的盡頭。有鑒於這樣卑劣的教訓，蒙恩的使徒保羅在安提阿的會堂中所說「所以，弟兄們，你們當曉得：赦罪的道是由這人(死去和復活的耶穌基督)傳給你們的(不是作為一個將來的應許，而是如今所宣佈)。你們靠摩西的律法，在一切不得稱義的事上信靠這人(不是將會，不是盼望)，就都得稱義了。」(徒13:38-39)強烈的言詞作何解？

我們若安於摩西的律法，遵守誡命，盡上我們的責任，我們所有的感覺，我們對基督的珍愛和對神的愛，我們就會落在疑惑和暗昧不明的理性中，得見的是我們不能有着確實的可能根據。

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

But glory be to God, His own testimony assures us that Christ hath once suffered for sins, the just for the unjust, that He might bring us to God; not merely bring us to heaven when we die, but bring us to God now. He brings us to God without spot or stain or charge. He brings us to God in all His own acceptableness. When He stood in our stead, but it is gone—gone forever—cast as lead into the unfathomable waters of divine forgetfulness. He was charged with

另一方面，當我們得聽永不說謊之永生神的說話，在我們耳中來宣講那大喜的信息，說到藉着祂所愛死在十字架，被埋葬在墳墓裏，從死裏復活和坐在榮耀裏的兒子；獨獨藉着祂，在沒有屬於我們任何東西下而藉着祂，藉着祂一次和永遠的獻上祂自己；所傳講的是完全和永遠的赦罪，如同當下般實在，就是如今每一個單單相信神寶貴記載而得享的時，如何有可能有任何人持續來存疑和不確定？

願榮耀歸與神，祂親口向我們鄭重宣告見證，基督曾一次為罪受苦，義的代替不義的，好叫祂得以領我們到神那裏去。不單在我們死去時領我們上天，且如今領我們到神那裏去。祂領我們往神那裏去是沒有瑕疵、玷污或控訴的。祂是以祂一己所有的可悅納來領我們到神那裏去的。當祂代替我們的時，所有罪污都被除掉，

our sins on the cross. God laid on Him all our iniquities, and dealt with Him about them. The whole question of our sins, according to God's estimate thereof, was fully gone into and definitively, because divinely, settled between God and Christ, amid the awful shadows of Calvary. Yes, it was all done, once and forever, there. His Word assures us that *we have* redemption through the blood of Christ, the remission of sins, according to the riches of His grace. He declares to us, in accents of sweetest, richest, deepest mercy, that our sins and our iniquities He will remember no more. Let us rather hail with thanksgiving the blessed boon so freely conferred upon us by love divine, through the precious blood of Christ. It is the joy of the heart of God to forgive us our sins. Yes, God delights in pardoning iniquity and transgression. It gratifies and glorifies Him to pour into the broken and contrite heart the precious balm of His own pardoning love and mercy. He spared not His own Son, but delivered Him up, and bruised Him on the cursed tree, in order that He might be able, in

如同鉛被投進深不見底神聖饒恕之深水中般的永遠被除掉。祂在十字架上承擔我們的過犯。神將我們的罪過都放在祂身上，這樣因着這些罪來對待祂。因此我們過犯的整件事情都按神的標準來神聖地、確定地在神和基督之間在加略山可怖陰霾下得着解決，全然消逝。是的，全都在那裏一次過和永遠被除掉了。祂的話向我們保證我們已按着祂豐盛的恩典，藉着基督的血得着救贖和赦罪。祂以最甜美、最豐盛和最深遠的憐憫來向我們宣告，祂不再記念我們的過犯和罪過。我們卻當因基督的寶血藉神聖之愛白白賜下這恩福來歡呼感恩。饒恕我們的過犯是神心所樂的。是的，神樂於來饒恕不義和過犯。將祂一己寬恕的愛和憐憫的寶貴膏油倒入破碎和悔罪的心靈來使祂喜悅和得着榮耀。祂連祂獨生的兒子也不愛惜，卻把祂交付在咒詛的十字架上來壓傷祂，為的是叫

perfect righteousness, to let the rich streams of grace flow forth from His large, loving heart, to the poor, guilty, self-destroyed, conscience-smitten sinner.

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

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

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

祂得以以完全的義來讓豐富的恩泉自祂既大且滿是愛的心中流向那貧窮、犯罪和自毀、良心受責備的罪人。

「又對他們說：照經上所寫的，基督必受害，第三日從死裏復活，並且人要奉祂的名傳悔改、赦罪的道，從耶路撒冷起直傳到萬邦。」(路24:46-47)

我們在這裏有的是這偉大和榮耀使命的根據、權柄和範圍，就是基督已受苦。這是罪得赦的有效根據。若沒有灑血，罪便不得赦；若有灑血，獨獨因着灑血，便有着罪的得赦，就是基督寶血所預備來作成那完滿和完全的赦罪。

「照經上所寫的。」乃蒙福和無可置疑的權柄！無可動搖。我藉着神話語的堅固權柄來知道我們過犯全然得着饒恕，全都被塗抹，全都永遠被除掉，全都被扔在神

by any possibility, rise against me.

Finally, as to the sphere. It is, "all nations." This includes me, beyond all question. There is no sort of exception, condition, or qualification. The blessed tidings were to be wafted, on the wings of love, to all nations—to all the world—to every creature under heaven. It is for me as surely as though I were the only sinner beneath the canopy of God's heaven. The universality of its aspect precludes all question as to its being designed for me.

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

Christ has suffered for sins.

的背後，因此他們永沒可能起來告發我。

最後來到其範圍，就是「萬邦」。毫無疑問這包括我。毫無例外、制約或限制。有福的喜信乘着愛之翅膀來傳送到全世界，傳到天下的每一個生靈。這是給我的，就如同我是在神的天幕底下唯一的罪人一般那樣確定。其無所不包的一面排除所有問題，就如同這是為我而設的一樣。

若有需要進一步支持的話，就必然在那蒙福的使者「從耶路撒冷起」到地球表面最大罪的一處這事實上找到。他們要將最早期的赦罪恩典給與殺害神兒子的兇手，使徒彼得以「神既興起祂的兒子，就先差祂到你們這裏來，賜福給你們，叫你們各人回轉，離開罪惡。」（徒3:26）這經文或不可思議和卓越恩典來作的就是這個。

基督曾為罪受苦。神

God preaches remission of sins. He pledges His own Word on the point. "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." You have Christ's finished work and God's faithful word. Surely these ought to satisfy your heart and tranquilize your mind. Do, then, let us entreat you to accept the full and everlasting remission of all your sins. Receive into your heart the sweet tidings of divine love and mercy, and go on your way rejoicing. Hear the voice of a risen Saviour, speaking from the throne of the Majesty in the heavens, and assuring you that your sins are all forgiven. Let those soothing accents, from the very mouth of God Himself, fall, in their enfranchising power, upon your troubled spirit,—"Your sins and iniquities will I remember no more."

But besides the full and perfect remission of sins, we have also

ENTIRE DELIVERANCE FROM THE PRESENT POWER OF SIN.

According to the glorious economy of grace, the same work

傳揚的是罪的得赦。祂在這點上以祂一己的話來起誓：「眾先知也為祂作見證說：凡信祂的人必因祂的名得蒙赦罪。」(徒10:43)你有的是基督所作成的工作和神信實的話。這些該能確實叫你的心滿意，和平靜你的心靈。那麼真的讓我們懇求你來接受你所有過犯得着完全和永遠的赦免。將神聖的愛和憐憫的甜美信息接進你的心靈，並一路來歡欣。聽取復活救主從天上王座所發出的聲音，就是向你保證你的過犯全得得了赦免。讓這些出於神親口所說「我不再記念你們的罪愆和過犯。」(來10:17)這些安慰之言釋放他們的大能，落在你困擾的心靈上。

除了過犯得完全和完美的赦免之外，我們且

*完全脫離如今罪的權勢*

根據恩典的榮耀法則，確保罪得着完全赦免

which secures the complete remission of *sins* has broken forever the power of *sin*. It is not only that the *sins of the life* are blotted out, but the *sin of the nature* is condemned. The believer is privileged to regard himself as dead to sin.

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

This is the glorious doctrine of Romans vi-viii. The thoughtful student of this most magnificent epistle will observe that from chapter iii. 21 to chapter v. 11 we have the work of Christ applied to the question of *sins*; and from chapter v. 12 to the end of chapter viii. we have another aspect of that

的同一工作已永久打破罪的權勢。不單止生命的過犯被塗抹，並且天性也被廢棄。信徒蒙恩來看自己在罪上死。

基督徒栩栩如生的恰當表像是：「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。」（加2:20）這就是基督教。那老我被釘，如今基督活在我裏面。基督徒是一個新造。舊事已過。基督的死亡已永遠結束老我的歷史，因此，罪雖仍在信徒裏面居住，其能力已永遠被打破和過去。不單止其罪過已被刪除，其可怖的管治也完全被瓦解。

這是羅6-8章的極好教義。認真思考學習這最壯麗書信的人必會發現羅3:21-5:11中有着基督施行在過犯問題上的工作；並從羅5:12到羅8章尾，我們看見另一個層面的工作，就是應用在「我們的舊人」、「罪身」、

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

「肉體中的罪」這罪的問題。在聖經中沒有像罪之赦免的一回事。神一直責備罪，而不是赦免罪，這分別十分重大。神已將祂對罪的永久厭惡在基督的十字架上說明。祂一直表述和執行祂對罪的審判，如今信徒能得見自己是與那在十字架上死和從死裏復活的那一位聯上和等同的。祂已走過罪所管治的區域，進入由恩典藉着義作王的嶄新和蒙福的區域。使徒說：「感謝神！因為你們從前雖然（如今不再）作罪的奴僕，現今卻從心裏順服了所傳給你們道理的模範。你們（不單止罪得赦免）既從罪裏得了釋放，就作了義的奴僕。我因你們肉體的軟弱，就照人的常話對你們說：你們從前怎樣將肢體獻給不潔不法作奴僕，以至於不法；現今也要照樣將肢體獻給義作奴僕，以至於成聖。因為你們作罪之奴僕的時候，就不被義約束了。你們現今所看為羞恥的事，當日有甚麼果子

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

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

呢？那些事的結局就是死。但現今，你們既從罪裏得了釋放，作了神的奴僕，就有成聖的果子，那結局就是永生。」（羅6:17-22）

這裏有的是神聖生命的珍貴奧秘。我們是在罪上死，向神活的。罪的管治已過去。罪對一個死人有甚麼可作？沒有。那麼信徒已與基督同死，他是與基督同埋葬，他是與基督一同復活，以生命的新樣來行走的。他活在恩典的可貴管治之下，他也有成聖的果子（羅6:22）。藉豐盛神聖的恩典來祈求活在罪中的人，所否定的正是基督教的根基。「我們在罪上死了的人豈可仍在罪中活着呢？」（羅6:2）沒有可能。這是否定整個基督教的立場。試想一個基督徒日復一日，週復一週，月復一

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

"My little children, these things write I unto you that ye sin not." We should not justify ourselves in a single sinful thought. It is our sweet privilege to walk in the light, as God is in the light; and most surely, when we are walking in the light, we are not committing sin. Alas! we get out of the light and commit sin; but the normal, the true, the divine idea of a Christian is, walking in the light, and not committing sin. A sinful thought is foreign to the true genius of Christianity. We have sin in us, and shall have it so long as we are in the body; but if we walk in the Spirit, the sin in our nature will not show itself in the life. To say that we *need*

月，和年復一年地持續來犯罪和悔改，犯罪和悔改，是貶低基督教的價值和歪曲基督徒的整體地位。說因着基督徒裏頭仍有肉體，所以必然會繼續犯罪，是忽視基督死亡其中的一大方面，並以使徒在羅6-8章中的整體教訓為一個謊言。感謝神，信徒沒有任何必須犯罪的原因。

「我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。」(約壹2:1) 我們連一個犯罪念頭也不該有。我們如同神在光明中行是我們的殊榮。最肯定的是，我們在光明中行便不是在犯罪。唉呀，我們是離開光明來犯罪的呢！基督徒給人的正常、真實和神聖印象該是在光明中行，而不是犯罪。犯罪念頭跟基督徒的真實特質不相干。只要我們一日在肉體中，裏頭就必然有罪；但我們若順着聖靈而行(加5:16)，我們本性中的罪就不會在生命中自我顯露。說我們

*not sin* is to state a Christian privilege; to say that *we cannot sin* is a deceit and a delusion.

### PART III

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

Such is the settled standing of the *very* feeblest lamb in all the blood-bought flock of Christ. Nor could it possibly be otherwise. It must be either this or eternal perdition. There is not the breadth of a hair between this standing of absolute perfectness before God and a condition of guilt and ruin. We are either in our sins or in a risen Christ. There is no middle ground. We are either covered with guilt or complete in Christ. But the

不必犯罪就是說出基督徒的殊榮；說我們不能犯罪乃是欺騙和迷惑。

### 第三章

我們從剛思想的曉得基督過去工作的一大結果就是給我們在神面前的聖潔完美地位。「因為祂一次獻祭，便叫那得以成聖的人永遠完全。」(來10:14)祂已引領我們來到神的同在那裏，得着祂親身的完美悅納，得着祂的名、位格和工作上的全面功勞和價值，因此使徒約翰宣告：「因為祂如何，我們在這世上也如何。」(約壹4:17)

這樣的是在所有基督付上血價得着的群羊中最虛弱羊羔的堅定立場。這不可能是別的。不是這個便是永遠的滅亡。在神面前絕對完全的立場和犯罪破敗狀況之間是沒有毫髮的差距。我們不是在過犯中便是在復活的基督裏頭，是沒有中庸之道的。我們不是滿身罪污，便是在基督裏的完全。但聖靈在聖經中權

believer is declared, by the authoritative voice of the Holy Ghost in Scripture, to be "complete in Christ"—"perfect, as pertaining to his conscience"—"perfected in perpetuity"—"clean every whit"—"accepted in the Beloved"—"made [or become] the righteousness of God in Christ."

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

威的聲音所宣告的信徒乃是「在基督裏完全」的，「良心上完全」（來 9:9）的，「永遠完全」（來 10:14）的，「全身乾淨」（約 13:10）的，「在愛子裏蒙悅納」的，「在基督裏面成為神的義」（林後 5:21）的。

這全是藉着十字架的獻祭而來的。基督寶貴救贖的死亡形成了基督徒地位上穩固和無可爭辯的根基。「基督獻了一次永遠的贖罪祭，就在神的右邊坐下了。」（來 10:12）坐寶座的基督是信徒在神面前地位的光榮證明和完美的定義。既為着我們的罪來榮耀神，代替作為罪人的我們的整體狀況來接受審判，我們的主基督一直以與祂自己活潑的聯繫來引領我們進入一個地位，不單罪得赦、得接納和平安；且是完全脫離罪的權勢，勝過無論是裏頭的罪、對撒但的害怕、律法或現今邪惡世界任何能敵擋我們確實地位的東西。

world.

How completely the professing Christianity of the present day stands in contrast with the living teachings of the New Testament; and as a consequence, souls are robbed of the precious privileges which belong to them as Christians, and they are kept in the moral distance which characterized the Mosaic economy.

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

The flock of Christ is scattered upon the dark mountains and desolate moors. The souls of God's people are left in the dim distance which characterized the Jewish system. They know not the meaning of the rent veil, of nearness to God, of conscious acceptance in the

今時認信的基督教如何完全與新約的活潑教訓相違背，因此與標誌摩西機制保持着距離屬於基督徒的寶貴殊榮從基督徒的生命中被奪去。

這一切是最悲慘的。這叫聖靈擔憂，傷破基督的心，羞辱神的榮耀，和否定聖經最平白的說話。我們極透切地相信萬千寶貴的生命在這刻足以使神的心淌血。這一切極大程度上可追溯至基督教界的教訓、其教條和其禮節書。

基督的群羊分散在高崗和荒野。神子民的生命被遺棄在標誌着猶太系統的昏暗遠處中。他們不知道幔子撕裂，神的親就和覺知在愛子裏被接納的意思。主的餐桌被迷信的暗黑和冰冷迷霧所

Beloved. The very table of the Lord is shrouded with the dark and chilling mists of superstition, and surrounded by the repulsive barriers of a dark and depressing legality. Accomplished redemption, full remission of sins, perfect justification before God, acceptance in a risen Christ, the Spirit of adoption, the bright and blessed hope of the coming of the Bridegroom,—all these grand and glorious realities—these chartered privileges of the Church of God are practically set aside by Christendom's teachings and religious machinery.

The Christian is one who is not only forgiven, but delivered. Christ has died for him, and he has died in Christ. Hence he is free, as one who is raised from the dead and alive unto God, through Jesus Christ our Lord. He is a new creation. He has passed from death unto life. Death and judgment are behind him, and nothing but glory before him. He possesses an unblotted title and an unclouded prospect.

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

遮蔽，被暗黑和令人鬱悶的守法主義的討厭欄柵所圍繞。作成的救贖、過犯的全然饒恕、神面前的完全稱義、被接納在復活的基督裏面、承受的聖靈、新郎再來的光明和有福盼望，這一切首要和榮耀的實在，這些特許神教會的殊榮實際上被基督教界的教訓和教團的組織所撇棄。

基督徒不單止是罪得赦，且也是得脫離罪的人。基督已為他死，他也已在基督裏死。因此他是如同一個藉耶穌基督我們的主從死裏復活和向神而活的人般自由。他是一個新造。他已出死入生。死亡和審判都在他後面，而在他前面的只有榮耀。他擁有的是抹不掉的名號和一個明朗的前景。

雖然沒有東西能觸及我們的生命，或干擾我們的地位，卻也得見我們

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

## THE PRESENT WORK OF CHRIST FOR US.

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

的狀況是不完美，我們的行止不完美，我們的相交是容易受干擾的，因此我們需要

## 基督如今為我們作工

耶穌為我們活在神的右邊。祂為我們而作的積極介入從沒有一刻停止過。祂已回到天上，在那裏憑藉着所成就的救贖來在我們的神面前為我們來作祂完美的中保。祂在那裏作為繼續存在的義，來保守我們常在祂代贖的死亡所引領我們進入神聖完整的地位和關係中。「因為我們作仇敵的時候，且藉着神兒子的死，得與神和好；既已和好，就更要因祂的生得救了。」（羅5:10）同樣在希伯來書中我們讀到：「我們既然有一位已經升入高天尊榮的大祭司，就是神的兒子耶穌，便當持定所承認的道。因我們的大祭司並非不能體恤我們的軟弱。祂也曾凡事受過試探，與我們一樣，只是祂沒有犯罪。所

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

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

For whom, let us ask, is Christ now living and acting at the right

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4:14-16)並且在來7章中有：「這位既是永遠常存的，祂祭司的職任就長久不更換。凡靠着祂進到神面前的人，祂都能拯救到底；因為祂是長遠活着，替他們祈求。」(來7:24-25)和在來9章：「因為基督並不是進了人手所造的聖所(這不過是真聖所的影像)，乃是進了天堂，如今為我們顯在神面前。」(來9:24)

我們在約翰一書中有着另一方向來呈現的相同重大題目：「我小子們哪，我將這些話寫給你們，是要叫你們不犯罪。若有人犯罪，在父那裏我們有一位中保，就是那義者耶穌基督。祂為我們的罪作了挽回祭，不是單為我們的罪，也是為普天下人的罪。」(約壹2:1-2)

讓我們來問：基督如今為誰來在神右邊來

hand of God? Is it for the world? Clearly not; for He says, in John xvii, "I pray not for the world, but for them which Thou hast given Me; for they are Thine." And who are these? are they the Jewish remnant? Nay; that remnant is yet to appear on the scene. Who are they, then? Believers—children of God—Christians, who are now passing through this sinful world, liable to fail and to contract defilement every step of the way. These are the subjects of Christ's priestly ministry. He died to make them clean: He lives to keep them clean. By His death He expiated our guilt, and by His life He cleanses us, through the action of the Word by the power of the Holy Ghost. "This is He that came by water and blood; not by water only, but by water and blood." We have expiation and cleansing through a crucified Saviour. The double stream emanated from the pierced side of Christ, dead for us. All praise to His name!

We have all, in virtue of the precious death of Christ. We have an Advocate with the Father—a great High-Priest with God. "If any

活和行事？為世人？明顯不是，因為在約17章中祂說到：「我為他們祈求，不為世人祈求，卻為祢所賜給我的人祈求，因他們本是祢的。」(約17:9)這些人是誰？猶太餘民？不，餘民還未出現。那麼是誰？是信徒，神的兒女，基督徒，他們正走過這邪惡的世界，容易失敗，路上的每一步都沾染污穢。他們是基督祭司事奉的對象。祂死使他們清潔，祂活保守他們清潔。祂藉祂的死抵償我們的罪債，藉祂的生命潔淨我們，是聖靈的大能透過聖經行出來的。「這藉着水和血而來的，就是耶穌基督；不是單用水，乃是用水又用血。」(約壹5:6)我們是藉着一位釘十字架的救主來得着贖罪和潔淨的。這雙重的水流是源於為我們死之基督的槍傷肋旁。讚美全歸祂的聖名！

因着基督的寶貴死亡我們便得着一切。我們有與天父一起的中保，一位與神同在的大祭司。

man sin." He does not say, If any man repent. No doubt there is, and must be, repentance and self-judgment; but how are they produced? whence do they proceed? Here it is: "We have an Advocate with the Father." It is His all-prevailing intercession that procures for the sinning one the grace of repentance, self-judgment, and confession.

We forget that ere we are even conscious of the failure—before our conscience becomes really cognizant of the fact, our blessed Advocate has been to the Father about it; and it is to His intercession we are indebted for the grace of repentance, confession, and restoration. The blessed apostle is putting before us the consolatory truth that in all our errors, our sins, and our failures, we have "a righteous" representative ever before the righteous God, the Holy Father, so that our affairs can never fall through. "He ever liveth to make intercession for us;" and because He ever liveth, "He is able to save *to the uttermost*"—right through to the very end—"them that come unto God by Him."

「若有人犯罪。」祂不是說「若有人悔改。」無疑有和必定有悔改和自審，但這些是如何產生的？他們是從那裏出來的？就在於：「在父那裏我們有一位中保。」(約壹2:1)是祂全得勝的代求為犯罪的人帶來悔改、自審和認罪的恩典。

我們忘記了在我們覺知失敗之先，就是良心真認清事實真相之先，我們可稱頌的中保已向天父為這祈求；在悔改、認罪和得恢復的恩典上我們有着欠祂代禱的債。蒙福的使徒因着我們的一切錯誤、過犯和失敗來將這安慰的真理擺在我們面前，我們有着這「義者」的代表常在天父這公義神的面前，好叫我們的事情永不至不能實現。「祂是長遠活着，替他們祈求。」那些「凡靠着祂進到神面前的人」，因着祂長遠活着，「祂都能拯救到底」，一直到盡頭。(來7:25)

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

#### **PART IV**

#### **CHRIST AS AN OBJECT FOR THE HEART.**

It is a wonderfully blessed thing to be able to say, "I have found an object which perfectly satisfies my heart—I have found Christ." It is this which gives true elevation above the world. It renders us thoroughly independent of the resources to which the unconverted heart ever betakes

地位上使徒說「因為祂如何，我們在這世上也如何。」（約壹4:17）而完美，若事情是這樣，我們就肯定沒有祭司或中保的需要；但因着我們的狀況，所以使徒必須說：「若有人犯罪。」這證明我們持續需要中保。頌讚歸與神的是，我們持續地有着祂，我們有着的祂常為我們來活。祂在高天上活着和服事。祂是在我們神面前為我們持續存在的義。祂活是要保守我們常在天上，和我們在地上失迷時引回正路。祂是我們的生命和神之間神聖和不能分解的連繫。

#### **第四章**

#### *作為心之所屬的基督*

能夠說「我已找到一個完全滿足的心之所屬，我已找到基督。」是何等蒙福的一件事情。使我們超乎世界的真正高升就是這個。這叫我們完全不倚靠常訴諸於自己才略的未悔改之心。所給與的是穩固的安息。這給

itself. It gives *settled rest*. It imparts a calmness and quietness to the spirit which the world cannot comprehend. The poor votary of the world may think the life of the true Christian a very slow, dull, stupid affair indeed. He may marvel how such an one can manage to get on without what he calls amusement, recreation, and pleasure;—no theatres, no balls or parties, no concerts, no cards or billiards, no hunts or races, no club or news-room, no cricket or croquet parties.

To deprive the unconverted man of such things would almost drive him to despair or lunacy; but the Christian does not want such things—would not have them. They would be a perfect weariness to him. We speak, of course, of the true Christian, of one who is not merely a Christian in name, but in reality.

It is very evident that such persons know nothing of Christ as an object for the heart. Indeed, it is very questionable how any one with a single spark of divine life in the soul can find pleasure in the wretched pursuits of a godless

與的是世界不能理解的心靈安穩平靜。熱愛世界的可憐人也許會以為真實基督徒的生命實在是十分遲緩、沉悶和乏味的一回事。他會因着有人如何能在沒有他所稱為娛樂、消遣和享受，就是沒有戲院、舞會或派對、音樂會、牌局或球類遊戲、打獵或賽馬、會所或閱報室、板球或槌球聚會下存活而感到驚奇。

要奪去未悔改之人這些東西就差不多叫他絕望或癡狂；但基督徒並不需要這些東西，不想要他們。這些使他完全厭倦。當然我們是說到真的基督徒，不單止是名義上，而是實在的基督徒。

十分明顯的是，這樣的人完全不認識基督乃是心之所屬。一個能在無神世界中惡劣地追求快樂之人的生命中如何有着一點點神聖生命的火花是十分令人存疑的。最

world. The true and earliest Christian turns away from such things—turns away instinctively; and this, not merely because of the positive wrong and evil of them—though most surely he feels them to be wrong and evil—but because he has no taste for them, and because he has found something infinitely superior, something which perfectly satisfies all the desires of the new nature.

And what is a Christian? He is a heavenly man; he is a partaker of the divine nature. He is dead to the world—dead to sin—alive to God. He has not a single link with the world: he belongs to heaven. He is no more of the world than Christ his Lord.

"I have given them Thy Word; and the world hath hated them, because *they are not of the world, even as I am not of the world*. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. *They are not of the world, even as I am not of the world*. Sanctify them through Thy truth; Thy Word is truth. As Thou hast sent Me into the world, even so have I also sent

早期的真實基督徒背離這些東西，本能地背離。這不單止是因為他們明確的錯和惡，雖然他肯定感到他們的錯和惡；而是因為他感到他們無味，和因為他發現到一些比他們無限高超的東西，一些完全滿足所有新天性渴望的東西。

甚麼是基督徒？他是屬天的人，他有分於神聖的本質。他是向世界死，向罪死和向神活的人。他與世界連一點連繫也沒有，他是屬天的。他屬於基督他的主多於屬於世界。

「我已將祢的道賜給他們。世界又恨他們；因為他們不屬世界，正如我不屬世界一樣。我不求祢叫他們離開世界，只求祢保守他們脫離那惡者。他們不屬世界，正如我不屬世界一樣。求祢用真理使他們成聖；祢的道就是真理。祢怎樣差我到世上，我也照樣差他們到世上。」（約17:14-18）

them into the world." (Ver. 14-18.)

Twice over, in this brief passage, our Lord declares that we are not of the world, even as He is not. The world has utterly rejected Him and cast Him out. It nailed Him to a shameful cross, between two malefactors. The world lies as fully and as freshly under the charge of all this as though the act of the crucifixion took place yesterday, at the very centre of its civilization, and with the unanimous consent of all. There is not so much as a single moral link between Christ and the world. Yea, the world is stained with His murder, and will have to answer to God for the crime.

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

我們的主在這簡短的經文中兩次說到我們是不屬這世界的，就如同祂不屬世界一樣。世界已完全拒絕祂和棄絕祂。世界把祂釘在兩個壞人中間的羞辱十字架上。在这一切上對世界的指控是全面的，並且這釘十字架之舉如同昨天發生般新近，正發生在世界文明的中心，並有着全人類的一致同意。基督和世界之間連一個當然的連繫也沒有。世界被殺祂的人所玷污，必然要為這惡行來向神答辯。

我們走過釘死我們的主和主人的世界，祂且宣告說我們不屬這世界，祂也不是出於世界的。隨後說到我們只要與世界為伍，我們就是對基督不忠。當一個妻子坐在殺害她丈夫的人中間有說有笑時，我們對她有何想法？這正正是認信的基督徒所作的一樣，叫自己混與現今邪惡的世界，親身參與其中，成為世界的一部分。

themselves part and parcel of it.

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

"As Thou hest sent Me into the world, even so have I sent them into the world." And again, in John xx. 21—"As My Father bath sent Me, even so send I you."

Such is the Christian's mission. He is not to shut himself within the walls of a monastery or convent. Christianity does not consist in joining a brotherhood or a sisterhood. Nothing of the kind. We are called to move up and down in the varied relations of life, and to act in our divinely appointed spheres, to the glory of God. It is

也許有人會說：我們當作甚麼？是否要脫離這世界？一點也不是。我們的主清楚地說到：「我不求祢叫他們離開世界，只求祢保守他們脫離那惡者。」在其中而不屬於它是基督徒的正確情操。打一個比方，基督徒在世上就像一個潛水員，若不是持續與水面有着不間斷的聯繫來免受水力之害，所處身的環境就會摧毀他。

「祢怎樣差我到世上，我也照樣差他們到世上。」並且說「父怎樣差遣了我，我也照樣差遣你們。」（約20:21）

這就是基督徒的使命。他不是要將自己關在男女修道院圍牆之內。基督教不是存在於弟兄或姊妹的維繫當中，絕非這樣。我們是被呼召來在生命不同的關係中來回，是在指派給我們的神聖範圍中行動，來榮耀神。這不是我們作甚麼的一回

not a question of what we are doing, but of how we do it. All depends upon the object which governs our hearts. If Christ be the commanding and absorbing object of the heart, all will be right; if He be not, nothing is right. Two persons may sit down at the same table to eat; the one eats to gratify his appetite. The other eats to the glory of God—eats simply to keep his body in proper working order as God's vessel, the temple of the Holy Ghost, the instrument for Christ's service.

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

This makes it all so simple. Christ is the standard and touchstone for every thing. It is no longer a question of mere right and wrong according to human rules; it is simply a question of what is worthy of Christ. Would He do this

事，而是如何作的一回事，全賴支配我們心靈的那位。若支配和吸引心靈的那位是基督，就萬事安妥；若不是祂，便一無安妥。也許有二人同枱進食，一個在大快朵頤，而另一個則是為榮耀神來吃，吃用單單是要保持身體適合成為神工作的器皿，成為聖靈的殿，成為服事基督的工具。

凡事都一樣。常將作為我們榜樣的主擺放面前是我們的美妙殊榮。祂如何被差到世上來，我們也是。祂來要作甚麼？來榮耀神。祂是如何活的？靠着天父。「永活的父怎樣差我來，我又因父活着；照樣，吃我肉的人也要因我活着。」(約6:57)

這使一切變得那樣簡明。**基督是凡事的標準和試金石**。這不再是單單根據人類規條來定奪對錯的問題，而不過是**甚麼配得上基督**的問題。祂會作這作那麼？祂會去這

or that? Would He go here or there? "He left us an example, that we should follow *His* steps;" and most assuredly, we should not go where we cannot trace His blessed footsteps. If we go hither and thither to please ourselves, we are not treading in His steps, and we cannot expect to enjoy His blessed presence.

Here lies the real secret of the whole matter. The grand question is just this: Is Christ my one object? what am I living for? Can I say, "The life that I live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me"? Nothing less than this is worthy of a Christian. It is a poor miserable thing to be content with being saved, and then to go on with the world, and live for self-pleasing and self-interest—to accept salvation as the fruit of Christ's toil and passion, and then live at a distance from Himself. What should we think of a child who only cared about the good things provided by his father's hand, and never sought his father's company—yea, preferred the company of strangers? We should justly despise

裏那裏麼？「祂給你們留下榜樣，叫你們跟隨祂的腳蹤行。」（彼前2:21）最肯定的是，我們必不會去到我們不能追蹤到祂足跡之地。無論我們往那裏去，若只是取悅自己，我們就不是跟祂腳蹤行，我們也不能期待得享祂賜福的同在。

這裏有的是整件事情的真正訣要。首要的問題不過是：基督是否我心之所屬？我為甚麼來活？我能否說「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）？低於這個的就不配作基督徒。十分可憐的是，滿足於得救，之後與世界打交道，為着一己喜悅和一己興趣來活；接受作為基督受苦和愛情之果子的救恩之後，與祂相距甚遠下來活。那只是關心他父親手中所給與的美好東西，寧願與陌生人作伴而從不尋求與父親作伴的孩子，我們對他會有何看法？按理我們該看不起他。一個現今和永遠都全

him; but how much more despicable is the Christian who owes his present and his eternal all to the work of Christ and yet is content to live at a cold distance from His blessed Person, caring not for the furtherance of His cause—the promotion of His glory!

## **PART V**

In general, Christians are not a whit in advance of the condition of Old-Testament saints. They do not know the blessedness of an accomplished redemption; they are not in the enjoyment of a purged conscience; they cannot draw nigh with a true heart, in full assurance of faith, having the heart sprinkled from an evil conscience, and the body washed with pure water; they do not apprehend the grand truth of the indwelling of the Holy Ghost, enabling them to cry, "Abba, Father;" they are, as to their experience, under law; they have never really entered into the deep blessedness of being under the reign of grace. They have life. It is impossible to doubt this. They love divine things; their tastes, their habits, their aspirations—yea, their

然虧欠於基督的工作，卻安心來冷漠地與可稱頌者有着相當距離下來活，從不想到促進祂的動機和促成祂榮耀的基督徒，豈不更當被鄙視！

## **第五章**

大抵而言，基督徒一點也不勝過舊約的聖徒。他們不認識一個成就救贖的恩福所在；他們未得享潔淨的良心；他們未能因着完全確實的信，心中天良的虧欠已被灑去，身體被清水洗淨（來 10:22）而有真實的心來得親近。他們未領受能叫他們呼喊「阿爸！父！」這聖靈內住的首要真理。按他們所經歷的，他們仍服在律法之下。他們還未曾真正進入恩典作王而有的深層恩福。他們有生命，這點是毋庸置疑的。他們喜愛神聖的事物，他們的品味、習慣、切望，就是他們的積習、紛擾、焦慮、疑惑和恐懼全都證明他們有着神聖的生

very exercises, their conflicts, their anxieties, doubts, and fears all go to prove the existence of divine life. They are, in a way, separated from the world, but their separation is rather negative than positive. It is more because they see the utter vanity of the world, and its inability to satisfy their hearts, than because they have found an object in Christ. They have lost their taste for the things of the world, but they have not found their place and their portion in the Son of God where He now is at the right hand of God. The things of the world cannot satisfy them, and they are not in the enjoyment of their proper heavenly standing, object, and hope; hence they are in an anomalous condition altogether; they have no certainty, no rest, no fixedness of purpose; they are not happy; they do not know their true bearings; they are neither one thing nor the other.

We trust the reader "know the things that are freely given them of God;" who know that they have passed from death unto life—that they have eternal life; who enjoy the precious witness of the Spirit; who realize their association with a

命。他們某程度上是與世界有分別的，但他們的分別是負面的多於正面的。這是因為他們看見世界虛空的一面和世界不能滿足他們的心靈，多於因為他們已以基督為他們的心之所屬。世物於他們已失去味道，但他們還未曾在如今在神右邊的神兒子裏頭找到他們的地位和他們的分。世物不能滿足他們，但他們還未得享他們當有的屬天地位、目標和盼望，因此他們是完全處於異常的狀況中。他們沒有確信、平安、定志；他們不快樂，他們不知道他們的真正定位，他們既不是這樣，也不是那樣。

我們深信讀者「能知道神開恩賜給我們的事。」（林前2:12）他們知道他們已出死入生，已有永生，得享聖靈的寶貴見證；他們體會他們藉着住在他們裏頭的聖靈來

risen and glorified Head in the heavens, with whom they are linked by the Holy Ghost, who dwells in them; who have found their object in the Person of that blessed One whose finished work is the divine and eternal basis of their salvation and peace; and who are earnestly looking for the blessed moment when Jesus shall come to receive them to Himself, that where He is, they may be also, to go no more out forever.

This is Christianity. Nothing else deserves the name. It stands out in bold and striking contrast with the spurious religiousness of the day, which is neither pure Judaism on the one hand, nor pure Christianity on the other, but a wretched mixture, composed of some of the elements of each, which unconverted people can adopt and go on with, because it sanctions the lusts of the flesh, and allows them to enjoy the pleasures and vanities of the world to their heart's content. The archenemy of Christ and of souls has succeeded in producing an awful system of religion, half Jewish, half Christian, combining, in the most artful

與在天上復活和榮耀的頭有着聯繫；他們已以作成他們救恩和平安之神聖和永恆根基工作的那賜恩者作為他們的生命目標；他們也殷切地期望蒙福的那刻來到，就是耶穌必會來接他們到祂所在的祂那裏去，他們且也得以永遠不用再出去。

這就是基督教。沒有別的配得起這名字。這明顯地與今天的謬誤宗教有着突出和顯著的分別，這宗教一方面不是純粹的猶太教，另一方面也不是純粹的基督教，而是一個拙劣的混合物，由每個其中的元素所組成，就是未悔改的人能適應和相安無事的，因為它認可肉體的情慾，容許他們來享受合乎他們心意的世界歡樂和虛榮。基督和靈魂的頭號敵人已以最巧妙的手段來成功製造一個信仰的可怖系統，一個將世界和肉體混在一起的半猶太教半基督教。有

manner, the world and the flesh, with a certain amount of Scripture, so used as to destroy its moral force and hinder its just application. In the meshes of this system souls are hopelessly entangled. Unconverted people are *deceived* into the notion that they are very good Christians indeed, and going on all right to heaven; and on the other hand, the Lord's dear people are robbed of their proper place and privileges, and dragged down by the dark and depressing influence of the religious atmosphere which surrounds and almost suffocates them.

It lies not, we believe, within the compass of human language to set forth the appalling consequences of this mingling of the people of God with the people of the world in one common system of religiousness and theological belief. Its effect upon the former is to blind their eyes to the true moral glories of Christianity as set forth in the pages of the New Testament; and this to such an extent, that if any one attempts to unfold these glories to their view, he is regarded as a visionary enthusiast, or a dangerous heretic: its effect upon

着某數量的聖經經文，好用來摧毀其道德的力量和牽制其合理的應用。在這個系統的陷阱中，生命是無望地被糾纏的。未悔改的人被騙來以為他們實在是十分好的基督徒，全都向天堂進發。另一方面，主所親愛的子民卻被奪去他們正當的地位和殊榮，被環繞和幾乎使他們窒息的宗教氛圍的黑暗和令人沮喪的影響所拖垮。

我們相信，當神的子民混與世人而有的共同公義系統和神學信念時，所帶來的駭人後果不是人類語言可陳明的。這使神的子民瞎了眼睛，看不見新約經文中所說基督教的真實當然榮耀所在，其程度之深以至任何人試圖來叫他們得見這些榮耀時，他就被視為一個非現實的宗教狂或一個危險的異教徒；這也在他們真實的狀況、特性和終局上完全欺騙他們。兩等人重蹈覆轍，採納相

the latter is to deceive them altogether as to their true condition, character, and destiny. Both classes repeat the same formularies, subscribe the same creed, say the same prayers, are members of the same community, partake of the same sacrament, are, in short, ecclesiastically, theologically, religiously one.

It will perhaps be said in reply to all this, that our Lord, in His wonderful discourse in Matthew xiii, distinctly teaches that the wheat and the tares are to grow together. He tells us that "*the field is the world.*" To confound these things is to falsify the whole Christian position, and to do away with all godly discipline in the assembly. It is to place the teaching of our Lord in Matthew xiii. in opposition to the teaching of the Holy Ghost in 1 Corinthians v.

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

If Christ's work suffices for the conscience, if His blessed Person suffices for the heart, then, must assuredly, His precious Word

同的教條，作出相同的禱告，都是相同社區的成員，有分於相同的儀式，簡言之，在教會、神學和信仰上是合而為一的。

我們的主在太13章中特特說到麥子和稗子一同生長的奇妙論說也許可解答這一切。祂告訴我們「田地就是世界」。弄錯了這些就歪曲了整個基督徒的地位，和廢除了聚會中所有的敬虔秩序。這是以我們的主在太13章的教訓來反對聖靈在林前5章的教訓。

#### 基督的話乃是我們人生路途上全足全豐的指引

若基督的工作能滿足良心，若可稱頌的祂本身能滿足心靈，那麼祂寶貴的話語必定能滿足人

suffices for the path. We may assert, with all possible confidence, that we possess in the divine volume of Holy Scripture all we can ever need, not only to meet all the exigencies of our individual path, but also the varied necessities of the Church of God, in the most minute details of her history in this world.

We are quite aware that in making this assertion we lay ourselves open to much scorn and opposition, in more quarters than one. We shall be met on the one hand by the advocates of tradition, and on the other by those who contend for the supremacy of man's reason and will; but this gives us very little concern indeed. We regard the traditions of men, whether fathers, brothers, or doctors, *if presented as an authority*, as the small dust of the balance; and as to human reason, it can only be compared to a bat in the sunshine, dazzled by the brightness, and blindly dashing itself against objects which it cannot see.

It is the deepest joy of the Christian's heart to retire from the

生路途。我們得以以所有可能的確信來斷言，在神聖聖經之冊中，我們擁有從來所需要的一切，不單止得迎合我們個別人生路途的所有緊急需要，也迎合神教會在世界歷史上最微細和各式各樣的需要。

我們完全覺知在作出這斷言時，我們是叫我們自己暴露於來自不是一處，而是極多的嘲笑和反對中。一方面我們必會遇上傳統的擁護者，另一方面會遇上那些為着人理性和意志的無上權威而爭辯的人；但我們實在少關注這個。我們看人的傳統，無論是出於長輩的、朋輩的或專家的，只要是呈現為權威的，都不過是天平上的微塵；對於人的理性，這只能是在陽光下的蝙蝠，因亮光而目眩，盲目地撞向牠看不見的物件。

在聖經平靜的光中來從人矛盾的傳統和教

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

If Scripture can make a child "wise unto salvation," and if it can make a man "perfect," and furnish him "thoroughly to all good works," what do we want of human tradition or human reasonings? If God has written a volume for us, if He has graciously condescended to give us a revelation of His mind, as to all we ought to know and think and feel and believe and do, shall we turn to a poor fellow-mortal—be he ritualist or rationalist—to help us? Far away be

義上退去，和當面對不信神之人、理性主義者和懷疑論者的橫蠻理性時將整個人降服在聖經的權威和能力之下，是基督徒心中最深度的喜樂。他感恩地認定神的話是教義、道德、和萬事的唯一完美標準。「聖經都是神所默示的，於教訓、督責、使人歸正、教導人學義都是有益的，叫屬神的人得以完全，預備行各樣的善事。」

聖經若能使一個小孩子有「得救的智慧」和能使人「完全」，和使他「預備行各樣的善事」（提後3:15-17），那麼人類的傳統或理性還有何可取？若神已為我們寫了一部書，若祂已施恩地俯就來向我們啟示祂的意念，就是我們全該知道，思想，感受，相信和要作的，那麼我們還要轉到無論是禮儀主義者或理性主義者那可憐必死

the thought! As well might we turn to our fellow-man to add something to the finished work of Christ, in order to render it sufficient for our conscience, or to supply some deficiency in the Person of Christ, in order to render Him a sufficient object for the heart, as to betake ourselves to human tradition or human reason to supply some deficiency in divine revelation.

There is, there could be, no lack in the Christ of God. His atonement and advocacy must satisfy all the cravings of the most deeply exercised conscience. The moral glories—the powerful attractions of His divine Person must satisfy the most intense aspirations and longings of the heart. And His peerless revelation—that priceless volume—contains within its covers all we can possibly need, from the starting-post to the goal of our Christian career.

*C. H. M*

的人來得幫助麼？遠遠不是這樣！我們也許會轉到我們的同儕來在基督作成的工作上有所添加，好來補足我們的良心；又或者補滿基督位格上的一些缺欠，好使祂足夠成為心之所屬，這樣來將自己訴諸於人的傳統或人類理性來補滿神聖啟示中的一些缺欠。

在神基督裏頭沒有和不能有所缺乏。祂的救贖和作為中保必定滿足良心的最深切懇求。祂神聖個格的強大吸引力，就是那必然會滿足心靈最強烈的願望和渴求的當然榮耀。而祂無雙的啟示，就是那無價的書冊，其封面裏頭所載有的全是遍及我們基督徒由起點至終點一切經歷上的凡百所需。

*查理士·亨利·麥景陶*

# The All-Sufficiency of Christ

基督的全足全豐

Author: Charles Henry Mackintosh

作者： 查理士·亨利·麥景陶

Translator: Chow Woon Kuen

譯者： 鄒煥權

Publisher: Chow Woon Kuen

出版人： 鄒煥權

Publishing in Hong Kong

出版地： 香港

First publication in October 2025

2025年10月初版

ISBN 978-988-716362-9-9

## 非拉鐵非書簡 ( Books of Philadelphia ) 49 《基督的全足全豐》

基督徒犯罪的良心得以安息，是因着基督已作成救贖，和現在作他的中保，他則要用單純的信來接上；而確據和權柄就在於神如是說的聖經真理。

罪雖仍在信徒裏面居住，但罪的勢力已永遠被打破和過去。（加2:20）

只要我們一日在肉體中，裏頭就必然有罪；但我們若順着聖靈而行（加5:16），我們本性中的罪就不會在生命中自我顯露。「不必犯罪」是基督徒的殊榮。

作者寫這書就是叫返教會的人鄭重聖經，以之為他們用單純的信得贖和得脫離罪之權勢的根據，更在基督作中保的代求下，靠着順服聖靈來活出得勝的生命，這樣來領略基督的全足全豐。