

Impact Series

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# GOSPEL MOTIVATION

More Than “Jesus Died for My Sins”

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Robert J. Koester

试读本

# GOSPEL MOTIVATION

## 福音激励

More Than “Jesus Died for My Sins”  
不只是“耶稣为我的罪死了”

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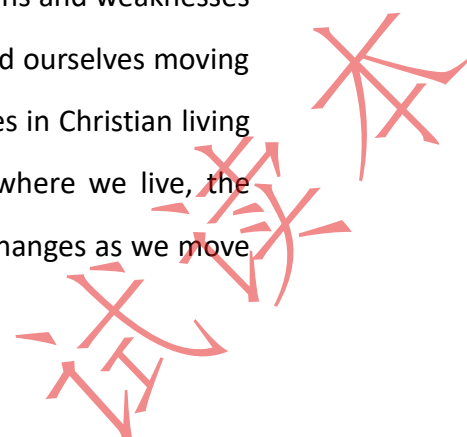
## Foreword Why Think about Gospel Motivation?

### 前言 为什么要思考福音激励？

There are several reasons for writing about gospel motivation. First, I have a tremendous need to become more sanctified, more holy, in my life. Perhaps you too have this need. I remember an old teacher saying, "When I was young, I thought that when I was old I would be pious. Now I am old. I am not pious yet." Perhaps all Christians think that way. When we are young, we see the years stretching out before us. "There is time," we say, "time for growth. Things will gradually improve; my strength to resist temptation, to put away pride and ambition, will increase, and I, by God's grace, will have things under control." Sad to say, the years that stretch out before us quickly become the years we see over our shoulders, and reality sets in: "I am not pious yet."

写福音激励有好几个理由。首先，我极度地需要在我的生命中变得更圣洁，更良善。可能你也有同样的需要。我记得一个老教师说过，“当我年轻的时候，我认为在我年老的时候我将会很敬虔。现在我年老了。我依然不敬虔。”也许所有的基督徒都那样想。当我们年轻时，我们看到岁月在我们眼前延伸。“还有时间，”我们说，“还有成长的时间。情况会逐步地改善；我抵挡试探，脱去骄傲和野心的力量将会增加，而凡事，借着上帝的恩典，都会在我的掌控之中。”不幸的是，在我们眼前延伸的岁月很快就漫过我们的肩头，而事实开始显明：“我依然不敬虔。”

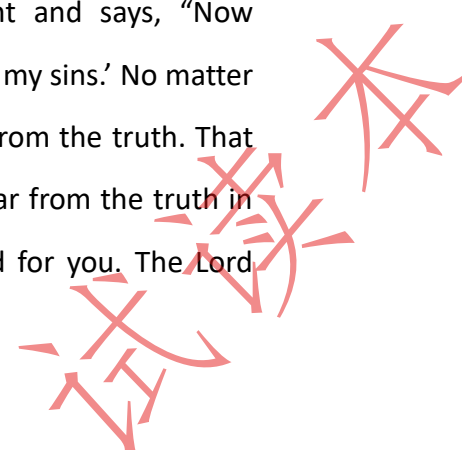
Yes, we do see growth. We do see victories. We do find our understanding and love for God's Word deepen as time gives us the chance to study it and mine its treasures. The wheels of God, which grind slowly but very fine, work on our Christian character, and we see it mature. But often we only see time giving our pet sins and weaknesses the chance to become even more ingrained. What is more, we find ourselves moving into new and uncharted waters where we are just as much novices in Christian living as we were in other areas when we were young. Changes in where we live, the makeup of our families, and our health, and even how life itself changes as we move



from one stage to another, present new decisions to make in Christ and new temptations to overcome in him. We know Christ will be with us. Our Christian character matures, and we do not doubt so quickly that Jesus will see us through every change. He will give us help and joy. Nevertheless, we are saddened that we are not yet as pious as we wish to be. Paradoxically, growth in faith and maturity gives us keener insight into our failings and so compounds our problem. But we are confident that the answers to our need for sanctification are all found in Scripture, and this book will aim at finding some of those answers.

是的，我们确实看到了成长。我们确实看到了得胜。随着时间的推移，我们有更多的机会去学习上帝的话语，挖掘它的宝藏，我们确实发现我们对它的理解和爱更加深刻。上帝的碾子，缓慢却极精巧地，研磨着我们的基督徒品格，我们看到了它的成熟。但是常常，我们只看到时间赋予我们机会，让我们所宠爱的罪和软弱，变得更加地根深蒂固。更有甚者，我们发现我们在进入新的未知的领域，在那儿，我们如同我们年轻时在其它领域一样，不过是基督徒生活中的新手。我们的任何改变——我们住在哪儿、我们家庭的组成、我们的健康状况，甚至只是当我们从一个阶段进入另一个阶段生活本身的变化，呈现出在基督里要做的新的决定和在他里面要克服的新的试探。我们知道基督会与我们同在。我们的基督徒品格变得成熟，我们并不怀疑耶稣在任何改变中都会看顾我们。他将给我们帮助和喜乐。然而，让我们感到悲哀的是，我们依然没有像我们期望的那样敬虔。矛盾的是，在信心里的成长和成熟，让我们对我们的失败有了更敏锐的洞见，并因此使我们的问题更为复杂。但我们确信，我们需要的成圣的答案都能在圣经里找到，本书的目的，就是找出其中的一些答案。

The second reason for writing about sanctification stems from how I encouraged my congregations in my sermons to put into practice the instruction I offered them. *Shallow* is a word that comes to mind. Perhaps you remember the old confirmation joke. A veteran confirmation student turns to a new student and says, "Now remember, whatever he asks, just answer, 'Because Jesus died for my sins.' No matter what the question, you'll be okay." It's a joke, but it's not so far from the truth. That may be a parody of confirmation class answers, but it is not so far from the truth in how I encouraged sanctification in my sermons. "The Lord died for you. The Lord





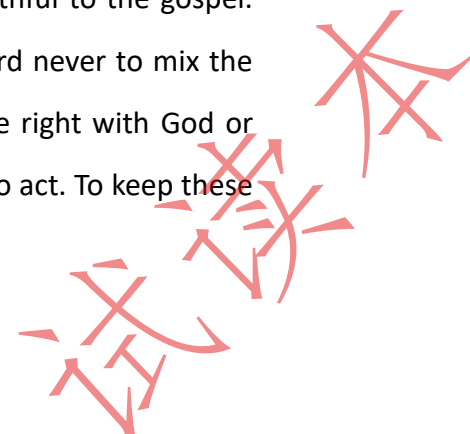
loves you. Respond with love and service to God's love for you." There's nothing wrong with that encouragement. But it hardly goes deep enough.

写关于成圣的第二个原因，源于我怎样在我的布道中鼓励我的会众，去实践我提供给他们的教导。“肤浅”是首先浮现于我脑海里的一个词。也许你还记得那个很老的坚信礼笑话。一名经验丰富的坚信礼学生对一名新学生说，“现在，记住，无论他问什么，只需要回答，‘因为耶稣为我的罪死了。’无论问题是什么，你都会通过的。”这是一个笑话，但它离真相并不遥远。这可能是对坚信礼课堂回答的拙劣模仿，但它离我怎么在我的布道中鼓励人成圣的真相并不遥远。“主为你死了。主爱你。用爱和服事回应上帝对你的爱。”这样的鼓励没有任何错误。但它很难说有足够的深度。

Jesus and the apostles go deeper, much deeper, into the gospel message when they encourage us to serve the Lord. What I am in Christ and how the Lord wants me to live are closely intertwined. I was only using a few strands of thread; the apostles used many strands twisted together into a thick rope that cannot easily be broken. A goal of this book will be to explore the many strands that connect faith and life. The depth and power of God's Word will strengthen in rich and varied ways our ability to speak and encourage others in their lives as God's children.

当耶稣和使徒鼓励我们去服事主时，他们会更深入，非常深入地进入福音信息。我在基督里是什么和主想让我怎么去生活，紧密地缠绕在一起。我只是使用了几股线；使徒使用很多线绞合在一起，形成了一条不易损坏的粗绳。本书的一个目标是，探索连接信心和生活的这些线。上帝话语的深度和力量，将以丰富多彩的方式坚固我们，作为上帝的儿女，有能力去讲述福音并在他人的生活中鼓励他们。

The third reason to study the link between faith and works as taught in Scripture is to amplify on the basic (and very true) teachings we learned in the catechism. Our Lutheran heritage and the doctrinal statements that are the heart of our heritage are great gifts. At the heart of our heritage is a desire to remain faithful to the gospel. This demands that we use law and gospel carefully. We work hard never to mix the two, that is, turning the law into good news about how I can be right with God or defining the gospel as “good information” on how God wants us to act. To keep these



two scriptural teachings separate and to use them as God intended is extremely important for our faith.

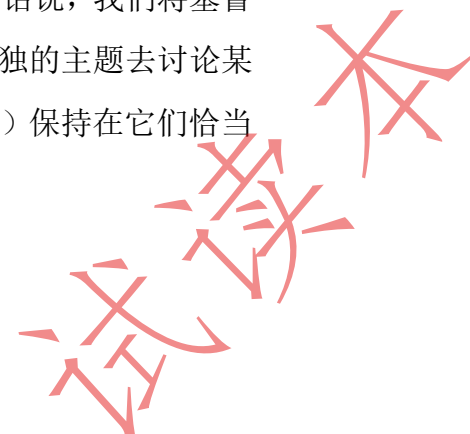
研究圣经所教导的信心和行为之间的联系的第三个原因，是去扩展我们在教理问答中学到的基本（也非常正确）的教导。我们路德宗的遗产和教义声明——我们遗产的核心——是伟大的礼物。我们遗产的核心是一种忠实于福音的渴望。它要求我们谨慎地使用律法和福音。我们致力于决不混淆这两者，也就是，把律法变为关于我们怎么能够与上帝和好的好消息，或者将福音定义为上帝想要我们怎么去行动的“好消息”。使这两个圣经的教导保持分离，并按照上帝的意愿去使用他们，对我们的信心及其重要。

So we divide up the teaching. The law shows us our sins. The gospel shows us Christ's redemption. The law shows us how God wants to be served. We work on each part, helping our students and ourselves to keep things straight, for we know that countless errors have been spawned from not keeping these teachings straight.

所以我们分别教导这两者。律法显出我们的罪。福音向我们显明基督的救赎。律法告诉我们上帝想要怎样的服事。我们致力于每一个部分，帮助我们的学生和我们自己把事情搞清楚，因为我们知道，不把这些教导搞清楚，已经引起了无数的错误。

When we speak about our Christian lives, however, our desire to keep the law and the gospel in a proper relationship often leads us to speak about either one or the other in isolation. In other words, we talk about what Christ has done for us as one topic. Then we talk about some matter of morals as a separate topic. But in our efforts to keep justification and sanctification (faith and life) in their proper places--that is, to properly divide God's Word of Truth--we lose sight of how intimately bound together they are.

然而，当我们谈到我们的基督徒生活时，我们将律法和福音保持在恰当的关系里的渴望，常常导致我们孤立地谈论其中一个或另一个。换句话说，我们将基督已经为我们做了什么作为一个主题讨论。然后我们作为一个单独的主题去讨论某些道德问题。但是，在我们努力地将称义和成圣（信心和生活）保持在它们恰当



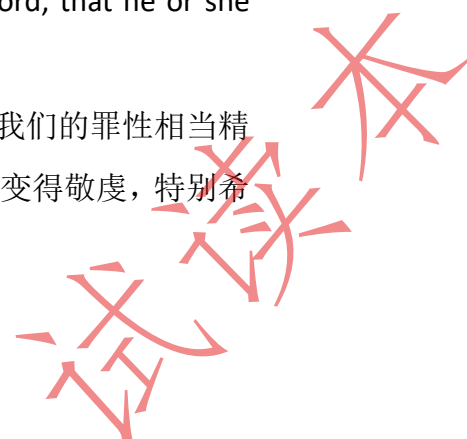
的位置的时候——即，恰当地区分上帝真理的道——我们忽略了它们是如何紧密地结合在一起的。

The apostles did not divide things like that, even though the division is always apparent in their writings. Their books speak about Christ's work for us, and woven into their gospel is encouragement to live for the Lord. Their books speak about how Christians should live, but all their discussions about life are sprinkled with reminders of what we have become in Christ. The law, the gospel, and our life in Christ are all interwoven. Nothing is omitted. Everything is in perfect balance. Nothing is slighted. These writers could only have been speaking under inspiration of the Holy Spirit, for mere human beings could never speak as perfectly as they did. What a blessing when pastors, in their sermons and Bible studies, imitate the apostles' way of speaking and when all God's people learn to speak that way in conversations with fellow Christians. Hopefully this book will help us arrive at this goal.

使徒们并没有这样划分事情，虽然在他们的著作中这样的区分是很明显的。他们的书谈到基督为我们的工作，并将鼓励我们为主而活织入他们的福音里。他们的书谈到基督徒应该怎么去生活，但是他们所有关于生活的讨论，都充斥着我们在基督里已经成为了什么的提醒。律法、福音和我们在基督里的生活，都交织在一起。没有什么是遗漏的。所有的事都在完美的平衡里。没有什么是被忽略的。这些作者只可能是在圣灵的默示下说话，因为仅仅是人类，不可能说的像他们那样完美。当牧师，在他们的讲道和圣经学习中，模仿使徒说话的方式，当所有上帝的子民，在与弟兄姐妹的交流中，学会以这样的方式说话时，这是多么大的祝福啊。希望本书帮助我们达到这个目标。

The fourth reason for this book is that there is a dark side to the struggle for piety. We have a sinful nature that is quite proficient at taking good pursuits in a wrong direction. A person can want to become pious so fervently, to put away a sin so much, to be so greatly concerned about doing the right thing for the Lord, that he or she begins to search for piety in an impious way.

写本书的第四个原因是，存在着去为敬虔而奋斗的黑暗面。我们的罪性相当精通于把好的追求引入错误的方向。一个人可以那么热心的想要变得敬虔，特别希



望远离罪恶，及其关心为主做正确的事，以至于他开始去以一种不敬虔的方式追求敬虔。

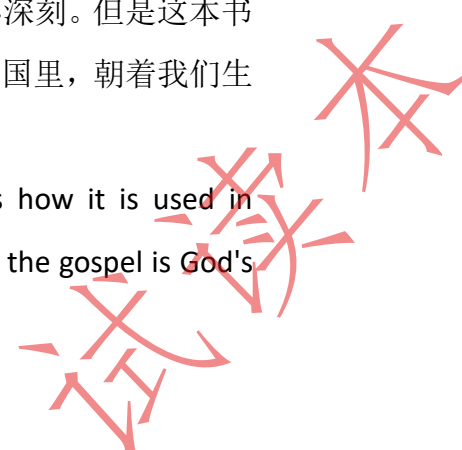
We will offer a few more thoughts on this point in the final section. But I think it is important to keep this thought in the back of our minds as we think about our own growth in faith. What should be our reasons for growth? Does the gospel really motivate us as we think about what we should do in our lives? Or does the law play a role that it ought not play, leading us to do the right thing for some reason disassociated from the gospel? This book will touch on this theme several times, but for the most part it will be in the background. I think it is enough that we are aware that there is a dark side to piety and then watch how Scripture creates a piety that flows freely from the many-sided gospel.

关于这一点，我们将在最后的部分提供更多的思考。但我认为，当我们思考我们自己在信心里的成长时，把这个想法牢记在心是很重要的。什么应该是我们成长的原因？当我们思考我们在我们的生活中应该做什么时，真的是福音在激励我们吗？还是律法扮演了一个它不应该扮演的角色，引导我们为了一些与福音无关的原因，去做正确的事？本书将多次触及这个主题，但是在大多数情况下它将只会作为背景。我认为我们意识到存在着一个去敬虔的黑暗面，然后，观察圣经是怎样创造出，由多方面的福音自由涌流出来的敬虔，这就足够了。

Hopefully this book will help us develop a healthy view of why we as Christians should strive for piety. This author has no corner on piety. But it is just this lack that has led me to explore the Scripture references in this book. And that is what you will find here--Scripture. This book is not profound in thought. But it is filled with God's Word that, in a simple way, leads us to our goal of life and service in God's kingdom.

希望本书将帮助我们形成健康的，关于作为基督徒我们为什么应该争取敬虔的观念。本书作者并不敬虔。但正是这种缺乏带领我去探索本书所引用的圣经经文。而这也是你将会在这儿找到的——圣经。这本书在思想上并不深刻。但是这本书充满了上帝的话语，它以一种简单的方式，带领我们在上帝的国里，朝着我们生命和服事的目标前进。

Each chapter looks at some aspect of the gospel and shows how it is used in Scripture to encourage us to serve the Lord. In the narrow sense, the gospel is God's



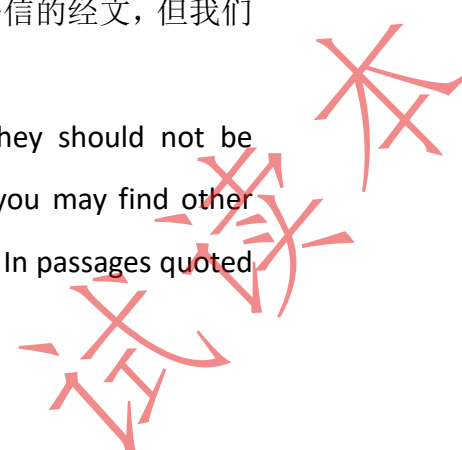
work of forgiving the sins of the world and reconciling the world to himself in Christ. Here we widen the term a bit and use it to refer to all the good things God does for us in Christ.

本书每一章都着眼于福音的某些方面，并展示了它在圣经中是怎么用于鼓励我们去服事主的。从狭义来说，福音是上帝在基督里，赦免这个世界的罪，并使世界与他自己和好的工作。这儿，我们把这个词放宽一点，用它去指上帝在基督里为我们所做的一切好事。

The passages offered here are not the only passages that encourage us to serve the Lord or direct us into some aspect of service. The New Testament is filled with instructions on how to live to please the Lord. Nor are they the only passages that speak about the gospel. There are longer sections that speak about the gospel in more detail (for example, Romans 3-5), where sanctification is not in the writers' minds. We must never lose sight of these passages, for they lay the foundation for the passages we will consider in this book. The gospel passages we have chosen to focus on here are all in close proximity to the writer's encouragement to sanctification. They have been chosen in order to show how the writers weave the gospel into virtually everything they say about our lives in Christ. We will primarily use passages from the New Testament epistles, but we will not limit ourselves to them.

本书提到的经文，并不是唯一鼓励我们去服事主，或引导我们参与某方面服事的经文。新约充满了怎样去蒙上帝喜悦地生活的指令。它们也不是唯一谈到福音的经文。有更多的章节更详细地谈论福音（比如，罗 3-5），在那儿，成圣并不在作者的关注里。我们绝不能忽视这些经文，因为它们为我们在本书讨论的经文奠定了基础。我们在这里选择去聚焦的福音经文，都与作者鼓励去成圣的话语非常接近。选择它们的目的是为了展示，这些作者是怎样将福音织入，他们谈到的一切关于我们在基督里生活的事。我们主要将会使用来自新约书信的经文，但我们不会局限于此。

The chapter divisions will help organize the material, but they should not be construed as scriptural divisions. As we go through this study, you may find other aspects of the many-faceted way scripture links our faith and life. In passages quoted



from Scripture, where appropriate, I will highlight the aspect of sanctification the apostle has in mind with *italics* and highlight the gospel motivation in **bold type**. I hope you will sit alongside me at the feet of Jesus and the apostles, and together we will learn something of the art of gospel motivation.

章节的划分有助于组织材料，但是它们不应该被理解为圣经的划分。通过这个学习，你可能会找到圣经连接我们信心和生活的多维度方式的其它方面。在引用的圣经经文中，我会在合适的地方，用斜体突出使徒想到的成圣的方面，并用粗体突出福音激励。我希望你和我并肩坐在耶稣和使徒的脚前，一起学习福音激励的艺术。

敬啟者

# 1 The Gospel of God's Love and Forgiveness in

## Christ 上帝在基督里爱和赦免的福音

### The gospel is big 福音是大的

In this first chapter we will look at the basics. We live our lives for God because he loves us and has forgiven us. Before we look at Scripture, though, we need to understand a few things about gospel motivation itself. To do this, we need to air a little criticism of the sinful nature and some of the paths it leads us down.

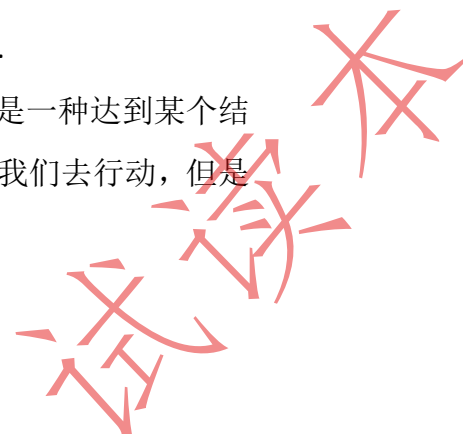
在第一章中，我们将着眼于福音的基础。我们为上帝而活，因为他爱我们，赦免了我们。然而，在我们考虑经文之前，我们需要去了解一些关于福音激励本身的事。要做到这一点，我们需要对罪性和某些它引导我们跌落的路径做出些许评论。

In order to identify with and understand the apostles' words about serving the Lord and living our lives for him, we must understand one thing: The gospel is big, very big. It is huge in the minds and hearts of the Bible writers. It is so big that it dominates all their thinking and, therefore, all their actions. Without the gospel and all its blessings in view, they do nothing, they say nothing, and they write nothing.

为了认同和理解使徒关于服事主和为他而活的话语，我们必须理解一件事：福音很大，非常大。它在圣经作者的头脑和心灵里是巨大的。它是如此之大，以至于它支配了他们所有的思想，并因此支配了他们所有的行动。离开福音和福音一切的祝福，他们什么也不做，他们什么也不说，他们什么也不写。

Let's elaborate on this. Although we speak of gospel motivation, the gospel is never merely a means to that end. It is the end itself. It is God's gift to us. The gospel spurs us to action, but it does so because it is our main focus. It motivates us because it dominates our lives. Unless it does so, it cannot really motivate us.

让我们详细说明一下。虽然我们说到福音激励，福音从来不是一种达到某个结果的方法。它是结果本身。它是上帝给我们的礼物。福音激励我们去行动，但是



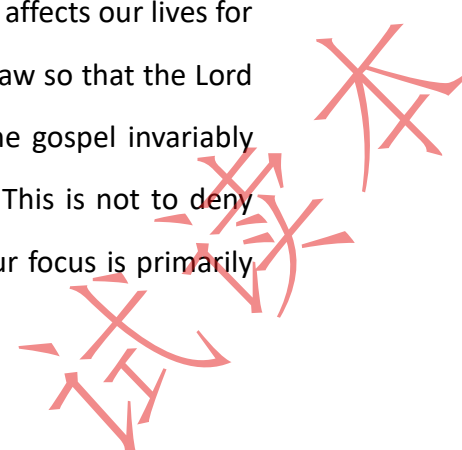


它这样做是因为它是我们的主要目的。它激励我们是因为它支配我们的生活。除非它这样做了，它并不能真的激励我们。

We are tempted to make the gospel too small in our thinking. We all do this in a number of ways. First, we make the gospel too small when we use it to accomplish our own agendas, as legitimate as those agendas might be. We all have certain needs in our lives. Those needs tend to dominate our thinking. It may be the need for food, for clothing, or for shelter. In our country most of us have enough of these things. So our needs are usually higher up on the hierarchy of needs. We need a sense of fulfillment; we need love from other human beings; we need satisfaction in our jobs. We may need help in our families; we may need help in our marriages; we may need help with parents or in-laws; we may need help with our neighbors. These needs clamor for attention and dominate our views. If those needs become the dominant factor in our lives and if the gospel becomes the means for solving those problems, then the gospel has become too small in our lives.

我们承担着使福音在我们思想中太小的试探。我们都以各种各样的方式这样做。首先，当我们使用福音去完成我们自己的议程时，我们就使福音太小了，尽管那些议程可能是合理的。我们在我们的生活中都有某些需要。这些需要常常支配着我们的思维。它可能是对食物、衣服或住所的需要。在我们的国家中，我们大多数人都有足够的这些东西。因此我们的需要通常是更高层次的需要。我们需要某种成就感；我们需要来自别人的爱；我们需要在我们的工作中感到满足；我们可能在我们的家庭上需要帮助；我们可能在我们的婚姻上需要帮助；我们可能在与父母或岳父母相处上需要帮助；我们可能在与邻居相处上需要帮助。这些需要占据着我们的注意力，控制着我们的视野。如果这些需要在我们的生活中成了主导因素，如果福音成为了解决这些问题的工具，那么福音在我们的生活中就变得太小了。

By nature we tend to focus on the law and how keeping the law affects our lives for the better. The gospel then becomes motivation for keeping the law so that the Lord will bless our lives. When a Christian moves in this direction, the gospel invariably becomes less important and the law becomes more important. This is not to deny that keeping God's law results in blessings for our lives. But if our focus is primarily



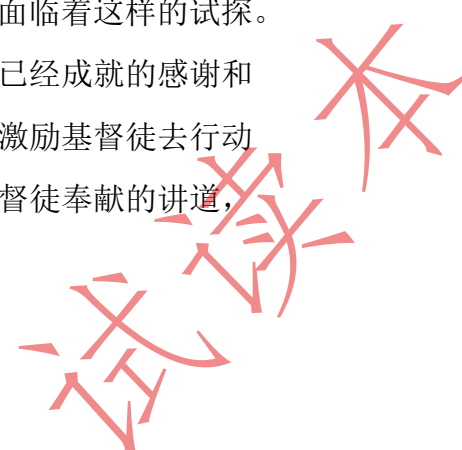


on these blessings and our means for attaining them become the law--after all, it's something we can do, a method we can understand and follow--the gospel shrinks in importance in our minds; it becomes merely a tool. To put it another way, the gospel becomes extremely important because it is the only thing that can motivate us to keep the law and be blessed. People who think this way seem to value the gospel, but in reality they do not value it as they should.

按本性来说，我们倾向于关注律法，以及怎样遵守律法来改善我们的生活。于是，福音成了遵守律法去让主祝福我们的生活的动力。当一名基督徒朝着这个方向前进时，福音总是变得不那么重要，而律法变得更加重要。这并不是在否定遵守上帝的律法会给我们的生活带来祝福。但是如果我们首要的焦点在于这些祝福，并且我们获得它们的方法变成律法——毕竟，这是我们可以做的事，我们可以理解和遵循的方法——福音在我们头脑里的重要性就降低了；它仅仅变成了一个工具。换句话说，福音变得极其重要，因为它是唯一能够激励我们去遵守律法并得到祝福的东西。这样想的人看起来很重视福音，但事实上，他们并没有像他们所应该的那样重视它。

Not only individual Christians but Christian congregations and church bodies as a whole face this temptation. Congregations rejoice in God's love and forgiveness, and Christians gather to thank and praise God for what he has done. But when a congregation faces difficulties, the gospel tends to shrink and a desire to motivate Christian activity of one sort or another takes its place. For example, when funds are low, sermons on Christian giving are needed, but always with a suitable amount of "gospel motivation." When membership is waning, sermons on reaching out to others are needed, but always with "gospel motivation." When people are being loveless in a congregation, there must be sermons on Christian love, "motivated by the gospel," to be sure.

不仅仅是基督徒个体，基督徒会众和教会实体作为一个整体面临着这样的试探。会众在上帝的爱和赦免里感到喜乐，基督徒聚集在一起为上帝已经成就的感谢和赞美他。但是当教会面临困难时，福音就会减小，而某种激励基督徒去行动的渴望取代了它的位置。比如，当教会资金不足时，需要关于基督徒奉献的讲道，



并总是伴随着适量的“福音激励”。当会众人数逐渐减少时，需要关于接触他人的讲道，并总是伴随着“福音激励”。当教会的人们缺乏爱时，肯定会有关于基督徒爱的讲道，诚然，它是“借着福音激励”。

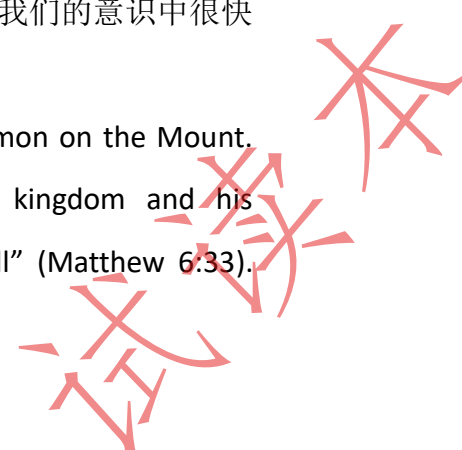
While you can understand these needs and the desire to motivate fruits of faith by the gospel, the temptation is to shift the emphasis from the gospel to its results and, in the process, to make the gospel too small. Christians in the pews know when the pastor's real agenda is getting them to do something, no matter how clearly he might preach the gospel in the process.

虽然你能够理解这些需要，以及借着福音去激发信心的果子的渴望，试探在于，它将重心从福音偏转向福音的结果，并且，在这个过程中，使福音变得太小了。坐在椅子上的基督徒知道，何时牧师真正的意图是让他们去做什么事，无论在这个过程中他可以把福音宣讲的多么清楚。

This shift in emphasis results in deadness, not just in our faith in the gospel but in our lives as well. The beautiful and many-faceted way the Bible speaks about our Christian lives becomes pale and lifeless. What results is a monotonous repetition of the basic truths of the gospel. Why? Because the gospel and all it means for us is not our main area of concern and so little time is invested in exploring it and explaining it and seeking scriptural ways to speak about it. It becomes smaller and smaller and less and less a part of our congregation's ministry. It becomes implied in what we do, and what is merely implied is soon lost to our consciousness.

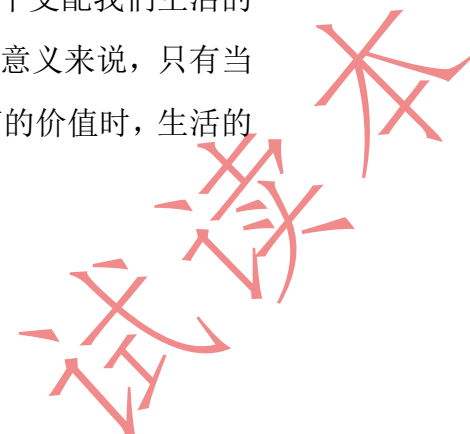
这种重心的偏转导致了死亡，不只是对我们在福音里的信心，对我们的生活同样如此。圣经对我们基督徒生活美好和多方面的阐述，变得苍白和死气沉沉。其结果是对福音的基本真理千篇一律的重复。为什么？因为福音和它对我们所有的意义，并不是我们关注的主要领域，所以我们很少花时间去探究它，解释它，并寻找圣经的方式去谈论它。它在我们教会的事工中，变得越来越小和越来越少。它在我们所做的事情中变成隐式的，而这仅仅是隐式的东西在我们的意识中很快就消失了。

To look at this another way, recall Jesus' statement in the Sermon on the Mount. When he preached against worry, he said, "Seek first his kingdom and his righteousness, and all these things will be given to you as well" (Matthew 6:33).



What does the sinful nature do with this passage? It focuses us on “all these things” and suggests that we focus on the gospel and Christ's righteousness so that all these things will be ours. It turns Jesus' words, which he spoke to help us avoid thinking about the things we need in life, into a method to obtain these very things. To the extent that the sinful nature gets us to think this way, the less we put Jesus' words into practice. Jesus is telling us not to worry about these things at all. Focus on the gospel, he tells us. Let that be as big as it deserves to be in your thinking. Let that be your love, your purpose for living, your everything. And when Satan and your sinful nature buck and object that you will lose everything, even what you need for your lives, in the process of focusing on the gospel, then you can comfort yourself with Jesus' words that God will not let you go without. The gospel is never something we use. The gospel is always something that dominates our lives. It is not to be used to effect sanctification. It leads to sanctification. In the fullest sense, holiness of living flows from the gospel only when the gospel is the center of our thinking and more highly valued than the holiness of life that flows from it.

换个角度来考虑这个话题，回想耶稣在登山宝训的陈述。当他教导不要忧虑时，他说，“你们要先求他的国和他的义，这一切都必加给你们”（太 6:33）。罪性如何处理这段经文？它使我们聚焦于“这一切”，并建议我们专注于福音和基督的义，以便于这一切都是我们的。它偏转了基督的话——他说这话本是去帮助我们避免思考在我们的生命中需要的东西——将其变成了一种获得这些东西的方法。就这个意义来说，罪性越是让我们这样想，我们就越少将基督的话语付诸实践。耶稣是在告诉我们压根不要担心这些事。他告诉我们：专注于福音。让它在你的思想中是大的，正如它所应当的那样。让它成为你的爱，你活着的目的，你的一切。当撒旦和你的罪性攻击你，在你专注于福音的过程中，反对说，你将失去一切东西，甚至是你生活所需要的东西时，你能够用基督的话安慰你自己——上帝不会让你缺乏。福音从不是我们使用的某个东西。福音总是某个支配我们生活的东西。它不是被用于去产生成圣。它领导了成圣。从最全面的意义来说，只有当福音是我们思维的中心，并且比从它而来的生活的圣洁有更高的价值时，生活的圣洁才能从福音而来。

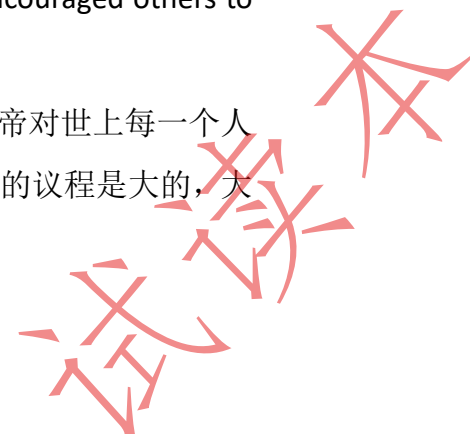


So where is the answer to keeping the gospel big in our minds? One thing is certain: The answer is not found in us. At least I know it is not found in me. By nature I have no love for the gospel or for the One who gave it. All I am concerned about is myself, my needs, my aspirations, my agenda. If there is any love for the gospel in my heart, and by God's grace--amidst all the baggage of self-love--there is, it is there only because of the love God has shown in rescuing me from hell.

那么，保持福音在我们的思想中是大的的答案在哪儿呢？有一件事是明确的：答案并不能在我们里面找到。至少我知道它不能在我里面找到。就本性而言，我并没有对福音或对赐我福音的那一位的爱。我关心的只有我自己，我的需要，我的渴望，我的议程。如果在我心里存在任何对福音的爱，并且，借着上帝的恩典，它确实存在——在所有自爱的包裹当中，它只可能来自于上帝在把我从地狱中拯救出来时，向我显明的爱。

The problem of eternal punishment in hell and the goal of eternal life in heaven for everyone on earth is God's agenda. God's purpose in giving us his Word is tied up with this agenda. His agenda is big, bigger than any agenda we might have. All our personal and congregational agendas must revolve around his. There are many ways God has called us to serve him. There are many blessings, even in this life, that come our way as we engage in his work. But all our service and every good thing that comes our way in this life is in some way related to God's ultimate and eternal agenda. This is what we must realize if we are to read with any profit the apostles' words about service to God. I do not come to Scripture asking how Scripture can fix this or that problem. I come to Scripture to learn the problem God wanted to fix and how he has fixed it. I do not use the gospel to help me accomplish my goals, no matter how noble they might be. If my goals line up with God's, then proclaiming the gospel--helping others to know it also--is my goal. Only in this way will we match how the apostles acted and arranged their own lives and how they encouraged others to godly living.

在地狱中永恒惩罚的问题和在天堂里永恒生命的目标，是上帝对世上每一个人的议程。上帝赐我们他话语的目的，与这个议程紧密相连。他的议程是大的，大

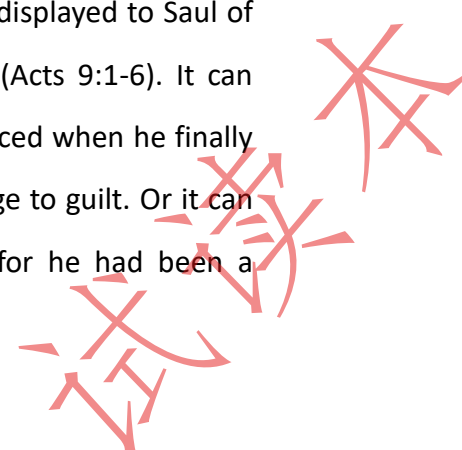


过我们可能拥有的任何议程。所有我们个人和会众的议程必须以他的议程为中心。有很多上帝呼召我们去服事他的方法，有很多祝福，甚至在今生，会临到我们从事他的工作的方法上。但是在今生我们所有的服事，和每一件临到我们方法的好事，都以某种方式与上帝终极和永恒的议程有关。如果我们去读使徒话语中任何关于服事上帝的益处，这是我们必须意识到的。我到圣经那里不是来问圣经可以怎么解决这个或那问题。我到圣经那里是为了学习上帝想要解决的问题，以及他是如何解决它的。我不是使用福音去帮助我达到我的目标，无论这些目标可能有多么崇高。如果我的目标与上帝的目标是一致的，那么，宣告福音——帮助别人也知道它——就是我的目标。只有这样，我们才会与使徒怎么行动和怎么安排他们自己的生活，以及他们怎么鼓励他人过敬虔的生活相称。

Only God's grace can make our agendas subservient to his. Only God's grace can make us see that his agenda is the only important one. Only his grace can open our eyes to the reality about ourselves, our mortality (and immortality), and his fair and just judgment. Only his grace can lead us to see that our lives are but a speck of time and that eternity is endless; and only his grace can help us shape our agendas around that endless eternity and not the speck of time. Only his grace can lead us to know "how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge" (Ephesians 3:18,19).

只有上帝的恩典能够让我们的议程顺服于他的议程。只有上帝的恩典能够让我们看到，他的议程是唯一重要的事。只有他的恩典能够开启我们的眼睛，面对这个关于我们、我们的毁灭（和不朽）、他公平公义审判的现实。只有他的恩典能够带领我们看到，我们的一生不过是时间里的一粒微尘，而来生是永无止境的。只有他的恩典能够帮助我们，围绕着无尽的来生而不是这时间里的微尘来构造我们的议程。只有他的恩典能够带领我们明白，“基督的爱是多么的辽阔高深，并且知道他的爱是超过人所能理解的”（弗 3:18,19）。

God's grace can come with the force of God's power as it was displayed to Saul of Tarsus when he saw Jesus and listened to his blinding rebuke (Acts 9:1-6). It can come with the gradual yet profound illumination Luther experienced when he finally realized the meaning of the gospel after years of being in bondage to guilt. Or it can come in the gradual way Timothy must have experienced it, for he had been a



believer from infancy and, as far as we know, did not have an earthshattering experience (2 Timothy 3:14,15). Yet Paul praised him more highly than anyone else, for Timothy's agenda was the same as Paul's.

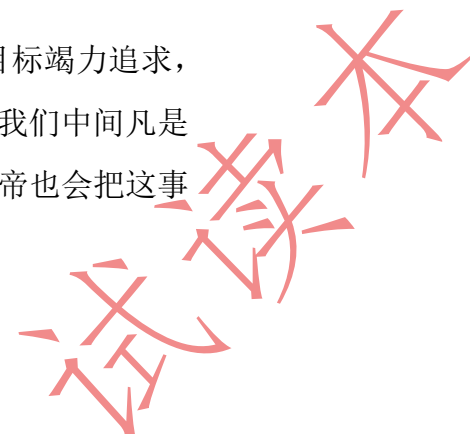
上帝的恩典能够伴随着上帝大能的力量来到，正如当大树的扫罗，看到耶稣并听到那令他盲目的责备时，向他显明的那样（徒 9:1-6）。它能够伴随着逐步而深刻的启示来到，正如路德所经历的，当他经历了多年被罪的奴役之后，他最终明白了福音的意义。或者，它可能以一种渐变的方式来到，正如提摩太必定经历的那样，因为他从婴儿时起就是一名信徒，并且，据我们所知，并没有某种惊天动地的经历（提后 3:14,15）。但保罗称赞他超过任何其他人，因为提摩太的议程和保罗的一样。

What can we do so our agenda for gospel motivation imitates Paul's? Nothing except trust that the Lord will enable us to grow in our understanding of his law and gospel so that the gospel and all its blessings will become bigger and bigger in our minds. Scripture is filled with encouragements to grow and promises that God will enable us to do that. Paul's words to the Philippians are particularly appropriate. He writes:

我们可以做什么，让我们福音激励的议程能够效法保罗呢？除了相信主将使我们在对他律法和福音的理解上不断成长，以至于福音和福音一切的祝福，在我们心里越发增大以外，别无他法。圣经充满了对成长的鼓励，以及上帝将会使我们能够成长的应许。保罗对腓立比人的话恰到好处。他写道：

One thing I do: Forgetting what is behind and straining toward what is ahead, I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things. And if on some point you think differently, that too God will make clear to you. Only let us live up to what we have already attained. (Philippians 3:13-16)

我只有一件事，就是忘记背后，努力前面的事，向着目标竭力追求，为要得着上帝在基督耶稣里召我往上去得的奖赏。所以，我们中间凡是成熟的人，都应当这样思想。即使你们不是这样思想，上帝也会把这事



指示你们。不过，我们到了什么程度，就要照着什么程度去行。（腓 3:13-16）

Maturity is straining toward the goal to win the prize--this our agenda in life--and for those of us who are not as mature as Paul, we have his encouragement to live up to what we have already attained. And where we come up short, we have Paul's promise that God will make clear to us what was so clear to Paul.

成熟是向着要得奖赏的目标直跑——这是我们生命的议程——对于我们这些不像保罗那么成熟的人，他鼓励我们照着我们已经达到的程度去行。而在我们的不足之处，我们得到了保罗的应许，即，上帝将会把保罗所明白的东西向我们阐明。

The gospel is so big that it completely dominated the apostles' thinking. Keep that in mind with every passage you read and pray, as I do, that the Lord open our hearts and minds and that he makes the gospel as big in us as it was in the apostles. When the gospel fills our thoughts, everything Scripture says about gospel motivation will fall into place.

福音是如此之大，以至于它完全占据了使徒们的思想。你读每一段时，都要考虑到这个，并祷告——和我一样——求上帝开启我们的心灵和头脑，使福音在我们里面正如它在使徒里面那么大。当福音充满我们思想的时候，圣经说的关于福音激励的一切事就会水到渠成。

I've drawn a conclusion without even looking at Scripture. This is not a legitimate way to start, I know. But this is so important that I wanted to present it first, perhaps to challenge you to look at every passage in these chapters to see whether or not this emphasis is true.

我在还没看圣经之前就描述了一个结论。我知道，这不是一个合理的开始方式。但它是如此地重要，以至于我想要首先提出它，或许可以刺激你去查看这些章节中的每一段，看看这个重心是否是正确的。





## Motivated by the gospel of God's love and forgiveness in Christ 借着上帝在基督里爱和赦免的福音激励

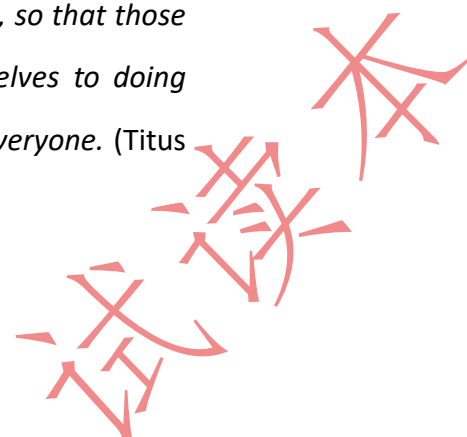
The gospel, the good news, is that in love God has forgiven the sins of the world and reconciled the world to himself through Jesus' work. God has led us to believe the gospel and to confess that we need it. We will begin with a few basic passages that encourage us to serve the Lord because of his love and his forgiveness in Christ. This is where everything must start.

福音，好消息，就是上帝在爱里已经赦免了这个世界的罪，并透过耶稣的工作使这个世界与他自己和好。上帝已经带领我们相信福音并承认我们需要福音。我们将会以一些最基本的经文开始，这些经文鼓励我们，因为主在基督里的爱和赦免，而去服事他。所有事都必须从这儿出发。

Notice how the gospel writers remind us in terms of law and gospel about the great things God has done for us in Christ. (As a reminder, the bold type highlights the gospel, and the italic type points to what the gospel leads us to do.)

注意福音作者如何用律法和福音，提醒我们上帝在基督里已经为我们成就的伟大的事。（小提示：粗体字强调福音，斜体字指出福音带领我们去做什么）。

At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. **But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life.** This is a trustworthy saying. *And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.* (Titus 3:3-8)





我们从前也是无知、不顺服、受了迷惑、被各种私欲和逸乐所奴役，生活在恶毒和嫉妒之中，是可憎可恶的，并且互相仇视。然而，到了上帝我们的救主显明他的恩慈和怜爱的时候，他就救了我们，并不是由于我们所行的义，而是照着他的怜悯，藉着重生的洗和圣灵的更新。圣灵就是上帝藉着我们的救主耶稣基督丰丰富富浇灌在我们身上的，使我们既然因着他的恩典得称为义，就可以凭着永生的盼望成为后嗣。这话是可信的，我愿你确实地强调这些事，使信上帝的人常常留心作善工；这些都是美事，并且是对人有益的。（多 3:3-8）

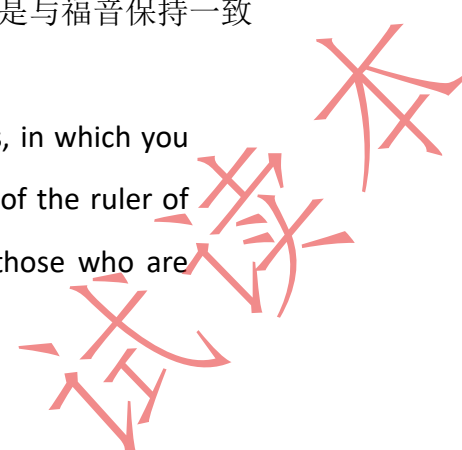
Here Paul reminds us that we were delivered from the darkness of sin and the lusts that accompanied it. Notice how Paul talks about the moral depravity we were steeped in. We were foolish and disobedient to God. We were tricked by Satan and bound to live according to his will. Paul then reminds us of our baptism, our rebirth, that we received the Holy Spirit and that God declared us not guilty. Paul reminds us that none of this was our doing but happened only because of God's undeserved kindness and love.

在这里，保罗提醒我们，我们从罪的黑暗和与之相伴的私欲中被拯救出来。注意保罗谈到我们是怎样沉浸于道德腐败的。我们是无知的，不顺服上帝。我们被撒旦欺骗，必定按照它的旨意去生活。随后，保罗以我们的洗礼和我们的重生，提醒我们，我们领受了圣灵，上帝已经宣称我们无罪。保罗提醒我们，所有这些都不是我们做的，它的发生单单是因为上帝白白的恩慈和爱。

Having reminded Titus of this great gospel blessing, Paul instructs him to stress these truths and to urge those who have come to faith in God to devote their entire lives to doing what is good. Sanctified living is living consistently with the gospel. Notice how Paul does much the same in Ephesians 2:

借着提醒提多这个伟大的福音祝福，保罗嘱咐他去强调这些真理，并督促那些已经相信上帝的人，献上他们全部的生命去行善。圣洁的生活是与福音保持一致的生活。注意保罗怎样在以弗所书 2 章做同样的事：

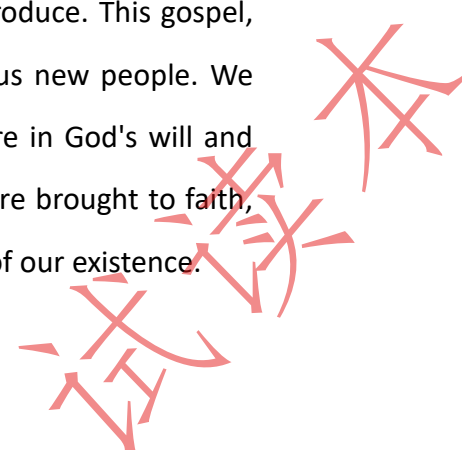
As for you, you were dead in your transgressions and sins, in which you used to live when you followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are



disobedient. All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. **But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved. And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, in order that in the coming ages he might show the incomparable riches of his grace, expressed in his kindness to us in Christ Jesus. For it is by grace you have been saved, through faith--and this not from yourselves, it is the gift of God--not by works, so that no one can boast. For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do.** (Ephesians 2:1-10)

你们因着自己的过犯和罪恶，原是死的。那时你们在过犯和罪恶中行事为人，随着时代的潮流，也服从空中掌权的首领，就是现今在悖逆的人身上运行的灵。我们从前也都和他们在一起，放纵肉体的私欲，随着肉体 and 心意所喜爱的去行；我们与别人一样，生来都是可怒的儿女。然而上帝满有怜悯，因着他爱我们的大爱，就在我们因过犯死了的时候，使我们与基督一同活过来，（你们得救是靠着恩典，）又使我们在基督耶稣里，与他一同复活，一同坐在天上，为的是要在将来的世代中，显明他在基督耶稣里赐给我们的恩典，是多么的丰盛。你们得救是靠着恩典，藉着信心。这不是出于自己，而是上帝所赐的；这也不是出于行为，免得有人自夸。*我们原是上帝所作成的，是在基督耶稣里创造的，为的是要我们行各样的善事，就是上帝预先所安排的。*（弗 2:1-10）

Rejecting God and rejected by him, serving Satan, objects of God's wrath--that's what we were. But we were also objects of God's love and mercy. Paul reminds us that we were saved by grace, through faith, which we did not produce. This gospel, however, produced in us more than eternal salvation. It made us new people. We were created to do good works. Our lives of service to God were in God's will and foreknowledge even before he brought us to faith. When we were brought to faith, we were made people for whom good works are part and parcel of our existence.



拒绝上帝又被上帝拒绝，服事撒旦，本是上帝愤怒的对象——这就是我们。但我们也是上帝爱和怜悯的对象。保罗提醒我们，我们得救是靠着恩典，藉着信心，这并不是我们的创作，然而，这福音，在我们里面创作的，比永恒的救恩更多。它使我们成为新人。我们被创造去行善事。我们服事上帝的生命，甚至在上帝带领我们进入信心前，就已经在他的旨意和预见中了。当我们被带到信心中时，我们成了新人，对后者来说，好行为是我们存在不可或缺的一部分。

The apostle John writes:

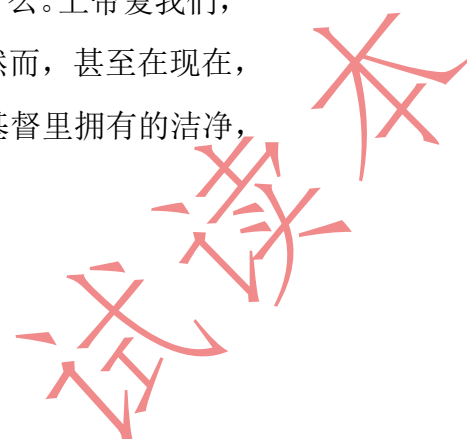
使徒约翰写道：

**How great is the love the Father has lavished on us, that we should be called children of God!** And that is what we are! The reason the world does not know us is that it did not know him. **Dear friends, now we are children of God, and what we will be has not yet been made known.** But we know that when he appears, we shall be like him, for we shall see him as he is. *Everyone who has this hope in him purifies himself, just as he is pure.* (1 John 3:1-3)

你们看，父赐给我们的是怎样的爱，就是让我们可以称为上帝的儿女，我们也真是他的儿女。因此，世人不认识我们，是因为他们不认识父。亲爱的，现在我们是上帝的儿女，将来怎样，还没有显明；然而我们知道：主若显现，我们必要像他，因为我们必要看见他本来是怎样的。凡对他存着这盼望的，就洁净自己，像他一样的洁净。（约一 3:1-3）

In these verses John tells us to purify ourselves. Notice the reason why. God loves us and made us his children. Someday we will be changed and glorified. Even now, however, we are pure in God's sight because of Christ's forgiveness. Because of the purity we have in Christ and because of our hope, we will want to purify ourselves in how we live.

在这些经文中，约翰告诉我们去洁净自己。注意这个原因是什么。上帝爱我们，使我们成为他的儿女。某一天，我们将被改变，成为荣耀。然而，甚至在现在，因为基督的赦免，我们在上帝的眼里已经洁净了。因为我们在基督里拥有的洁净，因为我们的盼望，我们想要在我们的生活方式上，洁净自己。



In a series of passages, the apostle John weaves together God's love for us and our love for him and our fellowman:

使徒约翰在一系列的经文中，将上帝对我们的爱，和我们对上帝和弟兄姐妹的爱，交织在一起。

This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. **This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.** Dear friends, **since God so loved us, we also ought to love one another.** We love **because he first loved us.** (1 John 4:9-11,19)

上帝差遣他的独生子到世上来，要使我们藉着他而活；上帝的爱就在我们中间显明了。不是我们爱上帝，而是上帝爱我们，差遣他的儿子为我们的罪作了赎罪祭；这就是爱了。亲爱的，上帝既然这样爱我们，我们也应当彼此相爱。我们爱，因为上帝先爱我们。（约一 4:9-11,19）

This is how we know what love is: **Jesus Christ laid down his life for us.** *And we ought to lay down our lives for our brothers.* (1 John 3:16)

主为我们舍命，这样，我们就知道什么是爱；我们也应当为弟兄舍命。（约一 3:16）

Note the link. Love begins with God's love in sending his Son to atone for our sins. His love gives rise to our love and is the reason we strive to serve him.

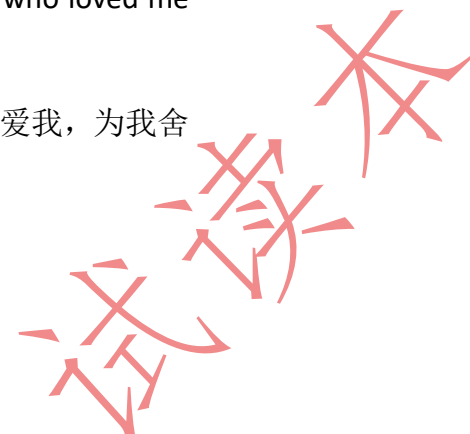
注意这个关联。爱开始于上帝差遣他的儿子赎罪的爱。他的爱引发了我们的爱，也是我们努力去服事他的原因。

Read over the following passages, and find the link between God's love and God's will for us to live lives of service.

阅读下面的经文，找出上帝的爱，和上帝对我们活出服事的生命的旨意之间的关联。

The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:20)

如今在肉身中活着的我，是因信上帝的儿子而活的；他爱我，为我舍己。（加 2:20）



As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. (Ephesians 4:1)

因此，我这为主被囚禁的劝你们：行事为人，要配得上你们所蒙的呼召。（弗 4:1）

Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. (Colossians 3:13)

如果有人对别人有嫌隙，总要彼此宽容，互相饶恕；主怎样饶恕了你们，你们也要照样饶恕人。（西 3:13）

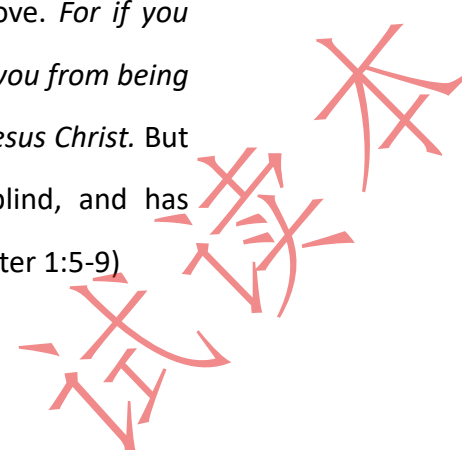
Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. (Ephesians 4:32-5:2)

要互相友爱，存温柔的心，彼此饶恕，就像上帝在基督里饶恕了你们一样。因此，你们既然是蒙爱的儿女，就应当效法上帝。要凭着爱心行事，好像基督爱我们，为我们舍己，当作馨香的供品和祭物献给上帝。（弗 4:32-5:2）

In the next passage, Peter encourages his readers to grow in the virtues fostered by the Spirit. Notice the last sentence. Lack of virtue results if a person doesn't remember and appreciate the fact that he has been cleansed from his sins.

在下面的经文里，彼得鼓励他的读者，在圣灵培育的美德中成长。注意最后一句话。如果一个人不记得和不欣赏，他已经从他的罪上得了洁净这个事实，就会导致缺乏美德。

For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. *For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins.* (2 Peter 1:5-9)



正因这缘故，你们要多多努力：有了信心，又要增添美德；有了美德，又要增添知识；有了知识，又要增添节制；有了节制，又要增添忍耐；有了忍耐，又要增添敬虔；有了敬虔，又要增添弟兄的爱；有了弟兄的爱，还要增添神圣的爱。因为你们有了这几样，并且继续增长，就必叫你们在确实认识我们的主耶稣基督上，不至于闲懒不结果子。人若没有这几样，就是近视，简直是瞎眼的，忘记他过去的罪已经得了洁净。（彼后 1:5-9）

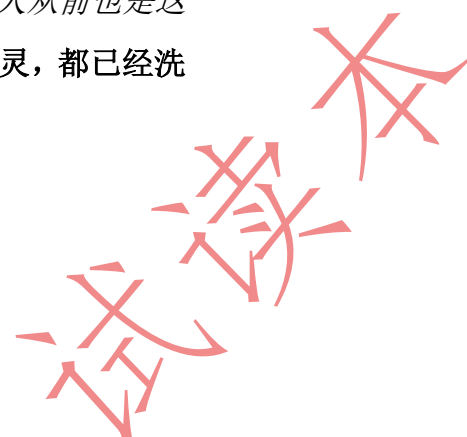
In the next passage, Paul issues a strong warning. If we willingly keep on sinning, we will forfeit our place in God's kingdom. But his warning is not a cold command. Paul reminds his readers and us that we were made members of God's kingdom through his love and forgiveness. We were washed, sanctified, and justified. That wonderful status is what we want to hold on to.

在下面的经文中，保罗发出了一个强烈的警告。如果我们甘愿继续犯罪，我们将失去我们在上帝的国里的位置。但是他的警告不是一个冷酷的命令。保罗提醒他的读者和我们，我们借着上帝的爱和赦免，已经成为他国度的一员。我们已经洗净、圣洁、称义了。这美好的状态是我们想要牢牢抓住的。

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. *And that is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.* (1 Corinthians 6:9-11)

你们不知道不义的人不能承受上帝的国吗？不要自欺，无论是行淫乱的、拜偶像的、奸淫的、作娼童的，亲男色的、偷窃的、贪心的、醉酒的、辱骂人的或勒索的，都不能承受上帝的国。你们有些人从前也是这样的；但现在藉着我们主耶稣基督的名，靠着我们上帝的灵，都已经洗净了，圣洁了，称义了。（林前 6:9-11）

Note the beautiful picture Paul paints in the following passage:



注意保罗在下面的经文中描述的美好的画面：

Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? *Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.* (1 Corinthians 5:6-8)

你们这样自夸是不好的。你们不知道一点面酵能使全团面发起来吗？你们既是无酵的面，就应当把旧酵除净，好让你们成为新的面团；因为我们逾越节的羊羔基督已经被杀献祭了。所以我们守这节，不可用旧酵，也不可用又邪又恶的酵，而是要用纯洁真实的无酵饼。（林前 5:6-8）

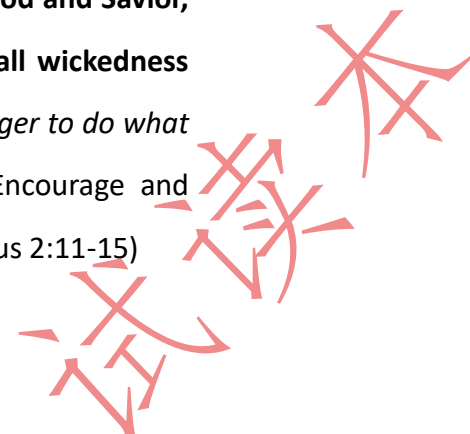
We are like the Passover bread, cleansed through Christ's sacrifice. For this reason we are to keep the Passover festival by putting off malice and wickedness and using the bread of sincerity and truth.

我们就像逾越节的饼，透过基督的献祭已经洁净了。因此，我们借着脱去恶毒和邪恶，并使用纯洁真实的饼，来守这逾越节。

Finally, Paul reminds us of God's grace and salvation. Christ redeemed us, that is, he bought us back to be God's possession, and as God's possession we are to put off wickedness and purify ourselves, for we are a people who “are his very own.”

最后，保罗提醒我们上帝的恩典和拯救。基督救赎了我们，也就是说，他买回我们成为上帝的产业，作为上帝的产业，我们脱去邪恶，并洁净我们自己，因为我们是“他自己的子民”。

**The grace of God that brings salvation has appeared to all men. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.** These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you. (Titus 2:11-15)





上帝拯救万人的恩典已经显明出来了。这恩典训练我们除去不敬虔的心，和属世的私欲，在今生过着自律、公正、敬虔的生活，等候那有福的盼望，就是我们伟大的上帝，救主耶稣基督荣耀的显现。他为我们舍己，为的是要救赎我们脱离一切不法的事，并且洁净我们作他自己的子民，热心善工。你要传讲这些事，运用各样的权柄去劝戒人，责备人；不要让人轻看你。（多 2:11-15）

Did you see how the writers drew us outside ourselves and into the hope of the gospel, something much bigger than our existence here and now? Did you see how they based their encouragement to us on the tremendous blessings we have in Christ? Did you see how big the gospel was in their minds and how it dominated everything they said? We will see this again and again as we expand on the many facets of God's good news in Christ.

你看到这些作者，是怎样将我们拉出我们自己之外，并进入福音的盼望中的吗？这福音，是比我们此时此地的存在更大的东西。你看到他们是如何将他们对我们的鼓励，立基于我们在基督里拥有的巨大的祝福的吗？你看到福音在他们的思想中是多么的大，并且它是如何支配他们所说的一切事的吗？当我们将上帝在基督里的好消息，多方面地展开时，我们将一次又一次的看到这一点。

敬啟者



## 2 The Gospel of Death and Life 死亡和生命的福音

### Romans 6:1-13 罗马书 6:1-13

The New Testament writers saw the gospel as the heart and center of their existence. Everything they said and did was shaped around the gospel, for the gospel was their greatest treasure, rising above anything this world offered. Through their letters, the apostles worked to encourage Christians to hold fast to the gospel and live to serve the Lord who loves them and forgave their sins.

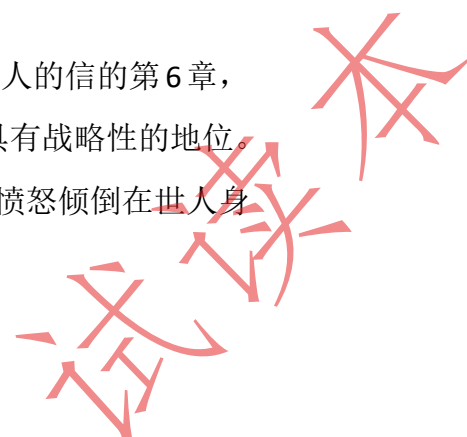
新约作者视福音为他们存在的核心和中心。他们说的和做的任何事，都围绕着福音发展成形，因为福音是他们最大的财富，远超过这个世界提供的任何东西。透过他们的信，使徒们努力的鼓励基督徒牢牢地抓住福音，为服事那爱他们和赦免他们罪的主而活。

In their zeal, the apostles looked at the gospel from many standpoints and brought each one to bear on the lives of God's people. That is the purpose of this book, to explore the many ways they did this.

怀着极大的热忱，使徒们从很多角度来看待福音，并使它们每一个都去承担上帝子民的生命。这就是本书的目的，去探索他们这样做的各种方法。

A good place to start is with the gospel of death and life. It is where Paul led the Romans in chapter 6 of his letter to the Romans. This chapter and the first half of chapter 7 occupy a strategic place in the book of Romans. In the first five chapters, Paul reviewed the law and the gospel. He reminded the Romans about God's wrath that was being poured out on the world because the world chose to worship idols rather than God. But then he reminded them about the mercy and grace God poured out on the world through his Son, Jesus, who died for all sins and calls people to repent and believe and be saved from God's wrath.

一个好的起点是，死亡和生命的福音。这是保罗在他写给罗马人的信的第6章，带领罗马人的地方。这一章和第7章前半部分，在罗马书中具有战略性的地位。在前5章中，保罗回顾了律法与福音。他提醒罗马人，上帝的愤怒倾倒在世人身上。



上，因为世人选择敬拜偶像而不是上帝。但是随后，他提醒他们，上帝的怜悯和恩慈，透过他的儿子耶稣，倾倒在世人身上，耶稣为所有的罪死了，并呼召人们去忏悔和相信，并从上帝的愤怒中得到拯救。

After Paul reviewed the gospel message in Romans, he did something unique in his writings. He did not immediately talk about special ways his readers should serve the Lord. He did not deal with personal sin, congregational problems, or special instructions the Romans needed. Rather, he explained (but hardly in an academic way) their new relationships with Christ, sin, and the law. He would talk about specific ways the Romans should serve the Lord beginning in chapter 12. But here in chapters 6 and 7, Paul talks about the foundation of gospel motivation. In fact, chapter 6 begins a complete discussion, going on for three chapters, of how Christians should view their new lives in Christ.

在罗马书中，当保罗回顾了福音信息后，他在他的著作中做了某些独特的事。他没有立刻谈论他的读者应该去服事主的某些具体方式。他没有处理个人的罪、会众的问题、或罗马人需要的特别的指示。相反，他解释了（但很难以某种学术的方式）他们和基督、罪、以及律法新的关系。他将在第 12 章开始，谈论罗马人应该去服事主的具体方式。但这儿，在第 6 章和第 7 章中，保罗谈到福音激励的基础。事实上，从第 6 章开始了一个完全的讨论，并持续了三章，即，基督徒应该怎样看待他们在基督里的新生命。

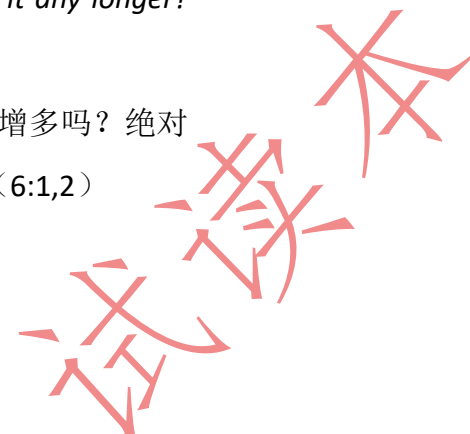
In the first half of chapter 6 and the first six verses of chapter 7, Paul talks about the gospel in terms of death and life. Christians are to view themselves as both dead and alive. He asks us:

在第 6 章前半部分和第 7 章前 6 节，保罗从死亡和生命的角度谈论福音。基督徒视他们自己即是死的又是活的。他问我们：

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! **We died to sin; how can we live in it any longer?**

(6:1,2)

这样，我们可以说什么呢？我们可以常在罪中，叫恩典增多吗？绝对不可！**我们向罪死了的人，怎么可以仍然活在罪中呢？**（6:1,2）



Paul's critics seem to have accused him of encouraging people to sin more so that God could forgive them more. (Actually, Paul is encouraging people to look at the law and uncover just how much they have sinned. confess their sins to God, and receive forgiveness.) Paul defends himself against that idea. He is saying, "We are the kind of people who have died to sin. How can we go on living a life of sin?"

保罗的批评者似乎曾经指控他鼓励人们去犯更多的罪，以便于上帝能够更多的饶恕他。（事实上，保罗鼓励人们去看看律法，并发现他们实在是犯了多少的罪。向上帝承认他们的罪，并接受赦免。）保罗就这个观点为自己辩护。他说，“我们是已经向罪死了的人。我们怎么可以继续过某种犯罪的生活呢？”

Now Paul brings in the gospel of death and life, if we can be permitted to call it that. He writes:

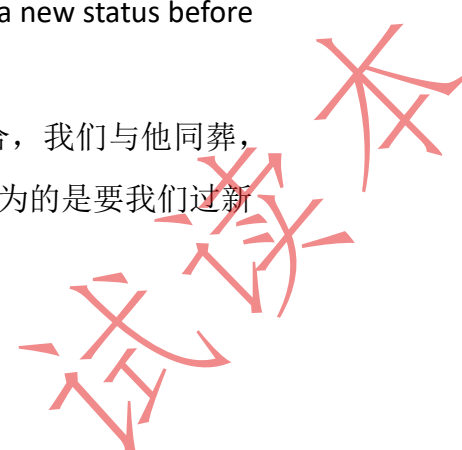
现在，保罗引进了死亡和生命的福音——如果我们可以这样称呼它的话。他写道。

Don't you know that all of us who were baptized into Christ Jesus were baptized into his death? **We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.** (6:3,4)

难道你们不晓得我们这受洗归入基督耶稣的人，是受洗归入他的死吗？所以我们藉着洗礼归入死，与他同葬，为的是要我们过新生命的生活，像基督藉着父的荣耀从死人中复活一样。（6:3,4）

Baptism does great things. Through our baptism, we were joined with Jesus in his death and we were buried with him into his death. We died so that we might rise to life again. The NTV translation "we too may live a new life" sounds like this in the Greek: "in order that we too might walk in the newness of life." The term Paul uses here for "walk" he usually uses in reference to what we do in life, that is, the things we do to serve God. "Newness of life" is a new kind of existence, a new status before God, which is the context for our new "walk."

洗礼做伟大的事情。透过洗礼，我们在他的死亡里与他结合，我们与他同葬，归入他的死亡。我们死，为了使我们可以复活。新译本翻译“为的是要我们过新



生命的生活”，在希腊语中听起来像这样：“为了我们也可以在新生命里行走。”保罗在这里，使用“行走”这个词，来指代我们在生命中做什么，即，我们做的去服事上帝的事。“新生命”是在上帝面前一种新的存在，一个新的状态，它是我们新“行走”的语境。

Paul continues to explain the change that has come about in us.

保罗继续解释发生在我们身上的改变。

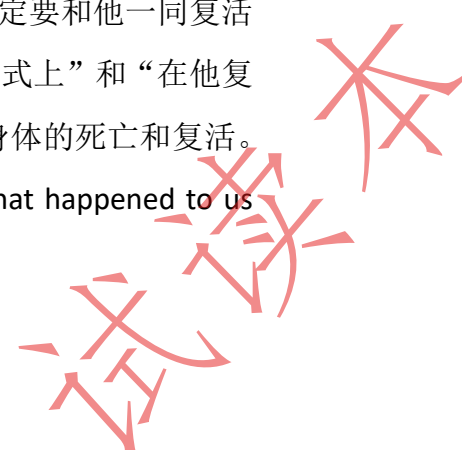
If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. (6:5)

我们若在他死的样式上与他联合，也要在他复活的样式上与他联合。  
(6:5)

We must be careful here. At first glance it sounds as if Paul is talking about the resurrection of our bodies on the Last Day. But from the context (note verse 11) we see that he is talking about a resurrection we are enjoying right now, the “newness of life” he just referred to. Paul uses the word *will* as we do when we say, “If it's light out, the sun will be shining.” The idea is more logical than future—in other words, “If *this* happens, then *that* will necessarily happen also.” If we were joined with Jesus in death at our baptism, then it is logical that we will also be joined with him in his resurrection—and we are. Paul literally says that we are joined with Jesus in the “likeness of his death” and in the “likeness of his resurrection,” telling us that he is not necessarily talking about our physical death and resurrection.

这里，我们必须很小心。乍一看，它听上去好像保罗在谈论我们在末日里身体的复活。但从上下文来看（注意第 11 节），我们看到他在谈论我们现在正在享受的某种复活——他刚刚提到的“新生命”。保罗使用“要（will）”这个词，正如我们说“如果外面有光，太阳要在发光”那样使用它。这个概念更侧重于逻辑而不是未来——换句话说，“如果这件事发生，那么那件事也必定要发生。”如果我们在我们的洗礼里和耶稣一同死了，那么在逻辑上，我们也必定要和他一同复活——并且，我们就是了。保罗按字面地说，我们“在他死的样式上”和“在他复活的样式上”与基督联合，这告诉我们，他未必是在谈我们身体的死亡和复活。

The next verses spell out what happened to Jesus and also what happened to us since we were joined to him.



接下来的经文清楚的阐明了在耶稣身上发生了什么，以及由于我们与他联合，在我们身上同样发生了什么。

We know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin--because anyone who has died has been freed from sin. Now if we died with Christ, we believe that we will also live with him. (6:6-8)

我们知道，我们的旧人已经与基督同钉十字架，使罪身丧失机能，使我们不再作罪的奴仆，因为死了的人已经脱离罪了。我们既然与基督同死，就信也必与他同活。（6:6-8）

Simply put, if we have died, we have been freed from sin. A person who has died is no longer under the law, nor is that person subject to the compulsions of the sinful nature. Paul continues:

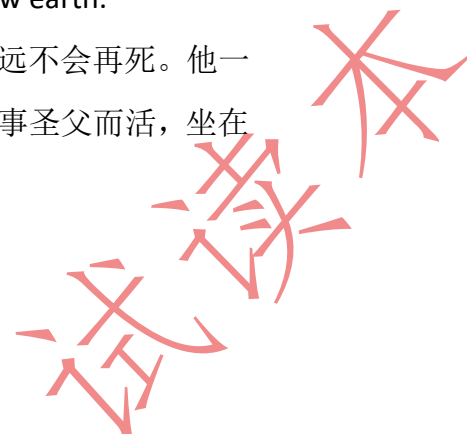
简单来说，如果我们已经死了，我们就是脱离了罪。一个已经死了的人，就不再在律法以下了，这个人也不受罪性的权势辖管。保罗继续道：

We know that since Christ was raised from the dead, he cannot die again; death no longer has mastery over him. The death he died, he died to sin once for all; but the life he lives, he lives to God. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. (6:9-11)

我们知道，基督既然从死人中复活，就不再死，死也不再辖制他了。他死，是向罪死了，只有这一次；他活，是向上帝活着。你们也应当这样，向罪算自己是死的，在基督耶稣里，向上帝却是活的。（6:9-11）

The work of Christ is complete. He conquered sin completely, and his victory makes it so that he will never have to die again. He died once, and when he died, he died for all. Now he lives to serve God the Father, sitting at his right hand, ruling over all things for the good of the church and ushering in the Last Day, when he will complete his work by judging the world and creating a new heaven and a new earth.

基督的工作是完全的。他完全的胜过了罪，他的胜利使他永远不会再死。他一次地死去，并且当他死的时候，是为所有人而死。现在他为服事圣父而活，坐在



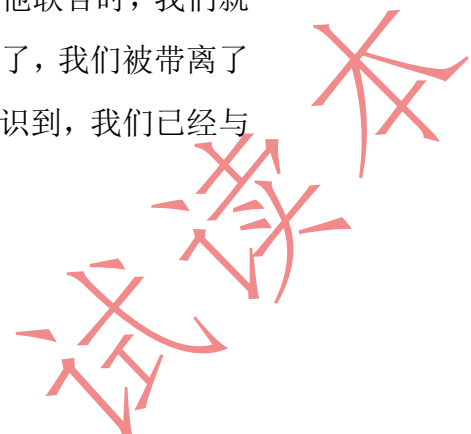
他的右手边，为教会的益处治理万事，并引领末日的到来，在那一天，他将借着审判这个世界和创造新天新地，完成他的工作。

This sense of finality--Jesus' final victory over death and a life of ongoing service to his heavenly Father is now transferred to us. Paul tells us to “count” ourselves, that is, to evaluate our situation as children of God and realize that the same is true for us. We died with Christ, and so we are dead to sin. We were raised to life with Christ, and now we live to serve God.

这种终局的意识——耶稣对死亡最后的胜利，和一个持续服事天父的生命，现在转移给了我们。保罗告诉我们去“数算”我们自己，就是说，去评估我们作为上帝儿女的处境，并意识到我们同样如此。我们与基督同死，并因此我们对罪死了。我们与基督一同复活，那么现在，我们为服事上帝而活。

This is very good news. At the Last Supper, Jesus said to his disciples, “I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing” (John 15:5). But what does it mean to remain in Jesus? To believe in him and to believe that he loves us and is our Savior? Certainly! But notice in Romans 6 how Paul expands on that basic gospel. We remain in Christ when we think about the fact that we joined him in his death and resurrection. We remain in him when we consider the result of dying with him--our old nature died and we were taken out of the realm where sin can touch us. And we remain in him when we realize that we are joined in his resurrection--enjoying a new life free from sin in which we can serve the Lord.

这是非常好的消息。在最后的晚餐里，耶稣对他的门徒说，“我是葡萄树，你们是枝子。住在我里面的，我也住在他里面，他就结出很多果子；因为离开了我，你们就不能作什么”（约 15:5）。但是，什么是住在耶稣里呢？去相信他，并且相信他爱我们，是我们的救主吗？当然！但是注意在罗马书第 6 章，保罗是如何扩展这个基本的福音的。当我们想到我们在他的死亡和复活上与他联合时，我们就住在基督里。当我们思考与他同死的结果——我们旧的本性死了，我们被带离了罪能够触及我们的领域——时，我们就住在他里面。当我们意识到，我们已经与



他一同复活——享受一个脱离罪的生命，在此，我们可以服事主——时，我们就住在他里面。

Based on this gospel of death and life, Paul encourages us to serve the Lord. But the gospel does not simply motivate us to do something. It is also the message about an entirely new state of being that we enjoy in Christ. Because this is so--because the gospel has made such a radical change in our status before God, indeed, in our very existence in this life—this is what we are to do:

立足于这死亡和生命的福音，保罗鼓励我们去服事主。但福音不仅仅是激励我们去做某些事。它也是我们在基督里享受的，一个全新的存在状态的信息。因为事实正是如此——因为福音使我们在上帝面前的状态已经有了这么一个翻天覆地的改变，事实上，在我们今生的存在里——因此，我们也要照此去行：

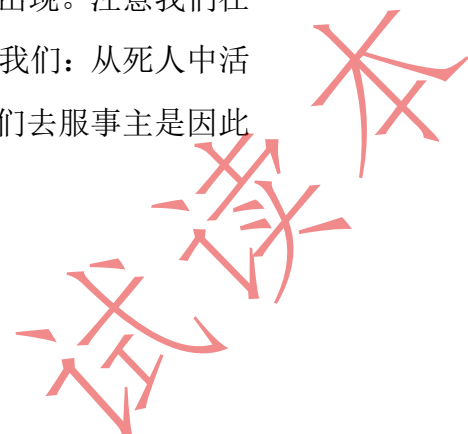
*Do not let sin reign in your mortal body so that you obey its evil desires.*

*Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, **as those who have been brought from death to life**; and offer the parts of your body to him as instruments of righteousness. (6:12,13)*

*所以，不要容罪在你们必死的肉身上掌权，使你们顺从肉身的私欲，也不要你们的肢体献给罪，作不义的用具；倒要**像出死得生的人**，把自己献给上帝，并且把你们的肢体献给上帝作义的用具。(6:12,13)*

Here Paul gives us general directions on what to do. The specifics will come later. Notice how our death and life in Christ are the foundation of our lives of faith. That is what we *are*: people who have been brought from death to life. He doesn't want us to forget it, as we are so prone to do. We are to serve the Lord for this reason--not for any personal advantage we might gain from doing so, but because we have died with Christ and are now alive with him.

这里，保罗给了我们去做什么的普遍的指导。详情将在之后出现。注意我们在基督里的死亡和生命，如何成为我们信仰生活的根基。这就是我们：从死人中活着的人。他不希望我们忘记这个，虽然我们如此易于忘记。我们去服事主是因此





之故——不是为了任何从这样做而可能获得的个人利益，而是因为我们已经与基督同死，并且现在和他一起活着了。

The final verse of this section hints at where Paul is going in the last part of chapter 6 and the first part of chapter 7. Paul writes, “Sin shall not be your master, because you are not under law, but under grace” (6:14). This verse leads us into the topic of the next chapter, so we'll wait until then to talk about it.

这一部分的最后一节，暗示了保罗在第 6 章结束部分和第 7 章开始部分要去往哪儿。保罗写道，“罪必不能辖制你们，因为你们不是在律法之下，而是在恩典之下”（6:14）。这一节带领我们进入本书下一章的主题，所以我们会等到下一章再讨论它。

## Other places in Scripture 圣经里的其它地方

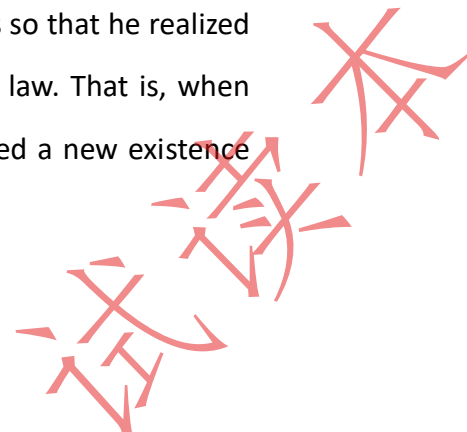
Let's turn our attention to other places in Scripture that talk about the gospel of death and life and its implications for our lives. Paul used this thought in his letter to the Galatians. He wrote:

让我们把我们的注意力转移到圣经中的其它地方，在那里也谈到死亡和生命的福音，以及它对我们生活的含意。保罗在他写给加拉太人的信中，也用到了这样的思想。他写道：

*Through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:19,20)*

我藉着律法已经向律法死了，使我可以向上帝活着。我已经与基督同钉十字架；现在活着的，不再是我，而是基督活在我里面；如今在肉身中活着的我，是因信上帝的儿子而活的；他爱我，为我舍己。（加 2:19,20）

Through the law, that is, when the law convicted Paul of his sins so that he realized his need for a Savior and came to faith in Christ, he died to the law. That is, when Paul came to faith in Christ, he died along with Christ and entered a new existence





where he had nothing to do with the law. After Paul died with Christ, he rose with him and now has an existence in which living a life for God is a reality.

藉着律法，就是说，当律法向保罗宣判他的罪，以至于他意识到他需要一个救主，并相信基督时，他向律法死了。也就是说，当保罗相信基督时，他与基督一同死了，并进入了一个与律法无关的新的存在里。在保罗与基督同死之后，他与基督同活了，并且现在，他拥有一个新的存在，在那里，为上帝而活是一个事实。

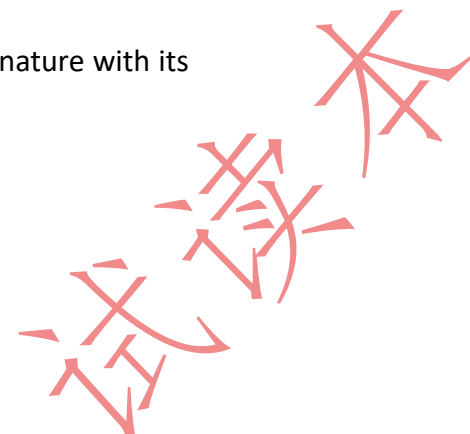
In Romans 6 Paul talked about being buried with Christ into his death. Here in Galatians, Paul links himself intimately with the way Jesus died--crucifixion. Paul came to see that when Jesus died on the cross, he, Paul, was there also. He also speaks of life in rich terms that bind him intimately with Christ. The new life he lives for God, he lives because Christ lives in him. Paul is reflecting what Jesus told his disciples when he told them, "If a man remains in me *and I in him*, he will bear much fruit; apart from me you can do nothing" (John 15:5). So to die with Christ and to live with him means that we see ourselves crucified with him and know that he has come to live in us. All this is Christ's doing, our death and our life.

在罗马书 6 章，保罗谈到，与基督一同埋葬，进入他的死。这儿，在加拉太书，保罗将他自己与耶稣死亡的方式紧密的连接在一起——十字架。保罗看到当耶稣死在十字架上时，他，保罗，也在那里。他同样用丰富的话语谈论，那将他与基督紧密捆绑在一起的生命。这个他为上帝而活的生命，他活着是因为基督活在他里面。保罗反映了耶稣对他门徒所说的话，他告诉他们，“我是葡萄树，你们是枝子。住在我里面的，我也住在他里面，他就结出很多果子；因为离开了我，你们就不能作什么”（约 15:5）。所以，与基督同死和与他同活，意味着我们视我们自己与他同钉十字架，并知道他在我们里面活着。所有这些都是基督在做——我们的死亡和我们的生命。

See how Paul further speaks about the good news of our death in Christ:

看看保罗如何进一步地谈论，我们在基督里死亡的好消息：

Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. (Galatians 5:24)



属基督耶稣的人，是已经把肉体 and 邪情私欲都钉在十字架上了。（加 5:24）

The sinful nature in us has died through our participation in the death of Christ, and when the old nature died, its passions and desires died too.

藉着我们参与基督的死亡，在我们里面的罪性已经死了，当旧的本性死去时，它的邪情私欲也死了。

Paul once more refers to this concept—this reality that all Christians take part in. He writes:

保罗再一次提及这个概念——这个所有基督徒都参与了的事实。他写道：

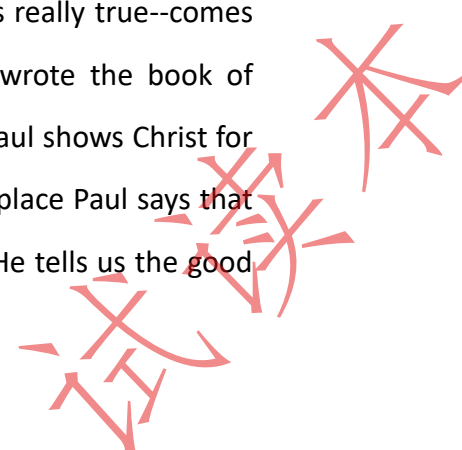
May I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world. (Galatians 6:14)

我绝不以别的夸口，只夸我们主耶稣基督的十字架。藉着这十字架，在我来说，世界已经钉在十字架上了；就世界来说，我也已经钉在十字架上了。（加 6:14）

All the demands of God's law, which only result in futile efforts to serve God because the sinful nature is powerless, all the pride that naturally comes from the fleeting and empty “successes” we have under the law, all of this is swallowed up in one truth: we died with Christ and now enjoy a new existence totally unlike anything this law-driven world can offer. And this is the new existence you and I share.

所有律法的要求，对于去服事上帝，都只会导致徒劳的努力，因为老我是无力的，所有我们在律法以下，从短暂和空洞的“成功”天然而来的骄傲，所有这些都一个事实吞灭：我们和基督同死了，现在，我们享受着一个新的存在，它完全不同于这个律法驱动的世界所能提供的任何东西。这就是你和我共同分享的存在。

The gospel of death—I feel rather foolish calling it that, but it is really true—comes up again in the book of Colossians. One of the reasons Paul wrote the book of Colossians was to correct false ideas about Christ. In that letter Paul shows Christ for all he is. In the process Paul brings our lives into the mix. In one place Paul says that “in Christ all the fullness of the Deity lives in bodily form” (2:9). He tells us the good



news that we have been given fullness in Christ. We have been given a new way of existing in which we serve God as he wants to be served.

死亡的福音——我感到这样称呼它相当愚蠢，但它确实是真的——在歌罗西书中再次出现了。保罗写歌罗西书的原因之一，是纠正关于基督错误的观念。在那封信中，保罗展示了基督的一切。在这个过程中，保罗将我们的生活融入其中。在一个地方，保罗称“上帝本性的一切丰盛，都有形有体地住在基督里面”(2:9)。他告诉我们，我们在基督里被赋予了一切丰盛的好消息。我们被赋予了一个新的存在方式，在其中，我们按照上帝想要被服事的方式服事他。

Paul tells us that we were circumcised by Christ. (Circumcision was a Jewish custom that symbolized putting off the sinful nature. The concept, not the act, applied to men and women alike.) How? Paul explains:

保罗告诉我们，我们受了基督的割礼。（割礼是犹太人的一种习俗，象征着扔掉罪性。这个概念，而不是这个行动，对于男人和女人同样适用。）怎么会这样呢？保罗解释道：

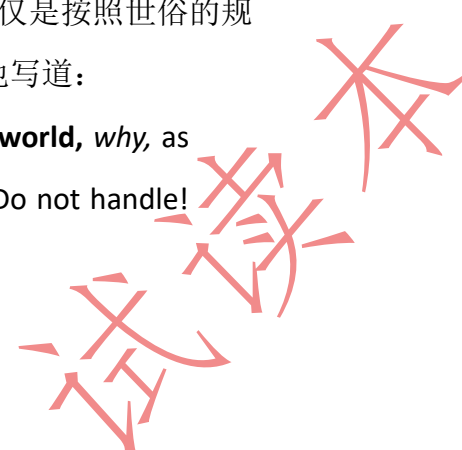
...with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. (Colossians 2:11,12)

……受了基督的割礼，就是除掉你们的罪身。你们在洗礼中已经与他一同埋葬，也在洗礼中，因信那使基督从死人中复活的上帝所运行的动力，与他一同复活了。（西 2:11,12）

On Easter we confess Christ's resurrection by the power of God. We also confess our own resurrection in him. Our entire existence has been changed. No longer do we serve merely by following the rules. Paul rebuked the Colossians and rebukes us for falling back into that way of thinking. He writes:

在复活节，我们承认基督借着上帝的动力复活了。我们同样承认我们自己在他的里面也复活了。我们的整个存在都已经被改变了。我们不再仅仅是按照世俗的规条服事。保罗斥责歌罗西人和我们，回到这种思维方式里，他写道：

**Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"?** (Colossians 2:20,21)



你们若与基督一同死了，脱离了世俗的言论，为什么仍然好像活在世俗中一样，拘守那“不可摸、不可尝、不可触”的规条呢？（西 2:20,21）

Then he stresses what we have become, adding some new facets to the gospel of death and life:

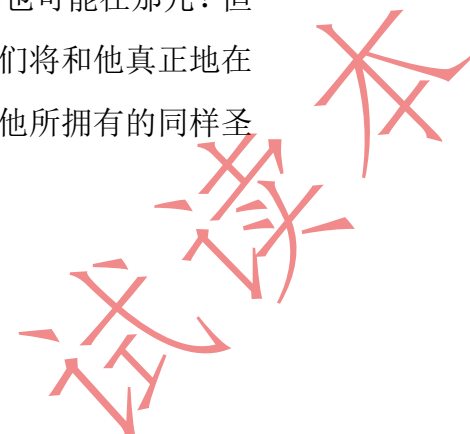
随后，他强调我们已经成为了什么，为死亡和生命的福音添加上一些新的切面。

**Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory.** (Colossians 3:1-4)

所以，你们既然与基督一同复活，就应当寻求天上的事，那里有基督坐在上帝的右边。你们要思念的，是天上的事，不是地上的事。因为你们已经死了，你们的生命与基督一同隐藏在上帝里面。基督就是你们的生命，他显现的时候，你们也要和他一同在荣耀里显现。（西 3:1-4）

Our death and resurrection with Christ also means that we have ascended with Christ into heaven, not physically but spiritually. It means that right now you are in heaven, hidden with Christ in God. We often think of the Last Day, when we will see Jesus come again with glory. And those believers who are alive in Christ will, in fact, see him when he comes—we might be there too! But in a spiritual way, as Paul says, we will actually come *with* Christ when he appears, and because we have died and risen with him, we will appear *with* him in the same glory of holiness and perfection that he has.

我们与基督同死同复活，同样意味着，我们，不是就肉体上，而是就属灵上，已经与基督一起升到天上去了。这意味着，此时此刻，你就在天上，与基督一同隐藏在上帝里面。我们常常想到末日，那时我们将看到耶稣带着荣耀再来。而那些活在基督里的信徒，在他再来时将会真正地见到他——我们也可能在那儿！但是以一种属灵的方式，正如保罗说的，当基督显现的时候，我们将和他真正地在一起，并且，因为我们已经死了，又和他一起升高，我们将以他所拥有的同样圣洁和完美的荣耀，和他一同显现。



This is big! This is more than a tool for motivation. This is a reality that extends beyond this world. And our response to it should be in line with its magnitude:

这是多么伟大啊！这不仅仅是一个激励的工具。这是一个超越这个世界的事实。而我们对它的回应应该与它的规格相一致：

Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. (Colossians 3:5)

所以要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶欲和贪心，贪心就是拜偶像。（西 3:5）

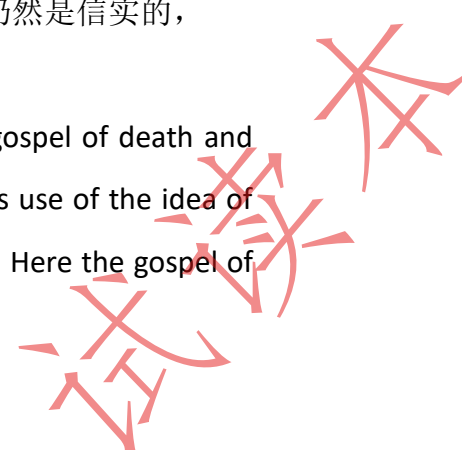
In the next passages we're going to look at, Paul uses this truth to encourage Timothy. He quotes what must have been a hymn sung by the church of his day. The hymn was written to encourage Christians to hold on to their faith and not to renounce it in the face of resentment and persecution from the world. It is interesting that the fact of our death in Christ and all that means was the truth the church employed to help it resist the trials it faced--to motivate itself to stand firm:

在接下来我们要看的经文中，保罗用这个真理鼓励提摩太。他引用的必定是当时教会所用的赞美诗。这首赞美诗的写作目的，是去鼓励基督徒坚守他们的信仰，并在面对来自世界的愤怒和迫害时不放弃它。有趣的是，我们在基督里死了的事实，和它全部的意义，都是教会用来帮助它抵挡它所面对的考验的真理——激励它自己站立得稳：

Here is a trustworthy saying: If we died with him, we will also live with him; if we endure, we will also reign with him. If we disown him, he will also disown us; if we are faithless, he will remain faithful, for he cannot disown himself. (2 Timothy 2:11-13)

我们若与基督同死，就必与他同活；我们若能坚忍，就必与他一同作王；我们若不认他，他必不认我们；我们纵然不信，他仍然是信实的，因为他不能否定自己。（提后 2:11-13）

A couple more passages will round out our discussion of the gospel of death and life. This message motivated Paul to do mission work. Here Paul's use of the idea of death is a little different from his use of it in the passages above. Here the gospel of



death is Christ's own death, yet it motivates Paul to action. Paul wrote to the Corinthians:

两段更多的经文将完成我们对死亡和生命的福音的讨论。这个信息激励保罗去做传道的工作。这儿，保罗使用死亡的概念，与他在上面的经文中使用它有些微的不同。在这儿，死亡的福音是基督自己的死亡，然而它激励保罗去行动。保罗对哥林多人写道：

Christ's love compels us, because we are convinced that **one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.** (2 Corinthians 5:14,15)

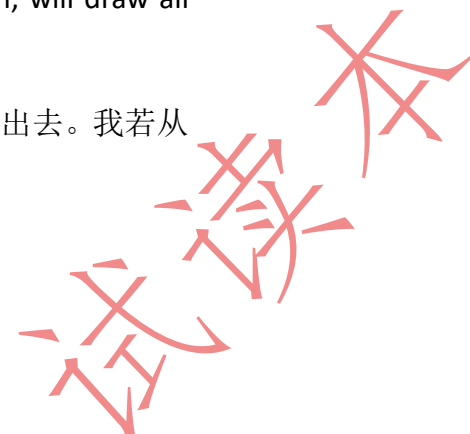
原来基督的爱催逼着我们，因为我们断定一个人替众人死了，众人就都死了。他替众人死了，为的是要使活着的人不再为自己活着，却为那替他们死而复活的主而活。（林后 5:14,15）

The context of this passage is Paul's evangelism work. He said that he was compelled by the love of Christ for all people. When Paul looked at the world, what did he see? Amazingly, he saw people who had died in Christ. Here he is not talking about Christians who have died and come to life through repentance and faith. Rather, he is talking about what has happened to the whole world. Remember what Jesus said in John 12:31,32:

这段经文的上下文是保罗的传道工作。他说他被基督对众人的爱催逼。当保罗看这个世界时，他看到了什么？令人惊奇的是，他看到人们在基督里都已经死了。在这儿，他并不是在谈论基督徒，他们已经死了，并借着悔改和信心而活过来。毋宁说，他在谈论对于这个世界发生了什么。记住耶稣在约翰福音 12:31,32 说了什么：

Now is the time for judgment on this world; now the prince of this world will be driven out. But I, when I am lifted up from the earth, will draw all men to myself.

现在是这世界受审判的时候了，现在这世界的王要被赶出去。我若从地上被举起来，就要吸引万人（所有人）归向我。



“Men” in this verse, of course, means “people.” Jesus said that when he was lifted up from the earth on the cross, he would draw all people to himself. In his person the Son of Man gathered all of us into himself. At that point he joined all people with himself in death, in anticipation of the day they would believe this truth, come to life by faith, and live for him.

在这节经文里，“人”当然意味着“人类”。耶稣说，当他在十字架上从地上被举起来时，他将要吸引所有人归向他。在他身上，人子聚集我们所有人归向他自己。在这一点上，他在死亡里将他自己与所有人连接在一起，期待着某一天他们会相信这个真理，借着信心活过来，并为他而活。

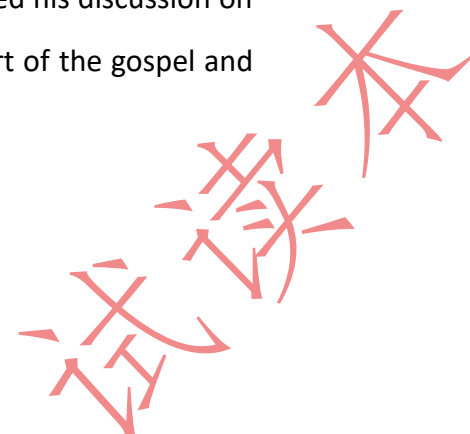
Paul's work was to preach this truth so that people would believe it and accept what happened to them in Christ when he died. He wanted this message to lead as many as possible to believe the gospel of their death in Christ so that they might rise again and live not for themselves but for the One who shared his death and resurrection with them.

保罗的工作就是宣讲这个真理，使得人们会相信它，并接受当耶稣死的时候，他们在他里面发生了什么。他希望这个信息带领尽可能多的人相信，他们在基督里死了的福音，以至于他们可以死而复活，并且不是为他们自己而活，而是为那与他们分享了他的死亡和复活的主活。

What a powerful motivation for our mission work! Everyone we see has already died with Christ, which proves that he loves every one of them and has saved them from their sins. Their only need is to know it and believe it.

这是我们传道事工多么强有力的激励！我们看到的每一个人都已经与基督同死了，这证明他爱他们每一个人，并拯救他们脱离他们的罪。他们唯一的需要是知道它并相信它。

I must admit that I haven't preached the gospel of death and life as I should have. But when you consider that here in Romans 6 is where Paul started his discussion on why we should serve the Lord, you realize what an important part of the gospel and of gospel motivation this truth is.



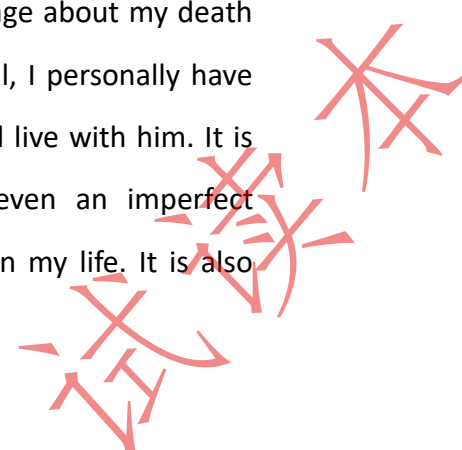


我必须承认，我并没有像我本应该的那样，宣讲死亡和生命的福音。但是当你考虑到，在罗马书 6 章的这儿，是保罗开始讨论为什么我们应该服事主的地方，你就会意识到，这个真理是福音和福音激励多么重要的部分。

An old African-American spiritual included in our hymnal asks some questions: “Were you there when they crucified my Lord? Were you there when they nailed him to the tree? Were you there when they laid him in the tomb?” (*Christian Worship* [CW] 119). Every Christian can say, “Yes, I was there when they crucified my Lord, for he took me into himself when he went to the cross. Yes, I was there when they nailed him to the tree, for I was nailed there with him. Yes, I was there when they laid him in the tomb, for at my baptism I was buried with him into death.” But go on! “I was there when he rose and came out of the tomb, and I share his resurrection life. And I was there when he ascended into heaven, and I am there with him right now, and my real life is kept secure in the almighty God.”

在我们的赞美诗集里收录了一首古老的非洲裔美国人的灵歌，它问了这样一些问题：“当他们把我们的主钉十字架时，你在哪里？当他们把他钉在木头上时，你在哪里？当他们把他放在坟墓里时，你在哪里？”（《基督教敬拜》119）。每一个基督徒都可以说，“是的，当他们把他钉十字架时，我在那里，因为当他走向十字架时，他接纳我进入他里面。是的，当他们把他钉在木头上时，我在那里，因为我和他一起被钉在那儿。是的，当他们把他放在坟墓里时，我在那里，因为在洗礼里我和他一同埋葬，进入死亡。”继续！“当他复活而从坟墓里出来时，我在那里，并且我分享了他复活的生命。当他升到天上去时，我在那里，并且此时此刻，我和他一同在那里，我真实的生命处于全能上帝的保障里。”

Sometimes it causes me to tremble. But more often it causes me to think. This aspect of the gospel is heady stuff. Mel Gibson's movie *The Passion of the Christ* was a powerful portrayal of all that Jesus suffered for our sins. It may have had some faults, but its message moved hearts to tears. I find Paul's message about my death and life with Christ to be rather intellectual, but no less spiritual, I personally have not plumbed the depths of what it means to die with Christ and live with him. It is something that will take more study and meditation. But even an imperfect understanding provides the foundational reason for what I do in my life. It is also



closely linked with other aspects of the gospel that we will explore in the next two chapters.

某些时候，它让我战栗。但更多的时候它让我去思考。福音的这方面是令人陶醉的东西。梅尔·吉布森的电影《耶稣受难记》有力的描述了所有耶稣为我们的罪承担的痛苦。它可能有一些错误，但是它的信息让我们感动得流泪。我发现保罗关于我和基督一起死亡和活着的信息，相当理性，但同样属灵，我个人并没有深入探索与基督同死同活意味着什么。这是一件需要更多研究和思考的事。但即使是一个不完全的理解，也为我在我的生命中做什么，提供了基本的理由。它同样与福音其它方面紧密相连，我们将在接下来的两章探索福音的这些方面。

试读本

# 3 The Gospel of Slavery to Righteousness 义的奴隶的福音

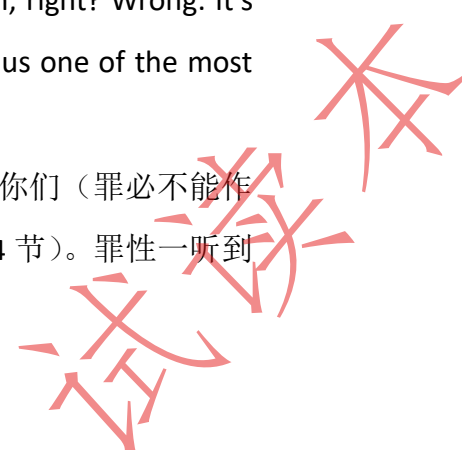
## Romans 6:14-23 罗马书 6:14-23

There are times in a Christian's life when it appears that he or she may be sitting on the fence, serving both the Lord and the sinful flesh. In fact, at times every Christian appears to be doing that. At these times we become confused. Maybe we doubt our Christianity. Maybe we doubt God, thinking he has let us drift in our sins. Maybe we consider giving up. After all, Jesus said, "No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money" (Matthew 6:24). We wonder which master is really riding us.

在基督徒的生活中，有时候，他看起来好像是坐在墙头，既服事主，又服事罪性。事实上，每一个基督徒似乎常常在这样做。在这些时候，我们变得困惑。也许我们怀疑我们的基督教信仰。也许我们怀疑上帝，认为他让我们在我们的罪中随波逐流。也许我们考虑到放弃。毕竟，基督说，“一个人不能服事两个主人；他若不是恨这个爱那个，就是忠于这个轻视那个。你们不能服事上帝，又服事金钱”（太 6:24）。我们不知道哪个主人真的在驾驭着我们。

Paul concludes the first section of Romans 6 with these words: "Sin shall not be your master, because you are not under law, but under grace" (verse 14). At hearing this, the sinful nature perks up its ears. The sinful nature is looking for every excuse it can to find sin, Paul's talk about not being under the law and living in the light of God's grace and forgiveness seems to provide such an excuse, If we do not live under the law and are given God's grace, then we have free reign to sin, right? Wrong. It's just the opposite. Paul explains why, and in the process he gives us one of the most powerful reasons why we serve the Lord.

保罗用这些话总结罗马书 6 章第一部分说，“罪必不能辖制你们（罪必不能作你们的主），因为你们不是在律法之下，而是在恩典之下”（14 节）。罪性一听到



这个，就竖起了它的耳朵。罪性在寻找每一个它能够找到的，去犯罪的借口。保罗谈到的不在律法之下，而是活在上帝恩典和赦免的光明之中，似乎提供了这样一个借口，如果我们不活在律法之下，并得到了上帝的恩典，那么我们可以自己的犯罪了，对吗？错，恰恰相反。保罗解释了为什么，在这个过程中，他给了我们一个，为什么我们服事主的最强有力的理由。

The point of Romans 6:14-23 is simple. By God's grace we have become slaves to righteousness. Paul starts out by saying:

罗马书 6:14-23 的观点很简单。借着上帝的恩典，我们已经成了义的奴隶。保罗开始他的表述道：

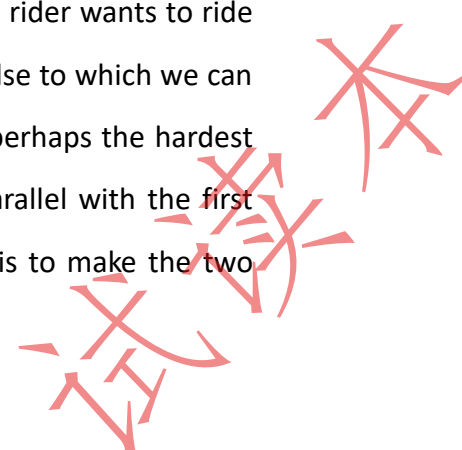
Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey--whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? (6:16)

难道你们不知道你们自愿作奴仆去顺从人，顺从谁就作谁的奴仆，或作罪的奴仆以致于死，或作顺从的奴仆以致于义吗？（6:16）

Two options. That's all there is. It may seem that we can sit on the fence, but we really can't. Slavery is a fact of life. There is no such thing as freedom from a master who controls your thoughts and actions. Before Christ there was only one master, one thing that rode our hearts, and that was sin. And when the rider Sin controlled the reins of our lives, we found ourselves plummeting into the abyss of eternal death.

两个选项，这就是全部。看起来我们能够坐在墙头，但实际上我们不能。奴隶是生命的事实。没有摆脱控制你思想和行动的主人那样的事。在基督之前，只有一个主人，一个驾驭我们心灵的东西，那就是罪。当罪的骑手控制着我们生活的缰绳时，我们发现我们自己坠入永死的深渊里。

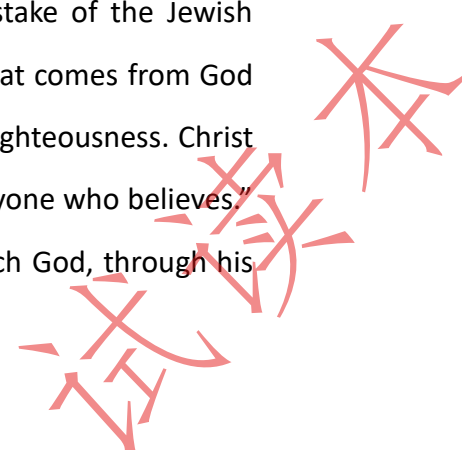
But when we were brought to faith, we found out that another rider wants to ride us--and he does ride us. This is Jesus Christ. There is something else to which we can be slaves: "to obedience, which leads to righteousness." This is perhaps the hardest phrase in this section to understand. It doesn't really form a parallel with the first phrase, "slaves to sin, which leads to death." Our first reaction is to make the two



phrases parallel. “Sin” in the first phrase is interpreted as sinning, and “obedience” in the second phrase is interpreted as doing the right thing. Sinning leads to death; doing the right thing leads to righteousness. This interpretation is not necessarily wrong. Yet we might consider another interpretation. We will do this in the next several paragraphs and then offer a summary. These are perhaps the most technical paragraphs in the book. Yet understanding the two phrases “sin, which leads to death” and “obedience, which leads to righteousness” are crucial to understanding the gospel of slavery to righteousness.

但是当我们进入信心时，我们发现另外一个骑手想要驾驭我们——并且他确实驾驭了我们。这就是耶稣基督。我们还可以成为别的东西的奴隶：“顺从，以至于义”。这可能是这一部分最难理解的短语。它和第一个短语“作罪的奴仆，以至于死”，并不真的形成一个对照结构。我们第一反应是让这两个短语对照。第一个短语中的“罪”被解释成犯罪，第二个短语中的“顺从”被解释成做正确的事。犯罪导致了死亡，做正确的事导致了义。这种解释不一定是错的。然而我们可以考虑另一个解释。我们将在接下来的几个段落这样考虑，并提供一个综述。这也许是本书最具技术性的段落。然而，理解“罪，以至于死”和“顺从，以至于义”这两个短语，是理解义的奴隶的福音的关键。

In verses 16 through 18, the key words are “obedience” (*obey*), and “righteousness”. Verse 17 helps us understand the meaning of “obedience”. In verse 17 Paul is clearly speaking about something his readers did in the past. They “wholeheartedly obeyed the form of teaching to which [they] were entrusted.” In the word *obey*, Paul is clearly referring to faith. Using the word *obey* in this way may sound strange to us, but it is perfectly normal for Paul. To come to faith is the “obedience” of faith. It is to obey God when he tells us to give up our own righteousness and submit ourselves to finding our hope in the righteousness Christ has won for us. In Romans 10:3,4, Paul explains the tragic mistake of the Jewish people in general: “Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness. Christ is the end of the law so that there may be righteousness for everyone who believes.” Faith, therefore, can be spoken of as an act of obedience in which God, through his



Holy Spirit, enables us to see our complete unworthiness to stand before him and humbly submit to his way of finding access to him.

在 16 至 18 节中，关键词是“顺从（顺服）”和“义”。第 17 节帮助我们理解“顺从”的含义。在第 17 节中，保罗清楚的说到他的读者曾经做过的事。他们“从心里顺从了传授给他们的教义的规范”。在顺从一词里，保罗显然指的是信心。用这种方式使用顺从这个词，对我们来说听起来可能很奇怪，但它对保罗来说是完全正常的。相信是对信仰的“顺从”。当上帝告诉我们放弃我们自己的义，在基督为我们赢得的义中寻找我们的盼望，并使我们自己服从于这盼望时，就是顺从上帝。在罗马书 10:3,4，保罗解释了犹太人普遍的悲剧性的错误：“他们既然不明白上帝的义，而又企图建立自己的义，就不服上帝的义了。因为律法的终极就是基督，使所有信的人都得着义。”因此，信心，可以说成一种顺从的行动，上帝在此借着他的圣灵，让我们看到我们在他面前完全不配，并谦卑地顺服于到他那里去的方式。

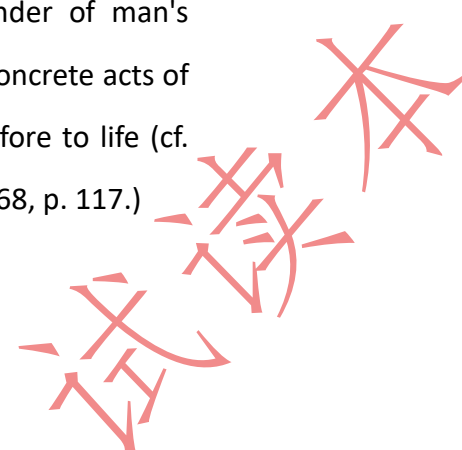
Getting back to Romans 6, we understand “obedience” inverse 17 to be faith. It is obedience to the “form of teaching,” which is the gospel message; it is obedience “to which you were entrusted” by God's grace. This obedience leads to righteousness, Christ's righteousness, and it makes us “slaves to righteousness” (verse 18).

回到罗马书 6 章，我们理解第 17 节的“顺从”为相信。就是顺从于“教义的规范”，即福音信息。就是借着上帝的恩典，顺从于“传授给你们的”。这个顺从导致了义——上帝的义，它使我们成为“义的奴隶”（18 节）。

Martin Franzmann, in his commentary on Romans, writes concerning verse 16:

马丁·弗兰兹曼，在他对罗马书的注释中，关于第 16 节他写道：

The alternative to [the slavery to sin] is a slavery too. Paul calls it, rather strangely, a slavery to obedience. This “obedience” is the religious act which Paul has previously called “the obedience of faith” and of which he will speak again in the next verse. It is the basic surrender of man's liberated will to the call and claim of God, the source of all concrete acts of obedience to His will; it “leads to righteousness” and therefore to life (cf. 1:17; 6:23) (*Romans: A Commentary*, St. Louis: Concordia, 1968, p. 117.)



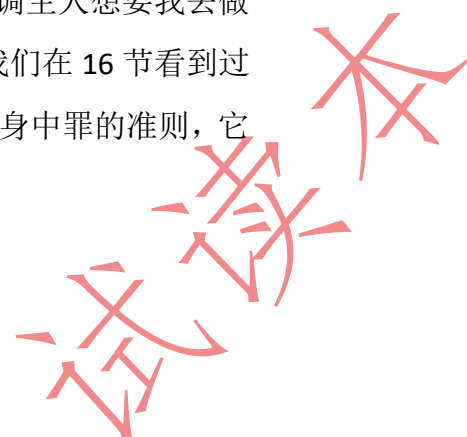
代替罪的奴隶的，也是一种奴隶。保罗不可思议的称呼它为，顺从的奴隶。这种“顺从”是一种宗教行动，保罗曾称之为“信心的顺从”，并在下一节中再次说到它。它是人被解放的意志对上帝的呼召和要求基本的屈服；它“以致于义”并因此以致于生命。

That Paul is talking about the obedience of faith, which gives us a new status before God in Christ, becomes clear in verse 22. There Paul speaks about our being slaves to righteousness as being “slaves to God,” who has called us to faith. This is the contrast Paul wants to make. Either we are slaves to sin (which we commit) or slaves to righteousness (which we have as a gift).

保罗所说的信心的顺从，在基督里给了我们在上帝面前一个新的状态，这在第22节显得特别清晰。在那儿保罗谈到我们是义的奴隶，即那呼召我们进入信心的“上帝的奴隶”。这就是保罗想要做的对比。要么我们是罪（即我们所犯的）的奴隶，要么我们是义（即作为一个礼物我们所拥有的）的奴隶。

At this point the emphasis is on the thing to which we are slaves, not so much the action is we do as slaves. We can say, “I’m a slave to Mr. Smith.” Or we can say, “I’m a slave to picking cotton.” The two refer to the same thing, but the first stresses the one who dictates my actions, and the other stresses what the master wants me to do. In Romans 6:15 and following, Paul is stressing the one who owns me. These two phrases we have been looking at in verse 16 can be summarized as follows: My owner is either the principle of sin in my sinful flesh, which always reacts to God’s law by doing the opposite of what God wants. Or it is a life filled with the righteousness of Christ, which frees me from the law and drives me forward into a life of righteousness.

在这一点上，重点是我们是奴隶这件事，而不是作为奴隶我们的行动。我们可以说，“我是史密斯先生的奴隶”，我们也可以说，“我是一个采棉花的奴隶”。这两句话指的是同样的事。但前者强调指挥我行动的人，后者强调主人想要我去做什么。在罗马书 6:15 及以后，保罗强调了拥有我的那一位。我们在 16 节看到过的那两个短语，可以用下面的话总结：我的主人要么是在我肉身中罪的准则，它

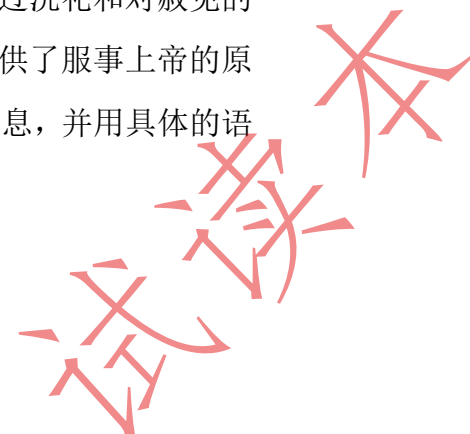




总是借着做与上帝想要的对立的事，来反对上帝的律法。要么是一个充满了基督的义的生命，它从律法中释放我，并驱使我朝着义的生命前进。

In verses 14-23, then, Paul is talking about the status we have before God. Either we live our lives in the same status we had when we were born, namely, in slavery to sin, or we live in the new status that God has given us, in slavery to Christ's righteousness, which God has given us as a gift. So Paul is proceeding in the same way he did in the first section of chapter 6. He talked there about a status we have with God. In verses 1-14 it was being joined with Christ's death through Baptism and rising with him into a new life free from sin. Here it is a change of masters, in which God freed us from the slave-master of sin and taught us to believe in Christ, to be filled with his righteousness and to be slaves to that righteousness. What Baptism did for us is paralleled by what the Word does for us. Baptism and the Word are both channels of God's grace; God is the agent, and we are the recipients. Through Baptism and faith in the Word of forgiveness, we have received a new status whose liberating power provides both the reason and the motive for serving God. In both cases Paul is unfolding for us the simple gospel message and showing in concrete terms the implications of faith in this gospel.

然后，在 14-23 节，保罗谈到了我们在上帝面前拥有的状态。要么我们活在我们从出生时就有的相同的状态里，即，作为罪的奴隶，要么我们活在一个上帝给予我们的新的状态里，即，作为基督的义的奴隶，这义是上帝作为一个礼物赋予我们的。因此保罗以相同的方式，继续着他在第 6 章第一部分所做的。在那儿他谈到了我们在上帝面前的状态。在 1-14 节中，这状态是，透过洗礼归入基督的死，并与他一同复活，进入一个脱离罪的新生命。在这儿，它是主人的改变。上帝在此将我们从罪的主奴关系中释放出来，并教导我们相信基督，被他的义充满，成为这义的奴隶。洗礼为我们所做的和上帝的道为我们所做的是并行的。洗礼和圣道都是上帝恩典的通道；上帝是施动者，我们是受动者。透过洗礼和对赦免的圣道的信心，我们接受了一个新的状态，它使人自由的力量提供了服事上帝的原因和动机。在这两个例子中，保罗为我们展开了单纯的福音信息，并用具体的语言展示了相信这福音的含义。



In the first half of Romans 6, Paul urged sanctified living like this: “Therefore do not let sin reign in your mortal body” (verse 12). In the second half of Romans 6, Paul encourages us like this:

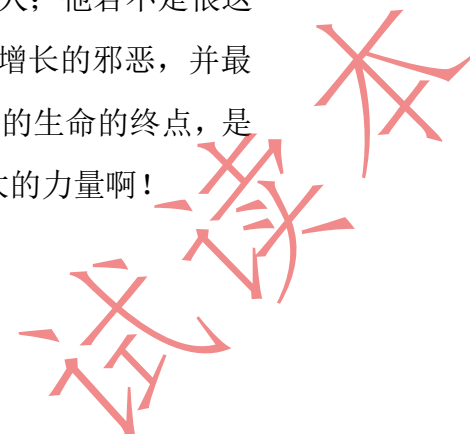
在罗马书 6 章前半部分，保罗督促我们像这样圣洁的生活：“所以，不要容罪在你们必死的肉身上掌权”（12 节）。在罗马书 6 章后半部分，保罗这样鼓励我们：

Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, *so now offer them in slavery to righteousness leading to holiness*. When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death! **But now that you have been set free from sin and have become slaves to God**, the benefit you reap leads to holiness, and the result is eternal life. (6:19-22)

你们从前怎样把你们的肢体献给不洁和不法作奴仆，以致于不法，*现在也要照样把你们的肢体献给义作奴仆，以致于成圣*。你们作罪的奴仆的时候，就不受义的约束。那么，你们在现今以为羞耻的事上，当时得了什么呢？那些事的结局就是死。**现在你们既然从罪里得了释放，作了上帝的奴仆，就有成圣的果子，那结局就是永生。**（6:19-22）

This is nothing other than what Jesus said in Matthew 6:24: “No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other.” Slavery to sin leads to ever-increasing wickedness and, finally, to death. Slavery to righteousness leads to holiness of life, and the end of this kind of life on earth is eternal life in heaven. This is true gospel motivation. What power lies in these words!

这正是耶稣在马太福音 6:24 说的：“一个人不能服事两个主人；他若不是恨这个爱那个，就是忠于这个轻视那个。”作罪的奴隶导致了不断增长的邪恶，并最终导致了死亡。作义的奴隶导致了圣洁的生命，而在地上这样的生命的终点，是在天堂永恒的生命。这是真正的福音激励。这些话蕴含着多大的力量啊！

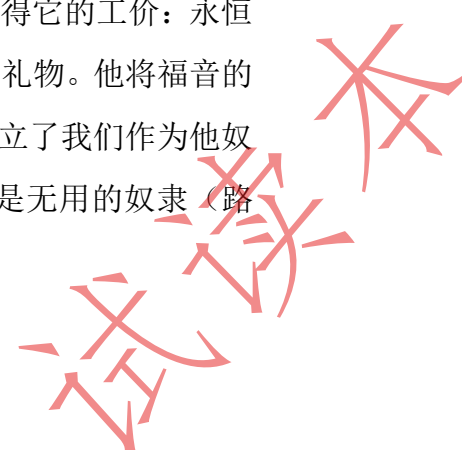


Paul concludes this section with a beautiful verse, one many Christians memorize: “The wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (6:23). Slavery to righteousness--slavery to God--does not earn anything for us. In the previous verse, the NIV translates, “The benefit you reap leads to holiness, and the result is eternal life.” The word *result* may give a person the wrong impression. A result is the outcome of what I do. What I do has a bearing on the result. The NIV translation may lead someone to think that what he or she does in slavery to God causes the result, eternal life, to happen. The Greek word is much more neutral. It is most often translated “end.” In other words, the “end” of life lived in slavery to God is eternal life.

保罗用一段优美的，许多基督徒都熟记的经文，结束这一部分：“因为罪的工价就是死，但上帝的恩赏，在我们的主基督耶稣里，却是永生”（6:23）。义的奴隶——上帝的奴隶——并不为我们赚取什么。在前一节经文里，新译本说，“就有成圣的果子，那结局就是永生”。结局这个词可能会给人错误的印象。结局是我做的事情的结果。我做了什么和结局有关。新译本的翻译可能会让一个人想，他作为上帝的奴隶做了什么，导致了这个结局，即，永生的出现。但这个希腊词汇中性得多。它经常被翻译为“终点”。换句话说，作上帝的奴隶活着的生命的“终点”，是永恒的生命。

Paul clears up any misunderstanding in the last verse of the chapter. Slavery to sin will earn its wages: eternal death. It does indeed cause its result. But slavery to righteousness and to God is a gift of God. He entrusted to us the message of the gospel; he gave us righteousness and made us slaves to it; he established the “end” of our lives as his slaves—eternal life. We all must admit that we are unworthy slaves (Luke 17:10; NIV translates as “servants”) and acknowledge that the “end” of our slavery, eternal life, is a gift of God.

保罗在这一章的最后一节澄清了所有的误解。罪的奴隶将赚得它的工价：永恒的死亡。它确实导致了它的结局。但义和上帝的奴隶是上帝的礼物。他将福音的信息托付给我们，他赐予我们义并使我们成为它的奴隶；他确立了我們作为他奴隶的生活的“终点”——永恒的生命。我们都必须承认我们是无用的奴隶（路



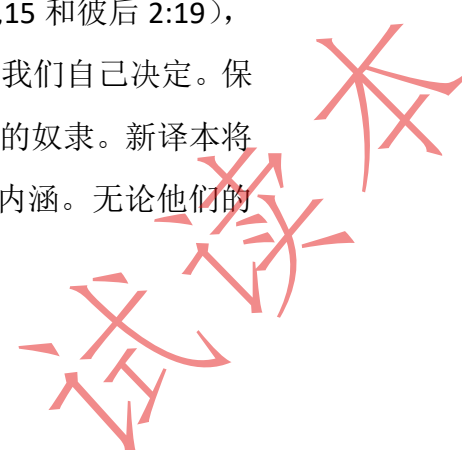
17:10; 新译本翻译为“仆人”), 并认识到我们奴隶身份的“终点”, 永生, 是上帝的礼物。

Paul uses this concept of slavery later in Romans 7:25. We will look at that in another chapter. Unlike his discussion of dying and living with Christ and his next discussion about the freedom of the Spirit (7:1-6), Paul does not use the picture of slavery elsewhere in his letters. In 6:19 he told the Romans, “I put this in human terms because you are weak in your natural selves.” Perhaps Paul's use of “human terms” was suitable for what he wanted to tell the Romans, but it did not fit well into other contexts.

保罗在之后的罗马书 7:25 使用了奴隶的概念。我们将在另一章讨论这个。不像他关于与基督一起死亡一起活着的讨论, 以及他关于灵里的自由的下一个讨论 (7:1-6), 保罗并没有在他书信别的地方使用奴隶的画面。在 6:19 他告诉罗马人, “因为你们肉体的弱点, 我就按一般人的话来说。”也许保罗使用“一般人的话”, 对他想告诉罗马人的事情是适用的, 但并不适合于别的语境。

Nevertheless, the concept of Christian slavery to God is found throughout Scripture (see Hebrews 2:14,15 and 2 Peter 2:19), and all discussions of sanctification imply that how we live is not ours to decide. Paul called himself a slave of Christ in Romans 1:1, Philippians 1:1, and Titus 1:1. The NIV translates the Greek word as “servant.” Perhaps the translators wanted to avoid the negative connotation of the word *slave*. Whatever their reasons, the translation “servant” in these passages doesn't do justice to Paul's thought. A servant is someone who can choose whom he wants to work for. He can come and go for the day; he has time off and can enjoy vacations. He gets paid for his work. A slave, on the other hand, is bound to one person, without pay, every minute of his life. He cannot choose a different master. That's how Paul saw himself in relation to God. He was not a servant; he was a slave.

不过, 基督教上帝奴隶的概念, 在圣经中随处可见 (见来 2:14,15 和彼后 2:19), 而所有成圣的讨论, 都隐含着这个前提: 我们怎么活着并不由我们自己决定。保罗在罗马书 1:1, 腓立比书 1:1 和提多书 1:1, 称他自己为基督的奴隶。新译本将这个字翻译为“仆人”。可能译者想要回避奴隶这个词消极的内涵。无论他们的

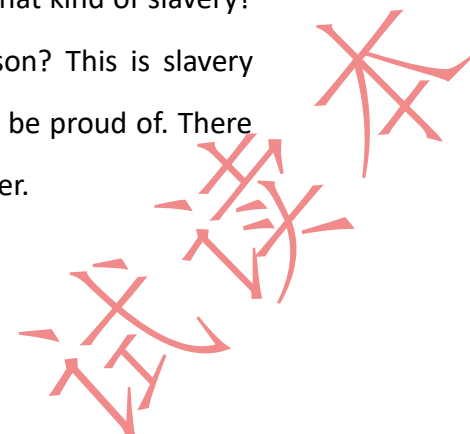


理由是什么，这些段落中“仆人”这个翻译，并没有公正地表达保罗的想法。一个仆人可以选择他想为谁工作。他可以在某天来，也可以在某天去；他有休息的时间，并可以享受他的假期。他因他的工作而得到酬劳。另一方面，一个奴隶，在他生命的每时每刻，隶属于某人，没有酬劳。他不能选择一个不同的主人。这就是保罗怎样看待他自己和上帝的关系。他不是一个仆人，他是一个奴隶。

That's what we are too. And what a wonderful slavery it is! Imagine you had a stockbroker who was always right in his investment advice. He was so good that he gained 50 percent a year on your investments. Whatever stock he told you to invest in was always a winner. What's more, this broker promised that he would never go off looking for a client with deeper pockets and leave you to your own decisions. He would stay with you forever. All you had to do was shape all your thinking and strategies around him and his advice. In effect, he wanted you to become his slave. Would you buck at that kind of slavery? Would you resent being a slave to that kind of person? I wouldn't.

我们也是这样。而这是多好的奴隶身份啊！想象你有一个股票经纪人，他的投资建议总是对的。他是如此之好，甚至让你的投资项目一年赚了 50%。不管他告诉你去投资什么股票，你总是赢家。更重要的是，这个经纪人承诺，他永远不会离开你去寻找更有钱的客户，从而让你自己做决定。他将永远和你在一起。你所要做的就是，围绕着他和他的建议，构造你的想法和策略。事实上，他想要你成为他的奴隶。你会抗拒成为这样的奴隶吗？你会为成为这种人的奴隶而怨恨吗？我不会。

That's what it's like being a slave to God. He has given you his righteousness, which lays the foundation for a life of peace now and a life in his presence in eternity. He promises that all things will work out for your good as you walk the road to eternal life. He daily blesses you with good things. You are completely protected from the power of sin as long as you live under his care. Who will buck at that kind of slavery? Who will resent giving their lives as slaves to that kind of person? This is slavery stripped of all negative connotations. This is slavery a person can be proud of. There should be lines of people waiting to become slaves of such a master.



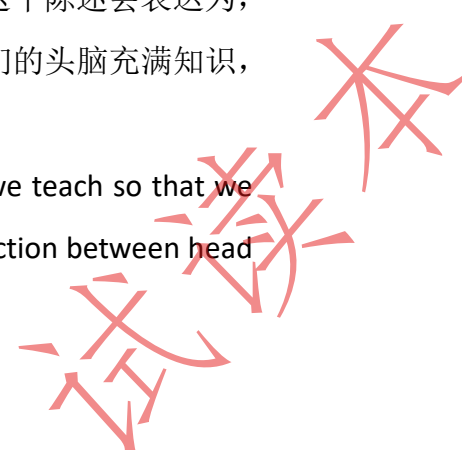
作上帝的奴隶就像这样。他将他的义给了你，这为现今平安的生命，和在永恒里与他同在的生命，铺垫了基础。他应许在你走在永生的路上，万事为了你的益处一同效力。他每一天都用美好的事物祝福你。你只要活在他的照顾下，就完全免于罪的权势。谁会抗拒成为这样的奴隶呢？谁会为献上他们的一生成为这种人的奴隶而怨恨呢？这是一种剥离了所有消极内涵的奴隶身份。这是一个人能够感到骄傲的奴隶身份。应该有一堆人排着队等着成为这样一个主人的奴隶。

## **Thoughts on head and heart knowledge 头脑的思想和心灵知识**

There is an issue we must face when it comes to gospel motivation. Pastors and teachers especially should be concerned about this, but all Christians should be concerned about it too. It's one of those issues--actually it is a way of talking--that is naturally cleared up when a person understands gospel motivation. The statement comes in two forms. First, the statement is made that if we are going to have an effect on people's lives, we have to speak not just to their heads but to their hearts as well. Or, Christianity is not just head knowledge; it is heart knowledge. Second, the statement is made that if Christian teachers are going to have an influence, they must teach people not just so their heads are filled with knowledge but so they are moved to action.

当论到福音激励时，我们必须面对一个问题。牧师和教师尤其应当关注这个问题，但所有的基督徒同样应当关注它。在一个人理解福音激励的时候，他自然会搞清很多问题，而这个问题——事实上，它是一种谈话方式——就是其中之一。这个陈述有两种形式。第一，这个陈述会这样表达，如果我们想要对人们的生活产生作用，我们不仅要对他们的头脑说话，我们同样需要对他们的心灵说话。或者说，基督信仰不仅仅是头脑知识；它是心灵知识。其次，这个陈述会表达为，如果基督徒的教师要有感化力，他们必须教导人们，不仅让他们的头脑充满知识，也要感动他们去行动。

But how do we speak to the head and to the heart? How do we teach so that we effect a change in a person? I have to admit that the whole distinction between head



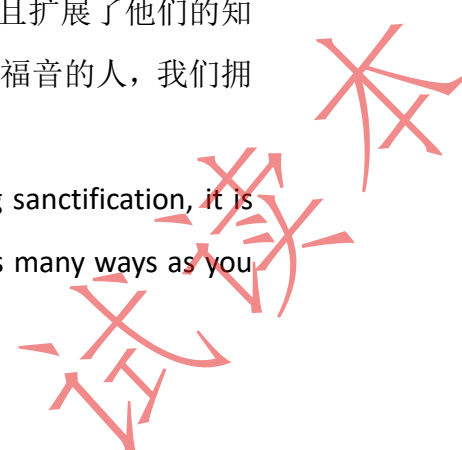
and heart knowledge puzzles me. Or to use another term that is used to describe good teaching today, I am really not sure how I should be teaching “affectively.”

但是我们怎样对头脑和心灵说话？我们怎样教导使得我们对一个人产生改变？我不得不承认，整个对头脑和心灵知识的区别困扰了我。或者用今天被用来描述好教导的另一个术语来说，我真的不确定我应该怎么“有感染力地 (affectively)” 教导。

How did Paul teach? Remember, the section at which we have been looking (Romans 6) is at the heart of his teaching about the Christian life. If there is any place he should be teaching to the heart, and if there is any place he should be teaching “affectively,” it is here. So how does he do it? He appeals to what we know. He amplifies on the gospel that all of us hold dear. Notice how many times he appeals to what we know (for Western audiences, what we have stored in our head): “Don't you know” (verse 3); “for we know” (verse 6); “we believe” (verse 8); “for we know” (verse 9); “count yourselves” (verse 11); “don't you know” (verse 16); “you wholeheartedly obeyed the form of teaching” (verse 17). Paul appeals to what his readers know, and he expands on their knowledge; he explains what the gospel means and describes in vivid terms the status we have as people who obey the gospel.

保罗怎么教导呢？记住，我们之前考察的部分（罗马书 6 章），是他关于基督徒生命的教导的核心。如果有任何地方是他应当对心灵教导的，如果有任何地方是他应当“有感染力地”教导的，就是在这儿了。那么，他是怎么做的呢？他诉诸于我们所知道的。他扩展了我们所有人都珍视的福音。注意有多少次他诉诸于我们所知道的（对西方的读者来说，即我们已经存储在我们头脑里的）：“难道你们不晓得（3 节）”；“我们知道”（6 节）；“就信”（8 节）；“我们知道”（9 节）；“算自己”（11 节）；“难道你们不知道”（16 节）；“从心里顺从了传授给你们的教义的规范”（17 节）。保罗诉诸于他的读者知道的东西，并且扩展了他们的知识；他解释了福音的含义，并以生动的术语描述了，作为顺从福音的人，我们拥有的状态。

If we are to learn anything from Paul's method of encouraging sanctification, it is this: Explain the gospel and expand on the gospel. Describe in as many ways as you



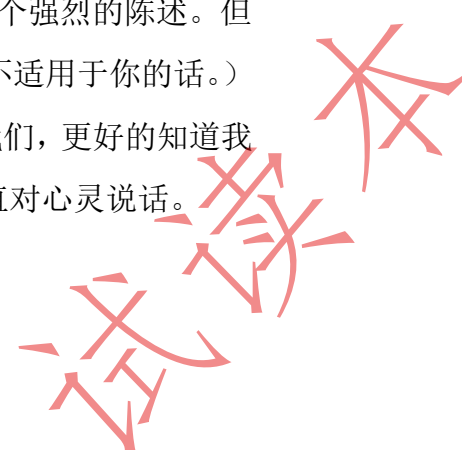


can what the gospel means for that Christian friend who needs to be built up in the faith. “What does the gospel mean for you? This is what it means....” “What have you become as one who believes the gospel? This is what you have become....” “How should you live as a child of God? This is how you should live, and as I explain this to you, I will also tell you why you should live this way.”

如果我们要从保罗鼓励成圣的方法上，学习任何东西，那就是：解释福音和扩展福音。用你能用的所有方式，向那些需要建立在信心里的基督徒朋友，描述福音对他们的意义。“福音对你意味着什么？它意味着……”“作为一个相信福音的人，你已经成为了什么？你已经成为了……”“作为上帝的孩子，你应该怎么去生活？你应该这样去生活，而当我对你解释这些时，我将同样告诉你，为什么你应该这样生活。”

If there is just criticism that Christian teachers appeal too much to the head and not enough to the heart, it has nothing to do with their manner of speaking, their sincerity, their body language, or any of that. It may be that too much Bible study time is wasted on biblical facts or on a close examination of the laws of God. Too much time is spent on side matters in order to avoid wrestling with the gospel and, through it, seeing the depth of God's love for us. (This is a strong statement, I know. But forgive me, dear reader, for I am speaking to myself if not to you.) If we mine the depth of Scripture and ask the Lord to teach us through those words to better know our inheritance in Christ, we will never be speaking merely to the head but always to the heart as well.

如果存在着恰当的，对基督教教师太过诉诸头脑，而不够注重心灵的批评，这和他们谈话的方式，他们的诚意，他们的肢体语言，或者任何这些东西，一点关系都没有。它可能是，将太多的圣经学习时间浪费在圣经中的事实和对上帝律法的详细考察上。为了避免了与福音摔跤，并透过它，看到上帝对我们的爱有多深，而把太多的时间都花费在这些细枝末节上。（我知道，这是一个强烈的陈述。但是请原谅，亲爱的读者，因为我是在对我自己说——假如这并不适用于你的话。）如果我们能深入地挖掘圣经，并祈求上帝透过这些话语教导我们，更好的知道我们在基督里的遗产，我们就永远不会只对头脑说话，也会一直对心灵说话。



The sad thing about speaking of head versus heart when we talk about motivating Christians to action is that the head always comes up short. Yet knowledge, cognitive perception, of the gospel is what we need above all else, and shortchanging the mind may be setting up a roadblock to the very thing that alone will lead us to grow to live as God's willing slaves. Scripture does indeed make a distinction between heart and mind. Jesus said, "Love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength" (Mark 12:30). Yet analyze this verse from Paul:

当我们谈到激励基督徒去行动时，悲哀之处在于，提及头脑和与之相对的心灵，头脑总是以不足的面目出现。然而，福音的知识——认知上的感受，是我们最需要的东西，而意识上的短缺，为那独自引领我们，作为上帝旨意的奴隶，在生活中成长的东西，设立了路障。圣经确实在心灵和意识之间做了区分。耶稣说，“你要全心、全性、全意、全力，爱主你的上帝”（可 12:30）。然而，分析保罗的这句话：

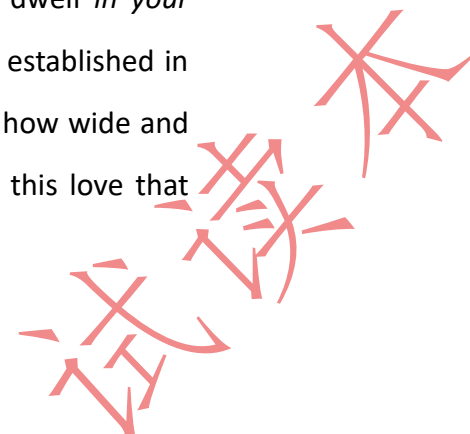
I pray also that the *eyes of your heart* may be *enlightened* in order that you may *know* the hope to which he has called you, the riches of his glorious inheritance in the saints. (Ephesians 1:18)

并且使你们心灵的眼睛明亮，可以知道他的呼召有怎样的盼望；他基业的荣耀，在圣徒中是多么的丰盛。（弗 1:18）

It is hard to separate head and heart in that passage. To know the hope to which the Lord has called us is to have hearts filled with a desire to please the Lord. Or consider this passage:

在这段话中，很难把头脑和心灵分离开。知道主对我们的呼召有怎样的盼望，就是心里充满了讨主喜悦的渴望。或者，想想这段话：

I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell *in your hearts through faith*. And I pray that you, being rooted and established in love, may have power, together with all the saints, *to grasp* how wide and long and high and deep is the love of Christ, *and to know* this love that



surpasses knowledge--that you may be filled to the measure of all the fullness of God. (Ephesians 3:16)

求他按着他荣耀的丰盛，藉着他的灵，用大能使你们内在的人刚强起来，使基督藉着你们的信，住在你们心里，使你们既然在爱中扎根建基，就能和众圣徒一同领悟基督的爱是多么的辽阔高深，并且知道他的爱是超过人所能理解的，使你们被充满，得着上帝的一切丰盛。(弗 3:16-19)

That pretty much says it all. We are doing our work as Christian teachers if we lead people into the depth of the gospel and then pray that God use our words to strengthen our hearers, praying that the Lord will establish them in his love so that they can understand that love to its furthest limit. Then we will reach the heart, mind, emotions, will, personality, and whatever other categories we may assign to the spiritual side of our beings.

这几乎说明了一切。作为基督教教师，如果我们带领人们进入福音的深处，然后求上帝使用我们的话来坚固我们的听众，祈求主让他们在他的爱里建基，以至于他们能够理解这份爱，直到它最远的极限，我们就在做我们的工作。然后，我们将触及心灵、思想、情感、意志、品格，以及无论任何我们会分派给我们存在属灵方面的其它类别。

To encourage teachers to speak to the head and heart may have its place. But it seems more constructive simply to examine sections of Scripture like Romans 6 and pattern our preaching and teaching on Paul's way of speaking. Doing that, we will cover all the bases.

鼓励老师对头脑和心灵说话，也许有它的作用。但简单地研究圣经如罗马书 6 章的段落，并模仿保罗说话的方式，来构造我们的讲道和教导，似乎更有建设性。这样做，我们将覆盖全部的基础。



## 4 The Gospel of True Spirituality 真灵性的福音

### Romans 7:1-6 罗马书 7:1-6

In Galatians 5:16 Paul writes, “Live by the Spirit, and you will not gratify the desires of the sinful nature.” This is a very powerful and far-reaching statement. It offers complete victory over the sinful nature. The only thing we need to know is what it means to “live by the Spirit.”

在加拉太书 5:16，保罗写道，“你们应当顺着圣灵行事，这样就一定不会去满足肉体的私欲了。”这是一个非常有力和深远的陈述。它提供了对罪性完全的胜利。我们唯一需要知道的事是，“顺着圣灵行事”是什么意思。

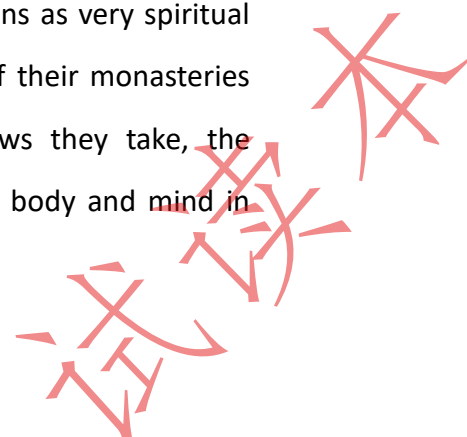
The title of this chapter is a little outside Scripture's normal way of speaking. The term *true spirituality* is more in tune with book titles found on the shelves of Christian bookstores. Yet *true spirituality*, if we agree to use that term, leads us into a discussion we must have if we are to truly appreciate how Scripture defines that term.

这一章的标题有点超出圣经通常的说法。“真灵性”这个词，更符合在基督教书店书架上发现的书名。然而，真灵性，如果我们同意使用这个词的话，将带领我们进入一场我们非有不可的讨论——如果我们要真正领会圣经是如何定义这个词的话。

So what is spirituality? *Spiritual* is one of the most commonly used words in secular conversations about religion. What does it mean to you if I say, “That person is deeply spiritual”?

那么，什么是灵性呢？在世俗世界关于宗教的对话中，属灵是最常用到的词汇之一。如果我说，“那个人相当属灵”，这对你来说意味着什么？

If you were Roman Catholic, you might think of monks and nuns as very spiritual people. You might think of their strict adherence to the rules of their monasteries and convent, their intense and regulated prayer life, the vows they take, the meditation they engage in. These people seek to put down the body and mind in



order to cultivate the spirit, in contrast to the average person's search for bodily pleasures.

如果你是罗马天主教徒，你可能会认为，修道士和修女是非常属灵的人。你可能会想到，他们对他们修道院规则严格的遵从，他们热情而规范的祷告生活，他们起的誓愿，他们参与的冥想。与一般人寻求肉体的愉悦相对比，这些人力图放下肉体 and 思想，以培养灵性。

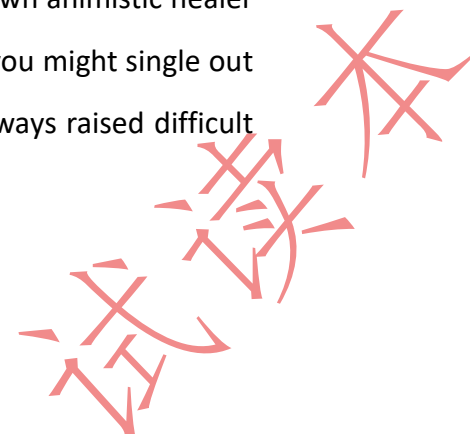
If you were a member of the charismatic or Pentecostal communities, your definition of *spiritual* might tend in the direction of miraculous gifts or perhaps a deeply heartfelt and charismatic personality that has the power to influence people to receive the charismatic spirit. If you were a born-again Baptist, you might consider true spirituality to be an abiding sense of God's presence in your life, such as when you first accepted Christ.

如果你是一个灵恩派或五旬节社团的成员，你对属灵的定义可能倾向于奇妙的礼物，或者也许是某个非常衷心和魅力超凡的品格，它有能力感化人们去接受灵恩派的灵。如果你是一个重生的浸信会会友，你也许会认为，真正的灵性，是一种持久的上帝存在于你生命中的感觉，比如当你第一次接受基督时那样。

If you were a member of a liberal church, you might consider true spirituality to be a deep love for humanity, the kind of love that might drive you to help the downtrodden in your community or perhaps take a mission trip to help some village in South America cope with health issues or learn good farming methods.

如果你是一个自由派教会的成员，你也许会认为，真灵性是一种对人类深切的爱，这种爱可能驱使你帮助去帮助你社区中受压迫的人，或者参加一个宣教旅行，帮助南美的一些村庄应对健康问题或学习好的耕种方法。

If you lived in an African village and practiced a native religion, you might point to the village witch doctor as the most spiritual person around. If you were in a traditional American Indian community, you might point to the town animistic healer as quite spiritual. If you lived in a house with six of your friends, you might single out a girl who thought more deeply about things of the spirit and always raised difficult questions.



如果你生活在一个非洲的村庄，精通当地的宗教，你也许会指出，村里的巫医是周围最属灵的人。如果你住在一个传统的美国印第安社区，你也许会指出，镇上泛灵论的治疗师相当属灵。如果你和你的六个朋友住在一个房子里，你也许会选出一个女孩，她对精神的东西思考地更深刻，并总是提出不容易的问题。

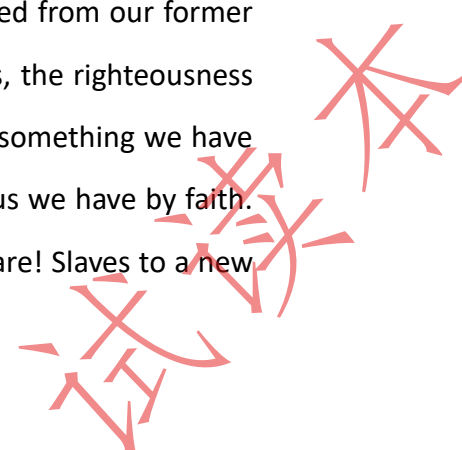
This list is not an attempt to categorize levels or types of spirituality but only to point out that the term *spiritual* is used for any number of things. And in some circles it has become watered down to the point that it means nothing more than that people are deeply interested in things of the intangible part of their being, their spirits, in preference to their bodies. Their spirituality is often an attempt to transcend their bodies and, as in the case of Buddhism, for example, to transcend pain and suffering.

这个列表不是试着去对不同水平和类别的灵性进行分类，而仅仅是为了指出，属灵这个词被用于很多东西。在某些圈子里，它已经被淡化到这样的程度：它不过是指人们对于他们存在中无形的部分——他们的精神里的东西有着深深的兴趣，胜过他们的肉体。他们的灵性往往是一种超越他们肉体的尝试，正如在佛教的例子中，超越疼痛和苦难。

So what is true spirituality? Most important, how would God define the term *spiritual*? What does Paul mean when he says that if we walk by the Spirit, we will not fulfill the desires of the flesh? What is the goal of true spirituality?

那么，什么是真灵性呢？最重要的是，上帝是怎么定语属灵这个词的呢？当保罗说，如果我们顺着圣灵行事，我们就不会去满足肉体的私欲了，保罗的意思是什么？什么是真灵性的目标？

In the last two chapters, we have listened to Paul explain why we should live as God wants us to live. Through Baptism we have died with Christ--died with him to sin. And we have risen pure and free from sin--risen to serve God in our new and perfect lives. Through faith ("obedience to the truth"), we have been freed from our former master, sin, and become slaves to another master who lives in us, the righteousness we have as a gift from Jesus. In both cases our new status is not something we have to grow into over time and with a good deal of effort. It is a status we have by faith. Dead in Christ and living new lives free from sin. That's what we are! Slaves to a new



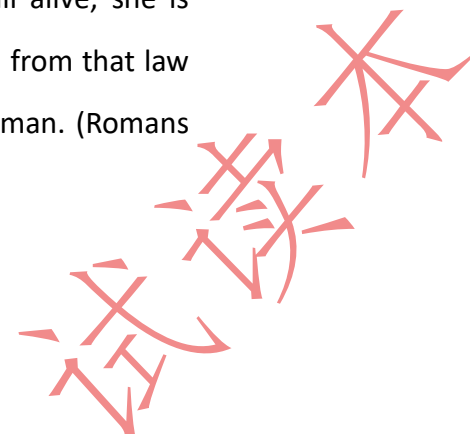
master, namely, the righteousness of Christ that lives in us. That is what we are! It's a new status, just like a pauper who inherits a multimillion-dollar corporation has a new status. Our new status implies, yes, demands, a new life.

在之前的两章中，我们听到保罗解释了为什么我们应当按照上帝想要的方式去生活。透过洗礼我们已经与基督一同死了一一和他一同向罪死了。并且，我们已经完全复活了，纯洁而脱离了罪，在我们新的完美的生活里，服事上帝。透过信心（“顺从这真理”），我们已经从我们先前的主人，罪，得了释放，并成为另一个住在我们里面的主人的奴隶，即，作为一个礼物，我们从基督那里拥有的义。在这两个例子里，我们新的状态不是我们必须随着时间的推移，并伴随着大量的努力而成长起来的东。它是一个我们借着信心拥有的状态。在基督里死了，并过着一个脱离罪的新生命。这就是我们！作新主人的奴隶，即，住在我们里面的基督的义。这就是我们！这是一种新的状态，就像一个继承了几百万美元公司的乞丐，拥有了一种新的状态。我们新的状态意味着，是的，要求着，新的生活。

In Romans 7:1-6 Paul continues with one more explanation of our new status in Christ. This is another piece of knowledge of which he wants to remind us. It explains much about how we are to look at ourselves as God's people and what guides and motivates our lives. Paul paints a picture. Then he will apply it to us.

在罗马书 7:1-6，保罗继续解释我们在基督里新的状态。这是他想提醒我们的另一部分知识。它在很大程度上解释了，作为上帝的子民，我们怎么看待我们自己，以及，什么指导和激励了我们的生活。保罗画了一幅画。然后，他将把它应用在我们身上。

Do you not know, brothers--for I am speaking to men who know the law--that the law has authority over a man only as long as he lives? For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man. (Romans 7:1-3)





弟兄们，我对懂得律法的人说，你们不晓得律法管辖人，是在他活着的期间吗？一个已婚的妇人，在丈夫活着的时候，她是受律法约束归属丈夫；丈夫若死了，她就脱离丈夫在律法上的约束。所以，当丈夫还活着的时候，如果她归属别的男人，就称为淫妇；丈夫若死了，她就脱离了律法的约束，如果她归属别的男人，也不是淫妇。（罗 7:1-3）

The picture is clear enough. All laws created on earth, whether created by man or by God, apply to a person only as long as that person is alive. A dead person is no longer accountable for keeping laws. A dead person is dead to the law.

这幅画面相当清楚。在世上创建的律法，无论是人还是上帝创建的，只有当一个人还活着的时候，才适用于他。死人不再对遵守律法负有责任。一个死人向律法是死的。

Paul now applies this basic idea to you and me. He says:

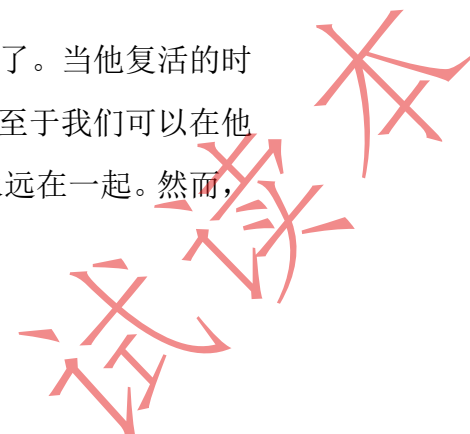
现在，保罗将这个基本理念应用在你我身上。他说：

So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God. (Romans 7:4)

这样，我的弟兄们，你们藉着基督的身体，对律法来说也已经死了，使你们归属另一位，就是那从死人中复活的，为的是要我们结果子给上帝。（罗 7:4）

Remember, we died with Christ. When Christ died, we died with him. When he rose, we rose with him. We were joined with Christ in his death so that we might rise and belong to him in his life. Of course, someday we will rise to live with the Lord eternally. In this section of Romans, however, Paul is talking about our time on earth and why we should live our lives in service to God. He stresses this and tells us why the Lord blessed us by joining us with Christ's death and resurrection: "in order that we might bear fruit to God."

记住，我们与基督同死，当基督死的时候，我们与他一起死了。当他复活的时候，我们与他一起复活了。我们在基督的死亡里与他连合，以至于我们可以在他的生命里复活，并属于他。当然，有一天，我们会复活，与主永远在一起。然而，



在罗马书的这一部分，保罗谈论的是我们在世上的日子，以及为什么我们应该过一个服事上帝的生活。他强调了这一点，并告诉我们，为什么主借着将我们与基督的死亡和复活连合在一起，祝福我们：“为的是要我们结果子给上帝。”

Now comes the heart of the passage, the point to which Paul has been leading us:

接下来是这一段的核心，保罗一直在引导我们进入的那一点：

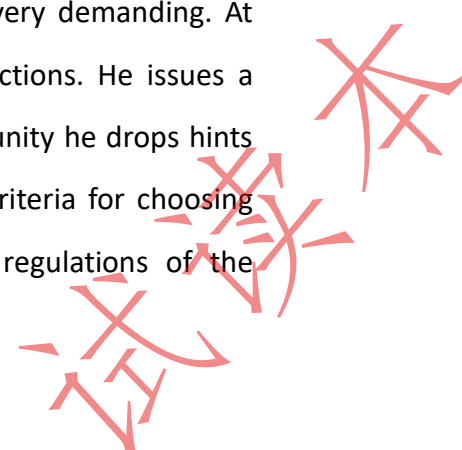
For when we were controlled by the sinful nature, the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for death. But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. (Romans 7:5,6)

我们从前属肉体的时候，罪恶的情欲藉着律法在我们的肢体里发动，就结出死亡的果子。但现在，我们既然向那捆绑我们的律法死了，就脱离了律法的约束，好让我们用心灵（圣灵）的新样子，而不用仪文的旧方式来服事主。（罗 7:5,6）

From the standpoint of how and why we live for God, this is one of the most powerful passages in Scripture. It takes us deeply into the meaning of the gospel and clearly explains what Jesus did for us. It is one of the most pointed explanations of Jesus' words "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5).

从我们如何以及为什么服事上帝的角度来看，这是圣经最有力量的经文之一。它带我们深入了解福音的意义，并清晰地解释了耶稣为我们所做的事。这是对耶稣的话，“我是葡萄树，你们是枝子。住在我里面的，我也住在他里面，他就结出很多果子；因为离开了我，你们就不能作什么”，最犀利的解释之一。

A couple simple illustrations may help. Imagine you are working as a secretary at a company. This company has a very thick handbook. You are accountable for literally thousands of rules and regulations. Imagine that your boss is very demanding. At every meeting he hauls out the handbook and reads some sections. He issues a stream of memos about this or that regulation. At every opportunity he drops hints that the company will be cutting back on staff, and the main criteria for choosing who goes and who stays is compliance with the rules and regulations of the



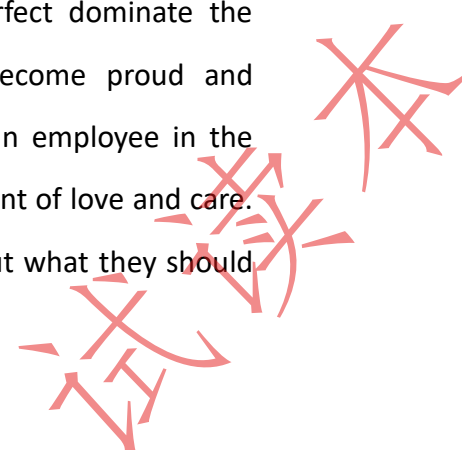
handbook. Workers are urged to report fellow workers who commit infractions. When he finds someone not following the handbook, he hauls that person into his office and gives him or her a lecture, even if he or she didn't realize the regulation existed.

一些简单的例子可能会有所帮助。想象你是一家公司的秘书。这家公司有一本厚厚的手册。你要为成千上万条规章制度负责。假设你的老板非常苛刻。每次开会，他都会搬出这本手册，读一部分。他发布了一系列关于这个或那个规章的备忘录。他一有机会就暗示这家公司将会裁员，而选择谁去谁留的主要标准，将遵照这本手册的规章制度。员工被督促着举报违规的同事。当他发现有人没有遵循手册时，他把这个人拖到他办公室，给他一顿教训，即使这个人并不晓得这个规章的存在。

Now imagine another company. Your boss is one of the kindest people you know. Staff meetings are times of encouragement. Workers are urged to support their fellow workers. They know they won't be laid off. Work performance is judged in a spirit of love and respect. In this company the handbook is equally large, but it is kept in the company library for reference should someone need it. Surprisingly, you will often see employees in the library poring over the handbook because they have a question about policy and want to please their boss.

现在，想象另一家公司。你的老板是你认识的最亲切的人之一。职工大会是鼓舞人心的时刻。员工被督促着支持他们的同事。他们知道他们不会被解雇。工作绩效在基于爱和尊重的精神里评判。这家公司的手册同样很大，但是它保存在公司的藏书室，以供某些需要它的人参考。出人意外的是，你将经常看到员工在藏书室里，研读手册，因为他们对政策有困惑，并想要讨他们老板的喜悦。

You get the picture, don't you? An employee in the first company is driven by fear. There is no possible way he or she could follow the rules and regulations of the handbook. Ignorance of the rules and the inability to be perfect dominate the workplace. Those who come closer to keeping the rules become proud and judgmental of the others. New employees cower in fear. But an employee in the second company is "free from the law" and lives in an environment of love and care. Employees seek out the handbook when they are confused about what they should



do. They enjoy an environment with a caring boss and supportive fellow workers. In short, the employee in the first company serves “in the old way of the written code,” and the employee in the new company serves “in the new way of the Spirit.”

你明白了这幅画面，不是吗？在第一家公司的员工被恐惧所驱使。让他能够遵循这本手册里的规章制度，是不可能的。对规章的无知和对成为完美的无能，主宰着职场。那些更接近于遵守规章的人，变得骄傲并评判别人。新员工畏缩在恐惧中。但第二家公司的员工，“摆脱了律法”，并活在一个爱和关怀的环境。当员工对他们应该做什么感到困惑时，他们查阅手册。他们喜欢一个有关心他们的老板和支持他们的同事的环境。简而言之，第一家公司的员工“用仪文的旧方式”来服事，而新公司的员工“用圣灵的新方式”来服事。

Let's try another picture and see if it helps. Mother bakes cookies on a regular basis to keep the cookie jar filled to the top. Once in a while she dispenses a cookie or two to one of her children or to a visitor. Imagine you are a little boy or girl, one of the family, who passes that cookie jar every day. Imagine you are quite young and you just take the cookie jar for granted, knowing that when your mother wants to, she will give you a cookie. You are quite content with the situation.

让我们描述另一幅画面，看它是否有所帮助。妈妈定期烘烤饼干，保持饼干罐一直是满的。她时不时地，会给她的孩子或客人分发饼干。假设你是这个家里的一个小男孩或小女孩，你每天都会经过饼干罐。想象一下，你很年轻，你将饼干罐当做理所当然，知道在你妈妈愿意的时候，她会给你一块饼干。你相当满足于这样的状况。

Now imagine that one morning you get up, go down to the kitchen, and above the cookie jar there is a big sign that reads:

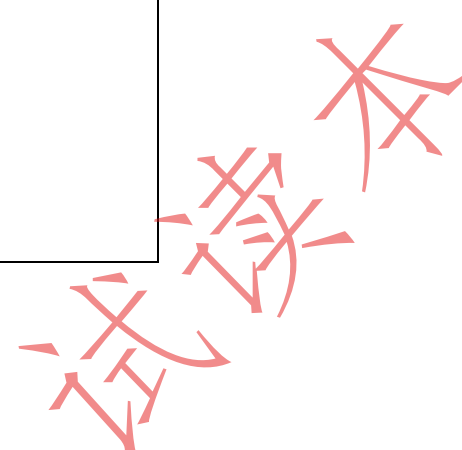
现在，想象一下，有一天早上，你起床，走到厨房，在饼干罐上方有一个很大的标签，写着：

DO NOT TAKE ANY COOKIES.

不要拿任何饼干！

DO NOT TAKE EVEN ONE COOKIE.

连一块饼干都不要拿！



DO NOT TOUCH THE COOKIES.

不要碰饼干！

IF YOU DO, I WILL FIND YOU AND PUNISH YOU.

如果你做了，我会找到你并惩罚你！

DO NOT EVEN THINK ABOUT TAKING A COOKIE BECAUSE I AM YOUR MOTHER AND I CAN READ MINDS AND I WILL PUNISH YOU IF YOU EVEN THINK ABOUT TAKING A COOKIE.

不要想着拿饼干，因为我是你的妈妈，我能够看穿你的心，哪怕你想着拿饼干，我也会惩罚你！

LOVE, MOM

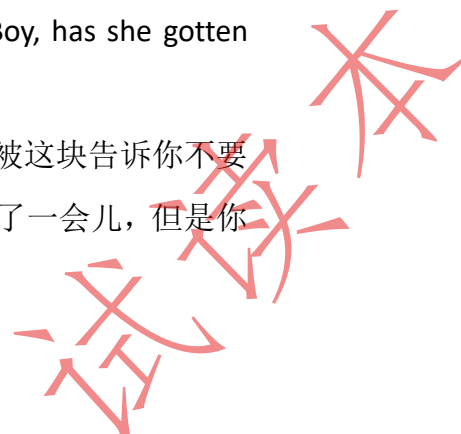
爱你的，妈妈

Now the dynamic changes. You may not even have thought of taking a cookie, but now your mind is consumed with the thought. Maybe I won't get caught, you think. After all, I can just rearrange the cookies and make the jar look as full as it was before. But then you think of the last command: don't even think about it. You know you are "dead meat" because that's what you just did, thought about it.

现在动力改变了。你可能从没有拿一块饼干的想法，但现在你的思想里充满了这个想法。也许我并不会被抓到，你想。毕竟，我可以调整这些饼干，让罐子看上去和之前一样满。但随后，你想到了最后一条命令：不要想着拿饼干。你知道你“完蛋了”，因为那就是你刚刚做的：想着它。

The day wears on. All you find yourself thinking about is taking a cookie. You are consumed by the sign that told you not to take one. Maybe it's for my own good, you think. That helps for a while, but you find yourself still thinking about taking a cookie. I will just have to force myself not to think about the cookie jar, you say to yourself. You block the thought out of your mind for a while, but all of a sudden it rushes back into your consciousness. "Why did Mom do that?" you think. "Boy, has she gotten mean! I don't even want to see her tonight."

那一天缓缓地流逝着。你发现你想的全都是拿一块饼干。你被这块告诉你不要拿饼干的标签吞噬了。可能这是为了我的好处，你想。这管用了一会儿，但是你



发现你依然想着拿一块饼干。我只需要强迫我自己不去想饼干罐，你对你自己说。有一会儿，你将这样的想法挡在了你的思想外。但是突然它又冲回了你的意识中。“为什么妈妈要这么做呢？”你想，“天啊，是她变得刻薄了吗？我今晚甚至不想看到她。”

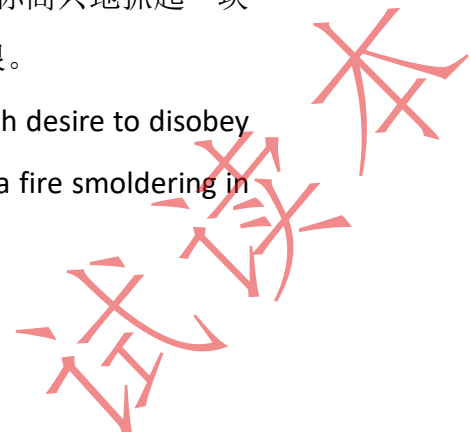
You get off the bus later in the afternoon. You slowly walk into the house. Mom is not around. You're going to take a cookie. You can't think of the punishment. You don't even think about the taste of the cookie. You just want one. Why? Because Mom said you couldn't have one. It sounds illogical. You can't explain your feelings. But you can't deny them either. You sneak in the back door and take a quick look to see if Mom is in the kitchen. She's not there. You slowly turn your eyes to the cookie jar and the sign. But look! Mom tore down the sign. Just a couple torn scraps of paper stuck to the cupboard door with the tape is all that is left of Mom's sign.

下午的晚些时候，你从校车上下来。你慢慢地走进家。妈妈不在这儿。你要去拿一块饼干。你想不到惩罚。你甚至不会想到饼干的味道。你只是想要一块饼干。为什么？因为妈妈说你不能拿。这听起来不合常理。你不能解释你的感受。但你也不能拒绝它。你偷偷溜到后门，快速地扫视了一遍，看看妈妈是否在厨房。她并不在这儿。你慢慢地把你的目光转向饼干罐和标签。看！妈妈撕下了这块标签。只剩下几张撕碎的纸片和胶带粘在橱柜的门上。

Now the situation changes again. The intense desire to steal a cookie is subsiding. The cookie jar looks like it used to look, a nice place where Mom stores cookies. Mom walks in. "Oh," she says, "I took down that sign. You can have a cookie whenever you want, but be good and don't eat too many." You happily grab a cookie and go off to do your homework. No fear, no punishment, no sin, no hatred.

现在状况又变了。偷饼干的强烈的欲望消退了。饼干罐看起来和之前一样，一个很好的妈妈存放饼干的地方。妈妈走了进来。“哦”，她说，“我把那块标签拿下来了。你想什么时候吃饼干都可以，但要乖，别吃太多。”你高兴地抓起一块饼干就去做作业了。没有恐惧，没有惩罚，没有罪，没有怨恨。

Before we came to faith, we, like that child, were consumed with desire to disobey God. We were slaves to the sinful nature, controlled by it. It was a fire smoldering in



our hearts. When God's laws came to mind, they were like gas thrown on that fire. We sinned, if not in our actions, then in our thoughts.

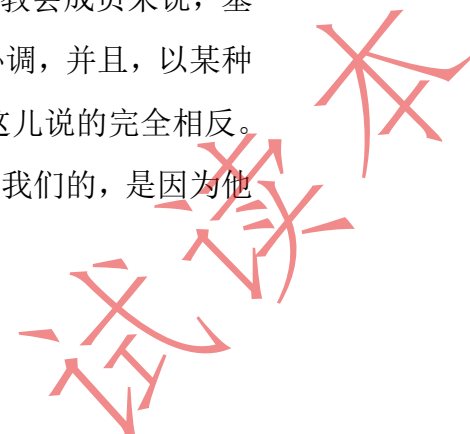
在我们信主前，我们就像这个孩子，充满了违背上帝的欲望。我们是罪性的奴隶，被它控制。它是积郁在我们心里的熊熊大火。当上帝的律法浮现在我们的脑海里，他们就像浇灌在这团火上的汽油。我们犯罪了，如果不是在我们的行为里，那就是在我们的思想里。

When we came to faith, we died with Christ and we died “to what once bound us,” namely, the law. It has no part of our existence as God's people. It plays no role in our eternal life. It plays no role in our receiving God's blessings. It does not motivate us to serve God. Thankfully, it no longer makes our sinful nature jump into action. Why? Because in Christ, God has torn down the law. “Christ is the end of the law so that there may be righteousness for everyone who believes” (Romans 10:4).

当我们进入信心时，我们与基督同死，并向“那曾经捆绑我们的”，即，律法，死了。它与我们作为上帝子民的存在毫无关系。它在我们永恒的生命里不起任何作用。它对我们领受上帝的祝福毫无用处。它并不激励我们去服事上帝。感谢上帝，它不再使我们的罪性付诸行动。为什么？因为在基督里，上帝已经废除了律法。“因为律法的终极就是基督，使所有信的人都得着义”（罗 10:4）。

Sad to say, this is a radical concept to many Christians. To many church members, Christianity means exactly the opposite. It means becoming more in touch and in tune with God's laws and, somehow or other, getting some supernatural help to keep them. But this is the opposite of what Paul says here. The supernatural help God gives to make us able to serve him is ours because he took us out from under the law. This act of God in Christ gives us the power to serve God because this alone quiets our sinful nature. Only when the fuel is gone does the fire go out. When the fuel of the law is taken away, the fire of the sinful nature goes out.

不幸的是，这对很多基督徒来说是一个激进的概念。对很多教会成员来说，基督信仰的意义正好相反。它意味着和上帝的律法更接近和更协调，并且，以某种方式，获得一些超自然的帮助，来遵守律法。但这和保罗在这儿说的完全相反。上帝赐下的，使我们能够去服事他的超自然的帮助，之所以是我们的，是因为他



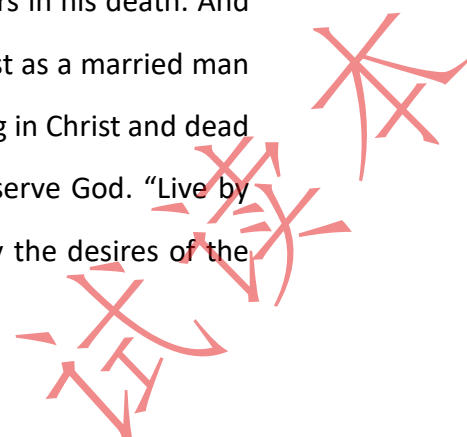


带领我们脱离了律法。上帝在基督里的这个行动，给了我们服事上帝的能力，因为唯有它使我们的罪性安静下来。只有当燃料撤去时，火才会熄灭。当律法的燃料被拿走，罪性的火才会熄灭。

This is part of our faith. We believe it to be true. This is a key element of living by faith, not by sight. Everything I see around me in the world tells me that if I want something, I must earn it. Everything in life is tied to some kind of law, some type of cause-and-effect principle. If I am good, then... --you fill in the blank. We even experience the harmful effects of going against God's law. That is our experience!

这是我们信心的一部分。我们相信它是真理。这是凭着信心而不是凭着眼见活着的关键因素。我在这个世界上看到的每一件事，都告诉我，如果我想要某个东西，我必须赚取它。在我生命中的每一件事，都与某种律法——某种因果原则，相关联。如果我做的好，那么……——你可以在后面加上任何话。我们甚至经历了违背上帝律法的有害的影响。这是我们的经验！

But in Christ, a completely unheard of way of doing things is introduced. We need to listen to someone like Paul explain it to us. It is one aspect of the foolishness of the cross (1 Corinthians 1:18). When you hear that the law has no place in your life as a child of God, take it at face value. Don't try to qualify it in some way. Don't say, "Yes, but the commandments are still important, aren't they?" or "Paul bases many of his teachings on the law, doesn't he?" or "I can't neglect God's will, can I?" Yes, there is truth in those statements. But they must never in any way keep you from accepting what Paul says in this section of Romans 7. We died to what once bound us. We have been released from the law. We do not serve in the old way of the written code (the law). There is only one way the sinful nature can be stopped. You must take away its fuel. You must relegate the handbook to its proper place. You must tear down the sign above the cookie jar. In Christ, there is no law. He did away with it when he fulfilled it in his life and satisfied God's punishment on lawbreakers in his death. And you have been joined to him in death. You are dead to the law just as a married man is dead to the laws of marriage when he dies. Since you are resting in Christ and dead to the law, your sinful nature will rest too, and you will indeed serve God. "Live by the Spirit [who has joined you to Christ], and you will not gratify the desires of the

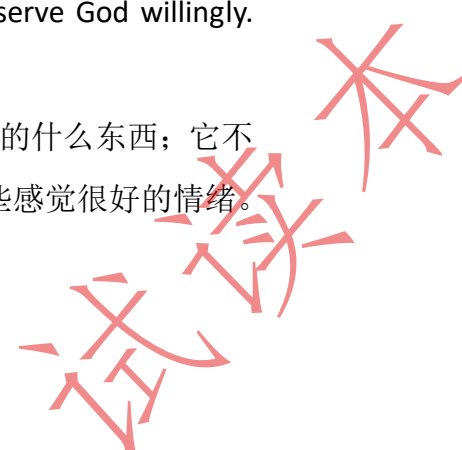


sinful nature” (Galatians 5:16). That is not a command. It is a fact. This is not a method of motivation. This is a fact that has as much power over my sinful nature as I have over my campfire when I kick around the coals and douse them with a bucket of water.

但在基督里，一种完全闻所未闻的行为方式被引入。我们需要听保罗这样的人对我们解释。这是十字架愚拙的方面（林前 1:18）。当你听到律法在你作为上帝子民的生命中，毫无位置时，请按它字面的意思接受它。不要试着以某种方式限定它，不要说：“是的，但是诫命依然是重要的，不是吗？”或，“保罗的很多教导是以律法为基础，不是吗？”或，“我不能忽视上帝的旨意，不是吗？”是的，这些陈述都是对的。但是它们绝不能以任何方式，阻止你接受保罗在罗马书 7 章这部分所说的话。我们向曾经捆绑我们的东西死了。我们已经从律法中得了释放。我们不按着仪文（律法）的旧样来服事。只有一种方式可以阻止罪性。你必须拿走它的燃料。你必须将这个手册放逐到适合它的位置。你必须撕下饼干罐上面的标签。在基督里，没有律法了。当他用他的生命完全了律法，并用他的死亡，满足了上帝对不法之人的惩罚时，他就废掉了律法。并且，你已经与基督一同死了。你向律法死了，正如一个已婚人士，当他死的时候，他就向婚姻的律法死了。既然你安息在基督里，并向律法死了，你的罪性也会安息，并且你将会服事上帝。你们“顺着圣灵（它将你连接在基督里）行事，这样就一定不会去满足肉体的私欲了”（加 5:16）。这不是一个命令，这是一个事实。这不是一个激励的方法，这是一个事实，它对我罪性所拥有的力量，就像当我踢掉篝火的煤炭，并用一桶水浇在它上面，对它所拥有的力量一样。

In biblical terms, this is what true spirituality means. It is not something we generate in ourselves; it is not simply being concerned about things of the spirit as opposed to things of the body; it is not receiving some good-feeling spirit. It is having God's Spirit living in us, leading us to Christ, freeing us from the law, and for the first time in our lives, quieting our sinful nature and enabling us to serve God willingly. This is good news.

用圣经的话说，这是真灵性的含义。它不是在我们里面产生的什么东西；它不仅仅是相比于关注肉体，更加关注心灵上的事。它不是接收某些感觉很好的情绪。

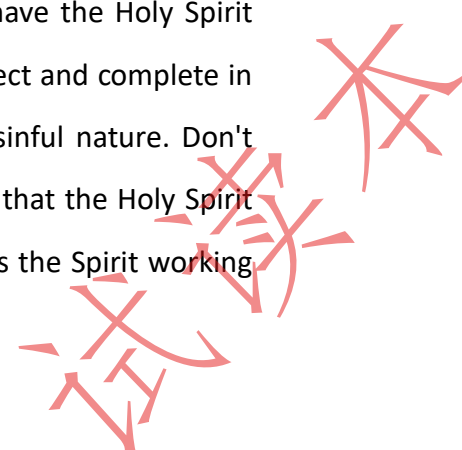


它是上帝的灵住在我们里面，引导我们归向基督，使我们从律法中得释放，并在我们的生活中，第一次让我们的罪性安静下来，使我们能够欣然地服事上帝。这是好消息。

Before we conclude this chapter of our book, let's take a quick look at the rest of Romans 7. You see, at this point a couple problems arise. You and I have been listening to Paul tell us about the new life in service to righteousness that the Holy Spirit has worked in our hearts. The first problem that arises is that we look at ourselves and see a lot of evidence to the contrary. Our sinful natures are not dead. In fact, they are rather active, using the law as a springboard to sin. What does this mean in the context of everything we have just heard? Second, we hear Paul telling us to follow God's will. If we are truly serving God in the new way of the Spirit, you would think Paul wouldn't have to tell us to follow God's will. We would be doing it automatically. So what's the matter with us? Or what is the matter with God's Holy Spirit? Paul anticipates these thoughts, and in the last half of Romans 7, he gives us, as Paul Harvey would say, "the rest of the story."

在我们结束本书的这一章之前，让我们快速浏览一下罗马书 7 章余下的部分。你看，在这一点上出现了一些问题。我们一直在听保罗告诉我们，圣灵在我们心里运行的，服事义的新生命。第一个出现的问题是，当我们审视我们自己时，我们看到了很多相反的证据。我们的罪性并没有死。事实上，它们相当活跃，使用律法作为犯罪的跳板。在我们刚刚听到的一切事的背景下，这意味着什么？其次，我们听到保罗告诉我们要顺服上帝的旨意。如果我们真的用圣灵的新样子服事上帝，你会认为保罗不需要告诉我们要顺服上帝的旨意。我们会自动地这样做。所以，我们出什么问题了？或者，上帝的圣灵出什么问题了？保罗预见了一些想法，并且，在罗马书 7 章的后半部分，他给了我们，正如保罗·哈维（Paul Harvey）所说，“故事的其余部分。”

The point Paul makes can be summarized like this: "Yes, we have the Holy Spirit working in us. His work is perfect and complete. We too are perfect and complete in Christ--completely forgiven and completely able to control the sinful nature. Don't ever think that you are less than God has made you in Christ, or that the Holy Spirit has worked in you a less than perfect new spirit. However, just as the Spirit working



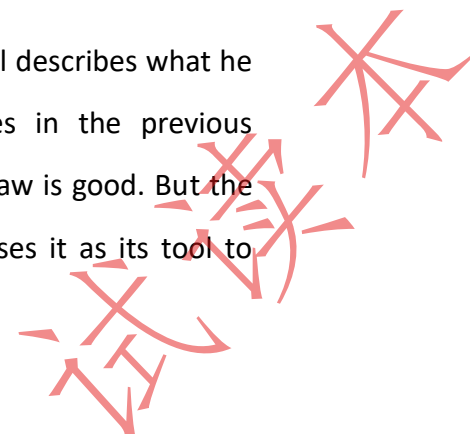
in you through the gospel is perfect, so the sinful nature you have in yourself is perfect as well--perfectly evil.

保罗的观点可以这样总结：是的，我们有圣灵在我们里面工作。他的工作是完美的和完全的。我们在基督里也是完美的完全的——完全被赦免，完全能控制罪性。永远不要认为你比上帝在基督里所造的要小，也不要以为，在你里面工作的圣灵，是一个不完全的新灵。然而，正如借着福音在你里面工作的圣灵是完全的，在你里面你拥有的罪性也是完全的——完全的邪恶。

When Paul looks at himself, he does not see his old self gradually improving, or changing, into a new self. That's how we often think about growth in faith. We think we gradually change from being wicked to being righteous, like the sky changes from black to brilliant blue as the sun rises and dominates the sky. That may be how it appears on the surface, but under the skin things are happening a little differently. When Paul views himself, he sees two personalities, his old sinful nature and his new spiritual nature, understood as he has described it in Romans 7:1-6. These two personalities are continually fighting it out. Paul described the same spiritual battle when he wrote to the Galatians: "The sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want" (5:17).

当保罗省察他自己的时候，他并没有看到他的旧我逐步提高，或者改善，成为一个新我。这是通常我们怎么思考在信心里的成长的。我们认为我们从邪恶的，逐渐地变成义的，就像当太阳升起时，天空从漆黑变为湛蓝一样。这可能是它表面的样子，但在天空之下，事情的发生有些不同。当保罗看他自己时，他看到了两个品性，他旧有的罪性和他新的灵性，正如他在罗马书 7:1-6 描述的那样。这两个品性不断地搏斗。当保罗写信给加拉太人时，他描述了相同的属灵斗争：“因为肉体的私欲和圣灵敌对，圣灵也和肉体敌对；这两样互相敌对，使你们不能作自己愿意作的”（加 5:17）。

At this point you might want to read Romans 7:7-13. There Paul describes what he observes the sinful nature doing in his person. The pictures in the previous paragraphs are drawn from what Paul says in those verses. The law is good. But the problem lies with our sinful nature, which takes the law and uses it as its tool to



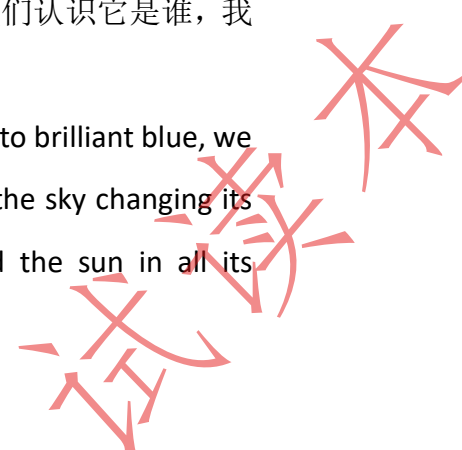
commit sin. When the law says, "You shall not," the sinful nature says, "You've just taught me another way to sin. Try and stop me."

在这一点上，你可能想读罗马书 7:7-13。在那儿，保罗描述他观察到的，罪性在他自己身上做了什么。前面几个段落的画面，描绘出保罗在这些经文中表达了什么。律法是好的。问题在于我们的罪性，它使用律法作为它犯罪的工具。当律法说，“你不可”，罪性说，“你刚刚教了我另一个犯罪的方法。现在，来试着阻止我。”

Paul says that the law is spiritual (Romans 7:14). It can only be kept by a person who is spiritual too, that is, someone who has the will and desire and power to serve God freely and completely. But Paul says he, and we, cannot do that, for we are unspiritual. His sinful nature is still there, leading him to do the opposite of what he wants to do "in the new way of the Spirit." Read Romans 7:14-25a. See the struggle--constant and relentless--that is going on in Paul. His final conclusion about himself--yes, as a Christian--is this: "So then, I myself in my mind [because I am free from the law] am a slave to God's law, but in the sinful nature a slave to the law of sin" (verse 25). Depressing? Yes and no. Complete victory will be ours only in heaven. But it is better to know the enemy than to not know him, for if we know who he is, we are in a better position to defeat him.

保罗说，律法是属灵的（罗 7:14）。它只能被同样是属灵的人遵守，即，有意志、盼望和能力自由和完全地服事上帝的人。但保罗说，他，以及我们，做不到这样，因为我们是不属灵的。他的罪性依然在那儿，带领他去做，与他想要“用圣灵的新样式”去做的事相反的事。阅读罗马书 7:14-25a。看到这个恒定并残酷的挣扎——这就是在保罗身上发生的事情。他关于他自己——是的，作为基督徒——最后的结论是：“可见，一方面我自己心里服事上帝的律，另一方面我的肉体却服事罪的律”（罗 7:25）。令人沮丧吗？是也不是。唯有在天堂，完全的胜利终将是我们的。但是认识敌人总比不认识它要好，因为如果我们认识它是谁，我们就能更好地打败它。

Using the picture we introduced of the sky changing from black to brilliant blue, we might describe ourselves like this. But don't think of yourself as the sky changing its hues. Rather, think of yourself as both the blackest night and the sun in all its

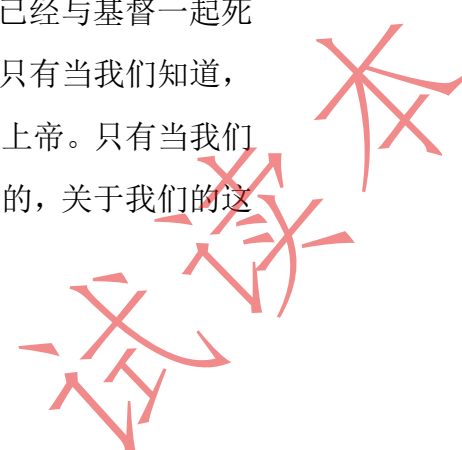


brilliance. As the sun rises in the sky, it becomes more and more dominant. It chases the darkness away. The darkness is not gone, and if the sun stops shining, the darkness will return as dark as it was before. But as long as the sun shines, it has its way, and the world is bathed in light.

使用我们介绍的天空由漆黑变为湛蓝的画面，我们可以这样描述我们自己。但是，不要把自己想象成改变色彩的天空一样。不如说，想象自己如同最黑暗的夜晚和拥有全部光辉的太阳。随着太阳在天空升起，它变得越来越显著。它驱逐了黑暗。但是，黑暗并没有离开，如果太阳停止闪耀，黑暗将会回来——和它之前一样黑。但是只要太阳在闪耀，它有它自己的方式，而整个世界都沐浴在光明中。

In this life you will never be rid of the darkness of your sinful nature. But the sun of your new nature, which wants to serve God in true spirituality, is always there too (unless we shut Christ out of our hearts). Our goal is to have the sun shine more and more. It is to have the Holy Spirit more and more in control of our lives. How does this happen? Through the gospel alone. Only when we remind ourselves that we died and rose again with Christ are we inspired and motivated to not let sin reign in our bodies. Only when we know that our master is righteousness will we want to become more holy in our lives. Only when we know that we are dead to the law will we be able to serve God with a new, willing spirit. Only when we know and rehearse these truths can we admit with Paul's cold and brutal insight this truth about ourselves: "In the sinful nature [I am] a slave to the law of sin" (Romans 7:25). We can do that without flinching. For something much greater is working in us, the Spirit of Jesus Christ. Through his witness in our hearts, we have become truly spiritual.

在今生，你永远不会摆脱你罪性的黑暗。但是你新本性的太阳，就是你想要在真灵性里服事上帝的本性，也一直存在（除非我们向基督关闭了我们的心）。我们的目标是让太阳越来越闪耀。就是让圣灵越来越多地掌管我们的生活。这是怎么发生的呢？唯独透过福音。只有当我们提醒我们自己，我们已经与基督一起死而复活了，我们才会受到鼓舞和激励，不让罪支配我们的身体。只有当我们知道，我们已经向律法死了，我们才能用一个新的，乐意的灵去服事上帝。只有当我们认识并重复这些真理，我们才能承认，保罗冷酷无情地洞察到的，关于我们的这



个真理：“我的肉体却服事罪的律（我在肉体里向罪的律是一个奴隶）”（罗 7:25）。  
我们可以毫不畏惧的这样做。因为有更大的东西，即，耶稣基督的灵，在我们里面工作。借着他在我们心里的见证，我们已经成了真正属灵的人。

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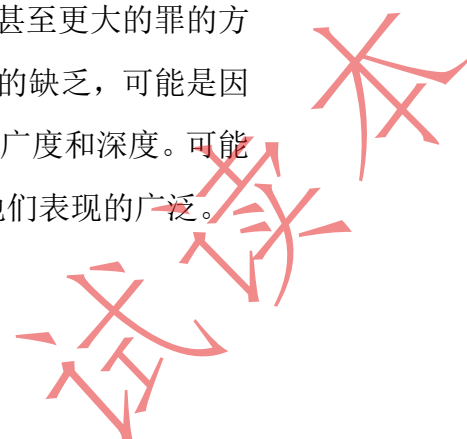
## 5 The Gospel of a New Creation 新造的人的福音

When Christians are caught up in a sin or when they realize they are not living as God wants them to live, they ask themselves, "How can I change? How can I conform my life to God's will? How can I stop committing this sin?" People asking those questions know God forgives all their sins, and they find comfort from the message of forgiveness. Christians know that God will give them the strength to overcome sin. They may read books to help them in their resolve, and they may try techniques to help themselves resist. They may read the Bible for hours on end, and they may meditate on the forgiveness they find in the Lord's Supper.

当基督徒陷在某个罪里，或者当他们意识到，他们并没有活出一个上帝想要他们去活的生命时，他们问他们自己，“我怎么才能改变？我怎么才能让我的生活符合上帝的旨意？我怎么才能不再犯这个罪？”问这个问题的人，知道上帝赦免了他们所有的罪，他们从赦免的信息里寻找安慰。基督徒知道上帝将会给他们力量去战胜罪。他们可能会读一些书，来帮助他们解决问题，他们可能会尝试一些方法，来帮助他们抵抗诱惑。他们可能会一连读几个小时的圣经，他们可能会默想，他们在圣餐里找到的赦免。

Yet all the time they wonder why they have not improved. God works in mysterious ways, and perhaps time spent in defeat over some sin is God's way of curbing an even greater sin, the sin of pride that lurks below the surface in all of us. Yet perhaps lack of victory over sin comes because people do not really mine the depths of God's Word to discover the gospel in all its breadth and depth. Perhaps those people are focusing too much on their lack of performance for God than on the vast spectrum of God's performance for them.

然而，从始至终，他们都在疑惑，为什么他们还没有改善。上帝以一种奇妙的方式工作，可能为了克服某些罪而花费时间，是上帝抑制一个甚至更大的罪的方式，即，潜伏在我们所有人里面的骄傲的罪。然而，对战胜罪的缺乏，可能是因为人们并没有真正地挖掘上帝话语的深度，去发现福音全部的广度和深度。可能这些人太过于关注他们缺乏为上帝的表现，而忽略了上帝为他们表现的广泛。

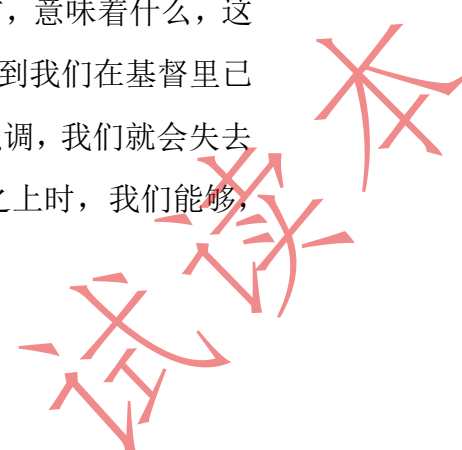


Let's take this thought one step further. Perhaps a Christian has heard all that God has done for him or her but has not really savored what God has made of him or her. Lutherans focus on God's verdict of not guilty, justification, as the heart of the gospel, and rightly so. That is where everything begins. They are often afraid to emphasize Christ dwelling in us, and sometimes rightly so, because of all the talk we hear about the experience of "receiving Christ into your life" that has dominated many Christians' lives.

让我们把这个想法更近一步。也许一个基督徒已经听过上帝为他所做的一切，但却并没有真正品尝到上帝已经使他成为了什么。路德宗聚焦于上帝无罪的宣判，称义，作为福音的核心，并且理当如此。这是一切事情开始的地方。他们往往害怕强调基督住在我们里面，有时，确实应当这样，因为我们听到的，所有关于“迎接基督进入你心里”的体验的谈论，已经主导了很多基督徒的生活。

Preaching and teaching exclusively about God's love and forgiveness may not be the worst error a teacher can commit, but we come up short when we do not go further and delve into what that means in the Christian's being, that is, what it means not only before the throne of God but for the Christian's own inner life. Having said that, we must be completely clear that if talk about what we have become in Christ in anyway clouds over an emphasis on God's forgiveness in Christ, then we will lose both. But where we are grounded in the substitutionary work of Jesus on the cross, we can, indeed we must, go on and talk about what we have become in him. This is not talk about what we should do for God but what we have become in Christ, which is a reality just as certain as Christ's death on the cross for us and the forgiveness we have because of his death.

仅仅只宣传和教导上帝的爱和赦免，也许不是一个教师能够犯下的最糟糕的错误，但是当我们并不更进一步，深入挖掘基督徒的存在意味着什么时——即，不仅仅是在上帝的宝座面前，而是对基督徒自身内在的生命而言，意味着什么，这对我们是不足的。话说回来，我们必须完全清楚，如果我们谈到我们在基督里已经成为了什么时，以任何方式遮蔽了对上帝在基督里赦免的强调，我们就会失去这两者。但是，当我们被建立于耶稣在十字架上替代性工作之上时，我们能够，

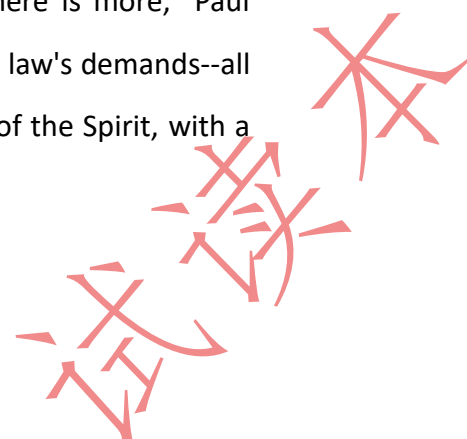


并且我们必须，继续，并谈论我们在他里面成为了什么。这并不是在谈论我们应该为上帝做什么，而是我们在基督里已经成为了什么，这是一个事实，正如基督在十字架上为我们的死亡，和因为他的死我们拥有的赦免一样，确定无疑。

This is gospel motivation as powerful and important as any. It is what Paul talks about in Romans 6 through 8. After he has talked about what Christ has done for us (3:21 through the end of chapter 5), Paul reminds us what Christ's victory has done in us, that is, what it has made us to be and given us the power to do. This is not a call to serve God because of what he has done for us. It is telling us how our lives are completely bound up in the gospel. Woven throughout this discussion are encouragements to live as we, in fact, *are* in Christ.

这就是福音激励，比任何东西都强大和重要。它是保罗在罗马书 6-8 章所说的。在保罗谈论了基督已经为我们做了什么（3:21 至第 5 章结束）之后，他提醒我们基督的胜利已经在我们里面做了什么，即，它使我们成为了什么，并给我们力量去做。这不是因为他已经为我们做了什么，而呼召我们去服事上帝。它是在告诉我们，我们的生活是怎么完全地与福音联合在一起。交织在这个讨论中的，是鼓励我们按照我们的样子——事实上，在基督里——活着。

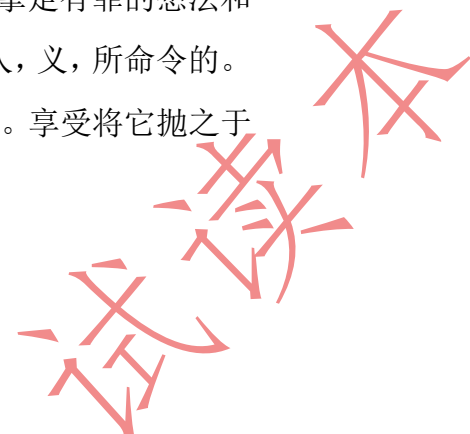
The Christian asks, "How can I change? How can I conform my life to God's will? How can I stop committing this sin?" Paul tells us, "In Christ, you are already doing that. In Christ, you have become a perfect person, a new creation, a person who is serving God in a perfect way." "Nonsense," you say, "I'm a first-class sinner." "But look here," Paul says, "in Baptism you died with Christ and rose with him. Your sinful nature was crucified with him, and you are living a life that is dead to sin and alive to God. You are just as perfect as Jesus was when he rose from the dead, for you rose along with him. And think further," Paul says. "When you came to faith, you were filled with Christ's righteousness. That became your master, and you are serving that master right now. It replaced the horrible master of sin. But there is more," Paul reminds us. "When you died and rose with Christ, you died to the law's demands--all of them--and right now you are serving the Lord in the new way of the Spirit, with a free heart. That's a fact. You are perfect!"



基督徒问，“我怎样才能改变？我怎样才能让我的生命符合上帝的旨意？我怎样才能不再犯这个罪？”保罗告诉我们，“在基督里，你已经这样做了。在基督里，你已经成为了一个完全的人，一个新造的人，一个按照完美的方式服事上帝的人。”“胡说，”你说，“我是个罪魁。”“但是，看这儿，”保罗说，“在洗礼里你已经与基督一起死了，又与他一起复活了。你的罪性已经与他同钉十字架，你正活在一个向罪死并向上帝活着的生命里。你和耶稣从死里复活的时候一样完美，因为你和他一同复活了。并且，进一步想想，”保罗说。“当你进入信心时，你充满了基督的义。它成了你的主人，而你现在正在服事这个主人。它取代了那可怕的罪的主人。但是，还有更多，”保罗提醒我们。“当你与基督同死同复活，你向律法的诉求死了——它一切的诉求——而现在，你按照圣灵的新样式，以一颗自由的心，服事主。这是一个事实。你是完美的！”

“So why do I sin?” you ask. Paul answers: “Because you still have a sinful nature that can't do anything but sin. It is perfectly rotten. I know, because I too have a sinful nature. But never lose sight of what you are. When I think of you, dear Christian, that's what I see, a perfect being in Christ. And God thinks of you that way too. Take the parts of your body that you are still yielding to sin, and use them in ways that are appropriate for a person who has died and risen from the dead. Take the sinful thoughts and actions, the ones your former master dictated, and get rid of them. Listen to what your new master, righteousness, dictates. And remember that you are free from the law, and your sinful nature has nothing to fan it into flame. Enjoy having it off your back, and do the kind of things your God wants you to do.”

“那么，为什么我依然犯罪呢？”你问。保罗回答道：“因为你依然有罪性，它除了犯罪不能做别的。它是完全的堕落。我知道，因为我也有罪性。但是永远不要忽视你是什么。当我想到你，亲爱的基督徒，这就是我看到的，一个在基督里完美的存在。并且，上帝也这样看待你。拿走你身体中依然屈服于罪的部分，并按照合乎一个已经死了又死而复活的人的方式，使用它们。拿走有罪的想法和行为，即你先前的主人所命令的，并摆脱它们。听从你的新主人，义，所命令的。记住，你已经摆脱了律法，你的罪性再也不能煽动律法的热焰。享受将它抛之于后吧，做上帝想要你去做的事情。”

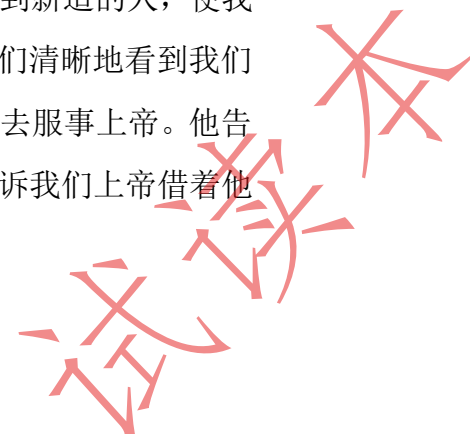


That's good news. It's good news about a new being, a new creation God has made of us, which has the power to serve God. Too often we Christians speak in generalities. We say, "Trust in God's grace and he will give you strength to overcome sin." True enough. But how? And when? And on what conditions? Paul does not speak in generalities. How do you overcome sin? Through what Christ has made you to be. When? When you were baptized and right now as you believe in Christ. Conditions? None, other than remembering that you died with Christ and rose with him, that you are filled with Christ's righteousness and are a slave to that righteousness, that you are no longer under law, and that your sinful nature rests in inactivity.

这是好消息。它是一个关于新生命的好消息——上帝已经使我们成为新造的人，而这个新生命，有能力去服事上帝。通常，我们基督徒总是泛泛而谈。我们说，“相信上帝的恩典，他将会给你力量去克服罪。”完全正确。但如何？在什么时候？在什么条件下？保罗并没有泛泛而谈。你如何克服罪？透过基督已经使你成为的样式。什么时候？当你接受洗礼的时候，和此时此刻，当你相信基督的时候。什么条件？除了记住你已经与基督同死同复活外，没有任何条件。你充满了基督的义，并是这义的奴隶，你不再在律法之下，你的罪性不再活动。

That's good news, good news of a new creation. Paul's words speak to us new creations, giving shape to what we already know as recipients of God's forgiveness, letting us see clearly what we are, and through that clarity, giving us a rock-solid basis on which to serve the Lord. He tells us not to do something for God out of thanks for his love; he tells us what God has made us to be through his love. There is no "ought to" here. There is only the fact of what we, who are joined to the vine by faith, are doing now. There is no talk of what we potentially can do *if*. There is only talk of what we are already doing *because*.

这是好消息，一个新造的人的好消息。保罗的话，向我们论到新造的人，使我们已经知道的，作为上帝赦免的接受者的形象更具体化，让我们清晰地看到我们是什么，并通过这种清晰度，给了我们一个坚如磐石的基础，去服事上帝。他告诉我们，不要离开对上帝爱的感谢，而去为他做什么事；他告诉我们上帝借着他

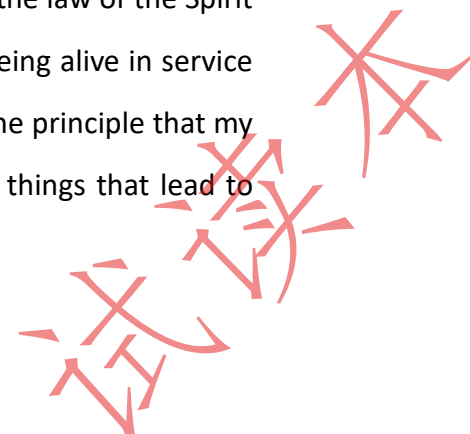


的爱使我们成为什么。在这里，没有“应该做”什么。只有我们——这借着信连于葡萄树的人——正在做什么这一个事实。这里并不是在谈论，如果怎样，我们就有潜力能够做什么，唯独在谈论，因为怎样，我们就已经在做什么。

We return to our discussion of Romans 6 through 8. Paul concluded chapter 7 by spelling out that he is a new creation living in a body decimated by sin: “So then, I myself in my mind am a slave to God's law, but in the sinful nature a slave to the law of sin” (7:25). That almost sounds like a cold, clinical analysis of what he is until we focus on two phrases: “I myself in my mind” and “in the sinful nature.” Paul's real being is not his sinful nature but the new creation God has made of him. That is good news. You see, it's not a toss-up as to which side God will judge on the Last Day. God sees Paul for who he really is in Christ and will judge Paul on that basis. That is what Paul now explains in roughly the first half of chapter 8.

回到我们对罗马书 6-8 章的讨论。保罗清楚地总结第 7 章说，他是一个活在被罪摧毁的身体里的，新造的人：“可见，一方面我自己心里服事上帝的律，另一方面我的肉体却服事罪的律”（7:25）。这听起来像一个，对他是什么的，冷酷的临床分析，直到我们聚焦于这两个短语：“我自己心里”和“我的肉体”。保罗真正的存在不是他的肉体，而是上帝使他成为新造的人。这是好消息。你看，上帝并不是在掷一枚硬币，来决定他在末日时将会审判哪一边。上帝按照保罗在基督里真实的身份来看待保罗，并在此基础上审判他。这就是保罗在罗马书 8 章前半部分大略解释的。

As you read Romans 8, keep in mind that Paul is describing what we are in Christ--new creations. In a way consistent with all of Scripture, Paul is saying that we new creations have nothing to fear, for we are not condemned. God is looking at our lives not from the standpoint of the forgiveness and righteousness we have in Christ but from the standpoint of the new life at work in us because of Christ's righteousness and forgiveness. We are not condemned because “the law of the Spirit of life.” that is, the principle that through the Spirit I am a new being alive in service to God, has set me free from “the law of sin and death,” that is, the principle that my sinful nature will always be stirred into action by the law, doing things that lead to



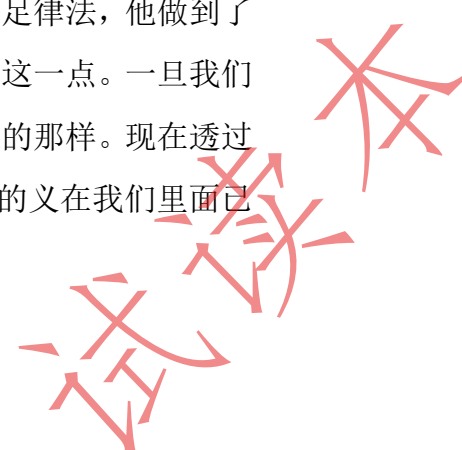


death. In other words, the good news that we are not condemned is linked to what we have become in Christ.

当你阅读罗马书8章时,记住,保罗在描述我们在基督里是什么——新造的人。按照与整本圣经一致的方式,保罗说,我们新造的人不害怕任何事,因为我们不被定罪了。上帝看待我们的生活,不是从我们在基督里拥有赦免和义的角度,而是从在我们里面,因为基督的赦免和义而工作的新生命的角度。我们不被责备,因为“赐生命圣灵的律”。即,通过圣灵的准则,我是一个在服事上帝中活着的,新造的人,他让我脱离了“罪和死的律”,即,我肉身的准则,它总是被律法搅动,做导致死亡的事情。换句话说,我们不被谴责的好消息,与我们在基督里成为了什么,息息相关。

How did this freedom come about? Not through the law. For although the law is good, it could only inflame the sinful nature into action; it could never make it inactive. So how do we become free from the law of sin and death? God sent his Son, who became like us and condemned sin in his own body. He did this by bearing our sin on himself and then taking it away through his sufferings and death. He did this by fulfilling the law. He did this by joining us to himself in his death and resurrection. Once we were joined with him, our sinful nature lost its power, as Paul has already explained. Now we live a completely righteous life through the “Spirit of life.” The righteous requirements of the law are met in us, for we are walking according to the Spirit of life. And so we are not condemned. God sees in us what he is doing in us through his Spirit, the Spirit who has given us life in Jesus' death and resurrection. What our sinful nature is doing has no say in God's verdict on our lives.

这自由是怎么来的呢?不是借着律法。因为虽然律法是好的,它只能够激动罪性去行动;它永远不能让它失活。所以,我们怎么脱离罪和死的律呢?上帝差派他的儿子,成为我们的样式,用他自己的身体审判了罪。借着亲自承担我们的罪,并随后透过他的受苦和死亡拿走它,他做到了这一点。借着满足律法,他做到了这一点。借着使我们在他的死亡和复活上与他联合,他做到了这一点。一旦我们与他联合,我们的罪性失去了它的力量,就像保罗已经解释过的那样。现在透过“生命的灵”,我们活在一个完全义的生命里面。这律法要求的义在我们里面已





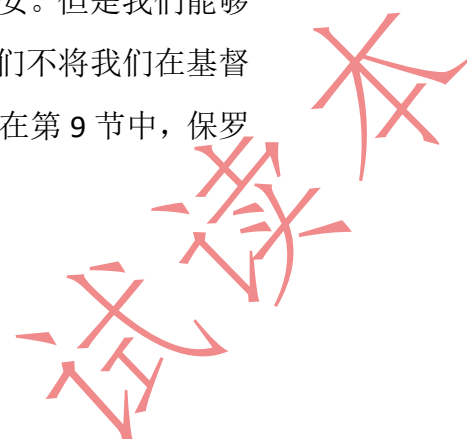
经满足，因为我们正按照生命的灵而行。因此我们不被定罪。上帝在我们里面看到的，是他借着他的灵——那在耶稣的死亡和复活里赐我们生命的灵——在我们里面做的事情。我们的罪性做了什么，在上帝对我们生命的宣判上没有发言权。

Paul expands on this basic thought. Whether or not we are related to God as his sons and daughters depends on who is the guiding principle in our lives. If the real “me” is the sinful nature, I am lost. Why? Because the sinful nature can do nothing to please God. It does not--it cannot--submit to God's law. It is hostile to God. It leads to death. On the other hand, the mind controlled by the Spirit is life and peace. It is bound up with Christ's new life in service to God; it submits to God's will because Christ's righteousness has become its new master; it is alive in service to God because the law, which can only make us greater sinners, is no longer in the picture. Here there is life, and because there is life, there is peace.

保罗扩展了这一基本思想。我们是否作为上帝的儿女与他有关，取决于谁是我们生命的指导原则。如果真正的“我”是罪性，我就失丧了。为什么？因为罪性无法做任何讨上帝喜悦的事。它不服——它也不能服——上帝的律法。它敌视上帝。它导致死亡。另一方面，被圣灵掌控的心是生命与平安。它与基督服事上帝的新生命紧密相连；它服从上帝的旨意，因为基督的义成为了它新的主人；它为服事上帝而活，因为那只能使我们成为更大的罪人的律法，在这个画面里不复存在。在这里存在生命，并且因为这里存在生命，这里就有了平安。

We know God has established peace with us through Jesus' bloodshed on the cross. But can we link peace with our new life in Christ? We can, as long as we never separate our new life in Christ from what we have received from Christ through faith. In verse 9 Paul reminds us that we indeed are controlled by the Spirit, if the Spirit lives in us. (There is a bit of a warning in the last half of verse 9. If we reject the Spirit, we have completely lost all of these blessings.)

我们知道上帝借着耶稣在十字架上的流血，与我们建立了平安。但是我们能够将平安与我们在基督里的新生命联系起来吗？我们能，只要我们不将我们在基督里的新生命，与我们借着信心从基督那里领受了什么分离开。在第9节中，保罗



提醒我们，如果圣灵住在我们里面，我们就确实被圣灵所掌控。（在第 9 节的后半部分是一个警告。如果我们拒绝圣灵，我们就完全地失去了这一切的祝福。）

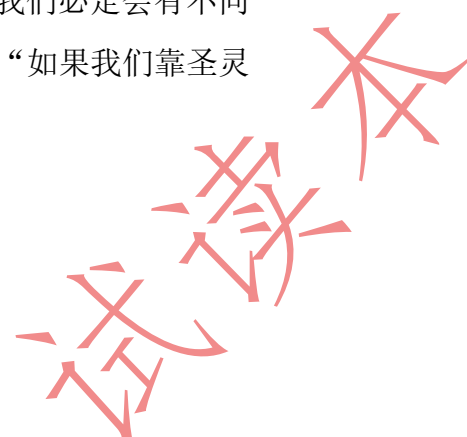
See what that means for us? If Christ is in us, we are alive because we have his righteousness, which gives life to our spirits and makes us free to serve the Lord. If Christ is in us, even our dead mortal bodies, which sin uses as its instruments, will be raised to life. These are the blessings we have because the law of the Spirit of life has set us free from the law of sin and death.

看到这对我们意味着什么吗？如果基督住在我们里面，我们就活了，因为我们拥有他的义，这义使我们的灵里有了生命，并使我们自由地服事主。如果基督住在我们里面，即使我们属死的肉身的躯体——罪使用它作为其工具，也将会复活。我们拥有这祝福，因为赐生命的圣灵的律，已经把我们罪和死的律中释放出来。

Now following the pattern he established in Romans 6, Paul encourages us in our lives of service to God. “We have an obligation,” he says. To what? To the Spirit who is living in us. By nature we think we have an obligation to the sinful nature. We think about how we can please the sinful nature—with greed, lust, ambition, anger, and sinful pleasure. And by nature we spend our time planning how to pay our obligation to the flesh. But when we consider what it means that the Spirit is living in us, leading us to love and serve our Lord, and when we consider the outcome of this way of life, we must think differently. We have an obligation to the Spirit, as Paul says in Galatians 5:25: “Since we live by the Spirit, let us keep in step with the Spirit.”

现在，沿着他在罗马书 6 章建立的模式，保罗鼓励我们在我们的生活中服事上帝：“我们有一个债”，他说。对什么？对那住在我们里面的圣灵。按照本性我们认为我们欠肉体的债。我们想着我们怎样能够取悦肉体——借着贪婪、情欲、野心、愤怒和罪中之乐。按照本性，我们花费时间计划我们怎么去偿还我们对肉体的债。但是当我们考虑到，圣灵住在我们里面，引导我们去爱和服事我们的主，意味着什么时，并且，当我们考虑到这种生活方式的结果时，我们必定会有不同的想法。我们对圣灵有一个债，正如保罗在加拉太书 5:25 说：“如果我们靠圣灵活着，就应该顺着圣灵行事。”

In Romans 8 Paul ties everything together:



在罗马书第 8 章，保罗把每件事都联系在一起：

If you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, because those who are led by the Spirit of God are sons of God. For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." The Spirit himself testifies with our spirit that we are God's children. (8:13-16)

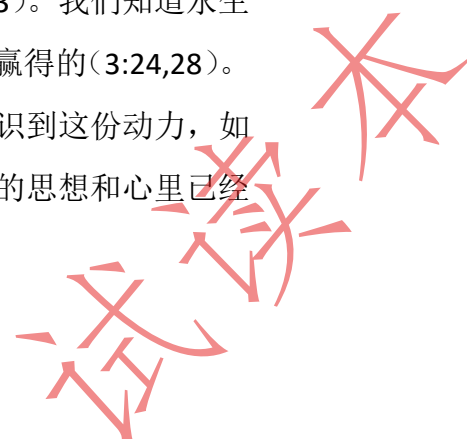
如果随着肉体而活，你们必定死；如果靠着圣灵治死身体的恶行，你们就必活着。因为蒙上帝的灵引导的，都是上帝的儿子。你们接受的，不是奴仆的灵，使你们仍旧惧怕；你们接受的，是使人成为嗣子的灵，使我们呼叫“阿爸、父”。圣灵亲自和我们的灵一同证明我们是上帝的儿女。（8:13-16）

Verses 13 and 14 are key. They link our lives of service to God (fulfilling our obligation to the Spirit) with our eternal life. If we are led by the Spirit, then we are children of God. Only then. The two go hand in hand.

第 13 和 14 节是关键。它们将我们服事上帝的生活（满足我们对圣灵的债）和我们的永生联系起来。如果我们被圣灵引导，那么我们就是上帝的儿女。只有这样。这两者是齐头并进的。

We know that eternal life is ours as a gift of God's grace (Romans 6:23). We know eternal life comes through the forgiveness of sins won by Christ's sacrifice on the cross (3:24,28). We know we are saved by faith alone (4:4-8). But we must also realize the dynamic, if we might call it that, of what God's gracious gifts have done in our minds and hearts. The perfect service that we carry out through the Spirit of life is no less a reality than God's forgiveness of our sins. It is no less a part of God's grace than Jesus' death and resurrection for us.

我们知道永生是作为上帝恩典的礼物而属于我们的（罗 6:23）。我们知道永生透过对罪的赦免而来，这赦免是借着基督在十字架上的献祭而赢得的（3:24,28）。我们知道我们唯独借着信心得救（4:4-8）。但我们必须同样意识到这份动力，如果我们可以这样称呼它的话，即，这份上帝恩慈的赐予在我们的思想和心里已经



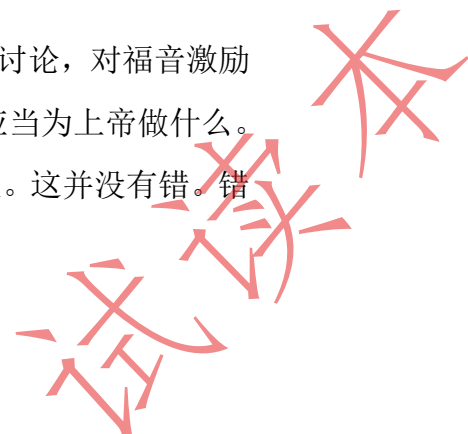
成就的动力。透过生命的灵，我们实现的完美的服事，和上帝对罪的赦免，同样真实。与基督为我们死亡和复活一样，它同样是上帝恩典的一部分。

It is interesting to note that for the first time in the book of Romans, Paul speaks about us as children of God. He did not do this when he proclaimed the gospel in chapters 3 to 5. He does it only now when he speaks of the Spirit working in us. The Spirit of life who is at work in us is also the one who assures us that we have been adopted by God and are now his children. And so where do our loyalties lie? To the flesh or to the Spirit of Christ living in us? Whom should we serve, the flesh whose deeds end in death or the Spirit who has joined us to Christ, created us to be new creatures living in service to God? The answer is obvious.

注意到保罗在罗马书第一次称我们是上帝儿女的地方，是一件有趣的事。当他在第 3-5 章宣告福音时，他并没有这么做。唯独在这儿，当他谈到圣灵在我们里面工作时，他这样做了。那在我们里面工作的生命的灵，也确保了我們已经被上帝所接纳，并成为了他的儿女。那么我们应该忠诚于谁呢？是向我们的肉体呢还是向住在我们里面的基督的灵呢？我们应当服事谁呢？是向那导致死亡的肉体呢还是向圣灵——它将我们连接在基督里，创造我们成为为服事上帝而活的新造的人——呢？答案是显而易见的。

The good news that we are new creations, and a complete discussion of what this means, is essential to gospel motivation. Too often we jump from what Christ has done for us to what we *should* do for God. Too often we tell about God's love and then encourage one another to respond to that love by loving him in return. This is not wrong. What is wrong is to overlook that middle element that Paul uses as his foundation for teaching about service to God, namely, the firm reality of the new creation each of God's people has become. We have an obligation to God's love and forgiveness, but we also have an obligation to live according to the Spirit of life that is at work in us by virtue of God's love and forgiveness.

好消息是，我们是新造的人，对这意味着什么的一个完全的讨论，对福音激励是很有必要的。我们常常从基督为我们做了什么，跳到我们应当为上帝做什么。我们常常讲述上帝的爱，然后鼓励彼此借着爱他来回应这份爱。这并没有错。错



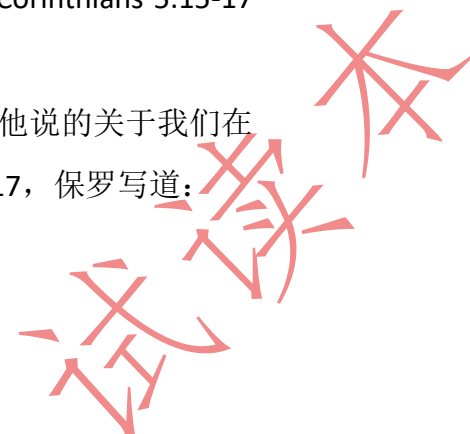
误之处在于，忽视了保罗用来作为他教导服事上帝的基础的中间元素，即，每一个上帝的子民都已经成为了新造的人，这一坚固的事实。我们对上帝的爱和赦免有责任，但我们也有责任，依照生命的灵而活，它借着上帝的爱和赦免在我们里面工作。

There almost seems to be a contradiction here: we *do* serve God; we *ought* to serve God. In other words, if we do serve God under the impulse of the Spirit of life, why does Paul need to tell us that we *should* yield ourselves in service to God? I cannot explain it logically, but I know it is true, as do all God's people. The sinful nature is still there. I still follow its prompting, even though I don't want to. I need to be reminded of who I really am, what I really am, and what I am now doing through the Spirit dwelling in me. I need to be reminded that the Spirit has led me and know that I am adopted by God as his child and how life in the Spirit will finally conclude. And then I need to be reminded of my obligation to shape my life according to what I already am. Illogical? Perhaps. But it is the logic of a believer's experience and also the logic Paul uses in Romans 8.

这里看起来好像有一个矛盾：我们确实在服事上帝，我们应该去服事上帝。换句话说，如果我们确实在生命的灵的推动下服事上帝，为什么保罗需要告诉我们，我们应该降服我们自己去服事上帝？我不能从逻辑上解释它，但我知道它是真的，对所有上帝的子民都是如此。罪性依然在那儿，我依然遵循着它的指示，即使我并不想这样去做。我需要被提醒，我究竟是谁，我究竟是什么，借着住在我里面的圣灵我正在做什么。我需要被提醒，圣灵已经引导我，知道我已经被上帝接纳为他的儿女，并知道在圣灵里的生命最终会带来什么。然后，我需要被提醒，我有义务按照我本来的样式塑造我的生命。这不合逻辑，是吗？有可能。但它是一个信徒经历到的逻辑，也是保罗在罗马书 8 章使用的逻辑。

If we understand what Paul says in Romans 8, we will understand everything else he says about the new creation we have become in Christ. In 2 Corinthians 5:15-17 Paul wrote:

如果我们明白保罗在罗马书 8 章说了什么，我们会明白，他说的关于我们在基督里已经成为新造的人的其他一切事。在哥林多后书 5:15-17，保罗写道：



**He died for all, that those who live should no longer live for themselves but for him who died for them and was raised again.** So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. **Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!**

他替众人死了，为的是要使活着的人不再为自己活着，却为那替他们死而复活的主而活。所以，从今以后，我们不再按照人的看法认识人；虽然我们曾经按照人的看法认识基督，但现在不再这样了。如果有人**在基督里，他就是新造的人，旧事已经过去，你看，都变成新的了！**

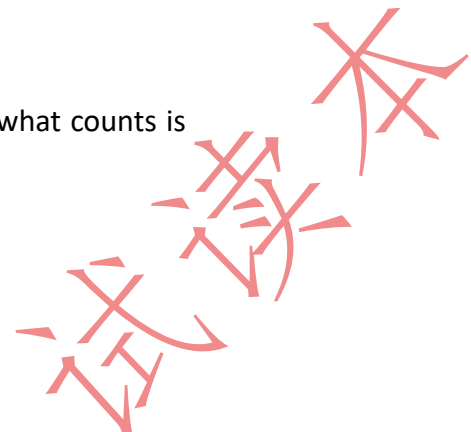
We no longer think of people as the world does. The world knows only service to the sinful nature. It understands doing good only if there is something in it for the doer. It understands only greed, lust, and political maneuverings. It understands only the craving for recognition. In fact, that is how Paul once analyzed Jesus Christ, and in misguided zeal, he persecuted believers in Jesus for it. But when Paul came to know Christ, and be known by Christ, he realized how wrong he was. He came to understand there were vastly different motivations--a vastly different spirit--at work in Christ and his followers. He came to understand the new creation God's people are through the Spirit of life and how vastly different that is from what they were before.

我们不再按照这个世界的看法去看待人。这个世界只知道服事肉体。只有当行动者在其中能够获得什么时，它才理解行善。它只理解贪婪、欲望和政治手段。它只理解对认同的渴望。事实上，这就是保罗曾经怎样分析耶稣基督的，怀着错误的热忱，他为此迫害耶稣的信徒。但是当保罗认识耶稣，并被耶稣所认识，他意识到他错得有多离谱。他开始明白，在基督和他的追随者身上，存在着迥然不同的动机——一个迥然不同的灵。他开始明白，上帝的子民，是透过生命的灵而新造的人，并且，他们和之前的他们是多么的不同。

In Galatians 6 Paul writes:

在加拉太书 6 章保罗写道：

Neither circumcision nor uncircumcision means anything; what counts is a new creation. (verse 15)



受割礼或不受割礼，都算不得什么，要紧的是作新造的人。（15 节）

The sinful nature has its own way of thinking about one's relationship with God. A relationship with God, it thinks, must be based on keeping the law. Many Jewish Christians in Paul's day taught that non-Jews who wanted to become Christians had to be circumcised. Others shot back, saying that uncircumcision was the way to go, since we are free from Jewish regulations. Yet their way of thinking was as much bound up by the law as the former. None of this matters, writes Paul. All that matters is a new creation, a new being created by the gospel that loves and serves God in freedom prompted by the Spirit.

罪性对一个人和上帝的关系有它自己的看法。它认为，和上帝的某种关系，必须建立在遵守律法上，在保罗时代的很多犹太基督徒教导说，那些想要成为基督徒的非犹太人，必须接受割礼。另一些人回击说，不割礼才是正道，因为我们摆脱了犹太人的规则。然而，他们思考的方式，与前者一样受律法的约束。这些都不是事儿，保罗写道。真正重要的是新造的人，一个被福音所造的新的存在，它在圣灵的引导下，自由地爱和服事上帝。

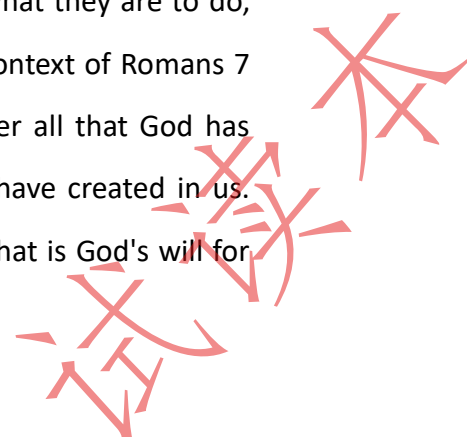
Paul speaks about the new creation in other terms. In Romans 12:2 he writes:

保罗用另一些话谈论新造的人。在罗马书 12:2，保罗写道：

Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is--his good, pleasing and perfect will.

不要模仿这个世代，倒要藉着心意的更新而改变过来，使你们可以察验出什么是上帝的旨意，就是察验出什么是美好的、蒙他悦纳的和完全的事。

The word mind refers to the new creation. (See Romans 7:25.) At this point in Romans, Paul is about to launch into his instructions on everyday living. However, even though he will spend several chapters telling the Romans what they are to do, he begins by telling them to be renewed in their minds. In the context of Romans 7 and 8 this can mean nothing else than that we are to remember all that God has done for us and come to understand the new life these truths have created in us. Once we do that, we will have the foundation for determining what is God's will for





our lives. We will understand love, his love for us and ours for our fellowman, and love will lead us in determining God's will. True knowledge of God's will does not start with the law but with the gospel, for the gospel alone renews our minds, enables us to love, and gives the Holy Spirit free reign in our hearts to produce the fruits of faith.

心意这个词指代新造的人（见罗马书 7:25）。在罗马书的这一点上，保罗发表了他对日常生活的教导。然而，尽管他将会花好几章去告诉罗马人他们要做什么，但他首先告诉他们更新他们的心意。在罗马书 7-8 章的语境下，这唯独意味着，我们要记住上帝为我们做的一切，并开始明白，这真理在我们里面创造的新生命。一旦我们这样做了，我们就有了基础，来确定什么是上帝对我们生活的旨意。我们将理解爱，他对我们的爱以及我们对我们的同胞的爱，而爱将引导我们来确定上帝的旨意。对上帝旨意的真知识，并不开始于律法，而是开始于福音，因为唯独福音更新我们的心意，使我们能够去爱，赐下圣灵在我们心里自由的运行，产生信心的果子。

Paul speaks about the new creation again:

保罗再次谈到新造的人：

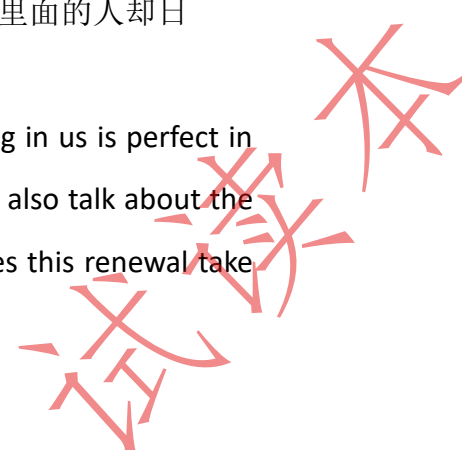
***Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. (Colossians 3:9,10)***

*不要彼此说谎，因为你们已经脱去了旧人和旧人的行为，穿上了新人。这新人照着他的创造者的形象渐渐更新，能够充分认识主。（西 3:9,10）*

Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. (2 Corinthians 4:16; note the King James translation: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day.")

所以，我们并不沮丧，我们外面的人虽然渐渐朽坏，但里面的人却日日更新。（林后 4:16）

The new creation is a perfect creation. The Spirit of life working in us is perfect in every way, perfect in zeal and perfect in knowledge. But Paul can also talk about the new self as being in the process of renewal day by day. How does this renewal take



place? It takes place as Paul has described it in Romans 6 to 8--through the gospel of Jesus' death and resurrection, his gift of righteousness, and our release from the law. The sufferings we endure because of our faith wreak havoc with our outward body, either physically or emotionally. We see only death in the offing. But through this we are driven again and again to our Savior and, in the process, are renewed through the Spirit.

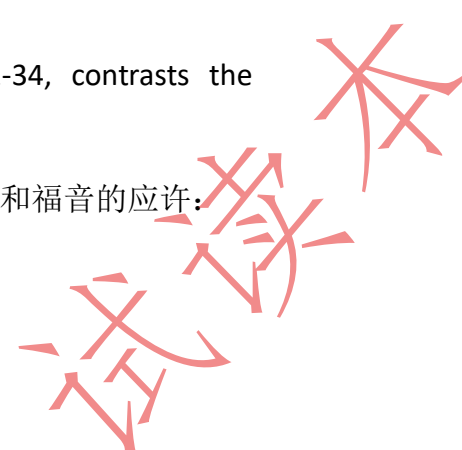
新造的人是一个完美的创造。在我们里面工作的生命的灵，在所有方面都是完美的，在热忱上和知识上都是完美的。但保罗也可以将新我说成日日更新的过程。这种更新是怎么进行的呢？如同保罗在罗马书 6-8 章描述的那样——透过基督死亡和复活的福音，他义的礼物，我们从律法中的释放。我们因为我们的信心忍受的苦难，在我们外在的肉体上——无论是在身体上还是在情感上——肆虐。我们唯独看到死亡近在咫尺。但借此我们一次又一次被驱赶到我们的救主那里，并在这个过程中，透过圣灵而得到更新。

True renewal only comes through the gospel, for only the gospel provides the knowledge we need to be led by the Spirit of life. Only the gospel provides the basis on which the Spirit can create new creatures and keep those creations alive. Only the gospel provides the message of Christ's work for us, which has led to Christ's work in us, and lays on us the obligation to serve God, which we are most willing to fulfill. Any talk about renewal must center on Christ and only on Christ. When the law predominates, renewal ceases, for the Spirit is lost.

真正的更新唯独透过福音而来到，因为唯有福音，提供了我们需要的知识，让我们被生命的灵引导。唯有福音提供了一个基础，在此基础上圣灵能够创造新生命并使这些新生命活着。唯有福音提供了基督为我们工作的信息，这导致了基督在我们里面的工作，并将服事上帝的责任放在我们身上，这是我们最愿意去实现的。任何关于更新的讨论都必须以基督为中心，并唯独以基督为中心。当律法成了主导，更新就停止了，因为圣灵遗失了。

The writer to the Hebrews, quoting from Jeremiah 31:31-34, contrasts the covenant of the law with the promise of the gospel:

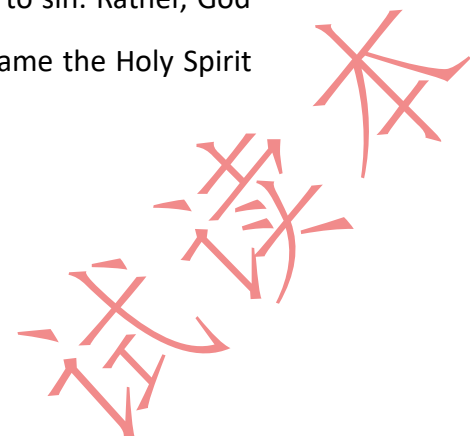
希伯来书的作者，引用耶利米书 31:31-34，对比了律法的约和福音的应许：



The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they did not remain faithful to my covenant, and I turned away from them, declares the Lord. This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying, "Know the Lord, because they will all know me, from the least of them to the greatest. For I will forgive their wickedness and will remember their sins no more. (Hebrews 8:8-12)

看哪，主说，日子要到了，我要与以色列家和犹大家订立新约。这新约不像从前我拉他们祖先的手，领他们出埃及的日子与他们所立的约。因为他们没有遵守我的约，我就不理会他们。这是主说的。主说：“因为在那些日子以后，我要与以色列家所立的约是这样：我要把我的律法放在他们的心思里面，写在他们的心上。我要作他们的上帝，他们要作我的子民。他们各人必不用教导自己的邻居，和自己的同胞，说：你要认识主。因为所有的人，从最小到最大的，都必认识我。我也要宽恕他们的不义，决不再记着他们的罪恶。”（来 8:8-12）

The phrase "I will put my laws in their minds and write them on their hearts" refers to the creation of the new man. What the law was powerless to do, using Paul's phrase, God did by forgiving "their wickedness" and remembering "their sins no more." No longer would they be forced to live according to a set rule of laws and have to teach one another the laws (even though those laws were right and good and filled with pictures of God's future salvation). That didn't work; for as Paul explains, the law only fuels the sinful nature and gives us reason to sin. Rather, God simply forgave their sins, and with that message of forgiveness came the Holy Spirit and a new way of serving the Lord.



“我要把我的律法放在他们的心思里面，写在他们的心上”这句话，指的是创造新人。律法无力去做的，用保罗的话说，上帝借着宽恕“他们的不义”，不再记着“他们的罪恶”做了。他们不再被强迫按照一系列律法的规则活着，也不再不得不彼此教导律法（即使这些律法是正确的、良善的，并且充满了将来上帝救恩的画面）。这些都不再有效了，正如保罗解释道，律法只会激起罪性，并给我们理由去犯罪。相反，上帝直接地赦免了他们的罪，而伴随着这赦免的信息，圣灵和一种新的服事上帝的方式，就来到了。

Dear Christian, realize what a wonderful thing it is that right now you are a new creature, made that way through being joined with Christ. Through the Spirit, you are—right now——putting to death the misdeeds of the body.

亲爱的基督徒，意识到此时此刻，你是一个新造的人，是一件多么奇妙的事，它是借着与基督结合而成就的。借着圣灵，现在，你正在治死肉体的情欲。

敬拜

## 6 The Gospel of How God Views New Creations 上帝怎么看新造的人的福音

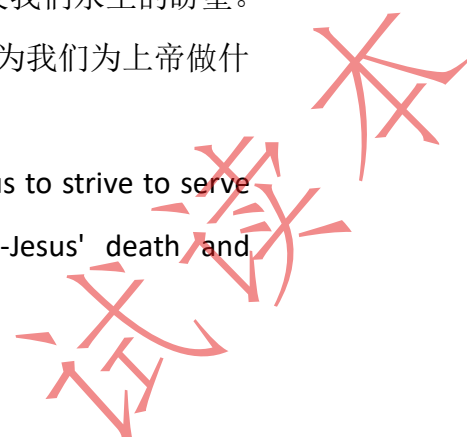
God has made us new creations by uniting us with Jesus' death and resurrection, by giving us the gift of righteousness, and by releasing us from the law. We are now alive. Why are we now alive? Paul explains why in Romans 8:13: Through the Spirit we can and are putting to death the misdeeds of the body. We are doing this because we have in us the Spirit of Christ, whom we have received by faith. The Spirit has made us children of God by virtue of Christ's life, death, and resurrection. What we are as new creations is so intimately bound together with what Jesus has done for us that we cannot think of ourselves apart from his death and resurrection.

上帝借着将我们与耶稣的死亡和复活结合起来，借着赐我们义的礼物、借着从罪中释放我们，使我们成为新造的人。现在我们活着了。为什么我们现在活着呢？保罗在罗马书 8:13 解释为什么：借着圣灵我们能够并正在治死肉体的情欲。我们这样做，是因为我们有基督的灵在我们里面，我们借着信接受了它。圣灵凭借着基督的生命、死亡和复活，使我们成为上帝的儿女。作为新造的人，我们是什么与耶稣为我们做了什么，是如此紧密地捆绑在一起，以至于我们不能离开他的死亡和复活，来思考我们自己。

We are not saved by what we do, nor are we saved *because* we are serving the Lord. However, Scripture often describes our relationship with God and our hope of eternal life in terms of what we are as new creatures. In other words, many sections of Scripture speak of the blessings we have in Christ as coming to us *because of what we do for God*.

我们得救，不是借着我们做什么，也不是因为我们在服事主。然而，圣经常常依照作为新造的人我们是什么，来描述我们和上帝的关系，以及我们永生的盼望。换句话说，圣经的很多章节谈到我们在基督里拥有的祝福，因为我们为上帝做什么，正临到我们。

This is one of the most wonderful ways Scripture encourages us to strive to serve the Lord. Scripture encourages us to remember our roots--Jesus' death and



righteousness--and like branches growing out of the vine, to rejoice in the fruit we are producing and in the blessings we are receiving.

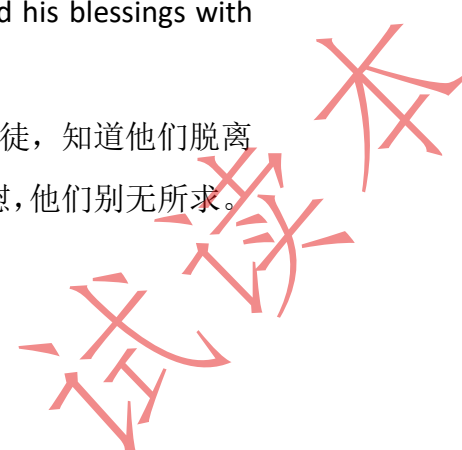
这是圣经鼓励我们努力服事主的，最美好的方法之一。圣经鼓励我们记住我们的根——耶稣的死亡和义——就像葡萄树上长出的枝子，因我们正在结的果子和正领受的祝福而喜乐。

We have already focused on two of the passages that give this encouragement. In Romans 8:1 Paul told us that we in whom the Spirit of life is working are not condemned. Romans 8:13 spoke about the eternal life we have as people who, through the Spirit, put to death the misdeeds of the body. These truths--so closely tied with Jesus' cross and empty tomb--motivate us to give ourselves to the Lord.

我们已经集中讨论了两段给予这种鼓励的经文。在罗马书 8:1, 保罗告诉我们, 我们这些生命的灵在里面运行的人, 不被定罪了。罗马书 8:13 谈到, 我们, 作为借着圣灵治死肉体情欲的人, 有了永生。这些真理——如此紧密地和耶稣的十字架和空坟墓捆绑在一起——激励我们把我们自己献给主。

These passages, though, are some of the most difficult passages in the New Testament. True Christians want nothing other than the comfort of knowing that they are free from sin and guilt and that they can be absolutely sure of eternal life. True Christians strive to hold on to the message of forgiveness as their only way to eternal life. The passages that speak of these blessings in terms of what we do might strike us as foreign. We might have trouble understanding them. Sometimes we ignore them. Sometimes we reinterpret them to fit easier passages that speak of God's blessings in terms of Jesus' grace and forgiveness. We do this because we do not want to fall into work-righteousness. The casual reader may jump to the conclusion that these passages, in fact, do teach righteousness by works. Not only casual readers but Christian scholars have interpreted these passages as teaching that God does not bless us by his grace alone but because we have earned his blessings with our good lives.

然而, 这些段落, 是新约中最困难的段落之一。真正的基督徒, 知道他们脱离了罪和罪债, 知道他们有永生完全的确据, 除了从此而来的安慰, 他们别无所求。

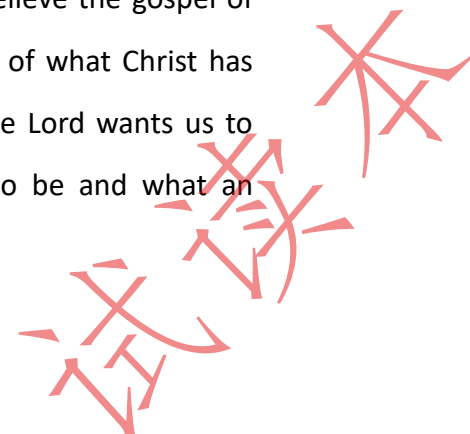


真正的基督徒努力抓住赦免的信息，作为他们通往永生惟一的道路。用我们所做的事情来描述这些祝福的经文，可能会让我们感到陌生。我们可能很难理解它们。有些时候我们会忽视它们。有些时候，我们会重新诠释它们，以适应那些用基督的恩典和赦免来谈论上帝的祝福的，更容易的经文。我们这样做，因为我们不想坠入行为称义里面。随意的读者可能会得出这样的结论，这些经文实际上在教导借着行为的义。不仅仅是随意的读者，甚至基督教学者，也将这些经文解释为，上帝不仅唯独借着他的恩典祝福我们，也因为我们用我们良善的生活赢得了他的祝福。

We must always remember the perfectly clear passages in the Bible about salvation by grace through faith in Christ's work for us. It should be impossible for us to misinterpret passages that promise God's grace and eternal life to those who obey the law. Yet so many do misinterpret these passages, twisting and turning them into obstacles to gospel motivation. Our sinful nature willingly goes along with these misinterpretations, coming away with a spirit of despair over our inability to serve God well enough or a spirit of pride in the mistaken notion that we have kept God's commandments well enough to earn his grace.

我们必须永远记住，圣经中关于得救的清晰的段落：本乎恩，借着对基督为我们所做之事的信心。对那些向遵守律法的人，应许了上帝的恩典和永生的经文，我们本不该存在任何曲解。虽然太多的人确实曲解了这些经文，扭曲它们并把它们变成福音激励的障碍。我们的罪性甘愿跟随这些曲解，带着一颗绝望的心离开，因为我们不能很好的服事上帝，或者，带着一颗骄傲的心离开，错误的认为我们已经足够好地遵守了上帝的诫命，以赚得永生。

In spite of the misinterpretations, the passages that link our new creation with God's blessings should not be ignored or reinterpreted. Properly understood, these passages encourage us to serve the Lord and are part of gospel motivation. We are what we are as God's people only because God has led us to believe the gospel of Jesus' death and resurrection. These passages rest on the truth of what Christ has made us to be. They help us view ourselves and our lives as the Lord wants us to view them. They help us appreciate what God has made us to be and what an important place our new lives play in God's will for his people.





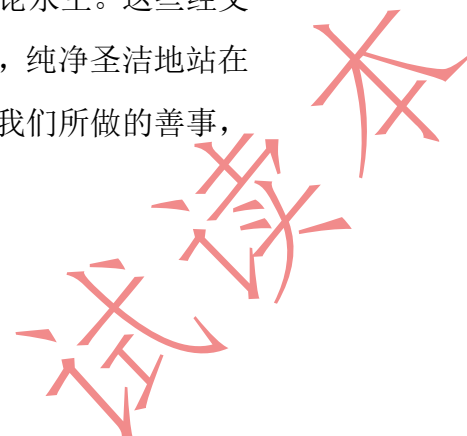
尽管存在着曲解，这些将我们的新生命和上帝的祝福联系在一起的经文，不应该被忽视或重新诠释。在正确的理解下，这些经文鼓励我们去服事主，它是福音激励的一部分。我们之所以是上帝的子民，唯独因为上帝带领我们去相信，耶稣死亡和复活的福音。这些经文依赖于这样一个真理——基督已经使我们成为了什么。它们帮助我们，按照主想要我们看待我们自己和我们生活的方式，去看待它们。它们帮助我们领会，上帝已经使我们成为了什么，而我们的新生命，在上帝对他子民的旨意中，扮演了什么重要的角色。

Passages that link God's blessings to the fruits of our new creations are repeated throughout the New Testament in various ways. We must come to the point where we can speak as Scripture speaks, yet be content that we are not promoting work-righteousness. Again, Romans 8:12-16 has provided the key for doing this.

将上帝的祝福和我们新生命的果子连接在一起的经文，在新约中以各种方式反复出现。在这一点上，我们必须按照圣经所说的去说，但要满足于我们没有助长行为的义。再次地，罗马书 8:12-16 提供了这样做的关键。

In this chapter of our book, we will look at passages that fall into three general categories: (1) We will look at passages that speak of *our relationship* to God in terms of how we live, that is, our good works. These passages encourage us to remain firm in our faith so that we can live in the Spirit and continually serve the Lord. (2) We will look at passages that speak of *eternal life* in terms of how we live. These passages also encourage us to remain firm in our faith so that as new creations we stand before God pure and holy in Christ. (3) We will look at passages that encourage us to persevere in *godly living* by reminding us that the Lord will reward the good we do.

在本书的这一章，我们将会看到一些经文，它们大体上归属于下面三类：（1）我们将会看到一些经文，依照我们怎样生活，即，我们的好行为，谈论我们和上帝的关系。这些经文鼓励我们坚定信心，因此我们能活在圣灵里，并持续地去服事主。（2）我们将会看到一些经文，依照我们怎么生活，去谈论永生。这些经文同样鼓励我们坚定信心，因此，作为新造的人，我们在基督里，纯净圣洁地站在上帝面前。（3）我们将会看到一些经文，借着提醒我们主会奖赏我们所做的善事，来鼓励我们坚持过虔诚的生活。



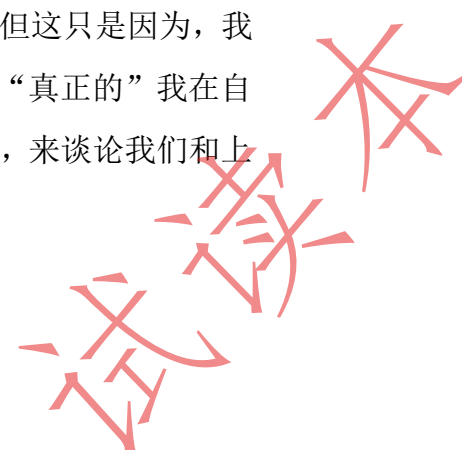
## Our relationship with God and our lives of service 我们与上帝的关系和我们服事的生活

Our relationship with God is based on what he has done for us in Christ, not on what we do for him. This is the heart of the gospel. Jesus died for the sins of the whole world, and we have come to faith in that fact. We are children of God through faith in the salvation he provided by his Son.

我们与上帝的关系，是基于他在基督里已经为我们做了什么，而不是我们为祂做什么。这是福音的核心。耶稣为全世界的罪而死，而我们已经相信了这个事实。透过相信他借着祂儿子提供的救恩，我们成了上帝的儿女。

In the previous chapters, however, we saw that the gospel has made us into new people. We want to serve our Lord, and we can serve him. This is not an option. If I'm at the beach and about to pour water on someone, I don't say, "Watch out, you might get wet." I say, "Watch out, you're *going* to get wet." If I pour water on something, it *will* get wet. It can't help but get wet. When I come to faith in Christ, I can't help but serve him. I'm a new creation, created by the Spirit, and I fear and love God. It is true that I still sin, I still rebel, and I still covet. But that's only because my sinful nature is still struggling to exert control over my life. My sinful nature is not who I really am. The "real" me serves God in freedom and out of love. And so it is fair to speak of our relationship with God in terms of what we are as Christians.

不管怎样，在前面的章节里，我们看到，福音使我们成为新造的人。我们想要去服事我们的主，并且，我们能够服事祂。这并不是一个选择。如果我在海滩上，正要往某人身上泼水，我不会说，“注意，你可能会被淋湿。”我会说，“注意，你要被淋湿了。”如果我泼水在某个东西上，它将被弄湿。它不可能不被弄湿。当我相信基督时，我不可能不去服事祂。我是一个新造的人，被圣灵所生，我敬畏并爱上帝。是的，我依然犯罪，我依然悖逆，我依然贪婪。但这只是因为，我的罪性仍然在努力地控制我的生命。我的罪性不是真正的我。“真正的”我在自由和爱中服事上帝。因此，以作为基督徒，我们是什么的措辞，来谈论我们和上帝的关系，是公平的。



## Forgiveness 饶恕

*If you forgive men when they sin against you, **your heavenly Father will also forgive you.** But if you do not forgive men their sins, your Father will not forgive your sins. (Matthew 6:14,15)*

*如果你们饶恕别人的过犯，你们的天父也必饶恕你们。如果你们不饶恕别人，你们的父也必不饶恕你们的过犯。（太 6:14-15）*

*When you stand **praying**, if you hold anything against anyone, forgive him, so that your Father in heaven may forgive you your sins. (Mark 11:25)*

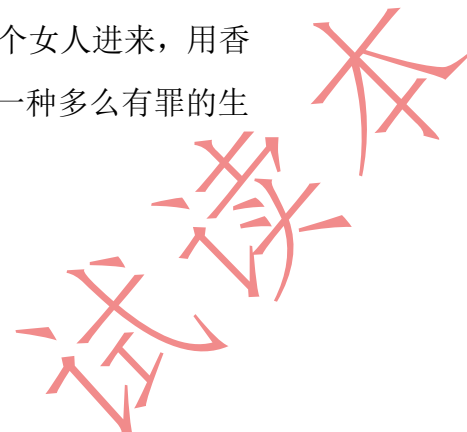
*你们站着祷告的时候，如果有谁得罪了你们，就该饶恕他，好使你们的天父也饶恕你们的过犯。（可 11:25）*

God forgives us when we, as believers in Christ, forgive those who sin against us. We don't earn his forgiveness, but if we refuse to forgive others, we have given up our faith. If we find it impossible to forgive others, it is clear that we find no need for God's forgiveness. If this is so, we have cut ourselves off from God's forgiveness. But if we forgive others, our faith in Christ is real and we receive his forgiveness.

当我们，作为在基督里的信徒，饶恕那些得罪我们的人，上帝饶恕了我们。我们并不是赚得他的饶恕，但是如果我们拒绝去饶恕别人，我们就放弃了我们的信心。如果我们认为饶恕别人是不可能的，很明显，我们认为我们不需要上帝的饶恕。如果真是这样，我们就使我们与上帝的饶恕隔绝了。但是如果我们饶恕别人，我们在基督里的信心是真实的，并且，我们领受了他的饶恕。

Once Jesus was a dinner guest at the home of a Pharisee. During the meal a woman came in and anointed Jesus' feet with perfume and wiped his feet with her hair. Considering what a sinful life this woman had been living, Simon the Pharisee was amazed that Jesus was allowing her to do this:

有一次，耶稣到一个法利赛人家里吃饭。同席的时候，有一个女人进来，用香膏膏耶稣的脚，并用她的头发擦干。考虑到这个女人曾经过着一种多么有罪的生活，法利赛人西门，惊讶于耶稣竟容许她这样做：

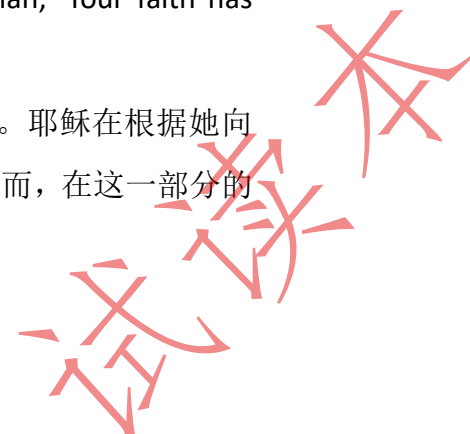


Jesus answered him, "Simon, I have something to tell you." "Tell me, teacher," he said. "Two men owed money to a certain money lender. One owed him five hundred denarii, and the other fifty. Neither of them had the money to pay him back, so he canceled the debts of both. Now which of them will love him more?" Simon replied, "I suppose the one who had the bigger debt canceled." "You have judged correctly," Jesus said. Then he turned toward the woman and said to Simon, "Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. You did not put oil on my head, but she has poured perfume on my feet. Therefore, I tell you, **her many sins have been forgiven--for she loved much.** But he who has been forgiven little loves little." (Luke 7:40-47)

耶稣对他说：“西门，我有句话要对你说。”他说：“老师，请说。”耶稣说：“一个债主有两个债户，一个欠五百银币，一个欠五十。他们都无力偿还，债主就把两人豁免了。他们之中哪一个更爱他呢？”西门回答：“我想是那个多得恩免的。”耶稣说：“你判断对了。”于是转身向着那女人，对西门说：“你看见这女人吗？我进了你的家，你没有给我水洗脚，但这女人用眼泪湿了我的脚，用头发擦干。你没有和我亲吻；但这女人，自从我进来，就不住地亲我的脚。你没有用油抹我的头；但这女人用香膏抹我的脚。所以我告诉你，**她许多罪都蒙赦免了，因为她的爱多；那赦免少的，爱就少。**”（路 7:40-47）

The woman's many sins were forgiven. Why? Because she "loved much." Jesus was evaluating this woman's realization of how much she had been forgiven on the basis of how much love she showed him. Yet at the end of the section, Jesus reminds the woman that her faith in him saved her. "Jesus said to the woman, 'Your faith has saved you; go in peace'" (Luke 7:50).

这个女人许多的罪都蒙赦免了。为什么？因为她的“爱多”。耶稣在根据她向他展示了多少爱，去评价这个女人意识到她被赦免了多少。然而，在这一部分的



最后，耶稣提醒这个女人，她对他的信心救了她。“耶稣对那女人说：‘你的信救了你，平安地去吧’”（路 7:50）。

### **Children of God 上帝的儿女**

By what we do, we are seen to be like our Lord, and for that reason we will be called children of God:

借着我们做什么，我们被看出像我们的主一样，并且因此我们被称为上帝的儿女。

*Love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful. (Luke 6:35,36)*

你们要爱仇敌，善待他们；借出去，不要指望偿还；这样你们的赏赐就大了，你们也必作至高者的儿子，因为上帝自己也宽待忘恩的和恶人。

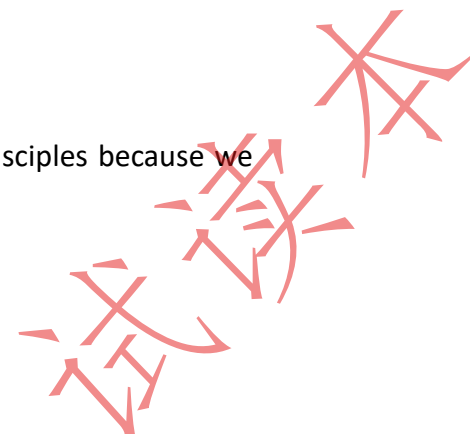
你们要仁慈像你们的父仁慈一样。（路 6:35,36）

When we love and bless our enemies, the Lord calls us his Children. When he sees us showing mercy to others, he looks at us and thinks, “That's my boy” or “That's my girl.” “He's a chip off the old block!” “She really takes after her dad!” We all know how encouraging it is to have our earthly parents say such things to us. How wonderful it is to have our heavenly Father speak like that to us!

当我们爱和祝福我们的敌人时，主称我们为他的儿女。当他看我们对别人仁慈时，他看着我们，想，“这是我的儿子”，或者，“这是我的女儿。”“他和我长得一模一样！”“她真的很像她爸爸！”我们都知道，让我们地上的父母对我们说这样的话，是多么的令人鼓舞。让我们天上的父亲像这样对我们说话，是多么的美妙啊！

### **Jesus' disciples 耶稣的门徒**

In another place, Jesus tells us that people know we are his disciples because we love one another:



在另一个地方，耶稣告诉我们，因为我们彼此相爱，人们就认出我们是他的门徒：

A new command I give you: Love one another. **As I have loved you, so you must love one another.** By this all men will know that you are my disciples, if you love one another. (John 13:34,35)

我给你们一条新命令，就是要你们彼此相爱；**我怎样爱你们，你们也要怎样彼此相爱。**如果你们彼此相爱，众人就会认出你们是我的门徒了。

(约 13:34,35)

### **People in whom Jesus lives 耶稣住在里面的人**

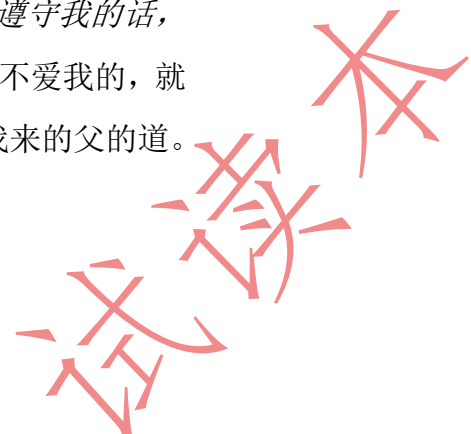
At the Last Supper, Jesus told his disciples that he would reveal himself to them, but not to the world. One of Jesus' disciples could not understand how Jesus could do that. Notice the progression of thought in Jesus' answer. You could take Jesus' response as work-righteousness. But notice the encouragement to service that flows from what he says. When we come to faith in Jesus, we serve him:

在最后的晚餐上，耶稣告诉他的门徒，他将向他们显明他自己，但却不向世界显明。耶稣的其中一个门徒，不明白耶稣怎么可以这样做。注意耶稣回答里思想的累进。你可以将耶稣的回答看作行为的义。但是注意对服事的鼓励，是从他说了什么而产生的。当我们相信耶稣时，我们服事他：

Then Judas (not Judas Iscariot) said, "But, Lord, why do you intend to show yourself to us and not to the world?" Jesus replied, "*If anyone loves me, he will obey my teaching. **My Father will love him, and we will come to him and make our home with him.*** He who does not love me will not obey my teaching. (John 14:22-24)

犹大（不是加略人犹大）对耶稣说：“主啊，你为什么要亲自向我们显现，不向世人显现呢？”耶稣回答：“*人若爱我，就要遵守我的话，我父必定爱他，并且我们要到他那里去，跟他住在一起。不爱我的，就不会遵守我的话。你们所听见的道，不是我的，而是那差我来的父的道。*

(约 14:22-24)



This service, which comes from people who have become new creations, is a sign of our love. Jesus promises that his Father will love such people and that Jesus himself will come to us and reveal his love to us in ever-increasing measure.

这种服事，来自于已经成为新造的人的人们，它是我们爱的记号。耶稣应许，他的父会爱这样的人，而耶稣自己，会来到我们这里，向我们显明他不可测度的爱。

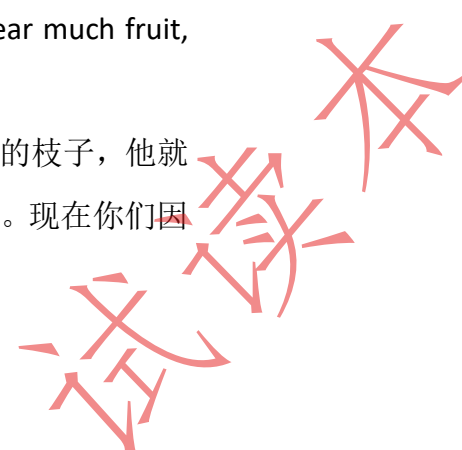
### **We remain in Jesus' love 我们住在耶稣的爱里**

Chapter 15 of John's gospel contains some of Jesus' most well-known words. These words describe our relationship to him. Notice how Jesus bases everything the disciples have become on the Word he has spoken to them. They believed that Word and were joined with him (think of Romans 6-8). He encourages them to remain in him and in his love. The Father is glorified when we bear fruit and put on display our faith in his Son.

约翰福音 15 章，包含一些耶稣最著名的话。这些话描述了我们和他的关系。注意耶稣是如何将门徒所有的一切，都建立在他对他们所说的话上的。他们相信这话并与他联合（思考罗马书 6-8）。他鼓励他们住在他和他的爱里面。当我们结出果子，并显明我们对祂儿子的信心时，父就得了荣耀。

I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. *Remain in me, and I will remain in you.* No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. (John 15:1-5,8)

我是真葡萄树，我父是培植的人。所有属我而不结果子的枝子，他就剪去；所有结果子的，他就修剪干净，让它结更多的果子。现在你们因





着我对你们所讲的道，已经干净了。*你们要住在我里面，我也就住在你们里面。*枝子若不连在葡萄树上，自己就不能结果子；你们若不住在我里面，也是这样。我是葡萄树，你们是枝子。住在我里面的，我也住在他里面，他就结出很多果子；因为离开了我，你们就不能作什么。这样，你们结出很多果子，我父就因此得荣耀，你们也就是我的门徒了。（约 15:1-5,8）

Now Jesus makes a comparison that no one but a Christian understands:

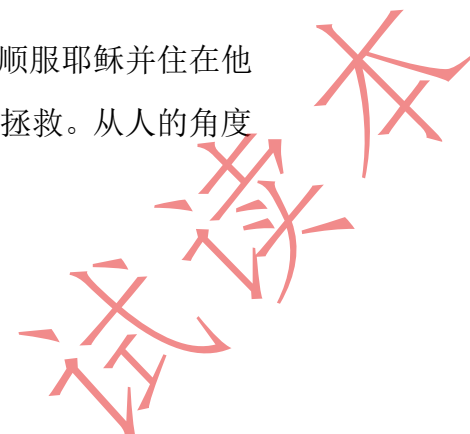
现在，耶稣做了一个，只有基督徒才能明白的比较：

As the Father has loved me, so have I loved you. Now remain **in my love**. *If you obey my commands, you will remain in my love*, just as I have obeyed my Father's commands and remain in his love. I have told you this so that my joy may be in you and that your joy may be complete. My command is this: **Love each other as I have loved you. Greater love has no one than this, that he lay down his life for his friends.** *You are my friends if you do what I command.* (John 15:9-14)

父怎样爱我，我也怎样爱你们；你们要住在我的爱里。*如果你们遵守我的命令，就必定住在我的爱里*，正像我遵守了我父的命令，住在他的爱里一样。“我把这些事告诉了你们，好让我的喜乐存在你们心里，并且使你们的喜乐满溢。*你们要彼此相爱，像我爱你们一样*，这就是我的命令。**人为朋友舍命，人间的爱没有比这个更大的了。***你们若行我所吩咐你们的，就是我的朋友了。*（约 15:9-14）

The Father loves Jesus. Jesus obeys the Father and remains in his love. Jesus loves us. We obey Jesus and remain in his love. The Father loved his Son and sent him into the world to accomplish our salvation. Humanly speaking, Jesus struggled, but he always had a willing spirit, and he completed his Father's work. He remained in his Father's love.

父爱耶稣。耶稣顺服父并住在他的爱里。耶稣爱我们。我们顺服耶稣并住在他的爱里。父爱他的儿子，差遣他来到这个世界，实现对我们的拯救。从人的角度



来说，耶稣挣扎过，但他始终有一个愿意的灵，并且他完成了他父的工作。他住在他父的爱里。

Our service is no different. Because we are joined with Christ in his death and resurrection, because we are slaves to righteousness, and because the law does not fan our sinful natures into flame any longer, our service is just as willing as Jesus' service was. Christians who know this--and all Christians do--will never view these words as an impossible command, an unrealistic expectation, or a harsh condition. It is no more or less than an encouragement to keep doing what Jesus has enabled us to do. This helps us realize what complete freedom there is in being new creatures in Christ.

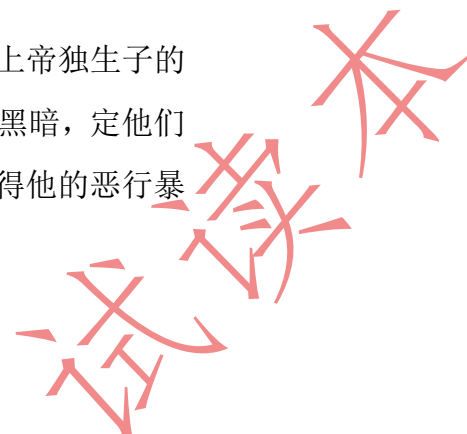
我们的服事也不例外。因为我们在基督的死亡和复活上与他联合，因为我们是义的奴隶，因为律法再也不能煽动我们罪性的热焰，我们如耶稣一样，乐意地服事。知道这些的基督徒——即，所有基督徒——永远不会把这些话视为一个不可能的命令，一项不切实际的期待，或一个严厉的条件。它是一个鼓励，不多也不少，让我们持续地做耶稣使我们能够去做的事。这帮助我们意识到，在基督里的新造的人身上，拥有多么完全的自由。

Jesus told Nicodemus why believers come into his light:

耶稣告诉尼哥德慕，为什么信徒来接近他的光：

Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son. This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hates the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God. (John 3:18-20)

信他的，不被定罪；不信的，罪已经定了，因为他不信上帝独生子的名。光来到世上，世人因为自己的行为邪恶，不爱光倒爱黑暗，定他们罪的原因，就在这里。凡作恶的都恨光，不来接近光，免得他的恶行暴



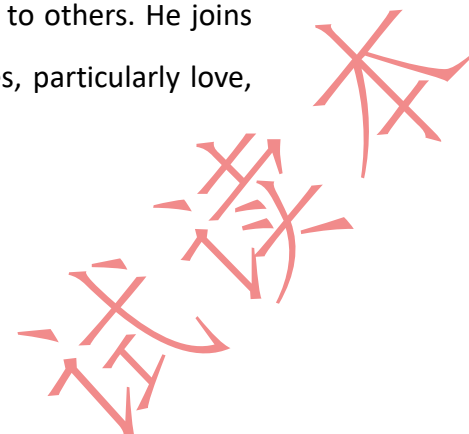
露出来。凡行真理的，就来接近光，好显明他所作的都是靠着上帝而作的。（约 3:18-21）

Jesus invited us to come into the light of his grace, and we have accepted his invitation. Our sins were forgiven, and we became new creatures. Jesus' point in these verses is that we are not ashamed to stand in the light of his glory because we are acting like him. We are not ashamed to stand under the light of his holiness because we have been freed from sin's power through the Spirit of life. According to our new man, we have nothing to hide from the scrutiny of his judgment. As Paul says in Romans 8:1, there is no condemnation for us who are in Christ Jesus. (Anyone who is afraid to come into his light has something to fear.) When believers come into the light, it is clear to them that they are serving the Lord in the Lord's own power, not theirs. Jesus' words never foster pride, only gratitude and humility. We bask in God's light because we are doing the good he is working in us.

耶稣邀请我们进入他恩典的光中，我们已经接受了他的邀请。我们的罪被赦免了，我们成了新造的人。耶稣在这几节经文中指出，我们不羞愧于站在他荣耀的光里，因为我们的行为像他。我们不羞愧于站在他圣洁的光下，因为我们已经透过生命的灵，脱离了罪的权势。按照我们的新人，我们在他仔细的审判面前不需要隐藏任何事。正如保罗在罗马书 8:1 所说，我们这些在耶稣基督里的人就不被定罪了。（任何害怕接近他的光的人，都在恐惧某些事。）当信徒接近这光，他们清楚地知道，他们是在主自己的力量下，而不是他们的力量下，服事主。耶稣的话永远不会培养骄傲，只有感恩和谦卑。我们沐浴在上帝的光中，因为我们正在行他在我们里面行的善。

### **We are righteous in Christ 我们在基督里是义的**

The book of 1 John contains many similar statements. John weaves together what Jesus has done for us (that's always first) with the love we show to others. He joins the two so intimately that if we see the fruits of faith in our lives, particularly love, we can be sure we are children of God:

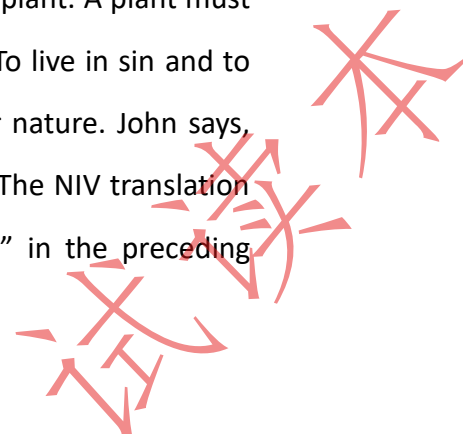


约翰一书包含很多类似的陈述。约翰将耶稣已经为我们做了什么（这总是在第一位），和我们向别人展示的爱，交织在一起。他把这两者如此紧密地结合在一起，因此如果我们在我们的生活中看到了信心的果子，具体的爱，我们能够确定我们是上帝的儿女：

You know that he appeared so that he might take away our sins. And in him is no sin. No one who lives in him keeps on sinning. No one who continues to sin has either seen him or known him. Dear children, do not let anyone lead you astray. *He who does what is right is righteous, just as he [He] is righteous.* He who does what is sinful is of the devil, because the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the devil's work. No one who is born of God will continue to sin, because God's seed remains in him; he cannot go on sinning, because he has been born of God. This is how we know who the children of God are and who the children of the devil are: Anyone who does not do what is right is not a child of God; nor is anyone who does not love his brother. (1 John 3:5-10)

你们知道主曾经显现，为要除掉罪，他自己却没有罪。凡是住在他里面的，就不犯罪；凡犯罪的，是未曾见过他，也不认识他。孩子们，不要受人欺骗，*行义的才是义人，正如主是公义的。*犯罪的是出于魔鬼，因为魔鬼从起初就犯罪。因此，上帝的儿子显现了，是要除灭魔鬼的作为。凡是从上帝生的，就不犯罪，因为上帝的生命（“上帝的生命”原文作“种子”）在他里面；他也不能犯罪，因为他是从上帝生的。这样，谁是上帝的儿女，谁是魔鬼的儿女，就很明显了。凡不行义的，就不是出于上帝，不爱弟兄的，也是这样。（约一 3:5-10）

“God's seed” is simply another term for our new creation. The seed of the gospel has been planted in the believer's heart. That seed has become a plant. A plant must grow, or it will die. A plant must produce fruit; that's its nature. To live in sin and to keep on sinning is impossible for Christians; it goes against their nature. John says, “He who does what is right is righteous, just as he is righteous.” The NIV translation might have capitalized “he.” Jesus has been referred to as “he” in the preceding



verses. The meaning is that if we do the right thing, it is clear that we are righteous in Christ.

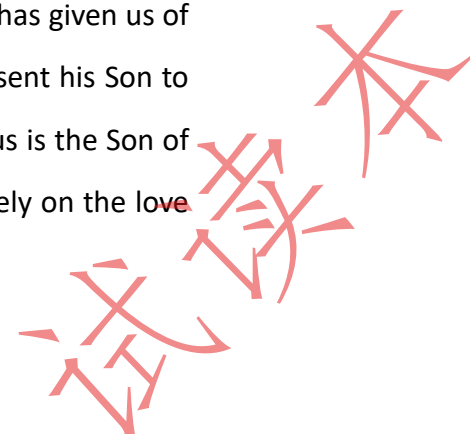
“上帝的种子”，不过是我们新生命的另一表述。这福音的种子，已经种植在信徒心里了。这种子成为了一棵植物。植物必定会生长，不然它就会死亡。植物必定会结出果子，这是它的本性。活在罪中并持续地犯罪，对基督徒是不可能的，这违背了他们的本性。约翰说，“行义的才是义人，正如主是公义的。”它的意思是，如果我们做公义的事，它显明了我们在基督里是义的。

### **God's love is complete in us 上帝在我们里面的爱是完全的**

The next quotation from Scripture says that if we love, we can be sure of the following things: We have been born of God. We know God. God lives in us. The love God has for us has fulfilled its goal in us, that is, it has been “made complete in us.” (This does not mean that our love is perfect.) So we live in God, and God lives in us.

接下来对圣经的引用说，如果我们爱，我们能够确信下面几件事：我们已经被上帝所生。我们认识上帝。上帝住在我们里面。上帝对我们的爱，已经实现了它在我们里面的目标，即，它已经“在我们里面得到成全了。”（这并不意味着我们的爱是完美的。）因此我们住在上帝里面，上帝住在我们里面。

Dear friends, let us love one another, for love comes from God. *Everyone who loves has been born of God and knows God.* Whoever does not love does not know God, because God is love. This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, **since God so loved us, we also ought to love one another.** No one has ever seen God; but *if we love one another, God lives in us and his love is made complete in us.* We know that we live in him and he in us, because he has given us of his Spirit. And we have seen and testify that the Father has sent his Son to be the Savior of the world. If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. And so we know and rely on the love



God has for us. God is love. **Whoever lives in love lives in God, and God in him.** (1 John 4:7-16)

亲爱的，我们应当彼此相爱，因为爱是从上帝那里来的。*凡是爱人的，都是从上帝的生的，并且认识上帝。*不爱人的，就不认识上帝，因为上帝就是爱。上帝差遣他的独生子到世上来，要使我们藉着他而活；上帝的爱就在我们中间显明了。不是我们爱上帝，而是上帝爱我们，差遣他的儿子为我们的罪作了赎罪祭，这就是爱了。亲爱的，**上帝既然这样爱我们，我们也应当彼此相爱。**从来没有人见过上帝，*我们若彼此相爱，上帝就住在我们里面，他的爱也在我们里面得到成全了。*上帝把他的灵赐给我们，我们就知道我们是住在他里面，他也住在我们里面。父差遣子作世人的救主，这是我们见过的，并且现在作见证。凡承认耶稣是上帝的儿子的，上帝就住在他里面，他也住在上帝里面。上帝对我们的爱，我们已经明白了，而且相信了。**上帝就是爱；住在爱里面的，就住在上帝里面，上帝也住在他里面。**（约一 4:7-16）

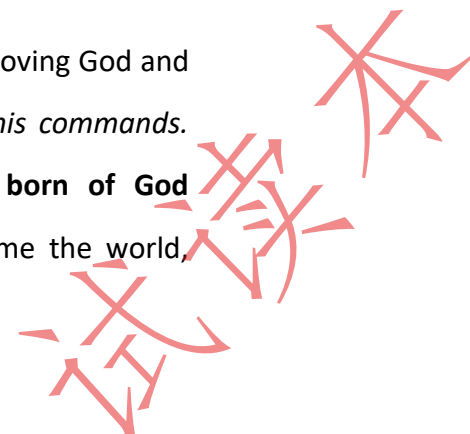
How can John link these great gifts to our love? The previous passages make it clear that everything begins with God's love for us in Christ. "We know and rely on the love God has for us." Our faith has overcome the world. We are free from guilt and will not stand condemned with the world on the Last Day.

约翰如何将这些伟大的礼物和我们的爱联系起来呢？前面的经文清晰地表明，所有事都始于上帝在基督里对我们的爱。“上帝对我们的爱，我们已经明白了，而且相信了。”我们的信心胜了世界。我们摆脱了罪债，在末日将不会和这个世界同受审判。

We are also free from the power of sin, because, as John says in the following quotation, if we love God, we will (not will try to, but will) obey his commandments:

我们同样摆脱了罪的力量，因为，正如约翰在下面的经文中说的，如果我们爱上帝，我们将（不是试着去，而是将）遵守他的命令：

This is how we know that we love the children of God: by loving God and carrying out his commands. *This is love for God: to obey his commands.* **And his commands are not burdensome, for everyone born of God overcomes the world.** This is the victory that has overcome the world,



even our faith. Who is it that overcomes the world? Only he who believes that Jesus is the Son of God. (1 John 5:2-5)

我们若爱上帝，并且遵行他的命令，就知道我们是爱上帝的儿女了。我们遵守上帝的命令，就是爱他了；而且他的命令是不难遵守的，因为凡从上帝生的就胜过世界。使我们胜过世界的，就是我们的信心。胜过世界的是谁呢？不就是那信耶稣是上帝的儿子的吗？（约一 5:2-5）

A person who reads work-righteousness into the above passages is doing just that, reading his or her own thoughts into them. But anyone who ignores these passages, or who does not want to be drawn up into John's way of speaking, robs himself of many beautiful encouragements to value what God has made him to be--a person who can love. The gospel, which John weaves into his presentations, anchors us always on Christ's righteousness. Our love as evidence of our faith and as a source of God's blessings anchors us on how important our love is.

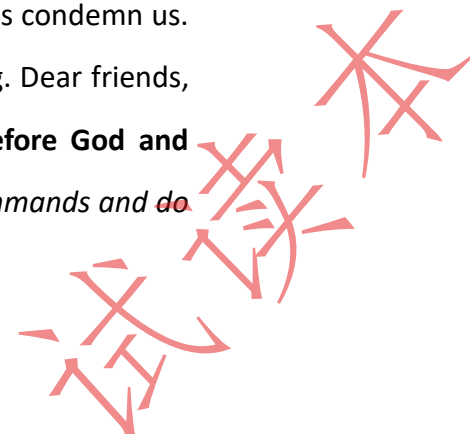
一个从上面的经文中读出行为的义的人，不过是将他自己的思想，融入到里面。但是，任何人如果忽略了这些经文，或者不想被扯入约翰说话的方式，都会使他丧失了很多美好的鼓励，去珍惜上帝已经使他成为了什么——一个能够去爱的人。约翰交织进他陈述里的福音，总是将我们锚定在基督的义上。我们的爱，作为我们信心的证据和上帝祝福的一个来源，使我们确定我们的爱是多么的重要。

### **We will have peace with God on the Last Day 在末日我们将拥有与上帝的和平**

John links peace with God to the fact that we are new creations and live as such:

约翰将与上帝的和平和这样的事实联系起来，即，我们是新造的人，并且，我们这样生活：

Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence whenever our hearts condemn us. For God is greater than our hearts, and he knows everything. Dear friends, if our hearts do not condemn us, **we have confidence before God and receive from him anything we ask, because we obey his commands and do**





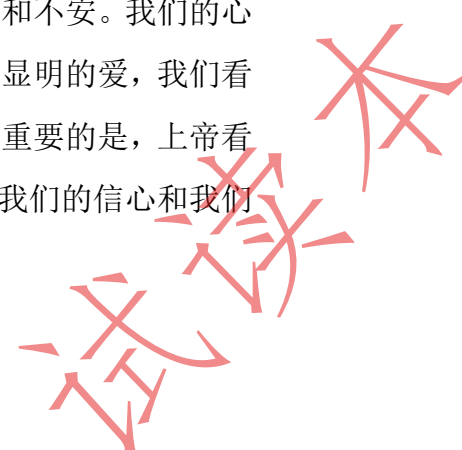
*what pleases him. And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. Those who obey his commands live in him, and he in them. (1 John 3:18-24)*

孩子们，我们爱人，不要只在言语和舌头上，总要在行动和真诚上表现出来。这样，我们就知道我们是属于真理的。即使我们的心责备我们，在上帝面前我们也可以心安理得，因为他比我们的心大，他知道一切。亲爱的，我们的心若不责备我们，**在上帝面前我们就可以坦然无惧了。凡我们所求的，就必从他得着，因为我们遵守他的命令，作他所喜悦的事。**上帝的命令，就是要我们信他的儿子耶稣基督的名，并且照着他的吩咐彼此相爱。**凡是遵守上帝命令的，就住在上帝里面，上帝也住在他里面。**凭着上帝所赐给我们的圣灵，我们就可以知道上帝住在我们里面。

(约一 3:18-24)

John tells us to love with our actions and in truth. When we do this, we know that we have faith in Christ. At times we question our faith. We feel guilty and uneasy in God's presence. Our hearts condemn us for our many sins. Yet when we look at the love we show in our lives, we see evidence that we are in the faith, and we can be at ease before God. What's more, God sees fruits of faith that our hearts don't see. He knows everything, our faith and the good works of our new man, which are sometimes hidden even to us. On the other hand, when we see ourselves producing the fruits of faith, we know that Christ, who died for us and has forgiven us, is dwelling in our hearts. And if that is so, there can be no doubt that God accepts us. We can confidently approach God's throne of grace. What's more, we receive answers to our prayers. Why? Because we obey him, first by believing in Christ and then by showing love to others as he has commanded us.

约翰告诉我们用我们的行动和真诚去爱。当我们这样做时，我们知道我们是信基督的。有时我们质疑我们的信心。我们在上帝面前感到愧疚和不安。我们的心以我们的罪责备我们。然而，当我们看到我们在我们的生活中显明的爱，我们看到了我们在信心里的证据，我们就能够在上帝面前坦然无惧。更重要的是，上帝看到了我们的心并没有看到的，信心的果子。他知道一切的事，我们的信心和我们



新人的好行为，有些时候甚至向我们是隐藏的。另一方面，当我们看我们自己正在产生信心的果子，我们知道，那已经为我们死并赦免了我们的基督，正住在我们的心里。并且，如果确实如此的话，那上帝接纳我们就是确定无疑了。我们可以安心地来到上帝的施恩宝座前。更重要的是，我们的祷告得到了回应。为什么？因为我们顺服他，首先借着相信基督，然后借着去爱别人，正如他所命令我们的那样。

John weaves together faith in Christ, love for others, confidence before God, and certainty of faith. We might like to say that our certainty is found only in Christ's work for us. John is not so cut-and-dry. The fruits of faith--because they come from faith--also play into our certainty that we are in the faith and that God is at peace with us. John speaks no differently than Jesus speaks. Through statements like these, we are encouraged in faith and Christian living, and we realize how great a role our lives of faith play in our understanding of ourselves as God's people.

约翰把相信基督，爱别人，在上帝面前坦然无惧，和信心的确据，都交织在一起。我们可能会说，我们的确据，只能够在基督为我们所做的工作上找到。约翰并没有如此呆板。信心的果子——因为它们来自于信心——同样使我们确信，我们在信心中，并拥有与上帝的和平。约翰所说的和耶稣所说的并没有什么不同。透过这些陈述，我们在信心和基督徒生活中得到鼓励，我们意识到，我们信心的生活，在我们理解我们自己，作为上帝的子民上，扮演着多么重要的角色。

We will offer another quotation from 1 John at the beginning of the next section. But first let's look at a section of Scripture that has caused Christians a lot of trouble. Perhaps this section will be more clear in the context of the passages we have already looked at.

在下一部分的开头，我们将引用约翰一书的另一段经文。但首先让我们看一段圣经经文，它给基督徒带来了很大麻烦。也许这段经文，在我们已经看过的那些经文的背景下，会更加清晰。



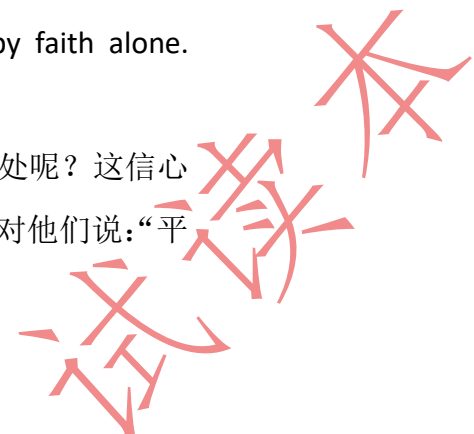
**It is clear that we are justified** 很明显， 我们被称义了

The apostle James was dealing with people who had fallen into the false belief that as long as they believed in Christ, doing good works in their lives was not important. Since they considered themselves righteous before God, they thought there was no need for righteousness in their lives. They considered themselves justified, but there was no evidence of that fact. So James made it clear to them that faith without works is dead:

使徒雅各在应对一群人，他们错误的相信，只要他们相信基督，做好行为在他们的生活中并不重要。因为他们认为他们自己在上帝面前是义的，他们想，在他们的生活中不需要义。他们认为他们自己被称义，但却没有证据去证明这个事实。所以雅各清楚地告诉他们，没有行为的信心是死的。

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, "Go, I wish you well; keep warm and well fed," but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. But someone will say, "You have faith; I have deeds." Show me your faith without deeds, and I will show you my faith by what I do. You believe that there is one God. Good! Even the demons believe that—and shudder. You foolish man, do you want evidence that faith without deeds is useless? Was not our ancestor Abraham considered righteous for what he did when he offered his son Isaac on the altar? You see that his faith and his actions were working together, and his faith was made complete by what he did. And the scripture was fulfilled that says, "Abraham believed God, and it was credited to him as righteousness," and he was called God's friend. You see that a person is justified by what he does and not by faith alone. (James 2:14-24)

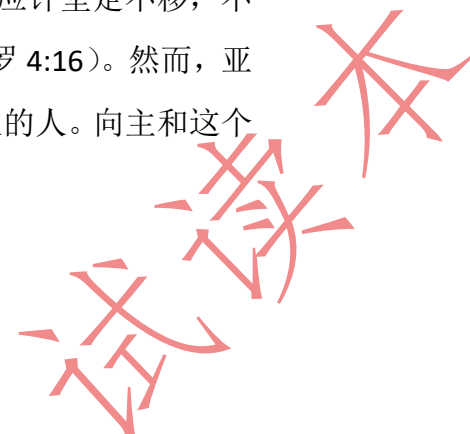
我的弟兄们，人若说他有信心，却没有行为，有什么益处呢？这信心能救他吗？如果有弟兄或姊妹缺衣少食，而你们中间有人对他们说：“平



平安安地去吧！愿你们穿得暖，吃得饱。”却不给他们身体所需用的，那有什么用处呢？照样，如果只有信心，没有行为，这信心就是死的。也许有人要说，你有信心，我有行为；请把你没有行为的信心指给我看，我就藉着我的行为，把我的信心指给你看。你信上帝只有一位，你信的不错；就连鬼魔也信，却是战兢。愚昧的人哪，你愿意知道没有行为的信心是没有用的吗？我们的祖先亚伯拉罕，把他的儿子以撒献在祭坛上，不是因行为称义吗？你看，他的信心与行为是一致的，信心就因着行为得到完全了；这正应验了经上所说的：“亚伯拉罕信上帝，这就算为他的义。”他也被称为上帝的朋友。可见人称义是因着行为，不仅是因着信心。（雅 2:14-24）

James' point is simple. Faith without works is no faith at all. He proves this by going back into the Old Testament and citing the example of Abraham. Abraham, of course, is the most important example of faith in the Old Testament. Saint Paul spends much of Romans 4 talking about Abraham's faith. He points out that Abraham believed in God and that his faith is what made him righteous. Paul also points out that Abraham received the promise by faith “so that it may be by grace and may be guaranteed to all Abraham's offspring--not only to those who are of the law but also to those who are of the faith of Abraham” (Romans 4:16). Yet Abraham is also one of the best examples of a person who became a new creation by faith, showed to the Lord and to the world what the Lord had made him to be, and then was blessed by God on the basis of what he did.

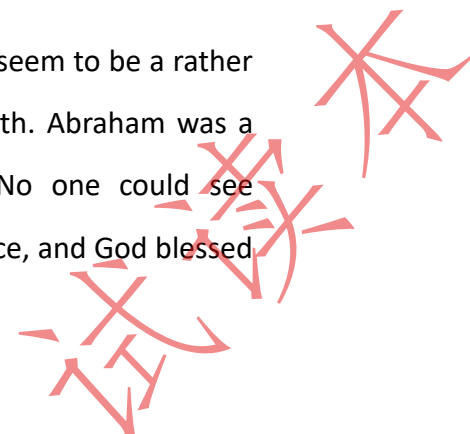
雅各的观点很简单。没有行为的信心根本不是信心。借着回顾旧约和引用亚伯拉罕的例子，他证明了这一点。当然，亚伯拉罕是旧约中关于信心最重要的例子。在罗马书 4 章中，圣保罗花了大量的篇幅在谈论亚伯拉罕的信心。他指出，亚伯拉罕相信上帝，并且是他的信心使他成为义。保罗同样指出，亚伯拉罕借着信心接受了这应许，“为的是要按着上帝的恩典，使给所有后裔的应许坚定不移，不但临到那属于律法的人，也临到那效法亚伯拉罕而信的人”（罗 4:16）。然而，亚伯拉罕同样是最好的例子之一，来说明一个借着信而成为新人的人。向主和这个世界显明主使他成为了什么，并基于他所做的而蒙上帝祝福。



We see this from Genesis 22 and 26. Up until Genesis 22, we hear nothing of Abraham's works as the reason God blessed him. God's blessings were promises, given to Abraham completely apart from anything he did. If nothing else, Genesis 12 through 21 make it clear that every single promise God gave to Abraham came by faith alone. In Genesis 22, however, these promises are spoken of for the first time as belonging to Abraham because of what he did. After Abraham nearly sacrificed his son Isaac, the Lord said to him, "Now I know that you fear God, because you have not withheld from me your son, your only son.... I will surely bless you... and through your offspring all nations on earth will be blessed, because you have obeyed me" (Genesis 22:12-18). The promises had not changed. Nor had God. His promises were still promises. But now God was linking the fulfillment of his promises to what Abraham did in faith. Later, when God passed on to Isaac the blessings he had given to Abraham, he put it this way: "I will make your descendants as numerous as the stars in the sky and will give them all these lands, and through your offspring all nations on earth will be blessed, because Abraham obeyed me and kept my requirements, my commands, my decrees and my laws" (Genesis 26:4,5). Here God's statement is even more pointed.

我们从创世记 22 到 26 看到这一点。直到创世记 22 章，我们没有听到任何话，说亚伯拉罕的行为是上帝祝福他的原因。上帝赐给亚伯拉罕的祝福是应许，与他做的任何事完全无关。如果不算别的，创世记 12 到 21 清楚地表明，上帝赐给亚伯拉罕的每一个单独的应许，都唯独借着信心而来。然而，在创世记 22，这些应许第一次被说成，因为亚伯拉罕做了什么而属于他。在亚伯拉罕差点献上以撒为祭后，主对他说，“我必使你的后裔增多，好像天上的星那样多；我必把这全地都赐给你的后裔；地上的万国都必因你的后裔得福。这是因为亚伯拉罕听从了我的话，遵守了我的吩咐、我的命令、我的条例和我的律法”（创 26:4,5）。这里，上帝的陈述更加直截了当。

Rather than obscuring the matter, James clears up what would seem to be a rather difficult Old Testament passage. Abraham's faith was a living faith. Abraham was a new creation, made that way because of God's promises. No one could see Abraham's faith until God tested him. His faith burst forth in service, and God blessed

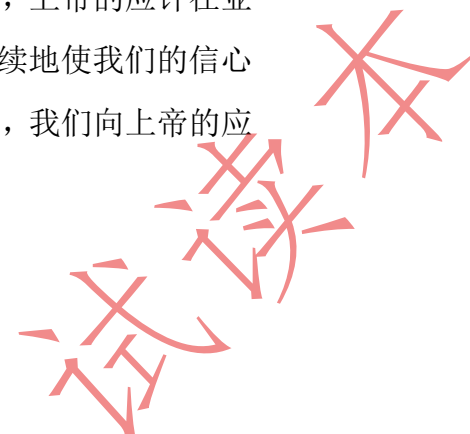


his obedience. God saw his faith. The world saw his faith. Without works this would have been impossible. If Abraham had disobeyed God and refused to sacrifice Isaac, he would have been telling the world that he didn't believe; he would have forfeited the promises, and he would have been lost. But his faith was made complete by his works, that is, everything the Bible says about Abraham's faith is true because Abraham was a new creation, which became apparent at this time. In fact, when God transferred the promises to Isaac, he still had in mind the evidence of Abraham's faith and even tied his promises to Isaac with what Abraham had done by faith.

雅各非但没有把事情变得模糊不清，反而澄清了旧约中看起来相当困难的经文。亚伯拉罕的信心是活的信心。亚伯拉罕是一个新造的人，因为上帝的应许而变成这样。在上帝试炼他之前，没有人能够看到他的信心。他的信心在服事中绽放，上帝祝福他的顺服。上帝看到了他的信心。这个世界看到了他的信心。离开行为，这是不可能的。如果亚伯拉罕不顺服上帝，拒绝献上以撒，他就是在告诉这个世界他并不相信；他就会失去这个应许，而他也会失丧。但他的信心借着他的行为得到完全，也就是说，圣经说的关于亚伯拉罕的信心的一切事，都是真的，因为亚伯拉罕是新造的人，这在那一刻变得很明显。事实上，当上帝将这个应许转给以撒时，他依然记得亚伯拉罕信心的证据，甚至将他给以撒的应许，和亚伯拉罕借着信心所做的事关联在一起。

Although James is rebuking those whose faith, in many cases, was dead, his words are still motivation for us. We want to imitate Abraham. James describes what the Lord's promises had done in Abraham's heart. We ask the Lord to do the same in our hearts and continue to enable our faith to be complete by our works. If that does not happen, our faith is dead and we are dead to God's promises. But if that happens, we will be blessed.

虽然雅各是在指责那些，他们的信心，在很多情况下，已经死了的人，他的话依然是对我们的激励。我们想要去效仿亚伯拉罕。雅各描述了，上帝的应许在亚伯拉罕心里做了什么。我们求主在我们心里做同样的事，并持续地使我们的信心借着我们的行为得以完全。如果不是这样，我们的信心是死的，我们向上帝的应许也是死的。但如果就是这样，我们就有福了。



Just to repeat: The above passages link our lives of service with the promises we normally associate with the gospel. But this is not work-righteousness. It is simply an encouragement to live in line with the righteousness we have in Christ, an encouragement to live according to our new man, which is there only because we know Jesus' forgiveness. Admittedly, some of these passages are difficult. Yet they are part of God's Word, meant not to trouble our faith but to spur us on to live our faith, which we can do because we are in Christ.

再次重复：上述的经文，将我们服事的生活，与我们通常和福音联系在一起的应许，结合起来。但这并不是行为的义。它单单是激励我们按照我们在基督里已经拥有的义去生活，激励我们依据我们的新人去生活，我们新人的存在，唯独是因为我们知道耶稣的赦免。无可否认，其中一些经文是很困难的。然而，它们是上帝话语的一部分，这意味着，它们不是要搅扰我们的信心，而是要鞭策我们活出我们的信心，我们能这样做，是因为我们在基督里了。

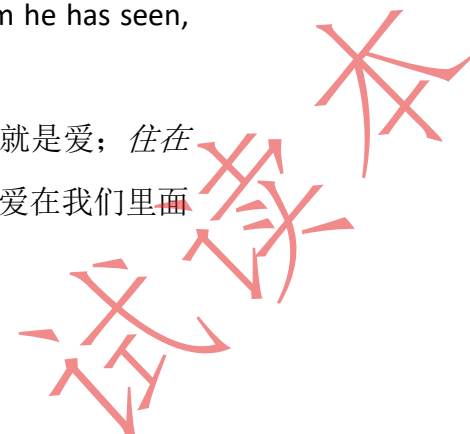
### **Our lives of service and eternal life 我们服事的生活和永生**

Scripture also ties our hope of eternal life to what we do. We return to 1 John and look at a section in which John speaks in these terms:

圣经同样将我们对永生的盼望，和我们做什么结合在一起。让我们回到约翰一书，看看一段经文，在这里，约翰是这样说的：

God is love. *Whoever lives in love lives in God, and God in him.* In this way, love is made complete among us so that **we will have confidence on the day of judgment, because in this world we are like him.** There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us. If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. (1 John 4:16-20)

上帝对我们的爱，我们已经明白了，而且相信了。上帝就是爱；住在爱里面的，就住在上帝里面，上帝也住在他里面。这样，爱在我们里面





就得到成全，使我们在审判的日子，可以坦然无惧。因为他怎样，我们在这世上也怎样。爱里没有惧怕，完全的爱可以把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里还没有完全。我们爱，因为上帝先爱我们。人若说“我爱上帝”，却恨他的弟兄，就是说谎的。不爱看得见的弟兄，就不能爱看不见的上帝。（约一 4:16-20）

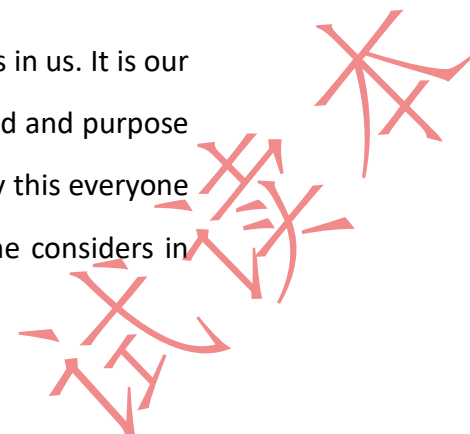
John reminds us that God is love. If we live in love, then we are united with God and God with us. When this happens, God's love is made complete in us, that is, it is producing fruits of faith in our lives. When this happens, we can be confident on the day of judgment. Why? Because in this world we are like our Lord. We can look at ourselves and see people who are imitating God's love. Again, read all of this in the context of Romans 6 through 8. The power of the gospel is at work in our hearts. John reminds us that God loves us, and so our lives cannot help but reflect his love for us. If we see our hearts empty of love, we have every reason to fear the judgment, for if that is the case, we have given up our faith.

约翰提醒我们，上帝就是爱。如果我们住在爱里，那我们就与上帝同在，并且上帝与我们同在。当这些发生的时候，上帝的爱在我们里面完全了，就是说，它在我们的生活中结出信心的果子。当这些发生的时候，我们在审判的日子可以坦然无惧。为什么？因为在这个世界上，我们像我们的主。我们可以审查我们自己，并看到那些效仿上帝之爱的人。再次地，在罗马书 6 到 8 章的语境下阅读所有的这些话。福音的力量在我们心里工作。约翰提醒我们，上帝爱我们，因此我们的生活不可能不反映他对我们的爱。如果我们看到我们的心里没有爱，我们就有充足的理由害怕审判，因为若是这样，我们就已经废弃了我们的信心。

George Stoeckhardt, a great 19th century Lutheran Scripture commentator from the Missouri Synod, put it this way:

乔治·施托克哈特（George Stoeckhardt）是 19 世纪密苏里总会的一位伟大的路德宗圣经注释者，他这样说道：

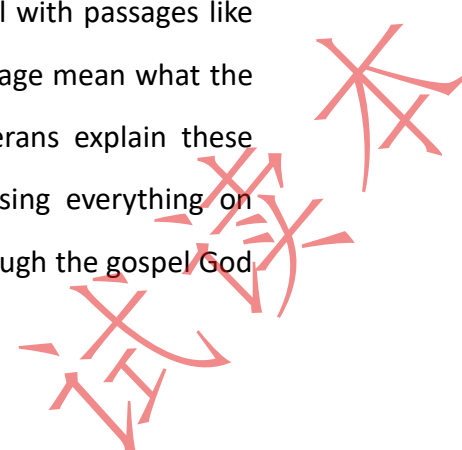
This is said [verse 17] of the love that is with us, that dwells in us. It is our love, which has its origin in God. This love has reached its end and purpose when it enables us to face Judgment Day with confidence. By this everyone can test himself whether he really possesses this love, as he considers in



what frame of mind he approaches Judgment Day. Whoever has this God-born love is not frightened at the thought of Judgment Day. He approaches this Day with fearless confidence. He enters the presence of the great Judge unafraid.... We must remember that the Apostle at this place does not say how Christians, terrified about their sins, should meet the thought of Judgment Day. Only by faith in Christ, which apprehends the merits of Christ, can one stand before the Judge. That is here presupposed. From such faith necessarily flows love. That faith in Christ quiets our heart against sin, we have read earlier in this epistle. Yet, what the Apostle writes here is meant to test our faith. Are we terrified by the thought of Judgment! We ought not be. Our love is an evidence of faith. (*Lectures on the Three Letters of John*, translated by Hugo W. Degner. Atkin, Minnesota: Hope Press, 1963, pp. 107-109)

这（17节）是在说，和我们同在的爱，住在我们里面。它是我们的来自于上帝的爱。当这爱使我们在审判的日子坦然无惧时，它就达到了它的结局和目的。借此每个人都能，按照他对待审判日的心境如何，试验他自己是否真的拥有了这爱。任何人，拥有了这份由上帝而生的爱，在思想审判日时就不害怕。他带着无畏的信心迎接这一天，他毫不畏惧地来到伟大的法官面前……我们必须记住，在这里，使徒并不是说，基督徒，为他们的罪感到恐惧，应该怎样面对审判日的想法。只有借着在基督里的信心——它明白基督的功德，一个人才能站在审判面前。这是在这里所预设的。从这样的信心里必然流出爱。在基督里这样的信心安静我们的心对抗罪，我们在这封书信的前面已经读过了。然而，使徒在这里所写的东西，意味着去试验我们的信心。我们被审判的想法吓坏了吗？我们不应该这样。我们的爱是信心的明证。（论约翰的三封信）

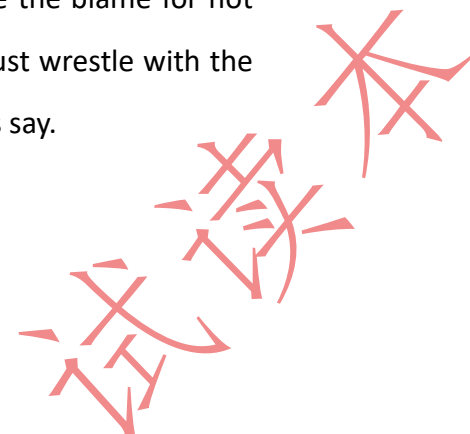
In light of how some confessional Lutheran commentators deal with passages like this, it is important to hear how Stoeckhardt simply lets the passage mean what the words say. What too often happens is that confessional Lutherans explain these passages by virtually ignoring the emphasis on works and basing everything on Christ's work for us. They do not take into consideration that through the gospel God



has made us new creatures and that Scripture often bases God's rewards, now and in eternity, on what God has made us to be. Lutheran commentators can hardly be faulted for this. These passages are what all proponents of salvation by works have thrown in the faces of Lutherans for centuries, using these passages to “prove” that salvation does not come through faith alone but through works. Yet basing all God's blessings directly on Christ's work is undermining God's way of leading us into greater service. This is not a matter of forgetting Christ and focusing on works. Rather, it is a matter of acknowledging what an immediate impact Christ's work has and, of necessity, must have on our lives. It is acknowledging that in Christ we are serving God and that we have an obligation to our new nature to live according to it. And we are blessed if we carry out this obligation.

鉴于一些认信路德宗评论家处理这些类似经文的方式，听听施托克哈特怎样简单地让这段经文表达它的言下之意，是重要的。认信路德宗在解释这些经文时，常常发生的事情是，他们几乎忽略了对行为的强调，并将一切事建立在基督为我们所做的工作上。他们没有考虑到，透过福音，上帝使我们成为了新造的人，并且，圣经常常将上帝的奖赏，现在的和永恒中的，建立在上帝已经使我们成为了什么上。对于这一点，路德宗评论家几乎无可挑剔。这些经文是所有借行为得救的支持者，在数个世纪以来持续地抛在路德宗面前的，他们使用这些经文，“证明”救恩不是唯独透过信心，还透过行为而来。然而，将上帝所有的祝福，直接地建立于耶稣的工作上，是在损害上帝引导我们进入更大服事的途径。这不是一个忘记耶稣而聚焦于行为的问题。相反，这个问题是，确认基督的工作对我们的生活，有，并必定有什么样的即时影响。这是承认，在基督里，我们正在服事上帝，并且，作为新造的人，我们有责任按照它来生活。当我们履行这一责任时，我们是有福的。

If these passages make you feel uneasy or seem to pull you back under the curse of the law, you are not understanding them correctly and I will take the blame for not explaining them as clearly as I could. But the issue is real. We must wrestle with the passages, drawing out their natural meaning from what the words say.

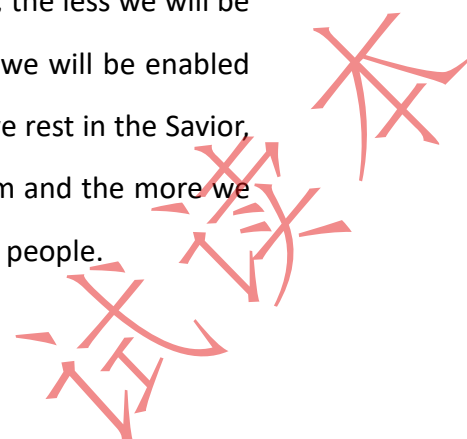


如果这些经文让你感到不安，或者看上去是拉着你回到律法的咒诅以下，你并没有正确地理解它们，而我将为没有尽可能清楚地解释它们负责。但这问题是真实的。我们必须与这些经文搏斗，从字句中找出它们原本的意思。

The key to understanding these passages is Romans 6 through 8. These chapters come after Paul has preached the clear message of salvation by faith in Jesus' work alone. They come after Paul has preached the objective nature of Jesus work, that is, that his work on the cross covered the sins of all people. When Paul begins talking about sanctification, he does not forget about justification in Christ. Rather, he builds on it, showing its natural outgrowth in our becoming new people, new in our relation to God, new in our relationship to the law (we are free from it) because we now have Christ's righteousness (and are slaves to it). The gospel--our being grounded in Christ's righteousness and having a sure hope of eternal life in our Savior--is the end of the line when it comes to our hope. But it is not the end of the line. The gospel makes us new creations. Where there is no new creation, there is no salvation or any of the other blessings of God.

理解这些经文的关键是罗马书 6 到 8 章。这几章紧随在保罗宣讲的清晰的信息之后，即，唯独借着相信基督的工作而得救的信息。它们紧随着保罗宣讲的耶稣工作的客观本质而来，那就是，他在十字架上的工作覆盖了所有人的罪。当保罗开始谈论成圣时，他没有忘记在基督里的称义。相反，他建立在它上面，展示了它的自然结果，因为我们现在拥有了基督的义（并是它的奴隶），我们成了新人，我们向上帝有了新的关系，我们向律法有了新的关系（我们摆脱了它）。福音——我们建立在基督的义之上的存在，并在我们的救主里拥有对永生确定的盼望——是我们盼望的结局。但它并不是结局。福音使我们成为新造的人。在哪里没有新造的人，那里就没有拯救，也没有任何上帝其它的祝福。

The key to understanding these passages is to know the gospel better and better. The more we know God's love and find our hope in his love alone, the less we will be tempted to turn these passages into law passages and the more we will be enabled to take them to heart in the way they were intended. The more we rest in the Savior, the more we will rejoice in the fact that we are new people in him and the more we will be able to fit these passages into our day-to-day lives as God's people.



理解这些经文的关键是，越来越认识福音。我们越认识上帝的爱，并唯独在他的爱里找到我们的盼望，我们就越不会被引诱，将这些经文变为律法的经文，并且，我们就越能够，将它们按照它们所想要的方式，记在心里。我们越是依赖于救主，我们就越为我们在他里面是新造的人，这一事实感到欣喜，并且，我们就越能够将这些经文，融入到我们作为上帝子民的每日生活中。

The following passages also speak of God giving eternal blessings to those who, by faith, live for him. We will not comment on them. Simply read them in the context of what we have already discussed.

下面的这些经文同样谈到，上帝将永恒的祝福赐给那些借着信心为他而活的人。我们不会评论它们。仅仅是在我们刚刚讨论过的背景下阅读它们：

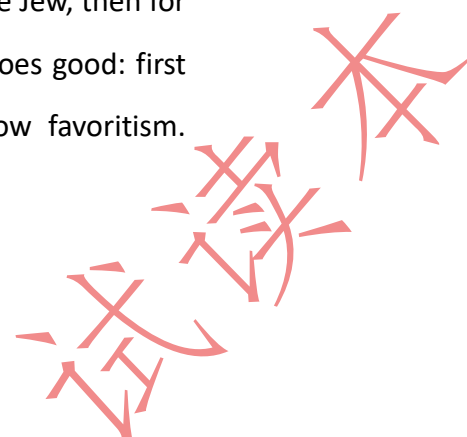
**It will be good for those servants whose master finds them ready, even if he comes in the second or third watch of the night. (Luke 12:38)**

主人也许半夜之前，或天亮之前回来，*看见他们这样，这些仆人就有福了。*（路 12:38）

The man who loves his life will lose it, *while the man who hates his life in this world will keep it for eternal life.* Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me. (John 12:25,26)

爱惜自己生命的，就丧掉生命；*在这世上恨恶自己生命的，必会保全生命到永远。*如果有人服事我，就应当跟从我；我在哪里，服事我的人也会在哪里；如果有人服事我，我父必尊重他。（约 12:25,26）

God “will give to each person according to what he has done.” *To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life.* But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. For God does not show favoritism. (Romans 2:6-11)



上帝必照各人所作的报应各人：以永生报答那些耐心行善、寻求荣耀尊贵和不朽的人，却以震怒和愤恨报应那些自私自利、不顺从真理而顺从不义的人；把患难和愁苦加给所有作恶的人，先是犹太人，后是希腊人，却把荣耀、尊贵与平安赐给所有行善的人，先是犹太人，后是希腊人。因为上帝并不偏待人。（罗 2:6-11）

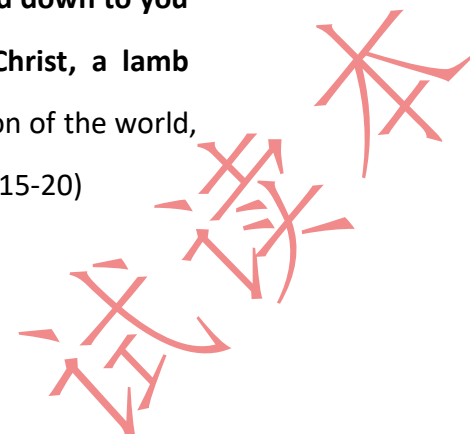
*I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day--and not only to me, but also to all who have longed for his appearing. (2 Timothy 4:7,8)*

那美好的仗我已经打过了，当跑的路我已经跑尽了，所持的信仰我已经守住了。从此以后，有公义的冠冕为我存留，就是按公义审判的主在那日要赏给我的；不但赏给我，也赏给所有爱慕他显现的人。（提后 4:7,8）

Do not be deceived: God cannot be mocked. *A man reaps what he sows.* The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. (Galatians 6:7-9)

不要自欺，上帝是不可轻慢的。人种的是什么，收的也是什么：顺着自己的肉体撒种的，必定从肉体收取败坏；顺着圣灵撒种的，必定从圣灵收取永生。我们行善，不要觉得厌烦；如果不松懈，到了适当的时候，就有收成。（加 6:7-9）

Just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy." **Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear. For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. (1 Peter 1:15-20)**



那召你们的既是圣洁的，你们在一切所行的事上也要圣洁。因为圣经上记着说：“你们要圣洁，因为我是圣洁的。”你们既称那不偏待人、按各人行为审判的主为父，就当存敬畏的心，过你们寄居的日子；因为知道你们得赎，脱去你们祖先传下的妄行，不是凭着能坏的金银等物，而是凭着基督的宝血，就像无瑕疵无玷污的羊羔的血。基督是在创立世界以前，是上帝所预知的，却在这末后的世代才为你们显现出来。（彼前 1:15-20）

Finally, Paul encourages the Corinthians to live with a view to eternal life:

最后，保罗鼓励哥林多人永生而活：

We make it our goal to please him, whether we are at home in the body or away from it. For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad. (2 Corinthians 5:9,10)

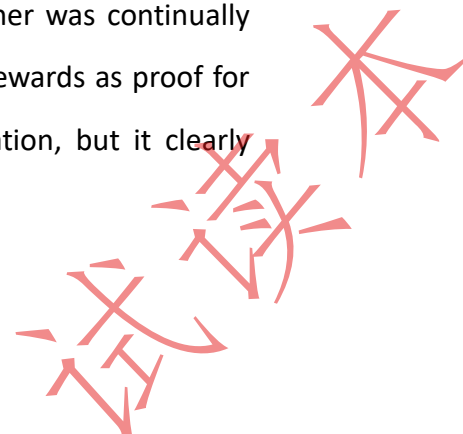
因此，我们立定志向，无论住在身内或是与身体分开，都要讨主的喜悦。因为我们众人都必须在基督的审判台前显露出来，使各人按着本身所行的，或善或恶，受到报应。（林后 5:9-10）

### **God's reward on our lives of service 上帝对我们服事生活的奖赏**

Finally, let's look at passages that deal with rewards God gives us because we have served him. We call these rewards of grace because they are rewards that God graciously gives us because of the good works he has enabled us to perform by his Spirit through Christ.

最后，让我们看看涉及上帝因为我们已经服事他，而赐我们奖赏的经文。我们称这些为恩典的奖赏，因为它们是上帝由于好行为恩慈的赐给我们的奖赏，这好行为是他借着圣灵，透过基督，使我们有能力去执行的。

Let me introduce a passage from one of Luther's writing. Luther was continually bombarded by false teachers who used passages that spoke of rewards as proof for their false teaching of salvation by works. This is a long quotation, but it clearly

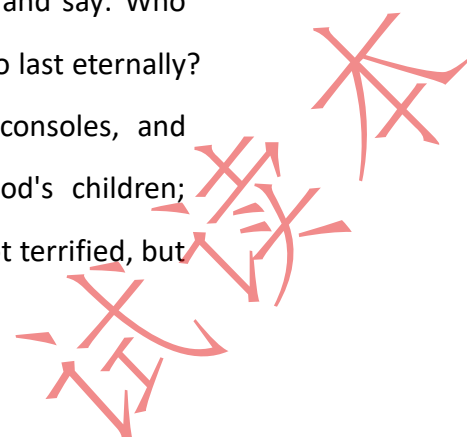




points out the problem and Luther's solution on how we should understand God's rewards. In his exposition on Matthew, Luther writes:

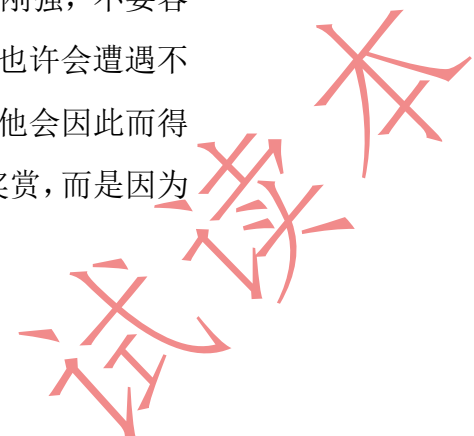
让我引入一段路德的著作。路德不断地受到假教师的攻击，他们使用那些谈到奖赏的经文，来证明他们借行为得救的错误教导。这是一个很长的引用，但它清楚地指出了这个问题，以及路德关于我们应该怎样理解上帝的奖赏的解答。在对马太福音的阐述中，路德写道：

The blind, false preachers conclude from these passages [such as 5:12: "The reward of those persecuted for His sake shall be great in heaven"] that we get to heaven and are saved by our work and labor, and on this then they found their chapter houses, cloisters, pilgrimages, masses, etc.... We must know the difference between grace and merit. Grace and merit do not accord with each other. If one preaches grace, he surely cannot preach merit; and whatever is grace cannot be merit, else grace, as St. Paul says, Romans 11:6, would not be grace. Whoever mixes these two confuses the people and leads both himself and his hearers astray... But how, then, do you explain the many passages which speak of reward and merit? Of that we say to the common people that the promises of a reward are mighty consolations to the Christians. For after you have become a Christian and now have a gracious God and the remission of all your sins, both your past sins and those which you daily commit, you will find that you must do and suffer much because of your faith and Baptism. For the abominable devil in company with the world and the flesh will be on your trail and plague you on all sides, as Christ has shown sufficiently throughout these three chapters; you will feel as though there is no room left for you in the world. If, now, He would let us remain without a word of consolation, we would despair because of this persecution and say: Who wants to be a Christian, preach, and do good works? Is this to last eternally? Is it never going to change? Here He steps up to us, consoles, and strengthens us, and says: You are now in grace and God's children; although you must on that account suffer in the world, be not terrified, but



be firm, do not permit these things to tire and weaken you, but let every man perform his duty; he may fare badly, but that shall not be his loss; let him know that the kingdom of heaven is his and that he shall be richly repaid for it.... Not that the works deserve it because of their worthiness, but because He has promised it for our strengthening and consolation, that, we might not think that our labor, burden, and misery were in vain and forgotten. (Francis Pieper, *Christian Dogmatics*, Volume III, St. Louis: Concordia Publishing House, 1953, pp. 57,58)

那些瞎眼的假教师，从这些经文（诸如 5:12，那些因他的缘故受到逼迫的人，他们在天上的赏赐是大的）推论说，我们借着我们的行为和工作上天堂和得救，并且在这之上，他们建立了他们的礼拜堂、修道院、圣地、弥散等种种东西。我们必须知道恩典和功德的区别。恩典和功德彼此并不相符。如果一个人宣讲恩典，他必定不能宣讲功德；无论什么样的恩典都不可能是功德，否则恩典，正如圣保罗在罗马书 11:6 说的，就不再是恩典。任何混淆这两样的人，就是在迷惑人们，并让他自己和他的听众误入歧途……那么，你应该怎样解释很多谈到奖赏和功德的经文呢？关于这一点，我们对普通信徒说，奖赏的应许，对基督徒是极大的安慰。因为在你成为基督徒以后，现在，你有了一个恩惠的上帝，你所有的罪的得了赦免——你过去的罪和你每天所犯的罪。你将发现，因为你的信心和洗礼，你要做很多事，大大受苦。因为那可恶的魔鬼、这个世界和你的肉体，要随着你，四面攻击你，正如基督在这三章充分显明的；你将感到这个世界没有你的容身之所。如果，现在，他不给我们留下一句安慰的话，我们就因这逼迫绝望了，说，谁想成为一名基督徒、传道、行善呢？这会永远持续下去吗？它永远不会改变吗？在这里，他走近我们，安慰并坚固我们，说，你现在在恩典里，是上帝的儿女了；虽然因此之故，你必须在这个世上受苦，不要害怕，总要刚强，不要容许这些事使你疲劳和软弱，而是让各人谨守他的职责；他也许会遭遇不幸，但这不会是他的损失，让他知道天国是他的，并且，他会因此而得到丰厚的回报……并不是这些行为因它们的价值而配得奖赏，而是因为



上帝应许了奖赏，作为我们的坚固和安慰，使我们不至于认为，我们的劳苦、重担和患难，都是徒劳的，都被遗忘了。

The following is a sample of the passages that speak about God rewarding us because of our lives. Again, simply read these passages in light of what we have discussed so far.

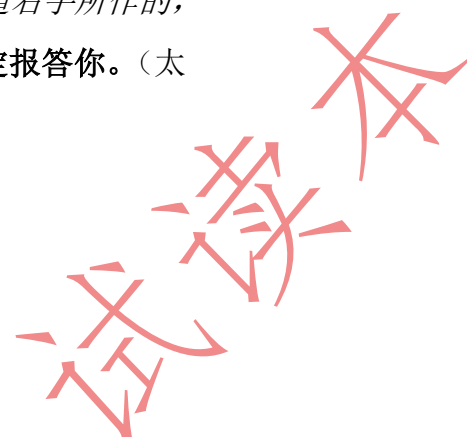
下面是一些经文的例子，它们谈到上帝因为我们的生活而奖赏我们。同样，根据我们目前已经讨论过的，简单的阅读这些经文。

Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. *Rejoice and be glad, because great is your reward in heaven*, for in the same way they persecuted the prophets who were before you. (Matthew 5:11,12)

人若因我的缘故辱骂你们，迫害你们，并且捏造各样坏话毁谤你们，你们就有福了。*你们应该欢喜快乐，因为你们在天上的赏赐是大的；在你们以前的先知，他们也曾这样迫害。*（太 5:11,12）

Be careful not to do your “acts of righteousness” before men, to be seen by them. If you do, you will have no reward from your Father in heaven. So when you give to the needy, do not announce it with trumpets, as the hypocrites do in the synagogues and on the streets, to be honored by men. I tell you the truth, they have received their reward in full. But when you give to the needy, *do not let your left hand know what your right hand is doing, so that your giving may be in secret. Then your Father, who sees what is done in secret, will reward you.* (Matthew 6:1-4)

“你们小心，不要在众人面前行你们的义，让他们看见；如果这样，就得不到你们天父的赏赐。因此你施舍的时候，不可到处张扬，好像伪君子在会堂和街上所作的一样，以博取众人的称赞。我实在告诉你们，他们已经得了他们的赏赐。你施舍的时候，*不要让左手知道右手所作的，好使你的施舍是在隐密中行的。你父在隐密中察看，必定报答你。*（太 6:1-4）



*Everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (Matthew 19:29)*

凡为我的名撇下房屋、兄弟、姊妹、父母、儿女或田地的，他必得着百倍，并且承受永生。（太 19:29）

Then the King will say to those on his right, **“Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in.”** (Matthew 25:34,35)

那时，王要对右边的说：蒙我父赐福的，来承受创世以来为你们预备好的国吧。因为我饿了，你们给我吃；我渴了，你们给我喝；我作旅客，你们接待我。（太 25:34,35）

I tell you the truth, *anyone who gives you a cup of water in my name because you belong to Christ will certainly not lose his reward.* (Mark 9:41)

无论谁因你们有属基督的名分，给你们一杯水喝的，我实在告诉你们，他决不会失掉赏赐。（可 9:41）

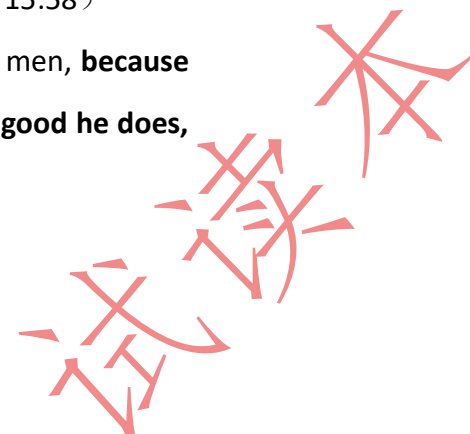
*The man who plants and the man who waters have one purpose, and each will be rewarded according to his own labor.* (1 Corinthians 3:8)

栽种的和浇灌的都是一样，只是各人要照着自己的劳苦得着自己的报酬。（林前 3:8）

My dear brothers, stand firm. Let nothing move you. *Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.* (1 Corinthians 15:58)

所以，我亲爱的弟兄们，你们务要坚固，不可动摇，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。（林前 15:58）

*Serve wholeheartedly, as if you were serving the Lord, not men, because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.* (Ephesians 6:7,8)



甘心服务，象是服事主，不是服事人。你们知道，无论是奴仆或自由的人，如果作了什么善事，都必从主那里得到赏赐。（弗 6:7,8）

Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. *Whatever you do, work at it with all your heart, as working for the Lord, not for men, since you know that you will receive an inheritance from the Lord as a reward.* (Colossians 3:22-24)

你们作仆人的，要凡事听从世上的主人，作事不要只作给人看，像那些讨人欢心的一样，却要以真诚的心敬畏主。无论你们作什么，都要从心里去作，象是为主作的，不是为人作的，因为你们知道，你们一定会从主那里得到基业为赏赐。你们应当服事主基督。（西 3:22-24）

Physical training is of some value, *but godliness has value for all things, holding promise for both the present life and the life to come.* (1 Timothy 4:8)

因为操练身体，益处还少；唯独操练敬虔，凡事有益，享有今生和来世的应许。（提前 4:8）

*Command them to do good, to be rich in good deeds, and to be generous and willing to share. In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.* (1 Timothy 6:18)

又要嘱咐他们行善，在善事上富足，慷慨好施。这样，就为自己在来世积聚财富，作美好的基础，好叫他们能够得着那真正的生命。（提前 6:18,19）

The nations were angry; and your wrath has come. The time has come for judging the dead, *and for rewarding your servants the prophets and your saints and those who reverence your name, both small and great.* (Revelation 11:18)

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列国忿怒了！你的震怒也临到了！时候已经到了！死人要受审判！*你的众仆人、先知、圣徒，和所有老幼贵贱、敬畏你名的人，都要得赏赐！*  
你也要毁灭那些败坏全地的人！（启 11:18）

Finally, note one passage from the Old Testament: Psalm 26. This and similar passages are often interpreted as if righteousness were the righteousness Christ gave us as a gift, which is imputed to us by faith. In other words, because we have faith in Jesus, God is actually looking at his Son's work and then viewing us as if we had done these works ourselves. God certainly deals with us like that. But sections of Scripture such as Psalm 26 can hardly be interpreted like that. It is clear that David is looking at what he has done in his life as a fruit of his love for God and asking that God vindicate his righteous way of living in the face of the slander of his enemies.

最后，注意旧约中的一段经文：诗篇 26。这段经文和类似的经文，常被解释为，义是基督作为一个礼物赐给我们的义，它借着信被归算给我们。换句话说，因为我们相信耶稣，上帝实际上看到他儿子的行为，然后视我们如同我们自己已经做了这些行为。上帝当然像这样对待我们。但是圣经像诗篇 26 这样的段落，很难被这样解释。很明显，大卫看他生命中所做的事，是他对上帝爱的果子，并在他仇敌的毁谤面前，求上帝为他公义的生活方式辩护。

Vindicate me, O LORD, for I have led a blameless life;

I have trusted in the LORD without wavering.

Test me, O LORD, and try me, examine my heart and my mind; for your love is ever before me, and I walk continually in your truth.

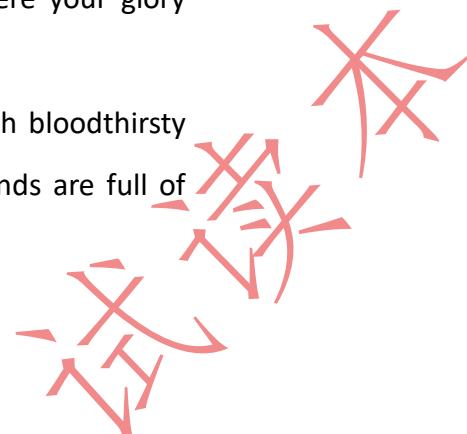
I do not sit with deceitful men, nor do I consort with hypocrites;

I abhor the assembly of evildoers and refuse to sit with the wicked.

I wash my hands in innocence, and go about your altar, O LORD, proclaiming aloud your praise and telling of all your wonderful deeds.

I love the house where you live, O LORD, the place where your glory dwells.

Do not take away my soul along with sinners, my life with bloodthirsty men, in whose hands are wicked schemes, whose right hands are full of bribes.



But I lead a blameless life; redeem me and be merciful to me.

My feet stand on level ground; in the great assembly I will praise the LORD. (Psalm 26)

耶和华啊！求你为我伸冤，因为我向来行事正直；我倚靠耶和华，并不动摇。

耶和华啊！求你试验我，鉴察我，熬炼我的肺腑心肠。

因为你的慈爱常在我的眼前，我行事为人都按着你的真理。

我决不与奸诈的人同坐，也不和虚伪的人来往。

我恨恶恶人的聚会，也不与作恶的同坐。

耶和华啊！我要洗手表明无辜，才来绕着你的祭坛行走；

好使我发出称谢的声音，述说你一切奇妙的作为。

耶和华啊！我喜爱你住宿的殿，你荣耀居住的地方。

求你不要把我的性命和罪人一同除掉，也不要把我的生命和流人血的人一起消灭。

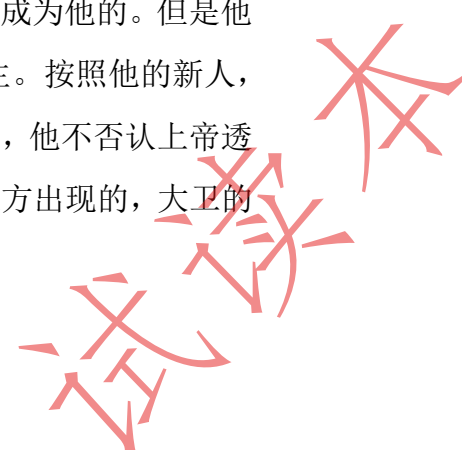
他们的手中有恶计，他们的右手充满贿赂。

至于我，我要按正直行事为人，求你救赎我，恩待我。

我的脚站在平坦的地方，我要在众会中称颂耶和华。（诗 26）

David knew he was forgiven by Christ, and he knew that his Savior's righteousness was his through faith. But he also knew that through faith he was a new creation, and as such he was willing and able to serve the Lord. According to his new man, he was a righteous person. His blameless life flowed from faith. Like Job, he would not deny the righteous life God had worked in his heart through the gospel. As happens in many other places in Scripture, David's life is spoken of as the reason why God blesses him. Can each of us Christians say the same things? Yes, we can, for Christ has forgiven us, made us new creations, and set us on the path of service to him.

大卫知道借着基督他蒙了赦免，他知道透过信心他救主的义成为他的。但是他同样知道透过信心他是新造的人，因此，他愿意且能够服事主。按照他的新人，他是一个义人。他无可指责的生命从信心中流出来。正如约伯，他不否认上帝透过福音，在他心里工作的公义的生命。正如圣经中其它很多地方出现的，大卫的

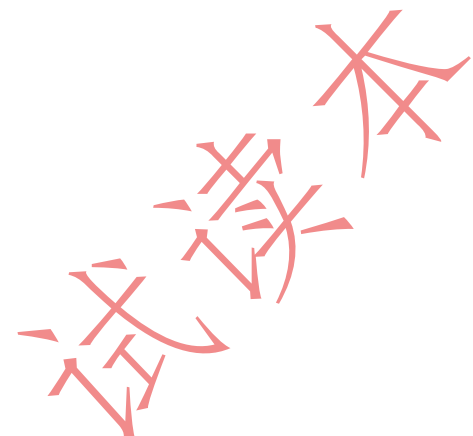




生命被说成是为什么上帝祝福他的原因。我们每个基督徒能说同样的话吗？是的，我们能，因为基督赦免了我们，让我们成为新造的人，并将我们放在服事他的道路上。

These passages are not to make us proud or ambitious. Rather, they are to comfort us on our journey to eternal life. They are a part of the gospel. It is good news that the Lord will reward our labor and our struggles, if not in this life, then in the next. We stand before the Lord as people whom he has enabled to produce fruits of faith. The fruits of our faith will differ, some doing more, some doing less (Matthew 13:23). But all of us can look forward to our eternal reward and find encouragement to keep our eyes focused on the cross, where we have been renewed in the image of God.

这些经文不是要让我们骄傲或雄心勃勃。相反，它们是为了在我们通往永生的旅程里安慰我们。它们是福音的一部分。它是主会奖赏我们的劳苦和我们的挣扎的好消息，如果不是在此生，就是在来生。我们站在主面前，作为他使我们能够结出信心的果子的人。我们信心的果子有所不同，有的做的多些，有的做的少些（太 13:23）。但是我们所有人都可以期待我们永恒的奖赏，并获得安慰，使我们的目光聚焦在十字架上，在那里我们已经恢复了上帝的形象。



## 7 The Gospel of the Kingdom 上帝的国的福音

The gospel of the kingdom is closely tied together with Jewish history. If you had asked a child of Jesus' day what he hoped would happen in his life time, he would have said, "I want the kingdom to be restored to Israel."

上帝的国的福音与犹太人的历史紧密相连。如果你问耶稣时代的一个小孩，在他的一生中他希望会发生什么，他将会回答，“我希望上帝的国向以色列得以重建。”

The child's hope would have pleased God. God had promised Israel this would happen. The child's wish was a statement of faith in the gospel.

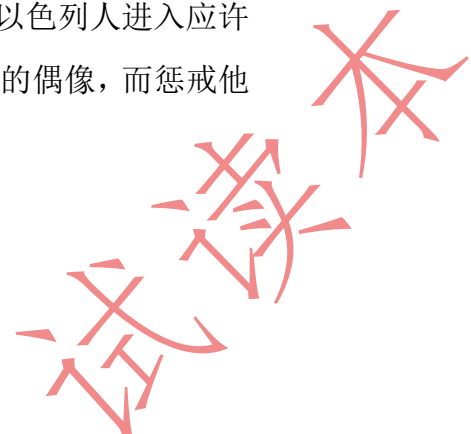
这个小孩的希望会蒙上帝喜悦。上帝应许了犹太人，这件事将会发生。这个小孩的盼望，是一个对福音的信仰声明。

We won't spend a lot of time in the Old Testament explaining the history of this hope. But a few notes will help us understand what every Jewish believer was looking forward to. This, in turn, will help us see how we are involved in the fulfillment of this hope.

我们不会花费太多时间在旧约上，来解释这个盼望的历史。但是一些说明将帮助我们理解，每一个犹太信徒在期盼什么。这反过来帮助我们看到，我们是怎样参与这个盼望的实现的。

Ever since the people of Israel left Egypt, they were harassed by one foreign nation after another. Most of Israel's problems were its own fault. They stemmed from Israel's rebellion against God. For some three hundred years after the Israelites entered the Promised Land, God had to chasten them for worshipping the idols of the nations around them.

自从以色列民离开埃及，他们被一个接一个的外邦民族骚扰。大多数以色列的问题都是他们自己的过错。它们源于以色列对上帝的反叛。在以色列人进入应许之地的大约三百年后，上帝不得不因为他们敬拜他们周围民族的偶像，而惩戒他们。



In time, the Israelites asked God for a king. They wanted a leader they could see and rally around, someone who would lead them into battle. God's care was not good enough for them, nor were his battle plans to their liking. After letting the people know that in asking for a king, Israel was rejecting him, God agreed.

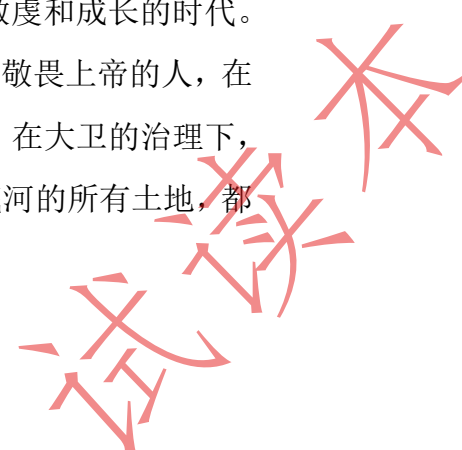
后来，以色列人向上帝求一个王。他们想要一个能看到并团结在周围的领袖，一个能够带领他们争战的人。上帝的看顾对他们还不够好，他的争战计划也不讨他们喜欢。在让人们知道，以色列求王是在拒绝他以后，上帝同意了。

Life under Israel's kings did not really improve Israel's win-loss rate against foreign invaders. Because Israel continued to serve idols, the Lord continued to leave its boundaries open to foreign invaders. Israel continued to be oppressed by neighboring powers. This continued until Jesus' time, when the foreign oppressor was Rome.

在以色列国王统治下的生活，并没有真的提高以色列对抗外国侵略者的胜率。因为以色列继续服事偶像，主继续使以色列的边界向外国侵略者开放。以色列继续受临国压迫。这一直持续到耶稣时代，那时的外国压迫者是罗马。

Yet during one very special period, Israel experienced a remarkable time of godliness and growth. This was under the second king of Israel, David. David was a God-fearing man, and the Lord blessed Israel under his rule. Israel's boundaries were extended as far as they ever would be. Under David, the Lord completely fulfilled his promise to Abraham to give his descendants all the land from Egypt north to the Euphrates River. It was a wonderful time for Israel. It lived in peace. Its king was concerned not only for its physical needs but for its spiritual needs as well. These blessings continued into the early years of the reign of David's son Solomon. Solomon too served the Lord and gave Israel strong spiritual leadership, particularly through his completion of the Lord's temple in Jerusalem.

然而在一个非常特殊的时期，以色列经历了一个非凡的，敬虔和成长的时代。这是在以色列的第二个王，大卫的统治下发生的。大卫是一个敬畏上帝的人，在他的统治下，主祝福以色列。以色列的边界被尽可能地扩展。在大卫的治理下，主完全实现了他给亚伯拉罕的应许，将从埃及北部到幼发拉底河的所有土地，都



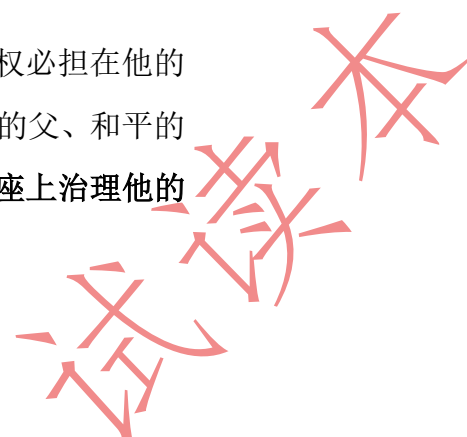
赐给他的后裔。对以色列，这是一个美好的时代。它活在平安中。它的王不仅关心它物质的需要，也同样关心它的属灵需要。这些祝福一直持续到大卫儿子所罗门统治的早期。所罗门同样服事主，并给了以色列强大的属灵领导，特别是透过他完成了在耶路撒冷的圣殿。

This period of peace and prosperity was brief. But it gave Israel a glimpse into the future, to the time of an even greater kingdom. David and his kingdom served as a reference point, something the Israelites could relate to when they were told to look into the future to another time of peace and prosperity. From the time of David until God's kingdom was finally ushered in, God's prophets pointed the people ahead to this perfect kingdom. What Israel could not obtain because of its sins, the Lord himself would establish in his undeserved love. The prophet told the people that a king would come from David's line. Typical of all the prophecies of that day, Isaiah said:

这个和平繁荣的时期很短暂。但它给了以色列对未来——一个甚至更大的国的时代——的一瞥。大卫和他的国是一个参考点，当以色列人被告知去展望未来另一个和平繁荣的时代时，他们可以将它关联在其上。从大卫的时代直到上帝的国被最终开创，上帝的先知把人们引向这完美的国。以色列因他们的罪而得不到的，主自己会建立在他不配得的爱里。先知告诉人们，有一个王将来自于大卫的后裔。作为那个时代所有先知的典型，以赛亚说：

For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. **He will reign on David's throne and over his kingdom**, establishing and upholding it with justice and righteousness from that time on and forever. The zeal of the LORD Almighty will accomplish this. (Isaiah 9:6,7)

因为有一个婴孩为我们而生，有一个儿子赐给我们；政权必担在他的肩头上；他的名必称为“奇妙的策士、全能的上帝、永恒的父、和平的君”。他的政权与平安必无穷无尽地增加，他在大卫的宝座上治理他的



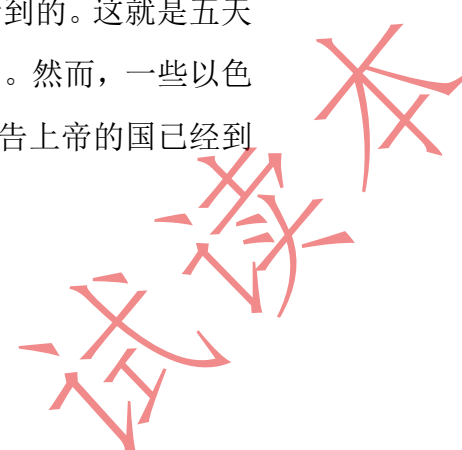
国，以公平和公义使国坚立稳固，从现在直到永远。万军之耶和华的热心必成全这事。（赛 9:6-7）

A kingdom with unlimited boundaries. A kingdom that would never end. A king who was none other than God himself. This the Lord would bring about by his own zeal.

一个没有边界的国，一个永不终结的国。一个不是别人而是上帝自己的国王。这是主借着他自己的热心带来的。

The people waited. Most looked forward to a kingdom. But it was not clear to them what the kingdom would be like. Many, probably most, viewed this kingdom only in physical terms. They wanted someone to free them from the Persians, then the Greeks, and finally the Romans. They expected someone to lead Israel in battle, give it power to defeat its enemies, and then establish Jewish rule throughout the world. That's what the Jews saw in Jesus when he fed the hungry and healed the sick. That's what puzzled them when Jesus spoke about humility, love, and his own death on the cross. That's what they saw in Jesus when he entered Jerusalem on Palm Sunday. That's what destroyed their expectations when they saw him die on a cross five days later. Yet some in Israel saw the situation clearly. When Zechariah (the father of John the Baptist, who was to announce that the King had arrived), thought ahead to Jesus, he defined Jesus' kingship like this:

人们等待着。大多数人都期待着一个国。但是这个国是什么样子，对他们来说并不清楚。很多人，可能是绝大多数，只从物质的角度看待这个国。他们希望有人能从波斯人手里解放他们，随后是希腊人，最后是罗马人。他们期待着有人能在战争中带领以色列，给它力量去打败它的敌人，然后在全世界建立犹太人的统治。这就是当耶稣喂饱饥饿的人，医治病人时，犹太人在耶稣身上看到的。这就是为什么当耶稣谈到谦卑、爱，和他自己在十字架上的死亡时，他们会感到困惑。这就是当耶稣在棕枝主日进入耶路撒冷时，他们在耶稣身上看到的。这就是五天后的，当他们看到他死在十字架上时，他们的期待破灭了的原因。然而，一些以色列人看清了这个处境。当撒迦利亚（施洗约翰的父亲，前者宣告上帝的国已经到来），预想耶稣时，他这样定义耶稣的国：



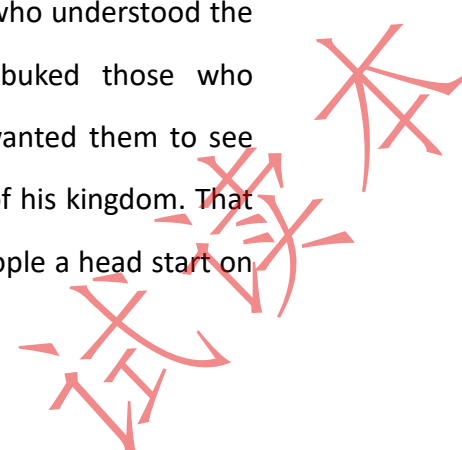
[God] has raised up a horn of salvation for us in the house of his servant David (as he said through his holy prophets of long ago), salvation from our enemies and from the hand of all who hate us--to show mercy to our fathers and to remember his holy covenant, the oath he swore to our father Abraham: to rescue us from the hand of our enemies, and to enable us to serve him without fear in holiness and righteousness before him all our days. (Luke 1:69-75)

（上帝）在他仆人大卫家中，为我们兴起救恩的角，正如主自古以来藉圣先知口中所说的，救我们脱离仇敌，和恨我们的人的手；向我们列祖施怜悯，记念他的圣约，就是他对我们祖先亚伯拉罕所起的誓，把我们从仇敌手中救拔出来，叫我们可以坦然无惧，用圣洁公义，在他面前一生一世敬拜他。（路 1:69-75）

Zechariah realized how his son, John, would prepare the people to receive this King. He would give God's people "the knowledge of salvation through the forgiveness of their sins" (Luke 1:77). Salvation would not come through armies but through the forgiveness of sins. The kingdom itself would be built around Jesus' forgiveness, and because of that it would be radically different from a kingdom built by the weapons of human warfare. People like Zecharian, John, and others realized the true nature of Jesus' kingdom. They understood how that kingdom would be established and how it would spread.

撒迦利亚认识到，他的儿子约翰，将怎样预备人们去接受上帝的国。他将使上帝的子民“因罪得赦，就知道救恩”（路 1:77）。救恩不是透过军队而来，而是透过罪得赦免。上帝的国本身，将围绕着耶稣的赦免而建立，并因此，它将与借着人类战争的武器建立的国，有着根本的不同。像撒迦利亚、约翰和其他一些人，认识到耶稣的国真正的本质。他们明白这个国将如何建立和如何传播。

For three years Jesus worked to encourage and nurture those who understood the true nature of the kingdom he came to establish. He rebuked those who misunderstood the prophets and tried to enlighten them. He wanted them to see him for the King he was. He wanted them to become members of his kingdom. That is why John the Baptist's work was so important. He gave the people a head start on



understanding Jesus. Otherwise, Jesus would have had to start from scratch and testify about himself. Matthew starts his account of John the Baptist by saying, “In those days John the Baptist came, preaching in the Desert of Judea and saying, ‘Repent, for the kingdom of heaven is near’” (Matthew 3:1,2).

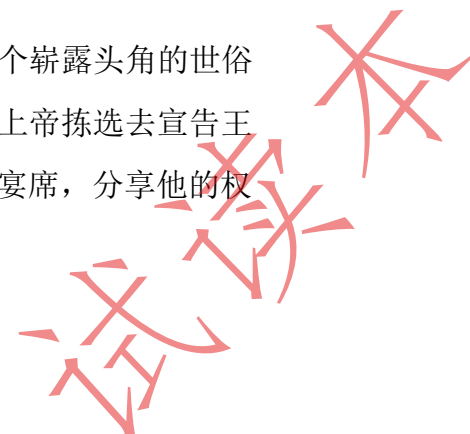
耶稣用三年的时间，来鼓励和培养，那些理解他所要建立的国真正本质的人。他谴责那些误解先知的人，并试图启蒙他们。他想让他们看到他是什么样的王。他想让他们成为他国度的一员。这就是为什么施洗约翰的工作是如此地重要。他给了人们一个良好的开端去认识耶稣。否则，耶稣将不得不从零开始，见证他自己。马太开始他对施洗约翰的叙述，说，“那时，施洗的约翰出来，在犹太的旷野传道，说：‘天国近了，你们应当悔改’”（太 3:1,2）。

The word near, as the NIV translates it, can be misleading. The KJV translates the Greek word “at hand.” Near implies that something is close but has not arrived. “At hand” states that something has arrived. That is what John was sent to do. John wanted to tell his people that the kingdom of God, for in which they had been waiting many years, had now arrived. The King was here.

“近了”这个词，正如新译本所翻译的，可能会让人误解。KJV 将这个希腊词翻译为“在手头”。近了意味着某件事很接近但还未到达。“在手头”声明某件事已经到达了。这就是约翰被派去做的事。约翰想要告诉他的人民，上帝的国，就是他们已经等待多年的国，现在已经到达了。它的国王就在这里。

Yet confusion and controversy reigned. In some ways Jesus looked like a budding earthly king. In other ways he seemed to be the opposite. Even John the Baptist, who was chosen by God to herald the King's coming, was confused. “By now,” he thought, “I should be feasting with the King, sharing his power, and making decisions on his behalf.” But within a few short months after announcing the arrival of the King, he found himself rotting in the prison of another king, a wicked king named Herod, whose whole life was opposed to God.

然而，困惑和争议依然盛行。在某些方面，耶稣看上去像一个崭露头角的世俗君王。在其它方面他看上去恰好相反。甚至是施洗约翰，他被上帝拣选去宣告王的到来，也被迷惑了。“现在”，他想，“我应该和这个王同赴宴席，分享他的权





力，代表他做决定。”但是在宣告这个王的到来的短短几个月后，他就发现他自己死在另一个王的监狱里，一个叫希律的邪恶的王，他全部的生命都是在反对上帝。

John was apparently so troubled at Jesus' apparent lack of success that he sent some of his own disciples to Jesus with the question, "Are you the one who was to come, or should we expect someone else?" (Matthew 11:3). Jesus pointed to what he was doing--things the prophets said the coming King would do--and said:

约翰似乎为耶稣缺乏明显的成功感到困惑，于是他差派一些他自己的门徒去问耶稣，“你就是那位要来的，还是我们要等别人呢？”（太 11:3）。耶稣指出他正在做什么——先知说的即将到来的王将要做的事情——说：

Go back and report to John what you hear and see: The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor. Blessed is the man who does not fall away on account of me. (Matthew 11:4-6)

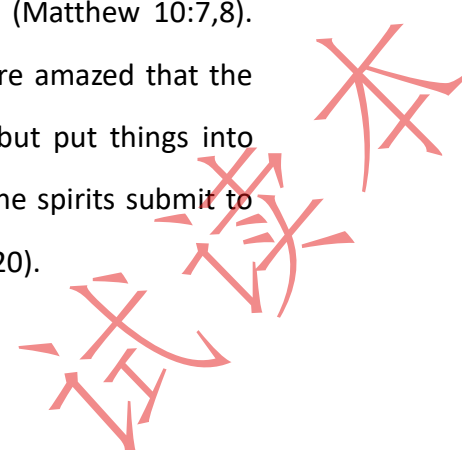
你们回去，把听见和看见的都告诉约翰，就是瞎的可以看见，瘸的可以走路，患麻风的得到洁净，聋的可以听见，死人复活，穷人有福音听。

那不被我绊倒的，就有福了。（太 11:4-6）

Blessed is the person Jesus was saying, who does not expect a different sort of king than me, miss my kingship, and lose the kingdom of God. No, the kingdom of God has arrived.

耶稣说，有福的人，他们不期待一个与我不同的王，错过我的王权，失去上帝的国。不，上帝的国已经来了。

Jesus' miracles proved that the kingdom of God was at hand. When he sent out his disciples to preach and teach in the towns and villages, he told them, "As you go, preach this message: 'The kingdom of heaven is near [at hand].' Heal the sick, raise the dead, cleanse those who have leprosy, drive out demons" (Matthew 10:7,8). When the disciples returned from their preaching tour, they were amazed that the demons were subject to them. Jesus rejoiced over their work but put things into perspective by reminding them, "However, do not rejoice that the spirits submit to you, but rejoice that your names are written in heaven" (Luke 10:20).



耶稣的神迹证明上帝的国在手头了。当耶稣差派他的门徒去各城各乡传道和教导时，他告诉他们，“你们要一边走一边宣扬说：‘天国近了（在手头了）。’要医治有病的，叫死人复活，洁净患麻风的，赶出污鬼”（太 10:7,8）。当门徒从他们的传道旅程中回来，他们稀奇于鬼服了他们。耶稣为他们所做的事欢喜，他也提醒他们，从新的角度看待事情，“然而不要因为鬼服了你们就欢喜，却要因为你们的名字记录在天上而欢喜”（路 10:20）。

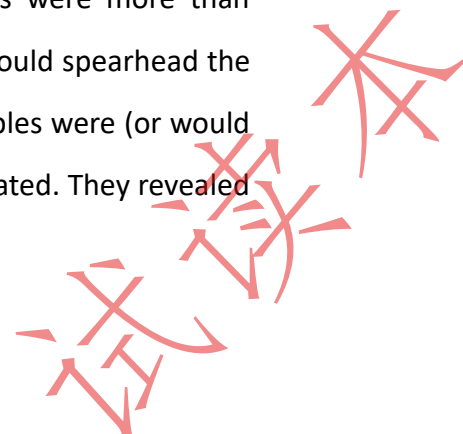
Once when Jesus was driving out demons, the Pharisees accused him of driving out demons by Satan's power. He said, "If I drive out demons by the Spirit of God, then the kingdom of God has come upon you" (Matthew 12:28).

有一次，当耶稣赶鬼的时候，法利赛人控告他是靠着撒旦的能力赶鬼。他说，“我若靠上帝的灵赶鬼，上帝的国就已经临到你们了”（太 12:28）。

Often we point to Jesus' miracles as proof that he is the Son of God. The miracles certainly prove that. But Jesus also performed miracles to demonstrate that the kingdom long awaited in Israel had come. The time of waiting was over. The Son of God had arrived with the power and compassion to heal, to calm storms, to feed masses of people, to raise the dead, and to cast out demons. Jesus' miracles were mighty acts to some people, but to a Jewish believer waiting for the Messiah and his kingdom, the miracles were proof that the Messiah had arrived and the kingdom would once again belong to God's people. Miracles were kingdom events.

我们常常用耶稣的神迹证明他是上帝的儿子。这些神迹当然能证明这一点。但耶稣也施行神迹来表明，以色列长久等待的国已经来了。等待的时间结束了。上帝的儿子已经来了，带着权能和怜悯，医病、赶鬼、平静风浪、喂养民众、使死人复活。对一些人来说，耶稣的神迹是强有力的行动，但是对一个等候弥赛亚和他的国的犹太信徒来说，这些神迹证明弥赛亚已经来了，他的国再一次属于上帝的子民。神迹是天国事件。

So were Jesus' words. Consider Jesus' parables. The parables were more than "earthly stories with heavenly meanings." To the disciples, who would spearhead the advance of the kingdom after Jesus returned to heaven, the parables were (or would soon become) their instruction manual on how the kingdom operated. They revealed what the disciples could expect as workers in the kingdom.

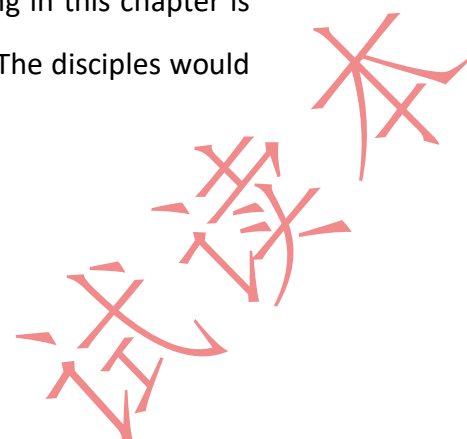


耶稣的话也是如此。想想耶稣的比喻。这些比喻不仅仅是“带有天国意义的尘世故事”。对于门徒来说——在耶稣升天后，他们将成为上帝的国扩展的先锋，这些比喻是（或马上将是）他们关于上帝的国怎么运行的指导手册。它们向门徒揭示了，作为这国的工人，他们能够期待什么。

The kingdom is like a sower who has various results when he sows the seed. The disciples would find the same results when they sowed the seed of the Word. Face this reality, Jesus said. The kingdom of heaven is like seed that falls where it may, and you have no power over what happens to it after it is sown. But you can be sure that some of it will fall on rich ground and that it will grow. The kingdom is like a treasure in a field. Don't be so concerned about convincing people of the value of your message, Jesus taught his disciples. People will give up everything they have to obtain the treasure you hold out to them. The kingdom of God is like a man who sows seed in his field. Then, as he sits back and watches it grow, he has no idea how it is growing. He even sleeps, and do you know what? It still grows. Yes, the disciples could sleep in peace amidst the rigors of kingdom work.

上帝的国像一个撒种者，当他撒下种子后，他会得到各种各样的结果。当门徒播下圣道的种子后，他们将会发现同样的结果。面对这个事实，耶稣说，天国像一个种子，落在它可能落在的地方，而你，对它被撒下后会发生什么，毫无能力。但你可以肯定的是，其中的一些将会落在好土里，并持续成长。上帝的国就像一个埋在田里的珍宝。耶稣教导他的门徒，不要为说服人们你的信息的价值而忧虑。人们将放弃他们拥有的一切，去获得你提供给他们们的珍宝。上帝的国就像一个人在他的田里撒种。然后，他坐下来看它生长，他不知道它是如何生长的。他甚至睡着了，但你知道吗？它仍在生长。是的，门徒可以在严酷的天国事工中间，安然入眠。

By these parables the Lord taught the disciples and us what working in the kingdom is like. But even more to the point of what we are saying in this chapter is that the parables teach us that God's kingdom has indeed come. The disciples would soon carry on their master's work of causing the kingdom to grow.



借着这些比喻，主教导门徒和我们，在上帝国里的工作是什么样的。但更重要的是，正如我们在本章所说的，这些比喻教导我们，上帝的国真的来了。门徒将很快参与他们主人的工作，带来上帝国度的增长。

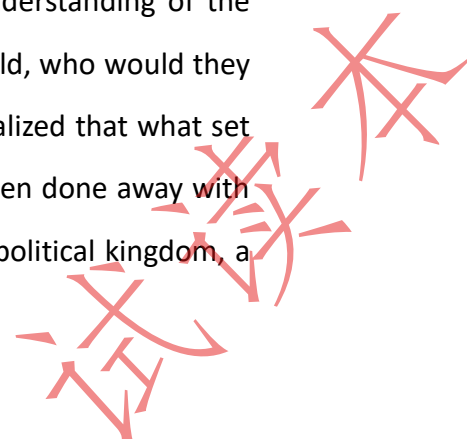
The teaching about God's kingdom is a large subject. For our present purposes, it is enough to say that when God's kingdom came, God's people knew they had eternal protection from their enemies; they had everything they needed for their bodies and souls; they had God's blessing on every aspect of their lives; and they had a future secure in the knowledge that God was always with them. They knew that Satan could never harm them. In this kingdom they found every reason serve the Lord.

关于上帝的国的教导是一个很大的主题。就我们现在的目的而言，只需要说，当上帝的国来到，上帝的子民知道他们拥有永恒的保护，脱离他们的敌人；他们拥有对于他们身体和灵魂一切的需要；在他们生活的各个方面，他们都拥有上帝的祝福；他们拥有一个，知道上帝一直与他们同在的，安全的未来。他们知道撒旦永远不能伤害他们。在这个国里，他们找到了一切服事主的理由。

True, there is very much a future aspect to God's kingdom, and the New Testament often refers to the glory of God's eternal kingdom. But when Jesus arrived, the kingdom arrived with him. Everything he did and said was based on his coming victory over Satan, which he would win through his death on the cross and seal with his resurrection. Every good thing belonged to the disciples right then and would be forever.

的确，上帝的国有很多未来的方面，新约常常提到上帝永恒国度的荣耀。但当耶稣来了，上帝的国就和他一起来了。他做的每一件事，说的每一句话，都建立在他对撒旦即将到来的胜利上，这是他透过他的死亡而赢得，并用他的复活而保证的。一切美好的事都属于他的门徒，从那时直到永远。

One of the most difficult things for early Jewish Christians to absorb was that God's kingdom was open to Gentiles as well as Jews. The political understanding of the kingdom precluded this. After all, if the Jews were to rule the world, who would they rule except the Gentiles? It took some time before the church realized that what set Jew apart from Gentile, namely, God's Old Testament law, had been done away with in Christ and that both Jews and Gentiles could be part of a nonpolitical kingdom, a



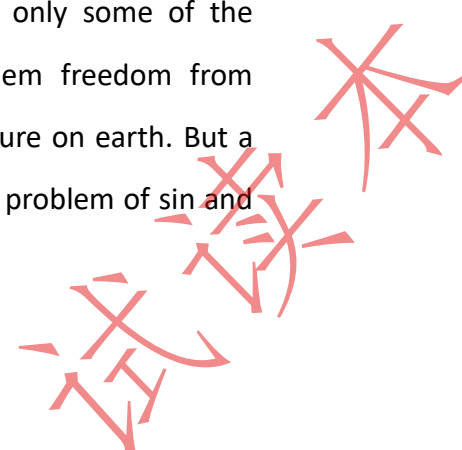
kingdom in which believers were joined with Christ, ruling over the kingdom of Satan in whatever way his kingdom tried to exert its power over them. At a council in Jerusalem some years after Jesus ascended into heaven, the church used a pointed kingdom prophecy to clarify its position. The church must not make it difficult for the Gentiles to become part of Christ's kingdom, as it was prophesied by Amos in the Old Testament:

对早期犹太基督徒来说，最难承受的事情之一是，上帝的国向外邦人敞开，和向犹太人一样。对这个国政治性的理解阻止他们明白这一点。毕竟，如果犹太人要去统治世界，除了外邦人，他们将统治谁呢？教会花了一些时间才意识到，那让犹太人和外邦人隔绝的东西，即，上帝的旧约律法，在基督里已经被拿走了，犹太人和外邦人都可以是一个非政治的国的一部分，在这个国里，信徒与基督联合在一起，超越撒旦的国而施行统治，无论后者试着以怎样的方式对他们施加影响。耶稣升天几年后，在耶路撒冷的一场会议上，教会使用一个明确的关于国度的预言，来阐明它的立场。教会不可难为外邦人，成为上帝的国的一份子，正如旧约中阿摩司所预言的那样：

After this I will return and rebuild David's fallen tent. Its ruins I will rebuild, and I will restore it, that the remnant of men may seek the Lord, and all the Gentiles who bear my name, says the Lord. (Acts 15:16,17, quoting Amos 9:11,12)

此后我要回来，重建大卫倒塌了的帐幕，重建它损坏之处，把它重新竖立起来，使余下的人，就是所有称为我名下的外族人，都寻求主，这是自古以来就显明了这些事的主所说的。（徒 15:16-18，引自摩 9:11,12）

So what does this all mean? It means that Jesus' kingdom was not the political kingdom many of the Jews expected. And a good thing it wasn't. A political kingdom would have helped only a part of the people of the world--the Jews. It would have excluded the Gentiles. A political kingdom would have solved only some of the people's problems--earthly problems. It would have given them freedom from oppression, a good standard of living, health, and hope for a future on earth. But a political kingdom would never have solved eternal problems, the problem of sin and our need for peace with God.

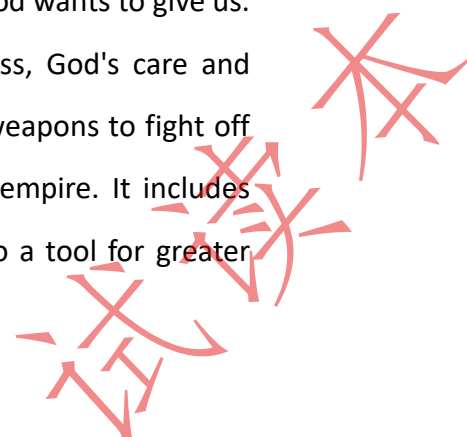


那么，这意味着什么呢？它意味着，耶稣的国不是很多犹太人所期待的政治的国。并且，幸好不是。一个政治的国只能帮助这世界的一部分人——犹太人。它会把外邦人排除在外。一个政治的国只能解决这些人的部分问题——世俗问题。它能使他们脱离压迫，有很好的生活水平，健康，和对一个属世前程的盼望。但一个政治的国永远不能解决永恒的问题，罪的问题和我们对与上帝和解的需要。

The good news is that Jesus established a kingdom that was perfect and complete. In his kingdom the thing that separated Jews and Gentiles, the law, was fulfilled and became obsolete. The kingdom was open to all people. Oppression had come to an end. In heaven the enemies of God's people are shut out from the city where God's people live. His kingdom provides freedom from the worst oppressor, the devil, whose weapons have led people into the grip of sin and hell. Through Jesus' victory on the cross, where the law was nullified, where guilt was removed, and where the forgiveness of sins was ushered in, we have access to God's love and grace. Jesus established a kingdom that gives us a place where all our physical needs will finally be met, namely, a new heaven and earth.

好消息是，耶稣建立了一个完美和完全的国。在他的国里，隔绝犹太人和外邦人的东西——律法，被满足并被废弃了。这个国向所有人敞开。压迫已经结束了。在天堂，上帝子民的敌人被关在上帝子民居住的城市外面。他的国提供了摆脱最坏的敌人的自由，那就是魔鬼，其武器让人们被罪和死亡牢牢抓住。透过耶稣在十字架上的胜利，律法无效了，罪债被拿走了，对罪的赦免来临了，我们拥有了上帝的爱和恩典。耶稣建立了一个国，给了我们一个我们一切的外在需要最终都会得到满足的地方，即，一个新天新地。

With this in mind, we can return to our topic of gospel motivation. The message of the kingdom helps us understand all Jesus' teachings. Everything he taught and did was set in the context of the kingdom. The kingdom of God, properly understood, is a huge, overarching concept that includes every possible blessing God wants to give us. It includes justification by faith, the gift of Christ's righteousness, God's care and guidance, and the church's victory over its enemies. It includes weapons to fight off Satan's attacks and the promise of ultimate dominion over his empire. It includes God's power to turn every hardship into victory, every need into a tool for greater



growth in faith, and every joy into a reason to praise God. It provides the way we can pass through God's judgment and into his eternal kingdom.

带着这样的想法，我们可以回到我们福音激励的主题。上帝国的信息帮助我们理解耶稣所有的教导。他说的和做的一切，都是在这个国的背景下开始的。上帝的国，恰当地说，是一个巨大的，包含一切的概念，它包含上帝想要给我们的所有可能的祝福。它包括借信称义，基督公义的礼物，上帝的保守和指引，和教会对他敌人的胜利。它包括击退撒旦攻击的武器和最终统治他国度的应许。它包括上帝的能力，将每一个苦难变为得胜，每一个需要变为信心增长的工具，每一个喜乐变为赞美上帝的原因。它提供了一条途径，使我们可以透过上帝的审判，进入他永恒的国。

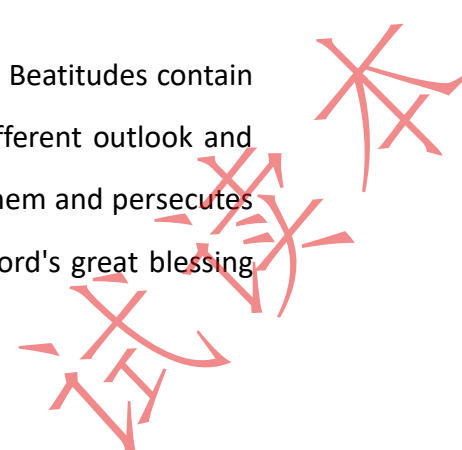
Keeping these truths in mind, let's consider the Sermon on the Mount. The Sermon on the Mount has been used in various ways. Often it is used as a catalog of laws that Christians are to keep. At worst it is interpreted as the method Jesus gave us to find salvation. At best it is viewed as an example of the third use of the law, namely, to help believers know what to do in their lives of faith.

将这些真理记入脑海，现在，让我们来思考登山宝训。登山宝训以很多不同的方式被使用。通常它被用作基督徒将要遵守的律法目录。在最坏的情况下，它被解释为基督给我们去找到救恩的方法。在最好的情况下，它被视为律法第三个功用的一个例子，即，帮助信徒知道在他们的信仰生活中去做什么。

When it is viewed in the context of the kingdom, though, we find it no different than Paul's sermons, in which he weaves the gospel into his every admonition and encouragement. Everything Jesus tells us to do in this sermon is infused with gospel motivation.

然而，当在上帝的国的背景下查看它时，我们发现它与保罗的讲道并无不同，在保罗的讲道中，他将福音织入他的每一个劝诫和鼓励里。在这篇讲道中，耶稣告诉我们去做的每一件事，都充满了福音激励。

Consider the beginning of the Sermon on the Mount. The eight Beatitudes contain encouragement for Jesus' disciples, who live with an entirely different outlook and spirit than the world. Because of this, the world looks down on them and persecutes them. The Lord comforts his people by telling them about the Lord's great blessing





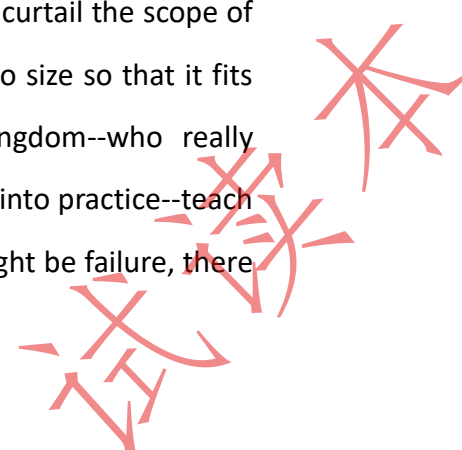
on their faith. Six of the Beatitudes contain promises of what the Lord will give his people. Two of them, however, tell us what the Lord is giving us right now. Those are the first and the last, which tell us that as God's people the kingdom is ours. It is a striking way of organizing the Beatitudes. It is almost as if Jesus bracketed all of God's rewards with the most all-encompassing one, the kingdom, which is a present reality and possession of those who serve the Lord.

想想登山宝训的开头。八福包含了对耶稣门徒的鼓励，相比这个世界，他们活出了一个完全不同的人生观和灵，正因如此，这个世界蔑视他们，逼迫他们。主安慰他的子民，告诉他们在他们的信心上有他巨大的祝福。这其中的六福，包含了主将会给他子民什么的应许。然而，另外两福，告诉我们主此刻给了我们什么。那就是第一个和最后一个福，它们告诉我们，作为上帝的子民，上帝的国是我们的。这些福组织的方式是引人注目的。就好像耶稣用最包罗万象的奖赏，上帝的国，包括进上帝一切的奖赏，它是一个当下的事实，并为那些服事主的人所拥有。

Those who listened to the sermon (and we who read it today) were hearing everything Jesus said in light of the gospel. "You are the salt of the earth.... You are the light of the world" (Matthew 5:13,14). That's Jesus' way of saying that we are new creatures. If we let our salt become flat or hide our lights under a bushel basket, we are shutting Christ out of our hearts and giving up our place in the kingdom.

那些听了这讲道的人（和我们今天读到它的人），听到了耶稣根据福音说的一切事。“你们是地上的盐……你们是世上的光”（太 5:13,14）。这就是基督说我们是新造的人的方式。如果我们让我们的盐失了味，或者将我们的光藏在量器底下，我们就是将基督关在我们的心房外面，并放弃了我们在上帝国里的位置。

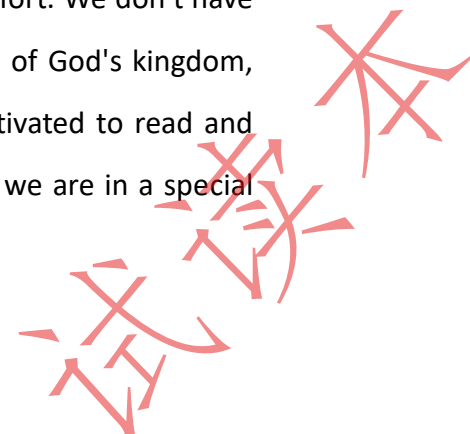
You are members of my kingdom, Jesus says, so things will be different for you than for those who are not in my kingdom. You are serving the one who has fulfilled every command and every prophecy ever uttered. In my kingdom you are already considered righteous and holy. For this reason, you don't have to curtail the scope of God's law as your religious leaders are doing by paring it down to size so that it fits your ability to keep it. No, those who are great in my kingdom--who really understand what it means to be a member of it and who put this into practice--teach others to do everything God wills. Why? Because where there might be failure, there



is always forgiveness. And where there is obedience, it is done by God's power in Christ and to his glory. Your righteousness must be greater than the piecemeal, external righteousness of the Pharisees and teachers of the law. It must be whole and complete (and as the light and salt of the world, it will be), otherwise your end will be like theirs.

耶稣说，你是我的国里的一员，所以相比那些不在我的国里的人，事情对你将有所不同。你正在服事满足了一切诫命和一切预言的那一位。在我的国里你已经被视为义的和圣的。因此之故，你不必像你的宗教领袖那样，缩减上帝律法的范围，将它削剪到你有能力去遵守的尺寸。不，那在我的国里为大的人——他们真的理解成为它的一员意味着什么，并将其付诸实践——教导别人去做上帝想要的一切。为什么？因为哪里存在着失败，那里就一直有赦免。哪里存在着顺服，它都是借着上帝在基督里的力量，并为了他的荣耀而做的。你的义，必须要胜过法利赛人和律法教师零碎的、外表的义。它必须是完整的和完全的（并且，作为这世界的光和盐，它就会是），否则你的结局就会和他们一样。

After this, Jesus compares and contrasts the righteousness of those in the kingdom with those outside of the kingdom. Murder, anger, slander, the proper spirit of making an offering, adultery, divorce, swearing, sin in one's life, taking oaths, revenge, lawsuits, unreasonable imposition, and love for enemies are all topics Jesus wants his people to view in light of their citizenship in heaven. His people don't have to cut out of the law what they can't do, for they live under forgiving grace. We want to serve our King with all our heart, soul, and mind. We can love our enemies because our King can replace anything our enemies might unjustly take from us. For this same reason, we don't have to drag people into court. We don't have to gain satisfaction with anger, cursing, or hatred. God wants our enemies also to become part of his kingdom, and we may be the instruments he uses. We don't have to struggle to get out of an oppressive marriage, for our King is our solace and comfort. We don't have to back up our promises with oaths, since we know that as part of God's kingdom, we will be truthful like our King. You see the point. We are motivated to read and observe Jesus' instruction in the Sermon on the Mount because we are in a special

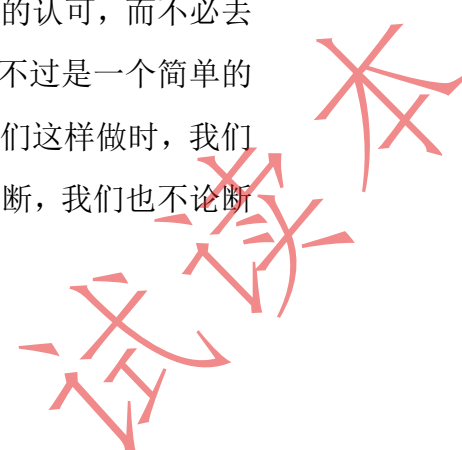


kingdom ruled over by a special King. It is a rule that those outside the kingdom can't even imagine.

在此之后，耶稣对比了上帝国里的义，和那些在这国之外的义。谋杀、愤怒、诽谤、正确的献祭的心、通奸、离婚、咒骂、生活中的罪、发誓、报复、诉讼、无理强占、爱敌人，这些都是耶稣想要他的子民，根据他们在天堂里的身份来看待的。他的子民不必删去他们做不到的律法，因为他们活在赦免的恩典之下。我们想要尽心、尽性、尽意服事我们的王。我们能够爱我们的敌人，因为我们的王能偿还我们敌人可以不公平地从我们那里夺走的任何东西。因此之故，我们不必把人拽到法庭。我们不必用愤怒、咒诅和怨恨赚得满足。上帝想要我们的敌人同样成为他的国的一员，我们也许是他使用的工具。我们不必努力地摆脱一个难以忍受的婚姻，因为我们的王是我们的慰藉和安慰。我们不必用发誓支持我们的承诺，因为我们知道，作为上帝国度的一员，我们将像我们的王一样诚实。你注意到了这要点。我们被激励去读和遵守耶稣在登山宝训里的教导，因为我们在一个特别的国里，被一个特别的王所统治。它是一个那些在这国度外面的人想象不到的统治。

We can do our works of piety in secret, since we are looking for our King's approval and don't have to scramble for approval of the people of this world. We can pray with simplicity because a simple prayer is all that a gracious God asks for. We pray for spiritual blessings almost exclusively, since we know that as we do this, our King will provide everything else we need in life. Because our King has not judged, we do not judge others. We deal patiently with the faults of others, just as our King has dealt patiently with us. We pray with confidence because our King is our provider. We enter through the narrow gate of repentance and faith in the King who died for us, and we seek to serve him. We avoid the wide gate of self-righteousness and all the legal nitpicking that accompanies it.

我们可以私下做我们敬虔的工作，因为我们在寻求我们王的认可，而不必去争夺世人的认可。我们可以很简单的祷告，因为上帝想要的，不过是一个简单的祈祷者。我们几乎总是祈求属灵的祝福，因为我们知道，当我们这样做时，我们的王，同样会供给我们生活所需要的一切。因为我们的王不论断，我们也不论断



别人。我们耐心地对待别人的过错，正如我们的王耐心地对待我们。我们充满信心地祈求，因为我们的王是我们的供给者。穿过悔改和相信那为我们死了的王的窄门，我们进入了他的国，并且，我们努力去服事他。我们避开了自义的大门，和所有随之而来的律法监察。

Jesus' teaching astounded the crowds, not because he was so profound but because he spoke as someone who knew the power of the gospel of the kingdom and could speak to his subjects as objects of his grace and forgiveness.

耶稣的教导让人群感到惊讶，不是因为他是如此地深刻，而是因为他说话，好像一个知道上帝国的福音的力量的人说话一样，并且能够将他说话的对象，作为他恩典和赦免的对象。

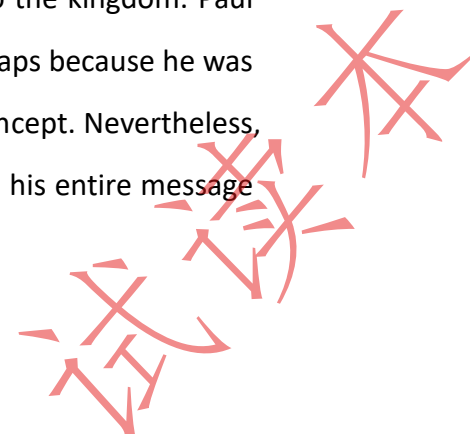
When you read Jesus' words in the Sermon on the Mount, cover it with the gospel of the kingdom and you will find all the motivation you need to keep Jesus' words. You will also learn how the gospel of the kingdom infuses every aspect of our lives. Here is wisdom stemming from the love and power of our King.

当你读到耶稣在登山宝训中的话时，用上帝的国的福音覆盖它，你将发现所有你需要的去遵守耶稣话语的动力。你也将学到上帝的国的福音，是如何渗透进我们生活的每一个方面。这是从我们王的爱和力量而来的智慧。

We might say the same thing about the book of James. James does not have a lot of overt gospel motivation. But it is set in the same context as the Sermon on the Mount, James wrote to a similar audience, namely, Jewish people who had come to believe that Jesus had established God's kingdom but now needed encouragement to continue serving the Lord.

关于雅各书，我们可以说同样的话。雅各并没有很多很明显的福音激励。但是它和登山宝训有一样的背景，雅各写信给相似的读者，即，那些已经相信基督建立了上帝的国，现在需要鼓励，去继续服事主的犹太人。

Let's finish this chapter with a few of Saint Paul's references to the kingdom. Paul did not use this concept as much as he used other concepts, perhaps because he was speaking mostly to Gentiles. The kingdom is primarily a Jewish concept. Nevertheless, as a Jew himself, Paul saw his message in kingdom terms. In fact, his entire message



could be summarized as the gospel of the kingdom. The last thing Luke wrote about Paul was this:

让我们以一些圣保罗提到上帝的国的经文结束本章。保罗没有像他使用其它概念那么多地使用这个概念，这可能是因为他通常是向外邦人说话。上帝的国主要是一个犹太人的概念。然而，作为一个犹太人，保罗从国度的角度看待他的信息。事实上，他全部的信息可以被总结为上帝的国的福音。路加写的关于保罗的最后一件事是：

For two whole years Paul stayed there in his own rented house and welcomed all who came to see him. Boldly and without hindrance he preached the kingdom of God and taught about the Lord Jesus Christ. (Acts 28:30,31)

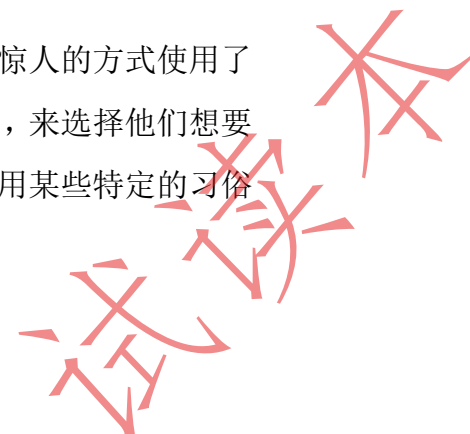
保罗在自己所租的房子里，住了整整两年。凡来见他的人，他都接待，并且放胆地传讲上帝的国，教导有关主耶稣基督的事，没有受到什么禁止。（徒 28:30,31）

Paul refers to the kingdom of God about eight times in his letters. Sometimes he refers to the heavenly kingdom we will someday inherit. But sometimes he reminds us that we are living in the kingdom of God.

保罗在他的书信中八次提到上帝的国。有时，他指的是我们在某一天将要继承的天国。但是有时他提醒我们，我们正住在上帝的国里。

Paul uses the term in a very striking way when he speaks about “strong” Christians dealing with “weak” Christians. Strong Christians are those who can apply the freedom they have in Christ in choosing how they want to serve the Lord. Weak Christians are those who feel conscience-bound to worship God using some particular custom, perhaps one they learned when they were younger, and they can't shake themselves loose from thinking that their way is the only right way to serve. Paul addresses the strong Christian and says:

当保罗谈到“强壮的”对待“软弱的”基督徒时，他用一种惊人的方式使用了这个术语。强壮的基督徒是那些能够应用他们在基督里的自由，来选择他们想要怎样去服事主的人。软弱的基督徒是那些良心被束缚，必须要用某些特定的习俗



去敬拜上帝的人，也许这是他们年轻时学到的一种习俗，他们没法摆脱认为他们的方式是唯一正确服事的方式的想法。保罗对强壮的基督徒说：

The kingdom of God is not a matter of eating and drinking, but of righteousness, peace and joy in the Holy Spirit, because anyone who serves Christ in this way is pleasing to God and approved by men. (Romans 14:17,18)

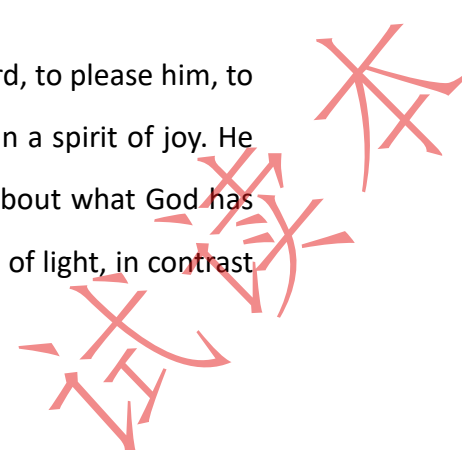
因为上帝的国不在于吃喝，而在于公义、和睦，以及圣灵里的喜乐。

这样服事基督的人，必蒙上帝喜悦，又得众人嘉许。（罗 14:17,18）

Should we bicker about this custom or that custom? Should we force people into our mode because technically we are right and they are wrongly bound by customs God does not demand that we use? No. The most important thing is service to Christ that flows from hearts in which the Spirit is working. Although the kingdom is God's rule over us, there is almost a spatial element to the kingdom, a "place" where we are living with fellow believers. In this place, it does not matter what we eat or what we drink but whether we are walking righteously before the Lord; it's a matter of resting in the peace we have in Christ's forgiveness and being filled with joy through the Holy Spirit because we are children of God. Paul knows that when we remember what this kingdom is like, we will shape our lives around it.

我们是否应该为这个习俗或那个习俗争吵？我们是否应该强迫人们采用我们的方式，因为从技术上说，我们是对的，而他们被错误的约束在上帝并没有命令我们去使用的要求里？不。最重要的事是服事基督，这是从圣灵运行着的心里流出来的。虽然上帝的国是上帝统治我们，这个国差不多是一个空间元素，一个我们和其他信徒一起生活的“地方”，这个地方不在于吃什么或喝什么，而在于我们在上帝面前是否行公义；在于栖息在我们在基督的赦免里拥有的平安中，并在圣灵里充满喜乐，因为我们是上帝的儿女。保罗知道，当我们记住这个国是什么样子的時候，我们将围绕它构造我们的生活。

In Colossians 1 Paul encourages us to live lives worthy of the Lord, to please him, to bear fruit, to grow in knowing Christ, and to give thanks to God in a spirit of joy. He does not just tell us to do these things, but he also reminds us about what God has done for us. Notice how he calls the kingdom of God the kingdom of light, in contrast



to the kingdom of darkness, Satan's kingdom, out of which we have been rescued. God has filled this new kingdom with his blessings. There we live with his Son, whom he loves. There we are bought back from sin and death through the forgiveness of sins.

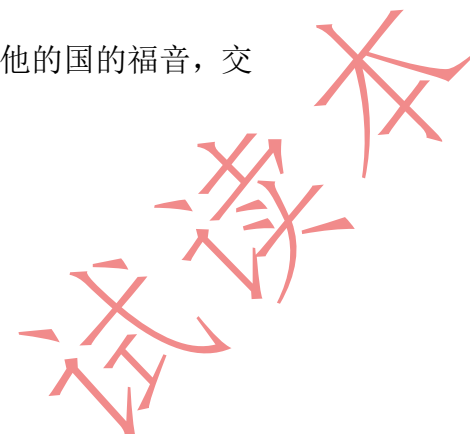
在歌罗西书 1 章，保罗鼓励我们过对得起主的生活，去蒙他喜悦，结出果子，在认识基督上成长，并以喜乐的灵感谢上帝。他没有只是告诉我们去做这些事，他同样提醒我们，上帝为我们做了什么。注意他怎样称上帝的国为光明的国，与之相比的是黑暗的国，撒旦的国，我们被从其中拯救出来。上帝用他的祝福充满了这个新的国。在那儿，我们和他所爱的儿子一起活着。在那儿，我们透过对罪的赦免，从罪和死亡中被赎买回来。

*We pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.*  
(Colossians 1:10-14)

使你们行事为人对得起主，凡事蒙他喜悦；在一切善事上多结果子，更加认识上帝；依照他荣耀的大能得着一切能力，带着喜乐的心，凡事忍耐宽容；并且感谢父，他使你们有资格分享圣徒在光明中的基业。他救我们脱离了黑暗的权势，把我们迁入他爱子的国里。我们在爱子里蒙了救赎，罪得赦免。（西 1:10-14）

What we do for God is woven together with the gospel of what he has done for us in bringing us into his kingdom.

我们为上帝做什么，与上帝为我们做了什么，带领我们进入他的国的福音，交织在一起。





In his first letter, Peter uses a similar picture. He calls us a people belonging to God. We are chosen; we are royalty; we are a holy nation. Each of these terms describes what it means to be members of God's kingdom.

彼得在他的第一封信里，使用了类似的画面。他称我们为属上帝的子民。我们是蒙拣选的；我们是王室成员；我们是圣洁的国民。这每一个词，都描述了成为上帝国度的一员意味着什么。

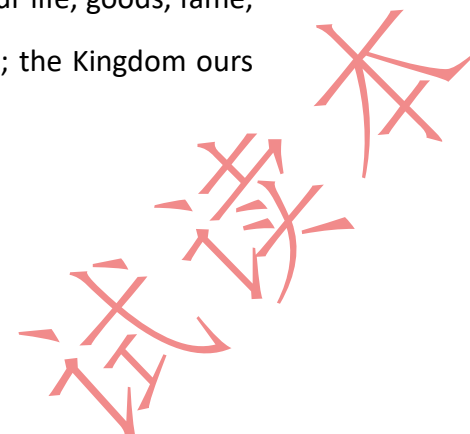
**You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. (1 Peter 2:9-11)**

然而你们是蒙拣选的族类，是君尊的祭司，是圣洁的国民，是属上帝的子民，为要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。你们从前不是子民，现在却是上帝的子民；从前未蒙怜恤，现在却蒙了怜恤。亲爱的，我劝你们作客旅和寄居的人，要禁戒肉体的私欲，这私欲是与灵魂争战的。（彼前 2:9-11）

Notice the gospel concepts heaped one on top of the other. They lead us to praise the Lord and abstain from sinning while we live in this world.

注意这些福音的概念，一个叠加着另一个。它们引导我们，在我们活在这个世界上时候，赞美主，弃绝罪恶。

Luther had it right when he said in the Small Catechism: "All this he did that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness." And we think of his famous hymn "A Mighty Fortress." In the fourth stanza, he wrote, "And take they our life, goods, fame, child, and wife, let these all be gone, they yet have nothing won; the Kingdom ours remaineth" (*The Lutheran Hymnal* 262:4).



路德在小教义问答中说得好：“他所做的一切，都是要我属于他，在他之下活在他的国里，永远在公义、无罪和祝福里服事他。”并且，我们想到他著名的赞美诗，“坚固保障”，在第 4 节中，他写道，“让他们夺走我们的生命、财产、名声、孩子和妻子，让这些都消失，他们依然一无所获；我们的国依然存在”（路德赞美诗集 262:4）。

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## 8 The Gospel in the Sacraments; The Gospel of Light 圣礼中的福音；光明的福音

### The gospel in Baptism 洗礼中的福音

The New Testament writers sometimes remind us that the sacraments, particularly Baptism, are great gifts to us from God.

新约作者不时地提醒我们，圣礼，特别是洗礼，是上帝给我们重大的礼物。

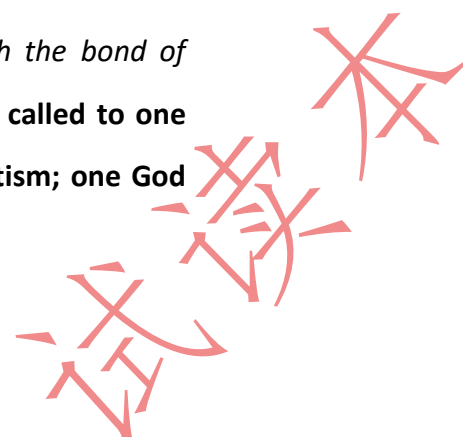
We have already looked at one of the most important instances of how Baptism encourages us in our lives of sanctification. Paul began his discourse on our new life in Christ (Romans 6:1-8:17) by reminding us of the first event in our lives as Christians. When we were baptized, we joined Christ in his death. Through Baptism we took part in his resurrection and in the new life he lives in service to his heavenly Father. And from that point, Paul launched into his great section on the new life we enjoy in Christ and the obligation we have to live as new creations.

我们已经看过了其中一个重要例子，即，洗礼是如何在我们成圣的生活中鼓励我们的。借着提醒我们注意，在我们作为基督徒的生命中的第一起事件，保罗开始了他对在基督里新生命的讨论（罗 6:1-8:17）。当我们受洗时，我们在他的死亡里与他联合。透过洗礼，我们参与到他的复活里，并参与到他为服事他天父而活的新生命里。从这一点出发，保罗开始了他伟大的篇章：我们在基督里享受的新生命，和作为新造的人，我们必定要履行的职责。

When Paul wanted to encourage the Ephesian Christians to live in harmony with one another, he reminded them of everything they shared as God's people. He said:

当保罗想要鼓励以弗所的基督徒，彼此和睦地生活时，他提醒他们作为上帝的子民他们所分享的一切事。他写道：

*Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit--just as you were called to one hope when you were called--one Lord, one faith, one baptism; one God*



**and Father of all, who is over all and through all and in all. (Ephesians 4:3-6)**

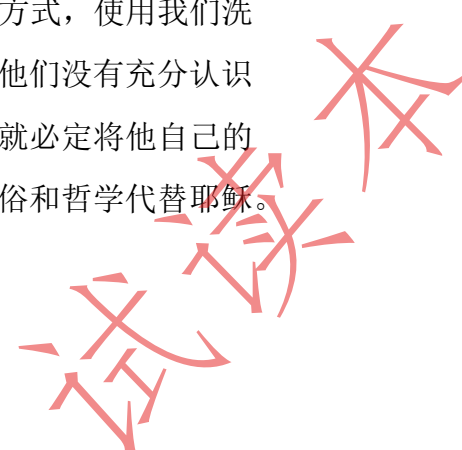
以和睦联系，竭力持守圣灵所赐的合一。身体只有一个，圣灵只有一位，就像你们蒙召只是藉着一个盼望。主只有一位，信仰只有一个，洗礼只有一种；上帝只有一位，就是万有的父。他超越万有，贯彻万有，并且在万有之中。（弗 4:3-6）

We are all one in the body of Christ. We all share one Spirit. We have a single hope. We worship one Lord. We have one faith. We live under the same God who is over all people and who gives life and direction to all his creatures. We also share one Baptism. We all felt the same water poured on us, experienced the same forgiveness of sins, and heard the same message: you are baptized into the life-giving name of the Father, Son, and Holy Spirit. These reminders of what we have in common with our fellow Christians have the power to create harmony and peace among us.

我们在基督的身体里都是一体的。我们分享了同一位圣灵。我们有一个共同的盼望。我们敬拜同一位上帝。我们有一个共同的信仰。我们在同一位上帝之下，他超越万有，对他一切的造物，他赐下生命并引导它们。我们也分享了同一种洗礼。我们都感受到同样的水浇灌在我们身上，经历到同样的罪得赦免，听到了相同的信息：你受洗归入圣父、圣子、圣灵，那赐生命的名。这些对我们与我们的基督徒团契拥有什么共同之处的提醒，有能力在我们中间创造和睦与平安。

Paul uses the power of our baptism in a related but somewhat different way in Colossians 2:8-14. Evidently the Colossians were having a problem understanding who Jesus was. They did not realize the full extent of his power, glory, and divine nature. The lower the value someone places on Jesus, the higher the value that person must place on his own reason and human spiritual impulses. The Colossians were substituting human customs and philosophies for Jesus.

在歌罗西书 2:8-14，保罗用一种存在关联但又有些许不同的方式，使用我们洗礼的能力。很明显，歌罗西人在理解耶稣是谁上存在着问题。他们没有充分认识到他的能力、尊荣和神性。一个人将耶稣放在越低的位置，他就必定将他自己的理性和人类的属灵冲动放在更高的位置。歌罗西人用人类的习俗和哲学代替耶稣。

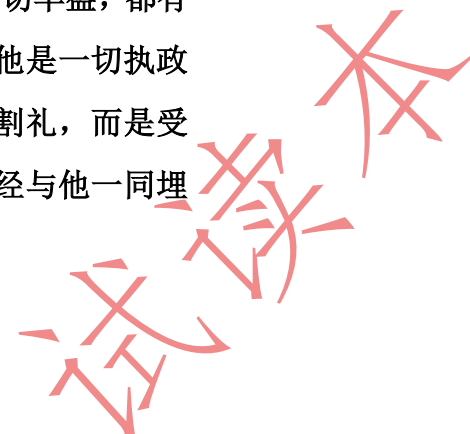


Paul told the Colossians that “all the fullness of the Deity” lives in Christ in bodily form. And we have been given fullness in Christ. Jesus rules over every power and authority, physical and spiritual, in this age. What's more, through his power our hearts have been circumcised and cut free from sin. How? Through our baptism and union with Christ in his death and resurrection. This is an abbreviated presentation of what Paul explained in Romans 6 and 7. Here is what Paul wrote to the Colossians:

保罗告诉歌罗西人，“上帝本性的一切丰盛”，都有形有体地住在基督里面。并且，我们在基督里得了丰盛。耶稣统治着这个世代身体和灵性上的每一种能力和权威。更重要的是，借着他的大能，我们的心受了割礼，除掉了我们的罪。这是怎么实现的呢？借着我们的洗礼，在基督的死亡和复活中与他联合。这是对保罗在罗马书 6-7 章解释了的东西的一个简单陈述。保罗写给歌罗西人的内容如下：

*See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. **For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority. In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross.*** (Colossians 2:8-14)

你们要谨慎，免得有人不照着基督，而照着人的传统，和世俗的言论，藉着哲学和骗人的空谈，把你们掳去。因为上帝本性的一切丰盛，都有形有体地住在基督里面，你们也是在他里面得了丰盛。他是一切执政掌权者的元首。你们也在他里面受了不是由人手所行的割礼，而是受了基督的割礼，就是除掉你们的罪身。你们在洗礼中已经与他一同埋



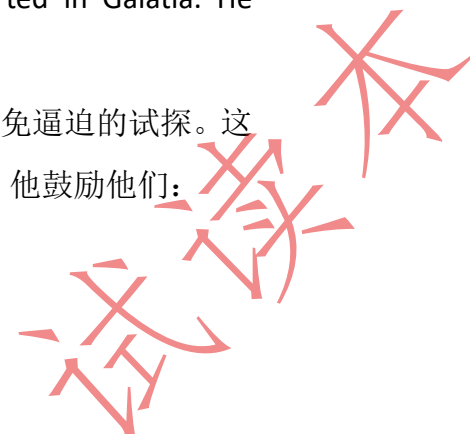
葬，也在洗礼中，因信那使基督从死人中复活的上帝所运行的动力，与他一同复活了。你们因着过犯和肉体未受割礼，原是死的，然而上帝赦免了我们的一切过犯，使你们与基督一同活过来，涂抹了那写在规条上反对我们、与我们为敌的字句，并且把这字句从我们中间拿去，钉在十字架上。（西 2:8-14）

Paul could simply have told the Colossians to put away their human ceremonies and philosophies and believe in Jesus. But he goes further. He unfolds to us what it means to have Jesus. We experience the power of the gospel cutting off our sinful natures every day. And that is something that no human philosophy or system of religion based on the “basic principles of this world” could ever do. Nor could these philosophies put the law to death. Nor could they give us the fullness of all the blessings God pours out on us in Christ, who contains in himself as the God-man the fullness of God himself. Many thoughts are all woven together into a beautiful picture of what we have in Christ, motivating us to give up the ways and means of the world--and what is the connecting link between Christ and us? Baptism.

保罗本可以简单地告诉歌罗西人，抛弃他们的人类礼节和哲学，相信耶稣。但是他更进一步。他向我们展示了，拥有耶稣意味着什么。我们每一天都在经历福音除掉我们罪性的大能。这是没有任何一个，基于“这个世界的基本准则”的人类哲学或宗教系统，能够做到的事。这些哲学也不能治死律法。它们也不能赐我们丰盛，即上帝在基督里倾泻在我们身上的一切祝福，作为完全的神和完全的人，基督他自己包含了上帝自己完全的丰盛。这些想法都交织在一起，构造了一个漂亮的，关于我们在基督里拥有什么的画面，它激励我们放弃这个世界的方法和手段——那么，在我们与基督之间的联结是什么呢？洗礼。

In addition to temptations to follow worldly wisdom and philosophy, we face temptations to give up faith to avoid persecution. That's one of the main reasons Peter wrote his first letter to the congregations Paul had started in Galatia. He encouraged them:

除了追随世界的智慧和哲学的试探，我们还面对放弃信仰避免逼迫的试探。这是彼得向保罗在加拉太建立的教会，写第一封信的主要原因。他鼓励他们：



It is better, if it is God's will, to suffer for doing good than for doing evil....  
**Therefore, since Christ suffered in his body, arm yourselves also with the same attitude,** because he who has suffered in his body is done with sin. As a result, he does not live the rest of his earthly life for evil human desires, but rather for the will of God. (1 Peter 3:17; 4:1,2)

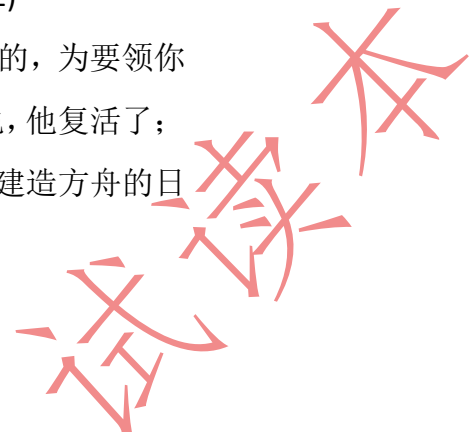
如果上帝的旨意是要你们受苦，那么为行善受苦，总比为行恶受苦好。  
**基督既然在肉身受过苦，你们也应当以同样的心志装备自己**（因为在肉身受过苦的，就已经与罪断绝了），好叫你们不再随从人的私欲，只顺从上帝的旨意，在世上度余下的光阴。（彼前 3:17； 4:1-2）

Peter could simply have told his readers to “buck up” and take the persecution that came their way. But that would have accomplished nothing. Between 3:17 and 4:1,2 (where Peter encouraged his readers), Peter sandwiches a beautiful section of gospel:

彼得可以简单地告诉他的读者，“打起精神”，接受他们所遭遇的迫害。但是那不会有任何结果。在 3:17 到 4:1,2 中间（在这里，彼得鼓励他的读者），彼得夹入了一段美丽的福音：

Christ died for sins once for all, the righteous for the unrighteous, to bring you to God. He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. In it only a few people, eight in all, were saved through water, and this water symbolizes baptism that now saves you also--not the removal of dirt from the body but the pledge of a good conscience toward God. It saves you by the resurrection of Jesus Christ, who has gone into heaven and is at God's right hand--with angels, authorities and powers in submission to him. (1 Peter 3:18-22)

因为基督也曾一次为你们的罪死了，就是义的代替不义的，为要领你们到上帝面前。就肉体的方面说，他曾死去；就灵的方面说，他复活了；他藉这灵也曾去向那些在监管中的灵宣讲，他们就是挪亚建造方舟的日





子、上帝容忍等待的时候，那些不顺从的人。当时进入方舟、藉着水得救的人不多，只有八个。这水预表的洗礼，现在也拯救你们：不是除去肉体的污秽，而是藉着耶稣基督的复活，向上帝许愿常存纯洁的良心。基督已进到天上，在上帝右边，众天使、有权势的、有能力的，都服从了他。（彼前 3:18-22）

What is the link between Jesus' suffering and our resurrection? Baptism. Baptism buoys us up above the destruction coming on the world. How? By uniting us with Jesus' resurrection and giving us a clean conscience. This hope, given us by our baptism, will carry us through any suffering we are called on to endure.

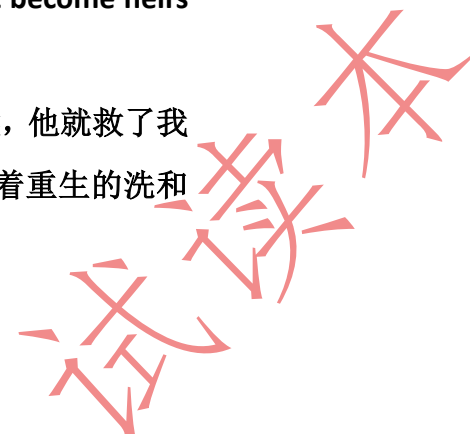
在耶稣的受难和我们的复活之间存在着什么联系？洗礼。洗礼使我们超越了这个世界即将到来的毁灭。这是怎么实现的呢？借着将我们与耶稣的复活连合起来，它赐给我们一颗纯洁的良心。借着我们的洗礼给予我们的这盼望，必带领我们度过我们被呼召去忍耐的一切苦难。

We might also mention Titus 3:4-7. These words contain many clear and beautiful statements about our faith. They include a fine description of what God did for us at our baptism: “He saved us through the washing of rebirth.” That is a washing which led to a rebirth into God's family and salvation from sin and its results. Paul writes:

我们也可以聊聊提多书 3:4-7。这些话含有很多关于我们信心清晰而美丽的陈述。它们包含一个极好的描述，说明上帝在我们的洗礼中为我们做了什么：“他借着重生的洗救了我们。”这是一种使我们得以重生进入上帝的家，并从罪和罪的结果中得到拯救的洗涤。彼得写道：

**When the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. (Titus 3:4-7)**

然而，到了上帝我们的救主显明他的仁慈和怜爱的时候，他就救了我们，并不是由于我们所行的义，而是照着他的怜悯，藉着重生的洗和



圣灵的更新。圣灵就是上帝藉着我们的救主耶稣基督丰丰富富浇灌在我们身上的，使我们既然因着他的恩典得称为义，就可以凭着永生的盼望成为后嗣。（多 3:4-7）

Just like the passage from 1 Peter above, this passage is sandwiched between encouragements to serve the Lord. At the beginning of chapter 3, Paul told Titus:

正如上面彼得前书的经文，这段经文也夹在鼓励服事主的经文中间。在第 3 章开头，保罗告诉提多：

Remind the people *to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men.* (Titus 3:1,2)

你要提醒他们服从执政的和掌权的，听从他们，随时准备作各种善工。不可毁谤人，要与人无争，谦恭有礼，向众人表现充分温柔的心。（多 3:1,2）

Right after the gospel section quoted above, Paul wrote:

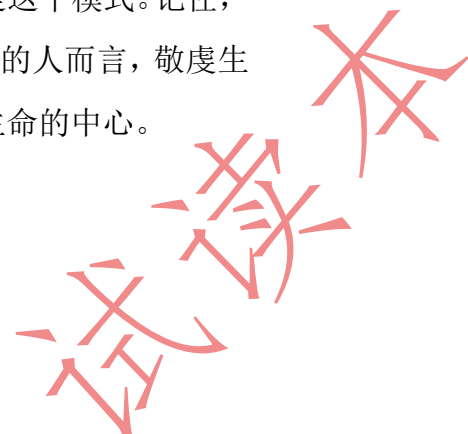
在上面引用的福音部分后面，保罗写道：

This is a trustworthy saying. And I want you to stress these things, *so that those who have trusted in God may be careful to devote themselves to doing what is good.* (Titus 3:8)

这话是可信的，我愿你确实地强调这些事，使信上帝的人常常留心作善工；这些都是美事，并且是对人有益的。（多 3:8）

Encouragement to live a godly life, followed by the gospel, followed by more encouragement--that's the pattern. And remember, the writers are not using the gospel to motivate people. They are stressing the importance of godly living on the part of those who have the gospel. The gospel motivates only because it is the heart of a Christian's life.

鼓励过敬虔的生活，随后是福音，随后是更多的鼓励——就是这个模式。记住，作者不是在使用福音去激励人们。他们在强调就那些拥有福音的人而言，敬虔生活的重要性。福音之所以激励人，唯独因为它是一个基督徒生命的中心。



## The gospel in the Lord's Supper 圣餐中的福音

On the night Jesus was betrayed, he gave his disciples the Lord's Supper. In that Supper he gave them to eat and to drink his body and blood for the forgiveness of their sins. It was to be a meal shared by his disciples on a regular basis until he came again. It was a meal by which they would remember all he had done for them.

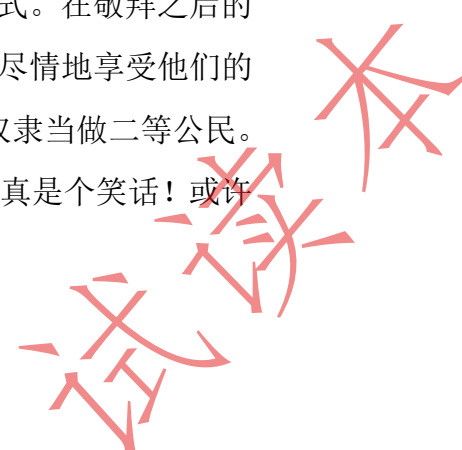
在耶稣被卖的那一夜，他将圣餐赐给他的门徒。在那个晚餐里，他让他们去吃喝他的身体和血，来赦免他们的罪。这是他的门徒定期去分享的一餐，直等到他再来。借着这一餐，他们将想起他为他们所做的一切事。

The New Testament writers do not refer to the Lord's Supper very often. It is, rather, in the background, something the church continues to do. On one occasion, however, Paul used the Lord's Supper to lead one of his congregations, the Corinthians, to change its way of acting.

新约作者并不经常提到圣餐。它是教会持续在幕后做的事情。然而，有一次，保罗使用圣餐引导他的一群会众，哥林多人，改变他们的行为方式。

The congregation Paul started in Corinth had its share of problems. One of its problems was disharmony in worship services. In 1 Corinthians 11, Paul criticized the members the congregation for how they treated one another. In the fellowship meal after the service, when they ate and drank the Lord's Supper, they were treating one another almost as enemies. The rich would dive into their lavish meals and make the poor wait over in the corner until they were done eating. Freeman looked down on slaves as second-class citizens. Then they would celebrate the Lord's Supper together, confess their sins, and receive God's forgiveness. What a joke! Perhaps the rich even thought they were richer in God's mercy than the poor.

保罗在哥林多建立的教会也有它自己的问题。它的问题之一是在敬拜仪式中不和睦。在哥林多前书 11 章，保罗批评教会成员对待彼此的方式。在敬拜之后的爱宴中，当他们吃喝圣餐时，他们几乎把彼此当做仇敌。富人尽情地享受他们的盛宴，却让穷人待在角落里，直到他们吃完为止。自由民将奴隶当做二等公民。然后他们一起庆祝圣餐，承认他们的罪，接受上帝的赦免。这真是个笑话！或许富人甚至觉得，他们比穷人更富有上帝的怜悯。



How did Paul solve the problem? Since the problem centered on how they celebrated the Lord's Supper, why not bring out the gospel beauty in the Lord's Supper? That's what Paul did. He repeated the words of institution of the Lord's Supper, which the Lord Jesus had given him by revelation:

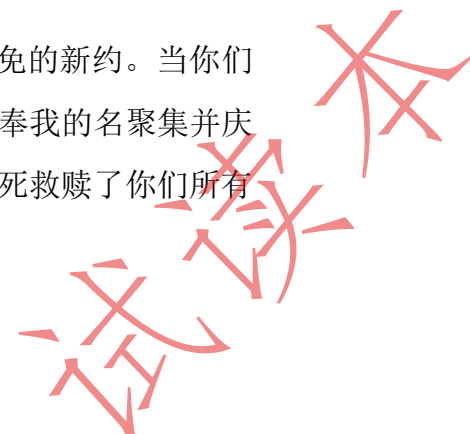
保罗是如何解决这个问题的呢？既然问题集中在他们怎样庆祝圣餐上，为什么不在圣餐中展示福音的美好呢？这就是保罗所做的。他重复了圣餐建立的话语，这是主耶稣借着启示赐给他的：

I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. (1 Corinthians 11:23-26)

我当日传交给你们的，原是从主领受的，就是主耶稣被出卖的那一夜，他拿起饼来，祝谢了，就擘开，说：“这是我的身体，为你们擘开的；你们应当这样行，为的是记念我。”饭后，照样拿起杯来，说：“这杯是用我的血所立的新约，你们每逢喝的时候，应当这样行，为的是记念我。”你们每逢吃这饼，喝这杯，就是宣扬主的死，直等到他来。（林前 11:23-26）

Jesus is saying, "This is my body. I gave it for you. This cup is the new covenant of mercy and forgiveness. When you drink it, remember me. I have saved you all from your sins. When you gather together in my name and celebrate the Lord's Supper, you, my people, are proclaiming that you are all sinners and that my death has redeemed you all, small and great. Someday I will come again, and I want to find you still celebrating my Supper."

耶稣说，“这是我的身体，为你们而赐下。这杯是怜悯和赦免的新约。当你们喝的时候，记念我。我从你们全部的罪里搭救了你们。当你们奉我的名聚集并庆祝圣餐时，你们，我的子民，正在宣告你们都是罪人，而我的死救赎了你们所有



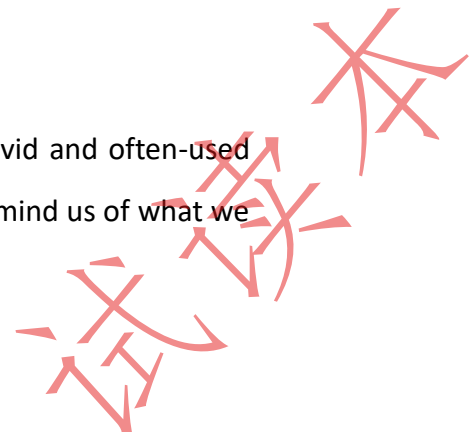
人，从最小到最大的。有一天，我会再次降临，我想要看到，你们依然在庆祝我的晚餐。”

Paul then gave the Corinthians some very stern words in the verses that follow. They should be afraid of God's judgment in view of how they were treating their fellow believers and how they were denying their need for Jesus' body and blood even as they were eating and drinking it. But when they took Paul's warnings to heart, they could look back on his description of the Lord's Supper and shape their lives around it. They would remember that Christ died for their sins and that they were no less sinners than the poor people in their congregation. They would look at one another not as rivals but as brothers and sisters in Christ. They would eat and drink the Lord's Supper in a spirit, of humility, and that humility would enable them to deal with others in a God-pleasing way. When we see our fellow brothers and sisters in Christ going to the Lord's Supper and we join them there, hostility, jealousy, snobbery, and a host of other evils melt away. We see them as fellow travelers with us on the road to eternal life, waiting for Jesus to come again.

在接下来的经文中，保罗给了哥林多人一些严厉的话。鉴于他们对待他们基督徒同胞的方式，以及他们是怎样拒绝他们对耶稣身体和宝血的需要，即使在他们吃喝它的时候，他们应该害怕上帝的审判。但是当他们将保罗的警告记在心里，他们可以重新回顾他对圣餐的描述，并围绕它构造他们的生活。他们会记住，基督为他们的罪死了，而他们的罪也不比他们教会中的穷人更少。他们看待彼此，不再作为竞争对手，而是作为在基督里的兄弟姐妹。他们以一种谦卑的心吃喝圣餐，而这种谦卑，使他们能够以一种上帝喜悦的方式，对待他人。当我们看到我们在基督里的兄弟姐妹，来领受圣餐，而我们也在此与他们联合时，敌意、嫉妒、势利和许多其它的邪恶都消失了。我们视他们为和我们同行在永生道路上，一起等候耶稣再来的旅伴。

## **The gospel of light 光明的福音**

The contrast between light and darkness is one of the most vivid and often-used pictures in Scripture. It is gospel, and the Bible writers use it to remind us of what we

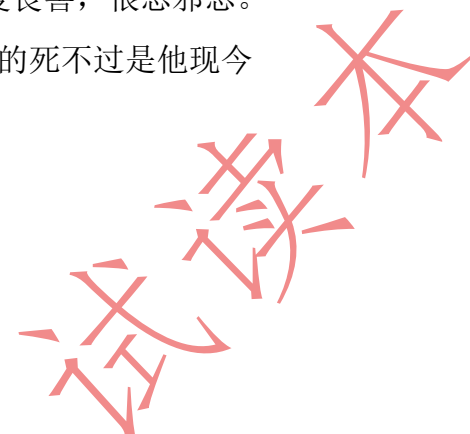


have in Christ. It is so simple that a young child can understand it. Go into a dark room and flip on the switch. Not knowing what's in the room, not being able to walk around in it without stumbling, facing the possibility that someone or something evil is lurking there--this is all replaced by a clear understanding of what is there, the ability to walk where you want and defend yourself if necessary. Anyone can understand this picture.

光明和黑暗的对比，是圣经最生动和经常使用的画面之一。它是福音，圣经作者用它来提醒我们，我们在基督里有什么。它简单到一个小孩也能够理解。进入一个黑暗的房间，关上灯。你不知道这个房间里有什么，你不能在里面随处走动而不被绊倒，你面临某些邪恶的人或事潜伏在那儿的危险——而这一切，都被清楚地知道那儿有什么所取代，你能够走到你想去的任何地方，你能够在有必要的时候保护你自己。任何人都能理解这幅画面。

It's a powerful picture to describe one's relation to God and the devil, to goodness and evil, to salvation and punishment. Darkness is not knowing God and, even worse, not realizing that you are living for Satan. Darkness is confusion over goodness and evil; it is not really understanding that true goodness can only be inspired by God's grace. Darkness is looking at death with a big question mark or, more honestly, in complete fear. Light is the opposite. A person who stands in the light of Jesus and his revelation of God the Father knows God, flees the devil, loves good, hates evil. He knows that he can face death, for in Christ he has already died and risen again, and that his death is but a continuation of the life he has now, but far greater.

这是一幅描述一个人和上帝与魔鬼，善与恶，救恩与惩罚的强有力的画面。黑暗是不认识上帝，更糟糕的是，没有意识到你为撒旦而活。黑暗是对善与恶的混淆；它没有真的理解，真正的善只可能被上帝的恩典所启发。黑暗带着巨大的不确定看待死亡，或，更诚实地说，带着完全的恐惧。光明与之相反。一个站在耶稣和他对天父的启示之光里的人，认识上帝，远离魔鬼，喜爱良善，恨恶邪恶。他知道他能够面对死亡，因为在基督里他已经死而复活了，他的死不过是他现今的，却更大的生命的延续。



Without Christ we were in the darkness. With him we are in the light. Matthew quoted Isaiah, who foretold Jesus' coming to his people and what would happen when he appeared:

没有基督，我们就在黑暗里。有了他，我们就在光明里。马太引用以赛亚的话，后者预言了耶稣将要来到他子民那里，并且，当他出现时，将会发生什么。

The people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned. (Matthew 4:16 quoting Isaiah 9:2)

住在黑暗中的人民，看见了大光；死亡幽暗之地的居民，有光照亮他们。（太 4:16 引自赛 9:2）

The faithful believer Simeon saw the baby Jesus in the temple and said of him: 衷信的信徒西面看到在圣殿里的婴儿耶稣，论到他说：

My eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel. (Luke 2:30-32)

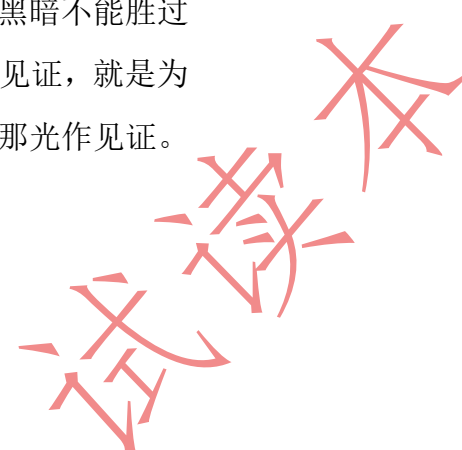
因我的眼睛已经看见你的救恩，就是你在万民面前所预备的，为要作外族人启示的光，和你民以色列的荣耀。（路 2:30-32）

The gospel writer John also spoke in terms of light versus darkness:

福音书作者约翰也从光明和黑暗的角度说：

In [Jesus] was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it. There came a man who was sent from God; his name was John. He came as a witness to testify concerning that light, so that through him all men might believe. He himself was not the light; he came only as a witness to the light. The true light that gives light to every man was coming into the world. (John 1:4-9)

在他里面有生命，这生命就是人的光。光照在黑暗中，黑暗不能胜过光。有一个人，名叫约翰，是上帝所差来的。他来是要作见证，就是为光作见证，使众人藉着他可以相信。他不是那光，而是要为那光作见证。那光来到世界，是普照世人的真光。（约 1:4-9）





At some time in your life, you have probably turned over a rock or a piece of wood that has been lying out in the rain for a long time. You picked it up and discovered a whole subculture of bugs and worms that had made that place of darkness their home. As soon as the light strikes these creatures, they scurry around trying to find darkness. They cannot tolerate the light. You have also seen a plant growing out of the soil. From the first moment it poked its head out of the soil, it has lived on light. It needs light to grow. If you turn the plant around so its leaves are facing away from the light, the leaves will soon turn their faces around so they are once more facing the light.

在你生命中的某个时刻，你可能翻开过一块已经在雨中躺了很久的石头或木头。你捡起它，并发现一个完整的，由臭虫和蠕虫组成的生态群，它们将这块黑暗之地当做了它们的家。一旦光照射到这些生物上，它们慌不择路地试着去寻找黑暗。它们不能忍受光。你也曾经看到过一棵植物从土地里生长出来，从他破土而出的那一刻，它就靠着光活着。它需要光去生长。如果你旋转植物，使它的叶子背对着光，叶子将很快转换方向，使它们再次面对光。

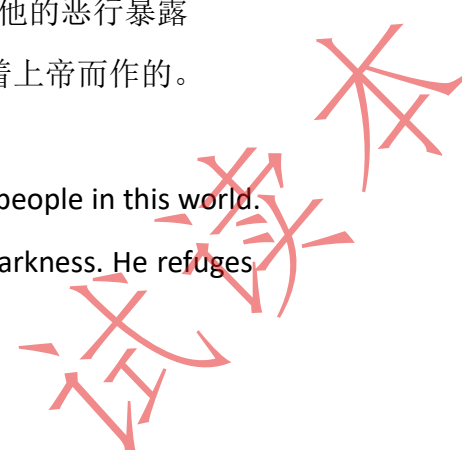
On one occasion, Jesus warned a man named Nicodemus to seek out the light, like a plant:

有一次，耶稣警告一个叫尼哥德慕的人，像一棵植物那样，去寻找光：

This is the verdict: Light has come into the world, but men loved darkness instead of light because their deeds were evil. Everyone who does evil hate the light, and will not come into the light for fear that his deeds will be exposed. But whoever lives by the truth comes into the light, so that it may be seen plainly that what he has done has been done through God. (John 3:19-21)

光来到世上，世人因为自己的行为邪恶，不爱光倒爱黑暗，定他们罪的原因，就在这里。凡作恶的都恨光，不来接近光，免得他的恶行暴露出来。凡行真理的，就来接近光，好显明他所作的都是靠着上帝而作的。  
(约 3:19-21)

In effect, Jesus was saying, "Nicodemus, there are two kinds of people in this world. One kind of person lives in the darkness and does the deeds of darkness. He refuses



to come into my light. When my light shines on him, he covers his eyes and ducks into the darkness. And tragically, darkness will be his eternal fate. The other kind of person has been born as a child of God. He is happy to come into my light, because his deeds have been inspired and motivated by God. He will live in my light into eternity. Nicodemus, be that kind of person.”

实际上，耶稣在说，“尼哥德慕，这个世界上有两种人。一种人活在黑暗里，做着黑暗的事情。他拒绝来到我的光里。当我的光照在他身上时，他遮上他的眼睛躲进黑暗中。悲剧的是，黑暗将是他永恒的命运。另一种人重生成为上帝的孩子。他开心地接近我的光，因为他的行为被上帝启发和激励。他将活在我的光里，进入永生。尼哥德慕，成为这样的人。”

On several occasions, Jesus spoke to the crowds about the light, encouraging them to come into the light.

好几次，耶稣对人群谈到这光，鼓励他们进入这光。

When Jesus spoke again to the people, he said, “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life.” (John 8:12)

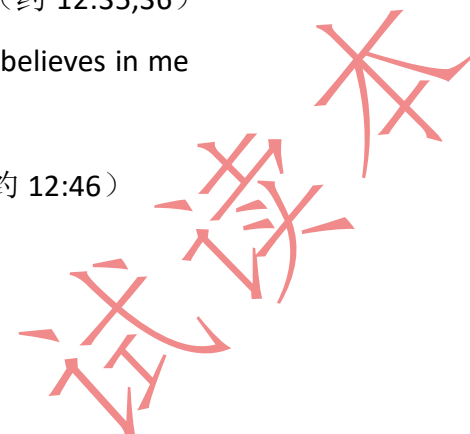
耶稣又对众人说：“我是世界的光，跟从我的，必定不在黑暗里走，却要得着生命的光。”（约 8:12）

Then Jesus told them, “You are going to have the light just a little while longer. Walk while you have the light, before darkness overtakes you. The man who walks in the dark does not know where he is going. Put your trust in the light while you have it, so that you may become sons of light.” (John 12:35,36)

耶稣说：“光在你们中间的时间不多了。你们应当趁着有光的时候行走，免得黑暗追上你们。在黑暗中行走的人，不知道往哪里去。你们应当趁着有光的时候信从这光，使你们成为光明的儿女。”（约 12:35,36）

I have come into the world as a light, so that no one who believes in me should stay in darkness. (John 12:46)

我是光，我到世上来，叫所有信我的不住在黑暗里。（约 12:46）



This picture, painted in only two colors, is worth a thousand words. By God's grace we left the darkness and came into the light. Using the two words darkness and light as a sort of shorthand, Jesus and the epistle writers flood our minds with images of the salvation we have in Jesus. They then encourage us to live as children of the light.

这幅只由两个颜色描绘的画面，胜过千言万语。借着上帝的恩典，我们离开黑暗，进入光明。使用黑暗和光明这两个词，作为一种速记，耶稣和书信作者，将我们在耶稣里拥有救恩的图像，充满我们的脑海。然后，他们鼓励我们，按照光明之子的身份活着。

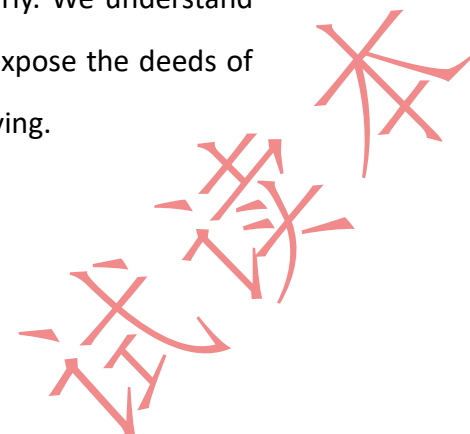
Paul encouraged the Ephesians just as Jesus encouraged Nicodemus:

保罗鼓励以弗所人，如同耶稣鼓励尼哥德慕一样：

**You were once darkness, but now you are light in the Lord. Live as children of light** (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord. Have nothing to do with the fruitless deeds of darkness, but rather expose them. For it is shameful even to mention what the disobedient do in secret. But everything exposed by the light becomes visible, for it is light that makes everything visible. This is why it is said: "Wake up, O sleeper, rise from the dead, and Christ will shine on you." (Ephesians 5:8-14)

你们从前是黑暗的，现今在主里却是光明的，行事为人就当像光明的儿女。光明所结的果子，就是一切良善、公义、诚实。你们要察验什么是主所喜悦的。不要参与暗昧无益的事，倒要把它揭露出来，因为他们暗中所作的事，连提起来也是羞耻的。凡被光揭露的，都是显而易见的。因为一切显露出来的就是光，所以有话说：“睡了的人哪，醒过来，从死人中起来吧！基督必要照亮你。”（弗 5:8-14）

The light of Christ has shined on us and has made us light. By God's grace we are awake and alive in him. By means of that light, we can see clearly. We understand God and his will. we know how to serve him. We know how to expose the deeds of darkness. "Live as those on whom the light has shined," Paul is saying.



基督的光照耀在我们身上，使我们成为了光明。借着上帝的恩典，我们醒了过来，并活在他里面。依靠着那光，我们能清晰地看见了。我们明白上帝和他的旨意。我们知道怎么服事他。我们知道怎么去揭露黑暗的行为。“像那些有光照耀着的人那样生活，” 保罗说。

Paul weaves the picture of light and darkness together with the day of Christ's second coming. The night of this present world and its evil is soon to be taken over by the day of God's new heaven and earth. Yet even in this dark world we live in, the Lord has given us the armor of light--the clothing of Jesus Christ--to ward off the darkness.

保罗将黑暗与光明的画面，和基督再来的日子交织在一起。今世的黑夜和它的邪恶，将很快被上帝新天新地的日子取代。然而甚至在我们生活的这个黑暗世界里，主也给了我们光明的盔甲——耶稣基督的义袍——去抵挡黑暗。

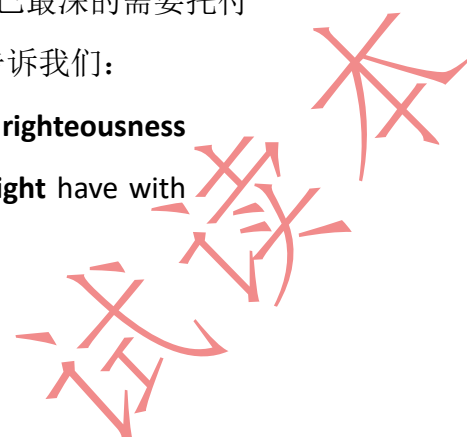
**The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. Let us behave decently, as in the day time, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature. (Romans 13:12-14)**

黑夜已深，白昼近了，所以我们要除掉暗昧的行为，带上光明的武器。行事为人要光明磊落，好像行在白昼。不可荒宴醉酒，不可放荡纵欲，不可纷争嫉妒。总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。  
(罗 13:12-14)

Our friends, particularly those to whom we entrust ourselves in our deepest needs and whose faith and way of life influence our own, must be chosen carefully. Paul tells us:

我们必须小心地选择我们的朋友，特别是那些我们将我们自己最深的需要托付给他们，而他们的信心和生活方式影响着我们的朋友。保罗告诉我们：

**Do not be yoked together with unbelievers. For what do righteousness and wickedness have in common? Or what fellowship can light have with darkness? (2 Corinthians 6:14)**



你们和不信的人不可共负一轭，义和不法有什么相同呢？光明和黑暗怎能相通呢？（林后 6:14）

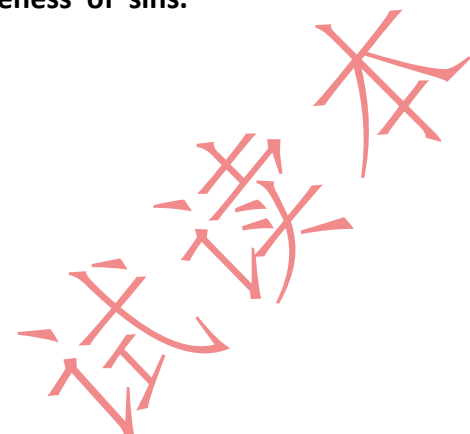
**You are all sons of the light and sons of the day.** We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, *but let us be alert and self-controlled.* For those who sleep, sleep at night, and those who get drunk, get drunk at night. But **since we belong to the day, let us be self-controlled,** putting on faith and love as a breastplate, and the hope of salvation as a helmet. **For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ.** (1 Thessalonians 5:5-9)

你们都是光明之子、白昼之子；我们不是属于黑夜的，也不是属于黑暗的。所以，我们不要沉睡像别人一样，*总要警醒谨慎。*因为睡觉的人是在晚上睡，醉酒的人是在晚上醉；但**我们既然属于白昼，就应当谨慎，**披上信和爱的胸甲，戴上救恩的盼望作头盔。因为上帝不是定意要我们受刑罚，而是要我们藉着我们的主耶稣基督得着救恩。（帖前 5:5-9）

In the next passage, Paul links light and darkness with the teaching of God's kingdom. God's kingdom is the kingdom of light. Satan's kingdom is the kingdom of darkness. That's the kingdom we were members of, but we qualified to live in a different kingdom, the kingdom of the Son he loves.

在下面一段经文中，保罗将光明与黑暗和上帝的国的教导联系起来。上帝的国是光明的国。撒旦的国是黑暗的国。我们曾经是这个国的一员，但是我们被授权活在一个不一样的国里，他爱子的国。

*...giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins.* (Colossians 1:12-14)



……并且感谢父，他使你们有资格分享圣徒在光明中的基业。他救我们脱离了黑暗的权势，把我们迁入他爱子的国里。我们在爱子里蒙了救赎，罪得赦免。（西 1:12-14）

Give thanks--that's part of our sanctified lives. Notice how Paul encourages us. In addition to his reminder that we are in the light, he heaps one gospel concept on another. God has "qualified you," reminding us of our faith in Christ's forgiveness. He has given us an "inheritance." We are "saints." We live in "the kingdom of light," which is also the kingdom of his Son. Don't forget the little addition "he loves." Of course that refers to the Father's love for Jesus, but if we are in the kingdom of the Son he loves, then he loves us too. In him we have "redemption," and we have "the forgiveness of sins." Yes, Paul tells us to live in a spirit of thanks, but in the same stroke, he points us to the good news of what we have in Christ.

感恩——这是我们成圣生活的一部分。注意保罗是如何鼓励我们的。除了提醒我们我们在光明里，他将一个福音概念堆积在另一个上。上帝“使你们有资格”，这使我们想到我们对基督赦免的信心。他给了我们一份“基业”。我们是“圣徒”了。我们迁入了“光明的国”，这同样是他儿子的国。别忽视了这个词，“他所爱的”，当然，这指的是天父对耶稣的爱，但如果我们在他爱子的国里，那他同样爱我们。在他里面我们蒙了“救赎”和“罪得赦免”。是的，保罗告诉我们带着感恩的心生活，但同时，他向我们指出，我们在基督里拥有了什么的好消息。

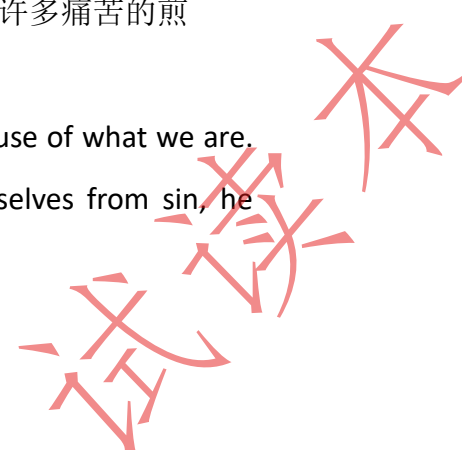
The writer to the Hebrews uses the picture of light to encourage his readers to stand firm in persecution:

希伯来书的作者使用光明的画面，鼓励他的读者在逼迫中站立得稳：

Remember those earlier days after you had received the light, when you stood your ground in a great contest in the face of suffering. (Hebrews 10:32)

你们要回想从前的日子，那时，你们蒙了光照，忍受了许多痛苦的煎熬。（来 10:32）

Finally, Peter encourages us to abstain from sinful desires because of what we are. In his list of reasons to keep away from evil and to guard ourselves from sin, he includes the wonderful light into which Christ has welcomed us:



最后，因为我们是什么，彼得鼓励我们弃绝罪恶的欲望。在他一系列远离邪恶，从罪中警醒自己的理由中，他包括了基督欢迎我们进入的奇妙的光明：

**You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul. (1 Peter 2:9-11)**

然而你们是蒙拣选的族类，是君尊的祭司，是圣洁的国民，是属上帝的子民，*为要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。*“你们从前不是子民，现在却是上帝的子民；从前未蒙怜恤，现在却蒙了怜恤。”亲爱的，我劝你们作客旅和寄居的人，*要禁戒肉体的私欲，这私欲是与灵魂争战的。*（彼前 2:9-11）

When you wonder where your life is going, remember this simple picture. With the light shining on you and around you, you know you are not consigned to walking in darkness like so many. You may not know exactly where you are going, but you see the wrong and you can avoid it; you see your Savior, and his grace and power go with you; and in the distance you see the light of eternal life shining at the end of your path.

当你怀疑你的生命将走向何处时，记住这个简单的画面。随着光明照耀着你和你的周围，你知道你不像很多人那样，被弃置在黑暗之中。你可能没法准确地知道，你将走向何处，但是你看到了错误，你可以避开它；你看到了你的救主，他的恩典和能力与你同行；在远处，你看到永生的光，闪耀在你道路的尽头。





## 9 The Gospel of Eternal Life 永生的福音

By this time in our study, we realize that many of the themes overlap. In this chapter we will meet a few passages we have already highlighted. But here we will look at them from yet another standpoint. One of the most important reasons for serving our Lord is the inheritance awaiting us at the end of our lives.

在我们的学习中，到现在，我们意识到很多主题是重叠的。在这一章中，我们将遇到一些我们已经强调过的经文。但这儿，我们将从另一个角度来观察它们。服事我们的主的其中一个最重要原因是，在我们生命的终点，有一笔遗产正等着我们。

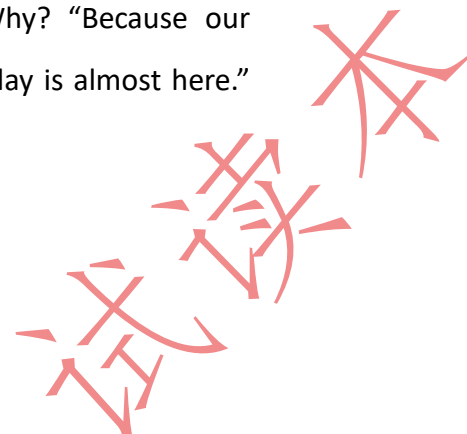
To stray from the path and follow the narrow road that leads to destruction is to be avoided at all costs. As Jesus says in the Sermon on the Mount, “If your right eye causes you to sin, gouge it out and throw it away. It is better for you to lose one part of your body than for your whole body to be thrown into hell” (Matthew 5:29).

我们不惜一切代价，避免偏离正路和跟随导致死亡的窄路。正如耶稣在登山宝训所说，“如果你的右眼使你犯罪，就把它挖出来丢掉；宁可失去身体的一部分，胜过全身被丢进地狱里”（太 5:29）。

The apostles saw Jesus' return as being right around the corner. They saw heaven quickly approaching. Living in eternity with Jesus was a reality as vivid and concrete as going to work or eating a meal with one's family. The apostles may not have been able to answer every question about what heaven was like, but it was nothing abstract.

使徒们看到耶稣再来就在眼前。他们看到天堂很快降临。和耶稣一起活在永恒里，是一个如此生动又具体的事实，就像和家人一起工作或吃饭一样。使徒们也许不能回答每一个关于天堂是什么样的问题，但是它一点都不抽象。

Paul encourages us to set aside the deeds of darkness. Why? “Because our salvation is nearer now than when we first believed,” and “the day is almost here.” He writes:



保罗鼓励我们除掉黑暗的行为。为什么？“因为我们得救，现在比初信的时候更加接近了，”并且，“白昼近了。”他写道：

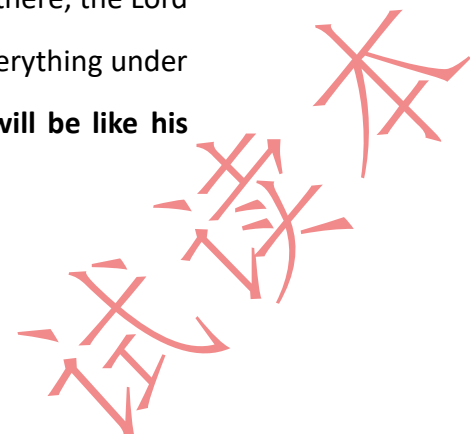
Do this, understanding the present time. *The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature.* (Romans 13:11-14)

还有，你们知道这是什么时期了，*现在正是你们应该睡醒的时候，因为我们得救，现在比初信的时候更加接近了。黑夜已深，白昼近了，所以我们要除掉暗昧的行为，带上光明的武器。行事为人要光明磊落，好像行在白昼。不可荒宴醉酒，不可放荡纵欲，不可纷争嫉妒。总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。*（罗 13:11-14）

Paul weaves the theme of eternal life into his encouragement to the Philippians. He focuses on the contrast between those who live as God's people and those who do not. Those who live apart from Christ present a frightening picture:

保罗将永生的主题织入他对腓立比人的鼓励里。他聚焦在那些作为上帝子民而活和那些没有这样之人的对比上。那些远离基督而活的人呈现了一幅恐怖的画面：

*Join with others in following my example, brothers, and take note of those who live according to the pattern we gave you. For, as I have often told you before and now say again even with tears, many live as enemies of the cross of Christ. Their destiny is destruction, their god is their stomach, and their glory is in their shame. Their mind is on earthly things. But our citizenship is in heaven. And we eagerly await a Savior from there, the Lord Jesus Christ, who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.* (Philippians 3:17-21)



弟兄们，你们要一同效法我，也要留意那些照着你们给你们的榜样而行的人。我常常告诉你们，现在又流着泪说，有许多人行事为人，是基督十字架的仇敌，他们的结局是灭亡，他们的神是自己的肚腹，他们以自己的羞辱为荣耀，所思想的都是地上的事。但我们是天上的公民，切望救主，就是主耶稣基督，从天上降临；他要运用那使万有归服自己的大能，改变我们这卑贱的身体，和他荣耀的身体相似。（腓 3:17-21）

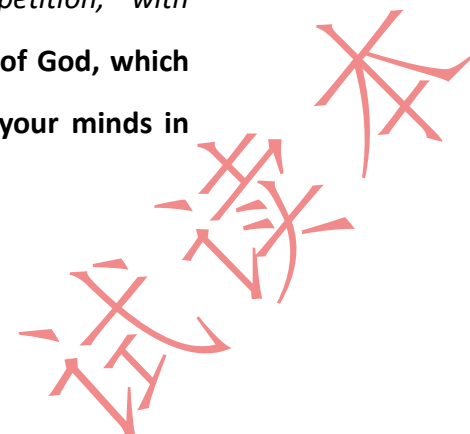
Many are enemies of the cross of Christ. They have substituted their own stomachs for God and will have nothing left but destruction when their god is destroyed in death. They have substituted the glory of God for the “glory” of sin, which they will be ashamed of when they discover what sin's wages are. Consequently, all they can think about are earthly things. But we who believe in Christ have a treasure awaiting us when Jesus brings everything under his control and changes our mortal bodies so they will be like his glorious body. This hope motivates us to imitate mature Christians like Paul.

许多人是基督十字架的仇敌。他们用他们自己的肚腹代替上帝，当他们的上帝被销毁在死亡里的时候，他们除了灭亡一无所有。他们用罪的“荣耀”代替上帝的荣耀，当他们知道罪的工价是什么时，他们将会为此蒙羞。结果，他们能思考的都是地上的事。但我们这些相信基督的人，有一个珍宝等着我们，到那时，耶稣将使万物都服在他的控制之下，并改变我们卑贱的身体，和他荣耀的身体相似。这个盼望激励我们效仿如保罗那样成熟的基督徒。

As Paul encouraged the Philippians, he described the Christian life as one of confidence, prayer, and thanksgiving. Why? Because “the Lord is near.”

当保罗鼓励腓立比人时，他用信心、祷告和感恩描述基督徒的生活。为什么？因为“主已经近了”。

*Let your gentleness be evident to all. **The Lord is near.** Do not be anxious about anything, but in everything, by prayer and petition, with thanksgiving, present your requests to God. **And the peace of God, which transcends all understanding, will guard your hearts and your minds in Christ Jesus.** (Philippians 4:5-7)*



要使大家看出你们谦和的心。主已经近了。应当毫无忧虑，只要凡事藉着祷告祈求，带着感恩的心，把你们所要的告诉上帝。这样，上帝所赐超过人能了解的平安，必在基督耶稣里，保守你们的心思意念。（腓 4:5-7）

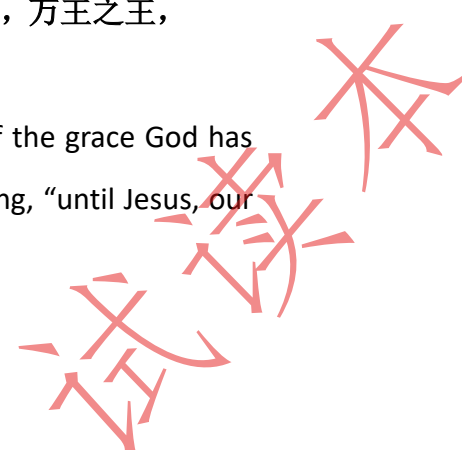
Approaching this from a little different slant, Paul told Timothy to “take hold of the eternal life to which you were called.” Our salvation is sure in Christ, but if we do not live according to the Spirit and “pursue righteousness, godliness, faith, love, endurance and gentleness,” we are in danger of losing eternal life. Paul writes:

从一个些微不同的角度触及此点，保罗告诉提摩太“持定你为之蒙召的永生”。我们的救恩在基督里是确实的，但是如果我们不按着圣灵而活，“追求公义、敬虔、信心、爱心、忍耐和温柔，”我们就处于失去永生的危险中。保罗写道：

*But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of **the eternal life to which you were called** when you made your good confession in the presence of many witnesses. In the sight of God, **who gives life to everything**, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, *I charge you to keep this command without spot or blame **until the appearing of our Lord Jesus Christ, which God will bring about in his own time--God, the blessed and only Ruler, the King of kings and Lord of lords.*** (1 Timothy 6:11-15)*

但你这属上帝的人啊，*应该逃避这些事，要追求公义、敬虔、信心、爱心、忍耐和温柔。要为信仰打那美好的仗，持定永生；你是为这永生而蒙召的，又在许多的证人面前承认过美好的信仰。我在赐生命给万物的上帝面前，并那在本丢·彼拉多面前见证过美好的信仰的基督耶稣面前嘱咐你，你当毫无玷污，无可指摘地持守这命令，直到我们主耶稣基督的显现。到了适当的时候，那可称颂的、独一的全能者，万王之王，万主之主，必把基督的显现表明出来。*（提前 6:11-15）

Paul points ahead to Christ's second coming and reminds us of the grace God has given us. “Live in view of the grace you have received,” he is saying, “until Jesus, our God and Savior, appears.”



保罗指向耶稣的再来，提醒我们上帝已经赐给我们的恩典。“在你领受到的恩典里活着，”他说，“直到耶稣，我们的上帝和救主，显现的日子。”

Paul encouraged Titus:

保罗鼓励提多：

**The grace of God that brings salvation has appeared to all men. It teaches us to say “No” to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. (Titus 2:11-14)**

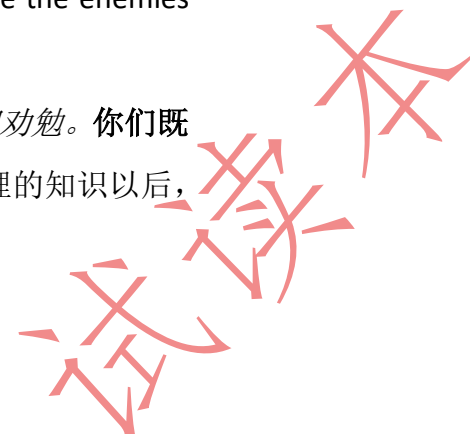
上帝拯救万人的恩典已经显明出来了。这恩典训练我们除去不敬虔的心，和属世的私欲，在今生过着自律、公正、敬虔的生活，等候那有福的盼望，就是我们伟大的上帝，救主耶稣基督荣耀的显现。他为我们舍己，为的是要救赎我们脱离一切不法的事，并且洁净我们作他自己的子民，热心善工。（多 2:11-14）

The writer to the Hebrews uses the nearness of Jesus' second coming to encourage us to encourage one another. (He also proclaims God's law, that is, the judgment that will replace eternal life with God if we continue to sin.)

希伯来书作者用耶稣再来的日子近了，鼓励我们互相劝勉。（他也宣告了上帝的律法，就是，如果我们持续犯罪，上帝的审判将会取代永生。）

Let us not give up meeting together, as some are in the habit of doing, *but let us encourage one another--and all the more as you see the Day approaching.* If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. (Hebrews 10:25-27)

我们不可放弃聚会，好像有些人的习惯一样；*却要互相劝勉。你们既然知道那日子临近，就更应该这样。*如果我们领受了真理的知识以后，

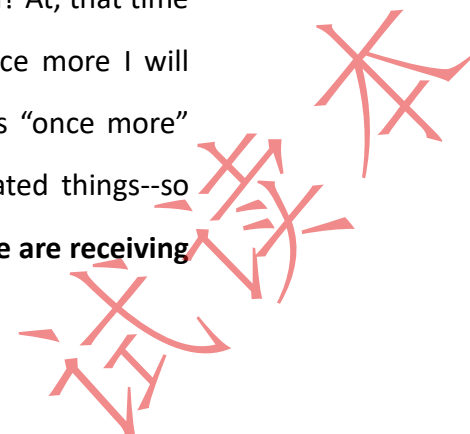


还是故意犯罪，就再没有留下赎罪的祭品了；只好恐惧地等待着审判，和那快要吞灭众仇敌的烈火。（来 10:25-27）

The writer to the Hebrews contrasts the mountain where the Israelites stood and received God's Law (Mount Sinai) with the mountain where God's people stand at the foot of the cross and at the empty tomb (Mount Zion, the new Jerusalem). The contrast displays the blessings we have in Christ. Fear has been replaced by joy. We no longer stand under God's judgment but in the heavenly Jerusalem--we are there now--in the presence of the living God. We stand in the presence of the angels along with the "church of the firstborn, whose names are written in heaven." We are one of "the spirits of righteous men made perfect" through the new covenant established on the "sprinkled blood" of Christ.

希伯来书作者对比了以色列人接受上帝律法站立的山（西奈山），和上帝的子民站在十字架下和空坟墓前的山（锡安山，新耶路撒冷）。这对比展示了我们在基督里拥有的祝福。恐惧被喜乐取代。我们不再站在上帝的审判之下，而是站在天上的耶路撒冷——我们现在就在那里——在永活的上帝面前。我们与“名字登记在天上众长子的教会”一道站在天使面前。透过建立在基督“所洒的血”之上的新约，我们是其中一个“被成全的义人的灵魂”。

**You have come to Mount Zion, to the heavenly Jerusalem, the city of the living God. You have come to thousands upon thousands of angels in joyful assembly, to the church of the firstborn, whose names are written in heaven. You have come to God, the judge of all men, to the spirits of righteous men made perfect, to Jesus the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See to it that you do not refuse him who speaks.** If they did not escape when they refused him who warned them on earth, how much less will we, if we turn away from him who warns us from heaven? At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens." The words "once more" indicate the removing of what can be shaken--that is, created things--so that what cannot be shaken may remain. **Therefore, since we are receiving**



**a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our “God is a consuming fire.”**  
(Hebrews 12:22-29)

你们却是来到锡安山和永活的上帝的城，就是天上的耶路撒冷；在那里有千万的天使聚集，有名字登记在天上众长子的教会，有审判众人的神，有被成全的义人的灵魂，有新约的中保耶稣，还有他所洒的血。这血所传的信息比亚伯的血所传的更美。你们要谨慎，不要弃绝那位说话的，因为从前的人弃绝了那位在地上警戒他们的，尚且不能逃罪；何况现在我们背弃那位从天上警戒我们的呢？当时他的声音震动了地；现在他却应许说：“下一次，我不但要震动地，还要震动天。”“下一次”这句话，是表明那些被震动的，要像被造之物那样被除去，好使那些不能震动的可以留存，因此，我们既然领受了不能震动的国，就应该感恩，照着上帝所喜悦的，用虔诚敬畏的心事奉他；因为我们的上帝是烈火。  
(来 12:22-29)

How can we turn away from such a great salvation?

我们怎能离弃如此巨大的救恩呢？

We no longer live in ignorance. We stand in the presence of God now through the promises of his Word, and later, we will be there body and soul. Peter encourages us to reject the pleasures and passions of the world. Why? Because God's gracious eternal life is coming soon.

我们不再活在无知之中。现在，透过上帝话语的应许，我们站立在他面前，而之后，我们的身体和灵魂都要到他那里去。彼得鼓励我们弃绝这个世界的快乐和激情。为什么？因为上帝恩慈的永生，马上就来了。

**Prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance. (1 Peter 1:13,14)**





所以要准备好你们的心，警醒谨慎，专心盼望耶稣基督显现的时候要带给你们的恩典。你们既是顺服的儿女，就不要再效法从前无知的时候放纵私欲的生活。（彼前 1:13,14）

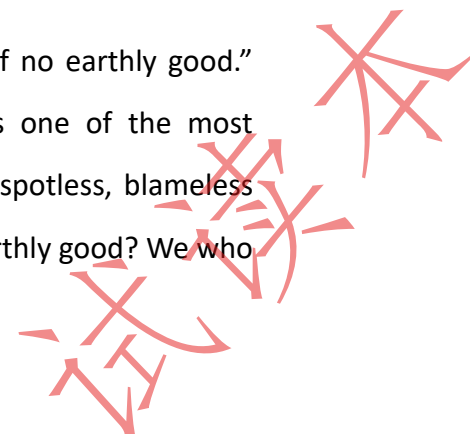
In his second letter, Peter reminds us that this world is coming to an end. It will be burned in fire, and God will create a new heaven and a new earth. This is what we are looking forward to, and on this hope Peter bases his admonition in the last verse.

彼得在他的第二封信中，提醒我们，这个世界马上就要结束。它将被火焚烧，上帝将创造一个新天新地。这就是我们所盼望的，在最后一节，彼得以这个盼望为基础建立了他的告诫。

The day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? *You ought to live holy and godly lives as you look forward to the day of God and speed its coming.* That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. So then, *dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him.* (2 Peter 3:10-14)

但主的日子必要像贼一样来到。在那日，天必轰然一声地消失，所有元素都因烈火而融化；地和地上所有的，都要被烧毁。这一切既然都要这样融化，你们应当怎样为人，过着圣洁和敬虔的生活，等候并催促上帝的日子降临呢？因为在那日，天要被火焚烧就融化了，所有元素都因烈火而融解！但是我们按照他所应许的，等候新天新地，有公义在那里居住。所以，亲爱的，你们既然等候这些事，就当殷勤努力，使你们没有污点，没有瑕疵，安然见主。（彼后 3:10-14）

The saying goes, "Don't be so heavenly bound that you are of no earthly good." That may be true in some cases. But the hope of heaven is one of the most compelling reasons we have to "make every effort to be found spotless, blameless and at peace with him." Who can be like that and still be of no earthly good? We who



have those characteristics cannot help but be the salt of the earth and the light of the world, preserving this world for another day of gospel preaching and showing the way to heaven through our witness as God gives us opportunity.

俗话说，“不要太被天上的事约束，以至于你没有属世的善行。”在某些情况下这可能是对的。但是对天堂的盼望，是我们必须“殷勤努力，使我们没有污点，没有瑕疵，安然见主”的最无法抗拒的原因之一。谁能够成为那样的人却依然没有属世的善行呢？我们这些有这样特性的人，禁不住成为地上的盐和世上的光，为了又一个福音的日子，保守这个世界，透过上帝赐给我们见证的机会，宣扬和展示通往天堂的道路。

敬啟者

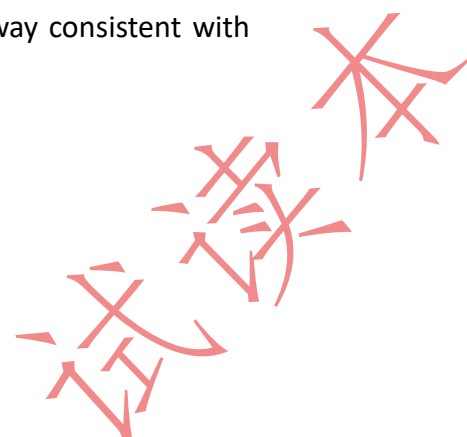
# 10 The Gospel of Our Fellowship in Christ; Prayers for One Another 我们在基督里团契的福音; 彼此代祷

## Our fellowship in Christ 我们在基督里的团契

In the third article of the Apostles' Creed, we confess, "I believe in the holy Christian church, the communion of saints." We confess that throughout the world there exists a group of people who share the same confession and faith as we. Some of those people we know well. They are in our congregation or synod. Some may not be of our denomination, but we have come to know them as brothers or sisters in Christ through our conversations with them. Regarding most of the members of the holy Christian church, however, we have no knowledge of where they are. Even if we could see them all, we would still be short of knowing them all, because most of them have already died, and many more are yet to be born.

在使徒信经第三部分，我们宣认，“我信圣基督教会，我信圣徒相通。”我们宣认，全世界存在着一群人，他们和我们有着同样的认信和信心。这群人里有一些我们很熟悉。他们在我们的教会或我们的总会里。一些人也许不属于我们的教派，但是透过和他们的交流，我们知道他们是我们在基督里的兄弟姐妹。然而，关于圣基督教会的大多数成员，我们并不知道他们在哪里。即使我们能够看到他们所有人，我们依然不能认识他们所有人，因为他们中大多数人已经死了，而更多的人还没有出生。

Our fellowship with the members of God's church is an offshoot of the gospel. We are not alone. The Spirit continues to work in the hearts of other people as he has worked in us. Our fellowship in Christ motivates us to live in a way consistent with the gospel.



我们与上帝教会成员的团契，是福音的一个分支。我们并不孤单。圣灵持续地在他人心里做工，正如他在我们心里做工一样。我们在基督里的团契，激励我们在与福音保持一致的方式里活着。

Some of Paul's churches had a problem with Christians running roughshod over fellow Christians' ideas about what they could or could not do.

保罗的某些教会存在着一个问题，就是基督徒对他的基督徒同伴关于他们能做什么或不能做什么的想法横加践踏。

If your brother is distressed because of what you eat, you are no longer acting in love. *Do not by your eating destroy your brother for whom Christ died. Do not destroy the work of God* for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. (Romans 14:15,20)

如果你为了食物使你的弟兄忧愁，你就不再是凭着爱心行事了。你不可因着你的食物，使基督已经替他死了的人灭亡。……不可因食物的缘故拆毁上帝的工作。一切都是洁净的，但人若因食物绊倒弟兄，对他来说，这就是恶事了。（罗 14:15,20）

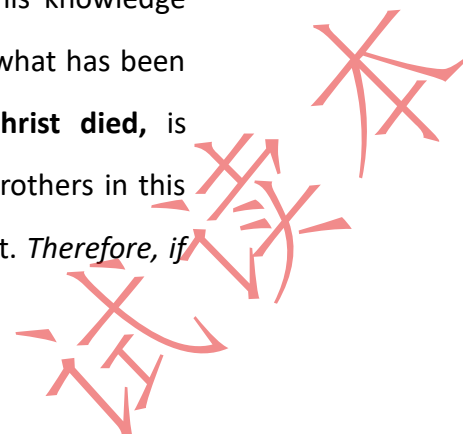
Notice that even when Paul is rebuking his fellow Christians, he weaves in the gospel, which encourages and motivates his readers. In the previous passage, Paul appeals to the fact that Christ died for each and every one of our fellow Christians. Every Christian is the work of God.

注意，甚至当保罗谴责他的基督徒同伴时，他也织入了福音，去鼓舞和激励他的读者。在之前的经文中，保罗诉求于基督为我们彼此和我们每一个基督徒同伴死了的事实。每个基督徒都是上帝的工作。

Paul wrote to the Corinthians:

保罗对哥林多人写道：

If anyone with a weak conscience sees you who have this knowledge eating in an idol's temple, won't he be emboldened to eat what has been sacrificed to idols? So this weak brother, **for whom Christ died**, is destroyed by your knowledge. When you sin against your brothers in this way and wound their weak conscience, you sin against Christ. *Therefore, if*



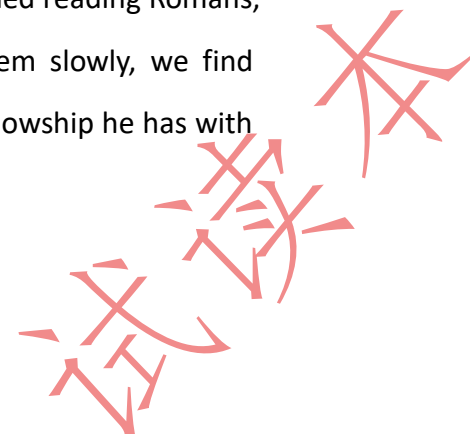
*what I eat causes my brother to fall into sin, I will never eat meat again, so that I will not cause him to fall. (1 Corinthians 8:10-13)*

因为如果有人看见你这有知识的人，在偶像的庙里吃喝，他的良心若是软弱，他不就放胆去吃那祭过偶像的食物吗？因此，**基督已经为他死了**的那软弱的弟兄，就因你的知识而灭亡了。你们这样得罪弟兄，伤了他们软弱的良心，就是得罪基督了。*所以，如果食物使我的弟兄跌倒，我就永远不再吃肉，免得使我的弟兄跌倒了。（林前 8:10-13）*

This section from Corinthians deals with the same topic as the previous section from Romans 14. But here in Corinthians, Paul adds a thought to what he wrote in Romans 14 that expands his point. In verse 12 he says, “When you sin against your brothers in this way... you sin against Christ.” This only makes sense. If Christ is living within us, if he is the head of the body, the church, if the church is the bridegroom of Christ, if we are joined with Christ in his death and resurrection and are now with him in heaven, then any sin against a brother or sister in Christ is a sin against Christ himself. This, of course, is a strong warning. But it also reminds us of what the fellowship of believers is--a group of people “in Christ,” our Savior.

哥林多前书这一部分与先前罗马书 14 章的部分，处理了相同的主题。但在哥林多前书的这儿，保罗在他在罗马书 14 章写的东西上，加上了一个想法去扩展他的观点。在 12 节他说，“你们这样得罪弟兄，就是得罪基督了。”这才讲得通。如果基督住在我们里面，如果他是教会这个身体的头，如果教会是基督的新娘，如果我们在基督的死亡和复活里与他联合，而现在与他一起藏在天堂里，那么，任何人犯罪得罪了在基督里的弟兄姐妹，就是犯罪得罪基督自己。这当然是一个严重的警告。但它同样提醒我们，信徒的团契是什么——一群在基督，我们的救主里的人

The teaching of Christian fellowship comes out clearly in Romans 16. The chapter begins with a list of names, associates of Paul. When we are finished reading Romans, we are tempted to race over those names. But if we read them slowly, we find evidence of Paul's profound and grateful understanding of the fellowship he has with others in Christ.

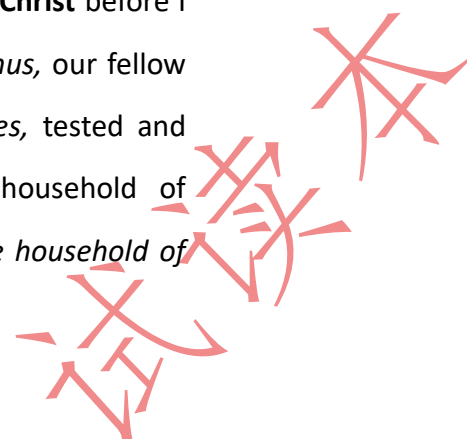


基督徒团契的教导在罗马书 16 章清晰地表达出来。这一章以一系列的保罗同伴的名字作为开始。在我们结束对罗马书的阅读时，我们很想跳过这些名字。但是如果我们慢慢地读它们，我们就会发现，保罗对他和别的在基督里的人的团契，有着深刻而充满感激的理解。

In this section we see a deep love between Paul and the people he asks the Romans to greet. Paul had never visited Rome. But he knew people from there--people he had previously worked with who had then settled in Rome. As he greeted them by name, the way he spoke about them made the readers of this book, the Romans, appreciate the close bond that exists between fellow believers. That bond, created by the gospel, would motivate them to be united around the teachings of the faith and work together to spread the kingdom of God.

在这一段经文里，我们看到保罗和他向罗马人问候的人之间深刻的爱。保罗从未拜访过罗马。但是他知道那里的人——他曾经同工，之后定居在罗马的人。当他数着名字问候他们时，他谈论他们的方式让这卷书的读者，罗马人，领会到在信徒团契间存在紧密的结合。这种由福音创造的结合，激励他们联合在这信仰教导的周围，共同努力传播上帝的国。

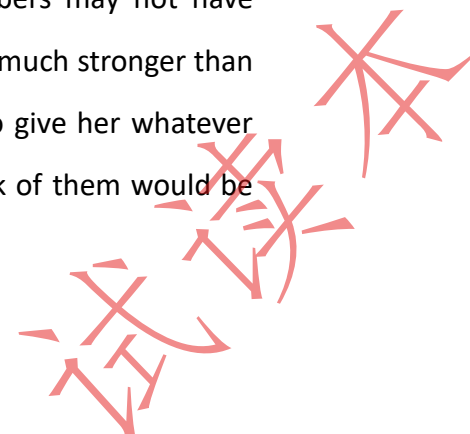
I commend to you our sister Phoebe, a servant of the church in Cenchrea. *I ask you to receive her in the Lord* in a way worthy of the saints and to give her any help she may need from you, for she has been a great help to many people, including me. *Greet Priscilla and Aquila*, my fellow workers **in Christ Jesus**. They risked their lives for me. Not only I but all the churches of the Gentiles are grateful to them. Greet also the church that meets at their house. *Greet my dear friend Epenetus*, who was the first **convert to Christ** in the province of Asia. Greet Mary, who worked very hard for you. *Greet Andronicus and Junias*, my relatives who have been in prison with me. They are outstanding among the apostles, and they were **in Christ** before I was. *Greet Ampliatus*, whom I love **in the Lord**. *Greet Urbanus*, our fellow worker **in Christ**, and my dear friend Stachys. *Greet Apelles*, tested and approved **in Christ**. Greet those who belong to the household of Aristobulus. Greet Herodion, my relative. *Greet those in the household of*



*Narcissus who are in the Lord. Greet Tryphena and Tryphosd, those women who work hard in the Lord. Greet my dear friend Persis, another woman who has worked very hard in the Lord. Greet Rufus, chosen in the Lord, and his mother, who has been a mother to me, too. Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them. Greet Philologus, Julia, Nereus and his sister, and Olympas and all the saints with them. Greet one another with a holy kiss. All the churches of Christ send greetings. (Romans 16:1-16)*

我向你们推荐我们的姊妹非比；她是坚革里教会的执事。请你们在主里用合乎圣徒身分的态度去接待她。无论她在什么事上有需要，请你们都帮助她；因为她曾经帮助许多人，也帮助了我。问候在基督耶稣里与我同工的百基拉和亚居拉；他们为了我的性命，置生死于度外，不但我感激他们，连外族的众教会也感激他们。也问候他们家里的教会。问候我亲爱的以拜尼妥，他是亚西亚省初结的果子。问候马利亚，她为你们多多劳苦。问候曾经与我一同被囚的亲族安多尼古和犹尼亚；他们在使徒中是有名望的，也比我先在基督里。问候在主里我亲爱的暗伯利。问候在基督里与我们同工的珥巴努和我亲爱的士达古。问候在基督里蒙称许的亚比利。问候亚里斯多博家里的人。问候我的亲族希罗天。问候拿其舒家中在主里的人。问候在主里劳苦的士非拿和士富撒。问候亲爱的彼息；她在主里多多劳苦。问候在主里蒙拣选的鲁孚和他的母亲；她也是我在主里的母亲。问候亚逊其都、弗勒干、赫米、百罗巴、赫马，以及和他们在一起的弟兄们。问候非罗罗哥和犹利亚，尼利亚与他的姊妹和阿林巴，以及同他们在一起的众圣徒。你们要用圣洁的亲吻彼此问安。基督的众教会都问候你们。（罗 16:1-16）

Phoebe was probably the one who delivered this letter to the Romans. She was a “servant of the church in Cenchrea.” The Roman church members may not have known her. Paul realized, however, that they had a bond with her much stronger than friendship. They were to receive her “in the Lord.” They were to give her whatever help she needed. Paul was confident that anything she might ask of them would be



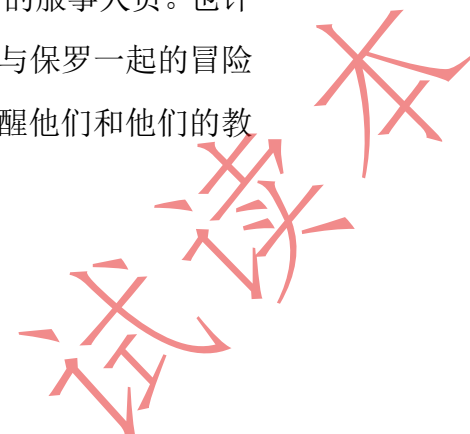


within reason and necessary for the work of the kingdom. She had already been a great help to many people, including Paul.

很可能是非比将这封信带给罗马人。她是“坚革里教会的执事”。罗马教会的成员可能不认识她。然而，保罗知道，他们和她有一个比友谊更强大的联合。他们要“在主里”接待她。他们要在她所需要的一切事上帮助她。保罗确信她向他们要的任何事，对于神国的工作，都是合理和必要的。她已经给了很多人，包括保罗，巨大的帮助。

Priscilla and Aquila were Paul's "fellow workers." In Christian love they had worked with Paul and risked their lives for him. They were workers along with Paul "in Christ Jesus." We are only three verses into this chapter and already we have heard the phrases "in the Lord" and "in Christ Jesus." If you wish, count how many more times these phrases are used in these verses. It is clear that the love Paul had for these people was grounded in their fellowship in the gospel and their common work of building the kingdom. By the time Paul wrote this letter, his friends may have become normal working members of a church in Rome. Perhaps they were being taken for granted by the natives in Rome. Perhaps they were wishing for the more adventurous times they had with Paul. Paul's continued use of the phrases "in the Lord" and "in Christ" reminded them and their fellow church members that Christian service is never to be taken for granted, nor is it to be despised if it is less than glamorous. It is done "in the Lord," and that makes it worth doing.

百基拉和亚居拉是保罗的“同工”。在基督徒的爱里，他们与保罗同工，为了他置生死于度外。他们是与保罗一起“在基督耶稣里”的工人。我们在这一章只读了三节，就已经听到了“在主里”和“在基督耶稣里”这两个短语。如果你愿意，数一数在这段经文里这些短语还被用了多少次。很明显，保罗对这些人所拥有的爱，建立在他们在福音里的团契上，和他们建立上帝的国共同的工作上。在保罗写这封信的时候，他的朋友可能已经成为罗马教会里正常的服事人员。也许他们被罗马本地人视为是理所当然的。也许他们期待更多他们与保罗一起的冒险时光。保罗继续使用“在主里”和“在基督里”这些短语，提醒他们和他们的教



会成员，基督徒的服事永远不应被视为理所当然，也不应被轻视，即使它没那么光鲜亮丽。它是“在主里”做的，这让它值得去做。

In a similar vein, note how Paul encouraged two women at Philippi who seemed not to be getting along with each other. He writes:

以同样的方式，注意保罗如何鼓励腓立比的两个女人，她们看上去彼此相处不好。他写道：

I plead with Euodia and I plead with Syntyche *to agree with each other in the Lord*. Yes, and I ask you, loyal yokefellow, *help these women who have contended at my side in the cause of the gospel, along with Clement and the rest of my fellow workers, whose names are in the book of life.*  
(Philippians 4:2,3)

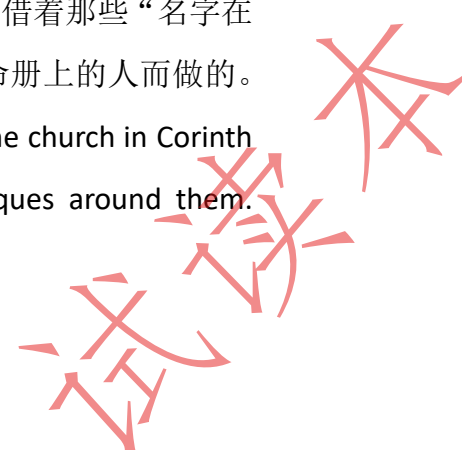
我劝友阿嫡，也劝循都基，要在主里有同样的思想。我真诚的同道啊，我也求你帮助她们。这两个女人，还有革利免和其余的同工，都跟我在福音的事工上一同劳苦，他们的名字都在生命册上。（腓 4:2,3）

He reminded the two women that they are “in the Lord.” He reminded them and the congregation in Philippi that these women had worked alongside Paul. Paul encouraged peace between these women. He also encouraged congregation members who may be watching them argue to nevertheless help them and not look down on them because they contended at Paul's side “in the cause of the gospel.” The work that these women, along with the rest of Paul's fellow workers, were doing was valuable, for it was work done by people “whose names are in the book of life,” and it was being done for others whose names are written in the same book.

他提醒这两个女人，她们“在主里”。他提醒她们和腓立比的会众，她们都曾跟他一起做工。保罗鼓励她们彼此和睦。他也鼓励那些可能正在围观她们争辩的教会成员帮助她们，并且不要轻视她们，因为她们跟保罗“在福音的事工上”一同劳苦。这些女人和保罗其余同工的工作是贵重的，因为它是借着那些“名字在生命册上”的人而做的，它也是为那些名字写在同样一本生命册上的人而做的。

The bond of fellowship was being broken by the members of the church in Corinth because they were choosing favorite teachers and forming cliques around them.

Notice how Paul dealt with the problem:



哥林多教会成员打破了这个团契的联合，因为他们选择他们喜爱的老师，围绕着他们分门结党。注意保罗是怎样处理这个问题的：

*So then, no more boasting about men! All things are yours, whether Paul or Apollos or Cephas or the world or life or death or the present or the future--all are yours, and you are of Christ, and Christ is of God. (1 Corinthians 3:21-23)*

所以，谁都不可拿人来夸耀，因为一切都是你们的。无论是保罗，是亚波罗，是矶法，是世界，是生，是死，是现在的事，是将来的事，都是你们的。你们是属基督的，基督是属上帝的。（林前 3:21-23）

Paul appealed to their unity in Christ. All these men were united in working on behalf of all the Corinthians, because they were in the body of Christ. In fact, Paul says, everything in all creation is programmed by God to serve you--you who are “of Christ” and linked with the Creator of all through him. Your fellowship in the body of Christ, Paul says, goes far beyond any disjointed fellowship you might have in a clique.

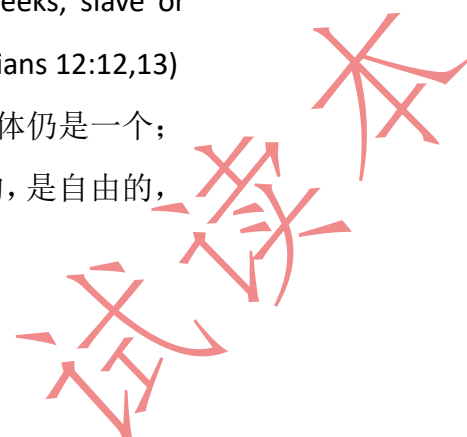
保罗诉求于他们在基督里的合一。所有这些都一致地为众哥林多人服务，因为他们在基督的身体里。保罗说，事实上，这世上的一切事，都是上帝所规划的，为要服事你们——你们这“属基督”，并透过他与万物的创造者连合的人。保罗说，你们在基督身体里的团契，远超过你们在分门结党里支离破碎的团契。

Unity in the body of Christ also guides Christians in how they use spiritual gifts. Not envy but mutual service in love is the order of the day.

在基督身体里的合一，也指导基督徒怎样使用他们属灵的恩赐。不是嫉妒，而是在爱里彼此服事，才是日常惯例。

The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body--whether Jews or Greeks, slave or free--and we were all given the one Spirit to drink. (1 Corinthians 12:12,13)

正如身体是一个，却有许多肢体，而且肢体虽然很多，身体仍是一个；基督也是这样。我们无论是犹太人，是希腊人，是作奴隶的，是自由的，



都在那一位圣灵里受了洗，成为一个身体，都饮了那一位圣灵。（林前 12:12,13）

Humility and patience, love and peace are to be fostered by those in the Christian fellowship. There is one body, one Spirit, one Lord, etc. Because “we are all members of one body,” falsehood and lies have no place in the Christian church. Paul writes:

谦卑与忍耐，爱与和平，都是借着那些在基督徒团契里的人培养的。只有一个身体，一个灵，一个主，等等。因为“我们都是一个身体的肢体”，虚假和谎言在基督教会里没有立足之地。保罗写道：

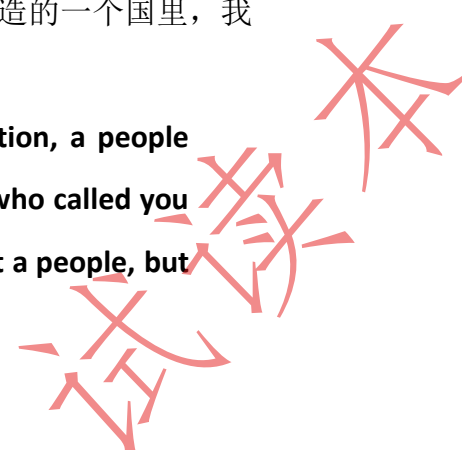
Be completely humble and gentle; be patient, bearing with one another in love. *Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit--just as you were called to one hope when you were called--one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.* Therefore each of you must *put off falsehood and speak truthfully to his neighbor*, for we are **all members of one body.** (Ephesians 4:2-6,25)

凡事谦虚、温柔、忍耐，用爱心彼此宽容；*以和睦联系，竭力持守圣灵所赐的合一。*身体只有一个，圣灵只有一位，就像你们蒙召只是藉着一个盼望。主只有一位，信仰只有一个，洗礼只有一种；上帝只有一位，就是万有的父。他超越万有，贯彻万有，并且在万有之中。……*所以，你们要除掉谎言，各人要与邻舍说真话，因为我们彼此是肢体。*  
(弗 4:2-6,25)

Peter describes the gospel of our fellowship in Christ in beautiful picture language. We are “chosen,” “royal,” a “priesthood,” “holy,” “belonging to God.” We are united as one people in a nation he has created for himself:

彼得用美丽的图画语言描述了我们在基督里团契的福音。我们是“蒙拣选的”，“君尊的”，“祭司”，“圣洁的”，“属上帝的”。在他为自己创造的一个国里，我们被联合为一个民族：

**You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but**



now you are the people of God; once you had not received mercy, but now you have received mercy. *Dear friends, I urge you, as aliens and strangers in the world, to abstain from sinful desires, which war against your soul.* Live such good lives among the pagans that, though they accuse you of doing wrong, they may see your good deeds and glorify God on the day he visits us. (1 Peter 2:9-12)

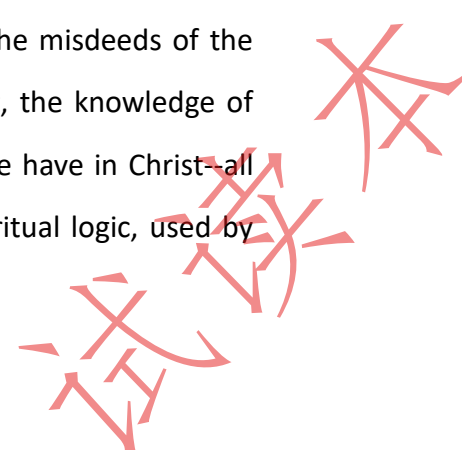
然而你们是蒙拣选的族类，是君尊的祭司，是圣洁的国民，是属上帝的子民，*为要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。*“你们从前不是子民，现在却是上帝的子民；从前未蒙怜恤，现在却蒙了怜恤。”*亲爱的，我劝你们作客旅和寄居的人，要禁戒肉体的私欲，这私欲是与灵魂争战的。*你们在教外人中，应当品行端正，使那些人，虽然毁谤你们是作恶的，但因为看见你们的好行为，就要在鉴察的日子颂赞上帝。（彼前 2:9-12）

What impact does this have on us? We have fellowship in Christ and with one another so that we may “declare the praises of him who called you out of darkness into his wonderful light.” We are citizens of heaven, “the people of God.” For this reason we live as strangers in this world and abstain from the sinful desires that are so much a part of this present age.

这对我们产生了什么影响呢？我们和其他人在基督里有了团契，因此我们可以“宣扬那召你们出黑暗入奇妙光明者的美德。”我们是天堂的国民，“上帝的子民。”因此，我们在这个世界上，作为客旅活着，禁戒肉体的私欲，这私欲是这个世代何等重要的一部分。

## **Prayers for one another 彼此代祷**

The knowledge we have of Christ, the righteousness we have in him, and our freedom from the law is the power by which we put to death the misdeeds of the body. In fact, our inheritance in heaven, our fellowship in Christ, the knowledge of the kingdom, the blessings found in the sacraments, the light we have in Christ—all these truths impel us forward through a sort of logic. It is a spiritual logic, used by



the Holy Spirit to lead us to faith and convince us to live as the new creations we have become. In other words, how we live can only follow logically from what we are.

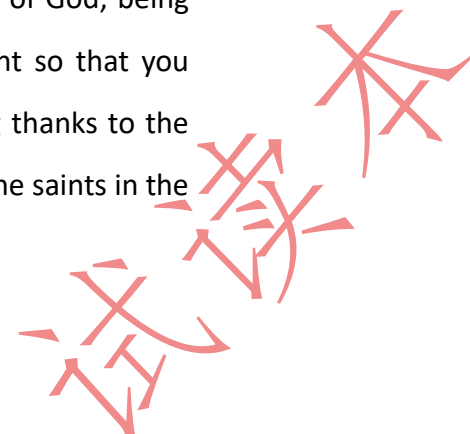
我们拥有的对基督的认识，我们在他里面拥有的义，和我们脱离律法的自由，是我们治死我们肉体罪行的力量。事实上，我们在天堂里的遗产，我们在基督里的团契，对上帝的国的知识，在圣礼中找到的祝福，我们在基督里拥有的光明——所有这些真理都透过某种逻辑推动着我们前进。它是一种属灵的逻辑，被圣灵使用引导我们去相信，说服我们作为新造的人——我们已经是了——活着。换句话说，逻辑上，我们怎样生活只能遵循我们是什么而来。

But this logic would never do anything unless the Lord was blessing us daily, leading us to greater depth of insight into the nature of the gospel and its ramifications. We know that the Holy Spirit works through the gospel and that when we read Scripture, the Spirit is working in our hearts. Yet at the same time, we pray that God would bless his gospel among us and enable us to believe it, grow in it, and serve the Lord because of it.

但是，除非主每日赐福我们，引导我们对福音的本质及其关联有更深入洞见，这个逻辑永远不会起任何作用。我们知道圣灵借着福音做工，当我们阅读圣经时，圣灵就在我们心里工作。但与此同时，我们求上帝祝福他的福音在我们中间，使我们能够相信它，在它里面成长，因着它而服事主。

That's what Paul does. He prays for his congregations. To the Colossians he wrote: 这就是保罗所做的。他为他的会众祷告。对歌罗西人他写道：

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. (Colossians 1:9-12)



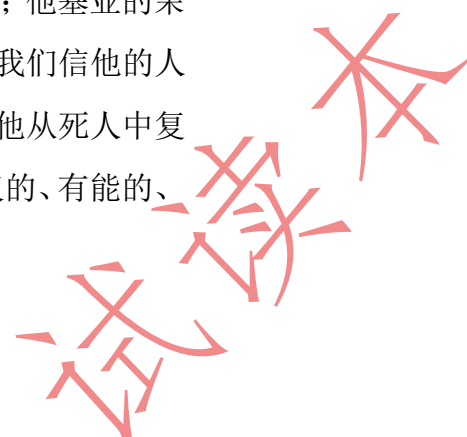
因此，我们从听见的那天起，就不停地为你们祷告祈求，愿你们藉着一切属灵的智慧 and 悟性，可以充分明白上帝的旨意，使你们行事为人对得起主，凡事蒙他喜悦；在一切善事上多结果子，更加认识上帝；依照他荣耀的大能得着一切能力，带着喜乐的心，凡事忍耐宽容；并且感谢父，他使你们有资格分享圣徒在光明中的基业。（西 1:9-12）

Read the following beautiful words Paul wrote to the Ephesians:

阅读下面保罗写给以弗所人美好的话：

For this reason, ever since I heard about your faith in the Lord Jesus and your love for all the saints, I have not stopped giving thanks for you, remembering you in my prayers. I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, and his incomparably great power for us who believe. That power is like the working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms, far above all rule and authority, power and dominion, and every title that can be given, not only in the present age but also in the one to come. And God placed all things under his feet and appointed him to be head over everything for the church, which is his body, the fullness of him who fills everything in every way. (Ephesians 1:15-23)

因此，我听到你们在主耶稣里的信心，和对众圣徒的爱心，就不住地为你们献上感谢。我祷告的时候，常常提到你们，求我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识他，并且使你们心灵的眼睛明亮，可以知道他的呼召有怎样的盼望；他基业的荣耀，在圣徒中是多么的丰盛；上帝照着他强大的力量，向我们信他的人显出的能力，是何等的浩大。这力量运行在基督身上，使他从死人中复活，并且在天上坐在自己的右边，远超过一切执政的、掌权的、有能的、





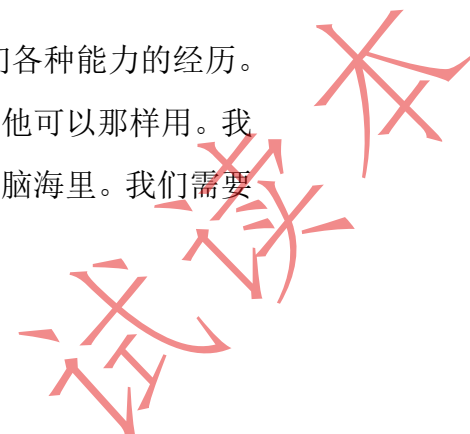
作主的，和今生来世所能举出的一切名衔。上帝又使万有都归服在他的脚下，并且赐他给教会作万有的元首。教会是他的身体，是那充满万有者所完全充满的。（弗 1:15-23）

This is what you and I need. We need “the Spirit of wisdom and revelation” so that we “may know him better.” We need the eyes of our hearts opened and enlightened to better know and understand “the hope to which he has called” us, that is, “the riches of his glorious inheritance” and “his incomparably great power for us who believe.” This power, which can raise us from whatever spiritual lethargy we are caught up in, is just like the “working of his mighty strength, which he exerted in Christ when he raised him from the dead and seated him at his right hand.”

这就是你我所需要的。我们需要“智慧和启示的灵”，使得我们“充分地认识他”，我们需要打开我们心灵的眼睛，使它明亮，可以更好地知道和理解他对我们的“呼召有怎样的盼望”，那就是，“他基业的荣耀是多么的丰盛”和“他向我们信他的人显出何等浩大的能力”。这种能我们从我们卷入的任何属灵瞌睡中振兴我们的能力，正如“他强大的力量，运行在基督身上，使他从死人中复活，并且在天上坐在自己的右边。”

This is what we need. We do not need some mystical experience that might give us power of sorts. We do not need some tragic experience to jolt us awake, although God could use that if he wished. What we need are the facts, just the facts, emblazoned on our hearts and minds. We need to clearly see where we would be headed apart from Christ and where we will be headed with him at the lead. The more we see the contrast between the darkness we were in and the light that now shines on us, the more we will say, “Wow!” and the more we will dedicate our lives to the One who has done such great things for us. That is what Paul prays will happen to us through God's grace and power. That is what we, As members of the fellowship of Christ, should pray on behalf of our fellow Christians.

这就是我们所需要的。我们不需要一些神秘的，可以给我们各种能力的经历。我们不需要一些悲惨的经历来震醒我们，虽然如果上帝愿意，他可以那样用。我们需要的是这个事实，仅仅是这个事实，铭刻在我们的心里和脑海里。我们需要



清楚地看到，离开基督我们将走向何方，以及在他的带领下我们将走向何方。我们越能看到我们所处的黑暗和现在照耀在我们身上的光明之间的对比，我们就越会说，“哇！”我们就越会将我们的生活投身于为我们成就了如此奇妙之事的那一位。这就是保罗祈求，透过上帝的恩典和能力，将会发生在我们身上的。这就是我们，作为基督团契里的一员，应当为我们的基督教同伴代求的。

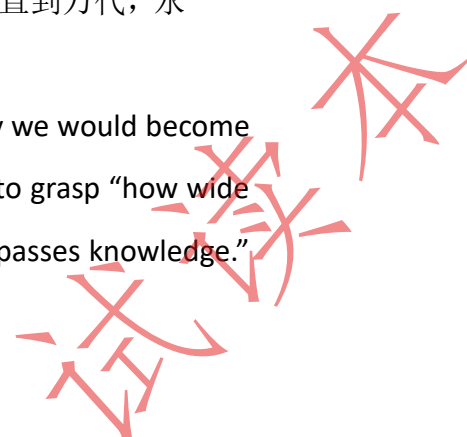
Paul prayed on behalf of the Ephesians for the same blessings, using a little different terminology:

保罗用稍有不同的术语，为以弗所人祈求同样的祝福：

For this reason I kneel before the Father, from whom his whole family in heaven and on earth derives its name. I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, so that Christ may dwell in your heart through faith. And I pray that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen. (Ephesians 3:14-21)

因此，我在父面前屈膝，天上地上所有的家族都是由他命名的，求他接着他荣耀的丰盛，藉着他的灵，用大能使你们内在的人刚强起来，使基督藉着你们的信，住在你们心里，使你们既然在爱中扎根建基，就能和众圣徒一同领悟基督的爱是多么的辽阔高深，并且知道他的爱是超过人所能理解的，使你们被充满，得着上帝的一切丰盛。愿荣耀归给上帝，就是归给那能照着运行在我们里面的大能，充充足足地成就一切，超过我们所求所想的。愿荣耀在教会中和基督耶稣里归给他，直到万代，永世无穷。阿们。（弗 3:14-21）

If only Christ would dwell in our hearts by faith, we think. If only we would become more rooted and established in love. If only we had more power to grasp “how wide and long and high and deep is the love of Christ,” a love “that surpasses knowledge.”



If only we might be filled with “all the fullness of God.” If only...? It is not a matter of “if only” potentialities. We have God's promise that what we ask for will be granted, for he “is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us.”

我们想，要是基督借着信心住在我们心里就好了。要是我们能在爱里更扎根和建立就好了。要是我们更有力量去领悟“基督的爱是多么的长阔高深”，“超过人所能理解的”就好了。要是我们能被“上帝的一切丰盛”充满就好了。要是……？这不是一件“要是”——有潜能怎样——的事。我们有上帝的应许，无论我们求什么，都必蒙应允，因为他“照着运行在我们里面的大能，充充足足地成就一切，超过我们所求所想的。”

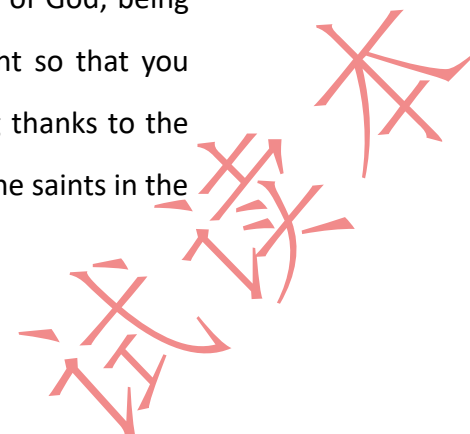
As we pray these prayers for ourselves and for our fellow Christians, we address God confidently but also humbly. He works where and when he pleases. He knows the right time for everything in our lives, and that includes granting us answers to our prayers for spiritual power. In the end, he alone will receive the glory, for we will realize that he alone is responsible for the insight we receive.

当我们为我们自己和我们的基督徒同伴祷告时，我们充满信心又谦卑地向上帝说话。他在他愿意的任何地点和时间工作。他知道我们生命中所有事最合适的时间，包括回答我们对属灵能力的祈求。最终，一切荣耀唯独归于他，因为我们将意识到，他独自为我们领受的洞见负责。

Paul prayed for the Colossians:

保罗为歌罗西人祈求：

For this reason, since the day we heard about you, we have not stopped praying for you and asking God to fill you with the knowledge of his will through all spiritual wisdom and understanding. And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. (Colossians 1:9-12)



因此，我们从听见的那天起，就不停地为你们祷告祈求，愿你们藉着一切属灵的智慧 and 悟性，可以充分明白上帝的旨意，使你们行事为人对得起主，凡事蒙他喜悦；在一切善事上多结果子，更加认识上帝；依照他荣耀的大能得着一切能力，带着喜乐的心，凡事忍耐宽容；并且感谢父，他使你们有资格分享圣徒在光明中的基业。（西 1:9-12）

Paul asked God to give his people “knowledge of his will through all spiritual wisdom and understanding” so that we “may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work.”

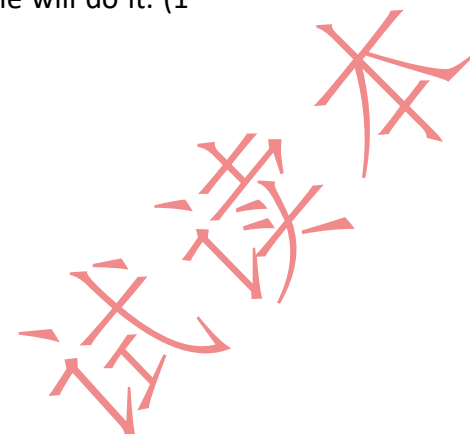
保罗求上帝让他的子民“借着一切属灵的智慧 and 悟性，充分明白上帝的旨意”，因此我们可以“行事为人对得起主，凡事蒙他喜悦；在一切善事上多结果子。”

In the following verses, Paul was praying for the fledgling church in Thessalonica: 在接下来的经文中，保罗为帖撒罗尼迦新生的教会祷告：

Now may our God and Father himself and our Lord Jesus clear the way for us to come to you. May the Lord make your love increase and overflow for each other and for everyone else, just as ours does for you. May he strengthen your hearts so that you will be blameless and holy in the presence of our God and Father when our Lord Jesus comes with all his holy ones. (1 Thessalonians 3:11-13)

愿我们的父上帝自己和我们的主耶稣为我们开路，使我们可以到你们那里去。又愿主叫你们彼此相爱的心，和爱众人的心，都充充足足，多而又多，好像我们爱你们一样。也愿他坚定你们的心，好叫你们在我们主耶稣和众圣徒再来的时候，在我们的父上帝面前，完全圣洁，无可指摘。（帖前 3:11-13）

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it. (1 Thessalonians 5:23,24)



愿赐平安的上帝亲自使你们完全成圣，又愿你们整个人：灵、魂和身体都得蒙保守，在我们的主耶稣基督再来的时候，无可指摘。那呼召你们的是信实的，他必成就这事。（帖前 5:23,24）

May our Lord Jesus Christ himself and God our Father, who loved us and by his grace gave us eternal encouragement and good hope, encourage your hearts and strengthen you in every good deed and word. (2 Thessalonians 2:16,17)

愿我们的主耶稣基督自己，和那爱我们、开恩把永远的安慰和美好的盼望赐给我们的父 神，安慰你们的心，并且在一切善行善言上，坚定你们。（帖后 2:16,17）

One person wisely said, "If you cannot speak to a person about God, then speak to God about that person." God alone has the power to do what we cannot, that is, work directly on a person's heart. In answer to our prayers, God will enable our fellow Christians to understand the gospel better and better. They will have deeper insights into the hope of their inheritance. And more and more they will live in service to God.

一个智者说，“如果你不能对一个人谈上帝，那就对上帝谈这个人。”唯独上帝有能力做我们做不到的事，即，直接在一个人心里工作。上帝将回应我们的祷告，使我们的基督徒同伴越来越理解福音。他们将对他们遗产的盼望有更深的洞见。并且，他们将越来越为服事上帝而活。

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# 11 Special Examples, Part 1 特例一

## Examples 例子

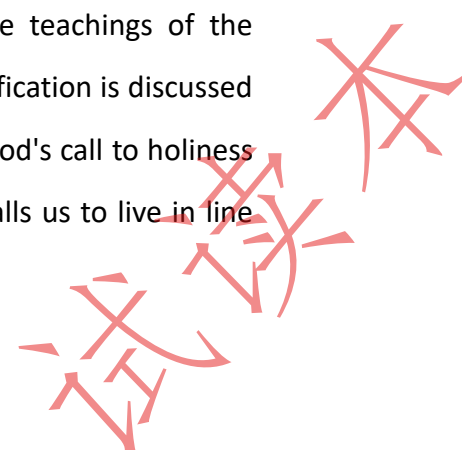
In the previous chapters we looked at gospel motivation according to themes. In this chapter we will look at longer sections of Scripture and focus on the particular lack of sanctification the Bible writer was trying to correct and how he worked to correct it.

在前面的章节里，我们按照主题来研究福音激励。在这一章中，我们将着眼于圣经中较长的段落，并聚焦于圣经作者试着去纠正的特定的对成圣的缺乏，以及他们是如何去纠正它的。

The ultimate goal of God's plan of salvation is to restore us to the perfection and fellowship we had with him in the Garden of Eden. Yet if that was all he wanted for us, he would have taken us to heaven as soon as we came to faith in Christ. Could God accomplish his plan if he did that? Not really. The Lord wants a body of believers to exist in this world so the faith can be passed down from one generation to the next. As children of God, we are called to be the light of the world and salt of the earth. Our own sanctification dovetails with God's plan for us, for our congregations, for the world, and, ultimately, for his own glory.

上帝救恩计划的最终目标，是使我们恢复到在伊甸园里我们曾拥有的与他同在的完美和团契。然而，如果这是他想要给我们的全部，他就会在我们一信基督时就把我们带到天堂。如果上帝这样做了，他能够完成他的计划吗？不见得。主希望这个世界有一个由信徒组成的身体存在，因此这信仰能够代代相传。作为上帝的儿女，我们蒙召作世上的光和地上的盐。我们自己的成圣与上帝的计划——对我们，对我们的会众，对这个世界，并最终对他自己的荣耀——相吻合。

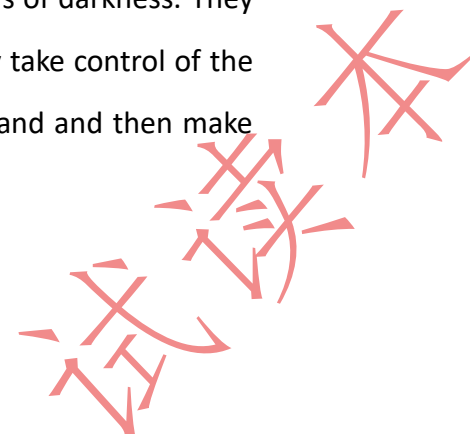
Accordingly, the Bible is not a dogmatics book, in which the teachings of the Christian faith are laid out in systematic order and in which sanctification is discussed particularly in its relation to justification. The New Testament is God's call to holiness in Christ and to holy living. He makes us his children and then calls us to live in line



with what we are. Accordingly, much of the New Testament was written because there were problems in the church or because there was a need to strengthen a particular group of Christians. Even the so-called chief doctrinal book of the New Testament, Romans, was written to strengthen the Roman Christians so they could provide a base of support for Paul when he did mission work in Spain. Many of the beautiful Bible passages we learned in confirmation class, which were set in the context of a doctrinal topic, are actually found in passages that are teaching and encouraging sanctification. For example, many of the beautiful statements of Jesus recorded in the gospel of John were spoken in rebuke of the Pharisees and teachers of the law. In fact, most of John's gospel—and remember, John is the “apostle of love”—is comprised of Jesus rebuking and trying to correct his enemies.

相应地，圣经并不是一本教义书，在教义书里，基督教信仰教导成体系地排列，而成圣和称义的关系被特别地讨论。新约是上帝的呼召：在基督里成为圣洁并圣洁的生活。他使我们成为他的儿女，然后呼召我们按照我们之所是活着。因此，新约大部分都是因着在教会中存在的问题，或是因着坚固一群特定基督徒的需要而写。甚至被称为新约首要教义书的罗马书，都是为坚固罗马基督徒而写，使得保罗在西班牙传福音时，他们可以为保罗提供支持。我们在坚信课程里学习的很多优美的圣经经文，它们被放在某个教义主题的语境下，实际上是在教导和鼓励成圣的经文中找到的。比如，耶稣的很多记录在约翰福音里的优美的陈述，都是在斥责法利赛人和律法教师时说的。事实上，大部分约翰福音——记住，约翰是“爱的使徒”——都是由耶稣的斥责和试图纠正他的敌人组成。

The Bible is a book about living in holiness to the Lord. How we became holy in Christ is where it all starts. His victory over Satan and his forgiveness of our sins make us heirs of eternal life. We are called on to live lives as God's people. The world offers many alternatives and tries to force those alternatives on God's people through persecution of one sort or another. And so do the spiritual powers of darkness. They provide a myriad of other spirits to supplant the Holy Spirit. They take control of the leaders of nations who make false teachings the religion of the land and then make life intolerable for God's people.

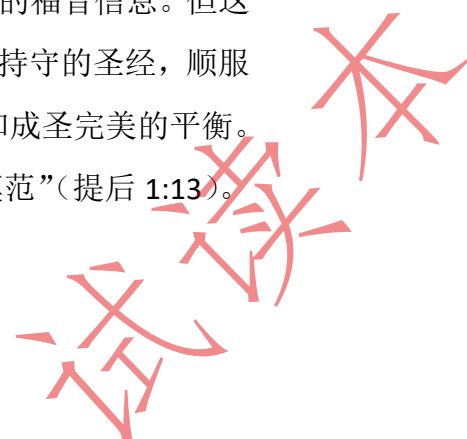




圣经是一本关于活在主的圣洁里的书。我们如何在基督里成为圣洁是一切开始的地方。他对撒旦的得胜和他对我们罪的赦免使我们成为永生的后嗣。我们蒙召作为上帝的子民活着。这个世界提供了很多替代品，并试着透过各种各样的逼迫，将这些替代品强加在上帝子民的头上。黑暗的属灵权势也是如此。它们提供了无数其它的灵来代替圣灵。它们控制了那些将虚假教导作为本土宗教的国家领袖，并让上帝子民的生活不堪忍受。

In answer to this, Jesus and his writers urge us to hold onto our faith and live as God's people. They urge us to maintain our loyalty to Christ and his chosen apostles. They urge us to follow God's will. They tell us they are praying for us. And in the process, they provide a beautiful pattern for us when we do the same for our fellow believers. That pattern is what this present book is about. The Lutheran church has sometimes been charged with preaching more justification than sanctification. Sadly, some who are concerned about this solve the problem by talking more about morality, perhaps even cutting back on repeating the basic gospel message. But this problem, if it exists, is easily solved. Working through books of the Bible as they stand, submitting to their agenda and merely seeking to mine their treasures will provide a perfect balance of justification and sanctification. It provides much more, though. It provides a sense of that wonderful "pattern of sound teaching" (2 Timothy 1:13), where our faith in Christ predominates and where sanctification issues are exposed and corrected as only the Holy Spirit can do it.

为此，耶稣和圣经作者督促我们坚持我们的信仰，作为上帝的子民活着。他们督促我们保持对基督和他所拣选的使徒的忠诚。他们督促我们遵从上帝的旨意。他们告诉我们他们在为我们祷告。在这个过程中，当我们的信徒同伴做同样的事时，他们为我们提供了一个美好的模式。这个模式就是本书讨论的主题。路德教会有时被指责更多地传讲称义而不是成圣。可悲的是，一些担心这个问题的人，借着更多地谈论道德来解决它，甚至可能减少重复基本的福音信息。但这个问题，如果它存在的话，是很容易解决的。通过阅读他们所持守的圣经，顺服他们的议程，仅仅谋求挖掘他们的宝藏，将为我们提供对称义和成圣完美的平衡。不仅如此，它提供了更多。它提供了一种绝妙的“纯正话语的模范”（提后 1:13）。



在那里，我们在基督里的信心占据支配地位，成圣的问题被暴露和纠正——唯有圣灵才能做到这样。

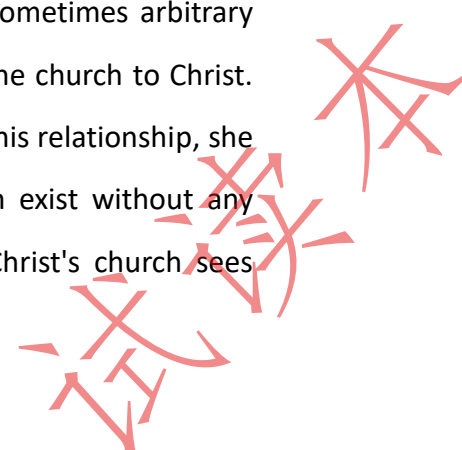
In this chapter and the next, we will look at a few examples of this pattern. We start with Ephesians 5:22-33. I won't write out all these verses. You may wish to read them before you go on. This is the section where Paul tells husbands and wives to submit to each other and then spells out how each should do this.

在本章和下一章中，我们将看到这个模式的一些例子。我们以以弗所书 5:22-23 作为开始。我不会将这些经文都写出来。在你继续之前，你可能希望读一下它们。在这段经文里，保罗告诉丈夫和妻子彼此顺服，然后他阐明了彼此应当如何去做。

It is not Paul's intent merely to outline a program of living. Nor does he merely state God's will. Rather, he chooses ways of discussing the issue that are drawn from the gospel of God's grace. In other words, he recognizes the issue (and the problem) and then chooses one aspect of the gospel message appropriate for it. Here he deals with the roles of men and women. Since the roles of men and women deal with (1) a relationship and (2) a relationship in which there is a certain hierarchy (although that is too cold a term), Paul sets the marriage of a man and a woman against the backdrop of the relationship of Christ and the church.

保罗的目的不仅仅是概述一个生活计划。他也不仅仅是陈述上帝的旨意。比如说，他选择讨论这个问题的方式都来自上帝恩典的福音。换句话说，他意识到了这个问题（和难题），然后选择福音信息的某一方面适用于它。这里他在处理男人和女人的角色问题。因为男人和女人的角色涉及某种关系——某种有明确层次（虽然这个词太不友好）的关系，保罗将男人和女人的婚姻，放在基督和教会关系的背景之下。

Paul begins with a few words to wives. He tells wives to submit to their husbands. Many wives don't want to do this. Yet when wives read these words, they see that their submission goes deeper than a forced submission to the sometimes arbitrary human will of their husbands. Paul pictures the relationship of the church to Christ. Christ is the head; the church is his body. When a wife thinks of this relationship, she sees a beautiful picture in which headship and submission can exist without any feelings of animosity or arbitrary superiority. No member of Christ's church sees

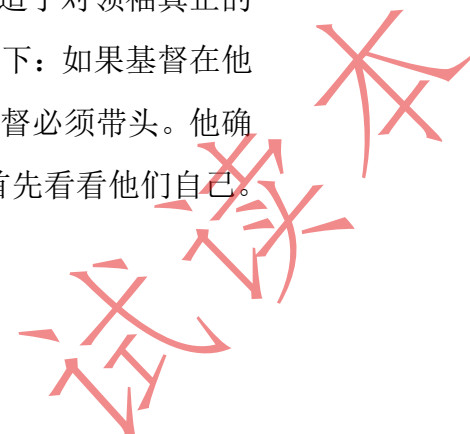


Christ as an arbitrary, self-centered head. Every member of the church willingly submits to Christ because he or she knows that Christ gave up his life for the church and wants nothing but the church's good. Christ is the perfect head. Husbands are never perfect heads. Sin precludes that. But Paul tells the wife that she should submit to her head with the same devotion that the church submits to Christ. This evokes willingness in the wife to submit to her less-than-perfect husband, for she certainly is willing to submit to Christ.

保罗从对妻子们的一些话开始。他告诉妻子们顺从她们的丈夫。很多妻子不想这样做。然而当妻子们读到这些话，她们将看到，她们的顺从比被迫顺从她们丈夫不时出现的专横的人性意志，走得更远。保罗描绘了基督和教会的关系。基督是头，教会是他的身体。当一个妻子思考这个关系时，她看到一幅美好的画面，在其中，领导和顺从可以不带任何敌意或专横的优越感而存在。没有任何基督教会的成员，将基督视为一个专横和自我中心的头。教会的每个成员都愿意顺从基督，因为他知道基督为教会舍弃了他的生命，并唯独寻求教会的益处。基督是完美的头。丈夫从来不是完美的头。罪妨碍了它。但保罗告诉妻子，她应当顺从她的丈夫，就像教会顺从基督一样。这唤起妻子乐意的心，去顺从她不完美的丈夫，因为她当然乐意顺从基督。

Paul turns to the husband and has much more to say to him. The picture of Christ loving the church creates a true understanding of headship. The husband often looks to the wife to generate feelings of love in the marriage. But imagine this: If Christ waited for the church to initiate the love in his relationship with her, he would be waiting forever. Christ must lead. He did lead. And the church follows. If there is a lack of love in the marriage, the husband should first look at himself. That said, Paul reminds us of the great sacrifice Christ made for his church. Husbands are to love their wives in the same way, sacrificing themselves for their wives.

保罗转向丈夫，并有更多的话告诉他。基督爱教会的画面创造了对领袖真正的理解。丈夫常常指望妻子在婚姻里产生爱的感觉。但是想象一下：如果基督在他和教会的关系里，等待着教会发起爱，他将会永远等下去。基督必须带头。他确实带头了。而教会跟着他。如果在婚姻里缺乏爱，丈夫应当首先看看他们自己。



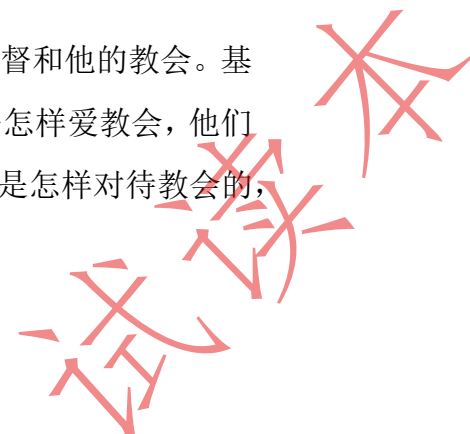
也就是说，保罗用基督为他的教会所做的巨大牺牲提醒我们。丈夫也当这样爱他们的妻子，为他们的妻子舍己。

Christ did more. He sacrificed himself for his church to make her members into something they were not. He made his church holy. He did this through Baptism (as we saw so clearly in Romans 6), which joins us with Christ in his death and life. He made the church beautiful, and then he presented her to himself in all her perfection and joined her to him. The church (and all her members) has become part of Christ, his body, which he nourishes and cares for. This symbolizes the union between a husband and wife. The wife is the husband's body, and he is her head; she draws care and nurture from him.

基督做的更多。他为他的教会舍己，使教会的成员进入他们不曾是的状态。他使他的教会成为圣洁。借着洗礼（正如我们在罗马书 6 章清晰的看到的那样），他做到了这一点，洗礼使我们在基督的死亡和复活里与他联合。他使教会成为美好，然后在她全部的完美里，将她献给自己，并使她与他联合。教会（和教会全部成员）已经成为基督，他身体的一部分，这是他所保养爱惜的。这象征着一个丈夫和妻子的连合。妻子是丈夫的身体，而他是她的头；她从他那里得到关怀和保养。

In this section on husbands and wives, the Lord actually dedicates more words to describing Christ and his church. Christian husbands and wives know what Christ means to them. They know how Christ loves the church, and they understand what it means that the church submits to Christ. They also know how Christ acts toward the church as the church's head, doing nothing but good for her. It is this union--Christ and his church—that drives Paul's discussion. It infuses everything he says about the relationship of husbands and wives under God with the gospel. This is true gospel motivation. The gospel sets the tone, gives the pattern, and supplies the reason for how husbands and wives are to deal with each other.

在丈夫和妻子的这一部分，主实际上用了更多文字来描述基督和他的教会。基督徒的丈夫和妻子知道基督对他们意味着什么。他们知道基督怎样爱教会，他们知道教会顺服基督意味着什么。他们也知道基督作为教会的头是怎样对待教会的，



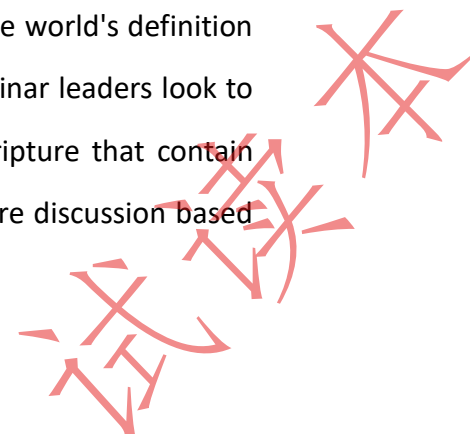
除了为教会的益处，他没有做任何事。正是这种联合——基督和他的教会——推动着保罗的讨论。他将所说的关于上帝保守下夫妻关系的每一件事，都浸泡在福音里。这是真正的福音激励。福音设立了基调，给出了模式，并提供了丈夫和妻子如何彼此相待的理由。

## **What is practical?什么是实用?**

At this point let's pause and think about what Paul is doing in Ephesians 5. Paul here is talking about a very practical subject. How Paul approaches marriage is interesting in view of what our modern culture is crying out for because of its problems with marriage and family issues. The cry today is for practical, easily applied advice. Congregations, wanting to grow, find almost overwhelming the desire to use this need to bring people into association with their church. So they offer practical seminars and programs for the community. Since the home and family in Western culture is disintegrating and many are crying out for answers, churches find ready audiences of husbands and wives seeking answers to their desperate questions about their married lives together.

现在，让我们停下来想一想，保罗在以弗所书 5 章在做什么。这里，保罗在谈论一个非常实用的主题。鉴于我们的现代文化，因为它自身的婚姻和家庭问题而迫切寻求着什么，保罗处理婚姻的方式是很有趣的。今天的诉求是实用的，易于实施的建议。期待着增长的会众，几乎压倒性地想要利用这种需要，使人们与他们的教会产生联系。因此他们为社区提供实用性的讨论会和计划。由于西方文化中家庭正在瓦解，很多人迫切地寻找着答案，教会找到了现成的听众：关于他们的婚姻生活里令人绝望的问题，寻找着答案的夫妻们。

The comments that follow are meant to lead us to think about what it means for church leaders to be “practical” in view of Paul's discussion in Ephesians 5 and other places. I believe there is a tension between what is practical in the world's definition and what is practical in Christian terms. When well-meaning seminar leaders look to Scripture for practical advice, they stumble onto sections of Scripture that contain good advice, to be sure. But they also find the Bible writer's entire discussion based



on the gospel and how life should reflect the Christian hope, not just the desire for a better earthly life.

下面的评论，想要我们思考，鉴于保罗在以弗所书 5 章和其它地方的讨论，对于教会领袖来说，变得“实用”意味着什么？我相信在世界定义的实用和基督教术语里的实用之间，存在着某种张力。当好心的讨论会领袖从圣经中寻找实用性建议时，他们偶然会碰到圣经中包含好建议的经文，这是肯定的。但是他们也会发现，圣经作者全部的讨论都建基于福音和生活应当怎样反映出基督徒的盼望，而不仅仅是对一个更好的俗世生活的渴望上。

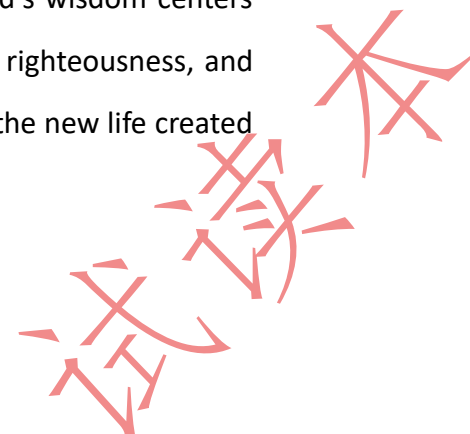
One person made a helpful distinction between two kinds of knowledge. He distinguished between “good things” and “God's things.”

有人对两种类型的知识做了有益的区别。他区别了“好事”和“上帝的事”。

Good things are just that, good pieces of knowledge and understanding that one person may gain and pass on to another. Through the work of observing and counseling others and through the writings of particularly wise people, we gather a good deal of knowledge and understanding about how things work. We know what things contribute to our temporal happiness and well-being and what things harm them. The church is often viewed as a dispenser of good things: wisdom from God found in the Bible, put into practice in the Christian community and proven to produce happiness and well-being.

好事不过是这样，某种一个人可以获得或传递给他人的好的知识和理解。透过观察和咨询他人，并透过特别聪明之人的著作，我们收集了很多关于事情怎么运行的知识和理解。我们知道什么对我们现世的快乐和福祉有帮助，什么对它们有害。教会通常被视为好事的分发者：从圣经里找到来自上帝的智慧，在基督徒社区将它们付诸实践，并被证明能带来快乐和福祉。

God's things, though, are different. God's things relate to our salvation. God's things stem from a wisdom that is not based on experience. God's wisdom centers on the death and life of Jesus. It centers on Baptism, on Christ's righteousness, and on the fact that we are free from the law. God's things center on the new life created in us. God's things focus on living in service to God.





然而，上帝的事是不同的。上帝的事关乎我们的救恩。上帝的事来源于一个并不基于经验的智慧。上帝的智慧以基督的死亡和生命为中心。它聚焦于洗礼，基督的义，和我们从律法中得释放这个事实上。上帝的事聚焦于在我们里面被创造的新生命上。上帝的事聚焦于为服事上帝而活上。

The desire to hear good things and put them into practice stems from human desires. The desire to hear God's things begins with wanting to hear about Christ, and the desire to do the right thing stems from a desire to live in line with what we have become, God's redeemed children.

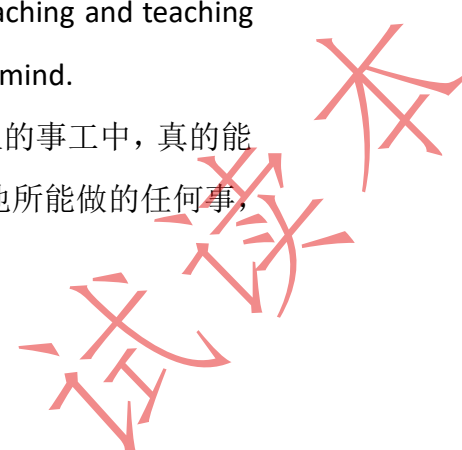
想要听到好事，并将它们付诸实践，源于人自然的渴望。想要听到上帝的事始于想要听到基督，想要做正确的事源于想要按照我们已经成为的样式——上帝蒙救赎的儿女——活着。

The work of the church will invariably entail dispensing good things and God's things. Counseling will always include practical advice on how to deal with the issues that arise in marriage and the family. Christian love leads us to help in whatever way we can, whether that is relief aid for starvation victims or relief aid to families starving for peace.

教会的工作总是在分发好事和上帝的事。辅导总是包括，对怎样去处理在婚姻和家庭中出现的问题，给出实用性的建议。基督教的爱引导我们以我们所能的任何方式提供帮助，无论那是对缺乏食物的受难者的援助，还是对缺乏和平的家庭的援助。

But is this the work Christ has given his church? Can good things and God's things actually coexist in a person's ministry? I would answer yes and no. Yes, because the Christian will do everything he or she can to help others with whatever needs they have, including marriage and family needs. But I would also answer no, because the church is given the work of proclaiming God's message of salvation and leading people to live for him. The church must be careful that in its preaching and teaching and even counseling it strives to keep that mission foremost in its mind.

但这是基督给他的教会的工作吗？好事和上帝的事在一个人的事工中，真的能够和平共处吗？我将回答是和不是。是的，因为基督徒将做他所能做的任何事，





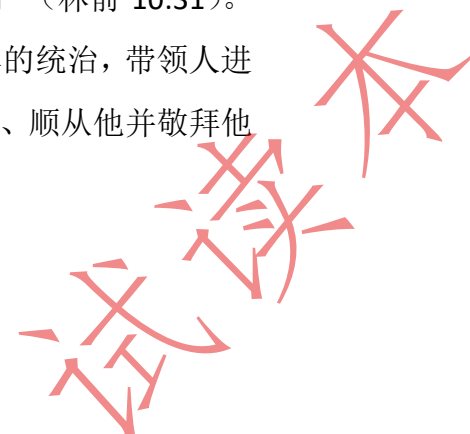
在他人的任何需要上去帮助他们，包括婚姻和家庭的需要。但是我也将回答，不是。因为教会被赋予的工作，是宣告上帝赦免的信息，并带领人们为他而活。教会必须小心，在它传道，教导，甚至辅导里，努力将这个使命放在它心里最重要的位置。

So what does it mean to be practical? Sad to say, in the minds of many, practical religion means religion stripped of theology. It means dispensing how-to advice. It means counseling to one's individual, personal, and unique needs, rather than preaching global truths that deal with God's salvation for the whole world and that deal especially with Christians--sin, forgiveness, the new creation, and living lives of love.

因此，变得实用意味着什么？遗憾地说，在许多人心里，实用的宗教意味着剥离了神学的宗教。它意味着提供如何去做的建议。意味着对一个人个人的，独特的需要提供辅导，而不是宣讲普世真理，这真理涉及上帝对全世界的拯救，并尤其涉及基督徒——罪、赦免、新造的人，和活出充满爱的生活。

We might ask, what does God consider to be truly practical? From Scripture we learn that his definition of practicality is not quite the same as the world's. The heart of practicality can be summarized in Paul's statement, "Whether you eat or drink or whatever you do, do it all for the glory of God" (1 Corinthians 10:31). What is to God's glory? God is glorified when he brings people from darkness to light, extends his rule of grace, and leads people into heaven. God is glorified when people honor, love, and obey him and worship him by following his commands. God is glorified when people seek to grow in Christ, seeking first his kingdom and resting content to have God give them what he wants to give them according to his time schedule.

我们可能会问，什么是上帝认为的真正的实用？从圣经中我们知道，他对实用性的定义和这个世界的并不完全一样。实用性的核心能够被保罗这样的陈述总结：“所以，你们或吃喝，或作什么，一切都要为上帝的荣耀而行”（林前 10:31）。上帝的荣耀是什么？当上帝把人从黑暗带入光明，扩展他恩典的统治，带领人进入天堂，他就得了荣耀。当人们借着遵守他的命令，尊重、爱、顺从他并敬拜他

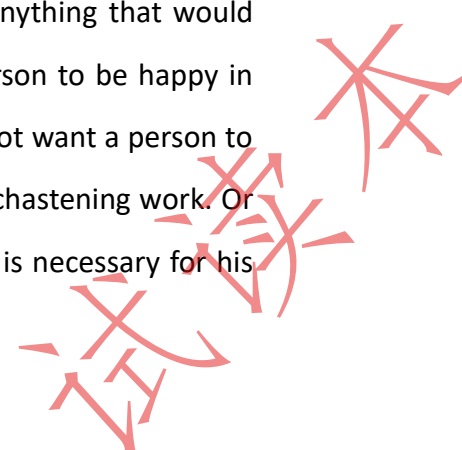


时，他就得了荣耀。当人们寻求在基督里的成长，先求他的国，并满足于上帝按照他的时间表，赐给他们他想要赐给他们的东西时，他就得了荣耀。

Everything we have seen about gospel motivation has presupposed that the gospel was the most important thing to Paul's readers. If it was not, then everything Paul said fell on deaf ears and God has preserved Paul's words only to be culled for some tidbit of practical truth that can be extracted from it. For example, is Paul talking about husbands and wives in Ephesians 5? Is he giving married people practical advice for living? Again, yes and no. Yes in the sense that Paul is discussing something concrete that I should do in my life. But what he writes was not written to help my earthly well-being but to teach me how to live in light of my faith in Christ, his living relationship with the church. How can anyone offer a practical marriage class to non-Christians in the community and use Ephesians 5? It is beyond me.

我们所看到的，关于福音激励的一切事，都预设了一个前提，即，福音对保罗的读者是最重要的事。如果不是这样，那保罗说的一切事都被聪耳不闻，上帝保存的保罗的话，被挑选出来，只是为了得到一些能从中引出的实用性真理的花边。比如，在以弗所书 5 章，保罗在谈论丈夫和妻子吗？他是否给了已婚人士如何生活的实用建议？再次地，是又不是。就保罗讨论的，在我的生活中我应当去做的，具体的事而言，是的。但他所写的东西，并不是为我尘世的福祉而写，而是教导我如何依照我对基督的信心去生活。谁能在社区中向非基督徒提供一个实用的婚姻课程，并使用以弗所书第 5 章的内容呢？这超出了我的理解范围。

Let's ask the question another way. Is God concerned about our practical happiness and well-being? If you were the Lord, how would you show your concern to someone you love, knowing that the brief and momentary time we spend on this earth is a grain of sand compared with the eternity that stretches out before us? If you truly loved that person, you would be concerned about whether he or she navigates this life successfully, interpreting the word successfully as avoiding anything that would take away that person's faith. You certainly would want that person to be happy in his or her marriage. But there may come a time when God may not want a person to have a happy marriage because marital problems are part of his chastening work. Or the Lord may know that the suffering a person must go through is necessary for his



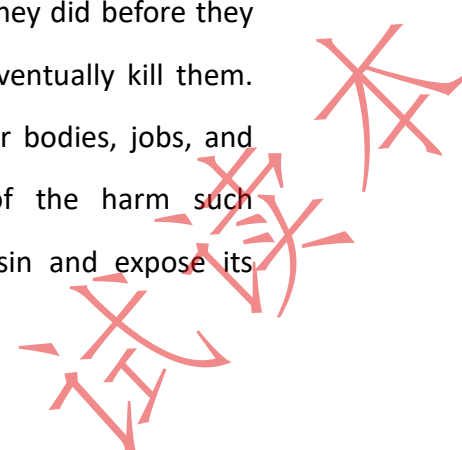
or her faith--perhaps a time of humbling or a time when he is dealing with the other spouse's sinful nature. That is truly practical. That's the Bible's definition of practical.

让我们换一种方式来问这个问题。上帝关心我们实际的快乐和福祉吗？如果你是主，已知我们在这个世上度过的草率而短暂的时间，相比在我们眼前延伸的永恒相比，不过是一粒沙子，你将怎样向某个你爱的人表达你的关心。如果你真的爱那个人，你将会关心他是否成功地度过了今生——成功这个词的意思，是避免让任何东西拿走他的信心。你当然想要这个人在他的婚姻里得到快乐。但是可能在有些时候，上帝并不想让一个人有快乐的婚姻，因为婚姻问题是他管教工作的一部分。或者，主可能知道，一个人必定经历的苦难，对他的信心是必要的——可能是一个让他谦卑的时刻，或是一个在他处理他配偶的罪性的时刻。这是真正的实用。这是圣经定义的实用。

Finally, how would you define practical in light of everything we have seen so far in our look at gospel motivation? How practical is our baptism in terms of Romans 6? How practical is our knowledge that we have received Christ's righteousness and are slaves of righteousness? How practical is the teaching that we are free from the law? How practical is Paul's discussion of the new man and the old man? How practical is Paul's statement that if we put to death the misdeeds of the body, we will live? How practical is the Bible's teaching of hell and of heaven?

最后，根据到目前我们从福音激励中所看到的一切，你怎么定义实用？依照罗马书 6 章，我们的洗礼有多实用？我们领受了基督的义，成了义的奴隶，这样的知识有多实用？我们从罪中得释放的教导有多实用？保罗对新人和旧人的讨论有多实用？如果我们治死身体的恶行，我们就必活着，保罗这样的陈述有多实用？圣经关于天堂和地狱的教导有多实用？

Is there anything on earth that is more practical than these truths? People who have hope only for this life may or may not be influenced by the problems of their lives to seek advice and apply it. Sick people keep on eating as they did before they became sick, even though they know their eating habits will eventually kill them. Alcoholics continue to drink in spite of the harm it causes their bodies, jobs, and home life. Men continue to view pornography in spite of the harm such self-indulgence brings into their lives. You can describe the sin and expose its



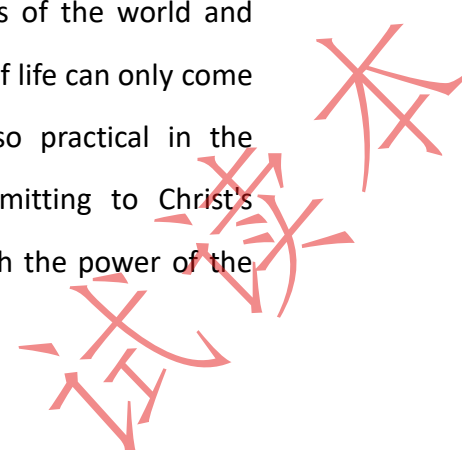
consequences and still the sinful nature will commit those sins, even to the point of sadistic self-destruction.

世上还有什么比这些真理更实用的东西吗？那些唯独希望此生可以或可以不被他们生活的问题所影响的人，寻找建议并应用它。病人一如既往地吃喝，即便他们知道他们的饮食习惯最终会杀了他们。酗酒者继续喝酒，尽管这对他们的身体、工作和家庭生活都造成了伤害。男人继续看色情作品，尽管这种自我放纵给他们的生活带来了何等的伤害。你可以描述罪，并揭露它的后果，但罪性将继续犯那些罪，甚至达到虐待狂式的自我毁灭的地步。

Only what transcends this life is truly practical. Only the truth of God's eternal judgment on the sinner and his gracious redemption in Christ truly mean something. If this life and our happiness here is all there is to live for, then the sinful nature will always win the battle as to how this life should be lived. If morality is merely a personal thing, warranting reward or punishment in this life, the sinful nature will always win the argument, as to whether a little pain is worth the pleasure of lust and sinful ambition. If self-interest is pitted against love and kindness to others, the sinful nature will always choose self-interest, yes, even if it comes in the form of "service to others."

只有超越此生的东西才是真正实用的。只有上帝对罪人永恒的审判，和他在基督里仁慈拯救的真理，才是真正有意义的事。如果今生和我们在此世的快乐是活着的全部目的，那罪性在今生应当如何去活的战斗中，将会永远得胜。如果道德只是个人的东西，担保了今生的奖赏或惩罚，那罪性将永远赢得这场争论，即，一点点痛苦是否比得过情欲的快乐和罪恶的野心。如果个人利益与对他人的爱和仁慈相冲突，那罪性将永远选择个人利益，是的，即便它是以“服务他人”的形式出现。

Only life in Christ transcends the risk of temporal punishment for immorality and our inherent selfishness. It lifts us above the "practical" desires of the world and leads us to think of life in view of God and his glory. Such a view of life can only come through realizing our sin (another theological concept, but so practical in the ultimate sense) and repenting of it, It comes only by submitting to Christ's righteousness and finding our hope there. It comes only through the power of the



Holy Spirit working through the gospel of our death and life in Christ. The sinful nature can only be stopped when in Christ the law's demands are removed from contact with the lusts of the sinful nature. Only then can I serve in a new and willing spirit. The church can only carry out its mission and be truly practical if it relegates itself to preaching the law and the gospel. Every other message is a Band-Aid for a cancer patient.

只有在基督里的生命，超越了对不道德和我们天生自私自利现世惩罚的风险。它使我们超越对此世“实用”的渴望，带领我们从上帝和他荣耀的角度思考人生。这种人生观只可能透过认识到我们的罪（又一神学概念，但在终极意义上如此实用），并为之悔改而来。它只可能借着顺服基督的义，并在那儿找到我们的盼望而来。它只可能借圣灵借着我们在基督里死亡和生命的福音做工而来。只有当在基督里，律法的要求与罪性的情欲断开了联系，罪性才能安静下来。只有这样，我才能以一个新的和乐意的灵去服事。教会只有谦卑它自己，唯独宣讲律法和福音，它才能完成它的使命，成为真正实用的。所有其它的信息，都不过是癌症病人的创口贴。

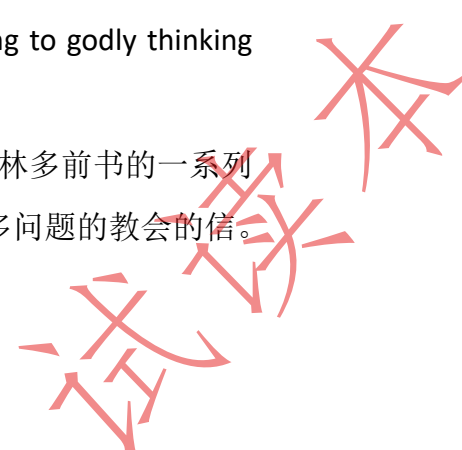
## **Examples, continued** 接下来的例子

We should get back to the theme of this chapter, namely, instances of how the writers of the New Testament weave the gospel into all their admonitions and encouragements.

我们应当回到本章的主题，即，举例说明新约作者如何将福音织入所有他们的警告和鼓励中。

One of the most striking sections of the New Testament for our purposes is a series of chapters in 1 Corinthians. Those familiar with 1 Corinthians know it to be a letter written to a congregation that had a lot of problems. The Lord had richly blessed the Corinthians, but they did not make the jump from pagan thinking to godly thinking overnight, at least not in every corner of their lives.

对我们的目的来说，新约中最引入注目的部分之一，就是哥林多前书的一系列章节。那些熟悉哥林多前书的人，知道这是一封写给一个有很多问题的教会的信。

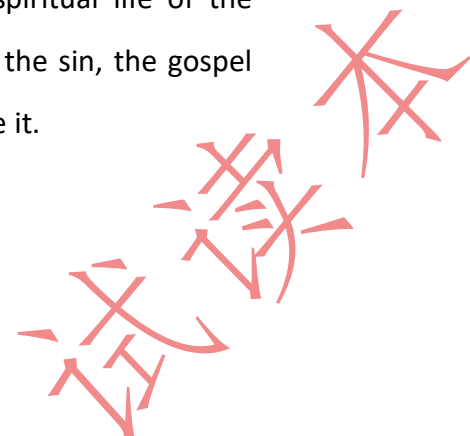


主丰富地祝福哥林多人，但是他们并没有一夜之间就从异教思想跳入敬虔的思想里，至少没有在他们生活中的每个角落都这样。

In his first letter to the Corinthians, Paul addresses a number of problems, spanning chapters 5 through 14. He moves from one issue to the next. What is striking is the pattern he follows. He presents the issue, and then he follows with some aspect of the gospel or with some way the gospel has had an impact on the Corinthians' lives. We will take the issues in order. You may want to read chapters 5 through 11. (Add 12 through 14 if you wish. We'll touch briefly on those chapters.)

在给哥林多人的第一封信里，从第 5 章到第 14 章，保罗提出了好多问题。他从一个问题说到另一个问题。引人注目的是他遵循的模式。他呈现了这个问题，然后伴随着福音的某个方面，或福音已经影响了哥林多人生活的某种方法。我们将按顺序处理这些问题。你可能想要读一读 5 到 11 章。（如果你愿意，加上 12 到 14 章。我们将简单触及这几章。）

In chapter 5 Paul addresses a sin that a member of the church was committing. A man was committing incest with his mother (probably his stepmother). The sin was out in the open, and the members of the congregation knew about it. They were also being rather open-minded about the sin, and they refused to take a stand against it. Paul rebuked them. He said, “Hand this man over to Satan, so that the sinful nature may be destroyed and his spirit saved on the day of the Lord” (verse 5). At this point Paul injected the gospel into his discussion. He did it in a way that fit the problem he was working with. Not all the Corinthians were engaged in the actual sin, of course. But they were implicating themselves in it by not doing anything about it. So how should Paul bring the gospel into the mix? Remember, he has already rebuked the Corinthians with the law. Now he wants to fill their hearts with gospel motivation. Paul is not just concerned about the immoral nature of the sin, the effects the sin might have on the people committing it, or even about the spiritual life of the Corinthian church. Paul knows that if they continue to condone the sin, the gospel will no longer mean anything to them and eventually they will lose it.

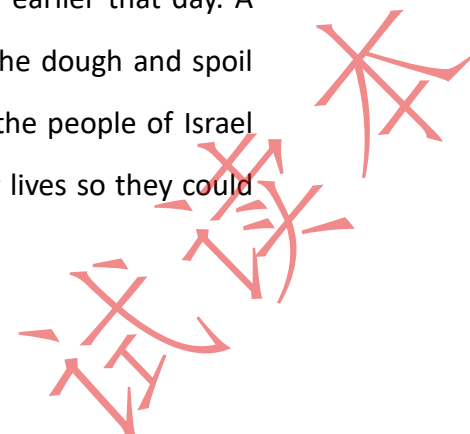


在第 5 章中，保罗提到了一个教会成员所犯的罪。一个人与他的母亲（可能是他的继母）行淫乱。这个罪是公开的，教会成员都知道了。他们对这个罪也持相当开放的心态，他们拒绝采取立场反对它。保罗责备了他们。他说，“要把这样的人交给撒但，败坏他的身体，使他的灵魂在主的日子可以得救”（林前 5:5）。在这里，保罗将福音注入他的讨论中。他以符合他正在处理的问题的方式，做到了这一点。当然，并不是所有哥林多人都犯了这个罪，但借着对此什么都不做，他们使他们卷入其中。因此保罗应当怎样将福音融入其中呢？记住，他已经用律法责备了哥林多人。现在他想要用福音激励充满他们的心。保罗不只关心罪的不道德性，罪可能对犯罪之人造成的影响，甚至是哥林多教会的属灵生活。保罗知道，如果他们继续犯这个罪，福音将对他们不再有任何意义，而最终，他们将失去它。

Paul's approach to the problem contains three elements (1 Corinthians 5:6-8). First, he uses a few short phrases designed to remind his readers of a time in the Old Testament when the gospel shone clearly in the lives of God's people. This was the Passover. Second, he states that the Passover was fulfilled when Jesus died for their sins. Third, he shows how the Passover Feast (the festival Israel was to follow in the days after the Passover itself) was fulfilled in their lives when they came to know Jesus.

保罗对这个问题的处理包含三个要素（林前 5:6-8）。首先，他使用一些短词，旨在提醒他的读者，在旧约中有一段时期，福音清晰地闪耀在上帝子民的生活中。那就是逾越节。第二，他声明，当耶稣为他们的罪死了的时候，逾越节被满足了。第三，他展示了当他们认识基督时，逾越节的筵席（以色列在逾越节本身之后的日子里要遵循的庆典）是怎么在他们的生活中被满足的。

Paul encouraged them in a masterful way. The people of Israel were to get rid of yeast in their homes prior to the Passover. When the day came, they were to make unleavened bread and eat it with the lamb that had been killed earlier that day. A little yeast left in the home could potentially work its way into the dough and spoil the unleavened bread. Yeast was clearly a picture of sin. When the people of Israel rid their homes of yeast, in their minds they were purifying their lives so they could





celebrate the Passover. The unleavened bread symbolized repentance and a home that had rid itself of sin.

保罗用一种娴熟的方式鼓励他们。以色列人在逾越节之前要除掉他们家里的酵。当这一天到来的时候，他们要做无酵饼，并与当日早些时候被杀的羔羊同吃。剩在家里的一点点酵，可能会潜入生面团，并破坏无酵饼。酵显然是一个罪的画面。当以色列人除掉他们家里的酵，心里自洁，就能守这逾越节。无酵饼象征着悔改和一个已经除掉了自身罪恶的家。

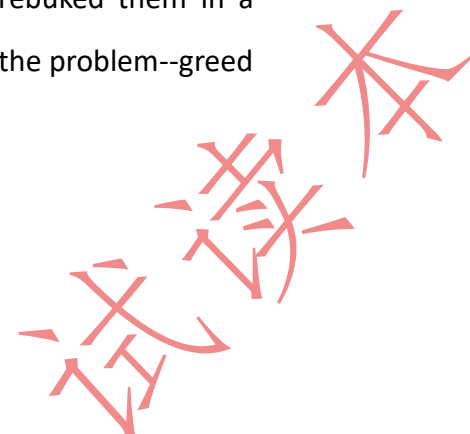
Paul wove all these ideas together. Jesus, our Passover Lamb, has been sacrificed. We have the forgiveness of sin. We are to rid our lives of the leaven of sin and be pure, just “as [we] really are.” In other words, in our lives we are to be what we have become in Christ. Then as we eat the Passover festival every day anew, we are not to eat it with the sinful bread we used to eat but with unleavened bread, that is, with sincere hearts, doing what is in line with the truth.

保罗将这所有的想法交织在一起。耶稣，我们逾越节的羔羊，已经被献祭了。我们拥有了罪的赦免。我们要除掉我们生活中罪的酵，过纯洁的生活，正如“我们真实的样子”。换句话说，在我们的生活里，我们要成为我们在基督里已经成为的样式。正如我们每一天重新吃这逾越节的筵席，我们不是用我们从前吃的，有罪的饼和它同吃，而是用无酵饼，那就是，用真实的心，做符合真理的事。

Using images from the first Passover, Paul sets Christ, the Passover Lamb, in the middle of the problem. Paul is confident that the Corinthians' love for Christ will shape their hearts to follow God's will.

用第一个逾越节的画面，保罗将基督，逾越节的羔羊，放到了这个问题的中心。保罗确信哥林多人对基督的爱，将塑造他们的心，去遵循上帝的旨意。

In 1 Corinthians 6, Paul addresses lawsuits among believers (verses 1-11) and sexual immorality (verses 12-20). The Corinthians were dragging fellow Christians before secular courts and leveling charges against them. Paul rebuked them in a number of ways. He finished his rebuke by getting to the heart of the problem--greed and wickedness. He reminded the Corinthians:



在哥林多前书 6 章，保罗谈到了信徒之间的告状（1-11 节）和不道德的性行为（12-20 章）。哥林多人将基督徒同伴拽到世俗法庭前，指控他们。保罗以多种方式职责他们。他最后的指责指向问题的核心——贪婪和邪恶。他提醒哥林多人：

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers nor swindlers will inherit the kingdom of God. (1 Corinthians 6:9,10)

你们不知道不义的人不能承受上帝的国吗？不要自欺，无论是行淫乱的、拜偶像的、奸淫的、作娼童的、亲男色的、偷窃的、贪心的、醉酒的、辱骂人的或勒索的，都不能承受上帝的国。（林前 6:9,10）

But then, after this scathing rebuke, Paul reminds them that they have been delivered from these sins and their inevitable end.

但随后，在这严厉的责备后，保罗提醒他们，他们已经从这些罪和他们不可避免的结局中被拯救出来了。

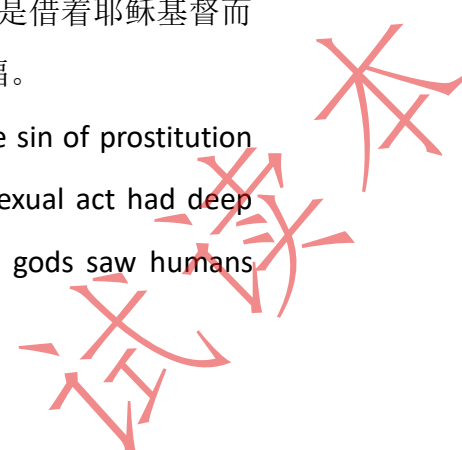
That is what some of you were. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God. (1 Corinthians 6:11)

你们有些人从前也是这样的，但现在藉着我们主耶稣基督的名，靠着我们的上帝，都已经洗净了，圣洁了，称义了。（林前 6:11）

The gospel is closely packed into these verses. In one short verse, we have the message of Baptism, the forgiveness of sins, God's declaration of justification ("not guilty"), and reminders that all this came through Jesus Christ, and that we have received the Holy Spirit, who has worked all of these blessings in us.

福音被紧密地堆叠在这些经文里。在这短短的一节里，我们获得了洗礼、罪得赦免，上帝义（“不再有罪”）的宣告，并提醒我们所有这些都是借着耶稣基督而来，我们已经领受了圣灵，他在我们里面运行着这一切的祝福。

In 1 Corinthians 6:12-20, Paul addresses sexual immorality. The sin of prostitution was common in Corinth as in most of the ancient world. The sexual act had deep religious significance. Many Corinthians believed that when the gods saw humans

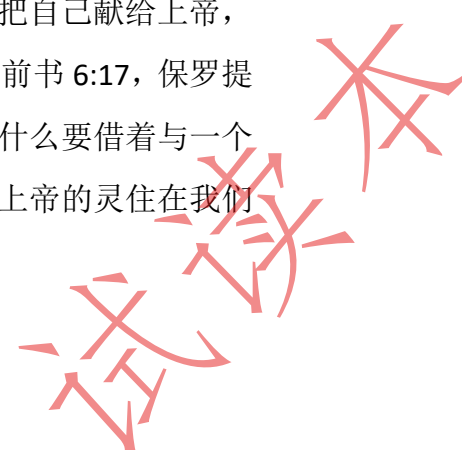


having sexual intercourse, they were moved to make the earth fertile and bless humans with the gift of children. Ingrained patterns of behavior were hard to break, especially in regard to actions that had formerly been considered to be a religious duty.

在哥林多前书 6:12-20，保罗谈到不道德的性行为。淫乱的罪，在哥林多很常见，正如在古代世界大多数地方一样。性行为有深刻的宗教意义。很多哥林多人相信，当众神看到人类性交时，他们会被感染，让土地富饶，并使人多子多福。根深蒂固的行为模式很难被打破，特别是先前被认为是一种宗教职责的行为。

Paul knew he had to rebuke the Corinthians. He did, but he also wove the gospel into his rebuke, again, in a way especially tailored to the problem. Since the sin had to do with their bodies, Paul addressed the issue from that standpoint. Paul pointed out the relation of our bodies to our Lord. The body is “for the Lord, and the Lord for the body” (verse 13). Christ and his Father have come to live in us. For this reason we are to use our bodies in service to the Lord: “Offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness” (Romans 6:13). In 1 Corinthians 6:17, Paul reminds the Corinthians that in Christ they have the wonderful blessing of being united in spirit with God. Why give up that unity by being joined with a prostitute? In verses 19 and 20, Paul reminds us that God's Spirit is living in us. God gave us his Spirit because Christ gave up his own life to make us people who belong to God. Our union with Christ precludes union with sin.

保罗知道他必须责备哥林多人。他确实这样做了，但是他同样将福音织入他的责备里——再次地，以一种对这个问题特别定做的方式。因为这个罪与他们的身体有关，保罗从这个角度阐明这个问题。保罗指出我们的身体对我们的主的关系。身体是“为了主，主也是为了身体”（13节）。基督和他的父已经住在我们里面。因此，我们要使用我们的身体去服事主：“要像出死得生的人，把自己献给上帝，并且把你们的肢体献给上帝作义的用具”（罗 6:13）。在哥林多前书 6:17，保罗提醒哥林多人，他们拥有美好的，在灵里与上帝联合的祝福。为什么要借着与一个妓女联合，而放弃这种联合呢？在 19-20 节，保罗提醒我们，上帝的灵住在我们



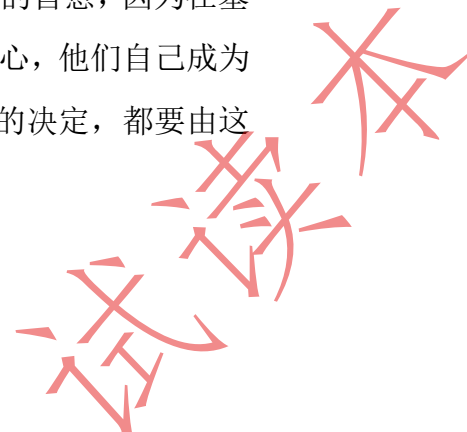
里面。上帝将他的灵赐给我们，因为基督放弃了他自己的生命，让我们成为属上帝的人。我们与基督的联合阻止我们与罪联合。

In 1 Corinthians 7, Paul answers questions the Corinthians had asked about marriage. Paul does not weave the gospel into his answers as he did in the previous two chapters. But it is clear that the gospel and the Corinthians' relationship with Christ is still at the heart of his thoughts. Husbands and wives should not deprive each other, lest Satan tempt them (7:5). Christians should not divorce their non-Christian spouses, because if they do, their spouses and children will not have the presence of the gospel in their lives. A Christian is so concerned about the faith of his or her children and spouse that he or she is willing to remain in a difficult marriage for the sake of their spiritual welfare (7:14).

在哥林多前书 7 章，保罗回答了哥林多人关于婚姻的问题。保罗没有像前两章那样，将福音织入他的回答中。但很清楚的是，福音和哥林多人与基督的关系，依然处于他思想的中心。夫妻不可彼此亏负，免得撒旦诱惑你们（7:5）。基督徒不应该和他们的非基督徒配偶离婚，因为倘若他们这样做，他们的配偶和孩子将不再有福音在他们的生活中存在。一名基督徒是如此关心他孩子和配偶的信心，以至于他愿意为了他们属灵福祉的缘故，维持一段困难的婚姻（7:14）。

Christians should be content to remain in whatever situation they were in when they came to faith. This could apply to marriage or to circumcision. Slaves should be content to remain slaves if it is God's will, because in Christ they are free. Freemen should not look down on their slaves, because through faith they themselves have become slaves to God and to the righteousness they have by faith (7:20-24). Even the decision whether or not to get married is to be guided by how this impacts one's work for the Lord.

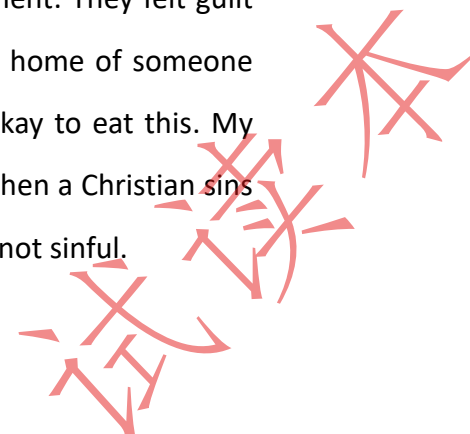
基督徒应当满足于停留在当他们相信时，他们所处的任何处境里。这对于婚姻或割礼都能适用。奴隶应当满足于仍是奴隶——如果这是上帝的旨意，因为在基督里他是自由的。自由人不应轻视他们的奴隶，因为透过信心，他们自己成为了上帝和他们借信拥有的义的奴隶（7:20-24）。甚至是否结婚的决定，都要由这对一个人为主作工的影响如何来指导。



In 1 Corinthians 8, Paul addresses eating food sacrificed to idols. Most modern readers, especially Western readers, probably won't relate to this problem. Here's what was happening. A citizen of an ancient heathen city worshiped his or her god by bringing a sacrifice to the temple. The sacrifice might be a lamb or goat or cow. Often we imagine the priest leading this sacrifice to the altar, killing it, cutting it apart, and burning the whole thing. That would only be partially correct. Some of the sacrifices were probably burned up completely. But in many cases, only parts of the sacrifice were burned, perhaps because the priest thought the parts were what the god preferred. Much of the sacrifice remained after the ceremony was over. A good portion of the meat was sent to butcher shops adjacent to the temple. The money the people paid to buy them eat would go to support the temple. It was an ongoing bake sale of sorts.

在哥林多前书 8 章，保罗谈到吃祭偶像的食物。大多数现代读者，尤其是西方读者，可能不会涉及这个问题。事情是这样的。一个古代异教城市的市民，通过把祭品带到寺庙来敬拜他的神。这祭品可能是羔羊、山羊或牛。通常，我们会想象这些祭司牵着祭物来到祭坛，杀掉，切开，然后将它全部烧掉。这只有部分是正确的。有些祭物可能会被完全烧掉。但在很多情况下，只有部分祭物被烧掉，可能是因为这些祭司认为只有这些是神所喜悦的。在典礼结束后，还有很多祭品留着。相当一部分肉被送到寺庙周边的肉店。人们买肉吃的钱将会被用来供养寺庙。这是一场持续进行的义卖活动。

If you had just come to faith in Christ, what would you have done if this were the only place, or perhaps the most convenient place, to buy meat? That's the situation behind the issue Paul had to address. Some were buying and eating this meat in good conscience, realizing that a false god was a figment of people's imagination, prompted by Satan. Others, however, felt that an idol, a figment of sinful imagination or not, was still associated with sins against the First Commandment. They felt guilt by association and refused to eat this meat. If they went to the home of someone who served such meat, they might think, "Well, it is probably okay to eat this. My conscience feels uneasy about joining in, but I'll eat it anyway." When a Christian sins against his conscience like this, he sins, even if what he is doing is not sinful.



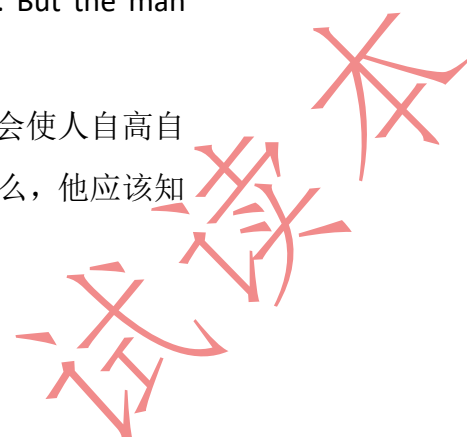
如果你刚刚开始相信基督，如果这是你唯一或最方便买肉的地方，你会怎么做？这就是保罗必须处理的问题背后的情况。有人问心无愧地购买和吃这些肉，知道假神不过是撒旦在人们心里产生的虚构之物。然而，另一些人认为，偶像，无论是不是罪性幻想出的虚构之物，依然与违背第一诫命的罪有关。他们因为这样的联系而感到愧疚，并拒绝吃这些肉。如果他们去一个用这种肉招待他们的人的家里，他们可能会想，“好吧，吃这个可能没问题。我的良心对于加入他们感到担忧，但不管怎样，我会吃它。”当一个基督徒像这样得罪了他的良心，他就犯罪了，即使他所做的事并不是罪。

You can probably guess how Paul would advise in this matter. Read the following verses to find out. For our purposes, however, we are interested if and how Paul weaves the gospel into his instructions. He does not disappoint us. Once again, he weaves the gospel into the section in a way appropriate to the theme. Read how Paul begins the section, and also read verses 4, 7, and 10. The main words are know and knowledge. The problem originated between some people who knew something (it's okay to eat this food) and some who did not know this, or at least did not accept it in their hearts and consciences. So Paul focuses on knowledge:

你或许会猜到，在这件事上保罗给出了怎样的建议。阅读下面的经文来找出答案。然而，对于我们的目的而言，我们感兴趣的是，保罗是否并如何将福音织入他的指示里。他没有让我们失望。再次地，他以与这个主题相适的方式，将福音织入这一部分。阅读保罗是如何开始这一部分的，同时阅读第 4、7 和 10 章。主要的词是知道和知识。这个问题起源于一些知道某些事（吃这些食物是可以的）的人和一些不知道这些事的人，或至少在他们心里和良心里不接受它的人。因此保罗聚焦于知识：

Now about food sacrificed to idols: We know that we all possess knowledge. Knowledge puffs up, but love builds up. The man who thinks he knows something does not yet know as he ought to know. But the man who loves God is known by God. (1 Corinthians 8:1-3)

关于祭过偶像的食物，我们晓得我们都有知识。但知识会使人自高自大，唯有爱心能造就人。如果有人自以为知道些什么，那么，他应该知

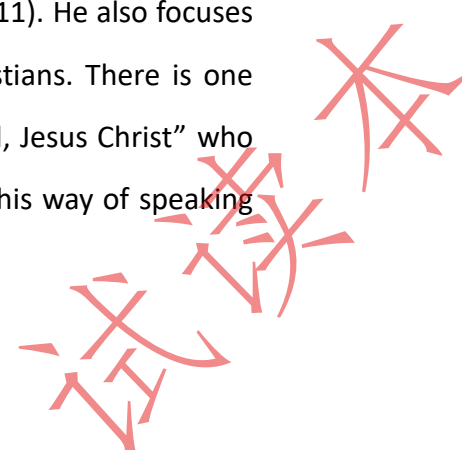


道的，他还是不知道。如果有人爱上帝，这人是上帝所知道的。（林前 8:1-3）

Paul begins with the concept of knowledge. Then he immediately shifts the thought to love, because love, not knowledge, is important. Knowledge can tear Christians apart. Love will always bind them together. So far, so good. But note the beautiful touch of Paul's final words in verse 3. There is a very important kind of knowledge, Paul says. It's the knowledge God has of us, that he knows us in Christ and views us as his children in Christ. Tracking Paul's thought backwards, he points out that those who know that they are known by God will reflect God's love. Love will direct them to handle the situation correctly. In a concise way, the whole issue is introduced and resolved. Understand knowledge in the right way, Paul says, and then love your fellow Christian (who may not be on your level of knowledge) because you know that God loves you in Christ (in spite of the fact that you are not at all on Christ's level).

保罗以知识这个概念开始。然后他立刻将思想转向爱，因为爱，而不是知识，是重要的。知识能撕裂基督徒。爱总是将我们连合在一起。到目前为止，这些都很好。但是注意保罗在第 3 节最终的话那迷人的触感。有一种非常重要的知识，保罗说。那就是上帝拥有的关于我们的知识，即，他在基督里知道我们，视我们为他在基督里的儿女。追溯保罗的思想，他指出，那些知道他们被上帝所知的人，将反映上帝的爱。爱将引导他们正确地处理这种处境。这全部的问题，以一种简明的方式，被引入和解决了。保罗说，用正确的方式理解知识，然后爱你的基督徒同伴（他们可能没有达到你的知识水平），因为你知道上帝在基督里爱你（尽管事实上你完全没有达到基督的水平）。

As we work through this section, we see other bits of gospel woven into Paul's words. He reminds us that if we selfishly force our knowledge on one of God's children, we will destroy someone "for whom Christ died" (verse 11). He also focuses on the true knowledge that binds us together with fellow Christians. There is one Father who made us and directs our lives; there is "but one Lord, Jesus Christ" who created all things and died for us so that we might live in him. This way of speaking





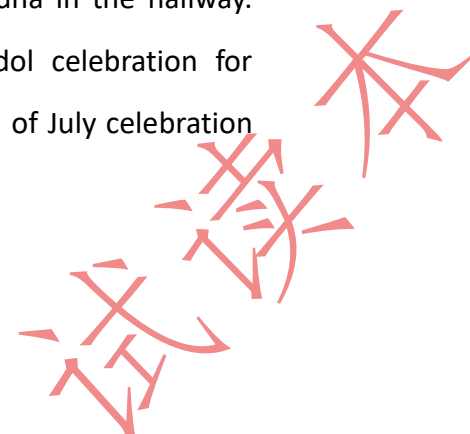
helps us see our fellow Christians for who they are, namely, people who are one with us in the Lord.

当我们读到这段经文时，我们看到其它一些福音被织入保罗的话里。他提醒我们，如果我们擅自将我们的知识强加在上帝儿女的头上，我们将使某个“基督已经为他死了”（11 节）的弟兄灭亡。他同样聚焦于那将我们与我们的基督徒同伴连结在一起的真知识。只有一位父，创造我们并指引我们的生活；“只有一位主，就是耶稣基督”，创造万物，又为我们而死，因此我们可以在他里面活着。这样的说话方式，帮助我们理解我们的基督徒同伴他们是谁，即，和我们在主里成为一体的人。

First Corinthians 9 is a bit different than the preceding chapters. Some in the Corinthian congregation were judging Paul and criticizing the way he carried out his ministry. In his defense, Paul speaks about the purity and sincerity of his heart when he preached the gospel to them. He explains how the gospel is continually motivating him to give his entire life in its service. We won't look at this section in detail, but one verse summarizes everything he says: "I do all this for the sake of the gospel, that I may share in its blessings" (1 Corinthians 9:23).

哥林多前书 9 章和之前几章有些不同。在哥林多会众中的一些人，论断保罗并批评他传道的方式。在他的辩护中，保罗谈到，当他向他们传讲福音时，他心里的纯洁和真诚。他解释福音如何不断地激励他，献上他全部的生命去服事福音。我们不会详细地考察这一章，但有一节经文总结了他说的一切事：“我所作的一切，都是为了福音的缘故，好让我与别人同享福音的好处”（林前 9:23）。

Citizens of a Greek city-state like Corinth were brought up worshipping idols. It was nothing strange to them. The temptations they faced would be equivalent to what a Japanese Christian today would face at conversion. If one spouse in the marriage came to faith, he or she would still go to bed at night looking at his or her spouse's little Shinto shrine in the bedroom or perhaps a shrine to Buddha in the hallway. Secular and sacred would be mixed, and not going to an idol celebration for conscience reasons would be like taking a stand against a Fourth of July celebration in the United States.



像哥林多这样的希腊城邦的公民，从小就敬拜偶像。这对他们并不陌生。他们面对的试探，相当于今天一个日本基督徒在归信时面对的试探一样。如果婚姻中的一方相信耶稣了，他在晚上睡觉时，依然会看到他伴侣放在卧室的小神龛，或放在门厅里的佛像。世俗和宗教混合在一起，而出于良心的缘故不去参加某个偶像庆典，就像在美国反对独立纪念日庆典一样。

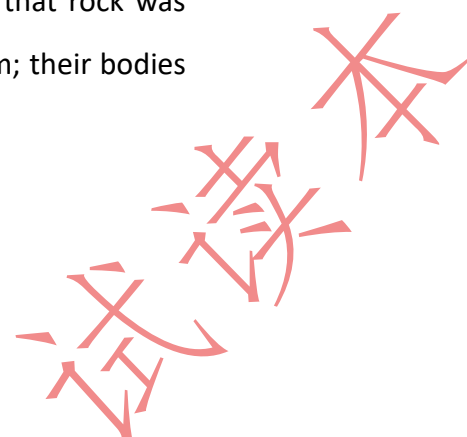
The temptation to bow down before idols was strong in Corinth. The comparison of an idol festival with a Fourth of July celebration breaks down, however, when we realize what idol festivals entailed. When the gods were worshiped with temple prostitution, you can imagine the further compromises Christians were forced to make if they did give in to pressure to attend a feast.

在哥林多，向偶像下拜的试探是巨大的。然而，当我们意识到偶像节庆蕴含着什么时，将偶像节庆比作独立纪念日庆典就不成立了。当人们用寺庙淫乱来敬拜众神时，你可以想象，如果基督徒屈服压力去参加一个这样的宴席，他们将被迫做出更多的妥协。

This is the situation Paul addresses in 1 Corinthians 10. There are a lot of law warnings in verses 1 to 13, where Paul draws from Israel's history. But there is also gospel woven in. For example, Paul urges the Corinthians to remember God's blessings: Christ himself, Baptism, and the Lord's Supper:

这就是保罗在哥林多前书 10 章提到的情况。在 1-13 节中，保罗说了很多从以色列历史中吸取的律法的警告。但同样有福音织入其中。比如，保罗督促哥林多人记住上帝的祝福：基督自己，洗礼和圣餐：

I do not want you to be ignorant of the fact, brothers, that our forefathers were all under the cloud and that they all passed through the sea. They were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ. Nevertheless, God was not pleased with most of them; their bodies were scattered over the desert. (1 Corinthians 10:1-5)

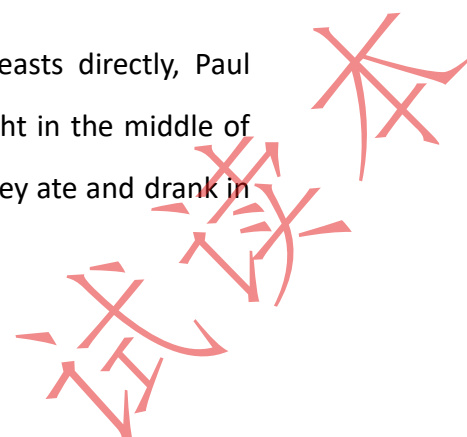


弟兄们，我不愿意你们不知道，我们的祖宗都曾经在云下，都曾经从海中经过，都曾经在云里在海里受洗归于摩西。他们都吃了一样的灵粮，都喝了一样的灵水；他们所喝的，是从那随着他们的灵磐石那里来的，这磐石就是基督。但他们大多数的人，都得不到上帝的喜悦，因此他们都死在旷野。（林前 10:1-5）

Look at how creative Paul is. He joins New Testament Christians with Old Testament believers so he can use the sins of people in the Old Testament to warn the Corinthians against idolatry. The Israelites were baptized into Moses, a man in service to the Lord on behalf of Israel. We also have been baptized into Jesus' death and resurrection. The Israelites ate spiritual food--manna from heaven--and they drank spiritual drink--water flowing from dry rocks. We also eat spiritual food and drink spiritual drink--the Lord's Supper. They had Christ, the Angel of the Lord, accompanying them. We also are joined to Christ by faith, and he accompanies us through life. In a masterful way, Paul links us with the Old Testament people of God and reminds us of the blessings we have received. Now he can warn the Corinthians and us against idolatry. The Israelites rejected God's blessings, and God punished them. We should never follow their pattern.

看看保罗何等有创造性。他将新约基督徒和旧约信徒连在一起，因此他可以使用旧约中人们的罪，警告哥林多人要反对偶像崇拜。以色列人受洗归入摩西——一个代表以色列人服事主的人。我们也受洗归入耶稣的死亡和复活。以色列人吃灵粮——从天而降的吗哪，喝灵水——从石头里流出的水。我们也吃灵粮喝灵水——圣餐。他们有基督，主的使者，与他们同行。我们也借着信心连于基督，并且他在一生中都与我们同行。保罗以一种娴熟的方式，将我们与旧约上帝的子民联系起来，提醒我们我们领受到的祝福。现在他可以警告哥林多人和我们拒绝拜偶像了。以色列人拒绝上帝的祝福，遭到了上帝的惩罚。我们决不当追随他们的模式。

Beginning in 1 Corinthians 10:14, where he addresses idol feasts directly, Paul follows his pattern by placing the gospel of the Lord's Supper right in the middle of the problem. Paul begins by reminding the Corinthians of what they ate and drank in the Lord's Supper:



在哥林多前书 10:14 一开始, 保罗说到偶像宴席的时候, 他就遵循着他的模式, 将圣餐的福音放在这个问题的中心位置。保罗一开始就提醒哥林多人, 他们在圣餐中吃了什么和喝了什么:

I speak to sensible people; judge for yourselves what I say. Is not the cup of thanksgiving for which we give thanks a participation in the blood of Christ? And is not the bread that we break a participation in the body of Christ? (1 Corinthians 10:15,16)

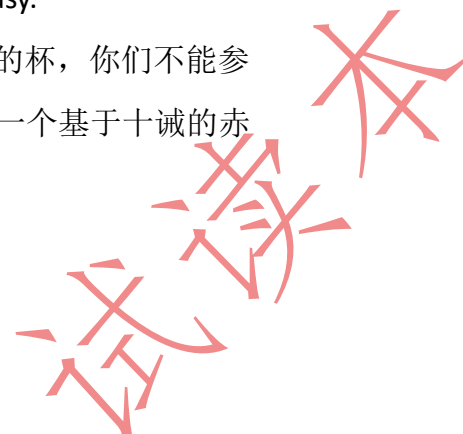
我是对明白事理的人说的, 我所说的你们要自己判断。我们为福杯祝祷的时候, 难道不是共享基督的血吗? 我们擘饼的时候, 难道不是共享基督的身体吗? (林前 10:15,16)

The problem Paul is addressing has to do with eating and drinking at an idol feast. So his theme is going to be just that, eating and drinking at a feast. Christians also have a feast, the Lord's feast, to which the Lord has invited us. When we drink wine at his feast, we drink the blood of Christ. When we eat bread at his feast, we eat the body of Christ. We also join ourselves with fellow Christians, for when we eat and drink we participate in the one Christ.

保罗所说的问题, 与在偶像宴席上的吃喝有关。因此他的主题也是如此, 在一个宴席上的吃喝。基督徒同样有一个宴席, 主的宴席, 就是主邀请我们参加的那个。当我们在他的宴席上喝酒的时候, 我们在喝基督的血。当我们在他的宴席上吃饼的时候, 我们在吃基督的身体。我们同样将我们自己与基督徒同伴结合, 因为当我们吃喝的时候, 我们分享了同一位基督。

Paul applies all this in these words: "You cannot drink the cup of the Lord and the cup of demons too; you cannot have a part in both the Lord's table and the table of demons" (1 Corinthians 10:21). Paul's warning is not a bare warning based on the Ten Commandments. It is a warning based on the incongruity of doing two opposite things at the same time. Such a thing will "arouse the Lord's jealousy."

保罗将这一切应用在这句话里: “你们不能喝主的杯又喝鬼的杯, 你们不能参加主的筵席又参加鬼的筵席” (林前 10:21)。保罗的警告不是一个基于十诫的赤



裸裸的警告。这警告基于，在同时做两件相反的事是完全不协调的。这样的事必“激起主的愤怒”。

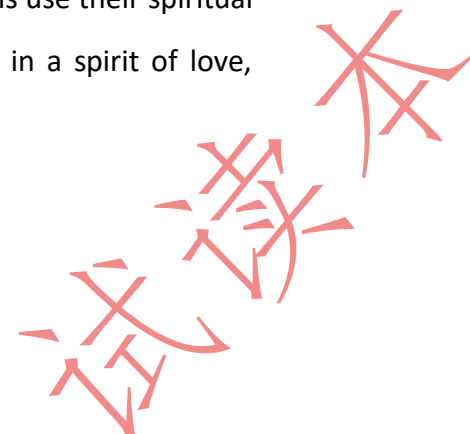
Returning to the issue of eating food from the butcher shops located around the idol temples, Paul writes, “Whether you eat or drink or whatever you do, do it all for the glory of God” (1 Corinthians 10:31).

回到吃位于偶像寺庙周围肉食店里的食物这个问题，保罗写道，“所以，你们或吃喝，或作什么，一切都要为上帝的荣耀而行”（林前 10:31）。

We have already discussed chapter 11 to some extent in our section on the gospel of the sacraments. The Corinthians were having trouble in their worship services; specifically, the rich were looking down on the poor and segregating themselves from them. So what does Paul do? He reminds them again of the Lord's Supper that both the rich and poor celebrate together. This will have the effect of clearing up the problems from within, that is, hearts motivated by the gospel of forgiveness contained in the Lord's Supper will enable the Corinthians to deal with fellow Christians in love.

在圣礼中的福音这一部分，我们已经在一定程度上讨论了第 11 章。哥林多人在他们的敬拜中存在着问题；明确地说，富人看不起穷人，并将他们自己与穷人隔离开来。那么保罗是怎么做的呢？他再次用富人和穷人共同庆祝的圣餐提醒他们。这将产生从内而外地清理这个问题的效果，即，被包含在圣餐中赦免的福音所激励的心，将使哥林多人有能力在爱中对待基督徒同伴。

First Corinthians 12 and 14 deal with spiritual gifts. We won't be looking at these chapters in detail. Please note one thing, however. Right in the middle of his discussion on the proper use of spiritual gifts--which can stir up pride and strife if not used in a God-pleasing way--Paul places what has become one of the most famous chapters in Scripture, the chapter on love. This chapter deals with brotherly love in Christ, the kind of love that will guide and shape the way Christians use their spiritual gifts. God's gifts, Paul says, mean nothing unless they are used in a spirit of love, which can only come from the knowledge of God's love for us.



哥林多前书 12-14 章涉及属灵的恩赐。我们不会详细地探讨这几章。不过，请注意一件事。正是在他关于正确使用属灵恩赐——如果不以一种蒙上帝喜悦的方式使用，它可能会搅起骄傲和纷争——的讨论中，保罗放上了圣经中最著名的章节之一，爱的颂歌。这一章讨论了在基督里的弟兄之爱，这样的爱将引导和构造基督徒使用他们属灵恩赐的方式。保罗说，上帝的恩赐，除非是本着爱的精神被使用，不然就毫无意义，而这爱只可能来自于上帝对我们的爱的知识。

**We will touch on a few more special examples in the next chapter.**

我们将在下一章涉及更多一些特别的例子。

敬拜本

## 12 Special Examples, Part 2 特例二

We conclude our review with a few more special examples of how Paul weaves together the gospel and encouragement to godly living.

关于保罗是如何将福音和鼓励过敬虔生活交织在一起的，我们将用更多一些特别的例子，结束我们的评论。

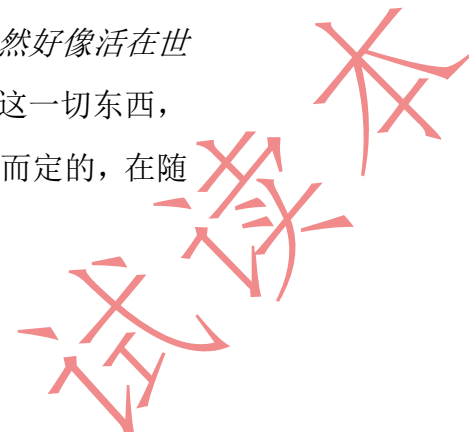
### Colossians 2:20-3:17 歌罗西书 2:20-3:17

The last verses in Colossians 2 and the first 17 verses of Colossians 3 present some of the most beautiful encouragements to sanctification in Scripture. We will be breaking into Paul's thought in midstream, but 2:20 is a good place to start. At the end of chapter 2, Paul distinguishes between the “basic principles of this world,” that is, the way the people of the world strive to become holy, and God's way to holiness. He writes:

歌罗西书 2 章最后几节，和歌罗西书 3 章前 17 节，呈现出一些圣经里对成圣最美好的鼓励。我们将在中间闯入保罗的思想，而 2:20 是一个好的起点。在第 2 章的结尾，保罗区分了“这个世界的规条”，即，世人努力成为圣洁的方式，和上帝指向圣洁的方式。他写道：

Since **you died with Christ to the basic principles of this world**, why, as though you still belonged to it, do you submit to its rules: “Do not handle! Do not taste! Do not touch!”? These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence. (Colossians 2:20-23)

你们若与基督一同死了，脱离了世俗的言论，为什么仍然好像活在世俗中一样，拘守那“不可摸、不可尝、不可触”的规条呢？这一切东西，一经使用，就都朽坏了。这些规条是照着人的命令和教训而定的，在随





着己意敬拜，故作谦卑，和苦待己身等事上，似乎是智慧之言，其实只能叫人放纵肉体，再没有任何价值。（西 2:20-23）

In verse 20 Paul says the same thing that he said in Romans 6 and 7. We died with Christ. We are living new lives in service to him. This new life dominates us. One of the ways we serve the Lord is by avoiding the world's methods of "self-improvement." The world works with rules. The world operates on the basis of human reason and teachings. Yes, Paul says, these rules appear wise. The world's worship seems reasonable, especially when it is accompanied by humility and harsh treatment of the body. But these rules do nothing to motivate and enable a truly God-pleasing life.

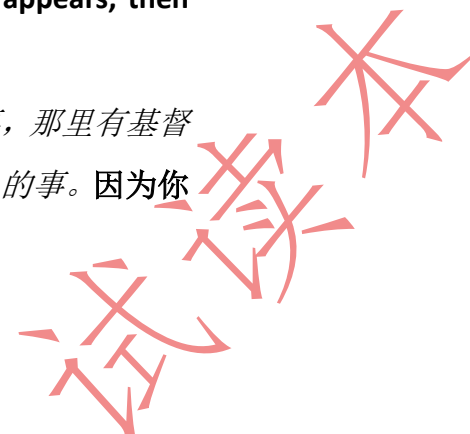
在第 20 节，保罗说了他在罗马书 6-7 章所说的相同的话。我们与基督一同死了。我们活在服事他的新生命里。这个新生命支配着我们。我们服事主的方式之一，是规避这个世界“自我完善”的方法。这个世界用规条做事。这个世界运行在人类理性和教导的基础上。是的，保罗说，这些规条显得很明智。这个世界的敬拜看上去很合理，特别是当它伴随着谦卑和对身体的苦待时。但是这些规条对于激励和使人过蒙上帝喜悦的生活，什么都做不了。

How does a God-pleasing life come about? It comes about when we know we have died with Christ to sin and the curse of the law. It happens when we remember the counterpart of our death in Christ, namely, our resurrection with him and the fact that we are now in heaven with him.

上帝喜悦的生活是怎么来的呢？当我们知道我们已经与基督一起，向罪和律法的咒诅死了时，它就来到了。当我们想起我们在基督里死亡的对应——我们与他一同复活和我们现在与他同在天上的事实——时，它就来到了。

**Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. (Colossians 3:1-4)**

所以，你们既然与基督一同复活，就应当寻求天上的事，那里有基督坐在上帝的右边。你们要思念的，是天上的事，不是地上的事。因为你



们已经死了，你们的生命与基督一同隐藏在上帝里面。基督就是你们的生命，他显现的时候，你们也要和他一同在荣耀里显现。（西 3:1-4）

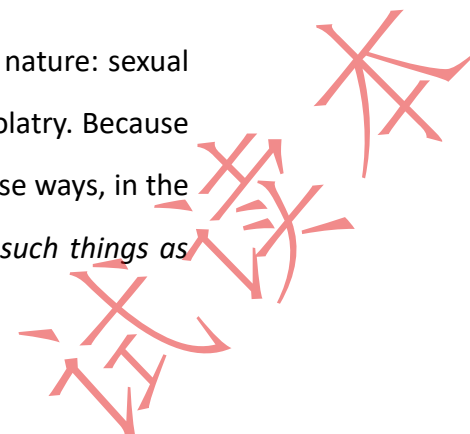
When we truly take to heart what Paul says here, we cannot help but be launched into a life of service to God. We have been “raised with Christ.” The Lord with whom we have been raised has ascended into heaven and now is “seated at the right hand of God.” Spiritually, that's where we are too. As Paul puts it, we are “hidden with Christ in God.” Then follows a rather surprising statement. When Christ appears, we “also will appear with him in glory,” The Bible tells us that when we see Christ coming in the heavens, we should lift up our heads because our redemption is drawing near (Luke 21:28). Here in Colossians, however, Paul says that when Christ comes again, we will appear “with” him in glory. We physically live here on earth, but we are also spiritually in heaven with the Lord. Sometimes Christians are asked where they want to be when Jesus returns. The fact that we are with him in heaven right now affords a fine answer to that question.

当我们真的将保罗在这里所说的话铭记于心时，我们就禁不住开始服事上帝的生活。我们已经“与基督一同复活”了。那与我们一同复活的主，已经升到天上，现在正“坐在上帝的右边”。在属灵上，这也是我们所在的位置。正如保罗说，我们“与基督一同隐藏在上帝里面”。而接下来，是一个令人相当惊讶的陈述。当基督显现时，我们“也要和他一同在荣耀里显现”。圣经告诉我们，当我们看到基督从天降临时，我们就当挺身昂首，因为我们的救赎近了（路 21:28）。然而，在歌罗西书的这儿，保罗说当基督再临时，我们将“和”他一同在荣耀里显现。在肉体上，我们活在地上，但在属灵上，我们也与主一同在天上。有些时候，基督徒会被问，当耶稣再来时，他们想要去哪儿。我们此时就与他同在天上的事实，为这个问题提供了一个极好的答案。

At this point Paul tells us what to do:

在这一点上，保罗告诉我们怎么去做：

Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you **once lived**. *But now you must rid yourselves of all such things as*



*these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. (Colossians 3:5-10)*

所以要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶欲和贪心，贪心就是拜偶像。因着这些事，上帝的忿怒必要临到悖逆的人。你们从前在其中生活的时候，也曾经这样行过。但现在你们要除去忿怒、恼怒、恶毒、毁谤，以及粗言秽语这一切事。不要彼此说谎，因为你们已经脱去了旧人和旧人的行为，穿上了新人。这新人照着他的创造者的形象渐渐更新，能够充分认识主。（西 3:5-10）

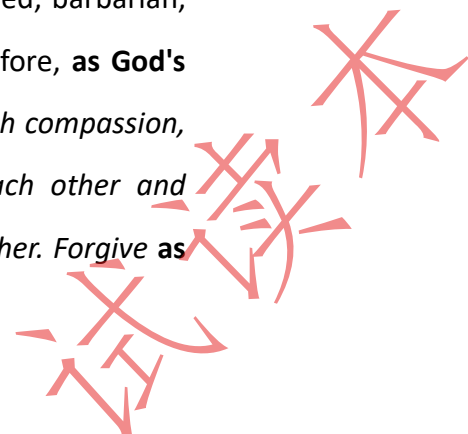
Because we are with Christ, who is in heaven, we are to put to death the sins that belong to the sinful nature. Notice the gospel elements woven into this section. The life we “once lived,” we live no longer. We have “taken off” the old self with its practices and have “put on the new self.” This is not something we should do but something we have done already. It's a status we enjoy because we have died and risen with Christ. The old self is gone. The new self is here, and by God's power we are being “renewed in knowledge in the image of its Creator.”

因为我们与基督同在天上，我们就要治死属肉体的罪。注意福音的元素被织入其中。我们从前在其中的生活，我们不再这样活着了。我们已经“脱去”旧人和旧人的行为，“穿上了新人。”这不是某件我们应该去做的事，而是某件我们已经完成了的事。它是一个我们享受着的状态，因为我们已经与基督一同死而复活了。旧人不复存在。新人就在这儿，借着上帝的大能，“照着他的创造者的形象渐渐更新，能够充分认识主。”

In the following verses, Paul continually weaves the gospel into his exhortations:

在下面的经文中，保罗不断地将福音织入他的劝勉里：

Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but **Christ is all, and is in all**. Therefore, as **God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as**



**the Lord forgave you.** *And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:11-17)*

在这一方面，并不分希腊人和犹太人，受割礼的和未受割礼的，未开化的人和西古提人，奴隶和自由人，唯有**基督是一切，也在一切之内**。所以，你们既然是上帝所拣选的，是**圣洁、蒙爱的人**，就要存怜悯的心肠、恩慈、谦卑、温柔和忍耐。如果有人对别人有嫌隙，总要彼此宽容，互相饶恕；主怎样饶恕了你们，你们也要照样饶恕人。在这一切之上，还要有爱心，爱心是联系全德的。又要让基督的平安在你们心里作主；你们蒙召归为一体，也是为了这个缘故。你们要有感谢的心。你们要让基督的道丰富地住在你们心里，以各样的智慧，彼此教导，互相劝戒，用诗章、圣诗、灵歌，怀着感恩的心歌颂上帝。凡你们所作的，无论是言语或行为，都要**奉主耶稣的名，藉着他感谢父上帝。**(西 3:11-17)

We are not to view social distinctions as a reason for segregation. Why? Because all that we have stems from one source, Christ, and he is living in all of us. We are to clothe ourselves with God-pleasing virtues because we are “God's chosen people, holy and dearly loved” by the Lord. We are to forgive because “the Lord forgave you.” We are to live in peace with one another because “as members of one body you were called to peace.” The Word of God is to dwell in us “richly,” a word reminding us of the rich promises that are found in that Word. We give thanks to God and do everything we do “in the name of the Lord Jesus,” that is, because we are joined with him and experience his rich blessings.

我们不将社会差异视为相互隔离的理由。为什么？因为我们拥有的一切，都有同一个来源，基督，并且他住在我们所有人里面。我们要给我们披上上帝喜悦的



美德，因为我们借着主是“上帝所拣选的，是圣洁和蒙爱的”。我们要饶恕，因为“主饶恕了你们”。我们要彼此和睦，因为“你们蒙召归为一体”。上帝的道“丰丰富富地”住在我们里面，提醒我们在这道里面丰富的应许。我们感谢上帝，无论做什么，都是“奉主耶稣的名”，也就是，因为我们与他连合，经历他丰富的祝福。

## 2 Corinthians 8 and 9 哥林多后书 8-9

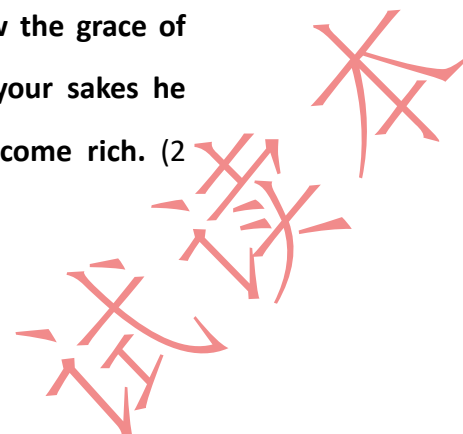
Annual stewardship programs are important. And if we follow Paul's pattern, we will weave the gospel into our encouragements to give, just as we weave it into all our encouragements to sanctified living. Second Corinthians 8 and 9 is perhaps the most important section in the Bible on Christian giving.

金钱管理计划是重要的。如果我们追随保罗的模式，我们就会将福音织入我们想要给予的鼓励里，正如我们将它织入我们对成圣生活所有的鼓励里一样。哥林多后书 8-9 章，也许是圣经关于基督徒奉献最重要的部分。

Paul encouraged the Corinthians to give generously to the offering he was taking for the needy believers in Jerusalem. His appeal flowed from a spirit of love and concern for all involved: the believers in Jerusalem, who so desperately needed the offering; the Corinthians, who needed to give; and the Thessalonians, whose giving was spurred by the promises the Corinthians made about the offerings they would give. Toward the beginning of chapter 8, Paul writes:

保罗鼓励哥林多人，为他要带去给耶路撒冷贫穷信徒的供应，慷慨地奉献。他的呼吁来自于一颗充满爱的心和对所有相关人员的关怀：耶路撒冷的信徒，他们迫切地需要供给；哥林多人，他们需要奉献；帖撒罗尼迦人，他们被哥林多人所做的，关于他们将要奉献的承诺所激励。在第 8 章的前面，保罗写道：

*I am not commanding you, but I want to test the sincerity of your love by comparing it with the earnestness of others. **For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich.** (2 Corinthians 8:8,9)*



我这样说，不是吩咐你们，而是藉着别人的热心来考验你们的爱心是否真实。你们是知道我们的主耶稣基督的恩典的：他本来富足，却为你们成了贫穷，要使你们因他的贫穷成为富足。（林后 8:8,9）

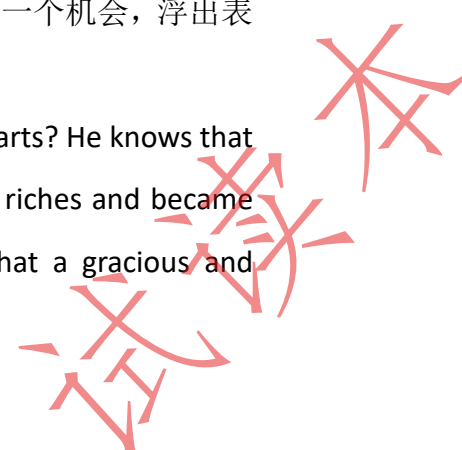
Verse 9 is well known and is often used in stewardship programs. Sometimes we use this passage to preach the gospel or to teach people why they should give. There is nothing really wrong in using this verse to teach people why they should give. Paul, however, does not really use it like that. He does not give this jewel of a gospel passage to the Corinthians because of a lack of knowledge but because they already know this truth.

第9节相当有名，并且经常被用于一些金钱管理计划。有时，我们用这节经文传福音，或教导别人为什么我们应当奉献。用这段经文教导人们为什么他们应当奉献，这并没有什么错误。然而，保罗，并没有这么使用它。他把这福音的珍宝交给哥林多人，并不是因为他们缺乏知识，而是因为他们已经知道了这个真理。

Paul had just told them how willing and generous the Thessalonians were. Whenever you use someone's good example to spur someone else toward love and service, you give the latter a test. By using the Thessalonians' good example, Paul was testing the Corinthians. He was testing the sincerity of their love. That's gospel motivation. Paul is reminding the Corinthians of their love for God and for their fellow Christians, both based on God's love for them. By using the Thessalonians as an example, Paul gives the Corinthians' love a chance to rise to the surface and show itself.

保罗刚刚告诉他们，帖撒罗尼迦人有多么地乐意和慷慨。每当你使用某人的好榜样，鞭策其他人去爱和服事时，你就是在给后者一个考验。借着使用帖撒罗尼迦人的好榜样，保罗在考验哥林多人。他在考验他们爱心的真实。这是福音激励。保罗提醒哥林多人，他们对上帝和对他们基督徒同伴的爱，都是基于上帝对他们的爱。借着使用帖撒罗尼迦人作为例子，保罗给哥林多人的爱一个机会，浮出表面并展示它自己。

How can Paul be sure the Corinthians have such love in their hearts? He knows that they know "the grace of our Lord Jesus Christ," who gave up his riches and became poor so that through his poverty they might become rich. What a gracious and





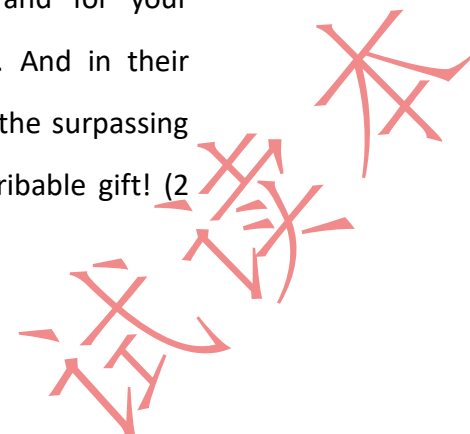
beautiful way of speaking to people he is trying to encourage! He doesn't say, "Remember this...!" Rather--and without a hint of patronizing--he says, "I know you remember this.... That's why I can test you, and that's why I am confident you will respond in a God-pleasing way." This is true gospel motivation. (Also note how Paul shaped the proclamation of the gospel so it fit neatly with the subject of giving.)

保罗怎么确定哥林多人在他们心里有这样的爱呢？他知道他们知道“我们的主耶稣基督的恩典”，他本来富足，却为他们成了贫穷，使他们因他的贫穷成为富足。他向他试图鼓励的人，在以一种多么亲切和美好的方式说话啊！他没有说，“记住这个……！”他反倒是——没有一点高人一等的态度——说，“我知道你记得这事……这就是为什么我可以试验你，这也是为什么我确信你会按一种上帝喜悦的方式回应。”这是真正的福音激励。（同样注意，保罗是如何塑造福音的宣告，使其巧妙地吻合奉献的主题。）

Paul ends his encouragement with lofty gospel words:

保罗用崇高的福音话语来结束他的鼓励：

God is able to make all grace abound to you, so that in all things at all times, having all that you need, you will abound in every good work. As it is written; "He has scattered abroad his gifts to the poor; his righteousness endures forever." Now he who supplies seed to the sower and bread for food will also supply and increase your store of seed and will enlarge the harvest of your righteousness. You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result, in thanksgiving to God. This service that you perform is not only supplying the needs of God's people but is also overflowing in many expressions of thanks to God. Because of the service by which you have proved yourselves, men will praise God for the obedience that accompanies your confession of the gospel of Christ, and for your generosity in sharing with them and with everyone else. And in their prayers for you their hearts will go out to you, because of the surpassing grace God has given you. Thanks be to God for his indescribable gift! (2 Corinthians 9:8-15)





上帝能把各样的恩惠多多地加给你们，使你们凡事常常充足，多作各样的善事。如经上所说：“他广施钱财，周济穷人；他的仁义，存到永远。”但那赐种子给撒种的，又赐食物给人吃的上帝，必定把种子加倍地供给你们，也必增添你们的义果。你们既然凡事富裕，就可以慷慨地捐输，使众人藉着我们，对上帝生出感谢的心。因为这供应的事，不仅补足了圣徒的缺乏，也使许多人对上帝感谢的心格外增多。众圣徒因为你们承认和服从了基督的福音，并且慷慨地捐输给他们和众人，藉着你们在这供应的事上所得的凭据，就把荣耀归给上帝。因着上帝在你们身上的厚恩，他们就为你们祷告，切切地想念你们。感谢上帝，他的恩赐难以形容。（林后 9:8-15）

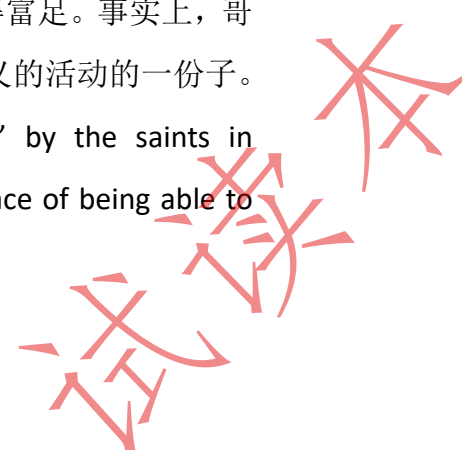
Here is the spirit of a man who wants only the good of God's church and who relies on God to supply everything the church needs to be a blessing to the world.

这就是一个，只想要上帝教会的益处，并依赖于上帝提供教会一切的需要，使教会成为这个世界的祝福的人的思想。

Paul reminds the Corinthians that God will make his grace overflow in their lives so “you will abound in every good work.” Those simple words remind the Corinthians that they want to perform every good work. There's no question about it. God's righteousness, that is, his faithfulness to his covenant of love to his people, will never cease. He will continue to scatter his gifts to the poor so the poor can be rich in good works for the benefit of the church. The Corinthians would, in fact, produce a harvest of righteousness, that is, they will want to be part of God's righteous activity toward his people.

保罗提醒哥林多人，上帝将让他的恩典在他们的生活中满盈，因此他们能“多作各样的善事”。这简单的话提醒哥林多人，他们想要作各样的善事。这是毫无疑问的。上帝的义，就是他向他子民所立慈爱之约的信实，永不止息。他将持续将他的恩赐分给穷人，因此穷人能为教会的益处善事上变得富足。事实上，哥林多人将结出义的硕果，也就是说，他们想成为上帝对他子民义的活动的一份子。

When the Corinthians' harvest of righteousness is “tasted” by the saints in Jerusalem, they will thank God for giving the Corinthians the grace of being able to



give. In all this everyone is blessed, and God receives thanks for fulfilling his promises to bless his people.

当哥林多人义的硕果被耶路撒冷的圣徒“品尝”到时，他们将感谢上帝赐给哥林多人能够奉献的恩典。在这一切事上，所有人都蒙了祝福，上帝也因成就了他祝福他子民的应许，而得着感谢。

Here is a case in which the gospel is not so much used as a reason to give but as a doxology of praise, which cannot but inspire the Corinthians to give their hearts to the Lord. This is gracious speech in the true sense of the term. It is enjoyable to listen to, and it is a goal to strive for in our speech. (Read the book of Philemon for another example of this kind of speech.)

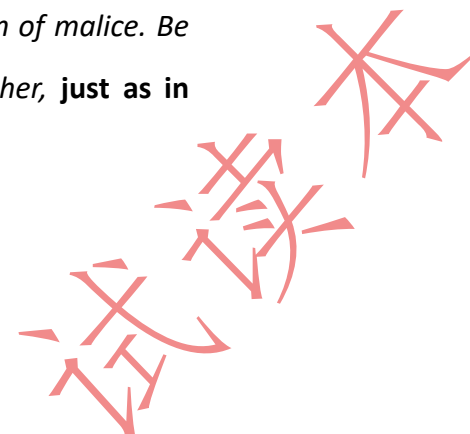
在这样的情况下，福音与其说是被用来作为一个奉献的原因，不如说是一个赞美的颂歌，它情不自禁地鼓舞哥林多人向主献上他们的心。这是真正意义上亲切的谈话。它听起来令人愉快，这也是我们谈话中努力追求的目标。（作为另一个这样谈话的例子，请阅读腓利门书。）

## **Ephesians 4:29-5:10 以弗所书 4:29-5:10**

The following verses from Ephesians carry many general admonitions and are infused with the gospel at every turn. Look at all the couplets of law instruction and gospel motivation:

下面以弗所书的经文，带着很多普遍的训诫，并且到处都充满了福音。看看所有律法命令和福音激励的对仗：

Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit, those who listen. And *do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.*

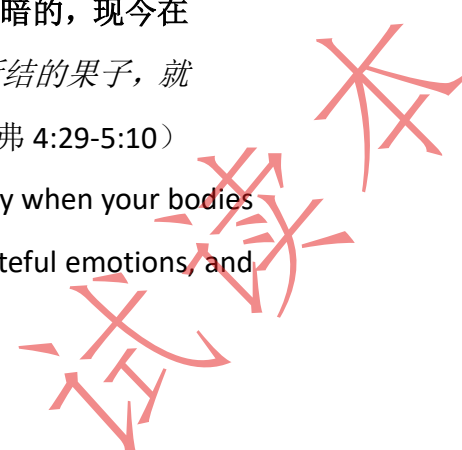


*Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any inheritance in the kingdom of Christ and of God.*

Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. *Therefore do not be partners with them. For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord.* (Ephesians 4:29-5:10)

一句坏话也不可出口，却要适当地说造就人的好话，使听见的人得益处。不可让上帝的圣灵忧伤，因为你们受了他的印记，等候得赎的日子。一切苛刻、恼怒、暴戾、嚷闹、毁谤，连同一切恶毒，都应当从你们中间除掉。要互相友爱，存温柔的心，彼此饶恕，就像上帝在基督里饶恕了你们一样。因此，你们既然是蒙爱的儿女，就应当效法上帝。要凭着爱心行事，好像基督爱我们，为我们舍己，当作馨香的供品和祭物献给上帝。至于淫乱和任何污秽或贪心的事，在你们中间连提都不可提，才合圣徒的体统。更不要讲淫秽和愚妄的话，或下流的笑话，这些都与你们不相称；却要感谢的话。因为你们确实知道，无论是淫乱的、污秽的或贪心的（贪心就是拜偶像），都得不到在基督和上帝的国里的基业。不要给别人用空言欺骗了你们，正因为这些事，上帝的震怒必定临到那些悖逆的人。所以，不要与他们同流合污。你们从前是黑暗的，现今在主里却是光明的，行事为人就应当像光明的儿女。光明所结的果子，就是一切良善、公义、诚实。你们要察验什么是主所喜悦的。（弗 4:29-5:10）

Do not grieve the Holy Spirit--by him you were sealed for the day when your bodies will be redeemed. Get rid of bitterness, rage, anger, and other hateful emotions, and



forgive one another--just as God forgave you. Live a life of love--just as Christ loved us and gave himself up for us as a sacrifice. There must not be a hint of sexual immorality among you, or impurity or greed--these are improper for God's holy people. Do not be partners with those who are disobedient--you were once in darkness, but now you live in the light of the Lord--live as children of light.

不要让圣灵忧伤——你们受了他的印记，等候身体得赎的日子。除掉怨恨、恼怒、暴戾和其它可憎的情感，并彼此饶恕——正如上帝饶恕了你们。活出一个充满爱的生命——正如基督爱我们，为我们舍己，献为活祭。你们中间不可有一点淫乱的事，或任何污秽或贪心——这不合上帝圣徒的体统。不要和那些悖逆的人同流合污——你们从前是黑暗的，但是现今你住在主的光明里——要像光明的儿女那样活着。

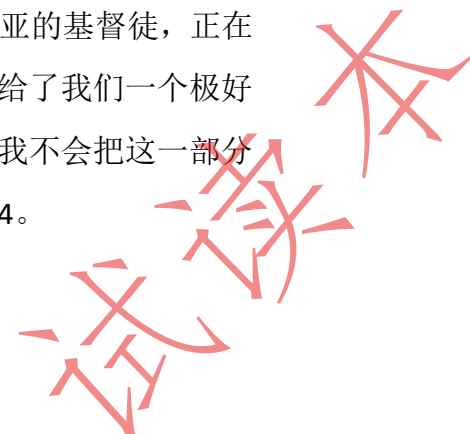
Granted, not every section of Scripture is filled with these pairs running together so closely through an extended section, but some are. And where there are extended sections of instruction without a lot of gospel, a section of gospel motivation has already come before or is not far behind.

诚然，并不是圣经每一章节都充满了这样的对仗——它们透过一段延伸的部分如此紧密地共同运行，但有些确实如此。而在那些命令的延伸部分缺乏很多福音的地方，一段福音激励的章节已经在前面出现或就在后面不远了。

## **1 Peter 1:13-2:24 彼得前书 1:13-2:24**

From the context of 1 Peter, we see that the Christians in Asia Minor to whom Peter wrote were suffering persecution. Peter encouraged his readers to remain firm in the faith. In the process, Peter gives us a wonderful example of a Christian pastor weaving the gospel into his admonitions. I will not print out every verse of this section. You may wish to read 1 Peter 1:13-2:24 on your own.

从彼得前书的上下文，我们看到，彼得写信的对象，小亚细亚的基督徒，正在遭受逼迫。彼得鼓励他的读者坚定信心。在这个过程中，彼得给了我们一个极好的例子，展示了一个基督徒牧师如何将福音织入他的告诫里。我不会把这一部分的每一节都打印出来。你可能想要自己去读彼得前书 1:13-2:24。

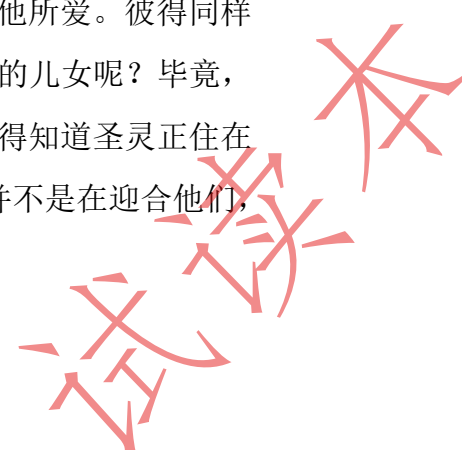


In the face of suffering, Peter encouraged his readers to “prepare your minds for action” and to “be self-controlled.” This encouragement leads into a promise of future glory. They were to “set [their] hope fully on the grace to be given [them] when Jesus Christ is revealed.” Hope, grace, Christ's appearing: these are all messages of the gospel, which alone could prepare them for action and give them self-control.

面对受苦，彼得鼓励他的读者“准备好你们的心”，“警醒谨慎”。这样的鼓励引入了对未来荣耀的应许。他们要“专心盼望耶稣基督显现的时候所要带给他们的恩典”。盼望、恩典、耶稣基督显现：这些都是福音信息，唯有它能准备好他们的心，让他们警醒谨慎。

As obedient children, Peter reminds them to put away the evil desires they had before they came to faith. They were to be holy, as God is holy. Here is much encouragement to live a sanctified life. But notice the gospel touch that sets the pace for the passage. Peter was writing to “obedient children.” Two thoughts are woven together in this beautiful two-word phrase. His readers were “children,” children of God, who loved them. Peter also saw that they were obedient children. We ask, “How can he call them obedient children? After all, they hadn't yet had a chance to do what Peter tells them to do.” True, but Peter knew the Holy Spirit was living in them, and he knew that through the Spirit they were putting to death the misdeeds of the flesh. Peter was not ingratiating himself to them so they would follow his instructions. He was simply stating a fact. They were new creatures through their death and life to God in Christ.

作为顺服的儿女，彼得提醒他们，抛弃他们相信基督之前的邪情私欲。他们要圣洁，正如上帝是圣洁的。这里有很多过成圣生活的鼓励。但是注意福音的触动为这段话奠定了基调。彼得是在写信给“顺服的儿女”。在这美丽的二词短句里，两个想法交织在一起。他的读者是“儿女”，上帝的儿女，蒙他所爱。彼得同样看到，他们是顺服的儿女。我们会问，“他怎么能称他们为顺服的儿女呢？毕竟，他们还没有机会去做彼得告诉他们去做的事。”是的，但是彼得知道圣灵正住在他们里面，他也知道透过圣灵他们正在治死肉体的罪行。彼得并不是在迎合他们，



好让他们遵循他的命令。他只是在陈述一个事实。透过他们在基督里向上帝的死亡和复活，他们是新造的人了。

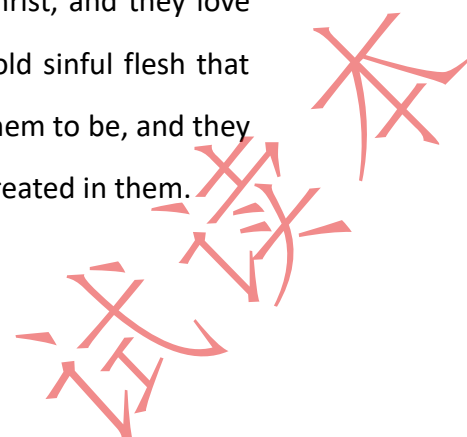
In verse 17 Peter warns his readers that they should call on the Father who judges all people impartially and that they should live in reverent fear of his justice. But he weaves the gospel into his admonition by reminding them that they are “strangers” in this world, which, in turn, reminds them of their citizenship in heaven. Then in verses 18 and 19, Peter launches into a gospel passage that every confirmation-age child memorizes:

在第 17 节，彼得警告他的读者，他们应当呼求那公平审判所有人的父，并活在他公义的敬畏里。但借着提醒他们，他们是这个世界的“客旅”，反过来说，提醒他们他们在天堂里的身份，他将福音织入他的告诫里。随后在 18,19 节，彼得阐述了一段很著名的福音：

You know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. (1 Peter 1:18,19)

因为知道你们得赎，脱去你们祖先传下的妄行，不是凭着能坏的金银等物，而是凭着基督的宝血，就像无瑕疵无玷污的羊羔的血。（彼前 1:18,19）

Peter encourages his readers to “love one another deeply, from the heart” (verse 22). He knows his encouragement will not be in vain, for his readers have been purified by obeying the truth (another way of saying they believed God's truth about Christ) and already have sincere love for their brothers. Again we see an odd combination of phrases. Peter tells his readers to love, and then he tells them they can do that because they already love their brothers in faith. However, we do understand his way of speaking. His readers know the love of Christ, and they love because God loved them first. But because they still have their old sinful flesh that can only hate, they need to be reminded of what God has made them to be, and they need to be encouraged to live according to the new life God has created in them.



彼得鼓励他的读者“从清洁的心里彼此切实相爱”(22节)。他知道他的鼓励不是徒然的，因为他的读者已经借着顺从真理(换句话说就是，他们相信了上帝关于基督的真理)而得了洁净，并对他们的弟兄已经有了真诚的爱。我们再一次看到这些措词奇怪的组合。彼得告诉他的读者去爱，然后他告诉他们他们可以这样做，因为他们已经在信心里爱他们的弟兄了。然而，我们确实明白他说话的方式。他的读者知道基督的爱，而他们爱因为上帝先爱了他们。但是他们依然有他们的老我存在——并且它只能恨，他们需要被提醒，上帝已经使他们成为了什么，他们也需要被鼓励，按照上帝在他们里面创造的新生命而活。

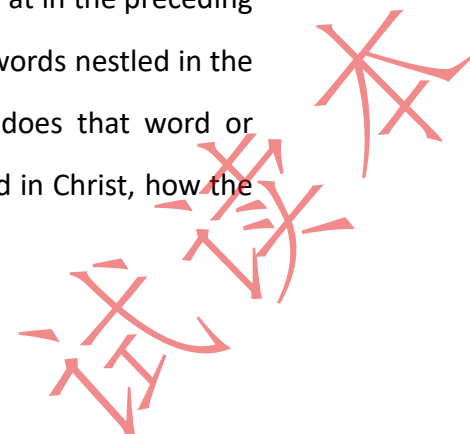
After encouraging them to love, Peter reminds them of their rebirth through the living and enduring Word of God. Peter then reminds them of their own frailty, again preaching the law to them: "All men are like grass.... the grass withers and the flowers fall." But God's Word, the Word that has given them new life, "stands forever." And so will they if they hold on to their faith.

在鼓励他们去爱之后，彼得提醒他们，他们借着上帝永活长存的道得了重生。随后，彼得提醒他们他们自身的脆弱，再一次向他们宣讲律法：“所有的人尽都如草，……草必枯干，花必凋谢。”但上帝的道，那赐给他们新生命的道，“永远长存。”他们若持守他们的信心，也必如此。

Back and forth Peter goes, weaving a tapestry of sin and grace that will cover and shield his persecuted readers in all temptations.

彼得反复的讲着，织成一套罪和恩典的旗袍，在各种试探中遮盖和保护着他受逼迫的读者。

We could go on and analyze 1 Peter 2:1-24 in the same way. But do this on your own. Isolate every verse in which the apostle instructs his readers to do something in service to God. Then ask yourself, What piece of gospel motivation is woven together with this admonition or encouragement? Then look carefully at the gospel encouragements. How many of the elements that we have looked at in the preceding chapters of this book can you find in these verses? Look for little words nestled in the text. Look at each word and phrase carefully. What thoughts does that word or phrase conjure up in your mind--about your relationship with God in Christ, how the





Spirit is working in you through the various aspects of the gospel, or the hope you have in heaven?

我们可以用同样的方法继续分析彼得前书 2:1-24。但这是你自己去做的。分开每一节使徒教导他的读者去做某些事服事上帝的经文。然后问你自己，哪段福音激励与这个告诫或鼓励交织在一起？然后仔细看看这个福音的鼓励。有多少在本书前面的章节里我们考察过的元素，你能够在这些经文里找到？寻找点缀在文本中的小短语。仔细考察每一个词和短语。这些词或短语在你的心里唤起了什么思想——关于你在基督里和上帝的关系，圣灵如何透过各种各样的福音在你心里作工，以及你在天堂的盼望？

As you meditate on these beautiful gospel phrases, see how they lift you up and create in you a desire to serve the Lord. Notice that when you come to the law passages--the passages that encourage sanctification--you find yourself willing and eager to follow them. They are no longer oppressive. They are no longer sources of guilt and frustration. They no longer stir up your sinful nature to rebel against the Lord. (Although as long as the sinful nature is present, it will try and use these passages against you.) Rather, these passages are welcome admonitions to serve the Lord, who redeemed you to himself.

但你默想这些美好的福音措词时，看看上帝是怎样鼓舞你，在你心里产生服事主的渴望。注意当你来到律法的经文——鼓励成圣的经文——你发现你自己乐意并渴望追随它们。它们不再是沉重的。它们不再是罪疚和挫败的来源。它们不再搅动你的罪性反抗主。（虽然只要罪性存在，他就会试图并使用这些经文反对你。）这些经文反倒成了受欢迎的劝诫，使你去服事那救赎你属于他的主。



# Conclusion Applications to the Ministry and Christian Service

## 结论 对事工和基督徒服事的应用

This book has had one goal. It has looked at how Jesus and the New Testament writers encourage us to live lives in service to the Lord.

本书有一个目标，它关注于耶稣和新约作者怎样鼓励我们去过服事主的生活。

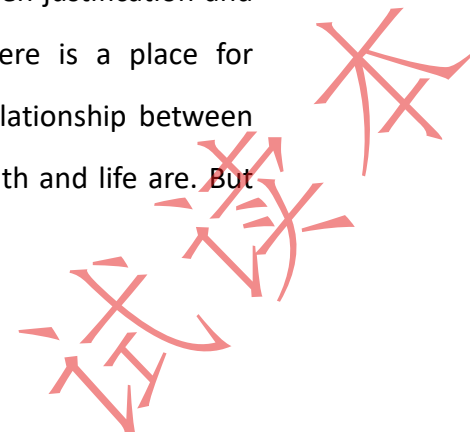
We have accomplished a few things toward that end. We have described the basic gospel on which the writers build their encouragement. We have also isolated various themes, all flowing directly out of the gospel, that the writers weave into their encouragement.

为此，我们已经完成了一些工作。我们描述了这些作者建立他们鼓励的福音基础。我们也分离了各种各样直接来源于福音的主题，这些作者将它们织入他们的鼓励中。

But there is much we have not done. We have not plumbed the depths of the complexity or the beauty of their writings. It is not something that can be sorted out and categorized as much as observed and admired. This is the Holy Spirit's way of speaking. The more you read the New Testament, the more you realize how perfect it is. Even if the New Testament did not say it was inspired by the Holy Spirit, you would come to that conclusion on your own by reading it.

但是还有很多事情我们没有做。我们还没有探究他们著作复杂性和美感的深度。它不是某种能够被整理和分类的事，而只能被观察和欣赏。这是圣灵说话的方式。你对新约读得越多，你越意识到它是多么地完美。即使新约没有说它是被圣灵启示的，你也能借着阅读它自己得出这个结论。

Above all, we have seen the scriptural way of describing the relationship between our faith and our lives. We have explored the relationship between justification and sanctification, to use the dogmatics terms. And although there is a place for dogmatics books, no dogmatics book can really describe the relationship between these truths of our faith. Dogmatics books can describe what faith and life are. But



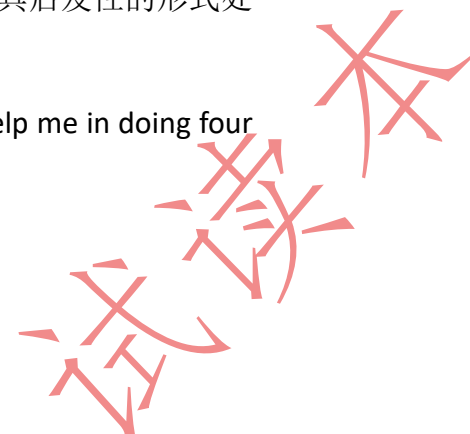
only Scripture itself can guide us in how to best present these truths in a way that will build up God's people in the faith.

最重要的是，我们已经看到了圣经描述我们信心和我们生活之间关系的方式。用教义学的术语，我们已经探究了称义和成圣之间的关系。并且，虽然教义书籍有它自己的位置，没有一本教义书能真正地描述这些我们所信真理之间的关系。教义书籍能够描述什么是信心和生活。但是，唯有圣经本身能引导我们，如何最好的呈现这些真理，在信心里建立上帝的子民。

Studying the Bible on its own terms is vital for the Christian church. Bible studies on this or that doctrinal topic are fine. Studies to learn what the Bible says about this or that life issue are also fine. Studies about other denominations or world religions are helpful. But studies that pull this or that passage out of Scripture to draw a picture about the Bible's teaching on some topic can only take us so far. Invariably such studies miss what in many ways is the heart of Bible study, which is learning the depth of God's love in Christ and then living our lives as people who have come to know that love. Bible study in its purest form deals with our lives on the most basic level, our relationship with God and the life of service that must inevitably follow. It deals with God's love for us and our love for one another. It deals with sound teaching in its richest, most beautiful, and most edifying form.

学习圣经本身对基督教会是至关重要的。对这个或那个教义主题的圣经学习很好。学习去知道关于这个或那个生活问题圣经说了什么也很好。学习其它宗派或世界上的宗教也有所帮助。但从圣经中拿出这一段或那一段，去描述一幅关于圣经在某个主题上的教导的画面，只能够让我们走这么远。这样的学习总是在许多方面错失了圣经学习的核心，那就是学习上帝在基督里爱的深度，然后过我们的生活——按照那些已经知道这爱的人的样式。圣经学习以它纯粹的形式，处理我们最基本的生活，我们与上帝的关系，以及必然会随之而来服事的生活。它涉及上帝对我们的爱和我们彼此的爱。它以它最丰富，最美好和最具启发性的形式处理健全的教导。

At the beginning of this book, I said I hoped this study would help me in doing four things. I would like to return to those four things.



在本书的开头，我说我希望这个学习能帮助我做四件事。我希望重新回到这四件事上。

The first goal of this study, for me at least, was to grow in my life of service. All I can say is what that teacher said in his old age: "I am not pious yet." I would like to think that somewhere down the road, there will be some halcyon days when everything will fall into place and a life of sanctification will be easy, or at least easier. I fear that is not to be.

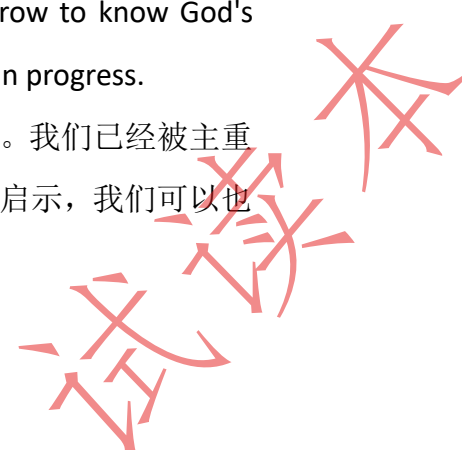
这个学习的第一个目标，至少对我来说，就是在我服事的生命中成长。我所能说的，不过是那个老师在他老年时所说的：“我还不够敬虔。”我很愿意思，在将来的某个时候，会有一些和平的日子，那时，一切事都水到渠成，成圣的生命将会很容易，或至少会更加容易。但恐怕这是不可能的。

Such an attitude does not flow from a laissez-faire attitude about sanctification, nor does it flow from defeatism. Rather, it flows from a realization that my sinful nature will always be there, keeping me from doing what I want. It also flows from a realization that God has his ways of increasing our faith and life and that giving in to the pressure of "being this" or "becoming that" because that's what a Christian should be like or that's the kind of victory God has promised his people is ill-fated and will lead us over to the dark side of piety.

这样一种态度并不来自于对成圣放任的态度，也不来自于失败主义。而是来自于意识到，我的罪性总是在那儿，拦阻我做我想要做的事。它也来自于意识到，上帝有他自己增强我们信心和生命的方式，因为这是一个基督徒应该成为的样子或上帝已经应许了的某种胜利，而屈从于“成为这样”或“变成那样”的压力，是悲惨的，并会将我们带到敬虔的黑暗面。

Yet this study leads to great optimism. Christians are new beings. We have been recreated by the Lord, joined with Christ, and filled with the Holy Spirit. We know God's love, and through God's enlightenment we can and will grow to know God's love better, and that will lead us to greater service. We are works in progress.

然而，这个学习带来了极大的乐观主义。基督徒是新造的人。我们已经被主重造，连于基督，被圣灵充满。我们知道上帝的爱，透过上帝的启示，我们可以也



必定会成长，更好地认识上帝的爱，也引导我们有更大的服事。我们是正在进行的工作。

We also have God's promise that he will grant us this growth. Paul reminds the Romans about God--“him who is able to establish you by my gospel and the proclamation of Jesus Christ,... the only wise God” (Romans 16:25-27).

我们也有上帝的应许，他将这样的成长赐予我们。保罗提醒罗马人，上帝“能依照我所传的福音和耶稣基督”，那独一全智的上帝，“坚定你们”(罗 16:25-27)。

We have Paul's prayers for us and God's promises that he relays to us. Paul prays: 我们有保罗为我们祷告，和他转述给我们的上帝的应许。保罗祷告道：

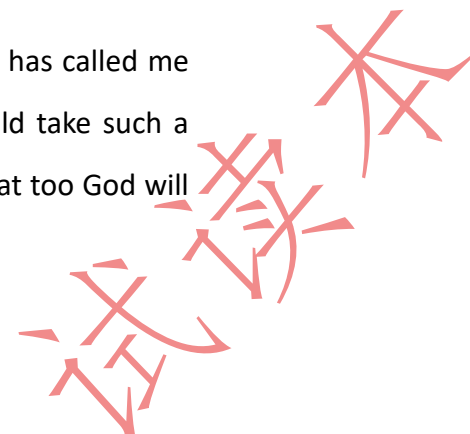
...that you, being rooted and established in love, may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God. Now to him who is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! (Ephesians 3:17-21)

求他按着他荣耀的丰盛，藉着他的灵，用大能使你们内在的人刚强起来，使基督藉着你们的信，住在你们心里，使你们既然在爱中扎根建基，就能和众圣徒一同领悟基督的爱是多么的辽阔高深，并且知道他的爱是超过人所能理解的，使你们被充满，得着上帝的一切丰盛。愿荣耀归给上帝，就是归给那能照着运行在我们里面的大能，充充足足地成就一切，超过我们所求所想的。愿荣耀在教会中和基督耶稣里归给他，直到万代，永世无穷。阿们。(弗 3:16-21)

Paul gives us his example and the Lord's encouragement:

保罗给了我们他的榜样和主的鼓励：

I press on toward the goal to win the prize for which God has called me heavenward in Christ Jesus. All of us who are mature should take such a view of things. And if on some point you think differently, that too God will



make clear to you. Only let us live up to what we have already attained.

(Philippians 3:14-16)

向着目标竭力追求，为要得着上帝在基督耶稣里召我往上去得的奖赏。所以，我们中间凡是成熟的人，都应当这样思想。即使你们不是这样思想，上帝也会把这事指示你们。不过，我们到了什么程度，就要照着什么程度去行。（腓 3:14-16）

These promises give us great hope as we await the day when our Lord will take us to heaven:

在我们等待我们的主带领我们去天堂的日子，这些应许给了我们极大的盼望：

May God himself, the God of peace, sanctify you through and through. May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it. (1 Thessalonians 5:23,24)

愿赐平安的上帝亲自使你们完全成圣，又愿你们整个人：灵、魂和身体都得蒙保守，在我们的主耶稣基督再来的时候，无可指摘。那呼召你们的是信实的，他必成就这事。（帖前 5:23,24）

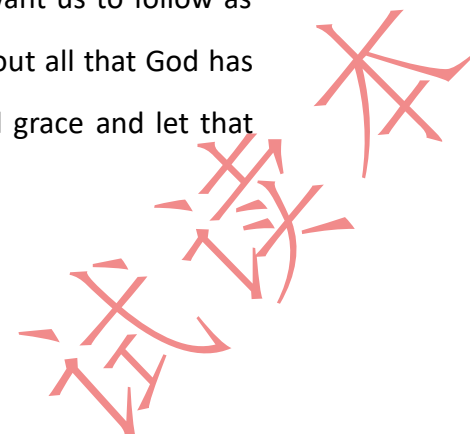
Such blamelessness begins with Christ, and it plays itself out in our lives so that when the Lord comes, he will find us, through the Spirit, putting to death the misdeeds of the body.

这样的无可指摘，始于基督，并在我们的生活中显明它自己，因此当主再来的时候，他会看到我们借着圣灵，治死身体的罪行。

These promises lead us to strive, but they also allow us to handle our inadequacies, knowing the Lord is with us and will give us what we need to grow.

这些应许引导我们去努力，它们也让我们处理我们的缺陷，知道主和我们同在，给我们我们所需要的成长。

This study has shown us the pattern Christ and the apostles want us to follow as we help others in the faith. They want us to think continually about all that God has done for us. They want us to know God's unsurpassed love and grace and let that influence our thoughts and actions.



这个学习向我们展示了，当我们在信仰上帮助他人时，基督和使徒想要我们遵循的模式。他们想要我们不断的思考，上帝为我们所做的一切。他们想要我们知道上帝无与伦比的爱和恩典，并让它影响我们的思想和行动。

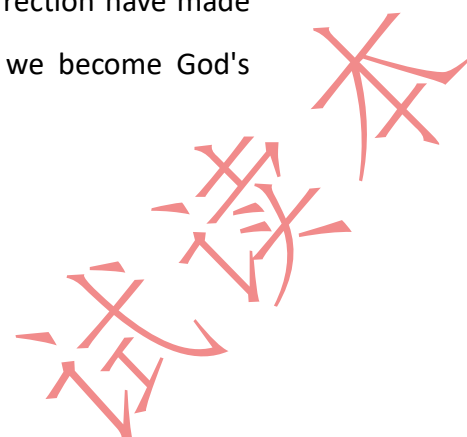
The second thing I was looking for is depth in applying the gospel to people's lives--or rather, placing people's lives into the context of the gospel, which is our source of hope and the reason we do what we do. We have made a good beginning at this. We could go much further. We have hardly captured the complete depth of the Holy Spirit's thought and expression.

我在追寻的第二件事，是更深入地将福音应用到人们的生活中——或更确切地说，将人们的生活置于福音的语境中，这是我们盼望的源头，和我们做我们所做之事的原因。我们对此有了一个良好的开端。我们巴不得走得更远。我们很难抓住圣灵思想和表达完全的奥妙。

Yet this study has given us a range of gospel truths that we can use when we encourage others in godly living. What's more, we have seen that the various situations we are called on to address are best dealt with when the right aspect of the gospel is applied to it. In other words, we have seen that Jesus and the apostles did not attach to every rebuke and encouragement the basic gospel message that Jesus loves us and has died for our sins.

然而这个学习给了我们一系列的福音真理，当我们在敬虔的生活上鼓励他人时，我们可以使用它们。更重要的是，我们看到，在我们被呼召去面对的各种情况中，当福音正确的方面被应用在其上时，它可以得到最好的处理。换句话说，我们看到，耶稣和使徒并没有将每一个责备和鼓励，都附加在耶稣爱我们和为我们的罪死了这基本的福音信息上。

Think of the breadth of the gospel as it is expressed in the sections of Scripture that urge holy living. Everything begins with Jesus' death on the cross for our sins and his resurrection. That is the heart of it all. Jesus' death and resurrection have made peace between God and the world. Through faith in this fact we become God's friends as he is already ours.





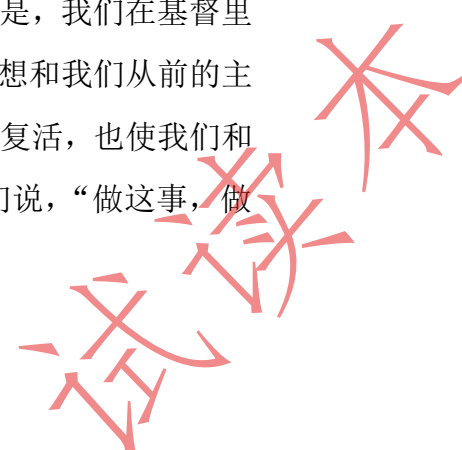
想想福音的广度，正如圣经督促过圣洁生活的章节所表达的那样。一切都始于耶稣在十字架上为我们的罪而死和他的复活。这是一切的核心。耶稣的死亡和复活在上帝和这个世界中间创造了和平。通过对这个事实的信心，我们成为了上帝的朋友，正如他一直是我们的朋友那样。

Romans 6 through 8 have set the foundation for all aspects of gospel motivation. These chapters described the spiritual sequence of events that began when we first believed and that have made us into people who are serving the Lord. We should speak more precisely, however. Our baptism, not our faith, enabled us to embark on the spiritual life we now enjoy. Of course, faith and Baptism are intertwined, but it was our baptism that joined us with Christ's death. And since Jesus rose from the dead, then we also rose from the dead and now live as people who have died and risen to serve our God, just as Jesus has.

罗马书 6-8 章为所有方面的福音激励奠定了基础。这几章描述了从我们最初相信开始，并使我们成为服事主的子民的一系列属灵事件。然而，我们应该说得更具体一点。我们的洗礼，而不是我们的信心，让我们开始我们现在所享受的属灵生活。当然，信心和洗礼是交织在一起的，但正是我们的洗礼，将我们连于基督的死亡。并且由于耶稣从死里复活，那我们也从死里复活，如今就像已经死而复活的人一样，为服事我们的上帝而活，正如耶稣那样。

Our death and resurrection in Christ gave us a new master, namely, the righteousness we have in Christ. We serve it; we shape our lives around it. We want nothing to do with our old master, sin, which leads to death. Our death and resurrection in Christ have also given us a new relation to the law. We are severed from it. It no longer says to us, "Do this, do that," stirring the sinful nature into action. We serve willingly, in a new and truly spiritual way, in freedom, motivated by the gospel and not by the law.

我们在基督里的死亡和复活，给了我们一个新的主人，那就是，我们在基督里拥有的义。我们服事它；我们围绕它构造我们的生活。我们不想和我们从前的主人，罪，有任何关系，它导致了死亡。我们在基督里的死亡和复活，也使我们和律法有了一个新的关系。我们与它隔绝了。它再也不能对我们说，“做这事，做



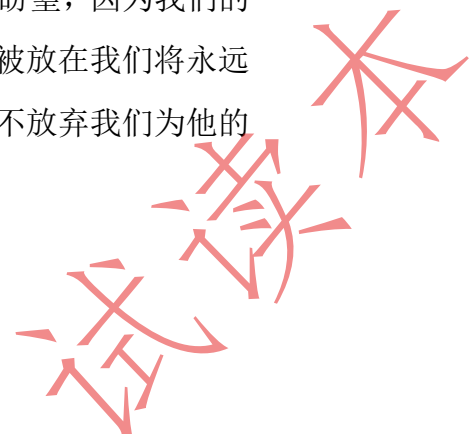
那事，”从而激起罪性去行动。我们被福音而不是被律法激励，以一种新的和真正属灵的方式，在自由里欣然服事。

Although the sinful nature is always active and will be until we die, through God's Spirit--who has produced in us a "mind" that is focused on God and his will--we are not condemned. If, through the Spirit, we continue to put to death the misdeeds of the body, we will live.

虽然罪性一直在活跃，并将持续到我们死亡，透过上帝的灵——他在我们里面产生了一个聚焦于上帝和他旨意的“心”——我们不被定罪了。如果，透过圣灵，我们持续地治死身体的罪行，我们就必活着。

We have become new creations. When God sees us, that's what he sees. As new people, made that way through our association with Christ's death and resurrection, we receive a whole array of blessings. We are part of a kingdom in which we are consoled by God's grace and by his power made secure in our faith. We have the hope of a heavenly kingdom in which God's presence and blessings will be ours for eternity. Living as members of God's kingdom is really living, for in this kingdom we experience all God's blessings and God does not withhold anything from us. Living as members of God's kingdom gives us hope, for our citizenship is in heaven; even now we have only one foot on earth. The other is planted where we will spend eternity. God speaks of rewards, which encourage us to hold on to our hope and not give up our labor for him.

我们已经成了新造的人。当上帝看我们时，这就是他所看到的。作为新人，透过我们与基督死亡和复活的联合，我们获得了一整套的祝福。我们是天国的一份子，在那里，我们因上帝的恩典和他坚固我们信心的大能而得安慰。我们拥有对天国的盼望，在那里，上帝的存在和祝福将永远属于我们。作为上帝国度的一员活着，是真正的活着，因为在这个国里，我们经历到上帝一切的祝福，上帝并不保留任何东西不给我们。作为上帝国度的一员活着，给了我们盼望，因为我们的国籍在天上。即便是现在，我们也只有一只脚在地上，另一只被放在我们将永远存在的地方。上帝也谈到奖赏，这鼓励我们坚守我们的盼望，不放弃我们为他的苦工。



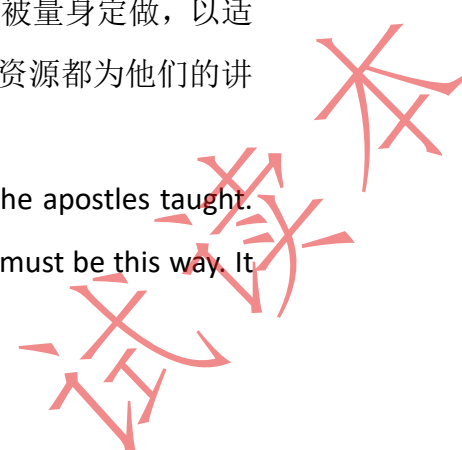
God's kingdom is a kingdom of light, enlightened by Jesus, who is the Light of the world. We no longer walk in the darkness induced by ignorance of God's grace and by the law of sin and death. We walk in the light that began at our baptism and put us on the road to God built by Jesus' death and resurrection. These blessings are assured to us through the Lord's Supper, which gives us forgiveness in Christ and joins us with our brothers and sisters in Christ. Through the gospel we enjoy a fellowship that transcends blood relationships and makes us part of a group of people who share our hope. In that fellowship we have the support of fellow Christians whose prayers for our sanctification God will certainly answer.

上帝的国是光明的国，被耶稣，这世界的光所开启。我们不再行走在黑暗中，被对上帝恩典的无知和罪与死亡的律引诱。我们走在从我们的洗礼开始时的光明里，并将我们放在借着耶稣的死亡和复活建立的，通往上帝的道路上。透过圣餐，我们得到了这些祝福的保证，它给了我们在基督里的赦免，并使我们在基督里与我们的弟兄姐妹连于一体。透过福音，我们享受了一份超越血缘关系的团契，成为一个群体的一员，共同分享我们的盼望。在这个团契中，我们有基督徒同伴的支持，他们为我们成圣的祷告是上帝必定会回应的。

This is the treasure we Christians have as we think about our own faith and life and when we encourage others. This is the treasure in our storeroom that we teachers have access to when we are given the call to teach others (Matthew 13:52). There is great variety here, and these truths can be tailored to fit any situation. As pastors follow the pattern of sound teaching exhibited in Scripture, they have every resource to give to their sermons the variety Jesus and Paul and the other apostles gave to theirs.

这是我们基督徒，在我们思考我们自己的信心、生活和鼓励别人时，我们拥有的珍宝。这是我们教师，当我们被呼召去教导别人时，我们可以使用的，在我们仓库里的珍宝（太 13:52）。这里有很多的样式，这些真理能够被量身定做，以适应任何情况。当牧师遵循圣经展现的健全教导的模式时，每个资源都为他们的讲道提供了，耶稣、保罗和其他使徒给予他们的多样性。

The third goal of this book was to explore the way Jesus and the apostles taught. Pastors have been taught the faith in an orderly, doctrinal way. It must be this way. It



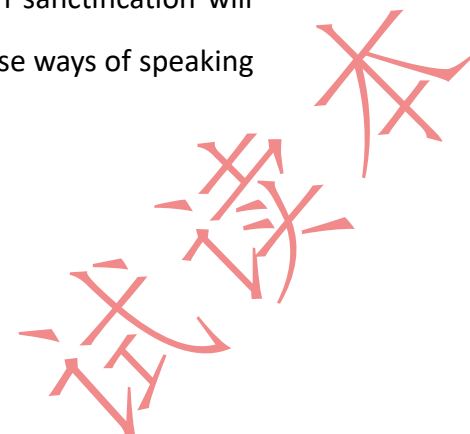
is too easy to express oneself incorrectly. History has shown the need to assemble passages that speak of the same truth and to present what they teach in an orderly way. This is merely letting Scripture interpret Scripture and learning to use Scripture to refute past and present errors and wrong ways of speaking. Without solid teaching in dogmatics, the church will wander this way and that.

本书的第三个目标是探索耶稣和使徒教导的方式。牧师们被以一种有秩序的，教义性的方式教导信仰。它也必须要以这种方式。错误地表达自己的思想太容易了。历史表明，有必要汇集谈到相同真理的经文，并以一种有序的方式展现它们在教导什么。这仅仅是让圣经解释圣经，学习使用圣经来反驳过去和现在的谬误，以及错误的说话方式。失去在教义上扎实的教导，教会将迷失在这条或那条道路上。

That said, it is too easy for pastors in their sermons and church members in their conversations to express themselves in a rather formulaic way. This is not necessarily wrong. The problem is, however, that it often misses the beauty and fullness of how the apostles speak. It misses how the writers weave together justification and sanctification and, in a single sentence, can ground us in the former and encourage us in the latter.

即便如此，牧师在他们的讲道和教会成员在他们的沟通中，太容易以一种相当刻板的方式表达他们自己。这未必是错的。然而，问题在于，它常常漏掉了使徒说话的美好和丰满。它漏掉了这些作者是如何将称义和成圣交织在一起的，并在一句简单的话里，让我们在前者得以立足，并在后者得到鼓励。

It is good to read Jesus and the apostles not just to find passages that back up our Lutheran teaching but to seek to imitate their way of speaking. Thinking and speaking using only stock dogmatics formulas easily results in using only set modes of speech that employ little variety. Reading and studying Scripture with the intention of learning how the writers speak and how they teach sanctification will give us new and varied ways of speaking. It will help us weave these ways of speaking into our conversations, teaching, and counseling.



读耶稣和使徒的话，不仅是去发现支持我们路德宗教导的经文，也是去探索他们说话的方式，这样就好了。仅仅使用通常的教义公式来思考和说话，容易导致仅仅使用几乎没有变化的固定的说话模式。带着学习这些作者如何说话，以及他们如何教导成圣的意图，去阅读和学习圣经，将给我们新的和各种各样说话的方式。它将帮助我们把这些说话的方式融入到我们的谈话、教导和辅导中。

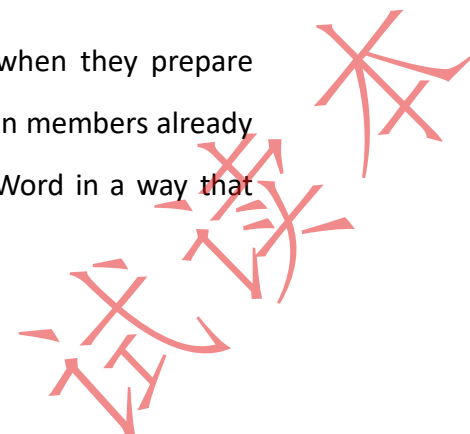
This is not to suggest that we become stilted and unnatural as we try to copy Scripture's way of speaking. Rather, we should talk as we normally talk, but we should incorporate all the aspects of the gospel into our speech and weave them in as we talk to others--letting our "conversation be always full of grace, seasoned with salt, so that you may know how to answer everyone" (Colossians 4:6).

这并不是说，我们要变得呆板和不自然，正如我们试着去复制圣经的说话方式那样。相反，我们应当像我们平常那样说话，但我们应当将福音的所有方面都融入到我们的讲话中，并将它们织入我们与他人的交谈中——让我们的“话要常常温和，好像是用盐调和的，使你们知道应当怎样回答各人”（西 4:6）。

We can weave the gospel into our conversations with our children, reminding them of their baptism and the new creatures they have become in Christ. We can weave the gospel into our conversations with fellow Christians when the conversation moves beyond the weather and gets into the problems and joys they are experiencing. We can weave the gospel in one of its many facets into our conversations with unbelieving friends at work when they ask us to give a reason for our hope.

我们可以将福音织入我们和我们儿女的谈话中，用他们的洗礼和他们在基督里成为的新生命提醒他们。我们可以将福音织入和我们基督徒同伴的谈话中，当这谈话越过了天气，进入他们经历着的问题和喜乐里时。我们可以将福音的许多方面之一，织入我们和工作中不信的朋友的谈话中，当他们询问我们我们盼望的理由时。

Pastors who keep a list of gospel aspects before their eyes when they prepare sermons can more easily base their sermons on what congregation members already have in Christ. They can offer insight and direction from God's Word in a way that



stresses the heart of why we serve the Lord. When gospel hope is before our eyes, moralizing becomes impossible.

牧师在准备讲道时，将福音的各方面列在他们眼前，可以更容易将他们的讲道建基于教会成员在基督里已经拥有的东西上。他们可以从上帝的话语中提供洞见和指引，在某种程度上，强调为什么我们服事主的核心是什么。当福音的盼望呈现在我们眼前时，道德说教就成为了不可能的事。

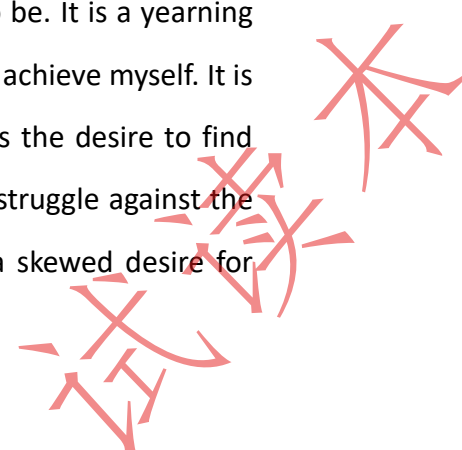
Christian counselors especially can use the richness of the gospel in their work. Counseling can easily become merely giving practical advice on how to get along. Christian counseling is defined by how well the counselor leads people into the gospel, centering their lives not on their problems and complaints but on what they have been given and what they are in Christ.

基督教辅导员尤其可以在他们的工作中使用丰富的福音。辅导很容易变成仅仅就怎样去做给出实用的建议。基督教辅导是由辅导员在多大程度上带领人进入福音来定义的，即，将他们的生活不是置于他们的问题和抱怨的事，而是置于他们在基督里已经领受的和他们是谁上。

The fourth reason for writing this book was to help us avoid the dark side of trying to live upright lives. What is the dark side of piety? It is the kind of piety that puts “me” at the center. My natural, sinful flesh wants to use piety to get something. That something could be God's favor. It could be personal happiness. It could be the results of a moral life on my health or relationships. It could even be eternal life.

写这本书的第四个目的是，帮助我们避开试着去过正直生活的黑暗面。什么是敬虔的黑暗面？它是一种将“我”放在中心的敬虔。我的本性，肉身想要使用敬虔去获得什么。这“什么”可能是上帝的眷顾，可能是个人的幸福，可能是道德生活在我健康和人际关系上的结果。它甚至可能是永生。

The hardest of all the “me” motivations to diagnose and combat is the bare desire to become pious because that is what Christians are supposed to be. It is a yearning for piety because of the piety I see in others but that I have yet to achieve myself. It is the desire to be upright because that is the right way to be. It is the desire to find wholeness in my life, the kind that comes through not having to struggle against the sinful nature. The dark side of piety is recognized not only by a skewed desire for

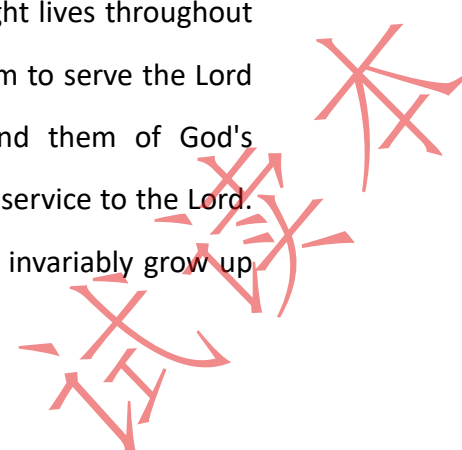




piety but also by what happens when we see what we consider to be progress or by what we are willing to do in order to achieve our goal. Pride, not joy, comes with growth in this kind of piety. The Christian's focus becomes his or her personal yearning, striving, obedience, and yielding. Christians may find themselves consumed with a desire for "something more," some infusion of virtue that will raise them up above the struggles that plague them and will give them the victory they so desperately want. A calm reliance and trust in the Lord and reliance on the power of his Word give way to impatience. Christians become open to human techniques and methods for growth and victory. They may even give in to other "spirits" that promise a "true conversion" into a state in which piety is easy. They may enjoy success for a time, but their spirit, since it is not from God's Spirit, will forsake them.

在所有“我的”动机中，最难诊断和对抗的，是因为变得敬虔被认为是基督徒应该去做的事，而对其产生的赤裸裸的渴望。它是一种因为我在别人身上看到了敬虔，而在我身上还没有实现，而对其的向往。它是一种因为这是正确的方式，而对变得正直的渴望。它是一种在我的生命中找到完全的渴望——一种不用透过挣扎着抗拒罪性而实现的完全。敬虔的黑暗面，不仅借着一种对敬虔扭曲的渴望而被赏识，也借着当我们认为有进步的事被我们看见，而发生了什么，或借着我们为了达到我们的目标而乐意去做的事，而被赏识。在这种敬虔的成长中，骄傲，而不是喜乐，随之而来。基督徒的焦点变成了他个人的渴望、奋斗、顺服和果效。基督徒会发现他们自己充满了对“更多什么”的渴望，某些注入的美德将使他们超越折磨他们的挣扎，并给他们他们如此拼命渴望的胜利。对主平静的信赖和倚靠，与对他话语的大能的信赖，让步于急躁。基督徒对人为了成长和胜利的技巧和方法变得开放。他们甚至可能屈从于其它的“灵”——它们应许了一种到达某种状态的“真归信”，在这种状态中，敬虔变得很容易。在一段时间里，他们也许会享受成功，但他们的灵，因为其不是出于上帝的灵，将抛弃他们。

What a blessing it can be when children are urged to live upright lives throughout their youth. Those fortunate children with parents who urge them to serve the Lord and then give them the gospel in healthy doses--who remind them of God's forgiveness and are patient with them--will know how to grow in service to the Lord. Those, however, who are driven to piety without the gospel will invariably grow up





with guilt and an internal desperation to serve the Lord and please their parents. Not knowing the gospel, they will fall into the dark side of piety.

当孩子们在他们的青年时代，被督促去过一个正直的生活，这是多么大的祝福啊。那些幸运的孩子，他们的父母督促他们去服事主，然后用有益健康的剂量给他们福音——提醒他们上帝的赦免，并耐心地对待他们——将知道怎样在服事主中成长。然而，那些被逼着去敬虔而缺乏福音的孩子，将总是在对服事主和讨他们父母喜悦的罪疚和内心的绝望中成长。不知道福音，他们将坠入敬虔的黑暗面

Paradoxically, one of the greatest hindrances to true piety is this intense desire to become pious. The only antidote to this dark side is to learn about piety from Scripture and listen to the inspired writers encourage us to Christian living in a way that revolves around the gospel.

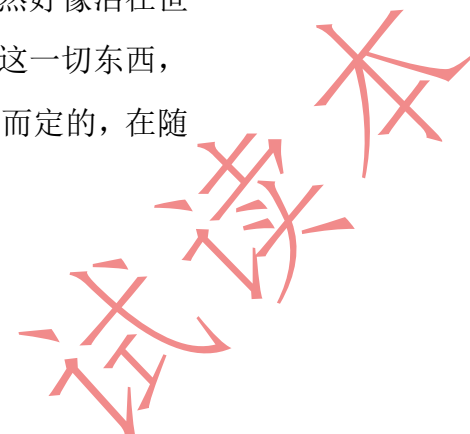
矛盾的是，真敬虔的最大障碍之一，是这种对变得敬虔强烈的渴望。这种黑暗面唯一的解毒剂，是从圣经中学习敬虔，并聆听被灵感的作者，用一种围绕福音的方式，鼓励我们过基督徒生活。

Paul knew there were methods people chose to foster moral lives that were both useless and against the apostles' teaching:

保罗知道，有很多人们选择去培养道德生活的方式，既无用，又违背使徒的教导：

Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"? These are all destined to perish with use, because they are based on human commands and teachings. Such regulations indeed have an appearance of wisdom, with their self-imposed worship, their false humility and their harsh treatment of the body, but they lack any value in restraining sensual indulgence. (Colossians 2:20-23)

你们若与基督一同死了，脱离了世俗的言论，为什么仍然好像活在世俗中一样，拘守那“不可摸、不可尝、不可触”的规条呢？这一切东西，一经使用，就都朽坏了。这些规条是照着人的命令和教训而定的，在随



着己意敬拜，故作谦卑，和苦待己身等事上，似乎是智慧之言，其实只能叫人放纵肉体，再没有任何价值。（西 2:20-23）

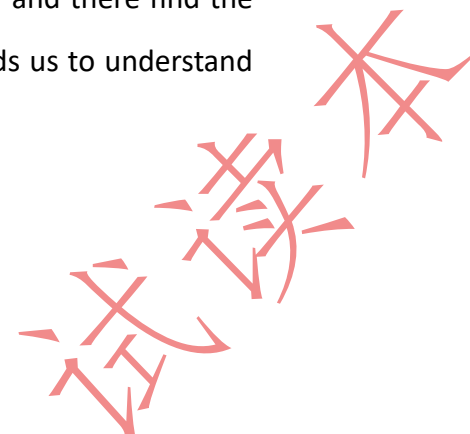
Some people, Paul says, rely on rules to manufacture godliness. They seem to be living their lives wisely. They worship God; they are humble; in fact, they treat their bodies harshly, similar to how Paul beat his body to bring it into submission (1 Corinthians 9:27). Yet since their piety is self-generated and their methods are self-chosen, they can do nothing to create in themselves the power to restrain sensual indulgence.

一些人，保罗说，依靠规条来制造敬虔。他们看起来过着很明智的生活。他们敬拜上帝；他们很谦卑；事实上，他们严酷地对待他们的身体，和保罗怎样克制他的身体让它顺服相类似（林前 9:27）。然而，因为他们的虔诚是自生的，他们的方法是自择的，他们并不能在自己身上创造任何能力，去抑制情欲的放纵。

Scripture alone gives us the way God wants us to grow in faith. The gospel is to be the center of our lives. We grow in piety because we have a hope centered in Christ. We grow in holy living the more we realize how wonderful God's love is. We grow in our ability to serve the more the new man is built up through the knowledge of its freedom from the law. We die to our old life the more we realize what a privilege it is to have died and risen with Jesus by faith.

唯有圣经给我们上帝想要我们在信心里成长的方式。福音是我们生活的中心。我们在敬虔里成长，因为我们有一个以基督为中心的盼望。我们越是意识到上帝的爱多么的奇妙，我们越在圣洁生活上成长。新人越是透过它摆脱了律法的知识被建立，我们越在我们服事的能力上成长。我们越是意识到，借着信心与耶稣同死同复活，是多么大的特权，我们就越治死我们的老我。

We cannot program this growth. We can only trust that God will give it to us, as the Bible promises. We cannot demand this or that degree of growth. We can only go to the Scriptures and the Lord's Supper and remember our baptism and there find the assurance of our hope. God will give us the Holy Spirit as he leads us to understand the depth of God's grace.



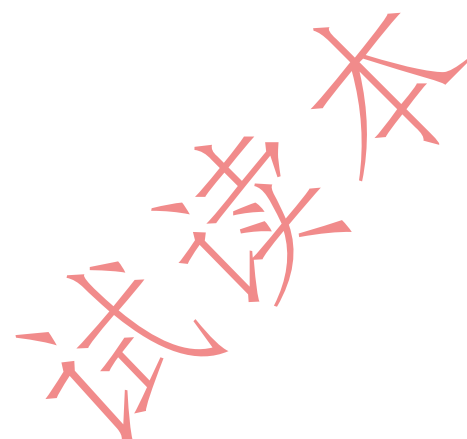
我们不能规划这种成长。我们只能相信，正如圣经应许的，上帝会将它赐给我们。我们不能要求这种或那种程度的成长。我们只能来到圣经和圣餐里，记起我们的洗礼，并在那里找到我们盼望的保证。上帝将赐给我们圣灵，带领我们理解他恩典的深度。

It is tempting to look beyond this for more. But Scripture gives us no more, and the apostles, as they pray for us in their writings, include no more. Our goal is to live up to what we already have and pray confidently for more, not to satisfy our own desires for piety but to please the Lord who has called us into his kingdom. As you seek to grow, never assume that you know the gospel already and now only need to hear what you should do. Rather, approach it in the opposite direction. Realize that you (if you have been a Christian for long) already know what to do, and now you only need to grow in knowing the gospel better. Growth in true spiritual wisdom and knowledge, centered on the gospel, will enable you to advance on the path of Christian living.

超越这些去追求更多的东西，是很吸引人的。但是圣经没有给我们更多的东西，而使徒，正如在他们的著作中为我们祈求的，也不包含更多的东西。我们的目标是活出我们已经拥有的，并满怀信心地祈求更多，不是去满足我们自己敬虔的渴望，而是去讨那已经呼召我们进入他国里的主的喜悦。在你寻求成长时，永远不要假定你已经知道了福音，现在你只需要听到你应该做什么。恰恰相反，从相反的方向靠近它。意识到你（倘若你成为基督徒很久了）已经知道要做什么，现在你只需要在更好地知道福音上成长。在聚焦于福音的，真正的属灵智慧和知识上成长，将让我们能够在基督徒生活的道路上进步。

**May the Lord grant such growth to all his people.**

愿主将这样的成长授予他所有的子民。



# Study Questions 研习问题

## Chapter 1: The Gospel of God's Love and Forgiveness in Christ 第 1 章：上帝在基督里爱和赦免的福音

## Chapter 2: The Gospel of Death and Life 第 2 章：死亡和生命的福音

1. The gospel is never a means to an end but the end itself. Why must this be the starting point for talking about gospel motivation?

1、福音决不是达到某个目的的方法，而是目的本身。为什么这必须是讨论福音激励的起点？

2. Spreading the gospel, nurturing the faith and lives of God's people--this is God's agenda. Why is it so important that we line up our agendas with God's agenda? Why does this keep us from "using" the gospel in the wrong way?

2、传扬福音，培养上帝子民的信心和生活——这是上帝的议程。为什么我们按照上帝的议程安排我们的议程，是如此地重要？为什么这约束我们以错误的方式“使用”福音。

3. Why does "using" the gospel tend to downplay the greatness of the gospel?

3、为什么“使用”福音，易于贬低福音的伟大？

4. What does the author mean by the "gospel of death"?

4、作者说的“死亡的福音”是什么意思？

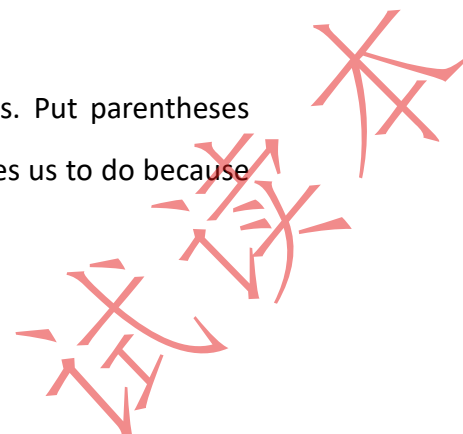
5. What is the "gospel of life"?

5、什么是“生命的福音”？

6. How did you die and rise again?

6、你是怎样死而复活的？

7. Practice finding gospel motivation in the following passages. Put parentheses around the gospel, and underline what the Bible writer encourages us to do because of the gospel. (Passages are taken from chapter 1.)

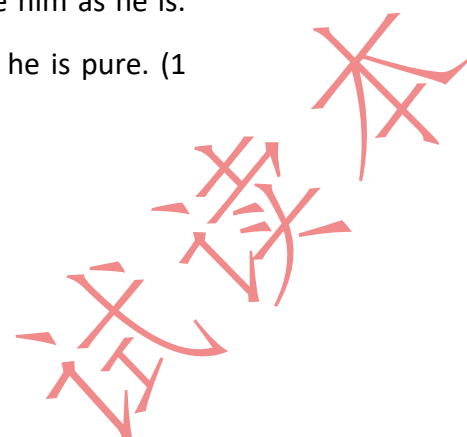


7、练习在下列经文中寻找福音激励。在福音上添加括号，并在圣经作者因为福音而鼓励我们去行的事情上划横线。（经文选自第 1 章）

At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone. (Titus 3:3-8)

我们从前也是无知、不顺服、受了迷惑、被各种私欲和逸乐所奴役，生活在恶毒和嫉妒之中，是可憎可恶的，并且互相仇视。然而，到了上帝我们的救主显明他的仁慈和怜爱的时候，他就救了我们，并不是由于我们所行的义，而是照着他的怜悯，藉着重生的洗和圣灵的更新。圣灵就是上帝藉着我们的救主耶稣基督丰丰富富浇灌在我们身上的，使我们既然因着他的恩典得称为义，就可以凭着永生的盼望成为后嗣。这话是可信的，我愿你确实地强调这些事，使信上帝的人常常留心作善工；这些都是美事，并且是对人有益的。（多 3:3-8）

How great is the love the Father has lavished on us, that we should be called children of God! And that is what we are! The reason the world does not know us is that it did not know him. Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is. Everyone who has this hope in him purifies himself, just as he is pure. (1 John 3:1-3)



你们看，父赐给我们的是怎样的爱，就是让我们可以称为上帝的儿女，我们也真是他的儿女。因此，世人不认识我们，是因为他们不认识父。亲爱的，现在我们是上帝的儿女，将来怎样，还没有显明；然而我们知道：主若显现，我们必要像他，因为我们必要看见他本来是怎样的。凡对他存着这盼望的，就洁净自己，像他一样的洁净。（约一 3:1-3）

This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another. We love because he first loved us. (1 John 4:9-11,19)

上帝差遣他的独生子到世上来，要使我们藉着他而活；上帝的爱就在我们中间显明了。不是我们爱上帝，而是上帝爱我们，差遣他的儿子为我们的罪作了赎罪祭；这就是爱了。亲爱的，上帝既然这样爱我们，我们也应当彼此相爱。我们爱，因为上帝先爱我们。（约一 4:9-11,19）

As a prisoner for the Lord, then, I urge you to live a life worthy of the calling you have received. (Ephesians 4:1)

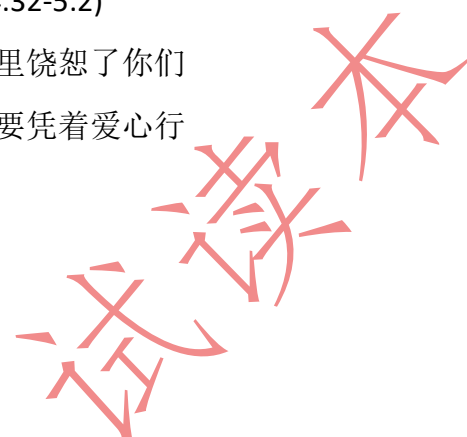
因此，我这为主被囚禁的劝你们：行事为人，要配得上你们所蒙的呼召。（弗 4:1）

Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. (Colossians 3:13)

如果有人对别人有嫌隙，总要彼此宽容，互相饶恕；主怎样饶恕了你们，你们也要照样饶恕人。（西 3:13）

Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. (Ephesians 4:32-5:2)

要互相友爱，存温柔的心，彼此饶恕，就像上帝在基督里饶恕了你们一样。因此，你们既然是蒙爱的儿女，就应当效法上帝。要凭着爱心行



事，好像基督爱我们，为我们舍己，当作馨香的供品和祭物献给上帝。

（弗 4:32-5:2）

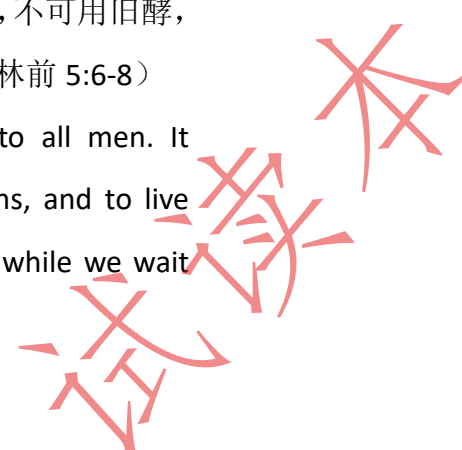
For this very reason, make every effort to add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if you possess these qualities in increasing measure, they will keep you from being ineffective and unproductive in your knowledge of our Lord Jesus Christ. But if anyone does not have them, he is nearsighted and blind, and has forgotten that he has been cleansed from his past sins. (2 Peter 1:5-9)

正因这缘故，你们要多多努力：有了信心，又要增添美德；有了美德，又要增添知识；有了知识，又要增添节制；有了节制，又要增添忍耐；有了忍耐，又要增添敬虔；有了敬虔，又要增添弟兄的爱；有了弟兄的爱，还要增添神圣的爱。因为你们有了这几样，并且继续增长，就必叫你们在确实认识我们的主耶稣基督上，不至于闲懒不结果子。人若没有这几样，就是近视，简直是瞎眼的，忘记他过去的罪已经得了洁净。（彼后 1:5-9）

Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. (1 Corinthians 5:6-8)

你们这样自夸是不好的。你们不知道一点面酵能使全团面发起来吗？你们既是无酵的面，就应当把旧酵除净，好让你们成为新的面团；因为我们逾越节的羊羔基督已经被杀献祭了。所以我们守这节，不可用旧酵，也不可用又邪又恶的酵，而是要用纯洁真实的无酵饼。（林前 5:6-8）

The grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait





for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you. (Titus 2:11-15)

上帝拯救万人的恩典已经显明出来了。这恩典训练我们除去不敬虔的心，和属世的私欲，在今生过着自律、公正、敬虔的生活，等候那有福的盼望，就是我们伟大的上帝，救主耶稣基督荣耀的显现。他为我们舍己，为的是要救赎我们脱离一切不法的事，并且洁净我们作他自己的子民，热心善工。你要传讲这些事，运用各样的权柄去劝戒人，责备人；不要让人轻看你。（多 2:11-15）

### **Chapter 3: The Gospel of Slavery to Righteousness 第 3 章： 义的奴隶的福音**

### **Chapter 4: The Gospel of True Spirituality 第 4 章：真灵性的 福音**

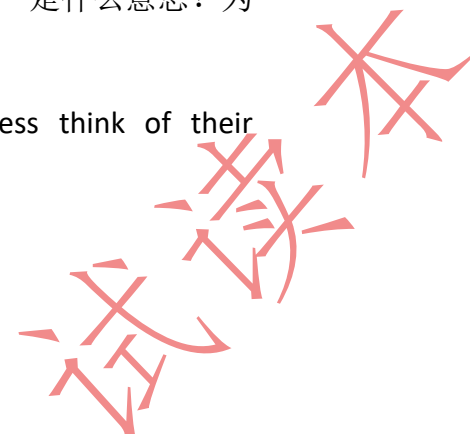
1. What are the two options in a Christian's life? Why can there never be a state of neutrality in regard to these two options?

1、基督徒的生命中有哪两种选择？为什么关于这两种选择永远不存在中立的状态？

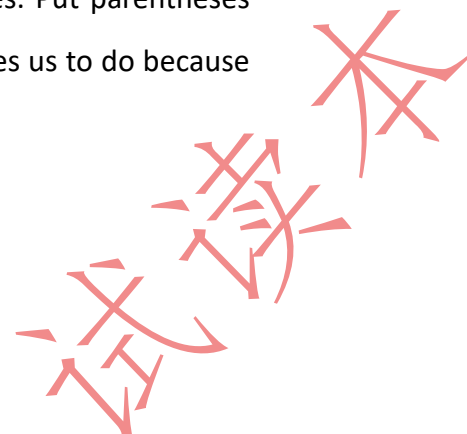
2. Romans 6:16 is an important verse. What does Paul mean by the "obedience, which leads to righteousness"? Why is it important to understand this phrase properly?

2、罗马书 6:16 是重要的一节。保罗说的“顺从，以至于义”是什么意思？为什么正确地理解这句短语很重要？

3. How do people who have received Christ's righteousness think of their relationship to sin? to a righteous life?



- 3、接受了基督之义的人，如何考虑他们和罪的关系？过一个公义的生命？
4. Describe the joy of being a slave to God.
- 4、描述成为上帝奴隶的喜乐。
5. Explain the relationship between head and heart in relation to our faith. Note Ephesians 3:16-19.
- 5、解释头脑和心灵与我们信心之间的关系。注意以弗所书 3:16-19。
6. What is the best way for a teacher to speak to both the head and the heart of a Christian?
- 6、对一个教师来说，什么是最好的，对一个基督徒的头脑和心灵说话的方式。
7. Describe how some people in our world define the word spiritual.
- 7、描述我们世界的一些人是怎么定义属灵这个词的。
8. What is God's definition of true spirituality?
- 8、上帝对真灵性的定义是什么？
9. How are we able to live in the new way of the Spirit?
- 9、我们怎么活在圣灵的新样式中？
10. Did the two pictures presented in chapter 4 help you capture a sense of freedom that led to a willingness to serve?
- 10、第四章描述的两幅画面，是否帮助你抓住了某种引导你乐意去服事的自由感？
11. Why does the law do the opposite of making us willing to keep it?
- 11、为什么律法做让我们愿意遵守它相反的事呢？
12. If we serve in the new way of the Spirit, why do we still sin?
- 12、如果我们按着圣灵的新样式服事，为什么我们依然犯罪呢？
13. Define spiritual growth in terms of the new creation and the old sinful flesh.
- 13、用新造的人和旧有的罪身这些术语，定义属灵的成长。
14. Practice finding gospel motivation in the following passages. Put parentheses around the gospel, and underline what the Bible writer encourages us to do because of the gospel. (Passages are taken from chapter 2.)



14、练习在下列经文中寻找福音激励。在福音上添加括号，并在圣经作者因为福音而鼓励我们去行的事情上划横线。（经文选自第2章）

What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer? (Romans 6:1,2)

这样，我们可以说些什么呢？我们可以常在罪中，叫恩典增多吗？绝对不可！我们向罪死了的人，怎么可以仍然活在罪中呢？（罗 6:1,2）

Do not let sin reign in your mortal body so that you obey its evil desires. Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. (Romans 6:12,13)

所以，不要容罪在你们必死的肉身上掌权，使你们顺从肉身的私欲，也不要你们的肢体献给罪，作不义的用具；倒要像出死得生的人，把自己献给上帝，并且把你们的肢体献给上帝作义的用具。（罗 6:12,13）

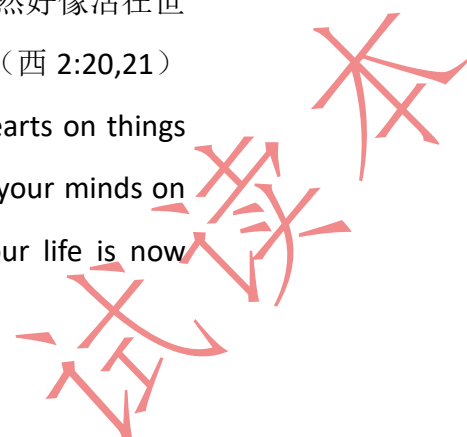
Through the law I died to the law so that I might live for God. I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. (Galatians 2:19,20)

我藉着律法已经向律法死了，使我可以向上帝活着。我已经与基督同钉十字架；现在活着的，不再是我，而是基督活在我里面；如今在肉身中活着的我，是因信上帝的儿子而活的；他爱我，为我舍己。（加 2:19,20）

Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: "Do not handle! Do not taste! Do not touch!"? (Colossians 2:20,21)

你们若与基督一同死了，脱离了世俗的言论，为什么仍然好像活在世俗中一样，拘守那“不可摸、不可尝、不可触”的规条呢？（西 2:20,21）

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now



hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. (Colossians 3:1-5)

所以，你们既然与基督一同复活，就应当寻求天上的事，那里有基督坐在上帝的右边。你们要思念的，是天上的事，不是地上的事。因为你们已经死了，你们的生命与基督一同隐藏在上帝里面。基督就是你们的生命，他显现的时候，你们也要和他一同在荣耀里显现。所以要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶欲和贪心，贪心就是拜偶像。（西 3:1-5）

Christ's love compels us, because we are convinced that one died for all, and therefore all died. And he died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. (2 Corinthians 5:14,15)

原来基督的爱催逼着我们，因为我们断定一个人替众人死了，众人就都死了。他替众人死了，为的是要使活着的人不再为自己活着，却为那替他们死而复活的主而活。（林后 5:14,15）

## **Chapter 5: The Gospel of a New Creation 第 5 章：新造的人的福音**

## **Chapter 6: The Gospel of How God Views New Creations 第 6 章：上帝怎么看新造的人的福音**

1. Describe how we became new creations.  
1、描绘我们怎么成为新造的人。
2. According to Paul in Romans 8, why are we not condemned?  
2、按着保罗在罗马书 8 章说的，为什么我们不被定罪了？
3. How did God enable us to become new creations?



3、上帝怎么使我们能够成为新造的人？

4. In Romans 8:12 Paul speaks of an obligation. What is our obligation, and why do we have it?

4、在罗马书 8:12，保罗谈到债。什么是我们的债，为什么我们有这个债？

5. Some passages in Scripture link the works of our new man to the blessings we receive from God. Why do you think these passages have been misunderstood? What false teachings have such passages been used to support? In your own words, explain these passages in the way Scripture intends them to be understood.

5、圣经中的一些经文，将我们新人的工作与我们从上帝领受的祝福联系起来。你认为为什么这些经文会被误解？这样的经文被用于支持什么错误的教导？用你自己的话，按照圣经想要它们被理解的方式，解释这些经文。

6. List some of the blessings that are given to those who serve the Lord.

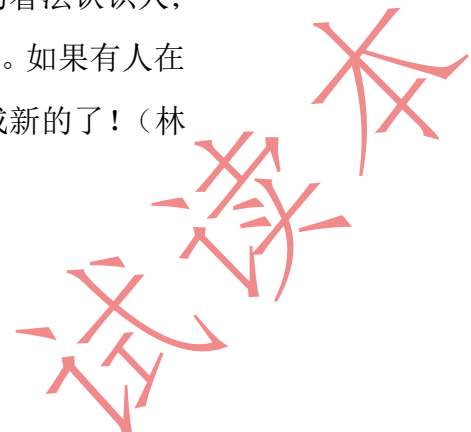
6、列出一些赐予那些服事主的人的祝福。

7. Practice finding gospel motivation in the following passages. Put parentheses around the gospel, and underline what the Bible writer encourages us to do because of the gospel. (Passages are taken from chapters 5 and 6.)

7、练习在下列经文中寻找福音激励。在福音上添加括号，并在圣经作者因为福音而鼓励我们去行的事情上划横线。（经文选自第 5、6 章）

He died for all, that those who live should no longer live for themselves but for him who died for them and was raised again. So from now on we regard no one from a worldly point of view. Though we once regarded Christ in this way, we do so no longer. Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (2 Corinthians 5:15-17)

他替众人死了，为的是要使活着的人不再为自己活着，却为那替他们死而复活的主而活。所以，从今以后，我们不再按照人的看法认识人；虽然我们曾经按照人的看法认识基督，但现在不再这样了。如果有人是在基督里，他就是新造的人，旧事已经过去，你看，都变成新的了！（林后 5:15-17）



Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. (Colossians 3:9,10)

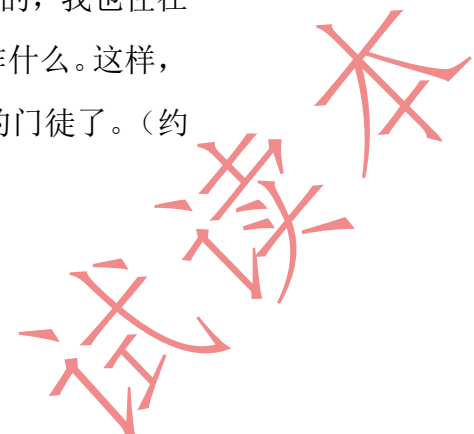
不要彼此说谎，因为你们已经脱去了旧人和旧人的行为，穿上了新人。这新人照着他的创造者的形象渐渐更新，能够充分认识主。（西 3:9,10）

Love your enemies, do good to them, and lend to them without expecting to get anything back. Then your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked. Be merciful, just as your Father is merciful. (Luke 6:35,36)

你们要爱仇敌，善待他们；借出去，不要指望偿还；这样你们的赏赐就大了，你们也必作至高者的儿子，因为上帝自己也宽待忘恩的和恶人。你们要仁慈像你们的父仁慈一样。（路 6:35,36）

I am the true vine, and my Father is the gardener. He cuts off every branch in me that bears no fruit, while every branch that does bear fruit he prunes so that it will be even more fruitful. You are already clean because of the word I have spoken to you. Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. (John 15:1-5,8)

我是真葡萄树，我父是培植的人。所有属我而不结果子的枝子，他就剪去；所有结果子的，他就修剪干净，让它结更多的果子。现在你们因着我对你们所讲的道，已经干净了。你们要住在我里面，我也就住在你们里面。枝子若不连在葡萄树上，自己就不能结果子；你们若不住在我里面，也是这样。我是葡萄树，你们是枝子。住在我里面的，我也住在他里面，他就结出很多果子；因为离开了我，你们就不能作什么。这样，你们结出很多果子，我父就因此得荣耀，你们也就是我的门徒了。（约 15:1-5,8）

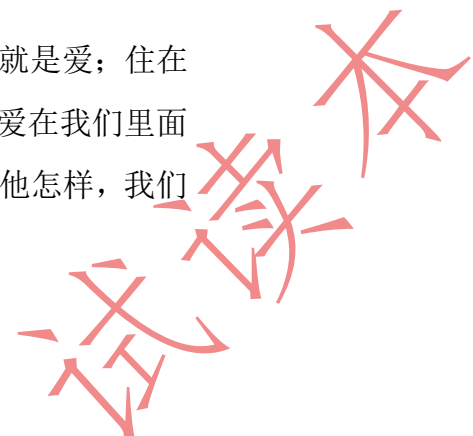


Dear children, let us not love with words or tongue but with actions and in truth. This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence whenever our hearts condemn us. For God is greater than our hearts, and he knows everything. Dear friends, if our hearts do not condemn us, we have confidence before God and receive from him anything we ask, because we obey his commands and do what pleases him. And this is his command: to believe in the name of his Son, Jesus Christ, and to love one another as he commanded us. Those who obey his commands live in him, and he in them. (1 John 3:18-24)

孩子们，我们爱人，不要只在言语和舌头上，总要在行动和真诚上表现出来。这样，我们就知道我们是属于真理的。即使我们的心责备我们，在上帝面前我们也可以心安理得，因为他比我们的心大，他知道一切。亲爱的，我们的心若不责备我们，在上帝面前我们就可以坦然无惧了。凡我们所求的，就必从他得着，因为我们遵守他的命令，作他所喜悦的事。上帝的命令，就是要我们信他的儿子耶稣基督的名，并且照着他的吩咐彼此相爱。凡是遵守上帝命令的，就住在上帝里面，上帝也住在他里面。凭着上帝所赐给我们的圣灵，我们就可以知道上帝住在我们里面。（约一 3:18-24）

God is love. Whoever lives in love lives in God, and God in him. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him. There is no fear in love. But perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us. If anyone says, "I love God," yet hates his brother, he is a liar. For anyone who does not love his brother, whom he has seen, cannot love God, whom he has not seen. (1 John 4:16-20)

上帝对我们的爱，我们已经明白了，而且相信了。上帝就是爱；住在爱里面的，就住在上帝里面，上帝也住在他里面。这样，爱在我们里面就得到成全，使我们在审判的日子，可以坦然无惧。因为他怎样，我们





在这世上也怎样。爱里没有惧怕，完全的爱可以把惧怕驱除，因为惧怕含有刑罚，惧怕的人在爱里还没有完全。我们爱，因为上帝先爱我们。人若说“我爱上帝”，却恨他的弟兄，就是说谎的。不爱看得见的弟兄，就不能爱看不见的上帝。（约一 4:16-20）

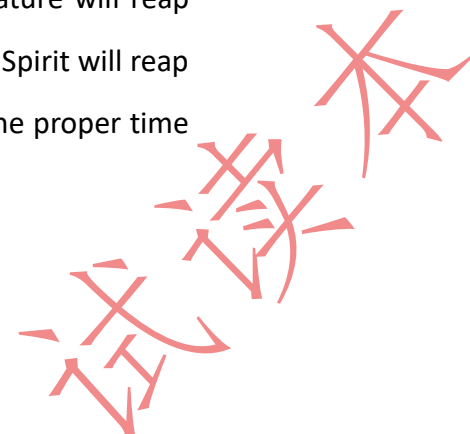
The man who loves his life will lose it, while the man who hates his life in this world will keep it for eternal life. Whoever serves me must follow me; and where I am, my servant also will be. My Father will honor the one who serves me. (John 12:25,26)

爱惜自己生命的，就丧掉生命；在这世上恨恶自己生命的，必会保全生命到永远。如果有人服事我，就应当跟从我；我在哪里，服事我的人也会在哪里；如果有人服事我，我父必尊重他。（约 12:25,26）

God “will give to each person according to what he has done.” To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life. But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger. There will be trouble and distress for every human being who does evil: first for the Jew, then for the Gentile; but glory, honor and peace for everyone who does good: first for the Jew, then for the Gentile. For God does not show favoritism. (Romans 2:6-11)

上帝必照各人所作的报应各人：以永生报答那些耐心行善、寻求荣耀尊贵和不朽的人，却以震怒和愤恨报应那些自私自利、不顺从真理而顺从不义的人；把患难和愁苦加给所有作恶的人，先是犹太人，后是希腊人，却把荣耀、尊贵与平安赐给所有行善的人，先是犹太人，后是希腊人。因为上帝并不偏待人。（罗 2:6-11）

Do not be deceived: God cannot be mocked. A man reaps what he sows. The one who sows to please his sinful nature, from that nature will reap destruction; the one who sows to please the Spirit, from the Spirit will reap eternal life. Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. (Galatians 6:7-9)



不要自欺，上帝是不可轻慢的。人种的是什麼，收的也是什麼：順着自己的肉體撒種的，必定從肉體收取敗壞；順著聖靈撒種的，必定從聖靈收取永生。我們行善，不要覺得厭煩；如果不鬆懈，到了適當的時候，就有收成。（加 6:7-9）

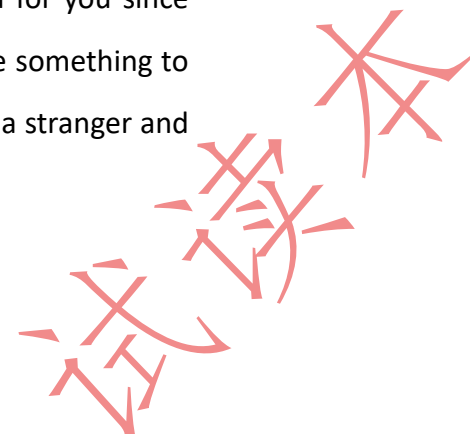
Just as he who called you is holy, so be holy in all you do; for it is written: "Be holy, because I am holy." Since you call on a Father who judges each man's work impartially, live your lives as strangers here in reverent fear. For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. (1 Peter 1:15-20)

那召你們的既是聖潔的，你們在一切所行的事上也要聖潔。因為聖經上記著說：“你們要聖潔，因為我是聖潔的。”你們既稱那不偏待人、按各人行為審判的主為父，就当存敬畏的心，過你們寄居的日子；因為知道你們得贖，脫去你們祖先傳下的妄行，不是憑著能壞的金銀等物，而是憑著基督的寶血，就像無瑕疵無玷污的羊羔的血。基督是在創立世界以前，是上帝所預知的，却在這末後的世代才為你們顯現出來。（彼前 1:15-20）

Everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much and will inherit eternal life. (Matthew 19:29)

凡為我的名撇下房屋、兄弟、姊妹、父母、子女或田地的，他必得著百倍，並且承受永生。（太 19:29）

Then the King will say to those on his right, "Come, you who are blessed by my Father; take your inheritance, the kingdom prepared for you since the creation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you invited me in." (Matthew 25:34,35)



那时，王要对右边的说：蒙我父赐福的，来承受创世以来为你们预备好的国吧。因为我饿了，你们给我吃；我渴了，你们给我喝；我作旅客，你们接待我。（太 25:34,35）

My dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain. (1 Corinthians 15:58)

所以，我亲爱的弟兄们，你们务要坚固，不可动摇，常常竭力多作主工，因为知道你们的劳苦，在主里面不是徒然的。（林前 15:58）

## **Chapter 7: The Gospel of the Kingdom 第 7 章：上帝的国的福音**

## **Chapter 8: The Gospel in the Sacraments; The Gospel of Light 第 8 章：圣礼中的福音；光明的福音**

1. Where did the concept of the kingdom of God begin?

1、上帝的国这个概念是从哪儿开始的？

2. What sort of kingdom was Israel looking forward to?

2、以色列人盼望的是一个什么样的国？

3. What role did the following play in God's kingdom?

3、下面的东西在上帝的国里扮演着什么角色？

● Miracles 神迹

● Parables 比喻

● Jesus' death and resurrection 耶稣的死亡和复活

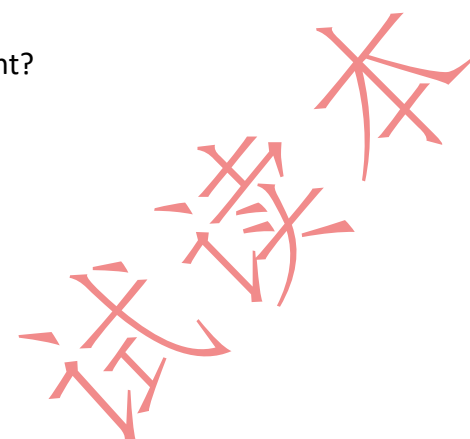
4. What does it mean for you that you are now living in Christ's kingdom?

4、你现在住在基督的国里，这对你来说意味着什么？

5. Where is gospel motivation found in the Sermon on the Mount?

5、在登山宝训中，福音激励在哪儿？

6. What does it mean for you to live in God's kingdom?



6、住在上帝的国里对你意味着什么？

7. What does it mean to remember your baptism?

7、记住你的洗礼，意味着什么？

8. How did Paul solve the problem of favoritism in Corinth?

8、保罗怎么解决哥林多存在的偏心问题？

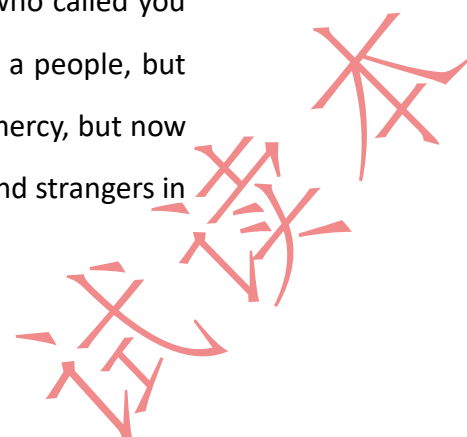
9. Practice finding gospel motivation in the following passages. Put parentheses around the gospel, and underline what the Bible writer encourages us to do because of the gospel. (Passages are taken from chapters 7 and 8.)

9、练习在下列经文中寻找福音激励。在福音上添加括号，并在圣经作者因为福音而鼓励我们去行的事情上划横线。（经文选自第 7、8 章）

We pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God, being strengthened with all power according to his glorious might so that you may have great endurance and patience, and joyfully giving thanks to the Father, who has qualified you to share in the inheritance of the saints in the kingdom of light. For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, in whom we have redemption, the forgiveness of sins. (Colossians 1:10-14)

使你们行事为人对得起主，凡事蒙他喜悦；在一切善事上多结果子，更加认识上帝；依照他荣耀的大能得着一切能力，带着喜乐的心，凡事忍耐宽容；并且感谢父，他使你们有资格分享圣徒在光明中的基业。他救我们脱离了黑暗的权势，把我们迁入他爱子的国里。我们在爱子里蒙了救赎，罪得赦免。（西 1:10-14）

You are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. Dear friends, I urge you, as aliens and strangers in

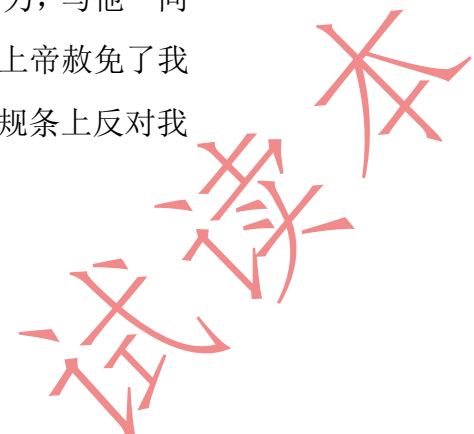


the world, to abstain from sinful desires, which war against your soul. (1 Peter 2:9-11)

然而你们是蒙拣选的族类，是君尊的祭司，是圣洁的国民，是属上帝的子民，为要叫你们宣扬那召你们出黑暗入奇妙光明者的美德。你们从前不是子民，现在却是上帝的子民；从前未蒙怜恤，现在却蒙了怜恤。亲爱的，我劝你们作客旅和寄居的人，要禁戒肉体的私欲，这私欲是与灵魂争战的。（彼前 2:9-11）

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the basic principles of this world rather than on Christ. For in Christ all the fullness of the Deity lives in bodily form, and you have been given fullness in Christ, who is the head over every power and authority. In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead. When you were dead in your sins and in the uncircumcision of your sinful nature, God made you alive with Christ. He forgave us all our sins, having canceled the written code, with its regulations, that was against us and that stood opposed to us; he took it away, nailing it to the cross. (Colossians 2:8-14)

你们要谨慎，免得有人不照着基督，而照着人的传统，和世俗的言论，藉着哲学和骗人的空谈，把你们掳去。因为上帝本性的一切丰盛，都有形有体地住在基督里面，你们也是在他里面得了丰盛。他是一切执政掌权者的元首。你们也在他里面受了不是由人手所行的割礼，而是受了基督的割礼，就是除掉你们的罪身。你们在洗礼中已经与他一同埋葬，也在洗礼中，因信那使基督从死人中复活的上帝所运行的动力，与他一同复活了。你们因着过犯和肉体未受割礼，原是死的，然而上帝赦免了我们的一切过犯，使你们与基督一同活过来，涂抹了那写在规条上反对我



们、与我们为敌的字句，并且把这字句从我们中间拿去，钉在十字架上。

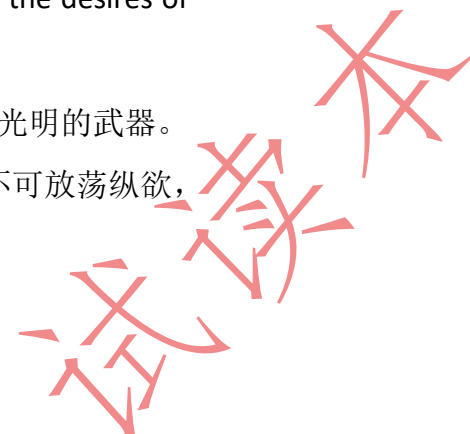
（西 2:8-14）

Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men.... But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. (Titus 3:1-8)

你要提醒他们服从执政的和掌权的，听从他们，随时准备作各种善工。不可毁谤人，要与人无争，谦恭有礼，向众人表现充分温柔的心。……然而，到了上帝我们的救主显明他的恩慈和怜爱的时候，他就救了我们，并不是由于我们所行的义，而是照着他的怜悯，藉着重生的洗和圣灵的更新。圣灵就是上帝藉着我们的救主耶稣基督丰丰富富浇灌在我们身上的，使我们既然因着他的恩典得称为义，就可以凭着永生的盼望成为后嗣。这话是可信的，我愿你确实地强调这些事，使信上帝的人常常留心作善工；这些都是美事，并且是对人有益的。（多 3:1-2,4-8）

The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature. (Romans 13:12-14)

黑夜已深，白昼近了，所以我们要除掉暗昧的行为，带上光明的武器。行事为人要光明磊落，好像行在白昼。不可荒宴醉酒，不可放荡纵欲，



不可纷争嫉妒。总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。

(罗 13:12-14)

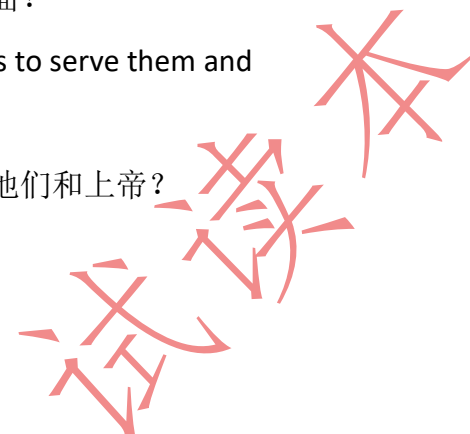
You are all sons of the light and sons of the day. We do not belong to the night or to the darkness. So then, let us not be like others, who are asleep, but let us be alert and self-controlled. For those who sleep, sleep at night, and those who get drunk, get drunk at night. But since we belong to the day, let us be self-controlled, putting on faith and love as a breast plate, and the hope of salvation as a helmet. For God did not appoint us to suffer wrath but to receive salvation through our Lord Jesus Christ. (1 Thessalonians 5:5-9)

你们都是光明之子、白昼之子；我们不是属于黑夜的，也不是属于黑暗的。所以，我们不要沉睡像别人一样，总要警醒谨慎。因为睡觉的人是在晚上睡，醉酒的人是在晚上醉；但我们既然属于白昼，就应当谨慎，披上信和爱的胸甲，戴上救恩的盼望作头盔。因为上帝不是定意要我们受刑罚，而是要我们藉着我们的主耶稣基督得着救恩。(帖前 5:5-9)

## **Chapter 9: The Gospel of Eternal Life 第 9 章：永生的福音**

## **Chapter 10: The Gospel of Our Fellowship in Christ; Prayers for One Another 第 10 章：我们在基督里团契的福音； 彼此代祷**

1. What is the end of our faith?  
1、我们信仰的终点是什么？
2. Why is our fellowship with other Christians an aspect of the gospel message?  
2、为什么我们与其他基督徒的团契，是福音信息的一个方面？
3. How does our bond of faith with fellow Christians motivate us to serve them and God?  
3、我们与基督徒同伴信心的联合，是怎样激励我们去服事他们和上帝？





4. How many times does Paul use the words “in Christ” or “in faith” in Romans 16:1-16?

4、罗马书 16:1-16，保罗有多少次使用“在基督里”或“在信心里”这个词？

5. How does his use of these terms shape his attitude toward his fellow believers?

5、他对这些术语的使用，如何塑造了他对他信徒同伴的态度？

6. Why is prayer so important for our lives of faith and our growth in faith?

6、为什么祷告对我们的信心生活和我们在信心里的成长如此重要？

7. Pick one of the prayer verses in this chapter and tell what we should pray for on behalf of our fellow Christians.

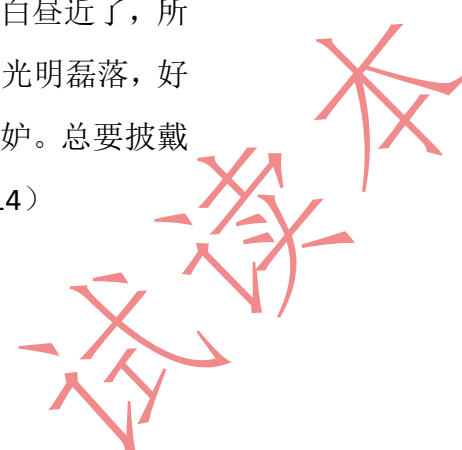
7、从这一章的祷告经文中选出一个，说说我们应该为我们的基督徒同伴祷告什么。

8. Practice finding gospel motivation in the following passages. Put parentheses around the gospel, and underline what the Bible writer encourages us to do because of the gospel. (Passages are taken from chapters 9 and 10.)

8、练习在下列经文中寻找福音激励。在福音上添加括号，并在圣经作者因为福音而鼓励我们去行的事情上划横线。（经文选自第 9、10 章）

Do this, understanding the present time. The hour has come for you to wake up from your slumber, because our salvation is nearer now than when we first believed. The night is nearly over; the day is almost here. So let us put aside the deeds of darkness and put on the armor of light. Let us behave decently, as in the daytime, not in orgies and drunkenness, not in sexual immorality and debauchery, not in dissension and jealousy. Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the sinful nature. (Romans 13:11-14)

还有，你们知道这是什么时期了，现在正是你们应该睡醒的时候，因为我们得救，现在比初信的时候更加接近了。黑夜已深，白昼近了，所以我们要除掉暗昧的行为，带上光明的武器。行事为人要光明磊落，好像行在白昼。不可荒宴醉酒，不可放荡纵欲，不可纷争嫉妒。总要披戴主耶稣基督，不要为肉体安排，去放纵私欲。（罗 13:11-14）



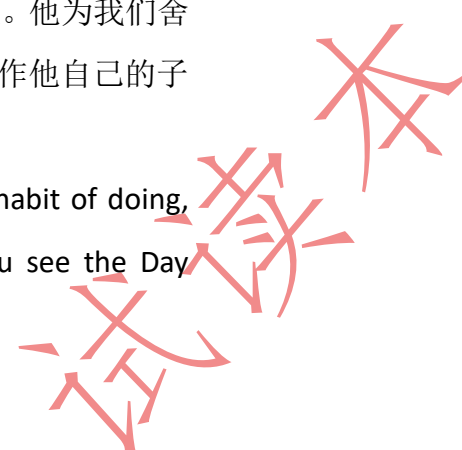
But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses. In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you to keep this command without spot or blame until the appearing of our Lord Jesus Christ, which God will bring about in his own time--God, the blessed and only Ruler, the King of kings and Lord of lords. (1 Timothy 6:11-15)

但你这属上帝的人啊，应该逃避这些事，要追求公义、敬虔、信心、爱心、忍耐和温柔。要为信仰打那美好的仗，持定永生；你是为这永生而蒙召的，又在许多的证人面前承认过美好的信仰。我在赐生命给万物的上帝面前，并那在本丢·彼拉多面前见证过美好的信仰的基督耶稣面前嘱咐你，你当毫无玷污，无可指摘地持守这命令，直到我们主耶稣基督的显现。到了适当的时候，那可称颂的、独一的全能者，万王之王，万主之主，必把基督的显现表明出来。（提前 6:11-15）

The grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good. (Titus 2:11-14)

上帝拯救万人的恩典已经显明出来了。这恩典训练我们除去不敬虔的心，和属世的私欲，在今生过着自律、公正、敬虔的生活，等候那有福的盼望，就是我们伟大的上帝，救主耶稣基督荣耀的显现。他为我们舍己，为的是要救赎我们脱离一切不法的事，并且洁净我们作他自己的子民，热心善工。（多 2:11-14）

Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another--and all the more as you see the Day



approaching. If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. (Hebrews 10:25-27)

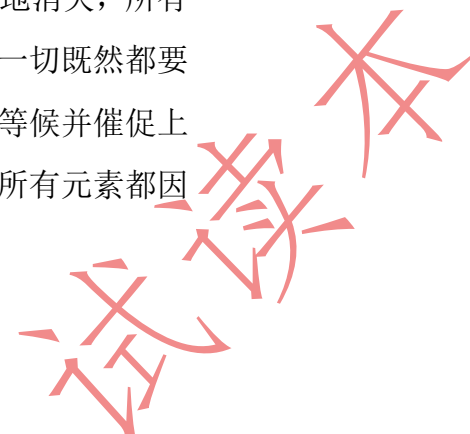
我们不可放弃聚会，好像有些人的习惯一样；却要互相劝勉。你们既然知道那日子临近，就更应该这样。如果我们领受了真理的知识以后，还是故意犯罪，就再没有留下赎罪的祭品了；只好恐惧地等待着审判，和那快要吞灭众仇敌的烈火。（来 10:25-27）

Prepare your minds for action; be self-controlled; set your hope fully on the grace to be given you when Jesus Christ is revealed. As obedient children, do not conform to the evil desires you had when you lived in ignorance. (1 Peter 1:13,14)

所以要准备好你们的心，警醒谨慎，专心盼望耶稣基督显现的时候所要带给你们的恩典。你们既是顺服的儿女，就不要再效法从前无知的时候放纵私欲的生活。（彼前 1:13,14）

The day of the Lord will come like a thief. The heavens will disappear with a roar; the elements will be destroyed by fire, and the earth and everything in it will be laid bare. Since everything will be destroyed in this way, what kind of people ought you to be? You ought to live holy and godly lives as you look forward to the day of God and speed its coming. That day will bring about the destruction of the heavens by fire, and the elements will melt in the heat. But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness. So then, dear friends, since you are looking forward to this, make every effort to be found spotless, blameless and at peace with him. (2 Peter 3:10-14)

但主的日子必要像贼一样来到。在那日，天必轰然一声地消失，所有元素都因烈火而融化；地和地上所有的，都要被烧毁。这一切既然都要这样融化，你们应当怎样为人，过着圣洁和敬虔的生活，等候并催促上帝的日子降临呢？因为在那日，天要被火焚烧就融化了，所有元素都因



烈火而融解！但是我们按照他所应许的，等候新天新地，有公义在那里居住。所以，亲爱的，你们既然等候这些事，就当殷勤努力，使你们没有污点，没有瑕疵，安然见主。（彼后 3:10-14）

If your brother is distressed because of what you eat, you are no longer acting in love. Do not by your eating destroy your brother for whom Christ died. Do not destroy the work of God for the sake of food. All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. (Romans 14:15,20)

如果你为了食物使你的弟兄忧愁，你就不再是凭着爱心行事了。你不可因着你的食物，使基督已经替他死了的人灭亡。……不可因食物的缘故拆毁上帝的工作。一切都是洁净的，但人若因食物绊倒弟兄，对他来说，这就是恶事了。（罗 14:15,20）

Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit--just as you were called to one hope when you were called--one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. Therefore each of you must put off falsehood and speak truthfully to his neighbor, for we are all members of one body. (Ephesians 4:2-6,25)

凡事谦虚、温柔、忍耐，用爱心彼此宽容；以和睦联系，竭力持守圣灵所赐的合一。身体只有一个，圣灵只有一位，就像你们蒙召只是藉着一个盼望。主只有一位，信仰只有一个，洗礼只有一种；上帝只有一位，就是万有的父。他超越万有，贯彻万有，并且在万有之中。……所以，你们要除掉谎言，各人要与邻舍说真话，因为我们彼此是肢体。（弗 4:2-6,25）

敬拜  
本

## Chapter 11: Special Examples, Part 1 第 11 章：特例一

## Chapter 12: Special Examples, Part 2 第 12 章：特例二

1. Describe how Paul motivates husbands and wives in their respective roles (Ephesians 5).

1、描述保罗如何在他们各自的角色上激励丈夫和妻子（弗 5）。

2. What is the most practical thing Scripture teaches us? How does this shape a congregation's order of priorities? a pastor's ministry?

2、圣经教导我们最实用的事是什么？它怎样塑造一个教会的优先次序？或一个牧师的事工？

3. Why should a church focus on "God's things" and not just "good things"? What's the difference between the two?

3、为什么一个教会要聚焦于“上帝的事”而不仅仅是“好的事”上？这两者之间有什么不同？

4. The author writes, "Only what transcends this life is truly practical." Do you think he is right?

4、作者写道，“只有超越此生的事才是真正实用的。”你认同他的话吗？

5. How does Paul lead the Corinthians to view the following problems?

5、保罗如何带领哥林多人看待下面的问题？

Chapter 5, the matter of incest 5 章，乱伦的事

Chapter 6:1-11, lawsuits 6 章 1-11，告状

Chapter 6:12-20, sexual immorality 6 章 12-20，不道德的性行为

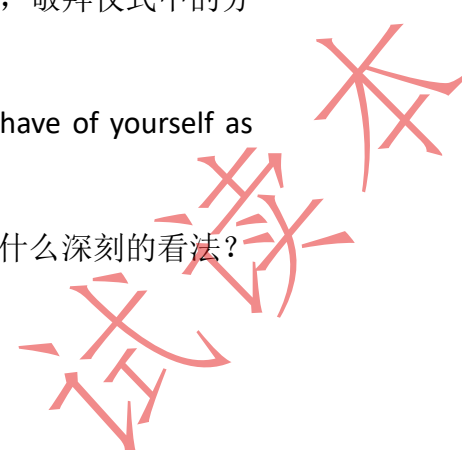
Chapter 8, food sacrificed to idols 8 章，拜偶像的食物

Chapter 10, idol feasts 10 章，偶像的宴席

Chapter 11, separatism and favoritism in worship services 11 章，敬拜仪式中的分党和偏心

6. Think about Colossians 3:1-4. What profound view do you have of yourself as you read these verses?

6、想想歌罗西书 3:1-4，当你读这些经文时，你对你自己有什么深刻的看法？



7. How does Paul encourage stewardship in 2 Corinthians 8 and 9?

7、在哥林多后书 8 到 9 章，保罗怎么鼓励管理工作？

8. Read and analyze 1 Peter 2:1-24.

8、阅读和分析彼得前书 2:1-24。

9. Practice finding gospel motivation in the following passages. Put parentheses around the gospel, and underline what the Bible writer encourages us to do because of the gospel. (Passages are taken from chapter 12.)

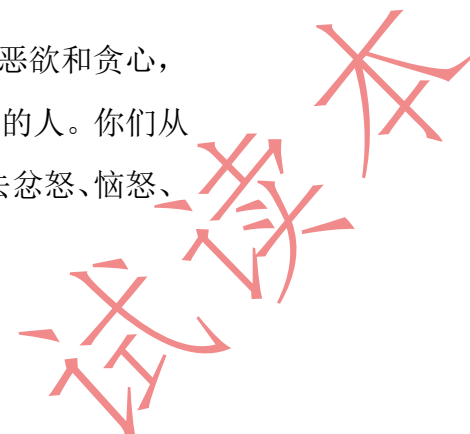
9、练习在下列经文中寻找福音激励。在福音上添加括号，并在圣经作者因为福音而鼓励我们去行的事情上划横线。（经文选自第 12 章）

Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. Set your minds on things above, not on earthly things. For you died, and your life is now hidden with Christ in God. When Christ, who is your life, appears, then you also will appear with him in glory. (Colossians 3:1-4)

所以，你们既然与基督一同复活，就应当寻求天上的事，那里有基督坐在上帝的右边。你们要思念的，是天上的事，不是地上的事。因为你们已经死了，你们的生命与基督一同隐藏在上帝里面。基督就是你们的生命，他显现的时候，你们也要和他一同在荣耀里显现。（西 3:1-4）

Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. Because of these, the wrath of God is coming. You used to walk in these ways, in the life you once lived. But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. Do not lie to each other, since you have taken off your old self with its practices and have put on the new self, which is being renewed in knowledge in the image of its Creator. (Colossians 3:5-10)

所以要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶欲和贪心，贪心就是拜偶像。因着这些事，上帝的忿怒必要临到悖逆的人。你们从前在其中生活的时候，也曾经这样行过。但现在你们要除去忿怒、恼怒、

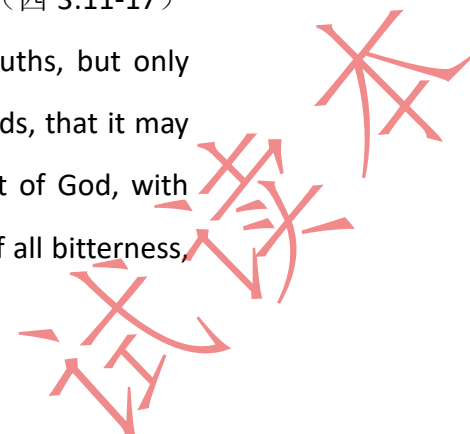


恶毒、毁谤，以及粗言秽语这一切事。不要彼此说谎，因为你们已经脱去了旧人和旧人的行为，穿上了新人。这新人照着他的创造者的形象渐渐更新，能够充分认识主。（西 3:5-10）

Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all. Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:11-17)

在这一方面，并不分希腊人和犹太人，受割礼的和未受割礼的，未开化的人和西古提人，奴隶和自由人，唯有基督是一切，也在一切之内。所以，你们既然是上帝所拣选的，是圣洁、蒙爱的人，就要存怜悯的心肠、仁慈、谦卑、温柔和忍耐。如果有人对别人有嫌隙，总要彼此宽容，互相饶恕；主怎样饶恕了你们，你们也要照样饶恕人。在这一切之上，还要有爱心，爱心是联系全德的。又要让基督的平安在你们心里作主；你们蒙召归为一体，也是为了这个缘故。你们要有感谢的心。你们要让基督的道丰丰富富地住在你们心里，以各样的智慧，彼此教导，互相劝戒，用诗章、圣诗、灵歌，怀着感恩的心歌颂上帝。凡你们所作的，无论是言语或行为，都要奉主耶稣的名，藉着他感谢父上帝。（西 3:11-17）

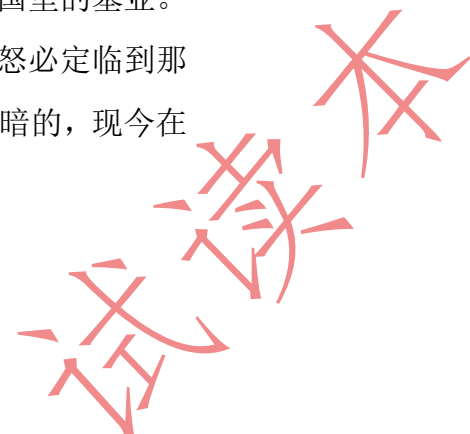
Do not let any unwholesome talk come out of your mouths, but only what is helpful for building others up according to their needs, that it may benefit those who listen. And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. Get rid of all bitterness,





rage and anger, brawling and slander, along with every form of malice. Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us as a fragrant offering and sacrifice to God. But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people. Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving. For of this you can be sure: No immoral, impure or greedy person--such a man is an idolater--has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient. Therefore do not be partners with them. For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord. (Ephesians 4:29-5:10)

一句坏话也不可出口，却要适当地说造就人的好话，使听见的人得益处。不可让上帝的圣灵忧伤，因为你们受了他的印记，等候得赎的日子。一切苛刻、恼怒、暴戾、嚷闹、毁谤，连同一切恶毒，都应当从你们中间除掉。要互相友爱，存温柔的心，彼此饶恕，就像上帝在基督里饶恕了你们一样。因此，你们既然是蒙爱的儿女，就应当效法上帝。要凭着爱心行事，好像基督爱我们，为我们舍己，当作馨香的供品和祭物献给上帝。至于淫乱和任何污秽或贪心的事，在你们中间连提都不可提，才合圣徒的体统。更不要讲淫秽和愚妄的话，或下流的笑话，这些都与你们不相称；却要说感谢的话。因为你们确实知道，无论是淫乱的、污秽的或贪心的（贪心就是拜偶像），都得不到在基督和上帝的国里的基业。不要给别人用空言欺骗了你们，正因为这些事，上帝的震怒必定临到那些悖逆的人。所以，不要与他们同流合污。你们从前是黑暗的，现今在



主里却是光明的，行事为人就应当像光明的儿女。光明所结的果子，就是一切良善、公义、诚实。你们要察验什么是主所喜悦的。(弗 4:29-5:10)

敬啟者