

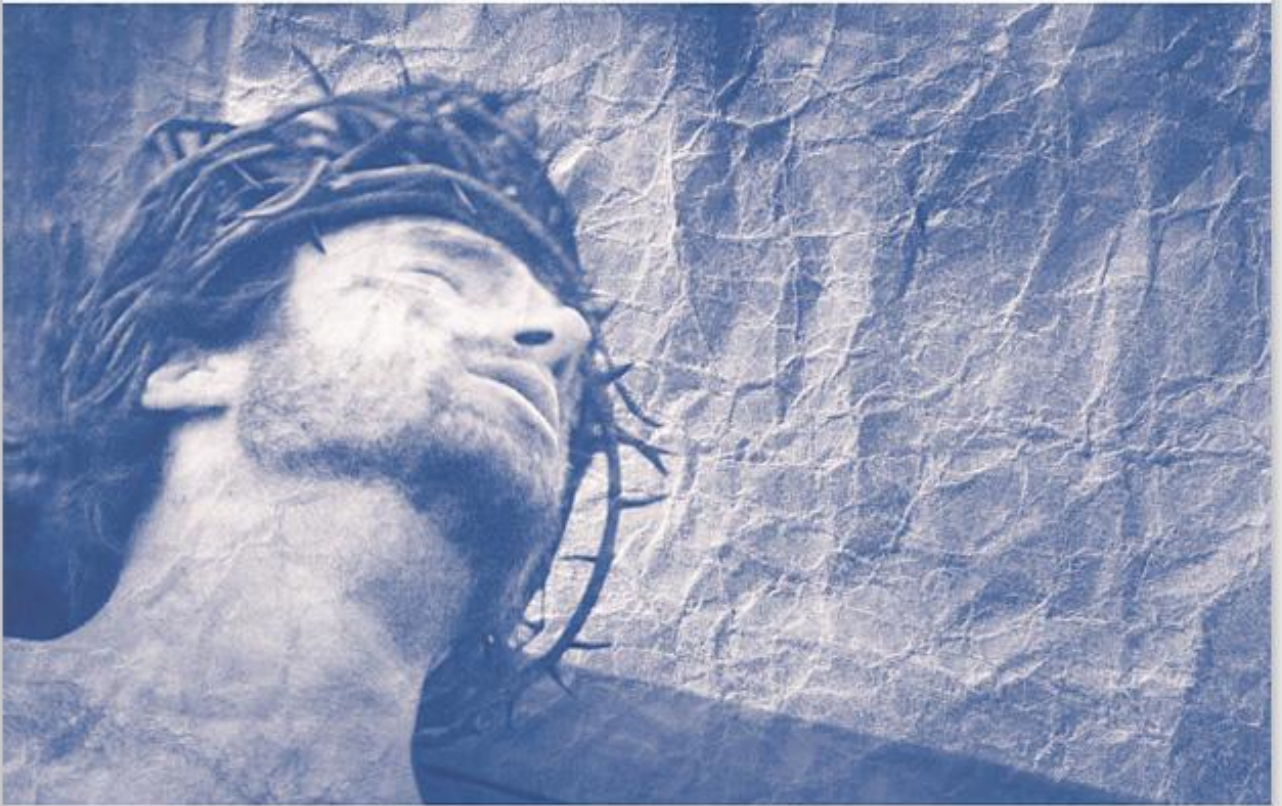
Impact Series

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# SANCTIFICATION

Christ in Action

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Harold L. Senkbeil

试读本

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# Sanctification: Christ in Action

成圣：基督在行动

*Evangelical Challenge and Lutheran Response*

福音派的挑战和路德宗的回应

**Harold L. Senkbeil**

译者：陈张

试读本

# Acknowledgments 致谢

This book could not have appeared without the assistance of many who have helped me identify and formulate the issues challenging the Lutheran Church from the theological right.

有许多人帮助我从神学的角度来鉴定和阐明挑战路德宗教会的问题，如果没有他们的帮助，这本书是不可能得到出版的。

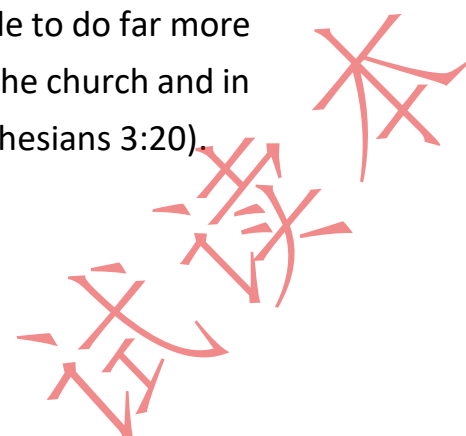
Among my teachers I gratefully acknowledge Kurt Marquart, whose course "The Evangelical Sacraments" first launched the pilgrimage I describe in this book; David Scaer, whose New Testament studies have provided fresh insight into the faith "once for all entrusted to the saints," and Robert Kolb, whose sixteenth century "friends" continue to speak eloquently through him to the complex issues of our day.

在我的诸老师中，我衷心感谢库尔·马迦特（Kurt Marquart），他的“福音派的圣礼”课程开启了我在这本书描述的朝圣之旅；大卫·斯卡尔（David Scaer），他的新约研究为“一次就完整地交给圣徒”的信仰提供了鲜明的洞见；以及罗伯特·科尔布（Robert Kolb），他的十六世纪的“朋友们”持续的雄辩地透过他谈论着我们时代这些错综复杂的问题。

"The mutual conversation and consolation of brethren," Luther reminds us, is one of the ways God offers his counsel and help (Smalcald Articles IV). Friends I want to thank include Warren Granke, whose theological sensitivity and pastoral heart shed invaluable light on the central issues of this book, and Edward Treptow, whose partnership under the cross has underscored the reality of the new life in Christ.

路德提醒我们，“弟兄互相交谈和安慰，”是上帝为我们提供辅导和帮助的一种方式（施马加登信条 IV）我要感谢的朋友包括沃伦·格兰特（Warren Granke），他的神学敏感性和牧者心肠给本书的核心议题带来了宝贵的启示；以及爱德华·特雷普托（Edward Treptow），他在十字架下的友谊凸显了在基督里真实的新生命。

"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, forever and ever. Amen" (Ephesians 3:20).



上帝能照着运行在我们心里的大能充充足足地成就一切，超过我们所求所想的。愿他在教会中，并在基督耶稣里，得着荣耀，直到世世代代，永永远远。阿们！(以弗所书 3:20-21)

All Saints

向所有圣徒问安

1 November 1988

1988年11月1日

Harold L. Senkbeil

试读本

# Introduction 简介

This book represents a personal pilgrimage, a pilgrimage into my own spiritual heritage. A Lutheran by birth, by education, and by vocation (now entering my seventeenth year of service as a Lutheran pastor), I have only recently begun to see the great contribution my own churches confession has to offer the Christian mission in our troubled world at the end of the twentieth century.

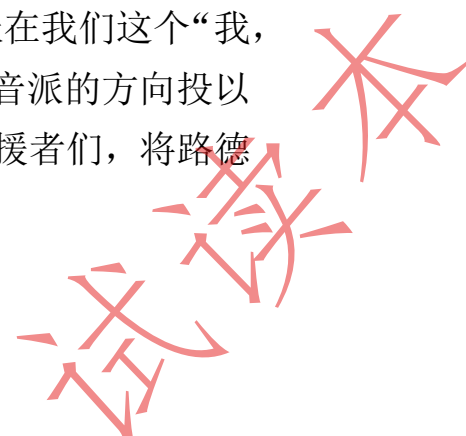
本书呈现了一个个人的朝圣之旅——一个对我自己属灵遗产的朝圣。作为一个出生、受教育和受呼召（现在作为一个牧师我已经服事 17 年了），都是路德宗的人，我只在最近才开始看到，我自己的教会的认信，在 20 世纪末我们这个麻烦不断的世界，对于基督教的使命做出了多么大的贡献。

To many outsiders (for that matter, to many of its own members) the Lutheran church appears to be hopelessly out of step with our world and out of tune with our age. Too liturgical to be easily accessible and too dogmatic to appeal to the diverse religious tastes of our time, Lutheranism is assumed to be incapable of meeting the real needs of our world today without a major overhaul.

对很多外部人士（就这一点而论，对其自身的很多成员）来说，路德宗教会似乎和我们的世界以及我们的时代格格不入。太繁琐的礼拜仪式，难以接近，太教条，无法迎合我们这个时代不同的宗教口味，若不进行彻底的改革，路德宗被认定无法满足当今世界真正的需要。

Most versions of overhauled Lutheranism look very much like the brand of Christianity that goes today under the heading of "evangelical." Evangelicals have achieved a great deal of success in reaching people in our "me first" age by preaching a subjective gospel, and so Lutherans can hardly be blamed for casting an envious eye in the Evangelical direction. But, in ridding the Lutheran church of what they see as the excess ballast of its objectivity, its would-be salvagers have very nearly scuttled the ship.

大多数版本的彻底改革了的路德宗，看上去很像今天在“福音派”类目下的基督教品牌。借着宣讲一个主观的福音，福音派在我们这个“我，第一位”的时代，获得了巨大的成功，因此路德宗向福音派的方向投以嫉妒的目光，是很难被指责的。但是，路德宗自认的救援者们，将路德





宗的客观性视为累赘的压舱物，在使路德宗教会摆脱它的同时，他们几乎要把这艘船弄沉了。

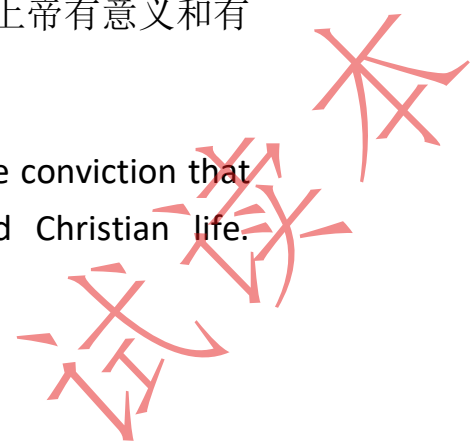
I should know, for I have done my share of ballast-tossing. For the sake of a vibrant gospel, I was willing to ignore and down-play what I now view as the great treasure of my church: its understanding of the means of grace -- that is, how God provides people of every age with objective channels by which he comes into real contact with them.

我本该知道这个，因我也曾做过抛弃压舱物的事。为了一个充满生机的福音，我曾乐意忽略和轻视我现在视之为我教会珍宝的东西：它对施恩具的理解——即，上帝如何为每个时代的人们所提供的客观渠道，借此他和人们真正的相交。

Contact with God is what people in our time desperately seek. Living in an age which has become frightened of and disillusioned with the external world of science and technology, people today are searching inside themselves for answers to the pressing questions of daily life. We all want to know: "How can I know God is real?" "How do I know he is active in my life?" Ultimately, these questions find their focus in one central issue: "Where can I find God?" In other words, "*Where in the world is God?*" The answer, many evangelical Christians claim, is to be found in the renewed life. In the experience of personal sanctification, the Christian will find convincing proof of God's power and presence. It's no secret that sanctification has not been considered one of the strengths of Lutherans teaching. Evangelical Christianity therefore presents modern Lutherans with a challenge: the challenge to find a meaningful and active relationship with God.

与上帝相交是我们时代的人们拼命寻求的。活在一个外部的科技世界变得让人惊慌和幻灭的时代，对于日常生活中紧迫的问题，今天的人们在他们自身内部寻找着答案。我们都想要知道：“我怎么能知道上帝是真的？”“我怎么知道他活在我的生命中？”最终，这些问题都聚焦在一个核心议题上：“我在哪儿能找到上帝？”换句话说：“在这个世界上上帝在哪儿？”其答案，很多福音派基督徒宣称，在重生的生命中。在个人成圣的经历中，基督徒将会找到对于上帝的大能和存在令人信服的证明。众所周知，成圣并不是路德宗教导的其中一个强项。因此，福音派基督教给现代路德宗带来了一个挑战：找到一个与上帝有意义和有效的关系。

I spoke of a pilgrimage. My pilgrimage began with the conviction that Evangelicals held the only viable key to a committed Christian life.



Undertaking a program in graduate theological study, I planned a thesis that would analyze the appeal of Evangelical Christianity and identify the ballast Lutherans needed to throw overboard. Instead, I came to see the great strengths of our incarnational, sacramental heritage in meeting this very challenge. This book is a revision and expansion of that thesis.

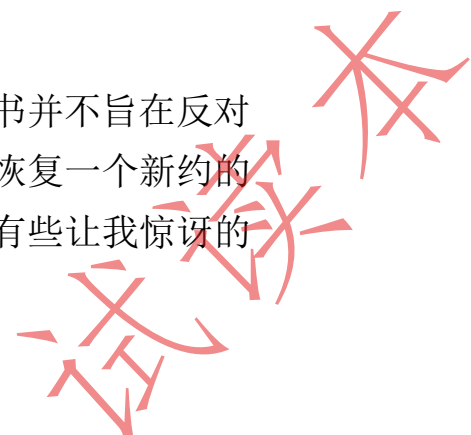
我谈到了一场朝圣之旅。我的朝圣之旅开始于深信，福音派掌有唯一可行的，通往一个委身的基督徒生命的钥匙。我曾参加一个神学研究生课程，并计划写一篇论文分析福音派基督教的吸引力，确定路德宗需要抛弃的压舱物。结果，我反倒看到道成肉身的，圣礼性的遗产，在面对这个挑战时巨大的力量。本书是对那篇论文的修订和扩展。

I begin with a broad definition and description of the Evangelical phenomenon. The second chapter is a historical sketch of the various theological strains which shape current Evangelical church life in America. Next, I examine three works by a prominent popular New Evangelical author, Charles R. "Chuck" Swindoll. In chapter 3, I summarize Swindoll's own thoughts under various headings. In chapter 4, I analyze Swindoll's teaching on the basis of its own integrity as well as Scripture and the Lutheran Confessions. Finally, chapters 5 and 6 advocate a Lutheran initiative in the face of the Evangelical challenge.

我首先从福音派现象广泛的定义和描述开始。第 2 章是一个对各种神学类型的历史性素描，这些神学类型塑造了当今美国福音派的教会生活。接下来，我将审查一个著名的新福音派作者查尔斯·R·恰克·斯文德尔（Charles R. "Chuck" Swindoll）的三部著作。第 3 章，我在不同的标题下总结了斯文德尔自己的思想。在第 4 章，我基于其自身的整体以及圣经和路德宗认信来分析斯文德尔的教导。最后，面对福音派的挑战，第 5 章和第 6 章提出了一个路德宗的先手。

One word to the reader, of whatever theological stripe: This book is not directed *against* "Evangelical Christians." Rather, it is directed *toward* the recovery of a New Testament understanding of the life in Christ which is both thoroughly biblical and absolutely practical. That this description of the Christian sanctified life is also genuinely Lutheran came as somewhat of a surprise to me. It continues to be my personal pilgrimage. And I hope it will be yours.

对于不管什么神学派别的读者，首先得说一句：本书并不旨在反对“福音派基督徒”。相反，它旨在对于在基督里的生命恢复一个新约的理解，这理解既是彻底属圣经的也是完全合乎实践的。有些让我惊讶的



是，这样的对基督徒成圣生命的描述，同样是真正属路德宗的。它将继续成为我个人的朝圣之旅。我盼望它也将成为你的。

试读本



# 1. American Christianity In The Eighties: A Focus On Life Style 八十年代的美国基督教：聚焦于生活方式

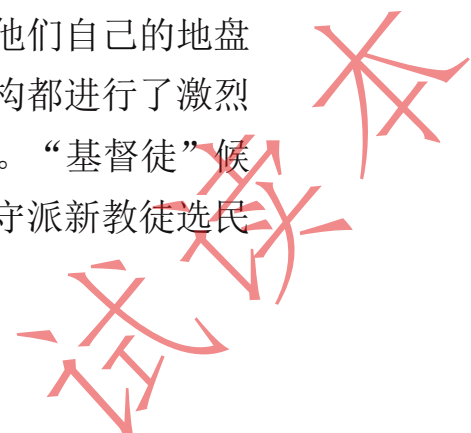
## The Evangelical odyssey: from backwoods to living room 福音派的奇幻之旅：从边境到客厅

One of the most astounding developments in twentieth century American Christianity has been the resurgence of the religious right as a force in the theological world. With their Bible-thumping literalism and heartfelt religion, "fundamentalists" seemed to be out of step with a world that had passed them by. They were a source of embarrassment to mainline Christians and an object of ridicule to secular observers. Yet as the century draws to a close, it is the Fundamentalists who appear to be having the last laugh.

20 世纪美国基督教最令人震惊的发展之一，是宗教右派作为一种力量在神学世界的复燃。“基要主义者”对圣经字面的理解和忠心的宗教信仰，似乎与一个对他们不屑一顾的世界格格不入。他们是主流基督徒感到尴尬的源头，以及世俗观察者嘲笑的对象。然而在本世纪落幕之际，似乎是基要主义者笑到了最后。

Having shed their "country bumpkin" past, Fundamentalists have begun to meet their intellectual opponents on their own ground. They have engaged in a lively debate with both mainline churches and the secular establishment. They have demonstrated that they are a force which must be reckoned with. "Christian" candidates vie for votes in the election process; no campaign manager can ignore the tastes of the conservative Protestant constituency. This is a startling development in the face of what appeared to be the stranglehold liberalism held on political, social and religious views of the nation in the 1960s.

基要主义者摆脱了他们“乡巴佬”的过去，开始在他们自己的地盘和他们的知识分子对手相遇。他们与主流教会和世俗机构都进行了激烈的辩论。他们展示了他们自己是一股不容被忽视的力量。“基督徒”候选人在选举过程中争夺选票；没有竞选经理能够忽视保守派新教徒选民



的口味。面对 20 世纪 60 年代，自由主义对这个国家政治、社会和宗教观点上似乎是垄断式的地位，这真是一个惊人的发展。

According to American pollster George Gallup, traditional Fundamentalist religious beliefs were widely held in the mid-eighties. Almost half of the people in this nation believe that God created the world within the last ten thousand years, and about one-third believe in the inerrancy of the Bible. Commented Gallup, "The country is much more fundamentalist than I think is generally realized."<sup>1</sup> This kind of evidence demonstrates the vitality of a religious movement long held by the social establishment to be irrelevant, if not extinct.

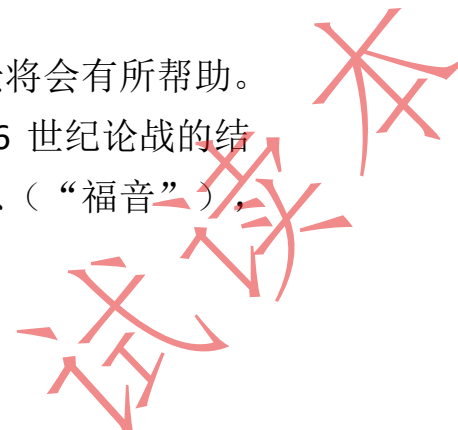
据美国乔治·盖洛普民意调查显示，传统的基要主义宗教信仰在 80 年代中期被广泛持守。这个国家几乎一半的人相信，上帝在过去一万年里创造了世界，大约三分之一的人相信圣经无误。盖洛普评论道：“这个国家的普遍意识里，比我想象的要更加基要主义。”这类证据展现了一个长期以来被社会机构认为是无关紧要的——如果不是已经灭绝了的话——宗教运动的生命力。

Obviously, it is difficult to analyze a movements history while it is still going on. The objective vantage point of the future will provide a more complete picture of the emergence of the "New Evangelicals," as the resurrected Fundamentalists like to call themselves. For now, my goal is simply to describe the Evangelical world in general terms.

显然，当一个运动其历史依然在持续时，我们很难去分析它。未来的客观优势将为“新福音派”——复苏的基要主义者喜欢用这个词称他们自己——的出现提供一个更完整的画面。现在，我的目标只是简单的以概括性的语句描述福音派的世界。

In order to understand the term "evangelical," it is helpful to know the background of the word. Lutherans were among the first to wear the adjective "evangelical" -- the result of sixteenth century name-calling. Opponents of Lutheran teachers thought they stressed the goods news ("evangel") of Christ too much, so they called them "evangelical." The name stuck, and it has been worn proudly by succeeding generations. To this day, most Lutheran congregations have an "Ev." somewhere in their official title.

为了理解“福音派”这个术语，知道这个词的背景将会有所帮助。路德宗是首先披上“福音派”这个形容词的——这是 16 世纪论战的结果。路德宗教师的对手认为他们过于强调基督的好消息（“福音”），



因此称他们为“福音派”。这个名字甩不掉了，并被后来的世代骄傲的佩戴起来。到今天，大多数路德宗教会在他们正式的名称中都有一个“Ev.”（福音派的前缀）。

What is usually meant by “evangelical” in modern America, however, describes a theology far different from that of the Lutheran Reformation. Evangelical theology today has many positive features: its focus on the gospel of Jesus Christ, its view of the authority and reliability of the Holy Scriptures and its emphasis on saving souls. However, confessional Lutherans have difficulty with other elements in today’s Evangelicalism: its unscriptural emphasis on human experience instead of God’s action, and its skepticism about the power of the sacraments.

然后，在现代美国，“福音派”通常意味着一种与路德宗相差甚远的神学。今天的福音派神学有很多积极的特点：它对耶稣基督福音的关注，它视圣经为权威可靠的，它对拯救灵魂的强调。然而，认信路德宗对今天福音派其它元素存在分歧：它对人类的经历而不是上帝的行动不属圣经的强调，它对圣礼的力量怀疑的态度。

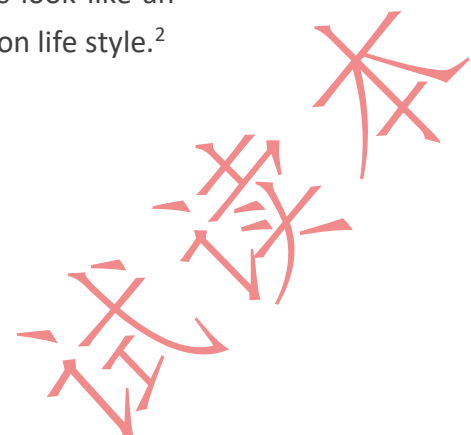
I mentioned that this book would attempt only a general description of the Evangelical climate. This may be just as well; a picture painted with broad strokes is perhaps the best way to describe a movement which appears to be more form than substance, more style than content, more mind-set than dogma.

我提到过本书只会试图对福音派思潮做出一个概括性的描述。这也许是好的；一幅粗略素描也许是最好的方式，来描述一场形式大于实质，风格大于内容，思维方式大于教条的运动。

Other observers have characterized the world of the New Evangelicals in similar terms. Commenting on the public image of the Evangelical movement, Virginia Owens has remarked:

别的观察者也用类似的术语来描述新福音派的世界。在评论福音派运动的公众形象时，弗吉尼亚·欧文斯（Virginia Owens）评价道：

... they have used the most effective model for communication they know -- image advertising. Its success makes old-fashioned apologetics look like an archaeological oddity. Catechisms are replaced by conferences on life style.<sup>2</sup>



……他们使用他们所知的最有效的传播方式——图像广告。它的成功让老式的护教学看上去像考古学的怪事。教理问答被生活方式讨论会所取代。<sup>2</sup>

A more aggressive critic of "life style Christianity" has produced this stinging evaluation of the proliferation of items such as money guides, sex manuals, quiz shows and other entertainment, all marketed for appeal to the Evangelical consumer:

一个对“生活方式基督教”更为激进的评论者，对于诸如理财指南、性手册、智力竞赛和其它娱乐活动等项目的激增——这些都是为吸引福音派消费者而推向市场的，做出了这样激烈的评价：

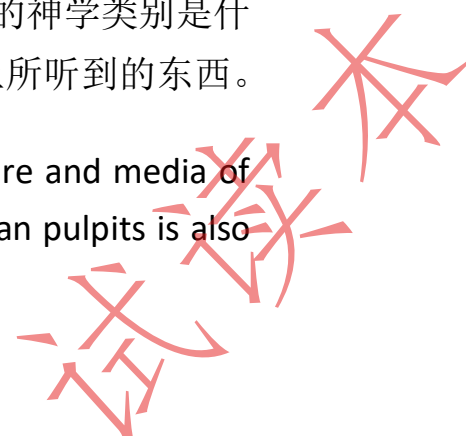
Christian entrepreneurs began to produce a kind of limited mass culture, turning out sanitized copies of secular products, a season or two behind the times, like discount department store suppliers shaping *haute couture* into American sizes. ... In a sense, what these entrepreneurs were creating was not a counterculture but a counterfeit culture.<sup>3</sup>

基督徒企业家开始生产一种限定版的大众文化，其结果是世俗产品经美化的复制品，落后时代一或两季度，就像打折商城的供应商将巴黎高级时装裁剪成美国尺寸……从某种意义上说，这些企业家所创造的不是一种反主流文化，而是一种伪造文化。<sup>3</sup>

Whether or not one agrees with the judgments made above, the phenomena they describe are very much a part of the current religious scene in America. The undeniable fact is that Evangelicalism has a dramatic impact on the climate of Christianity in America. To preach and teach the Christian gospel without taking into consideration this "Evangelical"<sup>4</sup> context of the American religious culture is not only naive, it is foolhardy. No matter the theological stripe of their church, people in America's pews in the latter part of the twentieth century tend to filter what they hear from the pulpit through Evangelical lenses.

无论一个人是否认同上面的评判，它们所描绘的现象在很大程度上是美国当前宗教情景的一部分。不可否认的事实是，福音主义对美国基督教气氛产生了巨大影响。不考虑这种美国宗教文化“福音派”的语境，去宣传和教导基督教的福音，不仅仅是幼稚的，也是愚蠢的。对于 20 世纪下半叶坐在美国教会长椅上的人来说，不管他们教会的神学类别是什么，他们都易于透过福音派的镜片来过滤他们从讲台上所听到的东西。

Lutheran Christians have been feeding on the literature and media of the Evangelicals for some years, and teaching from Lutheran pulpits is also



heard through Evangelical filters. The language used is often the same, but the meanings are poles apart. The late Martin Scharlemann observed:

路德宗基督徒多年来都被福音派的著作和媒体所喂养，从路德宗讲台上听到的教导同样受到福音派的过滤。已故的马丁·沙尔曼（Martin Scharlemann）观察到：

Our Lutheran heritage is threatened not only from the left, by historical critics and their followers, but also from the right, by Fundamentalism [Evangelicalism]. In fact, at the moment, the latter is, by all odds, the more menacing because so much of it sounds very biblical, and also because so many of our fellow conservative Lutherans hear fundamental preachers and read "Evangelical" literature with Lutheran eyes and ears, so to speak, and thus feel at home in the material.<sup>5</sup>

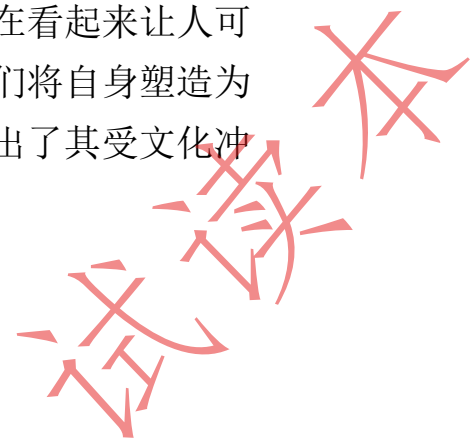
我们路德宗的遗产不仅受到来自左派的，靠着历史批判和其追随者的威胁，也受到来自右派的，靠着基要主义（福音主义）的威胁。事实上，在目前，后者无疑更有威胁，因为其有如此多听上去非常属圣经，也因为如此多我们的保守的路德宗兄弟姐妹，带着路德宗的眼睛和耳朵，去听基要派的教导和阅读“福音派”的著作，并因此对这些材料感到宾至如归。

Fundamentalism has broken free of its backwoods exile; it is now a very respectable guest in America's living rooms. The theological shoe, so to speak, is on the other foot. Now it is the liberal mainline church establishment that seems antiquated. Richard John Neuhaus comments on how things have changed since the Scopes "monkey trial" of the twenties:

基要派已经摆脱了其边境的流亡；现在它是美国客厅一个非常尊贵的客人。可以说，神学的形式已经逆转了。现在似乎是自由派主流教会机构过时了。理查德·约翰·纽豪斯（Richard John Neuhaus）评论自 20 世纪“猴子诉讼”案以来发生的变化，说道：

...it is the certitudes of Clarence Darrow which now seem pitifully quaint, while the future is claimed by high-tech religious communicators who style themselves the American Coalition for Traditional Values. Little wonder that sectors of our cultural leadership show every sign of having gone into cultural shock.<sup>6</sup>

……克拉伦斯·达罗（Clarence Darrow）的确信现在看起来让人可怜的古怪，而未来是由高科技宗教传播者所宣示的，他们将自身塑造为美国传统价值的联合体。难怪我们的文化领导部门表现出了其受文化冲击的每一种迹象。





The question is, how can we account for the Evangelical odyssey? What is to explain the tremendous upsurge in popularity of a theology that only a few years ago was belittled as hopelessly backward and narrow? Part of the explanation is undoubtedly the complex environment in which Americans find themselves.

问题是，我们如何解释福音派的奇幻之旅？如何解释这种神学巨大的流行——而在几年前它还被轻视为无可救药的落后和狭隘？部分原因无疑是美国人发现他们自己所处的错综复杂的环境。

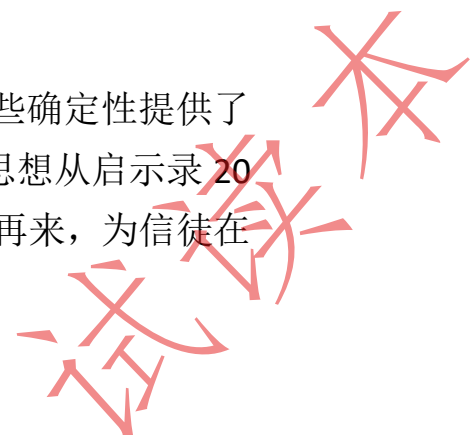
## **The climate of our age: anxiety/isolation 我们时代的气候：焦虑/孤立**

Undeniably, one of the great issues faced by civilization in our time is the threat of global doom. The specter of nuclear warfare, environmental pollution, the AIDS epidemic, and other impending disasters have all given Americans the distinct impression that they are living on top of a powder keg of destruction. The certainties proclaimed from Evangelical pulpits have an understandable attraction for people living in the midst of such uncertainties.

不可否认，我们时代的文明面对的最大议题之一，是全球毁灭的威胁。核战争的幽灵，环境污染，艾滋病蔓延，以及其它迫切的灾难，都给了美国人一种明确的印象，就是他们正住在一个毁灭的火药桶上。对活在这样的不确定性之中的人来说，福音派讲台上宣讲的确定性，具有可以理解的吸引力。

When coupled with the millennial view prominent in many Evangelical circles, these certainties provide a way to make sense out of a world seemingly gone out of control. Taking its cue from the thousand year reign of Christ described in Revelation chapter twenty, millennial thought teaches that Jesus will one day return to set up a kingdom of peace, prosperity and security for believers here on earth. This aspect of the Evangelical attraction has not gone without notice even outside of its own circles. A prominent Jewish author writes, "The new chiliastic (millennial) religions and cults provide a wide variety of answers in a world of doubt, certainty in a world of uncertainty, and belief in a world of competing facts."<sup>7</sup>

再加上在很多福音派圈子里显著的千禧年观点，这些确定性提供了一种方法让这个看起来失控的世界变得有意义。千禧年思想从启示录20章描述的基督千年统治为暗示，教导说，基督有一天会再来，为信徒在





地上建立一个平安、繁荣和安全的国度。福音派这一方面的吸引力，甚至在它自身的圈子之外，也被注意到了。一位著名的犹太教作者写道：新的千年至福（千禧年）宗教和邪教，在一个怀疑的世界提供了各种各样的答案，一个不确定的世界提供了确定，一个充满矛盾的世界提供了信念。

If there are global issues to raise their fears, today's Americans are also contending with some very real personal issues. The divorce rate is at an all-time high. The fundamental roots of society have come under attack, thus injecting personal instability into lives already reeling under the external stresses mentioned above.

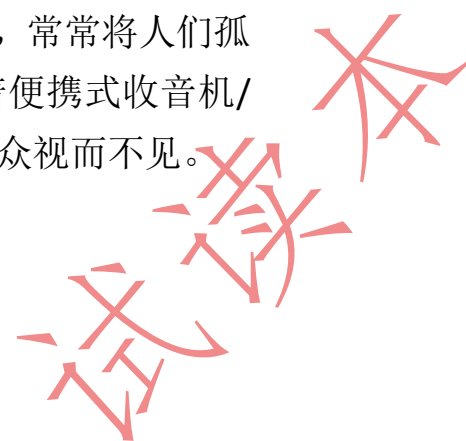
如果全球性问题引起了当今美国人的恐惧，他们同样在对付一些非常实际的个人问题。离婚率创历史性的新高。社会的基石受到攻击，从而给在上述提到的外部压力下摇摇晃晃的生活注入了个人性的不稳定。

Added to this basic instability in the fabric of individual lives is the stress of our fast-paced life style and highly mobile society. Peoples' jobs are taking them away from those extended family members who used to provide identity and context in their lives as well as support in times of distress. Just when there is a greater need for security and support from other people, today's Americans are finding themselves more and more alone.

在个人生活结构的这种基本不稳定上，再加上我们快节奏的生活方式和高度流动性社会给我们的压力。人们的工作正使他们远离那些，为他们的生活提供身份认同和环境，也在不幸的时刻提供支持的大家庭。正当人更多的需要来自他人的安慰和支持时，今天的美国人却发现他们自己越来越孤独。

The very technological developments which promised a better quality of life have actually increased the isolation in which Americans live their lives. Personal computers and high tech entertainment such as VCRs tend to isolate people in their own electronic worlds. Increasingly we see people wearing portable radio/tape players oblivious to the public around them, immersed in the sounds they hear in their private earphones.

科技发展曾承诺了一个更高质量的生命，实际上却加剧了美国人生命中的孤立。个人电脑和诸如录像机这样的高科技设备，常常将人们孤立在他们自己的电子世界里。我们越来越看到人们戴着便携式收音机/播放器，沉浸在他们个人耳机的声音里，而对周围的大众视而不见。



Jeremy Rifkin has underlined the ironic predicament of the consumer society:

耶利米·里夫金（Jeremy Rifkin）强调了消费者社会的这种讽刺性困境：

We live an anonymous existence, our only common bond being the vast consumer fantasyland of indulgences from which we pick and choose our playthings. Our lives now revolve around the shopping center — the place where more people spend their leisure hours than anywhere else.<sup>8</sup>

我们过着匿名的生活，我们唯一共同的纽带是巨大的消费者狂欢乐园，我们从其中挑选我们的游戏。我们现在的生活围绕着购物中心旋转——在那里打发他们闲暇时间的人比任何别的地方的都多。<sup>8</sup>

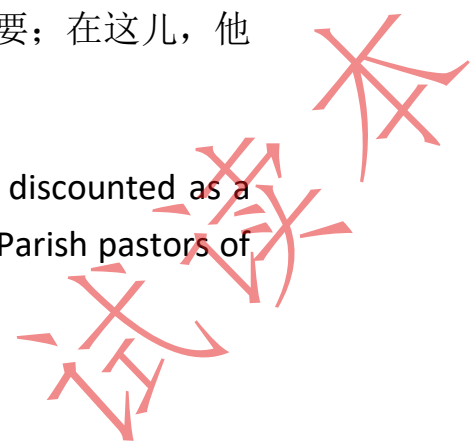
This famine of human interaction has created a hunger for the personal touch, and indications are that the American public is sensing its hunger pains. Recent years have seen a rising market for self-help books with a distinctive new thrust. No longer focusing only on personal development, more and more books now stress interaction with others. The subject of friendship is but one example. Although a few years ago few books were being written on this topic, at this writing such books appear to be in an upsurge of popularity.

这种人际互动的匮乏，创造了对个人接触的渴望，有迹象表明，美国大众正在感受其匮乏的痛苦。近年来，自助类书籍不断增加的市场中，有了一种新的特别的推力。不再只关注于个人发展，现在越来越多的书强调与他人的交流。友谊的主题是其中一个例子。虽然几年前很少有关于这个主题的书，在本书创作时，这样的书似乎格外普及。

To people increasingly aware of their loneliness, Evangelical Christianity offers the warmth and love of the caring Christian community. Here, in the fellowship of the Body of Christ, the lonely find not mere companionship, but genuine oneness. Here people are made to feel important; here they are not simply tolerated, but prized.

对不断增长的意识他们孤独的人群，福音派基督教提供了温暖友爱的爱心基督教社团。在这儿，在基督肢体的团契中，孤独者不仅找到了陪伴，也找到了真诚的合一。在这儿，人们感到很重要；在这儿，他们不仅被容忍，而且被珍视。

The importance of Christian fellowship can hardly be discounted as a key factor in the popularity of Evangelical churches today. Parish pastors of



all denominations have become increasingly aware of the “friendliness factor” as people look for churches in their new community. Most observers of American church life see this factor as more important than denominational loyalties for people who are choosing new church homes.

基督教团契的重要性，作为当今福音派教会流行的一个关键因素，几乎不可能被轻视。所有教派的教区牧师越来越意识到，人们在他们的新社区中寻找教会的“友好性因素”。大多数美国教会生活的观察者都看到，对那些寻找新教会的人来说，这一因素比教派忠诚更重要。

## **The Evangelical attraction: personal experience as proof of faith 福音派的吸引力：个人经历作为信心的证据**

It is not difficult to see the attraction of Evangelical theology for people today who are struggling with anxiety and isolation. In the Evangelical family, many have found instant community, personal worth and acceptance.

不难看出福音派神学对今天挣扎在焦虑和孤立中的人们的吸引力。在福音派的大家庭，很多人找到了即时社区，个人价值和接纳。

A comprehensive critique of current Evangelical theology is outside the narrow focus of this book. But some minimal observations might be made. Three factors appear to be at the heart of the tremendous upsurge in popularity of the Evangelical movement in American church life today:

对当今福音派神学广泛的评论，超出了本书狭窄的焦点。但可以做出一些最低限度的观察。在今天美国教会生活中广泛流行的福音派运动中，有三个因素似乎是其关键。

### **1. *The uncertainty of our time.* 我们时代的不确定性**

In a world with so much uncertainty, it is not surprising that people would be turning to a brand of Christianity that answers their questions and takes its stand not on the shifting sands of human speculation, but on the solid rock of divine revelation.



在一个有如此多不确定性的世界，人们会转向这种牌子的基督教，这并不奇观。它回答了他们的问题，不是将其放在人类揣度的流沙上，而是放在神圣启示的磐石上。

## 2. *The anxiety of our world. 我们世界的焦虑*

In a world with so much anxiety, it is not surprising that people find a great attraction in Evangelicalism, with its emphasis on eternal salvation in heaven. Since we are not sure how long this world can continue, it is comforting to know that though this world is passing away, the heavenly mansions are waiting.

在一个充满如此多焦虑的世界，人们发现福音主义有巨大的吸引力，这并不奇怪，它强调在天堂里永恒的救恩。由于我们并不确定这个世界能持续多久，知道虽然这个世界正在逝去，天堂的豪宅在等候着我们，这让我们充满安慰。

## 3. *The loneliness of our lives. 我们生活的孤独*

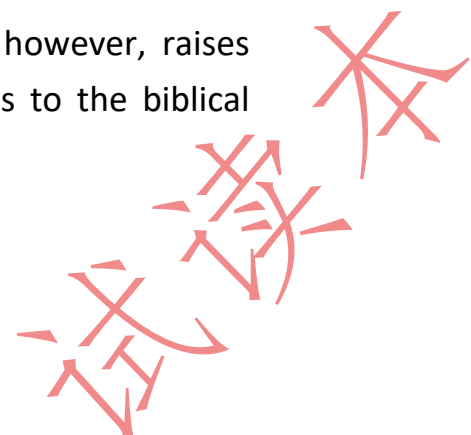
In a world where people exist in insulated isolation, it is not surprising they would find the caring concern emphasized by the Evangelical church extremely attractive. People are longing for the human touch in a dehumanized world, and increasingly they seem to be finding it in Evangelical churches.

在一个人们活在彼此隔绝中的世界，他们发现福音派教会所强调的关爱及其有吸引力，这并不奇怪。在一个非人性化的世界人们渴望人性化的接触，他们似乎更多的在福音派教会里找到了它。

These pragmatic concerns, no doubt, explain much of the rise of Evangelicalism. In large part, these concerns must be dealt with in a realistic way by any church wishing to be faithful to the Lord and his gospel in our age.

毋庸置疑，这些务实的关注很大的解释了福音主义的兴起。在很大程度上，任何想要在我们这个时代忠实于主及其福音的教会，都必须以现实的方式处理这些关注。

One additional factor in the rise of Evangelicalism, however, raises serious concerns for anyone concerned about faithfulness to the biblical gospel:



然而，福音主义兴起的另一个因素，对任何关心忠实于圣经福音的人，都带来了严肃的关切：

#### 4. *The triumph of subjectivism.* 主观主义的凯歌

In our relativistic age, the validity of any concept is not in its truth by some objective standard, but in its meaning for the individual. A wide variety of goods, ranging from hamburgers to automobiles, are advertised with an appeal to personal self-interest. The consumer is reminded that what is best for him is best: "You deserve a break today" and "Have it your way."

在我们这个相对性的时代，任何概念的有效性并不在于其事实——某种客观的标准，而是在于其对个人的意义。各种各样的商品，从汉堡到汽车，都打着迎合个人自身利益的广告。消费者不断被提醒，对他来说最好的东西就是最好的：“你今天应该休息一下”，以及“随你的意思去做。”

Our society appears to be more concerned with subjective meaning than objective truth, even when it comes to moral values. Instead of searching for objective standards upon which to base action in today's complicated moral issues, American society is much more interested in achieving a consensus of opinion. "I feel" has been substituted for "I think." The obvious subjective thrust of Evangelical theology is tremendously attractive to such a world view. The individual who has "invited Jesus to come into his heart" has no need to substantiate the truth of his convictions. He "feels" like a Christian, and for him that is the most important part of believing. The ultimate absurdity of this approach to the Christian faith is best expressed in the words of the old gospel hymn:

我们的社会似乎更关注主观的意义而不是客观的事实，甚至在道德观上也是如此。在当今复杂的道德议题上，美国社会更感兴趣的是达成共识，而不是寻求客观的标准来作为行动的基础。“我觉得”（表述一种感受）取代了“我认为”（表述一种事实）。福音派神学明显主观的张力对这样一种世界观非常有吸引力。“邀请耶稣进入他的心”的个人，不需要为他所确信的真理填充实质性的内容。他“觉得”像一个基督徒，对他来说这是信仰中最重要的部分。这种对待基督教信仰的方法，其极端荒谬在这首古老的赞美诗中得到了最好的表达：

You ask me how I know he lives?

He lives within my heart!





你问我我怎么知道祂活着？

祂活在我的心里！

Richard Quebedeaux's evaluation of the practical function of "spiritual gifts" as evidence for the truth of the Christian faith holds true for the general Evangelical experience as well:

理查德·奎贝多（Richard Quebedeaux）对于“属灵恩赐”实用功能来证明基督教信仰真理的评价，同样适用于普遍的福音派经历：

In a word, charismatic renewal has been a celebration in our generation that God has not forgotten his promises, that he is, in fact and deed, a living God, totally committed to work in evidential ways through the lives of those committed to him.<sup>9</sup>

总而言之，灵恩的更新是我们世代的一个庆典——上帝没有忘记他的应许，他是，在事实上也确实，是一个活着的上帝，在那些委身于他之人的整个生命中，以可见的方式全然委身的工作。

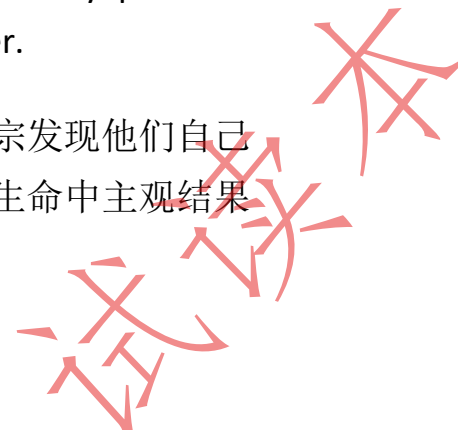
Whether the focus is on speaking in tongues or conquering a pet sin, Evangelical Christianity regards these human actions as a demonstration of God's reality in the human experience. In our subjective age, the attraction of this brand of demonstrable Christianity can hardly be underestimated.

无论焦点是说方言还是攻克某个恶习，福音派基督教将这些人的行动作为上帝在人的经历中真实存在的证明。在我们这个主观的时代，这种可证明的基督教的吸引力是不可低估的。

## **The Lutheran focus: the word of the gospel 路德宗 的焦点：福音之道**

Lutherans find themselves on foreign territory when subjective feelings or human activities are held to be the basis of faith. Scripture and the Lutheran Confessions are full of references to the subjective results of the gospel in the life of the believer, but never are these regarded as the source of certainty for our salvation. This New Testament insight is not a theological abstraction; it was handed on to us because of the intensely personal struggle of a sixteenth century German monk, Martin Luther.

当主观感觉或人的活动被视为信仰的基础时，路德宗发现他们自己身处异乡。圣经和路德宗认信中，充满了对福音在信徒生命中主观结果





的引用，但这些从不被视为确定我们救恩的源头。这一新约的洞见不是一种神学上的空想；它被交到我们手里，是因为一个十六世纪德国修道士，马丁路德，激烈的个人挣扎。

Luther's quest for peace with God led him to see the bankruptcy of every attempt to find assurance in the heart or life of man. He came to see that there could be only one source of certainty: the objective word of the gospel. In his valuable study of the theology of Luther, Walther von Loewenich writes:

路德与上帝和好的追求，让他看到在人的内心或生命中寻找确据的每一个尝试都破产了。他认识到只有一个确据的源头：福音客观的道。华达·冯·洛维尼奇（Walther von Loewenich）在他对路德神学宝贵的研究中，写道：

Peace is not to be sought by way of empirical experience, as pietism thinks. According to Luther, that would be tempting God. For in that way we would forsake the stance of faith and attempt to have peace in physical reality rather than in faith. But we also have Christ, who is our peace, only by faith.<sup>10</sup>

平安不是借着经验和经历的方式来寻求的，如同敬虔主义所认为的那样。据路德的说法，这将是试探上帝。因为这样的话，我们会放弃信仰的立场，并试图在物质现实中而不是在信仰中拥有平安。但我们唯独借着信心拥有基督，他是我们的平安。

The Lutheran Confessions are unequivocal in their rejection of God's operation in the heart of man apart from the objective means of grace:

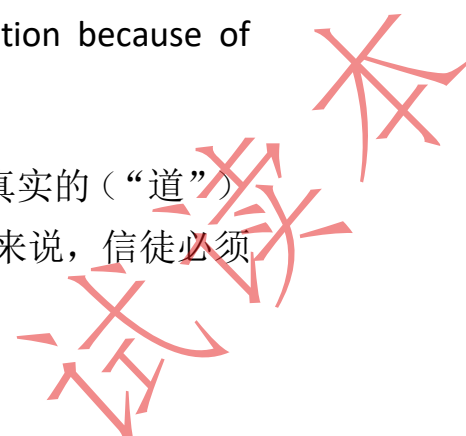
路德宗认信明确地拒绝上帝离开客观的施恩具在人心运作：

Condemned are the Anabaptists and others who teach that the Holy Spirit comes to us through our own preparations, thoughts and works without the external word of the gospel. (Augsburg Confession, V, 4)<sup>11</sup>

重洗派和其他人教导圣灵透过我们自身的准备、思想和行为，而不是外在的福音之道临到我们，这样的人该受咒诅。（奥斯堡信条，V，4）

It is important to note that this message is objective ("external"), real ("word") and powerful ("of the gospel", i.e., offering forgiveness). For certainty of faith, the believer must look outside himself to that word of the gospel: "the promise of forgiveness of sins and justification because of Christ." (Apology IV, 43)

值得注意的是，这一信息是客观的（“外在的”），真实的（“道”）和有利的（“福音”，即，提供赦免）。对信心的确据来说，信徒必须



去看他们自身外部的福音之道：“因着基督罪得赦免和称义的应许。”  
(奥斯堡辩护书, IV, 43)

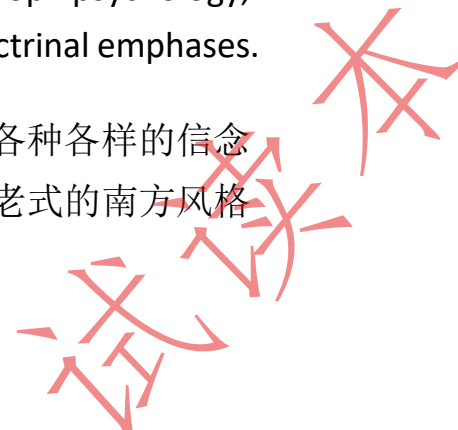
A major section of this study will be devoted to the exposition of a Lutheran approach to sanctification.<sup>12</sup> For now, it may be noted that the link between God and the believer is never the believer's own feelings, but the Person of Jesus Christ, God's Son, who comes to us in his gospel. Jesus is himself the word of the Father made flesh.<sup>13</sup> In the word of his gospel, he has promised his continuing presence and power with his church.<sup>14</sup> To search for confidence of a right relationship with God in one's own life or in the feelings of the heart is to introduce a concept alien to the gospel and detrimental to the faith. Luther had an apt term for the horrible danger which comes from basing our faith on anything inside of us: *monstrum incertitudinis*, "the monster of uncertainty."<sup>15</sup> It is a monster which continues to threaten Christians in every age, a monster which can be conquered only by the external promises of God in Jesus Christ!

本书的主要部分将会致力于阐明一个路德宗的成圣方法。到现在，可以注意的是，上帝和信徒间的连结，决不是信徒自己的感觉，而是耶稣基督这个人，上帝的儿子，在他的福音里临到我们。耶稣自身是天父的道成了肉身。在他的福音之道里，他应许与他教会持续的同在大能。在人自身的生命中或内心的感觉里，去寻找与上帝有好关系的确信，是引入了一个与福音不相容和对信心有害的概念。将我们的信心建立于我们里面的任何东西之上，带来了可怕的危险，对此路德有一个恰当的词：“不确定的怪兽”（*monstrum incertitudinis*）。这是一个在每个时代都持续威胁基督徒的怪兽，一个只有借着上帝在耶稣基督里外在的应许才能战胜的怪兽！

## **The Evangelical focus: a question of life style 福音派的焦点：生活方式的问题**

Evangelicalism is very difficult to confine within one unified theological system; a wide range of beliefs comes under its umbrella. From the old-fashioned, southern style Bible thumping of Jerry Falwell through the sophisticated erudition of Robert Schuler's religious pop psychology, American Evangelicalism presents a bewildering array of doctrinal emphases.

福音主义很难被限制在一个统一的神学体系之下；各种各样的信念存在于这个总称之下。从杰里·法尔韦（Jerry Falwell）老式的南方风格



的圣经重击（Bible thumping）到罗伯特·舒勒（Robert Schuler）宗教流行心理学的复杂学识，美国福音主义呈现了一系列令人眼花缭乱的教义重点。

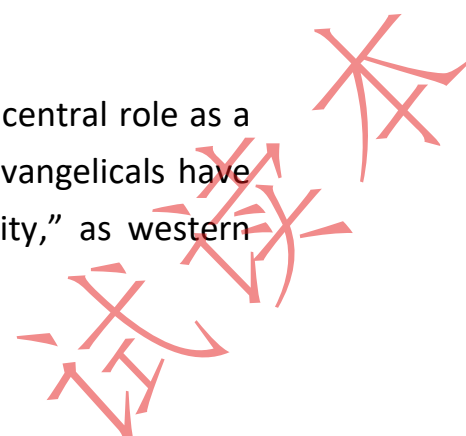
A more useful unifying principle lies not in the doctrine of Evangelicalism, but in its practice: to be an Evangelical in America today is largely a question of mindset and style of personal piety. Evangelical identity is established more on the basis of which books are read, which religious terms are laced into conversation, and what language is used in public prayer than on what specific doctrines are believed. Nearly twenty years ago, long before Evangelicalism had climbed from notoriety to acceptance, Bruce Shelley observed: "Evangelical Christianity is not a religious organization. It is not primarily a theological system. It is more of a mood, a perspective and an experience."<sup>16</sup>

一个更有用的统一原则不在于福音主义的教义，而在于其实践：在今天的美国，成为一个福音派，很大程度上是一个个人敬虔的心态和方式的问题。福音派身份更多地建立在阅读哪些书籍，在谈话中使用哪些宗教词汇，在公开祷告中使用什么语言的基础上，而不是建立在相信什么明确的教义上。大约 20 年前，早在福音主义从臭名昭著到被接受之前，布鲁斯·雪莱（Bruce Shelley）就观察到：“福音派基督教不是一个宗教组织。它首先不是一个神学体系。它更多的是一种情绪，一种视角和一种经历。”

The focus of the Evangelical spotlight on life style leads to the central thrust of this book: that Evangelicals present their greatest challenge to Lutheran theology in the area of sanctification. I cannot emphasize enough that this is far more than a doctrinal issue; this is also a cultural issue. We have to recognize that we live in an Evangelical world; *for* the past ten to fifteen years Evangelical values, habits and tastes have taken over the public spotlight.

福音派对生活方式的聚焦，引发了本书的中心主题：福音派在成圣领域对路德宗神学展示了它们最大的挑战。这远不只是一个教义问题，也是一个文化问题，对此我怎么强调也不为过。我们不得不承认我们活在一个福音派的世界；在过去 10 到 15 年里，福音派的价值观、习惯和品味已经占据了公众的视野。

The popular piety of Evangelicalism has assumed the central role as a pattern for the practice of the Christian life in America. Evangelicals have succeeded in breaking down the gates of the "secular city," as western



civilization was characterized only two decades ago. Some have deliberately set about completing John Calvin's dream of building a society governed only by Christian principles. Others simply wish to "let their lights shine." The results have been simply astounding:

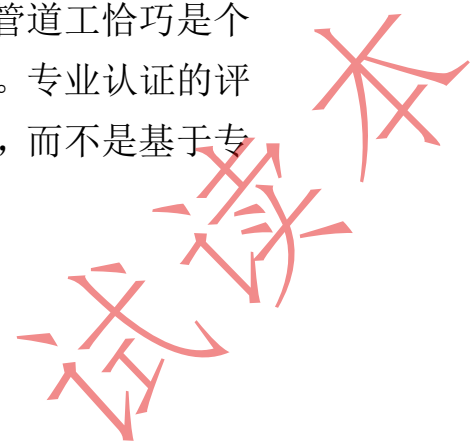
作为一种美国基督教生活实践的模式，福音主义普及的敬虔已夺取了中心的角色。福音派已成功的打开了“世俗城市”——这在 20 年前还是西方文明的特征——的大门。一些人有意完成约翰·加尔文（John Calvin）的梦想，建立一个只受基督教原则管理的社会。另一些人只是希望“让他们的光照耀出来”。其结果是令人震惊的：

In Orange county, one of the chosen places of evangelicalism, it was possible to dwell in a total Christian environment. Letting their fingers do the walking through the *Christian Yellow Pages*, evangelicals could buy a car from a born-again dealer, get their taxes prepared by a devout CPA, get their necks uncricked by Christian chiropractors, consult Christian lawyers for Christian divorces, purchase their fashions from a Revelation outlet, get their carpets cleaned by a Christian-operated hydro steam unit, have their coiffures trimmed at Hair After, have their pools cleaned by New Life Pool Maintenance, have their drains unclogged by Agape Plumbing, and get their pests fumigated by Golden Exterminators, Inc.<sup>17</sup>

在橘子郡，福音主义所选择的地方之一，有可能住在一个完全的基督教环境。让他们的手指在基督徒电话黄页中划过吧，福音派能够从一个重生的经销商那里买车，让一个虔诚的注册会计师为他报税，由一个基督徒按摩医生使他们抽筋的脖子放松，向基督徒律师咨询基督徒的离婚，从启示录商店买他们的服装，由一个基督徒操作的水力机清洗他们的地毯，从来世美发店修剪头发，让新生命水池维护公司清理他们的水池，由灵爱管道公司为他们通下水，由金典灭虫者公司为他们烟熏除虫。

It could be asked, of course, what makes a plumber a "Christian plumber"? Most inhabitants of the popular Evangelical world would not mean by the term a plumber who happens to be a Christian, but rather a *born-again*<sup>18</sup> Christian who happens to be a plumber. Professional credentials are evaluated on the basis of conformity to the forms of practical piety expected in Evangelical circles, not on the basis of skills in the profession.

当然，可以这样问，是什么让一个管道工成为一个“基督徒管道工”？流行的福音派世界里大多数居民用这个词，不是指一个管道工恰巧是个基督徒，而更多指一个重生的基督徒恰巧是一个管道工。专业认证的评估是基于是否符合福音派圈子所期望的践行的敬虔形式，而不是基于专业技能。



It is easy to see that what has developed under the guise of the practice of the Christian faith borders on a new monasticism. People circulate in their own tightly knit circles of like-minded Christians, surrounding themselves all the while with the trappings of the "Christian" life style.

很容易看到，在基督教信仰实践的伪装下发展起来的，类似于一种新的修道主义。人们在他们自己紧密的志趣相投的基督徒圈子里流动，他们周围始终由“基督教”生活方式笼罩着。

This monastic approach to the faith has not met with universal approval. Though it is held up by some to be the ultimate in Christian spirituality, in reality it is a form of cultural isolationism. Evangelical authors themselves have asked whether instead making the secular sacred, the New Evangelical life style has actually secularized the sacred:

这种对信仰修道士的方式并没有得到普遍的认同。虽然它被一些人推崇为基督教灵性的终极，事实上它是某种形式的文化孤立主义。福音派作者自问，新福音派生活方式是否实际上将神圣世俗化了，而不是将世俗神圣化：

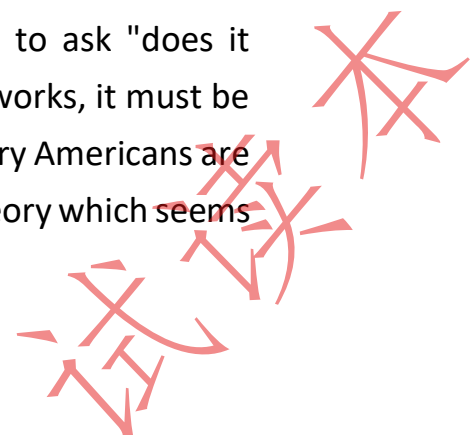
The proliferation of religious books, however, has come about not because more and better books are being written but because there is a statistically predictable market for them. Cookbooks, diet books, exercise books, sex books, money books, sports books, psychology books. Every element that can be abstracted from secular culture to bolster the Christian culture. We are awash in a sea of supposedly Christian information. Thus have we succeeded in trivializing the infinite.<sup>19</sup>

然而，宗教书籍的激增，并不是因为写出了更多更好的书，而是因为其存在一个统计上的可预见的市场。食谱书、饮食书、锻炼书、性事书、金钱管理书、运动书、心理学书。每一个从世俗文化中抽取出来的元素都能够支持基督教文化。我们被所谓的基督教信息的海洋所淹没。就此我们成功的贬低了无限。

## **The Evangelical challenge: sanctification that works**

### **福音派的挑战：有用的成圣**

In our pragmatic age, people are much more prone to ask "does it work?" than "is it true?" The assumption is made that if it works, it must be true. More fascinated with results than theory, contemporary Americans are understandably impressed with Evangelicalism. Here is a theory which seems





to work; here is a theology which appears to bring results. God is at work in the world: the believer has only to look to his own life to see the reality of his commitment to Christ working its way out in demonstrable ways. This is no "paper god"; this is the living Lord of heaven and earth! In the lives of his people, it is held, God demonstrates his power in living reality:

在我们实用主义的时代，人们更倾向于问：“它有用吗？”而不是“它是真的吗？”基本假定是，如果它有用，它必定是真的。当代美国人更迷恋结果而不是理论，福音主义可理解地给了他们深刻的印象。在这里似乎是一个有用的理论；在这里是一个似乎带来了结果的神学。上帝在这个世上在起作用：信徒只需要观察他自己的生命，就能看到他对上帝的委身以一种可见的方式在发挥作用。这不是一个“纸糊的神”；这是永生的天地之主！在他子民的生命中，上帝用活生生的现实展示了他的大能：

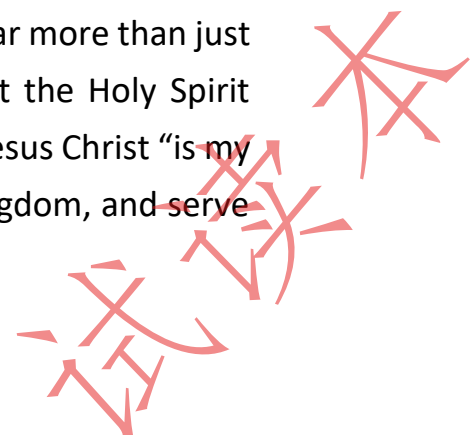
With some people, we can actually feel a spiritual presence, a sort of glow which remains even after the person has left. They speak as if someone else were speaking through them. This is the glory, the transformation, the transfiguration, the new life — the supernatural life which God gives to us.<sup>20</sup>

对于一些人，我们能够真正的感受到一种属灵的存在，一种甚至在这个人离开后仍然存留的光芒。他们说话就仿佛是有人在透过他们说话。这就是上帝赐给我们的荣耀、转变、显荣和新生命——超自然的生命。

It will not do simply to criticize the blatant sensuality of such remarks, as if Christianity were a matter of the head only, and not the heart as well. To the Evangelical mind one thing matters: here we have a handle on practical Christianity, the "how-tos" of the faith. No more speculation or theory; here in the heart and life of the believer we find God!

仅仅批评这种言论赤裸裸的情欲是行不通的，仿佛基督教只是一件头脑的事，而不也是心灵的事。对福音派思维模式来说，有一件事很重要：在这儿我们掌握了实用性的基督教，信心的操作指南。不再有推测或理论；在信徒的心里和生命中我们找到了上帝！

Everyone is looking for God, and so we also find Lutheran minds and hearts succumbing to a theology which is at its core Reformed and Fundamentalist. The attraction is irresistible: here, in Evangelical teaching and practice, is a sanctification that seems to work. This is far more than just memorizing the teaching of Luther's Small Catechism that the Holy Spirit "calls, gathers, enlightens, and sanctifies..." nor even that Jesus Christ "is my Lord.... that I may be his own, and live under him in his kingdom, and serve





him....” Instead of empty memorization, Evangelicals offer action. Here you can find fervor, not only intellectual affirmation. Here one can see action, and not just talk. Here there are disciples, not merely members! This is the Evangelical challenge to Lutheran theology: a sanctification which really works! In the words of one former Lutheran:

每个人都在寻求上帝，因此我们同样发现路德宗的思维和情感屈服于一种处于改革宗和基要派核心的神学。这吸引力是不可抗拒的：在这儿，在福音派的教导和实践中，有一种看起来有用的成圣。这远超过单单背诵路德小问答的教导：圣灵“呼召、招聚、启导和成圣……”甚至也超过耶稣基督“是我的主……使我属于他，在他之下活在他的国度里，……服事他。”福音派提供行动，而不是空洞的背诵。在这儿你能找到激情，而不仅仅是理智上的断言。在这儿人能看到行动，而不仅仅是谈论。在这儿存在门徒，而不仅仅是成员！这是福音派对路德宗神学的挑战：一个真正有用的成圣！用一个前路德宗人士的话来说：

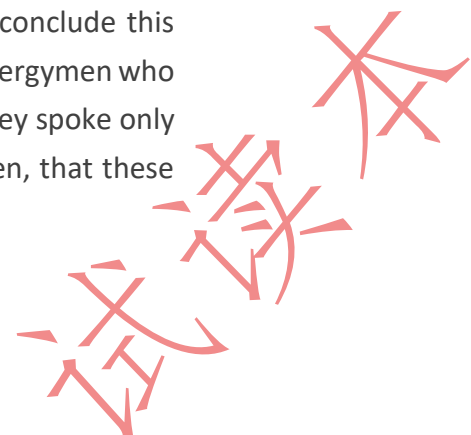
Here (in the Assembly of God Church) I have found people who really care about me. Here I have met people who will pray with me. Here I have seen God at work in my life, helping me to overcome my quick temper. Here I can sense God's presence.<sup>21</sup>

在这里（神召会，Assembly of God Church），我找到了真正关心我的人。在这里我遇见了愿意和我一起祷告的人。在这里我看到了上帝在我生命中工作，帮助我战胜我的急脾气。在这里我能感受到上帝的存在。

This is not the first time in history Reformed theology has presented a challenge to Lutherans on this issue. Many pioneer German Lutheran settlers fell prey to the attraction of the "practical" Christianity they observed among German-speaking churches of the revivalist/pietistic strain. The father of the Lutheran Church—Missouri Synod, Dr. C. F. W. Walther, recognized the challenge for what it was:

在历史上这不是第一次，改革宗神学在这个问题上对路德宗提出挑战。许多德国路德宗移民的先驱者深受这种吸引力之害，就是他们在宗教复兴主义/敬虔主义的德语教会观察到的“实用的”基督教的吸引力。密苏里路德教会的奠基人，C·F·W 华达博士，认识到这一挑战的实质：

When our naive brethren arrive in America and observe the saintly exterior of the sectarians, how sincerely they pray, weep and sigh, they conclude this must be the true church. In Germany they had frequently seen clergymen who were belly-servers, whose chief concern was their income.... They spoke only of the price of grain, hogs, and the like. It is not surprising, then, that these



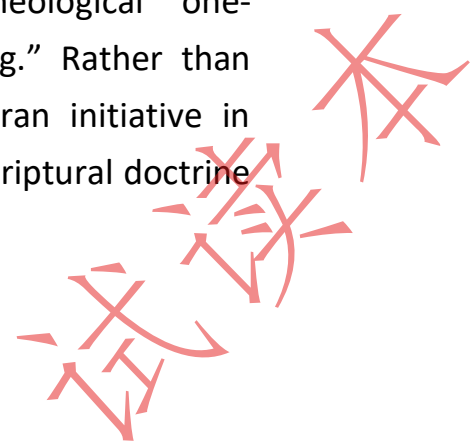
poor people, observing the saintly appearance of an enthusiast, would conclude: "This is a totally different sort of person. He wants to save people. Here is the true church."<sup>22</sup>

当我们天真的弟兄来到美国，看到宗派主义者圣洁的外表，这些人多么真诚的祷告、哭泣和叹息，他们断定这必定是真教会。在德国他们常常看到牧师尸位素餐，只关心自己的收入……他们谈论的只有谷物、猪之类的价格。因此，毫不奇怪这些可怜的人，看到一个狂热者圣洁的外表，得出结论说：“这是一个完全不同的人。他想要拯救人。这里是真正的教会。”

Walther's response was not merely defensive. His concern was not to protect Lutheran quietism in the face of pietistic activism and fervor. Rather, he seized the initiative in demonstrating the shallowness of revivalist preaching and at the same time the inherent connection between the doctrine of the Lutheran church and a living, vital Christian faith. Over a period of thirteen years (1873-1886) he delivered a lengthy series of essays under the theme: "The Doctrine of the Lutheran Church Alone Gives All Glory to God, An Irrefutable Proof That Its Doctrine Alone Is True." Meeting the sectarian challenge on its own ground, he contended that the acid test for any theology is its end result: does it seek man's glory or God's glory? Proceeding to deal with twelve different biblical doctrines,<sup>23</sup> Walther demonstrated that Lutherans need not take a back seat to anyone when it came to glorifying God in every teaching.

华达的反应不仅仅是防御性的。他关心的不是面对敬虔派的行动主义和热情，去保护路德宗的寂静主义。相反，他抓住了先手，展示了宗教复兴者教导的浅薄，同时也展示了路德宗教会的教义和一个活生生的生死攸关的基督教信仰之间固有的联系。在 13 年的时间（1873-1886）里，他就这一主题发表了一系列的文章：“唯独路德宗教会的教义将一切荣耀归给上帝——唯独其教义是真确的的一个不可辩驳的证明。”面对宗派主义者在其自身地盘上的挑战，他坚称任何神学决定性的测试都在于其最终结果：它是寻求人的荣耀还是上帝的荣耀？在讨论了十二个不同的圣经教义后，华达论证了路德宗在每一个教导上都是在荣耀上帝，就不需要让位于任何人。

I contend we need a similar Lutheran response to the contemporary challenge. Please remember: this is not a game of theological "one-upmanship." I am not interested in "Evangelical bashing." Rather than responding in a defensive way, we need a new Lutheran initiative in demonstrating the dynamic truth *and practicality* of our scriptural doctrine



for every Christian's life. It's high time we dusted off the tools of our rich spiritual heritage and put them to work in peoples' lives.

对当代的挑战,我认为我们需要一个类似的路德宗的回应。请记住:这并不是神学上“胜人一筹”的游戏。我对“抨击福音派”并不感兴趣。相比于以一种防御性的方式回应,我们需要一个新的路德宗的先手,来展示我们属圣经的教义对每个基督徒生命有动力的真理和实用性。是时候掸去我们丰富属灵遗产箱子上的灰尘,并将它们应用到人们的生命中了。

The big question today is: "Where in the world is God?" The standard Evangelical answer falls short. The reality of God is to be found not in its dim reflection on the shifting sands of the human heart, but in the objective truth of the gospel, anchored in the Word made flesh and made available to people of every era through the means of grace. What could be more "Evangelical" than that?

今天的大问题是:“在这世上上帝在哪里?”标准的福音派答案是不足的。上帝的真实性并不能在人心的流沙上模糊的倒影中找到,而是在福音客观的真理里,锚定在成了肉身的道中,透过施恩具使每个世代的人都可获得。还有什么比这更“福音派”呢?

福音派

## 2. The Roots Of Evangelicalism 福音主

### 义的源头

The story of the American religious journey is both fascinating and perplexing. The sheer number of theological strands woven into the tapestry of American Christianity is impressive, even though its complex pattern is bewildering at times. In this chapter I attempt to trace some themes and movements which have preceded American Evangelicalism. If some readers find this a frustrating experience, please remember that unraveling a tapestry can be not only frustrating but also destructive. Once we have separated it into its parts, it no longer exists; that's where the frustration comes in! Just as tapestries are more than a conglomeration of threads, so also Evangelicalism is more than the sum of its parts. I realize I am taking apart what is now a cohesive whole, but dissection is the only way to find out how an organism functions.

美国宗教之旅的故事，既引人入胜，又令人费解。编织成美国基督教壁毯的数目巨大的神学丝线，让人印象深刻，即便同时它复杂的模型让人困惑不解。在本章我试图去追溯一些在美国福音主义之前的主题和运动。如果有读者发现这是一个让人沮丧的经历，请记住拆开一条壁毯不仅是让人沮丧的，也是破坏性的。一旦我们将其分为各部分，它就不再存在了；这就是沮丧之所在！正如壁毯不仅仅是丝线的混合，因此福音主义也不仅仅是其各部分的总和。我认识到我在拆解一个有凝聚力的整体，但解剖是找出一个有机体如何运作的唯一方式。

To use another analogy, the various streams of theological influence have blended with each other as they converged into the river of Evangelicalism. The American church is on a journey down that river, but I'm inviting you to travel in the other direction -- to join me on an expedition into its headwaters. I hope you will find it as much of a discovery as I have.

再打个比方，各种神学影响的支流彼此混合，汇聚成福音主义的河流。美国教会正顺着这条河流而下，但我邀请你向着另一个方向旅行——和我一起去探索它的源头。我希望你能发现我所发现的。



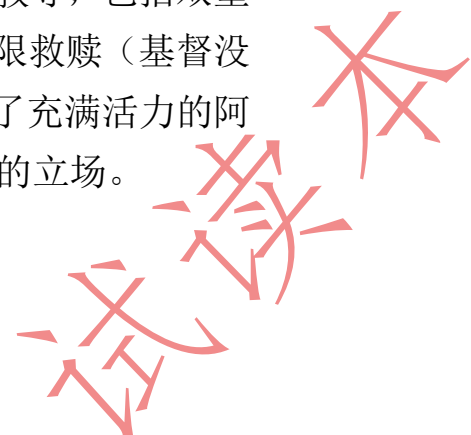
## The New England Calvinists 新英格兰加尔文主义

The first stream in the river of American Evangelicalism we explore is New England Calvinism. Here in the rich soil of the colonial work ethic and the fierce spirit of independence, Calvinism grew and flourished. The fruit it bore included a whole system of American higher education (e.g., Harvard and Yale Universities) and an indelible stamp upon generations of Americans to come, no matter what their theological stripe. Here were the foundations for the kind of rugged individualism and sense of destiny that have come to characterize the "American dream." It is not possible to this day to practice the faith in this country without being confronted with the peculiarities of American Christianity, largely a product of its Calvinist forebears over two hundred years ago. The great patriot and redoubtable deist, Benjamin Franklin, was merely reflecting the influence of Calvinism when he coined the proverb which has nearly become the sacred motto of Americans: "God helps those who help themselves."

我们所探索的美国福音主义河流的第一条支流是新英格兰加尔文主义。在这里，在殖民地职业伦理和激烈的独立精神的肥沃土壤里，加尔文主义茁壮成长。它所钻研的成果包括整个美国高等教育体系（比如哈佛和耶鲁大学），并赋予了后世的美国人不可磨灭的印记——无论他们的神学派别是什么。这里是某种坚固的个人主义和天命感的基地，并塑造出了“美国梦”的特性。至今，在这个国家实践信仰，不可能不面对美国基督教的这种独特性，这独特性大部分是两百多年前加尔文主义先辈的产物。伟大的爱国者和可敬的自然神论者，本杰明·富兰克林（Benjamin Franklin），当他创造那句几乎变成美国人神圣座右铭的格言：“上帝帮助自助者”时，这不过是反映出了加尔文主义的影响。

Certainly the founding fathers of American religion held to traditional Calvinist teachings, including double predestination (God predestined some to heaven and others to hell) and limited atonement (Christ did not die for everyone). These doctrines are today almost totally extinct, victims of the kind of vigorous Arminianism<sup>1</sup> that has come to describe position of most of American Protestantism.

当然，美国宗教的国父们持守的传统加尔文主义的教导，包括双重预定论（上帝预定一些人上天堂而其余人下地狱）和有限救赎（基督没有为所有人死）。这些教义今天几乎完全绝迹了，成为了充满活力的阿米念主义的牺牲品，后者已经开始描述大多数美国新教的立场。





Though damaged by the disillusionment of the 1960's, the sense of divine destiny for America which figured prominently in early American Calvinist thought still lingers on. It can certainly be detected most clearly in the vocal demand of the religious right.<sup>2</sup> The religious right is noted particularly for its political activism, as well as its theological conservatism. Even in the less strident voices of the more sophisticated Evangelical media, one can still detect echoes of the voice of the eminent governor of Massachusetts Bay Colony, John Winthrop. Before setting foot on the shores of the new land, he exhorted his fellow colonists aboard the *Arbella*.

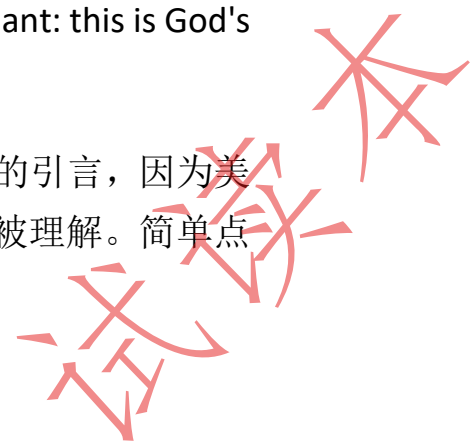
在早期美国加尔文主义者中占显著地位的美国神圣天命感，尽管在 20 世纪 60 年代的幻灭中遭受了损害，却依然存在。宗教右翼的呼声，无疑最清楚地体现了这一点。宗教右翼尤其以其政治的激进主义和其神学的保守主义而闻名。即使在更老练的福音派媒体没那么尖锐的声音中，我们依然能够发现，麻州湾殖民地杰出的州长约翰·温斯洛普（John Winthrop）的声音在回响，在踏上这片新土地的海岸前，他在阿贝拉号船上忠告他的殖民地同胞：

Wee are entered into covenant with [God] for this worke... . Now if the Lord shall please to heare us, and bring us in peace to the place wee desire, then hathe he ratified this covenant... but if wee shall neglect the observation of these articles ...and ... shall fall to embrace this present world and prosecute our carnal intentions seeking great things for ourselves and our posterity, the Lord will surely break out in wrath against us, be revenged of such a perjured people and make us knowe the price of the breach of such a covenant.<sup>3</sup>

我们已经与上帝就这个工作立了约……现在如果主乐意听我们，带领我们在平安中进入我们渴望的地方，那他就会使这约正式生效……但是如果我们疏于观察这些条款……并且……开始拥抱这个现实世界，从事于我们肉体的目的，为我们自己和我们子孙谋求大事，主必将在愤怒中攻击我们，报复这起假誓的人，让我们知道违背这约的代价。

The words of this sermon could well serve as an introduction for the discussion of all of American history, since the American experience can hardly be understood apart from Calvinist covenant theology. Simply put, its thesis is this: If we keep our end of the bargain, God will keep his. If we act as his people, he will act as our God. If we fulfill his will, he will bless us. If we violate his will, he will punish us. It must be stressed that this is understood not only as an individual covenant, but as a collective covenant: this is God's agreement with America!

这篇讲道的话，可以很好地作为探讨全部美国历史的引言，因为美国的经历，离开加尔文主义者的圣约神学，就几乎不能被理解。简单点



说，其论点是：如果我们遵守我方职责，上帝将会遵守他的。如果我们作为他的子民行事，他将作为我们的上帝行事。如果我们履行他的旨意，他将祝福我们。如果我们违背他的旨意，他将惩罚我们。必须强调的是，这不仅被理解为一个个人之约，而是作为一个集体之约：这是上帝与美国的协议！

That this covenant idea has endured through the dark days of Viet Nam and Watergate is a testimony to its tenacity. Governor Winthrop's prophetic words still ring in the regular and insistent calls for national repentance issued by leaders of the present religious right.

这种盟约的思想在越南和水门事件的黑暗日子里一直延续，这证明了其坚韧。温斯洛普州长预言性的话，依然回响在当今宗教右派领袖，经常而迫切的呼召国家悔改的声音中。

Still more tenacious than this idea is its corollary: If God is pleased with us, we can see it in his blessings in *our* lives. Though they were thoroughgoing Calvinists on the sovereignty of God and the inscrutability of his divine (and double)<sup>4</sup> predestination, the Puritan fathers believed in "experienced predestination." They held that the divine favor of election was demonstrated in the believer's religious experiences.

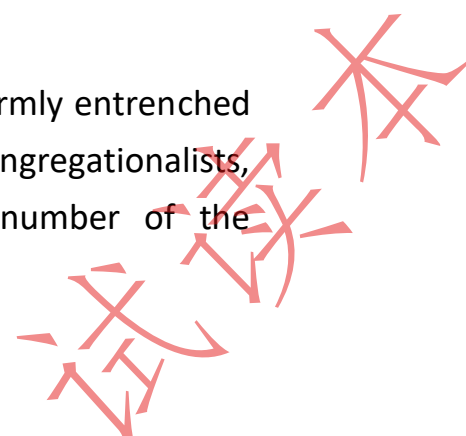
比这个思想更坚韧的是其必然的推论：如果上帝喜悦我们，我们能够在他对我们生命的祝福中看到它。尽管他们在上帝的主权和他神圣（双重）预定论的不可预测上，是彻底的加尔文主义者，清教徒先父们相信“经历到的预定论”。他们认为神圣拣选在信徒的宗教经历中被证明出来。

Here was the fertile theological soil which, nourished by other developments discussed below, led to the great emphasis among today's American Evangelicals on sanctification as demonstrated in the Christian's inner life.

这是一片神学沃土，被下面讨论的其它发展所滋养，导致了今天美国福音派高度强调成圣——作为基督徒内在生命的证明。

## The Arminian revivalists 阿米念宗教复兴运动

By the end of the revolutionary war, Calvinism was firmly entrenched as the dominant force in American church life. The Congregationalists, Presbyterians and Baptists, together with a sizeable number of the



Episcopalians, were the theological heirs of the Puritan colonial fathers. On the issues of election, conversion and covenant, American Protestantism was monolithic in its Calvinist viewpoint.<sup>5</sup> Together, these denominations comprised some twenty-two hundred congregations scattered along the Eastern seaboard.

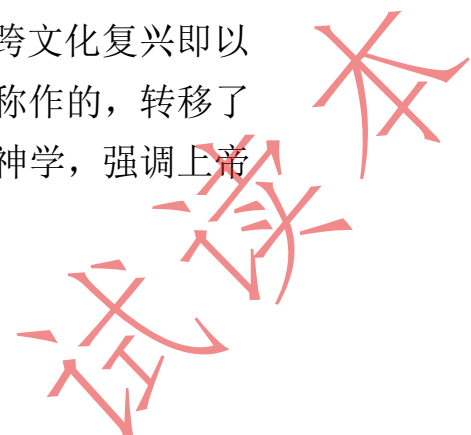
在独立战争结束之前，加尔文主义在美国教会生活中作为主导力量被牢牢建立了。公理会，长老会和浸信会，以及相当数量的圣公会，都是清教徒殖民地先父们的神学继承人。在拣选、归信和圣约等议题上，美国新教统一在其加尔文视角这个整体之下。这些教派共同组成了散布于东海岸的大约 2200 个教会。

All was not well in the American Zion, however. Despite the current myth of "Christian America," the fact is that by the close of the Revolutionary War American church life was at a low ebb. Such prominent citizens as Benjamin Franklin and Chief Justice Marshall expected that organized Christianity would soon go out of existence. Some estimate that church membership in the 1780s was about ten per cent of the population.<sup>6</sup>

然而，美国的锡安并不太好。尽管现在有“基督教美国”的神话，事实是，到独立战争的末期，美国的教会生活处于低谷。本杰明·富兰克林（Benjamin Franklin）和首席大法官马歇尔（Marshall）等著名人士预测，有组织的基督教将会很快消失。一些人估计在 18 世纪 80 年代教会成员约占总人口的十分之一。

In the last decade of the eighteenth century winds of revival began to blow across the land. The decline of American Christianity reversed as thousands were added to the churches of Virginia, New England and the Kentucky frontier.<sup>7</sup> Fueled by the kind of religious subjectivism that characterized the cross-cultural revival in the early 1700s both in Europe and America, this "Second Great Awakening," as it was called, brought with it a shift in the focus of preaching. No longer were pulpits dedicated to John Calvin's covenant theology emphasizing what God had done; now the emphasis was clearly on man's end of the bargain.<sup>8</sup>

在 18 世纪最后十年，复兴之风开始席卷这片土地。随着千万人加入弗吉尼亚、新英格兰和肯塔基边境教会，美国基督教衰败的形式逆转了。在某种宗教主观主义——18 世纪早期欧洲和美国的跨文化复兴即以此为特征——的推动下，“第二次大觉醒”，正如它被称作的，转移了教导的焦点。不再有讲道台致力于约翰·加尔文的圣约神学，强调上帝做了什么；现在，重点显然是人的分内职责。



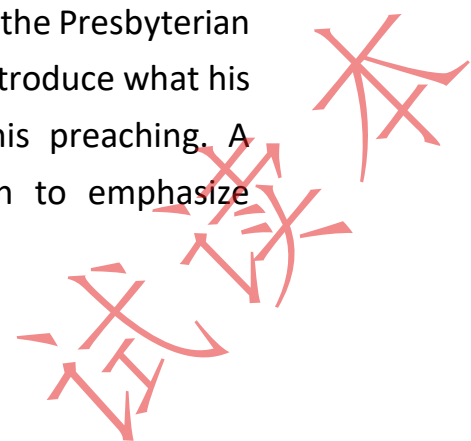
No longer could the Christian regard himself as a simple recipient of the irresistible grace of God, unconditionally elected by God's sovereign will, as the Calvinists had decreed in the Canons of Dort (1619). This classic statement of the Calvinist position had been drawn up in Holland to counter the Remonstrance Movement and its chief spokesman, Jacobus Arminius. It was in America, a century and a half later, that Arminius was to have his final triumph. His was a theology which fit the American frontier. Here people were the actors, not mere recipients. Here a people could take their personal welfare into their own hands. After the revivals of the late 1700s and the early 1800s, the free will of man in conversion was an incontrovertible truth for most American Protestant Christians.

基督徒不再能将自己视为上帝不可抗拒的恩典单纯的接受者，由上帝主权的旨意无条件的拣选，正如加尔文主义者在多特会议（1619年）上所裁决的那样。加尔文主义立场的这一经典陈述，在荷兰起草，以对抗议运动（Remonstrance Movement）及其主要发言人，雅各布·阿米念（Jacobus Arminius）。一个半世纪后，在美国，是阿米念取得了最后的胜利。他的神学适合于美国的边境。在这里人们是行动者，而不仅仅是接受者。在这里人们可以将他们个人福祉抓在他们自己手里。在18世纪末和19世纪初的复兴之后，对大多数美国新教基督徒而言，人在归信中的自由意志是一个无可争议的真理。

After (Jonathan) Edward's time revivalist theology in America moved steadily toward emphasizing the human side of religious experience. This tendency was manifested in various ways of positing the free and decisive character of the human free will. Free will was virtually an American dogma; indeed it was practically an unassailable article of faith for most of western culture. It was also a concept that was a great aid to evangelism, which seemed most effective when based clearly on personal "decision."<sup>9</sup>

在后乔纳森·爱德华（Jonathan Edward）时代，美国复兴神学稳步地向着强调人类这边的宗教经历前进。这一倾向表现在对人类自由意志的自由性和决定性特征的各种假定中。自由意志实际上是美国人的天条；确实，对大多数西方文化来说，它几乎是一个不容置疑的信仰条款。它也是一个对福音主义有很大帮助的概念，当福音主义清楚的以个人“决志”为基础时，这似乎是最为有效的。

The most prominent force in the religious revival of the 1800s was Charles Finney. After his conversion in 1821, he was sent by the Presbyterian church as a missionary to the frontier. There he began to introduce what his shocked Calvinist superiors called "new measures" in his preaching. A successful trial lawyer before his conversion, he began to emphasize



techniques designed to elicit dramatic responses from his hearers. These included shouting at individuals in the congregation by name and inviting convicted sinners forward to the "anxious bench," to await the moment of grace when, after much vocal turmoil, they would achieve personal salvation by the decision of faith.<sup>10</sup>

在 19 世纪宗教复兴中最杰出的力量是查尔斯·芬尼(Charles Finney)。在他于 1821 年回转归信后，他被长老会派去边境传道。在那儿，他在讲道中开始引进被他充满震惊的加尔文主义上级称为“新措施”的东西。在归信之前他是一名成功的辩护律师，他开始强调旨在引起他的听众戏剧性反应的技巧。这些包括在教会中大声喊出个人的名字，邀请被定罪的罪人前往“忏悔座位”去等待恩典的时刻，在许多声音的骚乱后，他们将通过信心的决定来获得个人的拯救。

Though such methods were effective on the raw frontier, they were despised by the Presbyterian Leadership on both theological and aesthetic grounds. The great Calvinist cleric, Lyman Beecher, had threatened his active opposition all the way through New England, but ended up inviting Finney to his own sophisticated pulpit in Boston. In time, Finney won wide-ranging support from the urban intellectual and financial power centers for his backwoods mission. More significantly, Finney's triumph signaled the final defeat of classic Calvinist doctrine in the area of conversion. Now it was held that anyone could be saved; furthermore each person had the responsibility to decide for himself to accept Christ or to be damned forever. It is possible to trace American revivalism all the way from Finney (d. 1875) through Dwight L. Moody (d. 1899) and Billy Sunday (d. 1935) to Billy Graham as an unbroken chain of emphasis on personal decision in salvation.

虽然这样的方式在原始的边境是有效的，它们被长老会领袖在神学和美学上所藐视。著名的加尔文主义牧师，莱曼·比彻(Lyman Beecher)曾在整个新英格兰地区都对他活跃的对手造成威胁，但终究还是邀请芬尼到他波士顿的高级讲台上。终于，芬尼为他边远地区的宣教赢得了来自城市知识分子和金融权力中心广泛的支持。更意义深远的是，芬尼的胜利标志着经典加尔文主义教义在归信领域最终的失败。现在被高举的是，任何人都可以得救；此外，每个人都有责任为自己做决定是接受基督还是被永远咒诅。追溯美国复兴主义，从芬尼到德怀特·L·穆迪(Dwight L. Moody)和比利·桑戴(Billy Sunday)，再到比利·葛培理(Billy Sunday)，一直都是一条强调在救恩中个人决定的不间断的链条。





Whereas the earlier Awakening of the opening decades of the eighteenth century took place largely in a Calvinist framework, the second Great Awakening was primarily Arminian in scope and format. The shift in focus is easily detectable, for example, in the hymns of revivalism. Rather than the awful majesty of God and the magnitude of his grace featured in the hymns of the early eighteenth century, the "gospel hymns," as they were called, focused on the emotions of those who meet Christ by the personal decision of faith. This heritage of the popular piety of revivalism is still evident in modern Evangelicalism. The spotlight is still very much on the subjective feelings of the believer, rather than on the majesty and grace God.

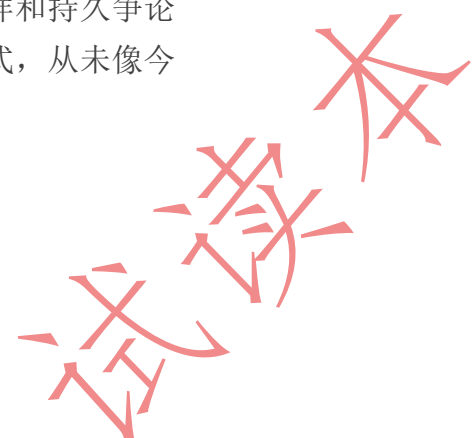
更早的，18 世纪最初几十年的大觉醒主要发生在加尔文主义框架里面，第二次大觉醒在范围和形式上基本上是阿米念主义。这种焦点的转移是很容易发觉的，比如，在复兴主义的赞美诗中。不像在十八世纪早期赞美诗，以上帝令人敬畏的威严和他恩典的广大为特色，“福音赞美诗”，按着其所称呼的那样，聚焦于那些借着个人信仰决定与基督相遇之人的情感上。复兴主义这种普遍的敬虔行为的遗传，在现代福音主义里依然明显。聚光灯很大程度上依然放在信徒主观感受上，而不是威严而恩慈的上帝上。

The infusion of Arminianism served to revitalize an American Protestantism that had grown feeble. Its activist stance appealed to the spirit of the age: expansionist, individualistic, aggressive. Less than a hundred years after Justice Marshall predicted the total collapse of the American church, a prominent Evangelical could boast of Christianity's triumph over rationalism:

阿米念主义的注入，使已经衰败的美国新教恢复了生气。它积极的姿态迎合了时代的精神：扩张主义的、个人主义的、雄心勃勃的。在马歇尔大法官预测美国教会将完全崩溃的不到一百年后，一个著名的福音派可以夸耀基督教对理性主义的胜利：

At no time has Christianity been assaulted with such variety and persistency of argument as during the hundred years just passed.... Never since the crucifixion has the religion of Christ, in its purest forms had a stronger hold on the popular heart than at this day.<sup>11</sup>

基督教从来没有如同刚刚过去的一百年那样，受到如此多样和持久争论的攻击……自从耶稣受难以来，基督宗教按其最纯粹的形式，从未像今天这样抓住大众的心。



The march of revivalism in the United States was vigorous and it was complete. So strong was the hold of revivalist theology in American Christendom that one observer is able to state unequivocally: "In the nineteenth century, revivalism was not a type of Christianity in America; it was Christianity in America."<sup>12</sup>

复兴主义在美国的进军是有力的，也是彻底的。复兴主义对美国基督教界的掌控是如此强大，以至于一个观察者能够毫不含糊地说：“在19世纪，福音主义不是美国基督教的一种形式，它是美国基督教。”

Besides the emphasis on personal decision, revivalism has bequeathed to its modern Evangelical heirs a tendency to regard earthly success as a mark of divine approval. The great revivalist preacher Dwight L. Moody once asserted:

除了强调个人决定，福音主义还给其现代福音派后裔遗留了一种倾向：视属世的成功为神圣赞许的一种标志。著名的复兴主义传道士德怀特·L·穆迪曾断言道：

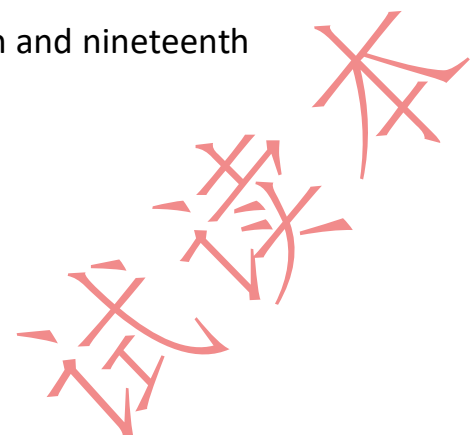
It is a wonderful fact that men and women saved by the blood of Jesus rarely remain subjects of charity, but rise at once to comfort and respectability. ... I never saw the man who puts Christ first in his life that wasn't successful.<sup>13</sup>

有一个奇妙的事实是，借耶稣宝血得救的男人和女人很少还是被施舍的对象，而是立刻起来去安慰并受人尊重……我从未见到在他的生命中将基督放在首位的人，不是成功的。

Here we have the seeds of the kind of theology of success propounded by many in today's electronic church.

今天网络教会很多人提倡的这种成功神学，在这儿我们找到了其种子。

It is not difficult to see the parallels between Arminian revivalism and modern Evangelicals in both theology and methodology. Not only the emphasis of today's Evangelicals on personal decision, but the style and ethos of their ministry reflect the early American evangelistic pioneers of the second Great Awakening. If it is true that being an Evangelical in America today is more a state of mind than a doctrinal position, we can see the beginnings of that mindset in the revivals of the eighteenth and nineteenth centuries.



不难看出阿米念复兴主义和现代福音派在神学和方法论上的相似之处。不仅是今天福音派对个人决定的强调，他们传教的风格和气质也反映了第二次大觉醒早期美国福音派先驱的特点。如果今天在美国成为一个福音派真的更多是一种思想状态而不是一个教义立场，我们可以在18和19世纪的复兴运动中看到这种心态的开端。

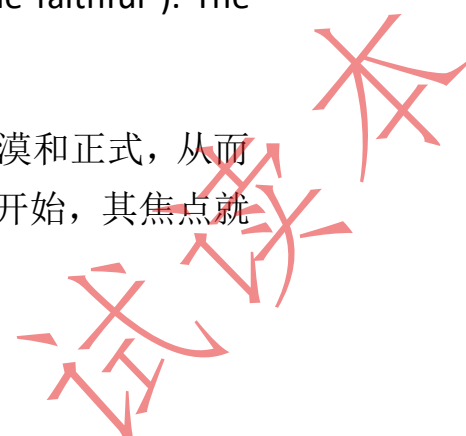
## The European Pietists 欧洲的敬虔主义

The influence behind the religious revivals of the eighteenth and nineteenth centuries in America is found in another century and on another shore. The very terminology *second* Great Awakening which is applied to the series of revivals we have discussed implies a prior movement, which is more properly called *the* Great Awakening. Though its effects were noticed in the new land, its source was in the old homelands of England, the Netherlands, and primarily in Germany. Here, among the theological descendants of Martin Luther, a reawakening of spirituality arose that has come to be known as Pietism.

18和19世纪美国宗教复兴主义背后的影响，在另一个世纪另一个海岸能够被找到。被应用于我们讨论的一系列复兴运动的这个词，第二次大觉醒，暗示着一个之前的更适合于被称为大觉醒的运动。虽然它的影响在新大陆是引人注目的，其源头是在它的故土：英格兰、荷兰，并且主要在德国。在这儿，在马丁路德的神学后辈中，一种灵性的重新觉醒出现了，并被称为敬虔主义。

Pietism arose within the context of a German Lutheran orthodoxy which appeared to have grown too cold and formal to have any effect on the Christian's life. Pietism's focus from the beginning was on the inner life and the subjective experiences of the heart as an aid toward a living, vibrant commitment to Christ that showed itself in action. Its founder, Philipp Jakob Spener (d. 1705), was a pastor in Frankfurt who was deeply concerned about the spiritual laxity he saw among Lutheran clergy and laity. Borrowing ideas he had observed in Reformed circles during his student days, he instituted a rigorous discipline in the life of his congregation built around personal Bible study, prayer and mutual exhortation through small groups which met in his home, which he called *collegia pietatis* ("assemblies of the faithful"). The purpose of these groups, Spener wrote, was:

敬虔主义出现在德国路德宗正统派似乎变得太过冷漠和正式，从而对基督徒的生命没有任何影响的背景下。敬虔主义从一开始，其焦点就



在人心内在生命和主观经历上，以帮助人活泼的，充满活力的委身基督，并将其在行动中展示出来。其奠基人菲利普·雅各·施本尔（Philipp Jakob Spener，逝于 1705 年），是法兰克福的一位牧师，他深切关注他在路德宗神职人员和平信徒中所看到的属灵松懈。他借鉴他学生时代在改革宗圈子里观察到的点子，在他会众的生命中，透过在他家里举办的小组，围绕着个人圣经学习、祷告、和相互劝勉，建立了严格的训练。他称这些小组为 *collegia pietatis*（“敬虔者团契”）。这些小组的目的，施本尔写道，是：

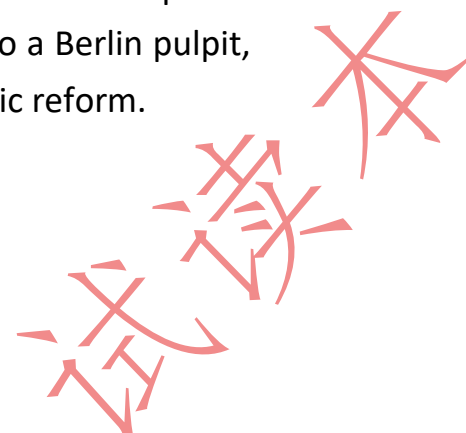
...to establish among Christian individuals a holy and close friendship, that each one learns to recognize the Christianity of the others whereby the fire of love is more and more inflamed among us, from which so much passionate desire arises that everyone may be edified at every opportunity and by their example may excite others next to them to heartfelt earnestness.<sup>14</sup>

……在基督徒个体中建立一种圣洁而亲密的友谊，让彼此学会欣赏他人的基督教信仰，从而让爱之火在我们中间熊熊燃烧，由此产生了如此热切的渴望，以至于每个人都可以在每一个机会中被熏陶，并且他们的榜样可以激发他们身边之人由衷的真挚起来。

Here in Spener's own words it is possible to see the destination of the theology of Pietism, if not its point of departure. The language used is a good indication of its direction: "the fire of love ... inflamed," "passionate desire... arises," "excite ... to heartfelt earnestness." Here the message is evident in its media. The main goal of these *ecclesiolae in ecclesia* ("little churches within the church") is clearly different from that of the Reformation. The focus here is not the external word of the gospel, but the internal workings of the sanctified heart.

这儿在施本尔自己的话中，我们可以看到敬虔主义神学的目的地，如果不是其出发点的话。其使用的语言很好的指出了其方向：“爱之火……燃烧”，“产生……热切的渴望”，“激发……由衷的真挚”。这信息在其媒介中是显而易见的。这些 *ecclesiolae in ecclesia*（“教会中的小教会”），其主要目的明显不同于宗教改革。这里的重心并不在于福音外在的道，而是成圣的心内在运作。

Spener's efforts at ridding the church of what he saw as a dead orthodoxy were resisted by church authorities, but received with widespread popularity among the laity. Finally, upon an appointment to a Berlin pulpit, he found a stable platform from which to spread the Pietistic reform.



施本尔努力的使教会摆脱他认为是死了的正统的东西，这遭遇了教会官方的抵制，但在平信徒中间却广受欢迎。最终，他在柏林的一个讲坛上得到了一个职位，从此他找到了一个稳定的平台去传播敬虔派的改革。

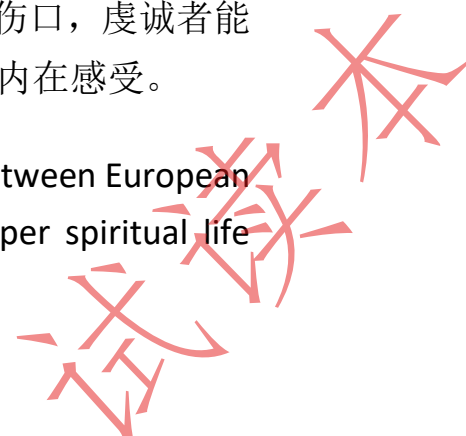
As often happens in ideological and theological movements, Spener's followers went beyond his teachings. Spener had held the teachings of his Lutheran church in high regard and retained a formal allegiance to Lutheran orthodoxy. Many of those who came after him had little use for what they saw as cold abstractions. The interest of Pietism was increasingly on the inner strivings of the heart and the subjective experience that it called "new birth."

正如在思想和神学运动中常常发生的那样，施本尔的追随者超越了他的教导。施本尔对他的路德宗教会的教导给予了很高的尊重，并对路德宗正统保持了正式的忠诚。对许多跟随他的人来说，那些他们认为冷冰冰的抽象概念几乎毫无用处。敬虔主义的兴趣越来越在于内心的奋斗和其所说的“重生”的主观经历。

Mingling their concerns for the sanctified life with certain strains of medieval mysticism, some Pietist leaders fostered a highly developed devotional life. Prominent among them was Count Nicolaus von Zinzendorf (d. 1760). At Herrnhut, his religious colony in Moravia, he developed a tightly woven society with a piety centering on the contemplation of Jesus' suffering. In contrast to Luther's theology of the cross,<sup>15</sup> however, here the passion of Christ was interpreted in a highly emotional and exclusively subjective way. The desire was that by meditation on the suffering of Jesus, particularly his blood and his wounds, the devout would so identify with Jesus's feelings that they themselves would achieve the inner feeling of release from sin.

将他们对成圣生命的关注和某些中世纪神秘主义结合起来，一些敬虔主义领袖培养了一种高度发展的灵修生命。其中最著名的是尼古拉斯·冯·亲岑多夫伯爵（Nicolaus von Zinzendorf，逝于1760年）。在赫恩豪特（Herrnhut），他在摩拉维亚的宗教殖民地，他以沉思基督受难的敬虔行为为中心，发展了一个紧密结合的社会。然而，相比路德的十字架神学，在这儿，基督的热情被以一种高度情绪化和完全主观的方式理解。其目的是借着沉思基督的受苦，特别是他的流血和伤口，虔诚者能够体会耶稣的感受，从而让他们自己获得从罪中释放的内在感受。

John Wesley (d. 1791), an Anglican priest, is the link between European Pietism and American Revivalism. His search for the deeper spiritual life





began while he was a student at Oxford. At a meeting of like-minded friends in a house on Aldersgate Street in London on the evening of May 24, 1738, he was listening to the reading of Luther's Preface to the Book of Romans and experienced what he regarded to be his personal renewal:

约翰·卫斯理（John Wesley，逝于 1791 年），一个英国国教牧师，是欧洲敬虔主义和美国复兴主义之间的纽带。在他还是牛津大学的学生时，他就开始寻求更深的属灵生命。在 1738 年 5 月 24 日晚上位于伦敦奥得门大街（Aldersgate Street）的一栋房子里，一群志趣相投的朋友的聚会上，当他听到有人读路德罗马书的序言时，他经历到了在他看来是个人更新的东西：

I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that he had taken away my sins, even mine.<sup>16</sup>

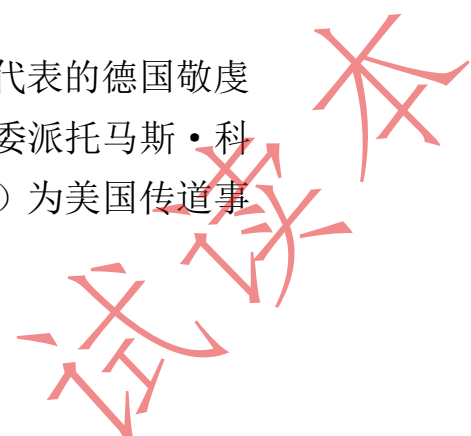
我感到我的心异常温暖起来。我感到我确实相信了基督，唯独基督提供拯救；并给了我确据，即他拿去了我的罪，即便是我的。<sup>16</sup>

Following his conversion, Wesley began a campaign for spiritual renewal, first within the Church of England, and then after his rejection, outside it. Since his spiritual interest had been first heightened by his interaction with Moravian missionaries while on a trip to colonial America, he journeyed to Herrnhut to learn strategies for renewal from von Zinzendorf.

在他归信后，卫斯理开始了一场属灵更新的运动，首先在英国国教内部，然后在其外部——在他被其拒绝后。在一次前往美洲殖民地的旅途中，他与摩拉维亚宣教士的接触首次提高了他的属灵兴趣，因此他前往赫恩豪特，向冯·亲岑多夫学习更新的策略。

Thus Wesley became the link between the German Pietism represented by the great founder of the Moravians and the revivalism in America, for in 1784 Wesley appointed Thomas Coke and Francis Asbury as "superintendents" to a mission in America. Here the sensationalist tactics of the Wesleyan preachers met with great response, and within a decade Methodists, as their adherents were called,<sup>17</sup> had built one of the largest church bodies in America.

因此，卫斯理成为以著名的摩拉维亚教会创始人为代表的德国敬虔主义和美国复兴运动之间的纽带，在 1784 年，卫斯理委派托马斯·科克（Thomas Coke）和法兰西斯·亚斯理（Francis Asbury）为美国传道事



工的“负责人”。在这儿，卫斯理传道士情绪渲染的策略得到了巨大的反响，在 10 年的时间里，循道宗，即他们的追随者在美国建立了最大的教会实体之一。

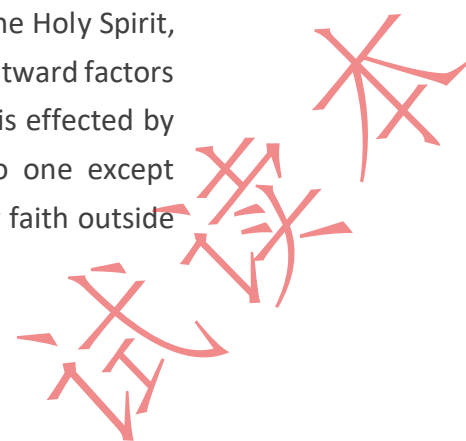
Pietism had flung down the gauntlet. The state churches in Europe and the established Calvinist denominations of America had been issued a clear challenge on the issue of certainty of salvation.<sup>18</sup> A person might say that he or she was a Christian, but that didn't prove anything. Outward conviction was not enough. The road to certainty was to be found in the experienced emotions of the sanctified heart. “Yes,” the Pietists were saying, “you may think that you believe, but that is not enough. What you need is a new heart; Christ must dwell in your hearts by faith.”

敬虔主义发出了挑战。欧洲的国家教会和美国老牌的加尔文教派在救恩的确据这一问题上受到了明确的挑战。一个人可能会说他是基督徒，但是这什么也不能证明。外表的确信是不足够的。通往确据的道路，是在成圣之心所经历的情感中找到的。“是的，”敬虔主义者说，“你可能认为你相信了，但这还不够。你需要的是一颗新心；基督必须借着信住在你的心里。”

This was not the first time such a challenge had been issued. Already in Luther's time some of his radical students felt he had not gone far enough in ridding himself of the baggage of Rome. The assurances of the external Word were not enough, they contended. What was needed was the cultivation of the new life and the inner light of the Spirit, which they believed was given apart from the Word and sacraments. Luther's response was carefully reasoned and scripturally balanced:

这不是这样的挑战第一次被提出来。在路德的时代，他的一些激进的学生，就认为他在摆脱罗马的束缚上做得还不够。他们声称，外在之道的确据是不足够的。还需要新生命的培养和圣灵的内心之光，他们相信这是在圣道和圣礼之外被赐下的。路德的回应经过仔细的论证和圣经的权衡：

Now when God sends forth his holy gospel he deals with us in a twofold manner, first outwardly, then inwardly. Outwardly he deals with us through the oral word of the gospel and through material signs, that is, baptism and the sacrament of the altar. Inwardly he deals with us through the Holy Spirit, faith and other gifts. But whatever their measure or order the outward factors should and must precede. The inward experience follows and is effected by the outward. God has determined to give the inward to no one except through the outward. For he wants to give no one the spirit or faith outside



the outward Word and sign instituted by him, as he says in Luke 16, "Let them hear Moses and the prophets." Accordingly Paul can call baptism a "washing of regeneration." ...And the oral gospel "is the power of God for salvation to every one who has faith."<sup>19</sup>

现在，当上帝发出他的圣福音时，他以两种方式对待我们，先是外在的，然后是内在的。外在的，他透过福音口传的话和物质的标志，即洗礼和圣餐对待我们。内在的，他透过圣灵、信心和别的恩赐对待我们。但是，无论它们的程度或顺序是什么，外在的因素都应当且必须首先存在。内在在经历跟随并受外在的影响。上帝决定若不透过外在就不将内在赐给任何人。因为他不想在由他设立的外在的道和标志之外，将圣灵或信心赐给人，正如他在路加福音 16 章所说：“他们有摩西和先知的話可以听从。”因此，保罗能够称洗礼为“重生的洗”。……而口传的福音“是上帝的大能，要救一切相信的。”

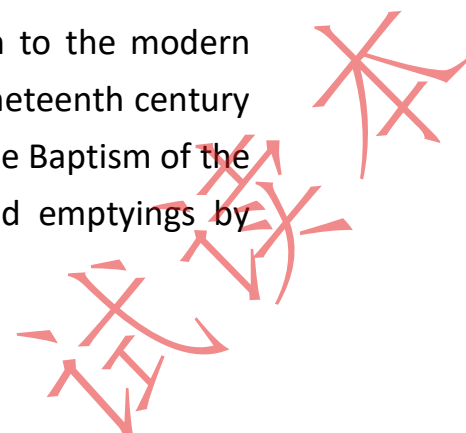
Coupled with the emphasis on the feelings of the sanctified heart as an assurance for salvation, Pietism in general and Methodism in particular stressed a brand of holiness that strove for moral perfection. In Methodist teaching, this stage of "entire sanctification" was reached through a post-conversion experience of great religious trauma and intensity, which was called the "second blessing" of the Spirit.<sup>20</sup> The spotlight in pietistic revivalism had clearly intensified its focus on sanctification, rather than justification.<sup>21</sup>

再加上强调成圣之心的感觉是得救的确据，普遍的敬虔主义和循道宗特别强调一种努力追求道德完美的圣洁。在循道宗教导中，“完全成圣”这个阶段是透过巨大的宗教创伤和紧张的归信后经历来达到的，这种经历被称为圣灵的“第二次祝福”。在敬虔派的聚光灯下，复兴运动明显强化了其对成圣，而不是称义的聚焦。

Pietism still exerts its influence today. Not only in the experience-oriented theology of popular Evangelicalism, but also in the intensely physical manifestations of the Spirit sought in the charismatic movement, we see the direct results of the labors of Spener, Zinzendorf, Wesley and others.

敬虔主义今天依然发挥着其影响。不仅仅在流行的福音主义以经验为导向的神学中，也在灵恩运动所寻求的灵强烈的物理表现中，我们看到了施本尔、亲岑多夫、卫斯理和其他人的工作的直接结果。

The "missing link" in the journey of holiness religion to the modern American scene is found in the Keswick teachers of late nineteenth century England, who revised Methodist-Holiness teachings of "the Baptism of the Holy Spirit," or "second blessing" and spoke of repeated emptyings by



consecration and "fillings" of the Holy Spirit. They asserted that there are two stages of Christian experience: the "carnal" and the "spiritual." To move from the lower to the higher takes a definite act of faith or "Consecration," a distinct crisis experience which they believed was a requirement for being filled with the Spirit. This consecration they termed "absolute surrender" or "yielding," which meant that the self was now dethroned and God was enthroned.<sup>22</sup>

在神圣宗教到现代美国场景的旅程中，“不可缺少的一环”能够在19世纪晚期英国的凯锡克（Keswick）教师那里找到，他们改进了“圣灵的洗”和“第二次祝福”的循道宗-圣洁的教导，并谈到借着献上和圣灵“充满”反复地清空。他们断言基督徒的经历有两个阶段：“肉体的”和“属灵的”。从低到高需要一个明确的信心的行动或“献上”，一个清楚地决定性的经历，他们相信这是被圣灵充满的必要条件。他们称这种献上为“绝对降服”或“顺服”，这意味着现在自我被废黜，上帝被加冕。

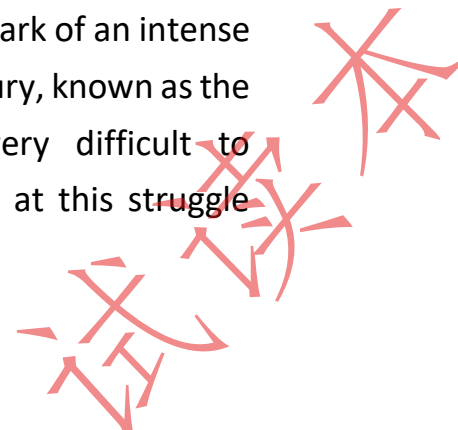
This sketch of Pietism has brought us full circle. For the modern Christian, it is almost *deja vu* in reverse. The terminology and techniques are the same as we see in modern experience-oriented Evangelicalism; only the names and dates have changed. Journeying into the headwaters of the Evangelicals we have discovered some familiar currents. The key streams in the "born-again" river of twentieth century America can be traced to seventeenth century Pietism and its theological heirs, Methodism and revivalism.

对敬虔主义的素描给了我们一个完整的循环。对现代基督徒来说，这几乎是一个逆向的记忆。我们在现代以经历为导向的福音主义中看到了同样的用辞和技巧；改变的只有名称和日期。行到福音派的源头，我们发现了一些熟悉的潮流。20世纪美国的“重生”之河，其关键支流能够被追溯到17世纪敬虔主义及其神学的后裔，循道会和复兴运动。

## **The Fundamentalist/Modernist controversy 基要主义**

### **义/现代主义的论战**

If the streams of revivalism flow within the river of Evangelicalism, it would be fair to say that those streams bear the indelible mark of an intense theological turmoil which began in the late nineteenth century, known as the Fundamentalist/Modernist controversy. It would be very difficult to understand the modern Evangelicals without a brief look at this struggle



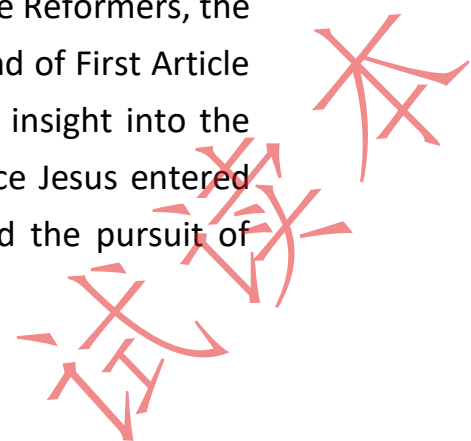
between faith and modern science. On American shores, this struggle began in the latter decades of the nineteenth century.

如果说复兴主义的支流汇聚成福音主义的河流，公平的说，这些支流带有一个不可磨灭的标记，即于 19 世纪晚期开始的一场激烈的，被称为基要主义/现代主义论战的神学动荡。如果不简要地浏览在信仰和现代科学之间的这一斗争，就很难理解现代福音派。在美国，这一斗争开始于 19 世纪的后几十年。

During the period of reconstruction after the Civil War, the United States had begun to enter a new era of hope and optimism. Industry and technology were benefiting from the rapid discoveries of modern science, and there was a general feeling that America, together with western civilization as a whole, had turned a corner. The tragedy of warfare and bloodshed was behind; ahead lay only the great achievements human ingenuity could devise for the benefit of everyone. Coupled with this belief in the potential of science and industry was a general optimism regarding the human spirit and the nature of man. This was an era of deep romanticism in the arts and literature which focused on the inherent goodness in people.

在内战后的重建时期，美国开始进入一个充满希望和机会的新时代。工业和技术受益于现代科学迅速的发现，人们普遍地认为，美国，连同整个西方文化一起，都发生了转折。战争和流血的悲剧已经过去了；摆在人们面前的，只有人类的智慧为每个人的益处而设计出的伟大成就。与这种对科学和工业潜力的信念相结合的，是对人类的精神和人的本性普遍的乐观主义。这是一个对艺术和文学深深的浪漫主义的时代，它关注的是人们内心的良善。

It wasn't long before the optimism of the age infiltrated the churches. With this world view around them, and with many of the prominent advocates of social optimism in the pews before them, it is not surprising that many of the well-known pulpit orators began to advocate what came to be known as "the new theology." The New Theology was a product of the pulpit rather than the classroom, contrary to Liberalism, its theological descendant. There was now a clear shift in the Christian message. Rather than the atonement of Christ serving as the focal point of the Protestant message, as it had with little variation since the time of the Reformers, the spotlight for preachers of the New Theology was now a kind of First Article incarnational emphasis. Science is just now giving us real insight into the complexity and beauty of God's world, it was argued. Since Jesus entered this world long ago, by that incarnation he has sanctified the pursuit of





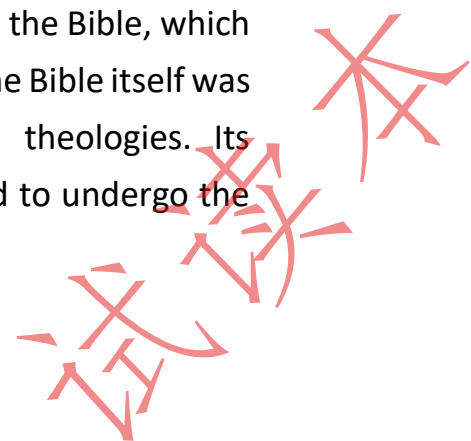
scientific discovery and placed his mark of approval on the human spirit. In a word, preachers of this New Theology were more interested in human achievement than in God's salvation.

没过多久，那个时代的乐观主义就浸入了教会。有了这样的世界观，有了很多社会乐观主义杰出的支持者坐在教会长椅上，很多著名的讲台演说人开始去鼓吹后来被称为“新神学”的东西，也就不足为奇了。新神学是讲道台而不是课堂的产物，这与它神学的后裔自由主义相反。现在基督教的信息有了明显的偏转。从宗教改革时代以来，新教信息关注的重点都是基督的赎罪，这一点几乎没有改变，然而，新神学的教师将聚光灯放在某种对最初道成肉身的强调上。他们辩称，科学现在正让我们真正洞见上帝世界的复杂和美丽。自从很久以前耶稣进入这个世界，借着道成肉身，他将科学发现的追求神圣化了，并在人类的精神上放上了他赞许的记号。总之，这种新神学的教师更感兴趣于人类的成就而不是上帝的救恩。

Besides the inroads made into the churches by the popular preaching of the New Theology, Fundamentalism was also under attack during this time from the lecture halls of its seminaries. Here a new Liberalism was being promulgated, based on the scientific developments in biology and in biblical criticism. Darwin's theories, published originally in his *Origin of the Species* in 1859, appeared to undermine not only the doctrine of special creation, but the very nature of the Bible itself as a book of divine revelation. By the close of the century, his theories had not only gained a following in the seminaries, but in the pulpits of America as well.

除了新神学流行的教导对教会的损害以外，基要主义在这一时期也受到来自其神学院讲座厅的攻击。在这里，一种新的自由主义，基于生物学和圣经批判的科学发展，正在被散布。达尔文的理论，最初在 1859 年发表于其物种起源一书，似乎不仅破坏了特别创造的教义，也破坏了圣经本身作为一本神圣启示之书的本质。在那个世纪末尾，他的理论不仅在神学院，也在美国的讲道台上获得了追随者。

Hand in hand with Darwinism, as it was called, went another threat to the fundamental doctrines of Christianity, which became known as "higher criticism." Seminaries at the turn of the century were being increasingly populated by advocates of this new "scientific" approach to the Bible, which had been first introduced in Europe. Now it appeared that the Bible itself was a product of the evolutionary development of certain theologies. Its statements could no longer be taken at face value, but had to undergo the



critique of the enlightened scholar to determine what interplay of forces resulted in the words as they were written. Like peeling an onion, the trained expert could eventually peel away enough human additions to arrive at the central core of the text and its message for our time.

与所谓的达尔文主义相伴而来的，另一个对基督教基本教义造成威胁的，是被称为“高等批判”的东西。在那个世纪之交，神学院越来越多人拥护这种新的“科学的”研究圣经方法，这种方法最初在欧洲被引入。现在，圣经本身似乎就是某些神学体系逐渐发展的产物。其陈述不能再按照其字面价值被接受，而必须经由开明学者的批判，以确定是什么力量的相互作用，导致了这些话这样被写出来。就像剥洋葱一样，受训的专家最终能够剥去足够多的人类的附加物，到达文本的核心和它对我们时代的信息。

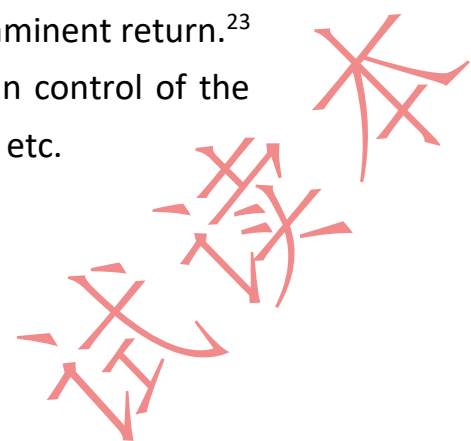
The pendulum had swung in the opposite direction from the fire and brimstone revivalism preached by Charles Finney in the earlier part of the nineteenth century. His brand of preaching was now out of fashion, and revivalism re-entered the backwoods, not to emerge again for almost one hundred years.

钟摆摆向了与 19 世纪早期查尔斯·芬尼所宣扬的硫磺与火的复兴主义相反的方向。他的这种宣道方式现在已经过时了，复兴主义重回边境，在近一百年都没有再次出现。

Not that revivalism was dead; it flourished amid the laity and it was nourished in Bible conferences held throughout the closing decades of the nineteenth and into the twentieth century. It was at one of these Bible conferences at Niagara in 1895 that the stage was set for the greatest doctrinal conflict of modern times.

并不是说复兴主义死了；它在平信徒中茁壮成长，并被 19 世纪末和 20 世纪的圣经会议所滋养。正是在其中一场，于 1895 年在尼亚加拉（Niagara）举行的圣经会议上，为近代最大的教义冲突搭建了舞台。

The "five fundamentals" adopted as a platform for evangelical Pietism at the 1895 conference were: the inerrancy of the Scriptures, the deity of Jesus Christ, the virgin birth, the substitutionary theory of the atonement, and the bodily resurrection of the Lord together with his imminent return.<sup>23</sup> The Fundamentalists launched a concerted effort to obtain control of the leadership of denominations, seminaries, mission societies, etc.



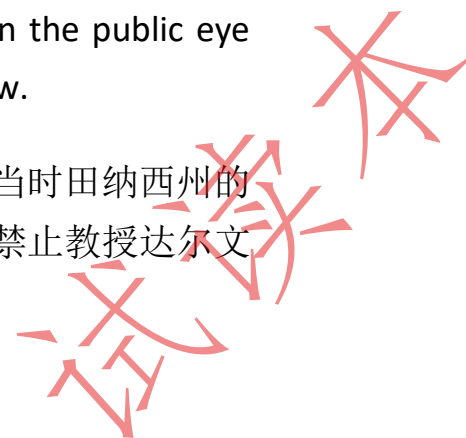
在 1895 年的会议中，“五个基本要道”被采纳，作为福音派敬虔主义的平台：圣经的无误性，耶稣基督的神性，由童女所生，代赎论、主的身体复活及其再临。基要主义者发起了一场一致的努力，以获得对各教派、神学院和传教社团的领导权。

The most visible outcome of this effort was the publication of twelve small, but well-written volumes entitled *The Fundamentals*. Financed by two wealthy laymen over a period of seven years starting in 1909, this series was distributed to every clergyman in the nation. Despite their aggressive campaign, Fundamentalist forces were able to retain noticeable control in only one denomination, the Presbyterian Church. By majority vote, its General Assembly had managed to adopt the five fundamentals, and efforts began to enforce doctrinal discipline against those who would not abide by them. Yet, despite their initial success, Fundamentalists eventually lost their influence in the power structure of American churches. This loss was underlined by the 1929 departure of the great Bible scholar and Fundamentalist champion, J. Gresham Machen, from Princeton Theological Seminary, once a bastion of Old School Presbyterianism.<sup>24</sup>

这一努力最明显的成果，是出版了 12 卷篇幅虽小但写得很好的被命名为《基本要道》的著作。由两个富有的平信徒资助，从 1909 年开始经 7 年时间，这套书被发给了这个国家的每一个牧师。尽管他们进行了声势浩大的运动，基要主义势力依然只能在一个教派中保存明显的控制，那就是长老会。其全体大会以多数票决的形式，同意采用五个基本要道，并开始努力对那些不愿遵守它们的人实施教义惩戒。然而，尽管取得了最初的成功，基要主义者最终失去了他们在美国教会权力结构中的影响。1929 年著名的圣经学者和基要主义拥护者 J·格雷沙姆·梅钦(J. Gresham Machen)离开普林斯顿(Princeton)神学院，突显了这种失去，后者曾是长老会保守派的堡垒。

Fundamentalism had been dealt its death blow in the public eye four years earlier, when a Tennessee school teacher, John Scopes, had been convicted of violating laws enacted against the teaching of the evolutionary theories of Darwin. Though his successful prosecution had been led by the eminent William Jennings Bryan, it was Bryan who was, in effect, convicted by a worldwide press and held up to public scorn and ridicule. As a lasting legacy of the Scopes trial, Fundamentalism was equated in the public eye with blind anti-intellectualism and an unscientific world view.

四年前，基要主义在公众眼里遭受了致命的打击，当时田纳西州的一名教师约翰·斯科普斯(John Scopes)，被判违反了禁止教授达尔文



进化论的法律。虽然由著名的威廉·詹宁斯·布莱恩（William Jennings Bryan）领导的起诉成功了，事实上，却是布莱恩被世界各地的媒体定罪，并受到公众的藐视和嘲笑。作为斯科普斯审判持久的后遗症，基要主义在公众眼里等同于盲目的反智主义和不科学的世界观。

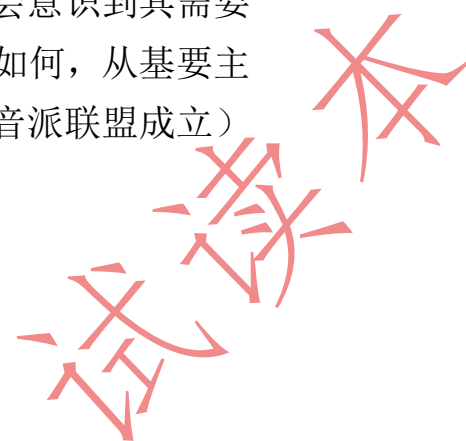
When Machen finally was forced out of Princeton and founded the Orthodox Presbyterian Church, it looked as though Fundamentalism had been banished forever from the public scene to take up residence in a few schismatic churches and in the backwoods of Appalachia and the South. Little could its sophisticated opponents dream that a Fundamentalist renaissance would take place only forty years later. It would be a Fundamentalism purged of its backward belligerence and clothed with a new sophistication of its own. And it would have a new name of its own choosing: the New Evangelicalism.

当梅钦最终离开普林斯顿并成立正统长老教会（Orthodox Presbyterian Church）时，基要主义似乎永远从公众的视角中被驱逐，开始在少数分离的教会和阿巴拉契亚和南方的边境中定居下来。其老成的对手也不可能想象，仅仅 40 年之后，基要主义者就会卷土重来。它将是一种清除了其落后的好战性，并披上了一层新的老练的外衣的基要主义。它还有一个它自己选择的新名字：新福音主义。

## The New Evangelicals 新福音派

Whether or not there is any direct connection between the post World War II period and the rise of the New Evangelicals is difficult to determine. One could speculate that the great increase in the numbers of young parents with children could signal a turn in the direction of tried and true standards and values. In addition, a nation which had undergone the turmoil of war would recognize the need for a religious foundation based on something other than the human spirit. At any rate, the shift from Fundamentalism to Evangelicalism can be traced roughly to the period of 1942 (when the National Association of Evangelicals was founded) to 1960.

很难确定后二战时期和新福音派兴起之间是否存在直接的联系。人们推测说，有孩子的年轻父母的数量大量增加，标志着向着可靠和真实的标准和价值转变。此外，一个经历过战乱的国家，将会意识到其需要一个，建基于人类精神之外的东西上的宗教基础。无论如何，从基要主义到福音主义的转移，大致可以追溯到 1942 年（全国福音派联盟成立）到 1960 年的时期。



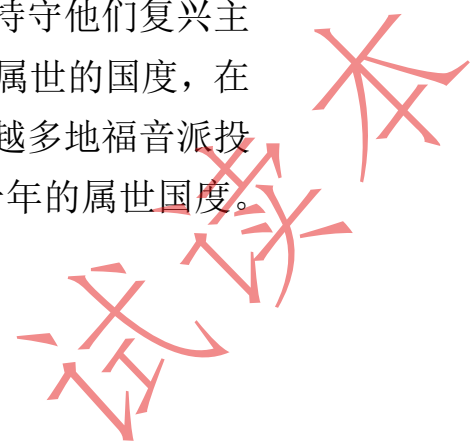


After 1960, two groups are identifiable among conservative Protestants: Fundamentalists and New Evangelicals, They are "two camps without definite boundaries," as Bruce Shelley has observed.<sup>25</sup> On the one hand, Fundamentalism has always been noted for a militant stridency, taking its stand for doctrinal integrity on the basis of uncompromising loyalty to the text of the Bible. In contrast, New Evangelicals have a more polished, urbane style. They hold many of the same doctrines as the Fundamentalists, but with more openness toward the viewpoints of their opponents and with much more sensitivity (some would say proclivity) toward the culture.<sup>26</sup>

1960年后，在保守的新教徒中可划分出两个团体：基要派和新福音派，正如布鲁斯·雪莱（Bruce Shelley）所观察到的，它们是“没有明确界限的两个阵营。”一方面，基要主义一直以激进的强硬著称，毫不妥协的忠诚于圣经文本，坚持教义的完整性。相比之下，新福音派的风格更圆滑和文雅。他们持有很多与基要派相同的教义，但是对他们对手的观点更具开放性，对文化更具敏感性（有人会说更具倾向性）。

The doctrinal base of modern Evangelicalism is much broader than that of any of the movements which preceded it. For instance, many wings of Evangelicalism are happy to use higher critical approaches to scriptural interpretation, though their fundamentalist predecessors at the turn of the century regarded this view of the Bible as heresy. Another example of doctrinal diversity within the Evangelical camp is on the subject of eschatology (the end times). Sizeable numbers of Evangelical leaders still hold to the premillennial view of their revivalist forebears — namely, that Jesus will return to set up an earthly kingdom during which there will be a thousand year period of peace and prosperity for the church. Growing numbers of Evangelicals, however, have defected to amillennialism -- the view that there will be no thousand year earthly kingdom before or after his return. In so doing they seem to be reflecting the tastes of their constituency: Hal Lindsey's popular premillennialist books<sup>27</sup> no longer arouse the intense excitement they caused fifteen years ago.

现代福音主义教义根基比在它之前的任何运动都要广。比如，福音主义很多分支乐意使用高等批判来进行圣经诠释，尽管他们在世纪之交的基要派前辈认为这种圣经观是异端。福音派阵营另一个教义多样性的例子是关于末世论的主题。相当数量的福音派领袖依然持守他们复兴主义先辈前千禧年的观点——即，耶稣将会再来创建一个属世的国度，在此期间教会将会有一千年繁荣昌盛的时期。然而，越来越多地福音派投奔到了无千禧年主义——在他再来之前或之后没有一千年的属世国度。





他们如此做，似乎是反映了他们支持者的口味：哈尔·林赛（Hal Lindsey）畅销的前千禧年著作已不再引起像 15 年前那样的强烈的兴奋。

Even though modern Evangelicals are more doctrinally diverse than Fundamentalists, it is still possible to define the general theological framework on which Evangelicalism is built. George Marsden lists five doctrinal components in modern Evangelicalism:

即便现代福音派比基要派更加地教义多样化，界定福音派所建基的大体的神学框架，依然是可能的。乔治·马斯登（George Marsden）列出了现代福音主义教义的 5 个组成部分：

1. the Reformation doctrine of the final authority of Scripture;
2. the real, historical character of God's saving work recorded in Scripture;
3. eternal salvation only through personal trust in Christ;
4. the importance of evangelism and missions;
5. the importance of a spiritually transformed life.<sup>28</sup>

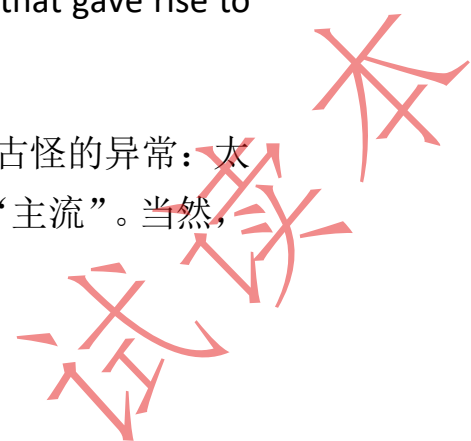
1. 圣经是终极权威的宗教改革教义；
2. 圣经记载的上帝救恩工作真实和历史性的特点；
3. 永恒的救恩唯独透过个人相信基督得到；
4. 传福音和宣教事工的重要性；
5. 转变的属灵生命的重要性。

Judged by these categories, conservative Lutherans have been included by some observers within the ranks of Evangelicalism.<sup>29</sup>

由这些类别判断，保守派路德宗被一些观察者归类为福音主义阵营。

To the naked eye, conservative Lutheranism appears to be a curious abnormality within American Christendom: too liturgical to be truly Evangelical, too fundamentalistic to be "mainline." Certainly there is substantial agreement between Evangelicals and conservative Lutherans in the area of biblical authority and the historicity of the Gospel. Since the time of the Reformation Lutherans have also shown a consistent concern for evangelizing the lost. And every indication is that Lutherans in America are increasingly mission-minded. However, profound differences in the area of conversion and sanctification remain, the very differences that gave rise to this study.

肉眼看来，保守派路德宗似乎是美国基督教界一种古怪的异常：太过仪式而不是真正的福音派，太过基要主义而不能成为“主流”。当然，



在圣经的权威性和福音的历史性领域，福音派和保守派路德宗有实质性的认同。自宗教改革时代以来，路德宗对向失丧之人传福音同样展现了始终如一的关注。每一个迹象都表明，美国路德宗越来越有宣教思维。然而，在归信和成圣领域依然保持着深远的差异，正是这样差异导致了本研究。

This is not merely a case of parochial jealousy or a clash of traditions. Lutherans and Evangelicals may share a common respect for the authority of the Word of God and a common vocabulary in the proclamation of Christ's atoning work, but they each breathe a different atmosphere. Like Luther and Zwingli before them, they may shake hands but must unhappily conclude that they have a "different spirit." The differences are not incidental to, but rather integral to the gospel: Is salvation God's action or the believer's? That has been the basic issue all along.<sup>30</sup> It continues to be.

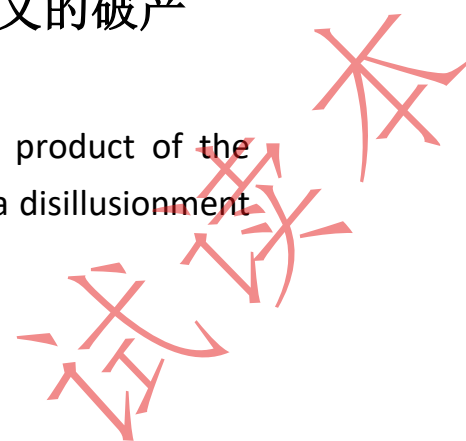
这不仅仅是一种狭隘的嫉妒或传统的冲突。路德宗和福音派可能对上帝之道的权威有共同的尊重，在宣讲基督救赎工作中使用共同的词汇，但是他们各自呼吸着不同的空气。就像他们之前的路德和慈运理，他们可能会握手，但是必须遗憾地说，他们有着“不同的灵”。这些差异并不是偶然的，而是构成福音整体的一部分：救恩是上帝的行动还是信徒的行动？这一直是一个基本的议题，它也一直如此。

No matter how we evaluate the doctrine of the Evangelicals, it is clear that their day in the sun has arrived, 1976 was declared by Newsweek magazine as the year of the Evangelicals, Twelve years later, despite the Bakker and Swaggart debacles, the momentum of this movement shows no signs of slowing. Fueled by America's cultural veneer of political and social conservatism, it has shown remarkable tenacity. One reason for its staying power may be the debilitation of its historic enemy, Liberalism.

无论我们如何评估福音派的教义，很明显，他们的好日子来到了，1976年被新闻周刊杂志宣布为福音派之年，12年后，尽管贝克(Bakker)和史华格(Swaggart)垮台了，这场运动的势头丝毫没有放缓的迹象。在美国政治和社会保守主义文化外表的助推下，它表现出了非凡的韧性。其持久力的一个原因，可能是其历史性的敌人——自由主义的衰弱。

## **The bankruptcy of Liberalism 自由主义的破产**

Classic religious liberalism in the United States is a product of the general optimism of the turn of the century coupled with a disillusionment



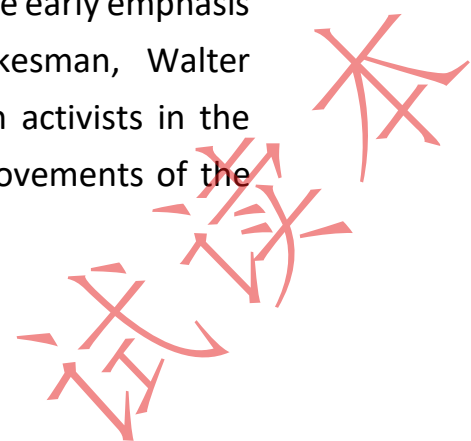
with the old dogmas, since they appeared to be in conflict with the discoveries of science. Albert Schweitzer, in his 1906 book, *The Quest for the Historical Jesus*, found that applying the new science of higher critical interpretation to the New Testament left the historical Jesus completely inaccessible to the modern Christian. Earlier theologians had traced much of Christian dogma to the accretions of the imaginations of the early church (Ritschl [d. 1889]) or to its interplay with other world religions ("History of Religions" school, ca. 1890). Left with little or no basis for reliable information about its Founder, Christianity was left to concentrate on his ethical teachings. For example, T. H. Huxley said in 1890: "I visualize the days not far hence when faith will be separated from all facts... and then faith will go on triumphant forever."<sup>31</sup> Liberals thought they had safeguarded the faith from attack at the hands of reason by divorcing faith from history:

在美国，经典的宗教自由主义是世纪之交普遍的乐观主义，伴随着旧教条破灭——由于它们似乎和科学发现相冲突——的产物。阿尔伯特·施韦泽于他在 1906 年的书《探寻历史上的耶稣》中发现，将高等批判的新科学应用在新约诠释中，让现代基督徒完全无法接触历史上的耶稣。早期神学家将大部分基督教教条追溯到初代教会幻想的累积（里切尔，逝于 1889 年），或其与其它世界宗教的相互影响（“宗教历史”学派，约 1890 年）中。由于关于其创始人的可靠信息几乎没有留下任何依据，基督教只允许被专注于它的道德教导上。比如，T·H·赫肯黎（T. H. Huxley）在 1890 年说：“我设想在不久之后的日子，那时信仰将从一切的事实中分离出来……然后信仰将永远得胜。”自由派认为，透过将信仰从历史中分离出来，他们保护了信仰免于理性之手的攻击：

Religion would no longer be seen as dependent on historical or scientific fact susceptible of objective inquiry; religion had to do with the spiritual, with the heart, with religious experience, and with moral sense or moral action -- areas not open to scientific investigation. Thus science would have its autonomy, and religion would be beyond its reach.<sup>32</sup>

宗教将不再被视为倚赖于历史和科学事实，可以被客观的探究；宗教涉及的是精神、心灵、宗教经历、道德感或道德行动——这些领域并不向科学研究开放。这样科学就有了其自治权，而宗教就超出了它的范畴。

For a time, the Liberal emphasis on ethics over dogma proved to be quite popular. Its influence can be traced all the way from the early emphasis on the social gospel advocated by its greatest spokesman, Walter Rauschenbusch (d. 1918), to the involvement of Christian activists in the great social upheavals of the Civil Rights and Anti-War Movements of the 1960s.



有一段时间，自由派强调道德而不是教条的做法受到了相当大的欢迎。其影响可以从早期其最著名的发言人华特·饶申布什（Walter Rauschenbusch，逝于 1918 年）拥护的，对社会福音的强调，一直追溯到 20 世纪 60 年代基督教活动家参与的民权和反战运动的社会巨变。

This kind of "Alice in Wonderland" theology could not survive. Even though the Mad Hatter might claim that words mean whatever he wants them to mean, Liberalism found that approach did not work in theology. Setting out to separate fact from faith, they had come to an impasse. The house they had constructed to protect them from the assault of reason was made of cards. Today, though Liberalism still reigns in many parts of the public media, we are witnessing its collapse under its own weight.

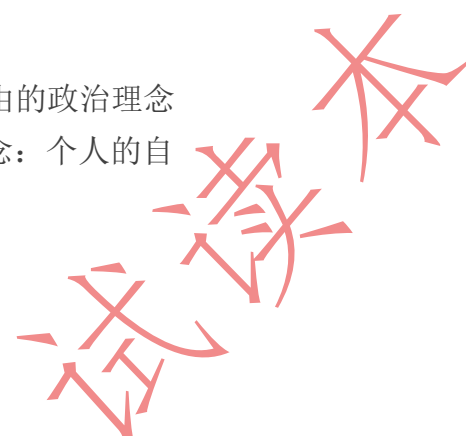
这种“爱丽丝梦游仙境”的神学是无法生存的。尽管疯帽人（Mad Hatter）可能会声称，无论他想要话语的意思是什么，其意思就是什么，自由主义发现这种方法在神学中根本行不通。将事实从信仰中分开，他们走入了一条死路。他们为保护他们免于理性的攻击而搭建的房子，是一个纸牌屋。今天，尽管自由主义在很多公众媒体中依然盛行，我们正目睹它在其自身重力之下的塌陷。

"What the liberal establishment does not yet comprehend," Jeremy Rifkin wrote in 1979, "is the hard, cold reality that American Liberalism has already begun a *permanent* slide into extinction."<sup>33</sup> Arguing that economic upheaval is bringing about a new Protestant reformation, a "conservation ethic," Rifkin has some interesting observations about the decline of Liberalism:

“自由派当权者尚未理解的是，”杰里米·弗金（Jeremy Rifkin）在 1979 年写道：“美国自由主义已经开始永久地滑向毁灭这一确凿冷酷的事实。”弗金认为，经济动荡带来了一场新教改革，一种“保护伦理”，他对自由主义的衰落有一些有趣的观察：

It is important to bear in mind that, within the American experience, both conservative and liberal political beliefs are children of a common parent, the liberal ethos. Each accepts the notion that individual self-interest and unlimited material growth are the sine qua non of human social existence. Both place their total faith in science, technology and capitalism as the ruling deities of the modern world.<sup>34</sup>

记住这一点是重要的，即，在美国人的经历中，保守的和自由的政治理念来自同一对父母——自由派思潮。每个人都接受这样的概念：个人的自



我利益和无限的物质增长是人类社会存在的先决条件。这两者都完全相信科学、技术和资本主义是现代世界的统治神。

As confidence in science and technology diminish, the liberal ethos is gradually losing its monopoly on American thought patterns. What will take its place? Rifkin predicts a resurgence of conservative Calvinism:

随着对科学技术信心的衰退，自由派思潮在美国思维模式中正逐渐丧失其垄断地位。什么将会取代它的位置呢？弗金预测保守的加尔文主义将卷土重来：

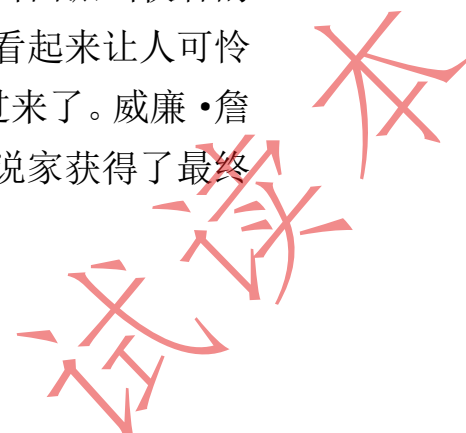
America, then, is made up of two cultures which exist in a carefully structured relationship to one another. The Reformation culture of John Calvin remains the basis of the American experience. Its bastardized successor, the liberal ethos, remains superimposed on top but it is continually influenced by the subtle shifts and quiet rumblings of its earlier foundation.<sup>35</sup>

因此，美国是由两种，相互之间以一种精心构建的关系而存在的文化组成。约翰·加尔文的宗教改革文化依然是美国经验的基础。它非正宗的继承人，自由派思潮，虽仍然叠加在其上，但却持续不断地受到其早期基础微妙变化和悄声轰鸣的影响。

Whether or not Rifkin's theories are correct, he is not the only commentator who has detected the serious erosion of Liberalism as a driving force in American church life. Bloesch writes: "As a spiritual movement within the churches, liberalism is slowly but surely giving way to both classical evangelicalism and fundamentalism."<sup>36</sup> Remember Richard John Neuhaus's wry observation of the predicament of the liberal establishment? "...it is the certitudes of Clarence Darrow which now seem pitifully quaint."<sup>37</sup> The defeat of Fundamentalism at the Scopes trial has now been reversed. The disgrace of William Jennings Bryan has been avenged; the great silver tongued orator has had the final say. It took only sixty years for the liberal pendulum to swing into conservatism. American religious Liberalism has collapsed as a viable option.

无论弗金的理论是否正确，他并不是唯一的，察觉到自由主义作为美国教会生活的驱动力受到严重侵蚀的评论家。布洛施(Bloesch)写道：

“作为教会里的一种属灵运动，自由主义正缓慢但坚定地让位于古典福音主义和基要主义。”还记得理查德·约翰·纽豪斯对自由派当权者的窘境揶揄的评论吗？“……克拉伦斯·达罗的确信现在看起来让人可怜的古怪。”基要主义在斯科普斯审判上的失败现在扭转过来了。威廉·詹宁斯·布莱恩的耻辱得到了雪耻；这位伟大的雄辩的演说家获得了最终





决定权。自由派的钟摆只用了 60 年就摆向了保守主义。美国宗教自由主义作为一种可行的选项已经崩溃了。

## The Evangelical initiative 福音派的先手

Evangelical theology has undertaken a new initiative, turning the corner from its Fundamentalist past. Its efforts are certainly capitalizing on the collapse of the old Liberalism, if not contributing to it. At least four components make up this initiative: Evangelicalism's scholarship, its cultural sensitivity, its use of the media and its popular piety or life style.

福音派神学开始了一个新的先手，从其基要派的过去转危为安。它的努力必然利用了旧自由主义的崩溃，如果不是促成其崩溃的话。这一先手至少由四个部分组成：福音主义的学术研究，其文化敏感性，它对媒体的使用，它流行的敬虔行为或生活方式。

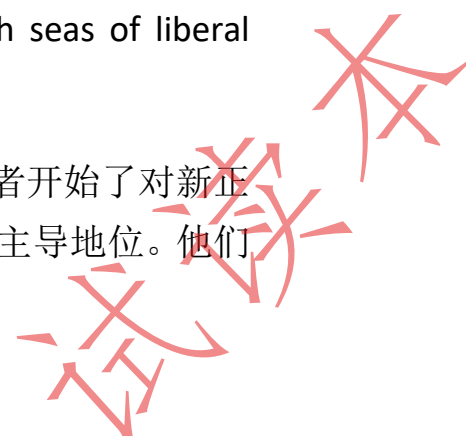
### *Scholarship* 学术研究

In 1960, just as the New Evangelical movement was beginning to make headway, Harold Ockenga wrote in *Christianity Today*, the foremost Evangelical journal, that three objectives lay before the movement: (1) academic respectability, (2) social involvement and (3) denominational redirection.<sup>38</sup> History has shown at least a measure of success in every one of these areas.

在 1960 年新福音派运动开始取得进展时，哈罗德·奥肯加（Harold Ockenga）就在今日基督教——最重要的福音派刊物上写道，有三个目标摆着这场运动前面：（1）学术声望，（2）社会参与，（3）教派的重定位。历史表明，在上述每一个领域，至少都获得了一定的成功。

Equipped with credentials from respected academic institutions both at home and abroad, Evangelical scholars began a vigorous critique of neo-orthodoxy, which then held full sway in theological circles. Their efforts in biblical studies have been unexcelled by any other conservative scholars. Twentieth century conservative Lutherans, for example, have proven to be much more adept at systematics than biblical studies. They have relied on Evangelical writers to chart the course through the rough seas of liberal biblical scholarship.<sup>39</sup>

带着国内外受人尊重的学术机构的文凭，福音派学者开始了对新正统神学猛烈的批判——后者在当时的神学圈占有完全的主导地位。他们



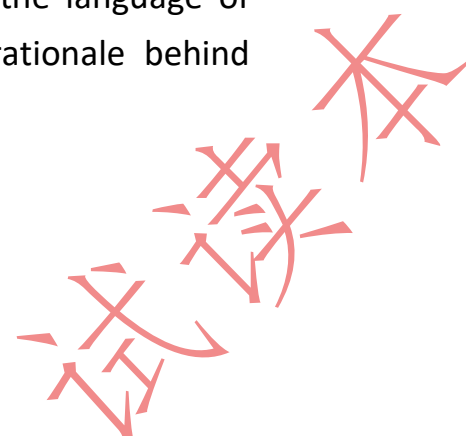
在圣经研究方面的努力是其他保守派学者所不能企及的。比如，20 世纪保守派路德宗，已证明其更擅长系统神学而不是圣经研究。他们依靠福音派作家开辟路线来穿过自由派圣经学术的汹涌海面。

Nevertheless, Evangelical scholarship has not met with universal approval from those within its own ranks. For example, some see its emphasis on an intellectual defense of the faith as extremely dangerous. Reason, they argue, is legitimately used only in dealing with historical data. Faith alone can grasp the revelation God offers us in history. Naming Henry, John W. Montgomery, Norman Giesler and Francis Schaeffer (all cult heroes of New Evangelicals to varying degrees) as offenders, Donald Bloesch, a prominent Evangelical spokesman, questions Evangelicalism's "bent toward rationalism."<sup>40</sup> It remains to be seen whether Evangelicalism will be able to retain its position on the limb of scholarship without sawing itself off the trunk of revelation.

然而，福音派学术并没有得到其内部人士的普遍认可。比如，一些人视其强调用智力来捍卫信仰是及其危险的。他们认为，理性只有在处理历史性数据时才能被合法的使用。唯有信心能够抓住上帝在历史中提供给我们的启示。著名的福音派代言人唐纳德·布洛施(Donald Bloesch)，称亨利(Henry)、约翰·w·蒙哥马利(John W. Montgomery)、诺曼·吉斯勒(Norman Giesler)和弗朗西斯·谢弗(Francis Schaeffer)为罪犯，质疑福音主义“向理性主义弯腰”。福音主义能否不将其从启示之树的躯干上锯掉，而依然保持其学术上的地位，还有待观察。

### *Cultural sensitivity* 文化敏感性

With impressive energy, Evangelicalism has conducted not only an attack against its liberal Christian peers, but a lively mission to the unbelieving society in which it lives. Here, no doubt influenced by revivalism before it, Evangelicals have made conversion of the lost a prime focus. There is a distinct difference in style, however, between the evangelistic message of Fundamentalism and that of Evangelicalism. Evangelicals tend to be much more in tune with the culture around them than were their Fundamentalist predecessors. They aim to translate the Christian message for the unbelieving public; this translation is to be rendered in the language of contemporary American culture. Bloesch captures the rationale behind Evangelicalism's cultural sensitivity when he writes:



福音主义带着引人瞩目的活力，不仅对其自由派同行进行了攻击，而且对其生活在其中的不信的社会进行了一场生动的布道。在这里，无疑受到了在它之前复兴主义的影响，福音派将失丧之人的归信作为首要的关注点。然而，基要主义的福音信息和福音主义的福音信息，在风格上有显著的不同。相比他们的基要派先辈，福音派更倾向于与他们周围的文化保持一致。他们的目的是为不信的大众翻译基督教信息；这种翻译是被渲染为当代美国文化的语言。布洛施抓住了福音主义文化敏感性背后的原因，他写道：

There cannot be theological points of contact between the gospel and the world, but there must be sociological and cultural points of contact. We must speak the language of our age even while seeking to overthrow its follies and superstitions.<sup>41</sup>

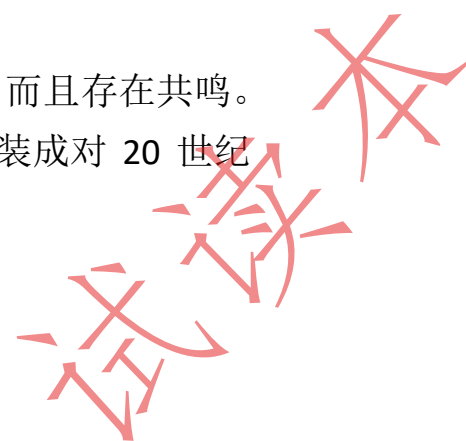
在福音和世界之间不可能有神学上的接触点，但是必定有社会学和文化上的接触点。即使在寻求推翻其愚昧和迷信的同时，我们也必须说我们时代的语言。

Here most American churches can learn from the Evangelicals. Liberal Christianity has tended to engage in theological discussion with the world, and it has frequently compromised the gospel for the world's sake. At the other extreme are conservative confessional churches, which have tended to create their own culture. In mission outreach, converts have often had to undergo "culture shock" in order to find their way into the mainstream of conservative Lutheran church life.

在这里，大多数美国教会都可以向福音派学习。自由派基督教倾向于和世界进行神学讨论，它经常为世界的缘故损害福音。另一个极端是保守的认信教会，其倾向于创造它们自己的文化。在外展事工中，归信者为了进入主流的保守派路德宗教会生活，不得不经历“文化冲击”。

Evangelicals have shown that they are not only sensitive but also sympathetic to the culture around them. Sensing the needs and moods of society, they have packaged the Christian gospel in ways that appeal to people faced with the complexities of American life in the closing decades of the twentieth century. Here we might mention loneliness, despair and anxiety as examples of the kinds of problems for which Evangelicals have offered the solutions.

福音派显明了，他们对他们身边的文化不仅敏感，而且存在共鸣。他们察觉到了社会的需要和情绪，将基督教的福音，包装成对 20 世纪



末面对美国生活复杂性的人们有吸引力的方式。福音派为各种问题提供了解决方案，在这儿，我们会提到孤独、绝望和焦虑作为例子。

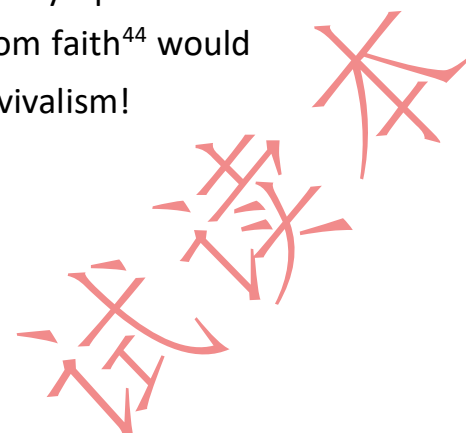
It could be asked, however, if the Evangelicals' laudable interest in the culture has not already compromised the gospel. The Evangelical victory is at least partially riding in on the coattails of a general conservative landslide in society. Where does conservative political and economic concern leave off and Evangelicalism begin? "...one can ask," Donald Bloesch wrote already in 1973, "whether the evangelical renaissance is rooted in a profound spiritual awakening or in the counter-revolution of middle America against the vagaries of the New Left?"<sup>42</sup>

然而，人们可能会问，福音派对文化值得称赞的兴趣是否已经损害了福音。福音派的胜利至少一定程度上站在了社会普遍保守派压倒性胜利的风口上。哪儿是保守的政治和经济没涉及到而福音主义开始的地方呢？“……人们可能会问，”唐纳德·布洛施在1973年就写道：“福音派的复兴是根植于深远的属灵觉醒，还是由于美国中产反对新左派反复无常的一种复辟？”

What is needed is a method sensitive to the mood of the culture without compromising the Christian message. Some critics, such as Jeremy Rifkin, believe that the most subjective of the Evangelicals have already gone too far down that path for retreat: "[The charismatic movement's] vertical posture, its elimination of time and space (immediate communication with God), its unity between God and people and its emotional experiential nature all reflect the TV culture (instant, spontaneous, subjective, and emotional)"<sup>43</sup>

我们需要一种既对文化气氛敏感，又不损害基督教信息的方法。一些评论者，如杰里米·弗金，相信最主观的福音派已经在这条路上走得太远而无法回头了：“（灵恩运动）垂直的姿态，其对时间和空间的消除（和上帝的直接交流），其神人合一，其情绪的经验性，这些都反映了电视文化（即时的、自发的、主观的、情绪的）。”

Here the real danger is that the medium becomes the message, that the experiential, subjective packaging of this brand of Evangelicalism has taken over the content of the gospel. How ironic it would be if Huxley's prediction nearly a hundred years ago about the separation of fact from faith<sup>44</sup> would come true not within Liberalism, but within the family of revivalism!



这里真正的危险是媒介变成了信息，福音主义这种经验的主观的包装取代了福音的内容。如果赫肯黎一百多年前关于事实和信仰相分离的预言，不是在自由主义里，而是在复兴主义的家庭里实现，这是多大的讽刺啊！

It would appear that Evangelicalism's flirtation with the culture has influenced it more than it admits. Its preaching and worship have tended to imitate some of the more spectacular components of our culture:

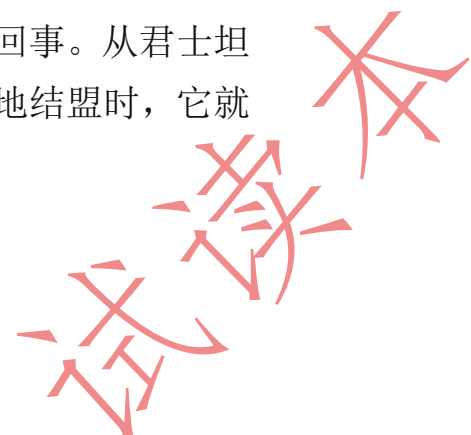
看来福音主义与文化的调情，对它的影响比它所承认的要大。它的讲道和敬拜倾向于模仿我们文化中某些更壮观的部分：

What the church does best — preach, worship, and partake of the sacraments — is, however, discounted as ineffectual ritual and not "real" action. Should the church refuse to be cast in the role of hustler, then the para-ecclesiastical storm troopers stream in to bridge the gap. Media blitzes, advertising campaigns, concert circuits, radio and television networks, clubs, camps, conferences. All aspects of American culture are duplicated and supposedly baptized. One feels securely a part of the mainstream.<sup>45</sup>

然而，教会做的最好的事——讲道、敬拜、施行圣礼——被视为无效的仪式和不“实际”的行为。如果教会拒绝扮演骗子的角色，那么准教会的突击队员就会涌入，填补这一空白。媒体闪电战，广告宣传，巡回音乐会，广播和电视网，俱乐部，营会和会议。美国文化的方方面面都得到了复制，并据说是得到了洗礼。人们安心的觉得自己是主流的一部分。

The Evangelical initiative in the face of the collapse of Liberalism has been vigorous and effective. It contains much to be admired and imitated. Cultural sensitivity serves the outreach of the church much more effectively than cultural isolationism. Caution, however, is called for. The warning signals include apparent growing social respectability for conservative Christianity. Respectability is one thing; being considered chic is another. Historically since the time of Constantine, whenever the church has allied itself too closely with the cultural establishment, it has become corrupt and its gospel has been secularized.

面对自由主义的崩溃，福音派的先手一直是积极有效的。它包含很多值得欣赏和模仿的地方。文化敏感比文化孤立主义更有效地服务于教会的外展事工。然而，谨慎是需要的。警示信号包括保守派基督教社会声望明显的提升。受尊敬是一回事，被视为时髦是另一回事。从君士坦丁时代以来，历史表明，每当教会与文化机构过于紧密地结盟时，它就会变得腐败，其福音也变得世俗化。





## *Aggressive use of media* 气势磅礴地使用媒体

One of the most visible characteristics of the Evangelical initiative has been its utilization of radio and television and, more recently, other forms of communication now available through electronic technology. One of the key avenues of Evangelical outreach has been through what has become known as “Christian music.”

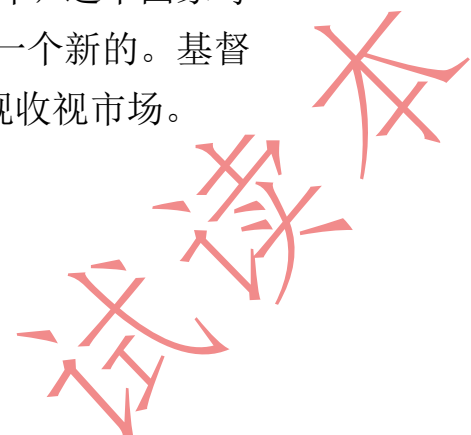
福音派的先手最明显的特点之一，是其对广播、电视，以及最近透过电子技术可获得的其它通讯形式的使用。福音派外展的其中一个关键途径，是透过所谓的“基督教音乐”。

By 1981, contemporary gospel music had become a \$100-million-a-year business.... gospel had become the fifth-largest-selling category of music — bigger than classical or jazz. In 1983, gospel accounted for 5 percent of the total market in records and tapes, as compared to 4 percent for classical and 2 percent for jazz, Christian radio stations had boomed along with Christian product; more than 300 stations were spinning Christian discs exclusively, and most of the one-in-eight stations in the country classified as religious broadcasters were airing gospel on a regular basis.<sup>46</sup>

到 1981 年，当代福音音乐已经成为每年 1 亿美元的生意……福音音乐成了第五畅销音乐类别——比古典乐和爵士乐更大。在 1983 年，福音音乐占唱片和磁带整个市场的 5%，相比之下，古典乐是 4%，爵士乐是 2%，基督教广播电台伴随着基督教产品蓬勃发展；超过 300 个电台专门播放基督教唱片，全国大约八分之一的电台被归类为宗教广播电台，定期地播放福音音乐。

The Christian music industry has had a noticeable effect on the airwaves; there is hardly a community in the country that does not have its own local “Christian radio,” Already in 1979 one out of every seven radio stations in the nation was religiously oriented and every seven days a new one was being established. Twenty percent of the television viewing market was being reached by Christian TV stations that were being established at the rate of one every thirty days.<sup>47</sup>

基督教音乐产业对电视广播产生了显著的影响；这个国家几乎没有一个社区，没有其自己的当地“基督教电台”，到 1979 年，这个国家每 7 个广播电台就有 1 个以宗教为导向，每 7 天就会成立一个新的。基督教电视台以每 30 天一家的速度成立，占据了 20% 的电视收视市场。



Here again Evangelicalism has been criticized for its efforts to sell the gospel in packaging attractive to the public. Virginia Owens, for example, has questioned the use of secular advertising techniques in evangelistic outreach through the media:

在这儿，福音主义再次被指责，其努力地以吸引公众的包装来出售福音。例如，维吉尼亚·欧文斯（Virginia Owens）就质疑在福音派的外展中，透过媒体使用世俗广告的技巧：

The point is to make the picture so appealing that the customer wants to see himself within the frame. Health, wealth, youth (or at least youthful age), sharp clothes, exuberant optimism. Is the product Coca-Cola or Christ? It's hard to tell.<sup>48</sup>

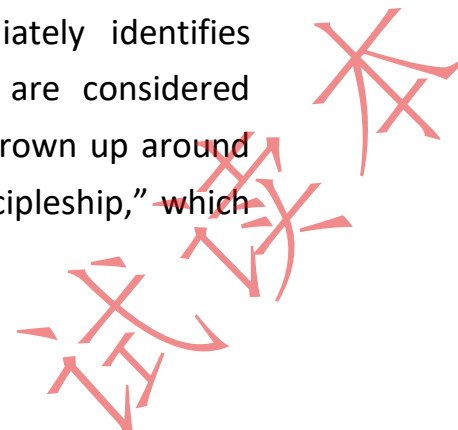
关键点是让画面如此有吸引力，以至于顾客想要在画框里面看到他自己。健康、财富、青春、时髦的衣服、热情洋溢的乐观主义。产品是可口可乐还是基督？这很难说。

### *The catechesis of life style* 生活方式要理问答

The most startling thing about the New Evangelical initiative is that it has turned out to be much more an experience than a recognizable doctrinal system. The Evangelical doctrinal agenda is much broader and more difficult to define than the specific list of concerns brought forward by Fundamentalism. Not all who classify themselves Evangelical would insist on the inerrancy of the Bible or a specific view of the return of Christ, for example. Yet Evangelicalism is a cohesive whole, a recognizable and important segment within Christendom.

关于新福音派的先手，最令人惊奇的是，它已经被证明更多是一种体验而不是一个可辨认的教义体系。福音派教义议题比基要主义所提出的特定的关注单要更广泛和更难被定义。例如，不是所有将自己归为福音派的人，都持守圣经的无误性或基督再来的特定观点。然而，福音主义是一个凝聚的整体，是基督教界一个可识别的和重要的细分。

What holds Evangelicalism together is a common form of piety, not a common doctrine. The basis of all Evangelical piety is conversion, understood to be a clearly defined personal experience. A particular vocabulary is used in prayer and conversation which immediately identifies the speaker as Evangelical. Particular styles of music are considered "Christian," and a multi-million dollar book industry has grown up around the Evangelical subculture. Heavy stress is placed on "discipleship," which



translates as learning to apply scriptural principles into various circumstances of personal life. Thus there has been a huge growth in Bible seminars, conferences and workshops. Within American Evangelicalism, conferences on life style have replaced catechisms as the chief teaching tool of the church.

将福音主义维系在一起的，是一种共同的敬虔形式，而不是共同的教义。一切福音派敬虔的基础是归信，被理解为一种明确定义的个人经历。一种特殊的词汇被用于祷告和交谈中，它能立刻地确定谈话者为福音派。一些特殊形式的音乐被视为“基督教”的，围绕着福音派的亚文化，一个价值数百万美元的图书产业被建立起来。重音被放在“门徒培训”上，它指学习将圣经的原则应用到个人生命的各种环境中。因此圣经研讨会、学术会议和讲习班有了巨大的增长。在美国福音派内部，生活方式会议已取代了教义问答，成为了教会首要的教导工具。

Life style workshops are the means by which we learn how to make the necessary alterations and adjustments. Whatever style one opts for in one's life, there is a seminar somewhere that will show you how to fit it. You can learn how to be a Total Woman or an OK guy. There is prosperity training for the Christian businessman and assertiveness training for the Christian feminist. Cooking for Christians and dieting for Christians. Salvation through solar energy and effective parenthood.<sup>49</sup>

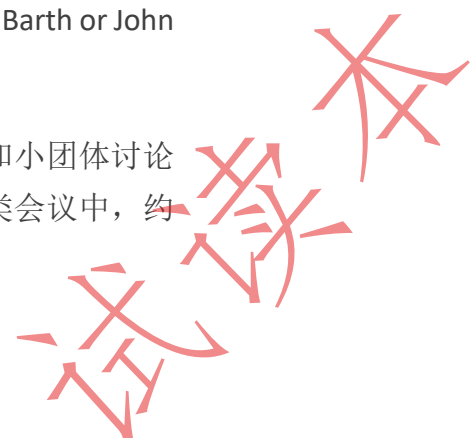
生活方式研讨会是我们学习如何做出必要的改变和调整的工具。无论一个人在其生活中选择什么风格，总有一个研讨会会告诉你如何契合它。你可以学习如何成为一个完全的女人或一个好男人。有给基督徒商人的成功培训和给基督徒女权主义者的魄力培训。为基督徒做饭和为基督徒节食。拯救太阳能和有效的亲子关系。

At many Evangelical conferences, the emphasis is clearly on internalizing the faith in an experiential way. Bloesch has deplored Evangelicalism's tendency to substitute process for content:

在很多福音大会中，重点显然是以一种体验的方式内化信仰。布洛施谴责福音主义用流程代替内容的倾向：

It is disconcerting to realize that at so many evangelical conferences and retreats, group dynamics and small group discussion figure more prominently than scholarly lectures.... It is not an exaggeration to claim that John Dewey wields greater influence at many such meetings than either Karl Barth or John Calvin.<sup>50</sup>

令人惶恐的是，在如此多福音大会和退修会中，团体动态和小团体讨论比学术讲座更引人注目……可以毫不夸张的说，在很多这类会议中，约



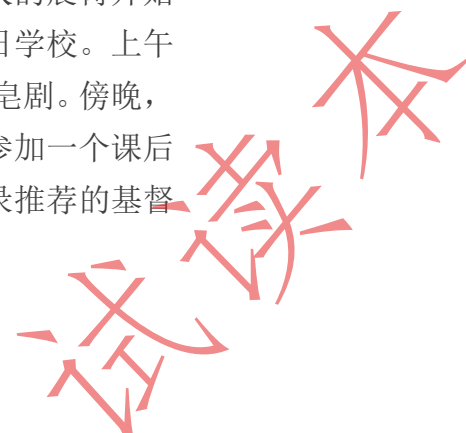
翰·杜威（John Dewey）比卡尔·巴特（Karl Barth）和约翰·加尔文更具影响力。

The teaching of life style instead of doctrine has progressed to the point where many American Protestants know more about the hit charts of Christian popular music than they do about the faith. Thanks to the businesses which have grown up around life style Christianity, Evangelicalism can now offer its faithful a life completely insulated from secular distractions.

以生活方式教导取代教义教导，已经发展到了这样的程度，很多美国新教徒对基督教流行音乐热门排行榜的了解，超过了对信仰的了解。感谢围绕生活方式基督教发展起来的生意，福音主义现在可以为其信徒提供一个完全隔绝世俗干扰的生活。

Christians can now spend an entire day within an evangelical context, even as they continue to function in the broader secular culture. In the morning, husband and wife wake up to an evangelical service on their local Christian owned and operated radio station. The husband leaves for work where he will start off his day at a businessman's prayer breakfast. The evangelical wife bustles the children off to their Christian Day School. At midmorning she relaxes in front of the TV set and turns on her favorite Christian soap opera. Later in the afternoon, while the Christian husband is attending a Christian business seminar, and the children are engaged in an afterschool Christian sports program, the Christian wife is doing her daily shopping at a Christian store, recommended in her Christian Business Directory. In the evening the Christian family watches the Christian World News on TV and then settles down for dinner. After dinner, the children begin their Christian school assignments. A Christian baby-sitter arrives — she is part of a baby-sitter pool from the local church. After changing into their evening clothes, the Christian wife applies a touch of Christian make-up, and then they're off to a Christian nightclub for some socializing with Christian friends from the local church. They return home later in the evening and catch the last half hour of the '700 Club, the evangelical Johnny Carson Show. The Christian wife ends her day reading a chapter or two from Marabel Morgan's best-selling Christian book, *The Total Woman*. Meanwhile her husband leafs through a copy of *Inspiration* magazine, the evangelical *Newsweek*, before they both retire for the evening.<sup>51</sup>

基督徒现在能够花一整天在福音派的环境中，即便他们继续在更广泛的世俗文化中活动。早上，丈夫和妻子醒来，在本地基督徒持有和经营的广播电台收听福音服务。丈夫去工作，在那里他将以一个商人的晨祷开始他的一天，福音派妻子忙着催促孩子们去他们的基督教主日学校。上午早些时候，她在电视前放松放松，打开她最喜欢的基督教肥皂剧。傍晚，当基督徒丈夫在参加一个基督徒商人研讨会时，孩子们在参加一个课后基督徒体育活动，基督徒妻子在一家由她的基督教企业名录推荐的基督



教商店进行她的日常购物。晚上，这个基督徒家庭观看电视上的基督教世界新闻，然后坐下吃晚餐。晚餐后，孩子们开始做他们的基督教学校作业。一个基督徒临时保姆到了——她是当地教会临时保姆中的一员。换上他们的晚礼服后，这个基督徒妻子化了一点基督徒妆，然后他们去一个基督教夜店与地方教会的基督徒朋友进行社交。在晚上晚些时候他们回家了，观看了最后半小时的 700 俱乐部——福音派的约翰尼·卡森（Johnny Carson）脱口秀。在他们进入夜间休息前，基督徒妻子会阅读一到二章马拉贝尔·摩根（Marabel Morgan）最畅销的基督教书籍《完全的女人》，来结束她的一天，而此时她的丈夫会翻阅一份灵恩杂志——福音派的新闻周刊。

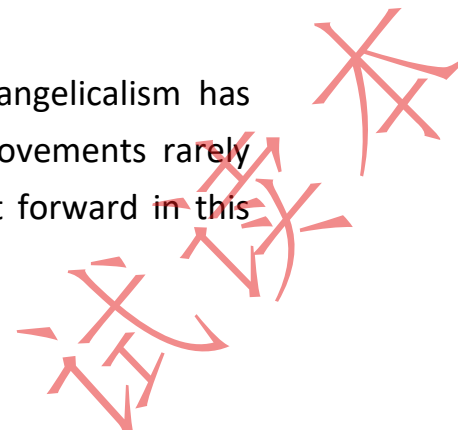
Whatever else may be said in favor of the environment created for Christians by Evangelicalism, it is fair to say that it has a certain monastic tinge. Perhaps motivated by a laudable desire to let their light shine, the life style advocated by the movement's popular piety tends to direct most of its candlepower inwardly. Intended to be yeast in the world, Evangelicals often only bake their own loaves. Intended to be salt for a world rotting at its core, Evangelical Christians all too frequently concentrate only on decorating the saltcellars.

不管出于什么理由赞同福音主义为基督徒创造的环境，公平地说它有一定的修道主义的味道。也许是出于让他们的光照耀这个值得赞许的愿望，这一运动流行的敬虔行为所倡导的生活方式，倾向于将其大多数光芒指向内在。福音派常常只烤他们自己的面包而不是做世界的酵。福音派基督徒常常只聚焦在装饰盐瓶，而不是成为一个其核心正在腐烂的世界的盐。

I would go so far as to suggest that New Evangelical conservatism — which arose in the '70s — is nothing more than a continuation of the '60s liberal mindset: the elevation of self. Now instead of the individual finding fulfillment through social activism, satisfaction is to be found in concentration on emotional balance, adjustment and success, all within a Christian framework.<sup>52</sup>

我甚至认为，出现在 70 年代的新福音派保守主义，不过是 60 年代自由派思维模式的延续：自我提升。现在，满足是从专注于情绪的平衡、调节和成就中获得，而不是透过社会活动实现——所有这一切都在一个基督教框架里面。

If my discussion of the initiative undertaken by Evangelicalism has seemed negative, please remember that unsuccessful movements rarely have critics. The fact that many of the criticisms brought forward in this





section have come from the Evangelical camp itself speaks well of the potential of the movement. Whether it can retain enough objectivity to keep from putting all of its theological eggs into the basket of the prevailing cultural mood remains to be seen. One day -- perhaps soon -- our culture will lose its conservative, subjective mood. Evangelicals could end up with an unplanned omelette! The church's message should always be determined by the Scriptures, not by its culture.

如果我对福音主义采用的先手的讨论似乎是消极的，请记住，不成功的运动很少有批评。事实是，本章中提出的很多批评都来自于福音派阵营本身，这充分地说明了这个运动的潜力。它是否能保持足够的客观性，不将其神学的鸡蛋都放在盛行的文化气氛这一个篮子里，还有待观察。终有一天——也许很快——我们的文化将会失去其保守的主观的气氛。福音派也许会以一个意想不到的鸡蛋卷告终！教会的信息应该始终由圣经，而不是由其文化决定。

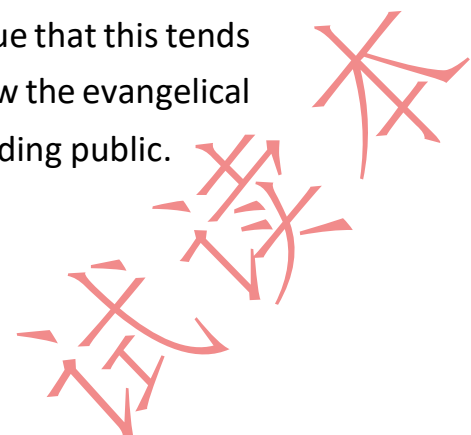
We have now completed our expedition into the historical background of modern Evangelicalism. Though selective, our stops along the way have shown one consistent theme: all of the movements which have led to modern Evangelicalism have focused on the renewed Christian life. The situation has, if anything, intensified since Donald Bloesch wrote in 1973 about an Evangelicalism still then called "new":

现在，我们已经完成了对现代福音主义历史背景的探索。虽然是有选择性的，我们一路上的站点都显示了一个一致的主题：所有导致现代福音主义的这些运动，都聚焦在基督徒生命的更新上。自唐纳德·布洛施在 1973 年写了一篇仍然被称为“新”的福音主义的文章以来，这种情况已经越发强化了：

[Among the Evangelicals] it is not the justification of the ungodly, which formed the basic motif in the Lutheran Reformation and also in neo-orthodoxy, but the sanctification of the righteous that is given the most attention.<sup>53</sup>

（在福音派中，）不是不敬虔之人的称义——这是路德宗宗教改革和正统神学的基本主题，而是义人的成圣被赋予了最大的关注。

So goes the theory. But can it be substantiated? Does sanctification in fact have the central place in Evangelical Christianity? Is it true that this tends to compromise the gospel? It is time to take a look at just how the evangelical emphasis on sanctification is presented to the Christian reading public.



理论上就是这样。但是能将它具体化吗？成圣在福音派基督教中确实处于中心位置吗？这一倾向真的会损害福音吗？现在是时候看看，福音派对成圣的强调，是如何被呈现给基督教的广大读者了。

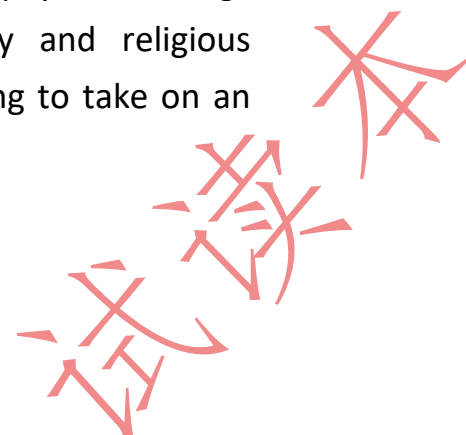
试读本

### 3. The Christian In Action: Sanctification In Selected Writings Of Charles Swindoll 基督徒在行动：查尔 斯·斯文德尔选集中的成圣

We have already seen that Evangelicals have voted considerable energy to theological scholarship. Scholarly literature has really taken a back seat to popular literature, however, in putting the Christian world into an Evangelical mold,<sup>1</sup> Evangelical book publishing has become big business, and today's shopper can hardly find a grocery store that hasn't been stocked with an Evangelical book display, The popular writings of the New Evangelicals have been one of the most important ways in which their influence has spread. These books routinely revolve around sanctification. In most, lines are drawn between every day life concerns and the new life of the Spirit. In many, techniques and principles are set forth to guide the believer toward what is said to be fuller Christian life. The formula has worked. Sales have mushroomed and more and more people can be found discussing what they found useful in the latest Christian paperback they have read.

我们已经看到，福音派在神学学术研究上投入了相当大的经历。然而，在把基督教世界变成福音派模式上，学术著作确实让位于通俗著作，福音派书籍出版已成为一项大生意，今天的购物者很难找到一家没有摆放着福音派书籍的小卖部。新福音派的流行著作，是他们传播其影响力的最重要的方式之一。这些书照例都围绕着成圣打转。在大多数书中，每日生活的关注点和圣灵的新生活之间划出了明显的界限。在很多书中，技巧和原则被提出来，以指引信徒前往所谓的更完满的基督徒生活。这种方案奏效了。销量迅速增长，越来越多的人能够在他们最近阅读的平装书中，找到他们认为有用的论述。

Sales of these books are not limited to Fundamentalists, of course. Increasingly Christians of all denominational backgrounds find themselves attracted to the brand of practical religion they find in the popular writings of the Evangelicals. Gradually the personal spirituality and religious vocabulary of Christians of many confessions are beginning to take on an Evangelical coloring.

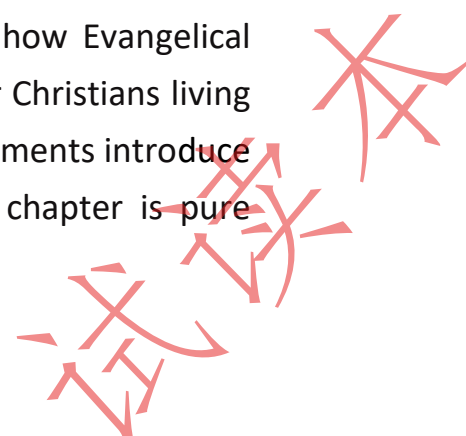


当然，这些书的销售对象不仅限于基要主义者。所有教派背景的越来越多的基督徒，发现他们自己被在福音派通俗著作中找到的实用的宗教所吸引。渐渐地，许多认信基督徒的个人属灵和宗教词汇，开始具有福音派的色彩。

What are these books talking about? What makes them so popular? What is their theological content? The answers would depend on which author you looked at, but in order at least to get a handle on these questions I have selected three representative books of one best-selling Evangelical author. Charles R. (“Chuck”) Swindoll is senior pastor of the First Evangelical Free Church in Fullerton, California. A gifted and popular speaker, he is much sought after for conferences and Bible seminars across the nation. His international radio ministry, Insight for Living, is aired over thirteen hundred times each day on over 900 stations.<sup>2</sup> A prolific author, he has written over twenty-five books on various aspects of the Christian life. His popular trilogy, *Improving Your Serve*, *Strengthening Your Grip* and *Dropping Your Guard*, were on and off the religious book bestsellers list for several years. Gleaned from material presented in his widely renowned pulpit ministry, these books represent Swindoll at his best.

这些书在讲什么？是什么让他们如此流行？它们的神学内容是什么？答案取决于你看的是哪个作者的书，但为了至少对这些问题有所理解，我选择了一位最畅销的福音派作者的三本代表作。查尔斯·R·恰克·斯文德尔（Charles R. “Chuck” Swindoll）是加州富勒顿第一福音派自由教会的资深牧师。一个有天赋并受欢迎的演讲者，他在全国各地的大会和圣经研讨会中都及其吃香。他的国际广播事工，生命洞察，每天在超过 900 个电台上播出超 1300 次。作为一个多产的作者，他写下了超 25 本书，涉及基督徒生命的各个方面。他最受欢迎的三部曲：《改善你的服事》、《加强你的掌握力》、《放下你的戒备》，多年来都在宗教书籍畅销榜上起起落落。这些书的材料都是从他广泛闻名的讲章中收集起来的，代表着他最好的水平。

In the following pages, I will be analyzing these three books with specific reference to the doctrine of sanctification they teach. In some ways, they resist analysis since they were written for popular consumption, not as textbooks of systematic theology. This very purpose, however, makes them all the more interesting for our study. Here we can see how Evangelical teaching on sanctification is formulated by one writer for Christians living in the real world. In some instances my own summary statements introduce the quotations. Other than that, what you read in this chapter is pure



Swindoll. I have tried to be as objective as I can in letting him speak for himself.

接下来，我将特别参照这三本书所教导的成圣的教义，来分析它们。在某种程度上，它们拒绝被分析，因为它们是为大众消费，不是作为一本系统的神学教材而写的。然而，正是这个目的，让它们对我们的研究更加有趣。在这里我们可以看到，一个作家是如何为真实世界中的基督徒生活，表述福音派关于成圣的教导的。在某些情况下，我自己的概要陈述被放入了引言里面。除此之外，你在本章所读到的是纯粹的斯文德尔。我尽量客观地让他为他自己发言。

## **The purpose of sanctification 成圣的目的**

### *The glory of God<sup>3</sup> 上帝的荣耀*

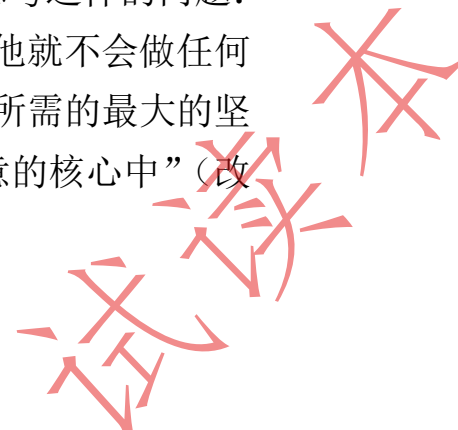
Authentic servanthood is "...being willing to give it all up to Him, for His glory" (I.S., 35).<sup>4</sup> Obedience "...pleases and glorifies Him..." (S.G., 248). In heaven servants do not display the crowns they have earned, they are "...ascribing worth and honor to the only One deserving of praise — the Lord God!" (I.S., 207)

真正的服事是“……为着他的荣耀愿意把一切都献给他”（改善服事，35）。顺服“蒙他喜悦并荣耀他……”（加强掌握力，248）。在天上仆人并不炫耀他们所赚得的王冠，他们“将价值和荣耀归给那唯一配得赞美者——主耶和华！”（改善服事，207）

### *Obeying the will of God 顺服上帝的旨意*

A real disciple of the Lord "...comes to that place where no major decision is made without a serious consideration of the question, 'What would the Lord want me to do?' as opposed to, 'How will this benefit me?'" (S.G., 117) In doing mission work, "The greatest confirmation that one needs is not the tangible results of one's labors, but the inner assurance he or she is in the nucleus of God's will" (S.G., 191).

一个真正的主的门徒“来到某个地方，若不认真地思考这样的问题：‘主想要我做什么？’而不是‘这对我有什么好处？’他就不会做任何决定”（改善服事，117）。在做宣教事工时，“一个人所需的最大的坚振，不是他劳碌具体的成果，而是内心确信他在上帝旨意的核心中”（改善服事，191）。





## *The imitation of Jesus* 效法耶稣

Jesus came to serve, and to give his life as a ransom for many. "He came to serve and to give. It makes sense, then, to say that God desires the same for us" (I.S., 18). If we are injured by others in our life of service, "it's all part of the humbling process God uses in shaping our lives 'to bear the family likeness of His Son' [Rom. 8:29, Phillips]" (I.S., 180).

耶稣来是要服事人，并要舍命作多人的赎价。“他来是来服事和给予，因此，说上帝对我们有同样的愿望，这是有道理的”（改善服事，18）。如果我们在服事的生命中受到了他人的伤害，“这都是上帝用来塑造我们生命‘效法他儿子的榜样’（罗 8:29）的谦卑的过程”（改善服事，180）。

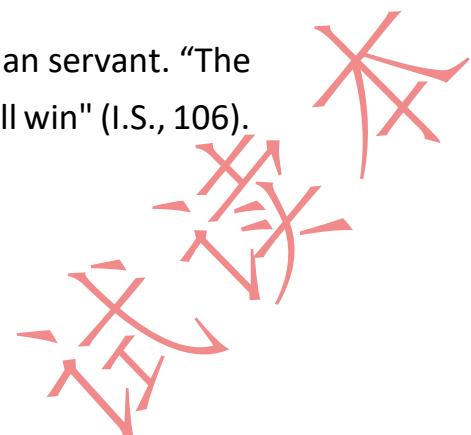
## *The reception of spiritual blessings* 领受属灵祝福

The Christian learns thankfulness through servanthood. "...when you and I take the role of a servant, there is *the joyful realization that a thankful spirit is being stimulated*" [italics his] (I.S., 202). Developing deeper, closer, more loving and open relationships with others "...may be the central catalyst God would use to bring a fresh touch of His Spirit back into your church and its congregation" (D.G., 191). Heaven awaits those who live their lives as dedicated servants: "To those who serve, to those who stand where Jesus Christ once stood many, many years ago, He promises a reward" (I.S., 209).

基督徒从服事中学习感恩。“……当你我承担仆人的角色，就会喜乐的领悟到，一个感恩的灵正在被激发”（改善服事，202，斜体为原文所加）。与他人发展出更深、更亲密、更友爱和开放的关系，“……也许上帝将会使用这核心催化剂，将圣灵新鲜的触摸带回你的教会和会众中间”（放下戒备，191）。天堂等候着那些作委身的仆人过他们生活的人：“对那些服事的人，那些站在耶稣很多很多年前曾站在的地方的人，他应许了奖赏”（改善服事，209）。

## *Victory* 得胜

The wicked may seem to come out ahead of the Christian servant. "The ultimate victory will *not* be won by the wicked. The gentle will win" (I.S., 106). "Those who are gentle... will win out" (I.S., 108).



恶人似乎领先于基督徒仆人。“恶人不会赢得终极的胜利。温柔的人会赢”（改善服事，106）。“那些温柔的人将会胜出”（改善服事，108）。

### *Example to fellow Christians* 做基督徒同伴的榜样

When others follow Swindoll's example of openness and vulnerability, they will discover they can not live any other way. "Living without masks is addictive. It's also terribly contagious" (D.G., 207).

当他人追随斯文德尔坦率并脆弱的榜样时，他们将发现他们不能以任何别的方式生活。“没有面具的活着是让人上瘾的。它也是非常有感感染力的”（放下戒备，207）。

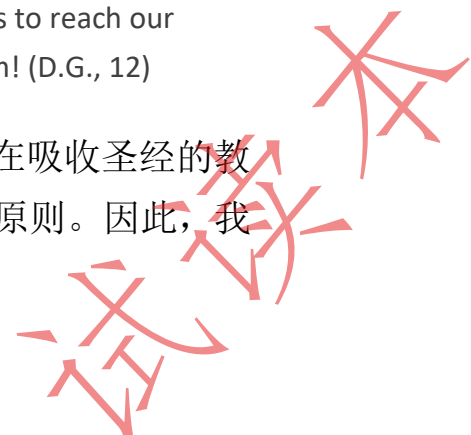
### *Growth in faith* 信心成长

Growth in discipleship is more important than attending large church meetings and evangelistic crusades. Discipleship "...helps personalize one's faith, moving people out of the spectator realm and onto the playing field" (S.G., 108). The background or social standing of the person who pursues godliness does not matter. "...what does matter is the individual's inner craving to know God, listen to Him, and walk humbly with Him" (S.G., 197). The Bible was given to show us the way to full spiritual maturity:

门徒训练的成长比参加一个大型教会活动和福音宣道会更重要。门徒训练“帮助人将信仰个人化，引导人走出观众的领域，进入运动场”（加强掌握力，108）。追求敬虔之人的背景或社会地位并不重要。“……重要的是个人内心渴望认识上帝，听从他，谦卑地与他同行”（加强掌握力，197）。上帝赐下圣经，向我们展示了完全属灵成熟的道路：

I have been absorbing the teachings of Scripture every year of my adult life since the late 1950s, and I have been communicating those principles every week, often several times a week, since that time. The lens through which I filter my perceptions and my convictions is, therefore, the Bible. Its relevance and its wisdom will be seen as each chapter of this book develops. Hopefully, you will discover that God's Word is both timely and true, able to release you from the thick cocoon of fear and give you wings to fly free of all masks. Contrary to popular opinion, God gave us His Book to release us to reach our full potential... not to push us into a corner and watch us squirm! (D.G., 12)

从20世纪50年代末，在我成年后的每一年，我都在吸收圣经的教导，从那时起，我每周，甚至常常一周数次地交流这些原则。因此，我



用来过滤我的认知和信念的透镜就是圣经。其相关性和智慧将会被视为本书每一章的扩展。你会发现上帝的道是及时的和真实的，能从恐惧的厚茧中释放你，并赐你翅膀飞离一切的面具。与流行的观点相反，上帝将他的书赐给我们，释放我们去发挥我们完全的潜力……不是将我们逼到墙角，看我们羞愧难当！（放下戒备，12）

Thus the Bible is fundamentally a collection of principles geared to help us in right living and to reach our full potential as servants of God. Where does the gospel fit in?

因此，从根本上说，圣经是一套原则集，旨在帮助我们过正确的生活，充分发挥我们作为上帝仆人的潜力。福音在哪里呢？

## The gospel 福音

### *freedom from the power of sin 从罪的力量中得自由*

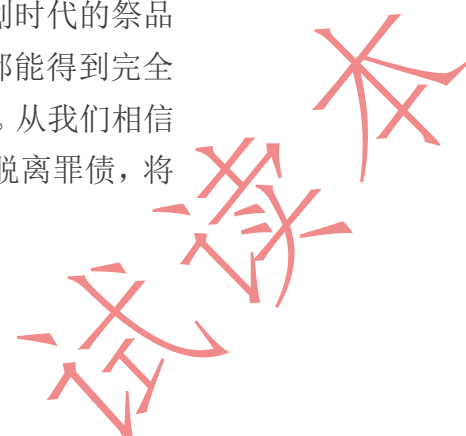
We have been freed. Gloriously freed! Before salvation we had no hope. We were victims of all those impulses and defenses within us. But at the cross, our Savior and Lord defeated the enemy. He said, "It is finished," and it was! No longer does sin reign as victor. (I.S., 89)

我们已经自由了。荣耀的自由了！在得救之前我们没有盼望。我们是所有在我们里面冲动和防御的牺牲品。但在十字架上，我们的救主和主击败了敌人。他说：“成了，”并且它确实成了！罪不再作为胜利者统治我们了。（改善服事，89）

### *The possibility of forgiveness 赦免的可能*

When the penalty of our sin was paid in full by Jesus Christ on the cross, God's wrath was expressed against Him — the One who took our place. God was therefore satisfied in the epochal sacrifice... allowing all who would turn, in faith, to the Son of God to be totally, once-for-all, forgiven. Christ's blood washed away our sin. And from the moment we believe on Him, we stand forgiven, relieved of guilt, before a satisfied God, freeing Him to shower upon us His grace and love. (I.S., 57)

当耶稣基督在十字架上，为我们的罪付上完全的赎价时，上帝的愤怒就显明在他——代替我们的那一位身上。因此，上帝在这个划时代的祭品上得到了满足……让所有将在信心中归向上帝儿子的人，都能得到完全地，一次就永远地赦免吧。基督的宝血已经洗净了我们的罪。从我们相信他的那一刻，我们就站在一个满足的上帝面前，经受赦免，脱离罪债，将他的恩典和爱倾泻在我们身上。（改善服事，57）



## *Obstacle to spiritual growth 妨碍属灵的成长*

When the Christian uses the gospel as an excuse for his sin, it stifles spiritual maturation.

当基督徒使用福音作为罪的借口时，就会扼杀属灵的成熟。

We can even defend our life style by a rather slick system of theological accommodation.... All it takes is a little Scripture twisting and a fairly well-oiled system of rationalization and we are off and running. Two results begin to transpire: (1) all our desires (no matter how wrong) are fulfilled, and (2) all our guilt (no matter how justified) is erased. And if anybody attempts to call us into account, label them a legalist and plow right on! It also helps us to talk a lot about grace, forgiveness, mercy, and the old nobody's-perfect songs.

我们甚至能够用一种相当圆滑的神学适应体系来为我们的生活方式辩护……所有这些只需要一点点圣经的歪曲，再加上一个运转良好的合理化体系，就可以出发了。两个结果开始浮现：（1）我们所有的欲望（无论多么错误）都得到了满足，（2）我们所有的罪疚（无论多么合理）都被抹去。如果有人试图把我们扯进来，给他们贴上律法主义者的标签并继续前进！它也帮助我们去谈论很多关于恩典、赦免、仁慈和没有人是完美的老调。

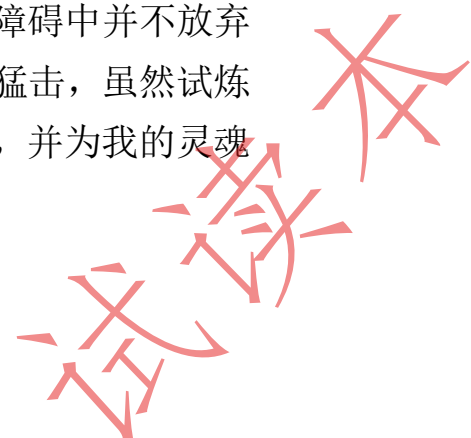
Paul rejected that stuff entirely. He refused to be sucked into such a system of rationalization. He panted after God. He thirsted deep within his soul for the truth of God so he might live it. He longed to take God seriously. (S.G., 198)

保罗完全拒绝这种东西。他拒绝卷入这种合理化的体系。他全力以赴地追逐着上帝。他在他灵魂深处渴想上帝的真理，使得他可以为此而活。他渴望认真地对待上帝。（加强掌握力，198）

## *Power to overcome trials 胜过试炼的力量*

Relating a hymn sung by Joni Eareckson, paralyzed Christian author who did not give up in spite of obstacles: “Though Satan should buffet, tho’ trials should come, Let this blest assurance control, That Christ has regarded my helpless estate, And hath shed His own blood for my soul” (S.G., 218).

想想琼妮·厄尔克森（Joni Eareckson）——一位在障碍中并不放弃的瘫痪的基督徒作家——的一首赞美诗：“虽然撒旦会猛击，虽然试炼会来临，让这蒙福的确据控制我，基督看顾着我的无助，并为我的灵魂流下他自己的血”（加强掌握力，218）。



## *Removal of offense 除去过犯*

God requires us to make amends to those we have offended. When David sought God's forgiveness for his adultery, "...Uriah was not there to hear his confession.... But David was not alone.... And when the broken king poured out his soul, 'I have sinned...,' Nathan followed quickly with these affirming words: 'The Lord also has taken away your sin; you shall not die' (2 Sam. 12:13)" (I.S., 63).

上帝要求我们对那些我们冒犯之人做出补偿。当大卫为他的奸淫寻求上帝的赦免时，“……乌利亚并没有在那儿听他忏悔……但是大卫并不是独自一人……当这个破碎的王倾吐他的心意，说‘我得罪了……’时，拿单快速用这些确定的话接道：‘耶和华已经除掉了你的罪，你必不至于死’（撒下 12:13）”（改善服事，63）。

## *Mold for the church 塑造教会*

It is time the church quit condemning hurting people. "Long enough have those who need a place of refuge occupied the local bar. It's time we made the church of Jesus Christ — the family of God — a place of refuge. It's time we held high the lamp of forgiveness, the torch of grace" (D.G., 140).

是教会停止谴责受伤之人的时候了。“那些需要一个庇护所的人，占据当地的酒吧太久了。是让耶稣基督的教会——上帝的家——成为一个庇护所的时候了。是我们高举赦免的灯和恩典的火炬的时候了”（放下戒备，140）。

## *The bond of unity in the church 教会融为一体*

We are all one in the body of Christ. "He, alone, brings the body together. As the Head, He is in charge of all the body members. He, therefore, makes the blend of unity possible" (D.G., 81).

我们在基督的身体里都是一体的。“他独自将身体结合在一起。作为头，他掌管一切的肢体。因此，他使融为一体成为可能”（放下戒备，81）。





## The function of the human will in faith 人类意志在

### 信心中的作用

#### Conversion 回转归信

The human will is capable of making the decision of faith. "Choosing to let Christ come into your life is not insignificant.... Give some serious thought to turning your life over to Christ" (D.G., 166). "...Jesus Christ is ready to receive whomever may come to Him by faith" (S.G., 234). Forgiveness is available to "...all who would turn, in faith, to the Son of God..." (I.S., 57). Personal testimony is a matter of sharing the experience of conversion (S.G., 230).

人类意志能够做出信心的决定。“选择让基督进入你的生命并不是无关紧要的……认真思考将你的生命交给基督”（放下戒备，166）。“耶稣基督已准备好接受任何借着信到他那里的人”（加强掌握力，234）。赦免是“所有在信心里转向上帝儿子的人”（改善服事，57）都可以得到的。个人见证是分享归信的经历（加强掌握力，230）。

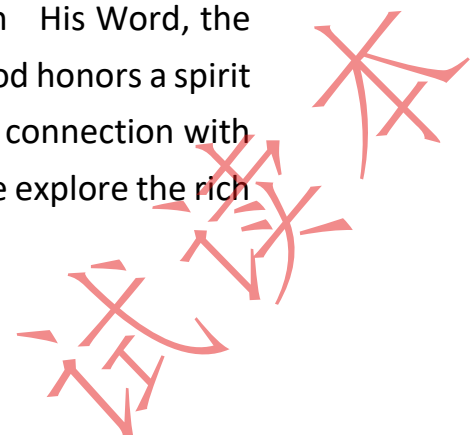
#### Assurance 确据

The decision of faith results in the assurance of God's mercy. "The person with a servant's heart... is promised a place in Chris's kingdom" (I.S., 102). "...this reward [the imperishable crown] will be awarded those believers who consistently bring the flesh under the Holy Spirit's control, refusing to be enslaved by their sinful nature" (I.S., 205).

信心的决定带来了上帝怜悯的确据。“有一颗仆人之心的人，被应许在上帝的国度里有份”（改善服事）。“……这报酬（不朽的冠冕）将会被授予给那些始终将肉体放到圣灵的控制之下，拒绝被他们的罪性所奴役的信徒”（改善服事，205）

#### Maintain a relationship with God 保持与上帝的关系

By deciding to obey the principles God has set forth in His Word, the believer experiences God's continuing love and blessing. "God honors a spirit of unity among His people" (D.G., 83). "To maintain a close connection with our Lord, we think of Him as we make our plans, we pray, we explore the rich



treasures of His Word" (S.G., 31). By following the principles he has outlined, Swindoll hopes *that* Jesus Christ may be "more real" to his readers (S.G., 269).

借着决定遵守上帝在他的道里设立的原则，信徒经历上帝持续的爱和祝福。“上帝赐荣耀给他子民中间合一的精神”（放下戒备，83）。“为了与我们的主保持密切的联系，当我们在做计划，祷告，探索他的道丰富的宝藏时，我们都在思考他”（加强掌握力，31）。通过遵守他所概述的原则，斯文德尔希望耶稣基督对他的读者会“更加真实”（加强掌握力，269）。

### *Resisting temptation* 抵制试探

Christ assists the human will to resist temptation. "In Christ, through Christ, because of Christ, we have all the internal equipment necessary to maintain moral purity" (S.G., 57). "...we need the power of God to walk in purity. The good news is this: *We have it!*" (S.G., 59)

基督帮助人类的意志抵制试探。“在基督里，透过基督，因为基督，我们有所有必要的内在装备来保持道德的纯洁”（加强掌握力，57）。“……我们需要上帝的力量走在纯洁中。好消息是：我们已经有了！”（加强掌握力，59）

The natural mind, however, resists the principles God wants to convey to us. "As the Spirit of God attempts to communicate His truth to us (biblical information on servanthood, for example), He runs up against our 'wall,' our overall mental attitude, our natural mind-set" (I.S., 87). "As the principles of the Scripture are declared, our natural, unrenewed minds not only resist them, they ask, 'Who needs that?' or 'I've gotten along pretty good up 'til now' " (I.S., 89).

然而，天然的思想，抗拒上帝想要传达给我们的原则。“当上帝的灵试图将他的真理传给我们时（例如，圣经关于作仆人的信息），他撞上了我们的‘墙’，我们的整个精神状态，我们天然的思维模式”（改善服事，87）。“当圣经的原则被宣告时，我们天然的，未更新的心灵不仅拒绝它们，还问，‘谁需要这些呢？’或‘到现在我都过得很好啊’”（改善服事，89）。

The demands of the new life often lead to apostasy. "...discipleship never fails to thin the ranks" (S.G. 118).



新生命的要求常常导致叛教。“……门徒训练总是会使队伍缩小”（加强掌握力，118）。

Sinful desires must be rooted out by prayer. "Please root from my heart all those things which I have cherished so long and which have become a very part of my living self, so that Thou mayest enter and dwell there without a rival" (S.G., 120).

罪恶的欲望必须借着祷告来根除。“请从我心里拔掉那些我长久珍惜并已成为我生命一部分的东西，使得你可以无可匹敌地进入并住在那儿”（加强掌握力，120）。

### *Requesting Christ to change our lives 请求基督改变我们的生命*

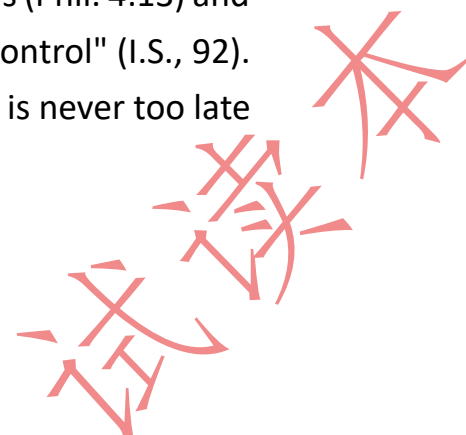
There is a difference between being a Christian and being a disciple (S.G., 113). "I was a Christian, but certainly not a disciple" (S.G., 124). Christians must therefore consciously decide to serve the Lord fully.

成为一个基督徒和成为一个门徒是有区别的（加强掌握力，113）。“我是一个基督徒，但肯定不是一个门徒”（加强掌握力，124）。因此，基督徒必须有意识地决定完全服事主。

...if you've decided not to let Christ get much beyond the front door of your heart, you may feel that I'm getting into areas that are none of my business. But if you are sincerely hungry for maturity — if you are sick and tired of being a spectator and you long to let Christ invade every room of your life, rearranging the furniture of your mind and getting control of the appetites of your heart -- you are obviously ready to dig deeper. (D.G., 26)

……如果你决定不让基督越过你的心门，你也许会感到我进入了一个多管闲事的领域。但是如果你真诚地渴望成熟——如果你厌恶和厌倦了作为一名旁观者，你渴望让基督侵入你生命的每一个空间，重新摆设你思想的家具，掌控你内心的欲望——你显然是准备好了更加深入。（放下戒备，26）

Christ's control over our lives hinges on our decision. "I want to encourage you to make that... commitment, starting today. Yes, you can! The only thing standing in your way is that decision to turn your life over to Him" (S.G., 143). "God promises that He will pour His power into us (Phil. 4:13) and supply all we need if we will simply operate under His full control" (I.S., 92). "Nothing is too hard for the Lord. No one is beyond hope. It is never too late to start doing what is right" (S.G., 203).



基督对我们生命的控制取决于我们的决定。“我想鼓励你做这样的委身，从今天开始。是的，你能！唯一拦着你的是，决定去将你的生命交给他”（加强掌握力，143）。“上帝应许说，如果我们单单在他完全的掌控下运作，他就会加给我们力量（腓 4:13），并供应我们所需的一切”（改善服事）。“对主来说没有难成的事。无人是没有希望的。开始做正确的事永远不会太晚”（加强掌握力，203）。

God chastises the stubborn will. He is looking for surrender to His divine authority. "When God wants to do an impossible task, He takes an impossible person and crushes him." With one word, I close — Surrender" (S.G., 250).

上帝惩罚固执的意志。他在寻求向他神圣权威的降服者。“‘当上帝想要去做一件不可能的事时，他选择一个不可能的人并压碎他。’我用一个字总结——降服”（加强掌握力，250）。

The decision of faith is a prerequisite to the committed life. "Not until we fully accept and appropriate God's infinite and complete forgiveness on our behalf can we carry out the things I mention in the rest of this chapter" (I.S., 58).

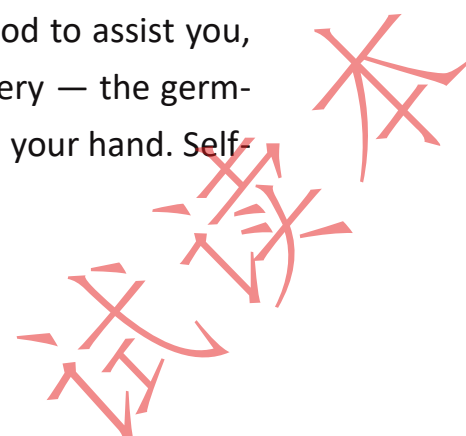
信心的决定是委身的生命的先决条件。“除非我们完全接受和领会上帝代表我们的无限和完全的赦免，我们才能执行我在本章余下部分所提的这些事”（改善服事，58）。

The renewal of the mind is the power for change in the life of the Christian. "It all begins in the mind. Let me repeat it one more time. Thinking right always precedes acting right" (I.S., 94).

思维更新是改变基督徒生命的力量。“这一切都始于思维。让我再次重复一遍。正确的思想总是先于正确的行动”（改善服事，94）。

### *Changing our own lives 改变我们自己的生命*

The sanctified will of the Christian is able to take concrete steps for positive change. It is able to seek the assistance of the Holy Spirit. "I would like you to operate on yourself as you read this chapter. Not physically, of course, but spiritually.... I invite you to allow the Spirit of God to assist you, handing you the only instrument you need to do soul surgery — the germ-free scalpel of Scripture" (S.G., 88). "You have the scalpel in your hand. Self-examination is now up to you" (S.G., 105).



基督徒成圣的意志，能够为积极改变采取具体的步骤。它能够寻求圣灵的帮助。“我希望你在读本章时为自己做手术。当然，不是生理上的，而是属灵上的……我邀请你允许上帝的灵来帮助你，给你去做心灵手术你唯一需要的工具——圣经的无菌手术刀”（加强掌握力，88）。“你手里拿着手术刀了，自我审查现在就由你决定了”（加强掌握力，105）。

The Christian can change his motivation. "Those who wish to be His disciples replace their selfish goals and desires with God's desire for them" (S.G., 116).

基督徒可以改变他的动机。“那些想要成为他门徒的人，用上帝对他们的愿望代替他们自私的目标和愿望”（加强掌握力，116）。

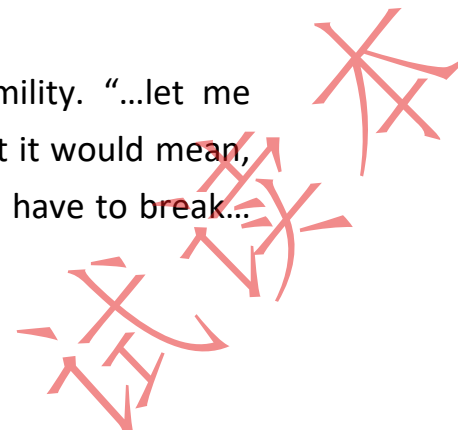
## The function of the human will in works 人类意志在行为中的作用

*The Christian must deny self 基督徒必须舍己*

God-pleasing works begin with a denial of the sinful self. "Those who wish to be His disciples replace their selfish goals and desires with God's desire for them" (S.G., 116). "First, those who desire to follow Him closely must come to terms with *self-denial*. And second, this decision to give ourselves to others (taking up our cross) has to be a *daily* matter" (I.S., 48). "Becoming a *giving* person sounds exciting. But it costs something. It will demand change, and no significant change ever got started without motivation and zeal" (I.S., 51).

蒙上帝喜悦的行为始于否定罪恶的自我。“那些想要成为他门徒的人，用上帝对他们的愿望代替他们自私的目标和愿望”（加强掌握力，116）。“首先，那些想要追随他的人必须甘心舍己。第二，这一将我们献身给他人（背起我们的十字架）的决定必须成为一件日常的事”（改善服事，48）。“成为一个给予的人听起来让人兴奋。但是它是有代价的。它会要求改变，而没有任何有效的改变是在没有积极性和热情的情况下开始的。”

To be a true servant of God, it takes genuine humility. "...let me challenge you to become 'pure in heart.' Think about what it would mean, what changes you would have to make, what habits you'd have to break...





most of all, what masks you'd have to peel off" (I.S., 116). We may be considered weak by others (D.G., 20). "Strength comes by being close, in touch, unmasked, and available to one another much more than by being big" (D.G., 54).

要成为一个上帝的真仆人，需要真正的谦卑。“……让我就变得‘心灵纯洁’来挑战你。想想它意味着什么，你必须做出什么改变，你必须打破什么习惯……最重要的是，你必须摘下什么面具”（改善服事，116）。我们可能会被别人认为是软弱的（放下戒备，20）。“力量来自于亲密、接触、不戴面具和彼此有用，而不是来自于变得强大”（放下戒备，54）。

### *The Christian seeks a total commitment* 基督徒寻求完全的委身

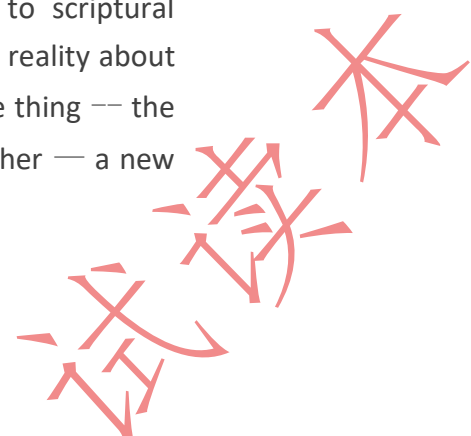
The goal in our life of service is complete control by Christ. "I opened each door of my inner house to let Christ in, room after room after room" (S.G., 124). "...let Christ invade every room of your life..." (D.G., 26). "...make sure that the Lord your God is the heart and center of your family!" (S.G., 257) This commitment is based on a deep inner need. "...the godly individual hungers and thirsts after God" (S.G., 196).

我们服事的生命的目标，是完全被基督掌控。“我打开我内心的每一扇门，一个房间接着一个房间，让基督进来”（加强掌握力，124）。“……让基督侵入你生命的每一个房间……”（放下戒备，26）。“……确保主你的上帝是你家庭的中心和核心！”（加强掌握力，257）这种委身是基于内心深处的需要。“……属神的人饥渴慕义地追求上帝”（加强掌握力，196）。

Total Christian commitment is based not on the gospel, but on effective communication of the principles for living contained in the Bible.

基督徒完全的委身不是基于福音，而是基于与圣经中生活原则的有效沟通上。

A 'new' Reformation is in order, in my opinion. Christians in the last two decades of the twentieth century need a fresh, vital word for our times. Not further revelation. Not more doctrines. Not even a new system of theology, necessarily. What we need is a message, securely riveted to scriptural foundations, that has a ring of relevance to it — and authentic reality about it. Ancient truth in today's talk. In Luther's day that meant one thing — the need for clarification to dispel ignorance. Today it means another — a new style of communication to dispel indifference. (S.G., 268)



在我看来，一个‘新的’宗教改革势在必行。20 世纪后 20 年的基督徒，需要一套对我们的时代新鲜的生动的言语。不是更多的启示。不是更多的教义。甚至也必然不是一个新的神学体系。我们需要的是一个信息，牢牢地焊接在圣经基础上，它有一个与之相关的环——和真正的现实。古老的真理在今天的会话里面。在路德的时代这是一回事——需要澄清来消除无知。今天它意味着另一回事——一种新的交流方式来驱散冷漠（加强掌握力，268）

### *God requires good works* 上帝要求好行为

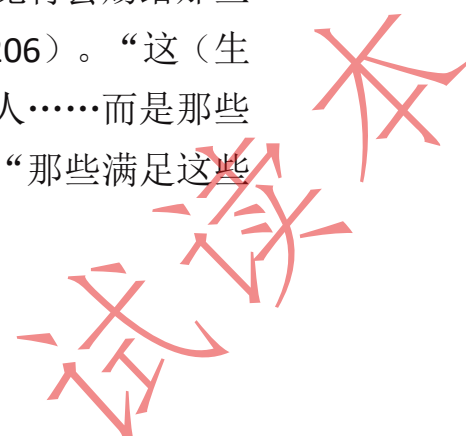
God is just as concerned about our life of service as he is about the message of his word. "Unguarded, open relationships within the body of Christ are just as important as the nourishing, accurate dispensing of scriptural truth. We need both" (D.G., 159). "[God] ... holds us accountable for the way we live" (D.G., 177).

上帝关心我们服事的生命，正如他关心他话语的信息一样。“基督肢体里不设防的，开放的关系，与圣经真理的滋养和准确分发同样重要，我们需要这两者”（放下戒备，159）。“（上帝）要我们为我们的生活方式负责”（放下戒备，177）。

### *God rewards good works* 上帝奖赏好行为

The Christian may expect to receive benefits in heaven because of his service to God in this life. "Stay on the scaffold [of suffering]... trust your heavenly Father to keep His promise regarding your inheritance. It is you who will be blessed" (I.S., 106). "The crown of righteousness will be awarded those who live each day, loving and anticipating Christ's imminent return..." (I.S., 206). "This crown [of life] is not promised simply to those who endure suffering and trials... but to those who endure their trials, loving the Savior all the way!" (I.S., 206). "Those under-shepherds who fulfill these qualifications (willingness sacrificial dedication, humility, an exemplary life) will receive this crown of glory" (I.S., 206).

基督徒可以因为他在今生服事上帝，而期望得到天堂的益处。“站在（受难的）绞刑架前……相信你的天父会遵守他的应许，赐你产业。你就是那将要蒙福的人”（改善服事，106）。“义的冠冕将会赐给那些每日活在爱中并期待基督再来之人……”（改善服事，206）。“这（生命的）冠冕不是简单地应许给了那些忍受苦难和试炼的人……而是那些忍受试炼，并一直爱救主的人！”（改善服事，206）。“那些满足这些



资质（自愿的牺牲的献身、谦卑、模范的生命）牧羊将获得这荣耀的冠冕”（改善服事，206）。

God also promises rewards in this life to those who follow His will. "These traits [in the sermon on the mount] open the door to inner happiness" (I.S., 99). "Obedience results in ultimate happiness" (I.S.,173). "...there are few things quite as contagious as authentic, spontaneous, unguarded love in action" (D.G., 47).

对那些遵循他旨意的人，上帝也应许了今生的奖赏。“这些特性（登山宝训中的）打开了内心喜乐的大门”（改善服事，99）。“顺服带来了终极的喜乐”（改善服事，173）。“……在行动中，很少有东西像真实的、自然的、不设防的爱那样有感染性”（放下戒备，47）。

### *The Christian seeks to please God* 基督徒寻求上帝的喜悦

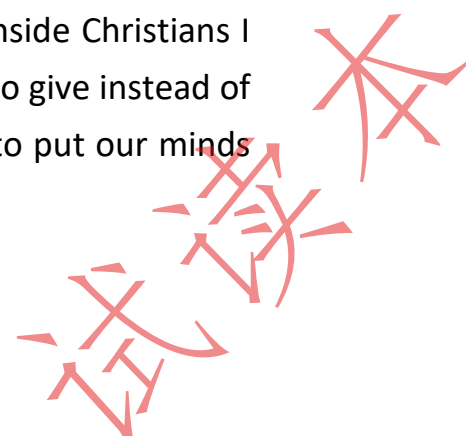
God is looking for people responsive to His activity in the world; through them He is able to do His will. "Those who stand united become an invincible force through whom God does His greatest work. The secret, remember, is closed ranks and open relationships" (D.G., 87).

上帝在寻求对他在这世上的活动作出回应的人；透过他们他能够行使他的旨意。“那些团结一致的人成为了一股无可匹敌的力量，透过他们上帝做他伟大的工作。记住，秘密是，紧密团结和开放的关系”（放下戒备，87）。

Doing God's will is more a matter of the will than emotions. "...we can change our feelings with our will only to a certain degree, whereas our behavior is under the complete and maximum control of our will" (D.G., 163).<sup>5</sup> "...message which simply arouse a lot of emotion aren't nearly as vital as those directed to the will" (D.G., 164).

做上帝的旨意更多是一件意志的事而不是情绪的事。“……我们只可以在一定程度上用我们的意志改变我们的感受，而我们的行为受我们意志完全和最大的控制”（放下戒备，163）。“……只是引起了很多情绪的信息，是不如那些管理意志的信息同样重要的”（放下戒备，164）。

Christians have the will to please God. "Deep down inside Christians I know is a deep-seated desire to release instead of keep ... to give instead of grab" (I.S., 52). "We Christians have the God-given ability to put our minds



on those things that build up, strengthen, encourage, and help ourselves and others" (S.G., 209).

基督徒有蒙上帝喜悦的意志。“我知道，在基督徒内心深处有一种深层的意愿：去放开而不是保留，去给予而不是攫取……”（改善服事，52）。“我们基督徒有上帝赋予的能力，将我们的心思放在那些建造、坚固、鼓励和帮助我们自己和他人的事情上”（加强掌握力，209）。

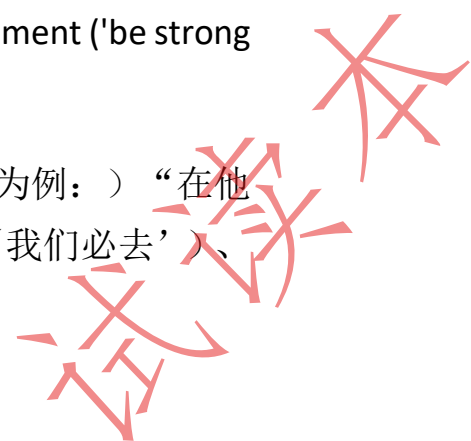
### *Right attitudes lead to right actions* 正确的态度导致正确的行动

The place to begin in the Christian life is with God-pleasing attitudes. "Living differently begins with thinking differently" (I.S., 85). "Willingness must precede involvement [in serving others]" (I.S., 172). "...the right attitude choice can literally transform our circumstance, no matter how black and hopeless it may appear" (S.G., 215). "People don't live pure lives due to warnings and threats. These things must come from the heart as a result of right choices" (D.G., 161). "This [the cultivation of deeper relationships] takes time, effort, and a spirit of willingness" (D.G., 48). "I want you to give serious thought to staying out of moth balls. Really, the choice is yours" (S.G., 140). "As your friend, let me urge you to take charge of your mind and emotions today.... Yes, you can if you will" (S.G., 217f).

基督徒生命的起点是蒙上帝喜悦的态度。“不一样的活着开始于不一样的思考”（改善服事，85）。“乐意必须先于参与（服事他人）”（改善服事，172）。“……选择正确的态度能够转变我们的环境，无论其看起来多么黑暗和无望”（加强掌握力，215）。“人们不会因为警告和威胁而过纯洁的生活。这些事必须来自于一颗正确选择的心”（放下戒备，161）。“这（培养更深的关系）需要时间、努力和乐意的灵”（放下戒备，48）。“我希望你认真思考一下，离开后备区。真的，选择权在你手上”（加强掌握力，140）。“作为你的朋友，让我今天督促你来掌控你的心思和情绪……是的，你能，如果你愿意的话”（加强掌握力，217）。

Pledges of commitment precede action. [In the case of the people of Israel in Joshua 1:] "Within their response are promises of cooperation ('we will do'), availability ('we will go'), commitment ('we will obey'), loyalty ('anyone who rebels... shall be put to death), and encouragement ('be strong and courageous')" (D.G., 83).

委身的承诺先于行动。（以约书亚记 1 章以色列民为例：）“在他们的回应中，他们承诺了合作（‘我们必做’）、可行（‘我们必去’）、



委身（‘我们必听从’）、忠诚（‘无论什么人违背你的命令……就必处死’）和鼓励（‘你只要刚强壮胆’）”（放下戒备，83）。

### *The Bible is the Christian's guides* 圣经是基督徒的指南

The life of service is a matter of faithfulness to the commands of Christ. "...He told us to serve and to give. In those words He built a case for unselfish living" (I.S., 35).

服事的生命是一件忠实于基督命令的事。“……他告诉我们去服事和给予。他用这些话创建了一个无私活着的例子”（改善服事，35）。

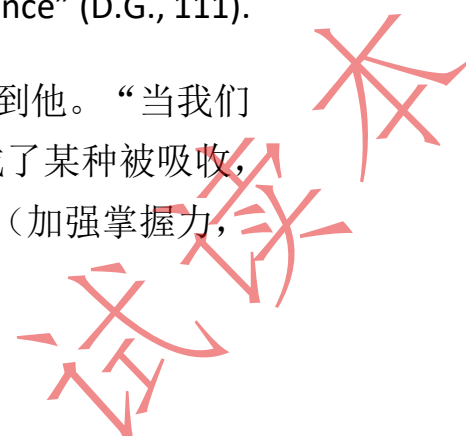
The principles that govern the Christian life are derived from the Scriptures. "Each chapter [of Swindoll's book] deals with a different essential that will, if applied in a personal manner, increase your confidence and your ability to cope with current crises, because it rests on the bedrock of inspired revelation, the Holy Bible" (S.G., 14). "Let's make the Bible our foundation in the '80s. And as we apply its insights and guidelines, let's also cultivate a style that is authentic" (S.G., 23).

支配基督徒生命的原则源自圣经。“（斯文德尔的书的）每一章，都处理一个不同的要点，当它们以个人的方式被应用时，它们将会增加你的自信和能力，以应对当前的危机，因为它们建立在灵感的启示——圣经的基石上”（加强掌握力，14）。“让我们在这80年代以圣经为我们的根基。也让我们在应用其洞察力和指导方针时，培养一种真实的风格”（加强掌握力，23）。

### *God becomes real through works of love* 透过爱的行为上帝变为真实

Practicing the principles of God's will helps others see him in action. "As we begin to do this [live from authentic Christian commitment], Christianity becomes something that is absorbed, not just worn. It is more than believed; it is incarnated" (S.G., 27). "The full recovery of a brother or sister in God's family often depends on our willingness to step in and assist the person to face and admit the truth, then, hopefully, reach full repentance" (D.G., 111).

对上帝旨意的原则的实践，将帮助他人行动中看到他。“当我们这样做时（过真正基督徒委身的生活），基督教就变成了某种被吸收，而不仅仅是穿着的东西。它不仅仅是信念；它是具体化”（加强掌握力，





27)。“在上帝之家，弟兄姐妹的完全恢复，常常倚赖于我们乐意介入并帮助这个人面对和承认真理，然后，但愿他到达完全的悔改”（放下戒备，111）。

The proclamation of the church must be assisted by its actions. "How about your church? Given to be a lighthouse, a place of hope and refuge, is it accomplishing the ultimate objective? Are hurting people really able to be at home there? Can brokenness and Pain be admitted?" (D.G., 54)

教会的宣告必须借着其行动得到协助。“你的教会怎样？如果它是一座灯塔，一个希望之地和庇护所，它能完成其终极目标吗？受伤的人在那儿真能够宾至如归吗？破碎和疼痛能够被接纳吗？”（放下戒备，54）。

## Implications of Reformed theology for the new life

### 改革宗神学对新生命的暗示

*God's sovereign reign 上帝主权的统治*

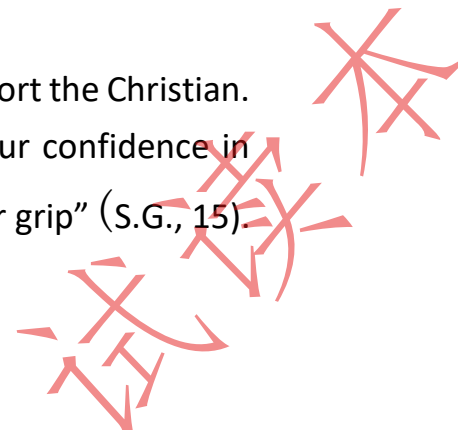
The Christian may be confident that everything that happens in his life is divinely ordained.

基督徒可以确信在他生命中发生的每一件事都是上帝命定的。

Nothing touches me that has not passed through the hands of my heavenly Father. Nothing. Whatever occurs [including suffering], God has sovereignly surveyed and approved. We may not know why (we may *never* know why), but we do know our pain is no accident to Him who guides our lives. He is, in no way, surprised by it all. Before it ever touches us, it passes through Him. (I.S., 189)

若不是经过我天父的手，没有任何事能临到我。没有任何事。无论发生了什么（包括苦难），都是至高的上帝审查并准许了的。我们也许不知道为什么（我们也许永远不知道为什么），但是我们知道我们的痛苦对他不是偶然的，他指导着我们的生命。他对这一切都毫不惊讶。在其触及我们之前，它都经过他了。

The idea that God is in absolute control of life can comfort the Christian. "If the aimlessness of the eighties is starting to loosen your confidence in God's sovereign control, this book will help strengthen your grip" (S.G., 15).



"Isaiah saw [in a time of great personal turmoil] no confused or anxious deity, but One who sat in sovereign, calm control with full perspective and in absolute authority" (S.G., 185).

上帝完全的统管生命的想法，能够安慰基督徒。“如果 80 年代的盲目性，开始让你对上帝主权的统治失去信心，本书将帮助你加强你的握力”（加强掌握力，15）。“以赛亚（在大动乱时代）看到的不是困惑或焦急的神，而是坐在至高宝座上的那一位，用完全的眼光和绝对的权柄冷静地施行统治”（加强掌握力，185）。

The sovereignty of God may terrify us because of our sin "Isaiah is frightened, beaten, and broken. Not only does he see the Lord sovereign, high and exalted, ...he also hears that God is infinitely holy. And in contrast to his own sinfulness and depravity he feels doomed beaten" (S.G., 186).

因为我们的罪，上帝的主权可能会让我们恐惧。“以赛亚害怕、挫败和破碎。他不仅仅看到了主的主权、崇高和尊贵……他也听到上帝是无限圣洁的。与他自己的罪和堕落相比，他感到注定的挫败”（加强掌握力，186）。

### *God's covenant 上帝的约*

**If the Christian acts in a God-pleasing way. God will bless him.**

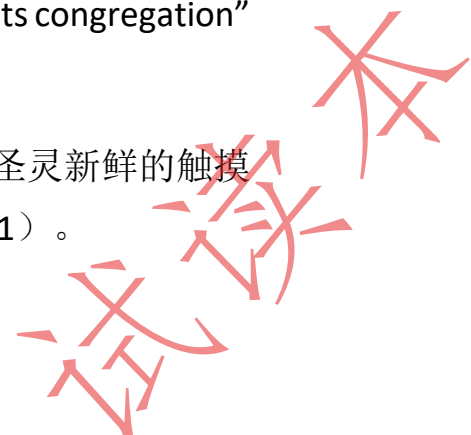
如果基督徒以上帝喜悦的方式行动。上帝将会祝福他。

A family gets started on the right foot when Jesus Christ is in each life (husband and wife are both born again), and when the lengthening shadow of His Lordship pervades that relationship. When a couple makes Christ a vital part of their life, in the terms of the psalm, that's when 'the Lord builds the house,' that's when he 'guards the city.' (S.G., 257f)

当耶稣基督在一个家庭每个人的生命中（丈夫和妻子都重生了），并且他主宰的影子充满这一关系时，这个家庭就开始走向正轨了。当一对夫妻让基督成为他们生命至关重要的部分时，用诗篇的话说，当‘耶和華建造房屋’时，那就是他‘看守城池’的时候（加强掌握力，257）。

"It [God-pleasing closeness] may be the central catalyst God would use to bring a fresh touch of His Spirit back into your church and its congregation" (D.G., 191).

“这（蒙上帝喜悦的亲近）可能是上帝用来将他的圣灵新鲜的触摸带回你的教会和会众中的核心催化剂”（放下戒备，191）。



The Christian must act in response to the covenantal promises of God in his Word. "He wants you to know the joy of living an unmasked life. His Book, the Bible, is full of verses and principles that promise you His commitment" (D.G., 39).

基督徒必须以行动来回应上帝在他的道里圣约的应许。“他想要你知道过一种不带面具的生活的喜乐。他的书，圣经，充满了向你应许了他承诺的经文和原则”（放下戒备，39）。

The narratives of scripture elucidate God's covenantal response to service that pleases him. "As we travel through the pages of ancient history, we find ample evidence that God honors a spirit of unity among His people" (D.G., 83).

圣经叙事阐明了上帝对蒙他喜悦的服事圣约的反应。“当我们穿越古时的历史，我们发现了充分的证据，上帝赐荣耀给他子民中间合一的精神”（放下戒备，39）。

### *The sacraments* 圣礼

Sacraments are to be understood as divinely-prescribed commands through which Christians respond to him. "This verse [Acts 2:42] says they devoted themselves to the instruction of the apostles, to the ordinances, to prayer, *and* to fellowship" (S.G., 33).

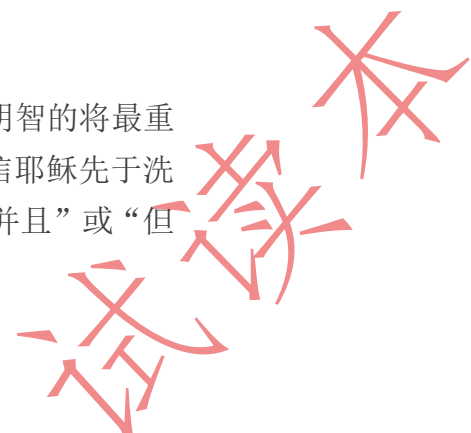
圣礼被理解为上帝规定的命令，基督徒借此去回应他。“这节经文（使徒行传 2:42）说，他们致力于使徒的教导、条例、祷告和交通”（加强掌握力，33）。

**Baptism is a public acknowledgment of a prior faith commitment.**

洗礼是对先前信仰承诺的公开承认。

The African gentleman [in Acts 8] suggested that he be baptized. Wisely, Philip put first things first. With decisive discernment, Philip explained that faith in Jesus *precedes* baptism. That did it! The man believed and was *then* baptized. No ifs, ands, or buts. *First* there was an acceptance of the message and *after that* there was a public acknowledgment of his faith as he submitted to baptism. (S.G., 234)

这位非洲的先生（使徒行传 8 章）提议他要受洗。腓力很明智的将最重要的事放在了最前面。腓力带着坚决的洞察力解释说，相信耶稣先于洗礼。就是这样！这个人相信了然后受洗。没有“如果”、“并且”或“但



是”。首先是对信息的接受，之后他接受洗礼，作为对他信仰的公开承认。（加强掌握力，234）

## *The law* 律法

The law of God exercises a purifying effect in the life of the Christian. "...just as the national body of Israel could not remain strong and healthy unless Canaanite life style was removed, so it is in the body of Christ" (D.G., 152).

上帝的律法在基督徒生命中起着洁净的作用。“……正如除非迦南人的生活方式被除去，以色列国的身体就不能保持强壮和健康，基督的身体也是如此”（放下戒备，152）。

God must sometimes first crush the Christian to make him productive. "Some never learn to 'master it' [rebellion] and therefore spend their lives 'under the smarting rod of God,' as the old Puritans used to say" (S.G., 250).

上帝有时必须压碎基督徒来让他多结果子。“有些人从未学会去‘驾驭它（反叛）’并因此在‘上帝的鞭笞下度过他们的一生’，正如老清教徒过去一直说的那样”（加强掌握力，250）。

The law of God has the power to change lives. "...when truth makes an impact on the will, lives begin to change" (D.G., 164).

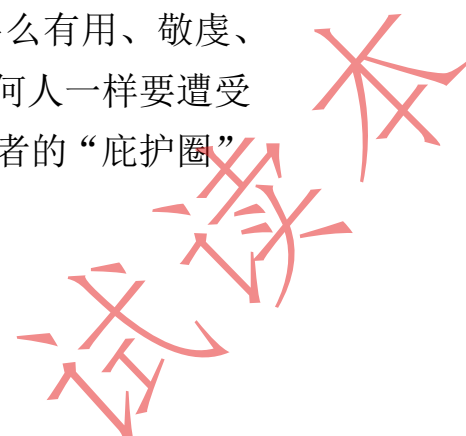
上帝的律法有改变生命的力量。“……当真理撞向意志时，生命就开始改变了”（放下戒备，164）。

## **Success in the Christian life** 基督徒生命中的成功

### *Christians face sorrows* 基督徒面对不幸

Being a Christian is no insurance against affliction. "Servants, no matter how useful, godly, unselfish, and admirable, are every bit as human and subject to the perils of life as any other person on earth" (I.S., 142). Churches need a "circle of shelter" for the hurting (D.G., 134).

做一名基督徒并不保证没有痛苦。“圣仆，无论多么有用、敬虔、无私和令人钦佩，都和人类完全一样，都和世上其他任何人一样要遭受生命的危险”（改善服事，141）。教会需要一个给受伤者的“庇护圈”（放下戒备，134）。



Stop and think. Where does a guy go when the bottom drops out? To whom do we Christians turn when stuff that's embarrassing or a little scandalous happens? Who cares enough to listen when we cry? Who affirms us when we feel rotten? Who will close their mouths and open their hearts? And, even though we deserve a swift kick in the pants, who will embrace us with understanding and give us time to heal without quoting verses? Without giving us a cassette tape of some sermon to listen to? Without telling a bunch of other Christians so they can 'pray more intelligently'? (D.G., 128)

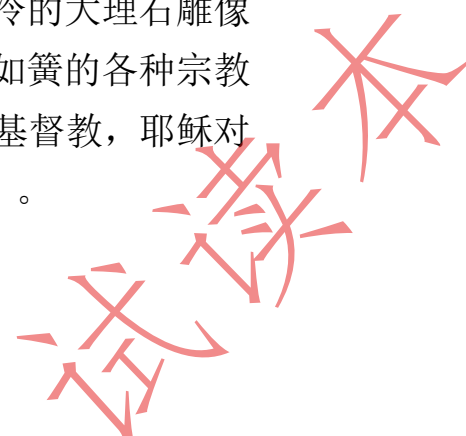
停下来想想。当一个人落入低谷时，他会去哪儿呢？当令人尴尬的事或有些可耻的事发生时，我们基督徒会向谁求助呢？当我们哭泣时，谁会如此在意并去倾听呢？当我们感到腐烂时，谁会肯定我们呢？谁会闭上他们的嘴并打开他们的心呢？甚至在我们配得立刻的责备时，谁会带着理解拥抱我们，给我们时间去治愈，而不是引用经文，或给我们一盘讲道磁带去听，或告诉一群别的基督徒让他们能够‘更智慧地祷告’呢？（放下戒备，128）

Surrounded by numerous religious types to whom everything is "fantastic," "super," and "incredible," let's work hard at being real. This means we are free to question, to admit failure or weakness, to confess wrong, to declare the truth. When a person is authentic, he or she does not have to win or always be in the top ten or make a big impression or look super-duper pious. (S.G., 22)

身边的许多宗教人士，对一切事都是“不可思议”、“超级好”、“难以置信”，让我们努力真实起来。这意味着我们可以自由的怀疑，承认失败或软弱，坦白错误，宣告事实。当一个人是真实时，他不一定要赢，或总是在前几名，或让人印象深刻，或看起来超级敬虔。（加强掌握力，22）

The Christian life is lived in the real world under the cross. "It is we who have hauled His cross out of sight. It is we who have left the impression that it belongs only in the sophisticated, cloistered halls of a seminary or beautified beneath the soft shadows of stained glass and cold marble statues" (S.G., 26). "Unlike the shallow, 'whatever you like is fine' kind of accommodating Christianity being marketed today by smooth-talking pushers of religious mediocrity, Jesus was ever firm and strong on the cost of discipleship" (S.G., 121).

基督徒的生命活在真实世界的十字架之下。“是我们将他的十字架搬出了视野之外。是我们给人留下了这样的印象：它只属于神学院精致的、与世隔绝的大厅，或是被花窗玻璃柔和的阴影和冰冷的大理石雕像所美化”（加强掌握力，26）。“不像如今被那些巧舌如簧的各种宗教贩子所推销的肤浅的‘你喜欢什么都好’的那种圆通的基督教，耶稣对门徒培训的代价是坚定和坚强的”（加强掌握力，121）。





## *The reality of sin 罪的真实性的*

The immensity of the love of Christ points out the immensity of our sin. "If we are honest, when we measure ourselves by the life of our Lord who humbled Himself even to death on a cross, we cannot but be overwhelmed with the tawdriness and shabbiness, and even the vileness, of our hearts" (I.S., 149).<sup>6</sup>

基督之爱的广大指出了我们罪的广大。“如果我们够诚实的话，当我们以我们主的生命——他谦卑他自己以至死在十字架上——衡量我们自己时，我们就不能自禁地被我们心里的庸俗、吝啬甚至卑鄙所压倒”（改善服事，149）。<sup>6</sup>

## *Leadership style in the church 教会的领导方式*

Leaders are to build up Christ, not their own reputation. "When people follow image-conscious leaders, the leader is exalted. He is placed on a pedestal and ultimately takes the place of the head of the church" (I.S., 25).

带领者要建立基督，而不是他们自己的名声。“当人们追随看重形象的带领者时，带领者就被高举了。他被放在了台座上并最终取代了教会的头”（改善服事，25）。

...recently I received in my daily stack of mail a multicolored brochure advertising and announcing a series of lectures to be delivered in Los Angeles by a man (a Christian "superstar") who has traveled widely, whose name is familiar to most folks in the family of God. I must confess I lifted my eyebrows with surprise when I read these words written in that brochure describing the man:

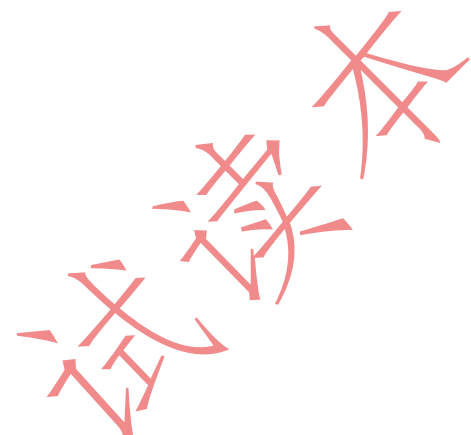
……最近，在我每天的一堆邮件中，我收到了一个彩色册子广告，宣传一个人将会在洛杉矶举办一系列的讲座，这个人（一个基督教的“超级明星”）游历遍地，他的名字为上帝之家的大多数人所熟悉。我必须承认，当我看到这个册子上用这样的话描述这个人时，我惊讶地挑起了眉：

A phenomenal individual...

In great demand around the world ...

Today's most sought-after speaker!

一个非凡的人……



整个世界都及其需要……

当代最受欢迎的演说家……

That's a far cry from the way Jesus Christ described Himself. (I.S., 161f).

这与耶稣基督描述他自己的方式相距甚远。（改善服事，161）

Discipleship training can become manipulation when it demands blind obedience of the leader.

当门徒训练要求带领人盲目顺服时，它就会变成辖管。

Any ministry that requires blind loyalty and unquestioning obedience is suspect. Not all gurus are in the eastern religions, you know. Some discipleship ministries, quite frankly, come dangerously near this point. Now I am not discrediting all discipleship programs!... My main concern is the abuse of power, over-accountability that uses intimidation, fear, and guilt to promote authoritarianism. (I.S., 83)

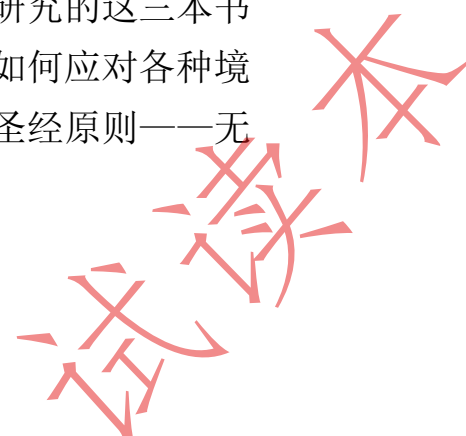
任何要求盲目效忠和无条件顺服的事工都是可疑的。你知道的，不是所有的大师都在东方宗教里。坦白地说，有些门徒事工离这一点相当近。现在我不是在质疑所有的门徒训练计划……我主要担心的是滥用职权、过度问责，使用恐吓、害怕和罪疚来促进权威主义。（改善服事，83）

## The “how-tos” of sanctification 成圣的“如何去做”

### 指南

One of the recurring themes of Chuck Swindoll's theology of sanctification is a stress on scriptural principles upon which to base Christian life and action. In each of the three books in our study, considerable space is devoted to how people in the Bible responded to various circumstances. In connection with these examples, biblical principles, both positive and negative, are deduced for a Christian's application.

在恰克·斯文德尔的成圣神学中，一个反复出现的主题是强调圣经的原则，在此基础上建立基督徒的生命和行动。在我们研究的这三本书中，每一本都有相当大的篇幅致力于探究圣经中的人是如何应对各种境况的。与这些例子相连的，是为基督徒的应用推导出的圣经原则——无论是积极的还是消极的。



The complexities of modern life, in Swindoll's opinion, call for an approach to the Christian faith that is down to earth, clearly communicated, and (above all) eminently practical. The Bible must be studied with an eye toward applying "its insights and guidelines" (S.G., 23). "(God's) Book, the Bible, is full of verses and principles that promise you His commitment" (D.G., 39).

在斯文德尔看来，现代生活的复杂性，要求对基督教信仰采取一种脚踏实地、明确沟通和（最重要的是）特别实用的方式。必须用“圣经的洞察力和指导方针”（加强掌握力，23）的眼光来研究圣经。“（上帝的）书，圣经，充满了向你应许了他的承诺的经文和原则”（放下戒备，39）。

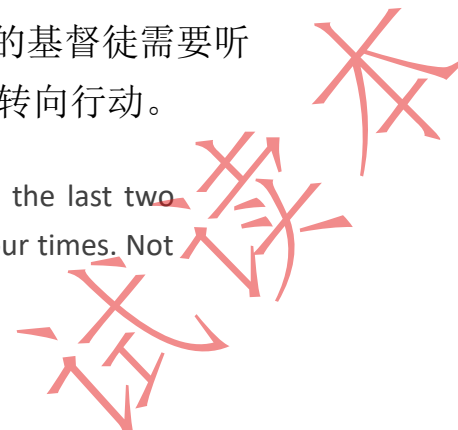
The Old Testament can be viewed not only as salvation history, but as the source of principles to be applied in today's church: "Our goal is to gain insight and reproof as God teaches us from these Old Testament scriptures" (D.G., 105). "...just as the national body of Israel could not remain strong and healthy unless Canaanite life style was removed, so it is in the body of Christ" (D.G., 152). In the sermon on the mount, Jesus gives us an example of this kind of teaching: "...the most comprehensive delineation in all the New Testament of the Christian counterculture ..." (I.S., 98).

旧约不仅能被视为救赎的历史，而且是适用于当今教会的原则的来源：“当上帝从这些旧约经文中教导我们时，我们的目标是获得洞察力和责备”（放下戒备，105）。“……正如除非迦南人的生活方式被除去，以色列国的身体就不能保持强壮和健康，基督的身体也是如此”（放下戒备，152）。在登山宝训中，耶稣对这样的教导给了我们一个例子：“……整个新约对基督教反主流文化最全面的描述……”（改善服事，98）。

Thanks to the Reformation's emphasis on the scriptural themes of salvation, the facts of God's saving action in Christ are widely known. A modern reformation is needed. Christian people today have a need to hear God's prescribed principles for living clearly elucidated to move them from apathy into action.

感谢宗教改革对圣经的救恩主题的强调，上帝在基督里救赎行为的事实被广为人知。现在需要一场现代宗教改革。今天的基督徒需要听到上帝设定的生活原则被清楚地阐明，使他们能从冷漠转向行动。

A "new" Reformation is in order, in my opinion. Christians in the last two decades of the twentieth century need a fresh, vital word for our times. Not



further revelation. Not more doctrines. Not even a new system of theology, necessarily. What we need is a message, securely riveted to scriptural foundations, that has a ring of relevance to it — an authentic reality about it. Ancient truth in today's talk. In Luther's day that meant one thing — the need for clarification to dispel ignorance. *Today* it means another — a new style of communication to dispel indifference. (S.G., 268)

在我看来，一个‘新的’宗教改革势在必行。20世纪后20年的基督徒，需要一套对我们的时代新鲜的生动的言语。不是更多的启示。不是更多的教义。甚至也必然不是一个新的神学体系。我们需要的是一个信息，牢牢地焊接在圣经基础上，它有一个与之相关的环——和真正的现实。古老的真理在今天的会话里面。在路德的时代这是一回事——需要澄清来消除无知。今天它意味着另一回事——一种新的交流方式来驱散冷漠（加强掌握力，268）

Swindoll's view is that the Bible is God's communication of not only a message of salvation, but also principles for living. As people begin to understand and apply these principles in their lives, they are brought into a deeper awareness of God's presence in their lives. The crucial need of the church today is to communicate these principles more clearly and effectively. The result of such communication could be nothing short of revolutionary:

斯文德尔认为，圣经中上帝所传达的不仅仅是救恩的信息，也是生活的原则。当人们开始在他们生活中理解并应用这些原则时，他们就会更深地意识到上帝在他们生活中的存在。今天的教会至关重要的需要是更清楚和有效地传达这些原则。这种传达的结果简直是颠覆性的：

It is my wish that more and more of God's people would become a part of this "new" Reformation -- committed to communicating divine revelation so clearly that the public is stunned to realize how eternally relevant God and His Word really are. (S.G., 269)

我盼望越来越多上帝的子民能够成为这“新”宗教改革的一部分——致力于如此清晰地传达神圣的启示，以至于公众能震惊地意识到，上帝和他的道事实上是多么地息息相关。（加强掌握力，269）

### *How to give* 如何给予

To be a servant, we must first learn to give. 2 Corinthians 8 shows us that we should give “anonymously, generously, voluntarily, and personally” (I.S. 43ff).



要成为一个仆人，我们必须首先学会给予。哥林多后书 8 章告诉我们，我们应该“匿名地、慷慨地、自愿地和亲自地”给予（改善服事，43）。

### *How to forgive 如何饶恕*

When we have wronged someone else, Matthew 5:23,24 tells us to do four things: "1. Stop 'leave your offering there...' 2. Go 'go your way...' 3. Reconcile '...first be reconciled...' 4. Return '...then come and present your offering...'" (I.S., 60).

当我们得罪了某人时，马太福音 5:23,24 告诉我们去做四件事：“1、停止‘把祭物留在坛前……’ 2、去‘先去……’ 3、和好‘……与他和好……’ 4、回来‘……然后来献祭物……’”（改善服事，60）。

The way to implement forgiveness in our lives is: "First, focus fully on God's forgiveness of you.... Next, deal directly and honestly with any resentment you currently hold against anyone" (I.S., 67f).

在我们的生活中实施饶恕的方式是：“首先，完全聚集于上帝对你的饶恕……接下来，直接和诚实的处理你目前对任何人的怨恨”（改善服事，67）。

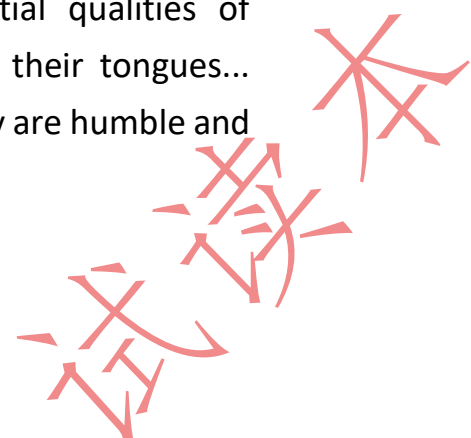
### *How to forget 如何放下*

In Philippians 3 we find three principles for forgetting the wrongs committed against us: "vulnerability" ('I have not arrived.') "humility" ('I forget what is behind.') "determination" ('I move on to what is ahead.') (I.S., 74ff).

在腓力比书 3 章，我们发现了放下别人对我们的冒犯的三个原则：“弱点”（‘我还没有得着’）、“谦卑”（‘我忘记背后’）、“决心”（‘我努力面前的’）（改善服事，74）。

### *How to be a peacemaker 如何成为缔造和平者*

In the book of Proverbs, God tells us the essential qualities of peacemakers: "They build up. (Prov. 14:1)... They watch their tongues... (Prov. 16:24)... They are slow to anger. (Prov. 15:18)... They are humble and trusting. (Prov. 28:25)" (I.S., 119).





在箴言书中，上帝告诉我们缔造和平者的基本品质：“他们建立。（箴言 14:1）……他们管住他们的舌头……（箴言 16:24）……他们不轻易发怒。（箴言 15:18）……他们谦卑并倚靠耶和華。（箴言 28:25）”（改善服事，119）。

### *The perils of servanthood 仆人职任的危险*

In the example of Gehazi, Elisha's servant, we find four perils to avoid in striving to be a Christian servant:

在以利沙的仆人基哈西的例子中，我们发现在努力成为基督徒仆人的过程中要避免四种危险：

The Peril of Overprotection and Possessiveness (2 Kings 4:29-37)

过度保护和占有的危险（列王纪下 4:29-37）

The Peril of Feeling Used and Unappreciated (2 Kings 4:38-41)

感到被利用和不受赏识的危险（列王纪下 4:38-41）

The Peril of Disrespect and Resentment (2 Kings 5:14-24)

不敬和怨恨的危险（列王纪下 5:14-24）

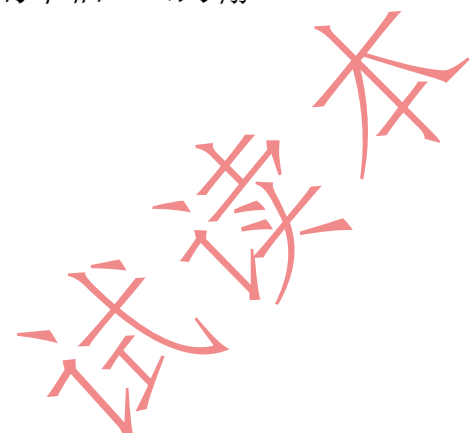
The Peril of Hidden Greed (2 Kings 5:25-27) [I.S., 145ff]

隐蔽的贪婪的危险（列王纪下 5:25-27）（改善服事，145）。

### *How to be obedient 如何顺服*

In Christ's model and command, we find three specific principles for obedience in the Christian life: "1. Obedience means personal involvement (John 13:14)... 2. Obedience requires Christlike unselfishness (John 13:15)... 3. Obedience results in ultimate happiness. (John 13:17)" (I.S., 172f).

在基督的榜样和命令中，我们发现基督徒生命中顺服的三个具体原则：“1、顺服意味着个人的涉入（约翰福音 13:14）……2、顺服需要基督一样的无私（约翰福音 13:15）……3、顺服带来最终的幸福。（约翰福音 13:17）”（改善服事，172）。



## *How to cope with suffering 如何应对苦难*

When afflicted with the consequences of living the new life in Christ, remember these two personal truths: “Nothing touches me that has not passed through the hands of my heavenly Father. Nothing.... Everything I endure is designed to prepare me for serving others more effectively. Everything” (I.S., 189).

当为在基督里活出新生命的后果而受折磨时，请记住这两条个人性的真理：“若不是经过我天父的手，没有任何事能临到我。没有任何事。……我所经历的一切事都是为预备我更有效地服事他人而精心设计的。一切事”（改善服事，189）。

## *The promise of reward 奖赏的应许*

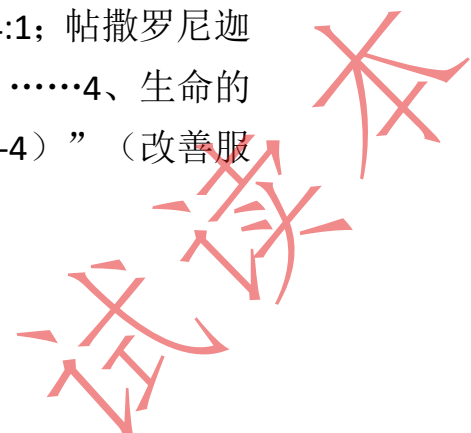
God promises rewards to those who serve him out of faith. On the basis of 1 Corinthians 3:10-14, the following principles governing rewards can be gleaned: "1. Most rewards are received in heaven, not on earth.... 2. All rewards are based on quality, not quantity.... 3. No reward that is postponed will be forgotten" (I.S., 195).

上帝应许奖赏那些出于信服事他的人。基于哥林多前书 3:10-14，我们可以收集到下面关于奖赏的原则：“1、大部分的奖赏在天上，而不是在地上获得……2、所有的奖赏都基于质量而不是数量……3、任何延期的奖赏都不会缺席”（改善服事，195）。

## *The five crowns 五个冠冕*

The New Testament mentions five eternal crowns set aside for God's servants: "1. The Imperishable Crown (1 Cor. 9:24-27)... 2. The Crown of Exultation (Phil. 4:1; 1 Thess. 2:19,20)... 3. The Crown of Righteousness (2 Tim. 4:7,8)... 4. The Crown of Life (James 1:12)... 5. The Crown of Glory (1 Pet. 5:1-4)" (I.S., 205f).

新约提到有 5 个永恒的冠冕会留给上帝的仆人：“1、不朽的冠冕（哥林多前书 9:24-27）……2、欢欣的冠冕（腓力比书 4:1；帖撒罗尼迦前书 2:19,20）……3、公义的冠冕（提摩太后书 4:7,8）……4、生命的冠冕（雅各书 1:12）……5、荣耀的冠冕（彼得一书 5:1-4）”（改善服事，205）。



## *Four priorities for living 四个生活的优先顺序*

To be the most effective we possibly can in our Christian life, it is necessary to follow these essential priorities: "Be Biblical [1 Thess. 2:2-4]... Be Authentic [1 Thess. 2:5,6]... Be Gracious [1 Thess. 2:7-11]... Be Relevant [1 Thess. 2:12,13]" (S.G., 19ff).

为了使我们的基督徒的生命尽可能产生最大的效果，有必要遵循这些基本的优先顺序：“依据圣经（帖撒罗尼迦前书 2:2-4）……保持真实（帖撒罗尼迦前书 2:5,6）……心存温柔（帖撒罗尼迦前书 2:7-11）……说相关的话（帖撒罗尼迦前书 2:12,13）”（加强掌握力，19）。

## *How to practice encouragement 如何练习鼓励*

There is no better way to stimulate fellow Christians to greater growth than to give them encouragement. "...when we encourage others, we come as close to the work of the Holy Spirit as anything we can do in God's family" (S.G., 48). Some ways to practice encouragement of others are: observe their admirable qualities and compliment them, send notes and give gifts, phone people with appreciation, express appreciation for a job well done, be supportive in time of need (S.G., 52).

没有比给予鼓励更好的刺激基督徒同伴成长的方式了。“……当我们鼓励别人时，我们就在上帝的家庭里，做了我们能做的最接近圣灵的工作的事”（加强掌握力，48）。练习鼓励他人的一些方法是：观察他们令人钦佩的品质并赞美他们，写纸条并送礼物，带着赞赏打电话，为出色的工作表达感谢，在需要的时候给予支持（加强掌握力，52）。

## *How to control the body 如何控制身体*

The Bible offers us the following principles for maintaining moral purity:

圣经为我们提供了下面保持道德纯洁的原则：

We are to present our bodies as living sacrifices to God (Rom. 12:1). We are instructed *not* to yield any part of our bodies as instruments of unrighteousness to sin (Rom. 6:12,13). Our bodies are actually "members of Christ"; they belong to Him (1 Cor. 6:15).



我们要把身体当做活祭献给上帝（罗马书 12:1）。我们被教导不要把我们的身体的任何部分作为不义的器皿献给罪（罗马书 6:12,13）。我们的身体实际上是“基督的肢体”；它们属于他（哥林多前书 6:15）。

Our bodies are "temples" literally inhabited by the Holy Spirit (1 Cor. 6:19). We are therefore expected to "glorify God" in our bodies (1 Cor. 6:20). We are to become students of our bodies, knowing how to control them in honor (1 Thess. 4:4). (S.G., 61)

我们的身体是圣灵真真实实所住的“殿”（哥林多前书 6:19）。因此，我们被期待在我们的身体上去“荣耀上帝”（哥林多前书 6:20）。我们要成为我们身体的学生，知道如何在荣耀中掌控它们（帖撒罗尼迦前书 4:4）。（加强掌握力，61）

### *How to handle money 如何对待金钱*

Those who are not rich are reminded in 1 Timothy 6:6-8 to practice godliness plus contentment (S.G., 74). Those who want to become rich are warned in 1 Timothy 6:9,10 that "materialism is a killer; at best, a crippler" (S.G., 80). Those who are rich are instructed in 1 Timothy 6:17-19 not to be conceited, to avoid trusting in their wealth, and to be generous (S.G., 81ff.).

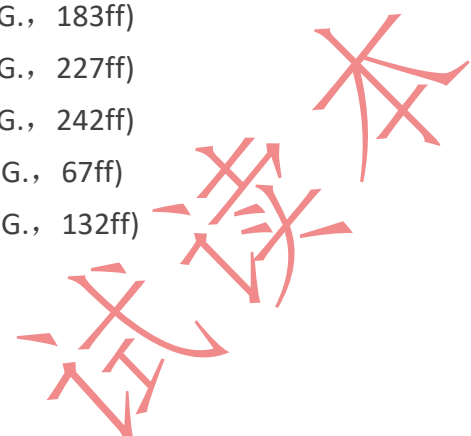
提摩太前书 6:6-8 提醒那些不富裕的人要练习敬虔加上知足（加强掌握力，74）。提摩太前书 6:9,10 警告那些想要富裕的人“物质主义是一个杀手；至多是一个瘸子”（加强掌握力，80）。提摩太前书 6:17-19 教导那些富裕的人不要自高，不要倚靠他们的钱财，并要慷慨（加强掌握力，81）。

### *Biblical patterns for the Christian life 基督徒生命属圣经的模式*

Many principles for modern Christian living can be learned from the example of people in the Bible:

现代基督徒生活的很多原则，能够从圣经人物的例子中学到：

| <i>Person(s)</i> | <i>Subject</i> | <i>Reference</i> |
|------------------|----------------|------------------|
| Daniel           | Integrity      | (S.G., 91ff)     |
| Caleb            | Aging          | (S.G., 134ff)    |
| Isaiah           | Missions       | (S.G., 183ff)    |
| Philip           | Witnessing     | (S.G., 227ff)    |
| Saul             | Rebellion      | (S.G., 242ff)    |
| Hebrews          | Assimilation   | (D.G., 67ff)     |
| Hebrews          | Refuge         | (D.G., 132ff)    |



| Joshua | Obedience | (D.G., 146ff) |
|--------|-----------|---------------|
| 人物     | 主题        | 引用            |
| 但以理    | 正直        | (加强掌握力, 91)   |
| 迦勒     | 衰老        | (加强掌握力, 134)  |
| 以赛亚    | 使命        | (加强掌握力, 183)  |
| 腓力     | 见证        | (加强掌握力, 227)  |
| 扫罗     | 反叛        | (加强掌握力, 242)  |
| 犹太人    | 同化        | (放下戒备, 67)    |
| 犹太人    | 庇护        | (放下戒备, 132)   |
| 约书亚    | 顺服        | (放下戒备, 146)   |

### *How to be a disciple 如何作门徒*

In order to be an effective disciple, we must spend time with Jesus as his first followers did. "They watched Him, asked Him questions, listened as He taught, caught His vision, absorbed His ideas and philosophy. That's what Mark means when he says they were 'with Him'" (S.G., 111).

为了成为一个有效的门徒，我们必须花时间和耶稣在一起，如同他最初的追随者那样。“他们看着他，问他问题，听他的教导，追寻他的视线，吸收他的思想和哲学。这就是当马克说他们‘与他同在’时所指的意思”（加强掌握力，111）。

### *How to pray effectively 如何有效地祷告*

Jesus offers three principles for "a satisfying and God-honoring prayer life" (S.G., 153).

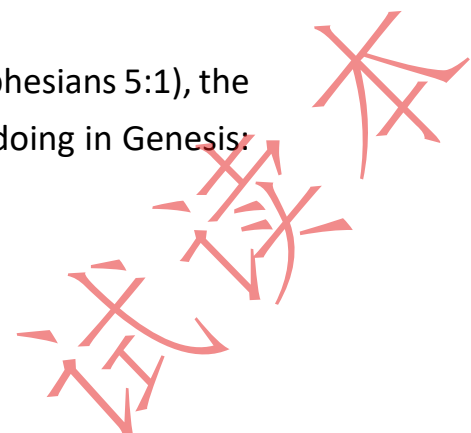
耶稣为我们提供了“令人满意和荣耀上帝的祷告生命”的三个原则（加强掌握力，153）。

1. Don't be hypocritical. (Matt. 6:1,2,5,16)
2. Don't use a lot of repetition. (Matt. 6:7,8)
3. Don't harbor anything against another. (Matt. 6:14,15) [S.G., 153ff]

1. 不要虚伪。（马太福音 6:1,2,5,16）
2. 不要用很多重复话。（马太福音 6:7,8）
3. 不要对他人怀有任何敌意。（马太福音 6:14,15）（加强掌握力，153）

### *How to have leisure 如何休闲*

Since God's Word tells us that we are to imitate him (Ephesians 5:1), the best way to handle leisure is to practice what we see God doing in Genesis:





“He creates [Genesis 1 & 2], He communicates [Genesis 1:26-30], He rests [Genesis 2:1-3], He relates [Genesis 2:21,22]” (S.G., 165ff.).

由于上帝的道告诉我们要去效法他（以弗所书 5:1），打发闲暇的最好方式是去实践我们在创世记中看到的上帝所做的事情：“他创造（创世记 1&2），他沟通（创世记 1:26-30），他休息（创世记 2:1-3），他叙述（创世记 2:21,22）”（加强掌握力，165）。

### *How to change our attitudes 如何改变我们的态度*

Christians are told to take charge of their own minds. “We Christians have the God-given ability to put our minds on those things that build up, strengthen, encourage, and help ourselves and others. ‘Do that!’ commands the Lord” (S.G., 209). Godly attitudes include: unselfish humility [Philippians 2:3,4], positive encouragement [Philippians 2:14], genuine joy [Philippians 4:1,4-7] (S.G., 209ff).

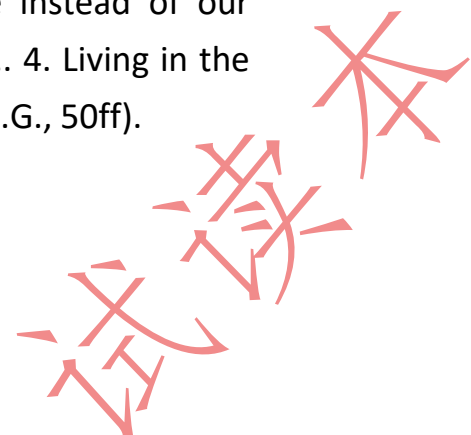
基督徒被告知要掌控我们自己的思想。“我们基督徒有上帝赐予的能力，将我们的思想放在那些建立、巩固、鼓励和帮助我们自己和他人的事上。主命令说‘这样做！’”（加强掌握力，209）。敬虔的态度包括：无私的谦卑（腓力比书 2:3,4），积极的鼓励（腓力比书 2:14），真正的喜乐（腓力比书 4:1,4-7）（加强掌握力，209）。

### *How to get closer to others 如何亲近他人*

Since isolation is destructive to the human personality, we need to cultivate closer relationships. "First, there must be an admission of need for others.... Second, there must be the cultivation of deeper relationships.... Third, there must be a firm commitment to assimilation" (D.G., 48f).

由于孤独对人类品格是破坏性的，我们需要培养更密切的关系。“首先，必须承认对他人的需要……其次，必须培养更深层次的关系……再次，必须坚定地致力于同化”（放下戒备，48）。

Christians must be on the alert for four dangers in the process of building group unity: "1. Falling more in love with the leader than with the Lord. 2. Fixing our eyes on our immediate convenience instead of our ultimate objective. 3. Assuming that size means strength.... 4. Living in the glow of yesterday instead of the challenge of tomorrow" (D.G., 50ff).



基督徒在建立团队联合的过程中，必须警惕 4 项危险：“1、爱领导者多于爱主。2、盯着我们当前的便利而不是我们最终的目标。3、假定大小意味着力量……4、活在昨天的光辉而不是明天的挑战中”（放下戒备，50）。

### *How to build unity 如何建立合一*

Taking as our example the teamwork practiced by ancient Israel in the conquest of Jericho under Joshua, we can see two suggestions for practical application. “1. The pursuit of unity is hard work, but it's worth it... 2. The place of humility is of highest value, but it's rarely seen” (D.G., 93).

以古代以色列人在约书亚带领下攻克耶利哥城，作为团队合作实践的例子，我们可以看到两个可供实际应用的建议。“1、追求合一是艰难的工作，但它是值得做的……2、谦卑的位置是最有价值的，但它是极少见的”（放下戒备，93）。

### *How to love 如何去爱*

In 1 Corinthians 13, we can see how God instructs his people in how to express his love to one another. This chapter could be summarized in the "ABCs of Love":

在哥林多前书 13 章，我们能够看到上帝如何教导他的子民，如何向彼此表达他的爱。这一章能够被总结为“爱的 ABC”：

I accept you as you are.

I believe you are valuable.

I care when you hurt.

I desire only what is best for you.

I erase all offenses. (D.G., 122)

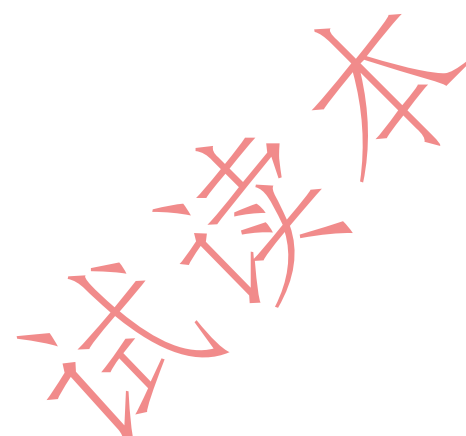
我接受（Accept）你本来的样子。

我相信（Believe）你是有价值的。

当你受伤时我关心（Care）你。

我只想要（Desire）对你最好。

我擦去（Erase）你一切的冒犯。（放下戒备，122）



## *How to build a caring church 如何建立一个关心他人的教会*

Churches need to change their guarded atmosphere in order for Christians to be able to help one another deal meaningfully with their hurts and burdens.

教会需要改变他们警惕的气氛，以便基督徒能够彼此帮助，有意义地处理他们的伤害和重担。

Churches need to be less like national shrines and more like local bars... less like untouchable cathedrals and more like well-used hospitals, places to bleed in rather than monuments to look at ... places where you can take your mask off and let your hair down ... places where you can have your wounds dressed. (D.G., 127) Christianity may be "like a mighty army," but we often handle our troops in a weird way. We're the only outfit I've ever heard of who shoots their wounded. (D.G., 129)

教会应该更少像民族圣地而更多像当地酒吧……更少像不可触摸的大教堂而更多像使用良好的医院，流血之地而不是去瞻仰的纪念碑……你能够放下你的面具和放松的地方……你能够包扎你的伤口的地方。（放下戒备，127）基督教也许“像一只强大的军队”，但我们常常以一种怪异的方式对付我们的士兵。我们是我所听过的唯一会射杀他们伤员的组织。

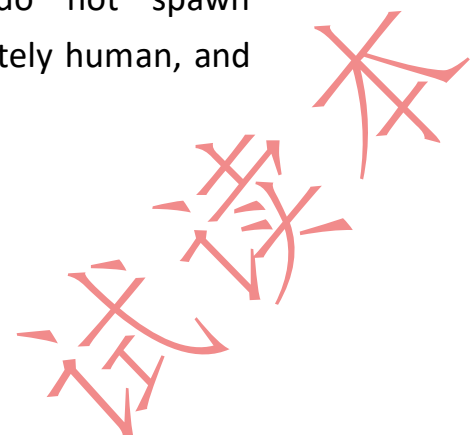
## *How to change our lives 如何改变我们的生命*

In the example of Israel under Joshua in Joshua 23, God deals with changing sinful habits in the following concrete ways: "First, he talks about their attitude. 'Be very firm' [23:6]... Second, he mentions their actions. [23:7]... Third, he mentions their alternative [23:8]" (D.G., 147).

在约书亚记 23 章约书亚带领以色列人的例子中，上帝以下面具体的方式来处理改变罪恶的习惯：“首先，他谈到他们的态度。‘要刚强壮胆’（23:6）……其次，他提到他们的行动。（23:7）……再次，他提到他们的选择（23:8）”（放下戒备 147）。

## *How to lead People 如何带领人们*

Directive methods are not helpful in molding Christian lives. "Uptight, intense, superdefensive, easily threatened leaders do not spawn congregations of close, caring, relaxed, accepting, completely human, and believable relationships" (D.G., 196).



指令的方式对塑造基督徒的生命毫无帮助。“焦虑的、紧张的、超级防御的、易受威胁的带领人不会产生亲密的、关心人的、放松的、接受的、完全人性化的和可信的关系”（放下戒备，196）。

People respond much better to personal models than to verbal demands. They are motivated much more by the Joshua method of leadership ("as for me and my house, we will serve the Lord, but you must choose for yourself") than by the rip-snorting, smoke-and-fire screams and threats of the uptight types. It's been my observation in recent years (I learned this so late!) that most Christians really don't want to live mediocre lives, but neither do they desire to be driven like cattle. Folks respond more like sheep than steers. (D.G., 161)

人们对亲身模范比对口头要求的回应要好得多。他们更多地被约书亚的领导模范（“至于我和我的家，我们必定事奉耶和华，但是你们必须做出自己的选择”），而不是被那些焦虑之人非同寻常的，冒着烟和火的尖叫和威胁所激励。这是我近些年所观察到的（我这么晚才知道这一点）：大多数基督徒真的不想过平庸的一生，但是他们也不想像牲畜一样被驱赶。群众的反应更像是羊而不是牛。（放下戒备，161）

### *How to develop accountability 如何发展责任心*

When people are accountable to others, their church helps them live more effective Christian lives. "We are not islands of independence, living lives free of one another. We are made to relate, to blend into one another, to touch one another, to answer to one another" (D.G., 178).

当人们对他人负责时，他们的教会帮助他们活出一个更有效的基督徒生命。“我们不是独立的孤岛，彼此无关的活着。我们生来就是要相互联系、相互协调、相互接触、相互回应的”（放下戒备，178）。

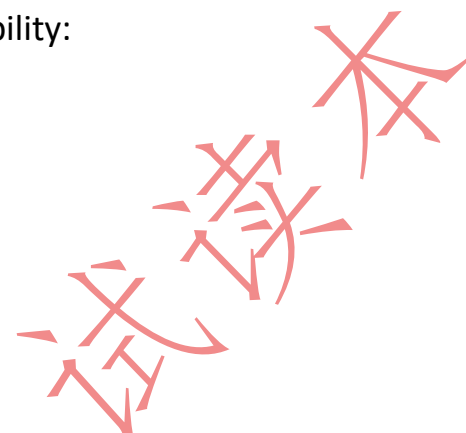
The book of Proverbs makes the value of accountability clear: "1. By being accountable, we are less likely to stumble into a trap.... 2. By being accountable, we don't get away with unwise and sinful actions" (D.G., 180f).

箴言书清楚地阐明了责任心的价值：“1、借着负责，我们更不太可能跌入陷阱里……2、借着负责，我们不会放过不明智和罪恶的行为”（放下戒备，180）。

Four practical suggestions for implementing accountability:

贯彻责任心的四条实用的建议是：

1. Stop and consider the value of becoming accountable.



2. Ask yourself two questions:

Why do I remain isolated and unaccountable?

What if I stay in this condition?

3. Choose at least one other person (preferably two or three) with whom you will meet regularly.
4. Develop a relationship that strengthens your grip on spiritual things. (D.G. 183f)

1. 停下来想想负责任的价值。
2. 问你自己两个问题：

为什么我依然被孤立和不担负责任？

如果我一直保持这样的状态会怎样？

3. 选择至少一个（最好是二到三个）你将会定期与之见面的人。
4. 建立一种加强你掌握属灵之事的关系到。（放下戒备，183）

### *How to respond to adversity 如何应对逆境*

In 1 Peter 5:10,11 God promises his blessing when we face adversity rather than shrink from it. God will:

在彼得前书 5:10,11，上帝应许当我们直面逆境而不是逃避它时，他会祝福我们。上帝将：

Perfect: This term carries with it the idea of repairing weak or broken parts.

成全：这个词有修复脆弱或破损部分的意思。

Confirm: To make firm, solid as granite, tough as fiber, strong as tempered steel.

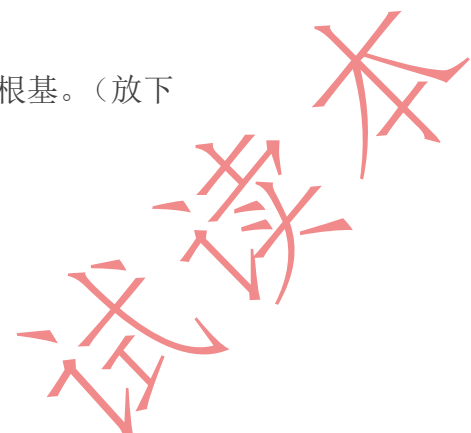
坚固：使坚定，坚硬如同花岗岩，坚韧如同纤维，坚强如同回火的钢。

Strengthen: Take away the flab, replace fragility with stability.

赐力量：拿走赘肉，用稳固取代虚弱。

Establish: This is the idea of laying down a foundation. Suffering drives us back to the bedrock of our faith. (D.G., 201)

建立：这是立定基础的概念。苦难驱使我们回到我们信仰的根基。（放下戒备，201）





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## 4. Life Style Christianity Examined 审

### 查生活方式基督教

The mainstream of American culture is much more interested in action than ideas. People today want practical guidelines for life, not complicated discussions of ethical principles. This is the kind of world we live in. It is helpful to know which way the stream is headed before we launch our Christian witness to the world.

美国主流文化更感兴趣于行动而不是理念。今天的人们想要实用的生命指南，而不是伦理原则复杂的讨论。这是我们活在其中的世界。在我们向这个世界发起我们基督徒的见证之前，知道溪流的流向是有所帮助的。

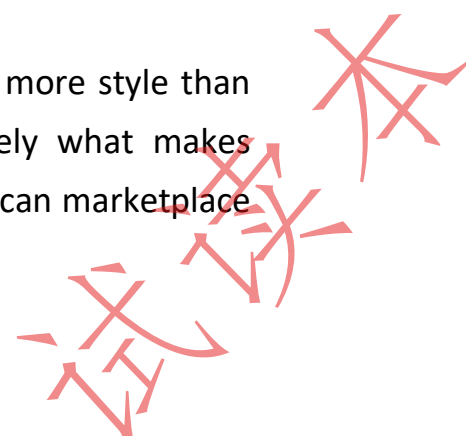
I have a question I would like to raise, as gently and winsomely as I can: Is the Evangelical ship perhaps traveling so smoothly and swiftly because it is being swept along by the cultural current?

我想要尽可能温和和讨人喜爱的提出一个问题：福音派的船行驶地如此顺利和迅速，是否是因为它正被文化的潮流所推动？

Of course it is important to understand our world if we want to be faithful to our Lord and effectively proclaim his gospel. What happens, however, when the culture determines what is taught? At worst, it is apostasy. At best, we could call it accommodation. Is it possible that the Evangelical world has crossed the boundary between sensitivity to our world and accommodation to it? Let's examine this issue openly and honestly. I hope you'll find my appraisal both objective and constructive.

当然，如果我们想要忠实于我们的主并有效地传扬他的福音，了解我们的世界是很重要的。然而，当文化决定了教导什么时，会发生什么呢？在最坏的情况下，它是背道。在最好的情况下，我们会称它为通融。福音派世界是否可能已经越过了对我们世界保持敏感和向其通融的界限？让我们公开和诚实地审查这个问题。我希望你将发现我的评估是客观和有建设性的。

It is difficult to analyze a Christian movement that is more style than substance, more form than content. Yet this is precisely what makes Evangelicalism so a tractive to modern America. The American marketplace



is asking “Will it work? What can you tell me about living my life in today's complex and threatening world? Where in the world is God?” Even from the brief sampling of Swindoll's work I have presented, it is clear that Evangelicals have taken an aggressive lead in providing answers to these questions. This is the Evangelical challenge.

要分析一个风格多于实质，形式多于内容的基督教运动是困难的。然而，这正是让福音主义对现代美国如此有吸引力的原因。美国市场在问：“它有效吗？关于在今天这个复杂而危险的世界如何过我的生活，你能告诉我什么呢？在这世上上帝在哪儿呢？”即便从我所呈现的斯文德尔的著作简短的样本中，也能清楚地看到，福音派在回答这些问题上采取了积极的引导作用。这是福音派的挑战。

In order to respond properly, it is necessary to take an honest look at this challenge on its own merits. What are its theological foundations? What needs does it perceive in our world? What goals does it hold out for the Christian in this world?

为了做出适当的反应，有必要就其本身的优点诚实的考察这一挑战。它的神学基础是什么？在我们的世界它感受到的需要是什么？它为这个世界的基督徒提供了什么目标？

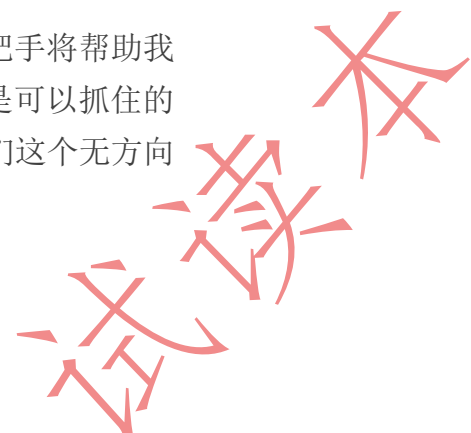
## Inner integrity 内部完整性

Swindoll's three books I surveyed were clearly not intended to be a complete summary of the Christian faith. They find their starting point in his concern for the shape of the Christian life in the “aimless eighties.”

我所考察的斯文德尔的三本书，显然不是要对基督教信仰做一个完整的总结。它们在他对“漫无方向的八十年代”基督徒生活状态的担忧中找到了其出发点。

We need biblical fixed points to hang onto — firm, solid handles that will help us steer our lives in a meaningful manner. What we really want is something to grab — believable, reliable truth that makes sense for today's generation, essential principles for our aimless world. (S.G., 14)<sup>1</sup>

我们需要属圣经的锚点让我们去牢牢抓住——牢固结实的把手将帮助我们以一种有意义的方式掌控我们的生活。我们真正想要的是可以抓住的东西——可信的、可靠的、对当今这代人有意义的真理，我们这个无方向世界的根本原则。（加强掌握力，14）



The following critique is not intended as a comprehensive summary of Swindoll's theology in general, nor his theology of sanctification in particular. These three books have a narrower scope. They represent a pastor's concern for specific issues in contemporary Christian life, presented in a sermonic style. Sermons are not the usual method of summarizing Christian doctrine.

下面的批判并不是旨在全面的总结斯文德尔普遍意义的神学，也不是旨在总结他特定的成圣神学。这三本书有一个更狭窄的范围。它们代表了一个牧师对当代基督徒生命中特定问题的关注，并以一种讲道的风格呈现出来。讲道并不是总结基督教教义的常用方法。

Actually the distinctly popular style of these books makes them even more valuable as samples of the kind of sanctification being advocated by Evangelical spokesmen today. These books were, you will remember, consistent bestsellers in the eighties. Neither author nor reader was looking for a comprehensive theological treatment of sanctification, but the message comes through nevertheless. Comprehensive or not, that message is dear and convincing. The intention is that the reader incorporate that message into his faith and (even more significantly) into his practical piety. "It makes me smile when I think of the benefits that you will begin to enjoy as you lift the truth from these printed pages and transfer it into your talk and your walk" (D.G., 207).

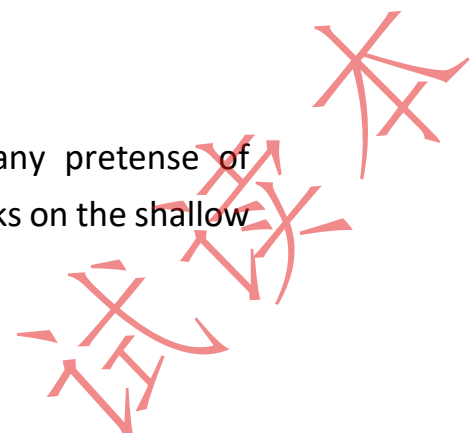
事实上，这些书明显的通俗风格，使它们更有价值地成为当今福音派发言人所鼓吹的那种成圣的样本。你会记得，这些书一直是 80 年代的畅销书。无论作者还是读者，都没有寻求一个对成圣全面的神学处理，但尽管如此，信息依然来了。不管这信息是否全面，它都是可爱的和有说服力的。其目的是让读者将这信息融入他的信仰并（更有意义的是）融入他实际的敬虔中。“当我想到当你从这些印刷纸里举起真理，并将其化为你的言行时，你开始享受到的益处，我就由衷笑了起来”（放下戒备，207）。

What brand of Christianity is being advocated in these books for day to day piety ("talk and walk")?

这些书为每日敬虔（“言行”）所提倡的，是什么牌子的基督教呢？

*Sin* 罪

First, it is a brand of Christianity that is free of any pretense of perfectionism. Swindoll makes it clear by his frequent attacks on the shallow



claims of “success theology” that perfection is beyond the reach of the Christian in this world.

首先，它是一种没有任何完美主义的伪装的基督教。斯文德尔多次攻击“成功神学”肤浅的主张，清楚表明完美是基督徒在这世上所不能达到的。

In comparing the rigid formalism of the church to the open acceptance found in the bar scene, a friend Swindoll's finds the church sadly wanting.

在对比教会僵化的形式主义和酒吧现场坦率的接纳中，朋友斯文德尔发现了教会可悲的不足。

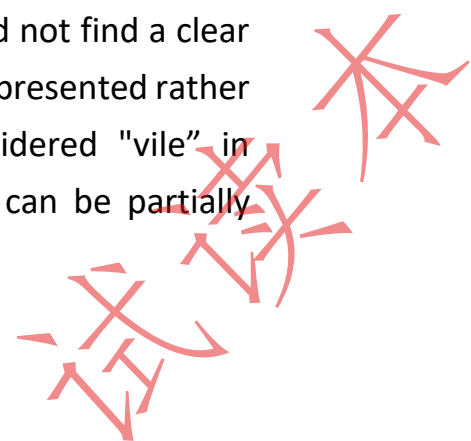
The bar flourishes not because most people are alcoholics, but because God has put into the human heart the desire to know and be known, to love and be loved, and so many seek a counterfeit at the price of few beers. With all my heart I believe that Christ wants His church to be ... a fellowship where people can come in and say, “I’m sunk!” “I’m beat!” “I’ve had it!”<sup>2</sup>

酒吧的繁荣不是因为大多数人都是瘾君子，而是因为上帝在人心里放入了认识和被认识，爱和被爱的渴望，如此多的人以少量啤酒的价格寻求一种赝品。我全心全意相信，基督想要他的教会成为……一个这样的团契，人们能够进来说：“我完蛋了”“我好累！”“我受够了！”

Here we see a distinctly different view of the church from the one held in many parts of American Evangelicalism. Swindoll sees the church as a company of sinners, not perfected saints. No matter what degree of maturity they attain, Christians remain “...every bit as human and subject to the perils of life as any other person” (I.S., 142). When so many other authorities are holding out perfectionist goals for the Christian, such a realistic view of man is refreshing.

在这里，对于教会，我们看到了一个和很多美国福音主义明显不同的看法。斯文德尔视教会为一群罪人，而不是完美的圣徒。无论他们到达何等的成熟，基督徒依然“……都和人类完全一样，都和世上其他任何人一样要遭受生命的危险”（改善服事，142）。当如此多别的权威为基督徒提出了完美主义的目标时，这种对人的现实的观点让人耳目一新。

However, if the Christian presented in these books is not morally perfect, the seriousness of sin is still an open question. I did not find a clear reference to sin and its effect on man and his Creator. Sin is presented rather as a moral imperfection (I.S., 142) which can be considered “vile” in comparison with the immensity of the love of Christ. It can be partially



overcome by an act of the will (D.G., 164). Proper choices of the sanctified will, of course, are the focus of these books.

然而，如果这些书所呈现的基督徒并不是道德完美的，罪的严重性依然是一个开放性的问题。我并未找到一处，明确的提及罪和罪对人及创造主的影响。罪被呈现为一种道德的不完美（改善服事，142），与基督无边的爱相比，它能够被视为一种“可鄙的东西”。它能够借着某种意志的行动被部分克服。当然，成圣的意志正确的选择，是这些书的中心。

### *Gospel* 福音

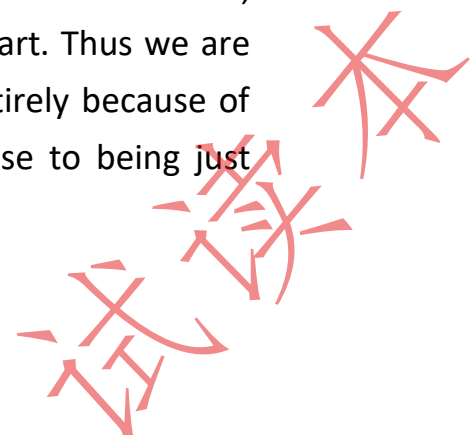
Second, if sin is pictured mostly as moral blight, it is not surprising that the gospel gets somewhat of a short shrift. In this view of sanctification, the Christian is left to his own devices. His own sanctified will, not the power of the Holy Spirit, is the motivational power for correct choices in his life. In the three books under study, totaling some 690 pages, there are only six references to the redemption purchased by Christ on the cross. Only one of the six could be called an explicit reference, and it is hedged with a condition:

其次，如果罪被描述为道德败坏，那么福音被敷衍了事的对待也就不足为奇了。在这种成圣的观点里，基督徒被任凭自己去想办法。他自己成圣的意志而不是圣灵的大能，是激励他在生命中正确选择的力量。在我们研究的这三本书中，总共约 690 页，只有 6 处提到耶稣在十字架上赎买的拯救。这 6 处中只有一处可以被称为明确的提及，并且被一个条件围了起来。

When the penalty of our sin was paid in full by Jesus Christ on the cross, God's wrath was expressed against Him — the One who took our place. God was therefore satisfied in the epochal sacrifice ... allowing all who would turn, in faith, to the Son of God to be totally, once-for-all, forgiven. (I.S., 57)

当我们罪的惩罚被耶稣基督在十字架上完全付上时，上帝的愤怒就表达在他——代替我们位置的那一位——身上。因此，上帝在新纪元的献祭中得到了满足……允许所有在信心中转向上帝儿子的人，得到了完全地，一次就永远的赦免。（改善服事，57）

**Here we see the wrath of God “expressed” against Jesus on the cross, but forgiveness hinges on the turning of the repentant heart. Thus we are partially forgiven because of our decision of faith, not entirely because of Christ's sacrifice. Here the gospel comes dangerously close to being just**





another "how-to" in the believer's arsenal of techniques to use to tackle his personal inadequacies.

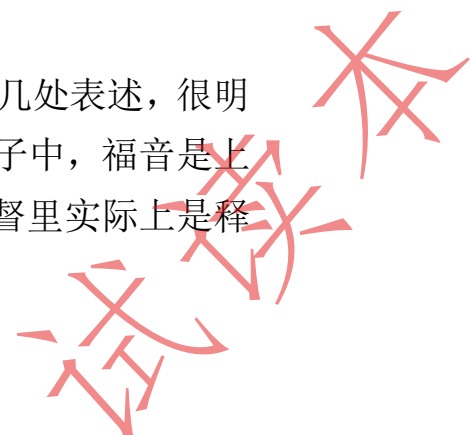
在这里，我们看到上帝的愤怒“表达”在十字架上的耶稣身上，但赦免取决于悔改的心的转变。因此，我们被赦免的部分原因是我们信心的决定，而不完全是因为基督的献祭。这里福音很危险地近乎于信徒用来处理他个人缺陷的技巧军火库里的另一个“如何去做”指南。

This view of the gospel as man's response to his predicament seems to be reinforced in Swindoll's evaluation of the Lutheran Reformation. In protesting the apathy of our age, he calls for a new Reformation centering around creative communication of scriptural principles to help people respond to the complex issues of our time. In Luther's day, Swindoll contends, the goal centered around "the need for clarification to dispel ignorance" (S.G., 268). Luther's discovery of the gospel is considered information on how to be saved, not the saving work which Christ completed for us by his suffering and death. Rather than calling for the trust of the heart, such information needs to be accepted by the mind and the will.

这种视福音为人对自身困境的回应的看法，在斯文德尔对路德宗宗教改革的评价中似乎被强化了。为了反对我们时代的冷漠，他呼吁一个新的宗教改革，以圣经原则创造性的沟通为中心，来帮助人们回应我们时代复杂的问题。斯文德尔认为，在路德的时代，目标主要是“阐明的需要，以消除无知”（加强掌握力，268）。路德对福音的发现被认为是如何得救的信息，而不是基督借着受苦和死亡为我们完成的救恩的工作。相比于呼召心灵的信赖，这些信息需要得到思想和意志的接受。

If you look carefully at the few articulations of the gospel Swindoll presents in these three books, it is clear that they are framed in the context of sanctification, not justification.<sup>3</sup> In these instances the gospel is God's prescription for man's illness. Rather than rescuing us from death and reconciling us unto himself, God was in Christ actually freeing us to reach our full potential, in Swindoll's view. Our hopelessness in our sin, he contends, was that "we were victims of all those impulses and defenses within us" (I.S., 89). When Christ cried out "It is finished" from the cross, he was referring to the power of sin, not its guilt. Now, "no longer does sin reign as victor" (I.S., *ibid.*).

如果你仔细观察斯文德尔在这三本书中对于福音的几处表述，很明显它们被镶嵌在成圣，而不是称义的语境里。在这些例子中，福音是上帝对人类疾病的处方。在斯文德尔的观点里，上帝在基督里实际上是释



放我们达到我们完全的潜能，而不是解救我们脱离死亡和使我们与他自己和好。他认为，我们在罪中的绝望是：“我们是所有在我们里面冲动和防御的牺牲品”（改善服事，89）。当基督在十字架上大声呼喊“成了”时，他指的是罪的力量而不是罪的债务。现在，“罪不再作为胜利者施行统治了”（改善服事，出处同上）。

In these three books it is difficult to find the Jesus of the gospels, who came to "seek and to save what was lost" (Luke 19:10). The Jesus presented here is essentially a lawgiver who provides timeless truths around which people are urged to pattern their lives. The Sermon on the Mount, for example, is characterized as "...the most comprehensive delineation in all the New Testament of the Christian counterculture..." (I.S., 98). This is no God made flesh proclaiming his radical rescue of his people; this is a new Moses laying down his stringent requirements for discipleship.

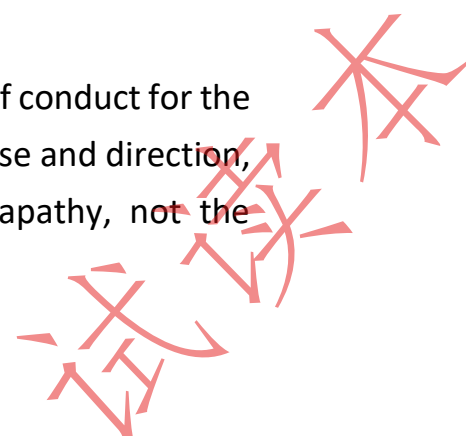
在这三本书中，很难找到福音书里，来“寻找和拯救丧失之人”（路加福音 19:10）的耶稣。这里呈现的耶稣本质上是一位立法者，他提供了永恒的真理，人们被督促围绕着这真理去塑造他们的生命。例如，登山宝训，被表述为“……整个新约对基督教反主流文化最全面的描述……”（改善服事，98）。这不是成了肉身的上帝宣布他子民根本的解救；这是一个新的摩西，为他的门徒设立了严厉的要求：

The Jesus we meet in the gospels is much more than that. He announces the intervention of God in the world. ("The kingdom of heaven is near," Matthew 4:17.) He is himself God, who speaks by divine authority. ("You have heard it said ... but I say unto you," Matthew 5:21-48.) He has come not to lay down new laws, but to announce the forgiveness of sins. ("Blessed are the poor in spirit, for theirs is the kingdom of heaven," Matthew 5:3.)

我们在福音书见到的耶稣远不是这样。他宣告了上帝对世界的介入。（“天国近了，”马太福音 4:17。）他是上帝自己，借着神圣的权柄说话。（“你们听到有话说……但是我告诉你们，”马太福音 5:21-48。）他来不是来设立新的律法，而是宣告罪的赦免。（“心灵贫穷的人有福了，因为天国是他们的，”马太福音 5:3。）

## Law 律法

Swindoll views the law of God primarily as a standard of conduct for the Christian. Here the human predicament is our loss of purpose and direction, not our spiritual death. Here the core problem is our apathy, not the



judgment of God. In one of the few references to God's judgment in these three books, Swindoll refers to his chastisement in this life, not his eternal condemnation. Quoting the American Puritan fathers, Swindoll asserts that if we don't conquer our pet sins, we must spend our lives "under the smarting rod of God" (S.G., 250).

斯文德尔认为上帝的律法主要是作为基督徒的行为准则。在这里，人类的困境是我们失去了目的和方向，而不是我们属灵的死亡。在这里核心的问题是我们的冷漠，而不是上帝的审判。在这三本书中少数提及上帝审判的其中一处，斯文德尔指的是他在今生的惩罚，而不是他永恒的定罪。引用美国清教徒先辈的话，斯文德尔断言，如果我们不克服我们的恶习，我们必定会在“上帝的鞭挞下”度过我们的一生（增强握力，250）。

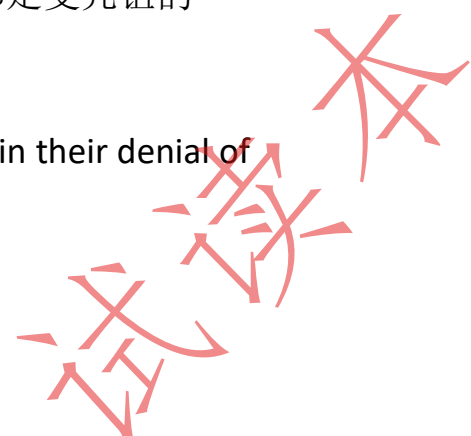
Once again man occupies the central spotlight. Scriptural truth is equated with information to be grasped by the mind and put into action by the human will. Just as the gospel presented in these books is primarily information about historic events, so the law is also presented as information: principles of divine truth to guide the human will in making decisions. And the law can change things, contends Swindoll: "... when truth makes an impact on the will, lives begin to change" (D.G., 164).

再一次，人占据了中央聚光灯。圣经的真理等同于能被心灵抓住并被人类意志付诸行动的信息。正如在这些书里福音主要被呈现为历史性事件的信息，因此律法也被呈现为这样的信息：神圣真理的原则，指引人类意志去做决定。斯文德尔声称，律法能改变事情：“……当真理对意志产生影响时，生命就开始改变了”（放下戒备，164）。

Scripture portrays the law in a different light. The law contains no promise; it has no power to produce change in the lives of believers. Rather, "All who rely on observing the law are under a curse, for it is written: 'Cursed is everyone who does not continue to do everything written in the Book of the Law'" (Galatians 3:10).

圣经以不同的亮光描绘律法。律法不包含应许；它没有力量在基督徒生命中产生改变。相反，“凡出于律法的行为都是受咒诅的，因为经上記着：‘凡不持守律法书所记的一切而去行的，都是受咒诅的’”（加拉太书 3:10）。

This is why the Lutheran Confessions are unequivocal in their denial of any power of the law to effect change in the human life:



这就是为什么路德宗认信里明确的拒绝律法在人类生命中产生改变的任何力量。

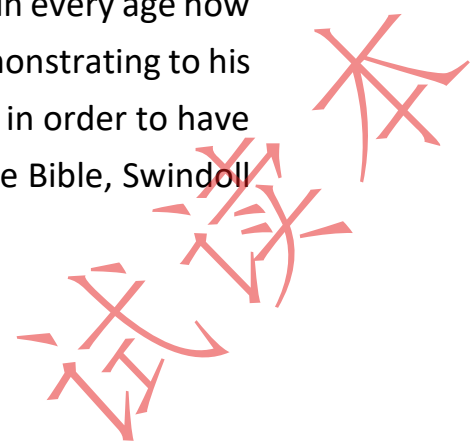
We cannot even love an angry God; the law always accuses us and thus always shows us an angry God. Therefore we must first take hold of the promise by faith, that for Christ's sake the Father is reconciled and forgiving. Later we begin to keep the law. Far away from human reason, far away from Moses, we must turn our eyes to Christ, and believe that he was given for us to be justified on his account. In the flesh we never satisfy the law. Thus we are not account righteous because of the law but because of Christ, whose merits are conferred on us if we believe in him. (Apology IV, 295-296)

我们甚至不能爱一个愤怒的上帝；律法总是指控我们并因此总是向我们显明一个愤怒的上帝。因此我们必须先借着信抓住应许，即天父因基督的缘故与我们和好并赦免我们。然后我们开始遵守律法。与人的理性无关，与摩西无关，我们必须将我们的目光转向基督，相信他被赐给我们，使我们因着他的缘故而成为义。在肉体里我们从不满足律法。因此我们不是因着律法而是因着基督被算为义，当我们相信他，他的功德就被归给了我们。（奥斯堡辩护文第四条款，295-296）。

The above approach to God's law is entirely different from the one advocated by Swindoll. In his view, the law is merely a friend to the Christian, a guide through the many complexities of modern life. In reading the Bible, we are urged to apply its "insights and guidelines" (S.G., 23). The reader gets the definite impression that the central purpose of the Bible is not to bring us to the cross but to provide us with a set of principles to guide our lives.

上述对上帝律法的看法与斯文德尔所拥护的完全不同，在他看来，律法不过是基督徒的好友，一个穿越现代生活如此多难题的指南。在阅读圣经时，我们被督促去应用其“洞察力和指导方针”（加强掌握力，23）。读者会得到一个明确的印象，即圣经中心目的不是带我们到十字架，而是为我们提供一套准则来指引我们的生活。

The Bible Swindoll presents to his readers in these three books is not the dramatic revelation of God's own Son, crucified and risen for the redemption of the world, but rather a loosely connected string of incidents from ancient history through which God shows his children in every age how to live. In the lives of his ancient people, God was really demonstrating to his modern people the kinds of things they must copy or avoid in order to have a life that is fulfilling to them as well as pleasing to him. The Bible, Swindoll



reminds his readers, "...is full of verses and principles that promise you His commitment" (D.G., 39).

在这三本书中，斯文德尔为他读者呈现的圣经，不是上帝自己的儿子为拯救世人被钉在十字架上，又从死里复活的激动人心的启示，而是一串松散连接的古代历史事件，借此上帝向他每一个时代的子民显示了如何去生活。在他古代子民的生活中，上帝向他现代的子民展示了，为了有一个令他们满意也蒙他喜悦的生命，他们必须效仿或避免的事。圣经，斯文德尔提醒他的读者说：“……充满了向你应许了他承诺的经文和原则”（放下戒备，39）。

The Bible s own testimony leads in a different direction:

圣经自身的见证指向一个不同的方向：

For everything that was written in the past was written to teach us, so that through endurance and the encouragement of the Scriptures we might have hope. (Romans 15:4)

从前所写的圣经都是为教导我们写的，要使我们藉着忍耐和因圣经所生的安慰，得着盼望。（罗马书 15:4）

...these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. (John 20:31)

……但记载这些事是要使你们信 耶稣是基督，是上帝的儿子，并且使你们信他，好因着他的名得生命。（约翰福音 20:31）

Swindoll is absolutely right in his diagnosis of the problem modern Christians find themselves in; his prescription, however, only treats the symptoms. By directing people to the law in order to overcome their lack of spiritual vitality and in order to provide an outer structure for their lives, he only applies a bandaid to the problem. We need stronger medicine: the resuscitating power of Jesus Christ, who grants life and renewal in the word of his gospel.

斯文德尔对现代基督徒面临的问题所给的诊断是完全正确的；然而，他的药方只是治疗症状。借着将人们引向律法，来克服他们属灵生命力的缺乏，并为他们的生命提供一个外在的结构，他只是在这个问题上涂了一个创口贴。我们需要更强的药物：耶稣基督复活的大能，他在他福音的道里授予生命和更新。

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## Success 成功

If the presentation of law and gospel in these books leaves something to be desired, I will hasten to add that Swindoll avoids many of the other noticeable pitfalls of the Evangelical movement. His critique of the "theology of success," for example, shows he is not interested in a perfectionist brand of Christianity. No matter how godly they become, he reminds us, Christians "...are every bit as human and subject to the perils of life as any other person on earth" (I.S., 142).

如果这些事对律法和福音的呈现还有待改进的话，我得赶忙加上，斯文德尔避开了福音派运动其它许多值得注意的陷阱。例如，他对“成功神学”的批判，表明他无志于一个完美主义牌子的基督教。他提醒我们，无论基督徒多么敬虔，他们“……都和人类完全一样，都和世上其他任何人一样要遭受生命的危险”（改善服事，142）。

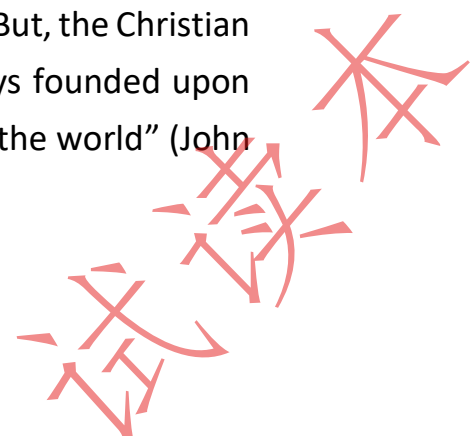
The Christian portrayed in the books under study is no plastic saint. He is not one who expects an easy life, free of affliction or pain. He does not go through life with a veneer of artificial euphoria covering hurts within him.

我们研究的这些书所描绘的基督徒并不是塑胶圣徒。他不是一个人期待安逸生活，免于苦难或疼痛的人。他并不用一种虚假的亢奋的外表来掩盖里面的伤痛。

Surrounded by numerous types to whom everything is "fantastic," "super," and "incredible," let's work hard at being real. This means we are free to question, to admit failure or weakness, to confess wrong, to declare the truth. When a person is authentic, he or she does not have to win or always be in the top ten or make a big impression or look super-duper pious. (S.G., 22)

身边的许多宗教人士，对一切事都是“不可思议”、“超级好”、“难以置信”，让我们努力真实起来。这意味着我们可以自由的怀疑，承认失败或软弱，坦白错误，宣告事实。当一个人是真实时，他不一定要赢，或总是在前几名，或让人印象深刻，或看起来超级敬虔。（加强掌握力，22）

This kind of honesty is refreshing when compared with the cotton candy fluff passed off as Christianity in many circles today. Jesus told his followers, "In this world you will have trouble" (John 16:33). Far many teachers these days imply that the Christian will lead a happy, carefree life. But, the Christian hope is not to be found in a trouble-free world. It is always founded upon the promise of Christ: "... but take heart! I have overcome the world" (John 16:33).



与今天很多圈子将棉花糖冒充成基督教相比，这样的诚实是清新的。耶稣告诉他的跟随者，“在这世上你们有苦难”（约翰福音 16:33）。当今的很多教师暗示着基督徒会过一个快乐和无忧无虑的生活。但是基督徒的盼望不在于一个摆脱麻烦的世界。它总是建立在基督的应许上：“……要有勇气，我已经胜过世界”（约翰福音 16:33）。

Swindoll avoids the pitfall of a superficial theology of success and paints a realistic picture of the Christian life as a constant struggle with sin and temptation. One can only applaud such realism. The solutions offered for that struggle, however, often center merely on the encouragement of fellow Christians rather than on the forgiveness of sins and the strength offered by the Holy Spirit through his Word and sacrament. Here a friendly criticism must be raised: it is Jesus who has overcome the world, not the believing community. As the body of Christ proceeds to minister to the hurts of its members, it has nothing better to offer than the love and strength supplied by its Head, Jesus Christ.

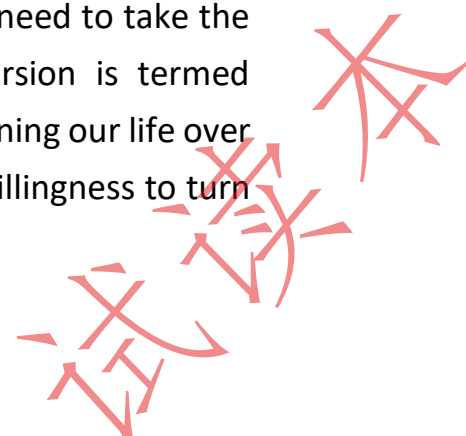
斯文德尔避开了肤浅的成功神学的陷阱，并为基督徒的生命描绘了一个现实的画面：与罪和试探不断地斗争。人只可能会为这样的现实主义喝彩。然而，为这种斗争提供的解决之道，常常只聚焦在基督徒同伴的鼓励上，而不是圣灵透过圣道和圣礼所提供的罪的赦免和力量上。这里必须提出一个友好的批评：是耶稣胜过了世界，而不是信徒团体。当基督的身体持续服事其成员所受的伤害时，没有什么比它的头——耶稣基督——所提供的爱和力量更好的了。

## Freedom of the will 意志的自由

If Swindoll has charted his own course in his critique of “success theology,” he is still quite mainstream with contemporary revivalistic Evangelicalism in his view of the potential of the human will to achieve and maintain a relationship with God.

如果斯文德尔在他对“成功神学”的批判中绘制了自己的航线的话，在他对人类意志有潜力获得和维持与上帝的关系这一观点上，他仍然是当代复兴派福音主义的主流。

Over and over again these books stress that man will need to take the first step if he is to experience God's salvation. Conversion is termed “choosing to let Christ come into your life” (D. G., 166), “turning our life over to Christ” (ibid.), “an experience I had” (S.G., 230), and a willingness to turn in faith (I.S., 57).



这些书一遍又一遍强调，如果人需要经历上帝的救恩，他的意志需要走出第一步。归信被归为“选择让基督进入你的生命”（放下戒备，166），“将我们的生命转向基督”（引用同上），“我拥有的一个经历”（加强掌握力，230），以及乐意转向信仰（改善服事，57）。

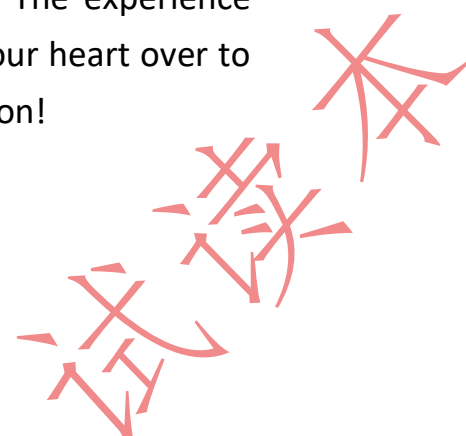
The Scriptures make it clear that the invitation to faith cannot be accepted by man's will. The very text which serves as the *sedes doctrinae* ("seat of doctrine") for much of modern Evangelicalism demonstrates that no one can enter the kingdom of God unless he is spiritually reborn: whoever is born to sinful parents is a sinner himself, Jesus informs Nicodemus (John 3:6). To come into a relationship with God implies being born all over again by the power of God's Holy Spirit.<sup>4</sup>

圣经清楚地表明，相信的邀请不能被人的意志接受。许多现代福音主义教派当做 *sedes doctrinae* ("seat of doctrine 教义基座") 的经文表明，没有人能够进入上帝的国，除非他得到了属灵的重生：耶稣告诉尼哥底母，从肉身生的就是肉身（约翰福音 3:6）。与上帝建立关系意味着借着上帝圣灵的力量再次出生。

"No one can come to me," Jesus informed the Galilean crowd (John 6:44), "unless the Father who sent me draws him." Jesus packed a vivid picture into that little sentence. He chose the word which many in his audience used every day to describe "drawing" a boat up on shore. Boats out of water are notoriously clumsy and decidedly uncooperative, as any fisherman knows. "You don't come to me," Jesus was in effect saying, "The Father has to drag you to me."

耶稣告诉加利利人：“若不是差我来的父吸引（拉）人，没有人能到我这里来”（约翰福音 6:44）。耶稣在这一判语中包装了一个生动的画面。他选择了他的听众中很多人每天将船“拉”上岸时都会使用的一个词。任何渔民都知道，离开水的船是众所周知的笨拙和毫无疑问的不配合。耶稣实际上是在说：“你不能到我这里来，父不得不拉你到我这里来。”

The reason human beings are naturally unresponsive to God is found in Ephesians 2:1: "...you were dead in your transgressions and sins, in which you used to live." A dead person can't choose anything. The experience which brings us to life is not "choosing Jesus" or "turning our heart over to him" in faith. We don't need a choice; we need a resurrection!



人类的理性天然地对上帝毫无反应，这从以弗所书 2:1 可以得知：“从前，你们因着自己的过犯罪恶而死了。”一个死人不能选择任何事。使我们活过来的经历不是在信心里“选择耶稣”或“将我们的心交给他”。我们不需要一个选择，我们需要一个复活！

The apostle makes it clear that there is nothing whatsoever within the Christian qualifying him to come on his own power. On the contrary, "... 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..." (Ephesians 2:4,5).

使徒清楚地表明，在基督徒里面没有任何东西使他能靠他自己的能力来。相反，“……生来就是该受惩罚的人。然而，上帝有丰富的怜悯，因着他爱我们的大爱，竟在我们因过犯而死了的时候，使我们与基督一同活过来……”（以弗所书 2:3-5）。

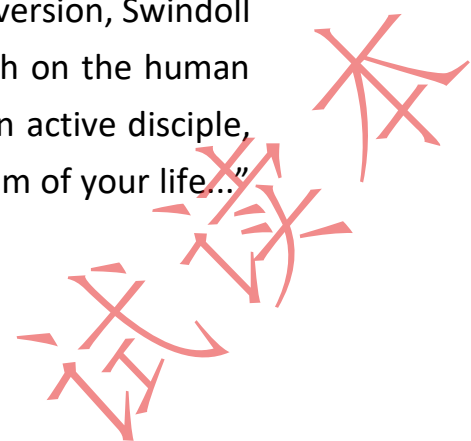
Reflecting the Scriptures, the Lutheran Confessions are adamant in denying even the slightest credit to the will of man in his own conversion:

路德宗认信反映了圣经，坚决否定人的意志在他自己的归信中拥有哪怕是一点的功劳：

...we believe that after the Fall and prior to his conversion not a spark of spiritual powers has remained or exists in man by which he could make himself ready for the grace of God or to accept the proffered grace, nor that he has any capacity for grace by and for himself or can apply himself to it or prepare himself for it, or help, do, effect, or cooperate toward his conversion by his own powers, either altogether or half-way or in the tiniest or smallest degree, ...but is a slave of sin (John 8: 34), the captive of the devil who drives him (Eph. 2: 2; II Tim. 2: 26). [F.C.S.D., 118]

……我们相信，堕落后和归信前，人里面没有一丝属灵力量残留或存在，使他可以让自己为上帝的恩典做准备或是去接受这恩典，就恩典而言他也没有靠自己 and 为自己的能力，他也不能将自己应用在恩典上，或是为恩典预备自己，或借他自己的力量帮助、做、影响他的归信或与之合作——无论是在完全或一半或在最微小和最少的程度上，……而是罪的奴隶（约翰福音 8:34），是驾驭他的魔鬼的俘虏（以弗所书 2:2；提摩太后书 2:26）。（协同式：正文，118）

Besides claiming an active role for man in his own conversion, Swindoll places the primary emphasis in maintaining the life of faith on the human will. The difference between being a mere Christian and an active disciple, he maintains, is the decision "to let Christ invade every room of your life..." (D.G., 26).



除了宣称人在自身归信中发挥着积极的作用外，斯文德尔将保持信仰生命的首要重点放在了人的意志上。他坚称，仅仅是做基督徒还是做积极的门徒，其不同之处在于是否决定“让基督侵入你生命中的每个房间……”（放下戒备，26）。

The ongoing life of Christian growth and service is presented primarily as making the right moral choices according to the principles revealed in God's Word. This is a very mental activity as it is portrayed by Swindoll. "It is never too late to start doing what is right" (S.G., 203). "It all begins in the mind," he contends. "Let me repeat it one more time. Thinking right always precedes acting right" (I.S., 94).

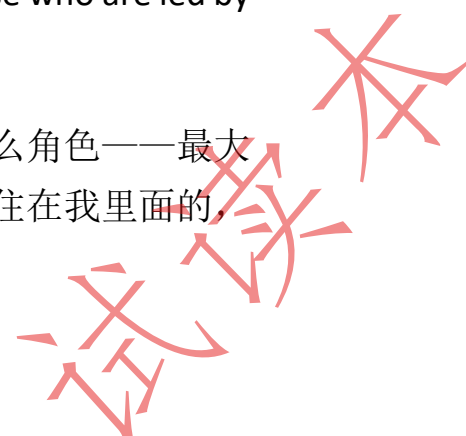
基督徒成长和服事的不断前进的生命，主要表现为根据上帝之道所启示的原则，做正确的道德选择。正如斯文德尔描绘的那样，这是一种心智的活动。“开始做正确的事永远不会太晚”（加强掌握力，203）。他坚称，“一切都始于思想。”“让我再重复一遍。正确的想法总是先于正确的行动”（改善服事，94）。

The careful reader can detect a tension between Swindoll's optimistic view of the power of the human will described above and his realism in portraying the predicament of sin. The natural human mind-set constitutes a wall to the Spirit of God, he writes (I.S., 87). Our natural minds not only resist the principles of the Scriptures, "...they ask, 'Who needs that?' or 'I've gotten along pretty good up 'til now'" (I.S., 89).

细心的读者能够察觉斯文德尔对上述人类意志的力量乐观的观点和他在描述罪的困境时的现实主义之间的张力。他写道，人类天然的心态对上帝的圣灵构成了一堵墙（改善服事，87）。我们天然的心思不仅抗拒圣经的原则，“……他们问，‘谁需要这些呢？’或‘到现在我都过得很好啊’”（改善服事，89）。

Which role is played by the human will in the growth of Christian life and service — the biggest obstacle or the greatest force? St. Paul opts for the former: "I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out" (Romans 7:18). Consistently, the Scriptures then also deny that the unaided human will can make the right choices even after conversion: "Those who are led by the Spirit are sons of God" (Romans 8:14).

在基督徒生命的成长和服事中，人的意志扮演着什么角色——最大的障碍还是最大的力量？圣保罗选择了前者：“我知道，住在我里面的，





就是我肉体之中，没有善。因为立志为善由得我，只是行出来由不得我”（罗马书 7:18）。圣经也始终如一的否认，即便在归信后，单独的人类意志能够做正确的选择：“凡被上帝的灵引导的都是上帝的儿子”（罗马书 8:14）。

Swindoll's strong emphasis on the power of the human will may be attractive to our "have it your way" age. However, it does not appear to be a faithful reflection of the Scriptural emphasis on the power of God's Holy Spirit as the sole agent in conversion and the incapacity of the renewed will to choose to do good on its own.

斯文德尔对人类意志的力量强烈的强调，可能会吸引我们这个“随你自己的方式去做”的时代。然而，这似乎不能信实的反映圣经的强调——上帝圣灵的力量是归信唯一的动因，以及更新后的意志就其自身没有选择行善的能力。

### *Reformed Concepts* 改革宗的观念

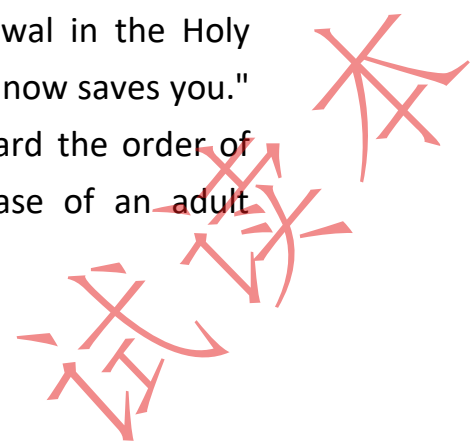
Given the extensive influence of Reformed theology in American protestantism, it's not surprising to find that Chuck Swindoll frequently speaks with a distinctly Reformed accent.

鉴于改革宗神学在美国新教中广泛的影响，发现恰克·斯文德尔常常用一种明显的改革宗腔调说话，就不足为奇了。

For example, Swindoll denies baptismal regeneration. For him, baptism is the "public acknowledgment of ... faith" (S.G., 234). He argues that in Acts 8 Philip the evangelist is providing a pattern to be followed by Christians of every age. "With decisive discernment," he writes, "Philip explained that faith in Jesus precedes [italics his] baptism" (Ibid.)

例如，斯文德尔否定洗礼的重生。对他来说，洗礼是“对信仰公开的承认”（加强掌握力，234）。他声称在使徒行传 8 章福音传道者腓力提供了一个每个时代的基督徒去效仿的模式。他写道，“凭着果断的洞察力，腓力阐明了在基督里的信心先于洗礼”（引用同上）。

It must be asked how such a view can be reconciled with Titus 3:5 where baptism is termed a "washing of regeneration and renewal in the Holy Spirit," and 1 Peter 3:21 where it is asserted that "baptism now saves you." In view of these scriptures, would it not be fairer to regard the order of confession, then baptism as pastoral practice in the case of an adult



candidate and leave the door open to a higher view of the power of baptism as a channel for God's offer of grace and faith?<sup>5</sup>

必须要问的是，这样的观点怎样能和提多书 3:5 相一致呢？在那儿洗礼被称为“在圣灵里重生和更新的洗”，彼得前书 3:21 宣称“洗礼现在……拯救你们。”鉴于这些经文，将成年慕道友的例子中认信然后洗礼的顺序，作为一种牧养实践，并接受洗礼作为上帝提供恩典和信心的途径的可能性，难道不是更公平吗？

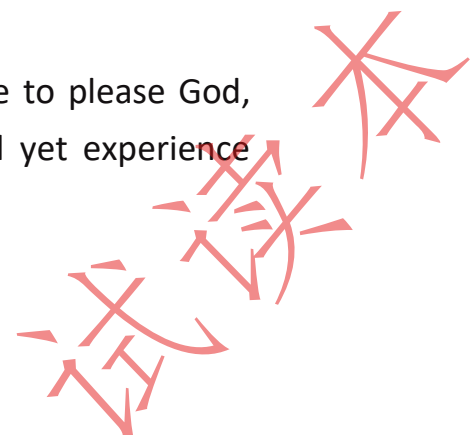
Another strong thread of Reformed theological influence woven skillfully throughout these three books of Swindoll is the theme of the covenant. The suggestion is made that God is somehow bound to respond to people who act in accordance with the principles of his will. “God honors a spirit of unity among His people,” Swindoll asserts (D.G, 83). The implication is that God’s agreement with Israel is still in effect. As latter-day Hebrews, modern Christians who obey the terms of Israel’s contract with the Lord will receive his blessings.

另一条巧妙交织在斯文德尔这三本书里改革宗神学影响的粗线，是圣约的主题。其意见是上帝在某种程度上必然会（束缚于）回应那些按他旨意的原则行事的人。斯文德尔断言：“上帝赐荣耀给他子民中间合一的精神”（放下戒备，83）。这暗示着上帝和以色列的约定依然有效。作为当今的希伯来人，那些遵守以色列人与主的合约条款的现代基督徒，将会得到他的祝福。

For example, when a Christian couple “makes Christ a vital part of the life... that’s when ‘the Lord builds the house’” (S.G., 257f). Here we must ask if this uncritical adoption of the Old Testament covenant into a New Testament setting is really faithful to the Scriptures. What is actually the motivation of Christians who set out to live by the immense variety of principles listed in these books? Are they looking for something from God?

比如，当一对基督徒夫妇“让基督成为他们生命至关重要的部分……那就是‘主建造房屋’的时候”（加强掌握力，257）。在这里我们必须问，这种将旧约的约不加批判的纳入新约的背景是否真的忠实于圣经。那些开始按照这些书所列的各种各样原则去生活的人，其动机究竟是什么？他们是在寻求从上帝那里得到些什么吗？

What about the devout husband and wife who strive to please God, implementing Scriptural guidelines in their marriage, and yet experience



hardship and sorrow? Are they to assume that God has backed out of His agreement?

那些虔诚的，努力去蒙上帝喜悦，在他们的婚姻中实行圣经的指导，却经历了苦难和悲伤的丈夫和妻子呢？他们会设想上帝已经收回了他的约定吗？

A more realistic approach is one of humility before the internal deliberations of God, the kind of attitude advocated by the Apostle Paul:

一个更现实的途径是在上帝内在的考虑面前保持谦卑，这是使徒保罗所提倡的态度：

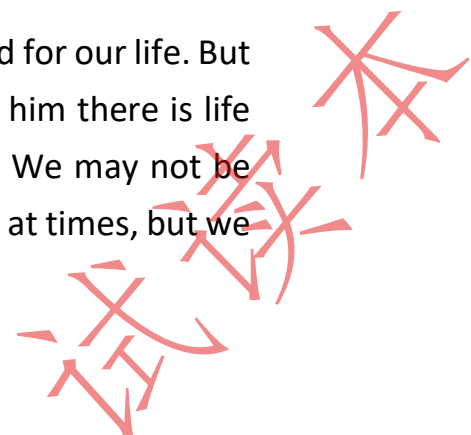
Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable his judgments, and his paths beyond tracing out! Who has known the mind of the Lord? Or who has been his counselor? (Romans 11:33,34)

深哉，上帝的丰富、智慧和知识！他的判断何其难测！他的踪迹何其难寻！谁知道主的心？谁作过他的谋士？（罗马书 11:33-34）

God's action does not hinge on ours. He cannot be manipulated into action in response to human obedience to his will. God's will is indeed sovereign. All things actually do work together for good in the life of the Christian, even though now our perception of God's good intention may be "through a glass darkly."<sup>6</sup> Some things cannot be understood this side of eternity. Still, we can say with Job, "Though he slay me, yet will I praise him." Our motivation is not in the future, but in the past. Our service to him is not based on expectation of reward in this life, but on the experience of God's love in Christ.

上帝的行动并不取决于我们。他不能被操控去做事，以回应人类对他旨意的顺服。上帝的旨意确实是至高的。实际上一切事都在基督徒的生命中，为其益处互相效力，尽管现在我们对上帝好意的认知可能是“透过模糊的镜片”。<sup>6</sup>有些事在永生的这一边没法理解。我们依然可以和约伯一起说：“他要杀我，我仍要仰望他。”我们的动力不是在未来，而是在过去。我们对他的服事不是基于期待此生的奖赏，而是基于上帝在基督里的爱。

We do not know the internal workings of the will of God for our life. But we do know what he has revealed to us in his Son: that in him there is life eternal beginning here and now for all who trust in him. We may not be able to explain why everything seems to be going against us at times, but we



do know one glorious fact: "If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all — how will he not also, along with him, graciously give us all things?" (Romans 8:31,32)

我们不知道上帝对我们生命的旨意的内部工作模式。但是我们确实知道他在他儿子向我们显明了什么：在他里面有对所有相信他的人从此时此处就开始的永生。我们也许不能解释为什么有时似乎每件事都在与我们作对，但是我们知道一个光荣的事实：“上帝若帮助我们，谁能抵挡我们呢？上帝既不顾惜自己的儿子，为我们众人舍了他，岂不也把万物和他一同白白地赐给我们吗？”（罗马书 8:31,32）。

Finally, there seems to be some confusion in the three books before us as to the function of the sovereignty of God.

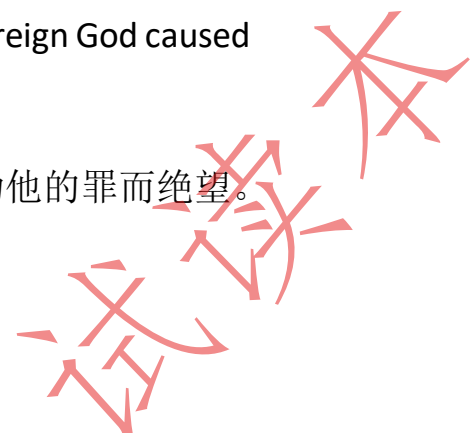
最后，在我们面前的这三本书，关于上帝的主权的功能似乎有些混乱。

On the one hand, the sovereignty of God is a comfort to the Christian. During a time of immense personal and political turmoil, God gave Isaiah a vision of his sovereignty to stabilize him: "Isaiah saw no confused or anxious deity, but One who sat in sovereign, calm control with full perspective and in absolute authority" (S.G., 185). Modern day Christians who are up against affliction are reminded of the absolute sovereignty of the will of God as a source of comfort in their distress. They are asked to remember that "nothing touches me that has not passed through the hands of my heavenly Father. Nothing ... Everything I endure is designed to prepare me for serving others more effectively. Everything" (I.S., 189).

一方面，上帝的主权对基督徒是个安慰。在一个巨大的人身和政治混乱时期，上帝给以赛亚一个其主权的异像来安定他：“以赛亚看到的不是困惑或焦急的神，而是坐在至高宝座上的那一位，用完全的眼光和绝对的权柄冷静地施行统治”（加强掌握力，185）。现代基督徒面临苦难时，想到上帝旨意绝对的主权，这是他们在苦难中安慰的来源。他们被要求记住：“若不是经过我天父的手，没有任何事能临到我。没有任何事。……我所经历的一切事都是为预备我更有效地服事他人而精心设计的。一切事”（改善服事，189）。

Yet at the same time the awesome holiness of the sovereign God caused Isaiah to despair on account of his sin.

然而与此同时，至高上帝可畏的圣洁让以赛亚因为他的罪而绝望。



Isaiah is frightened, beaten, and broken. Not only does he see the Lord sovereign, high and exalted, not only does he witness the antiphonal choir of angels swarming the heavenly throne, he also hears that God is infinitely holy. And in contrast to his own sinfulness and depravity, he feels doomed ... beaten. (S.G. 186)

以赛亚害怕、挫败和破碎。他不仅仅看到了主的主权、崇高和尊贵，他不仅见证了天上宝座前天使的合唱，他也听到上帝是无限圣洁的。与他自己的罪和堕落相比，他感到注定的挫败。（加强掌握力，186）

Here we see that the sovereignty of God is by no means comforting to someone who is aware of his sin.

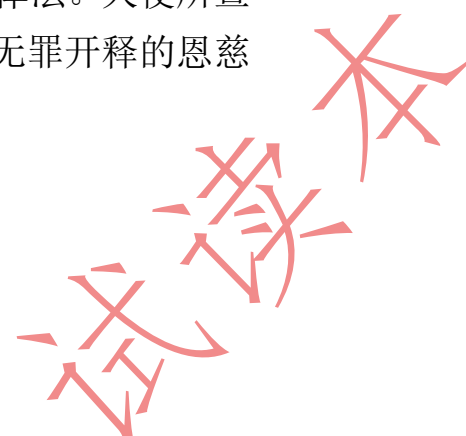
在这里我们看到，上帝的主权并不安慰一个意识到他的罪的人。

If there is confusion about the effect of the sovereignty of God on the Christian, God's remedy for Isaiah's sin is even more confusing as presented by Swindoll. The purging of Isaiah's lips with the red-hot coal from the temple's altar ends up sounding more like law than gospel. When the angel announces the removal of Isaiah's guilt and atonement for his sin ("your guilt is taken away and your sin atoned for"), we hear more command than promise: "What affirmation! Where sin abounded, grace *super* abounded. The one thing Isaiah had been hiding behind, ashamed to admit but unable to conquer, God dealt with" (S.G., 188).

如果上帝主权在基督徒身上的效果存在混乱的话，那么斯文德尔所表达的，上帝对以赛亚罪的补救方式就更令人混乱了。用圣殿祭坛上烧红的炭洁净以赛亚的嘴唇，最终听起来更像律法而不是福音。当天使宣告以赛亚的罪债被消除，他的罪被偿还了（“你的罪孽便除掉，你的罪恶就赦免了”），我们听到了更多的命令而不是应许：“多么肯定啊！罪在哪里丰富，恩典也格外的丰富。以赛亚一直隐藏在背后的一件事，他羞于去承认但又不能攻克它，上帝解决了”（加强掌握力，188）。

Here we must ask whether the gospel has not been turned into a new law. The forgiveness announced by the angel is not presented as God's gracious word of acquittal to a man terrified by his sin, but the removal of Isaiah's excuse for inaction in carrying out God's command.

在这里我们必须问，福音是否已经变成了一个新的律法。天使所宣告的赦免，并不被呈现为，上帝对一个因罪而惊惶的人无罪开释的恩慈的话，而是拿掉以赛亚迟钝于执行上帝命令的借口。





No one should be surprised to find Reformed theological themes in sermons preached by a Reformed pastor. The critique offered here is not simply a case of Lutheran "flag waving," We don't need a "my-dad-is-bigger-than-your-dad" pitting of Luther against Calvin. I have tried to be as objective as I can. The real issue is not what Luther said, but what God says, That's why I set out to compare these books with scriptural teaching and then to consider their own inner integrity. It would appear that there are serious problems in various points of doctrine on both counts.

对在改革宗牧师的讲道中发现改革宗神学主题，没有人应当感到惊讶。这里提出的批评，并不只是路德宗“狂热的宗派主义”的一个例子，我们不需要一个路德和加尔文“我爸爸比你大”式的对立。我试图尽量客观。真正的问题不是路德说了什么，而是上帝说了什么，这就是为什么我要将这些书与圣经的教导相比较，然后思考它们自身内部的完整性。似乎各种教义要点在这两方面都存在严重的问题。

It is not enough to point out problems. If this is a genuinely friendly critique I should be prepared to offer something constructive in place of the problem areas, The last chapter of this book contains some alternative approaches on these issues, approaches which were hinted at already in the occasional references I made to the Lutheran Confessions.

仅仅指出问题是不够的。如果这是一个真诚友好的批评，我应该准备提供一些建设性的东西来代替有问题的领域，本书的最后一章包含了一些对这些问题代替性的方式，这些方式在我偶然引用的路德宗认信里，已经有所暗示。

Before offering these alternatives, one more step is necessary. In order to evaluate fairly Swindoll's work, his stated purpose must be considered. His books were written to meet clearly defined problems he sees modern Christians dealing with every day.

在提供这些替代方式之前，还有一个步骤是必须的。为了公正的评价斯文德尔的工作，必须考虑他所陈述的目的。他的书是为了对付他所看到的，现代基督徒每天都在处理的明确界定的问题而写的。

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## Needs and goals addressed by Swindoll 斯文德尔致

### 力的需要和目标

One of the most revealing ways of discovering the thrust of the three books under discussion is to look at the publisher's publicity on their jacket covers:

要发现我们所讨论的这三本书的要旨，最有启迪的方式之一是去看它们封面上出版商的宣传语：

[Swindoll] offers solid footholds and firm grips on the essentials of life in this straightforward book.... By asserting timeless and timely principles from Scripture and committed life, the author strengthens timid wills, imparts courage, and rekindles desire for the well-aimed life... Get ready to exchange your halfhearted attitudes for new spiritual vigor as Charles Swindoll shows you how to strengthen your grip on what is really significant in life. (*Strengthening Your Grip*)

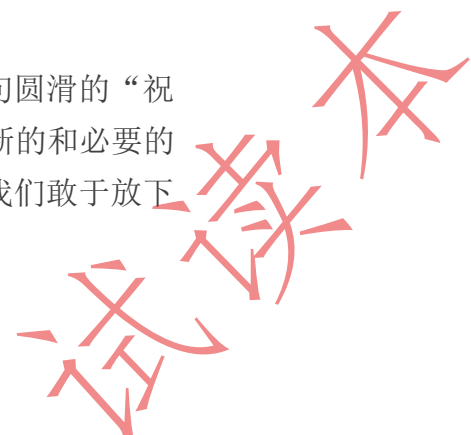
（斯文德尔）在这本简单的书中，对生命的精要提供了可靠的立足点和牢固的掌握力……借着认定从圣经和委身的生命中而来的永恒和适时的原则，作者巩固了胆怯的意志，赋予了勇气，重新点燃了对正确生命的渴望……当查尔斯·斯文德尔向你展示了如何加强你对生命中真正有意义的东西的掌握力时，准备好将你三心二意的态度转变为新的属灵活力吧。（加强你的掌握力）

Living an unselfish life is an art you can learn. This book will introduce you to authentic servanthood... Charles Swindoll offers accurate, clear, and practical help from the Scriptures on how to develop a servant's heart. (*Improving Your Serve*)

过一个无私的生活是一个你能学习的艺术。本书将会引导你进入真正的服事……查尔斯·斯文德尔提供了来自圣经的准确、清晰和实用的帮助，告诉你如何去培养一个仆人的心肠。（改善你的服事）

In a society where isolation and loneliness are epidemic... where our most intimate comment is a glib "Have a nice day" ... Charles R. Swindoll offers a refreshing and essential alternative: ... he uses Scripture and down-to-earth personal illustrations to show how we can begin to enjoy authentic fellowship with one another when we dare to put down our masks and pretenses and reach out to one another. (*Dropping Your Guard*)

在一个孤立和孤独流行的社会……我们最亲密的回复是一句圆滑的“祝你好运”……查尔斯·R·斯文德尔提供了一个令人耳目一新的和必要的替代：……他使用圣经和实事求是的亲身例证来显明，当我们敢于放下



我们的面具和伪装，彼此亲近时，我们就能开始享受真正的团契。（放下你的戒备）

As we turn to the content of these books, we discover it is impossible to read them without encountering Swindoll's keen interest in the frustrations, fears, and obstacles confronting today's Christian. He addresses himself to concerns running the full range of human experience.

当我们转向这些书的内容时，我们发现当我们阅读它们时，不接触斯文德尔对当今基督徒面临的挫折、恐惧和阻碍强烈的兴趣，是不可能的。他致力于去关注人类经历全方位的运作。

### *Loneliness* 孤独

In our fast-paced world, Americans are finding themselves increasingly isolated from one another. Caught up in the pressures of their individual lives, they have little time to devote to meaningful interaction with others.

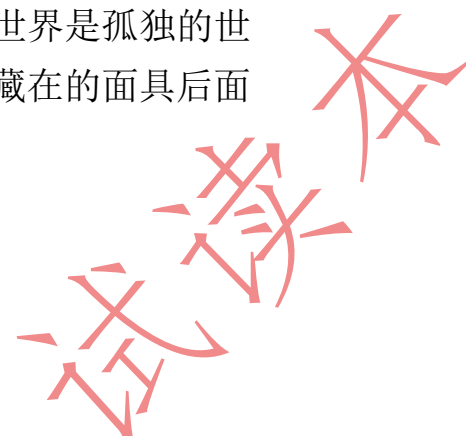
在我们这个快节奏的世界，美国人发现他们彼此越来越孤立。由于他们个人生活的压力，他们几乎没有时间用来与他人进行有意义的互动。

Our world has become a large, impersonal, busy institution. We are alienated from each other. Although crowded, we are lonely. Distant. Pushed together but uninvolved. No longer do most neighbors visit across the backyard fence. The well-manicured front lawn is the modern moat that keeps barbarians at bay. Hoarding and flaunting have replaced sharing and caring. (I.S., 17)

我们的世界已成为一个巨大的、无人情的、忙碌的机构。我们彼此疏远。虽然人头攒动，我们却是孤独的，冷漠的。被推到一起但却作壁上观。大多数邻居不再跨越后院的篱笆彼此拜访。修剪整齐的前草坪是现代阻挡蛮族的护城河。囤积和炫耀代替了分享和关心。（改善服事，17）

Coupled with personal factors leading to loneliness is the highly mobile nature of our society. The average American moves fourteen times in his lifetime (D.G., 20). No wonder, then, that our worlds are lonely worlds. Swindoll suggests that a first step toward getting rid of that loneliness is to come out from behind the masks we all hide behind (D.G., 206).

与导致孤独的个人因素相伴的，是我们社会的高度流动性。美国人一生中平均搬家 14 次（放下戒备，20）。无外乎我们的世界是孤独的世界。斯文德尔提议，摆脱孤独的第一步，是从我们都躲藏在的面具后面走出来（放下戒备，206）。



The prescription for loneliness he recommends is involvement — with God, with family members, other Christians and with non-Christians (S.G., 31).

他推荐的治疗孤独的药方是参与——上帝、家人、别的基督徒和非基督徒（加强掌握力，31）。

### *Interaction with others* 人际交往

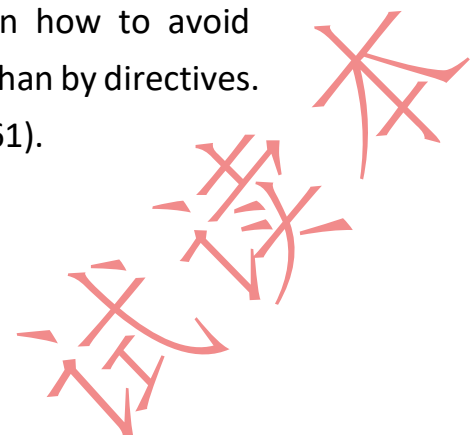
Human beings were not designed to live lives of isolation. Swindoll's single objective in writing *Dropping Your Guard* is: "I would like to convince you of the value of open relationships" (D.G., 10). In order to be open toward others, we are going to have to overcome our modern tendency toward an "independent, self-sufficient, survival-of-the-fittest mentality" (I.S., 210). In addition, we must go against the tide of our age. The new slogan of the 1980s has become: "Who really cares?" (S.G, 13)

人类生来就不是为了活在隔绝的生活中。斯文德尔在放下你的戒备一书中唯一的目标是：“我想让你相信开放关系的价值”（放下戒备，10）。为了对他人开放，我们必须克服我们现代的倾向：“独立、自给自足和适者生存的心态”（改善服事，210）。此外，我们必须逆着我们时代的潮流前进。20世纪80年代的新标语已经变成了：“谁真的在乎啊？”（加强掌控力,13）

The muscular patriot who once rolled up his sleeves and dared any enemy to step foot on our shores [is] now listening to the click sofa computer, preoccupied in his silent, isolated world of code language all day and the glare of color television half the night. The tide of apathy has risen, and we are seeing the sand castles that once housed our hopes washed out to sea. (Ibid.)

这位曾撸起袖子，敢于让任何敌人放马过来的强壮的爱国者，现在正专心的听着电脑的敲击声，整天整夜地沉浸在他无声的、与世隔绝的代码语言的世界里，或彩电的眩光中。冷漠的浪潮已经高涨，我们看到曾经装着我们希望的沙堡被冲到了大海里。（引用同上。）

The best way to begin meaningful interaction with others, Swindoll suggests, is to be involved with a particular person or group of Christians in a relationship which is mutually accountable and genuinely in touch with one another's needs (D.G., 180). Christian leaders must learn how to avoid pushing people around and begin to lead by example more than by directives. "[Christians] respond more like sheep than steers" (D.G., 161).



斯文德尔提议，开始与他人有意义的交流的最好方式，是与一个特定的人或一群基督徒建立一种相互负责的关系，并真诚的触摸彼此的需要（放下戒备，180）。基督徒领袖必须学会如何避免操纵别人，并开始以身作则而不是发号施令。“（基督徒的）反应更像绵羊而不是公牛”（放下戒备，161）。

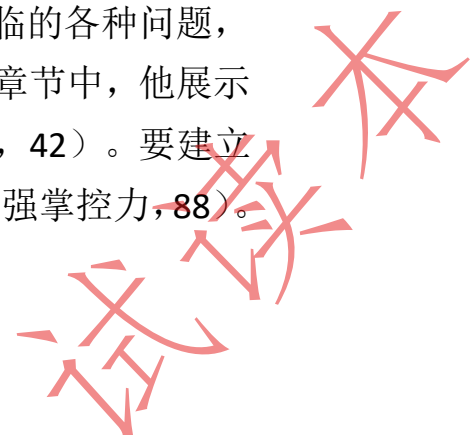
We need to learn the basic Scriptural principles of how to love others (D.G.,122). Men in particular seem to have great difficulty in learning how to have meaningful friendships with other men (D.G., 116). There is nothing that builds positive relationships with people more effectively than giving them meaningfully encouragement (D.G., 84). Personal friction arising from conflicts with others is the barrier to meaningful interaction with others(D.G., 102). Christian forgiveness is the key to erasing the bitterness that lingers because of conflict (I.S., 66ff), and the Christian must learn to make the first move toward reconciliation with someone he or she has offended (I.S., 60).

我们需要学习如何去爱别人的基本圣经原则（放下戒备，122）。人在学习如何与他人建立有意义的友谊上似乎尤其困难（放下戒备，116）。没有什么比给他人有意义的鼓励，能更有效的建立积极关系的了（放下戒备，84）。因与他人的冲突而来的私人摩擦，是与他人有意义的交流的障碍（放下戒备，102）。基督徒的饶恕是消除因冲突而弥留的怨恨的关键（改善服事，66），基督徒必须学会与他所冒犯的人首先去和解（改善服事，60）。

## *Self 自我*

In his book focusing on various issues confronting Christians in the eighties, Swindoll devotes several chapters to topics of a primarily personal nature. In his chapter on encouragement, he shows how to overcome personal defeat by effective affirmation (S.G., 42ff). There is no greater way to develop a good reputation than to practice Christian integrity (S.G., 88ff). Christians must learn to gain a biblical perspective on aging (S.G., 128ff). In order to avoid burnout because of the great demands on our emotions and energies, Christians should learn the biblical principles governing leisure (S.G., 160ff).

斯文德尔在他的书中，聚焦于 80 年代基督徒所面临的各种问题，其中有几章主要用于各种人性的主题。在他关于鼓励的章节中，他展示了如何借着有效的肯定来克服个人的失败（加强掌控力，42）。建立良好的声誉，没有比实践基督徒正直更好的方式的了（加强掌控力，88）。





基督徒必须学会获得圣经对衰老的看法（加强掌控力，128）。为了避免因对我们情绪和活力的巨大需求而导致倦怠，基督徒应该学习圣经管理休闲的原则（加强掌控力，160）。

If we want to attain a healthy self-image, Swindoll suggests that we learn to practice authentic humility (I.S., 41). Lasting happiness is to be found in putting the beatitudes of Jesus into practice (I.S., 99). Even if we feel used and unappreciated in our life of servanthood, we must remember: “Our God who rewards in secret will never overlook your commitment” (I.S., 148).

如果我们想要获得一个健康的自我形象，斯文德尔建议我们学会实践真正的谦卑（改善服事，41）。永恒的福祉是在将耶稣的祝福付诸实践中找到的（改善服事，99）。即便在我们服事的生命中我们感受到被利用和不被欣赏，我们必须记住：“我们在暗中报答你的上帝绝不会忽略你的委身”（改善服事，148）。

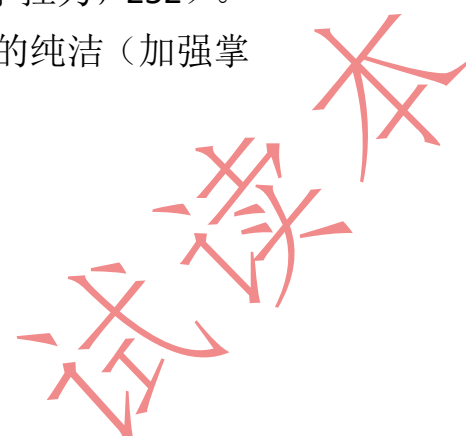
In order to fulfill their potential as salt of the earth and light for the world, Christians must learn to be different from the world around them, responsible in their actions, and aware of the influence they have in the world (I.S., 136f).

为了实现他们作为地上的盐和世上的光的潜能，基督徒必须学会与他们周围的世界保持不同，对他们的行为负责，并意识到他们在世上拥有的影响（改善服事，136）。

## *Values* 价值

Contemporary society suffers from a general deterioration of moral fiber. Swindoll stresses the reassertion of divinely revealed moral principles as a means of recovering a God-pleasing system of values. As the American family is under attack, scriptural principles governing parents and spouses should be recovered (S.G., 252ff). In our age of sexual promiscuity, Christians should genuinely be striving for moral purity (S.G., 55ff).

当代社会道德素质普遍下降。斯文德尔强调对神圣启示的道德原则的重申，作为一种手段来恢复上帝喜悦的价值体系。由于美国家庭正遭受攻击，圣经管理父母和配偶的原则应该被恢复（加强掌控力，252）。在我们这个性滥交的时代，基督徒应该真诚地追求道德的纯洁（加强掌控力，55）。



In general, our age of moral decay calls for the re-establishment of sound Scriptural foundations to provide guidance for Christians living in a world which seems to have lost its way.

总之，我们这个道德沦丧的时代，需要重建健全的圣经基础，来为活在一个似乎已迷失了方向的世界的基督徒提供指引。

We need biblical fixed points to hang on to -- firm, solid handles that will help us steer our lives in a meaningful manner. What we really want is something to grab -- believable, reliable truth that makes sense for today's generation, essential principles for our aimless world. (S.G., 14)

我们需要属圣经的锚点让我们去牢牢抓住——牢固结实的把手将帮助我们以一种有意义的方式掌控我们的生活。我们真正想要的是可以抓住的东西——可信的、可靠的、对当今这代人有意义的真理，我们这个无方向世界的根本原则。（加强掌握力，14）

## *Affliction* 苦难

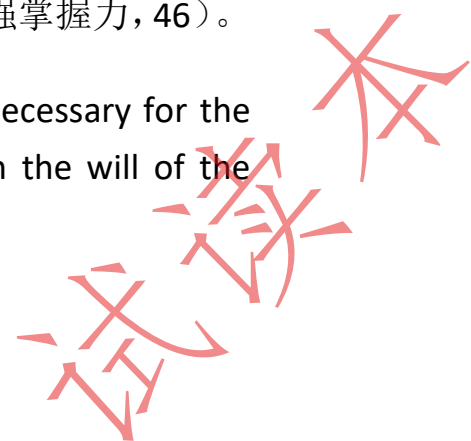
The Christian must contend with opposition in his life from the devil, the world, and his own sinful nature. Drawing from scriptural principles, Swindoll prescribes a way to handle a number of these afflictions.

基督徒在他的生命中必须与魔鬼、世界和他自己的罪性作斗争。根据圣经的原则，斯文德尔规定了一种对付这些苦难的方法。

*In our age of materialism, it is necessary to have a firm grip on how to avoid the pitfalls surrounding money (S.G., 71ff). As we deal with more and more violence and depravity in society, we should rediscover what Jesus meant by calling his followers salt and light in the world (I.S., 131). Coping with the strains of pressure, loneliness, stress and fatigue in our modern pace of life, Christians should realize the benefits of sharing those burdens in genuine openness to others (S.G., 46).*

在我们这个物质主义的时代，有必要牢牢掌握如何避开关于钱财的陷阱（加强掌握力，71）。当我们面对社会上越来越多的暴力和堕落时，我们应该重新发现耶稣呼召他的门徒在这世上做光做盐是什么意思（改善服事，131）。面对现代生活中的压力、孤独、紧张和疲乏，基督徒应该认识到对他人真诚的开放的分享这些压力的益处（加强掌握力，46）。

Above all, while undergoing various afflictions, it is necessary for the Christian to have a proper attitude. This involves trust in the will of the



heavenly Father (I.S., 189f) and a positive outlook of humility and joy (S.G., 205ff).

最重要的是，在经历各种各样的苦难时，基督徒必须有一个正确的态度。这包括对天父旨意的信赖（改善服事，189），以及谦卑和喜乐的乐观看法（加强掌握力，205）。

### *Spiritual growth* 属灵成长

In order to continue to grow in personal faith, the Christian must recognize and deal with the barriers to spiritual maturity (D.G., 38). He should cultivate the practice of prayer (S.G., 146ff). He must consciously seek to build a life of personal piety, putting into practice the scriptural themes of godliness (S.G., 194ff).

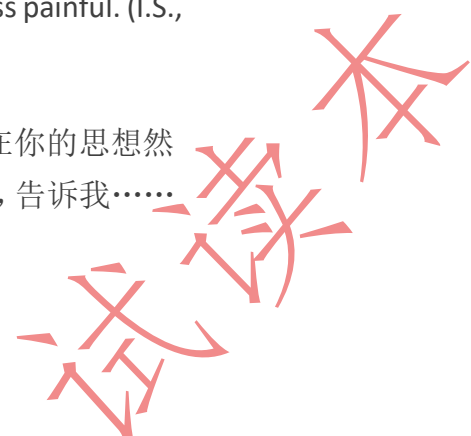
为了在个人信心中持续成长，基督徒必须识别和处理属灵成熟的障碍（放下戒备，38）。他应该培养祷告的实践（加强掌握力，146）。他必须自觉的寻求建立一个亲身的敬虔生命，将圣经中敬虔的主题付诸实践（加强掌握力，194）。

Swindoll suggests the Christian seriously count the cost of being a follower of Christ (I.S., 48) and rediscover the positive principles of discipleship (S.G., 108ff). Rather than disobeying God (D.G., 104), the Christian should consciously strive to overcome his own mental barriers to divine truth (I.S., 87). The key to developing a God-pleasing life is one's own will; Swindoll contends:

斯文德尔建议基督徒认真计算成为基督追随者的代价（改善服事，48），重新发现门徒培训的积极原则（加强掌握力，108）。基督徒应该自觉地努力克服自己对神圣真理的心理障碍（改善服事，87），而不是去悖逆上帝（放下戒备，104）。发展蒙上帝喜悦的生命的的关键，是人自己的意志；斯文德尔说到：

Before the ink on these pages can be permanently transferred to a change, first in your thinking and then in your living, there must be a willing spirit that says, "Lord, show me... teach me ...help me... to serve and to give." If you will let that be your attitude, the process involved in your becoming more like Christ Himself will be much smoother, much faster, and much less painful. (I.S., 13)

在这些纸上的墨水，能够被永久的变为一种改变——首先在你的思想然后在你的生活中——之前，必须有一个愿意的灵，说：“主啊，告诉我……”



指教我……帮助我……去服事和给予。”如果你愿意让这成为你的态度，你变得更像基督的过程将会更顺利，更快，也更少痛苦。（改善服事，13）

Two other important factors in spiritual growth are the development of open relationships with fellow Christians (D.G., 184) and genuine servanthood, which is a real avenue to experiencing God's power in our life in Swindoll's opinion (I.S., 91). The motivation for the Christian's life as a servant is simply and purely obedience to Jesus (I.S., 161ff).

属灵成长另外两个重要的因素，是与基督徒同伴发展开放的关系（放下戒备，184）和真诚的服事，后者在斯文德尔看来是我们在生命中体验上帝力量的真正途径（改善服事，91）。基督徒作为仆人的生活的动机，是简单和纯粹的顺服耶稣（改善服事，161）。

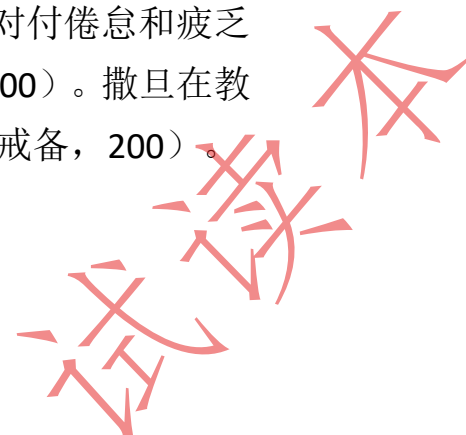
### *Church life* 教会生活

In these three books, Swindoll also touches on the structure of contemporary church life. Rather than being sanitized, cold and artificial institutions, churches should be genuine places of refuge for people fleeing the hurts and aches of life (D.G., 128). The key ingredient in keeping a church alive is the cultivation of open relationships among its members (D.G., 194). We need to recognize that the people who visit our churches are “greatly in need of affirmation, authentic love, compassion, big doses of esteem, hope, and forgiveness...” (D.G., 153).

在这三本书中，斯文德尔也提到了当代教会生活的结构。教会不应该是被美化的、冷冰的、矫揉造作的机构，而应该是那些逃离生活伤痛之人真正的避难所（放下戒备，128）。保持教会活力的关键要素，是培养其成员之间的开放关系（放下戒备，194）。我们需要认识到，拜访我们教会的人“高度需要肯定、真实的爱、同情、大剂量的尊敬、希望和饶恕……”（放下戒备，153）。

Church leaders ought not expect those who are coping with burnout and fatigue to be active in their congregations at all times, Swindoll reminds us (D.G., 100). Nor should leaders be discouraged by the obstacles Satan places in the path of growing churches (D.G., 200).

斯文德尔提醒我们，教会领袖不应该期待那些正在对付倦怠和疲乏的人，任何时候在他们教会中都是活跃的（放下戒备，100）。撒旦在教会成长的道路上设置的阻碍也不应该让领袖气馁（放下戒备，200）。



## Evaluation 评价

Swindoll has a great interest in people living under the stresses and strains of life. The advertisement for one of his more recent books demonstrates its thrust:

斯文德尔对活在生活的压力和张力中的人有极大的兴趣。他最近的一本书的广告表明了其主旨：

Are you tired of being caught up in the struggles of modern living? Tired of job, money and social pressures that keep you on the ragged edge? If so, you'll be encouraged and renewed by this no-nonsense book from one of today's most beloved Christian spokes-men! Charles Swindoll explores the pressures of modern living and offers exciting positive guidelines to help you find the peace and energy you need to not just survive, but *thrive!*<sup>7</sup>

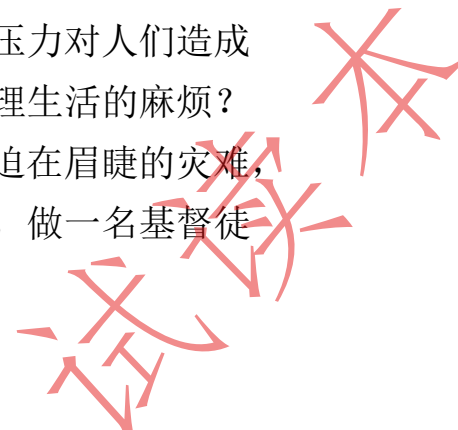
你厌倦了现代生活的挣扎吗？厌倦了让你处于崩溃边缘的工作、金钱和社会压力吗？如果是这样，你将会被这本实用的书鼓舞和更新，本书来自于位当代最受喜爱的基督教代言人！查尔斯·斯文德尔探索了现代生活的压力，提供了令人兴奋的积极指导方针，来帮助你找到你所需要的，不仅能让你生存，更能让你兴旺的平安和能量！

The words above serve to support my thesis: the central thrust of popular Evangelical teaching is toward sanctification, and it is on this front that Evangelicalism presents its clearest challenge to Lutheran theology.

以上的话支持了我的论点：流行的福音派教导的核心主旨是成圣，正是在这一方面，福音主义对路德宗神学提出了最明显的挑战。

Contemporary Christians certainly are living on the “ragged edge” of life. Pressures inside and out-side are taking their toll on people who are asking some very real questions: How can I cope with the hassles of life? How can I face each day with hope in the face of what seems to be impending disaster on the global scene and total chaos in my personal life? What does it mean to be a Christian spouse, parent, employee or employer in the latter part of the twentieth century? Where can I meet God in the midst of the maze of my complex life? How can I sense his power and direction — Where in the world is God?

当代基督徒无疑活在生命“崩溃的边缘”。内外的压力对人们造成了伤害，他们在问着某些非常实际的问题：我该如何处理生活的麻烦？在全球视角和我个人生命中完全的混乱里，面对似乎是迫在眉睫的灾难，我该如何满怀希望的面对每一天？在 20 世纪的下半叶，做一名基督徒





配偶、父母、老板或员工意味着什么？在我错综复杂的生命的迷宫中，我能在哪里看到上帝？我怎么才能感知他的力量和方向——在这世上上帝在哪儿？

No Christian could deny the validity of questions like these. If you want to be a serious disciple of Jesus Christ today, you simply have to tackle these issues. Therefore any theological system must be prepared to respond to the dilemma Swindoll addresses, the dilemma of living as a Christian in an antagonistic culture.

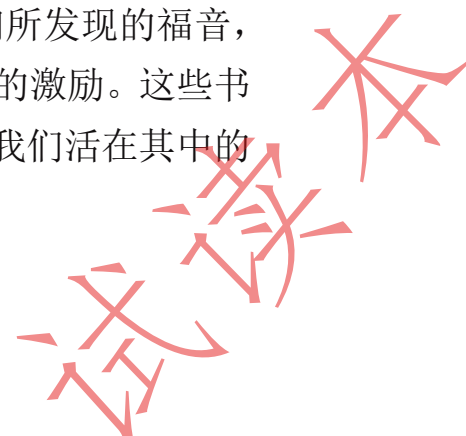
没有基督徒能够否定这些问题的正当性。如果你今天想成为一个认真的耶稣基督的门徒，你确实需要涉及这些问题。因此任何神学体系都必须预备好去回应斯文德尔致力的困境，即在一个充满敌意的文化中作为一名基督徒活着的困境。

Looking at it this way, it is easier to give an honest evaluation of Swindoll's work. There is no doubt that the message of these three books is presented effectively and winsomely. Nor is there any doubt that the needs and goals he suggests for contemporary Christians are absolutely crucial. With few exceptions, there is little to question in his conclusions. We still must ask, however, if the way he arrives at those conclusions is faithful to the gospel.

从这个角度来看，我们更容易对斯文德尔的著作做出诚实的评价。毫无疑问，这三本书所呈现的信息是有效的和迷人的。他所提议的，当代基督徒的需要和目标毋庸置疑也是至关重要的。他的结论几乎没有例外也是没什么可质疑的。然而，我们依然必须要问，他达成这些结论的方式是否忠实于福音。

We have already seen<sup>8</sup> how little gospel is contained in these books. What gospel we do find is used primarily as another form of command, not motivation for the sanctified life. The books are essentially lists of "how-tos" for the Christian life, what to do and not to do in order to make sense out of the complex world we live in. The issues of modern life are never examined in light of the good news, but only in light of the proscriptions and prescriptions of the law of God.

我们已经看到了在这些书里福音是多么地少。我们所发现的福音，主要被用来作为另一种命令的形式，而不是对成圣生活的激励。这些书本质上是对基督徒生活“如何去做”的清单，为了搞懂我们活在其中的



这个复杂世界，我们要去做什么和不去做什么。现代生活的问题，从未在福音的亮光中被审视，而只在上帝律法的禁令和处方中被审视。

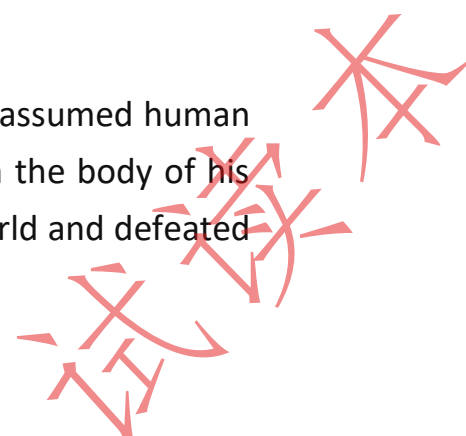
If the modern Christian's dilemma stems from living in an antagonistic culture, then we can profitably learn from the New Testament. Here the apostles were delineating a "life style" for Christians who lived in a world completely at odds with everything they stood for. As we look to the letters of the New Testament, we find many statements describing what the new life in Christ means for everyday stresses and strains. Never, however, do these statements of law stand on their own. Always they are undergirded by the life-giving and empowering gospel of Jesus Christ.

如果现代基督徒的困境源于活在一个充满敌意的文化中，那么我们能够从新约中学到一些有益的东西。在这里，使徒们为活在一个与他们所支持的完全不一致的世界里的基督徒，描绘了一种“生活方式”。当我们看新约书信时，我们发现了很多陈述，来描述在基督里的新生命对每日压力和张力意味着什么。然而，这些律法的陈述决不能自存。它们总是由耶稣基督赐生命和赋权能的福音所支持。

Life for the apostles is not viewed as a complex chain of obstacles to overcome by practicing a long list of commands God has prescribed for every contingency. The hostility we encounter in this world can't be chalked up to the quirks of the human mind. Rather, the New Testament recognizes one sinister enemy behind all of the sins and turmoils of life, both internal and external. He is Satan, the father of lies (John 8:44), the ruler of darkness (Ephesians 6:12), the one who accuses God's people in his presence day and night (Revelation 12:10). God's perfect creation has been invaded by this evil adversary and he can now be called the prince of this world (John 14:30).

对使徒们来说，生命并不被视为一系列复杂的障碍，这些障碍需要借着实践上帝为每一个偶发事件所规定的一连串命令来克服。我们在这个世上遭受的敌对，不能被归咎于人类思维中的怪癖。相反，新约承认有一个危险的敌人隐藏在生命中一切罪和混乱背后——无论是内在的还是外在的。他就是撒旦，谎言之父（约翰福音 8:44），黑暗的统治者（以弗所书 6:12），在上帝面前昼夜控告上帝子民的那一位（启示录 12:10）。上帝完美的创造已经被这个敌对者所侵入，他现在能够被称为这个世界的王（约翰福音 14:30）。

Entering this enemy-occupied world, Jesus Christ has assumed human flesh to deal with Satan on his own turf (Galatians 4:5). In the body of his flesh he has made satisfaction for the sins of the whole world and defeated



the devil by his death and resurrection (Colossians 2:14, 15). To all who believe in him he promises everlasting life (John 11:26), Those who trust in him are credited with his very holiness (2 Corinthians 5:21). Drawing on this faith relationship, there is light and life in this world of darkness and death (John 1:4).

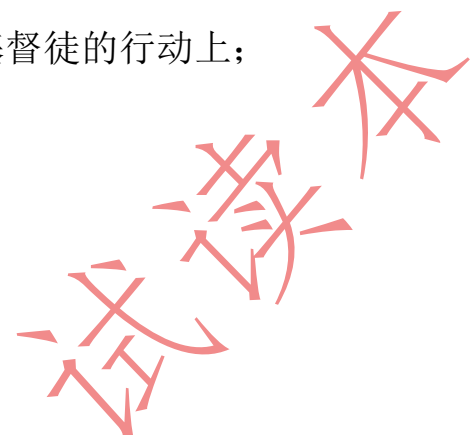
耶稣基督进入这个被敌人占据的世界，以人的肉身在他自己的地盘去对付撒旦（加拉太书 4:5）。在他的肉身中，他借着他的死亡和复活，补偿了整个世界的罪并打败了魔鬼（加拉太书 2:14,15）。他应许所有信他的人永恒的生命（约翰福音 11:26），那些相信他的人被记入他的圣洁里面（哥林多后书 5:21）。借助于这种信心的关系，在这个黑暗和死亡的世界就有了光和生命（约翰福音 1:4）。

No wonder, then, that the apostles were always framing their description of the new life in Christ in the context of Christ's death and resurrection on their behalf. In everything they had to tell the faithful about living the Christian life, they had one focus and one focus only: "I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Corinthians 2:2). The entire life of Christian service should be viewed as Christ's action being carried out in the life of the believer, "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 2:20).

难怪使徒们总是在基督代他们死亡和复活的语境下，塑造他们对在基督里新生命的描述。在他们所说的，忠实于过基督徒生命的一切事上，他们有一个焦点并只有一个焦点：“因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督并他钉十字架”（哥林多前书 2:2）。基督徒的整个服事的生命，应该被视为基督在信徒生命中实施的行动，“我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信上帝的儿子而活；他是爱我，为我舍己”（加拉太书 2:20）。

The difference is striking. Most of the Evangelical world puts the spotlight on the Christian's action; the New Testament focuses on Christ's action.

差异是显著的。大多数福音派世界将聚光灯放在基督徒的行动上；新约聚焦于基督的行动。



But we need to do more than sit on the sidelines and criticize. Anybody can be an armchair quarterback; after the game is over you know exactly which plays should have been called. It's high time Lutherans got out into the game of sanctification. Chuck Swindoll has put his finger on the crying needs of Christians today. What, if anything, can we do to tackle those needs?

但是我们需要做的不仅仅是坐在场外去指责。任何人都可以纸上谈兵；比赛结束后，你能够确切的知道哪一步该被叫停。路德宗是时候进入这场成圣的比赛了。恰克·斯文德尔将他的手指指向当代基督徒迫切的需要上。我们能做些什么来应对这些需要呢？

试读本

## 5. Christ In Action: A Lutheran View Of Sanctification, More Than A Life Style 基督在行动：路德宗的成圣观，不仅是一种生活方式

It is sure that since justification is the mother of sanctification the chief stress will always be laid on the word of forgiveness. But since the daughter "Sanctification" though she cannot beget the mother "forgiveness" can destroy her, the significance of sanctification must be presented with all emphasis in evangelical preaching.<sup>1</sup>

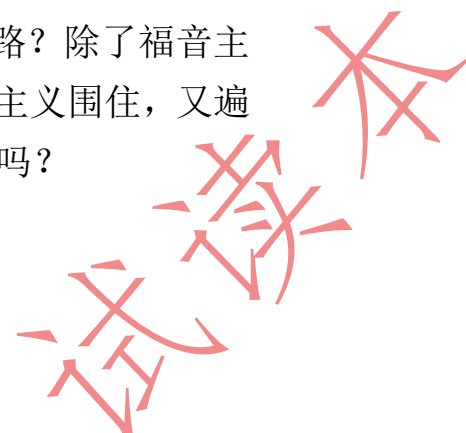
可以肯定的是，由于称义是成圣之母，所以主要的重心将总是放在赦免的话上。但由于“成圣”这女儿虽然并不能招致“赦免”这母亲，却能够摧毁她，成圣的意义在福音性的讲道中必须得到完全的强调。

Our churches also teach that this faith is bound to bring forth good fruits and that it is necessary to do the good works commanded by God. We must do so because it is God's will and not because we rely on such works to merit justification before God, for forgiveness of sins and justification are apprehended by faith, as Christ himself also testifies, "When you have done all these things say, 'We are unworthy servants'" (Luke 17:10). (The Augsburg Confession, Article VI., "The New Obedience")

我们教会还教导，这信心势必会结出好果子，并且做上帝所吩咐的好行为是必需的。我们必需这样做是因为它是上帝的旨意，而不是因为我们倚赖于这样的行为在上帝面前配得称义，因为罪的赦免和称义是由信心得着的，正如基督亲自见证说：“你们做完了一切所吩咐的，要说：‘我们是无用的仆人，所做的本是我们该做的’”（路加福音 17:10）。（奥格斯堡信条，第六条，“新顺服”）

How are Christians to find their way through the maze of life at the end of the twentieth century? Are there any alternatives other than the route marked out by Evangelicalism? Is there another road to travel besides the one fenced in by subjectivism and littered with the wreckage of failed attempts to keep the law?

在 20 世纪末，基督徒如何在生命的迷宫中找到出路？除了福音主义所规划的路径外，还有其它选择吗？除了这条被主观主义围住，又遍布着努力去遵守律法失败的残骸的路，还有别的路可走吗？





From the traveler's perspective, it appears not. The only real option for meaningful Christian commitment seems to be the kind of "life style" Christianity I have described. In the public eye Evangelicals occupy the focus of attention. They have the largest share of the airwaves, and they have an almost exclusive monopoly on the religious book industry.

从游客的视角来说，似乎没有。对有意义的基督徒委身来说，唯一实际的选择似乎就是我所描述的那种“生活方式”基督教。在公众眼里，福音派占据了注意力的焦点。他们拥有最大的广播市场份额，他们在宗教图书行业几乎拥有独家垄断权。

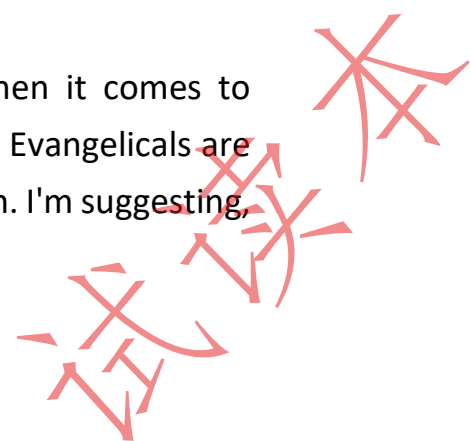
American Christians, including some who bear the name "Lutheran," have largely come to see Lutheranism as a one-way street; always reciting its justification formula but unable to put it into practice. This book is dedicated to re-opening that street for two-way traffic. I would like to help clear away the accumulated clutter and remove the detour signs that have led many Lutherans to abandon their sacramental heritage and turn down the road of experiential religion and revivalism.

美国基督徒，包括一些挂着“路德宗”之名的人，在很大程度上将路德宗视为一条单行道；总是背诵着自己称义的信条却不能将其付诸行动。本书致力于开放这条道路的双向交通。我想要帮助清理掉逐渐堆积的杂乱，除去让很多路德宗人抛弃他们的圣礼遗产，并转向经验性宗教和复兴主义道路的绕道标志。

Do Lutherans have anything at all to offer people struggling to hang on to their faith and cope with the temptations of our age, or will we abandon the field to the New Evangelicals? People today want more than formulas; they want a faith which is a living reality. Christians want help for the daily life of sanctification, and they are looking for more than just pious generalities. Are we willing to take the initiative?

路德宗有什么东西提供给努力坚持他们的信仰和对付我们时代的试探的人吗？还是我们会向新福音派放弃这个领域呢？今天的人们想要的不仅仅是教条；他们想要一个是活生生现实的信仰。基督徒希望在日常成圣的生命中得到帮助，他们寻求的不仅仅是敬虔的泛泛而谈。我们愿意采取先手吗？

Conservative Lutherans have shown great agility when it comes to defending their doctrinal system against perceived threats. Evangelicals are presenting a clear challenge on the doctrine of sanctification. I'm suggesting,



however, that rather than spring into the usual defensive posture, what we really ought to do is to become leaders in the area of sanctification. We need to take the initiative -- not just showing the truth of Lutheran teaching, but also its great practicality, to say nothing of its evangelical heart! Out of love for our Lord and his church, it's high time we put our rich heritage into action.

路德宗保守派在捍卫他们的教义抵御感知到的威胁时，展现出了极大的敏锐。福音派对成圣的教义提出了一个明确的挑战。然而，我所建议的是，相比突然去采取我们惯常的防御姿势，我们真正应该去做的是成为成圣领域的带领者。我们需要采取先手，不仅仅是展示路德宗教导的真理，也是展示其巨大的实用性——更不用说它是福音派的核心了！出于对我们主和他教会的爱，现在是时候将我们丰富的遗产付诸行动了。

## The foundation of sanctification 成圣的根基

*Christ in me or for me? 基督在我里面还是基督为我?*

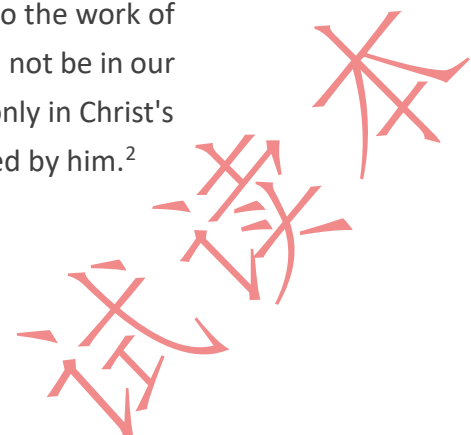
We have already seen how Evangelicalism has inherited from Calvin a tendency to place sanctification over justification as the central thrust and end goal of the Christian gospel. Christ's action *in me* is held to be of more importance than Christ's action *for me*.

我们已经看到福音主义是如何继承加尔文的倾向，将成圣放在称义之上，作为基督教福音的中心要旨和最终目的。基督在我里面的行动被视为比基督为我的行动更为重要。

Not everyone within the Evangelical camp is convinced of the validity of this approach to the faith. In his *Essentials of Evangelical Thought*, Donald Bloesch advances an alternative. Quoting John T. Mueller's *Christian Dogmatics*, he endorses the Lutheran position:

并非福音派阵营里的每个人，都相信这种通往信仰的方法的有效性。唐纳德·布洛施在他的《福音派思想概要》中提出了另一个选择。他引用了约翰·T·穆勒（John T. Mueller）的《基督教教义》，赞同路德宗的立场：

Besides being the work of God *for us* in Jesus Christ, grace is also the work of God *in us* through the gift of the Holy Spirit. Yet our trust should not be in our own inner renewal, in the presence of grace in our hearts, but only in Christ's perfect work of redemption, the objective reconciliation effected by him.<sup>2</sup>



除了是上帝在耶稣基督里为我们的工作之外，福音也是上帝透过圣灵的恩赐在我们里面的工作。然而，我们的信靠不应该在我们自身内部的更新，在存在于我们心里的恩典上，而唯独在基督完美的救赎工作，由他成就的客观的和好上。

### *The proper balance* 恰当的平衡

This is the scriptural relationship between justification and sanctification; it avoids two equally dangerous extremes. Whenever guilty consciences are directed to the inner life for certainty of salvation, faith is immediately in jeopardy, because the Spirit's work inside the Christian is always hampered by the sinful nature. Our sinful nature, St. Paul wrote, has not a single inclination toward good: "I know that nothing good lives in me, that is, in my flesh" (Romans 7:18). On the other hand, when faith is held to have no connection with life and the sanctifying power of the Spirit is denied, God's gift of grace is robbed of its power. Thus James can conclude: "As the body without the spirit is dead, so faith without deeds is dead" (James 2:26).

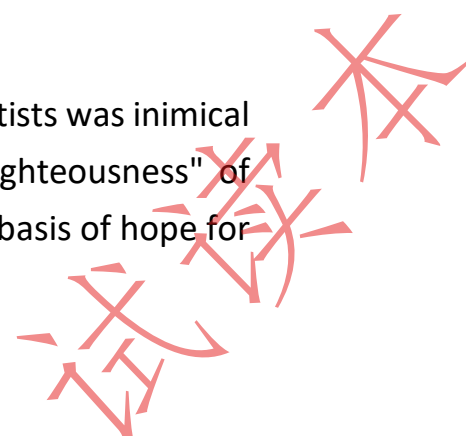
这就是称义和成圣属圣经的关系；它避免了两个同样危险的极端。每当罪疚的良心被指向内在的生命去寻找救恩的确据时，信心就立刻陷入危险中，因为圣灵在基督徒里面的工作总是受到罪性的阻碍。圣保罗写道，我们的罪性，没有一点向善的倾向：“我也知道，住在我里面的，就是我肉体之中，没有善”（罗马书 7:18）。另一方面，当信心与生命没有关系，圣灵成圣的能力被否决时，上帝恩典的礼物就被剥夺了其力量。因此雅各下结论说：“所以，就如身体没有灵魂是死的，信心没有行为也是死的”（雅各书 2:26）。

### *The pietistic pitfall* 敬虔的陷阱

The danger of seeking security in the inner life has been uppermost in Lutheran thinking ever since the age of Pietism, for Pietists elevated the importance of the sanctified life to central place.

自敬虔主义的时代以来，在内在生命中寻求安全感的危险就处于路德宗思想里最突出的位置，因为敬虔主义者将成圣的生命高举到核心的位置。

The rampant subjectivism and emotionalism of the Pietists was inimical to the heart of the gospel. They exchanged the "alien righteousness" of Christ for the inherent righteousness of the believer as the basis of hope for



everlasting life. The Christ *for me* was rejected as a relic of dead orthodoxy in favor of the dynamic work of the Christ *in me*. The invisible verdict of justification *coram Deo* (“before God”), whereby God declares us not guilty for the sake of Christ, was set aside in favor of the visible work of sanctification in the life of the Christian.

敬虔主义者猖獗的主观主义和情感主义违背了福音的核心。他们将基督“外来的义”变为了信徒内在的义，作为永生盼望的基础。基督“为我”被拒绝为一种死亡的正统，取而代之的是基督“在我里面”的动态工作。*coram Deo*（“在上帝面前”）称义这一不可见的判决，即上帝因基督的缘故宣称我们为无罪，被搁置于一旁，代之以在基督徒的生命里成圣这一可见的工作。

Lindberg has commented on the fundamental conflict between Pietism and Luther's thought:

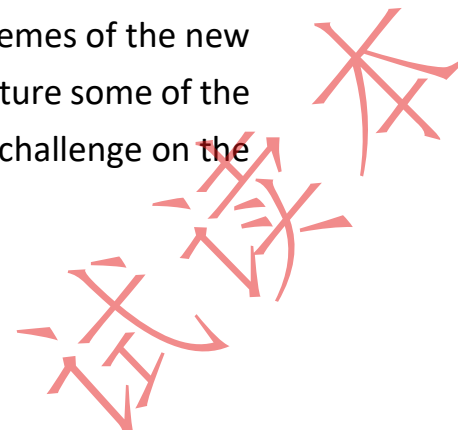
林德贝格(Lindberg)评论敬虔主义和路德的思想之间根本的冲突，说：

For Pietism the verification of faith lies in its ethical achievement, in its “fruits.” The reborn, the new person, refers to a quality *of being*, a higher nature, which takes effect and becomes visible. Luther on the contrary focuses on the battle between the old and new man, the conflict expressed in his phrase “*simul justus et peccator*” [translation: “at the same time saint and sinner”]. For both Luther and Pietism, rebirth was a process, but while the Pietists directed their attention toward the goal and affirmed the process for its sake, Luther did not. For Luther, victory remains the judgment of God ....<sup>3</sup>

对敬虔主义来说，信心的有效性取决于它的伦理成就，它的“果子”。重生、新人，指的是一个生物的质量，一个更高的本性，它起着效用并变得可见。相反，路德聚焦于旧人和新人之间的战斗上，这种冲突在他的短语“*simul justus et peccator*”（“同时是圣徒和罪人”）中体现了出来。对路德和敬虔主义来说，重生都是一个过程，但是当敬虔主义者将他们的注意力指向其结果，并为这结果的缘故肯定这过程时，路德并没有。对路德来说，胜利依然是上帝的判决……<sup>3</sup>

### *Recovering a lost heritage* 恢复丧失的遗产

Having been burned by the abuses of Pietism, Lutheranism has shown an understandable reluctance to deal with the scriptural themes of the new life in Christ. Perhaps the time has come, however, to recapture some of the rich teachings of the Lutheran heritage on the subject. The challenge on the



Evangelical front is being mounted on this very issue, and it will not go away by ignoring it.

路德宗在饱受敬虔主义的伤害后，表现出了一种可理解的不愿去涉及圣经在基督里新生命的主题。然而，也许是时候去重新审视路德宗遗产里在这一主题上丰富的教导了。福音派挑战的前线正在这一问题上，它不会因着忽略而消失。

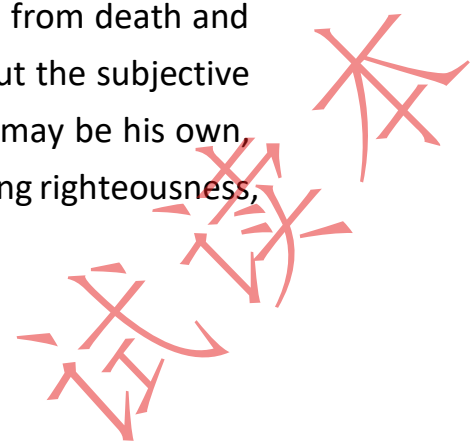
With few exceptions, the history of Lutheran teaching and church life has shown a consistent distrust of the subjective, or personal, aspect of faith.

几乎没有例外的，路德宗教导和教会生活的历史，显示出其对信心的主观或个人方面一贯的不信任。

Yet also in its heritage the Lutheran church has consistently acknowledged the feelings of the renewed heart. Luther's well-known narrative of his discovery of the gospel is a case in point. After he discovered that the scriptural term "righteousness of God" is a passive righteousness credited to *the sinner* through faith for the sake of Christ, he wrote: "... I felt that I was altogether born again and had entered paradise itself through open gates."<sup>4</sup>

然而，在其遗产中，路德宗教会也一直承认重生的心的感受。路德关于他发现福音的著名陈述，就是一个恰当的例子。当他发现圣经中“上帝的义”是一种被动的义，透过相信基督的缘故被归算给罪人时，他写道：“……我感到我完全地重生了，穿过敞开的门进入了天国。”

Despite his insistence that faith must always be based on the external Word, Luther also spoke of the reality and necessity of the inner life. In fact, I would argue that Luther's adamant stand on the Word alone was in support of, not in opposition to, the new life. Paradoxically, for him it remained unshakably true that the more external the foundation of salvation, the more internal were its results. To the very degree that the objective promises of God in Christ were stressed, to that degree the subjective fruits of the gospel increased in the Christian life. Thus in his masterful explanation to the Second Article of the Creed Luther could speak about the objective reality of the person and work of Christ ("Who has redeemed me, a lost and condemned creature, purchased and won me from all sins, from death and from the power of the devil ...") and at the same time about the subjective reality of what that means for the Christian life ("... that I may be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness").<sup>5</sup>





尽管路德坚持信心必须总是基于外在的道，路德也谈到内在生命的实际性和必然性。事实上，我认为路德对圣道坚定的立场，只会让他支持，而不是反对新生命。矛盾的是，对他来说一个坚不可摧的事实是，救恩的根基越外在，其结果就越内在。上帝在基督里客观的应许被强调到何等程度，福音主观的果子在基督徒生命中就增长到何等程度。因此，在他对使徒信经第二条款精妙的解释中，路德谈到基督的位格和事工客观的现实（“他救赎我这丧失被定罪的人，从一切罪、死亡和魔鬼的权势中赎买我……”）同时也谈到这对基督徒的生命意味着什么主观的现实（“……使我属于他，在他之下活在他的国度里，永远在公义、无罪和福分中服事他”）。

### *The Word, not feelings* 道，而不是感觉

In responding to the Evangelical challenge, we must clearly point out the inherent instability of a theology based on feeling. Luther found from his own experience that feelings can't be trusted because they always undermine the message of the objective Word:

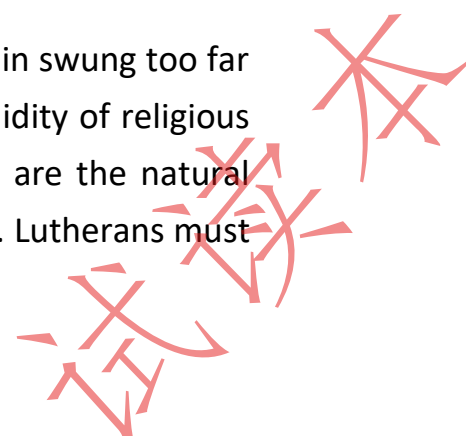
在回应福音派的挑战中，我们必须清楚地指出一个基于感觉的神学其固有的不稳定性。路德从他自己的经历中发现，感觉并不能被信任，因为它们总是在破坏客观圣道的信息：

If you are not ready to believe that the Word is worth more than all you see or feel, then reason has blinded faith. So the resurrection of the dead is something that must be believed. I do not feel the resurrection of Christ but the Word affirms it. I feel sin but the Word says that it is forgiven to those who believe. I see that Christians die like other men, but the Word tells me that they shall rise again. So we must not be guided by our own feelings but by the Word.<sup>6</sup>

如果你并未准备好去相信圣道比你一切所见和感受更有价值，那么理性就蒙蔽了信仰。因此死人复活是必须相信的。我并未感受到基督的复活，但圣道肯定了它。我感到罪，但圣道说那些相信的人其罪都被赦免了。我看到基督徒像别人一样死亡，但是圣道告诉我他们会复活。因此我们必须不被我们自身的感觉而是被圣道所引导。

### *A new initiative* 一个新的先手

The contemporary theological pendulum has once again swung too far to the side of subjective feelings. Rather than deny the validity of religious feeling, however, Lutherans can show how these feelings are the natural outcome of a faith based on the objective promises of God. Lutherans must



do more than react against the subjective Evangelical challenge; the time has come to go on to the next step. It's time to take the initiative and demonstrate the integrity and faithfulness of Lutheran teaching to the Scriptures as well as its practicality in answering the real questions of our age.

当代神学的钟摆又一次摆向主观感受的那边太远了。然而，路德宗并未否定宗教感受的正当性，他们能够表明，这些感受如何是信心的自然结果——这信心建基于上帝客观的应许。路德宗必须做的不仅仅是回应主观福音派的挑战；是时候去进行下一步了。是时候去采取先手，证明路德宗教导对圣经的正直和忠诚，以及在回答我们时代真实问题上的实际性。

### *A personal journey* 个人之旅

Below I offer some first steps toward that new initiative. They have been steps in my own journey, a journey toward a viable and vital Christian faith and life. I invite Lutheran and Evangelical alike to travel with me.

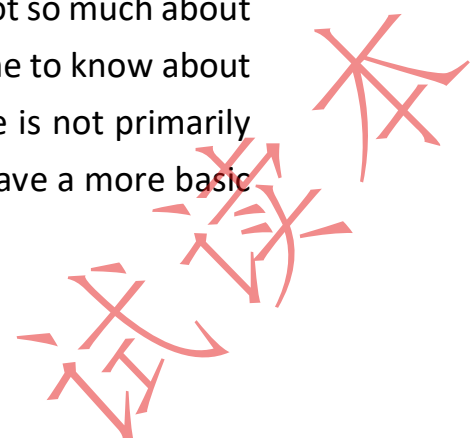
下面我将为这一新的先手提供一些初步步骤。它们是我自己旅程中的步骤——一个通往一个可施行的和至关重要的基督徒信心和生命的旅程。我邀请路德宗和福音派和我一起旅行。

Please understand as we set out that I'm not charting a new course. Most worth-while journeys are traveled on well-worn paths, and this one is no exception. There is little new terrain to be covered on this trip; many guides have blazed the trail ahead of us. I would just like to clear the path a bit.

在我们出发时，请理解，我并没有绘制一条新航线。大多数有价值的旅行都是在老路上进行的，这一次也不例外。这次旅行几乎不包括新的地貌；很多向导已经在我们前面开辟了道路。我只是想要将这条路清理一下。

### *Where in the world ...? 这世上哪儿有……?*

The steps I suggest lead toward the certainty of salvation. The real challenge of Evangelicalism in the area of sanctification is not so much about personal holiness as it is about epistemology – how we come to know about God. Modern man no longer has a Calvinist world view: he is not primarily concerned with obedience to a sovereign God. Today we have a more basic



concern: How and where do I find God in the first place? People are asking "*Where in the world is God?*"

我所建立的步骤通往了救恩的确据。福音派在成圣领域真正的挑战与其说是个人的圣洁，不如说是认识论——我们如何认识上帝。现代人不再有一个加尔文主义者的世界观：他主要不再关心顺服于一个有主权的上帝。今天我们有了一个更根本的关注：我首先应该怎样和在哪儿找到上帝？人们在问“这世上哪儿有上帝？”

*Proof for God's reality? 上帝存在的证据？*

The real attraction of the Evangelical movement, therefore, is not its doctrine of the renewed life in itself, but rather how that renewed life provides demonstrable proof of the reality of God and his action in the world.<sup>7</sup> Carter Lindberg has described the current American scene very well:

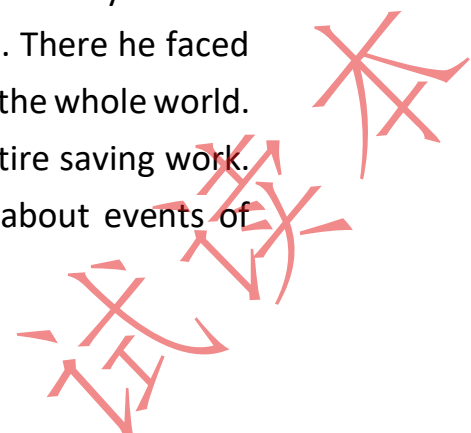
因此，福音派运动真正的吸引力，不是它本身关于重生的生命的教义，而是这重生的生命如何为上帝的存在和他在这世界的行动提供了可展示的证据。卡特·林德贝格（Carter Lindberg）很好地描述了当代美国的景况：

The credibility of the church rests on the changed lives of its people, thus only the praise-filled experience of God's presence and Power is the answer to today's experience of insecurity and uncertainty. The depersonalization of contemporary life in the midst of materialism and secularism disposes persons to search for a personal experience of reality.<sup>8</sup>

教会的可信性建立在其成员生活的改变上，因此只有充满了赞美的，上帝的同在和大能的经历，才能回答今天无安全感和不确定性的经历。当代生活在物质主义和世俗主义中的去人性化，使人们去寻求一个亲身的实际经历。

*Jesus' experience, not ours 耶稣的经历，不是我们的*

There is another alternative. Rather than seeking the reality of God in our own experience, the Bible directs us to find assurance in the historic events of God's intervention in this world in the person and life of his Son. The basis of our knowledge about God and his living, vibrant reality is not in our experience, but in the experience of Jesus on the cross. There he faced the wrath of the Father and made satisfaction for the sins of the whole world. In his triumphant resurrection, there is validation of his entire saving work. In the word of his gospel, we have no mere static facts about events of



history, but the actual means by which people of every age may be brought into genuine contact with the saving work of Christ. "It [the gospel] is the power of God for the salvation of everyone who believes" (Romans 1:16).

还有另一个选择。相比在我们的经历中寻求上帝的真实，圣经指引我们在历史性的事件——上帝在他儿子的位格和生命中介入这个世界——中找到确据。我们认识上帝和他活生生的、鲜明的现实，其根基不是在我们的经历里，而是在耶稣在十字架上的经历里。在那儿他面对了天父的愤怒，为整个世界的罪付上了赎价。在他得胜的复活中，存在着他整个救恩工作的证明。在他福音的话中，我们有的不仅仅是历史事件静态的事实，还有实际的媒介，使得每个时代的人都能够真实的与基督救恩的工作产生关联。“这福音本是上帝的大能，要救一切相信的”（罗马书 1:16）。

## The power for sanctification 成圣的能力

Whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life. (John 4:14)

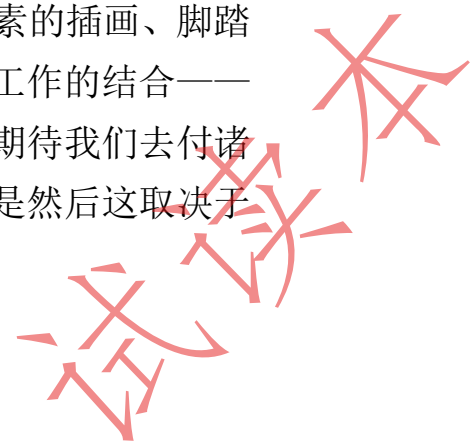
谁喝我所赐的水，就永远不渴。我所赐的水要在他里面成为泉源，直涌到永生。”（约翰福音 4:14）

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 2:20)

现在活着的不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信上帝的儿子而活；他是爱我，为我舍己。（加拉太书 2:20）

Current Evangelical literature, with its myriad of principles, warm folksy illustrations, and down to earth advice, presents the power for the new life as a combination of man's work and God's work. Sure, God saves me by grace, but then he expects me to perform. With his Spirit he gives me the power I need to get started, but then it's up to me. By following his principles and continuing in close fellowship with him and my fellow believers, I will be inspired to produce the kind of life that is pleasing to him. Spectacular power is available; all I have to do is reach out and grab it!

当代的福音派文学，以其五花八门的原则、温暖朴素的插画、脚踏实地的建议，展示了新生命——作为人的工作和上帝的工作的结合——的力量。当然，上帝借着恩典拯救我们，但是然后，他期待我们去付诸实践。他用他的灵给了我开始去做我所需要的能力，但是然后这取决于



我。通过遵循他的原则，并持续的在与他和我的信徒同伴的亲密交通中，我将会受圣灵感动，去结出那种蒙他喜悦的生命。壮观的力量是可获得的；我要做的是伸手抓住它！

### *Do-it-yourself Christians 自己动手基督徒*

Thus we see that self-assertion once again raises its ugly head. Pride is deeply ingrained in the human nature. No one likes to be told he can't do something; in fact, each of us enjoys taking credit for our accomplishments. So also when it comes to the Christian faith. There is something deep within us that rebels when Scripture reminds us that there is nothing we can do to save ourselves:

因此我们看到，自我肯定再次抬起了它丑陋的头。骄傲在人的本性中根深蒂固。没有人喜欢听到说他不能做什么；事实上，我们每个人都喜欢归功于我们的成就。当涉及基督教信仰时，也是如此。当圣经提醒我们我们不能做任何事来拯救我们自己时，在我们里面有一种深深的反抗：

For it is by grace you have been saved, through faith -- and this is not from yourselves, it is the gift of God -- not by works, so that no one can boast. (Ephesians 2:8,9)

你们得救是本乎恩，也因着信；这并不是出于自己，而是上帝所赐的；也不是出于行为，免得有人自夸。（以弗所书 2:8-9）

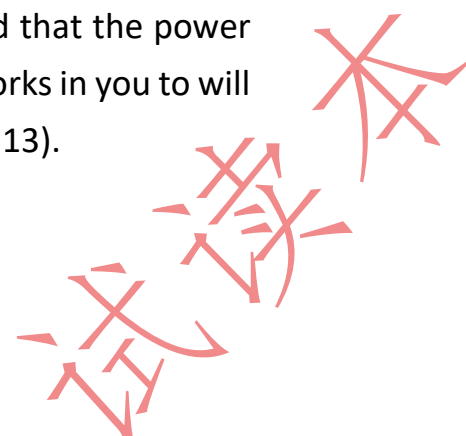
Similarly, we do not like to hear that God himself is the driving power in our life of sanctification:

同样的，我们也不愿意听到，上帝自己是我们成圣生命的驱动力：

For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do. (Ephesians 2:10)

我们是他所造之物，在基督耶稣里创造的，为要使我们行善，就是上帝早已预备好要我们做的。（以弗所书 2:10）

True, Scripture does speak of the activity of the Christian in performing works of love: "... continue to work out your salvation with fear and trembling...." At the same time, however, we are reminded that the power for the sanctified life is not our own: "... for it is God who works in you to will and to act according to his good purpose" (Philippians 2:12,13).





是的，圣经确实谈到基督徒在履行爱的事工中的行动：“……当恐惧战兢完成你们自己得救的事……”然而，与此同时，我们被提醒成圣生命的力量不在于我们自己：“……因为是上帝在你们心里运行，使你们又立志又实行，为要成就他的美意”（腓立比书 2:12,13）。

### *A package deal* 一揽子服务

Justification (God's action to save us) and sanctification (our life of service to him) are to be clearly separated temporally and theologically, but not essentially. Like the proverbial horse and cart, they can neither be unhitched nor rehitched. Putting sanctification before justification is an affront to God's grace and a stumbling block to faith. Holding to justification without sanctification leads nowhere, for "faith without works is dead" (James 2:26). No one setting out on a journey in a horse-drawn cart hitches the cart in front of the horse, nor does he shoot the horse. Together they make a unit. Yet clearly the horse has to come first and provide the power if there is to be any forward movement!

称义（上帝拯救我们的行动）和成圣（我们服事他的生命）必须在时间上和神学上被明确的分开，但是并不是在本质上，就像谚语所说的马和车一样，它们既不能被解下也不能被逆向套上。将成圣放在称义之前是对上帝恩典的侮辱，并是信心的绊脚石。坚持没有成圣的称义哪儿也去不了，因为“信心没有行为是死的”（雅各书 2:26）。没有人会在坐马车出门时，会将车系在马前面，他也不会毙了马。它们构成了一个整体。然而，很显然，如果要前进，马必须先来并提供力量。

Sanctification describes the same reality as does justification but describes the justified Christian's relationship to the world and society. Justification and sanctification are not two separate realities, but the same reality viewed from the different perspectives of God and man. From the perspective of God the reality of the Christian is totally passive and noncontributory as it receives Christ only. From the perspective of the world, the same reality never ceases in its activity and tirelessly performs all good works.<sup>9</sup>

成圣和称义描述了同样的现实，但它表述的是称义的基督徒与世界和社会的关系。称义和成圣不是两个分开的现实，而是从上帝和人两个不同角度看同一现实。从上帝的角度，基督徒的现实是完全被动和无帮助的，它唯独领受基督。从世界的角度，同样的现实从未停止它的行动和永不疲倦的施行一切善事。



## *Jesus only 唯独基督*

Thus when speaking about the power for the sanctified life, we dare never stop speaking about Christ. St. Paul put it this way: "For I resolved to know nothing while I was with you except Jesus Christ and him crucified" (1 Corinthians 2:2). The person and work of the crucified Lord is the sum total of our message. He is all in all – "our righteousness, our sanctification, and our redemption" (1 Corinthians 1:30).<sup>10</sup> No wonder, then, that Luther could write, "Having been justified by grace, we then do good work, yes, Christ himself does all in us."<sup>11</sup>

因此，当谈论成圣生命的力量时，我们不敢停止谈论基督。圣保罗如此说：“因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督并他钉十字架”（哥林多前书 2:2）。被钉十字架的主和他的工作是我们信息的总和。他是一切中的一切——“我们的公义、圣洁和救赎”（哥林多前书 1:30）。难道路德这样写道：“被借恩典称义后，我们做善工，是的，基督亲自在我们里面做一切事。”

### **Christ in action: the incarnation 基督在行动：道成**

#### **肉身**

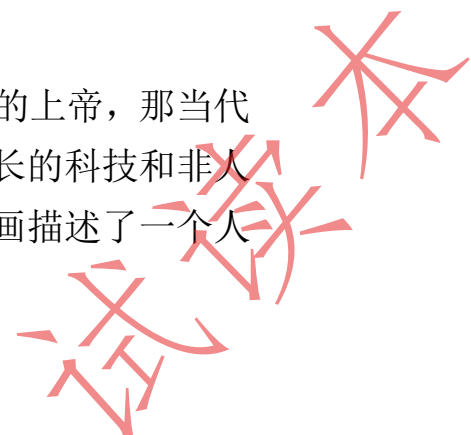
...Who for us men and for our salvation came down from heaven and was incarnate by the Holy Spirit of the virgin Mary, and was made man.... (The Nicene Creed, ca. 325 A.D.)

……为要拯救我们世人，从天降临，因圣灵从童贞女马利亚成了肉身而为人……（尼西亚信经，约公元 325 年）

### *Looking for God in a hostile world 在一个敌对的世界寻找上帝*

If the central religious problem for medieval man was finding a merciful God, modern man's problem is finding God at all. Looking around himself in an increasingly technological and impersonal world, he sees nothing but despair and confusion. A newspaper cartoon pictures one character asking another: "Do you believe there is a god?" The other replies: "Well, somebody's out to get me!"

如果中世纪的宗教核心问题是，人在寻找一个恩慈的上帝，那当代人的问题就是寻找上帝。他环顾四周，看着一个日益增长的技术和非人性的世界，看到的只有绝望和混乱。报纸上的一幅卡通画描述了一个人



问另一个人：“你相信有上帝吗？”另一个人回答说：“呃，有人要让我难堪了！”

Since the empirical evidence seems to go nowhere, modern Americans are inclined to look inside themselves for indications of the reality of God and his power. No one, after all, can challenge a person's own emotions. If I *feel* the presence of God, he must be real!

由于实证性的证据似乎毫无用处，现代美国人倾向于在他们自己内部寻求上帝和他能力真实性的指示。毕竟，没有人能够挑战一个人自身的情感。如果我感到了上帝的存在，他必定是真的！

In our subjective age, the lure of this approach to Christian certainty cannot be underestimated. In the emotional peaks of spiritual experience, today's American Christian finds convincing proof of the reality of God. He has found a ladder by which he can climb into the very presence of God. He has found a new evidential base for a faith that seems to have no other foundation in our hostile world: his own feelings.

在我们这个主观的时代，这种通往基督教确据的策略，其诱惑是不可低估的。今天的美国人，在属灵经历的情感高潮里，找到了上帝真实性的可信服的证据。他找到了一个梯子，借此他能够攀爬到上帝面前。他为信心找到了一个可作证据的基石，在我们这个敌对的世界似乎并没有别的基础：他自己的感觉。

### *The Jesus connection* 连于耶稣

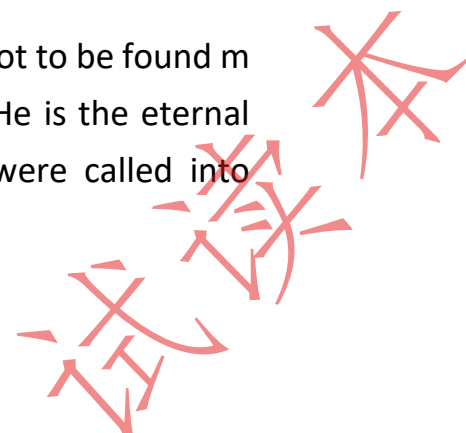
Scripture, however, holds out a different foundation for the spiritual life: Jesus Christ.

然而，圣经为属灵生命持守一个不同的基础：耶稣基督。

In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son... (Hebrews 1:1,2)

古时候，上帝藉着众先知多次多方向列祖说话，末世，藉着他儿子向我们说话……（希伯来书 1:1,2）

*The reality of God and the power of his presence are not to be found in human experience, but in the person and work of Jesus. He is the eternal Word of the Father, through whom all created beings were called into*



existence, and who has taken on human flesh in order to bring to us the power of the divine life.

上帝的真实性和他同在的能力不是在人的经验中找到，而是在耶稣的位格和工作中。他是天父永恒的道，一切受造物都是藉着他受召而存在，他又为了将神圣生命的大能带给我们，取了肉身而为人。

“The Word became flesh and lived for a while among us” (John 1:14). Here is the only legitimate connection between humanity and its creator. It is a connection established on God's initiative, not ours. He has come to us because we could not go to him. If we want reliable information about God, we should seek him not in the interior of our own heart, but in his external Word and promise in Jesus Christ.

“道成了肉身，住在我们中间”（约翰福音 1:14）。这是人类和其创造者唯一合法的联系。这联系建立在上帝的主动性，而不是我们的主动性上。他临到我们是因为我们不能到他那里去。如果我们想要关于上帝可靠的信息，我们不应该在我们自己心灵里面寻找他，而是在他外在的道和耶稣基督的应许里。

### *God in a manger* 马槽里的上帝

The Christmas shepherds provide us with an interesting case study. They did not experience true knowledge of God and real contact with him in their glorious hillside vision of the heavenly armies, but at the stable where they looked upon the eternal God lying helpless in the hay. This is where the eternal meets the temporal and where the spiritual joins the material. This is where God meets man!

圣诞节牧羊人为我们提供了一个有趣的学习例子。他们并不是在他们对天使天军荣耀的登山异像中，经历上帝的真知识和与他真实的联系，却在马棚里看到永恒的上帝无助的躺在干草里。这就是永恒与暂存相遇的地方，这就是属灵与物质结合的地方。这就是上帝与人相遇的地方！

[True Christian theology always begins]... where Christ began — in the Virgin's womb, in the manger, and at his mother's breasts. For this purpose he came down, was born, lived among men, suffered, was crucified and died, so that in every possible way he might present himself to our sight. He wanted us to fix the gaze of our hearts upon himself and thus to prevent us from clambering into heaven and speculating about the Divine Majesty.<sup>12</sup>



（真基督教神学总是开始于）基督开始的地方——在童女的子宫里、在马槽里、在他母亲的胸脯里。为这目的，他降卑、受生、活在人群中、受苦、被钉十字架而死，使得在凡事上他都能将他自己呈现在我们眼前。他想要我们将心灵的目光盯在他身上，以此来防止我们努力地向天堂攀爬并揣度神的主权。

To be sure, the infant wrapping cloths and hay of the manger were not places that man would expect to meet God, but this is exactly where God chose to meet man. He clothed himself in lowly human flesh so that he might come into contact with his sinful creatures without annihilating them with his righteous glory.

当然，裹着婴儿的布和马槽里的干草，并不是人们期待遇见上帝的地方，但是这恰恰是上帝选择和人相遇的地方。他披上卑贱的人的肉身，使得他能够与他有罪的受造物接触，而不至于用他公义的荣耀毁灭他们。

### *God on a cross 十字架上的上帝*

This incarnation, or taking on of human flesh, is not only the means by which God has made contact with the world, but it is also the means by which he has saved the world from sin. Jesus said:

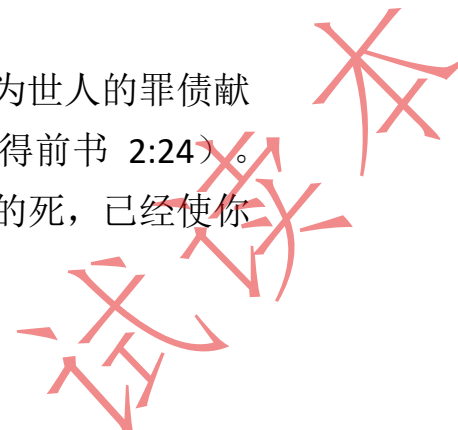
这道成肉身，或者说他取了人的肉身，不仅仅是上帝借此与世人接触的方式，也是他借此拯救世人脱离罪的方式。耶稣说：

I am the living bread that came down from heaven. If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world. (John 6:51)

我就是从天上降下来生命的粮；人若吃这粮，必永远活着。我为世人的生命所赐下的粮就是我的肉。（约翰福音 6:51）

Offering himself in payment for the guilt of the world, the eternal Son of God, who cannot die, took on mortal flesh. He "bore our sins in his body" at the cross (1 Peter 2:24). Thus the Apostle Paul could write, "He has reconciled you by Christ's physical body through death to present you holy in his sight, without blemish and free from accusation" (Colossians 1:22). By his real death and real resurrection, Christ has purchased real forgiveness and real life with the Father for all who believe in him.

上帝永恒的儿子，不能死亡，却取了凡人的肉身，为世人的罪债献上他自己。他在十字架上“亲身担当了我们的罪”（彼得前书 2:24）。因此使徒保罗能够写道：“但如今，他藉着他儿子肉身的死，已经使你





们与他自己和好了，把你们献在他的面前，成为圣洁，没有瑕疵，无可指责”（歌罗西书 1:22）。借着他真实的死亡和真实的复活，基督为所有相信他的人赢得了真实的赦免和与天父同在真实的生命。

### *The spiritual/material problem 属灵的/物质的问题*

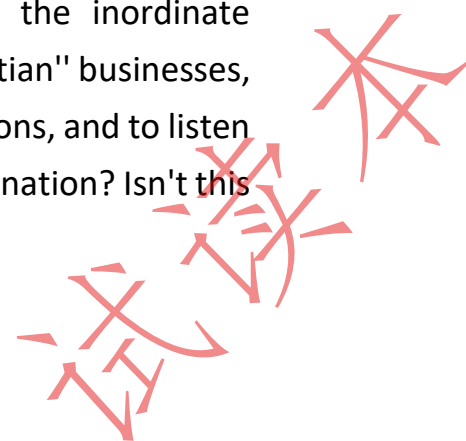
The early church went through a great many controversies trying to understand how Jesus could possibly be both God and man at the same time. In the fifth century Nestorius was accused of teaching of “two Christ,” one human and one divine.

早期教会试图去理解耶稣如何既是上帝同时又是人，从而经历了很多的争论。在第 5 世纪，聂斯托里被指控教导“两个基督”，一个是人一个是神。

Our age, too, has its problems with the relationship between heavenly and earthly things. All too often Christians practice a kind of Nestorian piety which separates the human from the divine. Only spiritual matters are considered worthy of God's consideration. The earthly, material and physical part of human existence is looked down upon and every attempt is made to transform it into a spiritual dimension. People go to a lot of trouble to manufacture a "Christian" environment in which to live and work. Rather than being transformed by the renewal of their own minds, these Christians attempt to transform earth into heaven. It is time to look at the ideal Christian environment being advocated today and ask whether this insulated existence is not in reality a new monastic movement.

我们的时代，在属天之事和属地之事的关系上存在着同样的问题。基督徒经常实践着一种聂斯托里式的敬虔，将属人的事和属神的事分开。唯有属灵的事被认为才是值得上帝关注的。人类存在中属世的、物质的和身体的部分被鄙视，每一次都试图将其变为属灵的维度。人们费了相当大的劲，来制造一个在其中活着和工作的“基督教”环境。相比于靠着他们自己心思意念的更新来改变，这些基督徒试图将世界变为天堂。是时候来看看今天所倡导的理想化的基督教环境，并问问这种被隔绝的存在，是否实际上是一种新的修道运动。

But there is a much more serious question. Isn't the inordinate compulsion to buy "Christian" products, to patronize "Christian" businesses, to watch "Christian" television, to read "Christian" publications, and to listen exclusively to "Christian" music actually a denial of the incarnation? Isn't this



really a rejection of what God did when he became man, taking on the material of this physical world?

但还有一个更严重的问题。过度强迫地购买“基督教”产品，光顾“基督教”企业，看“基督教”电视，阅读“基督教”出版物，只听“基督教”音乐，实际上难道不是对道成肉身的否定吗？这难道不是拒绝上帝在他成为人时所做的事，即接纳这个自然世界的物质吗？

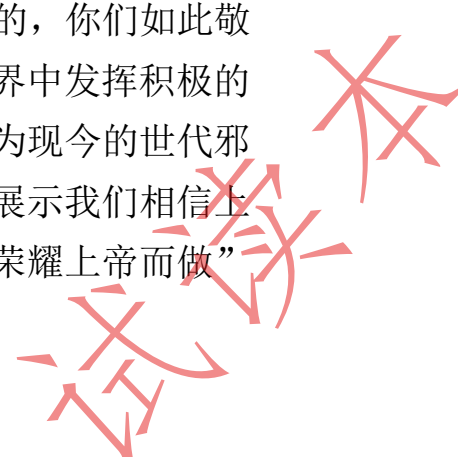
### *The radical alternative* 另一个完全不同的选项

There is another route. It is the alternative of a Christian piety which finds its source in the God-made-flesh, Jesus Christ. He did not despise the material, but redeemed it. He did not reject the physical, but assumed it. He did not flee from the world, but rescued it.

还有另一条路。这是一个基督徒敬虔的另一个选择，它将其源头放在成了肉身的上帝，耶稣基督上。基督并不鄙视物质，而是赎买了它。他并没有拒绝自然，而是承担了它的债务。他并没有逃离这个世界，而是解救了它。

The New Testament speaks of a Christian life molded by faith in this God-man. Here there is no rigid division between the physical and the spiritual: "... I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God -- which is your spiritual worship" (Romans 12:1). Rather than building a wall around ourselves, we are asked to take an active role in the real world, "making the most of every opportunity, because the days are evil" (Ephesians 5:16). The most ordinary and routine activity becomes a way of demonstrating our faith in God: "So whether you eat or drink or whatever you do, do it all *for the glory of God*" (1 Corinthians 10:31). And even the lowliest gesture has a spiritual dimension: "...if anyone gives a cup of cold water to one of these little ones because he is my disciple, I tell you the truth, he will certainly not lose his *reward*" (Matthew 10:42).

新约谈到基督徒的生命由对这个真神-真人的信心所塑造。这儿，在物质和属灵之间并没有严格的分割：“……弟兄们，我以上帝的慈悲劝你们，将身体献上当作活祭，是圣洁的，是上帝所喜悦的，你们如此敬拜乃是属灵的”（罗马书 12:1）。我们被要求在现实世界中发挥积极的作用，而不是在我们周围建一道墙，“要把握时机，因为现今的世代邪恶”（以弗所书 5:16）。最寻常和普遍的行动成为一种展示我们相信上帝的方式：“所以，你们或吃或喝，无论做什么，都要为荣耀上帝而做”



（哥林多前书 10:31）。甚至最卑贱的姿势都有一个属灵的维度：“无论谁，只因门徒的名，就算把一杯凉水给这些小子中的一个喝，我实在告诉你们，他一定会得到赏赐”（马太福音 10:42）。

This approach to the Christian life is radically different from the one we see in much of the Evangelical world. There is a reason it is radically different. It is built on the most radical thing in the world – the cross of Christ.

这种看待基督徒生命的方式，与我们在福音派世界中所看到的彻底不同。它有一个彻底不同的原因。它建立在这个世界上最彻底的事情上——基督的十字架。

## Christ in action: the cross 基督在行动：十字架

Carrying his own cross, he went out to the Place of the Skull (which in Aramaic is called Golgotha). Here they crucified him. (John 19:17,18)

耶稣背着自己的十字架出来，到了一个地方，名叫“髑髅地”，希伯来话叫各各他。他们就在那里把他钉在十字架上。（约翰福音 19:17-18）

We preach Christ crucified: a stumbling block to Jews and foolishness to Gentiles, but to those whom God has called, both Jews and Greeks, Christ the power of God and the wisdom of God. (1 Corinthians 1:23,24)

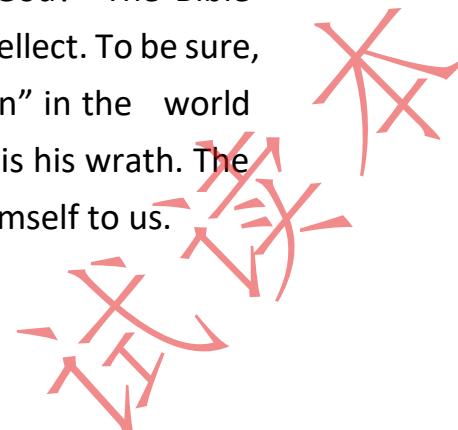
我们却是传被钉十字架的基督，这对犹太人是绊脚石，对外邦人是愚拙；但对那蒙召的，无论是犹太人、希腊人，基督总是上帝的大能，上帝的智慧。（哥林多前书 1:23-24）

The crucifixion of Jesus Christ stands as the greatest paradox in history. There God hid in lowly *weakness* to show himself to us, there God humiliated himself to give us glory, and there God died to give us life!

耶稣基督钉十字架是历史上最大的悖论。在那儿上帝藏在卑贱的软弱中向我们显明他自己，在那儿上帝自己受辱给我们荣耀，在那儿上帝死了给我们生命。

## *The hidden God* 隐藏的上帝

It's no wonder people ask, "Where in the world is God?" The Bible makes it clear that he can't be found by human senses or intellect. To be sure, his "eternal power and divine nature have been dearly seen" in the world around us (Romans 1:20), but all we can detect in this way is his wrath. The fullness of his love is experienced only when he discloses himself to us.



毋庸置疑，人们会问：“这个世上上帝在哪儿？”圣经清楚的说道，他不能被人类的感官或智慧寻找到。诚然，在我们周围的世界他的“永能和神性是明明可知的”（罗马书 1:20），但是以这种方式我们所能探究到的只有他的愤怒。只有当他向我们揭示他自己时，我们才能体验到他爱的完全。

The God of the Bible is a God who is unreachable by human effort and unattainable through human reason. When people come into contact with him, it is because he has revealed himself to them:

圣经中的上帝是一个，人的努力不能达到，人的理性不能企及的上帝。人们之所以能够与他接触，是因为他向他们启示了他自己：

The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. (1 Corinthians 2:14)

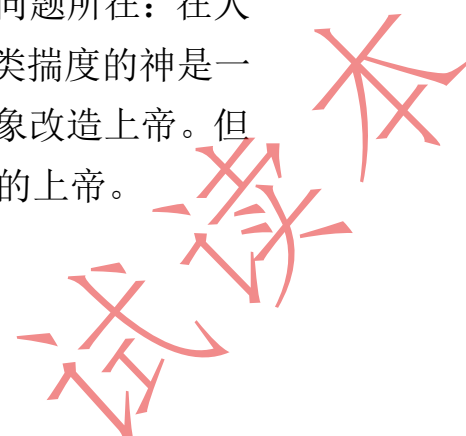
然而，属血气的人不接受上帝的灵的事，他反倒以这为愚拙，并且他不能了解，因为这些事惟有属灵的人才能领悟。（哥林多前书 2:14）

It's not surprising that created beings should be incapable of reaching the Creator under their own power. Since we cannot comprehend him with our minds, we aren't surprised to find that God is hidden to us. The really astounding thing is that God is actually hiding himself from us: "Truly you are a God who hides himself, O God and Savior of Israel" (Isaiah 45:15).

受造物靠着他们自己的力量没法到创造者那里，这并不奇怪。由于我们不能用我们的心思来理解他，我们并不惊讶于发现，上帝对我们是隐藏的。真正令人震惊的是，上帝诚然向我们隐藏了他自己：“救主——以色列的上帝啊，你诚然是隐藏自己的上帝”（以赛亚书 45:15）。

This does not square with the picture of God everyone has in his or her mind. But that's just the problem: the god conjured up in the human imagination is only a projection of our own feelings. The god of human speculation is a false god, he does not exist! Human beings always like to make God over in their own image. But that god is an idol. The real God of heaven and earth is a God who hides himself.

这与每个人心里的上帝的形象并不相符。但这正是问题所在：在人类想象中召唤出来的神，只是我们自身感觉的投射。人类揣度的神是一个假神，他并不存在！人类总是喜欢按着他们自己的形象改造上帝。但是这个上帝是一个偶像。真正的天地的上帝是一个自隐的上帝。



## *The seeking God* 寻求的上帝

God isn't playing games with us, however. As we look to the Scriptures, we see that God is more interested in seeking than hiding. Right after our first parents sinned, God came searching for them: "Adam, where are you?" (Genesis 3:9) Jesus defended his concern for a social outcast: "The Son of Man came to seek and to save what was lost" (Luke 19:10). There's no doubt about it; our God is a seeking God. He won't allow us to hide from him. His love is too strong for that.

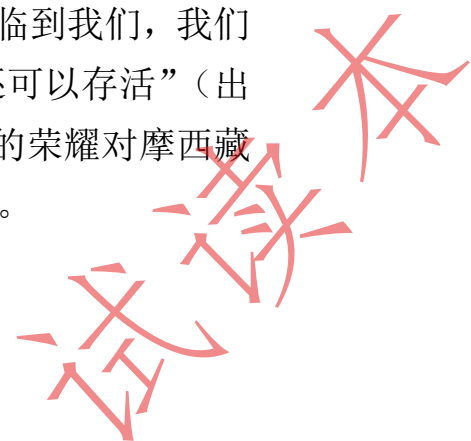
然而，上帝并没有和我们玩游戏。当我们看圣经时，我们看到上帝更感兴趣的是寻求而不是隐藏。就在我们的始祖犯罪之后，上帝来寻找他们：“亚当，你在哪里？”（创世记 3:9）耶稣为他对社会弃子的关心辩护说：“人子来是要寻找和拯救失丧的人”（路加福音 19:10）。毫无疑问，我们的上帝是一个寻求的上帝。他不会让我们向他藏起来。他对此的爱太强烈了。

Why, then, should he hide from us? Why doesn't he reveal himself openly and unmistakably and powerfully? That would be the best way to give us comfort and strength in our troubled world, we think. Like Moses, we are not content with God's bare promises. We ask impatiently: "Now show me your glory" (Exodus 33:18).

那么，为什么他向我们隐藏起来呢？为什么他不公开的、不可能有误差的、强有力的显明他自己呢？我们想，这是在我们这个麻烦的世界给我们安慰和力量的最好方式。像摩西一样，我们不满足于仅仅是上帝的应许。我们不耐烦的问：“求你显出你的荣耀给我看”（出埃及记 33:18）。

But God loves us too much to honor our request. Sinful human beings cannot tolerate God's unveiled majesty and glory. If God would come to us in his power, we would be annihilated by his holiness. "No one may see me and live," he told Moses. (Exodus 33:20) And so God hid his glory from Moses in order to preserve his life. He permitted Moses only a glimpse from his hiding place in the cleft of a rock.

但是上帝太爱我们了，以至于不能履行我们的要求。有罪的人不能忍受上帝无遮挡的威严和荣耀。如果上帝在他的大能中临到我们，我们将会因他的圣洁而湮没。他告诉摩西：“没有人看见我还可以存活”（出埃及记 33:20）。因此上帝为了保全摩西的生命，将他的荣耀对摩西藏了起来。他只允许摩西从磐石缝的藏身之地里瞥他一眼。





## Letting God be God 让上帝是上帝

"Where in the world is God?" That's the *real* issue. People today, not satisfied with what appears to *be* God's silence, are still asking for some proof of his existence, some evidence of his reality. Eager *for* some demonstration of his power, they look to their own emotional experiences in order to find God. But he can't be found there.

“这世上上帝在哪儿？”这是真正的问题。今天的人们，不满足于看上去上帝的沉默，依然在寻求一些他存在的证明，他真实性的证据。他们渴求他的能力能得到某些展示，寻求他们自身的情感体验来寻找上帝。但是他没法在那儿被找到。

God has promised to reveal himself only in certain places; and the human heart isn't one of them. "Out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false testimony, slander," Jesus said (Matthew 15:19).

上帝只在确定的地方应许了去显明他自己；而人心并不是其中之一。耶稣说：“出于心里的有种种恶念，如凶杀、奸淫、淫乱、偷盗、伪证、毁谤”（马太福音 15:19）。

Remember, our God is a God who *hides* in order to make himself known. And he hides in the strangest places! — In the Word of the gospel proclaimed in human speech and attached to the humble elements of water, bread, and wine. Through these channels he still comes into intimate contact with people, just as he did when he hid in a virgin's womb, a manger, a cross and a tomb. If we are to find God, we have to let God be God. We must seek him where he has promised to be found!

记住，我们的上帝是一个隐藏自己以便于让他自己被认识的上帝。并且他藏在最奇怪的地方！——在人类语言所宣讲的福音之道中，并附在水、饼、酒这些卑微的元素中。透过这些渠道，他依然与人有亲密的接触，正如当他藏在处女的子宫里、马槽里、十字架上和坟墓里，他所做的那样。如果我们要找到上帝，我们必须让上帝是上帝。我们必须在他应许会被找到的地方去寻找他。

敬拜本

## *The sign of Jonah* 约拿的记号

In the sixteenth chapter of Matthew, we have a remarkable sequence of events that helps us understand how God operates through the cross of his Son in direct opposition to every human expectation.

在马太福音 16 章，我们看到一系列不同寻常的事件，来帮助我们理解上帝是如何透过他儿子的十字架来运作的，这样的运作与人的每个期待都背道而驰。

The Pharisees and Sadducees speak for all of us, asking Jesus to prove his identity (v. 1). We all would like to know where in the world God is, and we would like him to make himself perfectly and unmistakably evident. Jesus, however, makes it clear that there will be no miraculous evidence given. The only evidence will be the “sign of Jonah” (v. 4). The strange three-day sea journey of the Old Testament prophet in the fish's stomach was really a picture of the three-day burial of Jesus.

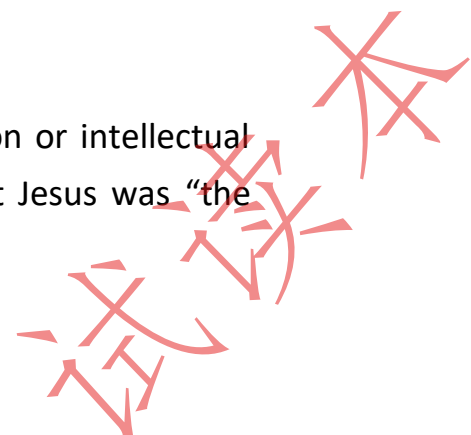
法利赛人和撒督该人代表我们所有人发言，要求耶稣证明他的身份（1 节）。我们都想要知道在这世上上帝在哪儿，我们想要他将他自己完美和不能有误的显明出来。然而，耶稣清楚的说，不会有神迹般的证据。唯一的证据将会是“约拿的记号”（4 节）。这位旧约先知在鱼腹中三日奇异的海上之旅，实际上是耶稣三日坟墓里的一幅画面。

You can't be any more hidden than Jonah was in a fish belly under the water. Jesus makes the extraordinary claim that he would be no less hidden: people would be able to see who he was when his lifeless body would be placed into a tomb *for* three days. To ask for any more proof than his death is foolhardy and dangerous; it is following the teachings (“yeast”) of the Pharisees and Sadducees (v. 5-12).

你不可能比在水下鱼腹中的约拿藏得更深。耶稣做了一个超凡的宣称，他的隐藏将和约拿不相上下：当他死去的身體放在坟墓三日时，人们将能够看到他是谁。在他的死亡之外，去请求任何更多的证据，是愚蠢和危险的；它追随着法利赛人和撒督该人的教导（“酵”）（5-12 节）。

## *Church growth* 教会增长

You just can't arrive at the identity of Jesus by reason or intellectual deduction. When Peter made his glowing confession that Jesus was “the



Christ, the Son of the living God” (v. 16), Jesus explained that Peter had not arrived at this conviction by human ingenuity. God the Father had revealed it to him.

你不能通过理性和智力推论来确定耶稣的身份。当彼得热烈的宣认耶稣是“基督，永生上帝的儿子”（16节）时，耶稣解释说，彼得不是借着人的智慧得出的这个确信。而是天父将它启示给他的。

Whenever people come to faith, it is always on God's initiative. Jesus make its clear that this is the permanent pattern for the growth of his church; he himself will build it as the Father brings people to confess that he is Christ and God (v. 18,19).

无论什么时候，当人进入信心，它总是上帝主动的行为。耶稣清楚地表明，这是他教会增长永恒的模式；随着天父带领人们承认他是基督和上帝，他将亲自建造它（18,19节）。

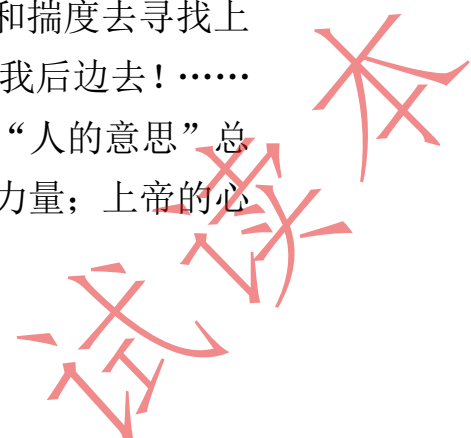
### *The satanic pitfall 撒旦的陷阱*

Immediately after Peter's confession of faith, Jesus begins to explain what his saving work includes: first torture at the hands of the power structure in Jerusalem, then execution and, only after that, resurrection (v. 21). Peter is horrified. “This shall never happen to you!” he exclaims (v. 22).

在彼得的信仰告白后，耶稣立刻开始解释他的救赎工作包括：首先是在耶路撒冷的权力机构手上的酷刑，然后是被钉十字架，只有这样后，再是复活（21节）。彼得被吓坏了。他嚷道“这事绝不可临到你身上！”（22节）。

What Jesus has to say to Peter at point stands for all time as a clear condemnation of every effort to find God through human reason and speculation: “Out of my sight, Satan! ... you do not have in mind the things of God, but the things of men” (v. 23). The “things of men” always run directly opposite to the “things of God.” The things of men focus on glory and power; the things of God center in weakness and the cross. Human eyes are always on the heights; God's eyes are always on the depths.

耶稣就这一点对彼得所说的话，对于透过人类理性和揣度去寻找上帝的每一个努力，永远是一个清晰的谴责：“撒旦，退到我后边去！……你不体会上帝的心意，而是体会人的意思”（23节）。“人的意思”总是和“上帝的心意”背道而驰。人的意思聚焦于荣耀和力量；上帝的心



意以软弱和十字架为中心。人的眼睛总是在高处；上帝的眼睛总是在深渊。

God chose the foolish things of the world to shame the wise; God chose the weak things of the world to shame the strong. He chose the lowly things of this world and the despised things — and the things that are not — to nullify the things that are, so that no one may boast before him. (1 Corinthians 1:27,28)

但是，上帝拣选了世上愚拙的，为了使有智慧的羞愧；又拣选了世上软弱的，为了使强壮的羞愧。上帝也拣选了世上卑贱的，被人厌恶的，以及那一无所有的，为要废掉那样样都有的，使凡血肉之躯的，在上帝面前，一个也不能自夸。（哥林多前书 1:27-29）

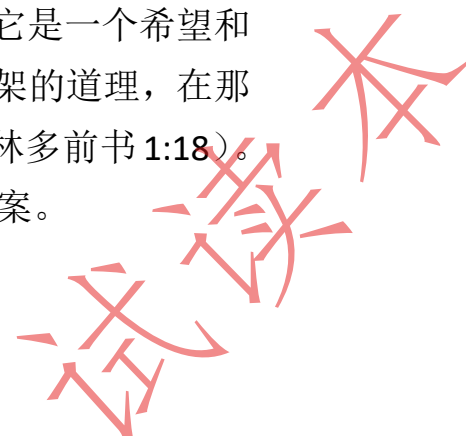
Where in the world is God? We want to know. We all want to know. The yeast of the Pharisees and Sadducees is still with us, prodding us to look for God in the experiences of our mind and heart. But we have to let God be God. We have to let him speak where he has promised to speak to us: from the cross of Jesus, his son!

这个世上上帝在哪里？我们想要知道。我们都想要知道。法利赛人和撒督该人的酵依然与我们在一起，刺激我们在我们思想和心灵的体验中去寻求上帝。但是我们必须让上帝是上帝。我们必须让他在他应许向我们说话的地方说话：从耶稣，他儿子的十字架上！

### *The word from the cross 来自十字架的话*

If we listen to our hearts alone, we will not hear God. We will only be talking to ourselves. This is deception and leads us astray. Instead, we must look to God on the cross. This is where God is revealed. We hear him speak to us there. And it is a message of hope and joy, even though it cannot be heard apart from faith: "For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God" (1 Corinthians 1:18). The cross of Jesus Christ is God's drastic solution to a drastic problem.

如果我们只听我们的心，我们将听不到上帝。我们将只是自说自话。这是欺骗并引导我们走入歧途。相反，我们必须仰望十字架上的上帝。这是上帝显明的地方。我们听到他在那儿向我们说话。它是一个希望和喜乐的信息，即便它不能离开信而被听到：“因为十字架的道理，在那灭亡的人是愚拙，在我们得救的人却是上帝的大能”（哥林多前书 1:18）。耶稣基督的十字架是上帝对一个极端问题极端的解决方案。



## *The real problem 真正的问题*

Most people think that the human dilemma is that our lives are out of adjustment; we don't meet God's expectations. Salvation then becomes a matter of rearranging our priorities and adjusting our life style to correspond with God's will. In its crassest form this error leads people to think they earn their own salvation. More often in today's Evangelical world the error has a more subtle disguise: armed with forgiveness through Jesus, people are urged to practice the techniques and principles Christ gave to bring their life style back into line.

大多数人认为人类的困境是我们生活的失调；我们不符合上帝的预期。然后救恩就成了一件重新安排我们的优先顺序和调整我们的生活方式，以回应上帝旨意的事。在其最粗鲁的形式里，这种错误引导人们认为他们赚得他们自己的救恩。在今天的福音派世界里，这种错误往往有一种更隐晦的伪装：人们装备上耶稣的赦免，被督促去实践基督所给的技巧和原则，来使他们的生活方式回到正轨。

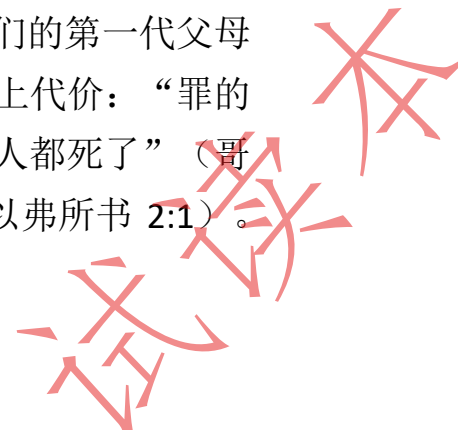
It's certainly true that sinful lives are out of adjustment. We're all in need of the Spirit's sanctifying power. But that comes only after our real problem is solved. Sins are just the symptom; our real dilemma is death.

罪恶生活是失调的，这当然是真的。我们都需要圣灵成圣的力量。但这唯独来自于我们真正的问题被解决之后。罪恶只是症状；我们真正的困境是死亡。

## *God's final solution 上帝的最终解决方案*

God warned Adam and Eve that the knowledge of evil came with a high price tag: "... when you eat of it [the tree of the knowledge of good and evil] you will surely die" (Genesis 2:17). Our first parents wanted to be like God and were willing to pay the price. And we are still paying the price: "The wages of sin is death ..." (Romans 6:23). "... in Adam all die" (1 Corinthians 15:22). "... you were dead in your transgressions and sins" (Ephesians 2:1).

上帝警告亚当和夏娃，知道恶伴随着很高的代价：“……你吃它（知善恶的树所出的）的日子必定死”（创世记 2:17）。我们的第一代父母想要像上帝一样，并愿意付上代价。并且我们依然在付上代价：“罪的工价乃是死……”（罗马书 6:23）。“……在亚当里众人都死了”（哥林多前书 15:22）。“……你们死在过犯罪恶之中”（以弗所书 2:1）。





The real problem we all face is death. Physical death, to be sure. But ultimately and most horribly, spiritual death — being cut off from God forever. And everyone must die. You can either die alone or you can die in Jesus.<sup>13</sup>

我们所有人面临的真正问题是死亡。当然也是生理的死亡。但最终极和最可怕的，是属灵的死亡——永远与上帝隔绝。每个人都必定要死。你要么独自死去，要么在基督里死去。

For Jesus has died our death. And Jesus is God. I once remarked in a Bible class that when Jesus died, God died. “That bothers me,” someone responded.

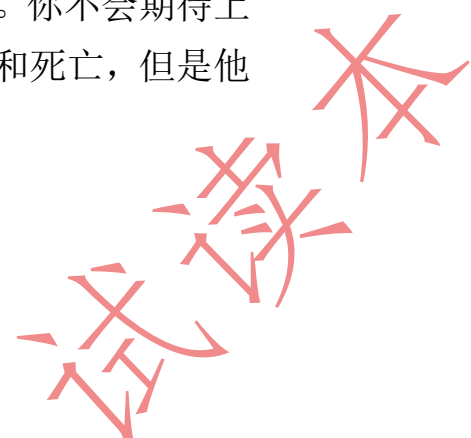
因为耶稣已经向我们的死亡死了。而耶稣就是上帝。在一个圣经课上我曾经说到，当耶稣死的时候，上帝死了。有人回答说：“这让我感到困惑。”

The death of Jesus always hits people that way. once they really understand who he is. And that's the way it should be. Surrounded by the antiseptic crosses of our jewelry, art and architecture we all need to recognize that there is something profoundly unsettling about the cross of Jesus Christ. “The message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God” (1 Corinthians 1:18).

耶稣的死亡总是这样打击人。一旦他们真的明白他是谁。这就是事情本该有的样子。在我们的首饰、艺术品和建筑物一尘不染的十字架的包围中，我们都需要意识到，耶稣基督的十字架有一些令人深深不安的东西。“因为十字架的道理，在那灭亡的人是愚拙，在我们得救的人却是上帝的大能”（哥林多前书 1:18）。

The cross is unsettling because it is God's drastic solution to our drastic problem. There he himself bore our sins in his body, and it killed him. You wouldn't expect God to work that way. You would never expect God to submit to suffering and death, but he did. And because he did, we have hope!

十字架令人不安，因为它是上帝对我们极端问题的极端解决方案。在那儿他亲自用他的身体背负我们的罪，并且它杀了他。你不会期待上帝以这样的方式做工。你绝对不会期待上帝顺服于苦难和死亡，但是他做了。并且因着他做了，我们有了盼望！



In his death Jesus Christ swallowed up our death, and rose again triumphantly to take all of the teeth out of the grave. In the promise of the resurrection, death loses its power. When we die with Jesus, we really live!

耶稣基督在他的死亡中吞下了我们的死亡，并且得胜的复活，卸下了坟墓一切的武装。在复活的应许中，死亡失去了其力量。当我们和基督同死时，我们就真正活着了！

*Wanted: dead and alive! 通缉令：死与活！*

There is no sidestepping death. Everyone must die. It is the basic human dilemma. But the cross is God's great answer to our predicament. We needn't die alone. Jesus long ago died in our place, and that means that every baptized Christian dies in Jesus.

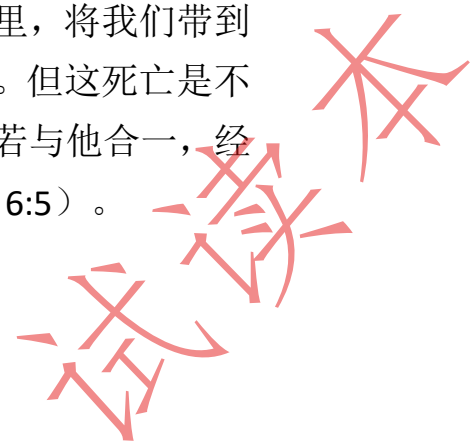
死亡不可避免。每个人都必定死。这是人类的根本困境。但十字架是上帝对我们窘境伟大的答案。我们不需要独自死去。耶稣很久以前就在我们的位置上死了，这意味着每一个受洗的基督徒都在耶稣的位置上死了。

“Don't you know,” St. Paul wrote (Romans 6:3) “that all of us who were baptized into Christ Jesus were baptized into his death?” Far from being some mere symbol of our dedication to Jesus, holy baptism is the God-appointed means of planting the cross of Jesus Christ squarely in the midst of our lives.

圣保罗写道“难道你们不知道，我们这受洗归入基督耶稣的人，就是受洗归入他的死吗？”（罗马书 6:3）。圣洗礼远远不只是我们委身于耶稣的某种象征，而是上帝指定的，将耶稣基督的十字架径直的扎根在我们生命中间的方式。

In our baptism Christ takes us in his arms, sins and all, and carries us into his own tomb to die with him. Death is always frightening. But this death is different, for when you die with Jesus, you also live with him. "If we have been united with him in his death, we will certainly also be united with him in his resurrection" (Romans 6:5).

在我们受洗中，基督将我们、罪和一切抱在他的怀里，将我们带到他自己的坟墓里，与他一同死去。死亡总是令人恐惧的。但这死亡是不同的，因为当你与耶稣同死时，你也与他同活。“我们若与他合一，经历与他一样的死，也将经历与他一样的复活”（罗马书 6:5）。



That means that if we die in Jesus through our baptism, we also live in Jesus; a resurrection takes place. After baptism the person appears to everyone else to be the same human being, but not to God. The difference is that we have died and risen along with Christ: "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" (Romans 6:4).

这意味着，如果我们透过我们的洗礼在耶稣里死了，我们也在耶稣里活着；复活发生了。洗礼之后，人在每个人眼里似乎都是同样的人，但在上帝眼里不是。这不同是，我们和基督一同死而复活了：“所以，我们藉着洗礼归入死，和他一同埋葬，是要我们行事为人都有新生的样子，像基督藉着父的荣耀从死人中复活一样”（罗马书 6:4）。

After our burial with Christ in our baptism we are no longer the same person in God's sight. Our sins have been left behind in his tomb — the one place in all the universe that the Father will not look. And we have a new life through faith in him; it is the risen life of Jesus Christ!

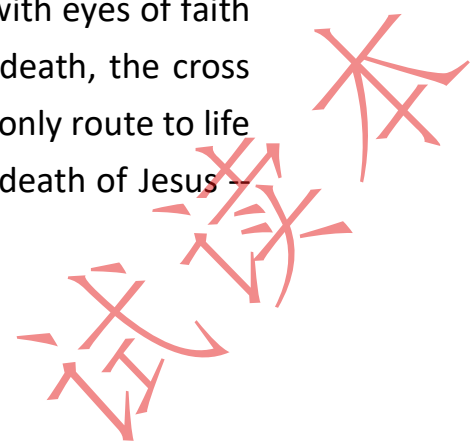
在我们的洗礼，我们与基督一同埋葬后，我们在上帝眼里不再是同样的人。我们的罪被留在了他的坟墓里——在整个宇宙中天父唯一不看的地方。我们透过相信他有了新生命；它是耶稣基督复活的生命！

For we know that our old self was crucified with him so that the body of sin might be rendered powerless, 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. (Romans 6: 6-8)

我们知道，我们的旧人和他同钉十字架，使罪身灭绝，叫我们不再作罪的奴隶，因为已死的人是脱离了罪。我们若与基督同死，我们信也必与他同活。（罗马书 6:6-8）

### *Through death to life 透过死亡得生命*

So we see that the cross of Jesus is far more than a nice decoration or a theological concept. In fact, it is the central hinge around which all of faith revolves. At the cross the hidden God has opened up his very heart for all to see. In the death of Jesus — which is the death of God — with eyes of faith we see most clearly the Father's love. Baptized into that death, the cross takes on a whole new dimension. Now we can see that the only route to life is through death. And death is not to be feared, if it is the death of Jesus — for his death brings life!



所以我们看到，耶稣的十字架远不止是一个漂亮的装饰或一个神学概念。事实上，它是信仰的一切围绕在其上的中心枢纽。在十字架上，隐藏的上帝打开了他的心意，让所有人都看到。在耶稣的死亡里——就是上帝的死亡里——带着信心的眼睛我们最清楚的看到了天父的爱。受洗进入死亡，十字架呈现了一个全新的维度。现在我们可以看到，得生命唯一的途径是透过死亡。如果死亡是耶稣的死亡，那死亡就不是令人恐惧的——因为他的死亡带来了生命！

That's the hardest thing to learn. We are always trying to avoid hardship, pain and death. Yet the cross of Jesus reveals to us that the only life worth living is a life which is given through death -- the death of Jesus. There is no getting around the cross of Christ; the Christian life is always a life under the cross.

这是最难学会的事。我们总是试图去避免苦难、疼痛和死亡。然而耶稣的十字架向我们显明，唯一值得去活的生命是一个被透过死亡——耶稣的死亡——给予的生命。没有什么能绕过基督的十字架；基督徒的生命永远是一个在十字架下的生命。

## Life under the cross 十字架下的生命

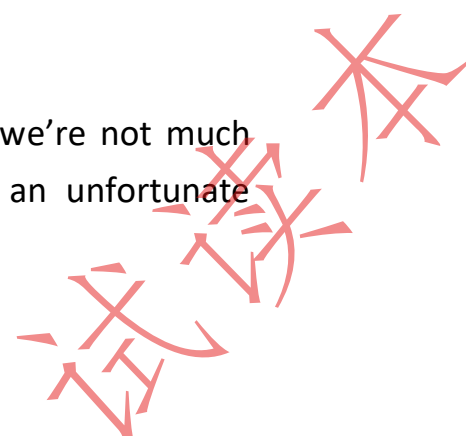
We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. (2 Corinthians 4:10)

我们身上常带着耶稣的死，使耶稣的生也在我们身上显明。（哥林多后书 4:10）

I mentioned that the sixteenth chapter of Matthew provides a framework in which we can understand the centrality of the cross. In fact, it helps us see the direct connection between the cross of Christ and the place of suffering in the life of the Christian. "If anyone would come after me," Jesus says, "he must deny himself and take up his cross and follow me" (v. 24).

我说过，马太福音第 16 章提供了一个框架，让我们可以理解十字架的中心。事实上，它帮助我们看到基督的十字架和基督徒生命中苦难的位置之间的直接联系。耶稣说：“若有人要跟从我，就当舍己，背起自己的十字架来跟从我”（24 节）。

This is not a subject most of us like to hear about; we're not much interested in suffering. We view suffering and pain as an unfortunate



interruption in our otherwise trouble-free lives. It's very hard for us to understand how God could possibly be at work in the dark days of life.

这不是我们大多数人愿意听到的话；我们对受苦没有什么兴趣。我们视受苦和疼痛不幸的中断了我们原本无忧无虑的生命。我们很难理解，上帝如何能够在生命中黑暗的日子里做工。

### *A continuing danger* 一个持续的危險

Jesus warned his disciples against “the yeast of the pharisees and Sadducees” (v. 11). This was the mindset that looked for dramatic earthly evidence for spiritual reality. Peter fell victim to this mindset when he rejected God's plan to save the world through suffering and the cross. He thought it was all some horrible mistake. “Never, Lord!,” he said. “This shall never happen to you!” (v, 22)

耶稣警告他的门徒“防备法利赛人的酵”（11节）。这是为属灵事实寻求戏剧性的属世证据的思维模式。当彼得拒绝上帝透过受苦和十字架拯救世人的计划时，他成为了这一思维模式的牺牲品。他认为这全都是一个可怕的错误。他说：“主啊，千万不可如此！这事绝不可临到你身上”（22节）。

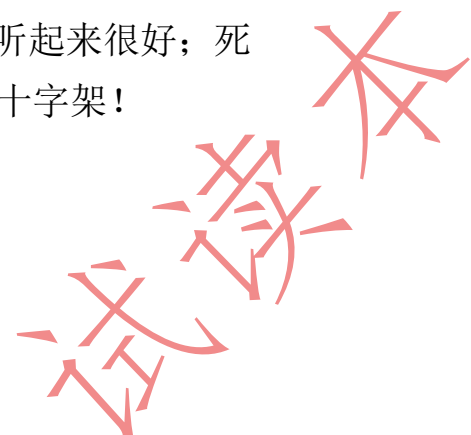
The yeast of the Pharisees and Sadducees is still very active in our own lives. You and I have a hard time understanding how God could actually be at work in our hardship, trial and pain.

法利赛人和撒督该人的酵，在我们自己的生命里依然十分活跃。你我都很难理解，上帝如何能够在我们的艰难、试验和痛苦中真实的做工。

### *The grand paradox* 庄严的悖论

The risen and ascended Lord holds out this promise to his church of all time: “Be faithful, even to the point of death, and I will give you the crown of life” (Revelation 2:10). The crown sounds good; death is something else again. But there is only one route to the crown — through the cross!

复活并升天的主向他历世历代的教会持守着这一应许：“你要至死忠心，我必赐给你生命的冠冕”（启示录 2:10）。冠冕听起来很好；死亡却是另一件事。但是通往冠冕的路只有一条——透过十字架！





Along with the privilege of discipleship comes an awesome responsibility: "Take up your cross," Jesus says, "and follow me." The cross, you see, is not just the unique way in which God saved the world. It stands as the continuing model for the Christian life until the end of time. There is no way around the cross.

和门徒的特权连在一起的，是可怕的责任，耶稣说：“拿起你的十字架，跟从我。”你看，十字架不仅是上帝拯救世人的唯一方式。它是基督徒生命直到末日持续的模式。没有绕过十字架之路。

A lot of us don't like to hear talk like that. Like Peter, we say "Never, Lord!" But along with Jesus comes his cross. There is no ignoring it and no sidestepping it. To avoid the cross is to risk eternal consequences: "Whoever wants to save his life will lose it" (Matthew 16:25).

我们很多人不想听到这样的话。我们像彼得一样说：“主啊，千万不可如此！”但是与耶稣一起来到的是他的十字架。没法忽视它和回避它。逃避十字架是冒险承担永恒的后果：“凡要救自己生命的，要丧失生命”（马太福音 16:25）。

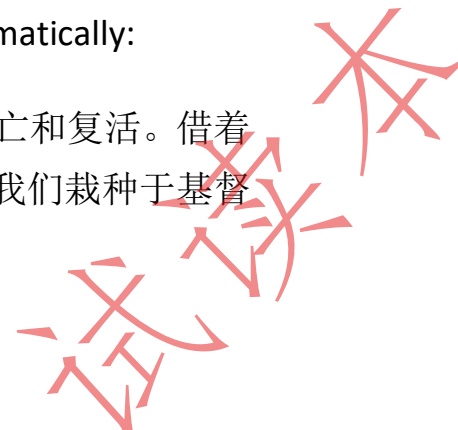
The cross is intimately attached to the crown. Amazingly enough, when we undergo pain and suffering for Jesus' sake, we end up gaining: "... but whoever loses his life for me will find it" (Matthew 16:26). The life we lose in suffering is counterfeit. The life we find is the real thing.

十字架与冠冕紧紧系在一起。令人惊讶的是，当我们为耶稣的缘故忍受疼痛和苦难时，我们最终受益：“……凡为我丧失生命的，要得着生命”（马太福音 16:25）。我们在苦难中失去的生命是赝品。我们得到的生命才是正品。

### *The real me 真正的我*

I have already mentioned that every baptized Christian has experienced a death and resurrection. By being baptized into Christ his death and his life are now ours. Baptism plants us under the cross of Christ where he died our death, and it plants the cross squarely into our lives as we now live "in Christ." Christ is actually living out his life through us, the members of his body. This is why the Apostle Paul can define his life so dramatically:

我已经谈到，每一个受洗的基督徒都经历了一场死亡和复活。借着受洗归入基督，他的死亡和生命现在属于我们。洗礼将我们栽种于基督



的十字架下——在那儿他使我们的死亡死了，它将十字架径直的扎根于我们的生命，我们现在“在基督里”活着。基督实际上透过我们——他身上的肢体——活出他的生命。这就是为什么使徒保罗能够如此戏剧性的定义他的生命：

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 2:20)

现在活着的不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信上帝的儿子而活；他是爱我，为我舍己。（加拉太书 2:20）

### *An identity crisis* 身份认同危机

If we focus on our own track record, we will never make much progress in the Christian life; our sinful nature is very much alive. We know all too well the endless seesaw St. Paul wrote about in Roman 7:19: “For what I do is not the good I want to do; no, the evil I do not want to do — this I keep on doing.”

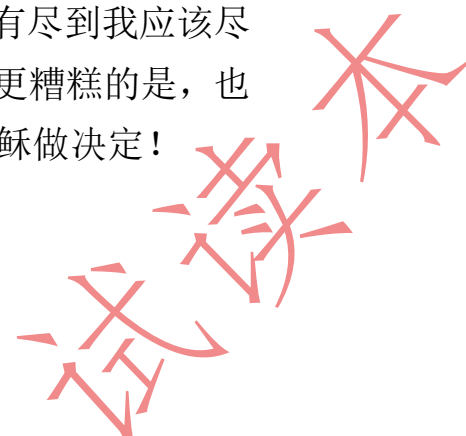
如果我们聚焦在我们自身的成绩单上，在我们基督徒生命中我们将永远不会有多大的进展；我们的罪性是非常活跃的。我们对圣保罗在罗马书 7:19 所写的无休止的拉锯战再熟悉不过了：“我所愿意的善，我不去做；我所不愿意的恶，我反而去做。”

This can be particularly frustrating to those who believe that Christians should generally be on top of things. With the power Jesus supplies, we're supposed to be making real progress over sin.

这对那些相信基督徒通常应该掌控全局的人来说，尤其沮丧。带着耶稣提供的力量，我们假定会在克服罪上取得实际的进步。

But what happens when I'm not? What happens when I find that sin is not very easily rooted out of my life? Then I've got a problem; a problem of identity. Maybe I'm not as committed as I ought to be. Maybe I've not turned my life over to Jesus completely. Worse yet, maybe I'm not a Christian: maybe I never really decided for Jesus in the first place!

但是如果我没有呢？如果我发现罪并不容易从我生命中根除呢？然后我就有了一个问题；一个身份认同问题。也许我没有尽到我应该尽到的承诺。也许我还没有完全的将我的生命交给耶稣。更糟糕的是，也许我不是个基督徒：也许从一开始我就从未真正的为耶稣做决定！



St. Paul's answer to this quandary is as dramatic in power as it is striking in simplicity: Two forces are at work in my life. There is the sinful nature, which is a slave to sin, and there is the new man ("I myself"), which is a slave to God. My salvation does not depend on which force wins out in any given situation, but on the rescue already accomplished by God through Jesus Christ. That is why in the very midst of a battle with sin the apostle can exult in freedom from sin: "Therefore, there is now no condemnation for those who are in Christ Jesus" (Romans 8:1).

圣保罗对这一困境的回答既简单明了又强劲有力：在我们生命中有两个力量在起作用。一个是罪性，它是罪的奴隶，一个是新人，它是上帝的奴隶。我的救恩并不取决于在某一给定的情况下哪一个力量获胜了，而是取决于上帝透过耶稣基督已经完成的拯救。这就是为什么使徒在与罪争战中，能够因脱离罪而欢喜快乐：“如今，那些在基督耶稣里的人就不被定罪了”（罗马书 8:1）。

That's the key to my identity crisis: I am very much aware of my sinful thoughts and actions, but there's more here than meets the eye. The new me is unseen, hidden in Christ!

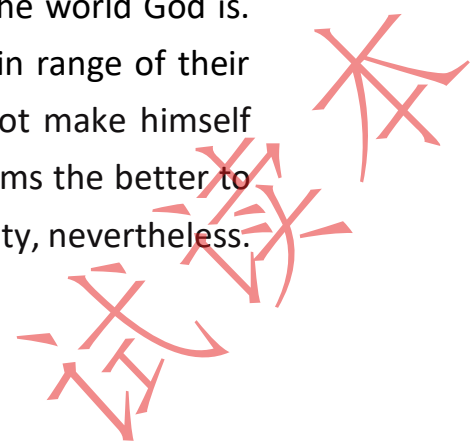
这是我身份认同危机的答案：我非常清楚我罪恶的思想和行为，但相比呈现在眼前的，这里还有更多。新我是不可见的，隐藏在基督里！

### *The hidden life* 隐藏的生命

Everyone loves a good mystery — when it comes to entertainment, that is. In our own lives it is quite another story. We'd all much prefer to have things up front, straightforward and perfectly obvious. We operate very well with things we can see, measure and touch. Unseen things tend to bother us a lot.

每个人都喜欢谜团——当涉及到娱乐时，就是如此。在我们自己的生活中，却完全是另一回事。我们都喜欢把事情摆在明处，直截了当并卓然可见。我们能很好地处理我们可以看到、测量和触摸的东西。看不到的东西往往会让我们深感不安。

Maybe that's why people keep wondering where in the world God is. They keep looking for evidence of the reality of God within range of their feelings and senses. We've already seen that God does not make himself known that way. Rather, he hides under lowly outward forms the better to reveal himself to us. This is a mystery, to be sure — but reality, nevertheless.



也许这就是为什么人们不断地想知道这世上上帝在哪儿。他们不断地在他们感觉和意识的范围内寻求上帝存在的证据。我们已经看到，上帝并没有让他自己以这种方式为人所认识。相反，他隐藏在卑贱的外表之下，以便更好地将他自己显明给我们。这确实是一个谜团——但这就是现实。

Just as God is hidden to the human senses, so also the Christian life is hidden. All we can see and sense is our sin and guilt. But that is not the whole picture. There has been a death and resurrection. It is Christ's death and resurrection, of course. But it is also ours, It's ours through baptism:

正如上帝向人类的感受是隐藏的，基督徒的生命也是隐藏的。我们所能看到和感受到的都是我们的罪和罪债。但这并不是所有的画面。存在着—场死亡和复活。当然，它是基督的死亡和复活。但它也是我们的，它透过洗礼属于我们：

...you have been given fullness in Christ, who is the head over every power and authority... 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 .... God made you alive with Christ. (Colossians 2:10,12,13)

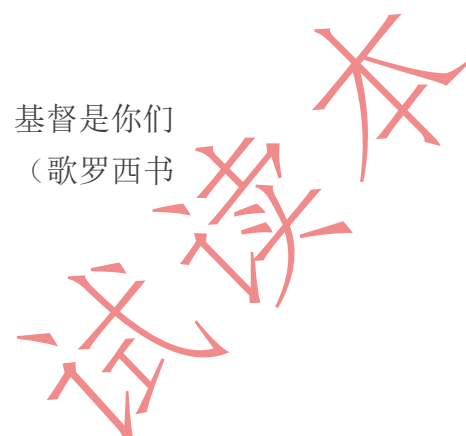
……你们在他里面也已经成为丰盛。他是所有执政掌权者的元首。……你们既受洗与他一同埋葬，也就在此礼上，因信那使他从死人中复活的上帝的作为跟他一同复活。你们从前在过犯和未受割礼的肉体中死了，上帝却赦免了你们一切的过犯，使你们与基督一同活过来。（歌罗西书 2:10,12-13）

Outward appearances don't tell the whole story. Looking at my own life I am only too aware of my sin and failure. But as far as God is concerned, my sinful nature is dead and gone. He sees only the new man in Christ — perfect, whole and complete. This is reality, but it is a hidden reality:

外表不能说明一切。看着我自己的生命，我只会太清楚我的罪和失败了。但就上帝而言，我的罪性死了，消失了。他只看到了在基督里的新人——完美、完整和完全。这就是现实，一个隐藏着的现实：

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 3:3,4)

因为你们已经死了，你们的生命与基督一同藏在上帝里面。基督是你们的生命，他显现的时候，你们也要与他一同在荣耀里显现。（歌罗西书 3:3-4）



This calls for faith. Our real identity as new men and women in Christ will not be obvious until he comes again. When he appears, then our holiness and worth and value will be apparent to everyone -- including us! But not yet. Until then we live by faith, recognizing that the Christian life is a hidden life. Just as God hides himself under lowly appearances, so also our real identity as sons and daughters of the King is hidden under a weak and sinful nature.

这需要信心。我们在基督里作为新人的真身份，直到他再来时才会显明。当他出现时，我们的圣洁和价值将会向每个人显明——包括我们自己！但现在还没有。在那之前，我们借信而活，认识到基督徒的生命是一个隐藏的生命。正如上帝将他自己隐藏在卑贱的外表下，因此我们作为君王儿女的真身份，也隐藏在一个软弱和有罪的本性之下。

It's fruitless to go on tinkering with our life style, trying to transform it into conformity with God's will on our own. When you operate on a corpse you don't heal, you only discover the cause of death. God's plan for change in us goes to the heart of the matter. He deals with the cause, not the symptoms. He works on us daily with the same reality he accomplished when we were baptized: death and resurrection.

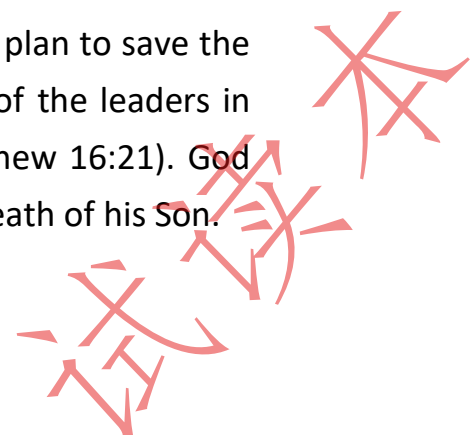
继续修补我们的生活方式，试图凭己意将其转变为符合上帝的旨意，这一切都是徒劳的。当你对一具尸体动手术时，你并不会医治它，你只会发现死因。上帝改变我们的计划触及了事情的核心。他对付的是原因，而不是症状。他每日在我们身上的工作，与当我们受洗时他所成就的现实，是一样的：死亡和复活。

If the new man goes on rising, the sinful nature continually must go on dying. That's why the Christian life is a daily return to our baptism — a life lived under the cross, in partnership with Jesus.

如果新人继续复活，罪性就必定继续死去。这就是为什么基督徒的生命是一个每日回到我们洗礼的生命——一个活在十字架下，与耶稣一起的生命。

### *A partnership in suffering* 一起受苦

I mentioned that there is no way around the cross of Jesus. You can't have Jesus without it, for the cross is at the heart of God's plan to save the world. Jesus first had to suffer many things at the hands of the leaders in Jerusalem and be killed before he could rise again. (Matthew 16:21). God does not give life to the world except through death: the death of his Son.





我提到过耶稣的十字架是不能绕过的。没有它你就不能拥有耶稣，因为十字架是上帝拯救世人计划的中心。耶稣必须首先在耶路撒冷领袖的手上受许多的苦，并且被杀，然后他才能复活（马太福音 16:21）。除非透过死亡：上帝儿子的死亡，他才会赐生命给世人。

So also the only way we grow as Christians is through death: the death of our sinful nature. Just as there is no way around the cross for our justification, there is also no way around the cross for our sanctification. "Take up your cross," Jesus says, "and follow me." This is not to be feared, since it is a partnership with Jesus. Still, it is a partnership in suffering.

因此，我们作为基督徒成长的唯一方式，同样是透过死亡：我们罪性的死亡。正如我们的称义不能绕过十字架一样，我们的成圣同样不能绕过十字架。耶稣说：“背起你的十字架来跟从我。”这并不是让我们惧怕，因为它是和耶稣一起。尽管如此，它是一起受苦。

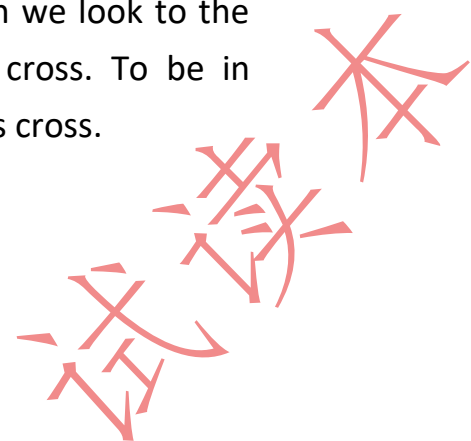
We have a tendency to ignore the reality of suffering in the Christian life. It's often viewed as a slip-up, a glitch in the wonderful life God has planned for his people. Many Christians find it embarrassing to admit that things are tough. Some refuse to talk about it at all.

我们倾向于忽视基督徒生命中受苦的事实。它往往被视为一个失误，在上帝对他子民所计划的完美生命中的一个小故障。很多基督徒发现，承认事情是艰难的很让人尴尬。有些人完全拒绝去谈论它。

If Christians find it difficult to believe that God would deliberately hide himself under lowly disguise, it's downright shocking to discover that God expects us to suffer. This doesn't correspond with the picture of God we have in our mind. But this god, too, is an idol.

如果基督徒发现很难相信上帝会故意将他自己隐藏在卑微的伪装之下，那么发现上帝期待我们去受苦，那就让人彻底震惊了。这与我们脑海中上帝的画面并不相符。但我们脑海中的这个神，是一个偶像。

Just as we must destroy the false god who operates openly through human senses and intellect, so we also have to smash the idol of comfort and ease. This god doesn't exist. The real God is one who deliberately plans to work in our lives through suffering. We can see that when we look to the cross of Jesus Christ. You can't separate Jesus and his cross. To be in partnership with Jesus means to be in the partnership of his cross.



正如我们必须摧毁公然地透过人的感觉和智力运作的假神一样，我们也必须粉碎安逸和轻省的偶像。这个神并不存在。真上帝是一个故意计划透过受苦在我们生命中工作的上帝。当我们仰望耶稣基督的十字架时，我们就能看到这一点。你不能将耶稣和他的十字架分开。与耶稣一起意味着与他的十字架一起。

It's a package deal. To know Christ is always to know both the power of his resurrection *and* "the fellowship of sharing in his sufferings." (Philippian 3:10) To be co-heirs with Christ means that we not only inherit his glory, *but also* share in his sufferings (Romans 8:17).

这是一揽子服务。认识耶稣总是既知道他复活的大能，也知道“和他一同受苦”（腓力比书 3:10）。和基督同作后嗣意味着我们不仅仅和他一同得荣耀，也意味着和他一同受苦（罗马书 8:17）。

There is a reason for this. We live in enemy-occupied territory. "Our struggle is not against flesh and blood ..." (Ephesians 6:12). Christ is doing battle against Satan and his cohorts. As members of Christ's kingdom, we also draw enemy fire. "In this world you will have trouble," Jesus warns (John 16:33). The life of the Christian is a life under the cross.

这是有理由的。我们活在敌占区。“我们的争战并不是对抗有血有肉的人……”（以弗所书 6:12）。基督正在与撒旦和他的同伙争战。作为基督国度的成员，我们也吸引了敌人的炮火。耶稣警告说：“在这世上你们有苦难”（约翰福音 16:33）。基督徒的生命是十字架之下的生命。

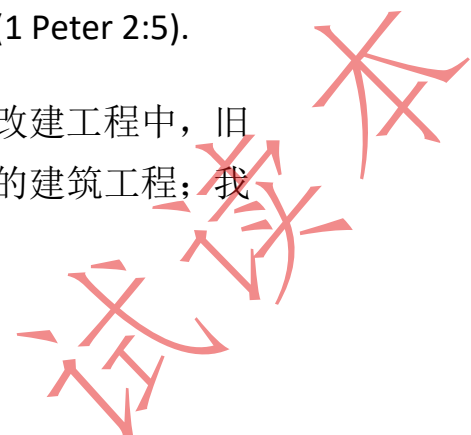
But God uses the cross for a constructive purpose.

但上帝使用十字架，是为着一个建设性的目的。

## Demolition and reconstruction 拆毁和重建

Before a building can be erected, the old structure has to be torn down. In a remodeling project, old walls have to be removed before new ones can be put up. God is involved in a spiritual construction project; we "... like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ" (1 Peter 2:5).

在一个建筑被建立之前，旧的结构必须被拆除。在改建工程中，旧墙必须被拆掉，新墙才能被建造。上帝参与了一个属灵的建筑工程；我



们“作为活石，要被建造成属灵的殿，成为圣洁的祭司，藉着耶稣基督献上蒙上帝悦纳的属灵祭物”（彼得前书 2:5）。

This is an ongoing process; it is a case of already and not yet.<sup>14</sup> Christians are both saints and sinners. Already we have been given fullness in Christ; we are perfectly whole and complete through faith in him (Colossians 2:10-12). This is reality; but this reality is invisible. Our new nature is currently hidden with Christ in God (Colossians 3:3). He is now working in us "to will and to act according to his good purpose" (Philippians 2:13). But in order for him to fulfill his purpose in us, he must destroy our sinful nature. This is where the cross comes in.

这是一个持续的过程；这是一个“已经”和“尚未”的问题。<sup>14</sup> 基督徒既是圣徒又是罪人。我们在基督里面已经成为丰盛；我们透过相信他完全地完整和完成了（歌罗西书 2:10-12）。这是事实；但这个事实是不可见的。我们的新本性现在和基督一同藏在上帝里面（歌罗西书 3:3）。他现在在我们里面运行，使我们“又立志又实行，为要成就他的美意”（腓立比书 2:13）。但是为了在我们身上成就他的美意，他必须摧毁我们的罪性。这就是十字架到来的地方。

God often uses suffering and pain to demolish our sinful nature in the process of building us up in Christ. In order for his life to be more and more a part of our life, he makes us partners with him in his death; and our sinful nature continually goes on dying:

在基督里建造我们的过程中，上帝常常使用苦难和疼痛来拆毁我们的罪性。为了让他的生命越来越多地成为我们生命的一部分，他让我们在他的死亡中与他合作；并且我们的罪性持续地走向死亡：

We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed *in* our body. For we who are alive are always being given over to death for Jesus' sake, so that his life may be revealed in our mortal body ... Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. (2 Corinthians 4:10,11,16)

我们身上常带着耶稣的死，使耶稣的生也在我们身上显明。因为我们这活着的人常为耶稣被置于死地，使耶稣的生命在我们这必死的人身上显明出来。……所以，我们不丧胆。虽然我们外在的人日渐朽坏，内在的人却日日更新。（哥林多后书 4:10-11,16）

This is how the cross works in the Christian life. There is no crossless Christ — there is no Easter without Good Friday. The risen Lord we preach is



also "Christ crucified" (1 Corinthians 1:23). The life he offers to all was purchased and won by his death. The cross of Jesus is the means by which he gives life to the world.

这就是十字架如何在基督徒生命中做工的。没有十字架就没有基督——没有受难日就没有复活节。我们所传的复活的主也是“被钉十字架的基督”（哥林多前书 1:23）。他给所有人的生命是用他的死亡赎买和赢得的。耶稣的十字架是他赐生命给世人的途径。

For the Christian the cross is never merely an event in ancient history. In our baptism we were buried with Jesus into his death, which is the death of the cross. Now we live under the cross. But the way of the cross is the way to life. Rather than fleeing from suffering and pain, Jesus invites us to take up our cross and follow him. The only life we've got to lose is counterfeit; the life we gain is the real thing — it is the life he lives through us!

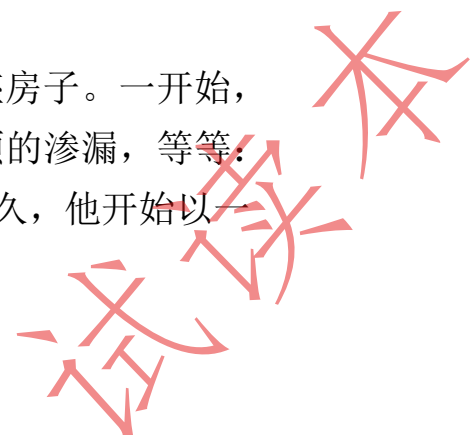
对基督徒来说，十字架绝不仅仅是古代历史中的一个事件。在我们的洗礼中我们与耶稣一同埋葬，归入他的死，就是在十字架上的死亡。现在我们活在十字架下。但十字架的道路就是生命的道路。耶稣邀请我们背起我们的十字架跟随他，而不是逃离苦难和疼痛。我们唯一要失去的生命是赝品；我们获得的生命是正品——那是他透过我们活出的生命！

Pruning shears come before the harvest. Demolition comes before reconstruction. Already we are God's children by faith in Christ, but "what we will be has not yet been made known" (1 John 3:2).

剪枝在丰收以先。拆毁在重建以先。我们借着相信基督已经是上帝的儿女，但“将来如何还未显明”（约翰一书 3:2）。

Imagine yourself as a living house. God comes in to rebuild that house. At first, perhaps, you can understand what he is doing. He is getting the drains right and stopping the leaks in the roof and so on: you knew that those jobs needed doing and so you are not surprised. But presently he starts knocking the house about in a way that hurts abominably and does not seem to make sense. What on earth is he up to? The explanation is that he is building quite a different house from the one you thought of — throwing out a new wing here, putting on an extra floor there, running up towers, making courtyards. You thought you were going to be made into a decent little cottage: but he is building a palace. He intends to come and live in it himself.<sup>15</sup>

把你自己想象成一座活着的房子。上帝来重建这座房子。一开始，你也许能理解他在干什么。他在疏通排水管，修补屋顶的渗漏，等等：你知道这些工作需要去做，因此你并不感到惊讶。但不久，他开始以一



种极其伤害的，并且看起来毫无道理的方式敲打房子。他到底在搞什么鬼？解释是：他正在建立一座和你想象的完全不同的房子——在这里建一个新的侧厅，在那里盖一个额外的楼层，修建高塔，建造庭院。你认为你会被改造成一座像样的小屋：但他在建设一座宫殿。他打算亲自来住在里面。

## **Prayer: battleground of the cross 祷告：十字架的 战场**

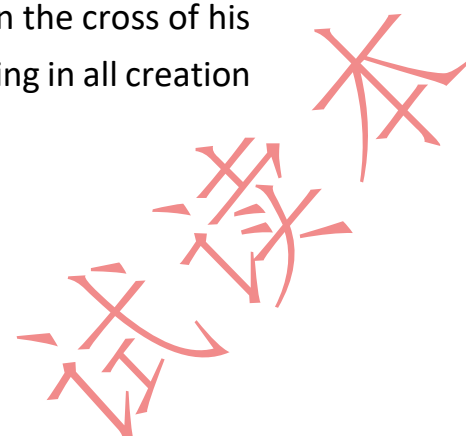
If we hope for what we do not yet have, we wait for it patiently. In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray, but the Spirit himself intercedes for us with groans that words cannot express. (Romans 8:25,26)

但我们若盼望那看不见的，我们就耐心等待。同样，我们的软弱有圣灵帮助。我们本不知道当怎样祷告，但是圣灵亲自用无可言喻的叹息替我们祈求。（罗马书 8:25-26）

As we live under the cross, our search for God becomes more urgent. "Where in the world is God?" is no casual question to the man or woman facing despair, loneliness or terminal illness. We long for some contact with the living God. We want him to speak to us and bring meaning into a world which seems to have gone crazy. We would like some indication, some sign, that God is still on our side and that he is in control. We ask, "Why, God?" But no sign is given to us except the sign of Jonah.

当我们活在十字架之下时，我们对上帝的寻求变得更为迫切。“在这世上上帝在哪儿？”对于面对绝望、孤独或绝症的男女来说，这不是一个随便的问题。我们渴望与永生的上帝有一些联系。我们想要他向我们说话，给这个似乎已经疯狂的世界带来意义。我们想要一些指示，一些神迹，表明上帝依然在我们这边并且他依然在掌权。我们问：“上帝啊，为什么？”但是除了约拿的神迹外并没有神迹被给我们。

We forget that God hides in order to make himself known. In a world in which we are bombarded by talk, we forget that God's silence is his most eloquent way of communicating with us. We keep listening for some word from him, but we forget that God has spoken most clearly in the cross of his Son. What he has said there is simply this, that there is nothing in all creation which will be able to separate us from his love.





我们忘了上帝隐藏起来，是为了显明他自己。在一个我们被话语狂轰乱炸的世界，我们忘了上帝的沉默是他与我们沟通的最有说服力的方式。我们一直在听一些从他那里来的话，但是我们忘了上帝在他儿子的十字架上说的最清楚了。在那里他说的很简单：这世上没有任何事能使我们与他的爱隔绝。

If God is for us, who can be against us? He who did not spare his own Son, but gave him up for us all -- how will he not also, along with him, graciously give us all things? (Romans 8: 31, 32)

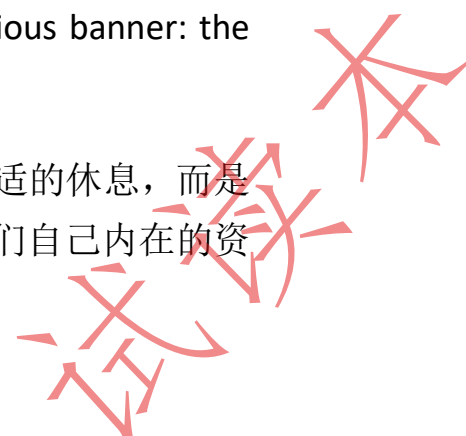
既是这样，我们对这些事还要怎么说呢？上帝若帮助我们，谁能抵挡我们呢？上帝既不顾惜自己的儿子，为我们众人舍了他，岂不也把万物和他一同白白地赐给我们吗？（罗马书 8:31-32）

This puts prayer in a whole different light. Whenever we pray expecting God to speak to us, we will be disappointed. He has already done that; he has given us his Word: "In these last days he has spoken to us by his Son" (Hebrews 1:2). If we ask for something more we're actually rejecting his Word and promise. Prayers which seek additional evidence from God are prayers of doubt, not of faith. But prayer under the cross is always the prayer of faith. "We fix our eyes not on what is seen, but on what is unseen" (2 Corinthians 4:18).

这让祷告有了一个完全不同的视角。每当我们祷告期待上帝向我们说话时，我们就会失望。他已经做了这个；他已经给了我们他的话语：“末世，藉着他儿子向我们说话”（希伯来书 1:2）。如果我们要求某些更多的东西，我们实际上是在拒绝他的话语和应许。向上帝寻求额外证据的祷告，是怀疑，而不是信心的祷告。但在十字架下的祷告总是信心的祷告。“我们不是顾念看得见的，而是顾念看不见的”（哥林多后书 4:18）。

Prayer then becomes not a comfortable break from the trials of life, but the very place where we do battle against Satan, the world and our own sinful nature. Armed with our own inner resources and spiritual strength we're doomed to defeat. But God supplies the real equipment we need for this combat — the breastplate of righteousness, the shield of faith, the helmet of salvation, and his Word, which is the Spirit's sword (Ephesians 6:13ff). And over this battleground of prayer flies a victorious banner: the sign of the cross of Christ.

这样，祷告就不再是摆脱生命的试炼，拥有一个舒适的休息，而是我们与撒旦、世界和我们自己罪性争战的地方。凭借我们自己内在的资



源和属灵力量，我们注定要失败。但是上帝为这场战斗供应我们所需的真正的装备——公义的护心镜，信心的盾牌，救恩的头盔，和他的道，就是圣灵的宝剑（以弗所书 6:13-17）。在这祷告的战场上飘扬着胜利的旌旗：基督十字架的记号。

Life under the cross is a joyous life, for it is in our weakness that we can see the grace of Christ most clearly. That's why the most effective prayers are offered with empty hands. "God, have mercy on me, a sinner," the publican prayed (Luke 18:13). Humility, trials and faith all come together in prayer. We don't expect to hear God speak to us when we pray; he has already spoken in the cross. But prayer is where the Christian lives most intensively under the cross. We discover, as Jacob did, that it is when we wrestle with God that he blesses us most richly.

十字架下的生命是一个快乐的生命，因为正是在我们的软弱中，我们能够最清楚地看到基督的恩典。这就是为什么最有效的祷告都是空手而来。税吏祷告说“上帝啊，开恩可怜我这个罪人”（路加福音 18:13）。谦卑、试炼和信心在祷告中集合在一起。当我们祷告时，我们并不期待听到上帝向我们说话；他在十字架上已经说了。但祷告是基督徒最强烈的活在十字架下的地方。我们发现，正如雅各一样，当我们与上帝摔跤时，他给我们最为丰盛的祝福。

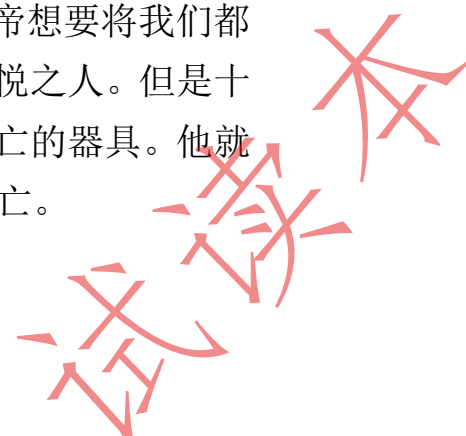
## Dying to live 渴望活着

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)

但我绝不以别的夸口，只夸我们主耶稣基督的十字架；因这十字架，就我而论，世界已经钉在十字架上；就世界而论，我已经钉在十字架上。  
（加拉太书 6:14）

Life under the cross sounds a bit morbid. At first glance it looks as though God wants to turn us all into masochists, people who find a perverse pleasure in pain. But there is nothing pleasurable about the cross. The cross of Jesus was an instrument of torture and death. It was there he suffered and died, and it was a humiliating and agonizing death.

十字架下的生命听起来有一点病态。乍一看似乎上帝想要将我们都变为受虐狂，变为那些在疼痛中找到一种有悖常理的愉悦之人。但是十字架没有什么可让人愉悦的。耶稣的十字架是折磨和死亡的器具。他就是在那儿受苦和死亡的，这是一场羞辱并及其痛苦的死亡。



Yet it was because he humbled himself all the way to the death of the cross that he has been exalted to the highest place and has been given the name which is above every name (Philippians 2:8,9). In his death he has destroyed death; by his cross he has won the victory!

然而，正是因为他一直谦卑他自己，直到死在十字架上，他被升为至高，又被赐下超乎万名之上的名（腓立比书 2:8,9）。在他的死亡中他毁灭了死亡；借着他的十字架他赢得了胜利！

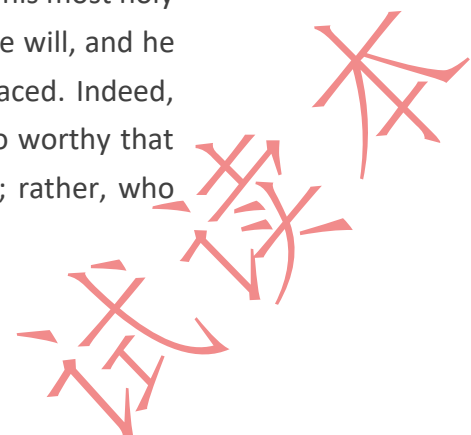
This changes the picture entirely. Rather than running away from suffering and pain, the Christian finds joy in the cross. This joy, however, is not because of the pain; it is joy found in the grace and mercy of God. In the cross of Christ God revealed the fullness of his love for us, and in the crosses he places before us he draws us closer to him.

这完全改变了情况。相比于逃避受苦和疼痛，基督徒在十字架上找到了喜乐。然而，这喜乐并不是因为疼痛；它是在上帝的恩典和怜悯里找到的喜乐。在基督的十字架上，上帝显明他对我们的爱何等丰盛，并且在他摆在我们面前的十字架上，他吸引我们更亲近他。

Today's Evangelicals often have difficulty with suffering and hardship. Used to looking for God to work in obvious and evidential ways, they can't comprehend how God could use sorrow and pain to demonstrate his love. This isn't surprising; if you have your eyes only on the heights you will miss God where he is usually at work — in the depths. Luther understood that suffering, pain and death are precisely the locations where God is often to be found in the word of his gospel:

今天的福音派常常难以处理苦难和艰难。习惯于寻求上帝以可见的和可证明的方式做工，他们无法理解上帝如何能够使用悲伤和疼痛来表达他的爱。这并不奇怪；如果你只将你的目光放在高处，你就会错失那常常在深处做工的上帝。路德明白受苦、疼痛和死亡正是上帝在他福音的道中常常出现的地方：

A theologian of the cross (that is, one who speaks of the crucified and hidden God), teaches that punishments, crosses and death are the most precious treasury of all and the most sacred relics which the Lord of this theology himself has consecrated and blessed, not alone by the touch of his most holy flesh but also by the embrace of his exceedingly holy and divine will, and he has left these relics here to be kissed, sought after and embraced. Indeed, fortunate and blessed is he who is considered by God to be so worthy that these treasures of the relics of Christ should be given to him; rather, who understands that they are given to him.<sup>16</sup>



十架神学家（即，谈论被钉十字架和隐藏的上帝的神学家）教导，惩罚、十字架和死亡是一切中最珍贵的宝藏和最神圣的遗产，它们是这一神学的主亲自祝圣和祝福的，不仅由他最神圣的身体所触摸，也是由他及其圣洁和神圣的旨意所环绕，他将这些遗产留在这儿，让人们去亲吻、追寻和拥抱。确实，被上帝视为配得基督遗产的宝藏之人，而不是那些认为他们是在给他之人，是幸运的和有福的。<sup>16</sup>

We must be clear on one thing: there is no virtue in suffering. Humiliation and pain earn us no favor with God. He takes no delight in our sorrow. There is joy under the cross because that's where we meet God. We humbly accept our suffering not because God rewards our humility, but because his love and grace can only be received when our hands are emptied of all idols and our sinful pride is crushed. The cross is the scalpel of God's mercy; he uses pain to crucify our sinful nature and give us real life instead — the life we have already been given by our baptism into Christ.

我们必须清楚一件事：受苦并不是美德。羞辱和疼痛并不让我们赢得上帝的青睐。他不以我们的悲伤为乐。十字架下有喜乐，是因为那是我们与上帝相遇的地方。我们谦卑地接受我们的苦难，不是因为上帝奖赏我们的谦卑，而是因为只有当我们手中一切的偶像被掏空，我们有罪的骄傲被粉碎时，我们才能领受他的爱和恩典。十字架是上帝恩典的手术刀；他使用痛苦将我们的罪性钉在十字架上，并代之以真正的生命——借着我们受洗归入基督我们已经被给予的生命。

Now we see that our sufferings are signs of God's presence in our lives. They are no more convincing to human reason than was the cross of Jesus, but they are no less real. Those who understand the sign of Jonah recognize the cross as a badge of honor -- it is the mark of God's ownership.

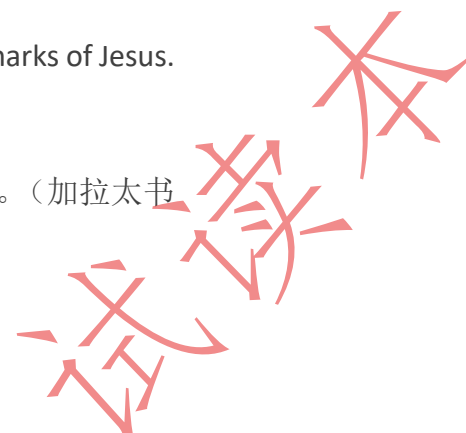
现在我们看到，我们的受苦是上帝存在于我们生命中的记号。它们对人的理性并不比耶稣的十字架更有说服力，但是它们同样的真实。那些理解了约拿的神迹的人，认出了十字架是荣耀的徽章——它是我们属于上帝的印记。

The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name. (Acts 5:41)

他们欢欢喜喜地离开议会，因他们算配为这名受辱。（使徒行传 5:41）

Finally, let no one cause me trouble, for I bear on my body the marks of Jesus. (Galatians 6:17)

从今以后，不要有人再搅扰我，因为我身上带着耶稣的印记。（加拉太书 6:17）



Finders may be keepers in the world's point of view, but Jesus figures things differently. In wanting to keep your life, you lose it. In losing, you win. In dying, you live. This is the life style he holds out for us. It's not really a life style at all; it is actually Christ's life — the life he lives through us. It is a joyous life. And from beginning to end it's always the same life: a life under the cross.

在这个世界看来，谁占有就归谁。但耶稣所描绘却不是这样。想要保全你的生命，你就失去了它。失去生命，你就赢得了它。死了，你就活着。这就是他为我们持守的生活方式。这实际上根本不是一种生活方式；它是基督的生命——他透过我们而活的生命。它是一个喜乐的生命。从始至终它都是一样的生命：一个十字架下的生命。

### *The real thing* 真正的事

This life is not hypothetical, it is an actual reality God offers us in the person of Jesus Christ, his Son. God still comes to our world today as he did in the incarnation and the cross, through channels which are tangible, though hidden and lowly. We call these channels the sacraments. We can't really afford to overlook them if we want to know where in the world God is.

这个生命并不是假想的，它是上帝在耶稣基督这个人，他的儿子提供给我们的真正的现实。上帝今天依然来到我们的世界，就像他在道成肉身和十字架上所做的那样——透过有形的，尽管隐藏和卑微的渠道。我们称这些渠道为圣礼。如果我们想要知道这世上上帝在哪儿，我们真的不能忽略它们。

敬拜本



## 6. Christ In Action: The Sacraments, Absolution And Worship 基督在行动：圣 礼、解罪和敬拜

Beyond all question, the mystery of godliness is great:

He appeared in a body,  
was vindicated by the Spirit,  
was seen by angels,  
was preached among the nations,  
was believed on in the world,  
was taken up in glory.

(1 Timothy 3:16)

敬虔的奥秘是公认为伟大的：

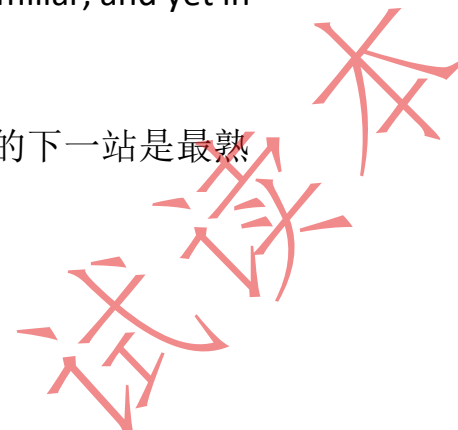
上帝在肉身显现，  
被圣灵称义，  
被天使看见，  
被传于外邦，  
被世人信服，  
被接在荣耀里。

（提摩太前书 3:16）

### God with us 上帝与我们同在

I mentioned that this book is a kind of pilgrimage toward the Lutheran heritage. This next stop along the way is one of the most familiar, and yet in many ways one of the most confusing.

我谈到本书是对路德宗遗产的某种朝圣之旅。沿途的下一站是最熟悉的一站，在很多方面也是最令人困惑的一站。



The sacraments at first glance seem to be a curiosity -- like old family heirlooms in a house full of modern furniture. Their chief value seems to be in their age, and not in their practicality. No one would like to throw them out since they've been in the family for so long, but they don't really seem to fit, either! But the sacraments, far from being relics of a by-gone era in church history, are actually part and parcel of the Christian gospel for all time.

乍一看之下，圣礼似乎是一个古董——就像一个古老家族的传家宝，放在一个摆满了现代家具的房子里。它们的主要价值似乎在于它们的年龄，而不是在于它们的实用性。没有人想要把它们扔出去，因为它们在这个家里太久了，但是它们看上去并不真的合适！但是圣礼，远不是教会历史里过去时代的遗物，它实际上是所有时代基督教福音的重要部分。

If the pressing issue today is finding out where in the world God is, there is nothing more practical than understanding what he intends to accomplish through the sacraments. Along the way on this journey I have emphasized that you can't find God in your own heart or emotions. Rather, the reality of God and the power of his presence is only found in the person and work of Jesus.

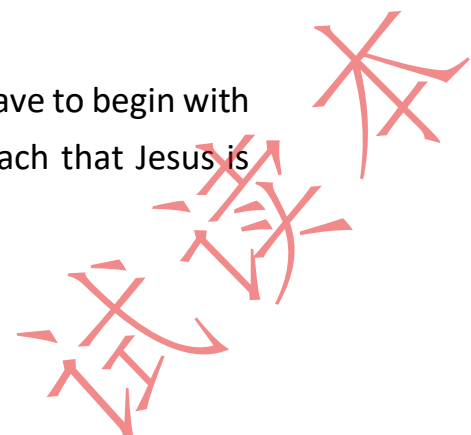
如果今天最紧迫的问题是找出这世上上帝在哪儿，没有什么比明白他想要透过圣礼完成什么，更实用的了。在这段旅程中，我一直强调，你不能在你自己的内心或情感里找到上帝。相反，上帝的真实性和他同在的大能，只能在耶稣这个人和他的工作中找到。

In every case in God's dealings with mankind, it is God who makes the first move. This is true also in the sacraments. Baptism and the Lord's Supper are not intrusions into the worship service; properly understood, they are God's intrusions into our lives! In fact, they are based upon and extend God's intrusion into this world of ours in the person of his Son.

在每一个上帝对待人类的例子中，都是上帝首先采取行动。在圣礼上同样如此。洗礼和圣餐不是对敬拜仪式的侵入；准确的理解，它们是上帝对我们生命的侵入！事实上，它们建立并扩展于上帝在他儿子身上对我们这个世界的侵入上。

### *The impossible reality* 不可能的事实

If you really want to understand the sacraments, you have to begin with the incarnation of the Son of God. Since the Scriptures teach that Jesus is



truly God and truly man at one and the same time, there is no reason to doubt that physical elements could be vehicles of spiritual reality.

如果你真的想要理解圣礼，你必须从上帝的儿子道成肉身开始。由于圣经教导耶稣是真上帝，与此同时又是真人，没有理由怀疑物质的元素能够承载属灵的事实。

Human logic has a problem with this. Reason can never grasp how the finite could possibly be capable of the infinite. Christians, however, always need to take their stand on faith rather than reason. It was faith, not reason, that led the shepherds to the lowly cattle shed and faith which led them to see the Lord of all the universe wrapped in swaddling cloths.

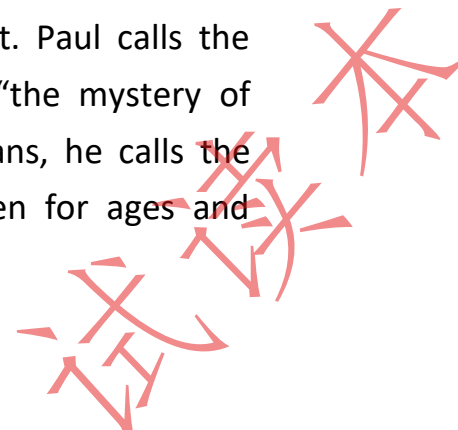
人类的逻辑对此存在着问题。理性绝不能理解有限何以能够承担无限。然而，基督徒总是需要站在信仰的立场而不是理性的立场。是信心，而不是理性，将牧羊人带到卑贱的牛棚，是信心引导他们看到全宇宙的主裹在襁褓里。

*It isn't because the Lutheran church can't bear to throw out old pre-Reformation heirlooms that it hangs on to the sacraments. Rather, our church is sacramental because we take the incarnation very seriously. If, in the person of Jesus Christ, God died and man now is ascended to the Father's right hand in glory, anything is possible! Instead of forcing the Bible to undergo the scrutiny of human logic, Lutherans prefer to bow the knee in acknowledging the mystery of the Christian faith.*

路德宗教会持守圣礼，不是因为其不能容忍，抛弃掉古老的前宗教改革时期的传家宝。相反，我们的教会是圣礼性的，是因为我们非常严肃的对待道成肉身。如果，在耶稣基督这个人里，上帝死了，并且人现在在荣耀中升到天父的右手边，那么没什么是不可能的！路德宗宁愿屈膝承认基督教信仰的奥秘，而不是强迫圣经经受人逻辑的审查。

### *The mystery of the gospel* 福音的奥秘

The scriptural key to unlocking a sacramental understanding is the New Testament Greek word *mysterion*, "mystery." This is the word, translated *sacramentum* in the Latin Bible, which has come into our language as "sacrament." In the verse at the head of this section, St. Paul calls the confession of the church, its whole body of doctrine, "the mystery of godliness" (1 Timothy 3:16). In his letter to the Colossians, he calls the Christian gospel "the mystery that has been kept hidden for ages and



generations, but is now disclosed to the saints" (Colossians 1:26). By using the term he wishes to emphasize not just the complexity of the gospel, but also its dynamic power.

打开理解圣礼的圣经钥匙是新约希腊词“*mysterion*”（奥秘）。这个词在拉丁语圣经中被翻译为“*sacramentum*”，这在我们的语言中被继承为“*sacrament*”（圣礼）。在本章开头的经文里，圣保罗称教会的认信，它的全部教义体系，为“敬虔的奥秘”（提摩太前书 3:16）。在他给歌罗西人的信中，他将基督教的福音称为“历世历代所隐藏的奥秘，但如今向他的圣徒显明了”（歌罗西书 1:26）。通过使用这个词，他希望强调的不仅仅是福音的复杂性，还有其有活力的大能。

I have already shown how God reveals himself by hiding in the cross of his Son. The message of God's salvation in Jesus Christ always works that way; it is both hidden and revealed. It is hidden because it is beyond reach of human reason, but it is revealed through *God's* self-disclosure in his Son. Paradoxically, though he is unknowable in his majesty, God has made himself known to us in his grace.

我已经展示了，上帝如何借着隐藏在他儿子的十字架里来显明他自己。上帝在基督耶稣里救恩的信息总是以这种方式行事；它既隐藏又显明。它是隐藏的，因为它超越了人类理性所能企及之处，但它透过上帝在他儿子中的自我披露，是显明的。矛盾的是，尽管上帝在他的权威里是不能知道的，上帝让他自己在他的恩典里为我们所认识。

### *Who's the actor? 谁是行动者？*

Most Evangelical Christians see the sacraments as "ordinances" — actions which God has commanded us to do. Communion thus becomes of fulfilling Jesus' will that he be memorialized in this meal until he returns. Baptism is understood to be the act by which the believer confirms his prior decision to accept Jesus; by submitting to baptism he publicly demonstrates his commitment to Jesus as Savior and Lord.

大多数福音派基督徒视圣礼为“法令”——上帝吩咐我们去做的事。就这样，圣餐变成了满足耶稣的旨意：在这顿饭中纪念他，直到他来。洗礼被理解为，信徒借着这个行为确认他先前接受耶稣的决定；借着接受洗礼，他公开地表明他委身于耶稣为救主和主。

The issue here goes to the heart of the gospel. Who is at work in God's relationship with human beings: man or God? Are the sacraments our



offerings to God, or are they God's offerings to us? Most Evangelicals hold the first view. Robert Webber describes that view in his remarkable personal account of his switch from Fundamentalism to a sacramental church:

这里的问题涉及到福音的核心。在上帝和人的关系中，谁在起作用：人还是上帝？圣礼是我们在献给上帝，还是上帝在献给我们？大多数福音派持前一种观点。罗伯特·韦伯（Robert Webber）在他值得瞩目的，从原教旨主义转向一个圣礼型教会的个人陈述中，描绘了这一点：

I had looked on the sacraments as *my* sign of faith directed toward God. My impression was that I could show God that I loved him by being baptized and by eating the bread and drinking the wine. But the early church, and with them the Reformers, presented the sacraments as God's signs, not ours. In and through them God actively conveys himself and his grace. They are his signs, and as I participate in faith, my relationship with him is established, repaired, and maintained.<sup>1</sup>

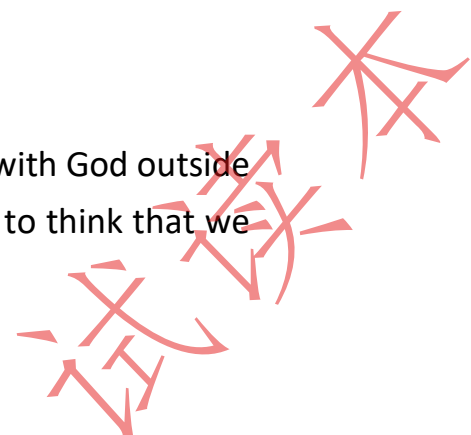
我曾将圣礼看作我对上帝信心的记号。我的感觉是，我能够借着受洗，借着吃这饼和喝这酒向上帝展示我爱他。但是早期教会，以及和他们一样的改革者，将圣礼表述为上帝的记号，而不是我们的。上帝在它们里面并透过它们，积极主动地传达了他自己和他的恩典。它们是他的记号，当我在信心里加入时，我和他的关系就被建立、修复和持守了。

If we understand how God works in the incarnation of his Son and in his cross, we can see that he works in the same way through the sacraments. God is the actor; he has made the first move. Though we could not ascend to heaven, he has come to earth. What we could never reach through our senses, God has placed within reach of our senses – first in the incarnation of his Son, then in the sacraments. What we could never arrive at through human logic, God gives us power to believe.

如果我们理解上帝如何在他儿子的道成肉身和在他的十字架上工作，我们也能看到他以同样的方式透过圣礼工作。上帝是行动者，上帝首先采取行动。虽然我们不能升到天上，他来到了世上。我们不能透过我们感官企及的东西，上帝已经放在了我们的感官企及之内——首先在他儿子的道成肉身里，然后在圣礼里。透过人的逻辑我们绝对无法得到的，上帝给了我们力量去相信。

### *Logic and mystery* 逻辑和奥秘

The inability of the human mind to come into contact with God outside of his self-revelation goes against our grain. We would like to think that we





are in the driver's seat when getting in touch with God. We prefer to believe that there is no secret of the universe which cannot be unlocked by the human brain. Consequently, we find large segments of American Protestantism have rejected the very concept of “mystery.”

人类心智无法在上帝的自我启示之外与他拥有联系，这个事实并不合我们的心意。当我们与上帝接触时，我们更愿意认为我们在驾驶座上。我们更愿意相信，宇宙中没有任何秘密是人类头脑不能解开的。因此，我们发现美国新教很大一部分人拒绝接受“奥秘”这个概念。

To a society that has staked its spirituality on *scientia* rather than *sapientia*, knowledge instead of wisdom, mystery must remain the enemy.... mystery is ultimately doomed, we think. Given enough time and money, our technology will reveal all secrets, from the farthest quasar to the nearest sub-atomic particle. The very notion that there is something, anything, that by its very nature *cannot* be known to us inside the prison of our five senses, whips us into a fury.<sup>2</sup>

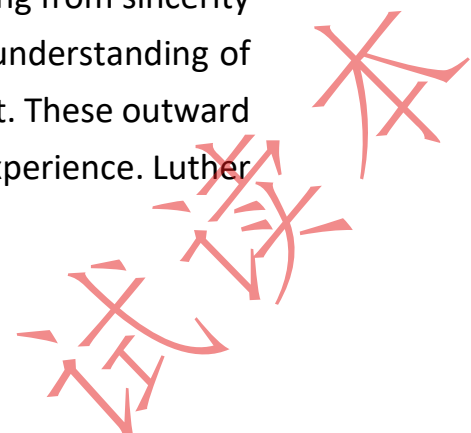
对于一个将其灵性寄托于认知而不是智慧的社会，知识取代了智慧，神秘依然是敌人……我们认为，神秘终将灭亡。给定足够的时间和钱，我们的科技将揭露所有的秘密，从最远的类星体到最近的亚原子粒子。存在什么东西，任何东西，由它的本质决定了在我们五官感受的牢笼里其不能为我们所认识，这样的概念让我们勃然大怒。<sup>2</sup>

But rather than following human reason, it is crucial to let God be God; to take him at his word regarding the reality of sacramental power. After all, the very wisdom of God is hidden in a mystery<sup>3</sup> -- the mystery of God made flesh, which is also the pro-found mystery of his cross.

但是，相比跟随人类理性，至关重要的是，让上帝是上帝；相信他关于圣礼的力量是一个事实的话。毕竟，上帝的智慧被隐藏在一个奥秘中<sup>3</sup>——上帝成了肉身的奥秘，也是它十字架深邃的奥秘。

### *Outward action or inner experience?外在行动和内在体验?*

Evangelicals have tended to see sacramental churches as dead churches because they rely merely on outward acts. Genuine commitment and exciting power, they contend, are to be found in the inner experience of faith. Nothing could be farther from the truth. Instead of detracting from sincerity of faith and depth of commitment to our Lord, a proper understanding of the power of the sacraments enhances the new life in Christ. These outward acts are the very means by which God works on our inner experience. Luther writes:



福音派倾向于将圣礼性教会看作死教会，因为后者仅仅倚赖于外在的行动。它们认为，真正的委身和令人兴奋的力量，是在信心的内在体验中找到的。没有什么比这更远离事实的了。正确的理解圣礼的大能，不仅不减损信心的真诚和委身于我们主的深度，反倒会增进在基督里的新生命。这些外在的行动是上帝借此在我们内在体验中作工的工具。路德写道：

The inward experience follows and is effected by the outward. God has determined to give the inward to no one except through the outward. For he wants to give no one the Spirit or faith outside the outward Word and sign instituted by him, as he says in Luke 16, "Let them hear Moses and the prophets." Accordingly Paul can call baptism a "washing of regeneration." And the oral gospel "is the power of God for salvation to every one who has faith."<sup>4</sup>

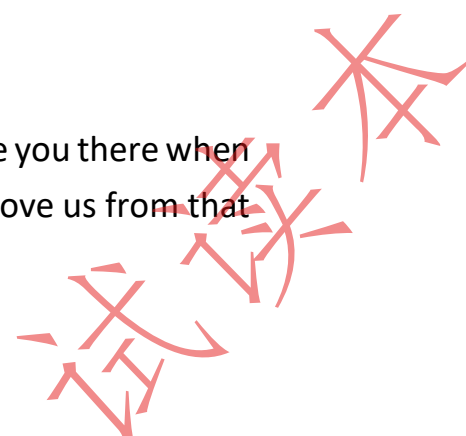
内在体验跟随者并由外在经历所影响。上帝已经决定若不是透过外在，就不将内在赐给任何人。因为他不想要在外在的圣道和由他设立的标记之外，将圣灵或信心赐给任何人，正如在路加福音 16 章他说：“他们有摩西和先知可以听从。”因此保罗可以称洗礼为“重生的洗。”而口述的福音为“上帝的大能，要救一切相信的。”<sup>4</sup>

If we want to know where in the world God is, this understanding of the "mystery of the gospel" is central. Here in tangible human elements — the oral word, the water of baptism, and the bread and wine of the holy supper, Christ extends to us the benefits of his saving work. Sacramental action is no mechanistic, robot-like activity, of course. The benefits attached to these earthly elements by the power of God's Word are to be accepted in faith.<sup>5</sup> Still, the glorious reality is that in these external means we meet Christ. And through these external means he offers us the benefits of his saving work!

如果我们想知道在这世上上帝在哪儿，这种对“福音的奥秘”的理解就是核心。在这里，在有形的人类元素中——口述的话，洗礼的水，圣餐的饼和酒，基督将他救恩工作的益处扩展到我们身上。当然，圣礼的行动不是机械性的，如同机器人那样活动。系在那些属世元素上的益处，借着上帝话语的大能，在信心里被领受。<sup>5</sup> 尽管如此，荣耀的事实是，在这些外在的盛具上，我们遇见了基督。透过这些外在的盛具，他向我们提供他救恩工作的益处。

### *A space/time warp 空间/时间隧道*

A favorite gospel hymn asks the wistful question: "Were you there when they crucified my Lord?" Unfortunately time and space remove us from that



pivotal sacrifice by which God's wrath was removed. And we are also separated from the historical event of the resurrection in which Christ triumphed over sin, death and hell. Nevertheless, twentieth century Christians can claim the benefits of that saving action -- not by ascending to heaven in prayer and meditation, nor by descending to find God in the inner workings of the renewed heart, but by Christ's condescension to us in his baptismal washing and in his supper.

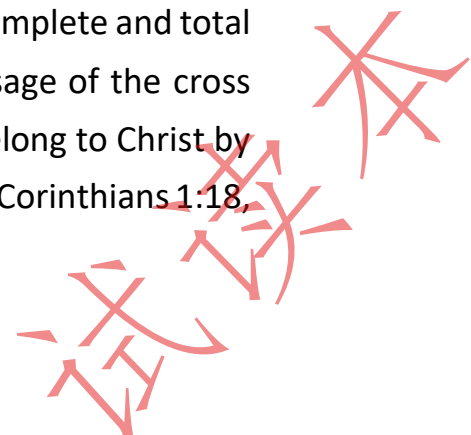
一首很受欢迎的福音赞美诗问了这样一个让人神往的问题：“当他们将我主钉十字架时，你在那里吗？”不幸的是，时间和空间将我们从那个关键的牺牲上隔开了——上帝的愤怒借着这个牺牲被除去。我们也与复活的历史事件相分离——基督在这个历史事件里胜过了罪、死亡和地狱。尽管如此，20世纪的基督徒能够获取这救恩行动的益处——不是借着在祷告和默想中升到天上，不是借着下潜到重生的心内在的工作中去寻找上帝，而是借着基督在他洗礼的水和在他圣餐向我们的屈尊中。

Remember, this is Christ at work! Christ conveys his power to us in these sacraments, and here he offers the benefits of his saving work for faith to grasp. Through these channels his spiritual power intersects with our material world. In the reception of the sacraments, the barriers of time and space are removed, and we are made contemporaries with those who stood at the foot of the cross and those who sat at table in the upper room.

记住，这是基督在工作！基督在这圣礼中将他的能力传达给我们，在这里他提供了他救恩工作的益处，让信心去抓取。透过这些渠道，他属灵的大能与我们的物质世界相交。在领受圣礼时，时间和空间的栅栏被除去了，我们与那些站在十字架脚下和那些在楼上坐席的人，成了同时代的人。

### *The sure foundation* 确定的根基

If you and I are to have any certainty in the Christian faith, it must be grounded on the objective promises of the external word of the gospel. The experience of faith is a result, not the cause, of our salvation. The real experience which saves is the experience of Jesus in enduring the Father's wrath on the cross. In his death on the cross, he has triumphed over all demonic forces (Colossians 2:15). In what appeared to be complete and total defeat at Calvary, he has won the final victory. The message of the cross may look like foolishness to the world, but to those who belong to Christ by faith that message is the very power of God for salvation (1 Corinthians 1:18).



Romans 1:16). “This is the testimony,” St. John wrote, “that God has given us eternal life, and that this life is *in his Son*” (1 John 5:11). That same divine life which gives life to the world (John 1:4; 6:33) is made available to us in the sacraments.

如果你我对基督教信仰有任何确据，它必定建立在福音外在的道客观的应许上。信心的经历是我们救恩的一个结果，而不是其原因。拯救真正的经历是耶稣在十字架上忍受天父愤怒的经历。在他在十字架上的死亡中，他胜过了一切魔鬼的权势（歌罗西书 2:15）。在加略山看上去彻底和全部的失败中，他赢得了最终的胜利。十字架的信息，在世人看来会是愚蠢的，但是对那些借信属于基督的人来说，这信息是上帝救恩的大能（哥林多前书 1:18；罗马书 1:16）。“这见证就是，”圣约翰写道，“上帝赐给我们永生，而这永生是在他儿子里面的”（约翰一书 5:11）。正是这赐生命给世人（约翰福音 1:4；6:33）的同一神圣生命，在圣礼中被赐给我们。

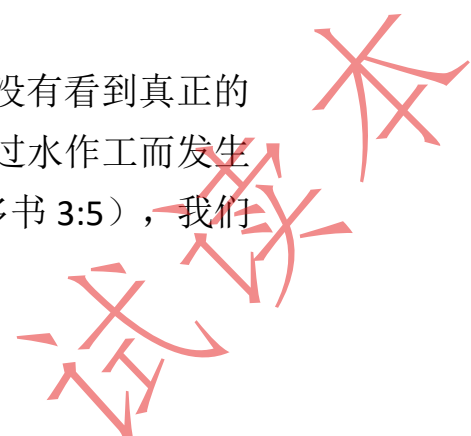
### *Born again* 重生

“Don't you know,” St. Paul writes to the Romans “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” (Romans 6:3,4).

圣保罗写信给罗马人说：“难道你们不知道，我们这受洗归入基督耶稣的人，就是受洗归入他的死吗？所以，我们藉着洗礼归入死，和他一同埋葬，是要我们行事为人都有新生的样子，像基督藉着父的荣耀从死人中复活一样”（罗马书 6:3,4）。

With all of its talk about the born-again experience, Evangelicalism largely fails to see the real new birth. It is a birth which Jesus explains takes place by the power of the Holy Spirit working through water (John 3:5). By this washing of rebirth and renewal of the Holy Spirit (Titus 3:5) we are brought into contact with Christ and joined with him in his death (Romans 6). Now the Father considers his death as our death. Our sins are totally paid for, and we are joined with Christ in his resurrection.

尽管一直在谈论重生的经历，福音主义很大程度上没有看到真正的重生。这样的出生，耶稣解释说，是借着圣灵的大能透过水作工而发生的（约翰福音 3:5）。借着重生的洗和圣灵的更新（提多书 3:5），我们



被带入与基督的合一中并归入他的死亡（罗马书 6）。现在天父视他的死为我们的死。我们的罪被完全付清了，我们被归入了基督的复活。

### *The baptismal life: Christ in me 洗礼的生命：基督在我里面*

This means that there is now a whole new dimension to the Christian life. Now as we live in the real world, Christ actually lives within us (Galatians 2:20). The new life we live is really Christ's life; after all, we have been joined with him by baptism into his resurrection (Romans 6:5). Now, since we have been raised with Christ and he is actually living within us, we set our sights on heavenly matters, where Christ reigns in ascended glory (Colossians 3:1,2).

这意味着现在基督徒的生命有了一个全新的维度。现在作为活在真实世界里的我们，基督实际上就活在我们里面（加拉太书 2:20）。我们活着的新生命就是基督的生命；毕竟，我们借着洗礼归入了他的复活（罗马书 6:5）。现在，由于我们已经和基督一同复活，并且他真的住在我们里面，我们就将我们的目光放在属天的事情上，在那里基督在升天的荣耀中作王（歌罗西书 3:1,2）。

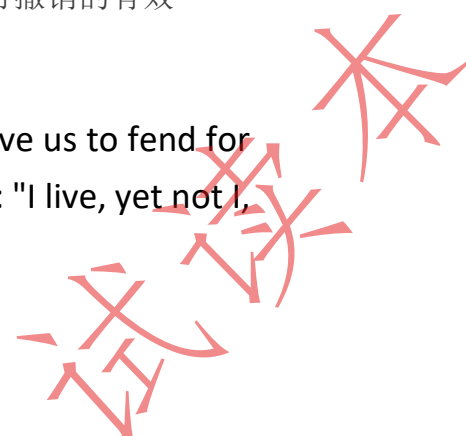
Our union with Christ by baptism is a merging into his death as well as his resurrection:

我们借着洗礼与基督的合一，就是归入他的死亡和复活里面。

Undoubtedly the baptism into Christ (Galatians 3:27; Romans 6:3; Colossians 2:11) at the same time produces an emerging into the inmost, personal life communion with the risen Lord, who thus becomes a present active possession, but we dare never forget that it is a union with One who has been exalted and glorified, who bears in his body the wounds of the cross, in whom is life and who has given that life for us on the cross. It is our justification on the basis of the death of Christ and not the renewal that is begun in the sacrament, that gives the act of baptism its character of irrevocable validity.<sup>6</sup>

毫无疑问，受洗归入基督（加拉太书 3:27；罗马书 6:3；歌罗西书 2:11），同时出现了一个与复活的主相连的内在的、个人的生命，借此他在当下就被我们有效的拥有，但是我们绝不敢忘记，这生命是与被高举和荣耀的那一位的联合——他用他的身体承受了十字架的创伤，在他里面就是生命，并且他在十字架上将生命赐给了我们。是我们建基于基督的死亡的称义，而不是开始于圣礼的更新，赋予了洗礼的行为不可撤销的有效性。

Baptism is a continual reminder that God does not leave us to fend for ourselves in the Christian life. We say with the apostle Paul: "I live, yet not I,





but Christ lives in me” (Galatians 2:20). We are not left to our own devices in doing battle against our sinful nature, Satan and the world around us.

洗礼持续的提醒我们，上帝不会离开我们，让我们在基督徒生命中自行谋生。我们与使徒保罗一同说：“现在活着的不再是我，乃是基督在我里面活着”（加拉太书 2:20）。在与我们的罪性、撒旦和围绕我们的世界的争战中，我们不会被弃之不管。

Baptism is the sign of God's promise. The promise is just this: we are dead and alive. Our sinful self is dead and buried with Christ. We are a new creation, risen with him by faith to live a new life. And that new baptismal life is nothing less than the life which Christ lives out through us. "For as many of you as were baptized into Christ have put on Christ" (Galatians 3:27 [RSV]).

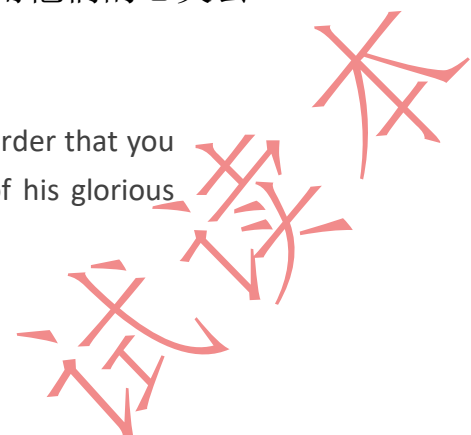
洗礼是上帝应许的标志。这应许是：我们死了，也活了。我们罪恶的我已经死了，并与基督一同埋葬了。我们是新的受造物，借信与他一起复活，去活出一个新的生命。这个新的洗礼的生命，正是基督透过我们活出的生命。“你们凡受洗归入基督的都披戴基督了”（加拉太书 3:27）。

### *The forgotten reality* 被遗忘的现实

This truth is a hidden truth. The baptismal life is, after all, a hidden life. It is because of our baptismal burial with Christ (Colossians 2:12) that the apostle can say rather bluntly: “For you died, and your life is now hidden with Christ in God” (Colossians 3:3). Not only is this life invisible to people around us, but the reality of Christ's operation in us by our baptism sometimes escapes us as well. In the eloquent prayer in his letter to the Ephesian Christians, St. Paul requests that God would enable them to see with their hearts what they could not see with their eyes:

这个真理是隐藏的真理。毕竟，洗礼的生命是隐藏的生命。正是因为我们受洗与基督一同埋葬（歌罗西书 2:12），使徒能够直率地说：“因为你们已经死了，你们的生命与基督一同藏在上帝里面”（歌罗西书 3:3）。不仅这个生命对我们周围的人是不可见的，基督借着我们的洗礼在我们里面运作的现实，有时也会逃过我们的眼睛。圣保罗在他写给以弗所基督徒的信中，在动人的祷告里，他请求上帝让他们能够用他们的心灵去看他们的眼睛所看不到的东西。

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.  
(Ephesians 1:18,19)

照亮你们心中的眼睛，使你们知道他呼召你们来得的指望是什么，他在圣徒中所得荣耀的基业是何等丰盛，并知道他向我们这些信的人所显的能力是何等浩大，这是照他的大能大力运行的。（以弗所书 1:18-19）

The power at work in the Christian life, the apostle writes to the Ephesians, is the very same power the Father “exerted in Christ when he raised him from the dead and seated him at his right hand in the heavenly realms” (1:20).

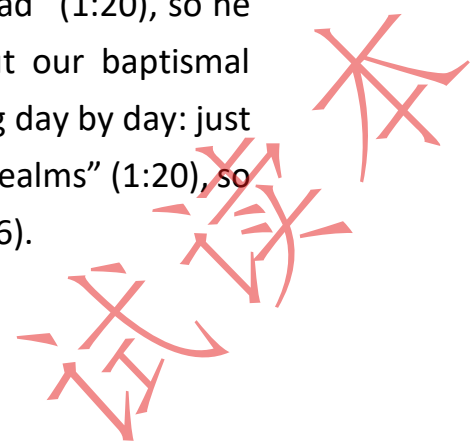
使徒向以弗所人写道，在基督徒生命中作工的大能，正是天父“曾运行在基督身上，使他从死人中复活，又使他在天上坐在自己的右边”（以弗所书 1:20）的大能。

### *The Jesus connection* 连于耶稣

By our baptism, you see, God works in a parallel fashion in our lives; what he did in raising Christ from the dead he does in bringing us from death to life. For every one of us were dead in our transgressions and sins (2:1), under the wrath of God by nature (2:3). The thing to do with a dead body is to bury it. And that’s exactly what God did. He buried us along with Jesus in his tomb by our baptism. But the tomb of Jesus stands empty. And baptism is our link not only with the death of Jesus, but also with his resurrection. Therefore we are risen and alive too — in Christ!

你看，借着我们的洗礼，上帝以同样的方式在我们生命中作工；他在使基督从死里复活所做的事，也是他在带领我们出死亡入生命中所做的。因为我们每个人都死在我们的过犯和罪中（以弗所书 2:1），生来就在上帝的愤怒之下（以弗所书 2:3）。处理尸体的方法就是把它埋葬了。这正是上帝所做的。他借着我们的洗礼将我们与耶稣一同埋在他的坟墓里。但是耶稣的坟墓是空的。洗礼不仅是我们的连于耶稣的死亡，也是我们连于他的复活。因此我们复活了并是活着——在基督里！

The power of baptism for the Christian life is simply this: the power at work in Jesus himself. This is how our sin is erased and we stand forgiven before God, for just as the Father “raised him from the dead” (1:20), so he has “raised us up with Christ” (2:6) by our baptism. But our baptismal connection with Jesus also brings with it his power for living day by day: just as the Father “seated him at his right hand in the heavenly realms” (1:20), so also he has “seated us with him in the heavenly realms” (2:6).



对基督徒的生命，洗礼的大能就是：在基督自己身上作工的大能。这是我们的罪被抹去，我们在上帝面前得蒙赦免的方式，因为正如天父怎样“使他从死人中复活”（以弗所书 1:20），他也怎样借着我们的洗礼“使我们与基督一同活过来”（以弗所书 2:6）。但是，我们受洗连于耶稣，也将他的大能带入了我们的每日生活中：正如天父“使他在天上坐在自己的右边”（以弗所书 1:20），因此他也照样“使我们与他一同坐在天上”（以弗所书 2:6）。

*So what? 那又如何呢?*

No wonder we run into problems trying to live the Christian life under our own steam. “You died,” is the message our baptism gives us (Colossians 3:3). Dead people don't accomplish much. But we have a new life — Jesus Christ himself is alive in us by our baptism. Now we live each day in the power of the crucified and risen Lord — which is precisely the power of our baptism.

难怪试图凭着自己的力量过基督徒的生命，会撞到问题的了。“你已经死了，”这是我们的洗礼给我们的信息（歌罗西书 3:3）。死去的人不能成就什么。但是我们有了一个新生命——耶稣基督借着我们的洗礼亲自活在我们里面。现在我们活在被钉十字架和复活的主的大能中——这正是我们洗礼的大能。

Luther underscored the practical implications of this power for the everyday life of the Christian in his Small Catechism:

路德在他的小问答中，强调了这大能对基督徒每日生命的现实意义：

What does baptizing with water mean?

用水施洗意味着什么？

Baptism means that the old Adam in us should be drowned by daily contrition and repentance, and that all its evil deeds and desires be put to death. It also means that a new person should daily arise to live before God in righteousness and purity forever.

洗礼意味着我们里面的老亚当，连同一切罪恶和邪情私欲，应借着每日的痛心和悔改，被淹没而死。它也意味着新人应每日复生，永远在上帝面前公义纯洁的活着。

where is this written?

这记在何处呢？



St. Paul says in Romans chapter 6, We were ... buried with [Christ] 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.<sup>7</sup>

圣保罗在罗马书 6 章说：所以，我们藉着洗礼归入死，和他一同埋葬，是要我们行事为人都有新生的样子，像基督藉着父的荣耀从死人中复活一样。

This is the new life we have by our baptism. It is the new life of Jesus Christ himself. That's why the Christian life is never merely the Christian in action, it is Christ in action!

这就是我们借着洗礼拥有的新生命。它是耶稣基督自己的生命。这就是为什么基督徒的生命绝不仅仅是基督徒在行动，它是基督在行动！

*“Remember when ...?” “纪念……” ?*

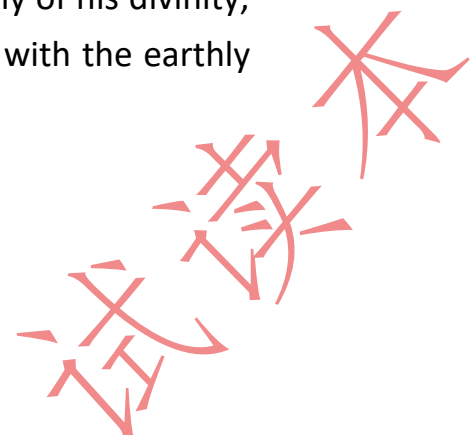
For most of American Protestantism the sacrament of the altar is primarily a way to arouse memories of Jesus or a fellowship meal in which the congregation shares in an act of Christian hospitality. Bruce Blackie's critique of mainline Protestantism could easily apply as well to much of Evangelicalism:

对大多数美国新教徒来说，圣餐礼主要是一种唤起对基督的记忆的方式，或是一个团契的聚餐，会众在其中分享基督徒的殷勤好客。布鲁斯·布莱基（Bruce Blackie）对主流新教的批评，也可以很容易地适用于福音派：

The sacrament, to most people, means nothing in itself or apart from the mood of sentiment that it creates. The dying and risen Christ, the concept of the universal church, and even a sense of dinner fellowship with other church members elude the parishioner as he partakes of diced Bond bread and a tiny sip of Welch's grape juice.<sup>8</sup>

对大多数人来说，圣礼本身毫无意义——除了它所创造的情绪外。当教友吃喝一小片邦德牌面包或一小口韦尔奇葡萄汁时，死亡和复活的基督，普世教会的概念，甚至与教会其他成员的团契感，他都无法得到。

The Lord's Supper is again best understood in light of the incarnation. Since Jesus has taken on human flesh without sacrificing any of his divinity, he is now able to distribute that same flesh in connection with the earthly elements of the sacrament:



在道成肉身的亮光中，圣餐再次得到了最好的理解。由于耶稣取了人的肉身，却并不牺牲他的任何神性。他现在也能够将同样的肉身与圣餐中属世的元素相连，并分发出去：

It is taught among us that the true body and blood of Christ are really present in the Supper of our Lord under the form of bread and wine and are there distributed and received. The contrary doctrine is therefore rejected. (Augsburg Confession, Article X. "The Holy Supper of our Lord")

我们教导说：基督的真身体和真宝血，在我们主的晚餐中，以饼和酒的形式真实的存在，并被分发和领受。相反的教义因此被拒绝。（奥斯堡认信，第 10 条款。“圣餐”）

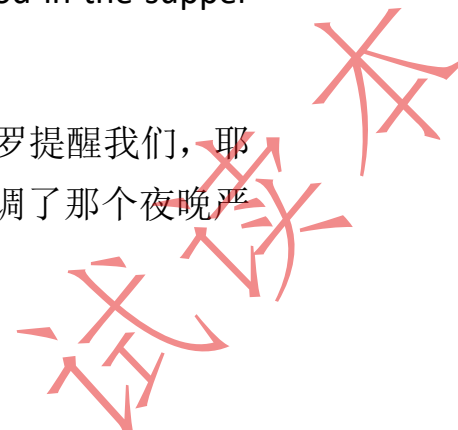
### *What did Jesus mean? 耶稣说的是什么意思？*

Down through the centuries great controversy has swirled around the words "This is my body; this is my blood." What exactly did Jesus mean by these words? Some have held that he meant something like: "This represents my body ... my blood." Certainly Jesus Often does use picture language in his teaching.

数个世纪以来，围绕着“这是我的身体；这是我的血”搅起了巨大的争论。耶稣这些话到底要表达什么意思？有些人认为他的意思类似于：“这代表我的身体……我的血。”耶稣在他的教导中当然会常常使用图像化语言。

The setting, however, indicates something different. Jesus gathered with his disciples "on the night when he was betrayed," St. Paul reminds us, stressing the sober mood of the evening (1 Corinthians 11:25). This was the last Passover he was to celebrate with his friends. He informs them, "I have eagerly desired to eat this Passover with you before I suffer" (Luke 22:15). This was neither the time nor the place for picture language. He uses none of the kind of language he used in parables. ("The kingdom of heaven is like, etc.") He speaks in straightforward, simple, declarative sentences. Rather than explain them another way, it's up to us to be faithful to his words: "This is my body; this is my blood... do this in remembrance of me" (Matthew 26:26-28; Mark 14:22-24; Luke 22:19,20; 1 Corinthians 11:23-25). In each the four locations where Jesus is quoted, he identifies his blood in the supper with the new testament.

然而，这句话的语境指出了一些不同的东西。圣保罗提醒我们，耶稣“在他被卖的那一夜”和他的门徒聚集在一起，这强调了那个夜晚严





肃的气氛（哥林多前书 11:25）。这是他和他的朋友们最后一次庆祝逾越节。他告诉他们：“我非常渴望在受害以前和你们吃这逾越节的宴席”（路加福音 22:15）。这既不是图像化语言的时刻也不是图像化语言的场所。他一点都没使用他在比喻中所使用的那种语言。（“天国好像……”）他用直截了当的、简单明了的、陈述性的句子说话。与其以另一种方式解释它们；倒不如让我们忠实于他的话：“这是我的身体；这是我的血……你们当如此行，为的是纪念我”（马太福音 26:26-28；马可福音 14:22-24；路加福音 22:19,20；哥林多前书 11:23-25）。在这四处每一处耶稣被引证的地方，他都将圣餐中他的血与新约联系起来。

### *Testament and seal 约与封章*

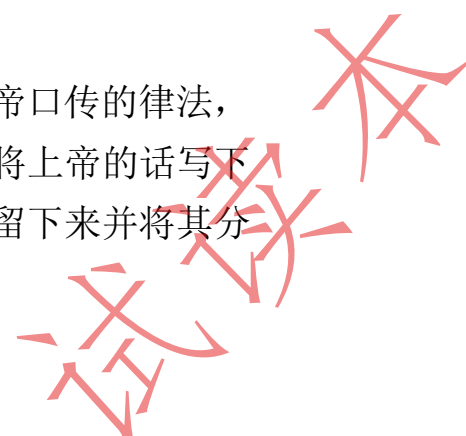
The word "testament" was well-known to the men Jesus spoke to that night of his betrayal. To them it recalled the granting of the covenant at Sinai where God's agreement with his people was signed, sealed and delivered in animal blood.

“约”这个词，对在耶稣被出卖那一夜他的听众而言，是相当熟悉的。对他们来说，它使他们回想起在西奈山上所立的约，在那儿，上帝与他子民的契约，在动物的血中被签署、封印与颁发。

### *A blood sacrifice 血祭*

That scene is recorded in Exodus 24. After hearing the oral rendition of God's law, the Israelites said unanimously: "Everything the Lord has said we will do." After Moses had written down the words of God, he prepared an altar and sacrificed bulls to the Lord, retaining the blood of the animals and dividing it into two parts. Half of it he kept in bowls while he sprinkled the other half on the altar. This constituted God's good intentions toward his people and his covenant offer to them. When Moses had read the terms of the agreement to them (in the form of the Book of the Covenant), the Israelites again responded: "We will do everything the Lord has said; we will obey." Now the testament was sealed; the blood which had been set aside in the bowls was sprinkled over the people. "This," Moses informed them, "is the blood of the covenant that the Lord has made with you in accordance with all these words."

这一幕被记录在出埃及记 24 章。以色列人听到上帝口传的律法，就同声说：“凡耶和华所说的，我们都必遵行。”摩西将上帝的话写下来后，他预备了一座祭坛，献公牛给耶和华，把牲畜的血留下来并将其分



为两半。他将一半放在碗里，另一半撒在祭坛上。这构成了上帝对他子民的美意和他提供给他们约。当摩西向他们宣读了契约的条款（以约书的形式），以色列人再次回复：“凡耶和华所说的，我们都必遵行。”现在这约已经被封上了；曾被放在一旁的碗里的血，被洒向众人。摩西告诉他们：“这是耶和华按着这一切的话，与你们立约的血。”

The civilized mind is revolted at the sight of a comparatively small amount of blood. At Sinai there was blood everywhere: on the altar, in the bowls, and then on the people! The purpose of this gory mess was to vividly portray to the people exactly what was happening to them. God was establishing a covenant with them. Since the animals had been offered to him, it was his blood. God was sprinkling his blood on his people to show them that there was an intimate bond between them. To this day we have the expression "blood brothers." It stems from the practice of two men pledging their life-long friendship by cutting their flesh and mingling their blood. The blood becomes the bond between them.

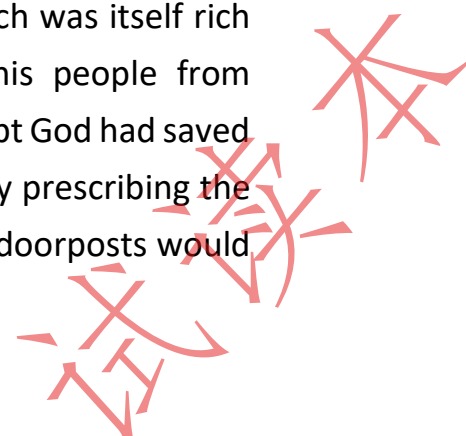
文明的人一看到相当少量的血就感到厌恶。在西奈山到处都是血：在祭坛上、在碗里、然后在人们身上！这一血淋淋的脏乱，其目的就是向人们生动地描绘，在他们身上发生了什么。上帝与他们立了一个约。既然动物是被献给他的，那就是他的血。上帝将他的血洒向他的子民，表明在他们中间有一个亲密的结合。直到今天我们都有“歃血结义”的说法。他源于两个人通过割他们的肉和混合他们的血，来保证他们终生友谊的做法。

The night before his crucifixion Jesus established his last will and testament for his church. It was signed and sealed not with a notary's signature, but with his own blood, just as the testament at Sinai had been long before.

在耶稣被钉十字架的前夜，他为他的教会设立了临终遗嘱和最后的约。他不是由公证人，而是用他自己的血签名并封印，正如很久以前在西奈山上的约所做的那样。

### *The great liberation* 伟大的释放

Jesus utilized the elements of the Passover meal, which was itself rich with the memory of God's miraculous deliverance of his people from bondage and death to glorious freedom from slavery. In Egypt God had saved his people from the plague of the death of the first-born by prescribing the death of a lamb on their behalf. The lamb's blood on their doorposts would



deliver them from death; God would “pass over” them on his deadly mission. Each year Israel was to observe a feast as a living memorial to their miraculous deliverance:

耶稣用了逾越节晚餐的元素，这晚餐本身就充满了上帝神奇的将他的子民从奴役和死亡中解救出来，脱离奴隶获得荣耀自由的记忆。在埃及，上帝用一只羔羊的死亡，拯救他的子民脱离长子之死的灾祸。涂抹在他们门框上的羔羊的血，将释放他们脱离死亡；上帝在他灭命的使命中将会“越过”他们。以色列人每年都要遵守一个节日，来纪念他们神奇的解救：

And when your children ask you, "What does this ceremony mean to you?" then tell them, "It is the Passover sacrifice to the Lord, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians." (Exodus 12:26,27)

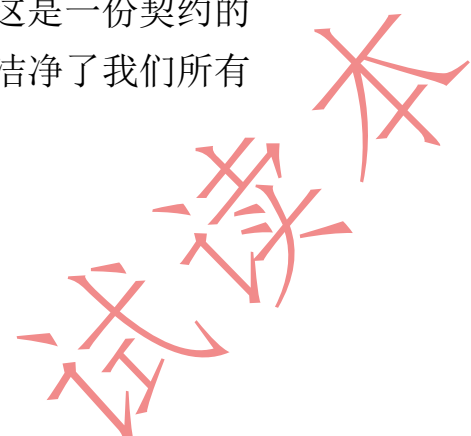
你们的儿女对你们说：“这礼仪是什么意思呢？”你们就说：“这是献给耶和华逾越节的祭物。当耶和华击杀埃及人的时候，他逾越了以色列人在埃及的房屋，救了我们各家。”（出埃及记 12:26-27）

Some fourteen centuries later the true Lamb of Israel, about to shed his blood for the salvation of the whole world, took the bread and wine of the Passover and said to his friends in the upper room: "Take, eat, this is my body.... Take, drink, this is the new testament in my blood."

大概 14 世纪以后，以色列真正的羔羊，要流他的血去拯救所有的世人，他拿着逾越节的饼和杯，在楼上对他的朋友说：“拿着吃，这是我的身体……拿着喝，这是我的血所立的新约。”

This room was more loaded with blood imagery than the altar at Sinai, dripping with the blood of the bulls. Here was the Lamb of God, about to offer his own blood on the altar of the cross, now distributing that same blood to his disciples. Like the blood of the bulls at Sinai, it was the sign and seal of an agreement. Unlike the animal blood, this was the very blood of the Son of God, which cleanses us from all sin (1 John 1:7).

这间屋子比西奈山上滴着公牛之血的祭坛，更充满了献血的意象。这儿有上帝的羔羊，要将他自己的血献在十字架的祭坛上，现在将这同样的血分发给他的门徒。正如西奈山的公牛之血一样，这是一份契约的签名和封章。与动物的血不同，这是上帝儿子的血，它洁净了我们所有的罪（约翰一书 1:7）。



## *A real reality* 一个真正的现实

The purpose of this extended historical narrative is to help us understand Jesus' words in his supper. When the setting of the text is considered within the context of: (1) the Passover meal; (2) the betrayal of Jesus, the true Lamb of God, for his death; and (3) the connection of the “new” testament with the Sinai covenant; the meaning is quite clear.

这段展开的历史叙述，其目的是帮助我们明白耶稣在他圣餐中的话。当经文的语境在这样的上下文中被思考时：（1）逾越节晚餐；（2）耶稣，上帝的真羔羊，为着他的死亡而被出卖；（3）与西奈山之约相关的“新”约；其意义是相当清楚的。

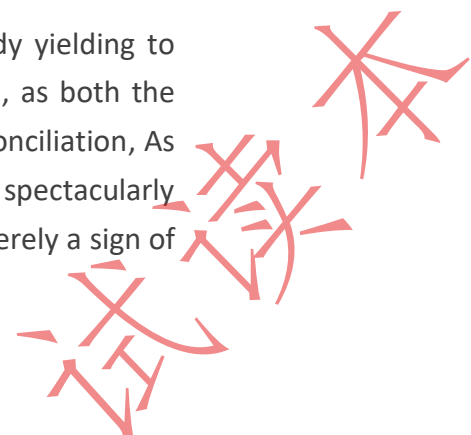
Jesus actually means to distribute to his church the very body and blood with which he made satisfaction for the sins of the world. It is therefore a sign and seal of the forgiveness of our sins and the continual reminder that God includes us in his kingdom.

耶稣实际上指的是，向他的教会分发他的身体和血——这正是他为世人的罪所做的赔偿。因此，它是我们罪得赦免的记号和封印，并持续的提醒我们上帝将我们包括在他的国度里。

The value of the sacrament of the altar can hardly be overestimated for anyone who wants to know where God is at work in this world. From his Father's right hand in glory, Jesus continues to distribute to people of every age the very same body and blood with which he earned their salvation. Here again time and space are removed, and we join with the saints of all time in common celebration of the testament established once and for all at the cross outside Jerusalem. In his holy supper, Jesus gives us reality, not symbol.

对任何想要知道上帝在这世上何处工作的人，圣餐礼的价值怎么评价都不会被高估。从他天父荣耀的右手边，耶稣持续的将他的身体和血分发给每一个时代的人——他正是用这身体和血赢得了他们的救恩。在这里，时间和空间再一次被移除了，我们与历代的圣徒一起，共同庆祝在耶路撒冷外面十字架上一次又永远设立的约。在他的圣餐中，耶稣给了我们现实，而不是象征。

The old covenant became valid and effective only by a bloody yielding to death, so the new covenant can be realized only if he [Jesus], as both the Victim and the Priest, gives himself to God as a sacrifice of reconciliation, As the One who actually suffers death (and does not merely talk spectacularly about the symbolism of death) he gives his congregation not merely a sign of



his death but the actual result of his death, which is the reconciliation of the world and the gift of a new relationship of peace with God that has been purchased through sacrifice.<sup>9</sup>

旧约只有借着以至于死亡的流血才变得合法和有效，因此新约只有在他（耶稣），既是祭物也是祭司，将他自己作为和解的献祭献给上帝时，才能实现。作为实际上遭受死亡的那一位（不仅是华丽的谈论死亡的象征意义），他给他会众的，不仅仅是他死亡的一个标志，而是他的死亡实际的结果，它是与世人的和好，以及与上帝一个新的和平的关系，这是透过祭物而买回的。

### *Earthly experience/heavenly reality 属世的经历/属天的现实*

It is time to develop a practice of the Lord's Supper which is consist with a New Testament understanding of it; which helps people to grasp the full dimension of its application to their lives. Lutheran Christians often look elsewhere for spiritual food because they haven't been taught to see the rich banquet spread by the Lord of the church in his supper. All too often they see it as just another demand on their time on busy Sunday mornings.

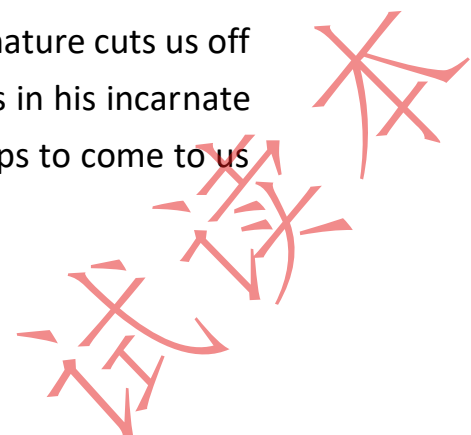
是时候发展一种与新约对圣餐的理解相一致的圣餐实践了；这有助于人们全面的把握其在他们生命中各方面的应用。路德宗基督徒常常在别处寻找属灵食物，因为他们没有被教导，去看教会的主在他的圣餐中所摆设的丰盛宴席。他们常常将其看作，不过是在忙碌的周天早上，对他们的时间又一次的索取。

Properly understood, the sacrament of the altar can be an effective experiential event.<sup>10</sup> While other form of piety attempt to climb to heaven by achieving a certain state of spirituality, Lutheran piety centers around the reality of Christ present with his church in his Word and sacrament.

正确的理解，圣餐可以是一个有效的体验式的事件。当别的敬虔形式试图借着达到某种灵性状态而攀到天上时，路德宗的敬虔围绕在，基督在他的圣道和圣礼中与他的教会同在的现实上。

### *Looking in the right places 看着正确的地方*

An assault on heaven is a doomed journey; our sinful nature cuts us off from God. But, thankfully, he has made the contact with us in his incarnate Son. Still today, through his Word and sacraments, he stoops to come to us





in connection with the lowly and common elements of water, bread and wine.

对天堂的袭击是一场注定毁灭之旅；我们的罪性使我们与上帝隔绝。但是，感谢上帝，他在他成了肉身的儿子中，让我们与他联系在一起。直到今天，透过他的圣道和圣礼，他与水、饼、酒这些卑微和普通的元素相连，屈尊临到我们。

If we want to see God at work in our world, let's stay away from the "never-never land" of subjective emotions and the fluctuations of the renewed heart. Let's find him where he has promised to meet us! Just as only the shepherds with their eyes of faith could see anything extraordinary in the manger at Bethlehem, so those who humbly bow at Christ's word find him in the lowly elements of ordinary bread and wine.

如果我们想看到上帝在我们的世界工作，让我们远离主观情绪的“永无之地”和重生之心的波动起伏。让我们在他应许与我们相遇的地方寻找他！正如只有带着他们信心之眼的牧羊人，才能在伯利恒的马槽中看到某些不同寻常的东西，那些谦卑俯伏于基督话语的人，也会在普通的饼和酒这卑微的元素中找到他。

## **Christ in action: absolution 基督在行动：解罪**

I tell you the truth, whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven.... For where two or three come together in my name, there am I with them. (Matthew 18:18,20)

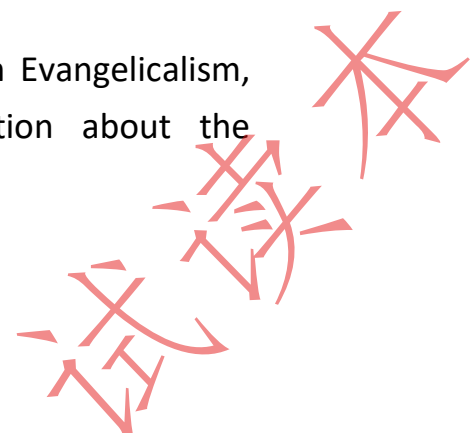
我实在告诉你们，凡你们在地上所捆绑的，在天上也要捆绑；凡你们在地上所释放的，在天上也要释放。……因为，哪里有两三个人奉我的名聚会，哪里就有我在他们中间。（马太福音 18:18,20）

It is taught among us that private absolution should be retained and not allowed to fall into disuse. (Augsburg Confession: Article XI. "Confession")

我们教导，私人的解罪应该被保留，而不应该被废弃。（奥斯堡认信：第十一条款。“论忏悔”）

### *Possibility or reality? 可能还是现实？*

In their important early study of the rise of modern Evangelicalism, Wells and Woodbridge make the following observation about the movement's dramatic switch in direction:



在威尔斯（Wells）和伍德布里奇（Woodbridge）重要的对现代福音主义兴起的早期研究中，对该运动在方向上戏剧性的转变做出了下面的观察：

In the reformers' formulation and well into the nineteenth century, evangelicalism was God's way of salvation, not only in the offering of it to men but in the applying of it to their hearts as well. Last century, however, the evangel began to be seen more as the divine offer of grace and not so much as the divine application of grace.<sup>11</sup>

在宗教改革者的表述并一直到 19 世纪，福音是上帝救恩的方式，不仅是将其供给给人的方式，也是将其应用到他们心里的方式。然而，上个世纪，福音开始更多地被视为恩典神圣的供给，而不是恩典神圣的应用。

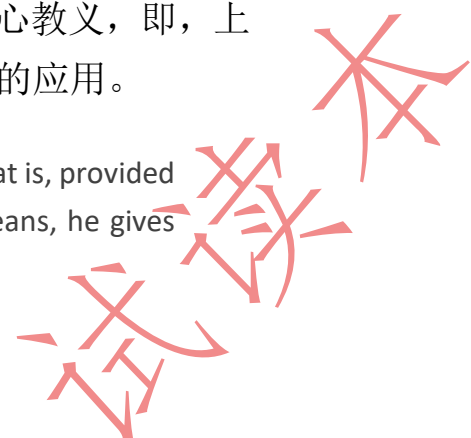
Christians today are concerned with one central issue: Where in the world is God? How can I be reassured of his love in the face of the complexities and traumas of my life? As we can see from the above quote, the historic answer of the heirs of the reformation has been: *in the gospel*. Modern Evangelicals, however, do not see the gospel as the means of applying the love of God to the sinner as much as they see it as information about the love of God. The gospel is understood to be an "offer of grace," rather than the "application of grace." It has no power itself, the power is in your decision to accept it.

今天的基督徒关心一个中心问题：在这世界上帝在哪儿？面对我生命中的复杂性和创伤，我该怎样得到他爱的保证？从上面的引文中我们可以看到，宗教改革的继承者历史性的回复是：在福音里。然而，现代福音派，更多地视福音为上帝爱的信息，而不是上帝的爱施予给罪人的媒介。福音被理解为一种“恩典的供给”而不是“恩典的应用”。它本身并没有力量，力量在你决定接受它之中。

In contrast, the Lutheran church has always stressed that the gospel is both the offer of grace and the means of its application. After dealing with the central doctrine of justification by grace through faith, that is, that God will consider our faith in Jesus as righteousness, the Augsburg Confession turns immediately to the application of salvation:

相反，路德宗教会一直强调，福音既是恩典的供给，也是恩典应用的媒介。奥斯堡信条论述了借着恩典透过信心称义这核心教义，即，上帝视我们对基督的信心为义的，之后，它立刻转向救恩的应用。

To obtain such faith God instituted the office of the ministry, that is, provided the gospel and the sacraments. Through these, as through means, he gives



the Holy Spirit, who works faith, when and where he pleases, in those who hear the gospel. And the gospel teaches that we have a gracious God, not by our own merits but by the merit of Christ, when we believe this. (Augsburg Confession: Article V. "The Office of the Ministry")

为了获得这样的信心，上帝设立了传道职任，即，提供福音和圣礼。透过这些，如同透过媒介，他赐下圣灵，这圣灵在他所喜悦的时间和地点，在那些听到福音之人里面创造信心。当我们相信这福音时，这福音教导我们，我们有一个恩慈的上帝，不是借着我们自己的功德而是借着基督的功德。（奥斯堡信条：第5条款。“传道职任”）

### *Gospel: history or power? 福音：历史还是大能？*

I have already demonstrated that Evangelical Christians today tend to see the gospel as mere historical data. Accordingly, if you want to take advantage of this information you do it by making a decision to commit yourself to Jesus. The Bible has a dramatically different view; here the shoe is on the other foot. God takes the initiative, just as he did in the incarnation of his Son.

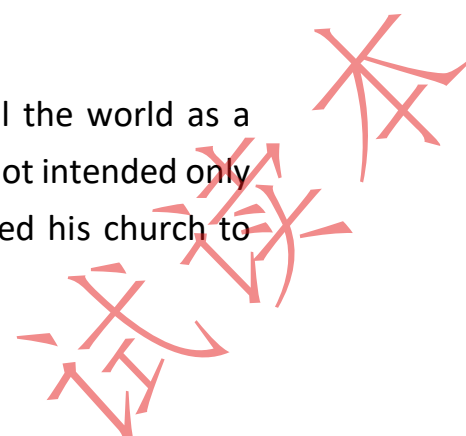
我已经表明，今天的福音派基督徒倾向于视福音仅仅为历史性数据。因此，如果你想要利用这信息，你就要做一个决定将自己交给耶稣。圣经有一个截然不同的观点；情况完全反过来了。上帝采取了先手，正如他在他儿子道成肉身中所做的那样。

The gospel is not just historical information, but the living power of the living God. Jesus said: "The words which I have spoken to you are Spirit and they are life" (John 6: 63). No wonder then that Paul saw the gospel not as a static message but as life-giving power: "I am not ashamed of the gospel of Christ, for it is the power of God for salvation to everyone who believes" (Romans 1:16).

福音不仅仅是历史性的信息，而是永生上帝永活的大能。耶稣说：“我对你们所说的话就是灵，就是生命”（约翰福音 6:63）。难怪保罗视福音不是静止的信息而是赐生命的大能：“我不以福音为耻；这福音本是上帝的大能，要救一切相信的”（罗马书 1:16）。

### *A personal gospel 个人的福音*

Jesus noted that the gospel would be preached in all the world as a testimony to all nations (Matthew 24:14). But his gospel is not intended only for general consumption. The living Lord has also instructed his church to



apply it individually. On the night after his resurrection from the dead, Jesus said to his disciples: "Receive the Holy Spirit. If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven" (John 20:22,23).

耶稣特别提到，福音要传到整个世界，向万民做见证（马太福音 24:14）。但是他的福音并不只是为了通常的消费。永生的主也指示他的教会个人性地应用它。在他从死亡中复活后的那个晚上，耶稣对他的门徒说：“领受圣灵吧！你们赦免谁的罪，谁的罪就得赦免；你们不赦免谁的罪，谁的罪就不得赦免”（约翰福音 20:22,23）。

No human being can forgive sins, of course. Jesus, however, has empowered his church with his own authority: "As the Father has sent me, I am sending you" (John 20:21). He has therefore delegated to his human followers the power to announce to penitent sinners not just the possibility of forgiveness, but forgiveness itself. Whether spoken publicly or in private, the forgiveness verbalized by a spokesman for Jesus is actually his own forgiveness: "If you forgive anyone his sins, they are forgiven."

当然，人并不能赦免罪。然而，耶稣，将他自己的权柄授予教会：“父怎样差遣了我，我也照样差遣你们”（约翰福音 20:21）。因此，他授权给他的凡人追随者，向懊悔的罪人宣告赦免——不仅仅是赦免的可能性，而是赦免本身。无论是在公开场合还是私下，耶稣的发言人所说的赦免，实践上是耶稣自己的赦免：“你们赦免谁的罪，谁的罪就得赦免。”

Accordingly Luther included in his catechism, as one of the chief parts of Christian doctrine, a section titled "Confession."

因此，路德在他的问答中，作为基督教教义的一个主要部分，包括了一个名为“忏悔”的章节。

What is Confession?

什么是忏悔？

Confession has two parts. The one is that we confess our sins; the other, that we receive absolution or forgiveness from the pastor as from God himself, not doubting but firmly believing that our sins are thus forgiven before God in heaven.



忏悔有两个部分。一是我们承认我们的罪；二是我们接受从牧师那里来的解罪和赦免，如同从上帝那里来的一样，不是疑惑，而是坚定相信，我们的罪因此在天堂上帝面前得蒙赦免了。

In order to help people learn how to confess to their pastor, Luther also included a sample order for personal confession and absolution.

为了帮助人们学习如何向他们的牧师忏悔，路德也为个人的忏悔和解罪收录了一个样例。

### *Confession to a pastor* 向牧师忏悔

Recent generations of Lutherans have so neglected private confession that it is for all practical purpose dead. We can only hope for a resuscitation – out of faithfulness to the Lord who instituted it, to be sure, but also out of concern for the deeply wounded and scarred consciences of Christians doing battle against sin in our day.

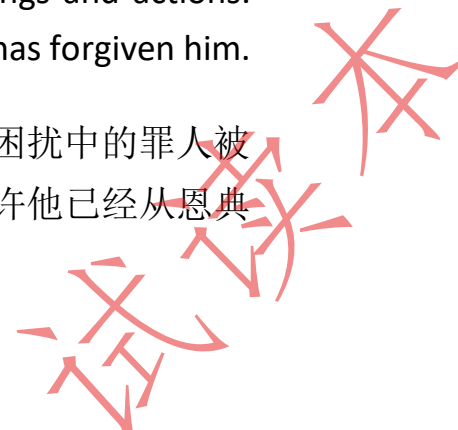
近几代的路德宗信徒是如此地忽视私下忏悔，以至于其在实践中已经死了。我们只能盼望一场复活——出于对设立它的主的忠诚，当然，也是出于对我们这个时代与罪争战的基督徒，其深受创伤和伤痕累累的良心的关注。

Current pastoral care for the troubled sinner consists of an intensive series of counseling sessions. Such counsel may indeed be necessary in order for the person to escape sin's "fallout." It does nothing, however, for the guilt of sin.

目前对在困扰中的罪人的教牧关怀，由一系列密集的辅导谈话组成。这样的辅导，对这个人逃离罪的“副作用”可能确实是必要的。然而，它对罪的罪咎什么也不能做。

People hounded by guilt are extremely attracted to revivalism. Here the troubled sinner is told to pray and meditate on his inner feelings of the grace of God; maybe he has fallen from grace (particularly if he comes from a "dead church") and needs a fresh experience of conversion in order to rid himself of guilt. When he finally comes to the point of total surrender, he will see the subjective responses of the new life beginning in his feelings and actions. When he has these inner feelings, he can be sure that God has forgiven him.

复兴主义对被罪咎追逼的人极具吸引力。在这儿，困扰中的罪人被告知，在他内心对上帝恩典的感觉中去祷告和默想；也许他已经从恩典





中堕落了（特别是如果他来自于一个“死教会”），需要一个新的归信经历来摆脱他自己的罪咎。当他最终到达完全降服的这一点时，他将在他的感受和行动中看到新生命开始的主观反应。当他有这些内在感受时，他能够确定上帝赦免他了。

The Bible has another view. In connection with his struggle against guilt and sin, St. Paul exclaims in anguish: “What a wretched man I am! Who will rescue me from this body of death? Thanks be to God -- through Jesus Christ our Lord!” (Romans 7:24,25). Here the answer is not reform, but rescue. The reform will follow.<sup>12</sup>

圣经有另一个观点。关于他与罪咎和罪的斗争，圣保罗痛苦地大喊：“我真苦啊！谁能救我脱离这必死的身体呢？感谢上帝，靠着我们的主耶稣基督就能”（罗马书 7:24,25）。这儿的答案并不是归正，而是拯救。归正将随之而来。

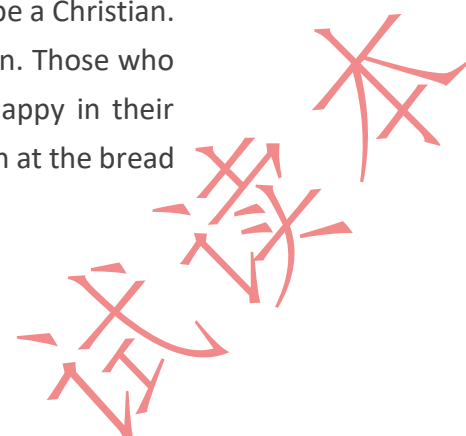
Where else can we look for the word of forgiveness than where God has promised to give it? Rather than search inside for feelings that show I am in a state of grace, it's important to listen to God speak. In holy absolution he speaks loud and clear. What could be more clear than the audible word of the gospel pronounced by Christ's servant in his name and in his place?

除了在上帝应许给予赦免的地方，我们还能在哪里找到赦免之道呢？与其在内心寻找感觉来表明我处于恩典的状态，重要的是听上帝自己的话。在圣解罪中他大声而清晰地说话。还有什么比由基督的仆人，奉他的名，在他的位置所宣告的福音可听见的道更加清晰的吗？

The time has come to begin restoring the practice of private confession and absolution to the life of the church. We can learn by the example of the churches of the Reformation.<sup>13</sup> There must be patient teaching and loving invitation, not compulsion. Then people will respond. Christian people always respond to the gospel, Luther reminds us:

是时候在教会生活中，开始恢复私下忏悔和解罪的实践了。我们可以学习宗教改革时教会的榜样。必须耐心教导和友爱地邀请，而不是强迫。然后人们将会回应。路德提醒我们，基督徒总是会回应福音：

When I urge you to go to confession, I am simply urging you to be a Christian. If I bring you to this point, I have also brought you to confession. Those who really want to be good Christians, free from their sins, and happy in their conscience, already have the true hunger and thirst. They snatch at the bread



just like a hunted hart, burning with heat and thirst, as Psalm 42:2 says, "As a hart longs for flowing streams, so longs my soul for thee, O God."<sup>14</sup>

当我督促你去忏悔时，我只是在督促你成为一个基督徒。如果我带你到了这一点，我也就在带你去忏悔。那些真的想要做好基督徒，从他们的罪中得释放，并在他们的良心里快乐的人，已经有了真正的饥渴。他们抢夺食物，如同一头被追赶的又热又渴的鹿，正如诗篇 42:1 所说：“上帝啊，我的心切慕你，如鹿切慕溪水。”

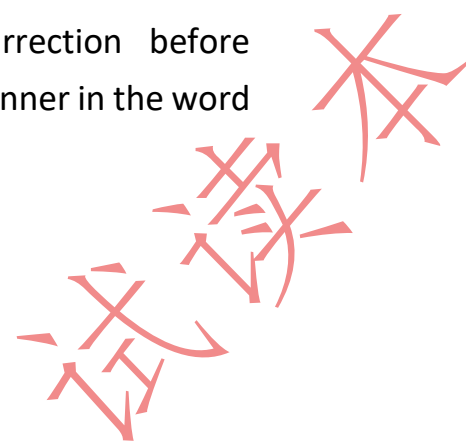
### *Clubbing the serpent* 用棍打蛇

This ministry is effective. I know; I've seen it in action. It's thrilling to see what happens in the confidential setting of confession as Christians wounded by sin and guilt are able to unload the sin that's been haunting them. "The serpent must stick its head out of its hole in order for it to be clubbed," Bonhoeffer reminds us.<sup>15</sup> This is more than getting something "off your chest." This is a confrontation with the poison and filth of sin. It's actually a kind of death. In fact, it is a return to baptism; it's a renewal of the death we died there to sin and a renewal of the resurrection we experienced there with Jesus Christ.

我知道，这个事工是有效的；我已经看到了它的作用。看到在秘密忏悔中发生了什么令人兴奋的：作为被罪和罪咎伤害的基督徒，他们能够卸下一直困扰他们的罪。朋霍费尔提醒我们，“蛇必须把它的头伸出洞外，才能被用棍棒击打。”这不仅是某些“说出你的心事”。这是与罪的毒害和污染相对抗。它实际上是一种死亡。事实上，它是对洗礼的回归；它是对死亡的更新，我们在那儿向罪死了，并在那儿更新我们与耶稣基督一同经历的复活。

### *Reality, not possibility* 事实，不是可能性

Where is God when I'm hurting? This is the issue for people who are struggling with the pain of sin and guilt. The standard approach today is inadequate. We can do more than give biblical examples of people who triumphed over sin. We can do more than talk about "surrender." We can do more than provide how-to lists for living the "victorious life." Sin kills. And corpses don't triumph or surrender or live victorious lives. Remorseful sinners need rescue before reform. They need resurrection before rehabilitation. And this is exactly what Christ brings to the sinner in the word of his gospel absolution through the mouth of the pastor.



当我受伤时上帝在哪儿？这是那些正在与罪和罪咎的痛苦争战之人的问题。今天的答案是不恰当的。我们能做的不仅仅是给出圣经中战胜罪之人的例子。我们能做的不仅仅是谈论“降服”。我们能做的不仅仅是为活出“得胜的生命”给出一份“如何去做”清单。罪恶杀戮。而尸体并不战胜、降服或活出得胜的生命。懊悔的罪人在归正前需要拯救。他们在康复前需要复活。而这正是基督透过牧师的口，在他福音解罪的话中，带给罪人的。

What a privilege it is for God's servant to look a Christian brother or sister in the eye and deal openly and honestly with the horror of his or her sin in the power of the gospel of the Lord Jesus Christ! If the Son sets you free," Jesus said, "you will be free indeed" (John 8:36).

上帝的仆人有何等大的特权，可以直视一个基督徒弟兄或姐妹，在主耶稣基督福音的大能中，公开而诚实的面对他或她罪的惨状。耶稣说：“上帝的儿子若使你们自由，你们就真正自由了”（约翰福音 8:36）。

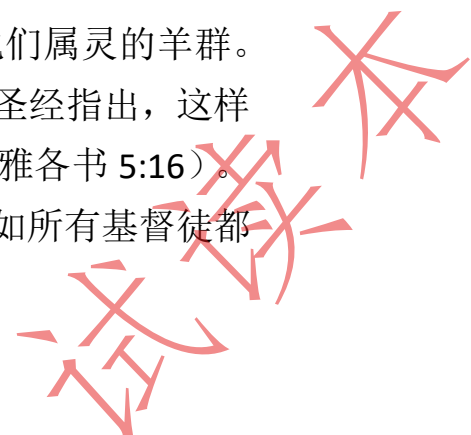
And Jesus still sets people free. He sets them free by the word of his gospel. This isn't just potential forgiveness; this is actual forgiveness itself. No *more* "if only ..." games. This is real. In personal confession and absolution Jesus Christ still sets people free.

耶稣依然在使人们自由，他借着福音的话使他们自由。这不仅仅是可能的赦免；这是真实的赦免本身。不再有“只有当……”的文字游戏。这是真实的。在个人的忏悔和告解中耶稣基督依然在使人们自由。

### *Confession to a neighbor 向邻舍忏悔*

Pastors, as shepherds of their congregations, are charged to feed and care for their spiritual flocks. Therefore they bear the prime responsibility hearing confession and pronouncing absolution. The Bible indicates, however, that the practice is not limited to pastoral care: "Confess your sins to each other ..." (James 5:16). There is a place for confession to one's neighbor as well as one's pastor. Just as all Christians witness to the gospel, while only pastors are called to proclaim it publicly, so also every Christian has the privilege of speaking the gospel to wounded consciences:

牧师。作为其会众的牧羊人，负责去喂养和看顾他们属灵的羊群。因此他们承担了听忏悔和宣告解罪的主要责任。然而，圣经指出，这样的实践并不局限于教牧关怀：“你们要彼此认罪……”（雅各书 5:16）。一个人可以向他的邻舍忏悔，如同向他的牧师一样。正如所有基督徒都



见证着福音，同时唯有牧师被呼召公开的宣告它，因此，每一个基督徒都有向受伤的良心宣讲福音的特权：

For when we have laid bare our consciences to our brother and privately made known to him the evil that lurked within, we receive from our brother's lips the word of comfort spoken by God himself. And, if we accept this in faith, we find peace in the mercy of God speaking to us through our brother.<sup>16</sup>

因为当我们将我们的良心向我们弟兄敞露，将心里隐藏着的恶私下告诉他，我们就从我们弟兄嘴唇里接受了由上帝亲自说的安慰的话。并且，如果我们在信心里领受了它，我们就在上帝透过我们弟兄对我们所说的怜悯里找到了平安。

There's a lot of talk these days about "discipling" Christians — training them to reach greater maturity as disciples, or followers, of the Lord Jesus. Typically this is to happen by developing close, trusting friendships with one or two fellow Christians in an atmosphere of mutual accountability. There is a crying need for such friendships; I have already commented on the isolation and loneliness in which most Christians live today. But we need more from our Christian brother or sister than sympathy or good advice!

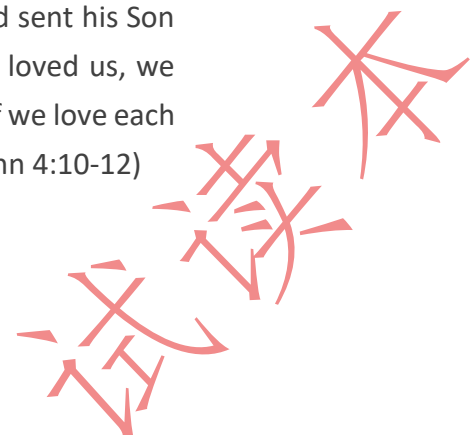
这些日子有很多关于“门徒训练”基督徒的讨论——训练他们达到更高的成熟，成为主耶稣的门徒或追随者。这通常是借着与一两个基督徒同伴，在一种互相负责的氛围里，发展亲密和信任的友谊来实现的。人们迫切的需要这样的友谊；我已经描述过，今天大多数基督徒都活在孤立和孤独中。但是我们对我们兄弟姐妹的需要，不仅仅是来自他们的同情或好建议！

### *God at work 上帝在作工*

In the isolation and loneliness of our world, what we really cry out for is love -- no ordinary love, but the love of God. The really extraordinary thing is that God uses fellow Christians to make his love known to us:

在我们这个孤立和孤独的世界，我们真正的渴望是爱——不是普通的爱，而是上帝的爱。真正不同寻常的事是，上帝使用基督徒同伴向我们显明他的爱：

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 each other, God lives in us and his love is made complete in us. (1 John 4:10-12)



不是我们爱上帝，而是上帝爱我们，差他的儿子为我们的罪作了赎罪祭；这就是爱。亲爱的，既然上帝这样爱我们，我们也要彼此相爱。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，他的爱在我们里面得以完满了。（约翰一书 4:10-12）

God reveals his love in only one place — the word of his gospel. That word, however, comes to us not only in preaching, sacraments and absolution, but also through interaction with Christian friends:

上帝只在一个地方显明他的爱——他福音的道。然而，这道，不仅在讲道、圣礼和告解中临到我们，也透过基督徒朋友的交流临到我们：

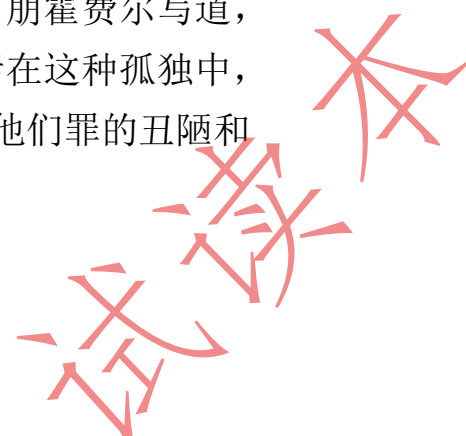
[The gospel] offers counsel and help against sin in more than one way, for God is surpassingly rich in his grace: First, through the spoken word, by which the forgiveness of sin (the peculiar function of the gospel) is preached to the whole world; second, through baptism; third, through the holy sacrament of the altar; fourth, through the power of keys; and finally, through the mutual conversation and consolation of brethren. Matthew 18:20, "Where two or three are gathered," etc.<sup>17</sup>

（福音）以不止一种方式提供对罪的辅导和帮助，因为上帝在他的恩典中及其丰富：首先，透过口述的话，借此罪得赦免（福音独特的功能）被宣告给整个世界；第二，透过洗礼；第三，透过圣餐；第四，透过钥匙职；而最后，透过弟兄们相互交流和安慰。马太福音 18:20，“哪里有两三个人奉我的名聚会，”等等。

### *The encouraging word* 令人鼓舞的话

This brings a whole new dimension to Christian friendship. One of the reasons loneliness has become an epidemic in our age is that people have learned to live behind masks. "He who is alone with his sin is utterly alone," Bonhoeffer wrote.<sup>18</sup> There is no reason to go on living with that kind of loneliness, for when Christians are able to take off their masks in each other's presence and confront the ugliness and pain of their sin, there is healing and peace. It is the peace of Jesus Christ, and it comes in the word of his gospel through the voice of our Christian friend.

这给基督徒友谊带来了一个全新的维度。在我们这个时代，孤独变为流行病的原因之一是，人们学会了在面具背后生活。朋霍费尔写道，“独自承受其罪之人是完全孤独的。”没有理由继续活在这种孤独中，因为当基督徒能够在彼此面前卸下他们的面具，并直面他们罪的丑陋和





痛苦时，那里就是医治与平安。它是耶稣基督的平安，它透过我们基督徒朋友的声音，在他福音的话中来到。

... one humbles himself before the other, one comforts the other, one fittingly bears the burden and weakness of the other. Together they are strengthened, empowered and grounded in the genuine unity of weary and sin burdened hearts, a unity which is found in him who justifies the ungodly out of grace.

……一个人在另一个人面前谦卑他自己，一个人安慰另一个人，一个人适当地承担另一个人的重担和软弱。在疲倦和担负罪恶的心真诚的合一中，他们一起被坚固、被授予力量、被奠基，这样的合一是在那出于恩典称不敬虔之人为义的主里面找到的。

Fortunate is that person who has a brother or two with whom he has such a bond of confession and honesty; there sins will decrease, and if one does fall, there are people who with a gentle spirit help to set him right again:

那些有一两个弟兄，和他有如此坦白和诚实的关系之人，是有福的；在那儿罪会减少；如果有某人跌倒，会有人用温柔的灵帮助他恢复平稳：

Two are better than one, because they have a good return for their work: If one falls down, his friend can help him up. But pity the man who falls and has no one *to help him up!* (Ecclesiastes 4:9,10)<sup>19</sup>

两个人总比一个人好，他们劳碌同得美好的报偿。若是跌倒，这人可以扶起他的同伴；倘若孤身跌倒，没有别人扶起他来，这人就有祸了。（传道书 4:9-10）

## **Christ in action: Worship 基督在行动：敬拜**

After this I looked and there before me was a great multitude that no one could count from every nation, tribe, people and language, standing before the throne and in front of the Lamb. *They were wearing* white robes and were holding palm branches in their hands. And they cried out in a loud voice:

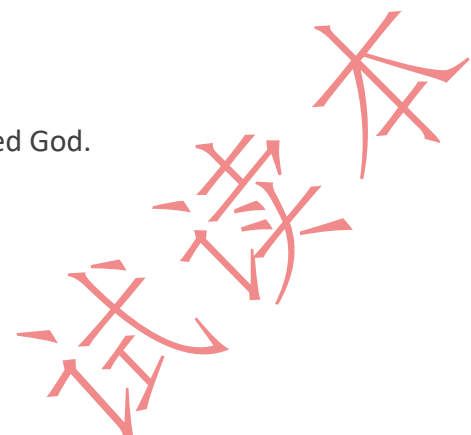
Salvation belongs to our God,

who sits on the throne,

and to the Lamb!

... They fell down on their faces before the throne and worshiped God.

(Revelation 7:9-11)



此后，我观看，看见有许多人，没有人能计算，是从各邦国、各支派、各民族、各语言来的，站在宝座和羔羊面前，身穿白衣，手拿棕树枝，大声喊着说：“愿救恩归于坐在宝座上我们的上帝，也归于羔羊！”众天使都站在宝座和众长老，以及四个活物的周围，俯伏在宝座前，敬拜上帝。

（启示录 7:9-11）

Praise the Lord, O my soul;

all my inmost being, praise his holy name!

(Psalm 103:1)

我的心哪，你要称颂耶和华！凡在我里面的，都要称颂他的圣名！（诗篇 103:1）

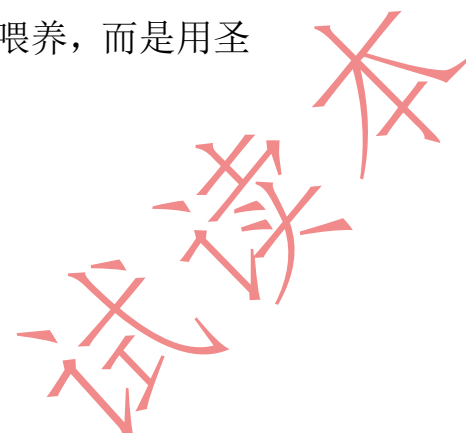
### *Greener pastures? 另谋他处?*

The common criticism leveled against liturgical churches is that they are cold and unfeeling. "I left that church," the saying goes, "because I wasn't being fed."

对礼仪性教会常见的批评是它们冷酷绝情。常言道，“我离开那间教会，因为我没有得到喂养。”

No greater indictment could be leveled against any church calling itself Christian. The Good Shepherd, who has given his life for the church (John 10:11) has specifically left instructions for the care and feeding of his sheep (John 21:15-17). Pastors, whose very name means "shepherd," are charged to "keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood" (Acts 20:28). The faithful church will always see that the flock is fed, not with junk food, but with the solid nourishment of the Word and sacrament.

对任何称自己为基督教的教会，没有比这更严重的指控了。那为教会献上生命的好牧人（约翰福音 10:11），特别留下了照顾和喂养他的羊的吩咐（约翰福音 21:15-17）。牧师的名字的意思正是“牧羊人”，他们的职责是“圣灵立你们作全群的监督，你们就当为自己谨慎，也为全群谨慎，牧养上帝的教会，就是他用自己血所买来的”（使徒行传 20:28）。忠实的教会将会看到，羊群不是用垃圾食品在喂养，而是用圣道和圣礼丰富的食粮在喂养。



What people mean when they say they're not being fed, however, usually has less to do with spiritual nourishment than it does with spiritual taste buds. What they really mean is that they're looking for a different emotional climate. In our consumer society, Christian people tend to shop for the church where they find the right mix of preaching and worship to suit their tastes. Here style is often more important than content, atmosphere more important than doctrine. A church with an appealing style of worship will be more likely to attract the attention of the Evangelical "shopper" in today's church market.

然而，当人们说他们没有得到喂养时，他们的意思，常常和属灵的食粮无关，而与属灵的味蕾有关。他们真正的意思是，他们在寻找一个不同的情绪氛围。在我们这个消费社会，基督徒倾向于去教会采购，在那里他们寻找适合自己口味的讲道和敬拜组合。在这儿风格往往比内容更重要，气氛比教义更重要。一个其敬拜是动人风格的教会，将更有可能吸引今天的教会市场福音派“购物者”的注意力。

### *Pop music* 流行音乐

Evangelical churches are quite adept at finding worship styles that please their constituency. Popular musical styles are used, and on Sunday morning in most Evangelical churches of America people can hear the same music they've been listening to all week, with sacred lyrics added. The Christian church has often borrowed musical settings from the culture it lives in. The hymns of Martin Luther are a case in point. Many of his original hymns are set to tunes from the popular music of his day. "Why should the devil have all the good music?" was his rather pointed question; one which modern Christians would do well to ponder.

福音派教会相当擅长于找到能取悦其顾客的敬拜方式。流行的音乐风格被使用，在周日早上的大多数美国福音派教会里，人们能够听到他们整周都在听的同样的歌曲——加上神圣的歌词。基督教会常常从它所生活的文化中借用音乐背景。在这一点上，马丁路德的赞美诗是一个很好的例子。他的许多原创赞美诗都是从他当时时代的流行音乐中改编的。“为什么魔鬼拥有所有的好音乐？”这是他相当尖锐的问题；这也是现代基督徒应该好好思考的问题。



## *Worship or entertainment? 敬拜还是娱乐?*

However, the main weakness of Evangelical Protestant worship isn't the musical forms it borrows from our culture, but the focus it encourages. The spotlight in much of Evangelical worship is not on God, but on the feelings aroused within the worshiper. The “praise the Lords” of its enthusiastic worship are often followed by a rhetorical question: “Don't it make you feel good?”<sup>20</sup> Having borrowed the musical styles of our culture, Evangelicalism has (perhaps inadvertently) borrowed its attitude as well. Worship has now become entertainment. The results in some corners of Evangelicalism have been extreme:

然而，福音派新教敬拜的主要缺陷，不是它从我们文化中借用的音乐形式，而是其激励的焦点。很多福音派敬拜的焦点不是上帝，而是在敬拜者心里被唤起的感受。“赞美主”的狂热的敬拜之后，常常跟随着一个反问：“这难道不会让你感觉很好吗？”在借用我们文化的音乐风格时，福音主义（也许是无意识地）也借用了它的态度。敬拜现在变成了娱乐。在福音派的某些角落，结果是极端的：

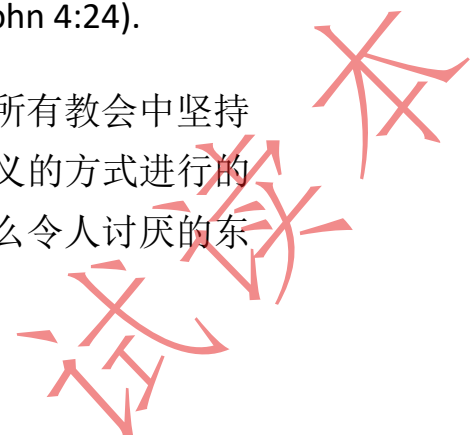
[The Holy One of Israel has become] our buddy, our pal, our friend.... When a group of singers can gyrate all over the stage and croon sentimental mush about God the Father, God the Son, and God the Holy Spirit, and people clap and shout and stomp their feet, then surely our religion has been reduced to the lowest level of commercial entertainment.<sup>21</sup>

（以色列的圣者成为了）我们的伙伴，我们的哥们，我们的朋友……当一群歌手能够在整个舞台旋转，浅唱低吟着关于圣父、圣子和圣灵的靡靡之音，人们拍手、叫喊、跺脚，我们的宗教无疑降到了最低的商业娱乐的水平。

## *In spirit and truth 用心灵和真理*

Worship forms are never ends in themselves. The Lutheran church never has insisted on uniform worship rites in all its congregations.<sup>22</sup> Nor is there any virtue in worship conducted in a cold, detached, formalistic way as though there were something distasteful about human emotion. There's no correlation between a service's sterility and its orthodoxy. Confessional Lutherans aim to worship God in spirit as well as in truth (John 4:24).

敬拜形式本身绝不是目的。路德宗教会从来没有在所有教会中坚持一个统一的敬拜仪式。以一种冷漠的、超然的、形式主义的方式进行的敬拜，没有任何美德可言——仿佛人的情感存在着什么令人讨厌的东



西似的。一个敬拜仪式的无聊和其正统性之间并不相关。认信路德会旨在用心灵并按真理敬拜上帝（约翰福音 4:24）。

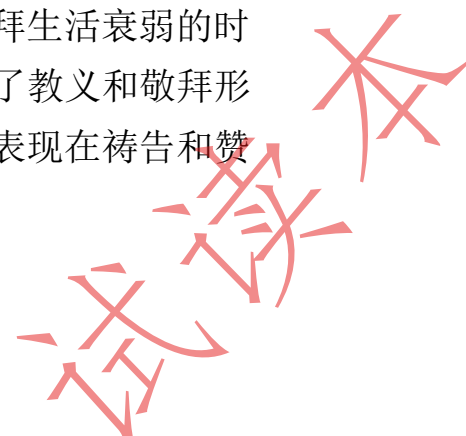
### *Selling or proclaiming? 售卖还是宣告？*

There's more at stake here than meets the eye. Worship is never merely a matter of personal taste. It's a travesty to see churches acting like fast food chains, each trying to get more customers by outdoing the others through advertising and packaging techniques. The gospel is not a product to be sold; it is a message to be proclaimed. It's time to ask whether the church in America today can afford to go on compromising the gospel by its consumer approach to worship. Has the gospel become just another sales pitch? Have we lowered God to the level of a media manipulator? Has he become just another used car salesman or fast-talking appliance store hawker in the public eye? This calls for sober evaluation and honest repentance.

这里的危害比我们想象的大得多。敬拜绝不仅仅是个人品味的问题。看到教会像连锁快餐店一样运作，每个教会都试图透过广告和包装技术胜过别的教会，并借此获得更多的顾客，这真是一个讽刺。福音不是一个被售卖的商品，它是一个被宣告的信息。是时候去问：今天的美国教会是否能承受，继续借着其顾客导向的敬拜来妥协福音。福音是否变成了另一个销售行话？我们是否将上帝降为媒体操纵大师的层次？在公众眼里，他是否不过是另一个二手车推销员或健谈的电器商店销售？这要求我们严肃的评估和真诚的悔改。

There is another way of worship. It's the kind of worship which flows out of the gospel itself. Conservative Christians are concerned about orthodox preaching; it's time we take an active interest in orthodox worship as well. Here we can learn from other generations. In a similar age of decline in the church's worship life Wilhelm Loehe (d. 1872) stressed the intimate connection between doctrine and worship forms: "The true faith is expressed not only in the sermon but is also prayed in the prayer and sung in the hymns."<sup>23</sup>

还有另一种敬拜方式。它是源于福音本身的敬拜方式。保守的基督徒关心正统的讲道；我们也是时候积极的对正统的敬拜感兴趣了。在这儿我们可以向别的时代的人学习。在一个类似的教会敬拜生活衰弱的时代，威廉·罗伊（Wilhelm Loehe，逝于 1872 年）强调了教义和敬拜形式间密切的关系：“真正的信仰不仅表现在讲道中，也表现在祷告和赞美诗中。”





Which response is, in fact, the most faithful to the gospel of Christ -- the subjective, entertainment atmosphere encouraged in much of what passes for Christian worship today or objective praise of the God who comes to us in his Word and sacrament?

事实上，哪一种回应是最忠实于基督的福音呢——在今天很多冒称基督教敬拜的活动中所鼓励的主观和娱乐的氛围里呢，还是在对上帝的，那位在他的圣道和圣礼中临到我们者的客观的赞美里？

### *Mystery and understanding* 奥秘和理解

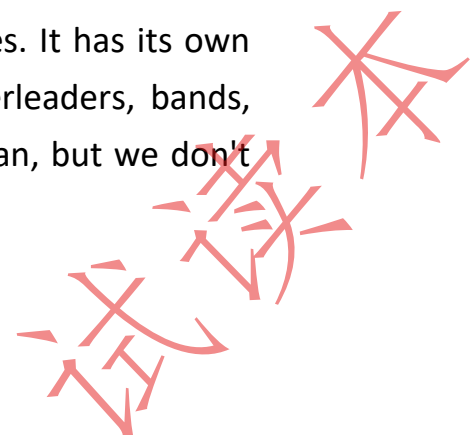
I have demonstrated that God works in this world of ours in surprising ways: first in the incarnation of his Son, then in the word of the gospel, which from first to last is the message of Jesus Christ and him crucified. This word in both oral and sacramental form might be a stumbling block and foolishness to the unbeliever, but it is the very power and wisdom of God to those who are being saved (1 Corinthians 1:18-24).

我已经展示了，上帝在我们这个世界，以奇妙的方式作工：首先是在他儿子道成肉身上，然后在福音的道——这福音从始至终都是耶稣基督并他钉十字架的信息。这道无论是口头还是圣礼的形式，对不信者都可能是绊脚石和愚拙，但对那些得救的人，它正是上帝的大能和智慧。

The wisdom of God is hidden — hidden under the cross. There in lowly weakness God hid himself from human wisdom so that he might be more clearly known by those who believe in him. This is what the New Testament refers to as "mystery": that God reveals himself powerfully when he comes to us in the weakness of the cross of Christ. This mystery can never be grasped by human intellect; it is only revealed to those who trust in him.

上帝的智慧是隐藏的——藏在十字架下面。在那里卑微软弱的上帝将他自己对人的智慧隐藏起来，使得他可以更清楚的为那些信他的人所认识。这就是新约所说的“奥秘”：当上帝在基督十字架的软弱中临到我们时，他强有力的显明了他自己。这个奥秘永远无法被人的智慧理解；它唯独显明给了那些信的人。

No one is surprised when foreign visitors don't understand American football. There is nothing particularly logical about its rules. It has its own peculiar atmosphere and its own "liturgical" forms: cheerleaders, bands, officials, etc. Anyone can eventually become a football fan, but we don't expect everyone immediately to appreciate fully the *game*.



当外国游客不理解美式足球时，没人会惊讶。它的规则并不特别有逻辑。它有它自己特殊的气氛和自己的“礼拜”形式：啦啦队、乐队、官方人员，等等。任何人最终都可能成为一个球迷，但是我们并不期待每个人都能立刻完全的欣赏比赛。

That's the way it works in football. For some strange reason, however, many have the idea that Christian worship should be immediately accessible to the man off the street. If we take the New Testament seriously, we see this is impossible:

这就是足球的运作方式。然而，出于某些奇怪的原因，很多人觉得，基督教的敬拜应该立刻的为大街小巷的人所接受。如果我们认真的看待新约，我们就会发现这是不可能的：

The man without the Spirit does not accept the things that come from the Spirit of God, for they are foolishness to him, and he cannot understand them, because they are spiritually discerned. (1 Corinthians 2:14)

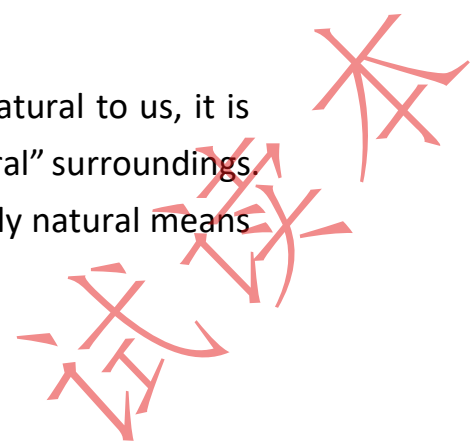
然而，属血气的人不接受上帝的灵的事，他反倒以这为愚拙，并且他不能了解，因为这些事惟有属灵的人才能领悟。（哥林多前书 2:14）

No wonder, then, that St. Paul wrote that those who hold the apostolic ministry should be regarded “as servants of Christ and stewards of the mysteries of God” (1 Corinthians 4:1[RSV]). The whole life of the church is caught up in the supernatural life God gives to his people through lowly natural channels: the oral word, water, bread and wine. We come to worship, then, not as we would go to a concert or a rally, expecting to be entertained. We come expecting to meet God. His Word and his sacrament throb with life and vitality. It is the life and vitality of God himself.

因此，难怪圣保罗写道，那些担任使徒职任的人，应该被视为“基督的执事，上帝奥秘的管家”（哥林多前书 4:1）。教会的全部生活，都被包裹在上帝透过卑微的自然渠道：口述的道、水、饼和酒，赐予他子民超自然的生命中。因此，我们来敬拜，不是像我们去听音乐会或参加集会，期待得到娱乐。我们来期待见到上帝。他的圣道和他的圣礼伴随着生命和生机的脉动。它是上帝自己的生命和生机。

### *Barefoot worship* 脱鞋敬拜

If worshiping with ancient liturgical forms seems unnatural to us, it is only because we have failed to grasp that we are in “unnatural” surroundings. Here, in this place and at this time, in, with, and under lowly natural means



God has chosen to reveal the reality of his presence. Liturgical worship is the historic way the church has chosen to acknowledge the profound mystery of God's presence in its midst. these forms of worship may indeed seem unnatural some, but this is the way the church removes its shoes, the place on which it stands is holy ground (Exodus 3:5).

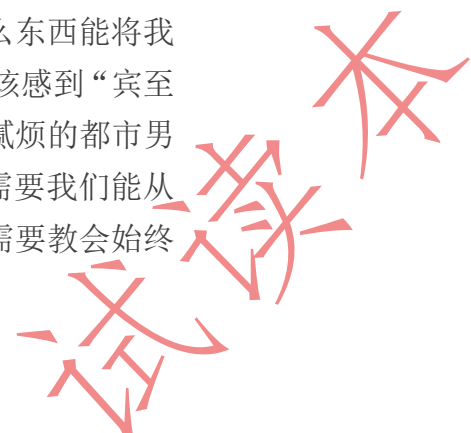
如果用古代的礼仪形式敬拜对我们看上去是不自然的，它唯独是因为我们没有意识到我们处于“不自然的”环境中。这儿，在此时此地，上帝选择用卑微的自然工具，在其里面和在其之下，去揭示他真实的存在。礼仪型敬拜是教会选择的有历史意义的方式，来宣认上帝在中间存在的深刻奥秘。这些敬拜形式看起来也许确实有些不自然，但这是教会脱鞋的方式，它所站立的地方是圣地（出埃及记 3:5）。

Liturgical worship feels unnatural to us because it does not always reflect our “natural” feelings. Rather, it teaches us what to feel when God meets us in his Word and sacrament. F. H. Brabant has pointed out how we can “feel at home” with this kind of worship:

礼仪型敬拜让我们感到不自然，因为它并不总是反映我们“自然的”感受。相反，它教导我们当上帝在他的圣道和圣礼中与我们相遇时，我们去感受什么。F·H·布拉班特（F. H. Brabant）指出，我们如何能在这样的敬拜中“宾至如归”：

All this demand for a worship which shall be the “natural” expression of what we feel, just like the demand for a devotional life always in the sunshine, without method or effort, is at bottom a confusion between the natural and the easy. We do not go to church to say and do “just as we like.” ... We come, stained and weary from a life that is largely unnatural, longing for something to lift us up into an atmosphere of spiritual peace. We ought, indeed, to “feel at home” in church, but we come to it as wanderers returned, not like tired city men calling for our slippers and our comfortable chairs. This is why we need all the help we can get from without, the steadiness of discipline, the beauty of holiness, the unswerving faith of the church, upon which to lean our poor half-heartedness. That is why the liturgy not only expresses what we feel; it also teaches us what we ought to feel.<sup>24</sup>

所有这些对一场敬拜应该“自然地”表达我们感受的要求，正如要求一个虔诚的生命总是在愉快中，不需要方法或努力一样，归根结底是对自然和容易的混淆。我们去教会并不是“随心所欲”的去说和去做……我们来，因一个极不自然的生命灰头土面、疲惫不堪，渴望有什么东西能将我们举起，到一个属灵平安的气氛中。确实，我们在教会中应该感到“宾至如归”，但是，我们来到它那里，是像浪子归来，而不是像腻烦的都市男女要求我们的拖鞋和我们舒适的椅子。这就是为什么我们需要我们能从外界得到的一切帮助，需要稳固的磨炼、需要圣洁的装饰、需要教会始终



不渝的信仰，靠着这些来支撑我们可怜的半心半意。这就是为什么敬拜仪式不仅仅表达了我们的感受；它也教导我们应该去感受什么。

It's time to recognize Christian worship for what it is: Christ at work through his Word and sacrament. Rather than focusing on the mind and heart of the worshiper, worship should point to the God who meets us there. Growth in understanding worship comes along with growth in understanding his Word.<sup>25</sup>

是时候认识到基督教敬拜的本质是什么了：基督透过他圣道和圣礼的工作。相比于聚焦在敬拜者的心思和想法上，敬拜应该指向在那儿与我们相遇的上帝。对敬拜的理解是随着对他话语的理解的增长而增长的。

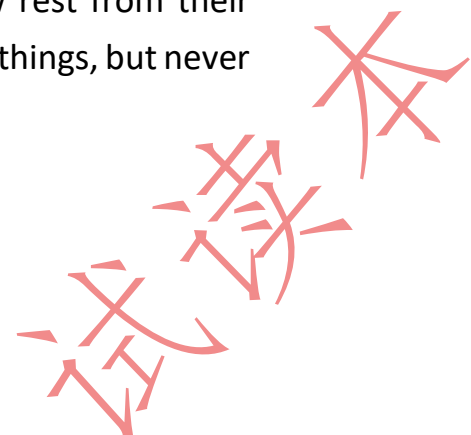
### *Vitality in worship* 敬拜中的生机

Liturgical worship needn't be dull. What virtue is there in rattling through worship forms as if we were reading the telephone book? These are not merely outward forms. They represent a rich legacy. An appreciation of this liturgical legacy brings with it fresh energy and renewed vitality in every age. In the historic words of its liturgy the church joins with Christians of all time in giving praise to the God who has created, redeemed and sanctified it. There is after all only one church — both militant and triumphant, living here and living in heaven.

礼仪敬拜不必是枯燥乏味的。在整个敬拜形式中，如同读电话簿一样喋喋不休，这有什么美德呢？这些不仅仅是外在的形式。它们代表着丰富的遗产。对这一礼仪遗产的欣赏在每个时代都带来了新的活力和生机。在其礼仪历史性的话中，教会与所有时代的基督徒一起，赞美那创造、救赎又使它成圣的上帝。归根结底，只有一个教会——既是战斗着的又是得胜的，既活在这儿又活在天上。

### *The triumphant echo* 胜利的回声

Like passengers on a train in a dark tunnel, Christians rejoice to be part of a vast company who have passed through the darkness of this world into the brilliant sunshine of God's glory. This means that worship is always an echo of the distant triumph song of those who even now rest from their labors in God's eternal presence. Such worship can be many things, but never listless or lifeless.



基督徒就像在一个黑暗隧道中行驶着的火车上的乘客，他们为是这个庞大团体中的一员而喜乐，这个团体穿越了此世的黑暗，进入上帝荣耀的灿烂光明中。这意味着敬拜永远是遥远的胜利之歌的回声，这胜利之歌是那些在上帝永恒的同在中从他们的劳苦中得享安息之人唱响的。这样的敬拜可以是很多事，但绝不是无精打采或毫无生气。

Finally, a revitalization of incarnational and sacramental theology will lead to a revitalization of our worship. Contemporary Christians live in a complex world. We face loneliness and anxiety in a world that becomes increasingly hostile as the years go by. We need a way to come into real contact with God. Can entertainment-centered worship provide that contact?

最后，道成肉身和圣礼神学的复兴，将导致我们敬拜的复兴。当代基督徒活在一个复杂的世界。在一个随着岁月流逝变得越来越充满敌意的世界，我们面临着孤独和焦虑。我们需要一个真正的与上帝联系的方式。以娱乐为中心的敬拜能提供这样的联系吗？

### *Reality in worship 敬拜中的事实*

The Lutheran church has a rich legacy to offer in its worship. Here is reality, not symbolism. Here we have real contact with God; not as we come to him, but as he comes to us. He meets us in the proclamation of the Word. Here the Son of God distributes his actual body and blood for the assurance of the forgiveness of sins. Here the people of God gather to offer him their thanks, their praise and their prayer.<sup>26</sup> This is the real thing!

路德宗教会在其敬拜中提供了丰富的遗产。这儿存在着事实，而不是象征。这儿我们有与上帝真正的联系；不是我们向他走去，而是他走向我们。他在圣道的宣告中与我们相会。这儿上帝的儿子分派他的真身体和真宝血，来保证罪得赦免。这儿，上帝的子民聚集来向他献上他们的感谢、赞美和祷告。这是真实的事！

It's time for a new initiative in worship. People are longing for God. Where are they going to find him? In the shifting sands of their inner life or on the solid rock of the word of his gospel? How are they to offer him their thanks and praise? With trivial methods borrowed from the entertainment industry or in worship forms which focus on the praise of God's gracious glory? This is the kind of worship which lifts the heart while it exalts Christ! And this is what Lutheran worship does.





是时候在敬拜中采取新的先手了。人们渴望上帝。他们要去哪里寻找他呢？在他们内在生活的流沙中，还是在他福音之道的坚固磐石上？他们如何向他献上他们的感谢和赞美呢？用从娱乐业借来的无关紧要的方式上，还是在聚焦于赞美上帝恩慈的荣耀的敬拜形式中呢？这样的敬拜在鼓舞人心的同时高举基督！这就是路德宗敬拜所做的。

### *Life as worship 作为敬拜的生命*

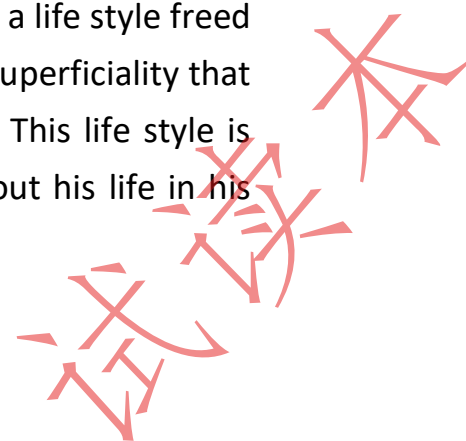
The Christian faith, however, is not only a matter of *cultus*, or formal worship. It is also a matter of culture. There are direct lines leading from the sanctuary to the work place. Too frequently Lutheran Christians have failed to make that connection.

然而，基督徒的信仰，不仅仅是一件礼拜的事，或一个正式的敬拜。它也是一个文化的事。从至圣所到工作地点存在一条直达线。路德宗基督徒常常无法建立这样的联系。

Piety need not be Pietism. It's significant that Luther included a table of duties for Christians of various vocations in his catechism. The life which we live in Christ as he lives through us is to be lived in the context of society, not only in the church. It's significant, for example, that along with suggested prayers for morning and evening his catechism prescribes the signing of the cross. This was no mechanical formalism, nor some sort of superstitious magic. This action was a vivid reminder that each day is begun, continued and ended in the death and resurrection of our baptism. Our whole life is a life under the cross of Christ.

敬虔不一定是敬虔主义。值得注意的是，路德在他的教义问答中包含了一个不同职业的基督徒的职责表。我们活在基督里的生命，正如他透过我们活着一样，是活在社会的环境中，而不是只在教会里。比如，值得注意的是，除了早上和晚上的祷告外，他的教义问答中还划定了十字架的手势。这不是机械的形式主义，也不是某种迷信的魔法。这一行动生动的提醒我们，每一天都在我们洗礼的死亡和复活中开始、持续和结束。我们的整个生命都是在基督十字架之下的生命。

The gospel is not only a message; it brings with it a whole new way of looking at life and living it. It is life style Christianity, but it's a life style freed from the constraints of the legal demands and the plastic superficiality that characterize too much of American Christianity in our day. This life style is nothing less than Christ in action. It is Jesus Christ living out his life in his people!



福音不仅仅是一个信息；它带来了一个全新的看待生命和生活的方式。它是生活方式基督教，但这种生活方式摆脱了律法要求和表面华丽的约束——我们这个时代太多美国基督教具有这样的特点了。这样的生活方式不过是基督在行动。它是耶稣基督在他子民中活出他的生命！

试读本

## Conclusion 总结

This book began as an academic exercise; it turned out to be a personal pilgrimage. Other more theological minds will have to judge how well I have succeeded at articulating Lutheran teaching. I only hope that something here will offer renewed hope and promise to people looking for God in their world.

本书开始于一个学术练习；结果成为了一场个人的朝圣之旅。更多别的神学人士将不得不去判断我是否成功的阐明了路德宗的教导。我只希望这里的某些东西能够给在他们的世界中寻求上帝的人提供新的盼望和应许。

There are, after all, only two places to look for God: in your heart or in his gospel. I hope I have demonstrated that the heart is the wrong place to look.

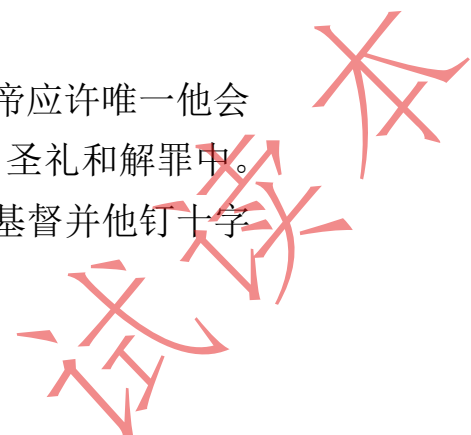
毕竟，只有两个地方去寻求上帝：在你的心里或在他的福音里。我希望我已经表明了，心是错误寻求的地方。

For all of its zeal and enthusiasm for Jesus, most of American Evangelicalism ends up pointing people to their hearts to find God. Jesus may have saved us, but now it's basically up to us to live for him. If we commit our lives to him, if we surrender control to him, if we have victory over sin — only then we may be sure that we are his.

出于对耶稣的热心和热忱，大多数美国福音主义最终将人们指向他们的内心去寻求上帝。耶稣也许已经救了我们，但现在基本上要我们去为他而活。如果我们将我们的生命交托给他，如果我们降服于他，如果我们胜过了罪——只有这样我们才能确定我们是属他的。

But there is another place to look for God. The gospel is actually the only place God has promised to be found. This gospel comes to us in many ways: in preaching, sacraments and absolution. In each case, however, the gospel has one content, and one content only: Jesus Christ and him crucified. For God hides under the cross to reveal himself more clearly to us. In his death he demonstrates that sin is destroyed and the grave has no power over us. The cross of Christ gives life to the world.

但是还有另一个地方去寻求上帝。福音实际上是上帝应许唯一他会被找到的地方。这福音以多种方式临到我们：在讲道、圣礼和解罪中。然而，在每一种情况下，福音有且只有一个内容：耶稣基督并他钉十字



架。因为上帝隐藏在十字架下，以更清楚的向我们显明他自己。在他的死亡里，他证明了罪已经被摧毁，坟墓也没有能力控制我们。基督的十字架赐给了世人生命。

And our life in Christ is a life under his cross. Day by day our sinful nature goes on dying and we go on living with him. This is why the Christian life is not really the Christian in action; it is Christ in action!

我们在基督里的生命是在他十字架之下的生命。日复一日，我们的罪性死去，我们与他一起活着。这就是为什么基督徒的生命并不真是基督徒在行动；它是基督在行动！

This, I can assure you, is not just theory. It is reality, the reality of God at work in this world of ours through his Word and sacraments. Continually that reality becomes more clear to me. This is my personal pilgrimage. And I hope it will be yours.

我可以向你保证，这并不仅仅是理论。它是现实，上帝在我们的世上透过他的圣道和圣礼做工的现实。这个现实对我变得越来越清晰。这是我的个人朝圣之旅。我希望它将也是你的。

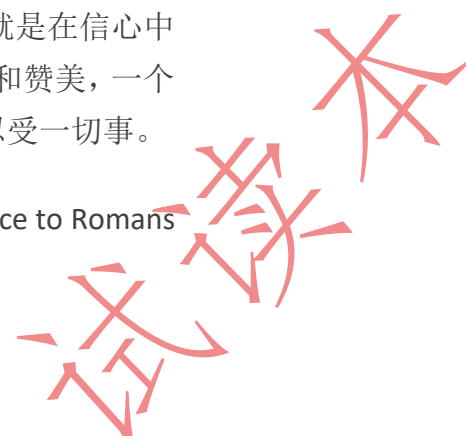
Oh, it is a living, busy, active, mighty thing, this faith! It is impossible for it not to be doing good works incessantly. It does not ask whether good works are to be done, but before the question is asked, it has already done them, and is constantly doing them.

哦，这信心，是活的、忙碌的、主动的、强有力的事！它不能停止不断地去做好行为。它并不问是否要去做好行为，而是在问这个问题之前，它已经做了，并且持续的在做。

Faith is a living, daring confidence in God's grace, so sure and certain that the believer would stake his life on it a thousand times. This knowledge of and confidence in God's grace makes men glad and bold and happy in dealing with God and with all creatures. And this is the work which the Holy Spirit performs in faith. Because of it, without compulsion, a person is ready and glad to do good to everyone, to suffer everything, out of love and praise to God who has shown him this grace.

信心是活生生的、大胆的信任上帝的恩典，这恩典是如此可靠和必然，以至于信徒可以一千次将生命押在它上面。这种对上帝恩典的知识和信任，让人在面对上帝和他的一切造物时，甘心、勇敢和喜悦。这就是在信心中圣灵所做的工作。因此，出于对向他显明这恩典的上帝的爱和赞美，一个人预备好并甘心的，不受任何强迫的向每个人去行善，去忍受一切事。

Martin Luther, Preface to Romans



马丁路德，罗马书序言

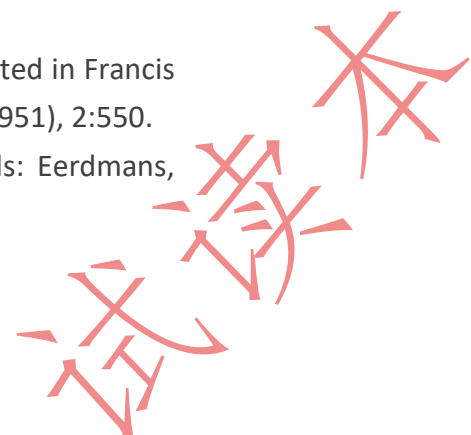
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# Notes 注释

## 1. American Christianity in the Eighties: A Focus on Life Style

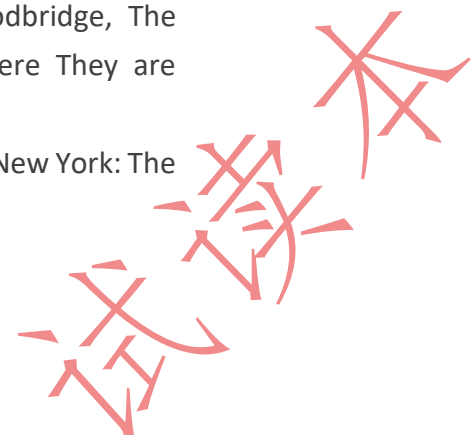
1. Kathy Sawyer, "New Christians: Is Fundamentalism a Search for Truth or Moral McCarthyism?" Madison WI Capital Times, 2 January 1985, p. 1.
2. Virginia Stem Owens, *The Total Image*, (Grand Rapids: Eerdmans, 1980), p. 27
3. Carol Flake, *Redemptorama: Culture, Politics and the New Evangelicalism*, Garden City NY: Anchor Press, 1984). p. 22.
4. The term "Evangelical" or "Evangelicalism" in the rest of this study will be used without quotation marks as references to the current heirs of Fundamentalism in America. As mentioned above, the adjective evangelical has a separate history and meaning within both Lutheran and Reformed orthodoxy.
5. Martin H. Scharlemann, "Fundamentalism," *Affirm*, 9:5 (February-March, 1982), p. 2.
6. Richard John Neuhaus, "What the Fundamentalists Want," *Commentary*, May, 1985, p. 42.
7. Irving Louis Horowitz, "Revolt Against Modernity: The New Fundamentalism," *Society* (November/December 1982):46.
8. Jeremy Rifkin with Ted Howard, *The Emerging Order: God in the Age of Scarcity* (New York: G. P. Putnam's Sons, 1979), p. 202
9. Richard Quebedeaux, *The New Charismatics II*, (San Francisco: Harper & Row, 1983), p. xv.
10. Walther von Loewenich, *Luther's Theology of the Cross* trans. Herbert J. A. Bouman (Minneapolis: Augsburg, 1976), p.124.
11. All quotations from the Lutheran Confessions are from *The Book of Concord* trans, and ed. Th. G. Tappert (St. Louis: Concordia, 1959).
12. See chapters 5 and 6.
13. John 1:1,14; Hebrews 1:1,2.
14. Matthew 18:20; John 6:63; 1 John 5:11.
15. Luther: "This monster of uncertainty surpasses all other monsters.... Let us therefore give thanks to God that we are delivered from this monstrous doctrine of doubting. This is our foundation: The gospel commands us to behold not our own good works, our own perfection, but God, the Promiser, and Christ, the Mediator, etc." Quoted in Francis Pieper, *Christian Dogmatics*, 3 vols. (St. Louise Concordia, 1951), 2:550.
16. Bruce L. Shelley, *Evangelicalism in America* (Grand Rapids: Eerdmans, 1967).



17. Flake, Redemptorama, p. 61.
18. This term will be addressed in chapter 6.
19. Owens. The Total Image, p. 76.
20. Gregory Lewis, *Is God for Sale?: A Provocative Examination of Today's Church* (Wheaton IL: Tyndale, 1979), p. 127.
21. Bethlehem Lutheran Church, Sun Prairie WI, presentation by former members of the Lutheran Church - Missouri Synod, April, 1986.
22. C. F. W. Walther, *Convention Essays* (St. Louis: Concordia, 1981) p. 19, quoted in David Valleskey, "Evangelical Lutheranism and Today's Evangelicals and Fundamentalists," *Wisconsin Lutheran Quarterly*, 80:219.
23. 1) The Word of God, 2) Sin, death, hell and damnation, 3) Divine providence, 4) Universal grace, 5) Reconciliation and redemption of the human race, 6) Justification by faith, 7) Regeneration and sanctification, 8) Means of grace, 9) Conversion, 10) Prayer, 11) Obedience toward men in matters of faith and conscience, 12) Election. Listed in Vallesky, loc. cit.

## 2. The Roots of Evangelicalism

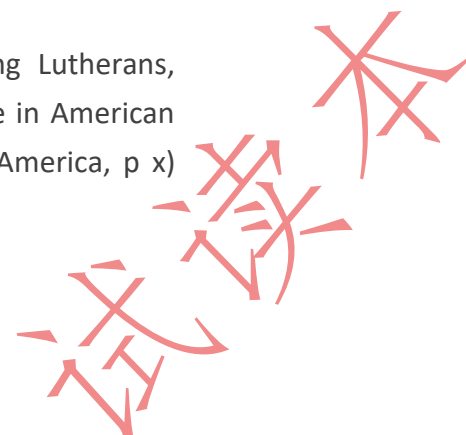
1. Named after its founder, Jacobus Arminius (d, 1609), Arminianism is characterized by its emphasis on free will over against divine election as the cause of salvation. Calvinists, on the other hand, believed that God had chosen (elected) some to be saved and some to be damned. According to this view, Jesus died to save only the elect.
2. For a discussion of contemporary movements characterized as the "religious right," see Samuel S. Hill & Dennis E. Owen, *The New Religious Right in America* (Nashville: Abingdon, 1982).
3. John Winthrop's sermon aboard the Mayflower, quoted in Rifkin, *The Emerging Order*, p. 131.
4. John Calvin taught that God had predestined some of mankind to salvation and others to damnation — both to the praise of his glory and in accordance with his sovereign will.
5. An earlier example of this kind of strict Calvinism is found in this excerpt of a 1726 sermon by Jonathan Edwards: "We must come off from this (pride) to an absolute despair of helping ourselves, either in purchasing redemption for ourselves, or in applying the redemption already purchased. We must leave all hoping that we shall be able either to satisfy God's justice or to bring ourselves to a hearty acceptance of Christ's satisfaction. We must not imagine that we of our own ability shall either convert ourselves or uphold ourselves in a state of grace or do any good work of ourselves when we are converted." Unpublished manuscript in the library of Yale University quoted in Wells and Woodbridge, *The Evangelicals — What They Believe, Who They Are, Where They are Changing* (Nashville: Abingdon, 1975), p. 36.
6. James Hastings Nichols, *History of Christianity 1650-1950*, (New York: The Ronald Press, 1956), p. 191.



7. Kenneth Scott Latourette, *A History of Christianity* (New York: Harper & Row, 1953), p. 1037.
8. Bruce L. Shelley, *Evangelicalism in America*, p. 47.
9. George M. Marsden, *Fundamentalism and American Culture* (New York: Oxford University Press, 1980), p. 99f.
10. Nichols, *History of Christianity* p. 195.
11. W. A. Stearns, President of Amherst College, in a speech to the Evangelical Alliance of 1873 quoted in Marsden, *Fundamentalism and American Culture*, p. 17.
12. Shelley, *Evangelicalism in America*, p. 46,
13. From a sermon of D. L. Moody quoted in Rifkin, *The Emerging Order*, p. 155.
14. From Spener's *Dreyzehn Theologische Sendschreiben*, 1716, quoted in Lindberg, *The Third Reformation*, p. 145.
15. For a discussion of this theme, see Walter von Loewenich, *Luther's Theology of the Cross* (Minneapolis: Augsburg, 1976).
16. John Wesley's account of his "Aldersgate experience," quoted in Shelley, *Evangelicalism in America*, p. 36.
17. Methodism was so named because of its emphasis on "methods," or disciplinary guidelines, for the new life.
18. For a discussion of this theme, see Bengt Hagglund, *History of Theology*, trans. Gene J. Lund (St. Louis: Concordia, 1968), pp. 325-334.
19. Luther, *Against the Heavenly Prophets*, LW 40, p. 146.
20. Shelley, *Evangelicalism in America*, p. 49.
21. "While Luther placed sanctification under the umbrella of justification, Wesley set sanctification alongside justification, In later revivalism justification was virtually absorbed into sanctification." Donald G. Bloesch, *Essentials of Evangelical Theology Vol. II* (San Francisco: Harper & Row, 1978), p. 45.
22. Marsden, *Fundamentalism and American Culture*, p. 78.
23. Nichols, *History of Christianity*, p. 273.
24. Wells and Woodbridge, *The Evangelicals*, p. 12.
25. Shelley, *Evangelicalism in America*, p. 120.
26. See below, "The Evangelical Initiative: Cultural Sensitivity," p. 49.
27. *The Late Great Planet Earth and Satan is Alive and Well on Planet Earth.*
28. Marsden, *Evangelicalism and Modern America*, p. ix f.
29. Excursus: Many Evangelicals themselves appear to classify conservative Lutherans within their ranks:

...evangelical broadcasts such as *The Lutheran Hour*, *the Hour of Decision*, *Back to the Bible Hour*, and *The Old Fashioned Revival Hour* continue to proclaim the Word of Truth. (Shelley, *Evangelicalism in America*, p. 92)

George Marsden, though he acknowledges that "Among Lutherans, 'evangelical' has a more general meaning (than elsewhere in American Protestantism)..." (Marsden, *Evangelicalism and Modern America*, p. x)



still asserts that certain Lutherans in America can be considered part of the Fundamentalist phenomena:

Other denominations, including the Lutheran Church — Missouri Synod and the Christian Reformed, were also Americanized to an extent by adopting some Fundamentalist ideals while retaining other distinctive features of their European traditions.

Milton Rudnick, having set out for proof of the Lutheran Church — Missouri Synod complicity with Fundamentalism, was unable to prove his thesis after consulting the evidence: “The conclusion is that Fundamentalism and the Missouri Synod were not related closely enough for either one to exert major and lasting influence on the other? (Rudnick, *Fundamentalism and the Missouri Synod*, [St. Louis: Concordia, 1966], p. 115)

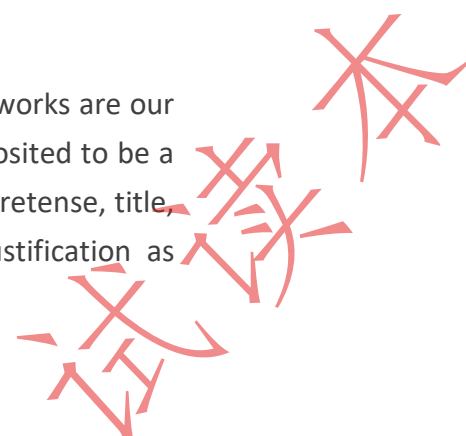
Donald Bloesch handles the tension between the fact of common doctrinal conclusions and their differing roots among conservative Lutherans and American Evangelicals by listing the former as “confessionalist evangelicals.” Consequently, he categorizes the two seminaries of the LCMS together with Calvin Theological Seminary, Wisconsin Lutheran Seminary and Reformed Theological Seminary as “evangelical within a confessionalist context” (Bloesch, *The Future of Evangelical Christianity*, p. 36). In addition, he lumps together a group who might likely consider themselves strange bedfellows:

Theologians in recent times who would identify themselves as confessionalist evangelicals include Fred Klooster, Horace Hummel, Anthony Hoekema, Cornelius Van Til, Martin Scharlemann, Edmund Schlink, Robert Preus, David Scaer, Paul Althaus, Ford Lewis Battles, G. C. Berkouwer, Peter Beyerhaus, Gerhard Maier and Walter Kunneth. (Ibid.)

To be fair, when ranged in opposition to a liberal Christendom which is all too often a thinly veiled agnosticism, conservative Lutherans could indeed be considered “Evangelical” in the American Protestant sense. David Scaer has pointed out the unacknowledged debt owed by Missouri Synod Lutherans to Evangelical scholars in facing up to its crisis in Biblical theology (“Lutheran Viewpoints on the Challenge of Fundamentalism: Eschatology,” *Concordia Journal*, January 1984 pp 4-6).

Perhaps the best way to describe the relationship between these distinct, but in many ways sympathetic, theological systems is to resurrect a two-word adjectival phrase which historically described the Lutheran church: “Evangelical Lutheran.”

30. “...neither renewal, sanctification, virtues, nor other good works are our righteousness before God, nor are they to be made and posited to be a part or a cause of our justification, nor under any kind of pretense, title, or name are they to be mingled with the article of justification as



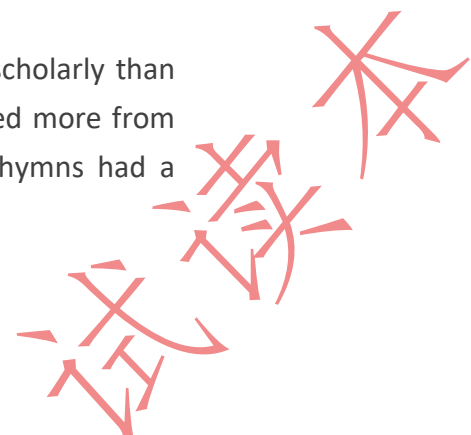
pertinent or necessary to it. The righteousness of faith consists solely in the forgiveness of sins by sheer grace, entirely for the sake of Christ's merit, which treasures are offered to us in the promise of the gospel and received, accepted, applied to us, and made our own solely through faith" (Formula of Concord, Solid Declaration III [39]).

31. Quoted by Francis Schaeffer, "Truth Versus the New Humanism and the New Theology" in *Evangelical Directions for the Lutheran Church*, Erich Kiehl and Waldo J. Werning, eds., n. p., n.d., p. 28.
32. Marsden. *Fundamentalism and American Culture*, p. 20.
33. Rifkin, *The Emerging Order*, p. 7.
34. *Ibid.*, p. 137.
35. *Ibid.*, p. 129.
36. Bloesch. *The Future of Evangelical Christianity*, p. 2.
37. Neuhaus. "What the Fundamentalists Want," *Commentary* (May, 1985), p. 42.
38. Shelley, *Evangelicalism in America*, p. 113.
39. "These scholars (Carl Henry, et al.) of the Evangelical movement provided much of the exegetical and theological building materials for those in the Missouri Synod who were concerned with re-establishing the Synod's traditional stance." David P. Scaer, "Lutheran Viewpoints on the Challenge of Fundamentalism," p. 6.
40. Bloesch, *Essentials of Evangelical Theology*, Vol. II, p. 267.
41. Bloesch, *The Future of Evangelical Christianity*, p. 7.
42. Bloesch, *The Evangelical Renaissance*, p. 18.
43. Rifkin, *The Emerging Order*, p. 228.
44. See above, p. 40.
45. Owens, *The Total Image*, pp. 4f.
46. Flake, *Redemptorama*, pp. 175f.
47. Rifkin, *The Emerging Order*, p. 105.
48. Owens, *The Total Image*, p. 28.
49. *Ibid.*, pp. 36f.
50. Bloesch, *The Future of Evangelical Christianity*, p. 103.
51. Rifkin, *The Emerging Order*, p. 125.
52. For a discussion of this subject, see Leonard I. Sweet, "The 1960s: The Crises of Liberal Christianity and the Public Emergence of Evangelicalism," George Marsden, ed. *Evangelicalism and Modern America*, pp. 29-45.
53. Bloesch, *The Evangelical Renaissance*, p. 37.

### **3. The Christian in Action: Sanctification in Selected**

#### **Writings of Charles Swindoll**

1. Lutherans, on the other hand, have written many more scholarly than popular works. The New Evangelicals seem to have learned more from Luther than his namesakes; his popular pamphlets and hymns had a





greater demonstrable effect in spreading the Evangelical message than his professional theological efforts.

2. Information from Word Publishing, Inc., December 1988.
3. It is not surprising that Swindoll should mention the glory of God among the purposes of the renewed life. This is a prominent theme in the thought of John Calvin, the great Swiss theologian whose work is the foundation of Reformed theology. Contemporary Evangelicalism is deeply indebted to its Reformed ancestry.
4. Each of the three books under study will be indicated with initials followed by the page reference:

I.S. = Charles Swindoll, *Improving Your Serve* (Waco TX: Word, 1981).

S.G. = Charles Swindoll, *Strengthening Your Grip* (Waco TX: Word, 1982).

D.G. = Charles Swindoll, *Dropping Your Guard* (Waco TX: Word, 1983).

5. Quotation from Frank B. Minirth and Paul Meier, *Happiness is a Choice* (Grand Rapids: Baker, 1978).
6. Quoting J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967), p. 142.

## 4. Life Style Christianity Examined

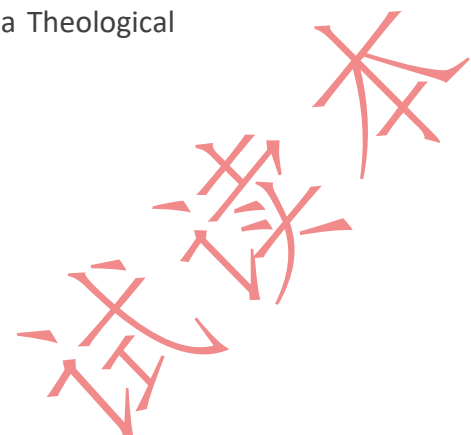
1. In this chapter, as in the previous one, references from Swindoll's books will be indicated by initials followed by page reference:

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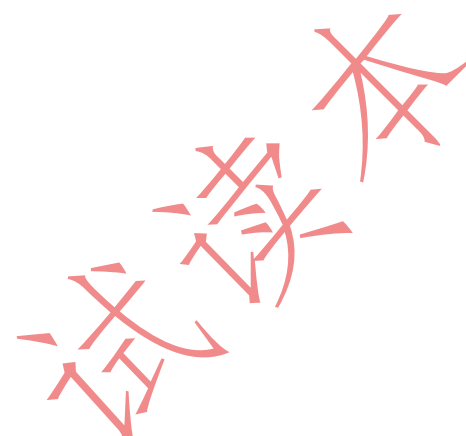
2. Bruce Larson and Keith Miller, *The Edge of Adventure* (Waco TX: Word, 1974), p. 156, quoted in D. G. 128).
3. This is a distinctly Calvinist theme. Eckhardt comments: "[John Calvin] calls justification the 'main hinge,' he calls its two benefits reconciliation to God and being 'sanctified by Christ's spirit [that] we may cultivate blamelessness and purity of life.' Since the acknowledgement of God's sovereignty is seen as having highest importance, justification must be understood as a preliminary step to this end. Therefore obedient has more value to God than faith, though it is necessary for faith to be present before obedience can begin." (Burnell F. Eckardt Jr., "The Wrath of God in the Theology of John Calvin" (M. S. T. thesis, Concordia Theological Seminary, Ft. Wayne IN, 1983), p. 45.
4. See chapter 6.



5. The Lutheran Confessions teach that God is actually working in and through baptism: "the grace of God is offered through Baptism" (A.C. IX, 2). Baptism is "efficacious for salvation." (Apol. IX, 1).
6. See chapter 5, the section "Life Under the Cross."
7. Advertising insert for Living on the Ragged Edge, in Guide-posts, February, 1986.
8. See chapter 3.

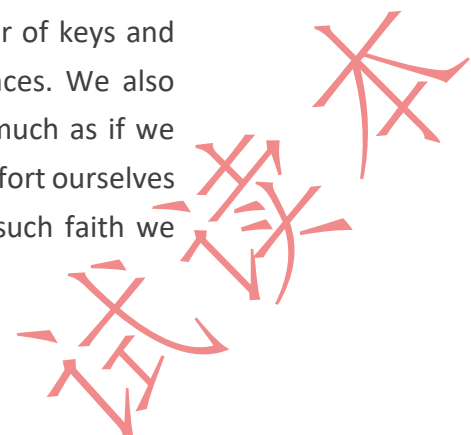
## **5. Christ in Action: A Lutheran View of Sanctification, More Than a Life Style**

1. Adolf Koeberle, *The Quest for Holiness* (Minneapolis: Augsburg, 1938; reprint ed., St. Louis: Concordia Heritage Series, 1982), p. 259.
2. Bloesch, *Essentials of Evangelical Theology*, Vol. II, p. 276.
3. Lindberg, *The Third Reformation* pp. 140f.
4. Luther's Works [hereafter LW], Vol. 34, 336f.
5. Luther, *Small Catechism*, 1986 translation, St. Louis: Concordia 1986, pp. 16,17.
6. Luther, *Sermon on 1 Corinthians 15:1ff*, March 31, 1529, quoted in Adolf Koeberle, *The Quest for Holiness*, p. 79.
7. see chapter 1, the section "The Evangelical attraction: personal experience as Proof of faith."
8. Lindberg, *The Third Reformation?*, p. 180.
9. Scaer "Sanctification in Lutheran Theology," *Concordia Theological Quarterly*, 49:2,3, p. 188.
10. David Scaer explains: "...the life of the Christian is the life of Christ in the world, that is, it tells us what Christ is doing now." *op. cit.*, p. 194.
11. Luther, LW 34, p. 111.
12. Luther, *Lectures on Galatians*, LW 26, 29.
13. I am indebted to Robert Kolb for his summary of this and many other aspects of Luther's "Theology of the Cross."
14. Luther: "On the other hand we must understand the nature of Christ's office and work in his church, that while he pours out his purity on us at once, through the Word and faith, and, in addition, renews our hearts through the Holy Ghost, he does this in such a way that this work of purification is not completed all at once, but he daily labors with us and purifies us so that we become continuously purer and purer." Quoted in Adolf Koeberle, *The Quest for Holiness*, p. 152.
15. C. S. Lewis, *Mere Christianity* (New York: MacMillian, 1960), p. 174.
16. Luther, "Explanations of the Ninety-five Theses", LW 31, p. 225,226.



## 6. Christ in Action: The Sacraments, Absolution and Worship

1. Robert E. Webber, *Evangelicals on the Canterbury Trail: Why Evangelicals are Attracted to the Liturgical Church* (Waco TX: Jarrell, 1985), p. 51.
2. Owens, *The Total Image*, p. 55.
3. 1 Corinthians 2:7.
4. Luther, *Against the Heavenly Prophets*, LW 40, p. 146.
5. Luther explains in his *Small Catechism* the necessity of faith in the sacraments (in baptism): "Water certainly does not do them [provide the spiritual benefits], but the word of God in and with the water; and faith, which trusts this word of God in the water." (In Communion): "It is not eating and drinking that does them, of course, but the words: 'Given and shed for you for the forgiveness of sins.' Along with the bodily eating and drinking, these words are the main thing in the sacrament. Whoever believes these words has exactly what they say: 'forgiveness of sins.'"
6. Koeberle, *The Quest for Holiness*, p. 63.
7. *The Small Catechism*, 1986 translation, St. Louis: Concordia, 1986, pp. 16,17.
8. Bruce L. Blackie, *Gods of Goodness The Sophisticated Idolatry of the Main Line Churches* (Philadelphia: Westminster, 1975), pp. 88f.
9. Koeberle, *The Quest for Holiness*, pp. 67f.
10. Early Lutherans understood the sacrament to be a focal point of both corporate worship and personal spirituality: "We are unjustly accused of having abolished the Mass. Without boasting, it is manifest that the Mass is observed among us with greater devotion and more earnestness than among our opponents" (AC XXIV. The Mass, Tappert, p. 56).
11. David F. Wells and John D. Woodbridge, eds., *The Evangelicals — What They Believe, Who They Are, Where They are Changing* (Nashville: Abingdon, 1975), p. 35.
12. Althaus sums up Luther's view: "... good works can be done only by the man who already has a good conscience because God has freely forgiven his sin. A good conscience is not the product but the source of the Christian ethos." Paul Althaus, Robert C. Schultz, trans. *The Ethics of Martin Luther* (Philadelphia: Fortress, 1972), p. 4.
13. Early Lutheran practice may be our guide: "...people are carefully instructed concerning the consolation of the word of absolution so that they may esteem absolution as a great and precious thing. It is not the voice or word of the man who speaks it, but it is the word of God, who forgives sin, for it's spoken in God's stead and by God's command. We teach with great diligence about this command and power of keys and how comforting and necessary it is for terrified consciences. We also teach that God requires us to believe this absolution as much as if we heard God's voice from heaven, that we should joyfully comfort ourselves with absolution, and that we should know that through such faith we



obtain forgiveness of sins" (Augsburg Confession, Article XXV. "Confession" par. 2-4).

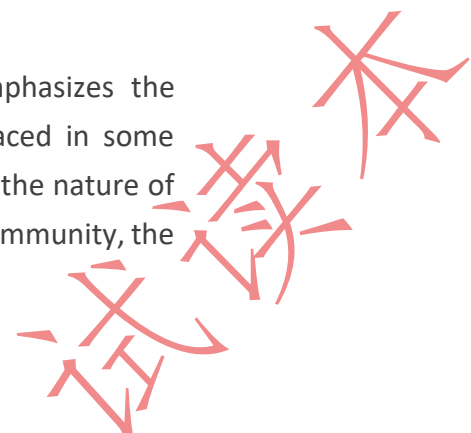
14. Luther, "Confession," Large Catechism, par. 32,33.
15. Dietrich Bonhoeffer, Jay C. Rochelle, trans. *Spiritual Care* (Philadelphia: Fortress Press, 1982), p. 63.
16. Luther, LW 36, p. 86.
17. IV. "The Gospel", Smalcald Articles, p. 310.
18. Dietrich Bonhoeffer, John Doberstein, trans., *Life Together* (San Francisco: Harper & Row, 1954), p. 110.
19. Wilhelm Loehe, "Einfaltiger Beichtunterricht," *Gesammelte Werke*, Neuendettelsau: Freimund Verlag, 1951, p. 165.
20. For a discussion of Evangelical worship see Virginia Owen, *The Total Image*, p. 63ff.
21. Webber, *Common Roots*, p. 221.
22. "It is not necessary for the true unity of the Christian church that ceremonies, instituted by men, should be observed uniformly in all places?" (Augsburg Confession, Article VII. "The Church", p. 3)
23. Willhelm Loehe, James Schaaf, trans., *Three Books About the Church* (Philadelphia: Fortress, 1969), p. 179.
24. F. H. Brabant, "Worship in General," *Liturgy and Worship* (London: S.P.C.K., 1933), p. 13.
25. The center of Christian worship is the mystery of the gospel. And the mystery of the gospel is grasped only by those to whom God has revealed himself in the cross of his Son, Jesus Christ. John Pless shows how the gospel is compromised when the liturgy is made intelligible to unbelievers.

As the divine service has to do with the "mysteries of God (1 Corinthians 4:1), it will not be readily understandable to the unbeliever. Indeed, the unbeliever cannot understand it. The solution is not to do away with the "mysteries of God" by transforming the divine service into a recruitment rally. Rather, the unbeliever is to be brought into the congregation through the washing of regeneration. In Matthew 28:19,20 teaching is connected with baptism. Disciples are made by baptism and teaching. . . . the liturgy is to be taught not simply as a collection of inherited forms, but as the rhythm of God's speaking and doing and our listening and receiving.

(John Pless, "Six Theses on Liturgy and Evangelism," *Concordia Theological Quarterly*, January, 1988, 51-1, p. 44)

26. Christian worship is for Christians. Contemporary worship is often used as a method of evangelism; the problem is that something has to give in such a situation; most often it is worship.

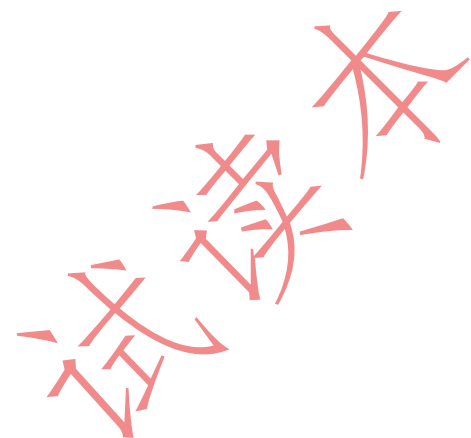
...the historic Christian approach to worship which emphasizes the adoration of the Father through the Son has been replaced in some churches by a program with a stage and an audience. And the nature of worship as an offering up of the whole person, the entire community, the



body, through the head, Jesus Christ, as a ministry of praise to the Father has been replaced by an emphasis which sees the minister as the agent of God to evangelize the lost and teach the saints.

(Webber, op. cit., p. 78).

Guests at worship can be made to feel welcome by the worshipers before and after the service. Friendliness and winsomeness are not incompatible with liturgical worship!





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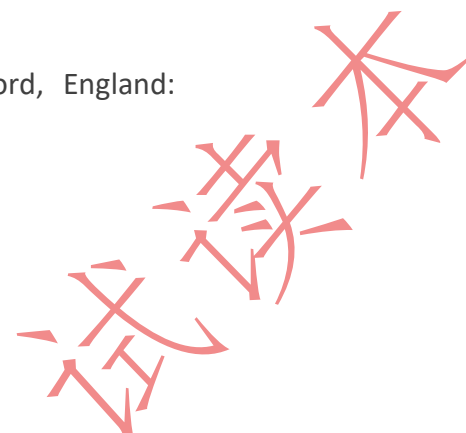
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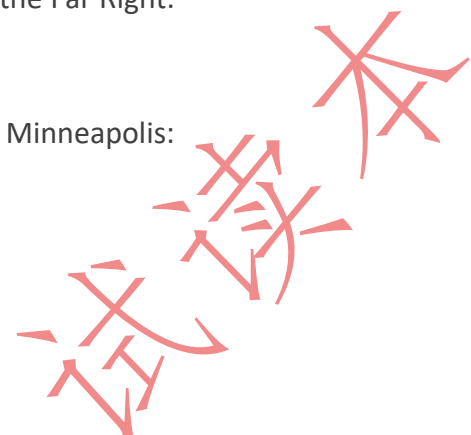
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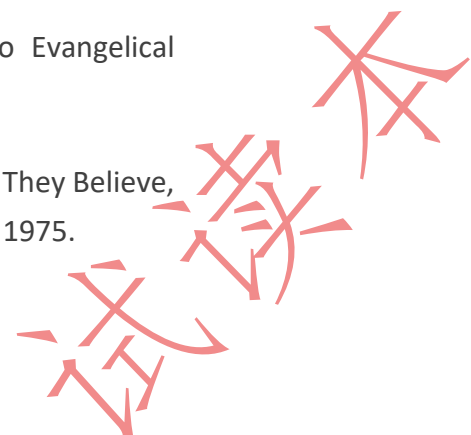
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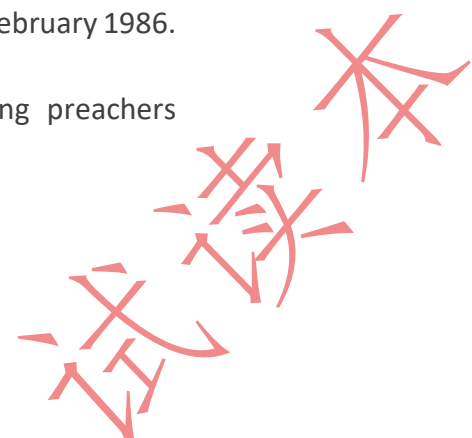
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