

JOHN F. VOGT

Holy Spirit



The Giver of Life

People's
BIBLE
Teachings

試讀本

The People's Bible Teachings

大众圣经教导

HOLY SPIRIT

圣灵

The Giver of Life

那赐生命者

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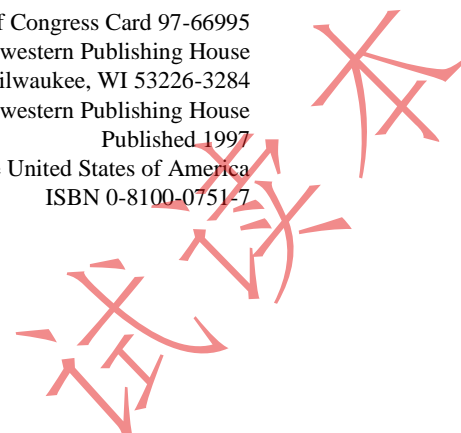


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Editor's Preface 编者前言

The People's Bible Teachings is a series of books on all of the main doctrinal teachings of the Bible.

大众圣经教导是关于圣经所有主要教义教导的一系列丛书。

Following the pattern set by The People's Bible series, these books are written especially for laypeople. Theological terms, when used, are explained in everyday language so that people can understand them. The authors show how Christian doctrine is drawn directly from clear passages of Scripture and then how those doctrines apply to people's faith and life. Most importantly, these books show how every teaching of Scripture points to Christ, our only Savior.

与大众圣经读本的模式相同，本套丛书特地为平信徒而写，书中所涉及的神学术语，都被解释成人们易于理解的日常用语。作者展示了圣经经文是如何直接得到基督教教义的，并且这些教义怎样应用于人们的信仰和生活中。最重要的是，本套丛书展示了圣经的每一个教导，都指向耶稣基督——我们唯一的救主。

The authors of The People's Bible Teachings are parish pastors and professors who have had years of experience teaching the Bible. They are men of scholarship and practical insight.

大众圣经教导的每一位作者，都是教会牧师和神学教授，他们有多年的教导圣经的经验，并在知识和实践上都拥有深刻的见解。

We take this opportunity to express our gratitude to Professor Leroy Dobberstein of Wisconsin Lutheran Seminary, Mequon, Wisconsin, and Professor Thomas Nass of Martin Luther College, New Ulm, Minnesota, for serving as consultants for this series. Their insights and assistance have been invaluable.

我们在此表达我们对威斯康辛路德宗神学院的勒罗伊·多贝尔施泰因教授和马丁路德大学的托马斯·纳斯教授的感激之情，他们为本套丛书提供了很多宝贵的建议，他们的见解和帮助都是无价的。

We pray that the Lord will use these volumes to help his people grow in their faith, knowledge, and understanding of his saving teachings, which he has revealed to us in the Bible. To God alone be the glory.

我们祈求上帝使用本套丛书，帮助他的子民在真理、知识上成长，更好的理解他拯救的教导，这教导本是在圣经中展示给我们的。一切荣耀归于上帝。

Curtis A. Jahn
柯蒂斯·A·姜
Series Editor
丛书主编



Introduction 简介

“I believe that I cannot by my own thinking or choosing believe in Jesus Christ, my Lord, or come to him,” Martin Luther confessed in his explanation to the Third Article of the Apostles’ Creed. I am saved only because “the Holy Spirit has called me by the gospel, enlightened me with his gifts, sanctified and kept me in the true faith.”

“我相信我无法藉着我自己的思想或者选择而去信靠耶稣基督我的主，或是来到祂的面前，”马丁路德在他对使徒信经的第三段解释中如此承认到。我得救单单是因为“圣灵藉着福音呼召了我，用祂的恩赐光照了我，使我得以成圣，并且保守我住在那真信心之中。”

Because the Holy Spirit plays such a vital role in God’s plan of salvation, the Nicene Creed calls the Holy Spirit “the giver of life.” The Spirit is active, powerful, and very much at work in God’s people, giving them the life Jesus won for them. He brings us to faith and keeps us in faith, thereby giving us spiritual life, life lived in intimate fellowship with God as our Father.

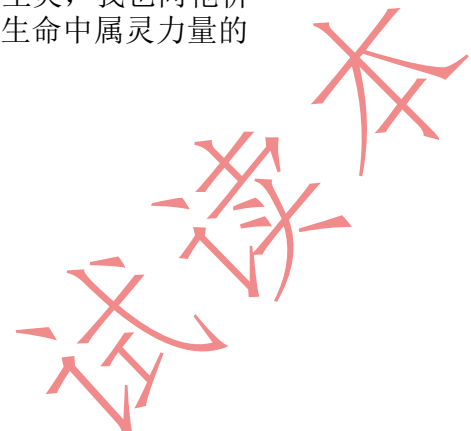
因为圣灵在上帝救恩的计划之中有了如此重要的地位，所以尼西亚信经将圣灵称之为“那赐生命者”。圣灵是积极活跃、满有能力的，祂也在神的百姓中间大大作工，并赐给他们那耶稣曾为他们赢得的生命。祂将我们带入信心之中，并且保守我们住在信心之中。藉此，祂赐予了我们那属灵的生命，使我们得以活在与上帝——我们的父的亲密团契之中。

As the Holy Spirit does his work, he doesn’t call much attention to himself. Rather, he calls attention to Jesus, our Savior. In spite of this fact, the Holy Spirit has attracted quite a bit of attention throughout the history of the Christian church. He and his work even have been at the center of considerable controversy. Much of the controversy in the modern-day church revolves around the charismatic movement.

当圣灵工作的时候，祂不会唤起人们对祂本身太多的注意，相反，祂所唤起的是人们对于耶稣——我们的救主的注意。尽管如此，圣灵在基督教会的历史长河中也已经引起了人们足够的关注，祂及祂的作为甚至已经成了一些重大争议的核心问题。当今教会诸多争议之中的不少内容都是围绕着灵恩运动这一现象而展开的。

Christians view the Holy Spirit and his gifts differently. In this book we will look at what the Bible says about the points in controversy and find its answers to them. More importantly, I pray this book will help us grow in our knowledge of and closeness to the Holy Spirit. I pray the Holy Spirit will be not just a doctrine of our theology, but also the source of spiritual power for our lives.

基督徒看待圣灵和祂恩赐的观点各不相同，而在本书中我们将要看的是圣经是如何看待这些争议之中的论点的，以及圣经是如何对它们作出回应的。而更重要的是，我向上帝祈求本书能够帮助我们让我们更能认识和亲近圣灵，我也向祂祈求我们不要让圣灵只是成为神学的教义，而是同时也作为我们生命中属灵力量的源泉。



His Divine Person 祂神圣的位格

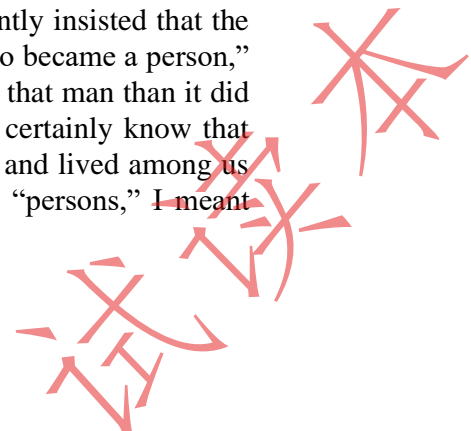
“Now this is the true Christian faith: We worship one God in three persons and three persons in one God, without mixing the persons or dividing the divine being. . . . So the Father is God, the Son is God, the Holy Spirit is God; yet they are not three Gods, but one God.”¹ With these words the Athanasian Creed summarizes the Bible’s teaching about the triune God.

“大公教会信仰即：我等敬拜一体三位，而三位一体之神，其位不乱，其体不分。…如是，父是神，子是神，圣灵亦是神；然而，非三神，乃一神。”¹ 亚他那修信经用这些话总结了圣经关于三位一体上帝的教导。

There have always been some who reject this biblical doctrine. The Koran states: “So believe in Allah and His messengers, and say not ‘Three’—Cease! (it is better for you!)—Allah is only One God.”² The Church of Jesus Christ of Latter-day Saints (Mormon) teaches that Father, Son, and Holy Spirit are three separate and unequal gods and that by “eternal progression” humans can become gods too. Joseph Smith, that group’s founder, wrote, “Jesus is greater than the Holy Spirit which is subject to him, but his Father is greater than he is!”³ Joseph Rutherford, an early leader of the Jehovah’s Witnesses, claimed, “The doctrine of the ‘trinity’ finds no support whatsoever in the Bible, but, on the contrary, the Bible proves beyond all doubt that it is the Devil’s doctrine, fraudulently imposed upon man to destroy faith in Jehovah.”⁴ Denial of the Trinity by those outside the Christian church doesn’t surprise us.

总有一些人会反对这一圣经教义。古兰经声明：“所以相信真主和他的使者们吧，请不要说‘三’——停止吧！（这对你更好！）——阿拉是唯一的神。”² 耶稣基督后期圣徒教会（摩门教）教导说，父、子和圣灵是三个不同且地位不平等的神，藉着“在永恒之中的前行”，人类也可以成为神。该组织的创始人约瑟夫·史密斯写道：“耶稣比受制于他的圣灵更大，但他的父则比他更大！”³ 约瑟·卢瑟福是耶和华见证人的早期领袖，他声称：“对于‘三位一体’的教义，我们无法在圣经当中找到任何支持，相反，圣经毫无疑问地证明了这是魔鬼的教义，这一教义被欺骗性地强加给了人们，其目的是为要摧毁人们对耶和华的信心。”⁴ 基督教会以外的人否认三位一体并不会让我们感到惊讶。

It may come as a surprise, however, to discover that Christians also are often unclear about the Holy Spirit’s place in the Godhead. I recall a time when I was asked what Lutherans believe. I began by saying we believe in the triune God, one God in three persons. I got no further. My questioner became upset and vehemently insisted that the Holy Spirit isn’t a person. “He’s a spirit; Jesus was the only one who became a person,” he argued. The term person obviously meant something different to that man than it did to me. To him a person is a human being with flesh and bones. I certainly know that Jesus Christ is the only member of the Trinity who became human and lived among us for a while. When I referred to the Father and the Holy Spirit as “persons,” I meant something else.



然而，当你发现就连基督徒也常常搞不清楚圣灵在三位一体中的地位时，这可能就会让你感到有些意外了。我记得有一次，当有人问起我路德宗所信的是什么时，我就开始说，我们相信三位一体的上帝，一位上帝，三个位格。当时我只是说了这些而已，然后向我提问的那个人就开始变得心烦意乱，并激烈地坚称圣灵不是一个人（英语“人”与“位格”是同一个词），“祂是一个灵，耶稣才是那位唯一成为人的，”他如此争论到。显然，“位格”这个词在那人脑海中的意思和我脑海中的意思并不一样。对他来说，“位格”是指有血有肉的人，这我当然知道，耶稣基督是三个位格之中那唯一成为人、并且在我们中间住了一段时间的那一位。但是，当我把圣父和圣灵称为“位格（人）”时，我所指的却是其他事情。

The Augsburg Confession explains what Lutherans mean: “The word ‘person’ is to be understood as the Fathers employed the term in this connection, not as a part or a property of another but as that which exists of itself.”⁵ A person is a separate being, one who can speak, hear, think, will, and act. Calling the Holy Spirit a person, therefore, means to say that he is a real and separate personality, a living being who is distinguishable from any other being.

奥斯堡信条阐明了路德宗对此的解释：“‘位格’一词应当与教父们所使用过的术语按其同样的方式来被理解，即：一个位格并不是另一个位格的一部分或者另一个位格的一种属性，而是一种独立的存在。”⁵ 一个人是一种独立的存在，他能说、能听、能思考、有意志、能行动。因此，称圣灵为位格（与“人”同一词），意思是说祂是一个真实的、独立的人格，是一个活着的存在，并与其他任何的存在都是不同的。

A distinct person 一个独立的位格

The Bible teaches that the Holy Spirit is a distinct person in the triune God. The passages that mention him with the Father and Son are the most obvious scriptural evidence of that. When the Spirit is placed on the same level or coordinated in a series with the Father and Son, whose personalities are unquestioned, this clearly shows he is a personal being also. Jesus set the Holy Spirit alongside the Father and the Son when he commanded us, “Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). The apostle Peter clearly identifies three persons at work in the believers “who have been chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ” (1 Peter 1:2).

圣经教导我们圣灵是在三位一体上帝之中的一个独立的位格，其中，那些提到圣灵时会伴随着父和子同时出现的段落就是最为明显的经文证据。因为父和子的人格是毋庸置疑的，所以当圣灵与父、子被放在同一高度之上，或与父、子被协调于一个队列之中时，就清楚地表明了圣灵也是一个位格式的存在。当耶稣命令我们“所以你们要去，使万民作我的门徒，奉父、子、圣灵的名，给他们施洗”（马太福音 28：19），祂把圣灵与父、子放在了一起。使徒彼得对于在信徒当中工作的三个位格作出了清楚的确认，他称呼信徒为“照父神的先见被拣选，借着圣灵得成圣洁，以致顺服耶稣基督，又蒙祂血所洒的人”（彼得前书 1：2）。

Numerous verses in Scripture mention all three members of the triune God. These verses would be nonsense if the three weren't separate and distinct from one another. At Jesus' baptism, as he went up out of the water, “heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. And a voice from heaven said, ‘This is my Son, whom I love; with him I am well pleased’” (Matthew 3:16,17). Jesus

provided another example when he told his disciples he would send the Holy Spirit, who would come from the Father: “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me” (John 15:26). Another passage that clearly identifies all three persons says: “God anointed Jesus of Nazareth with the Holy Spirit” (Acts 10:38).

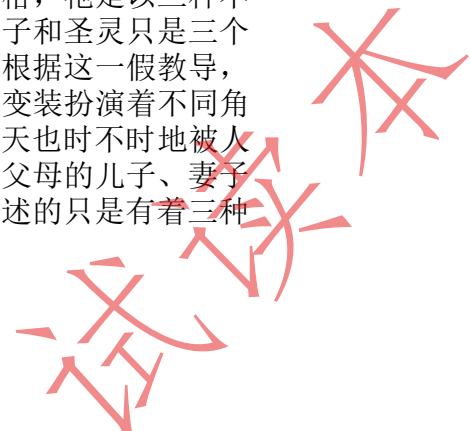
圣经中大量的经文对于三位一体上帝的三个成员都有所提及。假如说这三个位格不是彼此分别又彼此不同的话，那么这些经文就是在胡说八道了。当耶稣受完洗，祂从水里上来的時候，“天忽然为祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上。从天上有声音说，‘这是我的爱子，我所喜悦的’”（马太福音 3: 16, 17）。另外一个例子就是耶稣告诉祂的门徒祂会差派那从父而来的圣灵，“我要从父那里差保惠师来，就是从父出来真理的圣灵。祂来了，就要为我作见证”（约翰福音 15: 26）。还有一段经文对所有的三个位格都给予了清晰的确认：“神……以圣灵和能力，膏拿撒勒人耶稣”（使徒行传 10: 38）。

The many personal activities ascribed to the Holy Spirit also demonstrate that he is a distinct person. The Spirit gives spiritual gifts to believers (1 Corinthians 12:11). He grieves (Ephesians 4:30). He “testifies” (Romans 8:16), “calls out” (Galatians 4:6), “helps us . . . intercedes for us” (Romans 8:26), and teaches (1 Corinthians 2:13). Jesus says the Holy Spirit will come, convict, guide, speak, hear, and tell (John 16:7-13). Verses such as these would be absurd if the Holy Spirit weren’t a distinct being who could do the things he is described as doing.

许多来自圣灵自身的行为也向我们表明了祂是一个独立的位格。圣灵赐给信徒们各样属灵的恩赐（哥林多前书 12: 11），祂会忧伤（以弗所书 4: 30, NIV），祂“作见证”（罗马书 8: 16），祂“呼叫”（加拉太书 4: 6），祂“帮助（我们）……替我们祷告”（罗马书 8: 26），祂也教导我们（哥林多前书 2: 13）。耶稣说圣灵将要来到，祂会定罪、引导、说话、聆听并且为我们讲述（约翰福音 16: 7-13）。如果那位能够做这些圣经所言祂所做之事的圣灵不是一个独立的位格的话，那么这些经节就是无稽之谈了。

In the early Christian church some denied the biblical truth that God is three distinct persons. Some false teachers advocated modal monarchianism, the teaching that only one person in God reveals himself in three different modes, or forms, of activity. In other words, the Father, the Son, and the Holy Spirit are merely three roles, or parts, played by one divine being. According to this false doctrine, God is like an actor in a drama who changes costumes between scenes to play different characters. An illustration is sometimes used today that reflects the same misunderstanding. The Trinity is likened to a man who is at the same time a son to his parents, a husband to his wife, and a father to his children. This illustration is flawed because it pictures only one person doing three different jobs. No one would ever speak of that man as if he were three distinct human persons. But Father, Son, and Holy Spirit are three distinct divine persons.

在早期的基督教会里面，有些人否认了上帝是三个不同位格的圣经真理。一些假教师提倡形态神格唯一论，他们教导在上帝里面只有一个位格，祂是以三种不同的活动形态或样式来启示祂自己的。换言之，他们认为父、子和圣灵只是三个由一位神性的存在所扮演的三个不同的角色或人物形象而已。根据这一假教导，上帝就像是一位在一幕戏剧之中来回穿梭于各个不同场次之间变装扮演着不同角色的演员而已。而反映出与之相同的错误理解的一个例子在今天也时不时地被人们所使用着，那就是三位一体被说成了好像一个男人同时是他父母的儿子、妻子的丈夫，以及孩子的父亲。这个例子是有瑕疵的，因为它所描述的只是有着三种



不同身份的一个人而已，对此绝不会有人把他说成好像他是三个不同的人，但是父、子和圣灵确是三个不同的位格。

A variation of this false teaching is called dynamic monarchianism. It maintains that the Holy Spirit is only a divine power coming from God and at work in humans (dynamis is the Greek word for “power”). According to this false teaching, the Holy Spirit is not a distinct being at all, but a force that emanates from God and overtakes a person. The term Holy Spirit, therefore, merely personifies God’s influence or power. In other words, it says Scripture is using picture language so simpleminded humans can understand that God is at work in them.

与这一假教导有所不同的另一个假教导则被称之为动力神格唯一论，它主张圣灵只是一股从神而来并在人们中间运行的神圣的力量而已（此处英文中的“动力”一词来自希腊语“力量”）。根据这一假教导，圣灵根本就不是一个独立的存在，而只是一股从神发出并将人掳获的力量而已。这样一来，圣灵这个词，就只是将上帝的影响力或力量作了拟人化而已。换言之，这其实是在说圣经是在使用图片化的语言，为的是让头脑简单的人类能够理解神在他们中间运行。

A modern-day form of monarchianism claims the Holy Spirit is really the risen Christ invisibly present and at work in the church. One far-out theory even sees the working of the Holy Spirit as the fulfillment of Jesus’ promise to come again. Oral Roberts gives us an example of this form of monarchianism when he writes: “The Holy Spirit is Christ come back in His own invisible, unlimited form. . . . As an example let’s take water. It can manifest itself in three ways; as liquid, as ice, as vapor. But it is still water.”⁶ We need look no further than Jesus’ calling the Holy Spirit “another Counselor” (John 14:16) to realize that Jesus and the Spirit cannot be the same person.

一种当代形式的神格唯一论宣称圣灵实际上是那位以不可见的方式在教会中临在并运行着的复活的基督。而另一种更为极端的理论甚至将圣灵的工作看作是关乎基督再来应许的应验，在主张这种形式的神格唯一论的人当中，奥罗尔·罗伯茨就是一个例子，他写道：“圣灵是那位以其自身不可见的、不受限的样式再临的基督……我们以水为例，它能够以三种形式来呈现自己：液体、冰块儿以及蒸汽，但它还是水。”⁶ 然而，既然耶稣已经称呼圣灵为“另外一位保惠师”（约翰福音 14:16），那么我们就需要再去听其他的解释就能够了解到实际上耶稣和圣灵根本就不可能是同一个位格。

Monarchianism is a fancy name for unitarianism, which denies the Trinity. The Bible passages we have discussed show that any denial of the distinct personality of the Holy Spirit violates God’s revealed truth.

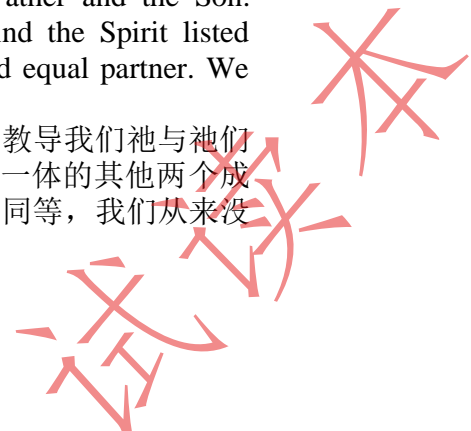
神格唯一论其实只是否认三位一体的神体一位论的更为花哨的说法而已。我们以上所讨论的那些圣经段落都已经向我们表明，任何对于圣灵独立人格的否认都违背了上帝所启示的真理。

Equal to Father and Son

与父、子同等

The Holy Spirit truly is a divine person, distinct from the Father and the Son. Scripture also teaches that he is their equal. In the Bible we find the Spirit listed regularly with the other two members of the Trinity as a third and equal partner. We never see any indication that he is inferior in any way.

圣灵确实是一个神圣的位格，且与父、子不同，同时圣经也教导我们祂与祂们的地位是同等的。在圣经里面，我们发现圣灵通常都是与三位一体的其他两个成员一同出现的，并作为祂们的同伴被列在第三个且地位与祂们同等，我们从来没有看到过任何有关于祂在任何方面比祂们稍逊一筹的暗示。



Consider a couple Old Testament examples. In Isaiah 42 God the Father speaks in verses that refer to Jesus, the Christ. The Father says, “Here is my servant, whom I uphold, my chosen one in whom I delight; I will put my Spirit on him and he will bring justice to the nations” (verse 1). In Isaiah 48:16, Christ is speaking with clear reference to the Father and the Spirit: “Now the Sovereign LORD has sent me, with his Spirit.”

下面我们来思考一下旧约的一对例子。父神在以赛亚书第 42 章的一些经文中提到了耶稣基督，祂说，“看哪，我的仆人，我所扶持，所拣选，心里所喜悦的，我已将我的灵赐给祂，祂必将公理传给外邦”（第一节）。而在以赛亚书 48:16 中，基督则明确提到了关于父与圣灵的内容：“现在主耶和华差遣我和祂的灵来（或译：耶和华和祂的灵差遣我来）。”

In the New Testament we need look no further than Jesus’ command to baptize “in the name of the Father and of the Son and of the Holy Spirit” (Matthew 28:19). It treats the Holy Spirit as an equal of the other two persons. Numerous other New Testament passages illustrate the same truth. Jesus showed the intertwining of three equals when he promised, “The Counselor, the Holy Spirit, whom the Father will send in my name, will teach you all things and will remind you of everything I have said to you” (John 14:26).

而在新约之中，我们既然有了耶稣关于“奉父、子、圣灵的名”给人施洗的命令（马太福音 28:19），就不需要再去寻找其他证据了，这句话就已经把圣灵与其他两个位格视为平等了。而新约中其他大片的段落也都说明了这一同样的真理，耶稣在祂的应许之中向我们显明了这三个同等地位位格之间的互相交织，祂说到：“但保惠师，就是父因我的名所要差来的圣灵，祂要将一切的事，指教你们，并且要叫你们想起我对你们所说的一切话”（约翰福音 14:26）。

Three familiar passages from the writings of Saint Paul also illustrate this intertwining of equal partners.

出自使徒保罗之手的三段令人熟悉的段落也同样说明了这三个同伴之间的互相交织。

When the time had fully come, God sent his Son . . . that we might receive the full rights of sons. Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, “Abba, Father.” (Galatians 4:4-6)

及至时候满足，神就差遣祂的儿子，为女子所生，且生在律法以下，要把律法以下的人赎出来，叫我们得着儿子的名分。你们既为儿子，神就差遣祂儿子的灵，进入你们（原文作我们）的心，呼叫，‘阿爸，父’。（加拉太书 4:4-6）

Through him [Jesus] we both have access to the Father by one Spirit. (Ephesians 2:18)

因为我们两下借着祂（耶稣）被一个圣灵所感得以进到父面前。（以弗所书 2:18）

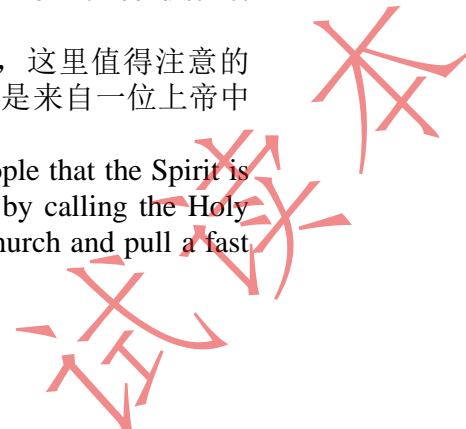
May the grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all. (2 Corinthians 13:14)

愿主耶稣基督的恩惠，神的慈爱，圣灵的感动，常与你们众人同在。（哥林多后书 13:14）

The apostolic blessing is familiar to us. It is very significant that when Paul places a blessing from God on people, he speaks of the blessing coming from three distinct persons in God.

使徒的祝福（以上小字第三段）对我们来说是耳熟能详的，这里值得注意的是，当保罗将由上帝而来的祝福加给人们时，他所提到的祝福是来自一位上帝中的三个不同位格的。

If the passages we just studied are not sufficient to convince people that the Spirit is equal to the Father and the Son, the Bible gives irrefutable proof by calling the Holy Spirit God. Ananias and Sapphira attempted to deceive the early church and pull a fast



one on the Lord. They lied about a gift they had presented to the apostles. Peter confronted them: “Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit . . . ? You have not lied to men but to God” (Acts 5:3,4).

如果我们刚才学习的这些段落不足以使人们信服圣灵与父、子地位同等的话，那么圣经则藉着称圣灵为上帝给了我们无可辩驳的证据。亚拿尼亚和撒非喇试图欺骗早期教会，并在主面前耍花招。对于他们呈现在使徒脚前的奉献，他们撒了谎。彼得与他们当面对峙到：“亚拿尼亚，为什么撒但充满了你的心，叫你欺哄圣灵……呢？……你不是欺哄人，是欺哄神了”（使徒行传 5：3，4）。

In later chapters of this book, we will study the Holy Spirit’s divine names, his divine attributes, his divine works, and the divine honor we owe him. These chapters will reinforce our conviction that the Holy Spirit is in every way equal to the Father and the Son.

在本书后面的一些章节之中，我们将会学习圣灵神圣的名字，祂神圣的属性，祂神圣的作为，以及那我们当归给祂的神圣的尊荣。这些章节将会使我们更加确信，圣灵的地位在方方面面都是与父、子所等同的。

Perhaps a word should be mentioned here about one New Testament passage that was sometimes used in the past to prove the equality of the three persons of the Trinity— 1 John 5:7,8: “For there are three that testify in heaven: the Father, the Word and the Holy Spirit, and these three are one” (NIV footnote). The Latin Vulgate translation of the Bible contains this verse, but none of the Greek manuscripts of the New Testament contain it. This lack of sound textual evidence has led Bible scholars to conclude that this verse was inserted by a translator or copyist at a later time. Even without this later insertion in 1 John, however, the scriptural evidence for the equality of the Spirit with the Father and the Son is incontestable.

也许这里还要插一句话，就是关于新约中一段过去有时曾用过的用来证明三位一体中的三个位格的经文——约翰一书 5：7，8：“在天上作见证的有三：父，道（耶稣的名字）与圣灵，且这三为一”（NIV 注脚）。拉丁通行本的翻译包含了这节经文，但在任何一份新约希腊文的手稿之中，都不含有这节经文。由于这节经文缺乏可靠的文本证据，使得一些圣经学者得出了以下结论：它是由翻译者或者抄写员后来加入进去的。然而，就算没有约翰一书中这一后来的插入，圣灵与父、子地位同等的经文证据也是无法争辩的。

Full God 完全的神

Martin Luther wrote, “Of these Persons each one is the entire God.”⁷ In the triune God, each person possesses the Godhead fully. In other words, each is full God, not one-third God. Divinity cannot be divided. The Bible states, “There is no God but one” (1 Corinthians 8:4). There are not three Gods and not three one-third Gods who combine to equal one God. Just as the Scriptures teach that “in Christ all the fullness of the Deity lives in bodily form” (Colossians 2:9), so they also teach that the Holy Spirit is full God.

马丁路德写到，“三个位格之中的每一个都是那位完全的神。”⁷ 在三位一体的上帝之中，每个位格都拥有完全的神性。换句话说，每个位格都是完全的神，而不是三分之一的神。神性是无法被分割的，圣经说，“神只有一位，再没有别的神”（哥林多前书 8：4）。并不存在三位神，也不存在三位各为三分之一且加在一起等于一位的神。正如圣经所教导的，“神本性一切的丰盛都有形有体地居住在基督里面”（歌罗西书 2：9），因此圣经也教导圣灵是完全的神。

The Scriptures never divide God’s attributes such as omnipotence, omniscience, or omnipresence. The Father does not possess a one-third portion of omnipotence, with the

Son holding the second third and the Holy Spirit the last third. It is unscriptural to visualize the three persons of the Godhead pooling their shares to get full almighty power. Nor do the persons possess different abilities. It is against Scripture, for example, to imagine that the Father is the omnipotent one, the Son the omniscient one, and the Holy Spirit the omnipresent one. On the contrary, the Bible ascribes all divine attributes fully and equally to each person. The Holy Spirit, for example, is omnipresent: “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there” (Psalm 139:7,8).

圣经从来就没有把上帝诸如全能、全知、全在之类的属性进行分割。父并非拥有三分之一的全能属性，子也并非拥有第二部分的三分之一，而圣灵也不是拥有最后三分之一的全能属性。三位一体的三个位格是通过“股份共享”来获得完全的能力这样的构想，并不合乎圣经，并且这三个位格也不是拥有着与彼此互不相同的能力。而诸如父是全能者、子为全知者、圣灵是全在者这样的假想，也是与圣经背道而驰的。相反，圣经将所有神圣的属性都完全且同等地归给了每个位格。比如，圣灵就具有全在的属性，祂无所不在：“我往那里去躲避你的灵。我往那里逃避你的面。我若升到天上，你在那里。我若在阴间下榻，你也在那里”（诗篇 139：7，8）。

Divine works and honor also belong fully and equally to each person. In chapter 3 of this book, for example, we will see that Scripture attributes the work of creation to the Holy Spirit as well as to the Father and to the Son.

神圣的作为与尊荣也是完全且同等地属于每一个位格。例如在本书的第三章里面，我们将看到圣经在把创造的工作归给父与子的时候，也归给了圣灵。

The Old Testament prophets received their messages from the LORD: “I will listen to what God the LORD will say” (Psalm 85:8). In the New Testament, this LORD who spoke is identified as the Holy Spirit: “Prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit” (2 Peter 1:21). The Holy Spirit is identified with the LORD, for he is full God.

旧约先知是从主那里领受了他们的信息：“我要听神耶和華所说的话”（诗篇 85：8）。而在新约之中，这位说话的主被辨识为圣灵：“因为预言从来没有出于人意的，乃是人被圣灵感动说出神的话来”（彼得后书 1：21）。圣灵与主等同，因为祂是完全的神。

Familiar illustrations picture the triune God. One is a triangle with three equal sides. It takes all three sides to form one triangle. Another illustration is a shamrock with three equally sized leaves. It takes three leaves to make one shamrock. Then there’s the word God; three letters are needed to spell God. Take away any one letter, and you don’t have God anymore. These illustrations are a bit misleading, however. One side alone is not a triangle; one leaf alone is not a shamrock; one letter alone is not God. But each person of the Trinity—Father, Son, and Holy Spirit—is God! Each by himself is full God!

一些常见的图示被用以描绘三位一体的上帝。其中之一是一个带有三条等边的三角形，而当然它必须要有三条边才能形成一个三角形；另外一个例子就是一棵带有三片同样大小叶子的三叶草，当然它也必须要有三片叶子才能形成一棵三叶草；接着就是 God（上帝）这个词，我们需要三个字母才能拼写成 God，而当你拿去其中任一字母的时候，你就不再拥有 God 了。然而，这些例子是存在误导性的，只有一条边就不是一个三角形；只有一片叶子就不是一棵三叶草；只有一个字母也不是 God。但是三位一体中的每个位格——父，子，圣灵——都是上帝！每个位格自身就是完全的神。

How can three distinct persons each be full God? How can three “full Gods” be only one God? These are mysteries of the Trinity—mysteries within the wonder of God.

Luther stated the situation clearly: “Reason cannot comprehend that one thing contains no distinctions and at the same time is three distinct things.”⁸ Scripture nowhere offers an explanation. It emphasizes both unity and plurality and never even hints at the mathematical problem such trinity in unity presents. The Bible merely states the facts.

三个不同的位格怎么可能每个都是完全的神呢？三个“完全的神们”怎么可能只是一位神呢？这些就是三位一体的奥秘——上帝奇妙的奥秘。路德对此予以了清晰的阐释：“理性无法领会为何某事不存区分与此同时又是三件不同之事。”⁸ 对此圣经从未作过任何解释，它只是强调了上帝的完整性与多位格性，但是对于这三位一体是否在其完整性上存在什么数学问题，圣经却从来没有给出过任何暗示，哪怕只是一丁点儿。圣经只是陈述事实而已。

We need to cultivate the attitude of young Samuel, who said simply, “Speak, for your servant is listening” (1 Samuel 3:10). It is not our task to solve what God does not regard as a problem. Danger lurks when we try to reconcile to human reason what God has not chosen to explain. For the present, we must be content to accept what the Bible says. A day is coming when “we shall see him as he is” (1 John 3:2).

我们需要培养少年撒母耳的态度，他仅仅如是说，“请说，仆人敬听”（撒母耳上 3: 10）。我们的任务不是要去解决那些连上帝都没有看作是问题的事情，当我们试图想要让那些上帝未曾选择解释的事情去和人类的理性互相协调的时候，危险就会潜伏于其中了。当下，我们必须满足于接受圣经所说的，而“得见祂的真体”的那日也终将来临。（约翰一书 3: 2）

Proceeding from Father and Son

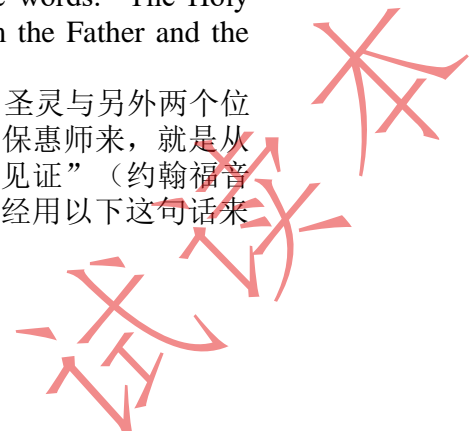
从父、子而出

The Father, Son, and Holy Spirit are each full and equal persons of the Godhead. Within that Godhead there is, however, a peculiar relationship of the Holy Spirit to the other two persons. This the Bible describes as procession. Jesus speaks of the Holy Spirit as “the Spirit of your Father” (Matthew 10:20). Both Peter and Paul refer to him as “the Spirit of Christ” (Romans 8:9; 1 Peter 1:11). Jesus tells us: “[The Spirit] will not speak on his own. . . . He will bring glory to me by taking from what is mine and making it known to you” (John 16:13,14).

父，子，圣灵三个位格，在三位一体之中，都是完全且地位同等的位格。然而，在三位一体之中，圣灵和另外两个位格有着一种特殊的关系，圣经将之描述为“圣灵从父、子而出”。耶稣称圣灵为“你们父的灵”（马太福音 10: 20），而彼得和保罗则称之为“基督的灵”（罗马书 8: 9；彼得前书 1: 11）。耶稣告诉我们：“祂（圣灵）不是凭自己说的……祂要荣耀我，因为祂要将受于我的，告诉你们”（约翰福音 16: 13, 14）。

The relationship that makes the names “Spirit of your Father” and “Spirit of Christ” true is described by Jesus this way: “When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out [KJV: proceedeth] from the Father, he will testify about me” (John 15:26). The Holy Spirit proceeds from the Father; he is sent by Jesus. The Athanasian Creed expresses that truth in these words: “The Holy Spirit is neither made nor created nor begotten, but proceeds from the Father and the Son” (Christian Worship [CW] page 132).

“你们父的灵”和“基督的灵”这两个名称真实地反映出了圣灵与另外两个位格的关系，耶稣对这种关系如此描述到：“但我要从父那里差保惠师来，就是从父出来【KJV: proceedeth】真理的圣灵。祂来了，就要为我作见证”（约翰福音 15: 26）。圣灵从父而出；祂是由耶稣所差来的。亚他那修信经用以下这句话来



表述这一真理：“圣灵不是被作成，创造或产生，却是由父与子而出”（基督徒敬拜【CW】第132页）。

This procession from the Father and the Son is understood as an eternal procession. It is not just a matter of the Father and the Son sending the Holy Spirit onto the New Testament church at Pentecost. Somehow, in a way that goes beyond our comprehension, the Spirit proceeded from the Father and the Son from all eternity, just as the Son was begotten of the Father from all eternity.

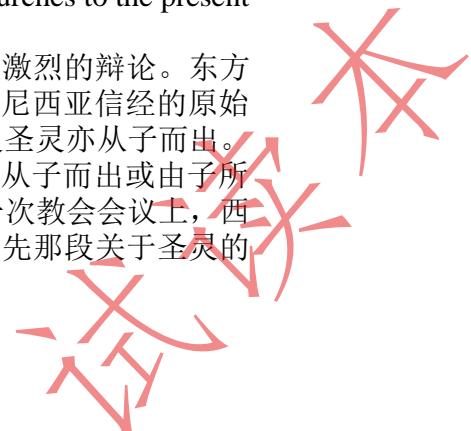
这种从父、子而出的关系当被理解为圣灵是在永恒之中从父、子而出的。这不仅仅是一个父与子在五旬节差派圣灵给新约教会的问题而已，圣灵，是以某种超越我们所能理解的方式，在永恒之中从父、子而出，正如子是在永恒之中为父所生的一样。

Some may argue that since the Holy Spirit comes from the Father and the Son, he must be inferior to them. Everyday experience exposes the faulty logic of such a claim, however. Human children are not necessarily inferior to their parents. Many children equal or even exceed their parents in things such as size, intelligence, skills, or accomplishments. Within the Trinity, procession does not mean inferiority in any way. The Holy Spirit is full God. He is eternal. Procession, therefore, is something unexplainable that occurs within the equal persons of the mysterious Trinity. The Scriptures give us no further details.

有些人可能会辩称既然圣灵是从父、子而出的，那么祂就一定会比祂们更逊一筹。然而，我们的日常生活经验就向我们揭露了这种宣称中所存在的错误逻辑。人类的孩子并不一定会比他们的父母逊色，很多孩子在许多方面都与他们的父母对等，甚至超过了他们，诸如个头、智力、技能或者成就等等。在三位一体之中，圣灵从父、子而出，无论如何，这都不是在说圣灵会比另外两个位格更为逊色。圣灵是完全的神，祂是永恒的，因此，圣灵从父、子而出，是一件存在于奥妙的三位一体的三个地位同等的位格之中的、人类所无法解释的事情，对此，圣经并没有给我们提供更多的细节。

The doctrine of procession led to heated debate in the early Christian church. The Eastern, or Greek-speaking, part of the early church confessed in the original version of the Nicene Creed (A.D. 325) that the Holy Spirit proceeds from the Father with no mention of him proceeding also from the Son. Saint Augustine later called attention to the many Scripture verses that point to the Holy Spirit coming from or being sent by the Son (A.D. 400). At a church council in Toledo, Spain, in A.D. 589, the Western, or Latin-speaking, church amended the Nicene Creed to read, “who proceeds from the Father and the Son.” This brought about the Filioque (Latin for “and from the Son”) Controversy. The easterners charged that a false doctrine was inserted into the Nicene Creed by this unauthorized addition. This Filioque Controversy was one of the factors that led to the Great Schism of 1054. The pope in Rome excommunicated the Eastern church. In turn, the patriarch of Constantinople excommunicated the pope. The Christian church was split into the Orthodox churches of Asia and the Roman Catholic Church of Europe. The Filioque Controversy remains an unresolved issue between those churches to the present day.

圣灵从父、子而出的教义在早期的基督教会之中引发了一场激烈的辩论。东方（或称为说希腊语的）教会，作为早期教会的一部分，承认了尼西亚信经的原始版本（主后 325 年），其中提到了圣灵从父而出，而并未提及圣灵亦从子而出。圣奥古斯丁后来叫人们注意到圣经中有多处经文都指向了那位从子而出或由子所差的圣灵（主后 400 年）。主后 589 年，在西班牙托莱多的一次教会会议上，西方（或称为说拉丁语的）教会对尼西亚信经进行了修改，将原先那段关于圣灵的



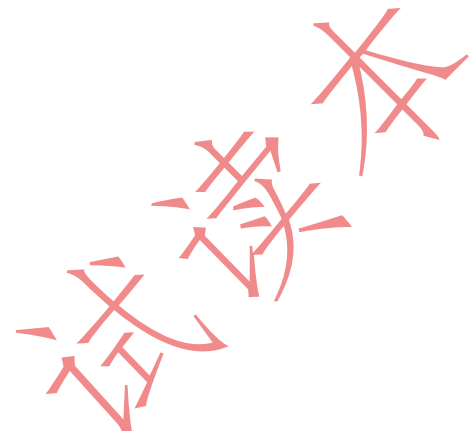
描述改为“圣灵从父、子而出”。这样一来就引发了“和子（拉丁语：也从子而出）”之争，来自东方教会的人对于“和子说”提出了谴责，认为这是一项未经授权就被添加进入尼西亚信经的假教导。而“和子”之争正是引起主后 1054 年的东西方教会大分裂的诸多因素之一，在这场分裂之中，罗马教皇将东方教会逐出了教会，反之，君士坦丁堡的牧首则将教皇逐出了教会，自此，基督教会就分裂成了亚细亚的东方教会和欧洲的罗马天主教会。而在那些教会之间，和子之争至今仍是一个未被解决的问题。

It may be debatable whether the Western church had the right on its own to alter the Nicene Creed. What cannot be debated is the correctness of defending the deity of the Holy Spirit and his equality within the Trinity. It is false doctrine to teach that the Holy Spirit is subordinate or inferior to the Father or the Son. While the Holy Spirit usually is placed third in a series, this is simply a logical sequence. The Apostles' Creed would be just as correct if it began with "I believe in the Holy Spirit" and ended with "I believe in God, the Father almighty." Such a reversal would not follow as logically as the traditional order, however. When we speak of the Holy Spirit as "the third person in the Trinity," we are simply using the numerical listing found in passages such as the Great Commission (Matthew 28:19). It would be wrong to read into that term any implication of lower rank or less dignity.

也许，就西方教会是否有权自己去修改尼西亚信经这点来说，仍然有待商议，然而，对于维护圣灵的神性以及祂在三位一体之中的同等性这一事的正确性而言，是不需要被争论的。声称圣灵从属于或更逊于父或子的教导是假教导。虽然在三位一体一同出现的队列之中圣灵通常被放在第三位，但这也仅仅是一个逻辑顺序而已。使徒信经如果由“我信圣灵”开始，以“我信上帝，全能的父”结束，也同样是正确的，不过，这样的倒置却不像传统的编排那样有逻辑。当我们称圣灵为“三位一体的第三位格”时，我们只是采用了一份数字清单而已，就像关于大使命的那段经文所展示的（马太福音 28：19），而我们要是从这一术语中读出任何关于对于圣灵在其地位或威严上不如另外两个位格的暗示，则都将是错误的。

Some might still ask, "What difference does it make whether we are clear regarding the person of the Holy Spirit?" That question is easy to answer. In the First Commandment the Lord says, "You shall have no other gods." Believers desire to obey their Lord. Therefore, we need to know who the true God is, the one we are to fear, love, and trust above all things. It would be sinful to worship or revere the Holy Spirit as God if he were not God. On the other hand, if the Holy Spirit is God, as the Bible teaches, then we are sinning if we slight him or withhold from him the honor he is due.

一些人也许还是会问，“搞清楚圣灵的位格这一问题，对我们来说有什么意义呢？”这个问题的答案很简单，在第一条诫命之中主说，“你不可有别的神。”信徒们想要顺服他们的主，因此，我们需要知道那位我们所敬畏的、爱与信靠的、超乎一切的真神到底是谁。如果圣灵不是神，那么我们敬拜或者尊崇圣灵就是有罪的，反之，如果圣灵是神，正如圣经所教导的，那么，如果我们藐视祂，或者拒绝将祂当得的尊荣归给祂，我们就是在犯罪了。



His Divine Names and Attributes 祂神圣的名字和祂神圣的属性

The Holy Spirit is God. His divinity is shown by the fact that he is given names that could be true only if he were God. Moreover, according to the Bible, the Holy Spirit has attributes (that is, qualities or traits) that only God could have.

圣灵是神，祂的神性在一事实中被显明，这一事实就是圣经给了祂一些名字，而只有当祂是上帝时，这些名字才有可能真实的。此外，根据圣经，圣灵拥有只有上帝才可能拥有的一些属性（即，特质或者特性）。

His divine names

祂神圣的名字

In biblical times names were chosen for their meaning. For example, Abram's name was changed to Abraham ("father of many"). Think of the names Isaac ("he laughs"), Esau ("hairy"), and Jacob ("he grabs the heel") or the beautiful names for our Lord Jesus: Jesus ("Savior"), Christ ("the Anointed One"), and Immanuel ("God with us"). In the same way, the names for the Holy Spirit are descriptive titles more than proper names. They are filled with meaning, telling us about him and his work.

在圣经时代，名字是根据它们的意思而被选择的。比如，亚伯兰的名字被改成了亚伯拉罕（“多国之父”）。想想以下这些名字：以撒（“他笑了”），以扫（“毛发浓密的”），雅各（“他抓住脚跟”），或者我们主耶稣那美好的名字：耶稣（“救主”），基督（“受膏者”），以及以马内利 9（“神与我们同在”）。同样，圣灵的名字也都是些描述性的称谓，而不只是专有名词而已，它们都充满了意义，告诉我们关于祂的事还有祂的作为。

The third person of the Trinity is called the Holy Spirit or the Holy Ghost. While the first of the two is more in vogue these days, Holy Spirit and Holy Ghost are interchangeable translations without any intended difference in meaning. Both teach that the Holy Spirit is a real being, but one who is not confined to a particular place or trapped in a physical body.

三位一体的第三位格被称为圣灵（the Holy Spirit）或者圣魂（the Holy Ghost，注：中文翻译尚未正式存在此词，仅供参考）。虽然其中的第一种叫法在当今比较流行，但是它们只是两种可以彼此互换的不同翻译而已，并非旨在要在其意义上作出任何的区分。两者都教导圣灵是一真实的存在，以及祂不会被限制在一个特定的地方或者被困于某具身体之中。

Spirit and ghost are translations of the Hebrew word ruach and the Greek word pneuma. Literally these words mean "breath" or "wind." The picture of the Holy Spirit as breath is brought out in John 20:22: Jesus "breathed on them and said, 'Receive the Holy Spirit.'" The Spirit is the outbreathing of God. He is life going forth from God in a personal form to give us life. When the Holy Spirit is in our hearts, the life and breath of God himself dwells in us. Paul uses this same picture for the Holy Spirit at work when he writes, "All Scripture is God-breathed" (2 Timothy 3:16). Read Ezekiel 37:1-14 for

an expanded example of the Holy Spirit as the breath of God's mouth, breathing life into spiritually dry bones.

灵 (spirit) 和魂 (ghost) 是希伯来语 ruach 和希腊语 pneuma 的两种不同翻译 (ruach 和 pneuma 两词的意思是一样的, 这里并不是一种两两对应的关系), ruach 和 pneuma 这两个词的字面义都是“气息”或者“风”。圣灵如同气息的画面在约翰福音 20: 22 中得以被呈现: 耶稣“向他们吹一口气, 说, ‘你们受圣灵。’”圣灵是由上帝所呼出来的气息, 祂是位格式的、从神而出的、为要赐给我们生命。当圣灵在我们心中的时候, 上帝自己的生命和气息就住在了我们里头。而保罗也用了这幅同样的画面来描述圣灵的作为, 他写道, “圣经都是神所默示的 (‘神所默示的’一词的希腊语就是“神所呼出来的”: Theopneuma-tos)”。另外, 关于圣灵作为神口中的气息将生命吹入那些异象中干枯的骸骨的这一扩展示例, 请阅读以西结书 37: 1-14。

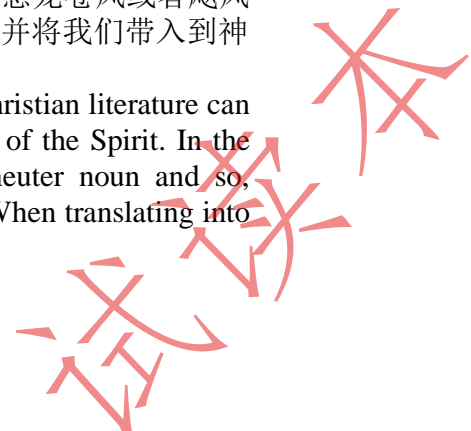
Jesus also pictures the Holy Spirit as wind: “The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit” (John 3:8). In this verse the same Greek word (pneuma) is translated “wind” and then “Spirit.”

耶稣也将圣灵描述为风: “风随着意思吹, 你听见风的响声, 却不晓得从哪里来, 往哪里去。凡从圣灵生的, 也是如此” (约翰福音 3: 8)。在这节经文当中, 同一希腊语单词 (pneuma) 先是被翻译成了“风”, 而后是“灵” (且根据上下文被断定为圣灵)。

The name wind as applied to the Holy Spirit (Holy Wind) is rich in significance. Like the wind, the Holy Spirit is sovereign. You cannot dictate to the wind. It does as it wills. In the same way, we cannot dictate to the Spirit. “He gives them [his gifts] to each one, just as he determines” (1 Corinthians 12:11). Like the wind, the Spirit is invisible, but nonetheless perceptible and real. We don't see the wind, but we see its effects. No one questions the reality of the wind, for we can see dust and leaves blowing; we can see a sailboat driven along by it. In a similar way, although we cannot see the Spirit, we cannot question his existence, for where he is at work, spiritually dead sinners are brought to faith—they are given new life—and become new creatures. Like the wind, the Holy Spirit is powerful. Consider the awesome power of a tornado or hurricane. In the same way the Spirit's power breaks the hold of sin and Satan and brings us into the kingdom of God.

被用于圣灵 (圣风) 的这一名字——风, 具有其丰富的意义。就像风一样, 圣灵也是完全独立自主的。你不能对风下什么命令, 它随着自己的意思而行动。同样, 我们也不能对圣灵下任何的命令, “圣灵……随己意 (将祂的恩赐) 分给各人” (哥林多前书 12: 11)。就像风一样, 圣灵也是不可见的, 尽管如此, 却是可被察觉以及真实存在的。我们看不到风, 却能看到它所产生的影响。没有人会质疑风的真实性, 因为我们能看到尘埃落叶被风吹起, 我们也能看到艘艘帆船随风前行。与之类似的, 尽管我们看不到圣灵, 却无法质疑祂的存在, 因为无论祂在哪里运行, 那里就有已死的罪人被带入到信心之中——他们被赐予新的生命——且成了新的受造之物。就像风一样, 圣灵也是有能力的。想想龙卷风或者飓风所具有的能力, 同样, 圣灵的能力也粉碎了罪和撒旦的权势, 并将我们带入到神的国度之中。

Perhaps you have wondered if the Holy Spirit is a he or an it? Christian literature can be a little confusing on this point because both he and it are used of the Spirit. In the original Greek of the New Testament, the word pneuma is a neuter noun and so, according to rules of Greek grammar, takes the neuter pronoun it. When translating into



English, however, the masculine pronoun he is the better choice to show that the Holy Spirit is a real and personal being, not just an impersonal force.

也许你想知道圣灵到底是他还是它？在这点上，基督教的文学作品可能会让人感到有些困惑，因为当它们在称呼圣灵时，他或者它都会被用到。在新约原来的希腊语中，pneuma 这个词是一个中性的词（希腊语的名词分阴阳中三性），因此，它所使用的代词是中性代词“它”。然而，当该词被翻译成英文时，阳性的代词“他”则成了一项更好的选择，因为“他”可以用来显明圣灵是一位真实的、有位格的存在，而不只是一股非位格性的力量而已。

The descriptive word holy is frequently added to the Spirit's name. Holy means "perfect and without sin." More than that, it means "separated from things common or profane and consecrated for sacred service." As part of the Trinity, the Holy Spirit is set aside for divine service.

而形容词“圣”经常性地被加在“灵”这一名称之前。“圣”的意思是“完美、无罪的”，不仅如此，“圣”也表示“从普通及世俗之事中被分别出来成为圣洁，且被献于神圣的侍奉之事”。作为三位一体的一份子，圣灵被分别出来，专为神圣的侍奉之事。

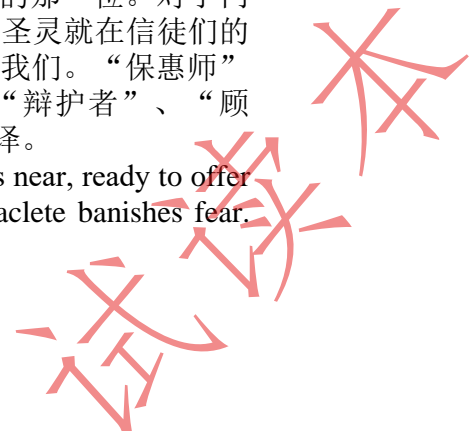
Another significant name for the Holy Spirit is Paraclete. This name is a Greek word taken over into English. Before Jesus left this world, he promised his disciples, "I will ask the Father, and he will give you another Counselor [Paraclete] to be with you forever—the Spirit of truth" (John 14:16,17). Paraclete is usually translated "counselor" or "comforter." It means much more than that, however. It means "a person who is called or summoned to one's side." In classical Greek, a paraclete was a defense attorney in a trial. In later Greek, paraclete referred to anyone who takes another's side, pleads his cause, and speaks a good word for him.

圣灵另外一个重要的名字是“保惠师”（保护并施予恩惠者，注：RSV 将之翻译为 Counselor，即参事、顾问），该词的英语 Paraclete 是一个直接从希腊语借用过来的词。在耶稣离开这个世界之前，祂向祂的门徒们应许说，“我要求父，父就另外赐给你们一位保惠师【Paraclete】，叫祂永远与你们同在。就是真理的圣灵，乃世人不能接受的。因为不见祂，也不认识祂。你们却认识祂。因祂常与你们同在，也要在你们里面”（约翰福音 14: 16, 17）。Paraclete 一词通常（在中文里面）被翻译成“保惠师”或者“训慰师”。然而，Paraclete 的含义远不止于此，它的原意是指“那被呼叫或被召唤至某人身边的人”（词源：para-旁边，clete-被呼叫者）。在古希腊语中，paraclete 指的是法院审讯中的被告辩护律师，而在后来的希腊语中，paraclete 则指代任何一个站在另外一个人一边、为他辩护、为他说好话的人。

The Paraclete is the one who remains at our side to help us. For the disciples Jesus had been such a paraclete. After Jesus' ascension the Holy Spirit took Jesus' place at the believers' side. The Spirit comforts us, guides us, and protects us. "Counselor" is a good translation for paraclete. "Helper," "sustainer," "vindicator," "adviser," "protector," and "prompter" are other translations that would work just as well.

所以，保惠师（paraclete）就一直站在我们这边帮助我们的那一位。对于门徒们而言，耶稣曾是这样的一位保惠师，而在耶稣升天之后，圣灵就在信徒们的身边取代了耶稣的位置。圣灵安慰我们，引导我们，并且保护我们。“保惠师”是 paraclete 一词不错的翻译，“帮助者”、“支持者”、“辩护者”、“顾问”、“保护者”以及“敦促者”都是一些其他同样较好的翻译。

The Holy Spirit is our "stand-byer" or our "part-taker." He stands near, ready to offer help in any need. The truth that the Spirit is the ever-present Paraclete banishes fear.



How can we be afraid in the face of any peril if God is by our side to help us and to take up our defense?

圣灵是我们的“支持者”或者“分担者”，祂站在我们的身边，随时准备着在我们有任何需要的时候为我们提供帮助。圣灵是无时不在的这一真理驱散了我的恐惧，无论我们面对什么样的危险，如果上帝总是站在我们这边帮助我们并且为了我们的缘故而进行辩护，我们又怎么会害怕呢？

His descriptive titles

祂的描述性称谓

The Scriptures use many other descriptive titles to tell us about the Holy Spirit and his work.

圣经用了许多其他描述性的称谓来告诉我们关于圣灵的事以及祂的作为。

He is called the Spirit of truth (John 14:17). This title means that beyond being truthful and deceiving no one, the Holy Spirit is the embodiment of divine truth. He brings it, reveals it, and causes it to become effective in our lives. “When he, the Spirit of truth, comes, he will guide you into all truth,” Jesus promises (John 16:13). Only through the Holy Spirit’s teaching do we come to know God’s truth.

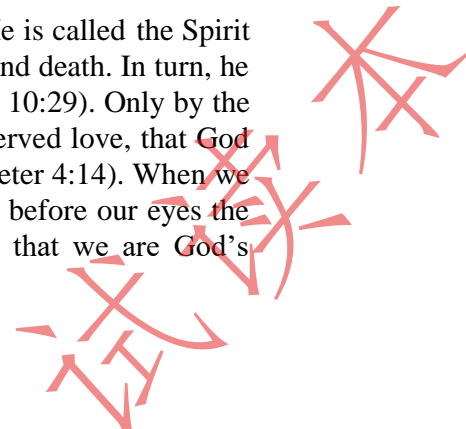
祂被称为真理的圣灵（约翰福音 14: 17）。这一称谓意味着圣灵除了真实无伪且不会欺骗任何人之外，祂也是神圣真理的化身。祂带来真理，启示了真理，并且让真理影响着我们的生命。“等真理的圣灵来了，祂要引导你们明白（原文作进入）一切的真理”（约翰福音 16: 13），耶稣这样应许到。只有藉着圣灵的教导我们才能明白上帝的真理。

The Spirit of holiness is another descriptive title the Bible uses (Romans 1:4). At first glance this title may seem to say nothing more than the name Holy Spirit already tells us. But there is a difference. The name Holy Spirit emphasizes that the Spirit’s character is holy. On the other hand, the title Spirit of holiness brings out the thought that he imparts holiness to others. He makes us holy, cleansed of our sin and set aside for God’s service.

（重要提醒：译者并不同意作者接下去提到的罗马书 1: 4 圣洁的灵（或说圣善的灵）是指圣灵的称谓这种说法，译者认为这里圣洁的灵是与罗马书 1: 3 的肉体彼此对应的词，“按肉体”指的是耶稣处于降卑的状态，而“按圣洁的灵”指的是耶稣处于高升的状态，愿读者能在圣灵的帮助下仔细分辨这些真理，具体请参见 Sigbert W. Becker 一篇名为 The Christological Flesh/Spirit Antithesis 的短文（<http://www.wlsessays.net/bitstream/handle/123456789/339/BeckerChristological.pdf?sequence=1&isAllowed=y>）。但是，与此同时，“圣洁的灵”这一称谓却仍是正确的，因为圣灵一定是“圣洁的灵”，这明显是我们都同意的）。

圣洁的灵是圣经对圣灵所使用的另一描述性称谓（罗马书 1: 4, NIV, 和合本称为圣善的灵）。乍看之下，这一称谓也许看上去较于圣灵这一名字，并没有给我们提供更多信息。然而，其中却有不同之处。圣灵这一名字所强调的是圣灵的特质是圣洁的，而圣洁的灵这一称谓传达着祂将祂的圣洁赐予他人的这种信息，祂使我们成为圣洁，洗净了我们的罪，并且将我们分别出来，使我们可以服侍神。

This same thing applies to other titles given to the Holy Spirit. He is called the Spirit of life (Romans 8:2). He sets us free from the law that leads to sin and death. In turn, he imparts spiritual life and victory. He is the Spirit of grace (Hebrews 10:29). Only by the work of the Spirit in our hearts do we receive the grace, the undeserved love, that God has for us in Jesus Christ. The Holy Spirit is the Spirit of glory (1 Peter 4:14). When we face reproach for Christ’s sake, we can rejoice, for the Spirit holds before our eyes the glory that awaits us. “The Spirit himself testifies with our spirit that we are God’s



children. Now if we are children, then we are heirs—heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory” (Romans 8:16,17).

同样的方式也被用在圣灵的其他称谓上。祂被称为生命的灵（罗马书 8: 2, KJV, 和合本译为赐生命的灵），祂将我们从定我们罪和叫我们死的律法之中释放出来，叫我们得了自由，从而，将属灵的生命和得胜赐给了我们。祂是恩典的灵（希伯来书 10: 29, NIV, 和合本译为施恩的圣灵），唯独藉着圣灵在我们心里的工作我们才得以领受那份恩典，那份不配得的、上帝在耶稣基督里的爱。圣灵是荣耀的灵（彼得前书 4: 14），当我们因基督的缘故受到凌辱时，我们可以因此而喜乐，因为圣灵将那份等待着我们的荣耀摆在了我们的眼前，“圣灵与我们的心同证我们是神的儿女。既是儿女，便是后嗣，就是神的后嗣，和基督同作后嗣。如果我们和祂一同受苦，也必和祂一同得荣耀。”（罗马书 8: 16, 17）

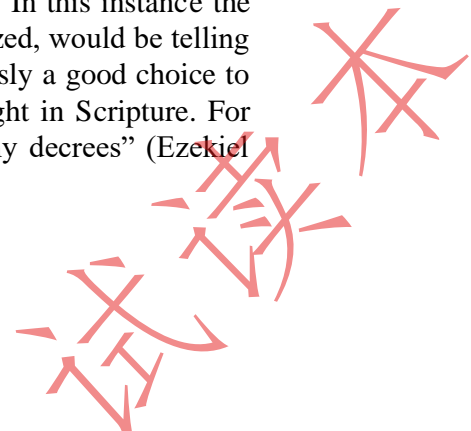
The Scriptures love to pile up descriptive titles for the Holy Spirit. Isaiah 11:2 is an excellent example of that: “The Spirit of the LORD will rest on him [the Messiah]—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD.”

圣经乐意将这些描述性的称谓堆叠起来用在圣灵身上，以赛亚书 11: 2 就是一个很好地展现这点的例子：“耶和华的灵必住在祂（弥赛亚）身上，就是使祂有智慧和聪明的灵，谋略和能力的灵，知识和敬畏耶和华的灵。”

The verse just quoted illustrates a difficulty in understanding the descriptive titles for the Holy Spirit. Does “the Spirit of wisdom and of understanding,” for example, refer to the Holy Spirit, or is it referring to a quality (a “spirit”) within the coming Messiah? In other words, does Isaiah mean the Holy Spirit with his wisdom and understanding will be in Jesus? Or does Isaiah mean to say that the Messiah will be a man full of wisdom and understanding? The question is, Does Isaiah mean Spirit (capitalized S) or spirit (lowercased s)? We should realize that the capital letters are not part of the inspired manuscripts of the Bible, but are interpretations by the translators.

上面所引用的这节经文向我们展示了在理解“对于圣灵的描述性称谓”这一问题上所存在的困难。例如，“智慧和聪明的灵”指的是圣灵呢？还是指代那要来的弥赛亚的一种特质（一种“灵”）呢？换句话说，以赛亚的意思是那有智慧和聪明的圣灵将要住在耶稣的里面呢，还是说弥赛亚将会是一位满有智慧和聪明的人呢？问题是，以赛亚所说的到底是圣灵还只是灵呢？我们要知道，在受神所默示的圣经手稿之中，这里只提到了“灵”，而“圣灵”则是由圣经翻译人员所作的诠释（在圣经当中不止一处存在这样的例子，而在英文里面人们则用 spirit 首字母 S 的大小写来进行区分）。

Let me give you an example where both the King James Version (KJV) and the New International Version (NIV) seem to have made the wrong choice. The NIV translates Numbers 27:18 this way: “The LORD said to Moses, ‘Take Joshua son of Nun, a man in whom is the spirit, and lay your hand on him.’” The KJV also leaves “spirit” lowercased. The lowercased “spirit” makes no sense in this verse, however. What kind of spirit does Joshua have? a team spirit? a humble spirit? a spirit of leadership? In this instance the capitalized “Spirit” clearly fits the line of thought. “Spirit,” capitalized, would be telling us Joshua was a man empowered by the Holy Spirit and so obviously a good choice to succeed Moses. Such indwelling by the Holy Spirit is clearly taught in Scripture. For example, “I will put my Spirit in you and move you to follow my decrees” (Ezekiel 36:27).



让我来给你举个例子。在这一例子当中，看起来 KJV 和 NIV 的版本都做出了错误的选择。NIV 对于民数记 27: 18 是这样翻译的：“耶和华对摩西说，‘嫩的儿子约书亚，是心中有灵的，你将他领来接手在他头上。’”而 KJV 也选择了“灵”这一翻译（即 S 小写）。然而，“灵”这一翻译在这节经文中根本说不通。约书亚有着一个怎样的灵呢？团队的灵？谦卑的灵？还是一个作为领袖的灵呢？在这个例子当中，“圣灵”这一翻译显然更为贴合行文的思路，“圣灵”一词所告诉我们的是，约书亚是经由圣灵所授权的，因此他显然是继承摩西的上好人选。圣灵如此居于人心之事是圣经所明确教导的，例如，“我必将我的灵放在你们里面，使你们顺从我的律例。”（以西结书 36: 27）

As you read the Bible, notice whether the word spirit is capitalized or lowercased. That will help you understand how the translators interpret the verse. Don't just accept the translators' decision, however. Discerning readers will need to search for themselves whether Spirit or spirit is meant. The Holy Spirit working through the Word is there to help us understand correctly. Fortunately, in many cases the truth remains the same whether the s is capitalized or not, since the Holy Spirit must produce any God-pleasing spirit in us.

当你阅读圣经的时候，要留心圣灵或者灵这两种说法，这会有助于你理解圣经的翻译者们是如何诠释经文的。然而，不要一味地接受翻译者们所下的定论，有分辨力的读者将需要自己去查找资料，来明确到底是翻译成圣灵还是灵更为妥当。而那位藉着（神的）话语工作的圣灵，就在那里，帮助我们能够正确地理解那些经文。幸运的是，很多情况下，“灵”无论是被翻译成“灵”还是“圣灵”，真理都会维持原样不变，因为圣灵必定会在我们的里面创造出并培养那神所喜悦的灵。

Another especially comforting title for the Holy Spirit is found in Ephesians 1:13,14: “Having believed, you were marked in him with a seal, the promised Holy Spirit, who is a deposit guaranteeing our inheritance until the redemption of those who are God's possession.” The Holy Spirit in our heart is a deposit, or a down payment, guaranteeing eternal life. The picture is familiar to people in our modern world who frequently buy on an installment plan. A down payment is a pledge that the balance due will be paid in full later. In the spiritual realm the Holy Spirit is God's pledge assuring that full payment of all God's promises will follow. Paul uses this same comforting description for the Holy Spirit in 2 Corinthians 1:22: God “set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.” When the Holy Spirit entered our hearts, he brought us to faith, which grabbed hold of the truth that Christ rescued us from our sins. Now the Holy Spirit in us guarantees that when the time is right, God will rescue us from all evil. Even our dead bodies will be rescued for eternal glory.

另外一个表明圣灵安慰人的称谓是在以弗所书 1: 13, 14 当中，“你们既听见真理的道，就是那叫你们得救的福音，也信了基督，既然信祂，就受了所应许的圣灵为印记。这圣灵，是我们得基业的凭据，直等到神之民（民原文作产业）被赎，使祂的荣耀得着称赞。”在我们心中的圣灵是一份凭据，或者说是一份对永恒的生命予以保证的预付定金。在我们当今这个世界，对于经常采用分期付款购物的人来说，这幅画面实在是再熟悉不过了。预付定金是一份关于尚欠余额要在之后完全付清的保证，而在属灵的领域，圣灵则是上帝所有的应许将会一一兑现的保证。保罗在哥林多后书 1: 22 中对圣灵使用了同样的称谓，“祂又用印印了我们，并赐圣灵在我们心里作凭据。”当圣灵进入我们心里的时候，祂将我们带入信心之中，而正是这信心使我们可以紧紧地抓住那关于基督已经将我们从罪

中拯救出来的事实。现在住在我们里面的圣灵向我们保证，当（对祂而言）时机合适的时候，上帝将会把我们所有的罪恶之中拯救出来，甚至我们死掉的身体也将得以被拯救并进入到永恒的荣耀之中。

What do these beautiful names for the Holy Spirit mean for us? Each name forms additional evidence that the Holy Spirit is God. Only the true God could have such names and be the embodiment of such qualities. There is never need for us to doubt. Our faith rests in the one true God. The Bible proves that over and over again. Even more, we know that this powerful God stays by our side throughout our lives and guarantees us an eternal inheritance in heaven. The Holy Spirit—God’s Breath, God’s Wind in us—is our Paraclete and the deposit guaranteeing our future of eternal life with him together with the Father and the Son.

圣灵的这些美好的称谓对我们来说意味着什么呢？每个名字对于圣灵是神都形成了附加的证据，唯有真神才能拥有这些名字，唯有真神才是这些特质的化身，这点从不需要我们去质疑。我们的信心信靠着那唯一的真神，圣经一遍又一遍地证明了这一点。甚至，我们知道这位大能的上帝在我们的整个生命当中一直都支持着我们，并且保障着我们在天上的那份永恒的产业。圣灵——上帝的气息，在我们里面的上帝之风——是我们的保惠师，是保证我们那份与祂、与父、与子同在的永远生命的未来的凭据。

Divine attributes

神圣的属性

The Scriptures not only call the Holy Spirit by divine names, but they also ascribe to him attributes that belong to God only. The Bible reveals that the Holy Spirit possesses the same divine traits and qualities as do the Father and the Son.

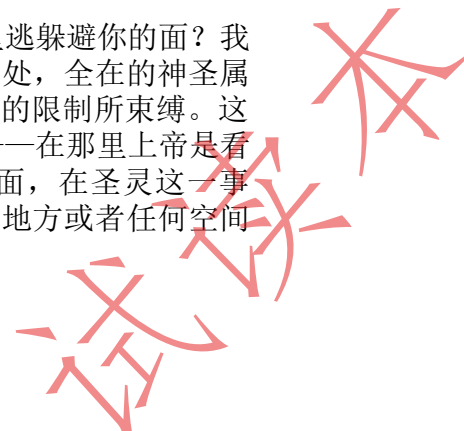
圣经不仅用神圣的名字来称呼圣灵，它也将那些单单属于上帝的属性归给了祂。圣经向人们启示了圣灵拥有着与父、与子同样的特性与特质。

The Holy Spirit is “the eternal Spirit” (Hebrews 9:14). Only God is eternal, without beginning, without end.

圣灵是“永远的灵”（希伯来书 9: 14）。唯独上帝是永远的，没有开始，没有结尾。

Psalms 139:7,8 asks: “Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, you are there.” Here the divine attribute of omnipresence is ascribed to the Holy Spirit. He is present everywhere. God in no way is bound by the limitations of time and space. This divine attribute contains a word of warning for us. There is no place where God does not see us. Nothing is hidden from him. On the other hand, omnipresence is an especially consoling quality in the case of the Holy Spirit. No place or space can separate us from the Spirit’s loving presence. We need fear no evil even in the darkest valleys of life. Psalm 139 draws that conclusion too: “If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast” (verses 9,10).

诗篇 139: 7, 8 问到：“我往那里去躲避你的灵？我往那里逃躲避你的面？我若升到天上，你在那里。我若在阴间下榻，你也在那里。”此处，全在的神圣属性也被归于了圣灵，祂无所不在，上帝绝对不会被时间和空间的限制所束缚。这一神圣的属性对我们来说也包含着一句警告，没有任何地方——在那里上帝是看不到我们的，没有任何事物能够在祂面前得以隐藏。另一方面，在圣灵这一事上，全在（这一属性）却是一项尤其安慰人的特质，没有任何地方或者任何空间



能够将我们与圣灵分开而使我们无法得见祂爱的面，甚至在生命里面最为黑暗的幽谷之中，我们都不需要对邪恶有任何的惧怕。诗篇 139 篇也给出了以下的结论：“我若展开清晨的翅膀，飞到海极居住。就是在那里，你的手必引导我，你的右手，也必扶持我”（诗篇 139: 9, 10）。

“There are different kinds of gifts, but the same Spirit. There are different kinds of service, but the same Lord. All these are the work of one and the same Spirit, and he gives them to each one, just as he determines” (1 Corinthians 12:4,5,11). These verses tell us the Holy Spirit has almighty power, for none but God possesses the power to bestow spiritual gifts as he pleases. The Spirit is omnipotent; his power knows no limits.

“恩赐原有分别，圣灵却是一位。职事也有分别，主却是一位。这一切都是这位圣灵所运行，随己意分给各人的”（哥林多前书 12: 4, 5, 11）。这些经节告诉我们圣灵拥有全能，因为除了上帝以外，没有人有能力可以按照祂自己的意思将属灵的恩赐分给各人。圣灵是无所不能的，祂的能力没有限制。

“The Spirit searches all things, even the deep things of God. For who among men knows the thoughts of a man except the man’s spirit within him? In the same way no one knows the thoughts of God except the Spirit of God” (1 Corinthians 2:10,11). These verses tell us the Holy Spirit possesses the divine attribute of omniscience. He knows all things, even the deep mysteries of God.

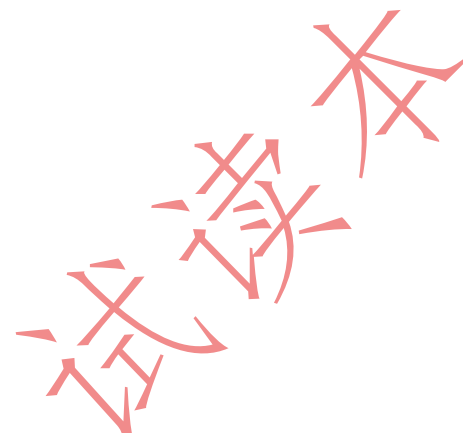
“圣灵参透万事，就是神深奥的事也参透了。除了在人里头的灵，谁知道人的事。像这样，除了神的灵，也没有人知道神的事”（哥林多前书 2: 10, 11）。这些经节告诉我们圣灵拥有全知的属性，祂知道所有的事，甚至是上帝那些深不可测的奥秘。

The Bible tells us of other divine qualities the Spirit possesses. He is “the Spirit of glory” (1 Peter 4:14), “the Spirit of grace” (Hebrews 10:29), and God’s “good Spirit” (Nehemiah 9:20). Paul cites his trait of love (Romans 15:30).

圣经告诉了我们圣灵所拥有的其他神圣的特质。祂是“荣耀的灵”（彼得前书 4: 14），“恩典的灵”（希伯来书 10: 29，和合本作施恩的圣灵），也是上帝“良善的灵”（尼希米 9: 20）。保罗则提到了祂爱的特性（罗马书 15: 30）

What does it mean for us that the Holy Spirit possesses divine attributes? It means he has the ability to complete all the important tasks he has been given to do in our lives! Moreover, he has the faithfulness to carry through his saving work to the very end. In the next two chapters we will study examples of the Spirit’s many divine works in the Old and New Testaments.

圣灵拥有神圣的属性对我们来说意味着什么呢？这意味着祂有能力去完成所有那些祂被交代要在我们的生命里去完成的重要任务！此外，祂拥有着那份将祂救恩的工作贯彻到底的信实。在接下去的两章里面，我们将会学习圣灵在旧约和新约中许多神圣的作为。



His Work in Old Testament Times 祂在旧约时代的作为

Before Jesus left his disciples, he promised them and us, “The Father . . . will give you another Counselor to be with you forever—[namely] the Spirit of truth” (John 14:16,17). A brief glimpse at Old Testament history shows why this is such an exciting promise, one meant to comfort all believers.

在耶稣离开祂的门徒之前，祂向他们和我们应许到，“父（将）另外赐给你们一位保惠师，叫祂永远与你们同在，就是真理的圣灵”（约翰福音 14：16，17）。快速浏览旧约历史之后，你就会发现为什么这是一条如此令人激动的应许了，而这一应许也是要旨在安慰所有的信徒。

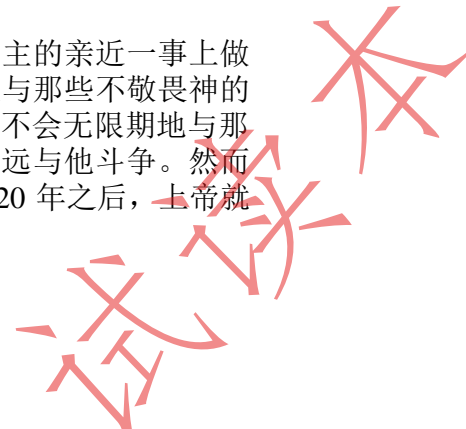
Active in the beginning 起初就在积极作为

Already on the first day of world history, we find the Holy Spirit at work. “Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters” (Genesis 1:2). Together with the Father and the Son, the Holy Spirit created all things, including humans. God said, “Let us make man in our image, in our likeness” (verse 26). Elsewhere Scripture confirms the Spirit’s role in the work of creation. “The Spirit of God has made me; the breath of the Almighty gives me life” (Job 33:4). The one true God created the universe; the Holy Spirit played an active part.

我们发现早在世界历史的第一天，圣灵就已经开始工作了。“地是空虚混沌。渊面黑暗。神的灵运行在水面上”（创世记 1：2）。圣灵与父、子一起创造了万物，其中也包括了人类。神说，“我们要照着我们的形像，按着我们的样式造人”（创世记 1：26）。而在其他地方圣经也向我们证实了圣灵在创造之工中的地位，“神的灵造我，全能者的气使我得生”（约伯记 33：4）。那位独一的真神创造了这个宇宙；圣灵在其中发挥着积极的作用。

In the earliest period of this world’s existence, the Holy Spirit worked to keep God’s creatures close to their Lord. It was a frustrating struggle. The godly intermarried with the godless and followed their sinful and rebellious ways. God warned that the Holy Spirit would not struggle with the wicked indefinitely. “Then the LORD said, ‘My Spirit will not contend with man forever, for he is mortal; his days will be a hundred and twenty years’” (Genesis 6:3). After those 120 years, God brought that ungodly age to an end by the flood.

在这个世界存在的早期，圣灵就在维持神的受造之物与他们主的亲近一事上做著祂的工作。这是一场令人感到沮丧的争战。那些敬畏神的人与那些不敬畏神的人通了婚，随从了他们罪恶悖逆的道路。上帝警告他们说圣灵不会无限期地与那些邪恶之人争战。“耶和華說，人既屬乎血氣，我的靈就不永遠與他爭戰。然而他的日子還可到一百二十年”（创世记 6：3，NIV）。过了 120 年之后，上帝就将那个不敬畏神的时代用一场洪水作了一个了结。



At the time of Moses
在摩西时代

The Holy Spirit continued to make his presence felt as he directed the history of God's chosen people, the Israelites. The Bible shows the Holy Spirit at work at the time of the exodus from Egypt. At Mount Sinai God revealed in detail his desires for the tabernacle. "Then the LORD said to Moses, 'See, I have chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, and I have filled him with the Spirit of God, with skill, ability and knowledge in all kinds of crafts—to make artistic designs for work in gold, silver and bronze, to cut and set stones, to work in wood, and to engage in all kinds of craftsmanship'" (Exodus 31:1-5). God gave Bezalel the skills needed to execute the plans. The Holy Spirit at work in Bezalel gave him willingness to undertake the project and faithfulness to carry it to completion.

当圣灵在引导神所拣选的百姓以色列人的历史的时候，祂持续让人们感受着祂的存在。圣经表明当以色列人出埃及的时候，圣灵在这一过程中运行作工。在西奈山上，上帝为了会幕的事详细地启示了祂的期待，“耶和華晓諭摩西说，看哪，犹大支派中，户珥的孙子，乌利的儿子比撒列，我已经提他的名召他。我也以我的灵充满了他，使他有智慧，有聪明，有知识，能作各样的工，能想出巧工，用金，银，铜制造各物，又能刻宝石，可以镶嵌，能雕刻木头，能作各样的工”（出埃及记 31：1-5）。上帝赐给了比撒列执行计划所需要的技巧，圣灵在比撒列的里面运行，赐给他意愿去负责这一项目，也赐给他忠心不辱使命地去完成这样一件事情。

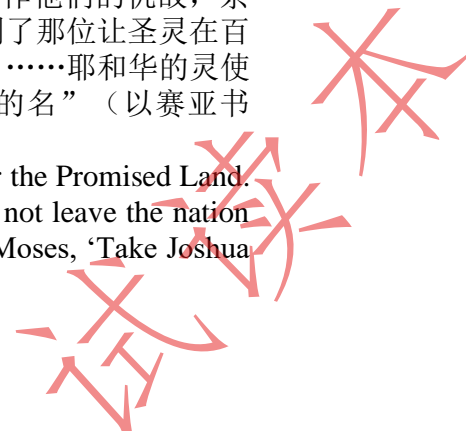
The Lord provided faithful leaders for his people. Moses was equipped for his task by the indwelling of the Holy Spirit. But Moses was not alone. The Holy Spirit empowered 70 elders to assist Moses in leading the people. He gave them a special gift to confirm that he was with them. "Then the LORD came down in the cloud and spoke with him [Moses], and he took of the Spirit that was on him [Moses] and put the Spirit on the seventy elders. When the Spirit rested on them, they prophesied" (Numbers 11:25).

主为了祂的百姓提供了忠心的领袖。因着圣灵住在摩西里面，他就有了能力去完成他的任务。并且不只是摩西，圣灵还授权给了 70 个长老协助摩西去带领百姓，祂赐给了他们一项特别的恩赐，以证实祂与他们同在，“耶和華在云中降临，对摩西说话，把降与祂身上的灵分赐那七十个长老。灵停在他们身上的时候，他们就受感说话”（民数记 11：25）。

Seven hundred years later the prophet Isaiah would look back at the Exodus. On the one hand, Isaiah saw the sin that resulted in 40 years of wilderness wandering. "They rebelled and grieved his Holy Spirit. So he turned and became their enemy and he himself fought against them" (Isaiah 63:10). On the other hand, Isaiah saw the grace of God, who kept his Holy Spirit at work in the people. He "set his Holy Spirit among them. . . . They were given rest by the Spirit of the LORD. This is how you guided your people to make for yourself a glorious name" (verses 11,14).

700 年之后先知以赛亚回过头去看埃及记。一方面，以赛亚看到了 40 年旷野漂泊中所产生的罪，“他们竟悖逆，使主的圣灵担忧。祂就转作他们的仇敌，亲自攻击他们”（以赛亚书 63：10）。另一方面，以赛亚则看到了那位让圣灵在百姓中间持续作工的上帝的恩典，祂“将祂的圣灵降在他们中间……耶和華的灵使他们得安息……照样，你也引导你的百姓，要建立自己荣耀的名”（以赛亚书 63：11，14）

After 40 years of wandering, it was time for the Israelites to enter the Promised Land. Moses was not permitted to go any farther. But the Holy Spirit did not leave the nation without a faithful leader at this crucial time. "So the LORD said to Moses, 'Take Joshua



son of Nun, a man in whom is the [Spirit], and lay your hand on him. Have him stand before Eleazar the priest and the entire assembly and commission him in their presence” (Numbers 27:18,19).

40 年的漂泊之后，就到了以色列人进入应许之地的时候了。摩西并没有被允许再往前走一步。但是圣灵并没有在这个关键的时刻丢下这个国家而不给他们一个忠心的领袖。“耶和华对摩西说，嫩的儿子约书亚，是心中有圣灵的，你将他领来接手在他头上，使他站在祭司以利亚撒和全会众面前，嘱咐他”（民数记 27: 18, 19）。

During the time of the judges

士师期间

Joshua died after a lifetime of faithful service. The Israelites then entered into a new relationship of special dependence on the Lord. God gave them no head of government to lead them and no standing army to defend them. When enemies came to oppress the nation, the people needed to trust the Lord and wait for him to intervene. God did not fail them! In every time of crisis, the Holy Spirit commissioned a leader, called a judge. Then the Spirit gave the judge the wisdom, skill, and courage necessary to drive off the enemy.

约书亚忠心地服侍了一辈子，然后他就去世了。接着以色列人在倚靠耶和华一事上和祂进入了一段新的、特殊的关系。上帝没有给他们政府首脑来带领他们，也没有给他们常备军来保卫他们。当敌人来欺压这个国家的时候，百姓们需要信靠耶和华，并且等候祂的介入。上帝并没有让他们失望！每次危机来临的时候，圣灵就委任了一位被称之为士师的领袖。接着圣灵就赐给士师必要的智慧、技能和勇气来将他们的敌人驱逐出去。

As was to become a tragic habit, the Israelites did evil and forgot the Lord. At one such time God, therefore, gave them into the hands of the king of Aram. The people got the message and pleaded for God’s forgiveness. The Holy Spirit heard their cry and raised up Othniel to be their deliverer. “The Spirit of the LORD came upon him, so that he became Israel’s judge and went to war. The LORD gave Cushan-Rishathaim king of Aram into the hands of Othniel, who overpowered him. So the land had peace for forty years, until Othniel son of Kenaz died” (Judges 3:10,11).

就像人养成某种坏习惯那样，那时，以色列人也习惯性地行着邪恶之事，并会习惯性地忘记耶和华。因此，在这样的一个时刻，上帝将他们交到了亚兰王的手中。百姓们收到了上帝的这条信息，就向祂请求赦免。圣灵听到了他们的呼求，就兴起俄陀聂成为他们的拯救者。“耶和华的灵降在他身上，他就作了以色列的士师，出去争战。耶和华将亚兰王古珊利萨田交在他手中，他便胜了古珊利萨田。于是国中太平四十年。基纳斯的儿子俄陀聂死了”（士师记 3: 10, 11, NIV）。

Gideon was another such leader. “Now all the Midianites, Amalekites and other eastern peoples joined forces and crossed over the Jordan and camped in the Valley of Jezreel. Then the Spirit of the LORD came upon Gideon, and he blew a trumpet, summoning the Abiezrites to follow him. He sent messengers throughout Manasseh, calling them to arms” (Judges 6:33-35). Gideon would not need all the men who answered his call. God gave him the victory by means of three hundred men armed with trumpets, torches, and empty pitchers.

基甸是另外一个这样的领袖，“那时，米甸人，亚玛力人，和东方人都聚集过河，在耶斯列平原安营。耶和华的灵降在基甸身上，他就吹角。亚比以谢族都聚集跟随他。他打发人走遍玛拿西地，玛拿西人也聚集跟随他”（士师记 6: 33-

35)。基甸并没有让所有人都回应他对他们的呼召，藉着三百个以号角、火把和空瓶为武装的人，上帝将胜利赐给了他们。

The judge Samson is an intriguing illustration of what the Holy Spirit can accomplish through sinful humans. Samson certainly had his flaws. He was a skirt-chasing loner who made one unwise decision after another. Yet for 20 years the Holy Spirit used him single-handedly to keep the Philistines at bay and the Israelites at peace.

士师参孙是一个说明圣灵能够在罪人身上成就何样之事的有趣例子。参孙当然有他自己的缺点，他是一个追逐着女性荷尔蒙的独来独往者，也做了一个又一个不明智的决定。虽然如此，圣灵仍使用了他 20 年的时间，使他能以一己之力将非利士人挡在门外，并使得以色列的境内能够国泰民安。

The Holy Spirit called Samson for God's service: "The Spirit of the LORD began to stir him" (Judges 13:25). The Holy Spirit gave him the gift of supernatural power: "The Spirit of the LORD came upon him in power so that he tore the lion apart with his bare hands as he might have torn a young goat" (14:6). The Spirit used that power against the Philistine enemies of Israel: "Then the Spirit of the LORD came upon him in power. He went down to Ashkelon, [and] struck down thirty of their men" (verse 19). "As he approached Lehi, the Philistines came toward him shouting. The Spirit of the LORD came upon him in power. The ropes on his arms became like charred flax, and the bindings dropped from his hands. Finding a fresh jawbone of a donkey, he grabbed it and struck down a thousand men" (15:14,15).

圣灵呼召参孙服侍上帝：“耶和华的灵……感动他”（士师记 13：25）。圣灵给了他超自然力量的恩赐：“耶和华的灵大大感动参孙，他虽然手无器械，却将狮子撕裂，如同撕裂山羊羔一样”（士师记 14：6）。圣灵使用了那样的能力来击打以色列的敌人非利士人：“耶和华的灵大大感动参孙，他就下到亚实基伦，击杀了三十个人”（士师记 14：19）。“参孙到了利希，非利士人都迎着喧嚷。耶和华的灵大大感动参孙，他臂上的绳就像火烧的麻一样，他的绑绳都从他手上脱落下来。他见一块未干的驴腮骨，就伸手拾起来，用以击杀一千人”。（士师记 15：14，15）

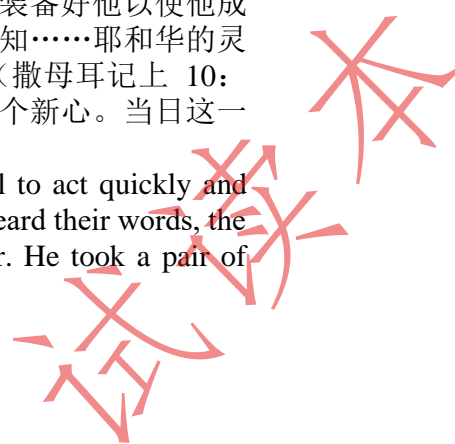
During the time of the kings

列王期间

The people were not satisfied with God's arrangement under the judges. In weakness of faith they craved the security they felt a king would afford. The judge Samuel was sent to anoint Saul and assure him that the Holy Spirit would equip him for the kingship. Samuel prophesied to Saul: "You will meet a procession of prophets. . . . The Spirit of the LORD will come upon you in power, and you will prophesy with them; and you will be changed into a different person" (1 Samuel 10:5,6). All happened just as Samuel had said: "God changed Saul's heart, and all these signs were fulfilled that day" (verse 9).

百姓们并不满意上帝将他们安排在士师之下。因着他们信心的软弱，他们就渴望从一位君王那里去得到某种安全感，他们认为一位君王是可以给他们提供这样的安全感的。士师撒母耳被差派去膏扫罗，并向他保证圣灵会装备好他以使他成为一位君王。撒母耳对扫罗作预言说：“你……必遇见一班先知……耶和华的灵必大大感动你，你就与他们一同受感说话。你要变为新人”（撒母耳记上 10：5，6）。所有的事都按着撒母耳所说的发生了：“神就赐他一个新心。当日这一切兆头都应验了”（撒母耳记上 10：9）。

The Spirit guided the young king in his first crisis. He led Saul to act quickly and decisively to save the besieged city of Jabesh Gilead. "When Saul heard their words, the Spirit of God came upon him in power, and he burned with anger. He took a pair of



oxen, cut them into pieces, and sent the pieces by messengers throughout Israel, proclaiming, ‘This is what will be done to the oxen of anyone who does not follow Saul and Samuel’” (1 Samuel 11:6,7). Saul rescued Jabesh Gilead, saving its men from having their right eyes gouged out by the Ammonites. The grateful and godly King Saul gave the credit where it belonged: “This day the LORD has rescued Israel” (verse 13). Tragically, Saul did not remain close to his Lord but rejected the Holy Spirit’s leading. In the end God rejected him as king. Scripture records this sad fact: “The Spirit of the LORD had departed from Saul, and an evil spirit from the LORD tormented him” (16:14).

圣灵在这位年轻的君王遇到第一次危机的时候给了他引导。祂带领扫罗迅速并果断地采取了行动，使得被围困的基列雅比得以被拯救。“扫罗听见这话，就被神的灵大大感动，甚是发怒。他将一对牛切成块子，托付使者传送以色列的全境，说，‘凡不出来跟随扫罗和撒母耳的，也必这样切开他的牛’”（撒母耳记上 11：6，7）。扫罗拯救了基列雅比，使得这城的人免除了右眼被亚扪人剜出的灾难。那位满怀感恩又敬虔的君王扫罗将功劳都归给了那位功劳的所属者：“今日耶和华在以色列中施行拯救”（撒母耳记上 11：13）。而悲剧性的事情是，扫罗并没有能够保持住这份与他的主之间的亲近，反而拒绝了圣灵的带领，最后，对于他做君王一事，上帝也给予了拒绝。圣经记录下了这一令人感到悲伤的事实：“耶和华的灵离开扫罗，有恶魔从耶和华那里来扰乱他”（撒母耳记上 16：14）

The Holy Spirit had a much happier time with Israel’s second king, David. “Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the LORD came upon David in power” (1 Samuel 16:13). The Holy Spirit played an active role in the conflict that raged between Saul and David. Once again, the Spirit chose a supernatural sign to show where he stood.

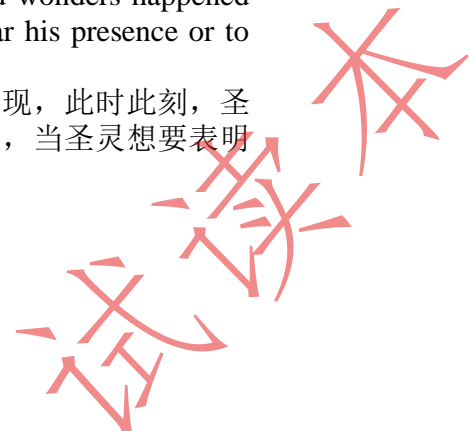
圣灵和以色列的第二任君王度过了一段更为令祂感到高兴的时光，“撒母耳就用角里的膏油，在他诸兄中膏了他。从这日起，耶和华的灵就大大感动大卫”（撒母耳记上 16：13）。在扫罗与大卫之间激烈的冲突之中，圣灵发挥着积极的作用。再一次地，圣灵选择用一个超自然的兆头来向人们表明了祂的立场。

Word came to Saul: “David is in Naioth at Ramah”; so he sent men to capture him. But when they saw a group of prophets prophesying, with Samuel standing there as their leader, the Spirit of God came upon Saul’s men and they also prophesied. Saul was told about it, and he sent more men, and they prophesied too. . . . So Saul went to Naioth at Ramah. But the Spirit of God came even upon him, and he walked along prophesying until he came to Naioth. (19:19-21,23)

有人告诉扫罗，说大卫在拉玛的拿约。扫罗打发人去捉拿大卫。去的人见有一班先知都受感说话，撒母耳站在其中监管他们。打发去的人也受神的灵感说话。有人将此事告诉扫罗，他又打发人去，他们也受感说话。扫罗第三次打发人去，他们也受感说话……他就往拉玛的拿约去。神的灵也感动他，一面走一面说话，直到拉玛的拿约。（撒母耳记 19：19-21，23）

We will discuss the Holy Spirit’s supernatural signs in chapter 8. We note at this point, however, that the outpouring of the Holy Spirit in signs and wonders happened already in the Old Testament when the Spirit wanted to make clear his presence or to emphasize his point.

我们会在第八章讨论关于圣灵超自然的兆头。然而，我们发现，此时此刻，圣灵用兆头和奇事来浇灌的事在旧约时代就已经在发生了。那时，当圣灵想要表明祂的存在或者强调祂的想法的时候，祂就会行这些事。



Speaking his last words, David looked back over his life and writings. He summed them up this way: “The Spirit of the LORD spoke through me; his word was on my tongue” (2 Samuel 23:2).

大卫在说他末了的话的时候，他回过头去看他走过的生命和他写过的文字，对于这些他如此总结到：“耶和华的灵借着我说，祂的话在我口中”（撒母耳记下 23: 2）。

The great kingdom of David was split into two. Unfaithful kings and sinful people brought destruction for the Northern Kingdom and the Babylonian captivity for the Southern Kingdom. The Holy Spirit brought a remnant home again, however, and saw to it that the temple was rebuilt. Zerubbabel, the exile leader, did not have the might or wealth David and Solomon enjoyed. The Holy Spirit was with him, however, and enabled him to get the job done. “This is the word of the LORD to Zerubbabel: ‘Not by might nor by power, but by my Spirit,’ says the LORD Almighty” (Zechariah 4:6).

伟大的大卫王国后来被一分为二，不忠心的君王以及邪恶的百姓招致了北国的灭亡和南国的被掳巴比伦。然而，圣灵再次将一部分的余民给带了回来，并且对于圣殿的重建给予了保证。所罗巴伯，这位被流放者们的领袖，并没有大卫和所罗门所享有的势力和财富，然而，圣灵还是与他同在，并且使他能够完成那交代给他的任务。“这是耶和华指示所罗巴伯的，万军之耶和华说，‘不是倚靠势力，不是倚靠才能，乃是倚靠我的灵，方能成事’”（撒迦利亚书 4: 6）。

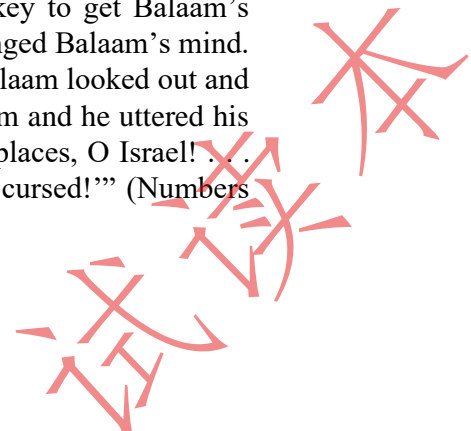
Spoke through the prophets

藉着众先知说话

The Holy Spirit was especially active in Old Testament times as he spoke through the prophets. At the time of Israel’s most wicked rulers, King Ahab and Queen Jezebel, the Holy Spirit sent Elijah. God-fearing Obadiah recognized that the Spirit guided the ministry of Elijah. He told Elijah: “I don’t know where the Spirit of the LORD may carry you when I leave you” (1 Kings 18:12). Likewise, the prophets of Jericho were certain the Holy Spirit directed Elijah’s path. They confessed that certainty when they offered to search for Elijah after he was taken to heaven. They explained: “Perhaps the Spirit of the LORD has picked him up and set him down on some mountain or in some valley” (2 Kings 2:16).

圣灵藉着众先知说话的那段时间，是祂在旧约时代特别活跃的一段时期。在以色列最为邪恶的统治者——君王亚哈与皇后耶洗别——当道的时候，圣灵差遣了以利亚。敬畏上帝的俄巴底意识到圣灵引导了以利亚的事工，他告诉以利亚说：“恐怕我一离开你，耶和华的灵就提你到我所不知道的地方去”（列王记上 18: 12）。同样地，耶利哥的先知们也确信圣灵引导着以利亚的道路。当在以利亚被接升天之后他们提出要去搜寻以利亚的时候，他们承认了他们的这一确信，他们解释到：“或者耶和华的灵将他提起来，投在某山某谷”（列王记下 2: 16）。

The Spirit’s power compelled even the wicked soothsayer Balaam to proclaim God’s message. Balak offered Balaam a handsome fee to come and curse the people of Israel, but the Holy Spirit had a different idea. God used a talking donkey to get Balaam’s attention and then the angel of the Lord, with his sword drawn, changed Balaam’s mind. Instead of curses, Balaam delivered the Spirit’s message: “When Balaam looked out and saw Israel encamped tribe by tribe, the Spirit of God came upon him and he uttered his oracle: . . . ‘How beautiful are your tents, O Jacob, your dwelling places, O Israel! . . . May those who bless you be blessed and those who curse you be cursed!’” (Numbers 24:2,3,5,9).



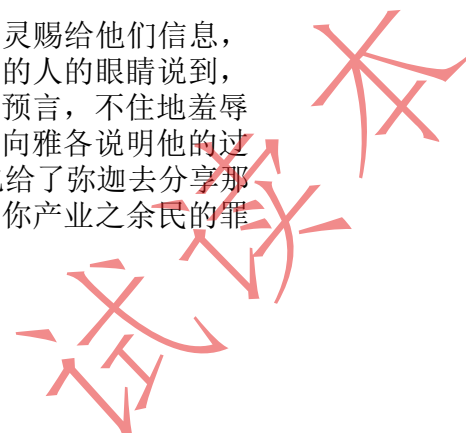
圣灵的大能甚至迫使那位邪恶的占卜师巴兰改口转而去宣告来自上帝的信息。巴勒付了巴兰一笔可观的费用，请他来咒诅以色列的百姓，但是圣灵的想法却与之背道而驰。上帝使用了一头能讲话的驴来引起巴兰的注意，接着是耶和华的使者，祂的手里有拔出来的刀，这些事情改变了巴兰的想法，于是他就传讲了圣灵的信息，而不是去咒诅以色列人：“巴兰举目，看见以色列人照着支派居住。神的灵就临到他身上，他便题起诗歌说……‘雅各啊，你的帐棚何等华美。以色列啊，你的帐幕何其华丽……凡给你祝福的，愿他蒙福。凡咒诅你的，愿他受咒诅！’”（民数记 24: 2, 3, 5, 9）。

The Holy Spirit granted the prophet Ezekiel extraordinary visions, which, in turn, he proclaimed to the people. In the vision of the valley of dry bones, the Holy Spirit showed Ezekiel that he would breathe new life into the nation of Israel (then in exile). More importantly, in that vision he promised to breathe new spiritual life into the spiritually dead of all ages. “Then you, my people, will know that I am the LORD, when I open your graves and bring you up from them. I will put my Spirit in you and you will live, and I will settle you in your own land” (Ezekiel 37:13,14). There is hope for us also, because the ultimate fulfillment of this vision comes through Jesus Christ. God was preserving the Old Testament remnant so the Messiah could come as promised. That promise will be fully realized on the Last Day, when Christ gathers the believers of all ages and lands before God’s throne, there forever to live with the Lord.

圣灵给了先知以西结各种非凡离奇的异象，而反过来，他就去对百姓也宣讲了这些异象。在遍满枯骨的山谷（和合本作平原）这一异象之中，圣灵向以西结表明了祂会将新的生命吹入到以色列这个国家之中（那时是在被流放巴比伦期间）。而更重要的是，在那个异象之中，祂应许祂将会把新的属灵的生命吹入到所有时代里那些在属灵上死亡的人之中。“我的民哪，我开你们的坟墓，使你们从坟墓中出来，你们就知道我是耶和華。我必将我的灵放在你们里面，你们就要活了。我将你们安置在本地”（以西结书 37: 13, 14）。而对我们而言，其中也是充满了给我们的盼望，因为这一异象的最终应验是藉着耶稣基督而来的。上帝保存了旧约时代的余民，这样弥赛亚才能按着应许来到。而这一应许将要在末日的时候得到完全的应验，当基督将所有时代、所有地方的信徒聚集在上帝的宝座前时，那时，我们要永远地和祂住在一起。

The prophets proclaimed God’s truth—often at great personal peril. The Holy Spirit gave them the message and also the courage to speak. Micah, for example, could look into the eyes of those who threatened him and say: “‘Do not prophesy,’ their prophets say. ‘Do not prophesy about these things; disgrace will not overtake us.’ But as for me, I am filled with power, with the Spirit of the LORD, and with justice and might, to declare to Jacob his transgression, to Israel his sin” (Micah 2:6; 3:8). The Spirit also gave Micah the privilege of sharing this comforting assurance: “Who is a God like you, who pardons sin and forgives the transgression of the remnant of his inheritance? You do not stay angry forever but delight to show mercy. You will again have compassion on us; you will tread our sins underfoot and hurl all our iniquities into the depths of the sea” (7:18,19).

先知通常都是冒着极大的个人危险去宣讲上帝的真理的。圣灵赐给他们信息，也赐给了他们勇气去宣讲。比如说，弥迦可以盯着那些威胁他的人的眼睛说到，“他们（或作假先知）说，你们不可说预言，不可向这些人说预言，不住地羞辱我们……至于我，我借耶和華的灵，满有力量公平才能，可以向雅各说明他的过犯，向以色列指出他的罪恶”（弥迦书 2: 6; 3: 8）。圣灵也给了弥迦去分享那安慰人的保证的特权：“神阿，有何神像你，赦免罪孽，饶恕你产业之余民的罪



过。不永远怀怒，喜爱施恩。必再怜悯我们，将我们的罪孽踏在脚下，又将我们的一切罪投于深海”（弥迦书 7：18，19）。

The prophets, emboldened by the Holy Spirit, got the message out. The prophet Zechariah had to give this sad report on the people's response: "They refused to pay attention; stubbornly they turned their backs and stopped up their ears. They made their hearts as hard as flint and would not listen to the law or to the words that the LORD Almighty had sent by his Spirit through the earlier prophets" (Zechariah 7:11,12). That tragic commentary also applies to many in our world today.

这些先知，被圣灵所鼓舞而刚强壮胆，并将信息传讲出去。先知撒迦利亚不得不因着人们的回应而作出如下通报：“他们却不肯听从，扭转肩头，塞耳不听。使心硬如金刚石，不听律法，和万军之耶和华用灵借从前的先知所说的话”（撒迦利亚书 7：11，12）。这一悲剧性的论述也同样适用于今天我们这个世界中的许多人。

The Holy Spirit was at work in Old Testament times in a way that is especially important to us. The Spirit, who called the prophets and spoke through them, also caused those prophets to record their words. Then the Holy Spirit preserved their writings and passed them on to us in the Bible. "No prophecy of Scripture came about by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit" (2 Peter 1:20,21).

圣灵在旧约时代是以一种对我们尤为重要的方式在工作着。圣灵，那位呼召先知并藉着他们说话的，也发动那些先知们记下他们的话语，接着圣灵就保存下了他们所写下的文字并于圣经之中将它们传递给我们。“经上所有的预言，没有可随私意解说的。因为预言从来没有出于人意的，乃是人被圣灵感动说出神的话来”（彼得后书 1：20，21）。

Told of wonders to come

讲述那些将要来临的奇事

Under the guidance of the Holy Spirit, the Old Testament writers told of wondrous things to come. They wrote about the coming Messiah, giving numerous details that would be helpful in identifying the Christ when he arrived. Here are a few examples from David's psalms:

在圣灵的引导下，旧约的作者们讲述了那些将要来临的奇事。他们写下了关于那要来临的弥赛亚的事，并给出了大量的细节来帮助人们在基督来临的时候可以辨认出祂。以下是一些摘自大卫诗篇中的例子：

My God, my God, why have you forsaken me? (22:1)

我的神，我的神，为什么离弃我？（22：1）

All who see me mock me; they hurl insults, shaking their heads: "He trusts in the LORD; let the LORD rescue him. Let him deliver him, since he delights in him." (verses 7,8)

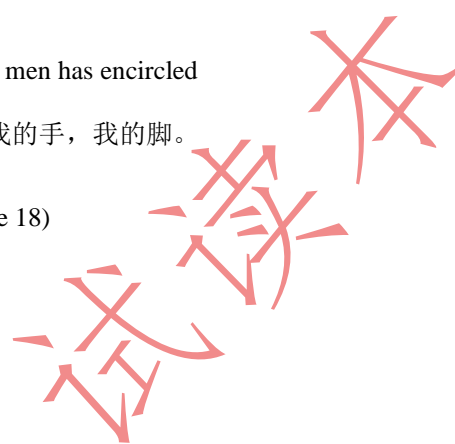
凡看见我的都嗤笑我。他们撇嘴摇头，说：“他把自己交托耶和华，耶和华可以救他吧。耶和华既喜悦他，可以搭救他吧。”（22：7，8）

You lay me in the dust of death. Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. (verses 15,16)

你将我安置在死地的尘土中。犬类围着我。恶党环绕我。他们扎了我的手，我的脚。（22：7，8）

They divide my garments among them and cast lots for my clothing. (verse 18)

他们分我的外衣，为我的里衣拈阄（22：18）。



You will not abandon me to the grave, nor will you let your Holy One see decay. (16:10)
因为你必不将我的灵魂撇在阴间。也不叫你的圣者见朽坏。(16: 10)

The prophets said the Holy Spirit would play an active part in the Savior's work. Consider Isaiah's words: "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit. The Spirit of the LORD will rest on him—the Spirit of wisdom and of understanding, the Spirit of counsel and of power, the Spirit of knowledge and of the fear of the LORD" (Isaiah 11:1,2).

先知们说到圣灵会在救主的工作之中发挥祂积极的作用，我们来思想以赛亚的这段话：“从耶西的本（原文作树桩）必发一条，从他根生的枝子必结果实。耶和华的灵必住在祂身上，就是使祂有智慧和聪明的灵，谋略和能力的灵，知识和敬畏耶和华的灵”（以赛亚书 11： 1， 2）。

The prophets also foretold the Spirit's life-giving work in the people of future ages—us included. Once again Isaiah gives a good taste of what the prophets promised:

先知们也预言了圣灵在未来的百姓（包括我们）中间那赐生命的工作。再一次地，以赛亚让我们好好地品尝了一番先知书上的应许：

"I will pour out my Spirit on your offspring, and my blessing on your descendants. They will spring up like grass in a meadow, like poplar trees by flowing streams." (44:3,4)

“我要将我的灵浇灌你的后裔，将我的福浇灌你的子孙。他们要发生在草中，像溪水旁的柳树。”（44： 3， 4）

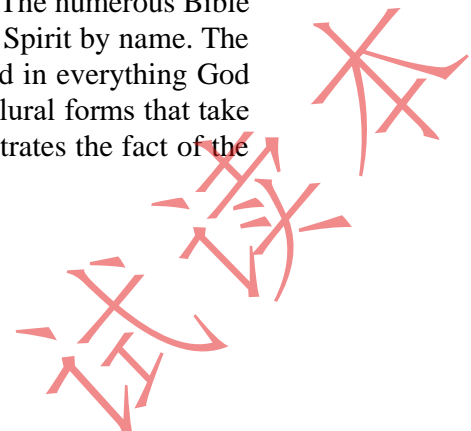
"My Spirit, who is on you, and my words that I have put in your mouth will not depart from your mouth, or from the mouths of your children, or from the mouths of their descendants from this time on and forever," says the LORD. (59:21)

“我加给你的灵，传给你的话，必不离你的口，也不离你后裔与你后裔之后裔的口，从今直到永远，”这是耶和華说的。（59： 21）

The Old Testament believers waited generations as the Holy Spirit painstakingly carried out God's plan over the centuries. When troubles come, when our faith or spiritual strength is less than we'd like it to be, we too need to wait for the Holy Spirit. Through the prophet Joel, the Lord promised, "I will pour out my Spirit on all people" (Joel 2:28). We can be confident, therefore, that the Holy Spirit wants to come to us and work in us. He wants to give us his guidance and strength. In upcoming chapters we will learn more from the Scripture about how the Holy Spirit brings his help to us.

经过了一个又一个的世纪，圣灵勤勉细致地执行着上帝的计划，与此同时旧约时代的信徒们也是经过了一代又一代的等候。当困难来临的时候，当我们的信心或者属灵的力量不如我们所预期的那样的时候，我们也同样需要等候圣灵。藉着先知约珥，上帝向我们应许说：“我要将我的灵浇灌凡有血气的”（约珥书 2： 28）。因此，我们可以相信圣灵想要临到我们中间并在我们中间运行，祂想要引导我们并赐给我们力量。在接下来的几章内容中我们将从圣经上学习圣灵是如何对我们施予援手的。

The Holy Spirit was actively involved in world history during Old Testament times, empowering leaders and working faith in the hearts of all believers. The numerous Bible passages we have cited prove that fact when they mention the Holy Spirit by name. The Hebrew names for God also show that the Holy Spirit was involved in everything God did. Adonai, translated "Lord," and Elohim, translated "God," are plural forms that take a singular verb. This grammatical oddity in the Old Testament illustrates the fact of the Trinity. Whenever God acted, the Holy Spirit was involved.



圣灵在旧约时期积极地参与到了世界的历史之中，授权给领袖们并且在所有信徒的心中管理着他们的信心之事。我们所引用过的大量的圣经段落，当其中提到圣灵的名字的时候，都向我们证实了这一事实。上帝的希伯来语名字向我们表明了在上帝所做的每一件事上圣灵都参与到了其中。Adonai，译为“主”；以及Elohim，译为“上帝（或神）”，是一个采用单数动词的复数形式词语，旧约中这一语法的奇怪现象向我们说明了三位一体这一事实。无论何时当上帝行动的时候，圣灵一定会参与其中。

The Old Testament gives a clear, well-documented look at the Holy Spirit's work. It is work he continues to do to this day. Even if we had only the Old Testament, our interest in the Holy Spirit would be aroused. We would be excited about what he can do and eager to claim his blessings for our lives.

关于圣灵的作为，旧约给出了一份清晰可见、证据充分的观察报告。祂今天也在继续如此地工作着。即便我们只有旧约圣经，我们也会被它唤起对于圣灵的兴趣。对于祂所能做的事情，我们将会感到兴奋不已，并且，我们急切地想要从祂那里得到祂对我们生命的祝福。



His Work in the New Testament 祂在新约时代的作为

The Holy Spirit was very active in Old Testament days, working in the lives of God's people and giving clear testimony to the coming Savior. His presence would become even more apparent in the New Testament as the triune God carried out the plan of salvation. Throughout the New Testament age, the Holy Spirit continued to follow his usual method of operation, however. His goal was not to draw attention to himself, but to testify about Jesus and focus people's attention on him. Jesus told us to expect that of the Spirit: "He will bring glory to me by taking from what is mine and making it known to you" (John 16:14).

旧约时代，圣灵在上帝百姓的生命中间十分活跃地运行工作着，且对于那要来的救主给出了清晰的见证。在新约之中，作为那位施行救恩计划的三位一体的上帝，祂的存在就显得更为明显了。然而，贯穿整个新约时代，圣灵继续遵循着祂一贯的行事方法。祂的目的不是要把人们的目光引向祂自己，而是要为耶稣作见证，并且要让人们的眼光定睛在祂的身上。耶稣告诉了我们我们对圣灵该有的期待，“祂要荣耀我。因为祂要将受于我的，告诉你们”（约翰福音 16: 14）。

His work during Jesus' lifetime

耶稣在世期间祂（圣灵）的作为

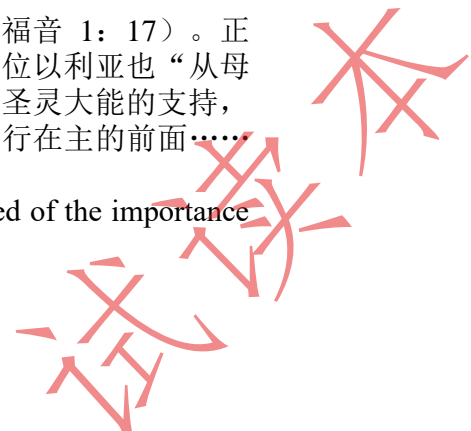
The Holy Spirit brought Old Testament prophecy to a close with Malachi's promise of another great prophet like Elijah, who would prepare the way before the coming Savior. When the time was right according to God's plan, the Holy Spirit fulfilled that prophecy and set in motion the coming of the Messiah.

圣灵以玛拉基给出的关于另外要来的一位如同以利亚一样伟大的、且要为那位即将到来的救主预备道路的先知的应许为旧约的预言划上了句话。按着神的计划，当时机合适的时候，圣灵就应验了这一预言，并开始着手关于弥赛亚的到来之事。

John the Baptist was that prophet "in the spirit and power of Elijah" (Luke 1:17). Just as the Holy Spirit had guided the life and filled the lips of the first Elijah, so the second Elijah was "filled with the Holy Spirit even from birth" (verse 15). John's ministry was backed by the Spirit's power, so "many of the people of Israel will he bring back to the Lord their God. And he will go on before the Lord . . . to make ready a people prepared for the Lord" (verses 16,17).

施洗约翰就是那位有着“以利亚的心志能力”的先知（路加福音 1: 17）。正如圣灵引导了以利亚的生命并充满了他唇间的话语，而这第二位以利亚也“从母腹里就被圣灵充满了”（路加福音 1: 15）。约翰的事工受到圣灵大能的支持，因此“他要使许多以色列人回转，归于主他们的神。他必……行在主的前面……为主预备合用的百姓”（路加福音 1: 16, 17）。

The Spirit filled John's parents so they understood and prophesied of the importance of their son and Mary's son.



圣灵充满了约翰的父母，以至于他们能够了解并预言他们的儿子以及玛利亚的儿子的重要性。

Elizabeth was filled with the Holy Spirit. “In a loud voice she exclaimed [to Mary]: ‘Blessed are you among women, and blessed is the child you will bear!’” (Luke 1:41,42).

以利沙伯被圣灵充满。“高声喊着说，你在妇女中是有福的，你所怀的胎也是有福的！”（路加福音 1：41，42）。

Zechariah “was filled with the Holy Spirit and prophesied: ‘Praise be to the Lord, the God of Israel, because he has come and has redeemed his people. He has raised up a horn of salvation for us’” (Luke 1:67-69).

撒迦利亚“被圣灵充满了，就预言说，‘主以色列的神，是应当称颂的。因祂眷顾祂的百姓，为他们施行救赎。在祂仆人大卫家中，为我们兴起了拯救的角’”（路加福音 1：67-69）。

The Holy Spirit played an instrumental role also in Jesus’ conception and birth. Within the mysterious ways of God, the Holy Spirit was the Trinity’s instrument to bring about the conception of God’s Son in the virgin Mary. The angel explained to Mary: “The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God” (Luke 1:35). A puzzled Joseph was given the same explanation: “What is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins” (Matthew 1:20,21).

在耶稣的受孕与出生之中，圣灵起到了重要的作用。在神奥妙的方式之中，圣灵是三位一体引起神的儿子在童女玛利亚腹中受孕的器皿。天使向玛丽亚解释到：“圣灵要临到你身上，至高者的能力要荫庇你。因此所要生的圣者，必称为神的儿子”（路加福音 1：35）。为此感到困惑的约瑟也被给出了同样的解释：

“她所怀的孕，是从圣灵来的。她将要生一个儿子。你要给祂起名叫耶稣。因祂要将自己的百姓从罪恶里救出来”（马太福音 1：20，21）。

The Holy Spirit made sure that clear testimony to the Christ Child was given in the temple in Jerusalem. Simeon “was waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not die before he had seen the Lord’s Christ. Moved by the Spirit, he went into the temple courts” (Luke 2:25-27). There the Spirit pointed out the baby Jesus. The baby was a seemingly ordinary child from obviously poor parents, yet Simeon saw in him the world’s salvation. The Holy Spirit led Simeon to take the child in his arms and boldly testify regarding him, “My eyes have seen your salvation, which you have prepared in the sight of all people, a light for revelation to the Gentiles and for glory to your people Israel” (verses 30-32).

圣灵确保了在耶路撒冷的圣殿对孩童基督作出了清晰的见证。西面“素常盼望以色列的安慰者来到，又有圣灵在他身上。他得了圣灵的启示，知道自己未死以前，必看见主所立的基督。他受了圣灵的感动，进入圣殿”（路加福音 2：25-27）。在那里圣灵指明了婴孩耶稣，这个婴孩看起来明显就是一个来自贫困家庭的普通孩子，然而西面在祂的里面看到了这个世界的救恩。圣灵带领西面用手接过这孩子并且大胆地对祂作了见证，“我的眼睛已经看见你的救恩，就是你在万民面前所预备的。是照亮外邦人的光，又是你民以色列的荣耀”（路加福音 2：30-32）。

When the time came for Jesus’ public ministry to begin, the Holy Spirit was right there. In fact, the Holy Spirit gave the first public testimony that Jesus was the Christ. “As soon as Jesus was baptized, he went up out of the water. At that moment heaven

was opened, and he saw the Spirit of God descending like a dove and lighting on him” (Matthew 3:16). That signal by the Holy Spirit was what John the Baptist needed to make his positive identification: “I saw the Spirit come down from heaven as a dove and remain on him. I would not have known him, except that the one who sent me to baptize with water told me, ‘The man on whom you see the Spirit come down and remain is he who will baptize with the Holy Spirit.’ I have seen and I testify that this is the Son of God” (John 1:32-34). To this day, the dove represents the Holy Spirit in church symbolism.

当耶稣开始公开事工的时候，圣灵就在那里。事实上，圣灵为耶稣就是那位基督作了第一次公开的见证。“耶稣受了洗，随即从水里上来。天忽然为祂开了，祂就看见神的灵，仿佛鸽子降下，落在祂身上”（马太福音 3：16）。圣灵所发出的这一信号正是施洗约翰用来证实耶稣的身份的：“我曾看见圣灵，仿佛鸽子从天降下，住在祂的身上。我先前不认识祂。只是那差我来用水施洗的，对我说，‘你看见圣灵降下来，住在谁的身上，谁就是用圣灵施洗的。’我看见了，就证明这是神的儿子”（约翰福音 1：32-34）。直到今天，鸽子还是在教会的象征符号中代表着圣灵。

After Jesus’ baptism, the Holy Spirit led Jesus into the wilderness to begin in earnest the battle with Satan. The Paraclete was at Jesus’ side to fill him with the power needed in the struggle. “Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, where for forty days he was tempted by the devil” (Luke 4:1,2). Jesus beat back Satan’s temptations by quoting Old Testament verses, which the Holy Spirit had inspired.

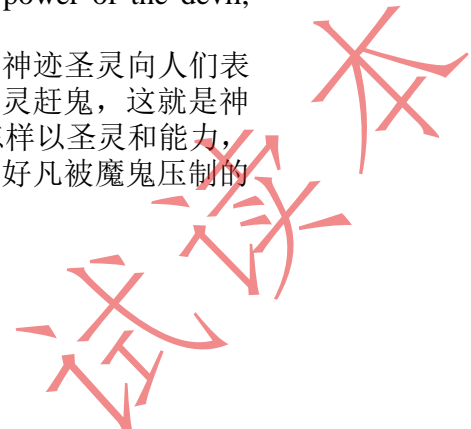
在耶稣受洗之后，圣灵引导耶稣进入旷野开始了和撒旦之间真刀真枪的较量。这位保惠师就在耶稣的身边支持着祂，使得祂充满了争战所需的力量。“耶稣被圣灵充满，从约旦河回来，圣灵将祂引到旷野，四十天受魔鬼的试探”（路加福音 4：1，2）。耶稣藉着引用那由圣灵感动而被写成的旧约经文击退了撒旦的各种诱惑。

Jesus used words the Holy Spirit had spoken through prophets to confirm that he was the long-awaited Savior. In Nazareth Jesus quoted the Spirit-breathed words of Isaiah: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor” (Luke 4:18). Then Jesus applied those words to himself, saying he was the fulfillment of this scripture.

耶稣使用圣灵藉着先知所说的话来向人们证实祂就是那位他们翘首以待的救主。在拿撒勒耶稣引用了以赛亚写下的圣灵所呼出的话语：“主的灵在我身上，因为祂用膏膏我，叫我传福音给贫穷的人”（路加福音 4：18）。接着耶稣把这些话用在祂自己身上，告诉人们祂就是这句经文的应验。

Jesus acknowledged that the Holy Spirit was at work in his miracles and through them was showing that Jesus’ messianic claims were true. “If I drive out demons by the Spirit of God, then the kingdom of God has come upon you” (Matthew 12:28). Peter recalled “how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him” (Acts 10:38).

耶稣承认了圣灵在祂所行的神迹之中的工作，并且藉着这些神迹圣灵向人们表明了耶稣对于自己是弥赛亚的宣称是真实的，“我若靠着神的灵赶鬼，这就是神的国临到你们了”（马太福音 12：28）。彼得回忆到，“神怎样以圣灵和能力，膏拿撒勒人耶稣，这都是你们知道的。祂周流四方行善事，医好凡被魔鬼压制的人。因为神与祂同在”（使徒行传 10：38）。



When the decisive moment arrived on Good Friday and the eternal fate of the world hung in the balance, the Holy Spirit was right there too. Jesus “through the eternal Spirit offered himself unblemished to God” (Hebrews 9:14).

当那一决定性的时刻在受难日到来之时，当这个世界永恒的命运悬而未决之时，同样，圣灵还是在那里。耶稣“藉着永远的灵，将自己无瑕无疵献给神”（希伯来书 9: 14）。

Then on Easter the Holy Spirit was there for our triumphant Savior’s resurrection. First Peter 3:18 states, “He [Jesus] was put to death in the body but made alive by the Spirit.” The Spirit’s presence in us means we too will share the resurrection victory. “For while we are in this tent, we groan and are burdened, because we do not wish to be unclothed but to be clothed with our heavenly dwelling, so that what is mortal may be swallowed up by life. Now it is God who has made us for this very purpose and has given us the Spirit as a deposit, guaranteeing what is to come” (2 Corinthians 5:4,5).

（注意：下面提到的彼得前书 3: 18 的肉体和灵性与 19 页所提到的是一样的，并非圣灵，而是指耶稣降卑和高升的状态，具体参考 19 页所提到的 Sigbert W. Becker 的那篇论文。）

然后是复活节，为着我们那位得胜的救主的复活，圣灵依然在那里。彼得前书 3: 18 说到，“按着肉体说祂被治死，按着灵性说祂复活了”。圣灵临在于我们中间意味着我们也将分享那份复活的得胜。“我们在这帐棚里，叹息劳苦，并非愿意脱下这个，乃是愿意穿上那个，好叫这必死的被生命吞灭了。为此培植我们的就是神，祂又赐给我们圣灵作凭据”（哥林多后书 5: 4, 5）。

Jesus promised to send the Holy Spirit to the disciples to equip them for carrying the good news into the world. Even after three years of careful teaching by Jesus, even after a dozen appearances by the risen Lord, the disciples lacked understanding and courage. But that would change! “In a few days you will be baptized with the Holy Spirit,” Jesus promised at his ascension (Acts 1:5). “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (verse 8). Moreover, the Holy Spirit would make the disciples Jesus’ spokesmen with authority to proclaim law and gospel in his name: “[Jesus] breathed on them and said, ‘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).

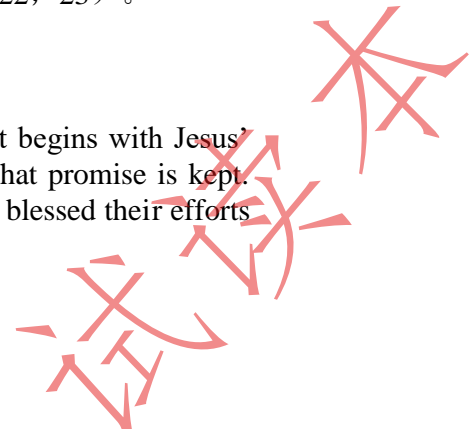
耶稣应许祂会差派圣灵给门徒们以装备他们去把福音带向整个世界。即便是在耶稣对他们三年的仔细教导之后，即便是在复活的主多次出现之后，门徒们还是缺乏领会和勇气，但是那样的情况是会变化的！“约翰是用水施洗。但不多几日，你们要受圣灵的洗”（使徒行传 1: 5），耶稣在祂升天时如此应许到。

“（当）圣灵降临在你们身上，你们就必得着能力。并要在耶路撒冷，犹太全地，和撒玛利亚，直到地极，作我的见证”（使徒行传 1: 8）。不但如此，圣灵还要使作为耶稣代言人的门徒们带着权柄奉祂的名去宣讲律法和福音：“说了这话，（耶稣）就向他们吹一口气，说，你们受圣灵。你们赦免谁的罪，谁的罪就赦免了。你们留下谁的罪，谁的罪就留下了”（约翰福音 20: 22, 23）。

His work in the early Christian church

祂在早期基督教会的作为

The book of Acts is sometimes called the Holy Spirit’s book. It begins with Jesus’ promise of a baptism with the Holy Spirit. In the second chapter that promise is kept. The rest of Acts tells how the Holy Spirit directed the believers and blessed their efforts so the good news was preached and the church grew.



使徒行传有时候被称作圣灵行传。这卷书是以耶稣给出的关于圣灵的洗的应许作为开头而展开的。在第二章之中上帝就信守了这一应许。使徒行传接下去的部分则告诉了我们：圣灵如何引导信徒们并且赐福给他们所付出的汗水，使得福音能够被宣讲，并且教会得以成长。

In the naval battle of Salamis, the Greek commander Themistocles delayed on shore until nine in the morning. His delay caused great impatience among his men, and some accused him of cowardice and even treason. But the experienced sailor knew that at nine o'clock the land breeze would spring up and fill the sails of the vessels. The wind would drive the ships toward the Persian fleet, and the rowers would be released to be warriors. The strategy worked; the Persian fleet was routed. In a similar way, Jesus' followers must rely on the Holy Spirit (that is, Holy Wind) and not try to accomplish things by their own strength. "Wait for the gift my Father promised, which you have heard me speak about," spoke the Lord Jesus before his ascension (Acts 1:4). The disciples did not have to wait long. Pentecost was only ten days after Jesus ascended.

在萨拉米斯海战中，希腊指挥官泰米斯托克利斯将登陆时间推迟到了次日上午9点，这一推迟引起了他的水手们巨大的不耐烦，有些人控告说他是懦夫，甚至有人说他这样做是在叛国。但是有经验的水手们知道九点的时候陆地上的风就会刮起来，吹满船帆，这风就会把船只吹向波斯的舰队，而这时候桨手们就可以放手去作战了。这一战略起了作用，波斯的舰队因而被击溃了。与之相仿，耶稣的跟随者们必须倚赖圣灵（即，圣风），而不是凭借自己的力量去成就各样的事。“要等候父所应许的，就是你们听见我说过的”（使徒行传 1: 4），耶稣在升天之前如此说。门徒们等候的时间不需要很长，耶稣升天仅仅 10 天之后就是五旬节了。

The events of Pentecost are well known to Christians. Until then, the disciples had been limited in their understanding, frail in their faith, and timid in their testimony. Then as they gathered in one place in Jerusalem, there was a sound like the blowing of a violent wind. When they looked around, they saw tongues of fire that separated and came to rest on each of them. The real wonder is what took place inside each believer. "All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them" (Acts 2:4). The most amazing change became evident when Peter stood up and preached to the crowd. Gone was their cowardice; gone was their fuzzy understanding of Jesus' message. Boldly Peter and the others proclaimed the truth: "God has raised this Jesus to life, and we are all witnesses of the fact. Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear" (verses 32,33).

五旬节的事件是为基督徒所熟知的。在此之前，门徒们在他们的领受上都非常地有限，他们的信心也很软弱，并且他们缺乏足够的勇气去为耶稣大胆地作见证。那时，当他们在耶路撒冷聚集在一处的时候，突然一阵响声，好像是一阵大风吹过。当他们环顾四周的时候，他们便看见有舌头如火焰分别落在他们各人的身上。而真正的奇事是那发生在每个信徒里面的事，“他们就都被圣灵充满，按着圣灵所赐的口才，说起别国的话来”（使徒行传 2: 4）。当彼得站起来向众人讲道的时候，那最为奇妙的转变就被显明出来了。怯懦消失不见了；对于耶稣的信息模糊不清的领受消失不见了。彼得和其他人大胆地对这一真理作出了宣告：“这耶稣，神已经叫祂复活了，我们都为这事作见证。祂既被神的右手高举，（或作祂既高举在神的右边）又从父受了所应许的圣灵，就把你们所看见所听见的，浇灌下来”（使徒行传 2: 32, 33）。

The faith, understanding, and courage the apostles displayed at Pentecost continued throughout the book of Acts. When Peter and John were called before the Jewish

authorities, “Peter, filled with the Holy Spirit, said to them: ‘. . . It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved’” (Acts 4:8,10,12). Such powerful witnessing was not limited to a chosen few either. Rather, the Holy Spirit empowered all the believers: “They were all filled with the Holy Spirit and spoke the word of God boldly” (verse 31).

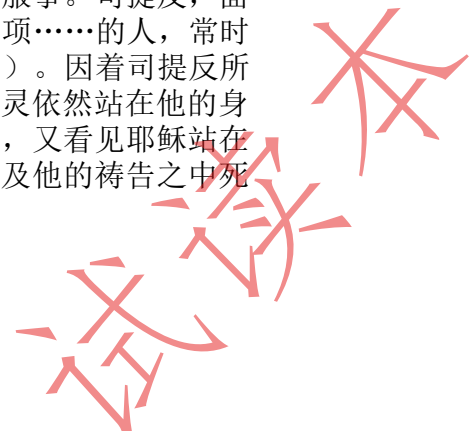
使徒们在五旬节上所展现出来的信心、领受以及勇气在使徒行传一书中不断地延续着并贯穿于全书之中。当彼得和约翰被叫至犹太当权者的面前时，“彼得被圣灵充满，对他们说，‘……站在你们面前的这人得痊愈，是因你们所钉十字架、神叫祂从死里复活的、拿撒勒人耶稣基督的名……除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救’”（使徒行传 4: 8, 10, 12）。如此有力地为耶稣作见证，并非是少数被选人的特权。相反，圣灵授权给了所有的信徒：“他们……都被圣灵充满，放胆讲论神的道”（使徒行传 4: 31）。

One other change after Pentecost was the scope of the Holy Spirit’s work. He began on a large scale to convert Gentiles. We think of Cornelius (Acts 10) and the missionary work of Paul. This is in fulfillment of the prophecy of Joel, who said that in the last days God would pour out his Spirit “on all people” (Joel 2:28; Acts 2:17). This is in contrast to Old Testament times, when the Holy Spirit’s saving work was in large part limited to one nation, Israel.

五旬节之后的另一转变是关于圣灵工作的范围，祂开始大规模地使外邦人回转归信。我们想一想哥尼流（使徒行传 10）以及保罗的事工，这些都是对于约珥所作的关于神将要在末后的日子将祂的灵浇灌“凡有血气的”这一预言的应验（约珥书 2: 28; 使徒行传 2: 17）。这与旧约时代形成了对照，那时圣灵拯救的工作很大程度上都只局限在一个国家里面，即以以色列这个国家里面。

As the early church grew, there was need for different kinds of service. The Holy Spirit saw to it that spiritually qualified workers were found. The Bible describes the first deacons as “men from among you who are known to be full of the Spirit and wisdom” (Acts 6:3). One of the first seven deacons was soon called to even greater service. Stephen, facing martyrdom, got right to the heart of the problem in the enemies of the gospel: “You stiff-necked people . . . you are just like your fathers: You always resist the Holy Spirit!” (7:51). Stephen would pay for this testimony with his life. But the Holy Spirit stood by him even then: “Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God” (verse 55). Stephen died with a Spirit-given faith and prayer: “Lord Jesus, receive my spirit” (verse 59).

当早期的教会成长起来的时候，相应地，教会就对各样不同的服事也有着其自身的需求，于是圣灵就确保了他们能够找到属灵上具备资格的工人。圣经将第一批执事描述为“你们中间……被圣灵充满、智慧充足的人”（使徒行传 6: 3），而这七个执事其中之一甚至不久之后就被呼召去做了那更伟大的服事。司提反，面对殉道，他直击福音的仇敌们的问题的核心，“你们这硬着颈项……的人，常时抗拒圣灵。你们的祖宗怎样，你们也怎样”（使徒行传 6: 31）。因着司提反所作的这见证，他将要付上他的生命为代价。但是即使那时，圣灵依然站在他的身边支持着他：“司提反被圣灵充满，定睛望天，看见神的荣耀，又看见耶稣站在神的右边”（使徒行传 7: 51）。司提反在圣灵所赐的信心以及他的祷告之中死去：“求主耶稣接收我的灵魂”（使徒行传 7: 59）。



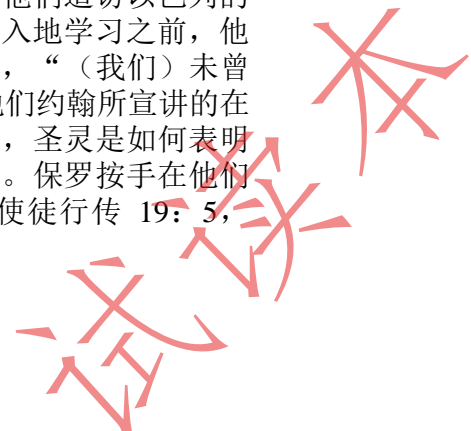
Ananias and Sapphira gave evidence of an important truth: you cannot deceive the Holy Spirit. They had agreed to test the Spirit of the Lord (Acts 5:3), and they experienced the truth of the law's pronouncement: "Do not be deceived: God cannot be mocked. A man reaps what he sows" (Galatians 6:7). Their attempted deception led to God's judgment—both were struck dead.

对于一个重要的真理——你不能欺哄圣灵，亚拿尼亚和撒非喇之事给出了明确的证据。他们彼此同意了要一起来试探主的灵（使徒行传 5: 3），随后他们经历了律法所宣告的真理：“不要自欺，神是轻慢不得的。人种的是什么，收的也是什么”（加拉太书 6: 7）。他们的蓄意欺瞒招致了上帝的审判——两人同时被击杀至死了。

On a number of occasions in Acts, the Holy Spirit demonstrated his presence and approval by special, visible signs. In Ephesus, for example, there were about 12 men who had been brought to faith through the preaching of John the Baptist. Apparently they had received only a minimal amount of instruction. Perhaps they had heard John's preaching while visiting in Israel and then had returned home to Ephesus before they had opportunity to study in detail. Whatever the reason, they admitted to Paul, "We have not even heard that there is a Holy Spirit" (Acts 19:2). Paul, therefore, taught them that John's preaching was fulfilled in Jesus. The Bible records how the Holy Spirit showed his approval and backed up the truths Paul had just shared. "On hearing this, they were baptized into the name of the Lord Jesus. When Paul placed his hands on them, the Holy Spirit came on them, and they spoke in tongues and prophesied" (verses 5,6).

（注：关于下面的这段翻译，鉴于希腊文手稿没有句逗的原因，译者再次就使徒行传中 19: 4-6 中对于句逗所做出的判断提出另外一种可能性：“保罗说，这样，‘你们受的是什么洗呢？’他们说，‘是约翰的洗。’保罗说，‘约翰所行的是悔改的洗，（约翰）告诉百姓，当信那在他以后要来的，就是耶稣。（所以，希腊语分词也可以表结果）他们（百姓）听见这话（约翰的话），就奉主耶稣的名受（了）洗。’（随后）保罗按手在他们（那 12 个人）头上，圣灵便降在他们身上。他们就说方言，又说预言”。理由是耶稣从未否认过约翰的洗礼（使徒行传 1: 5），洗礼也只有一个（以弗所 4: 5），施洗约翰的洗礼指向悔改，指向耶稣，和我们的洗礼没有什么本质上的不同，所以我们并不需要接受第二次受洗。而如果按照通常的翻译，就在说约翰的洗和洗礼是不一样的，这样说并没有圣经支持。另外，我们看到施洗约翰所说的“圣灵与火的洗”并非洗礼本身，使徒行传 10: 43、44、48 以及 11: 15, 16 明显表明“圣灵的洗”与洗礼是不同的，而且如果“圣灵的洗”是洗礼的话，那在彼得讲道的时候就做成了，都不用水了，这根本不符合圣经。种种迹象表明，马太福音 3: 11 以及使徒行传多处提到的“圣灵的洗”并非洗礼本身。本书的作者将会在这里略微提及并在第八章详述圣灵的洗所赐下的兆头具有认可性的作用，和洗礼是两码事。）

使徒行传之中许多处都提到圣灵通过一些特殊的、可见的兆头来展现祂的临在以及对人的认可。比如，在以弗所，有大约 12 个人已经藉着施洗约翰的讲道被带入了信心之中，很显然他们只接收到了少量的教导。可能当他们造访以色列的时候，他们听到了约翰的讲道，而随后，就在有机会能够更深入地学习之前，他们就回到了老家以弗所。无论原因是什么，他们向保罗承认到，“（我们）未曾听见有圣灵赐下来”（使徒行传 19: 12）。因此，保罗教导他们约翰所宣讲的在耶稣里面已经得到了应验。圣经记载了对于保罗所分享的真理，圣灵是如何表明了祂的认可和支持的，“他们听见这话，就奉主耶稣的名受洗。保罗按手在他们头上，圣灵便降在他们身上。他们就说方言，又说预言”（使徒行传 19: 5, 6）。



We will look into these special manifestations of the Spirit more closely when we discuss spiritual gifts in Chapter 8. At this point it is sufficient to say that these spectacular outpourings were not everyday, ordinary gifts experienced by all. Rather, they were quite rare and always were given for a special purpose. Whether the Holy Spirit's coming on people was marked by miraculous signs or not, the Spirit's work was always to glorify Jesus as the crucified and risen Lord and Savior. We clearly see this in the ministry of Paul, the fierce persecutor of believers who became the greatest Christian missionary.

当我们之后在第八章里面讨论属灵恩赐这个话题的时候，我们会仔细研究圣灵所给出的这些特殊的迹象。就现在而言，我们说，这些奇妙的浇灌并不是所有人每天会经历的寻常的恩赐，知道这点就够了。相反，它们是极其罕见并且总是为着某个特别的目的而出现的。无论圣灵降临在人的身上是否被一些不同寻常的兆头所标记，圣灵的工作总是要荣耀那位被钉十字架并复活的救主耶稣，关于这点，我们在保罗——那位曾极力逼迫信徒却成为最伟大的基督教宣教士——的事工之中看得一清二楚。

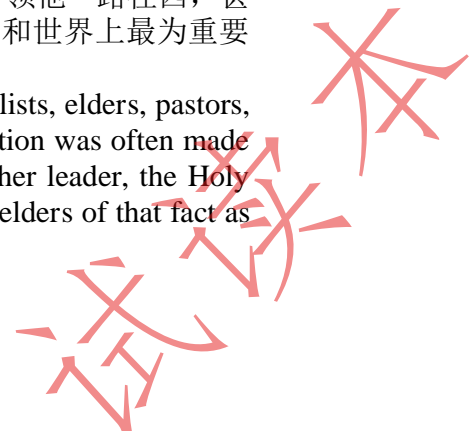
In Paul's conversion the Holy Spirit worked through hesitant, God-fearing Ananias. Ananias was sent to the blind persecutor Paul (then called Saul) with the words "Brother Saul, the Lord—Jesus who appeared to you on the road as you were coming here—has sent me so that you may see again and be filled with the Holy Spirit" (Acts 9:17). The Bible records the results of Ananias' preaching: "Immediately, something like scales fell from Saul's eyes, and he could see again. He got up and was baptized" (verse 18). In the years that followed Paul's conversion, the Holy Spirit trained him for apostleship.

在使保罗回转归信这一事上，圣灵藉着那位犹豫不决却敬畏上帝的亚拿尼亚作了工。亚拿尼亚被差遣到那位已经瞎眼的逼迫者保罗（那时被称为扫罗）那里去，对他说，“兄弟扫罗，在你来的路上向你显现的主，就是耶稣，打发我来，叫你能看见，又被圣灵充满”（使徒行传 9: 17）。圣灵记录下了亚拿尼亚的这番宣讲所带来的结果：“扫罗的眼睛上，好像有鳞立刻掉下来，他就能看见，于是起来受了洗”（使徒行传 9: 18）。在保罗悔改后接下去的几年里，圣灵就操练他使他能够胜任使徒这一职分。

When it was time for Paul to begin his missionary journeys, the Holy Spirit used the believers in Antioch to set things in motion. "While they were worshipping the Lord and fasting, the Holy Spirit said, 'Set apart for me Barnabas and Saul for the work to which I have called them.' So after they had fasted and prayed, they placed their hands on them and sent them off" (Acts 13:2,3). The Holy Spirit guided and blessed Paul's missionary journeys, leading him relentlessly westward until by the end of Acts the church was established even in faraway Rome, the capital of the empire and the most important city in the world at that time.

当到了保罗该开始他的宣教旅程的时候，圣灵就使用在安提阿的信徒们让事情得以进行，“他们事奉主，禁食的时候，圣灵说，‘要为我分派巴拿巴和扫罗，去作我召他们所作的工。’于是禁食祷告，按手在他们头上，就打发他们去了”（使徒行传 13: 2, 3）。圣灵引导和祝福保罗的宣教之旅，带领他一路往西，甚至直到了使徒行传最后提到的遥远的罗马——当时的帝国首都和世界上最为重要的城市。

Wherever he planted the church, the Holy Spirit supplied evangelists, elders, pastors, teachers, and whatever other workers were needed. While the selection was often made by election of the congregation or by appointment of Paul or another leader, the Holy Spirit was the true source of each call. Paul reminded the Ephesian elders of that fact as



he bid them final farewell: “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers” (Acts 20:28).

无论他在哪里植堂，那里就有圣灵为他提供给他所需要的传道人、长老、牧师、教师或者任何其他的工作来帮助他。虽然这些人通常是由会众来选择或者是由保罗和其他的领袖来按立的，但是圣灵才是所有呼召的真正源头。保罗在和以弗所的长老们最后道别的时候，提醒了他们这一事实：“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”（使徒行传 20: 28）。

The Holy Spirit continues his work to this day. He preserves and extends the church. He caused the New Testament Scriptures to be written and preserved so we can sit at Jesus’ feet and learn from the inspired apostles. Through preaching and through Baptism, the Holy Spirit continues to bring people to faith. He continues to supply to his church needed workers and abilities.

圣灵直到今日还在继续着他的作为。祂保守和扩张教会，祂使新约得以被写下并被保存下来，因此我们才能够坐在耶稣的脚前，并且从那些受祂感动的使徒那里去学习。藉着祂的话语和洗礼，圣灵持续不断地把人带入到信心之中。祂也在继续为祂的教会提供所需要的工人和能力。

This remains our encouragement and confidence today. The Holy Spirit will not abandon the church in our age either. Even when the odds seem stacked against Christians, even when our efforts seem futile, the Holy Spirit will continue to extend the kingdom of God. The Spirit will make sure the gospel is preached throughout the world and many are called to faith. Even more wonderful, he will use you and me—with our sinful limitations—to be witnesses and build the kingdom.

今天，这些仍然是我们的鼓励，也是我们的把握。在我们这个时代，圣灵也将不会抛弃教会，即便当逆境看起来正在堆积起而来对基督徒不利时，即便当我们的付出看起来没什么果效时，圣灵都将会继续地拓展神的国度。圣灵将会确保福音在世界的每个角落得以被宣讲，并且许多人会被呼召进入到信心之中。并且更叫人兴奋的是，祂将会使用你和我——带着有罪的局限性的我们——去为耶稣作见证，并且建立神的国度。



His Main Work 祂的主要作为

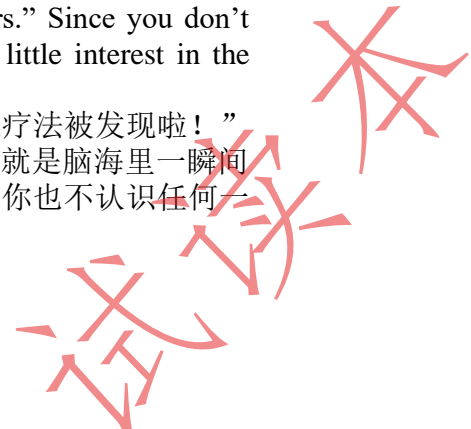
The Holy Spirit's work has one objective—our salvation. In spite of the wondrous love of the Father, in spite of the gracious atonement of the Son, there would be no salvation were it not for the saving work of the Spirit inside us. “If anyone does not have the Spirit of Christ, he does not belong to Christ” (Romans 8:9). The Spirit creates faith in the Savior, Jesus Christ. Through that faith he rescues us from sin and its punishment and makes us the children of God for time and eternity. The formal name for the Holy Spirit's work is sanctification, that is, making saints. In other words, the Spirit calls sinners out of their unbelief and makes them holy people, whose sins are washed away and who are now God's people through faith in Christ.¹⁰ Sanctification is the main work of the Holy Spirit. He does that through another work, conversion. In this chapter we will look at what the Bible teaches about the Spirit's life-giving work of conversion. But first we will look at how the Spirit prepares people's hearts for conversion.

圣灵的工作是为着一个目的，那就是我们的救恩。尽管我们拥有来自父的那奇妙的爱，尽管我们拥有来自子的恩慈的赎罪祭，但是如果没有那圣灵在我们里面为我们所作的救恩之工的话，我们就不会拥有救恩了。“如果神的灵住在你们心里，你们就不属肉体，乃属圣灵了。人若没有基督的灵，就不是属基督的”（罗马书 8：9）。圣灵在人的里头创造出了对于那位救赎者——耶稣基督——的信心。藉着这信祂把我们罪及罪的惩罚之中拯救出来，并且使我们成为神的儿女，从今日直到永远。圣灵的工作的正式名字叫作使人成圣，也就是，使人成为圣徒。换句话说，圣灵将罪人从他们的不信中呼召出来，并且使他们成为圣洁的百姓，他们的罪被洗净，现在藉着对基督的信心，他们是上帝的百姓。¹⁰ 使人成圣是圣灵的主要工作，祂藉着另外一项工作——使人回转归信——来做这项工作。在这一章里面，我们将会一起来看圣经所教导的关于圣灵那赐生命的工作，就是使人回转归信。但是我们首先要来看一下圣灵是如何预备人心使他们回转归信的。

Contrition, his “strange” work
懊悔，祂“非常的工”

Imagine a headline on the front page of this morning's newspaper reading, “Miracle cure for leprosy found!” How would you react? Most likely you would skip right over it, with at most a momentary thought of “That's nice for those lepers.” Since you don't have leprosy and don't know anyone who does, you would have little interest in the article and probably would not even read it.

想象一下今天早新闻的头条这样写着，“医治麻风病的奇迹疗法被发现啦！”你会有什么样的反应呢？很有可能你会直接跳过它，也许最多就是脑海里一瞬间闪过“恭喜麻风病人”这样的想法。由于你没有得过麻风病，你也不认识任何一



个得过这种病的人，所以你对这条报道几乎没有任何兴趣，并且很可能你都不会去读一下它。

Now imagine that you are one of the 275 patients in the federal hospital at Carville, Louisiana, the only leprosy hospital in the continental United States. What would your reaction be to that headline? You'd read every word of the article. Then you'd hurry up and down the hallways of the hospital to share the news. You would want the cure for yourself! You would want it for your friends!

现在想像你是美国大陆唯一的麻风病医院——位于路易斯安那州卡维尔的联邦医院——里面的 275 名病人之一。你会对这一头版新闻有什么样的反应呢？你会阅读这条报道中的每一个字，然后你会急忙起身，沿着医院的走廊一路奔跑着分享着这一消息。你会想要你自己得到这一治疗！你也会想要你的朋友们得到这一治疗！

The Holy Spirit makes us realize that we are such lepers with a dire need. Our leprosy is called sin. The Spirit-produced knowledge of our sin is called contrition. The Spirit makes us aware of our sin and need because he wants to share the miraculous cure with us.

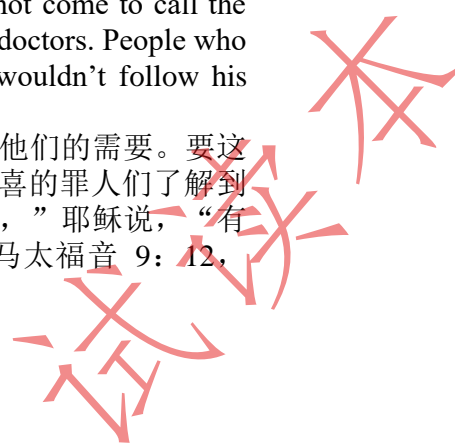
圣灵使我们意识到我们是如此迫切地需要被治疗的麻风病患者，我们的麻风病就是罪。圣灵使我们认识到我们的罪，而这种认识被称为懊悔（也称痛悔、为罪哀痛等）。圣灵使我们意识到我们的罪和需要，因为祂想要把那奇迹的疗法分享给我们。

Jesus said, "When he [the Counselor] comes, he will convict the world of guilt in regard to sin" (John 16:8). Isaiah calls convicting the world of sin and bringing sin's consequences the Lord's "strange work" and his "alien task" (Isaiah 28:21). The Lutheran Confessions explain: "Therefore the Spirit of Christ must not only comfort but, through the office of the law, must also convince the world of sin. Thus, even in the New Testament, he must perform what the prophet calls 'a strange deed' (that is, to rebuke) until he comes to his own work (that is, to comfort and to preach about grace)."11 Before the Holy Spirit can make us glad about our Savior, he must make us sad about our sin.

耶稣说，“当祂（保惠师）来的时候，祂要就罪……这方面来定世人的罪。”（约翰福音 16：8，ESV）。以赛亚将上帝定世人的罪和宣判罪的后果的行动称为上帝“非常的工”和“奇异的事”（以赛亚书 28：21）。路德宗的信仰告白解释到：“因此基督的灵必定不只是安慰人，并且，藉着律法的功用，祂也必定要定世人的罪。因此，即便是在新约里面，直到祂来作祂自己的工（也就是安慰以及宣讲恩典）之前，祂也必须要作先知所说的那‘非常的工’（也就是谴责）。”11 在圣灵能够让我们因我们的救主感到喜乐之前，祂必须要让我们为我们的罪感到忧伤。

Before the Holy Spirit begins the task of sanctifying sinners he must bring them to realize their need. To do this, he must trouble the comfortable, that is, make complacent sinners understand the enormity of their sin and the punishment it deserves. "It is not the healthy who need a doctor," Jesus said, "but the sick. . . . I have not come to call the righteous, but sinners" (Matthew 9:12,13). Sick people make use of doctors. People who regard themselves as healthy won't go to a doctor and probably wouldn't follow his advice if they did.

在圣灵开始使罪人成圣的任务之前，祂必须带领他们意识到他们的需要。要这么做，祂必须要让舒服的人感到疼痛，也就是说，要让沾沾自喜的罪人们了解到他们的罪大恶极以及他们当受的刑罚。“康健的人用不着医生，”耶稣说，“有病的人才用得着……我来，本不是召义人，乃是召罪人”（马太福音 9：12，



13)。有病的人需要医生，那些认为他们自己健康的人不会去找医生，或者就算去了也很有可能不会听从医生的建议。

The sinful human will is directed against God. Sinners do not want what God wants. Nor do they want God to be the kind of God he is. This becomes obvious when someone says that a good God would never send anyone to eternal damnation. Thomas Jefferson said that a God who punishes people in hell is a monster. One liberal theologian called God a “dirty bully.”¹² Such sentiments illustrate how the natural mind tries to downplay the seriousness of sin. And when it is pointed out that God hates sin and will punish the sinner in hell, the sinful mind concludes God has a problem, not humans.

罪人的意志是与神敌对的，罪人不会想要上帝所想要的，他们也不想要上帝成为祂本来的样子。当某人说一位良善的上帝永远都不会让任何一个人下入永恒的地狱之中时，以上这点就显得尤为明显了。托马斯·杰斐逊说一个用地狱来惩罚人类的上帝是一头怪物。一位自由派的神学家将上帝称为“下流的恶霸”。¹² 这类观点向我们展示了人类与生俱来的想法是如何地想要对罪的严重性轻描淡写一笔带过的，并且当被告知上帝恨恶罪，以及将会用地狱来惩罚罪人时，罪恶的思想就会得出结论认为有问题的是上帝，而不是人类。

Contrition is a deep, heartfelt sorrow over sin and a despairing (giving up all hope) of saving oneself. Contrition can be defined as being crushed by our sins or being sorry for our sins. The Augsburg Confession defines contrition as “terrors smiting the conscience with a knowledge of sin.”¹³

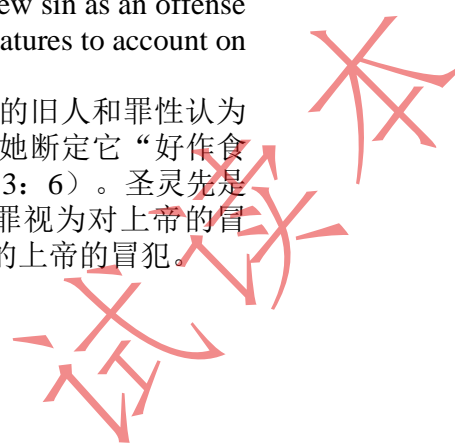
懊悔是一种对于罪深深的、真诚的忧伤，并且对于自我救赎已经完全地绝望（即完全放弃了自我救赎的任何可能性）。懊悔可以被定义为被我们的罪所压碎或者为我们的罪而感到难过。奥斯堡信条将懊悔定义为“藉着对罪的认识而重重击打良心的那恐惧”¹³

The Holy Spirit must produce contrition in us. It is not something we can do for ourselves. His tool for working contrition is the law: “Through the law we become conscious of sin” (Romans 3:20). “Indeed I would not have known what sin was except through the law” (7:7). God’s law serves as a mirror. Through it the Holy Spirit causes us to see what we really look like to God. In the task of making us aware of our sinfulness, the Holy Spirit has a powerful ally, our consciences.

圣灵一定要在我们的心里使我们懊悔，这并不是是一件我们自己能够作成的事。祂用来使我们懊悔的工具就是律法：“律法本是叫人知罪”（罗马书 3: 20），“只是非因律法，我就不知何为罪”（罗马书 7: 7）。上帝的律法被用作一面镜子，藉着它圣灵使我们看到了我们在神面前真实的样子。在使我们意识到我们的罪这一工作之中，圣灵拥有着一位得力助手，那就是我们的良心。

Contrition is a Spirit-produced change of mind about sin. Our old, sinful self considers sin a source of happiness or profit. Eve, for example, ate the forbidden fruit because she concluded it was “good for food and pleasing to the eye, and also desirable for gaining wisdom” (Genesis 3:6). The Holy Spirit begins by causing sinners to see sin as a source of eternal unhappiness and loss. He teaches sinners to view sin as an offense against God, the almighty Creator who has every right to call his creatures to account on judgment day.

懊悔是圣灵在我们的心里作工使我们改变对罪的想法。我们的旧人和罪性认为罪是快乐或益处的源头。比如，夏娃之所以吃了禁果，是因为她断定它“好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧”（创世记 3: 6）。圣灵先是要让罪人看到罪是永远的不幸和丧失的源头，祂教导罪人将罪视为对上帝的冒犯，就是对那位完全有权在末日审判时向祂的造物追究责任的上帝的冒犯。



The Spirit leads us to understand that we cannot sidestep God's law or escape God's judgment. The law making its impact on our hearts leads us to despair. We are worthless, doomed, and helpless to do anything about it.

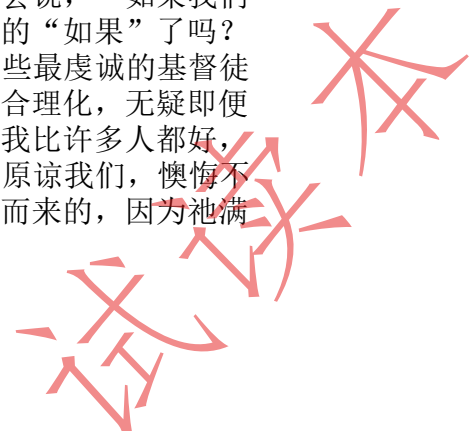
圣灵引导我们认识到我们不能回避上帝的律法或者逃避祂的审判。律法对我们的内心所带来的冲击将我们引向绝望。我们是一文不值的，我们是受咒诅的，并且对此我们无能为力。

When people have lost all hope of saving themselves, they stand at a fork in the spiritual road: "Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death" (2 Corinthians 7:10). If contrite sinners learn nothing more than the law, their worldly sorrow will leave them mired in despair and doomed to death. In fact, terrified sinners hate God all the more because they know there is no way they can measure up to God's standard. They are terrified of God and flee from him as Adam and Eve did in the Garden of Eden. Contrition is a fruit of the preaching of the law, which by itself cannot save a single sinner. "By observing the law no one will be justified" (Galatians 2:16). On the other hand, if the contrite sinners who then recognize their need for a doctor are brought to the Great Physician, their sorrow can be the gateway to salvation. Contrition, therefore, is "the indispensable preparation for conversion."¹⁴

当人们失去所有自我救赎的希望的时候，他们就站在了一条属灵的岔路口：“因为依着神的意思忧伤（或者忧愁），就生出没有后悔的悔改来，以致得救。但世俗的忧伤，是叫人死”（哥林多后书 7: 10，和合本对悔改一词翻译成了懊悔，并非特别恰当）。如果一个懊悔的罪人除了律法以外什么都没学到，那么他们世俗的忧伤就会让他们陷在绝望的泥潭之中无法自拔并且走向死亡。事实上，内心充满恐惧的罪人们会越发恨恶上帝，因为他们知道他们根本没有任何方法可以让自己达到上帝的标准。他们害怕上帝，正如伊甸园中的亚当和夏娃逃避上帝的面那样。懊悔是由律法的宣讲所带来的，而律法本身则是无法拯救任何一个罪人的，“因为凡有血气的，没有一人因行律法称义”（加拉太书 2: 16）。而另外一方面，如果那些意识到自己是需要一位医生的、懊悔的罪人们被带到那位伟大的医生那里，他们的忧伤就把他们一直领到了救恩的大门（注意：直到门前，进不了门，因为只有福音能带给人救恩）。因此，“懊悔，对于使人回转归信而言，是一项必不可少的预备”。¹⁴

A serious error is often spoken with regard to contrition. People say, "God will forgive us if we are sorry for our sins." Notice the devilish "if." For that matter, are we ever sorry enough? Certainly even the most devout Christians find in the recesses of their hearts excuses and rationalizations to justify many of their sins. Certainly even the most God-fearing believers find a twinge of pride that says, "I'm better than many and deserve some favorable consideration by God." God does not forgive us because we are sorry. Contrition is not a meritorious act that earns forgiveness or persuades God to forgive us. Forgiveness comes from God because he is merciful and because of what Jesus has done; it doesn't depend on us achieving a passing score in contrition.

关于懊悔，我们在表述它时，常会犯一项严重的错误。人们会说，“如果我们的罪难过的话，上帝就会原谅我们。”注意到这个邪恶的“如果”了吗？就这点而言，我们什么时候的难过是足够的呢？无疑即便那些最虔诚的基督徒们也会在他们的内心深处找各种借口和理由来将他们的各种罪合理化，无疑即便那些最敬畏神的信徒们也会发现他们心中的一丝骄傲在说，“我比许多人都好，我配得上帝对我偏爱的想法。”上帝不是因为我们感到难过而原谅我们，懊悔不是一项赢得赦免或者说说服上帝赦免我们的功绩。赦免是从上帝而来的，因为祂满



有怜悯，也是因着耶稣所作成的，这并不是因为我们在懊悔一事中通过了它的考核并达到了它的及格分数线。

Is the biblical doctrine of contrition outdated in this think-positive, high self-image world? Some would argue that it is bad to preach of sin and destructive of self-image to speak of people's total worthlessness in God's sight. Indeed, if one is only concerned about building people up in their own eyes and only for this world, one could make a convincing argument for that assertion. But remember that God's Word warns of the judgment day to come and an eternity thereafter. People must be brought face to face with their eternal need so the Spirit can lead them to God's gracious solution. Besides, worth is determined by what someone is willing to pay. Believers are precious because Jesus paid out his holy, precious blood for us.

圣经关于懊悔的教义在这个强调积极思维和自我形象的世界之中过时了吗？有些人会辩称对于罪的宣讲是一件坏事，谈论人们在上帝的眼中一文不值也会破坏人的自我形象。事实上，如果一个人只想着按着人们自己的眼光把他们建立起来，并且只是为了今生，那么他就完全可以对以上主张提出有说服力的论点。但是请记住，上帝的话语警告我们末日将会到来，并且之后将要进入到永恒之中。人们必须被领至与他们永恒的需要面对面，这样圣灵才可以将他们引向上帝恩慈的解决方案。此外，价值是由一个人所愿意付出的事物而决定的，信徒是宝贵的，因为耶稣为我们付出了祂圣洁的宝血。

Before we leave the subject of contrition, we should notice that the Christian's need for contrition never ends this side of heaven. In the Small Catechism Martin Luther said 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." Read Romans 7:14-25 for a good example of the frustration Christians feel in their daily battle with sin. That reading also illustrates the feelings of a contrite heart as it approaches God's throne.

在我们结束懊悔这一主题之前，我们应当意识到只要基督徒还活在世上，我们对于懊悔的需要就不会停止。在马丁路德的小问答之中有句话如此写到，“我们里面的老亚当应当被每日的懊悔与悔改所淹死，并且它所有的恶行和恶欲也当被治死。”阅读罗马书 7: 14-25，对于基督徒在他们每天与罪的争战中所感受到的沮丧，这段内容就是一个很好的例子。这段内容也向我们展示了当一颗懊悔的心来到上帝宝座前的时候，它究竟是怀着一种怎样的感受。

Conversion, his saving work

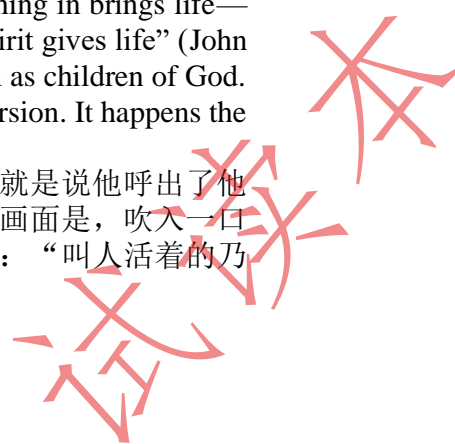
使人回转归信，祂“拯救的工”

Once the Holy Spirit has troubled the comfortable and complacent sinner with the law, he can get on to what he really wanted to do all along. He can comfort the troubled with the gospel.

一旦圣灵用律法让舒服、沾沾自喜的罪人们感到疼痛之后，祂就可以去做祂自始至终一直想做的事情了，祂就可以去用福音安慰那些内心感到疼痛的人们了。

"He gave up the ghost," we say. He expired; literally, he breathed out his last breath. Breathing out can signify death. In the reverse of that picture, breathing in brings life—the Holy Wind's breathing in, that is. Jesus put it this way: "The Spirit gives life" (John 6:63). The Holy Spirit entering our hearts causes us to be born again as children of God. This giving of spiritual life to spiritually dead people is called conversion. It happens the instant we are brought to faith in the Savior, Jesus Christ.

“他断气了，”我们会这样说。他断气了，顾名思义，意思就是说他呼出了他最后的一口气。呼出一口气有时也意味着死亡，而与之相反的画面是，吹入一口气则带来了生命——圣风的吹入便是如此。对此耶稣这样说到：“叫人活着的乃



是灵”（约翰福音 6: 63）。圣灵进入我们的心，使我们得以重生，成为神的儿女。对于属灵上死亡的人，这种属灵生命的赐下就被称为使人回转归信。而在我们被带入到对耶稣基督的信心之中的这一刻，使人回转归信这一事就发生了。

Conversion does not take place by stages or degrees, but instantaneously. By nature we are spiritually dead, with no life whatsoever. The first spark of faith in the sinner's heart, therefore, or the first longing after the grace of God in Christ, constitutes conversion. Simply put, either a person has faith or doesn't; there is no in-between stage.

使人回转归信不是逐步或逐级发生的，它是一个瞬间事件。我们生来都是属灵上死亡的人，在我们的里面根本没有生命可言。因此，那在罪人心中最初的信心的火花，或者说那份最初的对神在基督里赐下的恩典的渴望（无论是火花，还是渴望，都是上帝藉福音所赐的，并非人内在的工作），就构成了使人回转归信一事。简单来说，一个人要么有信心，要么没有，两者之间并不存在中间阶段。

In conversion the Holy Spirit takes a blind, dead enemy of God and calls him by the gospel. The gospel is the good news that Jesus Christ has done everything necessary for the salvation of sinners. The gospel announces that Jesus, as true God and true man, kept the law of God perfectly in our place. Jesus suffered the punishment we deserve for our sins when he died innocently on the cross. Then Jesus arose from the dead to give us and all sinners the assurance that we are forgiven. We are declared innocent. God no longer needs to punish us.

在使人回转归信之中，圣灵抓住的是一位瞎眼的、上帝的死敌，祂藉着福音呼召了他。福音就是——耶稣基督已经为了罪人的救恩做成了一切对于这救恩必要的事——这一好消息。福音宣告全神全人的耶稣代替我们完美地遵守了上帝的律法。当耶稣无辜地死在十字架上的时候，祂因为我们的罪而遭受了那我们当受的刑罚。之后耶稣从死里复活，给了我们所有罪人那罪得赦免的保证。我们被宣告为无罪，上帝不再需要惩罚我们。

To bring this gospel to us, the Holy Spirit uses the Word of God and the sacraments of Baptism and the Lord's Supper. These are the means of grace, or the tools the Holy Spirit uses. We should not expect the Holy Spirit to fall upon us out of the clear blue. We can expect him to come to us only through these means.

为了将这一福音带给我们，圣灵使用了神的话语，以及洗礼和圣餐礼这两个圣礼。这些是施恩具，或者说是圣灵所使用的工具。我们不应该期待圣灵出乎意料地降临到我们身上，但我们可以期待祂仅仅藉着这些施恩具来到我们中间。

The Holy Spirit plants saving faith in our hearts through the means of grace. He guides us to believe the message that we have the forgiveness of sins through Jesus. This is why the Apostles' Creed speaks of the forgiveness of sins in the Third Article in connection with the Holy Spirit. Certainly Jesus has acquired the forgiveness of sins as our Savior. One could therefore speak of the forgiveness of sins in the Second Article of the Apostles' Creed. However, if we are not brought to faith by the Holy Spirit, we will not personally receive the blessing of forgiveness. When the Holy Spirit brings us to faith, he makes forgiveness our own personal possession.

圣灵藉着施恩具在我们的心里种下信心的种子，祂引导我们相信藉着耶稣我们已经拥有罪得赦免的这一信息。这就是为什么当使徒信经在其第三段的内容中提到罪得赦免的时候，把它和圣灵联系在了一起。诚然我们的救主耶稣已经为我们赢得了罪得赦免，所以我们才可以在使徒信经的第二段中谈论这一信息。但是，如果我们没有被圣灵带入到信心之中，我们个人就无法领受到罪得赦免的祝福。当圣灵把我们带入到信心之中的时候，祂使得赦免成了我们个人自己的财富。

Saving faith involves several components. First there is knowledge. People cannot believe what they do not know. Hence, faith without knowledge is an impossibility. The

second component is assent or acceptance as truth. People cannot believe in something they regard as false and unreliable. The third component is trust. People must place their confidence in those facts they regard as true and rely on them to help.

拯救的信心包含了几个部分。首先是知识部分，人们不能相信他们所不知道的事物。因此，不需要知识的信心是不可能存在的。信心的第二个组成部分是对于真理的认同或者接受，人们不可能去相信他们认为虚假或者不可靠的事物。而第三个组成部分就是信靠，人们必须去相信那些他们认为真实的事实并且倚靠它们的帮助。

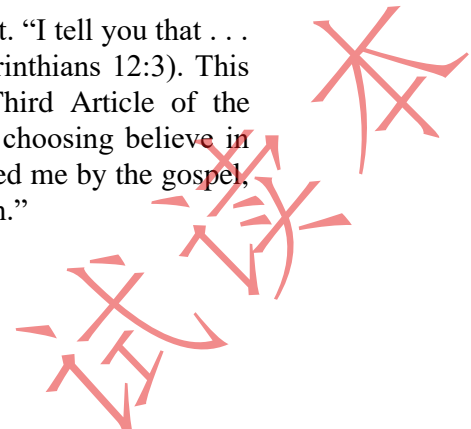
In 1859 Charles Blondin made a name for himself by walking across Niagara Falls on an 1,100-foot tightrope suspended 160 feet above the falls. To climb on his back and let him carry you across the falls would require faith. It would not be sufficient to know that Blondin had walked across before. It also wouldn't be enough to accept intellectually that he could do it again. To benefit from Blondin's services, you would have to entrust your life into his hands and let him carry you across. In a similar way the Holy Spirit leads our hearts to trust in Jesus alone for salvation. That is the Spirit's main work.

1859年，查尔斯·布隆丹从一条1100英尺长、悬挂在瀑布之上160英尺高的钢丝上走过了尼亚加拉瀑布，他因此而一举成名。如果你趴在他的背上，然后让他背着你走钢丝穿过瀑布，这是需要信心的。光是知道布隆丹从前走钢丝穿过了尼亚加拉瀑布是不够的，头脑上认定他能再度成功也是不够的。想要从布隆丹背着你过瀑布这件事当中获得益处，你就必须要把你的生命交托在他的手里，并且让他背着你过去。与之相似的，圣灵也引导我们的心去单单地信靠耶稣而得着救恩。这就是圣灵的主要作为。

Placing one's faith in the right object is the important thing. I can believe with all my heart that Kleenex will cure the common cold, and I can use it by the boxful. That won't cure my cold, however, because Kleenex has no curative powers. I can believe in Kleenex all I want, but that faith will not help me. In fact, faith in the wrong object can hurt me. I can get up in the middle of the night with a headache and swallow some small white tablets that I firmly believe to be aspirins. If by mistake I took roach poison, however, I could end up dead. In that case, you could inscribe on my tombstone, "He died in faith." Even in secular things what matters is not faith, but on what we place our faith. Saving faith rests on Jesus Christ and relies on him for rescue.

把信心放在正确的对象之上是一件重要的事情。我可以全心全意地相信面巾纸能够治愈普通感冒，我也可以用上一整箱。然而，那并不能治愈我的感冒，因为面巾纸并没有治病的功能。我可以尽情地信靠面巾纸，但是那样的信心对我来说没有任何的帮助。事实上，对于错误的对象的信靠会伤害到我。伴随着头痛半夜起床的时候，我可以吞下一些我坚定地相信是阿司匹林的白色小药片。但是，如果我错拿了杀蟑螂的药丸，我就很有可能小命不保。如果情况是那样的话，你就会在我的墓碑上刻上以下碑文，“他是在信心之中死去的。”即便在属世的事情上，重要的不是信心，而是我们的信心放在什么样的对象之上。拯救的信心倚靠在耶稣基督的身上且倚靠祂得救。

Only the Holy Spirit can work saving faith. The Bible tells us that. "I tell you that . . . no one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Corinthians 12:3). This truth is captured by Martin Luther in his explanation to the Third Article of the Apostles' Creed: "I believe that I cannot by my own thinking or choosing believe in Jesus Christ, my Lord, or come to him. But the Holy Spirit has called me by the gospel, enlightened me with his gifts, sanctified and kept me in the true faith."



只有圣灵能够带来拯救的信心。圣经告诉我们，“我告诉你们……若不是被圣灵感动的，也没有能说耶稣是主的”（哥林多前书 12: 3）。马丁路德意识到这一真理，对使徒信经的第三段内容如此解释到：“我相信我无法藉着我自己的思想或者选择而去信靠耶稣基督我的主，或是来到祂的面前，但是圣灵藉着福音呼召了我，用祂的恩赐光照了我，使我得以成圣，并且保守我住在那真信心之中。”

Contrition, as we said before, is a change of mind regarding sin. Faith, and therefore conversion, is a change of mind regarding salvation. We can diagram it this way:

懊悔，正如我们之前所说，是（圣灵）使我们改变对罪的想法。而藉信心构成的使人回转归信则是（圣灵）使我们改变对救恩的想法。我们可以用以下图示来表示：

God wants man to be saved by grace.

Unconverted man wants to be saved by works.

Converted man wants to be saved by grace.

上帝想要人靠着恩典得救。

未被扭转归信之人想要靠着行为得救。

已被扭转归信之人想要靠着恩典得救。

A person who thought he could get to heaven by being good realizes that he can be saved only by what Christ has done for him. The cross of Christ, which had seemed foolishness, now makes the most wonderful sense.

一个认为可以藉着自己的好行为上天堂的人意识到他只能靠着基督为他所成就的而得救。基督的十字架，曾看来是愚拙的，现在却成了一件最有道理的事。

Words used for conversion

描述使人回转归信用到的一些词

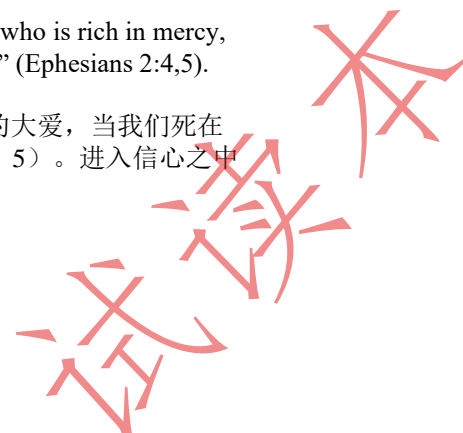
The picture in the word conversion is that of a person being turned around in his tracks. He was relying on himself and going straight down the road to hell until he was converted. Then he was turned around, 180 degrees, in his thoughts and direction. Relying on Jesus alone, he is headed up the path to heaven.

使人回转归信这个短语所展示的一副画面是：一个人从他原本的路径之中被扭转过来，回过头去走反方向的路。直到他被扭转之前，他曾一度倚靠着自己，并且一路走向地狱。接着，他被扭转了过来，180度地，他的思想和方向都被扭转了过来。他单单靠着耶稣，昂首走在通往天堂的路上。

The Bible uses other picture words for conversion:

圣经使用了其他一些词语来描述使人回转归信

- Rebirth, regeneration, or being born again—“No one can see the kingdom of God unless he is born again” (John 3:3). We were born the first time as sinful children of sinful parents. We need to be born a second time as children of God.
- 重生，再生，或者说再次出生（注：出生不是自己的行为或选择）——“人若不重生，就不能见神的国”（约翰福音 3: 3）。我们第一次的出生是作为由我们有罪的父母而生的有罪的儿女的出生，我们需要那作为上帝的儿女的第二次出生。
- Quickening or resurrection—“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). Coming to faith is a rising from spiritual death to spiritual life.
- 使人复生或者复活——“然而神既有丰富的怜悯。因祂爱我们的大爱，当我们死在过犯中的时候，便叫我们与基督一同活过来”（以弗所书 2: 4, 5）。进入信心之中是一次从属灵上的死亡到属灵上的生命的复活。



- Illumination, enlightenment, or turning on the light—God “called you out of darkness into his wonderful light” (1 Peter 2:9). We were groping around in the darkness, blind and unable to see the way to God, until the Holy Spirit entered our hearts and turned on the light so we could see the way to heaven.
- 照明，光照，或者照亮——上帝“召你们出黑暗入奇妙光明”（彼得前书 2：9）。我们从前在黑暗中摸索，瞎眼不能看见神的道路，直到圣灵进入到我们的心中将我们照亮，我们才得以看见那通往天堂的道路。

Conversion, regeneration, quickening, enlightenment and the other terms listed in this paragraph are synonymous. They should not be viewed as successive stages or steps on the way to becoming a full-fledged child of God. They denote the moment the Spirit brings an unbeliever to faith.

使人回转归信，再生，使人复生，光照以及其他上面提到的词都是同义词，它们不应该被看作是在一条通往成为一个具有充分资格的神的儿女之路上的连续的几个阶段或者步骤（上帝所赐的神的儿女的资格从一开始就是充分的），它们都是用来表示圣灵带领一个非信徒进入信心的那一刻。

The word repentance is closely related to conversion. The Bible uses repentance in two ways. In its narrower sense repentance refers to sorrow over sin and desisting from sin. In this usage it is closely akin in meaning to contrition. In Luke 24:47, for example, Jesus distinguishes between the preaching of repentance and the preaching of remission of sins: “Repentance and forgiveness of sins will be preached in his name to all nations.” In its broader sense repentance includes turning to Jesus in faith for his forgiveness, as illustrated by the verse “Unless you repent, you too will all perish” (Luke 13:5). In the case of someone who previously was an unbeliever, this repentance is conversion. The changed life and good works that follow conversion are known as “the fruits of repentance.” Repentance is not limited to first-time believers, however. Christians throughout their entire lives must sorrow daily over their sins, trust in Jesus’ forgiveness, and seek to amend their sinful lives.

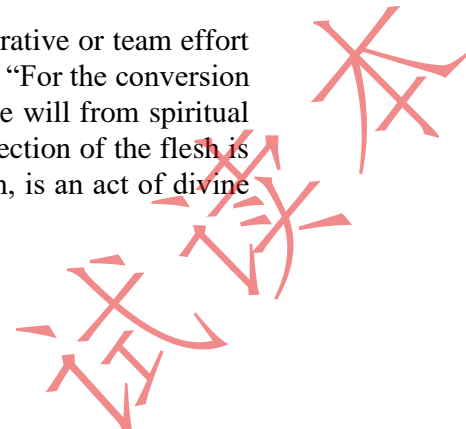
悔改一词和使人回转归信很接近。圣经使用悔改一词有两种不同的方式。悔改一词狭义上指的是对罪忧伤并停止犯罪，这样的用法在意思上和懊悔一词非常地接近。比如，在路加福音 24：47 中，耶稣区分了悔改的宣讲与罪得赦免的宣讲：

“人要奉祂的名传悔改赦罪的道……直传到万邦”。悔改一词在其广义上包括了在信心中转向耶稣的赦免，正如以下这句经文所表明的，“你们若不悔改，都要如此灭亡”（路加福音 13：5）。当一个人从非信徒变成信徒的时候，这样的情况下，（使人）悔改就是使人回转归信，而随着使人回转归信而来的被改变的生命和好行为则被称为“（使人）悔改的果子”。然而，（使人）悔改并不仅仅局限于首次成为信徒的人们，基督徒的整个人生必须天天对罪感到忧伤，信靠耶稣的赦免，并力图改变他们有罪的生命。

Conversion, the Spirit’s work alone

使人回转归信，唯独来自圣灵的工作

Conversion is the work of the Holy Spirit alone; it is not a cooperative or team effort involving the human will. The Formula of Concord states that truth: “For the conversion of our corrupted will, which is nothing else but a resurrection of the will from spiritual death, is solely and alone the work of God, just as the bodily resurrection of the flesh is to be ascribed to God alone.”¹⁵ Conversion, or the creating of faith, is an act of divine grace.



使人回转归信是唯独来自圣灵的工作，它并不是一项和人类的意志一起完成的合作性或团队性的成就。协同书如此陈述了这一真理：“使我们堕落的意志回转归信这一事让意志从属灵的死亡之中复活过来，除此以外，别无其它，这事唯独只是上帝的作为，正如身体的复活唯独归功于上帝一样。”¹⁵ 使人回转归信，或者说信心的创造，是一项上帝恩典的作为。

God . . . made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ. (2 Corinthians 4:6)

那吩咐光从黑暗里照出来的神，已经照在我们心里，叫我们得知神荣耀的光，显在耶稣基督的面上。（哥林多后书 4：6）

It is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God—not by works, so that no one can boast. (Ephesians 2:8,9)

你们得救是本乎恩，也因着信，这并不是出于自己，乃是神所赐的。也不是出于行为，免得有人自夸。（以弗所书 2：8，9）

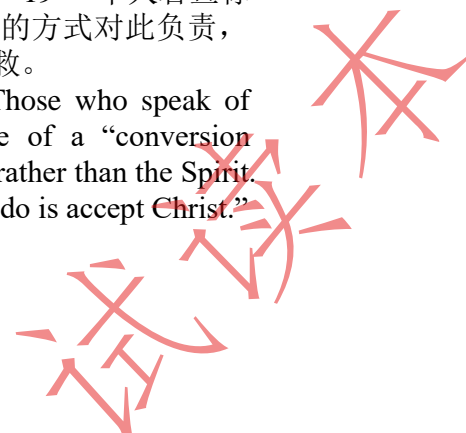
False teachers and misguided Christians have tried to give humans some credit for conversion. Some have taught that humans are the cause of their salvation, saying that they can keep the commandments of God with the proper use of their own spiritual powers.¹⁶ Others have taught that humans have imperfect spiritual powers but that with the help of God, humans can keep the commandments and attain salvation.¹⁷ Still others say there remains a spark of spiritual power in people, so that they can accept the forgiving grace of God when it is given to them.¹⁸

假教师们和被误导的基督徒们已经尝试着想要在使人回转归信这一事上给人类一些功劳。其中有些人教导说人类自身是他们得救的原因，他们称人能够借由正确地使用他们自己属灵的力量而去遵守上帝的命令。¹⁶ 其他一些人则教导说人类所拥有的属灵力量并不完美，但是藉着上帝的帮助，人类可以遵守祂的命令并且获得救恩。¹⁷ 还有另外一些人声称在人的里头尚存一丝属灵力量的火花，以至于当上帝赦免的恩典被赐给他们的时候，他们有能力可以接受这份恩典。¹⁸

In opposition to all these false teachings, the Bible clearly teaches that God converts the sinner while the sinner is purely passive. In conversion, humans are like blocks or stones. In fact, they are worse than blocks or stones; they are enemies of God by nature. Therefore, they actively resist the operation of the Spirit until they are converted. Consider the Formula of Concord once again: “Man of himself or by his natural powers is unable to do anything and cannot assist in any way toward his conversion.”¹⁹ For people to claim responsibility in any way for their conversion denies Christianity’s central doctrine that we are saved by grace alone.

与所有这些假教导反对的是，圣经清楚地教导说是上帝扭转了罪人使他们得以回转归信，而罪人则是完全被动的。在使人回转归信这一事中，人类就像是障碍物或者石头。事实上，他们比障碍物或者石头还要糟糕；他们生来就是上帝的仇敌。因此，直到他们被扭转归信之前，他们都是在主动地拒绝着圣灵的运行。我们再次来思想协同书里面的一段话：“人自己或者人借由他生来的力量是无法做任何的事情或者以任何的方式予以协助来让自己回转归信的。”¹⁹ 一个人若宣称他对于使人回转归信这一事负有责任，那么无论他要用什么样的方式对此负责，他都是在否认基督教的核心教义，即我们是唯独靠着恩典而得救。

We see some of the same errors in the modern-day church. Those who speak of “making a decision for Christ” and who stress the importance of a “conversion experience” commonly place the emphasis on what the sinner does rather than the Spirit. We can see the same danger also in the expression “All you have to do is accept Christ.”



我们在当今的教会中也看到了一些同样的错误。那些声称“为基督做决定”的人以及那些强调“个人回转归信经历”的人通常都是把重点放在了罪人所做的事情上，而不是圣灵所做之事之上。我们也可以在“你所需要做的就是接受基督”这一表达中看到同样的危险。

Recognizing that faith is entirely the working of the Holy Spirit will clear up questions some have about baptizing infants. When we realize that divine intervention is necessary for anyone to come to faith, then certainly almighty God can work also in the very young. He can keep his promise: “Baptism . . . now saves you also” (1 Peter 3:21). “He saved us through the washing of rebirth and renewal by the Holy Spirit” (Titus 3:5).

意识到信心完全是圣灵的作为，一些关系婴儿洗的问题也就迎刃而解了。既然意识到了上帝神圣的介入对于每个人进入到信心之中都是必要的，那么无疑全能的上帝也可以在幼小的生命之中运行。祂能够持守祂的应许：“洗礼……也拯救你们”（彼得前书 3：21）。“祂便救了我們，……是……借着重生的洗和圣灵的更新”（提多书 3：5）。

Why are some saved and not others? This is one of the most difficult questions Christians will ponder and one we are not able to answer to the satisfaction of our human reason. Scripture affirms that God is the sole cause of a person's conversion and salvation. On the other hand, it clearly teaches that the unbeliever is the sole cause of his damnation.

为什么有些人得救了而其他没有呢？这是基督徒们会思考的最难的问题之一，这也是一个我们无法回答了之后就可以让我们人类的理性感到满意的问题。圣经向我们确认上帝是使人回转归信和得救的唯一原因，另外一方面，圣经也清楚地教导了非信徒是他被咒诅的唯一原因。

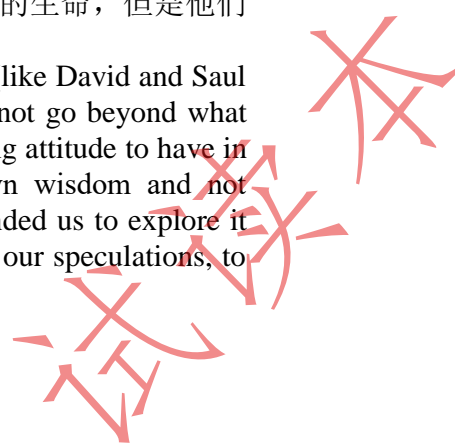
Jesus taught this truth when he lamented over Jerusalem: “How often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing” (Matthew 23:37). Stephen made the same point to the unbelieving Jewish leaders: “You stiff-necked people, with uncircumcised hearts and ears! You are just like your fathers: You always resist the Holy Spirit!” (Acts 7:51).

当耶稣为耶路撒冷感到哀痛的时候，祂教导了我们这一真理：“耶路撒冷啊，耶路撒冷啊，你常杀害先知，又用石头打死那奉差遣到你这里来的人。我多次愿意聚集你的儿女，好像母鸡把小鸡聚集在翅膀底下，只是你们不愿意。”（马太福音 23：37）。司提反对于不信的犹太领袖们也提到了这一点：“你们这硬着颈项，心与耳未受割礼的人，常时抗拒圣灵。你们的祖宗怎样，你们也怎样。”（使徒行传 7：51）。

Sinners can reject the Spirit's working; the Spirit does not force himself upon us. Therefore, although we cannot save ourselves, we can condemn ourselves. An illustration may help us understand this truth. People can destroy their lives by suicide, but they are unable to restore the lives they have destroyed.

罪人能够拒绝圣灵的工作，圣灵不会把祂自己强加在我们的身上。因此，尽管我们不能拯救我们自己，但是我们却能够为我们自己遭来审判。一个例子也许可以帮助我们理解这一真理，人们可以通过自杀来毁掉他们的生命，但是他们却无法让那已经被他们毁掉的生命复活过来。

The Bible does not explain why, concerning two similar sinners (like David and Saul or Peter and Judas), one is saved and another is not, and we dare not go beyond what God has told us. The Formula of Concord describes the God-pleasing attitude to have in this regard: “Because God has reserved this mystery to his own wisdom and not revealed anything concerning it in the Word, still less has commanded us to explore it through our speculations . . . , therefore we are not, on the basis of our speculations, to



make our own deductions, draw conclusions, or brood over it, but cling solely to his revealed Word, to which he directs us.”²⁰

（注：译者不同意作者所说的扫罗，译者认为扫罗最后还是悔改了，参撒母耳上 28：19，撒母耳下 1：23，你可以对此持有不同意见。）

圣经并没有对此作出解释，想一想两个类似的罪人（比如大卫和扫罗，彼得和犹大），一个得救了，另外一个却没有，我们不敢斗胆超出上帝已经告诉我们的内容。协同书描述了对我们该持有的、为上帝所喜悦的态度：“因为上帝已经将这一奥秘存留在了祂自己的智慧之中，并且祂也没有在祂的话语之中就这一奥秘向我们启示什么，更何况祂也没有命令我们用我们自己的猜测去对此一探究竟……，因此，我们没有任何理由根据我们的猜测去自己推断，得出结论，或者对此苦思冥想，而是要单单地、紧紧地依附着祂那已经向我们启示了的、用以引导我们的话语。”²⁰

So it rests: God desires the salvation of all and calls to faith; some reject Jesus' rescue and are lost because of their unbelief. The message is clear: To God alone be the glory! Thank and praise him for the faith he has given you!

综上所述：上帝渴望所有人得救，祂呼召人们去相信；一些人拒绝了耶稣的救恩，因着他们的不信而丧失了。这信息是清晰的：荣耀唯独归于上帝！因祂所赐给你的信心而感谢赞美祂吧！



Good Works from a New Nature 来自新生命的好行为

The Holy Spirit does not stop his work once he has called us to life through conversion. Rather, he continues to work in us to produce the fruits of faith. Just as a candle sends forth light from the moment it begins to burn until it is extinguished, so Christian living begins the very moment faith is kindled in the heart, and it continues as long as the light of faith burns. True faith in the heart will have an effect on the life of a person, for faith always shows.

圣灵并不是一旦藉着使人回转归信呼召人进入生命之后，就停止了祂的工作。相反，祂继续在我们的里面作工，使我们结出信心的果子。正如一支蜡烛从它开始燃烧的那一刻起，它就会一直发出光芒，直到它熄灭的时候，因此基督徒的生命从信心在他的里面被点燃的那一刻起就开始了，只要信心之光在燃烧着，它就会一直会持续下去。人里头的真信心会对一个人的生命产生影响，因为信心总是会显明出来。

In the previous chapter we saw that the term sanctification can describe the full scope of the Holy Spirit's work of making saints, beginning with the call to faith. Sanctification is also used in a narrower sense. In this usage it refers to the Holy Spirit's work in the heart and life of a person who is already a Christian. It refers to the Spirit's efforts to lead the Christian to a life of good works. Service to God and obedience to his commandments are the inevitable results of conversion. Luther speaks beautifully of the power in us through faith:

在上一章中我们看到了使人成圣这个短语可以用来描述圣灵从呼召人进入信心开始使人成为圣徒的整个工作范围。使人成圣也被用在一种更为狭窄的范畴，在这种用法之中，它所指代的是圣灵在一个已经是基督徒的人的心中 and 生命之中的作为，它所指代的是圣灵为引导基督徒过一个有好行为的生命所作的工。对神的服侍和对祂命令的顺服是使人回转归信一事所带来的必然结果。当路德提到藉着信心在我们里面所运行的大能时，他所描述的是如此地美好：

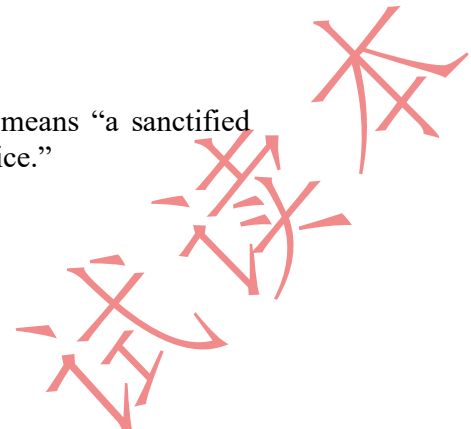
Oh, faith is a living, busy, active, mighty thing, so that it is impossible for it not to be constantly doing what is good. Likewise, faith does not ask if good works are to be done, but before one can ask, faith has already done them and is constantly active.²¹

看哪，信心是一样活着的、忙碌的、主动的、大能的事，以至于对它来说，不去持续地作那些美好的事，是不可能的。同样地，信心不会询问是否要去做好行为，而是在一个人问之前，信心已经做作成了好行为，并且它在持续主动积极地做着。²¹

Saints = new creatures

圣徒=新造的人

Saint is the Bible's name for a believer in Jesus Christ. Saint means "a sanctified person, one who has been made holy and is set aside for sacred service."



圣徒是在圣经里面上帝赐给那些在耶稣基督里的信徒们的名字。圣徒的意思是“一个已经成圣的人，即上帝已经使他成为圣洁，并且将他分别出来，让他去行那神圣的侍奉之事。”

Jesus also suffered outside the city gate to make the people holy through his own blood.
(Hebrews 13:12)
耶稣，要用自己的血叫百姓成圣，也就在城门外受苦。（希伯来书 13：12）

Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!
(2 Corinthians 5:17)
若有人在基督里，他就是新造的人。旧事已过，都变成新的了。（哥林多后书 5：17）

The Holy Spirit works in saints with the goal of leading each one to live an increasingly godly life. Step by step the Spirit renews each saint into Christ's image.

圣灵在圣徒里面作工，旨在带领每个基督徒过一个越来越敬虔的生活，圣灵一步一步地更新着每个圣徒，使他们越来越有基督的形象。

You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness. (Ephesians 4:22-24)
你们领了祂的教……就要脱去你们从前行为上的旧人。这旧人是因私欲的迷惑，渐渐变坏的。又要将你们的心志改换一新，并且穿上新人。这新人是照着神的形像造的，有真理的仁义，和圣洁。（以弗所书 4：22-24）。

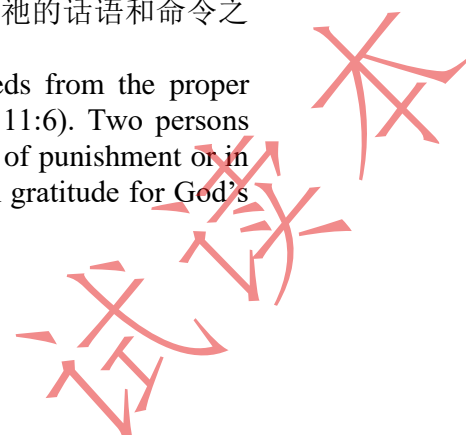
The new nature we have through faith makes itself known through a life of good works. Humans cannot decide which works are pleasing to God. Only God can do that. In his Word God says that two things are necessary for a work to qualify as good in his eyes.

我们藉着信心而拥有的新生命会透过一个发出好行为的生活将它自己展现出来。人不能自己决定什么样的行为才是上帝所喜悦的，唯独上帝才能够决定。在祂的话语之中上帝告诉我们，某个行为是否在祂的眼中算得上好行为，有两件事对于这一行为是必要的。

First of all, a good work must conform to God's law. The godly person is described as one whose "delight is in the law of the LORD, and on his law he meditates day and night" (Psalm 1:2). The Formula of Concord emphasizes the need for the teaching of God's law: "Believers, furthermore, require the teaching of the law so that they will not be thrown back on their own holiness and piety and under the pretext of the Holy Spirit's guidance set up a self-elected service of God without his Word and command."22

首先，好行为必须符合上帝的律法。圣经如此描述敬虔之人，“惟喜爱耶和华的律法，昼夜思想，这人便为有福”（诗篇 1：2）。协同书强调了教导上帝律法的必要性：“此外，信徒们需要律法的教导，为的是他们不至于被抛回到他们自己的圣洁与敬虔之中，并且以圣灵的引导为借口，设立一种在祂的话语和命令之外的、自我选择的对上帝的服侍。”22

The second identifying mark of a good work is that it proceeds from the proper motive. "Without faith it is impossible to please God" (Hebrews 11:6). Two persons may do exactly the same work outwardly. If one does it out of fear of punishment or in the hope of reward and the other does it out of love for God and in gratitude for God's



mercies, only the second instance is a good work in God's eyes. A good work is a happy "thank you" to God. Therefore, only a Christian can do a truly good work.

好行为的第二个识别标记就是它是由正确的动机所发出的，“人非有信就不能得神的喜悦”（希伯来书 11: 6）。两个人可以在外人看来做着同样的事情，如果一个人是出于对惩罚的恐惧或对回报的盼望，而另一个人则是出于对上帝的爱以及为祂的怜悯所表达的感恩，那么只有第二个人是在做着上帝眼中的好行为。好行为是对上帝的喜乐的感谢，因此，只有基督徒能做真正的好行为。

Each of us has a self-righteous Pharisee inside who feels that good works are our achievements and should win merit in God's sight. Such a payment-for-services-rendered approach, however, displays self-righteous pride and total ignorance of the fact that we cannot achieve perfection, God's minimum standard. The power to do a truly good work—one that springs from the proper motivation and is in keeping with God's revealed will—cannot come from within our sinful selves. The power must come from the Holy Spirit, who dwells in the heart and makes it his temple. The Bible tells us simply, "It is God who works in you to will and to act according to his good purpose" (Philippians 2:13).

我们每个人里面都有一个自以为义的法利赛人，他觉得好行为是我们自己的成就，应当在上帝的眼中为自己赢得功劳。然而，这样的一种提供服务然后接受回报的方式，显出了我们自以为义的骄傲，以及对于我们根本无法达到完美（即使是上帝最低的标准也达不到）这一事实的罔顾。行出真正的好行为的力量——就是那从正确的动机所发出的且与上帝所启示的旨意所一致的那份力量——不可能是从我们里面的罪性之中所发出来的，这份力量一定是从那住在我们的里面且将我们的里面作成祂的圣殿的那一位圣灵那里所发出的，圣经明白地说到，“因为你们立志行事，都是神在你们心里运行，为要成就祂的美意”（腓立比书 2: 13）

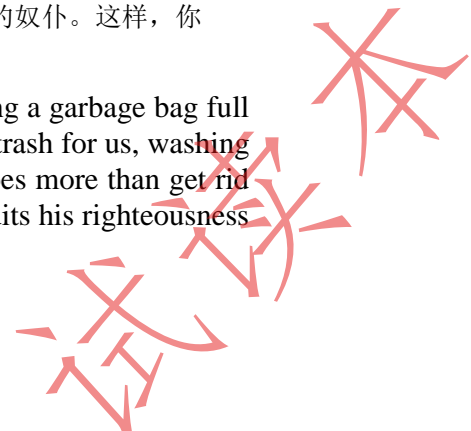
In contrast to the unbeliever's natural hatred of what God wants, the saint consents to God's will and even finds joy in it: "In my inner being I delight in God's law" (Romans 7:22). Even more amazing, the new creature we become through faith lives according to God's will:

和非信徒生来对于上帝旨意的仇恨形成对比，圣徒赞成上帝的旨意且在其中得着喜乐：“按着我里面的意思（原文作人）。我是喜欢神的律”（罗马书 7: 22）。更为奇妙的是，我们藉着信心所成了的新造的人是在按着神的旨意而生活：

We died to sin; how can we live in it any longer? 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. For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin. In the same way, count yourselves dead to sin but alive to God in Christ Jesus. (Romans 6:2,4,6,11)

我们在罪上死了的人，岂可仍在罪中活着呢？所以，我们借着洗礼归入死，和祂一同埋葬，原是叫我们一举一动有新生的样式，像基督借着父的荣耀从死里复活一样。因为知道我们的旧人和祂同钉十字架，使罪身灭绝，叫我们不再作罪的奴仆。这样，你们向罪也当看自己是死的。（罗马书 6: 2, 4, 6, 11）。

When we confess our sins in church each Sunday, we are dumping a garbage bag full of sins and shortcomings on the altar. Jesus takes care of our moral trash for us, washing away our sins and drowning them in the depths of the sea. Jesus does more than get rid of our filthy garbage, however. He was righteous for us, and he credits his righteousness



to us. We walk out of church as righteous children of God! Our purpose in life is not just to fill our garbage bag again so we have something to dump on the altar next Sunday. We go out dressed in Christ—not to find the nearest mud puddle and get filthy again, but to glorify and serve God. On Confirmation Sunday we customarily dress our young people in white robes—to show them who they are. The white robe says, “You are a righteous child of God!” All believers in Jesus Christ are God’s children, washed clean and empowered by God to serve him.

当我们每周日在教会之中承认我们罪的时候，我们是在把一袋装满了罪和缺陷的垃圾袋扔到了祭坛前。耶稣为我们处理了我们道德上产生的垃圾，洗去了我们的罪，并将它们淹入了大海的深处。然而，耶稣所做的，远不止除掉我们所造成的那些污秽的垃圾。祂还是我们的义，祂把祂的公义算在了我们的头上。我们以神的公义的儿女这一身份走出我们的教会！我们生命的目的不是就这样再一次地将我们的垃圾袋填满，以至于我们可以在下个周日继续在祭坛前有东西可扔。我们披戴着基督走了出去——不是为了去找到最近的一处泥潭，然后又把自己弄得浑身是泥，而是为了荣耀神以及服侍神。在有坚信礼的主日我们通常都会把白袍穿在那些年轻人的身上——为了向他们表明他们的身份。那件白袍说，“你是上帝公义的儿女！”所有在耶稣基督里的信徒们都是上帝的儿女，被上帝洗净，被祂赐予力量去服侍祂。

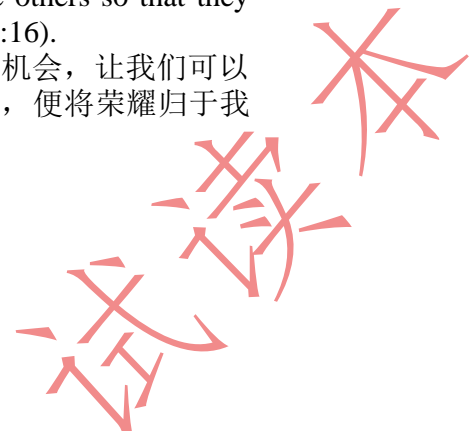
We serve God by being faithful to him in whatever station in life he has assigned to us. A husband serves God by being a loving, self-sacrificing head to his family. A mother glorifies God by preparing meals, washing clothes, and kissing away hurts for the children God has entrusted to her. A child serves God by respecting and obeying the parents God has given—as well as by making his bed and clearing the table after meals. The property owner serves God when, out of gratitude for what God has given him, he takes care of his property—when he mows the lawn, washes his car, and paints the shutters. The employee serves God by giving an honest day’s work, even if the rest of the crew is shirking duty. The church member shows she is God’s new creation by regular Sunday attendance and by volunteering where needed. The citizen glorifies God by obeying the law, paying taxes, doing good to others, picking up litter, and voting for the best candidate.

我们藉着在祂所安排给我们的人生当中的任何岗位上忠诚于祂而服侍于祂。一个丈夫藉着对他家庭的爱和自我牺牲来服侍神，一位母亲藉着预备食物、洗涤衣物，并用亲吻驱散在那上帝所托付给她的孩子们身上所受的伤害来服侍神，一个孩子藉着尊重和顺服上帝赐给他的父母——也包括自己整理床铺并且饭后清理桌子——来服侍神。当房屋的主人出于对上帝已经赐给他的表示感恩而管理他的房屋时——当他除草、洗车，以及为窗户刷漆时——他都是在服侍神。雇员藉着一天诚实的工作（即便其余人都在打酱油）来服侍神，教会的成员藉着有规律地参加主日崇拜和自愿地帮助有需要的人来表明她是上帝新造的人，公民藉着遵守律法、交税、向他人行善、捡起地上的垃圾，以及给最佳候选人投票来服侍神。

We are the children of God, dressed in the robes of Christ’s righteousness. The Holy Spirit gives many opportunities for us to let our light shine before others so that they may see our good deeds and praise our Father in heaven (Matthew 5:16).

我们是上帝的儿女，披戴着基督的义袍。圣灵赐给我们很多机会，让我们可以把我们的光照在其他人前，以至于他们可以看到我们的好行为，便将荣耀归于我们在天上的父（马太福音 5: 16）

Struggling with the old sinful nature
与旧有的罪性之间的争战



This all sounds great, but we know there's a problem. The apostle Paul describes our situation this way: "I have the desire to do what is good, but I cannot carry it out. 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" (Romans 7:18,19). Every saint remains a sinner and faces a lifelong struggle. There is a war raging inside us. "For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want" (Galatians 5:17).

这些都听起来很棒，但是我们都知道有个问题。使徒保罗对我们的境况如此描述到：“立志为善由得我，只是行出来由不得我。故此，我所愿意的善，我反不作。我所不喜欢的恶，我倒去作”（罗马书 7：18，19）。每个圣徒仍是一个罪人，所面对的乃是一生的挣扎，在我们的里面有一场战争正在肆虐着：“因为情欲和圣灵相争，圣灵和情欲相争。这两个是彼此相敌，使你们不能作所愿意作的”（加拉太书 5：17）。

Our old sinful nature (also known as the old man, the old Adam, and the old self) remains thoroughly corrupt. It has joined with Satan and the sinful world to fight Christ to the end and is a committed member of the evil alliance. We are not talking about limited warfare, about a fight in which no one gets hurt or a gentlemen's agreement binds all to rules of fairness. Sanctification does not reform our old sinful nature or make it more mellow and open to godliness. That is not possible. Our old nature will kick and claw and bite to the bitter end of our earthly lives.

我们旧有的罪性（也被称为旧人，老亚当，旧我）一直都是彻头彻尾地堕落后着的。它已经加入到撒旦和这个世界的大军之中，与它们联起手来，直到最后都要与基督作战，并且它也是这个邪恶联盟的忠实成员。我们所谈论的不是一场小型的战争，不是一场没有人受伤的战斗，也不是一项约束所有人遵守公平规则的君子协定。使人成圣并不能改变我们旧有的罪性，也不能使它更为柔和，或者对敬虔变得更为开放。那是不可能的，我们旧有的罪性将会拼劲全力又踹又抓又咬，直到我们地上的生命结束的时候。

Our old sinful nature cannot be converted, but it can be crucified. We dare not compromise with it, for eternity is at stake.

我们旧有的罪性是不能被扭转的，但是它却可以被钉死在十字架上。我们可不敢与之妥协，要不然永恒的生命就岌岌可危了。

If you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live. (Romans 8:13)

你们若顺从肉体活着必要死，若靠着圣灵治死身体的恶行必要活着。（罗马书 8：13）

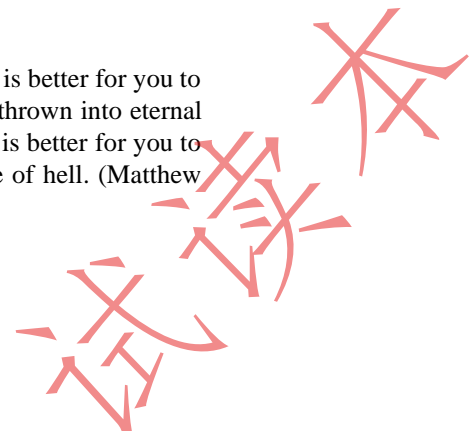
Those who belong to Christ Jesus have crucified the sinful nature with its passions and desires. (Galatians 5:24)

凡属基督耶稣的人，是已经把肉体，连肉体的邪情私欲，同钉在十字架上了。（加拉太书 5：24）。

We need only recall Jesus' graphic words to see the seriousness of the battle:

我们只需要想到耶稣对于这场战争的严肃性的形象描述：

If your hand or your foot causes you to sin, cut it off and throw it away. It is better for you to enter life maimed or crippled than to have two hands or two feet and be thrown into eternal fire. And if your eye causes you to sin, gouge it out and throw it away. It is better for you to enter life with one eye than to have two eyes and be thrown into the fire of hell. (Matthew 18:8,9)



倘若你一只手，或是一只脚，叫你跌倒，就砍下来丢掉。你缺一只手，或是一只脚，进入永生，强如有两手两脚，被丢在永火里。倘若你一只眼叫你跌倒，就把它剜出来丢掉。你只有一只眼进入永生，强如有两只眼被丢在地狱的火里。（马太福音 18: 8, 9）

We have a strong helper in the struggle against sin, Satan, and our old sinful nature. The Bible assures us that the Paraclete, the Comforter, who stands at our side, battles along with us: “I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws” (Ezekiel 36:27).

在这场与罪、撒旦以及我们旧有罪性的争战之中，我们拥有一位强而有力的帮助者，圣经向我们保证，那位保惠师，那位安慰者，就是那位在我们身边支持着我们的，会和我们一同打这一场仗：“我必将我的灵放在你们里面，使你们顺从我的律例，谨守遵行我的典章”（以西结书 36: 27）。

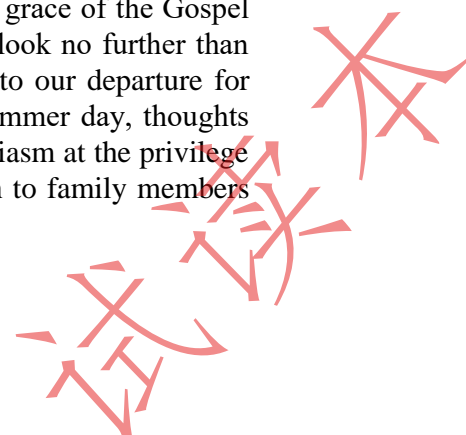
While sinners can do nothing to produce faith in their hearts, saints can cooperate in resisting Satan and bearing the fruits of faith. Believers can cooperate, that is, because the Holy Spirit is working in them and empowering them. Driven along by the Holy Wind, for example, we can make regular and faithful use of God’s Word. “Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation” (1 Peter 2:2).

虽然罪人不能做任何事情可以让他们的心理生发出信心，但是圣徒却可以在拒绝撒旦和结出信心的果子这些事上与神合作。信徒们能够与神合作，那是因为圣灵在他们的里面工作并且赐给他们力量。比如，当我们被圣风牵引着一路往前时，我们可以有规律地、忠实地使用神的话语。“要爱慕那纯净的灵奶，像才生的婴孩爱慕奶一样，叫你们因此渐长，以致得救”（彼得前书 2: 2）。

Although the law cannot give strength for Christian living, it is a valuable guide for the godly life. The gospel, on the other hand, creates love for God in our hearts by reminding us of God’s great love for us. In turn, the gospel stimulates us to follow Jesus’ example and love one another. Through the Scriptures we receive comfort as we see that even the greatest saints were obliged continually to wage war against their evil flesh. Moreover, the Bible enables us, like Jesus, to meet Satan’s tempting with appropriate passages of Scripture. When confronted with Satan’s temptations, Jesus did not seek guidance in a special revelation. Instead, he relied on the written Word of God (Luke 4:1-13).

尽管律法不能为基督徒的生活提供力量，但它却是对于敬虔生活宝贵的指引。另一方面，福音藉着提醒我们上帝对我们伟大的爱而在我们的里面创造对上帝的爱。从而，福音激励着我们效法耶稣的榜样并且彼此相爱。当我们在圣经里看到即便是那些最伟大的圣徒们也不得不持续地与他们邪恶的罪性交战的时候，我们就得着了安慰。并且，圣经使我们能够像耶稣一样，当面对撒旦的诱惑时，我们可以使用合适的经文对它予以回击。当耶稣面对撒旦的诱惑时，祂没有要在一种特殊的启示中寻求指引，与之相反，祂所倚靠的乃是上帝写下的话语（路加福音 4: 1-13）。

The Lutheran Confessions state, “Our best works, even after the grace of the Gospel has been received, are still weak and not at all pure.”²³ We need look no further than Sunday morning to see proof of this statement. Very likely prior to our departure for church, especially if it’s a cold winter’s day or a scorching hot summer day, thoughts enter our minds that are something short of cheerfulness and enthusiasm at the privilege of worshipping our gracious God. Probably a few words are spoken to family members abruptly or harshly about hurrying up or we’ll be late.



路德宗的信仰告白如此陈述到，“我们最好的行为，即使是在福音的恩典被领受之后，还是那样的软弱，并且一点都不纯洁。”²³ 要看到这一陈述的证据，我们只要看看周日早晨就可以了。很有可能在我们出发去教会之前，特别是如果那天正逢寒冬或者炎夏的话，一些对于我们拥有可以敬拜我们那位恩慈的上帝这一特权缺乏愉悦和热切之情的想法会进入我们的脑海之中，也很有可能我们对我们的家人会说一些生硬或者严厉的话语，比如“还不快点儿，要迟到啦”。

Once in the service, our mind wanders during the prayers, we fight slumber during the sermon, and we have less than loving thoughts for the screaming child, the visitor with a ring in his or her nose, or the stewardship board's appeal for increased offerings. Then we cross paths with that member whom we have difficulty loving as a brother or sister. We sin, you see, even in a good deed like going to church. Luther pointed to that reality when he said:

一旦进入到敬拜环节，我们会在祷告的时候神游，听道的时候我们会在昏昏欲睡的边缘挣扎，对于尖叫的孩子、鼻子上有钉环的访客，或者执事会对于增加奉献的呼吁，我们都没有多少想要付出爱的想法，然后我们又碰上了一位我们很难将对方当作弟兄或者姐妹去爱的教会成员。我们犯罪，你看到了，即便是在像去教会这样的好行为上，我们都在犯着罪。路德指出了那样的事实，他说：

This life, therefore, is not godliness but the process of becoming godly, not health but getting well, not being but becoming, not rest but exercise. We are not now what we shall be, but we are on the way. The process is not yet finished, but it is actively going on. This is not the goal but it is the right road. At present, everything does not gleam and sparkle, but everything is being cleansed.²⁴

因此，今生不是敬虔本身，而是那成为敬虔的过程，不是健康本身而是变得健康，不是“是”而是“在成为”，不是停下来休息而是在操练。我们现在还不是我们要成为的样子，但是我们在這條路上。这一过程还未被完成，但是它正在积极地进行着。这不是目的，而是那正确的道路。现在，每件事都不是那样的光芒四射，但是每件事都被洁净了。²⁴

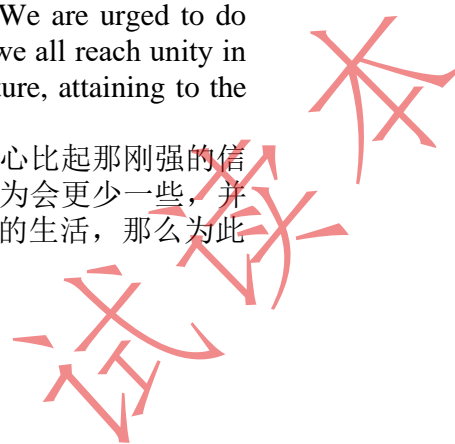
The following ditty puts it in more everyday terms:

下面这首小曲儿以更为日常的用语说明了以上的道理：

I ain't what I should be;
I ain't what I'm going to be;
But, thank God, I ain't what I was!
现在我不是那当是的我；
现在我不是那将是的我；
但是，感谢神，现在我不是那过去的我！

Saints will be at different levels of sanctification. The weak faith succumbs to temptation more easily than the strong faith. It produces fewer good works and gives way to fear and doubt in face of danger. If one seems to be living a more godly life, thank God for it—that godliness happens only by the power of the Holy Spirit in that person. If other Christians seem to be lacking in godliness, pray for them and encourage them. The goal of each saint is continually to increase and grow. We are urged to do “works of service, so that the body of Christ may be built up until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ” (Ephesians 4:12,13).

不同的圣徒会在成圣这一事上处于不同的水平。那软弱的信心比起那刚强的信心，更容易屈服于诱惑，当它面对危险的时候，它所发出好行为会更少一些，并且会向恐惧和疑惑让步。如果一个人看起来过着一个更为敬虔的生活，那么为此



感谢神——这样的敬虔单单是藉着他里面圣灵的力量而生发出来的。如果另外一些基督徒看起来缺乏敬虔，那么为他们祷告，并且鼓励他们吧。每个圣徒共有的目标是继续地提高与成长，我们被敦促要“各尽其职，建立基督的身体。直等到我们众人在真道上同归于一，认识神的儿子，得以长大成人，满有基督长成的身量”（以弗所书 4: 12, 13）。

By the grace of God, we can make progress in the daily struggle to drown the old sinful nature and let the new Christian nature live in us. “Offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness” (Romans 6:13).

因着上帝的恩典，我们可以在每日的挣扎之中取得进步，将我们旧有的罪性淹死，并让我们新的基督徒的生命活在我们的里面。“要像从死里复活的人，将自己献给神。并将肢体作义的器具献给神”（罗马书 6: 13）。

Good works are necessary
好行为是必须的

The fact that sanctification is incomplete must not be abused by the Christian as an excuse to make no effort at growth. On the contrary, it should move the believer constantly to strive after holiness in the fear of God. This is God’s will for us, his children.

成圣（在今生）尚未完全这一事实绝对不能被基督徒滥用而作为一个根本不做任何努力去成长的借口。相反，此事应当激励信徒们不断地在对上帝的敬畏之中争取过圣洁的生活。这是上帝对我们——祂的儿女——所定下的旨意。

Make every effort . . . to be holy; without holiness no one will see the Lord. (Hebrews 12:14)
你们要追求……圣洁，非圣洁没有人能见主。（希伯来书 12: 14）

It is God’s will that you should be sanctified: that you should avoid sexual immorality; that each of you should learn to control his own body in a way that is holy and honorable. For God did not call us to be impure, but to live a holy life. (1 Thessalonians 4:3,4,7)
神的旨意就是要你们成为圣洁，远避淫行。要你们各人晓得怎样用圣洁尊贵，守着自己的身体。神召我们，本不是要我们沾染污秽，乃是要我们成为圣洁。（帖撒罗尼迦前书 4: 3, 4, 7）

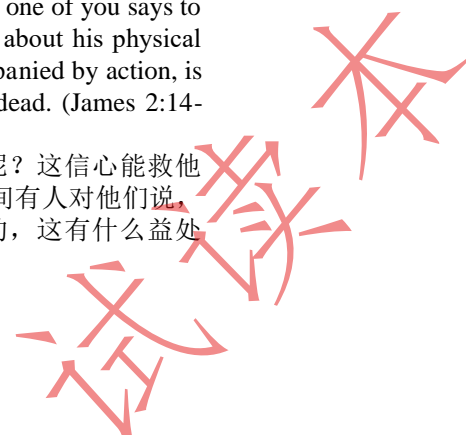
The God-pleasing conclusion for us to draw is obvious: “Just as he who called you is holy, so be holy in all you do; for it is written: ‘Be holy, because I am holy’” (1 Peter 1:15,16).

我们所要得出的上帝所喜悦的结论是显而易见的：“那召你们的既是圣洁，你们在一切所行的事上也要圣洁。因为经上記着说，你们要圣洁，因为我是圣洁的”（彼得前书 1: 15, 16）。

Good works are necessary. The Bible says:
好行为是必须的。圣经如此说到：

What good is it, my brothers, if a man claims to have faith but has no deeds? Can such faith save him? Suppose a brother or sister is without clothes and daily food. If one of you says to him, “Go, I wish you well; keep warm and well fed,” but does nothing about his physical needs, what good is it? In the same way, faith by itself, if it is not accompanied by action, is dead. As the body without the spirit is dead, so faith without deeds is dead. (James 2:14-17,26)

我的弟兄们，若有人说，自己有信心，却没有行为，有什么益处呢？这信心能救他吗？若是弟兄，或是姐妹，赤身露体，又缺了日用的饮食，你们中间有人对他们说，平平安安地去吧，愿你们穿得暖吃得饱。却不给他们身体所需用的，这有什么益处



呢？这样信心若没有行为就是死的。身体没有灵魂是死的，信心没有行为也是死的。
(雅各书 2: 14, 17, 26)

We dare not minimize the importance of good works in our lives. They are the necessary, absolutely essential evidence of faith in our hearts. Moreover, Jesus' parable of the final judgment makes it clear that the judge will point to our works to show whether we were believers or not. Read Matthew 25:31-46.

我们切不可小觑好行为在我们生命中的重要性，它们是我们里面的信心必须的、必不可少的证据。再者，耶稣提到的关于最后审判的比喻向我们清楚地表明了那位审判者将会指出我们的行为来表明我们是否是信徒，具体参阅马太福音 25: 31-46。

Conversion, with its gift of faith, comes first. That is what saves. Fruits of faith follow as the inevitable consequences and proofs of faith. We must never reverse the order. It is wrong to teach, as some churches do, that our good works lead to salvation. This false teaching suggests that God sees those who are trying to be godly and then, because of their sincere efforts, steps in to forgive and justify them. The cause of salvation in such a false scenario is goodness in the person rather than the grace of God. By contrast, as we have seen, Scripture teaches that believers do not do good works in order to be saved, but because they have been saved.

使人回转归信，和着它所带来的信心这一礼物，是首先发生的，这是那之所以拯救人的。而信心的果子是紧随信心之后而来的其必然的结果和证据。我们绝对不可以把这一顺序颠倒，教导说我们的好行为可以把我们引向救恩，正如一些教会所做的那样，这是错误的。这一假教导是在说上帝看到了那些正在努力变得敬虔的人，然后因为他们真诚的付出，祂就采取行动赦免了他们，并称他们为义。在这种虚假的设想之中，救恩的原因成了人的良善而不是上帝的恩典。与之相反的是，正如我们已经看到的，圣经教导我们信徒并非为了得救而去行好行为，他们行好行为是因为他们已经得救了。

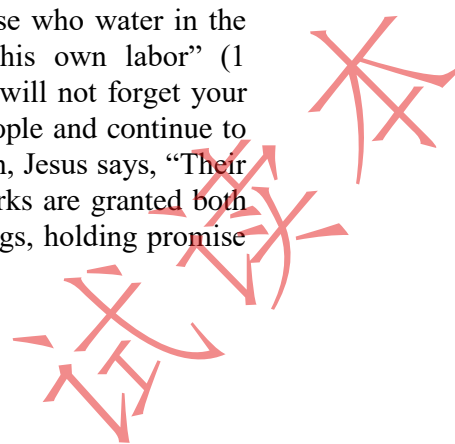
The reward of good works

好行为的回报

God in his grace has even more goodness in store for us. The Holy Spirit calls us to faith and produces the fruits of faith in us—all by his doing. Then God blesses us—rewards us!—as if those good works were something special we had achieved.

上帝在祂的恩典之中为我们存留了甚至更多的好处。圣灵呼召我们进入信心之中，并且在我们的里面结出信心的果子——这一切都是祂的作为。接着上帝祝福我们——回报我们！——就好像那些好行为是我们所作成的一些特别之事一样。

In many places the Bible emphatically assures believers that their good works will be liberally rewarded. To those who face persecution for the gospel's sake, Jesus promises, "Rejoice in that day and leap for joy, because great is your reward in heaven" (Luke 6:23). To those who love their enemies and do good to them, Jesus promises, "Your reward will be great, and you will be sons of the Most High, because he is kind to the ungrateful and wicked" (verse 35). To those who plant and to those who water in the church, Paul promises, "Each will be rewarded according to his own labor" (1 Corinthians 3:8). The writer to the Hebrews assures us, "God . . . will not forget your work and the love you have shown him as you have helped his people and continue to help them" (6:10). In fact, speaking of the believers entering heaven, Jesus says, "Their deeds will follow them" (Revelation 14:13). Rewards for good works are granted both in this world and in the hereafter: "Godliness has value for all things, holding promise



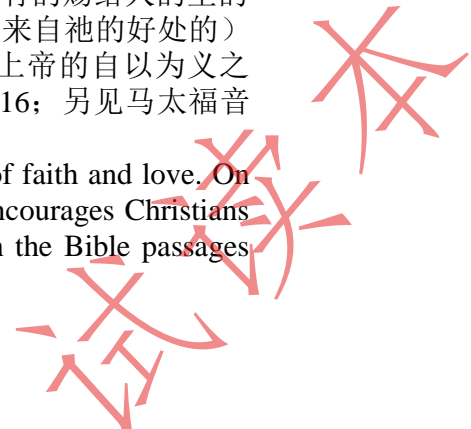
for both the present life and the life to come” (1 Timothy 4:8). God has not revealed to us what the reward will be in each instance. He may bring special blessings in our lives now. He may grant a greater degree of glory in heaven.

圣经多处向信徒做了有力的保证——保证信徒们的好行为将会得到充分的回报。对那些因福音的缘故受到逼迫的信徒，耶稣应许说，“当那日你们要欢喜跳跃，因为你们在天上的赏赐是大的”（路加福音 6: 23）。对那些爱了仇敌且善待他们的信徒，耶稣应许说，“你们的赏赐就必大了，你们也必作至高者的儿子，因为祂恩待那忘恩的和作恶的”（路加福音 6: 35）。对那些栽种的以及在教会中浇灌的，保罗应许说，“将来各人要照自己的工夫，得自己的赏赐”（哥林多前书 3: 8）。希伯来书的作者向我们保证说，“神并非不公义，竟忘记你们所作的工，和你们为祂名所显的爱心，就是先前伺候圣徒，如今还是伺候”（希伯来书 6: 10）。事实上，当耶稣论到进入天堂的信徒们之时，祂说，“他们……作工的果效也随着他们”（启示录 14: 13）。好行为的回报在今生和来世都会被赐下：“敬虔（对）凡事都有益处，因有今生和来生的应许”（提摩太前书 4: 8）。上帝没有向我们启示在每种情形下我们会收到怎样的回报，祂可以给我们当下的生命带来特别的祝福，祂也可以在天堂之中为我们赐下那更大更高的荣耀。

When speaking of God rewarding our good works, however, the Lutheran Confessions properly explain, “In the proclamation of rewards grace is displayed.”²⁵ The reward for good works comes not because of the believer’s merit, but because of God’s grace. On the other hand, all who demand a reward not only forfeit God’s reward of grace, but also risk their salvation. Read Matthew 19:27–20:16 and notice how Jesus teaches both of the truths just stated. There are rewards: The disciples are promised 12 thrones in heaven and “everyone who has left houses or brothers or sisters or father or mother or children or fields for my sake will receive a hundred times as much” (19:29). Then immediately after that promise, almost as if to show that Jesus knew it could be misunderstood, he tells the parable of the workers in the vineyard to teach that rewards come purely from the goodness of the Lord, who graciously gives out what is his to give. Jesus twice explains: “The last [those who deserve nothing good from him] will be first [because of his grace], and the first [the self-righteous who outwardly serve God] will be last [and out of the kingdom altogether]” (20:16; see also 19:30).

然而，当我们谈到上帝回报我们的好行为时，路德宗的信仰告白对此恰如其分地解释到，“在回报这一宣告之中，恩典被得以展现。”²⁵ 好行为的回报不是因为信徒的功劳而得来的，而是因着上帝的恩典。另外一方面，所有那些要求回报的人，不仅因此而丧失了上帝出于恩典的回报，同时也让他们的救恩岌岌可危。阅读马太福音 19: 27-20: 16，请注意耶稣是如何同时教导了上面所说的那两个真理的。上帝给的回报正如以下所说：门徒们被应许了将来要得的天上的十二个宝座，并且“凡为我的名撇下房屋，或是弟兄，姐妹，父亲，母亲，（有古卷添妻子），儿女，田地的，必要得着百倍”（马太福音 19: 29）。而紧随着这一应许之后的，几乎好像是在说耶稣知道祂上面的这段话可能会被误解，所以祂就用葡萄园雇工的比喻来教导回报是完全来自那位仁慈地将祂所拥有的赐给人的主的美善的。耶稣再次解释到：“那在后的（即那些不配拥有任何来自祂的好处的）将要在前（是因为祂的恩典），在前的（即那些外表上服侍上帝的自以为义之人）将要在后了（即都要在天国之外了）”（马太福音 20: 16；另见马太福音 19: 30）。

A life lived or a work done to earn reward ceases to be a fruit of faith and love. On the other hand, through his promises of gracious blessings, God encourages Christians zealously to perform good works. Martin Luther said that through the Bible passages



that speak of reward “the godly are awakened, comforted, and raised up to go forward, persevere, and conquer in doing good and enduring evil, lest they should grow weary or lose heart.”²⁶

为要赚得回报的生命或者行为，就不再是出于信心和爱的果子了。另外一方面，藉着上帝赐下恩慈祝福的应许，祂鼓励基督徒们热切地去行那些好行为。马丁路德说到，“藉着圣经当中那些提到回报的经文，敬虔之人被唤醒、被安慰、被拉起来往前走，在行善与忍恶之中坚守与得胜，以免他们变得疲乏或是失去了心志。”²⁶

Although our works are imperfect and impure because of sin, they nevertheless are acceptable and pleasing to God. We do not learn this from the message of God’s law. The law continues to hold before our eyes the fact that “all our righteous acts are like filthy rags” (Isaiah 64:6). Rather, the gospel teaches that our spiritual sacrifices are acceptable to God through Jesus Christ (1 Peter 2:5). Jesus washes away our imperfections and then blesses us for our efforts. The message again is clear: To God alone be the glory!

尽管因为罪我们的行为是不完美和不纯洁的，但是它们仍蒙上帝的接纳和喜悦。我们并非从上帝律法的信息之中学到了这点。律法持续不断地把以下事实呈现在我们眼前，即“所有的义都像污秽的衣服”（以赛亚书 64：6）。然而，福音教导我们说，我们属灵的献祭借着耶稣基督是蒙上帝所接纳的（彼得前书 2：5）。耶稣洗净了我们的不完美，并且随后还会祝福我们的付出。这信息仍然是清晰的：荣耀唯独归于上帝！



Gifts for All Believers 给所有信徒的恩赐

Our imaginations easily run wild when we try to imagine what life is like in heaven, God's perfect dwelling place, his holy temple. The Bible, especially in the visions given to Saint John, recorded in Revelation, describes heaven as a place of perfect peace and tranquillity, of awesome grandeur and glory, devoid of all malice and evil.

当我们试图去想象天堂——上帝完美的居所、祂的圣殿——的生活该是如何一副画面时，我们的想象力很容易失去控制。圣经，尤其是在给圣约翰的、被记录在启示录里头的异象之中，把天堂描述为一个完全平安宁静的地方，其中充满了令人叹为观止的庄严和荣耀，并且全无怨恨与恶毒。

Now let your imagination run for a while on the thought that already now a believer is such a wondrous dwelling place of God. "Don't you know that you yourselves are God's temple and that God's Spirit lives in you? . . . God's temple is sacred, and you are that temple" (1 Corinthians 3:16,17). Inside each Christian is a place of faith, peace, and tranquillity, a thing of beauty, a temple where no malice or evil is found. At least that is the kind of divine temple the Holy Spirit wants to make within us! Through the gospel in the Word and sacraments, the Holy Spirit pours into us the gifts that make us a dwelling fit for the King.

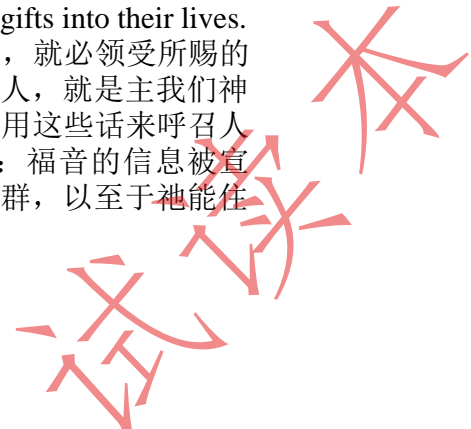
现在，让你的想象力略微驰骋一下，思想一个信徒现在就已经是如此奇妙的上帝的居所了，“岂不知你们是神的殿，神的灵住在你们里头吗？……神的殿是圣的，这殿就是你们”（哥林多前书 3：16，17）。每个基督徒的里头是一个信心所住的、平安宁静的地方，是一样美好的事物，是一座没有怨恨与恶毒的殿宇，至少这是一座圣灵想要住在我们里面的圣殿！藉着神的话语和圣礼之中的福音，圣灵将恩赐浇灌给我们，使我们成为适合那位君王居住的地方。

Faith, his prime gift

信心，祂首要的礼物

"Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. The promise is for you and your children and for all who are far off—for all whom the Lord our God will call" (Acts 2:38,39). With these words Peter called the crowd to faith on the first Pentecost. Notice well the means that were used: the gospel message was preached and Baptism with water was administered. Through these means the Holy Spirit was given to the people as a gift so he could dwell in their hearts and bring his gifts into their lives.

“你们各人要悔改，奉耶稣基督的名受洗，叫你们的罪得赦，就必领受所赐的圣灵。因为这应许是给你们，和你们的儿女，并一切在远方的人，就是主我们神所召来的”（使徒行传 2：38，39）。在第一个五旬节上彼得用这些话来呼召人群进入信心之中。我们需要好好注意一下其中所用到的工具：福音的信息被宣讲，水的洗礼被执行。藉着这些工具圣灵作为礼物被赐给了人群，以至于祂能住在他们的心中，并把祂的恩赐带入到他们的生命之中。



We have seen earlier that the Holy Spirit's prime work is to glorify Jesus (John 16:14,15) by testifying about Jesus and what he has done (15:26). It follows logically, then, that the Spirit's first and foremost gift is saving faith. The Holy Spirit causes the testimony of Jesus to take root in our hearts and grow into faith. In this way the Spirit brings glory to Jesus by building up Jesus' body, the church.

我们之前已经了解到圣灵首要的工作是藉着为耶稣和祂所成就的（约翰福音 15: 26）作见证来荣耀耶稣（约翰福音 16: 14, 15）。那么，顺理成章地，圣灵所赐的、首先的、最重要的恩赐就是拯救的信心。圣灵使得耶稣的见证在我们的心里扎下根来，并且成长为信心。以这样的方式，圣灵藉着建造耶稣的身体——教会，而为耶稣带来了荣耀。

We all need a spiritual tutor: "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). The New Evangelical Translation: New Testament (the predecessor to the God's Word translation) captures that last phrase clearly: "because one must have the Spirit to judge them correctly." Spiritual discernment, the ability to judge wisely and correctly in religious matters, therefore, comes solely through the Holy Spirit. "I tell you that no one who is speaking by the Spirit of God says, 'Jesus be cursed,' and no one can say, 'Jesus is Lord,' except by the Holy Spirit" (12:3). Spiritual discernment to recognize Jesus as Lord is, in a word, faith. The Holy Spirit gives such saving faith freely to each Christian.

我们都需要一位属灵的家庭教师：“属血气的人不领会神圣灵的事，反倒以为愚拙，并且不能知道，因为这些事惟有属灵的人才能看透”（哥林多前书 2: 14）。新福音派译本（神道译本的前身）在新约的这段经文里面清楚地捕捉到了最后一句话：“因为人必须有圣灵来正确地判断它们。”因此，属灵的洞察力，即在属灵事务中作出有智慧和正确判断的能力，完全来自圣灵。“我告诉你们，被神的灵感动的，没有说耶稣是可咒诅的。若不是被圣灵感动的，也没有能说耶稣是主的”（哥林多前书 12: 3）。认出耶稣是主的属灵洞察力，简而言之，就是信心。圣灵将这种拯救的信心白白地赐给了每一位基督徒。

Companion gifts of faith

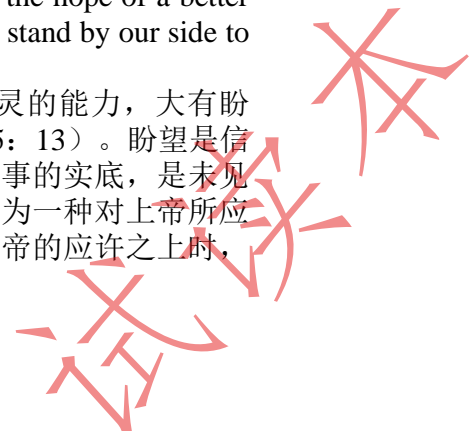
伴随信心的其他恩赐

With the gift of faith come many other spiritual gifts as well.

伴随着信心的恩赐，许多其他的属灵恩赐也纷纷到来。

"May the God of hope fill you . . . so that you may overflow with hope by the power of the Holy Spirit," Paul prays for the Romans and in turn for us (Romans 15:13). Hope is an added benefit of faith, as the Bible tells us: "Faith is being sure of what we hope for and certain of what we do not see" (Hebrews 11:1). Christian hope can be defined as a confident longing for the things God has promised. When our hope is based on the promises of our faithful God, there is nothing uncertain about it. God keeps his promises! Our hope is a fact; it just hasn't happened yet. In the midst of life with its frequent troubles and heartaches, we have a sure and certain hope. We have the hope of a better world to follow in heaven, and we have the hope of a God who will stand by our side to bring us safely there.

“但愿使人有盼望的神……充满你们的心，使你们借着圣灵的能力，大有盼望，”保罗为了罗马人的祷告也是为了我们的祷告（罗马书 15: 13）。盼望是信心的一项附加福利，正如圣经所告诉我们的：“信就是所望之事的实底，是未见之事的的确据”（希伯来书 11: 1）。基督徒的盼望可以被描述为一种对上帝的应许之事的有把握的渴望。当我们的盼望被建立在我们信实的上帝的应许之上时，



就没有什么是不确定的了。上帝持守祂自己的应许！我们的盼望是一个事实，它只是还没有发生而已。生活不免充满了痛苦与心碎，然而于其中我们却仍有着确信并笃定的盼望。我们拥有在天堂会是一个更好世界的盼望，我们拥有上帝将会在我们的身边把我们平安带往那里的盼望……

This hope, this certainty, is a gift of the Holy Spirit. “We rejoice in the hope of the glory of God. Not only so but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope. And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us” (Romans 5:2-5).

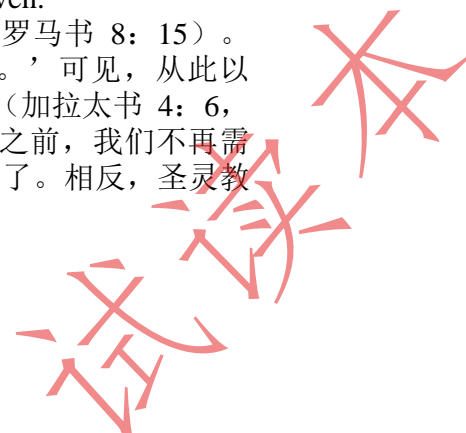
这样的盼望，这样的确信，是圣灵给我们的一份恩赐。“我们……欢欢喜喜盼望神的荣耀。不但如此，就是在患难中，也是欢欢喜喜的。因为知道患难生忍耐，忍耐生老练，老练生盼望，盼望不至于羞耻，因为所赐给我们的圣灵将神的爱浇灌在我们心里”（罗马书 5：2-5）。

“All you need is love,” the golden oldies radio station plays again and again. Another of its favorites says, “What the world needs now is love, sweet love. It’s the only thing that there’s just too little of.” The Christian knows that such lyrics are missing the point. The love we need is there—free and full—for “God so loved the world . . .” (John 3:16). As a gift of the Holy Spirit, the believer knows the amazing love of God encompasses us. “Greater love has no one than this, that he lay down his life for his friends” (15:13). But Jesus loved us even more than that because he laid down his life for us when we were still his bitterest enemies. “This is how God showed his love among us: He sent his one and only Son into the world that we might live through him. This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins” (1 John 4:9,10).

“你所需要的就是爱，”黄金老歌电台一遍又一遍地播放到。另外一首同类中最受人们喜爱的歌曲也是如此唱到：“现在这个世界所需要的就是爱，甜蜜的爱，这是唯一一件还缺少的事儿。”基督徒知道这样的歌词没有说中要点。我们所需要的爱就在那里——白白的、完全的——因为“神爱世人……”（约翰福音 3：16）。信徒们知道上帝奇妙的爱——这一圣灵的礼物——环绕着我们。“人为朋友舍命，人的爱心没有比这个大的”（约翰福音 15：13）。但是基督的爱比这更大，因为祂在我们还是祂最大的敌人的时候就为我们舍弃了祂的生命。“神差祂独生子到世间来，使我们借着祂得生，神爱我们的心，在此就显明了。不是我们爱神，乃是神爱我们，差祂的儿子，为我们的罪作了挽回祭，这就是爱了”（约翰一书 4：9，10）。

The Spirit also comforts and encourages us through the assurance that we have received the Spirit of sonship (Romans 8:15). “God sent the Spirit of his Son into our hearts, the Spirit who calls out, ‘Abba, Father.’ So you are no longer a slave, but a son; and since you are a son, God has made you also an heir” (Galatians 4:6,7). No longer do we tremble before the awesome majesty of the almighty Creator and perfect Judge of the universe; no longer do we try to hide from his all-seeing eyes. Rather, the Holy Spirit has taught us to know him as our “dear Father” (Abba) in heaven.

圣灵也藉着我们领受了儿女之心的确信来安慰和鼓励我们（罗马书 8：15）。“神……差祂儿子的灵，进入我们的心，呼叫，‘阿爸，父。’可见，从此以后，你不是奴仆，乃是儿子了。既是儿子，就靠着神为后嗣”（加拉太书 4：6，7）。在这位宇宙的全能创造者和完美审判者令人生畏的威严之前，我们不再需要恐惧战兢了；我们也不再需要去躲避祂那双察看一切的眼睛了。相反，圣灵教导我们认识祂，并称呼祂为天上的“亲爱的父”（阿爸）。



You may recall a famous picture from President Kennedy's years. The president sat at his imposing desk in the Oval Office in the midst of the Cuban Missile Crisis—at a time when our nation stood on the brink of nuclear world war. On the carpet underneath that desk the President's young son was playing peacefully, happily with his toys. In just this way, while the world stumbles in chaos toward judgment day, we can live our lives in peace, oblivious to all that swirls around us. We are God's dear children. Our heavenly Father has things under his control, and he is keeping his eye on us!

你也许还能想起肯尼迪总统时代的一副著名的画。古巴导弹危机期间——那时我们的国家正站在世界核战争的边缘——我们的总统在他的办公室里坐在他那张威风凛凛的桌前，而在这张桌子下面的地毯上，则是总统年幼的儿子正在静悄悄地、高兴地玩耍着他的玩具。正如这样，当整个世界在混乱中蹒跚地走向审判日的时候，我们却可以活在平安之中，并对周围一切的搅动都毫无知觉。我们是上帝亲爱的儿女，一切都在我们天父的掌管之下，祂的双眼一直都在看顾着我们。

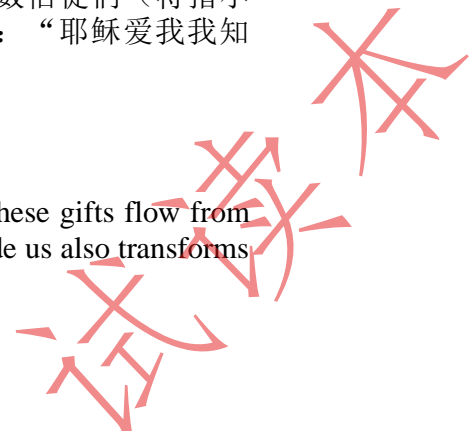
Part of the spiritual discernment the Holy Spirit gives with faith is the ability to judge all things. The Spirit causes us to know the truth, namely, God's eternal truth. "When he, the Spirit of truth, comes, he will guide you into all truth," Jesus promised (John 16:13). Firmly grounded in God's truth, found in the Bible, Christians have the basis to make judgments on the spiritual matters that come before them. Believers can evaluate what they see and hear on the basis of the revealed truth of God, confident that the Holy Spirit will assist them in applying that truth correctly. On the other hand, the worldly wise, no matter how much human education they have received, are not able to make valid judgments regarding Christians or the truth they confess. Paul put it this way: "The spiritual man makes judgments about all things, but he himself is not subject to any man's judgment: 'For who has known the mind of the Lord that he may instruct him?' But we have the mind of Christ" (1 Corinthians 2:15,16). The simplest Christian armed with the Scriptures and guided by the Holy Spirit is wiser in the matters of God than the most highly educated unbeliever. In fact, before entering school for the first time, most believers have learned the most profound truth of all: "Jesus loves me this I know, for the Bible tells me so."

伴随着信心，圣灵所赐给我们的部分属灵的洞察力就是判断万事的能力。圣灵使我们知晓真理，也就是，上帝永恒的真理。“只等真理的圣灵来了，祂要引导你们明白一切的真理”（约翰福音 16: 13）。被坚实地扎根于圣经——上帝的真理之上，基督徒们有底气可以去对呈现在他们面前的属灵事务作出判断。信徒们能够基于上帝所启示的真理去评估他们的所见所闻，并且相信圣灵会帮助他们正确地应用那真理。另外一方面，对于属世的智者，无论他们接受了多少从人而来的教育，却从来不能对基督徒或者他们所承认的真理作出任何有效的判断。保罗如此说到：“属灵的人能看透万事，却没有一人能看透了他。谁曾知道主的心去教导祂呢？但我们是有基督的心了”（哥林多前书 2: 15, 16）。被圣经所武装、被圣灵所引导的基督徒们，即使是其中最为平凡的，在属神的事务之上，也要比那些受过最高教育的非信徒更有智慧。事实上，在大多数信徒们（特指小孩）第一次入学之前，他们就已经学过了那最为深刻的真理：“耶稣爱我我知道，因有圣书告诉我。”

Fruits of the Spirit

圣灵所结的果子

The Holy Spirit gives us faith, hope, love, sonship, and truth. These gifts flow from God and are given for us to enjoy and use. The Spirit dwelling inside us also transforms



our characters. He works in us to produce reflections of the divine in our daily dealings. Those divine characteristics he produces are called the fruits of the Spirit, or the fruits of faith. They are produced in all believers and are traits each Christian should strive to display abundantly in this life.

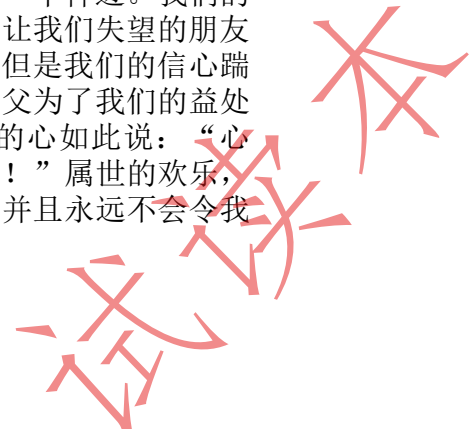
圣灵赐给了我们信心、盼望、爱、儿女的名分，以及那真理。这些恩赐是从上帝而来的，祂将它们赐给我们叫我们可以享受和使用。住在我们里面的圣灵也改变着我们的品性，祂在我们里面作工，使我们在我们的日常生活中，反射出神的形像来。这些祂使我们生发出来的神圣的品性，我们称它们为圣灵的果子，或者说信心的果子。它们所有的信徒里面所生发出来的，是每个基督徒今生应当竭力展现出来的特质。

“The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control. . . . Since we live by the Spirit, let us keep in step with the Spirit” (Galatians 5:22,23,25). The love spoken of in these verses is not the same as the love we discussed earlier in this chapter. There the love was God’s love that we receive and enjoy. This Galatians verse speaks about the love that God produces in us. It’s the love the Bible speaks of when it says, “We love because he [God] first loved us” (1 John 4:19). Motivated by God’s love for us, we now become lovers. Out of selfish, self-centered people the Holy Spirit makes saints who truly reflect Christ-like love to those around them. This is a miraculous change from our natural attitude toward others, especially our enemies. It is a change in character worked by the power of the Holy Spirit within us.

“圣灵所结的果子，就是仁爱，喜乐，和平，忍耐，恩慈，良善，信实，温柔，节制……我们若是靠圣灵得生，就当靠圣灵行事”（加拉太书 5：22，23，25）。这里所提到的（仁）爱与我们在本章里面之前所提到的爱并不相同，那里我们所说的爱是我们从上帝那里收到并且享受的那份爱，而加拉太书这段经文里面所说的爱是上帝在我们的里面作工使我们生发出来的爱，对于这种爱，圣经说，“我们爱，因为神先爱我们”（约翰一书 4：19）。因为被神对我们的爱所激励，我们现在成了爱神爱人的人。圣灵在一个自私、以自我为中心的人里面，创造出了一位能真正向周围的人反射出基督之爱的圣徒，这是一种不可思议的、态度的转变，即我们生来对待别人、尤其是我们对待仇敌的态度的转变，这是一种因着圣灵在我们里面的大能而带来的品性的转变。

In the midst of the troubles and heartaches of this life, the Christian has joy. That too is a miracle. Our minds look at the headlines in the daily newspapers and at the problems in our lives. We look at the friends who disappoint us and the relatives who let us down. Our minds often see nothing to be joyful about. But then our faith kicks in. It sees the love of God, the hope of heaven, and the certainty that our heavenly Father rules all things for our good. The Holy Spirit empowers our faith to say to our minds: “I don’t care what you say, Mind. God rules, and I will joyfully trust in him!” Earthly joys are—at best—temporary and doomed eventually to disappoint; the Spirit’s joy is eternal and will never fail us.

今生不免痛苦与心碎，然而基督徒在其中仍有喜乐，这也是一个神迹。我们的心会关注每日报纸的头条和生活中的问题，我们看到的是那些让我们失望的朋友和亲戚们，我们的心常常看不到什么令人值得高兴的事情。但是我们的信心踹门而入，它看到了上帝的爱、天堂的盼望，以及那份我们的天父为了我们的益处掌管着一切的确信。圣灵给我们的信心以力量，让它对我们的心如此说：“心啊，我不在乎你说了什么，上帝掌权着呢，我要喜乐地倚靠祂！”属世的欢乐，至多是暂时的，最终注定会让人失望；圣灵的喜乐是永恒的，并且永远不会令我们失望。



The Spirit produces peace. The Christian, at peace in his conscience, at peace with his God, at peace regarding what the future holds, enjoys personal peacefulness. Moreover, the Holy Spirit converts that inner peace into action so that the Christian becomes the living embodiment of Jesus' words "Blessed are the peacemakers" (Matthew 5:9).

圣灵带来平安。一个基督徒，他拥有良心的平安，他拥有和他的上帝之间的平安，他拥有面对未来的平安，他享受着属于他个人的平安。并且，圣灵将这份内在的平安转化为我们外在的行动，以至于基督徒成了耶稣所说的“使人和睦的人有福了”这句话的生动体现（马太福音 5：9）。

Patience, kindness, goodness, faithfulness, gentleness, and self-control are characteristics in short supply in a dog-eat-dog world. On the other hand, all were in bountiful supply in the life of Jesus Christ. In this he set an example for us. Now the Holy Spirit produces these characteristics in all of Jesus' followers. There is something unnatural in such characteristics. In fact, the natural mind sees them as dangerous because "people will take advantage of you and walk all over you." The natural mind may often be right in that regard. The Holy Spirit makes us unnatural, however; he makes us godly. The Spirit makes us truly want to follow Jesus' example and to do what pleases God. As for those who take advantage of us or misuse our godliness, we will let the Lord handle that.

忍耐、恩慈、良善、信实、温柔和节制是在这个狗咬狗自相残杀的世界之中尤为稀缺的品性。而与之相反，在耶稣基督的生命之中，这些都是丰盛有余的。在这些事情之上，祂曾为我们设立了榜样。现在，圣灵使所有耶稣的跟随者的里面生发出这些品性来。在这些品性之中有些东西显得不太自然（罪性所认为的自然），事实上，自然的想法会将它们看作是危险的，因为“人们会利用你并且骑在你的头上。”在这些方面，自然的想法也许常常是正确的。然而，圣灵使我们成了不自然的人，祂使我们成了敬虔的人。圣灵使我们真正想要效法耶稣的榜样，并且做上帝所喜悦的事。至于那些利用我们或者侮辱我们的敬虔的人，我们就让我们的主来处理他们吧。

Consider a few additional examples of the miraculous changes in character the Spirit produces. His working is even more awesome when you consider the weak, sinful material he has to work with.

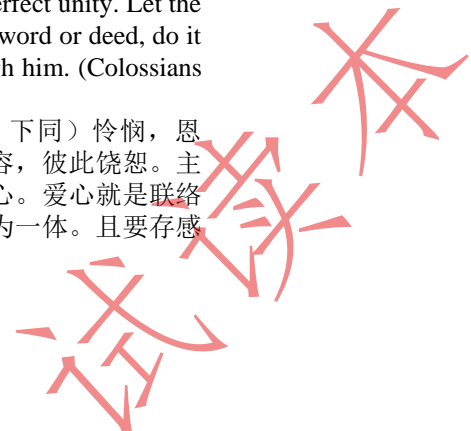
我们来思想另外一些关于圣灵在我们里面作工使我们产生不可思议的转变的例子，而当你想到祂是在和怎样软弱、有罪的器皿打交道时，你就更能知道祂的作为是何等地让人惊叹了。

The wisdom that comes from heaven is first of all pure; then peace-loving, considerate, submissive, full of mercy and good fruit, impartial and sincere. (James 3:17)

惟独从上头来的智慧，先是清洁，后是和平，温良柔顺，满有怜悯，多结善果，没有偏见，没有假冒。（雅各书 3：17）

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. Let the peace of Christ rule in your hearts. . . . And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him. (Colossians 3:12-15,17)

所以你们既是神的选民，圣洁蒙爱的人，就要存（原文作‘穿’，下同）怜悯，恩慈，谦虚，温柔，忍耐的心。倘若这人与那人有嫌隙，总要彼此包容，彼此饶恕。主怎样饶恕了你们，你们也要怎样饶恕人。在这一切之外，要存着爱心。爱心就是联络全德的。又要叫基督的平安在你们心里作主。你们也为此蒙召，归为一体。且要存感



谢的心。无论作什么，或说话，或行事，都要奉主耶稣的名，借着祂感谢父神。
(歌罗西书 3: 12-15, 17)

Another important fruit is the courage to witness for Christ and, through our witness, to call others to faith. At his ascension Jesus promised his disciples, “You will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth” (Acts 1:8). While this promise was fulfilled in a spectacular way on Pentecost, it is not limited to the original 12 disciples. That is first shown us by the parting words of Jesus we just read. Those 12 men would not by themselves be able to witness “to the ends of the earth.” The completion of such worldwide witnessing would require many witnesses over many years.

另外一个重要的果子就是为基督作见证、并藉着我们的见证呼召别人进入信心之中的勇气。当耶稣升天的时候，祂向祂的门徒们应许到，“圣灵降临在你们身上，你们就必得着能力。并要在耶路撒冷，犹太全地，和撒玛利亚，直到地极，作我的见证”（使徒行传 1: 8）。虽然这一应许已经在五旬节的时候以一种特别的方式被应验了，然而这却不只局限于那起先的十二门徒。这首先表现在我们刚刚读到的耶稣的临别赠言上，这十二个人单凭他们自己是不能“直到地极”为主作见证的，这一世界性的见证需要许多年并许多的见证人才能将之完成。

The wider intent of Jesus’ promise is demonstrated also in the events that followed the first Pentecost. “A great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria. Those who had been scattered preached the word wherever they went” (Acts 8:1,4). Jesus gave this command to his church: “Go and make disciples of all nations. . . . And surely I am with you always, to the very end of the age” (Matthew 28:19,20). This Great Commission implies that the Holy Spirit will continue to make and equip witnesses in every era of time to the very end.

耶稣的应许中更为宽广的意图也在第一个五旬节之后的一些事件之中被显明了出来。“从这日起，耶路撒冷的教会，大遭逼迫。除了使徒以外，门徒都分散在犹太和撒玛利亚各处。那些分散的人，往各处去传道。”（使徒行传 8: 1, 4）。耶稣命令祂的教会说：“所以你们要去，使万民作我的门徒，奉父子圣灵的名，给他们施洗。凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了。”（马太福音 28: 19, 20）。这一伟大的使命表明圣灵将会继续在每个时代创造并装备见证人，去为耶稣作见证，直到世界的末了。

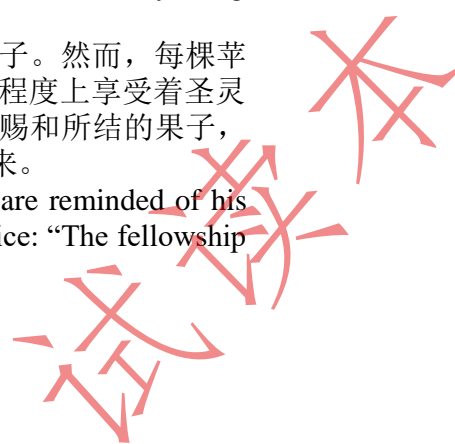
Use of the Spirit’s gifts

圣灵的恩赐的使用

Just as an apple tree produces apples, so those who are temples of the Spirit produce the fruits of the Spirit. Every apple tree does not produce fruit equal in quantity or quality, however. In the same way Christians enjoy and reflect the Spirit’s gifts in varying degrees. Our goal is to cultivate the gifts and fruits of the Spirit, faithfully using the Word, Baptism, and the Lord’s Supper to grow spiritually.

就像一棵苹果树会结苹果，那些圣灵的殿也会结出圣灵的果子。然而，每棵苹果树不会结出质和量都一样的果子。同样，基督徒也在不同的程度上享受着圣灵所赐的恩赐，并反映着它们。我们的目标是培养圣灵所赐的恩赐和所结的果子，忠心地使用神的话语、洗礼和圣餐，以使我们在属灵上成长起来。

To help us reach our goal, we have an ever-present helper. We are reminded of his presence each time we hear the apostolic blessing in a worship service: “The fellowship



of the Holy Spirit be with you all” (2 Corinthians 13:14). The Spirit comes to us to bring peace and purity. He descends with a sword, “which is the word of God” (Ephesians 6:17). He uses that Word to battle the sin and weakness that hinder our enjoyment of his gifts.

而为了帮助我们达成我们的目标，有一位帮助者无时无刻地不在我们的身边支持着我们。每当我们在礼拜中听到那藉着使徒传达给我们的祝福的时候，我们就被提醒着祂的临在：“愿圣灵的感动常与你们众人同在”（哥林多后书 13：14）。圣灵来到我们中间，为我们带来了平安与纯洁。祂手持宝剑——“神的话语”（以弗所书 6：17）——降临于世，祂使用神的话语，与那阻碍我们享受祂恩赐的罪和软弱兵戎相见。



Foundational and Confirmatory Gifts 根基性恩赐与认可性恩赐

The Greek word charisma (plural: charismata) means “a gift of grace,” a gift of God’s undeserved love. It is the Bible’s word for the special gifts the Holy Spirit freely gives to God’s people. Some of the Spirit’s charismata, such as instantaneous healing or speaking in tongues, are spectacular. Others, like teaching or showing mercy, may seem ordinary and unexciting. All the Spirit’s gifts, however, are intended for the good of the church.

希腊语 charisma (复数: charismata) 的意思是“恩典的礼物”，即一份来自上帝的、对我们的不配得的爱，当圣经提到圣灵所白白赐给神的百姓的那些特殊的恩赐时，就是用到了这个词语。在圣灵所赐的 charismata 中，有些诸如即时治愈人或者说方言的恩赐，非常的奇妙，而其它的，比如像教导或者怜悯人的恩赐，则显得比较的平凡与乏味。然而，圣灵所赐下的所有的恩赐，都是为了教会的益处。

The modern-day charismatic movement has adopted the term charisma as its own and seeks to reclaim the supernatural gifts of the Spirit and use them in the church today. Charismatics have a fascination especially with the spectacular gifts of speaking in tongues, healing, and prophecy.

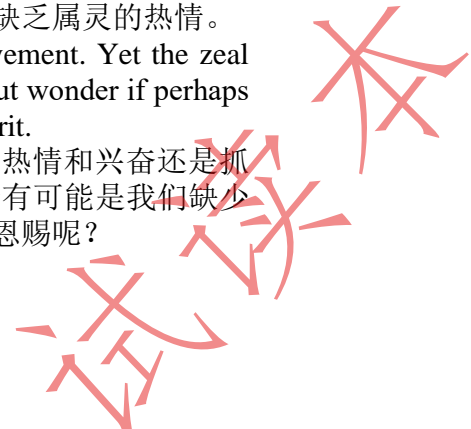
现代灵恩运动 (charismatic movement) 把 charisma 这个词借了过去并且按自己的方式来使用它，这一运动尝试重新强调圣灵所赐的超自然恩赐并且在现在的教会中使用它们。在说方言、医病和预言这些奇妙的恩赐方面，灵恩派特别让人着迷。

Fascination with the supernatural gifts of the Spirit has centered historically in the Pentecostal family of churches. As their name implies, these churches attempt on a regular basis to relive the miraculous outpouring of the Spirit on the first Pentecost. In the past, Pentecostal churches were relegated to the fringes of Christianity. Lately, however, the charismatic movement has made inroads into most denominations in the United States. Its adherents tend to remain in mainline congregations, while faulting “ordinary” Christians in their churches for a lack of spiritual zeal.

从历史上来看，对于圣灵超自然恩赐的着迷一直以来就是五旬节派教会家族的中心。正如他们的名字所表明的，这些教会会定期尝试着去再体验第一个五旬节上圣灵的浇灌。在过去，五旬节派教会曾一度被贬低以至到了基督教的边缘。然而，后来，灵恩运动侵袭了美国的大多数宗派，它的拥护者们试图继续呆在主流的教会之中，同时又会指责他们教会里面“普通的”基督徒们缺乏属灵的热情。

Many Christians have looked skeptically at the charismatic movement. Yet the zeal and excitement of charismatics catch our attention. We can’t help but wonder if perhaps we are lacking something or leaving unused exciting gifts of the Spirit.

许多基督徒会带着怀疑的目光看待灵恩运动，然而灵恩派的热情和兴奋还是抓住了我们的眼球。以至于我们不禁想要问问我们自己：会不会有可能是我们缺少了什么呢？还是说我们没有去使用圣灵所赐的那些激动人心的恩赐呢？



Background

背景

The Scriptures indicate that each believer receives at least one spiritual gift. “To each one the manifestation of the Spirit is given for the common good. All these [spiritual gifts] are the work of one and the same Spirit, and he gives them to each one, just as he determines” (1 Corinthians 12:7,11).

圣经表明每个信徒至少收到了一样属灵的恩赐，“圣灵显在各人身上，是叫人得益处。这一切（属灵的恩赐）都是这位圣灵所运行，随己意分给各人的。”（哥林多前书 12：7，11）。

There are numerous gifts—all coming from the undeserved love of God. There is, therefore, no reason—or right—for any believer to feel superior or more important than another. “Just as each of us has one body with many members, and these members do not all have the same function, so in Christ we who are many form one body, and each member belongs to all the others. We have different gifts, according to the grace given us” (Romans 12:4-6). The Spirit doles out gifts as he sees fit so that the body of Christ is healthy and functioning properly.

恩赐有许多，却都是源自上帝给我们的那不配得的爱。因此，任何一个信徒都没有理由也没有权利感觉自己比其他人更为出众或者更为重要。“正如我们一个身上有好些肢体，肢体也不都是一样的用处。我们这许多人，在基督里成为一身，互相联络作肢体，也是如此。按我们所得的恩赐，各有不同”（罗马书 12：4-6）。圣灵按祂自己看来合适的方式给各人发放恩赐，祂这么做是为了让基督的身体能够保持健康并且以适当的方式来运作。

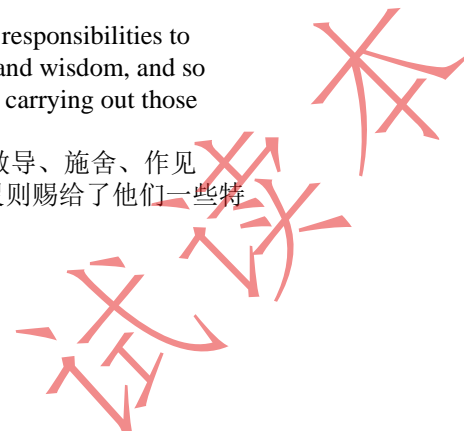
The Spirit gives his gifts with the intention that they be used to benefit others. “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms” (1 Peter 4:10).

圣灵赐下祂恩赐的目的之一是为了使它们可以对其他人有益处，“各人要照所得的恩赐彼此服事，作神百般恩赐的好管家”（彼得前书 4：10）。

Before defining what spiritual gifts are, let’s look at a few things they are not.

在定义属灵的恩赐是什么之前，让我们先要来看一下它们不是什么。

- Spiritual gifts are not essential to being a Christian. Faith, not charismatic gifts, makes a Christian. It is wrong to expect all Christians to have specific gifts, such as the ability to speak in tongues. The Spirit’s gifts are given in differing amounts and combinations as he sees fit.
- 属灵的恩赐并不是一个基督徒之所以是一个基督徒的必须条件。信心，而非特别的属灵恩赐，才使得一个基督徒之所以是一个基督徒。期待所有的基督徒拥有特别的恩赐，诸如说方言的能力，这并不正确。圣灵按照祂自己的意思，以不同的数量和组合将祂的恩赐赐给基督徒们。
- Spiritual gifts are not merely natural talents. Christians and non-Christians alike have natural talents. Spiritual gifts are bestowed only upon Christians.
- 属灵的恩赐不仅仅只是天赋而已。基督徒和非基督徒两者都拥有天赋，但是属灵的恩赐却只是赠予基督徒的。
- Spiritual gifts are different from responsibilities. All Christians have responsibilities to serve, exhort, teach, give, witness, show mercy, grow in knowledge and wisdom, and so forth. To some the Spirit has given a special aptitude or charisma for carrying out those responsibilities.
- 属灵的恩赐区别于责任。所有的基督徒都有责任服侍、劝化、教导、施舍、作见证、怜悯人、在知识和智慧上长进，等等。而对于一些人，圣灵则赐给了他们一些特别的能力或者恩赐，让他们去承担这些责任。



- Spiritual gifts are not the same in every era or situation either. Rather, the Spirit gives his gifts for a purpose. He supplies whatever gifts are needed for the good of the church at a specific time and place according to its circumstances.
- 属灵的恩赐并不是在每个时代或者每种情形下都是相同的，反而，圣灵赐下祂的恩赐是有其自身的目的的。在每个特殊的时间或者地点，祂会根据教会的情况，为了它的益处提供它所需要的所有恩赐。

It's time for a definition. Spiritual gifts are endowments of special abilities bestowed by the grace of God on individual Christians for the good of the church. In other words, spiritual gifts are talents or aptitudes through which the Holy Spirit equips believers for spiritual service.

现在是时候让我们来下定义了。属灵的恩赐是上帝因着祂的恩典、为了教会的益处而赐予个体基督徒的特殊能力的馈赠。换言之，属灵的恩赐是圣灵藉此为了特殊的服事而装备信徒的才能或者能力。

Listing of gifts

恩赐的列表

Four lists of spiritual gifts are given in the New Testament (Romans 12:6-8; 1 Corinthians 12:8-10; 1 Corinthians 12:28; Ephesians 4:11). Some gifts occur in more than one list. Prophecy or prophet, for example, appears in all four listings; teaching/teacher in three; miracles in two. Other gifts, such as evangelist, exhortation, and giving, appear only once. In addition to the lists just mentioned, Peter speaks of "various forms" of gifts and then points to speaking and serving as two general categories (1 Peter 4:10,11). We should not imagine that these lists are exhaustive. There certainly are other gifts, such as gifts of music, which are not specifically mentioned.

新约给出了四个关于属灵恩赐的列表（罗马书 12：6-8；哥林多前书 12：8-10；以弗所书 4：11）。其中的一些恩赐出现在了不只一个列表之中。比如说，预言或者先知，出现在了所有四个列表之中；教导/教师则出现在了三个列表之中；神迹则出现在了两个之中。其它的恩赐，诸如传福音、劝化以及施舍，只出现过一次。除了以上所提到的列表，彼得又谈到了“百般”的恩赐，随后他提及了讲道和服事，将它们归为了两种一般的类别（彼得前书 4：10，11）。我们不应该认为这些列表就涵盖了所有的恩赐，当然还有其它的，诸如音乐的恩赐，就没有被特别地提及。

We can organize the listed gifts in the following manner:

我们可以用以下的方式来梳理上面所提到的各样恩赐：

FOUNDATIONAL GIFTS

根基性恩赐

Prophet

先知

Apostle

使徒

Discernment

识别（辨别诸灵）

CONFIRMATORY GIFTS



认可性恩赐

Miracles

行神迹

Healing

医病

Speaking in Tongues

说方言

Interpretation of Tongues

翻方言

CONTINUING GIFTS

持续性恩赐

SPEAKING

讲道

Evangelist

传福音的

Pastor

牧师

Teacher/Teaching

教师/教导

Exhortation

劝化

Word of Wisdom

智慧的言语

Word of Knowledge

知识的言语

SERVING

服事

Serving

执事

Giving

施舍

Leadership

治理

Administration

治理事

Showing Mercy/Helps

怜悯人/帮助人

Faith

信心

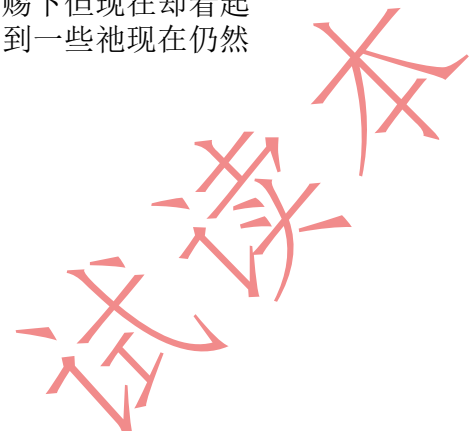
In the rest of this chapter we will look at special gifts the Spirit has given in the past but no longer seems to be giving. In the next chapter we will look at spiritual gifts he still gives for the good of the church.

在本章接下去的内容里面，我们会一起来看一些圣灵过去所赐下但现在却看起来不再赐下的特殊恩赐。而在接下去的一章里面，我们则会看到一些祂现在仍然为了教会的益处而赐下的恩赐。

Foundational gifts

根基性恩赐

Prophet



先知

We can define the spiritual gift of prophet this way: the divine endowment to receive and speak forth truth received by direct revelation from God.

我们可以用以下方式来定义先知的恩赐：让人领受并讲说来自上帝直接的启示的真理的神圣赠予。

A prophet is one who speaks for God. In the days before the completion of the Bible, prophets routinely received revelations directly from God. Among the divine messages they faithfully delivered to the people were predictions regarding the future. The Bible prescribes two tests of a true prophet. First, his message won't contradict God's revealed will (Isaiah 8:20). Second, all his predictions will come true (Deuteronomy 18:22).

先知是为上帝讲话的人。在圣经尚未完成之前，先知有规律地从上帝那里直接地领受启示。在他们所领受并传递给百姓的神圣信息之中，有一些是关于未来的预言。圣经规定了对于一个真先知的两项测试，首先，他所讲的信息不能与上帝所启示的旨意相矛盾（以赛亚书 8：20），其次，他所有的预言必须要被应验（申命记 18：22）。

Through the prophets in the Old Testament times, God gave his church his Word, which he moved the prophets to record in the 39 books of the Old Testament. "In the past God spoke to our forefathers through the prophets" (Hebrews 1:1). The New Testament church in its early years was also blessed with prophets (Acts 11:27; 13:1; 1 Corinthians 14:29; Ephesians 4:11). The prophets were the preachers of their day. While their work continues in the preachers who proclaim the truth of the Bible today, prophets who received direct revelations were gifts for the time before the completion of the Bible.

藉着旧约时代的先知们，上帝把祂的话语——祂感动先知们所写下的旧约 29 卷书——赐给了祂的教会。“神……在古时借着众先知，多次多方的晓谕列祖”（希伯来书 1：1）。在新约教会的早期，上帝也赐下了一些先知来祝福他们（使徒行传 11：27；13：1；哥林多前书 14：29；以弗所书 4：11）。那些先知是他们那个时代的讲道人，他们的工作如今在那些宣讲圣经真理的人当中继续进行着，然而在圣经未完成之前，那些从上帝那里直接领受启示的先知们拥有着先知的恩赐。

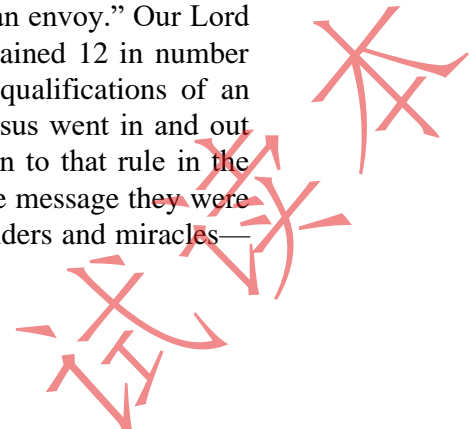
Apostle

使徒

The gift of being an apostle was given to a very limited number of men to act with God-given power and to speak with God-given authority by virtue of personal knowledge of Christ and direct revelation of the Spirit.

作使徒的恩赐只给了极小的部分人，他们藉着对于基督亲自的认知和圣灵直接的启示，以上帝所赐的能力去行动，用上帝所赐的权柄来说话。

Apostle comes from the Greek verb apostello, which means "to send out." Its noun derivative, apostolos, was used as a nautical term in classical Greek. It meant "a vessel sent on a mission." Apostolos came to mean "a person sent out as an envoy." Our Lord Jesus chose 13 men to be his apostles: the 12 disciples (who remained 12 in number because Matthias replaced Judas Iscariot) and Paul. One of the qualifications of an apostle was that he had "been with us the whole time the Lord Jesus went in and out among us" (Acts 1:21). The Lord Jesus himself made an exception to that rule in the case of Paul. The apostles were given special powers to back up the message they were sent out to proclaim: "The things that mark an apostle—signs, wonders and miracles—



were done among you with great perseverance” (2 Corinthians 12:12). The apostles were Jesus’ specially chosen ambassadors to be the foundational teachers of the New Testament church and to proclaim the gospel to the world through their preaching and through the Scriptures they wrote.

使徒（希腊语：apostolos）一词是由希腊语动词 apostello 变化而来的，它的意思是“差派出去”。使徒（apostolos），是它的名词派生词，在古希腊语中是一种航海用语，它的意思是“被差派去执行任务的船只”，后来这词的意思演变为“一个作为使者而被差派出去的人”。我们的主耶稣拣选了十三个人来作为祂的使徒：十二使徒（之所以仍是十二个人是因为马提亚替代了加略人犹大）与保罗。做使徒的要求之一是“主耶稣在我们中间始终出入的时候……必须……常与我们作伴”（使徒行传 1：21），而主耶稣自己则在保罗的事情上破了一次例。使徒被赐予了特别的能力来支持那些他们被差派出去所要宣讲的信息：“我在你们中间，用百般的忍耐，借着神迹奇事异能，显出使徒的凭据来”（哥林多后书 12：12）。使徒是蒙耶稣所特别拣选的代表，他们蒙拣选是为要作立新约教会根基的教师，他们也要藉着他们的讲道和他们写下的圣经向全世界去宣讲福音。

Today no one can meet the qualifications of apostleship, in particular being an eyewitness of Jesus’ ministry. Moreover, special revelations are no longer needed since the Scriptures are complete, containing everything necessary “for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16,17). We conclude, therefore, that the Holy Spirit no longer gives apostles to the modern-day church.

如今没有人符合作使徒的要求，尤其是就亲眼见证过耶稣的事工这一点而言。此外，既然圣经已经被完成了，且包含了所有“于教训，督责，使人归正，教导人学义……叫属神的人得以完全，预备行各样的善事”必要的事，那么我们就不再需要一些特殊的启示了（提摩太后书 3：16，17）。因此，我们得出结论说，圣灵不再赐给现在的教会使徒了。

The prophets and apostles were foundational gifts essential for establishing the church. They faithfully carried out their assignment. The holy Christian church stands today, “built on the foundation of the apostles and prophets” (Ephesians 2:20), who continue to speak to us through the Scriptures.

先知和使徒是建立教会所必须的根基性的恩赐。他们忠心地完成了上帝交给他们的任务，基督圣洁的教会今日站立着：“被建造在使徒和先知的根基上，有基督耶稣自己为房角石”（以弗所书 2：20），藉着圣经，教会今天继续和我们说话。

Discernment

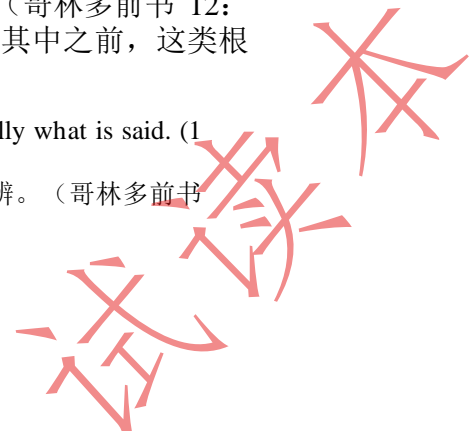
识别（辨别诸灵）

The listing of the Spirit’s special gifts includes discernment or “distinguishing between spirits” (1 Corinthians 12:10). Before the Bible was completed and everyone agreed which books belonged in it, that foundational gift was also needed.

圣灵特殊的恩赐这一列表之中包含了识别或称“辨别诸灵”（哥林多前书 12：10）这一恩赐。在圣经写完并且每个人都同意哪卷书应该归入其中之前，这类根基性的恩赐是必要的。

Two or three prophets should speak, and the others should weigh carefully what is said. (1 Corinthians 14:29)

至于作先知讲道的，只好两个人，或是三个人，其余的就当慎思明辨。（哥林多前书 14：29）



Do not treat prophecies with contempt. Test everything. Hold on to the good. Avoid every kind of evil. (1 Thessalonians 5:20-22)

不要藐视先知的讲论，但要凡事察验。善美的要持守，各样的恶事要禁戒不作。（帖撒罗尼迦前书 5：20-22）

The spiritual gift of discernment was the ability to evaluate the message of one who claimed to have received a revelation or a prophecy from God. Through this spiritual gift the believer could determine if the message came from the Holy Spirit or if its source was the speaker's own human spirit or even an evil spirit.

识别这一属灵的恩赐是一种评估某人宣称他从上帝所领受的启示或预言的信息的能力。藉着这种属灵的恩赐，信徒可以判定他人所讲的信息是从圣灵而来的还是从他自己的灵或者甚至是从某个邪灵而来的。

All Christians need to “test the spirits to see whether they are from God, because many false prophets have gone out into the world” (1 John 4:1). Today the Holy Spirit enlightens us and equips us for such testing through the Scriptures. The gift of supernatural powers of discernment seems to have been foundational, however. Need for it ceased once the Scriptures were available as the norm for Spirit-enlightened testing.

所有的基督徒都需要“试验那些灵是出于神的不是，因为世上有许多假先知已经出来了”（约翰一书 4：1）。今天藉着圣经的光照和装备，我们可以作这样的试验。然而，识别超自然力量的恩赐似乎是根基性的，一旦圣经被用作了被圣灵所光照的试验的标准，这种恩赐也就可以停止了。

Confirmatory gifts

认可性恩赐

Of all the Spirit's gifts, the confirmatory gifts arouse the most interest and attention. Miracles, healings, and speaking in tongues are spectacular in nature. Moreover, Pentecostals and charismatics claim to be receiving these gifts today. If these gifts are still available to believers, we would like a piece of the action too!

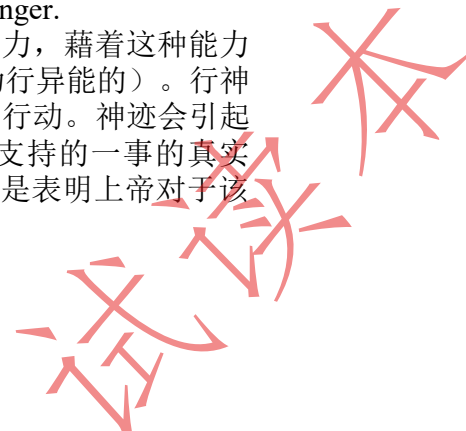
在所有属灵的恩赐之中，那些认可性的恩赐引起了人们很多的兴趣和关注。神迹、医病，以及说方言，这些恩赐确实非常地奇妙。并且，五旬节派和灵恩派宣称他们如今也领受了这些恩赐。如果这些恩赐今天还是可以被信徒们得着的，那么我们也肯定都会想要得到其中的一种。

Miracles

行神迹

Among the spiritual gifts mentioned in the New Testament is miraculous powers, through which the Holy Spirit provides “workers of miracles” (1 Corinthians 12:28). A miracle is an act of supernatural power through which God overturns the normal course of nature. A miracle elicits awe and wonder and serves as a sign to authenticate the worker as one backed by God. The gift of miracles, then, is the ability to perform supernatural acts that show God's approval of the message or messenger.

在新约所提到的各样属灵恩赐之中，有一样叫作行神迹的能力，藉着这种能力圣灵提供“行神迹的人”（哥林多前书 12：28，和合本翻译为行异能的）。行神迹是一项藉此上帝推翻一般自然规律的、被赋予超自然能力的行动。神迹会引起人的敬畏和惊叹，并且被用作证实该行神迹的人是被上帝所支持的一事的真实性。所以，行神迹的恩赐是一项执行超自然行动的能力，为的是表明上帝对于该信息或者该传达信息者的认可。



Healing 医病

Healing is really a subcategory of miracles. The person with the gift of healing served as an intermediary through whom God intervened with supernatural power to cure illness and restore health. Jesus performed numerous miracles of healing; 25 are specifically mentioned in the four gospels. Jesus' healings were instantaneous and complete.²⁷ When he attempted a healing, he had a one hundred percent success rate.

医病其实只是行神迹的一个子范畴（即分支）。有医病恩赐的人是上帝使用超自然的能力介入医治人的疾病以及恢复人的健康所使用的中间人。耶稣行了许多医病的神迹，其中的二十五个人是在四福音书中特别被提到的。耶稣的医病都发生在瞬间，并且其果效是完全的。²⁷ 当祂要打算医病的时候，其成功率就是百分之百。

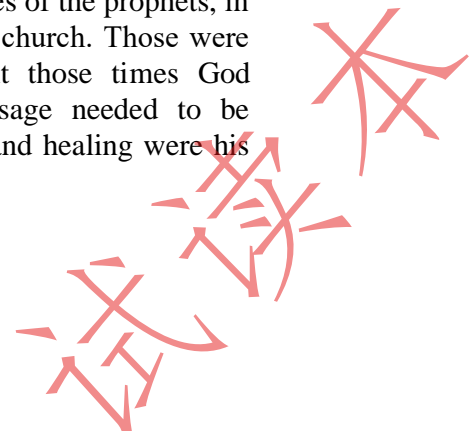
Jesus encouraged his believers to preach the good news to all creation with this promise: "Signs will accompany those who believe: In my name . . . they will place their hands on sick people, and they will get well" (Mark 16:17,18).

耶稣鼓励祂的信徒们带着祂的应许去给万国宣讲福音，而祂的应许就是：“信的人必有神迹随着他们，就是奉我的名……手按病人，病人就必好了”（马可福音 16: 17, 18）。

It seems that in the early days of the New Testament church, the Spirit made known in some way when a miraculous sign was in order, for not even the apostles had the power to heal everyone or the option of healing whenever they wanted. Paul, for example, wrote regarding one of his faithful coworkers, "I left Trophimus sick in Miletus" (2 Timothy 4:20). Rather than heal Timothy's chronic stomach condition, Paul advised him regarding proper health care (1 Timothy 5:23). Moreover, Paul's prayers for his own healing were not answered with a miracle. Rather, the Lord helped Paul accept his affliction and see God's good purpose for it: "Three times I pleaded with the Lord to take it [the thorn in my flesh] away from me. But he said to me, 'My grace is sufficient for you, for my power is made perfect in weakness.' Therefore I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me" (2 Corinthians 12:8,9).

似乎在新约教会的早期，当神迹出现的时候，圣灵就会以某种方式显现出来，因为即使是使徒也没有能力医治所有的人，或者可以选择在他们想要医治的时候就医治好那些人。例如，保罗写到他一位忠心的同事，“特罗非摩病了，我就留他在米利都”（提摩太后书 4: 20）。保罗没有医治提摩太的慢性胃病，而是建议他去做适当的保健（提摩太前书 5: 23）。此外，保罗为自己的康复所做的祷告并没有得到关于神迹的回应，相反，主帮助保罗接受了他的痛苦，看到了神美好的旨意：“我三次求过主，叫这刺离开我。祂对我说，我的恩典够你用的。因为我的能力，是在人的软弱上显得完全。所以我更喜欢夸自己的软弱，好叫基督的能力覆庇我”（哥林多后书 12: 8, 9）。

Miracles and healings were given at critical periods in biblical history. They were especially evident at the time of the exodus, during the perilous times of the prophets, in Jesus' lifetime, and in the beginning years of the New Testament church. Those were pivotal times when God was intervening in world history. At those times God determined that his presence and the authenticity of his message needed to be demonstrated beyond a shadow of a doubt. The gifts of miracles and healing were his way of proving that.



行神迹和医病的恩赐是在圣经历史的关键时期被赐下的。在出埃及的时候，在先知们落入危险的时候，在耶稣的一生中，在新约教会的早期，这些恩赐都特别地明显。以上提到的这些时期都是上帝介入世界历史的关键时期，当那些时候，上帝定意要让祂的临在和祂信息的真实性毫无疑问地被展现出来，行神迹和医病的恩赐是祂证明这些事情的方式。

God remains almighty. If he chooses to grant miracles and miraculous healings today, he is fully capable of doing so. The evidence, however, indicates that such gifts served confirmatory purposes at pivotal points in history. Now the Bible is readily available; now the church is solidly established. Supernatural wonders to confirm God's presence in the church or his backing of the gospel message are no longer needed.

上帝一直是全能的，如果祂今天选择赐下行神迹和奇妙的医病的恩赐，祂完全有能力做到。然而，证据表明，这些恩赐在历史的关键性时刻都起到了认可性的作用。现在圣经可以轻易到手，教会也已经牢牢地被建立起来了，所以我们就不需要再用超自然的奇事来证实上帝在教会中的临在或者祂对福音信息的支持了。

Today we do best when we take our needs directly to the Lord in prayer, confident that "the prayer of a righteous man is powerful and effective" (James 5:16). Why look for a person with the gift of miraculous healing power when you can go straight to the power source? In answer to your prayers, God may choose to grant a miraculous healing also.

今天，当我们在祷告中把我们的需要直接带到主前时，相信“义人祈祷所发的力量，是大有功效的”（雅各书 5：16），这就够了。为什么当你可以直接来到那能力的源头面前时，还要去瞧瞧哪个人有没有奇妙医病能力的恩赐呢？当上帝回答你的祷告的时候，祂也许也会选择赐给你奇妙的医治。

Speaking in tongues and interpretation of tongues

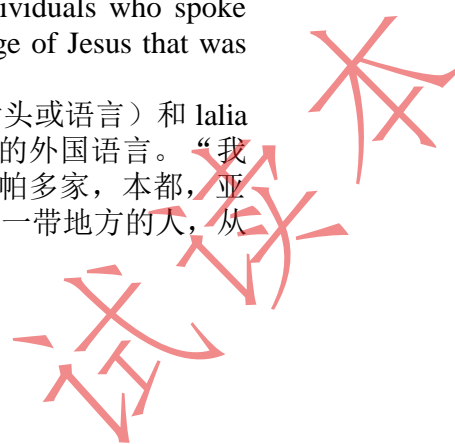
说方言和翻方言

The confirmatory gifts that get the most attention are speaking in tongues and the interpretation of tongues. The gift of speaking in tongues is the special ability to speak in another language, one not previously known by the speaker. Interpretation of tongues is the miraculous ability to interpret the words of a person speaking in tongues.

最引人注目的认可性的恩赐是说方言和翻方言。说方言的恩赐是指说另外一种语言的特殊恩赐，而这种语言是说话人之前所不知道的。翻方言是指诠释说方言的人所说的话的一种奇妙的能力。

Glossolalia is another term for speaking in tongues; it comes from the Greek words glossa (tongue) and lalia (speaking). On Pentecost the Holy Spirit enabled the apostles to speak in foreign languages they had not previously known. "Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!" (Acts 2:9-11). The gift was the ability to communicate the gospel in recognizable foreign languages to individuals who spoke those languages. It was clear evidence that God backed the message of Jesus that was being preached.

Glossolalia 是说方言的另一种说法，这是从希腊语 glossa（舌头或语言）和 lalia（说）。五旬节上圣灵使得使徒们能够说出他们之前并不知道的外国语言。“我们帕提亚人，玛代人，以拦人，和住在米所波大米，犹太，加帕多家，本都，亚西亚，弗吕家，旁非利亚，埃及的人，并靠近古利奈的吕彼亚一带地方的人，从



罗马来的客旅中，或是犹太人，或是进犹太教的人，革哩底和亚拉伯人，都听见他们用我们的乡谈，讲说神的大作为”（使徒行传 2：9-11）。这种恩赐是一种以可识别的外国语言对说该语种的个体传讲福音的能力，它是一项显明上帝支持着被宣讲的关于耶稣的信息的明确证据。

Much of the confusion regarding this gift rests with the English translation “tongues.” The KJV clouds things even more when it adds the word “unknown” (1 Corinthians 14:2,4,13,14,19,27). When the KJV talks of “unknown tongues,” it leaves the impression that some bizarre, unintelligible language was being spoken. The New International Version correctly offers “languages” as an alternate translation for “tongues.” There would be less confusion if our English Bibles consistently translated this gift as the ability to “speak in languages they hadn’t known before.”

关于这一恩赐让人感到困惑的地方在于其英文的翻译——“舌头”（上面提到的 glossa 的两个翻译之中选择了“舌头”）。而 KJV 版本则在该词前加上了“未知”一词，使其意思变得更为模糊（哥林多前书 14：2，4，13，14，19，27）。当 KJV 版本谈到“未知的舌头”之时，它给人的印象是被说的是一种奇异的、不知所云的语言。NIV 版本则对于“舌头”给出了另一个正确的翻译——“语言”。如果我们的英文圣经一致性地将这种恩赐翻译为一种“说他们从前所不知道的”的能力的话，那就会少些让人感到困惑了。

In addition to Pentecost, the book of Acts tells of two other times when the miraculous gift of speaking in tongues was given (10:44-47; 19:1-7). In the first instance, Peter preached to Cornelius, a Gentile, and God showed his approval by enabling the Gentiles to speak in tongues. Jewish Christians wondered, Can Gentiles be saved? Does God approve of going to the non-Jews? God gave his answer. He confirmed his approval through a miraculous sign. Notice that the tongues were recognizable languages, just like on Pentecost, for Peter comments, “God gave them the same gift as he gave us, who believed in the Lord Jesus Christ” (11:17).

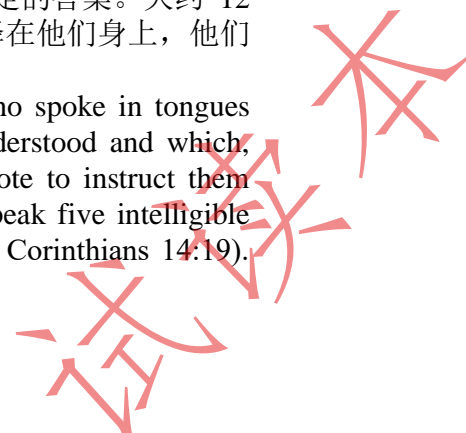
除了五旬节之外，使徒行传还有另外两处提到了这一奇妙的说方言的恩赐被赐下的事情（使徒行传 10：44-47；19：1-7）。在第一个例子之中，彼得对一个名叫哥尼流的外邦人宣讲福音，上帝通过能使外邦人说方言显明了祂的认可。犹太基督徒们想知道，外邦人会得救吗？上帝赞成我们进入到非犹太人之中去吗？上帝给出了祂的答案，祂藉着奇妙的兆头给出了祂的认可。我们要注意到方言是一种可识别的语言，就像五旬节的时候那样，因为彼得说到，“神……给他们恩赐，像给我们这些信了主耶稣基督的人一样”（使徒行传 11：17，NIV）。

（注：方言可能还有一些是非地上的语言，参哥林多前书 13：1，14：2，请读者分辨。）

In the second case, Paul preached in Ephesus to believers who knew nothing about the Holy Spirit. Was Paul telling them the truth? God said a clear yes by confirming Paul’s preaching. The men, about 12 in number, were baptized, and “the Holy Spirit came on them, and they spoke in tongues” (19:6).

第二个例子是，保罗在以弗所给那些根本没听说过圣灵的宣讲福音。保罗所传讲的是真理吗？上帝藉着认可保罗的宣讲给了他们一个清楚肯定的答案。大约 12 个人受了洗（请参考译者在第 40 页上的解经），并且“圣灵降在他们身上，他们就说方言”（使徒行传 19：6）。

In Corinth things had gotten out of hand. Apparently those who spoke in tongues were breaking forth in ecstatic speech, which no one present understood and which, therefore, served no good in communicating the gospel. Paul wrote to instruct them about the proper use of tongues: “In the church I would rather speak five intelligible words to instruct others than ten thousand words in a tongue” (1 Corinthians 14:19).



Moreover, tongues serve no purpose in the church without someone to interpret: “If there is no interpreter, the speaker should keep quiet in the church and speak to himself and God” (verse 28).

在哥林多，事情则有些失控。显然那些说方言的人口里所讲出来的是某种奥妙的语言，在场没人能够理解，所以，也就对于传讲福音没有任何的益处了。保罗写信给它们指导他们如何正确地使用方言：“在教会中，宁可用悟性说五句教导人的话，强如说万句方言”（哥林多前书 14: 19）。另外，方言如果没有人能够把它翻出来的话，在教会之中就起不到任何作用了：“若没有人翻，就当在会中闭口。只对自己和神说，就是了”（哥林多前书 14: 28）。

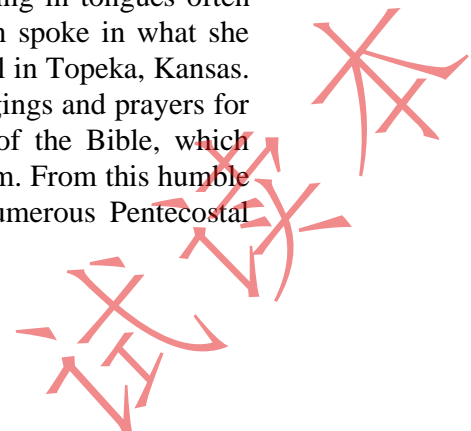
A study of the Scriptures leads to the conclusion that tongues were like the miracles and healing we mentioned earlier. All three were confirmatory gifts, given by God at crucial times and under extraordinary circumstances to establish his New Testament church and authenticate the gospel of Jesus. The message was new and subject to the legitimate question “How can we be sure you are telling the truth?” The confirmatory gifts were God’s way of showing his approval of what was being said in his name. While God can still give the gift of languages, we do not have reason to expect it nor need for it. What’s more, there is no promise in the Bible that this gift will continue in the church until the end of time.

对于圣经的学习让我们了解到说方言的恩赐就像我们之前提到的行神迹和医病的恩赐那样，所有这三者都是上帝在关键的时候和特殊的情况下为了建立新约教会以及证实耶稣福音的真实性而赐下的恩赐。人们所听到的信息是全新的，以至于他们会合情合理地问出这一问题：“我们怎么能确定你所讲的是真理呢？”这些认可性的恩赐是上帝显明祂对于奉祂名所传讲的信息的认可的方式。虽然上帝仍然可以赐下说方言的恩赐，但是我们现在没有理由期盼这些或者需要这些。更重要的是，圣经并没有应许这样的恩赐会在教会当中持续下去直到世界的末了。

Though we do not base doctrine upon church history, it is interesting to note how speaking in tongues has fared in the history of the church. It is a historical fact that speaking in tongues for all practical purposes ended with the death of the apostles. By A.D. 400 the church father Augustine spoke of speaking in tongues as something that was gone from the church. Speaking in tongues was practiced sporadically only in radical fringe elements of the church throughout the entire period from A.D. 100 to 1900. This disappearance of speaking in tongues supports the idea that it was a confirmatory gift given to the church only at the time of the apostles.

尽管我们不会把教义建立在教会历史之上，但是我们不妨留意一下说方言在教会历史上是如何发展的，其进程还是非常有趣的。实际上，说方言的现象在使徒们离世的时候就结束了，这是一个历史事实。主后 400 年，教父奥古斯丁在谈到说方言一事时，他说这一现象已经从教会消失了，而从主后 100 年到 1900 年的整个历史时期，说方言只在教会的极端边缘分子中偶尔地被使用。这种说方言消失的现象支持了说方言是一种仅在使徒时期被赐给教会的认可性的恩赐的这种说法。

When did the current phenomenon emerge? Modern-day speaking in tongues often traces its beginning to January 1, 1901, when Miss Agnes Ozman spoke in what she claimed was a Chinese tongue at the College of Bethel Bible School in Topeka, Kansas. It is noteworthy that she spoke in tongues only after anguished longings and prayers for the gift. This reception is in striking contrast with the tongues of the Bible, which always fell on people unexpectedly and without people seeking them. From this humble beginning, speaking in tongues has spread around the world. Numerous Pentecostal



denominations have arisen. The charismatic movement has also infiltrated many of the traditional Christian denominations.

而最近这种现象又是何时开始浮现出来的呢？当今的说方言通常都要追溯到主后 1901 年 1 月 1 日，当时阿格奈什·奥斯曼女士在堪萨斯州托皮卡的伯特利圣经学院说着某种她宣称是一种中国方言的语言。值得注意的是，她只在对这一恩赐痛苦地渴望以及祷告之后才能说方言，这样的领受和圣经所说的方言形成了鲜明的对比，在圣经当中说方言的恩赐通常都是以出人意料或是未经人们寻求的方式而临到人们身上的。自从这一不起眼的事件之后，说方言就传遍了整个世界，许多五旬节派都兴起来了，灵恩运动也已经渗入到了许多传统的基督教宗派之中。

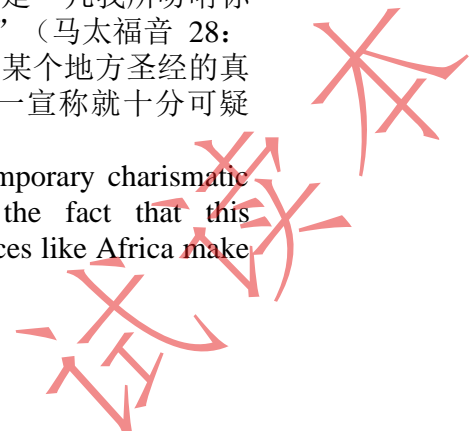
We have much reason to challenge the role for tongues claimed by many modern-day Pentecostals and charismatics. Such individuals speak of a second baptism, a Spirit baptism, which is proven by the ability to speak in tongues. The Statement of Fundamental Truths of the Assemblies of God says, "The Baptism of believers in the Holy Ghost is witnessed by the initial physical sign of speaking with other tongues as the Spirit of God gives utterance (Acts 2:4)."²⁸ As the preceding quote illustrates, most Pentecostals believe that unless you have spoken in tongues, you have not yet been baptized in the Holy Spirit. We saw earlier in this book,²⁹ however, that baptism with water is the baptism of the Holy Spirit. Through that baptism we receive the Spirit, who gives us saving faith, and with faith come all the blessings God has planned for his children. God's ship is a one-class ship. There is not a tourist class for marginal, water-baptized Christians and a first class for Spirit-filled, tongues-speaking Christians.

我们有许多理由可以挑战由许多现代五旬节派和灵恩派所宣称的说方言的地位。这些人会谈到第二种洗礼，即由说方言的能力所验证的圣灵的洗。神召会的基要真理陈述如下：“信徒在圣灵里的洗礼，是由当神的灵发出话语时，他们用其他语言说话的这一最初的、有形的兆头被见证的（使徒行传 2：4）。”²⁸ 正如前面这句引文所表明的，大多数的五旬节派相信除非你已经说了方言，否则你就还没有受圣灵的洗。然而，我们在本书中的前文²⁹已经看到了水的洗礼是圣灵的洗礼，藉着那洗礼我们领受了圣灵，祂赐给了我们拯救的信心，而随着这一信心，所有那些上帝为祂的儿女所预备的祝福也都临到了我们身上。上帝的轮船是一艘只有头等舱的轮船，不存在给受水洗的、边缘基督徒二等舱，而给被圣灵充满的、会说方言的基督徒头等舱这样的情况。

Many modern-day charismatics regard speaking in tongues as the identifying mark of a true follower of Jesus. They establish fellowship ties on the basis of sharing that common experience. One's teaching on other Scriptural doctrines seems unimportant. The true mark of a God-pleasing church, however, is "teaching them to obey everything I have commanded you" (Matthew 28:20). And the true mark of a believer is holding to all the doctrines of the Bible. Where the Bible's truths are being falsely taught, it is doubtful the Holy Spirit is giving tongues to show his approval.

许多现代的灵恩派把说方言看作是耶稣真正跟随者的识别标记，他们在分享那种共同经验的基础上建立团契的纽带，而一个人教导其他的圣经教义在他们眼里似乎并没有那么重要。然而，上帝所喜悦的教会的真正记号却是“凡我所吩咐你们的，都教训他们遵守，我就常与你们同在，直到世界的末了”（马太福音 28：20），而一个信徒的真正记号是持守圣经的所有教义。如果在某个地方圣经的真理被错误地教导了，那么对于说方言是圣灵显示祂认可的这一宣称就十分可疑了。

Some are convinced that the speaking in tongues in the contemporary charismatic movement is psychologically self-induced. Others point to the fact that this phenomenon is not limited to Christianity. Heathen religions in places like Africa make



use of similar ecstatic speech. We know that the devil can lead false teachers to “perform great signs and miracles to deceive” (Matthew 24:24). While we do not question the sincerity of charismatics, we have reason to doubt what they are doing.

有些人相信当代灵恩运动的说方言是一种心理学上的自我诱导，其他人则指出这样的现象不只是局限于基督教，而像在非洲一些地方的异教也会使用类似神神叨叨的说话方式。我们知道魔鬼能够引导假教师们“显大神迹、大奇事”（马太福音 24：24）。虽然我们不能质疑灵恩运动的真诚，我们却有理由怀疑他们所做

的事。
The Spirit can still give the ability to speak in a language one has not studied or previously known. We do not expect that spiritual gift to be ordinary or commonplace, however, since there is no promise in the Bible that it is to be received generally by Christians in every age. Even in the New Testament, it was comparatively rare. Certainly it is not something every Christian should expect to receive. Instead of craving the ability to speak in tongues, we will want to heed Paul’s advice and place our emphasis on the clear proclamation of the Word: “If the trumpet does not sound a clear call, who will get ready for battle? So it is with you. Unless you speak intelligible words with your tongue, how will anyone know what you are saying? You will just be speaking into the air. . . . Since you are eager to have spiritual gifts, try to excel in gifts that build up the church” (1 Corinthians 14:8,9,12).

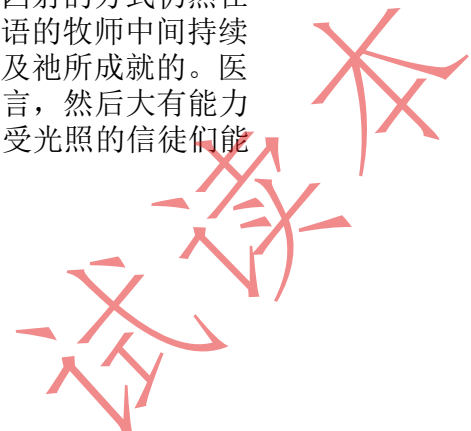
圣灵仍然可以赐给人能力，使他说一门他从未学习过或曾经知道的语言。然而，我们并不期待那样的属灵恩赐会是一种司空见惯的现象，因为圣经没有应许这一恩赐会被每个时代的基督徒广泛地领受。即便是在新约里面，这样的现象也是相对少见的。诚然这不是每个基督徒期待要领受的东西。与其渴望说方言的能力，我们倒不如想着去留心保罗的劝告，并且把我们的重点放在对于神的话语的清晰的宣讲之上：“若吹无定的号声，谁能预备打仗呢？你们也是如此，舌头若不说容易明白的话，怎能知道所说的是什么呢？这就是向空说话了……你们……既是切慕属灵的恩赐，就当求多得造就教会的恩赐”（哥林多前书 14：8，9，12）。

Foundational and confirmatory gifts today

今天的根基性和认可性恩赐

The foundational and confirmatory gifts were spectacular, exciting, and essential for the time when they were given. In less spectacular ways those gifts continue to be supplied to God’s church today. A form of the gift of prophecy continues in pastors who faithfully preach God’s Word. Christians continue lovingly to share with the world the good news of Jesus and what he has done. Healing is granted in answer to prayer. Missionaries are given the ability to learn foreign languages and then communicate the gospel powerfully through them. Based on God’s written Word, enlightened believers can discern divine truth from the devil’s lies.

根基性和认可性的恩赐是奇妙的、令人感到兴奋的，也是对于它们被赐下的那个时代来说所必不可少的。今天，这些恩赐以其并非那般光芒四射的方式仍然在为教会所用。预言这一恩赐的形式之一仍在那忠心宣讲神的话语的牧师中间持续着，基督徒们继续钟情于向这个世界分享关于耶稣的好消息以及祂所成就的。医病在祷告之中被回应。宣教士们被赐予能力去学习外国人的语言，然后大有能力地在他们中间传讲福音。建立在上帝写下的话语的基础之上，受光照的信徒们能够在属神的真理和魔鬼的谎言之间作出区分。



Continuing Gifts for the Good of the Church 为了教会的益处而赐下的 持续性恩赐

The church and the Bible are firmly established today. Spectacular foundational and confirmatory gifts are no longer necessary. Now the Holy Spirit concentrates on works that are outwardly less spectacular. He works inside people, changing and empowering them. He guides saints like you and me in building the kingdom of God and glorifying Jesus. With that goal in mind, the Spirit continues quietly to equip the saints “so that the body of Christ may be built up” (Ephesians 4:12).

今天，教会和圣经都已被扎实地建立起来了，那些奇妙的根基性和认可性恩赐就不再是必要的了。现在，圣灵专注于那些外在并不那么耀眼的工作，祂在人的里面运行，改变着他们并且给他们加添力量。祂在建立神的国度以及荣耀耶稣的事上指引着我们。带着那样的目标，圣灵继续静悄悄地装备着圣徒们，“为要……建立基督的身体”（以弗所书 4：12）。

In this chapter we will discuss the wide variety of continuing spiritual gifts the Spirit gives for the good of the church. God urges us, while we read, to think about how faithfully we are using the gifts he has given us. “Each one should use whatever gift he has received to serve others, faithfully administering God’s grace in its various forms . . . so that in all things God may be praised through Jesus Christ” (1 Peter 4:10,11).

在本章里面，我们会继续讨论圣灵为了教会的益处而赐下的各种不同的持续性恩赐。上帝敦促我们，当我们读这些内容的时候去思想我们应该如何忠心使用祂所赐给我们的这些恩赐。“各人要照所得的恩赐彼此服事，作神百般恩赐的好管家……叫神在凡事上因耶稣基督得荣耀”（彼得前书 4：10，11）。

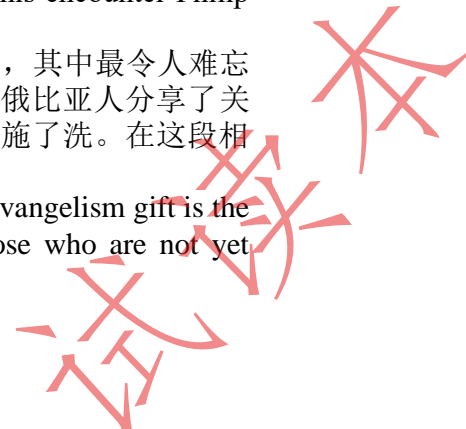
Speaking gifts 讲道的恩赐

Evangelist 传福音的

In Acts 8 we read about Philip the evangelist. He is best remembered for his one-on-one witnessing to the Ethiopian eunuch. Philip told the Ethiopian the good news about Jesus. Then at the Ethiopian’s request, Philip baptized him. After this encounter Philip traveled on, preaching the gospel in all the towns along the way.

在使徒行传第八章里面我们读到了关于传福音的腓利的事情，其中最令人难忘的就是他对埃塞俄比亚太监一对一地作见证。腓利给这个埃塞俄比亚人分享了关于耶稣的福音，接着，应了这埃塞俄比亚人的要求，腓利给他施了洗。在这段相遇之后，腓利继续前行，一路上在各个城内宣讲福音。

The Holy Spirit continues to supply evangelists like Philip. The evangelism gift is the spiritual gift of being able to present the gospel especially to those who are not yet



believers. All Christians are to be witnesses of the gospel. Some, however, have a special knack for speaking to unbelievers and sharing the good news with them. That knack is a gift of the Spirit through which he draws people to faith and enlarges the kingdom of God.

圣灵继续赐给我们像腓利这样的传福音的人。传福音的恩赐是一种能够特别去向那些非信徒宣讲福音的属灵恩赐。所有的基督徒都是要作福音的见证人的，然而，其中的一些人拥有他们特殊的才能去跟非信徒交谈并且和他们分享福音，这样的才能就是圣灵藉此将人们带入信心之中并扩张神的国度的恩赐。

Pastor 牧师

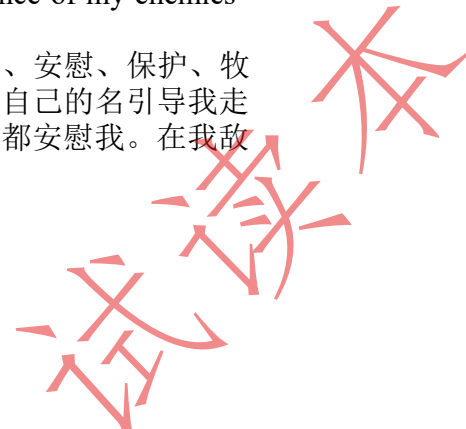
For the good of the church, the Holy Spirit continues to provide shepherds, who guide, comfort, protect, and nourish Jesus' sheep with the Word and sacraments. We usually call such men by the Latin word for shepherd, pastors. A pastor's call defines the flock of Christians he is to shepherd. Ordinarily he serves as spiritual leader of a local congregation. Pastors are placed over their flocks by the Holy Spirit. Paul tells the Ephesian leaders: "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). Peter describes the shepherd's attitude toward the flock under his care: "Serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock" (1 Peter 5:2,3). In addition to the pastor, other Christians may have a shepherding gift and be called by the congregation to assume ongoing responsibility for the spiritual welfare of another Christian or group of Christians. In most congregations elders serve such a role.

为了教会的益处，圣灵持续供应给教会那些用神的话语和圣礼来引导、安慰、保护和牧养耶稣羊群的牧人。我们通常用牧人的拉丁语——pastor——一词来称呼这些人（中文我们翻作牧师）。一位牧师的呼召定义了他要牧羊的基督徒羊群，通常他会在一个当地的教会里面担任属灵的领袖。牧师们是由圣灵所立的、他们羊群的监督，保罗告诉以弗所的领袖们说：“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，牧养神的教会，就是祂用自己血所买来的”（使徒行传 20：28）。当彼得谈到牧人对于在他照顾下的羊群应该有的态度时，他说到：“按着神旨意照管他们。不是出于勉强，乃是出于甘心。也不是因为贪财，乃是出于乐意。也不是辖制所托付你们的，乃是作群羊的榜样”（彼得前书 5：2，3）。除了牧师以外，其他基督徒也许也有牧养的恩赐，并且被教会呼召为了另外一个基督徒或者一群基督徒们的属灵益处承担持续的责任，在大多数的教会长老们会担任这样的角色。

The Lord himself sets the perfect example of a shepherd, guiding, comforting, protecting and nourishing his sheep. "The Lord is my shepherd. . . . He guides me in paths of righteousness. . . . I will fear no evil, for you are with me; your rod and your staff, they comfort me. You prepare a table before me in the presence of my enemies" (Psalm 23:1,3-5).

主自己就为我们树立了一位牧人该有的完美的榜样，祂引导、安慰、保护、牧养祂的羊群。“耶和华是我的牧者……祂使我的灵魂苏醒，为自己的名引导我走义路。我……不怕遭害，因为你与我同在。你的杖，你的竿，都安慰我。在我敌人面前，你为我摆设筵席”（诗篇 23：1，3-5）。

Teachers/teaching



教师/教导

Teachers and the gift of teaching are also spiritual gifts. Teaching is the ability to explain clearly and apply effectively a truth. When that ability is used in communicating the truths of God's Word, it is a precious spiritual gift.

教导的恩赐和教师也是属灵的恩赐。教导是一种能够将真理予以清晰解释并将之有效应用的能力。当这样的能力被用来传达上帝话语的真理时，它就是一项宝贵的属灵恩赐。

A person with the gift of teaching will be marked by two characteristics. He will have a keen interest in the personal study of the Word and in the disciplines involved in studying the Scriptures. . . . Also he will have the capacity to communicate clearly the truths and applications of the Word so that others may learn and profit. After you have heard a "teacher" teach, your response should be "I see what he means."³⁰

一个有教导恩赐的人拥有两种特征，他对于个人的圣经学习以及与圣经学习相关的学科都有着浓厚的兴趣……他也有能力将真理以及对于上帝话语的应用清晰地传达给大家，以至于其他人能够从中学习并且收获益处。当你听了一个“教师”教导之后，你的回应应该是“我明白他在说什么”。³⁰

"Go and make disciples . . . , baptizing . . . and teaching them to obey everything I have commanded you," Jesus said (Matthew 28:19,20). A quick perusal of the book of Acts shows the prominence of teaching:

“你们要去，使万民作我的门徒……施洗……凡我所吩咐你们的，都教训他们遵守，”耶稣如此说（马太福音 28: 19, 20）。快速阅读使徒行传之后，你就会发现教导的重要性。

They [the believers in Jerusalem] devoted themselves to the apostles' teaching. (2:42)

（耶稣撒冷的信徒们）都恒心遵守使徒的教训。（使徒行传 2: 42）

For a whole year Barnabas and Saul met with the church [at Antioch] and taught great numbers of people. (11:26)

（巴拿巴和保罗）足有一年的工夫，和（安提阿的）教会一同聚集，教训了許多人。（使徒行传 11: 26）

Paul stayed for a year and a half [in Corinth], teaching them the word of God. (18:11)

保罗在那里（哥林多）住了一年零六个月，将神的道教训他们。（使徒行传 18: 11）

Psalm 78 speaks of the importance of teaching children:

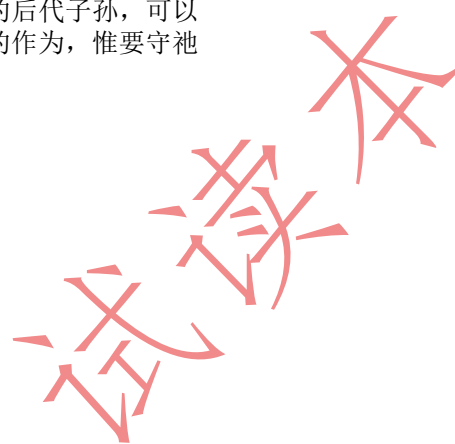
诗篇 78 谈到了教导孩童的重要性：

We will tell the next generation the praiseworthy deeds of the LORD, his power, and the wonders he has done. . . . He commanded our forefathers to teach their children, so the next generation would know them, even the children yet to be born, and they in turn would tell their children. Then they would put their trust in God and would not forget his deeds but would keep his commands. (verses 4-7)

我们不将这些事向他们的子孙隐瞒。要将耶和華的美德和他的能力，并他奇妙的作为，述说给后代听……祂吩咐我们祖宗，要传给子孙……使将要生的后代子孙，可以晓得。他们也要起来告诉他们的子孙。好叫他们仰望神，不忘记神的作为，惟要守祂的命令。（诗篇 78: 4-7）

Exhortation

劝化



In an earlier chapter we learned to call the Holy Spirit the Paraclete, the one who is called to our side to comfort and counsel us. The Paraclete blesses the church with “underparacletes.” He gives a special ability to certain Christians to comfort and encourage others. This is the gift of exhortation. The apostle John gives an example of exhortation: “My dear children, I write this to you so that you will not sin. But if anybody does sin, we have one who speaks to the Father in our defense—Jesus Christ, the Righteous One” (1 John 2:1). Notice the relationship: “My dear children.” John really cares for them and is truly concerned about them. Notice the admonition: “That you will not sin.” Notice the comfort: “We have one who speaks to the Father in our defense.”

在之前的内容之中我们学到了称呼圣灵——那被召到我们身边安慰我们、为我们出谋划策的那位——为保惠师。保惠师用“下属保惠师”来祝福教会，祂赐给某些基督徒一种特别的能力去安慰和鼓励其他人，这就是劝化的恩赐，使徒约翰树立了一个关于劝化的榜样：“我小子们哪，我将这些话写给你们，是要叫你们不犯罪。若有人犯罪，在父那里我们有一位中保，就是那义者耶稣基督”（约翰一书 2: 1）。我们注意到约翰在这里所提到的他和信徒们之间互相的关系：“我小子们。”约翰真心地在乎他们，也真正地关心他们。我们再注意他所提出的警告：“要叫你们不犯罪。”最后我们注意到他所提到的安慰：“在父那里有一位中保。”

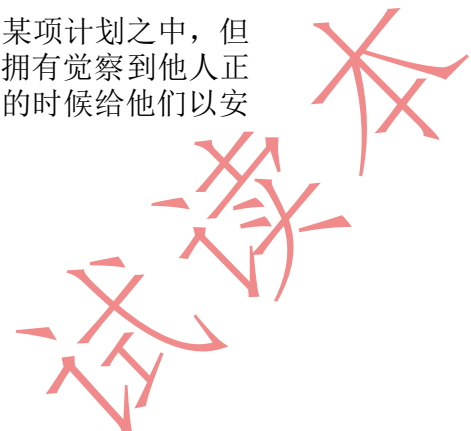
Barnabas had the gift of exhortation. His name means “Son of Encouragement” (Acts 4:36). Barnabas joined Paul on the first missionary journey and served in a strong encouraging and supporting role. On that first journey the young man John Mark deserted Paul and returned home. John Mark could easily have been written off on the basis of that one moment of weakness—in fact, Paul seemed ready to give up on him. Barnabas, however, encouraged John Mark and took him along as his partner on the next trip (13:13; 15:37-39). John Mark went on to become the Mark who wrote one of the four gospels of the New Testament. We are all spiritually richer because of him and because Barnabas encouraged him.

巴拿巴拥有劝化的恩赐，他的名字的意思是“劝慰子”（使徒行传 4: 36）。巴拿巴加入到了保罗的第一次宣教旅程之中并且在服侍之中强有力地鼓励和支持着他人。在第一次的宣教旅程中，年轻小伙约翰马可丢下保罗之后回了老家。约翰马可很有可能因为那一瞬间的软弱而从此报废——事实上，保罗似乎已经准备要放弃他了。然而，巴拿巴却鼓励约翰马可，并在接下来的旅行中带上了他作他的同伴（使徒行传 13: 13; 15: 37-39）。约翰马可继续前行，后来成为了新约四福音书其中一卷书的作者，因着他我们都在属灵上都能得以更富足，而这也正是因为巴拿巴给了他鼓励。

Some Christians know how to exhort. They may not be directly involved in a project themselves, but they see the work that others are doing and encourage them to press forward. They have a knack for seeing when someone is hurting or becoming discouraged. They know how to give comfort and encouragement when it is really needed.

一些基督徒知道如何劝化人。他们也许不会亲自直接参与到某项计划之中，但是他们看到了别人在做的工作，并且鼓励他们奋力向前。他们拥有觉察到他人正受伤着或者正变得沮丧的能力。他们知道如何在别人真正需要的时候给他们以安慰和鼓励。

Word of wisdom and word of knowledge
智慧的言语和知识的言语



“To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit” (1 Corinthians 12:8). The list of spiritual gifts includes the message of wisdom and the message of knowledge. Something special is meant here, different from the saving wisdom and knowledge all believers have. Knowledge is the ability to grasp, organize, and retain facts. Wisdom is the ability to see the relevance and application of facts to specific situations. Knowledge is more theoretical in nature; wisdom, more practical. The message of knowledge, then, is the special ability to discover and communicate the truths God has revealed in his Word. The message of wisdom is the divine endowment to apply scriptural truths to specific needs and problems. Every congregation needs those who know the facts. Just as crucial are those who know how to apply God’s truth correctly and with spiritual insight.

“这人蒙圣灵赐他智慧的言语，那人也蒙这位圣灵赐他知识的言语”（哥林多前书 12：8），属灵恩赐的列表包含了智慧的言语和知识的言语。这里所指的是一些特殊的事情，与所有信徒拥有的得救的智慧和知识是不同的。知识是一种理解、组织、记住事实的能力，智慧是一种觉察到在特殊情况下关于各事实的关联和应用的能力。知识于其本质上更为理论化，而智慧则更具有实践性。所以，知识的言语，是一种发现和传达上帝在祂的话语中已经启示的真理的特殊的能力，而智慧的言语则是一种神所赐下的将圣经的真理应用到特定的需要和问题之中的恩赐。每个教会都需要那些知道事实的人，而那些拥有属灵的洞察力且知道如何正确地应用上帝真理的人也同样重要。

The spiritual gifts of evangelist, pastor, teacher, exhortation, knowledge, and wisdom are primarily speaking gifts. The Holy Spirit supplies these gifts to the Christian church to bring people to faith, strengthen them in faith, and guide, encourage, comfort and correct them. The Spirit gives speaking gifts so we can use them. Paul urges us, “Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom” (Colossians 3:16).

传福音、牧师、教师、劝化、知识的言语以及智慧的言语的恩赐，从根本上来说是属于讲道的恩赐。圣灵赐给教会这些恩赐，为要将人带入到信心之中，坚固他们的信心，并且引导、鼓励、安慰和纠正他们。圣灵赐下讲道的恩赐，因此我们可以使用它们。保罗敦促我们说，“当把基督的道理丰丰富富的存在心里以各样的智慧用诗章、颂词、灵歌彼此教导，互相劝戒，心被恩感歌颂神”（歌罗西书 3：16）。

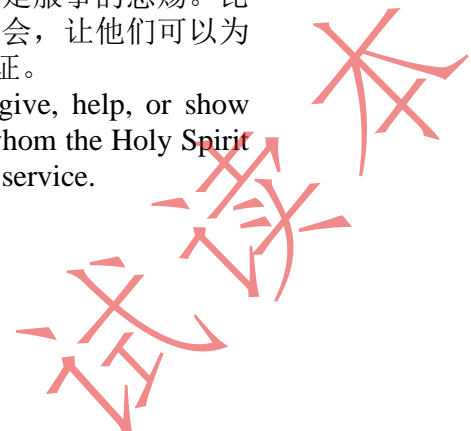
Serving gifts

服事的恩赐

The second major division of the continuing gifts of the Spirit for the good of the church is the serving gifts. These gifts emphasize deeds more than words. Often deeds, however, will set up opportunities for Christians to witness to the Savior, whose love motivates them to such good works.

圣灵为了教会的益处而赐下的持续性的恩赐中的第二大分类是服事的恩赐。比起说话，这类恩赐更强调行动。然而，行动会给基督徒制造机会，让他们可以为那位用祂的爱激励他们使他们可以行出这些好行为的救主作见证。

We should note that every Christian is called upon to serve, give, help, or show mercy. In this section, however, we will be talking about those to whom the Holy Spirit gives a special gift or extraordinary strength for a particular form of service.



我们应该注意到每个基督徒都被呼召了要去服侍、施舍、帮助人或者怜悯人，而在这里我们要谈到的这些人，圣灵赐给了他们一种特殊的恩赐或者能力去做一种特殊形式的服事。

Serving

执事

Paul lists serving as one of the Spirit's gifts (Romans 12:7). The gift of serving refers to the talent God gives to some to work faithfully and contentedly in a supportive role. The Greek word for service, diakonia, gives us the English word deacon. In Acts 6 we are told of the seven deacons who were elected to administer the daily distribution of food in the Jerusalem congregation. When the deacons took over that responsibility, the apostles were freed to give their attention to prayer and to the ministry of the Word.

保罗将执事列作了一项属灵的恩赐（罗马书 12：7）。执事的恩赐指的是一种上帝赐给某人的、使之忠心、满足地以一种支持者的身份作工的才能。执事的希腊语 diakonia 翻成英文是 deacon（中文即执事）。在使徒行传第六章中我们得知了关于七个执事的事情，他们被选拔出来是为了管理耶稣撒冷教会粮食的日常分发。当那些执事们承担起那一责任的时候，使徒们就有了更多的时间专注在祷告和上帝话语的事工之上了。

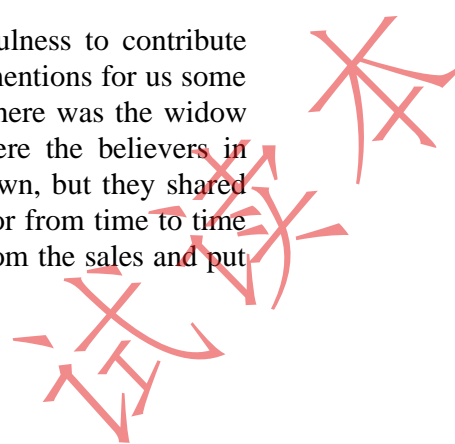
Consider the example of Mary Magdalene. She became a follower of Jesus when he miraculously freed her by driving seven demons out of her. In gratitude for what Jesus had done for her, she found her greatest joy in following Jesus and ministering to his needs and those of the disciples (Luke 8:1-3). Her service and love were obvious in her willingness to carry out the embalming process on Jesus' dead body (Mark 16:1-3). Like Mary Magdalene, some Christians today are willing to serve in any capacity, no matter how menial, out of thankfulness for what Christ has done for them. They stuff bulletins, clean Communion ware, pull weeds, or wait on tables. Most times they don't even have to be asked. They see things that need to be done and just do them. They're not looking for a pat on the back; they simply want to serve the Lord in any way they can.

我们来思考一下抹大拉的玛利亚的例子。当耶稣藉着从她身上赶出了七个鬼而释放了她的时候，她就成了耶稣的跟随者。为了感谢耶稣为她所做的，她在跟随耶稣以及照料祂和门徒们的需要这些事上得着了祂最大的喜乐（路加福音 8：1-3）。她愿意去做用香膏膏耶稣的尸体这样的事情（马可福音 16：1-3），我们就可以明显看到她的服事和爱。就像抹大拉的玛利亚一样，今天的一些基督徒为了感谢基督为他们所做的一切，也愿意以任何的职分去服侍，无论这职分显得是多么地卑微。他们写公告，清洗圣餐具，除草，或伺候人用餐。大多数时候他们甚至都不需要被叫了之后才去做事，他们看到有需要去做的事情就去做了。他们并不是在寻求表扬，而只是想要尽他们的所能去服侍主。

Giving

施舍

The gift of giving is the Spirit-worked willingness and cheerfulness to contribute one's material resources with extraordinary generosity. The Bible mentions for us some striking examples of those who excelled in the grace of giving. There was the widow who gave her last two copper coins (Mark 12:41-44). There were the believers in Jerusalem: "No one claimed that any of his possessions was his own, but they shared everything they had. There were no needy persons among them. For from time to time those who owned lands or houses sold them, brought the money from the sales and put



it at the apostles' feet, and it was distributed to anyone as he had need" (Acts 4:32,34,35). There were the Macedonian Christians: "Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. For I testify that they gave as much as they were able, and even beyond their ability. Entirely on their own, they urgently pleaded with us for the privilege of sharing in this service to the saints" (2 Corinthians 8:2-4).

施舍的恩赐是圣灵在某人的心里作工使某人可以拥有极其慷慨地捐献他个人物质资源的意愿和热情。圣经给我们列举了一些让人感到震惊的例子，这些人在施舍恩惠的事上显得尤为突出。其中有奉献了她最后两个小钱的寡妇（马可福音 12: 41-44）；有耶路撒冷的信徒们：“没有一人说，他的东西有一样是自己的，都是大家公用。内中也没有一个缺乏的，因为人人将田产房屋都卖了，把所卖的价银拿来，放在使徒脚前。照各人所需用的，分给各人”（使徒行传 4: 32, 34, 35）；还有马其顿的基督徒们：“就是他们在患难中受大试炼的时候，仍有满足的快乐，在极穷之间，还格外显出他们乐捐的厚恩。我可以证明他们是按着力量，而且也过了力量，自己甘心乐意的捐助。再三地求我们，准他们在这供给圣徒的恩情上有分”（哥林多后书 8: 2-4）。

Leadership

治理（带领）

Paul writes, "If it [one's gift] is leadership, let him govern diligently" (Romans 12:8). Leadership is the ability to oversee the work of the church with vision and by example in a manner that inspires others to follow. The Bible tells us that a leader in the church is to be a man of spiritual maturity, not a new convert. He is to manage well his own household. He is to be of good reputation within the church and outside it (1 Timothy 3:4,6,7). He leads by example, not lording it over those entrusted to him, but being an example to the flock (1 Peter 5:3).

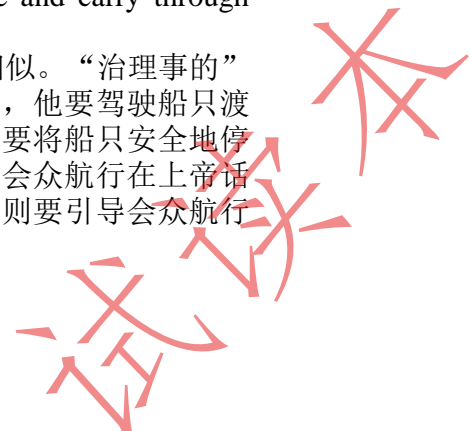
保罗写到，“或作……治理的，就当殷勤”（罗马书 12: 8）。治理是一项以远见卓识和能激励他人跟随自己的榜样去监督教会工作的能力。圣经告诉我们，教会的领袖应该是一个属灵上成熟的人，而不是一个新的信徒。他要管好他自己的家，他必须要在教会内外都有好名声（提摩太前书 3: 4, 6, 7）。他以身作则地带领，不是去辖制那所托付给他们的，而是作群羊的榜样（彼得前书 5: 3）。

Administration

治理事

The gift of administration (1 Corinthians 12:28) is closely akin to leadership. Administration is a nautical term in Greek. It refers to the helmsman of a ship, the one who steers the ship through the shoals, guides it on the course the ship's owner has determined, and brings it safely to its port of destination. In just this way an administrator in God's church guides the congregation on the course set by God in his Word and, in matters not determined by the Word, on the course set by the members of the congregation. One with a gift for administration can organize and carry through details. He also can delegate and motivate people.

治理事的恩赐（哥林多前书 12: 28）和治理的恩赐非常地相似。“治理事的”这个词在希腊语里面是一个航海词汇，它指的是一艘船的舵手，他要驾驶船只渡过浅滩，按照船只的主人所指示的航线来引导船只，并且最后要将船只安全地停靠到目的地港口。正如这样，上帝教会里面那治理事的要引导会众航行在上帝话语所指定的航线上，而在那些不是由上帝话语所决定的事上，则要引导会众航行



在由教会成员们所指定的航线上。一个有治理事的恩赐的人能够透过细节进行组织和执行事情，他还能委派和激励别人。

Showing mercy/helps

怜悯人/帮助人

The Bible abounds with examples of showing mercy and giving help (Romans 12:8; 1 Corinthians 12:28). Consider the Good Samaritan (Luke 10:25-37). Consider Jesus himself as he answered numerous calls for mercy and granted healing. The Bible describes God as one who is “rich in mercy” and who did something about our need by making us “alive with Christ” (Ephesians 2:4,5). Mercy is sympathy for another that shows itself not only in words, but also in helpful actions.

圣经给了我们大量关于怜悯人和帮助人的例子（罗马书 12：8；哥林多前书 12：28）。想想好撒玛利亚人（路加福音 10：25-37），想想耶稣自己是如何回应那么多人对于怜悯的呼求并给予医治的。圣经将上帝描述为一位有“丰富怜悯”的上帝，祂藉着使我们“与基督一同活过来”而满足了我们的需要（以弗所书 2：4，5）。怜悯是一种对于他人的同情心，它不只表现在言语上，也表现在帮助他人的行动上。

The spiritual gift of showing mercy or helping others is the ability to feel genuine compassion for suffering individuals and to translate that feeling into Christlike deeds that alleviate the suffering. Jesus wants every Christian to show kindness and love to others. We all know particular individuals, however, who have an extraordinary heart for the hurting and abound in kindness toward others. Such people are special gifts of the Holy Spirit.

怜悯人和帮助人的属灵恩赐是一种对处于苦难中的人们感同身受并且把这样的感受转化为如同基督那样的行动去安抚那些在苦难中的人们。耶稣想要每个基督徒都能对他人显出恩慈和爱心来，然而，我们都知道有些特别的人对受伤的人有着一份特殊的心肠，他们对待他人也满有恩慈。这样的人是圣灵特殊的恩赐。

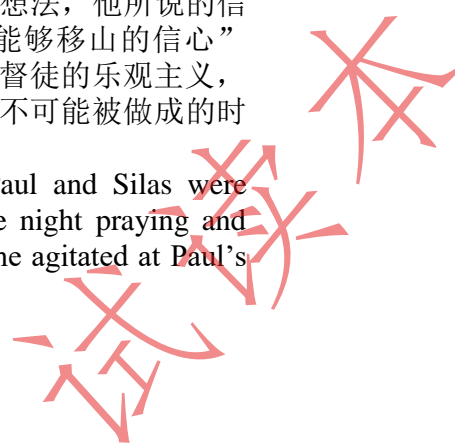
Faith

信心

“To one there is given . . . faith by the same Spirit” (1 Corinthians 12:8,9). We learned in an earlier chapter that saving faith is the Spirit’s gift to all Christians. Therefore, Paul must be referring to something different here. He gives an indication of what he has in mind a little later in 1 Corinthians, when he describes what is sometimes called heroic faith. There Paul speaks of “a faith that can move mountains” (13:2). This spiritual gift of heroic faith has been called Christian optimism. It is the ability to see something that needs to be done and believe that God will do it even if it looks impossible.

“这人蒙圣灵赐他……信心”（哥林多前书 12：8，9）。在本书之前的内容中我们学过拯救的信心是圣灵赐给所有基督徒的礼物，因此，保罗在这里肯定在说其他不同的事情。他在哥林多前书中稍后的部分中说出了他的想法，他所说的信心有时候被称为英雄式的信心。在那里，保罗谈到了一种“能够移山的信心”（哥林多前书 13：2）。这种英雄式信心的属灵恩赐被称为基督徒的乐观主义，它是一种能够看到某件需要被做成的事并且即使当该事看起来不可能被做成的时候仍然相信上帝会成就这事的能力。

Silas is a man who exhibited such faith. On one occasion Paul and Silas were severely beaten and imprisoned at Philippi. Yet the two spent the night praying and singing praises to God (Acts 16:16-34). In Berea the crowds became agitated at Paul’s



preaching and rioted. Paul went on to Athens to escape the danger, but Silas remained there for some time, continuing the work (17:10-15). To this day there are Christians who are not discouraged by the mere fact that something appears difficult or impossible. They see opportunity where others see only opposition. They are the first to say “It can be done,” rather than “It is impossible.” They are visionaries—some would call them dreamers. But God uses the heroic faith of such people to lift the sights of his believers and move his church forward.

西拉是一个展现出这种信心的人。有一次，保罗和西拉被人毒打，并且被囚禁在腓立比的监狱之中。然而，两个人还是整夜都在祈祷，并且歌颂赞美神（使徒行传 16: 16-34）。在庇哩亚，众人因保罗的讲道喧嚷起来，并且发生了骚乱，保罗逃离了危险继续前往了雅典，但是西拉仍然在那里呆了一段时间，继续在那里作工（使徒行传 17: 10-15）。直到今天，仍有一些基督徒，他们并不会只是因为某些事看起来很难或者不可能而气馁，他们能够在别人只看到逆流的地方看到机会。他们是那些带头说“这是可以做到的”而不是“这是不可能的”的这样的人，他们是有远见卓识的人——有些人会称他们为梦想家。但是上帝使用这类人英雄式的信心来抬起祂的信徒们的目光，并推动祂的教会前进。

These are the special gifts mentioned in the New Testament. It can be said again that these listings are not necessarily exhaustive. There may be other gifts that the Holy Spirit gives to individual people for the common good. For example, one thinks of the gift of music, which has been so richly enjoyed in the church throughout its history. Surely it is a gift of the Holy Spirit when a believer composes or performs music that builds up other Christians and through music leads them to praise and glorify God. One also thinks of the gift of artistic talent. Just as the Holy Spirit equipped Bezalel and Oholiab for the work of building and decorating the tabernacle (Exodus 31:2-6), so the Holy Spirit raises up believers in our time to enrich the worship of the church with beautiful buildings and works of art.

以上这些是新约里面所提及的一些特殊的恩赐。值得再次一提的是，这些列表并不一定涵盖了所有的恩赐，也许圣灵为了众人的益处还赐给了一些人另外的恩赐。比如，我们可以想到音乐的恩赐，贯穿整个教会历史，它在教会之中是如此丰富且为人们所享受着。当一个信徒创作或演奏那能建造其他基督徒并藉此能引导他们赞美和荣耀上帝的音乐时，这无疑是来自圣灵的恩赐。人们还会想到艺术才能的恩赐，正如圣灵为了建造和装饰帐幕的工作而装备比撒列和亚何利亚伯那样（出埃及记 31: 2-6），圣灵也会在我们这个时代兴起信徒，用美丽的建筑物以及艺术品来丰富教会的敬拜活动。

Use of our spiritual gifts

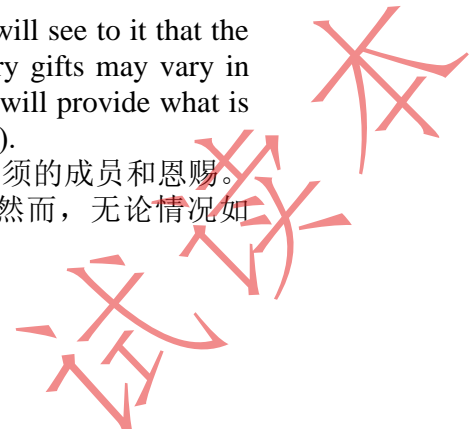
如何使用我们属灵的恩赐

The Holy Spirit continues to give out spiritual gifts to the church today. The application for us is twofold: confidence and encouragement.

今天圣灵也继续向教会分发属灵的恩赐。我们对此的应用涉及到两个方面：相信和鼓励。

We are confident that whatever the future may bring, the Spirit will see to it that the body of Christ has the necessary members and gifts. The necessary gifts may vary in different places at different times. Yet whatever the situation, God will provide what is needed “so that the body of Christ may be built up” (Ephesians 4:12).

我们相信无论将来会怎样，圣灵都会确保基督的身体拥有必须的成员和恩赐。这些必须的恩赐也许在不同的时代不同的地方会有所不同，然而，无论情况如



何，上帝都会供给我们我们所需要的，“为要成全圣徒，各尽其职，建立基督的身体”（以弗所书 4: 12）。

The second application is encouragement to use our gifts. Part of the encouragement comes from inside us. The Holy Spirit plants interests in us. He gives us an inclination or a willingness to try a particular form of service to others. Part of the encouragement comes from without. The Holy Spirit places specific opportunities before us to use our gifts. Being asked to serve as a Sunday school teacher or a choir member, for example, may be the Spirit's way of calling us to a new form of service for which he has equipped us. A sick relative or a troubled coworker may be a call from the Spirit to try out our ability to show mercy or speak exhortation.

第二个应用是对于使用我们恩赐的鼓励。其中一部分的鼓励来自我们的里面，圣灵在我们的里面种下了兴趣，祂给了我们倾向或者意愿去尝试一种对他人的特殊形式的服事。而另外一部分则来自外部，圣灵在我们的前面摆放了一些特别的机会，让我们可以使用我们的恩赐。例如，被邀请担任主日学的老师或唱诗班的成员，可能是一种圣灵呼召我们以一种新的形式去做祂已经装备好我们去做的方式。一个生病的亲戚或者一位陷入困境的同事，都可能是来自圣灵的呼召，为要考验我们怜悯人或者劝化的能力。

Making good use of God's gifts poses an ongoing challenge to our congregations. There is a story about a pastor who preached an especially effective sermon on using one's spiritual gifts. At the end of the sermon he called for volunteers who were willing to serve. A hundred men responded! Someone close to the pastor heard him mutter softly, "O God, how can I use a hundred ushers?" The point? Christians need to serve God with the talents the Spirit has given them. The congregation needs to manage that valuable pool of workers and skills—training its members for service and then helping them find meaningful opportunities to serve for the good of the church.

如何善用上帝给我们的恩赐，对我们的教会来说是一个持续性的挑战。以下是一个关于一位牧师的故事，对于如何使用一个人的属灵恩赐他讲过一篇卓有成效的道。在讲道结束时，他问到有没有愿意服侍的志愿者，结果一百个人回应了！一个离牧师很近的人听到他轻声嘀咕说：“上帝啊，我要如何使用这一百名招待员呢？”为什么要举这个例子呢？基督徒需要用圣灵赐给他们的才能来服侍神，教会需要管理好这群宝贵的工人和他们的技能——训练其成员如何服侍，然后帮助他们找到合适的机会去为了教会的益处而服侍。



Preservation of the Saints 圣徒的保守

“He who stands firm to the end will be saved,” Jesus promised (Matthew 24:13). The Christian’s goal is to be among those who remain firm in saving faith to the end and thereafter enjoy the bliss of heaven. At the time of death, the believer wants to be able to echo the words of Saint Paul: “I have fought the good fight, I have finished the race, I have kept the faith. Now there is in store for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day—and not only to me, but also to all who have longed for his appearing” (2 Timothy 4:7,8).

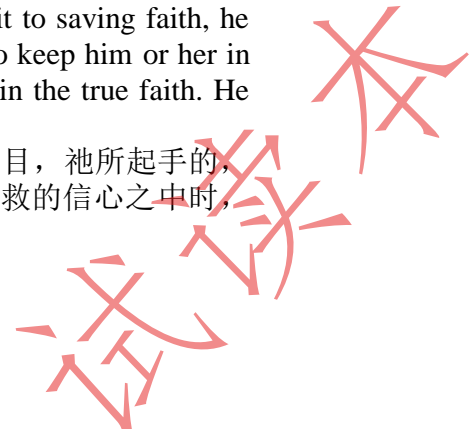
“惟有忍耐到底的，必然得救，”耶稣应许到（马太福音 24：13）。基督徒的目标是要与那些在拯救的信心之中忍耐到底的人同列并且之后一起享受天堂的福乐。当信徒濒死之际，他想要能够重复圣保罗的话：“那美好的仗我已经打过了，当跑的路我已经跑尽了，所信的道我已经守住了。从此以后，有公义的冠冕为我存留，就是按着公义审判的主到了那日要赐给我的。不但赐给我，也赐给凡爱慕祂显现的人”（提摩太后书 4：7，8）。

Every home has a collection of unfinished projects. There is the hope chest Father started for Mary that he hopes will be finished before her tenth wedding anniversary. There is the half-done quilt Mother began years ago. There is the model Johnny worked on so faithfully until the wing wouldn’t fit right and he gave up in frustration. There are little Susie’s half-painted artistic masterpieces. Some of those projects seemed like good ideas when we started them, but we lost interest once we found they were bigger jobs than we anticipated. Others remain good ideas; it’s just that they never seem to make it to the top of the priority list. Some of our unfinished projects will get done eventually; others will never be completed.

每个家庭都会有一些未完成的项目。父亲为玛丽亚着手做的希望之盒，他想要在玛丽亚结婚十周年之前完成；母亲多年前开始制作的半成品被子；约翰尼尽心竭力地制作的模型，到最后他发现机翼怎么都装不好就沮丧地放弃了；小苏西画了一半的艺术杰作。其中的一些项目在我们着手的时候看起来想法还不错，但是一旦当我们发现它们比我们预期的需要消耗更多的工作量时，我们就对此失去了兴趣。有些虽然仍是一些不错的想法，但是它们似乎从来就没有被算在我们的重要事项之中。有些我们未完成的项目将会最终被完成，而其它的则将永远地被搁置在那里。

Thank God that the Holy Spirit is no quitter. He leaves no projects unfinished. He completes what he starts. When the Spirit enters a heart and calls it to saving faith, he makes a pledge. He promises to continue working in the believer to keep him or her in that faith. The Holy Spirit keeps his promise! He preserves saints in the true faith. He brings them safely to their heavenly goal.

感谢上帝圣灵不是一位半途而废者，祂不会留下未完成的项目，祂所起手的，祂必定会完成。当圣灵进入一个人的心里并呼召这颗心进入拯救的信心之中时，



祂作出了保证。祂应许祂会持续地在信徒里面工作以保守他们使他们能够一直在那份信心之中，祂会把他们安全地带往天堂这一终点。

Warnings

警告

Christians face very real danger as long as they live on this earth, however—the danger of losing their faith and salvation. “Once saved, always saved” is simply not true according to the Bible. It is possible to fall away from faith and be eternally lost. Saint Paul recalls tragedies that befell God’s chosen people of the Old Testament because of God’s judgment. Then he makes application to us of the New Testament: “These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come. So, if you think you are standing firm, be careful that you don’t fall!” (1 Corinthians 10:11,12). Paul recognized the danger of falling away even for himself: “I beat my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize” (9:27).

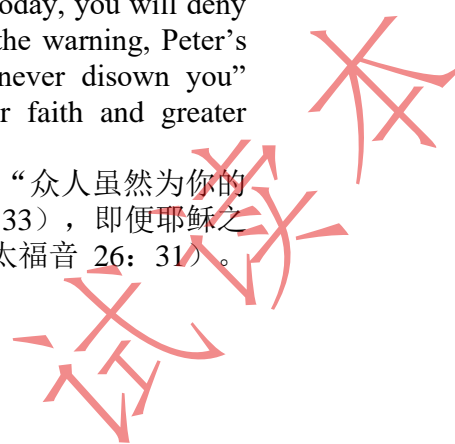
然而，只要当基督徒们还活在这个世上的时候，他们就要面对那极其真实的危险——失去他们信心和救恩的危险。“一次得救，永远得救”根本不是从圣经而来的真理，从信心中跌落并且从此永远地迷失，这是可能发生的事情。使徒保罗追忆到那段因着上帝的审判而降临到旧约中神所拣选的百姓的悲剧，然后他将此应用到了新约中的我们身上：“他们遭遇这些事，都要作为鉴戒。并且写在经上，正是警戒我们这末世的人。所以自己以为站得稳的，须要谨慎，免得跌倒！”（哥林多前书 10: 11, 12）。保罗甚至意识到了自己也有从信心之中跌落的风险：“我是攻克己身，叫身服我。恐怕我传福音给别人，自己反被弃绝了”（哥林多前书 9: 27）。

The Israelites were God’s chosen people. If God’s judgment cut off some of his chosen ones, certainly he will condemn us if we turn away from him: “They [some of the branches on God’s olive tree] were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if God did not spare the natural branches, he will not spare you either” (Romans 11:20,21). Notice what lies at the core of the danger. Arrogance leads to a fall—arrogance that feels no need for watchfulness and no need for the faith-strengthening tools God has given.

以色列民是神所拣选的百姓。如果上帝的审判剪除了祂自己所拣选的一些人，那么如果我们离弃祂的话，祂当然也会定我们的罪：“他们（神的橄榄树上的一些枝子）因为不信，所以被折下来。你因为信，所以立得住。你不可自高，反要惧怕。神既不爱惜原来的枝子，也必不爱惜你”（罗马书 11: 20, 21）。注意到这危险的核心部分是什么了吗？自高——那认为不需要警醒、不需要上帝所赐的用来坚固信心的工具的自高——会导致跌倒。

Peter fell disastrously on Maundy Thursday due to arrogant self-trust. “Even if all fall away on account of you, I never will,” Peter insisted (Matthew 26:33), even though Jesus had just warned, “This very night you will all fall away on account of me” (verse 31). Jesus warned him, “I tell you, Peter, before the rooster crows today, you will deny three times that you know me” (Luke 22:34). Instead of heeding the warning, Peter’s arrogance continued: “Even if I have to die with you, I will never disown you” (Matthew 26:35). Peter believed that he was capable of greater faith and greater faithfulness than his fellow disciples.

彼得在濯足星期四因着他那份自高自大，重重地跌了一跤。“众人虽然为你的缘故跌倒，我却永不跌倒，”彼得如此坚称到（马太福音 26: 33），即便耶稣之前刚刚提出过警告，“今夜你们为我的缘故，都要跌倒”（马太福音 26: 31）。



耶稣警告他说，“彼得，我告诉你，今日鸡还没有叫，你要三次说不认得我”（路加福音 22: 34）。然而彼得并没有留心耶稣的警告，而是继续自高到：“我就是必须和你同死，也总不能不认你”（马太福音 26: 35），彼得相信他比其他的门徒要更有信心且更为忠心。

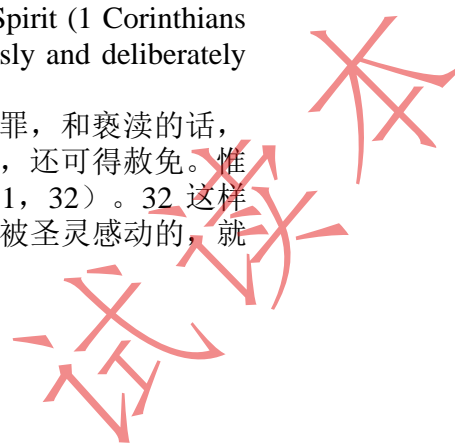
God's law warns of the danger of sin and unbelief. That warning is also meant for believers. A whole array of things can cause believers to lose their faith:

上帝的律法警告犯罪与不信的危险，这警告也是给信徒们的。很多事情都有可能 会导致信徒们失去信心：

- Persecution such as the implied or expressed ridicule that is directed against the Bible's teachings in public education and public policy.
- 逼迫——诸如在公共教育和公共政策中所暗示的或明摆着的针对圣经教导的嘲笑声。
- False doctrine and false teachers—Jesus warned that especially in the last times, “many false prophets will appear and deceive many people” (Matthew 24:11).
- 假教导和假教师——耶稣尤其在最后时刻对此作出了警告，“有好些假先知起来，迷惑多人”（马太福音 24: 11）。
- Spiritual starvation, which results from neglect of the means by which the Spirit preserves faith. Deprive the body of food and it will starve. Deprive the soul of spiritual nutrition and it also will starve.
- 属灵的饥荒——这是由于对圣灵用来保守信心的工具的忽略而导致的。身体没有食物就会挨饿，灵魂没有得到属灵上的滋养同样也会挨饿。
- Self-righteousness, which shifts one's trust from the grace of God to one's own works or strength.
- 自以为义——它把某人从对上帝所赐恩典的信靠转向了他自己的行为和能力。
- Humanistic pride, which refuses to submit to the authority of God's Word.
- 人本主义的骄傲——它拒绝顺服上帝话语的权柄。
- Love of the world—when Christians become so concerned with the affairs of this world that the needs of the soul are forgotten.
- 对这个世界的爱——当基督徒们变得对于这个世界上的事情极其关注时，对于灵魂的需要就会被遗忘。
- Willful sins against one's conscience for as the Lutheran Confessions say, “we should not imagine a kind of faith . . . that could coexist and co-persist with a wicked intention to sin and to act contrary to one's conscience.”³¹
- 故意味着良心的犯罪。因为正如路德宗的信仰告白所承认的，“我们不应该认为信心……会与一种想要犯罪以及昧着良心行动的邪恶欲念并存或者共同持续下去。”³¹

The Lord Jesus warned strongly: “I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. Anyone who . . . speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come” (Matthew 12:31,32).³² This is called the unforgivable sin, or the sin against the Holy Spirit. Since no one can call Jesus Lord except by the Holy Spirit (1 Corinthians 12:3), it is impossible to repent and come to faith if one consciously and deliberately rejects the working of the Spirit and drives him from the heart.

主耶稣对我们提出了强烈的警告：“我告诉你们，人一切的罪，和亵渎的话，都可得赦免。惟独亵渎圣灵，总不得赦免。凡说话干犯人子的，还可得赦免。惟独说话干犯圣灵的，今世来世总不得赦免”（马太福音 12: 31, 32）。³² 这样的罪叫做不能被赦免的罪，或者说干犯圣灵的罪。既然若不是被圣灵感动的，就



没有人能说耶稣是主的（哥林多前书 12: 3），那么如果一个人有意识地、故意地拒绝圣灵的工作，并且将祂从他的心里驱赶出去，他也就不能悔改并进入信心之中了。

The sin against the Holy Spirit is not blasphemy or unbelief that flows from spiritual blindness. Such blasphemy is every sinful human being's natural reaction to the Spirit. The Spirit is the one who changes rejection of God into faith. The sin against the Holy Spirit is committed only after the Spirit has clearly revealed the truth to the sinner. It is the malicious rejection of the gospel by one who through the working of the Holy Spirit had been fully convinced of its divine truth. In other words, it is turning away from faith by hardening one's heart to the Spirit's work and message. We see this clearly in the letter to the Hebrews, where a detailed description is given of those who cannot be brought back to repentance:

干犯圣灵的罪并不是那些因为属灵上的瞎眼而造成的亵渎或者不信，这样的亵渎是每个罪人对圣灵的“自然”反应（罪性的自然反应）。圣灵是那改变人对上帝的反对并使人进入到信心之中的那一位，干犯圣灵的罪只有在圣灵向罪人清楚地启示了真理之后才能得以实施，这是一个藉着圣灵的工作已经完全相信了神圣真理的人对于福音的恶意拒绝。换句话说，它指的是一个人通过硬着自己的心拒绝圣灵的工作和信息而背弃了信仰。在给希伯来人的书信中，我们可以清楚地看到这一点，信中对那些不能再被带入悔改之中的人作了详细的描述：

It is impossible for those who have once been enlightened, who have tasted the heavenly gift, who have shared in the Holy Spirit, who have tasted the goodness of the word of God and the powers of the coming age, if they fall away, to be brought back to repentance, because to their loss they are crucifying the Son of God all over again and subjecting him to public disgrace. (6:4-6)

论到那些已经蒙了光照，尝过天恩的滋味，又于圣灵有分，并尝过神善道的滋味，觉悟来世权能的人，若是离弃道理，就不能叫他们从新懊悔了。因为他们把神的儿子重钉十字架，明明地羞辱他。（希伯来书 6: 4-6）

（注意：由于希腊文中分词的不同用法，最后一句话中的连词“因为”也可以翻译为“当……时候”，这样两者的意思就完全不同了，最后一句话加上前文的中文的翻译就变成了：当那些已经蒙了光照、尝过天恩的滋味、又于圣灵有分、并尝过神善道的滋味、觉悟来世权能的却离弃道理的人把神的儿子重钉十字架、明明地羞辱祂的时候，就不能叫他们从新懊悔了。这样，原翻译是表示再没有悔改的机会了，这里的翻译却是表示当人那样做的时候，他是不可能有机会悔改的，但却并未表示该人再无悔改的可能性。请读者自行判断，正如译者之前提到的扫罗的案例。但是读者需要明白的是，译者并未轻视拒绝圣灵的后果，圣经也并未应许每个人都会像扫罗那样，而且确实很有可能大多数人都不再会悔改，这就是对我们极其严厉的警告了。）

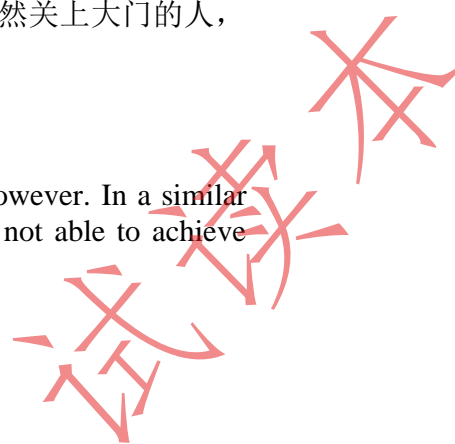
There is a comfort for those who are troubled that they may have committed the sin against the Holy Spirit. As long as one is worried about it, one has not committed it. Those who have slammed the door on the Spirit have no concern or regard whatsoever for their spiritual state.

对于那些受困扰于自己是否已经犯了干犯圣灵的罪的人，有安慰存留给他们。只要一个人还在担心这点，他就还没有犯这罪。那些对圣灵悍然关上大门的人，丝毫都不会关心或关注他们的属灵状态。

Assurances

保证

Humans can destroy life. They cannot create or preserve life, however. In a similar way, while humans have the power to defect from faith, they are not able to achieve



their own perseverance in the faith. God must preserve faith and cause it to grow. And that is what God has promised to do.

人能够败坏生命，然而，他们却不能创造或者保守生命。与之相似的，虽然人有能力背弃信仰，但是他们却无法让自己保守在信心之中。上帝一定会保守我们的信心，并且使之成长起来，这是上帝所应许的。

To the Philippians Paul writes of “being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus” (1:6).

保罗对腓立比人写信说，“我深信那在你们心里动了善工的，必成全这工，直到耶稣基督的日子”（腓立比书 1: 6）。

Peter speaks of the Christian’s “inheritance that can never perish, spoil or fade—kept in heaven for you, who through faith are shielded by God’s power until the coming of the salvation that is ready to be revealed in the last time” (1 Peter 1:4,5).

彼得谈到基督徒 “可以得着不能朽坏，不能玷污，不能衰残，为你们存留在天上的基业。你们这因信蒙神能力保守的人，必能得着所预备、到末世要显现的救恩。”（彼得前书 1: 4, 5）。

Jesus himself promises this regarding his sheep: “I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father’s hand” (John 10:28,29).

耶稣自己对祂的羊如此应许到：“我又赐给他们永生。他们永不灭亡，谁也不能从我手里把他们夺去。我父把羊赐给我，祂比万有都大。谁也不能从我父手里把他们夺去”（约翰福音 10: 28, 29）。

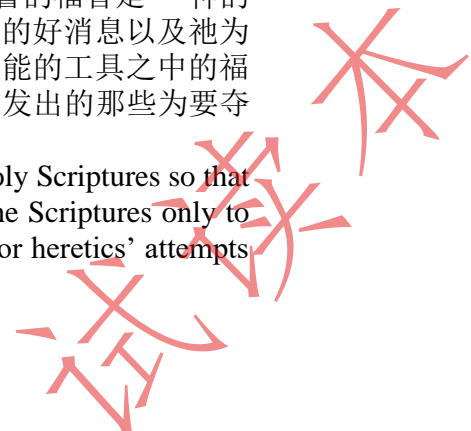
Paul assured the Thessalonians: “May your whole spirit, soul and body be kept blameless at the coming of our Lord Jesus Christ. The one who calls you is faithful and he will do it” (1 Thessalonians 5:23,24). Again Paul said, “The Lord is faithful, and he will strengthen and protect you from the evil one” (2 Thessalonians 3:3). God takes salvation out of the believer’s weak, helpless hands and places it into his gracious, almighty hands.

保罗对帖撒罗尼迦人如此应许到：“愿赐平安的神，亲自使你们全然成圣。又愿你们的灵，与魂，与身子，得蒙保守，在我主耶稣基督降临的时候，完全无可指摘。那召你们的本是信实的，祂必成就这事”（帖撒罗尼迦前书 5: 23, 24）。保罗还说到，“但主是信实的，要坚固你们，保护你们脱离那恶者”（帖撒罗尼迦后书 3: 3）。上帝从信徒软弱无助的手上，拿起祂的救恩，并且将它放在祂那双恩慈、全能的手中。

The Holy Spirit keeps us in the faith through his tools, the means of grace. The gospel of Christ is “the power of God for the salvation of everyone who believes” (Romans 1:16). That gospel, the good news of Jesus and what he has done for us, is found in the Bible, in Baptism, and in Holy Communion. Through the gospel in these powerful tools, the Holy Spirit preserves our faith and fortifies us to withstand the assaults that Satan sends to rob us of our salvation.

圣灵藉着祂的工具，即施恩具，将我们保守在信心之中。基督的福音是 “神的大能，要救一切相信的”（罗马书 1: 16）。这福音，即耶稣的好消息以及祂为我们所成就的，就在于圣经、洗礼以及圣餐之中。藉着这些大能的工具之中的福音，圣灵保守着我们的信心，坚固我们使我们可以敌挡撒旦所发出的那些为要夺去我们救恩的攻击。

An important aside is the fact that the Spirit also preserves the Holy Scriptures so that no one can destroy their saving power. The Spirit did not inspire the Scriptures only to let their message be lost through copyists’ errors, lost manuscripts, or heretics’ attempts



to alter the text. No, the Spirit has preserved the Bible—some parts for 3,400 years now. He has kept it from being distorted by deletions, additions, or mistakes. The Spirit continues to see to it that “[God’s] word is truth” (John 17:17). He makes sure that “the word of the Lord stands forever” (1 Peter 1:25).

下面这段话虽然有些偏题，但却非常重要，那就是圣灵也保存了圣经，以至于没有人可以破坏它们救恩的大能。圣灵感动那些作者写下圣经，并不只是为了让这些信因为抄写员的失误、手稿的丢失或者异端对于经文的企图篡改而给弄没了。不，圣灵已经将圣经保存了下来——有些部分至今已经有 3400 多年了。祂已经保护好了它，致使它没有因人的删减、增添或者失误而被扭曲。圣灵持续看顾确保“神的话语就是真理”（约翰福音 17: 17），祂向我们保证“主的话语是永存的”（彼得前书 1: 25）。

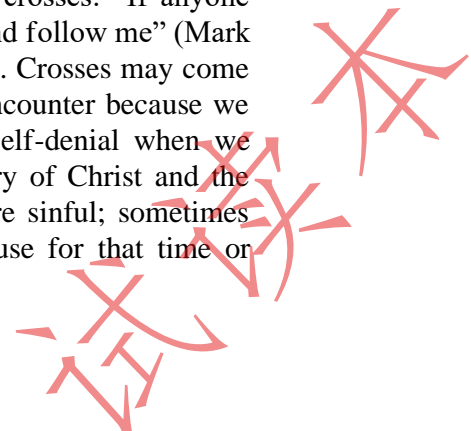
The Spirit also preserves faith by gathering believers into congregations so they may encourage and build up one another. In the days after Pentecost the Bible reports of the first Christians, “Every day they continued to meet together in the temple courts” (Acts 2:46). We live much closer to the day of judgment. Meeting to encourage one another is more important now than ever before: “Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another—and all the more as you see the Day approaching” (Hebrews 10:25).

圣灵也藉着聚集信徒们去聚会使他们可以彼此鼓励和建造而保守着他们的信心。在五旬节之后的日子里，圣经提到了那头一批的基督徒们，“他们天天同心合意，恒切地在殿里……”（使徒行传 2: 46）。我们现在离审判日更近了，常常聚集在一起彼此鼓励对我们来说实在空前重要，“你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉。既知道（原文作看见）那日子临近，就更当如此”（希伯来书 10: 25）。

Through words of warning when needed and words of encouragement when appropriate, Christians become the Spirit’s agents to help preserve one another in the faith: “See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin’s deceitfulness” (Hebrews 3:12,13). What a blessing when God can commend a congregation as he did the Thessalonians: “Encourage one another and build each other up, just as in fact you are doing” (1 Thessalonians 5:11).

在需要的时候给出警告的话语，在合适的时候给出鼓励的话语，基督徒们成了圣灵的代理人，来帮助保守彼此的信心：“弟兄们，你们要谨慎，免得你们中间，或有人存着不信的恶心，把永生神离弃了。总要趁着还有今日，天天彼此相劝，免得你们中间，有人被罪迷惑，心里就刚硬了”（希伯来书 3: 12, 12）。当上帝给予像帖撒罗尼迦那样的教会称赞的时候，这是一项多么大的祝福啊：“你们该彼此劝慰，互相建立，正如你们素常所行的”（帖撒罗尼迦前书 5: 11）。

The Bible warns that trials will come: “We must go through many hardships to enter the kingdom of God” (Acts 14:22). Jesus called those hardships crosses: “If anyone would come after me, he must deny himself and take up his cross and follow me” (Mark 8:34). A cross is whatever a Christian must endure because of faith. Crosses may come in the form of the suffering, insults, persecution, and hatred we encounter because we live for Jesus in a sinful, ungodly world. Crosses may be the self-denial when we willingly forego certain luxuries and even necessities for the glory of Christ and the good of others. Sometimes we will forego things because they are sinful; sometimes simply because our Christian stewardship says there is a better use for that time or



money. Our crosses will include the daily struggle with sin all of us wage within ourselves.

对于那将要来临的试炼，圣经警告我们说：“我们进入神的国，必须经历许多艰难”（使徒行传 14: 22），而耶稣则把这些艰难称为十字架：“，若有人要跟从我，就当舍己，背起他的十字架来跟从我”（马可福音 8: 34）。十字架是一个基督徒因为信仰的缘故而必须要忍受的。十字架也许会以因我们在这个罪恶、不敬虔的世代为耶稣而活而遭到的苦难、侮辱、逼迫以及恨恶等这些形式而临到我们，十字架也许是当我们为了基督的荣耀和别人的益处而心甘情愿地放弃某些享受甚至是某些必需品的时候的自我牺牲。有的时候我们放弃一些东西是因为它们是罪恶的，而有的时候只是因为我们的管家职分告诉我们我们可以更好地使用某些时间或者某些金钱。我们的十字架将包括那些我们所有的信徒在我们的里面每天与罪所进行的交战。

The Holy Spirit stands by as our Paraclete to help us bear our crosses. Moreover, he uses them for our spiritual good. Crosses can serve to keep us humble and close to our Lord. Crosses can bring us to our knees in more frequent and fervent prayer. Crosses can turn our thoughts away from earthly matters and focus them on things spiritual and eternal. Crosses also can help strengthen our faith and confidence regarding the future, for we learn to say from personal experience, “I can do everything through him [Christ] who gives me strength” (Philippians 4:13). Even in the severest trials, believers know that in the hands of almighty God, their salvation is absolutely secure.

圣灵在我们身边以保惠师的身份帮助我们背着我们的十字架。另外，祂为了我们属灵的益处而使用着这些十字架。十字架能够使我们保持谦卑，并且亲近我们的主。十字架能够让我们的双膝在更为频繁和炽热的祷告中跪在祂的面前。十字架能够将我们的目光从属地的事务上转移并且专注在属灵以及永恒的事上。十字架也能帮助我们坚固我们对于未来的信心和把握，因为从我们的个人经验之中，我们学着可以如此去说，“我靠着那加给我力量的，凡事都能作”（腓立比书 4: 13）。即便是在最为激烈的试炼之中，信徒们也知道在全能的上帝手中，他们的救恩是绝对有保障的。

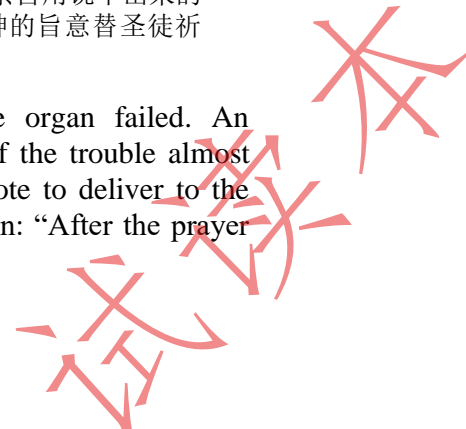
As another part of his work of sanctification, the Holy Spirit works in us to make us more faithful in prayer. Moreover, when words fail us, when we are not certain just what to ask, when we cannot find the right way to express our feelings and inner needs, we have one who prays for us:

作为圣灵使人成圣的另一部分工作，祂在我们的里头作工使我们能在祷告一事上更为忠心。并且，当我们不知道该说什么的时候，当我们不确定该问什么的时候，当我们找不到正确的方式来表达我们的感受和我们里面的需要的时候，我们有一位替我们祷告的：

The Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for the saints in accordance with God's will. (Romans 8:26,27)

况且我们的软弱有圣灵帮助，我们本不晓得当怎样祷告，只是圣灵亲自用说不出的叹息，替我们祷告。鉴察人心的，晓得圣灵的意思因为圣灵照着神的旨意替圣徒祈求。（罗马书 8: 26, 27）

A congregation was worshipping when the electricity to the organ failed. An electrician was hastily summoned, and he discovered the cause of the trouble almost immediately. It could be fixed quite quickly, so he scribbled a note to deliver to the pastor. After reading the note, the pastor informed the congregation: “After the prayer



the power will be on.” In a similar way Christian prayer brings the power of God down from above. We can accept as a general truism this statement: “Much prayer, much power. Little prayer, little power.”

有一个教会在敬拜的时候管风琴的电路突然出了问题，于是他们急忙召来了一位电工，他几乎是瞬间就发现了问题的原因。问题很快就能被解决，因此他速写了一张便条递给了牧师。牧师读完便条后，就告诉整个教会说：“祷告之后，电源就能恢复了。”（英语中电源和能力是同一个词 power，此处双关）与之相似的，基督徒的祷告也能把上帝的能力从天上带下来。我们可以把这句话作为一个普遍的真理来接受：“多一些祷告，多一些能力，少一些祷告，少一些能力。”

The Holy Scriptures promise that the Spirit, who calls us to faith, will preserve us in that faith until we arrive safely in heaven. We do not rely on our own spiritual strength. Rather, we rest our confidence and certainty on divine promises like this one:

圣经应许我们那位召我们进入信心之中的圣灵将会保守我们使我们住在那份信心之中直到我们安全抵达天堂的日子。我们不是倚赖我们自己属灵的力量，相反，我们把我们的信心和确信安放在祂神圣的应许之上，比如：

Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:35,37-39)

谁能使我们与基督的爱隔绝呢？难道是患难吗？是困苦吗？是逼迫吗？是饥饿吗？是赤身露体吗？是危险吗？是刀剑吗？……然而靠着爱我们的主，在这一切的事上，已经得胜有余了。因为我深信无论是死，是生，是天使，是掌权的，是有能的，是现在的事，是将来的事，是高大的，是低处的，是别的受造之物，都不能叫我们与神的爱隔绝。这爱是在我们的主基督耶稣里的。（罗马书 8：25，37-39）

A dilemma

两难的境地

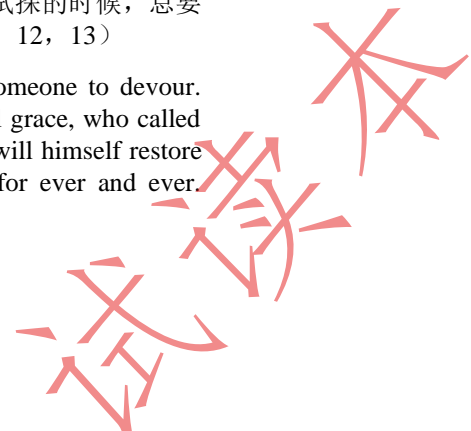
This brings us to the horns of a dilemma. The Scriptures contain strong warnings of the danger of losing our faith and beautiful assurances that the Holy Spirit will preserve us in saving faith. In fact, at times the Bible gives warnings and assurances side by side in the very same passage. The following are two examples:

这就带我们进入了一个两难的境地。圣经含有对于失去信心之危险的严厉警告，也含有圣灵会保守我们在拯救的信心之中的美好保证。事实上，有时候圣经在同一段经文之中同时给出了警告和保证。我们来看下面两个例子：

If you think you are standing firm, be careful that you don't fall! [Warning.] No temptation has seized you except what is common to man. And God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can stand up under it. [Assurance.] (1 Corinthians 10:12,13)

所以自己以为站得稳的，须要谨慎，免得跌倒。（警告）你们所遇见的试探，无非是人所能受的。神是信实的，必不叫你们受试探过于所能受的。在受试探的时候，总要给你们开一条出路，叫你们能忍受得住。（保证）（哥林多前书 10：12，13）

Your enemy the devil prowls around like a roaring lion looking for someone to devour. Resist him, standing firm in the faith. [Warning.] . . . And the God of all grace, who called you to his eternal glory in Christ, after you have suffered a little while, will himself restore you and make you strong, firm and steadfast. To him be the power for ever and ever. [Assurance.] (1 Peter 5:8-11)



务要谨守，儆醒。因为你们的仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。你们要用坚固的信心抵挡他（警告）……那赐诸般恩典的神，曾在基督里召你们，得享他永远的荣耀，等你们暂受苦难之后，必要亲自成全你们，坚固你们，赐力量给你们。愿权能归给他，直到永永远远。（保证）（彼得前书 5: 8-11）

Is there a contradiction here? It seems so. For in the same passages we are both warned of the real danger of falling and assured that God will not let us fall. To resolve the seeming conflict, we need only recall our needs as sinner-saints. We are prone to self-confidence, and therefore we need the warnings. We can easily become discouraged and be led to despair, and therefore we need the promises.

这里有矛盾吗？看起来有。因为在同一段话里我们既收到了真实的、关于有跌倒的危险的警告，也被保证说上帝不会让我们跌倒的。要解决这一外在看来矛盾，我们需要想到我们作为罪人和圣徒的需要。我们很容易去相信自己，因此我们需要被警告；我们也很容易会变得沮丧并被引向绝望，因此我们需要应许。

In the warnings and the assurances we see again law and gospel. Our old sinful nature needs to hear the law as a warning against worldly security and self-confidence. On the other hand, our new Christian nature trusts the gospel and its gracious promise of divine preservation.

在警告和保证之中我们再一次看到了律法和福音。我们旧有的罪性需要听到律法作为对属世的安全感和对自己的信心的警告，而另外一方面，我们基督徒的新生命则信靠福音以及它对于神圣保守的恩慈应许。

Troubles come when we misapply the law and gospel. We fall into serious spiritual danger when we tell our sinful nature: “Don’t worry about sin and Satan. God forgives.” We fall into self-righteousness and serious false doctrine when we tell our new nature: “You can be assured of salvation if you do this or that.” Our sinful nature needs the warnings of the law lest we grow careless or indifferent. Our Christian nature needs the comfort and assurances of the gospel lest we needlessly worry or fear.

当我们误用律法和福音的时候就会有麻烦。当我们的罪性说“不要担心罪和撒旦，上帝赦免了”的时候，我们就陷入了严重的属灵危机之中；当我们告诉我们的新生命“如果你做这或做那的话，就可以有救恩的保障了”的时候，我们就陷入了自以为义和严重的假教义之中。我们的罪性需要律法的警告，以免我们变得粗心或者冷淡；而我们基督徒的新生命则需要福音的安慰和保证，以免我们不必要的担心和惧怕。

On the job to the end

（圣灵）作工直到最后一刻

In Luther’s explanation to the Third Article we confess: “On the Last Day he [the Spirit] will raise me and all the dead and give eternal life to me and all believers in Christ. This is most certainly true.” The work of the Holy Spirit does not end until that day when all the saints stand safely in heaven, to be “with the Lord forever” (1 Thessalonians 4:17). It may come as a surprise that resurrecting our bodies is work done by the Holy Spirit. The Scriptures, however, speak of the Spirit’s role: “If the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you” (Romans 8:11). Actually, as this passage shows, the resurrection of our bodies is another of those divine tasks in which all three members of the Trinity have a part.

在路德对于使徒信经第三段的解释中我们如此承认到：“在末日，祂（圣灵）将要使我以及所有死去的人都复活过来，并且在基督里赐给我和所有的信徒那永

远的生命。这毫无疑问是真真切切的。”直到所有的圣徒在天堂得以安然站立、和“主永远同在”的那日之前（帖撒罗尼迦前书 4: 17），圣灵的工作都不会停歇下来。使我们的身体复活是由圣灵所作成的这一点，也许会让你感到有些惊讶。然而，圣经在谈到圣灵的地位是说到，“叫耶稣从死里复活者的灵，若住在你们心里，那叫基督耶稣从死里复活的，也必借着住在你们心里的圣灵，使你们必死的身体又活过来”（罗马书 8: 11）。事实上，正如这段话所表明的，我们身体的复活是又一项三位一体的所有三个成员都参与到了其中的神圣工作。

The promise that the Spirit will preserve us in the faith comforts us as we face death. Consider Stephen, when he stood before the angry mob preparing to stone him to death:

当我们面对死亡的时候，那关于圣灵将会保守我们信心的应许安慰着我们。想一想司提反，当他站在那群准备用石头打死他的暴民面前的时候：

Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. “Look,” he said, “I see heaven open and the Son of Man standing at the right hand of God.” While they were stoning him, Stephen prayed, “Lord Jesus, receive my spirit.” Then he fell on his knees and cried out, “Lord, do not hold this sin against them.” When he had said this, he fell asleep. (Acts 7:55,56,59,60)

司提反被圣灵充满，定睛望天，看见神的荣耀，又看见耶稣站在神的右边。就说，我看见天开了，人子站在神的右边……他们正用石头打的时候，司提反呼吁主说，“求主耶稣接收我的灵魂。”又跪下大声喊着说，“主阿，不要将这罪归于他们。”说了这话就睡了。（使徒行传 7: 55, 56, 59, 60）

We all hope that the circumstances surrounding our deaths will be better than those Stephen endured. As believers we can be confident, however, that, whatever the circumstances of our deaths, we too will be “full of the Holy Spirit” (Acts 7:55). The Spirit, who keeps saints in the faith to the end, will also comfort and strengthen them at death with the glorious hope of heaven.

我们都希望我们死时的情况会比司提反所忍受的要好些。然而，作为信徒，无论我们死的时候情况如何，我们都可以相信我们也将“被圣灵充满”（使徒行传 7: 55）。那位保守圣徒的信心直到末日的圣灵，也将在他们带着对于天堂荣耀的盼望死去的时候，安慰并坚固他们。

Pope Paul VI, as he contemplated his impending death, said, “The fear of God’s judgment at the moment of death is always present and full of mystery.”³³ That seems to be a sad confession and also an indictment of Roman Catholic theology. The pope admitted fear of God’s judgment and implied an uncertainty (“mystery”) of what it held in store for him. What a sad admission. The gospel clearly says, “Whoever believes in the Son has eternal life” (John 3:36). True, our old sinful nature fears God’s judgment. True, because we remain imperfect, our faith is not as strong and confident as it could be. True, doubts and anxieties come because of Satan’s tempting. But the Holy Spirit has caused our new nature to know the gospel promise and believe it. That Spirit will be by our side as we pass through death’s valley, too. He will hold the gospel before our dying eyes. Through it he will make us certain and unafraid. Confidence in the face of death is another of the Spirit’s supernatural gifts.

教皇保禄六世，当他注视着他那即将来临的死亡之时，说到，“当人濒死之际，那对于上帝审判的恐惧总是在那里，并且充满了奥秘。”³³ 这样的告白听上去非常可悲，也是一种对于罗马天主教神学的控诉。这位教皇承认了他对于上帝审判的惧怕，并且表明了一种对于摆在他前方的事情的不确信（“奥秘”）。这样的承认是多么的可悲啊！福音清楚地向我们表明，“信子的人有永生”（约翰福音 3: 36）。确实，我们旧有的罪性会害怕上帝的审判；确实，因为我们还是

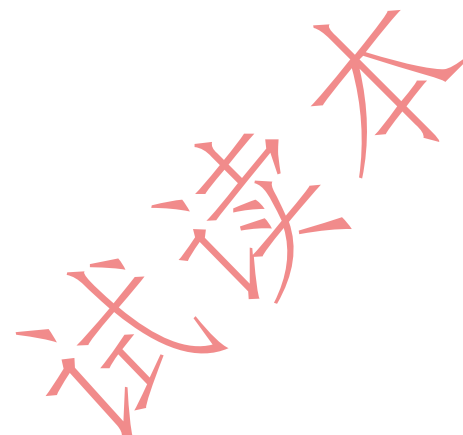
不完全的，所以我们的信心不如它该有的样子那样的坚固以及有把握；确实，因为撒旦的诱惑，怀疑和焦虑就临到了我们。但是，圣灵已经使我们的新生命知道了福音的应许并且相信了这些应许。而正是这位圣灵，也会在当我们穿越死荫幽谷的时候站在我们的身边。祂会在我们临死时慢慢闭上的双眼前为我们持守着福音，藉着这福音祂会使我们有确信并且毫无畏惧。面对死亡时候的这种信心又是一项圣灵所赐的超自然的恩赐。

As the days grow more evil and the end of this world approaches, the Holy Spirit will sustain the church also. “When the going gets tough, the tough get going,” according to the old saying. We can be certain the Spirit’s presence and power will be felt in increasing amounts as the end nears. He will make Jesus’ claim on Maundy Thursday also true on the Last Day: “I have not lost one of those you gave me” (John 18:9).

当这个时代变得更加邪恶，并且这个世界的末日逼近时，圣灵也将会保守着教会。“当事情变得棘手时，棘手的事情就会迎刃而解，”正如古话所说。我们可以确信，当末日临近时，圣灵的临在和大能将会越来越多地被感受到。在末日，祂会把耶稣在濯足星期四所作的宣告也变成事实：“你所赐给我的人，我没有失落一个”（约翰福音 18：9）。

The Spirit teaches us to pray for Jesus’ return. After showing John the tumultuous events of the end times and the triumphant return of Jesus to gather his believers, the Spirit inspired John to end the book of Revelation with prayer. John recorded for us the prayer the Spirit teaches the saints to say: “Amen. Come, Lord Jesus” (22:20). “Amen”—that’s the Spirit at work in us. We confess that what the Bible says about our Savior and his return is true. “Come”—that’s also the Spirit at work in us. He teaches us to long for Jesus’ arrival and eagerly pray for that day when we will enjoy the Spirit’s gift of life to the full.

圣灵教导我们祈求耶稣的再临。在向约翰指示了末后日子里的纷乱动荡以及耶稣要再来聚集祂的信徒们这些事之后，圣灵感动约翰用祷告来结束启示录这卷书。约翰为我们记下了圣灵教导圣徒的祷告：“阿们。主耶稣阿，我愿你来”（约翰福音 22：20）。“阿门”——这是圣灵在我们的里面工作，我们承认圣灵所说的关于我们救主和祂再来的事是真实的（阿门一词来自希伯来语，就是表示“真实的”）。“我愿你来”——这也是圣灵在我们的里面工作，祂教导我们渴望耶稣的再来，并且热切地为那日——就是当我们将会完完全全地享受圣灵所赐的生命这一恩赐的那日——祷告。



The Honor He Is Due 祂当得的尊荣

The Scriptures encourage us to glorify God, adding our voices to those of the angels in heaven and the saints of all ages: “Holy, holy, holy is the LORD Almighty; the whole earth is full of his glory” (Isaiah 6:3). As full God and an equal partner in the Trinity, the Holy Spirit is worthy of such divine honor, praise, and worship. God’s people, therefore, sincerely desire to bring him the honor he is due.

圣经鼓励我们归荣耀给神，把我们的声音加入到那些在天上的天使以及所有时代的圣徒之中：“圣哉，圣哉，圣哉，万军之耶和华，祂的荣光充满全地”（以赛亚书 6：3）。作为完全的神以及三位一体的一份子，圣灵配得这样的尊荣、赞美和敬拜。因此，上帝的百姓，由衷地愿意归给祂祂那当得的尊荣。

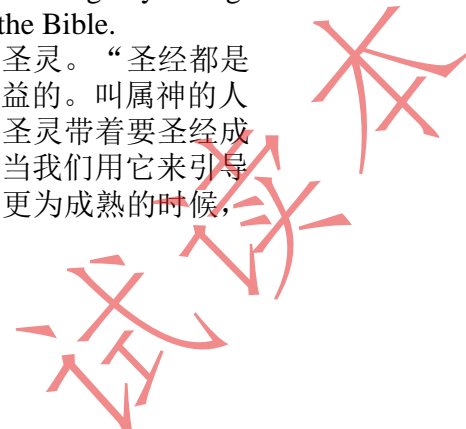
Honoring him in our worship 在我们的敬拜之中尊崇祂

Is the Holy Spirit slighted by the Christians of our day? Some answer yes. In fact, underlying the charismatic movement is the accusation that most churches do not give the Spirit the honor and prominence he is due. A brief look at worship in Lutheran churches, however, will prove the error of such charges. The Holy Spirit is not forgotten. In fact, he has a prominent place in the worship life of Christian people. To illustrate this, let’s look briefly at the Common Service in Christian Worship: A Lutheran Hymnal (pages 15-25).

圣灵被我们今天的基督徒轻视了吗？有些人回答说是的。事实上，在灵恩运动这一事情背后，隐藏着一种控告，那就是大多数教会没有给予圣灵祂应得的尊荣和地位。然而，粗略地扫视一下路德宗教会的礼拜，就能证明这种控告是错误的。圣灵不会被遗忘。事实上，祂在基督徒的敬拜生活中占有着重要的地位。为了说明这一点，让我们大致地来看一下基督教敬拜之中的普通仪式（一本路德宗的赞美诗集 CW 的第 15-25 页）。

We honor the Spirit when we respect—and use—the Word he inspired. “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work” (2 Timothy 3:16,17). The Spirit gave the Bible with the intention that it be a useful tool for our lives. We honor him when we show appreciation for his book by using it to instruct and discipline ourselves so we mature in faith and godly living. Regular attendance at worship is one of the ways to respect and use the Bible.

当我们尊崇、使用圣灵所启示的话语之时，我们就是在敬拜圣灵。“圣经都是神所默示的，于教训，督责，使人归正，教导人学义，都是有益的。叫属神的人得以完全，预备行各样的善事”（提摩太后书 3：16，17）。圣灵带着要圣经成为在我们生命中对我们有益的工具的用意而赐给了我们圣经。当我们用它来引导以及管教我们自己以至于我们能够在信心以及敬虔的生命之上更为成熟的时候，



我们是在表明我们对于赐下这本书的感谢，我们是在尊崇圣灵。有规律地参与到敬拜之中是尊崇以及使用圣经的方式之一。

The Spirit's means of grace are the heart and core of Lutheran worship. The Common Service centers around the reading of the Word (three lessons and a psalm) and the study of the Word (the sermon). The sacraments surround the Word. Holy Baptism, when it is administered, opens the service. On Communion Sundays, the Lord's Supper occupies a major portion of the service.

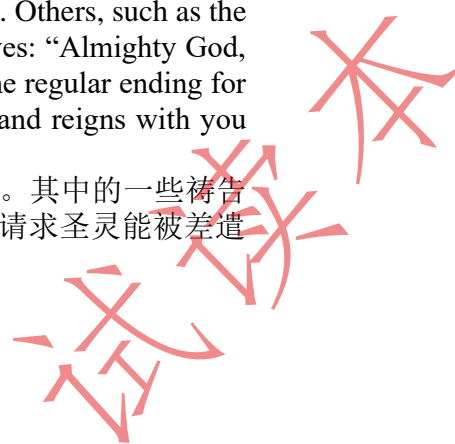
圣灵的施恩具是路德宗敬拜的核心部分。普通仪式是以阅读神的话语（三部分经文以及诗篇）和学习神的话语（讲道）为中心的。圣礼围绕着神的话语，当圣洗礼被施行的时候，礼拜就开始了。在圣餐主日上，圣餐则在礼拜中占据了重要的位置。

The Lutheran liturgical service gives the Holy Spirit a prominent place, equal with the Father and the Son. We invoke the Spirit's presence as we begin the service: "In the name of the Father and of the Son and of the Holy Spirit" (page 15). We draw on his authority and power as the pastor speaks the absolution: "I forgive you all your sins in the name of the Father and of the Son and of the Holy Spirit" (page 16). When we join to praise the Lord for the forgiveness he has given, we glorify the Spirit for his part: "You only, O Christ, with the Holy Spirit, are most high in the glory of God the Father" (page 17). Both the Nicene Creed and the Apostles' Creed confess our faith in the Holy Spirit. The Nicene Creed goes into considerable detail: "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who in unity with the Father and the Son is worshiped and glorified, who has spoken through the prophets" (page 19). At the conclusion of the sermon, we pray for the Spirit's help to believe and put into practice what we have just heard: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence, and take not your Holy Spirit from me. Restore unto me the joy of your salvation, and uphold me with your free Spirit" (page 20).

路德宗的礼拜仪式，归给了圣灵重要的地位，即与父、子同等。当我们开始礼拜的时候，我们呼求圣灵的临在：“奉圣父、圣子、圣灵的名”（CW 第 15 页）。当牧师宣告赦罪的时候，我们是在使用祂赐给我们的权柄：“我奉圣父、圣子、圣灵的名赦免你一切的罪”（CW 第 16 页）。当我们一起因主所赐给我们的赦免而赞美祂的时候，我们归给圣灵祂当得的荣耀：“啊！基督，唯独你和圣灵，是在父荣耀之中的至高者”（CW 第 17 页）。尼西亚信经和使徒信经两者都承认了我们对圣灵的信心。尼西亚信经提到了一些重要的细节：“我们信圣灵，赐生命的主，从父、子而出，与父、子同样受敬拜、受荣耀，祂曾藉着众先知说话”（CW 第 19 页）。在讲道的结尾部分，我们祈求圣灵帮助我们去相信我们之前所听到的并将它们付诸于实际行动之中：“神啊，求你为我造一颗清洁的心，使我里面重新有正直的灵。不要丢弃我，使我离开你的面，不要从我收回你的圣灵。求你使我仍得救恩之乐，赐我乐意的灵扶持我”（CW 第 20 页）。

A study of the prayers used in the service shows that the Holy Spirit gets his share of mention there too. Some of the prayers are addressed to him directly. Others, such as the closing prayer for the service, ask that the Spirit be sent into our lives: "Almighty God, grant to your Church the Holy Spirit" (page 25). And then there is the regular ending for nearly all the prayers: "Through Jesus Christ, our Lord, who lives and reigns with you and the Holy Spirit, one God, now and forever" (pages 24,25).

我们所看到的在礼拜之中所使用的祷告，它们也提到了圣灵。其中的一些祷告是直接向他表达的，而另外一些，诸如礼拜的结束祷告，则是请求圣灵能被差遣



进入到我们的生命当中：“全能的上帝，请将圣灵赐给你的教会”（CW 第 25 页）。还有，几乎所有的祷告都是用了同一种结尾：“藉着耶稣基督，我们的主，祂与你和圣灵同是一位上帝，活着掌权，从今时直到永远”（CW 第 24，25）。

The Spirit plays a prominent role in the hymns we sing too. Martin Luther gave us an excellent example in his great Pentecost hymn:

圣灵在我们所唱赞美诗中也有着祂重要的地位。马丁路德在他伟大的圣灵降临节赞美诗中，为我们树立了一个杰出的榜样：

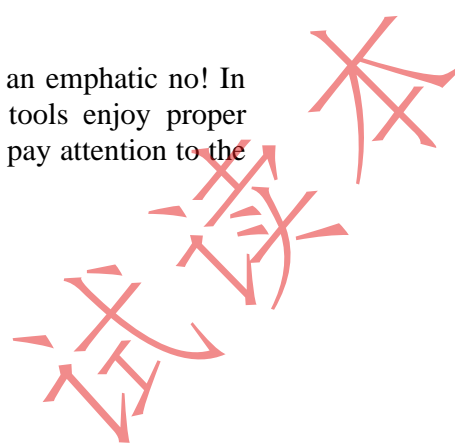
Come, Holy Ghost, God and Lord!
May all your graces be outpoured
On each believer's mind and heart;
Your fervent love to them impart.
Lord, by the brightness of your light
In holy faith your church unite
From ev'ry land and ev'ry tongue;
This to your praise, O Lord our God, be sung:
Alleluia! Alleluia!

来吧，圣灵，上帝我们的主！
愿你所有的恩惠都被浇灌
在每个信徒的心中；
将你那炽热的爱赐给他们吧。
主啊，因你明光照耀，
你的教会来自各方口说各话
联于圣洁的信心之中；
这首歌是对你的赞美，啊，主我们的神：
哈利路亚！哈利路亚！

Come, holy Light, Guide divine,
And cause the Word of life to shine.
Teach us to know our God aright
And call him Father with delight.
From ev'ry error keep us free;
Let none but Christ our Master be
That we in living faith abide,
In him, our Lord, with all our might confide.

Alleluia! Alleluia! (CW 176:1,2)
来吧，圣光，神圣的指引，
让生命之道发光吧。
教导我们正确认识我们的神
并喜乐地称祂为父。
叫我们远离所有的谬误；
唯独让基督作我们的主
使我们住在活的信心之中，
我们的主，我们竭力来倚靠你。
哈利路亚！哈利路亚！（CW176: 1, 2）

Does the Lutheran church slight the Holy Spirit? The answer is an emphatic no! In the liturgical service of the Lutheran church, the Spirit and his tools enjoy proper prominence. Of course, the Spirit is slighted if an individual fails to pay attention to the service each week.



路德宗的教会轻视圣灵吗？答案很明显是否定的！在路德宗教会的礼拜仪式之中，圣灵和祂的工具享有着与他们相符的重要地位。当然，如果某个人自己没有去关心每周的礼拜的话，那么圣灵就被这个人给轻视了。

Honoring him in the church year

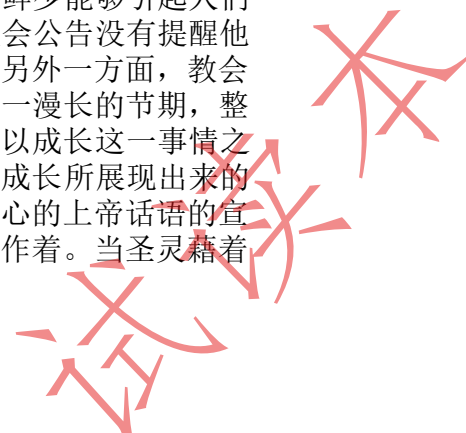
在教会年历中尊崇祂

In addition to his prominence in our worship, the Spirit is honored by one of the three major festivals of the church year. Pentecost is the Holy Spirit's holiday. It recalls what he did in Jerusalem that first Pentecost and assures us of his continuing work today. Pentecost goes back into Old Testament times. It was also called the Feast of Harvest, the Feast of Weeks, or the Day of Firstfruits. It celebrated the completion of the grain harvest. On Pentecost the firstfruits of the wheat harvest were presented as a thankoffering to the Lord. The Holy Spirit chose this day to become the birthday of the Christian church (Acts 2). On the first Pentecost three thousand people were converted and gathered into the first congregation. These converts were the firstfruits of the great spiritual harvest, which the Holy Spirit has been gathering ever since. As we commemorate Pentecost each year, we are grateful that the power of that same Holy Spirit has brought us into Christ's church.

圣灵除了在我们的敬拜之中地位显著之外，祂也在教会年的三大节日之一当中被我们所尊崇。圣灵降临节（即五旬节）是圣灵的节日，它让我们想起第一个圣灵降临节时圣灵在耶路撒冷所做的事，并且叫我们确信祂今天也在继续工作。圣灵降临节要被追溯到旧约时代，它也被称为收割节，七七节，或者初熟之日，该节日所庆祝的是谷物收割的完成。在五旬节，被收割的小麦初熟的果子要被作为感谢祭献给耶和華。圣灵选择让这一天成为了基督教会的生日（使徒行传 2），在第一个圣灵降临节圣灵使三千个人回转归信了，他们聚集在一起形成了第一间教会。这些回转归信的人是那次大型属灵收割的初熟的果子，自那以后圣灵就开始一直在收割。当我们每年都纪念圣灵降临节的时候，我们是在感谢那同一位的圣灵的大能将我们带入了基督的教会。

We must admit that in contrast to Christmas and Easter, this third major festival attracts little attention. People in general show little interest in it. In fact, many churchgoers wouldn't even realize it was Pentecost if the pastor and church bulletin didn't remind them. On the other hand, half of the church year is counted as the Sundays after Pentecost. This long season, up to 24 Sundays a year, focuses on Spirit-produced spiritual growth. The relative quietness of the typical Pentecost festival and the half year of steady teaching and growth during the Sundays after Pentecost are actually a fitting tribute to the Spirit. Quietly, steadily, faithfully the Spirit works through the preaching and teaching of the Word and the administration of the sacraments, which all center in Christ. As the Spirit works through Word and sacraments, he focuses our attention primarily on Christ, just as Jesus said he would (John 16:14).

我们必须承认，比起圣诞节和复活节，这第三个主要的节日鲜少能够引起人们的注意。人们大多对此不太感兴趣。事实上，如果牧师或者教会公告没有提醒他们的话，许多去教会的人都不会意识到那天是圣灵降临节。而另外一方面，教会年中的一半时间却被算在圣灵降临节之后的许多主日之中。这一漫长的节期，整整一年之中的 24 个主日，都聚焦在圣灵作工使人在属灵上得以成长这一事情之上。典型的圣灵降临节以及在之后半年的主日中稳定的教导和成长所展现出来的安静，正是一份合适的、对于圣灵的致敬。藉着那以基督为中心的上帝的宣讲和教导、以及圣礼的施行，圣灵安静地、稳定地、信实地工作着。当圣灵藉着



神的话语以及圣礼工作的时候，祂将我们的注意力主要聚焦在基督之上，正如耶稣所说的（约翰福音 16: 14）。

Honoring him with our lives 在我们的生活之中尊崇祂

Christian parents receive their greatest joy from seeing their children believe in Jesus and live godly lives. In a similar way the Spirit rejoices when his children, the saints, trust in the Savior and do all things in the name of the Lord Jesus, giving thanks to God the Father through him. We praise and honor the Spirit, therefore, when we place our trust in Jesus and live our lives for him. Such faith and living show that the Spirit's efforts have not been wasted on us, but rather are respected and appreciated by us.

当基督徒父母看到他们的孩子相信耶稣并且过着敬虔的生活的时候，他们就收获了他们最大的喜乐。与之相仿，当圣灵的孩子——圣徒们——信靠救主并且奉主耶稣的名行所有的事、藉着祂将感谢归给父神的时候，祂（圣灵）也会欢喜快乐。因此，当我们信靠耶稣并且为祂而活的时候，我们就是在赞美并尊崇圣灵。这样的信心和生命就表明了圣灵在我们身上所付出的并没有归于徒劳，而是被我们所尊崇和感谢。

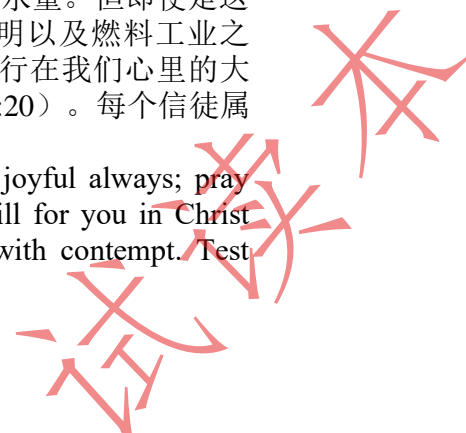
The Bible encourages us to honor the Spirit in our lives each day: “Do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption” (Ephesians 4:30). The context of this verse warns against falsehood, unwholesome talk, anger, and every form of malice. Such things sadden the Holy Spirit. The text then tells the way to honor the Spirit: “Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you. Be imitators of God, therefore, as dearly loved children and live a life of love, just as Christ loved us and gave himself up for us” (4:32–5:2).

圣经鼓励我们在我们每天的生活之中尊崇圣灵：“不要叫神的圣灵担忧。你们原是受了祂的印记，等候得赎的日子来到”（以弗所书 4: 30）。这节经文的上下文警告我们要弃绝谎言、污秽的言语、愤怒并一切的恶毒，这些事情让圣灵担忧，随后的经文就我们该如何尊崇圣灵向我们作出了指示：“要以恩慈相待，存怜悯的心，彼此饶恕，正如神在基督里饶恕了你们一样。所以你们该效法神，好像蒙慈爱的儿女一样。也要凭爱心行事，正如基督爱我们，为我们舍了自己”（以弗所书 4: 32-5: 2）。

A phenomenal amount of potential electric power is stored up in the water of the Niagara River as it flows over Niagara Falls. By mutual agreement the governments of Canada and the United States have limited the amount of that water that can be diverted for generating electricity. But even this limited amount produces a vast amount of electricity for lighting homes and for fueling industry. Stored up in the hearts of Christian people is the unlimited power of the Holy Spirit. God “is able to do immeasurably more than all we ask or imagine, according to his power that is at work within us” (Ephesians 3:20). The spiritual potential of each believer is awesome.

当尼亚加拉河流经尼亚加拉瀑布的时候，大量的潜在电力蕴存于其河水之中。根据加拿大和美国政府的协议，双方已经限制了可用于发电的水量。但即使是这有限的水量，它们仍然产生了大量的电力，且被用在家庭照明以及燃料工业之上。储存在基督徒心中的是圣灵无限的能力。“神能照着运行在我们心里的大力，充充足足地成就一切超过我们所求所想的”（以弗所书 3:20）。每个信徒属灵潜力都是令人惊叹的。

Paul urges us not to quench the Spirit's fire in our lives: “Be joyful always; pray continually; give thanks in all circumstances, for this is God's will for you in Christ Jesus. Do not put out the Spirit's fire; do not treat prophecies with contempt. Test



everything. Hold on to the good. Avoid every kind of evil” (1 Thessalonians 5:16-22). Notice how the things we have talked about in this book are woven into Paul’s words of encouragement. Make use of the Spirit’s gifts—Paul mentions joy, thankfulness, discernment. Make use of his tools, namely prayer and the Word (that is, prophecies). Make use of his power to hold to the good and avoid the evil.

保罗敦促我们不要消灭圣灵在我们生命之中的感动：“要常常喜乐。不住地祷告。凡事谢恩。因为这是神在基督耶稣里向你们所定的旨意。不要消灭圣灵的感动。不要藐视先知的讲论。但要凡事察验。善美的要持守。各样的恶事要禁戒不作”（帖撒罗尼迦前书 5：16-22）。我们注意到本书中所谈到的内容是如何被编织到保罗的这些鼓励的话语之中的。好好使用圣灵的恩赐——保罗提到了喜乐、谢恩、察验。好好使用祂给我们的工具，也就是祷告和神的话语（即先知的讲论）。好好使用祂的大能去持守美善和禁戒恶事。

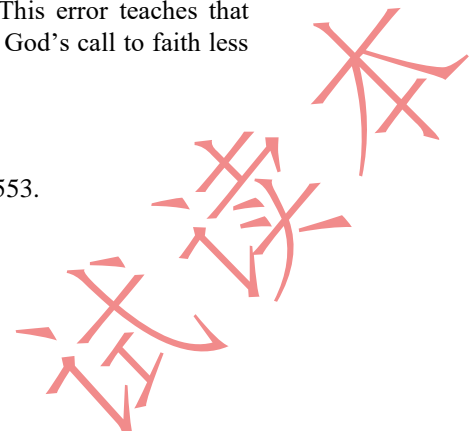
Paul urges, “Be filled with the Spirit” (Ephesians 5:18). Such fullness will be ours when the Spirit remains prominent in our worship and when we give his power and guidance prominence in our lives. In this way we are bringing the Spirit the honor he is due. For as Luther writes in his explanation to the First Petition of the Lord’s Prayer, we praise and glorify him “when his Word is taught in its truth and purity and we as children of God lead holy lives according to it.”

保罗敦促到，“要被圣灵充满”（以弗所书 5：18）。当圣灵在我们的敬拜之中继续保持着祂的重要地位之时，当我们在我们的生活之中彰显祂的能力和引导之时，保罗所说的被圣灵充满也将是属于我们的。以这样的方式我们是在归给圣灵祂那当得的尊荣。因为正如路德在他对主祷文第一句祷文的解释中所写到的，“当祂的话语以其真理和纯正被教导、并且我们作为神的儿女按其旨意圣洁地生活时”，我们就在赞美和荣耀祂。

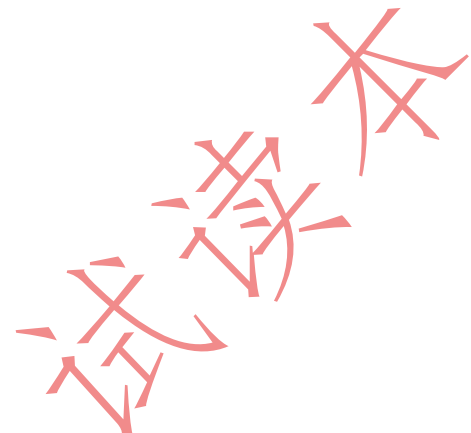


Endnotes 尾注

- 1The Athanasian Creed has been used in the Western church at least since the 800s. It is included in the Lutheran Confessions of 1580 and can be found in *Christian Worship: A Lutheran Hymnal* (Milwaukee: Northwestern Publishing House, 1993), pp. 132,133.
- 2The Glorious Koran, Surah IV:170. *Everyman's Library*. (New York: Knopf, 1992), p. 115.
- 3Joseph Smith, *Doctrines of Salvation*. Quoted in Edgar Kaiser, *How to Respond to The Latter Day Saints* (St. Louis: Concordia Publishing House, 1977), p. 14.
- 4Joseph Rutherford, *Riches*. Quoted in F. E. Mayer, *The Religious Bodies of America* (St. Louis: Concordia Publishing House, 1961), p. 469.
- 5Augsburg Confession, Article I:3,4, *The Book of Concord: The Confessions of the Evangelical Lutheran Church*, translated and edited by Theodore G. Tappert (Philadelphia: Fortress Press, 1959), p. 28.
- 6Oral Roberts, *3 Most Important Steps to Your Better Health and Miracle Living* (Tulsa: Oral Roberts Evangelistic Assn., Inc., 1976), pp. 54,55.
- 7Martin Luther, as quoted in Franz Pieper, *Christian Dogmatics, Vol. 1* (St. Louis: Concordia Publishing House, 1950), p. 390.
- 8Martin Luther, as quoted in Pieper, *Christian Dogmatics, Vol. 1*, p. 398.
- 9Immanuel, Emmanuel, and Emanuel are alternate spellings for this name with no difference in meaning among them.
- 10In the next chapter we will see that Scripture uses the word sanctification also in a more limited sense to refer to the Spirit's work in leading us to live as saints. In this narrower sense sanctification means the Spirit leads a believer to hate sin and live a holy life filled with good works.
- 11Formula of Concord, Solid Declaration, Article V:11, Tappert, p. 560. See also Apology, Article XII:51, Tappert, p. 189.
- 12The reference is found in Siegbert Becker, *The Holy Ghost and His Work* (Milwaukee: Northwestern Publishing House, 1977), p. 19.
- 13Augsburg Confession, Article XII:4, Tappert, p. 34.
- 14John Mueller, *Christian Dogmatics* (St. Louis: Concordia Publishing House, 1955), p. 338.
- 15Formula of Concord, Solid Declaration, Article II:87, Tappert, p. 538.
- 16This error is called Pelagianism. It is named after Pelagius, a monk who lived from about A.D. 360 to about A.D. 420. He maintained that humans are born in a state of moral indifference and come to God through the strength of their own will and that grace and salvation by Christ are not necessary.
- 17This error is called semi-Pelagianism.
- 18This false teaching is called Arminianism or synergism. Jacobus Arminius lived from 1560 to 1609. He taught that humans cooperate in their conversion by free will, that is, they decide to believe. Synergism comes from the Greek word that means "to work with." This error teaches that people by nature are not altogether spiritually dead and that some resist God's call to faith less violently than others.
- 19Formula of Concord, Solid Declaration, Article II:89, Tappert, p. 538.
- 20Formula of Concord, Solid Declaration, Article XI:55, Tappert, p. 625.
- 21Formula of Concord, Solid Declaration, Article IV:10,11, Tappert, pp. 552,553.
- 22Formula of Concord, Solid Declaration, Article VI:20, Tappert, p. 567.



- 23Apology, Article III:42, Concordia Triglotta: The Symbolical Books of the Ev. Lutheran Church (St. Louis: Concordia Publishing House, 1921), p. 169.
- 24Martin Luther, Luther's Works, edited by Jaroslav Pelikan and Helmut T. Lehmann, American Edition, Vol. 32 (St. Louis: Concordia Publishing House; Philadelphia: Fortress Press, 1955–1986), p. 24.
- 25Apology, Article IV:365, Tappert, p. 163.
- 26Luther's Works, Vol. 33, p. 154.
- 27Mark 8:22-26 is the one exception to Jesus' instantaneous healing. Even in that case, complete healing was granted within the time span of a brief dialogue.
- 28Article VIII, as quoted in F. E. Mayer, The Religious Bodies of America (St. Louis: Concordia Publishing House, 1961), p. 318.
- 29See pages 59, 64, and 80.
- 30William McRae, The Dynamics of Spiritual Gifts (Grand Rapids: Zondervan Publishing House, 1976), pp. 48,49.
- 31Formula of Concord, Epitome, Article III:11, Tappert, p. 474.
- 32See also Mark 3:28,29; Luke 12:10.
- 33Time, October 10, 1977, p. 76.



For Further Reading 深入阅读

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- Clement, Arthur J. *Pentecost or Pretense?* Milwaukee: Northwestern Publishing House, 1981.
- Gerlach, Joel. "Glossolalia," *Wisconsin Lutheran Quarterly*, Vol. 70, No. 4 (October 1973), pp. 233-261.



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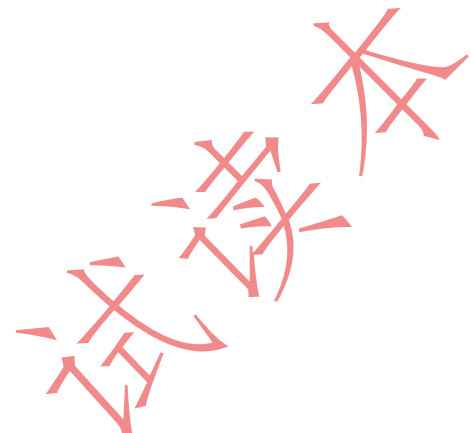
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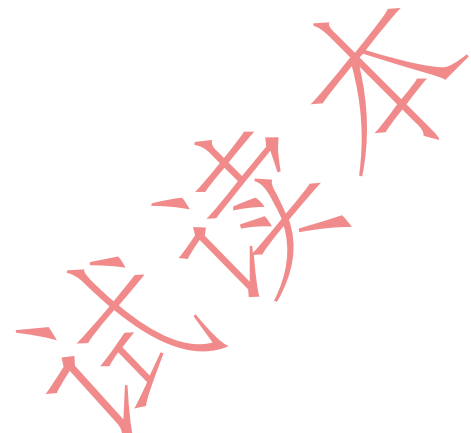
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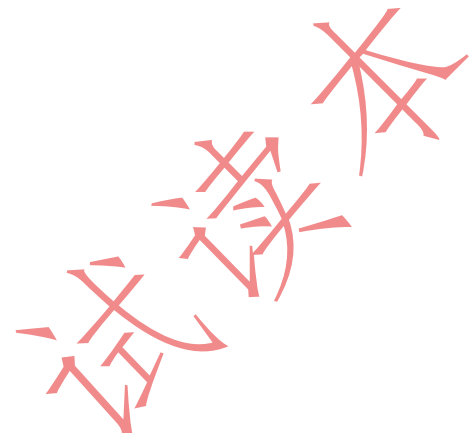
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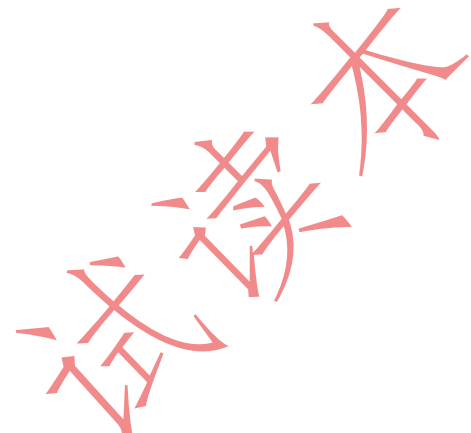
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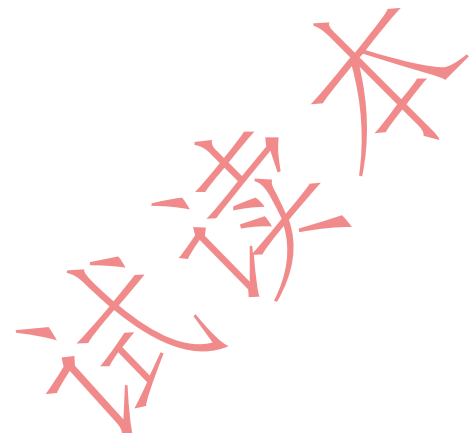
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