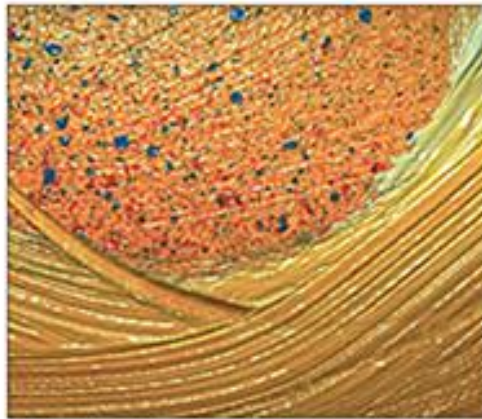


WILLIAM E. FISCHER

Christian Freedom



Christ Sets Us Free

People's
BIBLE
Teachings

試讀本

The People's Bible Teachings

大众圣经教导

CHRISTIAN FREEDOM

基督徒的自由

Christ Sets Us Free

基督释放我们使我们得自由

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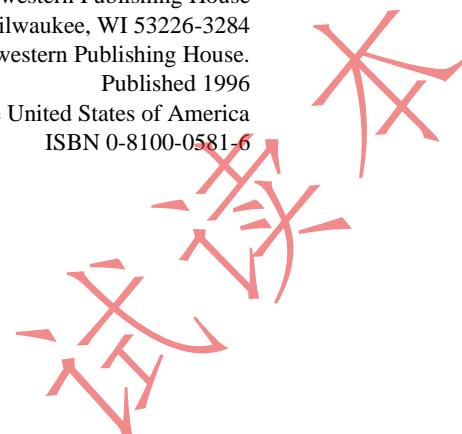


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Editor's Preface 编者前言

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

After I had received the assignment to write a book on Christian freedom, I asked a number of colleagues what they thought of when they heard the expression Christian freedom. Invariably they would mention adia-phora, things that God neither commands nor prohibits in the Scriptures. They were right. But there is much more that the Bible teaches about freedom than adiaphora.

在我收到任务要写一本关于“基督徒的自由”的书之后，我咨询了不少我的同僚，想了解当他们听到“基督徒的自由”这一表述时，他们是怎么想的。不约而同地，他们都会提到“中立物”这个词，这个词的意思是指那些在圣经当中上帝既没有命令、也没有禁止的事。他们当然是对的，但是圣经所教导的“自由”，要远比“中立物”更多。

Christian freedom refers not only to our sanctification, our life as Christians, but even more importantly, Christian freedom refers, first and foremost, to our justification, the forgiveness of our sins through faith in Christ. A quick glance at the table of contents will indicate to you the biblical truth that our sanctification flows from our justification.

基督徒的自由不仅涉及到我们的成圣和我们作为基督徒的生活，而更重要的是，基督徒的自由所涉及到的，首要的是，我们的称义，就是因信基督我们的罪得赦免。快速浏览目录会帮助你发现，我们的成圣是从我们的称义所流露出来的结果----这一圣经真理。

In the Holy Scriptures, God teaches us about Christian freedom for our temporal and eternal good. Such freedom is the prize possession of the Christian and the Christian alone. And I assume that it is yours even before you read this little book. But I pray that by reading it and by meditating on the truths expounded here, you will have a greater appreciation of the God who has created you, his Son who has freed you, and his Spirit who has made Christian freedom your personal possession.

在圣经之中，上帝为了我们现世的和永恒的益处，教导我们什么是基督徒的自由。这样的自由是我们基督徒的宝贵财富，也是我们基督徒所独有的。我认为甚至在你读这本小书之前，它就已经是属于你的了。但是我祷告祈求上帝能让你透过读这本书，透过默想这里所阐释的真理，对于那位创造你的上帝，对于那位释放你使你得自由的祂的儿子，对于那位使基督徒的自由成为你个人财富的祂的灵，有更多的认识。



Freedom Revealed 被启示的自由

Freedom is the watchword of every people, of every age. When we have our freedom, we seem to have everything. Deprived of our freedom, life becomes most difficult.

自由是每个民族、每个时代的口号。当我们拥有我们的自由的时候，我们看起来拥有了一切。当我们的自由被剥夺的时候，我们的生活会变得尤为困难。

Words to the song “Born Free,” written by Don Black, express it this way:

唐·布莱克的《生来自由》歌词是这样表达的：

Born free, as free as the wind blows,
as free as the grass grows,
born free to follow your heart. . . .

Born free, and life is worth living,
but only worth living
'cause you're born free.¹

生来就像清风一样自由，
像生长的绿草一样自由，
自由地跟从你的心.....

自由的生命值得去生活，
也只有生活才能彰显价值，
因为你生来自由。¹

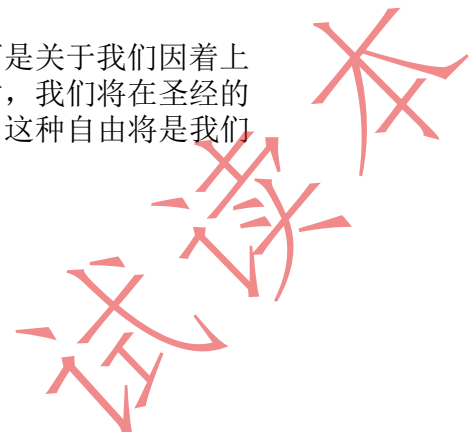
Such a philosophy is quite appealing. In the United States, for example, we cherish the freedoms guaranteed us by the Constitution. We are free to choose our leaders and legislators. We are free to protest things that we do not agree with. We are free to live where we want to and to do the kind of work that appeals to us. We are free to worship God according to the dictates of our consciences. Through our government the Lord has given us many freedoms that few nations have enjoyed.

这样的哲学相当吸引人眼球。比如，在美国，我们珍视宪法所为我们保障的自由。我们可以自由地选择我们的领导人和立法者，我们可以自由地抗议我们所不同意的事情，我们可以自由地住在我们想住的地方，做我们感兴趣的工作，我们可以听从我们的良心来自由地敬拜上帝。透过我们的政府，上帝给了我们许多很少国家所享受过的自由。

The focus of this book, however, will not be on the temporal freedoms we enjoy but the spiritual freedom we have by God's grace. While we will mention temporal slavery and freedom, on the basis of the Bible we will dwell on the spiritual freedom from slavery that we have through Christ. Such freedom will take center stage in our discussion of Christian freedom.

然而，这本书的焦点不会是关于我们所享受的现世的自由，而是关于我们因着上帝的恩典所拥有的属灵的自由。当我们提到现世的奴役和自由时，我们将在圣经的基础上详述我们藉着基督从奴役中被释放而拥有的属灵的自由。这种自由将是我们讨论“基督徒的自由”这一话题时的焦点。

Created free



被造时的自由

Only one person was ever truly born free—Jesus Christ. And the only two other people who ever lived free, if only for a relatively short period of time, were Adam and Eve.

只有一个人是真正生来自由的，那就是耶稣基督。而另外两个曾经自由地生活过的人，也就是亚当和夏娃，虽然只是相对较短的一段时间。

Among all whom God created, our first parents were unique. They were created in the image of God. They had no sin. Their every action was in harmony with God's holy will. Their every word glorified their Creator. Their every thought was pure. They were perfect people created by God to live in his perfect world and take care of it.

在上帝创造的所有人中，我们的第一对父母是独一无二的。他们是照着上帝的形像被造的，他们起初并没有罪，那时他们的一举一动都与上帝圣洁的旨意相一致，他们的每句话都荣耀着他们的创造者，他们的思想是纯洁的，他们是上帝所创造的完美的人，生活在祂完美的世界里，并管理着它。

God did not have to explain to them the difference between right and wrong. They had God's holy will written in their hearts; his commandments were part of their being. In other words, they knew God and his holy will perfectly.

上帝不必向他们解释什么是对，什么是错。他们心中写着上帝圣洁的旨意；祂的命令是他们存在的一部分。换句话说，他们全然认识上帝和祂圣洁的旨意。

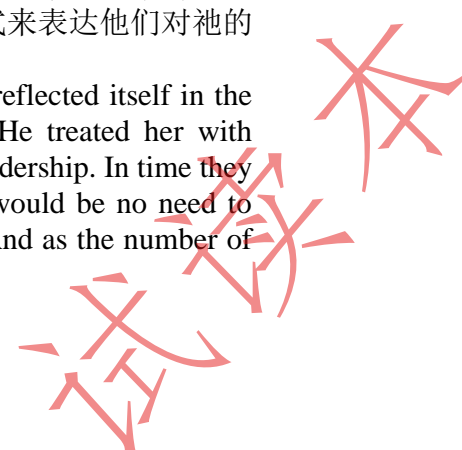
Having been made in God's image, Adam and Eve were free from sin. Not even the slightest taint of sin could mar their happy life as they enjoyed their God and his creation and each other. They were, therefore, free from all the consequences of sin as we experience them today—sickness and disease and pain and death. They were also free from the power of sin, such as the sins of hatred and lust, which can easily characterize life today.

亚当和夏娃是照着上帝的形像被造的，因此起初他们是无罪的。那时，当他们享受着他们和上帝、和祂所造的万物以及和彼此的关系时，即使是最轻微的罪的玷污也没有进入并破坏他们幸福的生活。因此，当我们今天经历疾病、痛苦和死亡的时候，他们那时却与这一切罪的后果完全沾不着儿边儿。他们那时也不在罪的权势之下，比如仇恨和欲望的罪，而这些无疑都是当今生活的特色。

But they were not only free from something; they were also free for something. They were free to serve God. Their whole life centered around him. They found joy in obeying every one of his commands. In one way or another, their whole life was a worship of their God. Work was no chore but a joyful service to the Lord. Caring for the Garden of Eden and naming the animals was a tremendous undertaking, but it was done enthusiastically because it was God's will. And when he commanded them not to eat of "the tree of the knowledge of good and evil," God did not impose some burdensome restriction on them; rather, he gave them a special opportunity to demonstrate their love for him in a unique way.

然而，他们那时不仅和一些事情完全沾不着儿边儿；而与此同时他们也在自由地做着另外一些事情。他们可以自由地服侍上帝，他们的整个生活都围绕着祂，他们在顺服祂的每个命令中得着喜乐。以或这或那的方式，他们的整个生命都在敬拜着他们的上帝。工作不是苦差事，而是喜乐地服侍上帝，管理伊甸园和给动物命名是一项艰巨的任务，但他们却在满腔热忱中完成了这些事，因为这是上帝的旨意。而当上帝吩咐他们不可吃分辨善恶树上的果子时，祂并没有强加一些繁重的束缚在他们身上，相反，祂给了他们一个特别的机会，以一种独特的方式来表达他们对祂的爱。

Their only power source for doing good was their Creator. That reflected itself in the life they led. Adam had a perfect, loving relationship with Eve. He treated her with respect and honor, and she lovingly and willingly submitted to his leadership. In time they were to have had a perfect relationship with their children. There would be no need to correct them. These parents would not have spoiled their children. And as the number of



people grew, all of them would have lived in perfect harmony. That most certainly was God's intent.

他们行善的唯一动因是他们的创造者，这点充分体现在他们的整个生命之中。那时亚当和夏娃彼此之间有着一种完美的、充满爱的关系，他以尊重、尊荣待她，而她则在爱中心甘情愿地顺服他的带领。时候到了他们同样也会和他们的孩子们拥有彼此完美的关系，并且他们根本不需要去纠正他们，这对父母也不会去溺爱他们的孩子。随着人口的增长，他们所有人都将在完美的和谐之中共同度日。这也绝对是上帝的旨意。

Freedom lost 失去的自由

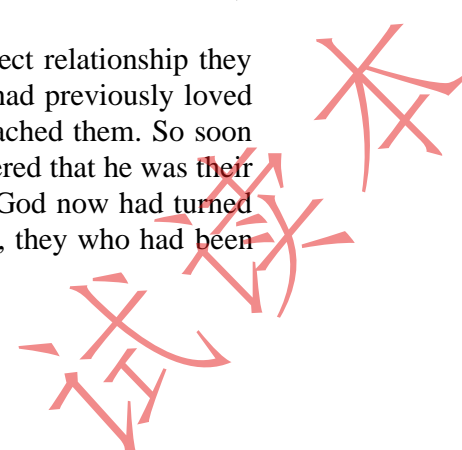
Since God created people with such freedom in the beginning, why aren't we able to live in that perfect, joyous freedom today? The difference between then and now is the dramatic change that took place when Satan and his cohorts revolted against God in heaven. That revolt happened sometime between the completion of creation and the events that are recorded in Genesis 3. An important part of God's creation was the formation of angels. But some of the "angels . . . did not keep their positions of authority but abandoned their own home [rebelled against God]—these he has kept in darkness, bound with everlasting chains for judgment on the great Day" (Jude 6). Confining the fallen angels does not mean that God stripped them of all their power. For example, Satan was able to take on the form of a serpent, enter the Garden of Eden, and seduce Eve with the words: "Did God really say. . . ?" And the Bible warns us about the "devil's schemes" (Ephesians 6:11); they are intended to lead us into sin and unbelief.

既然上帝从起初就创造了拥有这样自由的人类，为什么今天的我们不能生活在那种完美无瑕、充满欢乐的自由之中呢？过去和现在的区别，是从撒旦和他的同伙们在天堂悖逆上帝时所上演的戏剧性一幕之后开始产生的。那次叛变发生在创世完成与创世纪第三章中记载的事件之间。在上帝的创造之中，天使是一个重要部分，但是有些“不守本位、离开自己住处的天使，主用锁链把他们永远拘留在黑暗里，等候大日的审判”（犹大书 6）。限制堕落天使并不是意味着上帝剥夺了他们所有的能力，例如，撒旦能够以蛇的形象进入伊甸园，并用以下这番话来引诱夏娃：“上帝真的说过……吗？”圣经警告过我们要留心“魔鬼的诡计”（以弗所书 6:11）；他们的目的是引诱我们犯罪和不信。

In Adam's wife, Satan found a willing participant. The fruit looked tantalizing, not so much to satisfy an appetite, but as something that would make her be "like God, knowing good and evil" (Genesis 3:5). Later, first Adam and then Eve made alibis. Adam tried to blame Eve for his sin, and Eve tried to blame the serpent (Genesis 3:12,13). But God would not let them shift the blame. He held them fully accountable for what they had done. Our first parents had become thoroughly corrupted by sin. They had lost the holy image of God. They had forfeited their freedom.

撒旦发现亚当的妻子是一个自愿参与者。那果子看起来很诱人，但并不是为了满足食欲，而是使她“像上帝一样，知道善与恶”（创世记 3: 5）。之后，先是亚当，然后是夏娃，都为自己的罪做了狡辩。亚当试图责怪夏娃的罪，夏娃试图责怪蛇（创世记 3: 12,13）。但是上帝不会让他们推卸责任，祂要求他们为自己的所作所为负全责。就此，我们的第一对父母已经完全被罪败坏了，他们已经失去了上帝圣洁的形象，他们丧失了他们的自由。

A reading of Genesis 3 clearly reveals that they had lost the perfect relationship they had enjoyed with their God. They now feared the God whom they had previously loved with their whole heart. They tried to hide from God when he approached them. So soon they had forgotten that he was all-knowing! They no longer remembered that he was their loving Creator. In other words, they who had been in the image of God now had turned themselves into totally depraved creatures. Or, to put it another way, they who had been



perfectly free completely lost their freedom. No longer did they serve God. Now Satan and their sinful nature completely controlled their thoughts and actions.

通过阅读《创世纪》第3章，我们看到其中的内容很清楚地表明了他们已经失去了和上帝之间完美的关系。他们现在惧怕那位他们从前一心所爱的上帝。当祂靠近他们的时候，他们试图躲避祂。他们是如此迅速地忘了祂是无所不知的上帝！他们也不再记得祂是他们慈爱的创造者。换句话说，本是拥有上帝形像的他们，已把他们自己变成了完全败坏的受造之物。或者，再换句话说，曾完全自由的他们已经完全地失去了他们的自由。他们不再服侍上帝，现在，撒旦和他们的罪性完全控制了他们的思想和行为。

God made it clear to them that their sin had changed everything. As a consequence of their sin, Adam would have to work by the sweat of his brow to earn a living. And Eve would experience a great deal of pain in what God had intended to be the happiest of occasions—the birth of her children.

上帝清楚地告诉他们，他们的罪改变了所有的事情。作为他们的罪的后果，亚当不得不汗流满面才得糊口，而夏娃，则要在上帝曾定意为最令人高兴的事上经历极大的痛苦——就是她的孩子的出生。

As a consequence of their sin, God made certain that they would no longer live in Paradise. He drove them out of the garden and prevented them from eating of the tree of life. Death had now entered the world. All of this was in keeping with God's very words: "You must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die" (Genesis 2:17). Their freedom was truly lost.

作为他们的罪的后果，上帝明确不再让他们住在乐园里。祂把他们赶出园外，不允许他们吃生命树上的果子。死亡已经进入了世界。这一切都与上帝所说的每一句话完全一致：“只是分别善恶树上的果子，你不可吃，因为你吃的日子必定死”（创世纪2:17）。他们真正地失去了自由。

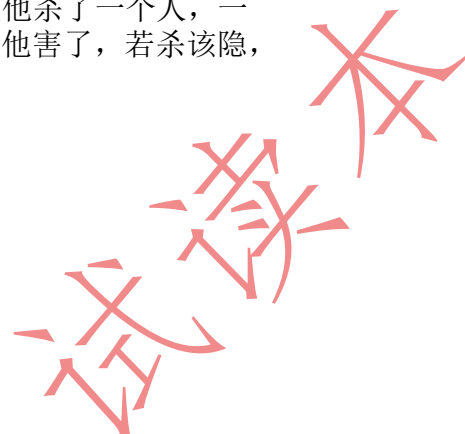
By this one act of disobedience, our first parents had not only corrupted themselves but the whole human race. Their children were not born in the holy image of God; they were born in the sinful image of their parents. "Adam . . . had a son in his own likeness, in his own image" (Genesis 5:3). This is apparent in the lives of their first two sons, Cain and Abel. Cain gave special evidence of a thoroughly sinful nature. He was jealous of his brother Abel and hated him. And when the opportunity was there, he murdered Abel. Imagine, the first recorded death in the world was fratricide!

由于这一悖逆的行为，我们的第一对父母不仅败坏了他们自己，也败坏了整个人类。他们的儿女不再是照着上帝圣洁的形像生的；而是以他们的父母的罪恶的形象出生的。“亚当……生了一个儿子，形像样式和自己相似”（创世纪5:3）。这在他们头的两个儿子该隐和亚伯的生活中是显而易见的。该隐彻头彻尾的罪性向我们展现得尤为明显。他嫉妒他的兄弟亚伯，并且恨他，等时机一到的时候，他就杀了亚伯。想象一下，世界上第一次被记录下来的死亡事件居然是兄弟间的自相残杀！

Cain and his descendants may have thought they were living free, but they weren't. Rather, they were slaves to their sinful passions and desires. One of them mocked God when he boasted to his wives that he had killed a man. "I have killed a man for wounding me, a young man for injuring me. If Cain is avenged seven times, then Lamech seventy-seven times" (Genesis 4:23,24).

该隐和他的后代可能认为他们是自由地活着的，但他们不是。相反，他们是罪恶的情欲和欲望的奴仆。他们的其中之一，一边向他的妻子们吹嘘他杀了一个人，一边嘲笑着上帝，“壮年人伤我，我把他杀了，少年人损我，我把他害了，若杀该隐，遭报七倍，杀拉麦，必遭报七十七倍”（创世纪4:23,24）。

Freedom promised
被应许的自由



What a tragic story if it were to have ended with man's fall into sin! Life for every human being would be a hopeless prelude to an eternal judgment. True freedom would be lost forever.

如果这个故事以人类堕落犯罪而告终，那将是多么地凄惨啊！这样一来，对每个人来说，生活不过是一场绝望的序幕，被拉开了，并通往那永恒的审判，而真正的自由则将永远丧失。

But our gracious God already had a plan to rescue his fallen creatures. He came into the garden that fateful day not merely to confront Adam and Eve personally with their sin, not only to tell them of the dire consequences of their disobedience, but, what is most important, to assure them that he had a plan to rescue them from their tragic dilemma. He would free them from the power of Satan and from the eternal punishment they so justly deserved. He offered a word of hope when he made the promise as he spoke to the serpent: "I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Genesis 3:15). With these words God made his first promise of a Savior, a Savior who would come and destroy Satan's power.

但是我们恩慈的上帝早就已经有了一个拯救祂的堕落的受造之物的计划。在那灾难性的一天，祂来到园子里，并不仅仅是为了要亚当和夏娃亲自面对他们各人所犯下的罪，也不仅仅是为了告诉他们因他们的悖逆所带来的可怕的后果，而最重要的是，是要向他们保证，祂有一个要将他们从这悲惨的困境之中拯救出来的计划。祂要将他们从撒旦的权势，并他们那理当配得的永刑中释放出来，叫他们得自由。在祂向蛇说话时，祂用一句充满希望的话语向他们应许说：“我又要叫你和女人彼此为仇，你的后裔和女人的后裔，也彼此为仇，女人的后裔要伤你的头，你要伤他的脚跟”（创世纪 3:15）。上帝用这些话给出了祂的第一个关于救主的应许，就是关于那位将要来到败坏撒但权势的救主的应许。

God was telling them that they were no longer under the condemnation of sin. The Promised One would also free them from sin's power so they would no longer be constantly influenced by their sinful nature. The Savior would free them from their sinful passions. Our first parents heard God's promise of a Savior and believed that promise.

上帝告诉他们，他们不再被定罪了。而被应许要来到的那一位也将会把他们从罪的权势中释放出来，使他们得自由，使他们不再一直受着自己的罪性的影响。这位救主要把他们从他们罪恶的情欲中释放出来，使他们得自由。我们的第一对父母听到了从上帝而来的、这样的关于救主的应许，他们也相信了这一应许。

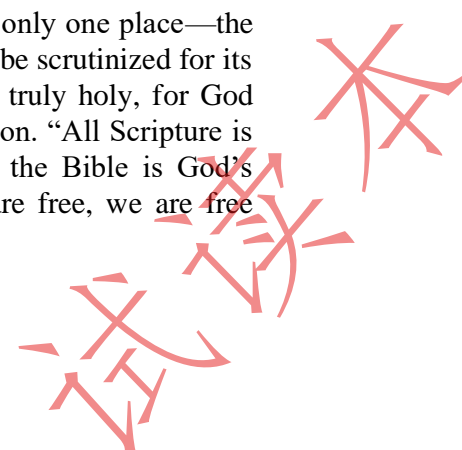
But what about the death that God had warned them about if they should disobey him? Didn't they finally die? Most certainly. But the constant fear of death and damnation had been removed. They knew and believed that through their physical death, the Lord would take them into eternal life with unspeakable joys. Once again they knew God as their loving heavenly Father.

但是先前上帝所警告的死亡又如何了呢？就是那他们若不听从祂的命令而会招致的死亡。他们最后没有死吗？他们当然死了。但是由死亡和诅咒带来的持续的恐惧已经被除去了。他们知道并相信，经过他们肉体的死亡之后，主会带着无以言表的喜悦领他们进入永生。他们再一次认识到了上帝是他们慈爱的天父。

Freedom revealed

被启示的自由

God's promises of true and eternal spiritual freedom are found in only one place—the Holy Bible. This is not merely another historical document that must be scrutinized for its accuracy. What has been written on the pages of Holy Scripture is truly holy, for God inspired his chosen messengers to record his truth for every generation. "All Scripture is God-breathed" (2 Timothy 3:16). From the first page to the last, the Bible is God's verbally inspired Word. When God tells us in the Bible that we are free, we are free indeed.



上帝给我们的真正永恒的、属灵上的自由的应许只有在圣经里才能被找到。这并非只是又一份必须经过仔细审查才能确认其准确性的历史文件。写在圣经每一页上的字句都是真正圣洁的，因为是上帝亲自感动了祂所拣选的使者，为世代代的人来记录祂的真理。“圣经都是神所默示的”（提摩太后书 3:16），从第一页到最后一页，圣经都是上帝所默示的话语。当上帝在圣经中告诉我们，我们是自由的，我们就真是自由的。

This promise and all of those that God makes on the pages of the Bible are there for our learning. The most tragic thing that could happen to any human being would be to deny that God truly loves him, for Jesus promised: “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16). In other words, by nature all people have lost their freedom, but now through Christ and his redeeming work, we have been made free.

这个应许，以及上帝在圣经上所给的一切的应许，都是为了让我们去了解的。对于任何一个人来说，能发生在他身上的、最悲惨的事情莫过于否认上帝真的爱他，因为耶稣曾应许过：“神爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，不至灭亡，反得永生”（约翰福音 3:16）。换句话说，所有人生来都失去了自由，但是现在，透过基督和祂救赎的工作，我们已经被释放得了自由。

You may ask: Then how is it that I don't always feel free? The problem is that we have not as yet completely shed the corrupted, sinful nature that enslaved us. It is with us constantly, spoiling our relationship with our God and with one another. Every child of God experiences a daily struggle between his old Adam and his new man. Be glad that is the case, because when we are no longer carrying on this battle, we can be sure that we have lost our true freedom.

你可能会问：那为什么我不是总能感到自由呢？原因是我们还没有完全摆脱那奴役我们的、败坏的罪性，它并未停止与我们同在，它不断破坏着我们与上帝之间、与彼此之间的关系。每一个上帝的儿女每天都经历着老亚当和新人之间的挣扎，我们应该为此感到高兴，因为当我们不再继续这场战斗的时候，我们可以确信，那时我们已经失去了真正的自由。

Two kinds of freedom

两种自由

When we search the Scriptures for the word freedom or look for events that relate how a person or a nation was freed, we find two kinds of freedom referred to in the Bible: a physical freedom and a spiritual freedom.

当我们在圣经中寻找“自由”这个词，或者寻找关于一个人或一个国家是如何被赋予自由的相关事件时，我们会发现圣经中所提到的自由有两种：肉体上的自由和属灵的自由。

Physical freedom is the kind that most people yearn for. The Israelites are a good example of this. At the Lord's direction, a small company of Abraham's descendants went to live in Egypt during a famine, sparing God's chosen people from annihilation. After living 400 years in the land of Goshen, the Israelites had grown into a mighty nation, so great that the pharaoh began to fear these people; so he enslaved them. They had to work under cruel taskmasters; their male children were murdered to weaken them further. Finally, God's people cried out for his mercy. God heard them, and he executed a plan to deliver them. He set his people free from their physical slavery and, under the leadership of Moses, started them on their journey to the Promised Land.

肉体上的自由是大多数人渴望的那种。以色列人就是一个很好的例子。在主的指引下，亚伯拉罕后裔中的一小群在饥荒期间住到了埃及，使得上帝的选民免去了灭顶之灾。以色列人在歌珊地生活了 400 年之后，已经壮大成了一个强大的民族，其势力之大使得那时的法老都开始惧怕起这些人。于是他就让他们作了奴隶，他们不得不在残酷的督工手下工作；为了进一步削弱他们的势力，他们的男孩儿也被杀害

了。最后，上帝的百姓呼求祂的怜悯，上帝听到了他们的声音，施行了拯救他们的计划。祂使祂自己的百姓从肉体的奴役中被释放出来得以自由，并在摩西的带领下，踏上了前往应许之地的征程。

The casual reader of the Bible may imagine that Israel's liberation was the best kind of freedom. In fact, Leon Uris, in his book *Exodus*, states: "Why is this night [the Pass-over] different from all other nights of the year? This night is different because we celebrate the most important moment in the history of our people. On this night we celebrate their going forth in triumph from slavery into freedom."² God mercifully freed Israel from its bondage in Egypt when the Lord killed the firstborn sons of the Egyptians and passed over the blood-stained doorframes of the Israelites. But for the true Israelites, the celebration of the Passover would mean much more. God gave them this meal to remind them of the Lamb who would free them from spiritual and eternal slavery.

随意阅读圣经的人可能会认为以色列的解放是关于自由的最好的例子。实际上，列昂·乌里斯在他的《出埃及记》一书中说到：“为什么这个夜晚（逾越节）与这一年中的所有其他夜晚不同呢？这夜是不同的，因为这夜我们一起庆祝在我们人民的历史上最重要的时刻，这夜，我们一起庆祝他们从奴隶走向自由的胜利。”² 当主击杀埃及人的长子，越过血迹斑斑的以色列人的门框时，上帝怜悯以色列人将他们从埃及的奴役中释放出来。但是，对于真正的以色列人，庆祝逾越节的意义对他们远不止于此，上帝吩咐他们吃逾越节的晚餐，是为了提醒他们，让他们想到那将要使他们从属灵上的、永远的奴役中被释放出来得以自由的羔羊。

The Bible contains other references to physical freedom. In one of God's laws given to Israel, God commands: "If a fellow Hebrew, a man or a woman, sells himself to you and serves you six years, in the seventh year you must let him go free" (Deuteronomy 15:12). The Lord instructed King Zedekiah through the prophet Jeremiah that "everyone was to free his Hebrew slaves, both male and female; no one was to hold a fellow Jew in bondage" (Jeremiah 34:9).

圣经还在其他地方提到了“肉体上的自由”。在上帝颁布给以色列的诸多律法之一条中，祂这样命令到：“你弟兄中若有一个希伯来男人，或希伯来女人被卖给你，服事你六年，到第七年就要任他自由出去”（申命记 15:12）。耶和華透過先知耶利米指示西底家王说：“叫各人任他希伯来的仆人和婢女自由出去，谁也不可使他的一个犹太弟兄作奴仆”（耶利米书 34:9）。

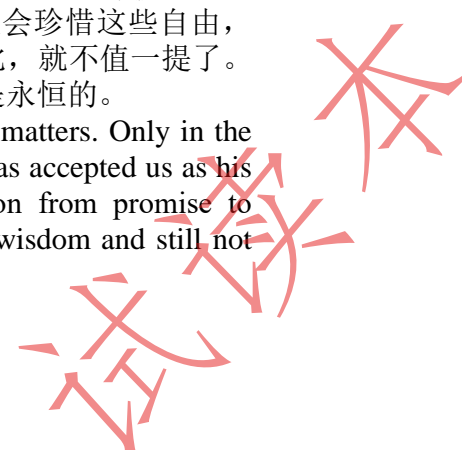
It is usually easy to determine whether the word freedom is used in the physical or the spiritual sense in the Bible. The context will make it clear.

在圣经中，要确定自由一词具体指的是肉体上的自由还是属灵上的自由，通常是比较容易的，上下文会使其意义清晰明了。

Secular history often relates events of slavery and freedom. The bloodiest war in the history of our country was fought over the issue of slavery and freedom. The first amendment of our Constitution speaks of the freedoms that are guaranteed to every citizen of the United States: freedom of speech, freedom of religion, freedom of the press. As much as we as Christians may cherish these freedoms and regard them as gifts from God, they are as nothing when they are compared to the freedom we have in Christ. The one is physical; the other is spiritual. The one is temporal; the other is eternal.

世俗的历史往往与奴隶制和自由有关。我们国家历史上最血腥的战争就是为了奴隶制和自由的问题而战的。我们的宪法第一修正案谈到了每个美国公民都被确保所享有的自由：言论自由、宗教自由和出版自由。虽然我们基督徒会珍惜这些自由，并视之为上帝的恩赐，但这些与我们在基督里所拥有的自由相比，就不值一提了。一个是肉体上的；另一个则是属灵的。一个是暂时的；另一个则是永恒的。

Yes, the Bible alone reveals the only kind of freedom that really matters. Only in the Bible are we able to learn how our sins are forgiven and why God has accepted us as his children. Only the Bible unfolds God's gracious plan of salvation from promise to fulfillment. The wisest men in the world could use their collective wisdom and still not



answer the question correctly: How can I be truly free? For “It is written: ‘No eye has seen, no ear has heard, no mind has conceived what God has prepared for those who love him’—but God has revealed it to us by his Spirit” (1 Co-rinthians 2:9,10). And it was the Holy Spirit who inspired men to write the books of the Bible. “The holy Scriptures . . . are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness” (2 Timothy 3:15,16). The Scriptures are useful for teaching what true freedom is all about.

是的，只有圣经揭示了唯一真正重要的自由是什么。只有在圣经里，我们才能得知我们的罪是如何被赦免的，以及为什么上帝会接受我们作祂的儿女。只有圣经向我们展现了上帝从应许到成就的恩慈计划。世界上最聪明的人们可以运用他们的集体智慧，但仍然不能正确地回答这个问题：我怎样才能得以真正自由？因为“如经上所记，‘神为爱他的人所预备的，是眼睛未曾看见、耳朵未曾听见、人心也未曾想到的。’只有神借着圣灵向我们显明了”（哥林多前书 2:9,10）。是圣灵感动人们写下圣经。“这圣经能使你因信基督耶稣有得救的智慧。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”（提摩太后书 3:15,16）。圣经对于教导人什么是真正的自由是有益处的。

Free will

自由意志

The Bible also has something to say about that which is no longer free—man’s will.

圣经中也提到了一些不再是自由的东西——人类的意志。

God had created our first parents with a free will in all matters of life. Their free will was in perfect harmony with the will of their Creator. They had the choice between obeying God and breaking his commandments. But that changed after the fall. No longer could they choose to believe in God and follow his commands in a way that was pleasing to him. They were spiritually dead. No longer could they, by their own will, make choices that pleased God. What was true of Adam and Eve after they sinned is true of everyone today before his or her conversion (see Ephesians 2:1).

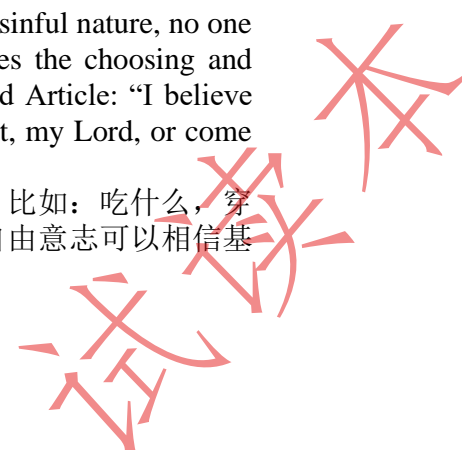
上帝所创的我们的第一对父母，他们在生活的各个方面都有着自由意志。他们的自由意志是与造物主的意志完全和谐一致的，他们可以选择顺服上帝或者违背祂的命令。但这种情况在堕落之后就改变了。他们再也不能选择相信上帝，以上帝所喜悦的方式遵从祂的命令，他们在属灵上已经死了，他们再也不能按着自己的意志，做出让上帝满意的选择了。亚当和夏娃犯罪之后的真实情况，在今天每个人的归信之前都是如此地真切(见以弗所书 2:1)。

Many claim that all people have by nature at least a spark of spiritual life in them. They imagine that they can consciously will themselves to be a Christian or at least contribute something to their conversion. For those who believe that they have made a decision for Christ of their own free will, Jesus reminds them: “No one can come to me unless the Father who sent me draws him” (John 6:44).

许多人声称，所有人生来都是至少有一点属灵生命的火花的。他们想象自己可以有意识地成为一名基督徒，或者至少可以为自己的归信做出点贡献。对于那些相信藉着他们自己的自由意志，已经为归信基督作了决定的人，耶稣提醒他们：“若不是差我来的父吸引人，就没有能到我这里来的”（约翰福音 6:44）。

It is true that in earthly matters people do have free will to a certain extent: what to eat and wear, where to live, what kind of work to do. But because of the sinful nature, no one has the free will to believe in Christ. In spiritual matters, God does the choosing and calling. That is why we confess in Luther’s explanation to the Third Article: “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.”

的确，在属地的事务之上，人们在某种程度上有着自由意志，比如：吃什么，穿什么，住在哪里，做什么样的工作。只是因着罪性，没有人有自由意志可以相信基



督。在属灵的事上，上帝作出选择和呼召。这就是为什么我们在路德对信经第三段的解释中如此承认：“我相信我不能凭借自己的思想或选择来相信耶稣基督我的主，或来到祂那里，但是圣灵藉著福音呼召了我。”

Once conversion has occurred, God gives the Christian the will or desire to obey the commands he has revealed in the Bible. The Scriptures state: “It is God who works in you to will and to act according to his good purpose” (Philippians 2:13).

一旦归信发生，上帝就给基督徒意志或愿望去遵守祂在圣经中所启示的命令。圣经说：“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)。

If anyone imagines that he has spiritual freedom and does not believe God’s Word, he is only deceiving himself. If anyone is searching for a freedom that really frees, he will find it on the pages of Holy Scripture. There alone true freedom has been revealed.

若有人以为自己属灵的自由，却不信上帝的话语，他就是在自欺。若有人在寻找真正使人自由的自由，他会在圣经中找到。只有在那里，真正的自由才已经被启示出来了。

Freedom Declared 被宣告的自由

On January 1, 1863, President Abraham Lincoln declared free all slaves residing in the territory in rebellion against the federal government of the United States. This Emancipation Proclamation actually freed few people. It did not apply to slaves in border states fighting on the Union side, nor did it affect slaves in southern areas already under Union control. That proclamation did not free many slaves. But there was one declaration that did.

1863年1月1日，总统亚伯拉罕·林肯宣告解放住在境内的所有奴隶，以反抗美国联邦政府。这个解放宣言实际上只解放了少数人，它并不适用于与联邦一方作战的交界南部诸州（美国南北战争前的诸合法蓄奴州）的奴隶，也没有对已经在联邦控制下的南部地区的奴隶产生影响。那个宣言并没有解放很多奴隶，但是有一个宣言却做到了。

Many years before the United States was founded, the almighty God declared all people free from the guilt of their sins. The Bible calls his declaration “justification.” “[Christ] was raised to life for our justification” (Romans 4:25).

早在美国建国许多年前，全能的上帝就已经宣告所有人都从他们的罪中被释放得自由了。圣经称祂的宣告为“称义”，“（基督）是为我们称义复活了”（罗马书4:25）。

The meaning of justification 称义的意义

The word justify is found throughout the Scriptures. In the Old Testament the prophet Isaiah wrote: “He who vindicates [justifies] me is near. Who then will bring charges against me? Let us face each other! Who is my accuser? Let him confront me!” (50:8).

“称义”一词在圣经中随处可见，先知以赛亚在旧约中写道：“称我为义的与我相近。谁与我争论？可以与我一同站立！谁与我作对？可以就近我来！”（50:8）。

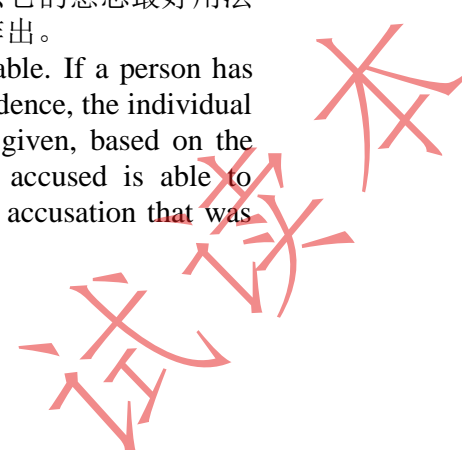
In the New Testament the apostle Paul wrote to the Romans: “[All] are justified freely by his grace through the redemption that came by Christ Jesus” (3:24).

在新约中，使徒保罗写信给罗马人说：“（世人）如今却蒙神的恩典，因基督耶稣的救赎，就白白的称义。”（3:24）。

But what does it mean that God justifies? The word -justify is a judicial term. It means to declare righteous. Since it is used as a legal term in the Bible, it can best be described by a court scene. The accused is brought before the judge; the evidence is presented; the verdict is rendered.

但是，上帝称人为义是什么意思呢？“称义”这个词是一个司法术语，它的意思是宣告为公义。既然它在《圣经》中以法律术语而被使用，那么它的意思最好用法庭上的场景来描述。被告被带到法官面前；证据被提出；判决被作出。

In a human court the verdict is based on the best evidence available. If a person has committed a crime and if the prosecutor has presented irrefutable evidence, the individual is declared guilty either by a jury or a judge. Then a sentence is given, based on the severity of the crime. If there is insufficient evidence or if the accused is able to demonstrate that he did not commit the crime, he is freed from the accusation that was brought against him. This is justice as we commonly understand it.



在这世界的法庭上，判决的作出是要基于现有的、最佳的证据的。假如一个人犯了罪，并且如果检察官提供了无可辩驳的证据，那么这个人就会被陪审团或者法官宣告为有罪，然后根据罪行的严重程度被判刑。假如没有足够的证据，或者如果被告能够证明他没有犯该罪行，他就可以免于对他的指控。这就是我们通常所理解的公正。

The Bible describes God as the judge of heaven and earth. “Will not the Judge of all the earth do right?” (Genesis 18:25). But what kind of judgment does he pronounce on the world? On the sixth day, when he surveyed all that he had created, “God saw all that he had made, and it was very good” (Genesis 1:31). And that judgment included our first parents. But their one sin changed all of that. When they ate of the forbidden fruit, they not only corrupted themselves but the whole human race. “The result of one trespass was condemnation for all men” (Romans 5:18). What a horrible fate awaited us all, until a just but gracious God intervened! “So also the result of one act of righteousness was justification that brings life for all men” (Romans 5:18).

圣经把上帝描述为天地的审判者。“审判全地的主，岂不行公义么？”(创世纪 18:25)。但祂对世界作了怎样的“审判”呢？到了第六天，祂察看自己所造的一切，就说：“神看着一切所造的都甚好”（创 1:31），这“审判”（此处褒义）也包括了对于我们的第一对父母。但是他们的一个罪改变了所有这一切，他们吃了禁果，不但败坏了自己，也败坏了整个人类。“因一次的过犯，众人都被定罪”（罗马书 5:18）。直到一位公正而恩慈的上帝介入之前，等待我们所有人的是多么可怕的命运啊！但是因祂的介入，“照样，因一次的义行，众人也就被称义得生命了”（罗马书 5:18）。

That “one act of righteousness” was carried out at the Father’s direction and by his only-begotten Son. According to God’s eternal plan and because of all that Christ did, the just God was able to make a declaration of freedom and forgiveness to a sin-cursed and hell-bound world of humanity. And that proclamation by the holy judge was simply: You are innocent; you are freed from the condemnation of your sins. In the biblical sense, then, justification is God declaring the sinner forgiven. It is the judge’s verdict of acquittal.

这“一次义行”是在父的命令下，由祂的独生子所完成的。接着上帝永恒的计划，也因着基督所做的一切，这位公正的上帝得以向被罪诅咒、受地狱捆绑的人类世界宣告他们拥有自由和赦免。这位圣洁的法官的宣告很简单：你是无罪的；你从此不再被定罪了。因此，在圣经里，“称义”这个词的意义，就是上帝宣告罪人被赦免，这是从法官而来的无罪判决。

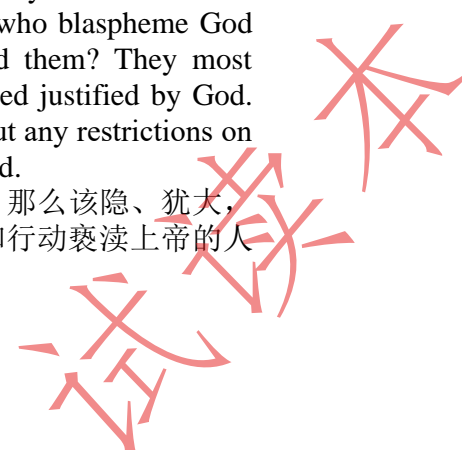
Persons justified 被称义的人

And for whom was God’s gracious proclamation intended? Was it for those who seemed to lead a respect-able life? Was it only for those who believed and worshiped the true and living God? Paul gives us a clear answer when he writes: “God was reconciling the world to himself in Christ, not counting men’s sins against them” (2 Corinthians 5:19).

上帝恩典的宣告是为谁预备的呢？是为了那些貌似过着体面的生活的人吗？仅仅是为了那些相信且敬拜那位又真又活的上帝的人吗？保罗对此给了我们一个明确的答案，他写道：“神在基督里，叫世人与自己和好，不将他们的过犯归到他们身上”（哥林多后书 5:19）。

Does the word world as Paul uses it in this Bible passage mean everyone? What about Cain or Judas or their present-day counterparts? What about those who blaspheme God with their words and actions their entire lives? Has God justified them? They most certainly are included in the world of mankind that has been declared justified by God. When Jesus told Nicodemus, “God so loved the world,” he did not put any restrictions on the number and the kinds of people in the world who are loved by God.

保罗在这段圣经经文中所使用的“世人”一词是指每个人吗？那么该隐、犹大，或现今那些和他们一样的人呢？那些一辈子都在用他们的言语和行动亵渎上帝的人



呢？上帝称他们为义吗？毫无疑问，他们也被包含在被上帝所宣告为义的世人之中。当耶稣对尼哥底母说“神爱世人”的时候，他并没有对被上帝所爱的世人的数量和种类加以任何限制。

Once when Jesus was visiting his hometown of Naza-reth, he attended the service at the local synagogue on the Sabbath day. When he was invited to read the Scripture lesson for the day and to say a few words, he read what Isaiah had said about him over 700 years before. “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners” (Luke 4:18). In other words, his heavenly Father had called him into his special ministry “to proclaim freedom for the prisoners.”

有一次，当耶稣拜访他的家乡拿撒勒的时候，祂在安息日参加了当地犹太会堂的礼拜。当祂被邀请去读当天的圣经经文并说几句话时，祂读了以赛亚在 700 多年前指着祂所说的话，“主的灵在我身上，因为他用膏膏我，叫我传福音给贫穷的人，差遣我报告被掳的得释放”（路加福音 4:18）。换句话说，祂的天父呼召祂执行特别的事工，就是“报告被掳的得释放”。

Some may wonder when and how Jesus ever freed prisoners. When we read the history of the early church, we learn that many people were put into prison because they were followers of Christ. Even John the Baptist, Christ’s forerunner, ended up in prison and was executed. But he died a free man in the spiritual sense of the word. For Jesus declares freedom to those who are prisoners of sin and Satan.

有些人可能想知道耶稣是何时以及如何释放被掳的得自由的。当我们阅读早期教会的历史时，我们会发现，那时很多人被关进监狱恰恰是因为他们是基督的追随者。甚至施洗约翰，基督的先驱，最终也在监狱里被处决了。但是就自由这个词的属灵意义来说，他确实是以一个自由人的身份死去的，因为耶稣向那些被罪和撒但俘虏的人宣告了自由。

Although Jesus had not as yet suffered, died, and arisen when he declared freedom to spiritual prisoners, he could make a proclamation of freedom as if his redeeming work had already been accomplished. The “prisoners” are all those under the servitude of sin, and that describes all people by nature. The good news is that God has forgiven all people all of their transgressions because of who Jesus is—God and man—and because of what Jesus did: he lived a perfect life and finally died the death of the damned.

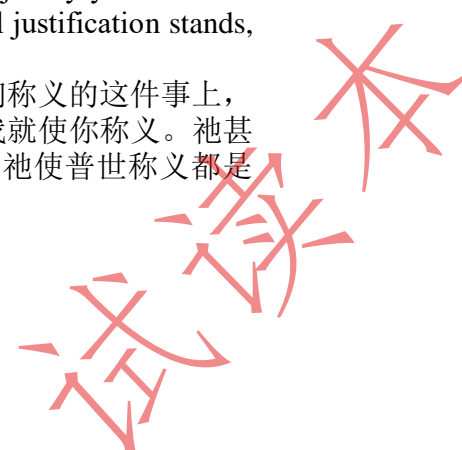
尽管那时耶稣还没有经历受难和死亡，而且正当祂向灵里被掳的人宣告自由的时候，祂还没有复活，但祂仍可以宣告他们的自由，就好像祂的救赎工作已经被完成了一样。“被掳的人”就是所有那些被罪恶奴役的人，这里所描述的是所有的人，且所有的人生来如此。好消息是，上帝已经赦免了所有人的、所有的罪过，因为耶稣是神人一体的耶稣，因为耶稣所做的是：祂活，活出了完美无罪的生命，死，最后死于那理当归于被咒诅的人类的死亡。

God’s act of reconciling the world to himself was completely one-sided. He did not wait for mankind to “prove” itself, because he knew that was impossible. Sin had completely estranged the whole human race from God.

上帝叫世人与自己和好的行动是完全单方面的，祂没有等待人类来“证明”这件事本身，因为祂知道那是不可能的，罪已经使全人类完全与上帝隔绝了。

As a gracious God he did not put any conditions on his justification of an alienated world. He did not say, “If you live up to my commands, then I will justify you.” He did not even say, “I will forgive you if you believe in me.” His universal justification stands, whether people believe it or not.

作为一位仁慈的上帝，对于已经与祂隔绝的世人，祂在使他们称义的这件事上，并没有设置任何条件。祂并没有说，你若做到了我所吩咐的，我就使你称义。祂甚至没有说：“你若相信我，我就赦免你。”无论人们相信与否，祂使普世称义都是不变的事实。



Some would have us believe that God justifies only those who believe in him. But that would rob us of God's grace and the blessed truth of our—and, yes, everyone's—justification. Such a teaching would begin to cast doubt on whether or not we are worthy enough to be included in God's declaration of love and freedom and forgiveness. It would exclude some people from the “world” that Jesus had referred to in John 3:16.

有些人企图让我们相信上帝仅称那些相信祂的人为义了。但这样就会把上帝的恩典从我们身边夺去，也会把我们——没错，每个人——都被称义了的、这一充满祝福的真理从我们身边夺去。这样的教导会开始让我们怀疑我们是否有足够的价值被包含在上帝的爱、自由和赦免的宣告之中，它将会把一些人排除在耶稣在约翰福音 3:16 中所提到的“世人”之外。

Justification was not an arbitrary pronouncement of forgiveness by God. He did not close his eyes to all the sin that has filled the world since the Fall and will continue to be committed until the end of time. God did not counsel with himself: “I could never send anyone to hell.” That would contradict his threat: “Whoever does not believe will be condemned” (Mark 16:16). He is a just God, and his justice had to be satisfied completely. He knew that none of us could ever stand righteous in his sight on our own. He knew there was only one verdict he could render and be a righteous judge: Guilty.

称义不是上帝专横的关于赦免的宣告。祂并没有闭眼不顾世上所有的罪，就是自人类堕落以来就充满这个世界的、所有的罪，也是人要不断犯下去、直到世界的末了的这些罪。上帝并没有自己作出决断说：“我永远不会把任何人送入地狱。”这与祂如下的威胁是互相矛盾的：“不信的必被定罪”（马可福音 16:16）。祂是一位公正的上帝，祂的公义必须得到完全的满足。祂知道我们没有一个人能凭自己在祂面前站立得住，祂知道，作为一名公正的法官，祂只能做出一个判决，那就是有罪。

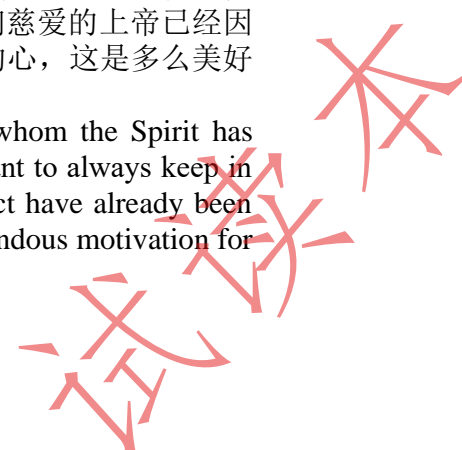
But he had a plan, a plan that would satisfy his just demands and also demonstrate his love for fallen man-kind. From eternity, divine counsel decreed that the second person in the Trinity would become man and do what all the other human beings could not do for themselves: live a life in perfect harmony with God's holy will and die as an atoning sacrifice for sin. Only then could all sinners be redeemed. That is why Christ took our place under the law, obeyed it perfectly, and became sin for us. And that is why the righteous judge declares all people righteous.

但是祂有一个计划，一个既能满足祂公义的要求，又能彰显祂对堕落的人类的慈爱的计划。自永恒之中，上帝就商议决定，三位一体中的第二位格将成为人，并要做其他所有人无法为自己而做的事情：就是过一个与上帝圣洁的旨意完全一致的生活，且作为罪的挽回祭而死。只有这样，所有的罪人才能得到救赎。这就是为什么基督代替我们活在律法之下，完美地遵守律法，且替我们成为罪，这也是为什么公义的审判官宣告所有的人都是公义的。

What a great comfort this blessed truth is! We have moments of doubt, times when we wonder if God really loves us. We might even ask ourselves: Is God punishing me for some sin? Am I being good enough? Is my faith in him strong enough? But these are questions that we need not be asking ourselves. For our loving God has already declared us forgiven for the sake of his Son and his redemption. What good news for troubled hearts!

这个充满祝福的真理是多么大的安慰啊！我们有时怀疑上帝是否真的爱我们。我们甚至会问自己：上帝是在因为我的某个罪惩罚我吗？我做得够好了吗？我对祂的信心是否足够坚定呢？但是我们不需要问自己这些问题。因为我们慈爱的上帝已经因着祂的儿子和祂的救赎宣告了我们的罪得赦免。对于一颗不安的心，这是多么美好的消息啊！

This is the saving message that God wants all to hear. Those whom the Spirit has called to faith have also been called to be Christ's witnesses. We want to always keep in mind the blessed truth that all those with whom we have any contact have already been redeemed by Christ and been declared forgiven. That truth is a tremendous motivation for



doing mission work. No matter to whom our missionaries talk, no matter what that person's past has been, no matter how hopeless he or she may seem to be, the missionary proclaims the gospel to that person, telling the sinner that though his or her sins are as scarlet, through Christ they are as white as snow (Isaiah 1:18). In your witness be assured that God wants all people in your world to hear that Christ loves them and has freely and fully forgiven them their sins.

这是上帝想让所有人听到的、关于救恩的消息。那些蒙圣灵所召而信的人，也蒙召要作基督的见证。我们想要时刻牢记这一充满祝福的真理：就是所有那些与我们有任何接触的人，都已经被基督救赎，并且已经被宣告赦免，这一真理是我们进行宣教事工的极大的动力。无论我们的宣教士向谁说话，不管这个人的过去如何，无论他或她看起来多么地绝望，我们的宣教士在向这人宣告福音的时候，都可以告诉这个罪人，虽然他或她的罪像朱红一般，但是藉着基督，已变成雪白了（以赛亚书 1:18）。在你的见证中，请确信，上帝想要你所在的这个世界上的、所有的人都听到基督爱他们，并且已经白白地、完全地赦免了他们的罪。

By faith alone

唯独信心

But does this mean that all people are right with God, have received his gracious forgiveness, and will go to heaven? Not at all. How, then, are we personally justified? How does God's gracious pardon and acquittal become our very own?

但这是否意味着所有在上帝面前被称义的人，都接受了祂恩慈的赦免，继而都将进入天堂呢？绝非如此。那么，我们个人是如何被称义的呢？上帝恩慈的赦免和无罪的宣告是如何被我们个人得着的呢？

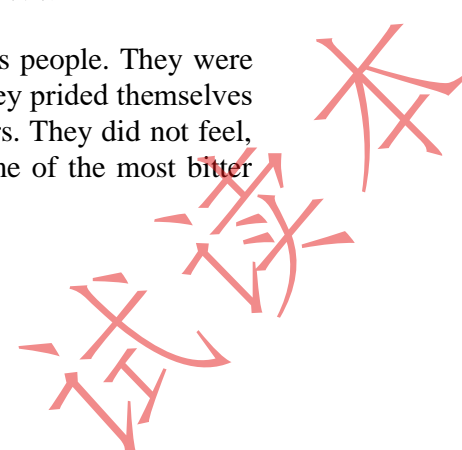
Many people imagine that if they are going to "get right" with God, they are going to have to do it on their own. This has been true from the earliest times. Paul described the unbelieving Israelites in this way: "Since they did not know the righteousness that comes from God and sought to establish their own, they did not submit to God's righteousness" (Romans 10:3).

许多人以为，如果他们要与上帝“和好”，就必须靠自己去做这件事，而且自古以来人们就是这么做的。保罗这样描述不信的以色列人：“因为不知道神的义，想要立自己的义，就不服神的义了”（罗马书 10:3）。

Israel was God's chosen people, selected by him to be the bearer of his promises, which included the promise of a Savior. God established his law among them. A primary function of his law was to remind them of their sinful depravity, which would make them long for his mercy. But they imagined that their outward "obedience" made them righteous; they tried to establish their own righteousness before God and thereby rejected the righteousness that God graciously offered them through the promised Messiah. In other words, they, like so many people, tried to save themselves. As a result, they were not personally justified.

以色列人是上帝的选民，被祂拣选来承受祂的应许，包括救主的应许。上帝在他们中间设立祂的律法。祂的律法的主要功能是提醒他们罪性的败坏，从而使得他们渴望祂的怜悯。但他们以为，他们表面的“顺服”使他们成为了义人；他们试图在上帝面前建立他们自己的义，从而拒绝了上帝藉着所应许的弥赛亚而恩慈地赐给他们的义。换句话说，他们和许多人一样，想要自己救自己。而这样做的结果就是，他们自己并没有被称义。

The Pharisees of Jesus' day were good examples of self-righteous people. They were not satisfied with "obeying" God's Old Testament ordinances, but they prided themselves in keeping the many traditions that they had developed over the years. They did not feel, therefore, that they needed a Savior from sin, and they became some of the most bitter opponents of Christ.



耶稣时代的法利赛人是自以为义之人的好例子。他们不满足于“遵守”上帝在旧约中所颁布的律例、典章，而是对自己多年来发展起来的诸多传统引以为豪。因此，他们不觉得他们需要一位救主来救他们脱离罪，他们成了那些最仇视基督的敌人中的一部分。

There is no greater temptation for those who profess to be Christians than self-righteousness. We can so easily deceive ourselves into thinking how good we are when we compare ourselves with others in this ungodly world. We can so easily confess our faith in Christ while, at the same time, clinging to the notion that who we are and what we are doing, in part at least, are making us right with God. But the Bible speaks of “the blessedness of the man to whom God credits righteousness apart from works” (Ro-mans 4:6).

对于那些自称是基督徒的人来说，最大的诱惑莫过于自以为义。在这个不敬畏神的世界里，当我们把自己和别人作比较时，我们很容易自欺，认为自己有多么的好。我们可以很容易承认我们对基督的信仰，但与此同时却又坚持以下看法，就是我们的身份和我们的所行，至少在某种程度上，可以使我们在上帝面前被称义。但是圣经提到“那在行为以外，蒙神算为义的人是有福的”（罗 4:6）。

Some people will always twist the Scriptures in order to harmonize them with their own personal beliefs, in order to justify themselves and their sinful actions. For example, when Greg Louganis publicly acknowledged that he had AIDS, he claimed that he felt as if a great burden had been lifted from his soul. Louganis was an Olympic champion, one of the best divers ever to step on a springboard. For years after he was diagnosed with the illness, he told very few that he was HIV-positive. He even contemplated suicide. And then he went public, revealing that he was a homosexual and that he had the dreaded disease. Reports said he often quoted the biblical phrase “The truth will set you free.”³ Yes, he imagined that he was set free from guilt and shame by simply telling the people the truth about himself. Oh that he would learn, before it is too late, that God has declared him forgiven and that faith in Christ alone will set him free!

有些人为了使圣经与他们自己的信仰和谐一致，为了证明他们自己与他们的罪行是正当的，就总是去歪曲圣经。例如，当格雷戈·洛加尼斯公开承认他患有艾滋病的时候，他说他感到内心如释重负。洛加尼斯是奥运会冠军，是有史以来最好的跳水运动员之一。在他被诊断出艾滋病后的几年里，他很少告诉别人他是 HIV 呈阳性，他甚至考虑过自杀。后来他公开了自己的同性恋身份，并透露自己患有这种可怕的疾病。报道称，他经常引用圣经中的一句话，“真理必叫你们得以自由”。是的，他以为只要把自己的真实情况告诉人们，他就可以从罪疚和羞耻中得以解放。啊！但愿他能在为时太晚之前，晓得上帝已经宣告他的罪已被赦免，以及只有对基督的信心才能释放他使他得自由！

Before his Damascus encounter with Christ, Saul, who became the apostle Paul, was convinced that he was “free,” that he was right with God. He was a Pharisee of the first order. He was convinced that he was working himself into heaven and was doing a special service for God by persecuting the Christians. He thought that if anyone could be saved by obeying God’s law, he could. But the moment he came to faith in Christ, he knew that he was chosen to be saved only by God’s grace. That is why he could confess, “By the grace of God I am what I am” (1 Corinthians 15:10). And that is why he wrote: “Not having a righteousness of my own that comes from the law, but that which is through faith in Christ—the righteousness that comes from God and is by faith” (Philippians 3:9).

后来成为使徒保罗的扫罗，在大马色与基督相遇之前，深信自己是“自由的”，在上帝面前是义的。他是法利赛人中的极品，他深信自己正在努力进入天堂，而迫害基督徒，是在为上帝做一项特殊的事工。他认为如果有谁可以通过遵守上帝的律法得救的话，那就是他了。但自从他相信基督的那一刻起，他就知道他是因着上帝的恩典而被拣选得救的。这就是为什么他可以承认，“我今日成了何等人，是蒙神

的恩才成的” (哥林多前书 15:10)。这也是为什么他写道: “不是有自己因律法而得的义, 乃是有信基督的义, 就是因信神而来的义” (腓立比书 3:9)。

Our righteousness truly does come from God. He gave up that which was closest to his heart for our salvation—his beloved Son. He sent him into the world; he put him under the law; he sent him to the cross. And when he raised him from the dead, he declared all sinners righteous.

我们的义实在是来自于上帝。为了拯救我们, 祂舍弃了祂的最爱——祂的爱子。上帝差派祂来到世间; 把祂置于法律之下; 把祂钉在十字架之上, 且当祂从死里复活的时候, 祂就宣告了一切罪人为义。

Faith alone justifies

唯独信心使人得称为义

But God's grace was not finished; he left nothing to chance. He knew that this marvelous gift would come only to those who believed in Christ, and he knew that none of us had the power to work faith in our own hearts. So he sent us his Holy Spirit to convert us through the gospel. And through that faith we are justified; we have been truly freed from sin and its curse, from death and its fear, from Satan and his power. We have been made right with God.

然而上帝的恩典还没有就此结束; 祂没有留下任何遗漏之处。祂知道这份奇妙的礼物只会临到那些相信基督的人, 祂也知道我们没有一个人有能力可以从我们的心里生发出信心。于是祂就差遣祂的圣灵, 藉著福音使我们归信于祂, 也藉着这信我们因此得称为义。我们确实已经从罪和罪的咒诅、死亡和恐惧, 以及撒但和他的权势中被释放得了自由, 我们已经被恢复与上帝和好了。

Some have struggled with the doctrine that we are saved through faith alone, without the works of the law. Some have even claimed that faith is something that we must work in our own hearts. Don't we have to choose Christ by asking him to come into our hearts as many TV evangelists invite their hearers to do? Jesus, however, reminded his disciples, "You did not choose me, but I chose you" (John 15:16). And the Bible also says, "No one can say, 'Jesus is Lord,' except by the Holy Spirit" (1 Co-rinthians 12:3).

有些人对于 “我们得救是唯独藉着信心, 而不在乎遵行律法” 这一教义感到挣扎。有些人甚至声称, 信心是一种我们必须要在我们自己的内心让它生发出来的东西。难道我们必须像许多电视福音布道家让他们的听众所做的那样, 来通过邀请基督进入我们的心而自己选择相信祂吗? 然而, 耶稣提醒他的门徒说, “不是你们拣选了我, 是我拣选了你们” (约翰福音 15:16)。圣经还说: “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)。

After his conversion Luther held fast to the biblical truth that we are saved by God's grace alone, through faith alone. And he emphasized the alone to refute those who tried to add works to faith and salvation. Speaking of how faith alone saves a person, Luther stated: "See to it that you do not add any comment to these words and that you do not try to make them better than Christ has made them. They have said that one must understand them like this: 'He that believeth (understand: "and does good works") shall be saved.' Who has commanded them to make this addition? Do you suppose the Holy Spirit is so stupid that He could not have added these words? So they have completely obscured, nay, they have perverted, this noble passage with this addition. See to it, therefore, that you allow no one to make an addition for you, but that you stay with the words just as they read and that you understand them in this way: 'He that believeth shall be saved' without his merit or any work."⁴

在路德的转变之后, 他牢牢抓住 “我们得救是唯独靠着上帝的恩典, 唯独藉着信心” 这一圣经真理。他强调 “唯独” 是为了反驳那些要在信心和救恩之上加上行为的人。说到信心如何拯救一个人, 路德说: “你们要注意, 不要在这些话上添加任何评语, 也不要想着使这些话在基督的本意上锦上添花。他们曾如此说: ‘那信

（意为：“且加上行善”）的人必得救。’谁吩咐他们把这括号内的东西加上去的呢？你以为圣灵蠢到自己不会添加这些话吗？因此他们完全遮蔽了原来的意思，不但如此，因为加上了这些东西，他们甚至还歪曲了这段本身如此高贵的话语。所以你们要谨慎，不要叫任何人向你们添加什么东西，而是总要按着你们所念的来持定这些话，并如此理解：‘那信的人必得救’，不在乎他自己的功劳和任何的行为。”⁴

Faith has been aptly described as the hand that receives God’s gift of salvation. A beggar who holds out his hand and receives a gift would not brag that it was his beautiful hand that motivated the giver. The giver’s compassion would have been the only reason he wanted to help out that poor person.

信心被恰如其分地形容为接受上帝的救恩这一礼物的手。一个伸出手来收到馈赠的乞丐不会夸口说，是他那只美丽的手打动了那位赠予人。赠予人对他的怜悯是他想要帮助那个穷人的唯一理由。

Another illustration may help us understand what faith is and its place in our salvation. If a friend of yours suddenly gave you a check for a million dollars, you would probably reason that he is playing some joke on you. Since you were not aware of the fact that he had suddenly been the beneficiary of a large inheritance, you would promptly rip up the check. Your lack of trust would rob you of becoming a millionaire. On the other hand, if you had complete confidence in the integrity of this faithful friend and deposited the check, your trust would have been rewarded. Yes, God “rewards” us for the faith he has given us, by granting us an eternal peace and joy. And his reward is a reward of grace.

另一个例子也许可以帮助我们理解什么是信心，以及它在我们的救恩中的地位。如果你的一个朋友突然给了你一张一百万美元的支票，你可能会认为他是在跟你开玩笑。因为你并没有意识到他突然之间已经成了一大笔遗产的受益人这一事实，于是你就会立即把支票撕成碎片。你缺乏对他的信任这一点会夺去你成为百万富翁的机会，另外一方面，如果你完全相信这位忠实的朋友的诚信，并将支票存入银行，你的信任就会得到奖赏。是的，上帝为祂所赐给我们的信心“奖赏”我们，赐给我们永恒的平安和喜乐。祂的奖赏是一种恩典的奖赏。

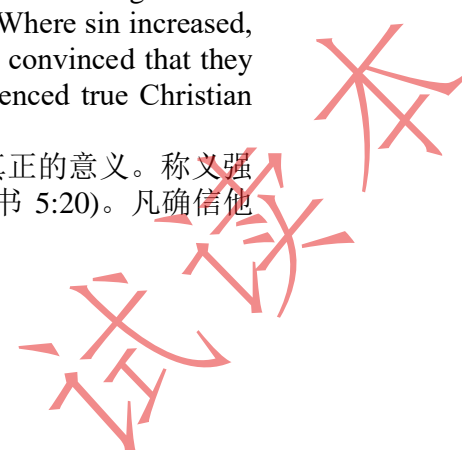
By grace alone 唯独恩典

To faith alone the Scriptures add by grace alone. “It is by grace you have been saved, through faith—and this not from yourselves, it is the gift of God” (Ephesians 2:8). Grace is another word for love. But when it is used in the Bible, it refers to love that is totally undeserved. When we confess that we are saved by grace alone, we are saying that there is nothing in our being or our character or our doing that has prompted God to love us and declare us to be his very own. Grace means that God has a pure and unconditional love for us.

在唯独信心之上，圣经又加上了唯独恩典。“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”（以弗所书 2:8）。恩典是爱的另一种说法。但在圣经中，它指的是完全不配得的爱。当我们承认我们是唯独靠着恩典得救的时候，我们是在说，我们的生命、我们的品格、我们的行为，都没有促使上帝爱我们并宣告我们属于祂自己。恩典意味着上帝对我们所持有的是一份纯粹的和无条件的爱。

The doctrine of justification is the rock foundation of our Christian faith. It gives true meaning to the word grace. And justification underscores the truth, “Where sin increased, grace increased all the more” (Romans 5:20). And all those who are convinced that they have been justified through faith by God’s grace alone have experienced true Christian freedom.

称义的教义是我们基督教信仰的基石。它赋予了恩典这个词真正的意义。称义强调了这样一个真理：“罪在那里显多，恩典就更显多了。”（罗马书 5:20）。凡确信他



们已经是唯独靠着上帝的恩典、藉着信心而得称为义的人，都是经历了真正的基督徒的自由。

敬告本

Freedom from the Law 从律法中得释放的自由

John's case history was discussed in a Bible class. He had grown up in a devout Roman Catholic family. He had diligently practiced the rites of the Roman Catholic Church that he believed would bring him salvation. But he was greatly troubled in his conscience, even though he led a respect-able life. He knew in his heart that he had violated God's law many times.

约翰的个案史曾在圣经课上被讨论过。他生长在一个虔诚的罗马天主教家庭。他孜孜不倦地践行着罗马天主教的各种仪式，他相信这些仪式会给他带来救赎。尽管他过着体面的生活，但他的良心还是很不安。他心里知道他已经多次违反了上帝的律法。

In his search for peace, John came into contact with Mormon people. They were kind and friendly and seemed to be at peace with themselves because of their religion. He thought that the Mormon religion had the answers he was looking for, and he became a Mormon.

在寻找平安的过程中，约翰接触了摩门教徒。他们善良、友好，并且看起来似乎是因为他们的宗教，他们才能在他们自己的心里有平安。他认为摩门教这一宗教拥有他正在寻找的答案，于是他成为了一位摩门教徒。

A few months later he went to Las Vegas on his first Mormon mission. He had been taught that this was one of the steps to godhood. He went on a second mission, and later he was married in the Mormon temple.

几个月后，他去了拉斯维加斯，开始了他第一次摩门教的传教。他被他们教导说这是通往神性的步骤之一，然后他进行了第二次传教，再后来他在摩门教的教堂结了婚。

John became involved in some of the highest rituals in the Salt Lake City temple. He was baptized many times for those already dead, believing that he was helping them up the ladder toward godhood.

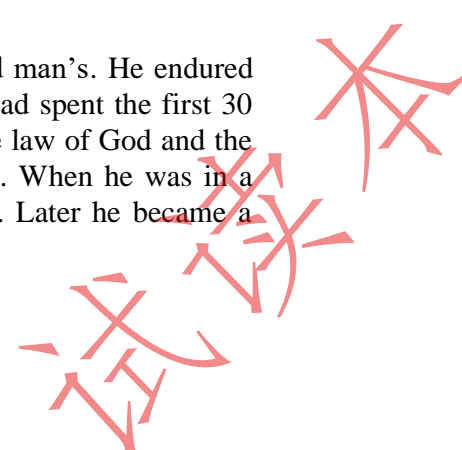
约翰参与了盐湖城教堂里的一些最高层次的仪式。他曾多次为了那些已经死去的人而自己去受洗，并且他相信这是在帮助他们登上神性的阶梯。

Still, John had a troubled conscience. He had a gnawing feeling that he was not earning God's favor; he just was not doing enough. He studied Mormon doctrine more diligently, but still found no peace. Why not?

尽管如此，约翰还是感到良心不安。他感到备受折磨，觉得自己没有赢得上帝的喜悦；他就是做得不够。他加倍努力地学习摩门教教义，但也没有找到平安。为什么找不到呢？

Enslaved by the law 被律法奴役

Without realizing it, he was enslaved by the law, both God's and man's. He endured what had happened to Dr. Martin Luther 500 years before. Luther had spent the first 30 years of his life enslaved by the law. He had been taught to obey the law of God and the laws of the Roman Catholic Church in order to get right with God. When he was in a monastery, he did everything that was demanded of him and more. Later he became a



priest and a professor at the University at Wittenberg. Even though he led an exemplary life, his sins still bothered him.

在不知不觉间，他就成了律法的奴仆，无论是上帝的还是人的律法。他忍受着500年前发生在马丁·路德博士身上的事情。路德一生的前30年都在法律的奴役下度过。他被教导要遵守上帝的律法，以及罗马天主教会的律法，为的是与上帝和好。当他在修道院时，他做了所有他被要求要做的事情，甚至有过之而无不及。后来，他成为了一名神父，以及威登堡大学的教授。但是，即便他过着模范一般的生活，他的罪仍然困扰着他。

Both John (the Mormon) and Luther had experienced what Saint Paul describes in Romans, “Don’t you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey?” (6:16). If someone is trying to find peace with God by obeying the law, he thereby becomes a slave of the law.

约翰(上述摩门教徒)和路德都经历过圣保罗在《罗马书》中所描述的，“岂不晓得你们献上自己作奴仆，顺从谁，就作谁的奴仆么？”(6:16)。如果有人想试图通过遵守律法来寻求与上帝之间的平安，他就会成为律法的奴仆。

Paul knew what it meant to be a slave of the law. He had been schooled in Old Testament Law and Jewish traditions by some of the finest teachers. He acknowledged, “According to the strictest sect of our religion, I [Paul] lived as a Pharisee” (Acts 26:5). He was convinced that by his daily duties and acts of obedience, he was earning God’s favor and securing his place in heaven. He was a slave to the law.

保罗知道做律法的奴仆意味着什么。他在旧约律法和犹太传统方面受过一些他们之中最优秀的教师的训诲。他承认，“按我们教中最严格的教门，我[保罗]作了法利赛人”(使徒行传 26:5)。他深信，通过履行他的日常职责和过顺服的生活，他正在赢得上帝的喜悦，并且这可以使他在天堂的位置更稳定。他是一个律法的奴仆。

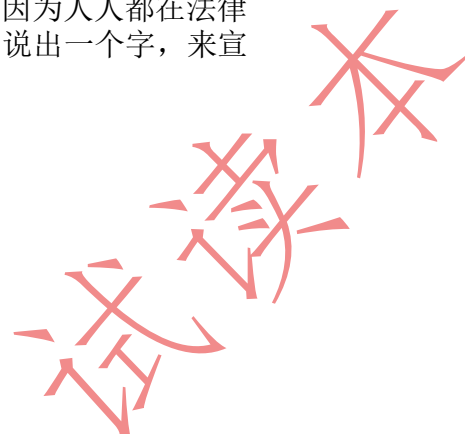
And, with but few exceptions, so were all of the Jews during New Testament times. Jesus’ most bitter opponents were the Jews in general and the Pharisees in particular. “To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’ They answered him, ‘We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?’” (John 8:31-33). The Jews imagined that they were free, both politically and spiritually.

除了少数例外，所有的犹太人在新约时代都是如此。针对耶稣最激烈的反对者们，一般来说是犹太人，尤其是法利赛人。“耶稣对信他的犹太人说，‘你们若常常遵守我的道，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由。’他们回答说，‘我们是亚伯拉罕的后裔，从来没有作过谁的奴仆。你怎么说，你们必得自由呢。’”(约翰·8:31-33)。犹太人认为他们在政治上和属灵上都是自由的。

Often those who are slaves to the law don’t even realize they are in bondage. They imagine they can justify themselves. However, the Bible says, “Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God” (Romans 3:19). Since everyone is under the law, everyone is silenced by the law. No one can say even one word in his defense, claiming that he has kept God’s law.

通常那些被律法奴役的人甚至没有意识到自己是被奴役的，他们认为他们可以使自己称义。然而，圣经说：“我们晓得律法上的话，都是对律法以下之人说的，好塞住各人的口，叫普世的人都伏在神审判之下”(罗马书 3:19)。因为人人都在法律之下，所以人人都被律法塞住了口。没有人可以，甚至只是开口说出一个字，来宣称他遵守了上帝的律法。

Cursed by the law
被律法咒诅



The tragedy is that those who have been enslaved by the law, who imagine they are right with God because of who they are and what they are doing, are silenced when they have to give account to the holy God. The law has not only enslaved them, but before God they stand condemned, for “all who rely on observing the law are under a curse, for it is written: ‘Cursed is everyone who does not continue to do everything written in the Book of the Law’” (Galatians 3:10).

可悲的是，那些被法律奴役的人，那些认为因着他们的身份和行为可以在上帝面前被称义的人，当他们必须向圣洁的上帝交账的时候，他们就被塞住了口。律法不但奴役了他们，还在上帝面前定了他们的罪，因为“凡以行律法为本的，都是被咒诅的。”(加拉太书 3:10)

This curse of God places us all in the same predicament, for none of us can claim perfect obedience to God’s law. The day hardly begins, and we have a sinful thought, speak a careless word, and violate God’s holy will. We daily confess with the apostle Paul, “I know that nothing good lives in me, that is, in my sinful nature. For I have the desire to do what is good, but I cannot carry it out. 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). Paul is speaking as a Christian who realizes that he has a sinful flesh. That same kind of sinful flesh also clings to us. And we cannot comfort ourselves by imagining that the sins we commit are in some way balanced by the good that we do. God’s justice is not satisfied that way.

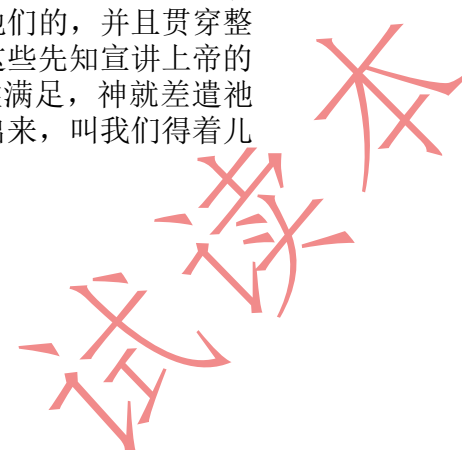
上帝的这种诅咒使我们所有人都陷入了同样的困境，因为我们谁也不能宣称自己可以完全遵守上帝的律法。一天刚刚开始，我们就有了一个有罪的思想，说了一句不该说的闲话，并且违背了上帝圣洁的旨意。我们每天都和使徒保罗一起承认说：“我也知道，在我里头，就是我肉体之中，没有良善。因为立志为善由得我，只是行出来由不得我。故此，我所愿意的善，我反不作。我所不愿意的恶，我倒去作。”(罗马书 7: 18,19)。保罗知道自己是一个罪性还在的基督徒，因此他才以这样的身份说了以上的话。同样的罪性也紧紧地依附着我们，自以为我们所犯的罪会在某种程度上被我们所行的善事给抵消，这样的想法并不能给安慰我们，因为上帝的公义不能以这样的方式被满足。

God’s plan for our freedom

上帝为了我们自由的计划

How, then, can we or anyone escape from the slavery and condemnation of the law? Only by looking to our gracious God and learning what he has planned for us, yes, for all mankind. It didn’t take God long to let our first parents know what the consequences of their sin would mean for them and their children. They had no sooner made excuses for their sin than the Lord promised that one would come and redeem them, and he kept repeating and enhancing this promise throughout the Old Testament times through his prophets. They proclaimed God’s promises for thousands of years. “But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons” (Galatians 4:4,5).

那么我们，或者任何人，怎样才能逃脱律法的奴役和定罪呢？只有透过仰望我们恩慈的上帝，以及了解祂为我们所作的计划，是的，是为全人类的计划。上帝并没有用很长时间去让我们的第一对父母知道他们罪的后果对他们和他们的孩子意味着什么。他们刚为自己的罪找了借口，主就应许会有一位来救赎他们的，并且贯穿整个旧约时代，祂不断地通过祂的先知来重复和强调这一应许。这些先知宣讲上帝的应许前前后后加起来也有几千年的时间，“(但是)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。”(加拉太书 4: 4, 5)。



What does it mean that Jesus was born under the law? It means that the Father placed his Son under the law, imposed it upon him, and expected him to keep it perfectly when he sent Jesus into the world.

耶稣生在律法以下是什么意思呢？意思就是天父把祂的儿子放在律法以下，把律法加在祂（耶稣）的身上，当天父差遣耶稣进入这个世界的时候，祂（天父）期待祂（耶稣）能完全地遵守律法。

Jesus had always been the Son of God. When he was conceived by the Holy Spirit in the womb of the virgin Mary and was born, Jesus became man in every sense of the word except that he was born without sin. And when the Father sent his Son into the world, he put him under the law. God, in effect, said to his Son: “Every law I have given to my people, I am also giving you to obey. I want you to do something that they have not done—keep the law perfectly. And I want you to keep my commandments for every sinner.” When Mary gave birth to Jesus, he was “born under law.” That means that Jesus was obliged to keep every command God gave to his people.

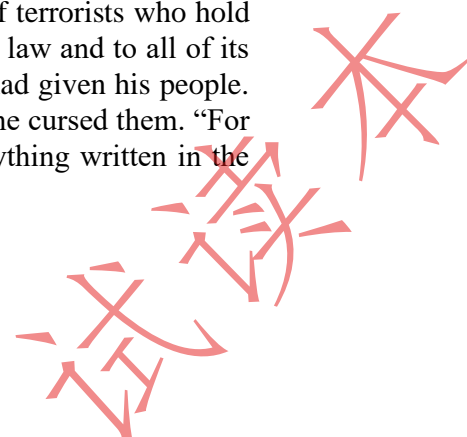
耶稣一直都是上帝的儿子。当祂在童贞女玛利亚的子宫里由圣灵感孕，然后出生时，耶稣成了一个不折不扣的、完完全全的人，除了祂出生时并没有罪这点以外。当天父差遣祂的儿子进入这个世界时，祂（天父）就把祂（耶稣）放在律法以下。事实上，上帝对祂的儿子说：“我所赐给我百姓的一切律法，我也赐给你去遵守。我要你做一件他们没有做过的事——就是完全地遵守法律。我也要你为了每一个罪人的缘故去遵守我的命令。”马利亚生下耶稣时，祂“生在律法之下”。这就是说，耶稣必须去遵守上帝给祂百姓的一切命令。

From early on Jesus lived in conformity to God’s will, a will he had imposed upon his people Israel. As an infant, Jesus was presented to the Lord and was circumcised according to the law. In his youth he honored his legal father and mother according to the Fourth Commandment; he gladly heard and learned God’s Word, according to the Third Commandment. As an adult, he relieved the suffering of many people and took care of their bodily needs, in keeping with the Fifth Commandment. And on two occasions, when he was baptized and when he was transfigured, his Father clearly stated: “This is my Son, whom I love; with him I am well pleased” (Matthew 3:17; 17:5). His Father was pleased because his Son did what we haven’t done—he kept God’s commandments perfectly—no careless word, no evil thought, no sinful act.

耶稣从一开始就是就全然按照上帝的旨意而生活的，这旨意是祂曾诉诸于祂的百姓以色列人的。耶稣还是婴孩的时候，就被带到主前，按律法受了割礼。在祂年轻的时候，按照第四诫命祂尊敬祂的合法父母；按照第三诫命祂欣然聆听并学习上帝的话语。成年后，按照第五诫命，祂帮助了许多人脱离苦难，并关心他们的各种身体所需。有两次，一次是他受洗的时候，另一次是祂登山变相的时候，祂的天父就清楚地说到，“这是我的爱子，我所喜悦的”（马太福音 3:17;17:5）。祂的天父喜悦，是因为祂的儿子作了我们所没有作的事——就是完完全全地遵守了上帝的命令——没有说闲话，没有思恶念，没有行恶事。

Freedom secured 被保证的自由

Why did Christ lead a perfect life and die an innocent death? He did it to redeem those who are under the law but have repeatedly broken it. To redeem means to buy back, to free from. Today we use the word ransom to describe the demands of terrorists who hold a person hostage. Without Christ, the sinner is held hostage to God’s law and to all of its demands. For the Israelites, that included every ordinance that God had given his people. God condemned people for even the slightest infraction of his rules; he cursed them. “For it is written: ‘Cursed is everyone who does not continue to do everything written in the Book of the Law’” (Galatians 3:10).



为什么基督要过一个完美的生活，然后无罪地死去呢？祂这么做是为了救赎那些在律法以下却不断违背律法的人。救赎意味着买回、释放。今天，我们用“赎金”这个词来描述劫持人质的恐怖分子所提出的要求。没有基督，罪人就被上帝的律法和律法的一切要求挟持为人质。对于以色列人来说，这些律法就意味着上帝赐给祂百姓的每一条律例、典章。即使人最轻微地违反上帝所规定的，祂也会定他们的罪，并诅咒他们。“因为经上记着，‘凡不常照律法书上所记一切之事去行的，就被咒诅’”（加拉太书 3:10）。

Christ, therefore, came into the world to free sinners from the demands of the law and its curse. Some experienced such freedom during Jesus' ministry. The Pharisee Nicodemus came to Jesus because he knew that there was something special about this teacher, and he wanted to find out what it was. From Jesus' own lips he heard how the curse and slavery of the law were removed: "God so loved the world that he gave his one and only Son" (John 3:16). Later Nicodemus boldly professed his freedom when he assisted in the burial of Jesus.

所以基督降世，是要把罪人从律法和律法的咒诅中释放出来叫他们得自由。有些人在耶稣的事工中经历了这样的自由。法利赛人尼哥底母来找耶稣，是因为他了解到耶稣这位老师有一些特别之处，并且他想知道具体是哪些特别之处。从耶稣本人的口里，他听到了关于律法的咒诅和奴役是如何被除去的：“神爱世人，甚至将祂的独生子赐给他们”（约翰福音 3:16）。后来尼哥底母在帮助埋葬耶稣的时候，就勇敢地表明了他所拥有的自由。

Freedom challenged 被挑战的自由

The apostle Paul's special calling from God was to proclaim the good news primarily to Gentiles. On his first missionary journey he traveled to Galatia, preaching the gospel of Jesus Christ, and many were converted.

上帝给使徒保罗特别的呼召是主要向外邦人传讲福音。在他的第一次宣教旅程中，他前往加拉太宣讲耶稣基督的福音，很多人归信了。

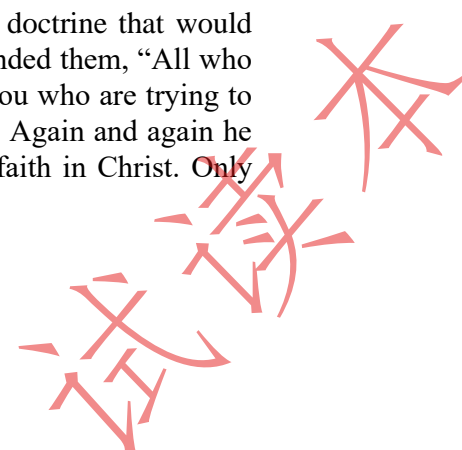
But the messenger of light was followed by men of darkness. They came to those congregations that Paul had founded and belittled Paul and his ministry. They posed as followers of Christ, but they had a different message. They said: "Yes, you must believe in Christ. But that does not mean that you need not keep the Old Testament ordinances that God gave to his people. If you really want to be Christians, you should be circumcised and should perform all of the ceremonies God gave to the Jews."

但是，光明的使者却被黑暗之子所尾随，他们来到保罗所建立的教会，贬低保罗和他的事工。他们假装是基督的跟随者，却带着和保罗不一样的信息。他们说：“是的，你必须相信基督，但这并不意味着你不就需要遵守上帝给祂百姓的旧约中的律例典章了。如果你真的想成为基督徒，你就应该受割礼，并履行上帝给犹太人的所有的仪式。”

These false prophets were leading the Galatians back to the slavery of the law and its curse. For they, like Catholicism after them, taught that faith plus works will get you into heaven.

这些假先知带领加拉太人回到律法的奴役和诅咒中。因为他们就像在他们之后的天主教那样，教导说信心加上行为将会让你进入天堂。

When Paul heard the errors the Galatians were being taught, the doctrine that would rob them of their Christian freedom, he wrote them a letter. He reminded them, "All who rely on observing the law are under a curse" (Galatians 3:10) and "you who are trying to be justified by law have been alienated from Christ" (Galatians 5:4). Again and again he assured them that sinners are saved by God's grace alone through faith in Christ. Only through him were they free children of God.



当保罗听说加拉太人所受的错误教导，就是那将剥夺他们基督徒的自由的教义时，他给他们写了一封信。他提醒他们，“凡以行律法为本的，都是被咒诅的”（加拉太书 3:10），“你们这要靠律法称义的，是与基督隔绝”（加拉太书 5:4）。他一次又一次地让他们确信，罪人是唯独靠着上帝的恩典，藉着对基督的信心而得救的。唯独藉着祂，他们才成了上帝自由的儿女。

The Galatians had been infected with a very enticing error. We, too, can succumb to such a damning teaching. How easily we confess that we are Christians. How nicely we can make all the right confessions. But at the same time, our sinful flesh and Satan try to lead us astray by telling us to trust in ourselves rather than in him alone who has redeemed us. Christ alone, by his perfect life and his innocent death, has freed us from the curse and condemnation of the law.

加拉太人被染上的是一个非常诱人的错误教导。我们也可能会屈服于这种被咒诅的教导。对我们来说，承认自己是基督徒是多么地容易啊，我们所做的一系列正确的信仰告白又是多么地华丽啊。但与此同时，我们的罪性和撒旦却试图误导我们，告诉我们要相信自己，而不是单单信靠那位救赎我们的主。惟有基督，用祂完美的生命和无罪的死亡，把我们从律法的咒诅和定罪中释放出来，使我们得了自由。

A sinner freed

一个被释放得自由的罪人

Remember John, the former Catholic and Mormon, the man who could not find real peace with God no matter how hard he tried? This is the rest of his story.

还记得约翰吗？就是那个之前是天主教徒后来又成为摩门教徒的，还有就是他无论怎么努力，总是不能找到和上帝之间的平安。下面就是关于他接下来的故事。

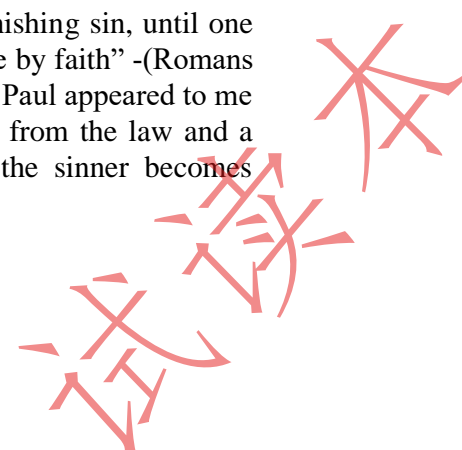
He and his family moved to Denver, where a caring Christian introduced John to his Lutheran pastor. A good relationship developed between the pastor and this young family. They frequently attended the Lutheran church services, and the pastor had private Bible study in the couple's home. They heard the good news that they were saved by God's grace alone without any merit on their part. They learned about all that God promised and all that Christ did. Through the Word of God, the Holy Spirit touched their hearts. They found their peace with God. For the first time, their consciences were free.

他和他的家人一起搬到了丹佛，在那里有一位满有爱心的基督徒把约翰介绍给了他的路德会牧师。牧师和这个年轻的家庭之间，慢慢有了彼此良好的关系。他们经常参加路德会的教堂礼拜，并且牧师在这对夫妇的家里有一个私下的圣经学习。他们听到了一个好消息，就是，他们是单单靠着上帝的恩典而得救的，这在他们这方面没有任何的功劳。他们学习了解到上帝所应许的一切，并基督所行的一切。圣灵借着上帝的话语感动他们的心，他们找到了与上帝之间的平安。第一次，他们的良心被释放得了自由。

John could not keep this good news to himself. He became an active evangelist for the congregation in the community, and he took a special interest in Mormons, in those who were enslaved by the law.

约翰无法独自占有这个好消息，在社区里他成了会众们的活跃的传道人，并且他特别地关注摩门教徒，以及那些被律法奴役的人们。

Luther's slavery to the law ended during one of his Bible studies. He struggled with the expression "righteousness of God" in the first chapter of Romans. In those words he could only see God as a righteous judge, showing his wrath and punishing sin, until one day Luther read and meditated on the words, "The righteous will live by faith" -(Romans 1:17). Later, in describing his conversion, he stated, "This passage of Paul appeared to me as the gate to Paradise." For the first time in his life, he was freed from the law and a troubled conscience, knowing that through faith in Christ alone the sinner becomes righteous.



路德被律法的奴役，是在他的一次圣经学习中结束的。他对《罗马书》第一章中“神的义”一词内心充满挣扎。在这些话里，他只能看到上帝是一个公义的审判官，显示着祂的忿怒以及对罪的惩罚，直到有一天，当路德读到“义人必因信得生”（罗马书 1:17），并默想这句话时，他的看法才开始有了转变。后来，当他在描述他的转变时，他说，“在我看来，保罗的这段经文是通往天堂的大门。”平生第一次，他从律法和不安的良心里面被释放得了自由，并知道惟独藉着对基督的信心，罪人才得称为义。

Freedom easily abused 容易被滥用的自由

Some have claimed that teaching salvation by grace alone through faith will encourage the hearers to disregard God's law and live in sin. Won't they be tempted to have a complete disregard for the Ten Commandments when they learn that they are freed from the law?

有些人宣称说，唯独靠着恩典、藉着信心得救的教导会鼓吹听众无视上帝的律法并活在罪中。当他们得知他们从律法被释放得了自由的时候，难道他们不会被引诱而完全无视十诫吗？

This contention is hardly anything new. In fact, Paul addressed that false notion in his letter to the Romans. "The law was added so that the trespass might increase. But where sin increased, grace increased all the more, so that, just as sin reigned in death, so also grace might reign through righteousness to bring eternal life through Jesus Christ our Lord. What shall we say, then? Shall we go on sinning so that grace may increase? By no means! We died to sin; how can we live in it any longer?" (Romans 5:20–6:2).

这种争论并不是什么新鲜事。事实上，保罗在给罗马人的书信中提到了这种错误的观念。“律法本是外添的，叫过犯显多。只是罪在那里显多，恩典就更显多了。就如罪作王叫人死，照样，恩典也借着义作王，叫人因我们的主耶稣基督得永生。这样，怎么说呢？我们可以仍在罪中，叫恩典显多么？断乎不可！我们在罪上死了的人，岂可仍在罪中活着呢？”（罗马书 5:20-6:2）。

As was mentioned above, the law was first written in men's hearts, but because of a perverse human nature, God's immutable will was no longer clearly known. That is why God wrote the Ten Commandments on two tables of stone for Moses to give to his people. God wanted all to have a clear understanding of what his holy will is.

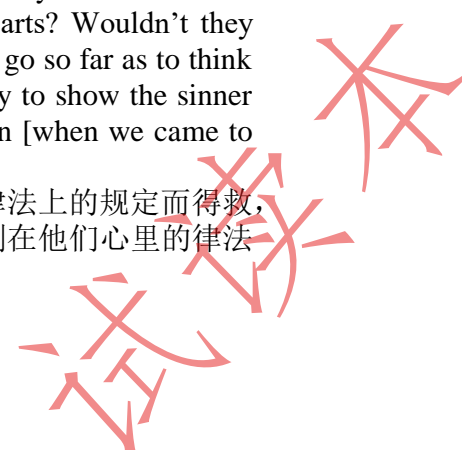
如前所述，律法最初被刻在人的心里，但由于被玷污的人性，上帝不变的旨意已不能再被清楚地认识。所以上帝把十诫刻在两块石版上，让摩西给祂的百姓。上帝想要所有人都明白祂圣洁的旨意是什么。

But how does the giving of the law cause sin to increase? The law more clearly reveals to sinful mankind how they are violating God's commands. The better we know God's will for our lives, the more conscious we are of our sins. How comforting to know that "where sin increased, grace increased all the more."

但是律法的赐下是如何使过犯显多的呢？律法更清楚地向有罪的人类显明了他们是如何违背上帝的命令的。我们越清楚上帝对我们生命的旨意，我们就越意识到我们的罪。所以，知道“罪在那里显多，恩典就更显多了”，这是多么令人欣慰啊！”

But again, would not those who hear of God's grace assume that, being free from the demands of the law for their salvation, they could live freely without any restraints of the law, disregarding even what God had originally written in their hearts? Wouldn't they believe that they were free to live as they pleased? Some might even go so far as to think that by their sinning they are giving God an even greater opportunity to show the sinner his love. Paul answered emphatically, "By no means! We died to sin [when we came to faith in Christ]; how can we live in it any longer?"

但那听见上帝恩典的人，难道不会自以为因为自己不是因行律法上的规定而得救，就可以不受律法的约束，自由自在地生活，甚至不顾上帝原来刻在他们心里的律法



吗？难道他们不会去相信，从此以后他们就可以自由自在地按照自己的意思来生活吗？有些人甚至认为他们的罪是给了上帝一个更大的机会来向罪人彰显祂的爱。保罗对此给了强而有力的回应：“断乎不可！我们在罪上死了的人，岂可仍在罪中活着呢？”

However, the notion that the Christian may now completely ignore God's law still spooks around in the church that clearly proclaims Christ's gracious redeeming work. For example, there was a young boy in a confirmation class who had lived in one foster home after another because he was most difficult to handle. A middle-aged couple had taken him into their home because they wanted to serve Christ in some special way. They joined a congregation that had a Lutheran elementary school because they wanted to give him a Christian education. The boy was instructed along with the other seventh and eighth graders.

然而，如今的基督徒还是可能完全无视上帝的律法，并且这一观念仍然在教会中阴魂不散，就是在那清楚地宣讲着基督的救恩之工的教会之中。例如，有一个在坚信礼课程中的小男孩，他住进的寄养家庭一个接着一个，因为他是最难对付的。有一对中年夫妇把他带回了家，是因为他们想以某种特别的方式来服侍基督。他们加入了一间有路德会小学的教会，因为他们想让他接受基督教教育。这个男孩就在那里和其他七、八年级的学生一起接受了老师的指导。

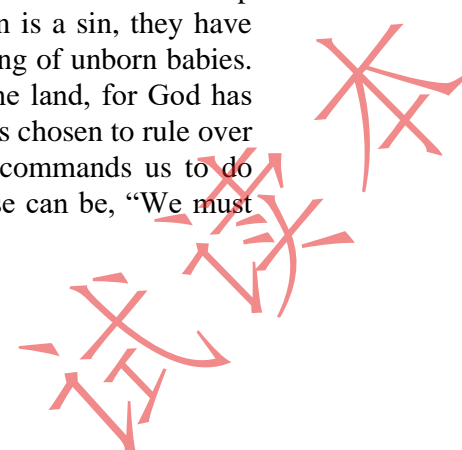
One day his foster parents corrected the boy for some offense, and he defended himself by saying, "That's all right. The pastor said that Jesus was punished for all my sins." The parents mentioned the incident to the pastor, and he promised to speak to him. He pointed out to the boy that what he had confessed was true about Jesus. Jesus had taken away the guilt of all his sins. But he also reminded him of what he had also learned from the Bible. It was summed up in Luther's explanation to the Second Article of the Apostles' Creed. "He [Christ] has redeemed me . . . that I should be his own, and live under him in his kingdom, and serve him in everlasting righteousness, innocence, and blessedness." This living under Christ begins the moment someone trusts in him as Savior; this serving him begins now, not only sometime in the future.

有一天，他的养父母纠正了他的某个过错，然后他为自己辩护说：“没关系。牧师说耶稣已经为我所有的罪受了惩罚。”父母把这件事告诉了牧师，牧师答应会和他谈一谈。他向男孩指出，他所承认的关于耶稣的事情是对的，耶稣已经去除了他所有的罪，但是他也提醒了他那些他已经在圣经中所学到的东西，这些东西可以被概括为路德对《使徒信经》第二段的解释，“祂(基督)救赎了我……叫我作祂的百姓，住在祂所掌管的国度里，并且凭着永远的公义、清洁和福乐来侍奉祂。”从有人相信基督是救主的那一刻起，这种在祂的掌管下之的生活就开始了；这种对祂的服侍是从现在开始的，而不是在将来的某个时候。

Later, the boy's foster parents reported that he came home with a different attitude. Apparently he knew that the freedom he had through Christ was not an excuse for continuing to live in sin. Such is the power of the Word of truth that frees us from the law and for service.

后来，男孩的养父母报告说，他回到家时的态度和以往不同了。显然，他知道了他藉着基督所获得的自由并不是他继续生活在罪中的借口。这就是真理的话语所带有的力量，这力量将我们从律法中释放出来，叫我们得了自由，并且可以去服侍。

We also may be tempted, as some are, to use our freedom from the law as a cover-up for wickedness. For example, some have claimed that since abortion is a sin, they have the right to employ any kind of civil disobedience to protest the killing of unborn babies. But in obeying God's law we are not forced to break the laws of the land, for God has clearly told us in the Scriptures that we are to obey those whom he has chosen to rule over us. The only exception to this rule is when someone in authority commands us to do something that God clearly forbids. In such a case our only response can be, "We must obey God rather than men!" (Acts 5:29).



我们也可能受到诱惑，像有些人一样，用我们从律法中被释放而拥有的自由来掩盖邪恶。例如，一些人声称既然堕胎是一种罪恶，他们就有权采取任何形式的非暴力反抗来抗议对未出生的婴儿的杀害。但当我们在顺服上帝的律法之时，并不是说就只能被迫去违反国家的法律，因为上帝在圣经上已经清楚地告诉我们，要听从祂所拣选来治理我们的人。这个规则的唯一例外是，当有权柄的人命令我们去做上帝所明确禁止的事情的时候。在这种情况下，我们唯一的回答就只能是：“顺从神，不顺从人”（徒 5:29）。

God truly wants us to enjoy the freedom that we have found in Christ. He wants us to exercise it to the fullest. “Live as free men,” the apostle Peter encourages us. But he also warns, “Do not use your freedom as a cover-up for evil; live as servants of God” (1 Peter 2:16). In the same vein, the apostle Paul writes: “You, my brothers, were called to be free. But do not use your freedom to indulge the sinful nature; rather, serve one another in love” (Galatians 5:13).

上帝真的想要我们享受我们在基督里找到的自由。祂想让我们全然地去实践这一自由。使徒彼得鼓励我们说：“你们是自由的。”但他也警告说，“却不可借着自由遮盖恶毒，总要作神的仆人。”（彼得前书 2:16）。使徒保罗的话也有着异曲同工之妙：“弟兄们，你们蒙召，是要得自由。只是不可将你们的自由当作放纵情欲的机会，总要用爱心互相服事”（加拉太书 5:13）。

Two Christians in the early church tried to play the cover-up game. God had not told his New Testament believers how much they should give to the church. However, the members of that early congregation in Jerusalem were so filled with faith and love that they shared with each other everything they had. Ananias and his wife Sapphira claimed they were giving their all when they brought a generous gift to the apostles. Actually, they were using their freedom of Christian stewardship to cover up the fact that they were holding back a portion of their money. God exposed their lying and hypocrisy and killed them on the spot (Acts 5).

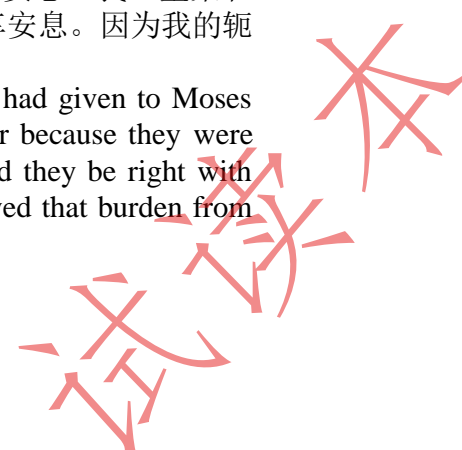
早期教会的两名基督徒曾试图玩掩盖真相的游戏。上帝并没有告诉新约的信徒到底该给教会奉献多少。然而，早期在耶路撒冷的会众充满了信心和爱心，他们彼此分享他们所拥有的一切。亚拿尼亚和他的妻子撒非喇，宣称他们已经捐出了自己所有的财物，就把一份慷慨的奉献带到了使徒面前。实际上，他们是在利用他们在基督徒管家职分这一事上的自由，来掩盖他们保留了一部分钱的事实。上帝揭穿了他们的谎言和虚伪，并且当场击杀了他们（使徒行传 5）。

Rest for our souls 给我们灵魂的安息

While Jesus himself warned, “Be afraid of the One who can destroy both soul and body in hell” (Matthew 10:28), he knew that such fear of God would never draw sinners closer to him. That is why he offered this gracious invitation, “Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light” (Matthew 11:28-30).

当耶稣亲自警告说：“惟有能把身体和灵魂都灭在地狱里的，正要怕他。”（马太福音 10:28），祂知道这样的惧怕永远不能拉近罪人和祂的距离。因此，祂发出恩慈的邀请：“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息。因为我的轭是容易的，我的担子是轻省的。”（马太福音 11:28-30）。

The burden that Jesus was speaking about was the law that God had given to Moses and the Israelites. It became such a heavy load for the Jews to bear because they were being taught, and they believed, that only by obeying the law could they be right with God. But now Jesus wanted them to come to him, for he had removed that burden from



them. He was keeping the law in their stead, and his obedience would eventually take him to the cross. Thereby he offered them true rest for their souls.

耶稣这里所说的重担，就是上帝所赐给摩西和以色列人的律法。这成了犹太人的重担，因为他们被教导，他们也相信，只有通过遵守律法才能被上帝称义。现在耶稣要他们到祂那里去，因为祂已经把重担从他们身上卸下了。祂替他们遵守了律法，并且祂的顺服会最终把祂带到十字架上。藉此，祂为他们的灵魂提供了真正的安息。

We have peace and rest for our souls because we believe that Jesus is not just another lawgiver, but he is our law-fulfiller. Now only through him do we find our way to our loving heavenly Father; only through him have we received complete pardon for all of our trans-gressions; and only through him is our eternal home secured. And he assures us that his yoke is easy and his burden is light.

我们拥有灵魂的平安和安息，因为我们相信耶稣不是又一位立法者而已，而是那位为我们成全律法的人。现在只有藉着祂，我们才能找到那条通往我们慈爱的天父的道路；只有藉着祂，我们才能得到那对我们所有过犯的、完全的赦免；只有藉着祂，我们永恒的家园才能得到保障。祂向我们保证说，祂的轭是容易的，祂的担子是轻省的。

Yes, through Christ we see God's law in a different light. As children of God we enjoy doing his will. Now we will be able to say with Paul, "In my inner being I delight in God's law" (Romans 7:22).

是的，藉着基督，我们以不同的眼光来看待上帝的律法。作为上帝的儿女，我们喜欢遵行祂的旨意。现在我们可以和保罗一起说：“我是喜欢神的律”（罗马书 7:22）。

Such is the experience of those who have been freed from the law. The law of God is no longer a burden, for those who live in daily repentance of their sins with a firm trust in Jesus Christ as their Savior find their joy in life doing his bidding. His law has become for them a lamp lighting the path they walk in this life.

这就是那些从法律中被释放得自由的人的经历。上帝的律法不再是重担，因为那些天天活在对自己罪的悔改之中，且坚信耶稣基督是他们的救主的人，会在遵行祂的命令中找到生活中的喜乐。祂的律法成了照亮他们此生之路的明灯。

All this is ours because Christ has freed his people from the law.

这一切都是属于我们的，因为基督已经把祂的百姓从律法中释放出来，使他们得了自由。



Freedom from Sin 从罪中得释放的自由

“Sold.”

“售出”

The auctioneer was brisk and businesslike, and the word he spoke so matter-of-factly carried clearly across the crowd gathered before the steps of old Wetherburn's -Tavern. The place—Williamsburg, Virginia. The year—1994. It was a reenactment of the selling of slaves that had occurred in colonial Williamsburg. Its protesters called it dehumanizing; its defenders claimed they were putting a face on history, so that people could see and hear and feel what had gone on in the past.

这位拍卖商做起事来干净利落，他这句掷地有声的话清晰地传达给了所有聚集在老韦瑟伯恩酒店门前的人们。地点——威廉斯堡，维吉尼亚。时间——1994。这是一次关于威廉斯堡殖民地贩卖奴隶的重演。此事的抗议者们声称这么做没有人性；而捍卫者们则声称，他们是在让历史重现，为了让人们能够看到、听到和感觉到过去所发生的事情。

The Bible records incidents when believers possessed slaves. As children of God, however, they did not treat their servants harshly but in accord with the general principle: Love your neighbor as yourself. The apostle Paul converted to Christianity a runaway slave by the name of Onesimus, and then he urged him to return to his master, who was also a Christian. In his letter to Philemon, Paul lovingly appealed that the slave be treated as a fellow believer, for they all knew that there was a much worse slavery from which they had been freed—the slavery of sin. Yes, Onesimus, the slave, was freed when he heard and believed the gospel of Jesus Christ. He was freed from sin, Satan, and death.

圣经记载了一些关于信徒拥有奴隶的事件。然而，作为上帝的儿女，他们没有苦待他们的奴隶，而是按着普遍的原则“要爱人如己”来对待他们。使徒保罗帮助一个名叫阿尼西母的逃跑奴隶归信了基督教，然后他劝他回到他的主人那里，他的主人也是名基督徒。保罗在给腓利门的信中恳切地呼吁，要把这个奴隶当作同样的信徒对待，因为他们都知道，他们都已经从比奴隶制糟糕得多的——罪恶的奴役——中被释放出来，得了自由。是的，奴隶阿尼西母，当他听到并相信耶稣基督的福音时，他就被释放得了自由，他从罪、撒旦和死亡中被释放出来得了自由。

Different words for sin

关于罪的不同表述

What does it mean to be freed from sin? Before we can answer that question, we must have a clear understanding of what sin is.

从罪中被释放得自由意味着什么？在回答这个问题之前，我们必须得弄清楚什么是罪。

We are living at a time when there is no longer a clear distinction between right and wrong. As a result, many are living in sin while at the same time they imagine that they are free to live their lives as they see fit. In the Bible, God does not mince any words. He plainly tells us what he wants people to do and what he forbids. And he uses different words in the Scriptures to describe disobedience against him.

我们所在的时代，不再是一个对于对错区分得那么明显的时代了。这带来的结果是，许多人生活在罪中，而同时他们又认为他们可以自由地过他们看着合适的生活。

在《圣经》中，上帝说话从不拐弯抹角，祂清楚地告诉我们祂希望人们做什么，以及祂禁止人们做什么。在圣经中，祂使用不同的词语来描述什么是对祂的悖逆。

The word sin itself very often means to miss the mark. We may aim in the right direction of God's will, but we will never hit the bull's eye. No matter how hard we try, we always miss the mark. In fact, we miss the target altogether with our sin.

“罪”这个词本身通常意味着没有击中靶心。我们可以瞄准上帝旨意的正确方向，但我们永远不会击中靶心。不管我们怎么努力，我们总是会偏离靶心。事实上，我们的罪完全偏离了靶心。

The word transgression is also used to describe our disobedience to God. In describing the suffering of the promised Savior, the prophet wrote, “He was pierced for our transgressions” (Isaiah 53:5). Transgression means crossing the forbidden line. Because of our sinful nature, we are always crossing the line at which God has posted the sign: KEEP OUT.

“过犯”一词也被用来描述我们对上帝的悖逆。在描述被应许的救主所受的苦难时，先知写到：“祂为我们的过犯受害”（以赛亚书 53:5）。过犯是指越过禁戒线。上帝把“禁止入内”这一标志放置在禁戒线之上，但是因着我们的罪性，我们总是在越过那条界线。

Another synonym for sin is iniquity. “He was crushed for our iniquities” (Isaiah 53:5) is one way of explaining what Christ has done for us. The word iniquity means failing to measure up perfectly. We are only deceiving ourselves when we compare who we are and what we are doing to what others are doing, for we will always select someone who does not measure up as we like to think we do. But the comparison that God wants us to make is not with other sinful, human beings but with him. He is holy, and we are not. Thus, a true evaluation of our person causes us to come to the conclusion that we haven't measured up and we never will because our life is filled with iniquity.

罪的另一个同义词是罪孽。“祂被我们的罪孽压伤”（以赛亚书 53:5）是在诠释基督为我们所做之事的一个方面。“罪孽”这个词的意思是没有能够完全达到标准。当我们把我们是谁、我们在做什么和别人在做什么相比较时，我们只是在欺骗自己，因为我们总是会选择那些没有达到某些标准的人，而这些标准也只是我们认为我们自己已经达到的标准而已。但是上帝要我们做的不是和其他的罪人，而是和祂自己的比较。祂是圣洁的，我们不是。因此，对我们自身真实的评估，让我们得出以下结论，我们没有达到标准，也永远不会达到标准，因为我们的生活中充满了罪孽。

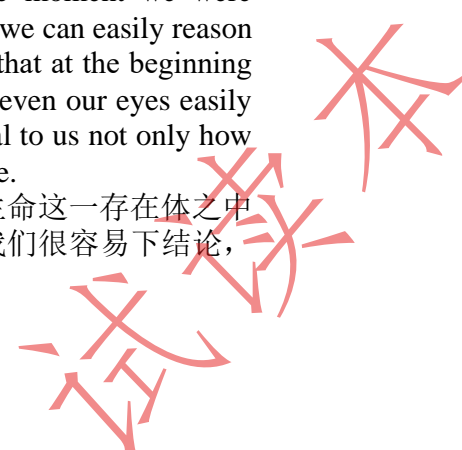
Origin of sin 罪的根源

And where does our sin come from? Did it come from outside influences as we were growing up? Certainly enough of those exist today. Even the finest Christian homes have been exposed to every kind of ungodliness through TV. While sin is easily multiplied in so many ways, these evil influences are not the origin of our personal sin.

我们的罪从何而来呢？它是否来自于我们成长过程中的外部影响呢？确实，今天这样的影响是够多的了。即便是最好的基督徒家庭也会透过电视节目接触到各种各样不敬畏神的事情。然而，虽然罪很容易以许多方式倍增，但这些邪恶的影响并不是我们个人的罪的根源。

Rather, sin has been in the fabric of our very being from the moment we were conceived. When we see newborn babies, they seem so innocent that we can easily reason that they haven't lived long enough to sin. We might also conclude that at the beginning of our lifetime we also enjoyed such innocence. But our reason and even our eyes easily deceive us in spiritual matters. That is why God was pleased to reveal to us not only how the world began but also how sin came to infect the whole human race.

相反，从我们的母亲怀上我们的那一刻起，罪就已经在我们生命这一存在体之中了。当我们看到刚出生的婴儿时，他们看起来是那么地纯真，我们很容易下结论，



认为他们还未经世事到了可以犯罪的年龄，我们可能也会下结论认为在我们人生的起初，我们也曾享有过这样的纯真。但是我们的理性、甚至我们的眼睛都很容易在属灵的事上欺骗我们。这就是为什么上帝乐意向我们启示，不仅告诉我们世界是如何开始的，也告诉我们罪是如何玷污整个人类世界的。

God gave our first parents a perfect life and a beautiful home in which to live. When God created them, he wrote his law into their hearts so that they had perfect knowledge of his will, and, in addition, he gave them a special command that would enable them to demonstrate their love for him. He forbade them to eat of the “tree of the knowledge of good and evil,” but they disobeyed him and immediately corrupted their whole being with sin. Breaking one of his commandments means violating all of them.

上帝赐给了我们的第一对父母完美的生活，以及一个可以让他们居住的、美丽的家园。当上帝创造他们的时候，祂把祂的律法刻在他们的心里，使他们可以完全知道祂的旨意，另外，祂给了他们一个特别的命令，使他们能够向祂表达他们的爱。祂禁止他们吃“善恶树上的果子”，但他们没有听从祂的话，立刻用罪败坏了他们的整个生命。违反祂的一条命令就意味着违反了所有的命令。

That first sin not only thoroughly corrupted Adam and Eve, but it was also the origin of all sinning in the world. “Just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned” (Romans 5:12). David knew the source of his sin. “Surely I was sinful at birth, sinful from the time my mother conceived me” (Psalms 51:5). He had inherited his sinful nature from his parents. And so have we, for “flesh gives birth to flesh” (John 3:6). Since we are sinful flesh, we are passing our sin down to the next generation.

第一次犯罪不仅彻底地败坏了亚当和夏娃，而且也是全世界所有罪的根源。“正如罪是从一人入了世界，死又是从罪来的，于是死就临到众人，因为众人都犯了罪”（罗马书 5:12）。大卫知道他罪的根源。“我是在罪孽里生的，在我母亲怀胎的时候，就有了罪”（诗篇 51:5）。他从他的父母那里继承了他的罪性。我们也是如此，因为“从肉身生的，就是肉身”（约翰福音 3:6）。既然我们有罪性，我们就在把我们的罪传给下一代。

Consequences of sin 罪的后果

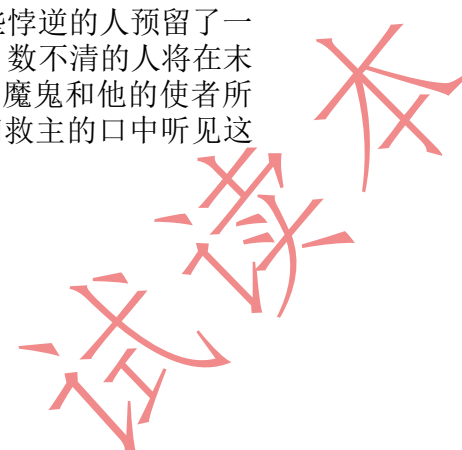
Let us not imagine that our sins, as insignificant as they might seem to us, don't matter much. God had told Adam that if he would eat of the forbidden fruit, he would die. He did die, and we will also die unless judgment day comes first. Death is the consequence of sin.

我们不要以为我们的罪对于我们，像是看上去的那样无关紧要。上帝告诉亚当，如果他吃了禁果，他就会死。他确实死了，除非审判日先于我们的死而到来，我们就都会死。死亡是罪的结果。

Sin brought with it God's condemnation. Sin makes God angry, so angry that he has reserved a place called hell for those who are disobedient. In other words, God threatens sinners with eternal damnation, and untold millions will hear Christ say on the Last Day, “Depart from me, you who are cursed, into the eternal fire prepared for the devil and his angels” (Matthew 25:41). Yes, we too deserve to hear these words from the lips of our Savior, for sin has brought God's curse on us all.

罪带来了上帝的定罪。罪使上帝如此地生气，以至于祂为那些悖逆的人预留了一个叫作地狱的地方。换句话说，上帝以永远的诅咒来威胁罪人，数不清的人将在末日的时候听见基督说：“你们这被咒诅的人，离开我，进入那为魔鬼和他的使者所预备的永火里去”（马太福音 25:41）。是的，我们也配得从我们救主的口中听见这些话，因为罪使上帝的咒诅临到了我们所有人。

Slavery of sin



罪的奴役

To heighten his warning against sin, Jesus taught that sin has a slavish hold on people. “I tell you the truth, everyone who sins is a slave to sin” (John 8:34). What does Jesus mean? Is he saying that we are slaves to sin? We are if we are living apart from God, if we have rejected Jesus as our Savior. Jesus was speaking to those and about those who did not believe in him. He told them: You imagine that you are free. You are proud to be a descendant of Abraham. You think your natural birth and your good works have made you right with God. But they haven't. In reality, you are slaves to sin.

为了强调对罪的警告，耶稣教导说罪掌控着人，以至于使人有一种奴性。“我实实在在地告诉你们。所有犯罪的，就是罪的奴仆”（约翰福音 8:34）。耶稣的话是什么意思呢？祂是在说我们是罪的奴仆吗？如果我们与上帝分离地活着，如果我们拒绝耶稣作我们的救主，我们就是罪的奴仆。耶稣这话是指著那些不信祂的人说的。祂告诉他们：你们认为自己是自由的，你们为自己是亚伯拉罕的后裔而感到骄傲，你们认为你们的天然出生和好行为使得你们在上帝面前得称为义，但它们并没有。事实上，你们是罪的奴仆。

That is mighty strong language. It is hardly the way to win friends and influence people. But Jesus was not running in a popularity contest. He had come to seek and to save that which was lost. He came to call sinners to repentance. And until sinners see their lost condition, they will never know Jesus as their Savior.

这是强而有力的言语，这根本就不是赢得朋友和影响他人的方法。但是耶稣并没有加入一场人气比拼，祂是来寻找和拯救丧失的人，祂是来呼召罪人悔改，并且，除非罪人看见他们丧失的光景，他们就永远不会知道耶稣是他们的救主。

The apostle Paul uses the expression “slaves to sin” (Romans 6:6) in describing how all people are by nature. Both Jesus and the apostle are using the word slave to describe someone who has no power of his own. He is completely under the control of someone else; he has to do that person's bidding constantly. That aptly describes the power sin has over the individual, and the Scriptures offer some classic examples of sin-slavery.

使徒保罗用“罪的奴仆”（罗马书 6:6）来描述所有人生来的光景。耶稣和使徒都用“奴仆”这个词来形容自身没有权势的人，他完全在别人的控制之下；他必须不断地去执行那个人的命令。这恰当地描述了罪对个人的权势，另外，圣经也提供了一些关于罪奴役人的经典例子。

Cain is the first person who demonstrated that sin had complete control of him. He was jealous of his brother Abel and hated him. In spite of God's warning, he lured Abel into a situation so that he could kill him. After he murdered Abel, he felt sorry for himself but not for his sin. The Bible says, “Cain went out from the LORD's presence” (Genesis 4:16). That is another way of saying that he remained an unbeliever, a slave of sin.

该隐是最先表明罪已经完全控制了他整个人。他嫉妒他的兄弟亚伯，并且恨他。他不顾上帝的警告，把亚伯引诱到了一个处境，为了把他杀掉。他杀掉亚伯之后，为自己感到难过，却没有为自己的罪而感到难过。圣经说，“该隐离开耶和华的面”（创世纪 4: 16）。换句话说，他仍然是一个不信的人，是罪的奴仆。

David is a good example of how a believer's sinful passions can get the best of him. First he saw Bathsheba; then he seduced her. He used murder to cover up his dirty deed, and he lived in that sin for apparently most of a year before he repented and turned to God's forgiveness.

而在说明一个信徒的罪欲是如何击败他的这件事上，大卫则是一个很好的例子。他先是看见了拔示巴；然后引诱了她，紧接着他用谋杀来掩盖他肮脏的行为。而在他悔改并转向上帝的赦免之前，他住在那样的罪中明显有将近一年之久。

One day a young man came to Jesus and asked life's most important question: What must I do to be saved? Jesus pointed him to some of the commandments: do not murder, commit adultery, steal, lie; but love your neighbor as yourself. With these words Jesus was not directing him to heaven. He wanted to lead him to a knowledge of his sin. But the

man was looking for something he could do beyond obeying the commonly known Ten Commandments. He even claimed that he had kept them. But Jesus exposed him for what he was when he said: “‘If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. . . .’ When the young man heard this, he went away sad, because he had great wealth” (Matthew 19:21,22). The poor rich man was a slave to his greedy heart.

有一天，有一位年轻人来到耶稣的面前，问了祂一个关于人生的最重要的问题：我该怎么去做才能得救呢？耶稣向他指出几条诫命：不可杀人，不可奸淫，不可偷盗，不可说谎；却要爱人如己。耶稣用这些话，并不是要把他指向天堂的，祂想引导他认识自己的罪。但是这个人却在寻找一些除了遵守众所周知的十诫之外他还能做的事情，他甚至声称自己守住了这十条诫命。耶稣却揭露了他的本相，祂说：“‘你若愿意作完全人，可去变卖你所有的，分给穷人，就必有财宝在天上……’”那少年人听见这话，就忧愁地走了。因为他的产业很多”（马太福音 19：21,22）。这个可怜的财主是他里面的贪心的奴仆。

The examples given above should cause us to do a little soul-searching. The man with a roving eye for beautiful women may be flirting (if he has not already succumbed) with a heart filled with lust. If we are constantly worrying about money matters, materialism may easily begin to dominate our life, and as a result we will not be satisfied, no matter how much we have.

上面给出的例子应该引起我们的自我反省。如果一个男人对美女的眼神飘忽不定的话，可能就是在满心淫荡地调情（如果他还没死的话）。如果我们总是担心钱的问题的话，物质主义就会很容易开始支配我们的生活，结果就是不管我们拥有多少，都不会感到满足。

The world is filled with people who think they are as free as birds, only to be slaves of some particular sin. What they need to hear is God’s call to repentance and the message that proclaims freedom from sin.

世界上到处都是以为自己是像鸟儿一样自由自在的人，事实上却只是某些特定罪的奴仆。他们需要听到的是上帝让我们悔改的呼召，以及那宣讲从罪中得释放的自由的信息。

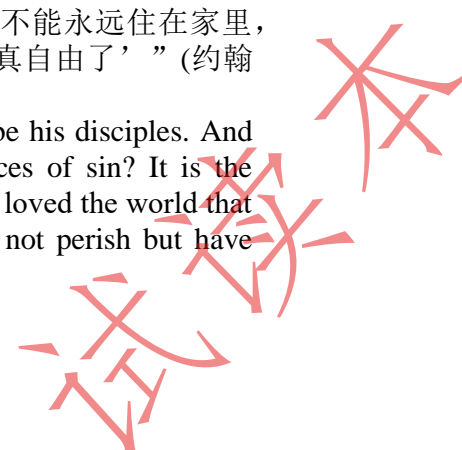
Christ frees sinners

基督释放罪人使他得自由

But how can one be free from the power of sin? Christ not only gives the answer; he is the answer. “To the Jews who had believed him, Jesus said, ‘If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free.’ They answered him, ‘We are Abraham’s descendants and have never been slaves of anyone. How can you say that we shall be set free?’ Jesus replied, ‘I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed’” (John 8:31-36).

但人怎样能够从罪的权势被释放得自由呢？基督不仅给出了答案；而且祂本身就是那答案。“耶稣对信他的犹太人说，‘你们若常常遵守我的道，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由。’他们回答说，‘我们是亚伯拉罕的后裔，从来没有作过谁的奴仆。你怎么说，你们必得自由呢？’耶稣回答说，‘我实实在在地告诉你们。所有犯罪的，就是罪的奴仆。奴仆不能永远住在家里，儿子是永远住在家里。所以天父的儿子若叫你们自由，你们就真自由了’”（约翰福音 8:31-36）。

Only those who hold to Jesus’ teaching will know the truth and be his disciples. And what is the truth that sets us free from the power and consequences of sin? It is the blessed truth that Jesus himself summarized for Nicodemus. “God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have



eternal life” (John 3:16). It is the truth that God sent his eternal Son into the world, that he was born without sin, and that throughout his entire life he committed no sin. It is true that he was a man with feelings and that he endured the agony of being rejected by his own people. He suffered the humiliation and curse of the cross. But it is also true that he loved us so dearly that he shed his blood and gave his life, and even suffered hell itself when he was forsaken by God. Why? To redeem us from sin and from the power it would otherwise have over us. The Son has set us free; we are free indeed.

只有那些常常遵守耶稣的道的人才会晓得真理并成为祂的门徒。那么，使我们从罪的权势以及后果中被释放出来得以自由的真理是什么呢？就是耶稣自己为尼哥底母所总结的那充满祝福的真理。“神爱世人，甚至将祂的独生子赐给他们，叫一切信祂的，不至灭亡，反得永生” (约翰福音 3:16)。上帝差祂的永恒圣子来到世上来，祂是无罪的，且一生从未犯过罪，这是真理。祂是一个有感情的人，祂忍受了被自己的百姓所拒绝的痛苦，祂忍受了十字架的羞辱和诅咒，这是真实的。但祂是如此地深爱我们，以至于祂流出了自己的宝血，献上了自己的生命，甚至当祂被上帝抛弃时，也遭受了地狱的刑罚，这也是真实的。祂为什么这么做呢？为的是将我们从罪中、从那原本要辖制我们的罪的权势中救赎出来。圣子释放我们使我们得了自由；我们确实是自由的。

But what about the curse that God threatens to impose on all those who break his commandments? It's gone too. “Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a tree’” (Galatians 3:13). God damned his own Son in order to save us from hellfire and for heaven's glory. Christ alone has freed us from sin's curse.

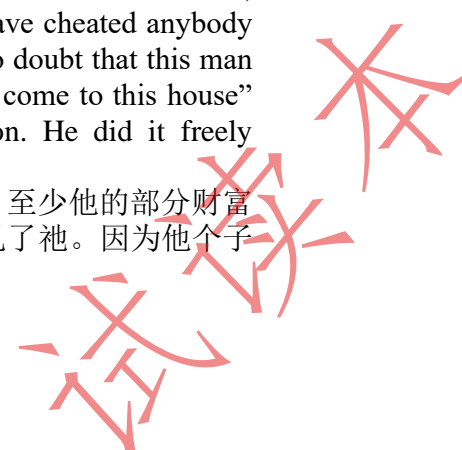
但是，关于上帝威胁要加在一切违背祂命令的人身上的那咒诅，又会如何呢？它也消失不见了。“基督既为我们受了咒诅，就赎出我们脱离律法的咒诅。因为经上记着，‘凡挂在木头上都是被咒诅的’” (加拉太书 3:13)。为了把我们在地狱之火中拯救出来，使我们进入天堂的荣耀，上帝诅咒了祂自己的儿子。唯独基督把我们从罪的咒诅中释放出来，使我们得了自由。

Many carry with them a heavy load of guilt. It may be one terrible incident in their life, or it may be the lifestyle they are leading. They are so deep into their sin they don't know how to get out. The only one who can free them from the guilt and bondage of their sin is Christ. What they need more than anything else is his word of forgiveness. That alone will remove their guilt, free them from a bad conscience, and move them to lead a godly life.

许多人背负着沉重的罪疚感。这可能是由于他们生命中的一个糟糕的事件，也可能是由于他们的生活方式。他们陷在罪里太深，以至于不知道如何才能自拔。唯独基督能把他们从罪疚和罪的捆绑中释放出来，使他们得自由。他们最需要的是祂赦免的话语，唯独祂赦免的话语才能除去他们的罪疚，使他们从不安的良心中被释放出来得以自由，并且激励他们过敬虔的生活。

Jesus set Zacchaeus free. He was a wealthy man, and at least some of his wealth, by his own admission, was gotten dishonestly. When Jesus was passing through his town, Zacchaeus went to see him. Because he was a short man, he climbed up a tree to get a glimpse of this man, about whom he had heard so much. Jesus saw him and invited himself into his home. Jesus called him to faith, and by that encounter Zacchaeus was freed from the hold that money had had over him. That was evident from his resolve, “Here and now I give half of my possessions to the poor, and if I have cheated anybody out of anything, I will pay back four times the amount.” Jesus left no doubt that this man had a complete change of heart when he said, “Today salvation has come to this house” (Luke 19:8,9). Zacchaeus was not coerced into taking such action. He did it freely because he had been freed by Christ from the -slavery of his sin.

耶稣释放撒该使他得了自由。撒该是一个富有的人，他承认，至少他的部分财富是靠不法的手段获得的。耶稣经过他所在的城的时候，撒该去见了祂。因为他个子



不高，所以他爬上了一棵树，想瞅一瞅这个他久仰大名的人。耶稣看到了他，就让他邀请他到他家里去。耶稣呼召他相信，藉着这相遇，撒该就从金钱对他的掌控中被释放出来，得了自由。从他的决心我们就可以明显看出：“我把所有的一半给穷人。我若讹诈了谁，就还他四倍。”耶稣毫不怀疑这个人的内心完全转变了，他说，“今天救恩到了这家”（路加福音 19:8,9）。撒该并不是被迫采取这样的行动的，而是他在自由之中、心甘情愿地做了这事，因为他已经被基督从罪的奴役中释放出来，得了自由。

On one of his travels Jesus met an unsavory character at Jacob's well, a woman who had a bad reputation (John 4). She had never met Jesus before and was amazed at how much he knew about her. She had had five husbands and had discarded all of them, and the man she was living with when she met Jesus wasn't even her husband. But Jesus' word of grace and salvation freed her from the power her sinful nature had over her. Later, her witness to the people back in the town made that clear. "Come, see a man who told me everything I ever did. Could this be the Christ?" (John 4:29). She did not doubt that Christ had forgiven and freed her from her sin.

在一次旅行中，耶稣在雅各井旁遇到了一个声名狼藉的女人（约翰福音 4）。在此之前她和耶稣素未谋面，而耶稣却对她知根知底，这令她感到非常惊讶。她有五个丈夫，且一一离弃了他们，而现在与她同居的那人甚至都不是她的丈夫。但是耶稣恩典和救恩的话语，将她从她罪性的权势中释放出来，使她得了自由。后来，她回到城里向人们所作的见证就表明了这一点。“你们来看，有一个人将我素来所行的一切事，都给我说出来了，莫非这就是基督吗？”（约翰 4：29）。她并不怀疑基督已经赦免了她，把她从她的罪中释放出来，使她得了自由。

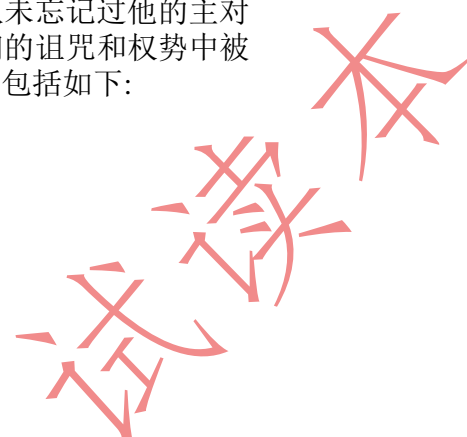
John Newton knew from personal experience what it meant to be freed by Christ from the slavery of sin. He was born in London in 1725. His father was a sea captain, and his mother was a devout Christian woman. She taught her son the truths of the Bible summarized in her catechism. When he was seven years old, his mother died. When he was seventeen, he joined his father at sea. By his own admission, he lived an ungodly life. One can well imagine what this young man did whenever his ship got into port. Only after he spent some time in the brig did he begin reading the Bible. Later, he was a sailor on a ship whose captain was a Christian. The captain instructed Newton in the truths of sin and salvation, and the Word of God he learned from this man converted him. The truth had made John Newton free.

约翰·牛顿从他自己的个人经历中晓得了，基督将人从罪的奴役中释放出来使他们得自由，意味着什么。他于 1725 年出生于伦敦，他的父亲是一位船长，母亲是一位虔诚的基督徒，她用概括在她的教理问答中的圣经真理来教她的儿子。他七岁的时候，母亲就去世了。十七岁时，他和父亲一起开始了海上的生活。据他自己承认，他说他那时过着一种不敬虔的生活，我们完全可以想象这个年轻人在他的船每次进港时所做的事。在船上的禁闭室里呆了一段时间后，他才开始读《圣经》。后来，他在一艘船长是基督徒的船上当了水手。船长教导牛顿关于罪和救恩的真理，并且，他从船长那里学到的上帝的话语改变了他。真理使约翰·牛顿得了自由。

He studied for the ministry and became a well-known preacher throughout England. He never forgot the abundance of love that his Lord had showered upon him. He knew what it meant to be graciously forgiven of all his sins and freed from their curse and power. John Newton wrote many hymns, including the following:

他为了传道而学习，后来成了全英国众所周知的布道家。他从未忘记过他的主对他所倾注的丰富的爱。他知道他所有的罪被赦免了，以及从它们的诅咒和权势中被释放出来得了自由，意味着什么。约翰·牛顿写了许多赞美诗，包括如下：

Amazing grace—how sweet the sound—
That saved a wretch like me!
I once was lost but now am found,
Was blind but now I see. (Christian Worship [CW] 379:1)



奇异恩典—何等甘甜—
我罪已得赦免！
前我丧失，今被寻回，
瞎眼今得看见。（基督徒敬拜[CW] 379:1）

The Christian's dual nature 基督徒的双重性

You may still be puzzled by the expression “freedom from sin.” You know only too well that even though you believe in Christ, sin is an everyday companion. The Bible teaches two truths: Through Christ we are freed from sin, but we are not free of sin. At one and the same time, we are forgiven children of God and sinful human beings. How can that be? It is because, on this side of the grave, we will never be able to completely shed the sinful nature that we have inherited from our parents.

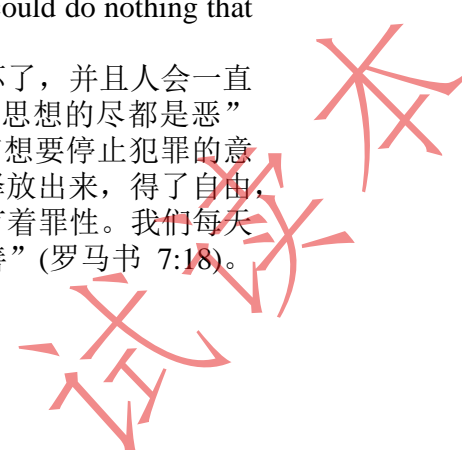
你可能还是对“从罪中得释放的自由”这一表述感到困惑。因为你知道得再清楚不过了，虽然你相信基督，但是罪还是与你每日为伴。圣经教导我们两个真理：藉着基督，我们从罪中释放得了自由，但是我们并不是摆脱了罪。我们一方面是蒙上帝赦免的儿女，另一方面又是罪人，两者同时存在。怎么可能会这样呢？因为，只要在这世上活着，我们将永远无法完全摆脱我们从父母那里继承来的罪性。

Our sinful nature is described in the Bible in a variety of ways: flesh, old Adam, old man, or old self. Paul confesses, “I know that nothing good lives in me, that is, in my sinful nature” (Romans 7:18). The apostle is saying that his old Adam was still just as evil as it was on the day he was born. Even after his conversion, it was still with him. And Jesus is describing how we all are by nature when he says, “From within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly” (Mark 7:21,22). Jesus makes it clear that disobedience begins in the heart, whether the deed is done or not. For example, the Bible tells us that hatred is as much a sin as murder (1 John 3:15) and that someone who lusts after a woman is guilty of adultery (Matthew 5:28).

圣经中对我们的罪性有着各种各样的描述：肉体、老亚当、旧人，或者旧我。保罗承认：“我知道在我里头，就是我肉体之中，没有良善”（罗马书 7:18）。使徒（保罗）这里在说他的老亚当还是一直那副老样子，和他出生的那天一样邪恶，并无二致。即使在他归信之后，它仍然伴随着他。当耶稣在描述我们每个人生来的样子时，他说：“因为从里面，就是从人心里，发出恶念，苟合，偷盗，凶杀，奸淫，贪婪，邪恶，诡诈，淫荡，嫉妒，谤讟，骄傲，狂妄”（马可福音 7:21,22）。耶稣说得很清楚，悖逆是从人心里开始的，无论你有没有行为，都一样。例如，圣经告诉我们，仇恨是和杀人是同样的罪（约翰一书 3:15），而某人对一个女子动淫念就是犯了奸淫罪（马太福音 5:28）。

God knew early in the history of the world that people's natures were corrupted by sin and that they would always have their sinful natures. “Every inclination of the thoughts of his [a person's] heart was only evil all the time” (Genesis 6:5). Our corrupted hearts don't stop being sinful the moment we are converted. Even though we have been freed from the guilt, the shame, the curse, and the power of sin, and we have been fully forgiven by God through Christ, we still have a sinful flesh clinging to us. Daily we must confess, “I know that nothing good lives in me, that is, in my sinful nature” (Romans 7:18). Before we came to faith in Christ, our old Adam was in complete control. We could do nothing that pleased God. Our hearts and lives were filled with sin.

世界历史刚刚开始不久，上帝就知道人的本性已经被罪所败坏了，并且人会一直带着他们的罪性活着。“耶和华见人在地上罪恶很大，终日所思想的尽都是恶”（创世纪 6:5）。在我们归信的那一刻，我们这颗堕落的心并没有想要停止犯罪的意思。虽然我们已经从罪疚、羞耻、咒诅，以及罪恶的权势中被释放出来，得了自由，并且我们已经藉着基督被上帝完全赦免了，但是我们仍然还是有着罪性。我们每天都必须承认，“我知道在我里面，就是在我肉体里面，没有良善”（罗马书 7:18）。



在我们相信基督之前，我们的老亚当完全控制着我们，那时我们不能做任何让上帝喜悦的事情，我们的内心和生活中也都被罪所充满着。

But now for the good news. As Christians, we have another nature. We received it on the day we were converted. By the power of the Holy Spirit and by God's grace, we were brought to a knowledge of our sins, and we learned to trust in Christ as our Savior. We became new creatures. We now have a "new self, created to be like God in true righteousness and holiness" (Ephesians 4:24).

但现在好消息来了。作为基督徒，我们拥有另一种本性，这是在我们归信的那天所领受的。藉著圣灵的能力和上帝的恩典，我们认识了自己的罪，并且学习信靠基督作我们的救主。我们成了新的受造之物，现在，我们有了一个“新我，是照着神的形像造的，有真理的仁义，和圣洁”（以弗所书 4:24）。

This new self is called by a number of different names: new man, inner being, spirit. The apostle Paul has described this new nature that God's Spirit has created in us. "Therefore, if anyone is in Christ, he is a new creation" (2 Corinthians 5:17).

这个新我有着很多不同的名字：新人，里面的人，灵。使徒保罗描述了这种由上帝的灵在我们里面所创造的新的本性。“若有人在基督里，他就是新造的人”（哥林多后书 5:17）。

Our old nature is only sinful; our new nature is only holy. Every Christian has this dual nature, and we believers have both natures. To put it another way, we are both saints and sinners at one and the same time.

我们旧的本性就只有罪性；我们新的本性就只有圣洁。每一个基督徒都有着这样的双重性，我们信徒同时拥有着这两种本性。换句话说，我们既是圣徒又是罪人，两者同时存在。

The battle

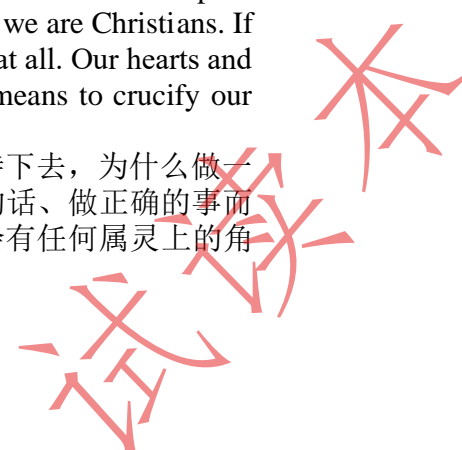
争战

The fact that we Christians have this dual nature explains what goes on in our hearts. A constant struggle is waging between our sinful nature and our new self. Why the warfare? "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). Our old Adam says: Do the sin. You shouldn't deny yourself such pleasure. The new man replies: Sin is contrary to God's holy will; God wants you to live according to his Word. The one wants to indulge its sinful passions; the other fights sinful desires. The one lives for self; the other lives for God. That is the battle every Christian wages every day.

我们基督徒有着这种双重性的这一事实，也就解释了我们的内心活动为何如此，即，为何一种存在于我们的罪性和新我之间的挣扎总是持续进行着。为什么要争战呢？“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）。我们的老亚当说：犯罪吧，你不应该去否认自己感受到的快乐。新人回答说：罪违背了上帝圣洁的旨意；上帝想要你按照祂的话语而活。他们之中，一个想要放纵肉体的情欲；另一个则是与罪欲作斗争。一个为自己而活；另一个则是为上帝而活。这是每个基督徒每天都在经历着的争战。

You may have asked yourself: Why is it so hard to be a Christian if God has brought me to faith and keeps me in it? Why do I still have to struggle so much to have pure thoughts, to speak the right words, to do the right thing? It is because we are Christians. If we didn't believe in Christ, there wouldn't be any spiritual wrestling at all. Our hearts and lives would be completely dominated by sin. But to follow Christ means to crucify our sinful flesh daily, for our old Adam does not die without a struggle.

你也许会问自己：如果上帝赐给我信心使我相信，又让我坚持下去，为什么做一个基督徒这么困难呢？为什么我还要为有纯洁的思想、说正确的话、做正确的事而苦苦挣扎呢？因为我们是基督徒。如果我们不相信基督，就不会有任何属灵上的角



力。我们的内心世界和生活将完全被罪所主宰。但是跟随基督意味着天天把我们的罪欲钉死在十字架上，因为我们的老亚当若不作垂死挣扎，他就不会死。

Thus every day we confess our sins, repent of them, and turn to Jesus Christ as our one and only Savior. His grace is our strength to carry on our struggle with our sinful nature. This is one battle that will not be over until we die.

如此，每天，我们都承认我们的罪，悔改，并归向耶稣基督，我们唯一的救主。祂的恩典是我们同我们的罪性争战的力量。这是一场直到我们死后才会结束的争战。

At one of our youth rallies, the presenter explained to the teens that they had this dual nature. They had been made new creatures through Christ, but they still had their old Adam with them, which was constantly trying to lead them into every kind of sin. He vividly demonstrated to the young people the battle they had to wage daily. With a movie projector, he showed an excerpt from a movie, depicting a sword fight. Using the white T-shirt he was wearing as a projection screen, he showed a battle between two swordsmen. And while they were watching it, the presenter reminded them of the fierce struggle they needed to wage against every kind of sin and temptation.

在我们的一次青年聚会上，主持人向青少年们解释了他们的双重性。他们藉着基督被作成了新的受造之物，但那常诱惑着他们犯罪的老亚当仍与他们同在。他生动地向年轻人展示了他们每天都必须要经历的争战。他用电影放映机放映了一段电影片段，内容讲的是一场剑战。他把自己身穿的那件白色 T 恤作为投影屏幕，向大家展示了一场两个剑客之间的战斗。而在他们观看的时候，主持人提醒他们说，他们所要与各种各样的罪和诱惑作的斗争，就是如此激烈的挣扎。

In the case of those who have been Christians for quite a few years, we know how easy it is for our sinful nature to get the upper hand. After all, it has happened in our lives often enough. For example, we are pleased to receive credit and praise for some accomplishment, but it is a struggle to receive it in such a way that gives all glory to God.

对于那些已经作基督徒有些年头的人来说，我们知道我们的罪性是多么地容易占据上风。毕竟，这种事儿在我们的生活中实在是屡见不鲜了。例如，为着某项成就，我们都会欣然接受别人的称赞和好评，但是，要以一种把所有的荣耀都归给上帝的方式来接受别人的称赞和好评，这对我们来说是一种挣扎。

With all the lewdness depicted in magazines, movies, and TV, it is a struggle to lead a pure and decent life. Only too easily can lust dominate the sinful heart.

因着杂志、电影和电视中所展现的各种淫荡的行径，要过上纯洁和得体的生活显得尤为让人挣扎。对于淫念来说，想要支配有罪的内心世界，简直易如反掌。

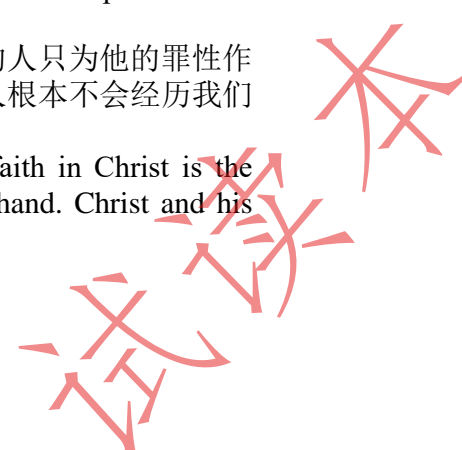
No generation has been as blessed with material possessions as we are today, but material things can easily become a distraction. Even worse, we know that materialism can easily take over our hearts and control our lives. We have a constant battle on our hands keeping Christ as our dearest treasure.

没有哪一代人像我们今天这样有幸拥有如此丰富的物质生活，但是物质的东西很容易就会分散我们的注意力。更糟糕的是，我们知道物质主义很容易占据我们的心，控制我们的生活。在持守基督作我们最珍贵的宝贝这件事上，我们手里有着一场持久的战斗要打。

The two natures described above also explain the difference between the believer and the unbeliever. The ungodly person deals only with his sinful nature, for it completely controls his every thought, word, and deed. The unbeliever simply doesn't experience the spiritual conflicts that we have.

上述两种本性也解释了信徒和非信徒之间的区别。不敬畏神的人只为他的罪性作安排，因为它完全控制着他的一切思想、言语和行为。不信的人根本不会经历我们所经历的属灵的争战。

But we who call Jesus our Lord are God's new creation. Our faith in Christ is the dominating force in our lives. For us, the new man has the upper hand. Christ and his



Word are in charge of our lives, and it has been that way since the day of our conversion. Our baptism helps in our struggle to lead Christian lives day after day.

但是我们这些称耶稣为我们的主的人是上帝新造的人。我们对基督的信心是我们生活中的主导力量。对我们来说，新人占据了上风。基督和祂的话语掌管着我们的生命，从我们归信的那一天起就一直是这样。我们的洗礼，在我们的挣扎之中，帮助我们日复一日地过着基督徒的生活。

In explaining the meaning of baptism for our daily life, Dr. Martin Luther wrote the following in his Small -Catechism:

在解释洗礼对我们日常生活的意义时，马丁·路德博士在他的小教理问答中这样写道：

What does baptizing with water mean?

用水施洗是什么意思呢？

Baptism means that the old Adam in us should be drowned by daily contrition and repentance, and that all its evil deeds and desires be put to death. It also means that a new person should daily arise to live before God in righteousness and purity forever.

洗礼意味着我们里面的老亚当应该在每日的懊悔与悔改之中被淹死，所有的恶行和恶欲也都被治死。这也意味着我们的新人应该每日在上帝面前，起来活在公义与纯洁之中，直到永远。

Where is this written?

这些话写在哪儿呢？

Saint Paul says in Romans, chapter 6, “We were . . . buried with [Christ] through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life.”

圣保罗在罗马书第 6 章说：“我们…藉着洗礼归入死，与基督一同埋葬，原是叫我们一举一动有新生的样式，像基督藉着父的荣耀从死里复活一样。”

We are living that new life in Christ now because he has freed us from sin.

现在我们在基督里过着全新的生活，是因为祂把我们我们从罪中释放出来，使我们得了自由。



Freedom from Death 从死亡中得释放的自由

All of us have seen death. We have not experienced it ourselves, but we have had a loved one who has died. For some it has left a void that can never be completely filled. But for all of us the funeral parlor makes us pause and think of our own mortality.

我们都见过死亡。我们自己没有经历过，但是我们都有过所爱的人去世的经历。对于一些人来说，死亡给他留下了一段永远无法填满的空白。但对我们所有人来说，殡仪馆总是可以让我们停下脚步，好好思想我们自己这必死的生命。

It should also direct our attention to the cause of death. More importantly, a loved one's departure from this life should prompt us to turn to him who is the source of all life—our God. And the truth of who God is and what he has to say to us about death is revealed in the Holy Scriptures.

死亡应该还会把我们的注意力引向其原因。更重要的是，我们所爱的人离世这件事应该会促使我们归向祂——所有生命之源——我们的上帝。而关于上帝是谁，以及关于死亡祂都对我们说了些什么，这些真理在圣经当中都已经被启示了。

Beginning of life 生命的开始

When God created heaven and earth, he made it in such a way that death had no part in it. When God created man, he created him to live, not merely for a certain number of years but forever in perfect harmony and communion with his Creator. Our God never does something that does not turn out well; rather, what he accomplishes is perfect in every sense of the word. He had a grand and glorious plan for the world he had created and for its people.

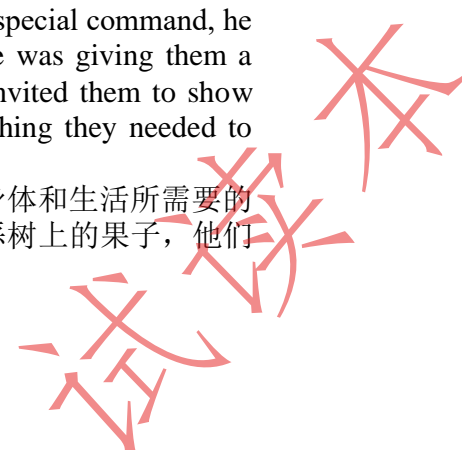
当上帝创造天地的时候，死亡并不在其中。当上帝创造人的时候，祂造他是为了让他活着，且不只是有年限地活着，而是永远与他的创造者在完美和谐的共处之中活着。我们的上帝从不会把事情搞砸；相反，祂所成就的总是完美无瑕的。为了自己所创造的世界和百姓，祂有着一个宏伟而荣耀的计划。

The crowning achievement of creation was man. He was made in the image of God, holy and righteous. The moment he was created he knew the true God, and he knew his holy will. Such knowledge was an integral part of his being.

上帝创造的最高成就是人类。人类是按着祂的形像被造的，是圣洁与公义的。从他被造的那一刻起，他就认识了那位真实的上帝，也知道祂圣洁的旨意，这种知识是构成他的存在本身的一部分。

God gave Adam and Eve the Garden of Eden as their home. He provided them with everything they needed for body and life. He told them they could eat the fruit of all the trees in the garden except one—the tree of the knowledge of good and evil. “When you eat of it,” he warned, “you will surely die” (Genesis 2:17). With this special command, he was not burdening them with some grievous instruction. Rather, he was giving them a special way to demonstrate their love and devotion for him. God invited them to show their love for him who had made them and who gave them everything they needed to make living a joyful experience.

上帝给了亚当和夏娃伊甸园作为他们的家。祂为他们提供了身体和生活所需要的一切。祂告诉他们园中各样树上的果子都可以吃，只是分别善恶树上的果子，他们



不可吃。祂警告说：“你们吃的日子必定死”（创世纪 2:17）。祂提出这样一个特别的命令，并非是在用一些让人头疼的指令给他们徒增负担，相反，祂给了他们一种特别的方式，让他们可以表达对祂的爱和敬拜。上帝邀请他们向那位创造他们、赐给他们一切所需、又使生命成为一次喜乐之旅的祂表达他们的爱。

Origin of death

死亡的起源

But early in the world's history, sin changed everything. Yes, everything. “We know that the whole creation has been groaning as in the pains of childbirth right up to the present time” (Romans 8:22). Every natural disaster finds its origin in what happened in the Garden of Eden. Those who had been holy were now sinful; those who had delighted in their Lord were now afraid of him. The holy image of God in which they had been created was totally lost. The life they had was gone; no longer would they keep on living. The day they ate of the forbidden fruit they began to die.

但是在世界历史开始后不久，罪就改变了一切。是的，是一切。“我们知道一切受造之物，一同叹息劳苦，直到如今”（罗马书 8:22）。每一场自然灾害都可以在伊甸园所发生的事中找到它的根源。那曾经圣洁的人如今有了罪；那曾经以他们的主为乐的人如今怕起了祂。他们被造时所拥有的上帝圣洁的形象完全丧失了。他们过去的生活已经一去不复返了；他们将无法再一直活着。自从他们吃了禁果的那一天起，他们就开始了死亡。

Sin would now corrupt the whole human race. And sin's constant companion would ever be death, for “sin entered the world through one man, and death through sin” (Romans 5:12). That is why we have been born to die. No exceptions exist—not even God's own Son, even though he did not deserve to die as we deserve.

罪现在败坏着全人类。因为“罪是从一人入了世界，死又是从罪来的”（罗马书 5:12），这就是为什么我们生而为死。没有例外——甚至上帝的儿子也不例外，尽管祂并不配得像我们所配得的那样死去。

Yes, we deserve to die. Because our life is filled with sin, we have earned death. For the Bible clearly teaches, “The wages of sin is death” (Romans 6:23).

是的，我们配得死亡。因为我们的生命充满了罪，所以我们赚得了死亡。因为圣经清楚地教导我们说，“罪的工价乃是死”（罗马书 6:23）。

Death and hell

死亡和地狱

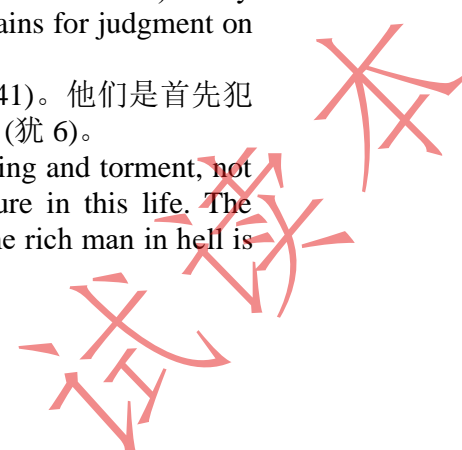
Death is not simply the passing out of existence. Death by itself does not take us from one life to another that is a little better than the one we have now. We deserve the same fate that God gave to his rebellious angels. Jesus called it “eternal punishment” (Matthew 25:46) and “the eternal fire prepared for the devil and his angels” (Matthew 25:41). In other words, we deserve a death that will hurl us into eternal damnation.

死亡并不是简单的从存在中消失。死亡藉其本身并不能把我们从一种生命带到另一种比我们现在更好一些的生命。我们配得上帝给祂的那些叛逆的天使们的同样的命运。耶稣称它为“永刑”（马太福音 25:46）以及“为魔鬼和他的使者所预备的永火”（马太福音 25:41）。换句话说，我们配得那要把我们丢进永恒的诅咒中的死亡。

Originally, hell was “prepared for the devil and his angels” (Matthew 25:41). They were the first to sin. And they have been “bound with everlasting chains for judgment on the great Day” (Jude 6).

起初，地狱是“为魔鬼和他的使者所预备的”（马太福音 25:41）。他们是首先犯罪的，“主用锁链把他们永远拘留在黑暗里，等候大日的审判”（犹 6）。

Hell is described in Scripture as a place of eternal pain and suffering and torment, not even comparable to the most excruciating agony we have to endure in this life. The damned will be “thrown into the lake of fire” (Revelation 20:15). The rich man in hell is



described as being in such torment that he pleaded with Abraham to send Lazarus to dip the tip of his finger in water and cool his tongue because he was in such agony in the fire of hell (Luke 16:19-31).

在圣经里面，地狱被描述为一个让人在永恒之中受痛苦、被折磨的地方，甚至我们今生那些不得不要去忍受的、最为折磨人的痛苦，都无法与之相提并论。被诅咒的人将被“扔进火湖里”（启示录 20:15）。路加福音所描述的那位在地狱里的财主，他备受折磨，以至于他恳求亚伯拉罕派拉撒路去用指头尖蘸点水，凉凉他的舌头，因为他在地狱之火中甚是痛苦（路加福音 16:19-31）。

A little child was burned by a drop of grease. Her crying indicated how much it hurt. Cold water relieved her pain, and in an hour she had forgotten about it. But there will be no relief for those who are being burned in hell. In fact, God says excruciating pain will be their lot for eternity. Christ described the anguish of a person in hell when he cried on the cross, “My God, my God, why have you forsaken me?” (Matthew 27:46). During those hours on the cross, Christ experienced the agony of the damned. He was completely separated from the loving presence of his Father. This, too, should be our lot. Christ, however, suffered the terrible agony of hell in our place. We no longer need to fear God forsaking us or the anguish of the damned that our death would otherwise have brought us.

一个小孩被一滴油烫伤了，随之而来的她的哭声表明了她有多痛，接着冷水帮助减轻了她的痛苦，然而一个小时之后她就将这事儿给忘了。但那些在地狱里被火烧着的人却得不到任何解脱。事实上，上帝说，那极度的痛苦将会是他们永远的命运。当基督在十字架上喊着说：“我的神，我的神，为什么离弃我？”（马太福音 27:46）时，祂为我们呈现了一个人在地狱里到底是何等地痛苦。在十字架上的那几个小时里，基督经历了被咒诅者的痛苦。从祂慈爱的父面前，祂全然地被隔绝了。这也本应是我们的命运。然而，基督却替我们承受了地狱的痛苦。我们不再需要害怕上帝会抛弃我们，或者害怕我们的死亡原本要带给我们的、那当归于被咒诅者的痛苦。

Fear of death

对于死亡的恐惧

And yet fears are all too often part of our lives. Think of all the things you have been afraid of—losing a loved one, getting sick, losing your job and not having enough money to make ends meet, and too many other fears to mention. But Jesus says that it is more valid to “be afraid of the One who can destroy both soul and body in hell” (Matthew 10:28) than to be afraid of people who threaten to kill us when we confess him openly. God is the only one who is able to damn sinners. And if we don’t believe in him, we should be afraid of him.

但是，恐惧往往是我们生活的一部分。想想所有那些你曾经害怕过的事情——失去所爱的人、生病、失业、没有足够的钱来维持生计，诸如此类让人感到恐惧的事情简直不胜枚举。但是耶稣说，“惟有能把身体和灵魂都灭在地狱里的，正要怕他”（马太福音 10:28），所以比起害怕那些在我们公开承认上帝的时候威胁要杀了我们的人，我们更应该惧怕上帝。上帝是那唯一能够咒诅罪人的，而且，如果我们不相信祂，我们确实应该会害怕祂。

But isn’t fear natural? Isn’t everyone afraid to die? Because we are still sinners, fear remains a part of our lives. When we are young, we are too busy living to give much thought to dying. And when we are older, we are tempted to put death out of our minds until we face some life-threatening illness. But regardless of our age, we should regularly give serious thought to the end of our life. After all, death could happen to any one of us at any moment.

但恐惧不是自然的吗？不是每个人都会害怕死亡吗？因为我们仍然是罪人，所以恐惧就仍然是我们生活的一部分。当我们年轻的时候，我们忙于生活而无暇顾及死亡。而当我们老些的时候，若不是到了非要面对一些危及生命的疾病而不可的时候，我们就仍会倾向于把死亡抛之于脑后。但是，不管我们在哪个年龄段，对于“我们

生命的尽头”一事，我们都应该常常严肃地思想。毕竟，死亡可能随时会发生在我们每个人身上。

Christ and death

基督与死亡

Thoughts of our dying need not be morbid reflections on where we are going and what will happen to those whom we leave behind. Rather, when we ponder death, we should focus on him who knows all about death and listen to what he has to say. We need to turn to the Bible repeatedly and read what God tells us about death and life after death.

我们将要何去何从呢？我们死后留下的那些人又会怎样呢？当我们想到我们正在死去的时候，我们难免会问自己这些问题，然而我们不必感到惊慌。相反，当我们在思想死亡的时候，我们应该专注于那位全然了解死亡的祂之上，以及倾听祂对此是如何言说的。我们需要一而再再而三地转向圣经，去阅读上帝告诉我们的、关于死亡和死后生命的内容。

While it is true that “by the trespass of the one man, death reigned through that one man,” it is also true that “those who receive God’s abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ” (Romans 5:17). Adam brought death; Christ brings life.

虽然“因一人的过犯，死就因这一人作了王”是真的，但“那些受洪恩又蒙所赐之义的，要因耶稣基督一人在生命中作王”也是真的(罗马书 5:17)。亚当带来死亡；基督带来生命。

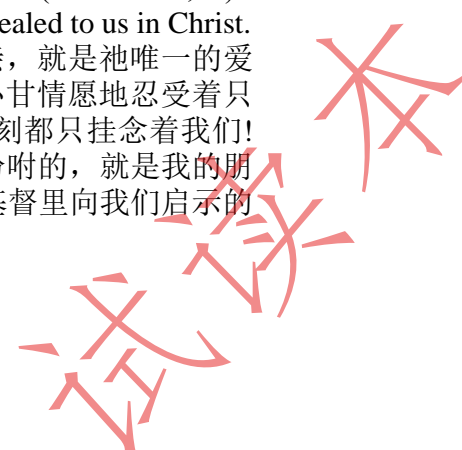
But to bring us life Jesus had to die. His death, however, was not caused by his own sin. He was conceived by the Holy Spirit and born of a virgin mother. Joseph was not his flesh and blood father. Jesus, therefore, was not conceived and born in sin as we are. The gospels tell the story of a person who never spoke an unkind word, who was never guilty of any misdeed, and who could read the evil thoughts of other people but had no wicked thoughts of his own. He willingly led the life we could not lead—perfect in every way. He willingly carried our sins in his own body to the cross. And there he felt the full fury of God’s wrath against all sins and suffered the agony of hell itself when he was separated from his Father. He died the death of the damned in our place. And he died of his own free will in accordance with God’s plan of salvation.

但是为了给我们带来生命，耶稣必须要死。然而，祂的死并不是由祂自己的罪造成的。祂是由圣灵感孕、童女所生的，而约瑟并不是祂血肉之躯的父亲。因此，耶稣并不像我们一样是在罪中被孕育和出生的。福音书所讲的是关于一个人的故事，这个人从不口出恶言，从未行过任何恶事，祂能读懂别人的恶念，但自己却心思纯净，祂心甘情愿地过着我们无法过的——完美无暇的生活，祂心甘情愿地用自己的身体把我们的罪背负在十字架上。在那里，祂感受到了上帝对所有罪的全然愤怒，当祂从祂的父面前被隔绝时，祂承受了地狱本身的痛苦。祂代替我们这些被咒诅的人而死去，祂是按着上帝救恩的计划，心甘情愿地死去的。

What love our heavenly Father has for us! He gave him who was closest to his heart, his one and only beloved Son, into death for us! What love the Son had for us that he patiently and willingly bore the cross only he could bear, and died the death only he could die, thinking only of us all the time! “Greater love has no one than this, that he lay down his life for his friends. You are my friends if you do what I command” (John 15:13,14).⁵ No greater love will the world ever see than the love that God has revealed to us in Christ.

我们的天父给我们的是何等的爱啊！祂为了我们，把祂的至亲，就是祂唯一的爱子，交给了死亡！圣子对我们的又是何等的爱啊，祂耐心地、心甘情愿地忍受着只有祂能忍受的十字架，以只有祂才可以的方式死去，且每时每刻都只挂念着我们！

“人为朋友舍命，人的爱心没有比这个大的。你们若遵行我所吩咐的，就是我的朋友了” (约翰福音 15:13-14)。世人所能看见的，没有比上帝在基督里向我们启示的爱更伟大的爱了。



Christ and life 基督与生命

He is risen! These three words proclaim to us that Jesus did everything his Father wanted him to do for our redemption. They also tell us that our freedom has been secured. We are not only freed from sin but also from sin's consequences—eternal death and hell, where temporal death would have otherwise taken us.

祂复活了! 这四个字向我们宣告说, 为了救赎我们, 耶稣做了祂的父想让祂做的所有的事情。这几个字还告诉我们, 我们的自由得到了保障。我们不仅从罪中, 也从罪的后果之中, 就是那永死和地狱之中, 就是那现世的死亡原本要带我们所去之地, 被释放出来, 得了自由。

Christ's resurrection is the cornerstone of our Christian faith, for "if Christ has not been raised, your faith is futile; you are still in your sins" (1 Corinthians 15:17). And yet, the doctrine of the resurrection is under attack as never before. All kinds of theories are suggested in an attempt to explain away the bodily resurrection of Christ: Jesus was not really dead in the first place; the disciples only imagined that they saw Jesus alive; Jesus experienced a spiritual, not a bodily, resurrection. Such errors are no different from those of the Sadducees of Jesus' day. This sect denied that there would ever be a resurrection of the dead. Not surprisingly, the Sadducees were some of the most bitter opponents of Jesus.

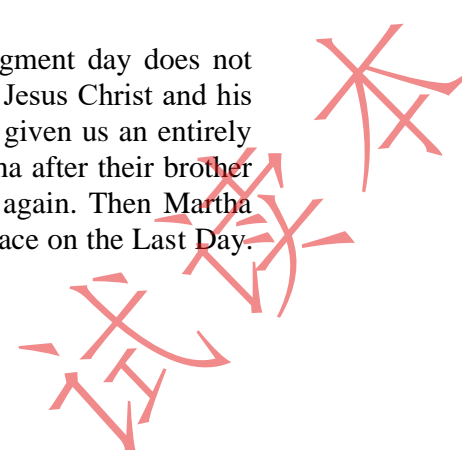
基督的复活是我们基督徒信心的房角石, 因为“基督若没有复活, 你们的信便是徒然的; 你们仍在罪里”(哥林多前书 15:17)。然而, 复活的教义正受到前所未有的攻击。人们提出各式各样的理论, 试图通过解释来否认基督身体的复活: 耶稣一开始并不是真的死了; 门徒们只是想象他们看到了耶稣还活着; 耶稣经历了一次属灵上的, 而不是身体上的复活。这些错误和耶稣时代的撒都该人犯的错误并没有什么不同, 这个教派断然否认会有死人复活的事情。所以撒都该人是耶稣最为激烈的反对者, 也就不足为奇了。

Without Christ's resurrection, however, we would be left hopeless; we would have no confident hope of a glorious life after death. But the God-inspired writers of the gospels give us clear testimony that Jesus truly rose from the dead. And the apostle Paul confidently wrote to those in Corinth who were tempted to deny the resurrection: "But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep" (1 Corinthians 15:20). We cannot conquer death and the grave, but Christ has done this for us. He had the power to lay down his life; he had the power to take it up again, and he exercised those powers. Now he wants us to remember his promise: "Because I live, you also will live" (John 14:19). He alone has freed us from death and its terror.

然而, 如果基督没有复活, 我们就是被抛下而驻在绝望之中的人; 我们也会对于死后荣耀的生活毫无确切的盼望。但是因受上帝的默示写下福音书的作者们给了我们清晰的见证, 就是耶稣确实从死里复活了。使徒保罗满有信心地写信给那些在哥林多想要否认复活的人说: “但基督已经从死里复活, 成了睡了之人初熟的果子”(哥林多前书 15:20)。我们不能战胜死亡和坟墓, 但基督已经为我们做到了这一点。祂有权柄舍命, 有权柄将之取回, 祂也行使了这些权柄。现在祂想要我们记住祂的应许: “因为我活着, 你们也要活着”(约翰福音 14:19)。唯独祂已经把我们从死亡及它的惊骇之中释放出来, 使我们得了自由。

Our freedom from death 我们从死亡中得释放的自由

But can we really say that we have freedom from death? If judgment day does not precede our death, aren't we all going to die? Yes, we will die. But Jesus Christ and his redeeming work, confirmed by his resurrection from the dead, have given us an entirely new outlook on life and death. When Jesus came to Mary and Martha after their brother Lazarus had died, Jesus assured them that their brother would rise again. Then Martha made a beautiful confession about the resurrection that would take place on the Last Day.



Jesus, of course, knew that there would be a resurrection at the end of the world. But he also knew that he was about to bring Lazarus back to life. Jesus spoke the following words to comfort the mourners of that day and also to reassure our faith when we experience the loss of a Christian loved one. “I am the resurrection and the life. He who believes in me will live, even though he dies; and whoever lives and believes in me will never die” (John 11:25,26).

但我们真的能说我们已经从死亡中被释放得自由了吗？如果审判日晚于我们的死亡，我们不是都会死去吗？是的，我们会死。但是耶稣基督和祂从死里复活所证实的救赎之工，给了我们一个全新的生死观。耶稣在玛利亚和马大的兄弟拉撒路死后，来到她们那里，向她们保证说，她们的兄弟必定会复活，然后马大出色地承认了末日会有复活。耶稣当然知道世界末日会有复活，但祂也知道祂马上就要让拉撒路复活。那时耶稣说了以下的话来安慰那天的哀悼者们，这些话也会在我们失去主内所爱之人的时候，消除我们的疑虑并重新坚固我们的信心。“复活在我，生命也在我。信我的人，虽然死了，也必复活。凡活着信我的人，必永远不死”（约翰福音 11:25,26）。

Notice how Jesus directs our attention to himself, the I am. He is not merely one who has been given the author-ity to raise someone from the dead. He already has the power to do it; it is in his very being. He is resurrection and life personified. He is the antithesis of the Grim Reaper.

注意耶稣是如何把我们的注意力引向祂自己——那位自有永有者的。祂不仅仅是被赋予了使人从死里复活的权柄，祂本来就有权柄这样做；使人从死里复活原来就在祂的存在之中。祂是复活与生命的化身，祂是死神的对立面。

First Jesus promises: “He who believes in me will live, even though he dies.” He focuses our attention on himself as Savior, as the only one who will give life to the dead. If the deceased has died trusting in Jesus and confessing him to be his or her only hope of salvation, that individual will live a life that he or she has never had before, a life without sin and sorrow, without pain and the fear of death.

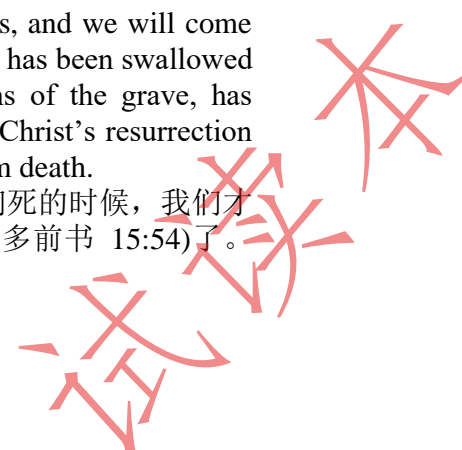
首先，耶稣应许说：“信我的人，虽然死了，也必复活。”祂把我们的注意力集中在祂自己这位救主身上，这位唯一能赐生命给死人的救主身上。如果一个死去的人是带着对耶稣的信心而死的，并承认耶稣是他或她唯一得救的希望，那么这个人将会过上一种他或她从未有过的生活，一种没有罪和悲伤、没有痛苦和对死亡的恐惧的生活。

But then Jesus makes an even more startling promise: “Whoever lives and believes in me will never die.” This applies to all of us who read these words and believe in Christ. Does he mean that we will never experience death even as Elijah and Enoch never did? Hardly. Death will merely transfer us from one life to another. The hymn writer states it this way: “And the grave that shuts us in shall but prove the gate to heaven” (CW 452:3). We have a bright future ahead of us.

但随后耶稣作了一个更让人瞠目结舌的应许：“凡活着信我的人，必永远不死。”这适用于我们所有读过这些话并相信基督的人。祂的意思是我们永远不会经历死亡，就像以利亚和以诺永远不会经历死亡一样吗？显然不是这个意思。死亡只会把我们一种生命转移到另外一种生命。有一位赞美诗的作者这样写到：“将我们关入其中的坟墓，只显明它是通往天堂的大门”（CW 452:3）。我们有一个光明的未来在等待着我们。

Furthermore, the eternal life that Jesus promises us is already ours, and we will come into full enjoyment of it only when we die. For through Christ “death has been swallowed up in victory” (1 Corinthians 15:54). Christ has broken the chains of the grave, has released death’s grim hold on us, and has given us life. Trusting in Christ’s resurrection and his promises gives us the confidence that we have been freed from death.

此外，耶稣应许给我们的永生已经是我们的了，而只有当我们死的时候，我们才能够充分地享受永生。因为藉着基督，“死被得胜吞灭”（哥林多前书 15:54）了。



基督已经打破了坟墓的锁链，驱散了笼罩着我们的死亡的阴霾，并给了我们生命。信靠基督的复活和祂的应许，让我们有把握说：我们已经从死亡中被释放出来，得了自由。

Our eternal life

我们的永生

It is still true that when we die our bodies will return to the dust of the earth. In seemingly no time at all, our souls will be joined with our bodies at the resurrection of all the dead. Paradoxically, it will be the same body, and it won't be the same body. In eternity we will possess the same body we have now, only it will be transformed to be like Christ's glorious body—a body without sin and all its corruption (Philippians 3:21). Even if we have been blind all of our life, we will see God in all of his glory, face to face. And we will be glorified in our bodies even as Christ's body is glorified.

我们死后，我们的身体会归于尘土，这依然是真实的。在所有死人复活的时候，很可能是在转瞬之间，我们的灵魂将会和我们的身体结合在一起。矛盾的是，你的身体将会是同一副身体，但却又不是同一副身体。在永恒里，我们将会拥有我们现在的这副身体，只是它将被改变成基督荣耀的身体那样——一副没有罪和败坏的身体(腓立比书 3:21)。即使我们一生都是瞎子，我们也将面对面得见上帝荣耀的全貌。我们要在身体上得荣耀，正如基督的身体得荣耀一样。

At one time or another all of us have wondered what heaven will really be like. Jesus gave us a foretaste of heaven when he was transfigured shortly before his death. His brilliance blinded his disciples. We will be reflections of his glory; our bodies too will be glorified. “When Christ, who is your life, appears, then you also will appear with him in glory” (Colossians 3:4).

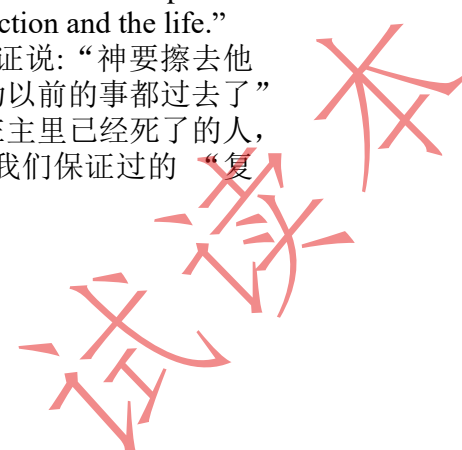
我们每个人都曾几何时想知道天堂到底是个什么样子。耶稣在祂死前不久变了形像，让我们预先体验了天堂的滋味。祂的光辉使得祂的门徒眩晕。我们将会是祂荣耀的反射；我们的身体也要得着荣耀。“基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里” (歌罗西书 3:4)。

The Bible also tells us that in heaven there will be “a Sabbath-rest for the people of God; for anyone who enters God's rest also rests from his own work, just as God did from his” (Hebrews 4:9,10). No more sweat and toil; only an eternal rest awaits us, a perfect rest for body and soul. We are able to say with David, “You [God] will fill me with joy in your presence, with eternal pleasures at your right hand” (Psalm 16:11). David is not speaking of the fleeting joys of this life but of a lasting joy in the presence of our Lord.

圣经还告诉我们，在天堂，“必另有一安息日的安息，为神的子民存留。因为那进入安息的，乃是歇了自己的工，正如神歇了他的工一样。”（希伯来书 4：9，10）。不再有汗水辛劳；只有一个永恒的安息在等待着我们，一个身体和灵魂完全的安息。我们可以和大卫一起如此说：“你（上帝）面前有满足的喜乐。在你右手中有永远的福乐。”（诗篇 16:11）。大卫所说的，并不是今生的、转瞬即逝的喜乐，而是一种在我们主面前的、永不止息的喜乐。

Such joy will never be marred, for John's vision reassures us: “He will wipe every tear from their eyes. There will be no more death or mourning or crying or pain, for the old order of things has passed away” (Revelation 21:4). No more death either for us or our loved ones who died in the Lord. In heaven we will come to the full and perfect realization of what Jesus meant when he assured us, “I am the resurrection and the life.”

这样的喜乐永远不会被毁坏，因为约翰的异象再次向我们保证说：“神要擦去他们一切的眼泪。不再有死亡，也不再有悲哀，哭号，疼痛，因为以前的事都过去了” (启示录 21:4)。无论是对于我们，还是对于那些我们所爱的、在主里已经死了的人，都不会再有死亡。在天堂，我们将会完全彻底地明白耶稣曾向我们保证过的“复活在我，生命也在我”这句话意义究竟为何。



The end of this life

今生的尽头

Have you ever wondered what the end of your life will be like? Will it be over in an instant? It may. That's why Jesus has told us always to be prepared for our final hour. Will we have to endure a slow and painful death, thinking that it could come at any time, even pleading that the Lord take us? In his wisdom and love he may delay that day, teaching us patience and increasing our longing to be with him in the heavenly home Christ has prepared for us by his redeeming work.

你有没有想过你生命的尽头会是一副什么样子呢？它会转瞬结束吗？也许。这就是为什么耶稣告诉我们总是要为我们最后时刻的到来作好准备。我们不会不不得不忍受缓慢而痛苦的死亡，并且总想着它随时可能会到来，甚至恳求上帝接我们走呢？在祂的智慧和慈爱之中，祂也许会推迟那一天的到来，教导我们耐心等待，并且加增我们对于要和祂同在天家的渴望，而这天家就是基督因着祂的救赎之工而为我们所预备的地方。

The Bible tells us how bravely some of God's saints died. John the Baptist was beheaded because of his faithful witness against the sins of Herod and because Herod refused to renege on a sinful oath (Matthew 14:1-12). Stephen was stoned to death because he unflinchingly proclaimed Christ's death and resurrection. But before he died, he prayed that God would forgive his enemies, and he commended his spirit to Jesus (Acts 7:54-60).

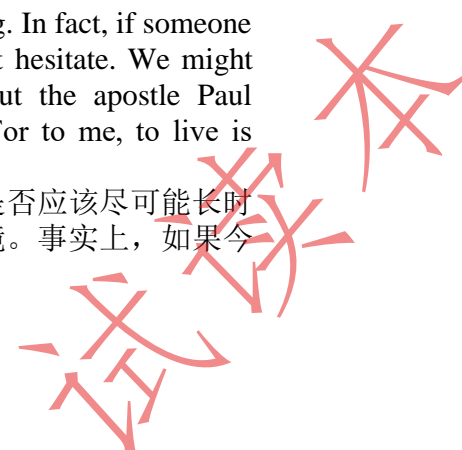
圣经告诉我们一些上帝的圣徒是如何勇敢地死去的。施洗约翰因为对希律的罪行做了忠实的见证，而希律又拒绝撤回他罪恶的誓言，于是他（施洗约翰）就被斩首了（马太福音 14:1-12）。司提反被石头砸死，因为他毫不畏缩地宣告了基督的死亡和复活。但是在他死前，他祈求上帝赦免他的敌人，并且将他自己的灵魂交付给了耶稣（使徒行传 7:54-60）。

Will we be so brave? That really is the wrong question. Will we be trusting in Jesus Christ as our Savior when we breathe our last? is a better query. Saints of any era will confess their own weakness and God's faithfulness. Seminary professor Siegbert Becker was an outstanding theologian who had Luther's gift of putting profound doctrine in terms that laypeople could easily understand. When he learned that he had terminal cancer and had not long to live, he confessed, "I am not afraid of death; but I am afraid of dying." When he would die, he knew that he would have peace and joy forever with the Lord. But he readily acknowledged that he was still a sinner who had some fears, fears that would not completely leave him until the Lord would call him home.

我们会如此勇敢吗？这其实是个错误的问题。当我们还剩最后一口气的时候，我们会信靠耶稣基督为我们的救主吗？这才是一个更好的提问。任何时代的圣徒都会承认他们自己的软弱以及上帝的信实。神学院教授赛伯格·贝克是一位杰出的神学家，他拥有路德般的恩赐，能够将深奥的教义用通俗易懂的语言表达出来，使得平信徒也能轻松了解。当他得知自己已是癌症晚期，活不了多久时，他坦白道：“我不害怕死亡；但我害怕死去。当他死的时候，他知道自己必要永远与主同在，得享平安喜乐。但是他承认他仍然是一个罪人，他有一些恐惧，这些恐惧不会完全地离开他，直到主召他至天家。

What should our attitude be as we grow older and more infirm? Should we want to cling to life as long as we can? That is certainly a most natural feeling. In fact, if someone were to ask us today if we would like to continue living, we might hesitate. We might even be afraid of giving an answer unbecoming a Christian. But the apostle Paul expresses the proper outlook for any Christian when he writes, "For to me, to live is Christ and to die is gain" (Philippians 1:21).

随着年龄的增长和身体的衰弱，我们态度应该如何呢？我们是否应该尽可能长时间地赖着我们在地上的生命吗呢？这当然是一种非常自然的心境。事实上，如果今



天有人问我们是否想继续活下去，我们可能会犹豫。我们甚至可能会害怕给出与基督徒身份不符的答案。但是使徒保罗在他的书信中表达了一种对于任何一个基督徒来说都正确的观点，他说，“因为我活着就是基督，死了就有益处”（腓立比书 1:21）。

Jesus Christ is the center of every Christian's life. He alone has the words of eternal life; he alone is life itself. Whatever situation we find ourselves in, we want nothing more than to glorify him who has saved us. That is living for Christ and not for self.

耶稣基督是每个基督徒生活的中心。惟有祂有永生之道。只有祂才是生命本身。无论在什么样的情况下，我们都只想要荣耀那位救了我们的主，那就是为基督而不是为自己而活。

While our loved ones will feel a loss when we die, we will have gained a life that is beyond our human comprehension and experience. We may feel that we now have a good life. Each day we thank God for all the temporal and spiritual blessings he has showered on us. And yet we know there is a much better life awaiting us; and when we die, we will have gained it, for to “be with Christ . . . is better by far” (Philippians 1:23).

当我们死去时，我们所爱的人会感到失落，但我们将获得一种超越人类理解和体验的生活。我们可能会觉得我们现在有一个美好的生活。每一天，我们都感谢上帝，感谢祂浇灌在我们身上一切现世的和属灵的祝福。然而，我们知道，有一个更美好的生活在等待着我们；当我们死的时候，我们就会拥有它，因为“与基督同在…是好得无比的”（腓立比书 1:23）。

To the list of freedoms we have through Christ we add freedom from death. To have such freedom is real living.

对于我们藉着基督所获得的自由这一清单，我们又加上了“从死亡中得释放的自由”这一项。拥有这样的自由才是真正意义上的活着。



Freedom from Satan 从撒旦手中得释放的自由

Satan was not always evil. But he has been in existence almost as long as the world. In order to find the origin of Satan, we must go back to the creation of the world.

撒旦并不总是邪恶的。但他存在的时间几乎和这个世界一样长。为了找到撒旦的起源，我们必须回到世界被造的时候。

Creation of angels 天使的被造

In the first chapter of Genesis, God has given us a record of how all things in the world came into existence. While other parts of the Bible tell us that there are angels, it does not tell us when they came into existence. We do know, however, that God created all things in heaven and on earth in six normal days. We also know that the angels are not little gods who are eternal, but that they are creatures of God. “For by him all things were created: things in heaven and on earth, visible and invisible . . . ; all things were created by him and for him” (Colossians 1:16). Angels are in heaven, and they are invisible.

在创世记第一章，关于世界上所有的事物是如何产生的，在那上帝给我们清楚地写着。虽然圣经的其他部分告诉了我们天使的存在，但是圣经没有告诉我们天使是什么时候开始存在的。然而，我们知道上帝在正常的六日之内创造了天地万物。我们也知道天使不是永恒存在的小神，而是由上帝所造的。“因为万有都是靠祂造的，无论是天上的，地上的，能看见的，不能看见的……一概都是借着祂造的，又是为祂造的”（歌罗西书 1:16）。天使是在天上的，他们是不能被看见的。

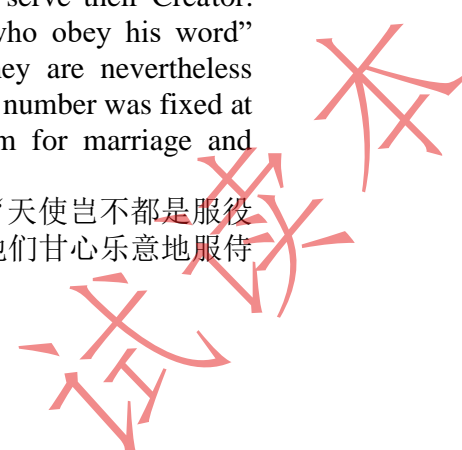
From the Scriptures we know other things about angels. The word angel means messenger, and that is how God at times used them. Angels, for example, came to Lot and his family to warn them about the destruction of Sodom and Gomorrah (Genesis 19). Angels announced the birth of Christ to the shepherds (Luke 2). Angels were at the empty tomb to proclaim: “He has risen” (Matthew 28; Luke 24).

从圣经中我们知道了有关天使的其他事情。天使这个词的意思是指报信者，而报信就是上帝时不时使用他们的方式。例如，天使来到罗得和他的家人那里，警告他们所多玛和蛾摩拉会被毁灭（创世记 19）。天使向牧羊人宣布基督的诞生（路加福音 2）。天使们在空坟墓前宣告：“祂已经复活了”（马太福音 28；路加福音 24）。

Characteristics of angels 天使的特性

Even though God would at times give them human forms, angels are spirits. They have no bodies. “Are not all angels ministering spirits . . . ?” (Hebrews 1:14). They have different personalities and a great deal of intellect. They willingly serve their Creator. They are called the “mighty ones who do his [God’s] bidding, who obey his word” (Psalm 103:20). While God endowed them with great power, they are nevertheless limited in their power. They are not omnipresent as God is. And their number was fixed at their creation, for Jesus explained that God had not created them for marriage and procreation (Matthew 22:30). And all of them were created holy.

尽管上帝有时会给天使人形，但他们是灵，他们没有身体。“天使岂不都是服役的灵……吗？”（希伯来书 1:14）。他们个性不同，智慧丰富，他们甘心乐意地服侍



造物主，他们被称为“听从祂命令成全祂旨意有大能的天使”（诗篇 103:20）。然而，虽然上帝赋予他们大能，但他们的能力仍然是有限的。他们不像上帝那样无所不在，他们的数目在他们被创造的时候就被固定下来了，因为耶稣曾表明上帝造他们不是为了结婚和生育（马太福音 22:30），他们被造时都是圣洁的。

Origin of Satan

撒旦的起源

There are certain things we do not know about the angels. We do not know exactly when they were created, but we know it must have been on one of the six days of that first week. We do not know how many were created, but there must have been a great number, for the Bible refers to them as a host. Satan and the devils came from this large group of angels.

关于天使，有些事情是我们所不知道的。我们不知道它们被造的确切时间，但我们知道肯定是创世第一周六天中的一天。我们不知道当时被造的有多少天使，但我们知道肯定有很多，因为圣经称他们有“一大群”。而撒旦和恶魔们就是来自于这一大群的天使。

Since God created all of the angels with a free will, they could obey or disobey him. Some of the angels chose disobedience with Satan as their leader. We do not know what their original sin was. We are only told that “the angels . . . did not keep their positions of authority but abandoned their own home” (Jude 6) and they did this of their own free will.

上帝创造所有的天使时给了他们自由意志，他们可以顺服祂，也可以悖逆祂，而有些天使和他们的头目撒旦一起选择了悖逆。我们不知道他们的原罪是什么，我们只被告知说，有些天使“不守本位，离开自己住处”（犹大书 6）。他们这样行，是出于自己的自由意志。

While the fallen angels certainly lost their holiness, they did not lose many of the other characteristics they had possessed as angels. They are still spirits today, and they do have extraordinary powers.

虽然堕落的天使确实失去了他们的圣洁，但他们并没有失去他们作为天使所拥有的许多其他特性。他们如今仍然是灵，他们也实在是有着非凡的能力。

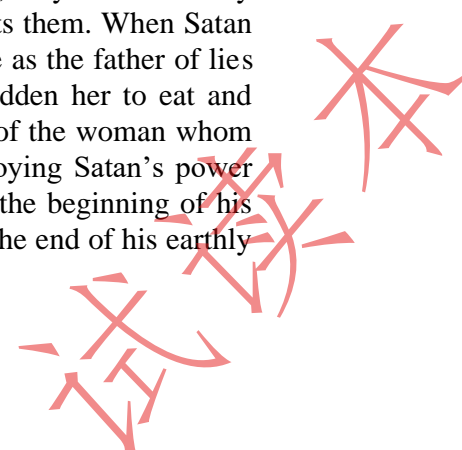
Fate of Satan

撒旦的命运

God did not give these reprobates a second chance. He reserved judgment for them and made a special place for them—hell. “These [the devils] he has kept in darkness, bound with everlasting chains for judgment on the great Day” (Jude 6). This can hardly mean that God chained them in such a way that they no longer possessed any power, for the Bible pictures Satan as a roaring lion prowling about, looking for those whom he can bring into his kingdom (1 Peter 5:8).

上帝没有给这些堕落天使们第二次机会。祂为他们预留着将来的审判，也给他们建了一个特别的场所——地狱。“主用锁链把他们（这些恶魔）永远拘留在黑暗里，等候大日的审判”（犹大书 6）。这里不太可能是在说上帝把他们锁起来之后，他们就不再拥有任何能力了，圣经把撒旦刻画成吼叫的狮子遍地游行，寻找可以带入他国度的人（彼得前书 5: 8）。

Since the moment that Satan and his cohorts rebelled against God, they have had only one object in mind—to bring all mankind to the same fate that awaits them. When Satan came to Eve, he did not come as a messenger sent by God. He came as the father of lies and a murderer. He tempted Eve to desire the fruit God had forbidden her to eat and thereby brought sin and death into the world. He attacked the Seed of the woman whom God had promised would crush the head of the serpent, thus destroying Satan’s power and his hold over mankind. He tempted Christ in the wilderness at the beginning of his ministry and marshaled all of his evil forces to try to destroy him at the end of his earthly



mission. Satan has always had only one focus—to separate people from the true and living God. Yes, “the devil has been sinning from the beginning” (1 John 3:8) and wants all of us to do the same.

自从撒但和他的同伙背叛上帝的那一刻起，他们的心里就只有一个目标，那就是把全人类带入那等待着他们的、同样的命运中去。当撒但来到夏娃面前，他并不是作为上帝所差派的使者而来的。他来的时候，是作为一个说谎者之父以及谋杀犯而来的。他引诱夏娃对上帝禁止她吃的果子产生渴望，从而给这个世界带来了罪和死亡。他攻击了上帝曾应许要伤蛇头的女人的后裔——即要来败坏撒但的权势和他对人类的辖制的那一位。当基督在旷野传道之初，撒旦曾试探过祂，最后当基督在这地上的使命快结束时，他又指挥着所有他邪恶的势力，试图摧毁基督。撒但一直只有一个目标，就是要把人与又真又活的上帝分开。是的，“魔鬼从起初就犯罪”（约翰一书 3:8），并且他想要我们所有人都这样做。

Allies of Satan

撒旦的同盟

Satan has two major allies who help him carry out his evil deeds—the ungodly world and our sinful flesh.

撒旦有两个主要的盟友来帮助他实施各种恶行——这个不敬畏神的世界和我们的罪性。

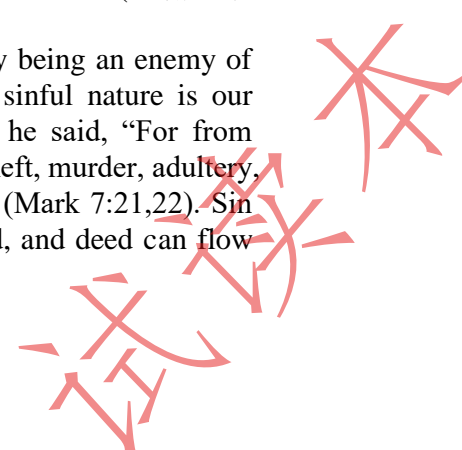
We have mentioned that there is more than one evil angel. Repeatedly the Bible speaks of demons as if there is a host of them. They are all over the world doing Satan’s bidding.

我们已经提到过，邪恶天使不止一个。圣经里面多次论及鬼的时候，貌似都是成群出现的。他们在世界各地听候撒旦的差遣。

Most of the world is under his control. The unbelievers in the world serve only one master, Satan, even though most of them would vehemently deny it. Paul reminded the Ephesians that before their conversion to Christianity they “followed the ways of this world and of the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient” (Ephesians 2:2). “The ruler of the kingdom . . . the spirit” is Satan, and he has under his control all who are disobedient. That does not refer only to those who lead outwardly wicked lives. The devil works in the hearts and directs the lives of all those who do not believe in Christ. They do Satan’s bidding. He forms a partnership with unbelievers to oppose Christians and to lead them into sin and unbelief. Observe how we and our children are constantly confronted with the allurements, the pleasures, the faulty reasoning of the worldly wise. Hence the warning: “Do not love the world or anything in the world. If anyone loves the world, the love of the Father is not in him” (1 John 2:15).

这个世界大部分人都受着他的辖制。世上不信主的人只服侍一个主，那就是撒但，虽然他们大多数人极力否认这一点。保罗提醒以弗所人，在他们归信基督教之前，他们“行事为人随从今世的风俗，顺服空中掌权者的首领，就是现今在悖逆之子心中运行的邪灵”（以弗所书 2:2）。“掌权者的首领……邪灵”就是撒但。凡悖逆之子，都是被他辖制着。悖逆之子不只是指那些过着外在邪恶生活的人。魔鬼在所有不信基督的人心里作工，并且管辖着他们的生活，他们听从他的命令。撒旦与不信的人合起伙来反对基督徒，并诱导他们犯罪与不信。看看我们和我们的孩子们是如何不断地面对着诱惑、宴乐以及世间智慧之谬论的。因此，耶稣如此警告说：“不要爱世界，和世界上的事。人若爱世界，爱父的心就不在祂里面了。”（约翰一书 2:15）。

In addition to the ungodly world, we have in the fiber of our very being an enemy of God and a friend of Satan—the old Adam, our sinful flesh. Our sinful nature is our constant companion. Jesus was describing our sinful hearts when he said, “For from within, out of men’s hearts, come evil thoughts, sexual immorality, theft, murder, adultery, greed, malice, deceit, lewdness, envy, slander, arrogance and folly” (Mark 7:21,22). Sin has so corrupted our hearts that every kind of wicked thought, word, and deed can flow



from it. Do you wonder at times why you sinned? Temptation comes to us not only from without, from Satan and the sinful world, but also from within, from our inner being that has not completely shed its sinful nature. Paul had to confess that in spite of his calling to be a Christian and Christ's apostle, his sinful flesh still lived in him. "I know that nothing good lives in me, that is, in my sinful nature" (Romans 7:18).

除了不敬畏神的世界之外，在我们的骨子里还有一位上帝的仇敌、撒旦的朋友，那就是我们罪性——老亚当。我们的罪性是我们固定的“伙伴”。耶稣在描述我们罪恶的内心时，祂说：“因为从里面，就是从人心里，发出恶念，苟合，偷盗，凶杀，奸淫，贪婪，邪恶，诡诈，淫荡，嫉妒，谤讟，骄傲，狂妄”（马可福音 7:21,22）。罪已经败坏了我们的心，以致于各样邪恶的思想、言语和行为都可以从这里滋生出来。你有时会想去了解你为什么犯罪吗？试探不但从外面来，从撒旦和罪恶的世界来，也从里面来，从我们那尚未完全脱去它罪性的里面而来。尽管保罗被呼召成为基督徒和基督的使徒，但他不得不承认，他的罪性仍然住在他的里面，他说，“我也知道，在我里头，就是我肉体之中，没有良善”（罗马书 7:18）。

Slaves of Satan

撒旦的奴仆

By nature we are not children of God who serve him, but we are slaves of Satan. "He who does what is sinful is of the devil, because the devil has been sinning from the beginning" (1 John 3:8). The apostle is not describing only unbelievers but also the natural state of every person born into this world. We are born in sin; we live in sin; we are servants of Satan by nature.

我们本来不是那服侍上帝的儿女，而是撒旦的奴仆。“犯罪的是属魔鬼，因为魔鬼从起初就犯罪”（约翰一书 3:8）。使徒不仅是在描述不信主的人，而且在描述每一个出生在这个世界上的人原本的状态。我们生于罪中；我们活于罪中；我们本来就是撒旦的奴仆。

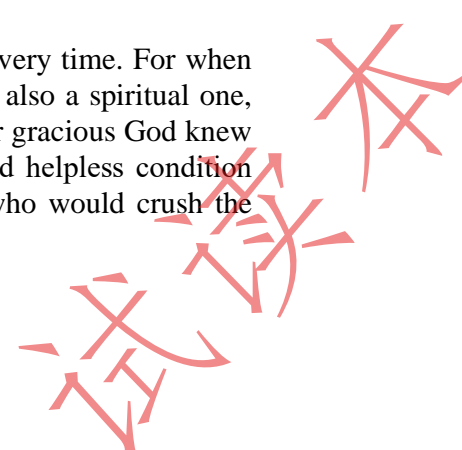
When the Jews boasted that Abraham was their father and that they had never been slaves of anyone, Jesus told them, "You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies" (John 8:44). Jesus not only describes the devil and his ways, but he also instructs us that those who are without faith in Christ do not have God as their Father. In fact, their father is Satan himself. They listen to him and obey only his word. Jesus is describing the unbelieving world, and he is also telling us about our sad condition if we do not believe in him.

犹太人自夸说，亚伯拉罕是他们的祖宗，他们从来没有作过谁的奴仆。耶稣就告诉他们，说：“你们是出于你们的父魔鬼，你们父的私欲，你们偏要行，他从起初是杀人的，不守真理。因他心里没有真理，他说谎是出于自己，因他本来是说谎的，也是说谎之人的父”（约翰福音 8:44）。耶稣不仅描述了魔鬼及他的道路，还教导我们，那些不信基督的人，就没有上帝作他们的父。其实，他们的父就是撒旦本尊。他们听他的话，也只遵从他的话。耶稣在这里是在描述不信的世界，并且祂也在告诉我们，如果我们不信祂，那我们的光景也会是多么凄惨。

Satan's conqueror

撒旦的征服者

We cannot take on Satan by ourselves and win. He will beat us every time. For when we were born into the world, we not only had a physical father but also a spiritual one, and he was Satan. We have not escaped his clutches on our own. Our gracious God knew that we could not escape Satan's power. He knew our hopeless and helpless condition from the beginning. That is why he promised to send the Savior who would crush the



head of the serpent. “The reason the Son of God appeared was to destroy the devil’s work” (1 John 3:8).

我们不能凭借我们自己的力量和撒旦较量，他每次都会打败我们。因为当我们在这个世界出生时，我们不仅有一位生身的父，我们也有一位属灵的父，他就是撒旦。我们并没有藉着我们自己逃脱他的辖制。我们恩慈的上帝知道我们无法逃脱撒旦的权势，祂从一开始就知道了我们的绝望和无助，这就是为什么祂应许要差派救主来伤蛇的头，因为“神的儿子显现出来，为要除灭魔鬼的作为”（约翰一书 3:8）。

The Son of God was born into this world without sin, and he was a true human being with all of our weaknesses. He experienced hunger and thirst. He felt sorrow and the hatred of his enemies. He had emotions like ours, and he felt the assaults of Satan, especially when he was tempted in the wilderness and throughout his passion. But unlike the first Adam, he did not sin. He lived the only perfect life that has ever been lived on earth, and he did it because we haven’t kept any command of God and because he was sent into this world to save us. He suffered and died innocently. He was not only innocent of the sins of which the Jews accused him, but he was innocent of any sin. Throughout his earthly life he was battling Satan and winning by not sinning. He lived and died for us. “He too shared in their [our] humanity so that by his death he might destroy him who holds the power of death—that is, the devil—and free those who all their lives were held in slavery by their fear of death” (Hebrews 2:14,15).

上帝的儿子在这个世界出生时是无罪的，祂是一个和我们一样软弱而真实的人。祂经历过饥渴，祂感受过悲伤以及祂的敌人对祂的仇恨。祂有着和我们一样的情感，祂也感受过撒旦的攻击，尤其是当祂在旷野中，以及在祂的整个受难过程中受试探的时候。但是与那首先的亚当不同，祂并没有犯罪。祂过着世人未曾过的、唯一的、完美的生活，祂这样做是因为我们没有遵守上帝的任何命令，也是因为祂被派到这个世界上来是为要拯救我们。祂受苦受难，无罪地死去。祂不但没有犯犹太人告祂的罪，就是连任何的罪祂都没有犯。当祂在地上时，祂的整个生活就是在与撒旦作斗争，并且最终都以没有犯罪而得胜。祂为我们而生，为我们而死。“儿女既同有血肉之体，祂也照样亲自成了血肉之体。特要借着死，败坏那掌死权的，就是魔鬼。”（希伯来书 2:14,15）。

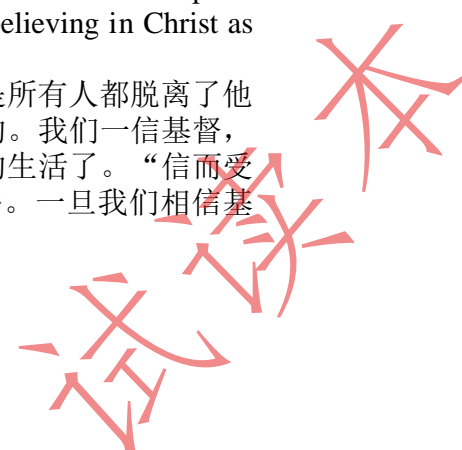
Christ Jesus came to free us from the stranglehold Satan had on us. He came as a human being. He lived as a human being. He was tempted as a human being. He died as a human being. He did the will of his Father as a human being. And he thereby destroyed the power of Satan.

基督耶稣来是要把我们从撒旦的捆绑中释放出来，叫我们得自由。祂是作为一个人而来的，祂过着正常人的生活，祂像人一样受到试探，祂是作为一个人而死的，祂是按着父的旨意作为一个人而行事的，因此祂就败坏了撒旦的权势。

Christ’s victory is ours
基督的胜利是我们的

Even though Christ has earned freedom from Satan’s power for all people, all people are not free from his control. Christ’s victory over Satan becomes ours only through faith in him. The moment we believed in Christ, Satan had no more claim over us; he could no longer completely control our lives. “Whoever believes and is baptized will be saved” (Mark 16:16) is not just a promise for the future. We are freed from Satan’s complete control over us as soon as we come to faith and as long as we live believing in Christ as our one and only Savior.

虽然基督已经为所有人从撒旦的权势中赢得了自由，但并不是所有人都脱离了他的辖制。只有藉著信靠基督，祂对于撒旦的得胜才能成为我们的。我们一信基督，撒旦就不能再向我们要求什么了，他就再也不能完全辖制我们的生活了。“信而受洗的必然得救”（马可福音 16:16），这并不只是对于未来的应许。一旦我们相信基



督，且只要信靠祂是我们唯一的救主而活着，我们就从撒但对我们完全的辖制中被释放出来，得了自由。

Satan's attacks

撒旦的攻击

But this does not mean that Satan and the other evil angels are not seeking us out. Quite the contrary. For our “enemy the devil prowls around like a roaring lion looking for someone to devour” (1 Peter 5:8). He is working day and night to bring us into his abominable kingdom.

但这并不意味着撒旦和其他的邪恶天使们从此不会再来找我们了。恰恰相反。因为我们的“仇敌魔鬼，如同吼叫的狮子，遍地游行，寻找可吞吃的人。”(彼得前书 5:8)。他夜以继日地工作，为要把我们带入他那可憎的国度。

Satan's primary objective is to destroy our trust in the true and living God. He knows that it is God's grace and the power of his Word that brought us to faith. He knows that it is only the gospel that keeps us in the true faith. And he also knows that true faith in God comes through hearing his Word. Separate a Christian from the Word of truth and you have separated him from his God and brought him into Satan's kingdom. And so he tempts us to reason: “It's not important that I attend church every time there is a service. I have some important things to take care of. I need the rest and relaxation. I can say a few prayers on my own that will be just as good.” Once we start skipping church services, the devil will work overtime to keep us from hearing God's Word. And once we begin the backsliding, we are on the way to unbelief and hell. There is no nice way to describe what can so easily happen to any one of us.

撒旦的主要目的是要破坏我们对这位又真又活的上帝的信心。他知道是上帝的恩典和祂话语的能力使我们有了信心，他知道只有福音才能使我们保持真正的信心，他也知道，对上帝真正的信心来自于聆听祂的话语。如果你把一个基督徒和真理的话语分开，你就是把他和他的上帝分开，把他带入撒旦的国度了。所以他引诱我们去这样想：“每次有礼拜的时候我去不去教会并不是那么重要，我有一些重要的事情要处理。我需要休息和放松。我可以自己做一些祷告，那样其实也不错。”一旦我们开始不去教会做礼拜，魔鬼就会加班加点地阻止我们听到上帝的话语。而一旦我们开始堕落，我们就在通往不信和地狱的路上了。这是多么容易会发生在我们中间的任何一个人身上啊，这也并不是什么美事儿。

And Satan knows our weak spots, which might include materialism. We may have good jobs, the best foods, comfortable homes, fine cars, and almost anything that hard work and some saving can bring us. We may take all of these things for granted and even be tempted to imagine that we deserve them. More and more we can easily forget that every good and perfect gift comes from our merciful God and that he is able to give all these things to us today and take them away tomorrow. If we would be impoverished tomorrow, are we prepared to say with Job: “The LORD gave and the LORD has taken away; may the name of the LORD be praised” (Job 1:21)?

撒旦知道我们的弱点，其中可能包括物质主义。我们可能有好工作、最好的食物、舒适的家、好车，以及几乎任何可以通过努力工作和花上一些积蓄就能获得的一些东西。我们可能认为所有这些事情都是理所当然的，甚至会受试探去认为这些都是我们应得的。我们可能会越来越容易忘记，每一份美好、完美的礼物都是从我们那位好施怜悯的上帝那里而来的。祂今天能够给我们所有这些东西，明天就可以把它们都取走了。如果我们明天就会一贫如洗，我们准备好了和约伯一起如此说吗：“赏赐的是耶和华，收取的也是耶和华。耶和华的名是应当称颂的” (约伯记 1:21)。

The story of Job is worth considering as we learn about Satan and his diabolical ways. Job was one of the richest men of his day, but he was a man who did not live for his wealth. The Lord was his dearest treasure. One day the Lord confronted Satan: “Have you considered my servant Job? There is no one on earth like him; he is blameless and upright,

a man who fears God and shuns evil” (Job 1:8). Job was righteous in the sight of God through faith in the promised Redeemer. To paraphrase Satan’s reply to God, “Sure, Job believes in you and loves you. You have given him everything. Take it away and he will curse you.” Then the Lord allowed Satan to take away everything Job had, even his children—everything, that is, except Job’s life. And what was Job’s response? He praised God. What would be our response if a similar disaster struck? By grace our response would prove that our God-given faith has truly overcome the world and its prince, Satan.

约伯的故事值得我们思考，与此同时我们也可以了解到撒旦和他邪恶的行径。约伯是他那个时代最富有的人之一，但他并不是为了他的财富而活着，主是他最宝贵的财富。有一天，耶和华问撒旦说，“你曾用心察看我的仆人约伯没有。地上再没有人像他完全正直，敬畏神，远离恶事”（约伯记 1:8）。约伯因信那位被应许的救赎主，在上帝面前就是个义人。而撒旦对于上帝的回答，我们可以简单概括如下：“当然，约伯相信你，也爱你。你给了他一切。你拿掉试试看，他必会咒诅你。”于是耶和华就任凭撒旦把约伯所拥有的一切都夺了去，甚至是他的儿女，除约伯的性命以外，都被夺去了。而约伯的回答是什么呢？祂赞美了上帝。如果类似的灾难发生在我们身上，我们会作何回应呢？靠着恩典，我们的回应会证明上帝所赐给我们的信心确实胜过了这个世界和这个世界的君王——撒旦。

Another weakness may be a strong sexual desire. Originally every sexual desire was holy. Our first parents were so innocent they walked around naked without any shame. But the sin they brought into the world corrupted their hearts and ours with sinful desires. And even though we have found forgiveness for such sins in Jesus, lust can easily still plague us. Today we have the visuals in magazines, on TV, and in the movies that are intended, yes, by Satan, to arouse lust in our hearts. The way someone dresses may arouse us. Or it may be the way another looks at us. All of these are Satan’s tools to lead us into sin and keep us there.

另一个弱点可能是强烈的性欲。最初，所有的性欲都是圣洁的。我们的第一代父母是如此的纯真，他们光着身子走来走去，并没有感到羞耻。只是他们带入这个世界的罪，叫他们的心和我们的心，都被罪欲所败坏了。虽然我们已经在耶稣里面得着了对于这些罪的赦免，但是色欲仍然能够轻而易举地纠缠着我们。今天，我们在杂志、电视和电影中所看到的画面，委实是撒旦想要用来唤起我们心中色欲的工具。别人的穿着，或者别人打量我们的方式都可能会引起我们的色欲。所有这些都是撒旦的工具，引诱我们去犯罪并陷在罪里。

Hatred can easily get the best of us. Some people’s personalities might turn us off. Or people may treat us “like dirt” and in many little ways let us know that they don’t like us. They may do us some terrible wrong, so that we are tempted to say in our hearts (with Satan himself whispering in our ear): “I will never forgive them for what they have done to me.” In the Lord’s Prayer we are asking God to forgive our sins because of what Christ has done for us, and we are moved by such love flowing daily from our God to forgive those who sin against us. Jesus reminds us there is no end to God’s forgiveness; neither should we place a limit on the number of times we forgive others their sins against us (Matthew 18:21-35).

仇恨可以轻松地击败我们。有些人的个性可能会让我们感到反感。或者有人可能会把我们当作“如草芥一般”，在很多细小的方面让我们知道他们并不喜欢我们。他们可能对我们做了一些很糟糕的坏事儿，以至于我们心里禁不住地说（同时撒旦自己在我们的耳边细语）：“我永远都不会饶恕他们对我所做之事。”在主祷文中，我们祈求上帝因着基督已为我们所成就的而饶恕我们的罪，并且我们每天都被从上帝而来的爱而感动，去饶恕那些得罪我们的人。耶稣提醒我们，上帝的饶恕是无止境的；因此我们也不应该在饶恕别人罪的次数加上任何限制（马太福音 18:21-35）。

Satan also wants to lead us into false belief. He wants us to do what he convinced Eve to do, namely, to doubt God’s Word. He raises the same question he asked Eve in the Garden: “Did God really say?” When you are listening to a faithful preacher and teacher

of God's Word, Satan wants you to challenge every truth you hear, especially those that are beyond your reason. Is God really triune? Am I really saved without any good works on my part? Do you mean God wants man to be the head of the woman? Do you think that all religions don't worship the same God? Aren't there many paths to heaven? Is it really only possible to worship God and be saved through Jesus Christ? Satan knows that it takes only one seed of doubt to plant unbelief.

撒旦还想把我们带入错误的信仰。他要我们去做他曾说服夏娃去做的事，就是去怀疑上帝的话语。他总是提出他在园子里问过夏娃的那个同样的问题：“上帝岂是真说？”当你在听一个忠心的传道人和传讲上帝话语的教师说话时，撒旦想要你挑战你所听到的每一个真理，特别是那些超越你理性的真理。上帝真的是三位一体吗？我真的是不靠任何善行而得救的吗？你的意思是上帝要男人做女人的头吗？你认为不是所有的宗教都在崇拜同一位上帝吗？通往天堂的道路不是很多吗？真的只有通过耶稣基督才能敬拜上帝以及得救吗？撒旦知道只要有一粒怀疑的种子，就能种下不信。

Satan will attack us where he knows we are most vulnerable. And he is relentless in his temptations. They come every moment of our lives, and they will not end until we die. Only then will we be free from his ferocious attacks.

撒旦会在他所知道的我们最脆弱的地方攻击我们，他会毫不留情地诱惑我们。这些诱惑每时每刻都会出现在我们的生命当中，直到我们死去的那刻才会结束。只有那时，我们才能完全摆脱他那些凶猛的攻击。

Our defense 我们的抵挡

But what can we do in the meantime? How can we ward off the deadly arrows of temptation the devil is shooting at us? What kind of defense do we have?

但在此期间我们能做些什么呢？我们怎样才能抵挡魔鬼向我们射出的致命的诱惑之箭呢？我们有什么样的抵挡措施呢？

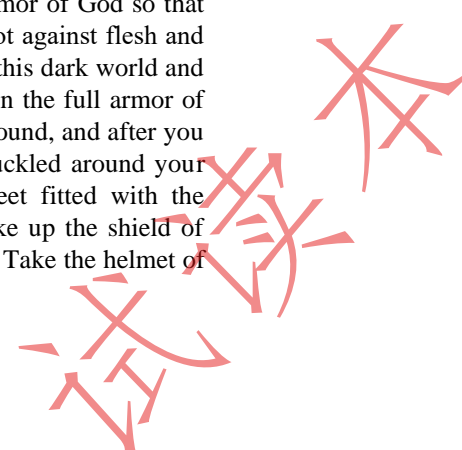
Jesus showed us the way. When he was tempted in the wilderness by Satan as he was beginning his ministry, he employed a weapon that he has now placed into the hands of each of his followers—the Word of God. Three times the devil attacked, and each time Jesus thrust him back with the words: “It is written.” Jesus was referring to what had been written in the Old Testament Scriptures. He overcame Satan's deception and lies with the Word of Truth. The father of lies cannot stand up against the truth. It beats him every time.

耶稣为我们指明了路。当祂传道之初在旷野受撒旦试探的时候，祂使用了一样武器，现在祂已经把这样武器放在了每个祂的跟随者手中，那就是上帝的话语。魔鬼三次攻击耶稣，耶稣都用“经上記着说”把他怼了回去。耶稣指的是写在旧约圣经里的话语。祂用真理的话语，胜过撒旦的欺骗和谎言。谎言之父是无法对抗真理的，而真理每次都能将之击溃。

The apostle Paul also directs us to the weapons of our warfare when he writes in Ephesians 6:10-18:

使徒保罗在以弗所书 6:10-18 中让我们看到我们打仗时所持有的武器，他这样写道：

Finally, be strong in the Lord and in his mighty power. Put on the full armor of God so that you can take your stand against the devil's schemes. For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the powers of this dark world and against the spiritual forces of evil in the heavenly realms. Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand. Stand firm then, with the belt of truth buckled around your waist, with the breastplate of righteousness in place, and with your feet fitted with the readiness that comes from the gospel of peace. In addition to all this, take up the shield of faith, with which you can extinguish all the flaming arrows of the evil one. Take the helmet of



salvation and the sword of the Spirit, which is the word of God. And pray in the Spirit on all occasions with all kinds of prayers and requests. With this in mind, be alert and always keep on praying for all the saints.

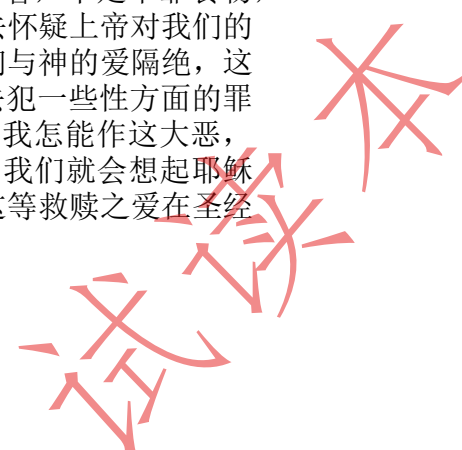
我还有未了的话，你们要靠着主，倚赖他的大能大力，作刚强的人。要穿戴神所赐的全副军装，就能抵挡魔鬼的诡计。因我们并不是与属血气的争战，乃是与那些执政的，掌权的，管辖这幽暗世界的，以及天空属灵气的恶魔争战。所以要拿起神所赐的全副军装，好在磨难的日子，抵挡仇敌，并且成就了一切，还能站立得住。所以要站稳了，用真理当作带子束腰，用公义当作护心镜遮胸。又用平安的福音，当作预备走路的鞋穿在脚上，此外又拿着信德当作藤牌，可以灭尽那恶者一切的火箭。并戴上救恩的头盔，拿着圣灵的宝剑，就是神的道。靠着圣灵，随时多方祷告祈求，并要在此儆醒不倦，为众圣徒祈求，

The picture is that of an ancient warrior; however, our battle is not physical but spiritual. In any battle the proper weapons are necessary to insure victory. We need to use all of the armor God has placed at our disposal, so that we can take our “stand against the devil’s schemes.” Note the list: “the belt of truth”—Christ and his Word are the truth; “the breastplate of righteousness”—Christ’s righteousness, a righteousness that is wholly acceptable to God, has become ours; “the gospel of peace”—peace with God is ours because God has freely forgiven our sin for Jesus’ sake; “the shield of faith”—our trust in God and his promises protects us from the deadly arrows of sin and error; “the helmet of salvation”—this protection is ours as God’s dear children and heirs of heaven; “the sword of the Spirit, which is the word of God”—this offensive weapon enables us to be “strong in the Lord,” “to stand [our] ground,” and to beat back Satan’s attacks.

这是一幅古代战士的画像；然而，我们的争战不是身体上的，而是属灵上的。在无论怎样的争战之中，合适的武器是为了保证胜利所必需的。我们需要穿戴上帝所赐的全副军装，这样我们才能“抵挡魔鬼的诡计”。请注意这份清单：“真理的带子”——基督和祂的话语就是真理；公义的护心镜，就是上帝全然悦纳的基督的义，成了我们的义；“平安的福音”——与上帝之间的平安是属于我们的，因为上帝因着耶稣的缘故，已经赦免了我们的罪；“信德的藤牌”——我们对上帝和祂的应许的信靠保护我们免受罪和谬误的致命之箭；“救恩的头盔”——我们既为上帝亲爱的儿女和天堂的后嗣，这保护就是给我们的；“圣灵之剑”，也就是上帝的话语，这一具有攻击性的武器可以使我们在“主里作刚强的人”，能“站立得住”，并能击退撒但的攻击。

Be assured there is a word from our God in the Holy Scriptures for every one of Satan’s temptations. When we are tempted to put too much stock in our worldly goods, the reminder comes: “Man does not live on bread alone, but on every word that comes from the mouth of God” (Matthew 4:4). When we are tempted to doubt God’s love for us, the Word comes to strengthen us that nothing “will be able to separate us from the love of God that is in Christ Jesus our Lord” (Romans 8:39). When we are tempted to commit some sexual sin, Joseph’s words to Potiphar’s wife come to mind: “How . . . could I do such a wicked thing and sin against God?” (Genesis 39:9). When we are tempted to hold a grudge, we are reminded of all that Jesus has done for us so that our slate of sin is wiped clean. And that redeeming love of Christ is found through-out the Bible.

请放心，对于撒但的每一个试探，圣经上都有我们上帝的话语可以予以回击。当我们被试探去过分看重我们的物质财富时，提醒就来了：“人活着，不是单靠食物，乃是靠神口里所出的一切话”（马太福音 4: 4）。当我们被试探去怀疑上帝对我们的爱的时候，祂的话语就这样来坚固我们，没有什么可以使“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 8:39）。当我们被试探去犯一些性方面的罪的时候，约瑟对波提乏的妻子所说的话浮现在我们的脑海里：“我怎能作这大恶，得罪神呢？”（创世纪 39:9）。当我们被试探对别人怀恨在心时，我们就会想起耶稣为我们所做的一切，祂使我们的罪状被涂抹净尽，并且基督的这等救赎之爱在圣经中是随处可见的。



Some have wondered why we place so much emphasis on the Bible in our preaching and teaching, why we encourage our children to memorize pertinent Bible passages and to become lifelong Bible students. The answer is simple—to keep us in the true faith, for the Word that we can quickly recall will be our defense when we are suddenly face to face with one of Satan’s temptations.

有些人想知道为什么我们在讲道和教导中如此强调圣经，为什么我们鼓励我们的孩子记住相关的圣经章节，并成为终身学习圣经的人。答案很简单，就是为要保守我们在真心里，为要当我们突然真实地面对撒但的诸多试探之一时，我们很快就能回想起来祂的话语，并成为我们的抵挡。

When I was confirmed, my parents gave me a leather-bound Bible. My father promised, “When you wear out this one, I will buy you another one.” He knew what would keep me in the faith; and he knew better than I did then the many temptations I would face. He wanted me to have the Word of God in my heart and the sword of the Spirit always at hand.

在我接受坚信礼时，我的父母给了我一本皮面装订本圣经。我父亲曾向我保证：“当这本被用破的时候，我会再给你买一本。”他知道是什么保守着我在信心之中；他比我更清楚我将面临的许多试探。他想要我把上帝的话语放在我的心里，把圣灵的宝剑时常握在手中。

To all of us this word of encouragement comes: “Submit yourselves, then, to God. Resist the devil, and he will flee from you” (James 4:7). Christ has secured our freedom from Satan by his redeeming work. Through faith in him we will not lose that freedom. Luther put it this way in his hymn “A Mighty Fortress Is Our God”:

我们都有这劝勉的话：“你们要顺服神，务要抵挡魔鬼，魔鬼就必离开你们逃跑了”（雅各书 4:7）。基督藉着救赎之工，已经将我们从撒但的辖制中释放了出来，使我们得了自由。藉着对他的信心，我们将不会失去这种自由。路德在他的赞美诗《上主是我坚固保障》中写道：

Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill;
They shall not overpow’r us.
This world’s prince may still
Scowl fierce as he will,
He can harm us none.
He’s judged; the deed is done!
One little word can fell him. (CW 201:3)
魔鬼虽然环绕我身，
向我尽量施侵凌，
我不惧怕，因神有旨，
真理定能因我胜，
幽暗之君虽猛，
不足令我心惊，
他怒我能忍受，
日后胜负必分，
主言必使他败奔。（CW 201:3）



Freedom for Service 服侍的自由

Service is important. Ask any successful businessman. Our own experiences with a variety of businesses tell us the same thing. We might get a good price, but if the service is bad, we will think twice before we go back to that store. Good service is worth a lot to us. I was reminded of that when my favorite chair broke. The mechanical part of it was still under warranty, so I called the store where I purchased it, and the person to whom I spoke stated that his store would fix it free of charge. I reminded him that the company that made the chair had a warranty on it. He replied, “Our store has a much better warranty than any manufacturer. We’ll be happy to fix it for you.” That’s the kind of store I like to do business with. That’s service.

服务是重要的，随便哪个成功的商人都会这么认为。我们在应付各样生意时所获得的经验，也告诉了我们同样的事情。我们可能会要到一个好价钱，但是如果服务不好的话，我们会再考虑考虑还要不要去那家店。好的服务对我们来说是非常有价值的，我了解到这一点是在我最喜欢的椅子坏了的时候。当时它的机械部分还在保修期内，所以我就打电话给了卖家，电话里的人说他的商店会对此进行免费维修，我提醒他制造这把椅子的公司有保修单，他回答说：“我们店的保修比任何厂家的都要好。我们很乐意为您修理。”这就是那种我喜欢和对方做生意的店家。这就是服务。

Called to serve 被召服侍

Jesus came to serve. On one occasion Jesus told his disciples: “I am among you as one who serves” (Luke 22:27). He served when he lived in obedience to his parents. He served when he went from town to town proclaiming his gospel of salvation. He served by providing food for people who were hungry. He served when he gave the blind sight and caused the deaf to hear. But what is most important, he served the whole human race when he laid down his life to remove the guilt of all sins. Jesus is serving us today as he pleads our case before the throne of our heavenly Father, asking God to forgive our sins. He is serving us by being with us at all times as he promised.

耶稣是为了服侍而来的。有一次，耶稣对门徒说：“我在你们中间，如同服侍人的”（路加福音 22:27）。当祂以顺服父母的方式生活时，祂在服侍。当祂从一个城跑到另一个城，宣讲祂拯救人类的福音时，祂在服侍。当祂为饥饿的人提供食物时，祂在服侍。当祂使瞎子可以看见，聋子可以听见时，祂在服侍。但最重要的是，当祂为了除去世人罪孽而舍弃祂的生命时，祂服侍了整个全人类。今天，当耶稣在我们天父的宝座前为我们的事情祷告，请求上帝赦免我们的罪时，祂仍然在服侍我们。正如祂所应许的，无论何时祂都与我们同在，并藉此来服侍我们。

We too are called to serve. “Serve the Lord with fear” (Psalm 2:11), the psalmist encourages us. He is not speaking of the slavish kind of service that comes from fear of punishment. Rather, this fear accompanies faith, and that kind of fear has a high regard for the living God and his Word. While we are saved by faith alone, faith in Christ is never alone. Faith is always accompanied by loving service.

我们也被呼召去服侍。“当存畏惧事奉耶和华”（诗篇 2:11），诗篇作者如此鼓励我们。他说的不是那种因害怕惩罚而作出的带有奴性的服侍。相反，这种畏惧伴随

着信心，并带着对永生的上帝和祂话语的高度崇敬。我们得救是单独因着信，但是对基督的信却不会单独存在，信心总是伴随着爱的服侍。

Eager to serve 渴望服侍

If we have been called to serve, why then are we not always eager to serve our Lord? It's because our sluggish and sinful nature so often gets in the way. That is why the husband does not always serve his wife the way he should, nor the children their parents, nor the employee the employer.

我们既然蒙召去服侍，为什么我们不总是渴望去服侍我们的主呢？这是因为我们的懒惰和罪性经常妨碍着我们。这就是为什么丈夫不总是以他该有的方式服侍妻子，孩子不总是他们该有的方式服侍父母，雇员也不总是他该有的方式去服侍雇主。

In one of his Christmas sermons, Luther had this to say, "There are many of you in this congregation who think to yourselves: 'If only I had been there [in Bethlehem when Jesus was born]! How quick I would have been to help the baby! I would have washed his linen. How happy I would have been to go with the shepherds to see the Lord lying in the manger!' Yes, you would! You say that because you know how great Christ is, but if you had been there at that time, you would have done no better than the people of Bethlehem. . . . Why don't you do it now? You have Christ in your neighbor. You ought to serve him, for what you do for your neighbor in need you do to the Lord Christ himself."⁶

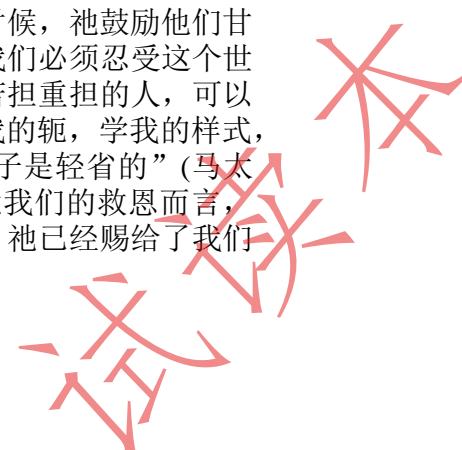
在路德的一次圣诞布道中，他这样说道：“这个教会里的许多人心里自己这样想：‘要是耶稣出生时我在伯利恒就好了！我要是能帮忙为这个婴孩做些什么，我的手脚会有多利索啊！我会给祂洗衣服。如果我能和牧羊人一起去看躺在马槽里的主，那会有多幸福啊！’是的，你也许会的！你这样说，是因为你知道基督是何等的伟大，但是，如果你在那时那地的话，并不见得你就会做得比伯利恒的人更好…你为什么不在现在就做呢？基督就在你的邻舍之中。你们应当服侍他，因为你们服侍身处困境的邻舍，就是服侍主基督祂自己了。”⁶

We can all use such admonishment and encouragement. At such times we need especially to recall God's grace in Christ. Christ's love for us makes us eager to serve him and our fellowman, and he wants ours to be a willing service.

我们都可以使用这样的劝勉和鼓励，而在这样的时刻，我们尤其需要想起上帝在基督里的恩典。基督对我们的爱使我们渴望服侍祂和我们的邻舍，祂想要我们的服侍是一种甘心乐意的服侍。

Jesus encourages willing service when he invites all of his followers to take up their crosses and follow him. He has warned us that we will have to suffer this world's scorn and hatred because we confess our faith in him. But he also entreats us: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light" (Matthew 11:28-30). Jesus does not want us to struggle under the burden of law and sin. As far as our salvation is concerned, Christ has removed the demands and curses of the law. He has given rest for our souls by forgiving our sinful past. He wants us to know and feel that our service for him is "easy" and not a heavy burden.

当耶稣邀请祂所有的跟随者来背起他们的十字架并跟随祂的时候，祂鼓励他们甘心乐意地服侍。祂警告我们，因着我们承认我们对祂的信仰，我们必须忍受这个世界的嘲笑和仇恨。然而与此同时祂又诚恳地邀请我们，“凡劳苦担重担的人，可以到我这里来，我就使你们得安息。我心里柔和谦卑，你们当负我的轭，学我的样式，这样，你们心里就必得享安息。因为我的轭是容易的，我的担子是轻省的”（马太福音 11:28-30）。耶稣不希望我们在律法和罪的重担下挣扎，就我们的救恩而言，基督已经除去了律法的要求和咒诅，藉着赦免我们有罪的过往，祂已经赐给了我们



的灵魂安息。祂想让我们知道也感受到我们为祂的服侍是“容易的”，而不是一种重担。

Man-made rules for service

人做的服侍规则

What kind of service are we talking about? We might be tempted to wait for some instruction from the church and do it simply because the church says it's the right thing to do. But if the leaders in the church are not thoroughly committed to the Word of God, we can easily be misled into doing service that is not pleasing to God.

我们说的是怎样的服侍呢？我们可能会受试探去等待教会指示我们要去做的事情，而我们做某件事情也只是因为教会说这样做是正确的。但是，如果教会的领袖没有完全忠于上帝的话语，我们就很容易被误导去做不讨祂喜悦的服侍。

For example, today the ecumenical movement has a great deal of appeal. By that we mean church leaders who do not take doctrinal differences seriously and instead promote a kind of unity with anyone who calls himself a Christian. They might say that there is no greater service we could do for God than to unite with other Christians. And we could easily reason that it does not matter with whom we worship, for we all honor the same God. In other words, it could seem right for us to participate in a fellowship that tolerates false teaching. But this is hardly the kind of activity God encourages when he warns us to beware of false prophets and to avoid those who cause divisions in the church by the errors they teach (Matthew 7:15; Romans 16:17). Such service is man-made and not God-directed.

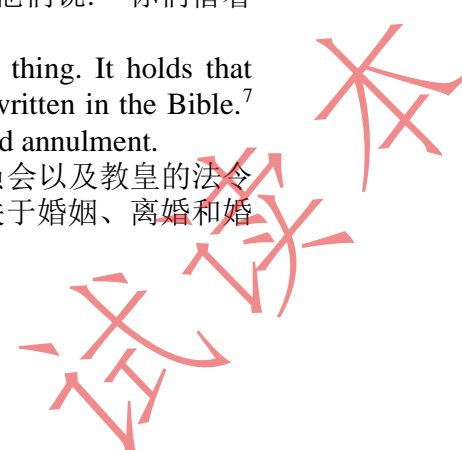
例如，今天的普世运动相当有吸引力。说到这个普世运动，我们指的是一些教会领袖把教义上的分歧并不当回事，而与任何自称为基督徒的人建立某种合一。他们可能会说，我们能为上帝做的最大的事情莫过于和其他的基督徒联合。然后我们可以很容易地辩称说，我们和谁在一起敬拜并不重要，因为我们都尊崇同一位上帝。换句话说，对我们来说，参加一个容忍假教导的团契，看起来似乎是没什么问题的。但这根本不是上帝鼓励我们要去从事的活动，祂警告我们要防备假先知，要躲避那些因他们错误的教导而造成教会分裂的人(马太福音 7:15; 罗马书 16: 17)。这样的服侍是人做的，并不是上帝所引导的。

Self-chosen works can easily lead to self-righteousness. The Pharisees of Jesus' day are good examples of what can happen to those who fail to heed the warning of God: "Do not add to what I command you" (Deuteronomy 4:2). They wanted to be on a little higher level than the run-of-the-mill Jew. So they tried to do more than what God had commanded in his law. In time their oral traditions and rules were placed on a par with God's law. Worse, they eventually considered their traditions more important than God's commandments. Jesus condemned such self-chosen service when he said to them, "You nullify the word of God for the sake of your tradition" (Matthew 15:6).

自我选择的事工很容易导致自以为义。耶稣时代的法利赛人就是很好的例子，上帝的警告的是：“我所吩咐你的，你不可加添”（申命记 4：2），但是他们没有留心这一警告，因此就有了相应的后果。他们想比普通的犹太人更高级一些，因此他们试图做得比上帝在律法上所吩咐的还要多。随着时间的推移，他们的口头传统和规则被置于和上帝的律法同等的地位。更糟糕的是，最后他们认为他们的传统比上帝的命令更为重要。耶稣将这种自我选择的服侍定为有罪，祂对他们说：“你们借着遗传，废了神的诫命”（马太福音 15:6）。

Over the years, the Roman Catholic Church has done the same thing. It holds that edicts of its church councils and the pope are as valid as anything written in the Bible.⁷ For example, it has set its own rules concerning marriage, divorce, and annulment.

多年来，罗马天主教也做着同样的事情。它认为它的教会委员会以及教皇的法令和圣经中所写的任何东西一样有效。⁷ 例如，它制定了自己的关于婚姻、离婚和婚姻无效的规则。



The Mormons have also set up a complicated set of rules for those who join the Mormon church. For example, they have labeled the drinking of tea and coffee and alcoholic beverages a sin.⁸

摩门教徒也为那些加入摩门教的人制定了一系列复杂的规则。例如，他们在喝茶、咖啡和含酒精的饮料这类事上贴了标签，定为有罪。⁸

We could cite many other churches that make up their own rules and regulations for their members to follow, as if such rules were God's will and command. In each case the church body places its members under its man-made laws. Its followers are led to believe that obeying the church's rules will make them right with God. Jesus condemns such churches when he says, "Their teachings are but rules taught by men" (Matthew 15:9). Christ has freed us from all such human regulations, as the apostle Paul shows us: "Since you died with Christ to the basic principles of this world, why, as though you still belonged to it, do you submit to its rules: 'Do not handle! Do not taste! Do not touch!'" These are all destined to perish with use, because they are based on human commands and teachings" (Colossians 2:20-22).

我们可以列出许多其他的教会，他们也都制定了自己的规则和条例，让他们的成员遵守，就好像这些规则是上帝的旨意和命令似的。情况虽然各有不同，但他们的教会团体都将其他成员置于了人做的律法之下。这导致它的追随者们相信：遵守教会的规则将使他们在上帝得称为义。耶稣定了这类教会的罪，他说：“他们将人的吩咐，当作道理教导人”（马太福音 15:9）。基督已经把我们从此一切的人的规条中释放出来，叫我们得了自由，正如使徒保罗所告诉我们的：“你们若是与基督同死，脱离了世上的小学，为什么仍像在世俗中活着，服从那不可拿，不可尝，不可摸，等类的规条呢？这都是照人所吩咐所教导的。说到这一切正用的时候就都败坏了。”（歌罗西书 2:20-22）。

God's guidelines for service

上帝对服侍的指引

It is no wonder, then, that many are easily confused about what kind of service is pleasing to God. While God does not spell out everything we should do in our Christian lives, he certainly has given us some important guidelines. We call a summary of these guidelines the Ten Commandments. From them we learn what kind of service is pleasing to God. Some examples follow.

难怪许多人很容易弄不清什么样的服侍是上帝所喜悦的。不过，虽然上帝没有一五一十地说明我们应该要在基督徒的生活中所做的每一件事，但祂确实给了我们一些重要的指引，我们称之为“十诫”。从这些命令之中我们可以了解什么样的服侍是上帝所喜悦的。下面举一些例子。

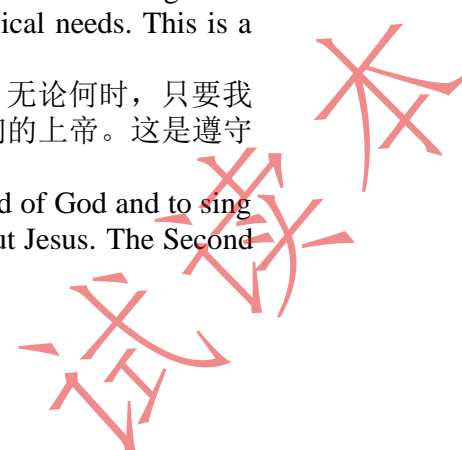
We know how happy we are when our children respect us and all those whom God has placed over them. Such an attitude and obedience is pleasing to God. Children are performing an important service for God when they live in accordance with the Fourth Commandment.

我们知道，当我们的孩子尊重我们，以及顺服所有那些上帝放在他们之上（对他们有权柄）的人，我们是多么地高兴。这样的态度和顺服是上帝所喜悦的。当孩子们按照第四条诫命生活时，他们是在为上帝做一项重要的服侍。

As Jesus reminds us, the poor are always with us (Mark 14:7). We are serving them and our God whenever we are willing and able to relieve their physical needs. This is a vital part of obeying the Fifth Commandment.

正如耶稣提醒我们的，穷人总是与我们同在（马可福音 14:7）。无论何时，只要我们愿意并能够救济他们的物质需要，我们就是在服侍他们和我们的上帝。这是遵守第五诫命的一个重要部分。

We not only come together in our church services to hear the Word of God and to sing his praises, but we also glorify his name by witnessing to others about Jesus. The Second



and Third Commandments guide us in such service. The more we read the Ten Commandments with Luther's Bible-based explanations in our catechism, the more we realize how much they are able to guide us in our everyday living. In his Word, God has declared us free so that we may live a life of service for him and our neighbor. And in that same Word, he gives us the guidelines for godly living.

我们不仅一起来到我们的教会聚会，聆听上帝的话语，歌唱赞美祂，我们还通过向别人对耶稣作见证来荣耀祂的名。第二和第三诫命就在这些方面该如何服侍给了我们指引。关于路德对于十诫基于圣经的问答解析，我们读得越多，就越会意识到十诫对于我们日常生活的指引作用。上帝在祂的话语中已经宣告了我们是自由的，这就使得我们可以过一种为了祂和我们的邻舍而服侍的生活。而在这同样的话语之中，祂也给了我们如何敬虔度日的指引。

We need these guidelines that God has given us in the Ten Commandments. Even though he has written his law into our hearts, we still cannot always distinguish right from wrong because we have a sinful nature. As a result, something that we may think is all right is all wrong. And even some things we might consider wrong may not be contrary to God's will.

我们需要上帝在十诫中给我们的指引。虽然上帝已经将祂的律法写在了我们的心里，但因着我们的罪性，我们仍然不总是能分清是非。因此，有些也许我们认为完全正确的事情，却可能是完全错误的。而即使有些我们认为是错误的事情，也未必违背上帝的旨意。

A pastor who had returned to the parish ministry after many years of teaching in a synodical worker-training school was asked what he found different in the ministry in a congregation today. Without hesitation he replied, "Young people living together outside of marriage." Because the practice has become so widespread in the world, and even is considered simply another way of life by many, these young Christians did not think it was a sin against the Sixth Commandment. They had forgotten or did not want to remember what they had learned from the Bible concerning the leading of a "pure and decent life in words and actions." They were in great peril because they were abandoning the Christian faith and life.

一位牧师在一所总会下开办的同工培训学校任教多年后，回到教区事工，有人向他问到今天的教会事工之中和从前的不同之处。他毫不犹豫地回答说：“年轻人婚外同居。”因为这种做法在全世界是如此地普遍，甚至被许多人认为是另一种生活方式，这些年轻的基督徒并不认为这是违反第六诫命的罪。他们已经忘了，或者不愿想起他们曾经从圣经中所学到的关于“在言语和行为上过一种纯洁、得体的生活”这样的教导。他们这样子极其危险，因为他们正在抛弃基督徒的信仰和生命。

We can make moral decisions too easily on the basis of our reason, instead of asking the question, "What does God's Word say?" For example, our communities have certain regulations, especially if we are planning to build. The building codes are there for our good, but in some cases they may seem unreasonable. Some of them could easily be ignored, and nobody would know the difference. Not to abide by the codes may seem to be a minor infraction, but it is still in violation of the laws of man and of God, who has instructed us to submit ourselves "to the governing authorities" (Romans 13:1).

我们可以很容易地在理性的基础上做出道德上的决定，而不是去问这样一个问题：“上帝的话语说了什么？”例如，我们的社区有一定的规章制度，尤其是对于当我们要计划建造什么的时候。建筑规范是为了我们的好处，但是在某些情况下，它们看起来好像不太合理。其中有一些规范很容易会被忽略，也没有人会知道其中的差别。不遵守这些规范似乎是一种轻微的违法行为，但它还是违背了人和上帝的律法，因上帝曾指示我们当“顺服掌权者”（罗马书 13:1）。

The moral decay of the world is all around us. And the ungodly and the unbelieving do not care what the Bible says. The world is intent on doing as it pleases. And the worldly person's sinful lifestyle can easily begin to rub off on us. What we hear others saying

tends to dull our consciences. For example, so much profanity is all around us that it may hardly bother us that such words are a sin against the Second Commandment. What at one time seemed to be disgraceful no longer shocks us. For that reason we need God's law, both as a mirror for our sins and as a guide for our living. Only then will our lives of service be pleasing to the God who has freed us.

这个世界的道德败坏就存在于我们的周围。不敬畏神和不信的人，并不在乎圣经说了些什么，这个世界一心只想要做它想要做的事。世人罪恶的生活方式很容易就会影响到我们。我们听到别人所说的话往往会使我们的良心麻木。例如，如此多的亵渎上帝的话语在我们的耳边环绕，并且，这些话几乎都不会困扰到我们，以至于让我们觉得我们没有在违背第二诫命。曾经看起来可耻的事情，如今已不再让我们感到稀奇了。因此，我们需要上帝的律法，它既是一面反射我们罪的镜子，也是我们生活的指引。只有这样，我们服侍的生活才能讨那位释放我们、使我们得自由的上帝的喜悦。

Service in the church

在教会中的服侍

What kind of service can we perform for our gracious Lord? Our faith in Christ has prompted us to seek others who share our faith. We join together in a congregation to worship and serve God. In the church we have pastors and teachers and missionaries who have dedicated themselves to full-time service to the Lord. But the church is made up of many members, all contributing to the well-being of Christ's kingdom. The congregation selects a variety of people to assume certain responsibilities—duties, if you will—that enable it to function efficiently. If you would list every person who is serving in some capacity in the church, you would probably be amazed at how many members are voluntarily dedicating hours of service to the Lord.

我们能为恩慈的主做什么样的服侍呢？我们对基督的信心促使我们去寻找与我们信仰相同的人。我们聚集在一起敬拜和服侍上帝。在教会中，我们有牧师、教师和宣教士，他们把自己奉献给主，去做全职服侍。但教会是由许多成员构成的，他们都在为基督的国的福祉做出贡献。教会选出各种各样的人来承担一定的责任，或者说职务（如果你愿意这样定义的话），来使得教会能够有效地运作。如果你列出每一个在教会中以某种职分在服侍的人的话，你可能会惊讶于有多少人是在自愿地奉献他们的时间来服侍主的。

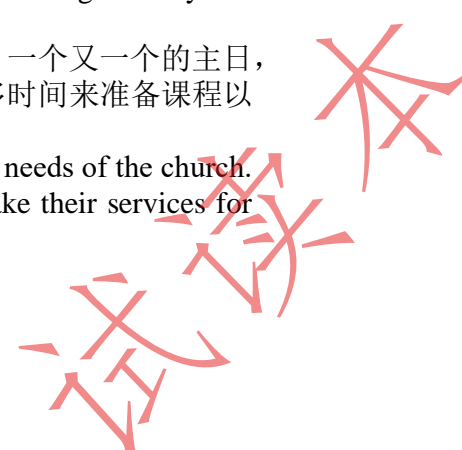
For example, the church council is usually made up of some of the most dedicated men in the congregation. They spend many hours of their time in meetings and assigned duties. The treasurer probably puts in as much time as anyone, yet his work goes largely unnoticed by most members. But he performs a valuable service to the congregation by paying the bills and reporting the financial status of the congregation.

例如，教会的执事会通常是由教会中最乐意奉献自己的人组成的。他们会在各种会议和分配任务的事上花上不少时间。管财务的可能会和其他人一样投入了大量的时间，然而他所做的事却会在很大程度上被大多数的成员所忽视。但是他所做的支付各类账单和报告教会的财务状况这些事，对于教会来说都是有价值的服侍。

As another example, the Sunday school teachers perform an important ministry in the congregation. Sunday after Sunday they instruct Christ's lambs in the saving truths of his Word. They spend many hours preparing their lessons and attending meetings so they can nourish the souls entrusted to their care.

再举一个例子，主日学校的教师在教会中扮演着重要的角色。一个又一个的主日，他们用基督话语中救恩的真理教导着祂的小羊们。他们花了很多时间来准备课程以及参加会议，为的是可以滋养那些被托付给他们照顾的灵魂。

In addition, ladies' groups may be devoted to some of the physical needs of the church. Again, most of us are un-aware of all they are doing and perhaps take their services for



granted. They are often just as dedicated as the women who were hurrying to Jesus' tomb early on Easter morning to care for the body of their Lord.

此外，姐妹小组可能会致力于教会的一些物质需要。同样，我们大多数人没有意识到她们所做的一切，而且可能会认为她们的服侍是理所当然的。她们常常和那些在复活节一大早就奔向耶稣的坟墓、为要照料她们主的身体的妇女一样，愿意奉献自己。

One of the most important and difficult tasks in the congregation is trying to reach the backsliders. They are people who are spiritually starving themselves to death. They rarely attend the worship services to hear the Word of God. They have despised the reception of the Lord's Supper for an extended period of time. And they desperately need admonition and encouragement. Very often when the pastor talks to them about their neglect of the means of grace, they will say, "Yes, I know, pastor. I will try to be there." And maybe they will be, for a time. But then many of them slide back into their bad habit of neglecting to hear God's Word. In such cases the elders play a vital role in assisting the pastor. They spend many an evening calling on delinquent members. Sometimes they are able to reach people with evangelical admonition when the pastor has had little success. Jesus said, "There is rejoicing in the presence of the angels of God over one sinner who repents" (Luke 15:10). Those who have been freed by Christ are God's instruments in freeing others from their sins.

教会中最重要和最艰难的任务之一，就是试图去接触一些“倒退者”。他们是在属灵上快要把自己给饿死的人，他们鲜少来参加礼拜听上帝的话语，他们很长一段时间以来都在藐视圣餐，他们迫切需要劝诫和鼓励。很多时候，当牧师跟他们谈到他们忽视了施恩具时，他们会说：“是的，我知道，牧师。我会尽力去（教会）的。”也许他们确实会去的，不过只是去一段时间而已，然而他们当中许多人又会倒退到他们忽视上帝话语的坏习惯中。在这种情况下，长老们在协助牧师方面起着至关重要的作用，多少夜晚他们前去探望那些懈怠的会友们。有时，当牧师的工作成效并不显著时，他们却可以用福音的劝诫去触及他人。耶稣说：“一个罪人悔改，在神的使者面前，也是这样为他欢喜”（路加福音 15:10）。那些被基督释放得自由的人，是被上帝使用要叫别人也从罪中被释放得自由的器皿。

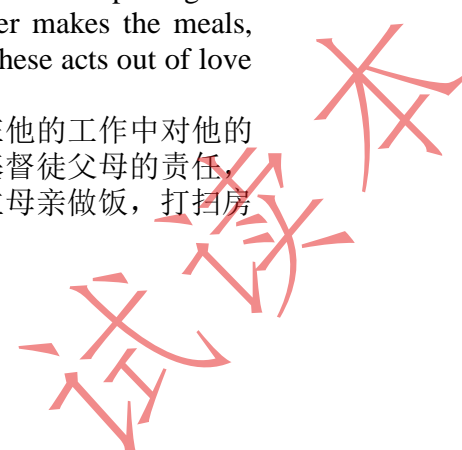
Life of service 服侍的生活

But we should not imagine that service to God is performed only by serving in some capacity in the church. God wants our entire life to be one of service. Luther reminds us in his explanation of the Second Article of the Apostles' Creed that Christ has redeemed us when we were lost and condemned, so that we may "live under him in his kingdom, and serve him in everlasting righteousness, innocence and blessedness."

但是，我们不应该认为对上帝的服侍仅仅是通过在教会中以某种身份的服侍来实现的。上帝要我们的一生都成为一个服侍的人。路德在他对使徒信经第二段的解释中提醒我们，基督在我们迷失和被定罪的时候救赎了我们，使我们可以“住在祂所掌管的国度里，并且凭着永远的公义、清洁和福乐来侍奉祂。”

As Christians we serve our Lord in the most ordinary ways: a person is faithful in his work for his employer, and an employer is considerate of his employees; a father carries out his responsibilities as a Christian parent, properly guiding and disciplining his children and showing love and consideration for his wife; a mother makes the meals, cleans the house, and washes the clothes. When Christians do all of these acts out of love for their Savior, they are truly serving God.

作为基督徒，我们以最普通的方式服侍着我们的主：一个人在他的工作中对他的雇主忠心，一个雇主对他的雇员体贴周到；一位父亲履行作为基督徒父母的责任，正确地引导和管教他的孩子，对他的妻子表现出爱与关心；一位母亲做饭，打扫房



间，洗衣服。当基督徒出于对救主的爱而去做所有这些事时，他们就是在真正地服侍上帝。

Motivation for service

服侍的动机

Motivation has much to do with the kind of service we perform. Doing the right thing for the right reason pleases God. Doing what seems to be right for the wrong reason is sin. Cain and Abel are good examples of how important motivation is. Both offered sacrifices to God. Abel did this in faith, trusting in God's gracious promise of a Savior. "By faith Abel offered God a better sacrifice than Cain did. By faith he was commended as a righteous man, when God spoke well of his offerings. And by faith he still speaks, even though he is dead" (Hebrews 11:4). Abel's sacrifice expressed his love for God, who loved him. Cain's heart lacked faith; his heart was filled with hatred and jealousy. His sacrifices were unacceptable to God.

我们的动机与我们所做的服侍息息相关。以正确的理由做正确的事，是上帝所喜悦的。以错误的理由做看似正确的事，是罪。该隐和亚伯是说明动机重要性的好例子。他们都向上帝献了祭，然而亚伯是因着信献了祭，他信靠上帝关于救主恩慈的应许。“亚伯因着信献祭与神，比该隐所献的更美，因此便得了称义的见证，就是神指他礼物作的见证。他虽然死了，却因这信仍旧说话”（希伯来书 11:4）。亚伯的献祭表达了他对于那位爱他的上帝之爱，而该隐的内心却缺乏信心；他的心里充满了仇恨和嫉妒，他的献祭上帝并不接受。

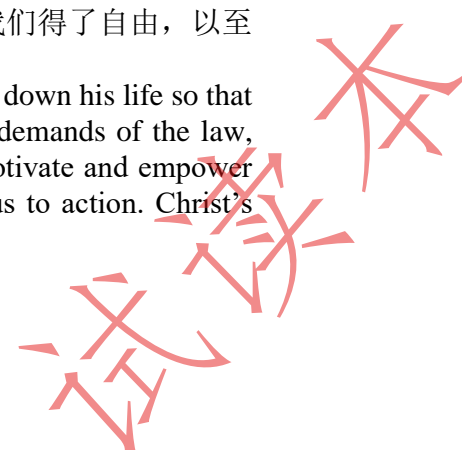
Why do we do what we do? Maybe we get personal satisfaction out of a job well done. Maybe we like to receive a pat on the back every now and then. Or it could be that we like the financial rewards that hard work brings. What we mentioned so far will not score points with God. So easily our actions can be selfish and self-serving. Therefore, we want to be certain that our motivations are God-pleasing.

我们到底是为了什么才去做我们手头所做的那些事情呢？也许我们能从一份自己干得不错的工作中获得个人满足感，也许我们喜欢时不时地得到别人的鼓励，又或者也许我们喜欢努力工作带来的经济回报。以上所提到的这些，都不能让我们博得上帝的好感。我们的行为是如此容易地就会变得自私，以及专为我们自己服侍。因此，我们想要确定我们的动机是上帝所喜悦的。

The apostle Paul is speaking of the motivation that should characterize our Christian life when he writes, "Christ's love compels us" (2 Corinthians 5:14). No one has shown us greater love than Christ. No one gave us everything the way he did. With his words and redemptive deeds he has assured us of our eternal destiny. Through Christ we know who we are and where we are going. And today we know what we want to do—live a life of service for him. "He died for all, that those who live should no longer live for themselves but for him who died for them and was raised again" (2 Corinthians 5:15). Truly, Christ freed us for service.

使徒保罗在谈到那彰显我们基督徒生活的动机时，他写到，“基督的爱激励我们”（哥林多后书 5:14）。没有人比基督更爱我们。没有人像祂那样把一切都赐给了我们。祂用祂的话语和救赎之工，向我们确保了我们的永恒的命运。藉着基督，我们知道了我们自己是谁，我们要往哪里去。并且今天，我们知道我们所要做的事情，就是为了祂过一个服侍的生活。“祂替众人死，是叫那些活着的人，不再为自己活，乃为替他们死而复活的主活”（哥林多后书 5:15）。基督释放我们使我们得了自由，以至于我们可以服侍祂，这是真真切切的。

God has not given his Son to be our Savior, and Christ has not laid down his life so that we can sit on our hands and do nothing. He has freed us from the demands of the law, from the punishment for sin, and from Satan's power in order to motivate and empower us. Now we want to serve him, and this God-given desire moves us to action. Christ's love for us makes ours a joyful service.



上帝并不是把祂的儿子赐给我们作救主，基督也并不是把祂的生命舍去，好叫我们可以游手好闲、无所事事。祂把我们律法的要求、罪的刑罚，以及撒但的权势中释放出来，叫我们得了自由，是为要激励我们，并加给我们力量。现在我们要服侍祂，这种上帝所赐给我们的渴望驱使我们行动。基督对我们的爱使我们的服侍成为喜乐的服务。

Motivation, like faith, is hidden in the recesses of the human heart. And only God knows for sure why people act the way they do.

动机和信心一样，藏在人的内心深处，而只有上帝确知人们所行之事背后的原因为何。

For the glory of God

为了上帝的荣耀

When Jesus encouraged us to let our “light shine before men, that they may see [our] good deeds and praise [our] Father in heaven” (Matthew 5:16), he was not speaking of some extraordinary service we should perform, but simple, everyday Christian living. That will be enough to cause others to praise our heavenly Father.

当耶稣鼓励我们要让我们的“光也当这样照在人前，叫他们看见（我们的）好行为，便将荣耀归给（我们）在天上的父”（马太福音 5:16），祂并不是在说我们要做什么非凡之事，而是在说一种简单的、基督徒的日常生活。而这就已经足够促使别人将荣耀归给我们在天上的父了。

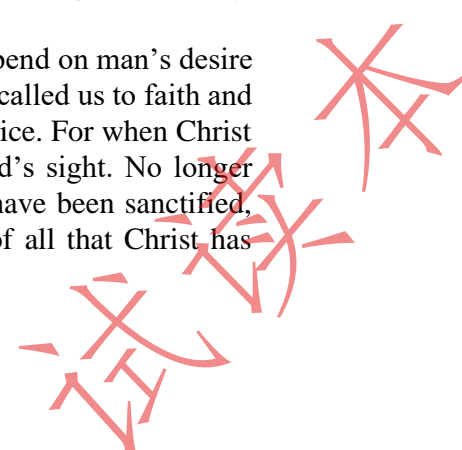
We should not do what we do for own glory. Self-glory is a product of the sinful flesh. But our purpose in life is that God and his grace be praised. That means even in the most ordinary things of life. “Whether you eat or drink or whatever you do, do it all for the glory of God” (1 Co-rin-thians 10:31). When we are tempted to be proud of our accomplishments, the Bible reminds us, “It is God who works in you to will and to act according to his good purpose” (Philippians 2:13).

我们不应该为了自己的荣耀而去行我们所行之事。自我荣耀是罪性的产物，而我们生活的目的是叫上帝和祂的恩典得着荣耀。这就意味着即便是生活中最普通的事情也要如此，“你们或吃或喝，无论作什么，都要为荣耀神而行”（哥林多前书 10:31）。当我们被试探要为自己的成就而骄傲时，圣经提醒我们，“你们立志行事，都是神在你们心里运行，为要成就他的美意”（腓立比书 2:13）。

Sin has so permeated our being that nothing we do can be perfect, even when we consciously perform some service for God. The most faithful servants in Christ’s church realize that they still have a sinful flesh that daily gives them trouble. We are able to identify with the words of Paul, “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). Yes, it is a constant struggle with our sinful flesh to serve Christ faithfully. Even our best service to God is marred by sin.

罪已经如此严重地渗透到了我们的生命之中，以至于我们所做的任何事都不可能是完美的，即便是在我们有意识地为上帝做一些事情的时候，也是如此。那些基督的教会中最忠心的仆人们，都会意识到他们还是携带着每天给他们制造麻烦的罪性。我们都可以认同保罗的话：“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。我所不愿意的恶，我倒去作”（罗马书 7:18,19）。是的，为要忠心地服侍基督，与我们罪性之间的挣扎一定是持续不断的，因为即使我们对上帝最好的服侍也被罪给玷污了。

How, then, can God accept any of our service? “It does not . . . depend on man’s desire or effort, but on God’s mercy” (Romans 9:16). By his grace God has called us to faith and to ministry. By his grace he keeps us in the faith and accepts our service. For when Christ cleansed us of all our sins, he enabled us to stand righteous in God’s sight. No longer does God see our deeds of love as filled with imperfections. They have been sanctified, made holy by him whose name is holy, the Holy Spirit. Because of all that Christ has



done, God no longer sees the blotches of sins on our service. In fact, our deeds of love are now so pure that they will accompany us into eternity. “Blessed are the dead who die in the Lord from now on. . . . they will rest from their labor, for their deeds will follow them” (Revelation 14:13).

但是如果这样的话，上帝又怎么会接纳我们的各样服侍呢？“这不在乎那定意的，也不在乎那奔跑的，只在乎发怜悯的神”（罗马书 9:16）。因着上帝的恩典，祂呼召我们相信祂并服侍祂。因着祂的恩典，祂保守我们在信心之中，并接纳我们的服侍。因为当基督洗净我们一切的罪时，祂使我们得以站立在上帝面前，并且在祂的眼中被看为义，祂不再将我们那些爱的行为看作充满缺陷的。这些行为已经得以成圣了，而使它们成圣的，就是那名为圣洁的圣灵。因着基督所做的一切，上帝不再在我们的服侍之中看到罪的污渍。事实上，我们爱的行为现在是如此地纯洁，以至于它们将陪伴我们进入到永恒之中。“从今以后，在主里死了的人有福了……他们息了自己的劳苦，作工的果效也随着他们”（启示录 14:13）。

Freedom in the Church 教会中的自由

Some people would challenge that statement, “freedom in the church.” “There is no freedom in a church,” they say. They view the church as an institution that burdens people with all kinds of rules and regulations. In fact, some unbelievers would never join a church because they think in so doing they would lose their freedom. One teenager candidly told a missionary that he did not want to be instructed and baptized because then he would have to stop having sexual relations with his girlfriend.

有些人会挑战“教会中的自由”这一说法。他们说：“教会中没有自由。”他们认为教会是一个用各式各样的规章制度来压迫人的机构。事实上，有一些非信徒永远不会加入教会，因为他们认为他们要是真这样做了，他们就会失去他们的自由。一名青少年坦率地告诉一位宣教士说，他不想接受教导和洗礼，因为那样做的话，他就必须要停止和女朋友之间的性关系。

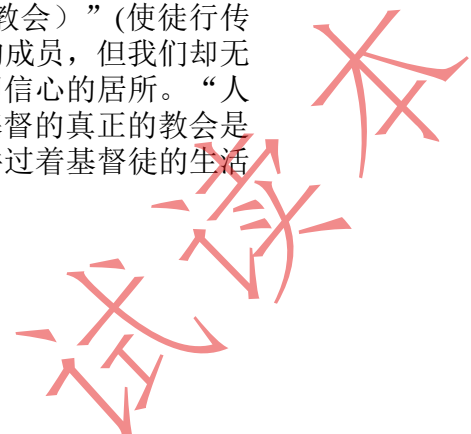
The church 教会

Before we discuss freedom in the church, we should have a clear understanding of what the church is according to the Scriptures. It is, of course, not a building, although we often speak of the building in which we worship as our church. It is not in itself a congregation, although some members of a Christian congregation may be members of Christ’s church. Nor is it, strictly speaking, the sum total of all the people belonging to churches that claim to be Christian.

在我们讨论教会中的自由之前，我们应该对于圣经所说的教会这一概念有清楚的理解。诚然，它不是一幢建筑物。尽管我们常说我们敬拜的场所是我们的教会，但是在这场所之中的人并不就能被称为会众。尽管基督徒会众中的一些成员可能是基督教会的成员，但是严格意义上来说，所有声称自己是基督徒并且属于各教会的人的总和，也不能被说成是教会。

The church, as the Bible defines it, is all those who believe in Jesus Christ as their Savior. On the first Pentecost “the Lord added to their number [to the church] daily those who were being saved” (Acts 2:47). While we will assume that all those who belong to our congregation are members of the Christian church, we do not know with absolute certainty who the believers are, for we cannot look into their hearts, where faith resides. “Man looks at the outward appearance, but the LORD looks at the heart” (1 Samuel 16:7). For that reason the true church of Christ is invisible. However, when we observe a person confessing the true Christian faith and living the Christian life, we assume that his words and actions are genuine.

教会，正如圣经所定义的，是所有那些相信耶稣基督是他们救主的人。在（耶稣升天后的）第一个五旬节，“主将得救的人，天天加给他们（教会）”（使徒行传 2:47）。虽然我们会认为（有形教会）所有的会众都是基督教会的成员，但我们却无法确定谁才是真信徒，因为我们无法窥探他们的内心世界——即信心的居所。“人是看外貌，耶和华是看内心”（撒母耳记上 16:7）。因此，属于基督的真正的教会是看不见的。然而，当我们看到一个人承认真正的基督教信仰，并过着基督徒的生活时，我们就会认为他的言行是真诚的。



The Word builds the church

祂的话语建立教会

Still, we know where the church is on earth. Jesus had given his disciples their marching orders when he commanded them, “Go into all the world and preach the good news to all creation” (Mark 16:15); “make disciples of all nations” (Matthew 28:19). For 2,000 years the followers of Christ have been spreading the Good News. Wherever the gospel of Jesus Christ is preached on earth, there his church will be found. For God has promised, “My word that goes out from my mouth . . . will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it” (Isaiah 55:11). God desires that everyone come to a knowledge of the truth and be saved. His purpose in sending us out to preach the gospel is that sinners may hear God’s Word, believe it, and be saved. God’s purpose is achieved because wherever the gospel is preached, people will be converted. That’s in keeping with his promise that his Word never returns empty.

不过，我们还是知道教会在地上的何处可被寻见。耶稣给了他的门徒们下了行进的号令，祂命令他们“往普天下去，传福音给万民听”（马可福音 16:15）；“使万民作我的门徒”（马太福音 28:19）。两千多年来，基督的追随者们一直在传播那好消息。耶稣基督的福音无论在地上的何处被宣讲，那里就能找到祂的教会。因为上帝已经应许，“我口所出的话……决不徒然返回，却要成就我所喜悦的，在我发它去成就的事上必然亨通”（以赛亚书 55:11）。上帝希望每个人都能认识真理并得救。祂差我们去宣讲福音，是要叫罪人可以听到上帝的话语，信它，并且得救。上帝的目的得以成就，是因为福音无论在哪里被宣讲，那里有人归信了，这与祂的话语决不徒然返回这一应许是一致的。

The Word of our God is the focus of the church. We hear the Word preached; we have the Word taught to our children; we spread the Word in our community and throughout the world. And what is most important, God wants us to be faithful to his Word, neither adding to it nor subtracting from it. Jesus has promised, “If you hold to my teaching, you are really my disciples. Then you will know the truth, and the truth will set you free” (John 8:31,32). This freedom we have described in the previous chapters is a freedom that is based on the truth of God’s Word.

我们上帝的话语是教会的中心。我们听见祂的话语被宣讲，我们把圣经教导给我们的孩子；我们在我们的社区乃至全世界传播祂的话语。最重要的是，上帝要我们忠于祂的话语，既不增加也不减少。耶稣应许说：“你们若常常遵守我的道，就真是我的门徒。你们必晓得真理，真理必叫你们得以自由”（约翰福音 8:31,32）。我们在前几章所描述的这种自由，是建立在上帝话语真理之上的自由。

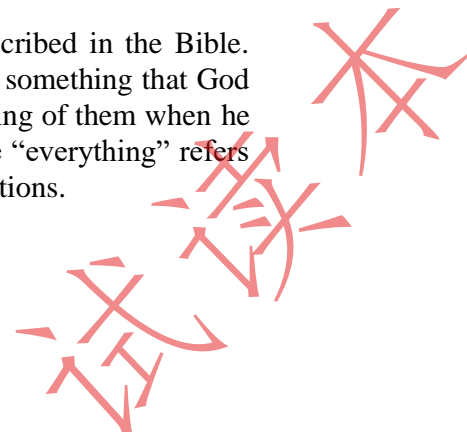
By freedom in the church we do not mean that we can gather ourselves together, call ourselves Christians, and then do as we please. God has given us both his law and his gospel for our faith and our living. He has made it abundantly clear that his Word, and his Word alone, is to be taught in the church and obeyed.

说到教会中的自由，我们并不在是说我们可以聚集在一起，称自己为基督徒，然后就可以随心所欲地做我们想做的事情。上帝把祂的律法和福音赐给我们，使我们可以相信，也使我们可以按着信心生活。祂已经表明地足够清楚了，祂的话语，并且唯独祂的话语，是要在教会中被教导和被遵行的。

Adiaphora

中立物

But there are many things we do in the church that are not prescribed in the Bible. These are called adiaphora. An adiaphoron (singular of adiaphora) is something that God neither commands nor forbids in the Bible. The apostle Paul is speaking of them when he writes, “Everything is permissible” (1 Corinthians 10:23). Again, the “everything” refers to those matters that God has not prescribed in his law to guide our actions.



但我们在教会里所做的许多事，并不是圣经所规定的。这些被称为中立物。中立物（英文为单数形式）是圣经中上帝既没有命令也没有禁止的事情。使徒保罗在写到“凡事都可行”（哥林多前书 10:23）时提到了它们。再一次地，这里的“凡事”指的就是那些上帝没有在祂的律法中规定并用来指引我们如何行动的事情。

For example, God has not told us at what time or on what day of the week we should hold church services. He has not told us to have monthly or quarterly congregational meetings or whether we must have them at all. While he has told us, “Feed my lambs,” he has not instructed us how we should carry out this general command. All of the above are adiaphora.

例如，上帝没有告诉我们应该在一周中的什么时候或哪一天作礼拜，祂也没有要求我们是否一定要每月或每季度召开一次会众集会。当祂告诉我们“喂养我的小羊”时，祂并没有给我们具体应该如何执行这条总括性命令的指示。以上这些都是中立物。

What are some other adiaphora that enable us to exercise our Christian liberty? Let us use as examples some of the most common experiences we have in the church.

还有什么其他的中立物能使我们行使基督徒的自由呢？让我们以一些教会中最常见的经历为例吧。

Throughout the year we have a variety of church services. We have at least one every Sunday, some during the week, some in the evening, some during the day. They usually last about an hour. Certainly a command on what days and what time to hold our services is not found in the Bible.

一年当中我们有各式各样的教会礼拜。我们至少每周日有一次礼拜，而有的则在周间，有的在晚上，有的在白天。通常一次礼拜持续一个小时左右。当然，在哪一天、具体什么时间进行礼拜的命令在圣经中是找不到的。

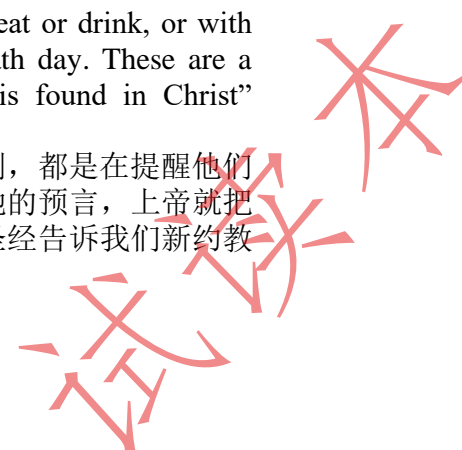
Ceremonial law 仪式律

That has not always been the case among God’s people. After God led the Israelites out of slavery in Egypt, Moses took them to Mt. Sinai. There God gave Moses his law, and Moses transmitted it to the people. Included in his many commandments were detailed instructions as to when they were to worship and what their priests were to do. For example, God told them that he wanted them to worship on the seventh day of the week, Saturday. He called it the Sabbath. That day was to be a day of rest, both for their bodies and their souls. The word Sabbath means rest.

然而上帝的百姓所面临的情况并非总是如此。上帝带领以色列人脱离埃及的奴役之后，摩西把他们带到了西奈山上。上帝把祂的律法赐给摩西，摩西就传给了百姓们。在祂的许多命令之中有着详细的指示，告诉他们应该什么时候敬拜，祭司应该做什么等等。例如，上帝告诉他们，祂想让他们在一周的第七天做礼拜，也就是星期六，祂称之为安息日。那一天，是要他们的身体和灵魂都得着安息。而安息日这个词原文的意思就是休息。

For the Israelites the Sabbath law and all of the Old Testament ordinances pertaining to worship were constant reminders of the promised Messiah. Once Christ had come and fulfilled what the Scriptures had prophesied about him, God freed his people from these Old Testament ceremonial laws. The Bible informs us about the freedom that the New Testament church has. “Do not let anyone judge you by what you eat or drink, or with regard to a religious festival, a New Moon celebration or a Sabbath day. These are a shadow of the things that were to come; the reality, however, is found in Christ” (Colossians 2:16,17).

对以色列人来说，安息日的律法和旧约中所有有关敬拜的律例，都是在提醒他们那位被应许的弥赛亚。一旦基督来了，并且应验了圣经中有关祂的预言，上帝就把祂的百姓从这些旧约的仪式律中释放出来，叫他们得了自由。圣经告诉我们新约教



会所拥有的自由，“不拘在饮食上，或节期，月朔，安息日，都不可让人论断你们。这些原是后事的影儿。那形体却是基督”（歌罗西书 2:16,17）。

Since Christ has come, the purpose of these Old Testament laws has been fulfilled. No longer does God, for example, forbid his people to eat pork. And God has given us the liberty to choose the days and the times when we can come together to hear his Word. The early church exercised its Christian freedom and selected the first day of the week for its regular worship.

既然基督已经来了，这些旧约律法的目的就实现了。例如，上帝不再禁止祂的百姓吃猪肉，祂也给了我们可以选择哪些日子和具体的时间来聚在一起听祂话语的自由。早期的教会行使它基督徒的自由，选择一周的第一天来进行例行定期的礼拜。

Our worship

我们的敬拜

Another example of the freedom we have through Christ is the way we worship God. Even though our liturgies are based on various portions of the Scriptures, God did not prescribe for us what order of church services we should conduct and when we should use them. That is why we have a variety of services and do not always follow the same liturgy in every church service. This may help us be more attentive to what we are hearing and saying in the church service, and thus the various services become more meaningful.

我们通过基督获得自由的另一个例子是我们敬拜上帝的方式。虽然我们的礼拜仪式是基于圣经各个地方的描述，但是上帝并没有为我们规定我们到底应该使用什么样的礼拜程序，以及我们应该在什么时候使用它们。这就是为什么我们有着各式各样的礼拜，且不总是在每次都按着相同的仪式来进行。这或许可以帮助我们更专注于我们在礼拜中所听到的和所表述的，这样一来，不同样式的礼拜就变得更有意义了。

When false teachers were troubling the early church by insisting that the church must retain the Old Testament ceremonies, Paul wrote a letter to the congregations he had founded in Galatia. They were experiencing a serious doctrinal problem because the false teachers were robbing them of their Christian freedom by teaching that the law of God must be obeyed for salvation. These Christians were in great danger of losing their faith in Christ, who fulfilled the whole law of God for them. Then their faith would have been resting on their own works and not on God's grace. Paul wrote, "It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery" (Galatians 5:1).

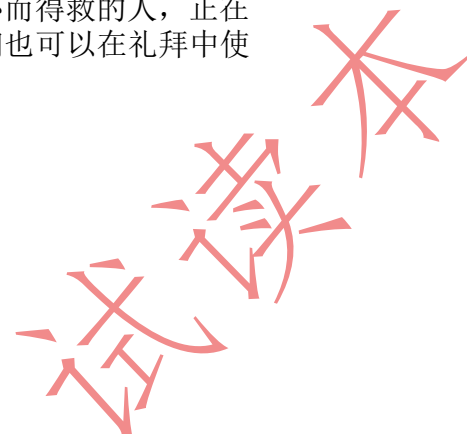
当假教师坚持认为教会必须保留旧约各样的仪式，令早期教会备受困扰时，保罗就写信给他在加拉太建立的教会。他们正经历着一个严重的教义问题，因为假教师通过教导他们必须遵守上帝的律法才能得救，从而剥夺了他们作为基督徒的自由。这些基督徒面临着失去对基督信心的巨大危机，因为是基督为他们成全了上帝的全部律法。这样，他们的信心就被建立在了自己的行为之上，而不是上帝的恩典之上。保罗写道：“基督释放了我们，叫我们得以自由，所以要站立得稳，不要再被奴仆的轭挟制”（加拉太书 5:1）。

Today we, who believe that we are saved alone by God's grace through faith in Christ, are enjoying the freedom that Christ has won for us by choosing the days of our worship and by using different kinds of liturgies in our church services.

今天，我们这些相信我们是唯独因着恩典、藉著对基督的信心而得救的人，正在享受基督为我们所赢得的自由，我们可以选择敬拜的日子，我们也可以在礼拜中使用各样的仪式。

Forms of ministry

事工的形式



The Old Testament church had a form of ministry that God had closely regulated. It was a ministry that was carried out by his prophets and priests. Today we do not have priests making regular sacrifices for us because the purpose of the Old Testament priesthood was fulfilled by Christ when he sacrificed himself for the sins of the world. But what has been retained and is still in place is the ministry of the Word of God. For the church to carry out the responsibility of preaching the gospel for the salvation of sinners, God “gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers” (Ephesians 4:11). Christ called some of these messengers directly, such as the apostles. Others he calls through his believers, as we often do in our congregational meetings.

旧约教会有着一种经上帝严格规定的事工形式，它是一种由祂的先知和祭司执行的事工。今天，我们没有祭司为我们定期献祭，因为当基督为世人的罪献上自己时，祂就成全了旧约祭司这一职分的目的。然而上帝话语的事工，依然在那儿被保存了下来。为了教会可以履行传福音拯救罪人的责任，上帝“所赐的有使徒，有先知，有传福音的，有牧师和教师”（以弗所书 4:11）。这些信使中的一部分是由基督直接呼召的，如使徒。其余的祂则通过祂的信徒们去呼召，就如同我们经常在我们的会众集会上所做的那样。

While we know some of the things the early leaders in the church did in their various ministries, God has not given us a job description for their offices. Rather, he has given his New Testament church the freedom to form the kind of ministry that will best serve his church at various times and in a variety of circumstances. For example, even though teachers are mentioned as functioning in the early church, the Bible could not be referring to elementary school teachers such as we have in our church schools because there were no such schools in apostolic times, as far as we know.

虽然我们知道教会早期的领袖们在他们不同的事工中所做的一些事情，但是上帝却没有给我们一个关于他们职分的具体描述。相反，祂给了新约教会自由，使之可以在不同时期和不同的情况下，开展对祂的教会最有益处的事工。例如，尽管在早期教会中，教师被提到是有其职能的，但圣经中的教师却不是我们教会学校里的小学教师，因为据我们所知，使徒时代并没有这样的学校。

Although the public office of the ministry was instituted by God, the outward forms of the ministry were not. Today we establish those forms of ministry that we believe will best serve the spiritual needs of God’s people and the work of his church. Therefore, a variety of offices for ministry have been established in our congregations and our synod, such as pastors, Lutheran elementary school and high school teachers, Sunday school teachers, professors at our colleges and seminary, administrators, and many others.

虽然事工的公开职分是由上帝所设立的，但是其外在形式却不是。今天，对于我们所建立的那些事工形式，我们相信它们能够最好地服侍上帝百姓的属灵需要以及教会的工作。因此，我们的教会和总会设立了各种各样的事工职分，如牧师、路德会小学和高中教师、主日学教师、学院和神学院教授、行政人员等等。

Gifts to God 给上帝的奉献

Another difference in the church before and after the time of Christ is the matter of our gifts to the Lord. In the Old Testament, God told the Israelites how much to give so that the priests and Levites could be supported. It was called a tithe, one-tenth of what they earned. Again, this is another of the ancient Jewish ordinances that God has abolished. Instead, we are free to bring to the Lord whatever gifts we choose as a fruit of our faith and for the advancement of his kingdom. The love that Christ has for us should move us to generous giving. “For you know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that you through his poverty might become rich” (2 Corinthians 8:9). Christ became poor when he gave up everything for us, even his

own life. Now we are rich in God's gracious forgiveness. In response to the love that Christ gave us, the Bible encourages "each man [to] give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver" (2 Corinthians 9:7).

在基督时代之前与之后，教会的另一个不同之处是我们给主的奉献。在旧约中，上帝告诉以色列人应该奉献多少，才可以让祭司和利未人得到支持。我们称之为十分之一，就是他们收入的十分之一。再一次地，这又是一个上帝已经废除了的、古老的犹太律例。与之相反的是，我们可以自由地把我们所选择的任何奉献，作为我们信心的果实，献给上帝，以推进他的国度。基督对我们的爱会激励我们慷慨奉献。“你们知道我们主耶稣基督的恩典。祂本来富足，却为你们成了贫穷，叫你们因祂的贫穷，可以成为富足”（哥林多后书 8:9）。当基督为我们舍了一切，甚至祂自己的生命的时候，祂自己就成了贫穷。现在我们在上帝恩慈的赦免上是富足的，作为对基督赐给我们的爱的回应，圣经鼓励“各人要随本心所酌定的，不要作难，不要勉强，因为捐得乐意的人，是神所喜爱的”（哥林多后书 9:7）。

Freedom not confusion

自由不是为了引起困惑

In granting us such liberties in the way the church may conduct its affairs, God is not encouraging everyone to do his own thing. That would only promote confusion and disorder in the church. For example, even though the command to preach the gospel is given to all Christians, everyone in the church is not called to proclaim the Word on Sunday morning. Rather, someone is called by God through the congregation for that special purpose. Imagine what would happen if a number of people would begin arguing about who would conduct the church service on a particular Sunday morning. Such behavior would be an abuse of our Christian liberty. The Scriptures offer us a general principle to follow: "Everything should be done in a fitting and orderly way" (1 Corinthians 14:40). Our church services should be orderly.

在教会的事务处理上，上帝给了我们这般自由，并不是为了要鼓励每个人去随心所欲地做事，这样只会在教会中引起困惑和混乱。例如，虽然传福音的命令是给所有的基督徒的，但并不是在教会里的每个人都被呼召去在周日的早晨宣讲祂的话语。相反，上帝藉着会众呼召了某个人来实现这一特殊的目的。想象一下，如果一大群人开始为了谁要在某个特定的周日早晨主持礼拜而发生争论，将会是怎样的一副画面啊！这样的行为是对我们基督徒的自由的滥用。圣经给了我们一个普遍的原则可以遵循：“凡事都要规规矩矩地按着次序行”（哥林多前书 14:40）。我们的礼拜也应该按着次序行。

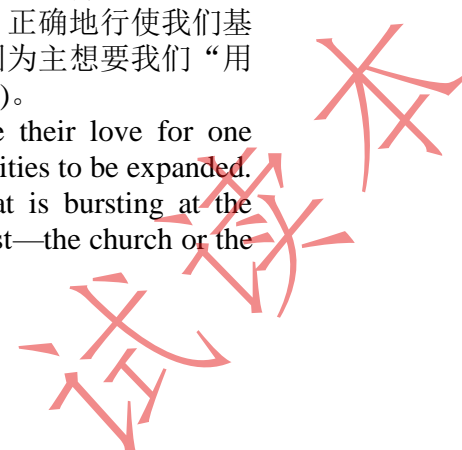
Brotherly love

弟兄间的爱

Also, we should function as Christ's church with a loving concern for others. Brotherly love will discourage us from insisting that our way is the only way or even the best way when it comes to adiaphora. The exercise of our Christian liberty, rightly done, does not disrupt Christian unity but fosters it. For the Lord wants us to "make every effort to keep the unity of the Spirit through the bond of peace" (Ephesians 4:3).

同时，我们也要以爱心关怀他人。当涉及到中立物时，如果我们坚持我们的方式是唯一的方式，甚至是最好的方式，弟兄间的爱就会受到拦阻。正确地行使我们基督徒的自由，并不会破坏基督徒的合一，反而会更促进合一。因为主想要我们“用和平彼此联络，竭力保守圣灵所赐合而为一的心”（以弗所书 4:3）。

Here is a practical example of how members can demonstrate their love for one another. A growing congregation perceives a need for its church facilities to be expanded. This congregation also supports a Lutheran elementary school that is bursting at the seams. The members ask, "Which building program should come first—the church or the



school?” A committee is appointed to study the matter, and committee members make their findings known to the congregation along with their recommendation. The debate then begins. One group feels that since the church service is the center of all spiritual activities, the church building should be constructed first. Another group feels that the future of the congregation lies with the children; therefore, their Christian education should be the primary concern.

这里有一个实例，用来说明教会成员们可以如何向彼此展示他们的爱。有一个人正在增多的教会察觉到它有必要扩建教会设施，而这个教会也在支持一所即将开办的路德会小学。教会成员们问到，“我们应该先着手建哪栋楼呢？是教会的还是学校的呢？”接着一个委员会就被指定来研究这一问题，委员会成员们将他们的研究成果以及他们的建议一同告诉了会众，然后讨论就此开始了。有一群人认为，既然礼拜是一切属灵活动的中心，就应该先造教堂。另一个团体则认为教会的未来在于孩子们；因此，他们所受到的基督徒教育应该是首要被关注的问题。

Who is right? Both are—for what they are debating is an adiaphoron. The decision is finally made by a majority vote. What a tragedy if that vote is allowed to cause a permanent rift in the congregation! Rather, the sentiment of one man in a similar meeting expressed Christian love: “I do not agree with the decision, but I will support it.” For him, any breach that might occur should be avoided out of love for God and for his fellow members.

谁是对的呢？两者都是对的，因为他们所讨论的是一个中立物，而他们的决定最终跟着票数多的那一方。如果那次投票在教会中造成永久的分裂，那将是多么大的悲剧啊！而与此相反的是，在一次类似的会议上，有一个人用他自己的观点向我们表明了基督徒之间的爱：“我不同意这个决定，但我会支持它。”对他来说，出于对上帝和他同伴的爱，任何可能会发生的分裂都应该避免。

Also, if a congregation is trying to decide whether or not to start its own school, strong feelings might be expressed on both sides of the issue. But once the decision has been made, it should be the prayer of all the members that none would harbor ill feelings. Whatever we do in the church should be done in the spirit of Christian love to the glory of God.

此外，如果一个教会正想要决定是否开办自己的学校，正反双方可能都会表达出强烈的情感。但是一旦作了决定，所有成员都应该祈祷，希望不要有人心怀怨恨。我们在教会里所做的一切，都要本着基督徒的爱心来荣耀上帝。

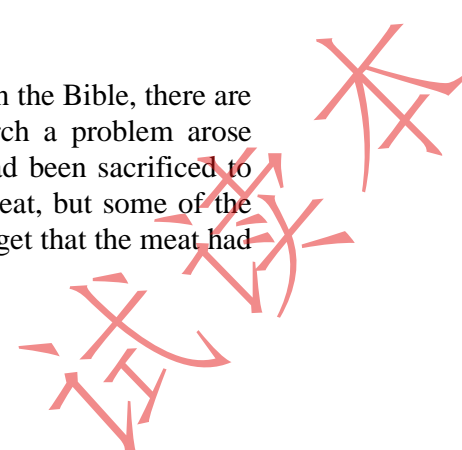
Some might be tempted to test the limit in matters of adiaphora. They might ask the questions, “Where does the Bible say we should do this?” or “Where does the Bible say we are forbidden to do that?” In reality, they are asking, “How much is permitted?” But they are asking the wrong question. The foremost query should be, “What will best glorify God?” For our desire should be “that in all things God may be praised through Jesus Christ. To him be the glory and the power for ever and ever” (1 Peter 4:11).

有些人可能会被诱惑去试探中立物的底线。他们可能会问，“圣经上哪里说我们应该要这样做呢？”或者“圣经上哪里说我们不能那样做呢？”实际上，他们是在问，“这件事被允许的范围应该如何被界定呢？”但是他们问错了问题，而首要的问题应该则是，“什么样的事最能荣耀上帝呢？”因为我们所渴望的是“叫神在凡事上因耶稣基督得着荣耀。原来荣耀权能都是他的，直到永永远远”（彼得前书 4:11）。

Freedom not to be abused

不被滥用的自由

Even though some matters are neither commanded nor forbidden in the Bible, there are other things that Christians should consider. In the apostolic church a problem arose because some of the members were buying and eating meat that had been sacrificed to heathen gods. In itself there was nothing wrong with eating such meat, but some of the weak members were disturbed by such a practice. They could not forget that the meat had



been used in the heathen sacrifices, and it troubled them to eat that meat. So Paul instructed the Christians, “All food is clean, but it is wrong for a man to eat anything that causes someone else to stumble. It is better not to eat meat or drink wine or to do anything else that will cause your brother to fall” (Romans 14:20,21).

虽然有些事情在圣经中既没有被命令也没有被禁止，但是也有一些其他的事情是基督徒需要考虑的。使徒时代的教会，由于一些成员购买和食用曾献给异教偶像作祭物的肉，而引起了一些问题。吃这样的肉本身并没有错，但是是一些软弱的成员却被这样的行为所困扰。他们无法忘记这些肉是曾经被用于异教献祭的，而他们吃了那些肉就会感到不安。保罗就吩咐基督徒说，“凡物固然洁净，但有人因食物叫人跌倒，就是他的罪了。无论是吃肉，是喝酒，是什么别的事，叫弟兄跌倒，一概不作才好”（罗马书 14:20,21）。

By encouraging the Christians not to eat the meat that was offered to idols, Paul was stating a general principle: Don't do anything that might cause the Christian who is weak in his faith and understanding to fall into sin and from the faith. If a person has some doubts as to whether something is right or wrong and does it anyway—but not from faith—he is sinning, for “everything that does not come from faith is sin” (Romans 14:23). For example, a pastor may refrain from visiting the local bar because some weak member who has a drinking problem may see him and say to himself, “If the pastor does it, so can I,” knowing full well that his own drinking of an alcoholic beverage would most often lead to drunkenness. The pastor refrains, knowing that such a person would be in grave danger of losing his faith.

保罗那时鼓励基督徒不要去吃那些曾献给偶像作祭物的肉，是在陈述一个普遍的原则：不要去做任何可能导致在信心和知识上软弱的基督徒陷在罪中而失去信心的事情。如果一个人在怀疑某事是否正确、而不是出于信心情况下，还是行了该事，他就是在犯罪，因为“凡不出于信心的都是罪”（罗马书 14:23）。例如，牧师也许会避免造访当地的酒吧，因为一些软弱的、有酗酒问题的教会成员可能会看到他，然后心里对自己说，“如果牧师都可以这样做，那么我也可以做，”而他心里其实非常清楚，他只要一喝酒精饮料，通常都会以醉酒收场。牧师避免去那样的地方，是因为他知道如果他那样做了，就有可能把那样的人置于可能失去信心的危险境地。

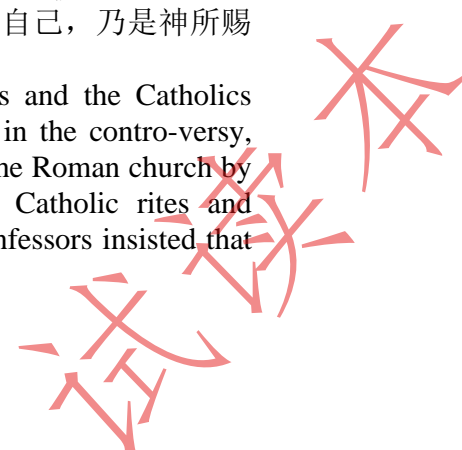
Exercise of freedom needed

需要行使的自由

But there are other times when the church must insist on exercising its Christian freedom. Such a time occurred during the Reformation. The Lutheran reformers and the theologians of the Roman Catholic Church had some serious doctrinal differences, differences that went to the very heart of the gospel message. The Catholic Church taught then, and still does today, that a sinner is not saved through faith in Christ alone but still must perform good works in order to enter heaven.⁹ The Bible teaches, however, “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).

但有时教会必须坚持去行使其基督徒的自由。宗教改革时期就是这样一种时候。路德宗的改革者和罗马天主教的神学家们在教义上有一些严重的分歧，而这些分歧直接影响到福音信息的核心部分。当时，天主教教导说，一个罪人不是单靠相信基督而得救，还一定加上行善才能进入天堂，直到今天他们还是如此教导。⁹ 而圣经则教导我们说：“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）。

At that time there were also differences between the Lutherans and the Catholics concerning what were adiaphora and what were not. At one point in the contro-versy, some Lutherans felt they could begin settling their differences with the Roman church by acceding to the demands of the Catholics and adopting certain Catholic rites and ceremonies that were not forbidden in the Bible. But the faithful confessors insisted that



in times of doctrinal controversy, when those who held to the truth of God's Word were being persecuted, it was wrong for them to give up their Christian liberty in such matters. It was no longer an adiaphoron, they contended, when the gospel was at stake.

当时，路德宗的信徒和天主教徒们在什么是中立物、什么不是中立物的问题上，也存在一些分歧。在这场争论的某一点上，一些路德宗信徒认为他们可以通过对天主教徒的一些要求作出让步，采用一些圣经中没有禁止的天主教仪式来解决他们与罗马教会的分歧。但是，忠心的认信者们坚持认为，在教义争论的时代，当那些坚持上帝话语真理的人受到逼迫时，如果他们在这些事情上放弃基督徒的自由，那就是错的。他们主张，当福音受到威胁的时，那些事就不再是中立物了。

That scriptural position is recorded in our Lutheran Confessions: "In time of persecution, when a clear-cut confession is demanded of us, we dare not yield to the enemies in such indifferent things. . . . In such a case it is no longer a question of indifferent things, but a matter which has to do with the truth of the gospel, Christian liberty, and the sanctioning of public idolatry, as well as preventing offense to the weak in the faith. In all these things we have no concessions to make, but we should witness an unequivocal confession and suffer in consequence what God sends us and what he lets the enemies inflict on us."¹⁰

圣经的这一立场被记在我们路德宗的认信之中：“在受逼迫，当我们被要求作明确认信的时候，我们不敢在这些中立的事上向敌人屈服……在这样的情况下，这就不再是关乎中立物的问题了，而是一个与福音的真理、基督徒的自由、对公开的偶像崇拜的认可，以及防止冒犯信心软弱之人的问题。在所有这些事情上，我们都没有让步的余地，而是应该就一份毫不含糊的认信作出见证，并因此忍受上帝所要加给我们的，以及祂所允许祂的敌人所要施加给我们的痛苦。”¹⁰

Adiaphora and Bible translations

中立物与圣经译本

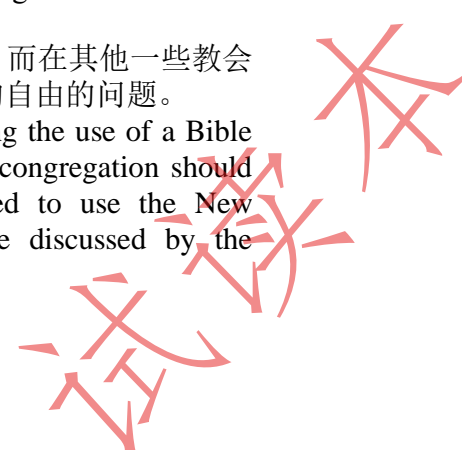
A contemporary example of dealing with adiaphora could be in the matter of a Bible translation. For many years our congregations used the King James Version of the Bible, and some still do. Although it was written in the English of another time, it was a reliable translation. In recent years some felt that the church could be served better if a contemporary Bible translation were used in our Christian literature, which would especially aid in teaching God's Word to our children. After a thorough study of many Bible translations on the market, the New International Version was chosen for use in our Christian literature, such as our church periodicals and our educational materials. Still, each congregation can decide which translation it wants to use.

当代处理中立物的一个例子可能是圣经译本。多年来，我们的会众一直在使用钦定版圣经，现在仍有一些人在使用。虽然它是用另一个时代的英语所写成的，但它的翻译却很可靠。近年来，一些人认为，如果我们在我们的基督教文学中使用当代圣经译本，就可以更好的服侍我们的教会，而且还会特别有助于向我们的孩子教导上帝的话语。经过对市场上许多圣经译本的深入研究，我们最终选择了新国际版译本用于我们的基督教文学中，例如我们的教会刊物和教育材料。不过，每个教会仍然可以自行决定使用哪种翻译。

In some churches the congregation allowed the pastor to make the decision regarding which translation he would read from the lectern. In other congregations the voters' assembly made the decision. It was all a matter of Christian liberty.

在一些教会中，会众允许牧师决定在诵经台上使用哪个译本。而在其他一些教会中，则由投票人在集会中作出决定。这完全是一个关于基督徒的自由的问题。

But, let us say, a controversy arose in the congregation concerning the use of a Bible translation. The congregation was divided. One group felt that the congregation should continue to use the King James Version. Another group wanted to use the New International Version. Again, the different translations would be discussed by the



congregation so that a God-pleasing decision could be made. Since the matter is an adiaphoron, a number of different decisions might be made, and each one would be God-pleasing. A vote could be taken, and whatever decision was made, the membership would abide by it.

但是，如果，在教会中引发了一次关于使用哪种圣经译本的争论，然后会众的观点产生了两派。一派认为教会应该继续使用钦定版，另一派想要使用新国际版。再一次地，不同译本的使用将由会众进行讨论，做出一个蒙上帝喜悦的决定。既然这是一个中立物的问题，就可以作出许多不同的决定，而每一个决定都是蒙上帝喜悦的。他们可以进行投票，而无论最后结果如何，会友们都要按着投票结果去执行。

In some cases, however, some may be weak in their understanding and doubt that changing to a different translation is the right thing to do. For the sake of those members, the congregation may decide to stay with the traditional translation, at least for the time being. This decision will be followed by instructing the membership on Bible translations in general and contemporary translations in particular. Such instruction will be done especially for the sake of those who are weak in their understanding of Bible translations.

然而，在某些情况下，有些人可能不太理解，并怀疑换一个译本是否是一种正确的做法。为了这些成员的益处，教会可能会决定保留传统的译本，至少暂时会那样做。而在这个决定之后，教会将会对全体会友就圣经译本方面的一些问题进行大体的指导，并对当代的一些译本进行特别的指导。这样的指导是专门针对那些在圣经译本知识方面较弱的人进行的。

However, if after such instruction some go so far as to say that it is wrong to use anything but a certain translation of the Bible, the congregation is no longer dealing with members who are weak in their understanding but who are persisting in error. Then, as the church fathers did before, we should explain that it is no longer an adiaphoron. Now the truth is at stake, and the translation the congregation has decided to use will be the one employed by the congregation.

然而，如果在这样的指导之后，有些人跑得太偏甚至说，使用圣经的某一译本以外的任何版本都是错的，那么这个教会就不再是在与那些知识上软弱的成员打交道了，而是在与那些坚持错误的人打交道。然后，就像以前的教父们所做的那样，我们应该表明这已经不再是一个中立物的问题了。现在真理处于危险之中，那么接下来，会众已经决定要使用的译本，就是会众接下去会使用的译本，不需要作出任何的妥协。

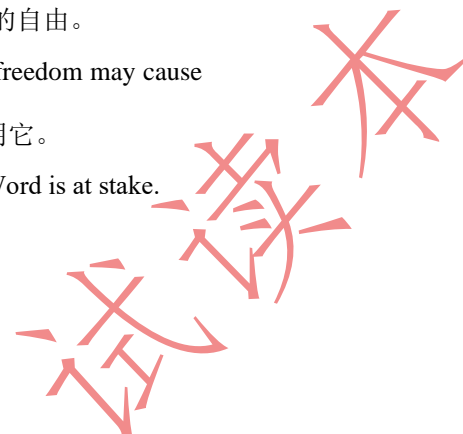
Summary

总结

The following scriptural principles should be kept in mind in matters of adiaphora in regard to the church:

关于教会中涉及到的中立物问题，以下几个圣经原则当被牢记：

1. The church enjoys freedom from all types of ceremonial laws. It is, therefore, free to establish its own forms of organization, worship, and ministry.
1. 教会享有不受任何仪式律所约束的自由。因此，它可以自由地建立属于自己的组织、敬拜和事工的形式。
2. The church should exercise its Christian liberty in a way that does not disturb its unity but in a way that glorifies God.
2. 教会应该以一种不破坏其合一而荣耀上帝的方式来行使其基督徒的自由。
3. The church should refrain from using its Christian liberty when such freedom may cause the weak Christian to sin.
3. 当基督徒的自由可能导致软弱的基督徒犯罪时，教会应该避免使用它。
4. The church should refuse to use its freedom when the truth of God's Word is at stake.
4. 当上帝话语的真理受到威胁时，教会应该拒绝使用它的自由。



The apostle Paul summarized the right way and the proper spirit for exercising our Christian freedom when he wrote, “‘Everything is permissible’—but not everything is beneficial. ‘Everything is permissible’—but not everything is constructive. Nobody should seek his own good, but the good of others” (1 Corinthians 10:23,24).

使徒保罗总结了行使我们基督徒的自由正确方式和该有的态度，他写道，“凡事都可行，但不都有益处。凡事都可行，但不都造就人。无论何人，不要求自己的益处，乃要求别人的益处”（哥林多前书 10:23,24）。

Freedom for Daily Living 日常生活中的自由

“Dad, may I use the car tonight?” asked the 16-year-old who had just received his driver’s license.

“爸爸，我今晚可以用车吗？”刚刚拿到驾照的16岁的少年问道。

The father loved his son and knew that he had displayed good driving skills and judgment. But he wondered how it would be when his son was driving the car and picking up his friends. Would the boy be tempted to act foolishly when behind the wheel? Would he have an accident? What should the father answer? It’s not an easy decision to make, and we cannot get an answer by thumbing through the pages of the Bible.

这位父亲爱着自己的儿子，也知道他（在驾考测试中）表现出了良好的驾驶技能和判断力。但是他想知道，当他的儿子开车去接他朋友们的时候会是一种什么样子呢？当这个男孩开车时，他会受试探去做一些傻事儿吗？他会出事故吗？父亲该怎么回答他的问题呢？要下决定并不容易，我们也不能通过翻阅圣经来得到答案。

Gospel and law 福音和律法

It is true that the more we study the Bible, the better we understand God’s will for our lives. God wants us to hear his Word, where his unconditional love for us is revealed. He wants us to learn of his Son, whom he sent into the world to save us. And we do believe that Christ has redeemed us and secured our place in heaven.

的确，我们学习圣经越多，就越能了解上帝对我们生命的旨意。上帝要我们听到祂的话语，在那里祂向我们彰显祂那无条件的爱。祂要我们了解祂的儿子，就是那位祂差到世上来拯救我们的、祂的儿子。我们也确实相信基督已经救赎了我们，并给了我们天堂的保障。

In response to his love, God wants us to live a life that reflects our love for him. Thus he has given us his law to guide us in our day-to-day living as Christians. When we have to make decisions concerning right and wrong, the first question we should ask ourselves is, “What would God want me to do?” And often we find the answer in his holy law. His unchanging Word makes such decisions relatively easy for the Christian.

作为对祂爱的回应，上帝想要我们过一种反映我们对祂爱的生活。因此，祂给了我们祂的律法来指引我们作为基督徒的日常生活。当我们必须决定对与错的时候，我们应该问自己的第一个问题是：“上帝想要我做什么呢？”我们可以常常在祂圣洁的律法之中找到答案，祂不变的话语使得基督徒可以相对容易地做出这类决定。

Adiaphora 中立物

But there are many times in our life when decisions have to be made and the Bible does not offer some ready-made answer. For example, God did tell his believers in the Old Testament what they could and could not eat. But the freedom that we enjoy as New Testament believers includes freedom to choose any kind of food that will nourish our bodies. The only rule for our eating and drinking is that it should be done in moderation.

但是在我们的生活中，很多时候我们必须做出决定，而与此同时圣经却没有给我们提供现成的答案。例如，上帝在旧约中确实告诉了祂的信徒们什么可以吃，什么

不可以吃。但是作为新约的信徒，我们所享有的自由包括了可以选择任何能够滋养我们身体的东西作为食物的自由。我们吃喝的唯一准则就是要有节制。

Some may assume that they as Christians have free rein to do as they please in anything that God has not mentioned in his Word. Nothing is further from the truth. That could lead to selfish decisions that appeal to the sinful flesh and are not in accordance with God's will. Rather, Jesus has some sound advice that certainly applies in general to every facet of our Christian life. "Be as shrewd as snakes and as innocent as doves" (Matthew 10:16). God has given us a mind. Because of the Fall, it is sinful by nature, but since our conversion our mind has now also been sanctified. Such a reasoning mind will aid us in making sound judgments that will please our Lord. And there are scriptural principles that will guide our thinking and decision making in matters about which God has not specifically said yes or no.

有些人可能认为，作为基督徒，他们可以随心所欲地做上帝在祂的话语中没有提到的任何事情，而事实远非如此。这可能导致人作出诉诸罪性而不是按着上帝旨意的决定。相反，耶稣给出了一些合理的建议，这些建议显然适用于我们基督徒生活的方方面面。“你们要灵巧像蛇，驯良像鸽子”（马太福音 10:16）。上帝给了我们心智，而因着堕落，我们的心智生来就被罪所玷污了。但自从我们归信之后，我们的心智也得以成圣了，这种可以思辨的心智将帮助我们做出合理的、蒙主喜悦的判断。圣经中的一些原则将在那些上帝没有明说“是与否”的事情上，引导我们的思考和决定。

We have discussed adiaphora in the previous chapter. There we applied the principles to decisions a congregation must often make. Now we will see how those same principles should be applied to our lives as individual Christians who, at times, have tough choices to make.

我们已经在前一章里面已经讨论过了中立物，在那里，我们将这些原则应用到一个教会必须经常要做决定之上。现在，我们将看到这些同样的原则应该如何应用到我们每个基督徒的生活当中。在我们的生活中，时不时地，我们都会面临着艰难的抉择。

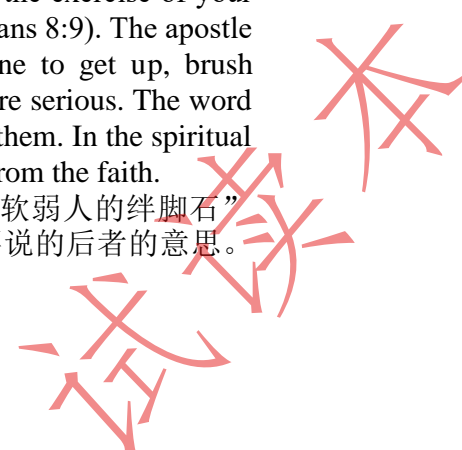
In 1 Corinthians 6:12, the apostle Paul wrote, "Everything is permissible for me"—but not everything is beneficial." Here the apostle is referring to matters that God has neither commanded nor forbidden in his law. Paul is not speaking of things that would benefit him personally, but rather he is speaking for the good of those with whom he has some association and contact. There will be times when we enjoy the freedom we have through Christ, and we will do what we think is right. And there will be other times when we must take into consideration what effect our words and actions might have on others.

在哥林多前书 6:12 中，使徒保罗写道：“凡事我都可行，但不都有益处。”在这里使徒所说的事情，就是上帝在祂的律法中既没有命令也没有禁止的事情。保罗在这里所指的，并不是那些使他个人得益处的事情，而是那些使得和他相互往来的人们得益处的事情。有些时候，我们享受着藉着基督而得的自由，并且会做我们认为正确的事。还有一些时候，我们必须考虑我们的言行可能对他人所产生的影响。

Causing offense 导致他人被冒犯

Paul is referring to the latter when he warns, "Be careful . . . that the exercise of your freedom does not become a stumbling block to the weak" (1 Corinthians 8:9). The apostle is not speaking about an inadvertent fall that still permits someone to get up, brush himself off, and go on his way. He is talking about something far more serious. The word stumble means deathtrap, a kind of trap that snares animals and kills them. In the spiritual realm it refers to a stumbling that could easily result in falling away from the faith.

当保罗警告说，“你们要谨慎，恐怕你们这自由，竟成了那软弱人的绊脚石”（哥林多前书 8:9），他这里所提到的“绊脚石”，是我接下去要说的后者的意思。



使徒在这里所说的并不是一个人不慎跌倒，还可以站起来，然后扑一下身上的灰，继续往前走。他所说的事情要比这严重得多。“绊倒”这个词的意思是导致死亡的陷阱，是一种诱捕动物并将它们杀死的陷阱。在属灵的领域里，它指的是一种很容易导致背离信仰的绊跌。

The apostle is telling us how we should deal with those who are weak in their faith. They have not as yet gained a mature understanding of all that God has to say to them in his Word. They may not be certain whether something is right or wrong in the eyes of God. Thus they could easily take offense at something that we say or do, an offense so serious that it could cause them to abandon the faith and be eternally lost.

使徒在这里告诉我们，我们应该如何对待那些信心软弱的人。他们还未对上帝在祂的话语中要对他们所说的全部事情有一个相对成熟的了解，他们也许还不能确定什么是上帝眼中看为正确还是错误的。因此，他们很容易因为我们所说的话或所做的事而被冒犯到，甚至被冒犯到如此严重的程度，以至于他们放弃信仰，且永远地迷失了。

On his second missionary journey, Paul founded a congregation in Corinth. Later, in his letters to this congregation, he addressed some serious problems that had arisen after he had left. One of the difficulties had to do with the kind of food the members were eating.

在保罗的第二次宣教旅程中，他在哥林多建立了一所教会。后来，在他给会众的信中，他谈到了在他离开后教会所出现的一些严重的问题。其中的难题之一就涉及到了教会成员们所吃食物的种类。

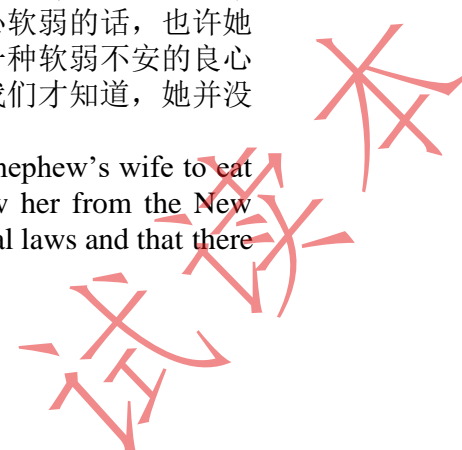
Some of the best steaks in Corinth were purchased at the market that sold meat that had previously been used in idol worship. God did not forbid the eating of such meat, but some of the Christians were still bothered by those who were eating this meat, for they knew that it had been used for heathen sacrifices. Paul encouraged the more mature Christians, therefore, to refrain from purchasing and eating the meat sacrificed to idols, lest they offend the weak. Paul did not want them to sin against their brother's or sister's erring conscience. He did not want the weak to forsake the Christian faith.

哥林多一些上好的牛排可以在市场上被买到，那里所卖的肉之前都是用在偶像崇拜中的。上帝并没有禁止人吃这种肉，但是那时有一些基督徒仍然被那些吃这种肉的人所困扰，因为他们知道这些是异教徒用来给他们偶像献祭的。因此，保罗鼓励更成熟的基督徒，避免购买和食用那些祭过偶像的肉，以免冒犯软弱的信徒。保罗不愿意他们得罪他们兄弟姐妹的那颗易谴责的良心，他不希望软弱的信徒因此而放弃他们的信仰。

On one occasion my family could have been guilty of offending the new wife of our nephew. She was of Jewish descent and a recent convert to Christianity. We invited the couple for dinner, and my wife served them a pork roast. Not until the next day did it occur to us that we could have caused offense. In weakness of faith our guest might not have been certain that it was right for her to eat such meat. She ate it, but perhaps she had eaten it with a weak and troubled conscience. The Bible teaches that whatever is not done in faith is sin. We learned later that she was not offended by our choice of menu, so no offense was given.

有一次，我们家差点犯了冒犯我侄子新婚妻子的罪。她是犹太人的后裔，最近归信了基督教。我们邀请这对夫妇共进晚餐，我的妻子给他们端上了烤猪肉。直到第二天，我们才意识到我们可能冒犯到了她。如果我们的客人信心软弱的话，也许她就不能肯定吃这种肉是否正确。她吃是吃了，但也许她是带着一种软弱不安的良心吃的。圣经教导我们，凡不是出于信心所作的，就是罪。后来我们才知道，她并没有因为我们所选的菜肴而被冒犯到，因此我们并没有冒犯到她。

It would certainly have been wrong for us to try to convince our nephew's wife to eat the meat if she had refused to eat it. We might have tried to show her from the New Testament that Christ has fulfilled all of the Old Testament ceremonial laws and that there



is, therefore, nothing wrong in eating pork. And if she had eaten it, not fully understanding and being convinced that it was an adiaphoron, she would have sinned against her conscience, and we would have been guilty of causing offense.

如果我侄儿的妻子拒绝吃肉，但我们还要尝试去说服她吃的话，那样做肯定就错了。我们也许会尝试用新约中的内容向她表明，基督已经成就了旧约所有的仪式律，因此，吃猪肉也没有什么错。然而如果她是在并没有完全理解，以及被说服这是中立物的情况下吃了猪肉，她就得罪了自己的良心，而我们就是犯了导致他人被冒犯的罪。

Weakness of faith

信心的软弱

The Bible has this to say in such matters: “Accept him whose faith is weak, without passing judgment on disputable matters. One man’s faith allows him to eat everything, but another man, whose faith is weak, eats only vegetables” (Romans 14:1,2).

在这些事上，圣经是这样说的：“信心软弱的，你们要接纳，但不要辩论所疑惑的事。有人信百物都可吃。但那软弱的，只吃蔬菜”（罗马书 14:1,2）。

The Bible does not encourage us to think of ourselves as the strong Christian and of many others in our fellowship as the weak Christians. Such an attitude smacks of haughtiness and pride. All of us have our weaknesses, more than we are ready to admit. All of us, even the most faithful, have given in to our sinful flesh and done things that we later realized were wrong.

圣经并没有鼓励我们要把我们自己看作是坚固的基督徒，而把其他许多人看作是软弱的基督徒，这样的态度带有居高临下的意味。我们所有人都有自己的软弱，并过于我们所愿意承认的。我们所有人，即使是那些最忠心的人，也会屈服于我们的罪性，做出一些后来才意识到是错误的事情。

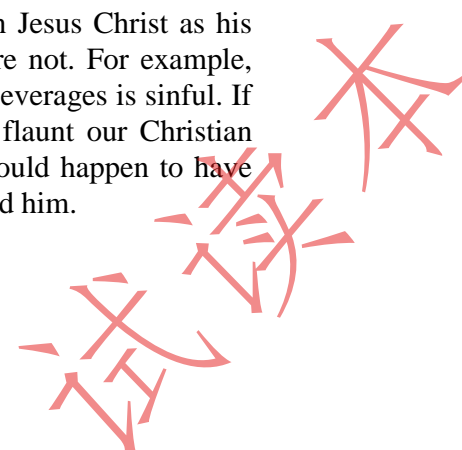
Abraham is called the father of all believers. He was truly a man of God, yet he displayed weaknesses of faith. When Abraham took his family into Egypt, he passed Sarah off as his sister because he was afraid of what Pharaoh would do to him in order to get Sarah as his wife. Another time he tried to help God keep his promise of a son by having a child with Sarah’s maidservant, Hagar. And yet the Bible tells us, “By faith Abraham, even though he was past age—and Sarah herself was barren—was enabled to become a father because he considered him faithful who had made the promise” (Hebrews 11:11). Even though Abraham had moments of weakness, he remained a man of faith.

亚伯拉罕被称为众信徒之父。他确实是一个属上帝的人，然而他却也显出了信心上的软弱。当亚伯拉罕举家迁往埃及的时候，他把撒拉当作他的妹妹，因为他害怕法老会为了娶撒拉为妻，而对他做出一些事情来。还有一次，他想出法子来要去帮助上帝持守祂要赐给他儿子的应许，就与撒拉的使女夏甲生了个孩子。然而圣经还是告诉我们，“因着信，连撒拉自己，虽然过了生育的岁数，还能怀孕。因他（亚伯拉罕）以为那应许他的是可信的”（希伯来书 11:11）。虽然亚伯拉罕有软弱的时候，但他仍然是一个有信心的人。

Drinking alcoholic beverages

喝含酒精的饮料

A Christian may also have an erring conscience. He may trust in Jesus Christ as his Savior but think that certain things are sinful when, in fact, they are not. For example, some Christians are taught in their churches that drinking alcoholic beverages is sinful. If we know that a person is opposed to strong drink, we should not flaunt our Christian liberty by indulging ourselves when he is present. Instead, if we should happen to have him as our guest, we will choose not to serve anything that may offend him.



基督徒很可能也会拥有一颗易谴责的良心。他可以相信耶稣基督是他的救主，但却会认为某些事实上不是罪的事情是有罪的。例如，一些基督徒在他们的教会里被教导喝含酒精的饮料是有罪的。如果我们知道一个人是反对喝烈性酒的，我们就不应该在他在场的时候，为了满足自己而去炫耀我们基督徒的自由。相反，如果我们碰巧有他作为我们的客人在场，我们将会选择不会给他带来任何冒犯的东西提供给他。

Or take the example of a person who is an alcoholic. He knows that the Bible does not forbid drinking alcohol, and so over the years he has indulged himself. In fact, he has been guilty of repeated drunkenness and has become addicted to alcohol. But now he is a “recovering alcoholic,” living in daily repentance as a Christian. Even though he knows the Bible does not forbid drinking, it is not an adiaphoron for him because even one drink may lead to the sin of intoxication. Not wanting to be “mastered by anything” except Christ (1 Corinthians 6:12), he will, with the help of God, refrain from drinking. In this way he is living his freedom in Christ.

或者以一个酗酒者为例。他知道圣经并没有禁止喝酒，所以常年来他一直放纵自己。事实上，他已经多次醉酒并对酒精上了瘾。但现在他是一个“正在恢复中的酗酒者”，每天过着悔改的基督徒生活。虽然他知道圣经并没有禁止喝酒，但对他来说，这并不是一个中立物，因为即使是一杯酒也可能导致他醉酒。除了基督，他不想“被任何东西辖制”（哥林多前书 6:12），在上帝的帮助下，他一定会忍住不去喝酒。以这样的方式，他在基督里过着自由的生活。

In the presence of these two people, we may choose to do exactly the same thing as they do—refrain from drinking alcohol. For us it is an adiaphoron; for them it is not. For the one, to drink would be sinning against his erring, weak conscience; for the other, to drink at all may lead to the sin of drunkenness.

在这两个人面前，我们可以选择和他們做同样的事情——不去喝酒。对我们来说，这是一个中立物；但是对他们来说，并不是。对一个人来说，喝酒就是得罪了他那易谴责的、软弱的良心；对另一个人来说，喝酒完全有可能会導致醉酒的罪。

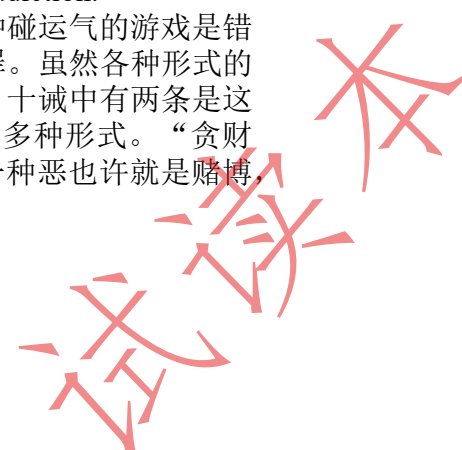
Gambling 赌博

Many forms of gambling have been legalized in recent years. The lottery has swept over the United States. Bingo had been restricted to some charitable institutions, but lately bingo halls have sprung up all over the country, especially on Indian reservations.

近年来，许多形式的赌博都已经被合法化了。彩票已经风靡美国，宾戈游戏（玩者均持有一张数字卡，第一个凑齐庄家喊出的全部或一组数字者胜出）曾被限制于一些慈善机构内，但是最近却在全国各地如雨后春笋般冒出来，尤其是在印第安人的居住地。

Strange as it may seem, the Bible does not categorically state that games of chance are wrong. And Christians are tempted to take advantage of such silence on the part of God. While the various forms of gambling are not forbidden in the Scriptures, God does issue warnings. In fact, two of his Ten Commandments begin with the words, “You shall not covet.” Greed can easily possess the heart, and it can take on many forms. “The love of money is a root of all kinds of evil” (1 Timothy 6:10), the Scriptures warn. And one of those evils might be gambling. This “fun activity” may turn into an addiction.

也许看来奇怪，但事实就是，圣经并没有直截了当地指出这种碰运气的游戏是错误的，而基督徒则受试探利用上帝对这类事情的沉默态度去犯罪。虽然各种形式的赌博在圣经中并没有被禁止，但上帝确实发出了警告。事实上，十诫中有两条是这样开头的：“不可贪恋。”贪婪很容易占据人心，而且可以有多种形式。“贪财是万恶之根”（提摩太前书 6:10），圣经如此警告我们。而其中一种恶也许就是赌博，这类“有趣的活動”很可能会让人上瘾。



When I was working my way through school, selling door-to-door in the suburban area of Chicago, I sat next to a man at a lunch counter one Saturday. He was quite nervous because the service was not as prompt as he wanted it. He told me he was in a hurry to get to the Arlington racetrack. The week before, his bets had paid off, and he was eager to make some more money.

当我还在学校读书时，我也要同时赚取自己的生活费。有一个周六，我在芝加哥的郊区挨家挨户地做产品推销，期间我坐在一个午餐柜台旁，我旁边是一名男子。他非常紧张，因为午餐服务没有他想象的那么快。他告诉我他急着要赶往阿灵顿赛马场，一周前，他押注成功了，他正渴望着要赚更多的钱。

On another occasion I was in a lawyer's office, getting advice on the purchase of our first church property, when the phone rang. After the attorney hung up, he said that was one of his clients who was trying to kick his gambling habit. He called to say that once again he had lost his shirt. For such individuals, games of chance are not adiaphora. As in the case of the drug addict, their gambling controls and ruins their lives.

还有一次，我在一间律师事务所，为了购买我们的第一份教会财产而征求意见，这时电话铃响了。律师挂断电话后，他说他的一个客户想戒掉他的赌瘾，他打电话来说他又输了个精光。对这样的人来说，碰运气的游戏并不是中立物。就像有毒瘾的人一样，他们的赌博控制并摧毁了他们的生活。

When tempted to participate in a game of chance, we do well to ask ourselves the questions: Why am I doing this? Is this good stewardship of what God has entrusted to me?

当我们试图参与一场碰运气的游戏时，我们最好问问自己这样的问题：我为什么做这件事呢？这是上帝所托付我的、作为一个好管家要做的事吗？

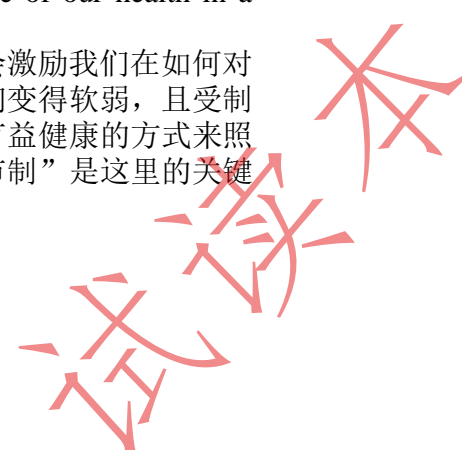
Our bodies a temple 我们的身体是圣殿

What about smoking? It has customarily been considered an adiaphoron. But in recent years we have had some questions about it. The medical profession has demonstrated that smoking, as well as secondhand smoke, can be injurious to our health. While we cannot say that smoking in itself is sin, as Christians we are reminded, "Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore honor God with your body" (1 Corinthians 6:19,20). These words apply to every facet of our Christian lives. We should be mindful of them when considering adiaphora.

那么吸烟呢？它通常被认为是一个中立物。但近年来，我们对此有了一些疑问。医学界已经证明，吸烟和吸二手烟都是对我们的健康有害的。虽然我们不能说抽烟本身就是罪，但作为基督徒，我们被提醒说：“岂不知你们的身子就是圣灵的殿吗？这圣灵是从神而来，住在你们里头的。并且你们不是自己的人。因为你们是重价买来的。所以要在你们的身子上荣耀神”（哥林多前书 6:19,20）。这些话适用于我们基督徒生活的方方面面。在考虑中立物时，我们应该留心这些话。

The reminder that we have been bought with the holy, precious blood of God's own Son should prompt us to honor God with the way we treat our bodies. Sin has corrupted them and made them weak and subject to illness. But our bodies have been redeemed at a great price. And we honor God with our bodies when we take care of our health in a reasonable and wholesome way. Moderation is the key word here.

我们是上帝自己的儿子用祂圣洁的宝血买来的，这样的提醒会激励我们在如何对待自己的身体一事上来荣耀上帝。罪败坏了我们的身体，使它们变得软弱，且受制于病痛，但是我们的身体已经被重价赎回了。当我们以合理和有益健康的方式来照顾我们的身体健康时，我们就用我们的身体荣耀了上帝。而“节制”是这里的关键词。



How do we know whether or not something that is not mentioned in the Bible is good for us or not. Ask yourself this simple question: “Can I take it or leave it?” When you can give an honest “yes” to that question, then for you it is an adiaphoron.

我们怎么知道圣经中没有提到的事情对我们是好的还是坏的呢？问问你自己这个问题：“我对此能做到拿得起放得下吗？”如果你能对这个问题诚实地回答说“是的”，那么对你来说，这就是中立物。

Insisting on Christian freedom

坚持基督徒的自由

There may be occasions when we will insist on exercising our Christian liberty, when the truth of the gospel is at stake. For example, a weak Christian becomes an erring Christian when he not only refrains from using alcoholic beverages but tries to tell us that to drink them is a sin. Since the Bible does not forbid it, we cannot even leave the impression that we agree with his error. When that happens, we will exercise our Christian liberty and have an occasional drink, even though he may be offended by it. He is taking offense when he shouldn't. We are not giving offense; we are giving witness to our Christian liberty.

在某些情况下，当福音的真理受到威胁时，我们将要坚持行使基督徒的自由。例如，当一个软弱的基督徒成了一个犯错的基督徒时，他不仅自己不喝含酒精的饮料，而且还试图告诉我们喝这类饮料是一种罪。既然圣经没有禁止，我们就不能留下任何印象，表示我们同意他的错误。当这种情况发生时，我们将行使我们基督徒的自由，并可以在那样的场合下喝一杯，即使他可能会被冒犯到。他在不该被冒犯的地方被冒犯了，而我们并没有冒犯他；我们是在见证我们基督徒的自由。

Some people will take offense, especially when we proclaim the gospel. The Jews were offended at the message of Jesus and the apostles that they were saved by God's grace alone and not by their good works. They stubbornly held to the falsehood that obedience to the law made people right with God. For them, the preaching of the cross became a stumbling block, a deathtrap, that finally destroyed both body and soul in hell.

特别是当我们宣扬福音的时候，有些人会被冒犯到。犹太人因耶稣和使徒所说的“他们得救是单靠上帝的恩典，不是靠自己的善行”，就被冒犯到了。他们固执地坚持错误的观点，认为遵守律法能使人在上帝面前得称为义。对他们来说，十字架的宣讲成了他们的绊脚石和导致死亡的陷阱，并最终会把他们的身体和灵魂都毁灭在地狱之中。

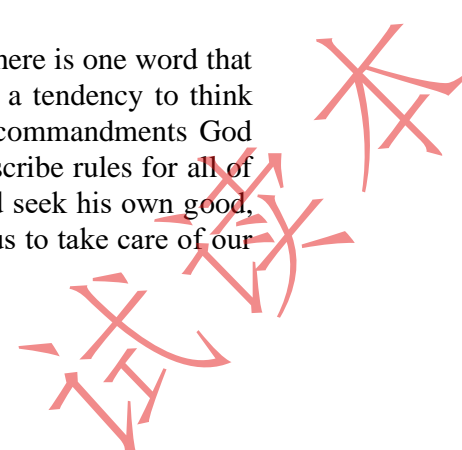
We cannot prevent people from taking offense by what we teach and the kind of life we lead. We are not at fault when errorists are offended by what we believe and what we do in accordance with God's Word. Again we are reminded of Paul's admonition, “It is for freedom that Christ has set us free. Stand firm, then, and do not let yourselves be burdened again by a yoke of slavery” (Galatians 5:1).

我们无法阻止人们因我们的教导和生活方式而被冒犯到。但是当那些犯错的人被我们所信的和我们按照上帝的话语所行的而被冒犯到时，我们并不是错误的一方。再一次地，我们想到保罗的劝勉：“基督释放了我们，叫我们得以自由，所以要站立得稳，不要再被奴仆的轭挟制”（加拉太书 5:1）。

Love, the guiding principle

爱，指导原则

As Christians we will always have difficult choices to make. But there is one word that God wants us to use that will guide our actions—LOVE. We have a tendency to think only of ourselves and what will be good for us. In the last seven commandments God instructs us how to show love for our neighbor. But he does not prescribe rules for all of our actions. Instead, the Bible states a general truth, “Nobody should seek his own good, but the good of others” (1 Corinthians 10:24). Certainly God wants us to take care of our



own needs. We are not to make this our preoccupation, however, so that we neglect others or do not put others first. God wants us to keep the welfare of our neighbor constantly in mind. That is why the last seven commandments are summarized with the words, “Love your neighbor as yourself.” The question we should be asking ourselves is not, “What would I like to do?” but “What will benefit others?” For “love is kind . . . not self-seeking” (1 Corinthians 13:4,5).

作为基督徒，我们总是要做一些艰难的抉择。但是有一个字，上帝希望我们用它来指导我们的行为，那就是“爱”。我们倾向于只考虑自己和对我们有益的事情。在最后的七条诫命中，上帝教导我们如何去爱我们的邻舍。但祂并没有为我们所有的行为制定规则。相反，圣经陈述了一个普遍的真理，“无论何人，不要求自己的益处，乃要求别人的益处”（哥林多前书 10:24）。当然，上帝也要我们照顾好自己需要。然而，我们不能把这当成我们首要的考虑因素，这样我们就会忽略其他人，或者不去首先考虑别人的需要。上帝想要我们总是把我们邻舍的福祉挂在心上，这就是为什么最后七条诫命被总结为“要爱人如己”。我们应该问自己的问题不是“我想要做什么？”而是“什么是对别人有益处的呢？”因为“爱是恩慈……不求自己的益处”（哥林多前书 13:4,5）。

That word love can be a rather nebulous term. We will debate at times about the best way to show love. When we pray to God for his help, when we put others ahead of ourselves, when we are motivated by Christ’s love for us, we will begin to show proper love for others.

爱这个词可能是一个相当模糊的词。我们有时会讨论爱的最佳表达方式。当我们向上帝祈求帮助时，当我们优先考虑别人时，当我们被基督对我们的爱所激励时，我们就会开始对别人展现出合宜的爱来。

One important way to show such love is to patiently instruct the weak. When a person has a weak and faulty understanding of the Bible, we can perform no greater act of love for him than to lead him into the truths of God’s Word. The Bible will give him a richer understanding of God’s will and, by God’s grace and the Spirit’s power, will strengthen his Christian faith. He will learn that some things that he thought God allows are, in fact, sinful. And he will realize that some things he thought were wrong are, in fact, not sinful at all. Acting as instruments of God, we can help our fellow believers overcome such weaknesses in their faith.

表达这种爱的一个重要方式就是耐心地教导软弱的人。当一个人对圣经的理解薄弱或者有不足时，我们对他最大的爱莫过于引导他进入上帝话语的真理之中。圣经将使他对上帝的旨意有更丰富的认识，藉着上帝的恩典和圣灵的能力，坚固他作为基督徒的信心。他会认识到一些他认为上帝所允许的事情实际上是有罪的，同时他也会意识到，有些他认为错误的事情，其实根本就不是罪。作为上帝的器皿，我们可以帮助我们的信徒伙伴们去克服他们信心之中的软弱之处。

Summary

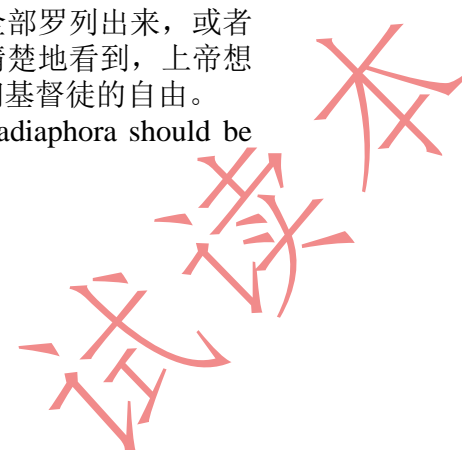
总结

The above are only a few examples of adiaphora. We could not possibly list them all or try to anticipate everything that might come up in our lives. But it is clear from the Scriptures that God wants us to use our Christian freedom wisely in those areas where he has not given us specific instructions.

以上只是关于中立物的一部分例子而已。我们不可能把它们全部罗列出来，或者试图去预测生活中可能出现的每件事情。但从圣经中我们可以清楚地看到，上帝想要我们在那些祂没有给我们具体指示的地方，有智慧地使用我们基督徒的自由。

To summarize, the following scriptural principles in matters of adiaphora should be kept in mind:

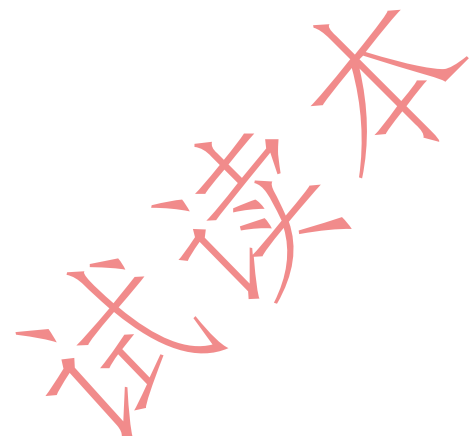
综上所述，关于中立物的问题，以下几个圣经原则当被牢记：



1. We should forego our Christian liberty when it may offend the weak Christian, a person who has a doubting or erring conscience.
1. 当我们的基督徒的自由可能会冒犯到软弱的基督徒，即那些有着一颗存疑惑或易谴责的良心之人时，我们就应该放弃它。
2. We should not exercise our Christian liberty when it threatens to enslave us.
2. 当基督徒的自由要威胁并奴役我们之时，我们不应该去行使它。
3. We should exercise our Christian freedom when someone insists something is a sin when it is not.
3. 当有人坚称某事为罪，而其实不是时，我们就应该行使基督徒的自由。
4. Christian love is the guiding principle in our relationships with others.
4. 基督徒的爱是我们与他人关系的指导原则。

Keeping these blessed truths in mind, we will be exercising our Christian freedom the way God intended it to be used.

牢牢记着这些满有祝福的真理，我们将会按着上帝的想要的方式来行使我们基督徒的自由。



Freedom Enjoyed 被享受的自由

The doctrine of Christian freedom is a paradox. In his treatise “The Freedom of a Christian,” Luther stated it this way:

关于基督徒的自由的教义是一个悖论。路德在他的论文《基督徒的自由》中这样写道:

A Christian is a perfectly free lord of all, subject to none.
基督徒是全然自由的众人之主，不受任何人的辖制。

A Christian is a perfectly dutiful servant of all, subject to all.¹¹
基督徒是全然顺服的众人之仆，受制于众人。¹¹

The Christian life is also a paradox. The Bible describes us as “sorrowful, yet always rejoicing” (2 Corin-thians 6:10).

基督徒的生活也是一个悖论。圣经把我们描述为“忧愁，却是常常快乐的”（哥林多后书 6:10）。

Even though we are God’s children and followers of Christ, our life is no bed of roses. We not only have hardships and heartaches that are common to all people; we also have a cross that we bear because we are Christians. We feel the hatred the world has for the gospel when we confess our faith through our words and actions.

虽然我们是上帝的儿女，是基督的跟随者，但我们的生活并非总是一帆风顺的。我们不仅会经历所有人所共有的困难与心碎的时刻；我们也有因着我们是基督徒而要背负的十字架，当我们通过我们的言语和行为承认我们的信仰时，我们也会感受到这个世界对福音的憎恨。

Sorrow over our sins plagues us every day. At times we may even feel worthless and have a hard time persevering. At such times we should focus on the freedom we have through Christ, freedom from the grievous burden of the law, freedom from the guilt of our sins, from the slavery of Satan, and from the constant fear of death. Those freedoms Christ has won for us to enjoy. Being free in Christ gives us a fresh start every day and brings joy to our lives.

我们为自己的罪而忧愁，这样的忧愁天天折磨着我们。有时我们甚至会觉得自己毫无价值，很难再坚持下去。在这样的时刻，我们应该专注于我们藉着基督而得的自由之上，就是那从律法的重担、我们的罪疚、撒但的奴役，以及对死亡无休止的恐惧之中得释放的自由。基督为我们赢得了这些自由，以至于我们可以享受它们。在基督里的自由给我们每天一个崭新的开始，给我们的生活带来了喜乐。

Joy in our salvation

因我们的救恩而喜乐

We may experience many temporal joys of life: a promotion at work, the birth of a new son or daughter, receiving an inheritance, seeing our children succeed in life, or enjoying the company of friends. But none of these gives us our greatest joy. Rather, with David of old we exclaim, “My heart rejoices in your salvation” (Psalm 13:5). That’s the salvation that was eternally planned for us and accomplished by Christ’s mission on earth. Through his salvation we have been freed from the controlling influence of sin, for we have been freely forgiven by God. Through his salvation we are free from the clutches of the devil;

we are no longer under his control. Through Christ's salvation we see his vacated tomb and know that some day our grave will be empty too. Through his free and full salvation we no longer are frustrated trying to set things right with God by obeying his commandments. And at the urging of God's Word, we find pleasure in leading a life according to his holy will. Contemplating these truths only brings joy into our hearts and lives.

我们可能都体验过生活中许多短暂的快乐: 工作上的晋升, 儿女的新生, 遗产的继承, 目睹我们的孩子在生活上取得成功, 或者享受朋友们的陪伴。但这些都未给我们带来最大的喜乐。我们要与古时的大卫一同欢呼说: “我的心因你的救恩快乐” (诗篇 13:5)。这救恩是在永恒之中就为我们所预备的, 且在地上由基督成就了的大工。藉着祂的救恩, 我们从罪的辖制中被释放得了自由, 因我们白白蒙了上帝的赦免。藉着祂的救恩, 我们从魔鬼的辖制中被释放得了自由, 我们不再受他的控制。藉着基督的救恩, 我们看见了祂的空坟墓, 且知道有一天我们的坟墓也会如此。藉著祂白白的、全备的救恩, 我们不再妄想着要通过遵行祂的命令而在祂面前得称为义了。在上帝话语的激励下, 我们在过合祂圣洁旨意的生活中得着喜乐。思想这些真理只会给我们的内心和生活带来喜乐。

Joy in the Word

因祂的话语而喜乐

David leads us in expressing another joy. “I rejoiced with those who said to me, ‘Let us go to the house of the LORD’” (Psalm 122:1). Going to church is not a drudgery when we contemplate what takes place in the church service. There we hear of our God's unconditional love for us. In the sermon we learn again and again of Christ's great sacrifice for us. This is the same old gospel that is new to us every time we hear of Jesus' love. We confess our sins and receive God's pardon, and we are privileged to sing God's praises and speak to him with our prayers. Those who delight in God's Word look forward to going to the church where we join fellow believers in worshiping our Savior-God.

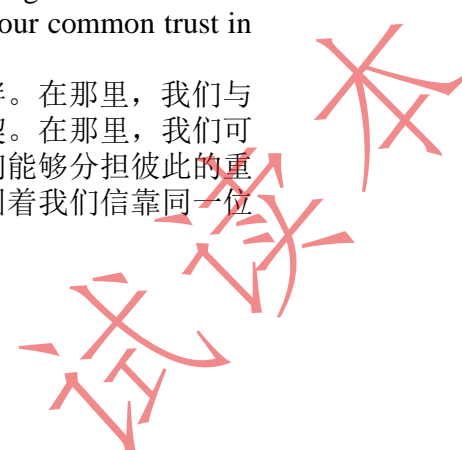
大卫又用了喜乐的另一种表达方式来引导我们, 他说“人对我说, 我们往耶和华的殿去, 我就欢喜。”(诗篇 122:1)。当我们思想礼拜中所发生的事情之时, 去教堂就不再是一件单调而乏味的苦差事了。在那里我们可以听到上帝对我们无条件的爱。在讲道中, 我们可以一次又一次地学习基督为我们所作的伟大牺牲。每次我们都会听到关于耶稣的爱, 就是那对我们而言虽“旧”还“新”的福音。我们承认我们的罪, 接受上帝的赦免, 且有幸可以歌唱赞美祂, 以及用我们的祷告与祂交谈。那些喜爱祂话语的人期待着去教会, 在那里我们和其他的信徒聚在一起, 敬拜我们的救主, 我们的上帝。

Joy in fellowship

因团契而喜乐

A special bond is formed by the Holy Spirit among those who gather together in the church. There we have formed a wonderful relationship with our fellow believers and enjoy their Christian fellowship. There we are able to encourage one another and build each other up in the faith. Through this spiritual bond we are able to share one another's burdens and offer our prayers for those who need them. In our congregation we are able to form friendships that are especially strong and lasting because of our common trust in Christ.

在聚集在教会里的人中间, 圣灵为我们形成了一种特殊的牵绊。在那里, 我们与我们的信徒伙伴们形成了一种奇妙的关系, 并享受着彼此的团契。在那里, 我们可以彼此鼓励, 在信心之中彼此建造。藉着这种属灵的牵绊, 我们能够分担彼此的重担, 且为那些需要我们祷告的人提供祷告。在我们的教会中, 因着我们信靠同一位基督, 我们就可以建立一种格外坚固持久的友谊。



As a pastor I always felt there was a closeness between my members and me that was hard to describe. A pastor always has his people in mind. After I left a congregation that I had served since its founding, I would think almost daily of someone and wonder how he or she was doing. I know how the apostle Paul felt when he wrote to the congregation he had started in Philippi. “In all my prayers for all of you, I always pray with joy because of your partnership in the gospel from the first day until now” (Philippians 1:4,5).

作为一个牧师，我总是觉得我和我的教会成员之间有着一种难以描述的亲密关系。一个牧师总是会把他的教会成员放在自己的心上。当我离开一个自教会成立以来我就一直在那里服侍的教会时，我几乎每天都会想到那里的人，想知道他或她过得怎么样了。我知道使徒保罗在写信给他在腓利比建立的教会时的感受。“每逢为你们众人祈求的时候，常是欢欢喜喜地祈求，因为从头一天直到如今，你们是同心合意地兴旺福音”（腓利比书 1:4,5）。

A pastor can easily observe a bond of fellowship among his members. The concerns they express for each other, the help they give one another in time of need, the way they strengthen one another in the faith, and the joy they experience in one another's company all reflect that common bond of faith that is unique among Christians. When we rejoice in the Lord, we also find joy in the company of his believers.

牧师很容易看到他的教会成员之间的团契关系。他们对彼此的关心，在需要的时候互相之间的帮助，在信心上彼此坚固的方式，彼此陪伴中所经验的快乐，这些都反映了基督徒中间所独有的、信心之中所共同的牵绊。我们在主里面欢喜快乐的时候，我们也在祂信徒的陪伴之中得着喜乐。

Joy in giving 因奉献而喜乐

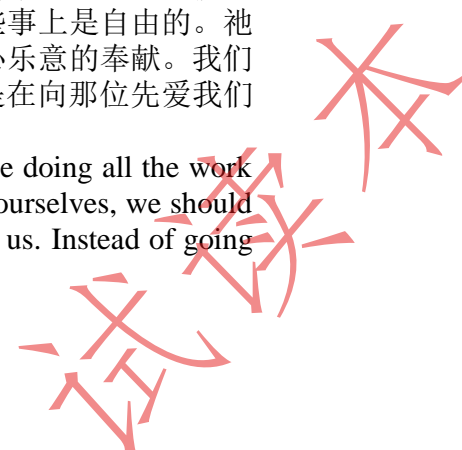
One of the most common complaints people have against the church is that it is always asking for money. One church member had that view. When her pastor admonished her for not hearing God's Word and receiving the Sacrament, she remained unrepentant, trying to defend herself by claiming, “The church is always asking for money.” She had failed to see that her gifts to the church would have been an expression of her love for the Savior.

人们对教会最常见的抱怨之一就是它总是要钱。一名教会的会友持有这样的观点。当她的牧师警告她没有听上帝的话语，也不接受圣礼时，她仍然不悔改，并试图用“教会总是要钱”来为自己辩护。她没有意识到她给教会的奉献是一种她对救主爱的表达。

Our own old Adam, however, is also stingy. Only our new person in Christ looks upon any appeal to support the work of the church and its mission endeavors as an important aspect of living the faith. God has given us the opportunity to express the joy we have because we are free through Christ by letting the “how much” and the “when to give” up to us. He wants our giving to him, to his church, and to others to be an offering that is truly freewill and a giving that is done gladly. Haven't we thanked the Lord for the opportunity to bring our gifts to the Lord? Haven't we found joy in expressing our love for him who first loved us? That is freedom enjoyed.

然而，我们的老亚当也很吝啬。只有我们在基督里的新人，才会把任何支持教会工作和使命的呼吁视为活出信心的重要方面。上帝给了我们机会来表达我们所拥有的喜乐，因为我们藉着基督在“给多少”和“什么时候给”这些事上是自由的。祂要我们所奉献给祂的，给祂教会的，以及给别人的，是真正甘心乐意的奉献。我们不是向上帝给我们机会可以向祂奉献而献上感恩了吗？我们不是在向那位先爱我们的祂表达我们的爱时得着喜乐了吗？这就是被享受的自由。

Have you ever had the feeling that you and only a few others were doing all the work that had to be done in the congregation? Instead of feeling sorry for ourselves, we should be thankful for the many opportunities for service that God is giving us. Instead of going



about certain duties with a heavy heart because so many others could be helping and are not, we should find joy in the time we give for him who gave his all for us. The special gifts and talents he has given us are there for us to use to God's glory and for the welfare of others. Whatever responsibility we have been given in the church, we enjoy doing it because we have been made free in Christ.

你是否曾有过这样的感觉:你和其他少数人在教会中正做着所有的事情呢?与其自怨自艾,我们更应该感谢上帝给我们的许多的机会可以去服侍。我们不应该因为有许多人本可以帮我们,却没有伸手帮我们,而带着沉重的心情去行使某些职责。为了那位为了我们而付出了一切的祂而付出,我们应该在其中得着喜乐。上帝所赐给我们的特殊恩赐和才能,是要我们用来荣耀上帝,并使其他人得着益处。无论教会给了我们怎样的责任,我们都享受于其中,因为我们在基督里已经得着了自由。

Joy in witnessing

因见证而喜乐

Do you enjoy witnessing to others concerning your faith? All Christians have been called to be his witnesses here on earth. The Bible gives us this word of encouragement: "Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect" (1 Peter 3:15). We have a sure and certain hope of salvation because God has made his promise to us in the Scriptures. And our God is a God who is able and willing to keep his promises.

你喜欢向别人见证你的信仰吗?所有的基督徒都被呼召在地上作祂的见证人。圣经给了我们这样鼓励的话语:“有人问你们心中盼望的缘由,就要常作准备,以温柔敬畏的心回答各人”(彼得前书 3:15)。我们得救的盼望是确实的,因为上帝在圣经当中给了我们这样的应许,并且祂有能力也愿意持守祂的应许。

We are not to keep that hope to ourselves, but we are to share it with others. We will want to be prepared to witness to others. We know God's plan of salvation and believe that God wants all sinners to repent of their sins and be saved. We can make a simple witness of our faith to those who will listen to us. Afraid? All of us are at one time or another. But when we speak God's truth in love, when the gospel opens the eyes and heart of someone, "there is rejoicing in the presence of the angels of God" (Luke 15:10). Nothing should make us happier except, of course, our own soul's salvation. Both the witness and the convert are filled with joy, for another sinner has been set free by testimony to God's saving Word.

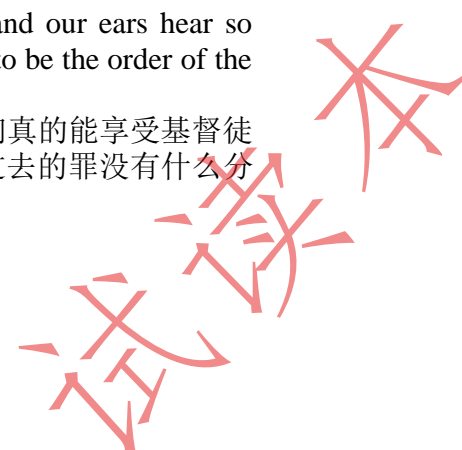
我们不应该把那样的盼望只揣在自己兜里,而应该去与其他人分享。我们会想要预备好自己向其他人作见证。我们知道上帝救恩的计划,也相信祂想要所有的罪人都为他们的罪悔改而得救。我们可以向那些愿意听我们的人就我们的信仰作一个简短的见证。我们会害怕作见证吗?我们所有人都有过害怕的时候。但是,当我们以爱说出祂的真理时,当福音打开一个人的眼和心时,“在神的使者面前,也是这样为他欢喜”(路加福音 15:10)。当然,除了拯救我们自己的灵魂得救之外,没有什么应该会让我们感到更加喜乐了。作见证的和归信的,都会被喜乐所充满,因为,又一个罪人因着上帝救恩话语的见证,被释放得了自由。

Joy in an ungodly world

在一个不敬畏神的世界中的喜乐

Can we really enjoy our Christian freedom when our eyes see and our ears hear so much bad news every day? Every kind of evil and corruption seems to be the order of the day. Sin is no different today from what it has always been.

当我们的眼睛和耳朵每天看到和听到那么多的坏消息时,我们真的能享受基督徒的自由吗?各种邪恶和败坏似乎成了家常便饭,今天的罪也和过去的罪没有什么分别。



The pages of the Old Testament are filled with the story of God's people abandoning him for the idolatry of their heathen neighbors. St. Paul had to contend with every kind of immorality when he preached the gospel in Corinth. Luther was shocked by the wickedness of the clergy when he visited Rome. We are appalled when we see how the many false teachers are deceiving so many people today.

旧约书卷中写满了上帝的子民为了崇拜他们异教邻邦的偶像而抛弃祂的故事。圣保罗在哥林多传福音的时候，不得不要对付各种各样不道德的事情。路德在访问罗马时被神职人员的邪恶所震惊。今天当我们看到今天有那么多的假老师在欺骗一批又一批的人时，我们同样感到震惊。

But one sign of the end times gives us joy—the gospel is being preached in the whole world. Most recently the iron curtain has been lifted, and we have been able to send our missionaries into parts of Europe today that were closed to us a few years ago. Some of those who had been political slaves for most of their lives have learned that the good news of Jesus Christ has freed them from sin and has saved them. Such freedom they will always be able to enjoy as long as they keep the faith, no matter what system of government they have to live under.

但有一末期的迹象让我们感到喜乐，那就是福音传遍了天下。最近，铁幕（昔日西欧与东欧共产党国家之间想象的屏障）已经被拉开了，我们已经能够派遣我们的宣教士到欧洲部分地区去宣教了，而这些地区在几年之前已经对我们封闭了。那些大半辈子以来都是政治的奴隶的人们已经听到了关于耶稣基督的福音，就是祂把他们从罪中释放出来，救了他们，叫他们得了自由。今后他们无论生活在什么样的政府体制下，只要他们持守他们的信心，就总能享有这份自由。

Our God is in the heavens and does whatever pleases him. Our Lord Jesus is at the right hand of God today, ruling the world for our benefit. That should bring us comfort and joy no matter how terrible conditions in the world become.

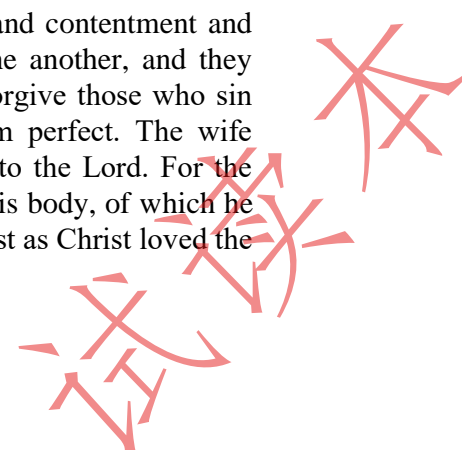
我们的上帝在天上随己意行事。我们的主耶稣今天在上帝的右手边，为了我们的益处治理着世界，这将给我们带来安慰和喜乐，哪怕这个世界会变得多么地可怕。

These conditions will get worse as the number of days left in this world decreases. Jesus is preparing us for the worst when he warns that hatred for the gospel and its messengers will increase. If we should be persecuted because of our faith, the apostles have shown us the way to deal with it. They were imprisoned for preaching God's Word; they were beaten, threatened, and released, but they left, "rejoicing because they had been counted worthy of suffering disgrace for the Name [Jesus]" (Acts 5:41).

随着这个世界的日子的减少，这些情况会变得更为糟糕。耶稣为我们做了最坏的打算，祂警告我们说，这个世界对福音以及福音使者们的憎恨将会不断增加。倘若我们因为我们的信仰而遭到逼迫，使徒已经向我们表明了该如何对待。他们因传讲上帝的话语而被监禁；他们被打，被威胁，后来被放走了，但是当他们离开时，他们“心里欢喜，因被算是配为这名受辱”（使徒行传 5:41）。

Joy in the home 家中的喜乐

Have you found joy in your home, in your marriage? Maybe such a question will conjure up thoughts of some bad experiences, for not even the best of Christian homes is spared serious problems. When both spouses, however, share a common faith in Christ and practice their religion on a daily basis, they experience peace and contentment and joy. A Christian couple is a daily source of encouragement for one another, and they know how to pray the Fifth Petition, "Forgive us our sins, as we forgive those who sin against us," because their lives and their relationship are far from perfect. The wife remembers the scriptural injunction, "Submit to your [husband] as to the Lord. For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior." And the husband hears God say, "Love your [wife], just as Christ loved the



church and gave himself up for her” (Ephesians 5:22-25). They know and believe that Christ has freed them from sin, and that motivates them to love one another as husband and wife should.

你在家庭和婚姻中得着喜乐了吗？也许这样的问题会让人想到一些不好的经历，因为即使是最好的基督徒家庭也不能幸免于一些严重的问题。然而，当夫妻双方都在基督里有共同的信仰，且每天都能够实践他们的信仰之时，他们就会体会到平安、满足和喜乐。一对基督徒夫妇每天都是彼此鼓励的源泉，他们知道如何祈祷主祷文的第五个祈求：“免我们的债，如同我们免了人的债”，这是因为他们的生活和他们的关系远非完美。妻子记得圣经上的劝告，“你们作妻子的，当顺服自己的丈夫，如同顺服主。因为丈夫是妻子的头，如同基督是教会的头。他又是教会全体的救主。教会怎样顺服基督，妻子也要怎样凡事顺服丈夫。”丈夫听见上帝说：“要爱你的妻子，正如基督爱教会，为教会舍己”（以弗所书 5:22-25）。他们知道并相信基督已经把他们从罪中释放出来，叫他们得了自由，这激励着他们以夫妻该有的样子彼此相爱。

For the Christian who is not married or whose spouse does not believe in Christ, there will still be joy in knowing that the most faithful friend a person can have is Jesus. He is a constant companion. His unwavering love is a source of strength in a life that may have many disappointments.

对于没有结婚或配偶不信基督的基督徒来说，知道一个人能拥有的最忠实的朋友是耶稣，仍然会有喜乐。祂是一位忠实的伙伴。生活总是会让人失望，但祂坚定不移的爱是我们力量的源泉。

I know of a Christian wife and mother who married someone who was not a member of the church. Repeatedly she asked her husband to attend the pastor’s Bible information class, with no response. Finally, she gave up trying. Then one day he came home and announced, “I am going to church this Sunday. I am being confirmed.” Because he worked unusual hours, his wife did not realize that he had been attending the pastor’s class. Now they are in church regularly, attending Bible classes, and taking an active part in the work of the church. Today there is real joy in that home.

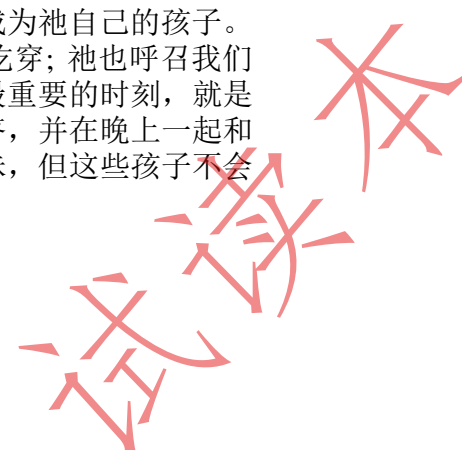
我知道一位基督徒妻子和母亲，她嫁给了一个非教会会友的人。她一再要求她的丈夫去参加牧师的圣经信息课程，但没有得到回应。最后，她放弃了尝试。然后有一天她的丈夫回家宣布说：“这个星期天我要去教会，我正在上坚信礼的课程。”因为他工作的时间和一般人不太一样，所以他的妻子没有意识到他一直在上牧师的课程。现在他们定期去教会，参加圣经课程，并积极参与教会的工作。今天，这个家里充满了真正的喜乐。

Joy in raising children

培养孩子的喜乐

We thank God that he has given us our children and made them his own through Baptism. They are both our children and God’s. He not only wants us to clothe and feed them; he also has called us to raise them to honor and respect his Word. Some of the most important times parents have with their children are when they teach them about their Savior, help them understand and learn their catechism, and say their prayers together at night. Although such training and instructing seems somewhat routine when it is done year after year, those children will not forget what their parents have done for them.

我们感谢上帝，祂赐给我们我们的孩子，并通过洗礼使他们成为祂自己的孩子。他们既是我们的孩子，也是上帝的孩子。祂不仅要我们给他们吃穿；祂也呼召我们去培养他们尊崇并尊重祂的话语。父母和孩子们在一起的一些最重要的时刻，就是教导他们关于救主的内容，帮助他们理解和学习他们的教义问答，并在晚上一起和他们祷告。尽管年复一年地进行这样的训练和指导似乎有些乏味，但这些孩子不会忘记他们的父母为他们所做的这些事情。



One Christian couple had a model Christian home. The Lord had blessed them with an abundance of material things and six children. They gave their children a Christian education at home and in school. When their children grew up and established their own homes, they did not forget what their parents had done for them spiritually. At the couple's 50th wedding anniversary, all of their children and grandchildren sang, from memory, all five verses of "Now the Light Has Gone Away," a hymn their mother and grandmother had taught them.

一对基督徒夫妇拥有一个模范的基督徒之家。主赐给了他们许多财物，又赐给了他们六个孩子。他们让他们的孩子无论是在家里还是在学校里都接受了基督教教育。当他们的孩子长大，建立了自己的家庭之后，他们并没有忘记他们的父母在属灵上为他们所做的事。在这对夫妇 50 周年的结婚纪念日上，他们所有的子孙们都凭着记忆唱起了他们的母亲和祖母教给他们的《现在光已渐暗淡》这首赞美诗的所有五段内容。

Parents are happy when their children are healthy, when they do well in school, when they show respect for their elders, and when they are successful in what they are doing. But nothing brings greater joy to Christian parents than to see that their children have kept the faith and, in turn, are teaching it to their children. Our joy in the freedom Christ has won for us is a joy that can be shared and multiplied through our family. And that sharing begins at home.

当自己的孩子们健健康康时，当他们在学校表现良好时，当他们尊敬长辈时，当他们在他们所做的事情上取得成功时，父母总是开心的。但是，对于基督徒的父母来说，没有什么比看到他们的孩子持守信仰，并反过来把它教导给他们的孩子们更让人喜乐了。我们因基督为我们赢得的自由而喜乐，这种喜乐可以通过我们的家庭被分享和倍增，这种分享开始于家中。

Joy in old age 年老时的喜乐

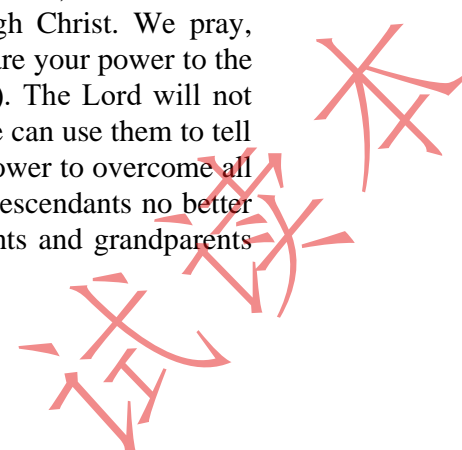
Old age brings days that are good and days that are not so good. Very often we gauge the kind of day we have by how we feel. Modern medicine has extended our life span, but it has also increased the amount of time we spend in the hospital and at the doctor's office. And yet each day we measure as another 24 hours of God's grace.

年纪老迈会因此带给我们一些美好的日子，同时也会带给我们一些糟糕的日子。我们常常根据自己的感觉来测度今天过得如何。现代医学延长了我们的寿命，但也增加了我们在医院和医生办公室里面的时间。然而，每一天，我们都将以上帝恩典的又一个 24 小时来测度我们的日子。

As we get older we are able to do things that we found too little time to do when we were young. We spend more time meditating on the Word and on the promises of our Lord. Life takes on a little different perspective as we get older. More and more thoughts are heavenly, with an increasing realization that worldly matters are relatively unimportant.

随着年龄的增长，我们能够做一些年轻时很难抽空去做的一些事情。我们花更多的时间来默想祂的话语和应许。随着年龄的增长，生活呈现出一些不同的景观。思想开始越来越属天，越来越意识到世俗的事情相对来说并非那么重要。

After one retires, he or she can still find many opportunities for service, none of which is more important than witnessing to the freedom we have through Christ. We pray, "Even when I am old and gray, do not forsake me, O God, till I declare your power to the next generation, your might to all who are to come" (Psalm 71:18). The Lord will not forsake us when we grow old. If we do have a few more days left, we can use them to tell our children and grandchildren how marvelously God has used his power to overcome all spiritual enemies. As we get older we realize that we can give our descendants no better legacy than the gospel of Jesus Christ. Many of us remember parents and grandparents



who, by word and example, proclaimed the joy of free and full salvation to us. If they left us an inheritance of worldly things, these are here today and gone tomorrow, but the confession of their faith and their witness to the truth of God's Word have made a lasting impression on us. We thank God for our forefathers who were the first to teach us what freedom in Christ was really all about. And when it is our turn, we should welcome the opportunity to witness.

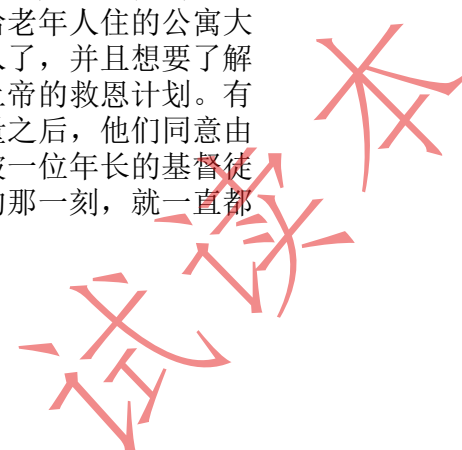
一个人退休之后，仍能发现许多服侍的机会，但没有一件事情比为我们藉着基督所得的自由而作见证更为重要。我们祷告说：“神阿，我到年老发白的时候，求你不要离弃我，等我将你的能力指示下代，将你的大能指示后世的人”（诗篇 71:18）。我们年老的时候，主必不丢弃我们。如果我们确实只剩下几天的时间，我们可以用这些日子来告诉我们的子孙们，上帝是怎样奇妙地使用祂的大能来战胜一切属灵的仇敌的。随着年龄的增长，我们意识到除了耶稣基督的福音之外，我们再也不能给我们的后代更好的遗产了。我们许多人都记得自己的父母和祖父母是如何用他们的言语和榜样，向我们宣告了自由的喜乐和完备的救恩的。他们若是将属世的东西遗留给了我们，这些东西今天还在这儿，明天就消失了。但他们信心的告白以及对上帝话语真理的见证，叫我们铭记在心。我们感谢上帝，因为我们的长辈们最先教导了我们在基督里的自由真正意味着什么。当轮到我们的时候，我们应该欣然接受这个可以作见证的机会。

Old age, then, is not sitting around waiting for death. Even the bedridden are able to offer up their prayers to the throne of grace, prayers that they know their heavenly Father will hear and answer. The psalmist has an interesting way of describing the sunset years as productive ones. “They will still bear fruit in old age, they will stay fresh and green, proclaiming, ‘The LORD is upright; he is my Rock, and there is no wickedness in him’” (Psalm 92:14,15). At the very time in life when we may be tempted to think that there is little for us to do, God describes us as trees that still bear fruit, as people who are still “fresh and green,” for we are able to proclaim to anyone who will listen that the Lord is the Rock of our salvation.

那么，年老，并非意味着无所事事、坐着等死。即便卧床不起的人也能在施恩座前献上他们的祷告，他们知道他们的天父必会垂听和回应他们的祷告。诗篇作者用一种有趣的方式把黄昏之年描述为多产之年。“他们年老的时候，仍要结果子。要满了汁浆而常发青。好显明耶和华是正直的，祂是我的磐石，在祂毫无不义”（诗篇 92：14，15）。在人生中这样的时刻，我们可能会受试探去认为我们实在没有什么可做的，但上帝将我们描述为仍要结果子的树，“满了汁浆而常发青”的人，因为我们能够向任何愿意聆听我们的人宣告说，“耶和华是拯救我们的磐石。”

If we happen to live in a retirement community or a rest home, opportunities to witness for Christ are at our door. A former Lutheran elementary school teacher retired and moved to an apartment complex reserved for senior citizens. Soon he was conducting a Bible class there. One of his neighbors who attended wanted to hear more. Over a period of months he unfolded God's plan of salvation to her by expounding the gospel of Luke. One day she confessed her faith in Christ and asked to be baptized. After consulting with his pastor, they agreed that the one who had instructed her should do the baptizing. So he baptized her, and another sinner was set free by an elderly Christian's witness. Our life of serving the Lord is never over until the Lord determines that it is over.

如果我们碰巧住在一个退休老人的社区或养老院，那么为基督作见证的机会就在我们的门口了。一位前路德会小学的教师退休之后搬到了专门给老年人住的公寓大楼里。不久，他就在那里带起了圣经学习。他的邻居之一也加入了，并且想要了解更多。在几个月的时间里，他通过阐述路加福音，向她展示了上帝的救恩计划。有一天，她承认了对基督的信仰，并要求受洗。在他的牧师商量之后，他们同意由那个教导她的人来为她施洗。于是他为她施了洗，又一个罪人被一位年长的基督徒的见证释放得了自由。我们服侍主的生活，直到被祂定为结束的那一刻，就一直都不会结束。



Perfect joy anticipated 所盼望的完美的喜乐

And when it is over, we will experience a perfect joy. We will be with the Lord forever. It is hard for us to imagine a time and place where there will be nothing to dampen our Christian joy. Even though we believe in Christ, while we are on this earth we experience the headaches and heartaches of life. But that will change.

当一切结束时，我们将经验一种完美的喜乐。我们将会永远与主同在。我们很难想象有这样时间地点，会没有任何事情可以减少我们基督徒的喜乐。尽管我们相信基督，但当我们还在这个世界上时，我们就会经历生命中伤脑筋的事和劳心的烦恼。但这种情况将会改变。

Soon we will no longer be troubled daily by our sins and those of others. Soon we will not have to battle the wily temptations of the devil. Soon we will no longer be thinking of our last hour on earth, for soon we will fully realize how perfectly and completely Christ has freed us from all things sinful and temporal.

不久，我们将不再每天被自己和他人的罪所困扰。不久我们就不必再与魔鬼诡计多端的诱惑作斗争了。不久我们将不会再去思想我们在这世上的最后时刻了，因为不久我们就将完全意识到，基督到底是如何彻彻底底地把我们从罪恶和世俗的一切事情中释放出来，叫我们得了自由。

The Bible has only given us a glimpse of what eternal life will be like. How can heavenly things be adequately described with earthly words? But the Holy Spirit has inspired enough words on the pages of Scripture to give us an understanding that someday we will be living in a new heaven and a new earth with our Savior-God in eternal bliss. With a glorified body we will see our glorified Lord. Today we know him by faith; tomorrow we will see him face-to-face for all eternity. In heaven we will be filled with joy in God's presence, and we will experience pleasures with him that will never end (Psalm 16:11).

圣经只是让我们得以一瞥永生的模样。属天的事情怎样才能用属世的话语充分地去描述呢？但是圣灵已经在圣经中默示了足够多的话语，使我们能够明白，有一天我们将和我们的救主、上帝一起，在一片新天新地，生活在永远的福乐之中。带着一副荣耀的身体，我们将要看见我们荣耀的主。我们今日因着信心而认识祂；明天我们则要和祂永远地面对面。在天上，我们要在上帝面前充满喜乐，也要和祂一起经历永不止息的福乐(诗篇 16:11)。

A bird builds a new nest every year. There it will lay its eggs, hatch its young, and feed them until they can fly on their own. But that creature knows its nest is only a temporary home. Earth is only our temporary home; we are only visitors here; our real home is the one that Christ has prepared for us by his redeeming work.

鸟每年都会筑一个新巢。它会在那里产卵，孵化幼鸟，喂养它们直到它们能够自己飞起来。但这种动物知道它的窝只是一个临时的家。这片土地只是我们暂时的家；我们在这里只是客旅；我们真正的家是那基督藉着救赎之工为我们所预备的家。

Christ has earned for us a permanent place in heaven, so that we may enjoy his company forever. What perfect and joyous freedom awaits us there!

基督已经为我们在天上赢得了一个永恒的居所，使我们可以永远享受祂的陪伴。在那里等待我们的是多么完美和令人喜乐的自由啊！



Endnotes

尾注

- ¹Great Movie Themes (Milwaukee: Hal Leonard Corporation, 1995).
- ²Leon Uris, Exodus, p. 626.
- ³Milwaukee Sentinel, February 28, 1995.
- ⁴Martin Luther, What Luther Says: An Anthology, compiled by Ewald M. Plass (St. Louis: Concordia Publishing House, 1959), Vol. 1, p. 491.
- ⁵In addition to John 15:13,14, note the following Bible passages: “You see, at just the right time, when we were still powerless, Christ died for the ungodly. Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. But God demonstrates his own love for us in this: While we were still sinners, Christ died for us” (Romans 5:6-8). “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 4:10).
- ⁶Roland H. Bainton, The Martin Luther Christmas Book (Philadelphia: The Westminster Press, 1948), p. 38.
- ⁷In its official catechism, the Roman Catholic Church states: “The Church, to whom the transmission and interpretation of Revelation is entrusted, ‘does not derive her certainty about all revealed truths from the holy Scriptures alone. Both Scripture and Tradition must be accepted and honored with equal sentiments of devotion and reverence’” (Catechism of the Catholic Church [Washington: United States Catholic Conference, 1994], par. 82).
- ⁸The Mormon religion “rules out the use of liquor, tobacco, and ‘hot drinks’ (which have been officially interpreted as tea and coffee). In a recent survey of LDS youth the #1 sin was breaking the Word of Wisdom [an important part of Mormonism’s “scriptures”]; sexual immorality came in #5 . . . A Mormon must keep the Word of Wisdom in order to be -temple-worthy” (Mark J. Cares, Speaking the Truth in Love to Mormons [Milwaukee: Northwestern Publishing House, 1993], p. 279).
- ⁹At the Council of Trent, the Roman Catholic Church officially condemned the biblical doctrine that we are saved by God’s grace alone through faith in Christ Jesus without any effort on our part. “If anyone says that justifying faith is nothing else than trust in divine mercy, which remits sins for Christ’s sake, or that it is this trust alone by which we are justified, let him be anathema [accursed]” (Martin Chemnitz, Examination of the Council of Trent, Part I. [St. Louis: Concordia Publishing House, 1972], p. 551).
- ¹⁰Formula of Concord, Epitome, Article X: 6, The Book of Concord: The Confessions of the Evangelical Lutheran Church, translated and edited by Theodore G. Tappert (Philadelphia: Fortress Press, 1959), p. 493.
- ¹¹Martin Luther, Luther’s Works, American Edition, edited by Jaroslav Pelikan and Helmut T. Lehmann (St. Louis: Concordia Publishing House; Philadelphia: Fortress Press, 1958–1986), Vol. 31, p. 344.



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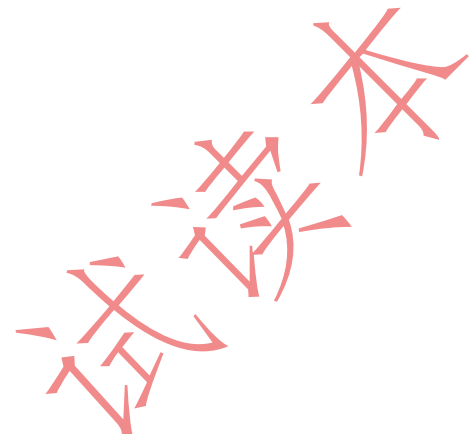
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