

First Baptist Church 第一浸信会

Basic Christian Discipleship 基督徒门徒生命基础课程

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What Is Salvation? 什么是救恩?

Week 1: Basic Christian Discipleship

第一周：基督徒门徒生命基础课程

I. The Bible is Full of Salvation Language 圣经里充满了救恩的话语

A. Salvation = Rescue/Deliverance from Danger 救恩=从危险中被拯救/救出

1. Implies danger, distress 暗示着危险，苦难
2. Implies also helplessness in the face of the danger 也暗指在危险面前的无助
3. Implies also a Savior... one who saves the individual from the danger 意味着有一位救主...能将每个人从危险中拯救出来的那一位

B. This is the Central Issue of the Bible 这是圣经的核心议题

Psalm 69:13 *But I pray to you, O LORD, in the time of your favor; in your great love, O God, answer me with your sure salvation.*

诗篇 69:13 但是，耶和华啊！在悦纳的时候，我向你祷告：神啊！求你接着你丰盛的慈爱，凭着你信实的拯救应允我。

Isaiah 12:1-3 *In that day you will say: "I will praise you, O LORD. Although you were angry with me, your anger has turned away and you have comforted me. ² Surely God is my salvation; I will trust and not be afraid. The LORD, the LORD, is my strength and my song; he has become my salvation." ³ ¶ With joy you will draw water from the wells of salvation.*

以赛亚 12:1-3 到那日，你必说：「耶和华啊！我要称谢你，因为你虽曾向我发怒，你的怒气却已转消，你又安慰了我。看哪！神是我的拯救；我要倚靠他，并不惧怕，因为耶和华 神是我的力量，我的诗歌，他也成了我的拯救。」所以你们要快乐地从救恩的泉源打水。

Romans 10:13 *"Everyone who calls on the name of the Lord will be saved."*

罗马书 10:13 因为「凡求告主名的，都必得救。」

Over 500 references in the Bible to “salvation”, “Savior” or “save”

圣经中超过 500 出处提到“救恩”，“救世主”或“拯救”

C. Salvation from What?? 从什么中得到救恩??

1. Modern people fuzzy on this 现代人对这个问题不清楚

Bumper sticker: “Jesus is the answer”... some critic responded, “What is the question??”

汽车标语：“耶稣是答案”.....一些评论家回应，“那问题是什么？”

The Philippian jailer asked it best: 腓立比的狱卒给过最好的问题：

Acts 16:30 “What must I do to be saved?”

使徒行传 16：30 “我应该作甚麽才可以得救？”

And Paul and Silas answered the question best:

Acts 16:31 They replied, "Believe in the Lord Jesus, and you will be saved-- you and your household."

使徒行传 16：31 他们说：“当信主耶稣，你和你一家人都必定得救。”

2. Still... salvation from what? 依旧.....从什么得到救恩?

a. Poverty? 贫穷?

b. Poor self-esteem? 较差的自尊?

c. Aimlessness? 漫无目的?

d. Depression? 抑郁?

e. Addiction to drugs or alcohol? 吸毒和酗酒?

3. The Bible is very clear on this question as well... 圣经中对于这个问题给了很清楚的解答.....

“[Mary] will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins.” (Matthew 1:21) “

(马利亚) 她必生一个儿子，你要给他起名叫耶稣，因为他要把自己的子民从罪恶中拯救出来。” (马太福音 1：21)

And this is my covenant with them when I take away their sins. (Romans 11:27)

我除去他们罪恶的时候，就与他们立这样的约。(罗马书 11：27)

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners-- of whom I am the worst. (1 Timothy 1:15)

基督耶稣降世，为要拯救罪人。」这话是可信的，是值得完全接纳的。在罪人中我是个罪魁。（提摩太前书1：15）

Christ was sacrificed once to take away the sins of many people (Hebrews 9:28)

照样，基督为了担当许多人的罪，也曾经一次把自己献上（希伯来书9：28）

II. The Gospel: The Power of God for Salvation 福音：上帝救恩的力量

Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes

罗马书1：16 我不以福音为耻；这福音是神的大能，要救所有相信的，先是犹太人，后是希腊人。

A. God 上帝

1. God the Creator 上帝是创造主
2. God the King 上帝是君王
3. God the Lawgiver 上帝是立法者
4. God the Judge 上帝是主审者
5. God the Savior 上帝是救赎主

B. Man 人

1. Created in the image of God 按照上帝的形象被造
2. Body-soul/spirit 身-心/灵
3. Sinful 有罪的
 - a. Sin is breaking God's law 罪是悖逆神的律法
 - b. Sins of omission 疏忽之罪
 - c. Sins of commission 过犯之罪
 - d. Sinful to our core 罪是我们的核心属性

4. Judgment Day is coming!!审判之日将要来到

C. Christ 基督

1. Fully God 完全的神

2. Became fully human 变成完全的人

3. Led a sinless, miracle-working life 一生过着无罪，同在神迹的生活

4. Died an atoning death 为救赎我们的罪而死

5. Raised from the dead on the third day 第三天从死里复活

6. Sits at the right hand of God the Father 坐在天父上帝的右手边

D. Response 回应

1. Through faith in Christ all sins can be forgiven 因信基督，所有罪得赦免

2. Our good works are not accepted as payment for sin 我们的好行为不能买赎我们的罪

3. Repent and believe... Today!!认罪并且相信.....今天！！

III. A Comprehensive Salvation from Sin 罪的完全救赎

A. Salvation from sin's **personal position** 从罪的**位格**中救赎

According to Romans 5 and 1 Corinthians 15, the entire human race sinned when Adam sinned in the Garden of Eden. 根据罗马书第 5 章和哥林多前书第 15 章，当亚当在伊甸园犯罪时，整个人类就犯了罪。The entire human race was represented by our father Adam at the Tree of the Knowledge of Good and Evil; 在那善恶知识之树旁，我们的始祖亚代表了整个人类; Adam was our “Federal Head,” 亚当是我们的“联邦首脑”，and his actions there represented all of us. 他的行动也代表我们所有的人。Thus every single human being born is born as a sinner under Adam’s curse of death. 因着亚当带来的死亡咒诅，每个人生来就是罪人。Christ came to rescue us from that position, from being seen “in Adam” on Judgment Day. 基督来救我们出罪恶，以免在审判日被视为“在亚当里”而被定罪。At the moment of personal faith in Christ, our position immediately changes from being “in Adam” to being “in Christ”: *For as in Adam all die, so in Christ all will be made alive.* (1 Corinthians 15:22). 在每个人在信仰基督的那一刻，我们的属灵位格，立即从“在亚当里”变为“在基督里”：在亚当里众人都死了，照样，在基督里众人也都要复活。（哥林多前书 15:22）。The Puritan Thomas Goodwin wrote, “There are but two men that are seen standing before God, Adam and Jesus Christ; and these two men have all other men hanging at their girdles.” 清教徒托马斯·古德温写道，“有两人被看到站在上帝面前，即亚当和耶稣基督；而这两个男人将世上所有男人挂在其腰带上。” We become “in Adam” by being born, we

become “in Christ” by being born again (cf. John 3:3). “我们出生时在” 亚当 “中，因着重生 “在基督里” 。（参见约翰福音 3：3）。

B. Salvation from sin’s **penalty** 从罪的**惩罚**中救赎

The penalty for sin is clear: “*The wages of sin is death.*” (Romans 6:23) 罪的惩罚是明确的：“罪的工价乃是死。”（罗马书 6:23）This death was greatly clarified by Christ in His warnings about hell: *Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the One who can destroy both soul and body in hell.* (Matthew 10:28). 基督在关于地狱的警告中阐明了这个死的概念：那些杀身体却不能杀灵魂的，不要怕他们；倒要怕那位能把灵魂和身体都投入地狱里的。（马太福音 10:28）。The death of the soul in hell is called the “second death” (Revelation 21:8) 在地狱灵魂的死亡被称为“第二次死亡”（启示录 21：8）Christ came to pay the death penalty for our sins, the righteous penalty our sins deserved. 基督来为担当我们的罪，付上死的代价，而我们的罪本应受此公义的刑罚。He came to drink the cup of God’s righteous wrath in our place (Matthew 26:39), to extinguish (propitiate) the flaming hot wrath of God against us by the shedding of His blood (Romans 3:25). 他为你我喝下上帝公义愤怒的杯（马太福音 26：39），借着 he 流出的宝血，熄灭（和解）神对我们的炽热愤怒。（罗马书 3:25）。By His substitutionary death, Jesus Christ fully paid the penalty for our sins, and the result is total freedom from condemnation before the judgment seat of God: *Therefore, there is now no condemnation for those who are in Christ Jesus* (Romans 8:1) 通过他的替死，耶稣基督完全买赎了我们因犯罪本应受的刑罚，让我们在上帝的审判席前完全得自由：所以现在，那些在耶稣基督里的人就不被定罪了（罗马书 8：1）

C. Salvation from sin’s **power** 从罪的**权势**中救赎

Sin reigned over us like a vicious tyrant, dominating us and leading us to misery on earth and in hell. 罪像一个邪恶的暴君统治我们，操控我们，导致我们在世上和地狱中的痛苦。Romans 5:21 pictures sin as an evil emperor, with kingly authority over its hapless subjects: “...*sin reigned in death.*” 罗马书 5：21 描述罪作邪恶的王，在那些倒霉的目标中有王道权威：“.....罪藉着死掌权；” Jesus said “*Everyone who sins is a slave to sin.*” (John 8:34) 耶稣说 “凡犯罪的都是罪的奴隶。”（约翰福音 8：34）The word “slave” implies an authority, a right of ownership. “奴隶”这个词意味着权威，即所有权的权利。This means that a non-Christian has no choice but to keep on sinning. Because of Adam’s voluntary defection to Satan’s evil kingdom, we were born into that dark empire under his wicked dominion. 这意味着一个非基督徒没有选择，只能继续犯罪。因为亚当自愿叛逃到撒旦的邪恶国度，我们自诞生之日，就在撒旦邪恶统治的黑暗国度中生活。This makes our sinning very personal—there is a specific “King of Sin,” Satan, who orchestrates our lives of sin by the evil world he’s set up and by specific, intelligent temptations. 这使我们的罪非常个人化---因有一个特定的“罪之王”，撒旦，利用 he 设立的邪恶世界，具体化和智能化的诱骗来编排我们的罪的生活。And he had a perverse authority over us to compel us to sin more and more—he is called the “*ruler of the kingdom of the air, the spirit who is now at work among those who are disobedient.*” (Ephesians 2:2-3). 他有一个反常的权力迫使我们去越来越多的犯罪，他被称为“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 2：2-3）。Jesus came to deliver us from that evil dominion, to rescue us and bring us to freedom from sin: *For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves.* (Colossians 1:13) 耶稣

来，从邪恶统治中拯救我们，并给我们带来自由脱离罪：他救我们脱离了黑暗的权势，把我们迁入到他爱子的国里。（歌罗西书 1:13）。That is a transfer of authority similar to the changing of a man's citizenship from one country to another. For the rest of our lives here on earth, we never need to sin again. Sin has no right to dominate us, nor does Satan. 这是一种权柄的转换，类似于一个人的公民身份从一个国家到另一个国家。对于我们在世上的剩余的日子，我们永远不需要再犯罪。罪无权支配我们，撒旦也不能。“We died to sin” (Romans 6:1) as a ruling principle, as a native land, as a dominating force. We are free! “我们在罪上死”（罗马书 6: 1）是一种统领原则，是原生的土地，也是一个统治的力量。我们现在得了自由！

D. Salvation from sin's **practice** 从罪的**实践**中救赎

If what we've just said is true, then why do we ever sin as Christians? A simple answer is, “Insanity!” 如果我们刚才说的是真的，那么为什么我们一直都是在犯罪的基督徒？一个简单的答案是，“疯狂！” Sin does not come to us saying, “Hello, I'm sin. I'd like to destroy your life, your marriage, your employment, your children, your possessions and everything you hold dear.” 罪不会来找我们说，“你好，我是罪。我想毁掉你的生活，你的婚姻，你的工作，你的孩子，你的财产，你珍视的一切。Rather, Satan “*masquerades as an angel of light*” (2 Corinthians 11:14), and we can become “*hardened by sin's deceitfulness.*” (Hebrews 3:13) “相反，撒旦“自己也装做光明的天使”（哥林多后书 11:14），我们会“被罪迷惑，心裡刚硬。”（希伯来书 3:13）“Deceitfulness” implies that sin lies to us about its true effects on our lives. “迷惑”意味着对于罪其在我们生命中产生的果效，它一直在欺骗我们。The biblical answer to the question, “Why do Christians sin if they've been freed forever from sin's authority?” is that we still inhabit something called the “body of sin” (Romans 6:6), also called the “body of death” (Romans 7:24). 对于“如果基督徒已经永远从罪恶的权柄中解脱出来，为什么基督徒还会犯罪？”这样一个问题，圣经中的答案是，我们仍然居住在所谓“罪的身体”（罗马书 6: 6），或被称为“死的身体”中（罗马书 7:24）。Our physical bodies (including our brains) have marinated in sin for years and have developed habits of sin. 我们的身体（包括我们的大脑）已经在罪中沉浸多年，已经养成了罪的习惯。Those habits of sin can only be effaced by new habits of holiness by the power of the Holy Spirit. (Romans 6:19) 对于根植在我们心里的罪，那些只能通过圣洁的新习惯和圣灵的力量来根除。（罗 6:19）Christ is in the process of freeing us from the practice of sin by teaching us new habits, new practices. 基督通过教我们新的习惯，新的做法来释放我们脱离罪。He does this by renewing our minds and habits gradually, with great pain and suffering, through many experiences, through failures and successes, and Christ ultimately completes this work in us when we are separated from the physical body. 基督在慢慢地更新我们的思想和习惯，伴随着巨大的痛苦和患难，经历许多试炼，有失败有成功，当我们肉体的生命走到终点时，基督也在我们心中完成这项善工。This ongoing transformation of our lifestyle by the power of the Spirit is the essence of sanctification. 这项依靠圣灵的力量，在我们生命中持续进行的转变，就是成圣的本质。

E. Salvation from sin's **pollution** 从罪的**污染**中救赎

Sin is a great polluter: it polluted our standing with God, our hearts, our “righteous” acts, our consciences, memories, and thinking patterns, our habits, practices, and lifestyles, our relationships with

others, our bodies, and all of Creation itself. 罪是一个巨大的污染源：它污染了我们与上帝同在的立场，我们的心，我们“义”的行为，我们的良心，记忆和思维模式，我们的习惯，做法和生活方式，我们与他人的关系，我们的身体，和所有的创造本身。The remedy for pollution is purification, and that is abundantly provided for by the salvation which Christ brings: *If we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.* (1 John 1:7). 污染的补救方法就是净化，这由基督带来的丰富救赎所供应：我们若行在光中，像他在光中一样，就彼此相通，他儿子耶稣的血也洁净我们脱离一切罪。（约翰一书 1: 7）John goes on to tell us that our ongoing relationship with Christ is purified by God as we confess our sins on a continual basis: *If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.* (1 John 1:9) 约翰接着告诉我们，在我们持续认罪的基础上，我们与基督持续的关系将由上帝纯化：我们若承认自己的罪，神是信实的、公义的，必定赦免我们的罪，洁净我们脱离一切不义。（约翰一书 1: 9）Christ's work on the cross is a cleansing fountain which is infinitely able to purify us constantly from all the pollution of sin. 基督在十字架上的工作就如同那清洗的喷泉，能够把罪恶带给我们的所有污染不断净化。

F. Salvation from sin's **presence** 从罪的同在中救赎

When Christ's saving work is completely finished, all believers will be completely saved from the very presence of sin itself forever. 当基督的救赎的工作完全结束，所有的信徒将永远和完全脱离罪的同在。While we live on this earth, sin attacks us internally, like some kind of malignant tumor, causing us immense pain: 当我们生活在这个世界上，罪从内部攻击我们，就像得了某种恶性肿瘤，会引起我们极大的痛苦：*I do not understand what I do. For what I want to do I do not do, but what I hate I do. ... As it is, it is no longer I myself who do it, but it is **sin living in me.*** (Romans 7:15-17) 我所作的，我不明白；我所愿意的，我没有去作，我所恨恶的，我倒去作。...既是这样，那就不是我作的，而是**住在我里面的罪**作的。（罗马书 7: 15-17）What a vile thought: “sin living in me” causing us to do what we hate and not do what we love. 这是多么可怕的光景：“住在我里面的罪”导致我们做我们恨恶的，而不是做我们爱做的事情。Like the malaria parasite, a microscopic worm that attacks blood cells and destroys them; 这好比疟原虫，蠕虫攻击血细胞并破坏它们；like the HIV virus that destroys the body's immune system; 类似艾滋病毒破坏人体的免疫系统；like a tapeworm that thrives in the digestive tract and robs nutrients from the body; 又像绦虫在消化道繁殖，并从人体中夺取营养物；like a tick that burrows down into the skin and gorges itself on blood—so is sin “living in us.” Disgusting! 如同蜱叮咬进入皮肤和并吸我们的血---这就是“活在我们里面”的罪，真是恶心！

But what a blessed thought: someday there will be no sin living in me or in anyone in the New Heavens and New Earth! 但是，这是一个多么有福的光景：将来有一天在新天新地，没有罪住在我或任何人中间！Sin's very presence will be removed forever. 罪将永远不会存在。That internal bent toward evil, that taste for illicit pleasures, that idolatrous cherishing of created things more than the Creator, that rebellious “me first” disposition, all of it will be gone forever. 那内心倒向邪恶，那品尝过犯的乐趣，那盲目崇拜和迷恋被造物而不是敬拜造物主，那“自我中心”的叛逆性格，都将一去不复返。And not just in one of God's children, but in all of them. 而且不只是发生在上帝的一个儿女中，在所有的儿女都这样。At last, we will be “made perfect” spiritually (Hebrews 12:23) and physically (1 Corinthians 15:49), and thus totally conformed to the Son. 最后，

我们将在属灵上（希伯来书 12:23）和肉体上（哥林多前书 15:49）“成为完美”，因此完全符合人子的要求。Not only that, but the world itself will be liberated from all the ravages of sin and will be gloriously perfect. 不仅如此，这个世界本身将从罪的一切蹂躏中解放出来，迎接我们的将是完美的荣耀。

Summary: This is the great salvation Christ came to give us. It is a comprehensive salvation from sin: sin's position, penalty, power, practice, pollution, and presence. 摘要：这是基督来到世界给我们的伟大救赎。这是一个对罪的综合救赎：包括罪的地位，惩罚，权势，实践，污染和存在。Christ will not stop His work on behalf of His elect until this full salvation is accomplished. 在这完全的救恩完成之前，代表他的选民的基督，不会停止他的工作。

IV. Salvation Comes in Stages 救恩的阶段性的

Illustration 例证: A Blind man healed in stages:瞎子被医治的阶段性的

Mark 8:22-25 They came to Bethsaida, and some people brought a blind man and begged Jesus to touch him. ²³ He took the blind man by the hand and led him outside the village. When he had spit on the man's eyes and put his hands on him, Jesus asked, "Do you see anything?" ²⁴ He looked up and said, "I see people; they look like trees walking around." ²⁵ Once more Jesus put his hands on the man's eyes. Then his eyes were opened, his sight was restored, and he saw everything clearly.

马可福音8: 22-25 后来他们到了伯赛大，有人带了一个瞎眼的人到他跟前，求耶稣摸他。²³ 耶稣拉着他的手，领他到村外，吐唾沫在他的眼睛上，又用双手按在他的身上，问他：「你看见甚麽没有？」²⁴他往上一看，说：「我看见人了！看见他们好像树走来走去。」²⁵ 於是耶稣再接手在他的眼睛上，他定睛一看，就复原了，样样都看得清楚了。

Just as Christ healed the blind man in stages, so also salvation comes to us in stages... not all at once. 正如基督以阶段性的进程医治瞎眼的人，救赎也以阶段性到来.....不是一性完成。

A. Salvation 救恩: A Simple Three-Part Outline 一个简单的三部分大纲

1. Justification 称义

Because of our faith in Christ 因为我们的信心, God justifies us 神使我们称义: 1) He credits Christ's perfect righteousness to us 他赋予我们以基督完全的义; 2) He covers our sins completely and does not count them against us 他完全遮盖我们的罪，不在借着罪来审判我们; 3) He declares us permanently righteous in His sight, not guilty of sin, and fit for eternity in heaven. 在他的眼目中，他宣告我们永远的义，使我们不再被定罪，使我们在天堂中有永恒。

Justification happens in an instant... simply by faith. It can never be taken away. 称义发生在瞬间..... 只需凭信心。它永远不能被夺走。

2. Sanctification 成圣

On the basis of our faith in Christ and by the power of the indwelling Spirit 因着我们在基督里的信心，并借着住在我们心里圣灵大能的基础, God works in us a practical, daily righteousness 每一日神会给我们用于实践的义—causing us to put sin to death and to do good works, both in fulfillment of His Law 帮助我们把罪钉死，行善工，两样都是成全神的律法. We become gradually more and more like Christ in our hearts and in our lives 我们的心和生活，就会越来越基督化. This is a process that will take the rest of our lives 这是一生进行的过程, it involves some advances and some setbacks, and it will not be completed in this world 这个过程涉及到一些进展，一些挫折，也不能靠这个世界完成. It both proceeds by faith in Christ and requires all the effort we can muster. 而是靠着对基督的信心，和我们所有的努力来完成。

3. Glorification 得荣耀

On the basis of our faith in Christ, God at death (or at the Second Coming of Christ), 由于有把我们的信心建立在基督里的基础， by His sovereign power, causes us to become perfectly conformed to Christ in our spirits. 在死亡（或在基督再来）的时候，靠着祂掌权的大能，我们的灵能与基督完美的合二为一。 At the glorious appearing of Christ, 当基督的荣耀完美显现的时候， He will also give us resurrection bodies, 他还会给我们复活的身体， so that we will be perfectly like Christ both in spirit and in body forever. 这样我们无论是在灵里还是身体，都会永远完全像基督。 This is the final stage of our salvation. 这是我们救赎的最后阶段。

B. A More Detailed Outline 更详细的大纲

1. The Process of Calling and Drawing 呼召和成全的过程

- a. This phase begins the moment we are born 这个阶段开始于我们出生的那一刻
- b. It continues until we are justified 它一直持续到我们称义
- c. It involves anything God may use to show you Himself and your need for salvation 它涉及到神可以使用任何事情，向你展示他自己，以及你的救赎需要

For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers. And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified. (Romans 8:29-30)
因为 神预先知道的人，他就预先命定他们和他儿子的形象一模一样，使他的儿子在许多弟兄中作长子，他预先命定的人，又呼召他们；所召来的人，又称他们为义；所称为义的人，又使他们得荣耀。（罗马书 8：29-30）

No one can come to me unless the Father who sent me draws him, and I will raise him up at the last day. (John 6:44) 如果不是差我来的父吸引人，就没有人能到我这里来；到我这里来的，在末日我要使他复活。（约翰福音 6：44）

- d. The ultimate “call” of God comes when we hear the gospel clearly explained by a human being 当我们听到一个人清楚地解释福音的时候，意味着神最终的“呼召”到来
 - e. In that moment, the Holy Spirit also calls to our dead hearts with resurrecting power 在那一刻，圣灵也以复活的大能呼召我们死了的心
2. The Moment of Regeneration, Faith, and Justification 重生，信心，和称义的时刻
- a. Regeneration 重生

John 3:3 *"I tell you the truth, no one can see the kingdom of God unless he is born again."* 约翰福音 3: 3 「我实实在在告诉你，人若不重生，就不能见 神的国。」

1 Peter 1:23 *For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God.* 彼得前书 1: 23 你们得了重生，并不是由於能坏的种子，却是由於不能朽坏的，就是藉着 神永活长存的道。

2 Corinthians 5:17 *Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!* 哥林多后书 5: 17 如果有人 在基督里，他就是新造的人，旧事已经过去，你看，都变成新的了！

2 Corinthians 4:6 *For God, who said, "Let light shine out of darkness," made his light shine in our hearts to give us the light of the knowledge of the glory of God in the face of Christ.* 哥林多后书 4: 6 因为那说「要有光从黑暗里照出来」的 神，已经照在我们的心里，要我们把 神的荣光照出去，就是使人可以认识那在基督脸上的荣光。

- b. Faith and repentance 信心和认罪悔改

"The time has come," he said. "The kingdom of God is near. Repent and believe the gospel!" (Mark 1:15) 说：「时候到了， 神的国近了，你们应当悔改，相信福音。」（马可福音 1: 15）

Ephesians 2:8 *For it is by grace you have been saved, through faith-- and this not from yourselves, it is the gift of God* 以弗所书 2: 8 你们得救是靠着恩典，藉着信心。这不是出於自己，而是 神所赐的；

- c. Justification 称义

Romans 3:23-30 (ESV) *all have sinned and fall short of the glory of God, ²⁴ and are justified by his grace as a gift, through the redemption that is in Christ Jesus, ²⁵ whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. ²⁶ It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. ²⁷ Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. ²⁸ For we hold that one*

is **justified** by faith apart from works of the law. ²⁹ Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, ³⁰ since God is one. He will **justify** the circumcised by faith and the uncircumcised through faith.

罗马书3: 23-30 ²³ 因为人人都犯了罪，亏缺了 神的荣耀，²⁴但他们却因着 神的恩典，藉着在基督耶稣里的救赎，就白白地称义。²⁵ 神设立了耶稣为赎罪祭（「赎罪祭」直译作「赎罪或使 神息怒之法」），是凭着他的血，藉着人的信，为的是要显明 神的义；因为 神用忍耐的心宽容了人从前所犯的罪，²⁶好在现今显明他的义，使人知道他自己为义，又称信耶稣的人为义。²⁷ 这样，有甚麽可夸的呢？没有可夸的了。凭甚麽准则说没有的呢？凭行为吗？不是的，而是以信心为准则说的。²⁸ 因为我们认定，人称义是由於信，并不是靠行律法。²⁹ 难道 神只是犹太人的 神吗？不也是外族人的 神吗？是的，他也是外族人的 神。³⁰ 神既然只有一位，他就以信为准则称受割礼的为义，也要以信为准则称没有受割礼的为义。

Justification = gift of perfect righteousness, full forgiveness of sins 称义=完美公义的礼物，罪的完全赦免

Romans 4:3-8 "Abraham believed God, and it was credited to him as righteousness." ⁴ Now when a man works, his wages are not credited to him as a gift, but as an obligation. ⁵ However, to the man who does not work but trusts God who justifies the wicked, his faith is credited as righteousness. ⁶ David says the same thing when he speaks of the blessedness of the man to whom God credits righteousness apart from works: ⁷ "Blessed are they whose transgressions are forgiven, whose sins are covered. ⁸ Blessed is the man whose sin the Lord will never count against him."

罗马书4: 3-8 ³ 「亚伯拉罕信 神，这就算为他的义。」⁴ 作工的得工资，不算是恩典，是他应得的。⁵ 可是，那不作工而只信那称不敬虔的人为义的 神的，他的信就算为义了。⁶ 大卫也是这样说，那不靠行为而蒙 神算为义的人是有福的！⁷ 「过犯得蒙赦免，罪恶得到遮盖的人，是有福的；⁸ 主不算为有罪的，这人是 有福的。」

3. Additional Gifts at that Moment 那一刻额外的礼物

- a. Adoption AND 被神收养和
- b. Indwelling Spirit 住在心里的圣灵

Galatians 4:6-7 Because you are sons, God sent the Spirit of his Son into our hearts, the Spirit who calls out, "Abba, Father." ⁷ So you are no longer a slave, but a son; and since you are a son, God has made you also an heir.

加拉太书4: 6-7 ⁶ 你们既然是儿子， 神就差遣他儿子的灵进入我们心里，呼叫「阿爸、父！」⁷ 这样，你不再是奴仆，而是儿子；既然是儿子，就靠着 神承受产业了。

Summary 总结: at the moment of repentance and saving faith 在悔改和因信心得救的那一刻, the believer receives a permanent status in the sight of God 信徒即接受了在上帝眼中的永久地位... a POSITION in His sight 一个在他眼目中的位置: completely righteous in Christ 在基督里的完全公义; forgiven of all sins 所有的罪得赦免, past, present, and future 过去, 现在, 和将来; a new creation 一个新造之人; adopted as a son/daughter 成为神的儿女; with the indwelling Spirit 圣灵会住在心中. These things will never change, no matter what happens from there. 这些东西永远都不会改变, 无论从那时起会发生任何事情。

4. The Process of Sanctification 成圣的过程

a. Based on justification, but different from it 建立在称义之上, 但有不同之处

- i) Justification never changes... it is set in the mind of God; also our works have NO PLACE WHATSOEVER 称义永不会改变.....这是神所命定的, 不靠我们所做的工而改变
- ii) Sanctification changes daily, and our works are essential to our progress 成圣是每日基础上的进程, 我们所做的工对于这个进程很重要

b. Key passage 核心经文: Romans 6-8 罗马书 6-8 章

c. Key concepts 核心的概念

- i) Understand your union with Christ 理解你和基督的联合
- ii) Understand your status in Him: dead to sin, alive to God 理解你在神里面的状态: 罪已治死, 因神而活
- iii) Consider yourself dead to every temptation that comes your way 考虑你自己在所面对的各种诱惑前已死
- iv) Know that, because of indwelling sin in the body, you will have a hard fight every step of the way 明白这样一个道理, 因为住在身体里面的罪, 我们在属灵道路上前进每一步都要打一场艰难的仗
- v) Put sin to death by the power of the Holy Spirit 因着圣灵的大能, 他能够将罪除去

Romans 8:13-14 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, ¹⁴ because those who are led by the Spirit of God are sons of God.

罗马书 8:13-14 ¹³ 如果随着肉体而活, 你们必定死; 如果靠着圣灵治死身体的恶行, 你们就必活着。 ¹⁴ 因为蒙 神的灵引导的, 都是 神的儿子。

5. The Two Moments of Glorification 荣耀的两个时刻

Romans 8:30 *And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.*

罗马书 8: 30 他预先命定的人，又呼召他们；所召来的人，又称他们为义；所称为义的人，又使他们得荣耀。

a. At death, the glorification of the spirit 在死亡时，灵得荣耀

Hebrews 12:23 *the spirits of righteous men made perfect*

希伯来书 12: 23 有被成全的义人的灵魂

b. At resurrection, the glorification of the body 在复活时，身体得荣耀

Philippians 3:21 *[Christ], by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.*

腓立比书 3: 21 (基督) 他要运用那使万有归服自己的大能，改变我们这卑贱的身体，和他荣耀的身体相似。

c. Our Final Salvation 我们最终的救恩

6. No condemnation on Judgment Day 审判日无可指责

Romans 8:1 *Therefore, there is now no condemnation for those who are in Christ Jesus*

罗马书 8: 1 所以现在，那些在耶稣基督里的人就不被定罪了

7. Eternity in the New Heaven and New Earth 在新天新地中的永恒

2 Peter 3:13 *But in keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness.*

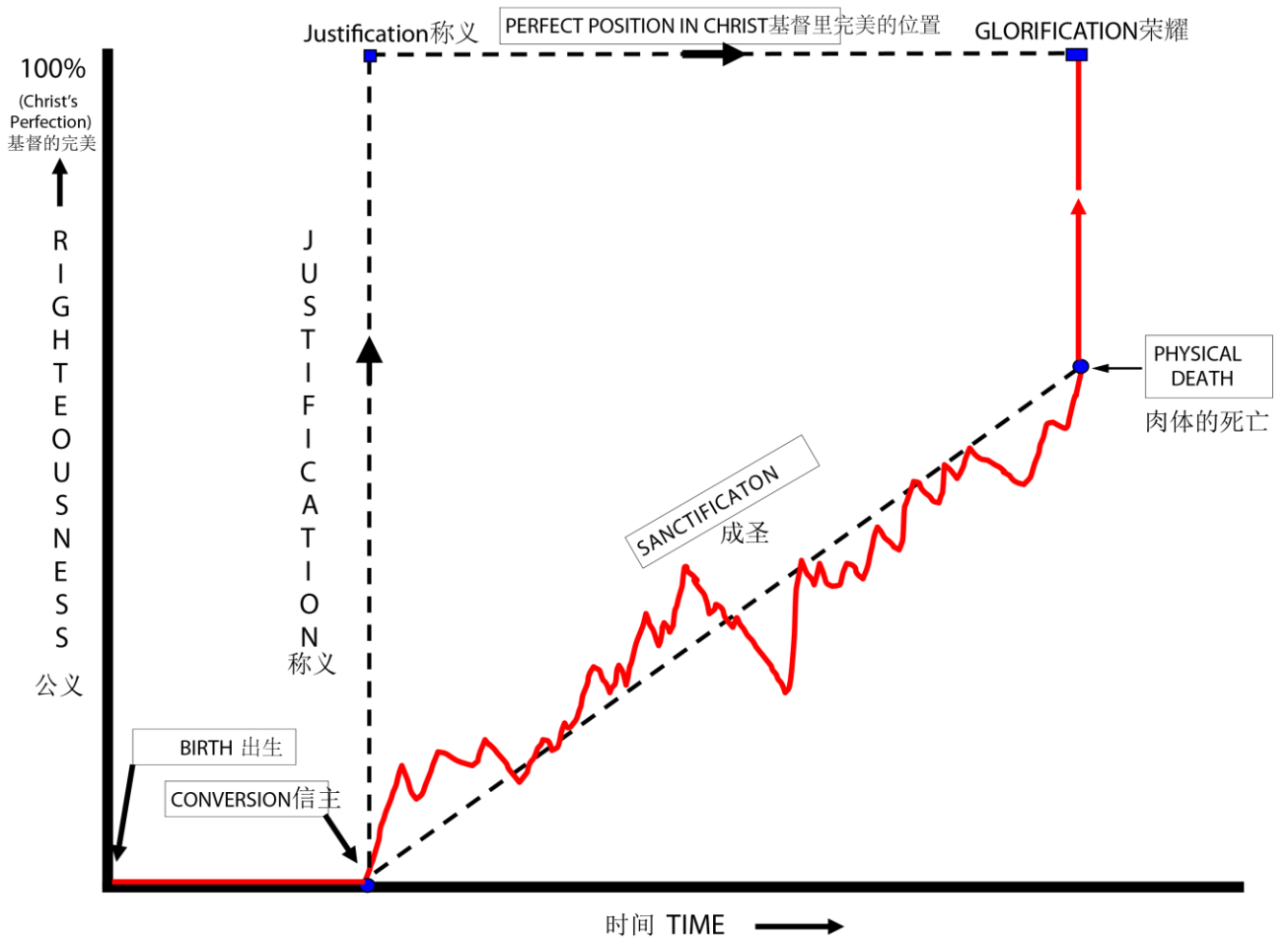
彼得后书 3: 13 但是我们按照他所应许的，等候新天新地，有公义在那里居住。

Revelation 21:1-4 *Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and there was no longer any sea. ² I saw the Holy City, the new Jerusalem, coming down out of heaven from God, prepared as a bride beautifully dressed for her husband. ³ And I heard a loud voice from the throne saying, "Now the dwelling of God is with men, and he will live with them. They will be his people, and God himself will be with them and be their God. ⁴ 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."*

启示录 21: 1-4¹ 我又看见一个新天新地，因为先前的天地都过去了，海也再没有了。² 我又看见圣城，新耶路撒冷，从天上由 神那里降下来，预备好了，好像打扮整齐等候丈夫的新娘。³ 我听见有大声音从宝座那里发出来，说：「看哪！ 神的帐幕在人间，他要与人同住，他们要作他的子民。 神要亲自与他们同在，要作他们的神。⁴ 他要抹去他们的一切眼泪，不再有死亡，也不再有悲哀、哭号、痛苦，因为先前的事都过去了。」

V. Salvation in a Chart 用表格来总结救恩的道理

THE CHRISTIAN LIFE 基督徒的生命



A Pathway to Christian Maturity 基督徒走向成熟的途径

KNOWLEDGE 知识
事实和经验的属灵信息
FACTUAL AND EXPERIENTIAL
SPIRITUAL INFORMATION

Factual 事实 从圣经上获得
Gained from the Scripture

Experiential 经验
Gained from living in God's world
在神的世界中生活获得

Leads To 导致

↑

Psalms 119:100 I have more understanding than the elders, for I obey your precepts.
诗篇119:100我比老年人更明理，因为我遵守你的训词。

ACTION 行动
习惯性顺服的外在生活方式体现
EXTERNAL LIFESTYLE OF
HABITUAL OBEDIENCE

1. Presentation of Body to God 将身体献上
2. Personal Holiness 个人的圣洁
3. Sevenfold obedience to God's commands 顺服上帝命令的七点
1. Worship 敬拜 5. Ministry to Non-Believers 服事非基督徒
2. Spiritual Disciplines 属灵操练
3. Family 家庭 6. Stewardship 管家
4. Ministry to Believers 服事基督徒 7. Work 工作

Leads To 导致

→

Romans 10:17 So faith comes from hearing, and hearing through the word of Christ
罗马书10:17 可见信心是从所听的道来的，所听的道是藉着基督的话来的。

FAITH 信心
对属灵真理的确信和委身
ASSURANCE OF AND COMMITMENT
TO SPIRITUAL TRUTH

- ☒ Belief that specific invisible spiritual realities are true 相信肉眼不可见的属灵世界的真实
- ☒ Conviction that specific sin is in me, and that God hates it and will judge people for such sins 相信我里面有具体的罪，上帝痛恨罪，将来会按照罪来审判万民
- ☒ Trust in Christ as all-sufficient savior, refuge, provider, shield 信靠基督是丰盛的救主、避难所、供应者、和我们的盾牌
- ☒ Assurance that hoped for specific good things promised in scripture will certainly come true 确信圣经所应许的特定美好的事情终将发生
- ☒ Reception of spiritual guidance and knowledge 对属灵向导和知识的接受

Leads To 导致

↓

Ephesians 3:16-17 ... that Christ may dwell in your hearts through faith.
以弗所书3:16-17...使基督藉着你们的信，住在你们心里

Leads To 导致

←

Matthew 12:33 "Either make the tree good and its fruit good, or make the tree bad and its fruit bad, for the tree is known by its fruit."
马太福音 12:33
「你们种好树就结好果子，种坏树就结坏果子；凭着果子就能认出树来。」

CHARACTER 性格
INTERNAL NATURE CONFORMED
TO CHRIST 内心效法基督

美德
Virtues
What you are
你所实践的...

- Affection
What you love/hate
- Desire
What you seek
- Will
What you choose/reject
- Thought
What you think about
- Emotions
What you feel

感情
你爱/恨的
渴望
你寻求的
意愿
你选择/拒绝
想法
你在想什么
情绪
你的感受

How Can I Be Sure I'm a Christian?

我如何确信我是基督徒

Week 2: Basic Christian Discipleship

第二周：基督徒门徒生命基础课程

After someone has repented and trusted Christ 当有人认罪悔改并相信基督, has perhaps “prayed the sinner’s prayer” and asked Jesus to be his/her personal Savior 或许已经做过 “认罪悔改的祷告” 并邀请耶稣是他/她个人的救主, how can that person know for certain that anything has happened 这个人如何肯定一切将会发生改变? That person frequently doesn’t feel very different at all 这个人也许并不经常感觉到有什么不同的地方. Or perhaps they feel wonderful for a little while 或许在短时间内他们感觉很棒, and then the feelings start to wear off and they wonder if anything ever happened at all 然后这种感觉慢慢消失, 他们就开始怀疑是否曾经有任何事情曾经发生. Or perhaps they begin to struggle again with sins they thought were gone 或许他们开始在认为已经离开的罪中挣扎, and they yearn to know how it really stands between them and God. 他们渴望知道在他们和上帝之间, 罪到底真正意味着什么。

Can we really know now, here on earth, that we are definitely going to heaven when we die? 现在我们在地上真的能知道, 死后我们肯定会去天堂? If so, how can we be sure? 如果是这样, 我们怎么能肯定? What does the Bible say about this? 圣经对于这一点是如何说的呢?

This question is an issue of “assurance of salvation.” 这是一个 “救赎确据” 的话题。Assurance is an internal sense of personal security in the presence of God. 这样的确据是因着神的同在, 存在我们内心的个人安全感。It is a gift of God’s grace, but unlike the grace of justification, it is variable, based on our personal circumstances, our faith, our obedience. 这是神恩典的礼物, 但和称义的恩典不同, 依照我们个人所处的环境, 我们的信心, 以及我们的顺服情况, 因人而异,

The purpose of our time together is to give the Bible’s answer to the question, “How can I be sure I’m a Christian and will go to heaven when I die?” 我们在一起花时间学习, 目的是为了依照圣经, 给出上述问题的答案, “我怎么能相信我是一个基督徒, 死后会去天堂?”

VI. Assurance of Salvation is Promised 救恩的确据来自神的应许

Some people claim that assurance of salvation is not possible, or even desired, for the Christian. 有些人声称基督徒即使是想要救恩, 但是这救恩的确据是不可能的。Roman Catholics state that it is not possible to know for certain, in this life, that we are going to heaven when we die. 罗马天主教义声称今生我们不可能有死后去天堂的确信。But the Bible denies this 但是圣经不认同上述说法:

1 John 5:11-13 *And this is the testimony: God has given us eternal life, and this life is in his Son. ¹² He who has the Son has life; he who does not have the Son of God does not have life. ¹³ I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.*

约翰一书5：11-13 ¹¹ 这见证就是 神已经把永远的生命赐给我们，这生命是在他儿子里面的。¹² 凡有 神儿子的，就有生命；没有 神儿子的，就没有生命。¹³ 我把这些事写给你们信 神的儿子之名的人，是要你们知道自己有永生。

It seems a central purpose of many Scriptures is to give us a healthy assurance of our final salvation: 圣经中许多经文的主要目的，是给我们最终得救正确的保证：

Romans 8:32-39 *He who did not spare his own Son, but gave him up for us all-- how will he not also, along with him, graciously give us all things? ³³ Who will bring any charge against those whom God has chosen? It is God who justifies. ³⁴ Who is he that condemns? Christ Jesus, who died-- more than that, who was raised to life-- is at the right hand of God and is also interceding for us. ³⁵ Who shall separate us from the love of Christ? Shall trouble or hardship or persecution or famine or nakedness or danger or sword? ³⁶ As it is written: "For your sake we face death all day long; we are considered as sheep to be slaughtered." ³⁷ No, in all these things we are more than conquerors through him who loved us. ³⁸ For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, ³⁹ neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God that is in Christ Jesus our Lord.*

罗马书 8：32-39 ³² 他连自己的儿子都舍得，为我们众人把他交出来，难道不也把万有和他一同白白地赐给我们吗？³³ 谁能控告 神拣选的人呢？有 神称我们为义了。³⁴ 谁能定我们的罪呢？有基督耶稣死了，而且复活了，现今在 神的右边，也替我们祈求。³⁵ 谁能使我们与基督的爱隔绝呢？是患难吗？是困苦吗？是迫害吗？是饥饿吗？是赤身露体吗？是危险吗？是刀剑吗？³⁶ 正如经上所记：「为你的缘故，我们终日面对死亡，人看我们像待宰的羊。」³⁷ 但靠着爱我们的那一位，我们在这一切事上就得胜有余了。³⁸ 因为我深信：无论是死、是生，是天使、是掌权的，是现在的事，是将来的事，是有能力的，³⁹ 是高天的、是深渊的，或是任何别的被造之物，都不能叫我们与 神的爱隔绝，这爱是在我们的主耶稣基督里的。

One whole book of the Bible is given for this exact purpose, that we may know that we have eternal life... to know the difference between true and false assurance—1 John. We'll come back to that later!! 神把圣经整本书给我们，有这样一个确切目的，就是为了让我们的知道我们有永生.....并能明白真假的的确据---约翰一书。我们后面会再次谈到该话题！！

So, assurance of salvation is more than just possible... it is promised 所以，救恩的确据不仅仅只是可能，而是神的应许。

VII. Assurance of Salvation is Displayed 救恩确据的展现

Many Christians in the Bible clearly attain to a secure sense of their personal salvation: 许多圣经中的基督徒很清楚的确信他们具有的个人救赎:

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

提摩太后书 4: 7-8⁷ 那美好的仗我已经打过了，当跑的路我已经跑尽了，所持的信仰我已经守住了。⁸ 从此以后，有公义的冠冕为我存留，就是按公义审判的主在那日要赏给我的；不但赏给我，也赏给所有爱慕他显现的人。

Acts 7:55-60 *But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God. ⁵⁶ "Look," he said, "I see heaven open and the Son of Man standing at the right hand of God." ⁵⁷ At this they covered their ears and, yelling at the top of their voices, they all rushed at him, ⁵⁸ dragged him out of the city and began to stone him. Meanwhile, the witnesses laid their clothes at the feet of a young man named Saul. ⁵⁹ While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." ⁶⁰ Then he fell on his knees and cried out, "Lord, do not hold this sin against them." When he had said this, he fell asleep.*

使徒行传 7: 55-60⁵⁵ 但司提反被圣灵充满，定睛望着天，看见神的荣耀，并且看见耶稣站在神的右边，⁵⁶ 就说：「看哪！我看见天开了，人子站在神的右边。」⁵⁷ 众人大声喊叫，掩着耳朵，一齐向他冲过去，⁵⁸ 把他推出城外，用石头打他。那些证人把自己的衣服，放在一个名叫扫罗的青年人脚前。⁵⁹ 他们用石头打司提反的时候，他呼求说：「主耶稣啊，求你接收我的灵魂！」⁶⁰ 然后跪下来大声喊着说：「主啊，不要把这罪归给他们！」说了这话，就睡了。

Job 19:25-27 *I know that my Redeemer lives, and that in the end he will stand upon the earth. ²⁶ And after my skin has been destroyed, yet in my flesh I will see God; ²⁷ I myself will see him with my own eyes-- I, and not another. How my heart yearns within me!*

约伯记 19: 25-27²⁵ 我知道我的救贖主活着，最後他必在地上兴起（「最後他必在地上兴起」或译：「最後他必站立在地上」）。²⁶ 我的皮肉遭受毀坏以後，这事就要发生，我必在肉体以外得见神。²⁷ 我必见他在我身边，我要亲眼见他，并非外人，我的心肠在我里面渴想极了。

VIII. Assurance of Salvation is Commanded 救恩的确据是神的命令

2 Corinthians 13:5 *Examine yourselves to see whether you are in the faith; test yourselves. Do you not realize that Christ Jesus is in you-- unless, of course, you fail the test?*

哥林多后书 13: 5 你们应当察验自己是不是持守着信仰，也应当考验自己。难道不晓得基督耶稣是在你们里面吗？（除非你们是经不起考验的人。）

2 Peter 1:10-11 Therefore, my brothers, be all the more eager to make your calling and election sure. For if you do these things, you will never fall, ¹¹ and you will receive a rich welcome into the eternal kingdom of our Lord and Savior Jesus Christ.

彼得后书 1: 10-11 ¹⁰ 所以弟兄们，要更加努力，使你们所蒙的呼召和拣选坚定不移；你们若实行这几样，就决不会跌倒。 ¹¹ 这样，你们就得着充分的装备，可以进入我们的主和救主耶稣基督永远的国。

Hebrews 10:22 "...let us draw near to God with a sincere heart in full assurance of faith..."

希伯来书 10: 22 "... 我们就应该怀着真诚的心和完备的信，进到 神面前..."

IX. Assurance of Salvation is Vital 救恩的确据很重要

A. It Is Possible to Be Self-Deceived 自我欺骗的可能性

Matthew 7:21-23 "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. ²² Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' ²³ Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'

马太福音 7: 21-23^[SEP]²¹ 「不是每一个对我说：『主啊，主啊！』的人，都能进入天国，唯有遵行我天父旨意的人，才能进去。 ²² 到那日，必有许多人对我说：『主啊，主啊！难道我们没有奉你的名讲道，奉你的名赶鬼，奉你的名行过许多神蹟吗？』 ²³ 但我必向他们声明：『我从来不认识你们；你们这些作恶的人，离开我去吧！』

B. Not Every "Faith" Is Truly Saving Faith 不是每个“信心”都是真正得救的信心

James 2:19 You believe that there is one God. Good! Even the demons believe that-- and shudder.

雅各书 2: 19 你信 神只有一位，你信的不错；就连鬼魔也信，却是战兢。

Luke 8:13 Those on the rock are the ones who receive the word with joy when they hear it, but they have no root. They believe for a while, but in the time of testing they fall away.

路加福音 8: 13 那落在石头地上的，就是人听了，欢欢喜喜地接受，但是没有根，不过是暂时相信，一旦遭遇试炼，就倒退了。

John 2:23-25 Now while he was in Jerusalem at the Passover Feast, many people saw the miraculous signs he was doing and believed in his name. ²⁴ But Jesus would not entrust

himself to them, for he knew all men. ²⁵ He did not need man's testimony about man, for he knew what was in a man.

约翰福音 2: 23-25 ²³ 耶稣在耶路撒冷过逾越节的时候，许多人看见他所行的神蹟，就信了他的名。²⁴ 耶稣却不信任他们，因为他知道所有的人，²⁵ 也不需要谁指证人是什么样的，因为他知道人心里存的是甚麽。

C. The Stakes Are Very High 赌注非常高

Matthew 25:46 "Then they will go away to eternal punishment, but the righteous to eternal life."

马太福音 25: 46 「他们要进入永远的刑罚，义人却要进入永生。」

X. Three Levels of Christian Assurance 基督徒救恩确据的三个层次

A. Assurance Reasoned Out in the Mind 救恩确据在脑海中分析推断出

1. Basic idea: Scripture tells me such and such... I believe that, and that settles it 基本思想：圣经告诉我的这些内容.....我相信这些内容，就这样解决了
2. "Jesus loves me this I know, for the Bible tells me so..." "耶稣爱我我知道，因有圣经告诉我”
3. Promises of God simply believed become our assurance 对神应许的单纯相信，就成为我们的确据

1 Timothy 1:15 Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners-- of whom I am the worst.

提摩太前书 1: 15 「基督耶稣降世，为要拯救罪人。」这话是可信的，是值得完全接纳的。在罪人中我是个罪魁。

Based on this word, we say "I am a sinner; Christ came to save even the worst of sinners; I trust in Him, He will save me." 基于这句经文，我们说“我是一个罪人；基督来拯救那些最坏的罪人；我相信他，他会救我”。

John 5:24 I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life.

约翰福音 5: 24 我实实在在告诉你们，那听见我的话又信那差我来的，就有永生，不被定罪，而是已经出死入生了。

Again, we simply say "I hear Jesus' word, and believe God who sent him; 同样，我们只是简单地说：“我听到耶稣的话语，相信上帝差派他来； therefore, I have eternal life... I have crossed over from death to life.” 因此，我就有了永恒的生命.....我已经出死入生了。”

Romans 10:9-10 *if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.*

罗马书 10: 9-10 ⁹ 你若口里认耶稣为主，心里信 神使他从死人中复活，就必得救；¹⁰ 因为心里相信就必称义，用口承认就必得救。

By this passage, we say "I have confessed with my mouth that 'Jesus is Lord.' 通过这段话，我们说：“我已经口里承认‘耶稣是主’。” I do believe in my heart that God raised him from the dead. Therefore I am justified (forgiven) for all my sin, and I will be saved. 我也确实心里相信，上帝从死里复活。因此，我所有的罪得赦免，同时我得拯救。

4. BUT stronger assurance comes by reasoning process 但通过推理过程得到更强的确据

Romans 5:6-10 *You see, at just the right time, when we were still powerless, Christ died for the ungodly. ⁷ Very rarely will anyone die for a righteous man, though for a good man someone might possibly dare to die. ⁸ But God demonstrates his own love for us in this: While we were still sinners, Christ died for us. ⁹ Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him! ¹⁰ For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!*

罗马书 5: 6-10 ⁶ 当我们还软弱的时候，基督就照所定的日期，为不敬虔的人死了。⁷ 为义人死，是少有的；为好人死，或有敢作的；⁸ 唯有基督在我们还作罪人的时候为我们死， 神对我们的爱就在此显明了。⁹ 所以，我们现在既然因他的血称义，就更要藉着他免受 神的忿怒。¹⁰ 我们作仇敌的时候，尚且藉着 神儿子的死与他复和，既然复和了，就更要因他的生得救了！

“How much more...” language is a reasoning process. “就更要.....” 应用语言做一个推理过程。 Reasoning by faith: when I was at my worst—a hate-filled enemy of God—Christ died for me. 借着信心来推理：当我恶贯满盈的时候，即充满仇恨，成为上帝仇敌的时候，基督却为我而死。 I at my worst, the Savior dead on the cross justified me by his blood. 当我恶贯满盈的时候，救世主死在十字架上，他的宝血让我称义。 NOW I am a reconciled believer (yes, struggling with sin, but a believer nonetheless) and Christ is ALIVE at the right hand of God interceding for me. 现在我是一个与神和好的基督徒（是的，会在罪中挣扎，但仍然基督徒），基督活着，在神的右手边为我代祷。 It is EASIER to finish the saving work than it was to begin it!!! 完成拯救的工作，比开始要容易！

B. Assurance Worked Out in the Life (Marks of Regeneration) 在生活中摸索出来的确据

These are changes that actually happen in the heart and daily life of a true Christian. 这些变化，实际上发生在一个真正的基督徒的心中和日常生活里面。 When we see those changes, we grow in a sense of certainty that we are truly saved. 当我们看到这些变化，我们是在一种确凿的意义中成长，即我们真正得救。

As a Christian, you should see the following things happening in your life. 作为一个基督徒，你应该看到在你生活中发生的下面的事情。Growth in these areas is steady and consistent over a long period of time, though some days may see momentary setbacks. 在这些领域的成长是稳定的，同时在很长一段时间保持一致，尽管有些日子可能会看到暂时的挫折。A total lack of these following attributes probably indicates that the person has not actually been redeemed... they are still in their sins and not yet saved. 完全缺乏下列属性可能表明该人并没有真正被赎回.....他们仍然生活在罪中，并没有得救。

1. Love for God, and for Christ 爱上帝，也爱基督
2. Obedience to God's Commands 顺从上帝的命令
3. Love for Other Christians 爱其他的基督徒
4. Hungering and Thirsting After Righteousness 渴慕公义
5. Personal Holiness: Actual Temptations Resisted Successfully 个人圣洁：抵挡实际诱惑的成功
6. Perseverance over Time... Especially in the Face of Trouble 通过坚持不懈.....尤其是面临麻烦的时候
7. Desire for the Word of God 渴望神的话语
8. Growing Personal Prayer Life 个人祷告生活的成长
9. Testimony of Indwelling Spirit 内住圣灵工作的见证

1. Love for God, and for Christ 爱上帝，也爱基督

1 John 4:15-17 If anyone acknowledges that Jesus is the Son of God, God lives in him and he in God. ¹⁶ And so we know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in him. ¹⁷ In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like him.

约翰一书4: 15-17 ¹⁵ 凡承认耶稣是 神的儿子的， 神就住在他里面，他也住在 神里面。¹⁶ 神对我们的爱，我们已经明白了，而且相信了。 神就是爱；住在爱里面的，就住在 神里面， 神也住在他里面。¹⁷ 这样，爱在我们里面就得到成全，使我们在审判的日子，可以坦然无惧。因为他怎样，我们在这世上也怎样。

- a. Heart affections after God and the things of God 心中对神和属神事情的热爱

- b. A yearning to follow Christ, to be with Him, to see Him 跟随耶稣，与耶稣同在，去面见耶稣的盼望
- c. A growing sense of these things 这些事情的成长感

2. Obedience to God's Commands 顺从上帝的命令

1 John 2:3-6 *We know that we have come to know him if we obey his commands. ⁴ The man who says, "I know him," but does not do what he commands is a liar, and the truth is not in him. ⁵ But if anyone obeys his word, God's love is truly made complete in him. This is how we know we are in him: ⁶ Whoever claims to live in him must walk as Jesus did.*

约翰一书2: 3-6 ³我们若遵守 神的命令，这样，就知道我们已经认识他。⁴凡是说「我已经认识他」，却不遵守他命令的，就是说谎的人，真理就不在他里面了。⁵然而凡是遵守他的道的，他爱 神的心就的确在他里面完全了。这样，我们就知道我们是在 神里面了。⁶凡说自己是住在他里面的，就应该照着他所行的去行。

1 John 3:18-20 *Dear children, let us not love with words or tongue but with actions and in truth. ¹⁹ This then is how we know that we belong to the truth, and how we set our hearts at rest in his presence ²⁰ whenever our hearts condemn us.*

约翰一书3: 18-20 孩子们，我们爱人，不要只在言语和舌头上，总要在行动和真诚上表现出来。¹⁹这样，我们就知道我们是属于真理的。²⁰即使我们的心责备我们，在 神面前我们也可以心安理得，因为他比我们的心大，他知道一切。

Simply put... God will not bless disobedient Christians with healthy assurance. 简单地...上帝不会给予那些不愿意顺服的基督徒以健康确据的祝福。The more we obey, the stronger our assurance becomes. 我们越顺服，我们就会有越强大的救恩确据。The more we disobey (i.e. SIN!!), the weaker will our assurance become. 我们越不顺服(比如：犯罪!!)，我们的救恩确据就会越微弱。

Example: *Pilgrim's Progress*, Interpreter's House, the "Man in the Iron Cage"

例：天路历程，解释者的家，“铁笼中的人”

So [Interpreter] took [Christian] by the hand again, and led him into a very dark room, where there sat a man in an iron cage. 所以[解释者]再次牵着[基督徒]的手，把他带进一间黑洞洞的房间，那儿有一个铁笼子，里面坐着一个人。

Now the man, to look on, seemed very sad; he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said *Christian*, What means this? At which the *Interpreter* bid him talk with the man. 这人看上去似乎很悲伤；他的一对眼睛盯着地上，两手合握着，唉声叹气，好像心要碎了似的。于是基督徒问道，这是什么意思？解释者就让他跟那个人谈话。

Then said *Christian* to the man, What art thou? The man answered, I am what I was not once. 于是基督徒问他，你是做什么的？他回答说，我过去不是这样的。

Chr. What wast thou once? 基督徒说：你过去是什么样的呢？

Man. The man said, I was once a fair and flourishing professor, both in mine own eyes, and also in the eyes of others; I once was, as I thought, fair for the *Celestial City*, and had then even joy at the thoughts that I should get thither. 他说：我过去是个正派、出色的信徒，我自以为是这样的，别人看来也是这样；我过去有资格进天国，我自己也相信确有资格，那时侯一想起将来要到那儿去，我就高兴。

Chr. Well, but what art thou now? 基督徒说：唔，那么你现在怎么样呢？

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out. Oh, now I cannot! 那个人说：现在我是个绝望透顶的人，就像关在铁笼子里一样脱不了绝望的囚禁。我逃不出去。哦，我现在不能了！

Chr. But how camest thou in this condition? 基督徒说：你是怎样弄到这个地步的？

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the devil, and he is come to me; I have provoked God to anger, and he has left me: I have so hardened my heart, that I cannot repent. 那个人说：我轻忽了我以往所具备的警惕和镇静；我放纵了情欲；得罪了《圣经》的光和上帝的仁慈；我使圣灵担忧，他就离开我了；我去招引魔鬼，他就来了；我触怒了上帝，被他弃绝了；我的心变得这样冷酷，我不能忏悔了。

Then said *Christian* to the *Interpreter*, But is there no hope for such a man as this? Ask him, said the *Interpreter*. Nay, said *Christian*, pray, Sir, do you. 于是基督徒对解释者说，难道像这样的人就没有希望了吗？解释者说，你问他好啦。基督徒说：先生，祷告会帮助你。

Inter. Then said the *Interpreter*, Is there no hope, but you must be kept in the iron cage of despair? 于是解释者说，难道你什么希望也没有，不得不给禁锢在这个无望的铁笼里吗？

Man. No, none at all. 那个人说，没有，什么希望也没有了。

Inter. Why, the Son of the Blessed is very pitiful. 解释者说，怎么，神之子是非常慈悲的。

Man. I have crucified him to myself afresh; I have despised his person; 那个人说：我重新又把他钉在十字架上了；我瞧不起他；I have despised his righteousness; I have *counted his blood an unholy thing*; 我瞧不起他的公义；我“将他的血当作平常”；I have *done despite to the Spirit of grace*. 我“又褻慢施恩的圣灵”。Therefore I have shut myself out of all the

promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings, of certain judgment and fiery indignation, which shall devour me as an adversary. 因此我自己关掉了所有希望之门，现在只有那要把我当作敌人一样吞灭了的必临的审判和非常的愤怒威吓着我，可怕的威吓，恐怖的威吓。

Inter. For what did you bring yourself into this condition? 解释者说：你为什么把自己搞到这个地步呢？

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight; but now every one of those things also bite me, and gnaw me like a burning worm. 那个人说：为了肉欲、逸乐和现世的好处；我当时指望从这些事情上得到快乐；可是现在所有这些东西都在刺痛我，像可怕的蛆虫那样咬着我。

Inter. But canst thou not now repent and turn? 解释者说：难道你现在不能忏悔自新吗？

Man. God hath denied me repentance. His Word gives me no encouragement to believe; 那个人说：上帝已经不听我的忏悔。《圣经》也不鼓励我的信心； *yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out.* 是的，他自己把我关在这铁笼里；即使用全世界的人的力量，也没法放我出去。 *O eternity, eternity! how shall I grapple with the misery that I must meet with in eternity!* 哦，永恒，永恒！我怎么对付我经历的永远的苦难呢！

Inter. Then said the *Interpreter* to *Christian*, Let this man's misery be remembered by thee, and be an everlasting caution to thee. 于是解释者对基督徒说，记住这个人的苦难，让它作为你永远的警惕。

Chr. Well, said *Christian*, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery! 基督徒说：啊，这真叫人害怕！愿上帝帮助我，使我谨慎、清醒，帮助我祈祷，使我不致再蹈这个人的复辙，自投苦难的罗网。

3. Love for Other Christians 基督徒彼此相爱

1 John 3:14 We know that we have passed from death to life, because we love our brothers. Anyone who does not love remains in death.

约翰一书 3: 14 我们因为爱弟兄，就知道我们已经出死入生了；不爱弟兄的，仍然住在死中。

4. Hungering and Thirsting After Righteousness 渴慕公义

Matthew 5:6 Blessed are those who hunger and thirst for righteousness, for they will be filled.

马太福音 5: 6 爱慕公义如饥如渴的人有福了，因为他们必得饱足。

- a. A yearning to be holy 盼望成为圣洁
- b. A yearning for the things of God 盼望属神的事情
- c. A yearning for heaven 盼望天堂

5. Personal Holiness: Actual Temptations Resisted Successfully 个人圣洁：成功抵抗实际的诱惑

1 John 3:2-3 *we know that when he appears, we shall be like him, for we shall see him as he is. ³ Everyone who has this hope in him purifies himself, just as he is pure*

约翰一书3：2-3² 亲爱的，现在我们是神的儿女，将来怎样，还没有显明；然而我们知道：主若显现，我们必要像他，因为我们必要看见他本来是怎样的。³ 凡对他存着这盼望的，就洁净自己，像他一样的洁净。

1 John 1:5-7 *This is the message we have heard from him and declare to you: God is light; in him there is no darkness at all. ⁶ If we claim to have fellowship with him yet walk in the darkness, we lie and do not live by the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus, his Son, purifies us from all sin.*

约翰一书1：5-7⁵ 神是光，在他里面毫无黑暗；这就是我们从他那里听见，现在传给你们的信息。⁶ 我们若说自己与他彼此相通，却行在黑暗里，就是说谎话，不实行真理了。⁷ 我们若行在光中，像他在光中一样，就彼此相通，他儿子耶稣的血也洁净我们脱离一切罪。

6. Perseverance over Time... Especially in the Face of Trouble 通过坚持不懈的努力.....尤其面临麻烦的时候

1 John 2:19 *They went out from us, but they did not really belong to us. For if they had belonged to us, they would have remained with us; but their going showed that none of them belonged to us.*

约翰一书2：19 他们从我们中间离去，这就表明他们是不属于我们的。其实他们并不属于我们，如果真的属于我们，就一定会留在我们中间。

Mark 4:16-17 *Others, like seed sown on rocky places, hear the word and at once receive it with joy. ¹⁷ But since they have no root, they last only a short time. When trouble or persecution comes because of the word, they quickly fall away.*

马可福音4：16-17¹⁶ 照样，那撒在石地上的，就是人听了道，立刻欢欢喜喜地接受了；¹⁷ 可是他们里面没有根，只是暂时的；一旦为道遭遇患难，受到迫害，就立刻跌倒了。

7. Desire for the Word of God 渴望神的话语

1 John 2:14 *I write to you, young men, because you are strong, and the word of God lives in you, and you have overcome the evil one.*

约翰一书2: 14 青年们, 我写信给你们, 因为你们强壮, 神的道在你们心里, 你们也胜过了那恶者。

8. Growing Personal Prayer Life 个人祷告生活的成长

1 John 3:21-22 *Dear friends, if our hearts do not condemn us, we have confidence before God²² and receive from him anything we ask, because we obey his commands and do what pleases him.*

约翰一书3: 21-22 ²¹ 亲爱的, 我们的心若不责备我们, 在 神面前我们就可以坦然无惧了。²² 凡我们所求的, 就必从他得着, 因为我们遵守他的命令, 作他所喜悦的事。

1 John 5:14-15 *This is the confidence we have in approaching God: that if we ask anything according to his will, he hears us.¹⁵ And if we know that he hears us-- whatever we ask-- we know that we have what we asked of him.*

约翰一书5: 14-15 ¹⁴ 如果我们照着 神的旨意祈求, 他必听我们; 这就是我们对 神所存的坦然无惧的心。¹⁵ 既然我们知道他听我们的祈求, 我们就知道, 我们无论求甚麽, 他必赐给我们。

B. Assurance Poured Out in the Heart (by the Holy Spirit) 心中涌出的确据 (藉着圣灵)

1 John 4:13 *We know that we live in him and he in us, because he has given us of his Spirit.*

约翰一书4: 13 神把他的灵赐给我们, 我们就知道我们是住在他里面, 他也住在我们里面。

Romans 5:5 *God has poured out his love into our hearts by the Holy Spirit, whom he has given us.*

罗马书5: 5 因为 神藉着所赐给我们的圣灵, 把他的爱浇灌在我们的心里。

Romans 8:16 *The Spirit himself testifies with our spirit that we are God's children.*

罗马书8: 16 圣灵亲自和我们的灵一同证明我们是 神的儿女。

VI. The Eternal Security of the Believer... and Our Assurance of It 信徒.....永恒的安全保障和我们的确据

A. "Once Saved, Always Saved..." "一旦保存, 永远得救....."

John 6:37-40 *All that the Father gives me will come to me, and whoever comes to me I will never drive away. ³⁸ For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹ And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day. ⁴⁰ For my Father's will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise him up at the last day.*

约翰福音 6: 37-40 ³⁷ 凡是父赐给我的人，必到我这里来；到我这里来的，我决不丢弃他，³⁸ 因为我从天上降下来，不是要行自己的意思，而是要行那差我来者的旨意。³⁹ 那差我来者的旨意就是：他所赐给我的人，我连一个也不失落，并且在末日我要使他们复活。⁴⁰ 因为我父的旨意，是要使所有看见了子而信的人有永生，并且在末日我要使他们复活。」

VII. John 10:27-29 *My sheep listen to my voice; I know them, and they follow me. ²⁸ I give them eternal life, and they shall never perish; no one can snatch them out of my hand. ²⁹ My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.*
约翰福音 10: 27-29 ²⁷ 我的羊听我的声音，我也认识他们，他们也跟随我。²⁸ 我赐给他们永生，他们永不灭亡，谁也不能把他们从我手里夺去。²⁹ 那位把羊群赐给我的父比一切都大，也没有人能把他们从我父的手里夺去。³⁰ 我与父原为一。」

Romans 8:30 *And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.*

罗马书 8: 30 他预先命定的人，又呼召他们；所召来的人，又称他们为义；所称为义的人，又使他们得荣耀。

A. BUT... Assurance is Different 但是...确据是不同的

1. it is possible to be saved and not be certain 有可能得救，并不确定
2. our sin patterns can severely damage our assurance and make it dwindle, if not disappear for a time 我们罪的模式会严重损害我们的确据，并使之缩小；如果不是消失了一段时间的话

VIII. What About My Feelings?? 我的感受如何?

A maturing Christian learns that feelings, while important, are not more important than the Word of God and our faith in that word. 一个成熟的基督徒通过学习懂得感受虽然很重要，并没有神的话语和我们对神话语的信心更重要。Feelings depend on perceived truth... and our perception of truth sometimes can be quite weak. 感受取决于感知真相.....同时，我们对真理的感知，有时候是相当弱的。

Illus.: Wife of Marshall assistant football coach... feelings based on falsehood

例证：马歇尔助理足球教练的妻子.....感受建立在虚假的基础之上

IX. The Benefits of a Healthy Assurance 一个健康确据的好处

- A. It Glorifies God 荣耀神
- B. It Makes Us Consistently Joyful 使我们常常喜乐
- C. It Helps Us Resist Temptation 帮助我们抵挡诱惑
- D. It Empowers Us for Courageous Witnessing 使我们勇敢的做见证
- E. It Sweetens Our Worship 让我们的敬拜更加甜美
- F. It Strengthens Our Prayer Life 增强我们的祷告生活
- G. It Makes us Others-Centered Rather Than Me-Centered 使我们以他人为中心不是自我中心
- H. It Enables Us to Minister Comfort to Others 使我们有能力给他人带去平安

X. Maintaining a Healthy Assurance 维持健康的确据

- A. Be Constantly in the Word of God 不断的活在神的话语中
- B. Ask God for a Healthy Assurance 向神求一个健康的的确据
- C. Obey God's Commands by the Spirit 藉着圣灵的工作遵守神的命定
- D. Confess Quickly Any Known Sins 快速认任何已知的罪
- E. Put Sin to Death by the Spirit 藉着圣灵的工作把罪治死
- F. Think Often of Christ's Death and Resurrection 经常思想基督的死与复活
- G. Think Often of Heaven; Study it from Revelation 经常思想天国；藉着启示录的学习
- H. Meditate on the Wickedness and Danger of Sin 默想罪的邪恶与危险

Basic Christian Discipleship

基督徒门徒生命基础课程

Week 3: The Spirit Filled Life

第三周：被圣灵充满的生活

I. The Identity of the Spirit 圣灵的身份

The Holy Spirit is God... the Third Person of the Trinity 圣灵是神...三位一体的第三位格

Matthew 3:16-17 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. ¹⁷ And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."

马太福音 3: 16-17 ¹⁶ 耶稣受了洗，立刻从水中上来；忽然，天为他开了，他看见 神的灵，好像鸽子降下来，落在他身上； ¹⁷ 又有声音从天上来，说：「这是我的爱子，我所喜悦的。」

Matthew 28:19 Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit

马太福音 28: 19 所以，你们要去使万民作我的门徒，奉父子圣灵的名，给他们施洗（「奉父子圣灵的名，给他们施洗」或译：「给他们施洗，归入父子圣灵的名」）

1 Peter 1:2 ...chosen according to the foreknowledge of God the Father, through the sanctifying work of the Spirit, for obedience to Jesus Christ and sprinkling by his blood

彼得前书 1: 2...就是照着父 神的预知蒙拣选，藉着圣灵得成圣洁，因而顺服，并且被耶稣基督的血洒过的人。

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

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

The Holy Spirit possesses all the attributes of deity that the Father and the Son possess: self-existence, omnipresence, omniscience, omnipotence, sovereignty, etc. 圣灵拥有圣父和圣子具备的神的所有属性：自我存在，无所不在，无所不知，无所不能，掌权等。

The Holy Spirit has eternally existed as God, with the Father and the Son 圣灵与圣父和圣子一样，同以神的位格永远存在。

Genesis 1:1-2 *In the beginning God created the heavens and the earth. ² Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.*

创世记 1: 1-2 ¹ 起初， 神创造天地。² 地是空虚混沌；深渊上一片黑暗； 神的灵运行在水面上。

The Holy Spirit is a person: He has feelings, makes plans and executes them, can be lied to and is grieved over sin. 圣灵具有人格：他有感情，会制定计划并执行，可以被罪所欺骗，并为罪而悲痛。

II. The Promise of the Spirit 圣灵的应许

A. Old Testament Promises 旧约的应许

Ezekiel 36:26-27 *I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. ²⁷ And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws.*

以西结书 36: 26-27 ²⁶ 「我必把新心赐给你们，把新灵放在你们里面；我必从你们的肉体中除去石心，把肉心赐给你们。²⁷ 我必把我的灵放在你们里面，使你们遵行我的律例，谨守遵行我的典章。

Joel 2:28-29 *'And afterward, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. ²⁹ Even on my servants, both men and women, I will pour out my Spirit in those days.*

约珥书 2: 28-29 ²⁸ 「以後，我要把我的灵浇灌所有的人。你们的儿女要说预言，你们的老年人要作异梦，你们的少年人要见异象。²⁹ 在那些日子，我也要把我的灵浇灌我的仆人和婢女。

B. New Testament Promises 新约的应许

1. John the Baptist 施洗约翰

Matthew 3:11 *"I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire.*

马太福音 3: 11 我用水给你们施洗，表示你们悔改；但在我以後要来的那一位，能力比我更大，我就是替他提鞋也没有资格。他要用圣灵与火给你们施洗。

2. Jesus Christ 耶稣基督

John 14:16-17 *I will ask the Father, and he will give you another Counselor to be with you forever-- ¹⁷ the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.*

约翰福音 14: 16-17 ¹⁶ 我要请求父，他就会赐给你们另一位保惠师，使他跟你们永远在一起。¹⁷ 这保惠师就是真理的灵，世人不能接受他，因为看不见他，也不认识他。你们却认识他，因为他跟你们住在一起，也要在你们里面。[SEP]

John 20:22 *And with that he breathed on them and said, "Receive the Holy Spirit.*

约翰福音 20: 22 说了这话，就向他们吹一口气，说：「你们领受圣灵吧！」

Acts 1:4-5 *On one occasion, while he was eating with them, he gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. ⁵ For John baptized with water, but in a few days you will be baptized with the Holy Spirit."*

使徒行传 1: 4-5 [SEP]⁴ 耶稣和他们一同吃饭的时候，吩咐他们不要离开耶路撒冷，说：「你们要等候父的应许，就是你们听我讲过的，⁵ 约翰是用水施洗，但再过几天，你们要受圣灵的洗。」

3. The Apostle Peter 使徒彼得

Acts 2:37-39 *When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" ³⁸ Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit. ³⁹ The promise is for you and your children and for all who are far off-- for all whom the Lord our God will call."*

使徒行传 2: 37-39 [SEP]³⁷ 他们听了以后，觉得扎心，就对彼得和其余的使徒说：「弟兄们，我们应当作甚麽呢？」³⁸ 彼得说：「你们应当悔改，并且每一个人都要奉耶稣基督的名受洗，使你们的罪得赦，就必领受圣灵，那白白的恩典。³⁹ 这应许原是给你们和你们的儿女，以及所有在远方的人，就是给凡是我们主 神召来归他的人。」

C. Promises Fulfilled 实现的应许

Acts 2:1-4 *When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.*

使徒行传 2: 1-4 ¹ 五旬节到了，他们都聚集在一起。² 忽然有一阵好像强风吹过的响声，从天而来，充满了他们坐在里面的整间屋子。³ 又有火焰般的舌头显现出来，分别落在

他们各人身上。⁴ 他们都被圣灵充满，就照着圣灵所赐给他们的口才，用别种语言说出话来。 [SEP]

Acts 2:32-33 God has raised this Jesus to life, and we are all witnesses of the fact. ³³ Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

使徒行传 2: 32-33 ³² 这位耶稣，神已经使他复活了，我们都是这事的见证人。³³ 他既然被高举到神的右边，从父领受了所应许的圣灵，就把他浇灌下来，这就是你们所看见所听见的。 [SEP]

III. The Activities of the Spirit 圣灵的工作

[This is by no means an exhaustive list!! The Spirit does more than these things!]

[这决不是一个详尽的清单！圣灵的工作远远不止是这些事情！]

A. Preparation for Conversion 转变的预备

John 16:8-11 When [the Counselor] comes, he will convict the world of guilt in regard to sin and righteousness and judgment: ⁹ in regard to sin, because men do not believe in me; ¹⁰ in regard to righteousness, because I am going to the Father, where you can see me no longer; ¹¹ and in regard to judgment, because the prince of this world now stands condemned.

约翰福音 16: 8-11 ⁸ 他来了，就要在罪、在义、在审判各方面指证世人的罪。⁹ 在罪方面，是因为他们不信我；¹⁰ 在义方面，是因为我到父那里去，你们就再看不见我；¹¹ 在审判方面，是因为这世界的统治者已经受了审判。

In preparation for our conversion, 在预备我们的转归中， the Holy Spirit works in our hearts the deep conviction of sin necessary for salvation. 圣灵为了我们心中最深层的罪而做工，而这些罪的解决对于我们救恩很重要。This conviction is focused ultimately on the sacrifice of Christ for sin: 这转归最终集中在基督为赎罪而进行的牺牲：

John 15:26 "When the Counselor comes, whom I will send to you from the Father, the Spirit of truth who goes out from the Father, he will testify about me.

约翰福音 15: 26 「我从父那里要差来给你们的保惠师，就是从父那里出来的真理的灵，他来的时候，要为我作见证。

The Spirit brings the lost person to realize their need for Jesus Christ. 圣灵让失丧的人意识到他们需要耶稣基督。This happened in the heart of every single person who ever trusts in Christ. 这种需要的意识会发生在任何愿意信靠基督的人的心中。

B. Regeneration 再生

John 3:5-6 *Jesus answered, "I tell you the truth, no one can enter the kingdom of God unless he is born of water and the Spirit. ⁶ Flesh gives birth to flesh, but the Spirit gives birth to spirit.*

约翰福音 3: 5-6 ⁵ 耶稣回答：「我实实在在告诉你，人若不是从水和圣灵生的，就不能进神的国。⁶ 从肉身生的就是肉身，从灵生的就是灵。

John 3:7-8 *You should not be surprised at my saying, 'You must be born again.' ⁸ The wind blows wherever it pleases. You hear its sound, but you cannot tell where it comes from or where it is going. So it is with everyone born of the Spirit."*

约翰福音 3: 7-8 ⁷ 你不要因为我对你说「你们必须重生」而感到希奇。⁸ 风随意而吹，你听见它的响声，却不知道它从哪里来，往哪里去；凡从圣灵生的，也是这样。」

By the power of the Holy Spirit, each individual sinner is “born again” to a new life. 由圣灵的大能，每一个罪人借着“重生”得新的生命。The new nature inside their heart is the direct work of the Holy Spirit. 这新的本性是圣灵在他们心里所做的直接工作。

C. Adoption and Its Testimony 收养及见证

At the moment of conversion, we are given the indwelling Spirit to live with us forever: 在转归的那一刻，我们就被赐予圣灵，并在我们的心中与我们永远同住：

John 14:16-17 *I will ask the Father, and he will give you another Counselor to be with you forever-- ¹⁷ the Spirit of truth. The world cannot accept him, because it neither sees him nor knows him. But you know him, for he lives with you and will be in you.*

约翰福音 14: 16-17 ¹⁶ 我要请求父，他就会赐给你们另一位保惠师，使他跟你们永远在一起。¹⁷ 这保惠师就是真理的灵，世人不能接受他，因为看不见他，也不认识他。你们却认识他，因为他跟你们住在一起，也要在你们里面。[SEP]

The Holy Spirit testifies to us that we are children of God: 圣灵证明我们是神的儿女：

Romans 8:15-16 *For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, "Abba, Father." ¹⁶ The Spirit himself testifies with our spirit that we are God's children.*

罗马书 8: 15-16 ¹⁵ 你们接受的，不是奴仆的灵，使你们仍旧惧怕；你们接受的，是使人成为嗣子的灵，使我们呼叫「阿爸、父」。¹⁶ 圣灵亲自和我们的灵一同证明我们是神的儿女。

The indwelling Spirit is spoken of as a “deposit guaranteeing our full inheritance”: 内住的圣灵被说成是“确保我们有全部继承的保证”：

2 Corinthians 1:21-22 *Now it is God who makes both us and you stand firm in Christ. He anointed us, ²² set his seal of ownership on us, and put his Spirit in our hearts as a deposit, guaranteeing what is to come.*

哥林多后书 1: 21-22 ²¹ 那在基督里坚定我们和你们，又膏抹我们的，就是 神。²² 在你们身上盖了印，就是赐圣灵在我们心里作凭据。

What this means is that the Holy Spirit gives the believer consistent internal assurance that he/she is a child of God, 这意味着，圣灵给信徒不变的内在确据，即他/她是上帝的孩子，and consistent fellowship with God and with Christ day by day. 同时，圣灵每日与天父上帝及耶稣基督一同团契。

D. Progress in Sanctification 成圣的过程

It is by the Spirit that we began the Christian life, and it is also by the Spirit that we will make progress in sanctification:因着圣灵，我们开始基督徒的生活，同时，因着圣灵，我们可以经历成圣的过程

Galatians 3:2-3 *Let me ask you only this: Did you receive the Spirit by works of the law or by hearing with faith? ³ Are you so foolish? Having begun by the Spirit, are you now being perfected by the flesh?*

加拉太书 3: 2-3 ² 我只想问你们这一点：你们接受了圣灵，是靠着行律法，还是因为信所听见的福音呢？³ 你们是这样的无知吗？你们既然靠着圣灵开始，现在还要靠着肉体成全吗？

The Holy Spirit is given to us to enable us to make progress in the Christian life—growing step by step more to be like Christ. 圣灵被赐给我们，让我们有能力在基督徒的生活中长进---能越来越像基督。

Romans 8:4 *in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.*

罗马书 8: 4 使律法所要求的义，可以在我们这些不随从肉体而随从圣灵去行的人身上实现出来。

Galatians 5:25 *Since we live by the Spirit, let us keep in step with the Spirit.*

加拉太书 5: 25 如果我们靠圣灵活着，就应该顺着圣灵行事。

1. Mortification of Sin 罪中得胜

Galatians 5:16-18 *But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸ But if you are led by the Spirit, you are not under the law.*

加拉太书 5: 16-18 ¹⁶ 我是说，你们应当顺着圣灵行事，这样就一定不会去满足肉体的私慾了。¹⁷ 因为肉体的私慾和圣灵敌对，圣灵也和肉体敌对；这两样互相敌对，使你们不能作自己愿意作的。¹⁸ 但你们若被圣灵引导，就不在律法以下了。

Romans 8:13-14 *For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴ For all who are led by the Spirit of God are sons of God.*

罗马书 8: 13-14 ¹³ 如果随着肉体而活，你们必定死；如果靠着圣灵治死身体的恶行，你们就必活着。¹⁴ 因为蒙 神的灵引导的，都是 神的儿子。

Mortification = putting sin to death... saying “NO!!!” to actual temptations (more on this next time). It is done both by US and by the power of the Spirit. 战胜的行动=将罪治死...对诱惑说“不”（下次会谈更多）。由我们和圣灵的大能共同完成。

2. Fruit of the Spirit 圣灵的果子

Galatians 5:22-23 *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.*

加拉太书 5: 22-23 ²² 但圣灵的果子是仁爱、喜乐、平安、忍耐、恩慈、良善、信实、²³ 温柔、节制；这样的事，是没有律法禁止的。

In sanctification, the Holy Spirit works these virtues in every Christian more and more, conforming him/her to the pattern of Christ. 在成圣的过程中，圣灵为每一个基督徒得着越来越多的果子而做工，使他/她符合基督的样式。

E. Illumination of Scripture 圣经的显明

John 16:13 *But when he, the Spirit of truth, comes, he will guide you into all truth.*

约翰福音 16: 13 只等真理的灵来了，他要引导你们进入一切真理。他不是凭着自己说话，而是把他听见的都说出来，并且要把将来的事告诉你们。

John 17:17 *Sanctify them by the truth; your word is truth.*

约翰福音 17: 17 求你用真理使他们成圣；你的道就是真理。

Much of the discussion of the Holy Spirit’s work of illuminating Scripture focuses on what occurs at the time of regeneration. 大部分经文显明圣灵工作的讨论，其重点是重生发生的时刻。There is indeed a great and momentous change that occurs then. 的确有那么伟大而重要的变化发生。A soul that was blind is now enabled to see. 一个曾经灵里瞎眼的灵魂现在得以看见。The veil is lifted. 面纱被除去。A person passes from darkness to light. 一个人出黑暗入光明。Such a great and categorical change is indeed worthy of attention. 这样一个伟大的和明确的变化确实值得关注。But the attention given to this aspect of illumination should not make us forget that the Spirit’s

illuminating work is necessary throughout the life of a believer. 但对于显明的关注，使我们更不应该忘记，圣灵光照的工作是贯穿信徒一生的功课。

“Open my eyes, that I may see wondrous things from Your law,” (Ps. 119:18)

求你开我的眼睛，使我能看出你律法的奇妙。(诗篇119：18)

is the prayer of a redeemed man. 这是一个得赎的人祷告。 Despite the blessings the Psalmist had already known, 尽管诗人已经知道祝福， despite the fact that he had an evident relish and delight in the Word of God, 尽管他很明显去津津乐道并喜悦神的话语， he knew that this Word had treasures and depths yet to impart to him. 他知道神的话语中还没有传授给他的宝藏和深度。 Similarly it was for Christian believers in Ephesus that Paul prayed that 同样， 保罗在以弗所为基督徒这样祈祷，

“the eyes of your understanding being enlightened; that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power toward us who believe” (Eph. 1:18-19)

18 并且使你们心灵的眼睛明亮，可以知道他的呼召有怎样的盼望；他基业的荣耀，在圣徒中是多麽的丰盛； 19 神照着他强大的力量，向我们信他的人显出的能力，是何等的浩大。(以弗所书1：18-19)

[see “The Holy Spirit's Illumination of Scripture” by Alwyn York] [参见 “圣灵显明的圣经经文”，由阿尔文约克著]

F. Spiritual Gifts 属灵的恩赐

The Holy Spirit gives us each special gifts that enable us to serve other Christians and build up the whole church to full maturity in Christ. 圣灵给了我们每个人都有特别的恩赐，使我们能够服侍其他基督徒，并在基督里建全教会至完全成熟。 These “spiritual gifts” are essential to our service in the Body of Christ: 这些“属灵恩赐”对于我们在基督的服侍是必不可少的，

1 Corinthians 12:7-11 Now to each one the manifestation of the Spirit is given for the common good. 8 To one there is given through the Spirit the message of wisdom, to another the message of knowledge by means of the same Spirit, 9 to another faith by the same Spirit, to another gifts of healing by that one Spirit, 10 to another miraculous powers, to another prophecy, to another distinguishing between spirits, to another speaking in different kinds of tongues, and to still another the interpretation of tongues. 11 All these are the work of one and the same Spirit, and he gives them to each one, just as he determines.

哥林多前书12：7-11 7 圣灵显现在各人的身上，为的是要使人得着益处。 8 有人藉着圣灵领受了智慧的言语，又有人靠着同一位圣灵领受了知识的言语， 9 又有人因着同一位圣灵领受了信心，还有人因着这位圣灵领受了医病的恩赐， 10 另有人可以行神蹟，另有人可以讲道，另有人可以辨别诸灵，也有人能说各种的方言，也有人能翻译方言。 11 这一切都是这同一位圣灵所作的，他按照自己的意思个别地分给各人。 [SEP]

G. Prayer Life 祷告的生活

Romans 8:26 *In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us with groans that words cannot express.*

罗马书 8: 26 照样，圣灵也在我们的软弱上帮助我们。原来我们不晓得应当怎样祷告，但圣灵亲自用不可言喻的叹息，替我们祈求。

Ephesians 6:18 *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.*

以弗所书 6: 18 藉着各样的祷告和祈求，随时在圣灵里祈祷，并且要在这事上恒久警醒，为众圣徒祈求。

The Holy Spirit empowers our prayer lives, giving us a heart for prayer, what to pray for, and spiritual power in prayer. 圣灵给我们祷告生活的权柄，给我们祷告的心，祈祷什么，和在祈祷中的属灵力量。

Jude 1:20 *But you, dear friends, build yourselves up in your most holy faith and pray in the Holy Spirit.*

犹大书 1: 20 但你们呢，亲爱的，你们要在至圣的信仰上建立自己，在圣灵里祷告

H. Guidance 引导

Luke 4:1-2 *Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the desert, ² where for forty days he was tempted by the devil.*

路加福音 4: 1-2¹ 耶稣被圣灵充满，从约旦河回来，圣灵引他到旷野，四十天受魔鬼的试探。² 那些日子他甚麽也没有吃，日子满了他就饿了。

The Holy Spirit is given to each one of us also to guide us to make wise choices in our lives. 圣灵赐给我们每个人，也来指导我们在生活中作出智慧的选择。The Spirit gives us wisdom and insight so that we can know which direction to turn: 圣灵给我们智慧和洞察力，使我们可以知道人生的方向：

Acts 16:6-10 *Paul and his companions traveled throughout the region of Phrygia and Galatia, having been kept by the Holy Spirit from preaching the word in the province of Asia. ⁷ When they came to the border of Mysia, they tried to enter Bithynia, but the Spirit of Jesus would not allow them to. ⁸ So they passed by Mysia and went down to Troas. ⁹ During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." ¹⁰ After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.*

使徒行传 16: 6-10⁶ 圣灵既然禁止他们在亚西亚传道，他们就走遍弗吕家、加拉太地区。⁷ 他们来到每西亚边境，想要去庇推尼，耶稣的灵也不许。⁸ 他们经过每西亚，下到特罗亚。⁹ 夜间有一个异象向保罗显现：有一个马其顿人站着求他说：「请你到马其顿来，帮助我们！」¹⁰ 保罗见了这异象，我们就认定是 神呼召我们去传福音给他们，於是立刻设法前往马其顿。

Galatians 5:18 But if you are led by the Spirit, you are not under law.

加拉太书 5: 18 但你们若被圣灵引导，就不在律法以下了。

I. Power for Witnessing 见证的能力

God has left us here on earth to be His witnesses to lost people. The Holy Spirit has come to give us power for evangelism and missions: 上帝让我们留在世界上，为那些失丧的人做他得见证。圣灵降临，给我们力量去传道和宣教：

Acts 1:8 you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

使徒行传 1: 8 可是圣灵降临在你们身上，你们就必领受能力，并且要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。/ [SEP]

IV. The Spirit-Filled Life 圣灵充满的生活

A. “Be Filled with the Spirit” “被圣灵充满”

Ephesians 5:18 Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.

以弗所书 5: 18 不要醉酒，醉酒能使人放荡乱性，却要让圣灵充满。

1. Basic command in the Christian life... the key to all happiness and fruitfulness: the ongoing filling by the Holy Spirit 基督徒生活的基本命令...所有幸福和丰产的关键：不断的被圣灵充满
2. It is a passive imperative: in effect you are commanded to let something happen to you 这是一个被动的势在必行：实际上你被命令让事情发生在你身上
3. it is an ongoing, constant command: 这是一个持续的，不变的命定
4. it means to allow the Holy Spirit to guide you, direct you, empower you, speak Scripture to you 这意味着让圣灵引导你，指引你，赋予你权柄，对你讲述神的话语

5. the Holy Spirit uses the Scripture constantly to lead the Christian in the right way 圣灵借着圣经经文引导基督徒去往正确的方向
6. simple action point: pray throughout the day that God will fill you with His Spirit 简单的行动要点：每日不住祷告神，可以让圣灵充满你
7. This is especially essential after sin 以下对于犯罪后特别关键
 - a. Confess your sins 认你的罪
 - b. Pray to be filled (controlled) again by the Spirit 祷告被圣灵重新充满

Luke 11:11-13 "Which of you fathers, if your son asks for a fish, will give him a snake instead? ¹² Or if he asks for an egg, will give him a scorpion? ¹³ If you then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give the Holy Spirit to those who ask him!"

路加福音 11: 11-13 ¹¹ 你们中间作父亲的，哪有儿子求鱼（较後期的抄本多数作「儿子要饼，却给他石头呢？」），反拿蛇给他呢？ ¹² 或求鸡蛋，反给他蠍子呢？ ¹³ 你们虽然不好，尚且知道把好东西给自己的儿女，何况天父，岂不更把圣灵赐给求他的人吗？」

B. “Keep in Step with the Spirit” “与圣灵同步”

Galatians 5:25 Since we live by the Spirit, let us keep in step with the Spirit.

加拉太书 5: 25 如果我们靠圣灵活着，就应该顺着圣灵行事。

Isaiah 30:21 Whether you turn to the right or to the left, your ears will hear a voice behind you, saying, "This is the way; walk in it."

以赛亚书 30: 21 每当你偏左或偏右的时候，你必听见後面有声音说：「这是正路，要行在其中！」

John 10:27 My sheep listen to my voice; I know them, and they follow me.

约翰福音 10: 27 我的羊听我的声音，我也认识他们，他们也跟随我。

1. another way of saying “Be filled with the Spirit”...另一种“被圣灵充满”的说法
2. however, it gets to more details of how the Spirit may lead 然而，这涉及到圣灵如何可能带领的更多细节
3. it is a constant sense of guidance, especially in the area of temptation and ministry 这是一个不变的指引感，特别是在有诱惑和事工的地方

C. “Do Not Grieve the Spirit” “不可让圣灵忧伤”

Ephesians 4:30-32 And do not grieve the Holy Spirit of God, with whom you were sealed for the day of redemption. ³¹ Get rid of all bitterness, rage and anger, brawling and slander, along with every form of malice. ³² Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.

以弗所书 4: 30-32 ³⁰ 不可让 神的圣灵忧伤，因为你们受了他的印记，等候得赎的日子。

³¹ 一切苛刻、恼怒、暴戾、嚷闹、毁谤，连同一切恶毒，都应当从你们中间除掉。³² 要互相友爱，存温柔的心，彼此饶恕，就像 神在基督里饶恕了你们一样。

D. “Do Not Quench the Spirit” “不要熄灭圣灵的感动。”

1 Thessalonians 5:19 Do not quench the Spirit.

帖撒罗尼迦前书 5: 19 不要熄灭圣灵的感动。

Why Do I Still Sin? And What Should I Do About It?

为什么我仍然会犯罪？我该怎么办？

Week 4: Basic Christian Discipleship

基督徒门徒生命基础课程

Matthew Hodges Sr. 马太·哈吉

A. Why do I still sin?为什么我仍然为犯罪？

- I. The Good News part 1-Big change the old self has been crucified 好消息第一部分-巨大的变化，老我已被钉十字架

What does it mean to be crucified? 被钉十字架是什么意思？

1. **Romans 6:6-7** ⁶ For we know that our old self was **crucified** with him so that the body of sin might be done away with, that we should no longer be slaves to sin-- ⁷ because anyone who has died has been freed from sin. 罗马书6：6-7 ⁶ 我们知道，我们的旧人已经与基督同钉十字架，使罪身丧失机能，使我们不再作罪的奴仆，⁷ 因为死了的人已经脱离罪了。
2. **Romans 6:17** But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. 罗马书6：17 感谢神，你们虽然作过罪的奴仆，现在却从心里顺从了传授给你们的教义的规范。
3. **Galatians 5:24** Those who belong to Christ Jesus have **crucified** the sinful nature with its passions and desires. 加拉太书5：24 属基督耶稣的人，是已经把肉体 and 邪情私慾都钉在十字架上了。
 1. The old self has been crucified. 老我已被钉十字架

What is the old self? 什么是老我？

4. **Acts 13:22** After removing Saul, he made David their king. He testified concerning him: 'I have found David son of Jesse a man after my own heart; he will do everything I want him to do. 使徒行传13：22 废去扫罗之後，又为他们兴起大卫作王，并且为他作证说：『我找到耶西的儿子大卫，他是合我心意的人，必遵行我的一切旨意。』
5. **Ephesians 2:3** All of us also lived among them at one time, gratifying the cravings of our sinful nature and following its desires and thoughts. Like the rest, we were by nature objects of wrath. 以弗所书2：3 我们从前也都在他们中间，放纵肉体的私欲，随着肉体 and 心中所喜好的去行，本为可怒之子，和别人一样。
6. **Romans 7:5-6** For when we were controlled by the sinful nature,^[a] the sinful passions aroused by the law were at work in our bodies, so that we bore fruit for

death. 6 But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code. 罗马书7: 5-6⁵ 因为我们属肉体的时候, 那因律法而生的恶欲就在我们肢体中发动, 以致结成死亡的果子; ⁶ 但我们既然在捆我们的律法上死了, 现今就脱离了律法, 叫我们服侍主, 要按着心灵^a的新样, 不按着仪文的旧样。

1st part of the answer to the good news: Jesus Christ crucifixion has killed the old self that mastered us...好消息第一部分的答案: 耶稣基督被钉十字架, 消灭了那统治我们的老我...

II. The Good News part 2-Big change your a new creation 好消息第二部分-巨大变化让你成为新造的人

1. **2 Corinthians 5:17** Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come! (creation) **哥林多后书 5:17** 如果有人是在基督里, 他就是新造的人, 旧事已经过去, 你看, 都变成新的了!
2. **Galatians 2:20** I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me.(master) **加拉太书 2: 20** 我已经与基督同钉十字架; 现在活着的, 不再是我, 而是基督活在我里面; 如今在肉身中活着的我, 是因信神的儿子而活的; 他爱我, 为我舍己。
3. **1 Peter 1:3** Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, **彼得前书 1: 3** 我们主耶稣基督的父神是应当称颂的。他照着自己的大怜悯, 藉着耶稣基督从死人中复活, 重生了我们, 使我们有永活的盼望,
 1. Jesus Christ is the reason for the change. (You are not the reason why a change has occurred.)耶稣基督是变化的原因 (你不是变化的原因)
 2. In Christ individuals become new creations internally with the old self dead and the spirit of God taking residence. 在基督里个人成为内在新造的人, 老我已死, 圣灵驻在心里。This is a true mystery. 这是一个真正的奥秘。The internal change will manifest itself externally. 内部的变化将体现在外部。The life lived before Christ was mastered by the old self, the new life is mastered by the spirit of God. 接受基督之前, 生命是由老我掌控, 新的生命是圣灵掌握。The new life cannot be created by human work, it is a work that only God can do. 新的生命不能由人类的工作来创建, 它是只有神才能做的工作。
 3. The truth of the change is not based on how an individual feels, it's based on the truth of God's word. 改变的真相不是基于个人的感受, 它是基于神话的真实。

2nd part of the answer to the good news: and you're a new creation, with a new master the spirit of God. 好消息的第二部分答案：你是一个新的创造，有圣灵为新的主人。

The good news is.... 好消息是...

Jesus Christ crucifixion killed the old self that was your master, and you are a new creation, with a new master the spirit of God. 耶稣受难除去曾是你的主人的老我，现在你是一个新的创造，有圣作为为新的主人。

Bad News: 坏消息

III. The Bad News part 1 坏消息第一部分: Evil is always present with the good desires 邪恶总是与好的欲望同在

1. **Romans 7:21** *So I find this law at work: When I want to do good, evil is right there with me.* 罗马书7: 21 因此，我发现了一个律，就是我想向善的时候，恶就在我里面出现。
 1. *law-unbreakable principle of life, as certain as the law of gravity (A.D.)* 法律牢不可破的生活原则，如同万有引力定律(A.D.)
 2. *right there with me-to lie beside, near, to be present.* 就在那里和我同在—以躺在我身边或在附近的形式存在
 3. *Evil is present when you want to do good.* 想做好事时候邪恶总是出现

The law Paul learned is unpackaged in verses 15-20. 经文 15-20 节保罗学到的法律是没有包装的。The I do what I do not want to do section is a difficult passage, because interpreters disagree whether this was pre-Christian for Paul or post-Christian. 在做我不想做的部分是一个难的段落，因为译者不同意这是否是指保罗在成为基督徒之前或对于基督徒后的描述。I believe Paul was a believer writing out the inner struggles he had to teach the law he had learned. 我认为保罗当时已经是一个信徒，写出他不得不教他曾学过的律法时内心的挣扎。

2. **Romans 7:15-16** *I do not understand what I do. For what I want to do I do not do, but what I hate I do. 16 And if I do what I do not want to do, I agree that the law IS good.* 罗马书7: 15-16 ¹⁵因为我所作的，我不明白；我所愿意的，我没有去作，我所恨恶的，我倒去作。 ¹⁶如果我所不愿意的，我倒去作，我就不得不承认律法是好的。
 1. *want-will, desire, determination* 想-愿意，想要，决心
 2. *hate-to love less detest; hate to sin or hate to bear fruit for death* 恨-去爱，少一些深恶痛绝；痛恨罪或是痛恨罪的结果
 3. *Paul desired to bear fruit to God, but what he detested he would do instead.* 保罗想要神的果子，但是他却深恶痛绝他要做的

- a. **Mark 14:37-38** Then he returned to his disciples and found them sleeping. "Simon," he said to Peter, "are you asleep? Could you not keep watch for one hour? 38 Watch and pray so that you will not fall into temptation. The spirit is willing, but the body is weak." **马太福音 14: 37-38** ³⁷ 耶稣回来，看见门徒睡着了，就对彼得说：「西门，你睡觉吗？你连一个小时也不能警醒吗？³⁸ 应当警醒、祷告，免得陷入试探；你们心灵虽然愿意，肉体却是软弱的。」

IV. The Bad News part 2: Evil is present because sin is living in us 坏消息第二部分：邪恶的存在是因为罪居住在我们里面

1. **Romans 7:17** As it is, it is no longer I myself who do it, but it is sin living in me. **罗马书 7: 17** 既是这样，那就不是我作的，而是住在我里面的罪作的。
2. **Romans 7:20** Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it. **罗马书 7: 20** 我若作自己不愿意作的事，那就不是我作的，而是住在我里面的罪作的。
3. **Romans 5:12** Therefore, 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— **罗马书 5: 12** 正好像罪藉着一个人入了世界，死又是从罪来的，所以死就临到所有人，因为所有人都犯了罪-
 1. Sin came into the world through Adam and has infected all people. 罪从始祖亚当那里来，并传给所有的世人
 2. Sin dwells in our body 罪居住在我们身体里面
 3. Sin has corrupted every thing in our inner being, tempting us to do what we hate. **Romans 7:15** "For what I want to do I do not do, but what I hate I do" 罪已损坏我们的内心里面的一切，引诱我们去做我们所痛恨的事情。**罗马书 7: 15** 因为我所作的，我不明白；我所愿意的，我没有去作，我所恨恶的，我倒去作。
 4. Sin is so powerful that it tempt us to do what we hate, and we do it. 罪是如此强大，它引诱我们去做我们痛恨的事情，而我们也就做了。
 5. Sin took residence in your body and seeks to display itself continuously through the body, to keep us from honoring God with our lives. 罪居住在你的身体里面，并试图藉着你的身体不断显示出来，使我们不过符合神心意的生活。
 6. Satan, Adam and Eve, and the choices we make to sin is ultimately foolishness. Choosing to fulfill our sinful desires and rejecting God glorifying choices is unwise. This also shows the deep infection of sin. We are choosing to not please our creator when we sin. 撒旦，亚当和夏娃，和我们做犯罪的选择最终是愚蠢的。选择顺从我们的罪恶欲望和拒绝荣耀神的选择是不明智的。这也说明了罪的深部感染力。当我们犯罪时，我们选择的不是去讨神的喜悦。
4. **Mark 7:21-23** "What comes out of a man is what makes him 'unclean.' 21 For from within, out of men's hearts, come evil thoughts, sexual immorality, theft, murder,

adultery, 22 greed, malice, deceit, lewdness, envy, slander, arrogance and folly. 23 All these evils come from inside and make a man 'unclean.' 马可福音 7: 21-2 马可福音 7: 21-23 “从人里面而出的就是让他“不洁净的”²¹ 因为从里面，就是从人的心里，发出恶念、淫乱、偷盗、凶杀、²² 奸淫、贪心、邪恶、诡诈、放荡、嫉妒、毁谤、骄傲、愚妄；²³ 这一切恶事，是从人里面出来的，都能使人“污秽”。

1. *The Pharisees and teachers of the law called the disciple unclean because they did not keep to the external traditions of men. 法利赛人和律法师指出门徒不洁净，因为他们没有坚持男人的外在传统。 Jesus corrects this thinking by stating that what comes from within an individual makes them unclean. 耶稣纠正这一思想时指出，什么发自内心的，使他们不洁净。*

V. The Bad News Part 3: Evil is present because **where (we are)** still in this mortal body. 坏消息第 3 部分：邪恶的存在，因为我们还拥有这个必死的身体。

1. **Romans 6:6** *For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin 罗马书 6: 6 我们知道，我们的旧人已经与基督同钉十字架，使罪身丧失机能，使我们不再作罪的奴仆*
 1. **body of sin**-same as the flesh in one sense...the “old man”, the sin nature, it is where sin dwells, the earthly tent **罪身**-从某种意义上就是肉体...“老我”，罪的本质，罪的居所，地上的帐篷
2. **Romans 6:12** *Therefore do not let sin reign in your mortal body so that you obey its evil desires. 罗马书 6: 12 所以，不要容罪在你们必死的肉身上掌权，使你们顺从肉身的私慾*
 1. **mortal body**-the earthly tent infected with sin that will be destroyed. The means by which death-producing activities are performed....the body of death (Romans 7:24)...the mortal body of sin 必死的肉身-地上的帐篷，因着沾染了罪必定灭亡。使我们死亡的罪在运行...肉体的死亡（罗马书 7: 24）
3. **Romans 7:22-23** ²²*For in my inner being I delight in God's law;* ²³*but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members. 罗马书 7: 22-23* ²² 按着我里面的人来说，我是喜欢 神的律律，²³ 但我发觉肢体中另有一个律，和我心中的律争战，把我掳去附从肢体中的罪律。
4. **Romans 6:13** *Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. 罗马书 6: 13 也不要你们的肢体献给罪，作不义的用具；倒要像出死得生的人，把自己献给 神，并且把你们的肢体献给 神作义的用具。*
5. **Matthew 5:29 (KJV)** *And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. 马太福音 5: 29(KJV) 如果你的右眼使你犯罪，就把它挖出来丢掉；宁可失去身体的一部分，胜过全身被丢进地狱里。*

1. **members of my body**-parts of the body...they are the instruments of sin, if not put to death (Romans 6:12-13) 身体的一部分-身体的一部分...如果不治死它们，他们将成为犯罪的工具
 - a. *the hand, tongue, eyes, feet, ears etc.* 手，舌头，眼睛，脚，耳朵等
6. **Romans 8:13** For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, **罗马书8：13** 如果随着肉体而活，你们必定死；如果靠着圣灵治死身体的恶行，你们就必活着。
7. **Galatians 5:19-21** The acts of the sinful nature are obvious: sexual immorality, impurity and debauchery; 20 idolatry and witchcraft; hatred, discord, jealousy, fits of rage, selfish ambition, dissensions, factions 21 and envy; drunkenness, orgies, and the like. I warn you, as I did before, that those who live like this will not inherit the kingdom of God. **加拉太书5：19-21** ¹⁹ 肉体所行的都是显而易见的，就如淫乱、污秽、邪荡、²⁰ 拜偶像、行邪术、仇恨、争竞、忌恨、忿怒、自私、分党、结派、²¹ 嫉妒、醉酒、荒宴，和类似的事。我从前早就告诉过你们，现在又事先告诉你们：行这些事的人，必定不能承受 神的国。
8. **Ephesians 5:11** Have nothing to do with the fruitless deeds of darkness, but rather expose them. **以弗所书5：11** 不要参与暗昧无益的事，倒要把它揭露出来
9. **Colossians 3:5-9** Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. 6 Because of these, the wrath of God is coming. 7 You used to walk in these ways, in the life you once lived. 8 But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. 9 Do not lie to each other, since you have taken off your old self with its practices **歌罗西书3：5-9** ⁵ 所以要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶慾和贪心，贪心就是拜偶像。⁶ 因着这些事，神的忿怒必要临到悖逆的人（有些抄本无「悖逆的人」）。⁷ 你们从前在其中生活的时候，也曾经这样行过。⁸ 但现在你们要除去忿怒、恼怒、恶毒、毁谤，以及粗言秽语这一切事。⁹ 不要彼此说谎，因为你们已经脱去了旧人和旧人的行为，
 1. **misdeeds of the body**- outward sinful practices from the body..fruitless God dishonoring actions. **身体的恶行**-外在的从肉体而来的罪行... 不敬重神，不会有结果子的行为。

The answer: “Why do I still sin? 答案：“为什么我仍然犯罪？”

We still sin because sins is present when we want to do good and our mortal body of sin desires to fulfill the evil through it's members. 我们仍然犯罪，因为每当我们想要行善工，我们必死的身体将通过它的肢体来做恶，罪就显现出来。

B. What can I do about it? 我该怎么办？

The answer: Daily apply the truth of Jesus death, burial and resurrection to your life. 答案：每日把耶稣受死，埋葬，复活的真理应用到你的生活中

1. *God will cause the growth in your life by the Holy Spirit* 神会借着圣灵的工作让你的灵命成长

Any growth that happens in your life is because God worked it in you. 在你的生活中的任何灵命的增长是因为上帝在你里面工作。You have a responsibility to come in line with the work God is doing within you. 你有责任来与神的工作同行。God is in the process of conforming you into the image of Jesus Christ. 上帝是让你越来越效法基督耶稣的样式。Therefore you need to continue or remain in intimate relationship with Jesus Christ. 因此，你需要继续或保持与耶稣基督的亲密关系。

- a. **John 15:4-5** *Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. 5 "I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing. 约翰福音 15: 4-5⁴ 你们要住在我里面，我也就住在你们里面。枝子若不连在葡萄树上，自己就不能结果子；你们若不住在我里面，也是这样。⁵ 我是葡萄树，你们是枝子。住在我里面的，我也住在他里面，他就结出很多果子；因为离开了我，你们就不能作甚麽。*
- b. **Galatians 5:16** *So I say, live by the Spirit, and you will not gratify the desires of the sinful nature. (Remember the sinful desires do not need to be obeyed, you have the power to obey the spirit of God) 加拉太书 5: 16 我是说，你们应当顺着圣灵行事，这样就一定不会去满足肉体的私慾了（记住并不需要服从罪恶的欲望，你必须顺从圣灵）*
- c. **Philippians 1:6** *being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. 腓力比书 1: 6 我深信那在你们中间开始了美好工作的，到了基督耶稣的日子，必成全这工作。*
- d. **Philippians 2:12-13** *Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—continue to work out your salvation with fear and trembling, 13 for it is God who works in you to will and to act according to his good purpose. 腓力比书 2: 12-13¹² 这样看来，我所亲爱的，你们素来是顺服的，（不但我在你们那里的时候是这样，现今我不在，你们更要顺服，）就应当恐惧战兢地作成自己的救恩。¹³ 神为了成全自己的美意，就在你们里面动工，使你们可以立志和行事。*

2. *Jesus Christ has set you free from the power of sin.* 耶稣基督已经让我们从罪的权势中释放出来得自由。

- e. **Romans 6:6-7** For we know that our old self was crucified with him so that the body of sin might be done away with, that we should no longer be slaves to sin because anyone who has died has been freed from sin. **罗马书6: 6** ⁶ 我们知道，我们的旧人已经与基督同钉十字架，使罪身丧失机能，使我们不再作罪的奴仆，⁷ 因为死了的人已经脱离罪了。
- f. **Romans 6:11** In the same way, count yourselves dead to sin but alive to God in Christ Jesus. Christ is your new master. **罗马书6: 11** 你们也应当这样，向罪算自己是死的，在基督耶稣里，向神却是活的。
- g. **Romans 8:10** But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. **罗马书8: 10** 基督若在你们里面，你们的身体因着罪的缘故是死的，而圣灵却因着义的缘故赐给你们生命。

3. Jesus Christ is your new master 耶稣基督是你的新主人

- h. **Romans 6:12** Therefore do not let sin reign in your mortal body so that you obey its evil desires. **罗马书6: 12** 所以，不要容罪在你们必死的肉身上掌权，使你们顺从肉身的私慾
- i. **Romans 6:14** For sin shall not be your master, because you are not under law, but under grace. **罗马书6: 14** 罪必不能辖制你们，因为你们不是在律法之下，而是在恩典之下。
- j. **Romans 6:17-18** But thanks be to God that, though you used to be slaves to sin, you wholeheartedly obeyed the form of teaching to which you were entrusted. 18 You have been set free from sin and have become slaves to righteousness. **罗马书6: 17-18** ¹⁷ 感谢神，你们虽然作过罪的奴仆，现在却从心里顺从了传授给你们的教义的规范。¹⁸ 你们既然从罪里得了释放，就作了义的奴仆。
- k. **Romans 8:8-9** Those controlled by the sinful nature cannot please God. 9 You, however, are controlled not by the sinful nature but by the Spirit, if the Spirit of God lives in you. And if anyone does not have the Spirit of Christ, he does not belong to Christ. **罗马书8: 8-9** ⁸ 属肉体的人不能得神的喜悦。⁹ 神的灵既然住在你们里面，你们就不是属于肉体，而是属于圣灵的了。如果人没有基督的灵，就不是属于基督的。

4. Fill your mind with the scriptures 用神的话语来填来充满你的心灵

The mind has been filled with unredeemed ideas, facts, and views, some good some not, therefore the way one thinks is going to greatly effect their understanding of the Christian life. 心里已经充满了未被救赎的想法，事实和观点。有些好有些不好，因此一个人的思想将极大影响他们对基督徒生活的理解。

- a. **Romans 8:5-6** Those who live according to the sinful nature have their minds set on what that nature desires; but those who live in accordance with the Spirit have their minds set on what the Spirit desires. (What you set your mind on will be evident by your actions.) **罗马书 8: 5** 随从肉体的人，以肉体的事为念；随从圣灵的人，以圣灵的事为念。（你以什么为念，将会在你的行为中显明出来。）
- b. **Romans 12:1-2** Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God—this is your spiritual^l act of worship. 2 Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will. **罗马书 12: 1-2**¹ 所以弟兄们，我凭着 神的仁慈劝你们，要把身体献上，作圣洁而蒙 神悦纳的活祭；这是你们理所当然的事奉（「理所当然的事奉」或译「属灵的敬拜」）。² 不要模仿这个世代，倒要藉着心意的更新而改变过来，使你们可以察验出甚麽是 神的旨意，就是察验出甚麽是美好的、蒙他悦纳的和完全的事。
- c. **Ephesians 4:22-24** You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; 23 to be made new in the attitude of your minds; 24 and to put on the new self, created to be like God in true righteousness and holiness. **以弗所 4: 22-24**²² 就要除去你们那照着从前生活方式而活的旧人。这旧人是随着迷惑人的私慾渐渐败坏的。²³ 你们要把心灵更换一新，²⁴ 并且穿上新人。这新人是照着 神的形象，在公义和真实的圣洁里创造的。
- d. **Colossians 3:1-4** Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God. 2 Set your minds on things above, not on earthly things. 3 For you died, and your life is now hidden with Christ in God. 4 When Christ, who is your life, appears, then you also will appear with him in glory. **歌罗西书 3: 1-4**¹ 所以，你们既然与基督一同复活，就应当寻求天上的事，那里有基督坐在 神的右边。² 你们要思念的，是天上的事，不是地上的事。³ 因为你们已经死了，你们的生命与基督一同隐藏在 神里面。⁴ 基督就是你们的生命，他显现的时候，你们也要和他一同在荣耀里显现。

5. Offer your bodies unto God 把你的身体献给神

Offer your body to the Lord every moment of the day. 每时每刻都把你的身体献给主。It can be a simple prayer that can be spoken or not, "Lord be honored in what I'm doing," Be honored in my life, Be honored in the use of my body etc. 它可以是一个口中说出或心中默想的简单祷告，“用我所做的来荣耀神”，在我的生活，或使用我的身体等来荣耀神。No longer give your redeemed body to sin, offer your parts to the Lord. You have been set free to offer your body to the

Lord. 不再把你被买赎的身体献给罪，把你的身体献给主。借着献上身体给主，我们得释放得自由。

- a. **Romans 6:13** Do not offer the parts of your body to sin, as instruments of wickedness, but rather offer yourselves to God, as those who have been brought from death to life; and offer the parts of your body to him as instruments of righteousness. **罗马书6:13** 也不要你们的肢体献给罪，作不义的用具；倒要像出死得生的人，把自己献给神，并且把你们的肢体献给神作义的用具。
- b. **Romans 6:16** Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness? **罗马书6:16** 难道你们不知道你们自愿作奴仆去顺从人，顺从谁就作谁的奴仆，或作罪的奴仆以致於死，或作顺从的奴仆以致於义吗？
- c. **Romans 6:19** I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. **罗马书6:19** 因为你们肉体的弱点，我就按一般人的话来说，你们从前怎样把你们的肢体献给不洁和不法作奴仆，以致於不法，现在也要照样把你们的肢体献给义作奴仆，以致於成圣。
- d. **Romans 8:12** Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. **罗马书8:12** 弟兄们，可见我们并不是欠肉体的债，随着肉体而活。

6. Put the body of sin to death with Christ honoring habits 把罪身治死，养成荣耀神的习惯

Romans 8:13 says, “put to death the misdeed of the body” the misdeeds are a way of acting or habits. 罗马书8:13 讲到“治死身体的恶行”，恶行是一种行为或习惯的表现方式。Sinful habits have been a part of your life because they controlled you. 因为罪行控制了你们，所以已经成为你生活的一部分。With a new master the old habits must end and new ones need to start. 因为有了新主人，旧习惯必须结束，新的需要开始。

The misdeeds of the body lose life as you starve them by not indulging in the sin you used to do. 因为你不在像过去一样纵容罪，所以你身体的恶行将会被除去。

- a. **Romans 8:12-14** Therefore, brothers, we have an obligation—but it is not to the sinful nature, to live according to it. 13 For if you live according to the sinful nature, you will die; but if by the Spirit you put to death the misdeeds of the body, you will live, 14 because those who are led by the Spirit of God are sons of God. **罗马书8:12-14**¹² 弟兄们，可见我们并不是欠肉体的债，随着肉体而活。¹³ 如果随着

肉体而活，你们必定死；如果靠着圣灵治死身体的恶行，你们就必活着。¹⁴ 因为蒙 神的灵引导的，都是 神的儿子。

- b. **Colossians 3:5-10** *Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry. 6 Because of these, the wrath of God is coming. 7 You used to walk in these ways, in the life you once lived. 8 But now you must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language from your lips. 9 Do not lie to each other, since you have taken off your old self with its practices 10 and have put on the new self, which is being renewed in knowledge in the image of its Creator.* **歌罗西书 3: 5-10** ⁵ 所以要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶慾和贪心，贪心就是拜偶像。⁶ 因着这些事， 神的忿怒必要临到悖逆的人（有些抄本无「悖逆的人」）。⁷ 你们从前在其中生活的时候，也曾经这样行过。⁸ 但现在你们要除去忿怒、恼怒、恶毒、毁谤，以及粗言秽语这一切事。⁹ 不要彼此说谎，因为你们已经脱去了旧人和旧人的行为，¹⁰ 穿上了新人。这新人照着他的创造者的形象渐渐更新，能够充分认识主。
- c. *Put on these- Colossians 3:12-13* **Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. 13 Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. 14 And over all these virtues put on love, which binds them all together in perfect unity.** 把上述做个小结- **歌罗西书 3: 12-13** ¹² 所以，你们既然是 神所拣选的，是圣洁、蒙爱的人，就要存怜悯的心肠、恩慈、谦卑、温柔和忍耐。¹³ 如果有人对别人有嫌隙，总要彼此宽容，互相饶恕；主怎样饶恕了你们，你们也要照样饶恕人。

New Habits: 新的习惯:

- *Set time for daily Bible reading (John MacArthur Daily Bible, Proverb everyday etc)* 每日花时间读圣经（约翰·麦克阿瑟每日圣经，每天读箴言书）
- *Read books by good Christian authors. Set aside 20 minutes a day to read the book.* 阅读有正确信仰的基督徒作者的书。每日花20分钟阅读。
- *Read Bible Doctrine* 阅读圣经教义
- *Memorize Scripture-Use Andy Davis method* 背诵经文-使用安迪·戴维斯牧师的方法
- *Set time to pray and meditate on your daily reading* 每日花时间为你所阅读的祷告和默想。
- *Make BFL, Sunday morning worship, Home fellowship, and ACTS classes a priority* 把生命灵粮，主日敬拜，家庭团契，和使徒课程作为优先。
- *Add Christ exalting music to your collection* 收集一些赞美神的音乐

- *Listen to CD's of good preaching or the Bible on CD* 收听有正确的教导或者有声圣经的光碟
- *Make yourself available to serve in ministry* 准备好在使命中服侍
- *End subscriptions to magazines and cable if these present means to you stumbling* 停止订阅让你跌倒的杂志和有线电视
- *Get security on your computer to block pop-ups and web sites* 在你的电脑中设置安全级别，屏蔽广告和各种网站
- *Pray for an accountability partner to help keep you on the course as you grow(men with men and women with women)* 祷告有一位可靠的属灵伙伴，帮助你在成长过程中可以不断学习（弟兄和弟兄在一起，姐妹和姐妹在一起）
- *Examine the time you spend on things you enjoy (general reading, puzzles, on computer, gardening, playing golf, games etc) to cut back and add a new habit that will strengthen your relationship with Christ* 检查你每日花在娱乐中的时间(一般阅读。猜谜，电脑，打理花园，打高尔夫，游戏等)并减它们，增加能加强你和神关系的习惯
- *Pray and share the gospel with a neighbor, family member and co-worker in 2009* 在2009年借着祷告传福音给你的一个邻居，家庭成员和同工。
- *Fathers begin gathering the family together for Bible study, prayer and worship. It could be in the morning or at night or both.* 父亲们开始召集全家人一起学习圣经，祷告和敬拜。可以在清晨或者晚上进行或者两个时间都进行。

Why do I still sin? 为什么我仍然犯罪？ Because sin is always present with good desires tempting our mortal body of sin, to fulfill the evil through its members. 因为每当我们想要行善工，我们必死的身体将通过它的肢体来做恶，罪就显现出来。

What can I do about it? 我该怎么办？ Daily apply the truth of Jesus death, burial and resurrection to your life. 每日把耶稣受死，埋葬，复活的真理应用到你的生活中。

What is a “Quiet Time”? What is a Healthy Prayer Life?

什么是“灵修时间”？什么是健康的祷告生活？

Week 5: Basic Christian Discipleship

第五周：基督徒门徒生命基础课程

The daily discipline of Bible intake and prayer are essential to the Christian life; without them we will starve. 每日有规律的圣经和祈祷是基督徒生活中必不可少的部分；没有这些，我们在灵里面会挨饿。Our faith is like a living plant that needs constant food—the food of faith is the Word of God. 我们的信心如同一个活的植物需要不停的进食-这信心的粮食就是神的话语。So also we must pray, and express our heart to God. 所以我们必须祈祷，并向神表明我们的心。A prayerless life is the life of a non-Christian. 一个不祷告的生活是一个非基督徒的生活。

In this session, we will discuss the practical aspects of a daily quiet time and a healthy prayer life. 在本部分，我们将讨论每日灵修时间和健康祷告生活的一些实际话题。

XI. What Is a “Quiet Time”? 什么是“灵修时间”？

A. Definition 定义

A “quiet time” is a time for an individual Christian to focus alone on God—Father, Son, and Holy Spirit. “灵修时间”指的是每个基督徒与三位一体真神独处的时间-圣父，圣子，圣灵。It is composed of three basic elements: Bible intake, prayer, worship. 包括三部分：圣经的吸收，祷告，敬拜。

Let’s look at each of these elements 让我们看每一部分

B. Key Features of a Healthy Quiet Time 健康灵修时间的关键特征

1. Undistracted time alone 不被打扰的独处时间

This is where the “quiet” in “quiet time” comes from 这也是“灵修”在“灵修时间”的出处

The basic concept is that God is worth our undivided attention, and that His voice is sometimes hard to hear 基本的概念是，神配得我们专心的注意力，他的声音有时间会很难听见。

1 Kings 19:11-13 The LORD said, "Go out and stand on the mountain in the presence of the LORD, for the LORD is about to pass by." Then a great and powerful wind tore the mountains apart and shattered the rocks before the LORD, but the LORD was not in the wind. After the wind there was an earthquake, but the LORD was not in the earthquake. ¹² After the earthquake came a fire, but the LORD was not in the fire. And after the fire came a gentle whisper. ¹³ When Elijah heard it, he pulled his cloak over his face and

went out and stood at the mouth of the cave. 列王记上 19: 11-13 ¹¹ 耶和华说：「你出来站在山上，在我耶和华面前。」那时，耶和华从那里经过。在耶和华面前有强烈的大风，山崩石碎，但耶和华不在风中；风过以后有地震，但耶和华也不在地震中；¹² 地震过后有火，耶和华也不在火中；火后有低微柔和的声音。¹³ 以利亚听见了，就用自己的外衣蒙着脸，走出来，站在洞口。

The world crashes in with its many problems, and it demands our attention; it becomes very difficult to attend to the health of our souls 世界因它自身的许多问题而崩溃，同时它要求我们关注它；世界对增进我们灵魂的健康已经很难有帮助。

Luke 10:38-42 *As Jesus and his disciples were on their way, he came to a village where a woman named Martha opened her home to him. ³⁹ She had a sister called Mary, who sat at the Lord's feet listening to what he said. ⁴⁰ But Martha was distracted by all the preparations that had to be made. She came to him and asked, "Lord, don't you care that my sister has left me to do the work by myself? Tell her to help me!" ⁴¹ "Martha, Martha," the Lord answered, "you are worried and upset about many things, ⁴² but only one thing is needed. Mary has chosen what is better, and it will not be taken away from her."*

路加福音 10: 38-42 ³⁸ 他们走路的时候，耶稣进了一个村庄。有一个名叫马大的女人，接到家里。³⁹ 她有一个妹妹，名叫马利亚，坐在主的脚前听道。⁴⁰ 马大被许多要作的事，弄得心烦意乱，就上前来，说：「主啊，我妹妹让我一个人侍候，你不理吗？请吩咐她来帮助我。」⁴¹ 主回答她：「马大，马大，你为许多事操心忙碌，⁴² 但是最需要的只有一件，马利亚已经选择了那上好的分，是不能从她夺去的。」

2. Focus on God—Father, Son, Holy Spirit 聚焦在神-圣父，圣子，圣灵

- a. The central point of our quiet time is our relationship with God 灵修时间的核心点是我们和神的关系

Matthew 22:37-38 *"Love the Lord your God with all your heart and with all your soul and with all your mind." ³⁸ This is the first and greatest commandment.*

马太福音 22: 37-38 ³⁷ 「你要全心、全性、全意爱主你的 神。³⁸ 这是最重要的第一条诫命。

As we come to study the Bible and pray, our focus should be getting to know God better. 当我们学习圣经和祷告时，我们的重点应该是更好地了解上帝

3. Bible intake 圣经的摄入吸收

- a. It is by the word of God that we develop and grow in our faith 因着神的话语，我们的信心能得以加赠
- b. Every day, we need to take in the word and feed on it 每一天，我们都要吸收神的话语使自己得饱足。

- c. This can only happen with the discipline of regular study 只有在规律学习约束下才能让这一切发生

Matthew 4:4 Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'"

马太福音 4: 4 耶稣回答：「经上記着：『人活着，不是单靠食物，更要靠 神口里所出的一切话。』」

4. Prayer 祷告

5. Worship 敬拜

C. Goals of a Healthy Quiet Time 健康灵修时间的目标

1. Learning the word of God better 更好的学习神的话语
2. Growing in love for God 增加对神的爱
3. Gaining specific wisdom/guidance from God 从神那里获得特别的智慧和带领
4. Addressing specific sin patterns 解决具体的罪的模式
5. Growing in love for others 增加对别人的爱
6. Interceding for other people 为别人代祷
7. Preparing ourselves for the challenges and opportunities we will face that day 为我们即将面临这一天的挑战与机遇来准备自己。

D. Challenges to a Healthy Pattern of Quiet Times 健康灵修时间模式的挑战

1. The busyness of life 生活的繁忙
2. Lack of discipline 缺乏约束
3. Bad habits and the difficulty of learning good ones 不良习惯和学习好习惯的困难
4. The fleshly desire for rest and ease 肉体休息和放松的欲望
5. Sin 罪

John Bunyan: "Prayer drives out sin, or sin drives out prayer." 约翰·班扬 “祷告驱逐罪，或罪驱逐祷告。”

6. Frustration at past failures 对于过去失败的沮丧

- a. Failure in bible study 圣经学习的失败
- b. Failure in prayer 祷告的失败
- c. Failure in discipline 约束方面的失败

This is what we must overcome to have a healthy quiet time 为了健康的灵修时间，这是我们需要克服的。

XII. Biblical Basis for Quiet Times 灵修时间的圣经基础

A. Psalms 诗篇

Psalm 27:8-9 *My heart says of you, "Seek his face!" Your face, LORD, I will seek. ⁹ Do not hide your face from me*

诗篇 27: 8-9 ⁸ 你说：「你们要寻求我的面！」那时我的心对你说：「耶和华啊！你的面我正寻求。」 ⁹ 求你不要向我掩面

Psalm 63:1-6 *O God, you are my God, earnestly I seek you; my soul thirsts for you, my body longs for you, in a dry and weary land where there is no water. ² I have seen you in the sanctuary and beheld your power and your glory. ³ Because your love is better than life, my lips will glorify you. ⁴ I will praise you as long as I live, and in your name I will lift up my hands. ⁵ My soul will be satisfied as with the richest of foods; with singing lips my mouth will praise you. ⁶ On my bed I remember you; I think of you through the watches of the night.*

诗篇 63: 1-6 ¹ 神啊！你是我的神，我要切切寻求你；在乾旱、疲乏、无水之地，我的心，我的身，都渴想你，切慕你。 ² 因此，我在圣所中瞻仰你，为要见你的能力和荣耀。 ³ 因你的慈爱比生命更好，我的嘴唇要颂赞你。 ⁴ 我要一生称颂你，我要奉你的名举手祷告。 ⁵ 我的心满足，就像饱享了骨髓肥油；我要用欢乐的嘴唇赞美你。 ⁶ 我在床上记念你，我整夜默想你。

B. Christ's Example and Commands 基督的例子和命令

Mark 1:35 *Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.*

马可福音 1: 35 次日凌晨，天还没有亮，耶稣起身出去，来到荒野的地方，在那里祷告。

Luke 5:15-16 *the news about him spread all the more, so that crowds of people came to hear him and to be healed of their sicknesses. ¹⁶ But Jesus often withdrew to lonely places and prayed.*

路加福音 5: 15-16 ¹⁵ 但他的名声却越发传扬出去，成群的人来聚集，要听道，并且要使他们的疾病痊愈。 ¹⁶ 耶稣却退到旷野去祷告。

Luke 6:12 *One of those days Jesus went out to a mountainside to pray, and spent the night praying to God.*

路加福音 6: 12 在那些日子，有一次耶稣出去到山上祷告，整夜祷告 神。

Mark 6:31-32 *Then, because so many people were coming and going that they did not even have a chance to eat, he said to them, "Come with me by yourselves to a quiet place and get some rest." ³² So they went away by themselves in a boat to a solitary place.*

马可福音 6: 31-32 ³¹ 耶稣对他们说：「来，你们自己到旷野去休息一下。」因为来往的人多，他们甚至没有时间吃饭。 ³² 他们就悄悄地上船，到旷野去了。

C. Paul's Commands for Spiritual Growth 使徒保罗对于属灵生命成长的命令

Romans 12:1-2 *Therefore, I urge you, brothers, in view of God's mercy, to offer your bodies as living sacrifices, holy and pleasing to God-- this is your spiritual act of worship. ² Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is-- his good, pleasing and perfect will.*

罗马书 12: 1-2 ¹ 所以弟兄们，我凭着 神的仁慈劝你们，要把身体献上，作圣洁而蒙 神悦纳的活祭；这是你们理所当然的事奉（「理所当然的事奉」或译「属灵的敬拜」）。 ² 不要模仿这个世代，倒要藉着心意的更新而改变过来，使你们可以察验出甚麽是 神的旨意，就是察验出甚麽是美好的、蒙他悦纳的和完全的事。

XIII. The A-C-T-S Pattern for Prayer A-C-T-S 的祷告模式

A. Adoration 崇拜

1. give yourself fully to worshiping the Lord 让自己充分敬拜主
2. stimulate your mind with the greatness of God 因着神的伟大刺激你的心灵
3. three great sources of God-centered worship 以神为中心敬拜的三大来源

the attributes of God... the actions of God in history... the promises of God for the future

神的属性.....神在历史中的行动.....神对未来的承诺

a. the attributes of God 神的属性

- i) use the "Attributes of God" sheet attached at the end of this document 使用本文档附件“神的属性”
- ii) Go over each one in worshipful prayer 以敬拜的祷告来浏览每一个文件
- iii) Or choose one and go deeper 选择其一并深入

b. the actions of God in the past 神在过去的行动

i) review God's actions in Redemptive History 回顾神救赎历史的行动

Creation 创造... the Flood 大洪水... the Call of Abraham 呼召亚伯拉罕... the Abrahamic covenant 亚伯拉罕之约... the miraculous birth of Isaac 以撒奇妙的诞生... God's protection and use of Joseph in Egypt 神的保护与使用在埃及的约瑟... Moses and the burning bush 摩西和燃烧的荆棘... the Exodus 出埃及记... the manna and the water from the rock 吗哪与岩石中的水... God reveals himself to Moses on Mt. Sinai 神在西奈山向摩西显现... the Ten Commandments 十诫... the wandering in the desert 旷野之旅... the conquest of the Promised Land under Joshua 约书亚征服应许之地... the raising up of the Judges 士师的兴起... David and Goliath 大卫和歌利亚... the Davidic Covenant 大卫之约... the raising up of the Prophets (Elijah, Elisha, Isaiah, Jeremiah, etc.) 先知的兴起 (以利亚, 以利沙, 以赛亚, 耶律米等) ... amazing military deliverance under Hezekiah 希西家惊人的军事解救. the exile to Babylon 流亡到巴比伦... Daniel's life and ministry in Babylon 但以理的生平及在巴比伦的使命... the restoration under Ezra and Nehemiah 以斯拉和尼希米恢复对神的敬拜... the ministry of John the Baptist 施洗约翰的使命...

The birth, life, death, and resurrection of Jesus Christ... The Acts of the Apostles... Church history until now 主耶稣的出生, 传道, 受死, 复活...使徒行传...教会历史至今

ii) give thanks for each one, mindful of the fact that God is every bit as powerful and loving now as He was then 感恩上述的每一件事, 铭记一个事实, 即上帝是过去和先知都强大和爱我们的神

c. the promises of God for the future 神对于未来的承诺

i) the protection of the church, and each individual member of it, against all of Satan's attacks 对教会和每一个成员的保护, 捆绑魔鬼撒旦的攻击

ii) the successful advance of the gospel to the ends of the earth 本福音书成功推进到天涯海角

iii) the Second Coming of Christ 基督的第二次再来

iv) the establishment of His eternal Kingdom 他永恒国度的建立

v) the resurrection of all the saints... in perfect bodies 众圣徒的复活...以完美的身体形式存在

4. Speak to God your love and admiration for each of these 向神讲述你对他的爱, 及对上述他所成就的敬佩之情

5. Support it with Scripture 用圣经经文来支持

6. Seek to stimulate your heart to higher levels of affection for God; 寻求心底对神更深的感情; this will make obeying Him and serving Him much sweeter and more powerful 这会是你心里更甜美和更有力量的服侍他。

B. Confession 认罪悔改

1 John 1:9 *If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.*

约翰一书 1: 9 我们若承认自己的罪，神是信实的、公义的，必定赦免我们的罪，洗净我们脱离一切不义。

Proverbs 28:13 *He who conceals his sins does not prosper, but whoever confesses and renounces them finds mercy.*

箴言 28: 13 遮掩自己过犯的，必不亨通；承认并离弃过犯的，必蒙怜悯。

Psalms 139:23-24 *Search me, O God, and know my heart; test me and know my anxious thoughts. ²⁴ See if there is any offensive way in me, and lead me in the way everlasting.*

诗篇 139: 23-24 ²³ 神啊！求你鉴察我，知道我的心思；试验我，知道我的意念。^[SEP]²⁴ 看看我里面有甚麽恶行没有，引导我走永恒的道路。

1. allow God to search your heart thoroughly by His Spirit to uncover sins you need to confess 让神借着圣灵彻底鉴查你的心，揭示你需要认罪悔改的过犯。
2. tell God everything... He knows it all already 告诉神一切...他已经知道这一切
3. the desire is to allow the cleansing of Christ's blood to establish you in a stronger relationship with God than ever before... and to enable you to hate sin and fight it better than before 愿望就是让基督的血洗净我们的罪，并在你与上帝之间建立比以往任何时候都更强有力的关系.....并让你痛恨罪，并比之前更要能力与之争战。

C. Thanksgiving 感恩

1. fill your mind and your mouth with thanks to God 让我们的口与心充满对神的感谢
2. thankfulness is a great grace, thanklessness is a great sin 感恩是很大的恩典，不感恩是严重的罪
3. use the thanksgiving sheet at the end of this document 在本文的末尾使用感恩的纸张

D. Supplication (Intercession for Others) 祷告（为别人代祷）

1. care enough for others to join with their struggles 关心他人，分享其挣扎

2. pray for physical things, of course... they are always the most pressing 为现实的事情祷告，当然...因为他们总是最紧迫
3. but ultimately seek Christ's Kingdom 但最终要寻求基督的国度

Matthew 6:33 *But seek first his kingdom and his righteousness, and all these things will be given to you as well.*

马太福音 6: 33 你们要先求他的国和他的义，这一切都必加给你们。

4. pray for what Christ told you to pray for 祷告基督告诉你需要祷告的

Matthew 6:9-13 *"This, then, is how you should pray: "'Our Father in heaven, hallowed be your name, ¹⁰ your kingdom come, your will be done on earth as it is in heaven. ¹¹ Give us today our daily bread. ¹² Forgive us our debts, as we also have forgiven our debtors. ¹³ And lead us not into temptation, but deliver us from the evil one.'*

马太福音 6: 9-13⁹ 所以你们要这样祈祷：「我们在天上的父，愿你的名被尊为圣，¹⁰愿你的国降临，愿你的旨意成就在地上，如同在天上一样。¹¹我们每天所需的食物，求你今天赐给我们；¹²赦免我们的罪债，好像我们饶恕了得罪我们的人；¹³不要让我们陷入试探，救我们脱离那恶者。」（有些后期抄本在此有「因为国度、权柄、荣耀，全是你的，直到永远。阿们」一句）

- Begin with the realization that God is OUR heavenly Father (not ours individually, but we belong to a huge worldwide family of God; notice all the requests are in the plural: "our" "us" "we")... and the fact that He's in heaven emphasizes His sovereign power 从意识到上帝是我们的天父开始（不是我们个人，而是我们属于神的巨大全球家庭，请注意所有的请求都是复数：“我们”，“我们”，“我们”）...和事实上他在天上强调他的主权
- First request: that God's name be hallowed... held in honor by men 第一个请求：上帝的名字是神圣的.....受世人所尊敬。
- Second request: that God's Kingdom will come 第二个请求：神的国度将会到来
 - As a subset of that: that God's will will be done on earth as it is in heaven 做为上述内容的一部分：即神的旨意将会行在地上，如同行在天上
 - In other words, when God's Kingdom does come, it will result in His servants in joyful submission to His rule forever 换句话说，当神的国度到来的时候，将使他的仆人们，以喜乐的心永远降服在他的统领中
- Third request: that God will meet our temporal needs... our daily bread 第三个请求：神会满足我们暂时的需求...我们每日的饮食

- Fourth request: that God will forgive us our sins... that we be constantly mindful of our need for forgiveness... and that our experience of God's forgiveness is linked to our forgiveness of others 第四个请求：请求上帝原谅我们的罪.....我们不断地铭记我们需要宽恕.....上帝对我们的宽恕的经历会联系到我们对他人的宽恕
- Fifth request: that God will protect us from temptation and deliver us from Satan's attacks 第五个请求：神会保护我们远离诱惑，拯救我们脱离撒旦的攻击。

I do not believe this is the only prayer we should pray... but it is a model prayer focused on what Christ thinks is important 我不认为这是我们唯一要祷告的祷告文...但是这个一个专注于基督所思想的祷告范文，这一点是很重要的。

So also this prayer: 另外一个祷告文：

Matthew 9:37-38 *Then he said to his disciples, "The harvest is plentiful but the workers are few. ³⁸ Ask the Lord of the harvest, therefore, to send out workers into his harvest field."*

马太福音 9：37-38³⁷ 他就对门徒说：「庄稼多，工人少；³⁸ 所以你们应当求庄稼的主派工人去收割他的庄稼。」^[SEP]

5. also pattern your prayers after those of Paul for the churches... essentially spiritual 让你的祷告文符合使徒保罗为众教会所祷告的模式...核心是属灵

Ephesians 1:17-19 *I keep asking that the God of our Lord Jesus Christ, the glorious Father, may give you the Spirit of wisdom and revelation, so that you may know him better. ¹⁸ I pray also that the eyes of your heart may be enlightened in order that you may know the hope to which he has called you, the riches of his glorious inheritance in the saints, ¹⁹ and his incomparably great power for us who believe.*

以弗所书 1：17-19¹⁷ 求我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识他，¹⁸ 并且使你们心灵的眼睛明亮，可以知道他的呼召有怎样的盼望；他基业的荣耀，在圣徒中是多麽的丰盛；¹⁹ 神照着他强大的力量，向我们信他的人显出的能力，是何等的浩大。

Ephesians 3:14-19 *For this reason I kneel before the Father, ¹⁵ from whom his whole family in heaven and on earth derives its name. ¹⁶ I pray that out of his glorious riches he may strengthen you with power through his Spirit in your inner being, ¹⁷ so that Christ may dwell in your hearts through faith. And I pray that you, being rooted and established in love, ¹⁸ may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, ¹⁹ and to know this love that surpasses knowledge--that you may be filled to the measure of all the fullness of God.*

以弗所书 3：14-19¹⁴ 因此，我在父面前屈膝，¹⁵（天上地上所有的家族都是由他命名的，）¹⁶ 求他按着他荣耀的丰盛，藉着他的灵，用大能使你们内在的人刚强起来，¹⁷ 使基督藉着你们的信，住在你们心里，使你们既然在爱中扎根建基，¹⁸ 就能和众圣徒一同领

悟基督的爱是多麽的长阔高深，¹⁹ 并且知道他的爱是超过人所能理解的，使你们被充满，得着 神的一切丰盛。^[SEP]

Philippians 1:9-11 And this is my prayer: that your love may abound more and more in knowledge and depth of insight, ¹⁰ so that you may be able to discern what is best and may be pure and blameless until the day of Christ, ¹¹ filled with the fruit of righteousness that comes through Jesus Christ-- to the glory and praise of God.

腓立比书 1: 9-11⁹ 我所祷告的，是要你们的爱心，在充足的知识 and 各样的见识上，多而又多，¹⁰ 使你们可以辨别是非，成为真诚无可指摘的人，直到基督的日子，¹¹ 靠着耶稣基督结满了公义的果子，使 神得着荣耀和赞美。

XIV. Practical Matters 实用的内容

A. Early Morning is the Best Time 清早是最好的时间

1. David's Example 大卫的例子

Psalm 5:3 In the morning, O LORD, you hear my voice; in the morning I lay my requests before you and wait in expectation.

诗篇 5: 3 耶和华啊！求你在清晨听我的声音；我要一早向你陈明，并且迫切等候。

Psalm 108:1-2 My heart is steadfast, O God; I will sing and make music with all my soul. ² Awake, harp and lyre! I will awaken the dawn.

诗篇 108: 1-2¹ 神啊！我的心坚定；我要用我的灵歌唱和颂赞。^[SEP]² 琴和瑟啊！你们都要醒过来；我也要唤醒黎明。

2. Jesus' Example 耶稣的例子

Mark 1:35 Very early in the morning, while it was still dark, Jesus got up, left the house and went off to a solitary place, where he prayed.

马可福音 1: 35 次日凌晨，天还没有亮，耶稣起身出去，来到荒野的地方，在那里祷告。

3. The Theology of "Today" 神学中的“今天”

a. The creation pattern 创造的模式

Genesis 1:5 God called the light "day," and the darkness he called "night." And there was evening, and there was morning-- the first day.

创世纪 1: 5 神称光为昼，称暗为夜。有晚上，有早晨；这是第一日。

b. Hebrews 3-4 希伯来书 3-4

Hebrews 4:7 *Therefore God again set a certain day, calling it Today, when a long time later he spoke through David, as was said before: "Today, if you hear his voice, do not harden your hearts."*

希伯来书 4: 7 所以 神就再定一个日子，就是过了很久以后，藉着大卫所说的「今天」，就像前面引用过的：「如果你们今天听从他的声音，就不要硬着心。」

4. God's Mercies are New Every Morning 每个早晨神的怜悯都是全新的

Lamentations 3:22-23 *Because of the LORD's great love we are not consumed, for his compassions never fail. ²³ They are new every morning; great is your faithfulness.*

耶利米哀歌 3: 22-23²² 耶和华的慈爱永不断绝，他的怜悯永不止息。²³ 每天早晨都是新的；你的信实多麼广大！

The implication of this verse is that God yearns to show us His mercy especially in the morning before the day has begun in earnest. 这首诗的含义是神渴望并认真向我们展示他的怜悯，特别是在一天开始之清晨。

5. Common Sense 常识

Benjamin Franklin: "An ounce of prevention is worth a pound of cure."

本杰明·富兰克林：“一盎司的预防胜过一磅的治疗。”

[In other words, it's better to labor to avoid problems than to be skillful in fixing them afterwards.] [换句话说，最好是努力避免问题的发生，比要事后熟练的修复它们要好。]

How does this apply to a morning quiet time? 请问这一点如何适用于早晨的灵修时间？ Well, the basic idea is that a time in the word, prayer, and worship can help us avoid temptations and sins that might destroy our whole day. 是这样，基本的想法是，在神的话语，祷告，和敬拜中花上时间，可以帮助我们避免可能会毁掉我们一天的诱惑和罪恶。 It's better to meet with the Lord at the beginning of a day and seek the filling of His Spirit, be filled with His word, and to cover the day in prayer... than at the end of an avoidably bad day to ask His mercy and forgiveness. 最好与主在清早相遇，寻求他的灵和话语来充满我们，让我们的这一天被祈祷所遮盖.....而不是在一天结束时请求他的怜悯和宽恕。

George Mueller: How different, when the soul is refreshed and made happy early in the morning, from what it is when, without spiritual preparation, the service, the trials, and the temptations of the day come upon one! 乔治·穆勒：清早心灵被更新并充满喜乐，比起没有每日属灵的准备，在面临事奉，挣扎，和诱惑的时候，会有很大的不同！

B. BUT Multiple Times Per Day is Good Too 但是一天多次也很好... If You Get to That Level!如果你能够达到那个层面！

1. Charles Spurgeon's Devotional Classic: "Morning and Evening" 查尔斯·司布真灵修经典：“早与晚”

a. Patterned after the Old Testament's requirement for sacrifices to be offered both in the morning and evening 旧约中献祭的模式要求早晨和晚上进行

Exodus 29:38-39 *"This is what you are to offer on the altar regularly each day: two lambs a year old. ³⁹ Offer one in the morning and the other at twilight.*

出埃及记 29: 38-39 ³⁸ 「这就是你要献在祭坛的：每天两只一岁的羊羔。³⁹ 第一只羊你要在早晨献上；第二只在傍晚的时候献上，

b. So also we can BOTH begin and end the day with the Lord 所以我们可以早晚都与神亲近

2. Daniel's example 但以理的例子

Daniel 6:10 *Three times a day he got down on his knees and prayed, giving thanks to his God, just as he had done before. 他一日三次双膝跪下，在他的神面前祷告称谢，像往日一样。*

C. How Long Should You Spend? 你需要花多久时间？

1. no set time... rather you need to spend enough time to accomplish your spiritual goals 不要设时间...宁愿花足够的时间亲近神，以达到灵修目标

2. consistency is most important... duration will grow as love and maturity grows 保持一致是最重要的.....持续时间会增长，如同爱和成熟的增长

D. Bible Intake 圣经的摄入

1. Psalm 119 诗篇 119

a. The perfect coupling of prayer and bible intake 祈祷和圣经摄入的完美耦合

b. The perfect prayer... for insight 完美的祷告...为了洞察力

Psalm 119:18 *Open my eyes that I may see wonderful things in your law.*

诗篇 119: 18 求你开我的眼睛，使我能看出你律法的奇妙。

c. The perfect prayer... for obedience 完美的祷告...为了顺服

Psalm 119:36 *Incline my heart to your testimonies, and not to selfish gain!*

诗篇 119: 36 求你使我的心倾向你的法度，不倾向不义之财。

d. The goal... a life of freedom in God's path 目标...神的道路中一生的自由

Psalm 119:32 I run in the path of your commands, for you have set my heart free.

诗篇 119: 32 因为你使我的心舒畅，我就跑在你诫命的路上。

2. Breadth: Through the Bible in a Year 宽度：一年通读圣经

a. An excellent discipline... to tour the unfolding story of Scripture year after year 一个绝美的操练...年复一年在经文展示的故事中畅游

b. Many good resources 有很多很好的资源

- John MacArthur Yearly Bible 约翰·麦克阿瑟年度版圣经
- ESV, NIV Year Bibles ESV, NIV 年度版圣经

3. Depth: Three ways to go deeper 深度：三个进深的方法

a. Meditation 默想

b. Memorization 默诵

c. Study 学习

E. A Quiet Time Notebook 灵修笔记

XV. George Mueller's Insights on Devotional Discipline 乔治穆勒关于灵修操练的见解

The following quote is from George Mueller's Autobiography: 以下从乔治穆勒自传中选取章节

It has recently pleased the Lord to teach me a truth, irrespective of human instrumentality, as far as I know, the benefit of which I have not lost, though now, while preparing the fifth edition for the press, more than fourteen years have since passed away. 最近我领会了一个取悦神的道理，不管人的能力大小，据我所知，我在编写这共五版刊物的 14 年中，我的得着并没有失去。The point is this: I saw more clearly than ever that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. 以下是要点：我比以往任何时候都更清楚地看见，第一个重大和主要的业务，应该是每天让我的灵在主里有喜乐。

The first thing to be concerned about was not how much I might serve the Lord, how I might glorify the Lord; 第一件需要考虑的事情，不是我能服事主有多少，不是我如何能去荣耀主； but how I

might get my soul into a happy state, and how my inner man might be nourished. 而是我如何能让自己的灵进入一个喜乐的状态，和我那里面的如何会得到滋养。

For I might seek to set the truth before the unconverted, 我或许寻求慕道友面前做真理的见证， I might seek to benefit believers, 我或许寻求去祝福基督徒， I might seek to relieve the distressed, 我或许寻求去让那哀伤的得安慰， I might in other ways seek to behave myself as it becomes a child of God in this world; 我或许在其他方面寻求，在这个世界中以神的儿女的身份来行为做事； and yet, not being happy in the Lord, and not being nourished and strengthened in my inner man day by day, all this might not be attended to in a right spirit. 但若是每日没有喜乐，若是每日内在的我不能得滋养和锻造，我们的灵可能就不合神的心意。

Before this time my practice had been, at least for ten years previously, as an habitual thing to give myself to prayer, after having dressed myself in the morning. 在此之前，至少在10年前，我的做法是，在每个早晨穿好衣服后，我有一个祷告的习惯。 Now, I saw that the most important thing I had to do was to give myself to the reading of the word of God, and to meditation on it, 现在，我看到所要做的最重要的事情，就是阅读和默想神的话语， that thus my heart might be comforted, encouraged, warned, reprov'd, instructed; 那这样我的心可以得安慰，鼓励，警告，责备，指引； and that thus, by means of the word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord. 同时借着神的话语和默想，我的心可能被带入到主的同在中。

I began therefore to meditate on the New Testament from the beginning, early in the morning. 我因此开始每日清晨开始从新约经文开始默想。

The first thing I did, after having asked in a few words the Lord blessing upon his precious word, was, to begin to meditate on the word of God, searching as it were into every verse, to get blessing out of it; 在祷告求主赐福他自己的话语后，首先我做的一件事，就是默想神的话语，在字里行间搜索其内在的祝福； not for the sake of the public ministry of the word, not for the sake of preaching on what I had meditated upon, but for the sake of obtaining food for my own soul. 不为公共使命的缘故，也不为传讲所默想的话语，而是为了让自己得着这灵粮。

The result I have found to be almost invariably this, that after a very few minutes my soul has been led to confession, or to thanksgiving, or to intercession, or to supplication; 结果我发现是几乎总是这样，通常几分钟后，我的灵已经开始认罪忏悔，或是感恩，或者代祷，或是恳求。 so that, though I did not, as it were, give myself to prayer, but to meditation it turned almost immediately more or less into prayer. 这样一来，虽然我没有祈祷，但借着默想原来几乎立即或多或少进入祈祷。 When thus I have been for a while making confession, or intercession, or supplication, or have given thanks, I go on to the next words or verse, 因此，当我花一段时间认罪，或代祷，或恳求，或感谢，然后我去到下一个词或经句， **turning all, as I go on, into prayer for myself or others, as the word may lead to it, but still continually keeping before me that food for my own soul is the object of my meditation.** 在前进中，因着神的话语的带领，可以把所有的一切都变成为自己或者他人的祷告，我所默想的对象，可能就是让我得饱足的灵粮。

The result of this is, that there is always a good deal of confession, thanksgiving, supplication, or intercession mingled with my meditation, 这样做的结果是，总有一个很好的忏悔，感恩，恳求，或代祷并夹杂着我的默想，and that my inner man almost invariably is even sensibly nourished and strengthened, 和内心的自我几乎无一例外地得到喂养营养和加强，and that by breakfast time, with rare exceptions, I am in a peaceful if not happy state of heart. 通常在早餐时间，除了极少数例外，我在心即便是没有喜乐，也总是有平安。

The difference, then, between my former practice and my present one is this: 那么，我以前和我目前的做法的区别是这样的：Formerly, when I rose, I began to pray as soon as possible, 以前，当我起床，我就开始尽快祷告，and generally spent all my time till breakfast in prayer, or almost all the time. 一般花了我所有的时间去祈祷直到早餐，或是大部分时间。

At all events I almost invariably began with prayer, except when I felt my soul to be more than usually barren, 在所有事情中我几乎无一例外的以祷告开始，除非我觉得我的灵魂要比平时更贫瘠，in which case I read the word of God for food, or for refreshment, or for a revival and renewal of my inner man, before I gave myself to prayer. 在这种情况下，我读神的话语做为食物，或是更新，或者为了自我内心的复兴与重建，之后我再开始祈祷。But what was the result? I often spent a quarter of an hour; or half an hour, or even an hour, on my knees, before being conscious to myself of having derived comfort, encouragement, humbling of soul, etc.; 但是，结果如何呢？我经常花了一刻钟的；或者一个半小时，甚至一个小时跪着祷告，然后就可以感受到来自神的安慰，鼓励，让自己的心谦卑下来；and often, after having suffered much from wandering of mind for the first ten minutes, or a quarter of an hour, or even half an hour; **I only then began really to pray.** 通常往往在已经遭受了来自前十分钟，还是一刻钟，甚至半小时的思绪漫游后；**我才真正开始祷告。**

I scarcely ever suffer now in this way. For my heart being nourished by the truth, being brought into experimental fellowship with God, 借着这种方式我灵里很少受苦，因我的心被真理滋养，被带入与神的同在中；I speak to my Father and to my Friend (vile though I am, and unworthy of it) about the things that he has brought before me in his precious word. 藉着他带给我们宝贵的话语，我要向我的天父和恩友去倾心吐意（虽然我是污秽和不配的）。

As the outward man is not fit for work for any length of time except we take food, 当外在的肉体不适合长时间不进食，and as this is one of the first things we do in the morning, so it should be with the inner man. We should take food for that, as every one must allow. 同样，早起第一件事就是要给内在的灵喂养，我们每个人都这样做。Now what is the food for the inner man? Not prayer, but the word of God; 什么样的食物应该给内在的人？不是简单的祷告，而是神的话语。and here again, not the simple reading of the word of God, so that it only passes through our minds, 再一次，不是简单阅读神的话语，因为这只能从我们的脑海中穿过，just as water runs through a pipe, but considering what we read, pondering over it, and applying it to our hearts. 如同水通过管道运行，但思想我们所读的，反复琢磨，并把它应用到我们的心中。When we pray, we speak to God. 当我们祈祷，我们向上帝说话。

Adoration: What God is Like

崇拜：上帝是什么样的

The Attributes of God 神的属性

- 1) Self-existence: “*I AM WHO I AM*” Exodus 3:14 自我存在：“自有永有者”出埃及记 3:14
- 2) Immutability: “*I the Lord do not change.*” Malachi 3:6 亘古不变：“因为我耶和华是不改变的。”玛拉基书 3: 6
- 3) Absolute Perfection: “*As for God, his way is perfect..*” Psalm 18:30 绝对完美：“这位 神，他的道路是完全的。”诗篇 18:30
- 4) Eternity: “*Before the mountains were born or you brought forth the earth and the world, from everlasting to everlasting you are God.*” Psalm 90:2 永恒：“群山尚未生出，大地和世界你未曾造成，从永远到永远，你是 神。”诗篇 90: 2
- 5) Immensity: “*But will God really dwell on earth? The heavens, even the highest heavens cannot contain you.*” 1 Kings 8:27 广大无边：“ 神真的住在地上吗？看哪！天和天上的天尚且不能容纳你，何况我建造的这殿呢？”王上 8: 27
- 6) Perfect Unity: “*Hear, O Israel: The Lord our God, the Lord is one.*” Deuteronomy 6:4; 完美合一：“以色列啊，你要听，耶和华我们的 神是独一的耶和华；”申命记 6: 4;
- 7) Omnipresence: “*‘Am I only a God nearby,’ declares the Lord, ‘and not a God far away? Can anyone hide in secret places so that I cannot see him?’ declares the Lord. ‘Do I not fill heaven and earth?’*” Jeremiah 23:23-24 无处不在：“难道我只是近处的 神吗？不也是远处的 神吗？”这是耶和华的宣告。
[L1L] [SEPSEP]「人怎能躲藏在隐密处，以致我看不见他呢？（这是耶和华的宣告）。我岂不是充满天地吗？」这是耶和华的宣告。耶利米书 23: 23-24
- 8) Omniscience: “*Great is the Lord and mighty in power; his understanding has no limit.*” Psalm 147:5 全知：“我们的主伟大，大有能力；他的智慧无法测度。”诗篇 147: 5
- 9) Omnipotence: “*I know that you can do all things; no plan of yours can be thwarted.*” Job 42:2 无所不能：“我知道你万事都能作，你的旨意是不能拦阻的。”约伯记 42: 2
- 10) Spirituality: “*God is spirit, and those who worship Him must worship in spirit and in truth.*” John 4:24 灵性：“神是灵，敬拜他的必须靠着圣灵按着真理敬拜他。”约翰福音 4: 24
- 11) Invisibility: “*No man has seen God at any time.*” John 1:18 隐密不可见：“从来没有人见过 神，只有在父怀里的独生子把他彰显出来。”约翰福音 1: 18
- 12) Holiness: “*Holy, holy, holy is the Lord God Almighty. The whole earth is full of His glory.*” Isaiah 6:3 圣洁：“「圣哉！圣哉！圣哉！万军之耶和华！他的荣光充满全地。」”以赛亚书 6: 3
- 13) Wisdom: “*...to the only wise God be glory forever through Jesus Christ!*” Romans 16:27 全智：“...愿荣耀藉着耶稣基督，归给独一全智的 神，直到永远。阿们。”罗马书 16: 27
- 14) Truthfulness: “*He who is the Glory of Israel does not lie or change his mind.*” 1 Samuel 15:29 真实性：“以色列的大能者必不说谎，也不後悔。”撒母耳记上 15:29

- 15) Love: “*God is love.*” 1John 4:16; “*God’s love endures forever.*” 1 Chron. 16:34 爱: “神就是爱” 约翰一书 4: 16; “他的慈爱永远常存” 历代志上 16: 34
- 16) Compassion: “*Our God is full of compassion.*” Psalm 116:5; “*Jesus wept.*” John 11:35 同情心: “我们的神满有怜悯” 诗篇 116: 5; “耶稣哭了” 约翰福音 11: 35
- 17) Patience: “*The Lord is gracious and compassionate... slow to anger.*” Ex. 34:6 忍耐: “耶和华, 是有怜悯有恩典的神, 不轻易发怒” 出埃及记 34: 6
- 18) Goodness: “*The earth is full of God’s unfailing goodness.*” Psalm 33:5 慈爱: “全地充满耶和华的慈爱。” 诗篇 33: 5
- 19) Grace: “*But you are a forgiving God, gracious and compassionate.*” Neh. 9:17 恩典: “但你是乐意饶恕的神, 你有恩典, 有怜悯” 尼希米记 9: 17
- 20) Mercy: “*For the Lord your God is a merciful God.*” Deuteronomy 4:31 仁慈: “因为耶和华你的神原是满有怜悯的神” 申命记 4: 31
- 21) Righteousness: “*Your righteousness reaches to the skies, O God...*” Psalm 71:19 公义: “神啊! 你的公义达到高天” 诗篇 71: 19
- 22) Justice: “*For I, the Lord, love justice.*” Isaiah 61:8 公平: “因为我耶和华喜爱公平” 以赛亚书 61: 8
- 23) Wrath: “*God is a righteous judge, a God who expresses his wrath every day.*” Psalm 7:11 忿怒: “神是公义的审判者, 他是天天向恶人发怒的神。” 诗篇 7: 11
- 24) Sovereignty: “[*God*] works out everything in conformity with the purpose of his will.” Ephesians 1:11 主权: “按着他预先所安排的, 预定我们在基督里得基业” 以弗所书 1: 11
- 25) Glory: “*The city does not need the sun or moon to shine on it, for the glory of God gives it light, and the Lamb is its lamp.*” Revelation 21:23 荣耀: “这城不需要日月照明, 因为有神的荣耀照明, 而羊羔就是城的灯。” 启示录 21: 23
- 26) Happiness: “*Our God is in heaven; He does whatever pleases Him.*” Psalm 115:3 喜乐: “它们有口, 却不能说话; 有眼, 却不能看” 诗篇 115: 3

Giving Thanks to God 感谢神

Psalm 103:2 Praise the LORD, O my soul, and forget not all his benefits

诗篇 103: 2 我的心哪! 你要称颂耶和华; 不可忘记他的一切恩惠。

I. God Himself 神自己

A. God’s Nature 神的属性

- Thank you, God, that you have eternally existed as Father, Son, and Holy Spirit.
- 谢谢你, 上帝, 你是自有永有的圣父, 圣子, 圣灵。
- Thank you for your holiness: you are perfectly separated from all evil, and high above all your creation. 谢谢你的圣洁: 你与所有的罪都完美的分离, 你高居于你的所造之物。
- Thank you, God, that you never change. 谢谢你, 上帝, 你永不改变。

- Thank you that you love righteousness and hate wickedness. 谢谢你，因着你爱公义忌邪恶。
- Thank you that you have the power to accomplish all your holy will, and that no power can stop you. 谢谢你有能力完成你圣洁的旨意，没有权势可以阻止你。
- Thank you that you know all things and that nothing in all creation can be hidden from your sight. 谢谢你，你明了世上一切，你的创造之物没有哪一个可以躲开你的眼目。
- Thank you for your goodness, sustaining all living creatures by opening your hand. 谢谢你的慈爱，借着你的手这世上一切活物得以生存

B. God's Eternal Plan 上帝的永恒计划

- Thank you, Father, that before the foundation of the world, you had planned our salvation in Christ. 谢谢你，天父，在这世界形成之前，你已经为我们预备了在基督里的救恩。
- Thank you, Lord, that nothing surprises you, and that you work all things after the counsel of your will. 谢谢你，主，没有什么可以在你意料之外的，所有的事情都在你的旨意中成就。

C. God's Great Acts 上帝伟大的行动

- Thank you, Father, Son, and Holy Spirit, that by the word of your power all things were created, and have been sustained moment by moment. 谢谢你，父子圣灵，借着你的话语的大能，这世界万物被造，并能持续每时每刻。
- Thank you for calling Abraham, and for promising that through him all nations on earth would be blessed. 谢谢你呼召亚伯拉罕，赐下应许，藉着他地上万国得祝福。
- Thank you for delivering Israel from the power of Pharaoh at the Red Sea. 谢谢你在红海将以色列从法老手中拯救出来。
- Thank you for the Laws you gave Moses to reveal sin, and to prepare us for a savior, Christ. 谢谢你把律法赐给摩西，以揭示罪，并为我们预备救主基督。
- Thank you for feeding Israel with manna from heaven day after day for forty years. 谢谢你四十年来每日从天上赐下吗哪给以色列，让他们得饱足。
- Thank you for speaking perfectly through the prophets at many times and in various ways. 谢谢你许多次用不同方式，通过默示先知向我们说话。

D. Jesus Christ 耶稣基督

- Thank you for bringing Jesus Christ into the world, born of a virgin when the time had fully come. 谢谢你让耶稣基督来到这个世上，当你的时间到来时童贞女所生。
- Thank you that Christ took on a human body and was fully tempted just as we are, yet was without sin. 谢谢你让基督道成肉身，如同我们一样被试探，但他却没有犯罪。
- Thank you for the amazing display of your mercy through Christ's miracles of healing. 谢谢你借着基督神迹般的医治，让你的怜悯得到神奇的彰显。
- Thank you for the perfect teachings of Christ, who spoke like no man had ever spoke. 谢谢你基督完美的教导，没有人可以和你比拟。
- Thank you that Jesus Christ bore our sins in His body on the tree, shedding His blood that we might stand fully righteous in Him on Judgment Day. 谢谢你耶稣为我们的罪被钉十字架，你流出的宝血，让我们在审判之日能完全公义的在天父面前站立。
- Thank you that Christ rose from the dead on the third day and is sitting at the right hand of God the Father. 谢谢你基督第三天从死里复活，坐在天父上帝的右手。

E. The Holy Spirit 圣灵

- Thank you for the regenerating work of the Spirit, who creates life where there was none. 谢谢你圣灵重生的工作，让生命从无到有。
- Thank you that the Holy Spirit lives within us forever. 谢谢你圣灵与我们永远同住。
- Thank you that the Spirit testifies with our spirits that we are God's children. 谢谢你圣灵给我们确据我们是神的儿女。
- Thank you that the Spirit enables us to say "No!!" to ungodliness and to live holy lives in this world. 谢谢你圣灵，让我们对不敬虔说“不”，让我们在这世界上过圣洁的生活。
- Thank you that the Spirit convicts the world of sin, thus bringing new brothers and sisters into the church. 谢谢你圣灵定这世界的罪，并因此将新得救的弟兄姐妹带入教会。
- Thank you that the indwelling Holy Spirit is merely a deposit guaranteeing the full inheritance for later. 谢谢你内住的圣灵，你是那唯一让我们将来与神同在的确据。

II. *God's Spiritual Blessings* 神的属灵祝福

A. Already 已经

- Thank you for your perfect word, the Bible, which teaches us everything we need for life and godliness. 谢谢你的宝贵的话语，圣经，教导我们生活和信心所必须的一切。
- Thank you for the perfect salvation Jesus Christ has accomplished in His death on the cross. 谢谢你耶稣基督，在十字架上的死所成就的完美救恩。
- Thank you for the saving graces: the Word, the call of the Spirit, regeneration, faith, and repentance. 谢谢你救赎的恩典：神的话语；圣灵的呼召；重生；信心；和认罪悔改
- Thank you for complete forgiveness of every sin, past, present, or future. 谢谢你完成所有罪饶恕的工作，过去，现在和将来。
- Thank you for the joy of the indwelling Spirit and all his work of holiness in us. 谢谢你内住圣灵的喜乐，以及他在我们里面做圣洁的工作。
- Thank you for the church, and for sweet fellowship with the saints on earth. 谢谢你赐给我们教会，以及与地上圣徒相交的甜美的团契。
- Thank you for the spiritual gifts and the way each member builds the body to full maturity. 谢谢你赐给我们属灵恩赐，以及你让各肢体共同建造成熟教会的方式。
- Thank you for the task of the Great Commission, and how it gives meaning and purpose to our days. 谢谢你赐给我们大使命，以及他揭示给我们现今生活的意义和目的。
- Thank you for brothers and sisters in Christ who love us too much to let us drift away from Christ. 谢谢你基督里面的弟兄姐妹，你们如此爱我们，避免我们不会与基督渐行渐远。
- Thank you for hearing and answering our prayers, weak, faithless and impure though they may be. 谢谢你听并回应我们的祷告，尽管他们可能会软弱，没有信心，或不纯。
- Thank you for our trials and sufferings which produce godliness and spiritual maturity in us. 谢谢你给我们试炼和磨难，让我们可以敬虔和属灵的成熟。
- Thank you that no power in all creation can snatch us away from you. 谢谢你，因为没有你所造之物可以把我们从你面前夺走。

B. Not Yet 还没有

- Thank you for heaven, the perfection of fellowship with you, Lord, forever and ever!!谢谢你预备天堂，在那里可以与你主有永远的完美团契！
- Thank you for the resurrection, that though worms destroy this body, yet in our flesh we will see God.谢谢你让我们复活，尽管虫子会毁坏我们的躯体，但在血肉中我们可以看见神。
- Thank you for perfect souls, no longer divided and tempted by sin. 谢谢你的完美的灵魂，不再和你分离和受罪恶的诱惑。
- Thank you for the New Heaven and the New Earth. 谢谢你的新天新地。
- Thank you for fellowship with perfected saints from all ages, and from every tribe, language, and people. 谢谢你和来自各个年代，各个部落，说不同语言和人群中的完美圣徒一起团契。
- Thank you that heaven is eternal. 谢谢你永恒的天堂。
- Thank you for judging wickedness eternally, that your justice may be seen, as well as your mercy to us. 谢谢你审判邪恶与永刑中，你的正义可以显明，你的怜悯临到我们。
- Thank you that you will be our eternal portion, face to face with you!! 谢谢你，你将是永恒的一部分，我们可以面对面与你相交！

III. God's Temporal Blessings 神暂时的祝福

A. Provision 供应

- Thank you for our bodies, that are so fearfully and wonderfully made.谢谢你创造我们的身体，因为它们是如此奇妙可谓。
- Thank you that you keep us in such good health, and heal us from so many diseases.谢谢你让我们如此健康，医治我们许多的疾病。
- Thank you for daily food, and of such delicious variety: breads, meats, vegetables, fruits, sweets, drinks.谢谢你每日赐予我们种类繁多的鲜美食物：面包，肉类，蔬菜，水果，甜点，和饮料。
- Thank you for the physical beauty of the earth, and how it satisfies our five senses.谢谢你给地球有如此的美貌，让我们的五官感受如此得满足。
- Thank you for the variety of weather, and how you measure out rain and sunshine to meet our needs.谢谢给我们不同的天气，以及你让雨水和阳光都能满足我们的需要。
- Thank you for warm homes that protect us from the elements.谢谢你给我们温暖的家，让我们成为家的成员。
- Thank you for jobs and salaries that meet our needs and so many of our wants.谢谢你给我们工作和收入，能满足我们的需要。
- Thank you for the constant comfort of our lives: air conditioning, automobiles, hospitals. 谢谢你让我们生活的舒适度不变：空调，车，医院。
- Thank you for work, for meaningful tasks and a sense of accomplishment when each is done. 谢谢你的工作，每完成一个，都是有意义的任务并具有成就感。

B. Families 家庭

- Thank you for creating as your first institution the family. 谢谢你创造第一个家庭。
- Thank you for marriage, the highest earthly love which people can experience with each other. 谢谢你赐给我们婚姻，这是人可以经历地上的爱的最高层次。

- Thank you for sustaining Christian marriages through love, mercy, and constant forgiveness. 谢谢你藉着爱，仁慈，和经常的饶恕来维持基督徒的婚姻。
- Thank you for children, marvelous, fascinating, challenging, and rewarding gifts from God. 谢谢你赐给我们儿女，他/她们是从神来的，奇妙，有趣，具有挑战性和奖励的礼物。
- Thank you for the privilege of training children in the fear and nurture of the Lord. 感谢您给我们培养孩子敬畏神，并在在主里培育孩子的权柄。
- Thank you for countless gifts of love that families share together, lightening the burdens of life. 谢谢你赐给我们无数爱的礼物，让家人一起分享，减轻生活的负担。
- Thank you for the wisdom of aged family members. 谢谢你赐给家里年长者属天的智慧

C. Society 社会

- Thank you for America, our home and native land. 谢谢你赐给我们美国，我们的家园和地土。
- Thank you for the freedoms we enjoy here: freedom to worship, work, speak, think, prosper, live. 谢谢你赐给我们这里享受的自由：自由敬拜，工作，言论，思想，繁荣，生活。
- Thank you for the sacrifices others have made for these freedoms. 谢谢你赐予那些人决定，为我们享受自由所做的牺牲。
- Thank you for our government leaders, and for their wisdom and service. 谢谢你，为着我们的政府领导，以及他们的智慧和服务。
- Thank you for the vast array of skillful people who use their training and work to bless our lives. 谢谢你使用浩大的技术人群，使用他们的训练和工作来祝福我们的生活。
- Thank you for friends and neighbors. 谢谢给赐给我们朋友和邻舍。

D. Desires of our Hearts 我们心的渴望

- Thank you for a myriad of pleasures which are not essential to our lives but which bring us joy: hobbies, possessions, books, sports, aromas, flavors, sounds. 谢谢你赐给我们无数快乐，虽然他们不是生活必须的，但是却带给我们欢乐：爱好，财产，书籍，体育，香气，味道，声音。

How Should I Study the Bible? 我如何学习圣经

Week 6: Basic Christian Discipleship

第六周：基督徒门徒生命基础课程

The Bible is an astonishing book 圣经是一本很令人惊奇的书: straight from the mind of God through fallible human authors 直接从神的心意来, 借着会犯错的人类作者写出, yet miraculously protected from any error 但是很奇妙却没有任何错误—it is nothing less than a miracle itself, the word of God directly to the human race 当神的话语带到人类那里去, 这本身就是一个神迹. Since it was written to the entire human race and since it is essential to our salvation 既然是写给整个人类同时对给予我们的救恩很重要, it must be intelligible to people of all different backgrounds and intellectual abilities 必须适用于不同背景和知识能力的人去理解... it must speak simply and clearly 必须简单明了和清楚. Yet since it comes from the infinite mind of God, it stands to reason that it must soar infinitely above our minds as well. 既然圣经来自于神的无限心意, 也就意味着它远远高于我们的脑海可以思想的。The Bible is both simple and deep, meant to save a child and to challenge a genius. 圣经是既简单又深刻的, 旨在挽救神的孩子, 同时挑战世俗的天才。

How then should we study the Bible? It requires interpretation and understanding... how should we approach it? 那么我们如何读圣经? 这需要解释和理解.....我们应该如何去做?

XVI. Proper Attitudes in Study 学习的正确态度

A. Appreciate the Importance of Study 感恩正确的学习态度

1. Study so you can obey God and grow in His Service 学习圣经, 这样你可以顺服神, 在服侍他中成长。

Joshua 1:8 Do not let this Book of the Law depart from your mouth; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.

约书亚记 1: 8 这律法书不可离开你的口, 要昼夜默诵, 好使你谨守遵行书中所记的一切; 这样, 你的道路就必顺利, 你必一路亨通。

1Peter 2:2 Like newborn babies, crave pure spiritual milk, so that by it you may grow up in your salvation,

彼得前书 2:2 像初生婴孩爱慕那纯净的灵奶, 好叫你们靠它长大, 进入救恩;

2. Study so you can avoid error and false teaching 通过学习你可以避免错误的教导

Hosea 4:6 my people are destroyed from lack of knowledge.

何西阿书 4: 6 我的子民因无知识而灭亡

John 10:5 But [my sheep] will never follow a stranger; in fact, they will run away from him because they do not recognize a stranger's voice.

约翰福音 10: 5 牠们决不会跟随陌生人，反而逃避他，因为不认得陌生人的声音。」

1 John 2:20-22 But you have an anointing from the Holy One, and all of you know the truth. ²¹ I do not write to you because you do not know the truth, but because you do know it and because no lie comes from the truth. ²² Who is the liar? It is the man who denies that Jesus is the Christ. Such a man is the antichrist-- he denies the Father and the Son.

约翰一书 2: 20-22 ²⁰ 你们从那圣者得着膏抹，这是你们都知道的。 ²¹ 我写信给你们，不是因为你们不明白真理，而是因为你们明白，又因为谎言绝不会出於真理的。 ²² 那麽，谁是说谎的呢？不就是那否认耶稣是基督的吗？否认父和子的，他就是敌基督的。

3. Study so you can teach others 通过学习你可以教导别人

2 Timothy 2:15 Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

提摩太后书 2: 15 你应当竭力在 神面前作一个蒙称许、无愧的工人，正确地讲解真理的道。

Colossians 3:16 Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom

歌罗西书 3: 16 你们要让基督的道丰富地住在你们心里，以各样的智慧，彼此教导，互相劝戒

4. Study to express love for God and His word 通过学习以表达对神和他话语的爱

Psalms 119:97 Oh, how I love your law! I meditate on it all day long.

诗篇 119: 97 我多麼爱慕你的律法，终日不住地默想。 [L] [SEP]

John 14:15 If you love me, you will obey what I command.

约翰福音 14: 15 如果你们爱我，就要遵守我的命令。

B. Study in Total Dependence on the Holy Spirit 完全依靠圣灵来学习

John 16:13 But when he, the Spirit of truth, comes, he will guide you into all truth.

约翰福音 16: 13 只等真理的灵来了，他要引导你们进入一切真理。

Psalm 119:18 Open my eyes that I may see wonderful things in your law.

诗篇 119: 18 求你开我的眼睛，使我能看出你律法的奇妙。

C. Study with an Open Mind and a Love for the Truth 打开心门用热爱真理的态度去学习

Acts 17:11 Now the Bereans were of more noble character than the Thessalonians, for they received the message with great eagerness and examined the Scriptures every day to see if what Paul said was true.

使徒行传 17: 11 这里的人，比帖撒罗尼迦人开明，热切接受主的道，天天考查圣经，要知道所听的是否与圣经相符。

D. Respect the Bible as Being Verbally & Infallibly Inspired 尊重圣经是经口头和无误启示的

2 Timothy 3:16 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness

提摩太后书 3: 16 全部圣经都是 神所默示的，在教训、责备、矫正和公义的训练各方面，都是有益的

2 Peter 1:20-21 Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation. ²¹ For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

彼得后书 1: 20-21 ²⁰ 最要紧的，你们应当知道：圣经所有的预言，都不是先知自己的见解，²¹ 因为预言不是出於人意的，而是人受圣灵的感动，说出从 神而来的话。[SEP]

Psalm 12:6 And the words of the LORD are flawless, like silver refined in a furnace of clay, purified seven times.

诗篇 12: 6 耶和华的言语是纯净的言语，好像银子在泥炉中炼过，精炼过七次一样。

1. The Bible is from God 圣经出自于神
2. The Bible is verbally inspired 圣经是被口头默示的
3. The Bible is infallible 圣经是无误的

E. Believe that the Bible Can Be Understood 相信圣经可以被理解

1. God gave it to us so that we WOULD understand Him 神赐给我们圣经，所以我们可以去理解他

2. His has given us of His indwelling Spirit so that we can understand the Scripture 他赐给我们内住的圣灵，所以我们可以理解他的话语
3. Jesus explained things very carefully to His disciples who humbled themselves and asked what His teachings meant 对于那些愿意谦卑自己，问他教导含义的门徒，耶稣很细心的解释所教导的内容。

Mark 4:10-11 *When he was alone, the Twelve and the others around him asked him about the parables. ¹¹ He told them, "The secret of the kingdom of God has been given to you. But to those on the outside everything is said in parables*

马可福音 4: 10-11 ¹⁰ 耶稣独自一人的时候，那些经常跟着他和十二门徒，来问这些比喻的意义。¹¹ 耶稣对他们说：「神的国的奥秘，只给你们知道，但对于外人，一切都比喻，

Mark 4:33-34 *With many similar parables Jesus spoke the word to them, as much as they could understand. ³⁴ He did not say anything to them without using a parable. But when he was alone with his own disciples, he explained everything.*

马可福音 4: 33-34 ³³ 耶稣用许多这样的比喻，照着他们所能听懂的，向他们讲道；³⁴ 不用比喻，就不对他们讲。只有单独和自己的门徒在一起的时候，才把一切解释给他们听。

XVII. Principles of Bible Authority 圣经权威性的原则

A very important principle 一个很重要的原则: we must be very careful how we hear the Word of God 我们再听神的话语时必须很小心. Do we listen carefully as though our lives depended on these words, or do we throw them off? 我们仔细倾听，仿佛我们的生命要依靠于神的话语，还是将神的话语置若罔闻？

Deuteronomy 32:47 *They are not just idle words for you-- they are your life.*

申命记 32: 47 因为这不是空洞、与你们无关重要的事，而是你们的生命

Luke 8:18 *Therefore consider carefully how you listen.*

路加福音 8: 18 所以你们应当留心怎样听

A. The New Testament Filters and Interprets the Commands of the Old Testament 新约过滤并解释旧约的命令

1. The Old Testament involved many commands and practices no longer binding on (or even acceptable for) New Testament people 旧约牵涉到很多命令和做法不再对新约圣经的人具有约束力（或甚至可以接受）

2. The Ceremonial Laws of the Jewish nation, for example, have been fulfilled in Christ 例如，犹太民族的礼法，已经在基督里完成。
 - a. Circumcision, commanded for all Jewish men, is no longer required 包皮环切术，曾命令所有犹太男子要这样行，已经不再这样要求。
 - b. Animal sacrifices are no longer acceptable today 动物献祭在今天不再是可以接受的
 - c. The national laws requiring Jews to assemble three times a year (Passover, Pentecost, Feast of Ingathering) are no longer binding on us 要求犹太人每年聚集三次的国家法律（逾越节，五旬节，住棚节）不再对我们有约束力
 - d. The dietary laws have been fulfilled, and Jesus declared all foods clean 饮食的法律被成全，耶稣宣告所有的食物都是洁净的。
3. So also many Old Testament practices and commands are fulfilled and not appropriate for us today 因此，也有不少旧约的做法和命令已经被成全，不适合今天的我们
4. Two warnings, however 然而，有两个警告
 - a. Old Covenant laws are still informative for us concerning God's character and are worth reading 旧约法律对于我们理解上帝的神格是很有用的信息，而且值得一读
 - b. Many Old Covenant laws ARE still binding on us, however: 然而许多旧约的律法仍然对于我们有约束力

Deuteronomy 6:5 Love the LORD your God with all your heart and with all your soul and with all your strength.

申命记 6: 5 你要全心、全性、全力爱耶和华你的 神。

Leviticus 19:18 ... love your neighbor as yourself. I am the LORD.

利未记 19: 18... 却要爱你的邻舍好像爱自己；我是耶和华。

It is through the filter of the New Testament and what God accomplished in Christ that we can understand what to do with Old Testament commands and examples. 借着新约的过滤，以及上帝如何借着基督所成就的，我们可以明白如何处理旧约的命令和例子。

B. Much Good Comes from Studying the Old Testament 学习旧约的好处

1. History... giving an essential context to the work of Christ 历史...展现基督的工作的一个重要方面

2. Prophecies... giving a sense of certainty about God's work in history 预言...对于神在历史中的工作，给我们确信感。
3. Lessons about the unchanging nature of God 神的属性不改变的功课
4. Unchanging principles of human behavior and God's expectations 人的行为及神的期待均不改变的原则

C. In the Bible, God Uses Three Basic Methods to Reveal His Will 在圣经中，神用三个基本的方式来展示他的旨意

1. Commands and direct statements 命令和直接的宣告

1 Corinthians 14:37 If anybody thinks he is a prophet or spiritually gifted, let him acknowledge that what I am writing to you is the Lord's command.

哥林多前书 14: 37 如果有人自以为是先知或是属灵的，他就应该知道我写给你们的是主的命令

2. Examples and illustrations 例子和显明

1 Corinthians 10:11 These things happened to them as examples and were written down as warnings for us, on whom the fulfillment of the ages has come.

哥林多前书 10: 11 这些事发生在他们身上，作为鉴戒，并且记下来，为了要警戒我们这些末世的人。

1 Peter 2:21 To this you were called, because Christ suffered for you, leaving you an example, that you should follow in his steps.

彼得前书 2: 21 你们就是为此蒙召，因基督也为你们受过苦，给你们留下榜样，叫你们跟随他的脚踪行。

3. Logical necessary conclusions (“necessary inferences” or “Scriptural reasoning”) 逻辑上必要的结论（“必要的推论”或“圣经推理”）

Acts 17:2 As his custom was, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures

使徒行传 17: 2 保罗照他的习惯进去，一连三个安息日，根据圣经与他们辩论

Jesus and Paul reasoned from Scripture all the time!! 耶稣和使徒保罗一直从经文上给出论据

Matthew 12:1-4 At that time Jesus went through the grainfields on the Sabbath. His disciples were hungry and began to pick some heads of grain and eat them. ² When the Pharisees saw this, they said to him, "Look! Your disciples are doing what is unlawful on the

Sabbath." ³ *He answered, "Haven't you read what David did when he and his companions were hungry? ⁴ He entered the house of God, and he and his companions ate the consecrated bread-- which was not lawful for them to do, but only for the priests.*

马太福音 12: 1-4¹ 安息日那天，耶稣从麦田经过；他的门徒饿了，就摘了些麦穗来吃。² 法利赛人看见了，就对他说：「你看，你的门徒作了安息日不可作的事。」³ 耶稣对他们说：「大卫和跟他在一起的人，在饥饿的时候所作的，你们没有念过吗？⁴ 他不是进了神的殿，吃了他和跟他在一起的人不可以吃，只有祭司才可以吃的陈设饼吗？」

Romans 4:9-10 Is this blessedness only for the circumcised, or also for the uncircumcised? We have been saying that Abraham's faith was credited to him as righteousness. ¹⁰ Under what circumstances was it credited? Was it after he was circumcised, or before? It was not after, but before!

罗马书 4: 9-10⁹ 这样看来，那有福的人，是指受割礼的呢，还是指没有受割礼的呢？因为我们说：「亚伯拉罕的信算为他的义。」¹⁰ 那麽，是怎样算的呢？是在他受割礼以後呢，还是在他受割礼之前呢？不是在他受割礼以後，而是他受了割礼以前。

D. God's Word Completely Reveals His Will for Us 神的话语向我们完成启示了他的旨意

We don't need anything more than Scripture to know what God wills for us... Scripture is SUFFICIENT 我们不需要圣经以外的东西去了解神的旨意...圣经就足够了。

John 16:13 But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come.

约翰福音 16: 13 只等真理的灵来了，他要引导你们进入一切真理。他不是凭着自己说话，而是把他听见的都说出来，并且要把将来的事告诉你们。

2Peter 1:3 His divine power has given us everything we need for life and godliness through our knowledge of him who called us by his own glory and goodness.

彼得后书 1: 3 神以他神圣的能力，因着我们确实认识那位用自己的荣耀和美善呼召我们的，把一切有关生命和敬虔的事，都赐给了我们。

2 Timothy 3:16-17 All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

提摩太后书 3: 16-17¹⁶ 全部圣经都是神所默示的，在教训、责备、矫正和公义的训练各方面，都是有益的，¹⁷ 为要使属神的人装备好，可以完成各样的善工。

E. Only Divine Authority, not Human Authority, Is Acceptable in Religion 只有神圣的权柄，而不是人的权柄，在宗教中可以被接受

God's wisdom is infinitely higher than ours... we need Him to speak to us, or we will be in darkness still: 上帝的智慧是比我们高出无限倍.....我们需要他和我们说话，否则我们将在黑暗中无法动弹：

Isaiah 55:8-9 *my thoughts are not your thoughts, neither are your ways my ways," declares the LORD. 9 "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts.*

以赛亚书 55： 8-9⁸ 耶和华说：「我的意念不是你们的意念，你们的道路也不是我的道路。
⁹天怎样高过地，我的道路也怎样高过你们的道路，我的意念也怎样高过你们的意念。

Human tradition is dangerous and an untrustworthy guide: 人的传统是危险的，是一个不可信赖的指南：

Matthew 15:7-9 *You hypocrites! Isaiah was right when he prophesied about you: 8 "'These people honor me with their lips, but their hearts are far from me. 9 They worship me in vain; their teachings are but rules taught by men.'"*

马太福音 15： 7-9⁷ 伪君子啊，以赛亚指着你们说的预言说得好：⁸「这人民用嘴唇尊敬我，心却远离我；⁹他们把人的规条当作道理去教导人，所以拜我也是徒然。」

1. The Bible teaching about wisdom 圣经教导智慧

Proverbs 14:12 *There is a way that seems right to a man, but in the end it leads to death.*

箴言书 14： 12 有一条路，人以为是正路，走到尽头却是死亡之路。

2. The Bible teaching about worship 圣经教导敬拜

John 4:24 *God is spirit, and his worshipers must worship in spirit and in truth*

约翰福音 4： 24 神是灵，敬拜他的必须靠着圣灵按着真理敬拜他。

3. The Bible teaching about love 圣经教导爱

1 John 4:10 *This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins.*

约翰一书 4： 10 不是我们爱 神，而是 神爱我们，差遣他的儿子为我们的罪作了赎罪祭，这就是爱了。

4. The Bible teaching about faith 圣经教导信心

Faith is born by hearing the word of God... but faith is also put on display by the Biblical accounts of faith-filled men and women: 信心是通过听上帝的话而生.....但信心也由被信心充满的弟兄和姐妹去见证:

Romans 10:17 *faith comes from hearing the message, and the message is heard through the word of Christ.*

罗马书 10: 17 可见信心是从所听的道来的, 所听的道是藉着基督的话来的。

Hebrews 11 is filled with one example after another of faith in action: 希伯来书 11 就是一个有一个被信心充满的例子

By faith... by faith... by faith... 因着信... 因着信... 因着信

Hebrews 12:1 Therefore, since we are surrounded by such a great cloud of witnesses, let us throw off everything that hinders and the sin that so easily entangles, and let us run with perseverance the race marked out for us.

希伯来书 12: 1 所以, 我们既然有这么多的见证人, 像云彩围绕着我们, 就应该脱下各样的拖累, 和容易缠住我们的罪, 以坚忍的心奔跑那摆在我们面前的赛程

5. The Bible teaching about authority 圣经教导权柄

2 John 1:9 *Anyone who runs ahead and does not continue in the teaching of Christ does not have God; whoever continues in the teaching has both the Father and the Son.*

约翰二书 1: 9 凡越过基督的教训又不持守的, 就没有 神; 持守这教训的, 就有父和子了。

Galatians 1:8-9 But even if we or an angel from heaven should preach a gospel other than the one we preached to you, let him be eternally condemned! ⁹ As we have already said, so now I say again: If anybody is preaching to you a gospel other than what you accepted, let him be eternally condemned!

加拉太书 1: 8-9⁸ 但无论是我们, 或是从天上来的使者, 如果传给你们的和我们以前传给你们的福音不同, 他就该受咒诅。⁹ 我们已经说过, 现在我要再说, 如果有人传给你们的和你们以前所领受的福音不同, 他就该受咒诅。

F. God May Teach in General or Specific Terms 上帝可能会教导一般或者特殊的命令

1. A statement of the principle 一个关于原则的宣言

a. Specific authority 特别的权柄

God has told us not to practice things that do not fit the meaning of His instructions. 上帝告诉我们不要操练不适合的他心意的事情。So when He wants us to do a thing in a particular way, 所以当

他要我们用一个特定的方式去做一件事，He instructs us by choosing words that are specific or narrow (limited, restricted, exclusive) in their meaning. 他教导我们使用特定或狭义的（有限，限制，排他性的）意思的话语。If we then do things differently, outside the limits of the meaning of the terms He uses, we displease Him 如果我们背道而驰，使用限制之外的话语，就不会让神喜悦。

b. General authority 一般的权柄

When God wants to leave men free to choose from several alternative ways of doing a thing, 当上帝想要给人自由从几种可供选择的方式选择去做一件事情，He instructs us with words that are more general or broad (inclusive, comprehensive, all-encompassing) in their meaning. 他教导我们的话语的含义一般来说是更普遍的或是更广泛的（包括性的，全面的，无所不包）。We still must do only what fits the instruction, 我们仍然只能选择符合神的指令的方式，but we are free to choose any of the various alternatives that fit. 但我们可以自由选择任何适合指令的方案。Any such choice would be acceptable because we would still be doing what God said 任何这样的选择是可以接受的，因为我们仍然会按照上帝所说的去做。

2. Applications of the Principle 原则的应用

a. Noah and the ark 诺亚和方舟

Genesis 6:14 So make yourself an ark of cypress wood; make rooms in it and coat it with pitch inside and out.

创世记 6: 14 你要用歌斐木做一艘方舟。方舟里面要做一些舱房；方舟的内外都要涂上沥青。

God told Noah to make an ark of gopher wood. 上帝告诉诺亚做出要用歌斐木造一只方舟。Metal, pine, walnut, etc., do not fit the definition of gopher wood. 金属，松树，核桃木等，不适合神要用歌斐木的定义。They constitute different kinds of materials. 它们构成不同种类的材料。God did not expressly say not to use them, 上帝并没有明确说不能用它们，but He excluded them by saying "gopher wood" and remaining silent about metal, pine, etc. 但神说“要用歌斐木造”，对于金属，松木等材料，神选择了沉默。

Had God wanted to leave Noah free to use any kind of material, 如果上帝想要诺亚自由使用任何一种材料，He could simply have said to make an ark, 他可以简单地造一个方舟，and specified no material at all. 但不指定材料。Then Noah could have chosen any kind of material and He would still have been obeying God. 这样挪亚可以选择任何一种材料，并且这样做他仍然会顺服神。But when God specified the material, 但是，当上帝指定的材料之后，the use of any other material would have been disobedience. 使用任何其他材料就不服从神的心意。

On the other hand, 而另一方面，there are many things a person can do that would fit the definition of "making" an ark. 还有很多事情一个人能做来适合“造”方舟的定义。He might use a

hammer and saw, or pegs and glue. 他可能会用锤子和锯子, 或钉和胶水。None of these things are specifically mentioned, but they would have been acceptable because, 没有这些东西都特别提到, 但他们可以被接受, 因为, while using them, Noah would still be doing what God said to do. 当使用它们的时候, 诺亚仍然是按照上帝所吩咐的去做。

b. Going to preach the gospel 走出去传福音

Mark 16:15 He said to them, "Go into all the world and preach the good news to all creation.

马可福音 16: 15 他又对他们说: 「你们到全世界去, 向所有的人传福音。

God said to go preach the gospel to every creature. 上帝说去到普天之下去传福音。If we preach man-made doctrines, we are not preaching the gospel. 如果我们传人造的教义, 我们不是传福音。Therefore, to preach them is unacceptable. 因此, 宣讲人造的教义是不可接受的。

On the other hand, 另一方面, there are many ways a person might "go" into all the world. 有许多方法一个人可能用于“走”遍世界。He might walk, ride a donkey, car, chariot, plane, etc. 他可能会走路, 骑毛驴, 汽车, 战车, 飞机等, These things may not be specifically mentioned, 这些东西也许没有被特别提及, but any or all of them would be acceptable because they fit the definition of "going". 但任何方式或所有方式都是可以接受的, 因为它们适合“走出去”的定义。

In the same way, 以同样的方式, there are many things a person could do that would constitute preaching the gospel. 有很多事情一个人只要能做到, 就构成传播福音。He might speak to a group of people, write them a letter, divide them up into classes, speak over radio or TV or write on a blackboard or overhead projector. 他可能在会众中播道, 给他们写信, 把他们划分成小班, 在广播或电视传讲, 或使用黑板或投影仪。All such would fit the meaning of what God said to do. 所有这些都适合神所说的去做的意思。

Likewise, 同样地, many other things are wrong in religion, 许多其他的事情在宗教中都是错误的, though nowhere specifically forbidden, 尽管并无特别指出以禁止, because they do not fit what God specifically said to do. 原因是因为他们不适合上帝的心意。Other things are acceptable, 其他的事情都是可以接受的, though nowhere specifically mentioned, 虽然没有特别提到, because they do fit general instructions in God's word. 因为它们适合在神的话语的一般教导。Study the chart below for other examples. 研究下方图表的其他例子。

XVIII. Other Rules for Bible Study 学习圣经的其他规则

A. Consider Other Passages on the Same Subject 考虑关于同一主题的其他段落

1. Truth on a subject is determined by “adding up” all pertinent passages 通过“增加”所有有关的段落，确定一个主题的真理所在

Acts 3:22-23 *For Moses said, 'The Lord your God will raise up for you a prophet like me from among your own people; you must listen to everything he tells you. Anyone who does not listen to him will be completely cut off from among his people.'*

使徒行传 3: 22-23 ²² 摩西曾说：「你们的主 神要从你们弟兄中间，给你们兴起一位先知像我；无论他对你们说甚麽，你们都应当听从。²³ 无论谁不听从那位先知，必定从民中灭绝。」

We can't take a “supermarket” view of the Bible... wandering through the aisles and picking and choosing what we want and what we don't want 我们不能以去“超市”购物的心态去浏览圣经.....通过过道来回徘徊，挑选我们想要的，和我们不想要的。

Matthew 4:4, 7 *Jesus answered, "It is written: 'Man does not live on bread alone, but on every word that comes from the mouth of God.'" .. Jesus answered him, "It is also written: 'Do not put the Lord your God to the test.'"*

马太福音 4: 4, 7 ⁴ 耶稣回答：「经上记着：『人活着，不是单靠食物，更要靠 神口里所出的一切话。』」...⁷ 耶稣对他说：「经上又记着：『不可试探主你的神。』」

John 17:17 *Sanctify them by the truth; your word is truth.*

约翰福音 17: 17 求你用真理使他们成圣；你的道就是真理。

1Corinthians 14:33 *For God is not a God of disorder but of peace. As in all the congregations of the saints,*

哥林多前书 14: 33 因为 神不是混乱的，而是和平的。

2. Some applications 一些应用

An example is the issue of proper worship... 一个例子是正确的敬拜问题...there isn't just one passage in which worship is comprehensively covered... 圣经里面并不是一个段落就可以全面覆盖敬拜的话题.....a Biblical doctrine of worship must be assembled by looking at many passages of Scripture 符合圣经教义的敬拜必须通过同时看圣经中的许多段落

So also the doctrine of the Trinity cannot be found in just one passage, 所以三位一体的教义不可能只在一个段落中， but its component parts must be assembled from various passages 它的组成部分必须在不同的段落中

B. Consider Context and Background 考虑语境和背景

"Context" means the verses surrounding the one being studied, “语境”是指所查经文的上下经句, especially verses on the same subject. 特别是关于同一主题的经句。By "background" we mean who is speaking, to whom they speak, etc. 通过“背景”是指谁在讲话, 向谁说话, 等等, These are just a particular form of considering all the Bible says (see the last point). 这些都是考虑圣经所讲的全面性的一种特殊形式 (见最后一点)。

Consider some specific benefits of considering context and background: 考虑语境和背景带来的一些具体的好处:

Word meanings: 词义: Words may have different meanings in different contexts. 词在不同的上下文中可能有不同的含义。We learn the correct meaning by how the word is used. 我们在理解词如何被使用的前提下, 可以学习其正确的意思。

Acts 20:17,28 shows that the "elders" (v17) are "bishops" or "overseers" (v28). 使徒行传 20: 17, 28 指出“长老”(V17)是“主教”或“监督”(V28)。Hence, both terms refer to the same work or office. 因此, 这两个术语是指相同的工作或工种。

Further explanation: When a verse confuses us, other statements nearby may clarify the meaning. 额外的解释: 当一句经文迷惑我们的时候, 附近其他的经文或许可以澄清意义。

Acts 16:31-34 - Some people claim v31 means we are saved by "faith only," so baptism is not needed. 使徒行传 16: 31-34 - 有些人声称第 31 节意思是我们因“只是信心”而得救, 所以洗礼是没有必要的。But v32-34 shows that only part of the gospel had been taught. 但第 32-34 节只是显示一部分的福音教导。When all was taught, baptism was so urgent that the sinner had to do it even in the middle of the night (cf. Acts 2:38; 22:16; Mark 16:16; etc.). 当所有被教导的时候, 洗礼是如此迫切, 罪人甚至在半夜接受洗礼 (参见使徒行传 2:38; 22:16; 马可福音 16:16; 等等)。

Proper application: 合适的应用: Often a statement can best be understood by considering how it is applied in context. 通常, 理解一个语句的最好方法, 是考虑它如何在上下文中被应用。

Romans 7:1-7 - We have been discharged from the law, but what law does this mean? 罗马书 7: 1-7 - 我们已经不在律法之下, 但这里指的是什么律法? It included, "Thou shalt not covet" (v7) - one of the Ten Commands. 这包括, “你不可贪心”(V7) - 十大命令之一。Hence, the law we are freed from includes the Ten Commands. 因此, 我们从十诫中得释放。

The speaker: Every Bible word is infallible, but sometimes it infallibly records the sins or lies of fallible people. 扬声器: 圣经中每一个字都是无误的, 但有时他会无误地记录常常跌倒的人的罪或谎言。

Psalm 14:1 quotes "There is no God." But who says this? The fool says it. The Bible accurately records, not that the statement is true, but that foolish people truly do say it. 诗篇 14: 1 引用“没有神”。但这是谁说的？愚顽人说的。圣经记载准确，而不是该声明是正确的，而是愚顽人真的这样说的。

Job 2:9 says "Curse God and die." But who says this? Job's wife said it, and was immediately rebuked by Job. 约伯记 2: 9 “放弃 神，死掉算了。”谁说的？约伯的妻子，但立即为约伯所驳斥。

To understand the Bible properly we must realize that sometimes it accurately records the fact that fallible people do or say sinful things. 要正确理解圣经，我们必须认识到，有时它准确地记录这样一个事实，就是跌倒的人做或者说罪恶的事情。

The people addressed, when and where: 人提出，何时何地： Not all instructions in the Bible - not even all that God spoke - are intended for us to obey. 并不是圣经所有的指令 - 不是神说的所有的话 - 旨在为我们去执行。

Genesis 6:13,14 - God told Noah to build an ark. Must we build one? 创世纪 6: 13, 14 神让诺亚是建造方舟，我们也必须建造吗？

Genesis 22:1,2 - God told Abraham to sacrifice his son. Must we slay ours? 创世纪 22: 1, 2 神让亚伯拉罕献祭儿子，我们也要杀掉我们的儿子吗？

Luke 23:39-43 - 路加福音 23: 39-43 - Jesus said the thief on the cross would be in Paradise, 耶稣说在十字架上的犯人会去天堂， so some conclude we today can be saved without baptism. 所以有人总结我们今天就可以不用洗礼就可以得救。 But the man Jesus addressed lived under the Old Testament before Jesus died to remove it (Heb. 9:16,17; Col. 2:14). 但耶稣提及的这个男子生活在旧约之下，在耶稣受死去除旧约之前（希伯来书 9: 16,17; 西 2:14）。 This no more applies today than the command to Noah to build the ark or the command to Abraham to slay his son. 今日命令诺亚建造方舟或命令亚伯拉罕杀他的儿子之类的应用不再适用。

C. Define the Meaning of the Words 确定神话语的含义

The Bible is verbally inspired - each word is from God (see previous notes). The message is revealed in words, and we understand it only when we understand the words. 圣经是被口头所启示的 - 每个字是从神那里来的（看前面的记录）。信息从神的话语中被显明，我们只有理解神的话语才能理解它。

Words are sometimes used today in ways that completely differ from the meaning in the Bible. Consider such words as the following: saint, church, bishop, Christian, etc. 现今有时候应用某些词语的方式，和圣经当时的语境完全不同。考虑如下的用语：圣人，教会，主教，基督徒等。

The word "baptism" is defined today as sprinkling, pouring, or immersion, but in the Bible it means immersion (Rom. 6:4; Acts 8:38,39). “洗礼”这个单词今天定义为洒，泼或浸，但在圣经这意味着浸（罗 6：4；徒 8：38,39）。

Dictionaries may help, but the best way to learn Bible words is to study them by the means already discussed: context and parallel passages. 字典可能会有帮助，但要学习圣经的话，最好的办法就是通过已经讨论过的手段：语境和平行段落

XIX. Tools & Suggested Procedures for Bible Study 工具和建议的圣经研究程序

A. Helpful Tools for Study 学习的有用工具

1. Translations 翻译

The Bible was written in Hebrew and Greek, so we need translations into our language. 圣经原由希伯来语和希腊语写成，所以我们需要翻译成我们的语言。Since the Bible is verbally inspired, translations ought to give the exact meaning of the original words. 因为圣经是口头的启示，翻译应该给原话的确切含义。

We are wealthy in English to have many reputable translations to work with: King James Version, Revised Standard Version, New American Standard Bible, New King James, New International Version (but NOT the TNIV which is a bad translation, or the NRSV), and the English Standard Version 我们拥有许多有声望被认可的英文版本：英皇钦定版，修订标准版，新美国标准圣经，新英皇钦定，新国际版本（但不是 TNIV，这是一个很糟糕的翻译，或 NRSV），及英文标准版

2. Cross references 交叉参考

Some Bibles have footnotes on each verse that refer to other similar verses. From those verses you might find still others, etc. This is useful for "studying other verses on the subject." 有些圣经在每一句经文都有注脚，并列出类似经文。从这些诗句，你可能会发现还有其他相关经句等等，这是对于“用其他经文学习同样一个话题”是很有用的

3. Concordance 语汇索引

A concordance lists words in the Bible alphabetically and gives passages where each word is used. 一个语汇索引按字母顺序列出了圣经中的词汇，并给出其中每个字在哪个段落里使用。Some concordances are brief; others are more complete. 有些语词比较简单；其他比较完全。

Uses of a concordance include: (1) finding many passages about a subject; (2) finding a particular verse if you know one or two words in it; (3) determining the meaning of a word by studying verses where it is used 语汇索引的用途包括：（1）寻找谈论一个主题的许多段落；（2）如果你知

道它一两句话，可以据此寻找一个特定的经文；（3）通过研究不同经文，来确定都使用过的同一单词的意思

4. Other helps 其他的帮助资源

The following helps may be useful, but remember they are written by fallible humans who can be wrong. 下面帮助可能是有用的，但要记住，他们是有限的人所写的，有可能是错误的。

(1) Bible dictionaries and encyclopedias are descriptions, listed alphabetically, of Bible people, places, things, and events. 圣经字典和百科全书是按字母顺序排列描述圣经人物，地点，事物和事件。Emphasis is on history and geography. 强调的是历史和地理。Do not expect detailed definitions or discussions of doctrinal matters. 不要指望有详细的定义或理论问题的讨论。

(2) Word study helps include "expository dictionaries" and lexicons. 话语学习的帮助包括“说明文字典”和词汇。These actually define Bible words. 这些实际上是定义圣经的词语。You look up the English word in an expository dictionary, but you must know the Greek or Hebrew alphabet to use a lexicon. 你在解释性字典查找英文单词意思的时候，但你必须知道其在希腊或希伯来文使用的情况。Be careful with these books if you have no training in the original languages. 小心这些书，如果你没有圣经原文的根基。

(3) Commentaries are verse-by-verse explanations of the Bible text. 注释是逐节解释圣经文本。Be especially careful because the authors' beliefs may contradict Scripture. 要特别小心，因为作者的信仰与圣经的观点可能是矛盾的。If you use commentaries, study several to get alternative views, 如果您使用圣经注释，多使用几个，以获得多样的观点，consider the reasons the author gives for his view, and always let the Bible be your final authority 其原因在于笔者给出了他个人的看法，但始终让圣经成为最终的权威。

B. Suggested Procedures for Bible Study 圣经学习程序的建议

Too many people do not study the Bible in an organized way, 太多的人没有以一个有组织的形式去学习圣经，and too many depend on others to study for them. 以及太多的依赖别人来帮助他们学习。It may not be wrong to use someone else's material to guide us in a study, . 使用别人的材料，以指导我们的研究并不一定是错的，yet some members cannot study for themselves. 但有些成员不能自己独立学习。

The following suggestions are designed to help you start with just a few basic Bible study tools and study a Bible passage or subject for yourself. 下面的建议旨在帮助您使用几个基本的圣经学习工具，或者从独立学习圣经的一个段落或者主题开始。They are general guidelines that may be abbreviated or modified in some cases. But they should be helpful in learning God's word. 这些通用的一般准则在某些情况下可以简单化或者修改。但是，他们应该在学习神的话语上会有帮助。

Suggested procedure for studying a Bible passage 学习一篇圣经段落的建议程序

Suppose you have a particular section of Scripture you want to study: a verse, chapter, section, or even a whole book. The following procedure will help you use the principles we have learned. 假设你有一段特定的圣经段落想学习：一节经文，章，节，甚至是整卷书。以下步骤将帮助您使用我们所学到的原则。

1. Study the general background of the book of the Bible. 学习圣经某卷书的一般背景。 Who wrote it? 谁写的? What do you know about the author? 作者的情况如何? To whom was it written, and what do you know about these people? 这卷书是写给谁的? 你知道这些书中目标人群的情况是什么? When was it written and under what circumstances? 什么时候写的? 写作背景如何? You may learn this information from reading the book itself (see next step) or by using cross-references, concordances, etc. 你可以从阅读这卷书本身（见下一步），或通过使用交叉文献，索引等学习信息

2. Read the passage in context. 阅读段落的上下文。 You may need to read the whole book. 您可能需要阅读整卷书。 Understand the theme of the book, 理解这卷书的主题， and list the main subjects discussed. 并列所讨论的主要议题。

3. Study the particular passage section by section. 学习特定段落时一部分一部分进行。 Examine each paragraph, each verse, each phrase, and even each word. 检查每个段落，每节经文，每个短语，甚至每一个字。 Define key words using context, parallel passages, other translations, and dictionaries. 使用上下文，平行段落，其他翻译版本和字典来界定关键词。 Study other passages on the subject (use cross references and concordance). 研究同样主题的其他段落（使用交叉文献和索引）。

Ask yourself questions about what the passage does and does not mean, and consider alternative views. 问问自己问题，段落的意思是什么，不是什么，并考虑不同的观点。 Search for evidence till you can answer your questions, prove what view is correct, and explain the meaning in your own words. 寻找证据来回答你的问题，证明了什么样的观点是正确的，并用自己的话解释其中的意思。 Think of examples or illustrations to help explain the passage. 想想例子或插图，以帮助解释段落。 Make specific applications to your own life and the lives of others. 请特定的应用到你自己或者他人的生命当中。

Write careful notes throughout your study, and save your notes for future reference. 在你的学习中认真记录，并保存你的笔记以备将来做为参考。

***Suggested procedure for studying a Bible subject* 学习一个圣经主题的建议程序**

1. *Select and define the topic.* 选择和定义话题。 Write it as precisely as you can in a few statements or questions. Revise if necessary as you proceed. 尽可能用几句话将问题准确的写出来，进行中根据需要可以修改。
2. *Jot down everything you think you know about the topic:* 记下所有你认为你知道的关于这个话题的所有知识: passages, main points, illustrations, applications, etc. 段落，要点，插图，应用等等
3. *List the important words related to the topic.* 列出与主题相关的重要词汇。 You will use these to find pertinent passages in the concordance. Be sure to define them as you proceed. 您将使用这些词汇在索引中发现有关的段落。进行中记得要定义它们。
4. *List the important passages.* 列出重要段落。 Use memory, concordance, cross references, etc. 使用记忆，查索引，交叉文献等。
5. *Study each passage using the methods previously described for passages.* 学习每一个段落的时候，使用前面对段落所描述的方法。 Ask questions, draw conclusions, make applications, think of illustrations. 提出问题，得出结论，进行应用，思想例证。
6. *Organize the material.* 组织材料。 Divide your topic logically into its major divisions and sub-divisions. 将您的主题顺理成章地进入它的主要部分和亚类。 Classify each item of information under the appropriate sub-division. 将每个细节的信息放到合适的亚类中去 (If you cannot do this, you probably need to study more to understand the material better.) (如果你不能做到这一点，你可能需要更多的学习来更好的了解材料。)

Again, take careful notes at each step. 再次，每一步认真记录。 You may want to write a final outline or summary of the material, 您可能需要写最后提纲或摘要， especially if it is to be taught to others. Save your notes for future study. 尤其如果是要用在教别人的用途中去。保存你的笔记用于将来的学习。

Much of the material used herein was taken from author David E. Pratte. His complete work can be found at: http://www.gospelway.com/bible/how_to_study.php 这里使用的许多材料取自 David E. Pratte 的著作，如需浏览他全部的作品，请访问以下链接 http://www.gospelway.com/bible/how_to_study.php

What Are the Basic Doctrines of the Christian Faith?

什么是基督信仰的基本教义？

Week 7: Basic Christian Discipleship

第7周：基督徒门徒生命基础课程

Redemptive History: the Alpha and Omega

救赎史：阿拉法与俄梅格

Period 1: From the Fall to Christ's Incarnation 从人类的堕落到基督道成肉身

- I. From the Fall to the Flood 从人类的堕落到大洪水**
- II. From the Flood to the Calling of Abraham 从大洪水到亚伯拉罕被召**
- III. From Abraham to Moses 从亚伯拉罕到摩西**
- IV. From Moses to David 从摩西到大卫**
- V. From David to the Babylonian Captivity 从大卫到被掳到巴比伦**
- VI. From the Captivity to Christ 从被掳到基督**

Period 2: From Christ's Incarnation to His Resurrection 从基督道成肉身到他的复活

- I. Christ's Incarnation 基督道成肉身**
- II. Christ's Life 基督的生平**
- III. Christ's Death & Resurrection: The Purchase of Redemption 基督的受难与复活：救赎的目的**

Period 3: From Christ's Resurrection to the End of the World 从基督的复活到世界的末了

- I. Resurrection to the Destruction of Jerusalem 复活到耶路撒冷被毁**
- II. To the Time of Constantine 康斯坦丁的年代**
- III. The Rise of the Roman Catholic Church 罗马天主教的兴起**
- IV. The Reformation 宗教改革**
- V. The Spread of Missions and Defense of the Faith 宣教的传播与护教**
- VI. Future Events 将来的事件**

Period 1: From the Fall to Christ's Incarnation 从人类的堕落到基督道成肉身

- Creation 创造 创世纪 1Genesis 1
 - Garden of Eden 伊甸园 创世纪 2Genesis 2
 - The Fall 人的堕落 创世纪 3Genesis 3
- I. From the Fall to the Flood 从人类的堕落到大洪水**
- The Spread of Sin and of the Seed 罪及其种子的传播 创世纪 4-5Genesis 4-5
- II. From the Flood to the Calling of Abraham 从大洪水到亚伯拉罕被召**
- Noah and the Flood 诺亚和大洪水 创世纪 6-9Genesis 6-9
 - The Spread of the Nations & The Tower of Babel 国度的传承与巴别塔 创世纪Genesis 10-11
- III. From Abraham to Moses 从亚伯拉罕到摩西**
- The Call of Abraham 亚伯兰蒙神呼召 创世纪 12Genesis 12
 - The Covenant with Abraham: "So shall your offspring be..."与亚伯拉罕的约 "你的子孙将..." 创世纪 15Genesis 15
 - Abraham Circumcised 亚伯拉罕受割礼 创世纪 17Genesis 17
 - The Destruction of Sodom and Gomorrah 索多玛与蛾摩拉被毁 创世纪 18-19Genesis 18-19
 - The Birth of Isaac 以撒的出生 创世纪 21Genesis 21
 - The Offering of Isaac 以撒被献祭 创世纪 22Genesis 22
 - Isaac and Rebekah 以撒与利百加 创世纪 24Genesis 24
 - The Birth of Jacob and Esau 雅各与以扫 创世纪 25Genesis 25
 - Esau Sells His Birthright to Jacob 以扫出卖长子名分给雅各 创世纪 25Genesis 25
 - Jacob Steals Esau's Blessing 雅各谋夺祝福 创世纪 27Genesis 27
 - Jacob Flees to Mesopotamia: Leah, and Rachel 雅各逃到美索不达米亚: 利亚, 和拉结创世纪 28-29Genesis 28-29
 - The Birth of the Twelve Patriarchs 十二位先祖的诞生 创世纪 29-30Genesis 29-30
 - Joseph Sold into Slavery in Egypt; Rises to Power 约瑟被卖成为奴隶下到埃及; 受重用提升居高位 创世纪 37-41Genesis 37-41
 - Jacob and the Patriarchs Settle in Egypt 雅各和先祖在埃及定居 创世纪 42-50Genesis 42-50
- IV. From Moses to David 从摩西到大卫**
- Israel in Bondage in Egypt 以色列在埃及为奴 出埃及记 1Exodus 1
 - The Birth of Moses (and his rescue)摩西的出生 (和他被救) 出埃及记 2Exodus 2
 - Moses Raised as Egyptian 摩西被当做埃及人养大 出埃及记 2Exodus 2
 - Moses Flees from Egypt 摩西从埃及逃走 出埃及记 2Exodus 2
 - Moses Called by God as Deliverer (Burning Bush) 神呼召摩西, 使其成为拯救者 (燃烧的荆棘) 出埃及记 3Exodus 3
 - The Ten Plagues on Egypt 十灾降临在埃及 出埃及记 7-11Exodus 7-11

- The Passover 逾越节 出埃及记 12Exodus 12
- The Exodus 出埃及 出埃及记 13-14Exodus 13-14
- The Journey to Sinai (Manna from heaven, water from the Rock)西奈山之旅（天降吗哪，磐石出水） 出埃及记 15-18Exodus 15-18
- The Law Given at Sinai 西奈山颁布律法 出埃及记 19Exodus 19
- *The Ten Commandments* 十诫 出埃及记 20Exodus 20
- *The Covenant Accepted* 接受圣约 出埃及记 24Exodus 24
- *The Institution of the Tabernacle* 圣幕的构成 出埃及记 25-40Exodus 25-40
- *The Sacrificial System* 献祭系统 出埃及记 25-40Exodus 25-40
- *The Covenant Broken (Golden Calf)* 圣约被毁（金牛） 出埃及记 32Exodus 32
- *Various Laws: “Be holy as I am holy”* 不同的律法：“你们要圣洁因为我是圣洁的” 利未记 Leviticus
- Israel Rejects the Promised Land 以色列人拒绝应许之地 民数记 13-14Numbers 13-14
- Israel Wanders in the Desert Forty Years 以色列在旷野之地 40年 民数记 33Numbers 33
- Moses and the “Second Law-giving” (Deuteronomy) 摩西和“第二次颁布律法” 申命记 Deuteronomy
- *“Blessings or curses”; Covenant renewed* “祝福或咒诅” 圣约更新 申命记 27-28; 29 Deuteronomy 27-28, 29
- Joshua and the Conquest of the Promised Land 约书亚和征服应许之地 约书亚记 1-12 Joshua 1-12
- Promised Land Allotted to Twelve Tribes 应许之地分配给 12 支派 约书亚记 13-21Joshua 13-21
- Promised Land Conquest Incomplete 应许之地征服不完全 约书亚记 23-24; 士师记 1-2 Joshua 23-24; Judges 1-2
- Judges: Cycle of Rebellion, Repentance, and Deliverance 士师记：叛逆，悔罪，和得释放的周而复始 士师记 3-21; 路得记：1 撒母耳上 1-7 Judges 3-21; Ruth; 1 Sam. 1-7
- Saul Anointed as King 扫罗被膏立为王 撒母耳记上 8-10 1 Samuel 8-10
- Saul Rejected 扫罗违命 撒母耳记上 15 1 Samuel 15

V. From David to the Babylonian Captivity 从大卫到被掳到巴比伦

- David Anointed as Future King 大卫被膏立为王 撒母耳记上 16 1 Samuel 16
- David and Goliath 大卫和歌利亚 撒母耳记上 17 1 Samuel 17
- Saul Persecutes David 扫罗迫害大卫 撒母耳记上 18 1 Samuel 18-31
- Saul Dies at Mt. Gilboa 扫罗死在基利波山上 撒母耳记上 31 1 Samuel 31
- David Becomes King 大卫成为王 撒母耳记下 2 2 Samuel 2
- David Consolidates the Twelve Tribes 大卫坚固十二支派 撒母耳记下 3-5 Samuel 3-5
- David Plans the Temple 大卫计划建造圣殿 撒母耳记下 7 2 Samuel 7
- The Covenant with David 与大卫的圣约 撒母耳记下 7 2 Samuel 7
- David’s Victories 大卫的胜利 撒母耳记下 8-10 2 Samuel 8-10
- David’s Sin with Bathsheba 大卫与拔示巴所犯的罪 撒母耳记下 11 2 Samuel 11
- David’s Struggles with Rebels: Absalom and Sheba 大卫和叛军的斗争：押沙龙和示巴 撒母耳记下 14-21 2 Samuel 14-21

- David's Death 大卫之死 列王记上 2 1 Kings 2
- Solomon Becomes King of the United Kingdom 所罗门成列国的王
列王记上 2-4 1 Kings 2-4
- Solomon Builds the Temple 所罗门王建造圣殿 列王记上 5-6, 8-9 1 Kings 5-6, 8-9
- Solomon's Sins (accumulation & idolatry) 所罗门王的罪 (积累与偶像崇拜)
列王记上 7, 11 1 Kings 7, 11
- Solomon's Death; Rehoboam Ascends 所罗门王之死; 罗波安继位
列王记上 12 1 Kings 12
- The Divided Kingdom 王国的分裂
列王记上 12-22 列王记下 1-25 1 Kings 12-22; 2 Kings 1-25
Judah's Kings: Some good, many bad 犹大国的王: 有些是好的, 很多坏的
Israel's Kings: Few good, most bad 以色列的王: 少数是好的, 大多数是坏的
- The Prophets: Covenant Prosecutors, Kingdom Previewers 先知: 圣约的鉴查者; 国度的预览者
列王记上 17-19, 以赛亚, 耶利米等 1 Kg. 17-19, Isaiah, Jeremiah, etc.
- Israel Exiled to Assyria, Judah Spared 以色列流亡到亚述, 犹大被饶恕
列王记下 17-19 2 Kings 17-19

VI. From the Captivity to Christ 从被掳到基督

- Judah Exiled to Babylon 犹大国民流放到巴比伦
列王记下 24-25, 耶利米, 哈巴谷 2 Kings 24-25, Jeremiah, Habakkuk
- Life in Exile 流放的生活 以斯帖 Esther
- Exile Prophets: Jeremiah, Ezekiel, Daniel 流放的先知: 耶利米, 以西结, 但以理
耶利米书, 以西结书, 但以理书 Jeremiah, Ezekiel, Daniel
- The Return of the Jews to the Promised Land 犹太人回到应许之地
以斯拉记, 尼希米记 Ezra, Nehemiah
The Decree of Cyrus 居鲁士的法令
The Return under Ezra & Nehemiah 以斯拉和尼希米中的回归
- Life in Post-Exilic Israel 流放后以色列人的生活
哈该书, 撒加利亚书, 玛拉基书 Haggai, Zechariah, Malachi
The Wall & Temple Rebuilt 重建圣殿
The Prophets Foretell Future Glory 先知预言将来的荣耀
- Intertestamental Waiting 新旧两约之间的等待

Period 2: From Christ's Incarnation to His Resurrection 从基督道成肉身到他的复活

I. Christ's Incarnation 基督道成肉身

- The Birth of Jesus Christ 耶稣基督的降生
- The Ministry of John the Baptist 施洗约翰的使命

II. Christ's Life 耶稣的生平

- The Mighty Deeds and Words of Jesus Christ 耶稣基督的奇事和大能的话语: Miracles, Teachings, Perfect Holiness 神迹, 教导和完全的圣洁

III. Christ's Death & Resurrection: The Purchase of Redemption 基督的受死与复活: 救赎的目的

- The Death of Christ 基督的受难
 - The Resurrection of Christ 基督的复活
-

Period 3: From Christ's Resurrection to the End of the World 从基督的复活到世界的末了

I. Resurrection to the Destruction of Jerusalem 复活到耶路撒冷被毁

- Pentecost and the Gift of the Holy Spirit 五旬节和圣灵的恩赐
- The Ministry of the Apostles 使徒的使命
- The Advance of the Gospel: Churches Planted 福音的开拓: 教会的建立
- The Persecution of the Church by the Jews and Rome 犹太人和罗马当权者对于教会的迫害
- The Destruction of the Temple 圣殿被毁

II. To the Time of Constantine 康斯坦丁的时代

- The Early Church: Spiritual Conquest of the Roman Empire (30-325) 早期教会: 罗马帝国属灵上的征服(30-325)

III. The Rise of the Roman Catholic Church 罗马天主教会的兴起

- Church Fathers, Christological Controversies and Augustine (325-590) 教父, 基督神学争议和奥古斯丁(325-590)
- The Split between Roman and Eastern Christianity (867) 罗马天主教和东正教的分裂(867)
- Medieval Christianity: Popes, Monks, Crusaders, and Scholastics (590-1517) 中世纪基督教: 教皇, 僧侣, 十字军, 和经院哲学家 (590-1517)

IV. The Reformation 宗教改革

- The Reformation: Luther, Zwingli, Anabaptists, Calvin, Puritans (1517-1689) 宗教改革: 路德, 茨温利, 重洗派, 加尔文, 清教徒 (1517-1689)

V. The Spread of Missions and Defense of the Faith 宣教的传播与护教

- Modern Europe: Reason, Revival & the Rise of Missions (1650-1914) 现代欧洲: 宣教的原因, 复兴与崛起(1650-1914)
- American Christianity: Puritans, Two Awakenings, Slavery (1620-1900) 美国基督教: 清教徒, 两次觉醒, 奴隶制(1620-1900)
- The 20th Century: Modernism, Militarism, Missions, and Post-Modernism 20 世纪: 现代主义, 军国主义, 宣教, 和后现代主义

VI. Future Events 将来的事件

- Increasing Missionary Success 宣教团的工作更加成功
- Increasing Persecution 增加的迫害
- Antichrist & Tribulation 敌基督和苦难
- Second Coming of Christ 基督的再来
- Millennial Kingdom and Eternal State 千禧王国和永恒的国度

Overview of Systematic Theology: Wayne Grudem

系统神学回顾：韦恩·格鲁丹

Part 1: The Doctrine of the Word of God 第一部分：神话语的教义

1. The Word of God 神的话语

What are the different forms of the Word of God? 有哪些不同形式的神的话语

2. The Canon of Scripture 圣经正典

What belongs to the Bible and what does not? 什么属于圣经，什么不属于？

3. The Four Characteristics of Scripture: 圣经的四大特点：(1) Authority 权威性

How do we know that the Bible is the Word of God? 我们怎么知道圣经是神的话语

4. The Inerrancy of Scripture 圣经无误

Are there any errors in the Bible? 圣经中有错误吗？

5. The Four Characteristics of Scripture: 圣经的四大特点：(2) Clarity 明晰

Can only Bible Scholars understand the Bible rightly? 只能圣经学者正确明白圣经？

6. The Four Characteristics of Scripture: 圣经的四大特点：(3) Necessity 必要性

For what purposes is the Bible necessary? 因着什么目的，圣经是必要的？

How much can people know about God without the Bible? 如果人没有圣经，能了解神多少？

7. The Four Characteristics of Scripture: 圣经的四大特点：(4) Sufficiency 充足

Is the Bible enough for knowing what God wants us to think or do? 对于明白神喜悦我们想或者做的事情，圣经是足够的吗？

Part 2: The Doctrine of God 神的道

1. The Existence of God 神的存在

How do we know that God exists? 我们如何知道神的存在？

2. The Knowability of God 神的可知性

Can we really know God? 我们真的能认识神吗？ How much of God can we know? 我们能认识神多少？

3. The Character of God: “Incommunicable” Attributes 上帝的神格：“不能交通的”属性

How is God different from us? 上帝和我们有多么的不同？

4. The Character of God: 上帝的神格: “Communicable” Attributes “可以交通的”属性

(1) How is God like us in his being and in mental and moral attributes?在人的存在, 精神和道德属性中, 神和我们如何相似?

(2) How is God like us in attributes of will and in attributes that summarize His excellence?在意志力, 及总结他的卓越性上, 神和我们如何相似?

5. God in Three Persons 神有三个位格: The Trinity 三位一体

How can God be three persons, yet one God?神怎么会有三个位格, 但只有一个神?

6. Creation 创造

Why, how, and when did God create the universe?神为何, 如何, 何时创造了宇宙?

7. God’s Providence 神的供给

If God controls all things, how can our actions have real meaning? What are the decrees of God?如果神掌控一切, 我们所做的如何会有真正的意义? 神的法令是什么?

8. Miracles 神迹

What are miracles? Can they happen today?什么是神迹? 今天还会发生吗?

9. Prayer 祷告

Why does God want us to pray? How can we pray effectively?为什么神要我们祷告? 我们如何有效的祷告?

10. Angels 天使

What are angels? Why did God create them?天使是什么? 为什么神创造他们?

11. Satan and Demons 撒旦和魔鬼

How should Christians think of Satan and demons today? What is Spiritual warfare?基督徒今天如何看撒旦和魔鬼? 属灵征战是什么?

Part 3: The Doctrine of Man 人的学说

1. The Creation of Man 人的被造?

Why did God create us? How did God make us like Himself? How can we please Him in everyday living?为什么神造我们? 神如何使得我们有他的样式? 我们在每日生活中如何能去取悦与神?

2. Man as Male and Female 男人和女人

Why did God create two sexes? Can men and women be equal and yet have different roles? 神如何创造两性? 男人和女人可以平等, 但却有不同的角色?

3. The Essential Nature of Man 人的本质属性

What does Scripture mean by “soul” and “spirit”? Are they the same thing? 圣经上的“魂”和“灵”是什么意思? 他们是同样的东西吗?

4. Sin 罪

What is sin? Where did it come from? Do we inherit a sinful nature and/or guilt from Adam? 什么是罪? 它从哪里来? 我们从始祖亚当那里是否继承了罪性?

5. The Covenants Between God and Man 神和人的约

What principles determine the way God relates to us? 神与我们关系的方式是由什么样的原则决定的?

Part 4: The Doctrines of Christ and the Holy Spirit 基督的教义和圣灵

1. The Person of Christ 基督的位格

How is Jesus fully God and fully man in one person? 基督如何即是完全的神, 又是完全的人?

2. The Atonement 救赎

Was it necessary for Christ to die? Did Christ’s entire earthly life earn any saving benefits for us? What is the cause and nature of the atonement. Did Christ descend to hell? 基督有必要去受死吗? 基督在地上的生活为我们赚得了什么好处? 什么是赎罪的原因和性质? 难道基督下到地狱?

3. Resurrection and Ascension 复活和升天

What was Christ’s resurrection body like? What is its significance for us? What happened to Christ when He ascended into heaven? What is meant by the states of Jesus Christ? 基督复活的身体是怎么样的? 它对于我们有什么样的意义? 基督升天时发生了什么事情? 耶稣基督的状态意味着什么?

4. The Offices of Christ 基督的仆人

How is Christ prophet, priest, and king? 属基督的先知, 祭司, 和君王是如何的?

5. The Work of the Holy Spirit 圣灵的工作

What are the distinctive activities of the Holy Spirit throughout the history of the Bible? 纵观整本圣经之中, 圣灵具有特色的工作是怎么样的?

Part 5: The Doctrine of the Application of Redemption 救赎的应用的教义

1. Common Grace 普世恩典

What are the undeserved blessings that God gives to all people, both believers and unbelievers? 上帝给予所有的人，包括信徒和非信徒，称之为不配的祝福是什么？

2. Election and Reprobation 选民和被神拒绝

When and why did God choose us? Are some not chosen? 上帝何时，以及为什么要选择我们？是不是有些人不会被选？

3. The Gospel Call and Effective Calling 福音的召唤和有些的呼召

What is the gospel message? How does it become effective? 福音信息是什么？如何变得有效？

4. Regeneration 重生

What does it mean to be born again? 重生是什么意思？

5. Conversion (Faith and Repentance) 信仰的转变（信心和悔改）

What is true repentance? What is saving faith? Can people accept Jesus as Savior and not as Lord? 什么是悔改？什么是拯救的信心？世人可以接受耶稣为救主但不是生命的主吗？

6. Justification (Right Legal Standing Before God) 称义（在神面前站立的权柄）

How and when do we gain right legal standing before God? 我们如何以及何时可以获得在神面前站立的权柄？

7. Adoption (Membership in God's Family) 被收养（神家的成员资格）

What are the benefits of being a member of God's family? 成为神家一员的好处是什么？

8. Sanctification (Growth in Likeness to Christ) 成圣（成长为基督的样式）

How do we grow in Christian maturity? What are the blessings of Christian growth? 我们如何成为成熟的基督徒？成熟基督徒给我们带来的祝福是什么？

9. Baptism and Filling with the Holy Spirit 受洗及被圣灵充满

Should we seek a "baptism in the Holy Spirit" after conversion? What does it mean to be filled with the Holy Spirit? 我们在信主后是否应该追求“在圣灵里受洗”？被圣灵充满是什么意思？

10. The Perseverance of the Saints (Remaining a Christian) 圣徒的坚忍（基督徒应存有的特质）

Can true Christians lose their salvation? How can we know if we are truly born again?真正的基督徒会失去救恩吗？我们如何知道我们是真的重生了？

11. Death and the Intermediate State 死亡和中间过渡的状态

What is the purpose of death in the Christian life? What happens to bodies and souls when we die?基督徒肉体生命消失的目的是什么？当我们死的时候，我们的肉体 and 灵魂会有什么变化？

12. Glorification (Receiving a Resurrection Body) 荣耀（接受一个复活的身体）

When will we receive resurrection bodies? What will they be like?我们何时会接受一个复活的身体？我们有什么样的样式？

13. Union with Christ 与基督联合

What does it mean to be “in Christ” or “united with Christ”? “在基督里”或“与基督联合”是什么意思？

Part 6: The Doctrine of the Church 教会的教义

1. The Church 教会: Its Nature, Its Marks, and Its Purposes 它的本质，它的标志，和目的

What is necessary to make a church? How can we recognize a true church? What are the purposes of the church? 建立一个教会的必要性是什么？我们如何识别真正的教会？有教会的目的是什么？

2. The Purity and Unity of the Church 教会的纯洁与合一

What makes a church more or less pleasing to God? What kinds of churches should we cooperate with or join? 一个教会让神喜悦和不喜悦的因素是什么？什么样的教会，我们应该和其配搭或加入？

3. The Power of the Church 教会的权力

What kind of authority does the church have? How should church discipline function?教会的权力是什么？教会的规定是如何发挥功能的？

4. Church Government 教会的管理

How should a church be governed? How should church officers be chosen? Should women serve as pastors of churches?教会应该如何管理？教会的掌执人员应该如何选拔？姐妹可以做教会的牧师吗？

5. Means of Grace Within the Church 教会里恩典的方式

What are the different activities within the life of the church that God uses to bring blessing to us? What do we miss if we neglect involvement in a local church? 教会生活中，哪些活动是神用来带给我们祝福的？我们如果不参与到本地教会的活动，会带来什么样的缺失？

6. Baptism 洗礼

Who should be baptized? How should it be done? What does it mean? 谁应该受洗? 应该如何做? 意义如何?

7. The Lord's Supper 圣餐

What is the meaning of the Lord's Supper? How should it be observed? 圣餐的意义是什么? 我们应该如何去行?

8. Worship 敬拜

How can our worship fulfill its great purpose in the New Testament age? What does it mean to worship "in spirit and in truth"? 新约时代我们怎样去敬拜才能实现其伟大的目的? 什么是“用心灵和诚实”来敬拜?

9. Gifts of the Holy Spirit 属灵的恩赐(1): General Questions 一般问题

What are the spiritual gifts? How many are there? Have some gifts ceased? How should we seek and use specific gifts? 属灵恩赐是什么? 有多少种? 是否有些已经不再存在了? 我们如何去追求和使用特别的恩赐?

10. Gifts of the Holy Spirit 属灵的恩赐(2): Specific Gifts 特别的恩赐

How should we understand and use specific spiritual gifts? 我们如何去理解并使用特别的恩赐?

Part 7: The Doctrine of the Future 将来的教义

1. The Return of Christ 基督再临: When and How? 什么时候以及如何?

When and how will Christ return? Could he come back at any hour? 基督何时以及如何再临? 他是不是会随时会再来?

2. The Millennium 千禧年

What is the Millennium? When does it occur? Will Christians go through the Great Tribulation? 什么是千禧年? 何时发生? 基督徒会经历大苦难吗?

3. The Final Judgment and Eternal Punishment 最后的审判和永刑?

Who will be judged? What is hell? 谁会受审判? 地狱是什么?

4. The New Heavens and New Earth 新天新地

What is heaven? Is it a place? How will the earth be renewed? What will it be like to live in the new heavens and new earth? 天堂是什么? 是一个地方吗? 地会如何被更新? 在新天新地的生活是什么样的?

Table of Contents from: 图表内容来源于:

Wayne Grudem, *Systematic Theology* 韦恩·格鲁丹, *系统神学: An Introduction to Biblical Doctrine* 圣经教义介绍, Zondervan Zondervan 出版社 (Grand Rapids, 2000)

The Baptist Faith and Message 浸信会信仰和信息

I. The Scriptures 圣经经文

The Holy Bible was written by men divinely inspired and is God's revelation of Himself to man. 圣经是由神默示人所写，是神向人启示他自己的书。It is a perfect treasure of divine instruction. 这是神的指令的完美珍宝。It has God for its author, salvation for its end, and truth, without any mixture of error, for its matter. 上帝是圣经的作者，以救恩为目的，并充满真理，同时没有任何错误。Therefore, all Scripture is totally true and trustworthy. 因此，所有的圣经经文是完全真实可信的。It reveals the principles by which God judges us, and therefore is, and will remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and religious opinions should be tried. 它揭示了上帝审判我们的原则，此原则将一直持续到世界的尽头，圣经经文是基督徒联盟的真正中心，以及人类一切行为，信经，及宗教意见应该尝试参照的最高标准。All Scripture is a testimony to Christ, who is Himself the focus of divine revelation. 圣经经文是基督的一个见证，神才是这一切神圣启示的中心。

Exodus 出埃及记 24:4; Deuteronomy 申命记 4:1-2; 17:19; Joshua 约书亚记 8:34; Psalms 诗篇 19:7-10; 119:11,89,105,140; Isaiah 以赛亚书 34:16; 40:8; Jeremiah 耶利米书 15:16; 36:1-32; Matthew 马太福音 5:17-18; 22:29; Luke 路加福音 21:33; 24:44-46; John 约翰福音 5:39; 16:13-15; 17:17; Acts 使徒行传 2:16ff.; 17:11; Romans 罗马书 15:4; 16:25-26; 2 Timothy 提摩太后书 3:15-17; Hebrews 希伯来书 1:1-2; 4:12; 1 Peter 彼得前书 1:25; 2 Peter 彼得后书 1:19-21.

II. God 神（上帝）

There is one and only one living and true God. 有一位又真又活的神。He is an intelligent, spiritual, and personal Being, the Creator, Redeemer, Preserver, and Ruler of the universe. 他是一个智慧的，属灵的，和个人化的存在，他是造物主，救赎者，保护者，以及宇宙的统治者。God is infinite in holiness and all other perfections. 神是无限圣洁的，并具有所有的完美特性。God is all powerful and all knowing; and His perfect knowledge extends to all things, past, present, and future, including the future decisions of His free creatures. 上帝是全能和全知的；他完美的知识范围覆盖所有的事情，过去，现在和未来，包括他的自由的被造物的未来决策。To Him we owe the highest love, reverence, and obedience. 对于神，我们亏欠对他最高的爱，敬畏和顺从。The eternal triune God reveals Himself to us as Father, Son, and Holy Spirit, with distinct personal attributes, but without division of nature, essence, or being. 永恒的真神以三位一体的位格启示他自己，三个位格各具有鲜明的特质，但没有本质，核心和存在中的区别。

A. God the Father 圣父

God as Father reigns with providential care over His universe, His creatures, and the flow of the stream of human history according to the purposes of His grace. 上帝以父亲般的天赐眷顾统治着他的宇宙，他的创造，和在他恩典之下的人类历史的潮流。He is all powerful, all knowing, all

loving, and all wise. 他是全能，全知，充满爱和智慧的神。God is Father in truth to those who become children of God through faith in Jesus Christ. 借着信靠耶稣基督成为神的儿女的，上帝是他们可以寻求到真理的父亲。He is fatherly in His attitude toward all men. 对于世上所有人来说，他是慈父。

Genesis 创世纪 1:1; 2:7; Exodus 出埃及记 3:14; 6:2-3; 15:11ff.; 20:1ff.; Leviticus 利未记 22:2; Deuteronomy 申命记 6:4; 32:6; 1 Chronicles 历代志上 29:10; Psalm 诗篇 19:1-3; Isaiah 以赛亚书 43:3,15; 64:8; Jeremiah 耶利米书 10:10; 17:13; Matthew 马太福音 6:9ff.; 7:11; 23:9; 28:19; Mark 马可福音 1:9-11; John 约翰福音 4:24; 5:26; 14:6-13; 17:1-8; Acts 使徒行传 1:7; Romans 罗马书 8:14-15; 1 Corinthians 哥林多前书 8:6; Galatians 加拉太书 4:6; Ephesian 以弗所书 4:6; Colossians 歌罗西书 1:15; 1 Timothy 提摩太前书 1:17; Hebrews 希伯来书 11:6; 12:9; 1 Peter 彼得前书 1:17; 1 John 约翰一书 5:7.

B. God the Son 圣子

Christ is the eternal Son of God. 基督是天父上帝永恒的爱子。In His incarnation as Jesus Christ He was conceived of the Holy Spirit and born of the virgin Mary. 道成肉身的耶稣基督，因圣灵感孕，由童贞女马利亚所生。Jesus perfectly revealed and did the will of God, taking upon Himself human nature with its demands and necessities and identifying Himself completely with mankind yet without sin. 耶稣完美的展现并成就了神的旨意，同时也以完全的人，但却无罪样式与我们同在。He honored the divine law by His personal obedience, and in His substitutionary death on the cross He made provision for the redemption of men from sin. 耶稣基督借着个人的顺服成全了神圣的律法，并借着在十字架上为我们的罪受死完成了救赎的计划。He was raised from the dead with a glorified body and appeared to His disciples as the person who was with them before His crucifixion. 他从死里复活，并以荣耀的形体向他的门徒们显现，如同在被钉十字架之前一样。He ascended into heaven and is now exalted at the right hand of God where He is the One Mediator, fully God, fully man, in whose Person is effected the reconciliation between God and man. 他升天并坐在上帝的右手，在那里他是我们的中保，完全的神，完全的人，成为神和人直接按的和解者。He will return in power and glory to judge the world and to consummate His redemptive mission. 他会带着权柄和荣耀再次来审判这个世界，并完善他的救赎使命。He now dwells in all believers as the living and ever present Lord. 他现以永远存在主的形式居住在所有信他人的心里。

Genesis 创世纪 18:1ff.; Psalms 诗篇 2:7ff.; 110:1ff.; Isaiah 以赛亚书 7:14; 53; Matthew 马太福音 1:18-23; 3:17; 8:29; 11:27; 14:33; 16:16,27; 17:5; 27; 28:1-6,19; Mark 马可福音 1:1; 3:11; Luke 路加福音 1:35; 4:41; 22:70; 24:46; John 约翰福音 1:1-18,29; 10:30,38; 11:25-27; 12:44-50; 14:7-11; 16:15-16,28; 17:1-5, 21-22; 20:1-20,28; Acts 使徒行传 1:9; 2:22-24; 7:55-56; 9:4-5,20; Romans 罗马书 1:3-4; 3:23-26; 5:6-21; 8:1-3,34; 10:4; 1 Corinthians 哥林多前书 1:30; 2:2; 8:6; 15:1-8,24-28; 2 Corinthians 哥林多后书 5:19-21; 8:9; Galatians 加拉太书 4:4-5; Ephesians 以弗所书 1:20; 3:11; 4:7-10; Philippians 腓立比书 2:5-11; Colossians 歌罗西书 1:13-22; 2:9; 1 Thessalonians 帖撒罗尼迦前书 4:14-18; 1 Timothy 提摩太前书 2:5-6; 3:16; Titus 提多书 2:13-14; Hebrews 希伯来书 1:1-3; 4:14-15; 7:14-28; 9:12-15,24-28; 12:2; 13:8; 1 Peter 彼得前书 2:21-

25; 3:22; 1 John 约翰一书 1:7-9; 3:2; 4:14-15; 5:9; 2 John 约翰二书 7-9; Revelation 启示录 1:13-16; 5:9-14; 12:10-11; 13:8; 19:16.

C. God the Holy Spirit 圣灵

The Holy Spirit is the Spirit of God, fully divine. 圣灵是神的灵，充满神圣。 He inspired holy men of old to write the Scriptures. 他默示先人写出圣经。 Through illumination He enables men to understand truth. 借着启示他让人明白真理。 He exalts Christ. 他高举基督。 He convicts men of sin, of righteousness, and of judgment. 他按照人的罪恶过犯，义，及论断来定我们的罪。 He calls men to the Saviour, and effects regeneration. 他呼召人到救主那里去，让人得重生。 At the moment of regeneration He baptizes every believer into the Body of Christ. 在重生那一刻，他给每个信徒施洗，让其进入基督的身体。 He cultivates Christian character, comforts believers, and bestows the spiritual gifts by which they serve God through His church. 他培养基督徒品格，安慰信徒，并通过赋予信徒们属灵的恩赐，让他们可以在神的教会中服事神。 He seals the believer unto the day of final redemption. 他把每个信徒带到最后的救赎之日中。 His presence in the Christian is the guarantee that God will bring the believer into the fullness of the stature of Christ. 他在基督徒心中的同在，是上帝带信徒进入基督丰满中的保证。 He enlightens and empowers the believer and the church in worship, evangelism, and service. 他启发和给信徒和教会权柄去敬拜，传道和服事。

Genesis 创世纪 1:2; Judges 士师记 14:6; Job 26:13; Psalms 诗篇 51:11; 139:7ff.; Isaiah 以赛亚书 61:1-3; Joel 约珥书 2:28-32; Matthew 马太福音 1:18; 3:16; 4:1; 12:28-32; 28:19; Mark 马可福音 1:10,12; Luke 路加福音 1:35; 4:1,18-19; 11:13; 12:12; 24:49; John 约翰福音 4:24; 14:16-17,26; 15:26; 16:7-14; Acts 使徒行传 1:8; 2:1-4,38; 4:31; 5:3; 6:3; 7:55; 8:17,39; 10:44; 13:2; 15:28; 16:6; 19:1-6; Romans 罗马书 8:9-11,14-16,26-27; 1 Corinthians 哥林多前书 2:10-14; 3:16; 12:3-11,13; Galatians 加拉太书 4:6; Ephesians 以弗所书 1:13-14; 4:30; 5:18; 1 Thessalonians 帖撒罗尼迦前书 5:19; 1 Timothy 提摩太前书 3:16; 4:1; 2 Timothy 提摩太后书 1:14; 3:16; Hebrews 希伯来书 9:8,14; 2 Peter 彼得后书 1:21; 1 John 约翰一书 4:13; 5:6-7; Revelation 启示录 1:10; 22:17.

III. Man 人

Man is the special creation of God, made in His own image. 人是神按照他自己的形象的特别创造。 He created them male and female as the crowning work of His creation. 他创造了男人和女人，作为他的顶尖杰作。 The gift of gender is thus part of the goodness of God's creation. 因此性别的恩赐，乃是神创造良善的一部分。 In the beginning man was innocent of sin and was endowed by his Creator with freedom of choice. 起初，人是无罪的，创造主给了人自由选择的权力。 By his free choice man sinned against God and brought sin into the human race. 因着这自由选择，人叛逆神开始犯罪，并将这罪性带给其后裔。 Through the temptation of Satan man transgressed the command of God, and fell from his original innocence whereby his posterity inherit a nature and an environment inclined toward sin. 因为撒旦的诱惑，人违背神的命令，起初的无罪纯真不在，并由此他的后代继承了对罪的环境的倾斜。 Therefore, as soon as they are

capable of moral action, they become transgressors and are under condemnation. 因此，只要他们有道德行为的能力，他们就开始悖逆，并遭受谴责。Only the grace of God can bring man into His holy fellowship and enable man to fulfill the creative purpose of God. 只有神的恩典能带给人到他的神圣的同在中，使人类完成神的创造目的。The sacredness of human personality is evident in that God created man in His own image, and in that Christ died for man; 因为上帝就照着自己的形像造人，同时基督为人类而死，使得人个性的神圣性变得显而易见；therefore, every person of every race possesses full dignity and is worthy of respect and Christian love. 因此，每个种族每个人都拥有完全的尊严，值得尊重和基督徒的爱。

Genesis 创世纪 1:26-30; 2:5,7,18-22; 3; 9:6; Psalms 诗篇 1; 8:3-6; 32:1-5; 51:5; Isaiah 以赛亚书 6:5; Jeremiah 耶利米书 17:5; Matthew 马太福音 16:26; Acts 使徒行传 17:26-31; Romans 罗马书 1:19-32; 3:10-18,23; 5:6,12,19; 6:6; 7:14-25; 8:14-18,29; 1 Corinthians 哥林多前书 1:21-31; 15:19,21-22; Ephesians 以弗所书 2:1-22; Colossians 加拉太书 1:21-22; 3:9-11.

IV. Salvation 救恩

Salvation involves the redemption of the whole man 救恩关于全人的救赎, and is offered freely to all who accept Jesus Christ as Lord and Saviour, who by His own blood obtained eternal redemption for the believer. 对于那些接受耶稣基督的人来说，这是白白的赏赐，因为救主的宝血把信徒永远买赎回来。In its broadest sense salvation includes regeneration, justification, sanctification, and glorification. 广义来说，救恩包括重生，称义，成圣，和荣耀。There is no salvation apart from personal faith in Jesus Christ as Lord. 离开个人认耶稣基督为主，就没有救恩可以讨论。

A. Regeneration, or the new birth, is a work of God's grace whereby believers become new creatures in Christ Jesus. 重生，或者说新的生命，乃是因着上帝恩典的工作，信徒在基督耶稣里面成为新造的人。It is a change of heart wrought by the Holy Spirit through conviction of sin, to which the sinner responds in repentance toward God and faith in the Lord Jesus Christ. 它是通过向神认罪悔改，在主耶稣基督里有信心，圣灵在我们心里做工带来的变化。Repentance and faith are inseparable experiences of grace. 悔改和信心是不可分割的恩典经历。

Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. 悔改是从罪到转向神的真正转折点。接受耶稣基督和委身整个人认他为救主就是信心。

B. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ. 对于所有愿意认罪并相信基督的人来说，称义是神按照公义的原则，所赐的恩惠和完全赦免。Justification brings the believer unto a relationship of peace and favor with God. 称义给信徒带入平安和被神喜悦的关系中。

C. Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him. 成圣是一种经历，从再生开始，信徒被按照上帝

的旨意分别为圣，并借助内驻圣灵的同在与大能，道德和属灵方面都开始成熟的过程。
Growth in grace should continue throughout the regenerate person's life. 在一个人生命重生的过程中，恩典的增长将贯穿其中。

D. Glorification is the culmination of salvation and is the final blessed and abiding state of the redeemed. 荣耀赞美是救赎之大成，是救赎的最后祝福和持久的状态。

Genesis 创世纪 3:15; Exodus 出埃及记 3:14-17; 6:2-8; Matthew 马太福音 1:21; 4:17; 16:21-26; 27:22-28:6; Luke 路加福音 1:68-69; 2:28-32; John 约翰福音 1:11-14,29; 3:3-21,36; 5:24; 10:9,28-29; 15:1-16; 17:17; Acts 使徒行传 2:21; 4:12; 15:11; 16:30-31; 17:30-31; 20:32; Romans 罗马书 1:16-18; 2:4; 3:23-25; 4:3ff.; 5:8-10; 6:1-23; 8:1-18,29-39; 10:9-10,13; 13:11-14; 1 Corinthians 哥林多前书 1:18,30; 6:19-20; 15:10; 2 Corinthians 哥林多后书 5:17-20; Galatians 加拉太书 2:20; 3:13; 5:22-25; 6:15; Ephesians 以弗所书 1:7; 2:8-22; 4:11-16; Philippians 腓立比书 2:12-13; Colossians 歌罗西书 1:9-22; 3:1ff.; 1 Thessalonians 帖撒罗尼迦前书 5:23-24; 2 Timothy 提摩太后书 1:12; Titus 提多书 2:11-14; Hebrews 希伯来书 2:1-3; 5:8-9; 9:24-28; 11:1-12:8,14; James 雅各书 2:14-26; 1 Peter 彼得前书 1:2-23; 1 John 约翰一书 1:6-2:11; Revelation 启示录 3:20; 21:1-22:5.

V. God's Purpose of Grace 上帝恩典的目的

Election is the gracious purpose of God, according to which He regenerates, justifies, sanctifies, and glorifies sinners. 被选是上帝恩典的目的，借着被选，神让罪人重生，称义，成圣，和得荣耀。It is consistent with the free agency of man, and comprehends all the means in connection with the end. 被选与人的自由意志一致，并包容一切与被选终极目标相连接的手段。It is the glorious display of God's sovereign goodness, and is infinitely wise, holy, and unchangeable. It excludes boasting and promotes humility. 这是上帝的主权善良的荣耀显示，并且是无限智慧，圣洁，并永不改变。它不夸口，并敦促我们谦卑。

All true believers endure to the end. 所有真正的信徒忍耐到底。Those whom God has accepted in Christ, and sanctified by His Spirit, will never fall away from the state of grace, but shall persevere to the end. 对于那些已经被神接受到基督里，并通过圣灵成圣，永远不会远离恩典的状态，而是会保留到底。Believers may fall into sin through neglect and temptation, whereby they grieve the Spirit, impair their graces and comforts, and bring reproach on the cause of Christ and temporal judgments on themselves; yet they shall be kept by the power of God through faith unto salvation. 信徒可能因为忽视教导和受诱惑陷入罪中，因此他们会让圣灵伤心叹息，损害他们应得的恩典和安慰，并羞辱基督的名，并让自己陷入暂时的被论断中，但因着他们对救恩的信心，神的大能必将保守他们。

Genesis 创世纪 12:1-3; Exodus 出埃及记 19:5-8; 1 Samuel 撒母耳记上 8:4-7,19-22; Isaiah 以赛亚书 5:1-7; Jeremiah 耶利米书 31:31ff.; Matthew 马太福音 16:18-19; 21:28-45; 24:22,31; 25:34; Luke 路加福音 1:68-79; 2:29-32; 19:41-44; 24:44-48; John 约翰福音 1:12-14; 3:16; 5:24; 6:44-45,65; 10:27-29; 15:16; 17:6,12,17-18; Acts 使徒行传 20:32; Romans 罗马书 5:9-10; 8:28-39; 10:12-15; 11:5-7,26-36; 1 Corinthians 哥林多前书 1:1-2; 15:24-28; Ephesians 以弗所书 1:4-23;

2:1-10; 3:1-11; Colossians 歌罗西书 1:12-14; 2 Thessalonians 帖撒罗尼迦后书 2:13-14; 2 Timothy 提摩太后书 1:12; 2:10,19; Hebrews 希伯来书 11:39-12:2; James 雅各书 1:12; 1 Peter 彼得前书 1:2-5,13; 2:4-10; 1 John 约翰一书 1:7-9; 2:19; 3:2.

VI. The Church 教会

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; 主耶稣基督的新约教会是受洗的信徒聚集的自治地方教会，与因信而立的圣约和福音的团契相关；observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the gospel to the ends of the earth. 有在基督里面的洗礼和圣餐举行，被他的法律管辖，操练因着他的话语所给我们的恩赐，权柄，和特权，并寻求福音传扬到地极。Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. 地上的每个教会都是在基督主权下以民主方式运作。在这样的教会中，每个会众成员对基督负责，奉耶稣为主。Its scriptural officers are pastors and deacons. 教会的管理人员是牧师和执事。While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture. 虽然男女双方都有在教会服务的恩赐，因着圣经的教导，牧师的职位只限于男性。

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation. 新约圣经中描述的教会，作为基督的身体，包括所有被买赎的，来自不同年代的，不同名族，说不同方言，不同人群和国度的信徒。

Matthew 马太福音 16:15-19; 18:15-20; Acts 使徒行传 2:41-42,47; 5:11-14; 6:3-6; 13:1-3; 14:23,27; 15:1-30; 16:5; 20:28; Romans 罗马书 1:7; 1 Corinthians 哥林多前书 1:2; 3:16; 5:4-5; 7:17; 9:13-14; 12; Ephesians 以弗所书 1:22-23; 2:19-22; 3:8-11,21; 5:22-32; Philippians 腓立比书 1:1; Colossians 歌罗西书 1:18; 1 Timothy 提摩太前书 2:9-14; 3:1-15; 4:14; Hebrews 希伯来书 11:39-40; 1 Peter 彼得前书 5:1-4; Revelation 启示录 2-3; 21:2-3.

VII. Baptism and the Lord's Supper 洗礼和主的圣餐

Christian baptism is the immersion of a believer in water in the name of the Father, the Son, and the Holy Spirit. 基督徒的洗礼是奉靠圣父，圣子，圣灵的名让信徒受浸。It is an act of obedience symbolizing the believer's faith in a crucified, buried, and risen Saviour, the believer's death to sin, the burial of the old life, and the resurrection to walk in newness of life in Christ Jesus. 这是象征信徒的信仰的一个圣礼：顺服那被钉十字架，受死埋葬，并复活升天的救主，以及信徒的罪已死，旧生命被埋葬，并复活走在基督耶稣里的新生活中。It is a testimony to his faith in the final resurrection of the dead. 这是信徒对死里复活信心的见证。Being a church ordinance, it is prerequisite to the privileges of church membership and to the Lord's Supper. 作为一个教会的教仪，这是教会成员的特权并行主的晚餐的先决条件。

The Lord's Supper is a symbolic act of obedience whereby members of the church, 圣餐是一个关乎顺服的象征性的圣礼。through partaking of the bread and the fruit of the vine, memorialize the death of the Redeemer and anticipate His second coming. 通过参加领饼和葡萄汁的杯，纪念救世主的死亡和期待他的第二次再来。

Matthew 马太福音 3:13-17; 26:26-30; 28:19-20; Mark 马可福音 1:9-11; 14:22-26; Luke 路加福音 3:21-22; 22:19-20; John 约翰福音 3:23; Acts 使徒行传 2:41-42; 8:35-39; 16:30-33; 20:7; Romans 罗马书 6:3-5; 1 Corinthians 哥林多前书 10:16,21; 11:23-29; Colossians 歌罗西书 2:12.

VIII. The Lord's Day 主日

The first day of the week is the Lord's Day. 每周第一天是主日。It is a Christian institution for regular observance. 这是基督教机构常规遵守进行圣礼的日子。It commemorates the resurrection of Christ from the dead and should include exercises of worship and spiritual devotion, both public and private. 目的是为了纪念耶稣从死里复活，并应包括集体和个人的崇拜和属灵上的奉献操练。Activities on the Lord's Day should be commensurate with the Christian's conscience under the Lordship of Jesus Christ. 主日活动应与基督徒的心在耶稣基督的主权之下相称。

Exodus 出埃及记 20:8-11; Matthew 马太福音 12:1-12; 28:1ff.; Mark 马可福音 2:27-28; 16:1-7; Luke 路加福音 24:1-3,33-36; John 约翰福音 4:21-24; 20:1,19-28; Acts 使徒行传 20:7; Romans 罗马书 14:5-10; 1 Corinthians 哥林多前书 16:1-2; Colossians 加拉太书 2:16; 3:16; Revelation 启示录 1:10.

IX. The Kingdom 国度

The Kingdom of God includes both His general sovereignty over the universe and His particular kingship over men who willfully acknowledge Him as King. 神的国包括他对宇宙的全部主权，和那些愿意承认他是王的子民的特别王权。Particularly the Kingdom is the realm of salvation into which men enter by trustful, childlike commitment to Jesus Christ. 特别的一点是，神的国度是一个世人以信任，孩童般天真委身进入到耶稣基督里的救恩境界。Christians ought to pray and to labor that the Kingdom may come and God's will be done on earth. 基督徒应该借着祈祷和服事求神的国降临，和神的旨意在地上成全。The full consummation of the Kingdom awaits the return of Jesus Christ and the end of this age. 当末日来临，耶稣基督再来的时候，国度将完成其使命。

Genesis 创世纪 1:1; Isaiah 以赛亚书 9:6-7; Jeremiah 耶利米书 23:5-6; Matthew 马太福音 3:2; 4:8-10,23; 12:25-28; 13:1-52; 25:31-46; 26:29; Mark 马可福音 1:14-15; 9:1; Luke 路加福音 4:43; 8:1; 9:2; 12:31-32; 17:20-21; 23:42; John 约翰福音 3:3; 18:36; Acts 使徒行传 1:6-7; 17:22-31; Romans 罗马书 5:17; 8:19; 1 Corinthians 哥林多前书 15:24-28; Colossians 歌罗西书 1:13; Hebrews 希伯来书 11:10,16; 12:28; 1 Peter 彼得前书 2:4-10; 4:13; Revelation 启示录 1:6,9; 5:10; 11:15; 21-22.

X. Last Things 末了的事

God, in His own time and in His own way, will bring the world to its appropriate end. 神，将以他自己的时间和方式，来结束这个世界。According to His promise, Jesus Christ will return personally and visibly in glory to the earth; 根据他的应许，耶稣基督将以个人化的，及充满荣耀的可见方式来到地上；the dead will be raised; 死人将复活 and Christ will judge all men in righteousness. 基督将以公义审判全地。The unrighteous will be consigned to Hell, the place of everlasting punishment. 不义的人将会被扔到永刑的地狱。The righteous in their resurrected and glorified bodies will receive their reward and will dwell forever in Heaven with the Lord. 义人将借着复活和荣耀的身体，接受神的奖赏，并在天堂与主永远同在。

Isaiah 以赛亚书 2:4; 11:9; Matthew 马太福音 16:27; 18:8-9; 19:28; 24:27,30,36,44; 25:31-46; 26:64; Mark 马可福音 8:38; 9:43-48; Luke 路加福音 12:40,48; 16:19-26; 17:22-37; 21:27-28; John 约翰福音 14:1-3; Acts 使徒行传 1:11; 17:31; Romans 罗马书 14:10; 1 Corinthians 哥林多前书 4:5; 15:24-28,35-58; 2 Corinthians 哥林多后书 5:10; Philippians 腓立比书 3:20-21; Colossians 歌罗西书 1:5; 3:4; 1 Thessalonians 帖撒罗尼迦前书 4:14-18; 5:1ff.; 2 Thessalonians 帖撒罗尼迦后书 1:7ff.; 2; 1 Timothy 提摩太前书 6:14; 2 Timothy 提摩太后书 4:1,8; Titus 提摩多数 2:13; Hebrews 希伯来书 9:27-28; James 雅各书 5:8; 2 Peter 彼得后书 3:7ff.; 1 John 约翰一书 2:28; 3:2; Jude 犹大书 14; Revelation 启示录 1:18; 3:11; 20:1-22:13.

XI. Evangelism and Missions 福音和宣教

It is the duty and privilege of every follower of Christ and of every church of the Lord Jesus Christ to endeavor to make disciples of all nations. 每个基督的跟随者，每个主耶稣基督的教会都有义务和权柄让天下万民做主的门徒。The new birth of man's spirit by God's Holy Spirit means the birth of love for others. 因着上帝的圣灵让信徒新生的灵意味着彼此相爱的诞生。Missionary effort on the part of all rests thus upon a spiritual necessity of the regenerate life, and is expressly and repeatedly commanded in the teachings of Christ. 正是如此，传道工作的重要性在于重生的属灵需要，以及基督不断的教导和命令。The Lord Jesus Christ has commanded the preaching of the gospel to all nations. 主耶稣基督已经命令传福音到万国。It is the duty of every child of God to seek constantly to win the lost to Christ by verbal witness undergirded by a Christian lifestyle, and by other methods in harmony with the gospel of Christ. 这是神的每一个儿女的责任，即寻求并传福音为主赢得失丧的灵魂，借着基督徒的生活方式，以及其他复合基督福音的方式来见证。

Genesis 创世纪 12:1-3; Exodus 出埃及记 19:5-6; Isaiah 以赛亚书 6:1-8; Matthew 马太福音 9:37-38; 10:5-15; 13:18-30, 37-43; 16:19; 22:9-10; 24:14; 28:18-20; Luke 路加福音 10:1-18; 24:46-53; John 约翰福音 14:11-12; 15:7-8,16; 17:15; 20:21; Acts 使徒行传 1:8; 2; 8:26-40; 10:42-48; 13:2-3; Romans 罗马书 10:13-15; Ephesians 以弗所书 3:1-11; 1 Thessalonians 帖撒罗尼迦前书 1:8; 2 Timothy 提摩太后书 4:5; Hebrews 希伯来书 2:1-3; 11:39-12:2; 1 Peter 彼得前书 2:4-10; Revelation 启示录 22:17.

XII. Education 教育

Christianity is the faith of enlightenment and intelligence. 基督信仰充满启示和智慧。In Jesus Christ abide all the treasures of wisdom and knowledge. 在耶稣基督里的教导中，恪守智慧和知识的一切宝藏。All sound learning is, therefore, a part of our Christian heritage. 因此，所有好的学习，都是我们的基督教传统的一部分。The new birth opens all human faculties and creates a thirst for knowledge. 重生打开人所有的官能，并创建一个对知识的渴求。Moreover, the cause of education in the Kingdom of Christ is co-ordinate with the causes of missions and general benevolence, and should receive along with these the liberal support of the churches. 此外，在基督王国里教育的原因是与宣教及神的总体恩惠相互同步的，并应自由的接受来自教会的支持。An adequate system of Christian education is necessary to a complete spiritual program for Christ's people. 一个完善的基督徒教育系统对于基督徒属灵培训成长的项目是必须的。

In Christian education there should be a proper balance between academic freedom and academic responsibility. 在基督教教育应该有学术自由与学术责任之间适当的平衡。Freedom in any orderly relationship of human life is always limited and never absolute. 自由在人类生活中的任何有序关系始终是有限的而不是绝对的。The freedom of a teacher in a Christian school, college, or seminary is limited by the pre-eminence of Jesus Christ, by the authoritative nature of the Scriptures, and by the distinct purpose for which the school exists. 在基督教学校，大学或神学院教师的自由不能超越至高无上耶稣基督，圣经的权威，及不同的学校存在的特别目的。

Deuteronomy 申命记 4:1,5,9,14; 6:1-10; 31:12-13; Nehemiah 尼希米记 8:1-8; Job 28:28; Psalms 诗篇 19:7ff.; 119:11; Proverbs 箴言 3:13ff.; 4:1-10; 8:1-7,11; 15:14; Ecclesiastes 传道书 7:19; Matthew 马太福音 5:2; 7:24ff.; 28:19-20; Luke 路加福音 2:40; 1 Corinthians 哥林多前书 1:18-31; Ephesians 以弗所书 4:11-16; Philippians 腓立比书 4:8; Colossians 歌罗西书 2:3,8-9; 1 Timothy 提摩太前书 1:3-7; 2 Timothy 提摩太后书 2:15; 3:14-17; Hebrews 希伯来书 5:12-6:3; James 雅各书 1:5; 3:17.

XIII. Stewardship 管家权

God is the source of all blessings, temporal and spiritual; all that we have and are we owe to Him. 神是所有世俗和属灵祝福的源泉；所有我们已经或者正在拥有的都是我们欠他的。Christians have a spiritual debtorship to the whole world, a holy trusteeship in the gospel, and a binding stewardship in their possessions. 基督徒对整个世界有一个属灵亏欠，在福音里有神圣的托管，对所拥有的财产具有相应的管家权。They are therefore under obligation to serve Him with their time, talents, and material possessions; and should recognize all these as entrusted to them to use for the glory of God and for helping others. 因此，他们有义务为献上时间，才能，和物质的财富来服事神；应该承认他们所拥有的，是被托付用于荣耀神，为帮助他人为目的。According to the Scriptures, Christians should contribute of their means cheerfully, regularly, systematically, proportionately, and liberally for the advancement of the Redeemer's cause on earth. 根据圣经，基督徒应该为世界的救赎事工，有喜乐，有规律，有系统，成比例，并自由的奉献。

Genesis 创世纪 14:20; Leviticus 利未记 27:30-32; Deuteronomy 申命记 8:18; Malachi 玛拉基书 3:8-12; Matthew 马太福音 6:1-4,19-21; 19:21; 23:23; 25:14-29; Luke 路加福音 12:16-21,42; 16:1-13; Acts 使徒行传 2:44-47; 5:1-11; 17:24-25; 20:35; Romans 罗马书 6:6-22; 12:1-2; 1 Corinthians 哥林多前书 4:1-2; 6:19-20; 12; 16:1-4; 2 Corinthians 哥林多后书 8-9; 12:15; Philippians 腓立比书 4:10-19; 1 Peter 彼得前书 1:18-19.

XIV. Cooperation 联合

Christ's people should, as occasion requires, organize such associations and conventions as may best secure cooperation for the great objects of the Kingdom of God. 基督的子民应该根据情况需要, 组织这样的协会和公约联盟, 做为完成神的国度大使命的最安全合作机构。Such organizations have no authority over one another or over the churches. 这些组织之间或者对于不同教会没有权力上下之分。They are voluntary and advisory bodies designed to elicit, combine, and direct the energies of our people in the most effective manner. 他们是志愿和咨询机构, 其目的是引出, 联合, 并引导神的子民以最有效的方式施展精力。Members of New Testament churches should cooperate with one another in carrying forward the missionary, educational, and benevolent ministries for the extension of Christ's Kingdom. 新约教会成员应在弘扬宣教, 教育和慈善使命中, 为基督的王国扩展相互合作。Christian unity in the New Testament sense is spiritual harmony and voluntary cooperation for common ends by various groups of Christ's people. 新约教会成员的合一是不同来自不同背景的属神的子民, 为了共同目的而有的属灵和谐。Cooperation is desirable between the various Christian denominations, when the end to be attained is itself justified, and when such cooperation involves no violation of conscience or compromise of loyalty to Christ and His Word as revealed in the New Testament. 不同基督教派之间合作是很理想的, 前提是最终要达到的目的是公义的, 同时这种合作不涉及违反良心, 或对基督及新约中神的话语的忠诚产生妥协。

Exodus 出埃及记 17:12; 18:17ff.; Judges 士师记 7:21; Ezra 以斯拉记 1:3-4; 2:68-69; 5:14-15; Nehemiah 尼希米记 4; 8:1-5; Matthew 马太福音 10:5-15; 20:1-16; 22:1-10; 28:19-20; Mark 马可福音 2:3; Luke 路加福音 10:1ff.; Acts 使徒行传 1:13-14; 2:1ff.; 4:31-37; 13:2-3; 15:1-35; 1 Corinthians 哥林多前书 1:10-17; 3:5-15; 12; 2 Corinthians 哥林多后书 8-9; Galatians 加拉太书 1:6-10; Ephesians 以弗所书 4:1-16; Philippians 腓立比书 1:15-18.

XV. The Christian and the Social Order 基督徒和社会次序

All Christians are under obligation to seek to make the will of Christ supreme in our own lives and in human society. 所有基督徒有义务寻求使基督的心意自己的生活, 和人类社会中具有至高的地位。Means and methods used for the improvement of society and the establishment of righteousness among men can be truly and permanently helpful only when they are rooted in the regeneration of the individual by the saving grace of God in Jesus Christ. 只当在耶稣基督里神的救恩植根于个人的再生, 用于社会的进步和在世人之间建立公义的手段和方法, 才能真正和持久有益。In the spirit of Christ, Christians should oppose racism, every form of greed, selfishness, and vice, and all forms of sexual immorality, including adultery, homosexuality, and pornography. 在基督的灵里, 基督徒应该反对种族主义, 各种形式的贪婪, 自私, 邪恶, 和

各种形式的淫乱，其中包括通奸，同性恋和色情。We should work to provide for the orphaned, the needy, the abused, the aged, the helpless, and the sick. 我们应努力帮助孤儿，贫困，被虐待，老人，需要帮助，和患病的人群。We should speak on behalf of the unborn and contend for the sanctity of all human life from conception to natural death. 我们应该为未出生的胎儿发声，为从受孕到自然死亡体现的生命神圣而抗争。Every Christian should seek to bring industry, government, and society as a whole under the sway of the principles of righteousness, truth, and brotherly love. 每一个基督徒应该寻求使工业界，政府和整个社会在公义，真理和友爱的原则吹拂下成为一个整体。In order to promote these ends Christians should be ready to work with all men of good will in any good cause, always being careful to act in the spirit of love without compromising their loyalty to Christ and His truth. 为了促进这些目标，基督徒应该准备与有任何良好的意愿，或任何好的原因的人同工，但要小心前提是不会影响他们对基督和他的真理工作的忠诚度。

Exodus 出埃及记 20:3-17; Leviticus 利未记 6:2-5; Deuteronomy 申命记 10:12; 27:17; Psalm 诗篇 101:5; Micah 弥迦书 6:8; Zechariah 撒加利亚书 8:16; Matthew 马太福音 5:13-16,43-48; 22:36-40; 25:35; Mark 马可福音 1:29-34; 2:3ff.; 10:21; Luke 路加福音 4:18-21; 10:27-37; 20:25; John 约翰福音 15:12; 17:15; Romans 罗马书 12-14; 1Corinthians 哥林多前书 5:9-10; 6:1-7; 7:20-24; 10:23-11:1; Galatians 加拉太书 3:26-28; Ephesians 以弗所书 6:5-9; Colossians 歌罗西书 3:12-17; 1 Thessalonians 帖撒罗尼迦前书 3:12; Philemon 腓利门书; James 雅各书 1:27; 2:8.

XVI. Peace and War 和平和征战

It is the duty of Christians to seek peace with all men on principles of righteousness. 基督徒的责任之一，就是按照公义的原则，在所有的人中为创造平安而努力。In accordance with the spirit and teachings of Christ they should do all in their power to put an end to war. 按照圣灵和基督的教导，他们应该尽一切力量来制止征战。

The true remedy for the war spirit is the gospel of our Lord. 对于征战的灵的真正医治办法，是我们主的福音。The supreme need of the world is the acceptance of His teachings in all the affairs of men and nations, and the practical application of His law of love. 世界的最高需求是万国万民在一切事务对他得教诲的接受，以及他爱命令的实际操练。Christian people throughout the world should pray for the reign of the Prince of Peace. 世界各地的基督徒都应该祈求和平之君的治疗。

Isaiah 以赛亚书 2:4; Matthew 马太福音 5:9,38-48; 6:33; 26:52; Luke 路加福音 22:36,38; Romans 罗马书 12:18-19; 13:1-7; 14:19; Hebrews 希伯来书 12:14; James 雅各书 4:1-2.

XVII. Religious Liberty 宗教自由

God alone is Lord of the conscience, and He has left it free from the doctrines and commandments of men which are contrary to His Word or not contained in it. 只有上帝是良心的主，他已经让良心不受世人的教导和命令所捆绑，因为这些世人的教导和命令这违背了他的话语，或不在他

的话语里面。Church and state should be separate. 政教应该分开。The state owes to every church protection and full freedom in the pursuit of its spiritual ends. 州政府应该保护每一个教会和追求属灵目标的充分自由。In providing for such freedom no ecclesiastical group or denomination should be favored by the state more than others. 在提供这种自由时，所有的教会团体或宗派都应受到州政府的一视同仁。Civil government being ordained of God, it is the duty of Christians to render loyal obedience thereto in all things not contrary to the revealed will of God. 政府被神所立定，基督徒的责任就是顺服当权者，不违背上帝的旨意。The church should not resort to the civil power to carry on its work. 教会不应该诉诸政府力量进行工作。The gospel of Christ contemplates spiritual means alone for the pursuit of its ends. 基督的福音考虑只以属灵手段追求属灵目标。The state has no right to impose penalties for religious opinions of any kind. 州政府没有权利通过罚金来处罚任何宗教观点。The state has no right to impose taxes for the support of any form of religion. 国家没有权利以征收税的形式来支持任何形式的宗教。A free church in a free state is the Christian ideal, and this implies the right of free and unhindered access to God on the part of all men, and the right to form and propagate opinions in the sphere of religion without interference by the civil power. 追求一个自由州政府下的自由教会是基督徒的理想，这意味着对所有人都有权利，可以不受阻碍地有接触神的途径，并有权利形成和在宗教领域传播主张，不受干涉的权利。

Genesis 创世纪 1:27; 2:7; Matthew 马太福音 6:6-7,24; 16:26; 22:21; John 约翰福音 8:36; Acts 使徒行传 4:19-20; Romans 罗马书 6:1-2; 13:1-7; Galatians 加拉太书 5:1,13; Philippians 腓立比书 3:20; 1 Timothy 提摩太前书 2:1-2; James 雅各书 4:12; 1 Peter 彼得前书 2:12-17; 3:11-17; 4:12-19.

XVIII. The Family 家庭

God has ordained the family as the foundational institution of human society. 神命定的家庭作为人类社会的基本单位。It is composed of persons related to one another by marriage, blood, or adoption. 它是由由婚姻，血缘或收养关系到另一个人。

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. 婚姻是一个男人和一个女人在一生盟约彼此委身。It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race. 这是神的独特的礼物，来显明基督和他的教会之间的合一，并成为男人和女人在婚姻内彼此亲密陪伴的框架，按照圣经的标准用性来表达，和用于人类的生养繁育。

The husband and wife are of equal worth before God, since both are created in God's image. 丈夫和妻子在上帝面前平等，因为它们都是按照上帝的形象所造。The marriage relationship models the way God relates to His people. 婚姻关系效法上帝与他的子民的关系。A husband is to love his wife as Christ loved the church. 丈夫是爱他的妻子，如同基督爱教会。He has the God-given responsibility to provide for, to protect, and to lead his family. 他拥有上帝赋予的责任，以提

供，保护，并带领他的家人。A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. 妻子非常友善的顺服丈夫的带领，如同教会心甘情愿地顺服基督为头的领导。She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation. 她，和丈夫一样都按照神的形象所造，因此是平等的。拥有上帝赋予的责任，去尊重她的丈夫，并作为他在管理家庭和培育下一代的帮手。

Children, from the moment of conception, are a blessing and heritage from the Lord. 孩子，从受孕的那一刻，就是一个从主那里来的祝福和产业。Parents are to demonstrate to their children God's pattern for marriage. 家长们以属神的方式向他们的孩子展示婚姻。Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. 家长要教授孩子属灵和道德标准，并引导他们，通过一致的生活方式和爱的原则，根据圣经真理让孩子做出选择。Children are to honor and obey their parents. 孩子们要尊重和服从他们的父母。

Genesis 创世纪 1:26-28; 2:15-25; 3:1-20; Exodus 出埃及记 20:12; Deuteronomy 申命记 6:4-9; Joshua 约书亚记 24:15; 1 Samuel 撒母耳记上 1:26-28; Psalms 诗篇 51:5; 78:1-8; 127; 128; 139:13-16; Proverbs 箴言 1:8; 5:15-20; 6:20-22; 12:4; 13:24; 14:1; 17:6; 18:22; 22:6,15; 23:13-14; 24:3; 29:15,17; 31:10-31; Ecclesiastes 传道书 4:9-12; 9:9; Malachi 玛拉基书 2:14-16; Matthew 马太福音 5:31-32; 18:2-5; 19:3-9; Mark 马可福音 10:6-12; Romans 罗马书 1:18-32; 1 Corinthians 哥林多前书 7:1-16; Ephesians 以弗所书 5:21-33; 6:1-4; Colossians 歌罗西书 3:18-21; 1 Timothy 提摩太前书 5:8,14; 2 Timothy 提摩太后书 1:3-5; Titus 提多书 2:3-5; Hebrews 希伯来书 13:4; 1 Peter 彼得前书 3:1-7.

How Should I Relate to the Church? 我如何参与教会服事?

Week 8: Basic Christian Discipleship 第八周: 基督徒门徒生命基础课程

Church Life 教会生活

A. What is the Church? 什么是教会?

As a new Christian, it is vital for you to understand the relationship you should have with the local church the rest of your life on earth. 作为一个新的基督徒, 你要认识到从此以后, 在地上的余生里你要和本地的教会建立联系, 这一点很重要。Jesus Christ arranged his disciples on earth in local churches for their protection and care until they should be drawn into the heavenly assembly of perfected believers. 耶稣基督在当地教会安排他在地上的弟子以寻求保护和关怀, 直到他们的日子满了, 被提到天上与众圣徒一起聚集。He did this because he wanted us to be in the family of God, relating in a wonderful and healthy way with other Christians. 他如此行, 是想让我们融入到神的家里, 与其他的基督徒通过一种完好且健康的方式进行交通。If we are Christians, then God is our Father; we are adopted sons and daughters of the living God. 如果我们是基督徒, 神就是我们的天父, 我们是被这位活神所收养的儿女们。But God has adopted children like us from nations all over the world. 但是神从遍布地上的国家里面收养像我们这样的儿女。These Christians are united by their faith in Christ and by the indwelling Holy Spirit: 这些基督徒借着对基督的信心和内住的圣灵而被连接在一起。

Ephesians 4:4-6 There is one body and one Spirit-- just as you were called to one hope when you were called-- ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, who is over all and through all and in all.

以弗所书 4: 4-6 身体只有一个, 圣灵只有一个, 正如你们蒙召同有一个指望; ⁵ 一主, 一信, 一洗, ⁶ 一神, 就是众人的父, 超乎众人之上, 贯乎众人之中, 也住在众人之内。

The biblical word for this vast invisible “body of Christ” is the “church”. 圣经中对于这个巨大无形的“基督的身体”的描述是“教会”。Jesus says this is what he is building all over the world. He said to the Apostle Peter: 耶稣说这就是他正在世界各地所建立的。他对使徒彼得说:

Matthew 16:18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

马太福音 16: 18 我还告诉你: 你是彼得, 我要把我的教会建造在这磐石上, 阴间的权柄不能胜过他。

The Greek word for “church” is *ekklesia*, which means “called out ones.” 希腊文“教会”是 *ekklesia*, 意思是被“唤起的人们”。We are those who have been “called out” of Satan’s

dark kingdom, and assembled into the family of God: 我们是从撒旦的黑暗王国中被“唤起”，并组成为神家的一员：

Colossians 1:13-14 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, ¹⁴ in whom we have redemption, the forgiveness of sins.

歌罗西书 1: 13-14 他救了我们脱离黑暗的权势，把我们迁到他爱子的国里；¹⁴ 我们在爱子里得蒙救赎，罪过得以赦免。

This word in the Old Testament was “assembly,” as if the believers of Israel were called out of their tents or their homes to worship the living God: 这个词在旧约是“集结”，如同以色列的信徒被召唤出自己的帐篷或自己的家园，去崇拜活神：

Psalm 68:26 Praise God in the great congregation; praise the LORD in the assembly of Israel.

诗篇 68: 26 从以色列源头而来的，当在各会中称颂主神。

Psalm 149:1-2 Praise the LORD. Sing to the LORD a new song, his praise in the assembly of the saints. ² Let Israel rejoice in their Maker; let the people of Zion be glad in their King.

诗篇 149: 1-2 你们要赞美耶和华！向耶和华唱新歌，在圣民的会中赞美他！

² 愿以色列因造他的主欢喜，愿锡安的民因他们的王快乐！

In the New Testament, the word “church” is used in two related but different ways. 在新约中，“教会”这个词以两个相关，但却不同的方式被使用。Sometimes, the word is used to refer to the sum total of all the true believers in Christ, alive or dead, in every nation on earth. 有时，这个词是用来指在世上所有国家中，在基督里所有的真信徒（在世或离开人世的）的总和。This is sometimes called the “invisible church.” The moment you became a Christian, you were mystically joined to that church, called “the Body of Christ”：有时被称为“看不见的教会。当你成为基督徒的那一刻，你已经神秘的加入到被称为“基督的身体”的教会中：

1 Corinthians 12:13 For we were all baptized by one Spirit into one body-- whether Jews or Greeks, slave or free-- and we were all given the one Spirit to drink.

哥林多前书 12: 13 我们不拘是犹太人，是希腊人，是为奴的，是自主的，都从一位圣灵受洗，成了一个身体，饮于一位圣灵。

Paul likens marriage to the relationship of Christ to the church and the head to the body: 保罗比较基督与教会的关系如同婚姻，或是如同头与身体的关系：

Ephesians 5:23 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.

以弗所书 5: 23 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。

Ephesians 5:29-30 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church-- ³⁰ for we are members of his body.

以弗所书 5: 29-30²⁹ 从来没有人恨恶自己的身子，总是保养顾惜，正像基督待教会一样，³⁰ 因我们是他身上的肢体。

In other cases, the word “church” refers to an actual assembly of Christian people in a specific locality. 在其他情况下，“教会”这个词指的是基督徒在某个特定地区的实际聚集。We call this a “local church.” 我们称之为“本地教会”。A local church has members (by a mutual covenant... more on this in a moment) that live in that community, people who know and are known by the other members of the church. 本地教会有成员（借着相互盟约）住在该地区，彼此相识。Jesus was speaking of the local church when he taught about church discipline: 耶稣教导教会纪律时，针对的是本地教会：

Matthew 18:15-17 "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶ But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' ¹⁷ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

马太福音 18: 15-17¹⁵“倘若你的弟兄得罪你，你就去，趁着只有他和你在一处的时候，指出他的错来。他若听你，你便得了你的弟兄。¹⁶ 他若不听，你就另外带一两个人同去，要凭两三个人的口作见证，句句都可定准。¹⁷ 若是不听他们，就告诉教会。若是不听教会，就看他像外邦人和税吏一样。

So also Paul usually used the word “church” (and especially the plural, “churches”) to refer to the local church. 所以保罗也通常用这个词“教会”（尤其是复数，“教会”）来指当地的教会。

In the New Testament, the word “church” does not refer to a building, although it is likely that some churches did have dedicated buildings where they met. 在新约中，“教会”一词不是指一个建筑物，虽然一些教会确实有用于信徒聚集的建筑会所。But many churches simply met in people’s homes. 但是，许多教会干脆在会众的家中见面。We should learn to think of the church as *people*, other believers. And we are now part of that by our faith in Christ. 我们应该学习认识到教会主要是人，即其他的信徒。借着在基督里的信仰，我们成为其中的一部分。

B. What Are the Basic Functions of a Local Church? 本地教会的基本功能是什么？

Theologians in the past said “Where you have the true preaching of the Word, the right observance of the ordinances (baptism and Lord’s Supper), and the proper practice of

church discipline, there you have a church.” 在过去，神学家说：“无论在哪里，只要你传讲神的真道，遵守圣礼（洗礼和圣餐），并合适操练教会纪律，你就有一个教会。”。Well, these basic functions are vital, but there are more than just those three. 当然，这些基本功能是至关重要的，但实际远远超过这三个功能。Let me give you an overview of all the proper functions of a local church. 让我在这里做一个本地教会的所有应有功能的概述。

The local church is primarily established to advance the Kingdom of God by evangelism/missions, 地方教会主要是通过建立福音传道/宣教推进神的国度，and to help individual Christians grow to spiritual maturity in Christ. 并帮助每一个基督徒在基督里的属灵成熟。In our church, we call these twin commitments, “the two infinite journeys.” 在我们的教会，我们称此双承诺为“两个无穷的旅程”。Christians will be busy doing both until Jesus returns! 直到耶稣再来之前，基督徒会忙与这两个旅程！Beyond these two basic functions (evangelism and discipleship), 除了这两个基本功能（福音传道和门徒培训），the church should 教会应该 1) assemble regularly for corporate worship and the preaching of the Word of God; 定期聚集崇拜和神话语的宣讲; 2) perform the ordinances of baptism and the Lord’s Supper, 执行洗礼的法令和上帝的晚餐, 3) watch over the spiritual welfare of its members, performing discipline for sin where needed; 管理其成员的属灵福利，在需要的地方惩戒罪; 4) care for the material welfare of its needy members when necessary; 在必要时，照顾其有需要的成员的物质福利; 5) collect money for the ongoing needs of the church, the spread of the gospel, and the alleviation of the misery of the poor; 为教会持续的需要，福音的传播，和接济穷困收集奉献; 6) show compassion to the suffering by various works of mercy; 借着多种仁爱工作对于遭受苦难这展现同情与关爱; 7) pray for these various needs. 为这些不同的需求祷告。

We can also get a good idea of what a church should do by looking at the “one another” passages in the New Testament: 通过新约中谈及“彼此之间”的话语，我们可以教会应该如何行的好主意：

- Be at peace with each other (Mark 9:50) 彼此和睦
- Love one another (John 13:34) 彼此相爱
- Be joined to one another (Romans 12:5) 相互联络成肢体
- Be devoted to one another (Romans 12:10) 彼此亲热
- Honor one another (Romans 12:10) 彼此恭敬
- Rejoice with one another (Romans 12:15) 彼此同乐
- Weep with one another (Romans 12:15) 彼此同哭
- Live in harmony with one another (Romans 12:16) 彼此同心
- Accept one another (Romans 15:7) 彼此接纳
- Counsel one another (Romans 15:14) 彼此劝诫
- Greet one another (Romans 16:16) 彼此问安
- Agree with each other (1 Corinthians 1:10) 彼此说一样的话

- Wait for one another (1 Corinthians 11:33) 彼此等待
- Care for one another (1 Corinthians 12:25) 彼此相顾
- Serve one another (Galatians 5:13) 互相服事
- Carry one another's burdens (Galatians 6:2) 互相担当
- Be kind to one another (Ephesians 4:32) 彼此以恩慈相待
- Forgive one another (Ephesians 4:32) 彼此饶恕
- Submit to one another (Ephesians 5:21) 彼此顺服
- Bear with one another (Colossians 3:13) 彼此包容
- Teach, admonish each other (Colossians 3:16) 彼此教导，彼此劝诫
- Encourage one another (1 Thessalonians 5:11) 彼此劝慰
- Build up one another (1 Thessalonians 5:11) 互相建立
- Spur one another on (Hebrews 10:24) 彼此激发
- Offer hospitality to one another (1 Peter 4:9) 互相款待
- Minister gifts to one another (1 Peter 4:10) 彼此服事
- Be humble toward one another (1 Peter 5:5) 彼此顺服
- Confess your sins to one another (James 5:16) 彼此认罪
- Pray for one another (James 5:16) 互相代求
- Fellowship with one another (1 John 1:7) 彼此相交

A committed group of Christians that does these things for one another is called a "church." 一群委身于彼此同工的基督徒被称为“教会”。

C. What is Covenant Membership of a Local Church? 什么是地方教会的盟约会员制？

We often speak of "covenant membership" of a local church. 我们经常讲地方教会的“盟约会员制”。 A covenant is a binding agreement between two or more persons. 立约是两个或两个以上的人之间具有约束力的协议。 The most common covenant we see acted out before us is marriage: 最常在我们面前存在的契约是婚姻: a man and a woman agree before God and witnesses to be husband and wife, with all the privileges and duties connected with that union. 一个男人和一个女人在神面前见证成为夫妻，享受与此合一连接的所有特权和职责。 Covenant membership in a local church is very similar to a marriage, but with some significant differences. 地方教堂的成员盟约非常类似于婚约，但有一些显著的差异。 Covenant membership in a local church involves individual Christians agreeing to certain clearly-stated commitments between the individual and the group: 地方教会盟约涉及每个基督徒在个人和团体之间做出的某些明确委身的承诺: as the Three Musketeers put it, "All for one, and one for all." 如同三剑客所说的那样，“人人为我，我为人人” The clearly-stated commitments are written out in a church covenant, and the individual Christian agrees to these commitments. 明确阐明的委身将写进教会盟约，每个基督徒同意这些承诺。

Though this idea of “covenant membership” in a local church is not clearly spelled out in the New Testament, it is assumed. 虽然地方教会的“盟约成员制”这一想法并没有在新约中明确列明，而是一种假定。The word “member” is related to the “Body of Christ” image: “成员”这个词语，是与“基督的身体”形象相关联的。

Romans 12:4-5 Just as each of us has one body with many members, and these members do not all have the same function, ⁵ so in Christ we who are many form one body, and each member belongs to all the others.

罗马书 12: 4-5⁴ 正如我们一个身上有好些肢体，肢体也不都是一样的用处；⁵ 我们这许多人在基督里成为一身，互相联络做肢体，也是如此。

The possibility of church discipline in which a person who was “inside” the church (i.e. a member of it) could be expelled assumes that there are clear boundaries in which the people of the local church know who is “in” and who is “out”: 执行教会纪律的可能性在于假定有明确的界限：即地方教会的人都知道谁在“里面”，谁在“外边”，这样就可以对曾在教会“内部”的某一位（即成员）进行驱逐。

1 Corinthians 5:12-13 What business is it of mine to judge those outside the church? Are you not to judge those inside? ¹³ God will judge those outside. "Expel the wicked man from among you."

哥林多前书 5: 12-13¹² 因为审判教外的人与我何干？教内的人岂不是你们审判的吗？¹³ 至于外人，有神审判他们。你们应当把那恶人从你们中间赶出去！

Our church has the following covenant to which we agree: 我们的教会有以下我们同意的盟约：

Having been led as we believe by the Spirit of God to receive the Lord Jesus Christ as our Lord and Savior, 因为我们相信上帝的灵并由其带领，并接受主耶稣基督为我们的救主，and on the profession of our faith, 同时借着我们认罪悔改的信心，having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, 并奉圣父，圣子，和圣灵的名受洗，we do now in the presence of God and this assembly most solemnly and joyfully enter into covenant with one another as one body in Christ. 我们在上帝的同在中，在本次最庄严和最快乐的聚集下，共同进入盟约，在基督里成为一体。

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; 因此，在圣灵的帮助下，我们在基督的爱里共走天路；to strive for the advancement of this church in knowledge, holiness, and comfort; 同心为教会争取知识，圣洁和得安慰的进步；to promote its prosperity and spirituality; 推动繁荣和灵性成熟；to sustain its worship, ordinances, doctrines, and discipline; 维持其崇拜，条例，教义和纪律；to give it sacred preeminence over all institutions of human origin; 在人类的所有机构中赋予其神圣的超群性；to contribute cheerfully and regularly to the support of the ministry, the expenses of

the church, the relief of the poor, and the spread of the gospel through all nations. 以喜乐的心来常规性的支持宣教，教会的花费，接济穷困者，将福音传遍地级。

We also engage to maintain family and personal devotions; 我们致力于维持家庭和个人的奉献； to religiously educate our children; 教育我们的孩子属神的知识； to seek the salvation of our kindred and acquaintances; 寻求我们的亲属和熟人的得救； to walk circumspectly in the world; 在世界中警醒行走； to be just in our dealings, faithful in our engagements, and exemplary in our deportment; 在我们的工作交易中展示公义，在我们的委身中体现信实，并在我们的言行举止中为神做见证； to avoid all tattling, backbiting, and excessive anger; 避免一切闲话，诽谤和过分的怒气， to use our influence to combat the abuse of drugs and alcohol and the spread of pornography and other practices which lead to moral and spiritual decay; 用我们的影响力，打击滥用毒品，酒精，及传播色情，和其他导致道德和属灵衰败的做法； and to be zealous in our efforts to advance the kingdom of our Savior. 并且在努力推进我们救主的国度保持热心。

We further engage to watch over one another in brotherly love; 我们也以爱弟兄的心致力于彼此守望； to remember one another in prayer; 在祷告中彼此纪念； to aid one another in sickness and distress; 在疾病和痛苦中彼此帮扶； to cultivate Christian sympathy in feeling and Christian courtesy in speech; 培养基督徒情感中的同情心和谈吐中的言语礼貌； to be slow to take offense, 慢慢动怒； but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay. 但总是常做和解的准备，并铭记我们救主的命令，常做保护的工作，不可拖延。

We moreover engage that when we remove from this place we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word. 当我们从这个地方搬家离开，致力于尽快与其他教会联合，并将此盟约的精神和神的话语的原则执行下去。

These commitments we make to each other are of the essence of our local church life. 我们对彼此的承诺，是我们本地教会生活的本质。 Covenant membership is a voluntary agreement that Christians make to one another for the glory of God and for our mutual protection and benefit. 盟约会员制是基督徒之间的自愿协议，为的是上帝的荣耀和保护我们的安全和益处。

It is vital for you as a new Christian to accept that you must be a covenant member of some healthy local church the rest of your life. 作为一个新的基督徒，这是至关重要的，你必须在余生中，成为健康地方教会的成员。

D. What Kind of Church Should I Join? 我应该加入什么样的教会？

Not all churches are truly Christian—made up of genuine Christians who are truly filled with the Holy Spirit and are preaching the true Word of God. 并非所有的教会里面都是被圣灵带领的真正基督徒，并且传讲上帝真正的话语。 There are a lot of imposters, just as

Judas Iscariot only seemed to be a true Apostle. 有很多假冒伪善者，就像加略人犹大表明上似乎是一个真正的使徒。 So we need to be very discerning about what church to join. 因此，我们需要加入什么教会加盟非常挑剔。

To evaluate a local church, you should begin by attending its main worship service. You should observe everything, noting how people are to one another, and what kinds of things happen. 为了评估一个教会，你应该参加其主日礼拜。你应该观察你能看到的一切，注意人们是如何对待彼此，发生什么样的事情。 But by far the most important part of evaluating a local church is the sermon – the main doctrinal instruction of the church. 但评估本地教会中最重要的部分，是教会的讲道，即教会的主要教导方向。 Paul gave a strong statement about the role of the church in the world: 保罗给了有关世界中教会的角色的强烈声明：

1 Timothy 3:15 God's household, which is the church of the living God, the pillar and foundation of the truth.

提摩太前书3: 15 这家就是永生神的教会，真理的柱石和根基。

Listen to the sermon. Is it preaching the Bible, or is it primarily just the opinion of the pastor? 听讲道。其是否宣讲圣经，或只是其主要牧师的个人见解？ Does he preach Christ crucified and resurrected? 他是否宣扬基督钉十字架且复活？ Does he plainly explain how sinners can be saved through repentance and faith in Christ? 他是否明白地解释如何罪人能够通过悔改和因信基督得救？ Does he also teach the text of the Bible so that people already saved can grow in their faith in Christ? 他是否教导圣经的话语，使已得救的人在基督里有信心的成长？ Is it clear? 教导清楚吗？ Is it interesting? 有趣吗？ Is the preacher passionate? 传道人是否对神的工作有激情？ The sermon sets the tone for a lot of the life of the church. 讲道就定下了很多教会生活的基调。

Beyond that, you can evaluate the health of a church by other marks. 除此之外，您可以通过其他标记评估教会的健康程度。 Mark Dever wrote a helpful summary called *Nine Marks of a Healthy Church*. In that summary, beyond the preaching of the test, he added eight other marks of a healthy church: 狄马可牧师写了一本非常有用的，关于“健康教会九标志”的综述。在这篇综述里，超出除了上述关于讲道的检测，他增加了一个健康教会的其他八个标志：

1. Expository Preaching 详尽的讲道法

This is preaching which expounds what Scripture says in a particular passage, carefully explaining its meaning and applying it to the congregation. 即对于圣经中某一段经文进行阐述，仔细地解释其含义，并把它应用到会众。 It is a commitment to hearing God's Word and to recovering the centrality of it in our worship. 这是听到神的话语，在我们崇拜恢复其中心地位的委身。

2. Biblical Theology 符合圣经的神学

Paul charges Titus to "teach what is in accord with sound doctrine" (Titus 2:1). 保罗嘱咐提多“但你所讲的，总要合乎那纯正的道理。”（多 2: 1）。Our concern should be not only with how we are taught, but with what we are taught. 我们关注的应该是不仅我们如何教导，同时也要注意我们教导什么。Biblical theology is a commitment to know the God of the Bible as He has revealed Himself in Scripture. 符合圣经的神学是默示圣经的上帝，借着圣经显明他自己。

3. Biblical Understanding of the Good News 符合圣经原则地去理解好消息

The gospel is the heart of Christianity. But the good news is not that God wants to meet people's felt needs or help them develop a healthier self-image. 福音是基督信仰之心。但好消息是不是神要满足人的感觉需求或帮助他们养成一个健康的自我形象。We have sinfully rebelled against our Creator and Judge. 我们背叛了我们的创造者和审判者。Yet He has graciously sent His Son to die the death we deserved for our sin, and He has credited Christ's acquittal to those who repent of their sins and believe in Jesus' death and resurrection. 然而，上帝仁爱的赐下他的独生子，为我们当受的死罪而钉死，他并且给予那些愿意认罪悔改，相信耶稣的死和复活的人以来自基督的宽恕。That is the good news. 这就是好消息。

4. Biblical Understanding of Conversion 符合圣经原则地去理解翻转

The spiritual change each person needs is so radical, so near the root of us, that only God can do it. 每个人属灵的变化都是如此彻底，接近并动摇我们的根，只有神才能做到这一点。We need God to convert us. 我们需要上帝翻转我们。Conversion need not be an emotionally heated experience, but it must evidence itself in godly fruit if it is to be what the Bible regards as a true conversion. 转换不必是情感加热的经验，如果是圣经所认可的真正的翻转，其必须有证据在在属神的果子里体现，

5. Biblical Understanding of Evangelism 符合圣经原则地去理解福音主义

How someone shares the gospel is closely related to how he understands the gospel. 一个人如何分享福音与他如何理解福音息息相关。To present it as an additive that gives non-Christians something they naturally want (i.e. joy or peace) is to present a half-truth, which elicits false conversions. 给非基督徒传讲他们自然想要的东西（如喜乐和平安）只是呈现半个真理，引发假的翻转。The whole truth is that our deepest need is spiritual life, and that new life only comes by repenting of our sins and believing in Jesus. 整个事实是，我们最深切需要的是属灵的生命，而新的生命只有我们认罪悔改，并相信耶稣。We present the gospel openly, and leave the converting to God. 我们公开传讲福音，将转换的工作留给神。

6. Biblical Understanding of Membership 符合圣经原则地去理解会员制

Membership should reflect a living commitment to a local church in attendance, giving, prayer and service; otherwise it is meaningless, worthless, and even dangerous. 会员制

应活出以下承诺，包括参加教会活动，奉献，祷告和服事；否则是没有意义的，没有价值的，甚至是危险的。We should not allow people to keep their membership in our churches for sentimental reasons or lack of attention. 我们不应该处于感情上的原因或是缺乏重视，让人们保持其成员。To be a member is knowingly to be traveling together as aliens and strangers in this world as we head to our heavenly home. 成为一名教会会员是有意将我们作为外人和陌生人来共奔天路，在世上操练我们去天家的做法。

7. Biblical Church Discipline 符合圣经原则的教会纪律

Church discipline gives parameters to church membership. The idea seems negative to people today – “didn’t our Lord forbid judging?” 教会纪律给出教会成员制的考评参数。这个想法在今天看来有些负面 - “我们的主不是禁止论断吗？” But if we cannot say how a Christian should not live, how can we say how he or she *should* live? 但是，如果我们不能说一个基督徒不该如何生活，怎么能说他或她应该怎么生活？ Each local church actually has a biblical responsibility to judge the life and teaching of its leaders, and even of its members, particularly insofar as either could compromise the church’s witness to the gospel. 每个地方教会实际上有一个符合圣经的责任来管教其领导人的生活 and 教导，甚至是其成员，特别是每一点都可能会损害教会为福音做见证。

8. Promotion of Christian Discipleship and Growth 基督徒门训和增长的促进

A pervasive concern with church growth exists today – not simply with growing numbers, but with growing members. 今天与教会增长有关的一个的普遍关注 - 而不是简单地来教会的人数，但日益增长的会员。 Though many Christians measure other things, the only certain observable sign of growth is a life of increasing holiness, rooted in Christian self-denial. 虽然许多基督徒衡量其他的事情，唯一可靠的观察标志，是一个越来越圣洁的生活，植根于基督信仰的自我否定。 These concepts are nearly extinct in the modern church. 这些概念在现代教会几乎绝迹。 Recovering true discipleship for today would build the church and promote a clearer witness to the world. 现今恢复真正的门训，将有助于建立教会，推动更清晰的在世界中做见证。

9. Biblical Understanding of Leadership 符合圣经原则地去理解教会带领

What eighteenth-century Baptists and Presbyterians often agreed upon was that there should be a plurality of elders in each local church. 十八世纪的浸信会和长老会经常商定和同意的是，应该在每一个地方教会设立多个长老。 This plurality of elders is not only biblical, but practical — it has the immense benefit of rounding out the pastor’s gifts to ensure the proper shepherding of God’s church. 这多个长老不仅是符合圣经原则的，并且实用 - 这样做对于成全牧师的恩赐具有巨大的益处，可以确保正确牧养神的教会。

These marks of a healthy church are a good set of criteria to find out what kind of church to join. 一个健康的教会的这些标记是一套很好的标准，可以帮助我们找出什么样的教会参加。

Beyond these, there may be some other factors (proximity, size of the church, style of worship music, patterns of small group Bible study, etc.) 除了这些, 可能还有一些其他的因素 (接近, 教会的大小, 崇拜的音乐风格, 圣经学习小组模式等), These are not as important, but could factor into your decision. 这些都不是很重要, 但可能纳入你的决定。

E. Why It Is Vital for Every Believer to Be a Covenant Member of a Church? 为什么每一个信徒成为教会的盟约成员非常重要?

Some people think they can be healthy spiritually on their own, apart from the local church. 有些人认为他们能够自己照顾自己的属灵健康, 不愿意委身当地的教会。They may watch a famous preacher on TV or online and think that's "good enough." 他们可能在网上或电视上观看某著名的讲道家的讲道, 并认为这是“足够好。” Others invest themselves vigorously in what's known as "parachurch ministries," Christian works that care for the poor and needy in a city, or that reach college students, or that care for unwed mothers, or that lead Bible studies for prisoners, or some other worthy cause, and think "What do I need the church for? I'm busy every day doing this ministry?" 其他人大力委身与所谓的“副教会事工”, 如关爱穷人, 在城市里照顾有需要的人, 或向在校大学生传福音, 或照顾未婚妈妈, 或向囚犯传福音, 或出于其他一些有价值的原因, 并认为“我还需要教会做什么? 因为我很忙, 每天都在做这些事工?”

Well, we've already seen that the church is the "Body of Christ," and we are all "members." (Romans 12:4-5) 好了, 我们已经看到, 教会是“基督的身体,” 我们都是“成员”(罗马书 12: 4-5)。Every member of the human body must stay vitally connected with the rest of the body in order to stay alive: 为了存活, 人体的每个部分都必须与身体的其余部分保持连接: each finger and toe and leg and arm and ear and eye must receive a constant supply of oxygen and nutrients just to keep living. 每个手指和脚趾, 腿和手臂, 耳朵和眼睛必须得到稳定的氧气和营养物质供应, 只是为了保持存活下去。So it is with the local church: we cannot be healthy and cut off from local church. 当地教会也是如此: 我们如与当地的教堂切断联系, 就不能保持健康。

I want to give two compelling reasons why every believer in Christ should be a covenant member of a healthy local church for the rest of their lives. 我想举两个令人信服的理由, 说明在基督里的每一个信徒, 在今后的余生中, 都应该是一个健康的当地教会的成员。

Reason #1: For protection from indwelling sin. 理由 1: 为了防止内住的罪。 Each of us carries around in our bodies the seeds of our own spiritual destruction. Romans 7 calls it "indwelling sin" in passages like this one: 在我们的身体中, 我们每个人都随身携带属灵毁灭的种子。罗马书 7 将其称为“内住的罪”, 在像这样的段落:

Romans 7:15, 17 I do not understand what I do. For what I want to do I do not do, but what I hate I do... As it is, it is no longer I myself who do it, but it is sin living in me.

罗马书 7: 15, 17 因为我所做的，我自己不明白；我所愿意的，我并不做；我所恨恶的，我倒去做。...既是这样，就不是我做的，乃是住在我里头的罪做的。

Romans 7:20 *Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.*

罗马书 7: 20 若我去做所不愿意做的，就不是我做的，乃是住在我里头的罪做的。

Every Christian is in a bitter spiritual war for the health of his soul. 每一个基督徒都为他灵魂的健康进行痛苦的属灵征战。The enemies are well-known: the world, the flesh and the devil. 仇敌是众所周知的：世界，肉体与魔鬼。The Christian's soul is like a walled city being assaulted by two external enemies. 基督徒的灵魂就像是一个有围墙的城市，由两个外部敌人在攻打。The devil has designed a very clever world system of lusts and idols and temptations that constantly besiege the soul, seeking to draw it away from Christ. 魔鬼设计了一个关于情欲，偶像和诱惑的非常聪明的世界体系，并且不断围攻灵魂，寻求其离开基督。The flesh (our indwelling sin) creeps to the main gate and seek to lower it, compromising the defenses of our souls. 肉体（我们内在的罪）偷偷到大门口，并寻求降低它，损害我们灵魂的防御能力。This warfare, though invisible, is constant. 此项征战，虽然看不见，是恒定的。Of the three enemies, the worst is indwelling sin 在这三个仇敌中，最差的是内住的罪... our own habits of wickedness that allure us to evil and bring us shame. 我们自己的罪恶习惯引诱我们的邪恶，并带给我们耻辱。We need constant help 我们需要不断的帮助... and God has set up the church to do precisely that. 上帝成立教会正是来帮助我们。A powerful passage that addresses this is Hebrews 3:12-13:..... 希伯来书 3: 12-13 非常有力的阐明了这一点：

Hebrews 3:12-13 *See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. ¹³ But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.*

希伯来书 3: 12-13 弟兄们，你们要谨慎，免得你们中间或有人存着不信的恶心，把永生神离弃了。¹³总要趁着还有今日，天天彼此相劝，免得你们中间有人被罪迷惑，心里就刚硬了。

This passage speaks of a dire threat – a “sinful unbelieving heart that turns away from the living God.” 这一段讲一个可怕的威胁- “有罪不信的心从永生神那里转身离开。” The force acting to bring that terrible thing about is “sin's deceitfulness.” 该力量带来的可怕事情是“罪的欺骗” Sin is deceitful in that it promises happiness and only brings death and destruction. 罪的欺骗之处在于它承诺幸福，但只带来死亡和破坏。Sin has a hardening

effect on the heart, so that little by little the heart is drawn away after sin and away from the living God. 罪让我们的心变的刚硬，让一点点的让心跟随罪，远离永生的神。We become hardened to the sweet calling of God by His Spirit and the shocking wickedness of sin. 我们的心对圣灵的甜美呼召和令人震惊的罪的邪恶都变得麻木不仁。The remedy in this passage is the Body of Christ—the “brothers” who are commanded here to “see to it” that none of their number is gradually drifting away from Christ. 在这段话带来的解决方案是基督的身体—“弟兄们”领受使命来“同工”，从而没有人员会离开基督。The Body of Christ is to us this constant vigilance and daily encouragement to offset the incessant assault of sin on the Christian’s heart. 基督的身体给我们持续的提醒，和日常的鼓励，抵消罪对基督徒的心不停的攻击。Encouragement is especially in the form of the Word of God, the gospel of Jesus Christ: 鼓励特别借着上帝的话语，耶稣基督福音的形式来实现：

Hebrews 2:1 We must pay more careful attention, therefore, to what we have heard, so that we do not drift away.

希伯来书 2: 1 所以，我们当越发郑重所听见的道理，恐怕我们随流失去。

The church is set up to help its members with their constant battle with sin. 教会是为帮助其成员与罪不停的征战而设立。It does this by vigilantly “watching over one another in brotherly love” (as our church covenant says), 它以警醒的方式，“以主内弟兄之间的爱心彼此守望”（如我们的教会盟约所说）来实现，encouraging each other to fight sin by the gospel. 互相鼓励，借着福音，与罪征战。If we are not covenant members of a good church, 如果我们不是一个好教会的盟约成员，we will be very vulnerable to the deceitfulness of sin, 我们在罪的欺骗面前会非常软弱，and our hearts will become hard, 我们的心会变得硬，turning away from the living God. 会从永生神那里转身离开。You need to be active in a good church with fellow Christians who will pray for you and ask you good questions about the state of your soul and intervene when you need it to keep you healthy in Jesus. 你需要活跃在一个好的教会中，有其他基督徒为你祷告，并询问关乎你属灵状况很好的问题，当你需要时进行干预，来保持你在耶稣的属灵健康。

Reason #2: For maximum rewards on Judgment Day. 理由 2: 有关审判日的最大回报。

One of the most significant reasons God has left us on earth is so that we may do many good works that he has prepared for us to do: 上帝把我们留在这世上最显著的原因之一，以便我们可以做上帝为我们预备好的的许多好工作：

ESV Ephesians 2:10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

以弗所书 2: 10 我们原是他的工作，在基督耶稣里造成的，为要叫我们行善，就是神所预备叫我们行的。

These good works help build up the Body of Christ, advancing the Kingdom and helping you and others grow into Christlike maturity. 这些好工作将会帮助建立基督的身体，推进国度，和帮助您和他人有基督样式的成熟度。Jesus says we will be storing up treasure for which we will be rewarded on the Day of Judgment (Matthew 6:19-21), 耶稣说，我们将存储财宝，为此我们将在审判日获得奖赏（马太福音 6: 19-21），and in the context of that statement, he is referring to good works like giving money to the poor and needy, praying, and fasting. 其上下文，他指的是好工作就是指给穷人和有需要的钱财，祷告，禁食。Paul says that all our works will be tested by fire on the Day of Judgment, and only those things that were done for his glory will last: 保罗说，我们所有的工作将在审判日被火所检验，只有那些为荣耀他而行的可以持续：

1 Corinthians 3:12-15 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, ¹³ his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. ¹⁴ If what he has built survives, he will receive his reward. ¹⁵ If it is burned up, he will suffer loss

哥林多前书 3: 12-15 若有人用金、银、宝石、草木，禾秸在这根基上建造，¹³ 各人的工程必然显露；因为那日子要将它表明出来，有火发现，这火要试验各人的工程怎样。¹⁴ 人在那根基上所建造的工程若存得住，他就要得赏赐；¹⁵ 人的工程若被烧了，他就要受亏损，自己却要得救，虽然得救，乃像从火里经过的一样。

Being a member of a healthy local church will help you not to **waste your life** on worthless things that will only be consumed on Judgment Day. 作为一个健康地方教会的成员，将有助于**不要浪费你的生命**在没有价值的事情上，因为这只会在审判日导致那些不值钱的东西会被销毁。A clear passage teaching this is in Hebrews 10: 在希伯来书 10 章有清楚的教导：

Hebrews 10:24-25 And let us consider how we may spur one another on toward love and good deeds. ²⁵ Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching.

希伯来书 10: 24-25 又要彼此相顾，激发爱心，勉励行善。²⁵ 你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉；既知道那日子临近，就更当如此。

In this passage, we (as members of a local church) are to consider each other, to the end that we may spur one another on to love and good deeds. 在这段话中，我们（作为当地教会的成员）要考虑对方，最终以爱心和善行彼此激励。We do this by encouraging one another to be zealous for good works, using our spiritual gifts and strengthening each other, and all the more as we see Judgment Day approaching. 为此，我们彼此鼓励要热心为善，用我们的属灵恩赐和彼此坚固，当我们看到审判日来临，这一点就越来越重要。

So, you need to be in a good church so you can be trained, encouraged, and held accountable to do a maximum number of good works for the glory of God, and be highly rewarded on Judgment Day. 所以，你需要在一个好的教会，所以你可以被训练，被鼓励，为上帝的荣耀可以负责任的行最大数目的善工，在审判日得以最高的回报。

F. What Are Some Benefits of Membership? 会员制的好处有什么？

As a member of a healthy church, you will receive the benefits of other people's spiritual gifts. 作为一个健康教会的成员，您将受益于其他人的属灵恩赐。They will teach you the Word of God, pray for you, encourage you when you are feeling down, 当你处于低谷时，他们会教你神的话语，为你祈祷，鼓励你，warn you about harmful habit patterns they are seeing in your life, 他们看到在你生命中有害的习惯时会提出警告，keep you from feeling lonely, 让你不感到孤独，give you a rich and wide circle of close friends, 给你丰富和广泛的亲密的朋友圈子，support you with advice, finances, and all other kinds of help in times of need, 在需要的时候，以提供建议，经济上的资助和其他种类的帮助来支持你，rejoice with your good news, grieve with your sad news. 与你一起分享快乐和悲伤。In a good local church, you will have opportunities both to give and receive many blessings. 在好的地方教会，你将有机会都给予和接受许多祝福。You will partake in the Lord's Supper, which is a constant reminder of the death, resurrection, and Second Coming of Christ. 您将参加在主的晚餐，这是一个关于死亡，复活和基督二次再来的持续的提醒。You will grow in Christ and help others to do the same. 你会在基督里成长，帮助别人做同样的。All these benefits (and countless others) will come from covenant membership in a healthy local church. 所有这些好处（以及无数其他的益处）将来自一个健康地方教会的盟约会员制。

G. What Are Some Responsibilities of Membership? 会员制的责任有哪些？

You will be responsible to attend worship services regularly, contribute financially, pray, and use your spiritual gifts to serve others. 您需要定期参加礼拜，财政捐助，祈祷，并用你的属灵恩赐服事他人。Spiritual gifts are special abilities given with variety to each Christian. 属灵恩赐是给予每个基督徒的不同的特殊能力。Each Christian has a spiritual gift package that enables each one to find a fruitful pattern of ministry in the local church. 每个基督徒都有一个属灵的大礼包，让每个人在本地教会中可以卓有成效的参与宣教事工。

Ephesians 4:7 But to each one of us grace has been given as Christ apportioned it.

以弗所书 4: 7 我们各人蒙恩，都是照基督所量给各人的恩赐。

Ephesians 4:12 to prepare God's people for works of service, so that the body of Christ may be built up

以弗所书 4: 12 为要成全圣徒，各尽其职，建立基督的身体

Romans 12:4-8 Just as each of us has one body with many members, and these members do not all have the same function, ⁵ so in Christ we who are many form one body, and each member belongs to all the others. ⁶ We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. ⁷ If it is serving, let him serve; if it is teaching, let him teach; ⁸ if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

罗马书12: 4-8 正如我们一个身上有好些肢体，肢体也不都是一样的用处；⁵我们这许多人在基督里成为一身，互相联络做肢体，也是如此。⁶按我们所得的恩赐，各有不同。或说预言，就当照着信心的程度说预言；⁷或做执事，就当专一执事；或做教导的，就当专一教导；⁸或做劝化的，就当专一劝化；施舍的，就当诚实；治理的，就当殷勤；怜悯人的，就当甘心。

1 Corinthians 12:4-7 There are different kinds of gifts, but the same Spirit. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but the same God works all of them in all men. ⁷ Now to each one the manifestation of the Spirit is given for the common good.

哥林多前书 12: 4-7 恩赐原有分别，圣灵却是一位；⁵ 职事也有分别，主却是一位；⁶ 功用也有分别，神却是一位，在众人里面运行一切的事。⁷ 圣灵显在各人身上，是叫人得益处。

These passages teach the every Christian has some spiritual gift(s) by which he/she can minister to other Christians to help strengthen them. 这些经文教导每一个基督徒有一些属灵恩赐，他/她可以辅导其他基督徒，坚固信心。These gifts bring joy to local church life. 这些恩赐会给本地教会的生活带领喜乐。It gives us a powerful sense of meaning to our lives. 它会给我们的生活带来的强有力的意义。And God uses our gifts to build up the whole Body of Christ until it reaches maturity. 神使用我们的恩赐，建立基督的整个身体，直到其达到成熟。

We will also be called on to give money sacrificially. 我们还将被呼召慷慨的参与金钱奉献。Though money isn't the most important thing you can give to a local church, it is a vital indicator of your spiritual health. 虽然金钱不是你可以给予一个地方教会最重要的东西，那是你的属灵健康的重要指标。Whatever you give should be generous and done cheerfully, by faith: 无论你给什么，应该是慷慨大方并充满喜乐地去做，同时因着信：

2 Corinthians 9:7 Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

哥林多后书 9: 7 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。

These are some of the varied responsibilities of membership. 这些都是会员制所赋予的不同责任。

H. A Special Word on Commitment to the Local Church 委身与地方教会的特别一点

It is vital that you be faithful to attend church, and not to make a habit of skipping church. Hebrews 10:25 (quoted above) teaches this plainly: 忠实的参加教会活动，不要养成随便不去教会的习惯，对你来说这是至关重要的。希伯来书 10:25（以上引用）明白的阐明这一点教导：

Hebrews 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching.

希伯来书 10: 25 你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉；既知道那日子临近，就更当如此。

Every week, Christians face temptations to skip church. Satan whispers into our ears that “It’s just for a week” or “It’s legalism to think you have to go every week.” 每个星期，基督徒面对不去教会做礼拜的诱惑。撒旦耳语我们“只不过一次而已”或“你必须每个星期都去教会是一种过度的规则。” Little by little, it’s easy to get into bad habits of missing church. 一点一点，我们很容易陷入缺席教会的坏习惯。Beyond that, it’s easy to begin criticizing the local church you’re committed to – just as spouses are tempted to find faults in their spouses after a few years of marriage. 除此之外，它很容易开始批评你委身的本地教会---就像夫妻在数年的婚姻后，开始找自己的配偶的毛病。But God wants us to be committed to our local church, and to be patient with its flaws, and to overcome the temptation to skip church. 但是上帝要我们委身于我们在本地的教会，并对于其不完美之处要有耐心，并克服缺席教会活动的诱惑。This is vital for our long-term spiritual health! 这对我们长期的属灵健康是至关重要的！

How Should I Relate to the Church? 我如何参与教会服事?

Week 8: Basic Christian Discipleship 第八周：基督徒门徒生命基础课程

Church Life 教会生活

I. What is the Church? 什么是教会?

As a new Christian, it is vital for you to understand the relationship you should have with the local church the rest of your life on earth. 作为一个新的基督徒，你要认识到从此以后，在地上的余生里你要和本地的教会建立联系，这一点很重要。 Jesus Christ arranged his disciples on earth in local churches for their protection and care until they should be drawn into the heavenly assembly of perfected believers. 耶稣基督在当地教会安排他在地上的弟子以寻求保护和关怀，直到他们的日子满了，被提到天上与众圣徒一起聚集。 He did this because he wanted us to be in the family of God, relating in a wonderful and healthy way with other Christians. 他如此行，是想让我们融入到神的家里，与其他的基督徒通过一种完好且健康的方式进行交通。 If we are Christians, then God is our Father; we are adopted sons and daughters of the living God. 如果我们是基督徒，神就是我们的天父，我们是被这位活神所收养的儿女们。 But God has adopted children like us from nations all over the world. 但是神从遍布地上的国家里面收养像我们这样的儿女。 These Christians are united by their faith in Christ and by the indwelling Holy Spirit: 这些基督徒借着对基督的信心和内住的圣灵而被连接在一起。

Ephesians 4:4-6 There is one body and one Spirit-- just as you were called to one hope when you were called-- ⁵ one Lord, one faith, one baptism; ⁶ one God and Father of all, who is over all and through all and in all.

以弗所书 4: 4-6 身体只有一个，圣灵只有一个，正如你们蒙召同有一个指望；⁵ 一主，一信，一洗，⁶ 一神，就是众人的父，超乎众人之上，贯乎众人之中，也住在众人之内。

The biblical word for this vast invisible “body of Christ” is the “church”. 圣经中对于这个巨大无形的“基督的身体”的描述是“教会”。 Jesus says this is what he is building all over the world. He said to the Apostle Peter: 耶稣说这就是他正在世界各地所建立的。他对使徒彼得说：

Matthew 16:18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it.

马太福音 16: 18 我还告诉你：你是彼得，我要把我的教会建造在这磐石上，阴间的权柄不能胜过他。

The Greek word for “church” is *ekklesia*, which means “called out ones.” 希腊文“教会”是 *ekklesia*，意思是被“唤起的人们”。 We are those who have been “called out” of Satan’s

dark kingdom, and assembled into the family of God: 我们是从撒旦的黑暗王国中被“唤起”，并组成为神家的一员：

Colossians 1:13-14 For he has rescued us from the dominion of darkness and brought us into the kingdom of the Son he loves, ¹⁴ in whom we have redemption, the forgiveness of sins.

歌罗西书 1: 13-14 他救了我们脱离黑暗的权势，把我们迁到他爱子的国里；¹⁴ 我们在爱子里得蒙救赎，罪过得以赦免。

This word in the Old Testament was “assembly,” as if the believers of Israel were called out of their tents or their homes to worship the living God: 这个词在旧约是“集结”，如同以色列的信徒被召唤出自己的帐篷或自己的家园，去崇拜活神：

Psalm 68:26 Praise God in the great congregation; praise the LORD in the assembly of Israel.

诗篇 68: 26 从以色列源头而来的，当在各会中称颂主神。

Psalm 149:1-2 Praise the LORD. Sing to the LORD a new song, his praise in the assembly of the saints. ² Let Israel rejoice in their Maker; let the people of Zion be glad in their King.

诗篇 149: 1-2 你们要赞美耶和华！向耶和华唱新歌，在圣民的会中赞美他！

² 愿以色列因造他的主欢喜，愿锡安的民因他们的王快乐！

In the New Testament, the word “church” is used in two related but different ways. 在新约中，“教会”这个词以两个相关，但却不同的方式被使用。Sometimes, the word is used to refer to the sum total of all the true believers in Christ, alive or dead, in every nation on earth. 有时，这个词是用来指在世上所有国家中，在基督里所有的真信徒（在世或离开人世的）的总和。This is sometimes called the “invisible church.” The moment you became a Christian, you were mystically joined to that church, called “the Body of Christ”：有时被称为“看不见的教会。当你成为基督徒的那一刻，你已经神秘的加入到被称为“基督的身体”的教会中：

1 Corinthians 12:13 For we were all baptized by one Spirit into one body-- whether Jews or Greeks, slave or free-- and we were all given the one Spirit to drink.

哥林多前书 12: 13 我们不拘是犹太人，是希腊人，是为奴的，是自主的，都从一位圣灵受洗，成了一个身体，饮于一位圣灵。

Paul likens marriage to the relationship of Christ to the church and the head to the body: 保罗比较基督与教会的关系如同婚姻，或是如同头与身体的关系：

Ephesians 5:23 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.

以弗所书 5: 23 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。

Ephesians 5:29-30 After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church-- ³⁰ for we are members of his body.

以弗所书 5: 29-30²⁹ 从来没有人恨恶自己的身子，总是保养顾惜，正像基督待教会一样，³⁰ 因我们是他身上的肢体。

In other cases, the word “church” refers to an actual assembly of Christian people in a specific locality. 在其他情况下，“教会”这个词指的是基督徒在某个特定地区的实际聚集。We call this a “local church.” 我们称之为“本地教会”。A local church has members (by a mutual covenant... more on this in a moment) that live in that community, people who know and are known by the other members of the church. 本地教会有成员（借着相互盟约）住在该地区，彼此相识。Jesus was speaking of the local church when he taught about church discipline: 耶稣教导教会纪律时，针对的是本地教会：

Matthew 18:15-17 "If your brother sins against you, go and show him his fault, just between the two of you. If he listens to you, you have won your brother over. ¹⁶ But if he will not listen, take one or two others along, so that 'every matter may be established by the testimony of two or three witnesses.' ¹⁷ If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, treat him as you would a pagan or a tax collector.

马太福音 18: 15-17¹⁵“倘若你的弟兄得罪你，你就去，趁着只有他和你在一处的时候，指出他的错来。他若听你，你便得了你的弟兄。¹⁶ 他若不听，你就另外带一两个人同去，要凭两三个人的口作见证，句句都可定准。¹⁷ 若是不听他们，就告诉教会。若是不听教会，就看他像外邦人和税吏一样。

So also Paul usually used the word “church” (and especially the plural, “churches”) to refer to the local church. 所以保罗也通常用这个词“教会”（尤其是复数，“教会”）来指当地的教会。

In the New Testament, the word “church” does not refer to a building, although it is likely that some churches did have dedicated buildings where they met. 在新约中，“教会”一词不是指一个建筑物，虽然一些教会确实有用于信徒聚集的建筑会所。But many churches simply met in people’s homes. 但是，许多教会干脆在会众的家中见面。We should learn to think of the church as *people*, other believers. And we are now part of that by our faith in Christ. 我们应该学习认识到教会主要是人，即其他的信徒。借着在基督里的信仰，我们成为其中的一部分。

J. What Are the Basic Functions of a Local Church? 本地教会的基本功能是什么？

Theologians in the past said “Where you have the true preaching of the Word, the right observance of the ordinances (baptism and Lord’s Supper), and the proper practice of

church discipline, there you have a church.” 在过去，神学家说：“无论在哪里，只要你传讲神的真道，遵守圣礼（洗礼和圣餐），并合适操练教会纪律，你就有一个教会。”。Well, these basic functions are vital, but there are more than just those three. 当然，这些基本功能是至关重要的，但实际远远超过这三个功能。Let me give you an overview of all the proper functions of a local church. 让我在这里做一个本地教会的所有应有功能的概述。

The local church is primarily established to advance the Kingdom of God by evangelism/missions, 地方教会主要是通过建立福音传道/宣教推进神的国度，and to help individual Christians grow to spiritual maturity in Christ. 并帮助每一个基督徒在基督里的属灵成熟。In our church, we call these twin commitments, “the two infinite journeys.” 在我们的教会，我们称此双承诺为“两个无穷的旅程”。Christians will be busy doing both until Jesus returns! 直到耶稣再来之前，基督徒会忙与这两个旅程！Beyond these two basic functions (evangelism and discipleship), 除了这两个基本功能（福音传道和门徒培训），the church should 教会应该 1) assemble regularly for corporate worship and the preaching of the Word of God; 定期聚集崇拜和神话语的宣讲; 2) perform the ordinances of baptism and the Lord’s Supper, 执行洗礼的法令和上帝的晚餐, 3) watch over the spiritual welfare of its members, performing discipline for sin where needed; 管理其成员的属灵福利，在需要的地方惩戒罪; 4) care for the material welfare of its needy members when necessary; 在必要时，照顾其有需要的成员的物质福利; 5) collect money for the ongoing needs of the church, the spread of the gospel, and the alleviation of the misery of the poor; 为教会持续的需要，福音的传播，和接济穷困收集奉献; 6) show compassion to the suffering by various works of mercy; 借着多种仁爱工作对于遭受苦难这展现同情与关爱; 7) pray for these various needs. 为这些不同的需求祷告。

We can also get a good idea of what a church should do by looking at the “one another” passages in the New Testament: 通过新约中谈及“彼此之间”的话语，我们可以教会应该如何行的好主意：

- Be at peace with each other (Mark 9:50) 彼此和睦
- Love one another (John 13:34) 彼此相爱
- Be joined to one another (Romans 12:5) 相互联络成肢体
- Be devoted to one another (Romans 12:10) 彼此亲热
- Honor one another (Romans 12:10) 彼此恭敬
- Rejoice with one another (Romans 12:15) 彼此同乐
- Weep with one another (Romans 12:15) 彼此同哭
- Live in harmony with one another (Romans 12:16) 彼此同心
- Accept one another (Romans 15:7) 彼此接纳
- Counsel one another (Romans 15:14) 彼此劝诫
- Greet one another (Romans 16:16) 彼此问安
- Agree with each other (1 Corinthians 1:10) 彼此说一样的话

- Wait for one another (1 Corinthians 11:33) 彼此等待
- Care for one another (1 Corinthians 12:25) 彼此相顾
- Serve one another (Galatians 5:13) 互相服事
- Carry one another's burdens (Galatians 6:2) 互相担当
- Be kind to one another (Ephesians 4:32) 彼此以恩慈相待
- Forgive one another (Ephesians 4:32) 彼此饶恕
- Submit to one another (Ephesians 5:21) 彼此顺服
- Bear with one another (Colossians 3:13) 彼此包容
- Teach, admonish each other (Colossians 3:16) 彼此教导，彼此劝诫
- Encourage one another (1 Thessalonians 5:11) 彼此劝慰
- Build up one another (1 Thessalonians 5:11) 互相建立
- Spur one another on (Hebrews 10:24) 彼此激发
- Offer hospitality to one another (1 Peter 4:9) 互相款待
- Minister gifts to one another (1 Peter 4:10) 彼此服事
- Be humble toward one another (1 Peter 5:5) 彼此顺服
- Confess your sins to one another (James 5:16) 彼此认罪
- Pray for one another (James 5:16) 互相代求
- Fellowship with one another (1 John 1:7) 彼此相交

A committed group of Christians that does these things for one another is called a "church." 一群委身于彼此同工的基督徒被称为“教会”。

K. What is Covenant Membership of a Local Church? 什么是地方教会的盟约会员制？

We often speak of "covenant membership" of a local church. 我们经常讲地方教会的“盟约会员制”。 A covenant is a binding agreement between two or more persons. 立约是两个或两个以上的人之间具有约束力的协议。 The most common covenant we see acted out before us is marriage: 最常在我们面前存在的契约是婚姻: a man and a woman agree before God and witnesses to be husband and wife, with all the privileges and duties connected with that union. 一个男人和一个女人在神面前见证成为夫妻，享受与此合一连接的所有特权和职责。 Covenant membership in a local church is very similar to a marriage, but with some significant differences. 地方教堂的成员盟约非常类似于婚约，但有一些显著的差异。 Covenant membership in a local church involves individual Christians agreeing to certain clearly-stated commitments between the individual and the group: 地方教会盟约涉及每个基督徒在个人和团体之间做出的某些明确委身的承诺: as the Three Musketeers put it, "All for one, and one for all." 如同三剑客所说的那样，“人人为我，我为人人” The clearly-stated commitments are written out in a church covenant, and the individual Christian agrees to these commitments. 明确阐明的委身将写进教会盟约，每个基督徒同意这些承诺。

Though this idea of “covenant membership” in a local church is not clearly spelled out in the New Testament, it is assumed. 虽然地方教会的“盟约成员制”这一想法并没有在新约中明确列明，而是一种假定。The word “member” is related to the “Body of Christ” image: “成员”这个词语，是与“基督的身体”形象相关联的。

Romans 12:4-5 Just as each of us has one body with many members, and these members do not all have the same function, ⁵ so in Christ we who are many form one body, and each member belongs to all the others.

罗马书 12: 4-5⁴ 正如我们一个身上有好些肢体，肢体也不都是一样的用处；⁵ 我们这许多人在基督里成为一身，互相联络做肢体，也是如此。

The possibility of church discipline in which a person who was “inside” the church (i.e. a member of it) could be expelled assumes that there are clear boundaries in which the people of the local church know who is “in” and who is “out”: 执行教会纪律的可能性在于假定有明确的界限：即地方教会的人都知道谁在“里面”，谁在“外边”，这样就可以对曾在教会“内部”的某一位（即成员）进行驱逐。

1 Corinthians 5:12-13 What business is it of mine to judge those outside the church? Are you not to judge those inside? ¹³ God will judge those outside. "Expel the wicked man from among you."

哥林多前书 5: 12-13¹² 因为审判教外的人与我何干？教内的人岂不是你们审判的吗？¹³ 至于外人，有神审判他们。你们应当把那恶人从你们中间赶出去！

Our church has the following covenant to which we agree: 我们的教会有以下我们同意的盟约：

Having been led as we believe by the Spirit of God to receive the Lord Jesus Christ as our Lord and Savior, 因为我们相信上帝的灵并由其带领，并接受主耶稣基督为我们的救主，and on the profession of our faith, 同时借着我们认罪悔改的信心，having been baptized in the name of the Father, and of the Son, and of the Holy Spirit, 并奉圣父，圣子，和圣灵的名受洗，we do now in the presence of God and this assembly most solemnly and joyfully enter into covenant with one another as one body in Christ. 我们在上帝的同在中，在本次最庄严和最快乐的聚集下，共同进入盟约，在基督里成为一体。

We engage, therefore, by the aid of the Holy Spirit to walk together in Christian love; 因此，在圣灵的帮助下，我们在基督的爱里共走天路；to strive for the advancement of this church in knowledge, holiness, and comfort; 同心为教会争取知识，圣洁和得安慰的进步；to promote its prosperity and spirituality; 推动繁荣和灵性成熟；to sustain its worship, ordinances, doctrines, and discipline; 维持其崇拜，条例，教义和纪律；to give it sacred preeminence over all institutions of human origin; 在人类的所有机构中赋予其神圣的超群性；to contribute cheerfully and regularly to the support of the ministry, the expenses of

the church, the relief of the poor, and the spread of the gospel through all nations. 以喜乐的心来常规性的支持宣教，教会的花费，接济穷困者，将福音传遍地级。

We also engage to maintain family and personal devotions; 我们致力于维持家庭和个人的奉献； to religiously educate our children; 教育我们的孩子属神的知识； to seek the salvation of our kindred and acquaintances; 寻求我们的亲属和熟人的得救； to walk circumspectly in the world; 在世界中警醒行走； to be just in our dealings, faithful in our engagements, and exemplary in our deportment; 在我们的工作交易中展示公义，在我们的委身中体现信实，并在我们的言行举止中为神做见证； to avoid all tattling, backbiting, and excessive anger; 避免一切闲话，诽谤和过分的怒气， to use our influence to combat the abuse of drugs and alcohol and the spread of pornography and other practices which lead to moral and spiritual decay; 用我们的影响力，打击滥用毒品，酒精，及传播色情，和其他导致道德和属灵衰败的做法； and to be zealous in our efforts to advance the kingdom of our Savior. 并且在努力推进我们救主的国度保持热心。

We further engage to watch over one another in brotherly love; 我们也以爱弟兄的心致力于彼此守望； to remember one another in prayer; 在祷告中彼此纪念； to aid one another in sickness and distress; 在疾病和痛苦中彼此帮扶； to cultivate Christian sympathy in feeling and Christian courtesy in speech; 培养基督徒情感中的同情心和谈吐中的言语礼貌； to be slow to take offense, 慢慢动怒； but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay. 但总是常做和解的准备，并铭记我们救主的命令，常做保护的工作，不可拖延。

We moreover engage that when we remove from this place we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's Word. 当我们从这个地方搬家离开，致力于尽快与其他教会联合，并将此盟约的精神和神的话语的原则执行下去。

These commitments we make to each other are of the essence of our local church life. 我们对彼此的承诺，是我们本地教会生活的本质。 Covenant membership is a voluntary agreement that Christians make to one another for the glory of God and for our mutual protection and benefit. 盟约会员制是基督徒之间的自愿协议，为的是上帝的荣耀和保护我们的安全和益处。

It is vital for you as a new Christian to accept that you must be a covenant member of some healthy local church the rest of your life. 作为一个新的基督徒，这是至关重要的，你必须在余生中，成为健康地方教会的成员。

L. What Kind of Church Should I Join? 我应该加入什么样的教会？

Not all churches are truly Christian—made up of genuine Christians who are truly filled with the Holy Spirit and are preaching the true Word of God. 并非所有的教会里面都是被圣灵带领的真正基督徒，并且传讲上帝真正的话语。 There are a lot of imposters, just as

Judas Iscariot only seemed to be a true Apostle. 有很多假冒伪善者，就像加略人犹大表明上似乎是一个真正的使徒。 So we need to be very discerning about what church to join. 因此，我们需要加入什么教会加盟非常挑剔。

To evaluate a local church, you should begin by attending its main worship service. You should observe everything, noting how people are to one another, and what kinds of things happen. 为了评估一个教会，你应该参加其主日礼拜。你应该观察你能看到的一切，注意人们是如何对待彼此，发生什么样的事情。 But by far the most important part of evaluating a local church is the sermon – the main doctrinal instruction of the church. 但评估本地教会中最重要的部分，是教会的讲道，即教会的主要教导方向。 Paul gave a strong statement about the role of the church in the world: 保罗给了有关世界中教会的角色的强烈声明：

1 Timothy 3:15 God's household, which is the church of the living God, the pillar and foundation of the truth.

提摩太前书3: 15 这家就是永生神的教会，真理的柱石和根基。

Listen to the sermon. Is it preaching the Bible, or is it primarily just the opinion of the pastor? 听讲道。其是否宣讲圣经，或只是其主要牧师的个人见解？ Does he preach Christ crucified and resurrected? 他是否宣扬基督钉十字架且复活？ Does he plainly explain how sinners can be saved through repentance and faith in Christ? 他是否明白地解释如何罪人能够通过悔改和因信基督得救？ Does he also teach the text of the Bible so that people already saved can grow in their faith in Christ? 他是否教导圣经的话语，使已得救的人在基督里有信心的成长？ Is it clear? 教导清楚吗？ Is it interesting? 有趣吗？ Is the preacher passionate? 传道人是否对神的工作有激情？ The sermon sets the tone for a lot of the life of the church. 讲道就定下了很多教会生活的基调。

Beyond that, you can evaluate the health of a church by other marks. 除此之外，您可以通过其他标记评估教会的健康程度。 Mark Dever wrote a helpful summary called *Nine Marks of a Healthy Church*. In that summary, beyond the preaching of the test, he added eight other marks of a healthy church: 狄马可牧师写了一本非常有用的，关于“健康教会九标志”的综述。在这篇综述里，超出除了上述关于讲道的检测，他增加了一个健康教会的其他八个标志：

1. Expository Preaching 详尽的讲道法

This is preaching which expounds what Scripture says in a particular passage, carefully explaining its meaning and applying it to the congregation. 即对于圣经中某一段经文进行阐述，仔细地解释其含义，并把它应用到会众。 It is a commitment to hearing God's Word and to recovering the centrality of it in our worship. 这是听到神的话语，在我们崇拜恢复其中心地位的委身。

2. Biblical Theology 符合圣经的神学

Paul charges Titus to "teach what is in accord with sound doctrine" (Titus 2:1). 保罗嘱咐提多“但你所讲的，总要合乎那纯正的道理。”（多 2：1）。Our concern should be not only with how we are taught, but with what we are taught. 我们关注的应该不仅是不仅我们如何教导，同时也要注意我们教导什么。Biblical theology is a commitment to know the God of the Bible as He has revealed Himself in Scripture. 符合圣经的神学是默示圣经的上帝，借着圣经显明他自己。

3. Biblical Understanding of the Good News 符合圣经原则地去理解好消息

The gospel is the heart of Christianity. But the good news is not that God wants to meet people's felt needs or help them develop a healthier self-image. 福音是基督信仰之心。但好消息是不是神要满足人的感觉需求或帮助他们养成一个健康的自我形象。We have sinfully rebelled against our Creator and Judge. 我们背叛了我们的创造者和审判者。Yet He has graciously sent His Son to die the death we deserved for our sin, and He has credited Christ's acquittal to those who repent of their sins and believe in Jesus' death and resurrection. 然而，上帝仁爱的赐下他的独生爱子，为我们当受的死罪而钉死，他并且给予那些愿意认罪悔改，相信耶稣的死和复活的人以来自基督的宽恕。That is the good news. 这就是好消息。

4. Biblical Understanding of Conversion 符合圣经原则地去理解翻转

The spiritual change each person needs is so radical, so near the root of us, that only God can do it. 每个人属灵的变化都是如此彻底，接近并动摇我们的根，只有神才能做到这一点。We need God to convert us. 我们需要上帝翻转我们。Conversion need not be an emotionally heated experience, but it must evidence itself in godly fruit if it is to be what the Bible regards as a true conversion. 转换不必是情感加热的经验，如果是圣经所认可的真正的翻转，其必须有证据在在属神的果子里体现，

5. Biblical Understanding of Evangelism 符合圣经原则地去理解福音主义

How someone shares the gospel is closely related to how he understands the gospel. 一个人如何分享福音与他如何理解福音息息相关。To present it as an additive that gives non-Christians something they naturally want (i.e. joy or peace) is to present a half-truth, which elicits false conversions. 给非基督徒传讲他们自然想要的东西（如喜乐和平安）只是呈现半个真理，引发假的翻转。The whole truth is that our deepest need is spiritual life, and that new life only comes by repenting of our sins and believing in Jesus. 整个事实是，我们最深切需要的是属灵的生命，而新的生命只有我们认罪悔改，并相信耶稣。We present the gospel openly, and leave the converting to God. 我们公开传讲福音，将转换的工作留给神。

6. Biblical Understanding of Membership 符合圣经原则地去理解会员制

Membership should reflect a living commitment to a local church in attendance, giving, prayer and service; otherwise it is meaningless, worthless, and even dangerous. 会员制应活出以下承诺，包括参加教会活动，奉献，祷告和服事；否则是没有意义的，没有价值的，甚至是危险的。We should not allow people to keep their membership in our

churches for sentimental reasons or lack of attention. 我们不应该处于感情上的原因或是缺乏重视，让人们保持其成员。To be a member is knowingly to be traveling together as aliens and strangers in this world as we head to our heavenly home. 成为一名教会会员是有意将我们作为外人和陌生人来共奔天路，在世上操练我们去天家的做法。

7. Biblical Church Discipline 符合圣经原则的教会纪律

Church discipline gives parameters to church membership. The idea seems negative to people today – “didn’t our Lord forbid judging?” 教会纪律给出教会成员制的考评参数。这个想法在今天看来有些负面 - “我们的主不是禁止论断吗？” But if we cannot say how a Christian should not live, how can we say how he or she should live? 但是，如果我们不能说一个基督徒不该如何生活，怎么能说他或她应该怎么生活？ Each local church actually has a biblical responsibility to judge the life and teaching of its leaders, and even of its members, particularly insofar as either could compromise the church’s witness to the gospel. 每个地方教会实际上有一个符合圣经的责任来管教其领导人的生活和教导，甚至是其成员，特别是每一点都可能损害教会为福音做见证。

8. Promotion of Christian Discipleship and Growth 基督徒门训和增长的促进

A pervasive concern with church growth exists today – not simply with growing numbers, but with growing members. 今天与教会增长有关的一个的普遍关注 - 而不是简单地来教会的人数，但日益增长的会员。 Though many Christians measure other things, the only certain observable sign of growth is a life of increasing holiness, rooted in Christian self-denial. 虽然许多基督徒衡量其他的事情，唯一可靠的观察标志，是一个越来越圣洁的生活，植根于基督信仰的自我否定。 These concepts are nearly extinct in the modern church. 这些概念在现代教会几乎绝迹。 Recovering true discipleship for today would build the church and promote a clearer witness to the world. 现今恢复真正的门训，将有助于建立教会，推动更清晰的在世界中做见证。

9. Biblical Understanding of Leadership 符合圣经原则地去理解教会带领

What eighteenth-century Baptists and Presbyterians often agreed upon was that there should be a plurality of elders in each local church. 十八世纪的浸信会和长老会经常商定和同意的是，应该在每一个地方教会设立多个长老。 This plurality of elders is not only biblical, but practical — it has the immense benefit of rounding out the pastor’s gifts to ensure the proper shepherding of God’s church. 这多个长老不仅是符合圣经原则的，并且实用 - 这样做对于成全牧师的恩赐具有巨大的益处，可以确保正确牧养神的教会。

These marks of a healthy church are a good set of criteria to find out what kind of church to join. 一个健康的教会的这些标记是一套很好的标准，可以帮助我们找出什么样的教会参加。 Beyond these, there may be some other factors (proximity, size of the church, style of worship music, patterns of small group Bible study, etc.) 除了这些，可能还有一些其他的

因素（接近，教会的大小，崇拜的音乐风格，圣经学习小组模式等），These are not as important, but could factor into your decision. 这些都不是很重要，但可能纳入你的决定。

M. Why It Is Vital for Every Believer to Be a Covenant Member of a Church? 为什么每一个信徒成为教会的盟约成员非常重要？

Some people think they can be healthy spiritually on their own, apart from the local church. 有些人认为他们能够自己照顾自己的属灵健康，不愿意委身当地的教会。They may watch a famous preacher on TV or online and think that's "good enough." 他们可能在网上或电视上观看某著名的讲道家的讲道，并认为这是“足够好。” Others invest themselves vigorously in what's known as "parachurch ministries," Christian works that care for the poor and needy in a city, or that reach college students, or that care for unwed mothers, or that lead Bible studies for prisoners, or some other worthy cause, and think "What do I need the church for? I'm busy every day doing this ministry?" 其他人大力委身与所谓的“副教会事工”，如关爱穷人，在城市里照顾有需要的人，或向在校大学生传福音，或照顾未婚妈妈，或向囚犯传福音，或出于其他一些有价值的原因，并认为“我还需要教会做什么？因为我很忙，每天都在做这些事工？”

Well, we've already seen that the church is the "Body of Christ," and we are all "members." (Romans 12:4-5) 好了，我们已经看到，教会是“基督的身体，”我们都是“成员”（罗马书 12: 4-5）。Every member of the human body must stay vitally connected with the rest of the body in order to stay alive: 为了存活，人体的每个部分都必须与身体的其余部分保持连接：each finger and toe and leg and arm and ear and eye must receive a constant supply of oxygen and nutrients just to keep living. 每个手指和脚趾，腿和手臂，耳朵和眼睛必须得到稳定的氧气和营养物质供应，只是为了保持存活下去。So it is with the local church: we cannot be healthy and cut off from local church. 当地教会也是如此：我们如与当地的教堂切断联系，就不能保持健康。

I want to give two compelling reasons why every believer in Christ should be a covenant member of a healthy local church for the rest of their lives. 我想举两个令人信服的理由，说明在基督里的每一个信徒，在今后的余生中，都应该是一个健康的当地教会的成员。

Reason #1: For protection from indwelling sin. 理由 1: 为了防止内住的罪。 Each of us carries around in our bodies the seeds of our own spiritual destruction. Romans 7 calls it "indwelling sin" in passages like this one: 在我们的身体中，我们每个人都随身携带属灵毁灭的种子。罗马书 7 将其称为“内住的罪”，在像这样的段落：

Romans 7:15, 17 I do not understand what I do. For what I want to do I do not do, but what I hate I do... As it is, it is no longer I myself who do it, but it is sin living in me.

罗马书 7: 15, 17 因为我所做的，我自己不明白；我所愿意的，我并不做；我所恨恶的，我倒去做。...既是这样，就不是我做的，乃是住在我里头的罪做的。

Romans 7:20 *Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.*

罗马书 7: 20 若我去做所不愿意做的，就不是我做的，乃是住在我里头的罪做的。

Every Christian is in a bitter spiritual war for the health of his soul. 每一个基督徒都为他灵魂的健康进行痛苦的属灵征战。The enemies are well-known: the world, the flesh and the devil. 仇敌是众所周知的：世界，肉体与魔鬼。The Christian's soul is like a walled city being assaulted by two external enemies. 基督徒的灵魂就像是一个有围墙的城市，由两个外部敌人在攻打。The devil has designed a very clever world system of lusts and idols and temptations that constantly besiege the soul, seeking to draw it away from Christ. 魔鬼设计了一个关于情欲，偶像和诱惑的非常聪明的世界体系，并且不断围攻灵魂，寻求其离开基督。The flesh (our indwelling sin) creeps to the main gate and seek to lower it, compromising the defenses of our souls. 肉体（我们内在的罪）偷偷到大门口，并寻求降低它，损害我们灵魂的防御能力。This warfare, though invisible, is constant. 此项征战，虽然看不见，是恒定的。Of the three enemies, the worst is indwelling sin 在这三个仇敌中，最差的是内住的罪... our own habits of wickedness that allure us to evil and bring us shame. 我们自己的罪恶习惯引诱我们的邪恶，并带给我们耻辱。We need constant help 我们需要不断的帮助... and God has set up the church to do precisely that. 上帝成立教会正是来帮助我们。A powerful passage that addresses this is Hebrews 3:12-13:..... 希伯来书 3: 12-13 非常有力的阐明了这一点：

Hebrews 3:12-13 *See to it, brothers, that none of you has a sinful, unbelieving heart that turns away from the living God. ¹³ But encourage one another daily, as long as it is called Today, so that none of you may be hardened by sin's deceitfulness.*

希伯来书 3: 12-13 弟兄们，你们要谨慎，免得你们中间或有人存着不信的恶心，把永生神离弃了。¹³ 总要趁着还有今日，天天彼此相劝，免得你们中间有人被罪迷惑，心里就刚硬了。

This passage speaks of a dire threat – a “sinful unbelieving heart that turns away from the living God.” 这一段讲一个可怕的威胁- “有罪不信的心从永生神那里转身离开。” The force acting to bring that terrible thing about is “sin's deceitfulness.” 该力量带来的可怕事情是“罪的欺骗” Sin is deceitful in that it promises happiness and only brings death and destruction. 罪的欺骗之处在于它承诺幸福，但只带来死亡和破坏。Sin has a hardening

effect on the heart, so that little by little the heart is drawn away after sin and away from the living God. 罪让我们的心变的刚硬，让一点点的让心跟随罪，远离永生的神。We become hardened to the sweet calling of God by His Spirit and the shocking wickedness of sin. 我们的心对圣灵的甜美呼召和令人震惊的罪的邪恶都变得麻木不仁。The remedy in this passage is the Body of Christ—the “brothers” who are commanded here to “see to it” that none of their number is gradually drifting away from Christ. 在这段话带来的解决方案是基督的身体—“弟兄们”领受使命来“同工”，从而没有人员会离开基督。The Body of Christ is to us this constant vigilance and daily encouragement to offset the incessant assault of sin on the Christian’s heart. 基督的身体给我们持续的提醒，和日常的鼓励，抵消罪对基督徒的心不停的攻击。Encouragement is especially in the form of the Word of God, the gospel of Jesus Christ: 鼓励特别借着上帝的话语，耶稣基督福音的形式来实现：

Hebrews 2:1 We must pay more careful attention, therefore, to what we have heard, so that we do not drift away.

希伯来书 2: 1 所以，我们当越发郑重所听见的道理，恐怕我们随流失去。

The church is set up to help its members with their constant battle with sin. 教会是为帮助其成员与罪不停的征战而设立。It does this by vigilantly “watching over one another in brotherly love” (as our church covenant says), 它以警醒的方式，“以主内弟兄之间的爱心彼此守望”（如我们的教会盟约所说）来实现，encouraging each other to fight sin by the gospel. 互相鼓励，借着福音，与罪征战。If we are not covenant members of a good church, 如果我们不是一个好教会的盟约成员，we will be very vulnerable to the deceitfulness of sin, 我们在罪的欺骗面前会非常软弱，and our hearts will become hard, 我们的心会变得硬，turning away from the living God. 会从永生神那里转身离开。You need to be active in a good church with fellow Christians who will pray for you and ask you good questions about the state of your soul and intervene when you need it to keep you healthy in Jesus. 你需要活跃在一个好的教会中，有其他基督徒为你祷告，并询问关乎你属灵状况很好的问题，当你需要时进行干预，来保持你在耶稣的属灵健康。

Reason #2: For maximum rewards on Judgment Day. 理由 2: 有关审判日的最大回报。

One of the most significant reasons God has left us on earth is so that we may do many good works that he has prepared for us to do: 上帝把我们留在这世上最显著的原因之一，以便我们可以做上帝为我们预备好的的许多好工作：

ESV Ephesians 2:10 For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

以弗所书 2: 10 我们原是他的工作，在基督耶稣里造成的，为要叫我们行善，就是神所预备叫我们行的。

These good works help build up the Body of Christ, advancing the Kingdom and helping you and others grow into Christlike maturity. 这些好工作将会帮助建立基督的身体，推进国度，和帮助您和他人有基督样式的成熟度。Jesus says we will be storing up treasure for which we will be rewarded on the Day of Judgment (Matthew 6:19-21), 耶稣说，我们将存储财宝，为此我们将在审判日获得奖赏（马太福音 6: 19-21），and in the context of that statement, he is referring to good works like giving money to the poor and needy, praying, and fasting. 其上下文，他指的是好工作就是指给穷人和有需要的钱财，祷告，禁食。Paul says that all our works will be tested by fire on the Day of Judgment, and only those things that were done for his glory will last: 保罗说，我们所有的工作将在审判日被火所检验，只有那些为荣耀他而行的可以持续：

1 Corinthians 3:12-15 If any man builds on this foundation using gold, silver, costly stones, wood, hay or straw, ¹³ his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. ¹⁴ If what he has built survives, he will receive his reward. ¹⁵ If it is burned up, he will suffer loss

哥林多前书 3: 12-15 若有人用金、银、宝石、草木，禾秸在这根基上建造，¹³ 各人的工程必然显露；因为那日子要将它表明出来，有火发现，这火要试验各人的工程怎样。¹⁴ 人在那根基上所建造的工程若存得住，他就要得赏赐；¹⁵ 人的工程若被烧了，他就要受亏损，自己却要得救，虽然得救，乃像从火里经过的一样。

Being a member of a healthy local church will help you not to **waste your life** on worthless things that will only be consumed on Judgment Day. 作为一个健康地方教会的成员，将有助于**不要浪费你的生命**在没有价值的事情上，因为这只会在审判日导致那些不值钱的东西会被销毁。A clear passage teaching this is in Hebrews 10: 在希伯来书 10 章有清楚的教导：

Hebrews 10:24-25 And let us consider how we may spur one another on toward love and good deeds. ²⁵ Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching.

希伯来书 10: 24-25 又要彼此相顾，激发爱心，勉励行善。²⁵ 你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉；既知道那日子临近，就更当如此。

In this passage, we (as members of a local church) are to consider each other, to the end that we may spur one another on to love and good deeds. 在这段话中，我们（作为当地教会的成员）要考虑对方，最终以爱心和善行彼此激励。We do this by encouraging one another to be zealous for good works, using our spiritual gifts and strengthening each other, and all the more as we see Judgment Day approaching. 为此，我们彼此鼓励要热心为善，用我们的属灵恩赐和彼此坚固，当我们看到审判日来临，这一点就越来越重要。

So, you need to be in a good church so you can be trained, encouraged, and held accountable to do a maximum number of good works for the glory of God, and be highly rewarded on Judgment Day. 所以，你需要在一个好的教会，所以你可以被训练，被鼓励，为上帝的荣耀可以负责任的行最大数目的善工，在审判日得以最高的回报。

N. What Are Some Benefits of Membership? 会员制的好处有什么？

As a member of a healthy church, you will receive the benefits of other people's spiritual gifts. 作为一个健康教会的成员，您将受益于其他人的属灵恩赐。They will teach you the Word of God, pray for you, encourage you when you are feeling down, 当你处于低谷时，他们会教你神的话语，为你祈祷，鼓励你，warn you about harmful habit patterns they are seeing in your life, 他们看到在你生命中有害的习惯时会提出警告，keep you from feeling lonely, 让你不感到孤独，give you a rich and wide circle of close friends, 给你丰富和广泛的亲密的朋友圈子，support you with advice, finances, and all other kinds of help in times of need, 在需要的时候，以提供建议，经济上的资助和其他种类的帮助来支持你，rejoice with your good news, grieve with your sad news. 与你一起分享快乐和悲伤。In a good local church, you will have opportunities both to give and receive many blessings. 在好的地方教会，你将有机会都给予和接受许多祝福。You will partake in the Lord's Supper, which is a constant reminder of the death, resurrection, and Second Coming of Christ. 您将参加在主的晚餐，这是一个关于死亡，复活和基督二次再来的持续的提醒。You will grow in Christ and help others to do the same. 你会在基督里成长，帮助别人做同样的。All these benefits (and countless others) will come from covenant membership in a healthy local church. 所有这些好处（以及无数其他的益处）将来自一个健康地方教会的盟约会员制。

O. What Are Some Responsibilities of Membership? 会员制的责任有哪些？

You will be responsible to attend worship services regularly, contribute financially, pray, and use your spiritual gifts to serve others. 您需要定期参加礼拜，财政捐助，祈祷，并用你的属灵恩赐服事他人。Spiritual gifts are special abilities given with variety to each Christian. 属灵恩赐是给予每个基督徒的不同的特殊能力。Each Christian has a spiritual gift package that enables each one to find a fruitful pattern of ministry in the local church. 每个基督徒都有一个属灵的大礼包，让每个人在本地教会中可以卓有成效的参与宣教事工。

Ephesians 4:7 But to each one of us grace has been given as Christ apportioned it.

以弗所书 4: 7 我们各人蒙恩，都是照基督所量给各人的恩赐。

Ephesians 4:12 to prepare God's people for works of service, so that the body of Christ may be built up

以弗所书 4: 12 为要成全圣徒，各尽其职，建立基督的身体

Romans 12:4-8 Just as each of us has one body with many members, and these members do not all have the same function, ⁵ so in Christ we who are many form one body, and each member belongs to all the others. ⁶ We have different gifts, according to the grace given us. If a man's gift is prophesying, let him use it in proportion to his faith. ⁷ If it is serving, let him serve; if it is teaching, let him teach; ⁸ if it is encouraging, let him encourage; if it is contributing to the needs of others, let him give generously; if it is leadership, let him govern diligently; if it is showing mercy, let him do it cheerfully.

罗马书12: 4-8 正如我们一个身上有好些肢体，肢体也不都是一样的用处；⁵我们这许多人在基督里成为一身，互相联络做肢体，也是如此。⁶按我们所得的恩赐，各有不同。或说预言，就当照着信心的程度说预言；⁷或做执事，就当专一执事；或做教导的，就当专一教导；⁸或做劝化的，就当专一劝化；施舍的，就当诚实；治理的，就当殷勤；怜悯人的，就当甘心。

1 Corinthians 12:4-7 There are different kinds of gifts, but the same Spirit. ⁵ There are different kinds of service, but the same Lord. ⁶ There are different kinds of working, but the same God works all of them in all men. ⁷ Now to each one the manifestation of the Spirit is given for the common good.

哥林多前书 12: 4-7 恩赐原有分别，圣灵却是一位；⁵职事也有分别，主却是一位；⁶功用也有分别，神却是一位，在众人里面运行一切的事。⁷圣灵显在各人身上，是叫人得益处。

These passages teach the every Christian has some spiritual gift(s) by which he/she can minister to other Christians to help strengthen them. 这些经文教导每一个基督徒有一些属灵恩赐，他/她可以辅导其他基督徒，坚固信心。These gifts bring joy to local church life. 这些恩赐会给本地教会的生活带领喜乐。It gives us a powerful sense of meaning to our lives. 它会给我们的生活带来的强有力的意义。And God uses our gifts to build up the whole Body of Christ until it reaches maturity. 神使用我们的恩赐，建立基督的整个身体，直到其达到成熟。

We will also be called on to give money sacrificially. 我们还将被呼召慷慨的参与金钱奉献。Though money isn't the most important thing you can give to a local church, it is a vital indicator of your spiritual health. 虽然金钱不是你可以给予一个地方教会最重要的东西，那是你的属灵健康的重要指标。Whatever you give should be generous and done cheerfully, by faith: 无论你给什么，应该是慷慨大方并充满喜乐地去做，同时因着信：

2 Corinthians 9:7 Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.

哥林多后书 9: 7 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。

These are some of the varied responsibilities of membership. 这些都是会员制所赋予的不同责任。

P. A Special Word on Commitment to the Local Church 委身与地方教会的特别一点

It is vital that you be faithful to attend church, and not to make a habit of skipping church. Hebrews 10:25 (quoted above) teaches this plainly: 忠实的参加教会活动，不要养成随便不去教会的习惯，对你来说这是至关重要的。希伯来书 10:25（以上引用）明白的阐明这一点教导：

Hebrews 10:25 Let us not give up meeting together, as some are in the habit of doing, but let us encourage one another-- and all the more as you see the Day approaching.

希伯来书 10: 25 你们不可停止聚会，好像那些停止惯了的人，倒要彼此劝勉；既知道那日子临近，就更当如此。

Every week, Christians face temptations to skip church. Satan whispers into our ears that “It’s just for a week” or “It’s legalism to think you have to go every week.” 每个星期，基督徒面对不去教会做礼拜的诱惑。撒旦耳语我们“只不过一次而已”或“你必须每个星期都去教会是一种过度的规则。” Little by little, it’s easy to get into bad habits of missing church. 一点一点，我们很容易陷入缺席教会的坏习惯。Beyond that, it’s easy to begin criticizing the local church you’re committed to – just as spouses are tempted to find faults in their spouses after a few years of marriage. 除此之外，它很容易开始批评你委身的本地教会---就像夫妻在数年的婚姻后，开始找自己的配偶的毛病。But God wants us to be committed to our local church, and to be patient with its flaws, and to overcome the temptation to skip church. 但是上帝要我们委身于我们在本地的教会，并对于其不完美之处要有耐心，并克服缺席教会活动的诱惑。This is vital for our long-term spiritual health! 这对我们长期的属灵健康是至关重要的！

What Is Baptism? What is the Lord's Supper?

什么是洗礼？什么是圣餐？

Week 9: Basic Christian Discipleship

第9周：基督徒门徒生命基础课程

Last week, we discussed the need a new Christian has for a proper relationship with the church of Jesus Christ. 上周我们讨论了一个新基督徒需要委身到一个属耶稣基督的教会。We defined the marks of a church: 我们定义教会的标志如下： 1) the right teaching/preaching of the Word of God; 正确教导和宣讲神的话语； 2) the proper use of the ordinances (baptism and Lord's Supper): 合理的进行教会的圣礼（洗礼和圣餐）； 3) the proper administration of church discipline. 合理的管理和执行教会的制度。

Today, we'll look at the second of this list of three: the ordinances of the local church. 今天，我们将会看上述标志的第二条，教会的圣礼。

Today, we'll assert that a new Christian should, as soon as possible after repentance and saving faith be baptized in water in the name of the Father, and of the Son, and of the Holy Spirit. 今天，我们将要宣告，一个新的基督徒在认罪悔改和得救恩的信心后，因尽快奉靠圣父，圣子，圣灵的名受浸。

We'll also assert that a regular participation in the Lord's Supper is essential to ongoing spiritual health and a right relationship to the local church. 我们还要宣告，常规参加圣餐礼，对于成长中的属灵健康及培养和教会的健康关系很重要。

XX. Two Ordinances 两个圣礼

A. Ordinances are Things Ordained by Christ for the Church 圣礼由基督为教会所设立

1. Established by Christ during His time on earth 由基督在世的时候所建立
2. To be done in the context of the local church 由本地教会所执行

B. "Means of Grace" "恩典的方式"

1. These are ordained by Christ for the benefit of His people 由基督为祝福他的儿女而设立
2. Their purpose is to help us in our spiritual lives with Him 其目的是为了帮助我们属灵生命与他同在
3. They are called "Means of Grace" because by these God ministers grace to us 其被称为“恩典的方式”，因为神借此把恩典赐给我们

C. We Recognize Two 我们认可的两种

1. Baptism 浸礼
2. Lord's Supper 圣餐

D. Symbolic in Nature 本质是象征

1. They are done in the physical world 在这个现实世界上完成
2. But they have spiritual significance 但其有属灵的意义
3. Thus they are symbolic in nature 因此他们本质是一种象征
4. This does not mean they are unimportant 但这并不是说他们不重要
5. "Outward visible sign of an internal spiritual reality" "外在可见的标记具有内在属灵的真实"

XXI. Baptism 浸礼

A. What Is It? 这是什么?

1. Word Means "To Immerse" 意思是 "浸没"
 - a. Though some Christian churches baptize by sprinkling, this is not the proper use of the Greek word 尽管有些教会用点水礼代替，但这不是圣经希腊原文的正确用法。
 - b. The word literally means "to immerse" 原文意思是 "浸没"
 - c. If I told someone I wanted a garment to be dyed purple in a vat of indigo, and that person responded by sprinkling some indigo dye on the garment, I would think they have not heard me... "No, I said 'immerse'!" Immersion and sprinkling are two different things 如果我告诉别人我想要一件衣裳到靛蓝的大桶被染成紫色，而那个人只是洒一些靛蓝染料到衣服上，我会想他们没有听到..... "不，我说'浸没'！" 浸和洒是两回事。
2. Immersion in water done once in the life of a true believer in Christ 浸水礼对于耶稣的真正信徒来说一生完成一次就足够
 - a. We need not repeat baptism in the Christian life; indeed we OUGHT NOT to 我们基督徒的一生中，不需要重复洗礼，我们也不应该这样做

- b. Baptism is an ordinance marking for all time the beginning of the Christian life 洗礼是一个教仪，标志着基督徒生活的开始
3. Baptism a beginning ordinance... done as soon as possible after initial saving faith 洗礼是一个标志开始的教仪...在决志接受救恩后应该尽快进行。
- a. On the day of Pentecost, 3000 believed and were added to the church; they were baptized right away 五旬节降临的时候，有 3000 人信主归入教会，他们立刻受洗
 - b. So also the Ethiopian Eunuch was baptized immediately after he came to faith 埃塞俄比亚的太监信主后立即受洗

Acts 8:35-38 *Then Philip began with that very passage of Scripture and told him the good news about Jesus. ³⁶ As they traveled along the road, they came to some water and the eunuch said, "Look, here is water. Why shouldn't I be baptized?" ³⁷ ³⁸ And he gave orders to stop the chariot. Then both Philip and the eunuch went down into the water and Philip baptized him.*

使徒行传 8: 35-38 腓利就开口，从这段经文开始，向他传讲耶稣。³⁶ 他们一路走，到了有水的地方，太监说：「你看，这里有水，有甚麽可以阻止我受洗呢？」³⁷（有些抄本在此有第 37 节：「腓利说：『你若全心相信，就可以受洗。』」他回答说：『我信耶稣基督是神的儿子。』」）³⁸ 於是太监吩咐停车，腓利和他两人下到水中，腓利就给他施洗。

4. A matter of obedience 关乎顺服的事
- a. In a moment, I will argue that water baptism is NOT necessary to go to heaven 在某一刻，我会争论说用水洗礼对于去天堂不是必要的
 - b. However, it IS commanded by Christ 然后，这确是基督所命定的。
 - c. Therefore, to refuse baptism is a sign that the person is not really a Christian, since a Christian is someone who submits to the Kingly rule of Christ 因此，拒绝洗礼标志着这个人不是真正的基督徒，因为一个基督徒应该顺服基督所定的天国的条例。
5. Opportunity to proclaim faith in Christ 宣告基督信仰的机会
- a. Jesus says we should be willing to confess His name publicly 耶稣说我们应该愿意公开向他的名忏悔

Matthew 10:32-33 *Whoever acknowledges me before men, I will also acknowledge him before my Father in heaven. ³³ But whoever disowns me before men, I will disown him before my Father in heaven.*

马太福音 10: 32-33 「凡在人面前承认我的，我在我天父面前也要承认他；³³ 在人面前不认我的，我在我天父面前也要不认他。

b. Paul says 使徒保罗说

Romans 10:9 if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved.

罗马书 10: 9 你若口里认耶稣为主，心里信 神使他从死人中复活，就必得救；

c. Some evangelical churches make much of “walking the aisle” or “coming forward” or “altar calls” as public professions of faith in Christ; but water baptism is the New Testament way of making our faith in Christ public 有些福音派教会会主张“行在走道中”或者“往前走”或是“祭坛呼召”为公开宣扬对恩主基督信心的方式；但是浸水礼却是新约圣经里面，要我们公开宣告信仰应该做的事情。

6. Connection to the Local Church 连接到本地教会

a. Throughout the Book of Acts, it is by water baptism that someone makes public their connection to the church of Christ 纵观整本使徒行传，借着浸礼，相关的人物可以公开连接到基督的教会

b. So, it is necessary in order to be a member of a local church 所以，对于本地教会成员来说是必须的

c. Of course, it never needs to be repeated in life, so all that is necessary is a testimony of earlier baptism once it's happened 当然，不需要在一生中重复，因此，所有必要的只是一旦信主，有这样的一个早期的洗礼见证

B. First Seen in the Ministry of John the Baptist 首先看到施洗约翰的使命

Matthew 3:1-2 In those days John the Baptist came, preaching in the Desert of Judea ² and saying, "Repent, for the kingdom of heaven is near."

马太福音 3: 1-2 那时，施洗的约翰出来，在犹太的旷野传道，² 说：「天国近了，你们应当悔改。」

C. Christ's Baptism a Higher Baptism 基督的受洗是一个更高的受洗

Matthew 3:11-12 "I baptize you with water for repentance. But after me will come one who is more powerful than I, whose sandals I am not fit to carry. He will baptize you with the Holy Spirit and with fire. ¹² His winnowing fork is in his hand, and he will clear his threshing floor, gathering his wheat into the barn and burning up the chaff with unquenchable fire."

马太福音3: 11-12 我用水给你们施洗，表示你们悔改；但在我以后要来的那一位，能力比我更大，我就是替他提鞋也没有资格。他要用圣灵与火给你们施洗。¹² 他手里拿着簸箕，要扬净麦场，把麦子收进仓里，却用不灭的火把糠秕烧尽。」

D. Water Baptism in the Gospels: 福音书里面的浸礼

1. Submitted to by Christ 由基督提交展示

Matthew 3:13-17 *Then Jesus came from Galilee to the Jordan to be baptized by John. ¹⁴ But John tried to deter him, saying, "I need to be baptized by you, and do you come to me?" ¹⁵ Jesus replied, "Let it be so now; it is proper for us to do this to fulfill all righteousness." Then John consented. ¹⁶ As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and lighting on him. ¹⁷ And a voice from heaven said, "This is my Son, whom I love; with him I am well pleased."*

马太福音3: 13-17 那时，耶稣从加利利来到约旦河约翰那里，要受他的洗。¹⁴ 约翰想要阻止他，说：「我应该受你的洗，你却到我这里来吗？」¹⁵ 耶稣回答：「暂且这样作吧。我们理当这样履行全部的义。」於是约翰答应了他。¹⁶ 耶稣受了洗，立刻从水中上来；忽然，天为他开了，他看见神的灵，好像鸽子降下来，落在他身上；¹⁷ 又有声音从天上来，说：「这是我的爱子，我所喜悦的。」

2. Done by Christ's Disciples 由基督的门徒完成

John 3:22 *After this, Jesus and his disciples went out into the Judean countryside, where he spent some time with them, and baptized.*

约翰福音3: 22 这事以后，耶稣和门徒来到犹太地，他和他们住在那里，并且施洗。

John 4:1-2 *The Pharisees heard that Jesus was gaining and baptizing more disciples than John, ² although in fact it was not Jesus who baptized, but his disciples.*

约翰福音4: 1-2 主知道法利赛人听见他收门徒和施洗比约翰更多²（其实不是耶稣亲自施洗，而是他的门徒施洗）

3. Commanded by Christ for His Church 基督对他教会的命令

Matthew 28:19-20 *go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."*

马太福音28: 19-20 所以，你们要去使万民作我的门徒，奉父子圣灵的名，给他们施洗（「奉父子圣灵的名，给他们施洗」或译：「给他们施洗，归入父子圣灵的名」），²⁰ 我吩咐你们的一切，都要教导他们遵守。这样，我就常常与你们同在，直到这世代的终结。」

E. What Baptism Symbolizes 浸礼象征着什么？

1. Symbolic of Baptism of the Spirit 象征圣灵的洗礼

Acts 1:5 *For John baptized with water, but in a few days you will be baptized with the Holy Spirit."*

使徒行传 1: 5 约翰是用水施洗，但再过几天，你们要受圣灵的洗。』

1 Corinthians 12:13 *For we were all baptized by one Spirit into one body-- whether Jews or Greeks, slave or free-- and we were all given the one Spirit to drink.*

哥林多前书 12: 13 我们无论是犹太人，是希腊人，是作奴隶的，是自由的，都在那一位圣灵里受了洗，成为一个身体，都饮了那一位圣灵。

2. Symbolic of Union with Christ in Death and Resurrection... and a commitment to walk in a new life of personal holiness 象征与基督的死与复活联盟.....并承诺走在个人圣洁的新生活中

Romans 6:1-5 *What shall we say, then? Shall we go on sinning so that grace may increase? ² By no means! We died to sin; how can we live in it any longer? ³ Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? ⁴ We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. ⁵ ¶ If we have been united with him like this in his death, we will certainly also be united with him in his resurrection.*

罗马书 6: 1-5 这样，我们可以说甚麽呢？我们可以常在罪中，叫恩典增多吗？² 绝对不可！我们向罪死了的人，怎麽可以仍然活在罪中呢？³ 难道你们不晓得我们这受洗归入基督耶稣的人，是受洗归入他的死吗？⁴ 所以我们藉着洗礼归入死，与他同葬，为的是要我们过新生命的生活，像基督藉着父的荣耀从死人中复活一样。⁵ 我们若在他死的样式上与他联合，也要在他复活的样式上与他联合。

3. Symbolic of Spiritual Cleansing 象征属灵的清洁

1 Peter 3:21 *this water symbolizes baptism that now saves you also-- not the removal of dirt from the body but the pledge of a good conscience toward God.*

彼得前书 3: 21 这水预表的洗礼，现在也拯救你们：不是除去肉体的污秽，而是藉着耶稣基督的复活，向 神许愿常存纯洁的良心。

F. Done Only to Believers 只能由信徒完成

1. Again and again in the Book of Acts, it is only believers that are baptized 在使徒行传中，一次又一次，我们看到只是信徒被施洗

Acts 2:37-38 When the people heard this, they were cut to the heart and said to Peter and the other apostles, "Brothers, what shall we do?" ³⁸ Peter replied, "Repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

使徒行传 2: 37-38 他们听了以后，觉得扎心，就对彼得和其余的使徒说：「弟兄们，我们应当作甚麽呢？」³⁸ 彼得说：「你们应当悔改，并且每一个人都要奉耶稣基督的名受洗，使你们的罪得赦，就必领受圣灵，那白白的恩典。

Acts 8:12 But when they believed Philip as he preached the good news of the kingdom of God and the name of Jesus Christ, they were baptized, both men and women.

使徒行传 8: 12 等到腓利向他们传了 神的国的福音，和耶稣基督的名，他们就信了腓利，连男带女都受了洗。

Acts 16:14-15 One of those listening was a woman named Lydia, a dealer in purple cloth from the city of Thyatira, who was a worshiper of God. The Lord opened her heart to respond to Paul's message. ¹⁵ When she and the members of her household were baptized, she invited us to her home. "If you consider me a believer in the Lord," she said, "come and stay at my house." And she persuaded us.

使徒行传 16: 14-15 有一位敬畏 神的妇女，名叫吕底亚，是推雅推拉城卖紫色布的商人，她一直在听，主开启她的心，使她留心听保罗所讲的。¹⁵ 她和她一家受了洗以后，就请求说：「你们若认为我是对主忠实的，就请到我家来住。」於是她强留我们。

Acts 16:29-34 The jailer called for lights, rushed in and fell trembling before Paul and Silas. ³⁰ He then brought them out and asked, "Sirs, what must I do to be saved?" ³¹ They replied, "Believe in the Lord Jesus, and you will be saved-- you and your household." ³² Then they spoke the word of the Lord to him and to all the others in his house. ³³ At that hour of the night the jailer took them and washed their wounds; then immediately he and all his family were baptized. ³⁴ The jailer brought them into his house and set a meal before them; he was filled with joy because he had come to believe in God-- he and his whole family.

使徒行传 16: 29-34 狱吏叫人拿了灯来，就冲进去，战战兢兢地俯伏在保罗和西拉面前，³⁰ 随后领他们出来，说：「先生，我应该作甚麽才可以得救？」³¹ 他们说：「当信主耶稣，你和你一家人都必定得救。」³² 他们就把主的道，讲给他和所有在他家里的人听。³³ 就在当夜的那个时候，狱吏领他们去洗伤，狱吏和他家人都受了洗，就带他们到家里，摆上饭食，他和全家因信了 神就大大喜乐。³⁴

Acts 18:8 Crispus, the synagogue ruler, and his entire household believed in the Lord; and many of the Corinthians who heard him believed and were baptized.

使徒行传 18: 8 会堂主管基利司布和他全家都信了主，许多哥林多人也听了道，信了主，而且受了洗。

2. So we reject the concept of infant baptism 所以我们拒绝婴儿洗礼的概念

G. Faulty Views of Baptism Rejected 不应被采纳关于洗礼的错误观点

1. Infant baptism: no scriptural warrant 婴儿洗礼：没有经文的引证

2. Baptismal regeneration (baptism required for heaven) is false 洗礼重生（需要天堂的洗礼）是错的

a. Thief on the cross was not baptized 十字架上的强盗没有被洗礼

b. Paul's statement:使徒保罗的宣告

1 Corinthians 1:17 For Christ did not send me to baptize, but to preach the gospel-- not with words of human wisdom, lest the cross of Christ be emptied of its power.

哥林多前书 1: 17 基督差遣我，不是要我去施洗，而是去传福音；不是靠着智慧的言论去传，免得基督的十字架失去了效力。

XXII. Lord's Supper 主的圣餐

A. What Is It? 是什么？

B. Established by Christ the Night He Was Betrayed 在主被卖的那一夜建立

Matthew 26:26-29 While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, "Take and eat; this is my body." 27 Then he took the cup, gave thanks and offered it to them, saying, "Drink from it, all of you. 28 This is my blood of the covenant, which is poured out for many for the forgiveness of sins. 29 I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."

马太福音 26: 26-29 他们吃的时候，耶稣拿起饼来，祝谢了就擘开，递给门徒，说：「你们拿去吃吧，这是我的身体。」²⁷ 耶稣又拿起杯来，祝谢了就递给他们，说：「你们都喝吧，²⁸ 这是我的血，是为立约的，为许多人流出来，使罪得赦。²⁹ 我告诉你们，从今以后我必不再喝这葡萄酒，直到我和你们在我父的国里喝新酒的那一天。

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1 Corinthians 11:23-32 For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, 24 and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." 25 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes. 27 ¶ Therefore, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. 28 A man ought to

examine himself before he eats of the bread and drinks of the cup. ²⁹ For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself. ³⁰ That is why many among you are weak and sick, and a number of you have fallen asleep. ³¹ But if we judged ourselves, we would not come under judgment. ³² When we are judged by the Lord, we are being disciplined so that we will not be condemned with the world.

哥林多前书 11: 23-32 我当日传交给你们的，原是从主领受的，就是主耶稣被出卖的那一夜，他拿起饼来，²⁴ 祝谢了，就擘开，说：「这是我的身体，为你们擘开的；你们应当这样行，为的是记念我。」²⁵ 饭后，照样拿起杯来，说：「这杯是用我的血所立的新约，你们每逢喝的时候，应当这样行，为的是记念我。」²⁶ 你们每逢吃这饼，喝这杯，就是宣扬主的死，直等到他来。²⁷ 因此，无论甚麽人若用不合适的态度吃主的饼，喝主的杯，就是得罪主的身体、主的血了。²⁸ 所以人应当省察自己，然後才吃这饼，喝这杯。²⁹ 因为那吃喝的人，如果不辨明是主的身体，就是吃喝定在自己的身上的罪了。³⁰ 因此，你们中间有许多人是软弱的，患病的，而且死了（「死了」直译作「睡了」）的也不少。³¹ 我们若仔细省察自己，就不会受审判了。³² 然而我们被主审判的时候，是受他的管教，免得和世人一同被定罪。

C. Commanded as a Repeated Ordinance 命令反复进行的一个圣礼

D. Symbolism of the Lord's Supper 主圣餐的象征意义

1. Lord's Supper a Memorial of Christ's Death 主的圣餐是对主牺牲的纪念
2. Lord's Supper a Symbol of Christian Unity 主的圣餐是基督徒合一的象征
3. Lord's Supper a Picture of Our Heavenly Feast with Christ 主的圣餐是我们在天国与主同享盛宴的图画

E. The Seriousness of the Lord's Supper 主圣餐的严肃性

F. Faulty Views of the Lord's Supper Rejected 不应被采纳关于主圣餐的错误观点

G. Spiritual Presence 属灵的同在

H. "Looking" Properly at the Lord's Supper 从圣餐去合理的“看”

1. Looking back... at Christ's death, and our own conversion 向后看...基督的死，和我们转归信主
2. Looking inward... at our own sinfulness, and our union with Christ 向内看...我们自己的罪孽，和我们与基督的联合
3. Looking around... at the Body of Christ 向四周看...基督的身体

4. Looking up... to God for ongoing Life 向上看...神永在的生命
5. Looking ahead... to Christ's Return and a Heavenly Feast 向前看...直到基督的再来和天国的盛宴

Faithful Stewardship of Money 金钱的忠心甘家

Week 10: Basic Christian Discipleship

第 10 周基督徒门徒生命基础课程

Amazingly, one of the topics our Lord and Savior Jesus Christ addressed the most frequently and poignantly was the issue of money. 令人惊奇的是，我们的主耶稣基督最经常和痛心提及的一个话题就是金钱的问题。The way we handle our money says a lot about the state of our hearts. 我们如何处理钱的方式说明了我们的心在哪里。Therefore, it is essential for a new Christian to begin early in bringing this area of his/her life under the Lordship of Jesus Christ. 因此，对一个新的基督徒来说，尽早把他/她的生活的这一领域放在耶稣基督的主权之下，就尤其显得重要。

Our purpose today is to look at some basic teachings on money and derive from them some general guidelines that will be helpful in a growing Christian's life. 我们今天课程的目的，就是从金钱的一些基本教导开始，并从中获得一些对我们基督徒不断成长的生命有帮助的一般准则。

XXIII. Christ Teaches Us About Money 基督关于金钱的教导

A. A Fundamental Issue of Conversion 转归信主的一个基本议题

1. Our natural sin: idolatry 我们的天然罪性：偶像崇拜

Romans 1:25 They exchanged the truth of God for a lie, and worshiped and served created things rather than the Creator-- who is forever praised. Amen.

罗马书 1: 25 他们用虚谎取代了 神的真理，敬拜事奉受造之物，却不敬拜事奉造物的主。他是永远可称颂的，阿们。

2. Serving two masters is impossible 同时事奉两样是不可能的

Matthew 6:24 No one can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money.

马太福音 6: 24 「一个人不能服事两个主人；他若不是恨这个爱那个，就是忠於这个轻视那个。你们不能服事 神，又服事金钱（「金钱」亚兰文是「玛门」）。

[According to this statement, God and money are rival powers, rival masters; 根据这项声明，上帝和金钱彼此对立，是两个主人；if a man is still serving money, he cannot be Christ's disciple. 如果一个人事奉金钱，他就不能成为基督的门徒。Therefore, one of the works of the Holy Spirit in conversion is transforming someone's view of earthly possessions and money 因此，圣灵的工作之一就是转变世人对于尘世的财产和金钱的观点]

3. When Salvation Comes, It Reaches Our Money 当救恩来到的时候，也涉及到我们的金钱

Matthew 19:21-23 *Jesus answered, "If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me." ²² When the young man heard this, he went away sad, because he had great wealth. ²³ ¶ Then Jesus said to his disciples, "I tell you the truth, it is hard for a rich man to enter the kingdom of heaven.*

马太福音 19: 21-23 耶稣对他说：「如果你想要完全，就去变卖你所有的，分给穷人，你就必定有财宝在天上，而且你要来跟从我。」²² 那青年听见这话，就忧心愁愁地走了，原来他的财产很多。²³ 耶稣对门徒说：「我实在告诉你们，有钱的人是很难进天国的。」

[The "Rich Young Ruler" tried to serve both masters; 在“年轻的财主”试图同时事奉两个主人； he wanted to go to heaven, but he was unwilling to part with his possessions in order to do so; 他想进天堂，但却不愿割爱他的财产； when Jesus forced him to choose, he chose money 当耶稣迫使他选择的时候，他选择了金钱]

Luke 19:1-10 *Jesus entered Jericho and was passing through. ² A man was there by the name of Zacchaeus; he was a chief tax collector and was wealthy. ³ He wanted to see who Jesus was, but being a short man he could not, because of the crowd. ⁴ So he ran ahead and climbed a sycamore-fig tree to see him, since Jesus was coming that way. ⁵ When Jesus reached the spot, he looked up and said to him, "Zacchaeus, come down immediately. I must stay at your house today." ⁶ So he came down at once and welcomed him gladly. ⁷ All the people saw this and began to mutter, "He has gone to be the guest of a 'sinner.'" ⁸ But Zacchaeus stood up and said to the Lord, "Look, Lord! 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." ⁹ Jesus said to him, "Today salvation has come to this house, because this man, too, is a son of Abraham. ¹⁰ For the Son of Man came to seek and to save what was lost."*

路加福音 19: 1-10 耶稣进了耶利哥，正经过的时候，² 有一个人名叫撒该，是税吏长，又很富有。³ 他想看看耶稣是怎麼样的，因为人多，他又身材矮小，就看不见。⁴ 於是他跑到前头，爬上一棵桑树，要看看耶稣，因为耶稣就要从那里经过。⁵ 耶稣到了那里，往上一看，对他说：「撒该，快下来，今天我要住在你家里。」⁶ 他就赶快下来，欢欢喜喜地接待耶稣。⁷ 众人看见就纷纷议论说：「他竟到罪人家里去住宿！」⁸ 撒该站着对主说：「主啊，请看，我要把家财的一半分给穷人，我若敲诈了谁，就还他四倍。」⁹ 耶稣说：「今天救恩到了这家，他也是亚伯拉罕的子孙。¹⁰ 因为人子来，是要寻找拯救丧失的人。」

[Zacchaeus made the opposite decision from the Rich Young Ruler; 撒该和年轻的财主做出了截然相反的决定； voluntarily he offers to give half his money to the poor and to make restitution for his past financial sins. 他主动要求拿出他一半的钱分给穷人，以买赎他过去在金钱上所犯的罪。 On the basis of that decision and statement, Jesus declares that "salvation has come to this house"!

That's how important money is. 借着撒该的决定和声明，耶稣宣告“救恩到了这家”！这才是钱的重要意义所在。]

Luke 12:13-21 *Someone in the crowd said to him, "Teacher, tell my brother to divide the inheritance with me." ¹⁴ Jesus replied, "Man, who appointed me a judge or an arbiter between you?" ¹⁵ Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions." ¹⁶ And he told them this parable: "The ground of a certain rich man produced a good crop. ¹⁷ He thought to himself, 'What shall I do? I have no place to store my crops.' ¹⁸ "Then he said, 'This is what I'll do. I will tear down my barns and build bigger ones, and there I will store all my grain and my goods. ¹⁹ And I'll say to myself, "You have plenty of good things laid up for many years. Take life easy; eat, drink and be merry.'" ²⁰ "But God said to him, 'You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?' ²¹ "This is how it will be with anyone who stores up things for himself but is not rich toward God."*

路加福音 12: 13-21 群众中有一个人对耶稣说：「老师，请吩咐我的兄弟和我分家业。」¹⁴ 耶稣说：「你这个人，谁立我作你们的审判官和分家业的人呢？」¹⁵ 於是他对众人说：「你们要谨慎，远离一切贪心，因为人的生命并不在於家道丰富。」¹⁶ 就对他们讲了一个比喻，说：「有一个富翁的田地丰收。¹⁷ 他自己心里说：『怎麽办呢？因为我没有足够的地方收藏出产了！』¹⁸ 又说：『我要这样办：我要拆掉这些仓房，建造更大的，好在那里收藏我的一切粮食和货物。¹⁹ 然後，我要对我的灵魂说：灵魂啊，你拥有许多好东西，足够多年享用，只管安安逸逸地吃喝快乐吧！』²⁰ 神却对他说：『无知的人哪，今天晚上，你的灵魂必被取去，你所预备的要归给谁呢？』²¹ 凡为自己积财，在 神面前却不富足的，也是这样。」

[In this parable, the Rich Fool is wealthy in possessions but poor in spiritual things; 在这个比喻中，无知的富翁拥有很多财产，但在属灵的事上很贫穷； his wealth is a gift of God, but all he wants to do is use his possessions for his own pleasure. 他的财富是上帝的礼物，但他想做的一切，只是用自己的财产满足自己的乐趣。 But that very night he dies and goes to face Judgment Day. 但是，那天晚上他死掉以后，面对的却是审判日。 So also many Americans live this kind of life after their so-called conversion. 因此，也有很多美国人住这种他们所谓的信徒的生活。]

B. Two Key Parables on Stewardship 关于管家的两个重要比喻

Matthew 25:14-30 *Again, it will be like a man going on a journey, who called his servants and entrusted his property to them. ¹⁵ To one he gave five talents of money, to another two talents, and to another one talent, each according to his ability. Then he went on his journey. ¹⁶ The man who had received the five talents went at once and put his money to work and gained five more. ¹⁷ So also, the one with the two talents gained two more. ¹⁸ But the man who had received the one talent went off, dug a hole in the ground and hid his master's money. ¹⁹ "After a long time the master of those servants returned and settled accounts with them. ²⁰ The man who had received the five talents brought the other five. 'Master,' he said, 'you entrusted me with five talents. See, I have gained five more.' ²¹ "His master replied, 'Well done, good and faithful servant! You have been*

faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!' 22 "The man with the two talents also came. 'Master,' he said, 'you entrusted me with two talents; see, I have gained two more.' 23 "His master replied, 'Well done, good and faithful servant! You have been faithful with a few things; I will put you in charge of many things. Come and share your master's happiness!' 24 "Then the man who had received the one talent came. 'Master,' he said, 'I knew that you are a hard man, harvesting where you have not sown and gathering where you have not scattered seed. 25 So I was afraid and went out and hid your talent in the ground. See, here is what belongs to you.' 26 "His master replied, 'You wicked, lazy servant! So you knew that I harvest where I have not sown and gather where I have not scattered seed? 27 Well then, you should have put my money on deposit with the bankers, so that when I returned I would have received it back with interest. 28 "'Take the talent from him and give it to the one who has the ten talents. 29 For everyone who has will be given more, and he will have an abundance. Whoever does not have, even what he has will be taken from him. 30 And throw that worthless servant outside, into the darkness, where there will be weeping and gnashing of teeth.'

马太福音 25: 14-30 「天国又像一个人要出外远行，就叫自己的仆人来，把产业交给他们。15 他按照各人的才干，一个给三万个银币，一个给一万二千个银币，一个给六千个银币（原文作「五个，二个，一个他连得」；一个他连得等於六千个银币），然後就远行去了。16 那领了三万的马上去做生意，另外赚了三万。17 那领了一万二千的也是这样，另赚了一万二千。18 但那领了六千的，却去把地挖开，把主人的钱藏起来。19 过了很久，那些仆人的主人回来了，要和他们算帐。20 那领了三万个银币的，带着另外的三万前来，说：「主啊，你交了三万给我，你看，我又赚了三万。」21 主人对他说：「又良善又忠心的仆人哪，你作得好！你既然在不多的事上忠心，我要派你管理许多的事。进来，享受你主人的快乐吧！」22 那领了一万二千的也前来，说：「主啊，你交了一万二千给我，你看，我又赚了一万二千。」23 主人对他说：「又良善又忠心的仆人哪，你作得好！你既然在不多的事上忠心，我要派你管理许多的事。进来，享受你主人的快乐吧！」24 那领了六千的也前来，说：「主啊，我知道你是个严厉的人，没有撒种的地方，你要收割；没有散播的地方，你要收聚。25 所以，我就害怕起来，去把你的钱藏在地下。你看，你的钱还在这里。」26 可是主人对他说：「你这个又可恶又懒惰的仆人，你既然知道我要在没有撒种的地方收割，在没有散播的地方收聚，27 那你就应该把我的钱存入银行，到我回来的时候，可以连本带利收回。28 你们把他的六千银币拿去，交给那个有六万的。29 因为凡是有的，还要给他，他就充足有余；凡是没的，就算他有甚麽也要拿去。30 把这没有用的仆人丢在外面的黑暗里，在那里必要哀哭切齿。」

Luke 16:1-15 Jesus told his disciples: "There was a rich man whose manager was accused of wasting his possessions. 2 So he called him in and asked him, 'What is this I hear about you? Give an account of your management, because you cannot be manager any longer.' 3 "The manager said to himself, 'What shall I do now? My master is taking away my job. I'm not strong enough to dig, and I'm ashamed to beg-- 4 I know what I'll do so that,

when I lose my job here, people will welcome me into their houses.' 5 "So he called in each one of his master's debtors. He asked the first, 'How much do you owe my master?' 6 "'Eight hundred gallons of olive oil,' he replied. 'The manager told him, 'Take your bill, sit down quickly, and make it four hundred.' 7 "Then he asked the second, 'And how much do you owe?' "'A thousand bushels of wheat,' he replied. 'He told him, 'Take your bill and make it eight hundred.' 8 "The master commended the dishonest manager because he had acted shrewdly. For the people of this world are more shrewd in dealing with their own kind than are the people of the light. 9 I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

10 "Whoever can be trusted with very little can also be trusted with much, and whoever is dishonest with very little will also be dishonest with much. 11 So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? 12 And if you have not been trustworthy with someone else's property, who will give you property of your own? 13 "No servant can serve two masters. Either he will hate the one and love the other, or he will be devoted to the one and despise the other. You cannot serve both God and Money."

14 The Pharisees, who loved money, heard all this and were sneering at Jesus. 15 He said to them, "You are the ones who justify yourselves in the eyes of men, but God knows your hearts. What is highly valued among men is detestable in God's sight.

路加福音 16: 1-15 耶稣又对门徒说：「有一个财主的管家，有人在他主人面前告他浪费主人的财物。² 主人把他叫来，对他说：『我听见关于你的是怎麽一回事呢？把你管理的帐目交代清楚，因为你不能再作管家了。』³ 那管家心里说：『主人不要我再作管家了，我作甚麽才好呢？锄地吧，没有力气！讨饭吧，怕羞！⁴ 我知道要怎麽作了，好使人在我离开管家的职务以後，接我到他们家里去。』⁵ 於是把欠他主人债的人，一个一个地叫来，问头一个说：『你欠我主人多少？』⁶ 他说：『四千公升油。』管家说：『拿你的欠单去，快坐下写二千。』⁷ 又问一个说：『你欠多少？』他说：『四万公升麦子。』管家说：『拿你的欠单去，写三万。』⁸ 主人就夸奖这不义的管家作事机警；因为在应付自己的世事上，今世之子比光明之子更精明。⁹ 我告诉你们，要用不义的钱财（「钱财」亚兰文是「玛门」）去结交朋友，好叫钱财无用的时候，他们可以接你们到永恒的帐棚里。¹⁰

¹⁰ 在最小的事上忠心的，在大事上也忠心；在最小的事上不义的，在大事上也不义。¹¹ 如果你们在不义的钱财上不忠心，谁还把真实的钱财托付给你们呢？¹² 如果你们在别人的东西上不忠心，谁还把你们自己的东西交给你们呢？¹³ 「一个家仆不能服事两个主人；他若不是恨这个爱那个，就是忠於这个轻视那个。你们不能服事 神，又服事金钱。」

¹⁴ 贪财的法利赛人听见这些话，就嗤笑耶稣。¹⁵ 耶稣对他们说：「你们在人面前自称为义， 神却知道你们的心；因为人所高举的， 神却看作是可憎恶的。

XXIV. Some General Principles 一些基本的原则

1. Everything We Have is God's 我们所拥有的都是神的

Psalm 24:1 The earth is the LORD's, and everything in it, the world, and all who live in it

诗篇 24: 1 地和地上所充满的，世界和住在世上的，都是属于耶和华的。

1 Corinthians 4:7 What do you have that you did not receive? And if you did receive it, why do you boast as though you did not?

哥林多前书 4: 7 使你与人不同的是谁呢？你有甚麽不是领受的呢？既然是领受的，为甚麽要自夸，好像不是领受的呢？

Romans 11:36 For from him and through him and to him are all things. To him be the glory forever! Amen.

罗马书 11: 36 因为万有都是本於他，倚靠他，归於他。愿荣耀归给他，直到永远。阿们。

2. We Are Stewards of His Possessions 我们是他财产的管家

Luke 16:11-12 So if you have not been trustworthy in handling worldly wealth, who will trust you with true riches? ¹² And if you have not been trustworthy with someone else's property, who will give you property of your own?

路加福音 16: 11-12 如果你们在不义的钱财上不忠心，谁还把真实的钱财托付给你们呢？¹² 如果你们在别人的东西上不忠心，谁还把你们自己的东西交给你们呢？

Matthew 25:14 Again, it will be like a man going on a journey, who called his servants and entrusted his property to them.

马太福音 25: 14 天国又像一个人要出外远行，就叫自己的仆人来，把产业交给他们。

3. We Will Give Him an Account of What We Have Done with His Things 我们要在神面前为我们在做管家的事上交账

Luke 16:2 Give an account of your management, because you cannot be manager any longer.'

路加福音 16: 2 ...把你管理的帐目交代清楚，因为你不能再作管家了。』

Matthew 18:23 "Therefore, the kingdom of heaven is like a king who wanted to settle accounts with his servants.

马太福音 18:23 因此，天国好像一个王，要和他的仆人算帐

2 Corinthians 5:10 For we must all appear before the judgment seat of Christ, that each one may receive what is due him for the things done while in the body, whether good or bad.

哥林多后书 5: 10 因为我们众人都必须在基督的审判台前显露出来，使各人按着本身所行的，或善或恶，受到报应。

4. God Means for Us to Invest Our Possessions for His Kingdom 上帝给我们的方式，是要我们把财产投资在他的国度里

Luke 16:9 I tell you, use worldly wealth to gain friends for yourselves, so that when it is gone, you will be welcomed into eternal dwellings.

路加福音 16: 9 我告诉你们，要用不义的钱财（「钱财」亚兰文是「玛门」）去结交朋友，好叫钱财无用的时候，他们可以接你们到永恒的帐棚里。^[SEP]

5. If We Do So, We Will Store Up Treasure in Heaven (Rewards) 如果我们这样做，我们将会把财宝存在天上（奖赏）

Luke 12:33-34 Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near and no moth destroys. ³⁴ For where your treasure is, there your heart will be also.

路加福音 12: 33-34 当变卖你们所有的施舍给人，为自己制造不朽坏的钱囊，积蓄用不尽的财宝在天上，就是贼不能近、虫不能蛀的地方。³⁴ 因为你们的财宝在哪里，你们的心也在哪里。

6. God Commands Us to Care for the Poor and Needy 上帝命令我们去关爱那些穷人和有需要的人

Luke 14:13-14 But when you give a banquet, invite the poor, the crippled, the lame, the blind, ¹⁴ and you will be blessed. Although they cannot repay you, you will be repaid at the resurrection of the righteous."

路加福音 14: 13-14 你摆筵席的时候，总要邀请那贫穷的、残废的、瘸腿的、瞎眼的，¹⁴ 那你就有福了。因为他们没有甚麽可以报答你，义人复活的时候，你必定得着报答。」

7. God Also Means for Us to Provide for Our Basic Needs 上帝也会供应我们基本的需要

1 Thessalonians 4:11-12 Make it your ambition to lead a quiet life, to mind your own business and to work with your hands, just as we told you, ¹² so that your daily life may win the respect of outsiders and so that you will not be dependent on anybody.

帖撒罗尼迦前书 4: 11-12 又要立志过安静的生活，办自己的事，亲手作工，正如我们从前吩咐过你们，¹² 使你们行事为人可以得到外人的尊敬，自己也不会有甚麽缺乏了。

8. God Desires for Us to Live Simple Lives, Not Glutted with Earthly Pleasures 上帝希望我们过简单的生活，而不是被地上的乐趣所充斥

Luke 12:15 Then he said to them, "Watch out! Be on your guard against all kinds of greed; a man's life does not consist in the abundance of his possessions."

路加福音 12: 15 於是他对众人说：「你们要谨慎，远离一切贪心，因为人的生命并不在於家道丰富。」

1 Timothy 6:8 But if we have food and clothing, we will be content with that.

提摩太前书 6: 8 只要有衣有食，就应当知足。

9. Materialism Is Idolatry... and a Great Danger to Our Souls 物质主义是拜偶像...对于我们的灵魂是很大的危险

1 Timothy 6:9-10 People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. ¹⁰ For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.

提摩太前书 6: 9-10 但那些想要发财的人，就落在试探中和陷阱里；又落在许多无知而有害的私慾里，使人沉沦在败坏和灭亡中；¹⁰ 因为贪财是万恶之根。有人贪爱钱财，就被引诱离开真道，用许多痛苦把自己刺透了。

Ephesians 5:5 For of this you can be sure: No immoral, impure or greedy person-- such a man is an idolater-- has any inheritance in the kingdom of Christ and of God.

以弗所书 5: 5 因为你们确实知道，无论是淫乱的、污秽的或贪心的（贪心就是拜偶像），都得不到在基督和神的国里的基业。

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

歌罗西书 3: 5 所以要治死你们在地上的肢体，就如淫乱、污秽、邪情、恶慾和贪心，贪心就是拜偶像。

10. Christian giving is a grace from God 基督徒的施舍是从神那里来的恩典

2 Corinthians 8:1-3 And now, brothers, we want you to know about the grace that God has given the Macedonian churches. ² Out of the most severe trial, their overflowing joy and their extreme poverty welled up in rich generosity. ³ For I testify that they gave as much as they were able, and even beyond their ability.

哥林多后书 8: 1-3 弟兄们，我现在把神赐给马其顿众教会的恩典告诉你们：² 他们在患难中受到极大的考验的时候，他们满溢的喜乐和极度的贫乏，汇流出丰厚的慷慨来。³ 我可以作证，他们是按着能力，并且是超过了能力

11. God Desires Us to Give Money Generously By Faith 上帝希望我们奉献金钱的时候，因为存信心而慷慨

1 Timothy 6:17-19 Command those who are rich in this present world not to be arrogant nor to put their hope in wealth, which is so uncertain, but to put their hope in God, who richly provides us with everything for our enjoyment. ¹⁸ Command them to do good, to be rich in good deeds, and to be generous and willing to share. ¹⁹ In this way they will lay up treasure for themselves as a firm foundation for the coming age, so that they may take hold of the life that is truly life.

提摩太前书 6: 17-19 你要嘱咐那些今世富有的人，叫他们不要心高气傲，也不要寄望在浮动的财富上，却要仰望那厚赐百物给我们享用的神。¹⁸ 又要嘱咐他们行善，在善事上富足，慷慨好施。¹⁹ 这样，就为自己在来世积聚财富，作美好的基础，好叫他们能够得着那真正的生命。

2 Corinthians 9:11 You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in thanksgiving to God.

哥林多后书 9: 11 你们既然凡事富裕，就可以慷慨地捐输，使众人藉着我们，对神生出感谢的心。

12. God Defines Generosity by Sacrifice, Not by Amount 上帝借着牺牲来定义慷慨，不是数目

Mark 12:41-44 Jesus sat down opposite the place where the offerings were put and watched the crowd putting their money into the temple treasury. Many rich people threw in large amounts. ⁴² But a poor widow came and put in two very small copper coins, worth only a fraction of a penny. ⁴³ Calling his disciples to him, Jesus said, "I tell you the truth, this poor widow has put more into the treasury than all the others. ⁴⁴ They all gave out of their wealth; but she, out of her poverty, put in everything-- all she had to live on."

马可福音 12: 41-44 耶稣面对银库坐着，看着大家怎样把钱投入库中。许多有钱的人投入很多的钱。⁴² 后来，有一个穷寡妇来投入了两个小钱，就是一个铜钱。⁴³ 耶稣把门徒叫过来，对他们说：「我实在告诉你们，这穷寡妇投入库里的，比众人投的更多。⁴⁴ 因为他们都是把自己剩余的投入，这寡妇是自己不足，却把她一切所有的，就是全部养生的，都投进去了。」

2 Corinthians 8:12 For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have.

哥林多后书 8: 12 因为人要是愿意作的心，按照他所有的，必蒙悦纳，不是按照他所没有的。

13. The Unequal Distribution of Wealth is a Test from God; 财富的分配不均是来自上帝的实验； We Should Not Assume that, Just Because We Have the Money, It's Ours to

Spend on Ourselves 我们不应该这样想，不能因为我们有钱，就认为是我们的，花在我们自己身上

2 Corinthians 8:13-15 *Our desire is not that others might be relieved while you are hard pressed, but that there might be equality. ¹⁴ At the present time your plenty will supply what they need, so that in turn their plenty will supply what you need. Then there will be equality, ¹⁵ as it is written: "He who gathered much did not have too much, and he who gathered little did not have too little."*

哥林多后书8：13-15 这不是要别人轻省，你们受累，而是要大家都均等。14 现在你们富裕，就要补助他们的缺乏，到了他们富裕的时候，也可以补助你们的缺乏，这样就均等了；15 正如经上所记：「多的，没有剩余，少的，也不缺乏。」

14. God Desires Us to Give Money Cheerfully 上帝希望我们能以喜乐的心去奉献金钱

2 Corinthians 9:6-7 *Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. ⁷ Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.*

哥林多后书9：6-7 还有，少种的少收，多种的多收。⁷ 各人要照着心里所决定的捐输，不要为难，不必勉强，因为捐得乐意的人，是神所喜爱的。

15. The Tithe is the "Training Wheels of Christian Giving" 十一奉献是“基督徒奉献的训练步骤”

Leviticus 27:30 *"A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD.*

利未记27：30 地上的一切，无论是地上的种子或是树上的果子，十分之一是耶和华的，是归给耶和华为圣的。

2 Corinthians 9:6-7 *Remember this: Whoever sows sparingly will also reap sparingly, and whoever sows generously will also reap generously. ⁷ Each man should give what he has decided in his heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.*

哥林多后书9：6-7 还有，少种的少收，多种的多收。⁷ 各人要照着心里所决定的捐输，不要为难，不必勉强，因为捐得乐意的人，是神所喜爱的。

How Do I Tell Others About Jesus?

我如何告诉他人关于耶稣？

Week 11: Basic Christian Discipleship

第 11 周：基督徒门徒生命基础课程

Immediately after people trust in Christ, they often have some of the best evangelistic opportunities they will ever have in their Christian life. 在慕道友接受基督以后，很快将面临在生命中，向他人传福音的最好机会。At that point in time, they have many non-Christian family/friends, and they have a high comfort level in those relationships. 在那个时间点上，他们有很多非基督徒家人/朋友，而且和这些人有非常亲密的关系。They also have a high level of excitement about their new faith in Christ, and a high level of hope that the same gospel message that saved them can also save their family/friends. 他们初信基督时会非常兴奋，对于拯救他们的福音信息，他们会心存很高的盼望，即盼望这些福音信息也可以拯救他们的家人/朋友。

What they need is good training on how to share their faith. This outline will give a sense of 1) the need for evangelism; 2) the responsibility for evangelism; 3) a memorable gospel outline; 4) carrying on a gospel conversation 他们需要的良好的培训，如何去分享他们的信仰。这个纲要将介绍以下的知识 1) 传福音的需要; 2) 传福音的责任; 3) 可默诵的福音大纲; 4) 进行福音谈话

XXV. The Need for Evangelism 传福音的需要

A. Apart from Christ, All Human Beings Are Lost 离开基督，所有的人类都会迷失

John 3:36 Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God's wrath remains on him.

约翰福音 3: 36 信子的，有永生；不信从子的，必不得见永生， 神的震怒却常在他身上。
J

B. The Gospel is the Power of God for Salvation 福音是神救恩的大能

Romans 1:16 I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.

罗马书 1: 16 我不以福音为耻；这福音是 神的大能，要救所有相信的，先是犹太人，後是希腊人。

C. The Gospel Must Be Proclaimed by Witnesses 福音由见证人所传扬

Romans 10:13-15 "Everyone who calls on the name of the Lord will be saved." ¹⁴How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? ¹⁵ And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

罗马书 10: 13-15 因为「凡求告主名的，都必得救。」¹⁴然而，人还没有信他，怎能求告他呢？没有听见他，怎能信他呢？没有人传扬，怎能听见呢？¹⁵如果没有蒙差遣，怎能传扬呢？如经上所记：「那些传美事报喜讯的人，他们的脚踪多麽美！」

XXVI. The Responsibility for Evangelism 传福音的责任

A. The Great Commission is for the Whole Church 普世教会的大使命

Acts 1:8 you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

使徒行传 1: 8 可是圣灵降临在你们身上，你们就必须领受能力，并且要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。」

B. Every Christian Bears This Responsibility 每个基督徒的责任

Acts 8:1 On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

使徒行传 8: 1... 从那天起，耶路撒冷的教会大受迫害；除了使徒以外，所有的人都分散到犹太和撒玛利亚各地。

Acts 8:4 Those who had been scattered preached the word wherever they went.

使徒行传 8: 4 那些分散的人，经过各地，传扬福音真道。

XXVII. A Memorable Gospel Outline 一个可默诵的福音大纲

Simple Four-Part Outline: God-Man-Christ-Response 简单地四部大纲：神-人-基督-回应

GOSPEL OUTLINE

福音大纲

God: 神

- God is Creator 神是创造主

Genesis 1:1 In the beginning God created the heavens and the earth.

创世纪 1: 1 起初， 神创造天地。

Therefore, God is loving 因此，神充满了爱

Acts 14:17 “Yet he has not left himself without testimony: He has shown kindness by giving you rain from heaven and crops in their seasons; he provides you with plenty of food and fills your hearts with joy.”

使徒行传 14: 17 然而却未尝不为自己留下明证，就如常常行善事，从天上降下雨来，常常赏赐丰年，使你们吃喝充足，满心欢乐。」

- God is King 神是君王

Psalms 47:7 For God is the King of all the earth; sing to him a psalm of praise.

诗篇 47: 7 因为 神是全地的王，你们要用诗歌歌颂他。 [SEP]

Therefore, God is sovereign 因此，神是主权

Psalms 103:19 The LORD has established his throne in heaven, and his kingdom rules over all.

诗篇 103: 19 耶和华在天上立定宝座，他的王权统管万有。

Therefore, God also makes laws: 10 Commandments + 2 Commandments

因此，神定下律法: 十诫+两个最大的诫命

Ten Commandments: 十诫

- 1) You shall have no other gods 除我以外，你不可有别的神。
- 2) You shall not make or worship idols 不可为自己做偶像，也不可做天上、地下和地底下水中各物的形象。不可跪拜它们，也不可事奉它们，
- 3) You shall not take the Name of the Lord in vain 不可妄称耶和华你 神的名
- 4) Keep the Sabbath day holy 要纪念安息日，守为圣日
- 5) Honor your father and mother 要孝敬父母
- 6) You shall not murder [and anger is the root of all murder] 不可杀人。（愤怒是所有谋杀的根源）

- 7) You shall not commit adultery [**and lust is adultery in your heart**] 不可奸淫 (好色在就是在心里犯了通奸的罪)
- 8) You shall not steal 不可偷盗。
- 9) You shall not bear false witness 不可作假证供陷害你的邻舍。
- 10) You shall not covet anything 不可贪爱你邻舍的房屋；不可贪爱你邻舍的妻子、仆婢、牛驴和他的任何东西。】^{[1][2]}

Two Commandments: 二个最大的诫命

- 1) You shall love the Lord your God with all your heart, soul, mind and strength 你要尽心、尽性、尽意爱主你的 神。
- 2) You shall love your neighbor as yourself 你们要爱人如己

- **God is Judge** 神是审判者

Psalm 96:13 the LORD... comes to judge the earth. He will judge the world in righteousness and the peoples in his faithfulness.

诗篇 96: 13 耶和华...来要审判全地。他要按着公义审判世界，凭着他的信实审判万民。

Therefore, God is holy 因此，神是圣洁

Habakkuk 1:13 Your eyes are too pure to look on evil; you cannot tolerate wrong.

哈巴谷书 1: 13 你的眼目纯洁，不看邪恶，不能坐视奸恶

Man: 人

- **Man is Created by God the Creator** 人由上帝宇宙的创造主所造: Genesis 1:27 创世纪 1: 27

Genesis 1:27 So God created man in his own image, in the image of God he created him; male and female he created them.

创世纪 1: 27 於是， 神照着自己的形象造人；就是照着神的形象造了他；他所造的有男有女。

Created to be like God, to know/love God, to serve God 被造以至于有神的形象，去认识/爱神，去服事神

- **Man is Rebellious Against God the King** 人背叛上帝宇宙的君王

Universally Rebellious: Romans 3:10-12 普遍的叛逆：罗马书 3: 10-12

Romans 3:10-12 As it is written: "There is no one righteous, not even one; there is no one who understands, no one who seeks God. All have turned away, they have together become worthless; there is no one who does good, not even one."

罗马书 3: 10-12 正如经上所说：「没有义人，连一个也没有，^[L11L12]没有明白的，没有寻求神的；^[L11L12]人人都偏离了正道，一同变成污秽；没有行善的，连一个也没有。

Rebellious Against God's Laws: 10 + 2 Commandments 背叛了上帝律法：十诫+两个最大的诫命

- Man is Under Judgment by God the Judge 人会被上帝主审者所审判

Judgment Day 审判日

Matthew 12:36 But I tell you that men will have to give account on the day of judgment for every careless word they have spoken.

马太福音 12: 36 我告诉你们，人所说的闲话，在审判的日子，句句都要供出来

Judgment Penalty 审判的结果

Romans 6:23 ... the wages of sin is death...

罗马书 6: 23...因为罪的工价就是死...

First Key Question 第一个关键问题: How can a sinful person enter heaven where God allows no sin? 罪人如果才可以进神不允许罪存在的天堂?

Christ: 基督

- God's Fourth Title—Savior 上帝的第四个名称-救主

Isaiah 33:22 For the LORD is our judge, the LORD is our lawgiver, the LORD is our king; it is he who will save us.

以赛亚书 33: 22 因为耶和华是我们的审判者，耶和华是我们的立法者，耶和华是我们的君王，他必拯救我们。

Saved from what? 从哪被拯救?

Matthew 1:21 "She will give birth to a son, and you are to give him the name Jesus, because he will save his people from their sins."

马太福音 1: 21 “她必生一个儿子，你要给他起名叫耶稣，因为他要把自己的子民从罪恶中拯救出来。”

- Jesus' Supernatural Life 耶稣超自然的生命

God-man 神-人

John 1:1, 14 In the beginning was the Word, and the Word was with God, and the Word was God. ...The Word became flesh and made his dwelling among us.

约翰福音 1: 1, 14 太初有道，道与 神同在，道就是 神。...道成了肉身，住在我们中间。

Miraculous 神迹

Matthew 11:5 The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor.

马太福音 11: 5 就是瞎的可以看见，瘸的可以走路，患麻风的得到洁净，聋的可以听见，死人复活，穷人有福音听。

Sinless 无罪

1 Peter 2:22 "He committed no sin, and no deceit was found in his mouth."

彼得前书 2: 22 「他从来没有犯过罪，口里也找不到诡诈。」

- Jesus' Substitutionary Death 耶稣为我们而死

1 Peter 2:24 He himself bore our sins in his body on the tree, so that we might die to sins and live for righteousness; by his wounds you have been healed.

彼得前书 2: 24 他在木头上亲身担当了我们的罪，使我们既然不活在罪中，就可以为义而活。因他受的鞭伤，你们就得了医治。

2 Corinthians 5:21 God made him who had no sin to be sin for us, so that in him we might become the righteousness of God.

哥林多后书 5: 21 神使那无罪的替我们成为有罪的，使我们在他里面成为 神的义。

- Jesus' Saving Resurrection 耶稣为拯救世人的复活

1 Corinthians 15:3-5 For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve.

哥林多前书 15: 3-5 我从前领受了又传交给你们那最要紧的，就是基督照着圣经所记的，为我们的罪死了，⁴ 又埋葬了，又照着圣经所记的，第三天复活了；⁵ 并且曾经向矶法显现，然後向十二使徒显现。

- Jesus' Salvation Gifts 耶稣救恩的礼物

Total Forgiveness of Sins 完全饶恕罪

Ephesians 1:7 In [Christ] we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace

以弗所书 1: 7 我们在他爱子里，藉着他的血蒙了救赎，过犯得到赦免，都是按着他丰盛的恩典。

Eternal Life 永生

Romans 6:23 For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.

罗马书 6: 23 因为罪的工价就是死，但 神的恩赏，在我们的主基督耶稣里，却是永生。

Response: 回应

- Second Key Question 第二个关键问题

Acts 16:30 "What must I do to be saved?"

使徒行传 16: 30 “我应该作甚麽才可以得救？”

- What You Must DO: 你必须要这样做:

Mark 1:15 "The time has come," he said. "The kingdom of God is near. Repent and believe the good news!"

马可福音 1: 15 说：「时候到了， 神的国近了，你们应当悔改，相信福音。」

Repent 认罪: U-Turn: Away from sin; Toward God U-转弯: 远离罪; 走向神

Believe the gospel 相信福音: Believe THAT it's true; Believe IN Christ 相信福音是真的; 相信基督

- What You Must NOT DO: 你不能做的:

Do Not Work For It 不靠行为

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

以弗所书 2: 8-9 你们得救是靠着恩典，藉着信心。这不是出於自己，而是 神所赐的；⁹ 这也不是出於行为，免得有人自夸。

Do Not Wait For Tomorrow 不要等到明天

2 Corinthians 6:2 For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation.

哥林多后书 6: 2 因为他说：「在悦纳的时候，我应允了你；在拯救的日子，我帮助你。」看哪！现在就是悦纳的时候，现在就是拯救的日子。

Eternal Life Now (on earth) 现在就有永生（今生在地上）

New Creation by the Creator 创造主所造的新生命

2 Corinthians 5:17 *Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!*

哥林多后书 5: 17 如果有人是在基督里，他就是新造的人，旧事已经过去，你看，都变成新的了！

Joyful Servant to the King 君王喜乐的仆人

1 John 3:24 *Those who obey his commands live in him, and he in them. And this is how we know that he lives in us: We know it by the Spirit he gave us.*

约翰一书 3: 24 凡是遵守 神命令的，就住在 神里面， 神也住在他里面。凭着 神所赐给我们的圣灵，我们就可以知道 神住在我们里面。

Completely Pardoned by the Judge 完全被主审者所赦免

John 5:24 *"I tell you the truth, whoever hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life."*

约翰福音 5: 24 “我实实在在告诉你们，那听见我的话又信那差我来的，就有永生，不被定罪，而是已经出死入生了。”

Adopted by the Father 成为神的儿女

John 1:12 *Yet to all who received him, to those who believed in his name, he gave the right to become children of God—*

约翰福音 1: 12 凡接受他的，就是信他名的人，他就赐给他们权利，成为 神的儿女。

Eternal Life Forever (in heaven) 永永远远的永生（在天上）

John 11:25-26 *Jesus said to her, "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. Do you believe this?"*

约翰福音 11: 25-26 耶稣说：「我就是复活和生命；信我的人，虽然死了，也要活着。²⁶ 所有活着又信我的人，必定永远不死，你信这话吗？」

XXVIII. Carrying on a Gospel Conversation 进行福音谈话

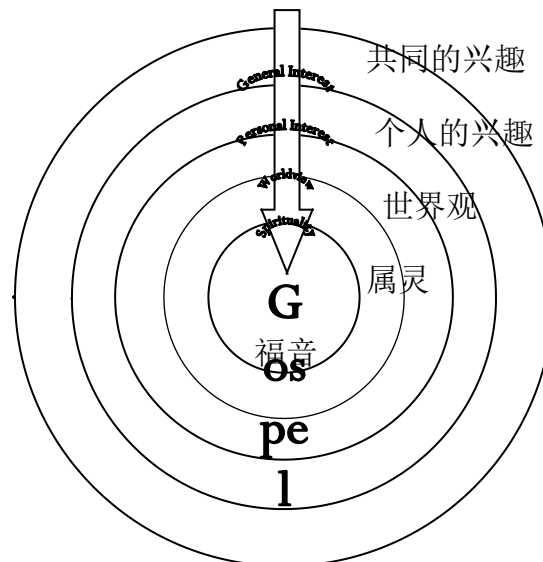
A. How do I turn a common conversation to spiritual things? 我如何把普通的谈话转到谈属灵的事情上？

1. Taking initiative in conversation 积极主动的对话

a. need to be interested, friendly, others-centered 需要使人感兴趣，友好的，以他人为本的交流

- b. look constantly for opportunities to begin conversations... who knows where it will lead?? 不断寻找机会开始对话.....谁知道谈话会带领我们往哪个方向?
2. Hardest transition: from secular to sacred topics 最难的变化: 从世俗到神圣的主题
- a. challenging to begin conversation with stranger 具有挑战性的开始与陌生人交谈
 - b. easy once begun to talk about "general interest" issues 一旦开始谈论“普遍感兴趣的”话题会比较容易
 - c. hardest transition: to the gospel itself 最难的变化: 转到福音本身
3. Best approach 最佳的办法: concentric circles, getting ever closer to the topic 同心圆, 日益接近话题

A Gospel Conversation 一个福音对话



4. Be like Jesus... a fascinating conversationalist 效法耶稣...一个引人入胜的对话者

John 4:10 Jesus answered her, "If you knew the gift of God and who it is that asks you for a drink, you would have asked him and he would have given you living water."

约翰福音4: 10 耶稣回答她：「你若知道 神的恩赐，和对你说『请给我水喝』的是谁，你必早已求他，他也必早把活水赐给你了。」

HIGH INTEREST LEVEL 高度感兴趣的层面: 1) What is the “Gift of God”? 什么的“神的恩赐”？ 2) Who are you? 你是谁？ 3) Why should I ask you for anything? 为什么我向你求？ 4) What is “living water”? 什么是“活水”？

Be like Jesus... an excellent question-asker: 效法耶稣...一个非常好的提问者

Matthew 9:5 Which is easier: to say, 'Your sins are forgiven,' or to say, 'Get up and walk'?

马太福音9: 5 说『你的罪赦了』，或说『起来行走』，哪一样容易呢？

Matthew 16:26 What good will it be for a man if he gains the whole world, yet forfeits his soul? Or what can a man give in exchange for his soul?

马太福音16: 26 人若赚得全世界，却赔上自己的生命，有甚麽好处呢？人还能用甚麽换回自己的生命呢？

Carrying on a “gospel conversation: Concentric circles 进行“福音谈话：同心圆”

- The management of a “gospel conversation” should progress through concentric circles from more general and superficial topics through to the core issues of the gospel. 对一个“福音对话”的处理原则，应该采取同心圆的方式，通过从更普遍的和肤浅的话题进入到福音的核心问题。
- The goal is to draw the person to whom we’re witnessing into a conversation over these core issues so that we have an opportunity to share the saving message of the gospel. 我们的目标是绘制于人，我们正在目睹到一个谈话，这些核心问题的人，使我们有机会分享福音的中心消息。
- One of the key tools we can glean from Jesus’ evangelistic technique is that of asking searching, open-ended questions that cause a person to reflect on life or death issues. 一个我们可以从耶稣的福音布道技术学到的主要方式是询问反思，开放式的问题，这会导致一个人去思想生命或死亡的问题。

Real-Life Example 现实生活中的例子: We can and should use this approach in witnessing. 我们在福音见证中可以而且应该使用这种方法。For example, suppose you’re getting your hair cut at a “Great Clips” store. The woman seats you and asks how you want your hair cut today. 例如，假设你在“好剪刀”理发店剪发。服务员安排你坐下并询问你今天想如何理发。You answer the question and she settles in to do her work. 你回答这个问题后，她开始她的工作。You can

lead her through ever more serious levels of discussion by your questions: 通过这个机会聊天，你能带她进入一个深的思维层面：

- 1) **General Interest (Level 1)一般的兴趣（第一级）**：“How long have you worked here?” 你在这里工作多久了？“Do you like working at a place like Great Clips, or would you rather work in a smaller salon?” 你喜欢在好剪刀这样的理发店工作，还是宁愿在小理发店里工作？“Has today been busy?” 今天忙吗？“What’s the busiest day?” 什么日子最忙？“What kind of hair is easiest to cut? 什么样的头发最好剪？What kind is hardest?” 什么最难？
- 2) **Personal Interest (Level 2)个人的兴趣（第二级）**：“Why did you decide to become a hairdresser?” 为什么你决定做理发师？“Do you enjoy cutting people’s hair? Why?” 你喜欢你的工作吗？为什么？“You seem to enjoy talking to people... are most customers easy to talk with?” 你看来很享受和人交流...是不是大多数顾客都很容易交流？“Do you frequently have to cut the hair of your friends or relatives? How does it make you feel when they ask you to do it?” 你的朋友和亲戚经常请你剪发吗？他们请你帮忙的时候，你怎么想？
- 3) **Worldview (Level 3) 世界观（第三级）**：“What would you say is the number one problem facing society today, and how do you think we can solve it?” 你觉得今天社会面临的最大的问题是什么，你觉得我们应该如何解决？“If you inherited a million dollars tomorrow, how would your life change? Do you think it would change you?” 如果你明天继承了1百万美元，你的生活会发生怎么样的改变？你认为这会如何改变你？“What are your goals in life?” 你生活的目标是什么？“What makes life worth living?” 是什么使生命值得活下去？“Do you ever fear death?” 你害怕死亡吗？“What do you think happens when we die?” 你觉得我们死后会发生什么？
- 4) **Spirituality (Level 4) 灵性（第四级）**：“Where are you on your spiritual journey?” 你在你属灵之旅的什么位置？“What is your spiritual background? Do you have a church you attend regularly?” 什么是你的属灵背景？你有经常去教堂吗？“Have you ever read the gospel accounts of the life of Jesus Christ?” 你读过关于耶稣生命的福音吗？“What’s the most remarkable thing you ever heard about Jesus Christ?” 什么是你曾经听说过耶稣基督最了不起的事情？“If you could ask Christ one question—about anything at all—what would it be?” 如果你可以问耶稣一个问题，关于任何东西，那会是什么？
- 5) **Gospel (Level 5)福音（第五级）**：“If you were to die tonight, how certain would you be that you would go to heaven?” 如果你今晚死了，你有多肯定你可以去天堂？“Has anyone ever explained to you how the death of Jesus Christ benefits people today?” 有没有人给你解释今天耶稣的死将如何受益与今天的我们？”

The following are some various questions you could use in conversations: 以下是可以用于对话的各种问题:

EVANGELISTIC QUESTIONS 福音问题

OPENING: 打开话题

1. "What three things are you most thankful for in your life?" 你生命中最感恩的三件事是什么?
2. "What is your happiest memory from childhood?" 你童年时最愉快的记忆是什么?
3. "If you could meet any person from history, who would it be and why?" 你如果能遇见任何一位历史人物, 你愿意遇见谁? 为什么?
4. "What qualities are most important in a mate and why?" 一个伙伴最重要的特质是什么, 为什么?
5. "Who was the person who most influenced your values? If you could sum up your values in a few thoughts, what would they be?" 谁影响你的价值观最深? 如果你很简洁的总结一下你的价值观, 将会是什么?
6. "Why do you think there's so much violence in the world these days?" 为什么现今世界有如此多的暴力?
7. "Let's say you were 80 years old and looking back on what you consider to be a good life. What would you want to be in that life?" 比方说, 你现在 80 岁, 当回头看你认为什么是好的生活, 你会想在那样的生活中得到什么? "
8. "If you could have anything at all, what would it be?" 如果你可以拥有任何东西, 那将会是什么?
9. "If you could only have one of the following, which would you choose: money, power, good relationships, accomplishments, character, long life?" 如果你可以选择以下的一个东西, 你会如何选择: 金钱, 权利, 好的关系, 成就, 特性, 长命百岁?
10. "What is the most important aspect to a successful life?" 成功生活的最重要的方面是什么?
11. "What would you say are the most important differences between your values and those of your parents? Grandparents?" 你和你父母, 或者祖父母最重要的价值观区别是什么?
12. "Would you say most people are afraid to die? If so, why?" 你认为大多数人都怕死吗? 如果是, 为什么?
13. "Do you ever think about death? Are you ever afraid to die?" 你想过死亡的问题吗? 你害怕吗?

TRANSITIONAL: 转换性的问题

14. "What is your spiritual background?" 你有怎样的属灵背景?
15. "Did you enjoy going to church when you were a kid?" 你在儿时喜欢去教会吗?
16. "What's the most beautiful natural sight you've ever seen? When you saw it, what did it make you think of God?" 什么是你见过的最美的自然景观? 当你看见的时候, 你会如何去思想神的工作?
17. "Have you ever prayed for something and got what you asked for?" 你是否祷告并得到你所求的?

18. "Why do you think most people don't attend church regularly?" 你觉得为什么大多数人不能够养成常规去教会的习惯?
19. "If you could ask God any question, what would it be and why?" 如果你能问上帝任何问题, 你会问什么? 为什么?
20. "What would it take for you to believe there's a God?" 是什么让你相信有一位神?
21. "What is the significance of Easter to you?" 复活节对你来说, 其重要意义在哪里?

EVANGELISTIC:福音性的问题:

22. "Who do you think Jesus Christ was?" 你认为耶稣基督是谁?
23. "Why do you think Jesus died?" 为什么你认为耶稣死了?
24. "If I could prove to you that Jesus Christ rose from the dead, would you ask Him to be your personal Lord and Savior?" 如果我能证明耶稣从死里复活, 你愿意邀请他做你生命的救主吗?
25. "If you were to die tonight and have to stand before God to give an account for your life, and He were to ask you why He should let you into heaven, what would you say?" 如果你今晚死了, 站在上帝面前交生命的账, 他问你知不知道为什么他会让你上天堂, 你会怎么回答?
26. "Has there ever been a time in your life that you've asked Jesus Christ to be your Lord and Savior, or are you still thinking about it." 在你的生命中, 是否已有这样的时刻, 你邀请耶稣基督做你生命的救主, 或是你现在还在思想准备做这件事情?
27. "The most important thing in my life is having a personal relationship with God through Jesus Christ. Would you like to know how you can know God personally?" 我生命中最重要的事情, 就是借着耶稣基督和上帝建立了个人的关系, 你想知道你如何可以亲自认识神?
28. [If you notice the person is wearing a cross 如果你看到这个人带着一个十字架的饰品] "Why do you wear that cross?" "Do you understand the significance of the cross in Christ's life?" 你为什么带十字架的饰品? 你明白十字架在基督生命的重要性吗?

B. How do I bring someone to a point of repentance and faith commitment to Christ?
我怎么领人悔改并愿意相信和委身到基督里?

1. Use only when full gospel ("God-Man-Christ-Response") has been shared 只有当全面的福音信息 (神-人-基督-回应) 被分享后才这样做
 - a. there's no point in bringing someone to a quick "decision" who hasn't heard of Christ 如果某人还没有通过基督, 没有意义让其做 "决定"
 - b. make sure there's been enough time to cover the key gospel facts 确认有充分的时间覆盖所有的福音要点
2. The need for human response essential to the gospel 人的回应是福音必不可少的需要
 - a. Jesus made the blind beggars ask for what they wanted, even though it was obvious 耶稣问盲人乞丐他们想要的东西, 尽管这是明显的问题

Matthew 20:30-34 *Two blind men were sitting by the roadside, and when they heard that Jesus was going by, they shouted, "Lord, Son of David, have mercy on us!" 31 The crowd rebuked them and told them to be quiet, but they shouted all the louder, "Lord, Son of David, have mercy on us!" 32 Jesus stopped and called them. "What do you want me to do for you?" he asked. 33 "Lord," they answered, "we want our sight." 34 Jesus had compassion on them and touched their eyes. Immediately they received their sight and followed him.*

马太福音 20: 30-34 有两个瞎眼的人坐在路旁，听说耶稣经过，就喊叫：「主啊，大卫的子孙，可怜我们吧！」³¹ 群众责备他们，叫他们不要出声，他们却更加放声喊叫：「主啊，大卫的子孙，可怜我们吧！」³² 耶稣就站住，叫他们过来，说：「要我为你们作甚麽呢？」³³ 他们说：「主啊，求你开我们的眼睛。」³⁴ 耶稣就怜悯他们，摸他们的眼睛。他们立刻能看见，就跟从了耶稣。

b. Spurgeon: Robinson Crusoe's Text & "Taking shares" 司布真：鲁滨逊漂流记的文本和“分享股权”

ESV Psalm 50:15 *and call upon me in the day of trouble; I will deliver you, and you shall glorify me."*

ESV 版本 诗篇 50: 15 在患难的日子，你呼求我。我必搭救你，你也必尊敬我。】^[SEP]

Charles Spurgeon: GOD AND THE PRAYING MAN TAKING SHARES. 查尔斯·司布真：神和祷告的人分享股权

That is an odd word to close with, but I want you to notice it. 用这样一个词来结束今天的分享很奇怪，但我希望你能注意到它。Here are the shares. 这里有股份。First, here is your share: "Call upon me in the day of trouble." 首先，这里是你的股份：“在患难的日子，你呼求我。” Secondly, here is God's share: "I will deliver thee." 第二，是神的股权：“我必搭救你，” Again, you take a share—for you shall be delivered. 再一次，你的股权-因为你将得救。And then again it is the Lord's turn—"Thou shalt glorify me." 同时再一次，将轮到神的股权—“你也必尊敬我。” Here is a compact, a covenant that God enters into with you who pray to him, and whom he helps. 这是一个简洁的圣约：借着向神祷告，他进入我们的同在并帮助我们。He says, "You shall have the deliverance, but I must have the glory. You shall pray; I will bless; and then you shall honor my holy name." 他说：“你将得拯救，但我必得荣耀。你要祷告；我将祝福你；你要尊崇我的圣名。Here is a delightful partnership: we obtain that which we so greatly need, and all that God gets is the glory due unto his name. 这是一个令人愉快的伙伴关系：我们的需要得到了如此之大的满足，同时神所得到的是荣耀他的圣名。Poor troubled heart! I am sure you do not demur to these terms. 可怜一直被困扰的心啊！我相信你不会对下面这些话提出异议。“Sinners,” says the Lord, “I will give you pardon, but you must give me the honor of it,” “罪人们”，主说：“我会原谅你，但你必须给我得荣耀，” Our only answer is, “Ay, Lord, that we will, for ever and ever.” [Preached at the Metropolitan Tabernacle, December 27, 1885] 我们唯一的答案是，“啊，主啊，我们会永永远远这样行。” [大都会幕教会的讲道，1885年12月27日]

Central concept 中心概念: we have a “share” to take in this matter... calling on the name of the Lord
我们在这件事上有一个“股权”...求告主的名

c. central verse on this in NT 新约中关于这一点的中心经文

Romans 10:13 "Everyone who calls on the name of the Lord will be saved."

罗马书 10: 13 因为「凡求告主名的，都必得救。」

To “Call on the name of the Lord” means to take Him at His word, trusting in His character as revealed by His history in Scripture, and trusting in His promises as recorded in Scripture. 去“求告耶和华的名”是指信靠他的话，借着思想他在圣经历史中的作为，相信上帝的特性，并相信记录在圣经中他给我们的应许。But it also means to CALL on Him... “Save, Lord!!!” 但是，这也意味着要呼求他的名..... “救我，上帝！”

3. Faith internal, deeds inevitable come as a result 内在信心，行为最终将结出果子

Romans 10:13-15 "Everyone who calls on the name of the Lord will be saved." 14 How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? 15 And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring good news!"

罗马书 10: 13-15 因为「凡求告主名的，都必得救。」¹³然而，人还没有信他，怎能求告他呢？没有听见他，怎能信他呢？没有人传扬，怎能听见呢？¹⁴如果没有蒙差遣，怎能传扬呢？如经上所记：「那些传美事报喜讯的人，他们的脚踪多麼美！」

NOTE 注释: in verse 14, no one can call on the name of the Lord without first believing in Him ... and it is that faith that justifies us. 第 14 节经文，如果不先信了神，就没有人能求告他的名...是信让我们称义 We are justified by faith apart from the “calling”, but the faith that justifies WILL call out, calling on the name of the Lord 除了“求告”，我们因信称义，但是因信称义将会表达除了，就是求告主的名

4. The “Sinner’s prayer”: used and abused “罪人的祷告”：使用及滥用

a. most gospel tracts end in some kind of “sinner’s prayer”大多数的福音单张以“罪人的祷告”结束

“Father, I know that I have broken your laws and my sins have separated me from you. 天父，我知道我已犯了罪，我的罪让我离开了我。I am truly sorry, and now I want to turn away from my past sinful life toward you. 恳请你原谅我，现在我要断绝我过去的罪恶生活，而归向你。Please forgive me, and help me avoid sinning again. 请原谅我，并帮助我避免再次犯罪。I believe that your son, Jesus Christ died for my sins, was resurrected from the dead, is alive, and hears

my prayer. 我相信，你的儿子，耶稣基督为我的罪而死，并从死里复活，他是活着的，并垂听孩子的祷告。 I invite Jesus to become the Lord of my life, to rule and reign in my heart from this day forward. 我邀请耶稣成为我生命的主，并从今天起占据和带领在我的心。 Please send your Holy Spirit to help me obey You, and to do Your will for the rest of my life. In Jesus' name I pray, Amen. 请差派你的圣灵来帮助我服从你，使我的余生能遵行你的意志。 奉靠耶稣的名祷告，阿门。”

- b. usually the prayer contains good theology... but it can be abused 通常来说祷告文里面包含着很好的神学思想...但不可以滥用
 - c. some can be made to feel that the prayer guarantees salvation 有些认罪祷告让人感觉祷告文本身就可以确保我们的救恩
 - d. others use manipulative tactics like a salesman 另外一些如同推销的操纵手法
 - e. BIGGEST DANGER 最大的危险: adding the “sinner’s prayer” as a “work” required for salvation AND/OR giving false assurance if the prayer is mimicked by the person 加入“罪人的祷告”来“工作”的前提需要救恩，和/或如果祈祷被人为的模仿，将提供虚假救恩的确据
5. Two key verses for me that says it’s okay to encourage a person to call out to God 我认为两节关键的经文可以鼓励人们去求告神的名

2 Corinthians 6:2 *For he says, "In the time of my favor I heard you, and in the day of salvation I helped you." I tell you, now is the time of God's favor, now is the day of salvation.*

哥林多后书 6: 2 因为他说：「在悦纳的时候，我应允了你；在拯救的日子，我帮助你。」看哪！现在就是悦纳的时候，现在就是拯救的日子。

NOTE 注释: God “hears” us in the time of His favor... we call on Him with our mouths and our hearts 神在悦纳的时候“垂听”我们.....我们用我口和心来求告他

Romans 10:9-10 *That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.*

罗马书 10: 9-10 你若口里认耶稣为主，心里信 神使他从死人中复活，就必得救； 10 因为心里相信就必称义，用口承认就必得救。

Again, the heart believes, THEN the mouth confesses 再一次，心里相信，然后口里承认

6. Transition statements to lead to commitment: 过渡语句带入委身:

“Do you understand the things we’ve been talking about?” “你明白我们在谈论的事情吗？”

“Do you want to trust in Christ and ask Him to be your Savior and Lord?” “你愿意相信基督，并邀请他做你的救主和生命的主吗？”

Make it clear that the prayer does not guarantee salvation, nor is it required for salvation 要清楚口头祷告并不保证救恩，也不是救恩所要求的

Let them say what is truly on their heart... don't line-feed them the prayer 让他们发自内心的祷告... 不是告诉他们祷告文

The Great Commission 大使命

Week 12: Basic Christian Discipleship

第 12 周：基督徒门徒生命基础课程

It is essential that new Christians come immediately face to face with their responsibility to be active in the spread of the gospel of Jesus Christ to the ends of the earth. 很重要的一点是，新生的基督徒马上面临一个重要的责任，就是积极的按照主耶稣所教训的，传扬福音到地极。 If a new Christian learns early on in his/her Christian life about missions, he/she will be far more likely to spend a lifetime active in missions. 如果一个新生的基督徒在他/她信主之初就学习关于宣教的信息，他/她更有可能一生都活跃在宣教的工场中。 The call extends to all of us to care about people in regions that have no access to the gospel. 这个呼召让我们每一个人对于那些没有机会接触福音的地区和未得之民有负担。

The purpose of this session is to give biblical evidence for the “Great Commission” (the command of Christ to take the gospel to the ends of the earth) 本节的目的是提供圣经中“大使命”（基督让我们传福音到地极的命令）的证据， and to give inducements and encouragements for fruitful action in this vital area. 并鼓励在这重要的领域进行富有成效的行动。

XXIX. Old Testament 旧约: God’s Timeless Concern for the Nations 上帝对国度的永恒关注

A. The Call of Abraham 亚伯拉罕蒙召

Genesis 12:1-3 *The LORD had said to Abram, "Leave your country, your people and your father's household and go to the land I will show you. ² "I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. ³ I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you."*

创世记 12: 1-3 耶和华对亚伯兰说：「你要离开本地、本族、父家，到我指示你的地方去。
[1][1][1][1]2 我必使你成为大国，赐福给你，使你的名为大，你也必使别人得福，[1][1][1][1]3 给你祝福的，我必赐福给他；咒诅你的，我必咒诅他；地上的万族，都必因你得福。」

B. The Exodus: God Makes a Great Name for Himself 出埃及记：神让自己的名被尊为圣

God spoke to Pharaoh between the sixth and seventh plagues before the Exodus 在以色列民出埃及之前，神在第六和第七灾之间向法老说话：

Exodus 9:15-16 *For by now I could have stretched out my hand and struck you and your people with a plague that would have wiped you off the earth. ¹⁶ But I have raised you up for*

this very purpose, that I might show you my power and that my name might be proclaimed in all the earth.

出埃及记 9: 15-16 如果我现在伸手用瘟疫击打你和你的人民，你就早已从地上消灭了。¹⁶ 然而我使你存留，是为了使你看见我的能力，并且在全地上传讲我的名。

God's mighty acts made a great name for Himself, resulting in salvation for Rahab, a Gentile: 上帝的大能让自己的名被尊为大，导致一个外邦人喇合得救恩。

Joshua 2:10-12 *We have heard how the LORD dried up the water of the Red Sea for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorites east of the Jordan, whom you completely destroyed. ¹¹ When we heard of it, our hearts melted and everyone's courage failed because of you, for the LORD your God is God in heaven above and on the earth below. ¹² Now then, please swear to me by the LORD that you will show kindness to my family*

约书亚记 2: 10-12 因为我们听见你们从埃及出来的时候，耶和华怎样使红海的水在你们面前乾了，以及你们怎样对待约旦河东亚摩利人的两个王西宏和噩，把他们完全消灭。¹¹ 我们听见了，就都心里惊怕；没有一人再有勇气在你们面前站立；因为耶和华你们的神是天上、也是地上的神。¹² 现在求你们指着耶和华向我起誓：我既然恩待了你们，你们也要恩待我的父家，并且给我一个确实的凭据，

C. God Establishes a Temple in Jerusalem for the Salvation of the Nations 神为了万国得救恩在耶路撒冷建立圣殿

Solomon's prayer of dedication: 所罗门的奉献祷告

1 Kings 8:41-43 *As for the foreigner who does not belong to your people Israel but has come from a distant land because of your name-- ⁴² for men will hear of your great name and your mighty hand and your outstretched arm-- when he comes and prays toward this temple, ⁴³ then hear from heaven, your dwelling place, and do whatever the foreigner asks of you, so that all the peoples of the earth may know your name and fear you, as do your own people Israel, and may know that this house I have built bears your Name.*

列王记上 8: 41-43 至於不屬於你的子民以色列的外族人，为了你的名的缘故从远地而来，⁴² 因为他们听到你的大名、大能的手和伸出来的膀臂，他们来向这殿祷告的时候，⁴³ 求你在天上你的居所垂听，照着外族人向你呼求的一切而行，好使地上的万族万民都认识你的名，敬畏你，像你的子民以色列一样；又使他们知道我建造的这殿是称为你的名下的。

Isaiah's similar vision for the Temple: 以赛亚为圣殿有类似的异象

Isaiah 56:6-7 *And foreigners who bind themselves to the LORD to serve him, to love the name of the LORD, and to worship him, all who keep the Sabbath without desecrating it and who hold fast to my covenant-- ⁷ these I will bring to my holy mountain and give them joy in*

my house of prayer. Their burnt offerings and sacrifices will be accepted on my altar; for my house will be called a house of prayer for all nations."

以赛亚书 56: 6-7 至於那些与耶和华联合的外族人，为要事奉他，爱耶和华的名，作他的仆人的，就是谨守安息日，不褻渎这日，又持守我的约的，^{[L1L1] [SEP] [SEP] [L1L1]}7 我必领他们到我的圣山，使他们在属於我的祷告的殿中喜乐；他们的燔祭和祭品，在我的祭坛上必蒙悦纳；因为我的殿必称为万族祷告的殿。」

D. The Psalms: May the Peoples Praise You O God! 诗篇：神啊，众民都要赞美你！

Psalm 67:1-7 May God be gracious to us and bless us and make his face shine upon us, Selah ² that your ways may be known on earth, your salvation among all nations. ³ May the peoples praise you, O God; may all the peoples praise you. ⁴ May the nations be glad and sing for joy, for you rule the peoples justly and guide the nations of the earth. Selah ⁵ May the peoples praise you, O God; may all the peoples praise you. ⁶ Then the land will yield its harvest, and God, our God, will bless us. ⁷ God will bless us, and all the ends of the earth will fear him.

诗篇 67: 1-7 愿 神恩待我们，赐福给我们，愿他用脸光照我们，（细拉）^{[L1L1] [SEP] [SEP] [L1L1]}2 好使全地得知你的道路，万国得知你的救恩。^{[L1L1] [SEP] [SEP] [L1L1]}3 神啊！愿众民都称谢你，愿万民都称谢你。^{[L1L1] [SEP] [SEP] [L1L1]}4 愿万族都快乐欢呼，因为你按正直统管众民，并引导地上的万族。（细拉）^{[L1L1] [SEP] [SEP] [L1L1]}5 神啊！愿众民都称谢你，愿万民都称谢你。^{[L1L1] [SEP] [SEP] [L1L1]}6 地生出土产；神，就是我们的神，要赐福给我们。^{[L1L1] [SEP] [SEP] [L1L1]}7 神要赐福给我们，全地都要敬畏他。

E. The Prophets: A Light for the Gentiles 先知：万邦人的光

Isaiah 49:6 "It is too small a thing for you to be my servant to restore the tribes of Jacob and bring back those of Israel I have kept. I will also make you a light for the Gentiles, that you may bring my salvation to the ends of the earth."

以赛亚书 49: 6 「你作我的仆人，使雅各众支派复兴，使以色列中得保全的归回，只是小事，我还要使你作列国的光，使我的救恩传到地极。」

XXX. Christ's Mission is Our Commission 耶稣的宣教任务是我们的大使命

A. Christ Came to Seek and to Save the Lost 基督里是要寻找和拯救那丧失的人

Luke 19:10 For the Son of Man came to seek and to save what was lost.

路加福音 19: 10 因为人子来，是要寻找拯救丧失的人。」

John 6:38-39 For I have come down from heaven not to do my will but to do the will of him who sent me. ³⁹ And this is the will of him who sent me, that I shall lose none of all that he has given me, but raise them up at the last day.

约翰福音 6: 38-39 因为我从天上降下来，不是要行自己的意思，而是要行那差我来者的旨意。³⁹ 那差我来者的旨意就是：他所赐给我的人，我连一个也不失落，并且在末日我要使他们复活。

B. Christ Sent Only to the Lost Sheep of Israel 基督来，只为以色列的迷羊

Matthew 15:24 "I was sent only to the lost sheep of Israel."

马太福音 15: 24 「我被差遣，只是到以色列家的迷羊那里去。」

C. However, He Has Other Sheep (Gentiles)然而，他有其他的羊群（外邦人）

John 10:16 I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd.

约翰福音 10: 16 我还有别的羊，不在这羊圈里；我必须把牠们领来，牠们也要听我的声音，并且要合成一群，归於一个牧人。

D. Christ's Second Coming: Linked to the Gospel Work 耶稣二次降临：与福音工作相联系

Matthew 24:14 And this gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come.

马太福音 24: 14 这天国的福音要传遍天下，向万民作见证，然後结局才来到。

E. The Great Commission^S: The Same Command Given MANY TIMES 大使命（多次提及）：同样的命令宣告了多次

1. Matthew 马太福音

Matthew 28:18-20 Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. ¹⁹ Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

马太福音 28: 18-20 耶稣上前来，对他们说：「天上地上一切权柄都赐给我了。¹⁹ 所以，你们要去使万民作我的门徒，奉父子圣灵的名，给他们施洗（「奉父子圣灵的名，给他们施洗」或译：「给他们施洗，归入父子圣灵的名」），²⁰ 我吩咐你们的一切，都要教导他们遵守。这样，我就常常与你们同在，直到这世代的终结。」

2. Mark 马可福音

Mark 16:15-16 He said to them, "Go into all the world and preach the good news to all creation. ¹⁶ Whoever believes and is baptized will be saved, but whoever does not believe will be condemned."

马可福音 16: 15-16 他又对他们说：「你们到全世界去，向所有的人传福音。¹⁶ 信而受洗的必定得救，不信的必被定罪。」

3. Luke 路加福音

Luke 24:46-49 He told them, "This is what is written: The Christ will suffer and rise from the dead on the third day, ⁴⁷ and repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. ⁴⁸ You are witnesses of these things. ⁴⁹ I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high."

路加福音 24: 46-49 又说：「经上这样记着：基督必须受害，第三天从死人中复活。⁴⁷ 人要奉他的名，传讲悔改与赦罪的道，从耶路撒冷起，直传到万国。⁴⁸ 你们就是这些事的见证。⁴⁹ 我要使我父的应许临到你们身上，你们当在城里等候，直到得着从上面来的能力。」

4. John 约翰福音

John 20:21-23 Again Jesus said, "Peace be with you! As the Father has sent me, I am sending you." ²² And with that he breathed on them and said, "Receive the Holy Spirit. ²³ If you forgive anyone his sins, they are forgiven; if you do not forgive them, they are not forgiven."

约翰福音 20: 21-23 耶稣又对他们说：「愿你们平安。父怎样差遣了我，我也怎样差遣你们。」²² 说了这话，就向他们吹一口气，说：「你们领受圣灵吧！²³ 你们赦免谁的罪，谁的罪就得赦免；你们不赦免谁的罪，谁的罪就不得赦免。」

XXXI. The Book of Acts: The Great Commission Moves Out 使徒行传：大使命的推动

A. Acts 1:8: The Theme of the Book of Acts 使徒行传 1: 8 使徒行传的主旨

Acts 1:8 But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.

使徒行传 1: 8 可是圣灵降临在你们身上，你们就必须领受能力，并且要在耶路撒冷、犹太全地、撒玛利亚，直到地极，作我的见证人。」

B. From Jerusalem to the Ends of the Earth 从耶路撒冷直到地极

1. It starts in the upper room in Jerusalem, the Apostles and 120 believers: 从耶路撒冷的一间楼房里面，他的众门徒和 120 个信徒开始

Acts 1:12-15 Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city. ¹³ When they arrived, they went upstairs to the room

where they were staying. Those present were Peter, John, James and Andrew; Philip and Thomas, Bartholomew and Matthew; James son of Alphaeus and Simon the Zealot, and Judas son of James. ¹⁴ They all joined together constantly in prayer, along with the women and Mary the mother of Jesus, and with his brothers. ¹⁵ In those days Peter stood up among the believers (a group numbering about a hundred and twenty)...

使徒行传 1: 12-15 后来，他们从橄榄山回到耶路撒冷。那山靠近耶路撒冷，有一安息日可走的路程。¹³ 他们进了城，上了一间楼房，就是彼得、约翰、雅各、安得烈、腓力、多马、巴多罗迈、马太、亚勒腓的儿子雅各、激进派的西门、雅各的儿子犹大等人所住的。¹⁴ 这些人和几个妇女，耶稣的母亲马利亚，还有他的兄弟们，都在一起，同心地恒切祷告。¹⁵ 那时，约有一百二十人聚会，彼得在众弟兄中间站起来说：

2. The Holy Spirit falls like fire 圣灵如火一般降临

Acts 2:1-4 When the day of Pentecost came, they were all together in one place. ² Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. ³ They saw what seemed to be tongues of fire that separated and came to rest on each of them. ⁴ All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

使徒行传 2: 1-4 五旬节到了，他们都聚集在一起。² 忽然有一阵好像强风吹过的响声，从天而来，充满了他们坐在里面的整间屋子。³ 又有火焰般的舌头显现出来，分别落在他们各人身上。⁴ 他们都被圣灵充满，就照着圣灵所赐给他们的口才，用别种语言说出话来。

3. People from all over the Mediterranean there for Pentecost 地中海全周围的居民为因着五旬节聚集

Acts 2:9-11 Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, ¹⁰ Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome ¹¹ (both Jews and converts to Judaism); Cretans and Arabs-- we hear them declaring the wonders of God in our own tongues!"

使徒行传 2: 9-11 我们帕提亚人、玛代人、以拦人和住在美索不达米亚、犹太、加帕多家、本都、亚西亚、¹⁰ 弗吕家、旁非利亚、埃及，并靠近古利奈的利比亚一带地方的人，客居罗马的犹太人和归信犹太教的人，¹¹ 克里特人以及阿拉伯人，都听见他们用我们的语言，讲说 神的大作为。」

4. Moving out to Judea 搬迁到犹太

Acts 8:1 On that day a great persecution broke out against the church at Jerusalem, and all except the apostles were scattered throughout Judea and Samaria.

使徒行传 8: 1 从那天起，耶路撒冷的教会大受迫害；除了使徒以外，所有的人都分散到犹太和撒玛利亚各地。

5. Moving out to Samaria 搬迁到撒玛利亚

Acts 8:5 Philip went down to a city in Samaria and proclaimed the Christ there.

使徒行传 8: 5 腓利下到撒玛利亚城，宣讲基督。

6. Moving out to the Gentiles 搬迁到外邦人地区

Acts 10:44-45 While Peter was still speaking these words, the Holy Spirit came on all who heard the message. ⁴⁵ The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles.

使徒行传 10: 44-45 彼得还在说话的时候，圣灵降在所有听道的人身上，⁴⁵ 那些受了割礼、跟彼得一同来的信徒，因为圣灵的恩赐（「恩赐」或译「恩赏」）也浇灌在外族人的身上，都很惊讶

Acts 11:20 Some of them, however, men from Cyprus and Cyrene, went to Antioch and began to speak to Greeks also, telling them the good news about the Lord Jesus.

使徒行传 11: 20 但其中有些塞浦路斯人和古利奈人，来到安提阿，也对希腊人传讲主耶稣。

7. Moving on to Cyprus, and Asia Minor 搬到塞浦路斯，和小亚细亚

Acts 13:2-4 While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." ³ So after they had fasted and prayed, they placed their hands on them and sent them off. ⁴ The two of them, sent on their way by the Holy Spirit, went down to Seleucia and sailed from there to Cyprus.

使徒行传 13: 2-4 他们事奉主，并且禁食的时候，圣灵说：「要为我把巴拿巴和扫罗分别出来，去作我呼召他们作的工。」³ 於是他们禁食祷告，为两人接手，就派他们去了。⁴ 他们既然奉圣灵差遣，就下到西流基，从那里坐船往塞浦路斯。

Acts 13:13 From Paphos, Paul and his companions sailed to Perga in Pamphylia

使徒行传 13: 13 保罗和同伴从帕弗开船，来到旁非利亚的别加。

8. Moving on to Greece 搬到希腊

Acts 16:9-10 During the night Paul had a vision of a man of Macedonia standing and begging him, "Come over to Macedonia and help us." ¹⁰ After Paul had seen the vision, we got ready at once to leave for Macedonia, concluding that God had called us to preach the gospel to them.

使徒行传 16: 9-10 夜间有一个异象向保罗显现：有一个马其顿人站着求他说：「请你到马其顿来，帮助我们！」¹⁰ 保罗见了这异象，我们就认定是 神呼召我们去传福音给他们，於是立刻设法前往马其顿。

9. Moving on to Rome 搬到罗马

Acts 28:14 And so we came to Rome.

使徒行传 28: 14 我们就来到了罗马。

C. God's Promise to His Son is OUR Command for Action 神对他爱子的应许是我们行动的命令

God's Old Testament promise to the Messiah, His Son: 神在旧约中应许他的爱子弥赛亚

Isaiah 42:6 I, the LORD, have called you in righteousness; I will take hold of your hand. I will keep you and will make you to be a covenant for the people and a light for the Gentiles

以赛亚书 42: 6 「我耶和华凭着公义呼召了你；我必紧拉着你的手，我必保护你，立你作人民的约，作列国的光

Paul and Barnabas take it as a command to THEM to preach the gospel: 保罗和巴拿巴把它作为对他们而言，是去传福音的命令：

Acts 13:47 For this is what the Lord has commanded us: "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth."

使徒行传 13: 47 因为主曾这样吩咐我们说：「我已立你作外族人的光，使你把救恩带到地极去。」

So also Psalm 2 and 110: 同样在诗篇第 2 篇和第 100 篇

Psalm 2:8 Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.

诗篇 2: 8 你求我，我就把列国赐给你作产业，把全地都归属於你。 [L] [SEP]

Psalm 110:1-3 The LORD says to my Lord: "Sit at my right hand until I make your enemies a footstool for your feet." ² The LORD will extend your mighty scepter from Zion; you will rule in the midst of your enemies. ³ Your troops will be willing on your day of battle.

诗篇 110: 1-3 耶和华对我主说：「你坐在我的右边，等我使你的仇敌作你的脚凳。」（本节在《马索拉抄本》包括细字标题） [L] [SEP]² 耶和华必使你从锡安伸出能力的权杖，你要在你的仇敌中掌权。 [L] [SEP]³ 在你征战的日子，你的人民都乐意投身；你的少年人以圣洁为装饰，好像清晨的甘露，到你那里。

Christ's "troops" must be willing in the day of His battle... to rescue captives from Satan's kingdom 基督记“精兵”必须愿意委身在征战的日子...去拯救那些在撒旦黑暗国度被俘的灵魂。

XXXII. Paul's Passion and His Command for Us 保罗的热情和神对我们的命令

A. Romans 15: Paul's Passion for the Advance of the Gospel 罗马书 15: 保罗对福音传扬的热情

Romans 15:15-19 *the grace God gave me ¹⁶ to be a minister of Christ Jesus to the Gentiles with the priestly duty of proclaiming the gospel of God, so that the Gentiles might become an offering acceptable to God, sanctified by the Holy Spirit. ¹⁷ Therefore I glory in Christ Jesus in my service to God. ¹⁸ I will not venture to speak of anything except what Christ has accomplished through me in leading the Gentiles to obey God by what I have said and done-- ¹⁹ by the power of signs and miracles, through the power of the Spirit. So from Jerusalem all the way around to Illyricum, I have fully proclaimed the gospel of Christ.*

罗马书 15: 15-19 但有些地方，我写得稍为大胆一点，是要提醒你们；我因着 神赐给我的恩典，¹⁶ 为外族人作了基督耶稣的仆役，作了 神福音的祭司，使所献上的外族人得蒙悦纳，靠着圣灵成为圣洁。¹⁷ 所以，在 神的事上，我在基督耶稣里倒有可以引以为荣的。¹⁸⁻¹⁹ 别的我不敢说，我只说基督藉着我所作的事，就是用言语行为，藉着神蹟和奇事的大能，以及圣灵的大能，使外族人顺服；这样，我从耶路撒冷直到以利里古，把基督的福音都传开了。

Romans 15:20-21 *It has always been my ambition to preach the gospel where Christ was not known, so that I would not be building on someone else's foundation. ²¹ Rather, as it is written: "Those who were not told about him will see, and those who have not heard will understand."*

罗马书 15: 20-21 我立定主意，不在宣扬过基督的地方传福音，免得建立在别人的根基上，²¹ 反而照经上所记：「那对他一无所闻的，将要看见；那没有听过的，将要明白。」

Romans 15:23-24 *But now that there is no more place for me to work in these regions, and since I have been longing for many years to see you, ²⁴ I plan to do so when I go to Spain. I hope to visit you while passing through and to have you assist me on my journey there, after I have enjoyed your company for a while.*

罗马书 15: 23-24 但现在这一带再没有可传的地方，而我多年来又很想去见你们，²⁴ 所以，无论我甚麽时候到西班牙去，都希望趁我路过时和你们见面，先稍微满足我的心愿，然後由你们给我送行到那里去。

B. Romans 10: The Logic of Missions 宣教的逻辑

Romans 10:13-15 *"Everyone who calls on the name of the Lord will be saved." ¹⁴ ¶ How, then, can they call on the one they have not believed in? And how can they believe in the one of*

*whom they have not heard? And how can they hear without someone preaching to them?
15 And how can they preach unless they are sent? As it is written, "How beautiful are the
feet of those who bring good news!"*

罗马书 10: 13-15 因为「凡求告主名的，都必得救。」^[SEP]^[SEP]^[SEP]14 然而，人还没有信他，怎能求告他呢？没有听见他，怎能信他呢？没有人传扬，怎能听见呢？¹⁵ 如果没有蒙差遣，怎能传扬呢？如经上所记：「那些传美事报喜讯的人，他们的脚踪多麽美！」^[SEP]

XXXIII. Revelation: A Final Vision of Success 启示录：成功的最终异象

A. Revelation 5 启示录 5

Revelation 5:9-10 And they sang a new song, saying, "Worthy are you to take the scroll and to open its seals, for you were slain, and by your blood you ransomed people for God from every tribe and language and people and nation, ¹⁰ and you have made them a kingdom and priests to our God, and they shall reign on the earth."

启示录 5: 9-10 他们唱着新歌，说：「你配取书卷，配拆开封印，因为你曾被杀，曾用你的血，从各支派、各方言、各民族、各邦国，把人买了来归给神，¹⁰ 使他们成为我们神的国度和祭司，他们要在地上执掌王权。」

B. Revelation 7 启示录 7

Revelation 7:9-10 After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the throne and before the Lamb, clothed in white robes, with palm branches in their hands, ¹⁰ and crying out with a loud voice, "Salvation belongs to our God who sits on the throne, and to the Lamb!"

启示录 7: 9-10 这些事以後，我观看，见有一大群人，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的。他们都站在宝座和羊羔面前，身穿白袍，手里拿着棕树枝。¹⁰ 他们大声呼喊，说：「愿救恩归给那坐在宝座上我们的神，也归给羊羔！」

XXXIV. Church History: Twenty Centuries of Advance 教会历史：20 个世纪的进展

A. From Jerusalem to Rome: The Spiritual Conquest of the Roman Empire 从耶路撒冷到罗马：罗马帝国的属灵征服

Astonishing fact: a scant three centuries after a Jewish carpenter was crucified in Jerusalem, the Roman Emperor declared his conviction that that Jewish carpenter was his Savior and his God!! 令人惊叹的事实：经过一个犹太木匠被钉死在耶路撒冷后三个世纪的空白，罗马皇帝宣称他所信的，即认那一位犹太木匠是他的救主和他的神！

How did that happen? 这是如何发生的?

People who were willing to die for Christ 愿意为基督死的神的儿女

John 12:24 *I tell you the truth, unless a kernel of wheat falls to the ground and dies, it remains only a single seed. But if it dies, it produces many seeds.*

约翰福音 12: 24 我实实在在告诉你们，一粒麦子若不落在地里死了，仍旧是一粒；如果死了，就结出许多果实来。

Romans 8:36 *As it is written, "For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered."*

罗马书 8: 36 正如经上所记：「为你的缘故，我们终日面对死亡，人看我们像待宰的羊。」

Tertullian: "The blood of martyrs is seed for the church." 特土良：“殉道者的鲜血是教会的种子”

Perpetua, Roman widow, believer in Christ: [threatened with death by the Roman prefect if she didn't renounce her faith in Christ] "You are wasting your time! While I live, I shall defeat you. And if you kill me, I shall defeat you even more!!" 波帕提，一个罗马的寡妇，耶稣的信徒：（被罗马人威胁说如果她不放弃他对耶稣的信仰，就要杀死她）“你在浪费你的时间！当我活着，我会打败你，如果你杀了我，我将会更能胜过你！！”

B. From Rome throughout Europe 从罗马到这个欧洲

C. The Reformation: The Gospel Reclaimed 宗教改革：福音的重新宣告

Romans 1:16-17 *I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile. ¹⁷ For in the gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: "The righteous will live by faith."*

罗马书 1: 16-17 我不以福音为耻；这福音是 神的大能，要救所有相信的，先是犹太人，後是希腊人。¹⁷ 神的义就是藉着这福音显明出来，本於信而归於信，正如经上所记：「义人必因信得生。」

Romans 3:21-24 *But now a righteousness from God, apart from law, has been made known, to which the Law and the Prophets testify. ²² This righteousness from God comes through faith in Jesus Christ to all who believe. There is no difference, ²³ for all have sinned and fall short of the glory of God, ²⁴ and are justified freely by his grace through the redemption that came by Christ Jesus.*

罗马书 3: 21-24 现在，有律法和先知的的话可以证明： 神的义在律法之外已经显明出来，²² 就是 神的义，因着信耶稣基督，毫无区别地临到所有信的人。²³ 因为人人都犯了

罪，亏缺了 神的荣耀，²⁴但他们却因着 神的恩典，藉着在基督耶稣里的救贖，就白白地称义。

D. Four Key Men, Four Key Insights 四个关键的人，四个重要的见解

1. William Carey: We Have an Obligation to the Heathen 威廉·克理：我们有义务向其他宗教的信徒传福音

- courageously opened discussion among Protestants of the need for cross-cultural missions 勇敢的在新教徒之间对于跨文化宣教的需要开展对话。
- impoverished English shoemaker with hunger to preach the word... pastor of a small Baptist church 贫穷的英国鞋匠因着对传福音的渴慕....一个小浸信会的牧师
- read *Captain Cook's Voyages*, record of the daring exploits of British explorer 阅读库克船长航海记，英国探险家的大胆探险记录
- formed convictions about missions, directly in the face of prevailing 18th c. conviction that Great Commission was given only to apostles... famous rebuke 形成关于宣教的信念，直接冲撞 18 世纪的主流思想，即大使命是只给予圣经中的使徒...著名的斥责言论

“Young man, sit down. When God pleases to convert the heathen he will do it without your aid or mine.” “年轻人，坐下。当神喜悦去转变异教徒的信仰时，他不需要你或者我的帮助”（当时的主流思想，威廉·克理为此反驳如下）

- Undaunted, turned to Scripture and wrote powerfully influential 87-page book 毫不气馁，他靠着圣经并写下非常有影响力的 87 页书

1792, *“An Enquiry into the Obligation of Christians to Use Means for the Conversion of the Heathens.”* 1792, 《基督徒当竭尽所能引领异教徒归主》

- Organized Baptist Missionary Society; soon many other such agencies came into being 组织浸信会宣教团；很快产生很多类似的团体
- Landed in India in 1793 and poured out his life in service to Christ, through some terrible trials... his greatest successes came in Serampore where over 600 nationals were converted and disciplined; the trail had been blazed 1793 登陆印度，将生命和服事委身到基督中，经历了一些可怕的试炼.....他最大的成就是在塞兰坡的地方，超过 600 国民被呼召并训练成为主的门徒；闪耀的宣教之路

- Within 25 years of Carey’s writing, twelve other Protestant mission agencies were formed, and the work was born 克理在出书后的 25 年中，有 12 个新教的宣教机构产生，并开展工作

2. Hudson Taylor: We Must Press On to the Inland Regions 戴德生：我们在内陆地区必须继续努力

- Served as a missionary in the Shanghai area in 1854, but soon grew depressed around other missionaries, who lived luxurious lifestyles 1854 年在上海地区成为宣教士，但因着周围其他宣教士的奢华生活变得抑郁
- decided to move further inland, and totally immersed himself in Chinese ways 决定向内地进军，完全把自己融入到中国式的方式中
- In 1857, resigned from his mission agency because they rejected his immersion lifestyle and because their financial support was erratic 1857 年，他从所附属的宣教机构辞职，因为他们拒绝了他的融入生活方式，同时他们的财政支持不稳定
- Returned to England. In 1865, Hudson Taylor began a new era in Protestant missions when he stared at the “accusing map” of China on the wall of his study. 回到英国。1865 年，戴德生在他的书房学习时，注视着墙上的中国地图，他感到那些未得地区似乎在“谴责”他，之后他开始新教宣教的一个新时代。He became increasingly burdened for the inland regions of China, and committed his life to bringing the gospel to those inland provinces. 他对中国的内陆地区越来越有负担，并委身他的一生，把福音带到这些内陆省份。He was in Brighton in England when he wrote these words: 在英国布莱顿的时候，他这样写道：

“On Sunday, June 25, 1865, unable to bear the sight of a congregation of a thousand or more Christian people rejoicing in their own security while millions were perishing for lack of knowledge, “1865 年 6 月 25 日这个周日，由于不堪忍受一个本地教会中数以千计以上基督徒在庆祝于自己的安全，而同时数以百万计的人缺因为不认识神而走向灭亡，I wandered out on the sands alone, in great spiritual agony, and there the Lord conquered my unbelief, and I surrendered myself to God for this service. 我背负着属灵上的巨大痛苦，独自一人徘徊在沙滩上，在那里，主再次战胜我的不信，我决定降服自己，委身到对神的服事中。I told Him that all the responsibility as to issues and consequences must rest with Him; that as His servant, it was mine to obey and follow Him—His to direct, to care for, and to guide those who might labor with me. 我告诉他，所有需要考虑的问题和后果的责任都由他掌权；作为他的仆人，我要服从和跟随他-他来指引，关注，并指导谁可能与我同工。Need I say that peace at once flowed into my burdened heart.” 需要说的是，就在那一刻，我背负劳苦重担的心立刻得平安。”

- Trusted God for missionaries: 相信神对宣教士的带领

At that moment, Taylor wrote in the margin the results of his new insight; he trusted God for 24 new workers, two for each of the eleven inland provinces of China, and two for Mongolia. 在那一刻，泰勒写道：在空白处他的新见解；他相信上帝对 24 名新同工的带领，在中国的十一个内陆省份以及蒙古，每个省份有 2 位。Taylor summed up his God-honoring insight this way: “God’s work done in God’s way will never lack God’s supply.” 戴德生以荣耀神的见解这样写道：“上帝的工作以上帝的方式进行，永不缺乏神的供应。” Hudson Taylor’s zeal for inland regions was copied by many other mission agencies, many of them American... China Inland Mission was followed by Sudan Interior Mission and many others. 戴德生对中国内陆地区的热情，被其他许多宣教机构效法，其中不乏美国人...中国内地会的做法后来被苏丹内务会和许多其他机构所效仿。

BUT Taylor still thinking in terms of political regions... the eleven inland provinces of China; more clarification was on the way 但是戴德生仍然一直在思考关于政治区域的问题...中国内陆的 11 个省份；在服事神的路上慢慢会清晰起来。

3. Cameron Townsend: We Must Speak in their Heart Language 卡麦隆·汤逊：我们必须用他们心里的话语来传福音

- In 1917, became missionary to Guatemala; 1917 年，被差派到危地马拉做宣教士；mastered Spanish, the national language of Guatemala, began to go house to house distributing Spanish literature 精通西班牙语，是危地马拉的官方语言，开始逐门逐户的派发西班牙语福音单张... realized that few of the people spoke Spanish as their first language 意识到很少有人把西班牙语作为第一语言交流。
- Indian asked him, “If your God is so smart, why he can’t speak our language?” 当地的土著人问他：“如果你的神有大智慧，为什么他不能说我们的语言？”
- Convinced, Townsend saw the need for someone to concentrate on unreached tribes by translating the Scriptures into their language; founded Wycliffe Bible Translators 深受触动并得到确信，汤逊看见需要有人集中翻译圣经到那些还有圣经的语言中；成立威克里夫圣经翻译会。
- At first, estimated 500 different languages; then, revised estimate to 1000, then to 2000; in April of 1982, at the time of his death, they estimated the number at 3000; now Wycliffe Bible Translators believes there are over 5000 distinct languages in the world 起初，估计有 500 种不同的语言的圣经版本需要翻译；然后，修订预算为 1000 种，然后到 2000 种语言；1982 年 4 月，在他去世的时候，他们估计为 3000 种语言，现在威克里夫圣经翻译会认为世界上有超过 5000 不同的语言，
- The preaching was to be in the heart language of the people, and the overlooked tribal groups would be overlooked no more 布道应用能触及目标人群内心的语言，曾经被忽略的部落不应该再被忽略。

4. Donald McGavran: We Must Identify and Reach the Unreached People Groups 唐纳德·马盖文：我们必须辨认和传福音给未得之民。

- At the same time as Townsend was doing his work, McGavran was serving as a missionary in India, and was observing cultural differences in social groups 在汤逊在做工的时候，马盖文在印度做宣教士，观察到不同的社会群体中的文化差异。
- He identified “homogenous units” which we now call “people groups,” which each must be penetrated with the gospel before the Great Commission is finished 他指出“同质单位”，即我们现在所说的“人群团体”，在大使命前完成前，每个群体都必须要被传到福音。
- Language and culture, plus various geographic and social factors go into the identification of a “people group.” 语言和文化，加上不同的地理和社会因素，构成“人群团体”。

Summation: 总结：

William Carey: We Have an Obligation to the Heathen 威廉·克理：我们有义务向其他宗教的信徒传福音

Hudson Taylor: We Must Press On to the Inland Regions 戴德生：我们在内陆地区必须继续努力

Cameron Townsend: We Must Speak in their Heart Language 卡麦隆·汤逊：我们必须用他们心里的话语来传福音

Donald McGavran: We Must Identify and Reach the Unreached People Groups 唐纳德·马盖文：我们必须辨认和传福音给未得之民

E. The Present Situation 目前的情况

1. No geographical nation on earth without a New Testament Church 地上没有一个地理意义上的国家没有一个新约教会
 - couldn't have said that even fifteen years ago 15年前甚至还不能这样说
 - God has broken through in Mongolia, Albania, and various closed Muslim nations 神已经在蒙古，阿尔巴尼亚，和不同的封闭的穆斯林国家做工。
 - The fall of the Soviet bloc has opened access to countless hidden people groups 苏维埃集团的垮台让无数被隐藏的人群有机会得到福音

2. Tremendous force for final thrust: Two-Thirds World Missions Agencies 巨大力量的最终推力：三分之二的世界宣教机构

up until recently, missions dominated by Western nations 到最近为止，宣教机构主要由西方国家组织形成。

estimates indicate that 估计来看, since 2000, more missionaries on the field have been from non-Western nations than from Western nations 自 2000 年以来，宣教机构在非西方国家成立比西方国家成立的多... in 1988, there were more than twice as many Western missionaries as non-Western missionaries 在 1988，西方国家的宣教机构比非西方国家的宣教机构要多两倍还要多。

3. Unreached people groups 未得人群

1950 estimated 24,000 unreached peoples 1950 年推测有 24,000 个人群

1980 estimated 17,000 unreached peoples 1950 年推测有 17,000 个人群

1992 estimated 11,000 1992 年 1950 年推测有 11,000 个人群

1996 estimates put it around 9,000... almost half what it was in 1980 when I started praying for them 1996 年推测有 9,000 个人群...几乎是 1980 年我们开始为他们未得人群祷告的一半数字

MANY local churches have adopted unreached peoples and have prayed for them until there were local churches planted in their midst!! 许多本地教会已经收养未得人群并为他们祷告，直到在他们中间有教会为止

D. Various amazing statistics: TO GOD'S GLORY 各种令人惊奇的统计数字

1. 3500 new churches opening worldwide every week 每周世界范围会有 3500 个新教会成立
2. 28,000 additional Christians in People's Republic of China every day. In 1950 when China was closed to foreign missionaries, cons. estimates at 1 million Chinese Christians; now conservative estimates at 40-50 million 每天在中国会新增加 28,000 个基督徒。在 1950 年中国对外封闭的时候，保守估计有 1 万名中国基督徒；现在保守估计有 4-5 千万基督徒。
3. 20,000 new Christians in Africa every day; in 1990, 3% of continent was Christian; now over 40% 每天在非洲新增 20,000 基督徒；在 1990 年，非洲 3% 的人口是基督徒，现在超过 40%

4. In Muslim Indonesia, the number of Christians is so high the government has stopped printing the statistic... estimates place it at around 25%!! 在印尼这样一个穆斯林国家，基督徒的数字如何高，以至于政府已经停止出版统计数字
6. In Iran, more Muslims have come to faith in Christ since 1980 than in the previous 1000 years combined!! 在伊朗，自 1980 年来，有更多的穆斯林归主成为基督徒，超过过去 1000 年的总和
7. In Russia, after 70 years of oppression, Christians number at least 100 million-five times the number in the Communist parts and 36% of the total population 在俄国，经过 70 年的压迫，基督徒的数字至少有 1 亿，超过共产主义统治时的 5 倍，占总人口的 36%
8. In A.D. 100, 360 non-Christians for every believer; now the estimate is 7 non-Christians for every evangelical believer 公元 100 年的时候，比例是每 360 个非基督徒对一个基督徒；现在估计每 7 个非基督徒对一个福音派的基督徒
9. In A.D. 100, estimated 12 unreached people groups per church congregation; in 1991, with 5 million congregations worldwide, there are at least 500 congregations for every unreached people group! 在公元 100 年，预计每 12 个未得人群对一个教会；而在 1991 年，因着世界范围内的 5 百万个教会，至少每 500 个教会对一个未得人群。

XXXV. How to Act for Missions 为宣教如何行动起来

A. Care 关注

1. Have a deep concern for what God is doing around the world 深切关注神在全世界范围的工作
2. Show it by investing effort in learning more about missions 通过投入精力更多地学习宣教表现出来

B. Learn 学习

1. www.joshuaproject.net is a great website describing specific unreached people groups www.joshuaproject.net 是一个很好的网站，上面有关于哪些人群福音还没有传到的细节
2. visit that site 实地拜访
3. Take the “Perspectives on the World Christian Movement” missions course 学习 “世界基督徒运动展望” 的宣教课程

C. Pray 祷告

Matthew 9:37-38 “The harvest is plentiful but the workers are few. Ask the Lord of the harvest, therefore to send out workers into his harvest field.”

马太福音9：37-38 他就对门徒说：「庄稼多，工人少；³⁸ 所以你们应当求庄稼的主派工人去收割他的庄稼。」

D. Give 给予

1. sacrificially give to mission efforts around the world 全世界范围内有牺牲精神的去奉献宣教工作
2. Lottie Moon 慕拉第（美南浸信会的女宣教士）
3. Global Priority Mission Fund 全球优先宣教基金

E. Go 走出去

1. Short term missions 短宣
2. Career!!! 成为你的职业!!!