

**THIS SERMON, "A SALVATION SERMON", WAS DELIVERED BY TODD NIBERT**  
本传道“拯救的传道”由**TODD NIBERT**主讲。

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**IT IS A TESTIMONY TO THE FREE AND SOVEREIGN GRACE OF GOD**  
为上帝平白赐下的至高无上的恩典所做的见证

**"A SALVATION SERMON"**  
“拯救的传道”

I Timothy 1:15, "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

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，是十分可佩服的。在罪人中我是个罪魁。”

I have entitled this message, "A Salvation Sermon". And I expect the Lord to save somebody through this message. I may not ever find out whether or not He did, but I expect it. This is His gospel.

我把这次的信息定为“拯救的传道”。我期待耶和华藉由这次的信息来拯救某些人，我不知道他不会这么做，但我是这么期待，因这是他的福音。

Wouldn't it be a blessing if a lost sinner leaves this place a saved sinner?  
若有一个失丧的罪人，离开这里时成为得救的罪人，岂不是件蒙福的事吗？

I Timothy 1:15, "This is a faithful saying and worthy of all acceptance..." This ought to be the best news you and I have ever heard. It is the best news I've ever heard! "...that Christ Jesus came into the world to save sinners, of whom I am chief."

提摩太前书**1:15**“这话是可信的，是十分可佩服的...”这应该是我所听过最棒的事，这是我听过最好的消息！“基督耶稣降世，为要拯救罪人。...在罪人中我是个罪魁。”

Now if you're not a sinner (whatever the Bible means by that word), and I hope we're going to understand by the end of this message, but if you're not a sinner, I've got no gospel for you. The gospel is for sinners. "But isn't everybody a sinner?" "No, no...ask them? Not everybody is a sinner in the sense that the Bible means." I believe we'll see that as we study the scripture.

如果你还不是罪人（不管圣经怎么定义这个词），我希望当信息结束以后，我们都能够了解这个词的涵义，但如果你觉得你不是，我就没办法将福音告诉你，这个福音是为罪人所传讲的。“每个人不都是罪人吗？”“不，你问问他们？从圣经的角度来看，不一定人人都是罪人。”我相信当我们研读圣经的时候，就会明白他的涵义。

Let's back up to verse five of I Timothy 1. I want to read the verses preceding this glorious faithful saying. Paul says in verse 5, "Now the end of the commandment" (or the goal, or the purpose of the commandment), and the gospel is a commandment. Here are some examples: "Thou hast given commandment to save me", Psalm 71:3; "God who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ", II Corinthians 4:6. God only speaks by commandment.

我们回到提摩太前书**1章15节**。我想要先读一段充满荣耀信实的话语，保罗在第**5节**说到：“命令的总归”（或命令的目标、目的），而福音就是命令，这里有些例子：“你已经命定要救我”诗篇

71篇3节：“那吩咐光从黑暗里照出来的神，已经照在我们心里，叫我们得知神荣耀的光显在耶稣基督的面上。”哥林多后书4:6。神的话语就是命令。

When He says “believe” it's a commandment.  
当他说：“信”，这是他的命令。

When He says “repent” it's a commandment.  
当他说：“悔改”，这是他的命令。

“God commandeth all men everywhere to repent”. God never advises, He commands. Everything God says is a commandment. Who's speaking? Divine authority! Now the end (or the goal or the purpose) of the commandment is threefold; “charity out of a pure heart and a good conscience and faith unfeigned.”

“神吩咐各处的人都要悔改。”（译注：使17:30）神从不只是建议，他只有命令，神说的每一件事都是命令。是谁在说话？是神的权柄！命令（或目标、目的）的总归是三倍的；“就是爱；这爱是从清洁的心和无亏的良心，无伪的信心生出来的。”

“Charity out a pure heart”. “Blessed are the pure in heart”. Is that not the heart God gives in the new birth? And that's the only thing that produces true charity. The only people who love like this are believers. God's given them a pure heart, a new heart. “A new heart also will I give you”, Ezekiel 36:26. That's the goal of the commandment. It makes people love. Real love!

“爱是从清洁的心...”“清心的人有福了（译注：太5:8）”“那不就是神赐与新生的心吗？那也是唯一能够发出真爱的事物，而唯一能够如此爱人的，只有相信上帝的人，神给予他们纯真的心、新造的心。”我也要赐给你们一个新心。”以西结书36:26。这是命令的目标，使人有爱，真正的爱！

And he says, “A good conscience”. That's the goal of the gospel. That's the goal of the commandment of God, a good conscience.

保罗说：“无亏的良心”，那也是福音的目标，是神的命令的目标，无亏的良心。

What's a good conscience? Is it one that doesn't feel guilty? Not necessarily, you may not feel guilty and it might be because you've got a seared conscience and aren't able to feel guilty. A good conscience is a conscience that has nothing to feel guilty about.

什么是无亏的良心？是完全没有罪恶感吗？不完全是，有时候没有罪恶感是因为良心麻木而感受不到罪恶，无亏的良心是指没有什么事情能让你感到罪恶。

Now in Christ Jesus, being justified I have nothing to feel guilty about. I walk around all the time with a cloud of guilt over my head. I always do. But that being said I've got no reason for it. That's called the **flesh**. In Christ Jesus I'm justified. I have nothing to feel guilty about. What sin? Is there any sin to feel guilty about? No, there isn't. I stand before God without sin. “Now the end of the commandment is charity out of a pure heart, and a good conscience, and faith unfeigned”.

在耶稣基督里称义，我没有什么是能感到罪恶的，我行走时，头顶上有罪恶的乌云盘旋，总是如此，但我没有什么感到罪恶的理由，也就是肉体的欲念。在基督里我已经称义，我没有任何感到罪恶的事物。罪？有什么罪会让我有罪恶感吗？没有，在神面前没有罪恶。”命令的总归就是爱；这爱是从清洁的心和无亏的良心，无伪的信心生出来的。”

I like that word “faith unfeigned”. It's not fake faith. I really believe! This is no fake! This is not me just saying it. I really believe that Jesus Christ is my righteousness before God. I really believe that. No fake faith about that! His righteousness is the only righteousness I know anything about. I really believe that! “Faith unfeigned”.

我喜欢“无伪的信心”这句话。不是虚伪的信心，我相信这点！没有虚假！这不只是我这么说，我相信耶稣基督是在神面前的公义，我相信，不是虚假的信心！他的公义是我所知唯一的公义，我真心的相信！“无伪的信心”。

I Timothy 1:6, “From which”... (this goal, the end of the commandment) “From which some having swerved have turned aside unto vain jangling (useless vain speech). That would summarize most preaching...vain jangling. Worthless and empty words that don't mean a thing.

提摩太前书1:6“有人偏离这些...”（这个命令的总归、目标）“有人偏离这些，反去讲虚浮的话。”这也许可以概括大部分的讲道...大多是虚浮的大话，没有价值而空泛的话语，没有任何意义。

Verse 7, “Desiring to be teachers of the law; understanding neither what they say, not whereof they affirm.” They don't understand what it is they're teaching nor the implications of their teaching.

第7节，“想要作教师，却不明白自己所讲说的所论定的。”他们不了解要传讲的道，也不知道他们所教导的背后的涵义。

Verse 8, “But we know that the law is good, if a man use it lawfully”. I love God's holy law. I love the Ten Commandments. I love everything God says. The law is good if a man uses it lawfully, if he uses it in the right way. And what is the right use of the law? 第8节，“我们知道律法原是好的，只要人用得合宜。”我喜爱上帝神圣的律法，我喜爱十诫，我爱神说的每一件事，只要人用得合宜，律法就是好的。怎么样才是用得合宜呢？

Look in verse nine, “Knowing this that the law is not made for a righteous man.” Now if you've got a righteous man out there, do you have to lock your door to keep him from stealing from you? No. A righteous man does not need law. If somebody needs law all they expose about themselves are that they're criminals. That's what that means. Now let's go on reading.

看第9节，“因为律法不是为义人设立的”“如果有个义人站在外面，你会把他挡在门外，防止他进来偷你的东西吗？不会，义人不需要律法，如果有人需要律法，那就表示他们身处在充满犯罪的世界中。这就是这段话的涵义，让我们继续阅读下去。

Verse 9, “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine.”

第9节，“因为律法不是为义人设立的，乃是为不法和不服的，不虔诚和犯罪的，不圣洁和恋世俗的，弑父母和杀人的，行淫和亲男色的，抢人口和说谎话的，并起假誓的，或是为别样敌正道的事设立的。”

You see, all sin is contrary to sound doctrine. What is sound doctrine? Read verse 11, Sound doctrine...“According to the glorious gospel of the blessed God (or the gospel of the glory of the blessed God), which was committed to my trust.” And what a sacred trust that is!

你们看到了吗，所有的罪都是敌正道的事，什么是正道？我们来读第11节，正道...”这是照着可称颂之神交托我荣耀福音说的。”这是多么神圣的真理！

Verse 12, Paul says, “And I thank Christ Jesus our Lord, who hath enabled me, for he counted me faithful, putting me into the ministry.” Paul says, Christ enabled me, He

counted me faithful and He put me into the ministry. I want to hear somebody that God has put in the ministry, don't you? That's what I want to hear. 第12节, 保罗说: "我感谢那给我力量的我们主基督耶稣, 因他以我有忠心, 派我服事他。"保罗说, 主耶稣基督给我力量, 他以我有忠心, 派我服事他。我希望听见有人说, 神派我服事他, 不是吗? 这就是我想要听到的。

Verse 13, He talks about what he (Paul) was before. "Who was before" (before God saved me and before God made himself known to me)... "Who was before a blasphemer". Now Paul was a very religious man. And as far as he could tell he was a very moral man. But look what he says concerning "his before".

第13节, 他(保罗)谈到他的过去: "我从前是..." (在神拯救他以前, 在神让他认识自己以前) "我从前是亵渎神的"但后来保罗成为敬虔的人, 他也明白他是个道德感强烈的人, 但你们可以看到他怎么说"他的从前".

Paul's words "which was before" are very significant. Some folks never had "a before". They say, "I've always been saved." That's way too long! Or they say, "I've always known God". Well, that's way too long! Do you have "a before"?

保罗说"我从前是"是非常重要的, 有些人从未有过"从前", 他们说: "我一开始就被拯救了。"那太离谱了! 或者他们会说: "我一直都知道上帝。"那也太离谱了! 你也有"从前"吗?

"Who was before a blasphemer, and a persecutor, and injurious (insolent): but I obtained mercy because I did it ignorantly in unbelief."

"我从前是亵渎神的, 逼迫人的, 侮慢人的; 然而我还蒙了怜悯, 因我是不信不明白的时候而做的。"

Now this verse used to trouble me. It almost sounds the way it's worded that Paul is saying, "I obtained mercy because what I did I just didn't know any better. I was ignorant and so on and if I would have known better it would have been worse." It sounds like he is saying, "My sin is not quite so bad because what I did I did in ignorance." Is that what he is saying? No. Paul is saying, "I was so ignorant, I was so evil, I was so blasphemous and injurious and persecuting that the only way I could be saved is by the sheer mercy of God."

这一节经文以前让我很困扰, 听起来就像保罗说: "我能蒙怜悯就是因为我以前不知道、不明白, 如果当时我已经知道, 可能就糟了。"听起来也像是: "因为我的无知, 所以所犯的罪并不是那么严重。"这是他要表达的涵义吗? 不是, 保罗是说: "我从前是无知的, 我从前是邪恶的, 我从前是亵渎神的, 逼迫人的, 侮慢人的, 而我能够得救的唯一途径, 只有神的全然怜悯。"

He didn't save me because my sin wasn't all that bad, because it was committed in ignorance. Paul is saying, "No, I was so desperately wicked, I was so given over to *sin* that the only way I could be saved was by obtaining the free, sheer mercy of God".

因为我的罪并没有那么严重, 所以他没有拯救我, 因为那是无知之下所犯的罪。保罗是说: "我从前是澈底的邪恶, 我彻底的犯了罪, 而我能够得救的唯一方法, 就是神平白赐下的、全然的怜悯。"

Verse 14, "And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." It overflowed so much to such an unworthy sinner. Now verse 15, "This is a faithful saying, and worthy of all acceptation". Now this is one of four "**faithful sayings**" in these pastoral epistles by the apostle Paul.

第14节, "并且我主的恩是格外丰盛, 使我在基督耶稣里有信心和爱心。"这段经文满溢的爱, 是给予那多么不配得的罪人。第15节, "这话是可信的, 是十分可佩服的。"这是使徒保罗在使徒书信的信件中, 四次之中的一次说到"这话是可信的"。

Look over in I Timothy 4:8, "For bodily exercise profiteth little: (or as my margin reads, for a little while - there's temporary benefit in bodily exercise), but godliness is profitable unto all things, having a promise of the life that now is, and of that which is to come." This is so infinitely more important. I Timothy 4:9, "This is a faithful saying and worthy of all acceptance."

让我们看提摩太前书4:8, "操练身体, 益处还少(或如我的注解, 操练身体的益处只是短暂的); 惟独敬虔, 凡事都有益处, 因有今生和来生的应许。"这是更久远更重要的事。提摩太前书4:9, "这话是可信的, 是十分可佩服的。"

Look in II Timothy 2:11. This is the early hymn of the church. "It is a faithful saying: if we be dead with him, we shall also live with him." If Christ represented me in his death and if I died with him, your know what? I'm going to live with him too. If he died for me, I must be saved.

让我们看提摩太后书2:11, 这是教会一首早期的赞美诗歌, "有可信的话说: 我们若与基督同死, 也必与他同活"如果基督代替我们死去, 如果我和他同死, 你知道吗? 我也可以和他同活, 如果他为我而死, 我必得拯救。

Verse 12, "If we suffer, we shall also reign with him". If we suffered with him, we'll reign with him. "If we deny him, he also will deny us."

第12节, "我们若能忍耐, 也必和他一同作王"我们若能和他一同忍耐, 也必和他一同作王, "我们若不认他, 他也必不认我们。"

Verse 13, "If we believe not, yet he abideth faithful: he cannot deny himself."

第13节, "我们纵然失信, 他仍是可信的, 因为他不能背乎自己。"

I am so thankful for that verse of scripture. If we believe not, and everybody that has any faith knows what unbelief is. As a matter of fact, if you don't have faith you don't really understand unbelief. But if you have faith you know what it is to cry out with that man of old, "I believe, help thou my unbelief" Mark 9:24.

因着这段经文, 我满怀感谢。如果我们不信, 其他有任何不同信仰的人都会知道何谓不信, 事实上, 如果你没有信仰, 你也不会真正了解不信的意义; 但如果你有信仰, 你就会知道为什么孩子的父亲会喊着说: "我信! 但我信不足, 求主帮助。"马可福音9:24

Now if we believe not, he remains faithful: he cannot deny himself. You see, if I'm united to Christ I'm himself. If he denied me he would be denying himself and that can't happen. Aren't you thankful for that faithful saying, that beautiful hymn?

我们纵然失信, 他仍是可信的, 因为他不能背乎自己。你们看, 如果我和基督合一, 我就是基督。如果他背乎我, 他就是背乎自己, 而那不可能发生。你们对这可信的话, 难道不满怀感激吗? 那美丽的赞美诗?

Now, turn to Titus 3:5-8 for the third "faithful saying". "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly." Preach these things over and over and over again. Here's a place where repetitive preaching is good. Why? So they that believe God might be careful to maintain good works. The only way they will be careful to maintain good works is by the preaching of this message.

现在翻到提多书3:5-8, 第三次提到"这话是可信的", "5他便救了我们; 并不是因我们自己所行的义, 乃是照他的怜悯, 借着重生的洗和圣灵的更新。6圣灵就是神借着耶稣基督我们救主厚厚浇灌在我们身上的, 7好叫我们因他的恩得称为义, 可以凭着永生的盼望成为后嗣。8这话是可信

的。我也愿你把这些事切切实实的讲明。“将这些事情一而再再而三的传讲出去，这是值得重复传讲的事。为什么？好让他们相信神是细心的在维持良善的作工，

Now back to our text in I Timothy 1:15. Here's the first "faithful saying" of the apostle Paul. He says, "This is a faithful saying". Do you know what faithful means? It means you can utterly rely upon this. This is not like the promise of a politician trying to get elected and makes all kinds of promises. This is utterly faithful. You can rely on this saying and it's "worthy of all (everybody's welcome) acceptance."  
让我们回到提摩太前书1:15，这是使徒保罗第一次提到“这话是可信的”，他说：“这话是可信的。”你们知道可信的意思是什么吗？意思是说你可以完全倚靠它。这不像是政客为了选票而随便开出的各种选举支票，这是完全可信的，你可以倚靠这话，“是十分可佩服的”。

This ought to be the best news you've ever heard. Everybody in this room ought to feel this...the best news you've ever heard. And here it is, "that Christ Jesus" (Christ! God's anointed, God's anointed Prophet, God's anointed Priest, God's anointed King, God's anointed Christ!)  
这应该是你们所听过最好的消息，在座的每个人应该都有同感...这是你听过最好的消息。“耶稣基督”（基督，神所指派的；神指派的先知；神指派的牧者；神所指派的君王；神所指派的基督！）

I've heard people talk about preachers and they say, "Well, he's got the anointing". Well, I don't know whether he does or not. As a matter of fact I doubt it. But I know who does have God's anointing, Christ Jesus! He is God's anointed. Jesus! Savior! "And thou shalt call his name JESUS: for he shall save his people from their sins." Matthew 1:21. His name means "Savior".  
我们常听人谈论牧师，他们会说“他很有恩膏”。我不知道他是否真的有恩膏，其实我很怀疑，但我知道谁必定会有神的恩膏，就是耶稣基督！他是神所指派的，耶稣！救主！“你要给他起名叫耶稣，因他要将自己的百姓从罪恶里救出来”马太福音1:21，他名字的意思就是“救主”。

"Christ Jesus came into the world to save, *blank*"? Now just pretend for a moment that you've never heard this verse of scripture. "Christ Jesus came into the world to save, *who*"? Who did he come to save? What if the scripture said, "He came to save *good and righteous people*?" Were would that leave you? What if it said He came to save *believing sinners*? What if it said He came to save *repentant sinners*? What if it said He came to save, (I think this is an interesting one) *sensible sinners*? The Puritans used that term. "He came to save sensible sinners." No, sinners are stupid! They're not sensible!  
“耶稣基督降世是为了要拯救...空白”？现在假装你从来没有听过这一段经文，“耶稣基督降世是为了要拯救，谁”？他要拯救谁？万一圣经说：“他降世是为了要拯救善良的人和义人？”那样会让你远离神吗？如果圣经说，他降世是为了要拯救（我觉得这么说很有趣）自觉的罪人？清教徒（或译：在宗教上严谨的信徒）会这么说：“他是来拯救自觉的罪人。”并非如此，罪人是愚昧的！他们并不自觉！

Christ Jesus came into the world to save *who*? I'm so thankful for this. There's no adjective in front of this word "sinners". It just says He came into the world to save sinners!  
耶稣基督降世是为了拯救谁？我为此满怀感激，在那个字前面并没有任何的形容词，“罪人”。圣经说他降世为要拯救罪人！

Now I can fit myself into that group. If it said "believing sinners", I would not be sure the scripture would be talking about me. Or if it says, "repentant sinners" and all the different adjectives the scripture could put in front of it. I would not be sure it is talking about me! But I can fit myself into this group. Just a sinner! "Christ Jesus came into the world to save sinners."

现在我可以把自己放在那群人之中，如果圣经说“相信的罪人”，我不确定圣经有没有说到我，或 如果它说“悔改的罪人”，或者任何可以添加在前面的形容词，我都不确定那里面是不是有我！但 我现在可以把自己放在里面，只是个罪人！“耶稣基督降世，为要拯救罪人”（译注：提前

1:15）

Now here's my question, what is a sinner? What is a sinner? What does the Bible mean by this word? It's a biblical word. "God be merciful to me the sinner". What is a sinner? What's the bible mean by that word "sinner"?

我有一个问题，什么是罪人？罪人究竟是什么？圣经里罪人的意义是什么？这是个圣经的词，“上帝怜悯给我这罪人”。什么是罪人？圣经怎么解释“罪人”这个字？

Well, the sinner is the one who commits the sin! God does not put sins into hell. He puts the one that committed the sin into hell. You've heard that saying, "God loves the sinner but He hates his sin". Tell that to the person in hell. The one in hell knows that's foolishness. You won't find that saying in the bible. (God loves the sinner but He hates his sin.)

罪人就是犯罪的人！神并不把罪放进地狱，而是把犯罪的人送入地狱，你可能听过“神爱罪人，但他深恶他们所犯的罪”。告诉那些在地狱的人，告诉那些在地狱里知道那样有多么愚昧的人，因为你在圣经里找不到这段话（神爱罪人，但他深恶他们所犯的罪。）

Now what is a sinner? I want to give you four things that I think will help us to understand what the bible means by the word sinner. And I'm going to give you a scripture that backs up what I am saying. This is not my opinion. This is what the bible actually teaches. What is a sinner?

那么，什么是罪人？我要告诉你们四件事，我想那会帮助我们了解圣经里所谓罪人的意义。我来告诉你一些经文来支持我的论点，这都不是我个人的意见，而是圣经确实教导我们的，什么是罪人？

"Christ Jesus came into the world to save sinners". Listen to me. He came to save all of them. Everybody who fits this description of a sinner, Christ came to save. And if He came to save you, saved you'll be! Now what does the bible mean by this word "sinner"? Let me give you four things.

“耶稣基督降世，为要拯救世人。”请听我说，他降临是为了拯救所有人，所有符合罪人条件的人，他都要来拯救。如果他要来拯救你，那么你就必得拯救！那么，圣经里“罪人”究竟是什么意思？我来告诉你四件事。

First, according to the scriptures, a sinner is somebody who all they do is sin. That's it! Regarding every one of their activities; regarding every one of their thoughts; regarding every one of their deeds; all they do is sin.

首先，根据圣经所说的罪人，就是所行的事是罪恶之事的人，如此而已！包括他们的行为；包括他们的思想；包括他们的作为；他们所做的都是罪恶。

Genesis 6:5, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Every thought that goes through his brain, that's me, that's you, what we are by nature. It's only evil continually. A sinner is somebody who all they do is sin.

创世纪6:5，“耶和華見人在地上罪恶很大，终日所思想的尽都是恶。”头脑里终日所想的，你我不例外，这是我们的天性，尽都是恶。罪人就是所作所为都是罪恶。

Secondly, a sinner is somebody who cannot not sin. Try it! A sinner is someone who cannot not sin. He lacks the ability to not sin. "The carnal mind is enmity against God: it's not subject to the law of God, neither indeed can be" Romans 8:7-8. It's talking about ability! "So then they that are in the flesh cannot please God." They can't do it! They lack the ability. Jeremiah said, "Can the Ethiopian change his skin,

or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Jeremiah 13:23. A sinner is somebody who cannot not sin. I can't say, "I'm not going to sin". Yes, you are! Every thought! Can't keep from it!

第二，罪人就是无法不犯罪的人。你可以试试！罪人就是无法不犯罪的人，“原来体贴肉体的，就是与神为仇；因为不服神的律法，也是不能服”罗马书8:7-8，说到的就是能力。杰里迈亚说：“古实人岂能改变皮肤呢？豹岂能改变斑点呢？若能，你们这习惯行恶的便能行善了。”杰里迈亚书13:13。罪人就是不能不犯罪的人，我说不出：“我不会再犯罪了”这样的话。没错，你是罪人，每个思想都无法逃离犯罪！

Thirdly, a sinner is somebody who has no claims on God. Now what do I mean by that? The bible teaches (listen carefully) that the only people that will be saved are the people that God chose to be saved before the foundation of the world. Romans 9:11, "For the children being not yet born (talking about Jacob and Esau), neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth)". That's what the bible teaches. Listen carefully, Jesus Christ died for the elect and only the elect. When somebody says, "Jesus Christ died for the sins of all men without exception," they're telling a lie! He did not! He died for His people. He died for the elect, those the Father choose before time began.

第三，罪人就是无权享受神的公义的人。我这句话是什么意思？圣经教导我们（仔细听好），会被拯救的人，唯有那些在世界创立以前就被上帝拣选的人。罗马书9:11，“（双子还没有生下来（说的是雅各布和以扫），善恶还没有做出来，只因要显明神拣选人的旨意，不在乎人的行为，乃在乎召人的主。）”这就是圣经所教导的，仔细听好，耶稣基督为了被拣选的子民而死，也唯有那些被拣选的。当有人说，“耶稣基督为世上每个人而死”，那是在说谎！他不是为每个人死，他只为他的子民而死，他为被拣选的人们而死，那些天父在创世前就早已拣选的人们。

Now, what's a sinner's attitude about this? Listen carefully, if Jesus Christ died for everybody but me; if God elected everybody but me; if God the Holy Spirit called everybody but me, I could not charge God with injustice. Why would he elect me? Why would Christ die for me? I deserve to be sent to hell. Now that's the teaching. I've got no claims on God.

那么，罪人的态度是什么？仔细听了，如果基督为了每个人而死，而没有为了我；如果神拣选了每个人，而没有我；如果神的圣灵呼召每个人，没有呼召我，我也不能控告上帝不公。他为什么要拣选我？为什么基督要为我而死？我活该要被送入地狱。这是圣经的教导，我无权享受神的公义。

If God left you to yourself, let you go to hell, would He be unjust? Answer that question honestly. A sinner is somebody who has no claims on God. 如果神留下你独自一人，让你下地狱，他会因此而不公吗？诚实的回答。罪人就是对上帝无所求的人。

And fourthly, a sinner, a real sinner is somebody who cannot look down their nose in judgment on anybody. I mean ANYBODY! He can't look in moral superiority towards anybody! Biblical sinners know they're sinful. For me to look down my nose at you for any reason would be the basis of hypocrisy because whatever you do I do too. At least in my heart! We're cut out of the same piece of cloth, ADAM.

第四，一个罪人，真正的罪人就是在论断任何人的时候无法先低头检视自己的人。我指的是论断任何人。无论用什么理由来论断别人，基本上都是虚伪的，因为不管你做什么，我也都做了同样的事。至少在心里也曾这么想！我们都是来自同一个祖先，亚当。

Now, let me show you a scripture that confirms all of this. First remember, a biblical sinner is one who all he does is sin, he cannot not sin, he has no claims on God and he can't sit in judgment over anybody. I John 1:8, "If we say that we have no sin, (here the word sin is a noun, talking about something we are, a sinful nature), if we



say we have no sin, we deceive ourselves, and the truth is not in us." We've lost all credibility. At all times I have this sinful nature. You see if a sinful man does something, I don't care what it is, it's sin! What if he does something good? It's still sin if the sinful man does it. I John 1:10, "If we say that we have not sinned (here the word is a verb), if we say we have not sinned (regarding anything that I do, preaching this message, regarding the prayers I pray, regarding my motives, my desires, on and on)...if we say we have not sinned, we make him (God) a liar." Everything I do is sin because of this sinful nature.

让我用圣经来确认这些。首先记住，圣经上所说的罪人就是所作所为都是罪恶、不能不犯罪、无权享受神的公义、对任何人都无权论断。约翰一书1:8, "我们若说自己无罪, (罪在这里是个名词, 说的事我们与生俱来的罪恶本质) 我们若说自己无罪, 便是自欺, 真理不在我们心里了。" 我们已经失去所有信用, 我们有罪恶的本性, 你们也看见, 如果一个罪人做了一件事, 不管是什么事, 都是罪恶! 如果他做的是好事呢? 如果是罪人所为, 就仍然是罪恶。约翰一书1:10"我们若说自己没有犯过罪, (这里的犯罪是动词) 我们若说自己没有犯过罪, (包括我们所做的任何事情、包括传讲这次的信息、祷告的话语、我的动机、我的欲望等等...) 我们若说自己没有犯过罪, 便是以神为说谎的。"我所做的一切, 因着我罪恶的天性的缘故, 都是罪恶。

Now, somebody is thinking how can that be understood in light of I John 3:9 "Whosoever is born of God doth not commit sin." How can the above statements be true in light of a holy nature? You say you have a holy nature. You say you've been born of the Spirit. You say God's done something for you. And yet you say all that you do is sin. What's the Lord done for you if that's the case? It seems inconsistent. How can you say, "I have a holy nature and say at the same time everything I do is sin?" How can that be?

那么, 有些人会想, 根据约翰一书3:9, 要怎么解释罪恶, "凡从神生的, 就不犯罪。"以上神圣天性的观点要怎么解释为真呢? 你说你有神圣的天性, 你说你是从圣灵生的, 你说神已经为你有所作为, 但你说你所做的尽是罪恶。如果是这样, 耶和華在你身上又有什么作为? 这似乎前后矛盾, 你怎么能说: "我有神圣的天性, 又说我所做的一切都是罪"? 何以如此?

Let me try to illustrate this. Working with colors, if you have a pint of red paint and you have a pint of yellow paint. And you take those two paints and you pour them both into a gallon can. What color comes out? Orange paint, all you see is orange. You don't see red or yellow colored paint. But did the properties of the yellow paint change at all? No. It's still there. Did the properties of the red paint change at all? No. It's still there.

让我试着来解释。就像颜色一样, 如果你有一品脱的红色颜料, 也有一品脱的黄色颜料, 你把它们倒进一加仑的桶子里, 会变成什么颜色? 橙色颜料。你看到的是橙色颜料, 你不会看到红色或黄色。那么, 黄色颜料的本质改变了吗? 没有, 还是存在。红色颜料的本质改变了吗? 没有, 也仍然存在。

You see the new nature and the old nature are funneled into one man. One man, me. And so all I can see is me. The holy nature is there, but I can't see it. If you could see a holy nature you've missed it! I am sure of it. You don't know what holiness is. Yes, everything I do is sin because I've always got my old nature. It's always there. And all I see in myself is sin.

你所看见的全新本质, 以及过去就有的本质, 全部都倾注到一个人身上, 一个人, 就是我。我所看见的就是我自己, 神圣的本质存在, 但我看不见, 如果我看见, 就表示我失去它了! 我非常确定。我不知道神圣究竟是什么, 没错, 也因为我旧有的罪恶本质, 我所做的一切都是罪恶。这些都一直存在, 我在我里面所看见的, 尽都是罪恶。

Now notice Paul's next comment, I Timothy 1:15, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners;

(what's he say next) of whom I am chief." Paul says, "I'm the foremost, I'm the worse man that ever lived". That's what Paul said.

注意到保罗接下来的论点，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，是十分可佩服的。（他接下来所说）在罪人中我是个罪魁。”保罗说：“我是这世界上恶行最重的人。”

Now I question how much we believe that. And here's why I question it. If I say I am the chief of sinners, that I'm the worse man that ever lived and you agree with me and say, "Yes I believe you are". I'm going to be offended. I just know I will. "What, you think you're better than me?" I know the way we respond to things like this. So I think we don't much believe what we say we do.

我怀疑自己究竟相信多少，我来告诉你们我为什么怀疑。如果我说我是罪魁，我世上是恶行最重的人，而你也同意的说：“没错，我相信你是。”我会觉得我被冒犯，我知道我会。“什么，你觉得你比我好？”我知道我们都会这样的反应，所以我觉得我们不全然相信我们所说所做的。

But are you a sinner? Somebody who all they do is sin; who cannot not sin; who has no claims on God; who cannot stand in judgment on anybody. Are you a sinner? Would this describe you? Now if not, I've got no gospel for you. And I've got no hope for you.

那么，你是罪人吗？那些所作所为都是罪恶的人、不能不犯罪的人、无权享受神的公义、对任何人都无权论断的人，你们是罪人吗？这些足以形容你的特质吗？如果没有，那么我便没有福音可以告诉你，我也没有希望可以给你。

But if you are a sinner, Christ came into the world to save sinners. Of whom, Paul says, I am chief. How? How is it that Christ saves people like this because that's a pretty bleak description of them? How is it that He saves this kind of people? And I know this, He saves all this kind of people. If you're a sinner, He came to save you. I'm sure of it! I know if you're a sinner Christ died for you and you must be saved. Now how is it that Christ Jesus came into the world to save sinners?

但如果你是罪人，基督降世为要拯救罪人，但保罗说，罪人之中他是罪魁，要如何拯救罪人？耶稣基督要怎么拯救世人，因为这样的描述看起来希望渺茫，而他要拯救各种不同的人。如果你是罪人，那么他就是来拯救你的，我非常确信！如果你是罪人，耶稣基督为你而死，你必得拯救。那么耶稣基督是如何来到世上拯救世人的呢？

Well his purpose for coming into the world was to save sinners. He said, "I came not to call the righteous, but sinners to repentance," Matthew 9:13. This purpose answers God's eternal purpose because He said in II Timothy 1:9, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." He came to save sinners.

他来到世上的目的是要拯救罪人，他说：“我来本不是召义人，乃是召罪人。”马太福音9:13。这个目的解答了神恒久的目的，他在提摩太后书1:9说：“神救了我们，以圣召召我们，不是按我们的行为，乃是按他的旨意和恩典；这恩典是万古之先，在基督耶稣里赐给我们的。”他来是要拯救罪人。

How? Now if I was asked to select one passage of scripture to tell how God saves sinners, I would go to II Corinthians 5:17, "Therefore if any man be in Christ". This is where salvation begins. It begins in Christ. What does this mean? It means the precise same thing it meant to be in the ark (Noah's ark). The wrath of God fell on the ark. Everybody that was in the ark was saved. Everybody outside of the ark perished. Salvation is in the Lord Jesus Christ. In the house with the blood over the door at the passover and I was in the house with the blood over the door, God said, "When I (God) see the blood, (not me or you see it, but when God sees the blood), I

will pass over you". If you would have been outside the house with blood on the door what would have happened? God would have killed you. In Christ, salvation is in the Lord Jesus Christ. It's not in what you do. It's not in what you think. It's in the Lord Jesus Christ! "If any man be in Christ, he is a new creature (creation)."

怎么拯救？如果我被问到要选一段信息，说明神怎么拯救罪人，我会选哥林多后书5:17，"若有人在基督里"，这是拯救的开端，从基督开始，这意味着什么？这和方舟（挪亚的方舟）里的涵义恰恰相同，神的惩罚降临，而在方舟里的每个人都得救了，方舟外的都死去了。拯救就在耶稣基督里面，就在门上涂了血的房屋里，神的惩罚越过那房屋，而我就在那房子里，神说："我一见这血（不是你或我见到这血，而是神见到这血），就越过你们去。"（译注：出埃及记12:13）如果你离开这涂了血的房屋，会发生什么事呢？神会把你杀了。在基督里，拯救就在主耶稣基督里，而不是在你的行为，不是在你的思想，而是在主耶稣基督里！"若有人在基督里，他就是新造的人。"

Now listen to me, salvation is a creative act of God. It's not something you cooperate in. It's not something you do. It's God's creation. He spake the world into existence. How much help did you give him in that? Absolutely none! Salvation is the creative act of God. God who commanded the light to shine out of the darkness has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. If any man be in Christ he is new creation! This is God's work! "Old things are passed away: behold all things have become new."

听我说，拯救是神充满创造的作为，你无法和上帝合作，那不是你能做到的事情，那是神的发明。他用话语就创造了世界，你在创世的过程中有帮到神吗？绝对没有！拯救是上帝充满创造的作为，神说有光，光就照耀黑暗，神以光照我们的心，让我们拥有面对耶稣基督关于上帝荣耀的知识。若有人在基督里，他就是新造的人！这是神的作为！"旧事已过，都变成新的了。"

In this creative act of God my old standing before the law, "guilty" is passed away! I'm perfect before the law. My old inability to believe is taken away. I now believe the gospel! "Old things are passed away: behold all things are new". "And all things are of God." In this new creation, in this new standing, it's His work. This new nature is His work. Salvation is of the Lord. "All things are of God who hath reconciled us (now notice the language)...who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation." Now notice what it says, it says, "He hath reconciled us." **It doesn't say He will "if" . . . it says He hath!**

在上帝充满创造的作为里，旧有的我站在律法面前，"罪恶"要消逝！在律法面前我事完美的，我那旧有的不信已经被除去了，现在我相信福音！"旧事已过，都变成新的了。""一切都是出于神。（译注：哥林多后书5:18）"在这新的创造、这新的身分里，都是他的作为。这全新的本质是他的作为，拯救是出于耶和華。"一切都是出于神；（注意这里所用的语言）他借着基督使我们与他和好，又将劝人与他和好的职分赐给我们。"（译注：哥林多后书5:18）注意圣经在这里所说的："他使我们与他和好。"圣经并不是说他将会与我们和好，"如果..."，它是说他（已经）使我们与他和好！

Let's go to Romans 5:10 for a minute. "For if, when we were enemies, we were (what)...reconciled to God..." When were you reconciled to God? When I was His enemy. How were you reconciled? By the death of his Son. You see that? When was God reconciled to me? Was it when I believed or when I repented or when I turned things around? No, it says here, I was reconciled to God when I was His enemy by the death of His Son.

让我们看一下罗马书5:10，"因为我们作仇敌（什么！）的时候，且借着神儿子的死，得与神和好..."我们何时与神和好的？当我们作仇敌的时候。他怎么使我们与他和好？藉由他儿子的死。你看到了吗？神什么时候使我与他和好？是当我相信的时候，还是当我悔改的时候，还是当我翻转的时候？都不是，圣经在这里说，当我还作他仇敌的时候，藉由他儿子的死，我就与他好和好了。

You see our Lord Jesus Christ did this on the cross, He reconciled. He removed God's reason for anger. By His blood he put away my sin where God doesn't have a reason to be mad at me. God's reconciled!

你看到主耶稣基督在十字架上所做的，他与世人和好，他除去神愤怒的理由，藉由他的血，他除去我的罪，神便没有理由向我发怒，神已与我和好！

Back to our text in II Corinthians 5:18, "And all things are of God, who hath (already accomplished) reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; (and here's what it is, namely)... to wit, that God was in Christ, reconciling the world unto himself..." Now obviously that does not mean every individual that has ever lived because not every individual that has ever lived is saved and reconciled to God. It's talking about Jews and Gentiles, blacks and whites, educated and uneducated. Cultural distinctions make no difference. He's reconciled the whole world to Himself. He's redeemed out of every kindred, tribe, tongue and nation. Thank God for that! Here's the gospel. Here's what the gospel preacher is called to do. God has committed to us the word of reconciliation. II Corinthians 5:19, "To wit, that God was in Christ, reconciling the world unto himself." And here's how He did it..."not imputing their trespasses unto them; and hath committed unto us this word of reconciliation."

让我们回到哥林多后书5:18, "18一切都是出于神; 他借着基督使我们与他和好(已经完成了), 又将劝人与他和好的职分赐给我们。19这就是神在基督里, 叫世人与自己和好..."我们可以很明显的看到, 这不是关乎世上的个人, 因为不是世上每个人都会得拯救并与神和好。这里说到犹太人和异教徒, 黑人和白人, 受教育和未受过教育的, 文化的区别不会造成差异, 他使全世界与自己和好, 他赎回每个家族、每个民族、每个语族、每个国家。感谢神! 这是神的福音, 这是福音传道人受呼召要传扬的福音, 神已将和好的道理托付给我们, 哥林多后书5:19, "这就是神在基督里, 叫世人与自己和好。"这是神的作为"不将他们的过犯归到他们身上, 并且将这和好的道理托付了我们。"

Now, here's my hope. I've got plenty of trespasses. You do too. Here's my hope that God doesn't charge me with them. That's it! Everything I think about myself...I don't know the half of it. It's worse than I imagine. But here's my hope. God does not charge me with them. He charged my sin to His Son. My sin became His. That's the only hope a sinner has, is that God doesn't charge you with what you are. That He placed it upon His Son. Now let's go on reading:

来谈谈我的希望, 我有许多过犯, 你也有。我的希望是, 神不因这些过犯而指控我, 如此而已! 想到关于我自己的一切, 我所知的还不及一半, 比我想象的更糟。但这是我的希望, 愿神不因这些过犯而指控我, 他已因我的罪而指责他的儿子, 我的罪成为他的罪。这是一个罪人唯一的希望, 愿神不因你的样式而指责你。他已将这些都归于他的儿子, 让我们继续往下读:

Verse 19, "To wit, that God was in the Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." That's the gospel, that's "the word of reconciliation". God's not mad! God's pleased! Verse 20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." I don't even know how to comment on this, that God would beseech me! Isn't that amazing? That God beseeches the sinner? Yet He does. He says to every sinner, "Listen to me, listen to the gospel, be ye reconciled."

第19节, "这就是神在基督里, 叫世人与自己和好, 不将他们的过犯归到他们身上, 并且将这和好的道理托付了我们。"这就是福音, 这就是"和好的道理", 神并未发怒! 神喜悦! 第20节, "所以, 我们作基督的使者, 就好像神藉我们劝你们一般。我们替基督求你们与神和好。"我不知道该怎么评论这段信息, 神是如此急切的寻求我! 这不是很奇妙吗? 神急切的寻求最人? 没错, 他对每一个罪人说: "听我说, 听福音, 使你们与神和好。"

You drop your arms. You be friends with God. He's removed His reason for anger. You better remove yours. That's what He's saying. You be reconciled to God. You rejoice in the gospel and be reconciled to God and here's the reason in verse 21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

放下你的手，成为神的朋友，他已经挪去愤怒的理由，你最好也挪去你的，这是他的话，与神和好，你会在福音里欢欣快乐并与神和好，这是第21节里的理由：“神使那无罪的（无罪：原文是 不知罪），替我们成为罪，好叫我们在他里面成为神的义。”

Now would you listen? God made the Lord Jesus Christ, the One who knew no sin, the One who never sinned, the One who is Holy, God made him to be sin. Now I don't much understand that. I believe it altogether. Whatever sin is? That doesn't mean Christ was up on the cross thinking evil thoughts, lusting, and hating, it doesn't mean that at all. It's worse! It's worse! He was made sin. The sins of God's people became His so that He actually was guilty. When God killed Him, He didn't say, "I know you're not guilty. I know these sins are the sins of your people, but I'm going to punish you in their place." No, Christ was guilty. He bore the filth and the hell and the ungodliness of sin. It became His so He deserved to die. He deserved the wrath of God. Oh, who understands this? We believe it! We believe it altogether, but I don't much understand it.

你们是否愿意倾听？神让主耶稣基督，那不知罪且不曾犯罪，那圣洁的人，神让他代罪，我对此了解不多，但我相信，不管是什么罪？那并不表示基督在十字架上有邪恶的思想、犯奸淫、或厌恶，绝对不是这个意思，而是更糟！更糟！他成为了罪，神的子民的罪都成为他的罪，使他成为有罪之身，当神要杀他，他并没有说“我知道你没有罪，我知道这些罪是你子民的罪，但我要在他们的土地上惩罚你。”并没有，基督是有罪的，他超越了污秽、地狱、以及不虔敬的罪。那些罪成为他的罪，所以他应该要死去，他应该受到神的惩罚。喔，有谁了解这一点？我们相信！我们如此相信，但我们实在了解不多。

I know this is my only hope that my sin became His. And look what happens as a result of that. II Corinthians 5:21, "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Read this out loud with me, "that we might be made the righteousness of God in him." Now do you hear what that is saying?

我知道这是我唯一的希望，我的罪都成为他的罪，结果发生了什么事，哥林多后书5:21，“神使那无罪（无罪：原文是 不知罪）的，替我们成为罪，好叫我们在他里面成为神的义。”你听见那是什么意思吗？

It's only as Christ was made sin that I'm made the righteousness of God. You can't have one without the other. If He wasn't made sin, I'm not made the righteousness of God. But if He's made sin (listen to me), I have a righteousness that's not just like His righteousness. I have a righteousness that's not equal to His righteousness. His righteousness **is** my righteousness. And there's my boldness! There's how I can come into God's presence, with the very righteousness of God. That's my righteousness!

唯有基督成为罪，我才能在他里面成为神的义，这两个缺一不可，如果他没有成为罪，我就无法成为神的义。就算我有义，也不及他的义，。他的义就是我的义，这是我的勇敢！这是我之所以得以来到神的面前，并且带着神的义。这就是我的义！

I have such confidence. If my righteousness is just like His righteousness I can't get hold of that. It's not enough. If it's got a likeness, it's still not the same thing. But my righteousness is His righteousness.

我有这样的信心，如果我的义只是像他的义，我便不是拥有神的义，那是不够的；如果只是相似，就不是拥有一样的东西。但，我的义就是他的义。

"Their righteousness is of (from) Me, saith the Lord". Isaiah 54:17  
"是他们从我所得的义。这是耶和华说的。"以赛亚书54:17。

Now, how can I know if Christ died for me? How can I know if His righteousness is mine? Can you give me some help? How can I know for sure that what He did is for me?

那么，我怎么知道基督是否为我而死？我怎么知道他的义就是我的义？你能帮我吗？我怎么能够确定他是真的为我而死？

Let me show you a scripture in Romans chapter 5:6, "For when we were yet without strength". You know what that means? Completely unable! Powerless, powerless to believe; powerless to repent; powerless to love; powerless to hear the gospel. To hear the gospel and not know what it really means. Have you ever been without strength? Powerless? "In due time Christ died for ungodly." That's who He died for. 请看罗马书5:6, "因我们还软弱的时候"你知道那是什么意思吗？完全没有能力的时候！没有相信的力量，没有悔改的力量，没有爱人的力量，没有听见福音的力量，即使听见福音也不知道它的涵义。你是否经历过没有能力？没有力量？"基督就按所定的日期为罪人死。"这就是他如何为我们而死。

He died for folks who are without strength and ungodly. And if that would describe you, He died for you. And you must be saved. Now I'm not going to end here. 他为没有力量的人、不敬虔的人而死。如果你就是那些人，那么他就是为你而死，而你必得拯救。我们要在这里做结束了。

Here's the last thing I want to say to you. Don't leave this place thinking, "I'm ungodly, that's evidence that I'm saved." I don't want to leave you with that. In Acts 16:30, the Philippian jailor asked Paul and Silas, "Sirs, what must I do to be saved?" That's a good question isn't it? What must I do to be saved? I know there are some people that have taken that scripture and said there is nothing you can do to be saved. That's legalism! No it's not! What must I do? What must I personally do to be saved? You know how Paul answered him? "Believe on the Lord Jesus Christ, and thou shalt be saved. Rely as a sinner, as somebody who all you do is sin, you cannot not sin. You have no claims on God's mercy. And you can't stand in judgment on anybody. That's what a sinner is.

在这里我想要告诉你们最后一件事，不要带着疑惑离开。"我是不敬虔的人，这就是我得救的证。"使徒行传16:30，腓立比的禁卒问保罗和西拉，"二位先生，我当怎样行才可以得救？"这是个很好的问题，不是吗？我当怎样行才可以得救？我知道有些人拿着圣经会说，不管你怎么做，都不会得救。这是极端的守法主义！并不是这样！我该怎样行？我自己应该怎样行才会得救？你知道保罗怎么回答吗？"当信主耶稣，你必得救。"像一个罪人一样仰赖神，如同你所做的一切都是罪恶，你不能不犯罪，你无权享受神的公义，你无权论断任何人。那就是罪人。

As a sinner, rely on the Lord Jesus Christ to make you the very righteousness of God. Now that's what faith in Christ is. It's relying on Him to make me the very righteousness of God. Now that's strong language. That's salvation isn't it? If I have the righteousness of God I am saved to the uttermost.

身为一个罪人，仰赖耶稣基督，让你成为神的义，那就是基督里的信心，仰赖他并成为神的义。这是刚强的语言，这就是拯救，不是吗？如果我有神的义，我能完全得拯救。

Now this is what God commands you to do. What must I do to be saved? As a sinner, believe on the Lord Jesus Christ and thou shalt be saved.

这是神命令你去做的事，我当怎么做才能得救？当一个罪人，相信主耶稣基督，你必得救。

Oh believe!  
喔，相信！

Let's pray.  
让我们一起祷告。