

THREE THINGS MODERN RELIGIONISTS DO NOT KNOW

近代宗教家不知道的三件事

(EDITED FOR TRANSLATION)

(節選譯本)

ROMANS 5:19 • CATALOG SERMON 0497A

羅馬書5:19 • 目錄講章 **0497A**

A pulpit sermon delivered by

HENRY T. MAHAN

亨利·T·馬漢的講壇講道

Transcribed and edited for translation

JANUARY 30TH, 2011

2011 年 1 月 30 日抄寫編輯譯本

HENRY T. MAHAN TAPE LIBRARY

亨利·T·馬漢磁帶庫

Zebulon Baptist Church

6088 Zebulon Highway

Pikeville, KY 41501 1

Romans 5:19

“For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

“因一人的悖逆，眾人成爲罪人；照樣，因一人的順從，眾人也成爲義了。”羅馬書 5:19

On more than one occasion the apostle Paul called upon God to be his witness regarding the things that he expressed from his heart. Paul would often say, *“God is my witness, whom I serve in the Spirit,”* and then he would continue and express himself with a statement.

使徒保羅不只一次地祈求 神來見證他所說的話。

保羅有時候說，“我...用心靈所事奉的神，可以見證我...”然後他會繼續進行陳述。

And then the apostle Peter, when being questioned by the Master in regard to his love, appealed to the Lord's knowledge of him and said, *“Lord, you know everything. You know I love you.”*

聖經另一處，當使徒彼得被主問到關於他的愛時，彼得想到了主對他的瞭解，然後說“主啊，你是無所不知的。你知道我愛你。”

Tonight, I borrow these words from the apostle Paul and say unto you that God is my witness. These are fearful and awesome words if they are not spoken in truth.

今晚，我借用使徒保羅的話對你們說，神是我的見證人。如果我講的不誠實的話，那將是恐怖和可怕的事情。

I believe too, I can borrow the words of Peter and say *“Lord, you know everything.”*
“God is my witness whom I serve in the Spirit.”

我也相信，我可以借用彼得的話說“神啊，你是無所不知的。”“我...用心靈所事奉的神，可以見證我...”

I have a three-fold desire which dominates my heart, my mind and my time. God is my witness.

我有一個三重願望，它佔據著我的心、我的頭腦和我的時間。神是我的見證人。

Number one, I want, above all things, to know the gospel. I do not want to be deceived. In **Second Corinthians** the apostle Paul said this: *“They will come to you preaching another Jesus, another spirit and another gospel.”* I don’t know of a more terrible curse in all of the world that could be upon a preacher or a congregation than to be one who preaches another gospel. In fact, the apostle Paul said, *“If it is an angel from heaven who delivers this other gospel, let him be accursed.”*

第一，我最想瞭解的是福音。我不想被欺騙。在哥林多後書中使徒保羅說：“他們會向你們傳另一個耶穌、另一個聖靈和另一個福音。”我認為對任何傳道人或任何教會的詛咒最可怕的莫過於成為傳另一個福音的人了。實際上，使徒保羅說，“如果是天上來的使者，若傳福音給你們，與我們所傳給你們的不同，他就應當被咒詛。”

Do you see the solemnity of it? Do you see the fearfulness of it?

你們看見這個的嚴肅了嗎？你們看見它的可怕了嗎？

I want, above all things, to know the gospel, and Paul said that there isn’t but one gospel. Although there are many gospels preached, there is not but one true gospel. There are many perversions, but only one gospel, and this one gospel is *“the power of God unto salvation.”*

我最想瞭解的是福音，保羅說福音只有一個。雖然宣揚的版本很多，但是真正的福音只有一個。有很多被曲解的福音，但福音只有一個，這福音“本是神的大能”。

This one gospel is the gospel of God. The apostle Paul described himself as being *“separated unto the gospel of God”* (Romans 1:1). This one gospel is the gospel of God’s grace. It is not the gospel of works. If there is just an atom of works in it, then it’s not the gospel. If it has just a shade or a jot of man’s merit in it, then it’s not the gospel.

這福音是神的福音。使徒保羅把自己稱為“特派為傳神的福音的人”(羅馬書1:1)。這福音是神恩典的福音。它不是行爲的福音。如果其中混雜了行爲，那就不是福音。如果其中混雜了些許人的功德，那就不是福音。

The gospel (this one gospel) is the gospel of God’s grace. If it is not of grace, then it is of works, and if there are any works in it, then it is not of grace. This gospel is the gospel concerning his Son. It’s not concerning what you do or anyone else does. The gospel of

God's grace is the gospel of God's Son. That is what it's all about. He is the Alpha and Omega. He's the beginning and the end. He is everything in between. The gospel is about Him.

福音是神恩典的福音。如果不是恩典的福音，那麼就是行為的福音，如果混雜有任何行為的痕跡，那麼就不是出於恩典。這福音是關於祂的聖子的福音。它與你們或任何人的行為無關。神恩典的福音就是 神的兒子的福音。祂是阿拉法，祂是俄梅戛。祂就是福音的始末。祂是貫穿其中的。福音就是關於祂的。

This gospel is the gospel of his glory. It is about His glory in all things. It is not about our glory or the glory of the church. He will have, He shall have, He must have the preeminence. That is the gospel.

這福音就是祂榮耀的福音。是關於祂在萬物中的榮耀。不是關於我們或教會的榮耀。祂將享有，也應該和必須享有這份尊崇。這就是福音。

I desperately want to know the gospel. I feel like Jacob of old who said "Lord, I will not let you go until you reveal to my heart the gospel".

我迫切地想瞭解福音。我感覺就像老雅各，他說“神啊，我不會放手的，直到你讓我對福音心領神會為止”。

I must know the gospel. I must have the gospel.

我必須瞭解福音。我必須得著福音。

And secondly, I have this desire: I want to be saved by that gospel. That gospel is the only way that a man can be saved. I'm telling you as plainly and as boldly as I can tell you. A man who does not know the gospel is not saved. That is a certainty. It doesn't matter what he does, what he knows or how moral he is. It doesn't matter how religious he is or how zealous he is. If he does not know the gospel of God (of God's grace, of God's glory, of God's Son, of Jesus Christ) then he is not saved. And if there was a time when you didn't know the gospel, at that time you were not saved.

第二，我有這樣的願望：我想靠福音得救。福音是一個人能被救贖的唯一方式。我儘量坦白地、大膽地告訴你們。不瞭解福音的人是不會得救的。那是肯定的。無論他立了多少豐功偉績，學識多麼淵博，品德多麼高尚。無論祂有多麼虔誠、多麼熱心。如果他不瞭解神的福音(就是關於神的恩典、 神的榮耀、神的兒子、耶穌基督

的福音)，那麼祂就不能得救。如果你們不瞭解福音，那麼你們也不能得救。

Now, you might be on the road to being saved. You might be an object of God's mercy and you might be one of God's elect. You might be as the apostle Paul, who said he was "*separated from my mother's womb*" and be an object of his grace. But you are not saved until you embrace the gospel. That is so.

那麼，或許你正在即將得救的過程。或許你是神憐憫的對向，是神揀選的人。或許你們像使徒保羅一樣，他說道，他“已從母腹把我分離”，成為祂眷顧的對向。但是，你要接受福音才能得救。就是這樣的。

And I think it's time we stopped trying to trace our salvation back to a little easy idle profession of faith (back when we were in complete rebellion against the gospel). A man is not saved who doesn't know the gospel. He's just not saved. And there's just one gospel.

我認爲我們不該再將我們的救恩寄託於簡單而無價值的簡短的信仰告白(儘管事實上我們那時完全不服從福音)。不瞭解福音的人是不會得救的。他就是不能得救。然而福音只有一個。

We are saved by believing that gospel. "*He that believeth on the Son hath life and he that believeth not the Son hath not life.*" A man can't believe the gospel unless he knows the gospel and he can't know the gospel unless God reveals it to him. That is just so. It's just absolutely so.

我們靠相信福音得救。“信神的兒子的有生命，不信神的兒子的沒有生命。”如果不瞭解福音，人就不會相信福音；如果神不向人啓示福音，人就不能瞭解福音。那就是這樣的。絕對是這樣的。

The apostle Paul was as religious and as orthodox as a Jew could be before his conversion, but he didn't know the gospel. He kept the holy days, the sabbath days, the feast days, the ceremonies, and the circumcision. He fasted, prayed, and tithed. He did all sorts of good works (from A to Z), but he was not saved until he met Christ. He was not saved until he learned the gospel.

使徒保羅在皈依前如猶太教徒一樣虔誠和正統，但他當時並不瞭解福音。他守聖日、安息日、節期、宗教儀式和割禮。他禁食、禱告、繳什一稅。他做過各種各樣的善舉(從A到Z)，但他直到遇到了耶穌基督才得救。直到祂認識了福音他才

真正得救。

A man is not saved who doesn't know the gospel. That's the reason we must preach the gospel. That's the reason we must not compromise the gospel. That's the reason we must not take the offense from the gospel. We must, in this day, proclaim the gospel because no one is saved who doesn't hear, receive, believe and stand in the gospel. Now, that is so.

不瞭解福音的人不會得到救贖。這就是我們必須傳福音的原因。這就是爲什麼我們不能丟棄福音。這就是爲什麼我們不能違反福音。在這個時代我們必須傳福音，因爲沒有聽過福音、接受福音、相信福音和擁護福音的人是不會得救的。對，就是這樣。

Moreover, brethren, I declare unto you the gospel (not a gospel), but the gospel, by which you are saved, if you keep in memory what I preached to you.

弟 們，我如今把先前所傳給你們的福音告〈不識別得福音〉訴你們知道；這福音你們也領受了，又靠著站立得住，並且你們若不是徒然相信，能以持守我所傳給你們的，就必因這福音得救。

My friends, we had better take this seriously. People today try to justify everything in the name of religion, but you can't do it. People try to justify anyone or any group that uses the name "Jesus". Our Lord said himself, "*Not everyone that saith unto me, „Lord, Lord, Lord“ shall enter the kingdom of heaven; but he that doeth the will of my Father.*" *Matthew 7:21* And, "*This is the work of God, that you believe on him whom he hath sent.*" *John 6:29*

我的朋友們，我們最好認真對待這一點。現在人總是設法以宗教的名義辯解任何事情，但你們不能這樣。人總是設法爲利用“耶穌”名義的任何人或任何團體辯護。基督自己說，“凡稱呼我『主啊，主啊』的人不能都進天國；惟獨遵行我天父旨意的人才能進去。”馬太福音7:21；天父的旨意是什麼呢？，“信神所差來的，這就是做神的工。”約翰福音 6:29。

This is so serious. I want to be saved by that gospel. I don't want to go to hell. I don't want to perish while swearing with my hand on a stack of Bibles that I know God. I don't want to perish under his wrath while standing in a pulpit, sitting in a church pew or singing about how I love Jesus, when in reality, I don't even know the gospel.

這是多麼嚴肅的事情。我想靠福音得救。我不想到地獄去。我不想走向滅亡，儘管

我把手放在一迭聖經上宣誓我認識神。我不想死於祂的憤怒之下，儘管我站在講壇上，坐在教會的椅子上，或唱著我愛耶穌，然而，在現實中我甚至不瞭解福音。

Everyone who professes to be a Christian professes to love Jesus. But I ask, which Jesus do you love? I have never met a professing Christian who didn't profess to love Jesus. But which Jesus do you love? There's not but one Jesus that can save. There's not but one Lord Jesus Christ. You can love your idea of Jesus; you can love your conception of Jesus; you love your mind's view of Jesus, but is it the Lord Jesus Christ? It is the Lord Jesus Christ is the Savior!

自稱為基督徒的人都聲稱他們愛耶穌。但我要問你們愛的是哪個耶穌？我從未遇到過哪個基督徒表示不愛耶穌的。但是，你們愛的是哪個耶穌？只有一個耶穌可以拯救。只有一個主耶穌基督。你們可以熱愛自己對耶穌的瞭解；你們可以熱愛自己對耶穌的想法；你們可以熱愛自己對耶穌的見解，但是，你們熱愛的是主耶穌基督嗎？只有主耶穌基督才是救主。

I must know Him, and I'm not going to defend my traditions and my doctrines and my ceremonies to the damnation of my own soul. I hope you don't do that either.

我必須要瞭解祂，我不會爲了捍衛我的傳統、教條和儀式而讓我的靈魂受到刑罰。我希望你們也不會這樣做。

And, thirdly, I tell you this, that if you were to cut into my mind, you'd find this thought, and if you were to open my heart, you'd find this plea: I want to preach that one gospel.

第三，我要告訴你們的是，如果你們可以進入我的思想，你們會找到這個想法，如果你們可以開啓我的心扉，你們會找到這個請求：我要傳這個福音。

The apostle Paul didn't say, "Woe is unto me if I preach not." He said, "*Woe is unto me if I preach not the gospel.*" I Corinthians 9:16 Woe is unto me if I am persuaded by human influence. Woe is unto me if I am affected by the religious conformity of my day. Woe is unto me if I am in the competition with churches. Woe is unto me, if out of the fear of men I don't preach the gospel. God have mercy on my soul (but he won't).

使徒保羅並沒有說，“如果我不講道，我就有禍了。”祂說的是，“如果我不傳福音，我就有禍了。”哥林多前書9:16。如果我信服了人的勸說，我就有禍了。如果我受到我所在的年代的宗教社會的影響，我就有禍了。如果我與其他教會競爭，我就有禍了。如果出於對人的畏懼，我不宣揚福音，我就有禍了。神啊，憐憫我的

靈魂吧！(但祂是不會的)。

Now, if God will teach me His gospel, and save me by it, then by his grace and Spirit, I'm going to preach it.

現在，如果 神教導我祂的福音，以福音拯救我，那麼靠著祂的恩典和聖靈，我就能傳福音。

This preacher and this congregation are going to stand for, contend for and declare the gospel. If men want to hear it they are welcome, but this is not a debating society. If men don't believe it and want to argue about it, then I want them out of here. It's **TULIP** or termination. That's where we stand.

本傳道人和本教會將代表福音、主張福音和宣揚福音。想聽的人將受到歡迎，但這不是一個辯論的團體。如果有人不相信，想要進行爭論的話，那麼我請他們離開這裡。要麼**TULIP**，要麼退出。這就是我們的立場。

T-U-L-I-P: Total depravity, Unconditional election, Limited atonement, Irresistible grace and the Perseverance of the saints

T-U-L-I-P：全然敗壞 (***Total depravity***)、無條件的揀選 (***Unconditional election***)、有限的救贖(***Limited atonement***)、不可抗拒的恩典(***Irresistible grace***)、聖徒的恆忍 (***Perseverance of the saints***)。

We are not meeting here to discuss what some old writer said about the gospel. We're meeting here to preach the gospel. If men cannot believe it, stand by it, love it, trust in it, and contend for it, then they can go somewhere else to play church.

我們的聚集不是為了討論一些老作家對福音的看法。我們的聚集是為了宣揚福音。如果有人不能相信、擁護、熱愛、信靠和主張宣揚福音的話，那麼他們可以去其他地方去繼續玩教會。

Paul said to not let them creep in.

保羅說不讓他們悄悄混進來。

They'll creep in. They'll sneak in. They'll do everything in their power to put a question mark on the gospel. We won't stand for it. I'm going to preach the gospel (God willing).

祂們會悄悄混進來的。祂們會偷偷地混進來。祂們會想盡辦法對福音提出質疑。我們不會容忍這樣的行爲。我會宣揚福音(神若允許我)。

I was raised in a modern church and in religion. Most of you were raised in some type of religion. I was raised in a religious atmosphere and in a religious home. I went to church every Sunday. I went to Sunday school, the morning service, the evening service, the Wednesday night service and to all of the youth meetings. During all of those years, I went about trying to establish some kind of righteousness.

我從小接受了現代教會和宗教的薰陶。你們大多數人從小都接受過某種宗教信仰。我是在一種虔誠的宗教環境和一個宗教家庭中長大的。我每個星期天都上教堂。我就讀主日學校，參加早禮拜、晚禮拜、星期三的晚禮拜和所有青年聚會。在那個年代我就開始嘗試建立某種正義感。

I believed, to some extent, in Jesus Christ. I believed the Bible was God's Word, but I was like Saul of Tarsus before his conversion. I believed the Bible was God's Word, but just like Saul, I didn't understand it. He said he believed it, but he didn't understand it.

某種程度上，我信奉耶穌基督。我相信聖經是 神的話語，但就像歸正前的大數的掃羅。我相信聖經就是 神的話語，但就像掃羅一樣，我並不理解聖經。他說他相信聖經，但他並不理解聖經。

I believed, to some extent, that a man called Jesus Christ died on a cross. I believed that He was buried and rose again (but I didn't know the gospel). I had not yet learned the gospel. Many of you can say the same thing about your religious past.

某種程度上，我相信一個名叫耶穌基督的人被釘死在十字架上。我相信祂被埋葬後又復活過來了(但我不瞭解福音)。我從未學習過福音。對於以往的宗教經歷，你們當中的很多人都會這樣說。

I went to a school that professed to teach preachers. They turned them out like an assembly line. They had missions all over the country and missionaries all over the world. They preached what they thought was the gospel.

我讀的是傳道人培訓學校。他們培訓傳道人就像流水線生產一樣。他們在全國有傳道事工，他們的傳道人遍佈全世界。祂們宣揚的是祂們眼中的福音。

But one day, by God's grace, I found out three things that I did not know. And these

three things are the three cardinal, fundamental, and basic truths of the Scripture.

但有一天，由於 神的恩典，我發現有三點我是不知道的。而這三點是聖經經文中最重要、最基本和最起碼的真理。

And if you are not acquainted with these three things and do not comprehend them to some measure, then you don't know the gospel.

如果您不熟悉這三點，在某種程度上不能理解，那麼您就還沒瞭解福音。

Here are the three things that modern religionists do not know, do not preach, and do not believe:

下面是近代宗教家不知道、不宣揚，也不相信的三件事：

Number one: They do not know what happened in the garden. They don't know what happened! There is something that happened in the Garden of Eden that has affected me 6000 years later. It has affected me drastically! It has affected me dramatically! Something happened in the Garden of Eden that left a mark. It left a deadly mark, it left a degrading mark on every son of Adam. Something happened in the garden that put man in an impossible situation. Something drastically happened!

第一：他們不知道伊甸園裡發生的事情。他們不知道發生了什麼！伊甸園裡發生的事情影響了 6000 年後的我。徹底地影響了我！明顯地影響了我！發生在伊甸園裡的事留下了一個印記。留下了一個致命的印記，給亞當的後代留下了一個不光彩的印記。發生在伊甸園裡的事讓人陷於一種不可能的境地。恐怖的事情地發生了！

Secondly, modern religionists do not know what happened on the cross. A man called Jesus Christ died, but that's about all they know. There was something dramatic that happened on that cross, something drastic, something earth shaking and hell changing and heaven glorifying. Something happened on that cross! There wasn't simply an offer of salvation made. Something took place! A purpose was accomplished!

第二，近代宗教家不知道十字架上發生的事。他們知道的只是一個叫耶穌基督的人死了。十字架上發生了一件舉世矚目的事情，一件轟轟烈烈、震天撼地，改變地獄，榮耀天國的事情。就在那十字架上發生了一些事！不僅僅是一個救贖的請求。一些事情發生了！一個目的達成了！

And thirdly, modern religionist does not know what happens in a sinner's heart when Christ comes in to dwell (when God saves him). Something happens!

第三，近代宗教家不知道當耶穌基督進入罪人的心時會怎樣(當 神拯救祂時)。一些事情會發生！

Now, let's look at those three things.

現在，讓我們來看看這三件事情。

First of all, what happened in the garden some 6000 years ago (or approximately)?

首先，6000 年(大概)以前在伊甸園裡發生了什麼事情？

You say, "Man fell."

你們說，“人類墮落了。”

How far did he fall? That's the question. Everybody knows that man fell, but how far did he fall? What happened in the Garden of Eden?

墮落成怎樣了？這才是問題。每個人都知道人類墮落了，但程度怎樣？在伊甸園裡發生了什麼事情？

Charles Spurgeon said this: "If you don't know what happened to man in the Garden of Eden, then you don't know the gospel. If you are wrong on the condition of man as a result of the fall, then you are wrong on all of your theology. You don't know the gospel!"

查理斯·司布真說：“如果你不知道伊甸園裡發生的事情，那麼你就不瞭解福音。如果你對人類墮落後的情況理解錯誤，那麼你對神學的理解就全錯了。你不瞭解福音！”

See, it's like a fellow going to a certain destination. If he doesn't start out right, then he'll never end right. If you start out wrong then you're going to end up wrong. If you start in the wrong direction, then you'll never get to the goal. You've got to start right. What happened in the garden is of vast importance. It's where we must start.

看，那就像往某個目的前進的人。如果他不能正確地起程，那麼他也不會正確地到達終點。如果你一開始就錯了，那麼也會以錯誤收場。如果你朝著錯誤的方向前進，那麼你永遠到不了目的地。你要開始的時候就走對。伊甸園裡發生的事情極其重要。這是我們唯一的起點。

Almighty God created man. He said, “Let us.”

全能的 神造了人。祂說，“讓我們。”

Who was he talking to? He wasn't talking to the angels (or some other creature). He said, “*Let us,*” this was the blessed trinity that spoke (Father, Son and Holy Spirit). “*Let us make man in our image. And God created them male and female.*” He created them male and female in his own image. There was no sin in that man or woman. There was not a word of sin in them. There was not a spot of defilement. There was not a deed of sin. They were perfect. The Scripture says God created them holy and upright. They walked with God in the flesh, having been created in the image of God. They had perfect communion with God because they were themselves perfect.

祂和誰說話？祂不是和天使在說話(或其他受造之物)。祂說，“讓我們”，這是三位一體的神說的話(聖父、聖子和聖靈)。“讓我們按照我們的形象來造人。”然後神就創造了男人和女人。祂按照自身的形象創造出男人和女人。這個男人和女人沒有任何罪過。一點也沒有。他們也沒有任何瑕疵。沒有犯下任何罪過。他們是完美的。經文說 神所創造出的他們是聖潔和公義的。按 神的形象創造出來的他們以肉體的形式與 神同行。他們與 神進行完美的相交因為他們本身就是完美的。

Adam was brilliant. He named all the animals. He was a genius. He was a king. He had rule over the earth.

亞當表現很傑出。他為所有動物命名。他是天才。他是領袖。他統治了世界。

God said to Adam, “Subdue the earth. Multiply and replenish it. It's yours to enjoy. You are the king. The fowls and the animals and everything on earth is subject to you. But Adam, you are still subject to me.” That's what God said to Adam.

神對亞當說，“征服世界。使地球繁衍，生生不息。世界是你的。你就是王。所有禽類和動物，地球上的一切都屬於你。但是，亞當，你仍舊服從於我。”這就是 神對亞當說的話。

You say, “How did God say that?”

你說，“神是怎麼說這話的呢？”

He put a tree in that garden.

祂在花園裡放了一棵樹。

“Well,” you say, “Tell us about that tree.”

“好的，”你說，“告訴我們關於樹的一些事情。”

What it was I do not know. I can’t tell you about it because God didn’t see fit to tell me. I just know that there was a tree there.

我不知道那是什麼。我不能告訴你有關於它的事情，因為神認為告訴我們不合適。我只知道那裡有一棵樹。

And God said to the man, “Leave that tree alone. Don’t eat of it. Everything else is yours, Adam. You are a king. You are the ruler. It’s in your command and under your jurisdiction, but just as long as that tree stands uneaten, it’s saying that you are subject to me. I am God and there is none else.”

神對這個男人說，“不要碰那棵樹。不要吃它所結的果子。其餘一切都是你的，亞當。你是王。你是統治者。不過，只要你不吃它的果子，你還在我的掌控和權利範圍內。要說的是，你是服從於我的。我是神，是至高無上的。

This same thing happened to Satan and is recorded in Isaiah chapter 14; turn there in your Bible for a minute.

撒旦也遇到過同樣的事情，記載在以賽亞書第14章中；我們用一點點時間看看這章經文。

You say “Where did sin come from?”

你們說“罪從哪裡來？”

Well, it was born of pride. That’s where it was born. The source of sin is pride.

嗯，罪源於驕傲。那就是罪的來源。罪的源頭是驕傲。

You see, Lucifer was the son of the morning. Some of us believe that prior to Adam's reign on the earth that Satan (Lucifer) reigned here, and as a result of his fall the original creation was destroyed and darkness was upon the face of the deep.

你看，路西佛(翻譯出來就是：早晨之子)。我們當中的一些人相信在亞當統治地球以前，撒旦(路西佛)就已經開始統治了，他的墮落使原來的世界遭到毀滅了，黑暗遮蓋了地的深淵。

But anyway, here's what happened to Satan (Lucifer). In Isaiah 14:12, it says *"How art thou fallen from heaven?"*

但是，無論怎樣，這是發生在撒旦身上的事。以賽亞書14:12 記載道，“你何竟從天墜落？”

Like Adam, here is another perfect creature. Here is another holy creature. *"O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will."*

和亞當一樣，另一個完美的受造物。另一個神聖的被造物。“明亮之星，早晨之子啊，你何竟從天墜落？你這攻敗列國的何竟被砍倒在地上？你心裡曾說：我要...”

He does not say “Thy will,” but “I will.”

牠沒有說“照著你的旨意，”而是“我要。”

"I will ascend into heaven." "I will ascend to a place higher than my place." There was only one place higher than his and that was God's place. "I will ascend into heaven; I will exalt my throne above the stars of God: I will also sit upon the mount of the congregation in the sides of the north. I will rule over the entire universe. I will ascend above the heights of the clouds. I will be like God."

“我要升到天上；”“我要升到一個更高的地位。”只有一個地位比牠的地位高的，那就是神的地位。“我要升到天上；我要高舉我的寶座在神眾星以上；我要坐在聚會的山上，在北方的極處。我要升到高雲之上；我要與至上者同等。”

And this is what Satan came and said to the woman. *“You will be like God. Eat of the tree, and you will be like God.”*

這就是撒旦和女人說的話。“你會像 神一樣。吃那棵樹上的果子，你就會像神一樣了。”

“I will” is the essence of sin.

“我要”就是罪的本質。

And when that temptation came to the woman (who was deceived) and to the man (who was not), they ate of that fruit. And this is the same issue between us and God.

當誘惑出現在女人(受騙的)和男人(沒有受騙)面前時，他們吃了樹上的果子。這也是我們和 神之間存在的共同題。

The issue, you see, is your rebellious will (“I will...I will”). The issue between man and God is not that we stole a watermelon. That’s not the issue. The issue is not that we went somewhere that we shouldn’t have. That’s not the issue. The issue between you and God is not that you did this or did that.

你可以看到，問題就是人被逆的意志(“我要...我要”)。人和 神之間的問題不是我們偷了一個西瓜的問題。問題不是我們去了不該去的地方。你們和 神之間的問題不是你們做了這件事，或那件事。

We tried to throw God off His throne! That is the issue! And when he sent his Son down here to the earth we nailed Him to a cross! *“We ‘ll not have this man reign over us.”* Luke 19:14

我們試圖推翻 神的寶座！這就是問題！當祂把祂的兒子差到世上時，我們把祂釘在了十字架上！“我們不願意這個人作我們的王。” 路加福音 19:14。

That’s the attitude of this whole generation, “I will” (or “I will not”). I’ll do my thing. I will not bow to authority. I will not submit to rule. I will not submit to God’s rule or to anyone else’s rule. I’ll be my own God.”

那就是這一代人的觀點，“我要”(或“我不要”)。我要做我的事。我不要向權

柄低頭。我不要服從規則。我不要服從 神或任何人的規則。我是自己的神。

God said, “When you eat, you die.” And when that happened, the Scripture said man died.

神說，“你吃了就會死。”當那件事情發生時，聖經說人死了。

Now, Adam didn't die physically. He lived on to be 800 and some odd years. I'm not dead physically and you're not either. Nobody walking on this earth is dead physically. Adam lived on mentally. He lived on physically. He lived on emotionally. But he died spiritually. He lost the life of God. He lost the perfection, the holiness, the divine nature of God. He lost that nature. He died.

亞當的肉體並沒有死亡。他繼續活到800 多歲。我的肉體沒有死亡，你的也沒有。還在這世界上行走的人並沒有肉體上死亡。亞當在精神上繼續活著。他在肉體上繼續活著。他在情感上繼續活著。但是，祂在靈魂上已經死去。他失去了 神的生命。他失去了完全、聖潔和 神神聖的屬性。他失去了那個屬性。他死去了。

You see, my friends, there's all sorts of life on this earth. The rocks have a certain life (mineral life, that's what they call it). And then there's plant life, there's animal life and then there's mental life. But that life which is above all life is spiritual life. Spiritual life is the life of God. Spiritual life is that which is united with God, and joined to God, and lives with God and walks with God. And that's what died. When Adam sinned, spiritual life was obliterated. It was eradicated. And man died.

我的朋友們，你們看，世界上存在各種各樣的生命。石頭有某種生命(礦物質生命，人們是這樣叫的)。然後存在植物生命、動物生命和精神生命。但是，在所有生命類型之上的是屬靈的生命。屬靈生命就是 神的生命。靈魂生命就是與 神連結的，與 神聯合的，和 神一起生活、一起同行的。死去的就是這個。當亞當犯下了罪，屬靈生命就消逝了。根除了。然後人死了。

Look at Romans 5:12: “*Wherefore, as by one man (that one man is Adam), sin entered into this world, and death...*” Death!

看羅馬書5:12：“這就如罪是從一人（就是亞當）入了世界，死又是從罪來的；於是眾人都死...”死亡！

Oh, I know that physical death comes because we sinned and because we fell. I know sin and suffering and sorrow and tears and disease and unhappiness and despair and

everything that is contrary to holiness and good is a result of sin. But primarily, spiritual death! *“And death, so death passed upon all men.”* Death! Death! What kind of death? Spiritual death! *“For all sinned.”*

哦，我知道因為我們的罪過和墮落帶來肉體上的死亡。我瞭解罪過，一切苦難、傷痛、眼淚、病痛、苦惱、絕望和一切與聖潔和美善相反的東西都是罪造成的。但是，首先屬靈生命的死亡！“於是死就臨到眾人，因為眾人都犯了罪。”死亡！死亡！怎樣的死亡？屬靈生命的死亡！“因為眾人都犯了罪。”

Now, you see, in verse 13 there is a parenthesis, and this statement and explanation goes all the way down to verse 17. When you are reading the Bible and you come to a parenthesis, that parenthesis identifies and describes what was previously stated. It is a descriptive phrase. You can lift that statement out, (parenthetical statement), without damage to the content of the particular passage. Actually, you need to lift it out. It says in verse 12: *“By one man sin entered into the world, and death by sin.”* And then verses 13 through 17 are parenthetical, but look at verse 18, which is a continuation of verse 12: *“Therefore by the offence of one man judgment came upon all men to condemnation.”* Judgment!

現在，你們看，在第 13 節有段插入語，內容和解釋一直延續到第17 節。當你們閱讀聖經時，你們會遇到一段插入語，裡面指出了前面說過的內容。是描述性的話語。你們可以跳過(附加說明文字)，對特定段落的内容沒影響。實際上，你們需要跳過去的。第 12 節說到：“這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。”從第13 節到第17 節都是附加說明文字，但看第 18 節，是接第12 節的内容：“如此說來，因一次的過犯，眾人都被定罪；”審判！

Now what happened? Well, it says, *“God looked down on the earth and saw that every imagination of man’s heart was evil continually.”* Genesis 6:5 The Lord said, *“There is none that doeth good, no not one.”* Psalm 53:3, Romans 3:12

那發生了什麼事情？嗯，裡面說，“耶和華見人在地上罪惡很大，終日所思想的盡都是惡，”創世紀6:5。神說，“並沒有行善的，連一個也沒有。”詩篇53:3，羅馬書3:12。

Isaiah said, *“From the sole of the foot to the top of the head there is no soundness, nothing but wounds and bruises and putrefying sores.”* Isaiah 1:6

以賽亞書說，“從腳掌到頭頂，沒有一處完全的，盡是傷口、青腫。”以賽亞書1:6

“The heart is desperately wicked and deceitful above all things. Who can know it?”
Jeremiah 17:9

“人心比萬物都詭詐，壞到極處，誰能識透呢？”耶利米書17:9

“Even our righteousness is as of filthy rags.” Isaiah 64:6

“我們都像不潔淨的人；所有的義都像污穢的衣服。”以賽亞書64:6

“In the flesh no man can please God.” Galatians 2:16

“因為凡有血氣的，沒有一人因行律法稱義。”加拉太書2:16

“In the flesh dwelleth no good.” Romans 7:18

“就是我肉體之中，沒有良善。”羅馬書7:18

God is holy. Man is unholy.

神是聖潔的。人不是。

There is sin in all that we do, all that we think, all that we say and all that we are. Sin is a nature. It is a principle. It's a law of the heart. We are without God. We are without hope. We are without help. We are at our wits end in this world. That's the truth. That's what happened in the garden.

我們所做的、所想的、所說的和所有的一切都有罪。罪是本性。是準則。是心的律。我們沒有神。我們沒有希望。我們無助。在這個世界上，我們不知所措。這就是真相。這就是在伊甸園裡發生的事情。

I know that preachers up and down the country say there's a spark of good in all men physically and mentally. And perhaps, it is so comparatively with other men. But, by nature, there is no good spiritually in any man. *“There is none good, no not one.”* We are contrary to God. It's not just the things that we do, but it is the nature of the creature that is contrary to God. Our nature is contrary to God. Everything that God is we are not.

我知道全國上下的傳道人都說人在肉體上和精神上都有好的地方。或許，這是相對於其他人來說的。但在本質上，任何人在屬靈上都沒有好的地方。“沒有行善的，

一個也沒有。”我們與 神相反。不只是我們做的事情，人的本性也是與 神相反。我們的本性與 神相反。 神的一切，我們都沒有。

Does man have a free will? His will is free to do what it will. But what will it do? It loves darkness rather than light. It calls good evil. It calls bitter sweet.

人有自由意志嗎？他的自由意志就是做他想要做的事。但它會做什麼？它喜歡黑暗勝於光明。它把善良稱為邪惡。它把痛苦稱為甜蜜。

Examine yourself, the things you would do (even as a believer), you don't do. This is true of even a believer.

自我反省一下，你們要做的事(儘管作為一個信徒)，你們卻不去做。儘管對於信徒，這也是真的。

Let's be honest (honest people don't wind up in hell). Let's be honest before God. "Let the potsherd strive with the potsherds of the earth", Isaiah 45:9. But a man shouldn't strive with his maker. I am sin by birth.

讓我們說話誠實一點(誠實的人不會下地獄)。讓我們在 神面前誠實。“禍哉，那與造他的主爭論的！”以賽亞書45:9。但人類不應該與他的創造主作鬥爭。我生來就有罪。

"In sin my mother conceived me." Psalm 51:5 *"I was shapen in iniquity."* Psalm 51:5
"I was brought forth speaking lies." Psalm 58:3 “我是在罪孽裡生的，”詩篇51:5, 14

“在我母親懷胎的時候就有了罪。” 詩篇51:5
“一離母腹便走錯路，說謊話。” 詩篇58:3

It has always been easier for me to do evil than to do good. It has always been my nature to think evil and to get angry. It has always been my nature to act contrary to holiness.

對我來說，一直都是作惡比行善要來得容易。盤算邪惡的想法、發怒一直是我的本性。行事與聖潔相反一直是我的本性。

Now, I didn't say contrary to morality. I said contrary to holiness. This is your nature, too. It's the nature of your children. It's the nature of every son of Adam.

我不是說與道德相反。我說的是與聖潔相反。這是你們的本性。也是你們後代的本性。這是亞當每一位後代的本性。

In the garden, Adam stands in God's image (perfect). He is holy. He is without spot and without stain. And then he fell. And taking over in his personality was hate for the woman (who was with him in the transgression), and fear of God (with whom he had walked), and shame of his body (that God had made). He was now ashamed of his body that was made in the image of God. David said of that body, "*How wonderfully I am made.*" But now Adam is ashamed of it.

在伊甸園裡，亞當有著 神的形象(完美)。他是聖潔的。他沒有缺點和瑕疵。後來他墮落了。佔據他的性格的是對女人的憎恨(與他一起犯下罪過的人)、對 神的懼怕(與他同行的人)和對自己身體的羞愧(神創造的)。祂為自己那依照神形象創造的身體而感到羞愧。大衛評價那身體時說，“我的受造奇妙。”但如今亞當卻為它感到羞愧。

Adam was now a liar; he began lying to God. All of these evil things took over, and man was plunged into a state of spiritual deadness.

亞當現在是一個說謊的人；祂開始向 神撒謊。所有這些邪惡的事情發生了，人跌入了靈魂死亡的狀態。

Now, when we are born again, we receive a new nature. This is what is so shocking. I wish I could get this across to you. I wish I could convey the truth of it. I know that people take this and misuse it. But when a person is born again of the Holy Spirit and receives a new nature, that old nature is still there. It's still there and the conflict is there and the warfare is there and the trouble is there. And this is what distresses so many.

當我們重生，我們接受了新的本質。這是讓人多麼震驚的。我希望可以讓你們理解這點。我希望可以傳達這個事實給你們。我知道人接受了，又誤用了。當一個人從聖靈重生，接受了新的本性，舊的本性仍然存在。它仍然存在，同時存在的還有衝突、爭戰和麻煩事。這就是讓這麼多人痛苦的根源。

You say, "Preacher, if I was really saved, would I think the terrible things that I do?"

你們說，“傳道人，如果我真的得救了，我還會想做那些壞事嗎？”

If you weren't saved you wouldn't be bothered by it. If you weren't saved you wouldn't be troubled by it. But because you are saved, that's what troubles you. Yes,

a saved man will do anything an unsaved man will do, except for the grace of God.

如果你沒有得救，你不會為這件事而煩惱。如果你還未得救，你不會為此感到擔憂。但是，因為你得救了，你才會為這些事煩惱。是的，一個得救的人所做得出的事和一個未得救的人一樣，只是得救的人有神的恩典約束他。

He has the same eyes he had before. He has the same ears he had before. He has the same tongue as before. He's even got the same old nature as before. There's a new nature. There's a new spirit. God dwells within. But he's got a warfare he never had before, too. And it defeats some. It puts them in bondage. It takes them down to the place of despair.

他有著和以前一樣的眼睛。他有著和以前一樣的耳朵。他有著和以前一樣的舌頭。他甚至還有著和以前一樣的本性。他被賦予了新的本性、新的靈。神住進了他裡面。但他也遇到了從未有過的爭戰。部分人被征服了、被奴役了、絕望了。

“Why do I think what I think?”

“為什麼我會想我所想的？”

“Why do I say what I say when I'm a child of God and I know it?”

“我清楚知道我是神的兒子，但我為什麼還會說我所說的？”

Well, because you still have a nature of evil that you got from your daddy Adam. That nature is still there. As long as you walk in this body you'll have it. Paul talked about it in Romans Chapter Seven. *“Oh, wretched man that I am. Who shall deliver me from this body of death?”* This is a body of death. It's committed to die. It's predestined to die. It's predestined to go back to the earth. God is not going to have anything to do with this flesh. He's going to put it away and give you new flesh and bones (a new body). He doesn't want this old body in heaven. He wants that new body.

嗯，因為你們還保留著亞當爸爸遺傳給你們的邪惡本性。那本性仍然保留著。只要你們活在這個軀殼內，你就一直帶有這種本性。保羅在羅馬書第七章談到這點。“我真是苦啊！誰能救我脫離這取死的身體呢？”這是一個取死的身體。是託付給死亡的。是註定死亡的。是註定要回歸塵土的。神不會和這個肉體有任何關係。祂會拋棄這個肉體，然後給予你新的肉體、新的骨骼(新的身體)。祂不想讓原來的身體上天堂。祂要的是新的身體。

What happened in the garden? We died. We weren't wounded, we died. We didn't become near sighted; we were blinded. We didn't become hard of hearing; we were rendered deaf to God's voice. We weren't made lame; we were crippled on both feet. We can't help ourselves.

伊甸園裡發生了什麼事情？我們死亡了。我們不是受傷了，而是死了。我們並非近視，我們眼睛瞎了。我們並不是聽覺遲鈍，我們對神的聲音變得像聾子一樣。我們並不是跛了一隻腳，我們的雙腳殘廢了。我們不能自救。

Now, here is the second thing. What happened on the cross?

現在我們看第二點。十字架上發生了什麼事情？

Here is that creature that God had made. Here is man that God made in his own image. Now then, God also made another creature called Lucifer (and angels). I don't know how many angels there were, but there were a whole lot of them.

有一個創造物是神所造的。這是一個神按照自己的形象創造的人。可是，神還創造了另一個叫路西佛(和其他天使)的活物。我不知道有多少個天使，但是有許多許多。

And those angels followed Lucifer in his rebellion, and they fell. Turn to Jude, verse six.

這些天使在路西佛叛亂時追隨他，他們都墮落了。翻開猶大書，第六節。

There were two rebellions. There was a rebellion in heaven and a rebellion on earth. There was a rebellion by the angels and a rebellion by man. Those angels sinned individually. They weren't represented. They didn't have a representative. Each of those angels fell individually and personally before God. They say one-third of the heavenly host, but I don't know.

發生過兩次叛亂。一次在天堂，另一次在地球上。一次是天使叛亂，另一次是人的叛亂。那些天使分別犯下了罪過。他們不是被代表的。他們沒有代表。在上帝面前，每個天使的墮落都具有個別性和個人性。據說有三分之一的天使，但我不清楚到底有多少。

God said in Jude verse six: *“And the angels, which kept not their first estate (or their habitation), but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.”*

神在《猶大書》中的第六節說：“又有不守本位、離開自己住處的天使，主用鎖鏈把他們永遠拘留在黑暗裡，等候大日的審判。”

They are dragging the chains of bondage around and have been dragging them for the millions of years since they fell (or however long it's been). They are confined to darkness, consigned to darkness, and condemned to darkness. There will never be any change in their state. They fell personally and individually (not through a representative) and they don't have a savior.

他們正拖著奴役的枷鎖，自從他們墮落以後就一直是這樣，已經幾百萬年了(或者說，不管是多長時間了)。他們被禁閉於黑暗中、被託付給黑暗了、被判給黑暗了。他們的地位永遠不會發生任何變化。他們是各自的墮落(沒有代表)，沒有拯救他們的人。

What does the Bible say? *“Jesus Christ took not on himself the nature of angels.”* The angels have no Savior. God didn't choose a single angel to save. The angels fell personally and individually, and God has condemned them to everlasting bondage. He says, *“Unto the judgment of that great day.”*

聖經是怎麼說的？“耶穌基督他並不救拔天使。”天使沒有救贖主。神沒有拯救任何一個天使。天使各自墮落，神將他們判以永久囚禁。祂說，“等候大日的審判。”

I'm telling you what the Scripture says.

我現在告訴你們的是聖經裡說的。

You say, “Do you understand all of your preaching?”

你們說，“你講的你都明白嗎？”

No, sir.

不。

“Then why do you preach it?”

“那麼你為什麼要講呢？”

Because I believe it, because it is God's Word, because it is the only explanation I do believe. And it's the most logical explanation as far as I'm concerned. It's the truth.

因為我相信，因為那是神的話語，因為它是我相信的唯一解釋。並且是我目前為止所知道的最合乎邏輯的解釋。它是真理。

God created man. But when man fell, God didn't take that one man and one woman and put them in chains of darkness like he did the angels. But rather, He came to them and announced that he was going to redeem them. He didn't have to. He said to that woman and to the serpent, *"I'm going to put enmity between you (the serpent) and the woman; I'm going to put enmity between your seed and her seed. And He (her seed) is going to bruise your head and you (the serpent) will bruise his heel."*, Genesis 3:15. Her seed is the virgin born Son of God.

神創造了人。但是，當人墮落了，神並沒有把那個男人和女人抓起來，像對待天使一樣囚禁於黑暗中。祂反而來到他們面前，宣佈將拯救他們。祂不必要這樣做。祂對那個女人和蛇說，“我又要叫你和女人彼此為仇；你的後裔和女人的後裔也彼此為仇。女人的後裔要傷你的頭；你要傷他的腳跟。”創世紀3:15。她的後裔就是童女所生的神的兒子。

God promised a Savior. Right there in that garden stood Adam and Eve. They had fallen, they were sinful. They had run from God with fear, guilt, shame, and all these things. Hate was in their heart. They were disturbed and distressed. God took an animal and killed that animal. Almighty God shed the first drop of blood ever shed on this earth (I said God did it!) Adam didn't do it. Adam went in the other direction. He got him some fig leaves and made him a temporary covering for his nakedness. It wouldn't last long, would it? It looked good for a while, but it wouldn't look good for too long. And it withered and dried up and fell off.

神應許了救主。在園裡站著亞當和夏娃。他們墮落了，他們有罪。他們帶著恐懼、內疚、羞愧和所有的這些情緒逃離了神。他們內心存在仇恨。他們苦惱、心煩意亂。神抓來一個動物，然後殺了那個動物。全能的神流了這個世界上的第一滴血(我是說是神做的!)，亞當沒有這樣做。亞當做的恰恰相反。他給自己找來了一些無花果樹葉，給自己編了一件臨時的裙子以遮擋他赤裸的身體。那件衣服不會長久的，不是嗎？只是暫時看起來好看，但不會長久。它會乾枯、枯萎，然後掉下來。

But it was God who spilled the blood (shed the blood) of an animal and took that animal's skin and made coats for that man and woman. This is what He said. "My lamb is going to

die some day. He is going to shed His blood (the innocent for the guilty). And 18
He is going to cover your nakedness forever.”

但是，是 神放了動物的血(流了動物的血)，然後用動物的皮子給男人和女人做了衣服。這就是祂說的。“我的羔羊總有一天會死亡的。祂會流血(用義的代替不義的)。祂將永遠遮蓋你一絲不掛的身體。”

This is a picture. This animal skin is a temporary covering. This is a picture of the real covering. And God gave them the gospel. God said, “Sacrifice a lamb (an animal) until the Lamb (the Lamb of God) comes. Shed the blood until the blood of Christ is shed. Build an altar and have a sacrifice and an atonement until His sacrifice is made.” God said, “I’m going to save. I will be merciful. I will be merciful.”

這是一幅影像。這張動物的皮毛只是暫時的遮蓋物。這是真正的遮蓋物的影像。神給予他們福音。神說，“在羔羊（神的羔羊）到來前，先犧牲一隻羔羊(一個動物)。在基督流血前先流它的血。在基督獻祭前，先起一座壇用祭物獻上贖罪祭。”神說，“我將拯救。我會仁慈。我會仁慈。”

God said that. “I’m going to have a people. I’m going to redeem some out of mankind (not all of them).” We see that in Cain. We see that in so many during the days of Noah.

神說，“我要興起一個民族。我要從人類中拯救一部分人(不是全部)。”我們在該隱身上看到這點。我們從諾亞時代的很多人身上看到這點。

“But Noah found grace in the eyes of the Lord.”, Genesis 6:8 Moses found grace in the eyes of the Lord. David found grace in the eyes of the Lord. God will redeem.

“惟有挪亞在耶和華眼前蒙恩。”創世紀6:8 摩西在耶和華眼前蒙恩。大衛在耶和華眼前蒙恩。神會進行救贖。

God is perfectly holy. But God will redeem man who is entirely evil. Now, how is this going to be done? This is the question of all questions. Job kept asking this question. Turn to Job chapter nine.

神是完全聖潔的。但 神會拯救完全邪惡的人。但是，祂用什麼方法做到呢？這是所有問題的問題。約伯不斷地問這個問題。翻到約伯記第九章。

It has been said that if you can answer this question, then you have graduated in theology.

Well, I kind of think it's true. At least you know the gospel. In Job Chapter Nine, verse two, Job said, "*I know it is so of a truth: but how can man be just with God (How is man going to be just or justified, without sin)?*"

一直都有一個說法，如果你可以回答這個問題，那麼你的神學就可以畢業了。嗯，我也有幾分同意。至少你瞭解福音。在約伯記第九章的第二節中，約伯說，“我真知道是這樣；但人在神面前怎能成爲義呢？(人將如何稱義，被證明無罪，脫離罪呢)？”

Just means holy, without sin, justified.

義指的是聖潔、沒有罪、被釋罪。

Turn to Job Chapter 25. Let's see Job (or Bildad) ask this again. This was something that was on their minds.

翻到約伯記第25章。讓我們看一下約伯(或比勒達)再次問起這個問題。這是他們一直以來所思考的。

God is so holy, so immaculately, infinitely eternally holy. I've just described what happened in the garden. There isn't any good in us by nature, "*There is none good.*"

神是如此聖潔，如此完美地、無限地，永恆地聖潔。我剛剛才描述了伊甸園裡發生的事情。本質上我們沒有好的，“一樣也沒有”。

I wish we would quit calling one another "good." It's discouraging. I wish we would quit referring to our children as good. It's discouraging to them. They know they are not good. I wish we would quit referring to people, "He's a good man."

我希望我們不會再稱讚對方“好”。這是讓人掃興的。我希望我們不會再說孩子們好。這對於他們來說是掃興的。他們知道他們不好。我希望我們在評價一個人時，不會再使用“他是一個好人。”這樣的話。

There was a pastor who said to me last week, "I know these men aren't preaching the gospel, but they are good, sincere men."

上星期有一個牧師對我說，“我知道這些人不是宣揚福音的，但他們是好人，是真誠的人。”

I said, “They are not good. They are evil. They are rebels. And they are not sincere. They are hypocrites. Let’s quit calling them good. They are enemies of God almighty.”

我說，“他們並不好。他們是邪惡的。他們是叛逆者。他們也不真誠。他們是假冒偽善。讓我們不要再說他們好了。他們是全能的神的敵人。”

That’s so. There was a time when you were God’s enemy just like Saul of Tarsus. Man is evil. Job says here in verse four (knowing God’s holiness), “*How then can man be justified with God? How can man be clean that is born of a woman. Look at the moon. It doesn’t shine. The stars are not pure in God’s sight.*” Even heaven is not clean since Satan swooped through that place with his defilement.

就是這樣。你也曾經是神的敵人，就像大數的掃羅一樣。人是邪惡的。約伯在第四節(當他瞭解 神的聖潔)說到，“這樣在神面前，人怎能稱義？婦人所生的怎能潔淨？在神眼前，月亮也無光亮，星宿也不清潔。”甚至天堂也是不潔淨的，因為撒旦用牠的污穢襲擊了那裡。

God has to make a new heaven and a new earth because sin has visited both places. Satan fell from heaven and man fell on the earth, and God is not going to allow anything to stand that sin has touched or has been associated with. He is going to destroy every little earth and he’ll make “*a new heaven and earth wherein dwelleth righteousness and there shall not enter therein anything that worketh or maketh a lie.*” 2 Peter 3:13, Revelation 21:1, Revelation 21:27

神不得不再造一個新天新地，因為這兩個地方已經被罪污染過。撒旦在天上墮落，而人在地上墮落，神不會容忍任被罪污染或與罪有關聯的東西。祂打算毀滅掉祂的創造的每一寸土地，然後製造“新天新地，有義居在其中。”彼得後書3:13、啟示錄21:1，27

Do you see how hard it is to save sinners? In order for God to save me (before His law) I have got to be as perfect as God. In order for God to save me before his justice, my sins have got to be utterly, totally and fully paid for. It can’t be done by walking an aisle or “praying through.” It can’t be done by going through the motions of religion. It can’t be done but by one way, and that is for God to send his perfect Son, in the likeness of flesh. How terrible sin is!

你們明白拯救罪人是多麼的困難嗎？爲了拯救我(在他的律法面前)，我要變得和神

一樣完美。爲了在祂的公義面前拯救我，神要完全地、徹底地、充分地償還我所有的罪債。到教堂的台前懺悔或“祈禱”不管用。參加宗教活動也不管用。只有一種方法管用，那就是神差遣祂的完全的兒子以肉身的形式來到這世上。罪是多麼可怕啊！

“What the law could not do because of the weakness of the flesh (The law wasn’t weak, it was the flesh that was weak), God sending his Son in the likeness of sinful flesh condemned sin in the flesh.” Christ came down here and stood on this earth where Adam stood. Adam represented all of us.

“律法既因肉體軟弱(律法不是軟弱的，軟弱的是肉體)，有所不能行的，神就差遣自己的兒子，成爲罪身的形狀，作了贖罪祭，在肉體中定了罪案，”耶穌來到這裡，站在亞當曾站過的土地上。亞當代表了我們所有人。

Turn back to Romans Chapter Five. If you have never learned this, then you have never learned the gospel.

翻回羅馬書的第五章。如果你們還沒學會這些，那麼你們也一定沒有學會福音。

You say, “Preacher, I was saved when I was 14 years old.”

你們說，“傳道人，我14歲時就得救了。”

You made a religious profession. You weren’t saved. You’re not saved if you don’t know the gospel. If you don’t know what happened in the garden and what happened on the cross, then you’re not saved yet. You might be being saved. God may someday save you, but you are not saved now. You can’t be saved by trusting an unrevealed Christ. You can’t be saved without a substitute, a sacrifice, a sin offering, an atonement. You cannot be saved by trusting partly in your works and partly in Christ.

你作過一個宗教告白。你沒有得救。如果你不瞭解福音，你就還未得救。如果你不瞭解伊甸園裡發生的事和十字架上發生的事，那麼你就沒有得救。你們或許正要得救。有一天神可能要拯救你，但現在你還沒得救。信奉未被啓示的基督，你不能得救。沒有替代物、沒有犧牲、沒有贖罪的供物、沒有贖罪祭，你就不能得救。又信仰基督又信仰自己的行爲，你不能得救。

In Romans Chapter Five it says: *“By one man sin entered this world and death by sin.”* Look at verse 18, *“By the offense of one (one representative, one man) judgment came upon all men to condemnation. Now, even so, by the righteousness of one shall the free*

gift come upon all men to justification of life.”

羅馬書第五章說到：“這就如罪是從一人入了世界，死又是從罪來的；於是死就臨到眾人，因為眾人都犯了罪。”看看第18節，“如此說來，因一次的過犯，眾人都被定罪；照樣，因一次的義行，眾人也就被稱義得生命了。”

Do you see that? Adam represented every son of his. You see, God didn't create but one man. He created Adam. Every one of us came from his loins.

你們看到了嗎？亞當代表他的每一個後代。你們看，神只創造了一個人。他創造了亞當。我們每個人都是他的後代。

The first man born into this world was born the seed of man. And everyone after that (every man and every woman) came from that one man. He was the representative (the federal head) of the whole human race.

第一個被生在這個世界的人就是這個男人的後代。他之後的人(包括男人和女人)都是他的後代。他是整個人類的代表(就像現在的國家元首)。

Look at the next verse (verse 19), *“By one man’s disobedience, many were made sinners.”* Everybody is identified with him. Everybody was in him. Everybody was part of him. Everybody that came from him is permeated completely by his transgression and his guilt. Everybody is partakers of his evil nature. This is total representation.

看下一節(第19節)，“因一人的悖逆，眾人成爲罪人；”每個人跟他都有同等身份。每個人都在他裡面。每個人都是他的一部分。他的後裔都完完全全滲透了他的罪過和羞恥。每個人都沾有他邪惡的本性。這是全然的代表人。

Now, listen to this. Christ came down here and stood in the likeness of that same flesh. Christ is the second Adam. The Bible talks about the two Adams, the first Adam and the second Adam.

現在，認真聽聽這個。基督以肉體的形式從天而降。基督是第二個亞當。聖經也提到兩個亞當，第一亞當和第二亞當。

The word “Adam” means man. Adam is man. Adam was man (all men, you me, everyone else). When Adam fell, I fell. When Adam sinned, I sinned. When Adam died, I died. The whole human race was in Adam. He represented the whole race. In Adam we die.

“亞當”指的是人類。亞當是“人”的意思。亞當是所有人，你、我、每一個人。亞當墮落時，我墮落了。亞當犯罪時，我犯罪了。亞當死時，我死了。全人類都在亞當裡面。他代表了全人類。在亞當裡，我們死了。

In Christ we are made alive. *“As we are born in the image of the earthy, we shall bear the image of the heavenly.”* There is the first Adam and the second Adam. There are just two men. God deals with two men and everybody else are in them by representation.

在基督裡，我們活了過來。“我們既有屬土的形狀，將來也必有屬天的形狀。”有第一亞當和第二亞當。只有這兩個人。神與這兩個人打交道，其他人都由他們來代表。

“Well,” you say, “I can’t agree with you on that, preacher.”

“嗯，”你們說，“傳道人，在這點上，我不能同意你的觀點。”

It doesn’t matter whether you agree with me or not. It’s so. But I’ll give you this reasoning. I’ll give you this argument. You say, “I wasn’t born when Adam fell.” You weren’t born when Christ died either. You weren’t even heard of. You weren’t even thought of except in God’s mind.

你們同不同意沒有關係。事實就是如此。但我會給你們這個論據。我會給你們這個理由。你們說，“亞當墮落時，我還沒出生。”基督死亡時，你們也沒有出生。甚至還沒有人聽說過你們。除了神，甚至還沒有人想起你們。

If you won’t to take imputation of sin in Adam, then you can’t have imputation of righteousness in Christ.

如果你們不願意承擔亞當的罪名，那麼你們就不能享有基督公義的美名。

Now, I’ll show you particular redemption in verse 18 that the enemies of it use to preach general redemption. *“Therefore, as by the offence of one judgment came upon all men to condemnation.”*

現在我要向你們講第 18 節的特殊的救贖，它的敵對方用這節來傳講一般救贖。“因一人犯罪就定罪。”

What’s that saying? It’s saying that everyone who was in Adam was condemned

(everybody, all men, all who were in Adam). Every one of them without exception was condemned. *“Even so by the righteousness (and obedience, and holiness) of one, Jesus Christ, the free gift came upon all men”* (who were in Christ unto justification of life, everyone whom he represented, everyone for whom he stood.)”

這說的是什麼？這節的意思是在亞當之內任何人都被定罪(在亞當之內的每個人，所有人)。每個人無一例外被審判定罪。“照樣，因一次的義行(和順從，和聖潔)，眾人(在基督裡得稱為義的，基督所代表的每一位，基督所維護的每一位)也就被稱義得生命了。”

You say, “That’s says all men. Do you believe in universal redemption?”

你們說，“那說的是所有人。你相信普世救贖嗎？”

If you believe universal atonement to be true, then you have to believe universal redemption. Brother, “justified” means justified. “Free gift” means free gift. The free gift of God is eternal life. If it (the atonement) is upon all men, then all men are justified. **But**, all men are not justified and all men are not in Christ. All who are in Adam died and were condemned. All who are in Christ were justified.

如果你們相信普世性的贖罪是真的話，那麼你就不得不相信普世救贖。弟兄，稱義就是稱義。禮物就是禮物。神的禮物是永生。如果贖罪是針對所有人的，那麼所有人都必定稱義。但是，所有人不能都稱義，所有人不都在基督裡。在亞當裡的所有人都死了，並被定罪了。在基督裡的所有人都稱義了。

You say, “Then, who is in Christ?”

你們說，“那麼，誰在基督裡呢？”

All who believe.

All whom God gave him.

All whom the Father elected.

All whom the Spirit called.

That’s who is in Christ.

所有相信的。

所有神賜給祂的。

所有天父所揀選的。

所有聖靈呼召的。
這些人是在基督裡的。

Turn to Romans Chapter eight, verse 28: *“And we know that all things work together for good to them that love God to them who are the called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son that he might be the first born among many brethren. Moreover, whom he did predestinate he called. Whom he called he also justified and whom he justified he also glorified.”*

翻到羅馬書第八章的第 28 節：“我們曉得萬事都互相效力，叫愛神的人得益處，就是按祂旨意被召的人。因為祂預先所知道的人，就預先定下效法祂兒子的模樣，使祂兒子在許多弟兄中作長子。預先所定下的人又召他們來；所召來的人又稱他們為義；所稱為義的人又叫他們得榮耀。”

Now what are you going to say to this? *“If God be for us who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?”*

現在，你們對這有什麼看法呢？“既是這樣，還有什麼說的呢？神若幫助我們，誰能敵擋我們呢？神既不爱惜自己的兒子，為我們眾人捨了，豈不也把萬物和祂一同白白的賜給我們嗎？”

What happened on the cross? Do you want me to tell you? He eternally and completely and totally justified all whom the Father gave him. He saved them. He cleansed them. He redeemed them. He sanctified them. He justified them. He made them righteous. There is absolutely nothing to be added to what Christ did!

十字架上發生了什麼事情？要我告訴你們嗎？祂使神交給他的所有人永遠地、完全地、徹底地稱義了。祂救了他們。祂潔淨了他們。祂贖了他們。祂使他們成聖。祂使他們稱義。祂讓他們變得公義。對基督所做的一切，實在沒有什麼可補充的了。

Jesus Christ, my Lord, in his life on this earth and in his death on that cross, and in his burial, His resurrection, His ascension and His intercessory work is all that God requires of me. God requires nothing that Christ didn't produce. He is all I need. He is everything this sinner needs. There is nothing to be added to it, nothing.

耶穌基督，我的主，祂在世的一生，祂在十字架上的死，祂的埋葬，祂的復活，祂的

再來和祂的代禱事工，這些就是神向我要求的。除了基督所做的，神對我別無所求。祂是我所需的一切。祂就是罪人需要的一切。沒有什麼可補充的了，實在沒有。

Now, man is not saved by works (No, sir). He is saved by Christ. But, nobody is saved who doesn't work (that's so!).

行為不能拯救人(不能)。人被基督拯救。但是，沒有行為的人也不能得救。(就是這樣！)

Man is not saved by praying (he is saved by Christ), but a man is not saved who doesn't pray.

人不能靠禱告得救（他是靠基督得救），但是一個不禱告的人也不能得救。

A man is not saved by forgiving and loving others, but a man is not saved who doesn't love others. That's the effect of salvation. That's the effect of grace. That's the product of grace (that's so!).

人不是靠寬恕和熱愛他人得救，但是一個不愛他人的人也不能得救。這些才是救恩的果效；是恩典的果效；是恩典所產生的。（就是這樣！）

**And that brings me to the third thing: What happens when God saves a sinner?
What happens in that sinner?**

讓我說第三件事：在神拯救一個罪人時，會發生什麼事情？在那個罪人裡面又會發生什麼變化？

What happened in the garden? I'll tell you, devastation, degradation, depravity, corruption. Even the sovereign eye of God could not see even a jot or tittle of holiness left on this earth.

在伊甸園裡發生了什麼事？我告訴你，發生了毀壞、沉淪、墮落和腐敗。甚至連神至高無上的眼睛都看不見地球上殘留一丁點的聖潔。

“Every imagination of man’s heart is evil continually. Genesis 6:5 “There is none good, no not one.” Romans 3:12, Psalm 53:3 “There is none that seeketh after God.”

“There is none that understand.” Romans 3:11

“All are gone out of the way.” Romans 3:12

“All together become unprofitable from the sole of their feet to the top of their heads.”

“There is No soundness.” Isaiah 1:6 “The mind is corrupt.”

“The heart is deceitful.” Jeremiah 17:9

“終日所思想的盡都是惡。”創世紀6:5

“沒有行善的，連一個也沒有。”羅馬書3:12，詩篇53:3

“沒有尋求神的；”

“沒有明白的；”羅馬書3:11

“都是偏離正路，”羅馬書3:12

“從腳掌到頭頂，盡是傷口、青腫，與新打的傷痕，沒有一處完全的，”

“沒有一處完全的，”《以賽亞書》1:6

“人心比萬物都詭詐，壞到極處，誰能識透呢？”耶利米書17:9

But God says, “I’m going to save.” And he put his Son down here in this cesspool made in the likeness of the worms that inhabited the cesspool. And his Son bore God’s judgment and wrath and condemnation.

但神說，“我要拯救。”然後，祂差遣祂的兒子到這個糞坑來，並給了祂住在糞坑裡的蟲的形象。祂的兒子擔當了神的審判、憤怒和責備。

And his Son lived in this cesspool and remained clean and holy and without spot or blemish. He knew no sin. He had no sin and he stood here and did everything that God required and demanded and expected for every one of his own, every one of his elect, every believer. He did it all.

然後祂的兒子在這個糞坑裡生活，卻保持了自身的清潔和聖潔，沒有污點和瑕疵。祂不知道罪。祂沒有罪，並且爲了神所揀選的子民(每一個信徒)，祂活出了神所命令的、所要求的生活方式，並做到了祂們應該做的一切。祂真的做了這一切。

And when he finished the work on the cross he said, **“It is finished! It is finished!”** And he went to glory and he sat down, ...having perfected forever by one offering them that are sanctified.

當祂完成了在十字架上的事工時，祂說，“成了！成了！”然後進入了榮耀，坐下了！“因爲他一次獻祭，便叫那得以成聖的人永遠完全。”

And there is no Hollywood evangelist or any of his cohorts going to add anything to it or take anything from it. It’s finished!

The Holy Spirit is down here calling out some folks. The apostle Paul said, “*God who separated me from my mother’s womb was pleased to call me by his grace and reveal his son in me.*”, *Galatians 1:15,16*. The Lord singled him out. The Lord pointed him out. He has isolated him. He is going to meet him, and he is going to call him and they are going to come. They are going to hear him.

沒有什麼好萊塢福音工作者和他的團隊可以對這一幕增加或刪減任何情節。已經成了！

聖靈來到這裡呼喚人們。使徒保羅說。“然而，那把我從母腹裡分別出來、又施恩召我的神，既然樂意將祂兒子啓示在我心裡...”加拉太書*1:15,16*。神揀選了他。神挑選了他。祂將他分別出來。祂將要遇見他，祂將要呼召他，祂的選民要來了。他們將聽到祂的聲音。

“Abraham!”

“亞伯拉罕！”

“Here, Lord.”

“主，在這裡。”

“Samuel!”

“撒母耳！”

“Speak, Lord. Thy servant heareth.”

“主，你的僕人敬聽。”

“Matthew! Follow me”

“馬太！跟我來！”

“Cephas (Peter), Mark, Paul, James, John. Come on, boys! Come on.”

“磯法(彼得)，馬可、保羅、雅各、約翰。來吧，孩子們！來吧。”

“*Thy people shall be willing in the day of thy power.*”

“當你掌權的日子，你的民要以聖潔的妝飾為衣，甘心犧牲自己；”

God calls His people by the voice of his servants. He calls them by the voice of his gospel. He calls them by the voice of his love. He calls them by the voice of his spirit. He is reconciled to them. Yes, he is reconciled already. *“God was in Christ reconciling this world to Himself.”*

神以祂的僕人的聲音呼召祂的子民。祂以祂的福音的聲音召喚他們。祂以祂的愛的聲音召喚他們。祂以祂的聖靈的聲音召喚他們。祂已與他們和好。是的，祂已經和好了。“這就是神在基督裡，叫世人與自己和好，”

Was God was in Christ reconciling the Jew only? No, He reconciled the Gentile, too. God was in Christ reconciling the white men? No, He reconciled black men, too. God was in Christ reconciling men? No, He reconciled women, too. He reconciled Children, too. What are you going to say? Just say it like God says it, *“The world”*. That’s sufficient if any of us have good sense, if anybody knows anything about the Bible.

神在基督裡只與猶太人和好嗎？不，祂也與外邦人和好。神在基督裡只與白人和好嗎？不，祂也和黑人和好。神在基督裡只與男人和好嗎？不，祂也和女人和好。祂也和孩子們和好。你要怎麼說？就和神說的一樣吧！“世人”。如果我們有好的判斷力，如果我們瞭解聖經，那就足夠了。

If you are reconciled you are reconciled. If your debt is paid, it’s paid. If it is not paid then you owe it. If you say Christ only paid part of it, then you’re in trouble. You have nothing left to pay with. You’re in real trouble. If Christ didn’t totally and completely justify you (plus nothing, minus nothing), then you are a subject of hell. You are as good as gone, because you are bankrupt. If you pay all my debts but one, that one will condemn me.

如果你和好了，那麼你就和好了。如果你的罪債被償還了，那麼就已經償還了。如果還未償還，那麼你就欠債。如果你說基督只償還了部分，那麼你就麻煩了。你已經沒有什麼可用來償還的了。你真的遇上了麻煩。如果基督沒有完全、徹底地為你贖罪(不用加什麼，也不缺什麼)，那麼你就是將被送往地獄的人。你和死人沒兩樣，因為你已經破產了。如果你償還了我的全部債，除了一筆，那筆債就會定我的罪。

That’s right, just one offense. Just one offense and you are guilty of the whole law. But I am saying: *“Who can condemn me? Christ died. Yea rather is risen again who is even at*

the right hand of God who makes intercession for us.”

這是真的，只要違反了一條；只要你違反了一條法律，你就背上了違反整部法律的罪名。但我現在說的是：“誰能定我的罪呢？我有基督為我死了。祂已經復活，在神的右邊為我們代求。”

That’s my hope. And when He died, He died for me. That’s what happened on that 27 cross. It wasn’t an offer made on that cross. There was a work done there. No, sir, a martyr didn’t die, the Redeemer died. An example didn’t die, a sin offering died (God’s Lamb died). And I’m going to preach it to everybody who will listen to me. I’ve got good news for you. Christ died for sinners.

這是我的希望。祂死了，祂是為我而死的。這就是發生在十字架上的事情。並不是一個對世人的邀請；十字架上面有一件事工完成了。先生，不，死的不是殉道者，死的是耶穌基督。死的不是一個好榜樣，死的是贖罪祭(神的羔羊)。我將向願意聽我講道的所有人宣講。我有一個好消息告訴你們。基督替罪人死了！

I’ll tell you this: God is reconciled to all of them, but they are not all yet reconciled to God. They are still mad at God (you are and I was). Everybody is mad at God that is not saved. They are not mad at their god. They are not mad at the modern god. They are not mad at the liberal god. They are just mad at the God of the Bible. They won’t let Him be God. They are mad at the God of election. They are mad at the God of grace. They are mad at the God of particular redemption. They are mad at the God who reveals Himself in the Scripture and says:

我會告訴你這點： 神已經與所有人和好了，但他們還沒有都與 神和好。他們仍然對 神充滿憤怒(你們現在是這樣，而我過去也是這樣)。每個得不到救贖的人都會對 神有憤怒。他們不是對他們的神發怒。他們不是對現代的神發怒。他們不是對自由之神發怒。他們只是對聖經裡的神發怒。他們不願讓祂作神。他們對揀選的神發怒。他們對仁慈的 神發怒。他們對特殊救贖的 神發怒。他們對在聖經中啓示自己的 神發怒，因為祂說：

“Can I not do with my own what I will?

“Is your eye evil because mine is good?” Matthew 20:15

“Shall not the judge of the earth do right?”

“O, man, who art thou that repliest against God. Shall the thing formed say to him that formed it, why did you make me like this?” Romans 9:20

“我的東西難道不可隨我的意思用嗎？因為我作好人，你就紅了眼嗎？”馬太福音 20:15

“你這個人哪，你是誰，竟敢向神強嘴呢？受造之物豈能對造他的說：「你為什麼這樣造我呢？」”羅馬書9:20

Men aren't mad at their god, they are mad at the God of the Bible. They are not mad at the little weak “jesus” that needs their assistance. They are mad at the Lord Jesus Christ, who is Lord of lords and King of kings. They are mad at Him who does not need their assistance (that's what they don't like).

人類沒有對他們的神發怒，他們對聖經裡的神發怒。他們沒有對需要幫助的弱小的“耶穌”發怒。他們對主耶穌基督懷有憤怒，祂是萬王之王，萬主之主。他們對不需要他們幫助的祂發怒(這就是他們不喜歡的)。

They like that Bethlehem baby because babies need help. That's why they love that baby. That's why they have the manger scene and all this junk we see around here. Some woman holding a little baby with a silly little pie pan turned upside down on his head. That's a helpless baby. “That's a needy baby that needs me. He needs my help.”

他們喜歡伯利恒的嬰兒因為嬰兒需要幫助。這就是他們喜歡那嬰兒的原因。這就是我們看見這裡到處都是馬槽的形象以及有關的其它的垃圾。一個女人抱著一個嬰兒，嬰兒頭上戴著一頂像倒轉的餡餅平鍋的帽子。那是一個無助的嬰兒。“那是一個需要我的嬰兒。他需要我。”

But the king doesn't need me, the one who holds the scepter and says, “I'll do with my own what I will. And if I save you, you will glorify my name. If I send you to hell you will glorify my justice.” That's the God they are mad at.

但是，手拿著權杖的王不需要我，祂說，“我的東西難道不可隨我的意思用麼？。如果我拯救了你們，你們會榮耀我的名。如果我把你們送往地獄，你們會榮耀我的公義。”這就是他們憎恨的神。

And the folks that are most mad are religious people. Those old drunks out there know they need help. Those harlots down there know they can't make it without some help. Those profane swearers and gamblers, they know they are in the bottom of the pit. If they ever get out God will have to reach down and lift them out. But those good, moral, religious people are mad at the God of the Bible because He won't let them help Him.

感到憤怒最強烈的人是虔誠的宗教徒。外面的老酒鬼知道他們需要幫忙。外面的妓女知道她們沒有幫助不行。那些褻瀆的人和賭徒，他們知道自己處在深淵的最低層。如果他們要出來了，神非得下去將他們抬起來不可。但是那些善良、有道德、虔誠的人對聖經中的神感到憤怒，因為祂不讓他們幫助祂。

He is the sovereign King, King Jesus!

祂是至高無上的王，耶穌是王！

So God has to do a work of grace in their hearts. And do you know what he does? He comes to those elect sinners whom He has purposed to save and has been pleased to redeem and He shows them what they are. He shuts their mouths. You are not nearly as important as you thought you were. God shows you that.

因此，神必須要在他們心中做恩典的工作。你們知道祂做什麼嗎？祂來到那些被揀選的，祂定意要救贖的，並喜悅去救贖的罪人當中，向他們揭露他們的本像。祂讓他們住嘴。你們遠沒有你們自己認為的那樣重要。神讓你們看到這點。

He shows you what He showed David Brainerd. He shows you that He demands holiness and you couldn't produce it. He demands faith and you couldn't produce it. He demands obedience and you couldn't produce it. Faith was a gift of God, and He could give it or withhold it. Salvation is of the Lord. He could save you or damn you.

祂讓你們看祂曾經讓大衛·布萊納看過的。祂告訴你們祂要求聖潔，但你們沒有。祂要求信心，但你們沒有。祂要求順服，但你們沒有。信心是神的恩賜。祂可以給予或收回。救恩是屬神的。祂可以拯救你或讓你下地獄。

And David Brainerd said it tore him all to pieces, but finally he cried "Lord, be merciful to me the sinner. Be merciful."

大衛·布萊納說這讓他破碎，但後來他哭道“主啊，求你憐憫這個罪人，憐憫我吧！”

God strips you. He whittles you down. You were somebody, and you suddenly find out you are nobody. You need a new birth, because you are born in sin. You need a righteousness because you are a sinner by practice. You need a strong arm to hold you, because you are a frail man. You need the grace of God because you are a dying creature.

神讓你一無所有。祂把你砍倒。儘管你以前是個大人物，你突然間會發現你什麼也不是。你需要重生，因為你誕生於罪中。你需要公義，因為你實際上就是一個罪人。你需要一條強壯的手臂把你扶住，因為你是虛弱的人。你需要 神的恩典，因為你是一個垂死的人。

God puts us all on the same level. The rich He brings low and the poor He exalts. The mighty man He brings low and the humble man He lifts. And He puts them on the same level as objects of His grace. He humbles them. He strips them. He breaks them. He bruises them. The Scriptures say:

神對我們都是公平的。祂貶低富人，抬高窮人。祂把有強勢的人貶低，把卑賤的人抬高。祂把他們放在同等位置上——都是蒙恩罪人。祂貶低他們。祂讓他們一無所有。祂打擊他們。祂讓他們滿是瘀傷。經文說：

“God is nigh unto them of a broken heart.”

“God saveth such as be of a broken and a contrite spirit.” Psalm 34:18

“耶和華靠近傷心的人，拯救靈性痛悔的人。”

“拯救靈性痛悔的人。” 詩篇 34:18

And when He brings them to Himself He brings them on His shoulders and puts them at His feet. And that is where they stay.

當祂讓他們來到身邊時，祂把他們放在肩膀上，放在祂的腳下。這就是他們所安頓下來的位置。

And they are ready to forgive others because they have been forgiven. They love others because they are the object of God’s love. And they show mercy because they have been made the objects of mercy.

他們願意赦免他人，因為他們已經被赦免了。他們愛別人因為他們得到了 神的愛。他們對別人仁慈，因為他們也是仁慈的對象。

Our Lord was in a Pharisee’s home one time. There was a woman who came in and bathed His feet with tears and dried them with the hair of her head and wept and anointed His feet. And that Pharisee sitting way up there said, “If he were a prophet He would know that woman was a sinner and He wouldn’t let her touch Him.”

我們的主有一次去到一個法利賽人的家。有一個女人走進來，用她的眼淚為祂洗腳，用頭髮把祂的腳抹幹，一邊哭泣，一邊給祂的腳塗油。那位法利賽人坐起來說，“如果祂是先知的話，祂會知道那個女人是罪人，祂就不會讓她碰自己。”

And our Lord said, “Simon, suppose a fellow owed a man a whole lot of money, and he forgave him. And then there was another fellow that didn’t owe much, he forgave him, too. Which one of them is going to love him the most?”

我們的主說，“西門，假設有一位朋友欠很多錢，他被原諒了。另一個朋友，欠錢不多，他也被原諒了。誰的愛會最深呢？”

“Well,” he said, “the one he forgave the most.”

“嗯，”他說，“被原諒最多的那個人。”

He said, “That’s right. You have well said. I came into your house, and you didn’t need me. You didn’t give me any honor. But this woman kissed my feet. And her sins, which are many, are all forgiven.” Luke 7:40-50

祂說，“你說對了。你說得有道理。我來到你的家裡，你好像不需要我。你不尊敬我。但這個女人親我的腳。她犯下的很多罪過都赦免了。”路加福音7:40-50。

That’s where the mercy of God is found (at his feet). And if He can, in his wisdom and in his power and grace, bring you down to His feet, then He can save you. He will save you, but if He can’t (in his wisdom and grace, and for his glory bring you down), he will wait until judgment and then he will bring you down. But everybody is going to say He is Lord (aren’t they?).

這就是 神憐憫被找到的地方(在祂的腳下)。如果祂能藉著祂的智慧、祂的能力和祂的憐憫讓你伏於祂的腳下，祂就能拯救你。祂會拯救你，但如果祂不能(以祂的智慧、仁慈，為祂的榮耀讓你拜服的話)，祂就會一直等到審判的來臨，那時祂會讓你拜服於祂。到那時，每個人都會說祂是主(不是嗎?)

Yeah, I want Him to bring me down now. Right now. I want to find my place with all those folks at his feet. That’s where I want to be, ascribing all the glory to him. I don’t want to play religion. And you don’t either (I don’t think). That’s why you come here, because we are trying to be honest from the Word.

是的，我想現在就拜服。現在！我要在拜服於祂的眾人中尋找我的位置。這就是我想要的位置，將一切的榮耀歸給祂。我不想拿信仰當兒戲。你們也不想(我不這樣認為)。這就是你們來這裡的原因，因為我們要儘量誠實地面對 神的話語。

What happens in a sinner when God saves him? Let me tell you something: A miracle of life and grace and God restores that spiritual life which man lost in the garden. I don't have the knowledge that Adam had. You see, He restored it and it will be perfected, but I only know in part. I prophesy in part. I see through a glass dimly. It's in its infancy.

當 神拯救罪人時，在罪人身上會發生什麼事情？讓我告訴你們：那是生命和恩典的奇跡， 神恢復了人在伊甸園裡失去的屬靈生命。我不瞭解亞當所知道的。你們看，神把屬靈生命恢復了，使它完全了，但我只知道部分。我預言部分。我透過玻璃朦朧地往外看。這是在初期。

And let me tell you this. If the Lord is pleased to save you (will you listen a minute?), don't be discouraged. We pick up the book and read about men like Abraham, David and Isaiah and we get discouraged. We're not giants like these men. We make half gods out of these fellows. We make them heroes. And because we can't come up to their accomplishments we think we're not saved.

讓我告訴你這點。如果 神願意拯救你(你願意留心聽一分鐘嗎?)，不要感到沮喪。我們拿起聖經，看看亞伯拉罕、大衛和以賽亞這些人的故事時，我們感到沮喪。我們不像這些偉人。我們把這些人奉為半神。我們把他們奉為英雄。因為我們做不到他們所做到的，就以爲我們還沒得救。

I'm saved. If I'm a year old child in God's family then I'm saved, and I am just as much saved as Abraham was ever saved. I am just as much God's child as Abraham was. We expect (and you and I are guilty of this), we expect a full harvest from a brand new tree. And you can't get it. If an apple tree is planted in your yard, you've got sense enough to know it's not going to bear fruit for four or five years (at least three or four). And you don't cut it down because it doesn't bear fruit the first, second or third year.

我得救了。如果我是 神家裡一個一歲大的孩子，那麼我已經得救了，而我也像亞伯拉罕得救得一樣。和亞伯拉罕一樣，我就是神的孩子。我們希望(你和我都犯這個錯誤)，我們希望從這棵新種下的樹上獲得大豐收。你們做不到。如果在你們的院子裡種了一棵蘋果樹，你們很明白要4-5 年才能結果(至少3 年或 4 年)。你們不會因爲樹木在前三年不結果而把它砍掉。

Even so, these new believers, people who had just come to the gospel, they are not going to be giants in the church. They are not going to be mature. You boys and girls don't get discouraged. We're not looking for a full harvest from you. I'd like to see a few apples on some of these old trees, though. This old tree, here, it's been around a long time (pastor speaking of himself). It needs pruning, I think.

雖然如此，這些新加入的信徒和剛接觸福音的人，他們不會成為教會的偉人。他們不會成熟。年輕人，不要感到氣餒。我們不期望從你們身上獲得大豐收。不過我還想從一些老樹上面看到幾個蘋果。在這裡的這棵老樹已經有很長一段時間了(牧師在講他自己)。我想它需要修剪了。

But these young trees, I say to you: Be patient. Spiritual growth is pretty slow. And let me tell you this. That old man is a heap older than that new man. He's wise in the ways of the world. He's going to give you a fit.

但這些年輕的樹木，我對你們說：要耐心。屬靈生命的成長是緩慢的。讓我告訴你們這個吧。那個舊人比那個新人老許多。他懂得世界的運作方式。他會給你添許多麻煩。

And I'll tell you this. When you see me in 30 years I'll bet you this: "That old man will still be giving you a fit." Some of these older folks will tell you the way doesn't get any easier. It gets more glorious and happier and comfortable and peaceful, but not any easier.

我還要告訴你們這個。當你們30年後見到我，我會和你們打賭：“那位舊人還會給你們添麻煩的。”這些年紀大的人都會告訴你這條路不會變容易的。會變得越來越有榮光、開心、舒服和平靜，但不會容易。

So trust the Lord. Lean heavily upon Him and not to your own understanding. You've got a new nature. Thank God for it. Feed it. Feed it on the sincere milk of the Word. That's what you read a while ago. Feed it. But trust Christ. He is so gracious. He is more gracious than people are. He is more forgiving. He is more understanding.

因此，相信神。專心仰賴祂，不要依靠自己的聰明。你們獲得了新的本性。感謝神。餵養這個生命。用神的話語作為純淨的靈奶餵養它。那是你們剛才學習的。餵養它。但要相信基督。祂是多麼的仁慈。祂比人都要仁慈。祂更願意寬恕。祂更瞭解我們的心思意念。

I'd rather talk to Him than talk to a human being. I tell my troubles to a human being, and

they look down their nose at me. I tell my troubles to Christ and he says, "My son, thy sins be forgiven thee." He is so much more gracious, isn't he? He is so understanding because He is pure love.

相比與人類交談，我更願意和祂交談。我把我的罪告訴別人，他們看不起我。我把我的罪告訴基督，祂說，“我的兒子，你的罪已赦免了。”祂是多麼的仁慈，不是嗎？祂更加寬容，因為祂就是愛。

I sure would like to be like him, wouldn't you? Some day I'm going to be, by his grace.

我當然想和祂一樣，你們呢？靠著祂的恩典，我有一天會像祂那樣。

Our Father, I thank thee for the confidence that we have in Christ. We have absolutely no confidence in this flesh, mine or all of us put together. Put us all together Lord and you just have a mass of corruption. But in Christ it is holiness and righteousness. In Christ there is no sin.

我們的天父，我為我們在基督裡的確信感謝你。我們不願靠肉體、我們所有人的肉體完全無用。把我們放到一起，神你得到的只是大量的腐敗。但在基督裡我們滿有聖潔和公義。在基督裡我們沒有罪。

Lord, reveal to us thy Word, to everybody here. Teach us the gospel. And in that gospel of Christ, that free grace of the living God we can have confidence and assurance and eternal hope. We can have peace that passeth understanding. And men ask us for a reason, to give them a reason for the hope we have. Christ is my hope. Christ is my life. Christ is my justification. He died for my sins. And God was pleased to reveal him to my heart. I trust him. Sink or swim I go to him. I find in him all I need.

神，向我們，向每個人啓示你的話啊！。教導我們福音。在基督的福音裡，永生神的白白的恩典中，我們有了信心、確據和永恆的盼望。我們可以得到出人意料的平安。人們就會問起我們心中盼望的緣由。基督就是我的盼望。基督就是我的生命。基督就是我的生命。祂為了我的罪而犧牲。神願意向我的內心啓示祂。我相信祂。無論如何，我追隨祂。從祂那裡，我找到了所需要的一切。

Let that be taught to every person here, especially our young people. Lord, I pray for them. They face a tough and difficult and dark day, but you are able to give them all the help and strength and help they need. Give them the faith to look to thee for Christ's sake. Amen.

讓這裡的每一個人，特別是年輕一代都瞭解這一點。神，我為他們祈禱。他們面臨的是艱苦、困難和黑暗的日子，但你可以給予他們幫助、力量和所需的一切。奉基督的名，給予他們仰望你的信心。阿門。