

ORE FROM THE PURITANS MINE

清教徒金句宝藏

(中英对照版)



戴尔·史密斯

(DALE W. SMITH) 编

梁曙东 译

清教徒文献翻译社

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PTF

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本书献给特蕾莎，
你的品格是我的福气；
也献给安德鲁，
现在书写完了，我们可以抱抱了。

序言

你有没有想过，为什么像傅格森（Sinclair Ferguson）、约翰·麦克阿瑟（John MacArthur）、约翰·派博（John Piper），还有成千上万不太知名的讲道人，他们在讲道和教导时如此频繁引用清教徒的话？为什么在我们今天的改革宗特会上，演讲者引用清教徒的次数会远远超过教会历史上任何其他作者群体？

在这个神学混乱、道德妥协的时代，我们可以阅读清教徒的著作，并获益良多。在无数领域和各个方面，清教徒都如一道道明光，值得我们回顾借鉴。虽然他们绝非完人，与其他世代的人一样也有盲点，他们却是信仰方面的巨人，努力将生活的方方面面置于耶稣基督的主权之下。

因此，清教徒擅长将圣经中神全备的旨意应用在我们生活的全部方面——我们的思想、言谈和举止方面，或者用他们的话说，应用在我们的头脑、内心和双手。他们把理性的敏锐和虔诚的敬畏无缝和谐地联接在一起。

清教徒强调把整全的基督应该用在整全的人身上，这对真正的基督徒来说极具感染力、启发性、说服力、吸引力、叫人心悦诚服。清教徒反复查考圣经，并对之加以解释，在表明心得时的用词和比喻总是扣人心弦，极具引用价值，不能不让人深深感受到他们所传递真理的全然大能。例如，当人读到威廉·古纳尔（William Gurnall）在“心”这条目下的这句引文，“真诚的心就像小溪的一股清流，你可以从他所说的话看透他的意图，从他的言语了解他内心如何”；或者拉尔夫·罗宾逊（Ralph Robinson）在“基督”这条目下的这句话：“人若不爱基督超过一切，就是根本不爱祂”；有谁不会因此就反省自己的内心呢？

清教徒讲道人特别热衷于传讲基督。他们就像一个将死之人一样，向另一些将死之人传讲这位永活的救主。20 世纪 50 年后期，他们的著作重新被人发现，自从那时起，已有近千卷清教徒作品再版发行，这对基督的教会来说是极大祝福。我可以坦言，半个多世纪以来，如饮食般稳定地阅读清教徒作品让我获益良多，且再无任何事情能比这项属灵操练让我更加受益。即使在我阅读古时和现代的其他著作的同时，我也总是在努力翻阅至少一本清教徒的书籍。我必须承认，我通常从清教徒的著作中得到最多益处。他们对圣经、教义、经验和实践的强调，对我的思想、灵魂、意志和情感都大有造就。清教徒在训练神的儿女，使之灵命成熟，长大成人方面都堪称大师。

这些只是我们怀着激动的心情，出版戴尔·史密斯（Dale Smith）这篇篇幅浩大、内容丰富的清教徒金句汇编的部分原因。现在，你我都要受益于他数十年爱心的劳苦，这劳苦使本书成为迄今为止出版的最权威、最宝贵、最全面的清教徒语录集。就我而言，我深深感激他为我们汇编了这份如此详实的资料。我相信，当你阅读或浏览本书时，会感受到我上面所说的一切，实际上都低估了阅读清教徒作品的价值！

那么,你当如何使用这语录宝库? 让我建议几种可能的使用方法:

1. 在最简单的层面, 本书提供了许多适合引用的佳句, 可用于书信、教会公告和期刊的排版补白。
2. 在稍微更深入的层面上, 你可以随手翻开这本书, 开始阅读和默想。你会立即发现自己置身于神话语和清教徒智慧的青草地上。
3. 在更深的层次上, 把这本书作为每天的灵修资料, 每次读一段引言, 加以默想, 然后就它对你思想和灵魂的应用向神祷告, 你就会受益匪浅。靠着圣灵的祝福, 每天阅读一个主题, 或一页的部分内容, 经过一段时间之后, 这会给你的灵魂带来极大的祝福。
4. 你们作父亲的, 可以在家庭敬拜的时候, 一次读几段金句或一个主题给你们的亲人听。这可以丰富你们的家庭敬拜时间——尤其是你们花时间, 以小孩子也能明白的方式对其进行解释时, 效果会更好。
5. 在最深入的层次上, 作为牧师、教师、家长或学生, 每次你预备讲道, 或撰写有关基督教主题的信息时, 都可以参考本书, 从中获得极大益处。当你找到一段清教徒的引文, 论到你正在查考的主题, 看起来对你特别有用时, 若是可能, 请查看原著, 按上下文加以解读。你通常发现, 这段引文的直接上下文, 往往是整章, 会为你的查考提供更多的圣经光照。出于这原因, 我非常感谢编者提供了每段引文的出处和页码, 这对深入研究大有帮助。

在出版之前, 我最后审阅了本书, 我从阅读中得到了无穷益处, 鼓励你也从头到尾——慢慢地读、边读边默想、以祷告的心阅读本书。你绝不会失望。我相信, 这是一本值得你在余生当中反复阅读的书。

周毕克 (Joel R. Beeke)

密西根州大急流市

清教徒改革宗神学院

如何使用本书

本书的引文按主题英文字母顺序排列。在同一主题内，则按作者姓氏的英文字母顺序排列。同一作者论述同一主题的引文，如果选自一位作者的多部作品，则按作品名称（不包括定冠词）第一个词的字母顺序排列。例如，在“患难，神在患难中的旨意”这一主题下，汤姆·华森（Thomas Watson）的引文按以下顺序排列：《八福》（*The Beatitudes*）、《主祷文》（*The Lord's Prayer*）和《罪的祸害》（*The Mischief of Sin*）。本书也收录了一些无名作者的引文。显然，这些引文没有注明作者姓名，但提供了引文出处的书名。这些资料来源在参考书目中按字母顺序排列。

编纂者和出版社的其中一个目标，就是为读者提供引文出处的相关信息。本书的独特之处在于，每条引文都注明了出处。引文附有出处作品的简短书名和页码。对于收录在一部著作内的作品，则会标出完整书名（例如，汤姆·华森，《八福》，收录于《讲论》）。参考书目提供了每一资料来源的完整书名。

为了让现代读者更容易理解引文，本书对引文做了一些编辑改动。英式和古式字词拼法改为现代美式拼法。标点符号也按现代用法做了处理。提及圣经经文的地方放在括号内，圣经书卷的缩写按宗教改革传承出版社（RHB）的首选形式处理，任何经文和章节出处的罗马数字都改为阿拉伯数字。对引文的任何细微编辑修改都放在括号内，列明替换的词语或简要的解释。任何引文均没有进行任何实质性内容或含义方面的改动。

当你阅读这些清教徒的论述时，愿这些引文给你带来灵命方面的鼓励，让你加增对神和祂的话语的认识，也愿本书成为你有用的资源。

致读者

你现在手中或电子阅读器中的这本书是一本汇编，是一本引言集。因此它有许多不足之处。请原谅它的缺点，并为它的优点感到欢喜。这是一本为造就信徒，而不是争取学者认可而设计的书。它的出版用意与清教徒威廉·赛克（William Secker）出版《无比的认信之人》的用意大致相同。他写道：“我在此向你们献上的是一部实践性强于理论性的作品；它更适合**基督徒活出生活**，而非**评论家加以审阅**。我希望当中的糟粕不至于太过浓厚，以至于妨碍你从中汲取清纯的美酒。”¹

这本引文和精选段落的选编工作源于一次邀请。我在密苏里州蓝泉市道路教会（The Road Church）担任牧师之初，就通过邀请一代清教徒牧师们的著作，让他们的真理进入我的生活，以此让他们这群人围绕我、指导我、监督我。通过阅读司布真的著作，我已对他们当中一些人有了一定的了解，但现在我真正体会到了更深入了解清教徒所带来的喜乐和属灵益处。当我沉浸在他们的著作当中，我选择了一些真正挑战和安慰我的精选段落和引文。随着引文数目增多，我意识到这些资料会给道路教会（The Road）的信徒带来真正益处。这鼓励我继续努力，而你现在手中的这本汇编就是我这工作的成果。

在继续介绍选取过程之前，我必须问一个问题：清教徒是怎样一种人？就本书要达到的目的而言，清教徒是17世纪的英国更正教徒，他们主要在英格兰侍奉。这些人希望看到英格兰教会的改革可以进行到底。他们希望清除教会中所有不合圣经的罗马天主教传统残余。这些人渴望看到神得荣耀，人的罪被治死，人遭遇的患难得以分别为圣。清教徒以熟练掌握圣经经文，也被圣经经文所掌握为己任。也就是说，他们严谨查考圣经。他们以极大的精准度和热情将圣经应用在人类生活的每一个领域，尤其是心灵方面。

其中一些这样的人姓甚名谁？我这本书的引文主要来自理查德·巴克斯特（Richard Baxter, 1615-1691）、托马斯·布鲁克斯（Thomas Brooks, 1608-1680）、约翰·弗拉维尔（John Flavel, 1628-1691）、威廉·古纳尔（William Gurnall, 1617-1679）、托马斯·曼顿（Thomas Manton, 1620-1677）、约翰·欧文（John Owen, 1616-1683）、理查德·薛伯斯（Richard Sibbes, 1577-1635）、乔治·斯文诺克（George Swinnock, 1627-1673）、约翰·特拉普（John Trapp, 1601-1669）、拉尔夫·伟宁（Ralph Venning, 1621-1673）和汤姆·华森（Thomas Watson, 约1620-1686）的作品。我的确引用了那位圣洁的约翰·布拉德福德（John Bradford, 1510-1555）的一段话，虽然人认为他是清教徒的先驱。诚然，还有其他一些人的语录收入本书，但他们并不符合一开始对清教徒的描述。来自苏格兰，具有清教徒思想的神学家，如撒母耳·卢瑟福（Samuel Rutherford, 1600-1661）、托马斯·波士顿（Thomas Boston, 1676-1732）和安德鲁·格雷（Andrew Gray, 1634-1656），以及18世纪早期的英格兰清教徒，如马太·亨利（Matthew Henry, 1662-1714），他们的

¹William Secker, *The Nonsuch Professor* (London: Richard D. Dickinson, 1867), vi.

著作本书也有引用。本书收录了对教会治理形式持有不同观点之人的资料。长老会、独立派和特救浸信会都有代表。这些人的共同点，就是那将所有清教徒联系在一起的：深切渴望为荣耀神而活。

在大多数情况下，我排除了像托马斯·胡克(Thomas Hooker, 1586-1647)、约翰·科顿(John Cotton, 1585-1652)和因克瑞斯·马瑟(Increase Mather, 1639-1723)这样的美国清教徒的著作。我也排除了那些在17世纪之后但足以配得上“清教徒”称号的人。这些人包括约拿单·爱德华兹(Jonathan Edwards, 1703-1758)、J.C. 莱尔(J.C. Ryle, 1816-1900)、查尔斯·司布真(Charles H. Spurgeon, 1834-1892)和钟马田(D. Martyn Lloyd-Jones, 1899-1981)。我还排除了英格兰改教家托马斯·克兰麦(Thomas Cranmer, 1489-1556)、休·拉蒂默(Hugh Latimer, 1487-1555)和尼古拉斯·瑞德利(Nicholas Ridley, 1500-1555)的作品。

本书延续了一种收集引文的传统，这样的引文书籍包括托马斯(I. D. E. Thomas)的《清教徒的黄金宝藏》(*A Puritan Golden Treasury*, 1975)和霍恩(H. J. Horn)的《清教徒备忘录》(*A Puritan Remembrancer*, 1928)。在他们的宝贵著作之前，还有亚瑟·杨(Arthur Young)编选的欧文语录集《欧文著作选段》(*Oweniana*, 1817)、查尔斯·司布真编选的托马斯·布鲁克斯语录集《汲沦溪中的石子》(*Smooth Stones*, 1860)，以及詹姆斯·莫法特(James Moffatt)编辑的《约翰·欧文金书》(*The Golden Book of John Owen*, 1904)。我想，这本《清教徒金句宝藏》的写作精神，与激励这些人的灵大致相同，都是渴慕教会得建造，向一代读者介绍清教徒的思想。不同之处在于，本书每段引文后都有引文出处，书末还附有注释参考书目，提供了引文的实际出处，我希望这对读者有所帮助。另外，书末提供了进一步阅读清教徒作品的推荐书目来源。对于那些因着无法获得原始资料的读者而哀伤的读者，我要说：“不要难过。”这汇编引用的几乎所有材料都来自谷歌图书免费提供的现成材料。只有少数作品是读者无法立即获取。虽然也有一些例外，但在大多数情况下，我避免使用早期英文图书在线(Early English Books Online)和其他需要付费或限制访问的数据库中作品的引文。这不是说我认为最好是阅读这些作品的最早版本。相反，我鼓励希望深入阅读的读者购买清教徒著作的现代版本，比如宗教改革传承出版社出版的《今日清教徒宝藏》系列丛书。²

我衷心盼望读者能在阅读这些资料时，发现自己在与主同行的过程中得力量坚固自己。这些选文反映了一位牧师的心肠，一位讲道人的耳朵，在某种程度上也反映了一位学者的操练。本书按英文字母顺序排列的最后一个主题是“热心”。在这最后一个主题的其中最后一段引文中，汤姆·华森劝诫我们：“要警惕你们情感的衰退。”他用一句话概括了清教运动的其中一个核心特征，这也是我编纂这本文集的其中一个原因。亲爱的读者，我恳求你为自己的生命和教义认真守望，警惕自己对三一真神和祂真理情感的衰退。

尽力用爱心服侍各位的

² 《今日清教徒宝藏》系列的图书，已经由RTF-USA完成翻译并提供免费下载。

戴尔·史密斯 (Dale W. Smith)

致谢

“著书多，没有穷尽”，要一一列举我深为感激的人，也是几乎没有穷尽。我要特别感谢杰克·施耐德牧师（Rev. Jack Schneider）对我的影响。1983年，杰克送给我两本书：伯特纳（Lorraine Boettner）的《基督教预定论》和宾克（A. W. Pink）的《神的主权》。对于一个刚刚归信基督教的16岁孩子来说，这两本书真是相当令人兴奋。我喜欢这种神学，也真的爱默示这种神学的神。杰克还让我认识了司布真。正是通过司布真，我开始了解并欣赏清教徒。

这些年间，众多敬虔的牧师和朋友一直是我得鼓励和喜乐的一个源头：盖里·克拉克（Gary Clark）、芭芭拉·奥斯丁（Barbara Austen）、托尼·普列斯顿（Tony Preston）、拉里·查普曼和贝蒂·查普曼（Larry and Betty Chapman）、拉塞尔·伟杰（Russell Walje）、肯·斯蒂尔（Ken Steele）、肖恩·李（Sean Lee）、托尼·达奈尔（Tony Darnell）、斯潘塞·雷（Spencer Ray）、特伦特·艾伦（Trent Allen）、安迪·沃礼思（Andy Wallis）、克里斯·尼克森（Chris Nickerson）、韦恩·蒂凡尼（Wayne Tiffany）、乔治·兰克（George Lank）、乔尔·罗斯丁（Joe Rustin）、马克·威克斯（Mark Weeks）、雷斯·麦克阿多（Les McAdoo），还有很多其他人。我要特别感谢我目前担任其中一位牧师服侍的教会。密苏里州蓝泉市的道路教会给了我和我的家人极大祝福。我们喜欢与你们一同敬拜、爱主、侍奉主。

我感谢道路教会众位长老的带领、不断加增的友情和支持：戴夫·克罗斯（Dave Cross）、罗杰·海尔（Roger High）、戴夫·施罗德（Dave Schroeder）和布莱恩·威尔逊（Brian Wilson）。此外，我若不提对查尔斯·阿克曼（Charles Ackmann）的感激之情，就是疏忽了。他是道路教会其中的一位牧师。从行政工作到讲道和教导，从带领青年到与建筑委员会同工，查尔斯样样皆能。没有他的同工，我就不可能以如此快的速度和喜乐的心完成这项目。

我要感谢我的妻子特雷莎和儿子安德鲁，深深感激他们的支持、忍耐和理解。在我努力完成本书的过程中，我搁置了许多家庭活动的机会，他们全程都没有生气。下次你们去动物园，我也要去！最后，我要感谢杰伊·科利尔（Jay Collier）、安妮特·吉森（Annette Gysen）以及宗教改革传承出版社的每一位员工，是他们让这一项目得以顺利完成。

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清教徒语录

ABILITIES（能力）

Observe and weigh well that the issue of all depends not upon the abilities of man, but upon the all-disposing hand of God. “The race is not to the swift, or the battle to the strong; neither yet bread to the wise, nor riches to men of understanding.” All our abilities are under God’s providence, who puts an efficacy into man’s abilities, even as He pleaseth.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 94

认真观察和思量这一点，就是万有的结果均不取决于人的能力，而是取决于神那安排一切的手。“快跑的未必能赢，力战的未必得胜，智慧的未必得粮食，明哲的未必得资财。”我们所有的能力都在神的护理之下，祂随自己所喜悦的，让人的能力生发效力。

以撒·安布罗斯（Isaac Ambrose）

《成圣的操练》，收录于《文集》，94

ACCOUNTABILITY（坦白）

No man that is in his right wits will lay open to everyone his bodily infirmities, weaknesses, diseases, ailments, and griefs, but to some near relation, bosom friend, or able physician. So no man that is in his right wits will lay open to everyone his soul infirmities, weaknesses, diseases, ailments, and griefs, but to the Lord or to some particular person that is wise, faithful, and able to contribute something to his soul’s relief.

THOMAS BROOKS

Privy Key of Heaven, 18

凡头脑清醒的人，不会向所有人坦白自己身体的缺陷、软弱、病患、失调和忧伤，他只会把这些告诉某位近亲、挚友或良医。同样，凡头脑清醒的人，不会向所有人敞开陈述自己灵魂的缺点、软弱、病患、失调和忧伤，他只会向主、或某位智慧、忠心、能为他灵魂舒畅提供某种帮助的人坦白这一切。

托马斯·布鲁克斯（Thomas Brooks）

《打开天堂的秘密钥匙》，18

If yet Satan dogs thee, call in help and keep not the devil’s counsel. The very strength of some temptations lies in the concealing of them, and the very revealing of them to some faithful friend gives the soul present ease. Satan knows this too well, and therefore, as some thieves, when they come to rob a house either gag them in it or hold a pistol to their breast, frightening them with death if they cry or speak; thus Satan, that he may the more freely rifle the soul of its peace and comfort overawes it so that it dares not disclose its temptation. “O,” saith Satan, “if thy brethren or friends know such a thing by thee they will cast thee off; others will hoot at thee.” Thus many a poor soul hath been kept long in its pangs by biting them in. Thou lovest, Christian, a double help by keeping

the devil's secret: the counsel and prayers of thy fellow brethren. And what an invaluable loss is this!

WILLIAM GURNALL
Christian in Complete Armour, 68

撒但若对你穷追不舍，你就要请人帮助，不可听从魔鬼的诡计。某些试探的威力，正是在于它们是隐藏的，而将它们坦诚告知给某位忠心的朋友，会让人心马上得到舒缓。撒但深知这一点，因此，就像强盗们来抢劫的时候，要么把人堵在屋里，要么就用手枪顶着人的胸口，用死来威胁他们，不许他们求救或说话；就这样，撒但为了可以更自由地抢夺灵魂的平安和安慰，就恐吓灵魂，叫它不敢透露它所受的试探。撒但说：“啊，如果你的弟兄或朋友知道你有这样的事，他们就会把你扫出门外；其他人也会取笑你。”就这样，许多可怜的灵魂就强吞下试探，让自己长久落在痛苦之中。基督徒啊，你因保守魔鬼的秘密，便失去了双重的帮助：就是与你同为弟兄之人的忠告和祷告。这是何等难以估量的损失啊！

威廉·古纳尔 (William Gurnall)
《基督徒披戴神的全副军装》，68

Let not a day pass without serious communing with your own hearts. Inquire of your poor soul whether there be anything of the acting of grace in duty; anything of faith, love, humility, zeal; what answer you have of prayer; what of God you enjoy in all ordinances. In all companies inquire what progress you make heavenward and what declinings and backslidings you are guilty of, and do not bear with your hearts when they begin to be dull, indifferent, and formal.

JAMES JANEWAY
Saint's Encouragement, 132-33

你若没有与自己的内心有严肃的交流，那就不要容让这一天逝去。问一问你可怜的灵魂，你在履行本分时，里面是否有任何恩典的行动；是否有任何关乎信心、爱、谦卑和热心的事；你的祷告得了怎样的回应；在一切蒙恩之道中你以神的哪些事情为乐。在这一切交流中，要问问自己的灵魂，你在奔走天路上有何进展，又犯了哪些退后和背道的罪，不要容许你的心变得迟钝、冷漠和形式主义。

詹姆斯·简威 (James Janeway)
《圣徒的鼓励》，132 - 133

ACTIONS TRUER THAN WORDS (行动比言语更实在)

It is not the knowing, nor the talking, nor the reading man but the doing man that at last will be found the happiest man.

THOMAS BROOKS
Great Gain, 12

最终显为最幸福的人，不是那个知道的人，不是那个谈论的人，也不是那个阅读的人，而是

那个行动的人。

托马斯·布鲁克斯
《大利：托马斯·布鲁克斯作品拾珍》，12

I care not what words I hear when I see deeds. I am sure what a man doeth, he thinketh; not so always what he speaketh. Though I will not be so severe a censor that for some few evil acts I should condemn a man of false-heartedness; yet in common course of life, I need not be so foolish as not to believe rather the language of the hand than of the tongue. He that says well and doeth well is without exception commendable, but if one of these must be severed from the other, I like him well that doeth well and saith nothing.

JOSEPH HALL
Meditations and Vows, 79

当我看见人的行动时，我就不会再关心他说了什么。我深信，一个人所做的，就是他所想的；他所说的却并非总是如此。尽管我不愿严厉到，因人的某些恶行就定他内心虚谎；然而在日常生活中，我不至愚蠢到不信人手所说的，却信人口所说的。说得好、行得好的人，无一例外都配得称赞；但倘若言语和行为必须分开，那我喜欢那行得好却一言不发的人。

约瑟夫·霍尔（Joseph Hall）
《默想与誓言》，79

ADAM（亚当）

Union and similitude is the ground of fellowship and communion. That union was gracious, that communion would have been glorious; for grace is the seed of glory. There was a twofold union between Adam and God, a union of state and a union of nature: he was like God, and he was God's friend. All the creatures had some likeness to God, some engravings of His power and goodness and wisdom. But man is said to be made according to God's image: "Let us make man like unto us."

HUGH BINNING
Common Principles of the Christian Religion, in Works, 1:19

联合和相似，是团契和相交的基础。联合若是恩典，相交就是荣耀；因恩典是荣耀的种子。亚当与神之间有着双重的联合，一种状态的联合和一种本性的联合：他与神相似，并且他是神的朋友。所有受造之物都与神有某种相似之处，都有祂能力、良善和智慧的一些印记。但只有人被说为是按神的形像造的。“我们要照着我们的形像，按着我们的样式造人。”

休·宾宁（Hugh Binning）
《基督教信仰的普遍原则》，收录于《文集》，1:19

"I heard thy voice in the garden" (Gen. 3:10). It is a word from without that does it. While Adam listened to his own heart, he thought fig leaves a sufficient remedy, but the voice that walked in the garden shook him out of all such fancies.

JOHN BUNYAN

Riches, 144

“我在园中听见你的声音。”（创 3:10）唤醒亚当的，是从他身外而来的这声音。亚当听从自己的心声时，以为只靠无花果树的叶子就足以作他的补救，但在园中行走的那位，祂的声音将亚当从这一切幻想中摇醒。

约翰·班扬（John Bunyan）

《班扬的宝藏》，144

When Adam was thrust naked out of Paradise into the cold blast of a miserable world where, from his own guilty conscience within and crosses without, he was sure to meet with trouble enough, then God gave him a word of promise, as you may observe, to fence his soul before He taught him to make coats to clothe his body (Gen. 3:15; cf. v. 21). The Lord knew how indispensably necessary a word of promise was to keep him from being made prey the second time to the devil and from being swallowed up with the dismal sight of those miseries and sorrows in which he had thrown himself and posterity; therefore, He would not suffer him to lie open to the shock of their assaults one day, but presently puts the sword of a promise into his hand, that with it he might defend and comfort his sorrowful heart in the midst of all his troubles.

WILLIAM GURNALL

Christian in Complete Armour, 583–84

亚当被赤身露体赶出乐园，进入一个凄风冷雨的悲惨世界，因他自己里面负罪的良心，以及他外在各样的挫折，他在其中必然会遭遇许多苦难，这时神给了他一句应许的话，正如你看到的，神先说了这应许的话，保护亚当的灵魂，然后才教他做外衣遮体（创 3:15；参 21 节）。主知道，为了使亚当不至于第二次沦为魔鬼的猎物，不至于被他把自己和他后裔都抛入其中的愁苦光景所吞噬，应许的话语是何等必不可少；因此，神连一天也不容许亚当陷入这一切攻击而来的震惊中，就马上把关乎一条应许的宝剑交在亚当手里，叫他可以在一切患难当中保护和安慰自己忧伤的心。

威廉·古纳尔

《基督徒披戴神的全副军装》，583 – 584

All were hewn out of this rock [i.e., Adam], an observation that puts us upon sundry useful considerations. It teaches us humility. As we were from Adam, so he was from the dust of the earth, and that dust from nothing. Our father was Adam, our grandfather dust, our greatgrandfather nothing.

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 299

所有人都是从这磐石（就是亚当）被凿而出，观察到这一点，就使我们有了各样有益的思想。这一点教导我们谦卑。正如我们是从亚当而出，亚当是从地上的尘土而出，尘土则是从无而出。因此，我们的父是亚当，我们的祖父是尘土，我们的曾祖父是无。

威廉·詹金 (William Jenkyn)
《犹大书注释》，299

O, consider those fearful sins that are packed up in this one evil [i.e., Adam's sin]: (1) Fearful apostasy from God like a devil. (2) Horrible rebellion against God in joining sides with the devil and taking God's greatest enemies' part against God. (3) Woeful unbelief, in suspecting God's threats to be true. (4) Fearful blasphemy in conceiving the devil (God's enemy and man's murderer) to be more true in his temptations than God in His threatening. (5) Horrible pride, in thinking to make this sin of eating the forbidden fruit to be a step and a stair to rise higher and to be like God Himself. (6) Fearful contempt of God, making bold to rush upon the sword of the threatening secretly, not fearing the plague denounced. (7) Horrible unthankfulness, when God had given him all but one tree, and yet he must be fingering that too. (8) Horrible theft, in taking that which was none of his own. (9) Horrible idolatry, in doting upon and loving the creature more than God the Creator, who is blessed forever.

THOMAS SHEPARD
Sincere Convert, 36-37

哦，想想紧紧包在这件恶事（即亚当的罪）里的那些可怕的罪：（1）可怕的背离，像魔鬼一样背离神。（2）可怕的背叛，站在魔鬼一边，与神最大的仇敌一道敌对神。（3）可悲的不信，怀疑神的威胁是否为真。（4）可怕的亵渎，认为魔鬼的试探（这魔鬼是与神为敌，是杀人的）比神的威胁更真实。（5）可怕的骄傲，认为吃了禁果这罪可以成为一个台阶，使他升得更高，变得如神一样。（6）可怕的藐视，胆大妄为地冲向那满有威胁的隐秘刀刃，无惧神威胁降下的灾病。（7）可怕的忘恩负义，除了一棵树上的果子，神已经给了他一切，他却还要染指那棵树上的果子。（8）可怕的偷窃，取了那本不属于他的东西。（9）可怕的偶像崇拜，迷恋和爱上受造之物，过于爱创造万有、配得称颂直到永远的神。

托马斯·谢泼德 (Thomas Shepard)
《真诚归正的人》，36-37

Compare the children of God with Adam in a state of innocency. Adam was a person of honor. He was the sole monarch of the world; all the creatures did vail to him as their sovereign. He was placed in the garden of Eden, which was a paradise of pleasure. He was crowned with all the contentments of the earth. Nay, more, Adam was God's lively picture; he was made in the likeness of God Himself. Yet the state of the meanest of God's children by adoption is far more excellent and honorable than the state of Adam was when he wore the robe of innocency, for Adam's condition, though it was glorious, was mutable and soon lost. Adam was a bright star, yet a falling star; but God's children by adoption are in a state unalterable. Adam had a possibility of standing, but believers have an impossibility of falling; once adopted, and ever adopted.

THOMAS WATSON
The Beatitudes, in Discourses, 2:320

将神的儿女与处于无罪状态的亚当作比较。亚当是一个有尊荣的人。他是世上唯一的君王；所有受造之物都把他当作它们的主，向他低头致意。神把他安置在伊甸园里，那是个乐园。他得到了世上所有的满足作他的冠冕。而且，亚当是神生动的形像；他是神按照自己的样式

造的。然而，神所收纳的最卑微儿女，也要远远比穿上无罪之袍的亚当更为卓越、更为尊贵，因亚当的状态尽管充满荣耀，却是可变的，且不久就失落了。亚当是一颗明亮的星，却也是一颗坠落的星；但神收纳为儿女的人，乃是身处一种不可改变的状态。亚当有可能站立得住，但信徒却不可能堕落；一旦被神收养为儿女，就永远蒙收养作祂的儿女。

汤姆·华森 (Thomas Watson)
《八福》，收录于《讲论》，2:320

ADMONITION (训诫)

Silence is consent by God's law (Lev. 5:1). And by ill silence to leave men in sin is as bad as by ill speech to draw them to sin.

JOHN TRAPP
Marrow of Many Good Authors, 1046

按照神的律法，沉默就算是与人同罪（参利 5:1）。以恶意的沉默使人陷在罪中，与以恶意的言语引人犯罪一样恶毒。

约翰·特拉普 (John Trapp)
《众多优秀作者精选语录》，1046

ADOPTION (收养、收纳、得儿子名分)

Adoption follows reconciliation, whereby the Lord accounts us sons: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The Lord accounts us just in our justification, friends in our reconciliation, sons in our adoption. Now this adoption is either begun in this life or perfected in the world to come, when we shall receive all the privileges of sons. Sanctification follows adoption: no sooner are we sons, but we receive the image of our heavenly Father in sanctification.

ISAAC AMBROSE
"The Practice of Sanctification," in Works, 78

被神收养发生在我们与神和好之后，藉着和好，主算我们为祂的儿女。“你看父赐给我们是何等的慈爱，使我们得称为神的儿女。”主在我们得称义时算我们为义，在我们与祂和好时算我们为祂的朋友，在我们得收养时算我们为祂的儿女。现在，这收养始于今生，在将来的世界得以完全，到那时，我们必得祂儿女的一切特权。成圣是在收养之后：我们一成为祂的儿女，就在成圣中领受我们天父的形像。

以撒·安布罗斯
《成圣的操练》，收录于《文集》，78

Adoption is the gracious sentence of God whereby He accepts the faithful for Christ's sake unto the

dignity of sons.

WILLIAM AMES
Marrow of Sacred Divinity, 135

收养是神恩惠的宣告，祂因基督的缘故藉此接纳相信的人，使他们获得作祂儿女的尊贵。

威廉·埃姆斯 (William Ames)
《神学精髓》，135

Adoption is the taking of persons that are strangers and undeserving in themselves into a state and relation of sons and heirs, bringing them into a new family and condition. And such is the adoption of the sons of God: [it] is a translation of called and sanctified souls out of the family of Satan into the family of God (Col. 1:13).

BARTHOLOMEW ASHWOOD
Best Treasure, 258

收养是指接纳那些外人、不配的人，使其进入儿女和后嗣的状态和关系中，把他们带入一个新的家和新的地位。被神收养、得神儿子的名分就是：将蒙召和分别为圣的灵魂从撒但的家迁到神的家里（西 1:13）。

巴多罗买·阿什伍德 (Bartholomew Ashwood)
《最好的宝藏》，258

Now in the adoption of sanctified souls there are these...things.... [There is] a change in their state and condition; they are brought into a state of glorious privileges in respect of (1) liberty, (2) rights and interests, (3) boldness, (4) instruction, (5) correction, (6) provision, (7) protection, (8) inheritance. And by these the state of an adopted soul appears to be a glorious state.

BARTHOLOMEW ASHWOOD
Best Treasure, 260

在神收纳分别为圣之人，使其得儿子名分这件事上，他们的状态和地位发生了改变；他们被带入享有荣耀特权的光景中，这些特权包括（1）自由，（2）权益，（3）坦然无惧，（4）蒙教训，（5）蒙管教，（6）得供应，（7）得保护，（8）承受产业。藉着这些，一个得收养之人的光景就显为是一种荣耀的光景。

巴多罗买·阿什伍德
《最好的宝藏》，260

The Spirit cannot, after He hath come to the soul as a Spirit of adoption, come again as a Spirit of bondage to put the soul into his first fear—to wit, a fear of eternal damnation—because He cannot say and unsay, do and undo. As a Spirit of adoption, He told me that my sins were forgiven me and I was included in the covenant of grace, that God was my Father through Christ, that I was under the promise of salvation, and that this calling and gift of God to me are permanent and without repentance. And do you think that after He told me this and sealed up the truth of it to my precious

soul He will come to me and tell me that I am yet in my sins, under the curse of the law and the eternal wrath of God? No, no, the word of the gospel is not yea, yea; nay, nay. It is only yea and amen; it is so “as God is true” (2 Cor. 1:20).

JOHN BUNYAN

Riches, 195–96

圣灵既然作为收养之灵进入人的灵魂，祂就不能再作奴仆之灵进入人的灵魂，使人陷入他起初的恐惧中，即害怕永远的刑罚；因圣灵不能说了话又把话收回，做了事又把事撤销。圣灵作为收养之灵，祂告诉我，我的罪得赦免了，我被纳入恩典之约了，神藉着基督作了我的父，我已经在救赎的应许之下，神对我的恩赐和选召是永远的，是没有后悔的。你以为当圣灵告诉了我这一切，向我宝贵灵魂印证了这一切真实后，祂又会转过来告诉我，我仍在罪中，仍在律法的诅咒和神永远的忿怒之下吗？不，不会的，福音的话语并非是而又非的。福音的话语只有“是的”和“阿们的”（林后 1:20）；神的话语是这样，因神是“信实的神”（林后 1:18）。

约翰·班扬

《班扬的宝藏》，195 – 196

Once more, frequency and fervency in prayer will be a great evidence of your regeneration and adoption. The child when born cries, and the sinner when born again prays. Of Paul it was said as soon as he was converted, “Behold he prayeth.” It is the “Spirit of adoption” that makes us cry “Abba Father.” If we cannot be satisfied unless we approach God and value His favor and fellow ship above all earthly things and are chiefly desirous of those blessings He never gives in wrath and, having given, never takes away again, we may conclude from our spiritual breathing our spiritual life.

NATHANIEL VINCENT

Spirit of Prayer, 45

再说一次，祷告的频繁和火热是你重生和得神儿子名分的一个重要证据。孩子出生后会哭，罪人重生后会祷告。经上说保罗一归正，就“正（在）祷告”。“乃是儿子的灵”，使我们呼叫“阿爸，父”。我们来到神面前，看重祂的恩宠和相交胜过地上的一切，并且我们渴望那些祂绝不会在忿怒中赐下、赐下就绝不会收回的祝福，若非如此我们就不得满足；藉此，我们就可从自己的属灵呼吸中，得出我们是否拥有属灵生命的结论。

拿但业·文森特(Nathaniel Vincent)

《祷告的灵》，45

ADULTERY（奸淫）

Indeed, the devil tempts to it by hopes of secrecy and concealment, but though many other sins lie hid and possibly shall never come to light until that day of manifestation of all hidden things, yet [adultery] is a sin that is most usually discovered. Under the law, God appointed an extraordinary way for the discovery of it (Num. 5:13). And to this day, the providence of God doth often very

strangely bring it to light, though it be a deed of darkness. The Lord hath many times brought such persons, either by terrors of conscience, temporary madness, or some other means, to be the publishers and proclaimers of their own shame.

JOHN FLAVEL

“The Harlot’s Face in the Scripture Glass,” in Navigation Spiritualized, 181

的确，魔鬼利用人指望守住秘密和掩盖事情的心，试探人犯奸淫的罪，虽然有许多其他的罪被隐藏，而且可能从未曝光，直到所有隐藏之事必要显明的那日，然而奸淫是一种通常容易被发现的罪。神在律法之下，设立了一种特别的方法来揭露这罪（民 5:13）。时至今日，尽管奸淫是一种暗昧的行为，然而神却常常出于祂的护理，使之出人意料地曝光。主已多次让这样的人，因着良心的恐惧、一时的疯狂或其他原因，把自己这羞耻亲自公布出来，广而告之。

约翰·弗拉维尔 (John Flavel)

《以圣经为鉴，看那娼妓的脸面》，收录于《灵魂的航程》，181

EUCHEDIDASCALUS: What remedies have you against the temptations of adultery?

PHILEUCHES: I must meditate here:

- 1.that God sees me (Prov. 5:21);
- 2.that God can punish me (Gen. 20:3);
- 3.that He will punish me (2 Sam. 12:11–12);
- 4.that I am a member of Christ (1 Cor. 6:15);
- 5.that adulterers shall not inherit heaven (1 Cor. 6:9);
- 6.that such people seldom repent (Prov. 7:26–27);
- 7.that such a thing should not be done in Israel (Deut. 23:17–18);
- 8.that it made Solomon to commit idolatry (1 Kings 11:4);
- 9.that for the whorish woman, a man is brought to a morsel of bread (Prov. 6:26);
- 10.that I do not as I would be done to (Matt. 7:12);
- 11.that I wrong the church and commonwealth by obtruding to both a bastardly generation, for neither can know their true children;
- 12.that as by this I endanger my soul, so must I needs decay my body and when I am dead leave a blot behind me which never can be wiped out (Prov. 6:32–33).

ROBERT HILL

Pathway to Piety, 1:95

教祷告之人：你有什么秘诀对抗奸淫的试探？

爱祷告之人：在这方面，我必须默想：

1. 神在看着我（箴 5:21）；
2. 神会惩罚我（创 20:3）；
3. 神要惩罚我（撒下 12:11–12）；
4. 我是基督的肢体（林前 6:15）；
5. 奸淫的人必不能承受天堂（林前 6:9）；
6. 这样的人很少可以悔改（箴 7:26–27）；
7. 以色列人中不应如此行（申 23:17–18）；

8. 奸淫叫所罗门犯了拜偶像的罪（王上 11:4）；
9. 淫妇叫人沦落到只剩下一块饼的境地（箴 6:26）；
10. 我不能做我不愿别人如此待我的事（太 7:12）；
11. 我这样做是伤害了教会和国家，把私子强加给他们，使他们不知道谁是他们的真儿女；
12. 我这样做是危及我的灵魂，必然叫我的身体变朽坏，为我死后留下永远无法抹去的污点（箴 6:32-33）。

罗伯特·希尔（Robert Hill）
《敬虔之路》，1:95

Suffer not these bodies of yours to dishonor your Christ while you are upon earth. Let not those eyes be windows of lust and inlets to adultery with which you one day hope to behold your Father and your Redeemer Jesus Christ in glory.

CHRISTOPHER LOVE
Heaven's Glory, 105

当你还在这地上的时候，不要容让你的身体羞辱你的基督。不要让你在将来的荣耀中仰望你的父和你的救主耶稣基督的眼睛，成为淫念的窗口和奸淫的入口。

克里斯多夫·鲁孚（Christopher Love）
《天堂的荣耀》，105

By wanton touches and dalliance, mental adultery is oft committed.

JOHN TRAPP
Commentary on the Old and New Testaments, 1:142

放肆地触摸和调情，就在思想中常犯奸淫之罪。

约翰·特拉普
《新旧约圣经注释》，1:142

ADVERSITY（逆境）

A humble soul knows that to bless God in prosperity is the way to increase it, and to bless God in adversity is the way to remove it.

THOMAS BROOKS
Unsearchable Riches of Christ, in Select Works, 1:23-24

谦卑的人知道，在顺境中称颂神，这是加增顺境之道，在逆境中称颂神，则是除去逆境之道。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:23-24

The wounds of mercy are better than the embraces of anger. If sickness, poverty, dishonor be in mercy, why dost thou shrink at them? Wrath in prosperity is dreadful, but mercy makes adversity comfortable.

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 30

怜悯带来的创伤强如怒气给人的拥抱。倘若疾病、贫穷、羞辱是出于怜悯，你为何还要对这些事退避三舍？顺境中遭遇神的忿怒是可怕的，在逆境中经历神的怜悯则带来安慰。

威廉·詹金

《犹大书注释》，30

Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned in deed but only washed; throw it into the furnace of fiery trials, it comes out purer and loses nothing but the dross that our corrupt nature mixes with it.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:61

神的恩典总是战无不胜，即使在软弱和有罪之人的心中，也是如此。把神的恩典淹没在逆境的水中，它会浮出来，变得更加美好，因它是不能淹没的，它只会被洗净；把它投进火一般试炼的熔炉中，它会从中出来，变得更加纯净，除了我们败坏本性给它掺杂的渣滓外，它毫无损失。

罗伯特·莱顿 (Robert Leighton)

《彼得前书注释》，收录于《全集》，1:61

Adversity is a condition of life which consists in the want of outward good things and presence of outward evil things, as sickness, disgrace, poverty, imprisonment, and the like.

GEORGE SWINNOCK

A Christian Man's Calling, in Works, 2:82

逆境是一种生活光景，包含外在美事的缺乏和外在祸事的同在，比如疾病、耻辱、贫穷、囚禁等等的事。

乔治·斯文诺克 (George Swinnoock)

《基督徒的呼召》，《文集》，2:82

ADVICE AND COUNSEL (意见和忠告)

A counselor's part is not only to give counsel but to keep counsel, to be secret and reserved. To keep your friends' secrets is religion; to keep your own is safety. For so shall you not be prevented in your designs, which will be sooner effected by a prudent disguising of your purposes, like

the watermen who in rowing turn their backs to the landing place. Depend not upon human wisdom and policy, but depend on God. Choose the fittest means to your just ends and leave the success to Him.

WILLIAM HIGFORD

Institutions, 66

提意见之人的职责，不仅是提意见，而且还要为人保守秘密，保持缄默。为朋友保守秘密，这就好似信仰；而为自己保守秘密，则是安全。因为这样，你的计划就必不会受到拦阻，谨慎地隐藏你的目标，就像水手背对着目的地划桨，你的计划很快就会实现。不要倚靠人的智慧和谋略，而要倚靠神。选择达成你正当目最适合的手段，然后把事情的成功与否交给神。

威廉·希福德 (William Higford)

《论为人之道的建立》，66

AFFECTIONS (情感)

Labor for intenseness of affection. In meditation, prayer, or any other work, be intense. We used to say, "When the candle burns, the mouse does not nibble; but when the candle is out, then the mouse nibbles." When our hearts are warm and lively in prayer and meditation, we are free from distractions; the mouse nibbles not.

WILLIAM BRIDGE

Christ and the Covenant, in Works, 3:150

要竭力让你的情感变得强烈。在默想、祷告或做任何其他工作时，都要有强烈的情感。我们常说：“蜡烛燃烧时，老鼠不会来偷吃；但蜡烛熄灭时，老鼠就要来了。”当我们的心在祷告和默想中火热活泼时，我们就不会分心，老鼠也就不会来。

威廉·布里奇 (William Bridge)

《基督与圣约》，收录于《文集》，3:150

The affections are the forcible and sensible motions of the heart, or the will, to a thing or from a thing, according as it is apprehended to be good or to be evil.

WILLIAM FENNER

A Treatise of Affections, in Works, 2

情感是内心或意志强烈且可感知的动作，它会按自己所认为的好坏，亲近或远离一样事物。

威廉·芬纳 (William Fenner)

《论情感》，收录于《文集》，2

The main work of grace is the ruling of the affections aright. It takes them off from the things here on earth and lifts them up to the things that are in heaven. When grace does convert a man, it does not take away the affections, but it rules them.

WILLIAM FENNER
A Treatise of Affections, in Works, 22

恩典的主要工作，就是正确地支配情感。恩典使情感从地上之事移开，提升到天上之事。当恩典让人归正时，并不夺去人的情感，而是支配情感。

威廉·芬纳
《论情感》，收录于《文集》，22

Grace comes not to take away a man's affections, but to take them up.

WILLIAM FENNER
in Horn, Puritan Remembrancer, 22;
Thomas, Puritan Golden Treasury, 89

恩典来，不是要夺去人的情感，而是提升情感到天上。

威廉·芬纳
收录于霍恩（Horn），《清教徒备忘录》，22；
以及托马斯（Thomas），《清教徒的黄金宝藏》，89

Here be directed in a way how to enlarge your love to God ward. God's kindness has an operative virtue in it and much affects those who set their minds upon it. Naturally we have no heat of love to God in our hearts; they are frozen and cold. But as iron put into the fire soon becomes red hot, so upon a due consideration of God's mercies toward us, our affections cannot but glow with heat and be much inflamed.

NEHEMIAH ROGERS
The Penitent Citizen, in Mirrour of Mercy, 106

我在此要指引你如何加深对神的爱。神的怜悯里有种功效，可以大大感动那些专注思想这怜悯的人。我们里面天然没有对神的爱；我们的心冰封冷淡。但是，正如铁放在火里很快就会热得发红，同样，正确思想神对我们的怜悯，我们的情感就不可能不变得热力四射、熊熊燃烧。

尼希米·罗杰斯（Nehemiah Rogers）
《悔改的公民》，收录于《怜悯为镜》，106

Give God thine affections, else thine actions are stillborn and have no life in them.

JOHN TRAPP
Commentary...upon...the New Testament, 856

把你的情感交给神，否则你的行为就会胎死腹中，没有活力。

约翰·特拉普
《新旧约圣经注释》，856

AFFLICTION (患难)

A just view of afflicting incidents is altogether necessary to a Christian deportment under them, and that view is to be obtained only by faith, not by sense; for it is the light of the Word alone that represents them justly, discovering in them the work of God.... When these are perceived by the eye of faith and duly considered, we have a just view of afflicting incidents, fitted to quell the turbulent motions of corrupt affections under dismal outward appearances.

THOMAS BOSTON
Crook in the Lot, 11

基督徒面对患难时，举止要合乎基督徒的体统，这对如何正确看待患难是必不可少的，而这种正确的看法只能凭信心才能获得，而非凭着感觉；因唯有圣道之光才能正确地把这些事呈现在人面前，显明其中神的作为……我们以信心的眼睛看待这些事，并加以恰当地考虑时，就会对这些患难持有正确的看法，从而适于平息我们败坏的情感在面对凄惨表象时的动荡不安。

托马斯·波士顿 (Thomas Boston)
《人生的坎坷》，11

In comforting others who are afflicted under the sense of God's wrath, it should teach us to speak in that manner to them that they may discern what God speaks in and by us and that that comfort we desire to possess them with is a divine comfort and has its ground from God's own Word, else comfort will be but vain. Yea, we shall show ourselves but lewd and profane persons if we shall endeavor to comfort God's child by any other kind of comfort than that which proceeds from God, this being to teach them to despise God.

WILLIAM BRADSHAW
Meditation of Mans Mortalitie, 65

当我们试图安慰那些因感受到神的忿怒而痛苦的人时，这应教导我们用这样的方式对他们说话，好叫他们可以分辨出这是神在我们里面、藉着我们所说的话，并让他们明白我们想给他们的安慰其实是神的安慰，其根基是神自己的话语，否则我们的安慰就只是枉然。是的，如果我们试图用神以外的任何安慰来安慰神的儿女，就显明我们是奸恶褻渎之人，是在教导他们藐视神。

威廉·布拉德肖 (William Bradshaw)
《默想人的必死》，65

What is affliction? Affliction is all that is contrary to one's will; thereby God eats out the core of our wills. Whensoever therefore you meet with any affliction, pray over it and beg that God would eat out the core of your wills thereby; and the more the core of your wills is eaten out, the more willing will you be to suffer for the name of Jesus Christ.

WILLIAM BRIDGE

Seasonable Truths in Evil Times, in Works, 3:342

什么是患难？患难就是所有与人的意志相悖的事；神藉着患难挖去我们自己意志的内核。所以，无论何时你们遭遇什么患难，都要为之祷告，求神藉此挖去你们自己意志的内核；你们意志的内核被挖得越彻底，你们的意志就越愿意为了耶稣基督的名受苦。

威廉·布里奇

《灾难之日的合宜真理》，收录于《文集》，3:342

Shall we bind God to give us a reason of His doings, who is King of kings and Lord of lords and whose will is the true reason and only rule of justice? If the general grounds and reasons that God hath laid down in His Word, why He afflicts His people—namely, for their profit (Heb. 12:10); for the purging away of their sins (Isa. 1:25); for the reforming of their lives (Ps. 119:67, 71); and for the saving of their souls (1 Cor. 11:32)—should work them to be silent and satisfied under all their afflictions; though God should never satisfy their curiosity in giving them an account of some more hidden causes which may lie secret in the abyss of His eternal knowledge and infallible will.

THOMAS BROOKS

Mute Christian, 79

神是万王之王，万主之主，祂的旨意就是公义的真正原因，也是公义的唯一准则，那么我们岂能约束神，要求祂向我们陈明祂做事的理由吗？如果神在祂的话语中立定了祂让祂子民遭遇患难的总体理由和原因，即为了叫他们得益处（来 12:10），除净他们的罪（赛 1:25），归正他们的生活（诗 119:67, 71），拯救他们的灵魂（林前 11:32），那么这就应当让他们在遭遇一切患难时默然不语，并感到满足；尽管神从来不会为了满足他们的好奇心，而向他们说明一些在祂亘古知识和无谬旨意深渊中更隐蔽的理由。

托马斯·布鲁克斯

《痛棒下沉默的基督徒》，79

Let not men and women pore too much on their afflictions—that is, busy their thoughts too much to look down into their afflictions. You shall have many people that all their thoughts are taken up about what their crosses and afflictions are; they are altogether thinking and speaking of them. It is just with them as with a child that hath a sore about him; his finger is always upon the sore. And so men and women, their thoughts are always on their afflictions. When they awake in the night, their thoughts are on their afflictions, and when they converse with others—nay, it may be when they are praying to God—they are thinking of their afflictions. Oh! No marvel though you live a discontented life if your thoughts be always poring upon such things. You should rather labor to have your thoughts on those things that may comfort you.

JEREMIAH BURROUGHS

Rare Jewel, 82

让男男女女不要过多窥探他们的患难，也就是说，不要让他们思想过于忙碌审视他们的患难。你必遇见很多人，他们把全部心思都用在探究他们遭遇的十字架和患难上；他们只想这些事，只讲这些事，他们就像一个身上生了疮的孩子，手指总是按在那疮上。这些男男女女

也是这样，他们的心思总是放在他们的患难上。他们夜里醒来，想的是他们的患难，与别人交谈时，也许向神祷告的时候，他们都在想着他们的患难。哦！如果你们的思想总是在凝视着这些事上，难怪你们活着会感到不知足。你们应当竭力把自己的思想专注于那些可以安慰你们的事上。

耶利米·巴罗夫 (Jeremiah Burroughs)
《稀世珍宝：基督徒知足的秘诀》，82

Materially, all afflictions belong to the covenant of works, but by the cross of Christ they are transferred to the new covenant. They are thereby made healthful, as the tree that Moses cast into the waters took away their bitterness, which some think was a type of this. Afflictions are bitter, and men murmur at them as the Israelites at the bitter waters. But the cross of Christ makes them wholesome waters; they are like salt to the sacrifices (Lev. 2:13). They consume men's corrupting humors.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 54

从实质上讲，所有患难都属于行为之约，但藉着基督的十字架，它们被移入到新约中。因此，患难变得有益于人的健康，就像摩西扔进水里的树除掉了水的苦味，有人认为这件事是对此的预表。患难是苦涩的，人们抱怨患难，就像以色列人抱怨水苦一样。但基督的十字架让这水变成了有益的水；患难就像用来调和祭物的盐（利 2:13）。患难要把人败坏性情消灭殆尽。

亚历山大·卡迈克尔 (Alexander Carmichael)
《信徒治死罪》，54

Afflicted Hannah was large and long in prayer, insomuch that Eli, observing her moving her lips so long, said, "How long wilt thou be drunken?" When David's spirit is so hard placed, then does he pour out a complaint. And when so persecuted and reproached, then is employed in little else but praying. And this argues that some spiritual principles are within, that such griefs and ails enlarge their hearts which naturally rather contract the spirits of men and silence them, as in hypocrites which are then straitened. Bonds of afflictions are bonds to their spirits; they cry not when God binds them. But afflictions sanctified to the saints make them more abound in prayer.

THOMAS COBBET
Gospel Incense, 394

患难中哈拿的祷告既广且深，以至于以利观察她如此长时间动着嘴唇，就说：“你要醉到几时呢？”当大卫心里愁苦时，他便倾心吐意。他心遭遇如此的逼迫和责难，除了祷告几乎不能做别的事。这样的忧伤痛苦让圣徒内心宽广，这些事本应天然叫人灵里退缩、沉默无语，就像假冒为善之人此时心灵变得窘迫一样，这就证明圣徒心里存有某些属灵的动因。患难是对假冒为善之人心灵的捆绑；神捆绑他们时，他们竟不求救。但使圣徒成圣的患难却让他们多多祷告。

托马斯·考柏特 (Thomas Cobbet)

《福音的馨香》，394

Affliction is a gift of love even as faith is. It's grace as well to bleed for as to believe in Christ. It may be fair overhead when and while foul under foot. In a bad way a man may have good weather. A fair sky and a filthy way may consist. The shepherd may pipe, though the dog bark. Build upon it, ye suffering saints!

JOHN DURANT
Sips of Sweetness, 150

患难和信心一样，都是爱的礼物。为基督流血和相信基督一样，都是恩典。人脚踩污泥的时候，头顶可能晴空万里。人身处恶劣环境，却可能经历好天气。晴朗的天空和肮脏的道路可能共存。尽管狗在狂吠，牧羊人却可能在吹笛。你们这些受苦的圣徒啊，当在其上建造自己！

约翰·杜兰特（John Durant）
《啜饮甘甜》，150

We are sure of this, that God intends His church no hurt. True indeed, take a single affliction and it will seem to hurt... but view the whole frame, and you will see how one wheel turns about another (like the wheels of a watch), which (though they have cross and contrary motions) all conspire and work together for good (Rom. 8:28).

RICHARD GILPIN
Temple Rebuilt, 15

我们确信这一点，就是神没有伤害祂教会的意图。的确，单看一个患难本身，似乎是在伤害教会……但从整体来看，你会看到一个齿轮带动另一个齿轮转动（就像手表的齿轮一样），尽管各个齿轮有着交叉和相反的运动，但这一切都在协同“互相效力，叫爱神的人得益处”（罗 8:28）。

理查德·吉尔平（Richard Gilpin）
《重修圣殿》，15

This waiting on God for deliverance in an afflicted state consists much in a holy silence: "Truly my soul waiteth upon God; from him cometh my salvation"; or, as the Hebrew, "My soul is silent" (Ps. 62:1). It is a great mercy in an affliction to have our bodily senses so as not to lie raving, but still and quiet; much more to have the heart silent and patient. And we find the heart is as soon heated into a distemper as the head. Now what the sponge is to the cannon when hot with often shooting, hope is to the soul in multiplied afflictions; it cools the spirit and meekens it so that it doth not break out into distempered thoughts or words against God.

WILLIAM GURNALL
Christian in Complete Armour, 524

在患难中等候神的解救，主要体现为一种神圣的静默。“我的心默默无声，专等候神，我的救恩是从祂而来。”或如希伯来原文所说：“我的心沉默。”（诗 62:1）在患难中，如果我们的身体感官不再疯狂，而是平静安稳，这就是蒙了极大的怜悯；如果我们的内心沉默忍耐，

就更是蒙了怜悯了。我们发现，我们的内心和头脑一样，很快就会发热骚乱。海绵如何给经常射击而发热的火炮降温，盼望也对遭遇多重患难的灵魂起作用，它能冷却人心，使之柔和，使其不至发出与神对抗的恶意念头和言语。

威廉·古纳尔

《基督徒披戴神的全副军装》，524

Truly, none of our temporals (whether crosses or enjoyments), considered in themselves abstractedly, are either a curse or a mercy. They are only as the covering to the book. It is what is written in them that must resolve us whether they be a mercy or not. Is it an affliction that lies on thee? If thou canst find it comes from love and ends in grace and holiness, it is a mercy, though it be bitter to thy taste. Is it an enjoyment? If love doth not send it and grace end it, it is a curse, though sweet to thy sense.

WILLIAM GURNALL

Christian in Complete Armour, 733

诚然，我们今生遭遇的事情（无论是患难还是享受），从抽象角度来看，没有一样是纯粹的诅咒或怜悯。它们就像是一本书的封皮。我们必须用写在里面的内容，来决定它们是否是一个怜悯。这是落在你身上的一个患难吗？如果你能发现它来自于爱，终结于恩典和圣洁，那它就是一个怜悯，尽管在你尝来它是苦涩。它是一个享受吗？如果它不是由爱差来，由恩典终结，那它就是一个诅咒，尽管按你的感觉，它是甘甜。

威廉·古纳尔

《基督徒披戴神的全副军装》，733

How have I borne my afflictions? When providence has crossed me and frowned on me, what frame have I been in repining or repenting? Have I submitted to the will of God in my afflictions and accepted the punishment of my iniquity, or have I not striven with my Maker and quarreled with His disposals? When mine own foolishness has perverted my way, has not my heart fretted against the Lord? What good have I gotten to my soul by my afflictions? What inward gain by outward losses? Has my heart been more humbled and weaned from the world? Or have I not been hardened under the rod and trespassed yet more against the Lord?

MATTHEW HENRY

The Communicant's Companion, in Miscellaneous Writings, 208

我当如何承受我的患难呢？当神的护理与我反对，向我皱眉时，我是抱怨还是悔改呢？我是在患难中顺从神的旨意，接受祂对我罪的惩罚，还是与造我的主相争，抱怨祂的安排呢？当我的愚昧使我走错路，我的心是否烦躁不安地抱怨主呢？我所遭遇的患难，给我的灵魂带来了什么益处呢？我外在的损失，使我得着了什么内在的益处吗？我的心是否变得更降卑，更远离这个世界呢？还是我在杖下变得刚硬，更加得罪主？

马太·亨利 (Matthew Henry)

《领主餐者指南》，收录于《杂文集》，208

Thou hast comforted us in all our tribulation, hast considered our trouble and known our souls in adversity, and showed us thy marvelous kindness, as in a strong city. When afflictions have abounded, consolations have much more abounded. Though no affliction for the present has been joyous, but grievous; nevertheless, afterward it has yielded the peaceable fruit of righteousness and hath proved to be for our profit, that we might be partakers of Thy holiness. We have had reason to say that it was good for us we were afflicted, that we might learn Your commandments; for before we were afflicted we went astray, but afterward have kept your word.

MATTHEW HENRY
Method for Prayer, 114–15

我们在一切患难中，你已经安慰了我们，你知道我们的困苦，晓得我们的苦情，你向我们施展奇妙的慈爱，如同在坚固城里。我们既多受苦难，就多得安慰。凡受苦的事，“当时不觉得快乐，反觉得愁苦，后来却为那经练过的人结出平安的果子，就是义”；并且“是要我们得益处，使我们在祂的圣洁上有份”。我们有理由说：“我受苦是与我有益，为要使我学习你的律例。我未受苦以先走迷了路，现在却遵守你的话。”

马太·亨利
《祷告的方法》，114 – 115

EUCHEDIDASCALUS: What remedies have you against impatience in affliction?

PHILEUCHES: I must meditate

1. That naked I came into this world, and naked I must return again (Job 1:21).
2. I must remember the afflictions of Job and what end God made of them (James 5:11).
3. That the patient abiding of the righteous shall be gladness (Prov. 10:28).
4. That God hath a stroke in affliction (2 Sam. 16:10).
5. That they are nothing to the joys of heaven (2 Cor. 4:17).
6. That I have deserved more.
7. That they will tend to my good.
8. That in this world we must have tribulations.
9. That murmuring is a sign of a bad child.
10. Christ said, “Not My will, but Thine be done.”
11. Many of God’s servants have endured more.
12. That God’s children have been ready to suffer.

ROBERT HILL
Pathway to Piety, 1:99

教祷告之人：你有什么秘诀对抗患难中的烦躁不安？

爱祷告之人：我必须默想：

1. 我赤身进入这世界，也必赤身归回（伯 1:21）。
2. 我必须记念约伯的忍耐，以及主给他的结局（雅 5:11）。
3. 义人的盼望必得喜乐（箴 10:28）。
4. 神在患难中施加责罚（撒下 16:10）。
5. 患难与天堂的喜乐相比，算不得什么（林后 4:17）。
6. 我本配受更多的患难。

7. 患难要使我得益处。
8. 在这世上我们必然有苦难。
9. 发牢骚抱怨，是坏孩子的标志。
10. 基督说过：“不要照我的意思，只要照你的意思。”
11. 神的许多仆人经受了更多患难。
12. 神的儿女已经预备好受苦。

罗伯特·希尔
《敬虔之路》，1:99

As it is the duty of God's children to prepare for affliction before it comes, so is it to improve affliction when it does come. If we do not prepare for it, we shall be surprised by it; and if we do not improve it, we are likely to increase it. He who would prepare for affliction must be beforehand resign all to God, strengthen his graces, store up promises, clear up evidences, recall experiences, and search out sins. And he who would improve affliction must by its means labor to see sin more and more in its filthiness so as to mortify it; the heart in its deceitfulness so as to watch over it; the world in its emptiness so as to be crucified to it; grace in its amiableness so as to prize it; God in His holiness so as to fear Him; and heaven in its desirableness so as to long after it. Be wanting, then, in neither respect, for he who takes more care to avoid afflictions than to be fitted for them or is more solicitous to be delivered from them than to be bettered by them is likely to come soonest into them and to live longest under them.

THOMAS SHERMAN
Aids to the Divine Life, 114-115

正如在患难降临之前做好准备，是神儿女的责任；同样，当患难来临时，他们也有善用患难的责任。我们若不为患难做准备，就会被它吓倒；我们若不善用患难，可能就会加增这患难。想要为患难做准备的人，必须事先把一切都交托给神，增强自己各样的美德，积蓄神的应许在心里，清洁自己蒙恩的证据，追想自己过往的经历，并搜查自己的罪。想要善用患难的人，就必须以患难为途径，越来越多看到罪的污秽，好叫自己治死罪；越来越多看到自己内心的诡诈，从而为自己的心守望；越来越多看到世界的虚空，好叫就世界而论，自己已经钉在十字架上；越来越多看到恩典的可爱，因而珍惜恩典；越来越多看到神的圣洁，因而敬畏神；越来越多看到天堂是可羡慕的，因而向往天堂。因此，这两方面都不可或缺，因为那些更在意避免患难过于为患难做好准备的人，或者那些更渴望摆脱患难过于渴望因患难变得更好的人，他们可能最快进入患难，且在患难之下待得最久。

托马斯·谢尔曼 (Thomas Sherman)
《属神生活的帮助》，114 - 115

Afflictions are a negative, if we speak properly, even as sin is. And whenever we are afflicted in any kind, we are emptied of some created good, as poverty is nothing but the absence of riches; sickness, the want of ease, of order, of health in the constitution; restraint is the loss of liberty.... It appears, then, that in a time of affliction God is emptying us of creature enjoyments, for indeed affliction itself is little or nothing else but such an emptying or deprivation. And that then the emptiness of the creature doth most appear, I suppose all will grant.

SAMUEL SHAW

Voice of One Crying in the Wilderness, 78

我们可以恰当地讲，患难就像罪一样，是一种缺失。每当我们遭受任何形式的患难，我们都缺失了神所造的某种益处，就像贫穷不是别的，正是没了富足；疾病不是别的，正是身体没了安舒、秩序和健康；约束不是别的，正是没了自由……如此看来，在患难之时，神正在倒空我们对受造之物的享受，因为患难几乎或根本不是别的，而是一种倒空和剥夺。我想所有人都会承认，在患难中，受造之物的虚空是最为明显的。

撒母耳·肖 (Samuel Shaw)

《旷野呼声》，78

David says, "My times are in thy hand" (Ps. 31:15). If our times were in our own hand, we would have deliverance too soon; if they were in our enemy's hand, we should have deliverance too late; but my times are in Thy hand, and God's time is ever best.... Everything is beautiful in its season; when the mercy is ripe, we shall have it. It is true we are now between the hammer and the anvil, but do not cast away your anchor; God sees when the mercy will be in season. When His people are low enough and the enemy high enough, then appears the church's morning star. Let God alone to His time. "My soul waiteth for the Lord" (Ps. 130:6). Good reason God should have the timing of our mercies: "I the Lord will hasten it in His time." Deliverance may tarry beyond our time, but it will not tarry beyond God's time.

THOMAS WATSON

Gleanings, 58-59

大卫说：“我终身的事在你手中。”（诗 31:15）如果我们终身的事在自己手中，我们就会过早解救自己；如果我们终身的事在仇敌手中，我们就会迟迟不得解救；但我终身的事是在你的手中，而神你的时间是最好的时间……万物各按其时成为美好；怜悯成熟时，我们就必蒙怜悯。诚然，我们现在处于锤子和铁砧的敲打之间，但不要放弃你的锚；神知道什么时候让怜悯恰逢其时。当祂的百姓足够卑微，仇敌足够高傲时，教会的晨星就要出现。让神自己掌管祂的时间吧！“我的心等候主。”（诗 130:6）神掌管怜悯我们的最好时间。“我耶和華要按定期速成这事。”（赛 60:22）解救可能会超过我们的定期，但不会超过神的定期。

汤姆·华森

《汤姆·华森拾珍集》，58 - 59

AFFLICTION, COMFORTING OTHERS IN (患难，在患难时安慰他人)

By temptations the Lord will make you the more serviceable and useful to others. None so fit and able to relieve tempted souls, to sympathize with tempted souls, to succor tempted souls, to counsel tempted souls, to pity tempted souls, to support tempted souls, to bear with tempted souls, and to comfort tempted souls as those who have been in the school of temptations.

THOMAS BROOKS

Mute Christian, 185

藉着试探，神让你更能服侍他人，对他人更有用处。最合适和有能力——解救受试探之人，同情受试探之人，援助受试探之人，劝告受试探之人，怜悯受试探之人，扶持受试探之人，忍耐受试探之人，安慰受试探之人——的人，莫过于那些已在试探学校里受教的人。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，185

There is little to be expected from man till deeply plunged [into affliction].... He cannot pity others till experience hath taught him.... He will not be serviceable till afflictions have humbled and broken him.... He knows not how to comfort others till [he] himself hath been wounded and healed. But when he hath learned by experience, he can make his own bandage serve another man and comfort him in the same affliction with the same consolation.

ROBERT HARRIS
David's Comfort at Ziklag, 7

人在未深陷患难之前，不能对他怀有太多期待……除非经历已经指教他，否则他就不能怜悯人……除非患难已经叫他降卑，把他破碎，否则他就不能服侍人……除非他自己曾经受伤并得了医治，否则他就不晓得如何安慰人。但当他通过经历受教之后，就能用他自己的绷带服侍他人，在同样的患难中，用同样的安慰安慰人。

罗伯特·哈里斯 (Robert Harris)
《大卫在洗革拉所受的安慰》，7

AFFLICTION: COMPARED TO GOD'S MERCIES (患难：与神的怜悯相比较)

A humble heart looks upon small mercies as great mercies, and great afflictions as small afflictions, and small afflictions as no afflictions, and therefore sits mute and quiet under all. Do but keep humble, and you will keep silent before the Lord. Pride kicks and flings and frets, but a humble man hath still his hand upon his mouth. Everything on this side of hell is mercy—much mercy, rich mercy—to a humble soul, and therefore he holds his peace.

THOMAS BROOKS
Mute Christian, 245

一颗谦卑之心，看小小的怜悯为浩大的怜悯，看极大的患难为小小的患难，看小小的患难根本就不是患难，因此，在一切苦难之中沉默安坐。只要保持谦卑，你就能在主面前保持沉默。骄傲之人暴跳如雷，大发怨言，但谦卑之人却能用手捂口。对一个谦卑之人来说，地狱这边的一切都是怜悯——极多的怜悯，极丰富的怜悯，因此他静默不言。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，245

It is a speech of Luther; saith he, "The sea of God's mercies should swallow up all our particular

afflictions.” Name any affliction that is upon thee, there is a sea of mercy to swallow it up. If you pour a pail full of water on the floor of your house, it makes a great show; but if you throw it into the sea, there is no appearance of it. So afflictions, considered in themselves, we think are very great; but let them be considered with the sea of God’s mercies we do enjoy, then they are not so much. They are nothing in comparison.

JEREMIAH BURROUGHS

Rare Jewel, 77

这是路德的话，他说：“神怜悯的汪洋大海必要吞没我们一切具体的患难。”说出落在你身上的任何患难，怜悯的大海都会将它吞没。如果你把满满一桶水倒在自家的地板上，它会显得场面浩大；但如果你把这桶水倒进海里，它就会连个影儿都没有。所以我们看患难本身，认为它们非常大；但若把患难与我们确实享有神怜悯的汪洋大海一同考虑，它就不那么大了。相比之下，患难根本就算不得什么。

耶利米·巴罗夫

《稀世珍宝》，77

AFFLICTION, GOD’ S FATHERLY (患难，神如父一般施加的患难)

There is no surer token of God’s fatherly love and care than to be corrected with some cross as oft as we commit any sinful crime. Affliction, therefore, is a seal of adoption, no sign of reprobation; for the purest corn is cleanest fanned, the finest gold is ofttest tried, the sweetest grape is hardest pressed, and the truest Christian heaviest crossed.

LEWIS BAYLY

Practice of Piety, 273

最能显明神的父一般慈爱和看顾的，莫过于当我们犯罪时，祂用某种十字架管教我们。因此，患难是被收养的印证，而不是被遗弃的记号；因为最纯的麦子最受颠簸，最纯的金子最受熬炼，最甜的葡萄最受重压，最真的基督徒则背负最沉重的十字架。

路易斯·贝利 (Lewis Bayly)

《敬虔的操练》，273

Afflictions were the rod of God’s anger; they are now the gentle medicines of a tender father. God heretofore afflicted for sin; now God afflicts men from sin.... “Before I was afflicted,” saith David, “I went astray, but now have I learned to keep thy law: therefore,” saith he, “it is good for me that I have been afflicted” in this regard because of prevention. If you will but carry it clearly without carping or a spirit that seeks contention and quarrelling, you never need to stumble at such a position as this; for afflictions are the smiles of God, as gracious as the choicest embraces.

TOBIAS CRISP

Christ Alone Exalted, 1:48

患难从前是神怒气的杖，现在却是慈父的良药。从前神因人犯罪，就把患难加在人身上，现

在神把患难加在人身上，是叫人离弃罪……大卫说：“我未受苦以先走迷了路，现在却遵守你的话。”所以他说，“我受苦是与我有益。”这样说，是因受苦起了预防作用。你若清楚明白这一点，不存苛求或争闹之心，就绝不会在患难中跌倒；因患难是神的微笑，同祂最美的拥抱一样充满恩典。

托比亚斯·克里斯普 (Tobias Crisp)
《唯独高举基督》，1:48

The apostle makes this free submission to the disposure of God's afflicting hand to evidence a son's spirit: "If ye endure chastening, God dealeth with you as with sons" (Heb. 12:7). Observe, he doth not say, "If you be chastened," but "If you endure chastening." Naked suffering does not prove sonship, but to endure it so as not to sink in our courage or shrink from under the burden God lays on but readily to offer our shoulder to it and patiently carry it, looking with a cheerful eye at the reward when we come; not to throw it off, but to have it taken off by that hand which laid it on does (all which the word imports). This shows a childlike spirit, and the evidence thereof must needs be a comfortable companion to the soul, especially at such a time when that sophister of hell uses the afflictions which lie upon us as an argument to disprove our relation to God. Now to have this answer to stop the liar's mouth at hand: "Satan, if I be not a child, how could I so readily submit to the Lord's family discipline?" This is no small mercy.

WILLIAM GURNALL
Christian in Complete Armour, 407

使徒以这种对神患难之手的甘心顺从，作为拥有神儿子之灵的证据。“你们所忍受的，是神管教你们，待你们如同待儿子。”（来 12:7）请注意，他不是说，“你们若受管教”，而是说，“你们若忍受管教。”仅仅是遭遇苦难，并不能证明人有神儿子的身份，但能够忍受苦难，不在神所加的重担下灰心丧气，也不在它面前退缩；而是欣然交出我们的肩膀，耐心地背负担子，欢欢喜喜地等候将来的赏赐；不是要挣脱这担子，而是愿加上这担子的那手把它卸下（这个词有着所有这些意思）；这能证明我们是神的儿子。这表明人有神儿子一样的心，这证据必能成为使灵魂得安慰的伴侣，尤其是在这样一个时代，那地狱的诡辩家利用我们身上的患难作为论据，反驳我们与神的关系。现在我们用这回答堵住魔鬼说谎的口：“撒但，如果我不是神的儿女，我怎会如此甘愿顺服主对家人的管教？”这可不小的怜悯。

威廉·古纳尔
《基督徒披戴神的全副军装》，407

Your afflictions smell of the children's care. The children of the house are so nurtured, and suffering is no new life; it is but the rent of the sons. Bastards have not so much of the rent. Stay and wait on till Christ loose the knot that fasteneth His cross on your back, for He is coming to deliver. This school of suffering is a preparation for the King's higher house. O happy and blessed death, that golden bridge laid over by Christ my Lord between time's clay banks and heaven's shore!

SAMUEL RUTHERFORD
Garden of Spices, 88

你所遭遇的患难，都带着神关心祂儿女的味道。受苦并非新生之事；受苦是神儿女所收到的

地租，神家中的儿女都会藉此得到抚养。私子却收不到如此多的地租。你要站定并要等候，直到基督松开那把祂十字架系在你背上的结，因祂要来施行解救。这苦难学校是为王的天家做预备的。哦，快乐而蒙福的死亡啊，那是我主基督在今生的泥岸与天堂的海岸之间架起的金桥！

撒母耳·卢瑟福 (Samuel Rutherford)
《香草园》，88

AFFLICTION, GOD' S PURPOSE IN (患难，神在患难中的旨意)

Affliction is a winged chariot that mounts up the soul toward heaven; nor do we ever so rightly understand God's majesty as when we are not able to stand under our own misery.

THOMAS ADAMS
“The Sinner's Mourning Habit,” in Works, 1:49

苦难是一辆带翅膀的战车，载着人的灵魂升到天上；当我们无法忍受自己的苦难时，我们就最不能正确明白神的威严。

托马斯·亚当斯 (Thomas Adams)
《罪人哀伤的习惯》，收录于《文集》，1:49

The truth is, the crook in the lot [i.e., affliction] is the great engine of providence for making men appear in their true colors, discovering both their ill and their good; and if the grace of God be in them, it will bring it out and cause it to display itself.

THOMAS BOSTON
Crook in the Lot, 45

事实就是，人生的坎坷（即患难）是神护理之工的强力引擎，可以显出人们的真面目，揭示他们的善恶；若有神的恩典在他们身上，患难就会使这恩典流露出来，显现出来。

托马斯·波士顿
《人生的坎坷》，45

Iron, till it be thoroughly heated, is incapable to be wrought; so God sees good to cast some men into the furnace of affliction and then beats them on His anvil into what frame He pleases.

ANNE BRADSTREET
Meditation 31, in Works, 54

铁在彻底加热之前是无法锻造的；同样，神以之为美的，是把一些人投入患难的熔炉，然后在祂的铁砧上，把他们打造成祂所喜悦的形状。

安妮·布莱德斯特里特 (Anne Bradstreet)

默想 31，收录于《文集》，54

As of all blessings, those are the greatest where grace and comfort are joined together; so where sin and affliction are twisted together, of all afflictions they are the most afflictive.

WILLIAM BRIDGE
Lifting Up, 128

正如在所有祝福中，恩典和安慰结合在一起的祝福是最大的；同样，在所有患难中，罪和患难结合在一起则最为磨炼人。

威廉·布里奇
《沮丧之人得振兴》，128

Now all the afflictions of the saints are but their medicine, prescribed and given them by the hand of their Father.

WILLIAM BRIDGE
Lifting Up, 194

现在，圣徒所遭遇的一切患难不过是他们当服用的药物，由他们的父亲手开出处方，分发给他们。

威廉·布里奇
《沮丧之人得振兴》，194

Affliction is God's soap. Before a godly man enters into afflictions, his very graces are mixed with sin. His faith is mixed and dirtied with unbelief and doubtings, his humility with pride, his zeal with lukewarmness. But now, by his tribulation, his garments and robes are made white and washed, and he shall be of a more royal spirit and be clothed with robes.

WILLIAM BRIDGE
Lifting Up, 208

患难是神所使用的肥皂。一个义人进入患难之前，连他的美德也混杂着罪。他的信心混杂着不信和怀疑，他的谦卑混杂着骄傲，他的热心混杂着不冷不热。但现在，因着他所遭遇的患难，他的衣袍得以洗得洁白，他也得以拥有更高贵的灵，得以披戴王袍。

威廉·布里奇
《沮丧之人得振兴》，208

Afflictions are a golden key by which the Lord opens the rich treasures of His Word to His people's souls.

THOMAS BROOKS
Mute Christian, iv

患难是一把金钥匙，主用它向祂百姓的灵魂打开祂话语的丰富宝藏。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，iv

Why must Christians be mute and silent under the greatest afflictions, the saddest providences, and sharpest trials that they meet with in this world? I answer...that they may the better hear and understand the voice of the rod. As the Word hath a voice, the Spirit a voice, and conscience a voice, so the rod hath a voice. Afflictions are the rod of God's anger, the rod of His displeasure, and His rod of revenge. He gives a commission to this rod to awaken His people, to reform His people, or else to revenge the quarrel of His covenant on them, if they will not hear the rod and kiss the rod and sit mute and silent under the rod. "The LORD's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it" (Mic. 6:9). God's rods are not mutes; they are all vocal. They are speaking as well as smiting; every twig hath a voice.

THOMAS BROOKS
Mute Christian, 58–59

当基督徒落在世上最大的患难、最悲惨的护理、最尖锐的试炼中时，基督徒为何必须要安静沉默呢？我的回答是……为叫他们可以更好地听见和明白这杖所发出的声音。正如圣道发出声音，圣灵发出声音，良心发出声音，同样，这杖也发出声音。患难是神怒气的杖，祂不悦的杖，祂报应的杖。神赋予这杖一项使命，唤醒祂的百姓，改造祂的子民，他们若不听这杖，不亲吻这杖，不坐在这杖下安静沉默，祂就要把祂圣约中所宣告的报应加在他们身上。“耶和華向這城呼叫，智慧人必敬畏祂的名：‘你們當聽是誰派定刑杖的懲罰。’”（弥 6:9）神的杖不是哑巴，它们都在发声。它们既击打，也说话；每一根棍棒都有一个声音。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，58 – 59

Afflictions are but our Father's goldsmiths who are working to add pearls to our crowns.

THOMAS BROOKS
Precious Remedies, 93

患难不过是我们父所使用的金匠，它们做工，把珍珠镶嵌在我们的冠冕之上。

托马斯·布鲁克斯
《得胜撒但诡计的秘诀》，93

Afflictions are God's furnaces to purge out the dross of our sins, God's files to pare off our spiritual rust, God's fans to winnow out our chaff. In prosperity we gather much soil, but adversity purges and purifies us.

EDMUND CALAMY
Godly Man's Ark, 9

患难是神的熔炉，除净我们罪的渣滓；是神的锉刀，削去我们灵命的锈迹；是神的簸箕，筛去我们的糠秕。我们在顺境中沾染了许多尘埃，但逆境要把我们清洗和炼净。

埃德蒙·卡拉米 (Edmund Calamy)
《义人的方舟》，9

Affliction is God's forge wherein He softens the iron heart.

THOMAS CASE
Correction, Instruction, 87

患难是神的熔炉，软化人的铁石心肠。

托马斯·凯斯 (Thomas Case)
《管教，教训》，87

Behold I show you a mystery! Sin brought affliction into the world, and God makes affliction to carry sin out of the world.

THOMAS CASE
Correction, Instruction, 106

看哪，我给你们看一个奥秘！罪把患难带到这世界上，而神用患难把罪带出这世界。

托马斯·凯斯
《管教，教训》，106

The truth is, the Word and the rod teach the same lessons. The rod many times is but the Word's remembrancer; and therefore, as the rod quickens the Word, so the Word will revive and sanctify the teachings of the rod. They mutually help to set on one another with deeper impressions.

THOMAS CASE
Correction, Instruction, 136-37

事实就是，圣道和杖打都教导人同样的功课。许多时候，杖打只不过是让人想起圣道；因此，正如杖打让圣道变得活泼，同样，圣道也会复兴杖打带来的教诲，使之分别为圣。它们互相帮助，叫彼此给人留下更深刻的印象。

托马斯·凯斯
《管教，教训》，136 - 137

Wicked men in affliction are like iron, which while in the fire it melts, but after it hath been a while out, it grows stiff again.

SAMUEL CLARK
Saint's Nosegay, 83

恶人遭患难就像铁块，在火中熔化，但离开火一会儿，就又变得刚硬。

撒母耳·克拉克 (Samuel Clark)

《圣徒的花束》，83

As two pieces of iron cannot be soundly soldered together but by beating and heating them both together in the fire, so neither can Christ and His brethren be so nearly united and fast affected but by fellowship in His sufferings.

SAMUEL CLARK
Saint's Nosegay, 107

正如两块铁只有在火中一同敲打和加热，才能牢固焊接在一起；同样地，基督和祂的弟兄们也只能藉着在祂苦难的中彼此相交，才能如此亲密联合和感情牢固。

撒母耳·克拉克
《圣徒的花束》，107

Afflictions in themselves are tokens of God's anger, curses rather than blessings; but yet when God by His wonderful power, drawing light even out of darkness, shall turn them to our good to the increase of grace and sanctification in us, then are they undoubted badges of our blessedness.

DANIEL DYKE
"The School of Affliction," in Two Treatises, 338

苦难本身是神怒气的标志，是诅咒而非祝福；但神若用祂奇妙的大能，从黑暗带出光来，让患难变得与我們有益，加增我们的美德和圣洁，那么患难无疑就是我们蒙福的标志了。

丹尼尔·戴克 (Daniel Dyke)
《患难的学校》，收录于《两篇专著》，338

A Christian must not expect two heavens; it is enough if he possesses one. We must not travel to heaven through a bed of roses. It is not much though we go to heaven in a fiery chariot, having afflictions and calamities our companions all along the way.

ANDREW GRAY
The Spiritual Warfare, in Works, 388

基督徒绝不可指望得着两个天堂，只要得着一个就足矣。我们绝对不能从玫瑰花丛中前往天堂。我们乘着烈火战车去到天堂，一路有患难和灾祸相伴，这一切也都算不得什么。

安德鲁·格雷 (Andrew Gray)
《属灵争战》，收录于《文集》，388

The day of affliction makes discovery of much evil to be in the heart that was not seen before. Affliction shakes and exposes the creature; if any sediment be at the bottom, it will appear then.... It is impossible for a naughty heart to think well of an afflicting God.... Sharp afflictions are to the soul as a driving rain to the house; we know not that there are such crannies and holes in the house till we see it drop down here and there. Thus, we perceive not how unmortified this corruption, not how weak that grace is, till we are thus searched and made more fully to know what is in our

hearts by such trials.

WILLIAM GURNALL

Christian in Complete Armour, 174–75

患难的日子能揭露人心的诸多邪恶，是以前不曾看到的。患难摇动并揭露人；人的心底若有什么沉淀物，这时就会暴露出来……邪恶之人不会对施加患难的神心怀好感……强烈的患难之于灵魂，就像暴雨冲刷房屋；我们不知道房子有这样或那样的裂口和缝隙，直到我们看到雨水从各处滴落。因此，我们若不藉着试炼被察验，并更充分地认识自己心内如何，我们就绝不会知道败坏是何等未被治死，也绝不会知道那美德是何等微弱。

威廉·古纳尔

《基督徒披戴神的全副军装》，174 – 175

When [God] afflicts [His people], it is for the trial of their faith (1 Peter 1:7). Afflictions, they are God's spade and mattock by which He digs into His people's hearts to find out this gold of faith; not but that He inquires for other graces also, but this is named for all as the chief, which found, all the other will soon appear.

WILLIAM GURNALL

Christian in Complete Armour, 432

神把患难加在祂百姓身上，是为了试验他们的信心（彼前 1:7）。患难是神的铁铲和锄头，用来挖掘祂百姓的心，好找出信心这块金子；虽然神也寻找其他美德，但祂主要寻找信心，信心代表全部美德，找到了，所有其他美德就会很快浮现。

威廉·古纳尔

《基督徒披戴神的全副军装》，432

The afflictions of the saints are not judgments, but corrections or trials; they are God's discipline to mortify sin or His means to discover grace and to prove our faith, love, patience, sincerity, and constancy. Well, then, behave thyself as one under trial; let nothing be discovered in thee but what is good and gracious.

THOMAS MANTON

Practical Exposition on the Epistle of James, 6

圣徒遭遇的患难不是审判，而是管教或试炼；患难是神用来治死罪的管教，或是神用来发现美德的手段，以显明我们的信心、爱心、忍耐、真诚和恒切。这样，你行事为人就要像经受试炼的人；确保在你身上，除了良善和美好，就不能再发现别的。

托马斯·曼顿 (Thomas Manton)

《雅各书实践性注释》，6

God hath two hedges that the Scripture takes notice of: The hedge of His protection that you read of in Job 1:10: "Hast not thou made an hedge about him, and about his house, and about all that he hath on every side?" The hedge of affliction that you read of here: "I will hedge up thy way with

thorns” (Hos. 2:6–7). Now the Lord makes great use of both these hedges. The hedge of God’s protection, that is to keep His people from danger. The hedge of affliction, that is to stop them that wander. The hedge of protection is to keep them in God’s way. The hedge of affliction is to keep them out of sin’s way. The hedge of protection is to keep them from suffering. The hedge of affliction is to keep them from sinning and to put them upon returning.

MATTHEW MEAD

“The Power of Grace,” in *Name in Heaven*, 104–5

圣经提到神有两道篱笆。第一道是保护的篱笆，你可以在约伯记 1:10 中读到：“你岂不是四面圈上篱笆围护他和他的家，并他一切所有的吗？”第二道是患难的篱笆，就是你在这里读到的：“我必用荆棘堵塞她的道。”（何 2:6–7）³这两道篱笆主都大大使用。神保护的篱笆，让祂的百姓远离危险。患难的篱笆，拦阻他们偏离正路。保护的篱笆保守他们持续走在神的道路上。患难的篱笆让他们远离罪的道路。保护的篱笆是让他们免于受苦。患难的篱笆是让他们免于犯罪，回归正道。

马太·米德 (Matthew Mead)

《恩典的大能》，收录于《天上的名》，104–105

How many souls have reason to say, “If the Lord had not ploughed me with afflictions and dunged me with reproaches, what barren ground had I been? How had I wandered if the Lord had not sent His dogs to fetch me to the fold? I had been cast away if I had not been cast down.” The Lord often writes angry epistles to His children, yet observe still at the bottom of the letter He subscribes, “Your loving Father.” Again, “I form the light, and create darkness” (Isa. 45:7). Sin is man’s creature, and afflictions are God’s creatures; every affliction bears the image of its Maker, and God is not ashamed of His own handiwork. Sinful man is the meritorious, but providence is the efficient cause of evils. Man is the cause of moral evils, God of penal evils in the city (Amos 3:6).

FRANCIS RAWORTH

On Jacob’s Ladder, 21

有多少人理由说：“若不是主用患难在我背上扶犁而耕，用粪涂抹在我脸上责备我，我会成为何等贫瘠的土地啊？主若不派祂的牧羊犬领我归回羊圈，我将何等地流离失所啊？即便我尚未被丢入地狱，也早被弃绝了。”主经常给祂的儿女写愤怒的信，但请注意，祂仍在信的结尾署名：“你慈爱的父”。再者，“我造光，又造暗。”（赛 45:7）罪是人造的，患难是神造的；每个患难都负着造它之神的形像，而神不以祂手所造的为耻。有罪的人是各样恶事的功劳因，但神的护理是这些事的有效因。人是道德邪恶的原因，而神是使灾祸临到一城的原因（摩 3:6）。

弗朗西斯·拉沃斯 (Francis Raworth)

《雅各的天梯》，21

O, what owe I to the file, to the hammer, to the furnace of my Lord Jesus! Grace tried is better than grace, and it is more than grace; it is glory in its infancy. Who knows the truth of grace without a trial?

³ 何2:6翻译为“堵塞”的英文原文为“hedge up”，即“用篱笆堵塞”。——编注

SAMUEL RUTHERFORD

Garden of Spices, 151–52

哦，我当何等感谢我主耶稣的锉刀、锤子和熔炉啊！经受过试验的恩典比恩典更好，比恩典更多；恩典是荣耀的萌芽。有谁未经试炼，就知道自己真有恩典呢？

撒母耳·卢瑟福

《香草园》，151 – 152

The dross of my cross gathers a scum of fears in the fire: doubting, impatience, unbelief, accusations of providence as sleeping and as not regarding my sorrow. But my goldsmith, Christ, was pleased to take off the scum and burn it in the fire. And, blessed be my Refiner, He hath made the metal better and furnished new supply of grace to cause me to hold out weight, and I hope He hath not lost one grain weight by burning His servant.

SAMUEL RUTHERFORD

Garden of Spices, 153

我十字架的杂质在火中汇集成了一层恐惧的浮渣：怀疑、急躁、不信，责备神的护理，说祂睡着了，无视我的愁苦。但我的金匠——基督——乐意为我取下这层浮渣，并仍乐意在火中熬炼我。炼净我的主是配得称颂的，是祂使我这块金子变得更好，并供应给我新的恩典，以此来保住我的份量，我盼望祂用火熬炼祂的仆人时，不会损失他们的一丝份量。

撒母耳·卢瑟福

《香草园》，153

All God's afflictions are to remove impediments of grace: "By this," saith Isaiah, "shall the iniquity of Jacob be purged; and this is all the fruit, to take away his sin." All the ploughing is but to kill weeds and to fit the ground for seed.

HENRY SCUDDER

Christian's Daily Walk, 199

神施加的所有患难，都是为了除去恩典的障碍。以赛亚说：“所以，雅各的罪孽得赦免，他的罪过得除掉的效果，全在乎此。”神用患难在人背上扶犁而耕的所有作为，不过是为了杀死杂草，叫土地适合播种。

亨利·斯佳德 (Henry Scudder)

《基督徒生活之道》，199

A saint is inwardly pious when he is not outwardly prosperous. The sharper the medicine is, the sounder the patient is for its operation. The higher the flood swells on earth, the nearer the ark mounts to heaven. God can strike straight strokes with crooked sticks.

WILLIAM SECKER

Nonsuch Professor, 43

圣徒外在并不发旺时，内在却仍可虔诚。药性越猛，病人越因药效恢复健康。洪水在地上涌得越高，方舟就越接近天堂。神可以用弯曲的棍棒，将人击打成为正直。

威廉·赛克 (William Secker)
《无比的认信之人》，43

What is so sweet a good as Christ? And what is so great an evil as lust? Sin has brought many a believer into suffering, and suffering has instrumentally kept many a believer out of sin. It is better to be preserved in brine than to rot in honey. The bitterest medicine is to be preferred by all wise men before the sweetest poison. In the same fire wherein the dross is consumed, the precious gold is refined.

WILLIAM SECKER
Nonsuch Professor, 58

有什么能像基督这样甜蜜美好？有什么能像私欲这样罪大恶极？罪把许多信徒带进苦难里，而神却以苦难为工具，让许多信徒远离罪。在盐水中得以保存，要比在蜂蜜中变得腐烂更好。智慧人宁要最苦的药，也不要最甜的毒。同一把火，既烧尽渣滓，又炼净金子。

威廉·赛克
《无比的认信之人》，58

God loves His people when He strikes them as well as when He strokes them. God brings His people into various afflictions that they may know what is in their hearts toward Him and what is in His heart toward them. Being afflicted does often reveal hypocrites, yet being afflicted is no revealing of a hypocrite.

RALPH VENNING
Canaan's Flowings, 13

神爱祂的百姓，当祂击打他们时，和祂抚摸他们时一样爱他们。神使祂的百姓经历各样患难，好叫他们知道，他们的心是如何对待神，以及神的心是如何对待他们。遭遇患难，确实常常揭露假冒为善之人，然而人遭遇患难，并不意味着其就是假冒为善之人。

拉尔夫·伟宁 (Ralph Venning)
《迦南：流奶与蜜之地》，13

Jonah was sent into the whale's belly to make his sermon for Nineveh.

THOMAS WATSON
in Horn, Puritan Remembrancer, 20

神把约拿送入大鱼腹中，为要叫他预备向尼尼微城讲道。

汤姆·华森
收录于霍恩，《清教徒备忘录》，20

God had one son without sin, but no son without stripes.

THOMAS WATSON

The Beatitudes, in Discourses, 2:323

神有一个无罪的儿子，却没有一个未受鞭打的儿子。

汤姆·华森

《八福》，收录于《讲论》，2:323

Afflictions are said to be sent us to make us do God's will.... The rod has this voice, "Be doers of God's will." Affliction is called a furnace. The furnace melts the metal, and then it is cast into a new mold. God's furnace is to melt us and mold us into obedience.

THOMAS WATSON

Lord's Prayer, 153

经上说神给我们患难，为要叫我们遵行神的旨意……杖发出声音：“要遵行神的旨意。”患难被称为火窑。火窑将金属熔化，然后将其浇铸在新的模具里。神的火窑要熔化我们，把我们铸成顺服的人。

汤姆·华森

《主祷文》，153

Sin not only brings us low but it embitters affliction. Sin puts teeth into the cross. Guilt makes affliction heavy. A little water is heavy in a lead vessel, and a little affliction is heavy in a guilty conscience.

THOMAS WATSON

Mischief of Sin, 7

罪不仅使我们堕落，还使我们对患难充满愤怒。罪让患难变得更加痛苦。罪咎让患难变得更加沉重。一点点的水在铅制容器里也甚沉重，小小的患难在一颗负有罪咎的良心里也是如此。

汤姆·华森

《罪的祸害》，7

God's rod is a pencil to draw Christ's image more distinctly on us. It is good there should be symmetry between the Head and the members. To be part of Christ's mystical body, we must be like Him: "He was a man of sorrows and acquainted with grief." Hence, it is good to be like Christ, though it be by sufferings.

THOMAS WATSON

Puritan Gems, 4

神的杖是一支铅笔，在我们身上更清晰画出基督的形像。头和肢体相称，这才是好的。我们若要成为基督奥秘肢体的一部分，就必须像祂：“祂多受痛苦，常经忧患。”因此，我们像基督，虽然是藉着受苦与祂相像，然而这也是好的。

汤姆·华森
《清教徒奇珍录》，4

AFFLICTION: NOT INTRINSICALLY EVIL (患难：并非本质邪恶)

The least sin is worse than the greatest affliction.

WILLIAM BRIDGE
Lifting Up, 68

最小的罪比最大的患难还要糟糕。

威廉·布里奇
《沮丧之人得振兴》，68

O Christians! Under your greatest troubles lieth your greatest treasures. Afflictions are good, but not pleasant; sin is pleasant, but not good. But there is more evil in a drop of corruption than there is in the sea of afflictions. God by affliction separates the sin He hates so dearly from the soul He loves so dearly. By the greatest affliction God teacheth us the greatest instruction, and a believer, when he lies under that hand that doth afflict him, lies in the heart that doth affect him.

WILLIAM DYER
Christ's Famous Titles, 112

哦，基督徒！在你们最大的苦难之下，埋藏着你们最大的宝藏。患难是好的，但不令人愉快；罪令人愉快，却并不好。但一滴败坏的邪恶，要比海洋般的患难更严重。神通过患难，将祂深恶痛绝的罪与祂深爱的灵魂分开。神用最大的患难教导我们最重要的教训，而一个相信之人，当他落在那加给他患难的神的大手之下时，却是留在了那爱他之神的心里。

威廉·戴尔 (William Dyer)
《基督闻名的称谓》，112

Afflictions in themselves are evil (Amos 2:6), very bitter, and unpleasant (see Heb. 12:11). Yet they are not morally and intrinsically evil, as sin is; for if so, the holy God would never own it for His own act, as He doth (Mic. 3:2), but also disclaimeth sin (James 1:3). Besides, if it were so evil, it could in no case, or respect, be the object of our election and desire, as in some cases it ought to be (Heb. 11:25). But it is evil, as it is the fruit of sin, and grievous unto sense (Heb. 12:11). But though it be thus brackish and unpleasant in itself, yet passing through Christ and the covenant, it loses that ungrateful property, and unpleasant in the fruits and effects thereof unto believers (Heb. 12:11).

JOHN FLAVEL
Navigation Spiritualized, 69

患难本身是恶事（摩 2:6），非常痛苦，令人不快（见来 12:11）。然而，它们和罪不一样，在道德和本质方面并不邪恶；因为若是邪恶，圣洁的神就绝不会像祂那样，承认施加患难是自己的作为（弥 3:2），而且宣告这与罪无关（雅 1:3）。此外，如果患难本身如此邪恶，它在任何情况下，在任何方面就都不可能成为我们选择和渴望的对象，但在某些情形里，它应该是我们选择和渴望的（来 11:25）。患难作为罪的结果，它的确是邪恶的，让人感受到痛苦（来 12:11）。然而，尽管患难本身是如此令人厌恶和不快，但通过基督和圣约过滤，患难就失去了令人厌恶的特性，对信徒而言，它的果子和影响就不再是令人不快的了（来 12:11）。

约翰·弗拉维尔
《灵魂的航程》，69

If affliction were intrinsically evil, it could in no respect be the object of our desire, which sometimes it is and may be. We are to choose affliction rather than sin—yea, the greatest affliction before the least sin. Moses chose affliction with the people of God rather than the pleasures of sin for a season. We are bid to rejoice when we fall into diverse temptations—that is, afflictions.

WILLIAM GURNALL
Christian in Complete Armour, 174

患难若真在本质上是邪恶的，就不可能成为我们渴望的对象了，但它有时是，也可以是我们所渴望的。我们当选择患难而不是罪——是的，宁愿要最大的患难，也不要最小的罪。摩西宁可和神的百姓同受苦害，也不愿暂时享受罪中之乐。神命令我们落在百般的试炼中，就是落在患难当中，都要以为大喜乐。

威廉·古纳尔
《基督徒披戴神的全副军装》，174

There are some things good but not pleasant, as sorrow and affliction. Sin is pleasant but unprofitable, and sorrow is profitable but unpleasant. By affliction the Lord separates the sin that He hates from the soul that He loves. He does not always ordain it to take your spirit out of your flesh, but your flesh out of your spirit. It is not sent to take down the tabernacle of nature, but to rear up the temple of grace within you. As waters are purest when they are in motion, so saints are generally holiest when in affliction.

WILLIAM SECKER
Nonsuch Professor, 7

有些事情是好的，但并不令人愉快，如同忧伤和患难。罪令人愉快，却是无益，忧伤于人有益，但不令人愉快。主用患难将祂所憎恶的罪与祂所爱的灵魂分开。祂并不总是命定把你的灵从你的肉体中拿走，但总是命定把你的肉体从你的灵中拿开。神差遣患难，不是为了拆毁人性的帐篷，而是为了在你里面建立起恩典的圣殿。就像水流动时最纯净，圣徒在遭遇患难时，总体来说也是最圣洁。

威廉·赛克
《无比的认信之人》，7

AFFLICTION, RIGHT USE OF (患难, 正确使用患难)

Divine rebukes on men's earthly interests help them to a discovery of those sins that procure them (Deut. 31:17). Afflictions are Christ's clay and spittle to open His people's eyes and to bring them to see those evils that have brought those deaths upon their comforts and breed those worms that have destroyed their substance. Times of correction are times of instruction (Job 36:8-9). When Jacob's sons were cut short of their provisions, reduced to great distress, and plunged in sore dangers, then they thought upon their sin and wrong done to their brother Joseph (Gen. 42:21).

BARTHOLOMEW ASHWOOD
Heavenly Trade, 328

神对人关注地上之事的责备，这有助他们发现自己为了获取地上之事而犯的罪（申 31:17）。患难是基督使用的泥土和唾沫，开祂百姓的眼睛，让他们看到恶，这些恶杀死他们的安慰，滋生虫子毁坏他们的产业。管教的时候正是教导的时候（伯 36:8-9）。当雅各的众子断绝了粮草，陷入极大愁苦，落入严重危险时，他们就想起他们的罪，以及他们对自己兄弟约瑟所造的伤害（创 42:21）。

巴多罗买·阿什伍德
《属天的工作》，328

As my greatest, so my daily business is also with God. He purposely leaves me under daily wants and necessities and the daily assaults of enemies and surprise of afflictions, that I may be daily driven to Him. He loves to hear from me. He would have me to be no stranger with Him.

RICHARD BAXTER
Converse with God in Solitude, 93

我每日的事与我最大的事，都与神有关。祂刻意让我落在每日的匮乏和困难之下，让我天天受仇敌的攻击和患难的惊吓，好叫我可以天天受驱来到祂面前。祂欢喜听我的祈求。祂愿我在祂面前不作外人。

理查德·巴克斯特 (RICHARD BAXTER)
《独自与神相交》，93

Consider what a work [i.e., affliction] of [God's] it is, how it is a convincing work, for bringing sin to remembrance; a correcting work, to chastise you for your follies; a preventing work, to hedge you up from courses of sin you would otherwise be apt to run into; a trying work, to discover your state, your graces, and corruptions; a weaning work, to wean you from the world and fit you for heaven.

THOMAS BOSTON
Crook in the Lot, 85

请思想这（即患难）是神何等叫人知罪的作为，它使人想起罪来；这是纠正的作为，惩戒你

的愚昧；是预防的作为，用篱笆把你圈上，使你远离罪的道路，否则你就很容易闯入罪中；这是试验的工作，揭示你的光景、你的恩典和你的败坏；这是切断你依赖世界的作为，叫你预备好上天堂。

托马斯·波士顿
《人生的坎坷》，85

God's children afflicted count piety, religion, and the fear of God their greatest beauty and ornament; yea, by afflictions God is wont to bring them to a higher estimation of these graces and a purer use of His ordinances than formerly they had. And then may we well deem that our afflictions have done good on us when they have brought us into a further measure of liking, and high esteem of spiritual graces, and a greater conformity unto God in them.

WILLIAM BRADSHAW
Meditation of Mans Mortalitie, 72

神的儿女遭遇了患难，就视敬虔、信仰和敬畏神为他们最大的美丽和装饰；是的，神使用患难，让他们比从前更看重这些恩典，让他们以更纯洁的方式来使用祂的蒙恩之道。因此我们可以相信，当我们所遭遇的患难叫我们更喜爱、更看重属灵的恩典，并在这些恩典中更效法神的时候，这些患难就已经使我们得益处了。

威廉·布拉德肖
《默想人的必死》，72

As the only way to have an outward blessing is to be content to go without it, so the only way to have a spiritual or outward affliction removed is to be contented that it should be continued, if God and Christ will have it so.

WILLIAM BRIDGE
Lifting Up, 64

正如获得外在祝福的唯一方法，就是在没有这祝福时，仍能保持知足；同样，除去属灵或外在患难的唯一办法，就是在神和基督让这患难持续时，仍能保持知足。

威廉·布里奇
《沮丧之人得振兴》，64

Afflictions are but as a dark entry into our Father's house; they are but as a dirty lane to a royal palace.

THOMAS BROOKS
Smooth Stones, 156

患难不过是进入我们父家中的一个黑暗入口；它们不过是通往皇宫的泥泞小道。

托马斯·布鲁克斯

《汲沦溪中的石子》，156

That is the main thing that brings the quiet of heart and helps against discontentedness in a gracious heart. I say, the desire and care that thy soul hath to sanctify God's name in an affliction, it is that that quiets the soul.

JEREMIAH BURROUGHS

Rare Jewel, 16

这是让人心安静，防止蒙恩之人不知满足的关键所在。我说的是，在患难中，你心灵渴慕并追求以神的名为圣，这就能让你心灵安静。

耶利米·巴罗夫

《稀世珍宝》，16

It is the great mistake and folly of men that they make more haste to get their afflictions removed than sanctified.

THOMAS CASE

Correction, Instruction, 122

人极大的错误和愚昧，就是急于要除去自己的患难，而不是使它们向神分别为圣。

托马斯·凯斯

《管教，教训》，122

Sanctified afflictions are great promotions and are far better for the Christian than all the silver and gold in the world, seeing that the trial of our faith is much more precious than that of gold which perishes.

JOHN DOD AND PHILIP HENRY

Gleanings of Heavenly Wisdom, 14

分别为圣的患难是极大的奖励，对基督徒而言，这比世上一切金银更美，因我们的信心既被试验，就比那被火试验仍然能坏的金子更显宝贵。

约翰·多德（JOHN DOD）和腓力·亨利（PHILIP HENRY）

《属天智慧拾珍》，14

[One] kind of lesson taught by affliction is to those already converted. And these lessons are of two sorts: (1) concerning the right manner of bearing affliction; (2) concerning the right profit and holy use of afflictions. These lessons are proper to the converted, it being impossible for a man unconverted to leave either of them.

DANIEL DYKE

“The School of Affliction,” in Two Treatises, 345

有一种功课，是由患难教导那些已归正之人的。这功课分两类：（1）关于承受患难的正确

方式：（2）关于患难的正确益处和神圣使用。这功课是已归正之人所特有的，而未归正之人不可能学会其中任何一类。

丹尼尔·戴克

《患难的学校》，收录于《两篇专著》，345

In all the troubles and afflictions that befall you, eye Jesus Christ and set your hearts to the study of these four things in affliction. Study His sovereignty and dominion, for He creates and forms them. They rise not out of the dust nor do they befall you casually, but He raises them up and gives them their commission.... Study the wisdom of Christ in the contrivance of your troubles. His wisdom shines out many ways in them.... Study the tenderness and compassions of Christ over His afflicted people. Oh, think if the devil had but the mixing of my cup how much more bitter would he make it! There would not be one drop of mercy in it, but here is much mercy mixed with my troubles.... Study the love of Christ to thy soul in affliction. “As many as I love, I rebuke and chasten” (Rev. 3:19). This is the device of love, to recover thee to thy God and prevent thy ruin. Oh, what an advantage would it be thus to study Christ in all your evils that befall you!

JOHN FLAVEL

Fountain of Life, 159–60

在临到你们的一切灾祸和患难中，要定睛专注耶稣基督，并要在患难中专心思想这四件事。

（1）思想基督的主权和统治，是祂创造和做成这些事。它们不是自己从尘土中升起，也不是偶然临到你们身上，而是基督使它们兴起，赋予它们使命。（2）思想基督在安排使你们受苦之事上的智慧。祂的智慧在这些事上以很多方式闪耀着光辉。（3）思想基督对祂受苦百姓的温柔和体恤。哦，想一想，假如是魔鬼调和我的杯，他会使这杯何等苦涩，里面不会有一滴怜悯，但现在有许多怜悯与我的烦恼调合。（4）思想基督在患难中对你灵魂的爱。

“凡我所疼爱的，我就责备管教他。”（启 3:19）这是爱的设计和方法，好把你挽回，使你重新归向你的神，阻止你毁灭。哦，在临到你的一切灾祸上如此思想基督，这是何等的益处！

约翰·弗拉维尔

《生命的源头》，159 – 160

Sanctified afflictions discover the emptiness and vanity of the creature.

JOHN FLAVEL

Navigation Spiritualized, 70

分别为圣的患难，揭露受造之物的虚空。

约翰·弗拉维尔

《灵魂的航程》，70

Let [sincerity] teach us not to fear affliction, but hypocrisy. Believe it, friends, affliction is a harmless thing to a sincere soul; it cannot be so great as to make it inconsistent with his joy and comfort.

WILLIAM GURNALL
Christian in Complete Armour, 290

让真诚教导我们不要惧怕患难，而是要害怕假冒为善。朋友们，请相信这一点，对一个真诚的灵魂来说，患难是无害之事；患难不可能大到一个地步，以至于他的喜乐和安慰不能与之相容。

威廉·古纳尔
《基督徒披戴神的全副军装》，290

Affliction is like the shepherd's dog, to bark at and bring us in.

THOMAS JOLLIE
Heavenly-Mindedness, in Slate, Select Nonconformists' Remains, 227

患难就像牧羊犬，向我们吠叫，把我们带进羊圈。

托马斯·卓利（THOMAS JOLLIE）
《以天上的事为念》，收录于斯雷特（Slate）编著，《不从国教牧师遗稿》，227

There are two great evils, one of which does generally seize on men under their afflictions and keep them from a due management of them. Either men despise the Lord's correction or sink under it. (1) Men despise it. They account that which be falls them to be a light or common thing. They take no notice of God in it; they can shift with it well enough. (2) Men faint and sink under their trials and afflictions. The first despises the assistance of the Holy Ghost through pride of heart; the latter refuse it through dejectedness of spirit and sink under the weight of their troubles.

JOHN OWEN
Golden Book, 202-3

有两大祸患，患难之下的人通常会被其一抓住，叫他们无法适当应对患难。人要么藐视主的管教，要么在这管教下沉沦。（1）人藐视管教。他们认为落在他们身上的是轻的或平常的事。他们看不到当中有神的同在，以为自己可以轻松应付这管教。（2）人在试炼和患难之下灰心消沉。前者因内心骄傲就轻看圣灵的帮助；后者因灵里沮丧就拒绝圣灵的帮助，在他们苦难的重压下沉沦。

约翰·欧文（JOHN OWEN）
《约翰·欧文金书》，202 - 203

Glory follows afflictions not as the day follows night, but as the spring follows winter. Winter prepares the earth for spring; so do afflictions, sanctified, prepare the soul for glory.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 21

荣耀接在患难之后，不像白日接在黑夜，而像春天接在冬天之后。冬天预备大地迎接春天；患难也是如此，分别为圣的患难预备灵魂迎接荣耀。

理查德·薛伯斯 (RICHARD SIBBES)
《神圣默想与圣洁沉思》，21

Afflictions make a divorce between the soul and sin. It is not a small thing that will work sin out of the soul; it must be the spirit of burning, the fire of afflictions sanctified. Heaven is for holiness, and all that is contrary to holiness affliction works out and so fits the soul for further and perfect communion with God.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 22

患难使灵魂与罪分离。让罪从灵魂中出去，这绝非小事；这一定要是燃烧的灵，是分别为圣的患难所发的火焰。天堂是为圣洁存留的，所有与圣洁相悖之事，患难都要动工将其除灭，从而预备灵魂与神有更亲密和更完全的相交。

理查德·薛伯斯
《神圣默想与圣洁沉思》，22

AMBITION (野心)

An ambitious man is the greatest enemy to himself of any in the world besides, for he still torments himself with hopes and desires and cares, which he might avoid if he would remit of the height of his thoughts and live quietly. My only ambition shall be to rest in God's favor on earth and to be a saint in heaven.

JOSEPH HALL
Meditations and Vows, 16

一个野心勃勃的人，不仅是世人的仇敌，也是他自己的最大仇敌，因他不断用希望、渴望和忧虑来折磨自己，他若降低自己所想要的高度，安静生活，这些就本可以避免。我唯一的野心，应当是在地上安息于神的眷顾，在天上成为一个圣徒。

约瑟夫·霍尔
《默想与誓言》，16

An ambitious man undermines all others; if an enemy stands to resist him, he will make his way even through blood. He will also tread on his friends to get to honor. A soul that is graciously ambitious considers what stands in his way and hates father and mother—nay, his own life; pulls out the right eye; even cuts off his right hand and offers violence to everything that stands betwixt him and his God.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 93

一个野心勃勃之人会暗中伤害其他所有人；若有敌人站着挡道，他会杀出一条血路，继续向前。他也会为了得尊荣而践踏朋友。一个因蒙恩而有野心的人，会审视挡在他面前的一切，他也要恨自己的父母，不但如此，他甚至会恨恶自己的性命；他要剜掉右眼，砍掉右手，猛

烈攻击他和他的神之间的所有拦阻。

理查德·薛伯斯
《神圣默想与圣洁沉思》，93

Ambition...is for aiming at things out of the tradesman's sphere, making him rest less and uneasy in his present condition because his mind is too high for his calling or his success unequal to his desires, and the shoe is uneasy because the foot is swelled.... Persons, indeed, may allowably endeavor to raise themselves as far as the sober improvement of their time and capacities will admit of, but those desires and pursuits are certainly criminal that render them discontented and unthankful for their present enjoyments, which obstruct the love and duty they owe to God and their neighbor.

RICHARD STEELE
Religious Tradesman, 169

野心……就是做工之人瞄准自己做工范围以外的事，这会让他在此时的状况下坐立不安，因他的思想飞得太高，不屑于他的呼召，或者他的成功与他的渴望并不相称，就像人因着脚肿，鞋子穿起来就不舒服了……人确实可以努力提升自己，条件是按照神所容许的程度，谨慎善用他们的时间和能力，但那些让他们对目前享有之事知足、不感恩，阻碍他们按理爱神，对人尽当尽本分的渴望和追求，就肯定是罪恶了。

理查德·斯蒂尔（RICHARD STEELE）
《虔诚的商人》，169

Ambition is boundless, rides without reins, builds itself on the ruins of others, and cares not to swim to its design, though in a sea of blood.

JOHN TRAPP
Commentary on the Old and New Testaments, 1:45

野心的欲壑难填，它犹如脱缰的野马，以毁坏他人来建立自己，为达目的，不惜游过血海。

约翰·特拉普
《新旧约圣经注释》，1:45

Another meditates how to satisfy his ambition: "Honor me before the people" (1 Sam. 15:30). Alas, what is honor but a meteor in the air—a torch lighted by the breath of people, with the least puff blown out! How many live to see their names buried before them.

THOMAS WATSON
A Christian on the Mount, in Discourses, 1:263

另一个人在思想如何满足他的野心：“求你在百姓……面前抬举我。”（撒上 15:30）哎呀，这抬举是什么，不过就是空中的流星罢了——它是由人口中的气点燃的火把，最轻微的一口气也要把它吹灭！有多少人还活着的时候，就看到他们的名在自己面前被埋葬。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:263

That suffering will not make men blessed when they suffer out of sinister respects, to be cried up as the head of a party or to keep up a faction. The apostle implies that a man may give his body to be burned, yet go to hell (1 Cor. 13:3). Ambitious men may sacrifice their lives to purchase fame; these are the devil's martyrs.

THOMAS WATSON

The Beatitudes, in Discourses, 2:358

人若出于险恶目的，他所受的苦难就不会使他蒙福。比如受人拥戴而成为一派领袖，或因保持分门别类而受苦，然而人若出于险恶目的，他所受的这种苦难不会使他人蒙福。使徒暗示，人可以舍己身叫人焚烧，自己却要下地狱（林前 13:3）。野心勃勃的人可以牺牲性命来换取名声；这些人是魔鬼的殉道士。

汤姆·华森

《八福》，收录于《讲论》，2:358

ANGELS（天使）

There is no worshiping of angels, and yet we must not throw away the comfortable doctrine of angels.

ISAAC AMBROSE

Ministration of, and Communion with Angels, 5

不可崇拜天使，但我们也不能丢弃天使这安慰人的教义。

以撒·安布罗斯

《天使的服侍，与天使相交》，5

We may wonder at this: that the angels should thus minister to man after his fall, which they never did before. In that collation betwixt Innocent Adam, Second Adam, Renewed Adam, and Old Adam, it is said that the angels did neither minister unto nor keep the first Adam before the fall because he was in no danger; only they loved him. The angels, indeed, ministered unto Christ, the Second Adam, and loved Him, but did not keep Him.... Christ is the head of angels, and therefore He is not kept by them. The angels now minister to the Renewed Adam—yea, they love him and keep him—and yet this argues not any prerogative that the saints have above Christ but rather their weakness and wants, that they have need of the angels to preserve them, as young children stand in need of nurses to wait on them. But as for Old Adam, or wicked reprobates, the angels neither minister to them nor love them nor keep them in respect of any special and particular keeping.

ISAAC AMBROSE

Ministration of, and Communion with Angels, 39–40

我们可能感到惊奇：人类堕落之后，天使竟然可以这样服侍人，这是他们之前从未做过的。

对比无罪的亚当、第二亚当、得更新的亚当和老亚当时，我们可以说，第一亚当在他堕落之前，天使既没有服侍他，也没有保守他（因他没有落在危险当中）；天使只是爱他。第二亚当，天使的确服侍基督，并且爱祂，但不保守祂……基督是天使的头，因此祂不由天使保守。更新的亚当，天使现在服侍祂——是的，他们爱祂，保守祂——但这并不证明圣徒有任何高于基督的特权，而是证明他们软弱缺乏，需要天使保守他们，就像小孩子需要保姆伺候一样。但至于老亚当，或邪恶的背道之人，天使既不服侍他们，也不爱他们，不在任何特别和具体的方面保守他们。

以撒·安布罗斯

《天使的服侍，与天使相交》，39 - 40

The promise of angel protection, as all temporal promises, runs with this tacit reservation and condition, always provided that God in His infinite wisdom, for reasons best known to Himself, does not judge the contrary more conducing to His glory and our inward good. We know Job was afflicted that he might be tried, and the Lord doth sometimes suspend the protection of His angels that we may the more depend on Himself.

ISAAC AMBROSE

Ministration of, and Communion with Angels, 61

天使保护人的应许，就像所有现世应许一样，都带有一种默认的限制和条件，即神总是按祂无限的智慧，出于祂自己最清楚的原因，并不认为相反的情况会更有利于祂得荣耀，以及我们内在得益处。我们知道约伯遭遇患难是为了叫他受试验，主有时确实拦阻祂的天使保护我们，好让我们能更多倚靠祂自己。

以撒·安布罗斯

《天使的服侍，与天使相交》，61

Angels are exact and careful observers and eyewitnesses of our behavior and deportment in the public ordinances. To this end were the curtains of the tabernacle pictured: full of cherubim to signify that about our solemn meetings, whole troops of angels take notice of our behavior. Surely, if this were considered, we should be very serious in God's worship. Yea, how spiritual and heavenly should we be if our hearts were but fixed on these glorious angels?

ISAAC AMBROSE

Ministration of, and Communion with Angels, 100

天使准确和细致地观察我们在集体领受蒙恩之道时的行为举止，他们是这方面的目击见证人。为此经上描绘说，帐幕的幔子上绣满了基路伯，这表示在我们的严肃会中，整队的天使都会留意我们的行为。是的，如果我们也留意到这一点，我们就应该非常庄严地敬拜神。是的，我们的心若能留意到这些荣耀的天使，我们该会何等地属灵和属天啊？

以撒·安布罗斯

《天使的服侍，与天使相交》，100

Shall the Lord Himself be your protector and charge His angels with you for such a time as this, and

will you not trust in the Lord [Ps. 91:11–12]? It is recorded of Alexander [the Great], that being in great danger and to fight next day with his enemies, he slept very soundly the night before, and he being asked the reason thereof, said, “Parmenio wakes,” meaning a great and faithful captain of his; “Parmenio wakes,” says he. The angels are called watchmen; they watch and are faithful; therefore you may be secure, quiet, and at rest.

WILLIAM BRIDGE
Righteous Man’s Habitation, 104

在这样的时候，主必亲自保护你，并吩咐祂的天使保护你，难道你不要信靠主吗（诗 91:11–12）？据记载，亚历山大大帝处于极大危险之中，翌日要与敌人争战，前一天晚上睡得香甜，有人问他原因，他说：“帕曼纽（Parmenio）醒着。”帕曼纽是他了不起和忠心耿耿的元帅；因此他说“帕曼纽醒着。”天使们被称为守望者；他们守望，忠心；因此你可以安全、安静和安息。

威廉·布里奇
《义人的居所》，104

For I have been in my preaching, especially when I have been engaged in the doctrine of life by Christ without works, as if an angel of God had stood at my back to encourage me. Oh! It hath been with such power and heavenly evidence on my own soul while I have been laboring to unfold it, to demonstrate it, and to fasten on the consciences of others that I could not be contented with saying, “I believe and am sure”; I thought I was more than sure (if it is lawful to express myself) that those things which then I asserted were true.

JOHN BUNYAN
Grace Abounding, 110

在我讲道时，特别是在阐述倚靠基督而非行为得生命的教义时，仿佛有一位神的使者站在我背后鼓励我。哦！我努力阐明，证明这教义，把它牢牢系在别人良心之上时，我自己的心里得了如此大能和属天的证据，以至于我不能只是满足于说：“我相信，我确信”；我认为我比确信更确信（如果这样说是正当的），即确信我所断言的那些事是真的。

约翰·班扬
《丰盛的恩典》，110

Let those that hope to live with the angels in heaven learn to live like the angels on earth in holiness, activity, and ready obedience.

JOHN FLAVEL
Golden Gems, 54

让那些希望在天上与天使一道生活的人，学会在地上像天使一样生活，活着圣洁、积极做工和快快顺服。

约翰·弗拉维尔
《黄金奇珍》，54

Concerning angels, it is true that they and ministers are fellow servants (Rev. 22:9), but yet ministers have various prerogatives above them.

1. Angels rejoice at the conversion of a sinner (Luke 15:10), but by the ministry of prophets, sinners are converted unto God (Acts 26:18).
2. An angel was sent to Cornelius to advise him whither to go to be instructed, but a minister instructed him in the way of life (Acts 10:6, 34).
3. Was the word of reconciliation ever committed to angels? To ministers it is committed (2 Cor. 5:18). It is observable that the embassy of ministers is not simply a message, but the gospel—the gladsome tidings of salvation by Jesus Christ into which the angels themselves do desire to look, as the apostle Peter expresses (1 Peter 1:12). The Lord hath also committed to His ministers the administration of the sacraments, which are the seals of His covenant, whereby all His precious promises are ratified and confirmed unto us.

THOMAS GOUGE
Riches Increased by Giving, 80

关于天使，他们确实和牧师同为仆人（启 22:9），但牧师却拥有在天使之上各样的特权。

1. 天使因一个罪人的归信而欢喜（路 15:10），但先知的传道使罪人归信神（徒 26:18）。
2. 有一位天使奉差派到哥尼流那里，给他出主意，告诉他去哪里接受教训，但一位牧师教训他生命之道（徒 10:6, 34）。
3. 神是否把和好的话语托付给天使？这话语是托付给牧师的（林后 5:18）。值得注意的是，牧师的使命不是简单传讲一篇信息，而是传讲福音——靠耶稣基督得救的好消息，正如使徒彼得所说的那样，连天使他们自己也愿意详细察看这消息（彼前 1:12）。主还将施行圣礼的事交给了祂的牧师，这些圣礼是祂约的印记，藉此向我们核实并确认祂一切宝贵的应许。

托马斯·高格（THOMAS GOUGE）
《奉献以至富足》，80

Where the Scripture hath no tongue we need not have ears, but must content ourselves with a learned ignorance, lest we fall into the sin of those angel worshipers (Col. 2:18).

JOHN TRAPP
Marrow of Many Good Authors, 1067

圣经没有用舌头发声的地方，我们无需长出耳朵，而是必须让自己满足于一种有学问的无知，免得我们落入那些敬拜天使之人所犯的罪中（西 2:18）。

约翰·特拉普
《众多优秀作者精选语录》，1067

The angels are called ministering spirits; they are willing to minister for the good of the saints. Hence some observe, it is said, Lazarus was carried by the angels, in the plural, not by one angel—as if the angels had been ambitious to carry Lazarus and every one strived that should have a part.

THOMAS WATSON
The Christian's Charter of Privileges, in Discourses, 1:36

天使被称为服役的灵；他们愿意服侍圣徒，叫圣徒得益处。因此有人观察到，经上说拉撒路被天使带去，“天使”一词用的是复数，不是由一个天使带去——仿佛众天使都热切盼望要带拉撒路去，每位都力争在这事上有份。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:36

[The saints] shall sit nearer the throne than the angels. The angels are noble and sublime spirits, but by virtue of our marriage union, Christ having taken our flesh and the knot being tied between the divine and human nature in the virgin's womb, we shall be ennobled with greater honor than the angels. The angels are Christ's friends but not His spouse; this honor have all His saints. As the saints' robes in glory shall be brighter than the angels' (theirs being only the righteousness of creatures, but these having upon them the righteousness of God), so their dignity shall be greater. O infinite! Here we are prisoners at bar, but there favorites at court. The saints shall sit down in glory above the angels.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:40

圣徒将比天使更靠近神的宝座。天使是高贵卓越的灵，但因着我们与基督婚姻般的联合，基督取了我们的肉体，在童贞女的腹中把神性和人性联结在一起，我们就必得抬举，得到比天使更大的尊荣。天使是基督的朋友，但不是祂的配偶；这尊荣是祂的圣徒所共有的。正如得荣耀的圣徒，他们的衣袍必要比天使的衣袍更洁白（天使的义袍只有受造物的义，但圣徒的义袍则有神的义），同样他们的尊贵必然比天使的尊贵更大。哦，大得无限！在这地上我们是法庭上的囚犯，但在天上却是皇宫中的宠儿。圣徒必在荣耀中坐下，远高于天使。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:40

The highest angels take care of the lowest saints. Are they not all ministering spirits?

THOMAS WATSON

Puritan Gems, 14

最崇高的天使照顾最低微的圣徒。天使岂不都是服役的灵吗？

汤姆·华森

《清教徒奇珍录》，14

ANGER（愤怒）

There is a just and lawful anger, for it is said, "Be ye angry, and sin not." We may be angry where God is angry, as Jacob, Moses, Nehemiah, and Jeremiah were. But their anger was holy, temperate, and short.

ISAAC AMBROSE

Christian Warrior, 116

有一种公义和合法的愤怒，因经上说：“生气却不要犯罪。”我们可以像雅各、摩西、尼希米和耶利米那样，在神所发怒的事情上发怒。但这些人的怒气是圣洁的、节制的和短暂的。

以撒·安布罗斯
《基督精兵》，116

Whether our anger be carnal or spiritual may be thus discerned: if it hinder not but quicken our holy exercise of prayer and other religious duties; if it interrupt not our meditations nor withdraw us from performing our duty to the party offended, neither make us peevish to others, it's spiritual, not carnal.

EZEKIEL CULVERWELL
Time Well Spent, 11

我们的怒气是属肉体的还是属灵的，可以如此辨别：倘若这不妨碍（反而唤醒）我们祷告的神圣操练和其他信仰义务；倘若这不干扰我们的默想，也不让我们后退，以致不去履行对冒犯我们之人的本分，也不使我们暴躁地对待他人，那么这发怒就是属灵的，而不是属肉体的。

以西结·克沃维尔（EZEKIEL CULVERWELL）
《善用时间》，11

Thou a Christian and carry hellfire about thee! How can it be? When we see a child furious and revengeful who comes of merciful parents, we...say we wonder of whom he got his currish, churlish disposition; his father and mother were not so. Who learns thee, O Christian, to be so revengeful and unmerciful? Thou hast it not of thy heavenly Father, I am sure.

WILLIAM GURNALL
Christian in Complete Armour, 371

你是一个基督徒，身上却带着地狱之火！怎会这样？当我们看到，仁慈父母所生的孩子脾气暴怒、复仇心重时，我们就会……说，想不通他是从谁继承了这暴躁粗鄙的性格；他的父母不是这样的人啊。基督徒啊，是谁教会了你如此复仇心切，没有怜悯？我敢肯定，你不是从你的天父那里得到这一切的。

威廉·古纳尔
《基督徒披戴神的全副军装》，371

Thus, to be angry at nothing but sin is the way not to sin in anger.

MATTHEW HENRY
Gems, 19

因此，生气却不犯罪的方法，就是除了对罪生气，对什么都不生气。

马太·亨利

《奇珍录》，19

It is the great duty of all Christians to put off anger. It unfits for duty. A little jogging puts a clock or watch out of frame, so a little passion the heart. A man cannot wrestle with God and wrangle with his neighbor at the same time. Short sins often cost us long and sad sorrow. An angry man is like one in a crowd that hath sore bile; every one thrusts him and troubles him.“ With the froward thou wilt shew thys[elf] froward,” a dreadful scripture to a peevish, froward man. Those that are too merry when pleased are commonly too angry when crossed. Blessed Lord, subdue this lust [i.e., anger] in my heart; I am very weak there. Lord, there strengthen me, turn the stream of my anger [against] self and sin. O how doth my anger at men make God angry at me! Lord, pardon in Christ.

PHILIP HENRY

Diaries and Letters, 61

除去怒气，这是所有基督徒的重大责任。发怒让人不适合履行职责。小小的颠簸能让时钟或手表失灵，心中小小的激情也是如此。一个人不能同时与神摔跤，又与邻舍争吵。突然爆发的罪，往往让我们付出漫长而悲伤的代价。愤怒的人，就像人群中一个肝火旺盛的人，人人都在刺激他，叫他烦恼。“乖僻的人，你以弯曲待他”，这对一个乖僻易怒的人来说，实在是一节可怕的经文。遇见喜事太过快乐的人，往往在遭遇挫折时，也容易太过愤怒。配得称颂的主啊，求你治服我心中这私欲（即怒气）；我在此非常软弱。主啊，就此加给我力量，把我怒气的洪流转向自我和罪。哦，我对人发怒，这会何等地使神对我发怒！主啊，请你在基督里赦免我的罪。

腓力·亨利

《日记与书信》，61

Anger should not be destroyed, but sanctified. Be angry with the tempter, the devil, who stirs up thy brother to wrong thee, and be not like the furious dog who bites the stone thrown and meddles not with the hand that threw it. The man is to be pitied. Satan threw this stone at thee; he instigated thy brother's passion.

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 285

怒气不应被消灭，而应被分别为圣。要对试探人、煽动你弟兄来冤枉你的魔鬼发怒，但不要像愤怒的狗，咬住扔来的石头，却不去管那扔石头的手。应当怜悯你的弟兄。是撒但把这块石头扔向你；是他挑起了你弟兄的情欲。

威廉·詹金

《犹大书注释》，285

There is a necessary, holy anger that is the whetstone of fortitude and zeal. So it is said, Lot's righteous soul was vexed (2 Peter 2:7). So Christ Himself, He looked round about Him with anger (Mark 3:5). So “Moses's anger waxed hot” (Ex. 32:19). This is but an advised motion of the will guided by the rules of reason. Certainly, they are angry and sin not who are angry at nothing but sin. It is good when every passion serves the interests of religion. However, let me tell you, this being a fierce and strong motion of the spirit, it must be used with great advice and caution.

THOMAS MANTON

Practical Exposition on the Epistle of James, 58–59

有一种必要、神圣的发怒，是坚忍和热心的磨刀石。因此经上说，罗得的义心伤痛（彼后 2:7）。基督祂自己也是如此，祂怒目看祂周围的人（可 3:5）。同样，“摩西……发烈怒。”（出 32:19）这不过是在理性规则的指引下，意志经过深思熟虑后采取的行动。肯定的是，那些除了对罪，不对任何事情生气的人，是生气却不犯罪。当每一种激情都为信仰的利益服务时，这就是好事。然而，我要告诉你，发怒是一种激烈而强力的灵里运动，必须带着极其受教的心谨慎使用。

托马斯·曼顿

《雅各书实践性注释》，58 - 59

Anger may kindle in the breast of a wise man, but rests only in the bosom of a fool.

HENRY SCUGAL

“Indispensable Duty of Loving Our Enemies,” in Works, 101

怒气可能在智者的胸中点燃，但只在愚者的怀中驻留。

亨利·斯库格尔（HENRY SCUGAL）

《爱仇敌，不可推卸的责任》，收录于《文集》，101

Anger should not be a burning coal from Satan’s furnace, but a blazing coal from God’s altar. It should resemble fire in straw, which is as easily quenched as suddenly kindled. He who would be angry and not sin must be angry at nothing but sin. Let not the sun go down upon your wrath, neither give place to the devil. He that carries passions to bed with him will find the devil creep between the sheets.

WILLIAM SECKER

Nonsuch Professor, 94

愤怒不应是撒但熔炉中燃烧的煤，而应是神祭坛上的红炭。它应该像稻草中的火，既容易点燃，也容易熄灭。人若希望生气却不犯罪，就必须只能对罪生气。不可含怒到日落，也不可给魔鬼留地步。带着怒气上床的人，会发现魔鬼正在床单上爬行。

威廉·赛克

《无比的认信之人》，94

Anger is a short madness; whensoever it displaces reason, it is sinful.

JOHN TRAPP

Commentary on the Old and New Testaments, 1:603

愤怒是一种短暂的疯狂；无论何时愤怒取代了理性，它都是有罪的。

约翰·特拉普

《新旧约圣经注释》，1:603

Anger is a tender virtue and such as by reason of our unskillfulness may be easily corrupted and made dangerous. He that in his anger would not sin must not be angry at anything but sin.

JOHN TRAPP

Marrow of Many Good Authors, 1070

愤怒是一种温柔的美德，因着我们不熟练，这样的美德很容易遭败坏，变得危险。想要生气却不犯罪的人，除了罪之外，就绝不可对任何事情生气。

约翰·特拉普

《众多优秀作者精选语录》，1070

Many there are that suffer the sun not only to go down upon their anger, but to run his whole race—yes, many races—ere they can be reconciled, whereby their anger becomes inveterate and turns into malice, for anger and malice differ but in age.

JOHN TRAPP

Marrow of Many Good Authors, 1071

有许多人不仅容让自己含怒到日落，而且还让他的怒气全程发作——是的，多次全程发作——才能与人和好，这样他们的怒气就变得积重难返，成了恶意，因怒气和恶意只是在年岁上有所区别。

约翰·特拉普

《众多优秀作者精选语录》，1071

APOSTASY（背道）

That man's beginning was in hypocrisy whose end is in apostasy. Indifference in religion is the next step to apostasy from religion. Oh! Do not make him a stone of stumbling that God hath made a stone for building.

WILLIAM DYER

Christ's Famous Titles, 73

人始于假冒为善，终于背道。对信仰冷漠，再走一步，就是背弃信仰。哦！神让人成为建造使用的石头，不要把他变成绊脚的石头！

威廉·戴尔

《基督闻名的称谓》，73

Whoever fell into heresy or into apostasy or into despair before he fell from prayer, the preservative of the soul?

HENRY SMITH

“The Ladder of Peace,” in Sermons, 116

有哪个人是在落入异端、背道或绝望之后，才不再祷告，抛弃祷告这灵魂的防腐剂呢？

亨利·史密斯（HENRY SMITH）
《和平的天梯》，收录于《讲道集》，116

The truth has no such pestilent persecutors as apostates; [the] sweetest wine makes [the] sourest vinegar.

JOHN TRAPP
Commentary...upon...the New Testament, 317

最为逼迫真理的人，莫过于背道反教之人；最甜美的酒可以酿成最酸涩的醋。

约翰·特拉普
《新旧约圣经注释》，317

'Tis to be feared that they who leave the saints of God will not cleave to the God of saints.

RALPH VENNING
Canaan's Flowings, 16

人若离开属神的众圣徒，恐怕也不会依附众圣徒的神。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，16

Thus, unbelief and atheism prevailing, the livery of religion is presently thrown off, and all former violence for heaven ceases. Infidelity is the mother of apostacy.

THOMAS WATSON
Christian Soldier, or, Heaven Taken by Storm, 103

因此，当不信和无神论盛行，信仰的外衣就会被很快扔掉，之前所有向往天堂的努力也随之停止。不信乃是背道之母。

汤姆·华森
《基督徒战士，或冲锋进天堂》，103

APOSTLES（使徒）

Had it been published by a voice from heaven that twelve poor men taken out of boats and creeks without any help of learning should conquer the world to the cross, it might have been thought an illusion against all the reason of men, yet we know it was undertaken and accomplished by them.

They published this doctrine in Jerusalem and quickly spread it over the greatest part of the world. Folly outwitted wisdom and weakness overpowered strength. The conquest of the east by Alexander was not so admirable as the enterprise of these poor men.

STEPHEN CHARNOCK

Discourses upon the Existence and Attributes of God, 440

倘若一个由天而来的声音向人宣告，有十二个没有受过教育的穷人，从小船和溪流上蒙召，要征服世界，让世人归服十字架，人可能会认为这是违背人理性的幻想，然而我们知道，他们承担并完成了此事。他们在耶路撒冷宣告了这教义，并将其快速传播到世界大部分地方。愚昧比智慧更聪明，软弱比力量更有力。亚历山大征服世界，还不及这些穷人的事业令人钦佩。

司提反·查诺克（STEPHEN CHARNOCK）

《论神的存在和属性》，440

APPEARANCES（外表）

Many sinners who seem so jocund in our eyes have not such merry lives as you think. A book may be fairly bound and gilt, yet have sad stories written within it. Sinners will not tell us all the secret rebukes that conscience from the Word gives them. If you will judge of Herod by the jollity of his feast, you may think he wanted no joy; but at another time we see that John's ghost walked in his conscience. And so does the Word haunt many a one who to us appears to lay nothing to heart; in the midst of their laughter their heart is sad. You see the lightning in their face but hear not the thunder that rumbles in their conscience.

WILLIAM GURNALL

Christian in Complete Armour, 572

许多在我们眼里看起来很快活的罪人，他们的生活并不像你想象的那样快乐。一本书可能装订精美，页边镀金，里面却写着伤心的故事。罪人不会告诉我们，圣道给他们良心带来的一切隐秘责备。如果你从希律王筵席的欢庆判断，可能以为他不缺欢乐；但在另一个时候，我们看到约翰的幽灵在他良心里穿行。圣道也是这样缠绕着许多人，在我们看来，他们什么都不放在心上；然而，在他们的笑声中，他们内心忧伤。你看得到他们脸上的闪电，却听不到他们良心里隆隆的雷声。

威廉·古纳尔

《基督徒披戴神的全副军装》，572

ARMINIANISM（阿米念主义）

Man naturally would be a god to himself, though by clambering so high he got his fall; and whatever

doctrine nourishes a good opinion of man in his own eye, this is acceptable to him. And this has spawned another fry of dangerous errors—the Pelagian and semiPelagian—which set nature upon its own legs and persuade man he can go alone to Christ, or at least with a little external help of a hand to lead or argument to excite, without any creating work in the soul. O! We cannot conceive how glib such stuff goes down. If one workman should tell you that your house is rotten and must be pulled down and all new materials prepared, sad [that] another should say, “No such matter. Such a beam is good, and such a spar may stand; a little cost will serve the turn.” It were no wonder that you should listen to him that would put you to least cost and trouble. The faithful servants of Christ tell sinners from the Word that man in his natural state is corrupt and rotten, that nothing of the old frame will serve, and there must needs be all new.

WILLIAM GURNALL

Christian in Complete Armour, 53

人虽攀爬得如此之高，以致轰然跌落，却仍要按其本性作自己的神；无论什么教义，只要能在他眼中滋生出一种对人的好感，他都是可以接受的。而这就滋生出了另一群危险的错谬——伯拉纠主义和半伯拉纠主义——它们让人性凭自己站立，劝说人能唯独靠自己去到基督那里，或至少靠着从一只手而来的一点外在帮助，由这手引导，或劝说，将人激发起来，而无需人灵魂中有神任何创造性的工作。哦！这种错谬是何等地伶牙俐齿！如果一位工匠告诉你，你的屋子已经腐朽，必须拆毁，需要用全部新材料重建，另一位却对你说：“没有这回事。这条梁是好的，这块木头还可以用；只要花点小钱就可以搞定。”难怪你会听从那个让你付出最少代价和最小麻烦的人。基督忠心的仆人照着圣道告诉罪人，人本性的光景是败坏的、腐朽的，那旧的框架一样都没有用，必须要有全新的一切。

威廉·古纳尔

《基督徒披戴神的全副军装》，53

ASSURANCE（确据）

The feeling of sin does not annihilate the assurance of salvation. We feel the ache of a finger more sensibly than the health of the whole body, yet is the health of the whole body far more than the ache of a finger. Sanctification is itself, though joined with some imperfection.

THOMAS ADAMS

Exposition upon...Second...Peter, 118

对罪的感觉并不会消灭得救的确据。与感觉到全身健康相比，我们更容易感觉到一根手指的疼痛，然而全身的健康却远超一根手指的疼痛。成圣本身也是如此，尽管它混杂着某种不完全。

托马斯·亚当斯

《彼得后书注释》，118

Grace comes into the soul as the morning sun into the world: there is first a dawning, then a mean light, and at last the sun in his excellent brightness. In a Christian life there is professio, profectio,

perfectio. A profession of the name of Christ wrought in our conversion [is] not the husk of religion, but the sap: “A pure heart, a good conscience, and faith unfeigned.” Next, there is a profection, or going forward in grace, “working up our salvation in fear and trembling.” Last, a perfection, or full assurance, that we are “sealed up to the day of redemption.”

THOMAS ADAMS

“Heaven Made Sure,” in Sermons, 106

恩典进入人的灵魂，仿佛早晨的阳光进入世界：先是拂晓，然后是微光，最后是灿烂的明光。在基督徒人生中，存在着认信（*professio*），进步（*profectio*），完全（*perfectio*）。在我们归正时，我们对基督之名的认信，这并非是信仰的外壳，而是信仰的生命活力：“清洁的心和无亏的良心、无伪的信心。”其次是进步，或在恩典中长进，“恐惧战兢，作成你们得救的工夫。”最后是一种完全，或完全的确据，就是我们“受了祂的印记，等候得赎的日子来到”。

托马斯·亚当斯

《确定天堂》，收录于《讲道集》，106

Reason’s arm is too short to reach the jewel of assurance.

THOMAS BROOKS

in Horn, Puritan Remembrancer, 17

理性的手臂太短，无法触及确据的珍宝。

托马斯·布鲁克斯

收录于霍恩，《清教徒备忘录》，17

Bitterly did Mary weep when Jesus stood by her, she not knowing it. Tears filled Hagar’s eyes and despairs drew the blood of her heart when the well was fast by her and she was not aware of it. ’Tis often so through their own fault, and long so with God’s reconciled ones. They have their pardon and their pass for heaven sealed in heaven, but not knowing so much, their consciences write and sign their mittimus to hell and so make the greatest part of their breath be spent in sighs. Horrid robbery—to God of praise, to souls of peace, and of usefulness in the world! O, Christian, this remember: want of assurance made by negligence is a sin whose name ought to be Legion, for it is a thousand strong.

DANIEL BURGESS

Man’s Whole Duty, 52–53

耶稣站在马利亚身边，她却不知道，于是痛哭。泪水充满了夏甲的眼睛，绝望让她心里流血，而水井就在她身边，她却察觉。这种情况的出现，往往是由于人自己的过错，对于已经与神和好的人而言，也是如此。他们的罪得赦免和进入天堂的通行证，已经在天上盖了印记，但因着他们对此知道得太少，良心就写下和签署了通往地狱的入狱证，因此他们大部分时光都在叹息中度过。这可怕的抢劫！它夺去了对神的赞美，灵魂的平安，以及在这世上被主使用的机会！基督徒啊，请记住这一点：因着疏忽而造成缺乏得救的确据，这是一种罪，它的

名应被称为“群”，因它有千样之多。

丹尼尔·伯吉斯 (DANIEL BURGESS)
《人的全然责任》，52 - 53

Assurance saith, “I believe my sins are pardoned through Christ”; faith’s language is, “I believe on Christ for the pardon of them.”

WILLIAM GURNALL
in Horn, Puritan Remembrancer, 17

确据如此说：“藉着基督，我相信我的罪已得赦免。”信心的说法是：“为了我罪得赦免，我相信基督。”

威廉·古纳尔
收录于霍恩，《清教徒备忘录》，17

Assurance encourages us in our combat; it delivers us not from it. We may have peace with God when we have none from the assaults of Satan.

JOHN OWEN
Golden Book, 227

确据鼓励我们去争战，而不是让我们免于争战。我们面对撒但的攻击，没有丝毫平安时，却仍可在神面前有平安。

约翰·欧文
《约翰·欧文金书》，227

Doubtings, fears, temptations, if not ordinarily prevailing, are consistent with gospel assurance. Though the devil’s power be limited in reference unto the saints, yet his hands are not tied. Though he cannot prevail against them, yet he can assault them; and although there be not an evil heart of unbelief in believers, yet there will still be unbelief in their hearts.

JOHN OWEN
Practical Exposition of the 130th Psalm, in Oweniana, 172

怀疑、恐惧、试探，若不是惯常在人身上占据上风，就会与福音的确据共存。虽然就圣徒而言，魔鬼的权势受到限制，但他的双手却并未被捆绑。他虽不能胜过他们，却能攻击他们；信徒心里虽然没有不信的恶心，但他们心里仍有不信。

约翰·欧文
《诗篇 130 篇应用性注释》，收录于《欧文著作选段》，172

The rule is believe not either your deceitful heart nor the devil when they tell you either that you are in a state of salvation or in a state of damnation; but believe the Scripture, what it saith in either. You may know when these persuasions come from your deceitful heart or from the devil thus: (1) If the

means to persuade you either be from false grounds or from misapplication of true grounds. (2) If the conclusions inferred from either persuasion be to keep you in a sinful course and to keep you or to drive you from God, as if you need not be so strict in godliness, or that now it is in vain or too late to turn and seek unto God, then it is from Satan and from a deceitful heart, and you must not believe them. But if these persuasions be from a right application of true grounds and do produce these good effects, to drive you to God in praise or prayer and unto a care to please God, they are from His gracious Spirit.

HENRY SCUDDER
Christian's Daily Walk, 271

原则就是，当你诡诈的心或者魔鬼告诉你，你处在得救光景或下地狱光景时，你都不要信；你要相信圣经，相信圣经对这两方面所说的。据此，你可以知道，这些劝说是来自你诡诈的心，还是来自魔鬼。（1）如果劝说你的方法是来自错误的理由，或是来自正确理由的错误应用。（2）如果从这两种劝说推断出的结论，是要让你继续走在犯罪的道路上，拦阻你到神这里来，把你从神这里赶走，仿佛你无需在敬虔方面如此严谨，或者现在转向神和寻求神是徒劳的，或者太迟了，那么，这劝说就是来自撒但和诡诈的心，你绝不可相信它们。但是，如果这些劝说来自于对正确理由的正确应用，并且确实产生了这些美好果效，驱使你在赞美或祷告中来到神的面前，让你关注如何讨神的喜悦，那么这些劝说就是来自祂施恩的圣灵。

亨利·斯佳德
《基督徒生活之道》，271

It is faith and adherence to Christ and His promises which, even in fears and doubts, must be the cable we must hold by lest we make shipwreck of all when we are assaulted with our greatest temptations, for then many times our assurance leaves us to the mercy of the winds and seas, as mariners speak. If you have faith, though you have little or no feeling, your salvation is yet sure in truth, though not in your own apprehension. When both can be had it is best, for then you gain most strength and most comfort, giving you cheerfulness in all your troubles; but the power and grace of the Lord Jesus Christ and faith in His naked word and promise is that to which you must trust.

HENRY SCUDDER
Christian's Daily Walk, 346-47

即使在恐惧和疑惑时，我们也必须相信和持守基督并祂的应许，并以此为缆绳，将之紧紧抓住，免得我们在遭受最大试探的攻击时，我们的一切就像船坏了一样。因为正如水手所说的那样，许多时候我们的确据抛弃了我们，让我们任凭风浪无情摆布。你若有信心，虽然对此感觉甚少，或者根本没有感觉，但你得救这件事是真实确定的，尽管你自己的领会并非如此。信心和确据两者兼得，那是最好，因为这样你就会得到最大的力量和最多的安慰，使你在一切苦难中都能欢欢喜喜；但主耶稣基督的大能和恩典，以及对祂纯粹话语和应许的信心，才是你必须仰赖的。

亨利·斯佳德
《基督徒生活之道》，346 - 47

The want of assurance: Many are ignorant, unskillful, and negligent in the great work of self-

examination. Many have but very low degrees of grace; the handwriting of God's Spirit on their hearts is in so very small a character that they are not able to read it. Too many are loose and careless in their walk. Not a few are overrun with melancholy and have dismal apprehensions of their state, though a judicious stander-by may perceive the goodness of it. The dark side of the lantern is toward themselves, and though others behold the grace of God in them as a burning and a shining light, yet the persons themselves cannot discern it. And in this gloomy state they conclude if they should die, they should be banished from the presence of Christ, and under these apprehensions, death is such a thing as strikes terror and confusion into every corner of their souls.

NATHANIEL TAYLOR

Funeral Sermon [on Luke 12:40], 20

缺乏确据：许多人在自省这个重大的工作上无知、不熟练和玩忽职守。许多人美德的程度很低；神的灵在他们心上所写的笔迹如此细微，以致他们无法看清。太多的人行事为人无心散漫。不少人被忧郁胜过，对自己的光景感到沮丧，虽然明智的旁观者会察觉到他光景中好的方面。他们将灯笼的黑暗面朝向自己，虽然别人在他们身上看到神明光闪耀的恩典，但他们自己却察觉不到。在这种忧郁状态下，他们得出结论，他们若是死了，就必会从基督面前被赶出去，在这种忧虑下，死亡就成了让他们灵魂方方面面都感到惧怕和困惑的一件事。

拿但业·泰勒（NATHANIEL TAYLOR）

《葬礼讲道，路加福音 12:40》，20

The strength of sin which is the law being taken away, sin itself is the less dreadful; the saint is already freed from sin, though he be not as yet free from sinning. He can therefore rejoice in his spirit, though sin (an ill neighbor) dwells in the flesh. For he has more good in Christ for him than there is evil in sin against him; and God is more pleased with him for Christ's sake than He was displeased with him for sin's sake.

RALPH VENNING

“Triumph of Assurance,” in *Orthodox Paradoxes*, 27

罪的权势就是律法，这权势一旦被夺去，罪本身就没那么可怕了；圣徒已经得释放脱离罪，虽然他还没有得释放脱离犯罪。因此，虽然罪就像一位坏邻舍，住在他肉身里，他却可以在灵里大大欢喜。因他在基督里所得的好处，多于罪对他带来的恶事；神因基督的缘故对他的喜悦，多过因罪的缘故对他的不悦。

拉尔夫·伟宁

《确据得胜》，收录于《正统信仰的吊诡》，27

ATHEISM/ATHEISTS（无神论/无神论者）

Atheism is the fruit that grows out of the blossom of discontent.

SIMEON ASHE

Primitive Divinity, 102

无神论是不知足的花朵所结出的果实。

西门·艾什 (SIMEON ASHE)
《上古神学》，102

I am apt to think that if there be any head atheism, it proceeds from heart atheism. But certain it is that when men have blotted out all sense of God upon their mind, sense of sin must needs be gone too. No doubt it is from the prevalence of atheism in these days that some have denied any real difference between good and evil.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 79

我倾向认为，若有任何头脑里的无神论，那也是出于心里的无神论。但可以肯定的是，当人在思想里把所有对神的感知都涂抹殆尽时，对罪的感知也必然全部消失。毫无疑问，正是由于无神论在当今如此盛行，以至于一些人已经否认善与恶有任何实在的分别。

亚历山大·卡迈克尔
《信徒治死罪》，79

Evil works are a dust stirred up by an atheistical breath.

STEPHEN CHARNOCK
Discourses upon the Existence and Attributes of God, 2

恶行是无神论的呼吸所吹起的尘埃。

司提反·查诺克
《论神的存在和属性》，2

[The fool] wished there were not any [gods] and sometimes hoped there were none at all. He could not raze out the notion of a deity in his mind, but he neglected fixing the sense of God in his heart and made it too much his business to deface and blot out those characters of God in his soul which had been left under the ruins of original nature. Men may have atheistical hearts without atheistical heads. Their reasons may defend the notion of a deity, while their hearts are empty of affection to the deity.

STEPHEN CHARNOCK
Discourses upon the Existence and Attributes of God, 46

愚昧人希望没有任何神，有时希望根本就没有神。他无法消除自己思想中有神的观念，但他忽视把对神的感知立定在心中，反而竭尽损毁和涂抹他灵魂中起初人性废墟所遗留的神的品性。人可能没有无神论的头脑，却有无神论的心。他们的理性可能为存在一位神这观念辩护，但他们心中对神的情感却荡然无存。

司提反·查诺克
《论神的存在和属性》，46

There is a generation of men that seems to have crept out of hell who bid open defiance to whatever is sacred; who set their mouths against heaven and laugh at the notions of God and eternity; who make the great fundamental truths of our religion to be no better than fables invented to abuse and keep in awe men of easy belief; that take up things on trust and never examine them to the bottom. In a word, who censure all those for credulous fools that are not of their mind and as very atheists as themselves.

JOHN CONANT

Sermon 3 on John 17:3, in Sermons, 100–101

有一代人，似乎是从地狱爬出来的，公然蔑视任何神圣之事；他们开口反对天堂，讥笑神和永恒的观念；他们把我们信仰中伟大的基要真理，变成不过是人所发明的神话，为要辱骂和吓退那些轻易相信的人；说那些人接受所信的事从不深究到底。总而言之，他们指责所有那些与他们想法不一致、不像他们一样是彻头彻尾无神论者的人，说他们都是轻信愚昧人。

约翰·柯南特（JOHN CONANT）

《关于约翰福音 17:3 的第三篇讲道》，收录于《讲道集》，100 - 101

There is no man so confirmed and established in faith that hath not still some remainders of unbelief and atheism in his heart. The seeds of atheism are in every man by nature since the fall, and they can never be totally destroyed as long as we live in this world. 'Tis only death that perfectly frees us from them.

JOHN CONANT

Sermon 3 on John 17:3, in Sermons, 102

无人能在信心上如此确信和坚立，以至于心中没有残留某些不信和无神论思想。自人堕落以来，无神论的种子就栽种在每一个人的本性当中，只要我们还活在这世上，它们就不可能完全消灭。只有死才能使我们完全摆脱这些种子。

约翰·柯南特

《关于约翰福音 17:3 的第三篇讲道》，收录于《讲道集》，102

Are there not a sort of atheistical seamen who own not providence at all, either in the raising of these horrid tempests or in their marvelous preservation in them, but look on all as coming in a natural way and their escape to be only by good fortune and chance? How wonderful a thing is it in the eyes of all considering men that providence should take any notice of them in a way of favor that so wickedly disown it and so directly disoblige it? How can you possibly shut your eyes against such clear light and stop your ears against such loud and plain language whereby the power and goodness of God proclaim themselves to you in these providences!

JOHN FLAVEL

“Seaman in a Storm,” in Navigation Spiritualized, 267

岂不是存在着一种相信无神论的海员，无论是他们在这些兴起的可怕风暴中，还是他们在这些风暴中蒙奇妙的保守而得存活，他们都根本不承认存在神的护理之工，认为一切都是自然

发生，他们得以逃命，只是因为幸运和偶然？在所有深思熟虑之人眼中，神的护理之工竟然向如此邪恶否认、如此直接拒绝它的人们施恩，这是何等地令人惊奇？神藉着如此清晰的光照，如此响亮明白的声音，通过这些护理之工向你宣告祂的大能和良善，你怎能闭眼不看，充耳不闻呢？

约翰·弗拉维尔

《风暴中的水手》，收录于《灵魂的航程》，267

Atheism needs not be planted; you do enough to make your children such if you do not endeavor to plant religion in their minds. The very neglect of the gardener to sow and dress his garden gives advantage enough to the weeds to come up. This is the difference between religion and atheism: religion doth not grow without planting, but will die even where it is planted without watering; atheism, irreligion, and profaneness are weeds that will grow without setting, but they will not die without plucking up.

WILLIAM GURNALL

Christian in Complete Armour, 115

无神论无需栽培；你若不努力在你儿女的思想中栽培信仰，这就足以使他们成为无神论者。园丁忽略了播种和修整园子，这本身就给了杂草足够多的优势，使其生长。这就是信仰和无神论之间的区别：信仰不加栽培就不会生长，即使栽培，若不浇灌也会消亡；无神论、轻视信仰和亵渎神，这些都是杂草，不加栽培就会生长，但若不拔除就不会消亡。

威廉·古纳尔

《基督徒披戴神的全副军装》，115

Some will ask if I think that any, where the gospel is preached, neglect prayer on this account [i.e., atheism]? I do, and which is more, I think there are worse atheists to be found under the meridian light of the gospel than in the darkest nook in America. As weeds grow rankest in richest grounds and fruits ripest in hottest climates, so do sins grow to the greatest height where the gospel sun climbs highest.

WILLIAM GURNALL

Christian in Complete Armour, 634

有人会问，我是否认为在有福音传讲的地方，人会不会因这缘故（即无神论）而忽视了祷告？我认为会的，而且我认为，在福音如日中天光照的地方，比在美洲最黑暗的角落可以找到更糟糕的无神论者。就像野草在最肥沃的土地上生长最为繁茂，水果在最炎热的气候中最为成熟一样，在福音的日头升到天顶的地方，罪也生长到了最高的高度。

威廉·古纳尔

《基督徒披戴神的全副军装》，634

Those are the greatest enemies to religion that are not most irreligious. Atheists, though in themselves they be the worst, yet are seldom found hot persecutors of others, whereas those who in some one fundamental point be heretical are commonly most violent in oppositions. One hurts

by secret infection; the other, by open resistance. One is careless of all truth; the other, vehement for some untruth. An atheist is worthy of more hatred; a heretic, of more fear; both, of avoidance.

JOSEPH HALL

Holy Observations, in Select Tracts, 323–24

信仰最大的敌人，不是那些最没有信仰的人。无神论者虽按本身而言是最糟的，但很少热衷于迫害他人，而那些在某个基本要点上是异端的人，通常最强烈反对信仰。一种是通过秘密的传染伤害信仰，另一种则是通过公开的抵挡。一种是对所有真理不屑一顾；另一种则是热心倡导某些敌对的真理。无神论者应当厌恶；而异端分子更应惧怕；两者都当回避。

约瑟夫·霍尔

《神圣观察》，收录于《精选单张》，323 – 24

Chrysostom speaks of a certain [man] that came unto him and told him, “I would become a Christian, but there is such variety of sects among you that I cannot anchor upon anything as certain in your religion.” Certainly nothing begets atheism so much as this. Men have suspected the gospel because there have been such differences and strife; it makes them doubt of all to see distinct factions making the word of God...pliable to so many several purposes. Therefore, now a universal unity would much vindicate and recover the glory of Christ out of the hands of such a scandal.

THOMAS MANTON

Meate Out of the Eater, 11

屈梭多模（Chrysostom）讲到有一个人到他这里来对他说：“我想成为一名基督徒，但你们中间教派如此之多，我无法抛锚倚靠你们信仰当中任何确定的事。”肯定的是，没有什么比这更能滋生出无神论了。人怀疑福音，因为存在着如此分歧和争斗；看到不同派别扭曲神的话语……为要迎合如此多的不同目的，这就让他们怀疑一切。因此，现在一种普遍的合一，会有力地为主基督的荣耀辩白，恢复基督的荣耀，使之脱离这种丑闻。

托马斯·曼顿

《吃的从吃者出来》，11

One principle contended for as rational and true, which, if admitted, will insensibly seduce the mind unto and justify a practice ending in atheism, is more to be feared than ten thousand jests and scoffs against religion.

JOHN OWEN

Golden Book, 223

一条被认为是合理和正确的原则，如果得以接受，却会不知不觉诱人最终落入实践性的无神论，并且为之辩护；这要比一万种反对信仰的嘲笑和讥讽更当惧怕。

约翰·欧文

《约翰·欧文金书》，223

ATONEMENT（赎罪）

In the creation the Lord made man like Himself, but in the redemption He made Himself like man.

JOHN BOYS

in Horn, Puritan Remembrancer, 129

创造时，主让人像祂自己，但救赎时，祂让自己像人。

约翰·博伊斯（JOHN BOYS）

收录于霍恩，《清教徒备忘录》，129

When the Lord Jesus Christ offered up Himself a sacrifice unto God the Father and had our sins laid upon Him, He did give more perfect satisfaction unto divine justice for our sins than if you and I and all of us had been damned in hell unto all eternity. For a creditor is more satisfied if his debt be paid him all down at once than if it be paid by the week; a poor man that cannot pay all down will pay a groat a week or sixpence a week, but it is more satisfaction to the creditor to have all paid at once. Should we have been all damned, we should have been but paying the debt a little, and a little, and a little; but when Christ paid it, He paid it all down to God the Father.... And therefore the Lord is infinitely more satisfied by the satisfaction that Christ made upon the cross for our sins than if all we had gone to hell and been damned to all eternity. Oh! What a glorious and blessed satisfaction did this our High Priest make unto God the Father!

WILLIAM BRIDGE

On Christ's Priestly Office, in Works, 1:12-13

主耶稣基督把自己作为祭物向父神献上，让父把我们的罪放在祂身上时，祂就确实为了我们的罪，更完全满足了神的公义，远超你我以及我们所有人下地狱受咒诅直到永远所做的满足。因一位债主，若有人把他的债务一次还清，要比人按周偿还他更得满足；一位不能全部还清的穷人，每周偿还四便士或六便士，对债主而言，一次性还清会更令他满足。要是我们所有人都下地狱，我们只会一点、一点、一点地偿还债务；但基督偿还的时候，祂向父神一次还清了所有罪债……因此，基督在十字架上为我们的罪所做的满足，比我们所有人若都下地狱，受咒诅到永远，更能让主感到无限的满足。哦！我们这位大祭司向父神所做的满足是何等荣耀，配得称颂！

威廉·布里奇

《论基督的祭司职分》，收录于《文集》，1:12-13

Sin is altogether black and abominable, but by the admirable wisdom of God, He hath drawn out of the dreadful darkness of sin the saving beams of His mercy and displayed His grace in the incarnation and passion of His Son for the atonement of sin.

STEPHEN CHARNOCK

Discourses upon the Existence and Attributes of God, 346

罪虽是全然乌黑可憎，但藉着神奇妙的智慧，祂已从罪可怕的黑暗中发出祂怜悯的拯救之光，在祂儿子为了赎罪而道成肉身和受难这件事上彰显了祂的恩典。

司提反·查诺克
《论神的存在和属性》，346

As Christ is the primary object of faith, so Christ as crucified. Not Christ in His personal excellencies; so He is the object rather of our love than faith. But as bleeding, and that to death, under the hand of divine justice for to make an atonement by God's own appointment for the sins of the world.

WILLIAM GURNALL
Christian in Complete Armour, 426

基督作为信心的首要对象，是钉十字架的基督。并非就祂自己的卓越而言的基督，若是这样，祂就是我们爱的对象，而非我们信的对象了。我们所信的对象，乃是遵从神的旨意为世人罪的缘故成为赎罪祭，在神的公义之手下流血以至于死的基督。

威廉·古纳尔
《基督徒披戴神的全副军装》，426

BACKSLIDING（后退、背道）

I know you are not ignorant “that strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.” And will you yet do as the most and decline the way of strictness, and holy self-denial, and give the flesh the reins? What, when God, that cannot lie, has said, “If you live after the flesh, you shall die”? Do you not know that you do in vain name the name of the Lord Jesus Christ, except you depart from iniquity?

JOSEPH ALLEINE
Letter 34, “To a Backsliding Fellow-Student,” May 18, 1664, in Christian Letters, 130

我知道你并非不晓得，“引到永生，那门是窄的，路是小的，找着的人也少。”你还会像大多数人一样，拒绝走严谨和神圣舍己的道路，放纵肉体吗？什么，不能说谎的神说过：“你们若顺从肉体活着，必要死。”那你还会如此行吗？难道你不知道，除非你离开不义，否则你称呼主耶稣基督的名也只是徒然吗？

约瑟·艾里恩（JOSEPH ALLEINE）
第 34 封书信，《致一位后退的同学》，1664 年 5 月 18 日，
收录于《基督徒书信》，130

In the winter there's little visible difference between the living and the dead tree; neither is there betwixt a saint and a sinner in time of desertion and temptation. God's children may be led captive by sin and brought into bondage by their lusts (Rom. 7:23), and then 'tis hard to say how unlike they are to them that never knew God. And therefore, Christian, judge not thyself by thy changeable frames if thou dost not repent of thy change [i.e., conversion], thy leaving thy old courses and choosing God and grace (2 Cor. 7:10). If thou dost not approve of any sin or secretly love thy filthy

ways (Rom. 7:15, 20); if thy heart be discontented with thy state of backsliding and longs after a return to thy resting place, then thou art gracious (Ps. 14:7; Jer. 31:18). If thou does find a war betwixt thy members and thy mind, the law of the Spirit of life warring against the law of sin and death, thy state is good (Rom. 7:21–23; Gal. 5:17).

BARTHOLOMEW ASHWOOD

Best Treasure, 150

在冬天，活树和死树没有什么明显区别；在遭遗弃和试探时，圣徒和罪人也没有什么明显区别。神的儿女可能会被罪掳去，被私欲捆绑（罗 7:23），这时很难说，他们与那些从未认识神的人有多大不同。因此，基督徒，如果你没有后悔自己的改变（就是归正），没有后悔离开你从前的道路选择神和恩典（林后 7:10），那就不要用你可变的状态来判断自己。如果你不认同任何罪，或没有暗中喜爱你污秽的道路（罗 7:15, 20）；如果你的心对你后退的境况感到不满，渴望回到你的安息之所，那你就是蒙了恩惠（诗 14:7；耶 31:18）。如果你确实发现，你的肢体与你的意愿交战，赐生命圣灵的律与罪和死的律交战，那你的境况就是好的（罗 7:21–23；加 5:17）。

巴多罗买·阿什伍德

《最好的宝藏》，150

When persons are prejudiced against the means of recovery; hate them that rebuke them in the gate (Amos 5:10); shun the light and cannot endure those that would reclaim them from the error of their way (John 3:19); their hearts rise against any attempts to reduce them (Amos 7:10); cannot bear them that are good; slight and hate the people of God they formerly loved, avoiding their company; jeer and reproach those ministers, people, and ways they once took pleasure in, this shows a dangerous state.

Such a person's condition seems desperate and not far from the chambers of death. O you that are fallen back in religion! Get your hearts affected with it. Do you begin to decay? You know not where it will end. Are you gone back? 'Tis questionable whether ever you may return, and then what will your latter end be? Your last state will be worse than your first, and if twice dead, you will be plucked up by the roots; if after showers and dressings you decay, your end will be to be burned.

BARTHOLOMEW ASHWOOD

Heavenly Trade, 341–42

人对得挽回的方法心怀偏见；怨恨那些在城门口责备他们的人（摩 5:10）；他们躲避光，不能忍受那些要将他们从错误道路挽回的人（约 3:19）；他们的内心起来反对任何要使他们复原的努力（摩 7:10）；不能忍受良善的人；轻视和恨恶他们从前所爱神的子民，避免与他们相交；讥笑和辱骂那些他们曾经喜欢的牧师、会众和道路，这就表明他们处于一种危险光景。

这样的人境况看似绝望，并且已经离死亡之宫不远。哦，你们这些在信仰上跌倒退后的人！让你们的心受这话的影响——你们开始衰败了吗？你们不知道这会有何结局。你们尚能回转吗？这让人存疑。你们末后会有怎样的结局呢？你们末后的景况比先前更不好了，你们若死而又死，那就要连根被拔出来；你们若吃过屡次下的雨水，经过耕种，却变得废弃，那你们的结局就是焚烧。

巴多罗买·阿什伍德
《属天的工作》，341 - 42

When you are heartless and dull under the ordinances of God and Scripture hath little life or sweetness to you, and you are almost indifferent whether you call upon God in secret or no; and whether you go to the congregation and hear the word and join in God's praises and communion of the saints, and you have no relish in holy conference or any ordinance, but do them merely almost for custom or merely to satisfy your consciences, and not for any great need you feel of them or good you find by them; this shows for certain you want some more of the rod and spur; your hearts are not sufficiently broken and awakened, but God must take you in hand again.

RICHARD BAXTER
Baxteriana, 95

当你在领受神的蒙恩之道时无精打采，感觉迟钝；当圣经对你来说没有什么生命和甘甜；当你对在隐秘处呼求神漠不关心；当你对聚会听道、赞美神、圣徒交通、圣会或任何蒙恩之道，都感到索然无味，做这些事仅仅是出于习惯，或只是为了满足自己的良心，而不是因为感到有何迫切的需要，或是从中发现有益处；那这确实表明，你需要更多的杖打和鞭策；你们的心还未被充分破碎和唤醒，神必须再次出手抓住你们。

理查德·巴克斯特
《巴克斯特自传叙述》，95

Did the disciples thus forsake Christ, and yet were all recovered at last? Then, though believers are not privileged from backslidings, yet they are secured from final apostasy and ruin. The new creature may be sick, but it cannot die. Saints may fall, but they shall rise again (Mic. 7:8). The highest flood of natural zeal and resolution may ebb and be wholly dried up, but saving grace is "a well of water springing up into everlasting life" (John 4:14). God's un-changeable election, the frame and constitution of the new covenant, the meritorious and prevalent intercession of Jesus Christ do give the believer abundant security against the danger of a total and final apostasy.

JOHN FLAVEL
Fountain of Life, 275-76

门徒们如此离弃基督，最后却都被挽回了么？那么，虽然信徒没有特许可以后退，却也蒙保守不至最终背道和沉沦。新造的人可能生病，却不会死亡。圣徒可能会跌倒，但还要再起来（弥 7:8）。出于血气热心和决心的最大洪水终将会退潮，完全枯竭；但使人得救的恩典要“成为泉源，直涌到永生”（约 4:14）。神绝不改变的拣选，新约的框架和构成，耶稣基督有功德和有权柄的代求，确实给信徒充分的安全，使他们不会完全和最终的背道。

约翰·弗拉维尔
《生命的源头》，275 - 76

Weariness makes way for wandering.

THOMAS MANTON

in Horn, Puritan Remembrancer, 110

内心厌烦，就为偏离正道开路。

托马斯·曼顿

收录于霍恩，《清教徒备忘录》，110

The subtlety and deceitfulness of indwelling sin, Satan, and the world; the fallacious reasonings of deceitful principles, extenuating duties, aggravating difficulties, and suggesting false rules of profession are the principal causes of backsliding.

JOHN OWEN

On the Hebrews, in Oweniana, 51

内住之罪、撒但和世界的狡猾欺骗；诡诈动因的错谬推理；本分上的缺失；困难的层层加码；以及虚假认信原则的暗示，这些都是背道的主要原因。

约翰·欧文

《希伯来书注释》，收录于《欧文著作选段》，51

BAPTISM（洗礼）

We largely acknowledge that many learned and holy men, whom we much honor, do differ from us in the points of baptism, yet we must not let go any truth of God for their sakes. And we doubt not but the time is drawing nigh when God will cause the light of His holy word so to shine forth that all remaining darkness on the minds of the Lord's people shall vanish away, and then Zion's builders shall no more take a stone for a corner nor a stone for a foundation of Babylon's rubbish.

PHILIP CARY

“To the Reader,” in Solemn Call, x

我们坦然承认，许多我们极为尊敬且博学而圣洁的人，他们在洗礼的各个要点上确实与我们有所分歧，然而我们绝不可因他们的缘故，就放弃神的任何真理。我们不怀疑，时候近了，神要让祂圣道的光如此发出，以至于主的百姓思想里一切残留的黑暗必要消失殆尽，那时，建造锡安的人必不再取石头，用作建造巴比伦废墟的房角石或石头。

腓力·卡里（PHILIP CARY）

《读者序》，《严肃的呼召》，x

Anabaptist: None ought to be baptized but those that profess faith and repentance, and consequently, no children ought to be christened.

Refutation: The children of such parents as profess the Christian religion and are members of the visible church, [since] they are comprised within God's covenant made to the faithful children of Abraham and their seed, may and ought to receive the seal of that covenant, which was circumcision under the law but now is baptism, which I prove.

DANIEL FEATLEY

Dippers Dipt, 29

重洗派：只有认信和悔改的人才应受洗，结果就是，不应给婴孩施行基督教的洗礼。

反驳：父母认信基督教信仰，属于有形教会的成员，因此他们的儿女被包括在神与亚伯拉罕相信的子孙及他们后裔所立的约中，所以，可以也应当领受那约的印记，在律法之下，那印记是割礼，现在是洗礼，对此我已证明。

但以理·菲特力 (DANIEL FEATLEY)

《水浸浸礼派》，29

I cannot but love all who have the image of my heavenly Father stamped upon their souls. 'Tis not your opinion of paedobaptism (though an error) that shall alienate my heart from you nor restrain that catholic love that should run in all the veins of everyone that is born of God, though I am an enemy to your opinion and practice in that case, yet a dear lover of your persons and precious souls. And I have so much charity to believe that 'tis through ignorance you err in that matter and that God has for some wise ends hid the truth of His holy ordinance of gospel baptism at present from you and do hope, did you see otherwise, you would practice otherwise: "Charity... thinketh no evil," etc. (1 Corinthians 13).

BENJAMIN KEACH

Light Broke Forth in Wales, iii

我不能不爱那些有我天父形像印在他们灵魂之上的人。你们主张婴孩洗礼，虽然错了，却不能让我的心与你们疏远，或约束那应在凡从神而生之人血脉中流淌的大公之爱；虽然在这情形里，我与你们的意见和做法为敌，但我深爱你们的人和宝贵的灵魂。我有如此爱心，可以相信在这件事上你们是因着无知而犯错，神已经出于某种智慧的目的，目前向你们隐藏了福音洗礼这神圣蒙恩之道的真理，我确实盼望，你们若有了不同看见，就会有不同的做法：“（爱是）不计算人的恶。”（林前 13）

本杰明·基奇 (BENJAMIN KEACH)

《威尔士的明光》，iii

BLASPHEMY（亵渎）

As for the sin against the Holy Ghost, he never sins against the Holy Ghost that fears he has sinned against the Holy Ghost.

WILLIAM BRIDGE

Lifting Up, 162

至于干犯圣灵的罪，凡担心犯了此罪的人，是绝对没有干犯圣灵。

威廉·布里奇

《沮丧之人得振兴》，162

When a man does, speaks, or thinks anything derogatory to the holy nature or works of God with an intent to reproach Him or His ways, this properly is blasphemy.

WILLIAM GURNALL
Christian in Complete Armour, 491

当一个人的所言所行、所思所想，对神之神圣本质或作为有任何的贬损，试图侮辱神或神的道路，这就是亵渎。

威廉·古纳尔
《基督徒披戴神的全副军装》，491

BLESSINGS（祝福）

Some are not made better by God's gifts; yea, many are made worse. Give Saul a kingdom, and he will tyrannize; give Nabal good cheer, and he will be drunk; give Judas an apostleship, and he will sell his Master for money. But if God gives all to us, let us give something to Him. What shall I give Him? Not only my goods but myself.

THOMAS ADAMS
Exposition upon...Second...Peter, 37

一些人并未因神的恩赐而变得更好，许多人反而变得更糟。神赐扫罗一个国，他就施行暴政；赐拿八美酒，他就喝醉；赐犹大使徒的职分，他就为了金钱而卖主。但如果一切都是神赐给我们的，那就让我们献上一些给祂吧。我要把什么献给祂呢？不仅献上我的财物，更要献上我自己。

托马斯·亚当斯
《彼得后书注释》，37

If your estate be small, yet God can bless a little. It is not how much money we have, but how much blessing.

SIMEON ASHE
Primitive Divinity, 56

你的产业虽是微薄，神却能祝福小小的事。要紧的不是我们有多少钱，而是有多少祝福。

西门·艾什
《上古神学》，56

God gives thee many blessings, lest through want, being His child, thou shouldst despair; and He sends thee some crosses, lest by too much prosperity, playing the fool, thou shouldst presume.

LEWIS BAYLY
Practice of Piety, 120

神赐你许多祝福，免得你身为祂的儿女，却因缺乏而绝望；祂给你一些挫折，免得你太过顺利，就像个傻瓜一样自以为是。

路易斯·贝利
《敬虔的操练》，120

Common and ordinary blessings once lost and found again become extraordinary.

WILLIAM BRIDGE
Lifting Up, 32

普通寻常的祝福一旦失而复得，就成了异乎寻常。

威廉·布里奇
《沮丧之人得振兴》，32

As there is a curse wrapped up in the best things [God] gives the wicked, so there is a blessing wrapped up in the worst things He brings upon His own. As there is a curse wrapped up in a wicked man's health, so there is a blessing wrapped up in a godly man's sickness. As there is a curse wrapped up in a wicked man's strength, so there is a blessing wrapped up in a godly man's weakness. As there is a curse wrapped up in a wicked man's wealth, so there is a blessing wrapped up in a godly man's wants. As there is a curse wrapped up in a wicked man's honor, so there is a blessing wrapped up in a godly man's reproach. As there is a curse wrapped up in all a wicked man's mercies, so there is a blessing wrapped up in all a godly man's crosses, losses, and changes.

THOMAS BROOKS
Mute Christian, 93

正如神给恶人最好的事都包裹着一种诅咒，同样祂让临到属祂自己之人最坏的事，也包裹着一种祝福。正如恶人的健康包裹着一种诅咒，同样义人的疾病也包裹着一种祝福。正如恶人的力量包裹着一种诅咒，同样义人的软弱也包裹着一种祝福。正如恶人的财富包裹着一种诅咒，同样义人的缺乏也包裹着一种祝福。正如恶人的尊荣包裹着一种诅咒，同样义人遭受的侮辱也包裹着一种祝福。正如恶人领受的一切怜悯包裹着一种诅咒，同样义人遭遇的一切挫折、损失和变故也包裹着一种祝福。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，93

Great blessings that are won with prayer are worn with thankfulness.

SAMUEL CLARK
Saint's Nosegay, 95

用祷告赢得的极大祝福，当用感恩的心披戴在身上。

撒母耳·克拉克
《圣徒的花束》，95

Believe me, the gleanings of a Christian are better than the vintage of a reprobate. “A little that a righteous man hath is better than the riches of many wicked.”

ANDREW GRAY

“Spiritual Contentment,” in Works, 398

请相信我，一个基督徒拾取的遗漏葡萄，胜过一个弃民拥有的葡萄园。“一个义人所有的虽少，强过许多恶人的富余。”

安德鲁·格雷

《灵里知足》，收录于《文集》，398

When the father gives his child the whole orchard, it were folly to question whether he gives him this apple or that in it. All things are yours, and ye are Christ's (1 Cor. 3:22-23). The reconciled soul hath a right to all; the whole world is his. But as a father, though he settles a fair estate on his child yet lets him hold no more in his own hand than he can well manage, so God gives believers a right to all the comforts of this life, but proportions so much out to them for their actual use as His infinite wisdom sees meet, so that he that hath less than another in his present possession ought to impute it not to any want of love or care in God, but to the wisdom both of His love and care that gives stock as we have grace to work it out. We pour the wine according as the cup is; that which but fills one would be half lost if poured into a less.

WILLIAM GURNALL

Christian in Complete Armour, 371

父亲把整座果园交给他儿子，若质疑他是否把园中这苹果或那苹果给了儿子，这就是愚昧了。一切的事，全是你们的；并且你们是属基督的（林前 3:22-23）。与神和好的人有权利得着一切；全世界都是他的。但正如一位父亲，虽然他已经为自己的儿子已经定好了一份美好产业，却不让儿子持有超过自己所能妥善管理的；同样，神也给了信徒一种权利，使他们可以得着今生一切安慰，但祂按着祂无限智慧所看为合适的，只量给信徒他们实际所需用的。那么，信徒现在所得的若比别人少，就不应把这归因于神在爱或看顾上有任何缺乏，而应归因于祂在爱和看顾上的智慧，祂根据我们的恩典给我们可以经营的资本。我们倒酒的量乃是取决于杯子的大小；若是将装满一大杯的酒倒在一个小杯子里，酒就会损失一半了。

威廉·古纳尔

《基督徒披戴神的全副军装》，371

Temporal blessings are chiefly to be desired for the sake of spiritual. The traveler desires a horse not for itself so much as for the convenience of the journey he has to go. Thus, the Christian, when praying for temporal things, should desire them as helps in his way and passage to heaven.

WILLIAM GURNALL

Christian in Complete Armour, 718

渴慕得着现世的祝福，首先应当是为了灵里的缘故。旅行者想要得着一匹马，与其说是为了这匹马本身，倒不如说是为了旅程便利的缘故。因此，基督徒啊，在祈求今生之事时，应渴

慕使它们成为你奔走天路的帮助。

威廉·古纳尔
《基督徒披戴神的全副军装》，718

A little coming from the heart of God is better than a great deal from His hand only. Better to be an heir of one promise than to possess the whole world by common providence.

RALPH ROBINSON
Christ All and in All, 331

从神心里而来的小事，胜过只是从祂手里而来的大事。承受神的一个应许为产业，胜过靠着普遍的护理而拥有整个世界。

拉尔夫·罗宾逊（RALPH ROBINSON）
《基督是包括一切，又住在各人之内》，331

We should keep a register in our minds of all the eminent blessings and deliverances we have met with; some whereof have been so conveyed that we might clearly perceive they were not the issues of chance, but the gracious effects of the divine favor and the signal returns of our prayers.

HENRY SCOU GAL
Life of God in the Soul of Man, 112

我们将所有重大祝福和拯救铭记在心；其中一些是如此明显地临到我们，以致于我们可以清楚意识到，它们绝非偶然的结果，而是神眷顾施恩的果效，是对我们祷告极大的回应。

亨利·斯库格尔
《人灵魂中神的生命》，112

A thankful heart for all God's blessings is the greatest of all blessings. Some men's blessings are turned into curses, and some men's curses are turned into blessings. Seeing it pleases the Lord to bless us, and that without cause given Him, how much should it please us to bless Him who hath given us so much cause to bless Him.

RALPH VENNING
Canaan's Flowings, 19

为着神一切的祝福心怀感恩，这是所有祝福中最大的祝福。一些人的祝福变成诅咒，一些人的诅咒变为祝福。鉴于主乐意祝福我们，无需我们向祂陈明任何理由，我们就当更何等乐意，称颂这位已经给了我们如此多理由来称颂祂的主。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，19

Prayer will turn curses into blessings. Afflictions are part of the curse inflicted because of sin, but prayer alters the nature of them. For the sanctification of them being desired and granted, they work

together for the good of them that feel them. Afflictions yield the “peaceable fruits of righteousness to them that are exercised thereby,” says the apostle. On the other hand, where prayer is not, blessings are a snare, and the good things which are received work together for the harm and ruin of those that enjoy them.

NATHANIEL VINCENT
Spirit of Prayer, 38

祷告能将诅咒转化为祝福。苦难是因罪而受诅咒的一部分，但祷告改变了苦难的性质。因着我们祷告渴慕让苦难分别为圣，神应允这祷告，苦难就互相效力，叫受苦的人得益处。使徒说，患难“为那经练过的人结出平安的果子，就是义”。另一方面，没有祷告，祝福就成了网罗，所领受的美事就互相效力，叫享受它们的人受伤害和遭毁灭。

拿但业·文森特
《祷告的灵》，38

Temporal blessings are the fruit of prayer when they are not only asked of God but for God, that they may be employed in His service and to His praise.... When we desire some estate, that we may do good with it and honor the Lord with our substance; when we desire health and strength, that we may be the more useful and serve our generation according to the will of God, and what we desired is bestowed, surely prayer is heard. Temporal blessings are the fruit of prayer when they are asked with a humble and holy submission and not asked as the principal things. When we pray for daily bread and the meat that perishes in such a measure as the Lord sees good to deal out unto us but our greatest hunger and thirst is after higher things, even that meat which endures to everlasting life and the waters of that fountain which is always flowing and yet ever full. Temporal blessings are the fruit of prayer when they prove as cords to draw the heart nearer to God and effectually engage unto obedience.

NATHANIEL VINCENT
Spirit of Prayer, 104–5

当人不仅是向神，而且还是为了神而祈求现世的祝福，好叫自己以此来服侍神、赞美祂的时候，所得的祝福就是祷告的果子……当我们想要得到一些财产，好叫我们可以用它行善，用我们的财物尊荣主的时候；当我们想要得到健康和力量，好叫我们可以按照神的旨意更为主所用，服侍我们这一代人的时候，我们所渴慕的被神赐下时，我们的祷告就肯定是蒙了垂听。当我们用谦卑圣洁的顺服求，不是把现世祝福当作主要事情求的时候，这些祝福就是祷告的果子。当我们按照主所看为好的份量，祈求主赐给我们日用的饮食、必坏的食物时，而我们最大的饥渴是追求那更高之事，就是那存到永生的食物，以及那永远流淌却又常满的源泉之水，现世的祝福就是祷告的果子。当现世的祝福被证明是牵引人心与神更亲近、使人对神更加顺服的时候，这些祝福就是祷告所结的果子。

拿但业·文森特
《祷告的灵》，104 – 105

BOASTING (夸口)

I confess the proverb is true, “The greatest talkers are not always the greatest doers.” But it is true also he is seldom a great doer who hath nothing to say. There is a speaking which is our doing; there is a speaking in a way of boasting to magnify and set up ourselves— beware of that. And there is a speaking to the use of edifying to build up our brethren.

RICHARD ALLEINE
Heaven Opened, 99

我承认这句谚语是真的，“说得最多的人，并不总是做得最多。”但什么也不说的人，也很少是做得很多，这也是个事实。有一种说，是我们所做的行为；有一种夸口的说，是要抬高自己——要警惕这种说。还有一种说，是用来造就和建立我们的弟兄。

理查德·艾里恩 (RICHARD ALLEINE)
《天开了》，99

Man by nature is a vainglorious creature, apt to boast and brag of the sins that he is free of but unwilling to confess the sins he is guilty of (Job 31:33). There are no men so prone to conceal their own wickedness as those that are most forward to proclaim their own goodness.

THOMAS BROOKS
Cabinet of Choice Jewels, 235

人按其本性是一种爱慕虚荣的受造物，容易夸口吹嘘他没有犯的罪，却不愿承认他犯下的罪（伯 31:33）。没有人能像那些最积极宣扬自己良善的人，更倾向于掩饰自己的恶了。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，235

He that falls into sin is a man; that grieves at it is a saint; that boasts of it is a devil.

THOMAS FULLER
Holy and Profane States, 189

落入罪中，是人之常情；为罪忧伤，是圣徒之常情；为罪夸口，是魔鬼之常情。

托马斯·富勒 (THOMAS FULLER)
《圣洁和褻渎的光景》，189

Least doers are great boasters.

WILLIAM GURNALL
Christian in Complete Armour, 449

做的最少的人，是夸口最多的人。

威廉·古纳尔

BODY, EARTHLY（身体，地上的身体）

[Drunkenness] is a sin by which thou greatly wrongest and abusest thine own body. The body is the soul's instrument; it is as the tools are to a skillful artificer. This lust both dulls and spoils it so that 'tis utterly unfit for any service of Him that made it. Thy body is a curious piece not made by a word of command, as other creatures, but by a word of counsel: "I am fearfully and wonderfully made" and curiously wrought (Ps. 139:14); or...like a garment richly embroidered. Look how many members, so many wonders. There are miracles enough, saith one, betwixt head and foot to fill a volume. There is, saith another, such curious workmanship in the eye that, upon the first sight of it, some atheists have been forced to acknowledge a God.

JOHN FLAVEL

"A Sober Consideration of the Sin of Drunkenness," in *Navigation Spiritualized*, 151

醉酒是一种大大伤害和虐待你自己身体的罪。身体是灵魂的工具；所起的作用就像工具于熟练的工匠一样。情欲使身体变得迟钝，糟蹋了身体，叫它完全不适合服侍造它的主。你的身体是一件精妙的作品，不像其他受造物，由神命令的话语受造，而是由一句智慧的话语所造：

“我受造奇妙可畏”，是奇妙的作为（诗 139:14）；就像一件绣工精致的衣裳。看看有多少肢体，就有多少奇妙。有人说，头和脚之间的神迹，就足以写满一本书。还有人说，创造眼睛的工艺如此奇妙，以至于一些无神论者一看到眼睛，就不得不承认有一位神。

约翰·弗拉维尔

《清醒思考酗酒的罪》，收录于《灵魂的航程》，151

God is Lord of my body also and therefore challenges as well reverent gesture as inward devotion. I will ever in my prayers either stand as a servant before my Master or kneel as a subject to my Prince.

JOSEPH HALL

Meditations and Vows, 44

神也是我身体的主，因此要求我当有敬畏的姿态，就像要求我发自内心敬拜一样。我祷告时，总要像仆人站在我主人面前，或像臣民跪在我王面前一样。

约瑟夫·霍尔

《默想与誓言》，44

Though the soul be made willing and forward by a divine principle implanted in it, yet the body remains a body, a weak and sluggish instrument, and so it will be while it is animal; it will go down into the dust a weak body (1 Cor. 15:43). What man ever had a more willing and cheerful heart than Moses, the friend of God? Yet his hands were heavy and ready to hang down (Ex. 17:12). Shall I instance in the excellent duties of preaching and of hearing: The spirits of the most spiritual preacher

are soon exhausted; the tongue of the learned is ready to cleave to the roof of his mouth; the head is seized with dizziness, the heart with pantings, and the knees with trembling. And as to hearers, the ears of the most devout are often assailed with heaviness, the eyes with sleepiness, and the whole body in a short time with weakness.

SAMUEL SHAW

Voice of One Crying in the Wilderness, 102

虽然神把一种动因植入人的灵魂，叫人的灵魂变得愿意和向前，但身体仍然是身体，是软弱无力的工具，只要身体还具有动物性，它就会如此；它要以一个软弱之身回归尘土（林前 15:43）。有哪个人的心比神的朋友摩西的心更愿意、更欢喜呢？然而他的手却发沉，随时会垂下（出 17:12）。我还要用讲道和听道这些卓越责任来举例吗？最属灵的传道人的精力很快就会耗尽，疲惫不堪；最有学问之人的舌头随时会贴于上膛，头晕目眩，心跳加快，双膝颤抖。至于听道，即便最虔诚之人，耳朵也常常受到攻击，沉闷得听不进去，眼睛也被攻击得昏昏欲睡，整个身体在短时间内变得虚弱。

撒母耳·肖

《旷野呼声》，102

Take heed of pampering the body, of treating it too gently and delicately. Deny it nothing that may fit it for the service of God and your own souls, and allow it no more than may do that. Thy pampering is...unseemly. What! Make a darling of that which keeps us from our Lord; carry it gently and delicately and tenderly toward that which, while we carry about with us, we cannot be happy!... [Thy pampering is] injurious. If you bring up this servant delicately from a child, you shall have him become your son at length—yea, your master.

SAMUEL SHAW

Voice of One Crying in the Wilderness, 124

请小心，不要过度宠爱身体，以致过于温柔和细致地对待它。任何装备身体服侍神和你们自己灵魂的事，都不要保留起来不给它，但也不要让它得到超过它服侍所需的限度。对身体的宠爱是……不恰当的。什么！把使我们与我们主分离的这身体当作宠儿？轻柔、细致、温和待这身体，而只要我们还在这身内，就不可能幸福！……（你对身体的宠爱是）有害的。如果你从小就娇养这仆人，你就会让它变成你的儿子——是的，最终它会变成你的主人。

撒母耳·肖

《旷野呼声》，124

A distempered body may have a healthy soul.

GEORGE SWINNOCK

in Horn, Puritan Remembrancer, 329

一个患病的身体，却可能有一个健康的灵魂。

乔治·斯文诺克

收录于霍恩，《清教徒备忘录》，329

BODY, GLORIFIED（身体，得荣耀的身体）

Activity, agility, lightness, nimbleness, and speed in motion may also be implied in this spiritualness of the body. Not dull, slow, heavymolded as now, but in agility and activity more like to spirits. Hence, easily made to ascend to meet the Lord in the air (1 Thess. 4:17). And afterward to go up with Him to the third heaven and able, no doubt, in a very little time (though not properly in an instant) to move through those vast spaces and distances of those heavenly mansions and from one quarter of the celestial world to another.

JONATHAN MITCHEL
Discourse of the Glory, 49

这身体的灵性也可能指活跃、敏捷、轻盈、灵活和运动快速。不再有现在身体这般呆笨、迟缓、沉重的模样，而是在敏捷和活跃方面更像灵。因此，这身体变得可以轻而易举地升到空中与主相遇（帖前 4:17）。之后与祂一道升到第三层天，毫无疑问能在很短时间内（虽然不是按本意在一瞬间）跨越天上住处之间浩瀚的空间和距离，从这属天世界的一个区域去到另一个区域。

约拿单·米歇尔（JONATHAN MITCHEL）
《论荣耀》，49

God fits our souls here to possess a glorious body after; and He will fit the body for a glorious soul. So both shall be glorious—a glorious soul and a glorious body. He hath “wrought us” for the same. If a man therefore find the beginning of the new creature, that it is begun to be wrought in him, he may know that he shall partake of this glory of the body because he is “wrought” for it [see 2 Cor. 5:1–5].

RICHARD SIBBES
“The Redemption of Bodies,” in Complete Works, 5:171

神在这地上装备我们的灵魂，让它以后拥有一个荣耀的身体；祂要装备身体，让它与一个荣耀的灵魂相称。所以，两者都必充满荣耀——荣耀的灵魂和荣耀的身体。祂“为此培植我们”。因此，如果一个人有了新造之人的开始，这新造之人开始在他身上得到栽培，他就可以知道，他必要有份于身体的这荣耀，因他是为这荣耀接受“栽培”（见林后 5:1–5）。

理查德·薛伯斯
《身体得赎》，收录于《全集》，1:79

[Glorified bodies] shall be agile and nimble. The bodies of the saints on earth are heavy and weary in their motion, but in heaven there shall be no elementary gravity hindering. But our bodies being refined shall be swift and facile in their motion and made fit to ascend, as the body of [Elijah]. This is the apostle’s meaning when he calls it a spiritual body—that is, not only a body tunable and made fit to serve God without weariness but a body that can move swiftly from one place to another. In

this life the body is a great hindrance to the soul in its operation: “The spirit is willing, but the flesh is weak.” The soul may bring its action against the body; when the soul would fly up to Christ, the body as a leaden lump keeps it down, but there is a time coming when it shall be otherwise. Here the body is a clog; in heaven it shall be a wing.

THOMAS WATSON

The Christian’s Charter of Privileges, in Discourses, 1:79

得荣耀的身体必是敏捷、灵活的身体。地上圣徒的身体在运动时沉重疲惫，但在天堂必没有基本的重力阻碍。我们的身体经过炼净之后，运动必然迅速敏捷，变得适合上升，就像以利亚的身体。这就是使徒称这身体是“灵性的身体”时的意思——也就是说，不仅是一个协调、适合服侍神、没有疲乏的身体，而且还是一个能从一个地方迅速移动到另一个地方的身体。在今生，身体大大妨碍灵魂的运作：“心灵固然愿意，肉体却软弱了。”灵魂的行动可能会与身体冲突；灵魂愿意飞升到基督那里，身体却像铅块把灵魂按在地上，但时候将到，情况就会改变。在这地上，身体是障碍；在天堂，它必如翅膀。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:79

The bodies of the saints shall be immortal. Here our bodies are still dying. It is improper to ask when we shall die, but rather when we shall make an end of dying: first, the infancy dies, then the childhood, then youth, then old age, and then we make an end of dying. It is not only the running out of the last sand in the glass that spends it but all the sands that run out before. Death is a worm that is ever feeding at the root of our gourds, but in heaven “our mortal shall put on immortality.”

THOMAS WATSON

The Christian’s Charter of Privileges, in Discourses, 1:82–83

圣徒的身体必是不死的。在这地上，我们的身体仍在死。问我们何时死，这是不恰当的，而是当问，我们的死何时终结：首先，婴儿期死去，然后是儿童期，然后是青年期，然后是老年期，然后我们的死就终结了。这不仅是沙漏把最后一粒沙子，而且还是把之前所有沙子流尽。死是一条虫子，总是在啃食我们这棵蓖麻的根，但在天堂，“我们这必死的必变成不死的。”

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:82 – 83

BONDAGE（捆绑）

How great is the sin and misery of those who continue in bondage to sin and Satan and refuse the government of Christ! Satan writes his laws in the blood of his subjects, grinds them with cruel oppression, wears them out with bondage to diverse lusts, and rewards their service with everlasting misery. And yet how few are weary of it and willing to come over to Christ!

JOHN FLAVEL

Fountain of Life, 146

继续处在罪和撒但的捆绑之中，拒绝接受基督统治的人，他们的罪和愁苦是何等之大！撒但用他臣民的血书写他的律例，用残忍的压迫折磨他们，用各样私欲的捆绑叫他们精疲力尽，用直到永远的愁苦作为他们服侍的奖赏。然而对此感到厌倦、愿意到基督这里来的人，是何等寥寥无几！

约翰·弗拉维尔
《生命的源头》，146

There is no real bondage but what is either from or for sin.

VAVASOR POWELL
in Thomas, Puritan Golden Treasury, 40

真正的捆绑，不外乎出于罪或为了罪而来的捆绑。

瓦瓦索·鲍威尔（VAVASOR POWELL）
收录于托马斯，《清教徒的黄金宝藏》，40

It is the greatest bondage in the world to have most freedom in ill.

RICHARD SIBBES
in Horn, Puritan Remembrancer, 140

世上最大的捆绑，就是在罪恶中拥有最大的自由。

理查德·薛伯斯
收录于霍恩，《清教徒备忘录》，140

BOOKS（书籍）

He that loveth a book will never want a faithful friend, a wholesome counselor, a cheerful companion, an effectual comforter. By study, by reading, by thinking one may innocently divert and pleasantly entertain himself; as in all weathers, so in all fortunes.

ISAAC BARROW
“Of Industry in Our Particular Calling, as Scholars,” in Sermons, 331

爱书之人绝不会缺少一位忠心的朋友，一位于人有益的顾问，一个欢快的伙伴，一名有效的安慰者。藉着学习、阅读、思考，人都可以清白无暇地消遣，愉快地自娱，不管天气如何，境遇怎样，都可如此。

以撒·巴罗（ISAAC BARROW）

《论在学生这具体呼召上勤勉》，收录于《讲道集》，331

The reading of books—what is it, but conversing with the wisest men of all ages and all countries who thereby communicate to us their most deliberate thoughts, choicest notions, and best inventions, couched in good expression and digested in exact method?

ISAAC BARROW

“Of Industry in Our Particular Calling, as Scholars,” in Sermons, 332

读书是什么，难道不就是与历世历代和各国各家中最有智慧的人交往吗？他们藉着书本向我们传递他们最深思熟虑的思想、最上好的观点和最佳的发明，这一切都用美好的言语表达，按着精准的方法供人消化。

以撒·巴罗

《论在学生这具体呼召上勤勉》，收录于《讲道集》，332

Make careful choice of the books which you read. Let the Holy Scriptures ever have the pre-eminence; and next [to] them the solid, lively, heavenly treatises which best expound and apply the Scriptures; and next [to] those the credible histories, especially of the church, and tractates upon inferior sciences and arts. But take heed of the poison of the writings of false teachers, which would corrupt your understandings, and of vain romances, playbooks, and false stories, which may bewitch your fantasies and corrupt your hearts.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:150

你们读的书要精挑细选。让圣经永居首位；其次是最能解释和应用圣经的那些实在、活泼、属天的著作；再次是可信的历史书，特别是教会历史书，以及论述较低层次科学艺术的小册子。但要警惕假师傅著作带来的毒害，它们会腐蚀你们的悟性，也要警惕虚妄的浪漫小说、剧本和虚假故事，这些可能使你们迷惑于幻想，败坏你们的内心。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:150

Vocal preaching has the preeminence in moving the affections and being diversified according to the state of the congregations which attend it; this way the milk comes warmest from the breast. But books have the advantage in many other respects: you may read an able preacher when you have but a mean one to hear. Every congregation cannot hear the most judicious or powerful preachers, but every single person may read the books of the most powerful and judicious. Preachers may be silenced or banished, when books may be at hand. Books may be kept at a smaller charge than preachers. We may choose books which treat of that very subject which we desire to hear of, but we cannot choose what subject the preacher shall treat of. Books we may have at hand every day and hour, when we can have sermons but seldom and at set times. If sermons be forgotten, they are gone. But a book we may read over and over until we remember it, and, if we forget it, may again peruse it at our pleasure or at our leisure. So that good books are a very great mercy to the world.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:151

发声的讲道在打动人的感情方面独具优势，可以按照来听讲道会众的状况而有多种变化；按这种方式，灵奶从乳房流出时温度最高。但在其他许多方面，书籍占据优势：你只能听一位平凡的讲道人讲道，但你可以读一位大能讲道人的讲章。不是每间教会的会众都能听到最有见识或最有能力的讲道人讲道，但人人读都可以读到最强有力和最有见识的书。书籍在手，讲道人却可能遭压制不能出声，或被放逐。书籍的费用也比讲道人的费用低。我们可以选择正好论述我们渴望要听主题的书籍，却不能选择讲道人要讲的主题。我们可以每天每时都有书可读，但只能在很少时候听讲道，且要在固定的时候听。如果我们忘记了讲道，讲道就不在了。但一本书却可供我们反复阅读，直到我们把它记住，如果我们忘记了，可以在我们喜欢或闲暇时再次阅读。因此，好书对这世界来说，是一样极大的怜悯。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:151

See that besides the Bible, they have some profitable moving books in every family. If they have none, persuade them to buy some of a low price. If they are not able, either give them or procure for them such as are likely to be of the greatest use to them. Engage them to read in the evening, when they have leisure, but especially on the Lord's Day; and by all means persuade them to teach their children to read.

RICHARD BAXTER

Reformed Pastor, 45

确保除了圣经之外，每一个家庭都有一些于人有益且打动人心的书可读。如果他们一本书也没有，就劝他们用低价买几本。如果他们无力购买，就送给他们或为他们买一些可能对他们最有用的书。让他们在晚上空闲的时候阅读，但特别要在主日读书；想方设法劝他们教导儿女读书。

理查德·巴克斯特

《新牧人》，45

What excellent helps do our libraries afford, where we have such a variety of wise, silent companions whenever we please!

RICHARD BAXTER

Reformed Pastor, 131

我们的藏书给了我们何等极佳的帮助，我们随时都有各位明智、沉默的伙伴作陪！

理查德·巴克斯特

《新牧人》，131

A minister must be furnished with books as good helps to further his study, and these of all sorts. First, for humanities, of the several arts of ethics, politics, economics, natural philosophy, such as

have written of trees, herbs, beasts, of husbandry, geography, histories of Jewish customs, of their weights and measures, and what other matter the learned have written of for the Scriptures especially.

RICHARD BERNARD
Faithful Shepherd, 38

牧师必须配备书籍，作他深造的好帮手，而这些书可以是各种各样的。首先，在人文方面，关于伦理学、政治学、经济学、自然哲学等多样艺术的书籍，例如论述犹太人地方的草木、牲畜、农事、地理、犹太人习俗的历史、他们的度量衡，以及其他有学问之人为圣经其他问题专门所写的书。

理查德·伯纳德（RICHARD BERNARD）
《忠心的牧人》，38

[Read] commentaries of orthodox writers, all which will help thee in understanding the text. They will more confirm thy judgment, seeing others to agree in that which thou has conceived thyself; they, by occasion of words, may put into thy mind what of thyself thou canst not dream of.... By these thou mayest, as it were, talk with and ask the judgment of the greatest divines of the world of any Scripture they write of, they yet living and speaking to us by their labors, as Calvin, Peter Martyr, Musculus, and others.

RICHARD BERNARD
Faithful Shepherd, 40

阅读信仰正统作者的圣经注释，这一切都会帮助你理解经文。看到别人认同你自己已经想到的事情，这些圣经注释就会更证实你的判断；它们用文字，把你不能想出的内容放在你的脑海中……通过这些释经书籍，你可以与世上最伟大 的神学家交谈，就如加尔文、彼得·马蒂尔·菲密格理（Peter Martyr）、穆克鲁斯（Musculus）和其他人，询问他们对他们所解释经文的判断，仿佛他们还活着，并藉着他们劳动成果对我们说话。

理查德·伯纳德
《忠心的牧人》，40

Luther would often say he had rather that all his books should be burned than that they should be a means to hinder persons from studying the Scripture.

THOMAS BROOKS
Smooth Stones, 51

路德经常说，他宁愿自己所写的书全都烧掉，也不愿它们成为拦阻人查考圣经的障碍。

托马斯·布鲁克斯
《汲沦溪中的石子》，51

Presently after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father and mother were counted godly. This woman and I, though we came together as

poor as poor might be (not having so much household stuff as a dish or spoon betwixt us both), yet this she had for her part, *The Plain Man's Pathway to Heaven* [by Arthur Dent] and *The Practice of Piety* [by Lewis Bayly], which her father had left her when he died. In these two books I sometimes read, wherein I found some things that were somewhat pleasing to me (but all this while I met with no conviction).

JOHN BUNYAN
Grace Abounding, 14–15

不久之后，我的境遇改变，进入了婚姻。神怜悯我，让我出乎意料遇见我的妻子，她的父母是被公认的敬虔人。虽然我们一道生活的时候简直是一贫如洗（我们两人没有多少家当，连盘子、汤匙都没有，但她带来了两本书，是她父亲去世时留给她的，一本是《普通人进入天堂之路》（*The Plain Man's Pathway to Heaven by Arthur Dent*），另一本是《敬虔的操练》（*The Practice of Piety by Lewis Bayly*）。我有时会读读这两本书，发现一些多少叫我高兴的事（虽然这一段时间我并未知罪）。

约翰·班扬
《丰盛的恩典》，14 - 15

Let your study be furnished not with many, but with choice books.

EDMUND CALAMY
Saints' Memorials, 38

你学习时要有书籍装备，书不在于多，而在于精。

埃德蒙·卡拉米
《圣徒的纪念》，38

An index is the bag and baggage of a book, of more use than honor; even such who vehemently slight it, secretly using it, if not for need for speed of what they desire to find.

THOMAS FULLER
Wise Words and Quaint Counsels, 141

索引是一本书的全部，用处远远超过充当门面，就连极为轻看索引的人，即使不是为了快快找到想找到内容，也会暗中使用它。

托马斯·富勒
《智慧言语和奇妙忠告》，141

I care not so much in anything for multitude as for choice. Books and friends, I will not have many; I would rather seriously converse with a few than wander among many.

JOSEPH HALL
Meditations and Vows, 87

对于任何事情，我都不在意多而在意精。书籍和朋友，我都不愿得到很多；我宁愿与少数

几位交谈，也不愿在许多人中漫无目的地走动。

约瑟夫·霍尔
《默想与誓言》，87

His sermons, wherein nothing could be more remote from ramble, [Dr. William Bates] constantly delivered from his memory. And hath sometime told me, with an amicable freedom, that he partly did it to teach some that were younger to preach without notes. His learning and acquired knowledge of things, usually reckoned to be within that compass, were a vast treasure. He had lived a long, studious life; an earnest gatherer and, as the phrase is, a devourer of books. With which he had so great an acquaintance, and they that were acquainted with him so well knew it, that one who was for the dignity of his station and the eminency of his endowments as great a pillar and as excellent an ornament of the church as ally it has had for many an age, has been known to say that were he to collect a library, he would as soon consult Dr. Bates as any man he knew. He was, indeed, himself a living one.

JOHN HOWE
“A Funeral Sermon on the Death of Dr. William Bates,” in Works, 984

威廉·贝茨博士（Dr. William Bates）的讲道离闲聊漫谈是再远不过，但他是不断凭记忆传讲。他有时主动亲切告诉我，他如此讲道，部分是为教导一些年轻人脱稿讲道。人通常承认，他的学识和对事物的认识，属于浩大知识的宝藏。他过着长久勤奋好学的的生活；热心收集书籍，正如一句话所说的，他是把书吃得一干二净的人。他对这些书籍非常熟悉，而熟悉他的人也深知这一点，以至于一位因其地位尊贵、天资聪颖而成为教会伟大柱石和美好装饰、多年以来一直是教会盟友的人，据说若要收集藏书，就会像他所认识的任何人一样，快快来向贝茨博士请教。确实，贝茨博士本人就是一座活的图书馆。

约翰·豪（JOHN HOWE）
《在贝茨博士葬礼上的讲道》，收录于《文集》，984

To cure this evil frame [i.e., excessive mirth and spiritually unprofitable behavior at funerals], we have thought good to propound that which we find to be the wish of the generality of pious persons—namely, that books of this nature [i.e., that focus the mind on eternity] may be given at burials instead of rings, gloves, biscuits, wine, etc. (either to persons invited or to such godly poor people as may be thought most convenient who are not able to buy them), as their last legacy. And the relations of the deceased may have a small abridgment of his or her life and character printed in two or three leaves to bind up with the books for a small charge, and what number they think most convenient to dispose of for the benefit of the living, being their last act of charity to the poor.

EDWARD PEARSE
Great Concern, 7

为克服这种邪恶心态（即在葬礼上过度作乐和行无益于灵魂的事），我们认为倡导广大敬虔之人内心所愿的事，这是好的——就是在葬礼上赠送这种类型的书籍（即让人思想聚焦永恒的书），而不是戒指、手套、饼干、酒等物，书籍可以送给受邀参加葬礼的人，或最容易想到的那些无力买书的虔诚穷人，以此作为死者最后的馈赠。死者的亲属可以把叙述他或她生

平和品格的简略文字印在两三张纸上，与书籍一起装订（这样做的费用很少），按他们认为合适的份数分发，叫生者得益，作为逝者对穷人的最后善举。

爱德华·皮尔斯（EDWARD PEARSE）
《极大的关注》，7

I have read of one of the ancients, noted for his singular piety and eminent holiness, who being asked what books he made his companions and used most, he answered that it was his practice every day to read over a book that had three leaves—one red, a second black, a third white. In the red he used to read and meditate on the bloody passion of Christ; in the black, the darkness and damnation of hell; in the white, the light and glory of heaven, whereby he gained more in the way of practical godliness than by any other study. I would here add a fourth leaf to this book—namely, this opening day [i.e., judgment day]—and commend the reading of it to everyone that would be then ready.

HENRY PENDLEBURY
Books Opened, in Invisible Realities, 203

我读过一本书，讲的是一位古人，他因特别敬虔和显赫的圣洁而名闻遐迩，有人问他以什么书作自己的陪伴，最经常阅读，他回答说，他每天的做法，是阅读一本有三页的书，一页是红色，第二页是黑色，第三页是白色。在红色的那一页，他阅读和默想基督流血的受难；在黑色的那一页，阅读地狱的黑暗和诅咒；在白色的那一页，阅读天堂的光明和荣耀，他因此在实际敬虔道路上所得的益处，远超过任何其他研究。在此，我想为这本书加上第四页——就是这揭示的日子（即审判日）——并推荐给凡愿为那一日做准备的人阅读。

亨利·彭德贝理（HENRY PENDLEBURY）
《打开的书》，收录于《眼不能见的现实》，203

Seeing such books as have been mentioned should be read, it follows that men should therefore as their ability will permit have such books in their houses. Those who cannot purchase them should provide the best that may be obtained at a cheaper price by the help of their faithful and learned teachers—namely, sound and plain catechisms and godly sermons and treatises concerning faith and repentance. These should be viewed as another kind of household instrument, such as cards [i.e., a device for processing wool] and tables and similar things, without which the house is thought to be naked.

RICHARD ROGERS
Holy Helps for a Godly Life, 152

鉴于应阅读上述书籍，因此，人应力所能及，为自己家里添置这些书籍。无力购买这些书的人，应靠着他们忠心和博学的教师，为家人提供以较低价钱能买到的最好书籍——就是纯正和浅显的要理问答，敬虔的讲道，以及论述信心和悔改的专著。人应看这些书是另一种家用工具，就如处理羊毛的梳理机、桌子以及类似的物件，没有这些，人就会认为家里是空空荡荡的。

理查德·罗杰斯（RICHARD ROGERS）

《敬虔生活的圣洁帮助》，152

Seeing that [people] should read books which are fit for building them up in godliness, they must not spend their time in reading filthy, lewd, and wanton books nor books needless nor unprofitable, nor superstitious pamphlets, nor Niccolò Machiavelli's blasphemies, nor the subtle devices and deceitful dreams and errors of the Church of Rome—except they be able for their sound judgment to discern them, so that they may be better able to detest and give others warning of them.

RICHARD ROGERS

Holy Helps for a Godly Life, 153

鉴于人应阅读在敬虔上建造自己的书籍，就绝不可把时间花在阅读污秽、淫乱和放荡的书籍上，也不可阅读无用或无益的书，迷信的小册子，或尼科洛·马基雅维利（Niccolò Machiavelli）的亵渎作品，也不应该阅读罗马教会狡猾的诡计和骗人的幻想和错谬——除非他们有健全的判断力能够辨别这些书籍，从而叫他们更厌恶这些作品，并向其他人发出警告。

理查德·罗杰斯

《敬虔生活的圣洁帮助》，153

Speech requires presence; writings have their use in absence. Sermons are as showers of rain that water for the instant; books are as snow that lies longer on the earth. These may preach when the author cannot and, which is more, when he is not.

SAMUEL WARD

“The Happiness of Practice,” in Sermons and Treatises, 161

说话需要在场；写作不在场时，也有用处。讲道如同雨露，只一瞬间浇灌；书籍如同雪，在地上停留更久。作者不能讲道时，更是在他不在时，书籍都可讲道。

撒母耳·沃德（SAMUEL WARD）

《操练的快乐》，收录于《讲道与专著》，161

Books are the children of the brain.

THOMAS WATSON

Great Gain of Godliness, vii

书籍是大脑所生的儿女。

汤姆·华森

《敬虔的大利》，vii

Get good books into your houses. When you have not the spring near to you, then get water into your cistern. So when you have not that wholesome preaching that you desire, good books are cisterns that hold the waters of life in them to refresh you.

THOMAS WATSON

“Mr. Watson’s Afternoon Sermon, August 17, 1662,” in Calamy, Farewell Sermons, 244

要把好书接到你们的家中。你们附近没有水源的时候，就要把水存在池子里。同样，你们不能如愿听到有益的讲道时，好书就是那池子，装着生命水，可以更新你们。

汤姆·华森

《华森先生的下午讲道，1662年8月17日》，
收录于卡拉米（Calamy），《告别讲道集》，244

Books are a memory without us, and memory is a book within us.

HEZEKIAH WOODWARD

Treatise of Prayer, 11

书籍是我们身外的记忆，记忆是我们身内的书籍。

希西家·伍德沃德（HEZEKIAH WOODWARD）

《论祷告》，11

BREVITY OF LIFE（生命短暂）

What being we have is but of a short duration in regard of our life in this world. Our life is in a constant change and flux; we remain not the same an entire day. Youth quickly succeeds childhood, and age as speedily treads upon the heels of youth. There is a continual defluxion of minutes, as there is of sands in a glass. [A person] is as a watch wound up at the beginning of his life, and from that time is running down, till he comes to the bottom; some part of our lives is cut off every day, every minute. Life is but a moment: what is past cannot be recalled; what is future cannot be ensured.

STEPHEN CHARNOCK

Discourses upon the Existence and Attributes of God, 191

就我们在这世上的生命而言，我们所拥有的不过是短暂。我们的生命在不断地变化流动；我们在一整天中都不能保持一样。青年很快接续童年，老年迅速追随青春的脚步而行。生命就像沙漏里的沙子，每一分钟都在流逝。人就像钟表，在生命之初就上好了发条，从那时起，时间就在流逝，直到他走到尽头；我们生命的某部分每天、每分钟都在被剪除。生命不过就是瞬间的事：过去的事无法召回，将来的事无法保证。

司提反·查诺克

《论神的存在和属性》，191

Who makes the lease? The tenant or the landlord? Or dost thou forget thou farmest thy life and art not an owner? This is the device of Satan to make you delay, whereas a present expectation of the evil day would not let you sit still unprepared. Oh, why do you let your souls from their work, make

them idle and rest from their burdens, by telling them of long life while death chops in upon you unawares?

WILLIAM GURNALL
Christian in Complete Armour, 179

谁决定出租土地的租约？是佃户还是地主？难道你们忘了，你们虽耕种你们的生命，但你们并不是自己生命的主宰吗？撒但的诡计是让你们拖延，现在你们既然预料到了，那灾祸的日子终必来到，就不应该坐下而不做准备。哦，为什么要告诉灵魂它们可以得享长寿，以致让你们的灵魂停止做工，又让它们无所事事、脱离负担，而死亡却在不经意间就临到你们？

威廉·古纳尔
《基督徒披戴神的全副军装》，179

BUSINESS, INTEGRITY IN (生意，诚信)

We can easily understand the sin of them who spend their precious time at taverns and alehouses. But who thinks himself a sinner while he is busy with his yarn man or other chapman? Yet who liveth and thus sinneth not? Who asks himself at night, Have I saved or gained nothing this day by a lying tongue? Have I spoke no evil words in making my bargains? A man may trade as well as drink himself to hell; lying will bring one into the lake that burns with fire and brimstone as well as swearing and cursing.

JOHN COLLINGES
Weaver's Pocket-book, 33

我们都知道，把宝贵时间浪费在酒馆里的人是在犯罪。但谁会认为，当自己忙碌于同纱线供应商或其他商贩打交道时，自己是一个罪人？谁能活着却不犯罪呢？谁会在夜间扪心自问：“我今天是否用说谎的舌头，为自己节省或赚取了一些钱？我在做买卖时有没有说过恶言？”一个人可能会因做生意如同醉酒一样而落入地狱；谎言也会如同谩骂和咒诅一样将人带入硫磺和火湖里。

约翰·科林斯 (JOHN COLLINGES)
《织工口袋书》，33

In buying and selling this may be a good rule to guide us: to do as we would be done unto. For example, when we sell, consider we whether knowing the marketable price and goodness of the thing, we would gladly give so much as we demand. If we would not, we deal not justly. So in buying, but herein take we heed that our hearts deceive us not, whereto we be very prone.

EZEKIEL CULVERWELL
Time Well Spent, 31-32

这可能是指导我们做买卖的一条正确规则：我们愿意人怎样待我们，我们也要怎样待人。例如，我们卖的时候，思想我们若是知道这商品的市价和好坏，我们会乐意购买吗？如果我们

不愿意，那我们就是在不公平交易了。买东西的时候也是如此。但在这里我们要留心，不要让我们的心欺骗我们，因我们很容易自欺。

以西结·克沃维尔
《善用时间》，31 - 32

In buying and selling, this is a sure rule: to be sure our neighbor gains by us.

EZEKIEL CULVERWELL
Time Well Spent, 32

买卖的时候，这是一条可靠的规则：确保我们的邻舍会因着我们得益处。

以西结·克沃维尔
《善用时间》，32

CALLING OF GOD（呼召，神的呼召）

God's call is not like man's. Man's call always presupposes abilities; God's call sometimes brings them.

WILLIAM BRIDGE
Lifting Up, 222

神的呼召与人的呼召不同。人的呼召总是预设人有能力；神的呼召则有时带给人能力。

威廉·布里奇
《沮丧之人得振兴》，222

CAREER: SOME HELPS IN CHOOSING（职业：选择职业时的一些帮助）

Let due consideration be used. It is highly absurd to fix upon such a weighty affair as a condition for life without the serious exercise of reason and thought.... Let faithful, judicious persons be consulted, especially of the same calling.... Choose such a calling and place as may not be dangerous to the mind.... Let the divine providence be acknowledged by earnest supplications for direction and assistance.... In concurrence with the foregoing directions, let the person's inclination be consulted, which, if it is strongly and reasonably fixed on any particular calling, is one method whereby we receive the direction of providence and a good step to a proper choice.

RICHARD STEELE
Religious Tradesman, 32-36

应该适当考量。不认真使用理性来思考，就决定如此重大的事，以此作为人生条件，这是极其荒谬的……征求忠信有见识之人的意见，特别是同一职业的人……选择对心灵无害的职业和场所……恳切祈求神的指示和帮助，承认神在这件事上的护理……与上述指引一致的是，要考虑到个人的倾向，如果这种倾向强烈且合理地使人专注于某个特定的呼召，这就是我们接受神护理指引的一种方法，是朝着正确选择迈出的正确一步。

理查德·斯蒂尔
《虔诚的商人》，32 - 36

CATECHISM（要理问答）

And I must say that I think it is a much easier matter to compose and preach a good sermon than to deal rightly with an ignorant man for his instruction in the principles of religion. This work [i.e., the catechism] will try the abilities and tempers of ministers; it will show the difference between one man and another more than pulpit preaching can do.

RICHARD BAXTER
Reformed Pastor, 78

我必须说，我认为撰写和传讲一篇好的讲道，要比正确对待一个无知的人，教导他信仰原则要容易得多。这工作（即教导要理问答）考验牧师的能力和脾气；比讲台讲道更能显明一人和另一人的差别。

理查德·巴克斯特
《新牧人》，78

Experience shows how that little profit comes by preaching where catechizing is neglected. Many there are who teach twice or three times in a week and yet see less fruit of many years labor by not catechizing with all than some reap in one year who perform both together. This manner of catechizing is to be performed by propounding questions and the people answering to them. This plain and simple kind is the best and will bring the most profit, though it seem childish and be to many tedious.

RICHARD BERNARD
Faithful Shepherd, 9

经验表明，忽视教导要理问答，讲道给人带来的益处就会何等之少。有许多人在一周内讲道两次或三次，但由于没有对所有教导要理问答，多年辛劳的成果还不及某些同时做这两项工作之人一年的收获。教导要理问答的方式，是提出问题，会众回答问题。这种简单明了的方式虽然看似幼稚，对许多人来说乏味，却是最好的方式，能给人带来最大的益处。

理查德·伯纳德
《忠心的牧人》，9

I advise that [the catechism] may be gone through in a family constantly, once a month.... Let it be once or twice distinctly read over, and that by parts, so much only at a time as is allotted for one day.... When you first begin to examine your family, let them answer only out of the book and after you have once or twice gone over the whole catechism within the book and that you perceive their understandings to be somewhat enlightened. Then, and not till then, let them be required to answer without book.

THOMAS LYE
Assemblies Shorter Catechism, 3

我建议在家庭中不断进行要理问答教导，每月教导完毕一次……按每一天分配的时间读一部分，认真地读一两遍……当你第一次查问家人时，让他们单单照着书本作答，在你把整份要理问答教导了一两遍，并看到他们的悟性得到某种光照后，直到这时，再要求他们不看着书本作答。

托马斯·莱 (THOMAS LYE)
《威斯敏斯德小要理问答》，3

The doctrine which shows the way unto everlasting life and happiness is commonly termed theology, or divinity; and the familiar declaration of the principles thereof (for the use especially of the ignorant) is called catechizing (Heb. 5:12–14)—namely, a teaching by voice and repetition of the grounds of the Christian religion (Acts 18:25–26; 1 Cor. 14:19; Gal. 5:6), and this both at home by the master of the house and in the church likewise by the minister. At home especially because houses are the nurseries of the church.

JAMES USSHER
Body of Divinity, 2

指出通往永生和幸福之路的教义通常称为神学；而对神学原则作出的通俗宣告（特别是供不知道的人使用）则称为要理问答（来 5:12–14）——即发声和重复教导基督教信仰的基础（徒 18:25–26；林前 14:19；加 5:6）；在家庭中由家主负责教导，在教会中由牧师负责教导。尤其应当在家庭中教导，因家庭是教会的托儿所。

詹姆斯·厄舍尔 (JAMES USSHER)
《系统神学》，2

CHARACTER (品格)

A man is what indeed he is in his family and among his relations. He that is a bad child can never be a good Christian. Either bring testimonies of your godliness from your relations, or it may be well suspected to be no better than counterfeit. Never talk of your obedience to God whilst your disobedience to the just commands of your parents gives you the lie.

JOHN FLAVEL
Fountain of Life, 310–11

人的真相是在他家庭中，是在他家人中间的时候。悖逆的儿女绝不可能是一位好基督徒。你要么拿出从家人而来的你敬虔的见证，否则人大可怀疑你不过是假冒。只要你不顺服父母合理的命令，就绝不要说你是顺服神，否则这就要揭露你是说谎的。

约翰·弗拉维尔
《生命的源头》，310 - 11

A man is known by his custom and the course of his endeavors what is his business. If a man be constantly, easily, and frequently carried away to sin, it discovers a habit of soul and the temper of his heart. Meadows may be overflowed, but marsh ground is drowned with the return of every tide. A child of God may be carried away and act contrary to the bent and inclination of the new nature, but when men are drowned and overcome with the return of every temptation and carried away, it argues a habit of sin.

THOMAS MANTON
in Bertram, Homiletic Encyclopaedia, 269

从人的习惯可以看出他的为人，从人的努力可以看出他的关注。如果一个人持续、轻易、经常被牵引落在罪中，这就揭露出他灵魂的习惯和内心的习性。草地可能只会偶尔被水漫过，但沼泽地则在每次潮水回流时被水淹没。神的儿女可能会被牵引离开正道，行事与新造之人的性格和倾向相反，但人若每次都被试探的回流淹没、胜过，被试探冲走，这就证明了此人有罪的习惯。

托马斯·曼顿
收录于伯特伦（Bertram），《讲道百科全书》，269

CHASTISEMENT（惩治）

I shall take chastisements here in the utmost latitude for all kinds and degrees of sufferings, whether from God or man or Satan; whether sufferings for sin or sufferings for righteousness' sake.

THOMAS CASE
Correction, Instruction, 2-3

我在此按最广义的程度，把惩治理解为各种类型和各种程度的受苦，无论这些受苦是来自于神、人还是撒但；无论是为罪受苦，还是为义的缘故受苦。

托马斯·凯斯
《管教，教训》，2 - 3

By chastisements God doth teach us how to prize our outward mercies and comforts more and yet to dote upon them less—to be more thankful for them and yet less ensnared by them.

THOMAS CASE

Correction, Instruction, 8

神通过惩治，教导我们如何更加珍惜我们所得的外在怜悯和安慰，却不至于沉迷其中——为着它们更多感恩，却不被它们所困。

托马斯·凯斯
《管教，教训》，8

By chastisement man is made more attentive unto God. In prosperity the world makes such a noise in a man's ears that God cannot be heard. "He speaks indeed once and twice" again and again very often, "yet man perceives it not." He is so busy in the crowd of worldly affairs that God is not heeded.

THOMAS CASE
Correction, Instruction, 88

人经受惩治，就变得更留心神的作为。在顺利时，世界在人耳中发出如此巨响，以至于人听不见神的声音。“神说一次、两次，”一再反反复复，“世人却不理会。”他在熙熙攘攘的世事中如此忙碌，以致并不留意神。

托马斯·凯斯
《管教，教训》，8

The lessons themselves which God teacheth his people...are sympathy, moderation, self-denial, humility, self-knowledge, prayer, the Scriptures, evidences for heaven, evil of sin, communion with God, exercise of grace, life of faith, self-diffidence, knowledge of God, duties of suffering, privilege of suffering, the one thing necessary, time redemption, the sufferings of Christ, and the value of heaven. Behold Christians! To be taught of God when chastised by Him is a blessedness compounded of twenty several precious ingredients.

THOMAS CASE
Correction, Instruction, 90

神教导祂百姓的功课，这些功课本身……就是同情、节制、舍己、谦卑、认识自我、祷告、圣经、天堂的证据、罪的邪恶、与神相交、操练美德、信心生活、不信自己、认识神、受苦的责任、受苦的特权、那必不可少的一件事、爱惜光阴、基督的受苦和天堂的价值。基督徒，看啊！你在受神惩治时是受教于祂，这是一种由二十余种珍贵成分组成的福气。

托马斯·凯斯
《管教，教训》，90

Better be pruned to grow than cut up to burn.

JOHN TRAPP
Commentary...upon...the New Testament, 494

与其被砍掉焚烧，不如修剪再成长。

约翰·特拉普
《新旧约圣经注释》，494

CHEERFULNESS（欢喜）

A Christian of a right temper should be ever cheerful in God: “Serve the Lord with gladness” (Ps. 100:2). A sign the oil of grace hath been poured into the heart is when the oil of gladness shines in the countenance. Cheerfulness credits religion. How can the discontented person be cheerful? Discontent is a dogged sullen humor; because we have not what we desire, God shall not have a good word or look from us.

SIMEON ASHE
Primitive Divinity, 125

性情正常的基督徒在神面前应常常欢喜。“你们当乐意侍奉耶和华。”（诗 100:2）人有恩典的膏油浇灌在心里，其标志就是有喜乐油在面上发光。欢喜让信仰可信。不满的人怎可能欢喜？不满是一种气质，表明挥之不去的死气沉沉，因我们没有随心所愿，就连一句好话或一个好脸色都不愿给神。

西门·艾什
《上古神学》，125

Now they [i.e., an unbelieving world] will believe it is good news indeed the gospel brings when they can read it in your cheerful lives; but when they observe Christians sad with this cup of salvation in their hands, truly they suspect the wine in it is not as good as the preachers commend it to them for. Should man see all who trade to the Indies come home poorer than they went, it would be hard to persuade others to venture thither, for all the golden mountains said to be there.

WILLIAM GURNALL
Christian in Complete Armour, 351

现在，他们（即不信的世人）能在你们喜乐的生活中看到福音，就会相信福音带来的确实就是好消息；但是当他们看到，基督徒手里拿着这救恩的杯，心里却忧伤难过，就会怀疑这杯中之酒并非像讲道人向他们推荐的那么美好。如果人看到所有前往西印度群岛经商的人回家时比去到那里之前更穷，那么无论他们如何说那里有金山银山，都很难说服其他人去那里冒险。

威廉·古纳尔
《基督徒披戴神的全副军装》，351

It is required that we suffer in imitation of Christ, as making Him our example. We are not to take up the cross, but with design to follow Christ. “Take up the cross” is but half the command; “take up the cross and follow” is the whole command. And we are to suffer willingly and cheerfully, or

we are the most unlike Jesus Christ in our sufferings of any persons in the world. Christ was willing and cheerful.

JOHN OWEN

“Discourse 12 on Phil. 3:10,” in *Twenty-Five Discourses*, 160

我们必须效法基督受苦，以祂为榜样。我们不是要背起十字架，而是要定意跟从基督。“背起十字架”只是命令的一半；“背起十字架来跟从”才是命令的全部。我们当心甘情愿、欢欢喜喜地受苦，否则我们受苦时，就是世上最不像耶稣基督的人了。基督是心甘情愿、欢欢喜喜地受苦。

约翰·欧文

《讲论第 12 篇，论腓 3:10》，收录于《二十五篇讲论》，160

Sense of pardon is the true ground of spiritual joy. Christ’s usual receipt for working of comfort is this: “Be of good cheer; thy sins be forgiven thee” (Matt. 9:2).

RALPH ROBINSON

Christ All and in All, 311

感到罪得赦免，这是灵里喜乐的真正根基。基督做成安慰时，通常所用的配方是这个：“小子，放心吧！你的罪赦了。”（太 9:2）

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，311

The heart must be kept courageous and strong and lively, like an instrument which is tuned to tune all the rest, or else every grief will make thee impatient. In Deuteronomy 30:9 it is said that God rejoices to do us good, and therefore in Deuteronomy 28 the Jews are reprov’d because they rejoiced not in the service of God. As He loveth a cheerful giver, so He loveth a cheerful server and a cheerful preacher and a cheerful hearer and a cheerful worshiper; and therefore David saith, “Let us sing unto the LORD” (Ps. 95:1), showing, as it were, the tune which delights God’s ears.

HENRY SMITH

“The Ladder of Peace,” in *Sermons*, 115

必须保守你们的心，使其勇敢、坚强和活泼，就像一件乐器必须调音准确，才可以为所有其他乐器调音，否则每样哀伤就都会让你变得失去忍耐。申命记 30:9 说，神乐意善待我们，因此神在申命记 28 章责备犹太人，因他们不乐意服侍神。正如祂喜爱捐得乐意的人，同样，祂也喜爱服侍得乐意的人、讲道得乐意的讲道人、听得乐意的听众、敬拜得乐意的敬拜之人；因此，大卫说：“来啊，我们要向耶和华歌唱”（诗 95:1），表明这就像是神喜欢听的曲调。

亨利·史密斯

《和平的天梯》，收录于《讲道集》，115

To suffer as Christians is to suffer with cheerfulness. Patience is a bearing the cross; cheerfulness is

a taking up the cross. Christ suffered for us cheerfully; His death was a freewill offering (Luke 12:50).

THOMAS WATSON

The Beatitudes, in Discourses, 2:360

按基督徒的样式受苦，就是欢欢喜喜地受苦。忍耐是背负十字架；欢欢喜喜是高举十字架。基督为我们欢欢喜喜地受苦；祂的死是甘心祭（路 12:50）。

汤姆·华森

《八福》，收录于《讲论》，2:360

Cheerfulness is like music to the soul. It excites to duty. It oils the wheels of the affections. Cheerfulness makes service come off with delight, and we are never carried so swift in religion as upon the wings of delight. Melancholy takes off our chariot wheels, and then we drive on heavily.

THOMAS WATSON

“The One Thing Necessary,” in Discourses, 1:377

欢喜如同灵魂的音乐。它激发人尽本分，给情感的轮轴上油。欢喜让服侍满有愉悦，并且我们在信仰上前进最迅速，莫过于乘着喜悦翅膀飞翔之时。而忧郁使我们的战车轮子脱落，那时我们就要沉重前行了。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:377

CHILDREN（儿女）

Our fathers [i.e., ministers] being Christ’s immediate and, if I may so say, domestic servants, it is to be supposed that they were always doing their Master’s work and strictly observing all those pious, wise, and good laws that He set before them, by which means we had a better example of virtue and goodness than other Christians usually have. So that we cannot pretend to follow our fathers’ steps except we walk in the narrow path that leads to bliss. And besides, our fathers being authorized and required to administer the means of grace and salvation to Christ’s flock, we who were bred up under them have always had the opportunity of enjoying the said means, having, from our infancy, been trained up and exercised continually in them. And therefore, unless they have their due effect upon us, we shall be much more inexcusable than they who enjoy them only now and then.

WILLIAM BEVERIDGE

“A Sermon Preached before the Sons of the Clergy,” in Thesaurus Theologous, 204

我们的父亲（即牧师）是基督直接使用的仆人，我若可以这样说，他们是家里的仆人，那我们就应当认定，他们总是在做主人的工作，严格遵守主人摆在他们面前的所有敬虔、智慧和美好的律例，与其他基督徒通常的榜样相比，我们可以在他们身上看到一种更美的榜样，看

到何为美德和良善。因此，除非我们走在通往蒙福的窄路上，否则就不能自称是在跟从我们父辈的脚踪行。此外，我们的父亲得到神的授权，按照神的要求，向基督的羊群施行蒙恩和得救之道，我们这些在他们手下成长的人，就一直有机会享受上述蒙恩之道，从我们还是孩童的时候，就不断在这些蒙恩之道上得到训练和操练。因此，除非这些蒙恩之道对我们产生了应有的影响，否则我们就比那些只是偶尔享有这些蒙恩之道的人更无可推诿。

威廉·贝弗里奇 (WILLIAM BEVERIDGE)

《对圣职人员儿女传讲的一篇讲道》，收录于《神学词典》，204

Subjection and obedience [to your parents] is not absolute and universal. God has not divested Himself of His own authority to clothe a parent with it. Your obedience to them must be in the Lord—that is, in such things as they require you to do in the Lord’s authority. In things consonant to that divine and holy will to which they, as well as you, must be subject; and therein you must obey them. Yea, even the wickedness of a parent exempts not from obedience where His command is not so. Nor, on the other side, must the holiness of a parent sway you where his commands and God’s are opposite.

JOHN FLAVEL

Fountain of Life, 307

顺服和服从父母，但不是绝对和全面顺服和服从。神并没有撤销祂自己的权柄，将之赋予父母。你顺服父母，必须是在主里顺服，也就是说，要对他们在主的权柄里要求你们去做的事上听从他们。在符合神圣和圣洁旨意的事上听从，对于这旨意，他们和你们一样都要顺服；在这方面你们一定要听从他们。是的，即便父母的邪恶也不能免除我们的顺服，只要他们的命令不是恶的，我们就要顺服。另一方面，若父母的命令与神的命令相反，即便父母的圣洁也不可令你动摇。

约翰·弗拉维尔

《生命的源头》，307

So must the son please him that begot him, that he displease not Him that created him.

THOMAS FULLER

in Thomas, Puritan Golden Treasury, 43

所以儿女必须讨生自己的那一位喜悦，免得叫造自己的那一位不悦。

托马斯·富勒

收录于托马斯，《清教徒的黄金宝藏》，43

Remember the advantages of your being thus related to holy parents. For temporal blessings, Ishmael, Solomon, Rehoboam, and others are instances of the kindness of God to children upon the account of their fathers. But you stand fairest for spiritual and eternal blessings: you are children of the covenant and members of the visible church of Christ, the blessing of Abraham (“I will be thy God”), which reached unto his seed, being now come upon us Gentiles (Gal. 3:14). You have many helps to serious godliness which others have not. You have many hindrances removed which make

it more difficult for others who descend from wicked parents and live in ignorant, irreligious families. You have more knowledge of God and Christ, of sin and duty. And usually the spirit of grace begins more early with such children and follows them with more calls, offers, invitations, strivings, convictions and leaves them not till they are profligate, desperate, and resolved in wickedness, whereof Ishmael, a scoffer; Esau, a profane person; and the Jewish nation, who filled up the measure of their iniquity by rejecting and murdering the Lord of glory, are eminent examples.

JOHN SHOWER
Family Religion, 109–10

要记住你与圣洁父母的关系所带来的好处。以实玛利、所罗门、罗波安等人为例，就现世的祝福而言，他们都是神因他们父亲的缘故而善待儿女的例子。但你们最有可能得到属灵和永恒的祝福：你们是圣约孩童，是基督有形教会的成员，亚伯拉罕的福（“我要作你的神”）延伸到他的后裔，现在临到我们这些外邦人身上（加 3:14）。你们得到很多其他人所没有的帮助，叫你们能严肃敬虔。你们的许多障碍已经被清除，这些障碍叫那些出于邪恶父母，在无知、无信仰的家庭中成长的人遭遇更大难处。你们对神和基督，罪和本分有更多的认识。通常，施恩之灵更早临到这样的孩童，叫更多的呼召、传讲、邀请、灵里的冲击和知罪伴随着他们成长，直到他们变得放荡、穷途末路、决心作恶，圣灵才离开他们；好讥笑的以实玛利，贪爱世俗的以扫，以及拒绝和杀害那荣耀之主而恶贯满盈的犹太民族，都是这方面明显的例子。

约翰·绍尔（JOHN SHOWER）
《家庭信仰》，109 – 10

Three things children receive of their parents: life, maintenance, and instruction. For these three they owe other three; for life they owe love; for maintenance they owe obedience; for instruction they owe reverence. For life, they must be loved as fathers; for maintenance, they must be obeyed as masters; for instruction, they must be revered as tutors.

HENRY SMITH
“The Affinity of the Faithful,” in Sermons, 207

儿女从父母领受三样事情：生命、抚养和教诲。对于这三样，他们当以三样事情回报父母；对于生命，他们当报之以爱；对于抚养，他们当报之以顺服；对于教诲，他们当报之以敬重。对于生命，他们必须把父母当作父母来爱；对于抚养，他们必须把父母当作主人来服从；对于教诲，他们必须当父母当作是老师来敬重。

亨利·史密斯
《相信之人的亲属关系》，收录于《讲道集》，207

Before we teach parents to love their children, they had need be taught not to love them too much, for David's darling was David's traitor. And this is the manner of God—when a man begins to set anything in God's room and love it above Him which gave it, either to take it away or to take him away before he provoke Him too much. Therefore, if parents would have their children live, they must take heed not to love them too much, for the Giver is offended when the gift is more

esteemed than He.

HENRY SMITH

“A Preparative to Marriage,” in Works, 1:35

我们教导父母爱儿女之前，需要教导他们不要太爱儿女，因为背叛大卫的，就是大卫的宠儿。神的做法就是——当人开始用任何事物取代神，爱它超过爱赐它的神，神要么把它挪去，要么把人挪去，免得人太过触犯神的怒气。因此，如果父母想让他们儿女存活，就必须小心，不要爱他们太过，因为看重恩赐过于看重赐恩赐的主，就是冒犯主了。

亨利·史密斯

《预备婚姻》，收录于《文集》，1:35

Obedience to parents is shown in subscribing to their commands. A child should be the parents' echo: when the father speaks, the child should echo back obedience.

THOMAS WATSON

Body of Practical Divinity, 301

顺服父母的表现，就是认同他们的命令。儿女应是父母的回声：父母说话时，儿女应以顺服作为回声响应。

汤姆·华森

《系统神学》，301

CHRIST/JESUS（基督/耶稣）

Herein our Phoenix rose from His ashes, our Eagle renewed His feathers, the First Begotten of the dead was born from the womb of the earth. Christ, like the sun eclipsed by the moon, got Himself out by His resurrection; and as the sun by the moon, He was darkened by them to whom He gave light. His death did justify us; His resurrection did justify His death. He buried the law with Himself, and both with honor. He raised up the gospel with Himself, and both with glory. His resurrection was the first stone of the foundation: “In Christ shall all be made alive” (1 Cor. 15:22); and the last stone of the roof, for God assures us He shall come to judgment by this token— that He raised Him up from the dead (Acts 17:31). Satan danced on His grave for joy. When he had Him there once, he thought Him sure enough, but He rose again and trampled on the devil's throne with triumph.

THOMAS ADAMS

Exposition upon...Second...Peter, 476

在复活这件事上，我们这位凤凰从祂烧成的灰烬中复起，我们这位鹰重新长出祂的翎毛，从死中头生的这一位从大地的腹中诞生。基督就像被月亮遮蔽的日头，因着复活让自己从日食的阴影中走出；祂就像被月亮遮蔽的日头，遭祂赐予光明的那些人抹黑。祂的死确实使我们称义；祂的复活确实使祂的死称义。祂叫律法与自己一同埋葬，两者都在尊荣中被埋葬。祂

让福音与自己一同复活，两者都在荣耀中复活。祂的复活是根基的头一块石头：“在基督里众人也都要复活”（林前 15:22）；祂也是殿顶最后一块石头，因神向祂保证，基督必以此为凭据来施行审判，就是神叫祂从死里复活（徒 17:31）。撒但在基督的坟墓上高兴跳舞。撒但曾把祂下到坟墓，以为祂被严严实实看管在坟墓里，但祂复活了，以践踏魔鬼的座位夸胜。

托马斯·亚当斯
《彼得后书注释》，476

Wilt thou have Jesus for thy husband? Understand before thou answer. The taking of Christ for thy husband implies intimate union, ingenuous subjection, total dependence. (1) Intimate union: by choosing and accepting Him for thine and resigning and giving up thyself to Him for His own to live with Him in the dearest conjugal affection forever. (2) Ingenuous subjection: by a free and cheerful putting thyself under Him as thy Lord whom thou wilt obey and be subject to in all things. The wife must be subject to her husband, yet not as a slave by constraint but freely and by consent. (3) Total dependence: holding him as thy head, expecting nothing, owning nothing but what descends upon thee from Him; depending on Him for all things—the bearing of thy debts, thy discharge from thy bonds, and thy whole provision for a livelihood and maintenance. Consider, then, what sayest thou? Doth thine heart choose and accept and resign up itself unto Christ? Dost thou choose Him as a husband?

RICHARD ALLEINE
Heaven Opened, 312

你愿意以耶稣为你的丈夫吗？在回答之前务必想清楚。接受基督为你的丈夫，这意味着亲密的联合，真诚的顺服，全然的倚靠。（1）亲密的联合：藉着选择和接受祂，祂成为属你的；把自己委身和奉献给祂，你成为属祂的；与祂在最亲密的婚姻之爱中永远一道生活。（2）真诚的顺服：甘心乐意把自己置于祂之下，以祂为你的主，在一切事上都顺服祂、伏在祂以下。妻子必须顺服自己的丈夫，却不像奴隶般被迫顺服，而是甘心自愿地顺服。（3）全然的倚靠：以祂为你的头，除了祂降给你的，你别无所求，也别无所有；要凡事倚靠祂——让祂承担你的债务，解除你的捆绑，全然供应你的生活所需的一切。那么，请你思想后当怎么说吧？你的心是否愿意选择、接受、并将自己交给基督？你是否愿意选择祂作你的丈夫？

理查德·艾里恩
《天开了》，312

Only Christ is the sun and center of all divine revealed truths. We can preach nothing else as the object of our faith, as the necessary element of your soul's salvation, which doth not some way or other either meet in Christ or refer to Christ. Only Christ is the whole of man's happiness, the sun to enlighten him, the physician to heal him, the wall of fire to defend him, the friend to comfort him, the pearl to enrich him, the ark to support him, the rock to sustain him under the heaviest pressures, "as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" (Isa. 32:2). Only Christ is that ladder between earth and heaven, the Mediator between God and man, a mystery which the angels of heaven desire to pry and peep and look into (1 Peter 1:12).

ISAAC AMBROSE

Looking unto Jesus, 10–11

唯有基督是太阳，是神所启示一切真理的中心。我们不能传讲任何其他内容，若它们不是以某种方式汇集在基督里，或指向基督，作为我们信心的对象，作为你灵魂得救的要素；唯有基督是人幸福的全部，是光照他的日头，医治他的医生，保护他的火城，安慰他的朋友，使他富足的珍珠，支持他的约柜，在最大重压之下扶持他的磐石，“像避风所和避暴雨的隐密处；又像河流在干旱之地；像大磐石的影子在疲乏之地。”（赛 32:2）唯有基督是天地间的梯子，是神和人之间的中保，是天使也愿意详细察看的极大奥秘（彼前 1:12）。

以撒·安布罗斯

《仰望耶稣》，10 – 11

We have shown already that [Christ's] treasures are bottomless, boundless, unfathomable, inexhaustible, never to be wasted or spent. O soul, come to Christ as such a one. Measure not Christ's gold by thy bushel nor His plenty by thy poverty. Think not thy debts too great for Christ to pay because thou knowest not where to get money of thy own. Think not thy straits too many for Him to relieve.

BARTHOLOMEW ASHWOOD

Best Treasure, 364

我们已经表明，基督的宝藏是深不见底、无边无际、不能测透、取之不尽，永不枯竭的。灵魂啊，要到这样一位基督这里来。不要用你的斗量基督的金子，用你的贫穷量祂的丰富。不要以为你欠债太大，基督就无法偿还，因为不知钱从何处来。不要以为你困境太多，祂就无法解困。

巴多罗买·阿什伍德

《最好的宝藏》，364

Believers, have all your expectations from Christ: “My soul, wait thou only upon God; for my expectation is from him” (Ps. 62:5). If the Lord Jesus be so rich, then He is able to maintain you and supply all your wants. There's bread enough in His house to feed you, light enough in Him to guide you, comfort enough to cheer you, blood enough to pardon you, righteousness enough to justify you, grace enough to sanctify you, strength enough to bear and support you, treasures enough to satisfy and requite you. Hence 'tis He calls His people to look to Him and be saved (Isa. 45:22). And on this belief the saints resolved to wait and look for Him (Isa. 8:17). O Christians! Expect all you need from Christ. His sufficiency to help you and His willingness to supply you are arguments enough for your expectation. Why should you look to creatures more than to the Creator?

BARTHOLOMEW ASHWOOD

Best Treasure, 411

相信的人啊，让你们的盼望都从基督而来。“我的心哪，你当默默无声，专等候神，因为我的盼望是从祂而来。”（诗 62:5）如果主耶稣如此富有，祂就能扶持你们，供应你们一切所需。在祂家里有足够的粮让你们得饱足，在祂里面有足够的光引导你们，有足够的安慰鼓舞

你们，有足够的血赦免你们，有足够的义使你们称义，有足够的恩典使你们成圣，有足够的力量承托和扶持你们，有足够的财宝满足和赏赐你们。因此，祂呼召祂的百姓仰望祂而得救（赛 45:22）。基于这信念，众圣徒决意等待和仰望祂（赛 8:17）。基督徒啊！当盼望基督满足你们一切的所需。祂全然充足，可以帮助你们，祂心甘情愿，供应你们的需要，这就是充足的论据，足够支撑你们的盼望了。你们为何仰望受造之物，过于仰望造物之主呢？

巴多罗买·阿什伍德
《最好的宝藏》，411

As Jesus Christ is the Lord Treasurer of all our graces, so He is the Lord Keeper of all our comforts. And therefore when God is pleased to give any comfort to you, go to Jesus Christ and say, “Lord, keep my comforts for me, keep my evidences for me, keep my assurance for me.” You must not only depend upon Christ for graces but for comforts, and as well for the keeping as for the getting of them. As you have any spiritual comfort from Christ, spend all for Christ; for though in temporal things the way to have little is to spend much, yet in spiritual things, the more you spend the more you have.

WILLIAM BRIDGE
Lifting Up, 46

正如耶稣基督是我们所蒙一切恩典的财政大臣，祂也是我们所得一切安慰的掌玺大臣。因此，当神乐意赐你任何安慰时，就到耶稣基督那里去，说：“主啊，为我掌管我的安慰，为我掌管我的证据，为我掌管我的确据。”你不仅必须要倚靠基督得恩典，也必须要倚靠祂得安慰，你既要靠祂得这一切，也要靠祂保守这一切。你从基督那里得到任何的属灵安慰，就当为基督花费一切；因为虽然在现世之事上，用得越多，留下的就少，但在属灵之事上，用得越多，得到的就越多。

威廉·布里奇
《沮丧之人得振兴》，46

Beloved, there is a twofold righteousness in Christ. First, there is His essential and personal righteousness as God. Now this essential personal righteousness of Christ cannot be imputed to us. But then there is, secondly, His mediatory righteousness; that is that righteousness which He wrought for us as mediator whereby He did subject Himself to the precepts, to the penalties, commands, and curses, answering both God's vindictive and rewarding justice. This is communicated to us and made ours by virtue of which we stand justified in God's sight. The mediatory righteousness of Christ is the matter of our justification.

THOMAS BROOKS
Cabinet of Choice Jewels, 34

亲爱的弟兄们，在基督里有一种双重的义。首先，祂作为神之本体和位格之义。基督的这本体和位格之义是不能归算给我们的。但其次，是祂的中保之义；是祂作为中保为我们成就的义，身为中保，祂让自己服在诫命、惩罚、命令和诅咒之下，满足了神惩罚和赏赐的义。这义是已经传递给我们，成了我们的义，我们因此在神面前称义。我们所称之义是基督中保之义。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，347

When Caesar gave one a great reward, “this,” said he, “is too great a gift for me to receive”; but, says Caesar, “it is not too great a gift for me to give.” So though the least gift that Christ gives, in one sense, is too much for us to receive, yet the greatest gifts are not too great for Christ to give.

THOMAS BROOKS
Smooth Stones, 33

凯撒赐某人大赏，这人说：“对我来说，这礼物太过丰厚，是我不能接受的。”但凯撒说：“对我来说，这礼物并未丰厚到我不能赐予的地步。”同样，尽管从某种意义上说，基督所赐的最小礼物对我们来说都太过丰厚，是我们不能接受的，但对基督来说，即便最丰厚的礼物，也没大到祂不能赐予的地步。

托马斯·布鲁克斯
《汲沦溪中的石子》，33

The Lord Jesus has as great and as large an interest in the weakest saints as He has in the strongest. He has the interest of a friend, and the interest of a father, and the interest of a head, and the interest of a husband, and therefore, though saints be weak—yea, though they be very weak—He overlooks their weakness and keeps a fixed eye upon their graces.

THOMAS BROOKS
Smooth Stones, 155

主耶稣大大有份于最软弱的圣徒，如同祂大大有份于最刚强的圣徒一样。祂是他们朋友的份，是他们父的份，是他们头的份，是他们丈夫的份，因此，圣徒虽软弱——是的，尽管他们非常软弱——祂的眼目却越过了他们的软弱，定睛在他们身上的诸般美德。

托马斯·布鲁克斯
《汲沦溪中的石子》，155

Riches always imply two things: abundance, and abundance of such things as be of worth. Now in the Lord Jesus Christ are the greatest riches, the best riches, the choicest riches. In Christ are riches of justification (Titus 2:14); in Christ are riches of sanctification (Phil. 4:12–13); in Christ are riches of consolation (2 Cor. 12:9); and in Christ are riches of glorification (1 Peter 1:11).

THOMAS BROOKS
Unsearchable Riches of Christ, in Select Works, 1:2

丰富总是意味着两件事：充充足足，以及具有价值的事实在充足。在主耶稣基督里有最大的丰富，最好的丰富，最上乘的丰富。在基督里有丰富的称义（多 2:14）；在基督里有丰富的成圣（腓 4:12–13）；在基督里有丰富的安慰（林后 12:9）；在基督里有丰富的荣耀（彼前 1:11）。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:2

Christ was never so joyful in all His life that we read of as when His sufferings grew near. Then He takes the sacrament of His body and blood into His own hands and with thanksgiving bestows it among His disciples. Then He sings a hymn, then He rejoices, then He comes with a “God, I come.” O the heart—the great heart—that Jesus had for us to do us good! He did it with all the desire of His soul.

JOHN BUNYAN

Riches, 103

我们读到基督的生平，祂最喜乐的时候，莫过于祂临近受难的时候。那时，祂把自己身体和血的圣礼取过来，放在自己的手中，带着感恩的心分发给门徒们。然后祂唱了一首诗歌，然后祂大大欢喜，然后祂来，说道：“神啊，我来了。”哦，主耶稣对我们的心肠，是何等宽厚的心肠，祂要向我们行善！祂全心切慕的，就是向我们行善。

约翰·班扬

《班扬的宝藏》，103

When a man shall not only design me a purse of gold but shall venture his life to bring it to me, this is grace indeed. But, alas, what are a thousand such short comparisons to the unsearchable love of Christ?

JOHN BUNYAN

Riches, 103

一个人要给我一袋金子，且冒着生命危险把这金子带到我面前，这真是恩惠了。但是，与基督那测不透的爱相比，一千样这样的恩惠又算得上什么呢？

约翰·班扬

《班扬的宝藏》，103

Did [Christ] make His soul an offering for sin to procure men a liberty of sinning? Or was Christ crucified that the body of sin might remain unmortified—yea, get ground and be the more rampant upon it? Is this your kindness to your Friend, to be so in love with His enemies, the spear and the nails that pierced Him, that you will spend and be spent for the service of your lusts? He died that those He died for might live. Live to whom? Not to themselves, but to Him that died for them.

ELISHA COLES

Practical Discourse of God’s Sovereignty, 149

难道基督为罪献上祂的灵魂为祭，是为了要让人得到犯罪的自由？或者基督钉十字架，是为了让罪身的罪可以继续不被治死？——是的，使人反倒站稳根基，更猖獗犯罪？祂如此爱祂的仇敌，甘心让他们用枪和钉子刺穿祂的身体，而你却为了服侍你的私欲费财费力，难道这就是你对你这位朋友的仁慈吗？祂死了，是叫那些祂为他们而死的人可以活着。为谁而活？

不是为自己活，乃是为替他们死的主活。

以利沙·科尔斯 (ELISHA COLES)
《应用性论述神的主权》，149

Faith and holiness are great things indeed and highly to be valued. Yet, let me say that even these and all other good things laid together will be but a very little heap to that grace which put us into Christ, the honor and privilege of union with Him, and the price He hath paid for our ransom: “Herein is love,” that God “sent his Son to be the propitiation for our sins” (1 John 4:10).

ELISHA COLES
Practical Discourse of God’s Sovereignty, 155

信心和圣洁确实是大事，值得高度重视。然而请容我说，这些和一切所有其他美事都放在一起，相较于那将我们放入基督的恩典，以及与祂联合的尊荣和特权，并祂为赎买我们所付上的代价而言，都是微不足道：神“差祂的儿子为我们的罪作了挽回祭，这就是爱了”（约壹4:10）。

以利沙·科尔斯
《应用性论述神的主权》，155

Oh! Christ’s riches are so many, they cannot be numbered; they are so precious, they cannot be valued; so great, they cannot be measured. Oh, the infinite riches of our King! Christ is a mine of gold which we must dig till we find heaven.

WILLIAM DYER
Christ’s Famous Titles, 51

哦！基督的丰富如此之多，无法计数；如此宝贵，无法估价；如此伟大，无法衡量。哦，我们这位君王有着无限的丰富！基督是一座金矿，我们必须挖掘，直到找到天堂。

威廉·戴尔
《基督闻名的称谓》，51

Poor Christian, be not dejected because thou seest thyself outstripped and excelled by so many in other parts of knowledge; if thou know Jesus Christ, thou knowest enough to comfort and save thy soul. Many learned philosophers are now in hell, and many illiterate Christians in heaven.

JOHN FLAVEL
Fountain of Life, 6

可怜的基督徒啊，不要因你发现自己在其他知识上被许多人超过就沮丧；你若是认识耶稣基督，你的认识就足以安慰和拯救你的灵魂。许多有学问的哲学家现在正在地狱，而许多目不识丁的基督徒是在天堂。

约翰·弗拉维尔
《生命的源头》，6

Christ's sitting down at God's right hand in heaven notes the advancement of Christ's human nature to the highest honor, even to be the object of adoration to angels and men. For it is properly His human nature that is the subject of all this honor and advancement, and being advanced to the right hand of Majesty, it is become an object of worship and adoration. Not simply as it is flesh and blood, but as it is personally united to the second person and enthroned in the supreme glory of heaven. Oh, here is the mystery, that flesh and blood should ever be advanced to the highest throne of Majesty, and being there installed in that glory, we may now direct our worship to him as God-man.

JOHN FLAVEL
Fountain of Life, 420

基督坐在天上神的右边，这表明基督的人性高升进入最高的尊荣，成为天使和人赞美的对象。因为这一切尊荣和高升的对象正是祂的人性，升高到威严之神的右边，成为敬拜和赞美的对象。不仅仅是其人性的身体，而是其与第二位格的联合，就坐在天上至高荣耀的宝座上。哦！这是一个奥秘，那身体升高坐在最高的威严宝座之上，就在那荣耀里，以至我们现在可以把敬拜归给身为神而人者的祂。

约翰·弗拉维尔
《生命的源头》，420

[Christ] is ordained to be judge. Judgment is the act of the whole, undivided Trinity. The Father and Spirit judge, as well as Christ, in respect of authority and consent; but it is the act of Christ in respect of visible management and execution.

JOHN FLAVEL
Fountain of Life, 426-27

基督被立为审判之主。审判是整个、不可分割之三一真神的作为。就权柄和一致性而言，圣父和圣灵与基督一同施行审判；但就可见的处理和执行而言，审判是基督的作为。

约翰·弗拉维尔
《生命的源头》，426 - 27

Jesus Christ is a comprehensive mercy, including all other mercies in Himself: He is the tree of life; all other mercies are but the fruits growing on Him. He is the Sun of Righteousness, and whatever comfort, spiritual or natural, refreshes your souls or bodies is but a beam from that sun, a stream from that fountain. If then God part with Christ to you and for you, He will not withhold other mercies. He will not give the whole tree and deny an apple; bestow the fountain itself and deny you the streams. All spiritual mercies are in Him and given with Him: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). All temporals are in Him and given with Him (Matt. 6:33); they are additional to that great mercy.

JOHN FLAVEL
Sacramental Meditations, 122

耶稣基督是全面的怜悯，在祂自己里面包括所有其他的怜悯。祂是那生命树；所有其他怜悯不过是在祂上面生长的果子。祂是那公义的日头；无论任何属灵的或自然的安慰，叫你们灵魂或身体重新得力的安慰，都不过是从那日头发出的光线，不过是从那泉源流出的溪水。那么，如果对你们、为你们，神与基督分开，那祂就不会扣下任何其他怜悯不给你们。神不会给了你们整棵树，却不给你们一个苹果；神不会赐下了泉源本身，却不给你们溪水。所有属灵的怜悯都在祂里面，并与祂一道赐下。“愿颂赞归与我们主耶稣基督的父神，祂在基督里曾赐给我们天上各样属灵的福气。”（弗 1:3）一切现世的福气也都在祂里面，与祂一道赐下（太 6:33）；它们是加在那极大怜悯之上的。

约翰·弗拉维尔
《圣礼默想》，122

THE CALL

Come, my Way, my Truth, my Life!
Such a Way as gives us breath,
Such a Truth as ends all strife,
Such a Life as killeth death.

Come, my Light, my Feast, my Strength!
Such a Light as shows a feast,
Such a Feast as mends in length,
Such a Strength as makes His guest.

Come, my Joy, my Love, my Heart!
Such a Joy as none can move,
Such a Love as none can part,
Such a Heart as joys in love.

GEORGE HERBERT
Poems, 161

呼求

我的道路，我的真理，我的生命，求你到我这里来！
如此道路，赐给我们气息，
如此真理，终结一切分争，
如此生命，消灭死亡。

我的光，我的筵席，我的力量，我的生命，求你到我这里来！
如此光，照亮这场筵席，
如此筵席，越持久越丰盛，
如此力量，让祂的宾客力上加力。

我的喜乐，我的爱，我的心，求你到我这里来！

如此喜乐，无人能将其夺去，
如此爱，无人能使之分离。
如此心，在爱中欢欢喜喜。

乔治·赫伯特（GEORGE HERBERT）

《诗歌》，161

[Jesus] is a faithful friend, and none that ever had to do with Him can say anything to the contrary. He never forgot any business that any of His friends desired Him to do for them; He never neglected it or did it by halves. Where did any of them come to Him to reveal some secret loathsome distemper to Him that He reproached them with it? To which of them did He promise a heaven and put them off with this world? When this pilot undertakes to steer their course, their vessel shall never split upon the rock, run upon the sands, or spring a leak so as to sink in the seas. To be sure, He will see them safe in their harbor.

JAMES JANEWAY

Heaven upon Earth, 102

耶稣是一位忠心的朋友，凡与祂打过交道的人，无不说祂真是如此。每位朋友希望祂为他们做的任何事，祂从未忘记，祂从不忽略这些事，或做事半途而废。他们当中有哪一个人来找祂，向祂透露某些隐秘和令人厌恶的恶习，会遭祂以此作为话柄而被祂责备？他们当中哪一个人被应许天堂，会遭祂用这个世界对他敷衍了事？当这位领航员承担引领他们的航向，他们的船只就绝不会撞上礁石破裂，或在沙滩上搁浅，或发生损坏而沉入海里。可以肯定的是，祂必确保他们安全抵达他们的港湾。

詹姆斯·简威

《地上天堂》，102

Christ is a prophet, priest, and king, and all as mediator; without any one of these offices the work of salvation could not have been completed. As a priest He redeems us; as a prophet He instructs us; as a king He sanctifies and saves us. Therefore the apostle says, He is made to us of God, wisdom, righteousness, sanctification, and redemption (1 Cor. 1:30). Righteousness and redemption flow from Him as a priest; wisdom as a prophet; sanctification as a king. Now many embrace Christ as a priest, but yet they own Him not as a king and prophet; they like to share in His righteousness, but not to partake of His holiness. They would be redeemed by Him, but they would not submit to Him. They would be saved by His blood but not submit to His power. Many love the privileges of the gospel but not the duties of the gospel. These are but almost Christians, notwithstanding their close with Christ, for it is upon their own terms but not upon God's.

MATTHEW MEAD

Almost Christian Discovered, 191–92

基督是先知、祭司和君王，且是作为中保担任这一切职分；缺了任何一样职分，拯救之工就无法完成。作为祭司，祂救赎我们；作为先知，祂指教我们；作为君王，祂使我们成圣，并且拯救我们。因此使徒说，神使基督“成为我们的智慧、公义、圣洁、救赎”（林前 1:30）。公义和救赎源于身为祭司的祂；智慧源于身为先知的祂；圣洁源于身为君王的祂。现在许多

人拥戴基督为祭司，却不承认祂是君王和先知；他们愿意与祂的义有份，却不愿与祂的圣洁有份。他们愿意被祂拯救，却不愿意顺服祂。他们愿意被祂的血拯救，却不愿服从祂的权柄。许多人喜爱福音的特权，却不喜爱福音的责任。这些人无论如何就近基督，也不过“几乎是基督徒”，因为他们是按他们自己的条件来，而不是按神的条件来。

马太·米德

《几乎基督徒遭揭露》，191 - 92

The truth of it is, that person who is firmly satisfied and heartily pleased that this way of the death of Christ for the salvation of sinners by the forgiveness of sin is the way whereby God is and will be glorified—I say that person is a true believer. Now let not your assent be only to this thing, that it is true, that Christ came into the world to save sinners; but to this, that this is the way whereby God is and will be glorified. He will be glorified in pardoning such guilty creatures as we are, in imputing righteousness to such sinners as we are. He is glorified in laying all our iniquities on Christ. By this way, His righteousness, His love, grace, and wisdom are all manifested; this is God's being glorified.

JOHN OWEN

Discourse 19 on Gal. 2:20, in Twenty-Five Discourses, 224

事实就是，如果一个人实在满足且衷心欢喜接受这一点，即基督以祂的死使罪得赦免和罪人得救，是神现在并将来得荣耀的方式——我就要说，这人是真信徒。你们不单要承认，基督降世为要拯救罪人，这是真的；还要承认这一点，即这是神藉此得荣耀、并且将来得荣耀的方式。祂要在赦免我们这样有罪的受造之人这件事上得荣耀，要在将义归算给我们这样的罪人这件事上得荣耀。祂把我们所有罪孽都归在基督身上，以此得了荣耀。藉此方式，祂的公义、慈爱、恩典和智慧全都被彰显出来；神就因此得了荣耀。

约翰·欧文

《讲论第 19 篇，论加 3:10》，收录于《二十五篇讲论》，224

See here the greatness of Christ's grace! One would think that He should have been wholly taken up with the dishonor of His present condition, with the sense of His Father's desertion, with the fore sight of His approaching sufferings. And yet behold, when He is wholly possessed of weakness, He is yet at leisure for a work of power. The righteous justice of His God and the unjust cruelty of his enemies were not able to drive Him from the remembrance or exercise of His mercy. He that came to suffer all these things for man does in the midst of His sufferings remember man, honoring the scorns and buffets of His judgment with the conversion of a fallen apostle [i.e., Peter] and the nails and ignominies of His cross with the conversion of a reviling thief.

EDWARD REYNOLDS

Meditations on the Fall and Rising of St. Peter, 54-55

请看这里，基督的恩典何等浩大！人总以为，基督会因当下的羞辱，因感到父的弃绝，因预见那即将临到的死亡，就会被这一切完全胜过。然而请看，当祂被软弱完全占据时，祂却仍有力量成就大能之工。祂神的公义审判，祂仇敌的不公虐待，都不能使祂忘记怜悯或施行怜悯。祂来是为人受苦，而祂在受苦之时，祂确实在纪念人；祂让一位跌倒的使徒（即彼得）

归正，尊荣祂受审时遭遇的蔑视和击打；祂让一个辱骂祂的强盗归信，尊荣祂钉十字架的羞辱。

爱德华·雷诺兹 (EDWARD REYNOLDS)
《默想圣彼得的跌倒和兴起》，54 - 55

Christ is not loved at all till He be loved above all.

RALPH ROBINSON
Christ All and in All, 6

人若不爱基督超越一切，就是根本不爱祂。

拉尔夫·罗宾逊
《基督是包括一切，又住在各人之内》，6

A member of Christ, however poor in outward riches, is the richest man in the world, for he doth possess Christ, who is a stone of invaluable worth. If you knew a man had an estate worth all the precious stones in the world, you would account him a very rich man. A believer hath one precious stone in his possession of greater worth than all the stones which now are or ever were in the world. When other men boast of their jewels, you boast of your Christ; or tell you what rich, sparkling diamonds they have, you bring out this precious stone and lay it before them. When you hear others speaking of the costly foundation of their houses, you think what a glorious foundation your souls are built upon. He that wants Christ is the truly poor man, whatever he enjoys. He is rich, we say, whom God loves; he is rich that inherits Christ. If thou hadst thy house full of diamonds, thou wouldst judge thyself a wealthy man. If Christ be thine, thou hast much more.

RALPH ROBINSON
Christ All and in All, 263

基督的一个肢体，无论在外在财富多么贫乏，都是世上最富有的人，因他已经得着基督——那价值无可估量的宝石。你们若认识一个人，其拥有的产业堪比世上所有宝石，你会认为他是一个非常富有的人。而信徒拥有的一块宝石，其价值远超过世上现在或过去一切宝石的总和。当别人夸耀他们的珠宝时，你们要夸耀你们的基督；当别人告诉你们他们拥有多么华美、闪亮的钻石时，你们就把这块宝石拿出来放在他们面前。当你们听到别人谈论他们房屋的地基是何等昂贵时，你们要想一想，你们的灵魂是建立在何等荣耀的根基之上。没有基督的人，无论享有什么，都是真正的穷人。我们说，神所爱的人是富有的；以基督为产业的人是富有的。你们若有满屋的钻石，会认为自己是一个富人。但如果基督属你，你所拥有的就比这一切要多得多。

拉尔夫·罗宾逊
《基督是包括一切，又住在各人之内》，263

The doctrine which Christ preached and which by His appointment is published is very glorious, yet it is an occasion of offense to the world. The Arians are offended at the doctrine of His divine nature; the Manichees at His humanity; the Socinians at His satisfaction; the Papists at justification

by faith alone; the Pelagians and Arminians at His doctrine of nullifying the power of nature in things supernatural. The antinomians stumble at His ratification of the moral law, etc. The Pharisees were offended at His doctrine against tradition (Matt. 15:11–12). But to come to particulars: the strictness of His doctrine is a stumbling block to many; it condemns not only actual sin but the very sinful risings of corruption in the heart.

RALPH ROBINSON
Christ All and in All, 270

基督所传讲的、并指定人去宣告的教义极其荣耀，然而，这却是一个让世人跌倒的原因。亚流派因祂具有神性的教义而跌倒；摩尼教徒因祂人性的教义跌倒；苏西尼派因祂满足神公义的教义跌倒；教皇党人因唯独因信称义的教义而跌倒；伯拉纠主义者和阿米念主义者因祂在超自然之事上废除了人自然力量的教义而跌倒。反律主义者因祂认可道德律而跌倒，等等。法利赛人因祂反传统的教义而跌倒（太 15:11–12）。但说到具体问题：祂那严厉的教义，是许多人的绊脚石；这教义不仅定罪人实际所行的罪（本罪），还定罪人内心深处败坏的罪恶涌动。

拉尔夫·罗宾逊
《基督是包括一切，又住在各人之内》，270

O that the heaven, and the heaven of heavens were paper, and the sea ink, and the multitude of mountains pens of brass, and I able to write my dearest, my loveliest, my sweetest, my matchless, and my most unequalled and marvelous Well Beloved! Woe is me, I cannot set Him out to men and angels! I am put to my wit's end how to get His name made great. How sweet is Christ's back! O, what there is in His face! Those that see His face, how are they able to get their eye plucked off Him again!

SAMUEL RUTHERFORD
Garden of Spices, 41

哦，愿天和天上的天为纸，愿大海为墨，愿众山为笔，使我能写下我最亲爱，我最可爱，我最甜蜜，我至无以伦比，我至无出其右的奇妙良人！我有祸了，竟不能把祂向人和天使陈明！我绞尽脑汁，不知如何使祂的名得显大。基督的背影何等甜美！哦，祂的脸庞何等美好！得见祂面的人，怎能把眼睛从祂身上挪开！

撒母耳·卢瑟福
《香草园》，41

If you win Christ, though not in the sweet and pleasant way you would have Him, it is enough. For the Well Beloved comes not our way; He must choose His way Himself. He cuts off your love to the creature that you might learn that God only is the right owner of your love, sorrow, loss, sadness, death, or the worst things that are.

SAMUEL RUTHERFORD
Prison Sayings, 37

你若赢得基督，虽不是如你所愿，以甜美愉悦的方式，然而这也已经足矣。因这位良人不是

按我们的道路临到；祂必然选择祂自己的道路临到。祂切断你对受造物的爱，让你可以学会，唯有神才是你的爱、忧伤、损失、难过、死亡，或经历最糟之事的合法主人。

撒母耳·卢瑟福
《狱中的话》，37

If we knew the glory of our elder Brother in heaven, we should long to be there to see Him. We children think the earth a fair garden, but compared with the garden of the Lord it is but wild, cold, barren ground. All things are fading that are here; it is our happiness to make sure of Christ.

SAMUEL RUTHERFORD
Prison Sayings, 53–54

我们若真知道我们那位在天堂兄长的荣耀，我们就应渴望到那里去见祂。我们这些作儿女的，以为这地是一座美丽花园，但与主的园子相比，这只不过是荒凉、寒冷、贫瘠之地。这地的一切都在消逝；我们的福气，在于我们确实得着基督。

撒母耳·卢瑟福
《狱中的话》，37

When I was in meditation, I saw when Christ was present, all blessings were present; as where any were without Christ present, there all sorrows were. Hence I saw how little of Christ was present in me. I saw I did not cease to be and live of myself, that Christ might be and live in me. I saw that Christ was to do, counsel, direct, and that I should be wholly diffident of myself and careful for this that He might be all to me; hence I blessed Christ for showing me this and mourned for the want of it.

THOMAS SHEPARD
Meditations and Spiritual Experiences, 40

当我默想时，我看到当基督与我同在时，所有福气就都同在；凡没有基督同在的地方，就有各样的忧伤。因此我看到，在我里面，基督的同在是何等微小。我看到，我并未停止作自己的人，或为自己而活，好叫基督可以在我里面，或在我里面活。我也看到，基督要为我行事，给我劝告和引导，为此我应当全然不相信自己，并为之谨慎，好叫祂可以成为我的一切；因此，我为基督让我看到这一点而称颂祂，并为自己缺乏这一点而感到悲哀。

托马斯·谢泼德
《默想和属灵经历》，40

We are weak, but we are His; we are deformed, but yet carry His image upon us. A father looks not so much at the blemishes of his child as at his own nature in him; so Christ finds matter of love from that which is His own in us. He sees His own nature in us. We are diseased, but yet His members. Whoever neglected his own members because they were sick or weak? None ever hated his own flesh. Can the head forget the members? Can Christ forget Himself? We are His fullness, as He is ours.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 107

我们软弱，但我们属祂；我们畸形，但我们身上带着祂的形像。父亲看孩子时，不会注重自己孩子身上的缺陷，而是看重孩子身上他自己的本性；同样，基督从我们身上找到了属祂的事，就因这些祂所爱之事而爱我们。祂在我们身上看到祂自己的本性。我们有病，但我们仍是祂的肢体。有谁会因自己的肢体有病或软弱，就忽视不顾？没有人恨恶自己的身子。头能忘记肢体吗？基督能忘记祂自己吗？我们是祂的丰满，正如祂是我们的丰满一样。

理查德·薛伯斯
《压伤的芦苇》，107

Let us not look so much who are our enemies as who is our Judge and Captain, nor what they threaten but what He promises; we have more for us than against us. What coward would not fight when he is sure of victory? None are here overcome but those that will not fight. Therefore, when any base fainting seizes upon us, let us lay the blame where it is to be laid.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 195–96

让我们不要看谁是我们的仇敌，而要看谁是审判我们的主和我们的元帅，不要看仇敌威吓什么，而要看祂应许什么；那帮助我们的，比反对我们的更大。既有得胜把握，还会有哪个懦夫不愿争战呢？在这地上，除了不愿争战的人，无人能被仇敌所胜。因此，当我们被任何卑贱的灰心抓住时，让我们把责备归于理当受责备的自己。

理查德·薛伯斯
《压伤的芦苇》，195 – 96

The very beholding of Christ is a transforming sight. The Spirit that makes us new creatures and stirs us up to behold this servant—it is a transforming beholding. If we look upon Him with the eye of faith, it will make us like Christ; for the gospel is a mirror, and such a mirror that when we look into it and see ourselves interested in it, we are changed from glory to glory (2 Cor. 3:18). A man cannot look upon the love of God and of Christ in the gospel, but it will change him to be like God and Christ. For how can we see Christ and God in Christ, but we shall see how God hates sin, and this will transform us to hate it as God doth, who hated it so that it could not be expiated but with the blood of Christ, God-man. So, seeing the holiness of God in it, it will transform us to be holy.

RICHARD SIBBES
“A Description of Christ,” in Complete Works, 1:14

一看基督，这看见就带来了转变。那使我们成为新造的人的圣灵，激发我们来看这位仆人，而这是一种令人转变的看见。我们若用信心的眼睛看祂，这就要使我们变得像基督一样；因为福音是一面镜子，并且是这样一面镜子，当我们照这镜子，看到我们自己与这福音有份时，我们就会变得荣上加荣（林后 3:18）。人在福音中仰望神和基督的爱，就不能不被改变，变得像神和基督一样。因为我们当怎样看基督和在基督里的神呢？岂不就是看见神是何等恨恶罪吗？这要转变我们，让我们像神一样恨恶罪，祂是如此恨恶罪，以至于只有用神—人基督的血才能赎罪。这样，看到福音中神的圣洁，这就会转变我们，使我们成为圣洁。

理查德·薛伯斯

《对基督的描述》，收录于《全集》，1:14

We must always take heed of coming to God in our own persons or worthiness, but in all things only look to God in Christ. If we would look to God as a Father, we must see Him to be Christ's Father first. If we desire to see ourselves acquitted from our sins, let us first look at Christ risen for our justification; if we think of glorification in heaven, let us look up to Christ as glorified; and when we consider of any spiritual blessing, consider it in Christ first. All the promises are made to Christ; He takes them first from God the Father and gives them to us by His Holy Spirit. The first fullness is in God, and He empties Himself into Christ. "And of his fullness we all receive grace."

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 98-99

我们必须时刻警惕，不要凭着我们自己或我们的价值来到神面前，而是要在一切事上，唯独在基督里仰望神。我们若要将神看为父，我们必须首先看到祂是基督的父。我们若渴望看到自己罪得赦免，我们必须首先看到“基督复活，是为叫我们称义”；如果我们思想在天上得荣耀，让我们首先仰望得荣耀的基督；当我们思想任何属灵福气时，让我们首先思想这福气是在基督里的。所有应许都是给基督的；是祂首先从父神那里接过这些应许，又通过祂的圣灵，把这些应许赐给我们。首先的丰满是在神里面，祂把自己全然倾倒在基督里。“从祂丰满的恩典里，我们都领受了。”

理查德·薛伯斯

《神圣默想与圣洁沉思》，98 - 99

Alas! Many have the Bible and use it but little; and many use it amiss because they know not its right name. It is well and warrantably, from its contents, called in its title page in all languages and translations the Old and New Testament of our Lord and Savior Jesus Christ. But how few, in reading this title, mind the use and virtue of the blood of Jesus, which turned the covenant of God's grace into the testament of Christ and thereby sealed and confirmed all the good words and good things in that covenant? It was a happy word we find in [Foxe's] Book of Martyrs that some in the dawning of the light of the gospel in this land used, in calling the New Testament (a great rarity in those days), "the blood of Christ." You never rightly read the gospel, nor do you understand the design of it, nor rightly believe one promise in it till in heart you can say, "This gospel is the only charter of my salvation, sealed with the blood of my only Savior."

ROBERT TRAILL

Sermon 3, in Sixteen Sermons on the Lord's Prayer, for His People, 47

哎呀！许多人拥有圣经，却很少使用；许多人错误使用圣经，因他们不知道它的正确名称。从它的内容来看，所有语言和不同译本的圣经，都像它扉页所写那样，称它是我们的主和救主耶稣基督的旧约和新约，这标题是好的，很有道理。但是，看到这标题就想到耶稣之血的用处和功德的人是何等寥寥无几？（这血把神的恩典之约转变为基督的遗命，从而印证了那约一切的美言美事）我们在福克斯所著的《殉道史》中看到，当这片土地上福音的曙光初现时，一些人称呼在那时代极其罕见的新约圣经，使用了“基督之血”这名称，这是一个令人

欢喜的说法。除非你能在心里说：“这福音是我得救的唯一证书，用我唯一救主之血所印证的”，否则你就绝不能正确阅读福音，也不能明白它的用意，并正确相信其中的一个应许。

罗伯特·特雷尔（ROBERT TRAILL）

讲道 3，《论主祷文，主为祂百姓祷告的十六篇讲道》，47

We should give [Christ] the glory that is due to Him; to believe that the willingness to save is greater in the Savior than [the] willingness to be saved is in the sinner. For Christ's goodwill to save is the cause of any desire of salvation in any: "Thy people shall be willing in the day of thy power" (Ps. 110:3). When He hath a mind to save, He doth work this willingness in men to be saved by Him.

ROBERT TRAILL

Sermon 3, in Sixteen Sermons on the Lord's Prayer, for His People, 53

我们应把基督当得的荣耀归给祂；相信救主更愿意施行拯救，超过罪人愿意接受拯救。因基督拯救的善意，是任何人渴望得救的原因。“当你掌权的日子，你的民要以圣洁的妆饰为衣，甘心牺牲自己。”（诗 110:3）祂有拯救的意愿时，就在祂要拯救之人的身上做成这甘心。

罗伯特·特雷尔

讲道 3，《论主祷文，主为祂百姓祷告的十六篇讲道》，53

Christ is the most bountiful physician. Other patients do enrich their physicians, but here the physician doth enrich the patient. Christ prefers all His patients. He doth not only cure them but crown them (Rev. 2:10). Christ doth not only raise from the bed but to the throne; He gives the sick man not only health but heaven.

THOMAS WATSON

Gleanings, 19–20

基督是最慷慨的医生。其他病人会使他们的医生致富，然而基督这位医生却让病人富足。基督偏爱祂所有的病人。祂不仅医治他们，还为他们加冕（启 2:10）。基督不仅叫人从病床上起来，还叫人登上宝座；祂不仅给病人健康，还赐病人天堂。

汤姆·华森

《汤姆·华森拾珍集》，19–20

Is [Christ] the captain of salvation? See what a blessed army He has listed under His banner of love, and they have followed Him through all the dangers of life and time under His conduct. These are the chosen, the called, the faithful. They have sustained many a sharp conflict, many a dreadful battle, and they are at last made more than conquerors through Him that has loved them. They attribute all their victories to the wisdom, the goodness, and the power of their divine leader and even stand amazed at their own success against such mighty adversaries. But they fought under the banner, conduct, and influence of the Prince of Life, the King of Righteousness, who is always victorious and has a crown in His hand for every conqueror.

ISAAC WATTS

Devout Meditations, 176–77

基督是救恩的元帅吗？请看，在祂爱的国旗下，祂召集了一支何等蒙福的大军，他们接受祂的指挥，跟随祂渡过生命和时间中的一切危险。这些人是蒙拣选、蒙召、相信的人。他们经历了许多激烈冲突，许多可怕的战斗，他们最终靠着爱他们的主得胜有余。他们把一切得胜都归功于带领他们的这位神的智慧、良善和大能，甚至为着自己面对如此强大的敌人时能成功抵挡而感到惊讶。但他们是在那生命之主、公义之王的旗帜、引导和影响下作战，祂总是得胜，祂的手中总有冠冕为每位得胜者存留。

以撒·华滋（ISAAC WATTS）

《虔诚默想》，176 – 77

Whatsoever Satan or conscience say, do not conclude against thyself. Christ shall have the last word. He is judge of quick and dead and must pronounce the final sentence. His blood speaks reconciliation (1 Cor. 1:20), cleansing (1 John 1:7), purchase (Acts 20:28), redemption (1 Peter 1:18–19), purging (Heb. 9:14, 18), remission (Eph. 1:7), liberty (Heb. 10:19), justification (Rom. 5:9), nighness to God (Eph. 2:18). Not a drop of this blood shall be lost.

THOMAS WILCOX

Choice Drop of Honey, 16

无论撒但或良心有什么话说，都不要得出你的结论。基督拥有最终的话语权。祂是审判死人和活人的主，必须由祂宣告最终的判决。祂的血所说的是，和好（西 1:20），洗净人（约壹 1:7），买赎教会（徒 20:28），赎买人（彼前 1:18–19），洗净人心（来 9:14, 18），赦免（弗 1:7），自由（来 10:19），称义（罗 5:9），与神亲近（弗 2:18）。这血一滴也必不失去。

托马斯·威尔克斯（THOMAS WILCOX）

《上好的蜜滴》，16

CHRIST, ASCENSION OF（基督，基督的升天）

A heart ascendant is the best evidence of your interest in Christ's ascension.

JOHN FLAVEL

Fountain of Life, 414

一颗升到天上的心，是证明你与基督升天有份的最有力证据。

约翰·弗拉维尔

《生命的源头》，414

Having now dispatched that great work on earth for them, [Christ] hastens to heaven as fast as He can to do another. And though He knew He had business yet to do upon earth that would hold

Him forty days longer, yet to show that His heart was longing and eagerly desirous to be at work for them in heaven, He speaks in the present tense and tells them, “I ascend”; and He expresses His joy to be not only that He goes to His Father but also that He goes to their Father to be an advocate with Him for them.

THOMAS GOODWIN
Heart of Christ in Heaven, 27

基督现在已在这地上为他们做成了那伟大工作，就尽可能快地去到天上，去做另一项工作。虽然祂知道自己在地上仍有事情要做，并且这要让祂在地上多呆四十天，然而祂为了表明自己内心的盼望，表明自己迫切愿意在天上为他们做事，祂就用现在时态说话，告诉他们：“我升上去”；祂表明自己的喜乐，就是祂不仅是去见祂的父，也是去见他们的父，在父面前为他们作中保。

托马斯·古德温 (THOMAS GOODWIN)
《基督在天上的心》，27

[Christ's] glorious ascension is our stepping-stone to heaven; it is our ladder by which we ascend after Him whither He is gone. Well indeed might He say to His disciples, “It is expedient for you that I go away,” and this in many ways and upon many accounts. Because of His ascension we have the gate opened, the way cleared, mansions prepared, an inheritance, a crown, and a kingdom in safe keeping. By His ascension to glory, we have an advocate in heaven, a descent of heavenly blessings, a pledge of our ascension, and an assurance of our welcome there.

HENRY PENDLEBURY
“The Design of Christ's Ascension,” in *Slate, Select Nonconformists' Remains*, 359

基督荣耀的升天，是我们通往天堂的台阶；这是我们升到天上的阶梯，追随祂去到祂去的地方。祂确实可以对门徒说：“我去是与你们有益的。”这是就许多方面、许多缘故而说的。因着祂的升天，我们的门得打开，道路清理得通畅，住的地方得预备好，产业、冠冕和国度得安全存留。因着祂升天得荣耀，我们在天上就有了一位中保，一位属天福气的继承者，一个我们也能升天的保证，一个我们在天上受欢迎的确据。

亨利·彭德贝理
《基督升天的用意》，收录于斯雷特编著，《不从国教牧师遗稿》，359

Think of the privileges and advantages that come to you by His ascending to heaven and remaining there for you; they are so many I can only mention a few. They that have Christ in heaven for them have a right to Him now He is there and to all the benefits which believers can receive on earth resulting from His passion, ascension, and intercession. In these few words I have told you of greater privileges that you are invested with than if I could have told you of an unquestionable right to all the crowns and great things of the present world, for they are all very no-things to an interest in Christ. You have liberty to go to heaven upon all occasions.... You may go to heaven with your prayers at any time.... You may go out of any place.... Christians, through Christ, may go to God at any time and lay all their matters before “him that is able to do exceeding abundantly above all that we ask or think” (Eph. 3:20). We have always an advocate ready to solicit our business in

heaven.

HENRY PENDLEBURY

“The Design of Christ’s Ascension,” in *Slate, Select Nonconformists’ Remains*, 375

思想祂升天，为你留在天上给你带来的特权和益处；这些如此众多，我只能提其中几样。有基督为他们在天上的人，就有权利去到祂现在所在的地方，就有权利得着信徒在地上因祂受难、升天和代求而得的一切益处。用这几句话，我已经告诉你，你所拥有的特权，比我能告诉你的，你在今世的一切冠冕和大事上无可置疑的权利更大，因这些事情与有份于基督相比，都是无足轻重。你有自由在一切情形里去到天上……你可以随时带着你的祷告到天上去……你可以从任何地方出去……基督徒通过基督，可以在任何时候去到神那里，把他们一切的事情陈摆在“能……充充足足地成就一切，超过我们所求所想的”那一位面前（弗 3:20）。我们总是有一位中保，准备好了在天上为我们的事恳求。

亨利·彭德贝理

《基督升天的用意》，收录于斯雷特编著，《不从国教牧师遗稿》，375

CHRIST, CROSS OF（基督，基督的十字架）

[Christ] despatched [i.e., transacted] more work in those thirty-three years wherein He lived—yea, in those three hours wherein he suffered—than ever was or will be done by all creatures to eternity. It was a good six days’ work when the world was made, and He had a principal hand in that, neither has He been idle since; “I and my Father work hitherto,” says Christ (John 5:17). But that three hours’ work upon the cross was more than all the other. Eternity will not have more done in it than virtually was done in those three hours.

THOMAS GOODWIN

Of Christ the Mediator, in *Works*, 5:103

基督在祂生活的那三十三年——是的，在祂受苦的那三小时——所做的工作，要比所有受造之人曾经、将来、直到永远的工作都要多。世界受造时，那是美好的六天工作，祂在其中发挥了主要作用，此后祂也没有闲着；基督说：“我父作事直到如今，我也作事。”（约 5:17）但十字架上那三个小时的工作，远超过其他所有的工作。在永恒里所做的一切，都不会超过在这三小时之内实际做成的工作。

托马斯·古德温

《论中保基督》，收录于《文集》，5:103

Let the bands of [Christ’s] love draw our hearts, for...He could have broken all these cords, as Samson did those with which he was bound; but the cords of love bound Him as well as the cords of our sins. It was these cords fastened Him to the cross more than the nails—yea, and bound Him there more than our sins did, or else He would never have suffered Himself to be bound.

THOMAS GOODWIN

Of Christ the Mediator, in *Works*, 5:229

让基督的慈绳爱索牵引我们的心，因……祂本可挣脱所有这些绳索，就像参孙挣脱捆绑自己的那些绳索一样；但慈绳爱索就像我们罪的捆索一样将祂捆绑。正是这慈绳爱索，将祂牢牢绑在十字架上，比钉子更有力——是的，比我们的罪更牢牢把祂捆绑在那里，否则祂就绝不会容忍自己受捆绑了。

托马斯·古德温

《论中保基督》，收录于《文集》，5:229

No sinner will come near to Christ unless he be drawn, and to be drawn is to be made willing to come unto Him and to follow Him in chains of love. Christ draws none to Him, whether they will or no; but He casts on their minds, hearts, and wills the cords of His grace and love, working in them powerfully, working on them kindly, to cause them to choose Him, to come to Him, and to follow Him. "Draw me; we will run after thee." The great principal and fountain from whence the drawing efficacy and power of grace doth proceed is from the lifting up of Christ. Drawing grace is manifested in and drawing love proceeds from the sufferings of Jesus Christ on the cross.

JOHN OWEN

Discourse 15 on John 12:32, in Twenty-Five Discourses, 189

若非被基督吸引，就没有一个罪人会就近基督；被基督吸引，就是变得愿意到祂这里来，被爱捆锁而跟从祂。无论人是否愿意，凡被基督吸引到祂那里的，没有一个不是祂用恩典和慈爱的绳索投在他们的思想、内心和意志上，在他们里面大能地动工、亲切地动工，引发他们抉择祂，就近祂，跟从祂。“愿你吸引我，我们就快跑跟随你。”恩典吸引人的功效和能力，都是由那伟大首要的泉源——基督被举起——而涌出。吸引人的恩典、吸引人的爱，都显明在和发源于耶稣基督在十字架上的受死。

约翰·欧文

《讲论第15篇，论约12:32》，收录于《二十五篇讲论》，189

The shame of the cross was as much as the blood of the cross; His name was crucified before His body. The sharp arrows of reproach that the world did shoot at Christ went deeper into His heart than the spear.

THOMAS WATSON

Art of Divine Contentment, 72

十字架的羞耻与十字架的流血一样重；在祂的身体被钉十字架之前，祂的名已经被钉在十字架上。世人射向基督的辱骂利箭，比枪更深地刺入祂的心。

汤姆·华森

《神圣满足的艺术》，72

CHRIST, INCARNATION OF (基督，基督的道成肉身)

Why [Christ] was born of a woman, not of a man? Because the Lord would do a new thing upon the earth.... For one of mankind to be made of another, without a woman, was no new thing, for so was Eve made of Adam long since. And for a man to be made without woman or man is older, for so was Adam. And for one to be made of man and woman is almost as old and much more common; we see it daily. There is no new in these. Yet there was one way left, and that was new indeed: for one to be made of a woman without a man was never done before. And this was as miraculous as any of the other.

WILLIAM AUSTIN

Certain Devout, Godly, and Learned Meditations, 11

基督为何是由女人所生，不是由男人所而生？因为神要在地上造一件新事……不经女人，人类的一员就由另一个人而出，这并不是什么新事，因很早以前，夏娃就是由亚当而出。至于男人不经女人或男人而出，那是更早就有，亚当就是这样。至于一人从男人和女人而出，这几乎同样远古，且更常见得多；我们天天都看见这样的事。这些都不是什么新事。然而，还剩下一条道路，这确实是新事：因一人不经男人而从女人而出，这是以前从未做过的。这和其他任何一样都是神迹。

威廉·奥斯丁 (WILLIAM AUSTIN)

《某些虔诚、神圣和有学识的默想》，11

The Son of God became the Son of man that we, the sons of men, might become the sons of God; and all this He did to save the nations.

WILLIAM DYER

Christ's Famous Titles, 15

神的儿子成为人的儿子，叫我们这些人的儿子可以成为神的儿子；祂如此行，完全是为了拯救万民。

威廉·戴尔

《基督闻名的称谓》，15

Yea, to express the depth of His humility, He was made in the likeness of men. O how did Christ abase Himself in taking flesh! It was more humility in Christ to humble Himself to the womb than to the cross. It was not so much for flesh to suffer but for God to be made flesh—this was the wonder of humility.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:128

是的，为了表明祂降卑之深，祂就成了人的样式。哦，基督取了肉身，这是何等地降卑自己！基督降卑自己进入人腹之中，比降卑自己上十字架，显明祂更大的降卑。更降卑的，与其说是肉身受苦，倒不如说是神成了肉身——这是降卑的奇迹。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:128

CHRIST, INTERCESSION OF (基督，基督的代求)

The Lord Jesus waits in heaven to receive your prayers. 'Tis His business and work in glory to pursue your advantages, and therefore He expects to hear from you (Heb. 9:24). As an agent that expects to hear from his client and receive intimation about his condition; as a friend in a foreign country that is hearkening for letters from his friend, Christ in heaven desires to hear from His people on earth. Not that He is ignorant of them or needs to be put in remembrance, but this way are His graces in them exercised, their love and duty maintained, and Himself glorified: "Therefore will the LORD wait, that he may be gracious" (Isa. 30:18). In the original it is, "He longs and, as it were, greedily and enlargedly desires an occasion to be gracious; He waits in heaven to be put in remembrance to do His people good."

BARTHOLOMEW ASHWOOD

Best Treasure, 130–31

主耶稣在天上等着接收你们的祷告。祂在荣耀中从事的事业和工作，就是为你们求益处，因此祂期望听到你们的声音（来 9:24）。就像一个代理人期望听到他客户的消息，收到关于他情况的通知；就像一位在外国的人留意朋友的来信，同样地，在天上的基督渴望听到祂地上百姓的消息。这并不是说祂对他们一无所知，也不是说祂需要被人提醒，而是这样，他们就操练他们身上那些属祂的美德，维系他们的爱和当尽的责任，以及让祂自己得荣耀。“耶和華必然等候，要施恩给你们。”（赛 30:18）原文是：“祂渴望，仿佛贪婪并极度渴望有机会施恩；祂在天上等候被提醒，以便向祂的百姓行善。”

巴多罗买·阿什伍德

《最好的宝藏》，130 – 31

Sometimes, the guilt of renewed infirmities or decays doth renew distrust and make us shrink, and we are like the child in the mother's arms that fears when he loses his hold, as if his safety were more in his hold of her than in her hold of him. Weak duties have weak expectations of success. In this case, what an excellent remedy has faith in looking to the perpetual intercession of Christ. Is He praying for us in the heavens, and shall we not be bold to pray and expect an answer? O remember that He is not weak when we are weak.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:186

有时，软弱再现或衰退带来的罪疚感，确实使我们再次不信，叫我们退缩，我们就像被母亲抱在怀里的孩子，不抓住母亲就会感到害怕，仿佛我们的安全更多是在于自己抓住母亲，而不是母亲抱着我们。履行责任时若是软弱，对成功的期望就变得软弱。在这情形里，用信心仰望基督的不住代求，这是何等美好的补救之道。祂在天上为我们祷告，我们难道不应放胆

祷告，期待应允吗？哦，请记住，我们软弱的时候，祂并不软弱。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:186

Prayers and supplications, earnest prayers out of affection, should be poured out even for them that cannot or do not pray for themselves. Wherefore are we taught to pray but that we may be the mouth of others? And since an intercessor is given to us above, how are we bound to be intercessors for others below.

HUGH BINNING
“An Essay upon Christian Love,” in *Several Sermons*, 201

我们甚至应该为那些不能或不为自己祷告的人，倾心吐意地祷告代求，出于爱而切切祷告。神为何教导我们祷告，岂不就是让我们可以成为别人的口吗？既然神在天上赐给了我们一位代求的主，我们又怎能不为天下的其他人代求呢。

休·宾宁
《短论，论基督徒的爱》，收录于《讲道集》，201

If once pardoned, thou wilt be always pardoned. For the first pardon Christ paid His blood; for the continuance He does but plead His blood, and we cannot be without a pardon till Christ be without a plea.

STEPHEN CHARNOCK
“The Pardon of Sin,” in *Choice Works*, 212

你一旦得了赦免，就总是得赦免。为了第一次的赦免，基督付出祂的血为代价；对于继续的赦免，祂只需要以祂的血恳求，除非基督没有了可恳求的根据，否则我们就不可能失去赦免。

司提反·查诺克
《罪得赦免》，收录于《精选文集》，212

His love and care were manifested in the choice of mercies for them. He does not pray for health, honor, long life, riches...but for their preservation from sin, spiritual joy in God, sanctification, and eternal glory. No mercies but the very best in God's treasury will content Him for His people; the rest He is content should be dispensed promiscuously by providence. But these He will settle as a heritage upon His children.

JOHN FLAVEL
Fountain of Life, 188

祂的慈爱和看顾显明在为他们选择的怜悯上。祂不祈求他们的健康、荣誉、长寿、富有等等，而是祈求他们得保守脱离罪，祈求他们在神里面的属灵喜乐，成圣，和永远的荣耀。除了神宝库里最好的怜悯，没有别的可以令祂感到满足。祂定意要为祂的百姓得到最好的怜悯；其余的，祂满足于藉着祂的护理随意分给众人；但这些事情，祂会存好，作为留给祂儿女的产业。

约翰·弗拉维尔
《生命的源头》，188

That blood which [Christ] offered with tears and strong cries on the cross, where He likewise interceded, the same blood He continues virtually to offer up with prayers in the heavens and makes atonement by both, only with this difference: on earth, though He interceded, yet He more eminently offered up Himself; in heaven He more eminently intercedes and does but present that offering.

THOMAS GOODWIN

“Christ Set Forth,” in Works, 4:58

在十字架上，基督以眼泪和哭泣恳求献上自己的血为祭，祂也以祂的血代求；在天上，祂也实际地、持续地献上同样的血，并以此代求；这二者都是献上赎罪祭，只有一个区别：在地上，虽祂也代求，但是更突出的是祂献上自己为祭；在天上，更加突出的是祂现在以献祭代求。

托马斯·古德温
《基督活画眼前》，收录于《文集》，4:58

Suppose a king's son should get out of a besieged city where he had left his wife and children, whom he loves as his own soul, and these all ready to die by sword or famine if supply came not the sooner. Could this prince, when he arrived at his father's house, please himself with the delights of the court and forget the distress of his family? Or rather would he not come post to his father, having their cries and groans always in his ears, and before he eat or drink do his errand to his father and entreat him, if ever he loved him, that he would send all the force of his kingdom to raise the siege rather than any of his dear relations should perish?

WILLIAM GURNALL

Christian in Complete Armour, 17

设想一位国王的儿子逃出围城，他留下了自己的妻子和孩子在那里，他爱他们如同爱自己的灵魂，帮助若不早一点来到，他们就会死于刀剑或饥荒。当这位王子抵达他的父家，他会用宫中的乐事取悦自己，而忘记家人的困苦吗？或者说，他岂不会来到他父亲身旁，因为他耳边总是响起他们的哭声和呻吟，在他吃喝之前，他岂不会把他的事交托父亲，恳求父亲若是爱自己，就派国中全部军队解除围困，不让任何他所爱的亲人丧生吗？

威廉·古纳尔
《基督徒披戴神的全副军装》，17

CHRIST, LOVE OF (基督，基督的爱)

[Christ] knew both your weight and your worth, your natural unfitness for Him, and averseness to the match. He also knew what it must cost Him to make you both meet and willing and that it was so stupendous a work that all the hosts of heaven would have broken under. He further knew that after

all He should do and suffer for you, you could not advantage Him in the least; only He should have the satisfaction to have made you happy against your unrenewed will, and yet He declined it not. He came “leaping upon the mountains and skipping over the hills” of death and difficulties, as longing for and delighting to be in that work. He was straitened until it was accomplished. Such was the intenseness of His love to you! And a great deal ado He had with your wills before you were brought to be willing. And for all this He only expects you will carry it worthy of so great a lover and such manner of love, which is, in effect, but to accept of and continue in His love and be willing He should save you freely and own this love of His as the immediate fountain whence your happiness is derived.

ELISHA COLES
Practical Discourse, 153

基督知道你们的份量和价值，知道你们按本性不适合归给祂，也知道你们厌恶把自己许配给祂。祂也知道自己必须付出何等代价，才能使你们变得合适和愿意，这是一项如此浩大的工程，众天使若承担此项工作，他们就都会被压垮。祂还知道，在祂为你们做了一切、受了一切苦难之后，你们仍不能给祂带来丝毫益处；祂本不必逆着你们未得更新的意志，让你们变得幸福，但祂没有这样做。祂“蹚山越岭而来”，蹚越的是死亡和苦难的山岭，渴望并喜悦做成这工作。这工作一刻不完成，祂就一刻也不歇息。祂对你们的爱是如此强烈！祂在你们的意志方面做了大量工作，才让你们变得愿意。对于这一切，祂只希望你们行事为人对得起这位如此伟大的爱人，对得起这如此爱的方式，而这实际上，不过就是接受祂的爱，并继续持守在祂的爱中，愿意让祂白白地拯救你们，并承认祂这爱是你们得福的直接源泉。

以利沙·科尔斯
《应用性论述神的主权》，153

The general love of Christ is scattered and branched unto all the creatures in the world, but His special love, His exceeding great and rich love, is only settled upon His church. Now, if you ask me what Christ's distinguishing love is, I shall name it and but name it to you. It is pardoning love...redeeming love, calling love, justifying love, adopting love, sanctifying love, glorifying love. This, I say, is a particular love. Christ's love is not only sweeter than wine but better than life. He is most lovely; He is altogether lovely. Christ is nothing but love to those who are His love.

WILLIAM DYER
Christ's Famous Titles, 32

基督普遍的爱开枝散叶，惠及世上所有造物，但祂特殊的爱，祂极其伟大和丰盛的爱，只驻留在祂教会里。现在，你若问我基督这把人分别出来的爱是什么，我要说出它的名，只向你说出它的名。它是赦免的爱……救赎的爱，呼召的爱，称义的爱，收养的爱，使人成圣的爱，使人得荣耀的爱。我说，这是一种特定的爱。基督的爱不仅比酒更甜，而且比生命更好。祂是至为可爱；祂是全然可爱。对于祂所爱的人来说，基督不是别的，祂就是爱。

威廉·戴尔
《基督闻名的称谓》，32

Love, love—I mean Christ's love—is the hottest coal that ever I felt. O, but the smoke of it is hot;

cast all the salt sea on it, it will flame! Hell cannot quench it; many, many waters will not quench love. Christ is turned over to His poor prisoner in a mass and globe of love. I wonder that He should waste so much love upon such a waster as I am; but He is no waster, but abundant in mercy. Free grace is an unknown thing. This world hath heard but a bare name of Christ, and no more. There are infinite plies in His love that the saints will never attain to unfold.

SAMUEL RUTHERFORD

Garden of Spices, 113

爱，爱——我是指基督的爱——是我曾经感受过的最炙热炭火。哦，连它的烟也充满炙热；把整个盐海洒在这爱上，盐海都要燃烧！地狱不能将这爱熄灭；众水，众水不能把它熄灭。基督以祂全然浩大的爱，把自己交给我这属祂的可怜囚徒。我测不透，祂竟然把如此多多的爱浪费在我这样的废物身上；但祂这并不是浪费，而是祂的怜悯太丰富。白白的恩典是不为人知的事。这世界只是听过基督的名，再无其他。祂的爱有着无限的层次，众圣徒永远无法将其完全展开。

撒母耳·卢瑟福

《香草园》，113

CHRIST, PASSIVE AND ACTIVE OBEDIENCE OF (基督，基督的被动和主动的顺服)

This twofold obedience of Christ stands opposed to a twofold obligation that fallen man is under: the one to do what God requires, the other to suffer what He hath threatened for disobedience. Suitably to this double obligation, Christ comes under the commandment of the law to fulfill it actively (Matt. 3:15) and under the malediction of the law to satisfy it passively. And whereas it is objected by some, if He fulfilled the whole law for us by His active, what need then of His passive obedience? We reply, great need, because both these make up that one, entire, and complete obedience by which God is satisfied and we justified. The whole obedience of Christ, both active and passive, makes up one entire perfect obedience.

JOHN FLAVEL

Fountain of Life, 126

基督这双重顺服，与堕落之人当尽的一种双重义务相对应；一方面是遵行神所要求的，另一方面是承受神所威胁的不顺服的结果。与人的双重义务对应的是，基督来，生在律法的命令之下，主动的顺服成全律法（太 3:15），祂也服在律法的咒诅之下，以被动的顺服满足律法。一些人提出反对意见：如果祂通过主动顺服成全了全律法，那祂还需要被动顺服吗？我们回答：有很大需要，因为这两样组成一个、完整、全备的顺服，藉此使神得以满足，使我们得以称义。基督整个的顺服，包括主动和被动的顺服，组成一个完整全备的顺服。

约翰·弗拉维尔

《生命的源头》，126

There are two things, say divines, in justification: (1) Remission of sin, and this is from Christ's passive obedience: "Remission of sins through his blood; and much more being now justified by

his blood—i.e., from our sins—we shall be saved from wrath through him.” (2) The imputation of righteousness, and this is from Christ’s active obedience; and here He is called “the Lord our Righteousness,” and we “the righteousness of God in him” (2 Cor. 5:21). And again, Christ’s active obedience was necessary to qualify Him for His passive. For had He not been holy and obedient in His life, He must in His death have offered for His own sins, as well as the people’s, which must not be imagined.

OBADIAH GREW
Sinner’s Justification, 26

神学家说，在称义中有两件事：（1）罪得赦免，这是出于基督的被动顺服。“罪得赦免，是凭着祂的血，既靠着祂的血称义，就是脱离我们的罪得称义，就更要藉着祂免去神的忿怒。”（2）义的归算，这是出于基督的主动顺服；在此祂被称为“主我们的义”，而我们则被称为“在祂里面神的义”（林后 5:21）。再者，基督的主动顺服必不可少，这使得祂有资格被动顺服。因祂若在生活中并不圣洁顺服，那祂在死的时候必须为祂自己的罪献祭，并为百姓的罪献祭，这是绝对无法想象的。

俄巴底亚·格鲁（OBADIAH GREW）
《罪人的称义》，26

CHRIST, PRIESTHOOD OF（基督，基督的祭司职任）

Since Christ is an intercessor, I infer that believers should not rest at the cross for comfort; justification they should look for there, but being justified by His blood, they should ascend up after Him to His throne. At the cross you will see Him in His sorrows and humiliations, in His tears and blood; but follow Him to where He is now, and then you shall see Him in His robes—in His priestly robes and with His golden girdle about Him. There you shall see Him wearing the breastplate of judgment and with all your names written upon His heart. Then you shall perceive that the whole family in heaven and earth is named of Him and how He prevails with God the Father of mercies for you. Stand still awhile and listen—yea, enter with boldness unto the holiest and see your Jesus as He now appears in the presence of God for you, what work He makes against the devil and sin and death and hell for you. Ah, it is brave following of Jesus Christ to the holiest. The veil is rent; you may see with open face as in a glass the glory of the Lord.

JOHN BUNYAN
Riches, 127

既然基督是一位代求的主，我就推断，相信的人不应只安息于在十字架前得安慰；他们应在十字架前寻求称义，但他们既已靠着祂的血得以称义，就应该跟随祂升到天上，去到祂的宝座前。在十字架上，你们会看到祂的忧伤受辱，看到祂的流泪流血；但跟从祂到现在祂所在的地方，你们必会看到祂穿上祂的衣袍——祂的祭司袍和祂身上的金腰带。在那里，你们必会看到祂戴着决断的胸牌，你们的名字都写在祂的心上。然后，你们必会明白，天上地上的全家都是从祂得名，祂是如何为你们在慈悲的父神面前代求，并且必蒙垂听。静立片刻，请听——是的，你们要放胆进入至圣所，看你们的耶稣现在为你们显在神的面前，看祂为你们

对抗魔鬼、罪、死和地狱都做了什么。啊，要勇敢地跟随耶稣基督进入至圣所。幔子已被撕裂；你们得以敞着脸看见主的荣光，好像从镜子里返照。

约翰·班扬
《班扬的宝藏》，127

His sanctifying Himself imports the extraordinariness of His person, for it speaks Him to be both priest, sacrifice, and altar all in one—a thing unheard of in the world before, so that His name might well be called Wonderful. “I sanctify Myself”: I sanctify, according to both natures; “Myself”—that is, My human nature, which was the sacrifice upon the altar of My divine nature, for it is the altar that sanctifies the gift. As the three offices never met in one person before, so these three things never met in one priest before.

JOHN FLAVEL
Fountain of Life, 55

祂把自己分别为圣，这说明祂非同寻常的位格：因为这表明祂是作为祭司、祭物、祭坛，全部集于一身：这是从前世上从未有的事。所以祂的名完全配称作奇妙。“我自己分别为圣”：我分别为圣，是按照二性分别为圣；“我自己”，是指我的人性，这是献在我神性祭坛上的祭物；因为是祭坛使祭物成圣。正如这三个职分从前从未集中在一位身上，同样，这三件事从前也从未集中在一位祭司身上。

约翰·弗拉维尔
《生命的源头》，55

The priesthood of Christ under the gospel excels Aaron’s in respect of word:

- 1.[Aaron] was to enter into the holy place
- 2.to appear before God;
- 3.to hear the sins of the people (Ex. 28:38);
- 4.to make an atonement (Lev. 16:32);
- 5.to judge of uncleanness (Lev. 13:2);
- 6.to offer incense (Lev. 16:17–18);
- 7.to determine controversies (Deut. 17:8);
- 8.to bless the people, and many other things which Jesus Christ infinitely excels in.

BENJAMIN KEACH AND THOMAS DELAUNE
Tropologia, book 3:530

基督在福音之下的祭司职任从字面意义上超越亚伦的祭司职任：

1. [亚伦]要进入圣所
2. 显在神的面前；
3. 聆听百姓犯了什么罪（出 28:38）；
4. 进行赎罪（利 16:32）；
5. 断定不洁净的事（利 13:2）；
6. 烧香（利 16:17–18）；
7. 判定争诉（申 17:8）；

8. 为百姓祝福，以及其他许多事情，在这些事上，耶稣基督都是无限超越。

本杰明·基奇和托马斯·迪伦（THOMAS DELAUNE）

《预表论》，卷 3:530

The priesthood of Christ under the gospel excels Aaron's in respect of...office:

- 1.Christ is entered into the true holy place, sanctum sanctorum, the holy of holies, heaven itself.
- 2.He appears really before God for us, being set down on the right hand of the majesty on high.
- 3.He hath, as the great Antitype, borne our sins in His own body upon the tree.
- 4.He hath made a complete and perfect atonement.
- 5.He judges our uncleanness, both of the heart as well as of the flesh.
- 6.He resolves all our doubts, ends controversies, speaks peace to the disconsolate, a word in season to him that is weary.
- 7.He offers incense: "And there was given unto him much incense, that he should offer it with the prayers of all saints" (Rev. 8:3).
- 8.He gives down all blessings: "Him hath God sent to bless you in turning away every one of you from his iniquities."

BENJAMIN KEACH AND THOMAS DELAUNE

Tropologia, book 3:530

基督在福音之下的祭司职任，在职任方面超越亚伦的祭司职任：

1. 基督进入真正的圣所，*sanctum sanctorum*——至圣所，天堂本身。
2. 祂为我们实在显在神的面前，坐在至高威严的神的右边。
3. 祂作为伟大的预表应验，在木头上亲身担当了我们的罪。
4. 祂已做成了全备和完全的赎罪。
5. 祂断定我们的不洁，既有肉身上的，也有内心中的不洁。
6. 祂消除我们所有的疑惑，了结纷争，向忧伤的人说平安的话，用言语扶助疲乏的人。
7. 祂烧香：“有许多香赐给祂，要和众圣徒的祈祷一同献在宝座前的金坛上。”（启 8:3）
8. 祂赐下一切祝福。“神……差祂到你们这里来，赐福给你们，叫你们各人回转，离开罪恶。”

本杰明·基奇和托马斯·迪伦

《预表论》，卷 3:530

CHRIST, RESURRECTION OF（基督，基督的复活）

[Easter] is the Sabbath of the new world, our passover from ever-lasting death to life, our true jubilee, the first day of our week, and the chief in our calendar. Herein our Phoenix rose from His ashes, our Eagle renewed His feathers, the First Begotten of the dead was born from the womb of the earth. Christ, like the sun eclipsed by the moon, got Himself out by His resurrection; and as the sun by the moon, He was darkened by them to whom He gave light. His death did justify us; His resurrection did justify His death. He buried the law with Himself, and both with honor; He raised

up the gospel with Himself, and both with glory.

THOMAS ADAMS
in Bertram, Homiletic Encyclopaedia, 732

复活节是新世界的安息日，是我们从永死进入生命的逾越节，是我们真正的禧年，是我们七日的头一日，在我们的日历中居首席。在复活这件事上，我们这位凤凰从祂烧成的灰烬中复起，我们这位鹰重新长出祂的翎毛，死人中头生的这一位从大地的腹中诞生。基督就像被月亮遮蔽的日头，因着复活让自己从日食的阴影中走出；祂就像被月亮遮蔽的日头，遭祂赐予光明的那些人抹黑。祂的死确实使我们称义；祂的复活确实使祂的死称义。祂叫律法与自己一同埋葬，两者都在尊荣中埋葬。祂让福音与自己一同复活，两者都复活得荣耀。

托马斯·亚当斯
收录于伯特伦，《讲道百科全书》，732

Consider how impossible it is in itself that so many men [i.e., the apostles and early witnesses to the resurrection of Christ] should agree together to deceive the world, and that for nothing, and at the rate of their own undoing and death. And that they should all agree in the same narratives and doctrines so unanimously, and that none of these should ever confess the deceit and disgrace the rest. All things well considered, this will appear not only a moral but a natural impossibility.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:501

想想看，如此多的人（就是使徒和早期见证基督复活的人）居然同心合意欺骗世人，并且不是为了什么，甚至还要以他们的毁灭和死亡为代价，这件事本身是何等不可能。他们居然都如此一致地认同相同的叙述和教义，并且这些人当中没有一人承认自己是行骗，叫其余人等蒙羞。认真考虑这一切，这不仅就道德而言，而且就本性而言都是不可能的。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:501

Although Christ's obedience in His life and His death past do alone afford the whole matter of our justification and make up the sum of that price paid for us,...so as faith may see a fullness of worth and merit therein to discharge the debt; yet faith has a comfortable sign and evidence to confirm itself in the belief of this from Christ's resurrection after His death. It may fully satisfy our faith that God Himself is satisfied and that He reckons the debt as paid.

THOMAS GOODWIN
"Christ Set Forth," in Works, 4:25

虽然唯独基督在祂生和死中的顺服才是我们称义的全部根据，并且构成了为我们付出代价的总和……所以信心可以看到其中有充分的价值和功德，可以偿还债务；但信心是根据基督死后的复活相信这一点，并将之作为令人安慰的凭据和证据，以此来坚固自己。基督的复活可以完全满足我们的信心，让我们的信心相信，神自己已经得到满足，祂看债务已经偿清。

托马斯·古德温

《基督活画眼前》，收录于《文集》，4:25

Christ did not rise from the dead as a private person but as the public head of the church, and the head being raised, the rest of the body shall not always lie in the grave. Christ's rising is a pledge of our resurrection (2 Cor. 4:14).

THOMAS WATSON
Body of Practical Divinity, 204

基督不是作为一个个人，而是作为教会公共的头从死里复活，头既然复活了，身体的其他部分就必不一直躺在坟墓里。基督的复活是我们复活的保证（林后 4:14）。

汤姆·华森
《系统神学》，204

CHRIST, SUFFERINGS OF（基督，基督的受苦）

That [Christ] the God of life was put to death. That He who is one with the Father should cry out of misery, "My God, my God, why hast thou forsaken me?" That He who had the keys of hell and death at His girdle should lie in the sepulcher of another, having in His lifetime nowhere to lay his head nor after death to lay His body. That that head before which the angels cast down their crowns should be crowned with thorns, and those eyes purer than the sun put out by the darkness of death. Those ears, which hear nothing but hallelujahs of saints and angels, to hear the blasphemies of the multitude. That face that was fairer than the sons of men to be spit on by those beastly wretched Jews. That mouth and tongue "that spake as never man spake" accused for blasphemy. Those hands that freely swayed the scepter of heaven and those "feet like unto fine brass" nailed to the cross for man's sins.... Oh! How should the consideration of this stir up the soul against it and induce the soul to fly from it and to use all holy means whereby sin may be subdued and destroyed.

THOMAS BROOKS
Precious Remedies, 25-26

生命的神（基督）被处死；祂与父原为一，却痛苦地呼喊：“我的神！我的神！为什么离弃我？”祂腰间挂着死亡与阴间的钥匙，却躺在别人的坟墓里，祂生前没有枕头的地方，死后也无处埋葬祂的身体。众天使在祂面前掷下冠冕，祂却头戴荆棘的冠冕；祂的眼目比日头更纯全，却被死亡的黑暗所扑灭；祂曾耳听众圣徒和众天使的哈利路亚，除此以外并无其他，现在却听众人的亵渎言语；祂的面容比世人更美，那些禽兽般邪恶的犹太人却向祂吐唾沫；祂的那口和舌，人“从来没有像祂这样说话的”，却被指控说话亵渎神；祂的那双手，随意挥动天上的权杖，那双脚，“好象在炉中锻炼光明的铜”，却为人的罪被钉在十字架上……哦！思想这一切，怎能不激发我们的心抵挡罪，让我们的心对罪避而远之，动用一切圣洁的途径征服和摧毁罪！

托马斯·布鲁克斯
《得胜撒但诡计的秘诀》，25 - 26

The burden of sufferings and provocations which Christ supported was very great, for on Him met all sorts and kinds of trouble at once, and those in their highest degrees and fullest strength. Troubles in His soul, and these were the soul of His troubles. He “began to be sore amazed, and to be very heavy” (Mark 14:33). The wrath of an infinite God beat Him down to the dust.

JOHN FLAVEL
Fountain of Life, 281

基督承担受苦和挑衅，这重担非常沉重；因在祂身上一共汇集了所有各种各样的苦难，都是最高程度最强力的苦难。祂灵魂中的愁苦，是祂愁苦的灵魂。祂“就惊恐起来，极其难过”（可 14:33）。一位无限的神的忿怒把祂击倒在尘土中。

约翰·弗拉维尔
《生命的源头》，281

He suffered in His soul; yea, the sufferings of His soul were the very soul of His sufferings. He felt in His inner man the exquisite torments and inexpressible anguish of the wrath of God.

JOHN FLAVEL
Sacramental Meditations, 111

祂灵魂受苦；是的，祂灵魂的受苦正是祂受苦的灵魂。祂在内心深处感受到神忿怒剧烈的折磨，并不可言喻的极度痛苦。

约翰·弗拉维尔
《圣礼默想》，111

He suffered everything that was required to repair and make up the glory of God. Better you and I and all the world should perish than God should be damaged in His glory. It is a truth, and I hope God will bring all our hearts to say, Christ hath suffered to make up that. The obedience that was in the sufferings of Christ brought more glory unto God than the disobedience of Adam, who was the original of the apostacy of the whole creation from God, brought dishonor unto Him. That which seemed to reflect great dishonor upon God was that all His creatures should as one man fall off by apostacy from Him. God will have His honor repaired, and it is done by the obedience of Christ much more.

JOHN OWEN
Discourse 8, in Twenty-Five Discourses, 127

祂受尽了为修复和弥补神荣耀所需的一切痛苦。宁可你我和全世界都灭亡，神的荣耀也不应受损。这是一条真理，我盼望神让我们所有人发自内心说，基督受死是为弥补这受损。基督受死时的顺服归给神的荣耀，超过了亚当的不顺服带给神的羞辱，亚当是整个受造界背离神的始作俑者。这似乎给神带来极大羞辱，因祂所造的全部人都居然如同一人，因背离祂而堕落。神要修复祂的尊荣，而这藉着基督的顺服更多地做成了。

约翰·欧文

讲论第 8 篇，收录于《二十五篇讲论》，127

Christ died for our preferment; He suffered that we might reign. He hung on the cross that we might sit on the throne; His crucifixion is our coronation.

THOMAS WATSON
Puritan Gems, 16–17

基督受死，为要叫我们得高升；祂受苦，为要叫我们作王。祂挂在十字架上，为要叫我们可以坐在宝座上；祂的钉十字架成了我们的加冕。

汤姆·华森
《清教徒奇珍录》，16 – 17

CHRIST: THE SUM OF SCRIPTURE (基督：圣经的总结)

This blessed Christ is the sole paragon of our joy, the fountain of life, the foundation of all blessedness. The sum of the whole Bible, prophesied, typified, prefigured, exhibited, demonstrated, to be found in every leaf, almost in every line—the Scriptures being but as it were the swaddling bands of the child Jesus. Abraham, Moses, Joshua, Samson, David were all renowned, yet are but meant on the by. Christ is the main, the center whither all these lines are referred. They were all His forerunners to prepare His way; it is fit that many harbingers and heralds should go before so great a prince. Only John Baptist was that phosphorus, or morning star, to signify the sun’s approaching. The world was never worthy of Him, especially not so early; He was too rich a jewel to be exposed at the first opening of the shop. Therefore, He was wrapped up in those obscure shadows—the tree of life, Noah’s ark, Jacob’s ladder; therefore called the “expectation of nations,” longed and looked for more than health to the sick or life to the dying.

THOMAS ADAMS
Meditations upon the Creed, in Works, 3:224

这位配得称颂的基督是我们喜乐的唯一典范，是我们生命的源泉，是我们一切福份的根基。祂是整本圣经的总和，是圣经所预言、预表、预示、展示、证明的，在每一页，几乎在每一行都可以找到祂——圣经不过就是包裹婴孩耶稣的襁褓。亚伯拉罕、摩西、约书亚、参孙、大卫都是有名之人，但按用意他们都只是配角。基督是主角，是这一切线索所指向的中心。他们都走在祂前面，为祂预备道路；如此伟大的国王，有许多先行官和传令官走在祂前面，本是合宜的。施洗约翰只是那启明星、晨星，表明日头正要来临。这世界从来就不配得着祂，尤其是不配如此早就得着；祂是太过贵重的珠宝，不能店铺第一次开业就展现人前。因此，祂被包裹在那些隐晦的阴影当中——生命树、挪亚方舟、雅各的天梯；因此，被称为“万民都必归顺”的祂，比健康相对于病人，生命相对于垂死之人，都更值得渴望和期待。

托马斯·亚当斯
《默想信经》，收录于《文集》，3:224

This Jesus Christ is the center...of the whole Scripture. The sum of divinity is the Scripture; the sum of the Scripture is the gospel; the sum of the gospel is Jesus Christ.

THOMAS ADAMS

“Semper Idem, or, The Immutable Mercy of Jesus Christ,” in Works, 3:2

这位耶稣基督是……整本圣经的中心。神学的总和是圣经；圣经的总和是福音；福音的总和是耶稣基督。

托马斯·亚当斯

《耶稣基督不变的怜悯》，收录于《文集》，3:2

Christ is the scope of the Scripture.

RICHARD SIBBES

in Horn, Puritan Remembrancer, 1

基督是圣经的目的。

理查德·薛伯斯

收录于霍恩，《清教徒备忘录》，1

CHRISTIANITY（基督教）

Certainly Christianity is nothing else but an imitation of the divine nature, a reducing of a man's self to the image of God, in which he was created in righteousness and true holiness. A Christian's whole life should be but a visible representation of Christ.

THOMAS BROOKS

Privy Key of Heaven, 12

当然，基督教不是别的，它只不过是对神性的一种模仿，是将人的自我还原为神的形像，他是按此形像受造，有真理的仁义和圣洁。一个基督徒的整个生命，都应当是对基督的一种有形呈现。

托马斯·布鲁克斯

《打开天堂的秘密钥匙》，12

The general nature and necessity of Christ's priesthood...shows the incomparable excellency of the Christian religion above all other religions known to or professed in the world. What other religions seek, the Christian religion alone finds, even a solid foundation for true peace and settlement of conscience. While the Jew seeks it in vain in the law, the Mohammedan in his external and ridiculous observances, and the Papist in his own merits, the believer only finds it in the blood of this great sacrifice. This, and nothing less than this, can pacify a distressed conscience laboring under the weight of its own guilt. Conscience demands no less to satisfy it than God demands to satisfy Him.

The grand inquest of conscience is, Is God satisfied? If He be satisfied, I am satisfied.

JOHN FLAVEL

Fountain of Life, 100

基督祭司职分的总体性质和必要性……表明，基督教信仰无比卓越，远超过世上所知、被人承认的其他所有信仰。其他信仰所追求的，唯有在基督教信仰才能找到，就是真正平安和无愧良心的稳固根基。犹太人在律法中徒然追求它，伊斯兰教徒靠外在和荒谬的礼仪追求它；教皇党人在他自己的功德中追求它；唯有基督徒是在这位伟大祭物的血中将它寻见；在此，也唯有在此，才能安定一个在自己罪咎重担下劳苦的不安良心。良心为满足自己而提出的要求，丝毫不亚于神为满足祂公义而提出的要求。良心提出的重大问题就是，神得到满足了吗？如果祂得满足了，我就满足了。

约翰·弗拉维尔

《生命的源头》，100

CHRISTIAN LIBERTY（基督徒的自由）

Christian liberty is a spiritual liberty, freeing the true Christian from the servitude of sin and from all other yokes of spiritual bondage wherewith sin had entangled us. Neither is Christian liberty only privative, as being a freedom and immunity from bondage, as though this were all, that by it we are not servants; but as appears by [John 8:36], it is also positive, as being a liberty, power, right, and interest to the privileges of God's children, who are also heirs of God and coheirs with Christ.

GEORGE DOWNAME

Christian's Freedom, 10

基督徒的自由是一种属灵的自由，将真基督徒从罪的奴役中，从罪缠绕我们的一切属灵捆绑的轭中释放出来。基督徒的自由也不仅仅是被动的自由，一种免于捆绑的自由和豁免，仿佛这就是这自由的全部，我们靠着它不再作奴仆；但正如约翰福音 8:36 所显明的，它也是积极的自由，是一种权力、权利的自由，是有份于神儿女——即成为神的后嗣，和基督同作后嗣之人——的特权。

乔治·董那门（GEORGE DOWNAME）

《基督徒的自由》，10

The second [use of the doctrine of Christian liberty] is the conscience of our manifold wants and imperfections in those duties which we do perform. For how can a man be persuaded that God, to whom no creature being compared is pure, will allow of his imperfect and stained obedience? And if he be not persuaded that his service is acceptable unto God, with what heart can he perform it? The doctrine therefore of Christian liberty assures our consciences that we are freed from the law's exaction of perfect obedience to the acceptation of our actions; that God, covering our imperfections as an indulgent father with the perfect righteousness and obedience of Christ, imputes not our wants unto us but accepts of the truth of our will and desire for the deed and our sincere endeavor for the

perfect performance. And therefore a Christian may, in respect of this liberty, with comfort and cheerfulness perform obedience according to the measure of grace received, being assured that our defective and stained obedience will be accepted of God through the mediation and intercession of Jesus Christ.

GEORGE DOWNAME
Christian's Freedom, 128-29

基督徒的自由这教义的第二种应用，是应用在我们履行本分时，那有着众多亏欠和不完全的良心上。因为受造之人与神相比，没有任何一个是洁净的，那么一个人又怎能被说服，以致相信神居然会接纳他那不完全和有污点的顺服呢？如果他不能被说服相信他的侍奉是蒙神接纳的，那么他又能以何种心态来侍奉呢？因此，基督徒的自由这教义向我们的良心保证，我们已经得了自由，脱离了律法苛刻的要求——即完全顺服——我们的行为才得接纳；神就像一位宽容的父亲，用基督的完全的义和顺服来掩盖我们的不完全，不把我们的亏欠归于我们，而是接纳我们行事的真诚意愿和渴望，以及我们为完全履行本分所作的真诚努力。因此，就这自由而言，基督徒可以按照所领受恩典的程度，带着得安慰和欢喜的心行出顺服，确信藉着耶稣基督的中保之工和代求，我们有缺陷和污点的顺服会蒙神悦纳。

乔治·董那门
《基督徒的自由》，128 - 29

Liberty is the Diana of our times. O what apologies are made for some suspicious practices: long hair; gaudy, garish apparel; spotted faces; naked breasts! These have been called to the bar in former times and censured by sober and solid Christians as things at least suspicious and of no good report, but now they have hit on a more favorable jury that find them not guilty; yea, many are so fond of them that they think Christian liberty is wronged in their censure. Professors are so far from a holy jealousy that should make them watch their hearts, lest they go too far, that they stretch their consciences to come up to the full length of their tether, as if he were the brave Christian that could come nearest the pit of sin and not fall in.

WILLIAM GURNALL
Christian in Complete Armour, 306

自由成了我们这时代的女神亚底米。哦，人以此为一些可疑的行为发出何等的辩护，这些做法有：留长发；炫耀艳丽的服装；在脸上描点；裸露乳房！这些从前都是要接受质问，受到严肃和可靠的基督徒责备，或至少被看作是可疑、没有美名的事。然而现在它们遇到了对它们更有利的陪审团，被判定为无罪；是的，许多人如此钟爱这些事，以至于认为若这些事受到了责备，基督徒的自由就受到了损害。认信之人如此远离圣洁的忌邪，这忌邪本应让他们为自己的心警醒，以免他们走得太远；他们却把自己的良心拉伸到约束的最大程度，仿佛他是如此勇敢的基督徒，能走在罪恶深渊的最边缘却不掉进其中。

威廉·古纳尔
《基督徒披戴神的全副军装》，306

CHRISTIANS（基督徒）

Great men love to see great spirits in their children, and the great God loves to see a great spirit in His children. We are one spirit with God and with Christ and one spirit with the Holy Ghost; therefore, we should have a spirit that might manifest the glory of the Father, Son, and Holy Ghost in our spirits. That is the spirit of a Christian indeed. The spirit of a Christian should be a lion-like spirit. As Jesus Christ is the Lion of the tribe of Judah (so He is called), so we should manifest somewhat of the lion-like spirit of Jesus Christ. He manifested His lion-like spirit in passing through all afflictions and troubles whatsoever without any murmuring against God.

JEREMIAH BURROUGHS

Rare Jewel, 56

伟大人物喜见他们的孩子有伟大的灵魂，伟大的神也喜见祂的儿女有伟大的灵。我们是与神、与基督同为一灵，与圣灵同为一灵；因此，我们应有一种灵，可以在我们的灵中彰显父、子、圣灵的荣耀。这的确就是一个基督徒的灵。基督徒的灵应该像狮子般的灵。正如耶稣基督是犹大支派的狮子（圣经这样称呼祂），我们也应当多少表现出耶稣基督狮子般的灵。祂经历各种患难和受苦，彰显出祂狮子般的灵，丝毫没有向神抱怨。

耶利米·巴罗夫

《稀世珍宝》，56

Believers are like letters of gold engraven on the very heart of Christ.

WILLIAM DYER

Christ's Famous Titles, 34

相信的人，就像铭刻在基督心上的金字。

威廉·戴尔

《基督闻名的称谓》，34

They that are indeed lovers of God are united by that their hearts meet in Him, as in one center; they cannot but love one another. Where a godly man sees his Father's image, he is forced to love it. He loves those whom he perceives godly so as to delight in them because that image is in them; and those that appear destitute of it, he loves them so as to wish them partakers of that image. And this is all of God: he loves amicum in Deo, et inimicum propter Deum; that is, He loves a friend in God, and an enemy for God. And as the Christian's love is pure in its cause, so in its effects and exercise. His society and converse with any tend mainly to this: that he may mutually help and be helped in the knowledge and love of God. He desires most that he and his brethren may jointly mind their journey heavenward and further one another in their way to the full enjoyment of God. And this is truly the love of a pure heart, which both begins and ends in God.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:147

真正爱神的人，因他们各人的心在神的里面相遇，就好像是在同一个中心彼此联合；他们不能不彼此相爱。一个敬虔人看到他父的形像，就不得不爱这形像。他爱那些他看出是敬虔的人，并要因他们欢喜，因他们身上有那形像；而他也爱那些看起来没有那形像的人，希望他们与那形像有份。而这一切都是为了神：他爱，*amicum in Deo, et inimicum propter Deum*——“他在神里面而爱朋友，为了神而爱仇敌。”基督徒爱的动机纯洁，爱的效果和爱的操练也同样如此。他与任何人结交来往，主要是为这一目的，就是可以在认识神和爱神的事上相互帮助，接受帮助。他最渴望的是，他和他的众弟兄可以同心奔走天路，在完全以神为乐的这条路上彼此促进。这确实就是内心纯洁之人的爱，神是这爱的起点和终点。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:147

The main of a Christian's duty lies in these two things—patience in suffering and avoidance of sin.

ROBERT LEIGHTON

Spiritual Truths, 106

基督徒本分的要点在于这两件事——在受苦中忍耐和避免犯罪。

罗伯特·莱顿

《属灵真理》，106

Grace is little at the first. There are several ages in Christians: some babes, some young men. Grace is as a grain of mustard seed (Matt. 17:20). Nothing so little as grace at first, and nothing more glorious afterward. Things of greatest perfection are longest in coming to their growth.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 36–37

恩典起初甚是微小。基督徒有几个年龄段：一些人是婴孩，一些人是年轻人。恩典就像一粒芥菜籽（太 17:20）。没有什么比起初的恩典更小，也没有什么比后来的恩典更荣耀。最完全的事，其在成长过程中最是漫长。

理查德·薛伯斯

《压伤的芦苇》，36–37

It may be observed that the aged seem not to grow, at least not to be so zealous as many young Christians. But the reason is because there is in young Christians a greater strength of natural parts and more lively affections, and these make a great appearance. But aged men grow in spiritual strength and are more refined; their knowledge is more clear, their actions more pure, their zeal more seraphic and not mingled with wildfire. Therefore, though aged Christians be not carried with a high and full stream, yet they become, through grace, more stable and judicious, more heavenly-minded and mortified; they continually grow deeper in humility by a clearer fight of their own corruptions and daily sins and rise higher toward heaven on the wings of faith and holy love.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 119

我们可以看到，老年基督徒似乎不再成长，至少不像许多年轻基督徒那样热心。但这是因为年轻基督徒天然的身体更有力量，情感更为活泼，这些都令人刮目相看。但年长的人在属灵力量上更多成长，而且更加精炼；他们的认识更清晰，他们的行动更纯洁，他们的热心更像天使，不掺杂着野火。因此，虽然年老的基督徒行事并非风风火火，但他们靠着恩典变得更加沉稳、更有判断力、更有属天之心、更治死罪；藉着与自己的败坏和日常的罪更明显争战，他们就持续在谦卑上进深，并展开信心和圣爱的翅膀，向天堂飞升。

理查德·薛伯斯
《神圣默想与圣洁沉思》，119

[Christians] are indeed in the world but not of it, for they are called out of the world by (1) Christ's separation: "I have chosen you out of the world" (John 15:19); (2) Christ's interdiction: "Love not the world, neither the things that are in the world" (1 John 2:15); (3) Christ's operation: "The world is crucified unto me, and I unto the world" (Gal. 6:14).

THOMAS TAYLOR
Pilgrim's Profession, 27

基督徒确实在世而不属世，因基督通过以下几点呼召他们出世：（1）基督的分别：“我从世界中拣选了你们（我拣选了你们从世界出去）”（约 15:19）；（2）基督的禁止：“不要爱世界和世界上的事”（约壹 2:15）；（3）基督的作为：“这十字架，就我而论，世界已经钉在十字架上；就世界而论，我已经钉在十字架上。”（加 6:14）

托马斯·泰勒（THOMAS TAYLOR）
《天路客的认信》，27

Christians should be walking Bibles.

THOMAS WATSON
Bible and the Closet, 40

基督徒应成为行走的圣经。

汤姆·华森
《圣经与密室祷告》，40

THE CHURCH（教会）

For the church is a company of men that are called (1 Cor. 1:24; 10:32), both Jews and Greeks, to the Jews, to the Greeks, and to the church of God. But because the end of calling is faith, and the work of faith is engrafting into Christ, and this union with Christ does bring with it communion with Christ. Hence it is defined, in the very same sense, a company of believers, a company of those who are in Christ, a company of those that have communion with Christ.

WILLIAM AMES
Marrow of Sacred Divinity, 152

因教会是一群蒙召的人（林前 1:24；10:32），既有犹太人，也有希腊人，这呼召是对犹太人，对希腊人，对神的教会发出。但因呼召的目的是相信，而相信所做成的工，就是嫁接进入到基督里，这与基督的联合确实带来与基督的相交。因此，按这同一意义，圣经把教会定义为信徒的群体，在基督里之人的群体，与基督相交之人的群体。

威廉·埃姆斯
《神学精髓》，152

A church is a company of those who are called (and this call must be answered or else it is nothing) to the visible profession of faith in Christ and obedience unto Christ, according to the gospel.

GILES FIRMIN
Sober Reply, 14

教会是蒙召之人的群体（这呼召必须有所回应，否则就一无所成），他们蒙召按照福音，可见地认信基督，并向基督顺服。

贾尔斯·费尔敏（GILES FIRMIN）
《严肃的回答》，14

No church in this world can be free from all faults. Even Ephesus, the best of the seven, had somewhat amiss in it. As long as there be spots in the moon, it is vain to expect anything spotless under it. The earnest of perfection, which is sincerity, may be received in this life, but the full payment thereof must be expected in another. Such as fancy a possibility of a perfect church here must not only mold a new form but make a new matter, cause frailty to be firm, folly to be wise, flesh to be Spirit, men to be angels, saints being too little in this life as full of their infirmities.

THOMAS FULLER
“The Fear of Losing the Old Light,” in Pulpit Sparks, 160

世上没有一家教会不犯任何错误。就连七个教会中最好的以弗所教会也有一些缺点。只要月亮还有斑点，期望月光之下的任何事情毫无瑕疵，就是枉然。完全的定金，就是真诚，这是今生可以得到的事情，但必须等到来生才能得到完全回报。人若幻想在地上有完全的教会，不仅要塑造一种新的形式，还要创造一种新的实质，可以让软弱变为刚强，愚昧变为智慧，肉体变为灵，人变为天使，而圣徒在今生太过微小，充满软弱。

托马斯·富勒
《害怕失去那古旧明光》，收录于《讲台火花》，160

As the church was the great thing which God in the creation of the world had an eye upon as a means of glorifying Himself, so is it likewise the main object of providence. Had it not been for this, He would not have created the world (Eph. 3:9–10). We have two things asserted by the apostle: (1) that all things were created by Jesus Christ, who is the Mediator and Savior of His church, and

consequently, all this was done in reference to the great design of His church (I understand the place to speak of the creation of the world, as John 1:3, and not of the work of redemption, though I know many expound it so); (2) That He appointed His church to be the great means of displaying to men and angels that wonderful variety of wisdom which is more to be seen in it than in all the creation besides.

RICHARD GILPIN
Temple Rebuilt, 14

正如教会是神在创世时看中的一件大事，以它作为荣耀自己的途径，同样，教会也是神护理的主要对象。若非如此，神就不会创造世界了（弗 3:9-10）。我们看到使徒断言两件事：

（1）万物都是由耶稣基督造的，祂是祂教会的中保和救主，因此，所做的一切都是祂为祂教会的宏伟计划而做（我理解这里所说的是创造世界，就如约翰福音 1:3 所说那样，而不是救赎的工作，尽管我知道有很多人这样解释）；（2）祂设立祂的教会作为重要的途径，向人和天使彰显那奇妙的百般智慧，这智慧在教会中比在教会外的整个受造界有更多的彰显。

理查德·吉尔平
《重修圣殿》，14

We may follow the Lamb safely wherever He goes. Now God does not, for corruptions of doctrine that are remote from the foundation or of worship in things ritual and of an inferior nature, cast off a church and withdraw His presence from it; neither ought we. Indeed, if the foundation of doctrine be destroyed and the worship become idolatrous, in that case God goes before us and calls all the faithful after Him to come out from the communion of such a church. But where corruptions in a church are of the former nature and such laws be not imposed by the church in their communion with it as bring a necessity of approving things unlawful, the sin is not in holding communion with it but in withdrawing from it. Many things may be tolerated for maintaining peace and unity and enjoying the worship of God when it is not in our power to redress them. Neither does our presence at the ordinance carry a consent with it of all that is there done. Whoever said that all who are present in an assembly, by it show their consent to every impertinent phrase in the minister's prayer, corrupt gloss, or false interpretation he makes of any text!

WILLIAM GURNALL
Christian in Complete Armour, 699

羔羊无论走到哪里，我们皆可安全跟随。神不会因为教会稍微脱离根基之教义，或是在敬拜礼仪或较为次要之事上稍有败坏，就抛弃一家教会，收回祂的同在，立即抽身而去；我们也不应该抽身而去。的确，如果教义的根基遭到破坏，敬拜变成了偶像崇拜，在这种情形里，神会自己走在我们前头，呼吁所有追随祂的相信之人离开这样的教会，不再与之相交。但是，如果一家教会的败坏属于前一种性质，并且教会在其相交中强加于人的例律，并没有使人不得不认可违背神律法的事，那么罪就不在于与这间教会保持交通，而是在于退出这间教会。为了维护和睦和合一，以敬拜神为乐，很多事情我们若没有能力纠正，就都可以容忍。我们参与主餐，也不意味着同意期间所做的一切。谁说人若出席聚会，就表明同意牧师祷告时每个不当的说法，或他对某些经文有错的注释，或错误的解释呢！

威廉·古纳尔

《基督徒披戴神的全副军装》，699

The church comes out of Christ's side in the sleep of His death.

WILLIAM JENKYN

in Thomas, Puritan Golden Treasury, 53

教会是在基督之死的沉睡中，从祂的肋旁而出。

威廉·詹金

收录于托马斯，《清教徒的黄金宝藏》，53

We see in a jeweler's shop that as there are pearls and diamonds and other precious stones, so there are files, cutting instruments, and many sharp tools for their polishing. And while they are in the workhouse, they are continual neighbors to them and come often under them. The church is God's jewelry, His workhouse, where His jewels are polishing for His palace and house. And those He especially esteems and means to make most resplendent, He hath oftenest His tools upon them.

ROBERT LEIGHTON

Spiritual Truths, 108

我们在宝石商的店铺里看到，其中既有珍珠、钻石和其他宝石，也有锉刀、切割工具和许多打磨这些宝石的锋利工具。这些宝石还在工场的时候，持续不断与这些工具为邻，并经常屈身在它们之下。教会是神的珠宝店，是祂的工场，神在那里打磨祂的珠宝，为建造祂的宫殿和家做准备。祂特别看重和打算使之最为耀眼的人，祂就经常在他们身上使用祂的工具。

罗伯特·莱顿

《属灵真理》，108

The church is the garden of God, the doctrine is the flowers of this garden, discipline is the hedge.

CHRISTOPHER LOVE

Zealous Christian, 9

教会是神的园子，教义是这园子里的花朵，教会纪律是这园子的篱笆。

克里斯多夫·鲁孚

《热心的基督徒》，9

Many may be members of the church of Christ and yet not members of Christ, the head of the church. There was a mixed multitude came up with the church of Israel out of Egypt; they joined themselves to the Israelites, owned their God, left their own country, and yet in heart were Egyptians notwithstanding. All are not Israel that are of Israel (Rom. 9:6). The church in all ages hath had unsound members: Cain had communion with Abel, Ishmael dwelt in the same house with Isaac, Judas was in fellowship with the apostles, and so was Demas with the rest of the disciples. There will be some bran in the finest meal; the drownet of the gospel catches bad fish as well as good. The tares and the wheat grow together, and it will be so till the harvest.

MATTHEW MEAD

Almost Christian Discovered, 72-73

很多人可能是基督教会的成员，却不是教会之头基督的肢体。有一群闲杂人与以色列教会一同出了埃及；他们在以色列人的行列中，承认相信他们的神，离开自己的国家，尽管如此，他们在心里仍是埃及人。“从以色列生的，不都是以色列人。”（罗 9:6）历世历代的教会中都有不纯正的成员：该隐与亚伯相交，以实玛利与以撒同住一屋檐下，犹太与众使徒相交，底马也与其他门徒相交。最好的饭菜也会有一些麸皮；福音的渔网既能网到好鱼，也能网到坏鱼。稗子和麦子一道生长，直到收割之时，都是如此。

马太·米德

《几乎基督徒遭揭露》，72 - 73

What is the church for? There are two great ends why Christ did institute a particular church, and they were to express the two great graces and duties that He requires of us. The first end was that his saints together might jointly profess their faith in Him and obedience to Him. And we have no other way of doing it: He hath tied us up to this.... The next great end was that we might have a direct exercise of His other great command and of that other great duty, of love to believers.

JOHN OWEN

“Exposition upon Psalm 130,” in Golden Book, 109

教会是为了什么而存在？基督设立一家特定的教会，有两个重大目的，教会当表明基督所要求于我们的两样重要美德和本分。第一个目的，就是祂的众圣徒可以共同表明对祂的信心和对祂的顺服。祂把我们联在一起做成此事，除此以外，我们别无他法……第二个重大的目的，就是让我们能直接操练祂的另一条伟大的命令，履行祂要求于人的另一重大本分，就是爱相信的人。

约翰·欧文

《诗篇 130 篇注释》，收录于《约翰·欧文金书》，109

To be a member of the true church is one thing, and to be a true member of the church is another thing.

JOHN PENRY

Defence, 13

成为真教会的成员是一回事，成为教会的真成员又是另一回事。

约翰·彭理（JOHN PENRY）

《辩护》，13

The church of Christ is a common hospital wherein all are in some measure sick of some spiritual disease or other, that we should all have ground of exercising mutually the spirit of wisdom and meekness.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 63

基督的教会是一家公共医院，当中所有人在某种程度上都患有某种灵命疾病，目的是要让我们都有理由相互操练智慧和柔和的心。

理查德·薛伯斯
《压伤的芦苇》，63

Certainly when we undervalue mercy, especially so great a one as the communion of saints is, commonly the Lord takes it away from us till we learn to prize it to the full value. Consider well therefore the heinousness of this sin, which that you may the better conceive. First, consider it is against God's express precept, charging us not to forsake the assemblies of the saints (Heb. 10:20, 25). Again, it is against our own greatest good and spiritual solace, for by discommunicating and excommunicating ourselves from that blessed society, we deprive ourselves of the benefit of their holy conference, their godly instructions, their divine consolations, brotherly admonitions, and charitable reprehensions, and what an inestimable loss is this? Neither can we partake such profit by their prayers as otherwise we might, for as the soul in the natural body conveys life and strength to every member, as they are compacted and joined together and not as dissevered, so Christ conveys spiritual life and vigor to Christians, not as they are disjoined from but as they are united to the mystical body, the church.

RICHARD SIBBES
Memoir, in Complete Works, 1:cxv

可以肯定的是，当我们低估怜悯，尤其是像圣徒相通这浩大怜悯的价值时，主通常就会从我们中间挪去这怜悯，直到我们学会足够珍惜。因此，要认真思想这罪的穷凶极恶，好叫你们可以有更好的认识。首先，要看见这罪是违背了神明确的训诲，祂吩咐我们不可停止圣徒的聚会（来 10:20, 25）。此外，这罪也是违背我们自己最大的益处和灵里的安慰，因我们不再让自己与那蒙福群体相交，自我逐出那群体，就剥夺了自己因着他们的神圣聚会、敬虔教训、神圣安慰、兄弟般的告诫和出于爱心的责备而得的益处，这是何等不可估量的损失？我们也不能像原本那样，从他们的祷告得到这样的益处，因为正如肉身当中的灵魂将生命和力量传递给每一个肢体，这些肢体紧密相联，并不分开，同样基督不是在基督徒脱离教会，而是在他们与教会这奥秘的身体联合时，将属灵的生命和活力传递给他们。

理查德·薛伯斯
《传记》，收录于《全集》，1:cxv

If the church be a burning bush, it will not be consumed because God is in it.

GEORGE SWINNOCK
“Pastor's Farewell,” in Works, 4:87

如果教会是燃烧的荆棘，它不会被烧毁，皆因有神在其中。

乔治·斯文诺克
《牧师的道别》，收录于《文集》，4:87

So is it with the Christian [pilgrim]: his mind is not where his body is. And if he cannot get home in the body as soon as he desires, yet in his spirit he will mind heaven and heavenly things. He will get as near home as he can. If he cannot get into the city, he will be sure to get into the suburbs, the church of God. If he cannot get suddenly into that Jerusalem which is above, he will get into the Jerusalem which is from above. And where his person cannot be for the time, his conversation and meditation shall be in heaven, for where his treasure is, there will his heart be also.

THOMAS TAYLOR
Pilgrim's Profession, 66–67

基督徒（天路客）也是如此：他的心思不在他身体所在之地。他若不能如其所愿在身内安抵天家，他就在灵里顾念天上和属天之事。他尽其可能就近这家。他若不能得进天城，就一定要进入天城的郊区，就是神的教会。如果他不能突然进入那天上的耶路撒冷，他就会进入那从天而来的耶路撒冷。他的人暂时不能去的天堂，他却要通过交谈和默想去到那里，因为他的财宝在哪里，他的心也在那里。

托马斯·泰勒
《天路客的认信》，66 – 67

CHURCH AND STATE（教会与国家）

Repentance for every known sin, but repentance especially for sins in the matter of religion, the present epidemical disease of this land which threatens changes and armies of sorrows; so it pleases the Lord to give more than a taste of the bitter fruits of bad church government and a sad representation of the face of the kingdom if every man should be left to preach, profess, and print what he will. O that my people had harkened unto me and Israel had walked in my ways!

ALEXANDER HENDERSON
preface to Sermon Preached

为每一样已知的罪悔改，但特别要为信仰方面的罪悔改，这是目前这片土地上的流行病，这病威胁要带来改变，带来浩浩荡荡的愁苦；因此，如果每一个人都随心所欲按着自己的意思讲道、宣信和发行书籍，主就乐意让人尝到不止一点点糟糕的教会治理的苦果，看到这国可悲的面貌。哦，甚愿我的民肯听从我，以色列肯行我的道！

亚历山大·亨德森（ALEXANDER HENDERSON）
《传讲的道》，前言

There be three things in England which give us hope and promise deliverance. First, your frequent and continued fasting and humiliation. Secondly, your entering into a solemn covenant with God for obtaining mercy. Thirdly, your begun reformation and the course you have taken for persecuting the same, “that whatsoever is commanded by the God of heaven may be diligently done for the

house of the God of heaven.” If these three be performed in truth, you may expect a blessing: true humiliation, covenanting with God, and reformation are the harbingers of peace and happiness. But when they are not in truth, the hypocrisy threatens more than the performance promises.

ALEXANDER HENDERSON

Sermon Preached, 5

英格兰有三件事带给我们盼望，让我们有得到解救的指望。第一，你们经常持续禁食和降卑。第二，你们与神严肃立约，为要得到怜悯。第三，你们开始改革，为此开始采取行动，“凡天上之神所吩咐的，当为天上神的殿详细办理。”这三件事若实在遵行，你们就可以期望得到祝福：真降卑、与神立约和改革，这些是平安和蒙福的先兆。但是，当这些事并不真实之时，假冒为善带来的威胁就比遵行承诺带来的要大了。

亚历山大·亨德森

《传讲的道》，5

CHURCH DISCIPLINE（教会纪律）

The accusations of none, not even the best in the church, should be taken without proof. A minister should never make himself a party before he has sufficient evidence of the case. It is better to let many vicious persons go unpunished and without censure when we want full evidence against them than to censure one unjustly, which we may easily do if we go upon bold presumptions alone. And that will bring upon a pastor the scandal of partiality and unrighteous dealing, which will make all his reproofs and censures become contemptible.

RICHARD BAXTER

Reformed Pastor, 108–9

任何人，就连教会最好的人发出的控告，没有证据就都不要收。牧师在掌握案子的充分证据之前，绝不应当让自己参与其中。没有充分的证据反对恶人，就宁可让许多这样的人不受惩罚，不受责备，这也强如不公正地指责一人，我们若只凭大胆推测，就很容易这样做了。这要让牧师陷入偏袒和行事不义的丑闻，就要让他所有的责备和指责变得遭人藐视。

理查德·巴克斯特

《新牧人》，108–9

The neglect of discipline has a strong tendency to the deluding of souls by making men think that they are Christians when they are not because they are not separated from such as are, and by making scandalous sinners think their sin tolerable because it is so tolerated by the pastors of the church. We hereby corrupt Christianity itself in the eyes of the world and do our part to make them believe that to be a Christian is only to be of such or such an opinion, and that the Christian religion requires holiness no more than the false religions of the world.

RICHARD BAXTER

Reformed Pastor, 124

疏于纪律惩治，就带来一种欺骗灵魂的强烈倾向，让人误以为自己是基督徒，其实他们不是，因教会没有施行纪律惩治，把他们与真基督徒分开；这也让可耻的罪人以为他们的罪可被容忍，因为教会的牧师就是这样容忍。这样我们就在世人眼中败坏了基督教本身，自己出了一份力，让他们相信，成为基督徒只需持有这样或那样的观点，基督教信仰所要求的圣洁，并不比世上假宗教所要求的多。

理查德·巴克斯特
《新牧人》，124

Against all that I have said in behalf of discipline you will plead, “Our people are not ready for it; they will not yet bear it.” But is not the meaning of this that you will not bear the trouble and hatred which it will occasion? I beseech you, in order that you may make a comfortable account to the Chief Shepherd and that you may not be found unfaithful in the house of God, that you do not shrink from duty because of the trouble that may attend it.

RICHARD BAXTER
Reformed Pastor, 125

针对我支持施行教会纪律所讲的一切，你会辩解说：“我们的会众还没有预备好施行纪律，他们还不能承受。”但这句话的意思，难道不就是说，你们不愿承受它要招来的麻烦和仇恨吗？我恳求你们，为了你们能向你们的牧长安然交账，为了你们不被发现在神的家中没有尽忠，就不要因纪律惩治可能带来的麻烦，退缩不尽此本分。

理查德·巴克斯特
《新牧人》，125

I think it is my duty to choose rather to join with those who refuse to admit into the Communion with them such as are openly vicious and profane than with those who, being under an unhappy obligation to administer the Lord’s Supper to all in office and to transfer the trial of all suspensions to the bishop’s court, cannot possibly use so strict a discipline. Not that I think I am ever the worse for bad people’s joining with me in the Lord’s Supper, but perhaps they are the worse for my joining with them; and I would not be accessory to the hardening of them in their impieties. I do not expect to meet with any society of Christians perfectly pure on this side heaven. There are spots, I know, in our feasts of charity; but I must prefer those who appear to me either to be more pure from the mixture of corrupt members, or at least more solicitous and desirous to be so and capable of being so by their own constitution.

MATTHEW HENRY
“The Lay-Man’s Reasons for His Joining in Stated Communion with
a Congregation of Moderate Dissenters,” in Miscellaneous Writings, 638

我认为我的本分，就是宁可选择加入那些拒绝接纳公开犯罪和褻渎之人领主餐的人，也不与那些负有可悲的义务，向所有教会在职之人分发主餐，并将所有停职审理移交主教法庭处理，而不执行如此严格纪律的人为伍。这不是说，我认为因恶人与我一道领受主餐，我就会变得

更恶，但也许是因为，我与他们一同领主餐，他们就会变得更糟；我不愿成为帮凶，让他们在不敬虔中变得刚硬。我不指望在天堂的这一边遇到任何完全纯洁的基督徒群体。我知道，我们的爱宴仍会有污点；但我必须选择那些在我看来更为纯洁、不与败坏的教会成员掺杂的人，或至少更努力和更渴望成为纯洁，并且照着他们的教会章程能够成为纯洁的人。

马太·亨利

《平信徒与一群温和不从国教者一道领受主餐的理由》，收录于《杂文集》，638

Of secret things the church judges not, but... scandalous acts, being faults against the church, cannot be remitted by the minister alone. The offense being public, so was the confession and acknowledgment to be public, as the apostle saith of the incestuous Corinthian that his punishment "was inflicted of many" (2 Cor. 2:6). And he bids Timothy, "Them that sin rebuke before all" (1 Tim. 5:20), which Aquinas refers to ecclesiastical discipline. Now this was to be done partly for the sinner's sake, that he might be brought to the more shame and conviction, and partly because of them without, that the community of the faithful might not be represented as an ulcerous, filthy body and the church not be thought a receptacle of sin, but a school of holiness; and therefore, as Paul shook off the viper, so these were to be cast out and not received again, but upon solemn acknowledgment.

THOMAS MANTON

Practical Exposition on the Epistle of James, 207–8

隐秘的事，教会不作判断，但……丑恶的行为，因得罪的是教会，就不能单单由牧师来饶恕。罪行是公开的，所以悔改和认罪也必须公开的，正如使徒在谈到那乱伦的哥林多人时所说那样，他受的惩罚是受“众人的责罚”（林后 2:6）。他命令提摩太：“犯罪的人，当在众人面前责备他。”（提前 5:20）阿奎那认为这所指的是教会纪律。这样做部分是为了罪人的缘故，好让他可以更羞愧和知罪，部分是为了外人的缘故，免得他们视信徒群体为溃烂污秽的身体，以为教会是容纳罪的地方，而不是学习圣洁的学校；因此，正如保罗把那毒蛇甩开，这些人也要被赶出去，若不严肃认罪，就不再接纳他们。

托马斯·曼顿

《雅各书实践性注释》，207 – 8

No censures are to be excessive, much less church censures, whose end is chiefly medicinal, they being (as [Augustine] speaks of the corrections of God) *castigationes emendatoria, non interfectoria*—chastisements to procure amendment, not to work ruin.

WILLIAM SPURSTOWE

Wiles of Satan, 2–3

任何责备都不应过分，更不用说教会的责备了，教会责备的目的主要是医治，正如奥古斯丁论到神的管教时所说，教会责备是 *astigationes emendatoria, non interfectoria*——“为要促进改正，而非造成毁灭的惩治”。

威廉·斯珀斯托 (WILLIAM SPURSTOWE)

《撒但的诡计》，2 – 3

CIVIL DISOBEDIENCE（公民抗命）

When the commands of authority run cross to the commands of God, the commands of God must be obeyed, though the greatest authority under heaven should be displeased and enraged. God never gave the greatest authority in the world any authority to act contrary to His commands. Disobedience to unlawful commands is no disobedience.

THOMAS BROOKS

Cabinet of Choice Jewels, 119–20

当局的命令与神的命令相抵触时，即便会导致天底下最大的权柄不悦及动怒，但神的命令必须遵从。神从未赐任何权柄给世上最大的权柄，让其行事与自己的命令相背。不顺服非法的命令，并不是不顺服。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，119 – 20

CIVIL WAR, ENGLISH（内战，英国内战）

Thus many in our times stand still; they plead ignorance.... They will be of no side.... They know not what to do.... One saith one thing, and another saith another thing; the king commands one thing, and the parliament another.... To go against the king, is it not rebellion? And so they stand still because they plead ignorance and their consciences are not informed. It hath been the work of diverse ministers that have hazarded themselves in this to open to you the counsel of God and to set your consciences at liberty. Diverse things I have spoken in this place, but certainly men do blind their own eyes and are willing to stand still, to plead ignorance, after so much light revealed. It is strange that any rational man should speak of rebellion now, when we know that the king himself sent aid to the Rochellers [i.e., French Huguenots rebelling against the French crown] and that, we know, in the case of their liberties and religion; they took up arms to defend themselves against their own king, and he sent help to them. Surely he did not himself take them to be rebels.

JEREMIAH BURROUGHS

“Saint’s Duty in Time of Extremity,” in Rare Jewel, 87

因此，在我们这时代，许多人站在原地不动，他们以无知为借口……他们不愿选边站队……他们不知该做什么才好……一人说一件事，另一人说另一件事；国王命令一件事，议会命令另一件事……违背国王，这难道不是叛逆吗？于是他们站在原地不动，因他们以无知、良心未被告知为借口。有许多牧师就此冒险工作，就是向你们开启神的旨意，叫你们的良心得自由。我在这里说了很多话，但可以肯定的是，他们蒙上自己的眼睛，在如此多的光照显明之后，仍愿意站在原地不动，以无知为借口。奇怪的是，任何有理性的人现在居然谈论叛乱，

因为我们知道，国王亲自向拉罗歇尔人（即反抗法国王室的法国胡格诺派）提供援助，而且，我们知道，是为了他们的自由和信仰援助他们；他们拿起武器捍卫自己，反对自己的国王，而他向他们提供援助。当然，他本人并没有把他们当作叛党。

耶利米·巴罗夫

《圣徒在急难之时的本分》，《稀世珍宝》，87

We desire nothing but the maintenance of our liberty and of our religion.

JEREMIAH BURROUGHS

“Saint’s Duty in Time of Extremity,” in *Rare Jewel*, 87

除了维护我们的自由及我们的信仰，我们就别无所求。

耶利米·巴罗夫

《圣徒在急难之时的本分》，《稀世珍宝》，87

Suppose blood should be shed. Beloved, God hath such mercy for England that shall pay for all the blood of His saints that shall be shed.... Every drop of the blood of His people is very precious, and the adversaries shall be accountable for every drop. God will value it, and there shall be a valuable consideration given for every drop of blood; and the more difficulties we have in obtaining that mercy God is about to give us, the mercy shall be the greater: “O thou afflicted, tossed with tempest...I will lay thy stones with fair colours, and lay thy foundations with sapphires” (Isa. 54:11).

JEREMIAH BURROUGHS

“Saint’s Duty in Time of Extremity,” in *Rare Jewel*, 95–96

假设会有流血事件。亲爱的弟兄们，神是如此怜悯英格兰，以至于要报答祂圣徒所流的全部鲜血……祂子民的每一滴血都极其宝贵，他们的对头要为每一滴血交账。神要看重这血，每一滴血都会得到祂宝贵的挂念；我们要得神赐我们的怜悯时，遭遇的困难越大，这怜悯就必越大。“你这受困苦被风飘荡不得安慰的人哪，我必以彩色安置你的石头，以蓝宝石立定你的根基。”（赛 54:11）

耶利米·巴罗夫

《圣徒在急难之时的本分》，《稀世珍宝》，95 - 96

At the beginning of the Civil War, when many persons, being affrighted because of the soldiers, came to [John Dod], he encouraged them by observing that if a house were full of rods, the child need not fear, none of them being able to move without his father’s hand. And, he added, the Lord is a loving Father—estate and life and all are at His disposal.

JOHN DOD AND PHILIP HENRY

Gleanings of Heavenly Wisdom, 29

内战初期，许多人因士兵感到恐惧，来找约翰·多德（John Dod），他鼓励他们观察，即便一屋子都是棍棒，孩子也无需害怕，他父亲若不动手，这些棍棒就都不能动。他还加上一句，

主是一位慈爱的父——财产、生命和一切都在祂的掌握之中。

约翰·多德和腓力·亨利
《属天智慧拾珍》，29

CLASS DISTINCTIONS（阶级差异）

In the entertaining of any such [gentlemen], be not put out of yourself; speak freely, and always remember that they are but men. And for being gentlemen, it puts no distance between you, for you have part in nobleness of birth. Though some have place before you, yet you may be in their company. And this I say to you, not to make you proud or conceited of yourself, but that you should know yourself and so not to be put out of yourself when you are in better company than ordinary. For I have seen many, when they come into good company, lose themselves. Surely they have too high esteem of man, for they can go boldly to God and lose themselves before men. Remember, therefore, when you are with them that you are but with those who are such as yourself, though some wiser and more honorable.

BRILLIANA HARLEY
to her son Edward, January 19, 1638, in Letters, 21–22

在接待任何这样的绅士时，不要自卑；要畅所欲言，并时刻记住他们只不过是人。他们身为绅士，这并没有叫你们产生距离，因你们都有高贵的出身。虽然有一些人地位比你高，但你可以与他们交往。我对你说这些，不是要你骄傲或自欺，而是要让你认识自己，这样你在一群比普通人更好的人当中时就不至自卑。因我见过许多人，当他们与更好的人作伴时，就失去了自我。可以肯定的是，他们太过高举人，因他们本可以放胆到神那里去，却在人面前失去了自我。因此，你和他们在一起时，要记住你不过是和你一样的人相处，尽管有些人比你更有智慧，更尊贵。

布莉安娜·哈利（BRILLIANA HARLEY）
1638年1月19日给儿子爱德华的信，收录于《书信集》，21–22

God is no acceptor of persons. All men naturally pity the poor, whether their cause be right or wrong, and condemn the rich ere their cause be discussed. God doth not so. His commiseration is not so great as to save all the poor nor His austerity so great as to condemn all the rich. Though He be a friend to the poor, yet is He not an enemy to the rich. Though the poor more commonly find His ear open, yet is He not hard to be entreated by the rich and wealthy.

FRANCIS TAYLOR
God's Glory in Man's Happiness, 91–92

神不偏待人。所有人都天然地同情穷人，无论他们的理由是对是错，却不看富人的理由，就任意谴责他们。神不会这样做。祂的同情没有大到拯救所有穷人的地步，祂的严厉也没有大到定所有富人为有罪的地步。祂虽是穷人的朋友，却也不是富人的敌人。虽然穷人更常发现

祂侧耳听他们祷告，但富人和财主向祂发出恳求，会发现这也并非难事。

弗朗西斯·泰勒（FRANCIS TAYLOR）
《神在人得幸福这件事上得荣耀》，91 - 92

CLOTHING (衣着)

The [Rabbi's] rule is, Clothe thy wife above thy estate, thy children according to thy estate, and thyself beneath thy estate.

SAMUEL CLARK
Saint's Nosegay, 158

拉比的原则就是：让你妻子的衣着过于你财产的程度，你儿女的衣着按照你财产的程度，而你自己的衣着要低于你财产的程度。

撒母耳·克拉克
《圣徒的花束》，158

Clothes are for necessity: warm clothes for health, cleanly for decency, lasting for thrift, and rich for magnificence. Now there may be a fault in their number, if too various; making, if too vain; matter, if too costly; and mind of the wearer, if he takes pride therein.... He that is proud of the rustling of his silks, like a madman, laughs at the rattling of his fetters. For, indeed, clothes ought to be our remembrancers of our lost innocency. Besides, why should any brag of what's but borrowed?

THOMAS FULLER
Holy and Profane States, 197-99

衣服乃为所需：保暖的衣服为健康，干净的衣服为体面，耐穿的衣服为节俭，贵重的衣服为庄严。现在，衣服数量若太多，制作若太虚荣，布料若太昂贵，穿着之人的想法若以此为傲，这就可能导致错误……因丝绸飒飒作响而自豪的人，就像一个疯子，对着他咔哒咔哒作响的脚镣大笑。因为衣服应让我们想起我们所失去的纯真。再说了，为什么人要吹嘘那只是借来的东西呢？

托马斯·富勒
《圣洁和褻渎的光景》，197 - 99

COMFORT (安慰)

Be it remembered that the first and chief ground of our comfort is that Christ as a priest offered himself as a sacrifice to His Father for us. The guilty soul flies first to Christ crucified, made a curse

for us. Thence it is that Christ has a right to govern us; thence it is that He gives us His Spirit as our guide to lead us home.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 135

请记住，我们得安慰的首要基础，就是基督作祭司，为我们向祂的父献上自己为祭。有罪的灵魂首先要飞向钉十字架的基督，祂为我们成了咒诅。因此，基督有权管理我们；因此，祂把祂的灵赐给我们，作我们的向导，领我们归家。

理查德·薛伯斯
《压伤的芦苇》，135

Question: How may they be comforted who bewail their want of growth and weep that they cannot find the kingdom of grace increase?

Answer 1: To see and bewail our decay in grace argues not only the life of grace but growth. 'Tis a sign a man recovers and gets strength when he feels his weakness; it is a step forward in grace to see our imperfections....

Answer 2: If a Christian does not increase in one grace he may in another. If not in knowledge, he may in humility. If a tree doth not grow so much in the branches, it may in the root; to grow downward in the root is a good growth.

Answer 3: A Christian may grow less in affection when he grows more in judgment. As a musician when he is old, his fingers are stiff and not so nimble at the lute as they were, but he plays with more art and judgment than before; so a Christian may not have so much affection in duty as at the first conversion, but he is more solid in religion and more settled in his judgment than he was before.

THOMAS WATSON
Body of Practical Divinity, 434

问：那些哀叹自己没有长进，为恩典不能增长而哭泣的人，如何可以得到安慰呢？

答 1：看到并哀叹我们在恩典上的衰败，这不仅证明我们有恩典的生命，而且证明我们生命在成长。人感觉自己软弱时，这就是他复原和得力的迹象；看到我们的不完全，这是在恩典中前进了一步……

答 2：如果一个基督徒在一样恩典上没有加增，他也许在另一样上有加增。如果在知识上没有加增，他也许在谦卑上有加增。如果一棵树枝条长的不多，它也许树根长的多；树根向下生长，这是一种良好的生长。

答 3：一个基督徒的判断力更多加增时，他的情感加增可能会较少。就像一位音乐家年迈时手指僵硬，弹起琴来不再灵活，但他弹奏得比从前更有艺术性和判断力；同样，一个基督徒可能不像一开始归信时那样，将很多情感投入本分，但他在信仰上比从前更稳固，判断更坚定。

汤姆·华森
《系统神学》，434

COMMUNION WITH GOD（与神相交）

It is a great mistake among many tender Christians to think that they have no communion with God but when they find God raising the springs of joy and comfort in their souls; when they find the sensible presence of God cheering, refreshing, and enlarging of them in their closets. Then they are willing to grant that they have had sweet communion with God in their closets, but if He breaks their hearts for sin, if He meets with them and makes His power and His presence manifest in debasing and casting down their souls upon the sight and sense of their strong corruptions and imperfections, how unwilling are they to believe that they have had any communication with God? Well, friends, remember this once for all, that a Christian may have as real communion with God in a heart-humbling way as he can have in a heart-comforting way; a Christian may have as choice communion with God when his eyes are full of tears as he can have when his heart is full of joy.

THOMAS BROOKS
Privy Key of Heaven, 184

许多敏感的基督徒犯了一个大错，以为除非在他们的灵魂中有神涌起的喜乐和安慰的泉源，他们在密室中感知到神的同在，并以此鼓励他们，让他们重新振作，灵里扩张，否则自己就没有与神相交。若经历这些，他们就愿意承认在密室中与神有过甜美的相交，但如果神为罪的缘故破碎他们的心，如果神与他们相遇，让他们降卑，心灵消沉，看到和感受到他们强烈的败坏和不完全，以此显明祂的大能和同在，他们就何等不愿相信他们与神有过任何相交？好吧，朋友们，请永远记住这一点，一个基督徒可以在内心降卑时与神有真实的相交，就如祂在内心时也能得安慰一样；一个基督徒可以在满眼泪水时与神有美好的相交，就像他满心喜悦时一样。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，184

The more any man improves his grace, the clearer, sweeter, fuller, and richer is his enjoyment of God here. There is no man in all the world who has such enjoyment of God as that man has who most improves his graces. It is not he that knows most, nor he that hears most, nor yet he that talks most but he that exercises grace most that has most communion with God, that has the clearest visions of God, that has the sweetest discoveries and manifestations of God.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:186

任何人越善用他的恩典，他在这地上的以神为乐就越清晰、越甜美、越充分、越丰富。世上无人能比那最善用他诸般恩典的人更多地以神为乐。与神有最多相交，对神有最清晰看见，得着神最甜蜜现身和彰显的人，不是知道最多，听得最多，讲得最多的人，而是操练恩典最多的人。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:186

Make God your choice and not your necessity, and labor to maintain such constant converse with Him that when you die, you may change your place only but not your company.

THOMAS CASE
Correction, Instruction, 117

让神成为你的选择，并且不是出于你的勉强，并努力与祂保持这样的持续相交，这样在你死的时候，你只是改变了你的地方，却没有改变你的同伴。

托马斯·凯斯
《管教，教训》，117

Christ and the soul may be at supper within and thou not so much as see one dish go in or hear the music that sounds so sweetly in the Christian's ears. Perhaps thou thinkest he wants peace because he doth not hang out a sign in his countenance of the joy and peace he hath within. Alas, poor wretch! May not the saint have a peaceful conscience, with a solemn—yea, sad—countenance, as well as thou and thy companions have a sorrowful heart when there is nothing but fair weather in your faces?

WILLIAM GURNALL
Christian in Complete Armour, 380

基督和人的灵魂可能在人里面共进晚餐，你却看不到有一道菜送进去，也听不到在基督徒耳边响起的动听音乐。因为基督徒脸上没有挂着一个牌子，表明他内心平安喜乐，你就认为他缺乏平安吗？哎呀，可怜的人啊！就像你和你的同伴脸上只有意气风发，内心却是忧愁，同样，难道圣徒面容严肃，是的，甚至伤悲时，就不能有一颗平安的良心吗？

威廉·古纳尔
《基督徒披戴神的全副军装》，380

If therefore we would maintain our acquaintance with God, we must often and daily visit Him; frequent His house and ordinances; be frequent in reading, hearing, praying; converse with Him by holy meditations and soliloquies; invite Him home to us; importune Him to visit our hearts with His Spirit. As we do by our other friends—we often visit them and invite them to visit us, assuring them that our house and anything that we have is at their service—thus must we deal with God, and this is the way to maintain communion and acquaintance with Him.

MATTHEW NEWCOMEN
Best Acquaintance, 92–93

因此，我们若要保持与神有亲密的相交，就必须经常和天天朝见祂；经常去到祂的殿里，使用祂的蒙恩之道；经常读经、听道、祷告；藉着神圣的默想和独自向祂祷告，与祂相交；邀请祂回到我们身边；恳求祂用祂的灵到访我们的心。正如我们与其他朋友相处那样——我们常常到访他们，邀请他们到访我们，并向他们保证，我们的家和我们拥有的一切都愿为他们效劳——我们也必须这样与神相处，这就是与祂保持亲密相交的方法。

马太·纽科门 (MATTHEW NEWCOMEN)

《最好的朋友》，92 - 93

As we cannot live a moment out of God, so neither ought we to live a moment without God in the world. We ought continually to endeavor to walk in subservience to and converse with God; yea, and as far as may be, in a feeling converse with Him too.

SAMUEL SHAW

Voice of One Crying in the Wilderness, 30

正如离了神我们片刻也不能活，同样我们也不应在这世上离了神而片刻活着。我们应当不断努力行事为人顺服神，与祂相交；是的，而且尽可能与祂有感受上的相交。

撒母耳·肖

《旷野呼声》，30

I saw my blessedness did not chiefly lie in receiving good and comfort from God and in God, but in holding forth the glory of God and His virtues. For 'tis, I saw, an amazing, glorious object to see God in a creature—God speaking and acting. The deity not being the creature, yet turned into it, filling of it, and shining through it; to be covered with God as with a cloud or as a glass lantern, to have His beams penetrate through it. Nothing is good but God, and I am no further good than as I hold forth God.... Hereupon I found my heart more sweetly drawn to close with God thus as my end and to place my happiness in it, and also I saw it was my misery to hold forth sin and Satan and self in my course; and I saw one of those two things I must do. Now because my soul wanted pleasure, I purposed thus to hold forth God and did hope it should be my pleasure so to do, as it would be my pain to do otherwise.

THOMAS SHEPARD

Meditations and Spiritual Experiences, 84

我看到我的福气，主要不在于从神那里和在神里面得到好处和安慰，而在于表明神的荣耀和祂的美德。是的，我看到了一件奇妙和充满荣耀的事：在受造物的身上看到神——神在说话和行动。神不是受造物，却进入受造物里面，将他充满，并藉着他发出光来；被神覆盖，就像一片云彩或一个玻璃灯笼，让祂的光穿过发出。除神以外，没有什么是善的，而我能达到的最大的善，莫过于将祂表明……于是我发现，我的心被更甜美地吸引就近神，以此为我的目标，并将我的福祉置于其中；同样，我也把表明罪恶、撒但和自我，看作是我的痛苦；我看到，这两件事我必须做一件。因我的灵魂缺乏快乐，我就定意将神表明，确实盼望如此行会成为我的快乐，正如不如此行就是我的痛苦一样。

托马斯·谢泼德

《默想和属灵经历》，84

Take a man that makes riches his treasure, and he enlarges his desires as hell and is not satisfied; and a man that desires pleasures cries always as the horse-leech's daughter, "Give, give" [Prov. 30:15]. Let him glut himself today and he is hungry tomorrow. Why? Because it is his chief good. So take a man whose chief good is laid up in God: though he has glorious incomes from God, he is

still calling for more and more—more grace from Him, more communion with Him, more consolation from the Spirit of God. Why? It is his chief good. The Spirit says “come, and the bride says come.”

WILLIAM STRONG
Heavenly Treasure, 30–31

以一个把财富当作他财宝的人为例，他的欲望就像地狱一样膨胀，不得满足；一个渴望快乐的人，常像蚂蟥的女儿一样喊道：“给呀，给呀！”（箴 30:15）今天让他大块朵颐，明天他就饿了。为什么？因这是他追求的首要好处。同样，以一个把首要好处藏在神里面的人为例：虽然他从神那里得了充满荣耀之事，但他仍呼求要得更多，更多——从神来的更多恩典，更多与祂相交，更多来自神之灵的安慰。为什么？这是他的首要好处。圣灵说“来”，新妇说：“来！”

威廉·斯特朗（WILLIAM STRONG）
《属天的财宝》，30 - 31

That which is the aim of a man's heart, that he makes use of all things to obtain, makes all things else in the world serviceable and subordinate thereunto. If the bent of the heart be set on God, he cares for riches no further than that he may honor God with his substance (Prov. 3:9). He looks on ordinances, but ordinances no further than in them he may enjoy communion with God—nay, the Lord Jesus Christ Himself as mediator. No other way desires him, then, as he may come to God by Him, “for we come unto God by Christ.” Therefore, he makes use of every thing to bring him to that where the bent of his soul is.

WILLIAM STRONG
Heavenly Treasure, 298–99

一个人心中所追求的，他会利用一切来得到它，让世上其余一切事情都为之服务，都从属于它。如果人心追求向神，他对财富的关心，无非就是以他的财物尊荣神（箴 3:9）。他看重蒙恩之道，但对蒙恩之道的看重，无非就是让他以与神相交为乐——其实是，以作为中保的主耶稣基督自己为乐。那么，除了藉着主耶稣基督来到神面前，他不渴慕别的道路，“因我们是靠基督来到神面前。”因此，他利用一切，好把他带到自己灵魂所追求的目标。

威廉·斯特朗
《属天的财宝》，298 - 99

COMPLAINING（抱怨）

Those that are of a fretful spirit will always find something to quarrel with. When we complain without cause, it is just with God to give us cause to complain.

MATTHEW HENRY
Gems, 28

心怀不平的人总会找到争吵的事。当我们无缘无故抱怨时，神赐给我们抱怨的缘由，这就再公义不过了。

马太·亨利
《奇珍录》，28

Holy complaint may agree with patient submission to God's will; but though we may complain to God, we must not complain of God.

THOMAS WATSON
Lord's Prayer, 166

圣洁的抱怨可能与顺服神旨意的忍耐兼容；但我们虽然可以向神抱怨，却绝不可以抱怨神。

汤姆·华森
《主祷文》，166

CONFERENCE（聚会）

Whatever incomes you receive from God into your own souls be free in dispersing to others. I mean in a way of holy discourse and conference. Dispersing and communicating is the best way to thriving. "There is that scattereth, and yet increaseth; and there is that withholdeth...but it tendeth to poverty" (Prov. 11:24). 'Tis true with respect to spirituals as well as to temporals. There are none that grow more rich toward God than those, who by bringing forth what they have received, labor to make others rich also. Give the holy fire within you a vent, and it will burn the clearer. Keep not your religion to yourselves; let your full cup run over, let your lips drop as the honeycomb, let your mouth be a well of life, and your lips feed many (Prov. 10:11). Build up one another in the most holy faith; provoke one another to love and to good works.

RICHARD ALLEINE
Companion for Prayer, 5

凡你们从神领受，进入到你们自己灵魂里面的，都要白白分发给别人。我指的是以圣洁的讲论和聚会的方式分发。分发和交流是达至兴旺的最好途径。“有施散的，却更增添，有吝惜过度的，反致穷乏。”（箴 11:24）这句话既适用于现世之物，也适用于属灵之事。在神面前愈发富足的人，莫过于那些把自己领受的拿出来，叫别人也变得富足的人。让你们里面的神圣之火有个喷薄而出的裂口，它就会燃烧得更纯净。不要把你们的信仰只留给自己，而是要让你们的福杯满溢；让你们的嘴唇滴蜜，好像蜂房滴蜜；让你们的口是生命的泉源，你们的口教养多人（箴 10:11）。要在至圣的真道上彼此造就，激发爱心，勉励行善。

理查德·艾里恩
《祷告必读》，5

What are we in our societies! To how little profit do we meet! How little heat do we get; yea, how much do we lose at our brethren's fires. We serve often but to damp and cool each other's spirits, as if it might be no longer said, "Woe to him that is alone," but "Woe be to him that is in company; alone he is more warm."

RICHARD ALLEINE
Heaven Opened, 222-23

我们的聚集是什么呢？！我们聚集所得的益处是何其少！所得的热量是何其弱！是的，我们在弟兄的火中失去的是何其多！我们所做的，常常是抑制彼此的心灵，使其变得更冷淡，仿佛经上不再这样说，“若是孤身……这人就有祸了！”而是说，“若有同伴，这人有祸了；一人独睡反更暖和。”

理查德·艾里恩
《天开了》，222 - 23

Many are the advantages attending this lovely conduct [i.e., conference]: the various devices of Satan to entangle and perplex the minds of believers are exposed; the influence of earthly things on the mind is confessed and mutually lamented before the Lord; the frequent deliverances the saints experience in times of trouble are recorded to the manifest honor of their great Deliverer; the faithfulness of a covenant God in answering prayer and honoring them that honor Him is abundantly testified; the power of the cross of Christ to crucify sin in the heart is declared; the usefulness and suitableness of the preached word is acknowledged; love is increased; faith is strengthened; hope is enlarged; and a foretaste of heaven itself is often experienced on earth. Even when the people come together with their hearts comparatively cold, reciprocal and free communication is often like the striking together of a cold flint and cold steel, and there comes out fire, as saith the wise man, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend" (Prov. 27:17).

SIMEON ASHE
Primitive Divinity, 211

参与这美好的活动（即聚会），好处多多。聚会可以揭露撒但纠缠和迷惑信徒思想的各种诡计；信徒在主面前承认地上之事对他们思想的影响，并相互哀叹；记录圣徒在艰难时候常常经历的得救，彰显他们伟大救主的荣耀；充分见证一位立约之神的信实，祂应允人向祂的祷告，看重那些尊重祂的人；宣告基督的十字架钉死人心中之罪的大能；承认所传之道是有用的和合宜的；加增爱心；坚固信心；扩张盼望；常常在地上预尝天堂的滋味。即使人聚在一起时内心相对冷淡，但彼此间的自由交通往往就像冰冷的火石和冰冷的钢铁互相撞击，产生火光，正如那位智者所言：“铁磨铁，磨出刃来，朋友相感，也是如此。”（箴 27:17）

西门·艾什
《上古神学》，211

Confer [the shepherds in Luke 2] did, and the substance of their conference was an exhortation: "Let us go." We may here make them again our example. Let us confer, for there is no time lost by such conference. Such conference in itself is a part of the journey.

WILLIAM AUSTIN

Certain Devout, Godly, and Learned Meditations, 35

路加福音 2 章的牧羊人聚会，他们聚会的内容是一项劝勉：“我们去。”我们在此可以再次把他们作为榜样。让我们的聚会也是如此，因为如此聚会并不耽误时间。这样的聚会本身就是这旅程的一部分。

威廉·奥斯丁

《某些虔诚、神圣和有学识的默想》，35

(they come and go from the Publick Ordinances, neither cleansed from Sin, nor chang'd into the divine Image.⁴) But those who conscientiously employ [the Lord's Day] in duties proper to it—in prayer and hearing and reading the Scriptures and spiritual books; in holy conference, whereby light and heat is mutually communicated among the saints; and in the meditation of eternal things, whereby faith removes the veil and looks into the sanctuary of life and glory. As Moses by conversing with God in the mount came down with a shining countenance, so a divine luster will appear in their conversations in the following week.

WILLIAM BATES

Spiritual Perfection Unfolded and Enforced, in Whole Works, 2:508

他们参与公共的蒙恩之道，来了又去，但他们的罪未得洁净，他们也并未改变，得着神的形像；但那些有意识使用主日，履行其本分的人，他们祷告、听读圣经和属灵书籍；参加神圣的聚会，圣徒以此相互传递光和热；默想永恒之事，藉此信心揭开幔子，望向生命和荣耀的圣所里。正如摩西在山上与神相交，下山就面皮发光，同样，在接下来的一周，他们的行事为人要显出一种神圣的光泽。

威廉·贝茨 (WILLIAM BATES)

《属灵完全：展现和强调》，收录于《全集》，2:508

Let your holy conference with others be much about the glorious excellencies, works, and mercies of the Lord in way of praise and admiration. This is indeed to speak to edification and as the “oracles of God.”

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:446

让你与他人的神圣聚会，通过赞美和钦佩，多多谈论主荣耀的属性、作为和怜悯。这确实是开口造就人，就如“神的圣谕”。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:446

Your fruitful conference is a needful help to the ministerial work. When the preacher hath publicly delivered the word of God to the assembly, if you would so far second him as in your daily converse to set it home on the hearts of those that you have opportunity to discourse with, how great an assistance would it be to his success! Though he must teach them publicly and from house to house

⁴ 这一段本书没有，但加上方便理解。——译注

(Acts 20:20), yet is it not possible for him to be so frequent and familiar in daily conference with all the ignorant of the place as those that are still with them may be. You are many, and he is but one and can be but in one place at once. Your business bringeth you into their company when he cannot be there. O happy is that minister who hath such a people who will daily preach over the matter of his sermons in their private conference with one another.

RICHARD BAXTER

A Christian Directory, in Practical Works, 6:250

你们富有成效的聚会，对牧师的工作而言，是一种必要的帮助。传道人公开向会众传讲神的道，如果你能在日常聚集时附和他，把这道放在那些你有机会与之交谈的人心里，这对传道人的成功将会是何等大的帮助！虽然他必须在众人面前、在各人家里教导人（徒 20:20），但他不可能像那些常常和不明白之人聚集一处的人，天天如此频繁和亲密地与他们聚会。你们人数众多，而他只是一个人，只能一次在一个地方。当他不在的时候，你们的谈论就能把传道人带到他们中间。有这样一群会众，每天在他们彼此私下的聚会中，把他讲道的内容再传讲一遍，哦，这样的牧师是何等有福。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，6:250

In some respects, private instruction has the preference to preaching. What other argument need we than our own experience? I seldom deal with men on this great business in private serious conference, but they go away with some seeming convictions and promises of new obedience and sometimes with a deep remorse and affecting sense of their condition. Yea, I have found (and I doubt not but you have experienced the same) that an ignorant sot, who for a long time had been an unprofitable hearer, has got more knowledge and remorse of conscience in half an hour's close conversation than he did by ten years' public preaching.

RICHARD BAXTER

Reformed Pastor, 90-91

在某些方面，私下的教导要比讲道更有优势。除了我们自己的经历，我们还需什么论据呢？我与人私下严肃聚会，讨论这大事，他们离开时，很少有人不带着一像是知罪的表现，以及承诺要有新的顺服，他们有时会对自已光景有深深的悔意，有切肤之痛的感受。是的，我已发现（我不怀疑你们也有同样的经历），一个无知的酒鬼，长期以来一直听道却不受益，从半小时的亲密教导所得着的知识、带来的良心懊悔，比听了十年公开讲道还要多。

理查德·巴克斯特

《新牧人》，90 - 91

Let thy eternal rest be the subject of thy frequent serious discourse, especially with those that can speak from their hearts and are seasoned themselves with a heavenly nature. It is pity Christians should ever meet together without some talk of their meeting in heaven, or of the way to it, before they part. It is pity so much time is spent in vain conversation and useless disputes, and not a serious word of heaven among them. Methinks we should meet together on purpose to warm our spirits with discoursing of our rest. To hear a Christian set forth that blessed, glorious state with life and

power from the promises of the gospel methinks should make us say, “Did not our hearts burn within us, while he opened to us the Scriptures?”

RICHARD BAXTER
Saint’s Everlasting Rest, 216

让你永恒的安息成为你经常严肃讨论的主题，特别是与那些能发自内心深处说话、用一种属天本性调和与自己之人一起讨论的主题。基督徒一同聚集，在分开之前若不谈及他们在天上的聚集，或者通往天堂之道，这就真是可惜。令人遗憾的是，人们花了如此多时间用在虚妄的谈话和无用的争论上，在他们中间没有一句关于天堂的严肃话语。我想我们应该一同聚集，刻意讨论我们的安息，以便让我们的灵火热起来。听到一位基督徒根据福音的应许，阐述那蒙福、荣耀的生命和大能光景，这就应该让我们说：“他给我们讲解圣经的时候，我们的心岂不是火热的吗？”

理查德·巴克斯特
《圣徒永恒的安息》，216

Wicked men can be delighted in talking together of their wickedness, and should not Christians then be delighted in talking of Christ? And the heirs of heaven in talking of their inheritance? This may make our hearts revive, as it did Jacob’s to hear the message that called him to Goshen and to see the chariots that should bring him to Joseph. O that we were furnished with skill and resolution to turn the stream of men’s common discourse to these more sublime and precious things!

RICHARD BAXTER
Saint’s Everlasting Rest, 216

恶人可以在一起兴高采烈谈论他们的恶行，那么基督徒岂不应该在一起兴高采烈地谈论基督吗？继承天堂的人岂不应当谈论他们的产业吗？这会让我们的心灵复苏，就像雅各听到那请求他到歌珊地的信息，看到那接他去见约瑟的车辆时，“心就苏醒了”一样。哦，愿我们得着技巧和决心，把人普遍谈论的方向转到这些更崇高、更宝贵的事情上！

理查德·巴克斯特
《圣徒永恒的安息》，216

[The hypocrite’s] conference will be cold and careless and for the most part about unnecessary and curious arguments, as whether we shall know one another in heaven or not; whether hell be in the air, in the earth, or where it is...all tending to controversy and mere vanity.

PAUL BAYNES
Commentary upon...Ephesians, 138

假冒为善之人的聚集是冰凉冷淡和漫不经心的，大部分时间用来做毫无必要和好奇的论证，比如我们在天堂是否还会互相认识；地狱是在空中，在地上，还是在某处……所有这些都只会导致争论和虚空。

保罗·贝恩斯（PAUL BAYNES）
《以弗所书注释》，138

We may well perceive what great reason there is that we should account this to be one of those private exercises whereby we should sanctify the Sabbath and keep it holy as we are commanded; unto which we must adjoin as another part of God's service and a most excellent help of our infirmities the conferring and talking with others of that which we have in the Word read or heard, especially seeing both it is commended unto us in the Scripture and also by experience we shall find the profit of it to be so great to ourselves and others.

NICHOLAS BOWND
Doctrine of the Sabbath, 210–11

我们可以很清楚看到，我们多么应该把聚会看作是“按照主对我们的命令，将安息日分别为圣、守为圣日”的一种私下操练；我们必须把与他人一同聚集谈论我们所读所听的圣道，与安息日联系在一起，作为服侍神的一部分，以及对我们软弱的一种至佳帮助，特别是鉴于这是圣经对我们的命令，而且根据经验，我们必将发现，这对我们自己和他人都大有裨益。

尼古拉斯·邦德（NICHOLAS BOWND）
《安息日的教义》，210 – 11

The Jews have a proverb that two dry sticks put to a green one would kindle it. The best way to be in a flame Godward, Christward, heavenward, and holinessward is to be among the dry sticks, the kindled coals, the saints; for as live coals kindle those that are dead, so lively Christians will heat and enliven those that are dead Godward, Christward, heavenward, and holinessward. “As iron sharpens iron, so doth the face of man his friend.” Men's wits, talents, and gifts and industry commonly grow more strong, vigorous, and quick by friendly conference and communion.

THOMAS BROOKS
Apples of Gold, 208–9

犹太人有一句谚语：把两根干树枝放在一根青翠的树枝上，这就要把它点燃。向神、向基督、向天堂和向圣洁点燃火焰的最佳办法，就是让自己身处这些干树枝、被点燃的炭火——圣徒——当中；因为正如点燃的炭火会点燃那死一般的木炭，同样活泼的基督徒要给那些向神、向基督、向天堂和向圣洁死寂的人传递热量，让他们活过来。“铁磨铁，磨出刃来，朋友相感，也是如此。”通常因着友善的聚会和相交，人的智慧、才能、恩赐和勤奋会变得更强大、更有活力和更敏捷。

托马斯·布鲁克斯
《金苹果》，208 – 9

I came where there were three or four poor women sitting at a door in the sun talking about the things of God.... Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with His love in the Lord Jesus and with what words and promises they have been refreshed, comforted, and supported against the temptations of the devil. Moreover, they reasoned of the suggestions and temptations of Satan in particular and told to each other by what means they had been afflicted and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart and of their unbelief and did condemn, slight, and abhor their own righteousness as filthy and

insufficient to do them any good. And methought they spake with such pleasantness of Scripture language and with such appearance of grace in all they said that they were to me as if they had found a new world.

JOHN BUNYAN
Grace Abounding, 21–22

我来到一个地方，三四个贫穷妇女坐在门口，晒着太阳谈论神的事情……她们谈论的是新生，神在她们心中的工作，还有她们如何深信自己本性悲惨的境况。她们谈到神如何在主耶稣里用祂的爱眷顾自己的灵魂，又用什么话语和应许让她们得到更新、安慰和扶持，并帮助她们抵御魔鬼的试探。此外，她们还特别推究了撒但的建议和试探，并告诉彼此，自己是如何因着魔鬼的手段受苦，以及如何在撒但的攻击下挺了过来。她们还谈论了她们自己内心的卑劣和自己的不信，确实藐视、轻看和厌恶她们自己的义，看这义是污秽，不足以为她们带来任何益处。我觉得她们说话的时候，谈到圣经的话是如此欢喜，她们所说的一切都显得如此蒙恩，以至于在我看来，她们仿佛找到了一个新世界。

约翰·班扬
《丰盛的恩典》，21 – 22

Although the Lord hath a special blessing to the public ministry of His word, yet we must not tie His wisdom to the ordinary means either of begetting or increasing our faith. But if any shall at any time have more effectual feelings by private conference, let him neither contemn nor neglect the public ministry, but with all holy and humble thankfulness yield this sovereignty to the Lord, that He is to dispose His gifts when, to whom, by whom, and where it pleases Him.

EZEKIEL CULVERWELL
Time Well Spent, 225–26

虽然主对公开传讲祂的话语留有特别的祝福，我们却绝不可把祂的智慧限制在生发和坚固我们信心的普遍蒙恩之道中。但如果有人在任何时候因着私下聚会得到更有效的感受，那么让他既不要藐视，也不要忽视公开的讲道，而是带着全然神圣和谦卑的感恩之心，把这主权交给主，祂可以随自己喜悦，决定何时，向谁，由谁，在何处分发祂的恩赐。

以西结·克沃维尔
《善用时间》，225 – 26

We must use the help of holy conferences—instructing, exhorting, admonishing, counseling, and comforting one another—that we may be further edified in our holy faith. For as sticks scattered asunder will hardly keep fire but if they be laid together will quickly grow to a great flame, so if we single ourselves from one another and admit no communion by religious conferences, we shall quickly cool and quench the fire of the Spirit. But if we meet together and exercise ourselves in holy conferences, we shall hereby stir up God's graces in us. We shall, like unto knives whetted one upon another, sharpen our gifts and set an edge on our desires to the performance of all good duties. We shall pile up our graces one on another, and with these bellows of conference blow upon them until they grow to a great flame.

JOHN DOWNAME

Christian Warfare, 1165

我们必须使用神圣聚会带来的帮助，就是彼此教导、劝勉、警戒、辅导和安慰，让我们可以在至圣的真道上得着更深的造就。因为柴火分散开来，就很难保持火势，若堆在一起，很快就会燃起熊熊烈火，所以如果我们让自己彼此孤立，不容信仰聚会带来交通，就必快快让圣灵的火焰冷却和熄灭。但我们若一起聚会，在神圣的聚集中操练自己，我们就必能藉此挑旺心里面神的各样恩典。我们必像铁磨铁一样，磨砺我们的恩赐，让我们更加迫切渴慕去履行各样美好的本分。我们当把我们的恩典一样接一样地堆积起来，把聚会当作风箱，吹动它们，直到它们成为熊熊烈火。

约翰·董那门 (JOHN DOWNNAME)

《基督徒的争战》，1165

Converse with the saints that have the Spirit of God in them. They that would learn a foreign language associate with men of the country whose natural tongue it is. Wouldst thou have God and learn to speak heaven's language? Associate with those who by reason of their heavenly nature will be speaking of the things of God. It is true, they cannot propagate their spiritual nature; but it is as true that the Spirit of God may make the gracious discourses which they breathe forth the means of quickening thee. While thou art with such, thou walkest in the Spirit's company.

WILLIAM GURNALL

Christian in Complete Armour, 761

要与有神的灵住在里面的圣徒交通。愿意学习一门外语的人，要与母语是这门外语的人交往。你愿意得着神，学习天堂的语言吗？那么就与那些因其属天本性而谈论神事情的人交往吧。诚然，他们不能传递他们的灵性；但同样可以肯定的是，神的灵可以使用他们呼出恩典的讲论，成为使你苏醒的手段。你与这些人在一起，就是在圣灵的陪伴下前行。

威廉·古纳尔

《基督徒披戴神的全副军装》，761

Thou mayest be accessory to the quenching of the Spirit in others because thou hinderest the exercise of those graces in them which would have been drawn forth in prayer for thee hadst thou acquainted them with thy condition. By opening thy wants or desires to thy brethren, thou feedest the spirit of prayer in them, as they have new matter administered to work upon. By acquainting them with the merciful providences of God to thee, thou prickest a song of praise for them. How many groans and sighs should God in prayer have had from thy neighboring saints hadst thou not hid thy temptations and afflictions from their knowledge! What peals of joy and thankfulness would they have rung hadst thou not concealed thy mercies from them!

WILLIAM GURNALL

Christian in Complete Armour, 789

你可能成为别人消灭圣灵感动的帮凶，因你拦阻了他们，不让他们操练他们的美德，倘若你让他们了解你的状况，这些美德原本会藉着祷告激发出来。向你的弟兄坦言你的缺乏或渴慕，就是在挑旺他们的祷告之灵，因有新的事情交给他们祷告。让他们了解神对你的怜悯护理，

就能激发他们同唱赞歌。你若未向你邻近的圣徒隐藏你的试探和患难，神原本会让他们在祷告中发出多少呻吟叹息！你若未向他们隐瞒你领受的怜悯，他们原本就会发出何等喜乐和感恩的欢呼！

威廉·古纳尔
《基督徒披戴神的全副军装》，789

[Believers] may meet together to confer one with another (Luke 24:14).

THOMAS HALL
Pulpit Guarded, 2

信徒可以聚在一起，彼此谈论（路 24:14）。

托马斯·豪尔（THOMAS HALL）
《捍卫讲台》，2

Omit not private duties and stir up yourself to exercise yourself in holy conference; beg of God to give you a delight in speaking and thinking of those things which are your eternal treasure. I many times think godly conference is as much neglected by God's children as any duty. I am confident you will [in] no ways neglect the opportunity of profiting in the ways of learning, and I pray God prosper your endeavors.

BRILLIANA HARLEY
to her son Edward, October 18, 1639, Letters, 65

不要忽略私下的各样本分，要激发自己，在神圣聚会这件事上操练自己；乞求神让你乐意谈论和思想那些是你永恒财宝的事。我多次想到，神的儿女忽视了敬虔的聚会，就像他们忽视了任何本分一样。我相信你绝不会忽视学习获益的机会，我祈求神让你的努力取得成功。

布莉安娜·哈利
1639 年 10 月 18 日给儿子爱德华的信，收录于《书信集》，65

God hath given diverse gifts: as in the ministry, some have a more excellent gift of conference, some of prayer, some of exhortation, some in opening of a text...and all for the good of the church.

ELNATHAN PARR
An Exposition upon the Epistle to the Romans, in Workes, 206

神已赐下不同恩赐：就像在侍奉当中，一些人有更出色的聚会恩赐，一些人有祷告的恩赐，一些人有劝勉的恩赐，一些人有阐述一段经文的恩赐……这一切都是为了叫教会得益处。

以利拿单·帕尔（ELNATHAN PARR）
《罗马书注释》，收录于《文集》，206

This meeting together of the members of the body of Christ and their mutual conference brings with it an exceeding great consolation and joy, for the Lord hath promised to send that Comforter, the Holy Spirit, to these meetings of the saints. And Christ says in Matthew 18:20, "Where two or three

are gathered together in my name, there will I be in the midst of them.” If thou despisest these holy meetings and disdainest thou the holy conference, I denounce to thee in the name of Christ, thou shalt never find a solid joy or consolation. Many there are who condemn the meetings of the faithful and the assemblies of the saints and disdain the means of grace, godly speeches and conferences, and yet will dream to themselves that the Holy Spirit will dwell in their souls and that they will find joy and consolation. But the end will prove that their corrupt and false hearts have deceived them.

ROBERT ROLLOCK

“Of the Resurrection of Christ,” in *Select Works*, 2:484

基督身体众肢体的这种聚集，以及他们的彼此相交，带给人极大的安慰和喜乐，因主已应许要差那位保惠师，就是圣灵，到圣徒的这些聚会当中。基督在马太福音 18:20 说：“无论在哪里，有两三个人奉我的名聚会，那里就有我在他们中间。”如果你藐视这些神圣的聚会，不屑于神圣的聚会，我要奉基督的名义谴责你，你必绝对找不到一种实在的喜乐或安慰。有许多人藐视信徒的聚会和圣徒的集会，蔑视蒙恩之道、敬虔的言谈和聚集，却自己幻想圣灵会住在他们心里，他们会找到喜乐和安慰。但最终将要证明，他们败坏的虚假之心哄骗了他们。

罗伯特·罗洛克 (ROBERT ROLLOCK)

《论基督复活》，收录于《精选文集》，2:484

Religious company brings fire to our graces to kindle them when they are freezing, but irreligious company brings water to quench them when they are flaming.

WILLIAM SECKER

Nonsuch Professor, 54

我们的美德正要冻结的时候，虔诚的人群给它们带来火焰，点燃它们，但它们燃烧时，不虔诚的人群把水带来，要将它们熄灭。

威廉·赛克

《无比的认信之人》，54

Let the word preached or read be as a voice from heaven talking with you. Let your conference be a comment upon that word. Let meditation be as a kind of bringing down God into your souls, and prayer as a raising up of your souls unto God, nothing but faith and love put into praises.

SAMUEL SHAW

Voice of One Crying in the Wilderness, 169

让所传或所读的圣道如同天上的声音与你们交谈。让你们的聚会成为对那圣道的注释。让默想把神从天上带下来进入你们的灵魂，让祷告把你们的灵魂升到神面前，除了信和爱，不把其他事情投入赞美。

撒母耳·肖

《旷野呼声》，169

If men can find no comfort and yet set themselves to teach and encourage weaker Christians, by way of reflection they receive frequently great comfort themselves. So doth God reward this duty of mutual discourse; that those things we did not so fully understand before by discourse we come to know and relish far better. This should teach us to love and often engage in holy conference, for besides the good we do to others, we shall be profited ourselves.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 77

人自己虽然找不到安慰，却仍去教导和鼓励软弱的基督徒，通过反射，他们自己也经常得到极大的安慰。神就是如此赏赐这相互讲论的本分；我们之前不是完全明白的事情，因着讲论，就会更加明白和喜爱。这应教导我们爱慕并经常参与神圣聚会，因为除了可以向别人行善，我们自己也必得着益处。

理查德·薛伯斯

《神圣默想与圣洁沉思》，77

None in sincerity frequently promote holy conference but are great gainers thereby. Many ask questions and are inquisitive to know, but not that they might practice. This is a proud desire to taste of the tree of knowledge. But the desire of Christians is to know more that they might more diligently seek Christ and obey His voice.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 132–33

经常真诚倡导神圣聚会的人，没有一个不因此大获裨益。许多人问问题，好奇想知道，但不是为了让自己可以践行。这是一种骄傲的渴望，想尝尝分别善恶树上果子的滋味。但基督徒的渴望，就是要知道得更多，好叫他们可以更勤奋地寻求基督，遵从祂的声音。

理查德·薛伯斯

《神圣默想与圣洁沉思》，132 – 33

By good company, pious souls have been confirmed. Whilst Latimer and Ridley lived, they kept up Cranmer by intercourse of letters. Christian conference is a great help to perseverance. The staff of bonds was the Jews' beauty and safety (Zech. 11:14). Company causeth courage; the beams of joy are the hotter for reflection.... The very countenance of a good man makes us cheerful; our sight of him is reviving to us.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:337

与良善之人结伴，虔诚的灵魂就得了坚固。拉蒂默（Latimer）和瑞德利（Ridley）活着的时候，通过书信与克兰麦（Cranmer）保持来往。基督徒聚会是对圣徒坚忍到底的极大帮助。称为联索的那根杖，事关犹太人的美好和安全（亚 11:14）。有同伴就多多生出勇气；喜乐的光线因反射而更加炽热……一个义人的容面就会让我们欢欣鼓舞；看见他，我们就会振奋。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:337

“As iron sharpens iron.” Rub one file against another, and though before they were dull and blunt, they both become thereby bright and sharp. So, friends that are heavy and backward and overrun with rust for want of use, by mutual conference and communion they become lively, quick, and keen about spiritual things. Christian society, like rubbing iron against iron, takes away that rust which made them so dull and inactive and sets a spiritual edge upon them.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:339

“铁磨铁。”用一把锉刀磨另一把锉刀，虽然之前它们是钝的、不快，但都会因此变得发亮和锋利。因此，那些因缺少被主使用就消沉、落后、锈迹斑斑的朋友，因着相互聚会和相交，就会变得活泼、机敏，对属灵的事敏锐。基督徒的群体，就像铁磨铁，除去了那使他们迟钝和不活跃的铁锈，并在他们身上磨出一道灵命的锋刃。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:339

It was the practice of the monks to meet together once in a week and to acquaint each other with their temptations, the means of resistance, and the issue thereof. I believe if Christians were more open-hearted in declaring to one another the state of their souls, their experiences in point of loss or gain in spirituals, and sense of God's favor or anger...it would much tend not only to the honor of God but also to the defeating of our great enemy and our own mutual advantage.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:349

修道士的做法是每周聚会一次，互相了解他们所受的试探，所用抵挡的方法，以及抵挡的结果。我相信，如果基督徒能更敞开心扉，向彼此坦诚他们灵魂的状况，他们在灵性方面的得失经历，以及对神眷顾或发怒的感受……这不仅要大大荣耀神，也要挫败我们的大敌，让我们彼此受益。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:349

[Nathanael Vincent] has been noted for this: that he was very ready upon all occasions to start some holy and serious discourse, a thing that is grown almost out of fashion among the professors of this age. When we meet together, we talk of news, of worldly affairs; it may be of the sins and miscarriages of our brethren. We can spend whole hours together and hardly drop one word of God or Christ or heaven all the while. But hardly any company could he come into, but he was like an open box of precious ointment. He would leave some sweet perfume, some heavenly discourse behind him.

NATHANIEL TAYLOR

Funeral Sermon [on Luke 12:40], 26

拿但业·文森特（Nathanael Vincent）出名的地方就是：他在所有场合都非常愿意发起某种神圣严肃的讲论，对这个时代的认信之人来说，这样的事情几乎已经过时。我们一同聚集时，谈论新闻，谈论属世事务；我们可能也谈论一下我们弟兄的罪和失败。我们会花整整几个小时的时间在一起，但整个过程中几乎不提关于神、基督或天堂哪怕一个字。拿但业·文森特就像一盒打开的贵重香膏，进入他所进入的人群。他总会留下某种甜美的香气，某种属天的讲论。

拿但业·泰勒
《葬礼讲道，路加福音 12:40》，26

Great is the benefit of conference and private admonition.

JOHN TRAPP
Commentary on the Old and New Testaments, 1:502

聚会和私下劝诫的益处甚大。

约翰·特拉普
《新旧约圣经注释》，1:502

Holy conference and good discourse is like the best wine that moves aright—and that is directly up to Christ, which as it awakens others and with God's blessing may be a well and tree of life to them. So, as speech in nature, it's a sign and evidence of life in us; and that that life is Christ, which is thus busily and constantly employed in speaking of Christ to His praise and our own and others' benefit.

ANTHONY TUCKNEY
Sermon 40, in Forty Sermons, 664

神圣的聚会和美好的讲论就像最醇的酒，正确晃动——就是直接指向基督——便能唤醒他人，靠着神的祝福，成为他们活水的井和生命树。因此，就像我们的肉身会说话，是我们有生命的迹象和证据；而这生命就是基督，就这样，这生命积极不断地从事谈论基督这件事，叫祂得赞美，叫我们自己 and 他人得益处。

安东尼·塔克尼（ANTHONY TUCKNEY）
《讲道第 40 号》，收录于《四十篇讲道》，664

Holy conference is very edifying. The apostle bids us edify one another (Eph. 4:29). And how more than this way? Good conference enlightens the mind when it is ignorant; settles it when it is wavering. A good life adorns religion; good discourse propagates it.

THOMAS WATSON
Christian Soldier, or, Heaven Taken by Storm, 70

神圣的聚会非常造就人。使徒吩咐我们要彼此造就（弗 4:29）。还有比这更能造就人的方法吗？人心无知时，美好的聚会能光照这心；人心动摇时，聚会能使之安定。美好的生命将信仰尊荣；美好的讲论将信仰传播。

汤姆·华森

《基督徒战士，或冲锋得着天堂》，70

You that are the people of God, do you often associate together: “Those who feared the LORD spoke to one another” (Mal. 3:16). Christ’s doves should flock together; one Christian will help to heat another. A single coal of juniper will soon die, but many coals put together will keep life in one another. Conference sometimes may do as much good as preaching. One Christian by good discourse drops holy oil upon another; that makes the lamp of his grace to shine the brighter.

THOMAS WATSON

Godly Man’s Picture, 239

你们这些神的子民，你们是否常常聚集交往。“那时，敬畏耶和华的彼此谈论。”（玛 3:16）基督的鸽子应该成群结队；一位基督徒要帮助另一位，使其变得火热。一块罗腾木的炭火很快就会熄灭，但许多炭火合在一处，就要彼此保持热力。聚会有时可以像讲道一样让人大得益处。一位基督徒用美好的讲论将圣膏油滴在另一人身上；这让他恩典的灯燃烧得更加明亮。

汤姆·华森

《敬虔人》，239

Put this great duty [i.e., conference] into practice. Imitate these holy ones in [Malachi 3:16]: they “spake often to one another.” Jerome thinks they spoke something in defense of the providence of God; they vindicated God in His dealings and exhorted one another not to be discouraged at the virulent speeches of the wicked, but still to hold on a course of piety. Thus, Christians, when you meet, give one another’s souls a visit, drop your knowledge, impart your experiences to each other (Ps. 66:16). Samson having found honey did not only eat of it himself but carried it to his father and mother (Judg. 14:9). Have you tasted the honey of the Word? Let others have a taste with you.

THOMAS WATSON

Great Gain of Godliness, 68

将这重大的本分（即聚会）付诸实践。效法玛拉基书 3:16 提到的这些圣徒：他们常常“彼此谈论”。耶柔米（Jerome）认为，他们的谈论是为神的护理之工辩护；他们为神的作为辩白，彼此劝勉，不要因着恶人的恶毒言论而气馁，而要持守虔诚的道路。因此，基督徒们，你们聚会时，要互相造访对方的灵魂，向对方传递你们的知识，传授你们的经验（诗 66:16）。参孙找到蜂蜜后，不仅自己吃，还带去给父母（士 14:9）。你尝过圣道的蜜吗？让别人也与你一道品尝吧。

汤姆·华森

《敬虔的大利》，68

When you meet, speak one to another of the promises. The promises are the support of the faith, the springs of joy, the saints’ royal charter. Are you citizens of heaven and yet do not speak of your charter? Speak of the preciousness of Christ: He is beauty and love; He has laid down His blood as

the price of your redemption. Have you a friend who has redeemed you and never speak of Him? Speak one to another of sin, what a deadly evil it is, how it has infected your virgin nature and turned it into a lesser hell. Speak of the beauty of holiness, which is the soul's embroidery, filling it with such an oriental splendor as makes God and the angels fall in love with it. The graces are the sacred "characters and impressions of the divine nature" [John of Damascus]. Speak one to another of your souls; inquire whether they are in health. Speak about death and eternity: Can you belong to heaven and not speak of your country? Speak to one another of the times, wherein God is the great sufferer; let your hearts bleed for His dishonors. Thus, you see, here is matter enough for holy conference.

THOMAS WATSON
Great Gain of Godliness, 69–70

你们聚会时，要彼此谈论应许。应许是信心的支柱，喜乐的泉源，圣徒的皇家特许状：你们是天国的子民，却不谈论你们的特许状吗？谈论基督的宝贵：祂是美，是爱；祂已舍了祂的血，作你们的赎价。你们有一位曾经赎买你的朋友，你们却从不谈及祂吗？彼此谈论罪，它是何等致命的邪恶，它是如何感染了你们原本贞洁的本性，使之成为一座小的地狱。谈论圣洁之美，这圣洁是灵魂的刺绣，使之充满了一种东方光彩，让神和天使都爱上它。美德是“神之性情的特征和印记”（大马士革的约翰）。彼此谈论你们的灵魂；询问它们是否健康。谈论死亡和永恒：你们属于天堂，却不谈论你们的国吗？彼此谈论神大大受苦的那时候，让你们的心为祂的受辱而流血。就这样，你们看到这里有足够的內容，可供神圣的聚会用以讨论。

汤姆·华森
《敬虔的大利》，69 – 70

CONFESSION（认罪）

As true, penitential confession is full, so it is sincere; it is cordial; it is not a feigned nor a formal nor a mere verbal confession, but an affectionate confession; it is a confession that has the mind, the heart, the soul, as well as the lip in it. The penitent man's confession springs from inward impressions of grace upon his soul; he feels what he confesses, and his affections go along with his confessions. The poor publican smote upon his breast and confessed (Job 42:6; Ezra 9:6; Pss. 38:4; 51:11; Isa. 26:8–9; Jer. 18:19–20; Luke 18:13). Look as the sick man opens his disease to the physician feelingly, affectionately, and as the client opens his case to his lawyer feelingly, affectionately; so the penitent opens his case, his heart, to God, feelingly, affectionately. Cold, careless, verbal, formal, customary confessions are no small abominations in the eye of God (Jer. 12:2). Such men's confessions will be their condemnations at last; their tongues will one day accuse and denounce themselves. Though confession to men is a work of the voice, yet confession to God must be the voice of the heart.

THOMAS BROOKS
Cabinet of Choice Jewels, 236

真实、痛悔的认罪既是全面的认罪，也是真诚的认罪；它是诚恳的认罪；不是假装，不是流于形式，更不是单纯的口头认罪，而是一种深情的认罪；它是一种既在嘴唇上，也在思想、

内心、灵魂上的认罪。痛悔之人的认罪源自于恩典对他灵魂的内在触动；他感受到他所认的罪，他的情感与他的认罪同行。那位可怜的税吏捶着胸认罪（伯 42:6；拉 9:6；诗 38:4；51:11；赛 26:8-9；耶 18:19-20；路 18:13）。就像病人向医生坦言他的疾病，表明他的感受和情感；又像委托人向律师陈明他的案情，表明他的感受和情感；同样，认罪之人也向神敞开他的案情，他的内心，表明他的感受和情感。冷淡、漫不经心、只是口头、流于形式、习惯成自然的认罪，在神眼中是不小的可憎之事（耶 12:2）。这样的认罪最终会成为他们的定罪；他们的舌头有一日要控告和谴责他们。虽然向人认罪是发声的工作，但向神认罪必须是发自心声的作为。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，236

He that does not forsake his sin as well as confess it forsakes the benefit of his confession. And indeed, there is no real confession of sin where there is no real forsaking of sin; it is not enough for us to confess the sins we have committed, but we must peremptorily resolve against committing again the sins we have confessed; we must desire as freely to forego our sins as we do desire God to forgive us our sins. Confession of sin is a spiritual vomit; now you know a man that is burdened in his stomach is heartily willing to be rid of that load on his stomach that doth oppress nature. And so a man that is real in his confession of sin is as heartily willing to be rid of his sin that lies as a load upon his conscience as any sick man can be heartily willing to be rid of that load that lies upon his stomach.

THOMAS BROOKS
Cabinet of Choice Jewels, 248-49

认罪却不弃绝自己罪的人，就会弃绝认罪所带来的益处。确实，不真实地弃绝罪，就不是真实的认罪；仅仅承认我们所犯的罪，这还不够，我们必须毅然决然地不再犯我们已认的罪；我们必须像渴望神赦免我们的罪一样，甘心放弃我们的罪。认罪是一种灵里的呕吐；现在你知道，一个肠胃负担沉重的人，是衷心愿意摆脱他肠胃里那确实压迫身体的负担。同样一个真正认罪的人，就像任何衷心愿意摆脱他肠胃重担的病人，是衷心愿意摆脱那压迫他良心的重担。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，248 - 49

Now this...acknowledging [i.e., confession] must have sundry properties: 1. It must proceed from the hatred of sin. Take heed of confessing sins in jesting or boasting; it is as in a vomit casting out things enemies to the stomach. 2. With faith in the promises of mercy in Christ, otherwise despair will assault. 3. From a settled judgment...that [we] ourselves are sinners. 4. According to the things we are rebuked of by the word, as it was with David toward Nathan, not taking exception against his charge. 5. Frankly, not by compulsion but of our own accord. 6. Without excuse or lessening our fault, nay rather with exaggerating. 7. Without delay.

GEORGE ESTEY
Certain Godly and Learned Expositions, 12

现在这……承认（即认罪）必须具备以下特质。1. 认罪必须是出于对罪的恨恶。要警惕开着玩笑或自夸的认罪；认罪就像呕吐时把对胃不利的东西呕吐出来。2. 要带着对基督怜悯之应许的信心，否则绝望就会发动进攻。3. 要出于一个确定的判断……即我们自己是罪人。4. 按照神的话语责备我们的事，就像大卫对拿单认罪一样，不反驳他的控告。5. 坦诚认罪，不是出于被迫，而是出于甘心。6. 不提借口，不轻描淡写我们的过失，也不夸大其词。7. 不加拖延。

乔治·艾斯蒂（GEORGE ESTEY）
《某些敬虔和博学的注释》，12

Confession is an act of mortification; it is, as it were, the vomit of the soul. It breeds a dislike of the sweetest morsels when they are cast up in loathsome ejections. Sin is sweet in commission, but bitter in the remembrance. God's children find that their hatred is never more keen and exasperated against sin than in confessing.

THOMAS MANTON
Practical Exposition on the Epistle of James, 206

认罪是一种治死罪的举动；它仿佛灵魂的呕吐。即便是最美味的食物，被呕吐出来时也令人厌恶。犯罪时感觉甘甜，但回想起就感觉苦涩。神的儿女发现，他们对罪的仇恨从未像认罪时那样敏锐激昂。

托马斯·曼顿
《雅各书实践性注释》，206

Because sin has put out our eyes, we vainly imagine that it hath put out God's. Because we behold not what He does in heaven for us, we think that He sees not what we do on earth against Him. Men care not what they do when they believe that God sees not what is done. They slay the widow and the stranger and murder the fatherless. They say, "The Lord shall not see, neither shall the God of Jacob regard it. The adulterer waits for the twilight." His sin gets up when the sun goes down. The time of darkness pays most tribute to the prince of darkness. There are many that blush to confess their faults who never blush to commit them.

WILLIAM SECKER
Nonsuch Professor, 141-42

因罪已经让我们瞎了双眼，我们就妄想这罪也让神瞎了双眼。因我们不看祂在天上为我们做的事，我们就以为祂不看我们在地上所做得罪祂的事。人若相信神看不见他们所做的是，他们就不在乎自己做了什么。他们杀害寡妇和寄居的，谋杀孤儿。他们说：“耶和華必不看見，雅各的神必不思念。”奸夫等候黄昏。太阳下山的时候，他的罪就起身。在黑暗之中向那黑暗之王多多致敬。有许多人羞于承认自己的过错，却从不羞于犯错。

威廉·赛克
《无比的认信之人》，141 - 42

No man was ever kept out of God's kingdom for his confessed badness; many are for their supposed

goodness.

JOHN TRAPP

Commentary...upon...the New Testament, 945

从来没有人因承认自己的败坏而被挡在神国之外；许多人却因他们自以为有的良善而被挡在外面。

约翰·特拉普

《新旧约圣经注释》，945

CONFLICT（冲突）

Alluding to the controversies of those times, [Philip Henry] said, “It is not so much our difference of opinion that doth us the mischief as the mismanagement of that difference.”

PHILIP HENRY

Life and Sayings, 7

腓力·亨利提到那个时代的争议时说：“给我们造成伤害的，不是我们的意见分歧，而是对这种分歧管理不善。”

腓力·亨利

《生平与名言》，7

CONSCIENCE（良心）

If conscience, which is the eye of the soul, be covered with a film of ignorance; if it be bleared with the false glitterings of the world; if it totally neglects its office or makes but a cold application of saving terrors that may control the licentious appetites; if it be disregarded when it suggests and excites to our duty, the sinner is hardened and settled in his lost state. Now prosperity foment the sensual affections that obscure the light of conscience, that corrupt its judgment, that smother and suppress its dictates, or despise and slight them that 'tis powerless, though constituted God's deputy to order our lives.

WILLIAM BATES

Danger of Prosperity, 68–69

良心作为灵魂的眼睛，它若是被一层无知的膜覆盖；它若是被这世界的虚假闪花了眼；它若是完全玩忽职守，或只是把那本可控制人放纵情欲、让人以致得救的惧怕，冷淡地应用在人的身上；它若提醒和激发我们尽上本分，却遭到我们的忽视时——罪人就会变得刚硬，在失

丧的光景中扎根。现在，这种顺境助人追求感官之乐的情感，它遮蔽了良心的光芒，腐蚀了良心的判断，窒息和压制了良心的指示，或使人蔑视和轻看这些；尽管良心本是神的代理，是来管理我们生活的，然而此时它也变得无能为力了。

威廉·贝茨
《顺境的危险》，68 - 69

A dead conscience and a dissolute life are inseparable. And how many that are surrounded with the celestial beams of the gospel are as impure and impenitent as those in the black night of paganism? They stand at the entrance of the bottomless pit yet do not smell the brimstone that enrages the fire there. The flames of their lusts have seared their consciences to a desperate degree of hardness and insensibility.

WILLIAM BATES
Danger of Prosperity, 75

死寂的良心和放荡的生活密不可分。有多少人被福音的天光环绕，却像那些活在异教黑夜中的人一样不洁、不思悔改？他们站在那无底坑的入口处，却没有闻到其中火焰的硫磺味道。他们私欲的火焰已把他们的良心烙到极度刚硬和麻木的程度，无可救药。

威廉·贝茨
《顺境的危险》，75

The books of God's omniscience and man's conscience shall then be opened, and then secret sins shall be as legible in the forehead as if they were written with the most glittering sunbeams upon a wall of crystal. All men's secret sins are printed in heaven, and God will at last read them aloud in the ears of all the world (1 Cor. 4:5).

THOMAS BROOKS
Privy Key of Heaven, 215-16

神全知之书和人的良心之书届时都要打开，然后隐秘的罪将在额头上清晰可见，仿佛是用最明亮的阳光写在水晶墙上一样。所有人隐秘的罪都将刻在天上，神最终要在所有人的耳边大声宣读出来（林前 4:5）。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，215 - 16

There is yet another witness for the condemning transgressors of these laws, and that is conscience: "Their consciences also bearing witness," says the apostle. Conscience is a thousand witnesses. Conscience! It will cry amen to every word that the great God doth speak against thee. Conscience is a terrible accuser; it will hold pace with the witness of God as to the truth of evidence to a hair's breadth. The witness of conscience, it is of great authority; it commands guilt and fastens it on every soul which it accuses.

JOHN BUNYAN
Riches, 63

还有另一位见证人，要定罪违反这些律法的人，那就是良心。使徒说：“他们是非之心同作见证。”良心是一千个见证人。良心！它将对伟大之神对你所说的每一句定罪的话高喊“阿们”。良心是一位可怕的控告者；它要与神的见证一同立定，它的证据真实，它的判断不偏毫厘。良心的见证大有权柄；它判定有罪，并把有罪的判决牢牢加在它所控告的每一个灵魂之上。

约翰·班扬
《班扬的宝藏》，63

The first step to the cure of a wounded conscience is for thee to know the grace of God, especially the grace of God as to justification.

JOHN BUNYAN
Riches, 88–89

治愈受伤良心的第一步，就是认识神的恩典，特别是神称人为义的恩典。

约翰·班扬
《班扬的宝藏》，88 – 89

Erroneous times may unsettle truth, but the conscience of a good man is firm.

EDMUND CALAMY
Saints' Memorials, 30

充满错谬的时代可能会让真理动摇，但一个义人的良心要保持坚定。

埃德蒙·卡拉米
《圣徒的纪念》，30

I cannot but from hence first observe the mighty power of conscience awakened to the fear of sinning against God. Men of no conscience may make a jeer of it; none knows the power of it but he that feels it. It turns a prison into a delectable garden, a scorching flame into a bed of roses. And no wonder that it doth so, for what is it but God's vice-regent in the little world of man? God's interpreter to every soul.

JOHN COLLINGES
Weaver's Pocket-book, 140

我不能不从一开始就观察到，被唤醒的良心有强大的力量，以致惧怕得罪神。未被唤醒良心的人可能对此一笑了之；除了真正感受到这一点的人，无人晓得它的大能。被唤醒的良心把监狱变成令人愉悦的花园，把炙热的火焰变成玫瑰盛开的花畦。它能如此，这毫不出奇，因良心除了是神在人这个小小世界上的摄政代理，还能是什么呢？良心是神对每一个人说话时所使用的翻译。

约翰·科林斯

《织工口袋书》，140

Consider God's goodness and good will toward men.... He has given you preachers, both inward and outward. By outward preachers, I mean the ministers of Christ, who beseech you and entreat you, for Christ's sake, to be reconciled to God and make your peace with Him. By inward preachers, I mean your own conscience that judges you and checks you and reproves you for your sins and abominations.

WILLIAM DYER

Christ's Famous Titles, 92

思想神的良善和对人的善意……祂赐给了你传道人，里面的和外面的传道人。外面的讲道人，我指的是基督的工人，他们为基督的缘故，恳求和劝你与神和好，并在祂面前得平安。里面的传道人，我指的是你自己的良心，它审判你，阻止和责备你的罪和可憎行为。

威廉·戴尔

《基督闻名的称谓》，92

We see God coming down in flesh and so intimately uniting our flesh to Himself that it hath no proper subsistence of its own, but is united with the divine person. Hence it is easy to imagine what worth and value must be in that blood and how eternal love, springing forth triumphantly from it, flourishes into pardon, grace, and peace. Here is a way in which the sinner may see justice and mercy kissing each other, and the latter exercised freely without prejudice to the former. All other consciences through the world lie either in a deep sleep in the devil's arms or else are rolling, seasick, upon the waves of their own fears and dismal presages. Oh, happy are they that have dropped anchor on this ground and not only know they have peace but why they have it.

JOHN FLAVEL

Fountain of Life, 39-40

我们看到神在肉身中降临，如此亲密把我们的肉身和祂自己联合在一起，这肉身并非靠自己本身存在，而是与神性位格联合：所以我们可以很容易想象出，那血具有何等的价值；从这血的得胜而涌出的永恒之爱，是如何浩浩荡荡成为赦罪、恩典与平安。在此，罪人可以看见公义和怜悯彼此相亲，神无条件施行后者，而不会伤害到前者。世上所有其他人的良心，不是在魔鬼的怀中沉睡，就是在他们自己恐惧和不详兆头的波涛上跌宕翻腾、眩晕呕吐。哦，那些在这根基上抛锚、不仅知道他们有平安、还知道他们为何有平安的人，是有福的！

约翰·弗拉维尔

《生命的源头》，39 - 40

We are but stewards, and stewards must give an account in order whereto there must be a great audit day. And what need we seek evidence of this truth further than our own conscience? Lo, it is a truth engraven legibly upon every man's own breast. Every one hath a kind of little tribunal in his own conscience which both accuses and excuses for good and evil, which it could never do were there not a future judgment, of which it is now conscious to itself. In this court, records are now kept of all we do, even of our secret actions and thoughts, which never yet took air. But if no judgment,

what need of records? Nor let any imagine that this may be but the fruit of education and discourse—that we have heard of such things and so are scared by them. For if so, how comes it to obtain so universally? Who could be the author of such a common deception?

JOHN FLAVEL
Fountain of Life, 428–29

我们不过是管家，而管家一定要交账，为此缘故必然有一个查账的大日。我们还需去到比自己良心更远的地方，寻找这一事实的证据吗？看啊，这是一个清楚刻在每个人心上的事实。每一个人在他自己良心之内都有一个小小的法庭，为着善恶控告或辩护，若非它现在意识到将来有审判，它就绝不会如此行。在这法庭上，我们所做的一切，就连我们从未曝光的隐秘作为和思想，都一一记录在案；如果没有审判，记录在案又有何用呢？不要让任何人这样以为，这不过是教育和说教的结果——我们听到这样的事，所以这些事让我们担惊受怕。如果这是教育和说教的结果，那么为什么人普遍都有这种认识？如果这是对所有人的一场骗局，谁能是始作俑者呢？

约翰·弗拉维尔
《生命的源头》，428 – 29

Conscience is the seat of guilt. It is like a burning glass, so it contracts the beams of the threatenings, twists them together, and reflects them on the soul until it smoke, scorch, and flame.

JOHN FLAVEL
Navigation Spiritualized, 91

良心是罪咎的座位。它就像一面放大镜，把所有威胁的光束聚焦起来，聚在一处，反射到灵魂上，直到灵魂冒烟、烤焦和熊熊燃烧。

约翰·弗拉维尔
《灵魂的航程》，91

This one comfort of a quiet mind doth wonderfully cure and comfortably assuage all other griefs whatsoever. For if our assistance were as an host of armed soldiers; if our friends were the princes and the governors of the earth; if our possessions were as large as between the east and the west; if our meat were as manna from heaven; if our apparel were as costly as the ephod of Aaron; if every day were as glorious as the day of Christ's resurrection; yet if our minds be appalled with the judgments of God, these things would little comfort us.

RICHARD GREENHAM
Paramuthion, 9

一种内心宁静所带来的安慰，确实奇妙地治愈和舒缓了其他一切悲痛。因为，我们的帮助若像大队的武装士兵；我们的朋友若是地上的王子和总督；我们的财产若像东西方世界加在一起那样丰富；我们的食物若像天上的吗哪；我们的衣裳若像亚伦的以弗得那般贵重；我们每日若像基督复活之日一样荣耀；但如果我们的心思因着神的审判惊恐万分，这一切事都不会给我们带来多少安慰。

理查德·格林汉姆 (RICHARD GREENHAM)

《安慰》，9

You must know conscience is a faculty that is corrupted as much as any other by nature and is very often made use of by Satan to deceive both good and bad, godly and ungodly. Many that know their consciences, they say, speak peace to them will be found merely cheated and gulled when the books shall be opened; no such discharge will then be found entered in the book of the word as conscience hath put into their hand. And many gracious souls who passed their days in a continual fear of their spiritual state and were kept chained in the dark dungeon of a troublesome conscience shall then be acquitted and have their action against Satan for false imprisonment and accusing their consciences to the disturbing their peace.

WILLIAM GURNALL

Christian in Complete Armour, 253

你们必须知道，良心是一种官能，和其他官能一样被本性败坏，而且常常被撒但利用，用来欺骗好人和坏人、义人和罪人。许多人认识自己的良心，他们说，良心对他们说平安的话，但是当良心之册打开之时，他们要发现自己只是上当受骗了；良心交在他们手里的赦免，那时要被发现在心灵之册上没有记录。许多蒙恩的人终日不断担心自己的灵性状态，被铁链锁在不安良心的黑暗地牢里，到那时他们必被宣告为无罪，并要控告撒但虚假地囚禁和指责了他们的良心，搅扰了他们的平安。

威廉·古纳尔

《基督徒披戴神的全副军装》，253

Conscience demands as much to satisfy it as God Himself does to satisfy Him for the wrong the creature has done Him. Nothing can take off conscience from accusing but that which takes off God from threatening. Conscience is God's sergeant, which He employs to arrest the sinner.

WILLIAM GURNALL

Christian in Complete Armour, 375

良心要求得到满足，就像受造之人得罪神，神自己要求公义得到满足一样。除了让神不再发出威胁，没有什么能让良心不再发出控告。良心是神的警官，祂用良心逮捕罪人。

威廉·古纳尔

《基督徒披戴神的全副军装》，375

He that hath a blind conscience which sees nothing, a dead conscience that feels nothing, and a dumb conscience that says nothing is in as miserable condition as a man can be in on this side hell.

PHILIP HENRY

Life and Sayings, 10

人的良心瞎了眼，什么也看不见；良心死寂，什么也感觉不到；良心成了哑巴，什么也不说，那么，这人的处境就是到了地狱门外之人所能达到的最悲惨程度。

腓力·亨利
《生平与名言》，10

The voice of conscience, rightly informed by the Scripture, is the voice of God Himself. It is God speaking in a man and whispering to a man's very heart. As Moses was the interpreter betwixt God and the Israelites, so conscience is the interpreter betwixt God and us.

EZEKIEL HOPKINS
“The Nature of Presumptuous Sins,” in Select Works, 380

正确受教于圣经的良心所发的声音，就是神自己的声音。这是神在一个人里面说话，对人的内心说悄悄话。正如摩西是神和以色列人之间传话的翻译，良心也在神和我们之间传话翻译。

以西结·霍普金斯（EZEKIEL HOPKINS）
《妄望之罪的本质》，收录于《精选文集》，380

Blotting out implies that our transgressions are written down. And written they are in a twofold book: The one is in the book of God's remembrance, which He blots out when He justifies a sinner. The other is the book of our own consciences, which He blots out when He gives us peace and assurance. And oftentimes these follow one upon the other. When God blots His remembrance book in heaven, that blot diffuses and spreads itself even to the book of conscience and blots out all that is written there also.

EZEKIEL HOPKINS
“Of Pardon and Forgiveness of Sin,” in Select Works, 494

涂抹意味着我们的过犯被记录下来。这些过犯写在一本双重的书上。一重是神的记事册，祂称一个罪人为义的时候，就把这册子涂抹了。另一重是我们自己的良心之册，神赐我们平安和确据时，祂就把这册子涂抹了。这往往是前后紧接着发生的。当神涂抹祂在天上的记事册时，这涂抹就扩散蔓延到良心之册上，并涂抹所有写在其上的事。

以西结·霍普金斯
《论对罪的饶恕与赦免》，收录于《精选文集》，494

[The conscience] discovers to us what is sin and what is duty and the reward that is entailed upon both. And thus it gives in its verdict according to that light that shines into it. If it hath only the twilight of nature to illustrate it, as the heathens had no other, then it can pass judgment only upon natural duties and unnatural sins. Thus, the consciences of heathens, through some remainders of original knowledge, informed them that worship was due to God and justice to men and that all impieties against God and all injuries against men should, in the end, be severely punished. But if conscience enjoys the superadded light of Scripture, it judges then of those duties and those sins that could only be known by divine revelation. Hence it is that conscience is enabled to form such a proposition as this: “He that believeth shall be saved. He that believeth not shall be damned.” This proposition it forms not from natural light, but from the superinduced light of Scripture.

EZEKIEL HOPKINS
“Of the Nature, Corruption, and Renewing of the Conscience,” in Select Works, 276

良心向我们揭示了何为罪，何为本分，以及这两者带来的回报。因此，良心是按着照进它里面的光作出裁决。若只有本性的暮光把它照亮，就像异教徒除了自然之光别无他光，那么良心就只能对按自然所尽的义务和违背自然的罪作出判断。因此，异教徒的良心，因着一些原初知识的残留，就告诉他们，当敬拜神，公义待人，所有对神的不虔不敬和所有对人的伤害，最终都要受到严厉惩罚。但良心若享有圣经的超自然光照，它就会对那些只有通过神启示才能知道的本分和罪过进行判断。因此，良心得出这样一个结论：“信的必然得救，不信的必被定罪。”良心得出这结论，不是借着本性之光，而是出于圣经的超自然光照。

以西结·霍普金斯

《论良心的本性、败坏与更新》，收录于《精选文集》，276

This is conscience: that faithful register in every man's bosom that writes down the actions, discourses, and cogitations of every hour and minute.

EZEKIEL HOPKINS

“Of the Nature, Corruption, and Renewing of the Conscience,” in Select Works, 277

这就是良心：每人怀里的忠实的登记簿，记录人每时每刻的行动、谈论和思想。

以西结·霍普金斯

《论良心的本性、败坏与更新》，收录于《精选文集》，277

Every quiet conscience is not a clear conscience. Some are lulled asleep in security, and their consciences are quiet merely because they are insensible. It may be they have so harassed and wasted their consciences by dreadful sins, so often mortally wounded them, that now they have not strength enough to become quarrelsome and troublesome; and this they call peace.

EZEKIEL HOPKINS

“Of the Nature, Corruption, and Renewing of the Conscience,” in Select Works, 282

并非所有平静的良心都是无亏的良心。一些人在安全感中昏昏欲睡，他们的良心平静，纯粹是因为他们没有知觉。他们可能已经用可怕的罪搅扰和耗费他们的良心，频繁地让良心受到了致命的伤害，以至良心已经没有足够力气去与人争辩、叫人烦恼；这就是他们所谓的平安。

以西结·霍普金斯

《论良心的本性、败坏与更新》，收录于《精选文集》，282

As every quiet conscience is not a clear conscience, so every troubled conscience is not an evil conscience.... For the most part it is seen that those that have the best consciences are most troubled, at least for a time, until the Holy Ghost persuades them of the love of God and of the pardon of their sins. It is the greatest fault of a tender conscience that it misinterprets everything against itself, and oftentimes, when God rejoices over it, it apprehends He frowns upon it, mistaking the firing of a bonfire for the firing of a beacon and giving an alarm when they should proclaim peace and joy. Many times it is so with them that have tender consciences.

EZEKIEL HOPKINS

“Of the Nature, Corruption, and Renewing of the Conscience,” in Select Works, 283

正如并非每个平静的良心都是无亏的良心，同样并非每个不安的良心都是邪恶的良心……因为在大多数情况下，我们可以看到，那些拥有最好良心的人是最烦恼的，至少一段时间如此，直到圣灵说服他们相信神的慈爱，他们的罪已得赦免。软弱良心的最大过错，就是错误解释一切对自己不利的事，很多时候，当神为它大大欢喜时，它却认为神在对它皱眉不悦，把点燃的篝火误认为是点燃的烽火，在他们本应宣告平安喜乐之时，却发出警报。很多时候那些良心软弱的人就是如此。

以西结·霍普金斯

《论良心的本性、败坏与更新》，收录于《精选文集》，283

There is the book of conscience, in which is exactly written all our actions, thoughts, words, and deeds, according to this book of conscience. And what is therein written will then proceed in judgment, and every man's conscience shall be his own judge. Saith God, "What hast thou done? How hast thou lived in the world?" "Why thus and thus have I lived," saith conscience. Conscience will then speak the truth.

ANDREW JONES

Black Book of Conscience, 4

有一本良心之册，根据这本册子，我们一切行动、思想、言语和行为都精确地记录其中。其中所写的，要在审判之时被呈上，每人的良心都必作审判自己的审判官。神说：“你做了什么？你在世上如何生活？”良心说：“我是如此这样生活，”良心那时就会说出真相。

安德烈·琼斯（ANDREW JONES）

《良心的黑册》，4

A tormenting and condemning conscience, who can endure? Oh there is no resisting of conscience. It is God's vice-regent in the soul. When conscience speaks threatening language to many of such and such sins, they seek to turn conscience out of doors, but because they cannot possibly do this, they strive to stop his mouth by running willfully into sin, like men that desperately give up their souls to the devil and so make shipwreck of faith, conscience, soul, and all forever. And then follows (as we have seen by woeful experience) self-stabbing, self-hanging, drowning, poisoning, or some such like cursed end.

ANDREW JONES

Black Book of Conscience, 10

折磨人、定人罪的良心，谁能忍受得住呢？哦，良心是不可抗拒的。它是神在人灵魂中的摄政代理。当良心对许多人说出反对这样或那样罪的威胁话时，他们就企图把良心拒之门外了，但他们因着不可能做到这一点，为了竭力堵住良心的口，就故意一头冲进罪里，就像那些拼命把灵魂交给魔鬼的人一样，这样他们的信心、良心、灵魂、一切就像船坏了一样，永远丧失了。就如我们凭着可悲的经验所看到的那样，紧接而来是自刺、自缢、自溺、自毒，或其他类似受诅咒的结局。

安德烈·琼斯
《良心的黑册》，10

O ye great ones of the world who live in pleasure, remember that there is a conscience, that there is a God, and that thou hast a precious and immortal soul, which if thy conscience witness against shall be thrown into hell. You that eat the fat and sweet of the earth and drink wine in bowls and clothe yourselves in silks, remember this: that conscience takes notice of all thy ways—of the pride of thy heart, of the vanity of thy life—and sets it all down in his black book. You that like the harlot in Proverbs 7 cry, “Let us take our fill of love and pleasure,” consider that all these things must have an end; when all is done the bell must toll, and you all must dance after death’s pipe who are now singing and swinging yourselves in worldly pleasures and delights.

ANDREW JONES
Black Book of Conscience, 11

哦，你们这些活在享乐中的世上大人物，要记住人有良心，世上有一位神，你们有一颗宝贵且不朽的灵魂，如果你的良心作证反对你，你的灵魂就要被投进地狱。你们这些吃世上肥美的，大碗喝美酒，身穿丝绸衣裳的人啊，要记住这一点：就是良心正留意着你们所行的一切——正留意着你们心中的骄傲，你们生命的虚空——并把这些都记在他那本黑色册子上。你们这些好像箴言 7 章中那大声喊着说“让我们饱享爱情和欢乐”的淫乱妇人的人啊，要思想这一切都必有一个尽头；当这一切都结束时，丧钟必为你们鸣起，你们这些在属世欢乐中轻歌曼舞的人啊，必要在死亡的笛声中跳舞，任它摆布！

安德烈·琼斯
《良心的黑册》，11

Some [consciences] are quiet because there is no grace to oppose corruption. The old man is quiet enough if he may have what he will. The devil is as quiet as another creature if he be let alone to rule all as he [pleases]. There is peace, peace, and yet no peace. Have you never heard of that? “They shall cry, peace, peace,” and yet no peace, no favor with God, but wrath burning and judgment at the door. Peace may be in a sinner’s mouth and wrath in God’s mouth; peace may be in a sinner’s heart and wrath in God’s heart—yea, when wrath is in God’s hand and ready to cut him off.

NICHOLAS LOCKYER
Balm for England, 161

一些人的良心平静，是因为没有恩典对抗败坏。那旧人若能如愿以偿，就会足够安静。魔鬼若让这旧人随心所欲地统治一切，不受任何打扰，他也会像任何一个受造之人一样安静。认为心里平安了！平安了！其实没有平安。你从来没有听过这句话吗？“他们说：‘平安了！平安了！’”其实没有平安，没有神的眷顾，只有燃烧的忿怒和伏在门口的审判。平安可能在罪人的嘴里，忿怒却在神的嘴里；平安可能在罪人的心里，忿怒却在神的心里——是的，忿怒在神的手里，正准备将这人剪除。

尼古拉·洛基尔（NICHOLAS LOCKYER）
《给英格兰的膏药》，161

Conscience must be satisfied with something; therefore men usually please themselves with so much of obedience as is least contrary to their interests and inclinations and have not an entire uniform respect to the whole law. As if a servant should think himself dutiful when he goes to a feast or a fair when his master bids him, when in the meantime he declines errands of less trouble but of more service; whereas in such matters he does not obey his master's will, but his own inclination. So in commands easy and compliant with our own humors and designs, we do not so much serve God as our own interests, and there is more of design than of duty and religion in such actions; and therefore they lose their reward with God.

THOMAS MANTON

Practical Exposition on the Epistle of James, 91

良心必须要得着一些事情才满足；因此，人通常倾向用最少违背他们利益和喜好的顺服，做得恰到好处，以此取悦自己，而不是一以贯之地遵守全部律法。就像一位仆人听从主人的吩咐去赴宴或采购时，拒绝了麻烦较少但服侍较多的差事，却以为自己已经尽责；而在这些事情上，他顺服的不是主人的意思，而是自己的喜好。因此，在那些轻松和顺应我们自己性情和算计的命令上，与其说我们是在服侍神，倒不如说是在服侍我们自己的利益，在这样的行动中，算计多于尽责和信仰；因此就失去了神的赏赐。

托马斯·曼顿

《雅各书实践性注释》，91

Conscience is a shrewd remembrancer; it writes when it does not speak. Many times for the present it is silent and seems to take no notice of those circumstances of guilt, but they are all registered and produced at the last day.

THOMAS MANTON

Practical Exposition on the Epistle of James, 183

良心是一个精明机智和过目不忘的记录员，当它不说话的时候，它就把事情记下。许多时候良心沉默，似乎在有一些有罪的情形中不闻不问，但这一切都已经记录下来，到了最后那日要呈交上去。

托马斯·曼顿

《雅各书实践性注释》，183

Conscience is the territory or dominion of God in man which He hath so reserved to Himself that no human power can possibly enter into it or dispose of it in any wise.

JOHN OWEN

Golden Book, 240

良心是神在人身上的领地或统治权，是祂特意为自己保留的，任何从人而来的力量都不能进入良心，或以任何方式处置良心。

约翰·欧文

《约翰·欧文金书》，240

The false peace and evil quiet of conscience doth arise from these three causes: (1) from gross ignorance of the danger wherein a man lives because of sin, whence follows a blind conscience; (2) from groundless security and presumption that all shall be well with him, notwithstanding that he knows he hath sinned and knows that sin is damnable, whence he hath a deluded conscience; (3) from obstinacy, through delight and custom in sin, whence cometh hardness and insensibility of heart, which is a seared conscience.

HENRY SCUDDER
Christian's Daily Walk, 272

良心的虚假平安和邪恶宁静，出于以下三个原因：（1）人对活在罪中的危险极其无知，因此良心变得盲目；（2）尽管人知道自己有罪，知道罪会让人落入地狱，却出于毫无根据的安全感和自以为是，认为自己一切都必安好，因此良心受欺；（3）由于罪中之乐，人形成了习惯，就顽梗不化，心地变得刚硬和麻木，就是良心如同被热铁烙惯了一般。

亨利·斯佳德
《基督徒生活之道》，272

Keep therefore the conscience tender by all means: (1) by hearkening readily to the voice of the word; (2) by a careful survey of your ways daily; (3) by keeping the conscience soft with godly sorrow for sin; (4) by hearkening to the voice of conscience admonishing and checking for sin.

HENRY SCUDDER
Christian's Daily Walk, 289

因此，要使用各种方法来保持良心的敏感：（1）随时聆听神话语的声音；（2）天天仔细察验自己的行为；（3）为罪按着神的意思忧愁，保持良心的柔软；（4）听从良心的警戒和检查罪时所发的声音。

亨利·斯佳德
《基督徒生活之道》，289

From God's register, or notary, which is in every man, I mean the conscience of man, which tells them there is a God. And although they silence it sometimes, yet in time of thunder or some great plague, as Pharaoh, or at the day of death when they are near God's tribunal, then they acknowledge Him clearly. The fearful terrors of conscience prove [that there is a God], which, like a bailiff, arrests men for their debts; ergo, there is some creditor to set it on. Sometimes like a hangman it torments men; ergo, there is some strange judge that gave it that command.

THOMAS SHEPARD
Sincere Convert, 16

神在每一个人身上的登记员或秘书（我指的是人的良心），告诉他们有一位神，虽然他们有时不让良心发声，但在天打雷或一些大灾难时，如在法老的时候，或在将死之日，他们就近神的审判台时，就会清楚承认神的存在。良心的恐惧证明有一位神，这良心就像一位法警，因人欠债而将其逮捕；因此，必定存在着某位债权人，催促这位法警行动起来。有时良心像

绞刑吏一样折磨人；因此，存着某位人所不认识的法官，向这位绞刑吏颁布这条命令。

托马斯·谢泼德
《真诚归正的人》，16

But the sincere Christian that allows himself in no sin delights to commune with his own soul and when he is debating things with his own conscience esteems himself in good company. He had rather God's deputy, conscience, should admonish him to contrition than that God Himself should do it to his confusion.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:452

但那不容自己犯罪的真诚基督徒，是乐于与自己灵魂相交的，当他与自己的良心辩论时，他是以它为自己同行的良伴。他宁愿让神的代表——就是良心——来告诫自己悔改，也不愿神亲自来告诫他，让他羞愧。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:452

Every man has a domestical chaplain within his own bosom that preaches over the sermon to him again.

JOHN TRAPP
Commentary...upon...the New Testament, 276

每一个人在自己怀里都有一位家庭牧师，把讲道再次向他传讲。

约翰·特拉普
《新旧约圣经注释》，276

We must watch over our consciences, that they perform their office faithfully. Their office is to observe and condemn every miscarriage, to urge unto a more spiritual manner of praying, and to be restless and unquiet if prayer be omitted on any slight pretense or the "male in the flock be not offered, but a corrupt thing." A tender conscience is a blessing that can never be sufficiently valued. This will cause the best to be given unto God; this will not be satisfied till God approves and commends. And what a heaven follows upon prayer when the Lord Himself and His officer conscience are both pleased! But if we grow unwatchful over our consciences and suffer them to fall asleep and become seared, a thousand faults in prayer will be winked at—nay, we shall be but little reproached for the total omission of it.

NATHANIEL VINCENT
Spirit of Prayer, 96

我们必须守望自己的良心，好使它们忠心尽责。它们的职责是观察和定罪每样不端的行为，督促人按更属灵的方式祷告，人若用任何小小的借口忽略祷告，或“在群中有公羊，他许愿却有有残疾的献给主”，良心就会不安和焦虑。敏感的心是再怎么珍惜也不为过的祝福。

这让我们把最好的献给神；这让我们不得神的认可和称赞就绝不满足。当主自己和良心这位祂的警官都喜悦时，人的祷告就进入一个何等美好的天堂！但是，如果我们不再为我们的良心警醒，容让它们沉睡，变得如同被热铁烙惯了一般，那么我们祷告中无数的错失，都会被佯装没有看见——是的，我们会完全忽略祷告，而不受良心的责备。

拿但业·文森特
《祷告的灵》，96

The authority which the Lord allows to conscience is great, and its office is of a large extent. Conscience is a witness and a judge of the evil which we do, of the good which we refuse to do, and likewise observes when we are careful of our duty. As a judge, it acquits or condemns, according as we are either good or faithful or evil and slothful servants. As a monitor, it tells us beforehand of our duty, and as we would avoid its accusations and reproaches, we should not venture upon any sin which it cries out against nor neglect prayer or any other duty which it charges us to perform, as we would answer it before God.

NATHANIEL VINCENT
Spirit of Prayer, 98–99

主赋予良心的权柄是大的，职责也甚宽广。良心见证和审判我们所行的恶和我们没有行出的善，同样，良心也观察我们是否认真履行我们的责任。作为法官，良心根据我们是又忠心又良善的仆人，还是又恶又懒的仆人，宣告我们无罪或定我们有罪。作为监督者，良心事先告诉我们当尽的本分，为了避免它的控告和责备，我们就不应冒险犯它大声反对的任何罪，也不忽视祷告或它吩咐我们的任何其他责任，因我们要在神面前对良心作答。

拿但业·文森特
《祷告的灵》，98 – 99

In the understanding part [the conscience] is a judge, determining and prescribing, absolving and condemning de jure. In the memory it is a register, a recorder, and witness testifying de facto. In the will and affections, a jailor and executioner punishing and rewarding.

SAMUEL WARD
“Balm from Gilead to Recover Conscience,” in Sermons and Treatises, 97

良心在人的悟性中担任法官，决定和规定，按法理标准免罪和定罪。在人的记忆中担任登记员、记录员、见证人，按实际情况作证。在人的意志和情感中担任狱卒和刽子手，奖罚分明。

撒母耳·沃德
《基列的膏药将良心挽回》，收录于《讲道与专著》，97

Conscience is God’s echo, and sometimes it is so shrill and clamorous that the sinner cannot endure the noise, but silences conscience; and at last by often sinning, conscience begins to be sleepy and seared.

THOMAS WATSON
The Christian’s Charter of Privileges, in Discourses, 1:95

良心是神的回声，这回声有时是如此尖锐和吵闹，以至于罪人无法忍受这噪音，就不让良心发声；最后因着人经常犯罪，良心开始昏昏欲睡，变得如同被热铁烙惯了一般。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:95

Conscience is like a looking glass. If it be foul and dusty, you can see nothing in it; but wipe away the dust, and you may see your face in it clearly. There is a time coming when God will wipe off the dust from the glass of a man's conscience, and he shall see his sins clearly represented.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:95

良心就像一面镜子。若是肮脏污秽、布满灰尘，你在当中就看不见什么；但擦去灰尘，你就可以在当中清楚看到自己的脸面。时候将到，神将擦去人良心这面镜子上的灰尘，人必看到自己的罪清楚重现。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:95

There is a time when the Spirit hath done striving. There are certain springtides of the Spirit, and these being neglected, possibly we may never see another tide come in. When conscience hath done speaking, usually the Spirit hath done striving.

THOMAS WATSON

“The One Thing Necessary,” in Discourses, 1:374

到了一个时候，圣灵就要完成与人相争的工作。圣灵有某些大潮，若被忽视，可能就再也不会看到另一波潮水临到。当良心说话完毕，通常圣灵就不再与人相争。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:374

CONTENT BUT UNSATISFIED（知足却不满足）

A true Christian is a wonder; he is the most contented and yet the least satisfied. He is contented with a morsel of bread and a little water in the cruse, yet never satisfied with a little grace. He doth pant and breathe after more.

SIMEON ASHE

Primitive Divinity, 154

一个真基督徒是一个奇迹；他最知足，但也最不满足。他因一丁点饼和一丁点袋里的水就知

足，却从不满足于只得到一丁点恩典。他切慕得到更多。

西门·艾什
《上古神学》，154

One that is contented in a Christian way, it may be said of him that he is the most contented man in the world and yet the most unsatisfied man in the world; these two together must needs be mysterious: I say “a contented man,” as he is the most contented, so he is the most unsatisfied of any man in the world. You never learned the mystery of contentment except it may be said of you that as you are the most contented man so you are the most unsatisfied man in the world. You will say, how is that? A man that hath learned the art of contentment is the most contented with any low condition that he hath in the world, and yet he cannot be satisfied with the enjoyment of all the world, and yet he is contented if he hath but a crust, but bread and water—that is, if God disposes of him for the things of the world to have but bread and water for his present condition, he can be satisfied with God’s dispose in that.

JEREMIAH BURROUGHS
Rare Jewel, 20

一个按基督徒样式知足的人，可谓是世上最知足的人，但也是世上最不满意的人；这两样合在一起，就必然是一种奥秘：我说“一个知足的人”，正如他是最知足的人，他也是世上所有人中最不满意的。除非有人可以这样说你，你是最知足的人，所以也是世上所有人当中最不满意的，否则你就从未学会知足这奥秘。你会说，为何是这样？一个学会了知足之道的人，对他在世上任何卑微境况都最知足，然而即便他拥有整个世界，也不能满足。但他若只有一块饼渣，只有饼和水，他又能知足——也就是说，就世上之事而言，神若安排他目前的境况只有饼和水，他也为神这样的安排感到满足。

耶利米·巴罗夫
《稀世珍宝》，20

CONTENTMENT（知足）

[Contentment] is a sweet temper of spirit whereby a Christian carries himself in an equal poise in every condition. The nature of this will appear more clear in these three general rules: (1) Contentment is a divine thing. It becomes ours not by acquisition, but infusion. It is a slip taken off from the tree of life and planted by the Spirit of God in the soul; it is a fruit that grows not in the garden of philosophy, but is of a heavenly birth.... (2) Contentment is an intrinsical thing. It lies within a man—not in the bark, but the root. Contentment hath both its fountain and stream in the soul. The beam hath not its light from the air. The beams of comfort which a contented man hath do not arise from foreign comforts, but from within.... (3) Contentment is an habitual thing. It shines with a fixed light in the firmament of the soul. Contentment doth not appear only now and then, as some stars which are seen but seldom; it is a settled temper of the heart. One action doth not denominate it.

SIMEON ASHE
Primitive Divinity, 37–39

知足是一种甜美的属灵气质，按此气质，基督徒在各种境况当中，以同样的姿态行事为人。这知足的本质在以下三条普遍原则中表现得更加清楚：（1）知足是一种神圣的事。我们知足，不是通过获取，而是通过注入。知足是从生命树上摘下的幼枝，由神的灵栽种在灵魂里；知足不是在哲学园子里生长的果实，而是生于天上……（2）知足是一种内在的事。它存于人的里面——不是在树皮上，而是在根部。知足的源头和支流都在灵魂里。光束不是从空气得到光。一个知足的人所得的安慰光束，不是来自外在的安慰，而是来自内在……（3）知足是一种习惯性的事。知足在灵魂的苍穹中固定地闪耀着光芒。知足不像一些少见的星星，只是时不时出现；知足是一种内心的稳固的气质。单单一种举动不能称为知足。

西门·艾什
《上古神学》，37 – 39

Contentment, though it be not properly a grace—it is rather a disposition of mind—yet in it there is a happy temperature and mixture of all the graces. It is a most precious compound which is made up of faith, patience, meekness, humility, and love, which are the ingredients put into it.

SIMEON ASHE
Primitive Divinity, 89

知足虽然严格来说不是一种美德（它其实是一种心态），但它有所有美德令人欢喜的特性，集所有美德之大成。知足是一种至为珍贵的化合物，由信心、忍耐、温顺、谦卑和爱心合成，这些都是投入知足的成分。

西门·艾什
《上古神学》，89

The way for a Christian to be contented is not by raising his estate higher, but by bringing his spirit lower; not by making his barns wider, but his heart narrower. One man, a whole lordship or manor will not content him; another is satisfied with a few acres of land. What is the difference? The one studies to satisfy curiosity, the other necessity. The one thinks what he may have; the other thinks what he may spare.

SIMEON ASHE
Primitive Divinity, 187

基督徒知足的方法，不是让他的财产变得更多，而是让他的灵更降卑；不是让他的谷仓变得更宽阔，而是让他的心志变得更专注。一个人，整个领地或庄园都不能使他知足；另一个人，只要有几亩地就能满足。当中的区别在哪里？一个人专注于满足渴望，另一个人专注于满足必需。一个人在想可以得到什么，另一个人在想可以不要什么。

西门·艾什
《上古神学》，187

Christian contentment is that sweet, inward, quiet, gracious frame of spirit, freely submitting to and taking complacency in God's wise and fatherly dispose in every condition.

JEREMIAH BURROUGHS

Rare Jewel, 12

基督徒的知足是那种甜美、内在、安静、恩慈的心态，在各种境况当中心甘乐意地顺服神智慧和父亲般的处置，并以此为满足。

耶利米·巴罗夫

《稀世珍宝》，12

Contentment is a soul business: first, it is inward; secondly, quiet; thirdly, it is a quiet frame of spirit. It is a grace that spreads itself through the whole soul.

JEREMIAH BURROUGHS

Rare Jewel, 14

知足是一种灵魂的事：首先，它是内在的；其次，它是安静的；第三，它是一种安静的心态。知足是一种美德，覆盖整个心灵。

耶利米·巴罗夫

《稀世珍宝》，14

That soul that is capable of God can be filled with nothing else but God.

JEREMIAH BURROUGHS

Rare Jewel, 20

那些能接受神的灵魂，除了神之外，不能被其他任何事情充满。

耶利米·巴罗夫

《稀世珍宝》，20

If you would get a contented life, do not grip too much of the world; do not take in more of the business of the world than God calls you to. Be not greedy of taking in a great deal of the world, for if a man will go among thorns when he may go in a plainer way, there is not reason that this man should complain that he is pricked with them. Thou goest among thorns. Is it thy way? Must you of necessity go among them? Then it is another matter. But if thou wilt electively choose that way when thou mayest go another, then thou hast no cause to complain. So for men and women that will put themselves upon things of the world that they need not, then no marvel though they be pricked and meet with that that doth disquiet them. For such is the nature of all things here in the world, that everything hath some prick or other in it.

JEREMIAH BURROUGHS

Rare Jewel, 80

你若想要过一种知足的生活，就不要把这世界抓得太紧；你经办世界的事务，不要过于神所

呼召你的。不要贪婪得到世上的很多事，因为一个人本可走平坦的道路，却甘愿在荆棘中穿行，那么他就没有理由抱怨被荆棘刺伤。你在荆棘中行走。这是你的道路吗？你非要去到荆棘中吗？如果是这样，那就是另一回事了。但是，如果你本可走另一条路，却甘愿选择走这条路，那么你就没有理由抱怨。那么，如果人们让自己专注于他们不需要的世物，他们被刺伤，或是遇到让他们不安的事，这就不足为奇了。因为在这地上，在这世界上，所有事情的性质就是这样，每一样事情都有这样或那样的刺。

耶利米·巴罗夫
《稀世珍宝》，80

We have better things than a cup of water to refresh and delight us when we are thirsty, and yet are not pleased. Oh, that this complaint of Christ on the cross, "I thirst," were but believably considered; it would make you bless God for what ye now despise and beget contentment in you for the meanest mercies and most common favors in this world. Did the Lord of all things cry, "I thirst" and had nothing in His extremity to comfort Him? And dost thou, who hast a thousand times over forfeited all temporal as well as spiritual mercies, condemn and slight the good creatures of God? What! Despise a cup of water, who deserves nothing but a cup of wrath from the hand of the Lord! Oh, lay it to heart and hence learn contentment with anything.

JOHN FLAVEL
Fountain of Life, 343

当我们渴了的时候，我们有比一杯水更好的东西，可以使我们焕发精神，叫我们欢喜，但我们却不感到满意。哦，“我渴了”，基督在十字架上的这声抱怨，只要带着信心思想它，就会使你们为自己所轻视的事感谢神，使你们对这世上最微小的怜悯，最普遍的恩惠感到知足。万有的主高喊“我渴了”，在祂四肢被钉之时，祂没有任何安慰！而你这比被剥夺了属灵和物质一切怜悯的主拥有上千倍的人，竟然藐视和轻看神美好的造物！什么，藐视一杯水，而你除了从主手中领到一杯忿怒就什么也不配！哦，把这事放在心上，由此可以学会对任何事情知足。

约翰·弗拉维尔
《生命的源头》，343

Contentment is a willing submission of ours to God's will in all conditions. I say "willing," for if it be patience perforce, what reward have you?... In all conditions, patient in adversity, humble in prosperity, thankful in both; looking neither above our estates with the ambitious man to have it higher, nor beyond it with the covetous man to spread it broader, nor besides it with the envious man, repining at the estate of others; but directly on the portion God hath given us, and fully satisfied with the same.

THOMAS FULLER
"A Sermon of Contentment," in Pulpit Sparks, 215-16

知足是在所有境况当中，让我们的意思甘愿顺服在神的旨意之下。我说“甘愿”，是因为如果你是被迫忍耐，那你还有什么赏赐呢？……在所有境况当中，在逆境中忍耐，在顺利时谦卑，在两者中都要感恩；既不要像野心勃勃之人，注目在自己的财产之上，想要得到更多；

也不要像贪婪的人，注目在自己的财产之外，想要扩展更广；也不要像嫉妒的人，注目在自己的财产旁边，因别人的财产心生抱怨；而是要直接注目神已经赐给我们的份，完全以此为满足。

托马斯·富勒

《论知足的讲道》，收录于《讲台火花》，215 - 16

Contentment consists not in adding more fuel but in taking away some fire—not in multiplying of wealth but in subtracting men’s desires. Worldly riches, like nuts, tear many clothes in getting them; spoil many teeth in cracking them; but fill no belly with eating them, obstructing only the stomach with toughness and filling the guts with windiness. Yea, our souls may sooner surfeit than be satisfied with earthly things. He that at first thought ten thousand pounds too much for any one man will afterward think ten millions too little for himself.

THOMAS FULLER

Wise Words and Quaint Counsels, 89

知足不在于添加更多柴火，而在于取走一些火——不在于加增财富，而在于减少人的渴望。世上的财富就像坚果，获取时要撕破许多衣服；在敲开时要磕坏许多牙齿；但吃了却不会饱腹，只会让胃难消化，肠子满了胀气。是的，我们的灵魂可能很快就会过度贪婪，而不是以世上的事为满足。起初认为一万英镑都是太多的人，后来会觉得一千万英镑都是太少。

托马斯·富勒

《智慧言语和奇妙忠告》，89

We may say, if a Christian made the world but his servant, a little would content him; but if once he make the world his master and lord of his affections, then his desires will be infinite and cannot at all be satisfied.

ANDREW GRAY

“Spiritual Contentment,” in Works, 382

我们可以说，一个基督徒若只把世界当作他的仆人，那么一点点世界就能让他知足；但他一旦把世界当作他的主人，他情感的主，那么他的欲望将是无穷无尽的，根本无法满足。

安德鲁·格雷

《灵里知足》，收录于《文集》，382

We conceive it is so excellent a grace, this grace of contentment, that it is indeed a compound of these five graces: faith, humility, patience, hope, and mortification. In a manner, contentment is the result of all these exercising themselves in one; and except these be in a most vigorous exercise, absolute contentment is not easily to be attained.

ANDREW GRAY

“Spiritual Contentment,” in Works, 394

我们认为，知足这美德如此卓越，它确实是这五种美德的组合：信心、谦卑、忍耐、盼望和治死罪。从某种意义上说，知足是所有这些美德合一操练的结果；除非极为强烈地操练这些

美德，否则人很难达到绝对的知足。

安德鲁·格雷

《灵里知足》，收录于《文集》，394

Such a commander is contentation [i.e., contentment], that wheresoever she sets foot, an hundred blessings wait upon her. In every disease she is a physician; in every strife she is a lawyer; in every doubt she is a preacher; in every grief she is a comforter.

HENRY SMITH

“The Benefit of Contentation,” in Three Sermons, 15

知足是这样一位指挥官，无论踏足何处，都有百样祝福等着侍候她。在每种疾病当中，她都是医生；在每场纷争当中，她都是律师；在每样疑惑中，她都是传道人；在每一样悲伤中，她都是安慰者。

亨利·史密斯

《知足的益处》，收录于《三篇讲道》，15

Get a humble spirit if you would have a contented one. Pride causes men to be unthankful for their mercies and impatient under their crosses, but afflictions are easily borne and benefits are ever gratefully acknowledged by the mind that is truly humble under a sense of its defects.

RICHARD STEELE

Religious Tradesman, 133

你若想有一颗知足的心，就先要有一个谦卑的灵。骄傲使人对怜悯不知感恩，对挫折没有忍耐，但一颗真正谦卑并意识到自己缺陷的心，就能很容易承受患难，并总是感恩自己所领受的各样好处。

理查德·斯蒂尔

《虔诚的商人》，133

A contented man cannot be a poor man, especially if a godly man. For why? The Father, that Ancient of Days, fills his memory; the Son, the wisdom of the Father, fills his understanding; the Holy Ghost, the Comforter, fills his will. And so he must needs have all that thus has the Haver of All.

JOHN TRAPP

Commentary...upon...the New Testament, 718

一个知足的人，特别的是，如果他是一个敬虔人，就不可能是穷人一个。为什么？父，那位亘古常在者，充满了他的心思；子，就是父的智慧，充满了他的悟性；圣灵，即保惠师，充满了他的意志。因此，得着万有之主的，必然得着万有。

约翰·特拉普

《新旧约圣经注释》，718

Here is the difference between a holy complaint and a discontented complaint: in the one we complain to God, and in the other we complain of God.

THOMAS WATSON
Art of Divine Contentment, 28

圣洁的抱怨和不知足的抱怨分别就在于此：一个是，我们向神抱怨，另一个是，我们抱怨神。

汤姆·华森
《神圣满足的艺术》，28

CONTROVERSY（辩论）

That as in the burning of some wet fuel we cannot see the fire for the smoke, so the light of the Scriptures is dusked by the vapors of controversies. Whilst green wits range abroad into the woods and thickets of schoolmen, that wild forest of polemical divinity, they cannot escape unscratched. Those briars and brambles pluck off the wool of the sheep. They that love such intricate and perplexed walks had need of iron shoes, for they tread upon thorns.

THOMAS ADAMS
Exposition upon...Second...Peter, 790

就像我们烧潮湿的柴火，就无法从烟中看到火光，同样，圣经的光芒也被辩论的蒸汽遮蔽。智慧不成熟的人，逡巡于学者的树丛和灌木丛，进入争论不止的神学的野生树林当中，他们不被刮伤就绝不能逃出。那些荆棘和蒺藜要把羊身上的毛扯掉。人喜欢走在这种错综复杂、令人困惑的道路上，就要穿上铁鞋才行，因他们是在荆棘上行走。

托马斯·亚当斯
《彼得后书注释》，790

I never cared to meddle with things that were controverted and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith and the remission of sins by the death and sufferings of Jesus. But I say, as to other things, I would let them alone because I saw they engendered strife and because that they neither in doing nor in leaving undone did commend us to God to be His. Besides, I saw my work before me did run into another channel, even to carry an awakening word; to that therefore I did stick and adhere.

JOHN BUNYAN
Grace Abounding, 110–11

我从不热衷于插手那些在圣徒之间起争论、引发争辩的事，特别是那些最低级的事；但我很乐意为真道的话语，为藉着耶稣的死和受苦而得赦免竭力争辩。但我要说，至于其他事情，我一概不愿管，因我看到这些事情会引发纷争，也因为无论是管还是不管，这都不能叫神看重，让我们成为祂的人。此外，我看到我面前的工作确实走在另一方向上，就是传递那能将

人唤醒的话语；因此我坚持这项工作，并要继续坚持。

约翰·班扬
《丰盛的恩典》，110 - 11

[Henry Newcome] was not for novel, undigested speculations. He studiously declined controversy at all times, but especially in the pulpits. Nor did he make it his business to reflect upon the different parties among Protestants. Instead of that, he endeavored, with all his strength, to declare divine truths with so convincing an evidence and to enforce his exhortations with such irresistible arguments and with such poignant expressions as might leave the hearers under strong convictions concerning the necessity of holiness.

JOHN CHORLTON
Glorious Reward, 29

亨利·纽康（Henry Newcome）不喜欢新奇、未经深思熟虑的猜测。他在任何时候都刻意回绝争辩，在讲台上尤其如此。他也不将批判抗罗宗里的不同宗派视为己任。相反，他竭尽全力用如此令人信服的证据宣讲神的真理，用如此不可抗拒的论据和如此生动的说法加强他的劝诫，以致让听众产生强烈的信念，认同圣洁是必不可少。

约翰·科尔顿（JOHN CHORLTON）
《荣耀的奖赏》，29

CONVERSION（归信、归正）

Conversion...lies in the thorough change both of the heart and life.

JOSEPH ALLEINE
Alarm to the Unconverted, 30

归正……在于内心和生活都彻底改变。

约瑟·艾里恩
《警告未归正的人》，30

The author [of conversion], it is the Spirit of God; and therefore it is called the sanctification of the Spirit (2 Thess. 2:13) and the renewing of the Holy Ghost (Titus 3:5), yet not excluding the other persons in the Trinity. For the apostle teacheth us to bless the Father of our Lord Jesus Christ, for that He hath begotten us again (1 Peter 1:3), and Christ is said to give repentance to Israel (Acts 5:31) and is called the everlasting Father (Isa. 9:6), and we His seed and the children which God hath given Him (Isa. 53:10). O blessed birth! Seven cities contended for the birth of Homer, but the whole Trinity fathers the new creature. Yet is this work principally ascribed to the Holy Ghost, and so we are said to be born of the Spirit (John 3:8). So then it is a work above man's power.

JOSEPH ALLEINE

归正的作者，是神的灵；因此这被称为“被圣灵感动，成为圣洁”（帖后 2:13），“圣灵的更新”（多 3:5），但这并不排除三位一体其他位格的工作。因为使徒教导我们要颂赞我们主耶稣基督的父，因祂“重生了我们”（彼前 1:3），经上说基督“将赦罪的恩赐给以色列人”（徒 5:31），祂被称为“永在的父”（赛 9:6），而我们则是祂的后裔，是神赐给祂的儿女（赛 53:10）。哦，有福的重生！希腊有七座城市争夺自己是荷马的诞生之地，但这新造之人的生出是整个三位一体。然而，圣经把这工作主要归于圣灵，所以经上说我们是“从圣灵生的”（约 3:8）。因此，这是一件人力所不能及的作为。

约瑟·艾里恩

《警告未归正的人》，30

Endeavor to get a right knowledge of God and the chief of Christian religion. 'Tis ignorance that is the first impediment that keeps us from God, and it is knowledge must be the first means to bring us to Him. To sacrifice to an unknown God was indeed the Athenian [mode of worship], but is no true Christian worship. No, we must either first know the God we ought to serve, or we can never serve the God that we are to know (1 Chron. 28:9). Light was the first thing God made in the creation of the world, and 'tis the first thing He doth in the conversion of a soul to Himself, without which 'tis as impossible for us to turn to God as it is to be converted and not converted at the same time; for our true knowledge of God is one, yea, and the first part of our turning to Him.

WILLIAM BEVERIDGE

Thesaurus Theologous, 4:146

要竭力获得对基督教信仰中最首要的——就是神——的正确知识。无知是我们远离神的第一个障碍，而知识必须是把我们带到祂那里去的第一个途径。向一位未识之神献祭，这的确是雅典人的敬拜方式，但不是真基督教的敬拜方式。不，我们必须首先认识我们当侍奉的神，否则我们就绝不能侍奉我们“当认识”的这位神（代上 28:9）。光，是神创世时造的第一样事情，也是祂让一个灵魂归信祂的第一件事，没有光，我们就不可能归信神，就像人不可能同时归正和不归正一样；因为我们对神的真知识，是我们转向祂的一个部分，是的，且是第一个部分。

威廉·贝弗里奇

《神学词典》，4:146

Possibly a man may see a greater beauty in the things of the world after conversion than ever he saw before. As now, in the case of the law. While a man is in the state of nature, then he is under the law; but when a man is converted and drawn to Christ, then he is free from the law. And then when he is freed from the law, he sees a greater excellency in the law than ever he saw before conversion; for then says he, "Now I see that the commandment is holy, just, and good." Indeed, as to the point of justification, he sees a greater emptiness in the law than ever he did before; but as to the point of rule of life, he sees a greater beauty in the law than ever he did before.... Though as to the matter of satisfaction, his soul cannot be satisfied. He sees less in the world than ever he did before; yet as to the matter of Christ's purchase, a man after his conversion may see a greater beauty in the things

of the world than ever he did before.

WILLIAM BRIDGE

The Spiritual Life, in Works, 1:315

一个人在归信之后，可能看到世上之事有更大的美好，是他从前从未见过的。就像以律法举例。当一个人处于自然状态时，他是在律法之下；但当一个人归信转向基督时，他就脱离律法而得了自由。当他得了脱离律法的自由，他就比他归信前，更将律法看为卓越；这时他说：

“这样看来，律法是圣洁的，诫命也是圣洁、公义、良善的。”的确，在称义这一点上，他比从前更看到律法的无用；但在生活准则这一点上，他比从前更看到律法的美好……虽然在满足这件事上，他的灵魂不能从世界得着满足，因他看世界比从前更加有限；但就基督买赎这事情上，一个人在归信之后，可能看到世上之事有更大的美好，是他从前从未见过的。

威廉·布里奇

《属灵生活》，收录于《文集》，1:315

Mercy may receive him that we have doomed to hell, and justice may take hold on him whom we have judged to be bound up in the bundle of life. We, like Joseph, are for setting of Manasseh before Ephraim; but God, like Jacob, puts his hands across and lays His right hand upon the worst man's head and His left hand upon the best (Genesis 48), to the amazement and wonderment even of the best of men.

JOHN BUNYAN

Riches, 28

我们判为要下地狱的人，神的怜悯可能将他接纳；我们判为蒙保护得生命的人，神的公义可能要牢牢抓住他。我们就像约瑟一样，要把玛拿西列在以法莲前面；但神像雅各，剪搭着手，把右手按在最坏的人头上，把左手按在最好的人头上（创 48 章），甚至让最好的人也感到惊讶和不可思议。

约翰·班扬

《班扬的宝藏》，28

Conversion is a creation work which, though done by degrees, must be gone through with, and that by Him who laid the foundation, or all the foregoing parts, as conviction, etc., will molder and come to nothing. As when Adam was to be made the Lord first prepares the earth, then molds it in such a form, and then “breathes into him the breath of life,” else that lump had never been a “living soul,” so, in the new creation, the Lord works, and goes on to work, and leaves it not until He hath set it going. He doth not only cause the light to shine into darkness but gives withal a suitable understanding (1 John 5:20), a faculty connatural with the object, as without which the darkness would never comprehend it (John 1:5). Ezekiel might have prophesied till doomsday ere those dry bones would have lived if the Lord Himself had not caused breath to enter into them.

ELISHA COLES

Practical Discourse, 203

归正是一项创造性的工作，虽是逐步完成的，却也是必要完成的，且必须由立下根基的那一

位完成，否则之前的所有部分，如知罪等等，就都必朽坏，归于无有。就像亚当受造时，主首先预备尘土，然后将其塑造成如此一种形状，然后“将生气吹在他鼻孔里”，否则那块泥土就绝不会成为一个“有灵的活人”，同样，在新创造中，主动工，持续动工，直到祂让这工发动，否则祂就绝不撒手。祂不仅让光照进黑暗，还赋予人一种合适的悟性（约壹 5:20），一种与目标性质相同的能力，因为没有这能力，黑暗就绝不能接受光（约 1:5）。要不是主亲自让气息进入那些枯骨，以西结即使发预言直到末日，那些枯干的骨头也不会活过来。

以利沙·科尔斯
《应用性论述神的主权》，203

First, God by His word and Spirit enlighteneth the understanding of a sinner truly to conceive the doctrine of man's misery and of his full recovery by Christ. Secondly, by the same means He works in his heart both such sound sorrow for his misery and fervent desire after Christ the remedy that he can never be at quiet till he enjoy Christ. Thirdly, God so manifesteth His love in freely offering Christ with His benefits unto him, a poor sinner lost, that thereby He draws him in such wise to give credit unto God herein, that he gladly accepts of Christ offered unto Him. These three works of God, whosoever finds to have been truly wrought in himself may thereby know certainly that he hath true faith, and therefore sound conversion.

CLEMENT COTTON
None but Christ, 76-77

首先，神用祂的圣道和圣灵光照罪人的悟性，让一个罪人真认识人的愁苦，以及靠基督完全得挽回的教义。第二，通过同样的方法，神在罪人心里动工，让他为自己的愁苦生出正确的忧愁，并热切渴慕基督这解决之道，以至于不得着基督就绝不罢休。第三，神如此显明祂的慈爱，把基督并祂的益处白白赐给他这失丧的可怜罪人，藉此吸引他相信神，欣然接受神供给他的基督。无论是谁，只要发现自己身上有神这三样已经真正做成的工作，就可以确知他有了真信心，因此有了纯正的归正。

克莱门特·科顿（CLEMENT COTTON）
《除了基督别无他人》，76 - 77

For any man to make the way of God working with him to be the way to which He will tie up all others is little better than high tyranny. God hath not tied up Himself to one way. Why must yours be the only way? Yet this I have observed in some ministers (men of great spirits and parts) who in their preaching (may I not say also in printing?) have pressed upon people that particular way they found God came to them in. Because God did handle them thus, therefore He must do so with all. "One man is not a fair copy," saith Mr. Shepherd, and this is very true. God takes a man of a high lofty spirit and batters him with such or such workings. Must the same be found in all others?

GILES FIRMIN
Real Christian, 17

任何人若把神在自己身上动工的方式，当作神要对待其他人，使其归正的方式，这就比公然施行暴政好不了多少。神并未把自己绑在一种方式上。为何你的方式就必须是唯一的方式呢？然而，我在一些牧师身上观察到了这一点，他们是有着伟大心灵和卓越才能的人，他们讲道

的时候（我可不可可以说，也在他们的书籍中），把他们发现神到他们这里来的那种特别方式强加于人。因为神确实曾经这样待他们，所以神对待所有人也必须是这样。谢泼德先生（Mr. Shepherd）说：“一个人并非一份公正的范本，”他说得非常正确。神把一个心高气傲的人接过来，这样那样动工击打他。难道其他所有人也非要如此吗？

贾尔斯·费尔敏
《真基督徒》，17

A rule: Never did God declare against self or call a man to deny himself in that which did hinder his own salvation and happiness, lying in union and communion with God by Christ.

GILES FIRMIN
Real Christian, 209

一条规则：神宣告反对自我、呼召一个人舍己，绝不会妨碍这人的得救和蒙福，妨碍他藉着基督与神联合和相交。

贾尔斯·费尔敏
《真基督徒》，209

The real Christian closes with and embraces Christ freely. Forced matches are like never to do well, nor will Christ force any; the sound believer gives his consent freely and willingly. A contract, or match, made up by fears and scares is no true one. There are indeed many times fears and scares in the preparatory legal work, which do more properly tend to loosen the soul from its lusts and idols from which he is called. But to choose Christ merely out of fear and because I am scared with hellish horrors, as if Christ were not worthy the choosing or regarding, were it not for these which I dread and lie in danger of, this choice or embracing of Christ will not hold.

GILES FIRMIN
Real Christian, 245

真基督徒是自愿与基督亲近，接受基督。强迫的婚姻不大可能有好结果，基督也不会强迫任何人接受这婚姻；信仰纯正的信徒乃是自由和自愿地表示同意。用恐惧和惊吓签订的合约或婚姻，不是真正的合约或婚姻。在律法预备性的工作中，确实有很多恐惧和惊吓，但这些更倾向于为灵魂松绑，呼召灵魂摆脱私欲和偶像。但如果我选择基督，仅仅是出于恐惧，因我害怕地狱的恐怖，仿佛若非因我所害怕的这些危险，基督就不值得我选择或重视，那么这种选择或接受基督就不会长久。

贾尔斯·费尔敏
《真基督徒》，245

Conversion work went out slowly in Christ's days; it was quicker in Peter's time than ever since, three thousand souls converted at a sermon. Now three thousand sermons hardly convert one soul.

WILLIAM GREENHILL
Exposition of the Prophet Ezekiel, 818

在基督的日子，归正的工作进展缓慢；在彼得的时候，这工作比以往任何时候都快，一次讲道就有三千人信主。现在，三千次讲道也很难让一个人归正。

威廉·格林希尔 (WILLIAM GREENHILL)

《以西结书注释》，818

I know there is very great variety in the way and manner of conversion, and to some, especially if it be in their tender years, grace may be instilled and dropped in, as it were, insensibly. But this I may confidently say, that whatsoever be the way of working it, there will be a wide and apparent difference betwixt friendship with God and the condition of nature, which is enmity against Him. Do not flatter yourselves so long as your minds remain carnal, ardent in love to the world and cold in love to God, “lovers of pleasure more than of God” (as the apostle speaks); you are His enemies, for with Him there is no neutrality.

ROBERT LEIGHTON

Spiritual Truths, 150

我知道归正的方式方法多种多样，对一些人来说，尤其他们若是年轻，恩典可能会在他们不知不觉之间，由神浇灌和注入他们里面。但我可以确信地说，无论恩典动工的方式如何，与神为友的状态和与神为敌的自然状态，两者之间存在着巨大且明显的差异。只要你们的心思仍是属肉体的，在爱世界上热心，在爱神的事上冷淡，正如使徒所说，“爱宴乐、不爱神”，你们就不要自欺；你们是与祂为敌，因在神面前不存在中立。

罗伯特·莱顿

《属灵真理》，150

The altogether Christian closes with and accepts of Christ upon gospel terms. True union makes a true Christian. Many close with Christ, but it is upon their own terms; they take Him and own Him, but not as God offers Him. The terms upon which God in the gospel offers Christ are that we shall accept of a broken Christ with a broken heart, and yet a whole Christ with a whole heart—a broken Christ with a broken heart as a witness of our humility; a whole Christ with the whole heart as a witness of our sincerity. A broken Christ respects His suffering for sin; a broken heart respects our sense of sin. A whole Christ includes all His offices; a whole heart includes all our faculties. When God converts a soul, He comes into it with a cloud. I know nothing in this world I would be more jealous of in my ministry than of speaking anything on conversion or regeneration that I had not experienced of myself. I would not bind others by any experience of my own unless it be confirmed by a general rule, for one man may have an experience that another hath not. But yet I think this I can say that God generally takes possession of souls in a cloud. That is, there is some darkness upon them; they cannot tell what their state is. Sometimes they have hopes, and sometimes fears; sometimes they think things are well, and sometimes they are cast down again. This is the way whereby God generally enters into all souls. These things may be in part where God does not come, but seldom have I heard of any that have come unto God but that God first took possession of them in a cloud.

JOHN OWEN

Golden Book, 142–43

全然的基督徒乃是按照福音的条款就近基督、接受基督。真正的联合造就真正的基督徒。许多人就近基督，却是照着他们自己的条款；他们接受祂，承认祂，不是按着神将祂提供给人的样子。神在福音里把基督传给人的条款，就是我们应当用一颗破碎的心，接受一位破碎的基督，但又要用一颗整全的心，接受一位整全的基督——用一颗破碎的心，接受一位破碎的基督，以此见证我们的谦卑；用一颗整全的心，接受一位整全的基督，以此见证我们的真诚。一位破碎的基督表明祂为罪受苦；一颗破碎的心表明我们知罪。一位整全的基督包括祂所有的职分；一颗整全的心则包括我们所有的官能。神让一个灵魂归正时，祂是在云中进入这灵魂。我知道在这世界上，我最忌讳的，莫过于就是在我的侍奉中，传讲任何关于归正或重生的事，是我自己还没有经历过的。我不愿用我自己的任何经历约束别人，除非这经历得到普遍原则的证实，因为一个人可能有一种经历，是别人没有的。但我认为我可以这样说，神通常在云中得着人的灵魂。这就是说，在他们身上有一种黑暗；他们无法判断自己的状况。有时他们心怀盼望，有时他们心怀恐惧；有时他们认为事情平顺，有时他们又再次沮丧。这就是神进入所有人灵魂的普遍方式。在神没有进入的灵魂中，这些事情可能部分存在，但我很少听说有人来到神面前，不是神首先在云中得着他们的。

约翰·欧文

《约翰·欧文金书》，142 - 43

The conversion of the soul is supposed to be as considerable a work, if not a greater, than the creation, for in the creation God had no adversary. The light did not say, "I will not be created"; the earth did not say, "I will not be formed." But in the new creation, sinners labor to prevent (as much as in them lies) the conception of grace, take down antidotes against salvation, and study how to defeat the Spirit of God and make its works abortive. God, when He comes, finds the house not only empty of grace but filled with lusts and the strong man up in arms; not a milk-white paper, but He finds the devil to have been scribbling and the world to have been scribbling. Angels may knock at the door of a sinner's heart, but God only can open it. The body is not so much at the command of the soul as the soul is at the command of God. "Without me ye can do nothing" (John 15). The Lord opened the heart of Lydia. Man's heart is God's lock, and not man's wisdom; but the Spirit of the Lord is the key that must unlock it.

FRANCIS RAWORTH

On Jacob's Ladder, 9-10

灵魂的归正是一项相当浩大的过程，可能比创造世界还要浩大，因为神在创造世界时没有抵挡。光没有说：“我不愿受造；”地没有说：“我不愿成形。”但在新的创造中，罪人竭尽全力努力抵挡恩典的生发，推开救恩的解药，研究如何挫败神的灵，使祂的工作流产。神来的时候，发现屋子里不仅没有恩典，还充满了私欲，有壮士武装把守；人的灵魂不是一张光洁的白纸，而是有魔鬼一直在人的灵魂里乱写乱画，世界也一直在其中涂鸦。天使可以敲打罪人的心门，但只有神才能将这门打开。身体听从灵魂的指挥，胜过灵魂听从神的指挥。“离了我，你们就不能作什么。”（约 15）主开了吕底亚的心。人的心是神的锁，而不是人的智慧；但主的灵是那钥匙，必须用它才能解锁。

弗朗西斯·拉沃斯

《雅各的天梯》，9 - 10

True conversion and repentance doth consist of a true and thorough change of the whole man, whereby not only some actions are changed but first and chiefly the whole frame and disposition of the heart is changed and set aright toward God from evil to good as well as from darkness to light. And whereas man is naturally earthly-minded and maketh himself his utmost end, so that either he only mindeth earthly things or, if he mind heavenly things, it is in an earthly manner and to an earthly end, as did Jehu. If this man has truly repented and be indeed converted, he becometh heavenly-minded; he maketh God and His glory his chief and highest end, insomuch that when he hath cause to mind earthly things, his will and desire is to mind them in a heavenly manner and to a heavenly end.

HENRY SCUDDER
Christian's Daily Walk, 286

真正的归正和悔改在于全人真正和彻底的改变，不只是一些行为的改变，而首先和主要的是内心整个框架和性情改变，对神的态度得到端正，弃恶从善，弃暗投明。人按其本性是思念地上的事，以自己为最大的目的，因此他要么是只以地上的事为念，要么即使好像以天上的事为念，也是以一种地上的方式，为了地上的目的，就像耶户那样。如果这人是真正的悔改，真正的归正，他就成了以天上的事为念的人；他以神和神的荣耀为他活着的主要和最高的目的，以至于当他有理由思想地上的事时，他的意志和渴望是以属天的方式，为了属天的目的。

亨利·斯佳德
《基督徒生活之道》，286

What is conversion? It's the change of a man's treasure, of a man's chief good. Till thou change thy chief good, it's in vain to complain of the disorders of thy heart; therefore, every unregenerate man may hence see the absolute necessity of conversion.

WILLIAM STRONG
Heavenly Treasure, 384-85

什么是归正？归正就是改变一个人的财宝，改变一个人的首要好处。除非你改变了你的首要好处，否则你抱怨你心绪混乱，就都是徒劳；因此，每一个尚未重生之人都应当看到归正是绝对必不可少的。

威廉·斯特朗
《属天的财宝》，384 - 85

CONVICTION（知罪）

Conviction follows illumination....There cannot be conviction without light. The Spirit is a practical teacher.

GILES FIRMIN
Real Christian, 45

知罪是在光照之后……没有光，就不可能有知罪。圣灵是一位讲求实际的教师。

贾尔斯·费尔敏
《真基督徒》，45

The Holy Ghost speaks so to man as to make man know his distance. He speaks so as to make him know Him that speaks to be God, and him that is spoken to is but man. God speaks so as to make man admire, tremble, stoop. Man is a conceited creature and yet of no reach.

NICHOLAS LOCKYER
Balm for England, 54

圣灵对人说话，是为了让人知道自己与神的距离。祂说话，是为了让人知道说话的是神，而听这话的不过是人而已。神说话，是为了让人敬佩、战兢、屈服。人却是一种自负的生物，不能领会神。

尼古拉·洛基尔
《给英格兰的膏药》，54

Sound and deep conviction tends to solid consolation.

ADAM MARTINDALE
Life, 43

正确而深沉的知罪会带来实在的安慰。

亚当·马丁戴尔（ADAM MARTINDALE）
《生平》，43

You will say, “Suppose I am at any time under conviction. How shall I know whether my convictions be only from a natural conscience or whether they be from the Spirit of God?”... There is a great difference between conviction which is natural and that which is spiritual, that which is common and that which is saving. Yea, such is the difference that though a man hath ever so much of the former, yet if he be without the latter, he is but almost a Christian, and therefore we have great reason to inquire more after this spiritual conviction. For spiritual conviction is an essential part of sound conversion; conversion begins here. True conversion begins in convictions, and true convictions end in conversion.

MATTHEW MEAD
Almost Christian Discovered, 158–64

你会说：“假若我落在知罪之下。我怎能知道我的知罪只是来自自然的良心，还是来自神的灵呢？”……天然的知罪和属灵的知罪，普通的知罪和以致得救的知罪，二者都有着天壤之别。是的，它们有着如此大的区别，以至于，一个人虽然有极大的前一样知罪，但若没有后一样知罪，他就不过是个几乎基督徒，因此我们有极大的理由更多地探究这属灵的知罪。因为属灵的知罪是正确归正的一个核心部分；归正始于这一点。真正的归正始于知罪，而真正的知罪终于归正。

马太·米德
《几乎基督徒遭揭露》，158 - 64

COURTSHIP（求婚）

He which will know all his wife's qualities before he be married to her must see her eating and walking and working and playing and talking and laughing and chiding, or else he shall have less with her than he looked for or more than he wished for.

HENRY SMITH
“Preparative to Marriage,” in Works, 1:18

要在结婚前了解妻子所有品质的人，必须观察她如何吃喝、行事为人、工作、玩耍、说话、欢笑和责备，否则他得到的她，必不及他的期望，或多于他的期待。

亨利·史密斯
《预备婚姻》，收录于《文集》，1:18

COVENANT OF WORKS（行为之约）

NOMISTA: But, sir, you know the word covenant signifies a mutual promise, bargain, and obligation betwixt two parties. Now, though it is implied that God promised man to give him life if he obeyed, yet we read not that man promised to be obedient.

EVANGELISTA: I pray take notice that God does not always tie man to verbal expressions but doth often contract the covenant in real impressions in the heart and frame of the creature, and this was the manner of covenanting with man at the first. For God had furnished his soul with an understanding mind, whereby he might discern good from evil and right from wrong; and not only so, but also in his will was most great uprightness (Eccl. 7:29), and his instrumental parts were orderly framed to obedience. The truth is, God did engrave in man's soul wisdom and knowledge of His will and works, and integrity in the whole soul, and such a fitness in all the powers thereof that neither the mind did conceive, nor the heart desire, nor the body put in execution anything but that which was acceptable to God, so that man, endued with these qualities, was able to serve God perfectly.

EDWARD FISHER
Marrow of Modern Divinity, 10

律法主义者：但是，先生，你知道“约”这个词意味着双方之间的一种相互承诺、约定和义务。虽然经文暗示说，人若顺服，神就应许赐他生命，但我们没有看到经上说人承诺要顺服。

基督教牧师：请注意，神并不总是让人用口头表达来立约，而是在受造物的内心和性情留下真实的印记来与之立约，这就是神起初与人立约的方式。因为神赋予人的灵魂悟性，使他能够分辨善恶是非；不仅如此，还让他的意志有无比的正直（传 7:29），使他行动的官能得到有序的安排，可以顺服。事实是，神确实在人的灵魂里刻下了智慧，以及对祂旨意和作为的认识，在整个灵魂中刻下正直，灵魂所有能力都如此安排合适，以至于人思想所想，内心所愿，身体所行，除了神所喜悦之事，就别无其他。因此，人由神赋予了这些品质，就能完全服侍神。

爱德华·费雪
《现代神学精髓》，10

NOMISTA: But yet I cannot but marvel that God, in making the covenant with man, did make mention of no other commandment than that of the forbidden fruit.

EVANGELISTA: Do not marvel at it, for by that one species of sin the whole genus, or kind, is shown as the same law, being more clearly unfolded doth express (Deut. 28:26; Gal. 3:10). And indeed, in that one commandment the whole worship of God did consist as obedience, honor, love, confidence, and religious fear, together with the outward abstinence from sin and reverend respect to the voice of God. Yea, herein also consisted his love and so his whole duty to his neighbor so that, as a learned writer says, Adam heard as much (of the law) in the garden as Israel did at Sinai, but only in fewer words and without thunder.

EDWARD FISHER
Marrow of Modern Divinity, 11

律法主义者：但我不能不惊讶，神与人立约时，除了那不得吃禁果的诫命，就没有提到别的诫命。

基督教牧师：不要对此惊讶，因为通过一种罪，就足以表明罪的全部种类和性质，就像那一律法被更清楚展现时所表明的那样（申 28:26；加 3:10）。确实，在这一条诫命中，对神的全部敬拜就在于顺服神、尊崇神、爱神、信靠神和敬畏神，连同外在的禁戒罪和对神声音的敬畏尊重。是的，这诫命包括了爱神和对他邻舍的全部本分，因此，正如一位博学的作家所写的那样，亚当在园子里听到的律法，与以色列人在西奈山上听到的是一样多，只是用词较少，没有雷声而已。

爱德华·费雪
《现代神学精髓》，11

The covenant of works which God made with Adam, and in him with all mankind, was in some respects a covenant of grace, for God was not bound to promise man eternal felicity upon his perfect obedience, but might have required it by virtue of His sovereignty and dominion. But since man's apostasy and impossibility thereby of attaining happiness by his own works, God hath been pleased to accept of the perfect obedience of Jesus Christ on the behalf of the believing, penitent Christian, which act of infinite grace being revealed in the gospel, it is most fitly called the word of His grace.

GEORGE SWINNOCK
“The Pastor's Farewell,” in Works, 4:61

神与亚当，并在他里面与全人类所立的行为之约，在某些方面是一个恩典之约，因神没有义务应许，在人完全顺服时给人永远的福，而是本可以凭着祂的主权和统治，要求人顺服。但由于人的背道，人因此没有能力靠自己的行为得到幸福，神就乐意接纳耶稣基督代表相信和悔改的基督徒献上的完全顺服，这无限恩典的举动在福音中启示出来，至为恰当称为祂恩惠的道。

乔治·斯文诺克

《牧师的道别》，收录于《文集》，4:61

COVENANT OF WORKS: COMPARED TO COVENANT OF GRACE（行为之约：与恩典之约相比较）

To preach the law, in order to Christ; to labor to make men that lie in their spiritual lethargies to know and feel their disease, that they may see the need of and embrace the blessed Physician—is not this rational? I think all men naturally stand under a covenant of works, and to make men know what that state is, I think, is very requisite if ever we would make them feel the necessity and know the worth of a covenant of grace; yet I know not how it comes about. Of late years this kind of preaching is laid by. When I consider the people, then I can see their reasons why they love it not; but when I think of the ministry, I know not why ministers should so gratify the corruptions of people. So the law were rightly preached, I never knew it offend any godly and judicious Christian.

GILES FIRMIN

Real Christian, 51

传讲律法，让人到基督那里去；努力让灵里昏睡的人知道、感受到他们的疾病，好使他们看到自己的需要，并接受这位配得称颂的医生——这难道不是合理的吗？我认为，所有人都自然站立在行为之约以下，让他们知道自己处于这种状态，这对于他们能感到自己需要一个恩典之约，认识这恩典之约的价值而言，就是非常有必要的；然而我并不知道这感知是如何发生。近些年来，这种讲道遭人搁置。我看人的时候，就能明白他们不喜欢这种讲道的原因；但我想到侍奉时，却不明白牧师们为何要如此满足人的败坏。因此，若正确地传讲律法，我从来没有听说过这会冒犯任何敬虔和有见识的基督徒。

贾尔斯·费尔敏

《真基督徒》，51

There is a covenant of nature, or law covenant [i.e., covenant of works], which God made with innocent Adam, and the condition of this was perfect obedience of the person that claimed happiness by it. This is not the condition now required, and he that stands groping at this door in hope to enter into life by it shall not only find it nailed up and no entrance to be had but also deprives himself of any benefit of that true door which stands open and by which all pass that get thither: “Whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:4). You must therefore inquire what

the other covenant is. It is a covenant of grace, as the other was of nature—of reconciliation between God and man, as the other was a covenant to preserve those friends who had never fallen out. Now the requisites of this covenant are repentance and faith (see John 3:36; Acts 2:38; 5:31; 20:21; Gal. 5:5). Labor, therefore, to give a firm assent to the truth of these promises and hold it as an inviolable principle, that whoever sincerely repents of his sins and with a faith unfeigned receives Christ to be his Lord and Savior; this is the person that hath the word and oath of a God that cannot possibly lie for the pardon of his sins and salvation of his soul.

WILLIAM GURNALL

Christian in Complete Armour, 547–48

存在一个自然之约，或法律之约（即行为之约），由神与无罪的亚当立定，这约的条件，就是要因这约得福之人，需要完全顺服这约。但这不是神现在所要求的条件，那站在这门前摸索，希望由此门进入生命的人，不仅会发现这门被钉住封死，没有进去的门路，而且还会失去从那扇敞开的真正之门可得的任何益处，那真正的门是敞开，所有通过那门的人都可到达目的地。“你们这要靠律法称义的，是从恩典中坠落了。”（加 5:4）因此，你们必须询问另一个约是什么。这是恩典之约，而从前那个约是自然之约，恩典之约是神人之间和好的约，而从前那个约是保守那些从未失足朋友的约。现在，这约的必要条件是悔改和相信（见约 3:36；徒 2:38；5:31；20:21；加 5:5）。因此，要竭力认定这些应许的真理，并把这作为一个不可违背的原则，即凡为自己的罪真诚悔改，以无伪的信心接受基督作自己的主和救主的人，这人就有一位决不能说谎之神的话语和起誓，他的罪必得赦免，他的灵魂必得拯救。

威廉·古纳尔

《基督徒披戴神的全副军装》，547–48

You will say, “Who are now under the covenant of works?” There is a vulgar prejudice abroad which supposes that the first covenant was repealed and disannulled upon the fall and that God now deals with us upon new terms, as if the covenant of grace wholly shut out the former contract, wherein they think Adam only was concerned. But this is a gross mistake because it was made not only with Adam but with all his seed. And every natural man, whilst natural, whilst merely a son of Adam, is obliged to the tenor of it. The form of the law runs universally: “Cursed is every one that”...(Gal. 3:10), which rule allows no exception but that of free grace and interest in Christ.

THOMAS MANTON

Practical Exposition on the Epistle of James, 99

你可能会说：“现在谁在行为之约以下？”有一种庸俗的偏见盛行，以为第一个约因人的堕落而被撤销废止，神现在按照新的条件待我们，仿佛恩典之约完全排除了以前的约定，这约定，他们认为只与亚当有关。但这是一个严重错误，因这约定不仅是与亚当，而且还是与他所有的后裔立定的。每一个属血气之人，只要还纯粹是亚当的子孙，就都有义务遵守这约的内容。律法的形式普遍是这样：“凡以行律法为本的，都是被咒诅的”（加 3:10），除了倚靠白白恩典而有份于基督，这律法的原则不再有其他例外。

托马斯·曼顿

《雅各书实践性注释》，99

There are two questions of very great importance which we should every one of us often put to ourselves: What am I? and Where am I? What am I? Am I a child of God or not? Am I sincere in religion, or am I only a hypocrite under a profession? Where am I? Am I yet in a natural state, or in a state of grace? Am I yet in the old root, in old Adam, or am I in the root of Christ Jesus? Am I in the covenant of works, that ministers only wrath and death? Or am I in the covenant of grace, that ministers life and peace?

MATTHEW MEAD

Almost Christian Discovered, 186

有两个非常重要的问题，我们每个人都应经常扪心自问：我是谁？我在哪里？“我是谁？”——我到底是不是神的儿女？我信仰真诚，还是只是一个在认信之下的假冒为善之人？“我在哪里？”——我仍在自然状态下，还是在恩典状态下？我是在那旧的根，老亚当里，还是在基督耶稣的根里？我是在那只作成忿怒和死的行为之约当中，还是在那成就生命和平安的恩典之约当中？

马太·米德

《几乎基督徒遭揭露》，186

It will prove a special help to know distinctly the difference between the covenant of works and the covenant of grace—between Moses and Christ. Moses without all mercy breaks all bruised reeds and quenches all smoking flax. For the law requires (1) personal, (2) perpetual, (3) perfect obedience, (4) and from a perfect heart, and that under a most terrible curse and gives no strength—a severe task master, like Pharaoh, requiring the whole tale and yet giving no straw. Christ comes with blessing after blessing even upon those whom Moses had cursed and with healing balm for those wounds which Moses had made.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 67–68

明确知道行为之约和恩典之约——摩西和基督之间的区别，这将证明对人大有帮助。摩西毫无怜悯，折断所有压伤的芦苇，吹灭所有将残的灯火。因为律法要求（1）个人的、（2）不断的、（3）完全的顺服，（4）并发自一颗完全的心的顺服；并且这是在一个至为可怕的诅咒之下，并不加给人力量——律法是一位严厉的工头，像法老一样，要求上交全数的工作，却不给人提供稻草。基督带着一个接一个的祝福而来，临到那些被摩西咒诅的人，为摩西造成的创伤带来医治的膏药。

理查德·薛伯斯

《压伤的芦苇》，67 – 68

COVETOUSNESS（贪婪）

Rich in miseries, miserable in riches. Other sinners that have forfeited heaven yet receive some pleasure on earth. But the covetous deprives himself of this world, and God will deprive him of the

world to come, so he enjoys neither. Is not this a curse?

THOMAS ADAMS

Exposition upon...Second...Peter, 498

在愁苦中富有，在富有中愁苦。其他已经失去天堂的罪人还能在地上得到一些快乐。但贪婪的人让自己得不到现今的世界，神也让他得不到那将来的世界，所以他两个世界都无法享受。这难道不是一种诅咒吗？

托马斯·亚当斯

《彼得后书注释》，498

[The covetous man] is an ill harvest man, for he is all at the rake, nothing at the pitchfork. The devil is a slave to God, the world to the devil, the covetous man to the world; he is a slave to the devil's slave, so that his servant is like to have a good office. He foolishly buries his soul in his chest of silver when his body must be buried in the mold of corruption. When the fisher offers to catch him with the net of the gospel, he strikes into the mud of avarice and will not be taken.

THOMAS ADAMS

“The Soul's Sickness,” in Sermons, 217

贪婪之人是不得收成的人，因他把力气都用在耙子上，却不使用草叉。魔鬼是神的奴仆，世界是魔鬼的奴仆，贪婪的人是世界的奴仆；他是魔鬼奴仆的奴仆，所以魔鬼的奴仆就得了一个好职位。当他的身体必然埋在朽坏的土里时，他愚蠢地把自己的灵魂埋在钱箱里。福音的渔夫要用福音的网捕获他时，他却一头扎进贪婪的泥潭里，不愿被福音得着。

托马斯·亚当斯

《灵魂的疾病》，收录于《讲道集》，217

Because men believe not providence, therefore they do so greedily scrape and hoard. They do not believe any reward for charity; therefore they will part with nothing.

ISAAC BARROW

in Bertram, Homiletic Encyclopaedia, 68

因人不相信神的护理，所以他们如此贪婪地搜刮和囤积。他们不相信行善会得任何赏赐，所以什么都不舍得放手。

以撒·巴罗

收录于伯特伦，《讲道百科全书》，68

Drunkenness and covetousness do much resemble one another, for the more a man drinks, the more he thirsts; and the more he has, still the more he covets. And for their effects, besides other, both of them have the power of transforming a man into a beast—and, of all other beasts, into a swine. The former is evident to sense; the other, though more obscure, is no more questionable. The covetous man in two things plainly resembles a swine: that he ever roots in the earth, not so much

as looking toward heaven; that he never doth good till his death. In desiring, my rule shall be necessity of nature or estate; in having, I will account that my good which doeth me good.

JOSEPH HALL

Meditations and Vows, 26–27

醉酒和贪婪非常相似，因人喝得越多就越渴，拥有得越多就越贪婪。至于它们的影响，除了其他方面，它们都有能力把人变成野兽，而在所有野兽当中，又能把人变成猪。前者显而易见；后者虽比较隐晦，却不必存疑。贪婪之人在两件事上明显与猪相似：他总是用鼻子掘地，甚至不抬头看天；他至死都不做善事。在渴求方面，支配我的原则是我本性或境况的需要；在拥有方面，我把对我有好处的事情算作我的好处。

约瑟夫·霍尔

《默想与誓言》，26 – 27

When we ourselves and all other vices are old, then covetousness alone is young and at his best age. This vice loves to dwell in an old, ruinous cottage.... A young man might plead the uncertainty of his estate and doubt of his future need, but an old man sees his set period before him. Since this humor is so necessarily annexed to this age, I will turn it the right way and nourish it in myself. The older I grow, the more covetous I will be—but of the riches not of the world I am leaving, but of the world I am entering into. It is good coveting, what I may have and cannot leave behind me.

JOSEPH HALL

Meditations and Vows, 176–77

当我们自己和其他所有恶习都老了，那时只有贪婪依旧年轻，风华正茂。这恶习喜欢住在一座老旧衰败的茅屋里……年轻人会以生活状况不确定，对未来需求存疑为借口，但老人却是看到他大限已定。既然这种性情是这个世代的必然产物，那我要把它转到正确的方向上，在我自己身上培养一种正确的性情。我越年老，就越贪婪，但不是贪图我即将离开的这世界的财富，而是贪图我即将进入的那世界的财富。这是好的觊觎，追求我可以得着的事，就是死后不会离开我的事。

约瑟夫·霍尔

《默想与誓言》，176 – 77

Gracious souls, though they still covet more of God, never covet more than God.

MATTHEW HENRY

Gems, 91

蒙恩的人，虽然他们仍然觊觎要更多得着神，但绝不会贪求神之外的更多事。

马太·亨利

《奇珍录》，91

If covetousness reigns in the heart, commonly all compassion is banished from it.

MATTHEW HENRY

如果贪婪在心中作王，通常所有怜悯都会从心中被驱逐出去。

马太·亨利
《奇珍录》，138

Covetousness may be defined to be a sinful desire of getting or keeping money or wealth inordinately.

JOHN PRESTON
“A Remedy against Covetousness,” in Four Godly and Learned Treatises, 30

贪婪可以被定义为是一种有罪的渴望，过度获取或保有金钱或财富。

约翰·普雷斯顿（JOHN PRESTON）
《贪婪的解药》，收录于《四篇敬虔和博学的专著》，30

This affection [i.e., covetousness] is said to be inordinate in these four respects. First, when as we seek it by measure more than we should. Secondly, when we seek it by means that we should not. Thirdly, when we seek it for wrong ends. Fourthly, when we seek it in a wrong manner.

JOHN PRESTON
“A Remedy against Covetousness,” in Four Godly and Learned Treatises, 31

有人说，这种情感（即贪婪）在以下四方面过度。第一，我们寻求的程度超过我们理应寻求的程度。第二，我们用不该用的途径寻求。第三，我们为错误的目的寻求。第四，我们用错误的方式寻求。

约翰·普雷斯顿
《贪婪的解药》，收录于《四篇敬虔和博学的专著》，31

Covetousness is an uncontentedness, or a desire of having much, arising from an uncontentedness with a man's condition. It is an uncontentedness with or a desire of having abundance out of a discontentedness with a man's present estate, though he might by lawful means mend or better it.

SYDRACH SIMPSON
“On Covetousness,” in Two Books, 218–19

贪婪是一种不知足，或者说，是一种想要得到更多的渴望，源于人对自己境况的不知足。这是一种对丰裕的渴望，源于人对自身状况的不满，尽管人可以通过合法途径，对这种状况加以改善。

席德拉·辛普森（SYDRACH SIMPSON）
《论贪婪》，收录于《两册书卷》，218–19

A man may be said to have a desire after much or abundance two ways. Either when as he desires

to have that which he hath not, and in that respect it may be a poor man's sin, as well as the rich. Or else when a man is content with that which he hath but is not willing to lay it forth as God assigns him. When he would have that whereof he is possessed and not part with it or lay it out to such uses which God assigns him. Mark it: though a man counts he hath enough and desires no more, yet if he be not willing to part with that which he hath when God commands him, he is covetous.

SYDRACH SIMPSON

“On Covetousness,” in *Two Books*, 220

一个人可以说是在两方面渴求极多或丰富。一是他渴望得着他没有的事情，在这方面，穷人可能犯这罪，富人也可能犯这罪。另一方面，一个人满足于他得着的，却不愿按神的要求摆上。他想拥有他所得着的，并不愿与之分离，或是按神的要求使用。请注意：虽然一个人认为自己已经拥有得足够多，并且也不想再拥有更多，但如果神命令，他却不愿与他所有的分离，他就是贪婪。

席德拉·辛普森

《论贪婪》，收录于《两册书卷》，220

Because when we preach we know not whether we shall preach again, my care is to choose fit and proper texts to speak that which I would speak and that which is necessary for you to hear. Therefore, thinking with myself what doctrine were fittest for you, I sought for a text which speaks against covetousness, which I may call the Londoners' sin. Although God hath given you more than others, which should turn covetousness into thankfulness, yet as the ivy grows with the oak, so covetousness hath grown with riches.

HENRY SMITH

“The Benefit of Contentation,” in *Sermons*, 193

因我们讲道时，并不知道是否还有机会再讲，所以我关心的，就是选择对你们必要听的合适和得当的经文。因此，我自己想有什么教义最适合你们，我就找了一段反对贪婪的经文，我可以称贪婪为伦敦人的罪。虽然神给了你们比别人更多的东西，这本应把贪婪变为感恩，但正如常春藤与橡树一道生长，贪婪也与财富一道生长。

亨利·史密斯

《知足的益处》，收录于《讲道集》，193

“If riches increase, set not your heart upon them” (Ps. 62:10). If you want riches, set not your hearts upon them. Take heed of that, for the nearer a man comes to enjoy them, the more his heart goes out unto them. And therefore covetous men, the richer they are, the more miserably they scrape and gape after riches. And the reason is this: because the nearer a man's love comes to the thing beloved, the swifter it moves after it, and with the greater earnestness.

WILLIAM STRONG

Heavenly Treasure, 348

“若财宝加增，不要放在心上。”（诗 62:10）你们若缺少财宝，也不要放在心上。要留意这一点，因为人越是接近享有财宝，他的心就越到财宝那里，把财宝放在心上。因此，贪婪

的人越富有，就越是可悲地追逐财富。原因是这样的：一个人的爱若越是接近所爱之事，就会越迅速追逐这事，且会追逐得更热烈。

威廉·斯特朗
《属天的财宝》，348

You may as soon fill a bag with wisdom, a chest with virtue, or a circle with a triangle as the heart of man with anything here below.

JOHN TRAPP
A Commentary...upon...the New Testament, 39

你若能用这地上的事装满人心，就能用智慧装满袋子，用美德装满箱子，用三角形装满圆圈了。

约翰·特拉普
《新旧约圣经注释》，39

It is a subtle sin, a sin that many do not so well discern in themselves, as some have the scurvy yet do not know it. This sin can dress itself in the attire of virtue. It is called the “cloak of covetousness” (1Thess. 2:5). Covetousness is a sin that wears a cloak; it cloaks itself under the name of frugality and good husbandry. It hath many pleas and excuses for itself—more than any other sin, as the providing for one’s family. The more subtle the sin is, the less discernible.

THOMAS WATSON
Body of Practical Divinity, 334

贪婪是一种微妙的罪，许多人都不能清楚分辨出自己身上的这罪，就像有人得了坏血病却浑然不知一样。这罪可以给自己穿上美德的外衣。它被称为“藏着贪心”（帖前 2:5），“贪婪这斗篷”。贪婪是一种披着斗篷的罪；它以勤俭节约和善于料理家务的名义掩饰自己。它为自己寻找许多理由和借口——比任何其他的罪都要多，比如要预备家人的生计。罪越微妙，就越不容易察觉。

汤姆·华森
《系统神学》，334

Lay aside covetousness. Covetousness is not only getting worldly gain unjustly, but loving it inordinately. This is a great hindrance to the preached word. The seed which fell among thorns was choked. The covetous man is thinking on the world when he is hearing; his heart is in his shop. “They sit before thee as my people, and they hear thy words...but their heart goes after their covetousness” (Ezek. 33:31).

THOMAS WATSON
Gleanings, 95

要抛弃贪婪。贪婪不仅是不义地获取世上的好处，还是无度地爱这好处。贪婪极力拦阻所传讲的圣道。落在荆棘中的种子被挤住。贪婪的人听道时想的是世界，他的心在他的店铺里。

“他们坐在你面前仿佛是我的民；他们听你的话……心却追随财利。”（结 33:31）

汤姆·华森
《汤姆·华森拾珍集》，95

COWARDICE（胆怯）

When Ahab said to [Elijah], “Art thou he that troubleth Israel?” “No,” saith he, “it is thou and thy father’s house that troubleth Israel.” And then he comes and gets the priests of Baal together, and gets fire from heaven to consume the sacrifice, and destroys all the priests of Baal, and gets rain from heaven to rain upon the earth. What an excellent spirit had Elijah in the eighteenth chapter [of 1 Kings]! Yet in the nineteenth chapter, Jezebel did but threaten Elijah, and he takes him to his heels and runs away at the threatening of wicked Jezebel, though he had such a brave spirit in the former chapter. So is it truly with many men; at sometimes their courage makes their adversaries afraid, and at other times their cowardice makes their friends ashamed. Many have been so; they have been a terror to their adversaries one day and a shame to their friends another day.

JEREMIAH BURROUGHS

“The Saint’s Duty in Times of Extremity,” in *Rare Jewel*, 92

亚哈对以利亚说：“使以色列遭灾的就是你吗？”以利亚说，不是，“使以色列遭灾的不是我，乃是你和你父家。”然后以利亚来，把巴力的祭司召集起来，从天上降下火来烧尽了祭物，把巴力的祭司都杀了，又从天降雨浇灌大地。在列王纪上 18 章，以利亚有何等卓越的灵！然而在 19 章，耶洗别只不过是威胁了以利亚，虽然以利亚在上一章中具有如此勇敢的心，却在邪恶耶洗别的威胁下拔腿狂奔。许多人也是这样；有时他们的勇气叫对手惧怕，有时他们的胆怯令朋友羞愧。许多人已经是这样；他们一天叫对手恐惧，另一天又让朋友蒙羞。

耶利米·巴罗夫
《圣徒在急难之时的本分》，《稀世珍宝》，92

I think it manhood to play the coward and take shelter by the side of Christ. Thus I am not only saved from my enemies but I obtain the victory.

SAMUEL RUTHERFORD

Prison Sayings, 41

我认为表现出胆怯，在基督身旁寻求避难所，这是一种男子汉的表现。这样，我不仅得救脱离仇敌，并且还能得胜。

撒母耳·卢瑟福
《狱中的话》，41

Now, pray, tell me where your hazards are. Where is the man that for the truths of God and the

interests of Christ will hazard the loss of his estate, the loss of friends, the spoiling of his goods? Where be the men that be apt thus to hazard anything? The truth is, love turns cowardice into courage.

WILLIAM STRONG
Heavenly Treasure, 360

现在，请告诉我你遇到的危险。那为了神的真理和基督的利益，愿意冒险失去地位、朋友、财产的人在哪里？像这样甘愿遭遇任何危险的人在哪里？事实就是，爱使胆怯变成勇敢。

威廉·斯特朗
《属天的财宝》，360

Take heed of cowardliness. He must needs be evil who is afraid to be good.

THOMAS WATSON
Godly Man's Picture, 189

警惕胆怯。害怕为善的人，必然是恶。

汤姆·华森
《敬虔人》，189

CREATION（创造）

The whole creation is a poem, every species a stanza and every individual creature a verse in it. The creation presents us with a prospect of the wisdom of God, as a poem doth the reader with the wit and fancy of the composer. By wisdom He created the earth (Prov. 3:19) and stretched out the heavens by discretion (Jer. 10:12). There is not anything so mean, so small, but glitters with a beam of divine skill.

STEPHEN CHARNOCK
Selections, 84

整个创造是一首诗，每个物种都是这首诗的一节，每个个体受造物都是这一节中的一句。就像诗向读者展示了诗人的智慧和想象力，创造也向我们展示了神智慧的一道风景。祂以智慧立地（箴 3:19），用聪明铺张穹苍（耶 10:12）。没有任何一样事情是如此卑微，如此渺小，以至于没有闪烁着神技艺的光辉。

司提反·查诺克
《选集》，84

The heavens...by their unwearied and perpetual motion ride in a circuit about the earth and compass it every day since the one and the other had a being, without cessation or intermission. How great a work must it appear to be to any man that shall take it into his serious consideration; and how

convincing an argument that there is a supreme, most wise, and powerful Being that hath made these things and given such laws to them as that they cannot but keep their stations and remain where the Author of their being hath placed them and go on in that course He hath appointed for them!

JOHN CONANT

Sermon 4 on John 17:3, in Sermons, 140–41

诸天……不倦和不断地围绕地球转动，自从有了天和地，每日天都围绕地运行，没有终止，没有中断。对任何认真思想此事的人来说，这必然是一项何等伟大的作为；是何等令人信服的论据，证明有一个至高、至有智慧和能力的生命创造了这些事，并向它们颁布了这样的定律，使它们不能不持守它们的本位，留在为它们存有创始的那一位为它们所安排的地方，并按祂为它们指定的路径持续运行！

约翰·柯南特

《关于约翰福音 17:3 的第四篇讲道》，收录于《讲道集》，140 – 41

The Lord made as well the least worm on earth as the most glorious angel in heaven, and it costeth the Lord as many words to make a worm as to make an angel, for all was done with a word. It is no disgrace for the Lord to walk up and down by His providence and overlook all His creatures; the baseness of any creature no more defiles God than a dunghill vapor infects the sunbeams. God is great in the greatest creatures, and He is great in the smallest creatures. It is to be feared that those that at present question providence upon the same account may ere long deny the creation. But the Lord can no more be absent from His creatures than cease to be their Creator—nay, than cease to be (Ps. 147:9). According to the old observation, God is present in heaven by His glory, in His church by His Spirit, in hell by His justice, in the earth by His providence, though it be not full, for God is everywhere in His essence.

FRANCIS RAWORTH

On Jacob's Ladder, 8

主创造了地上最小的虫子，也创造了天上最荣耀的天使；主为创造虫子和创造天使所说的话是一样多，因为用一句话，万有都做成了。主施行护理，上下走动，俯瞰祂所有的造物，这并不叫祂蒙羞；任何受造物的卑贱都不能玷污神，就像粪堆的热气不能玷污日头发出的光束一样。神在最大的造物身上显为大，也在最小的造物身上显为大。我们担心，那些现在因着同样理由质疑神的护理的人，不久就会否认神的创造。但是，主不可能离开祂的受造物，就像祂不可能不是它们的创造主一样——不，就像祂不可能不存在一样（诗 147:9）。根据古老的观察，神通过祂的荣耀存在于天，通过祂的灵存在于教会，通过祂的公义存在于地狱，通过祂的护理存在于这世上，尽管这并不全面，因神按其本质是无处不在。

弗朗西斯·拉沃斯

《雅各的天梯》，8

God is the Father of lights; therefore must needs see. It is His own argument: "He that planted the ear, shall he not hear? he that formed the eye, shall he not see?" (Ps. 94:9). He that makes a watch knows all the pins and wheels in it, and though these wheels move cross one to another, he knows

the true and perfect motion of the watch and the spring that sets these wheels going. “He that formed the eye, shall he not see?” Man may be compared to a spiritual watch. The affections are the wheels; the heart is the spring. The motion of this watch is false; the heart is deceitful. But God that made this watch knows the true motion of it (be it never so false) and the spring that sets the wheels going. God knows us better than we know ourselves. He is as Ezekiel’s wheels, full of eyes; and, as Augustine saith, He is all eye.

THOMAS WATSON

“God’s Anatomy upon Man’s Heart,” in Discourses, 1:152–53

神是众光之父；因此必然看见。这是祂自己的论证：“造耳朵的，难道自己不听见吗？造眼睛的，难道自己不看见吗？”（诗 94:9）制作手表的人，知道其中所有的插销和齿轮，尽管这些齿轮彼此逆向转动，但他知道手表真实和完美的转动，以及让这些齿轮运转的弹簧。

“造眼睛的，难道自己不看见吗？”可以把人比作是一块属灵的手表。情感是齿轮；内心是弹簧。这块手表的转动虚假，内心诡诈。但制造这块手表的神知道它的真实转动（不管它是如何虚假），也知道让齿轮运转的弹簧。神比我们更了解我们自己。祂就像以西结书中的轮子，充满了眼睛；如奥古斯丁所说，祂全然都是眼睛。

汤姆·华森

《神对人心的解剖》，收录于《讲论》，1:152 – 53

DEATH（死）

We walk in this world as a man in a field of snow; all the way appears smooth, yet cannot we be sure of any step. All are like actors on a stage; some have one part, and some another. Death is still busy among us. Here drops one of the players. We bury him with sorrow, and to our scene again. Then falls another—yea all, one after another—till death be left alone upon the stage. Death is that damp which puts out all the dim lights of vanity. Yet man is easier to believe that all the world shall die than to suspect himself.

THOMAS ADAMS

Exposition upon...Second...Peter, 342

我们走过这世界，就像人在雪地行走；一路看似平顺，但没有一步我们能走得踏实。所有人都像舞台上的演员；某人扮演一个角色，某人扮演另一个角色。而死亡在我们中间忙碌穿行。这里有一个演员倒下。我们悲伤地将他埋葬，又回到我们的舞台。然后，又有一个人倒下——是的，一个接一个全部倒下，直到舞台上只剩下死亡。死是那湿气，熄灭了虚空所有的暗淡的光芒。但人更相信全世界的人都会死，却不愿相信自己也要死。

托马斯·亚当斯

《彼得后书注释》，342

Death takes away difference between king and beggar and tumbles both the knight and the pawn into one bag.

THOMAS ADAMS
in Horn, Puritan Remembrancer, 147

死亡抹杀了国王和乞丐之间的差别，把马和兵这两样棋子扔进同一个袋子里。

托马斯·亚当斯
收录于霍恩，《清教徒备忘录》，147

I find not one in ten of the most obstinate, scornful wretches in the parish but when they come to die will humble themselves, confess their faults, seem penitent, and promise, if they should recover, to reform their lives. With what resolution will the worst of them seem to cast away their sins, exclaim against their follies and the vanities of the world when they see that death is in earnest with them! I confess it is very common for persons at such a season to be frightened into ineffectual purposes, but not so common to be converted to fixed resolutions. Yet there are some exceptions.

RICHARD BAXTER
Reformed Pastor, 47-48

我发现教区中那些最顽固、最轻蔑神的可怜人，当他们面临死亡时，都降卑自己，承认自己的过错，显出懊悔的样子，并且承诺若能康复，就作改过自新的人，但真正悔改的，十个里面没有一个。当死亡实实在在临到时，他们中最糟糕的人看起来是何等下定决心要抛弃罪，大喊自己是愚昧，世界是虚空！我承认，在这样的时候，人被吓倒，作出徒劳无益的打算，这很常见，但下定决心归信的人却不常见。然而也有一些例外。

理查德·巴克斯特
《新牧人》，47 - 48

What is this life but a smoke, a vapor, a shadow, a warfare, a bubble of water, a word, grass, a flower? Thou shalt die is most certain, but of the time no man can tell when. The longer in this life thou dost remain, the more thou sinnest, which will turn to thy more pain. By cogitation of death our minds be often in manner oppressed with darkness because we do but remember the night of the body, forgetting the light of the mind and of the resurrection. Thereto remember the good things that after this life shall ensue without wavering in certainty of faith, and so shall the passage of death be more desired.

JOHN BRADFORD
“Meditation of Death,” in John Bradford, 145

这今生是什么？不过是一片云雾、一丝影儿、一场争战、一个泡沫、一句话、一株草、一朵花罢了。你必有一死，这是至为确定的，但何时死，无人知道。你在今生停留的时间越久，你犯的罪就越多，你就越会感到痛苦。想到死，我们的的心思常被黑暗压制，因我们只记得身体要经历的黑夜，却忘记了心灵要经历的复活之光。因此，要记住今生之后要有的美事，不要动摇你确定的信心，这样你就会更渴望死亡的来到。

约翰·布拉德福德（JOHN BRADFORD）
《默想死亡》，收录于《约翰·布拉德福德》，145

With troubled heart and trembling hand I write, The heavens have chang'd to sorrow my delight. How oft with disappointment have I met, When I on fading things my hopes have set? Experience might 'fore this have made me wiser, To value things according to their price: Was ever stable joy yet found below? Or perfect bliss without mixture of woe. I knew she [i.e., Bradstreet's granddaughter] was but as a withering flower, That's here today, perhaps gone in an hour; Like as a bubble, or the brittle glass, Or like a shadow turning as it was. More fool than I to look on that was lent, As is mine own, when thus impermanent. Farewell, dear child, thou ne'er shall come to me, But yet a while, and I shall go to thee; Meantime my throbbing heart's cheer'd up with this Thou with thy Saviour art in endless bliss.

ANNE BRADSTREET

"In Memory of My Dear Grand-child," in Works, 405-6

我写下这段文字时，内心不安，握笔的手发颤，上天已把我的喜乐变成了忧愁。我把盼望寄托在渐渐消逝的事物上，是何等经常遭遇失望？之前的经历可能使我变得有智慧，要按代价评估事物。难道在这地上，人能找到稳固的喜乐，或不夹杂痛苦的完美幸福吗？我认识她（即布莱德斯特里特的孙女），她不过是一朵凋谢的花朵，今天还在这地上，也许一个钟头之后就不见了；就像一个泡沫，或一块脆弱的玻璃，或一个影儿转动。我更愚昧的，就是把那借来的，如此无常的，当作是我自己的。再会，我亲爱的孩子，你必不能返回到我这里来，但过不了多久，我必往你那里去；与此同时，我悸动的心因这一点就变得欢喜，就是你与你的救主同在，有无尽的幸福。

安妮·布莱德斯特里特

《纪念我亲爱的孙女》，收录于《文集》，405-6

The serious thoughts of death may do that for you which neither friends, counsel, example, prayers, sermons, tears have done to this very day. Well, remember this: to labor not to die is labor in vain, and to put this day far from you and to live without fear of death is to die living. Death seizes on old men and lays wait for the youngest. Death is oftentimes as near to the young man's back as it is to the old man's face.

THOMAS BROOKS

Apples of Gold, 147

要严肃思想死亡，这对你的帮助，可能是朋友、建议、榜样、祷告、讲道、眼泪至今都无法做到的。要记住这一点：竭力不死，只是徒然，把死这一日隔在远处，活着却不畏惧死亡，是正在活着却已经死去。死亡抓住老年人，等候着最年轻的人。死亡常常站在年轻人的后背，正如它紧贴在老年人脸前一样。

托马斯·布鲁克斯

《金苹果》，147

Death is not...the death of the man, but the death of his sin. When Sampson died, the Philistines died together with him; so, when a believer dies, be it by the pestilence or any other disease, his sin dies with him. As death came in by sin, so sin goes out by death.

THOMAS BROOKS

Heavenly Cordial, 78

死亡不是……人死了，而是他的罪死了。参孙死的时候，非利士人也和他一道死了；所以，一个信徒死的时候，不管是因着瘟疫还是其他疾病，他的罪也和他一道死了。正如死是通过罪而来，同样，罪也是通过死而去。

托马斯·布鲁克斯

《属天的强心药》，78

Death is our birthday; we say falsely when we call death the last day. For it is indeed the beginning of an everlasting day, and is there any grievance in that? Death is the funeral of our vices and the resurrection of our graces. Death was the daughter of sin, and in death shall that be fulfilled: "The daughter shall destroy the mother." We shall never more be infected with sin nor troubled with ill natures.

NICHOLAS BYFIELD

Cure of the Fear of Death, 37

死是我们的生日；我们称死为最后那日，我们这样说就大错特错了。因死确实是一个永远之日的开始，因此这有什么可抱怨的呢？死是我们罪恶的葬礼，是我们美德的复活。死是罪的女儿，人死的时候，“女儿要消灭母亲”这句话就应验了。我们必不再染上罪，也不再受罪性困扰。

尼古拉斯·拜菲尔德（NICHOLAS BYFIELD）

《治愈对死亡的惧怕》，37

We are manifestly mistaken concerning death. For the last gasp is not death. To live is to die. For how much we lived, so much we die; every step of life is a step of death. He that hath lived half his days is dead the half of himself. Death gets first our infancy, then our youth, and so forward. All that thou hast lived is dead.

NICHOLAS BYFIELD

Cure of the Fear of Death, 127

我们对死的看法显然错了。因最后的喘息并不是死。活着就是死。因我们活了多少，就是死了多少；活着的每一步都是死的一步。活了半辈子的人，他的一半就已经死了。死首先夺去我们的幼年，然后是我们的青年，如此向前。你活着经历的一切，都已经死了。

尼古拉斯·拜菲尔德

《治愈对死亡的惧怕》，127

Death mine enemy shall then set me free from the devil's temptation, the world's enticements, the outrage of men, the arrows of the Almighty, and the lustings of mine own flesh—all which have all my days stung my soul and battered my body. My soul! Take courage unto this last encounter.

ZACHARY CROFTON

Defence against the Dread of Death, 25–26

那时，死，我的仇敌，就必释放我，使我脱离魔鬼的试探、世界的诱惑、人的怒气、全能者的箭，以及我自己肉体的私欲——这一切终日刺痛我的灵魂，击打我的身体。我的心啊！要勇敢迎接这最后的交锋。

扎哈里·克罗夫顿 (ZACHARY CROFTON)
《对付怕死的防卫》，25–26

If there certainly be such an eternal state into which souls pass immediately after death, how great a change then doth death make upon every man and woman! Oh, what a serious thing is it to die! It is your passage out of the swift river of time into the boundless and bottomless ocean of eternity. You that now converse with sensible objects, with men and women like yourselves, enter then into the world of spirits. You that now see the continual revolutions of days and nights, passing away one after another, will then be fixed in a perpetual now. Oh, what a serious thing is death!

JOHN FLAVEL
Fountain of Life, 318

如果肯定有这样一个永恒光景，人死后灵魂立刻进入当中，那么死给每个男女带来的变化就是何等之大！哦，死是一件多么严肃的事啊！它是你们离开时间这条短暂的河流，进入永恒这无边无底海洋的通道。你们现在与可感知的事物打交道，与像你们自己一样的男男女女打交道，那时你们就要进入一个灵的世界。你们现在看到日夜不断交替，一样接着另外一样成为过去，那时，这一切就要固定在一永恒现在里。哦，死是一件何等严肃的事！

约翰·弗拉维尔
《生命的源头》，318

Oh then let not believers stand in fear of the grave. He that hath one foot in heaven need not fear to put the other into the grave.

JOHN FLAVEL
Fountain of Life, 376

哦！信徒不要惧怕坟墓。一只脚已经踏进天堂的人，无需害怕另一只脚踏入坟墓。

约翰·弗拉维尔
《生命的源头》，376

A grave with Christ is a comfortable place.

JOHN FLAVEL
Fountain of Life, 378

与基督同在，一座坟墓就是一处舒适之地。

约翰·弗拉维尔

《生命的源头》，378

There is also a lawful contempt of death. We freely grant it, that in two cases a believer may contemn it. First, when it is propounded to them in a temptation on purpose to scare them from Christ and duty, then they should slight it as in Revelation 12:11. They loved not their lives to the death. Secondly, when the natural evil of death is set in competition with the enjoyment of God in glory, then a believer should despise it, as Christ is said to do (Heb. 12:2), though His was a shameful death. But upon all other accounts and considerations, it is the height of stupidity and security to despise it.

JOHN FLAVEL

“The Seamen’s Catechism,” in Navigation Spiritualized, 206–7

有一种正当的蔑视死。我们欣然承认，信徒在两种情况下可以蔑视死。首先，死摆在他们面前，作为一种试探，目的是恐吓他们离开基督，不尽本分，那么他们就应当像启示录 12:11 所说的那样轻看死：“他们虽至于死，也不爱惜性命。”第二，死在肉身方面带来的邪恶，与在荣耀中以神为乐相争时，信徒就应蔑视死，正如经上如此论到基督（来 12:2），尽管祂是受辱而死。但从其他所有方面考虑，蔑视死是愚昧和疏忽大意的最高表现。

约翰·弗拉维尔

《海员要理问答》，收录于《灵魂的航程》，206 – 7

Lord, be pleased to shake my clay cottage before Thou throw it down. May it totter awhile before it doth tumble. Let me be summoned before I am surprised. Deliver me from sudden death—not from sudden death in respect of itself, for I care not how short my passage be, so it be safe. Never any weary traveler complained that he came too soon to his journey’s end. But let it not be sudden in respect of me. Make me always ready to receive death. Thus, no guest comes unawares to him who keeps a constant table.

THOMAS FULLER

Good Thoughts, 24–25

主啊，求你在把我的小泥屋拆毁之前，首先将它摇动。愿它倒塌之前先摇晃一阵子。让我蒙你召见时不要太过惊讶。救我脱离突然的死亡——不是脱离突然的死亡本身，因为只要我的旅途是安全的，我就不在乎它有多短暂。一个疲惫的旅行者永远不会如此抱怨，说自己太早就抵达了旅途的终点。但对我来说，求你不要让死突然临到，而是让我时刻准备好迎接死亡。这样，一个在饭桌上常常预备好食物的人，就不会因客人的突然造访而感到措手不及了。

托马斯·富勒

《美好的思想》，24 – 25

It is not long since Elijah ran on foot and Ahab rode in his chariot; but now Elijah, he hath a chariot—a chariot of fire and horses of fire—a bright, a glorious, and shining chariot, a company of blessed angels to carry him into the holy and highest heavens. Let Ahab ride now; Elijah shall ride at the last. God’s people shall have their chariots one day as well as others.

ALEXANDER GROSSE

Deaths Deliverance, 28

以利亚用脚跑步，亚哈坐车，这事过去不久；但现在以利亚有了一辆车——火车火马——这车明亮、充满荣耀、发光，有一群蒙福的天使带他升入圣洁的高天。任凭亚哈现在坐车好了；以利亚最后也必坐车。神的百姓有一天也必像其他人一样，拥有他们的战车。

亚历山大·格罗斯 (ALEXANDER GROSSE)

《得救脱离死》，28

For the day of death to the body is, as one saith, the birthday of eternity to the soul.

ALEXANDER GROSSE

Deaths Deliverance, 36

正如有人说过，身体死亡之日，就是灵魂永生的生日。

亚历山大·格罗斯

《得救脱离死》，36

Thou art young; thou canst not therefore say thou shalt not die as yet. Alas! Measure the coffins in the churchyard and thou wilt find some of thy length. Young and old are within the reach of death's scythe. Old men, indeed, go to death; their age calls for it. But young men cannot hinder death's coming unto them.

WILLIAM GURNALL

Christian in Complete Armour, 767-68

你还年轻，切莫就因此说你还会死。哎呀！量一量教会墓地里的棺材，就会发现有一些棺材适合你的身材。年轻人和老年人都在死的镰刀收割范围之内。老年人确实会走向死亡，他们的年龄呼唤死亡。但年轻人也无法阻止死亡向自己走来。

威廉·古纳尔

《基督徒披戴神的全副军装》，767-68

Think, there is but one common road to all flesh...and the commonness of an evil makes it less fearful. What worlds of men are gone before us—yea, how many thousands out of one field! How many crowns and scepters lie piled up at the gates of death which their owners have left there as spoils to the conqueror! Have we been at so many graves and so often seen ourselves die in our friends, and do we shrink when our course cometh? Imagine you alone were exempted from the common law of mankind or were condemned to Methuselah's age; assure yourself, death is not now so fearful as your life would then be wearisome.

JOSEPH HALL

Select Devotional Works, 247-48

想想看，所有血气之人只有一条共同的道路……所有人都要同受一种灾祸，这就让这条路没

有如此可怕了。有何等多的人先于我们去了——是的，有多少人，千千万万的人在一块土地上消失！多少冠冕和权杖都堆积在死亡门前，它们的主人把它们当作战利品，留给了后来的征服者！我们是否到访过如此多的坟墓，是否经常在朋友身上看到自己的死，我们要走的路来到时，我们是否退缩呢？想象一下，只有你被免除了人类的共同定律，或被判刑，要活到玛土撒拉的年龄；如此你就可以大大相信，你现在若死去并非那么可怕，因为那时你连活着都要厌烦。

约瑟夫·霍尔
《精选灵修作品》，247 - 48

She prayed again for all the church that she stood related to, that God would bring them all triumphing to glory. "Oh, friends," said she, "look well to the inward part, search every corner." When she perceived some to be weeping about her, she said, "Oh, weep not for me, for I rejoice, and Christ rejoices in me; weep for yourselves. Oh sirs, begin betimes. There is God's early, and man's. God's is presently; man's is at death or in old age or distress. Oh, seek God now presently and take this from me: begin with God, and He will end with you."

JAMES JANEWAY
"Account of Some of the Death-Bed Experiences of Mrs. B.," in Saint's Encouragement, 146-47

她再次为与她有关的全教会祷告，祈求神带领他们都能得胜进入荣耀。她说：“哦，朋友们，好好省察里面，搜索每个角落。”她发现有人为她哭泣，就说：“哦，不要为我哭泣，因我大大欢喜，基督在我里面也欢喜；要为你们自己哭泣。哦，先生们，快开始寻求神吧。有神的早，也有人的早。神的早是现在；人的早是死亡、年老或困苦的时候。哦，现在就寻求神，请听我这话：开始的时候与神同在，祂就要在结束的时候与你同在。”

詹姆斯·简威
《对 B 夫人一些临死经历的叙述》，收录于《圣徒的鼓励》，146 - 47

When faith and love, which parted from thee never,
Had ripened thy just soul to dwell with God,
Meekly thou didst resign this earthy load
Of death, called life, which us from life doth sever.

Thy works, and alms, and all thy good endeavor,
Stayed not behind, nor in the grave were trod;
But, as Faith pointed with her golden rod,
Followed thee up to joy and bliss forever.

Love led them on; and Faith, who knew them best
Thy handmaids, clad them o'er with purple beams
And azure wings, that up they flew so drest,

And speak the truth of thee on glorious themes
Before the Judge; who thenceforth bid thee rest,

And drink thy fill of pure immortal streams.

JOHN MILTON
sonnet 14, in Complete Poetical Works, 543

当信和爱与你永不分离，
你公义的灵就能以与神共栖，
而这尘世的负担，你也可以轻松将它放去，
藉着死，放下这将我们与永生分隔的生命。

你的善行、周济和一切良善，
都没有被撇弃或埋没在脚下的坟里；
信伸出她的金杖指路，
一切都会随你进到永远的福乐中去。

爱带领它们前进；信最了解它们，
你的婢女们，为它们披上紫色的光束，
插上蔚蓝的翅膀，使它们如此妆扮高飞，

用荣耀的歌诉说你的实情；
讲给那审判的主听，祂因此让你安息，
畅饮那纯净的生命河水。

约翰·弥尔顿（JOHN MILTON）
《十四行诗，第 14 首》，收录于《诗歌全集》，543

Let thine heart and tongue be still employed in prayer to the Lord: first, for patience in thy trouble; secondly, for comfort in thine affliction; thirdly, for strength in His mercy; fourthly, for deliverance at His pleasure. Yea, endeavor even to die praying when thou art in the depth of miseries; and at the gates of death there is a depth of God's mercy which is ready to hear and help thee. Misery must call upon mercy.

WILLIAM PERKINS
in Richard Rogers, Garden of Spirituall Flowers, 24–25

让你的心和舌头专心向主祷告：首先，求主让你在艰难中有忍耐；其次，在遭遇患难时得安慰；第三，靠着祂的怜悯得力量；第四，按祂所喜悦的得解救。是的，当你处于痛苦深渊当中，甚至几乎要死的时候，要竭力祷告；在死亡的门前有神深邃的怜悯，随时预备垂听你的祷告，帮助你。痛苦必须呼求怜悯。

威廉·帕金斯（WILLIAM PERKINS）
收录于理查德·罗杰斯编著，《属灵花朵的花园》，24–25

The old cannot live long; the young may die very quickly.

JOHN RAINOLDS
in Horn, Puritan Remembrancer, 241

老人不会活得太久，年轻人可能死得很快。

约翰·雷诺兹（JOHN RAINOLDS）
收录于霍恩，《清教徒备忘录》，241

Your child is not sent away but only sent before, like unto a star which, going out of our sight, doth not die and vanish but shineth in another hemisphere; you see her not, yet she doth shine in another country. If her glass were but a short hour, what she wanteth of time that she hath gotten of eternity; and you have to rejoice that you have now some furniture up in heaven. Build your nest upon no tree here, for you see God hath sold the forest to death; and every tree whereupon you would rest is ready to be cut down, to the end that we might fly and mount up and build upon the Rock and dwell in the holes of the Rock.

SAMUEL RUTHERFORD
Garden of Spices, 198

你的孩子并未被打发离开你，不过是被打发走在你的前面，就像一颗星星，虽然离开了我们的视线，却没有消亡，而是在另一个天际闪耀；你现在见不到她，她却在另一个家乡闪耀。她的沙漏若短短一小时就流空，她在时间中的缺乏，却在永恒里得了补足；你当欢喜快乐，因你现在有某件家具在天上。不要在尘世的树上筑巢，因为整片树林已经被神卖给死亡；每一棵你打算栖息其上的树，在不久的将来都要被砍掉，这样我们才能更好地飞升，登上那磐石，并在其上建造，安住在那磐石的岩穴里。

撒母耳·卢瑟福
《香草园》，198

Against this arrest there is no bail.

GEORGE SWINNOCK
in Thomas, Puritan Golden Treasury, 69

面对（死）这种逮捕，没有保释。

乔治·斯文诺克
收录于托马斯，《清教徒的黄金宝藏》，69

For my own part, on mature deliberation, I don't think it a desirable thing for a good man who is ready to be worn away like a stone, by a long and continual dropping. May my house and soul be in order, and then the sooner it quits this vile body and leaves this wretched world, if in the twinkling of an eye, so much the better. To which there is but one circumstance more, which I should desire may be added, that I may die preaching the everlasting gospel or administering the Lord's Supper. May my taper be blown out in the sanctuary, and may I presently pass in an instant from serving the church militant here on earth to join with the church triumphant in heaven. But we must not be our own choosers, and to be sure God will dispose all things in the best manner for them that are His.

NATHANIEL TAYLOR
Funeral Sermon [on Luke 12:40], 8

就我个人而言，经过深思熟虑，我认为一个良善之人若长期遭遇磨损，最终像一块石头被打磨耗尽，这并不太可取。愿我的房屋和灵魂都井然有序，然后能尽早脱离这卑贱的身体，快快离开这可悲的世界，若是能在眨眼之间离开，那就最好了。除此之外，我还期望有另一种情形发生，那就是，我愿意我能在传讲永远的福音，或在主持主餐的现场死去。愿我的微光是在圣所中被吹灭，愿我一瞬间从服侍地上争战的教会，升入天上得胜的教会。但我们绝不可随自己的意思选择，并且可以肯定的是，神会用最好的方式，为属祂的人安排好一切。

拿但业·泰勒
《葬礼讲道，路加福音 12:40》，8

Death is a believer's ferryman to ferry him over to the land of rest; it opens the portal into heaven.... The day of a Christian's death is the birthday of his heavenly life; it is his ascension day to glory; it is his marriage day with Jesus Christ. After his funeral begins his marriage. Well then might Solomon say, "Better is the day of a man's death than the day of his birth."

THOMAS WATSON
The Christian's Charter of Privileges, in Discourses, 1:30

死是信徒的摆渡人，将他渡到安息之地；死打开了进入天堂的门户……基督徒死的日子，是他天上生活的生日；是他上升进入荣耀的日子；是他与耶稣基督结婚的日子。他的婚礼始于他的葬礼。就这样，所罗门说：“人死的日子胜过人生的日子。”

汤姆·华森
《基督徒的特权宪章》，收录于《讲论》，1:30

Death is a triumphant chariot to carry every child of God to his Father's mansion house.

THOMAS WATSON
Lord's Prayer, 25

死亡是凯旋的战车，载着神的每一位儿女安抵父家。

汤姆·华森
《主祷文》，25

Thee we adore, eternal name!
And humbly own to Thee,
How feeble is our mortal frame,
What dying worms are we!

Our wasting lives grow shorter still,
As years and days increase;
And every beating pulse we tell,

《清教徒金句宝藏》

Leaves but the number less.

Infinite joy or endless woe,
Attends on every breath;
And yet how unconcerned we go,
Just on the brink of death!

Waken, O Lord, our drowsy sense.
To walk this dangerous road;
And if our souls are hurried hence,
May they ascend to God!

ISAAC WATTS
Devout Meditations, 159

我们敬拜你，享永远尊名的神！
谦卑向你承认，
我们这必死的形体何等软弱，
我们是何等垂死的虫！

我们年岁加增，
我们枯萎的生命越来越短；
我们的每一次脉搏跳动，
都留下更少的日子。

无限的喜乐或无尽的祸患，
伴随着每一次呼吸；
不管我们如何不以为然。
我们就在死亡的边缘！

主啊，求你唤醒我们昏沉的意识。
走这条危险的道路，
我们的灵魂若从此匆匆而去，
愿他们升到神那里！

以撒·华滋
《虔诚默想》，159

DEATH: THE DESIRE OF THE GODLY (死，义人的心愿)

If believers are immediately with God after their dissolution, then it is their duty to long for that dissolution and cast many a longing look toward heaven. So did Paul: "I desire to be dissolved, and

to be with Christ, which is far better.” The advantages of this exchange are unspeakable: you have gold for brass; wine for water; substance for shadow; solid glory for very vanity. Oh! If the dust of this earth were but once blown out of your eyes that you might see the divine glory, how weary would you be to live, how willing to die!

JOHN FLAVEL
Fountain of Life, 322

如果信徒死后马上与神同在，那么他们的责任就是盼望那死，对天堂多多投以盼望的目光。保罗就是这样，“我情愿离世与基督同在，因为这是好得无比的。”这种交换的好处无法言说：你们要用铜换金，水换酒；影儿换实体，完全的虚空换实在的荣耀。哦！如果这地上的尘土只要从你们眼中被吹去，让你们可以看到神的荣耀，你们就会何等不愿再活下去，就会何等愿意去死！

约翰·弗拉维尔
《生命的源头》，322

Preserve in thyself a willingness to die. I mean a well-grounded, real willingness, not slavish or constrained through impatience under sufferings or discontent in an unwelcome condition, but sincere, from a longing after Jesus Christ, to enjoy Him in the full fruit of His redemption. This was Paul's temper (Phil. 1:21). There is indeed in every man naturally an averseness from death, being the dissolution of his frame, and an evil of punishment, and the grace of regeneration does not wholly take it away but only keeps it within due boundaries and raises up in the soul a supernatural desire of blessedness with Christ in heaven and a willingness to submit to death in order to the attaining thereof. Get thy heart wrought to this frame and hold it up.

ELKANAH WALES
Mount Ebal Levelled, 254-55

持守你里面情愿离世的心。我指的是一种根基正确、意愿真实的心；而不是因受苦不能忍耐，或因境况而心生不满，就产生奴性惧怕或迫不得已的心；而是出于真诚渴慕耶稣基督，要在祂救赎所结的完全果子中以祂为乐的心。保罗的性情就是如此（腓 1:21）。的确，人按天性都厌恶死亡，因死使他形质消解，是一件惩罚的恶事，重生的恩典并不会完全取消这厌恶，而只是把它保持在适当范围内，并在人的灵魂中唤起一种超自然的渴慕，渴望享受与基督同在天上的福气，并愿意达此目的而情愿离世。让你的心经受操练达此心境，并将你的心高举。

以利加拿·威尔斯（ELKANAH WALES）
《以巴路山被削平》，254 - 55

The apostle doth not say having a desire to die, but “to depart.” What a wicked man fears, a godly man hopes for. “I desire,” says Paul, “to depart”; a sinner cries, “I am loath to depart.” David calls death a going out of the world (Ps. 39:13). A wicked man doth not go out, but is dragged out. If a wicked man were put to his choice, he would never come where God is but would choose the serpent's curse to eat dust (Gen. 3:14), but not to return to dust. A soul enlivened with grace looks upon the world as a wilderness wherein are fiery serpents, and he desires to get out of this wilderness. Simeon, having taken Christ in his arms, cries out, “Lord, now lettest thou thy servant depart in

peace” (Luke 2:29). He that has taken Christ into the arms of his faith will sing Simeon’s song: “Lord, let thy servant depart.” The bird desires to go out of the cage though it be made of gold.

THOMAS WATSON

Gleanings, 116–17

使徒不是说他情愿“死”，而是说他情愿“离世”。恶人惧怕的，是义人盼望的。保罗盼望说：“我情愿离世。”一个罪人却高呼：“我厌恶离世。”大卫称死是从这世界走出去（诗 39:13）。恶人不是情愿走出去，而是被迫拉出去。若让恶人选择，他绝不会选择去到神所在的地方，而是会选择蛇遭受的诅咒，吃土（创 3:14），却不愿归于尘土。一个蒙了恩典活过来的灵魂，会把世界看作是有火蛇的旷野，他渴望离开这旷野。西面把基督抱在怀里，喊道：“主啊，如今可以照你的话，释放仆人安然去世。”（路 2:29）已经把基督接进自己信心怀里的人要唱这西面的歌：“主啊，释放仆人安然去世。”鸟儿总是渴望飞出鸟笼，即便这笼子是用金子做成的。

汤姆·华森

《汤姆·华森拾珍集》，116 – 17

DEATH: DYING IN THE LORD（死，在主里死）

Death is indeed a curse to sinners, but the course of nature unto saints; the direful executioner of God’s wrath and law to all who die in their sin, but a messenger of divine favor to all who die in the Lord; a harbinger of peace to all who walk in uprightness; a grim porter to fetch home to their Father’s mansions all that are God’s children. Death is indeed a dismal doom on the sons of the first Adam, but the discharge of all sin, sorrow, pain, and travail to all the sons of the second Adam.

ZACHARY CROFTON

Defence against the Dread of Death, 33–34

死对罪人来说确实是一种诅咒，但对圣徒而言却是自然的过程；对所有死在罪中的人来说，死是神忿怒和律法的可怕刽子手，但对所有在主里死去的人来说，却是神圣恩宠的信使；对所有行为正直的人来说，死是和平的先行官；对所有神的儿女来说，死是表情严肃的看门人，把他们引到他们父的住处。死对第一个亚当的子孙来说，确实是一个凄惨的厄运，但对第二个亚当的所有子孙来说，却是对一切罪、哀伤、痛苦和苦难的解除。

扎哈里·克罗夫顿

《对付怕死的防卫》，33 – 34

Death will be your very good physician; it will cure all your diseases, end all your miseries, set you free from all troubles. And therefore as the people came readily to Bethesda to be healed of their infirmities, as we come cheerfully to the physician, so should we to the grave. For what is death to the people of God? What is it to them to die?

ALEXANDER GROSSE

Deaths Deliverance, 35

死要成为你极好的医生；它要治愈你一切疾病，终结你一切痛苦，释放你脱离一切苦难。因此，就如百姓欣然来到毕士大池边医治他们的病痛，就如我们欣然来到医生面前，同样让我们也欣然来到坟墓前。因为死对神的百姓来说算什么呢？对他们来说，去死又算得了什么呢？

亚历山大·格罗斯
《得救脱离死》，35

To die in the Lord is to die in the faith of Christ, whom He sent into the world for the redemption thereof (John 3), which is done when four things are observed. First, if the sick man in his sickness call unto his remembrance what he hath done all his lifetime against the first and second table of the Lord's commandments; the second, if upon his examination he find his brother and neighbor hurt by him in goods or fame, he study unfeignedly to satisfy him as near as he can again in both; the third, that the sick man acknowledge unto the Lord as much as he hath offended against the commandments of the first table, with a detestation of them all; the fourth, that he ask of God, for the death of Christ, remission of them all.

JOHN HOOPER
Early Writings, 563

在主里死，就是在对基督的信心里死，主差基督降世，是为了拯救世人（约 3）；在主里死，就是遵行四件事。第一，病人若在病中想起他一生中违背第一和第二块法版上主诫命的事；第二，他若在反省时发现他的兄弟和邻舍在财物或名誉方面受到他的伤害，他就要真诚竭尽全力在两方面予以补偿。第三，这病人得罪第一块法版上诫命的事，都向主承认，并厌恶这些罪；第四，他求神因基督之死的缘故赦免这一切罪。

约翰·胡珀（JOHN HOOPER）
《早期作品》，563

It was a noble speech of good Dr. Preston when he lay a-dying and full of Christian confidence and comfort, "I shall change my place, but not my company." The meaning was that he had so acquainted himself with God here upon earth and had so much conversed with Him, that now that he was to die, his company should still be the same after death that it was in life.

MATTHEW NEWCOMEN
Best Acquaintance, 69

良善的普雷斯顿博士（Dr. Preston）在临终时，说过一句充满基督徒信心和安慰的高尚话：“我所在的地方虽要改变，但我的同伴必不改变。”意思就是，他在这地上已经如此熟悉认识神，与神有极多交往，现在他将死去，然而他死后的同伴仍是他生前的同伴，没有改变。

马太·纽科门
《最好的朋友》，69

DEATH: DYING WELL（死，死得好）

Let us all lay hold on well-doing that we may have comfort in well-dying. We desire to shut up our last scene of life with... “Lord, into Thy hands I commend my spirit.” Behold, while we live God says to us... “Man, into thy hands I commend My Spirit.” As we use God’s Spirit in life, God will use our spirit at death. If we open the doors of our hearts to His Spirit, He will open the doors of heaven to our spirit.

THOMAS ADAMS

“The Soul’s Refuge,” in Works, 3:37

让我们都持定行善，做事做得好，好叫我们可以死得好，在临终时得到安慰。我们渴望我们生命落幕时可以这样说：“主啊，我将我的灵魂交在你手里。”看，我们活着的时候，神对我们说：“人啊，我把我的灵交在你手里。”就如我们活着的时候使用神的灵，神也会在我们死的时候使用我们的灵。如果我们向祂的灵敞开我们的心门，祂就会向我们的灵敞开天堂的大门。

托马斯·亚当斯

《灵魂的避难所》，收录于《文集》，3:37

O my soul, look for death hourly, long for it greatly, prepare for it carefully, meet and welcome it joyfully, for it is Christ’s part to direct His spouse, the soul, to Him, and thy friend that comes to set thee at liberty from thy sins, discharge thee from thy prison, dismiss thee from thy debts, and bring thee at once to enjoy all thy desires.

ANONYMOUS

Life, 62–63

我的心啊，要时刻等候死，切切渴望死，认真准备死，欢喜迎接死，因死是基督的工作，指引祂的佳偶，就是人的灵魂到祂那里去；你的这位朋友来，要让你得脱离罪的自由，要把你从监狱释放出来，免除你的债务，带领你来立刻享受你心所愿的一切。

无名氏

《生平》，62 – 63

Well, young men, remember this: the frequent, the serious thoughts of death will prevent many a sin. It will arm you against many temptations. It will secure you from many afflictions. It will keep you from doting on the world. It will make you do much in a little time. It will make death easy when it comes, and it will make you look out betimes for a kingdom that shakes not, for riches that corrupt not, and glory that fadeth not away. Therefore, do not—oh, do not—put the day of death far from you!

THOMAS BROOKS

Apples of Gold, 148–49

年轻人啊，请记住这一点：常常认真思想死，这会防止你们犯下许多罪恶。这要武装你们抵

挡许多试探，叫你们免于许多患难，保守你们不至溺爱这世界，让你们在短暂的时间多多做工。这要你们在死来临的时候安然面对，使你们早早盼望一个不能震动的国，不能朽坏的财宝，永不衰残的荣耀。因此，不要——哦，不要把死的日子从你们身边推开！

托马斯·布鲁克斯
《金苹果》，148 - 49

It is the forgetfulness of death that makes life sinful and death terrible (Ps. 90:12; Lam. 1:9). And we should begin this exercise of meditation betimes. “Remember now thy Creator in the days of thy youth” (Eccl. 12:1).

NICHOLAS BYFIELD
Cure of the Fear of Death, 186

正是忘记死，让人活着犯罪，死时恐惧（诗 90:12；哀 1:9）。我们应早早开始这默想死的操练。“你趁着年幼……当记念造你的主。”（传 12:1）

尼古拉斯·拜菲尔德
《治愈对死亡的惧怕》，186

[Death], among others, ought often to be thought on, to have all things ready for our departure out of this wretched world. And therefore not only to set our outward estate in order (which natural wise men do) for the good and peace of our posterity but especially to set our spiritual state in such a readiness that we may with continual care and comfort wait for our change and our Savior's second coming; and withal to leave to our posterity some testimony of God's fatherly dealing with us and fidelity in performing His promise to us, the seed of faithful parents, that our posterity may be hereby stirred up to serve the Lord God of their fathers.

EZEKIEL CULVERWELL
Time Well Spent, 64-65

除了其他事，我们还应当常常思想死亡，好让我们为离开这苦难的世界做好一切准备。因此，我们不仅要为后代的利益和安定，安排好我们外在的产业（这是属血气的智者所做的），我们还要特别预备好自己灵里的状态，好使我们可以不断留心，带着安慰来等待我们身体的改变和救主的再来；也要为我们的后代留下某种见证，证明神像一位父恩待我们，信实成就祂对我们以及信祂之人后裔的应许，好叫我们的后代可以因此被挑旺，起来侍奉他们父母的神。

以西结·克沃维尔
《善用时间》，64 - 65

Think not so much what death is as from whom he comes and for what. We receive even homely messengers from great persons, not without respect to their masters. And what matters it who he be, so that he bring us good news? What news can be better than this, that God sends for you to take possession of a kingdom? Let them fear death who know him but as a messenger sent from hell, whom their conscience accuseth of a life willfully filthy and binds over secretly to condemnation. We know whither we are going and whom we have believed; let us pass on cheerfully through these

black gates unto our glory.... Know that our improvidence only adds terror unto death. Think of death, and you shall not fear it. Do you not see that even bears and tigers seem not terrible to those that live with them? How have we seen their keepers sport with them when the beholders durst scarce trust their chain! Be acquainted with death; though he look grim upon you at first, you shall find him (yea, you shall make him) a good companion. Familiarity cannot stand with fear.

JOSEPH HALL

Select Devotional Works, 248

与其多多思想什么是死，倒不如多多思想死是从谁而来，为何而来。我们会厚待来自大人物的普通信使，表达对他主人的尊重。只要他能给我们带来好消息，他是谁又有什么关系呢？神召你去得一个国，有什么消息比这更好呢？那些对死亡心存恐惧的人，因为他们仅仅将死视为地狱差来的使者，而他们的良心控告他们故意过着污秽的生活，用隐秘的定罪捆绑他们。但我们知道我们要往哪里去，我们知道我们所信的是谁；让我们欢欢喜喜穿过这些乌黑的大门，走向我们的荣耀……要知道，我们对死缺少思想，只会加增我们对死的恐惧。思想死，你们就必不惧怕死。你们岂不是看到，即使是熊和老虎，对与它们一起生活的人来说并不可怕吗？我们岂不是曾看见饲养它们的人与它们一道玩耍，而旁观者却不敢信任绑着它们的铁链吗！要熟悉死亡；虽然死一开始看起来对你很凶，你却要发现他是（是的，你必使他成为）一位好伙伴。亲密不容恐惧存在。

约瑟夫·霍尔

《精选灵修作品》，248

A little before [Philip Henry's] sickness and death, one asked him how he did. He answered, "I find the chips fly off apace; the tree will be down shortly." And he was often used to say, "It is a serious thing to die, and to die is a work by itself."

PHILIP HENRY

Life and Sayings, 9

腓力·亨利病逝前不久，有人问他感觉如何。他回答说：“我发现木屑飞舞；这棵树很快就会被砍倒。”他常说：“死是一件严肃的事，死本身就是一种工作。”

腓力·亨利

《生平与名言》，9

Nothing makes a deathbed so uneasy and hard as a life spent in the service of sin and lust; nothing makes a deathbed so soft and sweet as a life spent in the service of God and Christ.

MATTHEW MEAD

Almost Christian Discovered, 232

没有什么比活着服侍罪和情欲，更让人在临终的床榻上如此不安难过；没有什么比活着服侍神和基督，更让人在临终的床榻上如此舒适欣慰。

马太·米德

《几乎基督徒遭揭露》，232

Inure yourself by little and little to die, before you come to that point that you must needs die. He that leaves the world before the world leaves him gives death the hand, like a welcome messenger, and departs in peace.

WILLIAM PERKINS

in Richard Rogers, Garden of Spirituall Flowers, 23–24

在你走到必须死的那一步之前，让自己一点一点习惯死。在世界离开他之前就离开世界的人，会像欢迎信使一样向死伸出手来，然后平安离开。

威廉·帕金斯

收录于理查德·罗杰斯编著，《属灵花朵的花园》，23 - 24

Walking with God will make death sweet. It was Augustus's wish that he might have a quiet easy death, without much pain. If anything makes our pillow easy at death, it will be this: that we have walked with God in our generation. Do we think walking with God can do us any hurt? Did we ever hear any cry out upon their deathbed that they have been too holy, that they have prayed too much or walked with God too much? No, that which hath cut them to the heart hath been this: that they have walked no more closely with God. They have wrung their hands and torn their hair to think that they have been so bewitched with the pleasures of the world. Close walking with God will make our enemy death to be at peace with us.

THOMAS WATSON

Godly Man's Picture, 164

与神同行，这要让死变得甜美。奥古斯都的愿望就是可以安详死去，不受极多痛苦。若有任何事情让我们死时枕头舒服，那就是：我们已经在我们的世代与神同行。与神同行会给我们带来任何伤害吗？我们是否听过，有谁在临终的榻上高喊，他们太过圣洁，太多祷告，或太多与神同行呢？没有！让他们心痛的，就是他们没有更紧密与神同行。他们想到自己过去对世界快乐的贪恋，就悲痛地使劲绞扭双手，撕扯头发。亲密与神同行，这要使我们的仇敌死亡与我们和平相处。

汤姆·华森

《敬虔人》，164

The eminently useful have more manifest grounds for a comfortable death than others can expect. Death makes a great discovery of the true value of things; whatever renders this safe and easy we ought highly to esteem.

DANIEL WILLIAMS

Excellency of a Publick Spirit, 51

大大被神使用的人，比其他人有更多明显的理由，可以期盼自己死得安然。死让人清楚发现事物的真正价值；凡能使这发现变得安全轻松的，我们都应该高度重视。

但以理·威廉姆斯 (DANIEL WILLIAMS)

DEATH: MADE EASIER (死，变得轻松)

How then can that heart get to glory that is nailed down to the world and things below? Be daily loosening your hearts from the world, estates, houses, lands, trades, friends, relations, and everything below, for you may not have time to get them off without loss when death comes. You must leave them all shortly, and you know not how soon, to go to better friends and interests. These have been snares and spears to your souls, and have given you many a wound, and still hinder your speeding to glory, and why should you be loath to part with them? O Christians! If you are willing to be with Christ, you will give your hearts warning to be gone from these tabernacles and to take their leave of this world daily.

BARTHOLOMEW ASHWOOD
Heavenly Trade, 462–63

那么，那颗被世界和下面的事牢牢钉住的心，怎么可能得着荣耀呢？要每天把你们的心从世界、财产、房屋、土地、买卖、朋友、关系和各样下面的事解放出来，因为死临到的时候，你们恐怕就没有时间打发它们离开，却不招致任何损失了。你们必须快快离开它们，只因恐怕用不了多久，你们就要去到你们更好的朋友和益处那里。这些事情是牢笼你们灵魂的陷阱，是刺透你们灵魂的枪，已经给你们带来了许多伤害，至今仍要拦阻你们快快奔向荣耀，你们为何还不愿与它们道别呢？基督徒啊！如果你们情缘与基督同在，你们就会向自己的心发出警告，让你们离开这些地上的帐篷，让你们的心每天离开这世界。

巴多罗买·阿什伍德
《属天的工作》，462 – 63

If God have blessed thee with any competent state of wealth, make thy will in thy health time. It will neither put thee farther from thy goods nor hasten thee sooner to thy death, but it will be a greater ease to thy mind in freeing thee from a great trouble when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy soul in order and to dispose of thy journey toward God. If thou hast children, give to every one of them a portion, according to thy ability in thy lifetime, that thy life may seem an ease and not a yoke to them; yet so give, as that thy children may be still beholden unto thee and not thou unto them. But if thou keep all in thy hands whilst thou live, they may thank death and not thee for the portion that thou leave them.

LEWIS BAYLY
Practice of Piety, 268–69

神若祝福你拥有足够的财富，你就应当在健康时立下遗嘱。立遗嘱，既不会让你离你的财产更远，也不会让你更快走向死亡，却会在你最需要安宁的时候，把你从一种极大的麻烦中解脱出来，叫你心大得安舒。因为你已经安排好了家庭事务，就能更好安排你的灵魂，走那奔向神的旅程。你若有儿女，就当在你还活着的时候，按着你的能力，分给他们各人一份，让你对他们来说是一种舒适，而不是一种负担；这样分给他们，是叫你的儿女感谢你，而不是

叫你感谢他们。但如果你在世时把一切都抓在自己手中，他们就可能会为你留给他们的份而感谢死，而非感谢你。

路易斯·贝利
《敬虔的操练》，268 - 69

It was the saying of an eminent minister on his deathbed that he had much peace and quietness not so much from a greater measure of grace than other Christians had or from any immediate witness of the Spirit, but because he had a more clear understanding of the covenant of grace than many others, having studied it and preached it so many years as he had done. Doubtless, had Christians a more clear and full understanding of the covenant of grace, they would live more holily, serviceably, humbly, fruitfully, comfortably, and sweetly than they do, and they would die more willingly, readily, and cheerfully than many—may I not say most—Christians do.

THOMAS BROOKS
Cabinet of Choice Jewels, 96

一位杰出的牧师临终前说，他之所以有极大的平安和安静，并不是因为他比其他基督徒有更多恩典，也不是因为他有任何圣灵直接的见证，而是因为他已经如此多年查考和传讲恩典之约，与其他很多人相比，他对这约有更清楚的认识。毫无疑问，如果基督徒对恩典之约有更清楚和全面的认识，他们就会比现在活得更圣洁、更为神使用、更谦卑、更多结果子、更得安慰、更内心甘甜，他们会比许多人——难道我不可以说，他们比大多数基督徒更愿意、更做好准备、更甘心乐意去死么。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，96

A godly man shall have the greatest benefit of his piety and graces when he draws nearest to his death.

ROBERT CLEAVER AND JOHN DOD
Plain and Familiar Exposition, 79

当一个敬虔人临近死时，必从他的敬虔和诸般美德中获得最大的益处。

罗伯特·克利弗（ROBERT CLEAVER）和约翰·多德（JOHN DOD）
《通俗明了的解经》，79

Preparation for death, whereof every affliction is a messenger or harbinger, and therefore when afflictions come, we have warning given us of death's approach and so are justly occasioned to renew our preparation for the entertainment of him. This use the apostle Paul made of his afflictions (1 Corinthians 15), when by them he learned to die daily. For besides that they put us in mind of our mortality, they themselves, being little kinds of death, make death seem less grievous unto us.

DANIEL DYKE
“The School of Affliction,” in Two Treatises, 364

为死做好准备，每一样患难都是死的信使或先行官，因此，当患难临到，我们就得了警告，知道死亡正在来临，所以有理由重新为迎接死亡做好准备。使徒保罗就是这样使用他的患难（林前 15 章），藉着这些患难，他学会了天天冒死。因为患难除了让我们想到我们是必死的，它们本身还是小小的死，这就让死对我们来说变得不是那么痛苦。

丹尼尔·戴克

《患难的学校》，收录于《两篇专著》，364

Did Christ meet death with such a heavy heart? Let the hearts of Christians be the lighter for this when they come to die. The bitterness of death was all squeezed into Christ's cup. He was made to drink up the very dregs of it, that so our death might be the sweeter to us. Alas! There is nothing now left in death that is frightful or troublesome beside the pain of dissolution, that natural evil of it.

JOHN FLAVEL

Fountain of Life, 212

基督面对死时，心情如此沉重吗？让基督徒将死的时候，心因此更加轻省。死的苦涩都已被挤入基督的杯中。神要祂喝尽这杯，连渣滓都要喝尽，是为了让死对我们变得更加甘甜。哎呀！除了死所固有的恶，就是身体消化的痛苦之外，死就没有剩下什么，让人害怕忧愁的了。

约翰·弗拉维尔

《生命的源头》，212

He that lives well cannot choose but die well, for if he die suddenly, yet he dies not unpreparedly; if by leisure, the conscience of his well-led life makes his death more comfortable. But it is seldom seen that he which lives ill dies well, for the conscience of his former evils, his present pain, and the expectation and fear of greater so take up his heart that he cannot seek God. And now it is just with God not to be sought or not to be found because He sought to him in his lifetime and was repulsed. Whereas, therefore, there are usually two main cares of good men: to live well and die well. I will have but this one, to live well.

JOSEPH HALL

Meditations and Vows, 30-31

活得好的人必然死得好，因为即使他突然死去，他也不是毫无准备地死；如果还有时间，他活得好的生命之良心，就让他的死更得安慰。但人活得不好却死得好，这种事很少见，因他从前作恶的良心，现在的痛苦，以及对更大痛苦的预料和恐惧，如此占据了他的心，叫他无法寻求神。现在，神不让人寻求祂，或让人寻不见祂，这是公义的，因神在人活着的时候寻找人，却遭到人的回绝。因此，义人通常有两大关注：活得好，死得好。若我只能选一样，我就要选活得好。

约瑟夫·霍尔

《默想与誓言》，30-31

I thank thee, O heavenly Father, for the many advantages of sickness to weaken the power of sin; to humble my pride and cure my worldliness and sensuality; to reduce me from wandering; to empty me of self-conceit; to awaken the consideration of death and judgment; to impress the thoughts of the vanity of this world and the eternity of the next; to assist me to mortify the flesh, to rule my passions, to exercise patience and quicken me in prayer and try my faith and love and excite my diligence to redeem time and convince me of the worth and uncertainty of it; and thereby promote my preparations for my final change.

JOHN SHOWER
Serious Reflections, 86

天父啊，我为着疾病的许多好处感谢你，疾病可以削弱罪的权势；叫我的骄傲降卑，治愈我贪爱世界和放纵感官之乐的顽疾；叫我不偏行己路；倒空我的自欺；唤醒我对死和审判的思想；让我对这世界的虚空和那将来世界的永恒有深刻认识；帮助我治死肉体，控制我的激情，操练我的忍耐，使我的祷告活泼，试验我的信心和爱心，激励我努力爱惜光阴，使我确信时间的价值和不确定性；从而促使我为最后的改变做好准备。

约翰·绍尔
《严肃的反思》，86

In well settling your worldly estates—do this in the time of health, that it may be your last will; yours, and not the will of those that are about you who otherwise may be practicing upon you when you are sick and weak in body and mind too. The neglecting or the not doing this to their own full satisfaction has caused very great uneasiness of mind in many when they have been suddenly within the near views of death. We need not to have these worldly matters to distract and decompose us when we have much weightier affairs, enough to take up all the little remainder of our time and our most serious thoughts.

NATHANIEL TAYLOR
Funeral Sermon [on Luke 12:40], 18

妥善安置你世上的产业——要在健康时如此行，让这想法出于你最后的意愿；是你自己的意愿，而不是你身边之人的意愿，否则在你生病和身心虚弱的时候，他们可能用他们的意愿对你施压。许多人忽略或者未充分完成此事，就会在突然临近死亡时感到非常不安。我们没有必要让这些世上之事分散我们的注意力，令我们失去镇定，因我们还有很多重要得多的事，足以占用我们所剩无几的时间和我们最严肃的考虑。

拿但业·泰勒
《葬礼讲道，路加福音 12:40》，18

When a saint comes to die, his greatest grief is that he hath done no more for God, and his greatest joy is that God hath done so much for him.

RALPH VENNING
Canaan's Flowings, 44

一位圣徒将死之时，最让他忧愁的，就是他没有为神做更多事情，而他最大的喜乐，就是神

已经为他做了如此多事情。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，44

Sickness is but a harbinger to bespeak lodging for death.

THOMAS WATSON
in Horn, Puritan Remembrancer, 326

疾病只不过是一个先行者，为死亡预订住处。

汤姆·华森
收录于霍恩，《清教徒备忘录》，326

If anything makes our pillow easy at death, it will be that we have endeavored to do God's will on earth. Did you ever hear any cry out on their deathbed that they have done God's will too much? No!

THOMAS WATSON
Lord's Prayer, 155

若有什么能让我们在临死时安然入睡，那就是我们曾努力在世上遵行神的旨意。你有没有听过，有人会在临终前哭喊着说，他们为遵行神的旨意而做得太多？没有！

汤姆·华森
《主祷文》，155

DEATH: PROVIDES PERSPECTIVE（死：给人正确的看法）

When we lose a neighbor, a friend, a brother, we weep and howl and lament as if, with Rachel, we could never be comforted; but the body once interred and the funeral ceremonies ended, if we do not stay to inquire for some legacies, we run back with all possible haste to our former sins and turpitudes, as if there had been no such matter. Alas, that the farthest end of all our thoughts should be the thought of our ends!

THOMAS ADAMS
Exposition upon...Second...Peter, 667

我们失去一位邻居、一位朋友、一位兄弟时，我们哭泣、嚎叫、哀叹，就像拉结一样不肯受安慰；但遗体一旦埋葬，葬礼仪式结束，倘若我们不留下来寻求他的一些遗产，我们就会匆匆回到我们从前的罪恶和卑鄙中，仿佛刚刚发生的事根本没有发生一样。哎呀，我们所有思想的最终点，应当是对我们终点的思想！

托马斯·亚当斯
《彼得后书注释》，667

My brethren, our days are short, our work is great, our sun's a setting, death is hasting to put a period to all our works. Or howsoever, if we be not dissolved, we must be changed, and how soon none of us can tell. Only this we know: it will be done in the twinkling of an eye. So that we cannot promise ourselves to live one moment longer than just we see ourselves alive. I cannot promise myself to speak this sentence out to you, neither can you promise yourselves to hear this sentence out from me; for before I have spoken or you have heard these words, we may all be standing in another world before the judgment seat of Christ. And thus do we all stand upon the very brink of eternity, ready every moment to launch into it.

WILLIAM BEVERIDGE
Thesaurus Theologous, 4:190

弟兄们，我们的日子短暂，我们的工作重要，我们很快就会日落西山，死亡正匆匆给我们的一切工作画上句号。不管怎样，我们身体若不消化，我们就必要改变，至于有多快，我们无人知道。只有一点是我们知道的：这要在眨眼之间做成。因此，我们不能承诺自己能比我们所以为的多活一刻。我不能保证自己可以对你们说出这话，你们也不能向自己保证可以听到我所说的这话；因为在我说出这话或你们听到这些话之前，我们就可能已经身处另一个世界中，站在基督的审判台前了。就这样，我们就都站在永恒的最边缘，随时准备进入永恒。

威廉·贝弗里奇
《神学词典》，4:190

To silence and quiet your souls under the afflicting hand of God, dwell much upon the brevity, or shortness, of man's life. This present life is not life, but a motion, a journey toward life.... Thou hast but a day to live, and perhaps thou mayest be now in the twelfth hour of that day. Therefore, hold out faith and patience; thy troubles and thy life will shortly end together. Therefore hold thy peace: thy grave is going to be made, thy sun is near setting, death begins to call thee off the stage of this world, death stands at thy back, thou must shortly sail forth upon the ocean of eternity. Though thou hast a great deal of work to do, a God to honor, a Christ to close with, a soul to save, a race to run, a crown to win, a hell to escape, a pardon to beg, a heaven to make sure, yet thou hast but a little time to do it in. Thou hast one foot in the grave. Thou art even a going ashore on eternity, and wilt thou now cry out of thy afflictions?

THOMAS BROOKS
Mute Christian, 248-49

为了让你们的心在神击打的手下沉默安静，你们就要多多思想人生的短暂。现在的生命不是生命，而是向着生命的一个运动、一个旅程……你的生命只是一天，也许现在你就在这一天的十二点。因此，请持定信心和忍耐；你的苦难和你的生命不久之后就都要终结。因此，只管静默，不要作声：你的坟墓即将建成，你的日头即将落山，死亡就要召你离开这世界的舞台，死亡已经站在你的背后，不久后你必要向永恒扬帆启航。尽管你还有大量工作要做，有一位神要尊荣，有一位基督要亲近，有一个灵魂要得救，有一场赛跑要奔跑，有一项冠冕要赢取，有一个地狱要逃离，有一样赦罪要祈求，有一个天堂要确保进入，但你只有一点点时

间来做这一切。你一只脚已经踏进坟墓。你很快就要登陆永恒，你现在还要因受苦大呼小叫吗？

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，248 - 49

Rouse your heart to diligence. If a man have much to write and is almost at the end of his paper, he will put much matter in a little room.

JOHN FLAVEL
Golden Gems, 104

要唤起你的心发奋起来。一个人若要写的还有很多，而他的纸又快要用完了，他就会在小小地方写下很多内容。

约翰·弗拉维尔
《黄金奇珍》，104

Though death shut all men's eyes, yet the approach of death opens them oft to see more of themselves than ever before.

WILLIAM GREENHILL
Exposition of the Prophet Ezekiel, 616

虽然死要让所有人闭上眼睛，但死的来临却常让人睁大眼睛，比以往更多看见自己的光景。

威廉·格林希尔
《以西结书注释》，616

God will have us ignorant of the day of our death that we might be ready every day. We are but tenants at will and know not how soon our great Lord and landlord may eject us.

ANDREW JONES
Dying Man's Last Sermon, 11

神不让我们知道自己的死期，好让我们每天都能为死做好准备。我们不过是按自己想法行事的房客，不知我们伟大的主和房东多久就会把我们赶出。

安德烈·琼斯
《将死之人的最后讲道》，11

Whenever I see the funeral of another, let me think thus with myself: Why might not I have been that man or woman that is now carried to the grave?

JOHN SHOWER
Serious Reflections, 77

每当我看到别人的葬礼，就让我如此对自己说：现在被抬进坟墓的那男人或女人，为什么就不可能是我呢？

约翰·绍尔
《严肃的反思》，77

Are the years of my life but few, and they hastening to a period? And may this be my last? Let me not then greedily covet riches and abundance and waste my little time to scrape together large provisions for many years to come when I have no assurance to see the end of this. Is it becoming such a belief to toil from day to day, that I may lay up that which I must so soon leave? As if I were to spend an eternity here on earth and in the meanwhile neglect the one thing necessary. Am I not upon the shore of eternity? May not the next tide carry me off? And shall I spend my whole life in diversions from the main business of it? Have I nothing else to do but to gather shells (if they were pearls, the absurdity were still the same) and pile them up in heaps, till I am snatched away past all recovery?

JOHN SHOWER
Serious Reflections, 98

我的年数岂不是所剩无几，并且很快走到尽头吗？今年可能是我的最后一年吗？那么，就让我不要再觊觎财富和富足，不要再把短暂的时间浪费在为将来的年岁积攒钱财了，因我没有把握可以活到今年年末。日复一日地劳作，必然会很快积攒出撇在身后的财物，而这是否成了一种信仰？就像我要在这地上度过永恒，却与此同时忽略的那件必不可少的事一样？我岂不就站在永恒的岸边吗？难道下一次潮水不会把我带走吗？难道我的一生都要花费与首要事务无关的消遣上吗？难道直到我被死突然夺去，再也无法回头之前，我除了收集贝壳（即便它们都含有珍珠，这件事依然是荒唐），把它们堆积起来，就没有别的事情可做了吗？

约翰·绍尔
《严肃的反思》，98

Meditate upon the uncertainty of time. We have no lease, but may be turned out the next hour. There are so many casualties that it is a wonder if life be not cut off by untimely death. How soon may God seal us a lease of ejection? Our grave may be digged before night. Today we may lie upon a pillow of down; tomorrow we may be laid upon a pillow of dust.

THOMAS WATSON
A Christian on the Mount, in Discourses, 1:225

要默想时间的不确定性。我们的租约可能已经到期，下个钟头就要被赶走。世上有如此多的死亡，我们若非过早死亡而断送生命，这就是已经一个奇迹了。神会多快将印章盖好，将我们逐出去？我们的坟墓可能在天黑之前，就已经挖好了。今天我们可能还枕着羽绒的枕头入睡，明天就躺在一掬尘土上了。

汤姆·华森
《山上的基督徒》，收录于《讲论》，1:225

We are not born angels. Die we must; therefore, we had need carry always a death's head about us. The basilisk, if it sees a man first, it kills him; but if he sees it first, it doth him no hurt. The basilisk death, if it sees us first before we see it, it is dangerous; but if we see it first by meditating upon it, it doth us no hurt. Study death; often walk among the tombs. It is the thoughts of death beforehand that must do us good. In a dark night, one torch carried before a man is worth many torches carried after him. One serious thought of death beforehand, one tear shed for sin before death is worth a thousand shed after, when it is too late.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:32

我们生来不是天使。我们必须死。因此，死的阴影必然与我们相随。虺蛇若先见到人，就会把人杀死；但人若先看到虺蛇，人就不太可能被虺蛇所伤。像虺蛇一样的死，若我们没有留意到它，它就会先留意到我们，这就十分危险了；但如果我们默想死，首先留意到它，死就不会对我们造成伤害。研究死亡，常在坟墓间行走，凡事先想到死亡，这才会对我们有益处。在黑夜，人前面的一支火把抵得上他后面的许多火把。生前对死的一次严肃思考，死前为罪流下的一滴眼泪，抵得上死后流下的千滴眼泪，因为那时已经为时太晚。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:32

Hast thou seen the vanity of man as a mortal, dying creature? It is an easy matter to say, alas, "We must all die"; but hast thou felt the penetrating force of this truth, and does it influence thy whole conduct? Art thou not still at every turn putting thy confidence in one creature or another whose breath is in his nostrils and whose death disappoints thy hope? Or hast thou removed thy dependence from all creatures to God and fixed thy hope in Him that lives forever? O blessed effect of the meditation of death!

ISAAC WATTS

Devout Meditations, 124-25

你是否看到了人这必死的受造之物实属虚空？说“我们必然都会死”，这很容易；但你是否感受到这一事实穿透人心的威力，它是否影响到你整个人的行为举止？你是否动辄就把信心建立在这个或那个受造之人身上？人鼻孔里有的不过是气息，他的死要叫你的指望全然落空。还是你已经把你的倚靠从所有受造之物移到神的身上，把你的指望牢牢投靠在那永活之神的身上？哦，默想死的效果是何等有福！

以撒·华滋

《虔诚默想》，124 - 25

DEATH, TERROR OF (死，死的可怕)

Death is said to be the king of terrors; and this is the terror of death, after that the judgment. All these, the impress of God upon their hearts, the wonders of God in the world, the vengeance of God

executed on sin, the sense of guilt, and of a judgment to come do preach to the consciences of sinners that “it is a fearful thing to fall into the hands of the living God.”

RICHARD ALLEINE
Heaven Opened, 180

人说死是恐怖之王；而这恐怖就是死的恐怖，在这之后便是审判。神在人心中留下的所有这些印象，神在世上所行的奇事，神对罪的报应，对罪咎和将来审判的感知，都向罪人的良心传讲：“落在永生神的手里，真是可怕的！”

理查德·艾里恩
《天开了》，180

Beloved, you know death is strong; it is the king of terrors and the terror of kings. It subdues all sorts of people: high and low, rich and poor, old and young, good and bad; the greatest monarchs, kings, and emperors have been thrown down by death. Where did ever that man dwell that was too strong for death? If strength could have resisted it, then Samson had missed it. Could greatness have overlooked it, Nebuchadnezzar had escaped it. Could beauty have outfaced it, then Absalom had never met it. Could riches have bribed it, Dives [Luke 16:19–31] had avoided it. But, alas! None of these were hardy enough for death.

WILLIAM DYER
Christ's Famous Titles, 41

亲爱的，你知道死的强大；死是众恐惧之王，是众王之恐惧。死征服各样的人：高位的和低位的，富有的和贫穷的，老的和少的，好的和坏的；最伟大的君主、国王和帝王都已被死亡击倒。有哪个曾活过的人强大到死亡无法胜过呢？如果力量能抵抗死，那么参孙就能与死擦肩而过了。如果伟大可以对死视而不见，那么尼布甲尼撒就早已逃脱死亡了。如果美貌可以盯着死，令其退避三舍，那么押沙龙就不会遇见死了。如果财富能贿赂死，路加福音里那位财主也能避开它了。但是，哎呀！这些人中没有一个足够强大，可以胜过死亡。

威廉·戴尔
《基督闻名的称谓》，41

Our graves would not be so sweet and comfortable to us when we come to lie down in them if Jesus had not lain there before us and for us. Death is a dragon, the grave its den—a place of dread and terror. But Christ goes into its den, there grapples with it, and forever overcomes it; disarms it of all its terror and not only makes it cease to be inimical but to become exceeding beneficial to the saints—a bed of rest and a perfumed bed. They do but go into Christ's bed, where He lay before them.

JOHN FLAVEL
Fountain of Life, 370

如果耶稣不是在我们之前，为了我们躺在坟墓中，轮到我们躺在其中时，我们的坟墓对我们就不会如此甜美安适。死是一条龙，坟墓是它的巢穴，一个恐怖可怕的地方；但是基督进入

它的巢穴，与它搏斗，永远胜过了它，解除了它所有恐惧的武装，不仅让它不再有害，还使它对于圣徒来说变得极其有益——成了一个安歇并满有香气的床榻；他们只不过是进到了基督的床榻之上，祂在他们之前曾在那里躺卧。

约翰·弗拉维尔
《生命的源头》，370

Even death itself brings a terror with it that nothing can conquer but faith—I mean conquer duly. He is not crowned that doth not overcome by faith. It is only to be done through the death of Christ. He delivered them who through fear of death were in bondage all their days. There is no deliverance that is true and real from a bondage frame of spirit to death but by faith in Christ.

JOHN OWEN
“Discourse 3 on 1 Cor. 10:16,” in Twenty-Five Discourses, 35

死亡本身也带着一种恐怖，除了信心，没有什么可以将它征服——我是说正当的征服。不凭信心胜过死的人，就没有冠冕。只有藉着基督的死才能胜过死，祂释放那些一生因怕死而为奴仆的人。只有凭着对基督的信心，才能得到真正和真实的释放，脱离面对死亡时的奴仆之心。

约翰·欧文
《讲论第3篇，论林前10:16》，收录于《二十五篇讲论》，35

DEFECTS: PHYSICAL（缺陷：身体缺陷）

Natural crookedness or want of beauty and defects are not the creature's fault, but the Creator's pleasure; and therefore he that finds fault with them finds fault with God.

RALPH VENNING
Canaan's Flowings, 46

天生的身体扭曲，或没有美貌，有缺陷，这些都不是受造之人的过错，而是造人之主的美意；因此，对这些事情吹毛求疵的人，就是对神吹毛求疵了。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，46

DELIGHT IN GOD（以神为乐）

Behold Him in the infinite perfections of His being: His omnipotence, omniscience, and His goodness; His holiness, eternity, immutability, etc. And as your eye delights in an excellent picture

or comely buildings or fields or gardens not because they are yours, but because they are a delectable object to the eye, so let your minds delight themselves in God considered in Himself, as the only object of highest delight.

RICHARD BAXTER

Baxteriana, 154

仰望祂存有的无限属性。祂的全能、全知和祂的良善；祂的圣洁、永恒、不变等等。就像你的眼睛喜爱欣赏一幅优秀画作，或漂亮建筑，或田野或花园，不是因为这些属于你，而是因为它们是令你眼目欢喜的对象，同样地，让你的思想以神为乐，以神本身作为你最高喜乐的唯一对象。

理查德·巴克斯特

《巴克斯特自传叙述》，154

Diligently labor, that God and holiness may be thy chief delight. And this holy delight may be the ordinary temperament of thy religion.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:408

勤奋追求，让神和圣洁成为你首要的喜乐。让这圣洁的喜乐成为你信仰的平常气质。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:408

Rightly understand what delight in God it is that you must seek and exercise. It is not a mere sensitive delight, which is exercised about the objects of sense or fancy and is common to beasts with men; nor is it the delights of immediate intuition of God, such as the blessed have in heaven; nor is it an enthusiastic delight, consisting in irrational raptures and joys, of which we can give no account of the reason. Nor is it a delight inconsistent with sorrow and fear, when they are duties; but it is the solid, rational complacency of the soul in God and holiness, arising from the apprehensions of that in Him, which is justly delectable to us. And it is such as, in estimation of its object and inward complacency and gladness though not in passionate joy or mirth, must excel our delight in temporal pleasure and must be the end of all our humiliations and other inferior duties.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:408–9

要正确理解何为你必须追求和操练的以神为乐。以神为乐不是一种单纯的感官之乐，即对感官或想象的对象生发的快乐，人和动物共有的快乐；也不是对神直观，如蒙福之人在天堂的以神为乐；这不是一种热情的欢喜，即无法解释原因的非理性的狂喜和喜乐。以神为乐，也不是当悲伤和敬畏是我们的本分时与其不相容的喜乐；而是灵魂以神和神的圣洁为实在、理性的满足，这源于我们对神里面那些令人喜乐之事的理解。这种喜乐，就其对象以及对我们内在的满足和欢喜而言，虽不是激情的喜悦或快乐，却必然超越我们对世俗欢乐的喜悦，必然是我们一切降卑和其他次等本分的目标。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:408-9

The benefits which follow our delight in God (besides the sweetness of it) are unspeakable: (1) Delight in God will prove that thou knowest Him and loves Him and that thou art prepared for His kingdom, for all that truly delight in Him shall enjoy Him. (2) Prosperity, which is but the small addition of earthly things, will not easily corrupt thee or transport thee. (3) Adversity, which is the withholding of earthly delights, will not much grieve thee or easily deject thee. (4) Thou wilt receive more profit by a sermon or good book or conference which thou delight in than others that delight not in them will do in many. (5) All thy service will be sweet to thyself and acceptable to God. If thou delight in Him, He doth certainly delight in thee. Thou hast a continual feast with thee which may sweeten all the crosses of thy life and afford thee greater joy than thy sorrow is in thy saddest case. (6) When you delight in God, your creature delight will be sanctified to you and warrantable in its proper place, which in others is idolatrous, or corrupt.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:415-16

我们以神为乐，除了甘甜，其益处是难以言喻的：（1）以神为乐，这要证明你认识祂，爱祂，你为祂的国做好了准备，因为所有真正以祂为乐的人，都必享受祂。（2）顺利不过是地上之事少量加增，以神为乐，顺利就不会轻易败坏你，让你欢喜得忘乎所以。（3）困境是得不着地上之乐，以神为乐，困境就不会令你大大忧伤，或轻易令你沮丧。（4）以神为乐，你会从所喜悦的一篇讲道、一本好书或一次交通中得到更多的益处，超过其他不喜悦这些事的人在许多方面所得到的益处。（5）以神为乐，你的一切服侍对你就是甘甜，对神就是蒙祂喜悦。你若喜悦祂，祂肯定要喜悦你。你会得享一场不会止息的筵席，这要让你生命中的所有挫折变得甘甜，并要给你带来更大的喜乐，这喜乐要超过在最难过情形里的悲伤。（6）当你以神为乐时，你对受造之物的欢喜将被分别为圣，按其本位，变得正当，而就他人而言，他们对受造之物的欢喜则是偶像崇拜，或是败坏。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:415-16

That, therefore, which we are to understand ourselves called to, under the name of delighting in God, is the keeping of our souls open to divine influences and communications—thirsting after them, praying and waiting for them, endeavoring to improve them and cooperate with them, and to stir up ourselves to such exercises of religion as are most suitable to our present state, together with an allowing and applying ourselves to stay and taste, in our progress and course, the sweetness and delightfulness of those communications and operations whereof we have any present experience.

JOHN HOWE
Treatise of Delighting in God, 100

因此，我们应当明白，神对我们的呼召，就是在以神为乐之名下，让我们的灵魂对神的影响和交通保持开放——渴望和追求这些，祈求和等候这些，努力善用这些，与这些合作，激发我们起来，按最切合我们目前光景的程度操练信仰，同时允许并让我们自己在取得进步的过

程中，停留在这些交通和作为所带来的甜蜜和喜悦里，细细品尝。

约翰·豪

《论以神为乐》，100

Delight in religion crowns all our services. Therefore, David counsels his son Solomon not only to serve God but to serve Him “with a willing mind” (1 Chron. 28:9). Delight in duty is better than duty itself, as it is worse for a man to delight in sin than to commit it because there is more of the will in sin. So delight in duty is to be preferred before duty: “O how love I thy law” (Ps. 119:97)! It is not how much we do, but how much we love. Hypocrites may obey God’s law, but the saints love His law; this carries away the garland.

THOMAS WATSON

“The Saint’s Spiritual Delight,” in Discourses, 1:190

以信仰为乐，要为我们所有的侍奉加冕。因此，大卫劝告他的儿子所罗门不仅要侍奉神，还要“乐意”侍奉祂（代上 28:9）。喜悦履行责任，比履行责任本身更好，就像一个人喜犯罪，要比犯罪更糟，因其有更多犯罪的意愿。因此，喜悦尽责比责任更重要：“我何等爱慕你的律法！”（诗 119:97）不在于我们做了多少，而在于我们爱得有多深。假冒为善之人可能会遵守神的律法，但圣徒是爱神的律法；这就让圣徒得着桂冠。

汤姆·华森

《圣徒的灵里喜乐》，收录于《讲论》，1:190

Delight in God’s service makes us resemble the angels in heaven. They serve God with cheerfulness; as soon as God speaks the word, they are ambitious to obey. How are they ravished with delight while they are praising God! In heaven we shall be as the angels; spiritual delight would make us like them here. To serve God by constraint is to be like the devil. All the devils in hell obey God, but it is against their will; they yield a passive obedience. But service which comes off with delight is angelical. This is that we pray for, that “God’s will may be done on earth as it is in heaven.” Is it not done with delight there?

THOMAS WATSON

“The Saint’s Spiritual Delight,” in Discourses, 1:192

以服侍神为乐，这使我们与天上的天使相似。他们欢喜侍奉神；神一开口说话，他们就兴致勃勃地听从。他们赞美神的时候，是何等欣喜若狂！在天上，我们必像天使一样；而灵里喜乐，要使我们在地上像他们一样。勉强服侍神，这就像是魔鬼。地狱里所有的鬼魔都要服从神，但这却违背了他们的意愿；他们交出来的是一种被动的顺服。但带着喜悦的侍奉要像天使一样。我们所祈求的，就是“愿神的旨意行在地上，如同行在天上”。在天上，神的旨意岂不是在喜乐中运行吗？

汤姆·华森

《圣徒的灵里喜乐》，收录于《讲论》，1:192

DEPRAVITY（败坏）

There was a holy man that rarely heard of other men's crimson sins, but he usually bedewed the place with his tears, considering that the seeds of those very sins were in his own nature. In thy nature thou hast that which would lead thee, with the Pharisees, to oppose Christ; and, with Judas, to betray Christ; and, with Pilate, to condemn Christ; and, with the soldiers, to crucify Christ. Oh! What a monster wouldst thou prove should God but leave thee to act suitably to that sinful and woeful nature of thine.

THOMAS BROOKS
Smooth Stones, 41

有一位圣洁的人，很少听别人的大罪，但他一想到自己本性中与别人没有差别的罪的种子，他就会流泪打湿自己。在你的本性中，有那领你与法利赛人一道反对基督，与犹大一道出卖基督，与彼拉多一道定罪基督，与兵丁一道将基督钉十字架的东西。哦，如果神任凭你随你有罪和有祸的本性行事，你就会沦为何等的怪物！

托马斯·布鲁克斯
《汲沦溪中的石子》，41

DEPRESSION/MELANCHOLY（忧闷/忧郁）

Judge not of so great a cause in a time of melancholy, when fears and confusions make you unfit. But in such a case as that, as also whenever Satan would disturb your settled faith or tempt you at his pleasure to be still new questioning resolved cases and discerned truths, abhor his suggestions and give them no entertainment in your thoughts, but cast them back into the tempter's face. There is not one melancholy person of a multitude but is violently assaulted with temptations to blasphemy and unbelief when they have but half the use of reason and no composedness of mind to debate such controversies with the devil. It is not fit for them in this incapacity to hearken to any of those suggestions which draw them to dispute the foundations of their faith, but to cast them away with resolute abhorrence.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:508

在忧郁时不要判断重大的事，因为恐惧和困惑让你不适合如此行。在这样的情形里，以及每次撒但搅扰你立定的信心，或者他的试探让你对已解决的情况和已辨明的真理生出新的疑惑时，要厌恶撒但的暗示，头脑里不要接受这样的暗示，要当着那试探人的面把这些扔回去。在忧郁的人中，没有一个不会受到撒但试探的猛烈进攻，企图让他们衰渎和不信，那时他们理性发挥的作用只剩一半，没有冷静的头脑与魔鬼辩论这些有争议的事情。在这种无力的情况下，任何试探他们，要他们争辩他们信仰根基的提议，他们都不应该听，而应该坚定地厌

恶，将之抛弃。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:508

Usually other causes go before this disease of melancholy (except in some bodies naturally prone to it), and therefore before I speak of the cure of it, I will briefly touch them. And one of the most common causes is sinful impatience, discontents and cares proceeding from a sinful love of some bodily interest and from a want of sufficient submission to the will of God, and trust in Him, and taking heaven for a satisfying portion. I must necessarily use all these words to show the true nature of this complicated disease of souls. The “ands” tell you that it is a conjunction of many sins, which in themselves are of no small malignity; and were they the predominant bent and habit of heart and life, they would be the signs of a graceless state. But while they are hated and overcome not grace, but our heavenly portion is more esteemed, chosen, and sought than earthly prosperity, the mercy of God through Christ doth pardon it and will at last deliver us from all.

RICHARD BAXTER
Preservatives against Melancholy, 28–29

通常情况下，这忧郁的病存在着其他原因（一些天生容易忧郁的人除外），因此在我讲到这忧郁的医治之前，我要简要谈谈这些原因。最常见的原因之一，就是有罪的不耐烦、不满足和忧虑，这是源自对某种能给身体带来好处之事的有罪的爱，还有对神的旨意缺乏足够顺服，以及不够信靠祂，以及不以天堂的份为满足。我必须使用所有这些说法，以表明这种错综复杂的灵魂疾病的真性质。这些“还有”和“以及”告诉你，它是许多罪的组合，这些罪本身的恶就不为小；如果这些罪是人内心和生活的主要倾向和习惯，那就是没有蒙恩的标志。但是，只要我们厌恶这些罪，它们就胜不过恩典，我们更看重、选择和追求我们属天的份，超过我们地上的顺利，神的怜悯就确实会通过基督赦免，并最终将我们从这一切当中解救出来。

理查德·巴克斯特
《坚忍对抗忧郁》，28 – 29

Melancholy is a dark and dusky humor which disturbs both soul and body, and the cure of it belongs rather to the physician than to the divine. It is a most pestilent humor where it abounds; one calls it the devil's bath. It is a humor that unfits a man for all sorts of services, but especially those that concern his soul, his spiritual estate, his everlasting condition. The melancholy person tires the physician, grieves the minister, wounds relations, and makes sport for the devil. There are five sorts of persons that the devil makes his ass to ride in triumph upon—namely, the ignorant person, the unbelieving person, the proud person, the hypocritical person, and the melancholy person. Melancholy is a disease that works strange passions, strange imaginations, and strange conclusions. It unmans a man; it makes a man call good evil and evil good, sweet bitter and bitter sweet, light darkness and darkness light. The distemper of the body oftentimes causeth distemper of the soul, for the soul follows the temper of the body.

THOMAS BROOKS
Cabinet of Choice Jewels, 83–84

忧郁是一种阴暗的气质，搅扰灵魂和身体，医治这病，更多是医生的工作，而不是神学家的工作。当它泛滥时，是一种至为有害的情绪；有人把它称为魔鬼的沐浴。这种情绪使人无法展开各样工作，尤其是那些与他的灵魂、他的属灵光景、他的永恒状况有关的工作。忧郁的人使医生厌烦，叫牧师难过，令亲属受伤，被魔鬼捉弄。有五种人，魔鬼把他们当作驴子，骑在他们身上夸胜，就是无知的人，不信的人，骄傲的人，假冒为善的人，以及忧郁的人。忧郁是一种病，会生出奇怪的激情、奇怪的想象和奇怪的结论。它使人没有人样；它叫人称善为恶，称恶为善，称甜为苦，称苦为甜，称明为暗，称暗为明。身体的疾病往往引发灵魂的疾病，因为灵魂会跟随身体的脾气。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，83 - 84

There are times of desertion when graces are not visible. In darkness we can neither see black nor white. In times of great dejection and discouragement, the work of a Christian is not to try, but believe: "Let him trust in the name of the LORD, and stay upon his God" (Isa. 50:10). It is most seasonable to encourage the soul to acts of faith and to reflect upon the absolute promises rather than conditional. The absolute promises were intended by God as attractives and encouragements to such distressed souls. There is a time when the soul is apt to slumber and to be surprised with a careless security; then it is good to awake it by a serious trial. To a close carnal spirit an absolute promise is as poison; to a dejected spirit, as cheering wine. When the soul lies under fear and sense of guilt, it is unable to judge; therefore, examination only increases the trouble. But again, when the heart is drowsy and careless, trial is most seasonable, and it is best to reflect upon the conditional promises, that we may look after the qualifications expressed in them ere we take comfort.

THOMAS MANTON
Practical Exposition on the Epistle of James, 109

当处于离弃状态的时候，人看不见恩典。在黑暗中我们黑白都分辨不清。在非常沮丧和灰心的时候，基督徒的工作不是试验，而是相信：“当倚靠耶和华的名，仗赖自己的神。”（赛50:10）最合时宜的做法，就是鼓励人运用信心，以信心回应绝对的应许，而非有条件的应许。绝对的应许是神为吸引和鼓励这种内心忧伤之人而预备的。总有一段时间，灵魂容易沉睡，带着漫不经心的安全感；这时，用严肃的试炼将人唤醒，这是好的。对一个非常属肉体的灵魂来说，绝对的应许就像是毒药；对一个沮丧的灵魂来说，绝对的应许则是振奋人心的美酒。灵魂处在恐惧和罪咎感之下，就无法作出判断；因此，反省只会徒增烦恼。但同样，当心灵昏昏欲睡、漫不经心时，试炼是最合时宜的，最好是思想有条件的应许，让我们在领受安慰之前留意其所要求的条件。

托马斯·曼顿
《雅各书实践性注释》，109

If melancholy be the cause of the sadness of thy thoughts, then physics and exercise may be requisite for thy body (to remove and prevent the cause thereof) as well as cheerful exercitation for the mind. Melancholy is Satan's chariot in which he rides and triumphs over sadthinking souls.

EDWARD REYNER

Precepts for Christian Practice, 314

如果忧郁是你思想忧愁的原因，那么你的身体可能需要运动和锻炼（以消除和预防产生忧郁的原因），正如你的思想需要欢喜的运动和锻炼。忧郁是撒但的战车，他乘着这辆战车，战胜了那些思想忧愁的灵魂。

爱德华·雷纳（EDWARD REYNER）
《基督徒实践训导》，314

In melancholy distempers, especially when there is guilt on the soul, we can find no comfort in wife, children, friends, estate, etc. It is a pitiful state when body, soul, and conscience all are distempered, but even now let a Christian look to God's nature and promises. Though he cannot live by sight, yet let him live much by faith.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 88

忧郁失调时，特别是灵魂有负罪感时，我们无法在妻子、儿女、朋友、产业等事情上寻得安慰。这是一种极其可怜的光景，我们的身体、灵魂、良心都受到了煎熬，但即使此时，基督徒也要仰望神的属性和应许。既然他不能凭眼见活着，就让他多多凭信心活着。

理查德·薛伯斯
《神圣默想与圣洁沉思》，88

DESERTION（离弃）

I am sure of this: that God loves to see the workings of all our graces, our faith and love especially. There are some graces that do not open nor show themselves but in the sun-shining day of God's presence. When the sun shines, the marigold opens. When the sun shines, the fish that lay at the bottom of the water in a cloudy day swim at the top of the water and are seen. In the sun-shining day of God's presence, then, our thankfulness, our joy, our assurance float and are to be seen upon the top of the water. But there are other graces that are best seen when God withdraws and when God is absent—faith in God and love to God especially.

WILLIAM BRIDGE
Christ and the Covenant, in Works, 3:164

我确信这一点：就是神喜悦看到我们所有美德的运作，尤其是我们的信心和爱心。有一些美德，只在神同在的阳光下才会绽放，显露自己。阳光普照，金盏花就开放。阳光明媚，阴天里水底的鱼就会游上水面，被人看见。那么，在神同在的阳光普照中，我们的感恩、我们的喜乐、我们的确据就会浮上水面，被人看见。但是，还有其他美德，在神退去或缺席时总是最为显明，对神的信心和对神的爱尤为如此。

威廉·布里奇

《基督与圣约》，收录于《文集》，3:164

Divine desertion, generally considered, is God's withdrawing Himself from any, not as to His essence, for that fills heaven and earth and constantly remains the same; but it is the withdrawment of His favor, grace, and love. When these are gone, God is said to be gone. And this is done two ways: either absolutely and wholly or respectively, and only as to manifestation. In the first sense, devils are forsaken of God. They once were in His favor and love, but they have utterly and finally lost it. God is so withdrawn from them as that He will never take them into favor anymore. In the other sense He sometimes forsakes His dearest children; that is, He removes all sweet manifestations of His favor and love for a time.

JOHN FLAVEL

Fountain of Life, 328

通常认为，神的离弃是指祂让自己离开任何人，这不是指祂的本体而言，因祂的本体充满天地，永远长存；而是指祂将祂的恩宠、恩典和爱的撤离。当这些不在的时候，我们就说神离开了。这表现在两方面，一是绝对、完全的离弃，二是相对、只是显现意义上的离弃。在第一种意义上，魔鬼遭到神离弃。他们曾一度得蒙神的恩宠和慈爱，但最终彻底失去了这一切。神如此离开他们，以致不再接纳他们，不再眷顾他们。在第二种意义上，神有时候离弃祂最亲爱的儿女，也就是说，在一段时间内，祂撤回祂眷顾和爱的所有甜美显现。

约翰·弗拉维尔

《生命的源头》，328

When God hides His face from His child, His heart may be toward him, as Joseph when he spake roughly to his brethren and made them believe he would take them for spies, still his heart was toward them, and he was as full of love as he could hold; he was fain to go aside and weep. So, God is full of love to His children, even when He seems to look strange. And as Moses, his mother, when she put her child into the ark of bulrushes and went away a little from it, yet still her eye was toward it. "The babe wept"; aye, and the mother wept too. So God, when He goes aside as if He had forsaken His children, yet He is full of sympathy and love toward them. God may change His countenance but not break His covenant. It is one thing for God to desert, another thing to disinherit (Hos. 11:8).

THOMAS WATSON

The Beatitudes, in Discourses, 2:327-28

当神掩面不看祂儿女时，祂的心可能仍向着他们，就像约瑟对他哥哥们严厉说话，让他们相信他要把他们当作探子对待时，他的心其实仍向着他们，心里充满他所能充满的爱；他很想走到一旁哭泣。同样，神对祂的儿女充满爱，即使在祂看起来与他们陌生时，仍是如此。就像摩西，他的母亲把这孩子放进一个蒲草箱里，离这箱子稍远一点，但眼睛仍看着这箱子。“孩子哭了”；是的，他母亲也哭了。同样，当神去到一边，仿佛抛弃了祂的儿女，但对祂们仍充满了同情和爱。神可能变了祂的脸色，但神不能违背祂的约。神离弃人是一回事，剥夺人的继承权又是另一回事（何 11:8）。

汤姆·华森

《八福》，收录于《讲论》，2:327 - 28

DESPAIR（绝望）

Despair is hope stark dead; presumption is hope stark mad. This enrages it, the other strangles it.

THOMAS ADAMS

Exposition upon...Second...Peter, 437

绝望是盼望的彻底幻灭；妄想是盼望的彻底疯狂。绝望扼杀盼望，妄想激怒盼望。

托马斯·亚当斯

《彼得后书注释》，437

All other sins may be carried away and buried in oblivion, but despair is a rejection of pardoning mercy. Judas sinned more grievously by despairing of mercy than by betraying his Master, and Cain sinned more by thinking his sins to be more than God could pardon than by killing his brother. Despair is the sin of hell.

ISAAC AMBROSE

Christian Warrior, 47

所有其他的罪都可以被带走、埋葬、忘却，但绝望拒绝了神赦罪的怜悯。犹大对怜悯绝望，这绝望比卖他主的罪更重，该隐认为他的罪是过于神所能赦免的，这绝望比杀害他兄弟的罪更大。绝望是地狱里的罪。

以撒·安布罗斯

《基督精兵》，47

Blessed be God, who has made it my duty to hope for His salvation. Hope is the ease—yea, the life—of our hearts that else would break—yea, die within us. Despair is no small part of hell. God cherishes hope, as He is the lover of souls. Satan, our enemy, cherishes despair when his way of blind presumption fails.

RICHARD BAXTER

Baxteriana, 233

赞美神，祂把盼望祂的救恩定为我的本分。盼望是我们内心的安舒——是的，是我们内心的生命，否则我们内心就会破碎——是的，盼望就会在我们里面死去。绝望是地狱本身不小的部分。神看重盼望，因祂爱人的灵魂。我们的仇敌撒但，当他不能用盲目的自以为是迷惑人的时候，他就使用绝望。

理查德·巴克斯特

《巴克斯特自传叙述》，233

If the good ye desire appear impossible, that stirs up despair. Despair is the excess or extremity of fear or a casting away of confidence and hope.

EDWARD REYNER

Precepts for Christian Practice, 387

若渴慕的美事看似不能实现，这就激起绝望。绝望是过度或极度的恐惧，或是对信心和盼望的抛弃。

爱德华·雷纳

《基督徒实践训导》，387

We know it is the pride of Satan to imitate God; as God magnifies His power in bringing strength out of weakness, so doth the devil labor to gain the glory of a strong enemy by the ruining of a great saint with the temptation of a weak sex. Nor is he herein more apish than cunning, for the end of the devil's conflicts is the despair of his enemy. He gets Judas to betray his master that he may after get him to hang himself. And he hath the same end in Peter's denial which he had in Judas's treason. Now what is there that can more draw a man to despair than an apprehension of greatness in his sin? And what fall greater than to be foiled by a question put by a maid? What could more aggravate Peter's sin than that the voice of a maid should be stronger to overcome him than the faith in a Jesus to sustain him? The devil tempts us that he may draw us unto sin, but he tempts us by weak instruments that he may draw us unto despair.

EDWARD REYNOLDS

Meditations on the Fall and Rising of St. Peter, 27–28

我们知道，撒但的骄傲之处在于模仿神；正如神在软弱之处显出祂的能力，魔鬼也竭力用软弱的女人来试探，为要毁灭一位伟大的圣徒，以此来获得他强敌的荣耀。在这方面，他既是模仿，也是狡猾，因为魔鬼挑起冲突的目的，是让与他为敌的人绝望。魔鬼让犹大出卖他的主，然后让他自缢。他在彼得不认主这件事上的目的，与他唆使犹大卖主的目的相同。现在，还有什么能比认识到自己罪孽深重更令人绝望呢？还有什么能比被一个婢女发问所带来的挫败，更令人感到绝望呢？还有什么能比相信一个婢女的声音胜过相信耶稣扶持自己的信心，更让彼得罪上加罪呢？魔鬼试探我们，是要把我们引向罪中，但他用软弱的工具试探我们，是要把我们引向绝望。

爱德华·雷诺兹

《默想圣彼得的跌倒和兴起》，27 – 28

Despair cuts the sinews of endeavor.

THOMAS WATSON

in Horn, Puritan Remembrancer, 154

绝望切断了努力的筋腱。

汤姆·华森

收录于霍恩，《清教徒备忘录》，154

Despair...affronts God, undervalues Christ's blood, damns the soul. "They said, There is no hope: but we will walk after our own devices, and we will every one do the imagination of his evil heart" (Jer. 18:12). This is the language of despair: There is no hope. I had as good follow my sins still and be damned for something. Despair presents God to the soul as a judge clad in the garments of vengeance (Isa. 59:17). Judas's despair was in some sense worse than his treason. Despair destroys repentance, for the proper ground of repentance is mercy.

THOMAS WATSON

The Beatitudes, in Discourses, 2:113

绝望冒犯神，轻估基督的血，叫灵魂下地狱。“他们却说：‘这是枉然（没有盼望）！我们要照自己的计谋去行，各人随自己顽梗的恶心作事。’”（耶 18:12）这是绝望所说的话：没有盼望！我宁肯跟着我的罪走，被定罪下地狱。绝望让人看到的神，是一位以报仇为衣服的审判官（赛 59:17）。在某种意义上，犹大的绝望比他的背叛更为恶劣。绝望摧毁了悔改，因为悔改的正当根据就是怜悯。

汤姆·华森

《八福》，收录于《讲论》，2:113

DEVIL/SATAN（魔鬼，也见撒但）

Though the devil be the greatest scholar in the world, and though he have more learning than all the men in the world, yet there are many thousand secrets and mysteries in the gospel of grace that he knows not really, spiritually, feelingly, efficaciously, powerfully, thoroughly, and savingly.

THOMAS BROOKS

Privy Key of Heaven, 46

虽然魔鬼是世上最伟大的学者，虽然他比世上所有人都更有学问，但恩典福音中成千上万的秘密和奥秘，在真实、属灵、体会、功效、能力、彻底和以致得救的方面，他是一点都不知道的。

托马斯·布鲁克斯

《打开天堂的秘密钥匙》，46

The hell of devils belongs to [God's] authority. They have cast themselves out of the arms of His grace into the furnace of His justice. They have by their revolt forfeited the treasure of His goodness but cannot exempt themselves from the scepter of His dominion. When they would not own Him as a Lord Father, they are under Him as a Lord Judge. They are cast out of His affection but not freed from His yoke. He rules over the good angels as His subjects, over the evil ones as His rebels.

STEPHEN CHARNOCK

Selections, 186–87

鬼魔的地狱归在神的统治之下。他们让自己脱离了神恩典的怀抱，进入了神公义的火窑。他们因反叛失去了神良善的宝藏，却不能免除神统治权杖的约束。他们不愿承认神是一位主和父，就落在身为一位主和法官的审判之下。他们被驱除出神的爱，但并未脱离神的轭。神统治良善的天使，他们是祂的臣民；祂统治邪恶的天使，他们是敌对祂的叛党。

司提反·查诺克
《选集》，186–87

Adam's fall was the devil's masterpiece; to bring men into his own condemnation is the trophy he glories in.

ELISHA COLES
Practical Discourse, 201

亚当的堕落是魔鬼的杰作；把人带入他自己的定罪中，是魔鬼夸耀的战利品。

以利沙·科尔斯
《应用性论述神的主权》，201

“Behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days” (Rev. 2:10). Here are four remarkable limitations upon Satan and his agents in reference to the people of God: a limitation as to the persons—not all, but some; a limitation of the punishment—a prison, not a grave, not hell; a limitation upon them as to the end—for trial, not ruin; and lastly, as to the duration—not as long as they please, but ten days.

JOHN FLAVEL
Navigation Spiritualized, 74

“魔鬼要把你们中间几个人下在监里，叫你们被试炼，你们必受患难十日。”（启 2:10）就与神百姓的关系而言，这里有对撒但及他代理人的四个明显限制：对人的限制——不是所有人，而是几个人；对受刑的限制——是监狱，不是坟墓，不是地狱；对他们结局的限制——是试炼，不是毁灭；最后，对持续时间的限制——不是撒但和他的代理人喜欢多久就多久，而是十日。

约翰·弗拉维尔
《灵魂的航程》，74

The devil's empire is confined to place as well as time: he is the ruler of this lower world, not of the heavenly. The highest the devil can go is the air, called the prince thereof, as being the utmost marches of his empire; he hath nothing to do with the upper world. Heaven fears no devil, and therefore its gates stand always open.

WILLIAM GURNALL
Christian in Complete Armour, 104

魔鬼的帝国既受限于时间，也受限于地点：他是这下面世界的统治者，不是天上世界的统治者。魔鬼所能到达的最高处是空中，被称为空中的首领，这是他帝国的最高边界；他与那上面的世界毫无关系。天堂不惧怕魔鬼，因此天堂的大门是永远敞开的。

威廉·古纳尔

《基督徒披戴神的全副军装》，104

THE DEVIL:

My words, I see, no place at all can find
Within the center of thy evil mind;
I'll leave thee therefore with my dreadful curse,
Which is as bad as hell, nay it is worse
Than all the plagues of the infernal lake;
And let all those who love me vengeance take
Upon so vile a wretch; and though I do
Forsake thee now, within a day or two
I'll come again, and will thy soul torment
'Til thou of thy repentance shalt repent.

THE YOUTH:

O Lord, I praise Thee for that glorious power,
Which helped my soul in such a needful hour
Of strong assaults from the vile wicked one;
Thou helpest me to resist him, and he's gone.
Therefore, dear God, be pleased to inflame
My heart with grace to magnify thy name:
And when he comes again, O then be near,
And let thy truth also for me appear.
Though I am young and weak,
I shall thereby Not fear the assaults of any enemy.
Come, speak, O truth, wilt thou be on my side,
'Tis in thy strength still I very much confide.
Though I am feeble, thou art mighty strong;
And whilst for me, there's none can do me wrong.

BENJAMIN KEACH

War with the Devil, 84–85

魔鬼：

我看到，我说的话，
在你邪恶头脑的中心根本没有立足之地；
所以我把我可怖的咒诅留给你，
这咒诅和地狱一样可怕，不，
甚至比地狱火湖的一切灾祸更可怕。

《清教徒金句宝藏》

让所有爱我的人
对你这如此卑鄙之人施行报复；
但是，虽然我现在弃你而去，
但在一两天内
我要再来，折磨你的灵魂，
直到你为你的悔改后悔。

青年人：
主啊，我为你荣耀的大能赞美你。
在那卑鄙恶者猛烈攻击的紧急时刻
你帮助了我的灵魂。
你帮助我抵挡魔鬼，他就离开我逃跑了。
所以，亲爱的神啊，求你用恩典点燃我的心，
让我尊荣你的名：
当他再来的时候，啊，那时，求你与我亲近，
让你的真理也向我显明。
因此，我虽年幼软弱，
必不惧怕任何仇敌的攻击。
来吧，对我说话！真理啊，愿你站在我这一边！
你的力量，我仍多多相信。
我虽软弱，你却强壮；
有你帮助，就无人能把我伤害。

本杰明·基奇
《与魔鬼的战争》，84 - 85

DILIGENCE/INDUSTRY（勤奋/勤勉）

By industry we understand a serious and steady application of mind joined with a vigorous exercise of our active faculties in prosecution of any reasonable, honest, useful design, in order to the accomplishment or attainment of some considerable good; as, for instance, a merchant is industrious who continues intent and active in driving on his trade for acquiring wealth; a soldier is industrious who is watchful for occasion and earnest in action toward obtaining the victory; and a scholar is industrious who doth assiduously bend his mind to study for getting knowledge.

ISAAC BARROW
“Of Industry in General,” in Sermons, 244

我们把勤奋理解为，严肃坚定地运用思想，并积极运用我们的主观能力，以追求合理、诚实、有用的目的，为了达成某种好的成就；例如，一个商人是勤劳的，他会持续专注于他的贸易，以获取财富；一个士兵是勤劳的，他会时刻注意战机，为谋取胜利而行动；一个学者是勤奋的，他会刻苦钻研以获取知识。

以撒·巴罗

《论普遍的勤勉》，收录于《讲道集》，244

Industry doth beget ease by procuring good habits and facility of acting things expedient for us to do. By taking pains today, we shall need less pains tomorrow; and by continuing the exercise, within awhile we shall need no pains at all, but perform the most difficult tasks of duty or of benefit to us with perfect ease—yea, commonly with great pleasure. What sluggish people account hard and irksome (as to rise early, to hold close to study or business, to bear some hardship) will be natural and sweet, as proceeding from another nature raised in us by use. Industry doth breed assurance and courage, needful for the undertaking and prosecution of all necessary business or for the performance of all duties incumbent on us.

ISAAC BARROW

“Of Industry in General,” in Sermons , 267

勤勉确实带来轻松，因为勤勉使我们养成良好的习惯，使我们得着能力，做事得心应手。今天劳苦，明天就无需如此劳苦；不断操练，不久后我们就不觉劳苦，而是能轻松完成我们的本职工作，或是完成对我们有益的最艰巨的任务——是的，我们完成时通常收获大喜乐。懒惰人认为艰难和讨厌的事（比如早起，完全投身学习或工作，忍受某种艰难），那时将要变得自然和甜美，因这些感受出于我们通过勤奋操练而来的另一种性情。勤勉确实能孕育出确信和勇气，这对我们从事和完成一切必要事务，履行我们所有的本职工作而言，都是必不可少的。

以撒·巴罗

《论普遍的勤勉》，收录于《讲道集》，267

One asking what was the best compost to manure land, it was answered, the dust of the master's feet.

THOMAS FULLER

in Horn, Puritan Remembrancer, 204

人问什么是肥田的最好肥料，有人回答说，是田主脚上的泥土。

托马斯·富勒

收录于霍恩，《清教徒备忘录》，204

The...antidote against the wiles of Satan is diligence and industry in your calling. The bird while it is flying is safe, but when it sits and perches upon a tree, it becomes an object for any instruments wherewith to shoot it and destroy it. And so a Christian, when he is busy in his calling, is in a great measure safe from temptations, but when he becomes idle and doth not busy himself in that station God hath set him in, he becomes fit ground and soil for Satan to sow any temptation and lust in. Idleness exposes the soul to all its spiritual enemies, and whereas it is the devil's business to tempt us, it is an idle man's business to tempt the devil.

WILLIAM SPURSTOWE

Wiles of Satan, 106

对付撒但诡计的……解药，是在你所蒙呼召的工作中勤奋努力。鸟儿飞翔时是安全，但当它停下栖在枝头，就会成为任何射击和毁灭的目标。同样，当一个基督徒忙于他的呼召，他在很大程度上在试探中安全的；但当他变得无所事事，不忙于神为他安排的工作，他就成了让撒但播种任何试探和情欲的合适土地。懒惰把灵魂暴露在所有属灵仇敌的面前，正如魔鬼的工作是试探人，而懒惰之人的工作则是试探魔鬼。

威廉·斯珀斯托
《撒但的诡计》，106

Diligence, as it relates to trade, is a habitual employment of our bodily and mental powers about our proper callings in a just and happy medium between idleness, supineness, and trifling curiosity on the one hand and slavish drudging and immoderate care on the other.

RICHARD STEELE
Religious Tradesman, 81

与买卖相关的勤奋，是把我们的体力和脑力习惯性地运用于我们的本职工作上，在一边是闲懒、散漫和无聊的好奇，另一边是奴性的苦工和无度的挂虑之间，找到一条正当和快乐的中道。

理查德·斯蒂尔
《虔诚的商人》，81

DISCERNMENT（分辨）

A Christian in all his ways must have three guides: truth, charity, wisdom—truth to go before him; charity and wisdom on either hand. If any of the three be absent, he walks amiss. I have seen some do hurt by following a truth uncharitably; and others, while they would salve up an error with love, have failed in their wisdom and offended against justice. A charitable untruth and an uncharitable truth, an unwise managing of truth or love are all to be carefully avoided of him that would go with a right foot in the narrow way.

JOSEPH HALL
“Holy Observations,” in Select Tracts, 317

一个基督徒在他所行的一切道路上，必须要有三位向导：真理、爱和智慧——真理走在他前头；爱和智慧在他左右。这三位若有任何一位缺失，他就会走错路。我见过一些人，因遵循真理却没有爱而伤害他人；还有一些人，虽然想用爱弥补错误，却没有智慧，反而得罪了公义。人要正确走在窄路之上，就当极力避免那有爱不不是真理的事，并要避免没有爱的真理，以及对真理或爱的无智慧管理。

约瑟夫·霍尔

《神圣观察》，收录于《精选单张》，317

There is gold in ore which God and His Spirit in us can distinguish. A carnal man's heart is like a dungeon wherein is nothing to be seen but horror and confusion. This light makes us judicious and humble upon clearer sight of God's purity and our own uncleanness and makes us able to discern the work of the Spirit in another.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 73

神和祂在我们里面的灵可以分辨矿石中的黄金。属肉体之人的心就像地牢，里面除了恐怖和混乱，就什么都看不到。这光叫我们能更清晰地看到神的纯洁和我们的不洁，让我们变得谨慎和谦卑，并使我们能分辨圣灵在另一个人身上的工作。

理查德·薛伯斯

《压伤的芦苇》，73

DISCIPLESHIP（作主门徒）

You have heard much of Christ. Have you learned Christ? The Jews, as one saith, carried Christ in their Bibles but not in their hearts (Romans 14). Their sound went into all the earth (Rom. 10:18). The prophets and apostles were as trumpets whose sound went abroad into the world, yet many thousands who heard the noise of these trumpets had not learned Christ. They have not all obeyed (v. 16). A man may know much of Christ and yet not learn Christ. The devils knew Christ (Matt. 8:29). A man may preach Christ and yet not learn Christ, as Judas. A man may profess Christ and yet not learn Christ. There are many professors in the world that Christ will profess against (Matt. 7:22-23). What is it then to learn Christ? To learn Christ is to be made like Christ when the divine characters of His holiness are engraven upon our hearts.

SIMEON ASHE

Primitive Divinity, 21

你已经听过很多关于基督的事。你已经学了基督吗？有人说，犹太人把基督放在他们的圣经里，却没有放在他们的心里（罗 14 章）。“他们的声音传遍天下。”（罗 10:18）先知和使徒就像喇叭，他们的声音传遍世界，然而成千上万听到这些声音的人，并不学基督。他们不是全都听从（16 节）。一个人可能对基督知之甚多，却不学基督。鬼魔也认识基督（太 8:29）。一个人可能传讲基督，却不学基督，比如犹大。一个人可能认信基督，却不学基督。世上有许多人认信基督，基督却不认识他们（太 7:22-23）。那么，什么是学基督？学基督，就是变得像基督一样，有祂的圣洁这神圣品格刻在我们心里。

西门·艾什

《上古神学》，21

Whosoever will take Christ truly must take as well His yoke as His crown; as well His sufferings as

His salvation; as well His grace as His mercy; as well His Spirit to lead as His blood to redeem.

SAMUEL CLARK
Saint's Nosegay, 103–4

凡愿真正接受基督的人，必须接受祂的轭，如同接受祂的冠冕；必须接受祂的苦难，如同接受祂的救恩；必须接受祂的恩典，如同接受祂的怜悯；必须接受祂圣灵的带领，如同接受祂宝血的洁净。

撒母耳·克拉克
《圣徒的花束》，103 - 4

They who will not wear Christ's yoke will much less bear His burden.

WILLIAM GURNALL
in Horn, Puritan Remembrancer, 126

不愿背负基督的轭的人，更不会背负祂的重担。

威廉·古纳尔
收录于霍恩，《清教徒备忘录》，126

Some commands of God, as those which are inward, are contrary to our affections; others, as those which enforce duties external, are contrary to our interests. But we must take Christ's yoke (Matt. 11:29). A main thing to be looked at in our first applications to God is this: Are we willing to give up ourselves to the will of God without reservation? Can I subject all without any hesitancy and reluctance of thought to the obedience of Christ (2 Cor. 10:5)?

THOMAS MANTON
Practical Exposition on the Epistle of James, 160

神有些关乎我们内在的命令，与我们的情感相悖；神要求外在义务的命令，与我们的利益相悖。但我们必须负基督的轭（太 11:29）。我们一开始向神求的时候，首要留心的是：我们是否愿意毫无保留地把自己交予神的旨意？我是否毫不犹豫、毫不迟疑地使自己的所有心意都顺服基督（林后 10:5）？

托马斯·曼顿
《雅各书实践性注释》，160

Christians are to take up a double yoke—the yoke of evangelical command and the yoke of the cross that accompanies them. In both, subjection is requisite—in the one, subjection to Christ's authority commanding; in the other, subjection to His providence ordering. And that Christians may be subject to both, they must look to the great pattern and learn meekness and humility from Him.

EDWARD POLHILL
Armatura Dei, 151

基督徒要负双重的轭——福音命令的轭，以及伴随这些命令的十字架的轭。在这两种情形里，

顺服都是必不可少——一方面，顺服基督权柄的命令；另一方面，顺服基督护理的安排。基督徒想要顺服这两样，就必须仰望那位伟大的榜样，从祂那里学习温顺谦卑。

爱德华·波尔希尔 (EDWARD POLHILL)
《神的军装》，151

Christ requires nothing but for your good. And ask but your own souls why you are not in love with the ways of Christ and with the counsels and commands of Jesus Christ, and you are not able to give an answer, for 'tis only Satan's suggestions to make you think the yoke of Christ to be uneasy. He accuses Christ to you that he may never want whereof to accuse you before God night and day, and will you hearken to his delusions? Will you willingly bear the yoke of the world, the yoke of your lusts, the yoke of Satan and only refuse the yoke of Christ? What hath the Lord Jesus Christ deserved at your hands that you should be under anyone's command and only refuse to be under the command of Jesus Christ?

JEREMIAH WHITAKER
Christians Great Design on Earth, 37-38

基督不求什么，只求你们的好处。你们要问问自己的心，你们为何不爱基督的道路，不爱耶稣基督的劝告和命令呢，你们无言以对，只因有撒但的暗示，让你们以为基督的轭是难的。他在你们面前控告基督，好使他在神面前不乏理由，日夜不停地控告你们，你们愿意听从他的欺骗吗？你们愿意负世界的轭，你们情欲的轭，撒但的轭，却单单拒绝负基督的轭吗？主耶稣基督竟如此不配从你们手中得着什么，以致你们可以听从任何人的命令，却单单拒绝听从耶稣基督的命令？

耶利米·惠特克 (JEREMIAH WHITAKER)
《基督徒地上伟大的计划》，37 - 38

DISCIPLINE (管教)

God corrects with the same love that He crowns me. God is now training me up for heaven; He carves me to make me a polished pillar fit to stand in the heavenly mansion.

SIMEON ASHE
Primitive Divinity, 166-67

神出于爱为我戴上冠冕，祂也出于同样的爱管教我。神正为上天堂而训练我；祂雕琢我，使我成为精心打造的柱子，适合立于天上的宫殿之中。

西门·艾什
《上古神学》，166-7

DISCONTENT（不满足）

Every man is complaining that his estate is no better, though he seldom complains that his heart is no better. One man commends this kind of life, another commends that; one man thinks a country life best, another a city life. The soldier thinks it best to be a merchant, and the merchant to be a soldier. Men can be content to be anything but what God will have them.

SIMEON ASHE
Primitive Divinity, 47

人人皆在抱怨自己的产业没有改善，但他很少抱怨自己的心没有改善。一人推荐这种生活，另一个人推荐那种生活；一人认为乡村生活最好，另一人认为城市生活最好。士兵认为经商最好，商人认为从军最好。人可以满足于成为任何人，唯独不满足于成为神要他们成为的人。

西门·艾什
《上古神学》，47

Remember, in every loss there is only a suffering, but in every discontent there is a sin; and one sin is worse than a thousand sufferings. What! Because some of my revenues are gone, shall I part with some of my righteousness? Shall my faith and patience go too? Because I do not possess an estate, shall I not therefore possess my own spirit? O, learn to be content!

SIMEON ASHE
Primitive Divinity, 58

请记住，在每一样损失中只有一种痛苦，但在每一个不满足中却有一样罪；一样罪比千种痛苦更糟糕。什么！因为我的一些收入没有了，我就要和我的一些义分道扬镳吗？我的信心和忍耐也要离去吗？因我不能拥有一点财富，难道因此我就不能拥有自己的灵吗？哦，要学会知足！

西门·艾什
《上古神学》，58

Discontent, arising from disrespect, savors too much of pride; a humble Christian hath a lower opinion of himself than others can have of him. He that is taken up about the thoughts of his sins and how he hath provoked God, he cries out as Agur: "I am more brutish than any man" (Prov. 30:2) and therefore is contented, though he be set "among the dogs of my flock" (Job 30:1). Though he be low in the thoughts of others, yet he is thankful that he is not laid in "the lowest hell" (Ps. 86:13). A proud man sets a high value upon himself and is angry with others because they will not come up to his price. Take heed of pride.

SIMEON ASHE
Primitive Divinity, 71-72

因不受尊重而心生不满，其中有太多骄傲的味道；一个谦卑的基督徒对自己的评价，要比别人对他的评价还低。那想起自己的罪，想起自己如何惹动神怒气的人，会像亚古珥那样喊道：

“我比众人更蠢笨。”（箴 30:2）因此，虽然他被置于“看守我羊群的狗中”（伯 30:1），仍然感到满足。虽然他在别人心目中地位低微，他却感恩自己未被置于“极深的阴间”（诗 86:13）。骄傲之人自视甚高，并常因别人不看重他的身份而动怒。要警惕骄傲。

西门·艾什
《上古神学》，71-72

Discontent is nothing else but the echo of unbelief, and remember, distrust is worse than distress.

SIMEON ASHE
Primitive Divinity, 124

不满只不过是信心的回声，请记住，不信比烦恼更糟。

西门·艾什
《上古神学》，124

Discontent is a spider that sucks the poison of unthankfulness out of the sweetest flower of God's blessings, and, by a devilish chemistry, extracts dross out of the most refined gold. The discontented person thinks everything he does for God too much, and everything God does for him too little. Oh, what a sin is unthankfulness!

SIMEON ASHE
Primitive Divinity, 126

不满足是一只蜘蛛，从神祝福的最甜美花朵中汲取不知感恩的毒药，并通过魔鬼般的化学反应，从最精炼的金子当中提炼出渣滓。不满足之人认为自己为神所做的一切都太多，而神为他所做的一切都太少。哦，不知感恩是何等的罪！

西门·艾什
《上古神学》，126

A carnal heart—because there is nothing but filthiness, a filthy stink in himself, nothing but vileness and baseness within him—upon this it is that he seeks his contentment elsewhere. And as it is with a vessel that is full of liquor, if you strike upon it, it will make no great noise, but if it be empty, then it makes a great noise. So it is with the heart—a heart that is full of grace and goodness within, such a one will bear a great many strokes and never make any noise; but an empty heart, if that be struck, that will make a noise. Those men and women that are so much complaining and always whining, it is a sign that there is an emptiness in their hearts; but if their hearts were filled with grace, they would not make such a noise as now they do.

JEREMIAH BURROUGHS
Rare Jewel, 32

一颗属肉体的心——因为里面除了污秽恶臭就一无所有，除了卑鄙下流就别无其他——因此就去别处寻求满足。就像装满酒的容器，你若敲打它，不会发出大声响，但若是空荡荡的，就会发出大声响。人心也是如此——一颗充满恩典和良善的心，可以承受极多击打，而不会

发出任何噪音；但一颗空荡荡心，若被击打，就会发出噪音。那些怨声载道，总发牢骚的男女，这就是他们内心空洞的表现；他们的心若真被恩典充满，就不会发出现在这般的噪音了。

耶利米·巴罗夫
《稀世珍宝》，32

There is a great deal of folly in discontentedness, for it makes our affliction a great deal worse than otherwise it would be. It no way removes our affliction—nay, while they do continue they are a great deal the worse and heavier, for a discontented heart is a proud heart, and a proud heart will not pull down his sails when there come a tempest and storm. If a mariner when a tempest and storm come should be froward and would not pull down his sails but is discontented with the storm, is his condition the better because he is discontented and will not pull down his sails? Will this help him? Just so, it is for all the world with a discontented heart. A discontented heart is a proud heart, and he out of his pride is troubled with his affliction and is not contented with God's dispose, and so he will not pull down his spirit at all and make it bow to God in this condition in which God hath brought him.

JEREMIAH BURROUGHS
Rare Jewel, 60–61

不满足，这是极其愚昧，因它使我们的苦难变得更重。不满足绝不会消除我们的苦难——不，只要苦难继续存在，就会因不满足而变得更糟更重，因不满足之心是骄傲之心，而骄傲之心在暴风雨临到时不会拉下风帆。如果一个水手在暴风雨来临时桀骜不驯，不愿拉下船帆，而是对暴风雨深感不满，那他的境况会因他的不满，不愿拉下风帆而变得更好吗？这会对他有帮助吗？同样，一颗不满足的心也是如此看待整个世界。不满足之心是骄傲之心，他出于骄傲而被自己的苦难所困，不满足于神的安排，所以他根本不能使自己的灵降卑，在神带他进入的境况中向神低头。

耶利米·巴罗夫
《稀世珍宝》，60–61

Take heed of discontent. It was the devil's sin that threw him out of heaven. Ever since which, this restless spirit loves to fish in troubled waters.

JOHN TRAPP
Commentary...upon...the New Testament, 481

要警惕不满足。不满足是魔鬼的罪，这罪把他甩出天堂。从那以后，这躁动不安的灵就喜欢搅动不满的浑水，浑水摸鱼。

约翰·特拉普
《新旧约圣经注释》，481

Discontent keeps a man from enjoying what he doth possess. A drop or two of vinegar will sour a whole glass of wine. Comfort depends upon contentment. It is not trouble that troubles, but discontent. It is not the water without the ship but the water that gets within the leak which sinks

it. It is not outward afflictions that can make the life of a Christian sad; a contented mind would sail above these waters. But when there is a leak of discontent open and trouble gets into the heart, then it is disquieted and sinks.

THOMAS WATSON
Gleanings, 37–38

不满足让人无法享受他实际拥有的。一两滴醋就会使一整杯酒变酸。安慰取决于满足。让人烦恼的不是烦恼，而是不满足。使船沉没的，不是船外的水，而是漏洞涌入的水。让基督徒生活变得悲惨的，不是外在的苦难；一颗满足的心会在这样的水面上航行。然而，当不满足的漏洞打开，当苦难进入人心，人心就会变得不安，并且沉没。

汤姆·华森
《汤姆·华森拾珍集》，37–38

Discontent is when a man is not angry at his sins, but at his condition. This is different from patience. Discontent is the daughter of pride.

THOMAS WATSON
Godly Man's Picture, 106

不满足是人不对自己的罪生气，而对自己的境况生气。这与忍耐不同。不满足是骄傲的女儿。

汤姆·华森
《敬虔人》，106

DISCOURAGEMENT（灰心）

If you would not be discouraged in any condition, then never make your comforts depend on your condition nor be in love with any condition for itself. Let not your condition itself be the cause or ground of your encouragements.

WILLIAM BRIDGE
Lifting Up, 62

如果你不想在任何境遇下灰心，就绝不要把你的安慰建立在你的境遇之上，也不要为了境遇本身的缘故爱上任何境遇。不要让你的境遇本身成为你得鼓励的原因或理由。

威廉·布里奇
《沮丧之人得振兴》，62

Remember the promise: God will give the Holy Spirit unto them that ask Him (Luke 11:13). He will give such a supply of grace that ye shall be enabled to withstand any temptation; therefore, if you would grow strong, take heed of discouragements and let one Christian take heed of

discouraging of another Christian by any speech, action, or behavior, and let ministers take heed of discouraging of their flocks. For it is the property of false prophets to discourage the people from God.

JOHN PRESTON

“The Saints’ Spiritual Strength,” in Remaines, 124

牢记这应许：神要把圣灵赐给求祂的人（路 11:13）。祂要赐下如此的恩典供应，叫你们能够抵挡任何试探；因此，你们若想成长坚强，就要警惕让人灰心的事，让基督徒留意，不要用任何言行或表现让另一个基督徒灰心，让牧师留意，不要让他们的羊群灰心。因为假先知的特性，就是让人灰心，离开神。

约翰·普雷斯顿

《圣徒灵里的力量》，收录于《遗稿》，124

DISCOURSE AND DISPUTE（讲论与争论）

Discourse not to cavil but to convince or to be convinced. Many discourse and dispute more for faction than satisfaction and hence come so many fractions.

RALPH VENNING

Mysteries and Revelations, 19

讲论不是为了吹毛求疵，而是为了说服或被说服。许多人讲论和争论，更多是为了派别之争，而不是为了妥善处理争议，因此就出现了许多分裂。

拉尔夫·伟宁

《奥秘与启示》，19

DISEASE（疾病）

It’s most meet in the time of a contagious sickness that there be one minister to teach the whole and another to visit the sick, and that by choice of the people. If people admonished will not take this order, a godly pastor may in wisdom to his power provide for both, speaking to the infected afar off. If any danger come, he is free.

EZEKIEL CULVERWELL

Time Well Spent, 299

发生传染病时，最合适的做法，就是由一位牧师教导全体会众，另一位牧师探望病人，至于人选则由会众决定。如果受到警告的会众不遵循此安排，一位敬虔的牧师可以使用他的智慧服侍这两类人，站在远远的地方对受感染的人说话。若有任何危险临到，他就没有责任了。

以西结·克沃维尔

DIVINITY/STUDY OF THEOLOGY（神学，学习神学）

Read such books as contain the essential principles of religion, and treat of them in the most plain, affectionate, and practical manner, tending to deep impressions, renovation of the soul, and spiritual experience, without which you will want the essential qualifications for your future work. The art of theology without the power, consisting of holy life, light, and love, is the very constitution of the hypocrite.

RICHARD BAXTER

“Hints of Advice to Students,” in Reformed Pastor, 233

阅读那些包含信仰基本原则的书籍，并以最平实、最动情、最实践的方式看待这些原则，好得着深刻的印象、灵魂的更新和属灵的经验，若没有上述这些，你就缺乏最基本的资格，不能胜任未来的工作。有神学造诣却没有能力（这能力在乎圣洁的生命、光和爱），这正是假冒为善之人的体质。

理查德·巴克斯特

《给学生的建议》，收录于《新牧人》，233

Three noble ends divinity propounds to her followers: the first and greatest, God’s glory; the second, next to that, man’s own contentment here and salvation hereafter; the last like to the former, the edification and conversion of our neighbors. In the attainment of these is a Christian’s perfection and happiness, none whereof bare theory shall ever more than come near. All three practice, joined thereto, fully apprehends.

SAMUEL WARD

“The Happiness of Practice,” in Sermons and Treatises, 165

神学向追随她的人提出三个崇高目标：第一和最大的，就是神的荣耀；第二紧随其后，是人今生的满足和来生的救赎；最后一个与前者类似，就是造就我们的邻舍，使其归正。实现这些目标，就是基督徒的完全和福气了，光有理论是远远不够的。所有这三方面的实践，结合在一起，就是对神学完全的领悟了。

撒母耳·沃德

《操练的快乐》，收录于《讲道与专著》，165

Of all men I hold them fools that bend their studies to divinity, not intending to be doers as well as students and preachers; not much wiser, such as will be professors of religion and not practitioners.

SAMUEL WARD

“The Happiness of Practice,” in Sermons and Treatises, 166

在所有的人中，我认为那些把自己的学业专注于神学，却不打算作神学生和传道人，也不打

算行道的人是愚昧的；这样的人比那些愿意认信信仰，却不践行信仰的人聪明不到哪去。

撒母耳·沃德

《操练的快乐》，收录于《讲道与专著》，165

DIVISIONS（纷争）

It's too commonly seen even among dear friends, and those also true Christians, that in much talking even about good things there fall out diversities of opinions, which commonly (if great care and conscience be not had) breed contrary reasonings, in which most offend by stiffness in maintaining thereof. And hard it is not to let slip some inconsiderate speech, which if it be ill taken makes breach of love and falling out many times when no ill was meant.

EZEKIEL CULVERWELL

Time Well Spent, 50–51

在亲密的好友中，甚至在真基督徒中，太常见不过的，就是人即便在谈论美好事物时，也会生出各种意见，这些意见（若不谨慎和良心敏感）通常会滋生相反的想法，大多数人因固执己见就受到伤害。人很难不在不经意间说出一些考虑欠周的话，若未妥善处理，就会让爱心受损，并导致没有恶意下的更多争吵。

以西结·克沃维尔

《善用时间》，50 – 51

God hath armed the beasts with teeth and claws, but man with reason and judgment. To smite with the hand is beneath a man, and to smite with the tongue beneath a Christian...and yet how often is it found that Christians are guilty of both. The controversies between them degenerate into carnal strife and debates and are no more religious but personal.

THOMAS MANTON

Meate out of the Eater, 36

神用牙齿和爪子武装野兽，却用理性和判断武装人。用手打人，为人所不齿；用舌头打人，为基督徒所不齿……然而，人何等经常发现，基督徒在这两方面都犯罪。他们之间的争论堕落成为属肉体的纷争和辩论，不再与信仰有关，而是针对个人。

托马斯·曼顿

《吃的从吃者出来》，36

O! That we did consider that though Paul and Peter be in heaven, yet that there are neither Paulians nor Peterians in heaven, that Christ is not a Calvinist in the Calvinists or a Lutheran in the Lutherans, but in those that are believers amongst both Christ is all in all. God must scourge this folly from us; His children are wrangling, and we may expect that either He should separate or correct us. O Lord, if man's apostate were Thy apostate, and man's heretic Thy heretic, and man's reprobate always

Thy reprobate, election to eternal life would prove but a fable, and all the world would be damned.
FRANCIS RAWORTH
On Jacob's Ladder, vi

哦！我们想到保罗和彼得虽然都在天堂，但天堂里既没有保罗宗，也没有彼得宗。基督就加尔文宗而言不是一个加尔文宗人士，就路德宗而言也不是一个路德宗人士，就两者中的相信之人而言，基督乃是一切的一切。神必须把这种愚昧从我们身上强力驱逐出去；祂的儿女正在争吵，我们可以预料，祂要么把我们分开，要么对我们实行管教。主啊，如果人看来的背道者就是你看来的背道者，人看来的异端分子是你看来的异端分子，人看来的弃民是你看来的弃民，那么蒙拣选得永生不过就是一个神话了，全世界的人都要下地狱了。

弗朗西斯·拉沃斯
《雅各的天梯》，vi

This is a foul fault in any, but especially in ministers, who must see, said Luther, that those three dogs follow them not into the pulpit: pride, covetousness, and contentiousness. A quarrelsome person is like a cock of the kind, ever bloody with the blood of others and himself. And divisions are Satan's powder plot to blow up religion.

JOHN TRAPP
Commentary...upon...the New Testament, 687

任何人都会犯严重错误，但牧师犯错尤其严重；路德说，牧师必须确保这三条狗不得跟着他们上讲台：骄傲、贪婪和争竞。爱争吵的人就像一只好斗的公鸡，永远被别人的血和自己的血弄得鲜血淋漓。而纷争是撒但用来炸毁信仰的火药阴谋。

约翰·特拉普
《新旧约圣经注释》，687

Seedsman sow not in a storm.

JOHN TRAPP
in Horn, Puritan Remembrancer, 287

撒种人不会在暴风中的撒种。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，287

DOCTRINAL CURIOSITIES（教义方面的好奇心）

Beware of curiosity. He is half gone into error that vainly covets novelties and listens after every newfangled opinion.

WILLIAM GURNALL
Christian in Complete Armour, 215

谨防好奇心。妄图觊觎新奇之事，乐意听从每种新意见的人，他的半个人已经走上错谬之路。

威廉·古纳尔

《基督徒披戴神的全副军装》，215

Curious questions and vain speculations are like a plume of feathers which some will give anything for, and some will give nothing for. Paul rebuked them which troubled their heads about genealogies. How would he reprove men and women of our days if he did see how they busy their heads about vain questions, tracing upon the pinnacles where they may fall while they might walk upon the pavement without danger? Some have a great deal more desire to learn where hell is than to know any way how they may escape it; to hear what God did purpose before the world began rather than to learn what He will do when the world is ended; to understand whether they shall know one another in heaven than to know whether they belong to heaven. This rock hath made many shipwrecks, that men search mysteries before they know principles.

HENRY SMITH

“A Looking-Glass for Christians,” in Sermons, 130–31

好奇的问题和虚妄的猜测就像羽毛装饰，有人愿意为之付出一切，有人却认为它一文不值。保罗责备那些为家谱自招烦恼的人。他若看到我们这时代的男男女女，本可走在安全的人行道上，然而他们却在塔尖上迈步，忙于思想虚妄的问题，他又当如何责备他们呢？有一些人更想知道地狱在哪里，胜过想知道如何逃离地狱；想听神在创世以先有何旨意，而不愿了解世界终结时神要做什么；想知道他们在天堂是否相识，而不想知道自己是否属于天堂。人尚未认识原则，就想探求奥秘，这礁石已经让许多船沉没了。

亨利·史密斯

《基督徒的镜子》，收录于《讲道集》，130–31

When the question was asked, How many angels might stand upon a needle's point at once? The answer was that it was but a needless point to stand upon. Let not us stand upon such needless points of curiosity, to the breach of Christian charity.

EDWARD WILLAN

“An Exhortation to Christian Charity,” in Six Sermons, 17

当有人问，一个针尖上同时可以站多少个天使？答案就是，站起来问这种问题，完全就是多余。让我们不要坚持这种纯属多余的好奇心，破坏基督徒的爱心。

爱德华·伟兰（EDWARD WILLAN）

《对基督徒爱心的劝勉》，收录于《六篇讲道》，17

DOCTRINE（教义）

Examine with humble diligence what in hearing appeared to you as doubtful. Suspect your own

understandings more than your minister's, but lean not rashly on your own or idolatrously on his. If error be in his doctrine, it turns to poison in thy soul. Wherefore do not swallow what thou dost suspect. The most noble hearers try all doctrine by the Holy Scriptures.

DANIEL BURGESS
Rules and Directions, 14

带着谦卑，努力察验你听道觉得有疑问的事。更多怀疑你自己的理解，多于怀疑你牧师的理
解，但不要轻率倚靠你自己的理解，或像偶像崇拜一样倚靠牧师的理
解。他的教训若有错，
就会成为你灵魂里的毒药。因此，不要吞下你确实心存怀疑的教训。最贤达的听众会用圣经
察验一切教义。

丹尼尔·伯吉斯
《原则与指引》，14

Those that are all in exhortation, no whit in doctrine, are like to them that snuff the candle but pour not in oil. Again, those that are all in doctrine, nothing in exhortation, drown the wick in oil but light it not, making it fit for use if it had fire put to it, but, as it is, rather capable of good than profitable in present. Doctrine without exhortation makes men all brain, no heart; exhortation without doctrine makes the heart full, leaves the brain empty. Both together make a man. One makes a man wise, the other good. One serves that we may know our duty; the other, that we may perform it. I will labor in both, but I know not in whether more. Men cannot practice unless they know; and they know in vain if they practice not.

JOSEPH HALL
Meditations and Vows, 151

那些只讲劝勉不讲教义的人，就像那些只剪烛花却不添油的人。同样，那些只讲教义不讲劝勉的人，则是把烛芯浸在油里却不点燃照明，只有行善的潜能却无当前的益处。没有劝勉的教义让人只有大脑没有内心；没有教义的劝勉使人心满满大脑空空。两者结合在一起才能造就人。一样使人有智慧，另一样使人能行善。一样使我们认识自己的本分，另一样让我们尽本分。这两样我都要努力，但不知哪个更重要。人若不知道，就不能实践；若不实践，知道也是枉然。

约瑟夫·霍尔
《默想与誓言》，151

To retain and maintain the ancient catholic and apostolic faith:... (1) Strive for a well-grounded knowledge. He that embraces the truth he knows not why will leave it he knows not how. The ship that is not well ballasted may soon be overturned.... Let that which hath been heard by you be assented to upon good grounds, and then it will abide with you. (2) Keep the mind lowly. Ignorance is a sponge to suck in, and pride is a bawd to vent error. None more likely to fall than he that proudly leans to his own understanding; nor are any hearers more foolishly fickle than they that think themselves wiser than their teachers. (3) Love the truth affectionately. "Hold fast," saith St. Paul to Timothy, "that which thou hast heard of me in faith and love." These are the two hands by which we both receive and retain what we hear. Love is the best key to open the heart for receiving God's

word and the strongest lock to keep it in when we have received it.... (4) Practice what you have heard. He that digests the word by obedience retains it by perseverance. St. Paul saith of them who put away a good conscience that they made shipwreck of their faith (1 Tim. 1:21). (5) “Be strong in the Lord, and in the power of His might.”

NATHANIEL HARDY

First General Epistle of St. John, 349

为了存留和维护古老的大公和使徒信仰：（1）努力获取根基牢固的知识。接受真理却不知为何接受的人，也会不知为何就离弃真理。不用压舱物好好调整的船只，很快就会被掀翻……让你们所听见的，按着充分的根据加以认同，然后这听见的，就会长存在你们里面。（2）保持内心谦卑。无知是什么都吸收的海绵，骄傲是宣扬错误的媒介。最容易跌倒的，莫过于那些自恃聪明的骄傲人；最愚蠢和善变的，莫过于那些自认为比他们的教师更聪明的听众。（3）深情地爱真理。圣保罗对提摩太说：“你从我听的那纯正话语的规模，要用在基督耶稣里的信心和爱心，常常守着。”这是我们用来接受和存留我们所听教训的两只手。爱是最好的钥匙，能打开心门接受神的话语，也是最牢固的锁，在我们接受之后，将这话语保留。（4）践行你所听的。用顺服消化圣道的人，是用坚忍将它存留。圣保罗提到那些丢弃良心，在真道上如同船坏了一般的人（提前 1:19）。（5）“要靠着主，倚赖祂的大能大力，作刚强的人。”

拿但业·哈代 (NATHANIEL HARDY)

《约翰一书注释》，349

Doctrine is but the drawing of the bow; application is the hitting of the mark. How many are wise in generals, but vain...in their practical inferences (Rom. 1:21-22)! Generals remain in notion and speculation; particular things work. We are only to give you doctrine and the necessary uses and inferences; you are to make application. Whenever you hear, let the light of every truth be reflected upon your own souls; never leave till you have gained the heart to a sense of duty and a resolution for duty.

THOMAS MANTON

Practical Exposition on the Epistle of James, 159

教义不过是拉弓，应用才是击中靶心。许多人大体上有智慧，但他们的具体实践……却是虚妄（罗 1:21-22）！他们大体是停在概念和推测；但具体实践才是实事。我们只是向你们宣讲教义和必需的用处和推论；你们要去付诸于应用。每当你们听道时，要让每个真理的光在你们自己灵魂上反射；不要离开，直到你们让内心生发出责任感和尽责的决心。

托马斯·曼顿

《雅各书实践性注释》，159

DOUBT（怀疑）

The weak Christian's doubting is like the wavering of a ship at anchor; he is moved yet not removed

from his hold on Christ.

WILLIAM GURNALL
Christian in Complete Armour, 473

软弱基督徒的怀疑就像抛锚停泊的船只一样摇摆不定；他摇动，却没有脱离他对基督的把握。

威廉·古纳尔
《基督徒披戴神的全副军装》，473

There be in spiritual doubtings two things: there is a solicitous care of the soul concerning its own estate and a diligent inquiry into it, and that is laudable, being a true work of the Spirit of God; but the other thing in them is perplexity and distrust arising from darkness and weakness in the soul. Where there is a great deal of smoke and no clear flame, it argues much moisture in the matter, yet it witnesses certainly that there is fire there; and, therefore, dubious questioning of a man concerning himself is a much better evidence than that senseless deadness which most take for believing. Men that know nothing in sciences have no doubts. He never truly believed who was not made first sensible and convinced of unbelief.

ROBERT LEIGHTON
Spiritual Truths, 72–73

灵里怀疑有两点：一点是灵魂对自身光景的关切，对这光景孜孜不倦的探究，是值得称赞的，因为是圣灵真实的工作；但另一点是因灵魂黑暗和软弱引发的困惑和不信。产生大量的烟雾却没有明亮火焰，这就表明燃料中有很多水分，但这也确定证明其中有火；因此，一个人对自己有怀疑，发出质疑，这与比大多数人自认为相信却是毫无感觉的死寂相比，是好得多的证据。对科学一无所知的人不会怀疑科学。一个没有首先感知自己的不信并因此知罪的人，是从未真正相信过。

罗伯特·莱顿
《属灵真理》，72–73

The devil sometimes tempts believers to sin, and that causes them to doubt; and sometimes tempts them to doubt, and that causes them to sin.

RALPH VENNING
Canaan's Flowings, 49

魔鬼有时试探信徒犯罪，因此导致怀疑；有时试探他们怀疑，因此导致犯罪。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，49

DRUNKENNESS (醉酒)

While the wine is in thy hand, thou art a man; when it is in thy head, thou art become a beast. The drunkard cries to his fellow, "Do me reason," but the drink answers, "I will leave thee no reason; scarce so much as a beast, for they will drink no more than they need." Diogenes being urged to drink immoderately cast the drink on the ground. Being reproved for that loss, he answered, "If I had drunk it, I had lost both the drink and myself."

THOMAS ADAMS
Exposition upon...Second...Peter, 75

酒在你手中，你是人一个；酒上你头上，你就成了畜类一头。醉汉向他的同伴喊道：“我要讲道理，”酒却回答说：“我不会对你讲什么道理；对你不会比对畜类更讲道理，因为畜类喝的，不会超过它需要的。”人向提奥奇尼斯(Diogenes)过分劝酒，他就把酒扔到地上。面对责备时，他说：“如果我喝了，我就既失去了酒，也失去了我自己。”

托马斯·亚当斯
《彼得后书注释》，75

Wine tempers the heart like wax for the devil's impression.

THOMAS ADAMS
in Horn, Puritan Remembrancer, 165

酒使人心变得像蜡一样，容易留下魔鬼所盖的印记。

托马斯·亚当斯
收录于霍恩，《清教徒备忘录》，165

A drunkard is the annoyance of modesty, the spoiler of civility, the destruction of reason, the brewer's agent, the alehouse benefactor, his wife's sorrow, his children's trouble, his own shame, his neighbors' scoff, a walking swill bowl, the picture of a beast, and a monster of a man.

JOHN DOD
Sermon on Malt, 6-7; also in Brook, Lives of the Puritans, 3:6

酒鬼搅扰端庄，破坏礼貌，毁灭理性，是酿酒商的代言人，酒馆的恩主，妻子的悲哀，儿女的麻烦，自己的耻辱，邻居的笑柄，是会走路的泔水桶，畜类的形像，人形的怪物。

约翰·多德
《论麦芽的讲道》，6-7；也收录于布鲁克(Brook)，《清教徒列传》，3:6

Take heed and beware of the detestable sin of drunkenness, which is a beastly sin, a voluntary madness, a sin that unmans thee and makes thee like the beasts that perish; yea, sets thee below the brute beasts, which will not drink to excess.

JOHN FLAVEL

“A Sober Consideration of the Sin of Drunkenness,” in *Navigation Spiritualized*, 146

留心提防醉酒这可憎的罪，那是牲畜一般的罪，是一种自愿的疯狂，是让你失去人性，变得像死亡畜类的罪；是的，这让你变得比不会狂饮过量的野兽更低贱。

约翰·弗拉维尔

《清醒思考酗酒的罪》，收录于《灵魂的航程》，146

Hence one aptly calls [drunkenness] “the devil’s bridle,” by which he turns the sinner which way he pleases; he that is overcome by it can overcome no other sin.

JOHN FLAVEL

“A Sober Consideration of the Sin of Drunkenness,” in *Navigation Spiritualized*, 157

因此，有人贴切地把酗酒称为“魔鬼的缰绳”，魔鬼利用这罪，随心所欲地调遣罪人；被酒胜过的人，无法胜过其他的罪。

约翰·弗拉维尔

《清醒思考酗酒的罪》，收录于《灵魂的航程》，157

I had rather be a sober heathen than a drunken Christian, a chaste heathen than an unclean believer.

WILLIAM GURNALL

Christian in Complete Armour, 485

我宁愿作一个清醒的异教徒，也不愿作一个醉酒的基督徒；宁愿作一个贞洁的异教徒，也不愿作一个不洁的信徒。

威廉·古纳尔

《基督徒披戴神的全副军装》，485

What one sin more mangles and defaces God’s image and man’s beauty than this? How doth it dam up the head and spirits with mud? Blow the cheeks with wind? Fill the eyes and nose with fire? Lade the hands and legs with water? Plague, in short, the whole man with the diseases of a horse, the belly of a cow, the head of an ass...and turn him into a very walking dunghill?

ROBERT HARRIS

Drunkard’s Cup, 10

有什么罪比这更损毁神的形像和人的美好？它是何等用污泥堵塞人的头脑和灵魂？用风吹拂人的两腮？用火充满人的双眼和鼻子？用水淹没手和脚？总而言之，这罪是如何用马的疾病、牛的肚腹、驴的脑袋折磨全人……把他变成一座行走的粪堆？

罗伯特·哈里斯

《醉酒之人的杯》，10

Our aim should be God's glory, but many drink to this end: that they may the easier forget God, forget Him in His threats which stick in their souls after sermon; forget Him in His judgments, which have taken hold of some of their companions. They drink to the end they may drown conscience and put off all thoughts of death and judgment; to the end they may harden [i.e., encourage] and harden themselves against all the messages of God and make themselves both to know and move at God's own words, as in this prophesy we find afterward. How many a man's heart can tell him that this hath been one of his special errands to the cup?

ROBERT HARRIS

Drunkard's Cup, 21

我们的目标应当是荣耀神，但许多人喝酒是为了这一目的：让他们可以更容易忘记神，忘记听道之后留在他们灵魂当中神的严厉警告；忘记神的审判，这些审判已经抓住了他们的一些同伴。他们喝酒的目的，是为了淹没良心，把所有关于死和审判的想法抛诸脑后；为要鼓励自己，让自己内心刚硬，抵挡神的所有信息，让他们不明白神自己的话，也不加理会，就像我们后来在这预言当中看到的那样。有多少人能发自内心告诉自己，这难道不是他交托酒杯的特别使命之一吗？

罗伯特·哈里斯

《醉酒之人的杯》，21

[Drunkenness] turns grace into wantonness and medicine into disease; it makes the body, which should be the temple of the Holy Ghost, the very cellar of Bacchus.

EDWARD MARBURY

Commentarie...upon...Habakkuk, 306

醉酒把恩典变成放纵，把药物变成疾病；把本应是圣灵的殿的身体，变成了酒神偶像的酒窖。

爱德华·马伯里 (EDWARD MARBURY)

《哈巴谷书注释》，306

In Barnwell, near to Cambridge, one at the sign of the plough, a lusty young man with two of his neighbors and one woman in their company agreed to drink a barrel of strong beer. They drunk up the vessel. Three of them died within four and twenty hours; the fourth hardly escaped after great sickness. This I have under a justice of peace's hand, near dwelling, besides the common fame. A butcher in Haslingfield, hearing the minister inveigh against drunkenness, being at his cups in the alehouse, fell a-jesting and scoffing at the minister and his sermons. As he was drinking, the drink, or something in the cup, quackled him, stuck so in his throat that he could not get it up nor down, but strangled him presently.

SAMUEL WARD

"Woe to Drunkards," in Sermons and Treatises, 153

在剑桥附近的巴恩韦尔，有一个犁头招牌下，一个好色的年轻人与他的两个邻居，以及一个陪同他们的女人，商量好要喝下一桶烈性啤酒。他们把酒桶喝了一个底朝天。其中三个人当

天就死了；第四个人患了一场大病才得以逃命。这件事除了盛传，我还在住处附近一位太平绅士那里听见此事。哈斯林菲尔德的一位屠夫听到牧师对醉酒严加谴责，他在酒馆喝得酩酊大醉，对牧师和他的讲道嗤之以鼻。他喝酒时，酒或杯子里的什么东西把他呛住，卡在喉咙里上也不是，下也不是，很快他就窒息而死。

撒母耳·沃德

《醉酒的人有祸了》，收录于《讲道与专著》，153

There is no sin which does more deface God's image than drunkenness; it disguises a person and does even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason, the shipwreck of chastity, and the murder of conscience. Drunkenness is hurtful for the body; the cup kills more than the cannon.

THOMAS WATSON

Body of Practical Divinity, 613

没有什么罪比醉酒更能损毁神的形像；它隐藏了人原本的模样，甚至让他变得没有人的样子。醉酒让人有了鱼的喉咙，猪的肚腹，驴的脑袋。醉酒羞辱人性，熄灭理性，让贞洁如船坏了一般，谋杀良心。醉酒伤身；酒杯比大炮更能杀人。

汤姆·华森

《系统神学》，613

DUTY（本分/责任）

It is highly perilous to rest in duties and go no further, for the duties of religion are only means to an end. Many deluded souls, when they attend on the means of grace and go through a round of duties, quiet their conscience and feel satisfied that the work is now done and that all is safe. By this they trust to what they themselves have done instead of going on through divine ordinances to rest on what Christ has done by His obedience unto death. Those who rest in duties instead of resting on Christ are building on the sand instead of on the rock. Like Lot's wife, they go out of Sodom yet never go in to Zoar, but perish by the way. See the danger of resting on duties. We must go through duties to Christ Himself. We must rest nowhere short of Him.

ISAAC AMBROSE

Christian Warrior, 62-63

在尽本分上休息，不再前进，这非常危险，因为信仰本分只是达到目的途径。许多受蒙蔽的人，当他们使用蒙恩之道，完成一轮本分工作时，就压制良心的声音，感到满意，认为工作已经完成，一切都已安全稳妥。这样他们就信靠他们自己所做的，而不是藉着神所设立的蒙恩之道继续向前，安稳投靠在基督顺服至死所成就的工作上。那些投靠本分，而非投靠基督的人，是把屋子建在沙土上，而不是建在磐石上。他们就像罗得的妻子，出了所多玛，却从未进到琐珥，在路上就灭亡了。请看安于尽本分的危险。我们必须藉着本分，去到基督自

己那里。未到祂面前，我们就绝不可在任何一处停下歇息。

以撒·安布罗斯
《基督精兵》，62-63

When the soul sees his wound and his sin ready to condemn him, it thinks by duties or some such like matters to succor itself, and it begins to say, “My hearing and my prayer—will not these save me?” Thus, the soul in conclusion rests on duties. I will not say but these duties are all good, honorable, and comfortable, yet they are not God, but the ordinances of God. It is the nature of a sinful heart to make the means as meritorious to salvation. A man that sees his drunkenness and his base contempt of God vows to take up a new course and cries, “No more drunkenness, no more scoffing at those that go to hear the word”; and then he thinks, “What can I do more? To heaven I must go.” All this is but a man’s self. Christ, who is the substance of all, is forgotten, and therefore the poor soul famishes with hunger.... So though you boast of praying and hearing and fasting and of your alms, if none of these bring you to or settle you on Christ, you shall die, though your works were as the works of an angel.

ISAAC AMBROSE
“The Doctrine of Regeneration,” in Works, 50-51

当人看到自己的伤口和罪，看到这些准备定他有罪时，他就会想用尽本分或类似的事来拯救自己，他开始说：“我听道，我祷告，难道这些不能救我吗？”就这样，人最后倚靠尽本分。这些本分都是美好的、可敬的，能给人带来安慰，对此我不会提出反对意见，但它们不是神，而是神的蒙恩之道。一颗有罪的心，自然而然会把途径变成功德来拯救自己。一个人看见自己酗酒，卑鄙藐视神，就发誓走一条新路，并喊道：“我不再酗酒，不再嘲笑那些去听道的人。”然后他想：“我还能做些什么？我必须去天堂。”这一切只不过是人的自我。而基督，那为万所本的，却被人遗忘了，因此这可怜的灵魂挨饥受饿……因此，你若以祷告、听道、禁食和施舍为荣，但这些若没有一样把你带到基督面前，或让你立定倚靠基督，那么即便你的行为像天使的行为一样，你也必要死。

以撒·安布罗斯
《重生的教义》，收录于《文集》，50-51

It is a sign that a man rests in his duties if he gain no evangelical righteousness by duties—that is, if he prize not, desire not, delight not in union with the Lord Jesus Christ. Hence a child of God asks himself after sermon, after prayer, after sacrament, “What have I gained of Christ? Have I got more knowledge of Christ? More admiring of the Lord Jesus Christ? Have my affections been raised, my graces acted, my soul refreshed with the delights of Christ?” On the contrary, a carnal heart that rests in his duties asks only, “What have I done?”

ISAAC AMBROSE
“The Practice of Sanctification,” in Works, 81-82

人安息于自己的本分，而不是想要藉着本分得着福音之义，这其中的一个标志就是：他不看重基督、不渴慕基督、不以与主耶稣基督的联合为乐。因此，神的儿女在听道、祷告、圣礼后应当自问：“我得到了基督什么？我对基督有更多认识吗？我对主耶稣基督有更多羡慕

吗？我的情感是否得到提升，我的美德得到发挥，我的灵魂因以基督为乐而重新得力吗？”相反，一颗安于自己本分的属肉体之心只会问道：“我做了什么？”

以撒·安布罗斯
《成圣的操练》，收录于《文集》，81 - 82

I smell wherein lies the venom of [the antinomian]. He has free grace bestowed on him which has freed him from all duties of obedience to the Lord, so that what he does is only out of free love; for he thinks to be tied by way of duty will not stand with his free grace. But I say again, we trust in no duty as causes of our salvation, but we obey and do these duties as the way to salvation. Neither did they ever hear those worthy divines, whom they vilify with the terms of “legal teachers,” press any duties to merit salvation for the doing of them; but let the sons of Belial [i.e., the antinomians] know that if they slight their duties to the law of God, they may purchase damnation by it. Neither can there be any salvation for that man till he humble himself and freely yield to the commanding power of the law of God and count it his duty to give all the power of body and soul in obedience to it.

THOMAS BAKEWELL
Short View of the Antinomian Errours, 33

我闻到了反律主义者毒液的味道。他认为主把白白的恩典赐予他，使他摆脱了顺服主的一切本分，所以他只在受了白白的爱感动下才行动；因他认为受本分约束，这与他所得的白白恩典并不相容。但我再说一遍，我们不是信靠任何本分，以此作为我们得救的原因，但我们顺服，尽这些本分，以此作为我们得救的途径。他们用“律法主义的教师”这称谓毁谤那些可敬的神学家，但却从未听过那些神学家强调尽任何本分来赚取救恩；但是，让那些彼列的子孙（即反律主义者）知道，他们若轻视他们对神律法当尽的本分，就可能会因此为自己买得定罪下地狱。除非那人降卑，甘心乐意顺从神律法的权柄，并把尽心尽力顺服神的律法作为自己的本分，否则就不会得着救恩。

托马斯·贝克韦尔（THOMAS BAKEWELL）
《对反律主义错误的简单观察》，33

Duties can never have too much diligence used about them or too little confidence placed in them; they are good helps but bad saviors. It is necessary we do them, but it is dangerous to rely upon them.

THOMAS BROOKS
Cabinet of Choice Jewels, 363

殷勤尽上本分，再多也不为过；不倚靠尽本分，再少也不为过；本分都是对人很好的帮助者，但却是糟糕的救主。我们必须尽本分，但倚靠本分，这很危险。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，363

Secret duties shall have open rewards.

THOMAS BROOKS
Privy Key of Heaven, 19

私下的本分，必得着公开的赏赐。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，19

If a man be not interested in Christ, he may perish with “Our Father” in his mouth. It is as natural to a man to rest in his duties as it is for to rest in his bed.

THOMAS BROOKS
Privy Key of Heaven, 165

人若与基督无份，他会口中喊着“我们的父”而灭亡。人很自然会以他尽的本分为安息，就像以他的床为安息一样。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，165

The dove made use of her wings to flee to the ark; so does a humble soul of his duties to flee to Christ. Though the dove did use her wings, yet she did not trust in her wings but in the ark; so though a humble soul does use duties, yet he does not trust in his duties but in his Jesus.

THOMAS BROOKS
Unsearchable Riches of Christ, in Select Works, 1:10

鸽子使用翅膀逃向方舟；一个谦卑的人也尽他的本分逃向基督。鸽子虽然使用翅膀，却不信靠翅膀，而是信靠方舟；同样，一个谦卑的人虽然尽上本分，却不是信靠他的本分，而是信靠他的耶稣。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:10

No duty can be performed without wrestling! The Christian needs his sword as much as his trowel.

WILLIAM GURNALL
Christian in Complete Armour, 78

人不多多祷告就不能尽本分。基督徒既需要他修建用的泥铲，也需要他争战用的刀剑。

威廉·古纳尔
《基督徒披戴神的全副军装》，78

Let me ask you, Christian, what you have found in the observation of thy own heart to be the fruit that has grown from such delays? Has neglect of duty at one time fitted thee for it at another? I believe not. Sloth is not cured with sleep, nor laziness with idleness. If our leg be numbed we walk,

and so it wears off. Satan knows if you play the truant today, you will be the more loath to go to school tomorrow.

WILLIAM GURNALL

Christian in Complete Armour, 637

基督徒啊，让我问你，当你如此拖延时，你观察到自己的内心有什么果子呢？一次尽本分的疏忽，是否预备你下一次更尽本分呢？我相信不会。睡眠不能治好懒惰，闲散也不能。如果我们腿脚麻木，我们走路，麻木就会消失。撒但知道如果你今天逃学，明天就会更不愿上学。

威廉·古纳尔

《基督徒披戴神的全副军装》，637

Can one sin be a good argument for committing another? Thou hast fallen into sin in the day. Wilt thou not, therefore, pray at night? Surely it were better to beg of God forgiveness of this and more grace, that thou mayest not do the like tomorrow. Neglect of duty is not the way to help thee out of the pit thou art in, nor keep thee from falling into another. Take heed thou run not further into temptation.

WILLIAM GURNALL

Christian in Complete Armour, 638

一样罪能成为犯另一样罪的正当理由吗？你在白天犯了罪，难道你因此就在晚上不祷告吗？当然，最好是祈求神赦免你的罪，赐下更多恩典，让你明天不犯同样的罪。忽略本分，这并不是帮助你从落入的坑出来，防止你掉进另一个坑的办法。你要警惕，不要更深地落入试探。

威廉·古纳尔

《基督徒披戴神的全副军装》，638

Bare words will not discharge or satisfy duty. Good words are good in themselves and become a Christian mouth, but they must not be rested in. Some cannot go so far in profession as good words, religious conference, and holy discourse. Words argue that you have a knowledge of duty, and bare words that you want a heart for it. That a few charitable words are not enough. Some men's words are fierce and cruel; others love in word and in tongue (1 John 3:18), but this is not enough. Words are cheap; compliments cost nothing. And will you serve God with that which cost nothing? Words are but a cold kind of pity. The stomach is not filled with words, but meat; nor is the back clothed with good wishes.

THOMAS MANTON

Practical Exposition on the Epistle of James, 103

仅仅说话，这并非履行或满足人当尽的本分。好的言语本身是好的，从基督徒口中而出，是合宜的，但基督徒不能满足于此。有一些人口头认信，却不能说出美好的言语、敬虔的讨论和神圣的讲论。你能说话，这证明你知道自己有当尽的本分，但仅仅是说话，这就证明你无心尽本分。光说几句爱的言语，这是不够的。有些人的言语缺少怜悯；有些人相爱只在言语和舌头上（约壹 3:18），这是不够的。言语廉价，恭维不费分毫。你会用不花钱的事情来侍奉神吗？只有言语，这不过是一种冷酷的怜悯。填饱肚子的不是言语，而是食物；良好的祝

愿不能当衣服穿。

托马斯·曼顿
《雅各书实践性注释》，103

Duty will either make us weary of the world, or the world will make us weary of duty. The children of God have experience of the one, and hypocrites of the other.

THOMAS MANTON
Practical Exposition on the Epistle of James, 153

要么尽本分使我们厌倦这世界，要么世界让我们厌倦尽本分。神的儿女对前者有经验，而假冒为善的人对后者有经验。

托马斯·曼顿
《雅各书实践性注释》，153

A natural man prides himself in his duties; if he be much in duty, then he is much lifted up under duty. So did the Pharisee: "God, I thank thee that I am not as other men are." And why? Where lay the difference? For "I fast twice in the week; I give tithes of all that I possess" (Luke 18). But a gracious heart, a renewed conscience, when his duties are at highest, then his heart is at lowest. Thus it was with the apostle Paul. He was much in service "in season and out of season," preaching the Lord Jesus with all boldness and earnestness and yet very humble in a sense of his own unworthiness under all: I "am not worthy to be called an apostle" (1 Cor. 15:9).

MATTHEW MEAD
Almost Christian Discovered, 146

属血气之人以尽本分为自豪；他若多多尽上本分，就会在本分之下飘飘然。法利赛人就是这样：“神啊，我感谢你，我不像别人。”为什么？哪里不像？因为“我一个礼拜禁食两次，凡我所得的，都捐上十分之一”（路 18）。但有一颗蒙恩之心、良心也被更新的人，他所尽的本分越高，他的心就降得越低。使徒保罗就是这样。他“得时不得时”都多多侍奉，全然勇敢和热切传讲主耶稣，却非常谦卑，认识到尽了一切本分，自己却是不配：我“不配称为使徒”（林前 15:9）。

马太·米德
《几乎基督徒遭揭露》，146

The altogether Christian is much in duty and yet much above duty: much in duty in regard of performances, much above duty in regard of dependence; much in duty by obeying, but much above duty by believing. He lives in his obedience, but he doth not live upon obedience, but upon Christ and His righteousness. The almost Christian fails in this: he is much in duty, but not above it, but rests in it; he works for rest, and he rests in his works. He cannot come to believe and obey too. If he believes, then he thinks there is no need of obedience, and so he casts off that; if he be much in obedience, then he casts off believing and thinks there is no need of that.

MATTHEW MEAD

Almost Christian Discovered, 197

全然的基督徒多多尽本分，但又远远超乎尽本分：在行为上多多尽本分，在倚靠上远远超乎尽本分；因着顺服多多尽本分，因着相信远远超乎尽本分。他活着顺服，但不倚靠顺服活着，而是倚靠基督和祂的义。而几乎是基督徒的人在此是失败的：他多多尽本分，但不超乎尽本分，而是以尽本分为满足；他为满足而有行为，他也以行为为满足。他不能既相信也顺服。他若相信，就认为无需顺服，所以丢弃顺服；他若多多顺服，就丢弃相信，认为无需相信。

马太·米德

《几乎基督徒遭揭露》，197

If a man shall cast away his clothes, leave his food, and decline the means of preserving heat and life, he must needs grow cold if he be not quickly killed. If a man reads not, meditates not, prays not, hears not, or is negligent and formal herein, he must needs, like a dying man, grow cold. It much depends upon the lively performance of holy duties that you keep your heart warm or that you decay in your fervor by carelessness in the means. Meditation will mind you of this and put you upon mending it in time.

NATHANAEL RANEW

Solitude Improved by Divine Meditation, 76

一个人若不穿衣服，不吃食物，不采取行动保存热量和生命，他即便不快快死掉，也肯定会变得冰冷。一个人若不读经、不默想、不祷告、不听道，在这些方面疏忽或变得形式主义，他就必然会像一个将死之人，变得冰冷。你要保守内心火热，这在很大程度上取决于你是否积极履行神圣的本分，否则在使用蒙恩之道方面轻慢，就会使你的热心衰退。默想会让你注意到这一点，让你及时修正。

拿但业·雷纽（NATHANAEL RANEW）

《用神圣默想善用独处时光》，76

A desire to get and keep communion with God. This is one end for which holy duties are appointed, that by them God and the soul may come together. And this hath been the end which holy men have propounded to themselves in holy duties: “Thy face, LORD, will I seek” (Ps. 27:8). Thus it was with David: “When shall I come and appear before God?” (Ps. 42:2); and “To see thy power and thy glory, so as I have seen thee in the sanctuary” (Ps. 63:2). Now when a person can in the uprightness of soul say that his end in coming to duties, public and private, is because he would see Him whom his soul loveth and therefore is not satisfied with a duty if he meet not with God in it, he may then comfortably conclude, from the performing of duties, a principle of grace in his heart.

RALPH ROBINSON

Christ All and in All, 108

渴望与神相交并保持与神相交。通过圣洁的本分，神和人的灵魂可以相遇，这是神设立圣洁本分的一个目的。这也是圣洁的人在尽圣洁的本分时，向自己提出的目标：“耶和华啊，你的面我正要寻求。”（诗 27:8）大卫就是这样：“我几时得朝见神呢？”（诗 42:2）“我在圣所中曾如此瞻仰你，为要见你的能力和你的荣耀。”（诗 63:2）现在，一个人若心里诚

实地说，他来尽本分的目的，无论是集体的还是私下的，都是因为他想见到他灵魂所爱的那一位，他若在尽本分时没有遇见神，就不会因尽本分而感到满足，那么他就可以从他尽本分中得出安慰的结论，就是他心里有着恩典的动因。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，108

Duties are ours; events are the Lord's. When our faith goeth to meddle with events and to hold a court—if I may so speak—upon God's providence and beginneth to say, "How wilt Thou do this and that?" we lose ground. We have nothing to do there. It is our part to let the Almighty exercise His own office and steer His own helm.

SAMUEL RUTHERFORD

Garden of Spices, 161

尽本分在于我们，成事在于主。当我们的信心去插手事情的结果——如果我可以这么说——这就是在开庭审判神的护理，并开始对神说：“你为何这么做那么做呢？”这样，我们就不利了。我们根本无权如此行。我们当做的，是让全能者尽祂自己的职分，掌祂自己的舵。

撒母耳·卢瑟福

《香草园》，161

The great duty of a saint is to trust in God's word, to keep in His way, and to submit to His will. And these are duties which promote each other, for he who rightly believes what God says will carefully observe what He commands and quietly rest in what He does. Though there may be darkness in God's providences, he will see light in God's promises, and feel comfort in his duty.

T. S.,

Aids to the Divine Life, 86

圣徒的重大本分，就是信靠神的话语，持守祂的道路，顺服祂的旨意。这些本分相辅相成，因正确相信神话语的人，就会认真遵守祂的命令，安静安息于神的作为。虽然神的护理之工可能晦涩不明，但他要在神的应许中得见光，在尽自己的本分时感到安慰。

T. S.

《属神生活的帮助》，86

The severities of a holy life and that constant watch which we are obliged to keep over our hearts and ways are very troublesome to those who are only ruled and acted by an external law and have no law in their minds inclining them to the performance of their duty. But where divine love possesses the soul, it stands as sentinel to keep out everything that may offend the Beloved and doth disdainfully repulse those temptations which assault it. It complies cheerfully not only with explicit commands but with the most secret notices of the Beloved's pleasure and is ingenious in discovering what will be most grateful and acceptable unto Him. It makes mortification and self-denial change their harsh and dreadful names and become easy, sweet, and delightful things.

HENRY SCOUGAL

Life of God in the Soul of Man, 53-54

对只受外在律法支配和影响、心中没有律法使他们愿意尽本分的人来说，圣洁生活的严格要求，以及我们必须对自己内心和行为的时刻警醒，这些都是非常麻烦的事。但被神圣之爱所占据的心，这心要像哨兵一样，要把一切可能得罪这位良人的事挡在门外，藐视并击退那攻击它的试探。这心不仅乐于遵行明确的命令，还乐意按着这位良人美意中最隐秘的提示去行，它善于发现那些最向这位良人感恩，最蒙祂悦纳的事。它改换了“治死罪”和“舍己”严厉可怕的名字，将之变成了最轻省、甘甜和令人愉悦的事。

亨利·斯库格尔
《人灵魂中神的生命》，53-54

Though [God] has not tied Himself to means, yet He has tied us to the use of them; and we have never more reason to expect the divine assistance than when we are doing our utmost endeavors.

HENRY SCUGAL
Life of God in the Soul of Man, 76

虽然神没有把自己与途径绑在一起，却把我们与使用途径绑在一起；我们最有理由期待神帮助的时候，莫过于我们尽最大努力的时候。

亨利·斯库格尔
《人灵魂中神的生命》，76

Duties are but dry pits, though never so curiously wrought till Christ fill them. Reader, I would neither have you be idle in the means, nor make an idol of the means. Though it be the mariner's duty to weigh his anchor and spread his sails, yet he cannot make his voyage until the winds blow.... Duties can never have too much of our diligence or too little of our confidence.

WILLIAM SECKER
Nonsuch Professor, 102-3

无论人如何周全尽上本分，若其中没有基督填满，它们就不过是无水的坑而已。读者，我不希望你在蒙恩之道方面闲懒，也不希望你把它们当作偶像。虽然起锚和扬帆是水手的本分，但风不吹起，他就无法航行……对尽本分而言，我们何等多多努力都不嫌多，我们何等少少信靠也不嫌少。

威廉·赛克
《无比的认信之人》，102-3

Another singular principle by which a Christian should walk is this: that duties can never have too much attention paid to them or too little confidence placed in them.

WILLIAM SECKER
Nonsuch Professor, 167

基督徒行事为人的另一条特别原则就是：对于尽本分，如何多多关注也不为多，如何少少信

靠也不为少。

威廉·赛克
《无比的认信之人》，167

It is our bounden duty to live in obedience, but it will prove our utter ruin to live on obedience. Heaven is either the gift of mercy or the reward of duty. If the latter, Christ is dead in vain; but if the former, we boast in vain. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Thus, we see that heaven is not the product of man's labor but the token of God's good pleasure.

WILLIAM SECKER
Nonsuch Professor, 172

我们义不容辞的本分，就是活在顺从当中，但倚靠顺服活着，这要显明我们是彻底灭亡。天堂若不是怜悯的恩赐，就是对本分的赏赐。若是后者，基督就枉然死了；但若是前者，我们夸口本分就是枉然。“你们这小群，不要惧怕，因为你们的父乐意把国赐给你们。”因此我们看到，天堂不是人努力的结果，而是神美意的记号。

威廉·赛克
《无比的认信之人》，172

Duties—these are also ways of converse with God, such as confession, petition, thanksgiving, conference, singing, meditation, observation. In all which, God impresses something of Himself upon the soul and draws answerable affections of the soul unto Himself, as might appear in the particular explication of them.

SAMUEL SHAW
Voice of One Crying in the Wilderness, 35

尽本分——这和认罪、祈求、感恩、聚会、唱诗、默想和观察一样，都是与神相交之道。在这一切事中，神将一些关乎祂自己的事印在人心上，引发人心向祂回应的情感，并在这些事情上的具体地绽放出来。

撒母耳·肖
《旷野呼声》，35

Satan's wile is when he cannot hinder from duty, then he endeavors to spoil them; he will excite to duties, but to do them unseasonably. It is the commendation of a duty when it is done in season: The blessed man "bringeth forth his fruit in his season" (Psalm 1). Now when he cannot put out the candle, he will make it sparkle and flair, as in Martha (Luke 10:40–41); or he will turn affection the wrong way. The Jews were zealous for the law, and he stirs up that against the gospel. Saul had a conscience of serving God (1 Sam. 13:12), and he forced him to offer sacrifice. The Corinthians were at first too remiss toward the incestuous Corinthian; after, too severe. He sees some heat, and he drives it on too much. He will make us tyrannize in some service, and some duties he will make tyrants unto us. His aim is by marrying religion and tyranny to discourage men from religion.

WILLIAM SPURSTOWE

Wiles of Satan, 81

撒但的诡计，就是若不能拦阻人尽本分，就努力败坏这些本分；他要激发人起来尽本分，却不是按时如此行。按时行，是对尽本分的褒奖：那有福的人“按时结果子”（诗1）。撒但不能熄灭蜡烛，就会让它发出夺目的光，就像马大那样（路10:40-41）；或者他把情感转到错误的方向。犹太人为律法大发热心，他就挑起这热心，使之与福音对抗。扫罗意识到要侍奉神（撒上13:12），撒但就催逼他献祭。哥林多人对那犯乱伦罪的人起初过于轻忽，之后又过于严厉。他看到一些热度，就把它加热到过分的地步。他让我们在某些本分上变得像暴君，而又让某些本分成为压迫我们的暴君。他的目的乃是让信仰与暴政联姻，就让人灰心，对信仰望而却步。

威廉·斯珀斯托

《撒但的诡计》，81

Let us...learn to be in duty in respect of performance and yet out of duty in respect of dependence.

JOHN TRAPP

Commentary...upon...the New Testament, 450

让我们……学会履行本分，但又不倚靠本分。

约翰·特拉普

《新旧约圣经注释》，450

To do God's will acceptably is to do it willingly. Delight in duty is better than duty itself.

THOMAS WATSON

Lord's Prayer, 160

按神所悦纳的方式遵行神的旨意，就是心甘情愿去遵行。喜悦尽本分，这比本分本身更美。

汤姆·华森

《主祷文》，160

Prayer, meditation, and divine conference, are vehicula anime [means of conveyance for the soul] and elevate the soul and revive thy drooping spirit. They add a miraculous rigor and alacrity amid all the crosses and discomforts in the world. If then thou wouldst retain thy joy, take heed of remissness and negligence in duties.

HENRY WILKINSON

“Joy in the Lord,” in Three Decades of Sermons, 182

祈祷、默想和神圣的聚会，是运送灵魂、使之提升、重新振作你低落的灵的途径。在世上一切挫折和不适当中，它们给人加添一种神奇的力量和欣喜。你若想保守你的喜乐，就要警惕，不要在尽本分方面疏忽怠慢。

亨利·威尔金森 (HENRY WILKINSON)

《在主里喜乐》，收录于《讲道三十年》，182

Take away these [spiritual duties], you starve the soul. They are as necessary as meat and drink for the body. If you keep not time and touch with God in a constant, conscientious performance of duties, it's evident you have no care of your souls. The soul hath need of all duties, prayer, reading, hearing, meditation, conference—these are pabula anime [food for the soul] and anime vehicula [means of conveyance for the soul]; they wing the soul and make it soar aloft. As you love your souls, neglect not spiritual duties.

HENRY WILKINSON

“The Dignity of the Soule,” in Three Decades of Sermons, 240

不尽这些属灵本分，就是让灵魂挨饿了。就像吃喝对身体一样，它们对灵魂是必不可少的。你们若不持之以恒、认真尽本分，在其中花时间与神相交，那么很明显，就是你们对自己的灵魂漠不关心了。灵魂所需的一切本分、祷告、读经、默想、聚会——这些都是灵魂的食物，是运往灵魂的途径；它们为灵魂插上翅膀，使之展翅高飞。你们既然爱自己的灵魂，就不要忽视履行属灵的本分。

亨利·威尔金森

《灵魂的尊贵》，收录于《讲道三十年》，182

EFFECTUAL CALLING (有效的呼召)

You must distinguish, first, of the church—that there is a church visible and a church invisible, which is the mystical body of Christ. And you are to know that there be many in the church visible which are not of the church invisible; many in the house of God which be servants and not sons. Secondly, of calling—that there is an outward calling by the word, which is common to all in the church, of which it is said, “Many be called and few chosen.” And there is an inward and effectual calling, according to God’s purpose, of which it is said, “Whom he elected, he called.”

GEORGE DOWNAME

Christian’s Freedom, 18

首先，你必须区分教会——有一间有形教会，也有一间无形教会，这无形教会就是基督奥秘的身体。你当知道，有形教会中的许多人并不属于无形教会；在神的殿里，有许多人是仆人，不是儿子。其次，关于呼召——有一种通过话语的外在呼召，是教会中所有人共有的，关于这外在呼召，经上说：“被召的人多，选上的人少。”还有一种照神旨意的内在的、有效的呼召，对此呼召，经上说：“预先所定下的人又召他们来。”

乔治·董那门

《基督徒的自由》，18

Effectual calling is the first gathering of men unto Christ, the first making of men to come to Christ,

the first putting of a man into the estate of grace. It is the very portal to religion, the very entry into eternal life; it is the first bringing of a man to partake of the Lord Jesus Christ and to have fellowship with Him.

WILLIAM FENNER

“Treatise of Effectual Calling,” in Works, 20

有效的呼召是第一次把人召到基督面前，第一次让人到基督这里来，第一次把人置于恩典的光景当中。有效的呼召是通向信仰的门户，是进入永生的入口；是第一次领人与主耶稣基督有份，与祂相交。

威廉·芬纳

《论有效呼召》，收录于《文集》，20

This calling is by the grace of God. As He graciously appeared to the patriarchs, offered better things to them, and moved upon them by His Spirit, so He allures them that they can say: “Immediately I conferred not with flesh and blood.” It is grace that draws you to Him and draws you after Him. He constrains His people by a holy violence; being merciful to them, He catcheth hold of them, as He did of lingering Lot. Such is our infirmity, and such a hold the world hath of us, that “the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled” (Luke 14:23).

THOMAS JOLLIE

Treatise on Heavenly-Mindedness, in Slate, Select Nonconformists’ Remains, 215

这呼召是出于神的恩典。正如祂施恩向列祖显现，把更美之事传给他们，用祂的灵感感动他们，同样地，祂吸引人，让他们可以说：“我没有与属血气的人商量。”是恩典吸引你到祂这里来，吸引你跟从祂。祂用神圣的力量约束祂的百姓；祂怜悯他们，祂抓住他们，就像祂抓住踌躇不决的罗得一样。我们如此软弱，世界如此控制着我们，以至于“主人对仆人说：‘你出去到路上和篱笆那里，勉强人进来，坐满我的屋子。’”（路 14:23）

托马斯·卓利

《以天上的事为念》，收录于斯雷特编著，《不从国教牧师遗稿》，215

When the Lord Himself speaks by this His Spirit to a man, selecting and calling him out of the lost world, he can no more disobey than Abraham did when the Lord spoke to him after an extraordinary manner to depart from his own country and kindred. Abraham departed as the Lord had spoken to him (Gen. 12:4). There is a secret but very powerful virtue in a word or look or touch of this Spirit upon the soul, by which it is forced not with a harsh but a pleasing violence and cannot choose but follow it, not unlike that of Elijah’s mantle upon Elisha. How easily did the disciples forsake their callings and their dwellings to follow Christ! The Spirit of God draws a man out of the world by a sanctified light sent into his mind.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:16–17

当主亲自藉着祂的灵向一个人说话，拣选他，把他从丧失的世界中呼召出来时，他就不可能

不顺服，就如主用一种异乎寻常的方式对亚伯拉罕说话，要他离开本地本族时，亚伯拉罕不能不顺服一样。亚伯拉罕就照着耶和华的吩咐去了（创 12:4）。这位圣灵对灵魂说的一句话、一个眼神或一次触摸，都有一种隐秘、但非常大能的功效，因此灵魂感受到一种并非严酷却是令人愉悦的强力催逼，就不能不选择听从，这与以利亚的外衣作用在以利沙身上的情形并无不同。门徒是何等轻易就离开了他们的工作和住处，来跟从基督！神的灵通过一种照射人心意念的分别为圣之光，将人从世界中吸引出来。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:16-17

“The voice of the LORD is powerful” and “full of majesty” (Ps. 29:4). If He speaks once to the heart, it cannot choose but follow Him and yet most willingly chooses that. The workings of grace (as oil, to which it is often compared) do insensibly and silently penetrate and sink into the soul and dilate themselves through it. That word of His own calling disentangles the heart from all its nets, as it did the disciples from theirs, to follow Christ. That call which brought St. Matthew presently from his receipt of custom puts off the heart from all its customs and receipts too; makes it reject gains and pleasures and all that hinders it to go after Christ. And it is a call that touches the soul, so as the touch of Elijah’s mantle that made Elisha follow him.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:250

“耶和华的声音大有能力……满有威严。”（诗 29:4）祂一旦对人心说话，人心就不能不选择跟从祂，这选择也是至为甘心乐意。恩典动工（就像人经常把这恩典比作油一样），确实在不知不觉间、默默渗透并潜入灵魂，并通过灵魂发散出去。祂亲自呼召的话语，把人心从缠绕它的一切网罗当中解救出来，就像门徒们脱离他们的网，来跟从基督一样。这呼召让圣徒马太立刻抽身离开税关，也让他的心离开一切的税关和计算；让它拒绝财利和作乐，以及所有拦阻它跟从基督的事。这是触动灵魂的呼召，就像以利亚的外衣碰到以利沙，就让以利沙来跟从他一样。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:250

There is a twofold call of God.... There is an internal call of God. Now this call is a special work of the Spirit by the ministry of the word, whereby a man is brought out of a state of nature into a state of grace; “out of darkness into light,” from being a “vessel of wrath” to be made an “heir of life.” I grant that whoever is under this call of God is called effectually and savingly, called to be a Christian indeed. “Every man therefore that hath heard, and hath learned of the Father, cometh unto me” (John 6:45). There is a call of God which a man may have, and yet not be this call; there is an external call of God which is by the ministry of the word. Now every man that lives under the preaching of the gospel is thus called; God calls every soul of you to repent and lay a sure foundation for heaven and salvation by the word you hear (Matt. 22:9).

MATTHEW MEAD

Almost Christian Discovered, 101-2

神有双重的呼召……一种是神的内在呼召。这呼召是圣灵藉着圣道事工所做的特别工作，把人从属血气的光景带进蒙恩的光景；从“出黑暗”到“入光明”，从“那可怒的器皿”变为“承受生命的后裔”。我承认，凡蒙神这样呼召的，都是蒙了有效呼召，以致得救，蒙召作一个真基督徒。“凡听见父之教训又学习的，就到我这里来。”（约 6:45）另有一种神的呼召，人可能有这呼召，却不是有效呼召；那是神通过圣道事工向人发出的外在呼召。每一个听到福音传讲的人都受到了这个呼召；神呼召你们每一个人都要悔改，靠着你们听到的圣道，为天堂和得救打下稳固根基（太 22:9）。

马太·米德
《几乎基督徒遭揭露》，101-2

If you would know whether your names are written in heaven, satisfy yourselves in this: that the call of God hath took effectual hold of your hearts. Hath it brought your souls off from every thing below Christ wholly to follow Christ? It is said when Christ called Peter and Andrew, they presently “left their nets, and followed him” (Matt. 4:18–20). Every man hath his nets, somewhat that his soul is entangled in, till the call of God take hold of him. Can you now, with Peter, when God calls, lay aside your nets to follow Him?

MATTHEW MEAD
Name in Heaven, 51

你们若想知道自己的名字是否记在天上，就要在这一点上有把握，就是神的呼召已经有效地抓住你们的心。这呼召是否带领你们的灵魂脱离不及基督的任何事，让你们来全然跟从基督？经上说，基督呼召彼得和安得烈时，他们立即“舍了网，跟从了祂”（太 4:18-20）。人人都有自己的网，他的灵魂在其中被缠绕，直到神的呼召把他抓住。现在你能和彼得一道，在神呼召的时候，放下你的网来跟从祂吗？

马太·米德
《天上的名》，51

God’s effectual calling is that whereby God calleth out of darkness into His admirable light, from the power of Satan unto God, in Christ Jesus, those whom He knew from eternity and predestinated unto life of His mere favor, by the promulgation of the covenant of grace, or preaching of the gospel. Such, also, as be called by the same grace of God answer and believe in Him through Jesus Christ. This answer is of faith, which is in very truth the condition of the promise which is in the covenant of grace. Wherefore our effectual calling doth consist of the promise of the covenant (which is under condition of faith) and in faith also, which is nothing else but the fulfilling of the condition. Therefore, there be two parts of our effectual calling. The first is the outward calling of such as are predestinate unto life, from darkness unto light, and that of God’s mere grace; and that, I say, by the publication of the covenant of grace, or preaching of the gospel. The latter part is their inward faith, wrought in them by the same grace and Spirit of God whereby they are converted from Satan unto God; for I cannot see how this second part of our effectual calling can differ from faith itself.

ROBERT ROLLOCK
“A Treatise of Our Effectual Calling,” in Select Works, 1:29–30

神藉着祂的有效呼召，通过颁布恩典之约，或传讲福音，将祂在基督耶稣里从亘古就认识、预定因祂恩宠得生命的人，从黑暗中呼召出来，入祂奇妙的光明，脱离撒但的权势，归向神。这些被神同一恩典呼召的人，也因耶稣基督回应并相信神。这回应是出于信心，而这信心确实正是恩典之约中应许的条件。因此，我们有效的呼召是在于圣约的应许（这应许以信心为条件），也在于信心，这信心不是别的，正是条件的成全。因此，我们的有效呼召分两部分。第一部分是预定得生命的人出黑暗入光明的外在呼召，这完全是出于神的恩典；我说这是通过颁布恩典之约，或传讲福音实现的。第二部分是他们内在的信心，是神的同一恩典和圣灵在他们里面做成的，他们藉此信心归信，脱离撒但归向神；因为我看不出我们有效呼召的第二部分与信心本身有何不同。

罗伯特·罗洛克

《论我们的有效呼召》，收录于《精选文集》，1:29-30

ELECT/ELECTION（拣选）

Our election passively is God's actively. God's eternal purpose [is] to reconcile us. But how should this be made sure unto our hearts without their believing and considering that God has eternal purposes about that matter?

DANIEL BURGESS

Man's Whole Duty, 76

我们被动的拣选，是神主动的拣选。神亘古的旨意，就是与我们和好。但是，我们若不相信和思想神在此事上有永恒的旨意，我们内心又如何能对这拣选有确信呢？

丹尼尔·伯吉斯

《人的全然责任》，76

The doctrine of election contains the whole sum and scope of the gospel, and our minds, if honestly subdued to the doctrine of God's sovereignty, cannot be employed about a more excellent subject. It is called the foundation of God not only because of the supereminency of it but as a foundation of His laying, which God Himself is the author of and He alone, and the basis whereof is Himself. It is that foundation which stands sure and keeps all them sure who stand upon it. Election is the pitching of everlasting love, or the good pleasure of God choosing and decreeing to eternal life. It is the great charter of heaven—God's special and free-grace deed of gift to His chosen ones, made over in trust unto Jesus Christ for their use and benefit.

ELISHA COLES

Practical Discourse, 57-58

拣选的教义包含了福音的全部要点和范围，我们的思想若诚实伏在神的绝对主权这教义之下，就不可能找到比拣选更美的思考主题。它被称为神的根基，不仅因为它极为超越，且是

因为它是神所奠定的根基，是神自己，唯独祂自己是这根基的创作者，这根基的基础就是神自己。这根基坚立稳固，保守所有站立其上的人坚立稳固。拣选是永恒之爱的投射，是神照自己的美意选择和预旨人得永生。拣选是天堂的伟大宪章——是神赐祂拣选之人特殊、白白恩典的契约，这契约交由耶稣基督托管，供被拣选之人使用和得益处。

以利沙·科尔斯
《应用性论述神的主权》，57-58

Election is absolute. In this are two things of great import—irrevocableness and independency. The decree is irrevocable on God's part, and independent as to human performances. The Lord will not go back from His to save His people, nor shall their unworthiness or averseness make void or hinder His most gracious intendment. And hence those various expressions of the same thing—namely, predestinate, ordain, prepare, appoint—have nothing subjoined that is like a conditional. There is, indeed, a kind of conditions, or rather qualifications, that must and always do precede the final completement of election, as “repentance towards God, and faith towards our Lord Jesus Christ,” which, therefore, may be called conditionals of salvation, but not so to election.

ELISHA COLES
Practical Discourse, 67

拣选是绝对的，其中两点非常重要——不可撤销性和独立性。在神这一方，拣选的预旨不可撤销，而对人的表现而言，拣选独立于这表现之外。主不会背弃祂拯救祂百姓的目标，他们的不配或可恶，也不能让祂至为恩惠的意图落空或受阻。因此，这同一件事的不同说法——即预定、命定、预备、指定——没有任何条件与其关联。的确，存在一种条件，或者说资格，必须且总是先于“拣选的最终完成”，如“当向神悔改，信靠我主耶稣基督”，因此，这可以说是得救的条件，但不是拣选的条件。

以利沙·科尔斯
《应用性论述神的主权》，67

Heaven was made at the beginning of the world, but election was before.

ELISHA COLES
Practical Discourse, 75

神在世界起初造天，但拣选是在创世以先。

以利沙·科尔斯
《应用性论述神的主权》，75

To derive election from any root besides the good pleasure of God is to frustrate the principal end of man's salvation—namely, “the glory of [God's] grace” (Eph. 1:6; [see also] 2:7). This attribute, of all the rest, He will not have eclipsed nor entrenched upon. It is so divinely sacred as not to admit the least human touch, for which very cause, the Lord hath so contrived that blessed design and plot of His glory, that all boasting is excluded; and “no flesh should glory in his presence” (1 Cor. 1:29). But if anything in the creature be entitled to the causality of election, flesh will glory; and,

instead of excluding man's boasting, grace itself will be excluded (Rom. 11:6), which is far from a glorifying of it.

ELISHA COLES
Practical Discourse, 88-89

若要从神美意之外的任何根源得出拣选，都会挫败人得救的主要目的——就是“使祂荣耀的恩典得着称赞”（弗 1:6；也见 2:7）。就所有其他目的而言，祂不会让这一目的被遮蔽或遭侵犯。这目的如此神圣，以至于神不许人有丝毫触摸，正是出于这原因，主为祂的荣耀设计了一个如此配得称颂的计划和筹算，将一切人的夸口都排除在外：“使一切有血气的，在神面前一个也不能自夸。”（林前 1:29）但是，如果受造之人身上有任何东西可以成为蒙拣选资格，血气之人就会自夸；这样就不能排除人的夸口，反而排除了恩典本身（罗 11:6），就远非以恩典为夸口了。

以利沙·科尔斯
《应用性论述神的主权》，88-89

[Objection]: [Election] must needs make men very remiss and loose in the service of God.

Answer: A strange assertion, that the assurance of God's love should make men careless in serving Him! They that so judge can never be overdiligent to "make their calling and election sure." Christ knew that the angels had charge over Him and that He should not dash His foot against a stone, yet was nevertheless careful of His own preservation. Paul was sure of the crown of righteousness, and yet as diligent in beating down his body and strained as hard in running his race as any of those who lay the stress of salvation upon their works.

ELISHA COLES
Practical Discourse, 96

反对：（拣选）必然让人在侍奉神的事上疏忽松懈。

回答：真是奇怪的断言，确信神的爱，居然会让人在侍奉祂的时候漫不经心！如此判断的人，绝不可能竭尽殷勤，“使他们所蒙的恩召和拣选坚定不移。”基督知道有天使看顾祂，让祂的脚必不至碰在石头上，但祂还是小心翼翼地保守自己。保罗确信有公义的冠冕为他存留，却像那些强调得救是基于他们行为之人一样攻克己身，像赛跑一样努力奔跑。

以利沙·科尔斯
《应用性论述神的主权》，96

[Election] being a doctrine of so great importance, be not indifferent about it. Put yourself on the trial touching your interest in it and bring forth your evidences for it. Observe what are the properties of God's elect, and see if they stand on your side.

ELISHA COLES
Practical Discourse, 111

拣选是如此重要的教义，不可对它漠不关心。当试验你自己，看看你是否与这拣选有份，并列出的证据。观察神选民的特征，看看这些特征是否存在于你身上。

以利沙·科尔斯
《应用性论述神的主权》，111

Election...draws with it even all that is tendent to the saints' actual investiture with glory. The apostle, therefore, linketh eternity past with eternity to come. He makes election and glorification the two extreme points of the compass; calling and justification, which are parts intermediate, he founds upon the first in order to the last and gives you their set course in Romans 8:29-30: "Whom he did foreknow, he also did predestinate." To what? "To be conformed to the image of his Son...[and] whom he did predestinate, them he also called." And what did He call them to? He called them to holiness, to glory, and virtue (2 Peter 1:3). And "whom he called, them he also justified...and...glorified" (Rom. 8:30). These also do belong to the same persons, and that by virtue of the decree; and no one of them did ever go alone.

ELISHA COLES
Practical Discourse, 193-94

拣选……引出有利于圣徒实际得荣耀的一切事。因此使徒将过去的永恒和将来的永恒联系在一起。他把拣选和得荣耀作为这个区间的两端；呼召和称义则是中间部分，他在罗马书 8:29-30 列出从始到终这几样，让你看到它们的既定发展：“祂预先所知道的人，就预先定下，”定下什么？“效法祂儿子的模样……预先所定下的人又召他们来。”祂召他们来做什么？祂召他们来成为圣洁，得荣耀，得美德（彼后 1:3）。“所召来的人又称他们为义，所称为义的人又叫他们得荣耀。”（罗 8:30）这些确实归于同一群人，而且是因所定预旨的缘故；这些事情没有一样是单独存在的。

以利沙·科尔斯
《应用性论述神的主权》，193-94

The counsel of God concerning election is secret. The minister knows not who are the objects of it and therefore must preach to all, according to his commission. The Lord deals in this as in the matter of lots. Saul was foreappointed to be king, yet all Israel must come together and lots must be cast on the whole nation, as if the person were yet undesigned (1 Sam. 9:16; 10:20-21). The falling of the lot was wholly contingent as to men; another might have been taken as well as he it fell upon. But the Lord disposed it and casts it on the right person (Prov. 16:33). So, touching the gospel: it is sent to a place where, perhaps, but one or very few elect persons are, and those only shall be taken by it; and yet it must be published to the whole city promiscuously. But the Holy Ghost, "who knoweth the deep things of God," brings it to the hearts of those for whom it is prepared and there it fixeth, which the jailer, Lydia, and other examples make evident.

ELISHA COLES
Practical Discourse, 224

神的拣选是隐秘的旨意。牧师不知道谁是神拣选的对象，所以必须照他的使命，对所有人传讲。耶和華办理此事就像抽签一样。神预定扫罗作王，但以色列所有支派必须聚集，必须对全民掣签，仿佛神尚未指定这人一样（撒下 9:16；10:20-21）。抽签对人来说是完全偶然；另一人可能像他一样被抽中。但主安排此事，使签落在正确的人身上（箴 16:33）。福音也是如此：神把福音带到一个地方，那里也许只有一个或极少的选民，只有这样的人才会被福

音得着；但必须向全城广传福音，不加分别。“就是神深奥的事也参透了”的圣灵，把福音带进那已经预备好接受福音的人心里，福音在那人心里安定下来，那狱卒、吕底亚和其他例子都证明了这一点。

以利沙·科尔斯
《应用性论述神的主权》，224

[Question]: Are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only?

[Answer]: No (John 6:64–65; 8:47; 10:26; 17:9; Rom. 8:28; 1 John 2:19).

Well then, do not the Papists, Quakers, Socinians, and Arminians err, who maintain that all men, even reprobates, are redeemed by Christ and that many reprobates are effectually called, justified, and adopted?

Yes.

By what reasons are they confuted?

First, from the golden chain which cannot be loosed mentioned by the apostle Paul. “Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified” (Rom. 8:30). Secondly, because those, and those only, believe whom God hath ordained to life eternal (Acts 13:48).

DAVID DICKSON
Truth’s Victory over Error, 60

问：除了选民，还有没有其他人由基督救赎，得有效呼召、称义、收养、成圣和得救？

答：没有（约 6:64–65；8:47；10:26；17:9；罗 8:28；约壹 2:19）。

问：那么，那些认为所有人，甚至是弃民，都被基督救赎，许多弃民也得有效呼召、称义和收养的教皇党人、贵格派、苏西尼派和阿米念主义者，岂不都错了吗？

答：是的。

问：可以用什么理由驳斥他们？

答：首先，根据使徒保罗提到的那条不能断开的金链。“预先所定下的人又召他们来，所召来的人又称他们为义，所称为义的人又叫他们得荣耀。”（罗 8:30）其次，因为那些且只有那些神预定他们得永生的人，才会相信（徒 13:48）。

大卫·迪克森（DAVID DICKSON）
《真理战胜谬误》，60

Election, I say, is expressed to us by all that God means to bestow upon us actually to eternity, forever and ever, which He “hath prepared for them that love him”; so the phrase is (1 Cor. 2:9). And verse 12: “We have received...the Spirit which is of God; that we might know the things that are freely given to us of God”—that is, given us when He first set His heart upon us. My brethren, when God first began to love you, He gave you all that He ever meant to give you in the lump, and eternity of time is that in which He is retailing of it out.

THOMAS GOODWIN
“An Exposition of the Second Chapter of the Epistle to the Ephesians,” in Works, 2:167

我说，神要用祂实际赐给我们直到永永远远的一切事，来向我们表明祂的拣选，这些事情是祂“为爱祂的人所预备的”，经上就是这样说的（林前 2:9）。还有 12 节：“我们所领受的……乃是从神来的灵，叫我们能知道神开恩赐给我们的事。”也就是说，祂一开始倾心爱上我们时就赐给我们的事。我的弟兄们，神一开始爱你们的时候，祂就把祂打算要赐给你们的一切赐给你们，而祂在永恒中所定的一切，在时间中一件一件地分发出去。

托马斯·古德温

《以弗所书 2 章注释》，收录于《文集》，2:167

Election indeed is first in order of divine acting—God chooses before we believe, yet faith is first in our acting—we must believe before we can know we be elected; yea, by believing we know it. The husbandman knows it is spring by the sprouting of the grass, though he hath no [astronomy] to know the position of the heavens; thou mayest know thou art elect as surely by a work of grace in thee as if thou hadst stood by God's elbow when He writ thy name in the Book of Life. It had been presumption for David to have thought he should have been king till Samuel anointed him, but then none at all. When thou believest first and closes with Christ, then is the Spirit of God sent to anoint thee to the kingdom of heaven; this is that holy oil which is poured upon none but heirs of glory. And it is no presumption to read what God's gracious purpose was toward thee of old, when He prints those His thoughts and makes them legible in thy effectual calling.

WILLIAM GURNALL

Christian in Complete Armour, 65

拣选在神的作为次序中确实位居第一，神在我们相信之前就拣选我们；然而相信在我们的作为次序中位居第一，我们必须先相信，然后才能知道我们是蒙拣选的；是的，通过相信，我们知道自己蒙拣选。农夫通过青草发芽，知道春天到了，虽然他没有天文学的知识，也不明白天体的位置；你可以通过在你身上的恩典作为，确知你是选民，就好像神把你的名字写在生命册的时候，你就站在祂的身边。大卫若在撒母耳膏他之前，就认为自己应该作王，那他就是妄想，但他被膏立之后，这种想法就完全不是妄想了。当你一开始相信，抓住基督的时候，那奉差而来的圣灵就膏抹你进入天国；除了那承受荣耀之人，神不把那圣膏油浇在任何别人身上。当神把祂的这些想法印在对你的有效呼召中，并使之清晰可辨时，由此你可以读出祂自古以来对你有施恩的计划，这绝非妄想。

威廉·古纳尔

《基督徒披戴神的全副军装》，65

God did choose some rather than others out of His mere good pleasure. There was no cause, motive, or condition in the party chosen moving the Lord to choose Him and pass by others. But whereas God might have utterly rejected all, of His free grace and mercy He had compassion on some. Thus, the apostle teacheth that he did predestinate us according to the good pleasure of His will, to the praise of the glory of His grace (Eph. 1:5). If He had chosen some (as Peter, for example) because He foresaw they would be good and die in the faith and had refused others (as Judas) because He foresaw they would be wicked and obstinate despisers of His gospel, this had not been an act of grace; it had not set forth the glory of that attribute but rather of His distributive justice. But that which God mainly intended in this free choice was the praise of the glory of His grace, that man

should find nothing to admire or boast in but in the rich grace of God.

WILLIAM LYFORD

Plain Man's Senses, 168–69

神拣选一些人，而非其他人，是出于祂纯粹的美意。蒙拣选择之人的这一方，不存在任何原因、动机、条件来打动神，从而使神拣选他，却越过了其他人。但是，尽管神本可以完全拒绝所有人，但出于祂白白的恩典和恩慈，祂就怜悯一些人。就这样，使徒教导我们，神的确是按着自己意旨所喜悦的，预定我们得儿子的名分，使祂荣耀的恩典得着称赞（弗 1:5）。如果祂拣选一些人（例如彼得），是因祂预见他们要为善，死的时候持守信心，却拒绝另一些人（比如犹大），是因祂预见到他们会是邪恶、顽固、蔑视祂福音的人，这就不是恩典的作为了；它显明的，就不是祂恩典的荣耀，而是祂报应的公义了。但神在这一白白拣选当中的主要意图，就是让他荣耀的恩典得着称赞，叫人在神丰富的恩典之外，就找不到任何可以称赞或夸口的事情。

威廉·莱福德（WILLIAM LYFORD）

《普通人的常识》，168–69

The decree of election stands upon an unchangeable foundation—to wit, that Rock of ages, Jesus Christ, the same yesterday, today, and forever (Heb. 13:8). As the first Adam was the foundation stone in the decree of creation, so the second Adam, even Jesus, is the foundation stone in the decree of election. God hath blessed us in Him, yea, and we shall be blessed; He hath chosen us in Him, pardoned us in Him, sealed us in Him, built us up and completed us in Him, “according to His own purpose and grace, which was given us in Christ Jesus before the world began” (2 Tim. 1:9). All those acts of grace are said to be in Christ.

CHRISTOPHER NESS

Antidote against Arminianism, 17

拣选的预旨是建立在一个不可更改的根基之上，就是那万古磐石，昨日今日一直到永远都是一样的耶稣基督（来 13:8）。正如那首先的亚当是创造预旨的基石一样，同样，那第二位亚当，就是耶稣，祂是拣选预旨的基石。神既已经在基督里赐福给我们，是的，我们就必然蒙福；神在基督里拣择了我们，在基督里赦免了我们，在基督里给我们盖上印记，在基督里建立了我们，使我们在基督里得完全，“乃是按祂的旨意和恩典，这恩典是万古之先在基督耶稣里赐给我们的。”（提后 1:9）所有这些恩典的作为，经上说都是在基督里的。

克里斯托弗·尼斯（CHRISTOPHER NESS）

《对抗阿米念主义的解毒剂》，17

The Scripture expressly states that only a few are chosen, though many be called (Matt. 20:16). It is only a little flock (Luke 12:32) and but one of a city and two of a family that are brought to Zion (Jer. 3:14). “I have chosen you out of the world,” saith Christ (John 15:19), and the Lord calls Paul a chosen vessel unto him (Acts 9:15; 22:14). How ill it sounds in the ears of a gospel spirit to say that Pharaoh and Judas were elected as well as Paul and Barnabas, and that Simon Magus was elected as well as Simon Peter—all which, a general election, which is the Arminian hypothesis, most necessarily asserts. How can these “reprobate silver” pieces be, in a gospel sense, termed

chosen vessels, as Paul was, to know God's will and see the just One (Acts 22:14)?

CHRISTOPHER NESS

Antidote against Arminianism, 32

圣经明确指出，“虽然被召的人多，但选上的人少。”（太 20:16）蒙拣选的人只是小群（路 12:32），神只是“从一城取一人，从一族取两人，带到锡安”（耶 3:14）。基督说：“我从世界中拣选了你们。”（约 15:19）主称保罗是祂所拣选的器皿（徒 9:15；22:14）。说法老和犹大，与保罗和巴拿巴一样是蒙拣选的，行邪术的西门，与西门彼得一样是蒙拣选，这在一个有福音之灵的人耳中听起来是何等荒唐——而这一切，一种普遍性的拣选，是阿米念主义的假说必然要主张的。从福音义而言，这些“被弃的银渣”怎能被称为蒙拣选的器皿，像保罗那样，“明白祂的旨意，又得见那义者”（徒 22:14）呢？

克里斯托弗·尼斯

《对抗阿米念主义的解毒剂》，32

It is true that God, before the foundation of the world, fully determined with Himself whom to choose to salvation by grace, to which also He ordained them, and whom to pass by and leave in their sins, for which He determined in His just wrath to condemn them. But who these be is a secret which even the elect themselves cannot know until they be effectually called—nay, nor being called, until by some experience and proofs of their faith and holiness, they do understand the witness of the Spirit, which testifies to their spirits that they are the children of God and do make their calling and election, which was always sure in God, sure to themselves.

HENRY SCUDDER

Christian's Daily Walk, 307

诚然，神在创立世界以先，就已经自己里面完全定好了要拣选哪些人蒙恩得救；神也完全命定了要越过哪些人，把他们留在他们自己的罪中，定意要以公义的忿怒定他们的罪。但这些人是谁，这是一个奥秘，就连选民自己在蒙有效呼召之前，也是不能知道——不，不是在蒙召的时候，而是到了他们有了信心和圣洁的某种经历和证据，才能真的明白圣灵的见证，这见证向他们的心证明他们是神的儿女，并使他们所蒙的恩召和拣选（这在神那里总是坚定不移），对他们而言，是坚定不移。

亨利·斯佳德

《基督徒生活之道》，307

We make our election sure by making our calling sure: "God hath chosen you to salvation through sanctification." By the streams we come at last to the fountain. If we find the stream of sanctification running in our souls, we may by this come to the springhead of election. I do not look up into the secret of God's purpose, yet I may know I am elected by the shining of sanctifying grace in my soul. Whosoever he be that can find the word of God transcribed and copied out into his heart may undeniably conclude he is elected of God.

THOMAS WATSON

Puritan Gems, 30–31

我们藉着使我们所蒙的呼召坚定不移，以此使我们的拣选坚定不移：“神拣选了你们，叫你们成为圣洁，能以得救。”⁵我们溯溪而上，最终可以来到源头。如果我们发现成圣的溪水在我们的灵魂中流淌，就可以通过它来到拣选的源头。我不是抬头去看神旨意的奥秘，但我可以通过成圣的恩典在我灵魂中的光亮，知道我是蒙拣选的。凡发现神的话语誊写刻印在他心里的，都可以无可争辩地断定，他是蒙了神的拣选。

汤姆·华森
《清教徒奇珍录》，30-31

ELECTION AND ADOPTION（拣选与收养）

We cannot enjoy Him unless we resemble Him, nor take any pleasure in Him if we were with Him without something of likeness to Him. Holiness fits us for communion with God. We can have no evidence of our election and adoption without it. Conformity to God in purity is the fruit of electing love: “He hath chosen us...that we should be holy” (Eph. 1:4). The goodness of the fruit evidences the nature of the root. This is the seal that assures us the patent is the authentic grant of the Prince.

STEPHEN CHARNOCK
Discourses upon the Existence and Attributes of God, 532

除非我们像祂，否则我们就不能以祂为乐；如果我们与祂在一起，却没有像祂的地方，我们就不能在祂里面得到任何快乐。圣洁使我们适合与神相交。没有圣洁，我们就无法证明我们是蒙拣选和被收养的。在圣洁上效法神，这是拣选之爱的结果：“神……拣选了我們，使我们在祂面前成为圣洁。”（弗 1:4）果子的好坏，证明根的性质。圣洁是印证，向我们保证这权利是由这位君王真实授予我们的。

司提反·查诺克
《论神的存在和属性》，532

ELECTION AND PREDESTINATION（拣选与预定）

Question 19: But to what purpose will all my endeavors to come to Christ be, unless I be elected? All will be to no purpose.

Answer: True, if thou be not elected, thou canst not obtain Him or happiness by Him. But yet that is no discouragement to strive. For in thy unconverted state, thy election or nonelection is a secret to thee. The only way to make it sure is by striving and giving all diligence in the way of duty (2 Peter 1:10). And if you ponder the text well, you will find that election is not only made sure in the way of diligence and striving but calling is put before it and lies in order to it. First secure thy effectual calling, and then thine election.

⁵ 帖后2:13

JOHN FLAVEL

“The Seamen’s Catechism,” in *Navigation Spiritualized*, 217–18

第十九问：除非我蒙拣选，否则我到基督这里来的所有努力有何意义？一切都会毫无意义。

答：没错，如果你不是蒙拣选的，你就不能得着祂，也不能靠祂得福。但这并不妨碍你努力。因为在你尚未归信的光景当中，你是否蒙拣选，这对你来说是一个奥秘。使你所蒙的拣选确定不疑的唯一方法，就是殷勤，在尽本分的道路上竭尽全力（彼后 1:10）。如果你认真思想这节经文，你就会发现，拣选不仅是通过殷勤努力加以确定的，而且呼召是放在拣选之前，是为了拣选而存在。首先确保你是蒙了有效呼召，就能确保你是蒙拣选的。

约翰·弗拉维尔

《海员要理问答》，收录于《灵魂的航程》，217–8

[Predestination] is a doctrine that tells no man in particular who is elected or who is rejected; we cannot tell who are reprobates—nay, no man can know himself to be a reprobate, for his sins are not above God’s grace. God can change his heart, even when he is breathing out curses and threatenings against the name of Christ, as He did Paul’s. God is above thy naughty heart, and He can change it at the ninth or eleventh or at the last hour of the day. No man can know himself to be a reprobate, and therefore we preach the gospel to men as sinners, not as elect or reprobate, to all sinners without exception, to the greatest of sinners. We bid them come unto Christ, and He will refresh and heal them. We challenge all the world to name any one man or woman that ever repented in vain or fought the Lord in vain; and therefore to shut the door of grace and mercy against thyself, which we set wide open upon a conceit that the gospel will do thee no good if thou be a reprobate, is a grievous temptation of the devil, the enemy of thy salvation.

WILLIAM LYFORD

Plain Man’s Senses, 174–75

预定这教义并不让人知道，具体哪一个人是蒙拣选的，哪一个遭弃绝的；我们不能知道谁是弃民——是的，没有人能知道自己是弃民，因为他的罪并不比神的恩典更大。即使人像保罗那样，带着怒气咒骂和威胁基督的名，神也可以改变他的心。神比你顽梗的心更大，可以在申初或酉初，或一天的最后一刻改变你的心。没有人能知道自己是弃民，所以我们是把人当作罪人，而不是当作选民或弃民，来向他们传福音。要将福音传给所有罪人，没有分别，且要传给最大的罪人。我们命令他们到基督这里来，基督要更新他们，医治他们。我们向全世界发出挑战，找出任何一个曾经徒然悔改或徒然寻求主的人；因此，向自己关闭我们已经向你们打开的恩典和怜悯之门，转而去相信一个谎言——你若是一个弃民——福音就不能给你带来好处；这是魔鬼的严重试探，是你自己得救的大敌。

威廉·莱福德

《普通人的常识》，174–75

It was a good saying, I think, of the blessed martyr Bradford: “No man should go to the university of predestination till he be well trained up in the grammar school of faith and repentance.” If this or the like method be neglected, no good can but much hurt will ensue. God’s decrees are some way

like the mount that must not be touched; but you must first worship at a distance and then make a reverent and awful approach. This is not only holy ground, but it is unsearchable by us. Now know that though electing love hath no cause nor ground for it without God Himself, yet it hath great and noble fruits; and in the decree of the end, salvation, there is a wise design of fit means and ways to compass this end: “But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth” (2 Thess. 2:13).

ROBERT TRAILL

Sermon 2, in Sixteen Sermons on the Lord’s Prayer, for His People, 34–35

我想，那蒙福的殉道士布拉德福德（Bradford）说得好：“除非人在信心和悔改的文法学校里得到很好训练，否则他就不应该去上预定的大学。”忽视了这一方法或类似的方法，就不会带来好处，反而会带来极多的伤害。在某种程度上，神的预旨就像那座不可触摸的山；你必须先在远处敬拜，然后再带着恭敬和敬畏之心接近。这不仅是圣地，还是我们测不透的。现在当知道，虽然拣选之爱在神自己以外就别无原因或理由，然而这爱却结出伟大高尚的果子；在实现拯救的预旨中，这智慧的设计蕴含着合适的途径和巧妙的方法：“主所爱的弟兄们哪，我们本该常为你们感谢神，因为祂从起初拣选了你们，叫你们因信真道，又被圣灵感动，成为圣洁，能以得救。”（帖后 2:13）

罗伯特·特雷尔

讲道 2，《论主祷文，主为祂百姓祷告的十六篇讲道》，34–35

EMOTION（情感）

Neither do thou measure thy faith by thy present feeling of God’s favor, for thy soul is sometimes sick, sometimes in a swoond, and so may judge amiss of thine estate, but measure thou thy faith by thy true apprehending of God’s love in Christ, which may be when there is no feeling. It is one thing...not to feel faith in the time of thy first conversion and of temptation; another thing...not to be willing to believe or to feel faith.

HANNIBAL GAMMON

God’s Just Desertion of the Unjust, 27

不要用你当前对神眷顾的感受来衡量你的信心，因为你的灵魂有时会生病，有时会神魂颠倒，所以可能会误判你的光景；而是要用你对在基督里神的爱的正确认识来衡量你的信心，没有感觉的时候，你可能还有认识。在你刚刚信主和受试探时感受不到信心，这是一回事；不愿意相信或感受信心，这又是另一回事。

汉尼拔·加蒙（HANNIBAL GAMMON）

《神的公义弃绝不义之人》，27

ENEMY（仇敌）

If we love an enemy, we shall wish his welfare and rejoice in it and be unfeignedly sorry for any disaster that befalls him; so far shall we be from rejoicing in his misfortunes. And certainly, had we a right sense of things, we should be more troubled for the harm which our enemy does to his own soul by wronging us than for the prejudice we sustain by him. Our compassion toward him would diminish, if not altogether swallow up the resentment of what we suffer from him.

HENRY SCOUGAL

“Indispensable Duty of Loving Our Enemies,” in Works, 103–4

我们若爱仇敌，就会希望他得到福分，并会为他蒙福而大大欢喜，对他遭遇的任何灾难都由衷地感到难过；那么我们不应该为他遭遇不幸而感到高兴。可以肯定的是，如果我们对事物有正确的认识，当我们的仇敌不公地对待我们时，我们就应该为自己对他的灵魂造成伤害，因着他对我们的偏见而感到不安。我们对他的怜悯，要减轻、甚至吞没我们因受他苦待而心生的怨恨。

亨利·斯库格尔

《爱仇敌，不可推卸的责任》，收录于《文集》，103–4

It is far better to have the ungodly man's enmity than his society. By the former, he is most hateful, but by the latter, he is most hurtful. A religious man in the company of wicked men is like a green branch among dry and burning brands; they can sooner kindle him than he can quench them.

WILLIAM SECKER

Nonsuch Professor, 52

遭罪人故意对待，远比他与你结交为好。前一种情形，他最恨你，但后一种情形，他对你最有害。敬虔人与恶人为伍，就像燃烧干柴中的青翠树枝；他们很快会把他点燃，他却不能把他们熄灭。

威廉·赛克

《无比的认信之人》，52

It is unnatural to hate them that love us, and it is supernatural to love them that hate us.

WILLIAM SECKER

The Nonsuch Professor, 93

恨爱我们的人，这不合天性，而爱恨我们的人，这超越天性。

威廉·赛克

《无比的认信之人》，93

To render evil for evil is brutish; to render evil for good is devilish; to render good for evil is Christian.

THOMAS WATSON

The Beatitudes, in Discourses, 2:153

以恶报恶，这像牲畜；以善报恶，这像魔鬼；以善报恶，这是基督徒的风范。

汤姆·华森

《八福》，收录于《讲论》，2:153

ENVY（嫉妒）

This sin [i.e., envy] does so prevail that it is difficult to get two ministers to live together in love and quietness unanimously to carry on the work of God. Unless one of them be greatly inferior to the other and content to be so esteemed and to be governed by him, they are contending for precedency, envying each other's interest and behaving with strangeness and jealousy toward one another to the shame of their profession and the injury of their congregations. Nay, so great is the pride of some ministers that when they might have an equal assistant to further the work of God, they had rather take all the burden upon themselves, though more than they can bear, than that any should share with them in their honor or lest they should diminish their own interest in the people.

RICHARD BAXTER

Reformed Pastor, 163–64

嫉妒这罪如此盛行，以至于很难让两位牧师在爱和安静中共同生活，一致开展神的工作。除非他们当中一人身份远在另一位之下，并且甘受如此对待，接受对方管理，否则他们就会争夺优先地位，嫉妒对方，表现形同路人，互相嫉妒，令他们的认信蒙羞，伤害他们的会众。不，一些牧师如此骄傲，他们本可均分工作，彼此协助推进神的工作，却宁愿自己承担所有负担，虽然这担子远超他们所能承受，也不愿有人与他们分享尊荣，或害怕自己在会众中的利益受损。

理查德·巴克斯特

《新牧人》，163–64

Mr. Badman's envy was so rank and strong that if it at any time turned its head against a man, it would hardly ever be pulled in again. He would watch over that man to do him mischief, as the cat watches over the mouse to destroy it; yea, he would wait seven years, but he would have an opportunity to hurt him, and when he had it, he would make him feel the weight of his envy. This envy is the very father and mother of a great many hideous and prodigious wickednesses. It both begets them and also nourishes them up till they come to their cursed maturity in the bosom of him that entertains them.

JOHN BUNYAN

Riches, 51

恶人先生的嫉妒心是如此极端和强烈，以至于它若随时掉头攻击别人，就几乎不能把它拉回。他会盯着那人，要对他不利，就像猫盯着老鼠，要把它消灭一样；是的，他愿意等上七年，伺机伤害对方，当他得了机会，就会让对方感受到他嫉妒的威力。这种嫉妒正是许多可怕和惊人恶行的父母。它既生出这些恶行，也把它们养大，直到它们在养育它们之人的怀中，成熟到当受咒诅的程度。

约翰·班扬
《班扬的宝藏》，51

Such [hypocrites] secretly envy the luster of the gifts and graces of such as go beyond them and cannot abide to be outshined. If thou love grace as such, thou wilt love it wherever it is most pure and shines most brightly. The Pharisees, hating Christ for this, discovered what they were.

ALEXANDER CARMICHAEL
“An Essay on Hypocrisy,” in Believer’s Mortification of Sin, 221

这等假冒为善之人暗地嫉妒那些恩赐和恩典超过他们的人，无法忍受自己被人超过。如果你如此爱恩典，那么恩典在哪个人身上最纯洁、最闪耀，你就会爱那个人。法利赛人为此憎恨基督，就暴露出自己的真面目。

亚历山大·卡迈克尔
《论假冒为善》，收录于《信徒治死罪》，221

Envy is a denial of providence.

STEPHEN CHARNOCK
in Horn, Puritan Remembrancer, 93

嫉妒是对神护理的一种否认。

司提反·查诺克
收录于霍恩，《清教徒备忘录》，93

There is great diversity between love and envy, for he that loveth taketh himself to be benefited in the benefit of him whom he loveth, himself to be praised in the praises of that man whom he liketh. The envious man, on the contrary part, thinketh that [when] another man is praised, [he] in the self-same is dispraised, that another cannot be profited but that in the same he is hindered, and therefore stormeth when anything is attributed to another, as if in that deed something had been taken from himself. Thus, in all things the envious man deals as if it were a stranger from the other; the loving man as if he were not diverse, but one with the other and a very part and member of the same. Let us therefore keep ourselves far from this envy, the truest token that can be of the absence of charity.

JOHN KNEWSTUB
Lectures, 187

爱和嫉妒有天壤之别，因爱的人以其所爱之人的益处为自己的益处，以其所喜欢之人的称赞为自己的称赞。与之相反，嫉妒的人认为，别人受称赞自己就遭贬低，除非自己受阻，否则

别人也不能受益，若有人把任何事归功于别人，他就勃然大怒，仿佛在那件事上，自己被夺去了什么。因此，在所有事情上，嫉妒的人待人，仿佛对方与自己形同陌路；爱他的人看对方与自己没有两样，同属一体。因此，让我们远离嫉妒，嫉妒是缺乏爱最真实的写照。

约翰·纽斯特（JOHN KNEWSTUB）
《讲演》，187

[Envy] is a sin that breaks both tables at once. It begins in discontent with God and ends in injury to man. It is the root of hatred against godliness. They that are at the bottom of the hill fret at those that are at the top, and men malign what they will not imitate. Wicked men would have all upon the same level.

THOMAS MANTON
Practical Exposition on the Epistle of James, 155

嫉妒是一样同时违反两块法版的罪。它始于对神的不满，终于对人的伤害。嫉妒是仇视敬虔的根源。山下的人对山顶上的人心生埋怨，人对自己不愿效法的事恶意诋毁。恶人想让所有人都处在同一水平线上。

托马斯·曼顿
《雅各书实践性注释》，155

There is little of the Spirit of God where there is such an envious spirit. Grace stands in conformity to God, and therefore it is expressed by a participation of the divine nature (2 Peter 1:4). Grace is nothing else but an introduction of the virtues of God into the soul. Now God delights in giving more grace, and therefore such as are not communicative and diffusive of their good to others, or are all for an enclosure of blessings, or cannot rejoice in the parts [i.e., gifts], services, or excellences of others have nothing at all or very little of the nature of God in them.

THOMAS MANTON
Practical Exposition on the Epistle of James, 156

哪里有嫉妒之灵，那里就几乎没有神之灵。恩典效法神，因此表现为与神的性情有份（彼后1:4）。恩典不是别的，正是把神的美德引入人的灵魂。神乐意赐人更多恩典，因此，那些不愿与他人交流并传递他们所得益处的人，或那些只知道囤积祝福的人，或那些不能为他人的恩赐、侍奉或优点感到欢喜的人，他们身上根本就没有或极少有神的性情。

托马斯·曼顿
《雅各书实践性注释》，156

Envy: when men indulge an envious disposition at the prosperity of others. “There is one,” says discontent, “less deserving than I in more credit; another less diligent but more successful. There are others who live without care or pains, and yet riches flow in upon them, and they have all that heart can wish.” Sure the world is very unequally divided that we must have labor and disappointment, and they wealth and ease. “See,” says envy, “what a fine house, what rich furniture, what a flowing trade, and the like, such and such enjoy.” And what is all this to thee? “Is thine eye

evil because God is good?” A little more modesty would teach you that the Governor of the universe knows best where to bestow His gifts. Alas! He sees that thy neighbor’s high estate and thy high spirit would undo thee. He knows what is fittest both for him and thee, and therefore be content to be at His disposal.

RICHARD STEELE
Religious Tradesman, 170

当对他人的兴旺存有嫉妒之心时，不满会说：“有一个人，他付出不及我，却得更多称赞；另一人，他勤奋不及我，却更成功。还有一些人生活无忧无虑，没有痛苦，财富却源源不断涌向他们，他们也能心想事成。肯定的是，这世界非常不平等，我们不得不劳苦和失望，他们却享有财富和安逸。”嫉妒会说：“看啊，多漂亮的房子，多华丽的家具，多兴旺的生意，等等，这样那样的享受。”

然而，这一切与你有什么相干呢？“神作好人，你就红了眼吗？”人若稍微谦卑一点就会知道，宇宙的主宰最清楚祂的恩赐要给谁。唉！祂知道你若有你邻舍的极多财富，你高傲的心就会毁掉你。祂知道怎样对祂和对你最为合适，因此要甘心乐意听从祂的安排。

理查德·斯蒂尔
《虔诚的商人》，170

This sin [i.e., envy] was to be found not only in women which envied others that exceeded them in beauty of body, in clothes, and dressing, and such like toys but also in men, who envied them who were of the same trade, which had better houses and shops, more custom and wealth than themselves. Yea, this envying was to be found among many ministers who envied others that had better parts and more learning, greater applause, and more auditors than themselves. There was a spirit among us which lusted to envy (James 4:5), which, besides the great torment that it brings to the spirit where it reigns, is a very great provocation to the Lord.

THOMAS VINCENT
God’s Terrible Voice in the City, 154

这嫉妒的罪不仅出现在妇女身上，她们嫉妒别人在身体美貌、衣服打扮以及类似的方面超过自己，而且也出现在男人身上，他们羡慕那些与自己从事相同行业的人，那些人拥有比自己更好的房子和店铺，更多的顾客和财富。是的，这嫉妒在许多牧师身上也可以找到，他们嫉妒别人比自己有更好的恩赐和更多的学问，更多的赞誉和更多的听众。我们当中有一种灵，是恋爱至于嫉妒（雅 4:5），这灵除了给它所统治的心带来极大折磨之外，也大大惹动主的怒气。

托马斯·文森特（THOMAS VINCENT）
《神在伦敦城发出的可怕声音》，154

ESCHATOLOGY（末日）

Augustine desired to have seen three things before he died: First, Rome in her glory and purity.

Secondly, Paul in the pulpit preaching. Thirdly, Christ in the flesh upon earth. Cato, the heathen, repented himself of three things: First, that ever he spent a day idle. Secondly, that ever he revealed his secrets to a woman. Thirdly, that ever he went by water when he might have gone by land. Thales gave thanks for three things: First, that he was endued with reason and was not a beast. Secondly, that he was a man and not a woman. Thirdly, that he was a Grecian and not a barbarian. And I, poor I, desire to see three things before I die: First, Babylon's ruin. Secondly, Christ's reigning. Thirdly, Satan's binding.

WILLIAM DYER
Christ's Famous Titles, 22

奥古斯丁希望死前能看见三件事：第一，罗马有荣耀和纯洁。第二，保罗在讲台上讲道。第三，基督肉身临到地上。异教徒加图（Cato）因三件事懊悔：第一，他曾有一天无所事事。第二，他曾向一位妇人透露过自己的秘密。第三，他曾经本可以走陆路，却走了水路。泰勒斯（Thales）为三件事感恩：第一，上天赋予他理性，自己不是一头野兽。第二，他是一个男人，而不是一个女人。第三，他是一个希腊人，而不是蛮族。而我，可怜的我，希望在死前能看见三件事：第一，巴比伦毁灭。第二，基督作王。第三，撒但被捆绑。

威廉·戴尔
《基督闻名的称谓》，22

A dear friend of mine (now I hope with God) was much troubled with an impertinent and importunate fellow, desirous to tell him his fortune. "For things to come," said my friend, "I desire not to know them but am contented to attend divine providence. "Tell me, if you can, some remarkable passages of my life past." But the cunning man was nothing for the preter[ite] tense (where his falsehood might be discovered), but all for the future, counting himself therein without the reach of confutation. There are in our age a generation of people who are the best of prophets and worst of historians; Daniel and the Revelation are as easy to them as the Ten Commandments and the Lord's Prayer. They pretend exactly to know the time of Christ's actual reign on earth; of the ruin of the Romish antichrist; yea, of the day of judgment itself. But these oracles are struck quite dumb if demanded anything concerning the time past: about the coming of the children of Israel out of Egypt and Babylon, the original increase and ruin of the four monarchies. Of these and the like they can give no more account than the child in the cradle. They are all for things to come, but have gotten (through a great cold of ignorance) such a crick in their neck, they cannot look backward on what was behind them.

THOMAS FULLER
Good Thoughts, 297-98

我的一位好友（我希望他现在是与神同在），因着一个无礼缠着他不放，想给他算命的家伙感到困扰。我的朋友说：“对于未来的事情，我不想知道，我只满足于留意神的护理。如果你可以，就请告诉我过往生活的一些特别经历吧。”但这骗子根本不想讲过去的事（他的虚谎可能就此暴露无遗），而是只想讲将来的事，认定在这方面不可能被驳倒。在我们这个时代有一宗人，他们是最好的先知，却是最糟的历史学家；但以理书和启示录对他们来说，就像十诫和主祷文一样容易。他们谎称完全知道基督回到地上实际作王，罗马敌基督者毁灭，是的，还有审判那日发生的时间。但是，如果要求他们讲讲任何有关过去时间的事情：关于

以色列人从埃及和巴比伦出来，那四国最初的增长和毁灭，这些先知就被击打得哑口无言了。对于这些和类似的事，他们能讲的并不比摇篮里的孩子多。他们都要讲将来的事，但他们患了一场无知的大感冒，脖子变得如此痉挛，以至于他们不能调头去看他们身后的事。

托马斯·富勒
《美好的思想》，297-98

The dream of setting up an outward, glorious, visible kingdom of Christ, which He must bear rule in and over the world, be it in Germany or in England, is but an ungrounded presumption. The Jews not called, antichrist not destroyed, the nations of the world generally wrapped up in idolatry and false worship, little dreaming of their deliverance—will the Lord Christ leave the world in this state and set up His kingdom here on a molehill?

JOHN OWEN
Golden Book, 231

梦想建立一个外在的、光荣的、可见的基督国度，在这世上统治全地，无论这国是坐落于德国还是英格兰，都不过是一场毫无根据的猜测。犹太人尚未蒙召，敌基督者还未被消灭，世上的万民仍普遍陷在拜偶像和虚假敬拜之中，几乎不想得到解救——主基督会任由世界处于这种光景中，在这地上一座蝼蚁山上建立祂的国度吗？

约翰·欧文
《约翰·欧文金书》，231

That the time of this great opening [of God's books] is uncertain. The opening is certain, but the time when is unseen. There have some indeed undertaken to foretell the time. In the primitive days and while the apostles were yet alive, there were some that pretended revelations or visions from the Spirit, declaring this day to be then near (2 Thess. 2:2). And since, many have presumed to foretell the year whose predictions time hath already confuted. Aventinus shows that about the year 1062, the credulous people were so deluded by such ridiculous predictions that there was a general expectation of the great day of judgment as then just upon them.... There are some who told us that the year 1675, others that the year 1680, others that 1688, others that 1695, and some tell us that 1700 will put an end to the world and open the great opening day. But our Savior asserts that it is an unknown day (Matt. 24:36; Mark 13:32).

HENRY PENDLEBURY
Books Opened, in Invisible Realities, 189-90

神书卷的盛大打开之日是不确定。打开是确定的，但何时打开，是人不能见的。然而总有一些人想要肩负重任预告这时间。在初期，众使徒还活着的时候，有一些人谎称从圣灵那里得到启示或异象，宣告这一日即将到来（帖后 2:2）。从那时起，又有许多人斗胆预言这日何时临到，他们的预言、时间已被一一驳斥。阿文提努斯（Aventinus）记载，大约在 1062 年，容易受骗的人被这荒谬的预言如此迷惑，以至于人们普遍期待审判大日即将临到……有些人告诉我们那会是 1675 年，有一些人则说是 1680 年，其他人说是 1688 年，另有人说是 1695 年，还有一些人告诉我们，1700 年将终结世界，是开启神书卷的伟大日子。但我们的救主断

言，这日是人不能知道的（太 24:36；可 13:32）。

亨利·彭德贝理

《打开的书》，收录于《眼不能见的现实》，189-90

I might add here, as a cause of the security of some, the presumptuous confidences of future events which belong only to God to foreknow, which some have taken upon them so absolutely to determine as if they had looked into the book of God's decrees or had an infallible revelation from Him of what should come to pass. O, the good days that some have looked for upon presumption of what they had no ground for! Great expectations many had of the fall of antichrist and Babylon in the year 1666 and other events, limiting times, which God hath not clearly revealed, which is an entrenching upon God's prerogative, and I believe a greater provocation than such persons are aware of. This may be one reason why London is fallen instead of Babylon in this year of such expectation and presumption.

THOMAS VINCENT

God's Terrible Voice in the City, 156-57

我在这里补充说，一些人麻痹大意的一个原因，是人对未来事件妄加猜测，而这些事唯独神才能预先知道，一些人让自己起来，如此绝对地作出决定，仿佛他们已经看了神预旨的册子，或从祂那里得了关于将要发生之事的无谬启示。哦，一些人根据他们毫无根据的妄想，等候那些好日子降临！许多人热切期待敌基督和巴比伦要在 1666 年倾覆，以及其他限定要发生的事，都是神没有清楚启示的，这是干犯神的特权，我相信这是一种极大的冒犯，是这样的人没有意识到的。在这充满期待和妄想的一年，倾覆的是伦敦，而不是巴比伦，其中一个原因可能就在于此。

托马斯·文森特

《神在伦敦城发出的可怕声音》，156-7

ETERNITY（永恒）

A Christian in the holy assemblies and in his reading, learning, prayer, conference is laying up for everlasting, when the worldling in the market, in the field, or shop is making provision for a few days or hours. Thou gloriest in thy riches and preeminence now, but how long wilt thou do so?

RICHARD BAXTER

Baxteriana, 236-37

基督徒在圣会，在读经、学习、祷告、聚会时，都是在为永恒做积蓄，而世人在市场、田地或商店中，是在为几天或几小时做预备。现在你以财富和地位为荣，但你这样的夸口能坚持多久呢？

理查德·巴克斯特

《巴克斯特自传叙述》，236-7

Suppose a bird was to come once in a thousand years to some vast mountain of sand and carry away in her bill one sand in a thousand years. O what a vast time would it be ere this immortal bird, after that rate, had recovered the mountain, and yet in time this might be done, for there would be still some diminution. But in eternity there can be none. There be things in time which are not competent to eternity. In time there is a succession: one generation, year, and day passeth and another comes; but eternity is a fixed now. In time there is a diminution and wasting; the more is past, the less is to come. But it is not so in eternity.

JOHN FLAVEL

Navigation Spiritualized, 25

假设一只鸟儿一千年一次，飞到某座巨大的沙上，每一千年用它的喙子带走一粒沙子。哦，这只不死鸟按此速度，要何等漫长的时间，才能把这座山带到另一个地方，然而在时间之内，这样的事还是会做成，因为沙丘还是在减少。但在永恒中，却不会有任何减少。在时间中，一些事情无法进入永恒。在时间中，存在着接续：一代、一年、一天，一个过去一个又来；但永恒是一个固定的现在。在时间之内，事情存在着减少和耗费；过去的越来越多，将来的越来越少。但永恒却不是这样。

约翰·弗拉维尔

《灵魂的航程》，25

There is no wrinkle on the brow of eternity.

THOMAS MANTON

in Horn, Puritan Remembrancer, 7

永恒的额头上没有皱纹。

托马斯·曼顿

收录于霍恩，《清教徒备忘录》，7

It is highly reasonable that we begin now to be that which we expect to be forever, to learn that way of living in which we hope to live to all eternity.

SAMUEL SHAW

Voice of One Crying in the Wilderness, 171

我们现在就要开始成为我们期望永远成为的人，学习我们盼望活到永远的生活之道，这非常合情合理。

撒母耳·肖

《旷野呼声》，171

EVANGELISM（传福音）

There are two pools wherein the net should be set. [The first place is] in the public assemblies of the Lord's people. There it was that Lydia's heart was opened. The pool of ordinances sometimes is made healing water to souls pining away in their iniquity. The second place to set a net is in private conference. Many times the Lord is pleased to bless this for the good of souls.

THOMAS BOSTON
Art of Man-Fishing, 42-43

有两种池子，应在那里下网。一个是主百姓公开聚集之处。正是在那里，吕底亚的心被打开。蒙恩之道的池子，有时会成为医治在罪中日渐衰弱的灵魂之水。当下网的第二个地方，是在私下聚会之处。很多时候，主乐意为灵魂的益处祝福这样的聚会。

托马斯·波士顿
《得人如得鱼的艺术》，42-43

We have toiled all day, all the days of our lives, and have caught nothing. The net of the gospel hath been always spread out, and not scarce one soul taken in it. We read Acts 2:40 that at a sermon of St. Peter's, three thousand souls were converted to the Lord, but now we may hear three thousand sermons preached, and scarce one soul brought to heaven. Men are altogether of Gallio's mind (Acts 18:17). They care not for these things. Never was there since the days of Adam so much means of grace and salvation as now. Have we not line upon line, precept upon precept, sermon upon sermon, mercy upon mercy, and yet all will not do; men stop their ears.

ARTHUR DENT
Plain Man's Plain Path-way, 13

我们终日劳碌，终生奔波，却一无所获。福音的网一直撒着，却几乎没有一人被网住。我们看到使徒行传 2:40 说，圣彼得一讲道，就有三千人归信主，但现在我们可能听了三千次讲道，却几乎没有一人被带到天堂。人全然抱着迦流的心态（徒 18:17）。他们不关心这些事情。自从亚当的日子以来，从未像现在这样有如此之多蒙恩和得救之道。我们岂不是令上加令、律上加律、讲道加讲道，怜悯加怜悯吗？然而所有这些全都无用；人堵住了自己的耳朵。

亚瑟·登特（ARTHUR DENT）
《普通人进入天堂之路》，13

It is the duty of all the sons and daughters of Adam who hear the gospel preached and Christ offered to them to believe in or receive Christ, be they prepared or not prepared. I say, it is the duty incumbent upon them all.

GILES FIRMIN
Real Christian, 2

所有听到福音传讲，有基督传给他们的亚当后代，无论是否预备好，他们的本分都是相信或接受基督。我说，这是他们所有人义不容辞的本分。

贾尔斯·费尔敏
《真基督徒》，2

But what is it to go to Christ?... To go to Christ is to embrace Him in His person and offices and to rest entirely and closely upon Him for pardon of sin and eternal life, being deeply sensible of the want and worth of Him. “As many as received him, to them gave he power to become the sons of God, even to them that believe on his name” (John 1:12).

JOHN FLAVEL
“Seamen’s Catechism,” in Navigation Spiritualized, 212

到基督这里来，这是什么意思呢？……到基督这里来，就是按祂的位格和职分接受祂，为着罪得赦免和得着永生，完全而紧密地倚靠祂，深切地意识到自己需要祂，并意识到祂的宝贵。
“凡接待祂的，就是信祂名的人，祂就赐他们权柄，作神的儿女。”（约 1:12）

约翰·弗拉维尔
《海员要理问答》，收录于《灵魂的航程》，212

For though brotherly kindness be to the saints, yet love (2 Peter 1:7) reaches to all. Near and far off, strangers, enemies within and without the pale of the church, Turks [i.e., Muslims], and pagans—we must pray for them and do them any good if they come in our way, as the Samaritan did to the Jew (Luke 10).

JOHN ROGERS
Treatise of Love, 42

有了爱弟兄的心，又要加上爱众人的心（彼后 1:7）。爱近的和远的，爱陌生人，爱教会内外的仇敌，爱穆斯林和异教徒——我们必须为他们祈祷，如果他们遇上我们，我们就必须向他们行善，就像那撒玛利亚人对那犹太人一样（路 10）。

约翰·罗杰斯（JOHN ROGERS）
《论爱》，42

Now followeth to speak of the persons whom we ought to love; and they are all men upon the face of the earth, good and bad, without or within the pale of the church. Our love must stretch itself to any of them. They are our neighbor, whom we are bidden to love as ourselves, as we may see in the parable of the Samaritan. These we ought to do good to if they need and we be able, and for these we must pray. For though we must not pray for the salvation of all men because we know it’s contrary to the revealed will of God that all should be saved, yet we ought to pray for every particular person that we know or can see because we know not (whatsoever he be now) but he may belong to God.

JOHN ROGERS
Treatise of Love, 108–9

现在我们谈谈我们应当爱的人；他们是这地上的所有人，无论是善是恶，无论在教会范围内

还是外。我们的爱必须延伸到他们当中任何一个人身上。他们是我们的邻舍，神命令我们要爱他们如己，就像我们在那撒玛利亚人比喻中看到的一样。他们若有需要，我们又有能力，我们就当向他们行善，并且我们必须为他们祷告。虽然我们绝不可为所有人的得救祷告，因为我们知道，所有人都得救，这违背了神显明的旨意，但我们应该为我们认识，或能看见的每一个具体的人祷告，因我们不知道他会不会是属神的人（不管他现在如何）。

约翰·罗杰斯
《论爱》，108-9

EVIL COMPANY（坏朋友）

It is not so much your loose companions that are your tempters to evil as the devil in and by them. When Peter tried to persuade his Master to avoid sufferings, Christ rebuked the evil spirit that spoke in Peter and said, "Get thee behind me, Satan." Peter was set to work by Satan; therefore Christ calls him by the name of Satan. Those wicked men are instruments in the hand of Satan who propose carnal comforts as a cure for spiritual wounds.

ISAAC AMBROSE
Christian Warrior, 60

那位试探你，让你作恶的，与其说是你那些放荡的同伴，倒不如说是在他们里面，通过他们试探你的魔鬼。彼得试图劝说他的主逃避受难时，基督斥责在彼得里面说话的那邪灵，说：“撒但，退我后边去吧！”彼得说这话，是受到撒但的唆使；因此基督用撒但的名称呼他。那些用属肉体的安慰治疗属灵伤口的恶人，是撒但手中的工具。

以撒·安布罗斯
《基督精兵》，60

Evil company, commonly termed goodfellows, but indeed the devil's chief instruments to hinder a wretched sinner from repentance and piety. The first sign of God's favor to a sinner is to give him grace to forsake evil companions.

LEWIS BAYLY
Practice of Piety, 90

人通常称为好家伙的坏朋友，确实是魔鬼用来拦阻可怜罪人悔改和敬虔的主要工具。神恩待罪人的第一个标记，就是赐他恩典，让他远离坏伙伴。

路易斯·贝利
《敬虔的操练》，90

Do you want peace and comfort and quietude of soul? Take heed how you walk with doubting company; take heed how you walk with those that are full of fears and doubtings. As one drunkard

makes another, and one swearer begets another, and one opposer of godliness draws on another, and one adulterer makes another, so one doubting Christian makes another.

WILLIAM BRIDGE

Lifting Up, 26

你缺乏平安、安慰和心灵宁静吗？那就要警惕你是如何与怀疑的人打交道；要警惕你是如何与那些充满恐惧和怀疑的人同行的。就如同一个酒鬼造就另一个酒鬼，一个说话咒诅的人造就另一个说话咒诅的人，抵挡敬虔的人吸引另一个人抵挡敬虔的人，一个犯奸淫的人造就另一个犯奸淫的人，同样一个心生怀疑的基督徒也造就另一个心生怀疑的基督徒。

威廉·布里奇

《沮丧之人得振兴》，26

Sinful examples are very enticing and encouraging; many have found it so to their eternal undoing. Those that have no ears to hear what you say have many eyes to see what you do. Bad princes make bad subjects, bad masters make bad servants, bad parents make bad children, and bad husbands make bad wives. It is easier for the bad to corrupt the good than for the good to convert the bad. It is easier to run down the hill with company than to run up the hill alone.

THOMAS BROOKS

Apples of Gold, 273

犯罪的榜样非常诱人和蛊惑人心；许多人因此导致了他们永远的灭亡。那些没有耳朵听你说什么的人，却有许多眼睛看你做什么。糟糕的君王造就糟糕的臣民，糟糕的主人造就糟糕的仆人，糟糕的父母造就糟糕的儿女，糟糕的丈夫造就糟糕的妻子。坏人败坏好人，要比好人改变坏人容易得多。成群结队地跑下山，要比独自上山容易得多。

托马斯·布鲁克斯

《金苹果》，273

Clothes and company do oftentimes tell tales in a mute but significant language.

THOMAS BROOKS

Smooth Stones, 103

衣着和同伴，确实常常用无声却意味深长的言语讲述故事。

托马斯·布鲁克斯

《汲沦溪中的石子》，103

Christian...said to his brother, "I told you how it would happen. Your words and his lusts could not agree. He had rather leave your company than reform his life. But he is gone, as I said. Let him go; the loss is no man's but his own. He has saved us the trouble of going from him, for he continuing, as I suppose he will do, as he is, he would have been but a blot in our company. Besides, the apostle says, 'From such withdraw thyself.'"

JOHN BUNYAN

Pilgrim's Progress, 80

基督徒……对他的兄弟说：“我告诉过你，事情会怎样发生。你的言语和他的私欲不能一拍即合。他宁可离开你，不与你结交，也不愿意改正他的生活。但就像我说过的，他已经走了。让他走吧；损失的不是别人，而是他自己。他为我们省去了离开他的麻烦，因为如果的为人依旧不变，我想他也会是这样，那么他与我们作伴，就只能是一个污点。另外，使徒说，‘这样的人，你要离开。’”

约翰·班扬
《天路历程》，80

There is a secret and bewitching power in profane company to poison and pervert even the best disposition, sin being of a contagious nature—more infectious than the plague—and the soul much more catching of the contagion of sin than the body of an infectious disease. It is a thing of great difficulty ordinarily and intimately to converse with wicked men and not to be tainted with their sins.

THOMAS GOUGE
The Young Man's Guide, in Works, 377

亵渎神的同伙有一种隐秘和迷惑的威力，甚至可以毒害和颠覆性格最好的人，罪的传染性，比瘟疫更甚，灵魂受罪感染，比身体受传染病感染更容易。平常、亲密地与恶人交往，却不被他们的罪玷污，这是一件非常困难的事情。

托马斯·高格
《给年轻人的指引》，收录于《文集》，377

How will young men put themselves on any company, any society? At first being delighted with evil company, then with the evil of the company.

JOHN OWEN
Golden Book, 228

年轻人会怎样让自己身处一群人、一个社群当中呢？一开始是欢喜与邪恶的同伴为伍，然后是欢喜这群同伴的邪恶。

约翰·欧文
《约翰·欧文金书》，228

Beware we...of their companies; avoid we as much as may be both conversation and conference with the wicked. Their heads are forges of wicked wiles; they are plentifully furnished with [a] store of stratagems and have mischievous fetches to bring their purposes to pass. Of receiving harm we stand in great peril; of effecting good there is small hope.

NEHEMIAH ROGERS
“The Watchful Shepherd,” in True Convert, 101

要小心……与他们结交；我们当尽量避免与恶人交往和聚会。他们的头打造邪恶诡计；他们有大量的计谋，用行恶的手段实现他们的目的。我们受害的危险很大，行善的指望很小。

尼希米·罗杰斯

《警醒的牧人》，收录于《真归正的人》，101

The godly are more frequently corrupted by the evil deportment of the worldling than the worldling is refined by the chaste conversation of the godly.

WILLIAM SECKER

Nonsuch Professor, 52–53

敬虔人常被世故之人的邪恶举止所败坏，多过世故之人受敬虔人的贞洁行事为人所陶冶。

威廉·赛克

《无比的认信之人》，52–53

The sixth bar in the way to salvation is evil company. They will take us off our work. The sweet waters lose their freshness when they run into the salt; Christians lose their freshness and savoriness among the wicked. Christ's doves will be sullied by lying among these pots. Sinful company is like the water in a smith's forge which quenches the iron be it ever so hot; such cool good affections.

THOMAS WATSON

“The One Thing Necessary,” in Discourses, 1:379

得救道路上的第六个障碍，就是邪恶的同伴。他们会让我们停下我们的工作。甜水接触到盐，就会失去新鲜；基督徒在恶人当间，就会失去新鲜和美好的滋味。基督的鸽子躺卧在这样的圈中也会被玷污⁶。罪恶的伙伴就像铁匠锻炉里的水，不管铁水多么炙热，都会使之冷却；他们也是如此冷却基督徒美好的情感。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:379

EVIL THOUGHTS（恶念）

It is not what thoughts are in your hearts and pass through them as what lodging they have that doth difference your repentance. Many good thoughts...may pass as strangers through a bad man's heart, and so likewise multitudes of vain thoughts may make a thoroughfare of a believer's heart and disturb him in good duties by knockings and interruptions and breakings in upon the heart of a good man; but still they lodge not there—are not fostered, harbored.

THOMAS GOODWIN

“The Vanity of Thoughts,” in Works, 3:509–10

⁶ 这句话取自诗篇68:13。

影响你们悔改的，不是落在你们心里，一闪而过的念头，而是在你们心里住下的想法。许多好的想法……可能像陌生人一样，从一个恶人心里穿过，同样，大量虚妄的念头可能会在一个信徒心里走出一条大道，闯入一个义人的心，敲击、扰乱他尽美好的本分；但这些念头没有住在他的心里，义人并不滋养、窝藏这些恶念。

托马斯·古德温

《虚妄的念头》，收录于《文集》，3:509-10

The Christian's heart is of that color which his most abiding, constant thoughts dye it into. Transient, fleeting thoughts, be they comfortable or sad, do not much work upon the soul or alter its temper into joy or sorrow. Neither poison kills, nor food nourishes that does not stay in the body; no, then the affliction soaks into the heart and embitters the Christian's spirit into perplexing fears and disconsolate dejections when his thoughts lie steeping in his sorrows from day to day.

WILLIAM GURNALL

Christian in Complete Armour, 617

基督徒的内心是被他那些最持久、最常驻的思想染上了同样的颜色。短暂、转瞬即逝的念头，不管是给人带来安慰，还是令人忧伤，对灵魂产生的影响都很有限，也不大会改变内心的脾性，使之快乐或悲伤。不在体内停留的毒物不会杀死人，不在体内停留的食物也不会滋养人；但是基督徒的思想若天天沉浸在忧伤当中，这忧伤就会渗透进入人心，让基督徒的心变得苦涩，充满令人困惑的恐惧和抑郁的沮丧。

威廉·古纳尔

《基督徒披戴神的全副军装》，617

Evil thoughts are continually arising out of our hearts, as sparks out of a furnace. Sin keeps house with us whether we will or not. The best saint alive is troubled with inmates; though he forsakes his sins, yet his sins will not forsake him.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:27

恶念不断从我们心中涌起，就像火炉中的火花。无论我们愿意与否，罪都与我们同在。活着的最好圣徒也因与他同住的恶念而苦恼；虽然他愿意弃绝他的罪，但他的罪却不愿弃绝他。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:27

EXAMPLE（榜样）

Precepts instruct us what things are our duty, but examples assure us that they are possible. They resemble a clear stream wherein we may not only discover our spots but wash them off. When we

see men like ourselves, who are united to frail flesh and in the same condition with us to command their passions, to overcome the most glorious and glittering temptations, we are encouraged in our spiritual warfare.

WILLIAM BATES
in Bertram, Homiletic Encyclopaedia, 323

诫命指示我们有何本分，而榜样使我们确信，我们能尽此本分。榜样就像一条清澈的溪流，在其中我们不仅可以发现自己的瑕疵，还可以将它们洗净。当我们看到像我们自己一样的人，他们与我们一样联于软弱的肉体，与我们一样身处同样光景，却能攻克他们的情欲，胜过最炫耀闪亮的试探，我们就会在属灵争战中得到鼓舞。

威廉·贝茨
收录于伯特伦，《讲道百科全书》，323

Example is the most powerful rhetoric.

THOMAS BROOKS
in Horn, Puritan Remembrancer, 50

榜样是最有力的辩证。

托马斯·布鲁克斯
收录于霍恩，《清教徒备忘录》，50

Old Testament examples are New Testament instructions.

JOHN OWEN
Golden Book, 221; also in Thomas, Puritan Golden Treasury, 96

旧约的榜样，是新约的教训。

约翰·欧文
《约翰·欧文金书》，221；也收录于托马斯，《清教徒的黄金宝藏》，96

Man is a creature that is led more by patterns than by precepts.

GEORGE SWINNOCK
in Thomas, Puritan Golden Treasury, 95

人是一种更容易被榜样引导，多过被诫命引导的受造物。

乔治·斯文诺克
收录于托马斯，《清教徒的黄金宝藏》，95

EXCESS（过量）

He wrestles with a body of flesh. This to the Christian in duty is as the beast to the traveler; he cannot go his journey without it, and much ado to go with it. If the flesh be kept high and lusty, then it is wanton and will not obey; if low, then it is weak and soon tires. Thus the Christian rides but little ground because he must go his weak body's pace. He wrestles with a body of sin as well as of flesh; this mutters and murmurs when the soul is taking up any duty.

WILLIAM GURNALL
Christian in Complete Armour, 78

基督徒与肉身搏斗。肉身对尽本分的基督徒而言，如同马匹之于旅人；没有它，他就不能踏上旅程；带上它，却非常费力。若让肉身旺盛，充满欲望，它就会放纵，不愿顺服；若是让肉身低沉，它就会软弱，很快就疲惫。因此，基督徒的进步甚微，因他必须按着他软弱身体的步伐前进。他既与罪身，也与肉身搏斗；灵魂承担任何本分时，肉身就低声抱怨。

威廉·古纳尔
《基督徒披戴神的全副军装》，78

EXPECTATIONS（期望）

Remember that all men are so selfish that their expectations will be higher than you are able to satisfy. They will not consider your hindrances, or avocations, or what you do for others, but most of them look to have as much to themselves as if you had nobody else to mind but them. Many and many a time when I have had an hour or a day to spend, a multitude have every one expected that I should have spent it with them. When I visit one, there are ten offended that I am not visiting them at the same hour. When I am discoursing with one, many more are offended that I am not speaking to them all at once. If those that I speak to account me courteous, and humble, and respectful, those that I could not speak to, or but in a word, account me discourteous and morose. How many have censured me because I have not allowed them the time which God and conscience commanded me to spend upon greater and more necessary work!

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:560

要记住，所有人都是如此自私，他们的期望如此之高，是你无法满足的。他们不会考虑你的难处，或本职，或你为他人所做的事，他们大多数人都为自己着想，仿佛除了他们外，你就没有他人需要关心一样。很多很多时候，我有一小时或一天时间可用，许多人都希望我把时间用在他们身上。当我探访一个人时，有十个人会觉得被冒犯，因为我没有在同一时间探访他们。我和一个人谈话，有更多人因为我没有同时和他们说话就不高兴。如果我与之交谈的人认为我谦恭有礼，那么那些我无法与之说话，或只能说上一句话的人，就会认为我无礼且

有坏脾气。有多少人责备我，因为我没有把时间花在他们身上，而神和我的良心命令我把这时间用在更重要、更必要的工作上！

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:560

Expectation, in a weak mind, makes an evil greater and a good less. But in a resolved mind, it digests an evil before it come and makes a future good long before present. I will expect the worst because it may come; the best because I know it will come.

JOSEPH HALL
Meditations and Vows, 9

期望，在一个软弱之人心里，会把恶事放大，把善事缩小。但在一个坚定之人心里，会在恶事临到之前将它消化，在善事临到之前将它变得更好。我会预料到最坏的情况，因它可能来到；我会期望最好的情况，因我知道它必会来到。

约瑟夫·霍尔
《默想与誓言》，9

EXPERIENCE（经历）

It pleases God at times to give to His people high enjoyment of spiritual things, such as clear views of Christ, manifestations of His love, a sense of pardon, and assurance of hope, with peace and joy. The devil often makes these privileges occasions of pride, and this pride soon drives God away: “For he will know the proud afar off.” High enjoyment seldom lasts long. This is well for us, for had we always a heavenly feast our corrupt hearts would be puffed up with pride.

ISAAC AMBROSE
Christian Warrior, 112

神有时乐意让祂的百姓极大享受属灵之事，就如清晰看见基督，看见基督之爱的彰显，感到罪得赦免，对确据怀有盼望，内心平安喜乐等。魔鬼常常把这些特权变成人心滋生骄傲的缘由，而这骄傲很快就会把神驱离：“祂从远处看出骄傲的人。”⁷极度的享受很少能够长久，这对我们来说是件好事，因我们若总在享受属天盛宴，我们败坏的心就会因此自高自大了。

以撒·安布罗斯
《基督精兵》，112

’Tis a common observation that those discourses that savor most of inward experience are more influential and warming than those that are more scholastic, wanting that experience; for what comes from the heart reaches it.

⁷ 诗138:6

ANONYMOUS
Stated Christian Conference, 23

人们的普遍观察是，那些最能表达内在经历的话语，比缺乏这经历的更学术性的话语更有影响力、更温暖人心；因为从心而发的，最能抵达心底。

无名氏
《固定的基督徒聚会》，23

They have most of Christ and are the best Christians who have their corruptions most mortified. Value this more than talking, more than a plausible way of praying—yea, more than raptures.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 37–38

最治死自己败坏的，最多得着基督的，是最好的基督徒。要看重这一点，要看这比侃侃而谈，流利的祷告，是的，比灵里的欣喜若狂更为宝贵。

亚历山大·卡迈克尔
《信徒治死罪》，37–38

This experience we have of the powers of religion in our souls is that only which fixes a man's spirit in the ways of godliness. It made the Hebrews take joyfully the spoiling of their goods; no arguments or temptations can wrest truth out of the hand of experience.... For want of this, many professors turn aside from truth in the hour of trial. Oh, brethren, labor to feel the influences of religion upon your very hearts.... This will settle you better than all arguments in the world can do. By this the ways of God are more endeared to men than by any other way in the world. When your hearts have once felt it, you will never forsake it.

JOHN FLAVEL
Sacramental Meditations, 34–35

我们灵魂中对于信仰大能的经历，正是让人的灵坚定于敬虔之道的唯一事物。这经历让希伯来信徒的家业被人抢去，也甘心忍受；任何论证或试探都不能从经历的手中夺走真理……由于缺乏这经历，许多认信之人在受试炼时就背离了真理。哦，弟兄们，努力感受信仰对你们心灵的影响吧……这要比世上所有论证都更能让你们坚定。藉着这经历，神的道路比世上任何道路都更宝贵。你们的心一旦对此有所感受，就再也不会将它放弃了。

约翰·弗拉维尔
《圣礼默想》，34–35

Experiences, saith Parisiensis, are like crutches which do indeed help a lame man to go, but they do not make the lame man sound or strong; food and physic must do that. And therefore, Christian, labor to lean more on the promise and less on sensible expressions of God's love, whether it be in the present feeling or past experiences of it. I would not take you off from improving those but leaning on these, and limiting the actings of our faith to these.

WILLIAM GURNALL

Christian in Complete Armour, 467

帕里森西斯（Parisiensis）说，经历就像拐杖，确实能帮助瘸子行走，但不能让瘸子痊愈或变得强壮；要做到这一点，必须要用食物和药物才行。因此，基督徒啊，要努力多倚靠关于神的爱的应许，少倚靠对神的爱的感悟，无论这感悟是当前对这爱的感受，还是过往对这爱的经历。我不会让你放弃善用这些感悟，而是不要你倚靠这些，把我们信心的行动局限于此。

威廉·古纳尔

《基督徒披戴神的全副军装》，467

I speak with the experience of many saints and, I hope, according to Scripture if I say there is a communication of the Spirit of God which is sometimes let out to some of His people that is somewhat besides, if not beyond, that witnessing of a sonship spoken of before. It is a glorious divine manifestation of God unto the soul, shedding abroad God's love in the heart. It is a thing better felt than spoken of. It is no audible voice, but it is a flash of glory filling the soul with God, as He is life, light, love, and liberty countervailing that audible voice, "O men, greatly beloved," putting a man in a transport with this on his heart: "It is good to be here."

WILLIAM GUTHRIE

Christian's Great Interest, 196-98

我是按照许多圣徒的经历，并且我盼望，是按照圣经，说有一种神的灵的感动，有时会临到祂的一些百姓身上，这种感动若不是超越之前所说的神儿女的经历，也是在这经历之外。这是神对人心的荣耀显现，把神的爱浇灌在心里。这只能意会不可言传。这不是可听见的声音，而是荣耀的闪光，用神充满人心，因祂就是生命、光、爱和自由，胜过那听得见的声音：“大蒙眷爱的人啊”⁸，让人心因这一点欣喜若狂：“在这里真好。”⁹

歌士瑞（WILLIAM GUTHRIE）

《基督徒真伪辨》，196-98

There is a third knowledge of God, and that is a knowledge of experience. In Scripture phrase, men are said to know those things that they have experience of and not to know those things they have had no experience of. And this experimental knowledge is in Scripture in special manner called acquaintance. It is said of the Lord Christ that He was a man of sorrows and acquainted with grief. That is, He felt and tasted and had experience of griefs and sorrows of all kinds.

MATTHEW NEWCOMEN

Best Acquaintance, 12-13

对神的认识还有第三种，就是经历上的知识。用圣经的话说，人是认识他们经历过的，而不认识他们没有经历的。这种经历性知识，圣经特别称之为“认识”。经上论到主基督，说祂是多受痛苦，常经（认识）忧患。也就是说，祂感受过、品尝过、经历过各种忧患痛苦。

⁸ 但10:19

⁹ 太17:4

马太·纽科门
《最好的朋友》，12-13

Among the various ways of God's teaching, experience is one of the chiefest, for that is the inward sense and feeling of what is outwardly read and heard, and the spiritual and powerful enjoyment of what is believed. Experience is a copy written by the Spirit of God upon the hearts of believers. It is one of faith's handmaids and attendants, and hope's usher (Rom. 5:3).

VAVASOR POWELL
Spiritual Experiences of Sundry Believers, ii-iii

在神教导人的各种方法当中，经历是居首位的一种，因为经历是对外在读到和听到事情的内在感知和感受，是对所信之事的强烈属灵享受。经历是神的灵写在信徒心中的副本，是信心助手和随从中的一位，是盼望的引路人（罗 5:4）。

瓦瓦索·鲍威尔
《各种信徒的属灵经历》，ii - iii

Carefully observe and call to mind the many and sweet experiences you have of God's love and favor. The more plentiful our apprehension is of God's love to us, the more will our hearts be enlarged to love him again. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD" (Ps.107:43). Hence it was that David did so gather upon God when he was to encounter with Goliath (1 Sam. 17:36) and at other times (Ps. 61:2-3; 63:7; 71:5-6, 20; 22:21; 27:9-10). Experience being so great a prop of faith, it must needs be a special means to increase love.

NEHEMIAH ROGERS
The Penitent Citizen, in Mirrour of Mercy, 101

仔细观察并牢记你对神慈爱和恩典的许多和甜美的经历。我们对神爱我们的感悟越丰富，我们的心就越得扩张，从而更加爱祂。“凡有智慧的，必在这些事上留心，也必思想耶和华的慈爱。”（诗 107:43）因此，大卫遭遇歌利亚时（撒上 17:36），还有在其他时候（诗 61:2-3；63:7；71:5-6, 20；22:21；27:9-10），他都是这样如此专心倚靠神。经历是对信心如此极大的支柱，必然成为让爱加增的一个特别途径。

尼希米·罗杰斯
《悔改的公民》，收录于《怜悯为镜》，101

FAILINGS（失败）

When we see wherein we have failed in any part of our daily practice, we are not to make slight account thereof or favor ourselves therein, but labor speedily to recover, lest we grow hardened and incurable.

EZEKIEL CULVERWELL

Time Well Spent, 106

我们看到自己在日常行为任何方面有失败的时候，不要轻视或者自我安慰，而是要快快努力重新站起来，免得我们变得心硬，无法治愈。

以西结·克沃维尔

《善用时间》，106

FAITH（信心）

Faith is generally an acknowledgment and assent to the truth (James 2:19). It is either common to all: such is an historical faith which is in the devils themselves, and temporary faith that will always keep the warm side of the hedge, never windward. Christ is little beholden to that faith, and that faith shall be little beholden to Christ.

THOMAS ADAMS

Meditations upon the Creed, in Works, 3:86

信心一般是指承认和认同真理（雅 2:19）。信心人人都有：有一种历史性的信心，鬼魔自己也有，而暂时的信心总在篱笆背风温暖之处，绝不迎风站立。基督对这种信心并不看重，这种信心也必不看重基督。

托马斯·亚当斯

《默想信经》，收录于《文集》，3:86

Faith is a resting of the heart on God as on the author of life and eternal salvation. That is to say that by Him we may be freed from all evil and obtain all good.

WILLIAM AMES

Marrow of Sacred Divinity, 5

信心是让心投靠神，相信祂是生命和永远拯救创始的那一位。这就是说，靠着祂，我们可以摆脱一切恶，得到一切善。

威廉·埃姆斯

《神学精髓》，5

Faith is the soul's ear.

JOHN BOYS

in Horn, Puritan Remembrancer, 106

信心是灵魂的耳朵。

约翰·博伊斯

收录于霍恩，《清教徒备忘录》，106

Properly, according to Scripture phrase, trusting in God is the recumbency, or the reliance, of the soul upon God in Christ for some good thing that lies out of sight.

WILLIAM BRIDGE

Lifting Up, 263

正确来说，按照圣经的说法，信靠是灵魂依赖、倚靠在基督里的神，为要得着某样眼不能见的美事。

威廉·布里奇

《沮丧之人得振兴》，263

Consider these few following things as some helps to your faith: (1) that God never leads His people into any great mercy but first He puts the sentence of death upon all means that tend unto it; (2) that it is a great sin to limit God's mercy, as well as limit His power; (3) that when the Lord has given a promise to His people, He does then sometimes try whether they will trust to His naked word or no; (4) that God oftentimes fulfills one promise by denying another; (5) that when we see nothing but what is contrary unto our help, then is Christ's time to help.

WILLIAM BRIDGE

Lifting Up, 281-82

请思想以下事情，它们可以帮助你信心：（1）神若不先对所有要得极大怜悯的途径宣判死刑，就绝不带领祂的百姓进入任何大的怜悯；（2）限制神的怜悯，就像限制祂的能力一样，是件大罪；（3）当主给祂百姓一个应许时，有时确实会试炼他们，看看他们是否唯独信靠祂的话语；（4）神常常不成就一样应许，藉此祂好成就另一样应许；（5）当我们看到，除了与那些抵挡我们的事之外，就再无别的事情时，这就是基督施与帮助的时候。

威廉·布里奇

《沮丧之人得振兴》，281-82

A man may want the feeling of his faith and cry and call again and again for it, and yet nevertheless have true and sound faith; for the feeling of and mourning for the want of faith and the earnest and constant desire of it is an infallible sign of faith. For this is a sure rule, that so long as one feels himself sick, he is not dead; and the high estimation of faith, joined with a vehement desire of it, is a singular evidence that there is a sound and lively root of faith in our hearts.

THOMAS BROOKS

Cabinet of Choice Jewels, 34

一个人可能感受不到他有信心，并一再呼求信心，然而他却有真实和纯正的信心；因为感觉没有信心，为此哀伤，以及恳切和不断渴望要得着信心，是人有信心的一个无误标志。因为一条可靠的法则，就是人只要觉得自己有病，那他就还没有死；极其看重信心，加上对信心

的强烈渴望，是一样特别的证据，表明我们心中有信心健全活泼的根基。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，34

If thou wouldst be silent and quiet under the saddest providences and sorest trials, then keep up faith in continual exercise. Now faith in the exercise of it will quiet and silence the soul, thus: (1) by bringing the soul to sit down satisfied in the naked enjoyments of God; (2) by drying up the springs of pride, self-love, impatience, murmuring, unbelief, and the carnal delights of this world; (3) by presenting to the soul greater, sweeter, and better things in Christ than any this world doth afford (Phil. 3:7-8); (4) by lessening the soul's esteem of all outward vanities. Do but keep up the exercise of faith, and thou wilt keep silent before the Lord. No man so mute as he whose faith is still busy about invisible objects.

THOMAS BROOKS
Mute Christian, 244

如果你若想在最令人难过的护理，最痛苦的试炼之下保持安静沉默，那么就要不断操练信心。操练信心，要这样让心灵沉默安静：（1）让灵魂停下，纯粹满足于以神为乐；（2）抽干骄傲、自爱、不耐烦、抱怨、不信和对世界属肉体之爱的源头；（3）使灵魂看到在基督里有更伟大、更甘甜、更美好的事，远超这世界所能给的（腓 3:7-8）；（4）让灵魂不再看重一切外在的虚荣。只要继续操练信心，你就能在主面前默然无语。最沉默的人，莫过于信心持续专注于眼所不能见之对象的人。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，244

Faith has an influence upon all other graces. It is like a silver thread that runs through a chain of pearls; it puts strength and vivacity into all other graces.

THOMAS BROOKS
Smooth Stones, 26

信心影响所有其他美德。信心就像贯穿珍珠项链的银线；它给所有其他美德带来力量和活力。

托马斯·布鲁克斯
《汲沦溪中的石子》，26

Faith cannot be lost, but assurance may; therefore, assurance is not faith.

THOMAS BROOKS
in Horn, Puritan Remembrancer, 17

信心不可能失去，但确据却会；因此，确据不是信心。

托马斯·布鲁克斯
收录于霍恩，《清教徒备忘录》，17

I never heard a presumptuous man in my life say that he was afraid that he presumed, but I have heard many an honest, humble soul say that they have been afraid that their faith has been presumptive.

JOHN BUNYAN

Riches, 192

我一生中从未听过有妄望（presumptuous）¹⁰的人说他担心自己妄望，但我听过许多心里诚实谦卑的人说，他们一直担心自己的信心是妄望。

约翰·班扬

《班扬的宝藏》，192

Faith will suck sweetness out of God's rod, but unbelief can find no comfort in His greatest mercies. Faith makes great burdens light, but unbelief makes light ones intolerably heavy. Faith helps us when we are down, but unbelief throws us down when we are up. Unbelief may be called the white devil, for it oftentimes, in its mischievous doing in the soul, shows as if it was an angel of light; yea, it acts like a counselor of heaven.

JOHN BUNYAN

Riches, 290

信心会从神的刑杖中吸出甜味，不信在神最大怜悯中寻不到安慰。信心使重担变得轻省，不信则让轻松的担子变得无法忍受的沉重。信心在我们跌倒时帮助我们，但不信则使我们站立时跌倒。不信可以被称为白色的魔鬼，因它常在心中作恶，显出光明天使的样子；是的，它的举动就像天上的一位谋士。

约翰·班扬

《班扬的宝藏》，290

Ye have seen now what Abraham did [i.e., sacrifice Isaac by faith]; "go ye and do likewise." Take hold of God's sovereignty as your own, engaged by a covenant of grace, and so to be exerted for your good. Faith gives a propriety in any attribute it looks upon and draws out the virtues thereof for itself. And therefore, whatever difficulties are in your way, be not disheartened by them, but call in this sovereign power by faith to your help. Remember the ready subjection which all creatures do pay to His word, by which alone (without creatures' service) He can level the mountains and make crooked things straight; restrain, alter, invert, and turn upside down the very course of nature, so that which is death in itself shall be life to you.

ELISHA COLES

Practical Discourse, 37-38

现在你们已经看到亚伯拉罕所行的（凭信心献上以撒）：“你去照样行吧！”抓住神的主权，看这主权是对你的，是按着恩典之约发挥作用，为要叫你得益处。信心正确地看待凡它仰望之神的任何属性，为自己提取这些属性的功效。因此，不管你行路遇到什么困难，都不要灰

¹⁰ 妄望即没有得救，自以为得救。

心，而是要凭着信心，呼求这主权的大能给你帮助。要记住，一切受造物都要快快服在祂的话语之下，祂仅仅发出这话语，无需受造物的帮助，就能修平崎岖之地，使弯曲变得正直；连自然进程都能约束、改变、逆转、颠覆，改变那本身是死的，使之成为你的生命。

以利沙·科尔斯
《应用性论述神的主权》，37-38

Abraham was justified by works before men, but before God it was the righteousness of Christ wherein, by faith, he shrouded himself. Faith justifies the person, and works justify his faith, both to himself and other men.

ELISHA COLES
Practical Discourse, 125

亚伯拉罕在人面前是因行为称义，但在神面前是凭信心披戴基督的义。信心叫人称义，而行为则是叫他的信心既在自己面前，也在别人面前称义。

以利沙·科尔斯
《应用性论述神的主权》，125

Faith is your spiritual optic which shows you things of greatest moment and not otherwise visible; even chariots and horsemen of fire are not discernible without it. If temptations from the world do endanger you, turn your faith that way, and through it view and consider how shallow and short-lived the pleasures of it are and how momentary your sufferings. Then look at the world to come—the glory of it and your interest in it and how much your crown will be brightened by the trials you have passed under here, and dwell on the contemplation of it.

ELISHA COLES
Practical Discourse, 296

信心是你属灵的眼睛，让你看到原本不可见的最重要的事情，没有信心，人就连火车火马也无法识别。若世界的试探确实让你落入危险，就把你的信心转向那边，通过信心察看并思想，世界的快乐是何等肤浅短暂，你的受苦是何等短暂。然后通过信心观看那将来的世界，看它的荣耀，你在其中的份，以及你的冠冕要因你在这地上所经历的试炼变得何等明亮，让自己沉浸于对此的思考中。

以利沙·科尔斯
《应用性论述神的主权》，224

The way to increase faith is to apply to ourselves God's promise in His word and sacraments by hearing the word, praying, meditation, conference, and the like.

EZEKIEL CULVERWELL
Time Well Spent, 107

增强信心的方法，是通过听道、祷告、默想、聚会以及类似的事情，把神在祂圣道和圣礼中的应许应用在我们自己身上。

以西结·克沃维尔
《善用时间》，107

Faith in Christ, then, is the receiving of Christ as He is offered in the gospel, and so resting upon Him alone for life and salvation.

GILES FIRMIN
Real Christian, 203

那么，相信基督就是接受福音中所传的基督，唯独倚靠祂得生命和拯救。

贾尔斯·费尔敏
《真基督徒》，203

Faith is a true glass that represents all those [Jesus's] sufferings and agonies to the life. It presents them not as a fiction or idle tale, but as a true and faithful narrative.

JOHN FLAVEL
Fountain of Life, 244

信心是一面真实的镜子，栩栩如生反映出基督所有的受难和受苦，信心表明这些不是虚构或无聊的闲谈，而是真实可信的叙事。

约翰·弗拉维尔
《生命的源头》，244

'Tis just matter of wonder and astonishment that ever one spark of faith was kindled in such a heart as thine is, a heart which had no predisposition or inclination in the least to believe. Yea, it was not *rasa tabula*, like clean paper, void of any impression of faith, but filled with contrary impressions to it so that 'tis marvelous that ever your hearts received the stamp or impression of faith on them. It was wonderful that that fire should fall from heaven and burn upon the altar when Elijah had laid the wood in order upon it, but much more when he poured so much water upon it as not only wet all the wood but filled the trenches (1 Kings 18:33). Just so was the case of thy soul, reader, when God came to kindle faith there.

JOHN FLAVEL
Sacramental Meditations, 130

在你这样一颗没有丝毫意愿或倾向要相信基督的心里，竟然会燃起一丝信心的火花，这实在是出人意料、令人震惊！是的，你的心不像干净的纸，没有任何信心的印记，而是充满与信心相反的印记，所以你的心能领受信心的戳记或印记，这就令人惊奇。当以利亚在坛上摆好柴，竟然有火从天而降，烧在祭坛上，这很奇妙，但他把如此多的水倒在坛上，不仅湿了所有柴火，沟里还满了水，火还能烧起来，这就更奇妙得多了（王上 18:33）。读者，当神来点燃你灵魂里的信心时，你灵魂里的情形也是如此奇妙。

约翰·弗拉维尔

《圣礼默想》，130

Justifying faith is not a naked assent to the truths of the gospel.... Assent to the truth of the word is but an act of the understanding which reprobates and devils may exercise. But justifying faith is a compounded habit and hath its seat both in the understanding and will and therefore called a believing with the heart (Rom. 10:10)—yea, a believing with all the heart: “Philip said, If thou believest with all thine heart, thou mayest” (Acts 8:37). It takes in all the powers of the soul.

WILLIAM GURNALL

Christian in Complete Armour, 424–25

称义的信心不是仅仅认同福音的真理……认同神话语的真理，不过是一种悟性的作为，弃民和鬼魔也可有此作为。但称义的信心是一种复合性的习惯，它既存于悟性，也存于意志当中，因此称为“心里相信”（罗 10:10）——是的，这是一种全心相信：“腓利说：‘你若是一心相信，就可以。’”（徒 8:37）这相信需要竭尽灵魂全部的力量。

威廉·古纳尔

《基督徒披戴神的全副军装》，424–25

Everyone that assents to the truth of what the Scripture saith of Christ doth not believe on Christ. No, this believing on Christ implies a union of the soul to Christ and fiduciary recumbency on Christ. Therefore, we are bid to take hold of Christ (who is there called God’s strength, as elsewhere His arm), that we may make peace with God, and we shall make peace with Him (Isa. 27:5). It is not the sight of a man’s arm stretched out to a man in the water will save him from drowning, but the taking hold of it.

WILLIAM GURNALL

Christian in Complete Armour, 427

每一个赞同圣经中关于基督的真理的人并不等于相信基督。不，相信基督意味着灵魂与基督联合，仰赖基督。因此，圣经命令我们要抓住基督（经上在该处称基督是神的力量，就像别处称祂是神的膀臂一样），藉此我们可以与神和好，我们也必然与神和好（赛 27:5）。一个落水之人并非看到向他伸出的膀臂就能得救，能救他免于淹死的是抓住这臂膀。

威廉·古纳尔

《基督徒披戴神的全副军装》，427

True faith on the promise works obedience to the command.

WILLIAM GURNALL

Christian in Complete Armour, 446

真正相信神的应许，这要让人顺服神的命令。

威廉·古纳尔

《基督徒披戴神的全副军装》，446

The more able to wait long for answers to our desires and prayers, the stronger faith is. Weak faith is all for the present; if it hath not presently its desires answered, then it grows jealous, lays down sad conclusions against itself—his prayer was not heard, or he is not one God loves, and the like.... But strong faith, that can trade with God for time—yea, wait God’s leisure: “He that believeth shall not make haste” (Isa. 28:16). He knows his money is in a good hand, and he is not over-quick to call for it home, knowing well that the longest voyages have the richest returns.

WILLIAM GURNALL

Christian in Complete Armour, 468

信心等候神回应我们的愿望和祷告越久，它就越强大。软弱的信心只顾眼前；若它的愿望没有立刻得到满足，就会变得猜疑，对自己下不利的结论，认为他的祷告神没有垂听，或他不是神所爱的人，诸如此类……但强大的信心，可以用时间与神做买卖，是的，这样的信心总是会等候神空闲的时候：“信靠的人必不着急。”（赛 28:16）他知道他的钱是托付在可靠的那一位手里，不会急于把钱讨回，因为他很清楚，最长时间的航行，有最为丰富的回报。

威廉·古纳尔

《基督徒披戴神的全副军装》，468

When, therefore, Satan sets forth the believer’s sins in battle array against him and confronts him with their greatness, then faith runs under the shelter of this rock. Surely, saith faith, my Savior is infinitely greater than my greatest sins. I should impeach the wisdom of God to think otherwise, who knew what a heavy burden He had to lay upon His shoulders and was fully satisfied of His strength to bear it. He that refused sacrifice and burnt offering because of their insufficiency would not have called Him had He not been allsufficient for the work. Indeed, here lies the weight of the whole building: a weak faith may save, but a weak Savior cannot. Faith hath Christ to plead for it, but Christ hath none to plead for Him. Faith leans on Christ’s arm, but Christ stood upon His own legs. And if He had sunk under the burden of our sins, He had been past the reach of any creature in heaven or earth to help Him up.

WILLIAM GURNALL

Christian in Complete Armour, 501

因此，当撒但把信徒的罪列成阵势与他作对，让他直面这些罪是何等大时，这时信心就奔向这磐石寻求庇护。信心会说：是的，我的救主比我最大的罪无限大得多。我要抗击撒但，告诉他，神的智慧有不一样的想法，祂知道祂把何等沉重的担子加在基督肩上，并完全满意看到，基督有足够的力量承担这重任。神拒绝献祭和燔祭，因它们不能胜任，基督若不能全然承担此任，神就不会呼召祂来承担了。确实，这就是整件事的重心所在：一个软弱的信心可以使人得救，但一个软弱的救主不可以。信心有基督为它求情，但基督没有谁为祂求情。信心倚靠基督的臂膀，但基督是靠自己腿脚站立。祂若被我们的罪担压垮，天地间就没有任何受造之物能伸出援手，将祂扶起了。

威廉·古纳尔

《基督徒披戴神的全副军装》，501

Faith is a certain persuasion wrought in the heart of man of the truth of all God's promises; and a confident application of them is made to the believer, both which are wrought in the believer by the Spirit of God.

EDWARD MARBURY

Commentarie...upon...Habakkuk, 198

信心是在人心中做成的一种确信，相信神全部应许都是真的；信心把这些应许应用在信徒身上；这两样工作，都是由神的灵在信徒身上做成的。

爱德华·马伯里

《哈巴谷书注释》，198

Faith may dance because Christ sings.

SAMUEL RUTHERFORD

Garden of Spices, 162

基督歌唱，信心就起舞。

撒母耳·卢瑟福

《香草园》，162

The point to be observed is how glorious a thing it is to God firmly to believe and rest upon His word. I know not whether by any one duty God reap more honor than from this of believing. His power, His truth, His goodness, His mercy—attributes that the Lord counts most glorious to Himself and desires rather to be acknowledged among men; by believing we acknowledge. Yea, if there be any other office and duty whereby God's glory is published and occasionally acknowledged by others, from faith it issues; profession, patience, love, mercy, or if there be any other virtue by exercise whereof men are excited to glorify God, from faith they all flow, as from their fountain.

WILLIAM SCLATER

Exposition with Notes, 161

当留意的是，在神看来，坚定相信并倚靠祂的话语，这是一件何等荣耀的事。我不知道还有任何别的本分，比相信这本分更被神使用，更使神多得荣耀。祂的大能，祂的信实，祂的良善，祂的怜悯，这些神视为最荣耀祂自己的属性，祂也最愿意在人当中得到承认；藉着相信，我们承认情况确实如此。是的，如果有任何别的职分和本分，能够使神的荣耀被他人宣扬并承认，那么这些职分和本分，就是源于相信；若有认信、忍耐、爱、怜悯，或任何其他美德，被人加以发挥，激发自己起来荣耀神，那么这些美德就都是从信心流出的，就像从它们的源头流出一样。

威廉·斯卡拉特 (WILLIAM SCLATER)

《注释与说明》，161

Where there is no confidence in God, there will be no continuance with God. When the wind of faith ceases to fill the sails, the ship of obedience ceases to plough the seas.

WILLIAM SECKER
Nonsuch Professor, 41

没有对神的信心，就没有对神的跟从。当信心之风不再吹满风帆，顺服的船只就不再在海上航行。

威廉·赛克
《无比的认信之人》，41

As the strongest faith may be shaken, so the weakest where truth is, is so far rooted that it will prevail. Weakness with watchfulness will stand out when strength with too much confidence fails. Weakness with acknowledging of it is the fittest seat and subject for God to perfect His strength in, for consciousness of our infirmities drives us out of ourselves to Him in whom our strength lies.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 156

正如最强大的信心也会动摇，同样，最软弱的真信心也会深深扎根，以至于最终得胜。强壮却自信，就会跌倒；软弱却警醒，则脱颖而出。承认自己软弱之人，是最适合神让祂的能力显为完全的所在和使用的对象，因我们意识到自己软弱，就会促使我们离开自我，到是我们力量的神那里去。

理查德·薛伯斯
《压伤的芦苇》，156

When we believe the truth of all that is revealed in the Holy Scriptures, this is not the faith which doth privilege us in sonship; the devils believe all the articles in the creed. It is not the bare knowledge of a medicine or believing the sovereign virtue of it will cure one that is ill. This general faith, so much cried up by some, will not save; this a man may have and yet not love God. He may believe that God will come to judge the quick and the dead and hate Him, as the prisoner believeth the judge's coming to the assizes and abhors the thoughts of him. Take heed of resting in a general faith; you may have this and be no better than devils.

THOMAS WATSON
The Beatitudes, in Discourses, 2:299

当我们相信圣经启示的一切都为真时，这种信心不能使我们得享神儿女身份的特权；鬼魔也相信信经的所有条款。医治病人的，并不是对药物的单纯了解，也不是相信它有极大功效。被某些人大肆宣扬的这种泛泛信心，并不能拯救人；一个人可能有这种信心，却不爱神。他可能相信神要来审判死人活人，却憎恶神，就像犯人相信法官会开庭审判，却一想到法官就心生仇恨一样。请小心，不要止步于一种泛泛的信心；你可能有这信心，却不比鬼魔更好。

汤姆·华森
《八福》，收录于《讲论》，2:299

Faith is the golden clasp that knits us to Christ.

THOMAS WATSON

“A Christian on Earth Still in Heaven,” in Discourses, 1:280

信心是把我们与基督交织在一起的黄金织针。

汤姆·华森

《基督徒在地如在天》，收录于《讲论》，1:280

Faith is full of good works. It believes as if it did not work, and it works as if it did not believe.

THOMAS WATSON

Lord's Prayer, 69

信心充满善行。信心相信，仿佛它没有行为，信心有行为，仿佛它不相信。

汤姆·华森

《主祷文》，69

Faith shows the believer better things than the world can show: it gives a sight of Christ and glory; it gives a prospect of heaven. As the mariner in a dark night climbs to the top of the mast and cries out, “I see a star!” so faith climbs up above sense and reason into heaven and sees Christ, that bright Morning Star.

THOMAS WATSON

Puritan Gems, 45

信心向信徒展示比世界所能展示的更美好的事：信心让人看到基督和荣耀；它让人看到天堂。就像水手在黑夜爬到桅杆顶端，大喊：“我看到了一颗星星！”信心也是如此，它向上攀爬，超越感觉和理性，进入天堂，看到基督这明亮的晨星。

汤姆·华森

《清教徒奇珍录》，45

A living faith is ever a loving faith, and a loving faith is ever a doing faith.

EDWARD WILLAN

“An Exhortation to Christian Charity,” in Six Sermons, 13

活泼的信心总是充满爱的信心，充满爱的信心总是采取行动的信心。

爱德华·伟兰

《对基督徒爱心的劝勉》，收录于《六篇讲道》，13

FAITH, LIVING BY（信心，凭信心生活）

To live by faith is, by faith in Christ, to possess the whole Word of God as our own in all states and conditions, resting quietly upon His gracious and faithful promise and yielding ourselves unto His good pleasure in sincere, universal, and constant obedience. Or to live by faith is to feed upon the several promises of God made in His Word and to apply them to our own selves, according to our needs, and so to uphold, comfort, and encourage ourselves against all temptations and unto every good duty.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 107

凭信心生活，就是凭着对基督的信心，在一切光景当中抓住神整全的道，看这道是属于我们自己的，并安静倚靠祂恩惠和信实的应许，用真诚、全面和恒常的顺服，让自己服在祂的美意之下。又或者说，凭信心生活，就是以神在祂话语中的各样应许为粮，按着我们的需要，把这些应许应用在我们自己身上，以此支持、安慰和鼓励我们自己，对抗一切试探，尽上各样美好的本分。

以撒·安布罗斯

《成圣的操练》，收录于《文集》，107

Now faith does bring forth obedience in a threefold respect: (1) as it doth apprehend Christ, who is the fountain of life and the spring of all power to do well; (2) as it receives and rests in those arguments which God has propounded to us in Scripture to persuade obedience—namely, by promises and threatenings; [and] (3) as it has power to obtain all grace, and so that grace whereby obedience is performed.

WILLIAM AMES

Marrow of Sacred Divinity, 218

信心在三方面生出顺服：（1）因它认识基督，基督是生命的源泉，是一切行善能力的源泉；（2）因它领受并安稳倚靠神在圣经中向我们提出，用应许和警告劝说我们顺服的论证；（3）因它有能力获得一切恩典，靠恩典顺服。

威廉·埃姆斯

《神学精髓》，218

Sense, while it seems to help, renders the work of faith more difficult by doubling it. A man must first believe the insufficiency of what he seeth before he can believe the all-sufficiency of him that is invisible: “We look not at the things which are seen, but at the things which are not seen.” It is harder to live by faith in abundance than in want. The soul is a step nearer living upon God when it hath nothing to live upon but God.

THOMAS CASE

Correction, Instruction, 28

感觉，虽然似乎对人有帮助，却让信心的工作变得更加困难，因它让信心要做的事翻倍。一个人必须首先相信他所见之事的不足，然后才能相信那眼不能见的是全然充足：“原来我们

不是顾念所见的，乃是顾念所不见的。”¹¹在丰富时凭信心而活，比在缺乏时凭信心而活更难。当人除了神就别无所靠时，他就离唯独靠神而活更近一步。

托马斯·凯斯
《管教，教训》，28

Faith uses means but trusts God; obediently closes with the providence of means but sweetly leaves the providence of success to God.

THOMAS CASE
Correction, Instruction, 28

信心使用手段，但信靠神；信心顺服地使用护理的手段，但甜蜜地把护理的成功归给神。

托马斯·凯斯
《管教，教训》，28

Use lawful and fair means for accomplishing and bringing about thy lawful designs, but let thy main trust be on God. Do thy duty and commit thyself and thy affairs to Him in quietness of heart. For a man to say he trusts in God and yet neglects to do his duty, this is but to mock God.... Faith uses means but trusts in God alone.

SAMUEL CRADOCK
Knowledge and Practice, part 2, chap. 5, 69

使用合法和公平的手段来成就和实现你的合法计划，但让你主要信靠的是神。尽你的本分，内心安宁，把你自己和你的事都交托给祂。一个人若说自己相信神，却不尽自己的本分，这不过是在嘲笑神……信心使用手段，但唯独信靠神。

撒母耳·克拉多克（SAMUEL CRADOCK）
《知与行》，第二部分，第5章，69

Should you see a man in a ship throw himself overboard into the sea, you might at first think him out of his wits; but if a little while after you should see him stand safe on the shore and the ship swallowed up of the waves, you would then think he took the wisest course. Faith sees the world and all the pleasures of sin sinking; there is a leak in them which the wit of man cannot stop. Now, is it not better to swim by faith through a sea of trouble and get safe to heaven at last than to sit in the lap of sinful pleasures till we drown in hell's gulf?

WILLIAM GURNALL
Christian in Complete Armour, 480

你若看见船上有一人跳进海里，一开始你可能会想他是疯了；但如果过了一会儿，你看见他安全站在岸上，船却被海浪吞没，你就会认为，他做了最明智的举动。信心看世界和所有罪中之乐都正在沉没；那里有一个漏洞，是人的智慧无法堵住的。现在，凭信心游过苦海，最终安全抵达天堂，难道不比安坐罪中之乐的膝上，直到我们淹没在地狱的海湾中要更好吗？

¹¹ 林后4:18

威廉·古纳尔

《基督徒披戴神的全副军装》，480

[Faith] breaks the force of opposite propensions. If the world stands in the way of duty, faith overcometh the world (1 John 5:4), partly by bringing Christ into the combat, partly by spiritual replies and arguments. Reason tells us we must be for ourselves; faith tells us we must be for God. Reason saith, "If I take this course, I shall undo myself." Faith, by looking within the veil, sees it is the only way to save all (2 Cor. 4:15-18). Reason presents the treasures in Egypt, and faith the recompense of the reward. From hence are those bickerings and counterbuffs which a believer feels sometimes within himself.

THOMAS MANTON

Practical Exposition on the Epistle of James, 112

信心击破对立倾向的势力。如果世界拦阻我们尽本分，信心就胜过世界（约壹 5:4），部分是通过邀请基督加入战斗，部分是通过灵里的回应和论证。理性告诉我们，我们必须为己而活；信心告诉我们，我们必须为神而活。理性说：“如果我走这条路，就会毁了自己。”信心则望进幔内，看这是所有人得救的唯一途径（林后 4:15-18）。理性向我们展示埃及的宝藏，信心则用神的赏赐补偿。相信的人有时心里感受到那些争吵和反驳，就是出于这种争战。

托马斯·曼顿

《雅各书实践性注释》，112

Ah, my beloved, there is no comfort to be compared to the comfort of believing, no life to be compared to the life of faith. We may talk of comfort, but till we come to live by faith we shall never taste of comfort. It is the only Christian life. Sense makes a beast, reason makes a man, but faith makes a Christian. We are no farther Christians than as we can live upon Christ in all conditions.

MATTHEW MEAD

"The Power of Grace," in Name in Heaven, 114

啊，我亲爱的弟兄们，没有什么安慰能与信心带来的安慰相比，没有什么生活能与信心的生活相提并论。我们可以谈论安慰，但我们若不凭信心而活，就绝不能尝到安慰的滋味。靠信心而活，是基督徒唯一的生活。感觉成全兽类，理性成全人类，但信心成全基督徒。我们只有在一切情况下都靠基督而活，才算是真正的基督徒。

马太·米德

《恩典的大能》，收录于《天上的名》，114

FAITH: THE PREEMINENT GRACE（信心：杰出的美德）

Our heavenly King is pleased with all our graces: hot zeal and cool patience please Him; cheerful thankfulness and weeping repentance please Him; charity in the height and humility in the dust

please Him. But none of them are welcome to Him without faith, as nothing can please Him without Christ. There is none that dares venture into His presence without faith; she is that Esther to which God holds out His golden scepter. Adorn thy soul with this grace.

THOMAS ADAMS

Exposition upon...Second...Peter, 838

我们天上的君王喜悦我们一切的美德：炽热的热心和冷静的忍耐都讨祂喜悦；甘心乐意的感恩和流泪哭泣的悔改也都让祂欢喜；无论在高升中爱，还是在尘土中降卑，都让祂喜悦。但其中若没有信心，这一切祂就都不欢迎，就如在基督之外，没有什么能讨祂喜悦一样。无人敢没有信心就闯到祂面前；信心正如那位以斯帖，有神向她伸出金杖。用这美德妆饰你的灵魂吧！

托马斯·亚当斯

《彼得后书注释》，838

Faith is the mother grace, the root grace, the grace that has all others in the bowels of it, and that from which all others flow.

JOHN BUNYAN

Riches, 290

信心是母亲一样的美德，是根源性的美德，孕育着所有其他美德，所有其他美德都源于信心。

约翰·班扬

《班扬的宝藏》，290

Faith, of all graces, is the chief and chiefly to be labored for. There is a precedency, or preeminence, peculiar to this above all other; it is among graces as the sun is among the planets or as Solomon's virtuous woman among the daughters (Prov. 31:29). Though every grace hath done virtuously, yet thou, O faith, excel them all. The apostle, indeed, gives the precedency to love and sets faith on the lower hand (1 Cor. 13:13)... It is true, love is the grace that shall triumph in heaven, but it is faith, not love, which is the conquering grace here on earth.... In a word, it is love that unites God and glorified saints together in heaven, but it was faith that first united them to Christ while they were on earth: "That Christ may dwell in your hearts by faith" (Eph. 3:17).

WILLIAM GURNALL

Christian in Complete Armour, 431

在所有美德当中，信心居首，我们要首先为了得着信心努力。信心的特别之处，在于它在所有美德中居首位，有杰出地位；信心之于所有美德，就像太阳之于所有行星，或像所罗门描述的那位才德妇人之于一切女子（箴 31:29）。虽然每一种美德都发挥功效，但信心啊，你超越它们全部。使徒确实把优先地位给了爱，把信心放在次要位置（林前 13:13）……诚然，爱是在天上必然得胜的美德，但在地上得胜的美德是信心，而不是爱……一句话，是爱在天上让神和得荣耀的圣徒联合在一起，但他们在地上时，是信心首先将他们与基督联合起来：

“使基督因你们的信，住在你们心里。”（弗 3:17）

威廉·古纳尔

《基督徒披戴神的全副军装》，431

Faith quickens our graces. The Spirit of God infuses all the seeds and habits, but faith is the fountain of all the acts of grace. It is as the spring in the watch that moves the wheels; not a grace stirs till faith set it a work.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:112

信心让我们各样的美德活起来。神的灵注入所有的种子和习惯，但信心是所有美德作为的源泉。信心就像手表的发条，使齿轮运转；不经信心发动，各样美德就都静止不动。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:112

FAITH: RELATIONSHIP TO HOPE（信心：与盼望的关系）

Hope is the offspring and refreshment of faith; 'tis begotten by faith, and, says one, "As a good child relieves its father faith in time of need." Hope is an expectation, faith a persuasion. Faith eyes the promise; hope the thing promised as sure, though future, which comforts the soul under the present want of desired mercy.

BARTHOLOMEW ASHWOOD

Heavenly Trade, 180

盼望是信心的后代，也是信心的更新；盼望由信心所生，有人说：“盼望就像一个听话的孩子，在需要的时候为它的父亲信心提供帮忙。”盼望是一种期待，信心是一种信服。信心看的是应许；盼望看所应许的事虽在将来却是确定，这就在人当前缺乏所愿的怜悯时，给灵魂带来安慰。

巴多罗买·阿什伍德

《属天的工作》，180

Faith looks to Christ as dead, buried, and ascended; and hope to His second coming. Faith looks to Him for justification; hope for glory. Faith fights for doctrine; hope for a reward. Faith for what is in the Bible; hope for what is in heaven. Faith purifies the heart from bad principles; hope from bad manners (2 Peter 3:11, 14). Faith sets hope at work; hope sets patience at work. Faith says to hope, "Look for what is promised"; hope says to faith, "So I do, and will wait for it too." Faith looks through the word of God in Christ; hope looks through faith, beyond the world, to glory.

JOHN BUNYAN

Riches, 294

信心看基督是死了，埋葬了，升天了；盼望是看祂再来。信心仰望基督，为要得称义；盼望仰望基督，为要得荣耀。信心为教义而战，盼望为赏赐而战。信心为圣经里的事而战，盼望为天堂里的事而战。信心洁净人心脱离不良的动因；盼望洁净人心脱离不良的举止（彼后 3:11, 14）。信心发动盼望，让盼望做工；盼望发动忍耐，让忍耐做工。信心对盼望说：“留心所应许的。”盼望对信心说：“我留心，也等候。”信心透过神在基督里的话语看事物；盼望则透过信心，越过世界去看荣耀。

约翰·班扬
《班扬的宝藏》，294

A Christian, indeed, is comforted by faith, but not satisfied; or if satisfied, it is in point of security, not of desire, because here we are absent from the Lord, and walk by faith, not by sight. Hope, though it keep life in the soul, yet it is not able to fill it; he longs and thinks every day a year till he be at home. They that walk by faith cannot be quiet till they be in the sight of those things which they believe.

THOMAS CASE
Correction, Instruction, 66

一个基督徒确实因信心得安慰，但他并不满足；或者说，他若是满足，也是在安全上，不是在渴望上。因为在这地上，我们不在主面前，行事为人是凭着信心，不是凭着眼见。盼望虽然能保守灵魂的生命，却不能让灵魂满足；盼望天天都在渴望和思想，直到他回到家中。凭着信心行事为人的人，不亲眼看见所信之事，就不能得安息。

托马斯·凯斯
《管教，教训》，66

There are two graces which Christ uses above any other to fill the soul with joy— faith and hope— because these two fetch all their wine of joy without door. Faith tells the soul what Christ hath done for it and so comforts it; hope revives the soul with the news of what Christ will do. Both draw at one tap—Christ and His promise.

WILLIAM GURNALL
Christian in Complete Armour, 524

有两种美德是最被基督使用，并远超过任何其他美德，又使人充满喜乐的，即——信心和盼望，因这两种美德都是从它们之外取来喜乐的美酒。信心告诉灵魂基督为它做了什么，因此让它得安慰；盼望告诉灵魂基督将要做什么，让灵魂得振作。两者都从一个酒桶的出口得美酒，这出口就是基督并祂的应许。

威廉·古纳尔
《基督徒披戴神的全副军装》，524

The difference of these two graces, faith and hope, is so small that the one is often taken for the other in Scripture. It is but a different aspect of the same confidence, faith apprehending the

infallible truth of those divine promises of which hope doth assuredly expect the accomplishment, and that is their truth, so that this immediately results from the other. This is the anchor fixed within the veil which keeps the soul firm against all the tossings on these swelling seas and the winds and tempests that arise upon them. The firmest thing in this inferior world is a believing soul. Faith establishes the heart on Jesus Christ, and hope lifts it up, being on that rock, over the head of all intervenient dangers, crosses, and temptations and sees the glory and happiness that follow after them.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:105–6

信心和盼望这两种美德区别如此细微，以至于圣经常常把一样当作另一样。这不过是同一信心的不同方面，信心明白神的应许是可靠真实，而盼望则安稳期待这些应许实现，并确信这些应许的真实性，因此，盼望是直接出于信心。盼望是通入幔内牢牢固定的锚，保守灵魂坚定，抵御汹涌大海一切翻腾的海浪以及海上的风暴。在这下面的世界里，最坚定的事物莫过于一个相信的灵魂。信心让人心坚立在耶稣基督之上，盼望举起这坚立磐石之上的人心，越过一切危险、挫折和试探，看见这些事情后面必有的荣耀和福份。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:105–6

Faith looks to the Word promising; hope to the things promised in the Word.

RICHARD SIBBES

in Horn, Puritan Remembrancer, 52

信心仰望应许的圣道；盼望仰望圣道的应许。

理查德·薛伯斯

收录于霍恩，《清教徒备忘录》，52

Faith and hope are two sisters: they bear a resemblance to each other, yet differ thus—faith looks at the certainty of the promise, hope at the excellency of the promise.

THOMAS WATSON

Puritan Gems, 49

信心和盼望是一对姊妹：它们彼此相似，却在此有所区别——信心看的是应许的确定，盼望看的是应许的卓越。

汤姆·华森

《清教徒奇珍录》，49

FAITH: RELATIONSHIP TO LOVE（信心：与爱的关系）

You may easily see your stability, strength, and growth does consist. (1) It does not most, or much, consist in speculations or less useful truths. (2) It does not consist in the mere heat of affections, for zeal may be misguided and do hurt and may prove sometimes but a mere natural or distempered sinful passion. (3) It consists not in mere fears, or purposes, that you are frightened into against your wills. (4) Nor does it consist in the common gifts of grace or nature. (5) Nor yet in running into groundless singularities and unusual strains. But, in a word, it consists in holy love kindled by effectual faith. When a firmly believing soul is fullest of the love of God and Christ and holiness, this is the most confirmed state of soul; and in this your chiefest growth consists.

RICHARD BAXTER
Baxteriana, 99–100

你们可以轻易看到你们的稳固、力量和长进，（1）它主要不在于猜测或不太有用的真理。（2）它不在于单纯的炽热情感，因热心可能受误导，造成伤害，有时被证明为只是一种出于天然或扭曲的罪恶激情。（3）它不在于单纯的敬畏或决心，以至于受胁迫违背自己的意志。（4）它也不在于普遍恩典或天然恩赐。（5）它不在于无凭无据的特别事情和不寻常的性情。总而言之，它在于由有效信心所点燃的神圣之爱。当一个坚信不疑的人充满了对神、基督和圣洁的爱，这就是人最坚定的状态；你最首要的长进就在于此。

理查德·巴克斯特
《巴克斯特自传叙述》，99–100

Faith works by love. It is not henceforth the fear of wrath but the sense of Christ's love in delivering from wrath that both curbs the unregenerate part and carries to higher acts of obedience than fear is capable of, although at times all sorts of motives may be needful to keep us going; and the Lord, for exercise of our graces and other holy ends, may let the dearest of His children long conflict with their fears, under which He yet supports them and brings them forth like gold at last.

ELISHA COLES
Practical Discourse, 270

使人生发仁爱的信心才有功效。从今以后，人不再惧怕神的忿怒，而是感知基督拯救人脱离忿怒的爱；这两样都抑制人未重生的部分，并推动人走向更高的顺服，是惧怕无法做到的，尽管有时我们需要各种动力推动自己前进；主为了操练我们的诸般美德，以及出于其他神圣目的，可能让祂最亲爱的儿女与他们的惧怕长时间争战，但祂仍然扶持他们，最后使他们像炼净的精金。

以利沙·科尔斯
《应用性论述神的主权》，270

Love is the affection that governs this royal fort of man's heart: we give our hearts to them we give our love. And indeed, thus it is that faith brings the heart over into subjection and obedience to God by putting it under a law of love: faith which worketh by love (Gal. 5:6). First, faith works love, and then it works by it. As first the workman sets an edge on his tools and then he carves and cuts with them, so faith sharpens the soul's love to God and then acts by it.

WILLIAM GURNALL

Christian in Complete Armour, 447

爱是支配人心这君尊堡垒的情感：我们把自己的心交给我们所爱的。确实，是信心把人心置于爱的律法之下，让人心服从和顺服于神：“使人生发仁爱的信心才有功效。”（加 5:6）首先，信心使人生发仁爱，然后藉着爱生发功效。就像工人首先把他的工具打磨锋利，然后使用这些工具雕刻切割，同样地，信心使人心对神的爱变得锋利，然后才藉着这爱采取行动。

威廉·古纳尔

《基督徒披戴神的全副军装》，447

The more...love is in thy walking [i.e., obedience], the stronger thy faith is. Faith works by love, and therefore its strength or weakness may be discovered by the strength or weakness of that love it puts forth in the Christian's actings. The strength of a man's arm that draws a bow is seen by the force [of] the arrow which he shoots flies with. And certainly the strength of our faith may be known by the force that our love mounts to God with. It is impossible that weak faith (which is unable to draw the promise as a strong faith can) should leave such a forcible impression on the heart to love God as the stronger faith doth. If, therefore, thy heart be strongly carried out from love to God to abandon sin, perform duty, and exert acts of obedience to His command, know thy place and take it with humble thankfulness; thou art a graduate in the art of believing.

WILLIAM GURNALL

Christian in Complete Armour, 469

你的行事为人（如顺服）……越有爱，显明你的信心越刚强。信心生发仁爱，以此产生功效，因此信心或刚强或软弱，可以通过它在基督徒行为中爱的刚强或软弱显明出来。拉弓之人膀臂的力量，可以从他所射之箭的威力看出来。肯定的是，我们信心的力量可以通过我们爱神的力量看出来。软弱的信心不能像刚强的信心那样使用应许，不能在心里留下爱神的强烈印记。因此，如果你的心因对神的爱而被强烈引导，以至要离弃罪，尽本分，努力顺服祂的命令，认识你的本位并谦卑感恩接受，那你就在相信这门艺术中学成毕业了。

威廉·古纳尔

《基督徒披戴神的全副军装》，469

FAITH: RELATIONSHIP TO WORKS（信心：与行为的关系）

There is fruitfulness [in faith]. It is not barren, for "faith without works is dead" (James 2:20). Nudifidians are nullifidians. We will never take her for a true lady that has not her gentleman usher before, and her servants following after. If you see not repentance going before faith nor works attending on her, know it is not she.

THOMAS ADAMS

Exposition upon...Second...Peter, 8

信心会结出果子。信心不能不结果子，因为“没有行为的信心是死的”（雅 2:20）。只有信心没有行为的人，是没有信心的人。一位女主人没有她的绅士在前引路，没有仆人在后跟从，我们就绝不会认为她是一位真正的女主人。如果你看不到有悔改行在信心之前，也看不到有行为伴她左右，那么你就知道这不是信心。

托马斯·亚当斯
《彼得后书注释》，8

True faith is a jewel, rare and precious, and not so common as nominal, careless Christians think. “What,” say they, “are we not all believers; will you make infidels of all that are not saints? Are none Christians but those that live so strictly?” Answer: I know they are not infidels by profession, but what they are indeed and what God will take them for you may soon perceive by comparing the description of faith with the inscription legible on their lives.

RICHARD BAXTER
Baxteriana, 66–67

真信心是一颗宝石，稀少且珍贵，并不像挂名、无心的基督徒所认为的那般常见。他们说：“什么，我们不都是信徒吗？你要把所有不是圣徒的人当作异教徒吗？难道除了那些生活严谨的人，就没有别人是基督徒了吗？”对此的回答是：我知道就口头认信而言，他们不是异教徒，但他们的真实情况如何，神究竟把他们当作什么，你使用圣经关于信心的描述，与他们的生活写照相比较，就能看得出来。

理查德·巴克斯特
《巴克斯特自传叙述》，66–67

Faith justifies the person, and works justify his faith.

ELISHA COLES
in Horn, Puritan Remembrancer, 271

信心叫人称义，而行为叫他的信心称义。

以利沙·科尔斯
收录于霍恩，《清教徒备忘录》，271

We teach that God, having sworn that to those whom He justifies, He will give grace to worship Him in holiness and righteousness. No man can be assured of his justification without obedience, that sanctification being the end of our election, calling, redemption, and regeneration; it is a necessary consequent of saving grace. We teach and profess that howsoever good works do not concur with faith unto the act of justification as a cause thereof, yet they concur in the party justified as necessary fruits of faith and testimonies of justification. And as we teach with Paul that faith alone doth justify, so, with James, that the faith which is alone doth not justify.

GEORGE DOWNAME
Christian's Freedom, 69

我们教导说，神已经起誓，祂所称义的人，祂要赐他们恩典，让他们用圣洁和公义来敬拜祂。成圣既然是我们蒙拣选、蒙呼召、得救赎和得重生的目的，那么人若没有顺服，就不能确定自己是已经被称义的；顺服是得救恩典的必然结果。我们教导并承认，就称义的原因而言，无论善行如何与作为称义之动因的信心不符，但善行必然作为信心所结的果子、称义的见证，与信心相符。正如我们与保罗一道教导说，唯独信心使人称义，同样我们与雅各一道教导，只有信心不能使人称义。

乔治·董那门
《基督徒的自由》，69

The end then both of hearing and knowing is doing. It is the badge of our profession, the pledge of our election, the assurance of our effectual vocation, the fruit of our justification, a special part of our sanctification, and the highway to our eternal salvation. Faith, without it, being but a vain speculation; and hope but a vain presumption; and charity but a vain ostentation.

GEORGE HAKEWILL
King David's Vow for Reformation, 45

那么，听与知的目的都是为了行。行为是我们认信的标志、我们蒙拣选的凭据、我们蒙有效呼召的确据、我们称义所结的果子、我们成圣的特别部分、通往我们永远得救的大道。没有行，信不过是虚妄的猜测；望不过是虚妄的臆想；爱不过是虚妄的炫耀。

乔治·海格威尔（GEORGE HAKEWILL）
《大卫王改革的誓言》，45

Till faith have fastened us to Christ, neither persons nor performances can be acceptable. Good works go not before but follow justification. We are not justified by doing works, but being justified, we then do good (Eph. 2:8-10).

WILLIAM JENKYN
Exposition upon the Epistle of Jude, 224

除非信心使我们与基督紧紧相连，否则我们的人和行为都不蒙神悦纳。善行不在称义之前，而在称义之后。我们不是因有行为而称义，而是称义之后，我们就行善（弗 2:8-10）。

威廉·詹金
《犹大书注释》，224

Believers must see that they honor and justify their faith by works. Never content yourselves with an empty profession. Profession shows to what party we addict ourselves, but holiness shows we addict ourselves to God.

THOMAS MANTON
Practical Exposition on the Epistle of James, 108

信徒必须确保用行为尊荣和证明他们的信心。千万不要满足于空洞的认信。认信表明我们紧紧联于哪个派别，但圣洁表明我们是紧紧联于神。

托马斯·曼顿
《雅各书实践性注释》，108

It is no wrong to good works to give faith the upper hand, which goes hand in hand with Christ. Good works are not separated from faith; only faith challenges its seniority. Faith believes as if it did not work, and it works as if it did not believe.... Faith is that spouse-like grace which marries Christ, and good works are the children which faith bears.

THOMAS WATSON
The Christian's Charter of Privileges, in Discourses, 1:116

善行让与基督携手同行的信心走在前面，这并没有错。善行与信心是分不开的；只是信心要求居先。信心相信，仿佛没有行为，信心行动，仿佛不信……信心是配偶一样的美德，与基督联姻，而善行是信心所生的儿女。

汤姆·华森
《基督徒的特权宪章》，收录于《讲论》，1:116

We shall not be saved without working, yet not for our working.

THOMAS WATSON
“The One Thing Necessary,” in Discourses, 1:368

没有行为，我们必不能得救；然而我们得救，不是靠我们的行为。

汤姆·华森
《不可少的一件事》，收录于《讲论》，1:368

THE FALL（堕落）

There are five things we lost in our fall: (1) Our holy image, and became vile. (2) Our sonship, and became slaves. (3) Our friendship, and became enemies. (4) Our communion, and became strangers. (5) Our glory, and became miserable. Christians see an utter inability and insufficiency in themselves and in all other creatures to deliver them out of their fallen estate.

THOMAS BROOKS
Cabinet of Choice Jewels, 46

我们在堕落时失去了五样东西：（1）我们的圣洁形像，我们变得卑劣。（2）我们的儿子身份，我们成了奴仆。（3）我们与神的友情，我们成了仇敌。（4）我们与神的相交，我们成了陌生人。（5）我们的荣耀，我们变得悲惨。基督徒看自己和所有其他受造物都全无能力，无法拯救自己脱离堕落的光景。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，46

There are three main defects in man since the fall. There is ignorance and blindness. There is rebellion in the will and affections. And in regard of his condition, by reason of the sins of nature and life, a subjection to a cursed estate, to the wrath of God and eternal damnation. Now, answerable to these three grand ills, whosoever shall be ordained a savior must provide proportionable remedies for these.

RICHARD SIBBES
“A Description of Christ,” in Complete Works, 1:16

人自堕落以来就有了三大缺陷。一是无知和盲目。二是意志和感情的悖逆。三是就他的状况而言，由于本性和生命中的罪，他服在诅咒的光景中，在神的忿怒和永远的定罪之下。现在应对这三大弊端，无论谁要担任救主，都必须为这三样提供相应的补救措施。

理查德·薛伯斯
《对基督的描述》，收录于《全集》，1:16

FALSE DOCTRINE AND ERROR（虚假的教义和错误）

There is difference betwixt error, schism, and heresy. Error is when one holds a wrong opinion alone; schism, when many consent in their opinion; heresy runs further and contends to root out the truth. Error offends, but separates not; schism offends and separates; heresy offends, separates, and rages.... Error is weak, schism strong, heresy obstinate. Error goes out and often comes in again; schism comes not in, but makes a new church; heresy makes not a new church, but no church. Error untiles the house, schism pulls down the walls, but heresy overturns the foundation. Error is as a child, schism a wild stripling, heresy an old dotard. Error will hear reason, schism will wrangle against it, heresy will defy it. Error is a member blistered, schism a member festered, heresy a member cut off. He that returns quickly from error is not a schismatic; he that returns from schism is not a heretic. Error is reprov'd and pitied, schism is reprov'd and punished, heresy is reprov'd and excommunicated. Schism is in the same faith; heresy makes another faith. Though they may be thus distinguished, yet without God's preventing grace, one will run into another.

THOMAS ADAMS
Exposition upon...Second...Peter, 211

错误、结党和异端之间有所区别。错误只是人持错误观点；结党是许多人认同他们的错误观点；异端则更进一步，要根除真理。错误得罪人，但不使人分裂；结党得罪人，并且分裂；异端得罪人、使人分裂、咆哮发怒……错误软弱，结党强大，异端顽固。错误从教会出去，又常常再进来；结党不进来，但造出一家新教会；异端不造出新教会，而让教会不再是教会。错误掀掉房屋的砖瓦，结党推倒墙壁，异端却掘翻地基。错误像孩子，结党像狂野的年轻人，异端则像老顽固。错误听人讲道理，结党与之争辩，异端则公然反抗。错误是肢体起疱，结党是肢体发脓，异端是肢体截肢。迅速转离错误的，不是结党之人；脱离结党的，不是异端。

错误当受责备和怜悯，结党当受责备和惩治，异端当受责备和逐出。结党仍在同一个信仰之内，异端则另立一个信仰。虽然可以这样区分它们，但若没有神预防的恩典，一样会快快变成另一样。

托马斯·亚当斯
《彼得后书注释》，211

Error is a spiritual bastard. The devil is the father, and pride the mother. You never knew an erroneous man, but he was a proud man. Now it is good that such men should be laid open to the intent, first, that God's righteous judgments upon them may be adored (2 Thess. 2:12). Secondly, that others who are free be not infected.

SIMEON ASHE
Primitive Divinity, 77

错误是灵命方面的杂种。魔鬼为父，骄傲为母。你所认识的错误之人，没有一个是骄傲的。现在这样的人被曝光，才是好的，第一，是为了让人因神对他们的公义审判心生敬畏（帖后 2:12）。第二，防止其他没有这错误的人受到感染。

西门·艾什
《上古神学》，77

Error needs a great deal of defending to keep it from sinking into oblivion, a great deal of equivocation to hide its certain and natural consequences from being detected by honest inquiry, and a great deal of learning and rhetoric to plead its cause. But in order to embrace truth, we need only light to see it by and a heart to love it.

SIMEON ASHE
Primitive Divinity, 202

错误需要大量辩护，才能避免遭人遗忘；需要大量模棱两可的说辞，掩盖其必然和自然的结果，才能不被诚实的探究发现；需要大量的学问和口才，才能为其辩护。但是，拥抱真理，我们只需得见真理的光和一颗爱真理的心。

西门·艾什
《上古神学》，202

[Error] has its origin from the devil, who was a liar from the beginning and the father thereof (John 8:44). And spreaders of corrupt doctrine have special influence on the upholding and spreading of his kingdom. It is even as murder, adultery, witchcraft; and seeing it is so ranked by the apostle (Gal. 5:19-20), can it be but scandalous?

JAMES DURHAM
Treatise concerning Scandal, 140

错误源于魔鬼，魔鬼本身就是说谎的，是说谎之人的父（约 8:44）。传播败坏教义的人，在维护和扩张魔鬼的国方面发挥着特别的影响力。它甚至和凶杀、奸淫、行巫术一样；看到使

徒如此将它归类（加 5:19-20），它不是可耻，还会是什么？

詹姆斯·杜伦（JAMES DURHAM）
《论丑闻》，140

I must tell you that I never yet knew the man that had but one error. If the devil can but draw you into one, he'll quickly lead you into more, as in logic grant but one absurdity, and a hundred will follow. He that saith yea to the devil in a little shall not say nay when he pleases. He that tumbles down the hill of error will never leave tumbling till he come to the bottom.

THOMAS HALL
Pulpit Guarded, xviii

我必须告诉你，我从未见过有人只犯一个错误。如果魔鬼能让你陷入一个错误中，他很快就会让你陷入更多错误里，就像在逻辑演绎中，只要一个谬论出现，就会有一百个谬论接踵而至。在小事上对魔鬼说是的人，必不能想说不就不说。人从错误的山丘上滚下来，若不直滚到山脚，就不会停止。

托马斯·豪尔
《捍卫讲台》，2

One error is a bridge to another.

WILLIAM JENKYN
in Horn, Puritan Remembrancer, 13

一个错误是通往另一个错误的桥梁。

威廉·詹金
收录于霍恩，《清教徒备忘录》，13

They abuse their souls that poison their souls; error is a sweet poison. Ignatius calls it the invention of the devil. A man may as well damn his soul by error as vice and may as soon go to hell for a drunken opinion as for a drunken life.

THOMAS WATSON
The Beatitudes, in Discourses, 2:410

毒害自己的灵魂，是虐待自己的灵魂；错误是一种甜味的毒药。伊格那修（Ignatius）称错误是魔鬼的发明。一个人会像犯罪一样，因犯错而让自己的灵魂被定罪，会像醉酒的人生一样，因沉迷糊涂意见而下地狱。

汤姆·华森
《八福》，收录于《讲论》，2:410

FALSE TEACHERS (假师傅)

[Nathanael Vincent] had a great zeal against bold intruders into the work of the ministry. And I hope you that are his people will herein resemble him; turn away from those men, and do not so much as vouchsafe them the hearing. These vermin begin to swarm among us and disturb us by their hideous noise not in corners or chambers but in our very pulpits and are like to prove an Egyptian plague to us. If these illiterate antinomian usurpers are not speedily and effectually discountenanced by ministers and people too, they who are already the blemish of Nonconformity will quickly prove the total ruin of it.

NATHANIEL TAYLOR

Funeral Sermon [on Luke 12:40], 25

拿但业·文森特大发热心，抵挡放肆闯入侍奉工作的人。我希望你们这些他的会众，在这方面效法他的榜样；远离那些人，就连听他们说话也不可。这些害虫开始在我们中间成群结队，不是在角落或房间，而是在我们的讲台上，用他们可怕的噪音搅扰我们，就像埃及的灾祸一样。如果牧师还有会众，不迅速有效地反对这些不明白圣经的反律主义篡权者，这些已经成为不从国教运动污点的人，很快就会证明他们要把这场运动彻底毁灭。

拿但业·泰勒

《葬礼讲道，路加福音 12:40》，25

FALSEHOOD (谎言)

It is easy to tell one lie, hard to tell but one lie.

THOMAS FULLER

in Thomas, Puritan Golden Treasury, 108

说一个谎言很容易，只说一个谎言却很难。

托马斯·富勒

收录于托马斯，《清教徒的黄金宝藏》，108

Lie not to one another. No, not in jest, lest you go to hell in earnest.

JOHN TRAPP

A Commentary...upon...the New Testament, 798

不要彼此说谎。不，哪怕是开玩笑也不要，免得你们真下地狱。

约翰·特拉普
《新旧约圣经注释》，798

FAMILY（家庭）

The next observable performance of providence which must be heedfully...weighed is the designation of the stock and family out of which we should spring and rise. And truly this is of special consideration, both as to our temporal and eternal good, for whether the families in which we grew up were great or small in Israel, whether our parents were of higher or lower class and rank among men; yet if they were such as feared God and wrought righteousness, if they took any care to educate you righteously and trained you up “in the nurture and admonition of the Lord,” you are bound to reckon it among your chief mercies, that you descended from such parents, for from this spring a double stream of mercy rises to you: temporal and external mercies to your outward man.... But especially take notice what a stream of spiritual blessings and mercies flows from this providence to the inner man. Oh, it is no common mercy to descend from pious parents; some of us do not only owe our natural life to them, as instruments of our being, but our spiritual and eternal life also.

JOHN FLAVEL
Divine Conduct, 52–53

必须留心考量的神的下一个明显护理，就是神定意我们出于怎样的族类、哪个家庭出生成长。无论就我们今生还是永恒的益处而言，我们都应该特别思想这一点，因为无论我们的家庭在以色列是大是小，无论我们的父母在人中为高为低，只要他们是敬畏神和行义的人，只要他们重视按公义教育你，“照着主的教训和警戒”养育你，你就必须把你生在这样的家庭，作为你所得的一样大怜悯，因从这源头而出，有双重的恩惠流向你：有现世和外在的怜悯给你外面的人……但要特别留意，从神的这护理，有何等属灵的福气和怜悯，如溪水一般流进你的内心。哦，由虔诚的父母所生，这不是一般的怜悯；我们中的一些人，不仅肉身的生命有赖于他们，他们是神使我们得生的工具，我们属灵和永远的生命也在乎他们。

约翰·弗拉维尔
《神的作为》，52–53

[Philip Henry] would often say, “We are that really, which we are relatively. It is not so much what we are at church as what we are in our families.”

PHILIP HENRY
Life and Sayings, 8

腓力·亨利经常说：“我们在亲人中的为人，是我们真正的为人。我们在教会里是怎样的人，不及我们在家庭里是怎样的人，来得重要。”

腓力·亨利

《生平与名言》，8

It is a thing of much concernment, the right ordering of families; for all other societies, civil and religious, are made up of these. Villages and cities and churches and commonwealths and kingdoms are but a collection of families, and therefore, such as these are, for the most part, such must the whole societies predominantly be. One particular house is but a very small part of a kingdom, yet the wickedness and lewdness of that house, be it but of the meanest in it of servants one or more, and though it seem but a small thing, yet goes in to make up that heap of sin which provokes the wrath of God and draws on public calamity. And this particularly, when it declines into disorder, proves a public evil.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:318

家庭的正确确立是一件非常值得关注的事；因为所有其他群体，无论是民事还是宗教群体，都是由家庭组成。村庄、城市、教会、联邦和王国，都不过是家庭的集合体而已，因此，这些家庭如何，很大程度上整个集合体也必然如何。一个具体的家庭，只是王国中很小一部分，但这家庭的邪恶和淫乱，即使只存于这家中一个或几个最卑微的仆人身上，虽然看起来只是小事，但却构成堆积如山的罪恶，触动神的忿怒，引发公共灾难。尤其是当家庭衰落变得无序时，这要显为是一种公共的邪恶。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:318

Look what the roots are in the family; such will the fruit be in the church and commonwealth.

JOHN OWEN

Golden Book, 208

看看家庭里的根，这要结出教会和社会里的果。

约翰·欧文

《约翰·欧文金书》，208

Families are the seminaries both of church and state, and therefore, as you desire the church may be pure and the state righteous, look well unto your families and let religion flourish in them. Reformation indeed must begin at persons, and if everyone would mend one, all would be reformed. But from persons it must proceed to houses, and if these were but once leavened with godliness, what holy cities and what a happy nation would there be.

NATHANIEL VINCENT

Spirit of Prayer, 66

家庭是教会和国家的神学院，因此，你们若希望教会纯洁，国家公义，就请好好看顾你们的家庭，让信仰在家庭中兴盛。改革确实必须从人开始，如果每个人都能让一人归正，那么所有人都要得到革新。但改革必须从人去到家庭，若这些家庭染上敬虔的酵，那么城市将何等圣洁，国家将何等有福。

拿但业·文森特
《祷告的灵》，66

FAMILY WORSHIP（家庭敬拜）

He that has set up Christ in his heart will be sure to study to set Him up in his house. Let every family with you be a Christian church (1 Cor. 16:19), every house a house of prayer; let every householder say with Joshua, “I and my house will serve the Lord” (Josh. 24:15) and resolve with David, “I will walk within my house with a perfect heart” (Ps. 101:2).

JOSEPH ALLEINE
Alarm to the Unconverted, 231

人在心中以基督为大，就必努力在他家中以基督为大。让每个家庭对你而言都成为基督的教会（林前 16:19），让每个家都成为祷告的殿；让每位一家之主都与约书亚一道说：“我和我家，我们必定侍奉耶和华”（书 24:15）；并和大卫一道下定决心：“我要存完全的心行在我家中。”（诗 101:2）

约瑟·艾里恩
《警告未归正的人》，231

Be not content to live where religion dies. “Salute the brethren...and Nymphas, and the church which is in his house” (Col. 4:15). The house of the godly is a little church; the house of the wicked a little hell (Prov. 7:27).

SIMEON ASHE
Primitive Divinity, 152

不要满足于住在信仰消亡的地方。“请问老底嘉的弟兄和宁法，并她家里的教会安。”（西 4:15）敬虔人的家是一家小小的教会；恶人的家是一座小小的地狱（箴 7:27）。

西门·艾什
《上古神学》，152

Pretend not necessity against this duty, for it is but unwillingness or negligence that makes men remiss in family worship. The lively and constant performance of family duties is a principal means to keep up the power and interest of godliness in the world, all which decays when these grow dead, slight, and formal. Those families wherein this service of God is performed are, as it were, little churches—yea, even a kind of paradise upon earth.

WILLIAM GEARING
Sacred Diary, 71

不要谎称逼不得已才不履行家庭敬拜这本分，因为人这件事上怠慢，不过是出于不愿或疏忽。活跃且固定地进行家庭敬拜，是在地上保持敬虔能力和利益的主要途径，当履行这些本分变得死气沉沉、态度轻慢和流于形式时，这一切就都会衰败。家庭履行这侍奉神的本分，就像小小的教会——是的，甚至可以说是一种人间天堂。

威廉·基林 (WILLIAM GEARING)
《神圣日记》，71

If God be the founder, the owner, the governor, and benefactor of families; if such little societies be of His appointment and do both need and receive daily mercies from Him, it is but fit He should be worshiped and owned every day in particular families. Before the giving of the law to Moses, how was God worshiped but in families? Family worship was the first kind of social worship.

JOHN SHOWER
Family Religion, 35–36

神若是家庭的建立者、拥有者、管理者和恩待者，这个小小社会若是由祂设立，并且每天都需要祂的怜悯，每天都接受祂的恩惠，那么在这个具体的家庭中天天敬拜和承认祂，就是合宜的。在把律法赐给摩西之前，除了在家庭中，神用了别的方式接受人的敬拜吗？家庭敬拜是第一种集体敬拜。

约翰·绍尔
《家庭信仰》，35–36

FASTING (禁食)

Fasting which tames the body, without humility, makes proud the mind.

JOHN BOYS
in Horn, Puritan Remembrancer, 125

禁食能攻克己身，禁食若不谦卑，就会让心灵骄傲。

约翰·博伊斯
收录于霍恩，《清教徒备忘录》，125

Fasting is a moderate use and taking of meat and drink lest the flesh should, by abundance and too much of it, rebel and overcome the spirit. And this fast, either it is continually or at certain times used. Continually, when as a Christian man moderately feedeth his body with thanksgiving for necessary nutriment, and not for to abound or surfeit. This fasting and abstinence the scripture calleth sobriety (1 Peter 5). The fast done at certain times is also either private or public. Private when any man, considering and weighing his own infirmities, bindeth himself from meats and drinks to tame and overcome the vehement and lascivious inclinations thereof to the obedience and rule of the Spirit (1 Cor. 7). A public fast is, when for a public and common calamity, trouble, or

adversity, the magistrates command a solemn and public abstinence and fast. But in both these fasts there must be used a circumspect and godly diligence, lest in the abuse of fasting we offend and provoke the ire and displeasure of God the more against us.

JOHN HOOPER
Early Writings, 538–39

禁食是适度使用和摄取饮食，免得肉体因饮食丰富过量，就抵挡并胜过灵魂。这种禁食可以连续进行，也可在某些时候进行。连续进行，是指基督徒用感恩的心，适度让自己的身体使用饮食，为要获取必要的营养，不是为了丰盛或过度。这种禁食和节制，圣经称为谨守（彼前 5）。在某些时候进行的禁食，也分私下和公开。私下的禁食，是指任何人经过考虑衡量自己软弱，约束自己不吃不喝，驯服并胜过肉体激情和淫乱的倾向，为要顺服圣灵和圣灵的管理（林前 7）。公开禁食是指在遭遇公共灾难、苦难或逆境的时候，民事长官下令进行庄严、公共的禁戒饮食。但必须用谨慎和敬虔的努力进行这两种禁食，免得我们滥用禁食就得罪神，触发神对我们更加愤怒和不悦。

约翰·胡珀
《早期作品》，538–39

For the mortification of any distemper so rooted in the nature of a man unto all other ways and means already named or further to be insisted on, there is one expedient peculiarly suited. This is that of the apostle: “I keep under my body, and bring it into subjection” (1 Cor. 9:27). The bringing of the very body into subjection is an ordinance of God, tending unto the mortification of sin. This gives check unto the natural root of the distemper and withers it by taking away its fatness of soil. Perhaps because the Papists (men ignorant of the righteousness of Christ, the work of His Spirit, and whole business in hand) have laid the whole weight and stress of mortification in voluntary services and penances, leading to the subjection of the body, not knowing indeed the true nature of sin nor mortification, it may on the other side be a temptation to some to neglect some means of humiliation which by God Himself are owned and appointed. The bringing of the body into subjection in the case insisted on by cutting short the natural appetite, by fasting, watching, and the like, is doubtless acceptable to God.

JOHN OWEN
On Mortification of Sin, in Oweniana, 233

为要治死人性中如此根深蒂固的任何灵性弊病，除了已经提到或需要进一步坚持的各种其他方法和手段，还有一种特别适宜的办法。这就是使徒的做法：“我是攻克己身，叫身服我。”（林前 9:27）攻克己身，这是神的一条命令，旨在治死罪。这是抑制罪这热病的天然之根，除去它赖以生存的肥沃土壤，使其枯萎。也许因为教皇党人（他们对基督的义、圣灵的工作以及手中的工作一无所知）把治死罪的全部重心和力量都放在自愿服侍和忏悔上，好叫自己可以攻克己身，然而他们却不明白罪和治死罪的真正本质，这反过来成为了他们的试探，忽视了神所指定的让人降卑的途径。藉着禁食、警醒等方式，降低肉身的食欲，以此克服己身，这种情形毫无疑问是神所悦纳的。

约翰·欧文
《论治死罪》，收录于《欧文著作选段》，233

The fast...of which I am now to treat is a religious fast, which is sanctifying a day to the Lord by a willing abstinence from meat and drink, from delights and worldly labors, that the whole man may be more thoroughly humbled before God and more fervent in prayer. This fast hath two parts: the one, outward—the chastening the body; the other, inward—the afflicting of the soul, under which are contained all those religious acts which concern the setting of the heart right toward God and the seeking help of God for those things for which the fast is intended.

HENRY SCUDDER
Christian's Daily Walk, 83

我现在要论述的禁食，是一种属灵的禁食，就是通过自愿在饮食、享乐、做世上的工这些方面有节制，让全人在神面前更彻底地降卑，更热心祷告，以此将一日分别为圣归给主。这种禁食分两为部分：一部分是外在的——磨炼身体；另一部分是内在的——惩治心灵，在这两部分之下，包含所有信仰的行为，为要让人心在神面前正直，为禁食所求之事寻求神的帮助。

亨利·斯佳德
《基督徒生活之道》，83

FEAR OF GOD（敬畏神）

[The fear of God] is further heightened by His judgments, which He executes on the earth. The judgments of God are God revealing Himself from heaven against the ungodliness and unrighteousness of men, and do then strike most terror (1) when He smites suddenly and makes quick work with sinners, as when Herod was smote by an angel of God, Nadab and Abihu consumed by fire from God immediately upon their sin. Sudden strokes shake secure hearts. (2) When He executes strange judgments, makes a new thing; as in the case of Korah and his company, He made the earth to open her mouth upon them and swallow them up; so, He made the flies, and the frogs, and the lice...to be the executioners of His wrath on Pharaoh. (3) When He executes great wrath for little sins, as men account them, as in the case of Uzzah, whom He struck dead for but touching the ark when it shook. (4) When He exercises great severity on His own, on those that are near Him. If He spares not His sons, what will He do with His enemies! "If these things be done on the green tree, what shall be done on the dry!"

RICHARD ALLEINE
Heaven Opened, 179

神在地上施行的审判，进一步加强了人对神的恐惧。神的审判，是神从天上显明自己，反对人的不虔不义，在以下时候最让人感到惧怕：（1）祂突然击打和快快对付罪人，如希律遭神的天使击打，拿答和亚比户一犯罪，神就降下火来把他们烧灭。突如其来的击打，撼动人原本自以安全的心。（2）祂施行奇异的审判，做成一件新事；例如在可拉和他同党的情形里，神让地对他们张口，把他们吞没；同样，祂使用苍蝇、青蛙和虱子……向法老发出祂的忿怒。（3）祂对人算为小的罪大发烈怒，就如乌撒的情形，他只是碰了下约柜，神就将其

击杀。（4）祂极其严厉地对待属祂的人和祂亲近的人。如果祂没有放过祂的众子，祂又会怎样对待祂的仇敌呢？“这些事既行在有汁水的树上，那枯干的树将来怎么样呢？”

理查德·艾里恩
《天开了》，179

To fear God is to have the awe of God abiding upon the heart, to be under a sense of the majesty and glory of the Lord shining forth in all His attributes, especially in His holiness and omniscience; the glory of His holiness, and the sense of such a holy eye upon the soul strikes it with dread and consternation. This is expressed in Scripture by sanctifying the Lord in the heart. “I will be sanctified in them that come nigh me” (Lev. 10:3). “Sanctify the LORD of hosts himself; and let him be your fear, and let him be your dread” (Isa. 8:13).

RICHARD ALLEINE
Heaven Opened, 183

敬畏神，就是让对神的敬畏常存心里，感受主所有的属性，特别是祂的圣洁和祂的全知所发的威严和荣光；感受神在如此的圣洁中注目人的灵魂，这就会让人惧怕战兢。经上称这是神在人心显为圣，“我在亲近我的人中要显为圣。”（利 10:3）“但要尊万军之耶和华为圣，以祂为你们所当怕的、所当畏惧的。”（赛 8:13）

理查德·艾里恩
《天开了》，183

HOPEFUL: I do believe, as you say, that fear tends much to men’s good and to make them right at their beginning to go on pilgrimage.

CHRISTIAN: Without all doubt it doth, if it be right; for so says the word, “The fear of the Lord is the beginning of wisdom.”

HOPEFUL: How will you describe right fear?

CHRISTIAN: True or right fear is discovered by three things: (1) by its rise—it is caused by saving convictions for sin; (2) it drives the soul to lay fast hold of Christ for salvation; (3) it begets and continues in the soul a great reverence of God, His word, and ways, keeping it tender and making it afraid to turn from them to the right hand or to the left to anything that may dishonor God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

JOHN BUNYAN
Pilgrim’s Progress, 138–39

盼望：我确实相信，正如你所说，敬畏对人大有好处，让他们开始行走天路时，就使他们的心为正。

基督徒：毫无疑问，人心若为正，这就要使人得益处；因神的道就是这样说的：“敬畏耶和华是智慧的开端。”

盼望：你会怎样描述正确的敬畏呢？

基督徒：真正或正确的敬畏可以从三件事显明：（1）它的生发——这敬畏是由以致得救的知罪引起；（2）这敬畏促使灵魂紧紧抓住基督为自己的得救；（3）这敬畏在人心生出，并继续保持对神、祂的话语和作为的极大敬畏，保守人心谦卑，惧怕偏离这一切、或左或右、

任何可能羞辱神、破坏内心平安、让圣灵担忧、或让仇敌非难的事情。

约翰·班扬
《天路历程》，138-39

When the fear of God is strong in your heart, then the fear of man ceases. When the dictator ruled at Rome, then all other officers ceased; and when this fear of God rules, all other fears will be hushed.

WILLIAM GREENHILL
Exposition of the Prophet Ezekiel, 91

当对神的敬畏在你心中坚定，对人的惧怕就会停息。独裁者在罗马统治，所有其他官员都停止治理；当这种对神的敬畏统治人心，所有其他的惧怕都会静默不言。

威廉·格林希尔
《以西结书注释》，91

We fear man so much because we fear God so little. One fear cures another.

WILLIAM GURNALL
Christian in Complete Armour, 813

我们如此惧怕人，这是因为我们如此不惧怕神。一种惧怕可以治愈另一种惧怕。

威廉·古纳尔
《基督徒披戴神的全副军装》，813

Pray what is meant by the fear of the Lord?... Reverential fear and awe of the majesty of God, from a right apprehension of His greatness and holiness; so Proverbs 1:7: "The fear of the LORD is the beginning of knowledge"; that is, God being rightly known and the soul thereby duly overawed. A man had never any wisdom till this entered into his soul.

WILLIAM STRONG
Heavenly Treasure, 19-20

请问什么是敬畏耶和华？……是发自对神伟大和圣洁的正确认识，对神的威严的一种恭敬的惧怕和畏惧；所以箴言 1:7 说：“敬畏耶和华是知识的开端。”这就是说，人心若正确认识神，就有一种正确的敬畏。除非这敬畏进入人心，否则人就绝不会有任何智慧。

威廉·斯特朗
《属天的财宝》，19-20

Fear of God is a leading grace; it is the first seed God sows in the heart. When a Christian can say little of faith and perhaps nothing of assurance, yet he dares not deny but he fears God. God is so great that he is afraid of displeasing Him and so good that he is afraid of losing Him.

THOMAS WATSON

Great Gain of Godliness, 13

敬畏神是一种行在前面的恩典；它是神在人心中种下的第一颗种子。当一个基督徒对信心能说的甚少，或是对确据一无所知时，他仍不敢否认自己是敬畏神。神如此伟大，以至于他害怕令神不悦；神如此良善，以至于他害怕失去神。

汤姆·华森
《敬虔的大利》，13

FELLOWSHIP（团契）

Social religion is the nurse of all the graces of the Holy Spirit in the souls of believers.

SIMEON ASHE
Primitive Divinity, 206

信徒间的交往，哺育着信徒灵魂中圣灵的一切恩典。

西门·艾什
《上古神学》，206

Love God in His saints and delightfully converse with Christ in them while thou hast opportunity. But remember thou livest not upon them or on their love, but upon God. And therefore desire their company but for His; and if thou hast His, be content if thou hast not theirs. He wants not man that enjoys God.

RICHARD BAXTER
Converse with God in Solitude, 87

你有机会，就当在神的圣徒当中爱神，在他们当中愉悦地与基督相交。但要记住，你不是倚靠他们，也不是倚靠他们的爱，而是倚靠神而活。因此，要渴慕与他们交往，只是为了与祂交往；如果你有祂的陪伴，却没有他们的陪伴，那也要感到满足。以神为乐的人，不会因没有人就感到缺乏。

理查德·巴克斯特
《独自与神相交》，87

[The believer] falls in with the holiest person as his dearest acquaintance. If there be a saint in the town where he lives, he will find him out, and this shall be the man he will associate with. And in his conversation with these and all else, his chief work is for heaven; his heavenly principle within inclines him to it. Now this alarms hell: What, not contented to go to heaven himself, but by his holy example, gracious speeches, sweet counsels, seasonable reproofs will be trading with others and labor to carry them along with him also? This brings the lion fell and mad out of his den; such, to be sure, shall find the devil in their way to oppose them.

WILLIAM GURNALL

Christian in Complete Armour, 154

信徒与最圣洁的人结交，视其为最宝贵的朋友。他所住的城里若有一位圣徒，他就会去把这人找出来，这是他要与之交往的人。他与这些人和其他所有人交往时，首要的工作是为了天堂；他内心的属天动因让他倾向于此。这会让地狱惧怕：什么？竟然不甘于自己上天堂，还要藉着圣洁的榜样、恩典的言语、甜美的劝告、适时的责备与他人交往，竭力带着他们与自己一道上天堂？这必要使狮子从他的巢穴中疯狂冲出来；可以肯定，这样的人必会发现魔鬼堵住他们的道路，与他们作对。

威廉·古纳尔

《基督徒披戴神的全副军装》，154

To [the word, meditation, and prayer] join fellowship and communion with the saints thou livest among. No wonder to hear a house is robbed that stands far from neighbors. He that walks in communion of saints, he travels in company; he dwells in a city where one house keeps up another to which Jerusalem is compared. It is observable concerning the house in whose ruins Job's children were entombed that a wind came from the wilderness and smote the four corners of it; it seems it stood alone. The devil knows what he does in hindering this great ordinance of communion of saints; in doing this he hinders the progress of grace—yea, brings that which Christians have into a declining, wasting state.

WILLIAM GURNALL

Christian in Complete Armour, 171

要与你住在他们中间的众圣徒团契相交（圣道、默想和祷告）。难怪人会说，远离邻舍的房子容易遭人抢劫。与圣徒相交的人，是结伴而行的人；他住在城中，一户与另一户连络整齐，堪比耶路撒冷。留意将约伯的儿女掩埋的那所房子，“有狂风从旷野刮来，击打房屋的四角”¹²；似乎这房子是独立的。魔鬼知道当做什么，以拦阻圣徒团契这极大的蒙恩之道；他这样做，拦阻恩典的推进——是的，让基督徒已有的恩典落入衰退和荒废的光景中。

威廉·古纳尔

《基督徒披戴神的全副军装》，171

Many coals make a good fire, and that is a part of the communion of saints.

SAMUEL RUTHERFORD

Letters, 162

柴火众多，烈焰熊熊，这也是圣徒相交的一部分。

撒母耳·卢瑟福

《书信集》，162

When, therefore, you meet with those that fear God, improve the communion of saints not only by communicating in natural and temporal good things as you are able and as there is need, but

¹² 伯1:19

especially in the communion of things spiritual, edifying yourselves in your most holy faith by holy speech and conference and (in due time and place) in reading the Holy Scriptures and good books and by prayer and singing of psalms together.

HENRY SCUDDER
Christian's Daily Walk, 167

因此，当你们与那些敬畏神的人相遇，就要善用圣徒相交的机会，不仅要尽你们所能所需，分享肉身和今世的美事，还要特别在属灵之事上相交，用圣洁的讲论和聚会，按着适当的时间和地点，读圣经和好书，祷告和一起唱诗篇，在至圣的真道上造就自己。

亨利·斯佳德
《基督徒生活之道》，167

He that travels alone is easily made a prey.... "One man is no man." Even counties that have been large have drawn themselves into associations for mutual and common defense.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:331

独自旅行的人容易成为猎物……“一人就是无人。”即使是大的郡县，也会为了共同防御而结成社团。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:331

If you would be pure, walk with them that are pure; as the communion of saints is in our creed, so it should be in our company (Prov. 13:20). "He that walketh with wise men shall be wise"; and he that walketh with the pure shall be pure. The saints are like a bed of spices; by intermixing ourselves with them we shall partake of their savoriness. Association begets assimilation; sometimes God blesses good society to the conversion of others.

THOMAS WATSON
The Beatitudes, in Discourses, 2:262

你若要纯洁，就要与纯洁的人同行；正如圣徒相通写在我们的信经中，它也当践行在我们的群体里：“与智慧人同行的，必得智慧”（箴 13:20）；与纯洁人同行的，必得纯洁。众圣徒就像香花畦，我们与他们打成一片，就必得着他们的香气。交往产生同化；有时神会祝福美善的群体，以此让其他人归正。

汤姆·华森
《八福》，收录于《讲论》，2:262

A godly man is a lover of the saints. The best way to discern grace in oneself is to love grace in others: "We know that we have passed from death to life, because we love the brethren" (1 John 3:14). What is religion but religion, a knitting together of hearts; faith knits us to God, and love knits us one to another.

THOMAS WATSON
Godly Man's Picture, 124

一个敬虔人是爱圣徒的人。分辨自己是否蒙恩的最佳办法，就是爱慕他人所蒙的恩典：“我们因为爱弟兄，就晓得是已经出死入生了。”（约壹 3:14）信仰是什么呢？难道不就是心与心连结吗？信心把我们与神连结在一起，爱心把我们彼此连结在一起。

汤姆·华森
《敬虔人》，124

No discourse is so pleasant. Next to the songs of angels, the pious conference of holy men is the sweetest melody our ears can be entertained with; other things comparatively sound harsh to the things of God. Neither at the instant affect the ear with that pleasure nor afterwards leave it in that composure.

EDWARD WEST
“How Must We Govern Our Tongues?,” in Annesley, Morning Exercises at Cripplegate, 2:441

没有什么讲论是如此令人愉悦。除了天使的歌声以外，圣徒们的虔诚交谈，就是我们耳朵可以听到的最美旋律；其他事情与神的事相比，听起来都是刺耳，既不能当下让人听得快乐，也不能事后绕梁三日。

爱德华·韦斯特（EDWARD WEST）
《我们必须如何管住自己的舌头？》，
收录于安思雷（Annesley），《克里波门教堂早晨讲道集》，2:441

FLATTERY（奉承、谄媚）

Flattery is the very spring and mother of all impiety; it blows the trumpet and draws poor souls into rebellion against God.... It puts persons upon neglecting, undervaluing, contemning the means of grace; it puts men upon abasing God, slighting Christ, and vexing the Spirit; it unmans a man, it makes him call black white, and white black; it makes a man change pearls for pebbles and gold for gilded counters; it makes a man judge himself wise when he is foolish; knowing, when he is ignorant; holy, when he is profane; free, when he is a prisoner; rich, when he is poor; high, when he is low; full, when he is empty; happy, when he is miserable. Ah! Take heed of flatterers; they are the very worst of sinners. They are left of God, blinded by Satan, hardened in sin, and ripened for hell.

THOMAS BROOKS
Apples of Gold, 153–54

奉承是一切不虔不敬的源头和母亲；它吹响号角，引诱可怜的人来悖逆神……它让人忽视、低估、蔑视蒙恩之道；它让人贬低神，轻视基督，叫圣灵担忧；它让人变得不成人样，颠倒黑白；它让人用珍珠换石头，用黄金换镀金的赝品；它让人在愚昧时判断自己有智慧；在无知时判断自己有知识；在褻渎时判断自己有圣洁；在被囚时判断自己有自由；在贫穷时判断

自己是富有；在低贱时判断自己有高位；在空虚时判断自己有满足；在悲惨时判断自己有幸福。啊！要警惕那些阿谀奉承的人；他们是最糟的罪人。他们被神抛弃，被撒但蒙蔽，在罪中刚硬成熟，准备好了下地狱。

托马斯·布鲁克斯
《金苹果》，153-54

Say we be blamed for rudeness and incivility. Better it is that we hazard our reputation this way than purchase the reputation of fair behavior by speechless sufferance or smoothing flattery, sewing pillows where we should quilt thorns.

NEHEMIAH ROGERS
The Penitent Citizen, in Mirrour of Mercy, 24

假设我们因为粗鲁无礼而受责备。我们即便因此名声受损，也强于用无言的沉默，或圆滑的奉承，以荆棘填塞枕头，为自己买得乖巧的好名声。

尼希米·罗杰斯
《悔改的公民》，收录于《怜悯为镜》，24

FLESH（肉体）

The flesh is a worse enemy than the devil; it is a bosom traitor. An enemy within is worse. If there were no devil to tempt, the flesh would be another Eve to tempt to the forbidden fruit. Oh, take heed of giving way to it! Whence is all our discontent, but from the fleshly part? The flesh puts us upon the immoderate pursuit of the world; it consults for ease and plenty, and, if it be not satisfied, then discontents begin to arise. Oh, let it not have the reins! Martyr the flesh.

SIMEON ASHE
Primitive Divinity, 192

肉体是比魔鬼更可怕的仇敌；它是人里面的叛徒。内部的敌人更可怕。即便没有魔鬼试探，肉体也会成为另一个夏娃，引诱人去吃禁果。哦，请注意不要给肉体留地步！我们所有的不知足，除了来自肉体的部分，还来自于哪儿呢？肉体让我们无度地追求世界；它寻求安逸和富足，若不得满足，它就开始生出不满。哦，不要让它执掌缰绳！要治死肉体！

西门·艾什
《上古神学》，192

“Confidence in the flesh”: That is in external privileges which yet profit not those that rest in them. An empty title yields but an empty comfort at last. God cares for no retainers that only wear His livery but serve themselves. A man may go to hell with baptismal water on his face; yea, the sooner for his abused privileges.

JOHN TRAPP

“靠着肉体”¹³：就是靠着外在的特权，但这对那些倚靠这些特权的人来说并无益处。空洞的头衔证明最终只能带来空洞的安慰。神并不在乎那些穿着袍的制服、却仍旧服侍自己的臣仆。一个人可能脸上带着洗礼的水迹下地狱；是的，因他滥用这特权，是下去得更快。

约翰·特拉普
《新旧约圣经注释》，783

FOOLS（愚昧人）

I observe three seasons where a wise man differs not from a fool; in his infancy, in sleep, and in silence. For in the two former, we are all fools; and in silence, all are wise. In the two former yet, there may be concealment of folly. But the tongue is a blab; there cannot be any kind of folly, either simple or wicked, in the heart but the tongue will bewray it. He cannot be wise that speaks much or without sense or out of season nor be known for a fool that says nothing. It is a great misery to be a fool, but this is yet greater, that a man cannot be a fool but he must show it.

JOSEPH HALL
Meditations and Vows, 183-84

我观察到有三个时候，智慧人和愚昧人并无区别：婴儿的时候，睡着的时候，沉默的时候。因为在前两个时候，我们都是愚昧人；在沉默的时候，我们都是智慧人。在前两个时候，智慧人可能还有隐藏的愚昧。但舌头是个泄密者，心里的任何愚昧，无论是幼稚的还是邪恶的，无不被舌头暴露。多言多语、无理取闹或说话不合时宜的人不可能有智慧，同样地，沉默之人也不可能是愚昧人。作愚昧人，这是极悲惨的事，但更悲惨的，就是一个人作愚昧人的时候，却按捺不住要把自己显明出来。

约瑟夫·霍尔
《默想与誓言》，183-84

If all fools wore white caps, we should seem a flock of geese.

GEORGE HERBERT
comp., Witts Recreations, proverb 513

如果所有愚昧人都头戴白帽，我们看起来就像是一群白鹅了。

乔治·赫伯特
（编纂）《机智消遣》，格言 513

¹³ 腓3:3

Nothing is a more evident acknowledged character of a fool than upon every slight occasion to be in a transport. To be much taken with empty things betokens an empty spirit. It is a part of manly fortitude to have a soul so fenced against foreign impressions as little to be moved with things that have little in them; to keep our passions under a strict and steady command, that they be easily retractable and taught to obey; not to move till severe reason have audited the matter and pronounced the occasion just and valuable.

JOHN HOWE

The Vanity of Man as Mortal, in Works, 285

愚昧人最被公认的明显特征，莫过于对每件琐事都兴奋莫名。被空虚之事大大吸引，这表明人有一个空虚的灵魂。人果断刚毅的品格，部分表现在为心灵围上篱笆，抵御外物，不为本身没有内涵的事物所动；要严格且稳定地控制我们的激情，使之易于收回并愿意顺服；在严谨的理性审视之前，在宣布场合是正当有益之前，不要轻易行动。

约翰·豪

《必死之人的虚空》，收录于《文集》，285

Fools are ever futuring.

WILLIAM JENKYN

in Horn, Puritan Remembrancer, 174; and Thomas, Puritan Golden Treasury, 110

愚昧人总在幻想将来。

威廉·詹金

收录于霍恩，《清教徒备忘录》，174；
以及托马斯，《清教徒的黄金宝藏》，110

None but fools oppose faithful reprovers, and who are such that if the truth be told them will not be pleased, and if they be pleased, the truth is not told them.

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 353

只有愚昧人才会反对人的忠信劝诫，愚昧人就是这样的人，若对他们说真理，他们就不高兴，他们若是高兴，就是因为人不对他们说真理。

威廉·詹金

《犹大书注释》，353

He is two fools that is wise in his own eyes.

JOHN TRAPP

in Horn, Puritan Remembrancer, 211

人在自己眼中有智慧，就是见到愚昧人两个。

约翰·特拉普

收录于霍恩，《清教徒备忘录》，211

FORBEARANCE（包容）

Oh, how sweet is the music when saints join thus in concert! And how harsh is the sound of jarring strings! A mutual yielding and forbearance is no small help to our peace and safety. There is a story of two goats which may excellently illustrate the benefit of this duty. They both met on a narrow bridge under which a very deep and fierce stream did glide; there was no going blindly back, neither could they pass forward for the narrowness of the bridge. Now had they fought for their passage, they had been certain both to perish. This therefore they did: they agreed that the one should lie down and the other go over him, and by this means both their lives were preserved. While Christians are fighting like some small chickens, they are a prey to kites and other ravenous creatures: In quietness shall be their strength (Isa. 30:15) is true in this, as well as other senses.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:370

哦，当圣徒这样加入合唱时，这乐声是何等甜美！而不协调的弦声是何等刺耳！彼此顺服和忍耐，这对我们的和睦和安全大有功效。有一个两只山羊的故事，可以很好说明这项本分的益处。它们在一座狭窄的桥上相遇，桥下有深深湍急的溪流；桥体狭窄，它们因看不到后面而不能后退，也不能往前走。现在，它们如果为了自己能通行而相争，肯定都会丧命。因此它们这样做：它们同意一只俯下身子，另一只从它身上踏过去，这样它们的性命就都得保全。当基督徒像小鸡一样争斗时，就成了老鹰和其他贪婪动物的猎物：“他们得力在乎平静安稳。”（赛 30:15）在这方面确实是这样，在其他方面也是如此。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:370

FORGIVENESS（赦免、饶恕）

Will you rob God of His almightiness in pardoning? You say your sin is great, but is it infinite? Is not God alone infinite? Is your sin as big as God, as big as Christ? Is Jesus Christ only a mediator for small sins?

WILLIAM BRIDGE

Lifting Up, 74

你要剥夺神赦罪的大能吗？你说你的罪极大，但它是无限大吗？难道不是唯独神才是无限的吗？你的罪和神一样大，和基督一样大吗？难道耶稣基督只是小罪的中保吗？

威廉·布里奇

《沮丧之人得振兴》，74

Forgiveness is according to the riches of God's grace, wherein He has abounded toward us in all wisdom and prudence. Grace can continue to pardon, favor, and save—from falls, in falls, and out of falls. Grace can comfort, relieve, and help those that have hurt themselves; and grace can bring the unworthy to glory. This the law cannot do; this man cannot do; this angels cannot do; this God cannot do, but only by the riches of His grace through the redemption that is in Christ Jesus.

JOHN BUNYAN

Riches, 77

我们过犯得以赦免，乃是照祂丰富的恩典。这恩典是神用诸般智慧聪明，充充足足赏给我们的。神继续赐下恩典，为要赦免、眷顾和施行拯救——赦免我们的跌倒，在我们跌倒时眷顾我们，救我们脱离跌倒。恩典能安慰、解救和帮助那些伤害自己的人；恩典能让不配的人得荣耀。这一点，律法做不到；这一点，人做不到；这一点，天使也做不到；这一点，若不唯独藉着基督耶稣救赎中祂那丰富的恩典，神也做不到。

约翰·班扬

《班扬的宝藏》，77

Injuries should be wrote in dust, but kindnesses in marble.

EDMUND CALAMY

Saints' Memorials, 40

所受的伤害应写在尘土里，所受的仁慈却应刻在大理石上。

埃德蒙·卡拉米

《圣徒的纪念》，40

Forgiveness is God's gracious discharge of a believing, penitent sinner from the guilt of all his sin, for Christ's sake.

JOHN FLAVEL

Fountain of Life, 296

赦免是神为基督的缘故，施恩免除一个相信悔改之罪人所有罪的罪咎。

约翰·弗拉维尔

《生命的源头》，296

Christian forgiveness is not an injurious giving up of our rights and properties to the pleasure of everyone that hath a mind to invade them. No, these we may lawfully defend and preserve and are bound so to do; though, if we cannot defend them legally, we must not avenge our wrongs unchristianly. This is not Christian forgiveness. But then, positively, it is a Christian lenity, or gentleness of mind, not retaining but freely passing by the injuries done to us in obedience to the command of God. It is a lenity, or gentleness, of mind. The grace of God calms the tumultuous

passions, corrects our sour spirits, and makes them benign, gentle, and easy to be entreated: “The fruit of the Spirit is love, joy, peace, longsuffering, gentleness,” etc. (Gal. 5:22). This gracious lenity inclines the Christian to pass by injuries—so to pass them by as neither to retain them revengefully in the mind or requite them when we have opportunity with the hand. Yea, and that freely, not by constraint, because we cannot avenge ourselves but willingly. We abhor to do it when we can. So that as a carnal heart thinks revenge its glory, the gracious heart is content that forgiveness should be his glory.

JOHN FLAVEL
Fountain of Life, 300

基督徒的饶恕不是一种有害的放弃，将我们的权利和财产交于任何有心要侵犯它们的人。不是的，这些我们应该合法捍卫和保护，也有责任如此行，不过我们若不能合法加以保护，也绝不可违背基督教信仰，对受到的伤害加以报复；这不是基督徒的饶恕。但从正面来说，饶恕是一种基督徒心思的宽宏或温柔，它顺服神的命令，不记仇，而是无条件地越过他人对我们造成的伤害。这是一种心思的宽宏或温柔。神的恩典平息了混乱的激愤，纠正我们乖张的灵，使它们变得温和、温柔、容易听劝：“圣灵所结的果子就是仁爱、喜乐、和平、忍耐、恩慈……”（加 5:22）这种满有恩惠的宽宏让基督徒越过伤害；越过它们，不心存报复地耿耿于怀，也不是碰到机会就施行报复。是的，这种越过是无条件的，并非因着不能报复而无可奈何，乃是因着心甘情愿就放弃报复。是我们能够报复时，却厌恶如此行。属肉体的心以报复为荣，蒙恩的心以饶恕为荣。

约翰·弗拉维尔
《生命的源头》，300

As to the point of justification, our inherent righteousness must be denied and rejected, as well as our sins: “All our righteousnesses are as filthy rags”; and this holy Paul knew well when he sought “to be found in Christ, not having his own righteousness.” The meat that Jacob provided for his father, Isaac, was good and pleased him well, yet he got not the blessing by this, but by being found in his elder brother’s garment: “He smelled the smell of his garment and blessed him.” So though the precious graces and holy duties and holy lives of believers and holy men are well pleasing to God, yet it is not for these that God doth bless them with forgiveness of sin, but because they are in their elder Brother’s garment, in the righteousness of Christ put upon them.

OBADIAH GREW
Sinner’s Justification, 29–30

至于称义这一点，我们必须像对待我们的罪一样，否定和拒绝我们自己内在的义：“我们所有的义都像污秽的衣服。”¹⁴圣保罗很明白这道理，他追求“得以在基督里面，不是有自己的义”。¹⁵雅各给他父亲以撒的食物是好的，让父亲非常欢喜，然而以撒不是靠这食物得祝福，他得祝福，是得以在他哥哥的衣服里面：“他父亲一闻他衣服上的香气，就给他祝福。”同样，虽然信徒和圣徒宝贵的美德、神圣的职责、圣洁的生活都蒙神大大喜悦，但神不是因为这些而祝福他们、赦免他们的罪，而是因为他们穿上了他们长兄的衣服，有基督的义给他们穿上。

¹⁴ 赛64:6

¹⁵ 腓3:9

俄巴底亚·格鲁
《罪人的称义》，29-30

When you are tempted to take ill that goodness and patience of God to sinners, consider: (1) Can this be right, to differ from His mind in anything? Is it not our only wisdom and ever safe rule to think as He thinks and will as He wills? And I pray you, does He not hate sin more than you do? Is not His interest in punishing it deeper than yours? And if you be zealous for His interest, as you pretend, then be so with Him and in His way; for starting from that, sure you are wrong. Consider: (2) Did He not wait for thee? What had become of thee if longsuffering had not subserved His purpose of further mercy, of free pardon to thee? And why wilt thou not always allow that to which thou art so much obliged? Wouldst thou have the bridge cut because thou art so far over? Sure thou wilt not own so gross a thought. Therefore, esteem thy God still the more thou seest of His longsuffering to sinners and learn for Him and with Him to bear and wait.

ROBERT LEIGHTON
Spiritual Truths, 296-97

你受到试探，对神向罪人的良善和忍耐而心怀不满的时候，请思想：（1）在任何事上与神的意念不一样，这能是正确的吗？想祂所想，愿祂所愿，这岂不是我们唯一的智慧，总是我们安全稳妥的行事准则吗？我问你，难道神不比你更恨恶罪吗？祂岂不比你更在乎惩罚罪吗？如果你像你所宣称的那样热衷于祂的利益，那么就要与祂保持一致，按祂的方式行；因为偏离了这一点，你就必然犯错。请思想：（2）祂从前岂不是等候你吗？若非长久忍耐成就祂更深怜悯你、白白赦免你罪的目的，你岂不是早变成什么样的人了？你为何不容许你自己大大受惠的事临到别人呢？你是要过河拆桥吗？你当然不至有如此卑鄙的念头。因此，看到神越是对罪人长久忍耐，你就当越是敬重你的神，效法祂，与祂一道忍耐等候。

罗伯特·莱顿
《属灵真理》，296-97

There are no excellencies of God's nature that are more expressive of divine goodness, loveliness, and beauty than those are of mercy, grace, longsuffering, and patience; and therefore there is nothing that so requires our likeness unto Him in our conformity unto His image as in these—namely, mercy, grace, and readiness to forgive. And the contrary frame in any He doth of all things most abhor: "They shall have judgment without mercy who showed no mercy." And therefore, it is certain that God will be glorified in the manifestation of these properties of His nature. These properties can be no otherwise exercised and consequently no otherwise known, but only in and by the pardon of sin, which puts it beyond all question that there is forgiveness with God. God will not lose the glory of these, His excellencies; He will be revealed in them, He will be known by them, He will be glorified for them, which He could not be if there were not forgiveness with Him, so that here comes in not only the truth but the necessity of forgiveness also.

JOHN OWEN
"Practical Exposition of the 130th Psalm," Oweniana, 101-2

在神本性的各样美好中，没有什么比怜悯、施恩、长久宽容和忍耐，更能表现出神的良善、

可爱和美好；因此，我们效法神的形像，祂最要求我们的莫过于这些事情，即在怜悯、施恩和乐于饶恕上像祂。在这些方面持任何相反的心态，是祂在一切恶事中最厌恶的：“因为那不怜悯人的，也要受无怜悯的审判。”¹⁶因此可以肯定的是，神在祂本性这些属性的彰显中得荣耀。除非藉着对人罪的赦免，就没有其他方式可以发挥这些属性，也没有其他方式显明这些属性，因此，在神有赦免之恩，这是毫无疑问的。神不会让祂的这些属性和美好不得荣耀；祂要在这些属性中显明自己，祂要人按这些属性来认识祂，祂要因这些属性得荣耀，在祂若没有赦免之恩，祂就不能得荣耀，所以在神不仅确实有赦免之恩，而且在神也必须要有赦免之恩。

约翰·欧文

《诗篇 130 篇应用性注释》，收录于 《欧文著作选段》，101-2

If we could sin more than He could pardon, then we might have some reason to despair.

RICHARD SIBBES

Soul's Conflict, 208

如果我们所犯的罪会超过祂所能赦免的，那么我们就有理由感到绝望了。

理查德·薛伯斯

《心灵的冲突》，208

Pardon of sin never comes alone; whom God pardons He sanctifies, adopts, crowns.

THOMAS WATSON

Puritan Gems, 102

赦罪从不单独出现；神赦免的人，神也使他成圣，得儿子的名分，得冠冕。

汤姆·华森

《清教徒奇珍录》，102

When a man seriously weighs within himself the glory and purity of that Majesty which sin hath offended, the preciousness of that soul which sin hath polluted, the loss of that happiness which sin hath endangered, the greatness of that torment which sin hath deserved—all this laid together must surely make sin burdensome and induce sinners most earnestly to seek for pardoning mercy.

THOMAS WATSON

Puritan Gems, 103

当人内心认真衡量，罪冒犯了荣耀圣洁之神的威严，罪污染了人宝贵的灵魂，罪带来危害叫人失去了福份，罪配得极大刑罚的折磨——所有这些加在一起，必要让罪成为重担，促使罪人至为恳切地寻求赦罪的怜悯。

汤姆·华森

《清教徒奇珍录》，103

¹⁶ 雅2:13

FORMALITY（形式主义）

Take heed of formality and resting in a mere outward performance of religious services. Learn to distinguish between Religion-the-end and Religion-the-means. Religion-the-end is to attain a gracious frame of spirit, to enjoy God, to fear Him, love Him, and have our natures conformed unto Him. Religion-the-means is to perform such religious duties and services as God hath appointed for the attaining of this end. Now if we rest in the means—that is, in a bare performance of religious duties—with-out desiring to enjoy God in them or laboring to get our hearts into a better frame by them and aiming at those higher ends to which they were appointed, our services are rather a mocking of God.

SAMUEL CRADOCK
Knowledge and Practice, xxxviii

要警惕形式主义，不要倚靠那些仅仅是表面的侍奉。要学会区分作为目的的信仰和作为途径的信仰。作为目的的信仰，是要达到一种蒙恩的属灵光景，以神为乐、敬畏祂、爱慕祂、效法祂。作为途径的信仰，是为达至这一目的，而遵行神所设立的这些信仰本分和侍奉。现在，我们若只停留在途径上，也就是单单履行信仰本分，却不渴慕以神为乐，也不竭力通过履行这些本分，让内心达至一种更好的光景，也不以这些本分所指向的更高目的为目标，那么我们的侍奉就是对神的嘲弄。

撒母耳·克拉多克
《知与行》，xxxviii

FORTUNE（幸运）

If the absolute will of God be the universal cause of all things, then no event can fall beyond or beside God's will. And fortune (in the world's sense thereof) is but the devil's blasphemous spit upon divine providence.

CHRISTOPHER NESS
Antidote against Arminianism, 25

如果神的绝对旨意是万事的普遍原因，那么就没有任何事可以发生在神的旨意之外。所谓的“命运”（按世俗的理解），不过是魔鬼对神护理之工的亵渎罢了。

克里斯托弗·尼斯
《对抗阿米念主义的解毒剂》，25

FRIENDSHIP（友情）

Such unfortunate and apostate times are we fallen into that to uphold God's honor is held uncivil tartness. Such men are saucy, and such sauce is too sharp for proud and vicious stomachs. This dissolves the knot of friendship. Let it; better a holy discord than a profane concord. Care not for that mirth which must grieve the Holy Ghost; disclaim that peace which must be at war with Christ.

THOMAS ADAMS

Exposition upon...Second...Peter, 79

我们落入这样一个不幸、背道的时代，维护神的尊荣被视为是不文明的刻薄。维护神尊荣的人被视为无礼，这无礼太过尖锐，让骄傲恶毒的人无法承受。这会消解友情的纽带，但就由它去吧；圣洁的不和谐，强过亵渎神的和睦。不要在意那些必然令圣灵担忧的欢笑；要拒绝那必定会与基督交战的和平。

托马斯·亚当斯

《彼得后书注释》，79

Selfishness is the great enemy of all societies, of all fidelity and friendship.... He that is prevailingly selfish was never a real friend to any. He has always some interest of his own which his friends must needs contradict or are insufficient to satisfy. His houses, lands, or money; his children, reputation, or something which he calls his own will frequently be the matter of contention; and for the sake of these things which are so near to him, he will cast off his nearest friend. Contract no special friendship with a selfish man. Put no confidence in him, whatever friendship he may profess. He is so confined to himself that he has no true love to spare for others. If he seem to love a friend it is not as a friend but as a servant, or at best as a benefactor. He loves you for himself, as he loves his money, his horse, or house—because you may be serviceable to him. When you have no more capacity to serve him, he has no more love for you.

RICHARD BAXTER

Converse with God in Solitude, 40–41

自私是所有群体、所有忠诚和友情的大敌……一个以自私为主的人，从未与任何人真正为友。他总有些自己的利益，是他的朋友必然抵触，或不能满足的。他的房屋、土地或金钱；他的儿女、名誉，或某些他说是属于他的事，经常会成为相争的焦点；为了这些他感到如此亲密的事，他会抛弃他最亲密的朋友。不要与一个自私的人建立特别的友情。不管他如何宣称是你的朋友，都不要相信。他如此专注于自己，以至于没有真爱剩下可以分享给别人。如果他似乎爱一个朋友，那也不是把他当作朋友，而是当作仆人，或充其量是当作赞助人。他爱你是为了他自己，就像他爱他的金钱、他的马匹或他的房子——因为你可能为他所用。当你不再有能力为他服务，他就不再爱你。

理查德·巴克斯特

《独自与神相交》，40–41

How often have I found that human friendship is a sweet addition to our woe, a beloved calamity, an affliction which nature will not be without! Not because nature loves evil nor is wholly deceived in its choice, for there is good in friendship and delight in holy love, but because the good which is here accompanied with so much evil is the beginning of a more high and durable friendship and points us to the blessed society and converse which we shall have with Christ in the heavenly Jerusalem.

RICHARD BAXTER

Converse with God in Solitude, 85

我是何等常常发现，人类的友情是对我们悲哀的甜蜜添加，是一种可爱的灾难，是一种人性不能没有的患难！不是因为人性喜爱灾难，也不是因为人性选择受骗，相信友情当中有美好，圣爱当中有喜乐，而是因为在这地上伴随着如此多灾难的美好友情，是一种更崇高、更持久友情的开始，并把我们的指向在天上耶路撒冷与基督的蒙福同在和相交。

理查德·巴克斯特

《独自与神相交》，85

Friendship must be cemented by piety. A wicked man can be no true friend.

RICHARD BAXTER

Reformed Pastor, 173

友情必须用敬虔加固。一个恶人不可能成为真朋友。

理查德·巴克斯特

《新牧人》，173

A true friend is neither known in prosperity nor hid in adversity.

THOMAS BROOKS

Cabinet of Choice Jewels, 199

真朋友，顺利时不为人知，逆境时不会隐藏。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，199

A sincere Christian prays his friends to search him, and he prays soul-searching ministers to search him; but, above all, he begs hard of God to search him: "Search me, O God."

THOMAS BROOKS

Cabinet of Choice Jewels, 320

真诚的基督徒会祈求朋友来察验他，也会祈求察验灵魂的牧师来察验自己；但是，最重要的是，他切切祈求神察验他：“神啊，求你鉴察我。”

托马斯·布鲁克斯

《上乘宝石的珍品橱》，320

Man is made to be a friend, and apt for friendly offices. He that is not friendly is not worthy to have a friend; and he that has a friend and does not show himself friendly is not worthy to be accounted a man. Friendship is a kind of life, without which there is no comfort of a man's life. Christian friendship ties such a knot that great Alexander cannot cut. Summer friends I value not, but winter friends are worth their weight in gold.

THOMAS BROOKS

Great Gain, 145-46

神造人，让人作人的朋友，使人适合与人为友的职分。不友善的人不配有朋友；有朋友而不表现出友善的人，不配算为人。友情是一种生活，没有了它，人的生活就没有了安慰。基督徒的友情联结如此紧密，连亚历山大大帝也无法砍断。夏日顺境中的朋友，我不看重；但冬日逆境中的朋友，价值堪称黄金。

托马斯·布鲁克斯

《大利：托马斯·布鲁克斯作品拾珍》，145-46

Christ is (1) a universal friend; (2) an omnipotent friend, an almighty friend. He is no less than thirty times called almighty in the book of Job; He can do above all expressions and beyond all apprehensions. (3) He is an omniscient friend; (4) an omnipresent friend; (5) an indeficient friend; (6) an independent friend; (7) an unchangeable friend; (8) a watchful friend; (9) a tender and compassionate friend. (10) He is a close and faithful friend. And therefore He cannot but open and unbosom Himself to all His bosom friends. To be reserved and close is against the very law of friendship. Faithful friends are very free in imparting their thoughts, their minds, and their secrets one to another. A real friend accounts nothing worth knowing, unless he makes it known to his friends.

THOMAS BROOKS

Privy Key of Heaven, 42

基督是一位（1）全面的朋友；（2）无所不能的朋友，一位大能的朋友。在约伯记，祂被称为全能者不下三十次；祂能做的事，超越人的一切预想，超出人在事后所能领会的；（3）无所不知的朋友；（4）无所不在的朋友；（5）没有不足的朋友；（6）独立的朋友；（7）不变的朋友；（8）为人守望的朋友；（9）温柔怜悯的朋友。（10）亲密信实的朋友。因此，祂不得不对祂所有的知心朋友敞开自己的心扉。有所保留和封闭，是与友情的法则相悖。信实的朋友非常自由地互相分享思想、心思意念和秘密。一位真朋友看一切都不值得了解，除非他让朋友也了解此事。

托马斯·布鲁克斯

《打开天堂的秘密钥匙》，42

A friend, an unfeigned well-willer which bears Christian affection unto him whom he loves, is nearer than a brother, is more faithful and constant in ministering help and comfort than an ordinary kinsman or mere natural brother. It is in vain for him to expect constant kindness from others which

is careless to perform duties to others.

ROBERT CLEAVER AND JOHN DOD
Plain and Familiar Exposition, 30–31

一位朋友，一位心怀无伪善意，对他所爱之人心怀基督徒之爱的朋友，比弟兄更亲密，比普通的亲戚或纯粹肉身的弟兄更信实，因他不断给人帮助和安慰。人若不愿向他人尽本分，却期望他人的不断善待，这是枉然。

罗伯特·克利弗和约翰·多德
《通俗明了的解经》，30–31

Rash, unadvised friendship seldom proves sound or lasting. A hasty friend and a slow enemy are accounted alike dangerous. Yea, how oft does rash, hasty friendship degenerate into downright enmity and hatred?

THEOPHILUS GALE
Theophilie, 11

草率建立、未经考虑的友情，很少显为牢靠或持久。急躁的朋友和缓慢的敌人同样危险。是的，草率仓促的友情，是多么经常沦为彻底的敌意和仇恨啊？

提阿非罗·盖尔（THEOPHILUS GALE）
《论与神为友》，11

A true friend is not born every day. It is best to be courteous to all; entire with few. So may we, perhaps, have less cause of joy—I am sure, less occasion of sorrow.

JOSEPH HALL
Meditations and Vows, 74

真朋友不是天天都有。最好是对所有人有礼，与极少人亲密。这样，我们也许少有快乐的理由，但我也相信，这也少有忧愁的机会。

约瑟夫·霍尔
《默想与誓言》，74

The best mirror is an old friend.

GEORGE HERBERT
comp., Witts Recreations, proverb 296

最好的镜子，是一位挚友。

乔治·赫伯特
（编纂）《机智消遣》，格言 296

True friendship will value a great advantage of another's before a small one of our own.

ADAM MARTINDALE

Life, 218

真正的友情，首先看重别人的极大益处，然后才是我们自己的小小益处。

亚当·马丁戴尔

《生平》，218

True friendship and acquaintance stands not in bare words and complemental visits, but in real communication of offices and benefits. So here, converse and acquaintance with God stands in our improving God and our interest in Him, so as to acquaint Him with all our secrets, so as to impart unto Him all our griefs and fears, so as to rely upon Him to guide us in all our ways and to supply all our wants. This [very thing] God looks we should do and takes it unkindly when we do otherwise, as a true friend that is willing and able to help his friend takes it unkindly if he go to any other, thinks himself either distrusted or slighted, and it is almost a matter of falling out between them.

MATTHEW NEWCOMEN

Best Acquaintance, 24–25

真正的友情和相识，不在于空空的言语和互相拜访，而在于本分和益处的真正相交。因此在这地上，与神相交和相识，是在于我们善用神和我们在祂里面的利益，让祂晓得我们所有的秘密，向祂倾诉我们所有的悲伤和恐惧，好叫祂引导我们一切的道路，供应我们一切的需要。神看我们当做这事，而我们不这样做时，神就认为我们是对祂不善，就像一位真朋友，愿意且有能力帮助他的朋友，而朋友去找他人，他就认为自己不受信任或遭轻视，就会觉得自己没有得到善待，看这几乎是让他们关系破裂。

马太·纽科门

《最好的朋友》，24–25

Dead stones in an arch uphold one another, and shall not living? It is the work of an angel to comfort—nay, it is the office of the Holy Ghost to be a comforter not only immediately but by breathing comfort into our hearts together with the comfortable words of others. Thus, one friend becomes an angel—nay, a God to another, and there is a sweet sight of God in the face of a friend.

RICHARD SIBBES

Soul's Conflict, 131

搭建拱门的死石，尚且能互相支撑，活石岂不更应如此吗？安慰是天使的工作——不仅如此，安慰是圣灵的职分，不仅直接，而且通过与别人安慰的话一道，将安慰吹进我们心里，作我们的保惠师。这样，一个朋友就成了另一个朋友的天使——不，还成了像神一样的人，人在朋友的面孔上，可以看到神甜蜜的样子。

理查德·薛伯斯

《心灵的冲突》，131

He loves his friend best who hates his lusts most.

GEORGE SWINNOCK
in Horn, Puritan Remembrancer, 259

最恨朋友私欲的，是最爱他的朋友。

乔治·斯文诺克
收录于霍恩，《清教徒备忘录》，259

A true friend is another self.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:273

真朋友是另一个我。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:273

He can be no true friend to thee that is a friend to thy faults, and thou canst be no friend to thyself if thou be an enemy to him that tells thee of thy faults. Wilt thou like him the worse that would have thee be better?

RALPH VENNING
Canaan's Flowing, 76

与你过错为友的，不可能是你的真朋友；若与直言指出你过错的人为敌，你就不可能是你自己的朋友。想让你变得更好的人，你反而会更讨厌他吗？

拉尔夫·伟宁
《迦南：流奶与蜜之地》，76

Grace teaches good nature. We are to be civil to the worst, but not twist into a cord of friendship; that were to be brethren in iniquity: "Have no fellowship with the unfruitful works of darkness" (Eph. 5:11)... We must not so far have peace with others as to endanger ourselves. If a man hath the plague, we will be helpful to him and send him our best recipes, but we are careful not to have too much of his company or suck in his infectious breath. So we may be peaceable toward all—nay, helpful: pray for them, counsel them, relieve them. But let us take heed of too much familiarity, lest we suck in their infection. In short, we must so make peace with men that we do not break our peace with conscience: "Follow peace...and holiness" (Heb. 12:14). We must not purchase peace with the loss of holiness.

THOMAS WATSON
The Beatitudes, in Discourses, 2:278

恩典教导我们要有好性情。我们当对最坏的人彬彬有礼，但不能与之拧成一股绳，成为朋友；否则就成为不义的同伙了：“那暗昧无益的事，不要与人同行。”（弗 5:11）我们不能为了与他人和睦，就危及自己。一人若染了瘟疫，我们会愿意给他帮助，送去我们最好的药方，

但我们会小心，不与他有太多交往，也不要吸入他传染的空气。同样，我们可以对所有人和睦——是的，我们应帮助他们：为他们祷告，辅导他们，救济他们。但让我们小心，免得太过亲密，就被他们传染了。简而言之，我们必须与人和睦，却不破坏我们良心的平安：“你们要追求与众人和睦，并要追求圣洁。”（来 12:14）我们一定不能以失去圣洁为代价，来换取和睦。

汤姆·华森

《八福》，收录于《讲论》，2:278

FRUGALITY（节俭）

Be careful to prevent all superfluities in your expenses. As diligence in your calling, so frugality in your spending is a special means for the practice of charity. “Frugality,” saith Justin, “is the mother of virtue.” I am sure it is the foundation and supporter of charity, for let a man’s estate be ever so great, yet if there be not frugality used in the management thereof, there will be but little found for works of charity. And on the other side, though a man’s estate be but mean and low in the world, yet if there be frugality used in the management of it, there will always be something for charitable uses. As therefore thou desire to be charitable, be careful to prevent all unnecessary expenses.

THOMAS GOUGE

“A Sermon on Good Works,” in Riches Increased by Giving, 133–34

要小心预防一切多余的开支。如同在工作上勤奋，在消费上节俭也是践行爱的一种特殊手段。游斯丁（Justin）说：“节俭是美德之母。”我敢肯定，节俭是爱的基础，是爱的扶持，因为即便一个人的产业丰厚，若不节俭管理，就不会留下多少用于行善了。反过来说，虽然一个人在世上财产微薄，但若节俭管理，总会留下一些供爱心慈善之用。因此，既然你愿意行善，就一定要注意预防一切不必要的开支。

托马斯·高格

《论善行的讲道》，收录于《奉献以至富足》，133–34

He is not a covetous man who lays up something providentially, but he is a covetous man who gives out nothing willingly. He is as prudent a man who sometimes distributes discreetly as he who accumulates hastily. Men frequently discover more wisdom in laying out than in laying up. Reader, the hope of living long on earth should not make you covetous, but the prospect of living long in heaven should make you bounteous. Though the sun of charity rise at home, yet it should always set abroad.

WILLIAM SECKER

Nonsuch Professor, 66

按照神的护理储蓄的人，并非贪婪，但不甘愿有任何给出，这就是贪婪了。快快积累，慎重分发，这样的人是谨慎。人经常发现，分发比积累更需智慧。读者，盼望在地上长寿，这不

应该让你变得贪婪，但在天上长久活着的前景，应该使你变得慷慨。虽然慈善的日头应在本家升起，但它总应在外面落下。

威廉·赛克
《无比的认信之人》，66

GIFTS（恩赐）

The more our gifts and graces are exercised, the more they are strengthened and increased. All acts strengthen habits.

THOMAS BROOKS
Smooth Stones, 203

我们越操练恩赐和美德，它们就越得到加强和加增。所有行动都增强习惯。

托马斯·布鲁克斯
《汲沦溪中的石子》，203

Joseph's coat made him finer than his brethren, but this caused all his trouble. This set the archers a-shooting their arrows into his side. Thus, great gifts lift a saint up a little higher in the eyes of men, but it occasions many temptations which thou meet not with [those who] are kept low. What with envy from their brethren, malice from Satan, and pride in their own hearts, I dare say none find so hard a work to go to heaven as such.

WILLIAM GURNALL
Christian in Complete Armour, 138

约瑟的外衣让他比他哥哥们更华美，但这也为他招来麻烦。这让箭手弯弓向他射箭。就这样，极大的恩赐让圣徒在人眼中的位置抬高了一些，但也带来了许多试探，是那些在人眼中为低的人不能遇到的。弟兄的嫉妒，撒旦的恶意，以及自己内心的骄傲，我敢说，没有人能像他们那样，发现上天堂是一件如此难的事。

威廉·古纳尔
《基督徒披戴神的全副军装》，138

Want of use causeth disability; and custom, perfection. Those that have not used to pray in their closet cannot pray in public but coldly and in form. He that discontinues meditation shall be long in recovering, whereas the man inured to these exercises, who is not dressed till he have prayed nor hath supped till he have meditated, doth both these well and with ease. He that intermits good duties incurs a double loss of the blessing that follows good, of the faculty of doing it.

JOSEPH HALL
“Holy Observations,” in Select Tracts, 326

缺乏使用导致失去能力，而习惯使用则导致能力完全。不习惯在内室祷告的人，公开祷告只能是冷冰和流于形式。人停止默想，想要恢复就需要很长时间，而习惯这些操练的人，他们不祷告就不着装，不默想就不吃饭，这两件事都做得熟练且容易。停止尽这些美好本分的人要遭受双重损失，既失去尽本分之后的祝福，又失去尽本分的能力。

约瑟夫·霍尔

《神圣观察》，收录于《精选单张》，326

So if you feed not the soul diligently and use not the means constantly, you will breed weakness in the soul, and the more secure and remiss you are in the performance of holy duties, the weaker you are. It may be you think it will not weaken you to neglect private prayer, but omit it once, and it will make you careless, and the more you neglect, the more unfit and undisciplined you will find yourselves. So you may think you may profane one Sabbath, neglecting therein the duties required and serving not God, but your own lusts. But beloved, it will make you secure; the more a man doth in this kind the more he may do. For this is true in every art: every act begets a habit, and a habit brings custom. So it is as true in good things: the beginning of good brings many particular good things, and therefore if you can but get your hearts in a frame of grace, you will find a supply of grace because Christ says, "Whosoever has, to him more shall be given." He that hath grace and is careful in the use of the means by God's appointment, he shall thrive in holiness.

JOHN PRESTON

"The Saints' Spiritual Strength," in Remaines, 110–11

所以，如果你们不勤奋喂养灵魂，不固定使用蒙恩之道，就会在灵魂里滋生软弱，你们在尽神圣本分上越自满和疏忽，就越软弱。也许你们以为自己不会软弱到忽视个人祷告的地步，但忽视一次，就会让你们变得漫不经心，越是忽视，你们就会发现自己越不适合，越不愿意。同样，你们可能以为自己可以不守一个安息日为圣，忽视其中要求的本分，不侍奉神，侍奉自己的私欲。但是，亲爱的弟兄们，这会让他们变得自满；人在这方面做得越多，就会越多去做。每一门技艺都是如此：行为生出习惯，习惯又带来常例。在善事方面也是如此：开始行善，带来许多具体的善，因此，如果你们让自己内心处于蒙恩状态，就会有恩典供应，因基督说：“凡有的，还要加给他。”¹⁷得着恩典，认真使用神所设立的蒙恩之道的人，必在圣洁当中茁壮成长。

约翰·普雷斯顿

《圣徒灵里的力量》，收录于《遗稿》，110–11

GIVING（奉献）

Most men are too tenacious of their interests to be dead to them. Close hands argue cleaving hearts to the world. Alas, with what reluctancy do men that have the abundance of this world's goods lay them out again for God! How hard is it to draw any proportions of charity from them that have this

¹⁷ 太13:12

world's goods?

BARTHOLOMEW ASHWOOD
Heavenly Trade, 81

大多数人太过坚持自己的利益，死死抓住这些不放。紧握的双手，证明内心是紧紧依附世界。可悲的是，在世上财产富足的人，又是何等不愿为神把财富摆上！得着世间财富的人，要从他们这里得到任何慈善之举，这是何等困难？

巴多罗买·阿什伍德
《属天的工作》，81

A compassionate heart and a helping hand will gather by expending. Such giving is getting; such bounty is the most compendious way to plenty. Whereupon the wise man adds, "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). Who is he here that scatters? Not he that wastes his estate upon his throat, his back, and his belly, or with the prodigal upon harlots; but he that casteth his bread upon the waters, as the expression is (Eccl. 11:1). He that disperseth and giveth to the poor (Ps. 112:9). This is the scatterer in that text. And what of him? Is he wasted? Is he impoverished? Behold, quite the contrary! The man is grown rich—he is increased by scattering.

THOMAS GOUGE
Riches Increased by Giving, 13

同情的心和助人为乐的手，是通过施舍来积累的。这样的付出是收获，这样的慷慨是通往富足的最近途径。因此，那智慧人又加上一句：“有施散的，却更增添，有吝惜过度的，反致穷乏。”（箴 11:24）这里施散的人是谁？不是把钱财浪费在饮食和衣裳上的人，也不是把钱财浪费在妓女身上的浪子；而是把食物扔在水里的人，正如像经上说的，将粮食撒在水面上的人（传 11:1）。他施舍钱财，周济贫穷（诗 112:9）。这就是这节经文说的施散的人。那么他有什么结果？他耗费殆尽了吗？他变得贫穷了吗？看啊，恰恰相反！这人变得富足，他因施散，却更增添。

托马斯·高格
《奉献以至富足》，13

It is observed that they are the richest merchants and citizens who trade boldly, whereas they who are fearful to adventure their goods have but small returns. In like manner it is found by experience that such Christians as are most forward to supply the wants of the poor, boldly adventuring their goods upon the waters, do most of all thrive and prosper in the world. Why, then, will any man be so unwise as to lose his riches for fear of losing them? And not rather seem to lose them that he may in truth find them? These earthly things are assuredly lost by keeping and kept by well bestowing them.

THOMAS GOUGE
Riches Increased by Giving, 51

人观察到，大胆冒险的商人和公民最富有，而害怕用他们的财物冒险的人，所得的回报却很小。藉着经历同样看到，最热心供应穷人缺乏，大胆冒险把财物撒在水面上的基督徒，在这世上确实最兴旺顺利。那么，为何有人会如此不明智，因着害怕失去财富，就真的失去了财富呢？难道不应该是看上去失去，实际上却得到了吗？这些地上的事，肯定是因积存反而失去，因慷慨给人就得存留。

托马斯·高格
《奉献以至富足》，51

In 2 Corinthians 8:2, the apostle, boasting of the Macedonian Christians and of the riches of their liberality, tells us that they first gave themselves to the Lord (v. 5). He that will not give himself to the Lord is like to give but little else. And if he should give all that he had, and only withhold himself, God will not accept nor reward it. God will have nothing of thee if He may not have thy heart.

THOMAS GOUGE
Riches Increased by Giving, 56

使徒在哥林多后书 8:2 夸赞马其顿的基督徒，以及他们乐捐的厚恩，他告诉我们，他们首先把自己献给主（第 5 节）。不愿把自己献给主的人，只会奉献很少。倘若人奉献自己的所有，反而留下自己，神就既不会悦纳，也不会赏赐。神若不得着你的心，就不要你献上的任何东西。

托马斯·高格
《奉献以至富足》，56

My meaning is that you so give all to the Lord as to resolve to dispose of your whole estate to such persons and purposes as God orders and appoints you. The Lord would have you live and maintain yourself and provide for your family soberly, according to your rank and degree (some extraordinary cases being excepted). But still you must allow no more to yourself nor no less to those in need than is according to the will and good pleasure of the Lord.

THOMAS GOUGE
Riches Increased by Giving, 58

我的意思是，你把你的一切都献给主，就是决心按照神所命令和指示你的，为着这样的人和事，处置你的全部财产。主会按你的身份和地位（一些特殊情况除外），保守和维持你的生活，供养你的家庭。但你不可违背主的旨意和美意，让自己所得过多，让有需要的人所得过少。

托马斯·高格
《奉献以至富足》，58

Give out proportionably to what God hath given unto you (1 Cor. 16:2). The apostle advises the Corinthians to give as God hath prospered them. Rich men therefore ought to be rich in good works, for God expects fruit answerable to the seed which He sows. Hath he abounded to you in this world's goods? You ought thereupon to be abundant in good works toward others. Your pounds are expected

where the widow's mites are accepted.

THOMAS GOUGE
Riches Increased by Giving, 64

要照着神已经赐给你的比例施舍（林前 16:2）。使徒建议哥林多人照着神已经让他们丰富的程度奉献。因此，富人应在善行上富足，因为神期望收成与祂所撒的种子相称。祂已经让你在这世界的财物上富足了吗？那么，你应在对别人行善这件事上富足。神悦纳寡妇的小钱，期望你有大钱的奉献。

托马斯·高格
《奉献以至富足》，64

I shall not value his prayers at all, be he never so earnest and frequent in them, who gives not alms according to his ability.

JOHN OWEN
Golden Book, 210

不照着自己能力施舍的人，我根本不看重他的祈祷，即使他的祷告从未如此恳切频繁。

约翰·欧文
《约翰·欧文金书》，210

Some observe that the most barren grounds are nearest to the richest mines. It is too often true in a spiritual sense that those whom God hath made the most fruitful in estates are most barren in good works. It is too generally true that the rich spend their substance wantonly, while the poor give their alms willingly. A penny comes with more difficulty out of a bag that is pressing full than a shilling out of a purse that is half empty.

WILLIAM SECKER
Nonsuch Professor, 67

有人观察到，最贫瘠地方的附近，往往有最富饶的矿场。从属灵的意义讲，那些神让他们在财产上最富有的人，在善行方面却至为贫瘠，这往往也是事实。有钱人肆意挥霍他们的财产，而穷人则心甘情愿施舍，这种情况太过普遍。让一分钱从装得满满的钱袋里出来，要比一先令从半空的钱包里出来更难。

威廉·赛克
《无比的认信之人》，67

They are fools that fear to lose their wealth by giving, but fear not to lose themselves by keeping it.

JOHN TRAPP
in Horn, Puritan Remembrancer, 127

害怕因施舍而失去财富，却不害怕因保留财富而失去自己，这样的人实在愚昧。

约翰·特拉普

收录于霍恩，《清教徒备忘录》，127

Mr. Bradford [the martyr] counted that hour lost wherein he did not some good with his tongue, pen, or purse.

JOHN TRAPP

Marrow of Many Good Authors, in Commentary...upon...the New Testament, 1051

（殉道士）布拉德福德先生认为，哪一刻他没有用自己的口、笔或钱包行某些善事，那一刻他就是在虚度光阴。

约翰·特拉普

《众多优秀作者精选语录》，收录于《新旧约圣经注释》，1051

He that detains a penny from the poor puts a plague into his own purse.

RALPH VENNING

in Calamy et al., Saints' Memorials, 131

克扣穷人一便士的人，就是把瘟疫放进自己的钱包。

拉尔夫·伟宁

收录于卡拉米等人所著《圣徒的纪念》，131

The way to lay up is to lay out. Other parts of your estate you leave behind, but that which is given to Christ's poor is hoarded up in heaven. That is a blessed kind of giving, which, though it makes the purse the lighter, makes the crown the heavier. You shall have good security: "He that hath pity upon the poor lendeth unto the LORD; and that which he hath given will he pay him again" (Prov. 19:17). You shall be paid with overplus. For a wedge of gold which you have parted with, you shall have a weight of glory. For a cup of cold water, you shall have rivers of pleasure which run at God's right hand forevermore. The interest comes to infinitely more than the principal. THOMAS WATSON

Gleanings, 26

聚的方法就是散。你财产的其他部分留在身后，但施舍给信基督的穷人的财产则收聚在天上。尽管让钱包更轻，但让冠冕更重，这样的奉献有福了。你必得着有力的保障：“怜悯贫穷的，就是借给耶和华，他的善行，耶和华必偿还。”（箴 19:17）你必得到超额的偿还。你与一锭金子分手，必得极重的荣耀。给人一杯凉水，你必得着在神右边永远流淌的乐河。利息要比本金无限更多。

汤姆·华森

《汤姆·华森拾珍集》，26

GLORIFICATION (得荣耀)

Glorification is a real transmutation of a man from misery or the punishment of sin unto happiness eternal (Rom. 8:30).

WILLIAM AMES
Marrow of Sacred Divinity, 146

得荣耀，是人从愁苦或罪的惩罚，真正转变成为得到永远的福（罗 8:30）。

威廉·埃姆斯
《神学精髓》，146

The first degree of this glorification begun is the apprehension and sense of the love of God shining forth in Christ upon the communion which the faithful have with Him (Rom. 5:5), the love of God issued abroad in our hearts by the Holy Spirit which is given to us.

WILLIAM AMES
Marrow of Sacred Divinity, 147

这得荣耀开始的第一阶段，就是信徒与基督相交，认识并感受到神的爱在基督里闪耀（罗 5:5），神的爱通过赐给我们的圣灵，在我们心中涌流。

威廉·埃姆斯
《神学精髓》，147

Perfect glorification is in the taking away of all imperfection from soul and body and communication of all perfection. This is granted to the soul immediately after the separation of it from the body (2 Cor. 5:2; Phil. 1:23; Heb. 12:23). But it is not ordinarily granted to the soul and body jointly before that last day, wherein all the faithful shall be perfected together in Christ (Eph. 4:13; Phil. 3:20-21).

WILLIAM AMES
Marrow of Sacred Divinity, 150

完全得荣耀，是指除去灵魂和身体一切的不完全，并得着一切的完全。这是在灵魂与身体分离后，由神立即赋予灵魂的（林后 5:2；腓 1:23；来 12:23）。但在最终那日之前，通常不会同时授予灵魂和身体，在那日，所有信徒必在基督里一同得完全（弗 4:13；腓 3:20-21）。

威廉·埃姆斯
《神学精髓》，150

GLUTTONY (贪食)

Gluttony is the bane of the body. For many more perish by intemperance than by violence, by surfeiting than by suffering.

JOHN TRAPP

Marrow of Many Good Authors, in Commentary...upon...the New Testament, 1042

贪食是身体的祸害。因饮食不节制而死的人，比因暴力而死的人更多，因暴饮暴食而死的人，比因受苦而死的人更多。

约翰·特拉普

《众多优秀作者精选语录》，收录于《新旧约圣经注释》，1042

Many a man's table is a snare to him.... They serve not the Lord Jesus Christ that serve their own bellies (Rom. 16:18). How can they, when their kitchen is their shrine, their cook their priest, their table their altar, and their belly their god.

JOHN TRAPP

Marrow of Many Good Authors, in Commentary...upon...the New Testament, 1043

许多人的筵席成了他的网罗……这样的人不服侍主耶稣基督，只服侍自己的肚腹（罗 16:18）。他们的厨房是他们的圣殿，他们的厨师是他们的牧师，他们的饭桌是他们的祭坛，他们的肚腹是他们的神，这样他们又怎能服侍主呢？

约翰·特拉普

《众多优秀作者精选语录》，收录于《新旧约圣经注释》，1043

GOD（神）

God is an essence spiritual, simple, infinite, most holy. (1) An essence subsisting in Himself and by Himself, not receiving it from any other; all other things subsist in Him and by Him: "in him we live, move, and have our being." (2) Spiritual: He hath not a body nor any parts of a body, but is a spirit invisible, indivisible. (3) Simple: we are all compounded; God is without composition of matter, form, or parts. (4) Infinite: and that in respect [1] of time, without beginning or ending; [2] of place, excluded nowhere, included nowhere; within all places, without all places. (5) Most holy; His wisdom, goodness, mercy, love are infinite.

THOMAS ADAMS

Meditations upon the Creed, in Works, 3:97

神的本质是属灵的、纯一的、无限的、至圣的。（1）这本质存于祂自己的里面，靠祂自己而存在，不是从任何别的事物而得；所有其他事物都在祂里面，靠祂而存在：“我们生活、动作、存留，都在乎祂。”（2）属灵：祂无形，也无体，是不可见、不可分的灵。（3）纯一：我们都是复合的；神没有任何质料、形式或部分的复合。（4）无限：[1] 就时间而言，祂无始无终；[2] 就空间而言，祂无处不在，也不受限于各处；在所有地方之内，也在所有地方之外。（5）至圣：祂的智慧、良善、怜悯和爱实属无限。

托马斯·亚当斯
《默想信经》，收录于《文集》，3:97

The will of God is eternal because He does not begin to will what before He would not nor ceases to will that which before He willed.

WILLIAM AMES
Marrow of Sacred Divinity, 16

神的旨意是永恒的，因祂不会开始定意祂之前不曾定意的事，也不会不再定意祂之前已经定意的事。

威廉·埃姆斯
《神学精髓》，16

He is not only the all-wise but the all-powerful God, the Lord Almighty. As there is nothing that He can but He will do for us, so there is nothing that He will but He can do for us. This is our one friend; as He is wiser, so is He stronger than all our enemies. This, our best friend, is more potent than our worst foe. He is more able to do us good than all our foes are to do us harm; nay, they can do nothing at all—much less do any harm to us—unless they receive power from Him to do it. The devil himself is in God's chain and cannot go one link beyond His leave, so that there is no affliction that any of our enemies can bring us into, but still this our friend is able to deliver us out of it. If we be in want, He can supply us; if we be in danger, He can deliver us.

WILLIAM BEVERIDGE
Thesaurus Theologous, 4:21

神不仅是全智的神，且是全能的神，祂是大能的主。正如除了祂愿为我们做的事，祂就没有任何能为我们做的事，同样除了祂能为我们做的事，祂就没有任何愿为我们做的事。我们这位朋友，正如祂比我们所有仇敌更有智慧，同样地，祂也比我们所有仇敌更强大。我们这位最好的朋友，比我们最大的仇敌更有力量。祂向我们行善的能力，远超我们所有仇敌伤害我们的能力；不，除非他们从祂那里得着权柄伤害我们，否则他们什么都不能做，更不能对我们造成任何伤害。魔鬼自己被神用链子捆绑，不能越过祂的许可半步，所以我们仇敌能让我们落入的任何患难，都只是我们这位朋友有能力救出我们的患难。我们若有缺乏，祂能作我们的供应；我们若有危险，祂能作我们的拯救。

威廉·贝弗里奇
《神学词典》，4:21

It is a necessary and rational truth that the Lord doth thus carry on His great salvations for His own greater glory, for His people's greater benefit, and for His enemies' greater confusion. Therefore, it is not out of want either of power or wisdom but out of a transcendency of both that He doth order His deliverances in such a manner.

JOHN BOND
Salvation in a Mystery, 28

一个必然且合理的事实就是，主确实如此施行祂伟大的拯救，为叫祂自己得更大的荣耀，叫祂子民得更大的益处，叫祂仇敌蒙更大的羞辱。因此，祂以如此的方式安排祂的拯救，并非由于缺乏能力或智慧，而恰恰出于祂在这两方面的超越。

约翰·邦德 (JOHN BOND)
《拯救的奥秘》，28

I have found much sweetness in communion with God, especially at the sacrament of the Lord's Supper, in prayer and meditation, hearing the word faithfully and seriously preached, and in preaching it myself. When the candle of the Lord shines on my tabernacle, then was it a sweet exercise to my soul.

THOMAS BOSTON
Art of Man-Fishing, 55

我发现与神相交是何等甘甜，特别是在圣餐礼时，在祷告和默想时，在听到神的话被忠实和严肃地传讲时，以及在我自己讲道时。当耶和华的灯照在我这帐棚上时，就是我灵魂甜美的经历。

托马斯·波士顿
《得人如得鱼的艺术》，55

Will you consider a little what an excellent transcendent portion God is? (1) He is a present portion.... (2) God is an immense portion.... (3) God is an all-sufficient portion. (4) God is a pure and unmixed portion.... He hath nothing in Him but goodness. (5) God is a glorious, a happy, and a blessed portion.... (6) God is a... portion peculiar to His people. (7) God is a universal portion...that includes all other portions. (8) God is a safe portion...that none can rob a believer of. (9) God is a suitable portion....(10) God is an incomprehensible portion.(11) God is an inexhaustible portion.... (12) God is a soul-satisfying portion.... (13) God is a permanent portion...an everlasting portion. (14) And lastly, God is an incomparable portion.... Nothing can make that man miserable that has God for his portion, nor nothing can make that man happy that hath not God for his portion.

THOMAS BROOKS
London's Lamentations, 225-26

你愿意稍稍思想，神是我们何等卓越超然的份吗？（1）祂是我们现在的份。（2）祂是极大的份。（3）祂是全然充足的份。（4）祂是纯洁无掺杂的份。祂除了良善别无其他。（5）祂是荣耀、有福、配得称颂的份。（6）祂是祂百姓专有的份。（7）祂是全面的份，包括所有其他的份。（8）祂是稳固的份，没有人能从相信的人这里夺走这份。（9）祂是合宜的份。（10）祂是测不透的份。（11）祂是取之不尽的份。（12）祂是满足人心的份。（13）祂是长久的份，永远的份。（14）最后，神是无与伦比的份。有神作祂的份的人，没有什么能让他痛苦，没有神作祂的份的人，也没有什么能让他喜乐。

托马斯·布鲁克斯

《伦敦的哀歌》，225-26

Jacob is reproved for his curious inquiring, or asking after, the angel's name [Gen. 32:29], which is a clear argument or demonstration of his majesty and glory, God being above all notion and name. God is a supersubstantial substance, an understanding not to be understood. One being asked what God was answered that he must be God Himself before he could know God fully. We are as well able to comprehend the sea in a cockleshell as we are able to comprehend the Almighty.

THOMAS BROOKS
Privy Key of Heaven, 28

雅各因好奇询问天使的名字而受到责备（创 32:29），这清楚地证明了祂的威严和荣耀，因神超乎一切观念和名字。神的本体超越物质，祂的智慧不能测透。有人被问及神是怎样的神时，这人回答说，能完全认识神的，必须是神自己才行。我们若能识透这位大能者，就能用一片小小的贝壳盛起大海了。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，28

God's presence is renewing, transforming, seasoning, sanctifying, commanding, sweetening, and lightening to the soul. Nothing like it in all the world. His presence supplies all wants, heals all maladies, saves from all dangers—is life in death, heaven in hell, all in all.

JOHN BUNYAN
Riches, 33

神的同在更新人心，改变人心，调和人心，使人心分别为圣，命令人心，使人心感到甜美，光照人心。世上再也没有什么，能与之相比。祂的同在，弥补人的一切缺乏，治愈人的一切疾病，救人脱离一切危险——是死亡中的生命，地狱中的天堂，是一切的一切。

约翰·班扬
《班扬的宝藏》，33

Objection: But if a sufficiency of means to repent and believe be not afforded to all, how shall God be just in punishing for neglects?

Answer: The justice of God will not need our salving, especially by a balm of our making. Whether He judge or justify, He is just in what he doeth, though purblind reason sees not how. His judgments are a great deep, not to be fathomed by human comprehension. In sounding at sea, will it follow that there is no bottom because your line will not reach it? God dealt not so, in respect of means, with any nation as with Israel; and the men going with Paul to Damascus, the Lord would not give them to see His face nor to hear His voice, both which He vouchsafed to Paul. And yet He needs no vindication or apology for punishing their unbelief: They that “have sinned without law will also perish without law” (Rom. 2:12).

ELISHA COLES
Practical Discourse, 220

异议：但是，神若不给所有人足够的蒙恩途径来悔改和相信，那么祂惩罚那些疏忽的人，又怎能是公义呢？

回答：神的公义无需我们的敷药，尤其是无需我们人手所造的膏药。无论祂审判或是称义，祂所行的尽皆公义，虽然盲目的理性看不出祂如何为义。祂的判断深不可测，是人的悟性不能探究的。海上探测时，你是否因探测的垂线不能探底，就说海深不见底？就途径而言，神待各民，不像祂待以色列那样：与保罗同去大马士革的人，主不让他们看见祂的面，也不让他们听见祂的声音，而这两样祂都赐给了保罗。然而，祂无需因惩罚他们不信而为此辩护或道歉：“没有律法犯了罪的，也必不按律法灭亡。”（罗 2:12）

以利沙·科尔斯
《应用性论述神的主权》，220

The prediction, or foretelling, of future things of a casual and contingent nature, which no reason of men or angels could foresee in their causes, is another argument to prove the existence of God. We have many instances of such predictions in Scripture where also we have an account of the events exactly corresponding with the predictions.

JOHN CONANT
Sermon 6 on John 17:3, in Sermons, 210

预测或预言未来偶然的事情（人或天使的理性都无法预见其原因），是证明神存在的另一个论据。我们在圣经中看到许多这种预言的例子，我们也看到圣经的事件描述与这些预言完全一致。

约翰·柯南特
《关于约翰福音 17:3 的第六篇讲道》，收录于《讲道集》，210

Beloved, when our miseries are at the greatest, [God's] help is at the nearest. Man's extremity is God's opportunity.

WILLIAM DYER
Christ's Famous Titles, 34

亲爱的弟兄们，我们最愁苦的时候，神的帮助离我们最近。人的绝境是神的良机。

威廉·戴尔
《基督闻名的称谓》，34

Is God's honor to be preferred before our eternal salvation? These two cannot stand in opposition. The more we seek God's honor, the more we help forward our salvation and the more we seek our salvation aright, the more we advance God's honor.

WILLIAM GOUGE
Guide to Goe to God, 39

是否应考虑神的荣耀，先于我们的永远得救？这两者是不可能对立的。我们越是追求神的荣耀，这就越有助于推进我们的得救；我们越是正确追求我们的得救，这就越推进神的荣耀。

威廉·高格 (WILLIAM GOUGE)
《到神面前的指引》，39

Man's will and weakness cannot hinder the efficacy and execution of God's decree. The prophet's [i.e., Ezekiel's] spirit was against this work; he refused, sat still seven days together, and would have frustrated God's intentions if he could, but it was decreed in heaven: that decree was efficacious, His will must be brought off, and he must be the man to execute God's pleasure in a prophetic way to the house of Israel. Jonah departs, will prejudice God's design concerning Nineveh; but the Lord knew how to humble him, to fetch him back, being fled, and to make him instrumental to his ends, notwithstanding his willfulness and weakness. "He commanded, and it stood fast"; and "The counsel of the LORD stands forever" (Ps. 33:9, 11). Let there be contrary counsels, wills, commands; they stand not.

WILLIAM GREENHILL
Exposition of the Prophet Ezekiel, 109

人的意志和软弱不能拦阻神预旨的执行和果效。先知以西结的灵曾反对这工作；他拒绝，忧闷闷地坐了七日，若是可能，他要挫败神的意图，但这是天上的预旨，这预旨必然生效，神的旨意必然成就，以西结必须作为先知向以色列家施行神的美意。约拿逃离，要破坏神对尼尼微的计划；但主知道如何令他降卑，把逃跑的他招回；尽管他任性且软弱，但主知道如何使他成为实现自己目的的器皿。“祂命立，就立；”“耶和华的筹算永远立定。”（诗 33:9, 11）任凭有相反的筹算、意志、命令，这些通通都站立不住。

威廉·格林希尔
《以西结书注释》，109

How can God stoop lower than to come and dwell with a poor, humble soul, which is more than if He had said such a one should dwell with Him? For a beggar to live at court is not so much as the king to dwell with him in his cottage. Yet this promise is ushered in with the most magnificent titles: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit" (Isa. 57:15).

WILLIAM GURNALL
Christian in Complete Armour, 112

神如何能够屈尊俯就，与一个虚心、谦卑的人同住呢？这屈尊超过了祂所说的人要与祂同住。一个乞丐住在王宫中，与王和他同住在他的草房里，不可同日而语。然而，神是使用其最庄严的头衔，发出这应许：“那至高至上、住在永远、名为圣者的如此说：‘我住在至高至圣的所在，也与心灵痛悔、谦卑的人同居。’”（赛 57:15）

威廉·古纳尔
《基督徒披戴神的全副军装》，112

That God who bids us be most tender of His lambs is much more tender of them Himself. Observable is that place, 1 John 2:12-14. There are three ranks of saints— fathers, young men, little

children—and the Spirit of God chiefly shows His tender care of them as by mentioning them first (v. 12), so by leaving the sweet promise of pardoning mercy in their lap and bosom rather than either of the other: “I write unto you, little children, because your sins are forgiven you for his name’s sake.” But are not the fathers’ sins and the young men’s also forgiven? Yes, who doubts it? But he doth not so particularly apply it to them as to these because these, from a sense of their own failings, out of which the other were more grown, were more prone to dispute against this promise in their own bosoms. Yea, he doth not only in plain terms tell them their sins are forgiven but meets with the secret objection which comes from their trembling hearts in opposition to this good news, taken from their own vileness and unworthiness, and stops its mouth with this: “Forgiven for my name’s sake,” a greater name than the name of their biggest sin, which discourages them from believing.

WILLIAM GURNALL

Christian in Complete Armour, 235

那位命令我们至为温柔对待祂小羊的神，祂自己待他们更是温柔得多。在约翰一书 2:12-14 可以看到这一点。圣徒分三个等级——父老、少年人、小子——神的灵首先提到小子(12 节)，首要表明祂是温柔关怀他们，把赦罪怜悯的甜美应许放在，不是其他两种人的膝上，而是放在他们的怀里：“小子们哪，我写信给你们，因为你们的罪藉着主名得了赦免。”但父老和少年人的罪不是也得了赦免吗？是的，谁会怀疑这一点呢？但祂并未像对小子们那样，对他们如此特别地提及这一点，因为这些小子们更能感受到自己的缺点，而其他人则已经更加长进，脱离了这些软弱，所以小子们更容易在自己心里对这应许起怀疑。是的，祂不仅明明白白告诉他们，他们的罪已经得了赦免，而且平息了他们因着自己的卑劣和不配，从自己颤抖之心对这好消息所发出的秘密反对，用“藉着主名”这说法堵住了这反对的口，这名比他们最大的罪，让他们灰心不信之罪的名更大。

威廉·古纳尔

《基督徒披戴神的全副军装》，235

The highest created throne that God can sit in is the soul of a believer.

WILLIAM GURNALL

Christian in Complete Armour, 350

神能坐在其上的最高受造的宝座，就是一个相信之人的灵魂。

威廉·古纳尔

《基督徒披戴神的全副军装》，350

Some, by way of subjection, stooping to [God]; angels and saints, they worship Him, acknowledging His highness by denying their own but setting up His will as their supreme law and excellency, cast down their crowns; and veiling their glory, they cover their face and make His glory the object of their admiration.

THOMAS HODGES

Glimpse of God’s Glory, 6

有一些人向神臣服，就向神俯伏；天使和圣徒，他们敬拜祂，把他们的冠冕放在祂的宝座前，否认自己为高，以祂的旨意为他们至高的律法和尊荣，承认祂的至高无上；他们掩盖自己的荣耀，遮住自己的面，以神的荣耀为他们崇拜的对象。

托马斯·赫奇斯 (THOMAS HODGES)
《一瞥神的荣耀》，6

Foreknowledge...is His eternal and unchangeable love; and that thus He chooses some and rejects others is for that great end, to manifest and magnify His mercy and justice. But why He appointed this man for the one and that man for the other made Peter a vessel of this mercy and Judas of wrath; this is even so because it seemed good to Him. This, if it be harsh, yet is apostolic doctrine. "Hath not the potter," saith St. Paul, "power over the same lump, to make one vessel unto honor and another unto dishonor?"

ROBERT LEIGHTON
A Commentary upon the First Epistle of Peter, in Whole Works, 1:20

预知……是祂亘古不变的爱；祂如此拣选一些人，遗弃其他人，是为了那伟大目的，就是彰显和尊崇祂的怜悯和公义。但是，祂为何指定一人成为一样，指定另一人成为那样呢？让彼得成为蒙怜悯的器皿，使犹大成为遭忿怒的器皿呢？因为这在祂看来为好。这看似严酷，却是使徒的教训。圣保罗说：“窑匠难道没有权柄从一团泥里拿一块作成贵重的器皿，又拿一块作成卑贱的器皿吗？”¹⁸

罗伯特·莱顿
《彼得前书注释》，收录于《全集》，1:20

God can by no means be looked upon as the direct author of [sin] or the proper cause of that obliquity which is in the actions of the creatures; for His providence is conversant about sin without sin, as a sunbeam rests upon a dunghill without being stained by it.

THOMAS MANTON
Practical Exposition on the Epistle of James, 35

绝不能把神看作是罪的直接作者，也不能视神为受造之人行动邪恶的根本原因；因祂的护理与罪并行，却没有罪，就像阳光停留在粪堆上，却不被它污染。

托马斯·曼顿
《雅各书实践性注释》，35

The divine jealousy will not brook a rival. God delights in this honor of being the sole author of all our good and therefore cannot endure that we should give it to another. When God was about to work miracles by Moses's hand, He first made it leprous (Ex. 4:6).

THOMAS MANTON
Practical Exposition on the Epistle of James, 45

¹⁸ 罗9:21

神的忌邪不容存有对手。神喜悦得此尊荣，就是祂是我们所得一切好处的唯一创作者，因此祂不容我们把这尊荣让与他人。当神要借摩西之手施行神迹时，祂先让摩西的手长大麻风（出 4:6）。

托马斯·曼顿
《雅各书实践性注释》，45

The relation of sons is a communicative relation; the relation of a servant is not so. A master doth not impart all his mind nor disclose his secrets to his servant; he lays upon him his commands but doth not betrust him with his secrets. So saith our Lord Christ: "Henceforth I call you not servants; for the servant knoweth not what his lord doeth" (John 15:15). But a father will disclose and communicate his heart to his child; he will tell all his mind and will and counsels to his son.

MATTHEW MEAD
Name in Heaven, 40–41

人与儿子的关系是一种传递的关系；人与仆人的关系却非如此。主人不会把他的全部心思传递给仆人，也不会向仆人透露他的秘密；他吩咐仆人，却不会把秘密托付给他。我们的主基督也是这样说：“以后我不再称你们为仆人，因仆人不知道主人所作的事。”（约 15:15）但父亲会向儿子透露和传递心声；他会把他的全部心思、意愿和打算讲给他的儿子听。

马太·米德
《天上的名》，40–41

If we maintain then the glory of God, let us speak in His own language or be forever silent. That is glorious in Him which He ascribes unto Himself. Our inventions, though never so splendid in our own eyes, are unto Him an abomination; a striving to pull Him down from His eternal excellency, to make Him altogether like unto us. God would never allow that the will of the creature should be the measure of His honor.

JOHN OWEN
Death of Death in the Death of Christ, ix

如果我们要高举神的荣耀，就应该用祂自己的语言说话，否则就不如永远保持沉默。祂归给祂自己的，就是在祂里面为荣耀的事。我们的发明，尽管在我们自己眼中再辉煌不过，但在祂看来却是可憎；这些发明是要努力把祂从永恒尊荣的宝座上拉下来，使祂与我们完全一样。神决不容许受造之人的意志成为衡量祂尊荣的标准。

约翰·欧文
《在基督之死里死亡之死》，ix

There are two things required unto those thoughts which we have of God: (1) That we take delight in them. The remembrance of God delights and refreshes the hearts of His saints and stirs them up to thankfulness (Ps. 30:4)... That God is what He is, is the matter of their chiefest joy. (2) That they be accompanied with godly fear and reverence. It is unimaginable how the subtle disquisitions and disputes of men about the nature, properties, and counsels of God have been corrupted, rendered sapless and useless, by vain curiosity and striving for an artificial accuracy in the expansion of men's

apprehensions. When the wits and minds of men are engaged in such thoughts, “God is not in all their thoughts,” even when all their thoughts are concerning Him.

JOHN OWEN

“Spiritual Mindedness,” in *Golden Book*, 177–78

神对我们关于祂的思想有两点要求：（1）我们要以那些思想为乐。想起神，让祂的圣徒欢喜，精神振奋，激发他们的感恩之心（诗 30:4）……神是神，这是他们最大喜乐的内容。

（2）伴随着那些思想的，是虔诚的敬畏和崇敬。实在难以想象，人对神本质、属性和旨意的微妙探究和争论，是如何被人虚妄的好奇心和人为追求的精确扩展而败坏的，进而变得毫无生气和毫无用处。当人的智慧和心思都用在这样思想上时，即便他们所思所想的都与神有关，但“他一切所想的，都以为没有神”¹⁹。

约翰·欧文

《属灵之思》，收录于《约翰·欧文金书》，177–78

We are apt to frame notions of God according to what we find in our own disposition, to fancy a God like unto ourselves. And therefore we cannot eye an afflicting God, but we presently conclude an angry God, as though the eternal and pure Being were subject to passions and changes as we are. These apprehensions being once entertained, the soul becomes unhinged and almost afraid to behold the face of Love itself, but flies and hides itself, as Adam in the garden.

SAMUEL SHAW

Voice of One Crying in the Wilderness, 71

我们很容易根据自己性情里的事来形成对神的观念，想象出一位与我们自己相像的神。因此我们不能直面一位让人遭遇患难的神，而是立即得出结论，认为祂是一位愤怒的神，仿佛这位亘古纯一的存在像我们一样，会有激情和改变。这种领受一旦进入了灵魂，灵魂就会变得错乱，害怕看见爱之本体的面庞，会像园中的亚当一样逃离和隐藏自己。

撒母耳·肖

《旷野呼声》，71

Now these three things are in a treasure: that which a man loves most and sets the highest price upon and that to which his heart doth retire and seek supply from in all his wants; and every man must be supplied out of his treasure, that I will tell you. Take a rich man when he comes to die, riches avail not in the day of wrath. Therefore God only is the saint's treasure and chief good; he lays up treasure in heaven and this treasure is God.

WILLIAM STRONG

Heavenly Treasure, 139

财宝有三样事情：人最爱的事，人视为有最大价值的事，以及在遭遇各样缺乏时，人心向往和从中寻求满足的事；人人都必然从他的财宝中得满足，这一点是我要告诉你的。就拿一位财主来说，他将死的时候，他的财宝在神忿怒的日子毫无用处。因此，唯独神才是圣徒的财宝和大利；他积蓄财宝在天上，这财宝就是神。

¹⁹ 诗10:4

威廉·斯特朗
《属天的财宝》，139

Jonah runs from his business. God sends him to Nineveh; he will go to Tarshish. Here was plain rebellion against his sovereign. One would have expected that the jealous God should have given him a traitor's wages and when he was at sea have suffered the ocean of waters to have swallowed up his body and the ocean of fire and wrath his soul. But lo, He cannot permit His Jonah to perish; He will rather whip him to his work than let him wander to his ruin. But how gentle is the rod! God cannot forget the love of a father, though Jonah forget the duty of a child, but will rather work a miracle and make the devourer his savior than Jonah shall miscarry.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:367

约拿逃避他的任务。神派他去尼尼微，他去他施。这是明显悖逆神的主权。人可能会以为，忌邪的神会让约拿得叛徒的工价，让众水的海吞没他的身体，让火和忿怒的海吞没他的灵魂。但请看，神不允许祂的约拿灭亡；神宁愿鞭打约拿，让他做工，也不愿让他偏行己路，落入毁灭。这杖是何等温柔！神不能忘记祂为父的爱，尽管约拿忘了他儿子的本分，神宁愿行一个神迹，把他吞下，成为他的拯救，也不愿约拿中途失败。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:367

[God's] being is an independent being; He is by Himself as well as from and for Himself. None ever in heaven or earth contributed the least toward the maintenance or continuance of His being; neither the creatures' goodness nor their goods do Him the least good.

GEORGE SWINNOCK
The Incomparableness of God, in Works, 4:389

神的存有是一种独立的存有；祂既是出于祂自己，为了祂自己，也是倚靠祂自己。天上地上没有一位对祂维持和延续祂的存有作过任何贡献；受造之物的善，或他们对祂所行的善，不能为祂带来丝毫益处。

乔治·斯文诺克
《无与伦比的神》，收录于《文集》，4:389

God is a simple being. In this I take simplicity not as opposed to wisdom, for in Him are all the treasures of wisdom and knowledge (Col. 2:3), but as simplicity is opposed to mixture and composition. Thus, there is a simplicity in the gospel (2 Cor. 11:3). So anything, the more simple it is, the more excellent it is. God is a most pure, simple, unmixed, indivisible essence; He is incapable of the least composition and therefore of the least division. He is one most pure, one without all parts, members, accidents, and qualities. Whatsoever is in Him is Himself, His very being.

GEORGE SWINNOCK
The Incomparableness of God, in Works, 4:397

神是纯一的存有。在这一点上，我认为纯一并不与智慧反对，因为神所积蓄的一切智慧知识，都在祂里面藏着（西 2:3），这纯一是与混合和复合相对。因此，在福音里有一种纯一（林后 11:3）。同样，任何事物越纯一，就越卓越。神有一种最纯全、纯一、不混合、不可分割的本质；祂不可能有丝毫复合，因此也不可能有丝毫分割。神为一，至为纯全；为一，不可分成任何部分、肢体、附属和种类。凡祂里面的，都是祂自己，都是祂的存有本身。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:397

God does not do many things that He can, but He does all things that He will. He can do more than He will. He cannot do what is sinful; He cannot lie (Titus 1:2); He cannot deny Himself (2 Tim. 2:13). He cannot do that which implies a contradiction. He cannot make Himself a creature or make a creature a god because the doing of these things speaks weakness and imperfection, but whatsoever speaks power or perfection, that He can do.

GEORGE SWINNOCK

The Incomparableness of God, in Works, 4:434

神有很多事祂能做却不做，但祂定意要做的事祂都做。祂能做的事，比祂定意要做的多。祂不能做犯罪的事；祂不能说谎（多 1:2）；祂不能背乎自己（提后 2:13）。祂不能做包含矛盾的事。祂不能把自己变成受造物，也不能把受造物变成神，因为做这样的事，意味着软弱和不完全，但凡是意味着大能或完全的事，祂都能做。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:434

This knowledge [of God] must needs be a sanctifying knowledge because it renders sin abominable, the world contemptible, God honorable, and the soul the more humble.

GEORGE SWINNOCK

The Incomparableness of God, in Works, 4:483

这对神的知识必须是一种使人成圣的知识，因它让罪显得可憎，让世界显得可鄙，让神显得满有尊荣，让灵魂更加谦卑。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:483

GOD, ALMIGHTY（神，神的全能）

Is [the Lord] not an overmatch for all His enemies? Is not one Almighty more than many mighties? Does His presence stand for nothing with us? If God be for us, who can be against us?

JOHN FLAVEL

Saint Indeed, 104

主胜过祂所有仇敌，岂不是绰绰有余吗？一位全能者岂不比许多大能者更强吗？祂的同在对
我们岂是毫无意义的吗？如果神帮助我们，谁能反对我们呢？

约翰·弗拉维尔
《真圣徒》，104

Question: What are we to conceive by this, that God is almighty?

Answer: By this, that God is almighty we are to conceive that God needs not anything; that He can
do everything which is neither wicked nor unequal; that He does whatsoever He pleases and is one
of whom, by whom, and for whom are all things.

JOHN NORTON
Catechistical Guide, 32

问：我们该如何理解神是全能的？

答：神是全能的，由此我们应当想到，神不需要任何事情；祂能做一切非邪恶，非不公平的
事；祂随自己所喜悦的行做万事，万有都本于祂，倚靠祂，归于祂。

约翰·诺顿（JOHN NORTON）
《要理问答指引》，32

GOD, ATTRIBUTES OF（神，神的属性）

There is a full manifestation of the attributes of God in Jesus Christ, the Mediator of the new
covenant. These attributes that were never manifested before, mercy and longsuffering, are revealed
in Him; and these that were manifested before shine more brightly through Christ.

PATRICK GILLESPIE
Ark of the Covenant Opened, 166

神的属性在新约的中保耶稣基督身上得到完全的彰显。怜悯和忍耐，这些之前从未彰显的属
性，在祂身上显明；而那些之前彰显过的属性，在基督身上比之前更如明光照耀。

帕特里克·吉莱斯皮（PATRICK GILLESPIE）
《约柜得开》，166

Love in the creature commands all the other affections, sets all the powers of the whole man on
work; thus, in God, love sets all His other attributes on work. When God once pitched His thoughts
on doing good to lost man, then wisdom fell on projecting the way, almighty power that undertook
to raise the fabric according to wisdom's model. All are ready to effect what God saith He likes.

WILLIAM GURNALL
Christian in Complete Armour, 15

在受造之人里面，爱指挥所有其他情感，发动全人的一切力量做工；同样，在神里面，爱发动祂所有其他的属性做工。神一旦立定想法要向失丧的人行善，智慧就马上设计出方法，全能的力量就按照智慧所设计的开始兴起新造的人。一切都预备好了，要成就照神所说祂乐意成就的事。

威廉·古纳尔
《基督徒披戴神的全副军装》，15

Love is the only attribute which God hath acted to the utmost. We have never seen the utmost of His power, what God can do, but we have seen the utmost of His love: He hath found a ransom for lost souls (Job 33:24).

MATTHEW MEAD
Name in Heaven, 30

爱是神发挥到极致的唯一属性。我们从未见过祂的大能在祂能做的事上发挥到极致，但我们已经见到祂爱的极致：祂已经为失丧的灵魂得了赎价（伯 33:24）。

马太·米德
《天上的名》，30

Those [communicable] attributes are all one in God. His justice is His mercy, and His wisdom is His patience, and His knowledge is His faithfulness, and His mercy is His justice, etc. Though they are distinguished in regard of their objects and in regard of our apprehensions of them and in regard of their effects, yet they are all one in themselves, and this flows from the former head because they are the essence of God, and His essence is a pure, undivided being.

GEORGE SWINNOCK
Incomparableness of God, in Works, 4:423

这些可传递的属性在神里面都为一。祂的公义就是祂的怜悯，祂的智慧就是祂的忍耐，祂的知识就是祂的信实，祂的怜悯就是祂的公义，等等。虽然它们就施行的对象而言有所不同，在我们对它们的理解方面有所不同，它们在果效方面也有不同，但它们本身都为一，都是从之前的源头流出的，因它们都是神的本质，而祂的本质是一个纯一、不可分割的存有。

乔治·斯文诺克
《无与伦比的神》，收录于《文集》，4:423

GOD, ETERNITY OF（神，神的永恒）

God is of an eternal duration. The eternity of God is the foundation of the stability of the covenant,

the great comfort of a Christian.

STEPHEN CHARNOCK

Discourses upon the Existence and Attributes of God, 174

神是一种永恒的延续。神的永恒是圣约稳固的基础，是基督徒的最大安慰。

司提反·查诺克

《论神的存在和属性》，174

Eternity is a perpetual duration which hath neither beginning nor end; time hath both. Those things we say are in time that have beginning grow up by degrees, have succession of parts; eternity is contrary to time and is therefore a permanent and immutable state, a perfect possession of life without any variation. It comprehends in itself all years, all ages, all periods of ages; it never begins; it endures after every duration of time and never ceases; it doth as much outrun time as it went before the beginning of it. Time supposes something before it, but there can be nothing before eternity; it were not then eternity. Time hath a continual succession; the former time passes away and another succeeds; the last year is not this year, nor this year the next. We must conceive of eternity contrary to the notion of time; as the nature of time consists in the succession of parts, so the nature of eternity in an infinite, immutable duration. Eternity and time differ as the sea and rivers. The sea never changes place and is always one water, but the rivers glide along and are swallowed up in the sea. So is time by eternity.

STEPHEN CHARNOCK

Discourses upon the Existence and Attributes of God, 175

永恒是一种永久的延续，无始无终；而时间则二者皆有。我们所说的时间之内的事，是有始，渐渐成长，有各部分的接续；永恒与时间相对，因此是一种永久和不变的状态，是对生命的完全拥有，没有任何改变。永恒本身包含了所有岁月、所有世代、所有时期；它从未有开始；在每一个时间段之后依然延续，从未有结束；它确实大大超越时间，即它在时间开始之前就有。时间认定在它之前有些什么，但永恒之前一无所有；若有，永恒就非永恒了。时间是一种连续性的接续；前一段时间过去，另一段时间接踵而来；去年不是今年，今年不是明年。我们对永恒的观念必须与对时间的观念相对；时间的本质在于各部分的接续，而永恒的本质在于一种无限、不可改变的延续。永恒和时间的区别就像大海与江河。大海永远不会改变位置，永远是一个水体，但江河却在流动，被大海吞没。时间相对于永恒也是如此。

司提反·查诺克

《论神的存在和属性》，175

It is not proper to say of [God] He was, for none of His duration is ever past with Him; or He shall be, for none of His duration is ever to come. But He is; His full eternity is always present. Hence His name is I Am (Ex. 3:14), not I Was or Shall Be. And Christ tells the Jews, "Before Abraham was, I am" (John 8:58). It seems false grammar, but it is the most proper true divinity.

GEORGE SWINNOCK

Incomparableness of God, in Works, 4:395

说神“曾是”，这并不合适，因就祂的延续而言，祂根本没有过去；说祂“将是”，也不合适，因在祂丝毫没有将来。而祂在整个永恒中之所是，总是祂现在之所是。因此，祂的名是“我是”（出 3:14），而不是我“过去是”，或者“我将来是”。基督告诉犹太人：“还没有亚伯拉罕之前，我是。”（约 8:58）²⁰这似乎是语法错误，却是真神性的最恰当表达。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:395

GOD, FAITHFULNESS OF（神，神的信实）

Man's faith may fail him sometimes, but God's faithfulness never fails Him (Ps. 89:33). God will not suffer His faithfulness to fail.

WILLIAM GREENHILL

Exposition of the Prophet Ezekiel, 535

人的信心有时会失败，但神的信实永不失败（诗 89:33）。神绝不会容许祂的信实失败。

威廉·格林希尔

《以西结书注释》，353

One great part of justice consists in a faithful and punctual performance of promises. He is a just man that keeps his word. And can God be a just God if He doth not? The word is gone out of His mouth that He will forgive such. Yea, He is willing to be accounted just or unjust by us as He makes performance thereof. See where He pledges His attribute upon this very account: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). He doth not say "merciful" but "just," as the attribute which we fear most should vote against us; this, He would have us know, is bound for the performance of the promise. It was mercy in God to make the promise, but justice to perform what mercy hath promised.

WILLIAM GURNALL

Christian in Complete Armour, 504

公义的一个重要部分，乃是在于，信实和准时地履行承诺。遵守承诺的人是公义之人。神若不信守承诺，又怎能是一位公义的神呢？有话从祂口而出，说祂要施行赦免。是的，祂愿接受我们的判断，根据祂是否履行这应许，视祂为公义还是不义。请看祂把祂的属性押在这一点，就是：“我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”（约壹 1:9）祂不是说“怜悯的”，而是“公义的”，因公义是我们最担心对我们不利的属性；祂想让我们知道，公义受制于应许的成就。神应许，是出于怜悯；而公义是成就怜悯所应许的。

²⁰ 和合本译本为“还没有亚伯拉罕就有了我。”

威廉·古纳尔
《基督徒披戴神的全副军装》，504

GOD, GLORY OF (神, 神的荣耀)

You see Christ Himself begs for this [i.e., His own glorification (John 17:5)] at God's hand. None can violently invade this glory or break into those heavenly mansions whether God will or no; all heavenly glory is with God, who is therefore called the God of glory, or glorious, not only because He is glorious in Himself but because He is the bountiful author and dispenser of all glory, as the sun is the fountain of all light.

ANTHONY BURGESS
Sermon 26: "Of Heavenly Glory," in CXLV Expository Sermons, 144

你看，基督自己向神手中求这一点（就是祂自己得荣耀，约 17:5）。无论神是否愿意，都无人能粗暴地侵犯这荣耀，或闯入天上的住处；所有属天的荣耀都属于神，因此经上称祂是荣耀的神，或神满有荣耀，这不仅因为祂就自己满有荣耀，还是因为祂是一切荣耀丰丰富富的作者和分发者，就像日头是所有光线的源头一样。

安东尼·伯吉斯 (ANTHONY BURGESS)
讲道第 26 篇，《论天上的荣耀》，收录于《一百四十五篇释经讲道》，144

The love to God's glory should be preferred before ours; we are to desire His glory principally, and our salvation as subordinate. Oh then let the profane and wicked men of the world tremble at their death when their night approaches, for how can thou look for glory who never did pray for it? How can thou think to be partaker of it who wasn't very much in seeking after it?

ANTHONY BURGESS
Sermon 26: "Of Heavenly Glory," in CXLV Expository Sermons, 146

爱神的荣耀，应优先于爱我们自己；我们应首要渴慕祂的荣耀，而渴慕我们得救是从属于渴慕祂的荣耀。哦，那么让世上亵渎和邪恶之人在他们的夜晚降临时，面对他们的死而颤抖吧，因从未祈求过荣耀的人，又怎能期望荣耀呢？你不极力追求荣耀，又怎能以为自己与这荣耀有份呢？

安东尼·伯吉斯
讲道第 26 篇，《论天上的荣耀》，收录于《一百四十五篇释经讲道》，146

As the sun, which would shine in its own brightness and glory though all the world were blind or did willfully shut their eyes against it, so God will ever be most glorious, let men be ever so obstinate or rebellious. Yea, God will have glory by reprobates, though it be nothing to their ease; and though He be not glorified of them, yet He will glorify Himself in them.

NEHEMIAH ROGERS
in Thomas, Puritan Golden Treasury, 120

正如太阳，即使全世界的人都瞎了眼，或故意闭眼不看，也会发出自己的明光和荣耀，同样，任凭人是如何顽梗悖逆，神永远是至为荣耀。是的，神要因弃民得荣耀，尽管这不能给他们带来丝毫安慰；虽然祂不得他们的荣耀，但祂要在他们身上荣耀祂自己。

尼希米·罗杰斯

收录于托马斯，《清教徒的黄金宝藏》，120

GOD, GOODNESS OF (神, 神的良善)

God is all good; there is none good but one, that is God. God is essentially good, goodness in the abstract. He is infinitely excellent; He is all perfection. In this one attribute all the rest of the attributes of God are included, and this in each of them. However, the Scriptures speaking to our capacities describe God and His glorious attributes in several and distinct notions, yet in each one all are included; each one is infinite, and infinite perfection is essentially all perfection. God is originally good, the fountain and pattern of all that moral good which is in the creatures. He is bountiful and gracious, ready to do them good. And He is the felicitating end, or the blessedness of the soul.

RICHARD ALLEINE

Heaven Opened, 153

神是全然良善；除了神之外，再也没有良善的。神在本质上是良善，是绝对的良善。祂是无限卓越；祂是全然完全。在良善这一属性中，神的所有其他属性都包括在内，这也包括在其余每一样属性当中。然而，圣经按我们的理解能力，用各样和分别的观念描述神和祂荣耀的属性，但每一个属性都包含了所有属性；每一个属性都是无限，无限完全的属性在本质上是全然完全。神本为良善，是受造之人身上所有道德良善的源泉和范本。祂慷慨，满有恩惠，随时准备向受造之人行善。神是灵魂的有福终点，或者说是灵魂的福气。

理查德·艾里恩

《天开了》，153

God only is immutably good. Other things may be perpetually good by supernatural power, but not immutably good in their own nature. Other things are not so good, but they may be bad; God is so good that He cannot be bad.

STEPHEN CHARNOCK

Selections, 30

唯有神是永不改变的良善。其他事物可能凭借超自然的大能而长久为良善，但按他们自己的本性而言，却并非是不变的良善。其他事物并非这般永不改变的良善，而是可能变成不善；神是如此良善，以至于祂不可能变为不善。

司提反·查诺克

[God] doth not only forbear but also doth men good. His goodness toward them is positive as well as privative. He upholds them in their beings, protects them in their goings, supports them by His power, supplies them by His providence, as well as forbears them by His patience. His enemies are hungry, He feeds them; they are thirsty, He gives them drink. He gives them that corn and wine and oil which they bestow on Baal. He bestows on them those mercies with which they fight against Him. He blesses them with life, health, strength, food, raiment, sleep, reason, friends, peace, liberty, riches, honors, the gospel, sermons, Sabbaths, offers of pardon and life whilst they persist in their provocations against Him.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:476

神不仅宽容人，而且还向人行善。祂对他们的善既是积极的，也是消极的。祂维系他们的生命，保护他们的出入，以祂的能力维持他们，以祂的护理供应他们，并以祂的长久忍耐宽容他们。祂的仇敌饿了，祂给他们吃；他们渴了，祂给他们喝。他们献给巴力的粮、酒和油是祂赐给他们的。祂赐他们各样恩惠，而他们用这些恩惠反对祂。祂赐他们生命、健康、力量、食物、衣服、睡眠、理性、朋友、和平、自由、财富、尊荣、福音、讲道、安息日，要把赦罪和得生命赐给他们，而他们却继续挑衅祂。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:476

GOD, HOLINESS OF（神，神的圣洁）

The holiness of God and the honor of God call aloud upon all Christians to avoid the suspicion of sin. God is so essentially holy; so universally holy; so transcendently holy; so superlatively holy; so originally, radically, and fundamentally holy; He is so independently holy; so unchangeably, constantly, and exemplarily holy that He cannot but hate and abhor the very appearance of evil. Look, as apparent sin stirs up the judicial anger of God against sinners, so the appearance of sin stirs up the fatherly anger of God against saints. A gracious heart knows that God is “of purer eyes than to behold evil” (Hab. 1:13), and therefore He keeps at a distance from the appearance of iniquity. Of all men in the world none honors God at so high a rate as those that keep most aloof from the appearance of evil.

THOMAS BROOKS

Cabinet of Choice Jewels, 125

神的圣洁和神的荣耀都在大声呼吁所有基督徒避免犯罪的嫌疑。神是如此本质的圣洁，如此全面的圣洁，如此超然的圣洁，如此至高的圣洁，如此原初、根本、基本的圣洁，如此独立的圣洁，如此不变、不断和模范的圣洁，以至于祂不能不看见恶就心生憎恨和厌恶。看，正如神看见罪，就激起神对罪人司法性的愤怒，同样祂看见罪，也激起祂对圣徒父亲般的愤怒。一颗蒙恩的心知道神“眼目清洁不看邪僻”（哈 1:13），因此他与罪孽保持距离，连看也不

看一眼。世上所有人当中，最尊荣神的，莫过于那些与看见恶都保持最远距离的人。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，125

The notion of a God cannot be entertained without separating from Him whatsoever is impure and bespotting both in His essence and actions, though we conceive Him infinite in majesty, infinite in essence, eternal in duration, mighty in power, and wise and immutable in His counsels, merciful in His proceedings with men, and whatsoever other perfections may dignify so sovereign a being. Yet if we conceive Him destitute of this excellent perfection and imagine Him possessed with the least contagion of evil, we make Him but an infinite monster and sully all those perfections we ascribed to Him before; we rather own Him a devil than a God. It is a contradiction to be God and to be darkness or to have one mote of darkness mixed with His light.

STEPHEN CHARNOCK
Selections, 129

虽然我们想到神是无限威严，本质无限，永恒存有，大有能力，祂的旨意充满智慧，永不改变，祂待人有恩，并具备其他可能尊荣如此一位神的完美属性，但想到这样一位神的时候，我们必须想到祂在本质和行动上都是远离不洁和污秽的。我们若认为祂没有这卓越的属性，想象祂有丝毫的邪恶，我们就是把祂变成了一个无限的怪物，就是玷污了我们之前归于祂的所有那些完美属性；我们就是将祂视为一个魔鬼，而不是一位神了。既是神，又是黑暗，或有一点黑暗混入祂的光中，这就是矛盾了。

司提反·查诺克
《选集》，129

It is a high demonstration of [God's] excellency that He cannot deny Himself; that is, He cannot do anything that is in the least degree contrary to His holy nature, nothing that needs to be retracted or to alter His mind about it. His will is the rule of righteousness, and righteousness is the rule of His will. The saints of old were perfectly of this mind: "Shall not the Judge of all the earth do right?" (Gen. 18:25).

ELISHA COLES
Practical Discourse, 46

神不能背乎自己，这就高度体现了祂的卓越；这就是说，祂不能做任何丝毫违背祂圣洁本性的事情，祂无需撤回任何事，或改变祂对这事看法。祂的旨意就是公义的标准，而公义则是祂旨意的标准。古时的圣徒完全认同这主张：“审判全地的主岂不行公义吗？”（创 18:25）

以利沙·科尔斯
《应用性论述神的主权》，46

GOD, IMMUTABILITY OF (神, 神的不变)

What our God hath been at any time to His distressed, endangered people, that He is and will be without alteration. For He is a strong, stable, ever-standing, unmoveable, immutable refuge to secure and safeguard them who are His by peculiar covenant.

SIMEON ASHE

Best Refuge, 24

我们的神过去如何对待祂受苦受难的百姓，现在和将来也如何待他们，不会改变。因祂是坚固、稳定、常设、不可摇动、不可改变的避难所，保护捍卫那些与祂特别立约、属祂的百姓。

西门·艾什

《最美的避难所》，24

If God were changeable, He were not infinite and almighty. All change ends in addition or diminution. If anything be added, He was not infinite before; if anything be diminished, He is not infinite after. All change implies bounds and limits to that which is changed, but God is infinite; "His greatness is unsearchable." We can add number to number without any end and can conceive an infinite number, yet the greatness of God is beyond all our conceptions.

STEPHEN CHARNOCK

Discourses upon the Existence and Attributes of God, 211

如果神是可变的，祂就不是无限的和全能的。所有改变均会带来加添或减少。若有任何加添，祂之前就不是无限；若有任何减少，祂之后就不是无限。所有改变都意味着受约束和受限制，但神是无限的；祂“其大无法测度”。我们可以无止境地一个数加上一个数，想象一个无限大的数目，然而神之大仍超出我们所有想象。

司提反·查诺克

《论神的存在和属性》，211

The Lord is unchangeable in holiness and glory. He is a sun that shines always with equal brightness. God, and all that is in God, is unchangeable; for this is an attribute which, like a silken string through a chain of pearl, runs through all the rest: "His mercy is everlasting; and his truth endureth to all generations" (Ps. 100:5). So His strength (Isa. 26:4), and therefore He is called the Rock of ages.... He may change His sentence, the outward threatening or promise, but not His inward decree. He may will a change but not change His will. So His love is immutable; His heart is the same to us in the diversity of outward conditions. We are changed in estate and opinion, but God is not changed.... Our safety lies in God's immutability; we cannot perish utterly because He cannot change.

THOMAS MANTON

Practical Exposition on the Epistles of James, 46

主的圣洁和荣耀永不改变。祂是永远以同样光明照耀的日头。神，以及神的一切都永不改变；

因不变是神的属性，就像丝线穿过珍珠链，贯穿祂所有其他属性：“祂的慈爱存到永远，祂的信实直到万代。”（诗 100:5）祂的力量也是如此（赛 26:4），因此祂被称为万古磐石；祂可以改变祂的判决，外在的警告或应许，但祂不能改变祂内在的预旨。祂可以立意做成改变，但不会改变祂的旨意。同样，祂的爱也永不改变；尽管外在光景各式各样，但祂待我们的心却总是一样。我们的产业会改变，别人对我们的看法会改变，但神对我们不会改变……我们的安全在于神的不变；我们不至全然灭亡，是因祂的不变。

托马斯·曼顿
《雅各书实践性注释》，46

GOD: JUDGMENT IN HARDENING MEN（神：神的审判让人刚硬）

God is said to harden men when He removes not from them the incentives to sin, curbs not those principles which are ready to comply with those incentives, withdraws the common assistances of His grace, concurs not with counsels and admonitions to make them effectual, flashes not in the convincing light which He darted upon them before. If hardness follows upon God's withholding His softening grace, it is not by any positive act of God but from the natural hardness of man.

STEPHEN CHARNOCK
Selections, 155

当神不除去人犯罪的诱因，不遏制那些使人准备好顺从这些诱因的动因，撤回祂恩典的普遍帮助，不叫劝告和告诫发挥作用，不发出之前投射在他们身上叫他们知罪的光照，这就可以说是神让人刚硬了。如果刚硬是由于神撤回了祂使人心柔软的恩典所致的，那么这并非是出于神的任何积极作为，而是出于人本性的刚硬。

司提反·查诺克
《选集》，155

The most tremendous judgment of God in this world is the hardening of the hearts of men.

JOHN OWEN
Golden Book, 212

神在这世界上施行的最大审判，就是让人心刚硬。

约翰·欧文
《约翰·欧文金书》，212

GOD, LOVE OF（神，神的爱）

Doth your love toward God hold the same course that His love hath done toward you? All that God

hath done or will do for His chosen is the product of electing love. Does all your obedience arise from love? And does this love of yours grow out of His? Is His electing love the root of it? Is all that you do toward God in a way of gratitude and duty and with design to glorify His grace? And when the Lord seems to go from you, do you follow the harder after Him, as He for a long time followed you, waiting that He might be gracious unto you? This is truly a Godlike love, the eminency whereof lies in this, that He loved us when enemies to Him and loved us into a likeness to Himself, answerable whereto we should love Him, even while our fears may apprehend Him to be our enemy; and through the power of His love secretly working in our hearts, go on to love Him until the glory of the Lord be risen upon us. You could not thus love God if He had not loved you first (1 John 4:19).

ELISHA COLES
Practical Discourse, 112

你对神的爱是否与祂对你的爱保持一致呢？一切神为祂所拣选之人已经做的，或将要去做的事，都是祂拣选之爱的结果。你的一切顺服都源于爱吗？你的爱是发自祂的爱吗？祂拣选之爱是你爱的根源吗？你向神所做的一切，是出于感恩和本分，要使祂的恩典得着荣耀吗？当主似乎离你而去，你是否更尽力跟从祂，像祂已经长久跟着你，等着向你施恩一样？若是这样，这就真是像神一样的爱了，这爱的卓越之处在于，当我们与神为敌时，祂爱我们，用这爱使我们与祂自己相像，我们就爱祂，回应这爱，即使有时我们可能惧怕，以为祂与我们为敌；然而藉着祂在我们心中暗暗动工的爱之大能，我们应该继续爱祂，直到主的荣耀在我们身上显现。如果不是神先爱了你，你就不能这样爱祂（约壹 4:19）。

以利沙·科尔斯
《应用性论述神的主权》，112

It is a special consideration to enhance the love of God in giving Christ, that in giving Him He gave the richest jewel in His cabinet, a mercy of the greatest worth and most inestimable value. Heaven itself is not so valuable and precious as Christ is: "Whom have I in heaven but thee?" (Ps. 73:25). Oh, what a fair One! What an only One! What an excellent, lovely One is Christ! Put the beauty of ten thousand paradises like the garden of Eden into one; put all trees, all flowers, all smells, all colors, all tastes, all joys, all sweetness, all loveliness in one. Oh, what a fair and excellent thing would that be! And yet it should be less to that fair and dearest well-beloved Christ than one drop of rain to the whole seas, rivers, lakes, and fountains of ten thousand earths. Now for God to bestow the mercy of mercies, the most precious thing in heaven or earth, upon poor sinners, and as great, as lovely, as excellent as His Son was, yet not to account Him too good to bestow upon us, what manner of love is this!

JOHN FLAVEL
Fountain of Life, 28-29

特别思想神把基督赐给人，祂是把祂宝匣中最贵重的珍宝赐给了人，这就高举了神把基督赐给人的爱；这是最大价值的怜悯，有着最无可估量的价值，天堂本身都不及基督如此重价、如此宝贵：“除你以外，在天上我有谁呢？”（诗 73:25）哦，基督是多么美好！何等独一！何等卓越、可爱！把一万个伊甸园的美好加在一起，把所有树木、所有花朵、所有味道、所有色彩、所有喜悦、所有甜美、所有可爱集于一身，哦，那会是何等美好卓越之事；然而，

这还比不上那至为美丽、至为宝贵的可爱基督！就像一滴雨水比不上一万个地球全部的海洋、河流、湖泊和泉源一样！那么，神乐意把怜悯中的怜悯，天地间最宝贵的赐给可怜的罪人；祂的儿子那样伟大、那样可爱、那样卓越，祂却心甘情愿把这儿子赐给我们，这是何等的爱啊！

约翰·弗拉维尔
《生命的源头》，28-29

This is the glory of love, the most orient pearl in the crown of it. It is not mercenary nor self-ended nor deserved (Eph. 1:4), but as a spring or fountain it freely vents or pours out itself upon its own account. And what ingenuous, truly noble, heavenly descended heart can hold out against the power of this love?... Its constancy and unchangeableness is another star of eminent magnitude in the heaven of love. It is not a fading, a wavering, an altering thing, but abides forever.... It may be eclipsed and obscured, as to its beams and influence for a season, but changed, turned away, it cannot be. And this consideration of it renders it to the souls of the saints inestimably precious. The very thought of it is marrow to their bones and health to their souls and makes them cry out to all that is within them to love the Lord and to live unto Him.

JOHN OWEN
The Perseverance of the Saints, in Golden Book, 125

这是爱的荣耀，是爱的冠冕上最耀眼的珍珠。这爱不是为了利益，也不是出于自私，更不是人所配得的（弗 1:4），而是像泉源从自己白白喷薄而出。有哪一个正直、真正高贵、从天而生的人，其内心能抵挡这爱的威力呢？……这爱恒久不变，是爱的天堂中另一颗耀眼的明星。这爱不会消退、不可动摇、绝不改变，永远长存……这爱的光辉和影响，可能一段时间会遭掩蔽，但改变、转离是这爱所不能行的。如此思想这爱，这爱就对圣徒的灵魂显得无比珍贵。一想到这爱，他们就骨髓得滋润、灵魂得兴旺，这也使他们向自己里面的一切呼喊：要爱主，为祂而活！

约翰·欧文
《圣徒坚忍》，收录于《约翰·欧文金书》，212

A godly man weeps sometimes out of the sense of God's love. Gold is the finest and most solid of all the metals, yet is soonest melted with the fire. Gracious hearts, which are golden hearts, are the soonest melted into tears by the fire of God's love.

THOMAS WATSON
Godly Man's Picture, 49

一个敬虔人有时因感受到神的爱而哭泣。黄金是所有金属当中最精炼和最坚硬的，却最快被火融化。蒙恩之心就像金子之心，最快被神的爱火融化流泪。

汤姆·华森
《敬虔人》，49

GOD, MERCIES OF (神, 神的怜悯)

The best God will always take the best time to hand out mercies to His people; there is no mercy so fair, so ripe, so lovely, so beautiful as that which God gives out in His own time. Therefore, hold thy peace; though God delays thee, yet be silent, for there is no possibility of taking a mercy out of God's hand till the mercy be ripe for us, and we ripe for the mercy (Eccl. 3:11).

THOMAS BROOKS

Mute Christian, 224

最好的神总是在最好的时间向祂的百姓施行怜悯；没有什么怜悯，比得上神按自己所定时间施与人的那般美好、成熟、可爱、美丽。因此，你要默默不言；虽然看似神耽误了你的时间，你却要保持沉默，因为除非怜悯对我们来说已按时成熟，我们对怜悯来说也按时成熟，否则我们就不能从神手中接受这怜悯（传 3:11）。

托马斯·布鲁克斯

《痛棒下沉默的基督徒》，224

God shows more mercy in saving some when He might have condemned all; than justice in judging many when He might have saved none.

SAMUEL CLARK

Saint's Nosegay, 67

神显出更多怜悯，祂本可定所有人的罪，然而祂却拯救了一些人；这超越了祂的公义，因祂本可不救一人。

撒母耳·克拉克

《圣徒的花束》，67

Where God multiplies His mercies and men multiply their sins, there God will multiply their miseries.

SAMUEL CLARK

Saint's Nosegay, 67

神加增祂的怜悯，人却加增他们的罪恶，这时神就要加增他们的苦难。

撒母耳·克拉克

《圣徒的花束》，67

How good is God to deny us mercies in mercy.

WILLIAM JENKYN

in Horn, Puritan Remembrancer, 16

神是何等良善，祂在祂的怜悯中，不赐给我们怜悯！

威廉·詹金

收录于霍恩，《清教徒备忘录》，16

There is nothing doth so kindly work repentance as the right apprehension of the mercy and love of God. The beams of that love are more powerful to melt the heart than all the flames of Mount Sinai, all the threatenings and terrors of the law. Sin is the root of our misery, and therefore it is the proper work of this mercy to rescue the soul from it, both from the guilt and the power of it at once.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:263

最能美好动工，使人悔改的，莫过于正确认识神的怜悯和慈爱。这爱的光束比西奈山的所有火焰、律法的所有震慑和恐惧都更能融化人心。罪是我们愁苦的根源，因此，这怜悯的本职工作，就是将灵魂同时从罪的罪咎和罪的权势之下解救出来。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:263

God is incomparable in His mercy. Mercy is an attribute of God whereby He pities and relieves His creature in misery. It is an attribute which relates to the creature only. God knows Himself and loves Himself and glorifies Himself, but He is not merciful to Himself. It is an attribute that relates to the creature in misery. Justice seeks a worthy object, grace is exercised toward an unworthy object, but mercy looks out for a needy, an indigent object.

GEORGE SWINNOCK

Incomparableness of God, in Works, 4:417

神的怜悯无与伦比。怜悯是神的一样属性，祂以此怜惜祂造的人，舒缓他们的愁苦。这是一样只与受造之人有关的属性。神认识自己，爱自己，荣耀自己，但无需怜悯自己。这是一样与在愁苦中的受造之人有关的属性。公义寻找配得的对象，恩典向不配得的对象发动，而怜悯是寻找有需要、贫穷的对象。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:417

GOD, OMNIPRESENCE OF (神，神的全在)

God is an infinite and immense being whose center is everywhere and whose circumference is nowhere. Now if God be omnipresent, then wheresoever we are, God is present with us. If we are in prison alone, with Joseph, God is present with us there; or if we are in exile alone, with David, God is present with us there; or if we are alone in our closets, God is present with us there. God sees us in secret; therefore let us seek His face in secret.

THOMAS BROOKS

Privy Key of Heaven, 55

神是无限和广大的存在，其中心无处不在，其边界无处可寻。如果神是无所不在，那么无论我们身处何方，神都与我们同在。如果我们和约瑟一样，孤身入狱，神就在那里与我们同在；或者我们像大卫一样，独自逃亡，神就在那里与我们同在；如果我们密室里，独自祷告，神就在那里与我们同在。神在暗中察看我们；因此，让我们在暗中寻求祂的面。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，55

As eternity is the perfection whereby [God] has neither beginning nor end, immutability is the perfection whereby He has neither increase nor diminution; so immensity, or omnipresence, is that whereby he has neither bounds nor limitation. As He is in all time yet so as to be above time, so is He in all places yet so as to be above limitation by any place. It was a good expression of a heathen to illustrate this, “that God is a sphere or circle whose center is everywhere, and circumference nowhere.”

STEPHEN CHARNOCK
Discourses upon the Existence and Attributes of God, 233

正如永恒是神的完美属性，这意味着神没有开始也没有结束，不变指神没有加增也没有减少，无限广大或无所不在是指神没有界限也没有限制。正如祂在全部时间之内，又在全部时间之上，同样祂在全部地方，又不受任何地方限制。一位异教徒用了一个很好的说法举例说明这一点：“神是一个范围或圆圈，其中心无处不在，而圆周又无处可寻。”

司提反·查诺克
《论神的存在和属性》，233

He is an all-seeing God. He knows what possibly can or may be known; approve thyself therefore to this God only in all thy ways. It is no matter what men say, censure, or think of thee. It is no matter what thy fellow actors on this stage of the world imagine. God is the great spectator that beholds thee in every place. God is thy spy and takes complete notice of all the actions of thy life, and they are in print in heaven, which that great spectator and judge will open at the great day and read aloud in the ears of all the world. Fear to sin, therefore, in secret unless thou canst find out some dark hole where the eye of God cannot discern thee. Mourn for thy secret neglect of holy duties, mourn for thy secret hypocrisy, whoredom, profaneness, and, with shame in thy face, come before this God for pardon and mercy. Admire and wonder at His patience, that having seen thee, hath not damned thee.

THOMAS SHEPARD
Sincere Convert, 22–23

神是一位全知的神。祂知道所有能知道或可能知道的事；因此，在你所行的一切道路上，要单单讨神的喜悦。无论人怎样说你、怎样责备你、怎样看待你，这一切都不重要。无论在这世界舞台上的其他演员如何思想你，这也不重要。神是在每个地方都注视着你的伟大监察者。神是察看你的探子，完完全全留意你生命中的一切行为，并把这些都记录于天，这位伟大的

鉴察者和审判官要在那大日把这些都展开，在全世界所有人的耳边大声宣读。因此，要惧怕隐秘犯罪，除非你能找到某个神不能看见的黑暗洞穴。要为你暗暗忽视神圣本分而忧伤，要为你隐秘的假冒为善、淫乱、亵渎而忧伤，要满脸羞愧地来到这位神面前，祈求祂的赦免和怜悯。要钦佩并惊奇于祂的忍耐，祂一直看着你，却没有让你落入地狱。

托马斯·谢泼德
《真诚归正的人》，22-23

GOD, OMNISCIENCE OF (神，神的全知)

If God did not know all future things, He would be mutable in His knowledge. If He did not know all things that ever were or are to be, there would be upon the appearance of every new object an addition of light to His understanding and therefore such a change in Him as every new knowledge causes in the mind of a man or as the sun works in the world upon its rising every morning, scattering the darkness that was upon the face of the earth. If He did not know them before they came, He would gain a knowledge by them when they came to pass which He had not before they were effected; His knowledge would be new according to the newness of the objects and multiplied according to the multitude of the objects. If God did know things to come as perfectly as He knew things present and past, but knew those certainly and the others doubtfully and conjecturally, He would suffer some change and acquire some perfection in His knowledge when those future things should cease to be future and become present; for He would know it more perfectly when it were present than He did when it was future, and so there would be a change from imperfection to a perfection. But God is every way immutable.

STEPHEN CHARNOCK
Discourses upon the Existence and Attributes of God, 279

神若不知道所有未来的事情，那祂的知识就是可改变的。如果祂不知道所有过去或将来的事情，那么每一样新事物出现，就都会给祂的认识带来额外的光照，从而给祂带来改变，就像每一种新知识在人思想中引发的改变，或像太阳每早升起驱散地表黑暗，给这世界做成的改变。如果在这些事情发生之前，祂并不知道这些事，而当这些事情发生时，祂才知道，那祂就是从其中得了之前祂所没有的知识；那祂的知识就是按着事情的更新而更新，按着事情的增多而增多。如果神不完全知道将来的事，就像祂完全知道现在和过去的事，如果祂对一些事是确定的，而对另一些事情是不确定或是猜测的，那么当那些将来之事不再是将来之事，而是成为现在之事的时候，那祂的知识就会发生某种改变，获得某种完全；这样一来，祂就有了一种从不完全到完全的改变。然而，神在任何方面都是永不改变的。

司提反·查诺克
《论神的存在和属性》，279

The [weaver's] shuttle passes not up and down for nothing. All our thoughts, words, and actions are of an abiding nature; thousands of them slip our memory, but none of them escape the book of the

divine Omniscience. "In thy book," saith David, "all my members are written" (Ps. 139:16); and again, "Thou tellest my wanderings, put my tears in thy bottle, are they not in thy book?" It is as true concerning all our actions: Are they not in God's books?

JOHN COLLINGES
Weaver's Pocket-book, 59

织工的梭子不会无缘无故上下穿梭。我们所有的所思所想、所言所行都具有一种持久的性质；它们成千上万地从我们的记忆中溜走，但没有一件能逃脱神全知的册子。大卫说：“我被造的肢体尚未有其一，你都写在你的册上了。”（诗 139:16）又说：“我几次流离，你都记数。求你把我眼泪装在你的皮袋里。这不都记在你册子上吗？”（诗 56:8）我们所有的作为也是如此：这些不都记在神的册子上吗？

约翰·科林斯
《织工口袋书》，59

God is nearer to us than we are to ourselves and knows our thoughts long before, as a gardener knows what flowers he shall have at spring because he knows the roots.

JOHN TRAPP
Commentary...upon...the New Testament, 436

神比我们更接近我们自己，他也早就知道我们的想法，就像园丁知道春天会开什么样的花朵，因他知道花的根。

约翰·特拉普
《新旧约圣经注释》，436

GOD, PATIENCE OF（神，神的忍耐）

[God] would have none to perish that are His, but all to repent and to be saved. He instructs that He may not threaten; He threatens that He may not smite; He smites that He may not destroy; yea, and sometimes He destroys temporally that He may not destroy eternally.

WILLIAM ATTERSOLL
"The Conversion of Nineveh," in Three Treatises, 6-7

属神的人，祂不愿有一人沉沦，乃愿人人都悔改和得救。祂教导，为的是不威胁；祂威胁，为的是不击打；祂击打，为的是不毁灭；是的，有时祂暂时毁灭，为的是不永远毁灭。

威廉·阿特索（WILLIAM ATTERSOLL）
《尼尼微的归信》，收录于《三篇专著》，6-7

If the prince had an enemy got into one of his towns, he doth not send them provision but lays close siege to the place and doth what he can to starve them. But the great God that could in a moment destroy all His enemies bears with them and is at daily cost to maintain them. Well may He command

us to bless them that curse us who Himself does good to the evil and unthankful. But think not, sinners, that you shall escape thus; God's mill goes slow but grinds small. The more admirable His patience and bounty now are, the more dreadful and insupportable will that fury be which arises out of His abused goodness. There is nothing smoother than the sea, yet when stirred into a tempest, nothing rages more. There is nothing so sweet as the patience and goodness of God and nothing so terrible as His wrath when it takes fire.

WILLIAM GURNALL

Christian in Complete Armour, 740-41

如果王的敌人进了王的一座城池，王不会为他们提供食物，而是要把他们所进的地方团团围住，尽其所能地饿死他们。伟大的神可以瞬间消灭祂的所有仇敌，然而祂却忍耐他们，天天付出代价供养他们。祂即自己对恶人和不感恩的人行善，就大可以命令我们祝福那些诅咒我们的人。但是罪人，不要以为你们能因此逃脱；神的磨转得慢，但磨得细。祂现在的忍耐和恩惠越令人钦佩，祂对滥用祂良善而发的怒气就越可怕，越让人难以承受。没有什么比大海更平稳，但是当它被搅动成为风暴时，就没有什么比它更猛烈。没有什么比神的忍耐和良善更甜美，也没有什么比祂燃起的忿怒更可怕。

威廉·古纳尔

《基督徒披戴神的全副军装》，740-41

How slow God is to anger. He was longer in destroying Jericho than in making the world.

THOMAS WATSON

Gleanings, 133

神是何等慢慢动怒。祂毁灭耶利哥所用的时间，比祂创世的时间还长。

汤姆·华森

《汤姆·华森拾珍集》，23

GOD, WISDOM OF (神，神的智慧)

By wisdom, I mean that attribute in God whereby He orders and manages whatsoever He takes in hand by the best means, in the best manner, and to the best end that possibly can be imagined, so that it is impossible for us or, I may say, for Himself too to find out better means to make use of, a better way to go in, or a better end to aim at than Himself makes use of, goes in, and aims at in everything that ever did or ever shall come from Him.

WILLIAM BEVERIDGE

Thesaurus Theologous, 3:28

我所说的智慧，是指神的那属性，藉此智慧，祂以最好的途径、最佳的方式，安排和管理祂手中的任何事，以达成最佳的目的，因此，我们不可能，或者我可以说，连祂自己也不可能，在这些从祂而来的过去和将来的一切事上，找出比祂所用更好的途径、更好的方式，达成更

好的目的。

威廉·贝弗里奇
《神学词典》，3:28

How comfortable is it to think that our distresses, as well as our deliverances, are the fruits of infinite wisdom! Nothing is done by Him too soon or too slow, but in the true point of time, with all its due circumstances, most conveniently for His glory and our good. How wise is God to bring the glory of our salvation out of the depths of a seeming ruin and make the evils of affliction subservient to the good of the afflicted!

STEPHEN CHARNOCK
Selections, 126

想到我们的苦难，以及我们所得的解救，这些都是出于神无限智慧的成果，这是何等令人欣慰！祂所做的没有一样太早或太晚，反而总是在恰当的时间和合宜的环境，对祂的荣耀和我们的益处最为有利。神是何等智慧，从看似毁灭的深渊带出我们得救的荣耀，并让苦难的灾祸服务于受苦之人的益处！

司提反·查诺克
《选集》，126

The wisdom of God: there was great and infinite wisdom showed in creating the world and ruling it by His wise providence, but what is that to the wisdom that is showed in Christ? The wisdom that reconciled justice and mercy, the wisdom that punished sin and pardoned the sinner? How wonderful and unsearchable is that wisdom that by the fall of man raised him to a greater height of happiness than ever he had before?

PATRICK GILLESPIE
Ark of the Covenant Opened, 166

神的智慧：神以创造世界和祂对世界的智慧护理，显出其伟大和无限的智慧，但这与在基督里显明的智慧相比，又算得上什么呢？与让公义与怜悯和好的智慧，惩罚罪恶和赦免罪人的智慧相比，又算得上什么呢？藉着人的堕落，将他升到比之前更高的蒙福光景，这样的智慧是何等奇妙，不可测透！

帕特里克·吉莱斯皮
《约柜得开》，166

God is wise to conceal the succors He intends in the several changes of thy life, that so He may draw thy heart into an entire dependence on His faithful promise. Thus, to try the metal of Abraham's faith, He let him go on till his hand was stretched forth, and then He comes to his rescue. Christ sends His disciples to sea but stays behind Himself on a design to try their faith and show His love. Comfort thyself, therefore, with this: though thou cannot see thy God in the way, yet thou shalt find Him in the end.

WILLIAM GURNALL

Christian in Complete Armour, 65

神满有智慧，在你生命遭遇各样变化时，祂把要施与你的帮助隐藏起来，好让祂能吸引你心完全倚靠祂信实的应许。如此，祂考验亚伯拉罕的信心，让他继续前行，直到祂伸出手来，然后祂来将他解救。基督派祂的门徒出海，自己却留在后面，目的是试验他们的信心，显示祂的慈爱。因此，你大可如此安慰自己：虽然你在路上见不到你的神，但到了目的地，你必能将祂寻见。

威廉·古纳尔

《基督徒披戴神的全副军装》，65

God will not only be admired by His saints in glory for His love in their salvation but for His wisdom in the way to it. The love of God in saving them will be the sweet draft at the marriage feast, and the rare wisdom of God in effecting this as the curious workmanship with which the cup shall be enameled.

WILLIAM GURNALL

Christian in Complete Armour, 75

神要祂得荣耀的圣徒不仅称颂祂拯救他们的慈爱，还要称颂祂一路引领他们得救的智慧。神拯救他们的慈爱，是羔羊婚筵上的美酒，而神成就这拯救的奇妙智慧，则是酒杯上镶嵌珉琅的巧夺天工。

威廉·古纳尔

《基督徒披戴神的全副军装》，75

Meditate on the wisdom of God. He is called “the only wise God” (1 Tim. 1:17). His wisdom shines forth in the works of providence: He sits at the helm guiding all things regularly and harmoniously; He brings light out of darkness; He can strike a straight stroke by a crooked stick; He can make use of the injustice of men to do that which is just. He is infinitely wise. He breaks us by afflictions and upon these broken pieces of the ship brings us safe to shore. Meditate on the wisdom of God.

THOMAS WATSON

A Christian on the Mount, in Discourses, 1:206

请默想神的智慧。经上称祂是“独一全智的神”（提前 1:17）。祂的智慧在护理之工上闪耀发光：祂掌舵，规律、和谐地引导万物；祂从黑暗带出光明；祂用弯曲的棍棒划出直线；祂用人的不公成就公义。祂是无限的智慧。祂用患难破碎我们，用船的这些碎片让我们安全抵岸。请默想神的智慧。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:206

GOD, WITHDRAWAL OF (神, 神的退后)

By God's withdrawing from His people, He prevents His people's withdrawing from Him; and so by an affliction He prevents sin. For God to withdraw from me is but my affliction, but for me to withdraw from God, that is my sin. And therefore it were better for me that God should withdraw a thousand times from me than that I should once withdraw from God (Heb. 10:38-39). God therefore forsakes us that we may not forsake our God. God sometimes hides Himself that we may cleave the closer to Him and hang the faster upon Him.

THOMAS BROOKS
Mute Christian, 198

神退后离开祂的百姓，是为了防止祂的百姓退后离开祂；因此祂藉着患难防止人犯罪。神退后离开我，这只是我的患难，但我若退后离开神，这就是我的罪了。因此对我来说，神若千百次退后离开我，总比我退后一次离开神要好（来 10:38-39）。因此，神离弃我们，好叫我们不至于离弃我们的神。神有时隐藏自己，好叫我们更紧紧依附祂，更牢牢抓住祂。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，198

By divine withdrawals, the soul is put upon hanging upon a naked God, a naked Christ, a naked promise. Now the soul is put upon the highest and the purest acts of faith (Isa. 63:15-16)—namely, to cleave to God, to hang upon God, and to carry it sweetly and obediently toward God—though He frowns, though He chides, though He strikes, yea, though He kills (Job 13:15).

THOMAS BROOKS
Mute Christian, 204

因着神的退后，灵魂就不得不紧紧抓住一位完全在于祂自己的神、一位完全在于祂自己的基督、一个完全在于它自己的应许。现在，神让灵魂发出最高和最纯净的信心行动（赛 63:15-16）——就是，紧紧依附神，抓住神，带着甜美的顺服归向神——虽然祂皱眉，虽然祂责备，虽然祂击打，是的，即便祂要杀我（伯 13:15），我仍要如此行。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，204

My Lord and Savior, whom I do love unfeignedly and above all other things, having in my sense and feeling withdrawn Himself from me, I fought earnestly and labored to recover my comfort in by serious meditations and trial of mine own heart and crying unto Him upon my bed in the night, when I was most free from all other distractions.

ARTHUR HILDERSHAM
Canticles, 30-31

我的主和救主，我确实存无伪的心爱祂超过一切的主和救主，按我的觉察和感受，祂已退后离开我，我就严肃默想，察验内心，在夜间最能摆脱其他所有干扰的时候，在床上向祂呼求，

热切争战，竭力要重得我的安慰。

亚瑟·希尔德斯汉姆 (ARTHUR HILDERSHAM)

《赞歌》，30-31

Sin separates and hides His face not only from a people that profess His name but even from a soul that really bears His name stamped upon it. Though He will not fully and forever cut off such a soul, yet in part and for a time sin may—yea, to be sure it will separate and hide the face of God from it. Their daily inevitable frailties do not this, but either a course of careless walking and many little unlawful liberties taken to themselves that will rise and gather as a cloud and hide the face of God; or some one gross sin, especially if often reiterated, will prove as a firm stone wall or rather as a brazen wall, built up by their own hands betwixt them and heaven and will not be so easily dissolved or broken down. And yet till that be, the light of His countenance, who is the life of the soul, will be eclipsed and withheld from it.

ROBERT LEIGHTON

“The Goodness of God, and the Wickedness of Man” in Sermons, 206

罪不仅使神向口头认信祂名的人掩面，甚至还使祂向一个真正印有祂名的灵魂掩面，与之分离。虽然祂不会完全和永远与这样灵魂断绝关系，但罪可能——是的，肯定会——让神部分地、暂时地向这灵魂掩面。虽然他们日常不可避免的软弱，不会带来如此的后果，但他们行事为人散漫，放纵自己许多小小的非法自由，这些都会如云升起，渐渐遮蔽神的面；或者某样严重的罪，特别是屡次常犯，就会显为一堵他们亲手建造的坚固石墙，或其实是铜墙铁壁。他们把自己与天堂分隔，又要重新拆毁这墙，这绝非易事。在拆毁这阻隔之前，神面上的光（祂是人灵魂的生命）就要遮蔽，从人这里收回。

罗伯特·莱顿

《神的良善，人的邪恶》，收录于《讲道集》，206

There may be a time when God will not be found, but no time wherein He must not be trusted.

THOMAS LYE

in Horn, Puritan Remembrancer, 60

可能有一段时间，人找不到神，但绝没有一段时间，是人不应依靠祂。

托马斯·莱

收录于霍恩，《清教徒备忘录》，60

How sad and strange soever thy condition may seem to be, thou art not the first nor art like to be the last of the friends and saints of God whose condition this hath been or may be. Read but over the book of the Psalms. How often do you find there the saints complaining of God's hiding His face from them; casting them out, casting them off, forsaking, forgetting them; shutting out their prayers, and the like? Now this may be some comfort to thee, as it is to a man that is in a wilderness, to find the tract and footsteps of men that have gone that way before.

MATTHEW NEWCOMEN

Best Acquaintance, 107-8

无论你的光景看似多么悲惨和不可思议，你不是第一个、也不可能是最后一个落入这般光景中神的朋友和圣徒。只要读一读诗篇，就可知道这一点。你会何等经常在其中发现，圣徒抱怨神向他们掩面；抱怨神把他们逐出，抛弃他们，忘记他们，不听他们的祷告和类似的事情。现在，这对你来说可能是某种安慰，就像一个身处旷野的人发现前人的踪迹和脚印。

马太·纽科门
《最好的朋友》，107-8

When God seems to be turning a man into a desolate and ruinous heap, yet even then is He building and preparing him to be a more excellent structure. The gardener digs up his garden, pulls up his fences, takes up his plants, and, to the eye, seems to make a pleasant place as a waste. But we know he is about to mend it, not to mar; to plant it better and not to destroy it. So God is present even in desertions, and though He seem to annihilate or to reduce His new creation into a confused chaos, yet it is to repair its ruins and to make it more beautiful and more strong.

JOSEPH SYMONDS
Case and Cure of a Deserted Soul, 9

神会使一个人成为荒凉的废墟，但即便此刻，祂也在建造和预备这人，使他成为更优良的工程。园丁掘开他园子的土地，将篱笆拔起，拿起他的植物，在人看来，是把一个愉悦之地变成废墟。但我们知道他是要修整，不是破坏；是要把它种得更好，不是要将它摧毁。同样，即便神在离弃人的时候，祂仍与人同在，虽然祂看似要把祂新造的人消灭，或使之混乱，但这是为了修复这人的破口，使其变得更美好、更坚固。

约瑟夫·西蒙兹（JOSEPH SYMONDS）
《遭遗弃的灵魂：病情与医治》，9

GODLINESS（敬虔）

Religion is one continued work which allows of no intermission but has its work every day and in everything; break but one link of this golden chain of godliness, and it weakens the whole. O the slothfulness of Christians at this day in their soul businesses! Every day is filled up with neglects: neglect of prayer, neglect of reading, meditation, conference, heart-watching, grace-cherishing work; forget this duty, pass by another, cold, sleight, formal in all. This spoils the prosperity of souls.

BARTHOLOMEW ASHWOOD
Heavenly Trade, 345-46

信仰是一项持续的工作，不容许有任何间断，而是要每天在每件事上动工；只要破坏这敬虔金链中的一环，整体就削弱了。哦，今天基督徒在关乎他们灵魂的事上是何等懒惰！天天满了疏忽：疏忽祷告、读经、默想、聚会，忽略为内心守望、培养美德的工作；不是忘记这个本分，就是疏忽那个本分，冷淡，诡诈，一切都流于形式。这就破坏了灵魂的兴盛。

巴多罗买·阿什伍德
《属天的工作》，345-46

A godly life is a seal to sound doctrine.

RICHARD BERNARD
Faithful Shepherd, 93

敬虔生活是纯正教义的印证。

理查德·伯纳德
《忠心的牧人》，93

True godliness is that which breeds the quarrel between God's children and the wicked.

JOHN DOD
in Horn, Puritan Remembrancer, 8

真敬虔在神的儿女和恶人之间生出相争。

约翰·多德
收录于霍恩，《清教徒备忘录》，8

Have you the power of godliness, or a form of it only? There be many that do but trifle in religion and play about the skirts and borders of it, spending their time about jejune and barren controversies. But as to the power of religion and the life of godliness which consist in communion with God, and as to duties and ordinances which promote holiness and mortify their lusts, they concern not themselves about these things. But surely "the kingdom of God is not in word, but in power" (1 Cor. 4:20). It is not meat and drink (that is, dry disputes about meats and drinks) "but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. 14:17-18). Oh, I am afraid when the great host of professors shall be tried by these rules, they will shrink up into a little handful, as Gideon's host did.

JOHN FLAVEL
Fountain of Life, 147-48

你是有敬虔的实意，还是只有敬虔的外貌？有很多人不过把信仰当作儿戏，玩弄信仰的细枝末节；把时间浪费在空洞无益的争论上；但是对于信仰的实意，敬虔的生命却并不关心，也就是与神有亲密相交，并藉着各样本分和蒙恩之道促进圣洁、治死私欲这些事。但可以肯定的是：“神的国不在乎言语，乃在乎权能。”（林前 4:20）它不在乎吃喝（就是关于吃喝的空洞争论），“只在乎公义、和平、并圣灵中的喜乐，在这几样上服侍基督的，就为神所喜悦，又为人所称许。”（罗 14:17-18）哦，我是害怕当认信者的大军按这些准则接受考验时，他们就会像基甸的军队一样，减员成了少数一丁点人。

约翰·弗拉维尔
《生命的源头》，147-48

Paul saith, "Godliness with contentment, is great gain." It is by faith that a Christian enjoys God, it is by love that he enjoys his neighbor, and by contentment that he enjoys himself.

ANDREW GRAY

"Spiritual Contentment," in Works, 389

保罗说：“敬虔加上知足的心便是大利了。”²¹因着信，基督徒以神为乐；因着爱，以邻舍为乐；因着知足，以自己为乐。

安德鲁·格雷

《灵里知足》，收录于《文集》，389

As the gospel is a mystery of godliness, it enables [Christians] to do as strange things as they believe: to live by another's spirit, to act from another's strength, to live to another's will, and aim at another's glory. They live by the Spirit of Christ, act with His strength, are determined by His will, and aim at His glory. It makes them so gentle that a child may lead them to anything that is good, yet so stout that fire shall not frighten them into sin. They can love their enemies and yet, for Christ's sake, can hate father and mother. It makes them diligent in their worldly calling, yet enables them to condemn the riches they have obtained by God's blessing on their labor. They are taught by it that all things are theirs, yet they dare not take a pin from the wicked by force or fraud. It makes them so humble as to prefer everyone above themselves yet so to value their own condition that the poorest among them would not change his estate with the greatest monarch of the world. It makes them thank God for health and for sickness also, to rejoice when exalted and not to repine when made low. They can pray for life and at the same time desire to die!

WILLIAM GURNALL

Christian in Complete Armour, 800

由于福音是敬虔的奥秘，它照着基督徒所信的，加给他们能力，行奇异之事：靠另一位灵而活，凭另一位的力量行事，按另一位意志生活，以另一位荣耀为目标。他们是靠基督的灵而活，凭祂的力量行事，按祂的意志生活，以祂的荣耀为目标。这让他们变得如此温和，一个孩子也可以引导他们行任何善事，但这又让他们如此坚定，烈火也不能恐吓他们去犯罪。他们可以爱仇敌，却也可以为基督的缘故，恨自己的父母。这让他们履行在世上的天职，勤奋工作，却又轻看神祝福他们劳动而得的财富。福音教导他们，万有都是他们的，他们却不敢用武力或欺诈，从恶人那里取走一根针。福音使他们如此谦卑，以至于看别人比自己强，但又看自己的身份如此宝贵，以至于他们当中最贫穷的人，也不愿与世上最伟大的君主交换他的产业。福音让他们既为健康也为疾病向神感恩，在高升时大大欢喜，在降卑时不生抱怨。他们祈求神让自己活着，同时渴望死去！

威廉·古纳尔

《基督徒披戴神的全副军装》，800

Godliness, as to his inward and more hidden parts and power, is a holy conformity to the sacred and divine principles which natural men understand not. True godliness consists in the light of

²¹ 提前6:6

supernatural truths and life of grace, God manifesting Himself in the light of those glorious principles and working the life of supernatural grace in the soul by the Holy Ghost. It consists in the saving and experimental knowledge of God and Jesus Christ, in having all the evil qualities of the soul removed and heavenly habits infused in their room; or in a gracious conformity, disposition, and affection of the heart to God, cleaving to all truths made known to us, finding the powerful influences of the gospel and Spirit of Christ upon us, whereby our souls are brought into the image and likeness of His death and resurrection.

BENJAMIN KEACH
Travels of True Godliness, 9-10

敬虔，就其内在和更隐蔽的部分和力量而言，是对神之神圣原则的圣洁顺从，而这些原则是血气之人不能理解的。真敬虔在于超自然的真理之光和恩典的生命，神在这些荣耀原则的光中显明自己，通过圣灵在人灵魂中动工做成超自然恩典的生命。真敬虔在于对神和耶稣基督救赎性和经验性的知识，在于除去灵魂中所有邪恶的特性，取而代之的是注入属天的习惯。或者说，真敬虔在于蒙恩的顺从，内心的性情和情感朝向神，紧紧依附神向我们显明的所有真理，察验福音和基督的灵对我们产生的强大影响力，靠此影响力，我们的灵魂有祂死和复活的形像和样式。

本杰明·基奇
《真敬虔旅行记》，9-10

This is true godliness: it is not a bare living up to the natural principles of morality nor a simple knowledge of the letter of the Word or a historical, notional, or dogmatical knowledge of the sacred gospel and the precepts thereof; but in a faithful living up to the supernatural principles of grace and the gospel, discharging our duties with as much readiness and faithfulness toward God as toward man, so that our conscience may be kept void of offense toward both (Acts 24:16). It consists in forsaking of every sin and not only to leave it but to loathe it as the greatest evil and to cleave to God in sincerity of heart, valuing Him above all who is the chiefest good and, from a principle of divine love, willingly subjecting to all His laws and appointments.

BENJAMIN KEACH
Travels of True Godliness, 9-10

这是真敬虔：它不是一种纯粹按照道德的自然原则的生活，也不是仅仅对神话语的字句有一种简单的知识，或对神圣福音和这福音的诫命有一种历史性、概念性、教条性的知识；真敬虔是一种按照恩典和福音超自然原则的信心生活，对神对人都随时准备忠心履行我们的本分，从而叫我们对神对人都有无亏的良心（徒 24:16）。它在于弃绝每一样罪，不仅离弃，还厌恶，视之为最大的恶，诚心与神紧密相联，看神高于一切，是最大的善，凡是出于神圣之爱的原则，并神所有的律法和安排，都甘心乐意地顺服。

本杰明·基奇
《真敬虔旅行记》，9-10

Riches make bate [i.e., frantic], but godliness makes peace; riches breed covetousness, but godliness brings contentation; riches make men unwilling to die, but godliness makes men ready to die; riches

often hurt the owner, but godliness profits the owner and others. Therefore, only godliness hath this honor, to be called great riches.

HENRY SMITH

“The Benefit of Contentation,” in Sermons, 197

财富使人发狂，但敬虔使人安宁；财富使人贪婪，但敬虔使人满足；财富让人不愿死，但敬虔让人准备死；财富常常伤害拥有它的人，但敬虔常常叫拥有它的人和其他人得益处。因此，唯有敬虔才得此殊荣，被称为大利，是极大的财富。

亨利·史密斯

《知足的益处》，收录于《讲道集》，193

He grieves truly that weeps without a witness; so it may be said of godliness, he is sincere in his godliness who is godly in secret.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:411

人在无人看见时哭泣，是真悲伤；也可以同样论敬虔，暗中敬虔的人，他的敬虔实为真诚。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:411

A godly man does bear God's name and image; godliness is Godlikeness. 'Tis one thing to profess God, another thing to resemble Him.

THOMAS WATSON

Godly Man's Picture, 26

一个敬虔人既有神的名，也有神的形像；敬虔就是像神。承认相信神是一回事，与神相像又是另一回事。

汤姆·华森

《敬虔人》，26

GOOD WORKS（善行）

Naked faith is no faith. Let us not be solifidians, as the Papists call us, lest we be nullifidians, as they are. Faith is of Rachel's humor: "Give me children, or else I die." The want of good works makes faith sick; evil works kill her outright. Good deeds are such things that no man is saved for them nor without them.

THOMAS ADAMS

Exposition upon...Second...Peter, 63

赤裸裸的信心不是信心。让我们不要像教皇党人所指责我们的那样，只有信心没有行为，免得我们变得像他们一样，废掉了信心。信心有像拉结一样的气质：“你给我孩子，不然我就死了。”没有善行，信心就会生病；恶行则直接把信心杀死。善行是这样的事情，没有人因善行得救，而得救的人，没有人是没有善行。

托马斯·亚当斯
《彼得后书注释》，63

Divine knowledge makes us understand the gospel, but it is divine grace which makes us live according to the gospel. Therefore, what you want in great learning supply with good living. I love preaching, and I love practicing; and I had rather hear one sermon in a day and do three good works than hear three sermons in a day and do never a good work else.

THOMAS ADAMS
Exposition upon...Second...Peter, 786

神赐下的知识，让我们明白福音，但神赐下的恩典，让我们按福音生活。因此，无论在大学问上有何缺乏，让我们用美好的生活加以补足。我喜爱讲道，也喜爱实践；我宁愿一天听一次讲道，行三件善事，也不愿一天听三次讲道，却不是一件善事。

托马斯·亚当斯
《彼得后书注释》，786

The end must be as noble as the means, or else a man may be undone for all his doings. A man's most glorious actions will at last be found to be but glorious sins if he hath made himself, and not the glory of God, the end of those actions.

THOMAS BROOKS
Privy Key of Heaven, 198

目的必须与手段一样崇高，否则一个人可能会因他的所有行为而有祸了。如果一个人把自己而不是神的荣耀，作为这些行为的目的，那么他最荣耀的行为，最终要显明不过是最荣耀的罪而已。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，198

The heart that is fullest of good works has in it the least room for Satan's temptations.

JOHN BUNYAN
Riches, 209

最多充满善行的心，给撒但的试探留下的余地最少。

约翰·班扬
《班扬的宝藏》，209

Good works have diverse good uses and ends, and good reasons there are for God's ordaining them to be walked in without supposing our walking in them to be the ground, condition, or motive of our election, as (1) to testify our love to God, of which we have no such evidence, as the keeping of His commandments (2 John 6); (2) to show forth His virtues whose offspring we profess ourselves to be: "That ye may be"—that is, that ye may appear and approve yourselves to be—"the children of your Father which is in heaven" (Matt. 5:45); (3) to convince those without that they, by our good conversation, may be won over and learn to do well, or else be compelled to glorify God in the day of visitation; (4) for encouragement and example to weaker Christians, who are yet children in the good ways of God and are more aptly led by example than precept; (5) that by having our senses exercised about holy things, we might become more holy and so more capable of communion with God here, and meetened [i.e., prepared] for our heavenly inheritance; (6) good works are a part of election, and the elect are as absolutely ordained to them as to salvation itself (John 15:16).

ELISHA COLES

Practical Discourse, 92

善行有各种不同的美善用途和目的，神也有充分的理由命令我们行善，却不把我们的善行作为我们蒙拣选的根据、条件或动机，这些理由是：（1）为了见证我们对神的爱，而除了遵守祂的命令，我们就找不到别的证据，证明我们对神的爱（约贰 1:6）；（2）藉着表明祂的美德，我们可以宣称自己是祂的儿女：“这样就可以作”——也就是说，让你们可以显为——“你们天父的儿子”（太 5:45）；（3）劝服不信的人，因我们的好行为，他们或许会被说服，学习行善，否则他们只能在报应的日子里，以受罚而荣耀神；（4）鼓励软弱的基督徒，作他们的榜样，他们在神的善道方面还是小孩子，对他们而言，榜样比命令更合适；（5）操练我们对圣洁事情的感知，好叫我们可以变得更加圣洁，在这地上更有能力与神相交，预备好承受我们天上的产业；（6）善行是拣选的一部分，神绝对命定选民行善，就像命定他们得救一样绝对（约 15:16）。

以利沙·科尔斯

《应用性论述神的主权》，92

I observe the weaver carrying his silk and his yarns to the twisters; they bring several threads into one. Methinks, I cannot but reflect, what twisting there must be too in the Christian's trade. First, there must be a twisting in every good and spiritual action: (1) a true principal; (2) a right manner of performance; (3) a true end must be all twisted together or the action is but *splendidum peccatum* [i.e., splendid sin], as Augustine was wont to call the moral actions of heathens. The end must be the glory of God; the principal must be love to God; for the manner it must be done in faith. Where these three are twisted together, the action is truly good and spiritual.

JOHN COLLINGES

Weaver's Pocket-book, 37

我看见织工拿着丝和线到捻线机那里去；他们把几条线合成一缕。我不禁想到，基督徒的行事为人，也必须有怎样的捻合。首先，每一样美好和属灵的行为都必须有：（1）一种正确的动机；（2）一种正确的行事方式；（3）一种正确的目的。这些必须捻合在一起，否则这些行为就只是像奥古斯丁常常称异教徒的道德行为那样，是辉煌的罪（*splendidum peccatum*）。目的必须是神的荣耀；动机必须是对神的爱；行事方式必须是凭着信心行。当这三样合在一

起，这行为才是真正的善，真正的属灵。

约翰·科林斯
《织工口袋书》，37

To encourage himself and others to works of charity, [Philip Henry] would say, “He is no fool who parts with that which he cannot keep when he is sure to be recompensed with that which he cannot lose.”

PHILIP HENRY
Life and Sayings, 7

为勉励自己和他人行善，腓力·亨利说：“人撒下他不能带走之物，深信得着不能失去之物为自己的报答，这样的人绝非愚昧。”

腓力·亨利
《生平与名言》，7

We place religion much in our accustomed performances in coming to church, hearing and repeating of sermons, and praying at home, keeping a round of such and such duties. The “way of God’s commandments” is more in doing than in discourse. In many, religion evaporates itself too much out by the tongue, while it appears too little in their ways.

ROBERT LEIGHTON
Spiritual Truths, 228

我们把信仰太多看成是我们习惯的行为，不断尽这样那样的本分，如上教会，听讲道，复述讲道，在家中祷告。然而“遵行神命令的道”，更多是在行，不是在说。在很多人身上，信仰太多是通过舌头蒸发掉了，在他们行为中却显得太少。

罗伯特·莱顿
《属灵真理》，228

Works are an evidence of true faith. Graces are not dead, useless habits; they will have some effects and operations when they are weakest and in their infancy. It is said of Paul as soon as he was regenerate, “Behold, he prayeth” (Acts 9:11). Newborn children will cry, at least before they are able to go. This is the evidence by which we must judge, and this is the evidence by which Christ will judge.

THOMAS MANTON
Practical Exposition on the Epistle of James, 104

行为是真信心的证据。恩典不是死的、无用的习惯；它们最弱小、处于婴儿的时候，也必有一些影响和作用。经上论到保罗，他一重生就“祷告”（徒9:11）。新生的孩子会哭，至少在能走路之前都会哭。这就是我们判断时必须使用的证据，这也是基督审判时要使用的证据。

托马斯·曼顿

《雅各书实践性注释》，104

Works ratify the Spirit's witness. The apostle saith, then it was fulfilled—that is, [it was] seen that Abraham was a believer indeed, according to the testimony of God. The Spirit assures us sometimes by expressions, speaking to us by some inward whisper and voice; sometimes by impressions, implanting gracious dispositions—as it were, writing His mind to us. It is well when both are sensible, and with the witness of the Spirit we have that of water (1 John 5:8). To look after works is the best way to prevent delusion; here is no deceit, as in flashy joys. Fanatic spirits are often deceived by sudden flashes of comfort. Works being a more sensible and constant pledge of the Spirit beget a more solid joy.

THOMAS MANTON

Practical Exposition on the Epistle of James, 113

行为证实圣灵的见证。使徒说，那时亚伯拉罕的信心得以成全，就是说，正如神的见证，亚伯拉罕的行为证实他确实是一个相信的人。圣灵有时用言语向我们保证，用某种内在的细微声音对我们说话；有时通过感动，在我们里面植入蒙恩的性情——就像把祂的心意写在我们里面。这两样都能感受到，就是好的，有了圣灵的见证，我们就有了那水的见证（约壹 5:8）。看自己有没有行为，是防止受骗的最好办法；行为不像昙花一现的喜乐，其中没有欺骗。心灵狂热的人常常被突然转瞬即逝的安慰欺骗。行为既是以能感知、更恒久的圣灵为凭据，就生出更稳固的喜乐来。

托马斯·曼顿

《雅各书实践性注释》，113

God lays His charge, His solemn charge, upon us to be much in works of mercy. Now if God should charge the rocks, they would send forth water; if the stones, they would become bread; if the ravens, they would feed Elias [i.e., Elijah]; if the quails, they would victual the camp; if the clouds, they would rain down food from heaven upon His poor people. Shall we then be more rocky than rocks? More ravenous than ravens? More senseless than birds? More empty than clouds?

JOHN TRAPP

Marrow of Many Good Authors, 1051

神将祂的命令，祂庄严的命令，放在我们身上，要我们多行怜悯之事。现在，如果神命令磐石，它们就会流出水来；命令石头，它们就会变成饼；命令乌鸦，它们就会叼食物给以利亚；命令鹌鹑，它们就会为扎营的以色列人作食物；命令云彩，它们就会从天上降下食物给祂可怜的百姓。那么，难道我们要比石头更刚硬，比乌鸦更贪恋，比鹌鹑更无知，比云彩更空荡荡吗？

约翰·特拉普

《众多优秀作者精选语录》，1051

GOSPEL（福音）

Now the word of the gospel and the work of the Spirit always go together—not that God is tied to any means, but that He ties Himself to the means. Hence the gospel is called the power of God to salvation because the power of God ordinarily, and in common course, appears therein. The waters of life and salvation run only in the channel of the gospel.

ISAAC AMBROSE

“The Doctrine of Regeneration,” in Works, 62

福音的话语和圣灵的工作总是并行——不是说神受任何途径约束，而是说祂把自己与途径联系起来。因此，福音被称为神拯救的大能，因神的大能在运行时，通常藉着途径体现出来。生命和拯救的活水只在福音的渠道中流动。

以撒·安布罗斯

《重生的教义》，收录于《文集》，62

All gospel mourning flows from believing.

THOMAS BROOKS

in Horn, Puritan Remembrancer, 82

所有的福音忧伤均从相信流出。

托马斯·布鲁克斯

收录于霍恩，《清教徒备忘录》，82

Brown bread with the gospel is good fare.

JOHN DOD

Worthy Sayings, n.p.; John Dod and Philip Henry, Gleanings of Heavenly Wisdom, 18

有了福音，粗茶淡饭也是美食。

约翰·多德

《名言》，n. p.；收录于约翰·多德和腓力·亨利，《属天智慧拾珍》，18

Gospel comfort springs from a gospel root, which is Christ.

WILLIAM GURNALL

Christian in Complete Armour, 147

福音的安慰源于福音的根——基督。

威廉·古纳尔

《基督徒披戴神的全副军装》，147

The gospel presents us with the articles of peace, which God graciously offers to treat, and conclude an inviolable peace upon with rebellious man. In it we have the whole method which God laid in His own thoughts from eternity of reconciling poor sinners to Himself. The gospel, what is it but God's heart in print? The precious promises of the gospel, what are they but heaven's court rolls translated into the creature's language?

WILLIAM GURNALL

Christian in Complete Armour, 354

福音向我们展示了和平的条款，是神施恩提出来的，要如此对待叛逆之人，与他们缔结不可侵犯的和平条约。我们在这和约中看到，神从亘古以来，在祂自己心意中所制定的，那让可怜罪人与自己和好的全部方法。福音是什么，岂不就是神心的拓本吗？福音宝贵的应许是什么，岂不就是翻译成受造之人语言的天庭圣旨吗？

威廉·古纳尔

《基督徒披戴神的全副军装》，354

Gospel truth is the only root whereon gospel holiness will grow.

JOHN OWEN

Golden Book, 137

福音真理是福音圣洁赖以生长的唯一的根。

约翰·欧文

《约翰·欧文金书》，137

A man may want liberty and yet be happy, as Joseph was. A man may want peace and yet be happy, as David was. A man may want children and yet be blessed, as Job was. A man may want plenty and yet be full of comfort, as Micaiah was. But he that wants the gospel wants everything that should do him good. A throne without the gospel is but the devil's dungeon. Wealth without the gospel is fuel for hell. Advancement without the gospel is but a going high to have the greater fall.

JOHN OWEN

Golden Book, 219

一个人可能像约瑟，没有自由，却很快乐。一个人可能像大卫，没有和平，却很快乐。一个人可能像约伯，没有孩子，却蒙神祝福。一个人可能像米该雅，没有财富，却满得安慰。但是，人若没有福音，就不会拥有这一切对他有益的事情。没有福音的宝座，不过是魔鬼的地牢。没有福音的财富，不过是为地狱准备的燃料。没有福音的高升，升得越高，跌得越惨。

约翰·欧文

《约翰·欧文金书》，219

No softening like gospel-softening; no hardening like gospel-hardening.

GEORGE SWINNOCK

in Horn, Puritan Remembrancer, 42

没有什么比福音的软化更能软化人心，也没有什么比福音的刚硬更能叫人心刚硬。

乔治·斯文诺克

收录于霍恩，《清教徒备忘录》，42

GOSSIP（谗言）

A credulous man is akin to a fool; he believes all that is told him, and this often doth create differences. As it is a sin to be a tale-bearer, so it is a folly to be a talebeliever. A wise man will not take a report at the first bound but will sift and examine it before he gives credit to it.

THOMAS WATSON

The Beatitudes, in Discourses, 2:287

轻信的人，与傻瓜是一家；别人告诉他的，他都相信，而这往往造成分歧。正如说人闲话是罪，信人闲话也是愚昧。聪明人不会一听就信，而是先筛查再检验，然后才信。

汤姆·华森

《八福》，收录于《讲论》，2:287

GOVERNMENT（政府）

Without justice, great commonwealths are but great troops of robbers.

JOHN OWEN

in Horn, Puritan Remembrancer, 34

如果没有公正，伟大的联邦不过是强盗的大军而已。

约翰·欧文

收录于霍恩，《清教徒备忘录》，34

GRACE（恩典）

If you cry louder for comfort than for grace, your soul is in a bad state. Then say, “Lord, if my heart is not sufficiently broken, break it still more; if my wounds are not thoroughly searched, lance them still deeper; if there be any wickedness in me, search me, Lord, and try me, till my heart is right

with God.”

ISAAC AMBROSE
Christian Warrior, 59

如果你求安慰，比求恩典的呼声更响，那你的灵魂是处于糟糕的光景中。若是如此，你就当说：“主啊，我的心若破碎的还不够，你就更破碎它；如果我的伤口还没有彻底查清，你的手术刀就更深一些；如果我里面有什么恶行，主啊，求你鉴察我，试炼我，直到我心向神是正的。”

以撒·安布罗斯
《基督精兵》，59

Grace is beyond gifts. Thou comparest thy grace with another's gifts; there is a vast difference. Grace without gifts is infinitely better than gifts without grace. In religion the vitals are best; gifts are extrinsical, and wicked men are sometimes under the common influence of the Spirit. But grace is a more distinguishing work and is a jewel hung only upon the righteous. Hast thou, the seed of God, the holy anointing? Be content.

SIMEON ASHE
Primitive Divinity, 82

恩典超越恩赐。把你的恩典和别人的恩赐相比，那有很大分别。有恩典没有恩赐，无限好过有恩赐没有恩典。在信仰中，生命是最好的；恩赐是外在的，甚至恶人有时也在圣灵的普遍影响下。但恩典是一种更能将人区分的工作，是只戴在义人身上的珠宝。你有神的种子，圣洁的恩膏吗？有的话就当知足。

西门·艾什
《上古神学》，82

True grace loves examination. It loves to examine and to be examined, for it is sincere, and sincerity is much in examination.... True grace is much engaged in the work of humiliation; it grows in a waterish place. It is much engaged in humiliation.... True grace, though weak, works according to the proportion of its own weakness. It staggers at the promise, yet it goes to the promise; it doubts of Christ's love, yet it runs to Christ; it stumbles, yet it keeps its way.... True grace is willing to learn of others.... True grace is very sensible of its own weakness.

WILLIAM BRIDGE
Lifting Up, 100-101

真恩典喜欢察验。它喜欢察验，也喜欢被察验，因为恩典就是真诚，而真诚热衷于察验……真恩典多多从事降卑的工作，它生长在低洼之处，热衷于降卑……真恩典虽然软弱，却按着自己的软弱程度动工。它向着应许步履蹒跚，却必到达应许；它怀疑基督的爱，却奔向基督；它跌跌撞撞，却坚持自己的道路……真恩典愿意向别人学习……真恩典对自己的软弱深有体会。

威廉·布里奇
《沮丧之人得振兴》，100-101

There is no such way to attain to greater measures of grace as for a man to live up to that little grace he has.

THOMAS BROOKS
Smooth Stones, 15

一个人若想得到更多恩典，除了活出他已有的小小恩典，就别无他法。

托马斯·布鲁克斯
《汲沦溪中的石子》，15

He who lives up to a little light shall have more light; he who lives up to a little knowledge shall have more knowledge; he who lives up to a little faith shall have more faith; and he who lives up to a little love shall have more love. Verily, the main reason why men are such babes and shrubs in grace is because they do not live up to their attainments.

THOMAS BROOKS
Smooth Stones, 135

活出所得一点点光照的人，必得更多光照；活出所得一点点知识的人，必得更多知识；活出所得一点点信心的人，必得更多信心；活出所得一点点爱的人，必得更多爱。诚然，人在恩典方面是如此幼稚的婴孩、低矮的灌木，主要原因在于他们没有活出他们已经得着的。

托马斯·布鲁克斯
《汲沦溪中的石子》，135

It is free grace in redemption that is to be glorified, but something of your own would lessen your need of Christ and lower your esteem of His grace. Nay, it would be a means to keep you from Him, as farms and oxen did those full guests from the wedding supper. Consider further: no man was ever accepted of Christ for what he brought to Him. They are best welcome that bring nothing and yet expect all things. What did you give to Christ, or what did you for Him, or even can, that might move Him to die for you?

ELISHA COLES
Practical Discourse, 176

当得荣耀的，是救赎中的白白恩典，然而出于你自己的任何事物，都会减少你对基督的需要，使你轻看祂的恩典。不，这甚至会成为你远离祂的一种手段，就像地和牛让那些宾客不赴那场婚宴一样。²²进一步考虑：从来没有人因他带给基督什么，而蒙基督悦纳。那些什么都不带，却期望得着一切的人，最受基督的欢迎。你给了基督什么，你为祂做了什么，甚或你能做什么，可以感动祂，使祂为你而死呢？

以利沙·科尔斯

²² 路14章大筵席的比喻

《应用性论述神的主权》, 176

I knew a man who, when he came under convictions, endeavored with all his might to stifle them. His convictions grew stronger, and he hardened himself against them. He saw their tendency but was so opposite to it that he resolved, in express terms, he would not be a Puritan, whatever came of it. To the church he must go, his master would have it so. But this was his wont—to loll over the seat with his fingers in both his ears. Here general or conditional grace was surely nonplussed. But a chosen vessel must not be so lost. Now steps in electing grace, and by a casual slip of his elbows drew out the stoppers and sent in a word from the pulpit, which, like fire from heaven, melted his heart and cast it in a new mold. Surely in this the Lord did not wait for the man's compliance or improvements; His word was not originated thence nor dependent thereon.

ELISHA COLES

Practical Discourse, 210

我认识一个人，圣灵使他知罪时，他竭力要扼杀这知罪。他的知罪越发强烈，他却硬着自己的心，与之对抗。他看到知罪要领他走向何方，他就如此与之作对，以至于他明确表示，无论结果如何，他都不会成为一位清教徒。他是不得不去教会，因为他的主人要求他去。但他所做的就是懒洋洋地靠在座位上，用手指塞住两只耳朵。在这一点上，普遍或有条件的恩典肯定不会令其手足无措。然而一个蒙拣选的器皿必然不会如此失丧。现在，拣选的恩典介入，他的双肘不经意滑动，拉出他塞住耳朵的手指头，从讲台传来一句话，这句话就像从天而降的火，融化他的心，重新塑造他的心。在这事上，可以肯定的是，主并不等待这人的顺从或革新；祂的话语不是源于人的顺从或革新，也不倚靠这些。

以利沙·科尔斯

《应用性论述神的主权》, 210

Greater things are expected from [believers] than from other men. See that you turn not all this grace into wantonness. Think not because Christ hath done so much for you, you may sit still, much less indulge yourselves in sin, because Christ offered up such an excellent sacrifice for the expiation of it. No, though Christ came to be a curse, He did not come to be a cloak for your sins.

JOHN FLAVEL

Fountain of Life, 436

神对你们的要求高于他人。你们要小心，不可把神的恩变作放纵情欲的机会。不要以为，基督已经为你们作了如此多的事情，你们就可以坐着不动；更不可因为基督已经为赎罪献上如此美的献祭，就放纵自己在罪中。不，虽然基督来为你们成为咒诅，却不是来作你们犯罪的借口。

约翰·弗拉维尔

《生命的源头》, 436

Be well versed in Christ's righteousness as founded on free grace, and you will find it a good nurse to obedience and a godly life. The taste of free grace makes a man of a free spirit in serving Christ and suffering for Him. If you would enlarge a straightened heart, get a taste of free grace. This

brings all into tune in a Christian's spiritual motion. As Jonathan's tasting of that honey quickened his sight, so quickening will the taste of the free grace of God in Christ be to your minds in duties incumbent on you.

OBADIAH GREW
Sinner's Justification, 47

深入认识那以白白恩典为根基的基督之义，你就会发现，这义必会好好培养顺服和敬虔的生命。白白恩典的滋味，让人甘心乐意侍奉基督，为祂受苦。你若想让自己狭隘的心变得宽广，就来尝尝白白恩典的滋味。这要让一切都校正进基督徒的属灵活动中。就像约拿单尝了那蜜，他的眼光就明亮了，同样，尝到在基督里神白白恩典的滋味，也必让你们在履行本分时心灵活泼起来。

俄巴底亚·格鲁
《罪人的称义》，47

Grace is of a stirring nature and not such a dead thing, like an image, which you may lock up in a chest, and none shall know what God you worship. No, grace will show itself; it will walk with you in all places and companies; it will buy with you and sell for you; it will have a hand in all your enterprises; it will comfort you when you are sincere and faithful for God, and it will complain and chide you when you are otherwise. Go to, stop its mouth and heaven shall hear its voice; it will groan, mourn, and strive even as a living man when you would smother him. I will as soon believe the man to be alive that lies peaceably as he is nailed up in his coffin, without strife or bustle, as that thou hast grace and never exercise it in any act of spiritual life.

WILLIAM GURNALL
Christian in Complete Armour, 44

恩典有激发人的性质，它不是一件死物，或是像一幅画，你可以把它锁在箱子里，让人不知道你拜的是哪一位神。不，恩典会显明自己，在你去的所有地方，与人的各样交往当中，恩典都会与你同行；你买，它与你一道买，你卖，它为你卖；在你所做的一切事情当中，恩典都发挥作用；你真诚相信神时，恩典要安慰你，你不信时，恩典要抱怨和责备你。去，堵住它的嘴，上天会听到它的声音；你企图扼杀它，它甚至就像一个活人，要呻吟、哀伤、与你相争。我宁愿相信一个人平静地躺在棺材里，虽然不吵不闹却还活着，也不愿相信你有恩典，却可以在属灵生命的任何举动中，不操练使用它。

威廉·古纳尔
《基督徒披戴神的全副军装》，44

Those spiritual blessings which are intrinsical to the saint's happiness are to be prayed for with boundless desires. Not "Give me thus much grace, and I will trouble thee for no more"; no, God gives a little grace not to stop our mouth but to open it wider.... He that knows the true worth of grace thinks he hath never enough till satisfied with it in glory.

WILLIAM GURNALL
Christian in Complete Armour, 719

对于圣徒福祉具有内在意义的属灵福气，人当怀着无尽的渴望来祈求。不要这样想，“给我这么多恩典，我就不再劳烦你。”不，神赐我们一点点恩典，不是为了让我们住口，而是为了让我们更大大张口……认识恩典真正价值的人，总是认为自己所得的绝对不够，直到他在荣耀里得到满足的恩典。

威廉·古纳尔
《基督徒披戴神的全副军装》，719

Nature may teach a man to loathe sin in others, but 'tis only grace that teacheth us to abhor sin in ourselves.

JOHN HART
Christ's First Sermon, 15

自然的本性可以指教人厌恶别人的罪，但只有恩典才能指教我们厌恶自己的罪。

约翰·哈特（JOHN HART）
《基督的第一篇讲道》，15

Good nature: Many people are naturally ingenuous, kind, free, bountiful. But this is not grace.... Good nature is born with us; grace is not. Civil behavior: We may be easily mistaken in taking this for grace. External profession: Such as worship God with His people in all ordinances we judge with charity; God only with infallibility. To be of a party: This is not grace. Some of old said, "I am of Paul; I of Apollos," etc., but Paul calls them all carnal. Knowledge in the things of God, and of our souls, and of the Scriptures: A man may have his head full of knowledge and not have a grain of grace.... Conviction: A man may have a convinced conscience, and yet no grace.... A man may go to hell loaded with convictions. Good purposes and promises: These are like buds and blossoms which oftentimes a frosty night nips and they die. Reformation is not grace. A man may leave off old sins and do some duties and yet be a stranger to the good work.

PHILIP HENRY
Remains, 13-14

善良的自然本性：许多人天性老实、善良、大方、慷慨。但这并不是恩典……善良的天性与生俱来，恩典却非如此。文明的举止：我们很容易误以为这就是恩典。外在的认信：如使用所有蒙恩之道，与神的百姓一道敬拜神；我们是凭爱心判断，唯有神才能无误判断。属于某个宗派：这不是恩典。古时有人说：“我是属保罗的，我是属亚波罗的，”等等，但保罗称他们都是属肉体的。关于神、我们灵魂和圣经的知识：一个人有可能满脑子知识，却没有丝毫恩典。知罪：一个人可能有知罪的良心，却没有恩典。一个人可能满载各样知罪下地狱。美好的目的和承诺：这些就像花蕾和花朵，往往一夜霜冻就把这些摘掉，这些就死了。革新不是恩典。一个人可能会撇下旧有的罪，履行一些职责，却对善行一无所知。

腓力·亨利
《遗稿》，13-14

I speak of a subjective grace inherent in us whereby a real change is made in our lives and natures.

And, in brief, you may take this description of subjective, or inherent, grace: it is a supernatural habit immediately infused into the soul by the Holy Ghost, residing in every power and faculty of the soul as a principle of holy and spiritual operation. And there is a fivefold change wrought by it: upon the judgment, or the direct understanding, by informing and enlightening it; upon the conscience in the reflex understanding by awakening and pacifying it; upon the affections by spiritualizing them; upon the will by converting it; upon the life and conversation by reforming it. This fivefold change is wrought upon the whole soul by the true and sanctifying grace.

EZEKIEL HOPKINS

The Almost Christian Discovered, in Select Works, 222

我说的是一种内在的主观恩典，神使用这恩典，在我们的生活和本性中做成一种实在的改变。简而言之，你可以这样描述主观或内在的恩典：它是一种超自然的习惯，由圣灵直接注入灵魂，驻扎于灵魂的每种能力和官能当中，是圣洁和属灵行动的动因。它做成五方面的改变：启迪和光照人的判断力或直接认识；唤醒和安抚良心的反思认识；让情感变得属灵；归正意志；归正生活和行事为人。这五方面的改变，是由使人成圣的真恩典在整个灵魂上做成的。

以西结·霍普金斯

《几乎基督徒遭揭露》，收录于《精选文集》，222

Grace is not of an equal extent to nature: grace is not native, but donative; not by generation, but by regeneration. It is from the Father of spirits, not fathers of our flesh. Who can bring a clean thing out of filthiness? The new birth is “not of blood, nor of the will of the flesh, nor of the will of man” (John 1:13).

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 14

恩典与自然本性的来源不同：恩典不是生来就有的，而是赐予才有的；不是通过生，而是通过重生。恩典来自万灵的父，而不是我们肉身的父。谁能使洁净之物出于污秽之中呢？新生“不是从血气生的，不是从情欲生的，也不是从人意生的”（约 1:13）。

威廉·詹金

《犹大书注释》，14

Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed but only washed; throw it into the furnace of fiery trials, it comes out purer and loses nothing but the dross which our corrupt nature mixes with it.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:61

神的恩典即使在软弱和有罪之人的心里，仍是一样不可战胜的事情。把它淹没在逆境的洪流中，它会复起，变得更美，因它确实没有被淹没，只是被洗过；把它扔进火一样试炼的熔炉中，它从中出来，变得更加纯净，除了我们败坏本性与之混合的杂质外，没有任何损失。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:61

Grace doth not pluck up by the roots and wholly destroy the natural passions of the mind because they are distempered by sin! That were an extreme remedy to cure by killing and heal by cutting off; no, but it corrects the distemper in them. It dries not up this main stream of love but purifies it from the mud which it is full of in its wrong course or turns it into its right channel, by which it may run into happiness and empty itself into the ocean of goodness. The Holy Spirit turns the love of the soul toward God in Christ, for in that way only can it apprehend His love. So then Jesus Christ is the first object of this divine love; He is medium unionis, through whom God conveys the sense of His love to the soul and receives back its love to Himself.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:74

恩典不会因为心灵的自然情感被罪沾染，就把这些情感连根拔起，完全消灭！若是这样，这就是一种极端治疗，以杀灭行医治，以切除行治愈了；不，恩典是纠正情感中的病症。它不是让爱的主流枯竭，而是将它错误河道中的诸多淤泥清理干净，或把它转向正确的渠道，流向幸福，让自己倾情投入良善这大海的怀抱。圣灵把心灵的爱转向在基督里的神，因为只有这样，它才能领会神的爱。因此，耶稣基督就是这神圣之爱的第一个对象；祂是联合的途径，神通过基督，把对自己的爱传递给人的心灵，并且接受心灵对祂爱的回馈。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:74

The kingdom of grace yields “joy unspeakable” (1 Peter 1:8), though not glory unspeakable. We have “songs in the house of [our] pilgrimage” (Ps. 119:54). God will have us to enter upon our possession by degrees: joy enters into us before we enter into our Master’s joy. We have first the daystar, then the sun. What a good Master do we serve that gives us a part of our wages ere we have done our work! While we are sowing we have peace, the conscience and contentment of a good action.

THOMAS MANTON

Practical Exposition on the Epistle of James, 144

恩典的国度带来“说不出的大喜乐”（彼前 1:8），虽然不是“说不出的大荣耀”。我们有在世寄居的诗歌（诗 119:54）。神要我们渐渐得着我们的产业：在我们进入享受主人的快乐之前，快乐已经进入到我们的里面。我们先有晨星，然后有太阳。我们服侍的主人何等良善，在我们完成工作之前，就给了我们部分工价！我们撒种的时候，就得着因善行而来的良心平安和满足。

托马斯·曼顿

《雅各书实践性注释》，114

It is beyond the power of the greatest gifts to change the heart; a man may preach like an apostle, pray like an angel, and yet may have the heart of a devil. It is grace only can change the heart. The

greatest gifts cannot change it, but the least grace can. Gifts may make a man a scholar, but grace makes a man a believer.

MATTHEW MEAD

Almost Christian Discovered, 31–32

最大的恩赐也无法改变人心，一个人可以像使徒一样讲道，天使一样祷告，却有一颗鬼魔的心。唯有恩典才能改变人心。最大的恩赐不能改变人心，但最小的恩典却可以。恩赐可能使人成为学者，但恩典使人成为信徒。

马太·米德

《几乎基督徒遭揭露》，31–32

Many men are changed in a moral sense, and one may say they are become new men, but they are in heart and nature the same men still. They are not changed in a spiritual and supernatural sense, and therefore it cannot be said of them they are become new creatures. Restraining grace may cause a moral change, but it is renewing grace that must cause a saving change. Now many are under restraining grace, and so changed morally, that are not under the power of renewing grace, and so changed savingly.

MATTHEW MEAD

Almost Christian Discovered, 80

许多人在道德意义上有改变，人可以说他们成为了新人，但他们在心里，按本质仍是原来的人。他们没有在属灵和超自然的意义上发生改变，因此不能说他们成为了新造的人。约束性的恩典可能会导致一种道德改变，但人必须要得着更新性的恩典，才能有以致得救的改变。现在许多人在约束性的恩典之下，因此有了道德的改变，却没有经历更新性的恩典大能，从而没有以致得救的改变。

马太·米德

《几乎基督徒遭揭露》，80

Grace not only makes a man more a man, but it also makes him more than a man. The primitive Christians were the best of men. None were more lowly in their dispositions or more lovely in their conversation. Noah was a just man and perfect in his generation. He was not a sinner among saints, but he was a saint among sinners. Who would have looked for so fair a bird in so foul a nest? Though he once acted as the sons of men do, yet he was numbered with the sons of God. A field of wheat may be good and yet have a weed in it. A saint is not free from sin—that is his burden; a saint is not free to sin—that is his blessing.

WILLIAM SECKER

Nonsuch Professor, 5

恩典不仅让人越来越有人的样子，还让人超越人的样子。原初的基督徒是最好的人。没有人比他们性情更谦卑，没有人比他们行事为人更可爱。挪亚是个义人，在当时的世代是个完全人。他不是圣徒中的罪人，而是罪人中的圣徒。谁会想到可以在如此肮脏的巢穴中找到如此美丽的鸟儿呢？虽然他曾像众人子那样行事，却与神的众子同列。一片麦田可能美好，当中

却有一根杂草。圣徒没有脱离罪的自由——那是他心头的重担；圣徒没有犯罪的自由——那是他的福气。

威廉·赛克
《无比的认信之人》，5

These riches [i.e., grace] make a man wise; wisdom is the best possession. Other riches cannot make one wise. A man may have a full purse and an empty brain. Many a rich heir, though he lives till he become of age, yet he never comes to years of discretion. But these riches of grace have power to make a man wise. “The fear of the LORD is the beginning of wisdom” (Ps. 111:10). The saints are compared to wise virgins (Matthew 25). Grace makes a man wise to know Satan’s devices and subtleties (2 Cor. 2:11); it makes him wise unto salvation (2 Tim. 3:15). Grace gives the serpent’s eye in the dove’s head.

THOMAS WATSON
The Beatitudes, in Discourses, 2:461

这些财富（即恩典）使人有智慧；智慧是最好的财产。其他财富不能使人有智慧。一个人可能有满满的钱包，却有一个空空的脑袋。许多富有的继承人，尽管活到成年，却从未达到懂事的年龄。但这些恩典财富使人有智慧。“敬畏耶和华是智慧的开端。”（诗 111:10）经上把圣徒比作聪明的童女（太 25）。恩典使人有智慧，晓得撒但的手段和诡计（林后 2:11）；使人有得救的智慧（提后 3:15）。恩典让人有鸽子的头脑，蛇的眼睛。

汤姆·华森
《八福》，收录于《讲论》，2:461

The meditation of the excellency of grace would make us earnest in the pursuit after it. We dig for gold in the mine, we sweat for it in the furnace. Did we meditate on the worth of grace, we would dig in the mine of ordinances for it. What sweating and wrestling in prayer? We would put on a modest boldness and not take a denial.

THOMAS WATSON
A Christian on the Mount, in Discourses, 1:219

默想恩典的卓越，会让我们热心追求恩典。我们在矿场挖金子，在熔炉前为了得金子而流汗。我们若默想恩典的价值，就会在蒙恩之道的矿场挖掘它了。祷告流汗，像摔跤一样，这是为了什么呢？我们会有一种谦卑的勇敢，祷告不蒙应允就不容神离去。

汤姆·华森
《山上的基督徒》，收录于《讲论》，1:219

Grace is Christ’s portrait drawn on the soul.

THOMAS WATSON
Puritan Gems, 60

恩典是画在灵魂上的基督画像。

汤姆·华森
《清教徒奇珍录》，60

God's children have various degrees of grace: some are little children who only feed upon the milk of the gospel; others are young men grown to maturity; others are fathers who are ready to take their degree in glory. Each has the vitality of godliness. The Scriptures speak both of the cedar and of the bruised reed: each is a plant of God's creation—each of His care; so the weakest plant in God's garden of the church is equally regarded by Him with the strongest. God can read the work of His Spirit on the soul which has received the dimmest impression.

THOMAS WATSON
Puritan Gems, 62

神的儿女蒙了不同程度的恩典：有一些人是幼儿，只喝福音的灵奶；有一些人是长大成人的少年人；有一些人是父老，准备好了在荣耀中得到他们的学位。每一种人都有敬虔的活力。圣经既提到香柏树，也提到了压伤的芦苇：每一样都是神创造的植物，每一样都蒙祂的看顾；因此，在神的教会这间园子中，最柔弱的植物与最强壮的植物都受到祂同等的重视。神能看出祂的灵在领受最模糊蒙恩印记灵魂上的工作。

汤姆·华森
《清教徒奇珍录》，62

GRACE, GROWTH IN（恩典，在恩典中长进）

Though no man shall be rewarded for his works, yet God will at last measure out happiness and blessedness to His people according to their service, faithfulness, diligence, and work in this world. Grace is glory in the bud, and glory is grace at the full. Glory is nothing else but a bright constellation of graces, happiness nothing but the quintessence of holiness. Grace and glory differ in degree, not in kind. Grace and glory differ very little: the one is the seed, the other is the flower. Grace is glory militant, and glory is grace triumphant; and a man may as well plead for equal degrees of grace in this world as he may plead for equal degrees of glory in the other world. Surely the more grace here, the more glory hereafter; and the more work Christians do on earth, the more glory they shall have in heaven.

THOMAS BROOKS
Apples of Gold, 120–21

虽然绝没有人是因行为得赏赐，但神最终要根据祂百姓在这世上的服侍、忠心、勤奋和工作，向他们分发幸福和祝福。恩典是萌芽状态的荣耀，荣耀是充分长成的恩典。荣耀不过是熠熠生辉的多样恩典，幸福不过是圣洁的精髓。恩典和荣耀程度有别，性质却无分别。恩典和荣耀差别很小：一样是种子，一样是花朵。恩典是争战中的荣耀，荣耀是得胜的恩典；一个人可以求神赐下在这世上同等程度的恩典，就像他可以求神赐下在另一个世界同等程度的荣耀。可以肯定的是，这地上得到的恩典越多，以后得到的荣耀就越多；基督徒在地上做工越

多，他们在天堂就越有荣耀。

托马斯·布鲁克斯
《金苹果》，120-21

Our growth in grace doth in nothing more show itself than in our continual care to please God in all things, for they that seldom look to their ways how they [might] please God show they least love God.

EZEKIEL CULVERWELL
Time Well Spent, 173

我们在恩典中长进，最能体现在我们不断关心要凡事讨神喜悦，因为很少察看自己行事之道，好叫自己可以讨神喜悦的人，表明他们爱神最少。

以西结·克沃维尔
《善用时间》，173

Grace is glory militant, and glory is grace triumphant; grace is glory begun, and glory is grace made perfect. Grace is the first degree of glory; glory is the highest degree of grace. Grace is the seed, glory is the flower; grace is the ring, glory is the sparkling diamond in the ring; grace is the glorious infant, and glory is the perfect man of grace; grace is the spring, glory is the harvest. The soul of man is the cabinet, the grace of God is the jewel; Christ will throw away the cabinet where He finds not the jewel. He that restored us in His image will restore us to His image.

WILLIAM DYER
Christ's Famous Titles, 81

恩典是争战的荣耀，荣耀是得胜的恩典；恩典是荣耀的开始，荣耀是恩典的成全。恩典是第一级的荣耀，荣耀是最高级的恩典。恩典是种子，荣耀是花朵；恩典是戒指，荣耀是戒指上闪亮的钻石；恩典是婴儿期的荣耀，荣耀是长大成为完全人的恩典；恩典是春天，荣耀是收成。人的灵魂是珍宝盒，神的恩典是珍宝；基督若在盒中找不到珍宝，就要把盒子扔掉。按祂的形像挽回我们的那一位，要挽回我们，使我们有祂的形像。

威廉·戴尔
《基督闻名的称谓》，81

Grace tried is better than grace and more than grace. It is glory in its infancy. Who knows the truth of grace without a trial? And how soon would faith freeze without a cross! Bear your cross therefore with joy.

JOHN FLAVEL
Fountain of Life, 256

受过试炼的恩典比恩典更美，比恩典更大，它是处在婴儿期的荣耀。不经试炼，有谁能认识恩典的实在呢？没有了十字架，信心会多么快地变得冰冷呢？所以，应当以满心喜乐背负你的十字架。

约翰·弗拉维尔
《生命的源头》，256

As the seed, though little in itself, yet hath in it virtually the bigness and height of a grown tree, toward which it is putting forth with more and more strength of nature as it grows; so in the very first principle of grace planted at conversion there is perfection of grace contained, in a sense—that is, a disposition putting the creature forth in desires and endeavors after that perfection to which God hath appointed him in Christ Jesus.... “For the LORD God is a sun and a shield: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly” (Ps. 84:11). Mark that “grace and glory”—that is, grace unto glory. He will still be adding more grace to that thou hast till thy grace on earth commences glory in heaven.

WILLIAM GURNALL
Christian in Complete Armour, 336

正如种子本身虽小，实际却蕴含着长成参天大树的力量，随着种子成长，它发出越来越大本性的力量；同样，神在人归信时种下的第一个恩典动因，在某种意义上也包含着成为完全的恩典，也就是一种性情，这性情让受造之人渴慕和竭力追求神在基督耶稣里为他所定的完全。“因为耶和华神是日头，是盾牌，要赐下恩惠和荣耀。祂未尝留下一样好处不给那些行动正直的人。”（诗 84:11）请注意，“恩惠和荣耀”——就是得荣耀的恩典。祂仍要给你的恩典加增更多恩典，直到你在地上的恩典达至天上的荣耀。

威廉·古纳尔
《基督徒披戴神的全副军装》，336

I put down here a certain note whereby the gifts of God may be discerned— namely, that they grow up and increase as the grain of mustard seed to a great tree and bear fruit answerably. The grace in the heart is like the grain of mustard seed in two things: first, it is small to see at the beginning; secondly, after it is cast into the ground of the heart, it increases speedily and spreads itself. Therefore, if a man at the first have but some little feeling of his wants, some weak and faint desire, some small obedience, he must not let this spark of grace go out, but these motions of the Spirit must be increased by the use of the word, sacraments, and prayer; and they must daily be flattered up by meditation, endeavoring, striving, asking, seeking, knocking. The master delivering his talents to his servants saith to them, “Occupy ’til I come, and not hide them in the earth.”

WILLIAM PERKINS
Grain of Mustard Seed, 18–19

我在此写下一个说明，以此来分辨神的恩赐——就是它们好像芥菜种，长成参天大树，结出相应的果子。人心中的恩典有两点像芥菜种：第一，开始的时候很小，几乎看不出来；第二，当它种在心田里，就迅速成长，扩张开来。因此，一个人若一开始只对自己的缺乏有一点感觉，只有一点微弱的渴慕，一点小小的顺服，他就绝不可让这恩典的火花熄灭，而是必须使用圣道、圣礼、祷告来加强这些圣灵的感动；必须天天默想、努力、奋斗、祈求、寻求和叩门，保持这些感动的燃烧。主人把银子交付给他的仆人，对他们说：“使用这些，直等到我来，不要埋在地里。”

威廉·帕金斯
《芥菜种》，18-19

As some cannot hear of a curious flower but they will have it in their garden, so a Christian cannot hear of any grace but he will labor to obtain it.

RICHARD SIBBES
in Bertram, Homiletic Encyclopaedia, 431

就像一些人听到世上有奇花异卉，就非要把它栽种在他们的花园里，同样，一个基督徒听到世上有任何恩典，就非要努力把它得着。

理查德·薛伯斯
收录于伯特伦，《讲道百科全书》，431

It is a greater work of God to bring men to grace than, being in the state of grace, to bring them to glory, because sin is far more distant from grace than grace is from glory.

JOHN TRAPP
A Commentary...upon...the New Testament, 629

神把人带来领受恩典的作为，比在他们蒙恩之后，把他们带到荣耀中的作为更大，因为罪离恩典，比恩典离荣耀更远。

约翰·特拉普
《新旧约圣经注释》，629

That saint that grows in grace grows more a man and more than a man.

RALPH VENNING
in Calamy et al., Saints' Memorials, 125

在恩典中长进的圣徒，越来越有人的样式，并越来越超越人的样式。

拉尔夫·伟宁
收录于卡拉米等人所著《圣徒的纪念》，125

The life of grace is to fight with our spiritual enemies; the life of glory is we shall have no enemies to fight with.

JEREMIAH WHITAKER
Christians Great Design on Earth, 28

恩典的生活是与我们与灵里仇敌抗争的生活；荣耀的生活是我们没有仇敌可以抗战的生活。

耶利米·惠特克
《基督徒地上伟大的计划》，28

GREAT EJECTION OF 1662 (大驱逐, 1662 年)

Whether it be not better to glorify God by a prison (if that you fear should come upon you) than to be an offense and stumbling block by sitting still? Consider, we beseech you, what are we for but our Maker's ends? What are we good for, for what do we serve, but only for His pleasure? Better we had no being than not to be for Him; better we were without liberty than that it should not serve Him. What a small thing is riches or poverty, sickness or health, liberty or bonds, unless in order to His glory? Let us but live in the power of this acknowledged principle, that it is our business and blessedness to glorify God, and all will be set at rights. If that be true, then that is the best condition wherein we may best glorify God, and the happiness of every estate is to be esteemed according to the order and reference that it hath to this end. Now then, let God glorify Himself in us, and it cannot but be well.

JOSEPH ALLEINE
Call to Archippus, 15–16

如果你们所害怕的事临到你们,那么藉着坐牢来荣耀神岂不是更好吗?这难道不是强过坐着不动成为叫人跌倒的绊脚石吗?我们恳请你们考虑,除了造我们之主的目的,我们还应为什么而活呢?我们做什么,我们服侍什么,岂不只是为了讨祂的喜悦吗?我们宁可不生下来,也不能不为祂而活;我们宁可没有自由,也不能不侍奉祂。若不是为了祂的荣耀,财富或贫穷,疾病或健康,自由或捆绑,这些都何等微不足道啊?荣耀神就是我们的本分和福气,让我们唯独活在这公认原则的大能中,这样一切就都会回归正轨。若是这样,那么我们能最好荣耀神的处境,就是对我们最好的处境;每种处境的福气,都要由它达成这一目的所处的位置和作用加以衡量。那么现在,让神在我们身上荣耀祂自己,这必是好的。

约瑟·艾里恩
《对亚基布的呼吁》, 15–16

Ply the throne of grace. “Give God no rest, till he make Jerusalem a praise in the earth.” And as our silence should make you speak the more to God, so also the more and oftener one unto another in holy conference, “to provoke to love and to good works.” And I beseech you, brethren, pray for us. Whatever God may do with us or whithersoever we may be driven, we shall carry you in our hearts. And when and while we remember ourselves to God, we shall never forget you, but present you and your souls' concernments daily unto God at the throne of grace in our prayers.

ANONYMOUS
England's Remembrancer, 43

要多多来到施恩的宝座前。“不要使祂歇息,直等祂建立耶路撒冷,使耶路撒冷在地上成为可赞美的。”²³正如我们被禁言,这应让你们更多多向神说话,同样你们也要在神圣的聚会

²³ 赛62:7

当中，更多和更经常地彼此交通，“激发爱心，勉励行善。”²⁴弟兄们，我恳求你们为我们祷告。不管神如何处置我们，无论我们被驱逐到何处，我们都会把你们放在心上。我们在神面前想起我们自己的时候，绝不会忘记你们，而是每天藉着祷告，把你们和你们灵魂的事呈摆在神的施恩宝座前。

无名氏
《英格兰的纪念》，43

If any think they have no need of ministers, having God's written word at hand to consult with (which we assert to be a perfect rule), I would answer such in the words of the Rev. Mr. D. Williams: "What God threatens as the sorest judgment, these contend for as a privilege—namely, that God should remove the churches' candlestick by taking away its teachers which gave light and no longer hold the stars in His right hand for the people's benefit. Then was not that a sad and dark day...[in] 1662 when so many hundred lights were put out together? Posterity will scarce believe...that they were incendiaries when they look into the writings that many of them have left behind. Was there no loss of such men, as Mr. R. Baxter, Dr. Manton, Dr. Goodwin, Dr. Tuckney, Dr. Owen, Dr. Bates, Mr. Howe, Mr. Edmund Calamy, Mr. Caryl, Dr. Wilkinson, Dr. Jacomb, Mr. A. Pool, Mr. Mead, Mr. Dav. Clarkson, Mr. Flavel, Mr. Charnock, Mr. Cradock, Mr. Watson, Mr. Sam. Clark, Mr. Richard and Mr. Joseph Allein, Mr. Hickman, Mr. Corbet, Mr. J. Otefield, Mr. Haywood, Mr. Doolittle, Mr. Vincent, Mr. Janeway, Dr. Collins, Mr. Hammond, Mr. Talents, Mr. Firmin, Mr. Case, Mr. Mayo, Mr. Newcome, Mr. Steel, Mr. Slater, Mr. Gouge, Mr. Sylvester, &c.

JOHN BARRET
Funeral Sermon, 11–12

若有人因有笔之于书的神的话语可供参考（我们断言这话语是完全的准则），就以为自己不需要牧师，我会引用威廉姆斯牧师的话回答他们：“神所威胁的最严厉审判，是威胁夺去我们的特权——就是神要挪去教会的灯台，拿去为教会带来明光的教师，不再为祂百姓的益处，右手持着众星。在 1662 年，有如此之多，数以百计的光亮同时熄灭，这难道不是一个悲哀黑暗的日子吗？后人难以置信……当人研究其中许多人留下的著作，会看到他们是何等明亮的星星。失去像以下的这些人，岂不会没有损失吗？这些人有：巴克斯特先生、曼顿博士、古德温博士、塔克尼博士、欧文博士、贝茨博士、豪先生、埃德蒙·卡拉米先生、卡里尔先生、威尔金森博士、雅各布博士、普尔先生、米德先生、大卫·克拉克森先生、弗拉维尔先生、查诺克先生、克拉多克先生、华森先生、撒母耳·克拉克先生、理查德先生和约瑟·艾里恩先生、希克曼先生、科贝先生、奥特菲尔德先生、海伍德先生、杜利特尔先生、文森特先生、简威先生、科林斯博士、哈蒙德先生、塔伦茨先生，费尔敏先生、凯斯先生、梅奥先生、纽科门先生、斯蒂尔先生、斯莱特先生、高格先生、西尔维斯特先生，等等。”

约翰·巴雷特（JOHN BARRET）
《葬礼讲道》，11–12

That black day [of the Great Ejection] was not forgotten though twenty-one years ago; we did therefore take occasion then to humble our souls and seek the Lord together in remembrance of that

²⁴ 来10:24

sad stroke not yet revoked.

THOMAS JOLLY

Note Book, 55

（大驱逐）那黑暗的日子，虽然已经过去了二十一年，我们却没有遗忘；我们借此机会让我们心灵降卑，一同寻求主，记念那尚未撤回的惨痛击打。

托马斯·乔利（THOMAS JOLLY）

《日记本》，55

I am apt to think I could do anything for this loving congregation, only I cannot sin. But since, beloved, there is a sentence gone out against us...this is the last day that is prefixed to us to preach. I shall now speak to you (God assisting me) if my passion will give me leave, just as if I would speak if I were immediately to die.

THOMAS LYE

sermon, August 17, 1662, in Calamy, Farewell Sermons, 282

我愿意为你们这群可爱的会众做任何事，除了犯罪。但是我亲爱的弟兄们，既然发出了针对我们的判决……这就是预先定好的我们讲道的最后一天。如果我的情感许可，我现在就要对你们说话（求神帮助我），就像我马上要死一样说话。

托马斯·莱

讲道，1662年8月17日，收录于卡拉米，《告别讲道集》，282

Time may come (bear with the expression) you may have little but cold dishes to feed upon. In a time of scarcity, when there is little corn to be reaped, it is some comfort to have it in the barn or storehouse. The corn of Joseph laid up in years of plenty helped to preserve himself and the whole family—yea, all the land of Egypt. And if you be careful to remember how you have received and heard, you may be able to feed yourselves and others in a time of scarcity of spiritual opportunities, if for your and others' sins God should bring it on you. Let me therefore leave the counsel in the text with you: Go to the old store. Feed on cold meat when you may want warm. Warm it again on your hearts by meditation and a practical remembrance of the word.

JOHN WHITLOCK

in England's Remembrancer, 23

时候可能将到（请容许我这样说），你们可能除了冰冷的粮，就没有什么吃的。在荒年的时候，在几乎没有新麦可以收割的时候，谷仓或仓库若还有余粮，这就要给人带来安慰。约瑟在丰年积存的粮食，保全了他自己和他的全家——是的，保全了埃及全地。神要是因着你们和别人的罪，让你们所得的属灵机会变得稀少，然而你们若留心记住你们已经领受和听过的，就有可能在这样的时候养活自己和别人。因此，让我把经文中的忠告留给你们：去找从前储备的。在你们缺少热食的时候，就吃冷的食物。用默想和对神话语的实际回忆，在你们心里让这食物暖和起来。

约翰·惠特洛克（JOHN WHITLOCK）

收录于《英格兰的纪念》，23

If doctrines come to be preached that tend to the beating down the power of godliness or practice of holiness; or that prejudice the free grace of God in election or justification, crying up conditional decrees upon foresight of faith or works or perseverance; or advancing works in the business of justification; or such doctrines as advance the power of nature, the freedom of man's will, [or] assert that true believers may finally and totally fall from grace, the remembrance of what you have received and heard with the experience of the work of God in your own hearts (you who are saints) will antidote you against and help you to confute these and such like false doctrines.

JOHN WHITLOCK
in England's Remembrancer, 25

如果今后讲台上所传讲的教义，倾向于打压敬虔的大能或圣洁的实践，或贬损神在拣选或称义上白白的恩典，大声倡导神有条件的拣选，根据预见人的信心、行为或坚忍而拣选；或在称义的事情上尊崇行为；或尊崇属自然的能力、人意志的自由，或断言真信徒会最终和完全从恩典中堕落等诸如此类的教义，你们就要想起你们曾经领受和听过的，还有你们（你们是圣徒）自己心中所经历过的神的作为，这些会对你们起到解毒的作用，帮助你们驳斥这些和类似的错误教义。

约翰·惠特洛克
收录于《英格兰的纪念》，25

GREAT FIRE OF LONDON （伦敦大火，1666 年）

A serious commemoration of God's judgments is a thing that is highly pleasing to the Lord. God delights as much in the glory of His justice as He does in the glory of His mercy or grace. Now when we commemorate His judgments, we glorify His justice that has inflicted them. Severe judgments contribute much to the enlightening of men's understandings, and to the awakening of their consciences, and the reforming of their lives and to work men to judge them and justify the Lord. And therefore it highly concerns you to keep up the remembrance of London, desolation by fire, always fresh and flourishing in your souls. Smart judgments are teaching things. All God's rods have a voice.

THOMAS BROOKS
London's Lamentations, 182

严肃纪念神的审判，这极讨主喜悦。神喜悦祂公义的荣耀，与神喜悦祂怜悯或恩典的荣耀一样。现在我们纪念祂的审判，我们就荣耀祂施加这些审判的公义。严厉的审判对光照人的悟性，唤醒他们的良心，归正他们的生活，促成他们审判自己，并以神为义大有帮助。因此，保持对伦敦的记忆，纪念它在火中的荒废，让它在你们心中历久常新，印象深刻，这与你们密切相关。令人痛苦的审判教导人。神所有的杖打都在发声。

托马斯·布鲁克斯
《伦敦的哀歌》，182

Let me a little inquire if this has been the fruit of your personal or family afflictions or of the sore astonishing judgments of God upon this place. You have seen many houses and streets burned down in fewer days than they were hundreds of years in building. You have seen riches that were many years in gathering scattered or maybe in a few hours consumed. And the Lord knows how many have lost their souls and forfeited eternal happiness to build and furnish and gather that which a few moments pulled down, scattered, and consumed. And yet when you have but a little intermission and breathing time, are you not as eagerly at it again?... Have the dismal looks and outcries of those days mortified your carnal mirth? Have you learned righteousness? Have ye made your new dwellings Bethels? Ye have seen or heard of but a few years ago, many as delicate persons as yourselves whose carcasses were carried out in dung carts and thrown into pits, heaps upon heaps. And will ye yet please and pamper such carcasses? Will you gather and patch up, as it were, their rags to adorn your bodies with? Ah! The ashes of London and the dust of those dead bodies shall be witnesses against the present inhabitants.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 123-24

让我稍微询问，这是你们个人或家庭的患难，还是神对这地方令人震惊的审判结果。你们看到许多房屋和街道，在短短几天被焚毁，而建造这些，花了几百年工夫。你们看到多年聚集的财富遭分散，或者也许在几小时之内被烧掉。主知道有多少人为了建造、布置和积累这些，丧失了他们的灵魂，放弃了他们的永远幸福，这些却在片刻间就遭拆毁、散落和烧尽。然而，你们有了一点间歇，有了喘息的时间，是不是又迫不及待重操旧业……那些日子凄惨的表情和呼叫，是否治死了你们属肉体的快乐？你们已经学习义了吗？你们要让自己新的住所变成伯特利吗？几年前，你们看到或听到许多像你们一样脆弱的人，他们的尸体被粪车运走，扔进坑里，堆了一层又一层。你们还会取悦宠爱这样的尸首吗？你们会不会收集和修补他们的破布，用来装饰你们的身体？啊！伦敦的灰烬和已经成为尘土的死尸，要见证现在居民的不是。

亚历山大·卡迈克尔
《信徒治死罪》，123-24

If London's sins be greater now than before the pestilence or before the fire, what wonder if greater judgments from God come? If God shall give you up into the hands of bloody papists, it will be worse than fire or pestilence in David's reckoning, as we see by his choice; and yet better have fallen into the hands of the Philistines or Ammonites or any enemies David had than into the hands of antiChristian butchers.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 126

如果伦敦现在的罪比瘟疫或火灾前更大，那么，神要降下更大的审判，又有什么好奇怪的呢？如果神将你们交在好流人血的教皇党人手里，按照大卫的计算，这要比火灾或瘟疫更糟，我们从他的选择可以看出这一点；然而，落入非利士人或亚扪人，或大卫任何仇敌手

中，都要比落入敌基督的屠夫手中要好。

亚历山大·卡迈克尔
《信徒治死罪》，126

Now water's useless: and the next intent
Is, by great ruins, greater to prevent.
By hooks and mines, next houses level'd lie,
In hope, the flames may for mere hunger die.

But all in vain: those ruins prove a stile,
O'er which the fire strides, to the standing pile.
Yea, where its actual contact is denied,
Like mischiefs from inflamed air betide.

Here, ruinous cracks; there, doleful shrieks do sound:
And those, that danger should unite, confound.
False fears suggested, common aid, distracts;
While each his cabin voids, the vessels, wracked:
Their emptied houses to the flames they yield;
And change the city for the open field.

SIMON FORD
Conflagration of London, 8, lines 51–64

现在，淋水无用，接下来的打算，
是用极大的废墟，防止更大的废墟。
用钩子和挖坑，把旁边的房屋夷为平地，
希望饿死火焰，将火熄灭。

但一切皆是徒劳：那些废墟就像栅栏，
火焰大步越过，烧到仍然站立的密麻房屋。
是的，火实际烧不到的地方，
有火热空气带来的灾祸。

这里有废墟噼啪的作响；那里有凄厉的尖叫：
危险本应使之联手的人，却惊慌失措。
虚假的恐惧念头，共同的援助，分散人的注意力：
人人家室一空，器具破坏：
他们空荡荡的房屋，任由火焰焚烧：
城市成了焦土。

西门·福特（SIMON FORD）
《伦敦大火》，8, 51–64 行

At least we must be allowed to observe that the fire happened not six months after the commencing of the Five Mile Act, by which they who but a little before were turned out of their churches, were barbarously turned out of their houses and not suffered to live within five miles of any corporation or of the places where they had been ministers. It was the observation of a wise and good man at that time “that as it was in mercy to many of the ministers, that they were removed out of the city, before that desolating judgment came.”

MATTHEW HENRY

“Commemoration of the Fire of London,” in Miscellaneous Writings, 625 September 2 [1666].

至少我们必须留意到，在《五英里法案》开始实施之后，不到六个月就发生了这场大火，根据该法案，那些不久前被赶出他们教堂的人，现在被野蛮赶出了他们的住所，禁止他们在曾担任牧师的任何市镇周边五英里的范围内居住。据当时一位有智慧的良善之人观察，“是神对许多牧师的怜悯，让他们在这毁灭性的审判临到之前，被赶出了这座城市。”

马太·亨利

《纪念伦敦大火》，收录于《杂文集》，625，（1666年）9月2日

A lamentable fire began in London in a baker’s house in Pudding Lane behind the King’s Head Tavern in New Fish Street, which continued burning till Thursday following, laying waste that famous and beautiful city, except a very small remnant of it, in its own rubbish. The use I would desire to make of this sad providence is as followeth:

- (1) To get my heart deeply affected with it and with sin the cause of it, the nation’s sin, the sin of London, my own sin.
- (2) To weep with those that weep and to mourn with those that mourn, as being myself also in the body. How many thousand families that have not where to lay their head!
- (3) To see herein as in a glass what a pitiful portion is a portion in this world, and how far it must needs be from making a man happy, seeing in one moment it makes to itself wings and flies away.
- (4) To bless God for His wakeful eye of providence over my house and goods continually from morning to evening and from evening to morning again.
- (5) What a terrible day will it be when all the world shall be on fire and the elements shall melt with fervent heat the earth also, and all the works that are therein shall be burned up!
- (6) Was there not mercy in it to poor, silenced ministers, that they were banished out of the city before this sweeping judgment came upon it, and is not the case somewhat like that of Lot fetched out of Sodom (Gen. 19:15–16)?

PHILIP HENRY

Diaries and Letters, 192–93

在伦敦，一场可悲的大火，从新鱼街国王头像酒馆后面布丁巷一名面包师傅的房子开始，一直烧到下一周的周四，把这座著名而美丽的城市烧成废墟，除了极小余留的部分，这城成了自己的垃圾场。我想使用这令人难过的神的护理做出以下应用：

- （1）让我的心被这场大火，以及引起这大火的罪、国家的罪、伦敦的罪、我自己的罪深深触动。
- （2）与哀哭的人同哭，与忧伤的人同忧伤，因我自己也在肉身之内。有多少成千上万的家庭没有了枕头的地方！

（3）以此为鉴，看到这世界的份是何等可怜，看到它与人的幸福相距甚远，看到它在一瞬间必长翅膀飞去。

（4）为着神以他的护理之工，从早到晚、从晚到早警醒看顾我的家，并看顾我的财产，就称颂祂。

（5）那一日，全世界都会焚烧，有形质的都要被烈火销化，地和其上的物都要烧尽了，这是何等可怕！

（6）在这横扫一切的审判临到之前，那些可怜、遭到禁言的牧师被驱逐出城，这难道不是神的怜悯吗？这岂不好像罗得被带出所多玛的情景吗？（创 19:15-16）

腓力·亨利

《日记与书信》，192-93

Let London seriously consider whether her gospel privileges were not her best defense against temporal calamities and whether, since her slighting, abuse, and forfeiture and God's seizure and stripping her so much of these, she hath not been laid naked to those heavy strokes of extraordinary judgments which she has lately received.

THOMAS VINCENT

God's Terrible Voice in the City, 26

让伦敦严肃思考，她的福音特权岂不曾是抵御现世灾难的最佳防御吗？是否自从她轻看、滥用、放弃如此多的特权，神也没收、夺去如此多的特权之后，她就赤身挨打，承受最近异乎寻常的审判所带来的沉重打击呢？

托马斯·文森特

《神在伦敦城发出的可怕声音》，26

GRIEF（悲伤）

O who will give me tears? Come, all ye springs,
Dwell in my head and eyes; come, clouds and rain;
My grief hath need of all the wat'ry things
That nature hath produc'd: let ev'ry vein
Suck up a river to supply mine eyes,
My weary weeping eyes, too dry for me,
Unless they get new conduits, new supplies,
To bear them out, and with my state agree.

What are two shallow fords, two little spouts
Of a less world? The greater is but small,
A narrow cupboard for my griefs and doubts,
Which want provision in the midst of all.

Verses, ye are too fine a thing, too wise,
For my rough sorrows; cease, be dumb and mute,
Give up your feet and running to mine eyes

And keep your measures for some lover's lute,
Whose grief allows him music and a rhyme;
For mine excludes both measure, tune, and time:
Alas, my God!

GEORGE HERBERT
Poems, 169

谁能赐给我眼泪？你们这一切泉源，
来住在我头和眼里；来吧，乌云与雨水；
我的悲伤需要所有的水，
自然界所有的水：让每一条静脉吸取河水，
供应我的眼流泪，
我哭肿的双眼，对我来说太过干涸，
除非得到新的管道，新的供应，
满足它们的需要，适合我的光景。

小小世界两处浅滩，两处小小的泉眼，
这又算得上什么？更大仍是小，
狭小的柜子装着我的悲伤和怀疑，
面对发生的一切，缺乏供应。

诗句，你们太精致，你们太智慧，
不适合我粗糙的伤悲；停下，变成聋哑，
停下你们的脚步，不要跑到我的视线里。

把你们的韵律留给某位情人的琴，
他的伤悲还让他可以享有音乐和韵律；
我的伤悲不容韵律、曲调和拍子：
我真是苦啊，我的神！

乔治·赫伯特
《诗歌》，169

GUIDANCE（引导）

Take God into thy counsel; heaven overlooks hell. God at any time can tell thee what plots are
hatching there against thee.

WILLIAM GURNALL

Christian in Complete Armour, 43

让神为你出主意；天堂俯瞰地狱。神随时可以告诉你，那里正在酝酿着什么阴谋对付你。

威廉·古纳尔

《基督徒披戴神的全副军装》，43

HAPPINESS（幸福）

The universal principle of carnal persons is to be happy here. Their eyes are ever engaged upon and their desires ever thirsting after sensual satisfaction: “Who will show us any good?” And by consequence their main care is to obtain and secure temporal things, the materials of their happiness. The supernatural principle of a saint is to please God and enjoy His favor. As men believe they love, and as they love they live.

WILLIAM BATES

Danger of Prosperity, 106

属肉体之人的普遍原则，就是要在这地上幸福。他们的眼目总是关注地上之事，他们的心愿总在渴求感官的满足：“谁能指示我们什么好处？”因此，他们主要关心的，就是得到和守住现世之事，即这些构成他们幸福的东西。圣徒的超自然原则是讨神喜悦，以祂的恩惠为乐。人信什么就爱什么，爱什么就活出什么样的生活。

威廉·贝茨

《顺境的危险》，106

God is the chief good—good so as nothing is but Himself. He is in Himself most happy. Yea, all good and all true happiness are only to be found in God, as that which is essential to His nature, nor is there any good or any happiness in or with any creature or thing but what is communicated to it by God. God is the only desirable good; nothing without Him is worthy of our hearts. Right thoughts of God are able to ravish the heart. How much more happy is the man that has interest in God. God alone is able by Himself to put the soul into a more blessed, comfortable, and happy condition than can the whole world—yea, and more than if all the created happiness of all the angels of heaven did dwell in one man’s bosom. I cannot tell what to say. I am drowned. The life, the glory, the blessedness, the soulsatisfying goodness that is in God are beyond all expression.

JOHN BUNYAN

Riches, 23

神是至大的善，除祂自己以外，没有什么善的。祂在祂自己是至为有福。是的，所有的善和所有的真幸福，都只能在神里面寻见，因为那是祂本性必不可少的，任何受造之人或事物里，或这些人或事物所带来的任何善或幸福，都只是由神传递而来的。神是唯一可羡慕的善；在祂之外，没有任何事情值得我们心动。正确思想神，让人心醉神迷。与神有份的人是何等

幸福呢。只有神才能凭着自己，让人进入一种更有福、更得安慰、更快乐的光景中，远比全世界——是的，比天上所有天使住在一个人心里带来的所有受造之福还要多。我不晓得该怎么说。我如同被水淹没。在神里面的生命、荣耀、福气，并那满足灵魂的善，实在难以言表。

约翰·班扬
《班扬的宝藏》，23

Wherefore to seek our happiness anywhere but in love, its very element, is to leave the waters and go fish in the woods.

DANIEL BURGESS
Man's Whole Duty, 3

因此，在爱，爱的本体以外的任何地方寻求我们的幸福，就是离开水边，进入树林钓鱼了。

丹尼尔·伯吉斯
《人的全然责任》，3

Behold on what sure foundations his happiness is built whose soul is possessed with divine love, whose will is transformed into the will of God, and whose greatest desire is that his Maker should be pleased. Oh the peace, the rest, the satisfaction that attends such a temper of mind!

HENRY SCUGAL
Life of God in the Soul of Man, 50

人心被神的爱得着，人的意志转化为神的旨意，最大的心愿就是讨造他之主的喜悦，看，这样的人，他的幸福是建立在何等坚固的根基上。哦，这样的心态带来何等的平安、安息和满足！

亨利·斯库格尔
《人灵魂中神的生命》，50

HEART（心）

The heart—this of all foes is the most subtle and crafty. “The heart is deceitful above all things and desperately wicked.” Then “keep thine heart with all diligence, for out of it are the issues of life.” Indeed, the heart is the chief monarch of this little world, man, which rules and commands all other parts. It is the main wheel of the machine, which sets all the rest of the wheels going. It is the fountain of all our thoughts, words, and actions. As the heart is, so is the whole man.

ISAAC AMBROSE
Christian Warrior, 37–38

人心——是所有仇敌当中潜伏最深、最狡猾的。“人心比万物都诡诈，坏到极处。”（耶 17:9）

那么，“你要保守你心，胜过保守一切，因为一生的果效，是由心发出。”（箴 4:23）确实，人心是人这个小世界的君主，统治和指挥所有其他的部分。人心是机器的主轮，让所有其他的轮子运转。它是我们一切思想、语言和行动的源头。人心如何，全人也如何。

以撒·安布罗斯
《基督精兵》，37-38

Other things may be the worse for breaking, yet a heart is never at the best till it be broken.

RICHARD BAKER
in Horn, Puritan Remembrancer, 102

其他事情可能因破碎而变糟，但人心若不破碎，就绝不可能变得最好。

理查德·贝克（RICHARD BAKER）
收录于霍恩，《清教徒备忘录》，102

Only resign [thy heart] to Him, and do but consent that thy heart be His and entirely and absolutely His, and He will take it and use it as His own. It is His own by title. Let it be also so by thy consent. If God have it not, who shall have it? Shall the world or pride or fleshly lust?... Do they bid more for thy heart than God will give thee? He will give thee His Son and His Spirit and image and the forgiveness of all thy sins. If the greatest gain or honor or pleasure will win it and purchase it, He will have it.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:393-94

只要把你的心交给祂，只要认同你的心属祂，完全绝对地属于祂，祂就要把它接过来，当作是祂自己的，加以使用。你的心即在所有权上属祂，那你就同意你的心是属祂的。神若不拥有你的心，那你要让谁拥有它呢？世界、骄傲或肉体的情欲吗？……它们为你的心出价，比神要给你的更多吗？祂要把祂的儿子，祂的灵和祂的形像，以及对你所有罪的赦免给你。如果最大的益处、尊荣或快乐能赢得你的心，能买得到你的心，祂也要把你的心得着。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:393-94

So a man that hath a watch and understands the use of every wheel and pin, if it goes amiss, he will presently find out the cause of it; but one that hath no skill in a watch, when it goes amiss, he knows not what the matter is and therefore cannot mend it. So indeed, our hearts are as a watch, and there are many wheels and windings and turnings there, and we should labor to know our hearts well, that when they are out of tune we may know what the matter is.

JEREMIAH BURROUGHS
Rare Jewel, 40

一个人有一块表，并且了解每一个齿轮和插销的用途，如果表出了问题，他马上就能找到原因；但一个人如果不熟悉表，当它出了问题，他不知道问题是什么，因此不能修补。的确，

我们的心就像一块表，有许多齿轮、发条和转动装置，我们应竭力了解我们的心，好当它们失调时，可以知道问题出在哪里。

耶利米·巴罗夫
《稀世珍宝》，40

Fear and mistrust of our false hearts is painful but safe; presumption of our case to be good is pleasant but dangerous.

EZEKIEL CULVERWELL
Time Well Spent, 137

对我们自己虚假的内心感到恐惧和不信任，虽然让人痛苦，却会使人安全；自以为是地认定我们状况良好，虽然会让我们感到愉快，却是危险。

以西结·克沃维尔
《善用时间》，137

As for his heart, all the kings and potentates in the world—nay, all the angels in heaven—cannot subdue the heart of a poor sinner; and this is the glory of Christ, that He can do this. Heart-work is God's work. The great heartmaker must be the great heartbreaker; none can do it but He.

WILLIAM DYER
Christ's Famous Titles, 52

至于人心，世上所有君王权贵——不，就连天上所有天使——都不能征服一个可怜罪人的心；而这是基督的荣耀，祂能做到这一点。人心的工作是神的工作。这位人心的伟大造作者，必然是人心的伟大破碎者；除祂以外，无人能做到这一点。

威廉·戴尔
《基督闻名的称谓》，52

Heart sorrow is gospel sorrow: "They were pricked in their heart" (Acts 2:37). And Peter, like an honest surgeon, will not keep these bleeding patients longer in pain with their wounds open but presently claps on the healing plaster of the gospel: "Believe in the Lord Jesus." Now a prick to the heart is more than a wound to the conscience. The heart is the seat of life.

WILLIAM GURNALL
Christian in Complete Armour, 61

内心的忧愁是福音的忧愁：“众人听见这话，觉得扎心。”（徒 2:37）彼得就像一位诚实的外科医生，不会让这些流血的病人伤口敞开，继续痛苦，而是马上给他们敷上福音的愈合膏药：“当信主耶稣。”心灵的刺痛远超过良心的伤害。心是生命的所在。

威廉·古纳尔
《基督徒披戴神的全副军装》，61

A gracious heart pursues earthly things with a holy indifference, saving the violence and zeal of his spirit for the things of heaven. He uses the former as if he used them not, with a kind of nonattendance; his head and heart are taken up with higher matters: how he may please God, thrive in his pace, enjoy more intimate communion with Christ in His ordinances; in these he spreads all his sails, plies all his oars, strains every part and power. Thus, we find David upon his full speed: "My soul pressed hard after thee" (Psalm 63). And before the ark we find him dancing with all his might. Now a carnal heart is clean contrary: his zeal is for the world and his indifference in the things of God. He prays as if he did not pray.... He sweats in his shop but chills and grows cold in his closet. Oh, how hard to pulley him up to a duty of God's worship or to get him out to an ordinance! No weather shall keep him from the market; rain, blow, or snow, he goes thither; but if the church path be but a little wet or the air somewhat cold, it is apology enough for him if his pew be empty.

WILLIAM GURNALL

Christian in Complete Armour, 157

一颗蒙恩的心，会用一种圣洁的冷漠来对待地上的事，并会把他灵里的力量和热心都留给天上的事。他用前者，就像不用，带着一种不看重的态度；他的头脑和内心，都被更高之事占据：如何能讨神喜悦，如何在所行的事上长进，如何使用基督的蒙恩之道，如何享受与祂更亲密的交通；在这些事情上，他扬起所有风帆，划动所有船桨，竭力发挥每一种能力和力量。我们发现大卫就是这样全速向前：“我心紧紧地跟随你。”（诗 63）我们看到他在约柜前极力跳舞。而一颗属肉体的心是截然相反：他对世界大发热心，对神的事情无动于衷。他祷告，就像不祷告……他在他的店铺里挥汗如雨，却在祷告的密室里冰冷无情。哦，若要把他拉去尽敬拜神的本分，或把他拉出去使用蒙恩之道，这是何等艰难！任何天气都不能拦阻他去市场；下雨、刮风还是下雪，他都前往；但如果上教会的路有一点湿，空气有一点冷，就足以成为他座位留空的绝佳辩护理由。

威廉·古纳尔

《基督徒披戴神的全副军装》，157

A sincere heart is like a clear stream in a brook: you may see to the bottom of his plots in his words and take the measure of his heart by his tongue.

WILLIAM GURNALL

Christian in Complete Armour, 256

真诚的心就像小溪的一股清流，你可以从他说的话看透他的打算，从他的舌头了解他的心内如何。

威廉·古纳尔

《基督徒披戴神的全副军装》，256

Hide the word in thy heart. This was David's preservative: "Thy word have I hid in my heart, that I might not sin against thee" (Ps. 119:11). It was not the Bible in his hand to read it, not the word on his tongue to speak of it nor in his head to get a notional knowledge of it, but the hiding it in his heart that he found effectual against sin. It is not meat in the dish but taken into the stomach that

nourishes; not physic in the glass but taken into the body that purges. Now, heart in Scripture, though it be used for all the faculties of the soul, yet principally for the conscience and the affections.

WILLIAM GURNALL

Christian in Complete Armour, 611

将神的话藏在你心里。这就是那保守大卫的：“我将你的话藏在心里，免得我得罪你。”（诗 119:11）他不是把圣经拿在手里读，不是把话放在嘴边说，也不是把话记在头脑里，得到对这话语概念上的认识，而是把这话藏在心里，才发现这能有效对付罪。滋养人的不是盘子里的食物，而是吃进肚子裡的食物；给人解毒的不是杯子里的药，而是吃进身体里的药。圣经讲的“心”，虽然用来指灵魂的所有官能，但主要是指良心和情感。

威廉·古纳尔

《基督徒披戴神的全副军装》，611

David had sat many months under the lectures of the law, unhumbled for his complicated sin, but Nathan is sent to preach a rehearsal sermon to him of the many mercies that God had graced him with, and while those coals are pouring on his head, his heart dissolves presently (2 Sam. 12:13). The frost is seldom quite out of the earth till the sun hath gotten some power in the spring to dissolve its bands. Neither will hardness of heart be removed until the soul be thoroughly warmed with the sense of God's mercies.

WILLIAM GURNALL

Christian in Complete Armour, 712

大卫听律法的教训有好几个月，却不因他错综复杂的罪而降卑，拿单奉派向他宣讲一篇道，详述神施恩赐给他的许多恩典，当那些炭火倒在他头上，他的心马上就融化了（撒下 12:13）。若不是春日阳光有某种力量，可以消解霜冻对大地的捆绑，霜冻就很少从地上消失。若不是因为感受到神的诸般怜悯，人心的刚硬被彻底暖化，否则这刚硬也不能除去。

威廉·古纳尔

《基督徒披戴神的全副军装》，712

There must be solid mortification of the heart or else you can never come to walk in these paths; you may as soon expect that a man lame with the extremity of the gout (who cannot endure to put his foot to the ground), that this man should run as that a heart laden and captivated with lusts, with sinful diseases and fetters, should walk in a righteous path. For he hath no principle of righteous motions in him—nay, his principles strongly and prevalently incline him to crooked paths.

OBADIAH SEDGWICK

Shepherd of Israel, 158

必须实在治死你心中的罪，否则你就绝不能在这些正道中行；一个患上极其严重痛风，走路一瘸一拐的人（连把脚放在地上也忍受不住），你若期望他能奔跑，那么一个内心被情欲、犯罪的疾病和枷锁俘获压制的人，就能走义路了。这是因为他里面没有行义的动因，不，他的动因强烈而全面地使他去走弯曲的道路。

俄巴底亚·塞吉维克 (OBADIAH SEDGWICK)
《以色列的牧人》，158

The heart of a Christian is Christ's garden, and His graces are as so many sweet spices and flowers, which His Spirit blowing upon makes them to send forth a sweet savor. Therefore, keep the soul open for entertainment of the Holy Ghost, for He will bring in continually fresh forces to subdue corruption, and this most of all on the Lord's Day.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 120

基督徒的心是基督的花园，而基督的恩典就像许多甜美的香草和花朵，祂的灵吹拂着它们，让它们发出甜美的香气。因此，让人心保持开放，接待圣灵，因祂要不断带来新鲜的力量，治服败坏，而这是主日要做的最重要的事情。

理查德·薛伯斯
《压伤的芦苇》，120

Knowledge and affection mutually help one another; it is good to keep up our affections of love and delight by all sweet inducements and divine encouragements, for what the heart likes best the mind studies most. Those that can bring their hearts to delight in Christ know most of His ways.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 165

知识和感情相互帮助；靠着所有甜美的吸引和神的鼓励，保守我们爱和喜悦的感情，这是好的，因为内心最喜爱的，思想就最认真研究。能让自己的心以基督为乐的，最认识祂的道路。

理查德·薛伯斯
《压伤的芦苇》，165

[God] marks how I speak and how you hear and how we pray in this place; and if it come not from the heart, He repels it as fast as it goes up, like the smoke which climbs toward heaven but never comes there. Man thinks when he has the gift, he has the heart too; but God, when He has the gift, calls for the heart still (Ps. 73:1). The Pharisee's prayer, the harlot's vow, the traitor's kiss, the sacrifice of Cain, the feast of Jezebel, the oblations of Ananias, the tears of Esau are nothing to Him, but still He cries, "Bring thy heart or bring nothing."

HENRY SMITH
"The Christian's Sacrifice," in Sermons, 250

神留意我如何说话，你们如何听，我们如何在这地方祷告；若不是发自内心，它一向上升，祂就快快将它驱散，就像要爬升到天上的烟，但永远也到不了那里去。人认为自己已经献上礼物，也就有了献上的心；但神接受礼物，仍要求人献上自己的心（诗 73:1）。法利赛人的祈祷，娼妓的誓言，叛徒的亲吻，该隐的献祭，耶洗别的宴席，亚拿尼亚的奉献，以扫的眼泪，神都视为无物，但祂仍然呼喊：“把心带来，否则其余的一概不算。”

亨利·史密斯

《基督徒的献祭》，收录于《讲道集》，250

God hath placed us here in this world as husbandmen to plough upon the fallow of our hearts, as laborers to work in the vineyard, as travelers to seek a country, as soldiers to fight the battle of the Lord against the flesh, the world, and the devil.

HENRY SMITH

“The Sinful Man’s Search,” in Sermons, 223

神把我们安置在这世界上，让我们作为农夫，耕种我们心中的荒地；作为工人，在葡萄园做工；作为客旅，寻找一个国；作为士兵，对抗肉体、世界和魔鬼，为主争战。

亨利·史密斯

《罪人的探求》，收录于《讲道集》，223

Perhaps you give to God your feet to carry you to sermons; you give Him your hands to work or fight for Him; you give Him your tongue to discourse of Him. But have you given Him your heart? Does that cleave to Him, long and pant after Him, sigh for Him, live only in Him?

PETER STERRY

Rise, Race, and Royalty of the Kingdom, 32

也许你把你的脚交给神，带你去听道；你把你的手交给祂，为祂做工，为祂争战；你把你的舌头交给祂，讲论祂的事情。但你有没有把你的心交给祂呢？你的心是否紧紧依附祂，渴望祂，接受祂，只活在祂里面呢？

彼得·史泰理（PETER STERRY）

《神的国在人心中兴起、发展和王权》，32

[The Christian] believes that none knows the heart but God, and yet he meets with many saints who can tell him his heart.

RALPH VENNING

Orthodox Paradoxes, 19

基督徒相信，除了神，无人能知道他的心，然而他却遇见许多圣徒，他们能告诉他，他的心如何。

拉尔夫·伟宁

《正统信仰的吊诡》，19

Heart work is hard work, and it is so hard that most have let it alone; they have been discouraged with the difficulty. The opposition of Satan and lust to this work hath been so strong that they have been quickly overpowered upon their first attempts and endeavors after a change and rectifying of the disorders which they have perceived. Heart work is secret work. Many have employed

themselves in the more open work of religion, few have taken pains with their hearts in secret; many take heed to their tongues what they speak, and before whom; to their hands, what they do; to their feet, whither they go. But few take heed to their hearts; murder, adultery, theft, and the like sins have been committed in the heart by many who would have been afraid and ashamed of the outward acts.

THOMAS VINCENT
God's Terrible Voice in the City, 112

内心的工作是艰难的工作，这工作如此艰难，以至于大多数人都置之不理；他们因面对难处，就感到灰心。撒但和情欲是如此强烈地反对这工作，以至于当人们察觉内心的混乱发生改变和纠正之后，他们第一次尝试和努力就快快被征服了。内心的工作是隐秘的工作。许多人投身于公开的宗教事物，暗中有在自己内心下大功夫的人却屈指可数；许多人留意他们的舌头，注意自己说什么，在谁面前说；留意他们的手，注意自己做什么；留意他们的脚，注意去哪里。但很少人留意他们的心；许多人对外在的罪感到害怕和羞愧，却在心里犯下杀人、淫乱、偷窃和类似的罪。

托马斯·文森特
《神在伦敦城发出的可怕声音》，112

Godliness is an intrinsical thing; it lies chiefly in the heart. "Circumcision is that of the heart" (Rom. 2:29). The dew lies on the leaf; the sap is hid in the root. The moralist's religion is all in the leaf; it consists only in externals. But godliness is a holy sap which is radicated in the soul.

THOMAS WATSON
Godly Man's Picture, 8

敬虔是一种内在的事情；它主要在于人的心：“真割礼也是心里的。”（罗 2:29）露水是在叶面上，树的汁液是藏在树根里。道德主义者的宗教不过都在叶子上，只由外在的事组成，但敬虔是一种神圣的汁液，扎根在人心里。

汤姆·华森
《敬虔人》，8

A godly man's heart is the library to hold the word of God.

THOMAS WATSON
Godly Man's Picture, 53

敬虔人的心是保存神话语的图书馆。

汤姆·华森
《敬虔人》，53

The spirits of the wine are best; so is the spiritual part of duty: "Making melody in your heart to the Lord" (Eph. 5:19). It is the heart makes the music; the spiritualizing of duty gives life to it. Without this, it is dead praying, dead hearing, and dead things are not pleasing; a dead flower has no beauty.

THOMAS WATSON
Godly Man's Picture, 149

酒的精华是最美的，本分中属灵的部分也是如此。“口唱心和地赞美主。”（弗 5:19）心使本分成为歌唱，让本分变得属灵，赋予本分生命。没有心，祷告就不过是死的，听道也是死的，而死的事情不讨神的喜悦。死的花没有美。

汤姆·华森
《敬虔人》，149

HEART, KEEPING THE（心，保守内心）

Sin is the turning away of the heart from God. The great thing in all the world which God respects and requires as His own is the heart. “My son, give me thine heart.” “Keep thy heart with all diligence” (Prov. 4:23).

RICHARD ALLEINE
Heaven Opened, 189

罪就是人的心离开神。在全世界上，神看重并要求归给祂自己的那重要事情就是人心。“我儿，要将你的心归我。”（箴 23:26）“你要切切保守你心。”（箴 4:23）

理查德·艾里恩
《天开了》，189

Keep your hearts with all keeping. Let nothing have entertainment there which would abridge your liberty of conversing with God. Fill not those hearts with worldly vanities which are made, and new made, to be the habitation of God. Desire not the company which would diminish your heavenly acquaintance and correspondence. Be not unfriendly nor self-sufficient and self-conceited, but beware, lest under the ingenuous title of a friend—a special, prudent, faithful friend—you should entertain an idol or an enemy to your love of God or a competitor with your highest and best friend.

RICHARD BAXTER
Converse with God in Solitude, 121

竭力保守你们的心。不要接待任何妨碍你们与神自由相交的事情进入你们的心。不要用世上的虚空填满你们的心，这心是神所造的，是神的新创造，要作神的居所。不要羡慕与那些会削弱你属天相交和联系的人为伴。对人不要不友好，也不要自满和自负，但要小心，免得以朋友之名——特别、谨慎、忠心的朋友——这一真诚之名，却接待一个偶像，或是一个你对神之爱的仇敌，或是一个与你最重要和最好朋友的竞争者。

理查德·巴克斯特
《独自与神相交》，121

By “keeping the heart,” understand the diligent and constant use and improvement of all holy means and duties to preserve the soul from sin and maintain its sweet and free communion with God.

JOHN FLAVEL

Keeping the Heart, 2

“保守你心”，指的是勤奋、不断使用和善用所有神圣的蒙恩之道和属灵本分，保守灵魂远离罪恶，保持灵魂与神有甜美自由的相交。

约翰·弗拉维尔

《保守你心》，2

Be intimately acquainted with thy own heart, and thou wilt the better know his design against thee who takes his method of tempting from the inclination and posture of thy heart. As a general walks about the city and views it well and then raises his batteries where he has the greatest advantage, so doth Satan compass and consider the Christian in every part before he tempts.

WILLIAM GURNALL

Christian in Complete Armour, 56

深入认识你自己的心，你就会更明白撒但攻击你的计划，他会按照你的倾向和心态采取试探你的方法。就像一位将军在城里巡游，仔细观察，然后在最有利的地方安置大炮；撒但在试探基督徒之前，也是如此四面打量他。

威廉·古纳尔

《基督徒披戴神的全副军装》，56

Keep a strict eye over thy own heart in thy daily walking; hypocrisy is a weed with which the best soil is so tainted that it needs daily care and dressing to keep it under.

WILLIAM GURNALL

Christian in Complete Armour, 272

保持严格察验日常行事为人中你内心的光景；假冒为善是一种杂草，再好的土壤也会被它污染，需要天天照顾和修整，才能将它压制。

威廉·古纳尔

《基督徒披戴神的全副军装》，272

I doubt not but that you are diligent in the way in which you are to store yourself with knowledge, for this is your harvest in which you must gather the fruits which bear; after, you may bring out to your own and others' profit. It is a sorrowful repentance to repent for the loss of that which we cannot recall, which many men do in sorrowing over their lost time. But above all, my dear Ned, keep your heart close with your God. O let it be your resolution and practice in your life rather to die than sin against your gracious and holy God. We have so gracious a God that nothing can put a distance between Him and our souls but sin; watch therefore against that enemy.

BRILLIANA HARLEY

to her son Edward, November 1639, Letters, 71

我不怀疑你会勤奋储备知识，因为这就像你的收成，你必须从中收集果子；之后，你可以把储备带出来，让自己和他人受益。为失去我们无法挽回的事情后悔，这是一种可悲的后悔，许多人为他们失去的光阴悲哀。但最要紧的，我亲爱的奈德，要保守你心，让你的心与你的神紧紧相连。哦，让你下定决心，并在生活中操练，宁死也不得罪你满有恩典和圣洁的神。我们有一位如此满有恩典的神，除了罪，没有什么能让祂和我们的灵魂隔绝；因此，要注意防范那仇敌。

布莉安娜·哈利

1639 年 11 月给儿子爱德华的信，收录于《书信集》，71

There is nothing in the life but what was first in the heart. “Strife in your hearts.” “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies” (Matt. 15:19). There is the source of sin and the fountain of folly. As the seeds of all creatures were in the chaos, so of all sins in the heart. Well, then, look to the heart; keep that clean if you would have the life free from disorder and distempers. “Keep thy heart with all diligence; for out of it are the issues of life” (Prov. 4:23).

THOMAS MANTON

Practical Exposition on the Epistle of James, 134

生命当中发生的事，没有一样不是首先在心里出现。“你们心里怀着纷争。”（雅 3:14）“从心里发出来的，有恶念、凶杀、奸淫、苟合、偷盗、妄证、谤讟。”（太 15:19）这就是罪的起头，愚昧的源头。正如所有造物的种子都已经存于那混沌之中，同样地，所有的罪都已经存在心里。那么，保守你的心吧；如果你想生命不受混乱和瘟热影响，就要保守你心的洁净。“你要切切保守你心，因为一生的果效，是由心发出。”（箴 4:23）

托马斯·曼顿

《雅各书实践性注释》，134

The believer being thus sanctified and changed must give all diligence to keep his heart in that estate afterward and endeavor to practice the godly life in his particular actions—that is, deny all ungodliness in his behavior and worldly lusts in his heart. And contrarily live soberly himself in moderating his affections in all lawful liberties, righteously toward men, in giving everyone their due and holily toward God in worshiping and serving Him only, in which things stands our true repentance.

RICHARD ROGERS

Garden of Spirituall Flowers, 13

信徒既然得以分别为圣，发生了改变，就必须切切保守他的心以后都处于这状态，并努力在他的具体行动中实践敬虔生活，也就是说，他当舍弃行为中一切的不敬虔，舍弃心里一切世俗的情欲。反之，要谨慎自己，在一切合法的自由中节制情感，按各人当得的对人行义，向神圣洁，唯独敬拜和侍奉祂，我们的真悔改是在于这些事情。

理查德·罗杰斯
《属灵花朵的花园》，13

HEAVEN（天堂）

Heaven is a state of perfect holiness and of a continual love and praise to God, and the wicked have no heart to this. The imperfect love and praise and holiness which are here to be attained they have no mind of, much less of that which is so much greater. The joys of heaven are of so pure and spiritual a nature that the heart of the wicked cannot desire them.

RICHARD BAXTER
Call to the Unconverted, 83

天堂是一种完全圣洁的状态，是一种不断爱神，赞美神的状态，而恶人无心于此。对于在这地上不完全的爱、赞美和圣洁，他们尚且无动于衷，对那更伟大得多的就不必说了。天堂的喜乐性质是如此纯洁和属灵，以至于恶人的心不能羡慕这些。

理查德·巴克斯特
《对未归正之人的呼吁》，83

If you would [live in heaven], you know that there is no sinning, no worldly mind, no pride, no passion, no fleshly lust or pleasures there. Oh, did you but see and hear one hour how those blessed spirits are taken up in loving and magnifying the glorious God in purity and holiness and how far they are from sin, it would make you loathe sin ever after and look on sinners as on men in Bedlam wallowing naked in their dung. Especially, to think that you hope yourselves to live forever like those holy spirits, and therefore sin doth ill beseem you.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:253

如果你们愿意在天堂生活，你们就当知道那里没有罪，没有属世的思想，没有骄傲，没有忿怒，没有属肉体的情欲或快乐。哦，你们只要有一个小时，可以看到和听到那些蒙福的灵是如何以纯洁和圣洁，来爱慕和敬拜荣耀的神，他们是如何远离罪，这要使你们从今以后永远厌恶罪，看罪人就像赤身裸体在他们粪便中打滚的精神病人。特别要思想，你们若盼望自己能像那些圣洁的灵一样永远活着，那么罪对你们来说就是不合宜的。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:253

It is by our success in mortification that we make our access to and fitness for heaven. Can ye love and cherish sin here and think to hate it in heaven? Ye mistake heaven if ye think it stands so much in freedom from trouble as in freedom from sin. And indeed, the successful practice of mortification will clear more what heaven is to you than all your studies and speculative contemplations of it.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 43

藉着我们成功治死罪，我们来到天堂门前，预备好进入天堂。你们能以为天堂恨恶罪，而在这地上却喜爱和姑息罪吗？如果你们认为天堂在于没有苦难，远远超过没有罪恶，那么你们就是错看了天堂。是的，成功操练治死罪，要比你们对天堂的所有研究和猜测，更能清楚让你们知道天堂意味着什么。

亚历山大·卡迈克尔
《信徒治死罪》，43

Afflictions make heaven appear as heaven indeed. To the weary, it is rest. To the banished, home. To the scorned and reproached, glory. To the captive, liberty. To the soldier, conquest; and to the conqueror, it is a crown of life, of righteousness and of glory. To the hungry, it is hidden manna. To the thirsty, the fountain of life. To the grieved, fullness of joy. And to the mourner, pleasures forevermore. In a word, to them that have lain upon the dunghill and kept their integrity, it is a throne on which they shall sit and reign with Christ forever and ever.

THOMAS CASE
Correction, Instruction, 65

患难让天堂显为确实是天堂。对疲惫的人来说，天堂是安息。对被放逐的人来说，天堂是家。对遭蔑视和辱骂的人来说，天堂是荣耀。对被掳的人来说，天堂是自由。对争战的人来说，天堂是得胜；对得胜的人来说，天堂是生命、公义和荣耀的冠冕。对饥饿的人来说，天堂是隐藏的吗哪。对干渴的人来说，天堂是生命之泉。对忧伤的人来说，天堂是满足的喜乐。对哀恸的人来说，天堂是永远的快乐。总而言之，对那些曾躺卧在粪堆上，却依然保持正直的人来说，天堂是宝座，他们要坐在其上，与基督一同作王，直到永永远远。

托马斯·凯斯
《管教，教训》，65

You may go to heaven without health, without wealth, without honor, without pleasure, without friends, without learning, but you can never go to heaven without Christ.

WILLIAM DYER
Christ's Famous Titles, 19

你可以没有健康、没有财富、没有荣誉、没有快乐、没有朋友、没有学问上天堂，但你绝不可能没有基督上天堂。

威廉·戴尔
《基督闻名的称谓》，19

The delight and pleasure resulting from the observation of providence are exceedingly great, and it will doubtless be a part of our entertainment in heaven to view, with transporting delight, how the designs and methods were laid to bring us thither. And what will be a part of our blessedness in

heaven may be well allowed to be a prime ingredient in our heaven upon earth. To search for pleasure among the due observations of providence is to search for water in the ocean, for providence does not only ultimately design to bring you to heaven but as intermediate thereunto to bring, by this means, much of heaven into your souls in the way thither. How great a pleasure is it to discern how the most wise God is providentially steering all to the port of His own praise and His people's happiness while the whole world is busily employed in managing the sails and tugging at the oars, with quite an opposite design and purpose!

JOHN FLAVEL
Divine Conduct, 4-5

观察神的护理所带来的喜悦和快乐是极大的，毫无疑问，我们天上快乐中的一种，就是带着心旷神怡的愉悦，观看神的计划和方法是如何把我们带到天堂的。那将来要成为我们天堂福气一部分的，神完全乐意使之成为我们现在在地如在天福气的主要成分。在神的护理中寻找快乐，就如同在大海中寻找水，因为神的护理不仅是要最终把你们带进天堂，还是要把你们带到前往天堂的路上，藉着这条通往天堂的道路，把许多天堂的事情带进你们的灵魂。当全世界都忙于升起风帆，摇动船桨，计划与目的都朝着与天堂完全相反的方向前进时，观察至为智慧的神是如何通过祂的护理，引导一切驶入赞美祂自己、让祂百姓蒙福的港口，这是何等乐哉！

约翰·弗拉维尔
《神的作为》，4-5

The saints in heaven shall be like the angels in their alacrity, love, and constancy to serve God; and the damned, like the devils in sin as well as punishment.

WILLIAM GURNALL
Christian in Complete Armour, 128

天堂里的圣徒要带着敏捷和爱，永远服侍神，就像天使；而下地狱的人，在惩罚和罪的方面都要像鬼魔。

威廉·古纳尔
《基督徒披戴神的全副军装》，128

Let thy hope of heaven conquer thy fear of death. Why shouldst thou be afraid to die who hopest to live by dying? Is the apprentice afraid of the day when his time will be out? He that runs a race, of coming too soon to his goal? The pilot troubled when he sees his harbor? Death is all this to thee! Thy indenture expires and thy jubilee is come; thy race is run, and the crown won, and is sure to drop on thy head when thy soul goes out of thy body. Thy voyage, how troublesome soever it was in its sailing, is now happily finished, and death doth but land thy soul on the shore of eternity at thy heavenly Father's door, never to be put to sea more.

WILLIAM GURNALL
Gleanings, 133

让你对天堂的盼望战胜你对死亡的恐惧。你既盼望由死入生，为何还要惧怕死亡呢？难道学

徒会害怕他学成的那一天吗？赛跑的人，会害怕过早到达目标吗？领航员看见自己要进入港口，难道会感到不安吗？死亡对你来说就是这一切！你的学徒期已满，你的禧年已临；你的赛程已经跑完，你即将赢得冠冕！当你的灵魂离开身体，这冠冕必然要戴在你的头上。你的航程，无论航行时多么波折，现在都已经愉快地结束了，死亡不过是让你的灵魂停泊于永恒的海岸，那时你将来到你天父的门口，不再出海。

威廉·古纳尔
《往昔拾珍》，133

How can they look for heaven when they die that thought it not worth their minding while they lived?

JAMES JANEWAY
in Calamy et al., *Saints' Memorials*, 225

人活着的时候认为天堂不值得关注，临死的时候又怎会将天堂寻找？

詹姆斯·简威
收录于卡拉米等人所著《圣徒的纪念》，225

Heaven is reserved for heaven.

JAMES JANEWAY
in Horn, *Puritan Remembrancer*, 346

天堂是为天堂预留的。

詹姆斯·简威
收录于霍恩，《清教徒备忘录》，346

Heaven is a freedom from all evil both of sin and suffering, so that a name in heaven entitles us to a blessed redemption from all evil. There is no sin there. Grace weakens sin, but it is glory that abolishes it. Old Adam shall there be put off, never be put on again. The Lord Christ will present His church in that day, “faultless before the presence of his glory with exceeding joy” (Jude 24). There is no affliction there. Sin and sorrow came in together, and they shall go out together.

MATTHEW MEAD
Name in Heaven, 74

天堂是摆脱一切罪恶和痛苦的自由，因此，天上的名使我们有权得着一种蒙福的救赎，脱离一切罪恶。天堂里没有罪。恩典削弱罪，但荣耀废除罪。在那里，人必脱去老亚当，不再穿上。主基督在那一日要献上祂的教会，叫他们“无瑕无疵、欢欢喜喜站在祂荣耀之前”（犹1:24）。那里没有苦难。罪和忧伤一起进来，也必一道出去。

马太·米德
《天上的名》，74

Especially the affection and grace of love...shall be enlarged and flourish [in heaven]: love to God and to His saints, the perfume of that will fill heaven. Heaven is the place of love—that is, the head grace there, always acting, never failing.

JONATHAN MITCHEL
Discourse of the Glory, 43

特别是爱的情感和美德……必在天堂发扬光大：对神和祂圣徒的爱，这爱的香气要充满天堂。天堂是爱的地方——也就是说，这为首的美德总在发挥作用，永不止息。

约拿单·米歇尔
《论荣耀》，43

[In heaven] God will be enjoyed by His people in a communion forever, not in a single separate way but in conjunction and society (Matt. 8:11), and that communion will be a help to their enjoyment of God, a way and means of their communion with God. When we speak of our immediate communion with God in heaven, we are not to understand it absolutely, that there shall be no mediums between us and the transcendent majesty of God; for there will be the human nature of Christ and the communion of saints who, in a celestial way and manner, will be helpful and useful one to another to convey much of God to one another. But immediate compared with what we have here, and so as these inferior instituted means and helps and glasses that we have here shall be laid aside, but the communion of saints will be in its perfection and fullest excellency in the church triumphant. And love, holiness, and communicativeness, which is the life of communion, then will flourish (1 Cor. 13:8). You must there enjoy Christ your Head not alone, but in fellowship with all His mystical body.

JONATHAN MITCHEL
Discourse of the Glory, 50

在天堂里，神的百姓要永远享受与祂的相交，这种相交不是一种单独的个体行为，而是在联合和团体中（太 8:11），这相交将有助于他们以神为乐，是他们与神相交的方式和途径。我们所说的在天堂与神直接相交，这直接不可按绝对的意思理解，以为我们和超然威严的神之间将不再有中介；因为那里有基督的人性和圣徒相通，这些要以属天的方式和方法，互相帮助，互相发挥作用，把极多关于神的事情彼此传递。这直接，是与我们在这地上所得的相比，因此我们在这地上所得着的，神所立的蒙恩之道、各样帮助，以及那些镜中之事将被搁置一边，而那时圣徒相通要在得胜的教会中得完全，达至最丰富的美好。爱、圣洁和相交，这相通的生命，那时要蓬勃兴旺（林前 13:8）。你必在那里，不是独自以你的元首基督为乐，而是在祂整个奥秘身体的团契中以祂为乐。

约拿单·米歇尔
《论荣耀》，50

O sirs, how should saints be set on going for heaven, where they shall see no war nor hunger of bread! O think of it. There you shall see no lusts to entice, no devil to tempt, no world to seduce, no afflictions to load, no labors to weary, no cares to perplex, no losses to vex, no evils to exercise and disquiet. All these things that are now seen shall then be unseen things forever. Saints now in heaven

are seeing none of them, shall never see any of them again forever.

HENRY PENDLEBURY
Invisible Realities, 109–10

哦，先生们，圣徒应何等向往天堂，在那里，他们必不见战争，也没有饥荒！哦，想想这一点。在那里，你们必看不到情欲的诱惑、魔鬼的试探、世界的吸引、患难的重担、让人疲倦的劳苦、困惑的挂虑、损失的困扰、搅扰人的邪恶。所有这些现在能看见的事，那时必都永远不见了。这样的事情，现在天上的圣徒一样也看不到，也必永远不再看到。

亨利·彭德贝理
《眼不能见的现实》，109–10

No one shall be kept out of heaven but such as love the world better than heaven.

HENRY SMITH
in Horn, Puritan Remembrancer, 63

除了那些爱世界胜过爱天堂的人，没有人会被挡在天堂之外。

亨利·史密斯
收录于霍恩，《清教徒备忘录》，63

“Of this blest man [i.e., Richard Sibbes], let this just praise be given, Heaven was in him, before he was in heaven.”

IZAAK WALTON
in Richard Sibbes, Complete Works, 1:xx

“对于这蒙福的人（即理查德·薛伯斯），让我们这样公正赞扬他：他人未上天堂，天堂已在他里面了。”

以撒·华尔顿（IZAAK WALTON）
收录于理查德·薛伯斯，《全集》，1:xx

In this blessed inheritance there is nothing but glory. There is the King of glory, there are the vessels of glory, there are the thrones of glory, there is the weight of glory, there are the crowns of glory, there is the kingdom of glory, there is the brightness of glory. This is a purchase worth getting.

THOMAS WATSON
The Christian's Charter of Privileges, in Discourses, 1:50

这有福的产业除了荣耀，就别无其他。有荣耀的王，有荣耀的器皿，有荣耀的宝座，有极重无比的荣耀，有荣耀的冠冕，有荣耀的国度，有荣耀的光明。这是值得得到的事情。

汤姆·华森
《基督徒的特权宪章》，收录于《讲论》，1:50

Eternity is the highest link of the saint's happiness; the soul of a believer shall be forever bathing itself in the pure and pleasant fountain of bliss. The lamp of glory shall be ever burning, never wasting. As there is no intermission in the joys of heaven, so no expiration. When once God hath set His plants in the celestial paradise, He will never pluck them up anymore; He will never transplant them. Never will Christ lose any member of this body; you may sooner separate light from the sun than a glorified saint from Jesus Christ. O eternity, eternity, what a spring will that be that shall have no autumn. What a day that shall have no night!

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:54

永恒是圣徒幸福的最高环节；信徒的灵魂要永远沐浴在纯净怡人的福乐泉源之中。荣耀的灯要永远点着，绝不熄灭。天堂的欢乐永不间断，同样也永不过期。神一旦把祂的植物栽种在天上的乐园里，就不会再拔出来；祂绝不会把它们移植到别处。基督绝不会失去这身体的任何一个肢体；你能把光和太阳分开，也不能把一位得荣耀的圣徒与耶稣基督分开。哦，永恒，永恒！那将会是一个何等绚丽的春天，绝没有萧瑟的秋景！将会是没有黑夜，何其美好的一天！

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:54

HEAVEN: CONTRASTED WITH HELL（天堂：与地狱对比）

What thoughts shall we have when, sitting in the bosom of [Christ] whom our souls love, we shall see the greatest part of the world tormented in that flame! The tortures of that lake will sweeten those rivers of pleasures in which we shall eternally bathe our souls. That dismal place shall be as a beauty spot to make our glory more glorious.

DAVID CLARKSON

“The Love of Christ,” in Practical Works, 3:11

当我们偎依在我们灵魂所爱之基督的怀里时，当我们看到世上大部分人都在火中受折磨时，我们该会有怎样的想法！那火湖中的折磨，将使我们永远沐浴其中的乐河变得更加甜美。那凄凉之处就像一颗美丽的痣，将我们的荣耀衬托得更加荣耀。

大卫·克拉森（DAVID CLARKSON）

《基督的爱》，收录于《实践文集》，3:11

In heaven there is all life and no dying. In hell is all death and no life. In earth there is both living and dying, which, as it is betwixt both, so it prepares for both. So that he which here below dies to sin doth after live in heaven, and contrarily, he that lives in sin upon earth dies in hell afterward. What if I have no part of joy here below, but still succession of afflictions? The wicked have no part in heaven, and yet they enjoy the earth with pleasure. I would not change portions with

them. I rejoice that seeing I cannot have both, yet I have the better. O Lord, let me pass both my deaths here upon earth. I care not how I live or die, so I may have nothing but life to look for in another world.

JOSEPH HALL
Meditations and Vows, 156–57

天堂只有生命，没有死亡。地狱只有死亡，没有生命。地上有生也有死，因它介于天堂和地狱之间，所以地上是为了这两个地方作预备的。因此，在这地上向罪死的人，以后要在天堂活，相反，在地上活在罪中的人，以后要在地狱死。如果我与这地上的快乐无份，而是承受一波又一波的苦难，那又何妨呢？因恶人虽享受地上的快乐，却与天堂无份。我不愿与他们交换我的份。我因无法同时拥有两者而欢喜，然而因此我就得了更好的那份。主啊，让我在这地上经历我的两种死。我不在乎我如何活或如何死，好使我期望在另一个世界上只有生。

约瑟夫·霍尔
《默想与誓言》，156–57

Hell is full of purposes, heaven of performances.

JOHN ROGERS
in Horn, Puritan Remembrancer, 113

地狱充满决心，天堂充满践行。

约翰·罗杰斯
收录于霍恩，《清教徒备忘录》，113

HELL（地狱）

It pleased God to cast the book of John Bunyan into my hands called The Groans of the Damn'd, which did much terrify me in his saying, “that tho’ a soul were in hell ten thousand times ten thousand years, he would never be the nearer the coming out than he would be the first day that he went in, because it is for eternity.”

ANONYMOUS TESTIMONY
in Charles Doe, Collection of Experience, 11

神定意把约翰·班扬写的那本《下地狱之人的呻吟》交在我手中，他说的这句话让我非常恐惧：“即使一个人的灵魂在地狱里呆上万万年，他也不会比他进去的第一天，离逃出地狱更近一点，因为地狱是永远的。”

见证，无名氏
收录于查尔斯·多依（Charles Doe），《经历集》，11

“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.” Depart

from me: There is a separation from all joy and happiness. Ye cursed: There is a black and direful excommunication. Into fire: There is the cruelty of pain. Everlasting: There is the perpetuity of punishment. Prepared for the devil and his angels: Here are thy tormenting and tormented companions. O terrible sentence from which the condemned cannot escape, which being pronounced, cannot possibly be withstood. Against which a man cannot except and from which a man can nowhere appeal, so that to the damned, nothing remains but torments which know neither ease of pain nor end of time!

LEWIS BAYLY
Practice of Piety, 42

“你们这被咒诅的人，离开我，进入那为魔鬼和他的使者所预备的永火里去！”“离开我”：有一种与所有喜乐和幸福的分离。“你们这被咒诅的人”：有一种黑暗、可怕的驱逐。“进入火里去”：有痛苦的折磨。“永火”：有永远的刑罚。“为魔鬼和他的使者所预备的”：有折磨你和与你一道受折磨的同伴。哦，可怕的判决，被定罪的人无法脱离，一旦宣判，就不可抵挡。人不能反对，也无处上诉，所以对下地狱的人来说，除了痛苦不得舒缓、没有尽头的折磨，地狱就再没有什么别的了！

路易斯·贝利
《敬虔的操练》，42

What if God will that His people should have a taste of hell in this life, that so they may be sensible of and very thankful for their deliverance from hell and the wrath to come? There are three things in hell: torment of body, horror of conscience, loss of God. By our pains and torments, gout and stone, we think of the torments of hell, or may think. By the horror of conscience that we meet withal, we may think of the horror of conscience there. And by God's withdrawing and God's departing from us here, we may think of the loss of God forever there.

WILLIAM BRIDGE
Seasonable Truths in Evil Times, in Works, 3:163-64

神岂不可以让祂的百姓在今生就尝到地狱的滋味，好让他们对得救脱离地狱和那将临的忿怒有所感受，从而非常感恩吗？地狱有三件事：身体的折磨，良心的恐惧，以及失去神。通过我们的痛苦和折磨，痛风和结石，我们想到地狱的折磨，或者可能会想到。通过我们良心遭遇的恐惧，我们可以想到地狱里良心的恐惧。通过在这地上神的退后和离开我们，我们可以想到在地狱里，人要永远失去神。

威廉·布里奇
《灾难之日的合宜真理》，收录于《文集》，3:163-164

The best way to prevent this hell of hells is to give God the cream and flower of your youth, your strength, your time, your talent. Death may suddenly and unexpectedly seize on you; you have no lease of your lives. Youth is as fickle as old age; the young man may find graves enough of his length in burial places. As green wood and old logs meet in one fire, so young sinners and old sinners meet in one hell and burn together.

THOMAS BROOKS

Apples of Gold, 53

要防止这地狱中的地狱，最好的办法就是把你最好的青春、力量、时间、才干献给神。死亡可能会不期而至；你们把握不了自己的生命。青年和老年一样善变；年轻人可以在墓地找到容得下他身高的坟墓。就像青翠的和干枯的木头在一个火堆里相遇，同样地，年轻的和年老的罪人要在一个地狱里相遇，一同被焚烧。

托马斯·布鲁克斯
《金苹果》，53

To think often of hell is the way to be preserved from falling into hell. Oh, that you would often consider the bitterness of the damned's torments and of the pitilessness of their torments and of the diversity, the easelessness, the remedilessness of their torments! The sinner's delight here is momentary; that which torments hereafter is perpetual. When as sinners in hell, dost thou think, O young man, that another Christ shall be found to die for them or that the same Christ shall be crucified again for them or that another gospel shall be preached to them? Surely not.

THOMAS BROOKS
Apples of Gold, 170–71

经常想到地狱，这是避免落入地狱的方法。哦，希望你能经常思想下地狱之人痛苦的折磨，想到他们所受各样折磨的无情，想到他们的折磨不得舒缓，无药可救！罪人在这地上的快乐短暂，将来的折磨却是永久。年轻人啊，你以为地狱里的罪人会另有一位基督为他们而死，或有同一个基督为他们重钉十字架，或有另一个福音传给他们吗？当然不会。

托马斯·布鲁克斯
《金苹果》，170–71

God never yet sent any man to hell for sin to whom sin has commonly been the greatest hell in this world. God has but one hell, and that is for those to whom sin has been commonly a heaven in this world. That man that hates sin and that daily enters his protest against sin—that man shall never be made miserable by sin hereafter.

THOMAS BROOKS
Cabinet of Choice Jewels, 202

通常将罪视为世上最可怕地狱的人，神不会将这样的人送入地狱。神只有一个地狱，是为通常将罪视为这世上帝堂的人而预备的。憎恨罪恶，天天与罪抗争的——那人绝不会以后因罪变得凄凄惨惨。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，202

A man may endure to touch the fire with a short touch, and away; but to dwell with everlasting burnings, that is fearful. Oh then, what is dwelling with them and in them forever and ever? We used to say, "Light burdens carried far are heavy." What then will it be to bear that burden, that

guilt, that the law and the justice and the wrath of God will lay upon the lost soul forever? Now tell the stars, now tell the drops of the sea, and now tell the blades of grass that are spread upon the face of all the earth if thou canst; and yet sooner mayest thou do this than count the thousands of millions of thousands of years that a damned soul shall lie in hell! Suppose every star that is now in the firmament was to burn by himself one by one, a thousand years apiece. Would it not be a long while before the last of them was burned out? And yet sooner might that be done than the damned soul be at the end of punishment.

JOHN BUNYAN

Riches, 466

人或许可以短暂忍受被火灼烧，然后缩手；但与永火同住，那该是何等可怕。哦，那么与永火同住，住在永火当中，永永远远，那又会怎样呢？我们常说：“即便担子轻轻，挑得路远也会沉重。”那么，承受那罪咎、律法、神的公义和忿怒等永远压在丧失灵魂之上的重担，又会怎样呢？如果你能，现在数算天上的众星，数算海里的水滴，数算遍布地面的草有多少叶，你数完了这些，都要比数算一个落入地狱的灵魂还有多少个千千万万年更快呢！假设现在穹苍上每颗星星一颗接一颗燃烧，一千年燃烧一颗，直到最后一颗烧毁，岂不是要等很久很久吗？然而，这要比下地狱的灵魂受罚完毕还要快呢。

约翰·班扬

《班扬的宝藏》，466

O sinners, consider when you are sinning, you are dancing about the mouth of hell. If the Lord should but snap in sunder the slender thread of your lives, you would presently fall into hell. Men think the pleasures of sin very sweet; the Lord knows they are bitterness in the latter end.

ARTHUR DENT

Plain Man's Plain Path-way, 18

罪人啊，当你犯罪时，要想想你是在地狱之口的边缘上跳舞。如果主把你们如游丝一般的生命折断，你们就会立即坠入地狱。人以为罪中之乐非常甜美；主却知道它们在最后会变得苦涩无比。

亚瑟·登特

《普通人进入天堂之路》，18

Many have declared that all the torments in the world are nothing to the wrath of God upon the conscience. What is the worm that never dies but the efficacy of a guilty conscience? This worm feeds upon and gnaws the very inwards, the tender and most sensible part of man, and is the principal part of hell's horror.

JOHN FLAVEL

Fountain of Life, 342

许多人说，与作用在人良心之上神的忿怒相比，世上的一切折磨根本算不得什么。那不死的虫是什么，不就是充满罪疚的良心所发的效力吗？这虫吃的，咬的，是人最里面、最柔软和最敏感的部分，这是地狱恐怖的主要所在。

约翰·弗拉维尔
《生命的源头》，342

None sink so far into hell as those that come nearest heaven, because they fall from the greatest height. As it aggravates the torments of damned souls in this respect above devils, they had a cord of mercy thrown out to them, which devils had not; so by how much God by His Spirit waits on, pleads with, and by both gains on a soul more than others, by so much such a one, if he perish, will find hell the hotter; these add to his sin, and the remembrance of his sin in hell thus accented will add to his torment. None will have such a sad parting from Christ as those who went halfway with Him and then left Him.

WILLIAM GURNALL
Christian in Complete Armour, 34

最接近天堂的人若是坠入地狱，就会就陷得最深，因他们是从最高处坠落。这样，他们所受诅咒的折磨就会越加重，甚至超过魔鬼，因为他们曾有一根怜悯的绳索，是魔鬼所没有的；同样，神藉着祂的灵越是等待、恳求一个灵魂，并且所做的要远远多过别人，若这灵魂仍旧灭亡，他在地狱中感受到的烈火就要越炽热。这样的人如果灭亡，就会发现地狱的火更炙热；他所经历的都要加重他的罪，而他在地狱里想起这些加重的罪，都要加重他的痛苦。那些曾与基督同行一半路程，然后离开祂的人，将会经历最悲惨的分离。

威廉·古纳尔
《基督徒披戴神的全副军装》，34

Could the damned forget the way they went into hell, how oft the Spirit of God was wooing, and how far they were overcome by the conviction of it—in a word, how many turns and returns there were in their journey forward and backward, what possibilities—yea, probabilities—they had for heaven when on earth. Were but some hand so kind as to blot these tormenting passages out of their memories, it would ease them wonderfully.

WILLIAM GURNALL
Christian in Complete Armour, 75

下地狱的人岂能忘记他们是怎样下到地狱的呢？神的灵何等频繁地呼唤他们，他们在很大程度上确知这一点——总而言之，他们在前进和后退的旅途中，有多少人回心转意，又再回到从前，他们在地上的时候，多么可能，是的，很有可能上天堂。如果真有人能好心地把这些折磨人的经历从他们的记忆中抹去，那将会何等舒缓他们的痛苦。

威廉·古纳尔
《基督徒披戴神的全副军装》，75

Satan labors to put off the sinner with delays. Floating, flitting thoughts of repenting he fears not; he can give sinners leave to talk what they will do so he can beg time and by his art keep such thoughts from coming to a head and ripening into a perfect resolution. Few are in hell but thought of repenting.

WILLIAM GURNALL

Christian in Complete Armour, 111

撒但努力用拖延来拉扯罪人。罪人那些游移不定、转瞬即逝的悔改念头，撒但并不担忧；他可以让罪人随意谈论他们要做什么，如此他就可以拖延时间，用诡计让这种念头不至成熟，变成坚定的决心。地狱里未曾思想过悔改的人，实在屈指可数。

威廉·古纳尔

《基督徒披戴神的全副军装》，111

Many among us, I think, would be content if there were such a law that might tie up ministers' mouths from scaring them with their sins and the miseries that attend their unreconciled state. The most are more careful to run from the discourse of their misery than to get out of the danger of it, are more offended with the talk of hell than troubled for that sinful state that shall bring them thither.

WILLIAM GURNALL

Christian in Complete Armour, 365

我们当中有很多人会想，若有这样一条法律就好了，这法律可以封住牧师的口，不要让他们用人自己的罪，以及未与神和好光景的愁苦吓唬他们。大多数人更在意逃避论述他们愁苦的讲道，而不是逃避他们的危险；他们对讨论地狱更反感，而不对那要把他们带入地狱的犯罪光景心感不安。

威廉·古纳尔

《基督徒披戴神的全副军装》，365

They say smelling of the earth is healthful for the body and taking in the scent of this sulphurous pit, by frequent meditation, cannot but be as wholesome for the soul. O Christian, be sometimes walking in the company of those scriptures which set out the state of the damned in hell and their exquisite torments. This is the true house of mourning, and the going into it by serious meditation is a sovereign means to make the living lay it to heart; and laying it to heart, there is the less fear that thou wilt throw thyself by thy impenitency into this uncomfortable place who art offered so fair a mansion in heaven through faith and repentance.

WILLIAM GURNALL

Christian in Complete Armour, 607

人说，嗅一嗅泥土的气味，这对身体很有益；经常默想地狱这硫磺深坑的气味，以此闻闻地狱的气息，这不能不对灵魂有益。基督徒啊，要经常与那些描述地狱中受诅咒之人的光景和所受剧烈折磨的经文为伴。这是真正的遭丧之家，藉着认真默想去往这样的遭丧之家，是神主权所命定的方法，让活人把这事放在心上；你把这事放在心上，就无需太过担心自己会因不悔改，便一头冲入这难受地方，神已经提出，只要你相信和悔改，就要得着天上美好的住处。

威廉·古纳尔

《基督徒披戴神的全副军装》，607

The damned in hell are under easeless and endless sufferings because they would have sinned always if they could have lived always. Wicked men would have no end of their lives here; they would live forever that they might sin forever. Therefore the Lord giveth them a life, not such a one as they would have but such a one as they deserve to have, which is indeed a death forever; wicked men shall die eternally for sin because they would have lived eternally in sin.

JOHN HART
Christ's Last Sermon, 12

下地狱的人要承受不得缓解的无尽痛苦，因为他们只要能一直活着，就会一直犯罪。恶人在这地上的时候，希望他们的生命没有尽头；他们想要永远活着，好可以永远犯罪。因此主让他们活着，不是他们想要的那样活着，而是他们应得的那样活着，这活着确实就是永远的死亡；恶人要为罪受永死，因他们想永远活在罪中。

约翰·哈特
《基督的最后一篇讲道》，12

O soul, the things thou now seest, even the finest and fairest and fullest of them, are but things that many a man has had who is now in hell, and things that many have who must never come to heaven. Is it a fine house that thine eye is on? Many a one has dwelt in a fine house who is now dwelling in darkness. Is it fine clothes thou lookest at, how thou mayest go gallant and be all in the mode? Why, alas, many that have been clothed in purple and fine linen and decked with all manner of ornaments are now naked in rivers of fire and brimstone. Is it great possessions thou art looking at—houses, lands, treasures? Why many a one hath laid house to house and field to field and heap to heap that now lack a drop of water.

HENRY PENDLEBURY
Invisible Realities, 81

灵魂啊，你现在所看到的，哪怕是最精致、最美好、最丰富的事物，也不过是许多现在在地狱里的人曾拥有过的，也是许多将来绝不能上天堂之人现在所拥有的。你所看是一座华宅吗？许多曾住在这华宅里的人，现在却住在黑暗里。你所看的是美衣吗？你是何等羡慕打扮华丽且时髦？哎呀，许多曾穿紫色和细麻布衣服，穿戴各样首饰的人，现在却赤身露体在硫磺火湖里。你所看的是极大的财产吗？——房屋、土地、珍宝？唉，许多人以房接房、以地接地，并有堆积如山的财宝，然而现在他们却连一滴水也没有。

亨利·彭德贝理
《眼不能见的现实》，81

The punishment of hell will be extreme. The souls of the wicked shall be filled with anguish, as full as they can hold. Their capacity will be larger, and they will be filled up to the height of their capacity, and their bodies also will have the most exquisite pain it is possible for them to endure; their sense of pain will be quicker, and their strength to endure pain greater, and their pain will be in the utmost extremity. Some pains of the body here are not very acute, and some troubles of mind may well enough be borne, but any disease in extremity is very irksome. The pain of the head or the

tooth in extremity; the gout, stone, cholic in extremity, especially the troubles of the mind in extremity, will make a man weary of his life. But to have every part afflicted in extremity, and the uttermost extremity, and that beyond our own capacity, or conception, this will be very dreadful.

THOMAS VINCENT

Christ's Sudden and Certain Appearance to Judgment, 177-78

地狱的刑罚是极致的刑罚。恶人的灵魂要充满痛苦，充满到所能容纳的极致。他们的容量要被扩大，扩大到可以被充满的极致，他们的身体也要经受他们所能经受的最剧烈痛苦；他们对痛苦的感受会更敏锐，他们会被拓展到忍受更大的痛苦，他们所受的痛苦也要达到极致。在这地上，身体的一些疼痛并不十分剧烈，心灵的一些痛苦也可承受，但任何极端的不适则会让人非常烦恼。极强烈的头痛或牙痛，极强烈的痛风、结石、胆囊的疼痛，特别是心灵的极度烦恼，都会使人厌倦生命。但如果人的每一部分都受到极度的折磨，且是到了极致，超出我们自己的承受或想象，这就非常可怕了。

托马斯·文森特

《基督审判时突然和确定的现身》，177-78

When the fire was in London, I believe few of you could take much sleep for divers nights together. When the fire was burning in your streets and burning down your houses, you could not sleep in your houses lest the fire should have burned your persons too. And when the fire of lust is within you and burning within you; when the fire of God's anger is kindled above you and burning over you; and the fire of hell, so dreadful and unextinguishable, is burning beneath you; and you are hanging over the burning lake by a twinethread, which, ere long, will untwine of itself and may, ere you are aware, and suddenly, be cut or snapped asunder, and then you must drop into the midst of flames. Can you sleep under the guilt and power of sin when you are in such danger? Awake! Sinners, awake!

THOMAS VINCENT

God's Terrible Voice in the City, 172

伦敦大火的时候时，我相信你们当中很少有人能连续睡上几晚好觉。火在你们的街道上燃烧，烧毁你们的房屋，你们不能在家里睡觉，否则大火也要把你们的身体烧掉。当情欲的火在你们的里面，在你们里面燃烧，当神愤怒的火向你们点燃，将你们焚烧；当如此可怕、永不熄灭的地狱之火在你们下面燃烧，你们被一根麻绳吊在燃烧的湖面上，再过片时，这根麻绳就会自行解开，当你们还没有意识到时，麻绳就突然被切断或断裂，你们必然会掉入火焰当中。当你们身处这样的危险，在罪的罪咎和权势之下，你们还能睡得着吗？醒来吧！罪人啊，醒醒吧！

托马斯·文森特

《神在伦敦城发出的可怕声音》，172

Here thou shrinkest to think of the gout, colic, stone, or strangury; shiver to hear of the strappado, the rack, or the lawn [i.e., forms of torture]. How then wilt thou bear universal tortures in all the parts of thy body—exquisite anguish and pains such as of which the pangs of childbirth, burnings of material fire and brimstone, gnawings of chest worms, drinks of gall and wormwood are but

shadows? And to which they are all but sports and flea bitings, even to the torments thy body shall suffer for its sins against the Creator.

SAMUEL WARD

“The Life of Faith in Death,” in Sermons and Treatises, 60

在这地上，你想到痛风、腹绞痛、结石或热淋病就会不寒而栗；听到绞刑、肢刑或各式酷刑就会颤抖。那么，你将如何忍受身体各部分的普遍折磨呢？诸多剧烈的痛苦，诸如分娩的痛苦、火焰硫磺的燃烧、胸口虫子的啃咬、喝下茵陈胆汁的痛苦，都不过是这痛苦的影儿。与你的身体因得罪造你的神而必要遭受的折磨相比，这些地上的痛苦不过是玩耍的痛苦，是跳蚤的叮咬而已。

撒母耳·沃德

《相信之人因死得生》，收录于《讲道与专著》，153

Hell is full of hard hearts; there is not one soft heart there. There is weeping there, but no softness.

THOMAS WATSON

The Beatitudes, in Discourses, 2:102

地狱充满内心刚硬之人；那里的人没有一个内心柔软。那里有哭泣，但没有柔软。

汤姆·华森

《八福》，收录于《讲论》，2:102

But it may be objected, if there be any material fire in hell, it will consume the bodies there. I answer, it shall burn without consuming, as Moses's bush did (Ex. 3:2). The power of God silences all disputes. If God by His infinite power could make the fire of the three children not to consume, cannot He make the fire of hell burn and not consume?

THOMAS WATSON

A Christian on the Mount, in Discourses, 1:229

但有人会反对说，如果地狱有任何形质的火，就会烧尽那里的身体。我的回答是，身体要燃烧，却不会烧尽，就像摩西看到的那荆棘里的火（出 3:2）。神的大能要止息一切的争论。如果神以祂无限的大能，可以让那三个少年人遭遇大火而不烧尽他们，那么祂岂不能让地狱的火烧着，却不将人烧尽吗？

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:229

Eternity is the hell of hell; the loss of the soul is irreparable. If all the angels in heaven should go to make a purse, they could not make up this loss. When a sinner is in hell, shall another Christ be found to die for him? Or will the same Christ be crucified again? Oh no, they are everlasting burnings.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:101

地狱的地狱就是永远；灵魂的沉沦不可弥补。若天上所有天使都付出代价，他们也无法弥补这损失。一个罪人落在地狱里，可以找到另一位基督为他而死吗？还是同一位基督要再钉十字架？哦，不是的，他们要永远焚烧。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:101

The loss of gospel opportunities will be the hell of hell. When a sinner shall at the last day think with himself, "O what might I have been! I might have been as rich as the angels, as rich as heaven could make me. I had a season to work in, but I lost it." This, this will be as a vulture gnawing upon him; this will enhance and accent his misery.

THOMAS WATSON

"The One Thing Necessary," in Discourses, 1:374

失去福音的机会，这是地狱的地狱。当一个罪人在最后那日想到：“啊，我本可成为怎样的一个人？我本可像天使一样富足，像天堂能让我富足那样富足。我曾有得到的机会，却失去了。”这一点，这一点要像秃鹫在啃噬他；这要加增他的痛苦。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:374

I need not say that it is the most foulest opinion that can be harbored (some impute it unto Origen), and Augustine, he abundantly confutes it; but it needs no great confutation—the very naming of it is a refutation, that all men, after they had been tormented in hell, should at last come out of hell and be freed from eternal death and be partakers of this eternal life. Certainly, there the worm never dies and the fire never goes out; our Savior oft repeats it. And there are abundance of arguments to prove that death to be eternal, but I must omit them. The Scriptures are clear to evince this error; therefore, believe this—that eternal life is not so universal as natural life.

JEREMIAH WHITAKER

Christians Great Design on Earth, 24

我无需指出，这是人所能持有的最可恶观点（有人把它归咎于俄利根），而奥古斯丁已经充分驳斥了这观点；无需强烈驳斥就能把它击倒——它的名称本身就是一种驳斥，这种观点认为，地狱里的所有人受尽折磨之后，最后要从地狱里出来，脱离永死，与永生有份。可以肯定的是，地狱里的虫是不死的，火是不灭的；我们的救主经常重复这样说。有大量论证可以证明死是永远的，但我不得不跳过不说。圣经清楚证明这种观点是错；因此，请相信这一点——永生并不像自然生命那样普遍，人人皆有。

耶利米·惠特克

《基督徒地上伟大的计划》，24

To lie in woe and undergo
the direful pains of hell,

And know withal, that there they shall
for aye and ever dwell;
And that they are from rest as far
when fifty thousand year,
Twice told, are spent in punishment,
as when they first came there.

This, oh! This makes hell's fiery flakes
much more intolerable;
This makes frail wights and damned sprites
to bear their plagues unable.
This makes men bite, for fell despite,
their very tongues in twain;
This makes them roar for great horror,
and trebleth all their pain.

MICHAEL WIGGLESWORTH

“A Short Discourse on Eternity,” last two stanzas, Day of Doom, 92

躺卧在悲哀当中，
经受地狱可怕的苦痛，
知道痛苦必在那里，
永远居住；
他们离安息何等之远，
五万年，
再五万年，他们仍在刑罚中度过，
就像刚刚来的时候。

哦！这要让地狱的火焰，
更加难以忍受；
这要让软弱之人和被诅咒的灵，
无法承受他们的灾祸。
这要让人咬牙切齿，
就算把舌头撕成两半；
这要让他们发出极恐怖的咆哮，
让他们的痛苦加倍。

迈克尔·威格尔斯沃思（MICHAEL WIGGLESWORTH）

《简论永恒》，最后两节，《灭亡的日子》，2

HERESY（异端）

We are they, my friends, upon whom the very ends of the world are come; in which not only homo homini lupus (one man is a wolf to another), preying upon the body, name, and estate; but homo homini daemon (one man is a devil to another), laboring to ensnare and betray the souls, the precious souls one of another. It is very necessary then that we take heed unto ourselves, that we be not slightly carried on to our own destruction. What caution the apostle gave his Colossians, the same do I give to you: "Let no man spoil you through philosophy and vain deceit." And further give me leave to say, let no man spoil you through divinity and vain deceit. For no doubt but the serpent hath his poison in his head as well as his tail, and the devil hath his baits as cunningly set on and as covertly laid in the depths of divinity as in the shallows of philosophy.

NICHOLAS CHEWNEY
Anti-Socinianism, xii-xiii

我的朋友们，我们就是世界尽头临到身上的人；在这时候，人不仅彼此如狼虎相待，掠夺彼此的身体、名声和财产；还彼此如魔鬼相待，竭力陷宝贵的灵魂于网罗之中，捕获彼此的灵魂。因此，我们必须谨慎自己，以免稍有不慎被引向灭亡。使徒给歌罗西人的警告，我也同样给你们：“你们要谨慎，恐怕有人用他的理学和虚空的妄言，就把你们掳去。”还有，请允许我说，不要让人用神学和虚空的妄言把你们掳去。因为毫无疑问，蛇的头和尾都有毒，魔鬼既用肤浅的哲学，也用高深的神学当作诱饵，暗中设计布下陷阱。

尼古拉斯·切尼 (NICHOLAS CHEWNEY)
《反苏西尼主义》，xii-xiii

Adamites, so called from one Adam, the author of their sect; or from the first man, Adam, whose nakedness they imitate in their stoves [i.e., heated chambers] and conventicles, after the example of Adam and Eve in Paradise.

DAVID DICKSON
Truth's Victory over Error, 303

亚当派，因其教派的创始人亚当，或因第一个人亚当而得名，他们模仿乐园里的亚当和夏娃，在他们有暖气的房间和秘密集会中赤身露体。

大卫·迪克森
《真理战胜谬误》，303

Hemerobaptists, so called from two Greek words, hemera (day) and baptidso (to baptize), because they maintained that men and women, according to their faults committed every day, ought every day to be baptized.

DAVID DICKSON
Truth's Victory over Error, 306

日洗派，这名称来自两个希腊文单词，“日”和“洗礼”，因为他们坚持说，男人和女人，按照他们每天犯下的过错，每天都应受洗。

大卫·迪克森

《真理战胜谬误》，306

[All manner of heretics] preach, print, and practice their heretical opinions openly; for books [The Bloody Tenet by Roger Williams], witness a tractate of divorce in which the bonds are let loose to inordinate lust, a pamphlet also in which the soul is laid asleep from the hour of death unto the hour of judgment, with many others. Yea, since the suspension of our church government, everyone that listeth turns preacher, as shoemakers, cobblers, button makers, hostlers, and such like take upon them to expound the Holy Scriptures, intrude into our pulpits, and vent strange doctrine, tending to faction, sedition, and blasphemy.

EPHRAIM PAGITT
Heresiography, iv

各式各样的异端分子公开传讲、印刷发表和践行他们的异端观点；罗杰·威廉斯写的《血腥信条》一书，讲到异端分子写了一本关于离婚的小册子，其中对无度的情欲放任自流，还有一本小册子，说人的灵魂从死亡到审判这段时间都在沉睡，还有许多其他的异端邪说。是的，自从我们的教会治理得不到严格执行以来，如鞋匠、皮匠、纽扣匠、马夫等等，人人都宣称自己是传道人，都以解释圣经为己任，闯入我们的讲台，发表奇怪的教训，导致结党、煽动和褻渎。

以法莲·皮吉特（EPHRAIM PAGITT）
《论异端》，iv

Lovers grieve together. Thus, if we love Christ, we shall grieve for those things that grieve Him: “I beheld the transgressors, and was grieved” (Ps. 119:158). We shall grieve to see truth bleeding, heretics increasing. We shall grieve to see toleration setting up its mast and topsail and multitudes sailing in this ship to hell. Toleration is the grave of reformation. It was a charge drawn up against the angel of Pergamos that he had them there, nestling and brooding, who held the doctrine of Baalam (Rev. 2:14). By toleration we adopt other men’s sins and make them our own. I pray God this doth not hasten England’s funerals. He who loves Christ will lay these things to heart.

THOMAS WATSON
“Christ’s Loveliness,” in Discourses, 1:321

彼此相爱的人总是休戚与共。因此，如果我们爱基督，祂忧伤的事，我们也会忧伤：“我看见奸恶的人就甚忧伤。”（诗 119:158²⁵）看到真理在流血，异端在加增，我们就应感到忧伤。我们看到对异端的容忍扬帆起航，许多人乘坐这艘船驶向地狱，就应感到忧伤。容忍是改革的坟墓。主责备别迦摩教会的使者，说他在教会窝藏服从巴兰教训的人（启 2:14）。因着容忍，我们把别人的罪接过来，使之成为我们自己的罪。我祈求神，不要因此加速英格兰的埋葬。爱基督的人要把这些事情放在心上。

汤姆·华森
《基督的可爱》，收录于《讲论》，1:321

²⁵ KJV直译。

HISTORY, STUDY OF (历史, 研究历史)

Nestor, who lived three ages, was accounted the wisest man in the world. But the historian may make himself wise by living as many ages as have passed since the beginning of the world. His books enable him to maintain discourse, who, besides the stock of his own experience, may spend on the common purse of his reading. This directs him in his life so that he makes the shipwrecks of others seamarks to himself; yea, accidents which others start from for their strangeness he welcomes as his wonted acquaintance, having found precedents for them formerly. Without history a man's soul is purblind, seeing only the things which almost touch his eyes.

THOMAS FULLER
Holy and Profane States, 113

生活经历三个时代的涅斯托耳²⁶，人们认为他是世上最有智慧的人。但研究历史的人，可以从创世以来的所有时代都生活过一遍，从而让自己变得有智慧。他的历史书使他能够讲论；他除了积累自己的经验外，还可将阅读所汲取的知识用于公共讨论。这可以指引他的生活，让他把别人船坏失事的教训当作自己的航标；是的，别人认为生疏的意外事件，他却欣然接受，以为常见，因为他从历史中见过类似的先例。没有历史，人的灵魂就是半瞎，事情几乎要碰到眼睛才能看到。

托马斯·富勒
《圣洁和褻渎的光景》，113

HOLINESS (圣洁)

He that is resolved to bring us to glory is as much resolved to bring us to it by perseverance in holiness and diligent obedience, for He never decreed the one without the other, and He will never save us by any other way. Indeed, when we are converted, we have escaped many and grievous dangers, but yet there are many more before us which we must by care and diligence escape. We are translated from death to life, but not from earth to heaven. We have the life of grace, but we are short of the life of glory. And why have we the life of grace but to use it and live by it? Why came we into the vineyard but to work? And why came we into the army of Christ but to fight? Why came we into the race but to run for the prize? Or why turned we into the right way but to travel in it?

RICHARD BAXTER
Baxteriana, 125

定意把我们带进荣耀的那一位，也同样定意要藉着在圣洁和殷勤顺服中的坚忍，把我们带进荣耀里，因祂从未命定前者而缺少后者，祂也绝不会用其他方式拯救我们。的确，我们归信时已经逃脱了许多凶恶危难，但我们前面还有更多，必须通过谨慎和殷勤才能逃脱。祂把我们从死迁到生，但不是从地迁到天。我们有了恩典的生命，但尚未达到荣耀的生命。祂为什

²⁶ 荷马史诗中的一位人物，被视为善于提供建议的睿智长者。——译注

么让我们拥有这恩典的生命，岂不就是要我们使用这生命，靠这生命而活吗？我们为什么要进入葡萄园，岂不就是要我们做工吗？我们为什么要加入基督的大军，岂不就是要我们争战吗？我们为什么要参加赛跑，岂不就是要我们得赏赐吗？我们为什么要转向正道，岂不就是要我们行在其中吗？

理查德·巴克斯特
《巴克斯特自传叙述》，125

If you are contented with that measure of holiness that you have, you have none at all, but a shadow and conceit of it. Let those men think of this that stint themselves in holiness and plead for a moderation in it, as if it were intemperance or fury to love God or fear Him or seek Him or obey Him any more than they do—or as if we were in danger of excess in these. If ever these men had feelingly and by experience known what holiness is, they would never have been possessed with such conceits as these.

RICHARD BAXTER
Baxteriana, 221

如果你满足于你所达到的圣洁，那你就根本没有圣洁，有的只是影儿和自欺而已。那些在圣洁上止步不前，争辩说对圣洁要有节制的人，随他们如此想好了；他们以为在爱慕神、敬畏神、寻求神、顺服神等方面做得比他们目前的程度更多，就是没有节制或太过狂热，好像我们在此有过度的危险。这些人若真的出于真情实感，通过经验认识到何为圣洁，就不会如此自欺了。

理查德·巴克斯特
《巴克斯特自传叙述》，221

The life of grace lieth (1) in the preferring of God and heaven and holiness in the estimation of our minds before all worldly things; (2) in the choosing them and resolving for them with our wills, before all others; (3) in the seeking of them in the bent and drift of our endeavors. These three make up a state of holiness.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:514

恩典的生命在于：（1）在我们的思想中，看重神、天堂和圣洁，超过一切世上之事；（2）用我们的意志选择并决心追求这些，超过其余一切；（3）在我们努力的方向上追求这些。这三者构成了圣洁的光景。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:514

Holiness is the very picture of God, and certainly no hand can carve that excellent picture but the Spirit of God. Holiness is the divine nature, and none can impart that to man but the Spirit; the Spirit is the great principle of holiness.

THOMAS BROOKS

Cabinet of Choice Jewels, 365

圣洁是神的真实写照，可以肯定的是，除了神的灵，就无人能刻画出这卓越的画面。圣洁是神的本性，除了圣灵，无人能把圣洁赋予人；圣灵是圣洁的伟大动因。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，365

The holiness and happiness of the saints are the shame and torment of the devil and of his children.

JOSEPH CARYL
Directory for the Afflicted, 11

圣徒的圣洁和幸福，是对魔鬼和他儿女的羞辱和折磨。

约瑟夫·卡里尔（JOSEPH CARYL）
《给受苦之人的指引》，11

He could not be Lord of any man as a happy creature if He did not, by His power, make them happy; and He could not make them happy unless, by His grace, He made them holy.

STEPHEN CHARNOCK
Discourses upon the Existence and Attributes of God, 699

祂若不用祂的大能使人快乐，就不能成为任何一个快乐受造之人的主；祂若不用祂的恩典使人成为圣洁，就不能使人快乐。

司提反·查诺克
《论神的存在和属性》，699

Holiness can no more approve of sin than it can commit it. To be delighted with the evil in another's act contracts a guilt, as well as the commission of it; for approbation of a thing is a consent to it.

STEPHEN CHARNOCK
Selections, 132-33

圣洁不可能赞同罪，就如它不可能犯罪。对喜悦他人行恶高兴，就像自己行了这恶一样，会招来罪咎；因为称赞一件事，就是对此事的认同。

司提反·查诺克
《选集》，132-33

Holiness hath in it a natural tendency to life and peace: it "is a tree of life" (Prov. 3:18). Grace and glory grow from the same root; salvation is the end of faith, the flower that grows upon it (1 Peter 1:9).

ELISHA COLES
Practical Discourse, 50

圣洁里面有一种要得生命和平安的自然倾向：它是“生命树”（箴 3:18）。恩典和荣耀都是从同一根生发的；救恩是信心的目的，是信心盛开的花朵（彼前 1:9）。

以利沙·科尔斯
《应用性论述神的主权》，50

Holiness is the seed of glory, and holy persons are in glory, as to its kind and the certainty of their obtainment. Albeit it has no glory at present in comparison of that which shall be, as the seed of the rose or lily, compared with the flowers they will grow into and which are virtually in them.

ELISHA COLES
Practical Discourse, 251

圣洁是荣耀的种子，就荣耀的性质和得荣耀的确定而言，圣洁的人是已经得了荣耀。虽然与将来必有的荣耀相比，现在的圣洁并未得荣耀，但就像玫瑰或百合的种子与它们将要长成的花朵一样，现在的圣洁已经实际得了将来的荣耀。

以利沙·科尔斯
《应用性论述神的主权》，251

As holiness is the soul's best evidence for heaven, so it is a continual spring of comfort to it in the way thither. The purest and sweetest pleasures in this world are the results of holiness. Till we come to live holily, we never live comfortably. Heaven is epitomized in holiness.

JOHN FLAVEL
Fountain of Life, 388

正如圣洁是灵魂能上天堂的最好证据，同样地，圣洁也是灵魂通往天堂道路上不断得安慰的泉源。这世上最纯净最甜蜜的欢乐，都是圣洁的结果。我们若不圣洁地生活，就绝不能安慰地生活。天堂是圣洁的集中体现。

约翰·弗拉维尔
《生命的源头》，388

Evangelical holiness rather makes the creature willing than able to give full obedience. The saint's heart leaps when his legs do but creep in the way of God's commandments. Mary asked where they had laid Christ, meaning, it seems, to carry Him away on her shoulders, which she was not able for to do; her affections were stronger than her back.

WILLIAM GURNALL
Christian in Complete Armour, 293

福音的圣洁让受造之人愿意却没有能力做到完全的顺服。当圣徒的脚虽然在神诫命的道路上行得缓慢，然而他的心却在跳跃。马利亚问基督被放在哪里，似乎是要把祂背起来带走，她虽没有力气如此行，但她的感情比她的后背更加有力。

威廉·古纳尔
《基督徒披戴神的全副军装》，293

[The one seeking to be holy] must as endeavor to mortify corruption so to grow and advance in the contrary grace. Every sin hath its opposite grace, as every poison hath its antidote; he that will walk in the power of holiness must not only labor to make avoidance of sin but to get possession for the contrary grace.... God will not ask us what we were not but what we were; not to swear and curse will not serve our turn, but thou wilt be asked, "Didst thou bless and sanctify God's name?" And he [is] the true Christian that doth not content himself with a bare laying aside evil customs and practices but labors to walk in the exercise of the contrary graces. Art thou discomposed with impatience, haunted with a discontented spirit under any affliction? Think it not enough to silence thy heart from quarreling with God but leave not till thou canst bring it sweetly to rely on God.

WILLIAM GURNALL
Christian in Complete Armour, 308

追求圣洁的人，必须努力治死败坏，在与败坏相反的美德上长进。每一种罪都有与之相反的美德，就像每一种毒药都有解药一样；人要靠着圣洁的力量行事为人，不仅要努力避免犯罪，还要得着与罪相反的美德……将来神不会问我们不是怎样的人，而是会问我们究竟是怎样的人；不咒骂诅咒，这对我们于事无补，神而是要问你：“你是否称颂神的名，尊神的名为圣？”不是仅仅满足于放下恶习和行恶，而是努力操练与恶相反的美德，在其中行事为人，这样的人才真正的基督徒。你是否因不耐烦而心烦意乱，在任何苦难中都灵里不满而无法释怀？不要以为让你的心安静下来，不与神争吵，这就足够了，而是要不断追求，直到把你的心带来，让它甜美地倚靠神。

威廉·古纳尔
《基督徒披戴神的全副军装》，308

They that will not love thee because thou art holy cannot choose but fear and reverence thee at the same time for what they hate thee. Let a saint comply with the wicked and remit a little of his holiness to correspond with them, he loses by the hand as to his interest, I mean, in them; for by gaining a little false love, he loses that true honor which inwardly their consciences paid to his holiness. A Christian walking in the power of holiness is like Samson in his strength; the wicked fear him. But when he shews an impotent spirit by any indecency in his course to his holy profession, then presently he is taken prisoner by them and falls under both the lash of their tongue and scorn of their hearts.

WILLIAM GURNALL
Christian in Complete Armour, 334

那些因为你是圣洁而不爱你的人，他们只能选择因你的圣洁害怕你和敬畏你，正如他们同时因此恨你一样。如果一位圣徒为了迁就恶人，就把自己的圣洁减少一点，好迎合他们，与他们和睦，这就拱手让出了他自己的份，我指的是，他们在他们身上损失了自己的份；因着要得一点点虚假的爱，就丧失了他们里面良心对他圣洁的真正尊重。一个靠圣洁力量行事为人的基督徒，就像充满力量的参孙，恶人怕他。但是，当他在神圣的认信中行事不正，从而显出他的软弱时，他就马上被恶人俘虏，落在他们的口诛笔伐和内心蔑视之下。

威廉·古纳尔

《基督徒披戴神的全副军装》，334

Pray not only against the power of sin but for the power of holiness. A wicked man may pray against his sins not out of any inward enmity to them or love to holiness but because they are troublesome guests to his conscience. His zeal is false that seems hot against sin but is cold to holiness. A city is rebellious that keeps its rightful prince out, though it receives not his enemy in.

WILLIAM GURNALL

Christian in Complete Armour, 725

不仅要祈求反对罪的权势，还要祈求得着圣洁的能力。一个恶人可能会祷告反对自己的罪，却不是出于内心对罪的敌意或对圣洁的爱慕，而是因为这些罪是搅扰他良心的客人。他那热心乃是虚假，似乎反对罪热烈，却是对圣洁冰冷。一座城若把它合法的国王拒之门外，尽管它不开门让他的敌人进来，却仍是叛逆。

威廉·古纳尔

《基督徒披戴神的全副军装》，725

You easily persuade yourselves that Christ hath died for you and redeemed you from hell, but you consider not that, if it be so, He hath likewise redeemed you from your vain conversation and hath set you free from the service of sin. Certainly, while you find not that, you can have no assurance of the other. If the chains of sin continue still upon you, for anything you can know, these chains do bind you over to the other chains of darkness the apostle speaks of (2 Peter 2:4). Let us not delude ourselves: if we find the love of sin and of the world work stronger in our hearts than the love of Christ, we are not as yet partakers of His redemption.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:134

你们可以轻易说服自己，基督已经为你们死了，已经救你们脱离了地狱，但你们没有思想，若是果真如此，祂也已经同样救你们脱离虚妄的行事为人，已经让你们得自由，不再作罪的奴仆。可以肯定的是，如果你们没有这一样，就不能保证你们有另外一样。如果罪的锁链仍在你们身上，你们就要知道，这锁链确实把你们绑在与使徒所说的另一条黑暗锁链上（彼后2:4）²⁷。不要自欺：如果我们心里对罪和世界的爱，比对基督的爱更强烈，我们就尚未与祂的救赎有份。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:134

It is really the Spirit of Christ in a believer that crucifies the world and purges out sin and forms the soul to His likeness. It is impossible to be holy not being in Him, and being truly in Him, it is as impossible not to be holy.

²⁷ 就是天使犯了罪，神也没有宽容，曾把他们丢在地狱，交在黑暗的锁链中，留到审判的时候。（KJV直译）

ROBERT LEIGHTON

Spiritual Truths, 161

正是基督的灵在信徒里面，把世界钉在十字架上，清洁罪恶，使人的灵魂有基督的样式。不在祂的里面，人就不可能成为圣洁，而真正在祂里面的，就不可能不成为圣洁。

罗伯特·莱顿

《属灵真理》，161

In our desires for heaven, if they are regular, we consider not so much our freedom from trouble as from sin; nor is our aim in the first place so much at complete happiness as perfect holiness.

JOHN OWEN

Golden Book, 215

我们渴慕天堂，若是持久渴慕，那我们所思想的，就不是摆脱苦难，而是摆脱罪；我们首先追求的，也不是完全的福乐，而是完全的圣洁。

约翰·欧文

《约翰·欧文金书》，215

Men may be in the performance of outward duties, they may hear the word with some delight, and do many things gladly; they may escape the pollutions that are in the world through lust and not run out into the same compass of excess and riot with other men, yet may they be strangers unto inward thoughts of God with delight and complacency. I cannot understand how it can be otherwise with them whose minds are over and over filled with earthly things, however they may satisfy themselves with pretences of their callings and lawful enjoyments or their not being any way inordinately set on the pleasures or profits of the world. To walk with God, to live unto Him, is not merely to be found in an abstinence from outward sins and in the performance of outward duties, though with diligence in the multiplication of them. All this may be done upon such principles for such ends with such a frame of heart as to find no acceptance with God. It is our hearts that He requires, and we can no way give them unto Him but by our affections and holy thoughts of Him with delight.

JOHN OWEN

On Being Spiritually Minded, in Oweniana, 134–35

人可能会履行外在的本分，可能会很欢喜听道，并乐意做许多事情；他们可能会逃避因情欲而生的污染，不与他人同奔世上的放纵宴乐。然而，他们内心仍可能是对以思想神为喜乐和满足感到陌生的人。我不知道他们与那些心中充满世上之事的人有何不同，尽管他们可能以自己的呼召、合法的享受、没有过度追求世上的快乐和利益为借口，而感到自我满足。与神同行，向祂而活，不仅仅体现在禁戒外在的罪和履行外在的本分（就算在这些事上努力，所行多而又多）。人可以本着这样的动机、为着这样的目的、怀着这样的心态做这一切的事，却仍不蒙神的悦纳。祂所要的是我们的心，而除了以思想祂的爱和祂的圣洁为乐，我们就别无他法，能把我们的心献给祂。

约翰·欧文

《论体贴圣灵》，收录于《欧文著作选段》，134-35

The thing here engraven on the priest in the law and required of the preacher of the gospel is especially and above all holiness. Not outward riches and greatness: they [are] to us but like wings to the ostrich, which she cannot fly with but only flutter and get the faster away. By these we only get to outgo other men, but by themselves they do not help us to fly up to heaven ourselves or to carry others along with us. No nor so much inward gifts of learning and such like abilities, though such polishing necessary to the priest, yet it's not it but holiness that's here engraven in his crown. Knowledge without grace, learning in the head without holiness in the forehead, is but like a precious stone in a toad's head or like flowers stuck about a dead body, which will not fully keep it from smelling.

ANTHONY TUCKNEY

Sermon 24, in Forty Sermons, 428

律法中刻在牧师心版上的，对福音传道人所要求最重要和超过一切的，就是圣洁。不是外在的富足和伟大：这些对我们而言，就像鸵鸟的翅膀，不能飞翔，只能扑腾着更快逃走。这些只能使我们超过别人，但不能帮助我们飞上天堂，也不能把别人与我们一道带上。也不是内在的学习天赋和类似的能力，虽然这些对牧师而言必不可少，但刻在他冠冕上的不是这些，而是圣洁。有知识却没恩典，脑中有学问却额上没有圣洁，不过就像癞蛤蟆头上的宝石，或者尸首周围的花朵，不能完全防止它发出臭味。

安东尼·塔克尼

《讲道第 24 号》，收录于《四十篇讲道》，428

Holiness is glory in the seed, and glory is holiness in the flower.

THOMAS WATSON

Puritan Gems, 80

圣洁是萌芽状态的荣耀，荣耀是圣洁绽开的花朵。

汤姆·华森

《清教徒奇珍录》，80

Those who are in a state of nature, under the power of sin, unpardoned and unsanctified, are dead in trespasses and sins. Those who are recovered from the fall and brought into a state of grace by the gospel are said to be dead also: dead to sin and dead to the world. But they have a new life, and that of a different kind.... Let this hidden life be the matter of my meditations, and let me inquire into its nature. It is that whereby a man becomes a new creature, a Christian indeed; his spiritual life wherein he is devoted to God and lives to the purposes of heaven and eternity. The Scripture calls this life eternal, for the life of grace survives the grave and is fulfilled in heaven. It is a life of faith, holiness, and peace; a life of faith, or dependence upon God for all we want; a life of holiness, rendering back again to God, in a way of honor and service, whatsoever we receive from Him in a way of mercy; and a life of peace in the comfortable sense of the favor of God and our acceptance

with Him through Jesus Christ.

ISAAC WATTS

Devout Meditations, 25–26

那些在自然状态下，在罪的权势下，未得赦免和分别为圣的人，是死在过犯罪恶中。那些从堕落中被挽回，被福音带进恩典状态中的人，经上说他们也是死了：向罪死和向世界死。但他们有一个新生命，一个本性不同的生命……让这隐藏的生命成为我默想的事，让我探究它的性质。藉此一个人成为新造的人，一个真正的基督徒；他在他的属灵生命中向神委身，为天堂和永恒而活。圣经称这生命为永生，因蒙恩的生命经过坟墓而活，在天堂里得以完全。这是一种信心、圣洁和平安的生命；信心的生命，在我们所需的一切事上倚靠神；圣洁的生命，把我们从神那里蒙怜悯所得的一切，以尊荣和事奉之心，都献给神；平安的生命，感受到神的眷顾以及藉着耶稣基督蒙神悦纳，从而大得安慰。

以撒·华滋

《虔诚默想》，25 – 26

THE HOLY SPIRIT (圣灵)

[The Holy Spirit] is as the spring to all your spiritual motions, as the wind to your sails. You can do nothing without it. Therefore, reverence and regard its help, and pray for it, and obey it, and neglect it not. When you are sure it is the Spirit of God, indeed, that is knocking at the door, behave not yourselves as if you heard not. (1) Obey Him speedily: delay is a present, unthankful refusal and a kind of denial. (2) Obey Him thoroughly; a half obedience is disobedience. Put Him not off with Ananias and Sapphira's gift, the half of that which He requires of you. (3) Obey Him constantly—not sometime hearkening to Him and more frequently neglecting Him, but attending Him in a learning, obediential course of life.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:197

圣灵是你们一切属灵活动的泉源，是吹动你们风帆的风。没有圣灵，你们就什么也不能做。因此，要敬畏和重视祂的帮助，祈求祂，顺服祂，不可忽视祂。当你们确信，敲门的确是神的灵，你们就不要装作没有听见。（1）要快地顺服祂：拖延是当前不知感恩的拒绝，是一种否认。（2）要彻底地顺服祂；一半的顺服是不顺服。不要献亚拿尼亚和撒非喇献的礼物，用祂对你们要求的一半来打发祂。（3）要不断地顺服祂——不是有时听从祂，却是更经常地忽视祂，而是在学习和顺服的生活过程中顺从祂。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:197

God the Spirit is our friend:

1. In the illumination of our understandings (Eph. 1:17–18).
2. Conviction of our sins (John 16:8).
3. Mortification of our corruptions (Rom. 8:13).

4. Sanctification of our natures (Ezek. 36:25).
5. Direction of us in duty and helping us (Rom. 8:14, 26).
6. Consolation of our hearts (John 14:16).

WILLIAM BEVERIDGE
Thesaurus Theologous, 4:27

神的灵是我们的朋友：

1. 光照我们的悟性（弗 1:17-18）。
2. 让我们知罪（约 16:8）。
3. 治死我们的败坏（罗 8:13）。
4. 使我们的本性分别为圣（结 36:25）。
5. 引导我们尽本分，帮助我们（罗 8:14, 26）。
6. 安慰我们的心（约 14:16）。

威廉·贝弗里奇
《神学词典》，4:27

Now he that hath this tree of life, he hath also the fruit that grows upon this tree. “But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance” (Gal. 5:22-23). Now grace is called not the works of the Spirit, but the fruits of the Spirit (1) because all grace is derived from the Spirit, as the fruit is derived from the root; and (2) to note the pleasantness and delightfulness of grace, for what is more pleasant and delightful than sweet and wholesome fruits; (3) to note the profit and advantage that redounds to them that have the Spirit, for as many grow rich by the fruits of their gardens and orchards, so many grow rich in grace, in holiness, in comfort, and in spiritual experiences by the fruits of the Spirit. Now why hath God given thee His Spirit, and why hath He laid in thy soul a stock of supernatural graces? But that thou mayest be every way qualified, disposed, and fitted for private prayer and to maintain secret communion with God.

THOMAS BROOKS
Privy Key of Heaven, 82

得着这棵生命树的，也就得着这棵树所结的果子。“圣灵所结的果子，就是仁爱、喜乐、和平、忍耐、恩慈、良善、信实、温柔、节制。”（加 5:22-23）在这里，美德不是称为圣灵的工作，而是称为圣灵的果子，（1）因为所有美德都出于圣灵，就如果子出于根一样；（2）表明这美德令人欢喜愉悦，还有什么比甜美有益的果子更令人愉快欢喜呢？

（3）表明得着圣灵之人获得的裨益和好处，正如许多人因花园和果园的果子而变得富有，同样许多人也因圣灵所结的果子，而在美德、圣洁、安慰和属灵经验上变得富足。神为什么把祂的灵赐给你，为什么把超自然的美德放在你灵魂里面？岂不是让你可以在各方面都具备条件、愿意且准备好进行私下的祷告，与神保持隐秘的相交吗？

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，82

The Spirit teacheth the saints in all things; that is, (1) He teacheth them all things needful for the salvation of their souls, all things necessary to bring them to heaven. (2) All things needful to life

and godliness (2 Peter 1:3). (3) All things needful to their places, callings, sexes, ages, and conditions. (4) All things needful for you to know to preserve you in the truth and to preserve you from being deluded and seduced by those false teachers.

THOMAS BROOKS
Privy Key of Heaven, 113

圣灵在一切事上教导圣徒；也就是说，（1）祂教导他们灵魂得救所需的一切事，把他们带进天堂所需的一切事。（2）关乎生命和敬虔所需的一切事（彼后 1:3）。（3）关乎他们地位、呼召、性别、年龄和状况所需的一切事。（4）为保守你在真理当中，保护你不至于被那些假师傅欺骗和引诱所需的一切事。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，113

It nothing repents me that I have often said, we do now as much need to have the Spirit of God live in us as ever we did need the Son of God to die for us. And as the purchase of reconciliation did require a divine person, the proof of it doth require no less.

DANIEL BURGESS
Man's Whole Duty, 16

我经常说，我们现在确实非常需要神的灵在我们里面活，就像我们从前需要神的儿子为我们死一样，我这样说并不后悔。正如需要一个神圣位格为我们得着与神和好，同样，要证明我们与神和好，也需要丝毫不亚于神圣位格的一位。

丹尼尔·伯吉斯
《人的全然责任》，16

It is very tedious to the Spirit of God when we make...ill interpretations of His ways toward us. If God deals with us otherwise than we would have Him, if there can be any sense worse than other made of it, we will be sure to make it, as thus: when an affliction doth befall you, there may be many good senses made of God's works toward you. You should think thus: It may be God intends only to try me by this; it may be God saw my heart too much set upon the creature and so intends to show me what there is in my heart. It may be that God saw that if my estate did continue, I should fall into sin, that the better my estate were, the worse my soul would be; it may be God intended only to exercise some grace; it may be God intends to prepare me for some great work which He hath for me.

JEREMIAH BURROUGHS
Rare Jewel, 82

我们曲解神对待我们的道路，这会让神的灵感到非常乏味。如果神待我们，与我们所盼望的不同，如果神待我们，给我们来什么不好的想法，那我们要这样想：当患难临到你身上时，你可以从许多好的方面解释神对你的作为。你当这样想：也许神只是藉这件事来试验我；也许神看我心太过专注于受造之物，所以想让我知道自己心内如何。可能神看到，如果我继续处在现在的光景就会陷入罪中，我的光景越好，我的灵魂就会变得越糟；可能神

只想操练我的一些美德；可能神要预备我去做祂为我安排的某项重要工作。

耶利米·巴罗夫
《稀世珍宝》，82

Observe and comply with the Spirit's motions and methods when under affliction, which is a special season of the Spirit's teaching and working. Afflictions use to be seals to God's instruction (Job 33:16). Seals give weight and authority to writings. The Spirit now sets instructions home; therefore, consider what sin thou hast most need to mortify and what the Lord especially aims at in afflicting thee.... And when the Spirit's work tends to the stirring up of grace, in all the actings of grace have an eye upon the sin that has most endangered thee and comply with the Spirit, especially when thou art moved to the acting of that grace that is most contrary to thy strongest corruption. It is a token of a sanctified affliction when thy sin is discovered in its sinfulness, when there are fixed purposes of heart raised against it, and when there is some notable acting of the grace that is most opposite to it excited.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 169–70

当遭遇患难时，留心并顺从圣灵的感动和方法，这就是圣灵教导和动工的特别时候。患难印证神的教训（伯 33:16）。印章赋予文书重要性和权威。圣灵现在让教训深入人心，因此，思想你最需要治死的罪，以及主让你遭遇患难的特别目的……圣灵的工作要激发恩典时，在恩典所有的作动当中，留心对你危害最大的罪，并顺从圣灵带领，特别是在圣灵感动你行出与你最强烈败坏相反的恩典行动时。当你的罪显出它的罪大恶极，当你的心定意起来反对这罪，当最反对这罪的恩典被激起，有某种显而易见的行动时，这就是患难使人成圣的标记。

亚历山大·卡迈克尔
《信徒治死罪》，169–70

Whensoever we give our attendance on the ordinances of God to hearken unto what He shall speak and to receive the law from His mouth, let our chief care be that our souls be duly prepared and disposed for the teachings of the Holy Ghost. Now our preparation for this lies principally in these three things: (1) in a humble sense of our ignorance and great need of His instructions; (2) a thorough willingness and unfeigned desire to be taught by Him and withal a readiness of mind to receive whatever truths He shall impart to us, how contrary soever to our former apprehensions; (3) a real and full purpose of heart to practice according to our knowledge and to live up to those truths which shall be made known to us. If we could ever bring these holy dispositions along with us when we come hither to wait on God in the way of His ordinances, we should then find what it is to have the Holy Ghost for our teacher.

JOHN CONANT
Sermon 2 on John 14:25–26, in Sermons, 71–72

每当我们领受神的蒙恩之道，聆听祂要说的话，接受祂口中的律法时，让我们最主要关心的是，正确预备我们的心，好领受圣灵的教导。我们的预备主要在于以下三件事：（1）谦卑地承认我们的无知并亟需祂的教训；（2）完全愿意且无伪地渴慕受教于祂，凡祂要传递给

我们的真理，无论与我们从前的领受如何相反，都准备好接受；（3）带着真正且充分的心愿，按我们所认识的去践行，活出祂要我们所认识的真理。如果我们能在领受蒙恩之道时，带着这种圣洁的心态等候神，我们就会明白有圣灵作我们的教师，是怎样的一种体验。

约翰·柯南特

《论约翰福音 14:25-26 的第二篇讲道》，收录于《讲道集》，71 - 72

All the doctrine of the Scriptures may be briefly referred to these two heads: first, how we may be prepared to receive the Spirit of God; secondly, how the Spirit may be retained when we have once received it.

RICHARD GREENHAM

Paramuthion, 14

整本圣经的教训都可以简要归结为这两大点：第一，我们如何预备好领受神的灵；第二，我们一旦领受了这灵，如何留住这灵。

理查德·格林汉姆

《安慰》，141

The Spirit exactly knows the heart of God to the creature, with all His counsels and purposes concerning Him: the Spirit searches all things, the deep things of God (1 Cor. 2:10). And what are those deep things of God the apostle means but the counsels of love which lie deep in His heart, till the Spirit draws them forth and acquaints the creature with them, as appears by verse 9? And also He knows the whole frame of man's heart. It were strange if He that made the cabinet should not know every secret box in it.

WILLIAM GURNALL

Christian in Complete Armour, 378

圣灵完全知道神对受造之人的心意，以及关于人的全部旨意和目的：圣灵参透万事，就是神深奥的事也参透了（林前 2:10）。使徒说的神深奥的事是什么，岂不就是神爱的计划吗？这计划从前深藏在神心里，然后圣灵将其带出，让受造之人得以认识，正如第 9 节所讲的那样。圣灵也知道人心的整个光景。那造柜子的，若不知道柜子里的每一个秘密抽屉，那才是奇怪。

威廉·古纳尔

《基督徒披戴神的全副军装》，378

Look thou attend the motions of the Holy Spirit. The Christian shall find Him as his remembrancer to remind him of the more solemn performance of this duty of prayer; so his monitor to suggest many occasional meditations to his thoughts, as a hint, that now it is a fit time to give God a visit in some holy ejaculation (by thus setting the door, as it were, open for him in God's presence). Sometimes He will be recalling a truth thou hast heard or read, a mercy thou hast received, or a sin thou hast committed, and what means He by all these but to do thee a friendly office, thy affections being stirred, so that thou mayest be invited to dart thy soul up to God in some ejaculation. Now,

take the hint He gives, and thou shalt have more of His company and help in this kind.

WILLIAM GURNALL

Christian in Complete Armour, 680

你要留心圣灵的感动。基督徒会发现，圣灵就像一个提醒者，要他更严肃地履行祷告这本分；所以提醒他的圣灵，会让他的思想有许多默想的机会，就像给他暗示一样，提醒他现在就是合适的时候，要用某种神圣的短促祷告，来到神面前（这样就仿佛打开大门，让神进来与人同在）。有时圣灵会让你想起你曾经听到或读到的一样真理，你领受的一样怜悯，或你犯下的一件罪，祂通过所有这些途径，只是向你尽行善的职分，激发你的情感，让你可以接受邀请，让你用短促的祷告，把自己的心带到神面前。现在，接受祂给你的暗示，你就会在这方面得到祂更多的陪伴和帮助。

威廉·古纳尔

《基督徒披戴神的全副军装》，680

How happy is the condition of God's people that have the word and the Spirit to guide them! The word without the Spirit cannot, the Spirit without the word will not guide us. The word is a light without us; the Spirit is a light within us. The word propounds the way to walk in; the Spirit enables the soul to walk in that way.

MATTHEW MEAD

“The Power of Grace,” in Name in Heaven, 101

神的百姓有圣道和圣灵引导，他们的光景是何等有福！没有圣灵，圣道不能引导我们；没有圣道，圣灵也不愿意引导我们。圣道是在我们之外的光；圣灵是在我们里面的光。圣道提出当行的路，圣灵使人有能力行在这路中。

马太·米德

《恩典的大能》，收录于《天上的名》，101

What is “waiting”? Waiting is a permanent continuance in the performance of duties against all difficulties and discouragements. It is a permanent abiding, a continuance in duty, whereby we seek for the return of God unto us against all discouragements, difficulties, temptations whatsoever.

JOHN OWEN

Golden Book, 181

何为“等候”？等候就是面对一切困难和挫折，长久继续履行各样本分。等候是一种长久的驻守，一种持续尽本分，我们藉此面对一切挫折、困难、试探，求神回到我们身边。

约翰·欧文

《约翰·欧文金书》，181

But may not men pray in the Spirit and use a form too? It is not denied but that good men may pray by a form and yet in some sense pray in the Spirit too, but since that it is the proper work of the Spirit to help the infirmities of the saints as well in matter and expressions as sighs and groans (Rom.

8:26), what need they use stinted forms, or how can they tie up themselves strictly to those forms without limiting, stinting, and quenching the Spirit?

VAVASOR POWELL

Common Prayer Book No Divine Service, 4

但是，人难道不可以在圣灵里祷告，同时也使用一种祷告形式吗？不可否认，良善之人可以使用一种形式祷告，但在某种意义上，也是在圣灵里祷告，但既然圣灵的本职工作，就是在内容和表达方面，用叹息帮助软弱的圣徒祷告（罗 8:26），那么人有什么必要使用受到限制的形式呢？或者如何能把自己牢牢绑在这些形式上，却又没有限制、压制圣灵，消灭圣灵的感动呢？

瓦瓦索·鲍威尔

《公祷书不是对神的侍奉》，4

If we cannot endure the Spirit going up and down with a candle and lantern to search our hearts, how can we abide the day of Christ's coming and stand when the Sun of Righteousness shall appear, for He is like refiner's fire and like fuller's soap? Justice, humility, repentance, though now they be but poor and low things with man, yet when the judge shall take the bench more visibly, how high will they be with God? Sincerity, though it be a silent grace at this time and dwells in obscurity, ere long, I hope, will carry the day and bear away the bell.

FRANCIS RAWORTH

On Jacob's Ladder, ii

如果我们不能忍受圣灵拿着蜡烛和灯笼，上上下下察验我们内心，我们又怎能忍受基督降临的那日呢，在这公义日头显现的时候，我们怎能站立得住呢？因祂就如炼金之人的火，如漂布之人的碱。虽然公义、谦卑、悔改现在在人面前，不过是可怜卑微，但当审判官更引人注目地坐在审判席上时，这些在神面前将是何等高贵？真诚虽然此时是一种静默无声的美德，湮没无闻，但我希望不久之后，它就要得胜，大大发声。

弗朗西斯·拉沃斯

《雅各的天梯》，ii

If we would have the Spirit of Christ, let us labor to subject ourselves unto it. When we have any good motion by the ministry of the word or by conference or by reading of good things (as holy things have a savor in them, the Spirit breathes in holy exercises), oh give way to the motions of God's Spirit. We shall not have them again perhaps. Turn not back those blessed messengers; let us entertain them, let the Spirit dwell and rule in us. It is the most blessed lodger that ever we entertained in all our lives. If we let the Spirit guide and rule us, it will lead us and govern and support us in life and death and never leave us till it have raised our bodies (the Spirit of Christ in us at length will quicken our dead bodies, Rom. 8:11); it will never leave us till it have brought us to heaven. This is the state of those that belong to God, that give way to the motions of God's Spirit to rule and guide them. Therefore, if we would have the Spirit of Christ, let us take heed of rebelling against it.

RICHARD SIBBES

“A Description of Christ,” in Complete Works, 1:25

我们若要得着基督的灵，就让我们竭力顺服这灵。当我们藉着讲道、聚会、阅读好书而得着任何美好的感动时（因神圣之事有圣灵在其圣洁行事中所发的香气），哦，让我们顺从神的灵的感动！这些感动，我们也许以后不会再有。不要拒绝这些配得称颂的使者；让我们接待他们，让圣灵住在我们里面，在我们心里作王。这是我们一生所接待的最配得称颂的住客。我们若让圣灵引导和管理我们，祂就要在我们生和死的时候引导、管理和扶持我们，并且永不离开，直到祂叫我们身体复活（基督的灵在我们里面，最终必要叫我们死去的身体复活，罗 8:11）；祂绝不离开我们，直到把我们带进天堂。这就是属神之人的光景，他们听从神的灵的感动，由圣灵管理和引导自己。因此，我们若要得着基督的灵，就让我们小心，不要悖逆圣灵。

理查德·薛伯斯

《对基督的描述》，收录于《全集》，1:25

If we desire the Spirit, we must wait in the way of duty, as the apostles waited many days before the Comforter came. We must also empty our souls of self-love and the love of the world and willingly entertain those crosses that bring our souls out of love with it. The children of Israel in the wilderness had not the manna till they had spent their onions and garlic; so this world must be out of request with us before we can be truly spiritual. Through grace, labor to see the excellency of spiritual things. How despicable then must all the glory of the world appear! These things, duly considered, will raise our desires more and more toward spiritual and heavenly objects.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 54–55

如果我们渴慕圣灵，就必须在尽本分中等候，就像使徒等候多日，直到保惠师降临。我们也必须清空我们心中的自爱和对世界的爱，心甘情愿地领受那些使我们心灵脱离对这世界之爱的十字架。旷野中的以色列民若不是吃光了他们的葱蒜，就得不到吗哪；同样地，我们必须不再追求这世界，才能变得真正属灵。靠着恩典，努力看到属灵之事的美好。这样，世上所有荣耀就会显得何等可鄙！正确考量这些事，要使我们的渴慕越来越转向属灵和属天的对象。

理查德·薛伯斯

《神圣默想与圣洁沉思》，54–55

But how shall I know the witness of the Spirit from a delusion?

Answer: The Spirit of God always witnesses according to the word, as the echo answers the voice. Enthusiasts speak much of the Spirit, but they leave the word. That inspiration which is either without the word or against it is an imposture. The Spirit of God did indite the word (2 Peter 1:21). Now if the Spirit should witness otherwise than according to the word, the Spirit should be divided against itself; it should be a spirit of contradiction, witnessing one thing for a truth in the word and another thing different from it in a man's conscience.

THOMAS WATSON

The Beatitudes, in Discourses, 2:307–8

但我怎么知道这是圣灵的见证，而不是幻想？

回答：神的灵总是按神的话语作见证，就像回声回应声音一样。狂热分子多讲圣灵，但他们丢弃神的话语。没有神的话语，或违背神话语的灵，都是假冒。神的灵确实写下神的话语（彼后 1:21）。现在，如果圣灵的见证不是按照神的话语，那么圣灵就是自我相争，就是一位自相矛盾的灵，见证神话语中真理的一样事，又在人的良心中见证与之不同的另一件事。

汤姆·华森

《八福》，收录于《讲论》，2:307-8

HOLY SPIRIT: GRACES OF THE（圣灵：圣灵的诸般恩典）

We should mind [the Holy Spirit] as the root of all good fruits growing in us or sprouting from us, the producer of all good habits formed in us, the assister of all good works performed by us, the spring of all true content that we enjoy; to whom our embracing the faith, our continuing in hope, our working in charity, the purification of our hearts, the mortification of our lusts, the sanctification of our lives, the salvation of our souls are principally due, are most justly ascribed. As the author and preserver of so inestimable benefits unto us, let us mind Him; and withal let us consider Him as condescending to be a loving friend and constant guest to so mean and unworthy creatures, vouchsafing to attend over us, to converse with us, to dwell in us, rendering our souls holy temples of His divinity, royal thrones of His majesty, bright orbs of His heavenly light, pleasant paradises of His blissful presence.

ISAAC BARROW

“A Defence of the Blessed Trinity,” in Sermons, 444-45

我们应看到，圣灵是在我们里面长成并生发一切美好果子的根，是我们里面形成一切美好习惯的生产者，是我们做一切美善工作的推动者，是我们享有的一切真正满足的泉源；我们的相信，在盼望中的持守，凭爱心行事，洁净的内心，情欲被治死，生活分别为圣，灵魂得救赎等这些事，都首要归功于祂，至为理所当然地归因于祂。让我们看到，我们得到如此不可估量的益处，为之创始、保管、存留的是祂；同时让我们看到，祂愿意屈尊俯就我们这些如此卑微、不配的受造之人，作爱我们的朋友、不离开我们的住客，保证要关心我们，与我们相交，住在我们里面，使我们的灵魂成为祂神性的圣殿，祂威严的王座，反射祂属天光辉的众星，祂赐福同在的美好乐园。

以撒·巴罗

《为配得称颂的三位一体辩护》，收录于《讲道集》，444-45

The soul is dead and cold by nature, but if a quality of the fire of the Spirit be added unto it, then it will be able to do more than it naturally can do. Therefore, examine what new habits and qualities be in you, whether you have a new habit of patience, love, hope, and experience; that is, as patience begets experience, and experience hope, so where the Spirit is, it doth beget new habits and qualities in the soul by which it is able to do more than naturally it can do.... It first builds the house and sweeps the rooms, and then it fits and furnishes the rooms with new habits and qualities of

grace.

JOHN PRESTON

“The Saints’ Spiritual Strength,” in Remaines, 128–29

灵魂按其本性是死寂冰冷，但若加上圣灵之火带来的特质，就能做比其本性更多的事。因此，察验你身上有什么新的习惯和特质，你是否有忍耐、爱心、盼望和老练的新习惯；也就是说，正如忍耐生老练，老练生盼望，因为哪里有圣灵，圣灵就在灵魂里生出新的习惯和特质，这样灵魂就能做比其本性更多的事……圣灵首先建造房子，打扫房间，然后用恩典的新习惯和特质布置房间。

约翰·普雷斯顿

《圣徒灵里的力量》，收录于《遗稿》，128–29

The graces of the Spirit are like a row of pearls which hang together upon the string of religion and serve to adorn Christ’s bride. This I note to show you a difference between a hypocrite and a true child of God: the hypocrite flatters himself with a pretense of grace, but in the meantime he hath not an habit of all the graces—he hath not poverty of spirit nor purity of heart; whereas a child of God hath all the graces in his heart, at least radically, though not gradually.

THOMAS WATSON

The Beatitudes, in Discourses, 2:58

圣灵的诸般恩典就像一串珍珠，挂在信仰的链子上装饰基督的新妇。我指出这一点，为要让你们看到，假冒为善之人和神真正的儿女有何不同：假冒为善之人用装出来的恩典自我恭维，与此同时却没有诸般恩典的习惯——他既不虚心也不清心，而神的儿女心里有各样的恩典，尽管不是逐渐完全，却是在根本上已经拥有。

汤姆·华森

《八福》，收录于《讲论》，2:58

HOLY SPIRIT, GRIEVING THE（圣灵：让圣灵担忧）

Your work, Christians, is to be tender of the Spirit, to take heed you be not unkind to His person, that you do not undervalue His gracious communications or resist His internal operations. Take heed of unthankfulness for His kindnesses, of slighting His counsels, of unsuitable walking to His rules and mercies if you would not grieve Him and so deprive yourselves of His quickening influences on your spirits.

BARTHOLOMEW ASHWOOD

Heavenly Trade, 139–40

基督徒，你们的工作就是要对圣灵温柔，小心不要对祂不善，不要低估祂施恩的感动，不要抵挡祂在你们里面的作为。如果你们不想让祂担忧，因而失去祂复苏你们的灵的果效，就要小心不要对祂的恩赐不知感恩，藐视祂的忠告，行事为人与祂的原则和怜悯不相称。

巴多罗买·阿什伍德
《属天的工作》，139-40

You see [the Holy Spirit] is God, the Rock of Israel. God omnipotent, for He created all things (Gen. 1:31). God omnipresent, filling all things (Ps. 139:7). God omniscient who knows your hearts (Rom. 8:27). Beware therefore of grieving Him, for in so doing you grieve God.

JOHN FLAVEL
Fountain of Life, 415

你们要看到祂（圣灵）是神，是以色列的磐石，全能的神，因祂创造万有（创 1:31）；祂是全在的神，充满万有（诗 139:7）；祂是全知的神，知道你们的内心（罗 9:1）。所以，你们要小心，不要让圣灵担忧，因为让祂担忧，就是让神担忧。

约翰·弗拉维尔
《生命的源头》，415

Wrong Christ, and you grieve His Spirit.

WILLIAM GURNALL
Christian in Complete Armour, 762

不公地对待基督，你就是让祂的灵担忧。

威廉·古纳尔
《基督徒披戴神的全副军装》，762

Objection: But there is no healing for me? I fear I have sinned the sin against the Holy Ghost.

Answer:... The fear of sinning it is a sign thou hast not sinned it....

Let me ask, "Why dost thou think thou hast sinned the sin against the Holy Ghost?"

"I have grieved the Spirit of God."

Answer: Every grieving the Spirit of God is not that fatal sin. We grieve the Spirit when we sin against the illumination of it; the Spirit being grieved may depart for a time and carry away all its honey out of the hive, leaving the soul in darkness (Isa. 50:10). But every grieving the Spirit is not the sin against the Holy Ghost. A child of God, when he hath sinned, his heart smites him; and he whose heart smites him for sin hath not committed the unpardonable sin.

THOMAS WATSON
The Beatitudes, in Discourses, 2:449-50

异议：但我是不是得不到医治？我担心我犯罪得罪了圣灵。

回答：……害怕得罪圣灵，这是一个记号，表明你没有得罪圣灵……让我问：“你为什么认为自己犯罪得罪了圣灵？”

异议：“我让神的灵担忧了。”

回答：不是每样让神的灵担忧的罪，都是致命的罪。当我们得罪圣灵的光照时，我们是让圣灵担忧；担忧的圣灵可能会在一段时间内离开，把祂所有的蜜从蜂房中带走，把灵魂撇在黑

暗当中（赛 50:10）。但不是每一件让圣灵担忧的罪都是得罪圣灵的罪。神的儿女犯了罪，他的心就会击打他；他的心因罪击打他，他就尚未犯下那不得赦免的罪。

汤姆·华森

《八福》，收录于《讲论》，2:449-50

HOLY SPIRIT, OPERATION OF THE（圣灵，圣灵的作为）

The operation of the Spirit appears in spiritual graces and spiritual duties. The kinds of graces are these: faith, hope, joy, love, fear, obedience, repentance, humility, meekness, patience, zeal, and perseverance, concerning which the Lord has made gracious promises to give them and to reward them.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 118

圣灵的作为体现在各样属灵的美德和属灵的本分当中。美德的种类有这些：信心、盼望、喜乐、爱、敬畏、顺服、悔改、谦卑、温柔、忍耐、热心和坚忍，关于这一切，主已作了施恩的应许，要把这些美德赐给人，要为这些美德赏赐人。

以撒·安布罗斯

《成圣的操练》，收录于《文集》，118

We should...meditate upon the blessed Spirit of God with equal goodness, conspiring and cooperating with all the purposes to all the effects of grace which conduce to our everlasting happiness, more especially as the repairer of our decayed frames; the enlivener of our dead souls; the infuser of spiritual light into our dark minds; the kindler of spiritual warmth into our cold hearts; the raiser of spiritual appetite to righteousness and the relish of goodness in our stupid senses; the impartor of spiritual strength and vigor to our feeble powers; the author of all liberty, loosing us from captivity under the tyranny of Satan, from vassalage unto our own carnal lusts and passions, from subjection to a hard and imperious law, from bondage to the terrors of a guilty conscience.

ISAAC BARROW

“A Defence of the Blessed Trinity,” in Sermons, 444

我们应当……默想神配得称颂的灵，祂同为良善，一同协力合作，所有目的都旨在发出恩典的效力，促成我们永远的幸福，尤其是修复我们衰败的体质，让我们死寂的灵魂活泼起来，将属灵的光注入我们黑暗的心灵；点燃我们冰冷的心，发出属灵的火热；在我们感知愚钝时，提升我们心灵对义的渴望和对善的回味；在我们力量软弱时，为我们提供灵里的力量和活力；开启一切的自由，将我们从撒但暴政的掳掠下解救出来，使我们脱离自己属肉体私欲和情欲的奴役、严苛律法的束缚、以及有罪良心恐惧的捆绑。

以撒·巴罗

《为配得称颂的三位一体辩护》，收录于《讲道集》，444

The same Spirit doth by this word (heard or read) renew and sanctify the souls of the elect, illuminating their minds; opening and quickening their hearts; prevailing with, changing, and resolving their wills, thus writing God's word and imprinting His image by His word upon their hearts, making it powerful to conquer and cast out their strongest, sweetest, dearest sins and bringing them to the saving knowledge, love, and obedience of God in Jesus Christ. The same Holy Spirit assisteth the sanctified in the exercise of this grace to the increase of it by blessing and concurring with the means appointed by Him to that end and helpeth them to use those means; perform their duties; conquer temptations, oppositions, and difficulties; and so confirmeth and preserveth them to the end. The same Spirit helpeth believers in the exercise of grace to feel it and discern the sincerity of it in themselves in that measure as they are meet for and in these seasons when it is fittest for them. The same Spirit helpeth them, hereupon, to conclude that they are justified and reconciled to God and have right to all the benefits of His covenant.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:191

这同一位圣灵，通过这道（听到或读到的道），更新选民的灵魂，使他们成圣，光照他们的思想；开启和苏醒他们的心；征服、改变和坚固他们的意志，用祂的话语在他们心上写下神的话语，刻上神的形像，使其有能力胜过和驱逐他们最强大、最甜美、最亲爱的罪，并带领他们来，在耶稣基督里认识、爱慕和顺服神，以致得救。这同一位圣灵帮助那成圣之人，藉着赐福和使用祂为达这一目的而指定的方法，以此操练恩典，使之加增；祂帮助他们使用这些方法；帮助他们履行本分；帮助他们胜过试探、反对和艰难；因此坚立并保守他们到底。这同一位圣灵，帮助信徒在恩典的操练中感受到它，并按适合他们的程度，在最适合他们的时候，辨别出这是真诚。这同一位圣灵，在此，帮助他们得出结论，他们已经被称为义，与神和好，有权享有祂圣约里的一切好处了。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:191

The Holy Spirit who is given to work grace in us, He is also given to witness grace unto us and to make us "know the things that are freely given to us of God" (1 Cor. 2:12). He is a free and sovereign agent indeed, and He works and witnesses in them in whom He worketh as He pleases. He giveth assurance of peace with God as much as He pleases and as soon, and no more and no sooner, than He pleases (1 Cor. 12:11).

DANIEL BURGESS

Man's Whole Duty, 27

赐给我们的圣灵，在我们里面做成恩典，也是为了向我们见证恩典，让我们“知道神开恩赐给我们的事”（林前 2:12）。圣灵确实是拥有主权自由动工的那一位，随祂所喜悦的在人身上动工和见证。不多不少，不快不慢，按祂所喜悦的程度，祂所喜悦的时间，圣灵赐人与神和好的确据（林前 12:11）。

丹尼尔·伯吉斯

《人的全然责任》，27

It may be thy inward corruption is not stronger than it was, but spiritual light and gracious tenderness may be growing—the Spirit now may be opening up the depths of thy corruption, and this the Lord usually does by degrees, as he dealt with Ezekiel in a like case (Ezek. 8:6–7, 9, 12–13, 15). He is showed greater and greater abominations where mark that they had put a wall between God and them. The secret chambers of sin are opened up, and thou seest that which makes thee tremble and abhor thyself more than ever, for the first saving conviction does not convince to the utmost. The first saving light shines not into every corner, or at least not so brightly that the man can dive into all the mystery of sin within, but leaves room for after discoveries.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 202

可能你内在的败坏不如从前强烈，属灵的光和蒙恩的温柔可能正在增强——圣灵现在可能正在揭示你内心深处的败坏，通常主是逐步进行，就像祂对待以西结一样（结 8:6-7, 9, 12-13, 15）。主让他看到越来越大的可憎之事，人用这些事在神和他们之间立起一堵墙。罪的密室被打开，你看到令你战兢和厌恶自己的事，比以往任何时候都多，因最初得救时的知罪，并未让人知罪到了极处。初信时的得救之光没有照进每一个角落，至少没有明亮到让人可以深入罪的全部隐意中，是为后来揭示罪留下了空间。

亚历山大·卡迈克尔
《信徒治死罪》，202

The Holy Spirit is often moving in the consciences and affections of carnal creatures, counseling, rebuking, and exciting them, so that upon His suggestions, some warm affections are raised in them to that which is good, but presently all is quashed and comes to nothing and the Spirit driven away by the entertainment He finds. Again, you cannot know by the common gifts of the Spirit—illumination, conviction, restraining grace, and assistance to perform the external part of religious duties; these are gifts of the Spirit, but such as do not prove he hath the Spirit that hath them. These gifts are beamed from the Spirit of God and show that the kingdom of God is come nigh such an one, but they do not demonstrate that God is come into that soul and hath taken possession of it for His temple.

WILLIAM GURNALL
Christian in Complete Armour, 758

圣灵经常在属肉体之人的良心和情感中运行，祂劝诫、责备和激发他们，以致在祂的提示下，有一些温情在他们心里兴起，向往那美善之事，但现在所有事情都被打消，归于无有，圣灵发现人是如何接待祂，就被驱逐离开。同样，你不能通过圣灵的普遍恩赐——光照、知罪、约束的恩典，以及对履行宗教责任的外在部分，来知道一个人的真相；这些都是圣灵的恩赐，但这些并不能证明，拥有这些恩赐的人是得着圣灵。这些恩赐是从神的灵如光发出，表明神的国已经临近这人，但并不表明神已进入这人的心里，已经得着这人的心，使之成为祂的殿。

威廉·古纳尔
《基督徒披戴神的全副军装》，758

There is what is called influence, or breathing, of the Spirit. This gracious influence (for of such only do I now speak) is either ordinary; and this is the operations of the Holy Spirit on the soul and the habits of grace there whereby they are still kept alive and in some exercise and acting, although not very discernible. This influence, I conceive, always attends believers and is that “keeping and watering night and day and every moment.” Or this influence is more singular and special and is the same to a gracious, although a withered soul, as the “wind and breath to the dry bones,” putting them in good case, and “as the dew or rain to the grass,” or newly mown field and parched ground. Such influence is meant by the “blowing of the south wind, making the spices to flow out.” When the Spirit moves thus, there is an edge put upon the graces of God in the soul, and they are made to act more vigorously. This is the “enlarging of the heart,” by which a “man doth run in the ways of God.” This influence is more discernible than the former and not so ordinarily communicated.

WILLIAM GUTHRIE
Christian’s Great Interest, 189

这就是所说的圣灵的影响，或圣灵的吹气。这种恩典性的影响（因我现在只谈这种影响）是普通的；这是圣灵在人灵魂和恩典习惯上的运作，藉此让这些习惯存有活力，保持操练和活动，虽然这并不非常明显。我认为，这种影响始终伴随着信徒，在“时刻浇灌，昼夜看守”。有时这影响是非凡和特别的，对一个虽是灵魂枯萎却是蒙恩之人，就像“对枯干骸骨所发的风和气息”，让它们进入更好的光景，又“如细雨降在嫩草上”，或像降在新割草的田地 and 旱地上一样。“南风啊，吹来！吹在我的园内，使其中的香气发出来”，指的就是这种影响。当圣灵如此运行时，灵魂中的神的各样恩典就焕发生机，就更有力地发挥作用。圣灵就是这样“开广人心”，使人“往神命令的道上直奔”。这种影响比前者容易察觉，且并非普通性地传递给人。

歌士瑞
《基督徒真伪辨》，189

There is not anything that is good in us, nothing that is well done by us in the way of obedience, but the Scripture expressly and frequently assigns it unto the immediate operations of the Holy Spirit in us. It doth so in general as to all gracious actings whatever, and not content therewith, it proposes every grace and every holy duty, distinctly affirming the Holy Ghost to be the immediate author of them. And when it comes to make mention of us, it positively, indeed, prescribes our duty to us but as plainly lets us know that we have no power in or from ourselves to perform it. But some men speak and preach and write utterly to another purpose: the freedom, liberty, power, and ability of our own wills; the light, guidance, and direction of our own minds or reasons; and from all our own performance of all the duties of faith and obedience are the subjects of their discourses; and that in opposition unto what is ascribed in the Scriptures unto the immediate operations of the Holy Ghost.

JOHN OWEN
On the Holy Spirit, in Oweniana, 127–28

我们身上任何的善，我们在顺服上的任何好事，没有一样不是圣经明确和经常归于圣灵在我们里面直接运行的。圣经如此这样普遍论述所有恩典性的行为，而且不满足于此，并且论到每样美德和每项神圣本分中的行为时，明确肯定圣灵是它们的直接作者。圣经提到我们时，确实明确向我们颁布我们当尽的本分，但也清楚地让我们知道，我们自己没有能力履行这些

责任。但有一些人谈论、讲道和写作完全是为了另一种目的：我们自己意志的自由、力量和能力；我们自己思想或理性的亮光、引导和指引；以及我们自己对所有相信和顺服责任的履行，这些都是他们讨论的主题；这与圣经把一切归因于圣灵直接运行的说法相反。

约翰·欧文

《论圣灵》，收录于《欧文著作选段》，127-28

The operation of the Spirit in believers, the communion of the Holy Ghost, is a great mystery. He works more on them than they feel and know; and they feel more than they can express in words; and they express more than any that have not received "the same spirit of faith" (2 Cor. 4:13) can understand. But this we know, that whenever the Spirit of Christ applies His grace and power to the heart of a sinner, there is something wrought that day which shall last to eternity. There is, by this finger of God, that impression made upon the soul and that mark left upon it that shall never wear out and that sin and Satan shall never be able to blot out again, but it shall remain and grow and be seen at the coming of Christ at the last day (Phil. 1:6).

ROBERT TRAILL

Sermon 3, in Sixteen Sermons on the Lord's Prayer, for His People, 50

圣灵在信徒里面的运行，圣灵的交通，这是一个极大的奥秘。祂在他们身上所做的，远超过他们所能感觉和知道的；而他们所感觉到的，远超过他们能用语言表达的；他们所表达的，远超过任何尚未领受“信心的灵”（林后 4:13²⁸）之人所能理解的。但有一点是我们知道的，每当基督的灵把祂的恩典和能力施行在一个罪人心里，那日所做成的事都要直延续到永生。神的手指在灵魂留下的印记和记号永不磨灭，罪和撒但也绝不能再把它抹去，而是要持续存在和成长，直到基督末日降临时要显明出来（腓 1:6）。

罗伯特·特雷尔

讲道 2，《论主祷文，主为祂百姓祷告的十六篇讲道》，50

HOLY SPIRIT, QUENCHING THE（圣灵，消灭圣灵的感动）

Quench not the Spirit. Observe and obey His motions. When He excites, get thee on; when He checks, get thee back. Know the Holy [Spirit] from the evil spirit by its according or differing with the Scriptures; reject that spirit in the heart that is not the same with the Spirit in the word. Try the wind, what and whence it is, by the card and compass; to the law and to the testimony. And when thou perceive it is from above, hoist up thy sails and get thee on. Quench not the Spirit. Grieve not the Holy Spirit of God whereby thou art sealed to the day of redemption.

RICHARD ALLEINE

Heaven Opened, 335

不要消灭圣灵的感动。要留心并顺服祂的感动。祂激动人的时候，你当参与进来；祂阻止时，

²⁸ KJV直译。

你当退下。按与圣经是否一致来分辨圣灵与邪灵；与神话语中的圣灵不一致的灵，你当拒绝。试试那风，按着方位和方向，认识那是什么风，从哪里来；人当以训诲和法度为标准。当你察觉这风是从上头来，就扬起你的风帆上路。“不要叫神的圣灵担忧，你们原是受了祂的印记，等候得赎的日子来到。”²⁹

理查德·艾里恩
《天开了》，335

Cherish heavenly motions in your hearts and be tender of all the breathings of the Spirit upon you. It may be the Lord comes in upon the heart with some spiritual light or life in a sermon or in a duty or when alone, stirring up thy desires and warming thy affections, making some offers of grace and help to thy dull and languishing soul. Take heed now how thou slightest or stiflest these. This is one step to the quenching of the Spirit and impeding its gracious assistance and vital operations on thy soul: “Quench not the Spirit” (1 Thess. 5:19). He that will kindle a fire gathers up every little coal and makes the most of the least spark.

BARTHOLOMEW ASHWOOD
Heavenly Trade, 143

珍惜你们心中那属天的感动，温柔对待圣灵吹在你们身上的一切气息。在听道、尽本分、独处时，主可能会给你带着一些属灵亮光或生命，激发你的渴慕，温暖你的情感，给你消沉忧郁的灵带来恩典和帮助。现在你当小心，不要轻视或压制这些感动。这是迈向消灭圣灵感动的，妨碍这感动在你心里施恩援助和发挥作用的一步：“不要消灭圣灵的感动。”（帖前 5:19）点火的人把每块小小木炭都收集起来，连最小的火星也要充分利用。

巴多罗买·阿什伍德
《属天的工作》，143

The apostle saith unto [children of God], “Quench not the Spirit.” And not without cause, for though the Spirit itself can never be utterly taken from them, yet doubtless if pride, security, or any other sin begin to take place in them, the graces of the Spirit may decay and their clear understanding and comfortable feelings may be gone, so that in their own and others’ judgments, the Spirit may seem to be quite extinguished. Neither must this seem strange, for if the image of God which was more perfectly placed in Adam might be quite lost, then no marvel if the graces of the Spirit be drowned in us for a time.

JOHN DOD
“Of Extinguishing the Spirit,” in Seven Godly and Fruitful Sermons, 202

使徒对神的儿女说：“不要消灭圣灵的感动。”他这样说不无理由，因为虽然神不可能把圣灵完全从他们身上挪去，但毫无疑问，若骄傲、疏忽大意或任何其他的罪开始出现在他们身上时，圣灵的恩典就可能会衰退，他们清楚的认识和得安慰的感受可能会消失，所以他们在自己和别人看来，圣灵似乎完全熄灭。这也不奇怪，因为如果神在亚当身上更完全的形像都可能完全消失殆尽，那么圣灵的恩典在我们里面有一段时间被淹没，这就不会让人感到惊奇了。

²⁹ 弗4:30

约翰·多德

《论消灭圣灵的感动》，收录于《七篇敬虔和多结果子的讲道》，202

Take heed of quenching the Spirit. Let your ears be open to hear what He says to the churches (Rev. 2:29). Deliver up yourselves wholly to the Spirit's conduct and guidance: be led by Him from what ways and in what ways He pleases, or else He will be grieved and withdraw; and if He does so, alas, your helper will be gone and your infirmities will hinder your perseverance in prayer.

NATHANIEL VINCENT

Spirit of Prayer, 123

小心不要消灭圣灵的感动。开你们的耳朵，当听圣灵向众教会所说的话（启 2:29）。你们当把自己完全交给圣灵的指挥和引导：接受祂的引导，按祂的意思离开祂不悦的道路，走祂喜悦的道路，否则祂就会担忧退下；祂若退后，哎呀，帮助你们的若是离开了，你们的软弱就会拦阻你们恒切的祷告。

拿但业·文森特

《祷告的灵》，123

HOLY SPIRIT, SEALING OF THE（圣灵，圣灵的印记）

The people of God, first or last, are sealed by the Spirit: "In whom also after that ye believed, ye were sealed with that holy Spirit of promise" (Eph. 1:13). The nature of sealing consists in the imparting of the image or character of the seal to the thing sealed. To seal a thing is to stamp the character of the seal upon it. Now the Spirit of God doth really and effectually communicate the image of God to us, which image consists in righteousness and true holiness. Then are we truly sealed by the Spirit of God when the Holy Ghost stamps the image of grace and holiness so obviously, so evidently upon the soul as that the soul sees it, feels it, and can run and read it; then the soul is sealed by the Holy Spirit. So Ephesians 4:30: "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

THOMAS BROOKS

Privy Key of Heaven, 116

神的百姓，无论在先还是在后，都得到圣灵的印记：“你们既然信祂，就受了所应许的圣灵为印记。”（弗 1:13）印记的本质，是在于将印的形像或特征传递给受印的对象。印证一件事情，就是将印的特征印在其上。现在，神的灵真实且有效地把神的形像传递给我们，这形像在于公义和真圣洁。当圣灵将恩典和圣洁的形像如此明显地印在灵魂上，以至于灵魂能看见、能感觉、能来阅读这形像时，我们就实在是受了神的灵为印记；灵魂就得了圣灵的印记。因此以弗所书 4:30 说：“不要叫神的圣灵担忧，你们原是受了祂的印记，等候得赎的日子来到。”

托马斯·布鲁克斯

《打开天堂的秘密钥匙》，116

Sin-mortifying, sin-subduing times are the Spirit's sealing times.

THOMAS BROOKS
Privy Key of Heaven, 119

治死罪，治服罪的时候，就是圣灵印下印记的时候。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，119

Get your interest in Christ sealed to you by the Spirit, else you cannot have the comfort of Christ's being sealed for you. Now the Spirit seals two ways, objectively and effectually. The first is by working those graces in us which are the conditions of the promises. The latter is by shining upon His own work and helping the soul to discern it, which follows the other, both in order of nature and of time. And these sealings of the Spirit are to be distinguished...by the matter of which that comfort is made, which if it be of the Spirit is ever consonant to the written word (Isa. 8:20). And partly by its effects, for it commonly produces in the sealed soul great care and caution to avoid sin (Eph. 4:30); great love to God (1 John 2:5); readiness to suffer anything for Christ (Rom. 5:3-5); confidence in addresses to God (1 John 5:13-14); and great humility and self-abasement, as in Abraham, who lay on his face when God sealed the covenant to him (Gen. 17:1-3). This, oh, this brings home the sweet and good of all when this seal is superadded to that.

JOHN FLAVEL
Fountain of Life, 50-51

让圣灵印证你们有份于基督，否则你们就不能从基督为你们得印证这件事上得安慰。圣灵用两种方法印证，客观而有效。第一种是通过在我们里面成就那些应许条件所需的恩典；后一种是光照祂自己的作为，并帮助人分辨祂的作为，这按自然和时间顺序接续发生。圣灵这些印证给人的安慰有所区分，如果这印证是出于圣灵，就与圣经所记录的话语相符（赛 8:20）。部分可以从印证带来的果效区分，因为它通常在被印证的人心里生出：极大的小心与谨慎，要避免罪（弗 4:30）；对神极大的爱（约 14:21）；愿意为基督忍受一切（罗 5:3-5）；有信心向神求（约壹 5:13-14）；还有极大的谦卑和自我降卑，就像亚伯拉罕一样，当神向他印证立约时，他就俯伏在地（创 17:1-3）。当印证加于其上时，这，哦，这就让人体会到一切的美好与甘甜。

约翰·弗拉维尔
《生命的源头》，50-51

Query: What is the Spirit's sealing work, and how is it performed?

Answer: The sealing of the Spirit is His giving a sure and certain testimony to the reality of that work of grace He hath wrought in our souls and to our interest in Christ and the promises, thereby satisfying our fears and doubts about our estate and condition.

JOHN FLAVEL
Sacramental Meditations, 60-61

问：什么是圣灵印证的工作，圣灵是如何做成这工作的？

答：圣灵印证的工作，是祂赐给我们可靠确凿的见证，见证祂在我们灵魂中所做恩典工作的真实，以及我们有份于基督并祂的应许，从而平息我们对我们的状态和光景的担心和疑虑。

约翰·弗拉维尔
《圣礼默想》，60-61

In sealing the believer, [the Holy Spirit] doth not make use of an audible voice nor the ministry of angels nor immediate and extraordinary revelations, but He makes use of His own graces implanted in our hearts and His own promises written in the Scriptures. And in this method He usually brings the doubting, trembling heart of the believer to rest and comfort.

JOHN FLAVEL
Sacramental Meditations, 63

圣灵印证信徒时，并不使用耳朵可以听见的声音，也不使用天使服侍的工作，或直接和异乎寻常的启示，而是使用祂植入我们心中祂自己的诸般恩典，以及写在圣经上的各样应许。使用此种方法，祂通常让信徒那怀疑、颤抖的心得享安息和安慰。

约翰·弗拉维尔
《圣礼默想》，63

Query: We will inquire, What are the effects of the Spirit's sealing upon our souls, by which we may distinguish and clearly discern it from all delusions of Satan and ill impostures whatsoever?

Answer: The genuine and proper effects and fruits of sealing are (1) inflamed love; (2) renewed care; (3) deep abasements; (4) increase of strength; (5) a desire to be with the Lord; (6) improved mortification to the world. Wheresoever these are found consequent to our communion with God and His manifestations of Himself to us therein, they put it beyond all doubt that it was the seal of His own blessed Spirit, and no delusion.

JOHN FLAVEL
Sacramental Meditations, 75

问：我们要问，圣灵的印记在我们灵魂上的效果是什么，藉此我们可以把这印证与撒但一切欺骗和任何的假冒区分开来，清楚辨明？

答：圣灵印记真实而特有的效果就是：（1）点燃的爱；（2）被更新的关切；（3）深深的降卑；（4）加增的力量；（5）对与主同在的渴慕；（6）进一步治死爱世界的心。在我们与神相交，并且神在这相交中向我们显明祂自己之后，无论在哪里找到上述事情，这些事情都毫无疑问是神自己配得称颂之灵的印记，而非错觉。

约翰·弗拉维尔
《圣礼默想》，75

THE HOLY SPIRIT AND THE PREACHED WORD (圣灵与传讲的圣道)

God is the grand teacher. This is the reason the word preached works so differently upon men: two in a pew—the one is wrought upon effectually, the other lies at the ordinances as a dead child at the breast and gets no nourishment. What is the reason? Because the heavenly gale of the Spirit blows upon one and not upon the other. One hath the anointing of God, which teacheth him all things (1 John 2:27); the other hath it not. God's Spirit speaks sweetly and often irresistibly.

SIMEON ASHE
Primitive Divinity, 26

神是伟大的教师。这就是传讲的圣道对人的作用如此与众不同的原因：一张长凳上坐着两个人听道——在一人身上有效动工，另一人却像死了的孩子躺在母亲的怀里，不得奶水滋养。原因是什么呢？因为从天而降的圣灵之风吹在一个人身上，却没有吹在另一个人身上。一人得着神的恩膏，在凡事上教训他（约壹 2:27）；另一人则没有。神的灵说话甜美，通常让人无法抗拒。

西门·艾什
《上古神学》，26

Plant thyself under the word preached; this is the Spirit's chariot in which He rides, called therefore the "ministration of the Spirit." The serpent, that evil spirit, got into Eve's heart by her ear, and the Holy Spirit ordinarily enters at the same door. He is received "by the hearing of faith" (Gal. 3:2). They that leave off hearing the word to meet with the Spirit do as if a man should turn his back on the sun that it may shine on his face.

WILLIAM GURNALL
Christian in Complete Armour, 760

要将自己栽植在所传讲的圣道之下；圣道是圣灵驾驭的战车，因此称为“圣灵的职事”³⁰。那蛇，那邪灵，通过夏娃的耳朵进入她的心，而圣灵通常也从同一个门进来。人是通过“听信福音”领受圣灵（加 3:2）。那些撇下听道来与圣灵会面的人，就好像一个人想让太阳照在他的脸上，却转过身来背对太阳。

威廉·古纳尔
《基督徒披戴神的全副军装》，760

HONOR (尊荣)

The more you serve God contrary to your own disposition and reach the services of God over the head of your own dispositions, the more you honor God. And the more that you do prefer the things

³⁰ 林后3:8直译，和合本为“属灵的职事”。

of God in time of competition above other things, the more you honor God. And the more you part with your much for God's lesser, the more you honor God. What is honor? Honor is a testimony of another's excellency. Now when I can part with my much for God's little, His little truths and things, I do testify an excellency in God. I say, the more you can part with your much for God's little, the more you honor God.

WILLIAM BRIDGE

Christ and the Covenant, in Works, 3:58

你越是逆着自己的性情来侍奉神，越过自己的性情来服侍神，你就越是尊荣神。在争竞的时候，你越喜欢神的事情，胜过其他的事，你就越是尊荣神。你越是为神的小事而舍弃你的大事，你就越是尊荣神。什么是尊荣？尊荣是见证另一位卓越。现在，当我能舍弃我的大事，要得着神的小事，祂小小的真理和小小的事情时，我就确实见证神的卓越。我要说，你越舍弃你的大事，要得神的小事，你就越是尊荣神。

威廉·布里奇

《基督与圣约》，收录于《文集》，3:58

HOPE（盼望）

Hope is a virgin of a fair and clear countenance; her proper seat is upon earth, her proper object is in heaven; of a quick and piercing eye that can see the glory of God, the mercy of Christ, the society of saints and angels, the joys of paradise through all the clouds and orbs, as Stephen saw heaven opened and Jesus standing in the holy place. Her eye is so fixed on the blessedness above that nothing in the world can remove it. Faith is her attorney general, prayer her solicitor, patience her physician, charity her almoner, thankfulness her treasurer, confidence her vice admiral, the promise of God her anchor, peace her chair of state, and eternal glory her crown.

THOMAS ADAMS

Exposition upon...Second...Peter, 437

盼望是一位面容清秀的童女；她的本位是在地上，她心仪的对象是在天上；她有一双敏锐的眼睛，能穿越一切云层和星体看见神的荣耀、基督的怜悯、众圣徒和众天使的聚会、乐园的喜乐，就如司提反看见天开了，耶稣站在圣所一样。她的目光如此定睛上面的福份，以至于世上没有任何事情能将其移开。信心是她的法律顾问，祷告是她的律师，忍耐是她的医生，爱心是她的施赈人，感恩是她的司库，信靠是她的将官，神的应许是她的锚，平安是她的元首，永恒的荣耀是她的冠冕。

托马斯·亚当斯

《彼得后书注释》，437

A Christian's motto always is or always should be Spero meliora, I hope for better things. I hope

for better things than any the world can give to me or than any that Satan can take from me. A Christian is always rich in hope, though he has not always a penny in hand.

THOMAS BROOKS

Great Gain, 152

基督徒的座右铭始终是，或始终应是 *Spero meliora*——“我盼望更美之事。”我盼望得到比这世界能给我的或撒但能从我这里夺去的更美之事。一个基督徒尽管常常身无分文，却总是充满盼望。

托马斯·布鲁克斯

《大利：托马斯·布鲁克斯作品拾珍》，152

Hope is the handkerchief that God puts into His people's hands to wipe the tears from their eyes, which their present troubles and long stay of expected mercies draw from them: "Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy. And there is hope in thine end" (Jer. 31:16-17).

WILLIAM GURNALL

Christian in Complete Armour, 153

盼望是神交在祂百姓手中的手绢，用来擦去他们眼中的泪水，他们目前的苦难，期待已久却迟迟未至的怜悯，这些都让他们流泪；耶和華如此说：“你禁止声音不要哀哭，禁止眼目不要流泪，因你所作之工必有赏赐，他们必从敌国归回。你末后必有指望。”（耶 31:16-17）

威廉·古纳尔

《基督徒披戴神的全副军装》，153

Hope is a supernatural grace of God whereby the believer, through Christ, expects and waits for all those good things of the promise which at present he hath not fully received.

WILLIAM GURNALL

Christian in Complete Armour, 515

盼望是神所赐的一种超自然恩典，信徒藉此通过基督，期待并等候一切神应许给他、目前尚未完全得着的美事。

威廉·古纳尔

《基督徒披戴神的全副军装》，515

True hope is a jewel that no one wears but Christ's bride, a grace with which no one is graced but the believer's soul. Christless and hopeless are joined together (Eph. 2:12), and here it is not amiss to observe the order in which hope stands to faith. In regard of time they are not one before another, but in order of nature and operation faith hath the precedency of hope. Faith closes with the promise as a true and faithful word, then hope lifts up the soul to wait for the performance of it. Who goes out to meet him whom he believes will not come? The promise is, as it were, God's love letter to His church and spouse in which He opens His very heart and tells all He means to do for her. Faith

reads and embraces it with joy, whereupon the believing soul, by hope, looks out at this window with a longing expectation to see her husband's chariot come in the accomplishment thereof.

WILLIAM GURNALL

Christian in Complete Armour, 515

真盼望是一样珠宝，除了基督的新妇，无人可以佩戴，是一种恩典，除了信徒的心灵，无人可以得着。与基督无关和没有盼望，这两样是连在一起的（弗 2:12），在这里，留心观察盼望与信心的次序，这是好的。就时间而言，一样不在另一样之前，但就本性和运行的次序而言，信心先于盼望。信心抓住应许，以它为真实可信的话语，然后盼望提升心灵，等候应许成就。谁会出去迎接他不相信会来的人呢？应许仿佛就是神写给祂教会和佳偶的情书，祂在其中敞开心扉，告诉她自己要为她所做的一切。信心读到这封信，并欢喜领受，于是相信的灵魂就从盼望这扇窗望出去，热切期待在应许成就之时，她的丈夫乘着华轿而来。

威廉·古纳尔

《基督徒披戴神的全副军装》，515

The helmet [of salvation] is of continual use. We shall need it as long as our war with sin and Satan lasts. The Christian is not beneath hope so long as above ground nor above hope so long as he is beneath heaven. Indeed, when once he enters the gates of that glorious city, then farewell hope, and welcome love forever.

WILLIAM GURNALL

Christian in Complete Armour, 517

救恩的头盔会持续戴着。只要我们与罪和撒但的争战仍在持续，我们就需要这头盔。基督徒只要尚在大地上，他就不会在盼望之下，只要他尚在天堂之下，他就不会在盼望之上。确实，他一旦进入那荣耀天城的大门，就会与盼望道别，并永远迎接受。

威廉·古纳尔

《基督徒披戴神的全副军装》，517

Hope is a prying grace; it is able to look beyond the exterior transactions of providence. It can, by the help of the promise, peep into the very bosom of God and read what thoughts and purposes are written there concerning the Christian's particular estate, and this it imparts to him, bidding him not to be at all troubled to hear God speaking roughly to him in the language of His providence. "For," saith hope, "I can assure thee He means thee well, whatever He saith that sounds otherwise."

WILLIAM GURNALL

Christian in Complete Armour, 525

盼望是一种窥视的恩典；它的目光能超越神护理之工的外在作为。靠着应许的帮助，盼望可以窥视神的内心，读到那里所写的关于基督徒特殊光景的心意和目的，并将此传授给他，命令他在听到神用祂的护理对他严厉说话时不要烦恼。盼望说：“因为我可以向你保证，无论祂所说的听起来怎样，祂对你的心意总是好的。”

威廉·古纳尔

《基督徒披戴神的全副军装》，525

Let thy hope of heaven moderate thy affections to earth. “Be sober, and hope,” saith the apostle (1 Peter 1:13). You that look for so much in another world may be very well content with a little in this. Nothing more unbecomes a heavenly hope than an earthly heart. You would think it an unseemly thing to see some rich man that hath a vast estate among the poor gleaners in harvest time, as busy to pick up the ears of corn that are left in the field as the most miserable beggar in the company. Oh, how all the world would cry shame of such a sordid man! Well, Christian, be not angry if I tell thee that thou dost a more shameful thing by far if thou, who pretends to hope for heaven, be as eager in the pursuit of this world’s trash as the poor, carnal wretch is who expects no portion but what God hath left him to pick up in the field of this world.

WILLIAM GURNALL

Christian in Complete Armour, 542

让你对天堂的盼望来调和你对地上的情感。使徒说：“谨慎自守，专心盼望。”（彼前 1:13）你对另一个世界如此多的期待，让你在这个世界得到一丁点就很知足了。与属天盼望最不相称的，莫过于一颗属地之心。收成的时候，一位家业丰富的财主与拾麦穗的穷人为伍，忙着拾取留在地里的麦穗，看起来像是人群中最可怜的乞丐，你会认为这是一件不体面的事情。哦，全世界都会为如此龌龊的一个人感到羞愧！那么基督徒啊，如果你这自称有天堂盼望的人，却寻求这世界的垃圾，就像那贫穷、属肉体的可怜之人，他们除了神留在这世界田地里的零碎外，就不再指望与神有份，如果我告诉你，你如此行比那财主更为可耻，你就不可生气。

威廉·古纳尔

《基督徒披戴神的全副军装》，542

Can a bird fly when one of its wings is broken? Faith and a good conscience are hope’s two wings; if, therefore, thou hast wounded thy conscience by any sin, renew thy repentance, that so thou mayest exercise faith for the pardon of it and redeem thy hope.

WILLIAM GURNALL

Christian in Complete Armour, 549

鸟儿断了一只翅膀还能飞翔吗？信心和无愧的良心是盼望的两只翅膀；因此，如果你因任何罪而伤害了自己的良心，就要重新悔改，这样你就可以运用信心，求罪得赦免，救赎你的盼望。

威廉·古纳尔

《基督徒披戴神的全副军装》，549

The saints are often feeding their hopes on the carcass of their slain fears.

WILLIAM GURNALL

Christian in Complete Armour, 555

圣徒常常将他们所杀灭之恐惧的尸首，给他们的盼望作食物。

威廉·古纳尔

《基督徒披戴神的全副军装》，555

[The apostle Paul] exhorts the Corinthians to be “abounding in the work of the Lord,” knowing that their labor shall not be in vain in the Lord (1 Cor. 15:58). As worldly hope keeps the world at work in their various employments, so God giveth His people the hope of His glory to keep them close to His service (Heb. 6:11–12; 1 John 3:3). And it is such a sure hope as shall never make them ashamed (Rom. 5:5). Those that think it below the excellency of their love to work from a hope of the heavenly reward do thereby advance their love beyond the love of the apostles and primitive saints, and even of Christ Himself.

WALTER MARSHALL

Gospel Mystery of Sanctification, 55

（使徒保罗）劝勉哥林多人“常常竭力多作主工”，因为知道他们的劳苦，在主里面不是徒然的（林前 15:58）。正如这世界的盼望让世人继续做他们各样的工，同样神把祂荣耀的盼望赋予祂百姓，让他们继续紧随服侍祂（来 6:11–12；约壹 3:3）。这是如此确实的盼望，绝不令他们羞愧（罗 5:5）。那些认为出于盼望天上的赏赐而做工，是贬低了他们爱之卓越的人，其实是把他们的爱高举到超越众使徒和初代教会圣徒的爱，甚至是超越基督之爱的地步。

沃尔特·马歇尔（WALTER MARSHALL）

《成圣的福音奥秘》，55

Hope in general is but an uncertain expectation of a future good which we desire, but as it is a gospel grace, all uncertainty is removed from it which would hinder us of the advantages intended in it. It is an earnest expectation proceeding from faith, trust, and confidence, accompanied with longing desires of enjoyment. From a mistake of its nature, it is that few Christians labor after it, exercise themselves unto it, or have the benefit of it; for to live by hope, they suppose, infers a state not only beneath the life of faith and all assurance in believing but also exclusive of them. They think to hope to be saved is a condition of men who have no faith or assurance. But this is to turn a blessed fruit of the Spirit into a common affection of nature. Gospel hope is a fruit of faith, trust, and confidence; yea, the height of the actings of all grace issues in a well-grounded hope, nor can it rise any higher (Rom. 5:2–5).

JOHN OWEN

On Being Spiritually Minded, in Oweniana, 148–49

一般来说，盼望不过是我们渴望的一样对未来美善之事的 uncertain 期待，但由于盼望是一种福音恩典，所有拦阻我们得到盼望好处的 uncertain，就都从中除去了。盼望是一种热切的期待，源自信心、信靠和确信，并伴随着对享有盼望之事的渴慕。因着误解盼望的性质，很少有基督徒竭力追求盼望，操练盼望，或得到盼望的好处；因为他们以为，靠盼望而活不仅低于靠信心而活，低于因信而得一切确据的光景，而且还排除了一切。他们认为依靠盼望得救，是那些没有信心或确据之人的状态。但这是把圣灵有福的果子变成了人本性的普通情感。福音盼望是信心、信靠和确信所结的一样果子；是的，一切恩典作为都生发出一种有根有基的

盼望，这恩典作为的高峰再高，也高不过这盼望（罗 5:2-5）。

约翰·欧文

《论体贴圣灵》，收录于《欧文著作选段》，148-49

This anchor [i.e., hope] is cast upward and fastened not in the depth of the sea but in the height of heaven, whereof it gets firm hold and sure possession. Now that ship, saith one, may be tossed, not shipwrecked, whereof Christ is the pilot, the Scripture the compass, the promises the tackling, hope the anchor, faith the cable, the Holy Ghost the winds, and holy affections the sails, which are filled with the graces of the Spirit.

JOHN TRAPP

A Commentary...upon...the New Testament, 876

盼望这锚是往上抛出，不是固定在海深处，而是固定在天的高处，在那里牢牢抓稳、确实锚定。现在这船，有人说，有基督作领航员，圣经作指南针，应许作索，盼望作锚，信心作缆，圣灵为风，圣洁情感为帆，满了圣灵的诸般恩典，船可能被吹来吹去，但不可能沉没。

约翰·特拉普

《新旧约圣经注释》，876

Hope is an active grace; it is called a “lively hope” (1 Peter 1:3). Hope is like the spring in the watch—it sets all the wheels of the soul a-running; hope of a crop makes the husbandman sow his seed; hope of victory makes the soldier fight; and a true hope of glory makes a Christian vigorously pursue glory. Here is a spiritual touchstone to try our grace by: if we have the anointing of the Spirit, it will oil the wheels of our endeavor and make us lively in our pursuit after the heavenly kingdom.

THOMAS WATSON

Body of Practical Divinity, 474

盼望是一种积极的恩典；它被称为“活泼的盼望”（彼前 1:3）。盼望就像钟表里的发条，让灵魂所有的齿轮转动起来；收成的盼望让农夫播种；得胜的盼望让士兵争战；得荣耀的真盼望让基督徒竭力追求荣耀。盼望是一种属灵的试金石，检验我们的恩典：我们若有圣灵的恩膏，就会给我们努力的齿轮上油，使我们在追求天国的过程中充满活力。

汤姆·华森

《系统神学》，474

HOSPITALITY（接待）

Hospitality is threefold: for one's family, this of necessity; for strangers, this of courtesy; for the poor, this is charity.

THOMAS FULLER

Holy and Profane States, 182

接待分三方面：接待自己的家人，这是出于必要；接待客旅，这是出于礼貌；接待穷人，这是出于爱心。

托马斯·富勒
《圣洁和褻瀆的光景》，182

HUMAN RESPONSIBILITY（人的责任）

No one loses God but he that is willing to part with Him.

WILLIAM GURNALL
Christian in Complete Armour, 557

除了愿意与神分离的人，没有人会失去神。

威廉·古纳尔
《基督徒披戴神的全副军装》，557

HUMILITY（谦卑）

The first step to humility is to see one's pride; the first step to self-denial is to be convinced of one's desire after self-exalting, self-admiring, self-advancing—O what a proud heart have I! What a self-advancing heart have I! There is no believer till he is fully renewed but what has something of self. We had need therefore to be jealous of ourselves; and if at any time self break out, if at any time the soul begins to be advanced in regard of duty or spiritual things, let us fall down before God and humble ourselves for the pride of our hearts.

ISAAC AMBROSE
“The Practice of Sanctification,” in Works, 104

谦卑的第一步，是看清自己的骄傲；舍己的第一步，是确信自己有自高自大、自我欣赏、自我高举的渴望——哦，我的内心何等骄傲！我是何等心仪于自我高举！没有一个信徒在完全更新前是没有自我的。因此，我们需要警惕自我；若有任何时候自我爆发，若有任何时候心灵开始在本分或属灵之事上高举自我，就让我们俯伏在神面前，为我们心中的骄傲自我降卑。

以撒·安布罗斯
《成圣的操练》，收录于《文集》，104

Let not great men put too much trust in their greatness; the longer the robe is, the more soil it contracts. Great power may prove the mother of great damnation.

ISAAC BARGRAVE

Sermon Preached, 109

伟人不要太过相信他们的伟大；袍子越长，就越容易沾上泥土。大权可能证明是极大咒诅之母。

以撒·巴格夫 (ISAAC BARGRAVE)
《所传之道》，109

Carefully notice all your humbling circumstances and overlook none of them. Observe your imperfections, inferiority in relations, contradictions you meet with, your afflictions, uncertainty of all things about you, and your sinfulness. Look through them designedly and consider the steps of the conduct of providence toward you in these, that ye may know yourselves and may not be strangers at home, blind to your own real state and case. Observe what these circumstances require of you, as suitable to them; bend your endeavors toward it to bring your spirits into that temper of humiliation that, as your lot is really low in all these respects, so your spirits may be low too, as under the mighty hand of God. Let this be your great aim through your whole life and your exercise every day.

THOMAS BOSTON
Crook in the Lot, 121–22

仔细留意所有让你降卑的情形，一样也不要忽视。观察你的不完全，关系中的自卑，你遇到的拦阻，你的患难，你对一切的不确定，以及你的罪性。用心观察这些，思想神的护理之工在这些方面对你一步接一步的引导，好让你可以认识自己，不至于对自己感到陌生、对自己的真实光景和情形视而不见。要观察这些情形对你的要求；竭尽全力，要让你的灵进入谦卑的状态，就如你在所有这些方面确实卑微，所以你的内心当降卑，服在神大能的手下。让这成为你一生、你每日操练的伟大目标。

托马斯·波士顿
《人生的坎坷》，121–22

Seek not great things for yourselves in this world, for if your garments be too long, they will make you stumble; and one staff helps a man in his journey when many in his hands at once hinders him.

WILLIAM BRIDGE
in Thomas, Puritan Golden Treasury, 314

在这世界上不要为自己求大事，因为如果你的衣服太长，就会把你绊倒；一根手杖可以助人行路，但手中同时有许多根手杖，就会把他拦阻。

威廉·布里奇
收录于托马斯，《清教徒的黄金宝藏》，314

Humility is a grace hardly attained unto. Many, saith Augustine, can more easily give all they have to the poor than themselves become poor in spirit.

THOMAS BROOKS

Cabinet of Choice Jewels, 304

谦卑是一种很难达至的美德。奥古斯丁说，许多人把他们的一切都分给穷人，也比他们变得灵里虚心要容易得多。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，304

Humility will keep the soul free from many darts cast by Satan and from many erroneous snares spread by him. As low trees and shrubs are free from many violent blasts of wind which shake and rend the taller ones, so humble souls are free from those blasts of error which rend and tear proud, lofty souls. Satan and the world have greater difficulty to fasten errors upon humble souls.

THOMAS BROOKS
Precious Remedies, 110

谦卑能保护灵魂躲开撒但投掷的许多火箭，免于他铺设的错谬网罗。树大招风，矮树和灌木却能免于狂风猛烈的摇撼和袭击，同理，谦卑的灵魂能免受撕扯狂傲之人的错谬狂风。撒但和世界很难把谬误加在谦卑的灵魂上。

托马斯·布鲁克斯
《得胜撒但诡计的秘诀》，110

As the emptying of a vessel fits it for being filled with precious liquor, so humility, by emptying the heart of all self-confidence, self-sufficiency, self-righteousness, self-will, fits the soul in prayer for what it does pray for. The heart of the humble is a prepared heart to pray to God, likewise to receive and improve the mercies which it seeks in prayer; such an one is most flexible and ready both to use the best means to obtain the mercies desired and to walk worthy of them when obtained.

THOMAS COBBET
Gospel Incense, 226

正如清空的容器适合装满珍贵的美酒，同样，谦卑会清空心中一切自信、自足、自义和自决，使灵魂适合它所祷告的。谦卑的心是一颗预备好的心，愿意向神祷告，也愿意领受和善用它所祈求的各色恩惠；这样的人是最灵活并最预备好，既使用最好的途径获得所愿的恩惠，又在获得之后行事为人与所蒙的恩惠相称。

托马斯·考柏特
《福音的馨香》，226

By humility I mean not the abjectness of a base mind, but a prudent care not to overvalue ourselves upon any account.

OBADIAH GREW
in Bertram, Homiletic Encyclopaedia, 501

我所说的谦卑，不是指卑贱思想的卑鄙，而是指谨慎留心，不因任何缘故高估自己。

俄巴底亚·格鲁

收录于伯特伦，《讲道百科全书》，501

Humility is a necessary veil to all other graces.

WILLIAM GURNALL

Christian in Complete Armour, 139

谦卑是所有其他美德必备的面纱。

威廉·古纳尔

《基督徒披戴神的全副军装》，139

The deeper sense thou hast of thy own weakness, the more fit thou art for the Spirit's teaching. A proud scholar and a humble master will never agree: Christ is humble and lowly and so resists the proud but giveth grace to the humble. Though He cannot brook him that is proud, yet He can bear with thee who art weak and dull if humble and diligent, as we may see in the disciples, whom our Savior did not disdain to teach the same lesson over and over again till at last they say, "Lo, now speakest thou plainly" (John 16:29). The eunuch was no great scholar when in his chariot he was reading Isaiah's prophecy, yet because he did it with an honest heart, Philip is dispatched to instruct him.

WILLIAM GURNALL

Christian in Complete Armour, 595

对自己的软弱感受越深，就越适合接受圣灵的教导。一个骄傲的学生和一位谦卑的夫子永不相配：基督谦卑，卑微，所以祂阻挡骄傲的人，赐恩给谦卑的人。虽然祂不能容忍骄傲之人，但你若谦虚勤奋，祂却可以忍受你的软弱和迟钝，我们在门徒身上看到这一点，我们的救主不厌其烦，一遍又一遍地教导他们同样的教训，直到最后他们说：“如今你是明说。”（约16:29）太监在车上读以赛亚的预言时，并不是一位优秀的学生，但因他是带着诚实的心来读，所以腓利奉派来指教他。

威廉·古纳尔

《基督徒披戴神的全副军装》，595

They are great admirers of themselves and lovers of some interest of their own more than [Christ's] that cannot endure to see His work done by other hands than theirs. Or that have nothing of that disposition in them which those words express, "Let Him increase and me decrease."

JOHN HOWE

Funeral Sermon, 14

那些自视甚高、喜爱自己的利益胜过喜爱基督的利益的人，不能忍受看到基督的工作是由他人而非他们做成的。或者说，他们身上没有这句话所表明的那种性情：“祂必兴旺，我必衰微。”

约翰·豪
《葬礼讲道》，14

Humility is not only a grace but a capacity to receive more of it.... All other graces grow together with humility. The more humble we are, the more we have of God with us, the more we have of grace in us; and the more we have of these, the more we have of strength in the inner man, and the more we have of preparation for a day of trial.

EDWARD POLHILL
Armatura Dei, 149–50

谦卑不仅是一种恩典，还有一种接受更多恩典的能力……所有其他恩典都与谦卑一道生长。我们越谦卑，就越有神与我们同在，就越有恩典在我们里面；我们越有这些，心里就越有力量，就越能准备好迎接试炼的日子。

爱德华·波尔希尔
《神的军装》，149–50

Humility imports a deep sense of our own weakness with a hearty and affectionate acknowledgment of our owing all that we are to the divine bounty, which is always accompanied with a profound submission to the will of God and great deadness toward the glory of the world and applause of men.

HENRY SCOUGAL
Life of God in the Soul of Man, 23

谦卑意味着深刻认识我们自己的软弱，衷心承认我们的一切都归功于神的恩惠，这总是伴随着对神旨意极深的顺服，以及对世界的荣耀和人的称赞的极大漠视。

亨利·斯库格尔
《人灵魂中上帝的生命》，23

The thoughts that pass in our heart in the best and most serious day of our life, being exposed unto public view, would render us either hateful or ridiculous. And now, however we conceal our failings from one another, yet sure we are conscious of them ourselves, and some serious reflections upon them would much qualify and allay the vanity of our spirits. Thus, holy men have come really to think worse of themselves than of any other person in the world.

HENRY SCOUGAL
Life of God in the Soul of Man, 119

在我们生命最美好、最严肃的日子里，我们心中所起的念头若暴露在公众面前，都会让我们显得可憎或者可笑。而如今，无论我们如何互相隐瞒自己的失败，我们肯定是意识到了这些，并对这些失败进行了某种严肃的反思，而这将会大大约束和减轻我们灵里的虚妄。因此，圣洁的人真是看自己比世上其他人更糟糕。

亨利·斯库格尔
《人灵魂中上帝的生命》，119

Humility will make you easy and contented in every condition of life. You will then be ready to be commanded, easy to be pleased, hard to be provoked, and generally beloved. A humble mind thinks every good it receives more than it deserves, and every evil less. It will not think itself too great or too good to stoop to the meanest services of an honest employment nor be wanting in a modest and respectful behavior to others.

RICHARD STEELE
Religious Tradesman, 43

谦卑要让你在生活各样光景当中从容知足。这样你就能预备好听从命令，容易取悦，难以动怒，并普遍受人喜爱。谦卑的心认为它所得的每一样好处都是过于自己配得的，所得的每一样坏处都不及自己应得的。它不会认为自己太伟大或太优秀，因而就不愿屈尊从事正经工作的最卑微服侍，也不会缺少对他人的谦逊和尊重。

理查德·斯蒂尔
《虔诚的商人》，43

Many are humbled, but not humble; low, but not lowly.

JOHN TRAPP
in Horn, Puritan Remembrancer, 30

许多人被迫降卑，却不谦卑；卑贱，却不谦逊。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，30

Humility is both a grace and a vessel to receive grace.

JOHN TRAPP
in Horn, Puritan Remembrancer, 145

谦卑既是一种恩典，也是领受恩典的一种器皿。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，145

Height of place gives opportunity of temptation. The longest robe contracts the greatest soil.

JOHN TRAPP
Commentary...upon...the New Testament, 35

高位给试探带来机会。最长的袍子沾染最多的灰尘。

约翰·特拉普
《新旧约圣经注释》，35

He that is little in his own eyes will not be troubled to be little in the eyes of others.

RALPH VENNING
Canaan's Flowing, 102

在自己眼中渺小的人，不会因在别人眼中渺小而懊恼。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，102

Humility looks upon another's virtues and its own infirmities.

THOMAS WATSON
The Christian's Charter of Privileges, in Discourses, 1:129

谦卑看别人的美德，看自己的软弱。

汤姆·华森
《基督徒的特权宪章》，收录于《讲论》，1:129

HUMOR, GUIDELINES FOR（玩笑，使用玩笑的指引）

Make not a jest of another man's infirmity; remember thine own. Abhor the frothy wit of a filthy nature whose brains having once conceived an odd scoff, his mind travails till he be delivered of it; yea, he had rather lose his best friend than his worst jest. But if thou be disposed to be merry, have a special care to three things (Prov. 23:17; Phil. 4:4): first, that thy mirth be not against religion; second, that it be not against charity; third, that it be not against chastity, and then be as merry as thou canst, only in the Lord.

LEWIS BAYLY
Practice of Piety, 125

不要拿别人的软弱开玩笑，要记得你自己也有软弱。要厌恶那些本性污秽之人的轻薄玩笑，他们的脑子一旦想出一个古怪嘲笑，就会殚思竭虑，不讲出来誓不甘休；是的，他宁愿失去最好的朋友，也不愿失去最糟的玩笑。如果你想要快乐，就要特别留意三件事（箴 23:17；腓 4:4）：第一，你的快乐不要敌对信仰；第二，你的快乐不要有违爱心；第三，你的快乐不要有违贞洁，然后只要是在主里，你就可尽情快乐。

路易斯·贝利
《敬虔的操练》，125

Almost twenty years since I heard a profane jest and still remember it. How many pious passages of far later date have I forgotten! It seems my soul is like a filthy pond wherein fish die soon and frogs live long. Lord, raze this profane jest out of my memory. Leave not a letter thereof behind lest my corruption (an apt scholar) guess it out again, and be pleased to write some pious meditation in

the place thereof. And grant, Lord, for the time to come (because such bad guests are easier kept out) that I may be careful not to admit what I find so difficult to expel.

THOMAS FULLER
Good Thoughts, 84-85

我听过一个褻渎的笑话，二十年后仍旧记得。而我忘了多少近期读过的敬虔经文！我的灵魂就像一个肮脏的池塘，里面的鱼很快死掉，青蛙却活得很久。主啊，请把这褻渎的笑话从我记忆中根除。不要留下一个字，免得我的败坏再次把它猜出（我的败坏学得很快），而是乐意写下一些敬虔的默想，取而代之。主啊，求你让我在今后的日子小心，不要接待那些我难以驱逐的事（因为把这样糟糕的客人拒之门外，要比后来再将他们逐出要容易得多）。

托马斯·富勒
《美好的思想》，84-85

Wanton jests make fools laugh and wise men frown. Seeing we are civilized Englishmen, let us not be naked savages in our talk. Such rotten speeches are worst in withered age, when men run after that sin in their words which flies from them in the deed. Let not thy jests, like mummy, be made of dead men's flesh. Abuse not any that are departed, for to wrong their memories is to rob their ghosts of their winding-sheets. Scoff not at the natural defects of any which are not in their power to amend. Oh, 'tis cruelty to beat a cripple with his own crutches. Neither flout any for his profession if honest, though poor and painful. Mock not a cobbler for his black thumbs. He that relates another man's wicked jest with delight adopts it to be his own.

THOMAS FULLER
Holy and Profane States, 186

放荡的玩笑让愚人发笑，令智者皱眉。既然我们是文明的英国人，就让我们谈话不要像赤身露体的野蛮人。如此堕落的言语在衰败的世代是最糟的，人用言语追逐罪，用行为快快犯罪。不要让你的笑话像木乃伊一样，是用死人的肉做成。不要辱骂任何已故之人，因为伤害人们对已故之人的回忆，就是把他们灵魂披着的裹尸布强行夺去。不要嘲笑任何人天生、无法纠正的缺陷。哦，用瘸子自己的拐杖打他，这是残忍。也不要藐视任何人的职业，若这职业正派，虽然让人受穷和辛苦。不要嘲笑补鞋匠发黑的拇指。兴高采烈转述他人邪恶笑话的人，就是把这当作自己的笑话。

托马斯·富勒
《圣洁和褻渎的光景》，186

HYPOCRITES/HYPOCRISY（假冒为善之人/假冒为善）

A hypocrite is like the Sicilian Etna, flaming at the mouth when it hath snow at the foot. Their mouths talk hotly, but their feet walk coldly.

THOMAS ADAMS
Exposition upon...Second...Peter, 256

假冒为善之人就像西西里岛的埃特纳火山，山口喷火，山脚却有积雪。他们口里说话火热，脚下行事却是冰冷。

托马斯·亚当斯
《彼得后书注释》，256

How often have I heard a common drunkard, with tears, cry out against himself for his sin and yet go on in it? And how many gracious persons have I known whose judgments and wills have been groundedly resolved for God and holiness, and their lives have been holy, fruitful, and obedient, and yet could not shed a tear for sin nor feel any great sorrows or joys? If you judge of a man by his earnestness in some good moods and not by the constant tenor of his life, you will think many a hypocrite to be better than most saints.

RICHARD BAXTER
Baxteriana, 210

我曾多少次听过一个寻常的酒鬼流泪大喊咒骂自己的罪，却仍继续酗酒？我又认识多少蒙恩的人，他们的判断力和意志都坚定归向神和圣洁，他们的生活圣洁、多结果子、竭力顺服，然而却不能为罪流下一滴眼泪，也不能感受任何极大的忧愁或喜乐？如果你根据一个人在情绪高昂时所发的热心，而不是根据他生活一以贯之的方向来判断他，就会认为许多假冒为善之人要比大多数圣徒更好。

理查德·巴克斯特
《巴克斯特自传叙述》，210

It is not the presence of hypocrisy but the reign of hypocrisy that damns the soul; that hypocrisy that is discerned, resisted, opposed, and mourned over will never make a Christian miserable. Where the standing frame and general bent of a man's heart is upright, there the presence of hypocrisy cannot denominate a man a hypocrite. All men must stand and fall forever according to the standing frame and general bent of their hearts; if the standing frame and general bent of their hearts be sincere, they are happy forever!

THOMAS BROOKS
Cabinet of Choice Jewels, 87–88

让人下地狱的，不是假冒为善的同在，而是假冒为善的辖制；基督徒分辨、抵挡、反对假冒为善，为假冒为善忧伤，这绝不会让他变得凄凄惨惨。如果人通常和普遍的心态正直，那么有假冒为善的存在，也不能说明他是一个假冒为善之人。所有人都必须按照他们通常和普遍的心态，或是站立得住，或是永远跌倒；如果他们通常和普遍的心态是真诚，他们就永远有福了！

托马斯·布鲁克斯
《上乘宝石的珍品橱》，87–88

A sincere Christian will endeavor to obey God in suffering commands as well as in doing commands,

in losing as well as gaining commands. An unsound Christian loves cheap obedience; he is willing to fall in with those commands that are not chargeable or costly. He loves a cheap gospel, a cheap ministry, a cheap membership, and a cheap communion of saints.

THOMAS BROOKS
Cabinet of Choice Jewels, 141

一个真诚的基督徒会竭力顺服神，不论是受苦的命令，还是执行的命令，不论是得好处的命令，还是招损失的命令。一个信仰不纯正的基督徒喜爱廉价的顺服；他愿意听从那些无需付出或代价的命令。他喜爱廉价的福音，廉价的侍奉，廉价的教会成员身份，以及廉价的圣徒团契。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，141

A hypocrite may offer sacrifice with Cain and fast with Jezebel, and humble himself with Ahab and lament with the tears of Esau, and kiss Christ with Judas and follow Christ with Demas, and offer fair for the Holy Ghost with Simon Magus; and yet for all this, his inside is as bad as any of theirs. A hypocrite is a Cato without and a Nero within, a Jacob without and an Esau within, a David without and a Saul within, a Peter without and a Judas within, a saint without and a Satan within, an angel without and a devil within.

THOMAS BROOKS
Cabinet of Choice Jewels, 282

一个假冒为善之人可以与该隐一道献祭，与耶洗别一道禁食，与亚哈一道降卑，与以扫一道流泪哀伤，与犹大一道亲吻基督，与底马一道跟随基督，与行邪术的西门一道为得圣灵付出大价钱；但就这一切而言，他的内心与他们中任何人一样糟糕。一个假冒为善之人外表是加图，内心是尼禄；外表是雅各，内心是以扫；外表是大卫，内心是扫罗；外表是彼得，内心是犹大；外表是圣徒，内心是撒但；外表是天使，内心是鬼魔。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，282

Hypocrites love to share with Christ in His happiness, but they do not love to share with Christ in His holiness. They are willing to be redeemed by Christ, but they are not cordially willing to submit to the laws and government of Christ. They are willing to be saved by His blood, but they are not willing to submit to His scepter. Hypocrites love the privileges of the gospel, but they do not love the services of the gospel, especially those that are most inward and spiritual.

THOMAS BROOKS
Cabinet of Choice Jewels, 295

假冒为善之人喜爱同享基督的福气，却不喜欢同享基督的圣洁。他们愿意接受基督的救赎，却不愿真诚顺服基督的律法和治理。他们愿意被祂的血拯救，却不愿顺服祂的权杖。假冒为善之人喜爱福音的特权，但不喜爱福音的服侍，特别是那些最内在和最属灵的服侍。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，295

All lip labor is but lost labor; when men's hearts are not in their devotion, their devotion is mere dissimulation. These hypocrites sought God and inquired early after God, but it was still with old hearts, which are no hearts in the account of God.

THOMAS BROOKS
Cabinet of Choice Jewels, 310

所有嘴皮上的劳作都是徒劳无功；当人在祷告中心不在焉时，他们的祷告就只是假装。这些假冒为善之人来寻求神，早早求问神，但仍带着旧人的心，这按神的判断，乃是无心。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，310

Self is the only oil that makes the chariot wheels of the hypocrite move in religious concerns.

THOMAS BROOKS
Privy Key of Heaven, 15

自我是让假冒为善之人的车轮在宗教事物上转动的唯一的油。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，15

Upon the Frog:

The frog by nature is both damp and cold.
Her mouth is large, her belly much will hold;
She sits somewhat ascending, loves to be
Croaking in gardens, tho' unpleasantly.

Comparison:

The hypocrite is like unto this frog;
As like as is the puppy to the dog.
He is of nature cold, his mouth is wide,
To prate, and at true goodness to deride.
And tho' the world is that which has his love,
He mounts his head, as if he liv'd above.
And though he seeks in churches for to croak,
He neither loveth Jesus, nor his yoke.

JOHN BUNYAN

“The Hypocrite” (a rhyme for children), in Divine Emblems, 56–57

青蛙：
青蛙本性又湿又冷。

她口很大，肚子能装很多；
坐在多少有点高的地方，为此欢喜，
在花园里呱呱叫，虽然不讨人欢喜。

比较一下：
假冒为善的人就像这青蛙；
就如小狗像大狗一样。
他本性冷淡，嘴巴却大大，
夸夸其谈，并讥笑真实的良善。
这世界是他所爱，
他却抬着头，仿佛住在天上。
虽说他在教会里找机会呱呱叫，
但他既不爱耶稣，也不爱祂的轭。

约翰·班扬

《假冒为善的人》（写给小孩子的一首诗），收录于《属神的寓意》，56-57

To be lip-holy and heart-hollow is a brief character of a hypocrite.

EDMUND CALAMY
Saints' Memorials, 29

嘴上圣洁，心里空虚，这是假冒为善之人的简要特征。

埃德蒙·卡拉米
《圣徒的纪念》，29

Let us look to the hypocrite's way in his converse with the saints, for he is careful to keep some correspondence with them. (1) He has inward prejudices against such as walk strictly and convincingly, that have a watchful and observant eye; he haunts not such, except it be for some design. (2) He is careful to speak and act more watchfully and more handsomely than ordinarily he uses. (3) He cannot endure to be freely and faithfully checked by them, and he would not have others know his distempers. Whatever he think of himself, he cannot endure others should question his graces.

ALEXANDER CARMICHAEL
“An Essay on Hypocrisy,” in Believer's Mortification of Sin, 236

让我们看看假冒为善之人是如何与圣徒交往，因他刻意要与他们保持某种联系。（1）他对那些行事严谨、令人信服的人心怀偏见，因为他们有双警觉而敏锐的眼睛；除非为了某种目的，否则不会缠在这些人身边。（2）他比平常说话更谨慎，行事更警醒更得体。（3）他不能忍受他人对他坦诚和忠心的检查，不愿让别人知道自己的秉性。无论他对自己有何看法，他都不能容忍别人质疑他的美德。

亚历山大·卡迈克尔
《论假冒为善》，收录于《信徒治死罪》，236

It is a sad thing to be Christians at a supper, heathens in our shops, and devils in our closets.

STEPHEN CHARNOCK
in Horn, Puritan Remembrancer, 74

在领受主餐时作基督徒，在商店里作异教徒，在密室中作鬼魔，这真是可悲。

司提反·查诺克
收录于霍恩，《清教徒备忘录》，74

Let us hence learn not to be too rigid or severe, too harsh or peremptory in censuring men for their failings or sometimes perhaps their gross miscarriages—I mean in censuring their spiritual estate. Dislike and abhor their sins we may and must and declare our abhorrence and detestation of them upon all just occasions, but judge their persons and estates merely upon that account we must not. Unless a man were the searcher of the heart, which is God’s sole prerogative, ’tis a hard thing to say, “Such a man hath done so and so; therefore, he is a hypocrite, or a mere dissembler, or a person utterly void of any true grace.” Upon as good grounds a man might have passed the like censure upon Noah and Lot and David and Peter and other good men whose shameful falls are mentioned in Scripture. So long as the common course of men’s lives is agreeable to the rule of the gospel, so long as the general tenor of their conversation is spotless and unblameable, we must not be so critical and severe as for some particular blemishes to brand them for persons unsound and rotten at heart and presently to blot their names out of the catalog of the faithful.

JOHN CONANT
Sermon 11 on 2 Chronicles 32:31, in Sermons, 400–401

因此让我们学会在人失败，或许他们是大大失败的时候，不要过于严厉苛刻，或武断指责他们，我指的是责备他们的灵命光景。我们可以而且也必须不喜欢和厌恶他们的罪，并基于所有正当理由，宣告我们对他们罪的厌恶和憎恨，但我们绝不能仅仅凭此就判断他们的为人和光景。除非一个人能察验人心（而这唯独是神的特权），否则就很难说：“这人做了这样那样的事；因此，他是一个假冒为善之人，只是一个装假的人，或者是一个完全没有任何真恩典的人。”根据同样的理由，人可以对挪亚、罗得、大卫、彼得，还有圣经提到曾可耻跌倒的其他义人发出同样的责备。只要人通常的生活符合福音的准则，只要他们行事为人的一般主旨没有瑕疵，无可责备，我们就绝不可如此挑剔和严厉，因着某些具体的瑕疵，就给他们打上烙印，说他们是内心不正和堕落的人，并立即将他们的名字从信徒的名册上抹去。

约翰·柯南特
《论历代志下 32:31 的第十一篇讲道》，收录于《讲道集》，400–401

This scripture [i.e., John 6:27] is a part of Christ’s excellent reply to an earthyminded multitude who followed Him not for any spiritual excellencies that they saw in Him or soul advantages they expected by Him, but for bread. Instead of making His service their meat and drink, they only served Him that they might eat and drink. Self is a thing that may creep into the best hearts and actions, but it only predominates in the hypocrite.

JOHN FLAVEL

Fountain of Life, 42

这节经文（约 6:27）是基督对一群专以地上之事为念的人所作极好答复的一部分，他们跟从祂，不是因为从祂身上看到任何属灵的卓越，也不是为了要从祂那里得着灵魂的益处，而是为了吃饼得饱。不是以服侍祂为他们的饮食，而是为了有吃有喝才去服侍祂。自我是一种可以渗透进最好之心和最好行为中的东西；但只在假冒为善之人身上才会居首位。

约翰·弗拉维尔
《生命的源头》，42

The Christian, by his sorrow, shows himself a conqueror of that sin which even now overcame him, while the hypocrite, by his pride, shows himself a slave to a worse lust than that he resists. While the Christian commits a sin, he hates it, whereas the other loves it while he forbears it.

WILLIAM GURNALL
Christian in Complete Armour, 35–36

基督徒通过忧伤，表明自己是胜过罪的人，虽然那罪刚刚还胜过他；而假冒为善的人，通过他的骄傲，表明他是一个奴仆，服在一种比他抗拒的情欲更恶劣的情欲之下。基督徒犯一件罪时，他恨恶这罪，而假冒为善之人忍住不犯一件罪时，他却爱这罪。

威廉·古纳尔
《基督徒披戴神的全副军装》，35–36

It is sincere faith that is the strong faith, sincere love that is the mighty love. Hypocrisy is to grace as the worm is to the oak, the rust to the iron—it weakens them because it corrupts them.

WILLIAM GURNALL
Christian in Complete Armour, 226

真诚的信心才是坚固的信心，真诚的爱才是大能的爱。假冒为善对恩典而言，就如虫子对橡树，铁锈对铁一般，它削弱恩典，因它败坏恩典。

威廉·古纳尔
《基督徒披戴神的全副军装》，226

The Christian, he like a star in the heavens, wades through the cloud that for a time hides his comfort; but the other [i.e., the hypocrite], like a meteor in the air, blazes a little and then drops into some ditch or other where it is quenched. Or, as the Spirit of God distinguishes them: “The light of the righteous rejoiceth: but the lamp [or candle, as in the Hebrew] of the wicked shall be put out” (Prov. 13:9). The sincere Christian’s joy and comfort is compared there to the light of the sun that is climbing higher while it is muffled up with the clouds from our eye and by and by, when it breaks out more gloriously, doth rejoice over those mists and clouds that seemed to obscure it. But the joy of the wicked, like a candle, wastes and spends, being fed with gross fuel of outward prosperity which in a short time fails, and the wretch’s comfort goes out in a snuff at last, past all hope of being lighted again.

WILLIAM GURNALL

Christian in Complete Armour, 388

基督徒像天上的星星，在一时遮蔽他使他不得安慰的云层中穿行；而另一个人（就是假冒为善之人），像空中的流星闪耀一会儿，然后就掉进某处沟渠里熄灭了。或者，正如神的灵如此区分他们：“义人的光欢喜，恶人的灯（希伯来文原文是‘蜡烛’）要熄灭。”（箴 13:9）这节经文把真诚基督徒的喜乐和安慰比作太阳的光，日头虽被我们眼中的云朵一时遮蔽，却越升越高，当它更为辉煌地喷薄而出，就在那些似乎遮蔽它的迷雾和云层之上欢喜。但恶人的快乐就像蜡烛，耗费烧尽，蜡烛虽然因为燃料而有短暂的外在发旺，但这发旺很快就会过去，这可怜人的安慰最后在一阵青烟中熄灭了，没有任何指望可以重新点燃。

威廉·古纳尔

《基督徒披戴神的全副军装》，388

A false friend is worse than an open enemy in man's judgment, and a hypocritical Judas more abhorred by God than a bloody Pilate.

WILLIAM GURNALL

Christian in Complete Armour, 442

在人看来，一个虚假的朋友比一个公开的敌人更糟糕，在神看来，一个假冒为善的犹大比一个好流人血的彼拉多更可恨。

威廉·古纳尔

《基督徒披戴神的全副军装》，442

The hypocrite seems hot in prayer, but you will find him cold enough at work. He prays very fiercely against his sins, as if he desired them to be all slain upon the place. But doth he set himself upon the work of mortification? Does he withdraw the fuel that feeds them? When temptations come, do they find them in arms, resolved to resist their motion? No, if a few good words in prayer will do, well and good; but as for any more, he is too lazy. Whereas the sincere Christian is not idle after prayer, when it has given heaven the alarm and called God to his help, then he takes the field himself and opposes his lusts with all his might, watching their motions and taking every advantage he possibly can to fall upon them. Every mercy he receives, he beats it out into a weapon to knock down all thoughts of sinning again.

WILLIAM GURNALL

Christian in Complete Armour, 753

假冒为善之人似乎祷告火热，但你会发现他做工是相当冰冷。他热切祷告反对自己的罪，仿佛要把它们全部现场杀灭。但他有没有将自己置于治死罪这工作中呢？他是否收回滋养他罪的燃料呢？当试探来临时，他们是否穿上装备，定意抵挡试探的发动呢？没有。如果只是祷告时说几句好话，那一切都好；但要再多，他就太懒惰了。而真诚的基督徒在祷告之后，当他向天上发出警报，呼求神的帮助之后，并不闲着，他会亲自上阵，竭尽全力抵挡他的情欲，观察它们的动向，并利用一切可以取得的优势，向它们发动进攻。他所得的每一样怜悯，他都打造成兵器，击倒所有想要再次犯罪的念头。

威廉·古纳尔

《基督徒披戴神的全副军装》，753

Hypocrisy in religion springs from the bitter root of some carnal affection unmortified.... God is in the hypocrite's mouth, but the world is in his heart, which he expects to gain through his good reputation.

WILLIAM GURNALL

Christian in Complete Armour, 754

信仰方面的假冒为善，源于某种尚未被治死的、属肉体感情的苦毒之根……假冒为善之人把神挂在口头上，却把世界放在心里，他期望这样做，就利用他的好名声得好处。

威廉·古纳尔

《基督徒披戴神的全副军装》，754

We may say let hypocrites, reprobates, or atheists have what they can, they want the three great essentials of religion and true Christianity: (1) They are not broken in their hearts and emptied even of their righteousness, the length of self-loathing yet lying open for relief. Such lost ones Christ came to seek and save. (2) They never took up Christ Jesus as the only treasure and jewel that can only enrich and should satisfy and therefore have never cordially agreed to God's device in the covenant and so are not worthy of Him; neither has the kingdom of God savingly entered into their heart: "The kingdom of heaven is like unto a treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof selleth all that he hath, and buyeth that field." (3) They never in earnest close with Christ's whole yoke without exception, judging all His will just and good, holy and spiritual; and therefore no rest followed on them by Christ: "Take my yoke upon you, and ye shall find rest unto your souls." Therefore, whosoever thou art who can lay clear and just claim to these three mentioned things, thou art beyond the reach of all atheists, hypocrites, and reprobates in the world as having answered the great ends and intents of the law and gospel.

WILLIAM GUTHRIE

Christian's Great Interest, 174-75

我们可以说，即便让假冒为善之人、弃民或无神论者得到他们所能得到的，但他们仍缺乏信仰和真基督教的三大要素：（1）他们内心没有破碎；没有虚己，就是倒空他们自己的义；也没有恨恶自己到期望得救的地步。基督来寻找和拯救的失丧之人，则拥有这些。（2）他们从未接受基督耶稣作唯一的宝贝和珍宝，从未认同唯有祂能让人富足、给人满足，因此从未衷心认同神在约中的安排，所以不配得到祂；神的国也没有进入他们的心，让他们以致得救：“天国好像宝贝藏在地里，人遇见了就把它藏起来，欢欢喜喜地去变卖一切所有的，买这块地。”³¹（3）他们从未认真背负基督全然的轭，没有例外，从未认定祂的全部旨意都是公义良善，圣洁属灵；因此，他们得不到那由基督而来的安息：“你们当负我的轭，这样，你们心里就必得享安息。”³²因此，无论你是谁，只要你能清楚和正当地宣告自己拥有上述三件事，那你就不在世上无神论者、假冒为善之人和弃民之列，因为你已经回应了律法和福

³¹ 太13:44

³² 太11:29

音的伟大目的和意图。

歌士瑞

《基督徒真伪辨》，174-75

The peace which the hypocrite has is built upon the sand; he has not one promise that he can rationally lay any claim to. Nay, the whole Word of God assaults him and tells him how vain his confidence is and that if, for all this, he will speak peace to himself, that he must try shortly whether he can make it good when conscience, Scripture, law and gospel, God and man appear in the field against him. In a word, the cause of his peace is ignorance, hardness, deadness. The god of this world hath blinded his eyes; God is author of the saint's peace and the devil of the sinners (Matt. 7:24; Luke 11:21; Rom. 15:4; Phil. 4:7).

JAMES JANEWAY

Saint's Encouragement, 73-74

假冒为善之人的平安是建立在沙土之上；他没有一个可以宣称合理得着的应许。不，神的全部话语都在攻击他，告诉他，他的信心是何等虚妄，如果面对这一切，他还要对自己说平安，那么当良心、圣经、律法和福音、神和人都上阵与他作对的时候，他就必快快试验他所说的是否恰当。总而言之，他平安的原因在于他的无知、心硬、死寂。这世界的神已经弄瞎了他的心眼；神是圣徒平安的作者，而魔鬼是罪人平安的作者（太 7:24；路 11:21；罗 15:4；腓 4:7）。

詹姆斯·简威

《圣徒的鼓励》，73-74

[Hypocrisy] is seemingly holy but really wicked. He loves the face of holiness but is without the grace of holiness. His greatest care hath been to wash the outside of his platter.

BENJAMIN KEACH

Travels of True Godliness, 120

假冒为善表面圣洁，实际邪恶。他喜爱圣洁的外表，却没有圣洁的恩典。他最关注的，是洗净杯盘的外面。

本杰明·基奇

《真敬虔旅行记》，120

Hypocrites must be roused with some asperity and sharpness. So the apostle [says], "O vain man"; so Christ [says], "Ye fools and blind"; so John the Baptist [says], "O generation of vipers" (Matt. 3:7). Hypocrites are usually inconsiderate and of a sleepy conscience, so that we must not whisper but cry aloud. An open sinner has a constant torment and bondage upon his spirit which is soon felt and soon awakened, but a hypocrite is able to make defenses and replies. We must, by the warrant of those great examples, deal with him more roughly; mildness only soothes him in his error.

THOMAS MANTON

Practical Exposition on the Epistle of James, 106-7

要唤醒假冒为善之人，就必须要用某种刺耳严厉的话才行。所以使徒说：“虚浮的人哪”；基督说：“你们这无知瞎眼的人哪”；施洗约翰说：“毒蛇的种类”（太 3:7）。假冒为善之人通常不愿意思考，且良心沉睡，所以我们绝不可呢喃细语，而是要大声疾呼。一个公开的罪人灵里不断承受折磨和捆绑，他很快就会感到这一点，不久后就会被唤醒，但一个假冒为善之人却用自己辩护为回应。我们必须按照这些伟大榜样，严严地待他；温和只会安抚他，让他留在错误当中。

托马斯·曼顿
《雅各书实践性注释》，106-7

The hypocrite is the greatest fool and puts the greatest cheat upon himself in the issue; all that he gains by his designs is but the fee of hell. He shall “appoint him his portion with the hypocrites” (Matt. 24:51). Well, then, reckon sincerity as the highest point of wisdom.

THOMAS MANTON
Practical Exposition on the Epistle of James, 142

假冒为善之人是最大的傻瓜，他对自己行最大的欺骗；他设计所得的一切，不过是地狱的费用。神必“定他和假冒为善的人同罪”（太 24:51）。那么，就把真诚视为智慧的最高峰吧。

托马斯·曼顿
《雅各书实践性注释》，142

True religion is bountiful. Duties of worship are to be accompanied with duties of mercy and bounty, so, upon the Christian Sabbath, there should be collections for the poor (1 Cor. 16:2). Hypocrisy divides these; it is willing to serve God, but in the cheapest way. Hypocrites are all for a cheap religion.

SAMUEL MATHER
Figures or Types of the Old Testament, 416

真信仰是慷慨。敬拜的本分当伴随着怜悯和施舍的责任，因此，在基督教的安息日，当为穷人捐钱（林前 16:2）。假冒为善把这些分开；它愿意侍奉神，但要用最廉价的方法侍奉。假冒为善之人追求的，全然都是廉价的宗教。

撒母耳·马瑟（SAMUEL MATHER）
《旧约圣经比喻或预表》，416

The righteous shall be saved with a “scarcely”—that is, through much difficulty. He shall go to heaven through many sad fears of hell. The hypocrite shall be almost saved—that is, he shall go to hell through many fair hopes of heaven. There are two things arise from hence of very serious meditation. The one is how oft a believer may miscarry, how low he may fall and yet have true grace. The other is how far a hypocrite may go in the way to heaven, how high he may attain and yet have no grace. The saint may be cast down very near to hell and yet shall never come there, and the hypocrite may be lifted up very near to heaven and yet never come there. The saint may almost perish and yet be saved eternally; the hypocrite may almost be saved and yet perish finally. For the

saint at worst is really a believer, and the hypocrite at best is really a sinner.

MATTHEW MEAD

Almost Christian Discovered, 8-9

义人必“仅仅”得救——也就是说，经历许多艰难，终必得救。他必经历许多对地狱的悲伤恐惧而进天堂。假冒为善之人必“几乎”得救——也就是说，他必经历许多对天堂的美好盼望而下地狱。因此，这两件事引发我们非常严肃的深思。一是信徒可能经历何等失败，跌落到何等卑微的程度，却仍有真正的恩典。再者，一个假冒为善之人在通往天堂的道路上可能走得何等远，达到何等高度，却没有恩典。圣徒可能会被丢到离地狱很近的地步，却绝不会落入其中，而假冒为善之人可能会被提升到离天堂很近的地步，却绝不会去到其中。圣徒可能几乎灭亡，却要永远得救；假冒为善之人可能几乎得救，却是最终灭亡。因为圣徒在最糟糕的情况下，其实仍是一个相信的人；而假冒为善之人在最好的情况下，其实却是一个罪人。

马太·米德

《几乎基督徒遭揭露》，8-9

The best man may do some hypocritical and guileful actions, as David did in the matter of Uriah. It is not the having of hypocrisy that denotes a hypocrite but the reigning of it, which is, when it is not seen, **not** (英文编者笔误，原文有 **not**) confessed, bewailed, and opposed. A man should judge of his uprightness rather by his will, bent, and the inclination of his soul and good desires and true endeavors to well-doing in the whole course of his life than by this or that particular act or by his power to do. David was thus esteemed “a man according to God’s own heart,” no otherwise, rather by the goodness of the general course of his life than by particular actions. For in many things he offended God and polluted his soul and blemished his reputation.

HENRY SCUDDER

Christian’s Daily Walk, 216

一个最好的人，也可能会做出一些假冒为善和狡诈的举动，就像大卫在乌利亚的事上所做的那样。表明一个人是假冒为善，并非因他身上有假冒为善，而是因假冒为善在他身上作王，就是当人看不见他的时候，他就不认罪，不为罪哀哭，不抵挡罪。判断一个人是否正直，不是看他是否有某个具体的行为和能力，而是看他的意志、倾向、心里的愿望，以及贯穿一生的行善愿望和真实践行。因此，圣经看大卫是“合神心意的人”，而非别样的人，这是因为他一生总体过程的善，而不是因某件具体的行动。因他在许多事情上得罪神，污染了自己的灵魂，玷污了自己的名誉。

亨利·史佳德

《基督徒生活之道》，216

[Hypocrites] are one thing on their knees, and another on their feet.

JOHN SHOWER

Family Religion, 64

假冒为善之人跪下来祷告是一回事，站起来做事又是另一回事。

约翰·绍尔
《家庭信仰》，64

To discern your state in grace, chiefly look to your affections, for they are intrinsical and not subject to hypocrisy. Men of great parts [i.e., gifts] know much, and so doth the devil, but he wants love. In fire all things may be painted but the heat. So all good actions may be done by a hypocrite, but the sacred fire of a divine love for offering the sacrifice he hath not. Oh! Therefore, chiefly examine the truth and sincerity of your affections toward God, whose name is love.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 102

要分辨你蒙恩的光景，主要看你的情感，因它们是内在的，不受假冒为善的影响。有大恩赐的人知道得很多，魔鬼也是一样，却没有爱。画画可以描绘一切都在燃烧，却画不出热力。同样，一个假冒为善之人可以做一切善行，却没有从神的爱而来的神圣之火，点燃其所献上的祭。哦！因此，要首先查验你对神的情感是否真实真诚，而神的名就是爱。

理查德·薛伯斯
《神圣默想与圣洁沉思》，102

I say, a man may have excellent notions of Christ and may be able to make an elegant discourse of Him and yet not know Him savingly. Though he be not grossly ignorant of Christ, yet he may be spiritually ignorant.... The knowledge that hypocrites have of Christ hath no saving influence upon them; it doth not make them more holy. It is one thing to have a notion of Christ, another thing to fetch virtue from Christ. The knowledge of hypocrites is a dead, barren knowledge. It brings not forth the child of obedience. There is a great deal of difference between a scholar that studies physic for the theory and notion, that he may have the rules of it lying before him, and one that studies physic to practice. Hypocrites are not practitioners; they are all head, no feet.

THOMAS WATSON
“Christ’s Loveliness,” in Discourses, 1:315

我说，一个人可能对基督有极佳的看法，对祂也有优美的论述，对祂却没有得救的认识。虽然他不是对基督极度无知，却可能在灵里并不认识基督……假冒为善之人所拥有基督的知识，对他们没有得救的果效；这种知识不会使他们更加圣洁。对基督有概念，是一回事，从基督获得效力，又是另一回事。假冒为善之人的知识是一种死的、不结果子的知识，不会生出顺服这孩子。一个为理论和概念而学习医学，眼前有医学原则的学生，与一个为行医而学习医学的人有很大区别。假冒为善之人不是践行的人；他们只有头，没有脚。

汤姆·华森
《基督的可爱》，收录于《讲论》，1:315

To be only comets and make a show of piety is a vain thing. Hypocrites lose all they have done.

THOMAS WATSON
Godly Man’s Picture, 11

只作彗星，摆出虔诚的样子，这是虚妄。假冒为善之人要失去他们所做的一切。

汤姆·华森
《敬虔人》，11

The hypocrite knows God is of purer eyes than to behold sin, yet for all this will play a devotion. He will venture to abuse God that he may delude men. The hypocrite takes more care to make a covenant than to keep it and is more studious to enter into religion than that religion should enter into him.

THOMAS WATSON
“God’s Anatomy upon Man’s Heart,” in Discourses, 1:163

假冒为善之人知道，神眼目清洁不看罪恶，但为了这一切，他要装出敬虔的样子。他敢滥用神，好让自己可以欺骗人。假冒为善之人更在意立约，而不在意守约，更刻意进入信仰，而不是让信仰进入他自己里面。

汤姆·华森
《神对人心的解剖》，收录于《讲论》，1:163

The hypocrite doth not so much desire the way of righteousness as the crown of righteousness. His desire is not to be made like Christ but to reign with Christ. This was Balaam’s desire: “Let me die the death of the righteous” (Num. 23:10). This is the hypocrite’s hunger; a child of God desires Christ for Himself. To a believer, not only heaven is precious but Christ is precious (1 Peter 2:7). Hypocrites’ desires are but desires; they are lazy and sluggish. “The desire of the slothful killeth him; for his hands refuse to labour” (Prov. 21:25). But true desire is quickened into endeavor: “With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early” (Isa. 26:9).

THOMAS WATSON
Gleanings, 30

假冒为善之人更希望得到公义的冠冕，而不希望走义路。他的渴望不是要像基督，而是要与基督一道作王。这就是巴兰的愿望：“我愿如义人之死而死。”（民 23:10）这就是假冒为善之人所渴慕的；神的儿女则是为了基督祂自己而渴慕基督。对一个信徒来说，不仅天堂为宝贵，而是基督也为宝贵（彼前 2:7）。假冒为善之人的渴慕只止步于渴慕；他们懒惰散漫。

“懒惰人的心愿将他杀害，因为他手不肯作工。”（箴 21:25）但真正的渴慕要活出来变为努力：“夜间，我心中羡慕你，我里面的灵切切寻求你。”（赛 26:9）

汤姆·华森
《汤姆·华森拾珍集》，30

THE HYPOSTATIC UNION（基督位格内的联合）

Consider the distance of the two natures united in the person of Christ: God and man, the Creator

and the creature, infinite and finite meet in one person. If a great prince should vouchsafe to be married to a person of the meanest quality, he would thereby do much honor to that person and her family. But what comparison is there of the distance between the greatest prince in the world and a beggar, with the infinite distance that is between God and His creature? Again, what comparison is there with the relative union between the husband and the wife, and the personal union of the two natures in Christ? Though the man and woman be in some sense one flesh, yet how loose is the conjugal knot, the tie between the husband and the wife, if compared with the close and entire conjunction of the divine and human nature in Christ by the personal union! And therefore if a person of mean quality be so dignified and honored by matching with a prince, what honor is it to the human nature to be, as it were, married to the divine nature by the wonderful and ineffable bond of the hypostatical, or personal, union?

JOHN CONANT

Sermon 7 on Romans 9:5, in Sermons, 266–67

请思想在基督位格里联合之二性的距离：神和人，创造主和受造物，无限和有限于一个位格内相遇。如果一位伟大的国王愿意与一位最卑微的人结婚，这要给这人和她的家人带来极大尊荣。但是，世上最伟大的国王与一个乞丐之间的距离，又怎能比得上神与祂造的人之间的无限距离呢？同样，丈夫和妻子之间关系的联合，又怎能比得上基督里面二性在一个位格内的联合呢？虽然男人和女人在某种意义联为一体，但若与基督里神性和人性通过位格联合而来的紧密和完全的联合相比，婚姻的联结就是何等松散！因此，如果一个卑贱的人，因着与国王相配尚且得到如此尊贵和尊荣，那么，人性通过位格联合这奇妙、不可言喻的结合，与神性联姻，这对人性而言是何等尊荣呢？

约翰·柯南特

《论罗马书 9:5 的第七篇讲道》，收录于《讲道集》，266 – 67

The two natures being thus united in the person of the Mediator, by virtue thereof the properties of each nature are attributed and do truly agree in the whole person, so that it is proper to say the Lord of glory was crucified (1 Cor. 2:8) and the blood of God redeemed the church (Acts 20:28); that Christ was both in heaven and in the earth at the same time (John 3:13). Yet we do not believe that one nature doth transfuse or impart its properties to the other; or that it is proper to say the divine nature suffered, bled, or died; or the human is omniscient, omnipotent, omnipresent; but that the properties of both natures are so ascribed to the person that it is proper to affirm any of them of Him in the concrete, though not abstractly. The right understanding of this would greatly assist in teaching the true sense of the forenamed and many other dark passages in the Scriptures.

JOHN FLAVEL

Fountain of Life, 37

这二性在这中保的位格内如此联合，藉此每种本性的属性都参与和结合在这整个的位格中；所以这样说是恰当的，就是“荣耀的主被钉在十字架上”（林前 2:8），“神的血”救赎了教会（徒 20:28），基督同时是既在天上也在地上（约 3:13）。然而，我们不相信一种本性把它的属性注入或传递给了另一种本性，我们认为，说神性受苦、流血、死，或人性全知、全能、全在，这都是不正确的；而是说这二性的属性是如此归在祂的位格之内，以致我们断言任何一性都是实在、而非抽象存在于祂里面，这是恰当的。对此的正确理解，要大大帮助

我们教导前面提过的经文，以及圣经中许多其他难解经文的真实意义。

约翰·弗拉维尔
《生命的源头》，37

The incarnation of Christ is catena aurea, a golden chain made up of several links of miracles. For instance, that the Creator of heaven should become a creature; that eternity should be born; that He whom the heaven of heavens cannot contain should be enclosed in the womb; that He who thunders in the clouds should cry in the cradle; that He who rules the stars should suck the breasts; that He who upholds all things by the word of His power should himself be upheld; that a virgin should conceive; that Christ should be made of a woman, and of that woman which Himself made; that the creature should give a being to the Creator; that the star should give light to the sun; that the branch should bear the vine; that the mother should be younger than the child she bare, and the child in the womb bigger than the mother; that He who is a Spirit should be made flesh; that Christ should be without father and without mother, yet have both; without mother in the Godhead, without father in the manhood; that Christ, being incarnate, should have two natures (the divine and human) and yet but one person; that the divine nature should not be infused into the human nor the human mixed with the divine, yet assumed into the person of the Son of God; the human nature not God, yet one with God. Here is, I say, a chain of miracles.

THOMAS WATSON
The Christian's Charter of Privileges, in Discourses, 1:64-65

基督道成肉身，这像一条金链，由几环神迹组成。例如，创造天堂的主居然成为受造之人；亘古居然降生；天上的天尚且不足祂居住的那一位，居然包裹在人腹里；在云中打雷的那一位，居然在摇篮中哭喊；管理众星的那一位，居然在妇人怀中吸吮奶水；那用祂话语的权能托住万有的，居然自己要由另一位托住；童女居然要怀孕生子；基督居然要由女人而生，而那女人是由祂自己所造；被造之人居然要赋予造物主生命；星星居然要赋予日头光明；母亲比她所生的孩子年轻，腹中的孩子比母亲更大；那是一个灵的，居然成了肉身；基督无父无母，却又两者皆有；就神性而言无母，就人性而言无父；道成肉身的基督居然有二性（神性和人性），却是一个位格；神性不是注入人性，人性也不与神性混合，基督却取了人性，进入神儿子的位格；人性不是神，却与神为一。我说，这件事有一连串的神迹。

汤姆·华森
《基督徒的特权宪章》，收录于《讲论》，1:64-65

IDIOTS/MENTALLY IMPAIRED（白痴/精神受损之人）

As for such as are natural idiots, in that respect incapable of the knowledge of God, we must leave them to the secret counsel of God, who alone knows what He hath determined concerning them; only thus much He hath declared, that to whom little is given, of them the less shall be required (Luke 12:48).

JOHN CONANT

至于那些生下来就是白痴，在这方面不能认识神的人，我们必须把他们交给神隐秘的旨意，唯独神才知道祂对他们有何定意；祂只宣告了这一点，少给谁，就向谁少取（路 12:48）。

约翰·柯南特
《论约翰福音 17:3 的第三篇讲道》，收录于《讲道集》，98

IDLE/IDLENESS（闲懒）

The good man is weary of doing nothing, for nothing is so laborious as idleness.

THOMAS ADAMS
Exposition upon...Second...Peter, 55

良善之人厌倦无所事事，因为没有什么比闲懒更费力。

托马斯·亚当斯
《彼得后书注释》，55

Avoid idleness, for that is the proper soil for these filthy weeds to grow in. Vile thoughts seldom occur when the soul is usefully employed. A man that is diligent in his calling has employment for his thoughts, but if a man be idle, the devil soon employs him. As a standing pool grows filthy of itself and full of toads and vermin, so the heart that is not engaged in something good and useful is a fit place for the devil to breed evil thoughts and filthy passions in. The inhabitants of Sodom were not worse by nature than other men, but they grew rich in a fertile land, lived at ease in luxury, and then gave themselves up to all abominations.

ISAAC AMBROSE
Christian Warrior, 101

避免闲懒，因为那是适合污秽杂草生长的土壤。当灵魂被主使用去做工时，卑劣的念头就不太会出现。一个人勤于工作，他的思想就有用武之地，一个人若无所事事，魔鬼很快就会使用他。正如一池死水本身很容易变得肮脏，充满蟾蜍和害虫，同样，不从事有益、被主使用之事的人心，是魔鬼滋生恶念和污秽情欲的合适场所。所多玛的居民本质并不比其他人更糟，但他们在一片肥沃的土地上发了财，过着奢侈安逸的生活，然后就任凭自己去行一切可憎之事。

以撒·安布罗斯
《基督精兵》，101

Idleness is indeed the nursery of sins which as naturally grow up therein as weeds in a neglected field. Idleness teaches much evil. It is the general trap whereby every tempter assays to catch our soul. For the mind being loose from care, Satan is ready to step in with his suggestions, the world

presents its allurements, fleshly desires rise up; proud, froward, wanton cogitations slip in; ill company doth entice, ill example is regarded, every temptation doth object and impress itself with great advantage and force, men in such a case being apt to close and comply with temptations, even to divert their minds and entertain themselves to cure their listlessness, to pass their time, committing sin for want of better occupation.

ISAAC BARROW

“Of Industry in General,” in Sermons, 275

闲懒的确是罪恶的苗圃，罪恶在其中自然生长，就像杂草在荒芜的田地里生长一样。闲懒教导人行出许多恶事，是每一样试探用来捕捉我们灵魂常用的陷阱。因为思想脱离了本关注的事，撒但就会准备提出他的建议，世界就会呈上它的各样诱惑，肉体的情欲就会兴起；骄傲、桀骜不驯、放荡的念头也会悄然进入；坏同伴诱人，坏榜样被注视，每一样试探都用极大的好处和说服力提出反对意见，让自己来打动人心，在这种情况下，人很容易就近和顺从试探，就是转移他们的心思，自娱自乐，为了打消他们的无聊，打发他们的时间，因着没有更好的关注从而去犯罪。

以撒·巴罗

《论普遍的勤勉》，收录于《讲道集》，275

Idleness breeds temptation. Our vacation is the devil's term; when we are least at work for God, then is Satan most at work about us. By doing nothing men learn to do evil. Yea, idleness is the burying of a living man.

WILLIAM BRIDGE

Lifting Up, 215

闲懒滋生试探。我们的假期是魔鬼的学期；我们为神做工最少时，撒但在我们身边做工最多。人因无所事事就学会作恶。是的，闲懒是在埋葬活人。

威廉·布里奇

《沮丧之人得振兴》，215

Idleness is a sin against the law of creation. God creating man to labor, the idle person violates this law, for by his idleness he casts off the authority of his Creator.

THOMAS BROOKS

Privy Key of Heaven, 204

游手好闲是违反创造之律的罪。神造人是要人做工，闲懒的人违反了这个律，他因着闲懒，就抛弃了造他之主的权威。

托马斯·布鲁克斯

《打开天堂的秘密钥匙》，204

Idleness is a mother sin; 'tis the devil's cushion on which he sits and the devil's anvil on which he frames great sins. As toads and serpents breed most in standing waters, so sin thrives most in idle

persons.

THOMAS BROOKS
Privy Key of Heaven, 205

闲懒是罪恶之母；闲懒是魔鬼的坐垫，供他坐在上面，是魔鬼的铁砧，让他上面铸造大罪。就像蟾蜍和毒蛇最容易在死水中繁殖，罪在闲懒人身上也最容易滋生。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，205

Idleness is hateful in any, but most abominable and intolerable in ministers; and sooner or later none shall pay so dear for it as such. Witness the frequent woes that are denounced in Scripture against them. Where should a soldier die but in the field? And where should a minister die but in the pulpit?

THOMAS BROOKS
Smooth Stones, 181

闲懒在任何人身上都是可恨，但在牧师身上却是至为可憎、至不能容忍；迟早没有人能比牧师为此付出更沉重的代价。请看经文经常对他们发出的“有祸”警告。一位士兵除了战死沙场，还应死在何处？一位牧师除了死在讲台上，还应死在哪里？

托马斯·布鲁克斯
《汲沦溪中的石子》，181

O the deadly sins, the deadly temptations, the deadly judgments that idle and slothful Christians are given up to; therefore, be active, be diligent, be abundant in the work of the Lord. Idleness is the very source of sin. Standing pools gather mud and nourish and breed venomous creatures, and so do the hearts of idle and slothful Christians.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:172

哦，神把闲散懒惰的基督徒置于何等致命的罪、致命的试探、致命的审判之下；因此，要积极、勤奋、多做主工。闲懒就是罪的源头。死水聚集泥土，滋养和繁殖有毒的生物；基督徒闲散懒惰的心，也是如此。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:172

Harbor no idle persons in your family; let your servants have moderate work and meat. If they deserve reproof, let it be without passion; advice, with some natures, may do more than correction.

JOSEPH CARYL
in Calamy et al., Saints' Memorials, 83

你家里不要养闲人；要让你的仆人有适度的工作和饮食。如果他们该受责备，就责备，却不可动怒；对某些人来说，劝勉可能比管教更有效。

约瑟夫·卡里尔

收录于卡拉米等人所著《圣徒的纪念》，83

Best trade! which gives least time to sin Which souls can least be idle in. Metals, with which we nothing do, Soon rust; so souls when idle too.

JOHN COLLINGES

Weaver's Pocket-book, 42

最好的工作！就是不给犯罪留下时间，灵魂最好不要闲着。我们不用的金属，很快就会生锈；灵魂闲懒时也是如此。

约翰·科林斯

《织工口袋书》，42

Long ease will bring either superstition, profaneness, or heresy through our corruption.

EZEKIEL CULVERWELL

Time Well Spent, 103

长久的安逸会藉着我们的败坏，带来迷信、亵渎或异端。

以西结·克沃维尔

《善用时间》，103

[I] am speaking to the private Christian. Thou canst not be holy if thou art not diligent in a particular calling.... An idle man does none good, and himself most hurt.

WILLIAM GURNALL

Christian in Complete Armour, 312

我是对没有教会职分的基督徒说这番话。你若不在具体的工作上专心致志，就不能成为圣洁……闲懒的人一无所成，最为伤害自己。

威廉·古纳尔

《基督徒披戴神的全副军装》，312

There is nothing more troublesome to a good mind than to do nothing, for besides the furtherance of our estate, the mind doth both delight and better itself with exercise. There is but this difference, then, betwixt labor and idleness: that labor is a profitable and pleasant trouble; idleness, a trouble both unprofitable and comfortless. I will be ever doing something that either God when He cometh or Satan when he tempteth may find me busied.

JOSEPH HALL

Meditations and Vows, 93-94

对一个良善的人来说，没有什么比无所事事更为艰难，因为工作除了可以增加我们的财产，

思想也会因为操练而感到愉悦，提升自己。那么，做工和闲懒之间就只有这样的区别：做工是一种于人有益、令人愉快的艰难；闲懒则是一种使人不得益处、不得安慰的艰难。我总在做一些事，好让神来的时候，或撒但试探的时候，都发现我在忙碌。

约瑟夫·霍尔
《默想与誓言》，93-94

The idle man is the devil's cushion on which he taketh his free ease, who, as he is incapable of any good, so he is fitly disposed for all evil motions. The standing water soon stinks, whereas the current ever keeps clear and cleanly, conveying down all noisome matter that might infect it by the force of his stream. If I do but little good to others by my endeavors, yet this is great good to me, that by my labor I keep myself from hurt.

JOSEPH HALL
Meditations and Vows, 153

闲懒之人是魔鬼的坐垫，让魔鬼坐在其上逍遥自在，正如这样的人没有能力做任何好事，同样他适合做一切恶事。积水很快就会发臭，流水却能通过水流的力量，把一切可能污染它的有害物质都带走，从而保持清澈干净。如果我的努力不能给别人带来一点好处，但对我自己却大有裨益，那么就让我努力做工，保守自己不受到伤害。

约瑟夫·霍尔
《默想与誓言》，153

Standing water putrefies, so doth the lazy person; he that loves to do nothing will soon do worse than nothing.

NATHANIEL HARDY
First General Epistle of St. John, 256

积水腐朽，懒惰人也是如此；喜爱什么都不做的人，很快就会做比什么都不做更坏的事。

拿但业·哈代
《约翰一书注释》，256

Think of ease, but work on.

GEORGE HERBERT
comp., Witts Recreations, proverb 78

思想休息，但要继续工作。

乔治·赫伯特
（编纂）《机智消遣》，格言 78

EUCHEDIDASCALUS: What remedies have you against idleness in your calling?

PHILEUCHES: I must meditate

- 1.that God commands all men to labor (Gen. 3:18);
- 2.that Eve fell in Paradise by idleness (Gen. 3:19);
- 3.that it was one of the sins of Sodom (Ezek. 16:49);
- 4.that it is a cushion for Satan to sleep on;
- 5.that labor puts Satan's assaults away (2 Sam. 11:2);
- 6.that idleness consumes the body standing waters soon putrefy;
- 7.that a slothful hand makes poor, as a diligent hand makes rich (Prov. 10:5; 24:34);
- 8.without diligence we cannot provide for a family or the time to come (Proverbs 31);
- 9.all creatures, even to the pismire, are diligent (Prov. 6:6);
- 10.God our Father is ever working (John 5:17);
- 11.by it we may be able to do good to others (Eph. 4:28);
- 12.all good men have labored in a calling. And why have people hands and wits but to use them, and the more both are used the better they are.

ROBERT HILL

Pathway to Piety, 1:98-99

教祷告之人：你有什么补救措施，对付工作怠惰？

爱祷告之人：我必须默想：

1. 神命令所有人都要工作（创 3:18）；
2. 夏娃在乐园因闲懒而堕落（创 3:19）；
3. 闲懒是所多玛所犯的一样罪（结 16:49）；
4. 它是撒但睡在其上的床垫；
5. 做工要击退撒但的攻击（撒下 11:2）；
6. 闲懒消耗身体，静水很快就会腐朽；
7. 手懒的，要受贫穷；手勤的，却要富足（箴 10:5；24:34）；
8. 不勤奋工作，我们就不能供应家人，也不能为将来做预备（箴 31）；
9. 所有造物，甚至蚂蚁，都在勤奋做工（箴 6:6）；
10. 我们的父神总是在工作（约 5:17）；
11. 通过做工，我们可以向别人行善（弗 4:28）；
12. 所有良善之人都在自己的天职中做工。人为什么要有手和智慧，岂不是用来做工吗？它们越使用，就变得越好。

罗伯特·希尔

《敬虔之路》，1:98-99

Idleness, vanity, and neglecting the precious time is the disease of great and rich men, as they say the gout is. These can find time to dally, to court, to be riotous, etc., but not to pray and serve God; therefore, for the most part, they are most poor in the best things.

ELNATHAN PARR

Abba, Father, in Workes, 82

闲懒、虚荣和忽视宝贵的时间，是有钱有势之人的通病，就像他们常说的痛风一样。这些人可以找到时间嬉戏、寻欢、作乐等等，却没有时间祷告和服侍神；因此，大多数情况下，他们在最好的事上最为贫穷。

以利拿单·帕尔
《阿爸，父》，收录于《文集》，82

Idleness is a moth or canker of the mind, and the fruits thereof are wicked cogitations, evil affections, and worse actions; corrupt trees without fruit, twice dead and plucked up by the roots, engendering in the mind a loathing of God and godliness.

HENRY SMITH
“The Sinful Man’s Search,” in Sermons, 224

闲懒是心灵的蛀虫，其结果是邪恶的心思、邪恶的情感和更糟的行为；这没有果子的坏树是死而又死，要连根被拔出来，它让人心生出对神和敬虔的厌恶。

亨利·史密斯
《罪人的探求》，收录于《讲道集》，224

It is true [Satan] tempts others to idleness, but himself is never idle.

WILLIAM SPURSTOWE
Wiles of Satan, 27

撒但确实试探人，让人闲懒，但他自己却一刻也不闲着。

威廉·斯珀斯托
《撒但的诡计》，27

It is hardly possible that a person should continue absolutely unemployed for any long time and he that is not doing what he ought will be doing what he ought not; the destroyer of souls can hardly wish for a fairer mark at which to direct his temptations than an idle person.

RICHARD STEELE
Religious Tradesman, 17

一个人几乎不可能长期保持绝对不做工的状态，人没有应做之事，就会做不应做之事；人灵魂的毁灭者，找不出有比游手好闲之人更好的试探目标。

理查德·斯蒂尔
《虔诚的商人》，17

The proud man is Satan’s throne, and the idle man is his pillow.

GEORGE SWINNOCK
in Horn, Puritan Remembrancer, 59

骄傲之人是撒但的宝座，闲懒之人是撒但的枕头。

乔治·斯文诺克

收录于霍恩，《清教徒备忘录》，59

Spend the greatest part of the day in thy particular calling. He that minds not his closet before his shop is an atheist, and he that minds not his shop after his closet is a hypocrite. The world is God's great family, and He will allow none in it to be idle.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:499

把一天中的大部分时间用在你具体的工作上。开店前不在内室祷告的人是无神论者，内室祷告后不开店的人是假冒为善之人。这世界是神的大家庭，祂不允许当中有人闲着。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:499

Idleness is the hour of temptation, and an idle person is the devil's tennis ball, tossed by him at his pleasure.

JOHN TRAPP

Commentary...upon...the New Testament, 835

闲懒是受试探的时刻，闲懒的人是魔鬼的网球，由他随意抛掷。

约翰·特拉普

《新旧约圣经注释》，835

An idle person is a fit subject for the devil to work upon.

THOMAS WATSON

“The One Thing Necessary,” in Discourses, 1:363

一个什么工也不做的人，是魔鬼合适动工的对象。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:363

IDOLATRY（偶像崇拜）

The Lord doth absolutely require the reformation of religion at this time [1644], both in doctrine, worship, discipline, and governments in the church. We must out with idols, not only those in wood, stone, or glass that is in walls and windows but those living idols that are in pews and in some pulpits, they must out; I mean all idol shepherds and dumb dogs. While Israel was without a teaching priest, they were without the law. A preacherless people will be a lawless people. In short, the Lord would have you to demolish all high places and not to leave so much as the stump of Dagon remaining—yea, to bury all the relics of Romish Jezebel, even the skull and the feet and the palms

of her hands.

JOHN BOND

Salvation in a Mystery, 48

主在这时候（1644 年）绝对要求教会宗教改革，包括教义、敬拜、纪律惩治和治理方面。我们必须除去偶像，不仅是那些用木头、石头雕刻，或墙壁和窗户玻璃上的偶像，还有那些坐在教会长椅上和站在讲台上的活人偶像，必须把他们清除出去；我所指的偶像是一般的牧羊人和哑巴狗。当以色列没有教导的祭司时，他们就没有律法。一群没有讲道人的会众，将会是一群无法之民。简而言之，神要你们拆毁所有丘坛，连大衮的残体也不要留下——是的，要埋葬罗马天主教这耶洗别的所有遗物，就连她的头骨、脚并手掌都要埋葬。

约翰·邦德

《拯救的奥秘》，48

If you desire a general definition of idolatry, which comprehends all kinds, I think this is full of comprehension. It is...a religious worship given to the creature.

EDWARD MARBURY

Commentarie...upon...Habakkuk, 328

如果你想得到一个关于偶像崇拜的通用定义，包括各种偶像崇拜，我想这个定义包含了人能理解的一切。它就是……把信仰敬拜归于受造物。

爱德华·马伯里

《哈巴谷书注释》，328

When Elijah derided the worshipers of Baal (1 Kings 18:27), the chief part of his derision was he is on a journey. “You have a god that is absent,” saith Elijah, and the end of all idolatry in the world is to feign the presence of an absent deity. All images and idols are set up for no other end but to feign the presence of what really is absent.

JOHN OWEN

Discourse 5 on 1 Cor. 11:28, in Twenty-Five Discourses, 76

以利亚嘲笑拜巴力的人时（王上 18:27），他主要嘲笑的，就是巴力正在行路。以利亚说：“你们有一位不在场的神。”世上一切偶像崇拜的目的，就是假装有一位不在的神灵在场。设立一切雕刻的像和偶像的目的，不外乎就是假装那其实不在的事情在场。

约翰·欧文

《讲论第 5 篇，论林前 11:28》，收录于《二十五篇讲论》，76

O, that I could give up with this clay idol, this masked, painted, overgilded dirt that Adam’s sons adore! We make an idol of our will. As many lusts in us, as many gods. We are all god makers; we are all like to lose Christ, the true God, in the throng of these new and false gods.

SAMUEL RUTHERFORD

Garden of Spices, 91

哦，愿我可以放弃这泥塑的偶像，放弃这遮掩起来、涂抹上色、镀金的泥土，亚当子孙崇拜的偶像！我们把自己的意志当作偶像。我们里面有多少情欲，我们就有多少神明。我们都是造神的人；我们都在这些新的假的神明的簇拥下，失去那位真神基督。

撒母耳·卢瑟福
《香草园》，91

However men may contrive to cheat themselves, God is not truly great in the soul till all other things become as nothing; neither doth the soul rightly converse with His infinite fullness so long as anything stands in opposition to it or competition with it.

SAMUEL SHAW
Voice of One Crying in the Wilderness, 81

无论人如何设法欺骗自己，除非其他一切都变得无足轻重，否则神在人灵魂中就不能真正为大；只要有任何事情与神对立或与神竞争，灵魂就不能正确与祂的无限丰满相交。

撒母耳·肖
《旷野呼声》，81

IGNORANCE（无知）

There is a supine and careless ignorance when men having means of knowledge care not to make use of them. And this may proceed from several causes: (1) from pure sloth and laziness because they will not be at the pains to get knowledge; (2) from a disregard and light esteem of knowledge and of all heavenly things. They value them not, and so they mind them not; they look not after them; (3) from extreme earthly-mindedness and an inordinate love of the world. Their hearts are set upon, immersed in, and even swallowed up by the world, and so there is no room for the things of heaven. But all these persons, when they shall be called to an account for the neglect of their duty, will have nothing to plead for their excuse.

JOHN CONANT
Sermon 3 on John 17:3, in Sermons, 92

人有获取知识的途径，却不加以使用，就会陷入散漫懒惰和漫不经心的无知。这可能出于几种原因：（1）纯粹的散漫懒惰，因他们不愿意下功夫获取知识；（2）无视和轻看知识和一切属天的事情。人不重视这些，所以就不关心这些；他们不追求这些事；（3）极其顾念地上的事，对世界无度的爱。他们的心倾注、沉浸在这世界上，甚至被这世界吞没，所以没空思想天上的事。但所有这些人，当神要他们为轻忽这本分交账时，他们就没有什么借口，可以为自己辩护。

约翰·柯南特
《论约翰福音 17:3 的第三篇讲道》，收录于《讲道集》，92

There are, as a learned man truly observes, two doors of the soul barred against Christ: the understanding by ignorance and the heart by hardness. Both these are opened by Christ. The former is opened by the preaching of the gospel, the other by the internal operation of the Spirit.

JOHN FLAVEL

Fountain of Life, 84

正如一个有学识之人所真实观察到的那样，灵魂的两扇门被拴起来抵挡基督：无知拴上悟性之门，刚硬拴上内心之门。这两扇门都被基督打开。前者借着福音的传讲打开，后者由圣灵内在的动工打开。

约翰·弗拉维尔

《生命的源头》，84

Ignorance, above other sins, enslaves a soul to Satan; a knowing man may be his slave, but an ignorant one can be no other. Knowledge does not make the heart good, but it is impossible that without knowledge it should be good. There are some sins which an ignorant person cannot commit; there are more which he cannot but commit. Knowledge is the key (Luke 11:52), Christ the door (John 10).

WILLIAM GURNALL

Christian in Complete Armour, 113

无知比其他罪更能让人的灵魂受撒但的奴役；一个有知识的人可能沦为撒但的奴隶，但一个无知的人却不可能不沦为撒但的奴隶。知识不能使人心变好，但没有知识，人心就不可能变得更好。有一些罪是无知之人不能犯的；但有更多的罪，是他不能不犯的。知识是钥匙（路11:52），基督是门（约10）。

威廉·古纳尔

《基督徒披戴神的全副军装》，113

I would rather confess my ignorance than falsely profess knowledge. It is no shame not to know all things, but it is a just shame to overreach in anything.

JOSEPH HALL

Meditations and Vows, 49

我宁可承认我无知，也不愿谎称自己有知识。不知道所有事情，这并不可耻，但在任何事情上夸大其词，那才是真可耻。

约瑟夫·霍尔

《默想与誓言》，49

None wander from [God], prefer the flesh and world before Him, and in their whole lives walk contrary to Him but from their ignorance of Him. "They are alienated from the life of God [i.e., a spiritual heavenly conversation] through the ignorance that is in them, because of the blindness of

their heart” (Eph. 4:18). Dark corners of a house are filled with dust, dark cellars with vermin, and dark hearts with cursed lusts. None are enlarged in desires after God or ravished with delight in God or can cast their souls and all their concerns on God but those that are acquainted with Him.

GEORGE SWINNOCK

The Incomparableness of God, in Works, 4:381

偏离神，喜爱肉体和世界而不爱神，整个生命与神背道而驰的人，没有一个不是出于对祂的无知。“他们心地昏昧，与神所赐的生命（就是一种属灵属天的相交）隔绝了，都因自己无知，心里刚硬。”（弗 4:18）房子黑暗的角落沾满灰尘，黑暗的地窖长满害虫，黑暗的心充满了可咒的情欲。除了那些认识神的人，无人能大大渴慕神，以神为乐乃至欣喜若狂，或是把他们的灵魂和一切挂念的都交给神。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:381

IMPATIENCE（不耐烦）

Impatience is the daughter of infidelity. If a patient hath an ill opinion of the physician and conceits that he comes to poison him, he will take none of his receipts [medicinal preparations]. When we have a prejudice against God and conceit that He comes to kill us and undo us, then we storm and cry out through impatience.

SIMEON ASHE

Primitive Divinity, 97

不耐烦是不信的女儿。如果病人对医生持有不良看法，认为他来要毒害自己，就不会服用他的任何处方。当我们对神心怀偏见，假想祂来是要杀我们，让我们遭灾时，我们就会因着不耐烦而情绪激动、大喊大叫。

西门·艾什

《上古神学》，97

IMPRECATORY PRAYER（咒诅的祷告）

To direct you in this case of imprecation, I shall lay down some propositions: (1) There is a great deal of difference between public and private cases; in all private cases it is the glory of our religion to bless them that curse us, to pray for them that despitefully use us. So we learn of the great Author of our profession, “He was numbered with the transgressors...and made intercession for the transgressors” (Isa. 53:12)... We should be ready to forgive all private and personal wrongs, but in public cases, wherein divine or human right is...disturbed, we may desire God to relieve oppressed

innocence, to wound the hairy scalp of evildoers, etc. (2) In public cases we must not desire revenge directly and formally, so our prayers must respect the vindication of God's glory and the avenging of our own case only as it collaterally and by consequence follows thereupon. "Not unto us, O LORD, not unto us, but unto thy name give glory" (Ps. 115:1)—that is, not for our revenge or to satisfy our lusts but to repair the esteem of Thy mercy and truth. The main spring and sway upon the spirit should be a zeal for the divine glory.... The vindication of God's honor and ways is the main aim of their requests. (3) God's people do not desire vengeance against particular persons absolutely but in the general against the enemies of the church, and expressly against such as are known to God to be perverse and implacable. (4) Their ordinary prayers are against the plots rather than the persons of their enemies.

THOMAS MANTON

Practical Exposition on the Epistle of James, 212

为了在咒诅的祷告这情形里引导你们，我要列出一些主张：（1）公共和私下的情形有很大分别；在所有私下的情形里，为诅咒我们的人祝福，为逼迫我们的人祷告，这是我们信仰的荣耀。我们看到我们所宣信的伟大作者就是这样祷告的：“他也被列在罪犯之中……又为罪犯代求。”（赛 53:12）我们应快快饶恕所有针对私人 and 个人的过犯，但在公共的情形里，神权或人权遭遇破坏，我们就可以渴望神解救受压迫的无辜之人，打破那行恶之人的发顶，等等。（2）在公共的情形里，我们绝不可希望直接或正式的报复，因此我们祷告所求的必须是维护神的荣耀，根据“耶和華啊，榮耀不要歸與我們，不要歸與我們，要因你的慈愛和誠實歸在你的名下”（詩 115:1），只有从属于这一点，出于这一点，才能呼求神为我们的遭遇施行报应——也就是说，不是恳求为我们施行报应，或是满足我们的私欲，而是为了恢复人对神慈爱诚实的尊崇。支配人心的主要动力，应当是为神的荣耀大发热心……为神的尊崇和道路辩护，应当是他们祈求的主要目的。（3）神的子民并不渴望对特定的人施行绝对的报应，而是在普遍方面，他们反对教会的仇敌，特别是神所显明是邪恶乖张、敌意不减的人。（4）他们通常所祈求的，是反对敌人的阴谋，而不是与他们为敌的人。

托马斯·曼顿

《雅各书实践性注释》，212

A...part of prayer is imprecation. Some are such that we are to desire the Lord would fight against them. The evil angels, we may pray that the Lord would rebuke them and pull down that kingdom of darkness under which the most of men are held in bondage. But with respect to men, we are not to wish them evil. David and the other prophets are not examples for us to follow in this matter, for they knew by a prophetic spirit God's intentions concerning the persons they prayed against. The general rule which we ought to follow is this: "But I say unto you, love your enemies; bless them that curse you, do good to them that hate you."... We are to beg rather the conversion than the confusion of our enemies, and supposing they are implacable and incorrigible, we must desire rather that they may be hindered from doing harm by their designs and power than that harm may come to them, even when we pray against antichrist, whom we find devoted in Scripture to destruction. We must have no private grudge against the persons of any, but our eye must be to Christ's honor.

NATHANIEL VINCENT

Spirit of Prayer, 53

祷告的……一部分是咒诅。有一些人是如此不堪，以至于我们渴望主与其争战。对于邪恶的天使，我们可以祈求主责备他们，拆毁那捆绑大多数人的黑暗国度。但对于人，我们不可希望他们遭灾。在这件事上，大卫和其他先知不是我们效法的榜样，因他们是靠着一种先知之灵，知道神对他们所祈求之人的意图。我们当遵循的普遍原则就是：“只是我告诉你们：要爱你们的仇敌，为那逼迫你们的祷告，善待那恨恶你们的。”³³我们应当祈求神让我们的仇敌归正，令他们惊惶，如果他们顽固不化、不可救药，我们就必须祈求神拦阻他们的计划和势力，不让他们伤害我们，而不是希望他们遭到伤害；即使是那些我们祷告所反对的敌基督者，圣经上说他们注定要遭毁灭，我们也要如此对待他们。我们不可对任何人心怀私怨，我们的目光必须定睛于基督的荣耀。

拿但业·文森特
《祷告的灵》，53

INDIFFERENCE（冷淡）

Christ is styled the finisher of our faith as well as the author of our faith. There is as much necessity for the Spirit to keep up our graces as there is to bring forth our graces. Indifference in religion is the first step to apostasy from religion. Though Christians be not kept altogether from falling, yet they are kept from falling altogether. They may show an indifference toward Christ for a time, but they shall not depart from Christ forever.

WILLIAM SECKER
Nonsuch Professor, 126

经上说基督既是我们信心的创始者，也是我们信心的成终者。我们既需要圣灵在我们身上生发恩典，也需要祂来保守我们的恩典。对信仰冷淡，这是背道离弃信仰的第一步。虽然神并不保守基督徒完全不会跌倒，但祂却保守他们不致完全跌倒。他们可能有一段时间对基督表现出冷淡，但他们必不致永远离开基督。

威廉·赛克
《无比的认信之人》，126

INGRATITUDE（不知感恩、忘恩负义）

Unthankfulness for daily preservation, this is a great evil and that watchfulness will excellently preserve you from. God usually walks by this rule: he that prizes and improves a little, to him He gives more, so he that prizes and improves and thankfully owns the daily preservation and protection of God, such a one is in the way to receive more at the hand of God; but when the daily goodness

³³ 太5:44, 后半句为KJV版本特有。

of God is slighted and passed over without consideration and being carefully heeded and regarded by any soul, such a soul is like to be left to fall under the stroke of God's indignation.

THOMAS BLAKE

Living Truths in Dying Times, 126-27

对每日所蒙的保守不知感恩，这是一种大恶，要对此大大警惕，保守自己不落入这般光景当中。神通常遵循这一原则行事：人若珍惜和善用所得的一点点，神就赐他更多，所以珍惜、善用并感恩承认神每日保守和保护的人，就要从神手中得到更多；但任何人若是轻看忽视、不加思想、也不认真留意神每日的恩惠，就有可能落在神怒气的击打之下。

托马斯·布莱克（THOMAS BLAKE）

《临死之前活的真理》，126-27

He who opens his mouth wide in praises shall have his heart filled with graces. Ingratitude stops the ear of God, and shuts the hand of God, and turns away the heart of the God of grace; and therefore you had need be thankful for a little grace. Unthankfulness is the greatest injustice that may be; it is a withholding from the great Landlord of heaven and earth His due, His debt.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:92

张口赞美的人，内心必被恩典充满。忘恩负义的人，则让神闭耳不听，收紧手，让施恩之神的心转离；所以你要为所得的一点点恩典献上感恩。不知感恩是最大的不公，是扣押这位天地伟大之主所当得的，是不偿还欠祂的债务。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:92

There be three usual causes of ingratitude upon a benefit received: envy, pride, covetousness; envy, looking more at others' benefits than our own; pride, looking more at ourselves than the benefit; covetousness, looking more at what we would have than what we have. In good turns, I will neither respect the giver, nor myself, nor the gift, nor others; but only the intent and goodwill from whence it proceeded. So shall I requite others' great pleasures with equal goodwill and accept of small favors with great thankfulness.

JOSEPH HALL

Meditations and Vows, 67-68

领受恩惠而不知感恩，这通常有三个原因：嫉妒、骄傲和贪婪。嫉妒，看别人所得的好处，过于自己所得的益处；骄傲，看自己，过于自己所得的好处；贪婪，看我们想得到的，过于我们已经拥有的。当接受别人的恩惠时，我既不看重给我的人，也不看重自己，既不看重礼物，也不看重别人，而是只看重这礼物所带来的意图和善意。因此，我要以同样的善意报答他人的善意，并以极大的感恩之心来领受这小小的礼物。

约瑟夫·霍尔

《默想与誓言》，67-68

It highly becomes us to beware of displeasing the Lord by unthankfulness for the favors He bestows upon us. Ingratitude is the grave in which many mercies are buried and concealed.

OLIVER HEYWOOD
Life in God's Favour, 157

我们应谨防对主赐予我们的恩惠不知感恩，令祂不悦。忘恩负义是埋葬和掩盖许多恩惠的坟墓。

奥利弗·海伍德 (OLIVER HEYWOOD)
《生活在神的眷顾当中》，157

Ingratitude makes great guilt and great breach; that heart will grow too heavy for the man which cannot be taught to praise God, to sing new songs as God renews His favor. Three incomparable things are spoiled by ingratitude: God's glory, man's peace, and increase of grace. He grows backward that is ungrateful. It turns all man's welfare into a consumption. It is the thief who robs God and man; it is base baseness. It were endless to tell you the evils of ingratitude.

NICHOLAS LOCKYER
Balm for England, 140

忘恩负义带来极大的罪咎和巨大的破口；人若不愿受教赞美神，内心就会变得沉重，以至于在神降下新恩惠时不能唱新歌。忘恩负义破坏了三件无与伦比之事：神的荣耀，人的平安，以及恩典的加增。忘恩负义使人的灵命倒退生长。它把人的一切福祉变成了一种消耗。忘恩负义是抢夺神和人的强盗；它是卑贱的卑贱。忘恩负义的害处，讲多久也讲不完。

尼古拉·洛基尔
《给英格兰的膏药》，140

Ingratitude is the grave of all God's blessings.

RICHARD SIBBES
in Horn, Puritan Remembrancer, 317

忘恩负义是埋葬神一切祝福的坟墓。

理查德·薛伯斯
收录于霍恩，《清教徒备忘录》，317

INHERITANCE (基业)

A believer's inheritance—his glory, his happiness, his blessedness—shall be as fresh and nourishing after he has been many thousand thousands of years in heaven as it was at his first entrance into it.

Earthly inheritances are like tennis balls, which are bandied up and down from one to another and in time wear out. The creature is all shadow and vanity; it is filia noctis, like Jonah's gourd. Man can sit under its shadow but a little, little while: it soon decays and dies; it quickly fades and withers. There is a worm at the root of all earthly inheritances that will consume them in time.

THOMAS BROOKS
Great Gain, 31

信徒的基业——他的荣耀、他的喜乐、他的福气——在他到了天堂千万年后，还像他刚来之时一样，历久常新，滋润生命。地上的基业就像网球，打来打去，久而久之就磨损殆尽。受造之物都是影儿和虚空；它是黑夜的女儿，像约拿的蓖麻。人只能在它的阴影下坐一会儿，只是一会儿：它很快就衰败死亡；它快快褪色枯萎。所有地上基业的根部都有一条虫，时候到了就要把它们吞噬。

托马斯·布鲁克斯
《大利：托马斯·布鲁克斯作品拾珍》，31

A man may leave that estate to his children which he hath gotten by wisdom, but he cannot leave them wisdom to guide that estate when they have it.

SAMUEL CLARK
Saint's Nosegay, 165

人可以把依靠智慧所得的产业留给儿女，但不能把智慧留给他们，让他们得着产业时管理这产业。

撒母耳·克拉克
《圣徒的花束》，165

INTENTION（打算）

He that intends what he does is most like to do what he intends.

RALPH VENNING
Canaan's Flowings, 108

打算做事的人，最有可能做成他打算要做的事。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，108

IRRESISTIBLE GRACE（不可抗拒的恩典）

Efficacious grace does not at all destroy natural liberty.

THOMAS JACOMB
in Horn, Puritan Remembrancer, 206

有效的恩典根本不会摧毁本性的自由。

托马斯·贾康布 (THOMAS JACOMB)
收录于霍恩,《清教徒备忘录》,206

ISLAM (伊斯兰教)

The Mahometan delusion is so gross that it seems vain to say any more against it than it saith itself, unless it be to those who are bred up in such darkness as to hear of nothing else and never to see the sun which shineth on the Christian world and withal are under the terror of the sword, which is the strongest reason of that barbarous sect.

RICHARD BAXTER
Baxteriana, 41–42

相信穆罕默德之人所受到的迷惑是如此明显,以至于在驳斥这迷惑时,除了引用这迷惑对自己的宣传,人就无需再多说什么,除非是对于那些在如此黑暗中长大的人,他们听不到别的,也从未看见那照耀基督教世界的太阳,且是活在刀剑的恐怖之下——这恐怖就是那野蛮宗教存在最有力理由。

理查德·巴克斯特
《巴克斯特自传叙述》,41–42

Suppose your lot had fallen among Mahometans, who, next to pagans, spread over the greatest tract of the earth. For though Arabia bred that unclean bird, yet it was not that cage that could long contain him, for not only the Arabians but the Persians, Turks, and Tartars do all bow down their backs under that grand impostor. This poison hath dispersed itself through the veins of Asia, over a great part of Africa, even the circumference of seven thousand miles, and stops not there but hath tainted a considerable part of Europe also.

JOHN FLAVEL
Divine Conduct, 47

想想看,你若是生活在那些信奉穆罕默德之人当中,那会怎样,他们仅次于异教徒,遍布地上最大一片地方。虽然阿拉伯孕育了那只不洁净的鸟,但那笼子并不能把她长久留住,因不仅阿拉伯人,还有波斯人、土耳其人、鞑靼人,都向那大假冒者俯首称臣。这毒素通过亚洲的血脉传播,散布到非洲很大一部分地区,甚至有七千英里的范围,不止于此,还玷污了欧洲相当一部分地区。

约翰·弗拉维尔

《神的作为》，47

Who can count the thousands, or rather myriads, that are held under the power of this delusion of the devil? May we not ask the most of those who busy themselves in seeking a state of happiness, “Why do you lay out your money for that which is not bread? Or why are you as those who build in the fire, where the structure consumes as fast as it is raised?” Let us look abroad a little and see if it be not a truth. And shall we need to take a view of that strange and sudden spread of Mahumetanism, where the seductions of a brutish impostor have prevailed to the deluding of nations and kingdom who have subjected themselves to his laws and are drunk with the expectation of his carnal promises?

WILLIAM SPURSTOWE
Wiles of Satan, 59–60

谁能数清有多少成千上万的人，其实是数不清的人，被魔鬼的这迷惑辖制了呢？我们岂不是可以问大多数那些忙于追求幸福的人：“你们为何花钱买那不是食物的呢？你们为什么像那些在火中建房的人呢？房子一建起来就烧掉了。”让我们稍稍看看国外的情况，看看这是否属实。我们需要看看那奇怪、突然蔓延的穆罕默德主义吗？在当中，一个野蛮的假冒者的诱惑已经占据上风，欺骗了各国各民降服于他的律例，沉醉于盼望他属肉体的承诺得到实现。

威廉·斯珀斯托
《撒但的诡计》，59–60

JEWS（犹太人）

I look upon these and such like particular converts among the Jews to be only as firstfruits; we Christians expect ere long a full harvest in the conversion of your whole nation. We believe as well as you that there are many promises and prophecies concerning the Jewish nation that have not yet had their final accomplishment. Give me leave to read some of them (Isa. 11:11–13).

RICHARD MAYO
Conference Betwixt, 31

我认为，犹太人当中这些和类似具体的归信之人只是初熟的果子；我们基督徒期望你们整个民族都会归信，有丰富的收成。我们和你们一样相信，有许多关于犹太民族的应许和预言尚未最终实现。请允许我读一读其中一些这样的话（赛 11:11–13）。

理查德·梅奥（RICHARD MAYO）
《聚会》，31

JOURNALING（记日记）

This covenant I advise you to make not only in heart but in word; not only in word but in writing. And that you would, with all possible reverence, spread the writing before the Lord, as if you would present it to Him as your act and deed. And when you have done this, set your hand to it; keep it as a memorial of the solemn transactions that have passed between God and you, that you may have recourse to it on doubts and temptations.

JOSEPH ALLEINE
Alarm to the Unconverted, 182

我劝你不仅在心里，还要在口头上，不仅在口头上，还要在书面上订立这约。你要带着完全敬畏的心，把所写的这约在主面前展开，就像把它作为你的行为呈在祂面前。你做完之后，就按手在其上；把它留作纪念，记录神和你之间的庄严立约，好叫你在疑惑和受试探时可以求助于它。

约瑟·艾里恩
《警告未归正的人》，182

Many of the saints of God have reaped no small benefit by recording the dealings of God with their own souls and looking over them in times of distress. Dr. Calamy speaks of a very good woman that had for many years written down her evidences for heaven. Before she died, she was for a time suffered to sink into darkness and despondency. By reading over her own diary and observing the past lovingkindness of the Lord and the sweet communion she had often enjoyed with Christ her God and Savior, her gloomy fears vanished, and her soul began to triumph in her great deliverer.

ISAAC AMBROSE
Christian Warrior, 154

神的许多圣徒记录下神与他们自己灵魂的交往，并在危难的时候阅读，就得到了不小的益处。卡拉米博士（Dr. Calamy）提到一位极好的妇人，多年来一直写下她天堂的证据。她在去世前曾一度陷入黑暗和绝望。通过读自己写的日记，观察在过往主向她所施的慈爱，她经常享受的与她的神和救主基督的甜美相交，她忧郁的恐惧就都消失了，她的灵魂也开始以她伟大的救主夸胜。

以撒·安布罗斯
《基督精兵》，154

Keep a diary of all your closet experiences. Carefully record and book down all your closet mercies. Be often reading over and meditating upon your closet experiences. There is no way like this to inflame and engage your hearts in this secret trade of private prayer.

THOMAS BROOKS
Privy Key of Heaven, 226

保持记日记，写下你们在密室中的所有经历。仔细记录并写下你们在密室中所得的一切怜悯。经常阅读并默想你们在密室中的经历。没有什么比这更能激发和吸引你们的心，使你们来做私下祷告这秘密的工作。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，226

When good motions are stirred up in us, it's good as soon as may be to draw them to practice, lest either we forget them or want opportunity to do them, and for help of memory to set them down in writing.

EZEKIEL CULVERWELL
Time Well Spent, 231

我们心中兴起美好的感动，最好能尽快把它们付诸实践，以免我们忘记，若没有机会践行，为了帮助记忆，就要把这些感动记录下来。

以西结·克沃维尔
《善用时间》，231

The thankful person must faithfully record his mercies, else God cannot have His due praise for them. "Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:2). Forgotten mercies bear no fruit; a bad memory in this case makes a barren heart and life. I confess, the mercies of God are such a multitude that a memory of brass cannot retain them. "I will come before thee in the multitude of thy mercies," saith David (Ps. 5:7). They are called showers of blessings (Ezek. 34:26), and as impossible it is distinctly to recount all our mercies as to number the drops of rain that fall in a shower. Nevertheless, it hath been the pious care and endeavor of the people of God to preserve and perpetuate His mercies by using all the helps to memory they could.

JOHN FLAVEL
"The Seaman's Return," in Navigation Spiritualized, 338-39

感恩之人必须忠实记录下他所得的恩惠，否则神就不能因着这些得到当得的赞美。“我的心哪，你要称颂耶和华，不可忘记祂的一切恩惠。”（诗 103:2）遗忘的恩惠不会结出果子；在这种情形里，糟糕的记忆会让人心和生命不结果子。我承认，神的恩惠如此众多，就是写在铜匾上也无法全部记下。大卫说：“至于我，我必凭你丰盛的慈爱进入你的居所。”（诗 5:7）它们被称为甘霖般的祝福（结 34:26），要清楚和分别数算我们所蒙的一切恩惠，就像要数算雨中的雨滴一样不可能。然而，神的百姓一直以来虔诚关注和努力的，就是使用他们所能得到的一切，以此来帮助他们记忆、保存、延续祂所施的多样恩惠。

约翰·弗拉维尔
《海员返航》，收录于《灵魂的航程》，338-39

Preserve thy experiences of past mercies, and thy hope will grow stronger for the future. Experience worketh hope (Rom. 5:4). He is the best Christian who keeps the history of God's gracious dealings with him most carefully so that he may read it in his past experiences when at any time his thoughts

trouble him and his spiritual rest is broken with distracting fears for the future.

WILLIAM GURNALL

Christian in Complete Armour, 552

保存你过往的蒙恩经历，你对将来的盼望就会变得越发强烈。老练（经历）生盼望（罗 5:4）。至为认真地记录神恩待自己的历史，以便当你的思想令你感到困扰，你灵里的安息因将来的恐惧而遭到破坏时，可以从过往的经历读到这段历史，这样的人是最好的基督徒。

威廉·古纳尔

《基督徒披戴神的全副军装》，552

Keep a diary of thy family sins and mercies, that neither the one may escape thy confession and humiliation nor the other thy grateful recognition. If this were observed, we should not come with such barren hearts to the work, as now most do.

WILLIAM GURNALL

Christian in Complete Armour, 692

把你家庭的罪和所蒙的恩惠记在日记里，这样罪躲不过你的认罪和降卑，恩惠也躲不过你的感恩。若能做到这一点，我们就不会像现在大多数人那样，带着如此不结果子的心来工作了。

威廉·古纳尔

《基督徒披戴神的全副军装》，692

It is of great use for each of us to write down what we observe as most affecting and edifying to us out of the Scriptures and good books and the sermons we hear.

MATTHEW HENRY

Gems, 35

把我们从圣经、好书和听道所得的最感动、最造就的事情记下来，对我们每个人来说都大有用处。

马太·亨利

《奇珍录》，35

Does anything fall in that doth peculiarly affect your spirits as to that regard which you have to God? Set it down. Most Christians are poor in experience. They have no stock. They have not laid up anything for a dear year or a hard time. Though they may have had many tokens for good, yet they have forgot them. When your hearts are raised by intercourse between God and yourselves in the performance of this duty, be at pains to set them down for your own use. If anything do immediately affect your spirits, you will be no loser by it. It is as easy a way to grow rich in spiritual experiences as any I know.

JOHN OWEN

Discourse 6 on 1 Cor. 11:28, in Twenty-Five Discourses, 108

有没有什么事情发生，在对神的认识方面特别打动你们的灵？把它记录下来。大多数基督徒在经历方面匮乏。他们没有储备。他们没有储备任何事情，以应对荒年或苦日子。虽然他们可能曾经得着很多美好的凭据，却已忘却。你们的心在履行这本分，因着神和你们之间的相交而得振奋时，就要下功夫把这些记录下来，供自己使用。如果有什么事立即感动你们的灵，你们这样做，就不会有任何损失。这是我所知道在属灵经验上茁壮成长的一种简单道路。

约翰·欧文

《讲论第6篇，论林前11:28》，收录于《二十五篇讲论》，76

JOY（喜乐）

Godly sorrow is not an enemy but a friend to holy joy. I have read of a holy man who, lying upon his sickbed and being asked which were his joyfulest days that ever he had, cried out, "O give me my mourning days, give me my mourning days again, for they were the joyfulest days that ever I had." The higher the springs of godly sorrow rise, the higher the tides of holy joy rise; his graces will flourish most who evangelically mourns most. Grace always thrives best in that garden (that heart) that is watered most with the tears of godly sorrow. He that grieves most for sin will rejoice most in God, and he that rejoices most in God will grieve most for sin.

THOMAS BROOKS

Cabinet of Choice Jewels, 225

敬虔忧愁不是圣洁喜乐的敌人，而是其朋友。我在一本书上读到过一个圣洁之人的故事，他躺在病床上，有人问他哪一日是他最喜乐的日子，他喊道：“哦，把我哀伤的日子还给我，把我哀伤的日子还给我，那些是我曾经历过的最喜乐的日子。”敬虔忧愁的泉水涌得越高，圣洁喜乐的潮水就升得越高；最按着福音的意思哀伤的人，他的恩典就最兴旺。在那些用最多神圣忧愁的眼泪浇灌的园子（就是人心）里，恩典往往总是最兴旺。最为罪忧愁的人，总是在神里最喜乐，最以神为乐的人，总是最为罪哀伤难过。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，225

There are three expressions of a great joy in Scripture: the joy of a woman after her travail, the joy of harvest, and the joy of him that divides the spoil. The exultation of all these is wrought upon a sad ground; many a pain and tear it costs the travailing woman, many a fear the husbandman, perils and wounds the soldier before they come at their joy, but at last are paid for all, the remembrance of their past sorrows feeding their present joys.

WILLIAM GURNALL

Christian in Complete Armour, 92

圣经对极大的喜乐有三种表述：女人生产后的喜乐，收获的喜乐，以及分掠物的喜乐。所有这些喜乐都是建基在忧伤之上；分娩的妇人要付出许多痛苦和泪水为代价，农夫要付出许多担忧为代价，士兵要付出许多冒险和受伤为代价，才能得到他们的喜乐，但最终他们都得到

回报，想起过去的忧愁，就加增他们现在的喜乐。

威廉·古纳尔
《基督徒披戴神的全副军装》，92

Joy is the highest testimony that can be given to our complacency in any thing or person. Love is to joy as fuel to the fire. If love lay little fuel of desires on the heart, then the flame of joy that comes thence will not be great.

WILLIAM GURNALL
Christian in Complete Armour, 364

喜乐是最大的见证，见证我们对人对事的满足。爱之于喜乐，就如燃料之于火。如果爱只给心中的渴慕添加一点点燃料，那么由此而来的喜乐就不会有熊熊的大火。

威廉·古纳尔
《基督徒披戴神的全副军装》，364

Holy joy is the oil to the wheels of our obedience.

MATTHEW HENRY
in Horn, Puritan Remembrancer, 273

圣洁的喜乐是给我们顺服车轮加的油。

马太·亨利
收录于霍恩，《清教徒备忘录》，273

True believers rejoice in what God is in Himself. Whatever is good, amiable, or desirable; whatever is holy, just, and powerful; whatever is gracious, wise, and merciful, and all that is so, they see and apprehend in God. That God is what He is, is the matter of their chiefest joy. Whatever befalls them in this world, whatever troubles and disquietment they are exercised withal, the remembrance of God is a satisfactory refreshment unto them. For therein they behold all that is good and excellent, the infinite center of all perfections. When we can thus think of God and what He is with delight, it is, I say, an evidence that we have a gracious covenant interest even in what God is in Himself, which none have but those who are spiritually minded.

JOHN OWEN
On Being Spiritually Minded, in Oweniana, 104

真信徒以神自己为喜乐。凡是良善、美好、可羡慕的；凡是圣洁、公义、有能力的；凡是恩慈、智慧、怜悯的，凡是如此的，他们看都是在神里面的，都是从神领受的。神是神之所是，是他们最喜乐的事。无论他们在这世上有何遭遇，无论他们在这世上经受怎样的愁烦和不安，只要想起神，他们就精神振奋，心里舒畅。因为在神里面，他们看到一切美好和卓越之事，一切完全的无限中心。当我们能如此欢欢喜喜想到神和神之所是时，我认为，这就是一个证据，证明我们在恩典之约上有份于神之所是，而这除了体贴圣灵的人，没有一人能得着。

约翰·欧文

《论体贴圣灵》，收录于 《欧文著作选段》，104

Joy is the heart's complacency, or taking delight and content in a present good, or the leaping and dancing of the heart in the fruition of good.

EDWARD REYNER

Precepts for Christian Practice, 386

喜乐是内心的满足，或以当前的善为高兴满足，或因善的果子内心欢喜雀跃。

爱德华·雷纳

《基督徒实践训导》，386

Sorrow is apt to contract the heart and destroy the large and cheerful temper of it, and joy dilates and enlarges it and is ready to make it forget its grief. But though it be hard, yet it is possible. These two may well consist in the same soul, according to that in Psalm 2:11: "Rejoice with trembling."

SAMUEL SHAW

Voice of One Crying in the Wilderness, 75

忧伤容易使人心收缩，毁坏它宽广欢喜的脾性，而喜乐则会让人心宽宏广阔，快快忘记它的悲伤。虽然这是难事，却仍可能做到。这两样可以共存于同一灵魂中，照诗篇 2:11 的说法：“存战兢而快乐。”

撒母耳·肖

《旷野呼声》，75

JUDAS（犹大）

Judas's profession, [the devil] knew, did not put him a step out of his way to hell; the devil can show a man a way to damnation through duties and ordinances of God's worship. That covetous, traitorous heart which Judas carried with him to hear Christ's sermon and preach his own held him fast enough to the devil; and therefore he gives him line enough, liberty enough to keep his credit awhile with his fellow apostles. [The devil] cares not though others think him a disciple of Christ, so he knows him to be his own slave.

WILLIAM GURNALL

Christian in Complete Armour, 300

魔鬼知道，犹大的认信并未让他迈离通往地狱的道路，哪怕一步；魔鬼可以藉着敬拜神的本分和律例，向人指明通往地狱的道路。犹大带着里面那颗贪婪、背叛的心，听基督的讲道，听自己的讲道，却把他自己与魔鬼牢牢绑在一起；因此，魔鬼先纵后擒，给他足够的自由，让他在与他同作使徒的人中间暂时保持信用。魔鬼知道他是自己的奴仆，所以并不在乎别人是否认为他是基督的门徒。

威廉·古纳尔

《基督徒披戴神的全副军装》，300

The greatness of this sin of despair appears in this: that the least sin envenomed by it is unpardonable, and without this, the greatest is pardonable. That must needs of all sins be most abominable which makes the creature incapable of mercy. Judas was not damned merely for his treason and murder, for others who had their hands deep in the same horrid fact obtained a pardon by faith in that blood which through cruelty they shed; but for these, heightened into the greatest malignity possible by the despair and final impenitency with which his wretched heart was filled, which he died so miserably of and now is infinitely more miserably damned for.

WILLIAM GURNALL

Christian in Complete Armour, 511

这绝望之罪的强大之处在于：即便最小的罪被它毒害，都会变得不得赦免，不沾染上这罪，最大的罪也可得赦免。在所有的罪中，这罪必然是最可憎的，它让受造之人无法得到怜悯。犹大不仅仅是因为他背叛和杀人的罪落入地狱，因为其他人也曾身陷同样可怕的罪，却藉着对他们残忍所流之血的信心得了赦免；犹大则是由于他那邪恶内心所充满的绝望和最终的不悔改，将他的罪提升到了可能达至的最大程度，就悲悲惨惨地死去，现在是无限悲惨地下到地狱里。

威廉·古纳尔

《基督徒披戴神的全副军装》，511

When Judas began to play the thief, I question whether he meant to turn traitor. No, his treason was a punishment for his thievery. He allowed himself in a secret sin, and God gave him up to one more open and horrid.

WILLIAM GURNALL

Christian in Complete Armour, 608

犹大开始做贼时，我怀疑他是否有意要成为叛徒。不，他背叛，这是对他偷窃的惩罚。他容许自己落在一样隐密的罪中，神就任凭他犯一样更公开和更可怕的罪。

威廉·古纳尔

《基督徒披戴神的全副军装》，608

Many have gone laden with gifts to hell. No doubt Judas had great gifts, for he was a preacher of the gospel, and our Lord Jesus Christ would not set him in the work and not fit him for the work; yet Judas is gone to his own place.

MATTHEW MEAD

Almost Christian Discovered, 32

许多人身上背着沉甸甸的恩赐下了地狱。毫无疑问，犹大有极大恩赐，因他是一位福音传道人，我们的主耶稣基督也不会不给他装备，就安排他去做这工作；然而犹大已经往自己的地

方去了。

马太·米德
《几乎基督徒遭揭露》，32

What a goodly profession had Judas! He followed Christ, left all for Christ, he preached the gospel of Christ, he cast out devils in the name of Christ, he ate and drank at the table of Christ, and yet Judas was but a hypocrite.

MATTHEW MEAD
Almost Christian Discovered, 35

犹大的认信何等之好！他跟从基督，为基督撇下一切，他传讲基督的福音，奉基督的名赶鬼，他在基督的桌上吃喝，但却是一个假冒为善之人。

马太·米德
《几乎基督徒遭揭露》，35

Judas confessed himself to a priest and yet went and hanged himself.

JOHN TRAPP
in Horn, Puritan Remembrancer, 234

犹大向一位祭司认罪³⁴，却出去吊死。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，234

Judas may have the sop, the outward privilege of baptism, the Supper, the church fellowship, etc., but John leaned on Christ's bosom (John 13:23). That is the gospel ordinance posture in which we shall pray and hear and perform all duties. Nothing but lying in that bosom will dissolve hardness of heart.

THOMAS WILCOX
Choice Drop of Honey, 31

犹大可能吃了蘸了一点儿饼，有洗礼、主餐、教会团契，等等这些外在的特权，但约翰靠在基督的怀里（约 13:23）。那是福音蒙恩之道的姿势，我们当在其中祷告、听道和履行一切本分。除了靠在基督那怀里，就没有什么能熔化刚硬的心。

托马斯·威尔克斯
《上好的蜜滴》，31

³⁴ 原文与“向一位神父告解”是同一个说法。——译注

JUDGMENT（审判）

God not only keeps an account of thy sins but of the mercies thou hast received, and thou must be answerable for both.

WILLIAM GURNALL
Christian in Complete Armour, 741

神不仅把你的罪，还把你领受的怜悯记在账上，而你必须为这两方面交账。

威廉·古纳尔
《基督徒披戴神的全副军装》，741

The judgments of God are audible sermons. They have a voice. The Lord's voice crieth to the city, "Hear ye the rod, and who hath appointed it" (Mic. 6:9). Divine judgments are loudly audible; they have a crying voice, and it is strange that the voice of such a cry should be forgotten that so dreadful an event of providence [the Great Fire of London] should be but as a nine-days' wonder!

JOHN HOWE
"Jerusalem Rebuilt in Troublous Times," in Works, 736

神的审判是听得见的讲道。这些讲道发声。耶和华发声向这城呼叫：“你们听啊，是谁在指派这刑杖的惩罚。”（弥 6:9）神的审判大声且响亮；它们带着呼喊的声音，奇怪的是，如此呼喊的声音居然被人遗忘，如此可怕的神的护理（伦敦大火）居然成了不过持续九天的惊奇事件！

约翰·豪
《耶路撒冷在动乱年代重建》，收录于《文集》，736

We say the personal sins of men are the primary, internal, antecedent dispositive cause of God's judgments, but the sins of other men, they may be the external irritating, exitating cause of God's judgments, for these are the terms of the Schoolmen.

JOSIAS SHUTE
Judgement and Mercy, 29

我们说，人自己的罪是神审判首要、内在、先行的决定性原因，但其他人的罪，可能是神审判外在的激发、跟随的原因，这些是经院学者所使用的术语。

约西亚·舒特（JOSIAS SHUTE）
《审判与怜悯》，29

My observation is this: that in that a man is most proud of and bears himself most on and is confident in, in that usually God sends His judgment.

JOSIAS SHUTE
Judgement and Mercy, 35

我的观察就是：在一个人最引以为傲，表现最好，最有自信的地方，通常是神降下祂审判的地方。

约西亚·舒特
《审判与怜悯》，35

When God brings into a land a people of another language and religion of a fierce countenance and cruel disposition and gives them power to prevail and bring the land under their feet so that the mighty men are cut off by them and the men of valor crushed in the gate, the young men fly and fall before them, and there is none to make any resistance. When they break in upon cities; plunder houses; ravish women and maids; strip and spoil; and put all to the sword, the young with the gray head; cruelly rip up women with child and without any pity on little infants, dash them against the stones. God speaks more terribly by such a judgment than by plague or fire.

THOMAS VINCENT
God's Terrible Voice in the City, 17-18

当神把一个语言不同、宗教不同、面目凶恶、性情残忍的民族带进一个地方，给他们力量，使他们得胜，将这地践踏在他们脚下，以至于大能之人被剪除，勇士在城门口被压碎，少年人在他们面前逃跑仆倒，无人可以反抗。当他们攻入城池，掠夺房屋，蹂躏妇人和婢女，掳掠破坏，将所有人，少年人和老年人置于刀下，残忍剖开孕妇，毫不怜悯婴儿，把他们摔在石头上。神用这样的审判说话，比用瘟疫或大火更可怕。

托马斯·文森特
《神在伦敦城发出的可怕声音》，17-18

JUDGMENT DAY（审判日）

The day of judgment will be to many dies deceptionis, a day of deceit; not that it will deceive any but make it appear that many have deceived themselves with vain hopes of heaven, of which they will be disappointed. Many that have passed man's day of approbation may in that day meet with God's reprobation; many that have been looked upon and have looked like gold here may be found dross then—yea, reprobate silver will He call them.

RALPH VENNING
Canaan's Flowings, 110

对许多人来说，审判日是欺骗的日子；这不是说它会欺骗任何人，而是那日要让人看到，许多人用对天堂的虚妄盼望欺骗了自己，他们要为此失望。许多在地上过人所称许日子的人，在那日要遭到神的拒绝；许多在地上被视为像金子般的人，到那时会显为渣滓——是的，神称他们为被弃的银渣。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，110

At midnight breaks forth a light,
which turns the night to day,
And speedily an hideous cry
doth all the world dismay.
Sinners awake, their hearts do ache,
trembling their loins surpriseth;
Amaz'd with fear, by what they hear,
each one of them ariseth.

They rush from beds with giddy heads,
and to their windows run,
Viewing this light, which shines more bright
than doth the noonday sun.
Straightway appears (they see't with tears)
the Son of God most dread,
Who with His train comes on amain
to judge both quick and dead.

MICHAEL WIGGLESWORTH
Day of Doom, 22-23, stanzas 5-6

午夜时分，有光发出，
黑夜变为白昼，
随即有可怕的呼声
整个世界都惊慌失措。
罪人苏醒，内心作痛，
腰间发抖，深感惊奇；
听了这呼声，又惊又怕，
每一个罪人都起身。

他们快快从床上爬起，头脑发昏，
奔向他们的窗户，
观看这光，这光比正午的日头更亮。
比正午的日头更耀眼。
他们流泪看见，立刻显现的，
是神的儿子，至为可畏，
带着天军突然降临，
审判死人和活人。

迈克尔·威格尔斯沃思
《灭亡的日子》，22-23，诗节 5-6

JUSTIFICATION（称义）

Out of the point of justification works cannot be sufficiently commended; into the cause of justification they must not be admitted.

THOMAS ADAMS
Exposition upon...Second...Peter, 64

从称义的结果看，如何赞扬行为也不为过；从称义的原因看，行为绝对不可接纳。

托马斯·亚当斯
《彼得后书注释》，64

Sanctification and justification are both of them benefits of the covenant of grace, and therefore to evidence the one by the other can be no turning aside to the covenant of works (Jer. 33:8–9; Heb. 8:10, 12). You may run and read in the covenant of grace that he that is justified is also sanctified, and he that is sanctified is also justified; and therefore, why may not he that knows himself to be really sanctified upon that very ground safely and boldly conclude that he is certainly justified. O sirs! The same Spirit that witnesses to a Christian in his justification can shine upon his graces and witness to him his sanctification as well as his justification, and without all controversy, it is as much the office of the Spirit to witness to a man his sanctification as it is to witness to him his justification (1 Cor. 2:12; 1 John 4:13–14).

THOMAS BROOKS
Cabinet of Choice Jewels, 327–28

成圣和称义本身都是恩典之约的益处，因此其中一样来证明另一样，这并非是又转回了行为之约（耶 33:8–9；来 8:10, 12）。你可以在恩典之约中看到，得称义的人也得成圣，得成圣的人也得称义；因此，知道自己真正成圣的人，为何不可根据这一点，稳妥且大胆地得出结论，他肯定是已经得称义了。哦，先生们！见证基督徒称义的同位圣灵可以光照他的恩典，向他既见证他的称义，也见证他的成圣，而且毫无争议的就是，向人见证他的成圣，和向人见证他的称义一样，都是圣灵的职分（林前 2:12；约壹 4:13–14）。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，327–28

That we may understand all the essential ingredients to this glorious privilege of our justification, we may take this large and popular description of it: justification is a gracious and just act of God whereby through Christ our Mediator and Surety, a sinner but repenting and believing is pronounced just and hereby put into a state of reconciliation and favor with God, to the praise of God's glorious attributes and to the believer's eternal salvation. I shall not examine this description by accurate logical rules; it's enough that it is comprehensive of everything requisite to the knowledge

of justification. And first, we call it an action, for so God as a just and merciful judge is considered in this matter, pronouncing of such as are free from all curses and also just and righteous. Justification is not properly the sentence or judgment whereby we are pronounced righteous, but it's God's action. Now whether it be an immanent action, and so from all eternity, or transient, accomplished in time, I have elsewhere discussed (Treatise of Justification) and there concluded that it's not immanent nor from eternity, but passing upon a believer in time.

ANTHONY BURGESS

True Doctrine of Justification Asserted, 88–89

为了让我们能明白我们称义这一荣耀特权的所有核心要素，我们可以从普遍和通俗的角度来描述称义：称义是神的一个恩典和公义的行动，藉着我们的中保和担保基督，一个罪人只要悔改和相信，神就宣告他为义，由此使他进入与神和好和蒙神眷顾的光景，让神荣耀的属性得称赞，信徒得永远的拯救。我不打算用精确的逻辑来检验这描述；它包含了认识称义所必需知道的一切，这就足矣。首先，我们称这是一个行动，在这件事上，神身为一位公义和仁慈的审判者，公正和公义地宣告这样的人不受任何诅咒。按本意，称义其实不是宣告我们得称为义的一个宣判或一项判决，而是神的一个行动。至于称义是神一种内在的、在永恒中的行动，还是一个暂时的、在时间内的行动，我在其他地方（《论称义》）讨论过，那里得出的结论是，称义不是神内在的行动，不是在永恒中的，而是神在时间内、作用在相信之人身上的行动。

安东尼·伯吉斯

《断言称义的正确教义》，88–89

The work of God's mercy in justifying a soul is to take him off from himself, to unbottom him, and to make him see and be sensible of his own unrighteousness and uncleanness. This is a great and mighty work of God's mercy.

JEREMIAH BURROUGHS

Saints Treasury, 44

神在称一个人为义这件事上的怜悯之工，就是让人脱离自己，挪去他自己的根基，让他看到并感受到自己的不义和不洁。这是神的怜悯伟大和大能的工作。

耶利米·巴罗夫

《圣徒的保障》，44

It is a righteousness wrought by Jesus Christ, resulting from His active and passive obedience; it consists both of His active conformity and obedience to the law and also of His suffering the curse and penalty which the law required. For in that He did voluntarily take our nature and submit Himself and put Himself under the obligation of the law, His active obedience becomes meritorious.

SAMUEL CRADOCK

Knowledge and Practice, part 2, 53

这是由耶稣基督作成的义，源于祂主动的顺服和被动的顺服；这既包含祂对律法的主动遵守和顺服，也包含祂承受律法所要求的诅咒和惩罚。祂既自愿取了我们的人性，让自己顺服，

把自己服于律法的义务之下，于是祂的主动顺服就有了功德。

撒母耳·克拉多克
《知与行》，第二部分，53

The first [effect of justification] is a joy most unspeakable and glorious, wherewith our hearts must needs be wholly taken up and ravished when we see ourselves by the righteousness of Christ of the free mercy and grace of God, redeemed from death, delivered from hell, and freed from the fearful condemnation of the wicked. The second [effect of justification] is the peace of conscience, which indeed passes all understanding. While sin and the guilt of sin remained there was no peace nor rest nor quietness to be found, but fear within, terrors without, and troubles on every side. But when once sin is nailed to the cross of Christ, when the guilt thereof is taken out of our consciences and the punishment thereof far removed, then must needs ensue great peace because God is at one with us; and for this we have the warrant and testimony of the Spirit, for flesh and blood cannot work in us this holy and heavenly assurance.

JOHN DOD
“Of Extinguishing the Spirit,” in Seven Godly and Fruitful Sermons, 189

称义的第一个果效，是一种最难以言喻和充满荣耀的喜乐，当我们看到自己靠着基督的义，出于神白白的怜悯和恩典，得救脱离死亡，得解救脱离地狱，得救脱离恶人下地狱的可怕结局时，我们的心就必然被全然吸引，狂喜不已。称义的第二个果效，就是良心的平安，这的确是出人意外的平安。当罪和罪的罪咎还在时，人就没有平安，没有安息，也没有宁静可言，只有里面的惧怕，外面的惊吓，以及四面八方的麻烦。但是，一旦罪被钉在基督的十字架上，当罪的罪咎从我们良心中除去，罪的惩罚也远离我们时，就必然有大平安接续而来，因神已经与我们和好；在这一点上，我们有圣灵的保证和见证，因血肉之人无法在我们里面做成这圣洁和属天的确据。

约翰·多德
《论消灭圣灵的感动》，收录于《七篇敬虔和多结果子的讲道》，189

Having thus revealed unto us both our own miserable estate in ourselves and the infinite mercies of God in Christ and moved us truly to assent thereto...[the Holy Spirit] touches our hearts with a sense of our misery and with a hatred of sin which hath brought us into that miserable estate, and by the ministry of the word, which is His power to our salvation and His arm to draw us unto Him, He turns our will and affections from darkness unto light, not only working in us hearty desires to come out of that damnable estate and to be made partakers of Christ but also inspiring into us a settled resolution, that for as much as liberty and salvation is promised to all that receive Christ by faith, we will therefore resolve undoubtedly to acknowledge Him to be our only Savior and to rest upon Him alone for salvation. Thus, by working (1) in our minds an effectual assent to the promise of the gospel; (2) in our hearts an earnest desire to be made partakers of Christ's merits; and (3) in our will a settled resolution to acknowledge Him to be the Messiah and to rely upon the mercies of God and the merits of Christ for justification and salvation (by which three we do receive Christ), the Spirit of God begets the grace of justifying faith in us.

GEORGE DOWNAME

圣灵如此向我们显明我们自身悲惨的境遇，以及神在基督里的无限怜悯，并感动我们由衷地认同这一点……圣灵触动我们内心，使我们感知到自己的愁苦，且憎恨使我们陷入这愁苦境地的罪，并通过神话语的工作（这工作就是祂拯救我们的大能，祂吸引我们归向祂自己的膀臂），使我们的意志和情感从黑暗转向光明，不仅在我们心里动工使我们衷心渴望，离开那可咒诅的境地，从而与基督有份；而且还激发我们使我们立定心志，既然神应许把自由和拯救赐给凡凭信心接受基督的人，我们就会毫不犹豫地决心地承认祂是我们唯一的救主，我们唯独倚靠祂得救。因此，藉着（1）在我们头脑中动工，让我们有效认同福音的应许；（2）在我们心里做成热切的渴望，要与基督的功劳有份；（3）在我们意志中做成一种坚定的决心，承认祂是弥赛亚，并倚靠神的怜悯和基督的功劳得称义和拯救（藉着这三点，我们确实接受了基督），如此神的灵就在我们里面生出称义之信心的恩典。

乔治·董那门

《基督徒的自由》，33-34

There is a twofold evil in sin, the guilt of it and the pollution of it. Justification properly cures the former, sanctification the latter; but both justification and sanctification flow unto sinners out of the death of Christ. And though it is proper to say the Spirit sanctifies, yet, it is certain, it was the blood of Christ that procured for us the Spirit of sanctification. Had not Christ died, the Spirit had never come down from heaven upon any such design.

JOHN FLAVEL

Fountain of Life, 387

罪有双重邪恶，它的罪咎，还有它的污染。称义完全解决了前者，成圣解决了后者；但称义和成圣二者都是从基督的死而出，流到罪人的身上。虽说圣灵使人成圣是恰当的，然而可以肯定的是，是基督的血为我们得着使人成圣的圣灵。要不是基督死了，圣灵绝不会从天上降下，施行成圣的计划。

约翰·弗拉维尔

《生命的源头》，387

We call justification, first, the action of God because it is He only which justifies. Secondly, we call it the action of His dispensation to distinguish it from the action of predestination or of God's decree in itself. Thirdly, we call it the second action of His dispensation to distinguish it from the first action, which is our calling preceding it. Fourthly, we call it a gracious and free action because it is dispensed for no merit or deserving of those which receive it, neither for anything given by them to God before whereof it should be the recompense, but is given freely of His grace. Fifthly, we call it the work of God in Christ to distinguish it from the decree of God, which is a work of God in Himself, and to show justification to be a work of external dispensation which wholly is performed by God in Christ, in whom all the blessings of grace are comprehended as our filiation, or justification, and glorification in whom and through whom only God makes us His sons righteous and glorious, He, being made of God unto us wisdom, righteousness, sanctification, and redemption. And these five points are to be considered in the nature of this action.

JOHN FORBES

Treatise Tending to Clear the Doctrine of Justification, 184

首先，我们说称义是神的行动，因为唯独祂才能使人称义。第二，我们称它是祂处置（dispensation）的行动，为要区别祂预定的行动，或祂的预旨本身。第三，我们称它是祂处置的第二个行动，为要区别祂处置的第一个行动，就是在这之前对我们的呼召。第四，我们称它是恩典和白白的行动，因它不是因为领受之人有功德或是配得，也不是因为他们给了神任何东西，因而神要加以报偿他们，它乃是神恩典的白白赐下。第五，我们称它是神在基督里的行动，以区分神的预旨，那是神在祂自己里面的行动，并表明称义完全是由神在基督里实施的外在处置的行动，所有恩典的祝福都包含在基督里，如我们得儿子的名分，称义，得荣耀，神使祂成为我们的智慧、公义、圣洁、救赎，只有在祂里面，唯独藉着祂，使我们成为祂义的、荣耀的儿女。这五点是对称义行动性质的思考。

约翰·福布斯（JOHN FORBES）

《澄清称义教义的专著》，184

Faith itself, as an inherent quality, justifies not. A man is not justified for faith but by it. Not for it as a cause of, but by it as an instrument in justification. Wherever faith is spoken of in reference to justification, it is said we are justified by faith or through faith, never for faith. Faith doth not justify, as it is a grace, but as it hath an office which no other grace hath to apprehend and apply that righteousness which doth justify us. And therefore, whereas it is said that Abraham believed and it was accounted to him for righteousness, you must understand it relatively—that is, in respect of the object of his believing Christ in the promise or else exclusively, as that faith only is that in us which God makes use of in our justification, not as meritorious of it but as instrumental in it. And this also is to be understood not of the habit of faith but the act as it acts on Christ.

OBADIAH GREW

Sinner's Justification, 23–24

信心作为一种内在的特质，其本身并不能使人称义。一个人不是因为信心称义，而是藉着信心称义。信心不是称义的原因，而是称义的工具。凡是与称义相关，并且提到信心的地方，都是说我们乃是凭借信心，或藉着信心称义，圣经从未说我们是因为信心称义。信心不能使人称义，因信心是一种恩典，但它有一种其他恩典所没有的职分，就是领会和应用那使我们称义的义。因此，经上说“亚伯拉罕信神，这就算为他的义”时，必须对信心作出相对性的理解，也就是说，这是指着他所相信的对象，即所应许的基督而言的；或者是对信心作出独一性的理解，因为唯独是神在我们里面所使用的信心，使我们称义，不是因信心有功德，而是因它是唯一的工具。这信心也不应被理解为信心的习惯，而是应该被理解为信心的行动，即信心信靠基督的行动。

俄巴底亚·格鲁

《罪人的称义》，23–24

Justification finds men ungodly, though it do not leave them so.

OBADIAH GREW

Sinner's Justification, 53

称义找到不义的人，却不任凭他们继续不义。

俄巴底亚·格鲁
《罪人的称义》，53

Many who are clear in the doctrinal part of justification fail in the practical part. They acknowledge justification not to be of works but by grace, yet live as if they were to be justified by works. They do this...when they think that according to the steadiness or unsteadiness of their walking they are more or less justified. It is true, as to the manifestation of our justification to our own souls, that it clouded or cleared according to the frame of our hearts and the course of our lives, but in itself it is still the same. And though we are to be humbled for our own unsteady walking and should make it our study to walk holily and live fruitfully, yet we should consider that neither the goodness of our works can add anything to our justification nor the defects thereof impair it because our works are not concerned therein. Our righteousness is out of ourselves and in another whose righteousness is everlastingly the same. If therefore you acknowledge justification to be of grace, see that you neither set up works in the room of Christ nor in conjunction with Him. "If by grace, then it is no more of works" (Rom. 11:6).

T. S.
Aids to the Divine Life, 42-44

许多人对称义的教义部分认识清楚，却在应用上糊涂。他们承认称义不是倚靠行为，而是倚靠恩典，但在生活中，他们却仿佛倚靠行为称义。他们这样生活……认为按照他们行事为人稳固与否，他们就或多或少称义。诚然，就我们的称义向我们灵魂的显明而言，是按照我们内心的光景、生活进程而变得模糊或清晰；但就称义本身而言，这称义是不变的、一样的。虽然我们要为自己步履蹒跚的行为降卑，并应努力圣洁行事，多结果子，但我们应想到，我们的善行，不能为我们的称义加添什么，我们行为的缺陷，也不能削弱我们的称义，因为我们的行为与我们的称义无关。我们的义是在我们自己之外，是在于另外一位，而祂的义永远都是一样的。因此，如果你承认称义是出于恩典，那么就要确保，不要树立行为取代基督，或让行为与祂并列。“既是出于恩典，就不在乎行为。”（罗 11:6）

T. S.
《属神生活的帮助》，42-44

Though faith alone justifies the soul, yet that faith which justifies the soul is not alone. Whatsoever trees are without their fruits, that also is faith without good works. In proof of sanctification, good works cannot be sufficiently magnified, but in point of justification, good works cannot be sufficiently nullified.

WILLIAM SECKER
Nonsuch Professor, 167-68

虽然唯独因信使人称义，然而使人称义的信心却不是单独的。凡不结果子的树怎样，没有好行为的信心也就怎样。作为成圣的证明，如何尊崇善行也不为过，但就称义而言，如何废弃善行也不为过。

威廉·赛克
《无比的认信之人》，167-68

Some affirm that the very act of believing without reference to the merits of Christ justifies, to which I shall say but this: (1) Faith cannot justify, as it is an act, for it must have an object. We cannot (if we make good sense) separate between the act and the object. What is faith if it do not fix upon Christ, but fancy? It was not the people of Israel's looking up that cured them, but the fixing their eye upon the brazen serpent. (2) Faith doth not justify, as it is a grace. This were to substitute faith in Christ's room, it were to make a Christ of faith. Faith is a good grace but a bad Christ. (3) Not as a work, which must needs be if the stress and virtue of faith lie only in the act, and then we should be justified by works, contrary to that, where the apostle saith expressly, "Not of works" (Eph. 2:9). So that it is clear, faith's excellency lies in the apprehending and applying the object Christ; therefore in Scripture we are said to be justified through faith as an instrument deputed, not for faith as a formal cause.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:110-11

有一些人断言，与基督功德无关的相信本身就能使人称义，对此我只想说：（1）信心不能使人称义，信心是一个动作，它必须要有一个对象。如果我们说的有道理，那么我们就不能把动作和对象分开。如果信心不专注于基督，而是专注于幻想，那么信心还是什么呢？使以色列人得医治的不是他们的仰望，而是他们定睛在那铜蛇上。（2）信心不能使人称义，因它是一种恩典。若能，就是用信心取代了基督，就是把信心变成了一位基督。信心是一样美好的恩典，却是一位糟糕的基督。（3）信心不是一种行为，如果信心的重点和美德只在于信心的作为，那么信心就必然是行为了，这样我们就应当是靠行为称义了，而与之相反，使徒明确地说：“不是出于行为。”（弗 2:9）因此，很明显，信心的卓越之处在于领会和应用信心的对象基督；因此圣经说我们是藉着作为代理工具的信心得称义，而不是因着作为形式因的信心得称义。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:110-11

JUSTIFICATION AND SANCTIFICATION DISTINGUISHED（称义和成圣的区别）

Justification and sanctification are inseparable companions; distinguished they must be, but divided they can never be. Where sin is pardoned, the gift of sanctity is still conferred. It is weakness, it is wickedness, for a man to conclude that he is in an elected and justified state when he has nothing, when he has not the least thing to evidence himself to be in a sanctified state. Both justification and sanctification have had a necessary respect to the salvation of all those that shall go to heaven.

THOMAS BROOKS

Cabinet of Choice Jewels, 368

称义和成圣是不可分开的伙伴；必须区分它们，但分开，则是万万不可。在罪得赦免的地方，

神同样赐下圣洁的恩赐。当一个人什么也没有，没有丝毫事情可以证明自己处于成圣状态时，却断定自己是蒙拣选和称义的，这就是软弱，就是邪恶。称义和成圣对所有将要进入天堂之人的得救来说，都是必不可少。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，368

A believer is to do nothing for justification, only believe and be saved; though the law be a rule for everyone that believes to walk by, it is not for justification. But if you do not put a difference between justification wrought by the man Christ without and sanctification wrought by the Spirit of Christ within, teaching believers their duty to their God for His love in giving Christ, you are not able to divide the word aright; but contrariwise, you corrupt the word of God and cast stumbling blocks before the people and will certainly one day most deeply smart for your folly, except you repent.

JOHN BUNYAN
Riches, 140

信徒不能在称义上做什么，只需相信便可得救；虽然律法是每个相信之人的行事准则，但律法不是为称义而有的。你若不能把基督在人外面做成的称义和基督的灵在人里面做成的成圣区别开来，教导信徒因神赐下基督的爱而当尽的本分，你就是未能按正意分解神的道；相反，你是败坏了神的道，是把绊脚石放在人前，除非悔改，否则终有一天，你要因你的愚昧受到严责。

约翰·班扬
《班扬的宝藏》，140

Justification is by a righteousness imputed, sanctification infused; the former is first in order of nature. They commence together in point of time, even as light in the air at the sun's approach, or as the reversing an outlawry instantly reinstates the party in his former privileges, or as the canceling a bill of attainder restores the blood. Sanctification is the divine nature communicated by which the old man is expelled with his deeds or rather subdued and brought under, for they are not totally nulled in this life. Only proud flesh is put down from its seat, and that is a great matter; its dominion is taken away and the seed of God enthroned in its stead, and so we are said to be translated out of Satan's kingdom or government into Christ's (Col. 1:13). It is sometimes called "regeneration," or a being "born again" (John 3:3); the separating a man from his wild stock and grafting him into the true (Rom. 11:17); the forming of Christ in us (Gal. 4:19); and the law written in the heart (Heb. 8:10)—that is, dispositions according to God or a heart after His own. It is also termed the passing away of old things and a becoming new of all (2 Cor. 5:17); there is a change of principles, scope, and end of a man's life.

ELISHA COLES
Practical Discourse, 182–83

称义是藉着义的归算，成圣是藉着义的注入；前者按自然次序排在第一。它们在时间上是同一开始的，就像太阳升起时，空气中的光；或像撤销有罪宣告时，立即恢复当事人从前的特

权；又像取消剥夺公民权时，立刻得到恢复的权利。成圣是传递神的性情，通过成圣，旧人连同他的作为一道被驱逐，或者更确切地说，是被治服、压制，因这些在今生不能完全除去。只是骄傲的肉体从它的座位上被赶下来，这是一件大事；它的统治权被夺去，神的种子取而代之登上宝座，所以经上说我们是从撒但的国度迁入基督的国度或统治（西 1:13）。有时它被称为“重生”（约 3:3）；将人从野橄榄上取来，嫁接到真橄榄树上（罗 11:17）；基督在我们心里成形（加 4:19）；有律法写在我们心上（来 8:10）——就是说，有神的性情，或有像神自己的心一样的心。这也被称为旧事已过，一切都变成新的了（林后 5:17）；生命的动因、范围和目的都发生了改变。

以利沙·科尔斯
《应用性论述神的主权》，182-83

In justification...we have communion with Christ in respect of His merits imputed unto us to free us from the guilt of sin and fear of damnation and to entitle us to the kingdom of heaven. In sanctification we have communion with Christ in respect of His graces, which being in Him without measure are by His Spirit derived to us in measure and communicated by infusion to free us from the corruption and dominion of sin and to prepare and fit us for the kingdom of heaven.

GEORGE DOWNAME
Christian's Freedom, 40

在称义这件事上……我们与基督相交，祂的功德被归算为我们的，救我们脱离罪的罪咎和地狱的恐惧，使我们有资格进天国。在成圣这件事上，我们与基督相交，在祂的各样恩典中与祂相交，这些恩典在祂里面是有限量的，由祂的灵按着限量分给我们，藉着注入传递给我们，救我们脱离罪的败坏和辖制，预备我们，使我们适合进入天国。

乔治·董那门
《基督徒的自由》，40

“He that is righteous and holy.” I must couple them because though there be great distinction, yet is there not any separation between them. As great distinction as there is between justification and sanctification, the obedience of Christ and the obedience of man, the righteousness of God by faith imputed and the righteousness of man by works inherent; as there is between perfection with equality and imperfection with inequality, a good tree which is first and good fruits which follow after, inward peace of conscience and the outward manifestation of the same.

HANNIBAL GAMMON
God's Just Desertion of the Unjust, 22

“为义的，叫他仍旧为义；圣洁的，叫他仍旧圣洁。”³⁵我必须把这两者合在一起，因为它们虽有很大区别，却不能有任何分开。就像称义和成圣，基督的顺服和人的顺服，因信归算的神的义和因行为而来的人内在的义之间有着很大区别；就像对等的完全和不对等的不完全，先有的好树和后来的好果子，内在良心的平安和这平安的外在表现一样有很大区别。

汉尼拔·加蒙

³⁵ 启22:11

《神的公义弃绝不义之人》，22

Justification and sanctification are inseparable concomitants. Indeed, they are not to be confounded, but withal they ought not to be severed. Distinguished they must be, divided they cannot; and therefore they are fitly called twins in the womb of free grace.

NATHANIEL HARDY

First General Epistle of St. John, 104

称义和成圣是不可分割、相伴相随的事情。的确不能把它们混为一谈，但也不应把它们割裂开来。必须加以区分，却万万不可分割；因此，称它们是在白白恩典这子宫中孕育的孪生子，这就至为恰当。

拿但业·哈代

《约翰一书注释》，104

God does not only take off sin from His people, which is justification, but does also take His people from off sin, which is sanctification.

RALPH VENNING

Canaan's Flowings, 116

神不仅使罪脱离祂的百姓，就是称义，还使祂的百姓脱离罪，就是成圣。

拉尔夫·伟宁

《迦南：流奶与蜜之地》，116

KINGDOM OF GOD（神的国）

Why is my remove by death my terror? My trouble? This remove will transmit me into a station not more permanent than glorious. I am removing to a better house—yea, to possess a kingdom—a kingdom not like the kingdoms of this world; not a narrow, empty, envied, distracted, divided, shaken, sinful, transient, and temporal kingdom; not a kingdom subject to wars, tumults, fire, famine, pestilence, ruin, and desolation. And yet with ambition men do seek, with joy they remove into, with difficulty and danger they obtain these miserable earthly kingdoms. But my kingdom to which I shall pass is a spiritual, heavenly, unshaken, united, ample, abundant, undefiled, undisturbed, peaceable, and everlasting kingdom, not subject to any invasion or usurpation; to any confusion or commotions; to any mutations or violent revolution; to any alteration or danger.

ZACHARY CROFTON

Defence against the Dread of Death, 79–80

死把我带走，这为何让我惧怕，让我忧愁呢？这带走要把我带进一个既永久又荣耀的地方。我正在搬往一个更美的家——是的，我要得着一个国——一个不像这世上之国的国；不是一

个狭隘、空虚、嫉恨、分心、分裂、动摇、有罪、短暂和地上的国；不是一个落在战争、动乱、火灾、饥荒、瘟疫、毁坏和荒废之下的国。然而，人是何等雄心勃勃地去追求，欣然带着喜悦去进入，冒着艰难和危险要得到可悲的地上之国。但我要去的国是一个属灵、属天、不动摇、合一、充足、丰富、不受玷污、不被打扰、和平和永远的国，一个没有任何入侵或篡权，混乱或暴乱，盛衰沉浮或暴力革命，更改或危险的国。

扎哈里·克罗夫顿
《对付怕死的防卫》，79-80

The kingdom of grace and of glory is but one and the same kingdom distinguished into two parts, which differ in six circumstances. (1) In time: The kingdom of grace is now present while here we live. The kingdom of glory is to come. (2) In place: This of grace is on earth; that of glory in heaven. (3) In condition: This is continually warring against many enemies, in which respect it is styled the church militant; that triumphed over all the enemies, in which respect it is called the church triumphant. (4) In order of entering into them: This is to be entered into and passed through before we can enter into that. The priest was to enter through the sanctuary into the sanctum sanctorum. (5) In the manner of government: This is governed and ordered by many subordinate means, as magistrates, ministers, and sundry ordinances; that immediately by God Himself. (6) In continuance: This hath a date and is to come to an end. That is everlasting without end.

WILLIAM GOUGE
Guide to Goe to God, 50-51

恩典的国度和荣耀的国度不过是同一国度的两个部分，它们在六个方面有所不同。（1）时间方面：恩典的国度是我们现在活在其中的国度。荣耀的国度是我们将来活在其中的国度。（2）地点方面：这恩典的国度是在地上，那荣耀的国度是在天上。（3）条件方面：恩典的国度是不断与许多仇敌争战的国度，就此它被称为争战的教会；荣耀的国度胜过了所有仇敌，就此它被称为得胜的教会。（4）进入的次序方面：我们进入那荣耀的国度之前，必须先进入并经过这恩典的国度。祭司当通过圣所进入至圣所。（5）治理的方式方面：恩典的国度是由许多附属途径管理和命定的国，如民事长官、牧师和各种蒙恩之道；荣耀的国度则是由神直接亲自治理。（6）延续方面：这恩典的国度有个日子，有个尽头。那荣耀的国度则是永远，没有尽头。

威廉·高格
《到神面前的指引》，50-51

O, sirs, we have many that are running and riding, that are up early and late, that are toiling and moiling all the day long, and of whose labor there is no end. But what is all this about? What is it for? Why, alas, seen things—these are the matters they are seeking; and as for unseen things, they either look not at them or only so coldly and remissly as if they cared not which end goes forward. But, sirs, it concerns you and me to be up and doing about unseen things, to be looking—that is, taking great care and seeking by all means, early and late, to get a sure title to and to assure our interest in the unseen things of heaven and glory. O, these are the great matters that men and women should be stirring about, striving about, laboring for, and pressing after in this world. This is another; unseen things are the things we should look at—that is, seek for and pursue.

HENRY PENDLEBURY

Invisible Realities, 51

哦，先生们，我们中有许多人奔波劳碌，早起晚睡，终日劳苦奔波，他们的劳苦没有尽头。但这一切都是在忙什么？都是为了什么？哀哉，都是为了眼见之事——这些就是他们追求的事；至于那眼不能见之事，他们要么不去留意，要么只是冷眼旁观或漫不经心，仿佛他们并不在乎自己会有怎样的结局。但是，先生们，你我要起来，去追求那眼不能见之事，追求那与我们息息相关的事——也就是说，要对此念念不忘，要为此殚精竭虑，要夜以继日都是如此，好确保我们拥有可靠的凭据，有份于天上眼不能见的荣耀之事。哦，这才是男男女女在世上应该为之努力、奋斗、劳力、追求的事。这另一个世界的事；眼不能见的事是我们应当关注的——也就是说，是我们应当寻求和追求的。

亨利·彭德贝理

《眼不能见的现实》，51

KNOWLEDGE（知识）

The knowledge of God comprehends in it and is involved in and spirits and animates every grace and duty.... And one says that as feeling is inseparable to all the organs of sense—the eye feels and sees, the ear feels and hears, the palate feels and tastes, the nostrils feel and smell—so knowledge is involved in every grace. Faith knows and believes, charity knows and loves, temperance knows and abstains, patience knows and suffers, humility knows and stoops, repentance knows and mourns, obedience knows and does, compassion knows and pities, hope knows and expects, confidence knows and rejoices; and therefore we believe and love and obey and hope and rejoice because we know. God gives us this knowledge as the eye of our souls, and by that eye He enters with all His power and glory. “That ye...may...know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God” (Eph. 3:19).

RICHARD ALLEINE

Heaven Opened, 93–94

神的知识涵盖、融入每一项美德和本分，并充满其间，赋予其灵性与活力……有人说，正如感觉与所有感官不可分割，就如眼睛能感觉到和看到，耳朵能感觉到和听到，上颚能感觉到和尝到，鼻孔能感觉到和闻到——同样，神的知识也融入在每一项美德里面。信心是知道而相信，爱心是知道而爱，节制是知道而节制，忍耐是知道而忍耐，谦卑是知道而降服，悔改是知道而哀伤，顺服是知道而遵从，怜悯是知道而同情，盼望是知道而期待，确信是知道而欢喜；因此，我们相信、爱、顺服、盼望和欢喜，是因我们知道。神把这种知识，这种知道赐给我们，作我们心灵的眼睛，通过这眼睛，祂带着祂一切的大能和荣耀进入我们里面。“并知道这爱是过于人所能测度的，便叫神一切所充满的，充满了你们。”（弗 3:19）

理查德·艾里恩

《天开了》，94–95

True faith carries knowledge with it. Faith is not hoodwinked and blind but hath his discerning. By

faith we come to understand. Hence the gospel is to be preached to every creature. What is the gospel but the opening of Jesus Christ, His sufficiency and willingness to save sinners? While persons lie in a state of ignorance they cannot come to have a true title to Jesus Christ.

BARTHOLOMEW ASHWOOD

Best Treasure, 394

真信心带着知识。信心不是遭蒙蔽，不是盲目，而是有它的辨别力。因着信心，我们得以明白。因此福音当传给凡受造的。福音是什么，岂不就是阐明耶稣基督，祂完全有能力并愿意拯救罪人吗？当人处于无知状态时，他们就不可能是真正得着耶稣基督。

巴多罗买·阿什伍德

《最好的宝藏》，394

Remember that as it is Christ's work to teach, it is yours to hear and read and study and pray and practice what you hear. Do your part, then, if you expect the benefit. You come not to the school of Christ to be idle. Knowledge drops not into the sleepy dreamer's mouth. Dig for it, as for silver, and search for it in the Scriptures as for a hidden treasure.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:223

要记住，既然教导是基督的工作，那么聆听、阅读、查考、祷告和践行你所听到的，就是你的工作。那么，如果你期待得着益处，就尽你的本分吧。你来到基督的学校，不是为了无所事事。知识不会掉进睡梦之人的嘴里。挖掘知识，就像寻找银子，在圣经中寻找知识，就像寻找隐藏的宝藏。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:223

This chief constable [of the Isle of Man] is Illuminated Understanding. This is one that hath both his eyes to see with, of nature and of grace. He is well read both in the excellency common law, the law moral; and the statute law, the law of liberty, the gospel of Christ. He hath been a long practitioner in both and is called the spiritual man who can discern and judge of all things.

RICHARD BERNARD

Isle of Man, 83

人之岛上的首席警员是蒙光照的悟性。他的眼睛既能看见自然之事，也能看见恩典之事。他既精通普遍法，即道德律；又精通成文法，即那使人得自由的律法，就是基督的福音。他长期从事这两方面的工作，被称为属灵人，能分辨和判断一切。

理查德·伯纳德

《人之岛》，83

Some would fain have more light and knowledge of Christ, but they are afraid of the cold and so dare not open their windows to receive the light. But pray, friends, why should we be afraid of new

lights? For why should there not be new lights found out in the firmament of the Scripture, as well as the astrologers [i.e., astronomers] find out new stars in heaven? Be not afraid to set open your windows for any light that God shall make known unto you.

WILLIAM BRIDGE

Christ and the Covenant, in Works, 3:37

一些人很想得到基督更多的光照和知识，但由于他们怕冷，所以不敢打开窗户接受光。但朋友，请问我们为什么要害怕新的光呢？为何不应在圣经的穹苍中发现新的光，就像天文学家在天上发现新的星星一样？不要害怕打开你们的窗户，领受神要向你们显明的任何光。

威廉·布里奇

《基督与圣约》，收录于《文集》，3:37

They that have the best knowledge are the most willing to learn more.

ROBERT CLEAVER AND JOHN DOD

Plain and Familiar Exposition, 21

拥有最佳知识的人，最愿意认识更多。

罗伯特·克利弗和约翰·多德

《通俗明了的解经》，21

Logic alone may speak natural reason but seldom good divinity. Therefore, after all disputes about the polemical part of divinity, give me the sincere, unlearned man's religion, who hath no more in his head than he hath in his heart; whose reason doth not outrun his faith and experience. He lives in what he believes and knows more of the nature of faith by one act of faith than others do by reading of a hundred books and discourses of men about it. A downright, plain-hearted Christian who hath but one notion of things (I mean of any one truth), but that is a right one, he keeps to it without any variation in his conceptions about it and walks evenly and uprightly with God all his days according to His light. What a great place in heaven will such a one have who is faithful over a little and is what he is by the grace of God. Whereas others of larger heads, abounding too much in their own sense, keep not their hearts so close to the plain fundamentals of the gospel; their reason outruns their faith and insensibly winds them off from the power of the gospel into many labyrinths of error, or at least into empty airy speculations.

THOMAS COLE

Old Apostolical Way of Preaching, 13

人仅仅靠逻辑，也许会讲自然的道理，却很少能讲美好的神学。因此，在所有神学争论之后，请给我那内心真诚、没有学问之人的信仰，他的头脑不会多于他的内心，他的理性也不会超过他的信心和经验。他乃是活在自己所信的里面，他凭借一次信心行动对信仰本质的认识，要比其他读了一百本信仰书籍和专著的人还要多。一个正直坦诚的基督徒，对事物只持有一种观念（我指的是对任何真理的观念），并且是正确的观念，他谨守这知识，没有任何改变，按着神的光照，终日在神面前不偏左右、正直无伪地行事为人。这样的人在天堂里是多么崇高！他在一点点的小事上忠心，蒙神的恩成了何等的人。其他人有更大的脑袋，有太多自己

的思想，他们的心却没有更加贴近福音清晰的基要真理；他们的理性多于他们的信心，不经意间就把他们引离福音的大能，使他们进入许多错误的迷宫，或至少是空洞轻浮的猜测。

托马斯·科尔 (THOMAS COLE)
《古旧使徒的讲道之道》，13

The mind is to the heart as the door to the house; what comes into the heart comes in at the understanding, which is introductive to it.

JOHN FLAVEL
Fountain of Life, 83

思想之于心，就如门之于房屋一样：进入内心的，是通过思想进来，因为思想是引向内心的。

约翰·弗拉维尔
《生命的源头》，83

The Spirit makes His approach to the understanding, and on it He puts forth an act of illumination. The Spirit will not work in a dark shop; the first thing He does...is to beat out a window in the soul and let in some light from heaven into it. Hence, believers are said to be “renewed in the spirit of [their] mind” (Eph. 4:23), which the same apostle calls being “renewed in knowledge” (Col. 3:10). By nature we know little of God and nothing of Christ or the way of salvation by Him.

WILLIAM GURNALL
Christian in Complete Armour, 444

圣灵就近悟性，并对它发出光照的行动。圣灵不会在漆黑的房间里工作；祂做的第一件事……就是在灵魂里敲出一扇窗，让天上的光照射其中。因此，经上称相信的人是“心志改换一新”（弗 4:23），同一位使徒又称之为在“知识上渐渐更新”（西 3:10）。按我们的本性，我们对神知之甚少，对基督和靠祂得救之道更是一无所知。

威廉·古纳尔
《基督徒披戴神的全副军装》，444

“A good understanding have all they that do His commandments,” says the psalmist (Ps. 111:10). As one said well, “The best way to understand the mysterious and high discourse in the beginning of St. Paul’s Epistles is to begin at the practice of those rules and precepts that are in the latter end of them.” The way to attain to know more is to receive the truth in the love of it and to obey what you know.

ROBERT LEIGHTON
A Commentary upon the First Epistle of Peter, in Whole Works, 1:302

诗人说：“凡遵行祂命令的是聪明人。”（诗 111:10）正如有人说得好：“要明白圣保罗书信的开头充满了奥秘和高深的论述，最好的办法，就是从书信后半部分践行这些原理和诫命的地方开始学习。”要认识更多，办法就是带着爱真理的心领受真理，遵行你所知道的真理。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:302

The greatest difficulty is to begin; as one said of his growing rich that he came hardly by a little riches, and easily by great riches. Having once got a stock, he grew rich apace. So once taking be it but the first lessons of this wisdom, learning these well shall facilitate thy knowledge exceedingly. The wise increases learning. Wouldst thou but receive and hearken to the easiest things represented by God, these would enlighten and enlarge thy soul to receive more, especially while walking by the light thou hast, be it ever so little, that invites and draws in more. Be diligent in the practice of what you know if you would know more. Believe it, this is the way to grow.

ROBERT LEIGHTON

“The Observation of Providence,” in Sermons, 226

万事开头难；正如有人谈到他致富的情形那样，一开始小小的财富也很难获得，后来得到极大财富却是容易。一旦有了资本，就会迅速发大财。同样，一旦掌握了这智慧的入门教训，认真学好这些功课，你的知识就会得到极大促进。智慧使人加增学问。只要你接受和聆听神教导的最简单事情，你的心就会得到光照并扩张，进而你会领受得更多，特别是当你行在你所得的光中时，不管这光多么微弱，都要吸引和带来更多的光。如果你想知道得更多，就要勤于践行你已经知道的。请相信这一点，这就是成长之道。

罗伯特·莱顿

《留心神的护理》，收录于《讲道集》，206

A man may have much knowledge, much light; he may know much of God and His will, much of Christ and His ways and yet be but almost a Christian. For though there can be no grace without knowledge, yet there may be much knowledge where there is no grace; illumination often goes before when conversion never follows after. The subject of knowledge is the understanding; the subject of holiness is the will. Now a man may have his understanding enlightened and yet his will not at all sanctified. He may have an understanding to know God and yet want a will to obey God. The apostle tells us of some that when they knew God, yet they glorified him not as God. To make a man altogether a Christian, there must be light in the head and heat in the heart, knowledge in the understanding and zeal in the affections. Some have zeal and no knowledge; that is blind devotion. Some have knowledge and no zeal; that is fruitless speculation. But where knowledge is joined with zeal, that makes a true Christian.

MATTHEW MEAD

Almost Christian Discovered, 24-25

一个人可能有极多知识，极多亮光；他可能对神和神的旨意有很多了解，对基督和祂的道路有很多认识，却仍可能不过是一个几乎基督徒。因为虽然人没有知识就不可能有恩典，但人没有恩典却可能有极多知识；光照经常走在前面，归信却从未跟上。知识的主体是悟性；圣洁的主体是意志。一个人的悟性可能得到光照，意志却可能从未分别为圣。他可能有认识神的悟性，却没有顺服神的意志。使徒告诉我们，有一些人虽然认识神，却不把祂当作神来荣耀祂。要使一个人成为一个全然的基督徒，这人就必须头脑有光，心灵有热，悟性有知识，情感有火热。一些人有热心却无知识；那是盲目的委身。一些人有知识却无热心；那是不结

果子的虚妄。但知识和热心结合，这要造就出真正的基督徒。

马太·米德
《几乎基督徒遭揭露》，24-25

Some know but to know. Some know to be known. Some know to practice what they know. Now to know but to know, that is curiosity. To know to be known, that is vainglory. But to know to practice what we know, that is gospel duty. This makes a man a complete Christian; the other without this makes a man almost, and yet but almost a Christian.

MATTHEW MEAD
Almost Christian Discovered, 27-28

有一些人认识，只是为了知道。有一些人认识，是为了被人知道。有一些人认识，是为了践行他们所知道的。只是为了知道而认识，那是好奇心。为了被人知道而认识，那是虚荣。但为了践行我们所知道的而认识，那是福音的责任。这要让人成为一个整全的基督徒；没有这一点，其他的只能让人几乎成为一个基督徒，却仍旧是一个几乎基督徒。

马太·米德
《几乎基督徒遭揭露》，27-28

There are four ways by which at this day the great God conveys the knowledge of Himself and His mind unto sinful man: (1) His works of creation and providence (Ps. 19:2); (2) the suggest of conscience, even the remainder of God's image in us; (3) the word or law of God written, expounded, or applied in ordinary preaching; (4) the church, which is the ground and pillar of truth. The knowledge of God and His mind is more especially there held forth by the gifts given and offices therein appointed by Christ. These are distinct ways and methods of God by which He is pleased to make known Himself, and we are obliged even by the law of nature to attend when God doth speak; it is therefore an undoubted moral duty to attend the speaking of God in whatsoever way by providence brought unto us.

PHILIP NYE
Case of Great and Present Use, 1-2

在今天，伟大的神通过四种方式，向有罪之人传递关于祂自己和祂心意的知识：（1）祂的创造和护理之工（诗 19:2）；（2）良心的暗示，良心就是神在我们身上残余的形像；（3）记载在圣经上、在日常讲道中加以阐释或应用的神的话语或律法；（4）作真理柱石和根基的教会。关于神和祂心意的知识，特别藉着基督所赐的恩赐、设立的职分在教会表明出来。这些都是神所使用的独特方式和方法，祂藉此乐意让人认识祂自己，甚至祂按照自然律讲话时，我们也有义务听从；因此，无论神的护理以何种方式把祂所说的话带给我们，让我们听从祂所说的话，这毫无疑问，是我们的道德义务。

菲利普·奈（PHILIP NYE）
《当前被神大大使用的情形》，1-2

Empty vessels are most receptive; so are self-emptying minds. It is a great help to knowledge not to

be ignorant of our ignorance, for sense of want spurs on endeavors after enjoyment. The fructifying showers quickly glide away from the lofty hills, but they stay and soak into the low valleys.

FRANCIS ROBERTS

Great Worth of Scripture Knowledge, 17

空的容器最容易接受；虚己的思想也是如此。对自己的无知并非无知，这对得到知识大有帮助，因为感知到缺乏，这要激励我们努力追求得着知识。有利于农作物收成的雨水，从高高的山丘上快快流走，却在低处的山谷停留并渗入其中。

弗朗西斯·罗伯茨（FRANCIS ROBERTS）

《圣经知识的极大价值》，17

The knowledge of the sense of the Scriptures is the first step to profit. In the law, Aaron was first to light the lamps and then to burn the incense; the lamp of the understanding must be first lighted before the affections can be inflamed. Get what knowledge you can by comparing scriptures, by conferring with others, by using the best annotators. Without knowledge the Scripture is a sealed book; every line is too high for us, and if the word shoot above our head, it can never hit our heart.

THOMAS WATSON

Bible and the Closet, 21–22

明白圣经的意思，这是受益的第一步。按照律法，亚伦首先点灯，然后烧香；必须首先点燃悟性的灯，然后才能激发情感。通过比较经文，与他人讨论，使用最好的注释书，尽可能获取知识。没有对圣经的知识，圣经就是一本封闭的书；那么，每行文字对我们来说就都高不可及，如果神的话从我们头上飞过，就绝不能射中我们的心。

汤姆·华森

《圣经与密室祷告》，21–22

Antecedent [to faith] is knowledge. Faith is an intelligent grace; though there can be knowledge without faith, yet there can be no faith without knowledge: “They that know thy name will put their trust in thee” (Ps. 9:10); one calls it quick-sighted faith. Knowledge must carry the torch before faith: “For I know whom I have believed” (2 Tim. 1:12). As in Paul’s conversion, a light from heaven shined round about him (Acts 9:3). So before faith be wrought, God shines in with a light upon the understanding. A blind faith is as bad as a dead faith; that eye may as well be said to be a good eye which is without sight, as that faith is good which is without knowledge. Devout ignorance damns, which condemns the Church of Rome that think it a piece of their religion to be kept in ignorance; these set up an altar to an unknown God.

THOMAS WATSON

The Christian’s Charter of Privileges, in Discourses, 1:102

信心之前是知识。信心是一种有知识的恩典；虽然人没有信心仍可有知识，却不能没有知识却仍有信心：“耶和华啊，认识你名的人要倚靠你。”（诗 9:10）有人称信心是眼光锐利的信心。知识必须在信心前面举起火把：“因为知道我所信的是谁。”（提后 1:12）正如保罗信主时，天上有光四面照着他（徒 9:3），同样，神在做成信心之前，也用光照亮人的悟性。

盲目的信心和死的信心一样糟糕；如果没有知识的信心是好的信心，那么我们就大可以说，没有视力的眼睛是好的眼睛了。虔诚的无知让人落入地狱，这也定了罗马教会的罪，他们认为保持无知是他们信仰的一部分；这些人为一位未识之神设坛。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:102

The knowledge of a godly man is growing. True knowledge is like the light of the morning, which increases in the horizon till it comes to the full meridian. So sweet is spiritual knowledge that the more a saint knows, the more thirsty he is of knowledge.

THOMAS WATSON

Godly Man's Picture, 17

敬虔人的知识不断增长。真知识就像晨光，在地平线上渐渐增强，直到完全的正午。属灵的知识如此甜美，以至于一位圣徒知道得越多，就越渴求这知识。

汤姆·华森

《敬虔人》，17

The knowledge of a godly man is self-emptying; carnal knowledge makes the head giddy with pride (1 Cor. 8:2). True knowledge brings a man out of love with himself; the more he knows, the more he blushes at his own ignorance.

THOMAS WATSON

Godly Man's Picture, 17

敬虔人的知识是一种虚己的知识。属肉体的知识让人头脑充满飘飘然的骄傲（林前 8:2）。真知识却把人从自爱中带出。他知道得越多，对自己的无知就越感羞愧。

汤姆·华森

《敬虔人》，17

We may have excellent notions in divinity, but the Holy Ghost must enable us to know them after a spiritual manner; a man may see the figures upon a dial, but he cannot tell how the day goes unless the sun shine. We may read many truths in the Bible, but we cannot know them savingly till God's Spirit does shine upon us (1 Cor. 2:10).

THOMAS WATSON

Godly Man's Picture, 21

我们可能有极佳的神学观念，但必须是圣灵使我们以属灵的方式认识这些观念。一个人可能会看日冕的刻度，但除非太阳发光，否则就不能表明现在是几点。我们可能读到圣经中的许多真理，但除非神的灵光照我们，否则我们就不能认识这些真理，以致得救（林前 2:10）。

汤姆·华森

《敬虔人》，21

Knowledge is the eye which must direct the foot of obedience.

THOMAS WATSON

Lord's Prayer, 151

知识是眼睛，必须引导顺服的脚步。

汤姆·华森

《主祷文》，151

LAMENT（哀叹）

Certainly, the very soul of prayer lies in the pouring out of a man's soul before the Lord, though it be but in sighs, groans, and tears (1 Sam. 1:13–19). One sigh and groan from a broken heart is better pleasing to God than all human eloquence.

THOMAS BROOKS

Privy Key of Heaven, 102

当然，祷告的灵魂正是在于人在主面前倾心吐意，即使这只是叹息、呻吟和眼泪（撒上 1:13–19）。一颗破碎的心所发的一声叹息和呻吟，比人的一切口才更讨神的喜悦。

托马斯·布鲁克斯

《打开天堂的秘密钥匙》，102

I...read a little in [The Morning Exercise at Cripplegate], and I found my spirit much out of order. O, my soul, where have I been all this while? So dead in duties. So endless in my studies. So unprofitable in company. So unedifying in my family. So negligent of meditation. So formal in preaching. O, my soul, where hast thou been? The Lord put some life into me.

HENRY NEWCOME

Diary, 29 (December 9, 1661)

我……读了一点（《克里波门教堂早晨讲道》），发现我的灵大大失常。哦，我的心，这段时间我成了怎样的人？在尽本分上如此死寂。在查考中如此无休无止。在人群中对人如此无益。在家庭中如此不造就人。如此疏忽了默想。讲道是如此形式主义。哦，我的心啊，你到哪里去了？主啊，求你将生命赐给我。

亨利·纽科姆（HENRY NEWCOME）

《日记》，29（1661 年 12 月 9 日）

THE LAW（律法）

“For I testify again to every man that is circumcised, that he is a debtor to do the whole law” (Gal. 5:3). The apostle’s meaning is he is a debtor in regard of duty because he that thinks himself bound to keep one part of the ceremonial law doth thereby bind himself to keep it all, for all the parts are inseparably united. And he that is a debtor in duty to keep the whole law quickly becomes a debtor in regard of penalty, not being able to keep any part of it.

JOHN FLAVEL
Fountain of Life, 171

“我再指着凡受割礼的人确实地说，他是欠着行全律法的债。”（加 5:3）使徒的意思是，他之所以在尽责上欠债，是因为那以为自己要遵守部分礼仪律的人，就是约束自己要遵守全部礼仪律。因为所有部分都是不可分割地联系在一起。凡认为自己有责任守全律法的人，就因着不能遵守律法的任何一部分，快快欠了行全律法的债。

约翰·弗拉维尔
《生命的源头》，171

THE LAW AND THE GOSPEL（律法和福音）

The law gave menaces; the gospel gives promises. It was the condition of the law, “Do this and live”; it is the promise of the gospel, “Believe and thou shalt be saved.”... The law may express sin, but it cannot suppress sin, for that were to invade the office of the promise. The office of the law is to kill, the office of the promise to give life.

THOMAS ADAMS
Exposition upon...Second...Peter, 34

律法给人威胁；福音给人应许。律法的条件是：“如此行，就得存活；”福音的应许是：“相信的，就必得救。”……律法可以揭露罪，但不能遏制罪，因那是篡夺应许的职分。律法的职分是叫人死，应许的职分是叫人活。

托马斯·亚当斯
《彼得后书注释》，34

But we are freed by Christ from the law? I answer, there is a double obligation of the law: the obligation of penalty and the obligation of duty. We are freed from the obligation of penalty but not from the obligation of duty. “Let every one that nameth the name of Christ depart from iniquity” (2 Tim. 2:19). He has taken from the law all power to condemn us but not all power to rule us. We must still serve God according to His law or He will not save us according to His gospel. Our faith in the Lord Jesus and our obedience to the law must be joined together, as Moses and Christ met upon the mountain. “The law was given by Moses, but grace and truth came by Jesus Christ” (John 1:17).

THOMAS ADAMS
Exposition upon...Second...Peter, 184

基督释放我们脱离了律法吗？我的回答是，律法有双重义务：惩罚的义务和尽本分的义务。我们从惩罚的义务中解脱出来，但没有从尽本分的义务中解脱出来。“凡称呼主名的人总要离开不义。”（提后 2:19）祂去除了律法定罪我们的一切权势，但没有除去治理我们的一切权势。我们仍必须按照神的律法侍奉祂，否则祂就不会按照祂的福音拯救我们。我们对主耶稣的信心必须与对律法的顺服结合起来，就像摩西和基督在那山上相遇一样。“律法本是藉着摩西传的，恩典和真理都是由耶稣基督来的。”（约 1:17）

托马斯·亚当斯
《彼得后书注释》，184

Tell me, you that desire to mingle the law and the gospel together and to make of both one and the same gospel of Christ, did you ever see yourselves undone and lost unless the righteousness, blood, death, resurrection, and intercession of that man Christ Jesus in His own person were imputed to you and until you could by faith own it as done for you and counted yours by imputation? Yea or no? Nay, rather, have you not set up your consciences and the law and counted your obedience to them better and of more value than the obedience of the Son of Mary without you to be imputed to you? And if so, it is because you have not been savingly convinced by the Spirit of Christ of the sin of unbelief.

JOHN BUNYAN
Riches, 70

你们这些想把律法和福音混为一谈，把两者合而为一，成为同一个基督福音的人，请告诉我，你们有没有看到，除非那位基督耶稣自己的义、血、死、复活和代求都是归算给你们的，除非你们可以凭信心承认这一切都是为你们做的，并藉着归算，算作是你们自己的，否则你们就是有祸了，是失丧的？你们是已经看到，还是没有？不，更确切地说，你们是不是树立自己的良心和律法，认为自己对这一切的顺服，要比那位在你们以外的马利亚之子归算给你们的顺服更美，更有价值？如果是，那么你们还没有让基督的灵叫你们知罪，叫你们认识到自己不信的罪，叫你们得救。

约翰·班扬
《班扬的宝藏》，70

Here thou mayst say, “O law, thou mayst roar against sin, but thou canst not reach me; thou mayst curse and condemn, but not my soul, for I have a righteous Jesus, a holy Jesus, a soul-saving Jesus, and He hath delivered me from thy threats, thy curses, thy condemnations. I am out of thy reach and out of thy bounds; I am brought into another covenant under better promises of life and salvation, free promises to comfort me without my merit, even through the blood of Jesus, the satisfaction given to God for me by Him.

JOHN BUNYAN
Riches, 73

在这里你可以说：“律法啊，你虽咆哮攻击罪，但你不能碰到我；你可以诅咒和定罪，但不能触碰我的灵魂，因为我有一位义的耶稣，圣洁的耶稣，拯救灵魂的耶稣，祂已经救我脱离你的威胁、你的诅咒、你的定罪。我在你能触及的范围之外，在你的界限之外；基督带我进

入另一个约，这约有得生命和拯救的更美应许，有白白的应许安慰我，不是靠我的功德，乃是藉着耶稣的血，祂为我向神献上公义的满足来安慰我。”

约翰·班扬
《班扬的宝藏》，73

The commands of the gospel require the obedience of the creature. There is not one precept in the gospel which interferes with any rule in the law, but strengthens it and represents it in its true exactness; the heat to scorch us is allayed, but the light to direct us is not extinguished. Not the least allowance to any sin is granted; not the least affection to any sin is indulged. The law is tempered by the gospel but not nulled and cast out of doors by it. It enacts that none but those that are sanctified shall be glorified; that there must be grace here if we expect glory hereafter; that we must not presume to expect an admittance to the vision of God's face unless our souls be clothed with a robe of holiness (Heb. 12:14). It requires an obedience to the whole law in our intention and purpose and an endeavor to observe it in our actions; it promotes the honor of God and ordains a universal charity among men; it reveals the whole counsel of God and furnishes men with the holiest laws.

STEPHEN CHARNOCK
Selections, 119-20

福音的命令要求受造之人顺服。福音没有任何一条命令干犯律法的任何原则，而是强化它们，呈现出律法真实的严谨；灼烧我们的热度虽然降低，但引导我们的光却并未熄灭。福音丝毫不容许任何罪，不放纵对任何罪的丝毫情感。福音调和了律法，但并未将其取消，或是赶出门外。它规定，除了成圣的人，无人可以得荣耀；如果我们期望将来得荣耀，那么就必须先在地上蒙受恩典；除非我们的灵魂披戴圣洁的衣袍，否则就不能妄想得到容许来到神面前，得见神的面（来 12:14）。福音要求我们在意图和目的方面顺服全部律法，并努力在行动中遵行律法；它促进神的荣耀，并命定人与人要普遍相爱；福音启示了神的全备心意，赋予人最圣洁的律法。

司提反·查诺克
《选集》，119-20

For the law is nothing else but a dark gospel, and the gospel nothing else but a clear law. The law was hid and veiled under dark shadows and ceremonies, but the gospel was clear and evident.

CHRISTOPHER LOVE
Zealous Christian, 5

因为律法不是别的，正是模糊不清的福音，而福音不是别的，正是清晰可见的律法。律法被隐藏和遮蔽在幽暗的影子和礼仪之下，但福音却是清晰明了。

克里斯多夫·鲁孚
《热心的基督徒》，5

The doctrine of the law, indeed, humbles the soul for Christ, but it is the doctrine of the gospel that humbles the soul in Christ.

JOHN OWEN
Golden Book, 225

律法的教义的确让人心为了基督而降卑，但唯有福音的教义让人心在基督里降卑。

约翰·欧文
《约翰·欧文金书》，225

LEGALISM（律法主义）

LEGALIST: What, do I not know True Godliness? This is strange! Do not you and I converse together every day?

GODLINESS: Sir, I am not the person you take me for; there is one or two more who go sometimes by my name, and it is very probable you may be acquainted with them. Pray, what are his manners? What doctrine, I mean, doth he teach you? For by that I shall know who it is.

LEGALIST: Why, sir, he teaches me to keep the commandments of God, to lead a righteous life, to do unto all men as I would they should do unto me.

GODLINESS: O, sir, that is my friend and honest neighbor Morality, one that I love very well, and I am sure it is your great ignorance to take him for me. He will not say his name is True Godliness, for though in some things we are a little alike, I teaching the same doctrine you mention, yet we differ exceedingly in many things. First, we herein agree: he says you must keep God's commandments—I say so too. Secondly, he says you must be righteous—I say the like. And thirdly that you must do unto all men as you would they should do to you—I say the very same, it being my Master's own doctrine.

LEGALIST: Why wherein then, sir, pray do you differ?

GODLINESS: He teaches you to seek justification by doing, but I only by believing. He by keeping the law or by living a sober and honest life; I by God's free grace, through the merits of Christ.

BENJAMIN KEACH
Travels of True Godliness, 98–99

律法主义者：什么，我不认识真敬虔？真是奇怪！难道你我岂不是天天一同交谈吗？

敬虔：先生，我不是你所认识的那个人；还有一两个人，他们有时会以我的名字行事，很可能你认识的是他们。请问他的行为举止如何？我的意思是，他教导你什么教义？因为通过这一点，我就可以知道他是谁。

律法主义者：哦，先生，他教导我要遵守神的诫命，过义的生活，我愿意人怎样待我，我也要怎样待人。

敬虔：哦，先生，那是我的朋友和诚实的邻居，他叫“道德”，我很喜欢他，然而我肯定，你因为极其无知，就把他错当成了我。他不会说他名叫“真敬虔”，因为虽然在一些事情上我们有点相似，他也教导你和我相同的教义，但我们在很多事情上仍有极大分歧。首先，我们在这些内容上是一致的：他说你必须遵守神的诫命，我也这样说。第二，他说你必须为义，我也这样说。第三，他说你要人怎样待你，你也必须要怎样待人，我也这样说，这是我主祂自己的教训。

律法主义者：那么，先生，请问你们在哪些上有分歧？

敬虔：他教导你通过行为寻求称义，而我教导只能藉着信心。他教导通过遵守律法，或过节制诚实的生活寻求称义；而我教导这要靠着神白白的恩典，藉着基督的功德。

本杰明·基奇
《真敬虔旅行记》，98-99

LISTENING（聆听）

When you are in the company of those that are above you in wisdom and grace, be more swift to hear than to speak. The emptiest vessels make the greatest sound, and I have often observed in company such as have most need to hear and learn, being self-conceitedly wise, will take up most of the discourse; and instead of drawing waters from deeper wells to fill their empty vessels, they will be pumping out that little they have. This surely doth not bespeak the modesty of such and less becomes their profit.

BARTHOLOMEW ASHWOOD
Heavenly Trade, 302

当你和在智慧并恩典上超过你的人共处时，要快地听，而不是说。最空的器皿发出最大的声响，我经常在人群当中观察到，那些最需要聆听和学习的人，因自欺以为有智慧，就占据大部分讲论；他们不是从更深的井中汲水装满他们空空的容器，而是把他们仅有的一点点水抽出来。这样的人肯定不符合谦卑的体统，更不会叫自己受益。

巴多罗买·阿什伍德
《属天的工作》，302

LITERATURE（文献）

The particular end of literature is none other but to remove some part of that curse which is come upon us by sin. Learning is the product of the soul's struggling with the curse for sin. To disentangle the mind in its reasonings, to recover an acquaintance with the works of God—is the aim and tendance of literature.

JOHN OWEN
Golden Book, 225

文献的特有目的不是别的，正是为了除去因罪临在我们的部分诅咒。学问是灵魂与罪的诅咒争战的产物。把思想从它的推理中解放出来，重新认识神的作为，这是文献的目的和关注。

约翰·欧文
《约翰·欧文金书》，225

LOGIC（逻辑）

Logic is the art of using reason well in our inquiries after truth and the communication of it to others. Reason is the glory of human nature and one of the chief eminencies whereby we are raised above our fellow creatures, the brutes, in this lower world. Reason, as to the power and principles of it, is the common gift of God to all men, though all are not favored with it by nature in an equal degree. But the acquired improvements of it in different men make a much greater distinction between them than nature had made. I could even venture to say that the improvement of reason hath raised the learned and the prudent in the European world almost as much above the Hottentots and other savages of Africa as those savages are by nature superior to the birds, the beasts, and the fishes.

ISAAC WATTS

Logic, 1

逻辑是运用理性探索真理并向他人传递真理的艺术。理性是人性的光辉，也是我们在这地上超越其他受造之物，即那些动物的一样卓越之处。理性就其能力和动因而言，是神赐予所有人的普遍恩赐，尽管并非所有人生来都领受了同等程度的眷顾。但不同的人藉着善用这恩赐，就让他们之间有了比生来更大的分别。我甚至可以大胆地说，善用理性，这让欧洲的学者和智士大大超越非洲的霍屯督人和其他蛮族，就像那些蛮族天生超越鸟类、野兽和鱼类一样。

以撒·华滋

《逻辑》，1

LONDON（伦敦）

Dear Ned... Be careful to improve your time. I know London is a bewitching place.

BRILLIANA HARLEY

to her son Ned, November 14, 1640, in Letters, 101

亲爱的奈德……要留心善用你的时间。我知道伦敦是一个充满迷惑的地方。

布莉安娜·哈利

1640年11月14日给儿子奈德的信，收录于《书信集》，101

Dear Brother, I have now exchanged the sweet country air and sports for the dirt, fogs, and trouble of the city [i.e., London]. The employment there is to chase the poor hare or crafty fox; here, to pursue one another. The forest whence I came hath not beasts more savage as we meet every day. The lustful goat, fawning dog, greedy wolf range freely, and what is worst, every one abounds with these wild inhabitants, and want sagacity to pursue and courage to destroy them. If every private person would be an honest hunter, we should not complain of so many Nimrods.

EDWARD HARLEY

to Thomas Harley, 1650/1651, in Brilliana Harley, Letters, 216

亲爱的兄弟，我现在已经把乡村甜美的空气和运动，换成了城市（即伦敦）的肮脏、浓雾和麻烦。乡村的工作是去追赶可怜的野兔或狡猾的狐狸；而这里却是互相追逐。在我来到的这片森林里，没有什么比我们每天遇到的野兽更野蛮的了。淫乱的山羊、献媚的犬类、贪婪的豺狼，都在自由地游荡，最糟糕的是，每一个人周围都有很多这些野生动物，然而人们却没有机智追捕他们，也没有勇气消灭他们。如果人人都能成为诚实的猎人，我们就不会抱怨世上有如此之多的宁录了。

爱德华·哈利（EDWARD HARLEY）

致托马斯·哈利，1650/1651，收录于布莉安娜·哈利，《书信集》，216

LONG LIFE（长寿）

Old age may be good three ways. Naturally, when it is accompanied with sense and not overtaken with decay of those necessary organs.... Morally, when it is led by the line of virtue; when justice has balanced it, fortitude quickened it, temperance dieted it, and charity quieted it. Constitution and country may make it naturally good, but it is then morally good when a man likes it so well that he would not wish it to begin again. Spiritually good, and this is best when a man can look both ways: backward with comfort to his life past, forward with joy to his reward to come.

THOMAS ADAMS

Exposition upon...Second...Peter, 150-51

老年可能有三方面好处。身体方面，老年尚有理智，不随着身体重要器官的衰残而被胜过……道德方面，老年由美德引领；公义使其平衡，坚忍使其活跃，节制使其平和，仁爱使其宁静。体质和乡间可能让人的老年在身体方面良好，但是人若喜爱老年，不至希望从头再活一次，就说明他的老年在道德方面良好。在属灵方面良好，这是最好，这使人可以从两面来看：向后看，为他过去的生活感到欣慰，向前看，对他将来得赏赐充满喜悦。

托马斯·亚当斯

《彼得后书注释》，150-51

The people of God desire long life. (1) Sometimes for the making of their peace with God more fully before they finish this earthly pilgrimage. (2) Sometimes they may also glorify God with their bodies, which by death are disabled to do God any service. (3) Sometimes that they may among men celebrate and praise God for His blessings and favors bestowed upon them, that they may be an encouragement to God's people, an ornament to God's truth, a terror to the adversaries of it here upon earth. (4) Sometimes that they may perfect some good work which they have begun, do good to others in their places and callings.

ALEXANDER GROSSE

Deaths Deliverance, 31

神的百姓渴望长寿。(1)有时,是为了在结束这地上的客旅生涯之前,更完全地与神和好。

(2)有时,是为了他们可以使用他们的身体荣耀神,因着死,他们的身体就不能再服侍神。

(3)有时,是为了他们可以在人群当中,能为了神所赐予的祝福和恩宠歌颂赞美神,好使他们成为祂百姓的鼓励,成为神真理的妆饰,成为地上与真理为敌之人的恐惧。(4)有时,是为了让他们完成已经开始的某些善工,按着他们的身份和所蒙的呼召向他人行善。

亚历山大·格罗斯
《得救脱离死》, 31

THE LORD' S DAY/SABBATH (主日/安息日)

Is the weekday unfit for this work of meditation? No, the Sabbath day is our market day, and then after we have bought our market on the Sabbath, we should roast it by meditation on the week. We do not go to the market on the market day to buy meat into the house only for the market day but for all the time until the market day comes about again. Indeed, Solomon says of the sluggard that he is so sluggish and slothful that “he doth not roast what he hath taken in hunting.” The Sabbath day is the hunting day for souls wherein the venison is taken; on the weekday we are to roast it and to live upon it by meditation and otherwise. And what is the reason that many do not live upon their venison that they have taken on the Lord’s Day? But because they do not roast it by meditation on the weekday.

WILLIAM BRIDGE
Christ and the Covenant, in Works, 3:147

平日不适合做这默想的工作吗? 不, 安息日是我们的赶集日, 我们在安息日买了我们的食物后, 就应当在平日用默想烘烤这食物。我们只在赶集日去市场买肉回家, 买了肉是为了平时, 直到赶集日再次临到。确实, 所罗门在讲到那懒惰之人时说, 他是如此迟钝懒惰, 以至于“不烤打猎所得的”³⁶。安息日是灵魂打猎的日子, 在那日打猎得了野味; 在平日, 我们要烤这野味, 通过默想和其他方式, 以它作为食物吃下。许多人不吃他们在主日猎取的野味, 原因是什么呢? 岂不是因为他们不在平日用默想把它烤来吃吗?

威廉·布里奇
《基督与圣约》, 收录于《文集》, 3:147

Make the Lord’s Day the market for thy soul. Let the whole day be spent in prayer, repetitions, or meditations. Lay aside the affairs of the other parts of the week. Let the sermon thou hast heard be converted into prayer. Shall God allow thee six days, and wilt not thou afford Him one?

JOHN BUNYAN
“Mr. John Bunyan’s Dying Sayings,” in Complete Works, 80

³⁶ 箴12:27

让主日成为你灵魂的集市。让一整天都用在祷告、背诵或默想上。抛开一周其他时间的事务。把你所听的讲道化为祷告。神给你六日时间，难道你不愿意给祂一日时间吗？

约翰·班扬

《班扬先生临终遗言》，收录于《全集》，80

It is the market day of our souls, wherein we come to God's house, the marketplace, to buy the wine and milk of the word without money.

HENRY BURTON

Law and the Gospel Reconciled, 64

这是我们灵魂的赶集日，我们来到神的殿，这集市的地方，来买神的话语这酒和奶，不用价钱。

亨利·伯顿（HENRY BURTON）

《律法和福音重修于好》，64

Make the Sabbath the market day for the soul. Lose not one hour, but be either praying, conferring, or meditating. Think not thy own thoughts. Let every day have its duties. Turn the sermon heard into matter of prayer, instruction into petition, reproof into confession, consolation into thanksgiving. Think much of the sermon heard, and make something of it all the week long.

JOHN DOD

Worthy Sayings, n.p.

让安息日成为灵魂的集市日。不要浪费一小时，而是要祈祷、聚会、默想。不要挂虑你自己的事。要让每一天都各司其职。要把听到的讲道变成祷告的内容，把教训变成祈求，把责备变成认罪，把安慰变为感恩。多多思想所听的道，并在整个一周之内从中有所收获。

约翰·多德

《名言》，n. p.

In the house of God spiritual provision is obtained for the support and nourishment of the soul. The Sabbath is the market and fair day for the soul. A Christian's care lies about the matter of God's ordinances, for the business of the soul should be most looked after. There is small hope of getting our hearts up in our callings when they are down at God's ordinances.

HENRY NEWCOME

“The House of God Remembered in Sickness,” in Slate, ed., Select Nonconformists' Remains,

331

神的殿有灵粮供应，支持和滋养灵魂。主日是灵魂的赶集日。基督徒关心神的蒙恩之道，是因关乎灵魂之事是最应当关注的。当神的蒙恩之道下衰微，指望我们的心在工作之时振奋，那是不大可能的。

亨利·纽科姆

《病中记念神的殿》，收录于斯雷特编著，《不从国教牧师遗稿》，331

THE LORD' S SUPPER (主的晚餐/圣餐)

They were wont of old at the making of covenants to offer sacrifice, the covenantees passing between the parts thereof and then to feast upon things so offered for the further ratification of their agreement. The covenant we speak of was not established without a sacrifice, even that of Jesus Christ, who through the eternal Spirit offered Himself without spot to God. Who hath also, in further conformity to the custom of those eastern parts, ordained the Lord's Supper, a seal of this covenant, as a feast upon a sacrifice; that by eating and drinking at His Table, as by a sacred federal rite, we might profess our having entered into league with the Most High.

JOHN ARROWSMITH

Covenant Avenging Sword Brandished, 22

古时人习惯在立约时献祭，并在立约的人之间传递祭物，然后摆设筵席吃这祭物，进一步核准他们所立的这约。我们所说的约，不是没有献祭而立，这祭物就是耶稣基督所献的，祂是藉着永远的灵，将自己无瑕无疵献给神。为了进一步符合那些东方地区的习俗，祂还命定设立主餐，作为这约的印记，作为吃这祭物的筵席；我们在祂的桌上吃喝，就像按照神圣立约的仪式，表明我们已经与至高的神立约。

约翰·阿罗史密斯 (JOHN ARROWSMITH)

《挥舞圣约复仇的宝剑》，22

The Lord's Supper is called a sacrifice by the learned ancient doctors in four respects. First, because it is a representation and memorial of Christ's sacrifice on the cross: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. 11:26). So, St. Ambrose, Christ is daily sacrificed in the minds of believers, as upon an altar.... Secondly, because in this action we offer praise and thanksgiving unto God for the redemption of the world, and this is the sacrifice of our lips (Heb. 13:15). Thirdly, because every communicant doth offer and present himself body and soul a living, holy, acceptable sacrifice to the Lord (Rom. 12:1); the which excels the sacrifices of the priests in old time, for they did offer dead sacrifices, but we present ourselves a lively sacrifice to God. Fourthly, because it was a custom in the primitive church at the receiving of this blessed sacrament to give large contribution unto the poor, a sacrifice well accepted of God (Heb. 13:16).

JOHN BOYS

Offices for Public Worship, in Works, 72

古代博学的神学家从四方面称主餐为献祭。第一，因它代表和记念基督在十字架上的献祭：“你们每逢吃这饼，喝这杯，是表明主的死，直等到祂来。”（林前 11:26）因此，圣安波罗修说，基督每天都在信徒心中被献为祭，就像献在祭坛上一样。第二，因为在这行动当中，我们为着世人的救赎向神献上赞美和感谢，这是我们嘴唇所献的祭（来 13:15）。第三，因

为每一个领受主餐的人，都是把自己的身体和灵魂献给主，当作活祭，是圣洁的，是神所喜悦的（罗 12:1）；这比古时祭司所献的更美，因他们献的是死的祭物，但我们是把自己当作活祭献给神。第四，因在初代教会，在领受这有福圣礼时有一习惯，就是向穷人慷慨捐输，这是神所喜悦的祭（来 13:16）。

约翰·博伊斯

《公共敬拜的职分》，收录于《文集》，72

There is...great reason for believers to eat the Lord's Supper, as appears by the agreements betwixt them in these particulars:... In the properties of the Paschal Lamb, which are in Christ our Passover.

- 1.That was to be without blemish; so was Christ (Isa. 53:9; 1 Peter 1:19–20; Heb. 7:26).
- 2.That must be a male; so Christ for sex and strength, a mighty Savior (Jer. 31:32).
- 3.That must be of a year old, in perfect age; Christ about thirty-four years, in the prime of His age.
- 4.That must be taken out of the flock; Christ must be taken from among mankind that was partaker of flesh and blood (Deut. 18:18; Heb. 2:11).
- 5.That must be separated from the flock; Christ was separated from sinners (Heb. 7:26).
- 6.That roast with fire; Christ with the heat of God's wrath.
- 7.That must be eaten; Christ must be received by faith. That must be eaten.

THOMAS DOOLITTLE

Treatise concerning the Lord's Supper, 20

信徒有极大理由吃主的晚餐，这从这些具体之事互相吻合的程度可以看得出来：逾越节羔羊的属性，是在我们逾越节的羔羊基督身上的。

1. 那羔羊没有瑕疵；基督也是如此（赛 53:9；彼前 1:19–20；来 7:26）。
2. 那羔羊必须是公的；基督也是如此，按祂的性别和力量，是一位大能的救主（耶 31:32）。
3. 那羔羊必须是一岁大，完全的年龄；基督大约三十四岁，正值壮年。
4. 必须从羊群中取出来；基督必须从人类当中取出来，祂与人同有血肉之躯（申 18:18；来 2:11）。
5. 必须从羊群分离；基督与罪人分离（来 7:26）。
6. 必须用火烤；基督感受到神忿怒的热力。
7. 必须被吃下；基督必须凭信心被领受。必须把祂吃下。

托马斯·杜利特尔（THOMAS DOOLITTLE）

《论主餐的专著》，20

The properties of the Paschal Lamb...are in Christ our Passover.... [The Paschal Lamb] must be eaten...

- 1.By every family; Christ is to be received by every person.
- 2.With unleavened bread; Christ and this sacrament is to be received in sincerity and truth (1 Cor. 5:7–8).
- 3.With bitter herbs; Christ and this ordinance, with bitter repentings.
- 4.Wholly; all of it must be eaten whole. Christ must be received in all His offices—prophet, priest, and king; Christ as the Paschal Lamb must be received with all His appurtenances.
- 5.In haste; Christ must be received presently, without delay.

THOMAS DOOLITTLE

Treatise concerning the Lord's Supper, 21

从逾越节羔羊的属性可以看得出来，这些属性是在我们逾越节的羔羊基督里的……必须吃（逾越节的羔羊）……

1. 每一家都要吃；人人当领受基督。
2. 就着无酵饼吃；当以诚实和真理领受基督和这圣礼（林前 5:7-8）。
3. 就着苦菜吃；当用苦涩的悔改领受基督和这圣礼。
4. 全部吃下；整只羔羊必须全吃下。必须按基督的所有职分——先知、祭司和君王——来接受祂；必须领受基督作逾越节的羔羊，并且领受属于祂的一切。
5. 匆忙吃下；必须立刻接受基督，不可拖延。

托马斯·杜利特尔
《论主餐的专著》，21

Remembrance, properly, is the return of the mind to an object about which it hath been formerly conversant, and it may so return to a thing it hath conversed with before two ways: speculatively and transiently, or affectionately and permanently. A speculative remembrance is only to call to mind the history of such a person and His sufferings, that Christ was once put to death in the flesh. An affectionate remembrance is when we so call Christ and His death to our minds as to feel the powerful impressions thereof upon our hearts.

JOHN FLAVEL
Fountain of Life, 194

记念就是心思转回到它从前所熟悉的对象身上。有两种方法，能让心思转回到它从前所熟悉的事情上：思考性的和暂时性的记念，或者感情性的和长久性的记念。思考性的记念，只是回想这个人和祂受苦的历史，基督曾在肉身中受死。而感情性的记念，就是当我们想起基督和祂的死时，我们的内心就感受强烈，被大大触动。

约翰·弗拉维尔
《生命的源头》，194

The sacrament of the Lord's Supper and the very point of death require equal seriousness. A man's spirit should be as deeply solemn and composed at the Lord's Table as upon a deathbed. We should go to that ordinance as if we were then going into another world.

JOHN FLAVEL
Sacramental Meditations, 6

领受圣餐时和人临死时，这两样要同样严肃对待。人的灵在主的餐桌前，应该像在临终的榻上一样庄重和沉静。我们去领受这圣礼时，应该仿佛我们正要前往另一个世界。

约翰·弗拉维尔
《圣礼默想》，6

[Christ] was so ready that before His enemies laid hands on Him, He, as it were, laid hands on Himself in the instituting of the Lord's Supper; and there did sacramentally rend the flesh of His own body and broach His own heart to fill that cup with His precious blood, which with His own hand He gave them that they might not look upon His death now at hand as a mere butchery from the hand of man's violence, but rather as a sacrifice wherein He did freely offer up Himself to God for them and all believers.

WILLIAM GURNALL

Christian in Complete Armour, 405

基督已经如此准备好，在祂的仇敌出手抓住祂之前，就设立主餐，好像自己出手抓住自己；在主餐中，祂施行圣礼，撕裂自己的身体，刺穿自己的心，用自己的宝血盛满那杯，又亲手递给他们，好叫他们不要把祂马上就要遭遇的死，看作只是人暴力之手的杀戮，而是要将之视为祂为他们及所有相信之人甘心把自己向神献上的祭物。

威廉·古纳尔

《基督徒披戴神的全副军装》，405

I may be glad of [Christ] now at a sacrament. Mr. Heyricke preached on Proverbs 14:9, and at the sacrament I was much deadened and distracted by my affliction. Yet the Lord Jesus had a broken body as well as a broken heart when He was crucified for me, and if I could have my heart kindly broken for sin and it is overladen by affliction, it would greatly tend to my comfort.

HENRY NEWCOME

Diary, 26 (Dec. 1, 1661)

我现在可以因领受圣礼，以基督为欢喜。海力克先生根据箴言 14:9 讲道，在领受圣礼时，我因自己的患难倍感死气沉沉，心烦意乱。然而，想到主耶稣为我钉十字架时，祂身体破碎，内心也破碎；那么，我的心若因苦难而受到重压，因罪而被仁慈地破碎，这将使我大得安慰。

亨利·纽科姆

《日记》，29（1661 年 12 月 1 日）

There are three ways whereby God represents Christ to the faith of believers. The one is by the word of the gospel itself, as written; the second is by the ministry of the gospel and preaching of the word; and the third by this sacrament, wherein we represent the Lord's death to the faith of our own souls.

JOHN OWEN

Discourse 4 on 1 Cor. 11:26, in Twenty-Five Discourses, 52

神通过三种方式向信徒的信心表明基督。一是通过所写的福音本身的话语；二是通过福音的事工和圣道的传讲；三是通过这圣礼，我们向我们自己灵魂的信心呈现主的死。

约翰·欧文

《讲论第 4 篇，论林前 11:26》，收录于《二十五篇讲论》，52

There is in this ordinance [i.e., the Lord's Supper] a special profession of Christ. There is a

profession of Him against the shame of the world, a profession of Him against the curse of the law, and a profession of Him against the power of the devil. All our profession doth much center in a due celebration of this ordinance.

JOHN OWEN

Discourse 4 on 1 Cor. 11:26, in Twenty-Five Discourses, 62

在这圣餐礼中有对基督特别的认信。有对祂的认信，对抗世人的羞辱，有对祂的认信，对抗律法的咒诅，有对祂的认信，对抗魔鬼的权势。我们所有的认信都大大汇聚在对这圣礼的正确庆祝之上。

约翰·欧文

《讲论第4篇，论林前11:26》，收录于《二十五篇讲论》，62

Remember in particular the love of Jesus Christ, as God-man, in giving Himself for us. This love is frequently proposed to us with what He did for us, and it is represented peculiarly in this ordinance: “Who loved me and gave Himself for me,” says the apostle. Faith will never be able to live upon the last expression “gave Himself for me” unless it can rise up to the first, “who loved me.” Who “loved us, and washed us from our sins in his own blood,” etc. (Rev. 1:5–6).

JOHN OWEN

Discourse 13, in Twenty-Five Discourses, 172

特别要纪念身为神-人的耶稣基督的爱，祂为我们献上自己。经上常常以祂为我们所做的事，向我们表明这爱，通过这圣礼，这爱格外向我们显明：使徒说“祂是爱我，为我舍己。”信心绝不能倚靠后一句“为我舍己”，若它不起来相信前一句“祂是爱我”。祂“爱我们，用自己的血使我们脱离罪恶……”（启1:5-6）

约翰·欧文

《讲论第13篇》，收录于《二十五篇讲论》，172

Let [believers] look inward and see how great need they have of many and often confirmations of their faith, renovations of their repentance, of stirring up the graces of God in the soul to add an edge and eagerness even to all spiritual affections after holiness to get unto themselves the most powerful provocations unto obedience. Everyone that hath grace knows how frequently the power thereof is impaired by temptations, weakened by worldly distractions even of our lawful employments, and overmastered by the force of sinful lusts so that they must needs discover a great deal of ignorance in their spiritual estate that feel not in their souls a proneness to affamishment [starvation], as well as in their bodies; at least they bewray intolerable carelessness, that finding the emptiness and leanness of their souls yet neglect to repair often unto this holy Table, whereon is set forth the Bread of Life, whereof when they have eaten, their spirit may come again, their hearts may be strengthened, their souls may be replenished as with marrow and fatness.

WILLIAM PEMBLE

Introduction to the Worthy Receiving the Sacrament, 4

让信徒往内看，看他们是何等需要信心许多和经常的确认；他们悔改的更新，是何等需要在

心灵中激发神的恩典，从而在一切追求圣洁的属灵情感中增加一种迫切和渴望，好让他们得着最有力的激励去顺服。每个蒙恩的人都知道，恩典的能力是多么经常被试探破坏，被世界干扰，甚至被我们合法的工作削弱，被犯罪的情欲胜过，所以人必须看到，他们灵命的光景存在着极大的无知，感受不到他们的灵魂就像他们的身体一样容易挨饿；至少他们暴露出一种不能容忍的粗心大意，看到自己灵魂的空虚软弱，却忽略了经常来到这神圣的桌前，那里摆着生命的粮，可以让他们吃了之后重新精神焕发，心得坚固，灵魂因骨髓和肥甘得饱足。

威廉·潘博 (WILLIAM PEMBLE)
《关于正确领受主餐的初步说明》，4

Upon what particulars are we chiefly to examine ourselves? We are principally to examine ourselves touching these three particulars, namely, (1) what right we have to the Lord's Supper; (2) what need we have of it; (3) what actual fitness we have for it. If we have no right, we shall but usurp it; if we feel no need, we shall but despise it; if we be not fit, we shall but abuse it.

FRANCIS ROBERTS
Communicant Instructed, 3

我们主要应该在哪些具体方面反省自己？我们主要应该在这三个具体方面反省自己，就是：（1）我们有何权利领受主餐；（2）我们有何需要领受主餐；（3）我们有何实际准备可以领受主餐。如果我们没有权利，就会篡夺主餐；如果我们感受不到需要，就会藐视主餐；如果我们没有准备好，就会滥用主餐。

弗朗西斯·罗伯茨
《对领受主餐之人的指示》，3

We were given up to Thee, O Lord, in baptism; oh, break our hearts for our unfruitfulness and help us now to be steadfast in Thy covenant. We have been baptized with water; oh that we may be washed and sanctified and justified in the name of the Lord Jesus Christ and by the Spirit of our God. Let the ordinance of the Supper be earnestly desired; let not Thy table be contemptible. Oh that we may prize that Bread of God which comes down from heaven and gives life unto the world; let us not labor for the meat that perishes. Wherefore should we spend our money for that which is not bread and our labor for that which cannot satisfy. Let us look unto Christ, whom we have pierced, and mourn. Let us eternally fall out with sin, beholding it besmeared with the blood of Jesus. Help us to believe that Christ was made sin and bore the curse that was due to us and to conclude that the Lord Jesus is as really given to us as the outward elements. Make us eager to receive a whole Christ and all His benefits and to give up ourselves wholly and immediately to Him.

NATHANIEL VINCENT
Spirit of Prayer, 154-55

主啊，我们藉着洗礼把自己交给你；哦，我们不结果子，求你破碎我们的心，帮助我们现在在你的圣约中坚定不移。我们受了水的洗礼；哦，愿我们可以奉主耶稣基督的名，靠着我们神的灵，得洗净、成圣、称义。愿我们迫切渴慕这圣餐礼；不要让我们藐视你的桌子。哦，愿我们珍惜那从天上降下来，赐世人生命之神的粮；让我们不要为那必坏的食物劳力。我们为何花钱买那不足为食物的，用劳碌得来的买那不能使人饱足的呢？让我们仰望我们所扎的

基督，并且悲哀。让我们永远与罪决裂，看它是被耶稣的血涂抹。帮助我们相信，基督成为罪，担当了我们当受的诅咒，并得出结论，主耶稣就像圣礼外在的元素一样，实实在在地赐给了我们。求你使我们渴望得着一位整全的基督，以及祂的一切好处，并把我们自己完全且立即地交给祂。

拿但业·文森特
《祷告的灵》，154-55

The ordinances are the chariot in which Christ rides, the lattice through which He looks forth and shows His smiling face; here Christ displays the banner of love (Song 2:4). The Lord's Supper is nothing else but a pledge and earnest of that eternal communion the saints shall have with Christ in heaven. Then He will take the spouse into His bosom. If Christ be so sweet in an ordinance, when we have but short glances and dark glimpses of Him by faith, oh then how delightful and ravishing will His presence be in heaven when we shall see Him face-to-face and be forever in His loving embraces?

THOMAS WATSON
Godly Man's Picture, 220-21

圣礼是基督乘坐的车，从窗棂中外窥探，有祂的笑脸显出（歌 2:9）。基督在圣礼中展示祂爱的旗（歌 2:4）。主餐不是别的，正是圣徒在天上与基督永远相交的凭据和保证。那时，祂要把祂的佳偶接入怀中。如果基督在一样圣礼中如此甜美，而我们只是在这圣礼中凭信心模糊一瞥祂，那么当我们面对面见祂，永远在祂爱的怀抱中，那时在祂面前，这是何等喜乐，让人心旷神怡？

汤姆·华森
《敬虔人》，220-21

This ordinance [i.e., the Lord's Supper], when partaken of in faith, hath glorious effects on the hearts of God's children: it quickens their affections, strengthens their faith, mortifies their sin, revives their hopes, increases their joy, and gives a rich foretaste of heaven.

THOMAS WATSON
Puritan Gems, 84

这圣礼（即主餐），若凭信心领受，就会对神儿女的心产生荣耀的影响：它让他们的情感活过来，加强他们的信心，治死他们的罪，复兴他们的盼望，加增他们的喜乐，使他们丰富预尝天堂的滋味。

汤姆·华森
《清教徒奇珍录》，84

The Lord's Supper is the most spiritual ordinance ever instituted. Here we have to do more immediately with Christ. In prayer we draw near through Christ; in this ordinance we become one with Him. In the word preached we hear of Christ; in the Supper we feed on Him.

THOMAS WATSON

主餐是有史以来设立的最属灵的圣礼。在其中，我们更直接与基督相交。在祷告中，我们通过基督与神亲近；在这圣礼中，我们与基督合为一。在所传的道当中，我们听到关于基督的事情；在主餐中，我们以基督为粮吃下。

汤姆·华森
《清教徒奇珍录》，85

THE LORD' S SUPPER AND PREACHING（主餐和讲道）

There are two ways whereby there is a representation made of Christ being lifted up to draw men unto Him. (1) By the preaching of the word. So, the apostle tells us [in] Galatians 3:1 that Jesus Christ was evidently crucified before their eyes. The great end of preaching the word is to represent evidently Christ crucified; it is to lift up Christ that He may draw sinners unto Him. And, (2) it is represented in this ordinance of the Lord's Supper, wherein we show forth His death. Christ is peculiarly and eminently lifted up in this ordinance because it is a peculiar and eminent representation of His death.

JOHN OWEN
Discourse 16 on John 12:32, in Twenty-Five Discourses, 195–96

有两种方式，可以显明基督被举起来吸引人归向祂。（1）通过讲道。因此，使徒在加拉太书 3:1 告诉我们，耶稣基督被钉十字架是活画在他们眼前。讲道的伟大目的，就是活画地呈现基督钉十字架，是举起基督，吸引罪人归祂。（2）在圣餐礼中显明基督钉十字架，在其中表明祂的死。基督在这圣礼中被特别和突出高举，因这是对祂死的特别和突出的呈现。

约翰·欧文
《讲论第 16 篇，论约 12:32》，收录于《二十五篇讲论》，195–96

LOVE（爱）

We must love our own good because we most love ourselves. Our love to God is heightened from our due self-love; there is a sinful self-love when either we love that for a self which is not ourself, when we love our flesh and fleshly interest, or when we love ourselves inordinately more than God, and God only for ourselves. And there is a lawful self-love when we love ourselves in the Lord and for the Lord. And the more we thus love ourselves, the more is the Lord loved by us; and the more He is our own, the more love He hath. Now in Christ the Lord is our God.

RICHARD ALLEINE
Heaven Opened, 155

我们必须爱自己的益处，因我们最爱自己。我们对神的爱，因着我们正确爱自己而得提升；当我们爱一个不是我们自己的自己时，当我们爱我们的肉体 and 属肉体的利益时，当我们无度地爱自己超过爱神时，当我们只是为了自己而爱神时，这就是有罪的自爱。有一种合法的爱自己，就是我们在主里面，为了主而爱自己。我们越是这样爱自己，主就越为我们所爱；祂越属于我们，我就越爱祂。正是在基督里，主是我们的神。

理查德·艾里恩
《天开了》，155

By love we are one with God, and He with us. It is the soul's willing of God, as I may so speak. Willing of God to itself, and willing itself and all to God.... The heart thus opened to the Lord, when God is come in, will close upon Him. Abide with me; Thou hast entered upon Thy habitation. O let this be Thy dwelling forever. Only this must be further added, that with God it takes in all things of God: His word, His ordinances, His ways, and all His dispensations. With His love, His laws; with His comforts, His counsels; with His counsels, His corrections. With Thee, I accept of all that is Thine: both Thy yoke and Thy cross; Thyself, Lord; Thy love, Lord; and what Thou wilt with Thee.

RICHARD ALLEINE
Heaven Opened, 161-63

因着爱，我们与神为一，祂也与我们为一。我可以这样说，这是灵魂向神的意愿，愿意得着神，愿意把自己和自己的一切都交给神……如此向主敞开的心，当神进来时，就会紧紧把祂抓住。与我同住，你就进入了你的居所。哦，让这里成为你永远的居所！只有一点必须作为补充，即与神在一起就是领受神的一切：祂的话语，祂的法度，祂的道路，以及祂的一切安排。领受祂的爱，还要领受祂的律法；领受祂的安慰，还要领受祂的劝告；领受祂的劝告，还要领受祂的管教。主啊，让我领受你的一切：你的轭和你的十字架；主啊，让我领受你自己；主啊，让我领受你的爱；主啊，让我领受你的一切旨意。

理查德·艾里恩
《天开了》，161-63

Love is to a saint what malice is to Satan: that which gives force to all his actings.

RICHARD ALLEINE
Heaven Opened, 166

爱之于圣徒，就如恶之于撒但，都是给他一切所行的力上加力。

理查德·艾里恩
《天开了》，166

Walk in love as Christ has loved you. This is the life of heaven and beginning of that excellent glory which shall never be removed. There is nothing does make thee more like to God, more near and dear to Him, and more fit for His use than this grace of love. Let your affections be extended as large as the objects of them: unto God, His word, ways, and people. Love God to obey Him; His

ways to walk in them; His people to delight in them, to sympathize with them, to mourn over them in their sufferings, to help them in their necessities, to rejoice with them in their consolations, counting their mercies your own, which is no easy part of your duty.

BARTHOLOMEW ASHWOOD

Heavenly Trade, xxix-xxx

行在爱中，因基督已经爱了你。这就是天堂中的生活，是那永远不会挪移之卓越荣耀的开端。没有什么比这爱的恩典，更能使你与神相像，更与祂接近和亲近，更适合为祂所用。让你的情感扩展到与它们的对象，就是神、祂的话语、祂的道路和祂的百姓，一样浩大宽广。爱神，就是顺服祂；爱祂的道路，就是行在其中；爱祂的百姓，就是喜悦他们，同情他们，在他们受苦时为他们哀哭，在他们缺乏时帮助他们，在他们得安慰时与他们同乐，把他们所蒙的怜悯当作自己的怜悯，这是你本分中不易做到的事情。

巴多罗买·阿什伍德

《属天的工作》，xxix-xxx

Love is the commander of the soul, and therefore God knows that if He has our hearts, He has all, for all the rest are at His command; for it is, as it were, the nature of the will, which is the commanding faculty, and its object is the ultimate end which is the commanding object. Love sets the mind on thinking, the tongue on speaking, the hands on working, the feet on going, and every faculty obeys its command.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:358

爱是灵魂的指挥官，因此神知道，祂若得着我们的心，祂就得着一切，其他一切都要接受祂指挥；因为爱可以说是意志这一指挥官能的本质，爱的对象就是这爱的终极目的，指挥这爱。爱令头脑思考，舌头说话，双手做工，双脚行走，每种官能都服从爱的命令。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:358

The odious vices contrary to the love of God are (1) privative: not loving Him; (2) positive: hating Him; (3) opposite: loving His creatures in His stead. All these concur in every unsanctified soul. That they are all void of the true love of God and taken up with creature love is past all doubt, but whether they are all haters of God may seem more questionable. But it is as certain as the other; only the hatred of God in most doth not break out into that open opposition, persecution, or blasphemy as it doth with some that are given up to desperate wickedness; nor do they think that they hate Him.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:359

违背神的爱的可憎恶习是：（1）消极方面：不爱祂；（2）积极方面：恨祂；（3）对立方面：爱祂所造的，以此代替祂。所有这些都同时发生在每个未分别为圣的灵魂中。他们都没有对神真正的爱，并且被对受造物的爱所占据，这毋庸置疑；但他们是否都恨神，这似乎令

人存疑。但这一点和其他两点一样，都是确定的；只是大多数人对神的恨，不像那些被穷凶极恶的人，爆发成公然的反对、逼迫或亵渎；他们也不认为自己恨神。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:359

All other graces must do their part in assisting love, and all be exercised in subservience to it and with an intention, directly or remotely, to promote it. Fear and watchfulness must keep away the sin that would extinguish it and preserve you from that guilt which would frighten away the soul from God. Repentance and mortification must keep away diverting and deceiving objects which would steal away our love from God. Faith must show us God as present in all His blessed attributes and perfections. Hope must depend on Him for nearer access and the promised felicity. Prudence must choose the fittest season and means and helps from our special approaches to Him and teach us how to avoid impediments. And obedience must keep us in a fit capacity for communion with Him.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:366

所有其他美德都必须为爱助力，并且必须在服从爱的情况下发挥作用，目的是为了直接或间接促进爱。必须要用敬畏和警惕，使你远离那会熄灭爱的罪，保守你脱离那把灵魂吓走，使灵魂远离神的罪咎。必须要用悔改和治死罪，让我们远离令人分心、欺骗人的对象，它们会偷走我们对神的爱。必须要用信心，让我们看到神在祂一切配得称颂的属性和完全中与人同在。必须要用盼望，让我们倚靠祂，与祂更亲近，得到所应许的福分。必须要用谨慎，让我们选择就近神的最佳时机、途径和帮助，并教导我们如何避免障碍。必须要用顺服，保守我们处于适合与祂相交的光景。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:366

When thou seest or feelest what love a parent hath to children and a husband to a wife, or a wife to a husband or faithful friends to one another, think then, "What love do I owe to God!" O how inconsiderable is the loveliness of a child, a wife, a friend, the best of creatures in comparison of the loveliness of God!... How much greater is the love of God!... He gave thee thy being, thy daily safety, and all the mercies of thy life. He gave thee His Son, His Spirit, and His grace. He pardoned thy sins and took thee into His favor and adopted thee for His son and an heir of heaven! He will glorify thee with angels in the presence of His glory! How should such a friend as this be loved! How far above all mortal friends! Their love and friendship is but a token and message of His love. Because He loveth thee, He sendeth thee kindness and mercy by thy friend. And when their kindness ceaseth or can do thee no good, His kindness will continue and comfort thee forever. Love them therefore as the messengers of His love, but love Him in them, and love them for Him, and love Him much more.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:390

当你看到或感到父母对儿女、丈夫对妻子、妻子对丈夫，或忠实朋友间的爱时，就要思想：

“我对神当有怎样的爱！”哦，儿女、妻子、朋友，这些受造物中最好的，他们的可爱与神的可爱相比，是多么微不足道！……神的爱是何等伟大得多！……祂赐给你生命，你每天的保护，以及你生命中的一切恩惠。祂赐给你祂的儿子，祂的灵和祂的恩典。祂赦免了你的罪，把你带进祂的恩宠中，收养你为祂的儿子，承受天堂为基业！在祂荣耀的面前，祂让你与天使一道得荣耀！哦，祂是应当何等被爱的朋友！远超爱所有凡人的朋友！他们的爱和友情，不过是祂爱的记号和信息。因祂爱你，所以通过你的朋友向你传达爱和怜悯。当他们的爱停止，或不能给你带来好处时，祂的爱要继续，给你永远的安慰。因此，要爱他们，看他们是祂爱的使者，但要在他们身上爱祂，为了祂而爱他们，并且要更爱祂。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:390

Love is a commanding affection, a uniting grace; it draws all the faculties of the soul to one center. The soul that loves God, when it hath to do with Him, is bound to the beloved object; it can mind nothing else during such impressions. When the affection is set to the worship of God, everything the soul hath will be bestowed upon it.

STEPHEN CHARNOCK

Discourses upon the Existence and Attributes of God, 170

爱是一种指挥性的情感，一种联合性的美德；爱把灵魂的所有官能引到一个中心。爱神的灵魂，当它面对神的时候，就被所爱的对象束缚；在这样的感动当中，灵魂不能思想别的。当感情专注在对神的敬拜上时，灵魂要倾其所有，投于这敬拜当中。

司提反·查诺克

《论神的存在和属性》，170

Love is the great conqueror of the world. Thus will thy soul, being inflamed with love to Christ, set all thy worldly interest adrift rather than put His honor to the least hazard.... Love is compared to fire, the nature of which is to assimilate to itself all that comes near it or to consume them; it turns all into fire or ashes. Nothing that is heterogeneous can dwell with its own simple, pure nature. Thus, love to Christ will not suffer the near neighborhood of anything in its bosom that is derogatory to Christ.

WILLIAM GURNALL

Christian in Complete Armour, 267

爱大大胜过世界。因此，当你的灵魂对基督的爱火熊熊燃烧时，就宁肯把你一切世上的好处抛诸脑后，也不愿让祂的尊荣落入最小的危险处境中……爱被比作火，其本性是把所有接近它的都融为一体，或将它们焚烧殆尽；它把一切变成火焰或灰烬。任何与之性质相异之事，都不能与它纯一、洁静的本性同住。因此，对基督的爱不能容忍自己怀中有任何贬损基督之事。

威廉·古纳尔

《基督徒披戴神的全副军装》，267

I am swallowed up, O God; I am willingly swallowed up in this bottomless abyss of Thine infinite love. And there let me dwell in a perpetual ravishment of spirit till, being freed from this clog of earth and filled with the fullness of Christ, I shall be admitted to enjoy that which I cannot now reach to wonder at, Thine incomprehensible bliss and glory which Thou hast laid up in the highest heavens for them that love Thee in the blessed communion of all Thy saints and angels, Thy cherubim and seraphim, thrones, dominions, and principalities, and powers; in the beatifical presence of Thee, the ever-living God; the eternal Father of spirits; Father, Son, Holy Ghost; one infinite deity in three coessentially, coeternally, coequally glorious persons, to whom be blessing, honor, glory, and power, forever and ever. Amen. Hallelujah.

JOSEPH HALL

“A Meditation on the Love of Christ,” in *Select Tracts*, 224

神啊，我被吞没；我心甘情愿被吞没在你无限之爱的无底深渊里。让我住在灵里永远的陶醉中，直到我从地上的桎梏得解脱，被基督的丰盛所充满，被许可享受我现在无法企及的喜乐，就是在你所有圣徒和天使、你的基路伯和撒拉弗、有位的、主治的、执政的、掌权的有福相交中，在你这位永生真神，万灵永远的父，圣父、圣子、圣灵三位同本质、同永恒、同荣耀的独一无二之神的有福直观的同在中，得享你为那爱你之人、在至高天上所预备的、那测不透的福分和荣耀；愿称颂、尊贵、荣耀、权能，都归于神，直到永永远远。阿们。哈利路亚。

约瑟夫·霍尔

《默想基督的爱》，收录于《精选单张》，224

Endeared Sweetheart, For such a privileged title God's good providence, friends' consent, and my mutual love admits of. When I was last with you there fell into my bosom such a spark of love that nothing will quench it but yourself. The nature of this love is, I hope, sincere; the measure of it great; and, as far as I know my own heart, it is right and genuine. The very bare probability of success ravished my heart with joy and made me rest those words of Elizabeth upon the sight of Mary, that these things are too good to prove true.... [God] has beautified your body; very pleasant are you to me. You are in my heart to live and die in waiting on you, and I extremely please myself in loving you, and I like my affections the better because they tell me they are only placed upon you. But here I stop lest I be suspected of flattery; it is indeed contrary to my natural inclination but more to my grave calling, as I am a minister of the gospel, to speak beyond the truth. I rather beg pardon for my purposed plainness, but sweet Mrs. Betty, as I have given my heart to you, you ought in return to give me yours, and you cannot in equity deny it me. I have been very urgent at the throne of grace, and that which is won by prayer may be worn with praise; but I fear now I shall tire your patience and beg leave to conclude, who am by a thousand links and chains of pure affections Your devoted servant till death, Oliver Heywood

OLIVER HEYWOOD

Autobiography, Diaries, 131–32

我所亲爱的爱人，因着神的美善护理，众朋友的点头首肯，以及你我之间的相互爱慕，让我可以有幸如此称呼你。上次我与你在一起时，爱的火花就落入了我的心里，除你以外，没有谁能将它熄灭。我希望这爱的性质是真诚的，其程度是宽广的；而且，就我对自己内心的了解而言，这爱是真实无伪的。仅仅想到这爱可能成功，就让我满心欢喜，并相信伊利莎白看

见马利亚时所说的那句话，就是这些事情实在太过美好，叫人难以置信……神赋予你美好的身体，我一见到你就欢喜快乐。你在我的心里，我愿或生或死都服侍你，我因爱你而大大欢喜，我也更以我的情感欢喜，因我的情感告诉我，它们只倾注于你。但我要止步于此，免得你怀疑我是在奉承你；言过于实，这的确有悖于我本人的意愿，但更有悖于我严肃的呼召，因我是一位福音传道人，我宁愿请你原谅我刻意说话直白，但亲爱的贝蒂夫人，既然我已把我的心意交付于你，你也应该回信回应，将你的心意交付给我，否则就是行事不公了。我在施恩的宝座前一直为此迫切祈求，好叫祷告得来的，可以用赞美来装饰；但我现在担心我会让你感到不耐烦，因此就请你允许我止笔于此。用纯洁情感的千丝万缕与你相联的，你至死不渝的忠心仆人，奥利弗·海伍德敬上。

奥利弗·海伍德
《自传，日记》，131 - 32

To relent of our right unto God for His glory is no work of supererogation which we are not bound unto, as the Church of Rome has taught, but due debt. For we do owe love unto God from the ground of our heart, and love seeks not all her own but oftentimes frankly and freely gives of her right unto God. Herein also we may discern that love has great things in it, that it mightily carries the affections to that which it loves and keeps them occupied there, even oftentimes to the neglect of itself.

JOHN KNEWSTUB
Lectures, 197

为了神的荣耀，让我们放下自己的权利，将之交给祂，这并不像罗马教会教导那样，是我们可做可不做的额外功德，而是我们应当向神偿还的债。因为我们确实发自内心深处亏欠了爱神的债，而爱是根本不求自己的事，而是时常坦诚、甘心地把权利交给神。由此我们也可以看出，爱的伟大之处在于，它强有力地情感带到它所爱的对象，让情感在那里专注，以致常常忘我。

约翰·纽斯特
《讲演》，197

If you ask, "How shall I do to love?" I answer, "Believe." If you ask, "How shall I believe?" I answer, "Love. Believe and you shall love; believe much and you shall love much. Labor for strong and deep persuasions of the glorious things that are spoken of Christ, and this will command love. Seek to believe Christ's excellency in Himself and His love to us and our interest in Him, and this will kindle such a fire in the heart as will make it ascend in a sacrifice of love to Him." The soul that is possessed with this love of Jesus Christ, the soul which hath its eye much upon Him, often thinking on His former sufferings and present glory, the more it looks upon Christ, the more it loves; and still the more it loves, the more it delights to look upon Him.

ROBERT LEIGHTON
Spiritual Truths, 87-88

如果你问：“我该如何爱？”我要回答：“信。”如果你问：“我该如何信？”我要回答：“爱。”你信就会爱；越信就越爱。要竭力坚信和深信论到基督的那些荣耀之事，这必让你生发爱。要竭力相信基督自己的卓越、祂对我们的爱、以及我们有份于祂，这就要在心中点

燃火焰，使之上升，成为献给祂的爱之祭物。”一个被对耶稣基督之爱所占据的灵魂，就会目光紧紧注视着祂，常常思考祂先前的苦难和现在的荣耀，越注视基督就会越爱基督；他越爱基督，就会越喜悦注视祂。

罗伯特·莱顿
《属灵真理》，87-88

Take but this one word to discover to you whether you walk in your obedience under a sense of the constraining power of Christ; it comprehends all others: “His commandments are not grievous” (1 John 5:3). When a soul works out of love, what it does is not grievous. And the inward and outward commands of Christ will be grievous to all that are not under the constraining power and efficacy of His love.

JOHN OWEN
Discourse 20 on Rom. 5:5-6, in Twenty-Five Discourses, 233

只需用这一句话，就能看出，你是否在基督激励大能的感召下行事顺服；这包含了其余的一切：“祂的诫命不是难守的。”（约壹 5:3）当人是出于爱而做工，他所做的并不令他为难。对所有不在基督爱的激励大能和效力之下的人来说，基督内在和外在的诫命都是难守的。

约翰·欧文
《讲论第 20 篇，论罗 5:5-6》，收录于《二十五篇讲论》，233

He that loves not God for Himself—that is, for what He is in Himself and what from Himself alone He is and will be to us in Christ (which considerations are inseparable)—hath no true affection for any spiritual thing whatever.

JOHN OWEN
Golden Book, 243

不为着神祂自己而爱神，就是不为着在神自己之所是、唯独出于神自己之所是、向我们在基督里神之所是（这些是不可分割的）而爱神的人，对任何属灵之事都没有真正的爱。

约翰·欧文
《约翰·欧文金书》，243

They that love [God] would have Him be all that He is—as He is and nothing else—and would be themselves like Him.

JOHN OWEN
Golden Book, 244

爱神的人，愿神是祂之所是的一切——是祂所是，而非其他——并且愿意自己也像祂。

约翰·欧文
《约翰·欧文金书》，244

If the understanding apprehends a thing to be good, whether it be real or apparent only, then the affection that is stirred up by it and to it is love. Love is the opening of the heart to let in a person or thing under the notion of a good that seems to be needful or profitable, comfortable and suitable to you, or the heart's embracing or embosoming thereof.

EDWARD REYNER

Precepts for Christian Practice, 385

如果悟性知道一件事是善的，无论实际是善的，还是表面是善的，那么由它激起、流向它的感情就是爱。爱是心灵的开启，使你认识到美善的人或事，将之视为有益、需要、安舒和适合的，或者说，爱是你用心拥抱或拥护这样的人、这样的事。

爱德华·雷纳

《基督徒实践训导》，385

Love is that powerful and prevalent passion by which all the faculties and inclinations of the soul are determined and on which both its perfection and happiness depend. The worth and excellency of a soul is to be measured by the object of its love. He who loveth mean and sordid things doth thereby become base and vile, but a noble and well-placed affection doth advance and improve the spirit into a conformity with the perfections which it loves.

HENRY SCUGAL

Life of God in the Soul of Man, 40

爱是一种强大且征服性的激情，灵魂的所有官能和倾向均由爱决定，灵魂的完全和幸福均取决于爱。一个灵魂的价值和卓越程度，由它所爱的对象衡量。爱上卑鄙龌龊之事的人，会因此变得卑贱恶劣，但高尚、正确导向的爱，则会改善提升人的灵，使其完全效法它所爱的。

亨利·斯库格尔

《人灵魂中上帝的生命》，40

Perfect love is a kind of self-derelection, a wandering out of ourselves; it is a kind of voluntary death wherein the lover dies to himself and all his own interest, not thinking of them nor caring for them anymore, and minding nothing but how he may please and gratify the party whom he loves.

HENRY SCUGAL

Life of God in the Soul of Man, 47

完全的爱是一种自我放弃，一种自我之外的游离；它是一种自愿的死，向自己和自己一切的利益死，不再考虑这些，不再关心这些，只想着如何取悦和满足他所爱的那一方。

亨利·斯库格尔

《人灵魂中上帝的生命》，47

Happy the heart where graces reign,
Where love inspires the breast;
Love is the brightest of the train,

And quickens all the rest.

Knowledge, alas! 'Tis all in vain,
And all in vain our fear;
Our stubborn sins will fight and reign,
If love be absent there.

'Tis love that makes our cheerful feet
In swift obedience move;
The devils know, and tremble too,
But Satan cannot love.

Before we quite forsake this clay,
Or leave this dark abode:
The wings of love bear us away,
To see our smiling God.

This is the grace that lives and sings,
When faith and hope shall cease,
'Tis this shall strike our joyful strings,
In the sweet realms of bliss.

ISAAC WATTS
Devout Meditations, 240

人心有诸般恩典作王，
爱激励人心，在恩典中最为耀眼，
赋予其余恩典活力，
这人便为有福。

爱若不在人心中，
哎呀！知识都是虚空，
我们的敬畏也是枉然；
我们顽固的罪就要争战作王。

是爱让我们欢然行路，
快快行动顺服；
鬼魔虽是知道，却是战兢，
因撒但是不能爱。

在我们完全抛弃这尘土之体，
或离开这黑暗住处之前：
爱展开翅膀使我们飞升，
朝见笑脸欢迎我们的神。

这就是活泼歌唱的恩典，
信和望止息的时候，
在甜美有福的境界，
仍旧拨动我们喜乐心弦的，就是这爱。

以撒·华滋
《虔诚默想》，240

The whole duty of man, both unto God and unto man, requires no more for both, but true and perfect love to both. He that loves one perfectly loves both truly. And he that loves not both truly loves neither of both perfectly.

EDWARD WILLAN
“An Exhortation to Christian Charity,” in Six Sermons, 6

神要求人无论对神对人都当尽完全的责任，除了真实完全爱神爱人外，就再无更多。人完全爱神和完全爱人，就是既真实地爱神，也真实地爱人。不能两者都爱的人，两者都爱得不完全。

爱德华·伟兰
《对基督徒爱心的劝勉》，收录于《六篇讲道》，6

LOVE OF LIFE, SINFUL（爱生命，有罪的爱生命）

I count him the most perfect man in the world who loves not his own life with an inordinate, sinful love; who loves it only in God and not with a creature-love distinct from God. There are two ways whereby this natural and lawful love of life becomes sinful—namely, immoderateness and inordinateness. Immoderateness is when men love their lives at that rate that they are filled with unreasonable and distracting fears, cares, and thoughts about them, when the whole business of life is almost nothing else but a studiousness to preserve the being of life. Inordinateness is when men, though they do not love their lives at that excessive rate, yet do love life as a creature good, not in God nor in order to Him, but love it for itself, as something out of God. Every carnal man in the world is guilty of the latter, and I fear but few saints are altogether free from the guilt of it.

SAMUEL SHAW
Voice of One Crying in the Wilderness, 150

不用失序、有罪之爱爱自己生命的人，我认为就是世上最完全的人；这人只在神里面爱自己的生命，而非用一种有别于神的受造之爱来爱。这自然和合法的生命之爱，会在两方面，即过度 and 失序，而变得有罪。过度指的是人爱自己的生命，以至于对自己的生命充满不合理和令人分心的恐惧、忧虑和念头，生命的全部事务几乎都是为了努力维持生命的存在。失序是指人虽未过度爱生命，却把生命当作美好的受造，不在神里面，也不是为了神，而是为了这生命本身而爱自己的生命，仿佛它是在神之外的事物。世上每一个属肉体之人都犯了后一种罪，我恐怕只有很少圣徒能完全摆脱这罪。

撒母耳·肖
《旷野呼声》，150

LOVE OF THE WORLD（爱世界）

The love of the world plucks the heart downward, and the lusts of the flesh are so many weights upon the believer that he cannot mount up in a spiritual cloud of divine affection to Jesus Christ; but the pure and spiritual heart is now more refined and delivered from these impediments, and it is like a pure lamp of oil burning upward. When a man's heart is engaged to anything of this world, love cannot be perfect, for love is a man's master, and "no man can serve two masters."

HUGH BINNING

"An Essay upon Christian Love," in *Several Sermons*, 231

爱世界，把人心往下拉扯，压在信徒身上的肉体情欲，是如此沉重的负担，使他不能乘着爱神的属灵云朵升到耶稣基督那里；但纯洁属灵的心现在更被炼净，摆脱了这些障碍，就像点着纯净灯油的灯，向上燃烧。当人心被这世上的任何事情吸引时，爱就不可能完全，因为爱是人的主人，而“一个人不能侍奉两个主”。

休·宾宁

《短论，论基督徒的爱》，收录于《讲道集》，231

[The love of the world] is a fit root for hypocrisy to grow upon if the heart be violently set on anything the world has and it comes to vote peremptorily for having it. "I must be worth so much a year, have such honor"; and the creature begins with Ahab to be sick with longing after them. Then the man is in great danger to take the first ill counsel that Satan or the flesh gives him for the attaining his ends, though prejudicial to his uprightness. Hunters mind not the way they go in; over hedge and ditch they leap so they may have the hare.

WILLIAM GURNALL

Christian in Complete Armour, 271

内心若对世上任何事情有强烈的好感，断然决定要归于己有，那么爱世界就成了适宜假冒为善生长的根。“我必须在一年里拥有如此这般的财产，得着这样那样的尊荣。”这人会和亚哈一样，开始憧憬这些事，思爱成病。然后，这人就会遭遇大危险，接受撒但或肉体为了达成目的，而给他的第一个有害建议，尽管这会伤害他的正直。猎人不在乎所走的路；他们跳过篱笆和沟渠，只为能捕获野兔。

威廉·古纳尔

《基督徒披戴神的全副军装》，271

The love of the world and the love of God are like the scales of a balance; as the one falls, the other does rise. When our natural inclinations prosper and the creature is exalted in our soul, religion is

faint and does languish; but when earthly objects wither away and lose their beauty and the soul begins to cool and flag in its prosecution of them, then the seeds of grace take root, and the divine life begins to flourish and prevail.

HENRY SCOUGAL

Life of God in the Soul of Man, 95

爱世界和爱神就像天平的两端，一边下降，另一边就上升。当我们天然本性的倾向兴盛，受造物在我们的灵魂中被高举，信仰就黯淡消沉了；但是当地上事物枯萎，失去美貌，灵魂对它们的追求开始冷却，失去兴趣，恩典的种子就生根发芽，属神的生命就开始兴旺并且得胜。

亨利·斯库格尔

《人灵魂中上帝的生命》，95

LUST（情欲）

Sin is as a great king, and these are its three princes that command all men under it. They are universal lusts. Some call them sin's or the world's trinity, and these admit many subdivisions. Some of these may more properly be called the lusts of the flesh that have the sensual and brutish part of men only or mostly for them, at least engage only men's corrupted affections; some of them are more subtle and refined and are called the lusts of the mind when they gain not only our affections but our judgment to be for them.

ALEXANDER CARMICHAEL

Believer's Mortification of Sin, 18

罪就像一位大君王，而它的三位王子，指挥众人服从罪的管辖。它们是普遍的情欲。有人称它们是罪或世界的三位一体，可以有很多细分。其中一些可以更恰当地称为肉体的情欲，只吸引人感官和肉欲的部分，或主要是为了迎合这些，至少只吸引人败坏的情感；一些情欲更微妙、更精致，它们不仅俘虏我们的情感，还赢得我们的判断，以及对它们心生赞同，这些称为思想的情欲。

亚历山大·卡迈克尔

《信徒治死罪》，18

My soul's the sea wherein from day to day,
Sins, like leviathans, do sport and play,
Great master lusts with all the lesser fry,
Therein increase and strangely multiply.
Yet strange it is not sin so fast should breed,
Since with this nature I receiv'd the seed
And spawn of every species; which was shed
Into its caverns first, then nourished
By its own native warmth; which, like the sun,

Hath quickened them, and now abroad they come;
And like the frogs of Egypt, creep and crawl
Into the closest rooms within the soul.
My fancy swarms, for there they frisk and play,
In dreams by night and foolish toys by day.
My judgment's clouded by them, and my will
Perverted, every corner they do fill.
As locusts seize on all that's fresh and green,
Unclothe the beauteous spring, and make it seem
Like drooping autumn; so my soul, that first
As Eden seem'd, now's like a ground that's cursed.
Lord, purge my streams and kill those lusts that lie
Within them; if they do not, I must die.

JOHN FLAVEL
Navigation Spiritualized, 32

我的灵魂是大海，
罪如大鱼日复一日在其中嬉戏，
生出所有情欲的小鱼，
在灵魂中奇怪地繁衍加增。
但罪孽的滋生如此之快，并不奇怪，
因我按本性接受各种鱼卵，
鱼卵进入洞穴，
得我本性的温暖将其滋养，
这温暖像阳光一样，使其活跃，
现在它们游到外面；
像埃及地的青蛙，爬来爬去，
进入灵魂深处的密室。
我的幻想蜂拥而至，它们在其中嬉戏打闹，
藉着夜里的梦，白日愚昧的戏耍。
我的判断被它们蒙蔽，我的意志
也被它们扭曲，它们充斥每个角落。
如同蝗虫攫取一切鲜绿，
剥去春天美丽的外衣，使它看似
无精打采的秋天；我的灵魂也是如此
起初如同伊甸园，现在却像受咒诅的那地。
主啊，求你洁净我的溪水，杀灭其中的情欲。
它们若是不死，死的必然就是我了。

约翰·弗拉维尔
《灵魂的航程》，32

Lust is nothing else but the corrupt appetite of the creature to some sinful object, and therefore look as it is with the appetite with respect to food; so it is with the vitiated appetites of souls to sin. One

man loves this food best, and another that; there is endless variety in that, and so in this.

JOHN FLAVEL

“A Sober Consideration of the Sin of Drunkenness,” in *Navigation Spiritualized*, 145–46

情欲，无非就是受造之人对某种有罪对象的败坏欲望，因此，食欲如何渴望食物，灵魂败坏的欲望也同样渴望犯罪。一个人最喜欢这种食物，另一个人最喜欢那种食物；食欲有无穷无尽的变化，这情欲也是如此。

约翰·弗拉维尔

《清醒思考酗酒的罪》，收录于《灵魂的航程》，145–46

Lusts: this is in Scripture the usual name of all the irregular and sinful desires of the heart, both the polluted habits of them and their corrupt streams, both as they exist within and as they outwardly vent themselves in the lives of men. The apostle St. John calls it the lust of the world (1 John 2:17) and love of the world (v. 15) and then branches it into those three, which are indeed the base anti-trinity that the world worships: the lust of the eyes, the lust of the flesh, and the pride of life (v. 16).

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in *Whole Works*, 1:114–15

情欲：在圣经中，这是所有不当和有罪渴望的统称，包括它们被污染的习性和败坏的溪流，既存于人的内心，又外溢于人的生活。使徒圣约翰称它为世界的情欲（约壹 2:17）和爱世界（15 节），然后把它分成这三样，这三样确实就是世人崇拜的卑贱反三位一体：肉体的情欲，眼目的情欲，并今生的骄傲（16 节）。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:114–15

All those three which St. John speaks of (1 John 2:16), the world's accursed trinity, are included under this name here of fleshly lusts. A crew of base, imperious masters they are, to which the natural man is a slave, serving diverse lusts (Titus 3:3). Some are more addicted to the service of one kind of lust, some to that of another; but all are in this unhappy, that they are strangers—yea, enemies—to God, and, as the brute creatures, servants to their flesh; either covetous, like the beasts of the field, with their eye still upon the earth, or voluptuous, swimming in pleasures as fishes in the sea, or, like the fowls of the air, soaring in vain ambition.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in *Whole Works*, 1:270

圣约翰所说的这三样事情（约壹 2:16），这世界当受诅咒的三位一体，都包括在“肉体的私欲”名下。它们是一帮卑鄙、专横的主人，属血气之人是它们的奴仆，服侍各样私欲（多 3:3）。一些人更热衷服侍一种私欲，一些人则更喜欢服侍另一种私欲；但所有陷入其中的人都有这样的不幸：他们不认识神，是的，他们与神为敌，就像畜类服侍肉体；或贪婪像地上的野兽，眼目专注这地，或淫逸像海里的鱼，在罪中之乐中畅游，或像空中的鸟，凭着虚妄的野心翱翔。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:270

Lust, which is but the last end and consummation of all pleasures, sucks the bones, and, like a cannibal, eats your own flesh (Prov. 11:5).

THOMAS MANTON

Practical Exposition on the Epistle of James, 186

情欲，不过是一切作乐的最终目的和圆满，它吮吸骨头，就像食人族，吃自己的肉（箴 11:5）。

托马斯·曼顿

《雅各书实践性注释》，186

MALICE（恶毒）

Malice and envy are but two branches growing out of the same bitter root; self-love and evil speakings are the fruit they bear. Malice is properly the procuring or wishing another's evil, envy the repining at his good; and both these vent themselves by evil speaking. This infernal fire within smokes and flashes out by the tongue, which St. James says is set on fire of hell (3:6) and fires all about it, censuring the actions of those they hate or envy, aggravating their failings, and detracting from their virtues, taking all things by the left ear; for, as Epictetus says, everything hath two handles. The art of taking things by the better side, which charity always does, would save much of those janglings and heartburnings that so abound in the world.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:174

恶毒和嫉妒不过是同一毒根上生长出的两根枝条；自爱和恶言是它们所结的果实。恶毒特指促成或希望他人遭遇恶事，嫉妒是指憎恨他人所得的好处；两者都以恶言发泄出来。这地狱之火在人心里冒烟，通过舌头喷出火焰，而这舌头，圣雅各说是被地狱的火点着（3:6），这舌头向周围人开火，指责憎恨或嫉妒之人的行为，加重他们的错失，贬损他们的美德，一切只说片面之词；因为正如爱比克泰德所言，凡事都有两面。爱的艺术是总从好的方面看事情，要多多救人脱离这世界盛行的流言蜚语和心怀不满。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:174

See the devilish reach of malice that will spoil willfully what it can make no use of.

ADAM MARTINDALE

Life, 44

看看恶毒这魔鬼的势力是何等神通广大，它无法使用的事情，它就会故意破坏。

亚当·马丁戴尔
《生平》，44

Malice cares not how true the charge is, but how cutting.

JOHN TRAPP
in Horn, Puritan Remembrancer, 104

恶毒并不关心指控有多真实，而是关心指控有多残酷。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，104

Meekness is opposed to malice; malice is the devil's picture (John 8:44). Malice is mental murder (1 John 3:15). It unfits for duty.

THOMAS WATSON
The Beatitudes, in Discourses, 2:146

温柔与恶毒相对；恶毒是魔鬼的写照（约 8:44）。恶毒是在心里杀人（约壹 3:15）。它让人不能尽其本分。

汤姆·华森
《八福》，收录于《讲论》，2:146

MANKIND（人类）

[God] gave [Adam] a power soberly to use and dispose of the creatures in the earth, sea, and air. Thus, man was God's deputy governor in the lower world, and this his dominion was an image of God's sovereignty. This was common to the man and to the woman. But the man had one thing peculiar to him—to wit, that he had dominion over the woman also (1 Cor. 11:7). Behold how the creatures came unto him to own their subjection and to do him homage as their lord and quietly stood before him till he put names on them as his own (Gen. 2:19). Man's face struck an awe upon them; the stoutest creatures stood astonished, tamely and quietly owning him as their lord and ruler.

THOMAS BOSTON
Human Nature in Its Fourfold State, 16

神给了亚当一种权力，让他清醒使用和处置地上、海里和空中的受造物。就这样，人是神在这下面世界的管理代表，他这种管理，是神主权的一种形像。这是男人和女人共有的。但有件事是男人特有的，就是他对女人也有管理权（林前 11:7）。看，受造物是如何来到他面前，甘心向他顺服，尊他为它们的主，安静站在他面前，直到他给它们起名，将它们归给自己（创 2:19）。看到人的面，它们就感到敬畏；连最强壮的受造物都惊讶不动，驯服而安静地承认，他是它们的主人和管理者。

托马斯·波士顿
《人性的四重状态》，16

'Tis marvelous to see that Man, so wise And noble by creation, as is he, Should in this manner let sin blind his eyes, That neither heaven nor hell he well can see. But like one blind or mad or worse he runs At Satan's beck, to his perpetual shame: Till into ruin headlong down he comes, Into the fearful fire and endless flame. When Man doth study of things here below, What pretty arts will he invent in time? He'll find out much, and do it neatly too; But yet he doth not see the gospel shine. Oh, 'tis a shame for thee, who know'st so much Of God, by creatures, Scriptures, mercies great; To let thy conversation be such, That God must with His stripes thee soundly beat. The ox is wiser in his kind than thee, For he doth make his Master's crib his choice: Condemned by him therefore thou may'st be, For he, not thee, obeys his Master's voice.

JOHN BUNYAN
Profitable Meditations, 8

看到人类这样一种智慧和高尚的受造物，竟这样让罪蒙蔽了双眼，使他既看不清天堂，也看不清地狱，这着实令人惊奇。就像瞎子、疯子，或更糟的人一样，他听从撒但摆布，奔向自己永远的羞耻：直到他一头栽进灭亡，进入可怕的烈火和无尽的火焰中。当人类研究地上的万事时，会发明何等精巧的技艺？他要有许多发现，做事也井井有条；但他却看不到福音的光辉。哦，你通过受造物、圣经、极大的怜悯，拥有如此多对神的认识，却如此说话行事，让神不得不将你狠狠鞭打，这是何等羞耻。牛都比你更有智慧，因牛认识主人的槽：这样，牛就定了你的罪，因为听从主人声音的是它，而不是你。

约翰·班扬
《有益的默想》，8

Man is nothing but soul and soil, or breath and body; a puff of wind the one, and a pile of dust the other.

SAMUEL CLARK
Saint's Nosegay, 142

人只不过是灵魂和尘土，或是气息和身体：一样是一阵风，一样是一堆土。

撒母耳·克拉克
《圣徒的花束》，142

Our captain counts the image of God; nevertheless, His image cut in ebony as if done in ivory. And in the blackest Moors he sees the representation of the King of heaven.

THOMAS FULLER
Wise Words and Quaint Counsels, 183

我们的元帅看重人身上神的形像；尽管这形像是刻印在乌木上，就像它雕刻在象牙上，仍是神的形像。在最黝黑的摩尔人身上，他看到天上之王的形像。

托马斯·富勒
《智慧言语和奇妙忠告》，183

Man is made after God's own image: "Let us make man in our image, after our likeness" (Gen. 1:26). In other creatures there are vestigia. We may track God by His works, but man is His very image and likeness. I shall not be large in this argument. This image of God consists in three things: (1) In his nature, which was intellectual. God gave him a rational soul, spiritual, simple, immortal, free in its choice; yea, in the body there were some rays and strictures of the divine glory and majesty. (2) In those qualities of knowledge (Col. 3:10), uprightness (Eccl. 7:29), "in righteousness and true holiness" (Eph. 4:24). (3) In his state—in a happy confluence of all inward and outward blessings, as the enjoyment of God, power over the creatures, etc. But now this image is in a great part defaced and lost and can only be restored in Christ. Well, then, this was the great privilege of our creation, to be made like God; the more we resemble Him, the more happy.

THOMAS MANTON
Practical Exposition on the Epistle of James, 131

人是照着神自己的形像造的：“我们要照着我们的形像，按着我们的样式造人。”（创 1:26）其他造物身上有的是痕迹。我们可以通过神的作为追寻祂的踪迹，但人就是神的形像和样式。对此我不会详细展开论证。神的这形像体现在三件事上：（1）在人性上，这人性有理智。神给了人一个理性的灵魂，是属灵的、纯洁的、不朽的、拥有选择的自由；是的，人的身体也有一些神荣耀和威严的光辉和汇聚。（2）在品格上，拥有知识（西 3:10）、正直（传 7:29）、“真理的仁义和圣洁”（弗 4:24）。（3）在状态上，拥有所有内在和外在福气有福汇聚的光景，如以神为乐，在受造物之上的权柄，等等。但现在，这形像在很大程度上已遭玷污和丢失，只有在基督里才能恢复。我们受造与神相像，这就是我们受造所得的伟大特权；我们越像祂，我们就越有福。

托马斯·曼顿
《雅各书实践性注释》，131

Of living creatures, new to sight, and strange
Two of far nobler shape, erect and tall,
Godlike erect, with native honor clad
In naked majesty seemed lords of all:
And worthy seemed; for in their looks divine
The image of their glorious Maker shone,
Truth, wisdom, sanctitude severe and pure,
(Severe, but in true filial freedom placed),
Whence true authority in men; though both
Not equal, as their sex not equal seemed;
For contemplation he and valor formed;
For softness she and sweet attractive grace;
He for God only, she for God in him.

JOHN MILTON

Paradise Lost, book 4, ll. 285–97, in Complete Poetical Works, 107

在活的造物中，看到两个新奇又陌生的
高大挺拔的高贵形像，
像神一样挺立，披戴原本就有的尊荣
赤身，威严，似乎是万物的主宰：
尊贵，因他们样貌像神
有他们荣耀创造主光辉的形像，
真理、智慧、圣洁，一切尽皆严肃纯洁，
（严肃，但有身为儿子的真自由）
人类的真权柄由此而来；虽然两人
并不等同，就如他们的性别似乎并不等同；
他受造英勇，为沉思而造；
她受造温柔，有甜美吸引人的优雅；
他受造只为神而活，她在他里面也是如此。

约翰·弥尔顿

《失乐园》，卷四，11. 285 – 97，收录于《诗歌全集》，107

MARRIAGE（婚姻）

As God by creation made two of one, so again by marriage he made one of two.

THOMAS ADAMS

Exposition upon...Second...Peter, 84

正如神通过创造使两人成为一体，同样通过婚姻，祂再次使二人成为一体。

托马斯·亚当斯

《彼得后书注释》，84

Marriage is called a yoke, too heavy for one alone to bear; therefore, each had a mutual help, a wife. In the participation of good, compassion of evil, in health the best delight, in sickness the best comfort; the sole companion to whom we may communicate our joys and into whose bosom we unload our sorrows. Thus are our griefs lessened, our joys enlarged, our hearts solaced.

THOMAS ADAMS

Exposition upon...Second...Peter, 326

婚姻被称为轭，一人独自背负太过沉重；因此，每人都当有个互相帮助的配偶，就是妻子。一同分享好处和患难，在健康时作最佳的喜乐，在疾病时作最好的安慰；她是我们唯一的伴侣，我们可以向她传递我们的快乐，在她怀里倾诉我们的忧伤。这样，我们的忧伤舒缓，我们的喜乐加增，我们的心得安慰。

托马斯·亚当斯
《彼得后书注释》，326

He that is free from a wife may frame his choice to his mind, but he that hath chosen must frame his mind to his choice. Before, he might conform his actions to his affections; now he must endeavor to frame his affection according to his action.

SAMUEL CLARK
Saint's Nosegay, 132

没有妻子的人，可以按照自己的想法选择妻子，但已经选择了妻子的人，必须按照他所选择的妻子，来塑造自己的选择。从前，他可以按照他自己的情感，来安排他自己的行动；现在，他必须努力按照他已经做出的行动，来安排他自己的情感。

撒母耳·克拉克
《圣徒的花束》，132

It is not evil to marry but good to be wary.

THOMAS GATAKER
in Thomas, Puritan Golden Treasury, 179

结婚不是坏事，但谨慎结婚才是好事。

托马斯·加塔克（THOMAS GATAKER）
收录于托马斯，《清教徒的黄金宝藏》，179

I would commend this rule to married persons: to beware of both being angry together, but rather let one be to the other like David's harp to appease Saul's fury.

THOMAS GOUGE
Christian Directions, in Works, 229

我向已婚人士推荐这一原则：要谨防双方同时动怒，而是要像大卫的琴平息扫罗的怒火一样，让一方安抚另一方的怒气。

托马斯·高格
《给基督徒的指引》，收录于《文集》，229

This duty [of husbands and wives helping each other forward their growth in grace] may be the better effected by these means following. (1) By taking notice of the beginning and least measure of grace and approving the same. (2) By frequent conference about such things as concern the same; mutually propounding questions one to another thereabouts and answering the same. (3) By their mutual practice and example, making themselves each to other a pattern of piety. (4) By performing exercises of religion as praying, singing psalms, reading the Word, and the like together. (5) By maintaining holy and religious exercises in the family. Though this duty especially appertain to

the husband, yet the wife must put her husband in mind thereof if he forget it, and stir him up if he be backward. Thus did the good Shunammite (2 Kings 4:9–10). No man's persuasion in this kind can so much prevail with a man as his wife's. (6) By stirring up one another to go to the house of God, to hear the word, partake of the sacrament, and conscionably perform all the parts of God's public worship.

WILLIAM GOUGE
Of Domestic Duties, 243

这本分（夫妻互相帮助，在恩典中长进），可以通过以下方法得到更好效果。（1）留心恩典的起头，最小程度的恩典，并且予以肯定。（2）经常讨论与此相关的事；互相提出相关的问题，并且回答。（3）相互践行和以身作则，让自己成为另一半敬虔的榜样。（4）一同操练信仰，如祷告、唱诗、读经，等等。（5）坚持神圣的家庭信仰活动。虽然这本分特别与丈夫有关，但若丈夫忘记，妻子必须提醒他想起自己的本分，他若不愿意，妻子则要鼓励他如此行。那善良的书念妇人就是这样做的（王下 4:9–10）。其他人的劝说比不上妻子的劝说，妻子能有力说服丈夫。（6）互相激励上神的殿，听道，领受圣礼，自觉履行对神公共敬拜的各个部分。

威廉·高格
《论家庭本分》，243

Dear Pair,
Whom God hath now of two made one
Suffer a father's exhortation.
In the first place see that with joint endeavor
You set yourselves to serve the Lord together,
You are yoked to work, but for work wages write,
His yoke is easy and His burden light,
Love one another, pray oft together, and see
You never both together angry be—
If one speak fire t'other with water come,
Is one provok'd be t'other soft or dumb—
Walk low but aim high, spotless be your life;
You are a minister and a minister's wife.
Therefore as beacons set upon a hill—
To angels and to men a spectacle—
Your slips will falls be called, your falls each one
Will be a blemish to religion—
Do good to all, be affable and meek.
Your converse must be preaching all the week—
Your garb and dress must not be vain or gay,
Reckon good works your richest, best array—
Your house must be a Bethel and your door
Always stand open to relieve the poor.
Call your estate God's, not your own, engrave

Holiness to the Lord on all you have,
Count upon suffering, or you count amiss,
Sufficient to each day its evil is,
All are born once to trouble, but saints twice,
And as experience shews [ministers] thrice,
But if you suffer with and for your Lord,
You'll reign with Him according to His word.

PHILIP HENRY

Diaries and Letters, 359-60

亲爱的一对，
神现在已经使你们二人成为一体，
请听一位父亲的劝告。
首先确保你们共同努力，
让自己起来一道服侍主，
你们同负一轭做工，但为的是有如此话说的工价，
祂的轭是容易的，祂的担子是轻省的，
彼此相爱，常常一同祷告，确保
你们绝不要一同发怒——
若一人发火，另一人就带上水，
一人动怒，另一人就说话柔和，或闭口不言——
行事要谦卑，但志向要高远，你的生活要毫无瑕疵；
你是牧师，你是牧师的妻子。
因此，你们要像山上的灯塔——
作一台戏，给世人和天使观看——
你们的滑脚，会被人说成是跌倒，而你们的每一次跌倒
都要成为信仰的污点——
向众人行善，要谦恭温柔。
你的行事为人，必然是贯穿一周的讲道——
你的衣着打扮绝不可爱慕虚荣，花哨轻佻，
当以善行作你最华美的妆饰——
你们的家，必须成为伯特利，你们的家门
要始终敞开，救济穷人。
看你们的产业是神的，不属你们自己，
在你们的一切事上，要刻上“归耶和华为圣”，
当意料到生活必会受苦，否则生活就必会出乎意料，
一天的难处一天当就够了，
众人生来都要受苦一次，但圣徒要受苦两次，
经验告诉我们，牧师要受苦三次，
但你们若与你们的主一同受苦，为祂受苦，
就必按祂的话语，与祂一同作王。

腓力·亨利

《日记与书信》，359-60

[Philip Henry] would commonly say to his children with reference to their choice in marriage, “Please God and please yourselves, and you will never displease me.”

PHILIP HENRY
Life and Sayings, 9

腓力·亨利讲到儿女婚姻选择时，通常会说：“讨神的喜悦，也讨你们彼此的喜悦，你们就不会让我不悦。”

腓力·亨利
《生平与名言》，9

As for the qualifications of a husband or wife, I would advise all to look at true religion in the first place, that those that marry may be said to marry in the Lord. Next to religion, I should commend a suitable disposition and a conformity in manners, that man and wife may delight in the society and converse one of another. And as I would not have a man or woman marry merely or chiefly by their eyes or fancies, so neither would I advise a marriage betwixt those that have an averseness or antipathy at first sight each to other.

THOMAS HODGES
Treatise of Marriage, 29–30

至于丈夫或妻子的资格，我建议大家首先要看真信仰，让结婚的人可以说是在主里结婚。除了信仰，我还建议要有合宜的性情，在举止方面有某种一致，使双方乐于来往结交。正如我不希望男人或女人仅仅或主要凭眼见或想象而结婚，我也不建议那些第一眼就彼此厌恶或不相容的人结为夫妻。

托马斯·赫奇斯
《论婚姻》，29–30

Marry neither only or chiefly for beauty, by the eye; nor for honor, by the ear; nor for money or wealth, by the hand; but find out a meet helper, a suitable yoke fellow, one whom you are sure you shall love because you do love her, and that too for her virtues and qualifications, so decently lodged, that you cannot but be pleased to dwell with them. To conclude this particular about the choice of a wife and conversation with a wife, let me mind you what wisdom itself advises—namely, to marry in the Lord.

THOMAS HODGES
Treatise of Marriage, 33

娶妻不要仅仅或主要是为了眼见的美貌，或耳闻的好名声，也不要为了双手赚来的金钱或财富；而是要找一位合适的帮助者，一个合适同负一轭的人，一个你确信会爱她的人，因确实出于你对她的爱，也因她的美德和资格是如此契合，让你不能不欢喜与她同住，在结束关于选择妻子和与妻子交往这具体讲论时，让我提醒你智慧本身的主张——就是人要在主里结婚。

托马斯·赫奇斯
《论婚姻》，29-30

Hast thou a soft heart? It is of God's breaking. Hast thou a sweet wife? She is of God's making. Let me draw up this expression with a double application. When thou layest out for such a good on earth, look up to the God of heaven. Let Him make thy choice for thee who hath made His choice of thee. Look above you before you look about you. Nothing makes up the happiness of a married condition like the holiness of a mortified disposition. Account not those the most worthy that are the most wealthy. Art thou matched to the Lord? Match in the Lord. How happy are such marriages where Christ is at the wedding! Let none but those who have found favor in God's eyes find favor in yours.

WILLIAM SECKER

“A Wedding-Ring for the Finger,” in Nonsuch Professor, 255-56

你有一颗柔软的心吗？这心是神破碎的结果。你有一位可爱的妻子吗？她是神所造的。让我把这句话作一个双重应用。当你在地上寻求这好处时，先要仰望天上的神。让拣选了你的那一位，替你做出选择。在你看你四围的人之前，先看在你上面的神。没有什么比圣洁的禁欲，更能成就一段婚姻的幸福。不要认为最有钱的人最与你相配。你是否与主相配呢？要在主里相配。有基督参与婚礼的婚姻，是何等有福！除了那些在神眼中得宠的人，不要让任何人在你眼中得宠。

威廉·赛克

《手指上的结婚戒指》，收录于《无比的认信之人》，255-56

She must be so much, and no less; and so much, and no more. Our ribs were not ordained to be our rulers. They are not made of the head to claim superiority but out of the side to be content with equality. They desert the Author of nature that invert the order of nature. The woman was made for the man's comfort, but the man was not made for the woman's command. Those shoulders aspire too high that content not themselves with a room below their head. It is between a man and his wife in the house as it is between the sun and the moon in the heavens. When the greater light goes down, the lesser light gets up; when the one ends in setting, the other begins in shining. The wife may be a sovereign in her husband's absence, but she must be subject in her husband's presence. As Pharaoh said to Joseph, so should the husband say to his wife: “Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou” (Gen. 41:40). The body of that household can never make any good motion whose bones are out of place.

WILLIAM SECKER

“A Wedding-Ring for the Finger,” in Nonsuch Professor, 256-57

她必须如此不高不低，不多不少。神不是命定我们的肋骨管理我们。她们不是用头做的，宣告要高于男人一等，而是在男人的肋旁受造，满足于与男人平等。颠覆自然次序的人，是抛弃创造自然的主。女人是为男人得安慰而造，但男人不是为向女人发号施令而造。不满于头部以下的位置，就是渴望过高了。家中夫妻的关系，就如天上太阳和月亮的关系一样。当那更大的光下落，那较小的光升起；当一方以落下结束，另一方就开始发光。丈夫不在时，妻子可以作主，但在丈夫面前，她必须顺服。正如法老对约瑟所说的那样，丈夫也应对妻子说：

“你可以掌管我的家，我的民都必听从你的话，惟独在宝座上我比你大。”（创 41:40）那户人家的身体，若是骨头错位，就绝不可能做出任何良好的行动。

威廉·赛克

《手指上的结婚戒指》，收录于《无比的认信之人》，256-57

A wife takes sanctuary not only in her husband's house but in his heart. The tree of love should grow up in the family as the tree of life grew up in the garden. They that choose their love should love their choice. They that marry where they affect not will affect where they marry not. Two joined together without love are but two tied together to make one another miserable.

WILLIAM SECKER

“A Wedding-Ring for the Finger,” in Nonsuch Professor, 263

妻子不仅在丈夫室内，还在他心里为一处避难所。爱之树应长在家庭中，就像生命树长在那园子里一样。选择他们所爱之人的人，应爱他们的选择。不爱而结婚的人，会爱他们没有与之结婚的人。没有爱，两人结合在一起，是把两人绑在一起，令彼此痛苦。

威廉·赛克

《手指上的结婚戒指》，收录于《无比的认信之人》，263

Before man had any other calling, he was called to be a husband.

HENRY SMITH

in Horn, Puritan Remembrancer, 185

男人在领受任何其他呼召之前，已经蒙召要作一位丈夫。

亨利·史密斯

收录于霍恩，《清教徒备忘录》，185

Marry not where you love not, lest you are tempted to love where you marry not.

RALPH VENNING

Saints' Memorials, 144

不要与你爱的人结婚，免得你受试探，去爱那未与你结婚的人。

拉尔夫·伟宁

《圣徒的纪念》，144

Marriage has scarce more that use it than that accuse it. Most men enter into this estate and, being entered, complain thereof. They should rather complain of themselves. It is an unjust thing and a fruit of ignorant pride to cast the blame of our grievances upon God's ordinances. “I had been happy,” says one, “had I not been married.” Then was thou foolish both before and since thy marriage. Use it well; it shall add to thine happiness. We make bitter sauce and cry out that the meat is bitter.

WILLIAM WHATELY

Bride-Bush, iii

善用婚姻的人要比指责婚姻的人少得多。大多数人进入婚姻后，就开始抱怨。他们应当抱怨自己。把我们的不满归咎于神的律例，这是不公，也是无知骄傲的结果。有人说：“我要是没结婚，就会很幸福。”那么你在婚前和婚后就都是愚昧。好好利用婚姻，它将加增你的幸福。我们自己调出苦酱，却哭喊说肉是苦的。

威廉·惠特理 (WILLIAM WHATELY)
《给结婚之人的指引》，iii

Love is the life and soul of marriage, without which, it differs as much from itself as a carcass from a living body; yea, verily, it is a most uncomfortable society and no better than a living death. This makes all things easy; the want of it makes all things hard. Love seasons and sweetens all estates; love composes all controversies; love overrules all passions; it squares all actions. It is, in a word, the king of the heart, which, in whom it prevails, to them marriage is what it should be, a pleasing combination of two persons into one home, one purse, one heart, and one flesh.

WILLIAM WHATELY
Bride-Bush, 16

爱是婚姻的生命和灵魂，没有爱，婚姻就与其当有样式的分别，就像尸首与活人分别一样；是的，确实，这是最令人不安的结合，不比活着的死人更好。爱让一切都变得容易，没有爱，一切都变得艰难。爱给所有的生活状态调味，使其变得甜美；爱平息一切纷争；爱胜过一切忿怒；爱调正一切行为。总而言之，爱是心灵的君王，爱在哪个婚姻中占上风，他们的婚姻就有了应有的样式，就是二人成为一家、一囊袋、一心、一体的欢喜组合。

威廉·惠特理
《给结婚之人的指引》，16

Prayer will prevent most discontentments and compose all; for when [a husband and wife] shall appear before God in prayer, instead of blaming each other only or chiefly (which is the evil humor of pride that makes these sores to rankle), they shall each blame themselves and take the greatest fault upon themselves, which being once done, all contentions will cease and all quarrels will come to an end.

WILLIAM WHATELY
Bride-Bush, 24

祷告要防止极多的不和，让所有人安静下来；因为当夫妻以祷告来到神面前时，他们不会只是或主要彼此责备（那是骄傲的邪恶性情，让人痛上加痛），而是自己责备自己，把最大的错误归咎于自己，这样一来，所有纷争就都要止息，所有争吵就都要终结。

威廉·惠特理
《给结婚之人的指引》，24

MARRIAGE: HUSBAND（婚姻：丈夫）

He must love her at all times, he must love her in all things; love must season and sweeten his speech, carriage, actions toward her; love must show itself in his commands, reproofs, admonitions, instructions, authority, familiarity with her. The rise of which love must not be from her beauty or nobility, but especially because she is his sister in the Christian religion and an inheritor with him of the kingdom of heaven; because of her graces and virtues; because she bears him children, the heirs of his name and substance; and because of the union and conjunction of marriage. Love growing on beauty, riches, lust, or any other slight grounds soon vanishes, but if grounded on these considerations, and especially on this union of marriage, it is lasting and true. The want hereof is the fountain of strife, quarreling, and debate, which converts the paradise of marriage into a hell.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 131

他必须时时爱她，事事爱她；爱必须调和他对她的言行举止，使之变得有滋有味；他对她的命令、责备、训诫、教导、权柄和亲密，都必须体现出爱。这爱的生发，绝不是因她美貌或高贵，而是特别因她是他在基督信仰里的姐妹，与他一同承受天国；因她的恩惠和美德；因她为他生儿育女，继承他名和产业的儿女；并且因着婚姻的联合和结合。在美貌、财富、情欲或任何其他微不足道根基上生长的爱，很快就会消失，但爱若基于上述考虑，特别是基于婚姻的这联合，它就持久真诚。缺乏爱，是纷争、争吵和辩论的泉源，就把婚姻的天堂变成地狱。

以撒·安布罗斯

《成圣的操练》，收录于《文集》，131

Overcome them with love, and then whatever they are in themselves, they will be loving to you, and consequently lovely. Love will cause love as fire kindles fire. A good husband is the best means to make a good and loving wife.

RICHARD BAXTER

A Christian Directory, in Practical Works, 4:119

用爱胜过她们，这样无论她们本身如何，她们都会因为爱你们，从而变得可爱。爱要生发爱，就像火要点燃火一样。一个好的丈夫是造就一个好妻子和有爱妻子的最好途径。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，4:119

He is careful that the wounds betwixt them take not air and be not publicly known. Jars concealed are half reconciled, which, if generally known, it is a double task to stop the breach at home and men's mouths abroad. To this end he never publicly reproves her. An open reproof puts her to do penance before all that are present, after which many rather study revenge than reformation.

THOMAS FULLER

Holy and Profane States, 38

他小心翼翼，确保他们之间的伤口不暴露在大庭广众之下。遮掩的冲突，是已经和好了一半，若广为人知，那就带来了双重任务，既要堵住家里的破口，又要堵住外人的口。为此，他绝不可公开责备她。公开的责备，使她在所有在场之人面前受羞辱，在此之后，许多人宁可报复，也不愿改过自新。

托马斯·富勒
《圣洁和褻渎的光景》，38

If he cannot reform his wife without beating, he is worthy to be beaten for choosing no better; when he hath used all means that he may and yet she is like herself, he must take her for his cross and say with Jeremiah, "This is my cross, and I will bear it." But if he strike her, he takes away his hand from her, which was the first part he gave her to join them together; and she may put her complaint against him that he hath taken away part of her goods. Her cheeks are made for thy lips, and not for thy fists.

HENRY SMITH
"A Preparative to Marriage," in Works, 1:26

如果他不打妻子，就不能让妻子改过自新，那他自己才该受责打，因他没有选择更好的女人；当他用尽一切办法，但她还是她原来的为人时，他就必须接受她，看她是自己的十字架，与耶利米一道说：“这真是我的十字架，必须忍受。”但如果他打她，就是把他的手从她身上夺回，因这手曾是他交给她的最初部分，是使他们结合在一起的；而她就可以因此向他发出抱怨，说他拿走了她的部分好处。她的脸颊受造，是为了你的嘴唇，而非你的拳头。

亨利·史密斯
《预备婚姻》，收录于《文集》，1:26

MARRIAGE: WIFE（婚姻：妻子）

Wives must be helpers to their husbands. Now this helpfulness consists in these things: (1) That she be careful to preserve his person in sickness or health, in adversity or prosperity, in youth or old age. (2) That she learn and labor to forecast, contrive, and manage household affairs, for which see a glorious pattern in Proverbs 31:13, that she may help her husband in erecting and establishing Christ's glorious kingdom in their house, and especially in their own hearts. This is that one necessary thing, without which their family is but Satan's seminary and a nursery for hell. This will marvelously sweeten all reproaches cast upon them by envenomed tongues; this will sweetly seal unto them their assurance of meeting together in heaven.

ISAAC AMBROSE
"The Practice of Sanctification," in Works, 133

妻子必须成为丈夫的帮助者。这种帮助在于这几点：（1）或生病或健康，或逆境或顺境，或年轻或年老，她都要小心保护丈夫。（2）她要学习并努力计划、安排和管理家庭事务，

为此，请看箴言 31:13 的荣耀榜样，让她可以帮助丈夫在他们家中，特别是在他们自己心里建立起基督的荣耀国度。这是一件必不可少的事，若非如此，他们的家就只不过是撒但的神学院，地狱的托儿所。这要奇妙地把所有毒舌对他们的责难变为甘甜；这要甜美地向他们保证，他们在天堂还要相聚。

以撒·安布罗斯
《成圣的操练》，收录于《文集》，133

She commands her husband in any equal matter by constant obeying him.

THOMAS FULLER
Holy and Profane States, 33

她是藉着不断顺服自己的丈夫，得以在任何平等的事情上命令他。

托马斯·富勒
《圣洁和褻渎的光景》，33

When Livia the empress was asked how had she got such a power over her husband that she could do anything with him she answered, “By my much modesty.” A prudent wife commands her husband by obeying.

JOHN TRAPP
Commentary...upon...the New Testament, 924

当罗马皇后莉薇娅被问到，她是如何对她丈夫拥有如此大的权力，以至于她可以对他做任何事情时，她回答说：“通过我极大的谦虚。”贤惠的妻子是通过顺服命令自己的丈夫。

约翰·特拉普
《新旧约圣经注释》，924

MARTYRDOM（殉道）

It is the cause, not the pain, makes the martyr, or malefactor; my soul, be not troubled at the kind or clamored cause of my death, were I indeed really guilty.

ZACHARY CROFTON
Defence against the Dread of Death, 49

决定人死时是殉道者还是罪犯的，是死的原因，而不是死的痛苦；我的心啊，除非我确实有罪，否则我有哪种死，或者人对我的死因如何众说纷纭，你都不要介怀。

扎哈里·克罗夫顿
《对付怕死的防卫》，49

Christ calls not all to martyrdom, no more than He doth to ministry. The one is a gift as well as the other. To you it's given to suffer (Phil. 1:29). As preaching, so likewise suffering without a call will have little comfort. I am persuaded both the reason why some have been in the pulpit without success by Christ and others have been in the prison without sweetness hath been this, want of call.

JOHN DURANT
Sips of Sweetness, 195

基督并不要求所有人都殉道，正如祂并不要求所有人都全职侍奉一样。这一样和另一样都是恩赐。你们蒙恩，要为祂受苦（腓 1:29）。和讲道一样，没有蒙召的受苦不会给人带来多少安慰。我深信，一些人在讲台上得不着从基督而来的成功，和一些人在监狱却未享甘甜的原因都是这一点，就是缺乏主的呼召。

约翰·杜兰特
《啜饮甘甜》，195

Martyrdom came into the world early; the first man that died, died for religion.

WILLIAM JENKYN
in Horn, Puritan Remembrancer, 12; and in Thomas, Puritan Golden Treasury, 52

殉道早早就进入了这个世界；第一个死的人，是为信仰而死。

威廉·詹金
收录于霍恩，《清教徒备忘录》，12；以及托马斯，《清教徒的黄金宝藏》，52

Religion is that phoenix which has always flourished in its own ashes. While magistrates defend the truth with their sword, martyrs defend it with their blood.

WILLIAM SECKER
Nonsuch Professor, 44

信仰是那总在自己灰烬中复生的凤凰。民事官员用他们的剑捍卫真理，而殉道士则是用他们的血捍卫真理。

威廉·赛克
《无比的认信之人》，44

MASS (ROMAN CATHOLIC 罗马天主教会的弥撒)

Whereas there is no example in all the Scripture of a sign being turned into the thing signified, yet it is very ordinary in Scripture similitudes to give a thing the name of that whereunto it is likened: "I am the rose of Sharon, and the lily of the valleys" (Song 2:1); "I am the living bread" (John 6:51); "I am the door" (John 10:7); "I am the true vine" (John 15:1). All these saith Christ of Himself, but is He therefore turned into a rose or lily or bread or door or vine? No...the meaning is He is like

these.... So the Scripture ordinarily gives to signs the names of the things signified: "The three branches are three days" (Gen. 40:12); "The three baskets are three days" (v. 18).... And thus the Holy Ghost gives to sacramental signs the names of the things signified by them. Circumcision is called the "covenant," whereof it was a sign and seal (Gen. 17:13). The lamb is called the "passover" (Ex. 12:11). And so in the text the bread is called Christ's "body" and the wine His "blood" because they are signs and a seal to signify and convey Christ, with the benefits of His body broken and of His blood shed for us.

EDWARD LAWRENCE

"There Is No Transubstantiation in the Lord's Supper," in
Annesley, ed., *Morning Exercises at Cripplegate*, 469

虽然整本圣经没有一个例子表明记号变成了这记号所象征的事，然而，圣经的比喻中，常常会用相似事物的名称来称呼另一事物。“我是沙仑的玫瑰花，是谷中的百合花”（歌 2:1）；“我是生命的粮”（约 6:51）；“我就是羊的门”（约 10:7）；“我是真葡萄树”（约 15:1）。这些都是基督论到自己说的，但祂是否就变成了玫瑰花、百合花、粮、门或葡萄树了呢？不……意思是祂像这些事情……同样，圣经通常会用象征之事的名称称呼象征的记号：“三根枝子就是三天”（创 40:12）；“三个筐子就是三天”（18 节）；……就这样，圣灵用圣礼记号象征之事的名称称呼这些记号。割礼被称为“约”，是约的一个记号和印记（创 17:13）。那羔羊被称为“逾越节”（出 12:11）。因此在这段经文中，饼被称为基督的“身体”，酒被称为祂的“血”，因它们是记号，是印记，用来象征和传达基督，以及祂的身体掰开、祂的血为我们流出的益处。

爱德华·劳伦斯 (EDWARD LAWRENCE)

《主餐不存在化质》，收录于安思雷编辑，《克里波门教堂早晨讲道集》，469

[In the Roman Catholic Mass], the priest, with a few words, turned the bread into the body of Christ, and the people have no more to do but to put it into their mouths, and so Christ is partaken of. It was the loss of the mystery of faith in the real participation of Christ that put them on that invention.

JOHN OWEN

Discourse 7, in *Twenty-Five Discourses*, 114

（在罗马天主教的弥撒中），神父只用几句话，就把饼变成了基督的身体，会众什么也不用做，只需把这饼放进嘴里，这样就领受了基督。正是由于失去了真正领受基督的信心奥秘，他们就热衷于人的发明。

约翰·欧文

《讲论第 7 篇》，收录于《二十五篇讲论》，114

One of the greatest engines that ever the devil made use of to overthrow the faith of the church was by forging such a presence of Christ as is not truly in this ordinance to drive us off from looking after that presence which is true. I look upon it as one of the greatest engines that ever hell set on work. It is not a corporeal presence; there are innumerable arguments against that. Everything that is in sense, reason, and the faith of a man overthrows that corporeal presence.

JOHN OWEN

Discourse 10 on Matt. 28:20, in Twenty-Five Discourses, 136

魔鬼用来推翻教会信心的最强引擎之一，就是伪造一种基督的同在（这同在其实并不在这圣礼中），驱使我们不去寻求基督真正的同在。我把这看作是有史以来地狱发动的一样最强引擎。基督的同在不是一种肉身的同在；有无数的论证反对那一点。人的一切感官、理性和信心之事，都会推翻那种肉身同在的说法。

约翰·欧文

《讲论第 10 篇，论太 28:20》，收录于《二十五篇讲论》，136

The bread and wine themselves away are gone,
Shewes of them tarry still, but substance none.
They make their god, and then they eat him up.
They swallow down his flesh and blood up sup.
They'll taste no flesh on Fridays—that's not good—
But of their newmade god, and of his blood.
And as the whale did Jonas, so they eat
Him up alive, body and soule, as meat.
As men eat oysters, so on him they feed;
Whole, and alive, and raw, and yet not bleed.
This cookery, void of humanity,
Is held in Rome for sound divinity.

THOMAS TUKE

Concerning the Holy Eucharist, 16

饼和酒都不在了，
它们的样子虽仍保留，但实质却不在了。
他们造了他们的神，然后把他吃光。
他们吞下他的肉，吸干他的血。
他们礼拜五不吃肉，说那样不好，
却吃他们新造的神，喝他的血。
就像那大鱼对待约拿，他们也活生生
把他，身体和灵魂当作食物吃下。
他的身体和灵魂都被活活吃掉，就像肉一样。
就像人吃牡蛎，他们也把他吃掉；
整个，活的，生的，却不流血。
这种毫无人性的烹饪办法，
在罗马被当作纯正的神学。

托马斯·塔克（THOMAS TUKE）

《论圣餐》，16

MEANS OF GRACE (蒙恩之道)

Be constant in every appointment of God, public and private—of prayer, reading, hearing, holy conference—that you may get nourishment thereby administered to your souls. Get under all the dews and showers of grace for your fruitfulness. Be spiritual as well as frequent in exercising grace under the means of grace. Without this you cannot serve God acceptably (Heb. 12:28) or receive from Him who is the head nourishment to your souls, but by these bands and joints of faith and love (Col. 2:19).

BARTHOLOMEW ASHWOOD
Heavenly Trade, 242

在神设立的每一样事情当中，不管是公开还是私下——祷告、读经、听道、神圣的聚会——都要坚持不懈，好叫你们可以由此得到对你们灵魂的滋养。要多结果子，就要接受所有恩典雨露的浇灌。在蒙恩之道下操练恩典，既要经常，也要属灵。否则你们的服侍就不能蒙祂喜悦（来 12:28），不靠着信和爱这筋节相助联络，也就不能从基督这位元首领受你们灵魂的滋养（西 2:19）。

巴多罗买·阿什伍德
《属天的工作》，242

Engage thyself in the cheerful, constant use of the means and helps appointed by God for thy confirmation and salvation. He can never expect to attain the end that will not be persuaded to use the means. Of yourselves you can do nothing. God giveth His help by the means which He hath appointed and fitted to your help.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:48

让你自己在欢喜中，持续使用神为坚固你、拯救你而设立的方法和帮助。那些意志并未被说服去使用方法的人，绝不能期望达成目的。你们靠自己什么也不能做。神通过祂所设定、适合帮助你们的方法，赐下祂的帮助。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:48

A man, for the health and growth of the body, will use all means: labor in health, physic in sickness, recreation for the whetting of the faculty. In a word, he will use everything that he may strengthen the body. Thus you must do for the strengthening of the inward man; you must use all means as hearing the word, receiving the sacrament, prayer, meditation, conference, the communion of saints, particular resolutions to good, or else the inward man will not grow strong. These are the food that the inward man feeds upon. It is with the inward man as it is with a plant. If you would have a plant to grow, then you must set it in a good soil, you must dig about it and dung it; but if you be careless where you set it, it will not prosper and thrive. Even so, if you do not add fatness of soil unto the beginnings of grace; if you do not use all the means, as the communion of saints and prayer, the inward man will not grow strong, but wither and die. You will be dwarves in grace and holiness.

JOHN PRESTON

“The Saints’ Spiritual Strength,” in Remaines, 112

人会为身体的健康和成长用尽一切手段：健康时劳动，生病时吃药，要促进身体机能时休息。总而言之，他要使用一切办法，强健自己的身体。你若要强健你里面的人，也必须如此行；你必须使用一切蒙恩之道，如听道、领受圣礼、祷告、默想、聚会、圣徒相交、特别立定心志行善，否则里面的人就不会强壮。这些都是里面的人所需的食物。对植物怎样，对里面的人也要怎样。如果你想让植物生长，你就必须把它种在好土里，你必须给它松土、施肥；但如果你不在意它栽种的位置，它就不会发旺、成长。同样，如果你不在开始蒙恩的时候，加添肥沃的土壤；如果你不使用一切蒙恩之道，如圣徒相交和祷告，你里面的人就不会茁壮成长，而是要枯萎死亡。你会成为恩典和圣洁的矮子。

约翰·普雷斯顿

《圣徒灵里的力量》，收录于《遗稿》，112

Know that the means without God is but as a pen without ink, a pipe without water, or a scabbard without a sword. They will not strengthen the inward man without God, for it is the Spirit that puts life in the means, and yet you must not cut off the pipe from the wellhead. You must not depend upon God without the use of the means, but you must use both—that is, first seek to God and depend upon Him for the strengthening of the inward man, and withal use the means constantly, because as water is carried from the wellhead unto the pipe and so from the pipe unto many places, so the means are as pipes to carry grace into the soul. Therefore, use them and cut them not off by carelessness; if you do, you will cut off the strength of the inward man.

JOHN PRESTON

“The Saints’ Spiritual Strength,” in Remaines, 113–14

要知道，离了神，蒙恩之道就是没有墨的笔，没有水的管子，或没有剑的剑鞘。离了神，它们就不能给里面的人加力量，因为是圣灵让蒙恩之道有生命，但你绝不可把管道和井口分开。你绝不可倚靠神，却不使用蒙恩之道，而是必须兼顾两方面，也就是说，首先要寻求神，倚靠祂给里面的人加力，同时也要坚持使用蒙恩之道，因为正如水从井里被引到管子里，又从管子被引到许多地方，蒙恩之道就像管子，将恩典带入灵魂里。因此，要使用蒙恩之道，不要因为疏忽就切断它们；如果你这样做，就会切断里面的人的力量。

约翰·普雷斯顿

《圣徒灵里的力量》，收录于《遗稿》，113–14

MEDITATION（默想）

Meditation is a calling in the thoughts from its stragglings and undue employments, fixing them on, and holding them to their peculiar work. 'Tis the travel of the mind in the search of some spiritual good; from such things as duty and providence lay before it. It weighs things and actions in the balance of truth; it turns things upside down and looks on both sides and through them, that it may

take a right estimate of them.

BARTHOLOMEW ASHWOOD
Heavenly Trade, 276

默想是一种呼召，让思想脱离散漫和不当的工作，专注投身于特别的工作。默想是心灵的旅行，从责任和神的护理摆在它面前的事中，寻找属灵的好处。默想在真理的天平上衡量事物和行动；它翻转事物，从两面看，彻底看，以便对事物有正确的评价。

巴多罗买·阿什伍德
《属天的工作》，276

Be much in after-prayer for the Comforter's help to keep the word for you and bring it to your remembrance. Prayer opens the heart to take in the word, and prayer shuts the heart to keep in the word. Keep up meditation of the word (Ps. 119:11). This chews the cud and gets out the sweetness and nutritive virtue of it unto the heart and life. This way the godly come to be as trees planted by the water's side, that bring forth much fruit in their season (Ps. 1:3).

BARTHOLOMEW ASHWOOD
Heavenly Trade, 291

听道之后多多祷告，祈求保惠师帮助，为你保留这道，让你记起这道。祷告打开心门，接这道进来；祷告关上心门，把道留在心里。坚持默想这道（诗 119:11）。这样反刍，就使道的甘甜和营养流入心灵和生命。义人就是这样，像栽在水边的树，按时候多结果子（诗 1:3）。

巴多罗买·阿什伍德
《属天的工作》，291

The word of God we are to meditate on, to meditate on God and the things of God upon this account. Now here are four things that will lead you out to meditation: the exactness of the commandment; the faithfulness of the promise; the terror of the threatening; and the weightiness of the examples, all which meet in the Scriptures and in the word of God. And accordingly we are to meditate on the word of God upon this account.

WILLIAM BRIDGE
Christ and the Covenant, in Works, 3:146

我们要默想神的话语，在此基础上默想神和神的事。有四件事要引导你的默想：诫命的精准；应许的信实；警告的可怕；以及榜样的份量；所有这些都汇聚在圣经和神的话语里。我们应按此默想神的话语。

威廉·布里奇
《基督与圣约》，收录于《文集》，3:146

In all your settled meditation, begin with reading or hearing. Go on with meditation; end in prayer. For as Mr. Greenham saith well: "Reading without meditation is unfruitful; meditation without

reading is hurtful; to meditate and to read without prayer upon both is without blessing.”

WILLIAM BRIDGE

Christ and the Covenant, in Works, 3:154

你一切按时的默想，都要从读经或听道开始。继续默想，以祷告作为结束。格林汉姆先生说得好：“读经而不默想，就不结果子；默想而不读经，则对人有害；默想且读经，然而做这两件事时却不祷告，就得不到祝福。”

威廉·布里奇

《基督与圣约》，收录于《文集》，3:154

Friends, the more acquaintance you have with this work of meditation, the more time you will get and the less you will lose. A man that has the skill on it need never lose an hour. Who knows the worth of time? This little spot of time does our eternity depend upon, yet, Lord, how many are there that lose their precious hours and time! But what is the reason? They have no hand at this work of meditation. When their business is over they might, otherwise, turn their hand to this work and lose no time. The more acquaintance you have with this work of meditation, the more time you will get and the less you will lose.

WILLIAM BRIDGE

Christ and the Covenant, in Works, 3:157

朋友，你们做默想这工作越多，你们所得的时间就会越多，所浪费的时间就会越少。掌握默想技巧的人，一个小时也不会浪费。谁认识时间的价值呢？这一点点的时间，确实决定了我们永恒的结局，然而，主啊，有多少人浪费了他们宝贵的时间！原因是什么？是他们根本就没有做默想这工作。他们忙完自己的事务后，本可立即着手这项工作，从而不浪费一丁点儿时间。你做默想这工作越多，你所得的时间就会越多，所浪费的时间就会越少。

威廉·布里奇

《基督与圣约》，收录于《文集》，3:157

Meditation fills the vessel of a gracious heart, and prayer opens the heart and pours out the precious things therein. By meditation we beat the spices and cut the offering to pieces and lay them in order, fit to be offered, and then we are the fitter to offer the same up in prayer. Meditation digs and searches and finds out the precious metals and materials, which, being ready at hand, are the sooner and the better coined in prayer.

THOMAS COBBET

Gospel Incense, 176

默想使蒙恩之心的容器充盈，而祷告则打开蒙恩之心的大门，将其中的宝物倾倒出来。通过默想，我们磨细香料，把祭物切成块，按次序摆好，使之适合献上，然后我们就更适合藉着祷告，将这祭物献上。默想深挖和寻找，找到贵重的金属和材料，又将之握在手里，然后可以藉着祷告更快、更好地铸成钱币。

托马斯·考柏特

《福音的馨香》，176

To read and not to meditate is unfruitful; to meditate and not read is dangerous for error; to read and meditate without prayer is hurtful.

EZEKIEL CULVERWELL

Time Well Spent, 218

读经而不默想，不结果子；默想而不读经，有犯错的危险；读经默想而不祷告，则对人有害。

以西结·克沃维尔

《善用时间》，218

Meditation is to the sermon what the harrow is to the seed; it covers those truths which else might have been picked or washed away.

WILLIAM GURNALL

Christian in Complete Armour, 124

默想之于听道，就像耙子之于种子；默想盖住那些会被鸟儿啄食，或被水冲走的真理。

威廉·古纳尔

《基督徒披戴神的全副军装》，124

Meditation is like the lawyer's studying the case in order to his pleading at the bar. When, therefore, thou hast viewed the promise and affected thy heart with the riches of it, then ply thee to the throne of grace and spread it before the Lord.

WILLIAM GURNALL

Christian in Complete Armour, 619

默想就像律师为了上法庭辩护而研究案情。因此，当你看到应许，这丰富的应许感动你的心的时候，就来到施恩的宝座前，在主面前把它打开。

威廉·古纳尔

《基督徒披戴神的全副军装》，619

Meditation is prayer in bullion, prayer in the ore, soon melted and run into holy desires.

WILLIAM GURNALL

Christian in Complete Armour, 679

默想是祷告的原矿，是尚未精炼的祷告之矿，很快它们就会融化，流进圣洁渴望的铸模。

威廉·古纳尔

《基督徒披戴神的全副军装》，679

Meditation is prayer's handmaid, to wait on it both before and after the performance. It is as the plough before the sower to prepare the heart for the duty of prayer, and as the harrow to cover the seed when it is sown.

WILLIAM GURNALL

Christian in Complete Armour, 714

默想是祷告的婢女，在祷告前后侍候它。默想就像走在撒种人前面的犁，预备人心尽祷告的本分，又像撒种后使用的耙，把种子盖住。

威廉·古纳尔

《基督徒披戴神的全副军装》，714

The best ground untilled soonest runs out into rank weeds. Such are God's children: overgrown with security ere they are aware, unless they be well exercised both with God's plough of affliction and their own industry in meditation. A man of knowledge that is either negligent or uncorrected cannot but grow wild and godless.

JOSEPH HALL

Holy Observations, in Select Tracts, 328

最好的地不加耕耘，很快就会长出杂草。神的儿女也是如此：除非神用患难的犁和他们勤奋的默想操练他们，否则他们就会不知不觉长满疏忽的杂草。一个有知识的人，如果玩忽职守或不加管教，就只能变得放荡和不虔。

约瑟夫·霍尔

《神圣观察》，收录于《精选单张》，328

The church in her soul desires the Lord in the night, and then in the morning she seeks Him early. Desires blown by meditation are the sparks that set prayer in a light flame.

SAMUEL LEE

Most Spiritual Profit, 64

教会夜间心里渴想主，然后清晨早早寻求祂。默想所吹旺的渴慕，是将祷告点燃成熊熊火焰的火花。

撒母耳·李 (SAMUEL LEE)

《最属灵的益处》，64

The following excellent rules of meditation I propound unto thee, as I find them set down by Victorinus Strigelius, a learned divine: (1) We must not fall away from God for any creature. (2) Infinite eternity is far to be preferred before the short race of this mortal life. (3) We must hold fast the promise of grace, though we lose all temporal blessings and they also in death must needs be left. (4) Let the love of God in Christ and the love of the church for Christ be stronger in thee and prevail against all other affections. (5) It is the principal art of a Christian to believe things invisible, to hope for things deferred, to love God when He shows Him[self] to be an enemy, and

thus to persevere unto the end. (6) It is most effectual remedy for any grief to quiet ourselves in a confidence of the presence and help of God and to ask of Him and withal to wait either for some easement or deliverance. (7) All the works of God are done in contrary means.

WILLIAM PERKINS
Grain of Mustard Seed, 24

以下我向你建议的极佳默想准则，是由一位博学的神学家维克托林·斯特里格尔（Victorinus Strigelius）写下的：（1）我们不能为了任何受造物而离开神。（2）无限的永恒远比这短暂必死的人生更值得珍惜。（3）即使我们失去所有现世的福分，也必须紧紧抓住恩典的应许，我们死的时候，也必须把这些福分撒在身后。（4）让神在基督里的爱和教会对基督的爱，在你心里比所有其他情感更强烈，胜过其他一切情感。（5）基督徒首要的技艺，是对那眼不能见之事心里相信，对延迟临到之事心怀盼望，在神向他显为仇敌之时仍是爱祂，如此坚忍到底。（6）对于任何悲伤，舒缓的最有效解决之道，就是让我们自己安静下来，相信神的同在和帮助，向祂求问，同时等候某种缓解或解救。（7）神一切的工作都是藉着相反的途径做成的。

威廉·帕金斯
《芥菜种》，24

[Meditation is] a spirited and lively work. There must be a firm and strong purpose and intendment for a vigorous and spirited, a lively and warm work. “Fervent in spirit; serving the Lord” (Rom. 12:11). In every duty we must have a purpose of striking fire, of making the heart burning hot. It must not be lukewarm, in an indifferency—that is but lazy; nor blood warm—that is but low. But the soul’s purpose and design must be for highest heat and fervency, greatest vigor and activity, as artists in some high operations seek for the hottest fire; as warmest preaching and warmest hearing, as the disciples’ hearts burned within them when Christ opened the Scriptures (Luke 24:32). And so warmest reading and warmest meditating. In David’s heart, while he mused, “the fire burned” (Ps. 39:3). So when we meditate, we should intend a warm work, to be very warm at the heart.

NATHANAEL RANREW
Solitude Improved by Divine Meditation, 20

默想是一项精神饱满、充满活力的工作。一份精力旺盛、活泼、热心的工作，必须要有坚定有力的目的和意图。“要心里火热，常常服侍主。”（罗 12:11）我们尽每一样本分时，必须要有一个点燃的目的，就是要让心里火热。内心绝不可不冷不热、漠不关心——那不过是懒惰；也不可可是凭血气的火热——那不过是低温。但灵魂的目的和设计必须是最高的热力和火热，最大的活力和活动，就像工匠在一些高难度操作中要用到最高温度的火；就像最热心的讲道和最热心的听道，在基督解明圣经时门徒们心里的火热（路 24:32）。同样，我们需要最火热的读经和最火热的默想。大卫在默想时，他的心中“火就烧起”（诗 39:3）。因此，我们默想时，是要做点火的工作，要让心里异常火热。

拿但业·雷纽
《用神圣默想善用独处时光》，20

Meditation is not a hasty hurry of thoughts; that is...not meditation. It is not gathering half-ripe fruit,

that which hath not its time for the influence of heaven to come down upon it and its own internal principle and power of its nature to produce a kindly maturation, a kindly ripening. We will not have (for want of time) our bread dough-baked or meat raw-roasted, knowing that what is not rightly prepared for the body may breed distempers, if it bring not death. It is not the way to thrive, look well, and be strong, lively, and cheerful. Why should we gather our soul's precious fruits half-ripe? Feed our souls with doughbaked bread for want of a little time?

NATHANAEL RANEW

Solitude Improved by Divine Meditation, 42

默想不是匆匆地思想；那……不是默想。默想不是采摘半生不熟的果子，这样的果子还没有充足的时间接受天上的影响，以致适合从天上降下；这样的果子也不能发挥其内在的本性和力量，以致能催生出向善的成熟与完满。我们不会去吃烤得很生的饼，或烤得不熟的肉，因为知道为身体预备不当的食物，即使吃了虽不会致死，但也会使人生病。人若想有活力、面色好，并且强壮、活泼、开朗，就不可食用这样的食物。那么，为什么我们要在灵魂宝贵的果子尚是半生不熟的时候，就匆匆摘下呢？为什么我们要将还差一点点时间才烤好的饼，给我们的灵魂吃下呢？

拿但业·雷纽

《用神圣默想善用独处时光》，42

Meditation we described to be an institution of Christ and duty of a Christian, wherein the mind acts upon spiritual things or other things in a spiritual manner by a due considering of them, and this to holy ends or spiritual uses only.

NATHANAEL RANEW

Solitude Improved by Divine Meditation, 57

我们所描述的默想，是基督设立的一项制度，是基督徒的一项本分，是正确地思想属灵的事或其他事情，让思想以属灵的方式在这些事情上运作，并且只是为了神圣的目的或属灵的用途。

拿但业·雷纽

《用神圣默想善用独处时光》，57

There are various ends of meditation respecting ourselves. I shall mention, among others, these seven, relating to our own spiritual advantage: (1) as a principal improver of saving knowledge; (2) to make our knowledge clear and distinct; (3) to found a rich treasury of truths and make them sure; (4) to be an introducer of habitual wisdom, an acquired habit of wisdom, to the first given wisdom in heart renovation; (5) for a kindler of heavenly fire and flame in the heart; (6) for a mighty corroborator of holy purpose; (7) to be a constant quickener of the Christian course.

NATHANAEL RANEW

Solitude Improved by Divine Meditation, 65

就我们自己而言，默想有着不同的目的。在众多目的中，我要提出七个与我们属灵益处相关的目的：（1）作为主要提升得救知识的手段；（2）让我们的知识更加清晰明了；（3）建

造丰富的真理宝库，并使之稳固；（4）作为心灵更新时最先赐下的智慧，成为习惯性智慧的引导，养成智慧的习惯；（5）在心中点燃属天的火焰；（6）作为神圣目标的有力佐证；（7）在基督徒奔走天路时，不断赋予活力。

拿但业·雷纽

《用神圣默想善用独处时光》，65

Meditation is a mighty engine to kindle cooling hearts and make them flame in fervency.

NATHANAEL RANREW

Solitude Improved by Divine Meditation, 73

默想是强大的引擎，可以点燃冷却的心，使之火热。

拿但业·雷纽

《用神圣默想善用独处时光》，73

The Spirit comes, inhabits, sweeps, and cleanses; furnishes the heart with light that was darkness; with truth that was error and deceitfulness; with power that was weakness; life-warmth and qualifications of heavenly graces that was cold, dead, and altogether sinful; and draws the glorious image of Christ upon the soul. He enlivens, establishes, enlarges, and encourages and fills the spirit with peace and joy unspeakable. We act from His blowings on the gardens of our hearts, then the spices of graces flow (Song 4:16). The wheels mentioned in Ezekiel 10:17 moved from the spirit in them; so a Christian moves or not, as the Spirit moves or not. Every day and for every duty in the day there is need of a new blowing of the Spirit, that the spices may flow; new moving, that the wheels may move us. We must neither grieve, quench, nor resist the Holy Spirit (Eph. 4:30; 1 Thess. 5:19; Acts 7:51), the Spirit who is our helper and applier further of Christ and receiving of His fullness. If we would act wisely, the eye of the soul by meditation must daily be pondering the necessity of the Holy Spirit's influences, stirrings-up, strengthenings, and enlargements.

NATHANAEL RANREW

Solitude Improved by Divine Meditation, 98-99

圣灵降临，内住，清扫和洁净；照亮充满黑暗的人心；用真理取代错误和欺骗；用能力取代软弱；用属天恩典的生命火热，取代冰冷、死寂和全然有罪；将基督荣耀的形像画在灵魂上。圣灵用那无法言喻的平安和喜乐，活泼、确立、扩张、鼓励和充满人的灵。祂的风吹在我们内心的园内，我们借此行动，恩典的香气就发出来（歌 4:16）。以西结书 10:17 中提到的轮子，因着其中的灵而转动；同样，圣灵动，基督徒就动，圣灵不动，他就不动。每天和每天的本分，都需要圣灵新的吹动，让香气可以发出；要有圣灵新的感动，让那轮子把我们推动。我们绝不可叫圣灵忧伤，消灭圣灵的感动，或抗拒圣灵（弗 4:30；帖前 5:19；徒 7:51），圣灵是帮助我们的，把基督更多多地应用在我们身上，使我们更深领受基督的丰富。我们若想行事有智慧，心灵的眼睛就必须每天藉着默想，思想圣灵的影响、激发、坚固和宽广是何等必不可少。

拿但业·雷纽

《用神圣默想善用独处时光》，98-99

Meditation is the proper service of God in or with the mind. It is the soul's discourse with God or the soul's talking with Him, as a man doth familiarly with his friend (Ex. 33:1). It is like the child sucking of the mother's breasts, like the stomach's drawing nourishment to it, like the beasts chewing of the cud, and like the body's breathing in air, expiring and inspiring. All which things are done daily.

EDWARD REYNER

Precepts for Christian Practice, 100

默想是人在思想当中，或使用思想，对神理所当然的侍奉。默想是心灵与神的对话或交谈，就像人与朋友亲密交谈一样（出 33:1）。默想就像孩子在母亲怀里吃奶，就像胃在汲取营养，就像牛在反刍，就像身体呼吸空气，一呼一吸。所有这些都是每天必做的事情。

爱德华·雷纳

《基督徒实践训导》，100

When you want water, your pump being dry, you, by pouring in a little water and much labor in pumping, can fetch water; so, by much laboring the heart in preparation and by prayer, you may recover the gift of prayer. And as when your fire is out, by laying on fuel and by blowing the spark remaining, you kindle it again—so, by meditation, you stir up the grace that is in you and by the breath of prayer may revive and inflame the spirit of grace and prayer in you.

HENRY SCUDDER

Christian's Daily Walk, 74

当你缺水，水泵干枯的时候，只要倒入一点儿水，再用力抽水，就能打上水来；同样，你在心里预备和用心祷告上多多竭力，就可以重新得回祷告的恩赐。就像当你的火熄灭，添加燃料和吹动余下的火星，就可以把火再次燃起，同样，藉着默想，你可以激发你里面的恩典，藉着祷告这呼吸，可以复兴和点燃你里面的恩典和祷告之灵。

亨利·史佳德

《基督徒生活之道》，74

The great usefulness of meditation appears in that (1) it doth digest, ingraft, and turn the spiritual knowledge gained in God's word and ordinances into the very life and substance of the soul, changing and fashioning you according to it, so that God's will in His word and your will become one, choosing and delighting in the same things. (2) Meditation fits for prayer, nothing more. (3) Meditation also promotes the practice of godliness, nothing more. (4) Nothing doth perfect and make a man an understanding Christian more than this. (5) Nothing doth make a man more know and enjoy himself with inward comfort nor is a clearer evidence that he is in a state of happiness than this.

HENRY SCUDDER

Christian's Daily Walk, 154–55

默想的极大作用体现在：（1）它消化、移植、转化从神话语和律例中获取的属灵知识，成

为你灵魂的生命和实质，并以此改变和塑造你，让神话语中祂的旨意与你的意志成为一，让你选择和喜悦神所选择和喜悦的事。（2）没有什么比默想更适合预备人祷告。（3）也没有什么比默想更能促进敬虔的操练。（4）没有什么比默想更能让人成为一个明明白白的基督徒。（5）没有什么比默想更能使人经历内在的安慰，以此为乐，也没有什么比默想更能清楚证明他是处于有福的光景中。

亨利·史佳德
《基督徒生活之道》，154-55

Solemn meditation is a serious applying the mind to some sacred subject till the affections be warmed and quickened, and the resolution heightened and strengthened thereby against what is evil and for that which is good.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:425

严肃默想，就是认真用心思想一些神圣主题，直到情感变得火热和振奋，因此，抵挡邪恶、追求良善的决心得以提升和加强。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:425

Meditation without reading is erroneous; reading without meditation is barren. The bee sucks the flower and then works it into the hive and so turns it into honey. By reading we suck the flower of the word; by meditation we work it into the hive of our mind, and so it turns to profit. Meditation is the bellows of the affection.

THOMAS WATSON
Bible and the Closet, 24-25

默想不读经，就会犯错；读经不默想，就不结果子。蜜蜂吸食花朵，然后带进蜂巢，将其变为蜂蜜。通过读经，我们吸食神的话语这花朵；通过默想，我们将它带入我们心灵的蜂巢，于是这话语就变得对我们有益。默想是吹动情感的风箱。

汤姆·华森
《圣经与密室祷告》，24-25

If it be inquired what meditation is, I answer, meditation is the soul's retiring of itself, that by a serious and solemn thinking upon God the heart may be raised up to heavenly affections.

THOMAS WATSON
“A Christian on the Mount,” in Discourses, 1:199

如果有人问我什么是默想，我要回答说，默想是灵魂让自己退下，通过认真庄严地思想神，将心灵提升到天上的情感。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:199

Meditation is the wing of the soul.

THOMAS WATSON

“A Christian on the Mount,” in Discourses, 1:199

默想是灵魂的翅膀。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:199

The student's life looks like meditation but doth vary from it. Meditation and study differ three ways. (1) They differ in their nature. Study is a work of the brain, meditation of the heart. Study sets the invention on work; meditation sets the affection on work. (2) They differ in their design. The design of study is notion; the design of meditation is piety. The design of study is the finding out of a truth; the design of meditation is the spiritual improvement of a truth. The one searches for the vein of gold; the other digs out the gold. (3) They differ in the issue and result. Study leaves a man never a whit the better; it is like a winter sun that hath little warmth and influence. Meditation leaves one in a holy frame: it melts the heart when it is frozen and makes it drop into tears of love.

THOMAS WATSON

“A Christian on the Mount,” in Discourses, 1:203

学习看起来很像默想，但有所不同。默想和学习在三方面不同。（1）性质不同。学习是大脑的工作，默想是心灵的工作。学习启迪思想，默想发动情感。（2）目的不同。学习的目的是获取观念；默想的目的是收获敬虔。学习是为了发现真理；默想是为了在灵里善用真理。一样是寻找金矿，另一样是挖出金子。（3）结果不同。学习不会让人变好丝毫；它就像冬日的太阳，没有什么温暖和影响。默想使人处于圣洁的心境：它让冰冷的心融化，流出爱的泪水。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:203

How can the word be in the heart unless it be wrought in by meditation? As a hammer drives a nail to the head, so meditation drives a truth to the heart.

THOMAS WATSON

“A Christian on the Mount,” in Discourses, 1:239

不通过默想，神的话语怎能进到心里去？就像锤子把钉子钉在头上，默想把真理钉入心里。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:239

Meditation is the life of religion, and practice is the life of meditation.

THOMAS WATSON

“A Christian on the Mount,” in Discourses, 1:270

默想是信仰的生命，而实践是默想的生命。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:270

In meditation there are two things: (1) A Christian's retiring of himself, a locking himself up from the world. Meditation is a work which cannot be done in a crowd. (2) It is a serious thinking on God. It is not a few transient thoughts that are quickly gone, but a fixing and staying the mind upon heavenly objects. This cannot be done without exciting all the powers of our souls.

THOMAS WATSON

Christian Soldier, 43

在默想时，有两件事要做：（1）基督徒要让自己退下，把自己封闭起来，与这世界隔绝。默想是一种不能在人群中进行的工作。（2）默想是认真地思想神。它不是一些转瞬即逝的想法，而是把心思固定和驻留在属天的对象上。我们若不调动灵魂的全副精力，就不能做到这一点。

汤姆·华森

《基督徒战士》，43

Directions for meditation: Read before you meditate. “Give attendance to reading” (1 Tim. 4:13). Then it follows, “meditate upon these things” (v. 15). Reading doth furnish with matter; it is the oil that feeds the lamp of meditation. Be sure your meditations are founded upon Scripture. Reading without meditation is unfruitful; meditation without reading is dangerous.

THOMAS WATSON

Gleanings, 112–13

对默想的指引：默想前先读经。“你要以宣读为念。”（提前 4:13）然后是“要在此专心”（15 节）。读经提供内容，是滋养默想之灯的油。要确保你的默想是建立在圣经之上。读经不默想，不结果子；默想不读经，这很危险。

汤姆·华森

《汤姆·华森拾珍集》，112–13

MEEKNESS（温柔）

Learn meekness from [Christ's] gentleness, as the elephant does from the lamb; when the elephant is in his greatest fury, set but a lamb before him and his wrath will presently be allayed. Learn of Christ to bear injuries, to restrain your anger, not to be angry but when duty and the cause of God calls you to it. 'Tis only sin should be the object of a Christian's anger. Moses was calm at his own

reproaches but could not be still when God was dishonored.

BARTHOLOMEW ASHWOOD

Best Treasure, 187

要从基督的柔和中学习温柔，好像大象向羔羊学习一样；大象怒气最大时，只要在它面前放一只羔羊，它的怒气就会立刻减少。向基督学习忍受伤害，克制你的怒气，只有在本分和神的事要求你发怒时才动怒。只有罪才应是基督徒发怒的对象。摩西自己受到指责时心平气和，但在神的尊荣受损时则不能平静。

巴多罗买·阿什伍德

《最好的宝藏》，187

The meek person above all others is most fit for the service of God. If I would convey a reproof or a reprehension into the heart of a man, a meek and sweet disposition is the most fit for to do it with. If I would convey a comfort or consolation into a man's heart, a meek disposition is most fit for that. Christ gave the gospel, and He was meek; Moses gave the law, and he the meekest man upon earth in his time. So that whether law or gospel, it is best handed into the heart by meekness. I may with a soft breath blow a feather further than with strength of arm I can throw it.

WILLIAM BRIDGE

“The Saints' Hiding-Place in the Time of God's Anger,” in Works, 4:369

温柔的人比其他人更适合服侍神。如果我想向一个人的心传递责备或指责，温柔可爱的性情最适合做这件事。如果我想向一个人的心传递安慰或慰藉，温柔的性格也最适合做这件事。基督传福音，祂是温柔；摩西传律法，他是当时地上最温柔的人。因此，无论是律法还是福音，最好是通过温柔传递到人的心里。我可以用柔和的气息把羽毛吹得更远，远胜过用手臂大力扔出。

威廉·布里奇

《神发怒时圣徒的藏身所》，收录于《文集》，4:369

Wrath is a special friend of Satan's; many of his counsels and designs are effected by it. The more of this humor, the more service has hell; the less of it, the more serviceable for heaven. Moses was the meekest man upon the earth, and he did most work for heaven. Christ was meeker than all other, and He did work the righteousness of God effectually; He did work for heaven and earth.

WILLIAM GREENHILL

Exposition of the Prophet Ezekiel, 108

忿怒是撒但特别的朋友；他的许多阴谋诡计都是通过忿怒实现。人这种气质越多，就越为地狱所用；越少，就越为天堂所用。摩西是地上最温柔谦卑的人，他为天堂做的工作最多。基督比其他所有人都更温柔，祂确实有效行出神的义；祂确实在天上和地上都做工。

威廉·格林希尔

《以西结书注释》，108

It were good strife among Christians, one to labor to give no offense and the other to labor to take none.

RICHARD SIBBES
in Horn, Puritan Remembrancer, 135

基督徒互相比赛，一人努力让自己不得罪人，另一人努力让自己不被人得罪，若真能这样，那就真是太好了。

理查德·薛伯斯
收录于霍恩，《清教徒备忘录》，135

The Christian's meekness must be mixed with wisdom. The apostle calls it meekness of wisdom; meekness opposes the fury in our own quarrel, not zeal in God's cause. The same Spirit that appeared in the form of a dove appeared also in the form of fiery tongues. It may be my duty to be silent when I am wronged, but it is sinful not to speak when God is reproached.... It is a singular mark of a saint to be wet tinder when men strike fire at himself, and touchwood when men strike at God. The meekest man upon the face of the earth was the fullest of fury in the cause of heaven (Ex. 32; Num. 12:2).

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:214

基督徒的温柔必须与智慧相结合。使徒称之为“智慧的温柔”；温柔与我们争吵时的暴怒作对，却不与为神的事大发热心作对。以鸽子形状显现的圣灵，也以火焰的舌头形状显现。当我受委屈时，沉默可能是我当尽的本分；但当神受人责骂时，不发声就有罪了……这是圣徒特有的一个标志，当别人向自己开火时，他就作潮湿易灭的火种，当别人向神开火，他却作一点就着的火绒。地上最温柔谦卑的人，为了天国的事，最容易显出愤怒（出 32；民 12:2）。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:214

A meek person will part with much of his right to buy his peace. Where he may not wrong his family too much nor dishonor his God, he will yield far to preserve or purchase a friend. Though his privilege be superior, yet he can be contented to hold the stirrup to others and give them place. Abraham was the elder and the nobler man, yet he offered Lot his choice of the country and was willing to take what he would leave.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:215

一个温柔的人会放弃他的极多权利，以此来换取和平。如果他不至过分亏待他的家人，也不至让他的神蒙羞，他就会为挽留或争取一位朋友而大大让步。他虽拥有更高的权利，却满足于作别人的马前卒，以便让别人处于尊位。亚伯拉罕更年长，也更高贵，他却让罗得先选地方，愿意接受罗得不想要的。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:215

Meekness is a grace whereby we are enabled by the Spirit of God to moderate our passion.

THOMAS WATSON

The Beatitudes, in Discourses, 2:144

温柔是一种恩典，使我们能藉着神的灵，缓和我们强烈的情绪。

汤姆·华森

《八福》，收录于《讲论》，2:215

Meekness towards God...implies two things: (1) submission to His will; (2) flexibleness to His word. (1) Submission to God's will: When we carry ourselves calmly without swelling or murmuring under the dispensations of providence: "It is the LORD: let him do what seemeth him good" (1 Sam. 3:18). The meek-spirited Christian saith thus, "Let God do what He will with me; let Him carve out what condition He pleases, I will submit. God sees what is best for me, whether a fertile soil or a barren; let Him checker His work as He pleases, it suffices God hath done it. It was an unmeek spirit in the prophet to struggle with God: "I do well to be angry, even unto death" (Jonah 4:9). (2) Flexibleness to God's word: When we are willing to let the word bear sway in our souls and become pliable to all its laws and maxims; he is spiritually meek who conforms himself to the mind of God and doth not quarrel with the instructions of the word, but the corruptions of his heart.

THOMAS WATSON

The Beatitudes, in Discourses, 2:144

对神温柔……意味着两件事：（1）顺从神的旨意；（2）顺从神的话语。（1）顺从神的旨意：我们在神的护理下平静，不吹嘘、不抱怨：“这是出于耶和华，愿祂凭自己的意旨而行。”

（撒下 3:18）内心温柔的基督徒这样说：“任凭神随意对待我；让祂随自己所喜悦的为我安排，我都愿意顺服。无论是沃土还是贫地，神知道什么对我最好；让祂随自己的意思试验祂的工程，只要是神做的，我就感到满足。”先知与神相争，先知的灵就不温柔：“我发怒以至于死，都合乎理！”（拿 4:9）（2）顺从神的话语：我们愿意让神的话语在我们灵魂中起支配作用，愿意听从它的一切律例和准则；遵从神的心意，不与神话语的教训争辩，只与自己心里的败坏争辩，这是灵里温柔的人。

汤姆·华森

《八福》，收录于《讲论》，2:144

MEMORY（记忆）

The more weight is laid on the seal, the deeper impression is made on the wax. The memory is that faculty which carries the images of things. It holds fast what we receive and is that treasury where we lay up what we desire afterward to use and converse with. Now, the more clear and certain our

knowledge of anything is, the deeper it sinks, and surer it is held by the memory.

WILLIAM GURNALL

Christian in Complete Armour, 211

盖印章越是用力，在印蜡上留下的印记就越深。记忆是一种承载事物形像的官能。它能紧紧保存我们所接受的内容，是我们存放将来想要使用和思想之事的库房。我们对任何事物的认识越清晰、越确定，它就越下潜深沉，越被记忆牢牢抓住。

威廉·古纳尔

《基督徒披戴神的全副军装》，211

The head may remember what the heart forgets, but the head will never forget what the heart remembers.

RALPH VENNING

Canaan's Flowings, 136

内心忘记的事，头脑可能会记住；但内心记住的事，头脑绝不会忘记。

拉尔夫·伟宁

《迦南：流奶与蜜之地》，136

It is with a good Christian's memory as it is with a lamp; though the lamp be not full of oil, yet it hath so much oil as makes the lamp burn. Though thy memory be not full of Scripture, yet thou retain so much as makes thy love to God to burn.

THOMAS WATSON

Bible and the Closet, 46

一个好的基督徒，他的记忆就像一盏灯，虽然灯没有装满油，但有足够的油，让灯燃着。虽然你的记忆没有装满经文，但却保存了足够多的经文，让你对神的爱得以燃烧发光。

汤姆·华森

《圣经与密室祷告》，46

The memory is diseased. The memory at first was like a golden cabinet in which divine truths were locked up safe, but now it is like a colander or leaking vessel which lets all that is good run out. The memory is like a searcer which sifts out the flour but keeps the bran. So the memory lets saving truths go and holds nothing but froth and vanity. Many a man can remember a story when he hath forgot his creed.

THOMAS WATSON

The Beatitudes, in Discourses, 2:417

记忆生病了。记忆起初就像一个金色的柜子，神的真理安全锁在里面，但现在记忆就像一个漏勺，或漏水的容器，让所有美好的事物流走。记忆就像筛子，筛出面粉，留下麸皮。因此，

记忆让使人得救的真理流走，只保留了泡沫和虚空。许多人忘了自己背过的信经，却能记得住一个故事。

汤姆·华森

《八福》，收录于《讲论》，2:417

Oh, let truths be written on your hearts as with the point of a diamond, never to be razed out. A stony heart is a grievous plague, but an iron memory is a great mercy.

JOHN WILKINSON

Sermon 2 on Rev. 3:3, in England's Remembrancer, 21

哦，让真理写在你们心上，就像用钻石之针刻在其上，绝不会被铲除。石心是一种可怕的瘟疫，但铁一样的记忆是一种极大的怜悯。

约翰·威尔金森（JOHN WILKINSON）

论启 2:2 的第二篇讲道，收录于《英格兰的纪念》，21

MERCY（怜悯）

He that demands mercy and shows none ruins the bridge over which himself is to pass.

THOMAS ADAMS

Exposition upon...Second...Peter, 498

要求得怜悯，却不向他人施予怜悯，这人是毁掉自己正在通过的桥梁。

托马斯·亚当斯

《彼得后书注释》，498

Alas! How will you answer conscience now when that book is opened and the Lord Jesus brings in His bill of so many mercies expended, with skill and capacity to improve them and such a charge of debt issuing thence. So much due for such goods and for other wares: for sermons, sacraments, graces, comforts, frames, prayer returns, gracious providences and protections, so many personal mercies, so many family mercies, so many bodily mercies, so many soul mercies, so many church mercies, so many national mercies, sickbed mercies, health mercies, journey mercies, habitation mercies, caring mercies, sparing mercies, giving mercies, forgiving mercies, seen mercies, unseen mercies, and little or no return yet made for all these. How can the conscience stand up under such a charge or lift up his face without spot when it sees its guilt in all and cannot answer one of a thousand?

BARTHOLOMEW ASHWOOD

Heavenly Trade, 68

哎呀！现在那账册被打开，主耶稣拿出祂的账单，你要如何回答你的良心呢？祂在你身上花

费了如此多的怜悯，给你技能和能力善用这些怜悯，而你却被指控拖欠这样的债务。对这些债务和当付的款项：讲道、圣礼、各样的恩典、安慰、光景、对祷告的回应、恩惠的护理和保护，如此多对个人的怜悯，如此多对家庭的怜悯，如此多对身体的怜悯，如此多对灵魂的怜悯，如此多对教会的怜悯，如此多对国家的怜悯，病中的怜悯，健康的怜悯，旅途的怜悯，居住的怜悯，关怀的怜悯，忍耐的怜悯，赐予的怜悯，赦罪的怜悯，看得见的怜悯，看不见的怜悯，然而你的回应却是甚少，或根本没有。当良心看到自己在这一切事上的罪咎，千样控告却不能回应其一，它如何能在这样的控告之下站立得住，如何能无瑕无疵抬起头来呢？

巴多罗买·阿什伍德
《属天的工作》，68

Delight yourselves in the particular discoveries of [God's] common mercies to the world, and His special mercies to His saints, and His personal mercies to yourselves from your birth to this moment—both upon your souls and bodies and friends and name and estates and affairs in all relations.

RICHARD BAXTER
Baxteriana, 155

神对世人的普遍怜悯，对祂圣徒的特殊怜悯，以及祂对你们自己从出生到现在的个人怜悯，包括对你们灵魂、身体、朋友、名声、产业和所有关系的怜悯，让你们以这一切为你们的喜乐。

理查德·巴克斯特
《巴克斯特自传叙述》，155

There is nothing in the world renders a man more unlike a saint and more like Satan than to argue from mercy to sinful liberty; from divine goodness to licentiousness. This is the devil's logic.

THOMAS BROOKS
Precious Remedies, 50

世上最能让人不像圣徒而像撒但的，就是仗着神的怜悯而任意犯罪，仗着神的良善而放荡无度。这是魔鬼的逻辑。

托马斯·布鲁克斯
《得胜撒但诡计的秘诀》，50

Mercies make a humble soul glad but not proud. A humble soul is lowest when his mercies are highest. He is least when he is greatest. He is lowest when he is highest. He is most poor when he is most rich. Nothing melts like mercy; nothing draws like mercy; nothing humbles like mercy.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:6

怜悯使谦卑的灵魂欢喜，而非骄傲。一个谦卑的灵魂，当领受的怜悯最大时，他就变得最小。他最大的时候，就是他最小的时候。他最高的时候，就是他最卑微的时候。他最富有的时候，是他最贫穷的时候。没有什么能像怜悯那样融化人；没有什么能像怜悯那样吸引人；没有什

么能像怜悯那样叫人降卑。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:6

To argue from the riches of mercy to sinful liberty is the devil's logic. A soul that thus reasons is a soul left of God, a soul that is upon the last step of the ladder, a soul that Satan has by the hand, and the eternal God knows whither he will lead him.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:250

以丰富的怜悯为任意犯罪的借口，这是魔鬼的逻辑。如此推理的灵魂是遭神离弃的灵魂，是在天梯最后一级阶梯上的灵魂，是被撒但抓在手里的灵魂，而永恒的神知道撒但要把他带到哪里去。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:250

This is certainly greater than any affliction, that you have the day of grace and salvation, that you are not now in hell. This is a greater mercy, that you have the sound of the gospel yet in your ears, that you have the use of your reason. This is a greater mercy than your afflictions, that you have the use of your limbs, your senses; that you have the health of your bodies. Health of body is a greater mercy than poverty is an affliction; there is no man that is rich but if he be wise, if he hath a sickly body, he would part with all his riches that he might have his health. Therefore thy mercies are more than thy afflictions.

JEREMIAH BURROUGHS

Rare Jewel, 65

你们现在还活在蒙恩和得救的日子里，而不是活在地狱里，这怜悯当然比任何患难都大。福音的声音还在你们耳边回响，你们还能使用自己的理性，这是比患难更大的怜悯。你们还能使用你们的四肢，你们的感官，你们的身体还健康，这是比患难更大的怜悯。身体健康，与身处患难的贫穷相比，是更大的怜悯；任何有智慧的富人，倘若他身体患病，就都愿意放弃他所有财富来换取健康。所以，你们所得的怜悯，是多于你们的患难。

耶利米·巴罗夫

《稀世珍宝》，65

Compare thy mercies and afflictions together. Have not mercies flowed in upon thee like a flood, whereas afflictions have fallen upon thee but like drops? For one affliction, thou hast had an hundred mercies.

SAMUEL CRADOCK

Knowledge and Practice, part 2, chap. 5, 27

要把你们的怜悯和患难放在一起比较。怜悯岂不像洪水一样涌流在你身上，而患难只像水滴

一样滴在你身上吗？因为你经历了一样患难，就领受了一百样怜悯。

撒母耳·克拉多克
《知与行》，第二部分，第5章，27

There is a threefold mercy in God: preventing mercy, which steps between us and trouble; delivering mercy, which takes us out of the hand of trouble; and sparing mercy, which though it do not prevent nor deliver, yet it mitigates, allays, and graciously moderates our troubles. And though sparing mercy be desirable and sweet, yet it is the least and lowest sort of mercy that God exercises toward any.

JOHN FLAVEL
Sacramental Meditations, 106

神有三重怜悯：预防的怜悯，挡在我们和苦难之间；解救的怜悯，把我们从苦难解救出来；存留人的怜悯，它不预防或解救，却减轻、缓解、施恩调节我们的苦难。虽然存留人的怜悯令人羡慕和甜美，却是神对所发出的最小和最低的怜悯。

约翰·弗拉维尔
《圣礼默想》，106

It was a great mercy that Hannah had after her many prayers and long waiting, a son; but a greater that she had a heart to give up her son again to God, who gave him to her. To have estate, health, or any other enjoyment upon waiting on God for the same is mercy, but not to be compared with that blessing which sanctifies the heart to use them for God's glory.

WILLIAM GURNALL
Christian in Complete Armour, 535-36

哈拿经过多番祷告和漫长等候后，得了一个儿子，这是蒙了很大的怜悯；但更大的怜悯，就是她甘心把自己的儿子，再次献给赐她儿子的神。为着财产、健康或任何其他享受等候神，然后得着，这是蒙了怜悯，但这不能与将心分别为圣、为了神的荣耀而使用这一切的福气相提并论。

威廉·古纳尔
《基督徒披戴神的全副军装》，535-36

He is the most thankful man that treasures up the mercies of God in his memory and can feed his faith with what God hath done for him, so as to walk in the strength thereof in present straits. When Job was on the dunghill, he forgot not God's old kindnesses, but durst trust Him with a knife at his throat: "Though He kill me, yet will I trust in Him." He that distrusts God after former experience is like the foolish builder (Matt. 7:26); he rears his monument for past mercies on the sand, which the next tide of affliction washes away.

WILLIAM GURNALL
Christian in Complete Armour, 739

那些把神的怜悯珍藏在记忆里，用神为他所做之事来喂养信心，以便在困境中靠这力量行走的人，是最知道感恩的人。约伯坐在粪堆上时，并未忘记神从前所施的恩惠，而是敢于信靠神，即便神把刀架在他脖子上，他还是如此信靠：“祂虽杀我，我仍要信靠祂。”³⁷曾有经历却不信靠神的人，就像那些无知的建造者（太 7:26）；他是把从前怜悯的纪念碑建在沙土上，而患难的下一轮浪潮来袭时，就要将它冲走。

威廉·古纳尔
《基督徒披戴神的全副军装》，739

Mercies come from God as returns of prayer, when they make you more to rejoice in the God that hears your prayers and gives you the mercy than in the mercy you receive from God.

CHRISTOPHER LOVE
Zealous Christian, 89

当你以听你祷告、赐你怜悯的神为乐，过于因从神所领受的怜悯为乐，这样的怜悯是从神而来对你祷告的回应。

克里斯多夫·鲁孚
《热心的基督徒》，89

It must be considered that God many times gets glory by the denials of His people; yea, He gets more glory by denying than by the granting of a mercy. And if the denying of a mercy to thee be the way to advance God's glory, it is better that God should have His glory and thou be without the mercy than that thou should have the mercy and God want His glory.

CHRISTOPHER LOVE
Zealous Christian, 93

我们必须认识到，神很多时候是藉着拒绝赐祂百姓怜悯而得荣耀的；是的，祂拒绝赐下怜悯，比祂赐给他们怜悯，更能使祂得荣耀。如果拒绝赐给你怜悯，是促进神荣耀的途径，那么神得祂的荣耀，而你不得怜悯，就要比你得怜悯，而神未得祂的荣耀更好。

克里斯多夫·鲁孚
《热心的基督徒》，93

Mercy in us is a sign of our interest in God's mercy.

THOMAS MANTON
Practical Exposition on the Epistle of James, 100

我们身上的怜悯，是我们与神的怜悯有份的标记。

托马斯·曼顿
《雅各书实践性注释》，100

Many love their deliverance, but not their deliverer; God is to be loved more than His mercies.

³⁷ 伯13:15, KJV直译

THOMAS WATSON
Godly Man's Picture, 119

许多人爱他们所得的解救，却不爱解救他们的主。我们当爱神，过于爱祂的怜悯。

汤姆·华森
《敬虔人》，119

MINISTRY（教会事工）

The work [of ministry] is so high and miscarrying in it is of such dreadful consequence that no one should be resolvedly devoted to the ministry who hath not the following endowments. (1) A good natural capacity. It should be somewhat above the ordinary degree. Grace supposes nature, and by sanctifying it turns it the right way but does not use to make wise teachers of natural drones or weak-headed lads who have not sense enough to learn. (2) A competent readiness of speech. One who cannot readily speak his mind in common things is not likely to have that fluent delivery which is necessary to a preacher. (3) He must be hopeful for godliness. He must be captivated by no gross sin. He must not only have a love to learning but religion; to the word of God and good company; to prayer and good books. He must show that he has a serious concern about his soul and the life to come; that his conscience is under some effectual convictions of the evil of sin and the excellence and necessity of a godly life. The youth that hath not these qualifications should not be devoted to the ministry.

RICHARD BAXTER
Appendix: "Hints of Advice to Students," in Reformed Pastor, 224–25

教会的事工是如此崇高，而其失败的后果又是如此可怕，因此没有以下才能的人，不应该坚定地委身于教会事工。（1）良好的天然能力，应比普通程度高一些。恩典认定人的天然能力，通过将其分别为圣，使其走向正确的道路，但恩典通常不把原本没有学习意识的、懒惰的、智力低下的人变成有智慧的教师。（2）足以胜任的口才。一个人如果不能在普通事上清楚表明自己的想法，就不大可能具备传道人必需的那种流利表达。（3）他必须是有望达至敬虔的人。他绝不可被任何大罪迷惑。他不仅要热爱学习，还要热爱信仰；热爱神的话语和与义人结伴；热爱祷告和好书。他必须表现出对自己灵魂和来生的严肃关注；他的良心必须确认罪的邪恶和敬虔生活的美好和必要。不具备这些资格的年轻人，不应投身于教会事工。

理查德·巴克斯特
附录：《给学生的建议》，收录于《新牧人》，173

A man may be a fit minister of Christ yet not meet for every congregation. Few so qualified: a mild and a soft spirit to a meek company; a low voice to a little auditory, else some few hear and the rest must stand and gaze; an undaunted mind to stubborn persons; a loud voice to a great assembly; to a more learned church a better clerk, and one of less understanding to a ruder sort. Join like unto like, that pastor and flock may fit together for their best good. The congregation reaps small benefit

where the preacher's gifts fit not for the place. Therefore, as we must have conscience to enter into the ministry rightly, so must we be very respectful to settle ourselves with a people conveniently for our best comfort and their more edification.

RICHARD BERNARD

Faithful Shepherd, 7

一个人可能合适作基督的牧师，却并非适合基督的每间教会。很少有人能完全具备这样的资格：有温顺之灵的人，适合温和的人；说话小声的人，适合小型的听众，否则恐怕只有几个人能听到，其余的人就只能站着干瞪眼了；具有不屈不挠精神的人，更适合负隅顽抗的会众；说话声音响亮的人，适合人数众多的聚会；有学问的教会，需要一位有更好学问的牧者；悟性较低的人，适合一个更蒙昧的教会。彼此相合，牧师和群羊就可以切合，得到他们的最大益处。传道人的恩赐不适合他的地方，会众得到的益处就微乎其微。因此，正如我们必须要有良心平安才能正确投身于牧师的工作，同样地，我们也必须十分注重自己是否合适安置在一群合宜的会众中，好使我们得最大的安慰，好使他们得更多的造就。

理查德·伯纳德

《忠心的牧人》，7

Consider we that to be wanting to our duty in reference to the souls of men committed to our care is to betray a trust. To murder a man though a stranger, though an enemy, for the preserving of whose life no other obligation lay upon you but what is common to all men, even this were a horrid sin. But if the person were committed to your care and protection, if you were by your superiors required to safeguard and preserve him, and if you had also freely taken upon you this trust and promised to use your best endeavors to secure him from danger, and yet after all this you should be the man that should lay violent hands on him and murder him or betray him to be murdered by another, this were such an aggravation of the sin as greater could not be. This is our very case: if souls committed to our care and charge shall perish and everlastingly miscarry through our unfaithfulness, we contract to ourselves not only the guilt of soul murder but also of treachery and of the violation of a trust.... But alas! How little do some of our calling [i.e., the ministry] mind them or take them to heart!

JOHN CONANT

Sermon 1 on 2 Cor. 5:1, in Sermons, 24–26

我们要思想，对于神交托给我们看顾之人的灵魂，我们若是玩忽职守，就是背叛了一种信任。谋杀一个人，即便这人是陌生人，是你的敌人，是你没有其他义务保护的人，这也是可怕的罪，因为保全他人的性命是所有人的普遍义务。但是，如果这人是神托付给你照顾和保护，如果你的上司要求你保护他、保全他的性命，并且如果你也甘心乐意地接受了这委托，并承诺尽最大努力保护他免于危险，然而有了这一切，你却下手暴力待他，将他杀害，或出卖他，让他死于他人之手，这就是罪上加罪，没有比这更严重的罪了。这就是我们的情况：如果交托给我们看顾和负责的那些灵魂，因我们的不忠而灭亡、永远沉沦，我们不仅要承担谋杀灵魂的罪咎，还要承担背叛和辜负所托的罪咎……但是，哀哉，有我们这呼召（即教会侍奉）的一些人却对这些不以为然、不放心上！

约翰·柯南特

《论哥林多后书 5:1 的第一篇讲道》，收录于《讲道集》，24-26

Build in God's way. Expect not to see the happiness of the church by man-pleasing or flattery; this fabric will not stand if it be daubed with untempered mortar. Be faithful to the souls of men, though in so doing you displease them. Still aim at holiness; be always pressing forward toward perfection. So shall the counsel of peace at last be established.

RICHARD GILPIN
Temple Rebuilt, 40

以神的方式建造。不要指望看到，讨人的喜悦或奉承可以让教会蒙福；墙抹上未泡透的灰，必站立不住。要对人的灵魂忠心，虽然这样做，会让他们不悦。永远以圣洁为目标；始终努力达至完全。这样，那和平的筹算终必立定。

理查德·吉尔平
《重修圣殿》，40

MIRACLES（神迹）

A miracle is an operation above the order appointed whence true miracles do always give evidence of the omnipotency of the doer. Hence God only is the author of true miracles.

WILLIAM AMES
Marrow of Sacred Divinity, 47

神迹是一种超越指定秩序的作为，因此真正的神迹总是证明行神迹者的全能。因此，唯有神才是真神迹的作者。

威廉·埃姆斯
《神学精髓》，47

Those who know the infinite sovereignty, power, and wisdom of God will not tie Him to means, much less dictate as to any particular means. But on the other hand, they that understand God's usual and ordinary way of acting, governing, and upholding the world will not tie Him up from means, no, nor expect that He should appear for their relief immediately and miraculously. Though if anyone have a miraculous faith, truly grounded upon some special and particular promise, I will not contend with him; only I would desire to see his miraculous faith justified by some miraculous works, which I conceive always attend it.

SAMUEL SHAW
Voice of One Crying in the Wilderness, 87

那些认识神的无限主权、大能、智慧的人，不会把神与祂的途径捆绑在一起，更不会向神发号施令，规定祂使用任何特定的途径。但另一方面，那些明白神行事、治理、维系世界的通常途径的人，也不会捆绑神使用任何途径，不，也不会期望神立即显现，并神迹般地解救他

们。若有人有期待神迹的信心，并且确实是建立在一个特别、具体的应许之上，那么我就不会与他争辩；只是我愿望看到，他期待神迹的信心会被某种神迹证实，而我认为这是常有的事。

撒母耳·肖
《旷野呼声》，87

God does not always bind miracles to faith nor faith to miracles; He will sometimes be believed without them and sometimes spends them upon unbelievers.

RALPH VENNING
Canaan's Flowings, 140

神并不总把神迹和信心，信心和神迹捆绑在一起；祂有时会在没有神迹的情况下叫人相信，有时会把神迹行在不信之人的身上。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，140

MISSIONS/MISSIONARIES（宣教/宣教士）

No part of my prayers are so deeply serious as that for the conversion of the infidel and ungodly world, that God's name may be sanctified and His kingdom come and His will be done on earth as it is in heaven; nor was I ever before so sensible what a plague the division of languages was, which hinders our speaking to them for their conversion; nor what a great sin tyranny is, which keeps out the gospel from most of the nations of the world. Could we but go among Tartarians, Turks, and heathens and speak their language, I should be but little troubled for the silencing of eighteen hundred ministers at once in England, nor for all the rest that were cast out here and in Scotland and Ireland, there being no employment in the world so desirable in my eyes as to labor for the winning of such miserable souls.

RICHARD BAXTER
Baxteriana, 57

在我的祷告里，没有什么比为异教徒和不虔世人的归信祷告更深切认真的了，因这会让神的名被尊为圣，让祂的国降临，让祂的旨意行在地上，如同行在天上；我从前也未如此清楚认识到，语言分裂是何等一种祸害，拦阻我们对他们说话，促请他们归信；暴政也是一种大罪，把福音挡在世界上大多数国家之外。只要我们能到鞑靼人、土耳其人和其他异教徒当中，说他们的语言，我就不会为英格兰同时有一千八百名牧师遭禁言，也不会为在这里，以及在苏格兰和爱尔兰的所有其他牧师遭驱逐而感到不安了，在我看来，世上没有什么工作，能比为赢得这些可怜灵魂而竭力更令人向往的了。

理查德·巴克斯特

《巴克斯特自传叙述》，57

A selfish, private, narrow soul brings little honor to the cause of God. It is always taken up about itself or imprisoned in a corner in the dark, to the interest of some sect or party and seeth not how things go in the world; its desires and prayers and endeavors go no further than they can see or travel. But a larger soul beholds all the earth and is desirous to know how it goes with the cause and servants of the Lord and how the gospel gets ground upon the unbelieving nations, and such are affected with the state of the church a thousand miles off, almost as if it were at hand, as being members of the whole body of Christ and not only of a sect. They pray for the hallowing of God's name, and the coming of His kingdom, and the doing of His will throughout the earth, as it is in heaven before they come to their own necessities, at least in order of esteem and desire. The prosperity of themselves or their party or country satisfies them not while the church abroad is in distress.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:456–57

一个自私、自我、狭隘的灵魂，不会给神的事业带来什么尊荣。它总是专顾自己，或被囚在黑暗的角落里，为某些教派或派别的利益着想，看不到地上的事正在怎样成就着；它的愿望、祷告和努力，都不超出它眼所能见、脚所能到的地方。但是，一个更宽宏的灵魂总是看到全地，并且渴望要知道主的事业和主的仆人进展如何，福音如何在不信的国民当中扎根，这样的人为千里之外教会的光景上心，几乎如同这教会就在自己身边一样，因为他们是基督整个身体的肢体，不仅是某个教派的成员。他们祈求神的名得尊为圣，祈求神的国降临，祈求神的旨意行在全地，如同行在天上，然后他们才为自己的需要祷告，至少在重视和渴慕的顺序上是如此。只要国外的教会处于困境当中，即或他们自己或他们教派或国家的兴盛，都不能让他们感到满足。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:456–57

MODERATION（中道）

God grant we may hit the golden mean and endeavor to avoid all extremes—the fanatic Anabaptist on the one side and the fiery zeal of the Jesuit on the other, that so we may be true Protestants, or, which is a far better name, real Christians indeed.

THOMAS FULLER

Good Thoughts, 355

愿神帮助我们可以达至那黄金中道，并努力避免一切极端——一边是狂热的重洗派，另一边是狂热的耶稣会，这样我们就可以成为真正的抗罗宗，或者，一个确实的真基督徒，这名是更美好得多。

托马斯·富勒

《美好的思想》，355

Use a moderation in (the use of) meat, drink, and apparel for the quantity, the quality, and the fashionableness; that it be not too much, too rich or costly, nor too conformable to the world and garish, but always within the bounds of religion, reason, your estate, calling, degree, and condition of life—never beyond. But alas! The devil, pride, and self have so blinded all sorts and ranks of men and women and almost all of all sorts that our eyes are almost out, that we cannot see wood for trees but take one for another, vice for virtue.

THOMAS MOCKET
Christian Advice, 107

在饮食、穿着方面，无论数量、质量和时尚都要遵行中道；不要太多、太丰盛、太昂贵，不要太效法这个世界，过于艳丽，而要处于信仰、理智、你的财产、呼召程度和生活状况的范围之内，不要超出范围。但是，哀哉！魔鬼、骄傲和自我如此蒙蔽了各色人等，蒙蔽了男男女女的眼睛，几乎让所有人都瞎了眼，以至于让我们只见树木不见森林，颠倒黑白，把罪恶当作美德。

托马斯·默科特 (THOMAS MOCKET)
《给基督徒的建议》，107

We should moderate our desires here and use the world as if we used it not (1 Cor. 7:31). We may as Jonathan dip the end of the rod in honey, but not thrust it in too far; in this sense moderation is good. But moderation in matters of practical piety is sinful; it is contrary to offering violence. Moderation, in the world's sense, is for one not to be too zealous, not to be too fierce for heaven. Moderation is not to venture further in religion than may stand with self-preservation.

THOMAS WATSON
Christian Soldier, 87

我们在这地上应节制欲望，用世物，要像不用世物（林前 7:31）。我们可以像约拿单那样，用杖头蘸一点蜜尝一尝，但不要插得太深；在这意义上，中道是好的。但在敬虔实践上行走中道，这是有罪；它与竭力相反。按世人的理解，中道是指人对天堂不要太过热心，太过努力。中道是指在信仰上不要冒险，不要超出自我保护的范围。

汤姆·华森
《基督徒战士》，87

MODESTY (谦虚)

As any man is more worthful, he is more modest. Full vessels yield no such sound as empty casks do.

JOHN TRAPP
Commentary...upon...the New Testament, 728

任何人越有价值就越谦虚。盛满的容器不会像空酒桶那样轰轰作响。

约翰·特拉普
《新旧约圣经注释》，728

MONASTICISM（修道主义）

There is a generation of men that under a pretense of watching and praying always betake themselves to their cloisters and renounce all secular employment, as if it were as easy to put off the world as to change their clothes; but the world hath found those places commonly to have proved not houses to pray in but dens to draw their prey into. It is more likely that those who are pampered with sloth and fullness of bread should be eaten up with luxury and sensuality than with zeal and devotion.

WILLIAM GURNALL
Christian in Complete Armour, 766–67

有一宗人，他们打着守望和祷告的幌子，总是把自己关在修道院里，放弃一切世上的工作，仿佛这样做，就可以像脱下衣服一样脱下世界；但世人发现，这些地方往往证明并非祷告的殿，而是吸引猎物的巢穴。那些被懒惰和饱食惯坏的人，更可能被奢华和纵欲吞噬，而不是沉浸在热心和奉献当中。

威廉·古纳尔
《基督徒披戴神的全副军装》，766–67

While the hands of the pious tradesman are employed in the common business of life, his heart will be aspiring to God and delighting itself in His perfections, word, and works. As no ship is so laden but it will contain many jewels more, so no business can so constantly fill up our minds as not to allow of serious intervening thoughts. There is no need to retire to a cloister in order to preserve a religious disposition of mind or lead a virtuous life.

RICHARD STEELE
Religious Tradesman, 206–7

当虔诚商人的双手用在生活日常事务当中，他的心就会向往神，以神完全的属性、神的道、神的作为为乐。正如没有一艘船是如此满载，以至于不能再装载珠宝，同样地，也没有任何生意是如此充满我们的思想，以至于我们不能停下来严肃思想。我们没有必要为了保持虔诚的心态，或过高尚的生活，而隐居到修道院中去。

理查德·斯蒂尔
《虔诚的商人》，206–7

MORALISM (道德主义)

There is a specific difference between moral virtues and divine, or holiness of truth. True holiness has all morality in it, but all that is called moral may be without true holiness, nor will ever rise to it.

ELISHA COLES
Practical Discourse, 229

道德性的美德和真理的神圣或圣洁，这两者之间有一个具体的区别。真圣洁包含所有的道德，但所有被称为道德的事，可能并没有真圣洁，也绝不可能上升到圣洁的地步。

以利沙·科尔斯
《应用性论述神的主权》，229

Moral virtues arise from the soil of nature. There have been eminent moralists among the heathen. Some parts of the earth bring forth not only weeds but vines and mines, and so the nature of man may bring forth with vices, virtues too. There are some sparkles, since Adam, of the law in the conscience of natural men about...what's just and good. They have a natural divinity. And moral virtues are good and very good in their kind, but not so good as to have any place in the reason of a man's justification before God. Neither is this a disparagement to morality to say it cannot justify any more than it is to brass to say it is not current coin and can pay no debts; for though it be not good for this, yet it is good in its kind. Moral virtues are lovely in their sphere. Our blessed Savior loved that young man for his ingenuousness. But yet justification is not the orb where moral virtues move, and therefore know that good works done by the light of nature, or common grace, though good in their matter, they may be very bad in their manner and ends.

OBADIAH GREW
Sinner's Justification, 18-19

道德性的美德生于自然本性的土壤。异教徒当中也有杰出的道德家。地上某些地方不仅生长杂草，还生长着葡萄树，蕴含着矿藏，同样，人的天然本性可以生出恶习，也生出美德。自亚当以来，在天然人的良心中，仍存在着一些关乎……公义和良善的闪耀光芒。他们有着一种自然神学。他们道德性的美德是好的，在他们自己的标准非常之好，但不是好到人在神面前称义的理由中占有一席之地。说道德不能使人称义，这不是对道德的贬损，正如说铜不是流通硬币，不能偿还债务一样；因为虽然道德在这方面不好，但它按自己的标准是好的。道德性的美德在它自己的范围内美好。我们配得称颂的救主爱那少年人的直率。但称义并不是道德性美德活动的范围，因此要知道，出于自然之光或普遍恩典的善行，虽然在内容上是好的，但就其行事方式和目的而言，却可能非常糟糕。

俄巴底亚·格鲁
《罪人的称义》，18-19

They [i.e., mere moralists] are by this moral honesty profitable to those that have civil commerce

with them, but it doth not render themselves acceptable to God. Indeed, had not God left some authority of conscience to awe and keep them that have no grace within some bounds of honesty, this world would have been no more habitable for the saints than the forest of wild beasts is now for man. Such is the uprightness of men void of sanctifying grace, that they are rather rid by an overpowering light of conscience that scares them than sweetly led by any inward principle inclining them to take complacency in that which is good.

WILLIAM GURNALL

Christian in Complete Armour, 227

单纯的道德家，以这种道德的诚实使与他们进行民事来往的人得益处，但这并不能让他们自己蒙神悦纳。事实上，如果神没有给良心留下某种权威，去约束那些没有恩典的人，使他们能心存敬畏，并持守在某种诚实的范围之内，那么这世界对圣徒来说，恐怕就会像现在充满野兽的森林一样，不适合人类居住了。那些缺乏成圣恩典的人之所以正直，往往是被压倒性的良心之光所恐吓，而并非出于任何内在原则的温柔引导，使他们能以美善之事为乐。

威廉·古纳尔

《基督徒披戴神的全副军装》，227

[A] word of caution is to those that are morally upright, and no more. Take heed this uprightness proves not a snare to thee and keeps thee from getting evangelical uprightness. I am sure it was so to the young man in the gospel [the rich young ruler, Matt. 19:16–22]. In all likelihood he might have been better had he not been so good.

WILLIAM GURNALL

Christian in Complete Armour, 229

一句给道德正直之人的警告之言，然后我就不再多说。要小心，不要让这种正直成为你的网罗，拦阻你得到福音的正直。我肯定福音书中那少年人就是这样（那年轻的财主，太 19:16–22）。很有可能，倘若他不是那么好，他可能会变得更好。

威廉·古纳尔

《基督徒披戴神的全副军装》，229

Holiness enlightens a man to look on the same sins which morality and civility discover with another and a clearer aspect, since while the civil person only abhors them as enemies to his good name, and the moralist as repugnant to reason, the holy man loathes them as breaches of God's law and offenses to His majesty; for so repenting David (Ps. 51:4) and the returning prodigal (Luke 15:21) looked upon their sins as against and before God.

NATHANIEL HARDY

First General Epistle of St. John, 67

圣洁光照人，使人对道德和文明所揭露的同一种罪有了另一种更清晰的想法，因为文明人厌恶这些罪恶，只是视其与他的好名声为敌；道德家厌恶这些罪，只是视其有违理性；而圣洁的人却看这些罪是违反神的律法，冒犯神的威严；悔改的大卫（诗 51:4）和回头的浪子（路 15:21）都把他们的罪看作是得罪神，是在神面前犯罪。

拿但业·哈代
《约翰一书注释》，67

It's possible that a man may outwardly reform some things and yet be in a very sick condition still. A man may be better than he was, and yet far short of a good condition. A man may be less wicked than he was, and yet not at all truly good in the sight of God.... A man may part with some one sin to make more sea room for some other sin. Though all lusts are from the devil and lead to the devil and all are contrary to holiness, yet there is some opposition between one lust and another so that one cannot act vigorously unless another which opposes it be brought under. Prodigality is contrary to covetousness, etc.... A man may leave some sins because he hath not ability or opportunity to commit them as before. The prodigal man hath so far wasted his estate that he hath not ability to be so wasteful as before. The adulterer hath so impaired his health and strength that he is not able to act his sin as he did before. A thief may have reformed his thievery because he hath not that opportunity to purloin as he had before; he is better watched than he was.

RALPH ROBINSON
Christ All and in All, 118-19

一个人可能在外在的一些事情上改过自新，但仍处于一种非常病态的光景中。一个人可能比从前要好，但仍离好的光景相距甚远。一个人可能远没有从前邪恶，但在神眼中却可能根本没有良善……人可能会离弃某样罪，好给另一样罪腾出更多空间。虽然所有情欲都出于魔鬼，都归于魔鬼，都与圣洁相悖，但一种情欲总是与另一种情欲之间存在着某种对立，因此，除非一种情欲将与之对立的另一种情欲压制下去，否则它就无法有力发挥作用。例如挥霍与贪婪相对立，等等……一个人可能会离弃一些罪，因他不像从前那样再有能力或机会去犯这些罪。那挥霍之人已经耗尽了他的产业，以至于没有能力再像从前那样浪费。那淫乱的人健康和体力受到严重的伤害，以至于不能像从前那样淫乱。小偷可能改过自新，因他不再像从前那样有机会偷窃；他比从前受到更严密的监视。

拉尔夫·罗宾逊
《基督是包括一切，又住在各人之内》，118-19

Morality and Christianity differ especially. The moralist works from nature, a little refined by study or education; the Christian from nature thoroughly renewed by the Holy Ghost. Where this spring is wanting, no motion can be true; be the fruit never so fair to the eye, if the root whence it grows be not good, it will be unpleasant and distasteful. Laban at the last was just in his agreement with Jacob, but shame, not conscience, was the curb that held him in. Such dealings, like fruits which are ripened by art and force, are not kindly, neither be they acceptable to the heavenly taste. Indeed, all such righteousness is unrighteousness, and all such persons, though they are just to men and do them no wrong, yet are unjust to God and deprive Him of His right.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:216

道德和基督教信仰尤其不同。道德家从天然本性出发，通过学习或教育稍加改善；基督徒则由圣灵彻底更新，脱离天然本性。若不是出于这泉源，任何行动都不是真实的；无论果子多

么悦人眼目，它从中生长的根若不好，就不是好果子，味道就不佳。拉班最后与雅各达成的协议公正，但约束他的是羞耻心，而非良心。这样的交易，就像用技巧和强力催熟的果子，并不美好，也不符合属天的口味。事实上，所有这样的义都是不义，所有这样的人，尽管他们待人公义，不冤枉人，但却待神不公，剥夺了祂的权利。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:216

The heart is apt to deceive about this work of salvation two ways. First, it will often make a man take morality for grace. Alas, morality is but nature refined, old Adam put in a better dress. A moralized man is but a tame devil. There may be a fair stream of civility running, and yet much vermin of pride and atheism lie at the bottom; the garnishment of moral excellency is but the setting a garland of flowers upon a dead man.

THOMAS WATSON

“The One Thing Necessary,” in Discourses, 1:353

在这拯救的工作上，人心很容易在两方面受骗。第一，它常常使人把道德当作恩典。哎呀，道德不过是改善的天然本性，让老亚当穿上更好的衣裳。一个道德化的人，不过是一个被驯服的鬼魔。也许有一条文明的清澈小溪在流淌，但底层却滋生了许多骄傲和无神论的害虫；道德卓越的装饰，不过是给死人头戴花冠。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:353

MORTIFICATION（治死罪）

Christians! How doth it concern you to stand upon your watchtower! You have enemies within you. If a city was besieged by foreign armies, would the citizens harbor traitors within their walls? Nay, would they not put them to death for their own safety? You have within you a host of treacherous enemies, and these seek all occasions to betray you into the devil's hands. Is it not high time for us all to mortify the flesh with its affections and lusts and to implore the aid and assistance of God's Spirit, to mortify our bosom traitors and murderers? These are in some respects more dangerous than the devil himself because they are within us. They open the door to let the enemy in. Satan can do nothing till your bosom sins betray you into his hands. He can never force you to sin but must first gain your consent. Oh, then, how carefully should you watch over your own hearts and live in prayer!

ISAAC AMBROSE

Christian Warrior, 4

基督徒啊！起来守望，这对你们何等重要！你们里面有仇敌。如果一城被外敌包围，市民会包庇墙内的叛徒吗？不，他们岂不会为了自己的安全，将叛徒处死吗？你们里面有一支奸诈敌人的大军，这些仇敌寻找一切机会，要把你们出卖给魔鬼。对我们所有人来说，现在岂不

是治死肉体、连同它的邪情私欲，并祈求神的灵帮助和协助，又治死我们心里的叛徒和凶手的关键时刻吗？它们在某些方面比魔鬼更危险，因它们就在我们里面。它们打开大门，让仇敌进来。除非你们怀里的罪把你们出卖，将你们交给撒但手里，否则他就什么也做不成。他绝不能强迫你们犯罪，而是必须先获得你们的同意。哦，那么你们应当何等谨慎守护自己的心，活在祷告中啊！

以撒·安布罗斯
《基督精兵》，4

Use sin, as it will use you. Spare it not, for it will not spare you. It is your murderer and the murderer of the world; use it therefore as a murderer should be used. Kill it before it kills you, and then though it kill your bodies, it shall not be able to kill your souls. And though it bring you to the grave, as it did your head, it shall not be able to keep you there.

RICHARD BAXTER
Baxteriana, 39

对待罪，就像它对待你们一样。不要放过罪，因为它不会放过你们。罪是杀害你们的凶手，也是杀害世人的凶手；因此，要像对待凶手一样对待它。在它杀死你们之前将它杀死，那么它虽能杀死你们的身体，却必不能杀死你们的灵魂。虽然罪把你们带进坟墓，就像它曾经把你们的元首带进坟墓，却必不能把你们囚禁在那里。

理查德·巴克斯特
《巴克斯特自传叙述》，39

It is an argument of a spirit not brought down to the lot [i.e., not humbled by affliction] when men are damped and sunk under the hardships of it, as if their condition in the world were the point whereon their happiness turned. It is want of mortification that makes men's comforts to wax and wane, ebb and flow according to the various appearances of their lot in the world.

THOMAS BOSTON
Crook in the Lot, 94

人在所遭遇的苦难之下沮丧消沉，仿佛他们在这世上的光景才是他们的幸福所在，这就证明了他们的心尚未因着患难而降卑。正是由于缺乏治死罪，才让人的安慰随着他们在这世上遭遇的变化，兴衰荣枯，起伏不定。

托马斯·波士顿
《人生的坎坷》，94

Look upon a rabbit's skin, how well it comes off till it comes to the head, but then what hauling and pulling is there before it stirs! So it is in the mortifying, in the crucifying of sin. A man may easily subdue and mortify such and such sins, but when it comes to the head sin, to the master sin, to the bosom sin, O what tugging and pulling is there, what striving and struggling is there, to get off that sin, to get down that sin!

THOMAS BROOKS
Great Gain, 100

摸摸兔子的皮毛，在摸到它的脑袋之前，它是多么听话，但是一摸到它的头，它会变得何等激动，要努力拉扯挣脱！把罪钉在十字架上，治死罪也是如此。一个人可能很容易就治服和治死这样那样的罪，但那作头的罪，那作主的罪，那心里珍惜的罪，啊，要除去那罪，扳倒那罪，就会有怎样的拉扯，怎样用力的挣扎！

托马斯·布鲁克斯
《大利：托马斯·布鲁克斯作品拾珍》，100

It is sad to consider how few professors in these days have attained the right way of mortifying sin. They usually go out against their sins in the strength of their own purposes, prayers, and resolutions and scarcely look so high as a crucified Christ. They mind not the exercise of their faith upon Christ, and therefore it is a righteous thing with Christ that after all they should be carried away captive by their sins. Nothing eats out sin like the actings of grace; nothing weakens and wastes the strength of sin like the exercise of grace. O did men believe more in Christ, sin would die more. Did they believe the threatenings more, sin would die more. Did they believe the promises more, sin would die more. Did they believe in reigning with Christ more, sin would die more.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:160

想到当今认信之人中，掌握正确治死罪方法的人是何等之少，这着实令人难过。他们通常靠自己计划、祷告和决心的力量对付自己的罪，却不极力看重钉十字架的基督。他们不愿运用对基督的信心，因此最终还是被他们的罪掳去，基督如此待他们，也是公义的。没有什么比恩典的作为更能吞吃罪；没有什么比运用恩典更能削弱和耗费罪的力量。哦，人要是更多多相信基督，罪就更多多死去。如果他们更多多相信警告，罪就更多多死去。如果他们更多多相信应许，罪就会更多多死去。如果他们更多多相信与基督一道作王，罪就会更多多死去。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:160

Of all Christians, none so mortified as those in whom grace is most exercised. Sin is a viper that must be killed or it will kill you forever, and there is no way to kill it but by the exercise of grace.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:179

在所有基督徒中，最治死罪的人，莫过于就是那些最多多运用恩典的人。罪是毒蛇，必须将它杀死，否则它就要把你永远杀死，除非运用恩典，别无他法杀死罪。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:179

The original word [mortify] signifies to slay, to pursue to death. Sin is not at once slain—it gets a death stroke by the first saving work of grace. It never recovers that, but yet it dies but lingeringly, therefore called a crucifixion, and it is a great part of the Christian's exercise to follow it to death,

to be driving nails into it, and keep it bleeding till it expire.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 4

“治死”这词的原意是杀死，追杀。罪不是立刻就被杀死——它在恩典的第一次拯救之工就受了致命一击。它再也不能从中恢复过来，但它拖延着死去，因此被称为钉死在十字架上。基督徒操练的重要部分，就是追杀罪，用钉子钉住它，让它流血，直到它断气。

亚历山大·卡迈克尔
《信徒治死罪》，4

A...false way [of mortification] is the letting of sin die alone or of itself, as youthful lusts, vanity, prodigality, and revenge. Either sin kills thee or thou must kill it; but when it dies alone, it is an evidence that it has undone thee—and now, like a victorious champion, it dies in peace on its bed and is not vanquished by thee. O sinner, shall thine enemy die in peace? Wilt thou not pursue it to death and be avenged on it for thy two eyes, for thy two hands—for all the miseries, sorrows, and woes that it has wrought thee?

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 10–11

治死罪的一种……错误方式，就是让罪独自或自行死去，就如一些人对待年轻时的私欲、虚荣、放纵挥霍和报复那样。不是罪把你杀死，就是你必须把罪杀死；但是当它独自死去的时候，这就证明它已经把你打败——现在，罪就像一个得胜的将军，躺在床上平静地死去，而不是被你打败。罪人啊，你要你的仇敌平静地死去吗？你难道不应该追杀它，为了你的双眼，为了你的双手，为了罪给你带来的一切痛苦、悲伤和不幸，而向它复仇吗？

亚历山大·卡迈克尔
《信徒治死罪》，10–11

Mortification may be either actively or passively considered. Considered actively, it is a work of the Spirit whereby the soul strives not only to beat down the motions and stirrings of every sin but endeavors to destroy the body of it and to slay it in the root thereof, which in some measure every believer effects. Mortification passively considered lies in a deadness of the whole man toward things forbidden and in some sense also to things lawful. The soul is taken off from sinful objects and from inordinate appetite of lawful objects.... Mortification actively considered lies not in unconstant, uneven, and flashy fits of indignation and opposition against some sin, as some take vengeance upon some sins and spare their prime lust, as Saul did the king of the Amalekites; but it is a constant and daily warring of the soul against great and small, especially against our idol lusts, wherein the man not only endeavors to destroy the love of sin and delight in it but the very being of it.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 13

可以从主动和被动方面看待治死罪。主动来看，治死罪是圣灵的作为，灵魂靠着这作为，不

仅努力击倒罪的每一样运动和搅扰，还努力摧毁罪身，灭绝它的根，在某种程度上，每一个信徒都在如此行。被动来看，治死罪是指整个人向神所禁止的事死，并在某种意义上，也向合法的事死。灵魂从对有罪的对象以及对合法之事的过度渴望中解脱出来……主动来看，治死罪不在于针对某一件罪，发出非持续、不一致、一闪而过的愤慨和反对，就像一些人对某些罪施行报复，却放过他们的主要情欲，正如扫罗对待亚玛力人的王那样；治死罪是灵魂对大大小小的情欲，特别是成为我们偶像的情欲，展开持续和每日的争战，在这争战中，人不仅要努力摧毁对罪的爱，罪中之乐，还要摧毁罪本身的存在。

亚历山大·卡迈克尔
《信徒治死罪》，13

They deserve reproof who think to mortify sin by their own endeavors or by mere mortal means. No endeavors, no duties, no consideration of sin's opposition to and inconsistency with our happiness, without the influence of the Spirit, can mortify any one sin. The apostle's manner of urging this great duty deserves a remark. On the one hand, he will not have people think that the Spirit was to do all and they nothing or that they are to be merely passive in the business of mortification: "If ye through the Spirit do mortify the deeds of the body, ye shall live." And on the other hand, he will not have them think that there is any power in them to mortify sin but that it is through the Spirit; it is the Spirit's special work.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 85

那些认为靠自己的努力，或仅仅使用常人手段就可以治死罪的人，应当受到责备。若没有圣灵动工，人的任何努力，任何本分，任何对罪是如何妨碍我们得幸福、与我们的幸福不一致的思想，都不能治死任何一样罪。使徒在敦促人尽这重大本分时的做法值得一提。一方面，他不愿让人认为，圣灵要做成一切，而他们自己无需做任何事，或他们在治死罪这事上只是被动的：“你们若靠着圣灵治死身体的恶行，必要活着。”³⁸另一方面，他不愿他们认为，他们身上有任何力量可以治死罪，而是要靠着圣灵；这是圣灵特别的作为。

亚历山大·卡迈克尔
《信徒治死罪》，85

I mentioned the serious consideration of your own death as a mean to help on mortification. It were good for us were we oftener among the tombs and laying ourselves in our graves. The rich man's skull is not gilded there, nor has the delicate person any better color or smell, nor has the proud man any precedency there. Their dust and skulls and dead bones are not distinguished, yet what is the business and labor of most unmortified souls but to adorn or pamper or honor this corruptible, sinful, and burdensome flesh? We never live like Christians till we can trample upon it, and it be under our soul's feet, and till we live as if we were next moment to die, and till we deal with sin as we would do when a-dying.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 116–17

³⁸ 罗8:13

我提到了你们要严肃思想自己的死，以此作为帮助你们治死罪的手段。我们若是经常走在坟墓间，让自己躺在坟墓里，这对我们实在有益。富人的头骨在坟墓里不会镀金，优雅的人也不会有更好的肤色和香气，骄傲的人在坟墓也没有任何优先权。他们的尘土、头骨和枯骨并不出众，然而大多数未治死罪的人，他们办理的事务和付出的辛劳，不就是正在装饰、呵护、尊荣这腐败、罪恶、沉重的肉身吗？除非我们能把它践踏在脚下，使它伏在我们灵魂脚下，除非我们活着的时候就仿佛会随时死去，除非我们能像垂死之时一样对待罪，否则我们就绝不会像基督徒一样活着。

亚历山大·卡迈克尔
《信徒治死罪》，116-17

Watchfulness is of singular use to such as would be successful in this business of mortification. You must fight with sin ere ye can mortify it, for sin is not so tame as to make no resistance.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 117

警醒，对于那些想在治死罪这件事上取得成功的人来说，特别有用。你必须与罪相争，然后才能治死罪，因为罪并非如此驯良，以至于无需作出任何抵抗。

亚历山大·卡迈克尔
《信徒治死罪》，117

To return when the Spirit makes intercession in thee or helps thee to make intercession with groans which cannot be uttered, let these groans be against sin rather than for divine comforts; groan rather for redemption from sin than from any other misery.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 166

当圣灵在你里面用说不出的叹息代求，或帮助你祷告时，要用这些叹息来对抗罪，而不是来寻求神的安慰；要用这些叹息祈求能得赎脱离罪，而不是脱离任何其他苦难。

亚历山大·卡迈克尔
《信徒治死罪》，166

If any ask, then, "How shall we purpose and engage against sin so as we may be disentangled from it and effectually get it mortified?" Answer: (1) Be sure ye be sincere in them. (2) Be sure your affections concur with your judgment, else they will entangle you. Yet, (3) see that ye be also deliberate and that your resolutions and engagements against such a lust be not only from the present heat of affections. (4) Strive to keep such a frame as ye had when ye engaged, that fear of God and hatred of sin ye then had; and be often thinking on your engagements, humbling yourselves for the least breaches of them. (5) Take in the Spirit's assistance in your purposes and endeavors. (6) If one engagement bind not strongly enough, we must renew and multiply them. "If one knot hold not," says one, "we must cast more that we may never want some bond over our head."

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 207

若有人问：“我们该如何下定决心对付罪，与罪交锋，好让我们可以与罪分离，有效治死罪？”我的回答：（1）要确保你们在这些事上真诚。（2）要确保你们的情感与你们的判断一致，否则你们的情感就会让你们陷入困境。然而，（3）要确保你们是经过了深思熟虑，你们反对这样一种情欲的决心和争战，不仅仅是出于当前火热的情感。（4）要竭力保持你们与罪交锋时的心态，就是你们当时对神的敬畏和对罪的憎恶；并经常思想你们的争战，为着丝毫的松懈而降卑。（5）在你们下决心和努力时接受圣灵帮助。（6）如果一次交锋捆绑得不够牢固，我们就必须更新和加增交锋。有人说：“如果一个结不够，我们就必须打更多的结，好叫我们头上永远不缺乏某种约束。”

亚历山大·卡迈克尔
《信徒治死罪》，207

Mortify your inordinate affections to earthly things. This makes providences that deprive and cross us so heavy. Mortify your opinion and affection, and you sensibly lighten your affliction. It is a strong affection that makes strong affliction. Dwell much upon the meditation of the Lord's near approach, and then all these things will seem but trifles to you. "Let your moderation be known unto all men; the Lord is at hand." Exercise heavenly-mindedness and keep your hearts upon things eternal under all the providences with which the Lord exercises you in this world.

JOHN FLAVEL
Divine Conduct, 145

要治死你们对地上之事的过度情感。这会使那些让我们遭遇剥夺和挫折的护理之工变得沉重。要治死你们的意见和爱情，如此你们就能减轻自己的痛苦。强烈的情感造成强烈的痛苦。多多默想主的临近，所有这些事情在你就会显为小事。“当叫众人知道你们谦让的心。主已经近了。”³⁹多多以天上的事为念，并在主使用这世上一切护理之工磨炼你们时，让心灵专注于永恒之事。

约翰·弗拉维尔
《神的作为》，145

Severity to sin is mercy to the soul.

WILLIAM JENKYN
Exposition upon the Epistle of Jude, 353

对罪严厉，就是对灵魂怜悯。

威廉·詹金
《犹大书注释》，353

One great point of our mortification lies in this: to have our wills melted into God's. And it is a great token of spiritual growth when we are not only content but joyful to see our wills crossed that His may be done. When our wills are [the] sacrifice of holy prayer, we many times receive choicer

³⁹ 腓4:5

things than we ask expressly.

SAMUEL LEE
Most Spiritual Profit, 77

我们治死罪的一个要点就在于此：让我们的意志融化在神的旨意中。当我们看到自己的意志被推翻，祂的旨意得以成就时，我们不仅是感到满足，而且是满心欢喜，这就是灵命成长的一个了不起的记号。当我们的意志成了圣洁祷告所献之祭时，我们通常就会得着比我们明确祈求更美好的事。

撒母耳·李
《最属灵的益处》，77

To mortify... “If ye put to death”: A metaphorical expression taken from the putting of any living thing to death. To kill a man or any other living thing is to take away the principle of all his strength, vigor, and power so that he cannot act or exert or put forth any proper actings of his own; so it is in this case. Indwelling sin is compared to a person, a living person, called the old man, with his faculties and properties; his wisdom, craft, subtlety, strength. This, says the apostle, must be killed, put to death, mortified—that is, have its power, life, vigor, and strength to produce its effects taken away by the Spirit.

JOHN OWEN
Of the Mortification of Sin in Believers, in Works, 6:8

治死罪……“若治死”：这是一个比喻的说法，源于将任何活物杀死。杀死一个人或任何别的活物，就是夺去他一切力量、活力和能力的动因，使其不能动弹，或不能发出任何原本出于他自己的作为；在治死罪这情形里，也是如此。经上把内住的罪比作是一个人，一个活人，称为旧人，有他的官能和特性；他的智慧、技艺、巧妙、力量。使徒说，这必须被杀死，被置于死地，被治死——也就是说，靠着圣灵夺去它的能力、生命、活力和产生效果的力量。

约翰·欧文
《论治死信徒身上的罪》，收录于《文集》，6:8

The choicest believers who are assuredly freed from the condemning power of sin ought yet to make it their business all their days to mortify the indwelling power of sin. So the apostle: “Mortify therefore your members which are upon the earth” (Col. 3:5). Whom speaks he to? Such as were “risen with Christ” (v. 1); such as were “dead” with Him (v. 3); such as whose life Christ was and who should “appear with him in glory” (v. 4). Do you mortify. Do you make it your daily work. Be always at it while you live. Cease not a day from this work. Be killing sin, or it will be killing you.

JOHN OWEN
Of the Mortification of Sin in Believers, in Works, 6:9

得着确据，知道自己已经脱离罪的定罪权势的最优秀信徒，仍应把治死罪的内住权势作为他们一生的工作，天天治死罪。使徒就是这样说的：“所以要治死你们在地上的肢体。”（西3:5）他是对谁讲这番话？是那些“与基督一同复活”的人（第1节）；是那些与祂同“死”的人（第3节）；是那些以基督为生命，已经以及将来“与祂一同显现在荣耀里”的人（第

4 节)。你是否治死罪呢？你是否把它当作你每日的工作呢？只要你还活着，就总要做这工作。这工作一天也不要停。杀死罪，否则罪就要杀死你。

约翰·欧文

《论治死信徒身上的罪》，收录于《文集》，6:9

Sin does not only still abide in us but is still acting, still laboring to bring forth the deeds of the flesh. When sin lets us alone we may let sin alone, but as sin is never less quiet than when it seems to be most quiet, and its waters are for the most part deep when they are still, so ought our contrivances against it to be vigorous at all times and in all conditions, even where there is least suspicion.

JOHN OWEN

Of the Mortification of Sin in Believers, in Works, 6:11

罪不仅仍住在我们里面，而且仍在行动，仍在努力生发情欲之事。罪看似不理睬我们的时候，我们可能也不理会罪，但罪在看似最安静的时候却并不安静，它的水在静止的时候是水位最深，所以我们应在任何时候、任何情况，甚至最没有怀疑的地方，都要强有力地对付罪。

约翰·欧文

《论治死信徒身上的罪》，收录于《文集》，6:11

[A] means of mortification is detestation, or utter hatred, of sin as it is sin.... “Ye that love the Lord hate evil,” saith the psalmist, for hatred is a stabbing, murdering affection. It pursues sin with a hot heart to death, as an avenger of blood, of the blood of the soul which sin would spill and of the blood of Christ which sin hath shed. Hate sin perfectly and perpetually, then you will not spare it; but kill it presently. Till sin be hated it cannot be mortified; you will not cry against it as the Jews did against Christ, “Crucify it, Crucify it”; but show indulgence to it, as David did to Absalom, and say, “Deal gently with the young man, with this or that lust, for my sake.” Mercy to sin is cruelty to the soul.

EDWARD REYNER

Precepts for Christian Practice, 17

治死罪的手段，就是看罪是罪，厌恶罪、彻底憎恨罪……诗人说：“你们爱耶和华的，都当恨恶罪恶。”⁴⁰因为恨恶是一种刺人、杀人的情感。它带着火热的心追杀罪，就像报血仇的，是为了向流人灵魂之血，并已经流了基督之血的罪复仇。完全、不断恨恶罪，这样你就不会放过罪；而是会立即将它杀死。若不恨恶罪，就不能治死罪；你不愿像犹太人对待基督那样，对着罪大喊：“把它钉十字架，把它钉十字架；”而是对罪显出宽容，就像大卫对待押沙龙那样，说：“你们要为我的缘故宽待那少年人，款待这样或那样的情欲。”对罪仁慈就是对灵魂残忍。

爱德华·雷纳

《基督徒实践训导》，17

God is forced to mortify our sin by afflictions because we will not mortify them by the Spirit in the use of holy means. A gracious God gives us favors from His own tenderest love, but corrections are

⁴⁰ 诗97:10

always forced, though very necessary for our soul's good.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 67

神不得不用苦难来治死我们的罪，因为我们不愿靠着圣灵，使用圣洁的途径来治死罪。仁慈的神用祂最温柔的爱来恩待我们，但神的管教总是不得已而为之，尽管这对我们灵魂的好处非常必要。

理查德·薛伯斯

《神圣默想与圣洁沉思》，67

MOURNING（哀伤）

Such [believers growing in grace] will mourn for wicked men's sins as well as their own. O the tears, the sighs, the groans that others' sins fetch from these men's hearts (Ps. 119:136; Jer. 9:1-2; 2 Peter 2:7-9)!

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:190

这样的人（在恩典中长进的信徒），不仅为他们自己的罪哀伤，也为恶人的罪哀伤。哦，别人的罪要勾起他们心中多少的眼泪、哀伤和叹息（诗 119:136；耶 9:1-2；彼后 2:7-9）！

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:190

The more holy any is, the more he is grieved and afflicted for the sin of others; and the more tender any man is, he is pierced with beholding the miseries that lie upon others.

JOHN FLAVEL

Fountain of Life, 175

人越圣洁，就越为他人的罪感到难过和痛苦；人越温柔，就越为别人的愁苦感到扎心。

约翰·弗拉维尔

《生命的源头》，175

It is not hard to observe that the more holy any person is, the more he is afflicted with others' sin. Lot vexed his righteous soul with the unclean conversation of the Sodomites; David's eyes gushed out rivers of water because men kept not the law. Those who can look with dry and undispleased eyes upon another's sin never truly mourned for their own.

JOSEPH HALL

Select Thoughts, in Select Tracts, 364

不难发现，人越圣洁，就越为别人的罪难过。因着所多玛人的淫行，罗得的义心就常常忧伤；大卫的眼泪下流成河，因人不遵守神的律法。那些看到别人犯罪却不流泪，也没有不悦的人，是从未真实地为自己的罪哀伤。

约瑟夫·霍尔

《精选想法》，收录于《精选单张》，364

There is a habitual mourning frame of spirit required in us, and we may do well to search ourselves about it, whether it is maintained and kept up or no. Whether worldly security and carnal joys do not devour it. For spiritual joys will not do it. Spiritual joys will take off nothing from spiritual mourning, but worldly security and carnal joy and pleasures will devour that frame of spirit.

JOHN OWEN

Discourse 6 on 1 Cor. 11:28, in Twenty-Five Discourses, 109

我们需要带有一种属灵的习惯性的哀伤心态，我们最好能在此察验自己，是否维护和保守了这种哀伤，是否属世的安稳和属肉体的快乐吞噬了它。因为属灵的喜乐并不会吞噬这种哀伤。属灵的喜乐并不会减少分毫属灵的哀伤，但属世的安稳和属肉体的欢喜快乐却会吞噬这种心态。

约翰·欧文

《讲论第6篇，论林前11:28》，收录于《二十五篇讲论》，109

There is a diabolical mourning, and that is twofold: (1) When a man mourns that he cannot satisfy his impure lust; this is like the devil, whose great torture is that he can be no more wicked. Thus Amnon mourned and was sick till he had defiled his sister Tamar (2 Sam. 13:2). Thus Ahab mourned for Naboth's vineyard: "He laid him down upon his bed, and turned away his face, and would eat no bread" (1 Kings 21:4); this was a devilish mourning. (2) When men are sorry for the good that they have done. Pharaoh grieved that he had let the children of Israel go (Ex. 14:5). Many are so devilish that they are troubled they have prayed so much and have heard so many sermons; they repent of their repentance. But if we repent of the good which is past, God will not repent of the evil which is to come.

THOMAS WATSON

The Beatitudes, in Discourses, 2:85

有种属魔鬼的哀伤，表现在两方面：（1）人因不能满足不洁的情欲而哀伤；这就好像魔鬼，他最大的折磨，就是他不能再作恶。暗嫩就是这样哀伤的，他急忧成病，直到玷污了他的妹妹他玛（撒下13:2）。亚哈就是这样为拿伯的葡萄园忧伤：“躺在床上，转脸向内，也不吃饭。”（王上21:4）这是魔鬼的哀伤。（2）人为自己所行的善而后悔。法老为放走以色列民忧伤难过（出14:5）。许多人是如此像魔鬼，以致他们为如此多多祷告，多多听道而感到痛苦；他们是为他们的悔改而悔改。但是，如果我们为过去的善后悔，神就不会为将来降下的恶后悔。

汤姆·华森

《八福》，收录于《讲论》，2:85

Gospel mourning is spiritual—that is, when we mourn for sin more than suffering. Pharaoh said, “Take away the plague”; he never thought of the plague of his heart. A sinner mourns because judgment follows at the heel of sin, but David cries out, “My sin is ever before me” (Ps. 51[:3]). God had threatened that the sword should ride in circuit in his family, but David doth not say, “The sword is ever before me,” but “My sin is ever before me.” The offense against God troubled him; he grieved more for the treason than the bloody axe. Thus the penitent prodigal [says in] Luke 15:21, “I have sinned against heaven, and in thy sight.” He doth not say, “I am almost starved among the husks, but I have offended my father. In particular, our mourning for sin, if it be spiritual, must be under this threefold notion. (1) We must mourn for sin, as it is an act of hostility and enmity.... (2) We must mourn for sin, as it is a piece of the highest ingratitude; it is a kicking against the breasts of mercy.... (3) We must mourn for sin, as it is a privation; it keeps good things from us. It hinders our communion with God.

THOMAS WATSON

The Beatitudes, in Discourses, 2:89–90

福音的哀伤是属灵的哀伤，也就是说，我们为罪哀伤，过于为受苦哀伤。法老说：“使我脱离这灾”，却从未想过他心中的灾。罪人哀伤，是因为犯罪之后接踵而至的审判，但大卫却哭喊：“我的罪常在我面前。”（诗 51:3）神曾警告刀剑要环绕他家，但大卫不是说“刀剑常在我面前”，而是说“我的罪常在我面前”。让他感到不安的，是他得罪了神；他为悖逆神而哀伤，过于为流血的斧头悲伤。就这样，那懊悔的浪子在路加福音 15:21 说：“我得罪了天，又得罪了你。”他不是说：“我吃豆荚，几乎饿死，我得罪了我的父亲。”特别是，我们为罪哀伤，若是属灵的，就必须明白这三重观念。（1）我们必须为罪哀伤，因罪是对抗神和与神为敌的行为。（2）我们必须为罪哀伤，因罪是最大的忘恩负义，是用脚踢那怜悯我们的乳房。（3）我们必须为罪哀伤，因罪是一种剥夺；罪让我们远离善；罪拦阻我们与神相交。

汤姆·华森

《八福》，收录于《讲论》，2:89–90

MURMURING（发怨言）

Murmuring is no better than mutiny in the heart; it is a rising up against God. When the sea is rough and unquiet, it casts forth nothing but foam. When the heart is discontented, it casts forth the foam of anger, impatience, and sometimes little better than blasphemy. Murmuring is nothing else but the scum which boils off from a discontented heart.

SIMEON ASHE

Primitive Divinity, 35–36

发怨言并不比心中悖逆更好，它是一种对神的反抗。大海汹涌时，除了吐出泡沫，什么都没有。心怀不满，就会吐出愤怒、不耐烦的泡沫，有时只是比亵渎神好一点。发怨言不是别的，

正是从不满之心涌出的浮渣。

西门·艾什
《上古神学》，35-36

Our murmuring is the devil's music; this is that sin which God cannot bear: "How long shall I bear with this people that murmur against me?" (Num. 14:11). It is a sin which whets the sword against a people.

SIMEON ASHE
Primitive Divinity, 99

我们的怨声是魔鬼的音乐；这是神不能容忍的罪：“我还要忍受这藐视我的百姓到几时呢？”（民 14:11）这是一种让神向人磨刀霍霍的罪。

西门·艾什
《上古神学》，99

Ah, what murmuring is there against God! What murmuring against instruments and what murmuring against providences is to be found among us? Some murmur at what they have lost, others murmur at what they fear they shall lose; some murmur that they are no higher, others murmur because they are so low; some murmur because such a party rules, and others mutter because themselves are not in the saddle; some murmur because their mercies are not so many as others, and others murmur because their mercies are not so as others are; some murmur because they are afflicted, and others murmur because such and such are not afflicted as well as they. Ah, England! England! Hadst thou no more sins upon thee, thy murmuring were enough to undo thee did not God exercise much pity and compassion toward thee.

THOMAS BROOKS
Mute Christian, 75

啊，我们是何等向神大发怨言啊！在我们当中，人是何等抱怨神所使用的器皿，抱怨神的护理之工？一些人抱怨自己已经失去的，其他人抱怨自己担心会失去的；一些人抱怨自己地位不够高，其他人抱怨自己地位太低；一些人抱怨是因为当下的政党统治，其他人抱怨则是因为并非自己掌权；一些人抱怨是因为自己所蒙的怜悯不及别人多，其他人抱怨则是因为他们所得的怜悯和别人不一样；一些人抱怨是因为他们受苦，其他人抱怨则是因为别人没有像他们一样受苦。啊，英格兰！英格兰！若不是神对你多多怜悯同情，即便你没有更多的罪，然而单单你的抱怨，就足以让你毁灭了。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，75

Murmuring is but as the smoke of the fire; there is first a smoke and smother before the flame breaks forth, and so before open rebellion in a kingdom there is first a smoke of murmuring, and then it breaks forth into open rebellion; but because it hath rebellion in the seeds of it, therefore it is accounted before the Lord to be rebellion.

JEREMIAH BURROUGHS

Rare Jewel, 54

发怨言就像是火中的烟；火焰燃起之前，先有烟雾和闷火，同样，在一国出现公开的叛乱之前，先有发怨言的烟，然后才会爆发公开的叛乱；但因怨言中包含了叛乱的种子，所以在主面前算为叛乱。

耶利米·巴罗夫
《稀世珍宝》，54

Murmuring is a sin betwixt secret backbiting and open railing, a smothered malice which can neither utterly be concealed nor dare openly be vented.

NEHEMIAH ROGERS

“The Watchful Shepherd,” in True Convert, 85

发怨言是介乎秘密咒骂和公开谩骂之间的一种罪，是闷在心里的恶意，既不能完全掩盖，也不敢公开发泄。

尼希米·罗杰斯
《警醒的牧人》，收录于《真归正的人》，85

Men murmur at God's providences because they distrust His promises.

THOMAS WATSON

Lord's Prayer, 167

人对神的护理发怨言，是因他们不信祂的应许。

汤姆·华森
《主祷文》，167

Murmuring is the scum which boils off from a discontented heart.

THOMAS WATSON

Mischief of Sin, 41

发怨言，这是从不满之心中沸腾而出的浮渣。

汤姆·华森
《罪的祸害》，41

THE NATION（国家）

Peace [within the nation] is the mother of prosperity, but prosperity is too often the murderer of peace. For peace breeds wealth, wealth breeds pride, pride breeds contention, and contention kills

peace.

THOMAS ADAMS

“The City of Peace,” in Sermons, 20

国家内部的和平是繁荣之母，但繁荣往往又是杀害和平的凶手。因和平孕育财富，财富孕育骄傲，骄傲孕育纷争，而纷争则扼杀和平。

托马斯·亚当斯

《和平之城》，收录于《讲道集》，20

Can you say when you come into the presence of God in secret, not only your own but others' sins affect your heart? You know God is as eminently dishonored in this nation [i.e., England] as He has been in most nations of the world; as notorious, desperate sinning against light and against the goodness of God as almost any people have been guilty of; greater breach of covenant, sinning against light, despight [i.e., uncountable things] done to the Spirit of grace. Slighting of and neglecting of the gospel of Christ has scarce been found among a people for many years.

THOMAS BLAKE

Living Truths in Dying Times, 90

你能说，当你秘密来到神面前时，不仅你自己的罪，而且别人的罪也打动你心吗？你知道现在在这国家（英格兰）和这世界上大多数国家一样，人极不尊荣神；几乎所有人都犯下臭名昭著、不顾一切反对光，反对神良善的罪；大大背约、得罪光、怠慢施恩的圣灵。从前很长一段时间，在这民中轻看和忽视基督的福音，是一件很少有的事情。

托马斯·布莱克

《临死之前活的真理》，90

There are no such blessings in the world to parishes, cities, and nations as those souls are that are rich in grace. O, they are great blessings to all places where they come. They are persons who are fit for the highest and noblest employments. There is not the highest work that is too high for a man that is rich in grace, not the hottest work that is too hot for a man rich in grace, nor the lowest work below a man rich in grace. Such a man will not say, “I would do it, but that it is below my place, my blood, my parts, my education.” “May Christ have honor? May others have good? If so, I will do it,” says the soul that is rich in grace, “whatever comes of it, and bless God for the opportunity.”

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:218

对于教区、城市和国家来说，世上没有比那些在恩典中富足的灵魂更好的祝福了。哦，他们去到哪里，都是对那地方的极大祝福。他们是适合从事最重要、最崇高工作的人。对于一个在恩典中富足的人来说，没有哪一样工作是太过重要，以致他们无法承担；没有哪一样工作是太过棘手，以致他们无法承受；也没有哪一样工作是太过卑微，以致他们不屑一顾。这样的人不会说：“我愿意做这工作，但它配不上我的地位、我的血统、我的能力、我的教育。”在恩典中富足的人会说：“基督可以得荣耀吗？别人可以得益处吗？如果可以，我就去做。不管有什么结果，我都要为这机会感谢神。”

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:218

Generally active nations are strongest abroad and weakest at home.

SAMUEL CLARK
Saint's Nosegay, 139

一般来说，活跃的国家在国外最强，在国内最弱。

撒母耳·克拉克
《圣徒的花束》，139

I confess, beloved, I discern there are very many with whom you shall never talk but they are complaining of the miserableness of our days. Oh, the times are miserable! What glorious times had we three or four years or five or seven years ago, for then they had trading, plenty, and ease, and everyone could sit under his own vine and his fig tree, no adversary nor evil occurrent; and now they hear of nothing but war and blood and exhausting of treasure and loss of their children and kindred and plundering their good everywhere, so that there is nothing but complaining among a world of people, as if our days were most miserable. Now, beloved, give me leave to speak my thoughts freely: I will set aside my text and the matter I am in hand with, and yet I will confidently affirm that our days now are better than they were seven years ago because it is better to see the Lord executing judgment than to see men working wickedness, and to behold a people lie wallowing in their blood rather than [apostatizing] from God and embracing of idolatry and superstition and banishing of the Lord Christ from among them.

STEPHEN MARSHALL
Sacred Panegyrick, 18

亲爱的弟兄们，我承认，我发现有很多人，只要你和他们交谈，他们所说的一切，就是在抱怨我们这时代悲惨。哦，这时代是悲惨的！三、四年前，或五年前，七年前，我们曾享有何等辉煌的年代！因为那时人往来贸易，富足安逸，人人都可以坐在自己的葡萄树和无花果树下，没有仇敌，也没有恶事发生；而现在他们听到的，只有战争和流血，财富耗尽，儿女和亲人失丧，货物四处遭掠夺，所以世上的人只有抱怨，仿佛我们的日子是最悲惨的。现在，亲爱的弟兄们，请容许我直率地讲出我的想法：我先把讲道经文和我要讲的内容放在一边，但我可以肯定地说，我们现在的日子比七年前要好，因为看到主施行审判，要比看到人作恶要好；看到一群人躺卧在血泊中，要比离弃神、偶像崇拜、迷信、把主基督从他们中间驱逐出去要好。

司提反·马歇尔（STEPHEN MARSHALL）
《神圣颂赞》，18

I beseech you, make England a happy nation, and though many have deserted you, be not dismayed. I tell you their names shall be written in the dust when yours shall be written in letters of gold, and the generations to come shall say that these glorious walls of Jerusalem were built in a troublesome

time, these foundations of God's house were laid and the building reared up in times of calamity, but blessed be God for such Lords, for such Commons, which would not be taken off. Carry on the work still, leave not a rag that belongs to popery, lay not a bit of the Lord's building with anything that belongs to antichrist or antichrist's stuff; but away with all of it—root and branch, head and tail—throw it out of the kingdom. And resolve not to leave till you can say, "Now Christ is set upon His throne and England is subdued to Him," and the good Lord carry you on to do so.

STEPHEN MARSHALL

Sacred Panegyrick, 21

我恳求你们，要让英格兰成为一个蒙福的国家，虽然许多人离弃了你们，但不要灰心。我告诉你们，他们的名要写在尘土中，而你们的名要写在金子上，将来世代的人必要说，这满有荣耀的耶路撒冷城墙是在苦难中建造的，神之殿的根基是遭灾时立下的，这殿是在灾难当中建立起来的。为着这样的上议院议员，这样的下议院议员感谢神，他们不愿摇动。仍要继续做工，属于教皇专政的任何破布，一丝也不要留下，属于敌基督的，属于敌基督的物，一点也不要带进主的殿；而是要把这些全部扔掉——根和树枝，头和尾——都从这国抛出去。坚决不停下这工，直到你们能说：“现在基督已经坐在祂的宝座上，英格兰已经向祂臣服。”愿良善的主加添你们力量，继续这工。

司提反·马歇尔

《神圣颂赞》，21

Mourn for the pride of the nation; our condition is low, but our hearts are high. Mourn for the profaneness of the land; Britain is like that man in the gospel who had "a spirit of an unclean devil" (Luke 4:33). Mourn for the removing of landmarks. Mourn for the contempt offered to magistracy, the spitting in the face of authority. Mourn that there are so few mourners; surely if we mourn not for the sin of others, it is to be feared we are not sensible of our own sins. God looks upon us as guilty of those sins in others which we do not lament; our tears may help to quench God's wrath.

THOMAS WATSON

The Beatitudes, in Discourses, 2:97-98

要为这国的骄傲哀伤；我们的光景低落，但我们的心却高傲。要为这地的褻渎哀伤；英国就像福音书中那“被污鬼的精气附着”的人（路4:33）。要为人挪移了地界哀伤。要为蔑视民事长官，唾弃权柄哀伤。要为哀伤之人如此之少哀伤；如果我们不为别人的罪哀伤，恐怕我们是没有感到我们自己的罪。我们不为别人的罪哀伤，神就看我们在别人的罪上有份；我们的泪水可能有助于平息神的忿怒。

汤姆·华森

《八福》，收录于《讲论》，2:97-98

NATURAL/GENERAL REVELATION（自然启示/普遍启示）

By natural theology, that all may understand, I mean that knowledge of God and our duty to Him

which the light of nature may lead man up to and which is concreat [i.e., perceptible to his senses] with his soul. The image of God upon man in his first creation consisted in knowledge as well as holiness; and the knowledge Adam had of his Creator was partly by the character of His being engraven upon his soul, which is by some styled verbum, an implanted word, and partly by what the large power of his intellectual faculty might gather from the works of creation, by both which he was led to God as his ultimate end. Now the light of nature, as it is now found in man, is...the dark and weak remainders of this image still, which the apostle saith the heathens had, who had nothing of the verbum, or the external word, either by writing or any other way of revelation.

MATTHEW BARKER

Natural Theology, 4

我所说的，人人都能理解的自然神学，是指在自然之光的引导下，人的灵魂可以感知的，关于神的知识，关于我们对神当尽本分的知识。人一开始受造时身上的神的形像，既有圣洁，也有知识；亚当对造他之神的知识，部分是通过神刻在他灵魂上的品格，有人称之为某种“话语”，植入他灵魂里的话语；部分是通过他理智官能的强大力量，从创造之工中获得。通过这两方面，他被引向神，以神作为他的最终目的。现在，在人身上发现的自然之光……仍是这神的形像昏暗、微弱的残余，使徒说异教徒没有圣经——通过书写或任何其他方式启示的外在话语，但他们仍有这形像。

马太·巴克（MATTHEW BARKER）

《自然神学》，4

It is matter of natural revelation that there is a God; that He is infinite in His immensity and eternity, in His power, wisdom, and goodness; that He is the first cause and ultimate end of all things; that He is the preserver and overruling disposer of all things and the supreme governor of the rational world and the great benefactor of all mankind and the special favorer and rewarder of such as truly love Him, seek Him, and obey Him; also that the soul of man is immortal; and that there is a life of reward or punishment to come, and that this life is but preparatory unto that; that man is bound to love God His maker and serve Him with all his heart and might and to believe that his labor is not vain; that we must do our best to know God's will that we may do it. This, with much more, is of natural revelation, which infidels may know.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:172-73

自然启示所讲的，就是存在一位神；祂的广大、永恒、大能、智慧和良善都是无限；祂是万有的起因和最终目的；祂是万有的维持者和至高的处置者，是理性世界的最高统治者，全人类的恩主，特别眷顾和赏赐真正爱祂、寻求祂、顺服祂的人；自然启示所讲的还有，人的灵魂不朽；有赏赐或刑罚的来生，而今生不过是为来生做准备；人必须爱造他的神，尽心尽力侍奉祂，并相信自己的劳苦不是徒然；我们必须竭尽全力明白神的旨意，好让我们可以遵行。这一点，还有更多，都是自然启示，是异教徒可以知道的。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:172-73

There are three lights which God hath afforded to the heathen: the light of creation (Rom. 1:19–20); the light of righteousness, which the schools call *synteresin*; the light of a natural conscience (Rom. 2:15). Now although these be true lights, yet they are not sufficient lights. They make a discovery of a Godhead unto men (Rom. 1:19–20); they discover so much to men as to leave them without excuse (v. 20). But they cannot discover a Savior to man.

RALPH ROBINSON
Christ All and in All, 159

神赐给异教徒的光有三种：创造之光（罗 1:19–20）；公义之光，经院学者称之为良心的火花（*synteresin*）；本性的良心之光（罗 2:15）。虽然这些都是真光，但却不是充分的光。它们向人显明有一位神（罗 1:19–20）；它们向人显明极多的事情，让他们无可推诿（20 节）。但它们不能向人显明一位救主。

拉尔夫·罗宾逊
《基督是包括一切，又住在各人之内》，159

NATURE/CREATION, BOOK OF（自然之书/创造之书）

What an excellent book is the visible world for the daily study of a holy soul! Light is not more visible to the eye in the sun than the goodness of God is in it and all the creatures to the mind. If I love not God when all the world reveals His loveliness and every creature tells me that He is good, what a blind and wicked heart have I! O wonderful wisdom and goodness and power which appears in everything we see, in every tree and plant and flower; in every bird and beast and fish; in every worm and fly and creeping thing; in every part of the body of man or beast, much more in the admirable composure of the whole; in the sun and moon and stars and meteors; in the lightning and thunder, the air and winds, the rain and waters, the heat and cold, the fire and the earth, especially in the composed frame of all so far as we can see them set together; in the admirable order and cooperation of all things; in their times and seasons and the wonderful usefulness of all for man. O how glorious is the power and wisdom and goodness of God in all the frame of nature!

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:377

这可见的世界是一本何等美好的书卷，供圣洁的灵魂天天查考！人在日头之下，肉眼能看得见光；思想这世界和其中一切的受造物，人从中就可以看见神的良善。当整个世界都显出神的可爱，每样受造物都告诉我神是良善时，我若不爱神，那么我的心是何等盲目和邪恶啊！哦，神奇妙的智慧、良善和能力，显明在我们所见的一切中，每一棵树、每一样花花草草；每一样飞鸟、走兽和游鱼；每一样虫子、飞蝇和爬行动物；显明在人或动物身体的每一部分中，尤其在整个人体或动物体的奇妙结构中；显明在太阳、月亮、星星和流星；闪电和雷鸣，空气和风、雨水、寒暑、火和大地，特别是在我们所能见到一切组成的框架上；显明在万有令人佩服的次序和合作上；显明在它们的时期与季节上，以及对全人类的奇妙作用上。哦，神的大能、智慧和良善，在自然的一切中显出何等荣耀啊！

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:377

As Noah, when the deluge of waters had defaced the great book of nature, had a copy of every kind of creature in that famous library of the ark, out of which all were reprinted to the world, so he that hath God hath the original copy of all blessings, out of which if all were perished all might easily be restored.

SAMUEL CLARK
Saint's Nosegay, 69

正如挪亚时代在大洪水破坏了自然界这卷伟大书卷的面貌后，就在方舟那著名的图书馆里保有了每种造物的副本，根据这副本，一切都得以重印颁布给世人，同样，凡得着神的人，就是得着一切祝福的原本，这卷书的一切即便都毁灭了，也可以轻易恢复。

撒母耳·克拉克
《圣徒的花束》，69

The great book of the creation had lain long enough open before the world's eyes, yet they could never come to the saving knowledge of God by all that divine wisdom which is written with the finger of God in every page thereof; therefore, it pleased God to send His servant that by preaching the gospel, poor souls might believe on Christ, and believing might be saved. No doctrine but the gospel can save a soul.

WILLIAM GURNALL
Christian in Complete Armour, 807

受造界这伟大的书卷，在世人眼前打开的时间已经足够长了，但他们却无法藉着神亲手在这卷书上每页所写的神圣智慧来认识神，以致得救；因此，神乐意差遣祂的仆人，通过传讲福音，让可怜的灵魂相信基督，相信就能得救。除了福音，没有任何教训可以拯救灵魂。

威廉·古纳尔
《基督徒披戴神的全副军装》，807

We should...make use of natural and apply them to spiritual things. If we see a lily, think of God's promise and our duty, we should grow as lilies. When we see a tall tree, think "I must grow higher in grace," and when we see a vine, think "I must grow in fruitfulness." When we go into our fields, orchards, or gardens, let the eye raise the thoughts higher, unto consideration of what is required and of what is promised in God's holy word.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 117

我们应当……利用自然之事，把它们用在属灵的事上。我们看见一朵百合花，就应想到神的应许和我们的本分，我们应像百合花一样生长。我们看到一棵大树，就要想到“我必须在恩典中长得更高”；我们看到一棵葡萄树，就要思想“我必须在多结果子方面有长进”。当我们进入我们的田地、果园或花园时，让我们的眼睛提升我们的思想，思想神的圣言所要求和

所应许的一切。

理查德·薛伯斯
《神圣默想与圣洁沉思》，117

God hath given us three books which we ought to be studying while we are living: the book of conscience, the book of Scripture, and the book of the creature; in the book of conscience we may read ourselves, in the book of the creature we may read God, in the book of Scripture we may read both God and ourselves. The great God sets us excellent lectures in the volume of the creation; though this book hath but three leaves in it—heaven, earth, sea—yet it teacheth us many rare lessons.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:417

神给了我们三本书，让我们活着时应当加以研究：良心之书、圣经之书和创造之书；在良心之书中，我们可以读到我们自己；在创造之书中，我们可以读到神；在圣经之书中，我们可以既读到神，也读到我们自己。伟大的神在创造之书中给了我们极好的教诲；这本书虽然只有三页——天、地、海，却教导给我们许多难得的教训。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:417

It was an honest speech of a monk who being asked how he could endure that life without the pleasure of books answered, “The nature of the creatures is my library, wherein, when I please, I can muse upon God's deep oracles.”

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:421

有人问一位修道士，他如何能忍受没有读书乐趣的生活，他诚实回答说：“造物的本性就是我的图书馆，在那里，当我愿意的时候，就可以思考神深奥的圣言。”

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:421

Study much the works and especially the word of God. The works of God are a book wherein you may read of Him and by which you may hear of Him. “The heavens declare the glory of God” (Ps. 19:1); “The earth is full of the goodness of the LORD” (Ps. 33:5). As the shadow hath some proportion to the body to which it relates, so the works of God are some representation of the wise, powerful, gracious God to whom they belong. “The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead” (Rom. 1:[20]); therefore consider the works of the Lord and the operations of His hands.

GEORGE SWINNOCK

The Incomparableness of God, in Works, 4:489

多多研究神的作为，特别是神的话语。神的作为就是一本，你可以读到祂，由此听到祂的

声音。“诸天述说神的荣耀”（诗 19:1）；“遍地满了耶和华的慈爱”（诗 33:5）。就像影子与它的本体成一定的比例，神的作为，也同样按一定比例呈现它们所属的那位智慧、大能、恩典的神。“自从造天地以来，神的永能和神性是明明可知的，虽是眼不能见，但藉着所造之物就可以晓得，叫人无可推诿。”（罗 1:20）因此当思想主的作为和祂手的工作。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:489

A godly ancient being asked by a profane philosopher how he could contemplate high things since he had no books wisely answered that he had the whole world for his book, ready open at all times and in all places and that therein he could read things divine and heavenly. A bee can suck honey out of a flower that a fly cannot do.

JOHN TRAPP

Commentary...upon...the New Testament, 129

古时一位敬虔人被一个世俗哲学家问到，他没有书，怎能思考高深的事情呢，他就智慧地回答说，他有全世界作他的书，随时随地可以打开，在当中他可以读到神圣和属天的事情。蜜蜂能从花中吸出蜜来，苍蝇则不能。

约翰·特拉普

《新旧约圣经注释》，129

NEW BIRTH（新生/重生）

Hence appears the difference of the first and second birth—the first birth is of the earth, earthly; the second birth is of the Lord from heaven. The first birth is of nature, full of sin; the second is of grace, full of sanctity. The first birth is originally of flesh and blood; the second birth is originally of the Spirit and water. In a word, the first birth ill, the second gives life; generation lost us, it must be regeneration that recovers us. O blessed birth without which no birth is happy, in comparison of which, though it were to be born heir of the whole world, all is but misery!

ISAAC AMBROSE

The Doctrine of Regeneration, in Works, 18

第一次的生和第二次的生由此就显明出来——第一次的生出于地，是属地的；第二次的生是出于主，是从天而来的。第一次的生是出于自然，充满罪；第二次的生是本于恩典，充满圣洁。第一次的生源于血气；第二次的生源于圣灵和水。一言以蔽之，第一次的生让人染病，第二次的生赐人生命；原本的生让我们丧失，必须由重生将我们挽回。哦，这有福的生，没有这生，任何生就不能蒙福，与之相比，即使生而承受全世界，一切也不过是悲惨而已！

以撒·安布罗斯

《重生的教义》，收录于《文集》，18

Meditations upon an Egg

The egg's no chick by falling from the hen;
Nor man a Christian 'til he's born again.
The egg's at first contained in the shell:
Men afore grace, in sins and darkness dwell.
The egg, when laid, by warmth is made a chicken.
And Christ by grace the dead in sin does quicken.
The chick at first is in the cell confin'd;
So heav'n-born souls are in the flesh detain'd.
The shell doth crack, the chick doth chirp and peep.
The flesh decays, and men then pray and weep.
The shell doth break, the chick's at liberty,
The flesh falls off, the soul mounts up on high.
But both do not enjoy the self-same plight;
The soul is safe, the chick now fears the kite.
But chicks from rotten eggs do not proceed,
Nor is a hypocrite a saint indeed.
The rotten egg, tho' underneath the hen,
If crack'd, stinks, and is loathsome unto men.
Nor doth her warmth make what is rotten sound;
What's rotten, rotten will at last be found.
The hypocrite, sin has him in possession,
He is a rotten egg under profession.

JOHN BUNYAN
Divine Emblems, 12-13

对一只鸡蛋的默想

鸡蛋不会因为从母鸡身上掉下来就成了小鸡；
人若不重生就不能成为基督徒。
鸡蛋起初包在蛋壳里；
人未蒙恩，是仍住在罪恶和黑暗当中。
鸡蛋生下，因着温暖的热度孵成小鸡。
基督用恩典让死在罪中的人活过来。
小鸡起初关在鸡笼里，
从天而生的灵魂也关在肉体中。
蛋壳出现裂缝，小鸡鸣叫着向外看。
肉体衰残，人就祷告哭泣。
蛋壳破了，小鸡得以自由，
肉体脱落，灵魂升到高天。
但两者所处困境不尽相同：
灵魂已得安全，小鸡仍惧飞鹰。

坏的鸡蛋不会孵出小鸡，
假冒为善之人也不是真圣徒。
坏的鸡蛋虽在母鸡身下，
但若裂开，就发出臭气，令人厌恶。
母鸡的温度不能让坏鸡蛋发出动静；
那坏的东西，终必会被人发现。
假冒为善之人，罪也已经将他支配，
他只是在认信伪装之下的坏鸡蛋。

约翰·班扬
《属神的寓意》，12-13

That the new creature is the product of divine power alone: a point of great concernment, if duly considered. The evangelist John is clear on our side, touching this original and pedigree of it, both whence it is not and whence it is: "It is born, not of blood"—that is, it belongs not to nor is brought forth in any as they are men made of flesh and blood. Nor as they are Abraham's seed according to the flesh (Rom. 9:7). Nor is it born "of the will of the flesh." The carnal and sensual affections have nothing to do in the spiritual birth. "Nor of the will of man": the rational faculties by which men are set above the rank of other creatures, even these contribute nothing to our divine sonship. "But it is of God" (John 1:13)—that is, it is His work alone, and the natural man has nothing to do in it; he is as perfectly unactive in it as the dry bones in causing themselves to live (Ezek. 37:5, 9, 14) or as Lazarus in reviving himself, of whom it is said, "He that was dead came forth, bound hand and foot" (John 11:44).

ELISHA COLES
Practical Discourse, 190

新造的人完全是神大能的产物：适当加以考虑，这就是一个非常值得关注的问题。福音书的作者约翰明显支持我们的立场，说明了这新造之人的本源和血统，包括它不是从何而来，又是从何而来：“不是从血气生的”——也就是说，不属于，也不是由血气之人所生。这样的人也不是亚伯拉罕肉身的后裔（罗 9:7）。这样的人也不是“从人意生的”。从属肉体 and 感官的情感所生的，与这属灵的生没有任何关系。“不是从人意生的”：人的理性官能，让人高于其他受造物，但就连这些能力，对我们成为神的儿女也不能作出任何贡献。“乃是从神生的”（约 1:13）——也就是说，这唯独是神的作为，属血气之人在其中没有发挥任何作用；他在这新生中完全被动，就像枯骨不能叫自己活过来（结 37:5, 9, 14），拉撒路不能叫自己复活一样，经上论到拉撒路有这话说：“那死人就出来了，手脚裹着布。”（约 11:44）

以利沙·科尔斯
《应用性论述神的主权》，190

Let them pretend what they please, the true reason why any despise the new birth is because they hate a new life. He that cannot endure to live to God will as little endure to hear of being born of God.

JOHN OWEN
Golden Book, 216

任凭他们如何宣称，若有人蔑视这新生，真正的原因就是在于，他们憎恨一种新的生命。不能忍受向神而活的人，同样不能忍受听到人要从神而生。

约翰·欧文
《约翰·欧文金书》，216

OBEDIENCE（顺服）

A heart to obey is our obeying; a heart to do is our doing; a heart to suffer in God's account is our suffering for His name. But here it must be carefully noted that though sincere resolution for obedience be obedience, yet every resolution is not that resolution. Resolution for obedience is then sincere where (1) it flows from an inward and rooted inclination; (2) it is founded on a firm belief of Scripture revelation; (3) it is built on the highest and weightiest reasons; (4) it is the result of the most mature and deep deliberation.

RICHARD ALLEINE
Heaven Opened, 205

有心顺服，就是我们的顺服；有心做事，就是我们的做事；有心为神受苦，就是我们为神之名的受苦。但在此必须小心留意，虽然有顺服的真诚决心就是顺服，但不是每种决心都是这种决心。顺服的决心只有按照以下情形，才是真诚的：（1）源自一种内在的、根本性的倾向中流淌而出的；（2）建立在对圣经启示的坚定信仰之上；（3）建基于最崇高、最重大的理由之上；（4）是最成熟和最深刻之深思熟虑的结果。

理查德·艾里恩
《天开了》，205

Our obedience in all the branches of it [the praise owed to the Lord in light of His providential care] should be bettered. Practical praises are the most acceptable. Our lives must witness the gratitude of our hearts.

SIMEON ASHE
Best Refuge, 43

看到主护理的看顾，当把赞美归于主，我们在这赞美的方方面面都应更顺服。实践的赞美最蒙神悦纳。我们的生活必须见证我们内心的感恩。

西门·艾什
《最美的避难所》，43

[True obedience] ought to be:

- 1.sincere (Ps. 51:6);
- 2.spiritual (John 4:24);

- 3.regular;
- 4.loving (Gal. 5:6);
- 5.believing (1 Peter 2:5–6);
- 6.universal (Ps. 119:6; 2 Cor. 2:9);
- 7.constant.

WILLIAM BEVERIDGE
Thesaurus Theologous, 4:128–29

（真顺服）应当：

- 1. 真诚（诗 51:6）；
- 2. 属灵（约 4:24）；
- 3. 惯常；
- 4. 生发爱（加 5:6）；
- 5. 出于信（彼前 2:5–6）；
- 6. 全面（诗 119:6；林后 2:9）；
- 7. 持久。

威廉·贝弗里奇
《神学词典》，4:128–29

Though no believer does what he should do, yet doubtless every believer might do more than he does in order to God's glory and his own and others' internal and eternal good. Affection without endeavor is like Rachel, beautiful but barren. They are blessed that do what they can, though they cannot but under-do.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:171

虽然没有哪个信徒，能完全做到他应该做到的，但毫无疑问，为了神的荣耀，为了他自己以及别人内在和永远的益处，每个信徒都可以比他现在做得更多。不付出努力的爱就像拉结，美丽却不生儿子。尽力做了他们能做的，尽管做的仍旧不够，这样的人是有福的。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:171

Every man obeys Christ as he prizes Christ, and no otherwise.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:253

人顺服基督，皆因看基督为宝贵，除此以外，别无理由。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:253

Opportunity is many times a special means which a man of gifts and place hath to do good above

others and above himself at other times. Sometimes things fall out so fitly to a man that they even put him upon some service tending to the glory of God, whereas others have not the like. In such cases the rule is do as thine hand shall find; do as occasion shall serve; do as opportunity shall invite thee. Many are called by the Lord's providence, giving them opportunity to do somewhat for His glory, whereunto others have not the like occasion.

WILLIAM GEARING
Sacred Diary, 96

很多时候，机会是一种特别的途径，可以让一个有恩赐和位份的人比别人做得更多，也比自己在别的时候做得更多。有时，事情的发展如此切合一个人，让他可以有机会从事某种促进神荣耀的工作，而其他人却没有这样的机会。在这种情况下，原则就是：做你手头上能做的；做场合提供你要做的；做机会邀请你去做。许多人蒙主护理之工的呼召，让他们有机会为祂的荣耀做事，而这样的机会是其他人所没有的。

威廉·基林
《神圣日记》，96

Consider, what thou doest out of thy place is not acceptable to God because thou canst not do it in faith, "without which it is impossible to please God," and it cannot be in faith because thou hast no call. God will not thank thee for doing that which He did not set thee about. Possibly thou hast good intentions; so had Uzzah in staying the ark, yet how well God liked his zeal, see 2 Samuel 6:7.

WILLIAM GURNALL
Christian in Complete Armour, 200

请思想，你超出本位所做之事不蒙神悦纳，这是因为你不能出于信心去做这事，“人非有信，就不能得神的喜悦”；你不能出于信心去做，是因你没有得到呼召。神不会因为你做了祂没有让你去做的事而感谢你。你可能有好的动机；乌撒也有，他曾伸手去扶约柜，但神是怎样看待他的热心呢，请见撒母耳记下 6:7。

威廉·古纳尔
《基督徒披戴神的全副军装》，200

A naked command from God is a sufficient ground of obedience from man.

NATHANIEL HARDY
First General Epistle of St. John, 279

从神而来纯粹的命令，足以成为人顺服的理由。

拿但业·哈代
《约翰一书注释》，279

He that is altogether a Christian is universal in his obedience: he doth not obey one command and neglect another; do one duty and cast off another. But he hath respect to all the commands; he endeavors to leave every sin and love every duty. The almost Christian fails in this; his obedience is partial and piecemeal. If he obey one command, he breaks another. The duties that least cross his

lust he is much in, but those that do, he lays aside.

MATTHEW MEAD

Almost Christian Discovered, 197-98

一个全然的基督徒，他的顺服是全面的顺服：他不会顺服一条命令，却忽视另外一条；履行一样本分，却弃绝另一样。他看重神的所有命令；他努力离开每一样罪，热爱每一样本分。几乎的基督徒在这一点上失败了；他的顺服是部分和零碎的顺服。他若遵守一条命令，就会违背另外一条。他最热衷履行与他情欲抵触最少的本分，但对那些确实抵触他情欲的本分，他就搁置一旁。

马太·米德

《几乎基督徒遭揭露》，197-198

A resolution...to serve God is...such as it ought to be. When trusting in God, we purpose to forsake all sin and to observe all God's commandments to the end of our lives, and that with the utmost of selfdenial in all worldly pleasure, profit, honor, and safety.

JOHN NORTON

Catechistical Guide, 92-93

决心……侍奉神……应按理当的样子侍奉。当我们信靠神的时候，我们应当决心弃绝所有罪，遵从神的所有诫命，直到我们生命的尽头，并在一切关乎世上快乐、利益、荣誉和安全的事上，尽最大程度的舍己。

约翰·诺顿

《要理问答指引》，92-93

He that walketh with God sees, by the eye of faith, God present with him in all his actions; seriously thinking of Him upon all occasions, remembering Him in his ways, setting the Lord always before him as David did; seeing Him that is invisible as Moses did; doing all things as St. Paul did, as of God in the sight of God. Now he who so walketh that he always observeth God's presence and keepeth Him still in his view in the course of his life not only with a general and habitual but, as much as he can, with an actual intention to please and glorify God, this man may be said to walk with God.

HENRY SCUDDER

Christian's Daily Walk, 52

与神同行的人，凭信心的眼睛，看到神在他一切所行的事上与自己同在；在一切场合严肃思想神，在他各样行事之道上記念神，像大卫那样，将主常摆在他面前；像摩西那样，如同看见那不能看见的主；像圣保罗那样，做一切事是出于神，在神面前做。凡如此行的人，在他的生活中总是留心神的同在，常将神摆在眼前，不仅出于普遍和习惯，而是尽其所能真心想讨神喜悦、荣耀神，这样的人可以说是与神同行。

亨利·史佳德

《基督徒生活之道》，52

Partial and temporary obedience is not obedience; in easy things that do not oppose our lusts, which are not against our reputation, some will do more for a time than they need; but our obedience must be impartial, universal, and constant because God commands it to be so.

RICHARD SIBBES Divine
Meditations and Holy Contemplations, 74

部分性和暂时性的顺服不是顺服；在不反对我们的情欲、不破坏我们名声的容易事情上，有一些人会在一段时间之内，所做的超过了他们所需要做的；但我们的顺服必须是不偏不倚的、全面的、持久的顺服，因神命令顺服应当如此。

理查德·薛伯斯
《神圣默想与圣洁沉思》，74

OPPORTUNITY（机会）

Watch...for the opportunity because it is God's season, which without doubt is the best season and time for every purpose. Because Satan watches to spoil by mistiming as well as by corrupting whatever thou shalt do for God. "When I would do good," says Paul, "evil is present"; that is, either to withdraw me from my purpose or else to infect my work. That the opportunity may not slip thee, either for want of care or forecast, (1) sit always loose from an overmuch affecting thine own concerns and believe that thou wast not born for thyself. A brother is born for adversity. (2) Get thy heart tenderly affected with the welfare of all things that bear the stamp and image of God. (3) Study thy own place and capacity that God hath put thee in in this world, for suitable to thy place are thy work and opportunities. (4) Make provision beforehand that when things present themselves, thou mayst come up to a good performance. Be prepared for every good work. (5) Take heed of carnal reasonings; keep the heart tender, but set thy face like a flint for God. (6) And look well to the manner of every duty.

JOHN BUNYAN
Riches, 208

留心……机会，因为这是神的时候，毫无疑问，这是实现每一样目的的最好时候。因为凡你当为神而做的事，撒但都在伺机败坏，或让机会错失。保罗说：“我愿意为善的时候，便有恶与我同在。”也就是说，要么让我放弃我的打算，要么用恶污染我的工作。为了不让你因缺乏留心或预见而错失机会，（1）总要松手，不要过分关心你自己的事，而是要相信你并不是为自己而生的。弟兄为患难而生。（2）让你的心温柔关切一切带有神印记和形像之事物的福祉。（3）认识在这世上神为你安排的位置和能力，因为你的工作和机会，是与你的位置相称的。（4）事先做好准备，事情临到，就可以有好的表现。要预备好行各样的善事。（5）警惕属肉体的推论；保持内心柔软，但在为神的事上，脸面要硬，好像坚石。（6）注意履行每样本分的方式。

约翰·班扬
《班扬的宝藏》，208

Opportunities for duty which render it beautiful ought diligently to be embraced.

JOHN OWEN
Golden Book, 222

让本分变得美好的机会，应当努力抓住。

约翰·欧文
《约翰·欧文金书》，222

“As we have therefore opportunity, let us do good unto all men” (Gal. 6:10). An opportunity to do good to others is a great mercy to ourselves. The oil of grace, like the widow’s (2 Kings 4:6), increases by pouring out; an opportunity is a special season which God affords us for the benefit of our own and others’ souls.

GEORGE SWINNOCK
The Christian Man’s Calling, in Works, 2:219

“所以，有了机会，就当向众人行善。”（加 6:10）向人行善的机会，是神给我们的极大怜悯。恩典的油，就像那寡妇的油（王下 4:6），因倾倒而加增；机会是神为了我们和他人灵魂的益处，赐予我们的一段特殊时期。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:219

Time is in itself of great price and ought to be redeemed, but opportunity is of greater value, and it is infinite pity to cut such a precious commodity to waste. It is ordinary, even with good men when they meet though it relate nothing to their callings or concernments, to be talking chiefly of corn and cattle and markets and fairs and foreign transactions, as if they had not a God, a Christ, a soul, an eternal estate to be minding each other of. Our words are the servants of our reason, and to send more than will perform our business or to send them upon unnecessary and trifling errands argues vanity and folly.

GEORGE SWINNOCK
The Christian Man’s Calling, in Works, 2:348

时间的价值极大，因此要爱惜光阴，但机会的价值更大，浪费如此宝贵的机会，就是无限可惜了。即便是义人，在他们见面时，常常谈论的也与他们的呼召或关切毫不相关，例如收成、牲畜、市场、集市和国外的交易，就好像他们没有一位神、一位基督、一个灵魂和一个永恒光景需要互相关心一样。我们的交谈是我们理性的仆人，若是我们打发它们去办理超出我们呼召以外的事，或是去打点毫无必要和琐碎的差事，这就证明了我们是虚空和愚昧。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:348

ORDINANCES（蒙恩之道）

Communion is founded on union, and union upon likeness. And how like are God and the devil, holiness and unrighteousness, one to the other? There is a vast difference between conversing with ordinances and having communion with God. A man may have great acquaintance with ordinances and be a great stranger to God at the same time. Everyone that goes to court and hangs about the palace doth not speak with the prince, and what sorry things are ordinances without this communion with God!

WILLIAM GURNALL
Christian in Complete Armour, 302

相交建立在联合之上，而联合建立在相似之上。神和魔鬼，圣洁和不义，彼此有何相似之处呢？与蒙恩之道打交道，这和与神相交有天壤之别。人可能非常熟悉蒙恩之道，与此同时却对神非常陌生。不是每一个上朝、在宫中徘徊的人都是与国王说话，而使用蒙恩之道却没有这与神的相交，是何等可悲！

威廉·古纳尔
《基督徒披戴神的全副军装》，302

Make conscience of joining with the church in her public worship. Do not think thou art left to thy liberty whether thou wilt or not, but bind it upon thy conscience as a duty, for so indeed it is. You think it is the minister's duty to dispense ordinances, surely then it is your duty to attend on them. He might as well pray for you at home as come to church and not find you there. Is there a woe to him if he doth not provide food for your souls, and none to you if you come not to partake of it? And think not you are time enough there if you hear the sermon, though you miss the prayers, which should prepare you for the word and sanctify the word to you. It is not the way to profit by one ordinance to neglect another. The minister may preach, but God must teach thee to profit. If God opens not thy understanding to conceive of and thy heart to conceive by the word thou hearest, no fruit will come of it. Now prayer is the key to open God's heart, as His Spirit is the key to open thine.

WILLIAM GURNALL
Christian in Complete Armour, 700

要刻意与教会一道进行公共敬拜。不要以为你有自由，可以决定参加与否，而要把这作为一种责任，约束你的良心，因这确实就是你的本分。你认为牧师的本分就是施行蒙恩之道，那么你的本分当然就是领受这些蒙恩之道。牧师来到教会发现你不在，那么他是不是可以留在家里为你祷告即可？如果他不为你灵魂提供食物，他就有祸了，那么你不来领受这食物，却根本没有祸吗？不要以为你花了足够时间听讲道，就可以错过那预备你领受道，使你被道分别为圣的祷告。通过一样蒙恩之道受益，却忽视另一样蒙恩之道，这是不应当的。牧师可以讲道，但你要受益，就必须由神教导你才行。如果神不开启你的悟性，让你明白这道，打开你的心，让你领受所听的道，这道就不会结出果子。祷告是打开神的心的钥匙，正如祂的灵是打开你心的钥匙一样。

威廉·古纳尔

《基督徒披戴神的全副军装》，700

Grace hath a mighty efficacy to establish the heart where it is revealed, and God hath appointed ordinances also on purpose to assure us that we might have strong consolation and that He might have great glory. He hath appointed two sacraments to set forth and confirm His grace to us, and the Holy Spirit is not only a teacher but a witness. The Lord first assures the thing, then the person, and, when it may be for the glory of His grace, we shall have the assurance of it as to ourselves.

THOMAS JOLLIE

“The Glory of Divine Grace,” in *Slate, Select Nonconformists’ Remains*, 274

恩典在它显明的地方，具有强大的功效建立人心，神也设立了蒙恩之道，保证我们可以得大安慰，祂可以得大荣耀。祂设立了两项圣礼，表明和确认祂向我们所施的恩，圣灵不仅是一位教师，也是一位见证人。当事情关祂恩典的荣耀时，主先确保这事，然后藉着这事确保人，我们就必从中得着祂向我们施恩的确据。

托马斯·卓利

《神恩典的荣耀》，收录于斯雷特编著，《不从国教牧师遗稿》，215

They that have received the word must receive it again. Though it were engrafted in them, yet receive it that it may save your souls. God has deputed it to be a means not only of regeneration but of salvation, and therefore, till we come to heaven, we must use this help. They that live above ordinances do not live at all, spiritually, graciously. Painted fire needs no fuel. The word, though it be an immortal seed, yet needs constant care and watering.

THOMAS MANTON

Practical Exposition on the Epistle of James, 64

已经领受神话语的人，必须更加领受。虽然这话语就像嫁接在他们身上一样，但仍要领受这话语，让它可以拯救你们的灵魂。神设立这道，不仅作重生的途径，也作拯救的途径，因此，在我们抵达天堂之前，都必须使用这帮助。认为活着不需要蒙恩之道的人，在灵性和恩典方面根本就不是活着的。画出来的火不需要燃料。道虽是不死的种子，却需要不断看顾和浇灌。

托马斯·曼顿

《雅各书实践性注释》，64

A heart filled with love to ordinances is a great preparation for an ordinance. How doth David in the Eighty-Fourth Psalm pant and long and breathe after the ordinances of God! To love prayer, to love the word is a great preparation for both. To love the presence of Christ in the Supper is a great preparation for it. To keep a habitual frame of love in the heart for ordinances.

JOHN OWEN

Discourse 5 on 1 Cor. 11:28, in Twenty-Five Discourses, 85

人心对多样蒙恩之道充满爱，就大大预备好了来领受蒙恩之道。在诗篇 84 篇，大卫是如何渴慕、渴望、追求神的蒙恩之道！爱慕祷告，爱慕神的话语，就是为这两样做好充分准备。爱慕基督在主餐中的同在，就是极好地预备好了来领受这主餐。要在心中保持一种热爱蒙恩

之道的习惯性心态。

约翰·欧文

《讲论第5篇，论林前11:28》，收录于《二十五篇讲论》，85

Remember that the ordinances of Christ are not His grave wherein he lies but the throne whereon He sits as king of His church; that you should never be above ordinances until you are above temptations; and that they lose not their authority because sometimes we miss their influence; and that they are appointed not only to bring men to but also to build men up in Christ.

FRANCIS RAWORTH

On Jacob's Ladder, vi

请记住，基督的蒙恩之道不是祂躺卧其中的坟墓，而是祂作为祂教会之王所坐的宝座；在你已经超越试探之前，你绝不会到了无需蒙恩之道的地步；蒙恩之道不会因着我们有时感受不到它们的影响，就失去它们的权柄；基督设立蒙恩之道，不仅是为了把人带到祂这里来，也是为了在祂里面将人建立。

弗朗西斯·拉沃斯

《雅各的天梯》，vi

The ordinances. These are the conduits Jesus Christ hath instituted and appointed His ordinances to be the means of carrying His nourishing virtue to the soul. The ordinances are the dishes of gold upon which this heavenly meat is brought. Prayer, reading, preaching, meditation, holy conference, the sacrament—in these Christ presents Himself to the soul. He that forsakes these can expect no feeding from Christ.

RALPH ROBINSON

Christ All and in All, 29

蒙恩之道。这些是耶稣基督设立的管道，祂指定祂的蒙恩之道，作为向人灵魂输送祂滋养人功效的途径。蒙恩之道是金盘子，上面盛着天粮。祷告、读经、讲道、默想、圣会、圣礼，通过这些，基督向灵魂表明祂自己。弃绝这些人，不能指望从基督那里得到喂养。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，29

There is a fragrantcy in the word of Christ. The breath of Christ's mouth is sweeter than any perfume in the world (Song 5:16). His mouth, or palate, is sweetneses in the original; all His promises and precepts are very savory. There is a fragrantcy in all His ordinances. Prayer, sacraments, preaching, singing of psalms are in themselves and to a gracious heart like a sweet-smelling ointment (see Song 2:3).

RALPH ROBINSON

Christ All and in All, 299

基督的话语有种香气。基督口中的气息比世上任何香气更甜美（歌5:16）。祂的口，或按原

文，祂的上颚甘甜；祂的一切应许和诫命都有甜美的滋味。祂所有的蒙恩之道都散发着香气。祷告、圣礼、讲道、唱诗，在它们本身以及对蒙恩的心来说，就像香膏一样甜美（见歌 2:3）。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，299

The body of a man can as soon labor incessantly without food as the soul of a Christian can live continuously without ordinances.

WILLIAM SECKER

in Horn, Puritan Remembrancer, 121

基督徒的灵魂若是可以没有蒙恩之道却不断活着，人的身体就可以无需食物而不断做工了。

威廉·赛克

收录于霍恩，《清教徒备忘录》，121

Live not upon ordinances. These are God's institutions; love them, cleave unto them, attend upon them, let no temptation cause you to leave them. But live not upon them; place not your hope or your happiness in them, but love them only in God. Attend upon them, yet not so much upon them as upon God in them; lie by the pool, but wait for the angel. Love not, no not a divine ordinance for its own sake. Why, who doth so? Alas! who almost doth not?

SAMUEL SHAW

Voice of One Crying in the Wilderness, 158-59

不要倚靠蒙恩之道而活。这些都是神所设立的；要爱它们，紧紧抓住它们，跟随它们，不要容试探叫你离开它们。但不要倚靠它们而活；不要把你的盼望或你的幸福寄托在它们身上，而要只在神里面爱这些蒙恩之道。跟随它们，但更多是跟随那在它们里面的神；躺在那池边，但要等候天使下来搅动水。不要爱，不要为蒙恩之道本身的缘故爱这蒙恩之道。唉，谁会这样呢？哎呀！有谁不是这样呢？

撒母耳·肖

《旷野呼声》，158-59

Ordinances—they are the golden ladder by which the soul climbs up to heaven; they are conduits of the water of life. O how precious should these be to us! They that are against ordinances are against being saved.

THOMAS WATSON

The Beatitudes, in Discourses, 2:407-8

蒙恩之道——它们是灵魂攀登天堂的黄金阶梯；它们是生命之水的流通管道。哦，这些对我们来说应当何等宝贵！反对蒙恩之道的人是反对自己得救。

汤姆·华森

《八福》，收录于《讲论》，2:407-8

The soul that loves Christ desires to be much in His presence. He loves the ordinances; he thinks it is good lying in the way where Christ passes by. Ordinances are the chariots of salvation. Christ rides into the believers' hearts in these chariots. Ordinances are the feast of fat things. The soul feasts with Christ here: "He brought me to the banqueting house" (Song 2:4). In the Hebrew it is "He brought me to the house of wine." Word, prayer, sacraments are to a Christian the house of wine. Here, often Christ turns the water of tears into wine. How lovely is this house of wine! The ordinances are the lattice where Christ looks forth and shows His smiling face to His saints. Christ's parents found Him in the temple (Luke 2:46). The soul that loves Christ desires conference with Him in the temple.

THOMAS WATSON

"Christ's Loveliness," in Discourses, 1:320-21

爱基督的灵魂渴慕多多活在祂面前。他喜爱蒙恩之道；他躺在基督经过的路上，并以此为美。蒙恩之道是拯救的战车，基督乘着这些战车，进入信徒心里。蒙恩之道是肥甘的筵席，灵魂在当中与基督同享：“他带我入筵宴所，以爱为旗在我以上。”（歌 2:4）按希伯来文原文，“他带我进入酒屋。”神的道、祷告、圣礼，对基督徒来说就是享受美酒的地方。在其中基督常常把泪水变成酒。这酒屋何等可爱！蒙恩之道是那窗棂，基督通过它，向祂的圣徒展现笑脸。基督的父母在圣殿里找到祂（路 2:46）。爱基督的灵魂渴慕在圣殿与祂相会。

汤姆·华森

《基督的可爱》，收录于《讲论》，1:320-21

Never go to work alone. Samson's strength lay in his hair, and a Christian's strength lies in Christ. When you are to do any duty, to resist any temptation, to subdue any lust, set upon it in the strength of Christ; some go out against sin in the strength of resolutions and vows, and they are soon foiled. Do as Samson: he first cried to heaven for help, and then, having taken hold of the pillars, he pulled down the house upon the lords of the Philistines. When we engage Christ in the work and so take hold upon the pillar of an ordinance, we then bring down the house upon the head of our lusts.

THOMAS WATSON

"The One Thing Necessary," in Discourses, 1:381

绝不要孤身一人做工。参孙的力量在于他的头发，基督徒的力量在于他的基督。在你履行任何本分，抵挡任何试探，治服任何情欲的时候，都要靠着基督的力量去做；一些人靠着决心和誓言的力量去对抗罪，就快快受挫。要像参孙那样：他首先向天呼求帮助，然后抱住柱子，拉倒房子，压住众多的非利士人。当我们在做工时与基督联手，并如此抱住蒙恩之道的一根柱子，我们就会把房子拉倒，压在我们情欲的头上。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:381

Prayer is a sweet ordinance. The saints have conference with God and feel much sweetness and delight coming in. Therefore, prayer is called incense (Lev. 16:12).

HENRY WILKINSON

“The Pleasant and Peaceable Ways of Wisdom,” in *Three Decades of Sermons*, 197

祷告是一种甜美的蒙恩之道。圣徒与神相聚，感受到有极多甘甜愉悦之事进来。因此经上称祷告是香（利 16:12）。

亨利·威尔金森

《愉悦平安的智慧之道》，收录于《讲道三十年》，197

ORIGINAL SIN（原罪）

Iniquity can plead antiquity. He that commits a new act of murder finds it old in the example of Cain; drunkenness may be fetched from Noah.... There is no sin but has white hairs upon it and is exceeding old. But let us look further back yet, even to Adam; there is the age of sin.

THOMAS ADAMS

Exposition upon...Second...Peter, 107

罪以它自古就有，为自己辩护。新犯杀人罪的人，可以从该隐那里中找到旧有的证据；酗酒可以追溯到挪亚那里……没有一样罪不是白发苍苍，极其古老。但让我们再往后看，就会回到亚当；这就是罪的年龄。

托马斯·亚当斯

《彼得后书注释》，107

The heart is never soundly broken till thoroughly convinced of the heinousness of original sin. Here fix thy thoughts. This is that which makes thee backward to all good; prone to all evil (Rom. 7:15); that sheds blindness, pride, prejudice, unbelief into thy mind; enmity, unconstancy, obstinacy into thy will; inordinate heats and colds into thy affections; insensibleness, benumbedness, unfaithfulness into thy conscience; slipperiness into thy memory; and, in a word, hath but every wheel of thy soul out of order and made it of a habitation of holiness to become a very hell of iniquity (James 3:6). This is that which hath defiled, corrupted, perverted all thy members and turned them into weapons of unrighteousness and servants of sin (Rom. 6:19); that hath filled the head with carnal and corrupt designs (Mic. 2:1); the hand with sinful practices (Isa. 1:15); the eyes with wandering and wantonness (2 Peter 2:14); the tongue with deadly poison (James 3:8); that hath opened the ears to tales, flattery, and filthy communication and shut them against the instruction of life (Zech. 7:11, 13).... And wilt thou yet be in love with thyself and tell us any longer of thy good heart?

JOSEPH ALLEINE

Alarm to the Unconverted, 156–57

人除非彻底被说服相信原罪的穷凶极恶，否则就绝不会正确因罪心碎。将你的思想聚焦于此。这原罪就是让你与一切的善相背，转而倾向一切恶的原因（罗 7:15）；它让你的心充满盲

目、骄傲、偏见、不信；你的意志充满敌意、不定、顽固；你的情感充满无度的火热和冰冷；你的良心充满冷淡、麻木、不忠；你的记忆充满忘却；总之，它让你灵魂的每个部分失调，把它从圣洁的居所变成不义的地狱（雅 3:6）。这原罪玷污、败坏、扭曲你的所有肢体，把它们变成不义的兵器和罪的奴仆（罗 6:19）；让你的头脑充满属肉体 and 败坏的图谋（弥 2:1）；双手充满恶行（赛 1:15）；两眼充满迷乱放荡（彼后 2:14）；舌头满有致命的毒药（雅 3:8）；打开耳朵听荒谬的话、奉承和污秽的言语，闭耳不听生命教导（亚 7:11, 13）……你还会爱自己，还会对我们说你的心是良善的吗？

约瑟·艾里恩
《警告未归正的人》，156-57

Among many, three things have and do most molest the children of God: one is the guilt of sin; another is inbred or original corruption; the last is troubles and affliction.

JOHN BARLOW
Good Man's Privilege, 461

在众多事情中，有三件在过去和现在最为折磨神的儿女：一件是罪的罪咎；另一件是内在或原初的败坏；最后一件是苦难和患难。

约翰·巴罗（JOHN BARLOW）
《义人的特权》，461

Man fallen is but the anagram of man in innocency; he has the same affections and delights, only they are transposed and misplaced.

THOMAS MANTON
Practical Exposition on the Epistle of James, 28

堕落之人不过是无罪无邪之人的颠倒；他有同样的情感和乐趣，只不过这些都移位和错位了而已。

托马斯·曼顿
《雅各书实践性注释》，28

Man fallen is but man inverted and turned upside down. His love is where his hatred should be, and his hatred where his love should be; his glory where his shame should be, and his shame where his glory should be.

THOMAS MANTON
Practical Exposition on the Epistle of James, 177

堕落之人不过是翻转和上下颠倒之人。当恨的，他爱；当爱的，他恨；当以为耻的，他以为荣；当以为荣的，他以为耻。

托马斯·曼顿
《雅各书实践性注释》，177

Here, as touching the want of justice and inclination unto sin, which were two parts of the matter of original sin, ye must be advertised that there is no faculty of the soul of man which is not infected with both these evils together. We reckon as principal powers of the soul the mind (or understanding), the will, and the affections. These two last the Scripture often understands them in the word heart because the will and affections be seated in the heart. The first defect, then, is in the mind, and this is the want of light and knowledge; here is also the want of holiness—that is, of a quality wherewith our very knowledge and light must be affected, and assuredly was affected with, in the first creation.

ROBERT ROLLOCK

A Treatise of God's Effectual Calling, in Select Works, 1:170

在这里，关于原罪的两部分，就是缺失义和倾向罪，你们必须知道，人的灵魂中没有哪样官能不被这两种恶一并感染。我们认为，灵魂的主要能力在于思想（或悟性）、意志和情感。最后这两样，圣经常常用“心”这个词说明，因为意志和情感都在于心。那么，首先的缺陷出现在思想中，就是没有光照，没有知识；同时，也缺失了圣洁——即缺失了一种必然能影响我们知识和光照的特质，而在人起初被造时，这两样必是受到了圣洁的影响。

罗伯特·罗洛克

《论我们的有效呼召》，收录于《精选文集》，1:170

Original sin is an apostacy from God, a want of original justice, and a certain positive quality repugning against the law of God.

ROBERT ROLLOCK

A Treatise of God's Effectual Calling, in Select Works, 1:173

原罪是背离神，是缺失了原初的义，是一种强烈抵挡神律法的确定无疑的积极特质。

罗伯特·罗洛克

《论我们的有效呼召》，收录于《精选文集》，1:173

Original sin debauched the mind and made it think crooked things straight, and straight things crooked; loathsome things lovely, and lovely things loathsome; perverted the will, and made it, as a diseased stomach, to call for and eat unwholesome meat against his own reason; enthralled his affections to sensuality and brutishness; chained the whole man and delivered it up to the law of sin and laid those strengths of reason and conscience in fetters by which it might be hindered in its vicious inclinations and course of profaneness. Hence it comes to pass that neither the beauty of grace, nor equity of living to God, nor the absolute necessity of man's exercising himself to godliness will prevail with him.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:166

原罪败坏了人的思想，让人的思想颠倒曲直，以可恨之事为可爱，以可爱之事为可恨；扭曲人的意志，使之成为生病的胃口，并违背自己的理性，要吃不健康的食物；迷惑人的感情沉

溺于感官之乐和兽性；用锁链捆绑整个人，交给罪的律，并将理性和良心的力量锁在枷锁中，使其无法阻止人邪恶的倾向和褻渎的行为。因此，无论是恩典之美，还是人理所当然要向神而活，或是人若要敬虔就必须操练自己，这一切理由都无法将他说服。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:166

As a smith works in his forge, an artificer in his shop. A natural man, as he is the heir of original and father of actual sin, so his soul and all the powers thereof are but Satan's shop of sins; his body and all the parts thereof tools of sin; his life and all his actions of both soul and body a trade of sin by the same reason.

JOHN TRAPP

Commentary...upon...the New Testament, 758

就如铁匠在他的煅炉打铁，工匠在他的店铺做工，一个属血气的人，由于他继承了原罪，生出了本罪，所以他的灵魂和灵魂的所有力量，都不过成了属撒但的罪之店铺；他的身体和身体所有部分，都成了罪的工具；他的生命和他灵魂和身体的所有行动，出于同样原因，都是罪的买卖。

约翰·特拉普

《新旧约圣经注释》，758

PARENTS（父母）

Though to see [the rebellious child] undutiful is your grief, yet not always your sin. Hath a parent given the child not only the milk of the breast but the sincere milk of the word (1 Peter 2:2)? Hast thou seasoned his tender years with religious education? Thou canst do no more. Parents can only work knowledge; God must work grace. They can only lay the wood together; it is God must make it burn. A parent can only be a guide to show his child the way to heaven; the Spirit of God must be a lodestone to draw his heart into that way.

SIMEON ASHE

Primitive Divinity, 59-60

虽说看到叛逆的孩子不信从神，这让你忧伤，但这不总是你的罪。你们岂不是给孩子吃奶，也给孩子神的道这纯净的灵奶（彼前 2:2）吗？你岂不是在他幼年时，就已经对他进行信仰教育吗？你不能再做得更多了。父母只能成就知识；必须由神成就恩典。父母只能把柴火堆积起来，必须由神把柴火点燃。父母只能作向导，给儿女指出通往天堂的道路；必须由神的灵作磁石，吸引他的心走上那条道路。

西门·艾什

《上古神学》，59-60

[Satan] is exceeding desirous to make parents themselves his instruments for their children's sin and ruin. And, alas! How commonly doth he succeed! He knoweth that parents have them under their hands in the most ductile, malleable age and that they have a concurrence of almost all advantages. They have the purse and the portion of their children in their power. They have the interest of love and reverence and estimation. They are still with them and can be often in their soliciting. They have the rod and can compel them. Many thousands are in hell through the means of their own parents; such cruel monsters will they be to the souls of any others that are first so to their own. If the devil can get the parents to be cursers, swearers, gamesters, drunkards, worldlings, proud, deriders, or railers at a holy life, what a snare is here for the poor children!

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:270–71

撒但极度渴望把父母变成他的工具，好使他们的儿女犯罪和败坏。哀哉，他是何等常常取得成功！他知道父母在儿女最柔软、最易塑的年纪掌管着他们，且几乎拥有所有优势。他们掌管着儿女的财富和份额。他们拥有儿女的爱、敬重和仰慕。儿女总是和他们住在一起，并经常有求于他们。他们掌管着棍棒，可以催逼儿女。地狱中成千上万的人，是藉着他们的父母落入地狱；如此残暴对待他人灵魂的怪物，首先残暴对待自己的儿女。如果魔鬼能让父母成为诅咒、说脏话、赌博、酗酒、世俗、骄傲、嘲笑或谩骂圣洁生活的人，那么这对他们可怜的儿女来说，是何等的网罗啊！

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:270–71

The love of parents toward their children is so natural and ordinary that there is less need to put parents in mind of their duty. But contrariwise children are not usually so dutiful to their parents (as the school speaks). Love descends rather than ascends; the benefactor loves more than the beneficiary. And therefore it was necessary to admonish them of their love. Neither is God content with a bare precept but hath adjoined a promise, “that thy days may be long,” for there is no reason he should enjoy long life who dishonors those of whom he received life.

JOHN BOYS

Offices for Public Worship, in Works, 65

父母对子女的爱是如此自然和普遍，以至于不太需要提醒父母尽他们的本分。但正如学者所说的，反过来，子女们通常不会对父母如此孝顺。爱是由上及下，而不是由下及上；施爱者比受爱者更有爱。因此，有必要告诫儿女关于爱父母的事。神不满足于一条纯粹的诫命，而是附加了一个应许，“使你的日子得以长久。”因一个人若不孝顺从其领受生命的父母，他就没有理由得享长寿。

约翰·博伊斯

《公共敬拜的职分》，收录于《文集》，65

The sum is this, that while we chasten the flesh, we should labor to inform and form the mind and spirit by infusing right principles, pressing and urging upon their tender hearts counsel, reproof, and instruction, as the matter requires. This is the duty of parents, to imitate God, to let instruction

expound correction; and with a rod in the hand and a word in the mouth, to train up their children to life eternal. A dumb rod is but a brutish discipline and will certainly leave them more brutish than it found them. Chastisement without teaching may sooner break the bones than the heart; it may mortify the flesh but not corruption; extinguish nature but never beget grace. “But the rod and reproof give wisdom.” Instruction added to correction, as it makes excellent Christians, so it makes good children.

THOMAS CASE
Correction, Instruction, 148–49

总而言之，我们在惩戒儿女肉身的同时，也应该努力向儿女浇灌正确的原则，并藉着必要的劝告、责备和教诲，来教导和塑造儿女稚嫩的头脑和心灵。效法神，用教训解释管教，这是父母当尽的本分；要用手中的棍棒和口中的言语，教养儿女走永生的道路。哑巴棍棒不过是一种粗暴的管教，这棍棒在离开孩子后，要比找到孩子前更粗暴。没有教导的惩罚可能很快会打断骨头，却不能打碎心灵；可能会压制肉体，却不能治死败坏；可能会熄灭血气，却不能生出恩典。“杖打和责备能加增智慧。”管教加上教导，既能造就出优秀的基督徒，也能培养出良善的儿女。

托马斯·凯斯
《管教，教训》，148–49

He that will not use the rod on his child, his child shall be used as a rod on him.

THOMAS FULLER
Holy and Profane States, 40

不愿杖打儿女的，神必把他的儿女当作杖，反过来杖打他。

托马斯·富勒
《圣洁和褻渎的光景》，40

That example is most dangerous which is most commonly in sight. Now the child looks upon the father and mother almost every day; when they rise up, lie down, go forth, come in, talk, eat, or drink, he is still with them. Other men’s courses he sees but now and then, but these always. Now, when unmortified, unrestrained vanity shall break out in every passage of their lives and their children be witnesses of it, is it not likely that they will be followers of it also? The child, perhaps, hears a neighbor swear once in a week or month, but when he hears his father every day dishonor God this way, it is very dangerous.

WILLIAM GEARING
Sacred Diary, 92

越常见的榜样就越危险。儿女几乎天天看着父母；他们起来、躺卧、出入、说话、吃喝时，儿女都和他们同在。其他人的行为，他只是偶尔看见，但父母的行为总在他眼前。当未被治死、不受约束的虚空在他们生活的各个阶段爆发，他们的儿女又见证这虚空时，儿女岂不也会成为追逐虚空的人吗？儿女也许只在一周或一个月内听邻居说过一次脏话，但他若每天都听到父亲这样羞辱神，那就非常危险了。

威廉·基林
《神圣日记》，92

If parents would have their children blessed at the church and at the school, let them beware they give their children no corrupt example at home by any carelessness, profaneness, or ungodliness; otherwise, parents will do them more harm at home than both pastor and schoolmaster can do good abroad. For the corrupt example of the one fights with the good doctrine of the other, which is by so much the more dangerous because that corrupt walking is armed with nature and therefore more forcibly inclines the affections of children to that side.

RICHARD GREENHAM
Godlie Exhortation, 11-12

父母若想让儿女在教会和学校蒙福，那么他们就要小心，不要在家里因粗心、亵渎或不虔而为他们儿女树立败坏的榜样；否则，父母在家里对他们造成的伤害，就要远超过牧师和校长家外对他们的造就了。一方作坏榜样，与另一方的美好教训相争，因那败坏的行事为人的天性为武装，就更有力影响儿女的情感，这就危险得多了。

理查德·格林汉姆
《敬虔的劝勉》，11-12

“As is the mother, so is her daughter.” The mother is lewd, idolatrous, bloody, rebellious, and the daughter is such; look therefore what befell the mother for her sins, what punishment was inflicted upon her. The like shall befall and be inflicted upon thee. Proverbs suitable unto this are these: “Ill birds lay ill eggs”; “Roses grow not out of shrimps”; “From the wicked proceeds wickedness”; “Ill seed, ill corn”; “By the children you may know the parents.” Now these are not always true, but sometimes it falls out that wicked parents have good children, and good parents wicked ones. Noah had a Ham, Isaac an Esau, David an Absalom, Hezekiah a Manasseh. And so contrary, Ahaz, that wicked king, had good Hezekiah for his son.

WILLIAM GREENHILL
Exposition of the Prophet Ezekiel, 384

“母亲怎样，女儿也怎样。”母亲淫乱、拜偶像、好流人血、悖逆，女儿也是这样；因此，请看母亲因罪有何等遭遇，她受到怎样的刑罚，同样的事也必临到你的身上，你也要受到同样的刑罚。与此相应的谚语还有：“坏鸟下坏蛋”；“玫瑰不是从虾生出来的”；“恶人生恶人”；“撒坏种，收恶果”；“从儿女就可以认出父母来”。这些话并非总是正确，有时结果而是：邪恶的父母生出好的儿女，而好的父母生出邪恶的儿女。挪亚生了一个含，以撒生了一个以扫，大卫生了一个押沙龙，希西家生了一个玛拿西。与此相反，亚哈斯，那邪恶的王有一位好儿子希西家。

威廉·格林希尔
《以西结书注释》，384

Parents' prayers may prove their children's best portion, even a treasure laid up in heaven for them

which may obtain of God many blessings for the children after the parents are dead and gone. Children of many prayers seldom miscarry.

EDWARD REYNER

Precepts for Christian Practice, 121

父母的祈祷可能显为是他们儿女所得最美的份，就是为他们在天上积存的财宝，可以在父母死后，为儿女获得神的许多祝福。父母为之多多祷告的儿女，很少有半途而废的。

爱德华·雷纳

《基督徒实践训导》，121

How many yet...teach their children the way to hell by inducing them to sin betimes; by instructing them to be proud and revengeful, to backbite and rail, to speak filthily, to curse and swear, to scorn holiness and the word, and ministers, and ways of God. How much worse, says one, are such parents than the devil himself? As it is worse for a mother to dash out the brains of her own child against a wall than for a wolf or a dog or a bear to kill her child. It is in your hands to do them the greatest kindness or cruelty in all the world. And if you saw a burning furnace, much more the flames of hell. What would you think of that parent who could find in his heart to cast the child into it or to put him into the hands of one that would? If therefore you love them, show it in those things wherein their greatest interest is concerned. Do not say you love them and yet be so unmerciful as to damn them. And what can you possibly do more to damn them than to bring them up in ignorance, and sensuality, and neglect of God?

JOHN SHOWER

Family Religion, 48-49

有多少人在诱导他们的儿女早早犯罪，教导他们骄傲和报仇，背后说人，辱骂人，说污秽的言语，赌咒发誓，蔑视圣洁和神的话语、牧师和神的道路，就这样教导他们走上地狱之路。有人说，这样的父母比魔鬼还要坏得何等之多？就像母亲把亲生孩子的脑袋砸在墙上，连脑浆都摔出来了，这比狼、狗、熊杀死她的孩子更为可怕。你的手中掌握着对儿女施以世上最大的仁慈或残忍。如果你看到燃烧的火炉，就更应该看到地狱的火焰。对于那心里有把孩子扔进地狱的念头，或把孩子交在一个会如此行的人手里的父母，你会作何感想呢？因此，如果你爱他们，就要在这与他们最利益攸关的事上显明爱来。不要说你爱他们，却如此没有怜悯，以至于让他们下地狱。还有什么能比养育他们长大，却让他们陷在无知、放纵情欲和轻忽神当中，更让他们下地狱呢？

约翰·绍尔

《家庭信仰》，48-49

PASTORS（牧师）

Take heed to yourselves lest you be strangers to the effectual working of that gospel which you preach, and lest, while you proclaim to the world the necessity of a Savior, your own hearts should

neglect Him and you should miss of an interest in Him and His saving benefits. Be that first yourselves which you persuade your hearers to be; believe that which you daily persuade them to believe; and heartily entertain that Christ and Spirit which you offer to them. You have a heaven to win or lose yourselves and souls that must be happy or miserable forever; it therefore concerns you to begin at home and take heed to yourselves.

RICHARD BAXTER
Reformed Pastor, 4

你们要谨慎自己，免得你们传讲福音，自己却对福音如何有效动工茫然不知；免得你们向世人宣告必须有位救主，自己心里却忽略祂，无份于祂和祂拯救的益处。你们说服听众要成为怎样的人，你们自己先要成为怎样的人；你们每天说服听众要相信，你们自己先要相信；你们提供给听众的基督和圣灵，你们自己先要衷心接待。你们有个天堂，要么得着，要么失去；你们有个灵魂，要么永远蒙福，要么永远受苦；因此，你们要从自己开始，谨慎自己，这是关乎你们自己的大事。

理查德·巴克斯特
《新牧人》，4

The worst of men are in a dead sleep, and the best of men are too often in a sinful slumber; and therefore faithful ministers have need to cry aloud, they have need to be courageous and zealous, to awaken both sinners and saints, that none may go sleeping to hell. Cowardice in a minister is cruelty; if he fears the faces of men, he is a murderer of the souls of men.

THOMAS BROOKS
Smooth Stones, 159

最坏的人陷在死一样的沉睡里，最好的人也常常陷在有罪的沉睡中；因此，忠心的牧师需要大声疾呼，他们需要勇敢和热心，唤醒罪人和圣徒，确保没人一路睡着下地狱。牧师的胆怯就是残忍；如果他惧怕人的脸面，就是成为谋杀灵魂凶手了。

托马斯·布鲁克斯
《汲沦溪中的石子》，159

Vinedressers are rewarded according to their diligence and faithfulness, though some vines never bear nor bring forth fruit at all. As ministers are diligent and faithful, so the reward, the crown shall be given full at last. This is many a faithful minister's grief, that he takes a great deal of pains in rubbing and washing, as it were, to make souls white and clean, pure and holy, and yet they remain, after all, as black as hell; but surely their reward shall never be the less with God. The nurse looks not for her wages from the child, but from the parent.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:292

栽种葡萄的人是按照他们的勤奋和忠心得赏赐，尽管有些葡萄树根本不结果子。牧师的勤奋与忠心也是如此，赏赐和冠冕最终也要完全赐给他们。让许多忠心牧师悲痛的是，虽然他费尽心力，努力擦拭清洗，要让人的灵魂变得洁净、圣洁，但人的灵魂最终仍像地狱一样乌黑；

然而可以肯定的是，他们在神面前所得的赏赐不会减少。保姆不指望从孩子，而是从父母那里得薪水。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:292

I beseech you remember, the righteous must be gathered; let us therefore do with them as we do with books that are borrowed; if a man borrows a book he knows he must keep it but for a day or two, and therefore he will be sure to read it over; whereas if the book be a man's own, he lays it aside because he knows he can read it any time. Remember your ministers are but lent you; they are not your own, and you know not but God may take your Elijahs from you this night. Therefore, make what use you can of them while you have them.

EDMUND CALAMY

“Mr. Calamy's Sermon at the Funeral of Mr. Ashe,” in Farewell Sermons, 355

我恳求你们记住，义人必被召去；因此，让我们对待他们，就像对待借来的书本一样；人若借了一本书，他知道只能保管一两天，因此就肯定会把书迅速读完；如果这书是自己的，因他知道可以随时阅读，就会将之搁置一旁。记住，你们的牧师只是神借给你们的；他们不是你们自己的，你们不知道神今晚会不会把你们的以利亚接走。因此，趁着你们还拥有他们的时候，要尽可能使用他们。

埃德蒙·卡拉米

《卡拉米先生在艾什先生葬礼上的讲道》，收录于《告别讲道集》，355

It is natural to faithful ministers to endeavor the propagation of the same vital principle of holy living and the same union with the Lord Jesus, the head and fountain of it, which themselves believe and experience. Faithful ministers covet most earnestly to change the very tempers and dispositions of men, from their natural probity to a holy aptitude and sufficiency for gracious and heavenly operations. They rejoice in every advance that is made toward the divine life, but that divine life itself (in sincerity at first, and afterward in the progress and final consummation of it) is what they press after themselves, and above all things, with the most assiduous application, endeavor to promote in their hearers and people. Their business is to illuminate the minds of men, to convince their consciences, to rectify their judgments, and persuade their wills to a sound and deep repentance for their past miscarriages to a present reformation of what is amiss in their hearts and lives and to a fixed resolution of walking with God and their fellow creatures (especially those of the same holy Christian profession) in all purity.

JOHN CHORLTON

Glorious Reward, 5

忠心的牧师会自然而然地致力于传讲圣洁生活的生命原则，以及与这圣洁生活的源头和源泉，即主耶稣的生命联合，因这是他们自己所相信和经验的。忠心的牧师最热切渴望改变人的脾性和性情，将他们天然本性的正直转变成一种圣洁的倾向和程度，让恩典和属天的作为在他们身上运行。忠心的牧师为着会众迈向属神生命的每一步感到欢喜，这种属神生命本身（一开始真诚，其后进步，最终完全）也是他们自己所追求的，并且是他们最迫切应用的，

他们也努力在听众和会众身上促进这生命。他们的任务是照亮会众的思想，说服他们的良心，纠正他们的判断，劝服他们的意志，让他们为过往的失败生发正确和深刻的悔改，并立刻归正他们内心和生活中的错失，又要下定决心在全然的清洁中，与神以及他们的同类（特别是那些具有同一神圣认信的人）同行。

约翰·科尔顿
《荣耀的奖赏》，5

It's a greater thing in a pastor to deal wisely and comfortably with an afflicted soul and soundly and discreetly to meet with a heretic than to preach learnedly.

EZEKIEL CULVERWELL
Time Well Spent, 229

对一个牧师来说，智慧而安慰地对待一个受苦的灵魂，以及坚固和谨慎地对待一个异端分子，这要比带着学问讲道更为重要。

以西结·克沃维尔
《善用时间》，229

It were a happy nursery for the church if every grounded pastor would train up in life, learning, doctrine, discipline, some toward scholar to make him more fit for the church as Moses did Joshua; Elijah, Elisha; Jeremiah, Baruch; Christ, His disciples; Paul, Timothy.

EZEKIEL CULVERWELL
Time Well Spent, 240

如果每一位根基稳固的牧师都能在生命、知识、教义、纪律方面培养某位学生，让他更适合服侍教会，就如摩西培养约书亚，以利亚培养以利沙，耶利米培养巴录，基督培养祂的门徒，保罗培养提摩太，这对教会来说就是大大有福的培养了。

以西结·克沃维尔
《善用时间》，240

Let us see that our knowledge of Christ is not a powerless, barren, unpractical knowledge. Oh that in its passage from our understanding to our lips it might powerfully melt, sweeten, and delight our hearts! Remember, brethren, a holy calling never saved any man without a holy heart; if our tongues only be sanctified, our whole man must be condemned. Oh, let the keepers of the vineyard look to and keep their own vineyard! We have a heaven to win or lose as well as others.

JOHN FLAVEL
Fountain of Life, 8-9

让我们确保，我们关于基督的知识不是一种软弱无力、不结果子、不能实践的知识：哦，愿这知识从我们的思想流到我们的口边时，可以大有能力融化我们的心，使之愉悦、大大欢喜！弟兄们请记住，圣召从不拯救任何一个没有圣洁之心的人；如果只有我们的舌头是分别成圣的，那我们的全人就必要被定罪了。哦，让那些看守葡萄园的人照顾、看守他们自己的葡萄

园：我们和其他人一样要面对是否能进天堂这个问题。

约翰·弗拉维尔
《生命的源头》，8-9

Those ministers that give men no rest nor quietness in their sins must expect but little rest or quietness themselves. What is it for ministers to preach home to the consciences of others but to pull down the rage of the world upon their own heads?

JOHN FLAVEL
Golden Gems, 55

那些让人在罪中不得平静安稳的牧师，自己也决不可指望能得多少平静安稳。牧师向别人的良心讲道，能得着什么呢，岂不就是招来世人的怒气，让这怒气落在自己头上吗？

约翰·弗拉维尔
《黄金奇珍》，55

My dear flock, I have, according to the grace given me, labored in the course of my ministry among you to feed you with the heartstrengthening bread of practical doctrine; and I do assure you, it is far better you should have the sweet and saving impressions of gospel truths feelingly and powerfully conveyed to your hearts than only to understand them by a bare ratiocination or a dry syllogistical inference.

JOHN FLAVEL
epistolary dedication to Saint Indeed, 26

我亲爱的群羊，我已经照着主赐我的恩典，在牧养你们的过程中，竭力用实践性教义这加添心力的粮喂养你们；我向你们保证，将福音真理的甜美得救印记深情有力地传传入你们的心，这要大大胜过仅仅靠着纯粹的推论或干巴巴的三段论来明白这些真理。

约翰·弗拉维尔
《真圣徒》，献词，26

Doth Satan deal with men in particular to subvert them? How much more then should we [pastors] deal particularly with them (I mean not to particular men's faults in public) but in love to give private instruction, exhortation, counsel, admonition, which is too little used nowadays; yea, we have run out so far from that anti-Christian auricular confession as that we are fallen into the contrary extremity.

THOMAS GRANGER
Application of Scripture, 17

撒但岂不是特别对付人，为要倾覆他们吗？那么，我们这些牧师就更应当特别对待人（我说的不是公开对付人的错误），用爱心私下教导、劝勉、劝告和告诫他们，今天太少人这样做了；是的，我们已经远远逃离在神父耳边忏悔这种敌基督教的做法，以至于落入了相反的极端中。

托马斯·格兰杰 (THOMAS GRANGER)
《应用圣经》，17

If a watchman wants eyes and knowledge, how can he discern danger, instruct the ignorant, heal the wounded, reduce the straying, lift up the fallen, feed the hungry, comfort the feeble, resolve conscience, and compare things past with things present and future? A watchman, a minister, should be like Argus, who, the poets say, had a hundred eyes; they should be full of eyes. The beasts about Christ's throne were full of eyes, before and behind (Rev. 4:6). They saw things gone and things to come; they saw every way. Ignorance is blamable in any, but chiefly in a watchman.

WILLIAM GREENHILL
Exposition of the Prophet Ezekiel, 110

如果一个守望的人没有眼睛和知识，他又怎能分辨危险，教训无知的人，医治受伤的人，纠正走偏的人，扶持跌倒的人，喂养饥饿的人，安慰软弱的人，解决良心的问题，把过去的事与现今和将来的事作比较呢？一个守望的人、一位牧师，应该像诗人所说的希腊神话的阿耳戈斯，有一百只眼睛；他们应该是满了眼睛。围绕基督宝座的活物，前后遍体都满了眼睛（启 4:6）。他们看到过去和将来之事；他们看见每条道路。任何人无知都当受责备，但守望的人无知，尤其当受责备。

威廉·格林希尔
《以西结书注释》，110

The want of knowledge in a minister is such a defect as cannot be supplied by anything else. Be he never so meek, patient, bountiful, unblameable, if he hath not skill to divide the word aright, he is not cut out for a minister. Everything is good as it is good for the end it is appointed to; a knife, though it had a shaft of diamonds yet it will not cut, it is no knife. A bell, if not sound, is no bell. The great work of a minister is to teach others; his lips are to preserve knowledge. He should be as conversant in the things of God as others in their particular trades. Ministers are called lights; if the light then be darkness, how great is the darkness of that people like to be! I know these stars in Christ's hands are not all of the same magnitude. There is a greater glory of gifts and graces shines in some than others, yet so much light is accessory to every minister, as was in the star the wise men saw at Christ's birth, to be able out of the word to direct sinners the safe and true way to Christ and salvation.

WILLIAM GURNALL
Christian in Complete Armour, 117

牧师缺乏知识，这是任何其他东西都无法弥补的缺陷。无论他多么温顺、忍耐、慷慨、无可指摘，如果他没有技巧按着正意分解神的道，就不是作牧师的料。任何能实现其本身目的的事物才是好的；一把刀，尽管刀把镶嵌钻石，但若不能切割，那就不是刀。一口钟，如果不响，那就不是钟。牧师的重要工作是教导人，他的嘴里当存知识。他应该像其他熟悉各自的行业的人一样熟悉神的事。牧师被称为光；如果这光昏暗，那会众的黑暗会何等大呢！我知道基督手中所握的这些星星并非都是一样璀璨。一些人的恩赐和美德要比其他人更大更有荣光，然而每位牧师都应该有一定的光，就像博士在基督诞生时看到的那颗星一样，能根据神

的话语，引导罪人走上通向基督和救恩的安全且正确道路。

威廉·古纳尔

《基督徒披戴神的全副军装》，117

If thou wouldst, therefore, be preserved from error, make use, as of the sword of the Word in thy own hand, so of the holy skill that God hath given thy faithful minister for thy defense. Wait on his public ministry, praying for divine assistance to be poured down on him and a divine blessing from his labors to fall on thyself. If at any time thou art in the dark concerning his message, resort to him, and I dare promise thee (if he answers to his name—a faithful minister of the gospel) an easy access and hearty welcome to him; only come to learn, not to cavil, to have thy conscience satisfied and not from any vain curiosity.

WILLIAM GURNALL

Christian in Complete Armour, 603

因此，倘若你想免于错谬，就要使用神所赐给你忠心牧师的神圣技巧，就像使用你自己手中神的话语这宝剑一样，以此来保护自己。接受牧师的公开侍奉，祈求神的帮助浇灌在他身上，并从他的劳苦中得着神的祝福。若任何时候你听不明白他的信息，那就向他求助，我敢向你保证（如果他名副其实是一位忠心的福音牧师），你可以很方便找到他，并受到热烈欢迎；只是来为学习，而不是来为挑剔；来满足你的良心，而不是出于任何满足虚妄好奇心的目的。

威廉·古纳尔

《基督徒披戴神的全副军装》，603

That which may pass for diligence in a private Christian's search into the Scriptures may be charged as negligence upon the minister.

WILLIAM GURNALL

Christian in Complete Armour, 620

一个普通基督徒查考圣经时的勤奋，若是放在牧师身上，有可能被人指责是马虎了事。

威廉·古纳尔

《基督徒披戴神的全副军装》，620

Indeed, few or none will speak against learning but those that have not so much of it as to make them understand its use. I dare not bid ministers, as some fanatics have done, burn all their books but the Bible. No, but I would exhort them to prefer it above all their other books and to direct all their other studies to furnish them with Scripture knowledge; as the bee that flies over the whole garden and brings all the honey she gets from every flower therein into her hive, so should the minister run over all his other books and reduce their notions for his help in this, as the Israelites offered up the jewels and earrings borrowed of the Egyptians to the service of the tabernacle.

WILLIAM GURNALL

Christian in Complete Armour, 621

确实，除了没有学问以至于不明白学问用处的人，几乎很少或根本没有人会反对学习。我不敢像某些狂热分子那样，命令牧师们烧掉所有其他书籍，只留下圣经。不，但我要劝勉牧师们看重圣经，把圣经置于所有其他书籍之上，引导他们所有其他的学习，为他们获取圣经知识；就像蜜蜂飞过整座花园，把从每朵鲜花上采集的所有蜂蜜都带进她的蜂巢，牧师也应翻阅他的所有其他书籍，并将其中的观念汇聚为对他理解圣经的帮助，就像以色列人把从埃及人那里借来的珠宝和耳环献给帐幕侍奉使用一样。

威廉·古纳尔

《基督徒披戴神的全副军装》，621

Thus as the poor receive the gospel, so they that publish it are many times poor and low; not that thus it ought to be, as the opinion of too many in our days is, who would have ministers live like beggars, upon benevolence, and account it a prudent policy to keep them poor.

NATHANIEL HARDY

Divinity in Mortality, 18

正如穷人领受福音一样，很多时候宣告福音的人也是贫穷卑微；这并不是说就应当如此，就像我们这个时代很多人所以为的，他们希望牧师像乞丐一样靠着救济生活，并且认为让他们继续受穷是一种明智的做法。

拿但业·哈代

《道德中的神学》，18

It is certain that God's grace can bring people to heaven without our preaching. But our preaching can never bring people to heaven without God's grace, and therefore we should be as much in care, as much in earnest to pray for the operations of grace as to propose the offers of grace and may better expect in that way to succeed. If we cannot preach people to Christ, let us endeavor to pray them to Christ.

MATTHEW HENRY

"A Sermon Concerning the Work and Success of the Ministry," in Miscellaneous Writings, 554

可以肯定的是，无需我们讲道，神的恩典就能将人带入天堂。但没有神的恩典，我们的讲道就绝不能把人带进天堂，因此，我们应该尽可能地重视，尽可能地切切祈求恩典动工，正如我们尽可能地向人传讲恩典，多多期待恩典取得成功。如果我们不能藉着讲道让人归向基督，就让我们努力藉着祷告让人归向基督。

马太·亨利

《论侍奉工作与成功的讲道》，收录于《杂文集》，554

We think that they who savingly know not Christ should not be fit to make other men acquainted with Him. He who can tell men what God hath done for his soul is the likeliest to bring their souls to God. Hardly can he speak to the heart who speaks not from it. Before the cock crows to others, he claps his wings and rouses up himself. How can a frozen-hearted preacher warm his hearers'

hearts and enkindle them with the love of God? But he whom the love of Christ constrains, his lively recommendations of Christ and speeches of love shall sweetly constrain others to love Him. Above all loves, it is most true of this, that none can speak sensibly of it but they that have felt it. Our most exquisite pulpit orators—yea, speak they with the tongues of men and angels—without the experience of this love are no fit ambassadors for Christ, for His embassy is a love treaty.

ROBERT LEIGHTON

“A Sermon to the Clergy,” in Sermons, 336–37

我们认为，那些对基督没有得救认识的人，并不适合带领人来认识基督。能告诉人神为自己灵魂做了什么的人，才最有可能把人的灵魂带到神面前。不发自内心讲话的人，很难对人的内心讲话。公鸡向别人鸣叫之前，会拍打翅膀，让自己兴奋起来。一个内心冰冻的讲道人，怎能温暖他听众的心，用神的爱点燃他们的心呢？但被基督之爱所催逼的人，他对基督那深有体会的举荐和充满爱的言辞，就必甘甜地激励他人去爱基督。在所有的爱当中，最确实的莫过于此，就是除了尝过这爱的人，无人能讲论这爱，或让人感受这爱。我们讲台上最优雅的演说家——是的，他们说话，若有人和天使的舌头——却没有对这爱的经历，就不适合作基督的大使，因基督的使命，是一种爱的条约。

罗伯特·莱顿

《对圣职人员的一篇讲道》，收录于《讲道集》，336–37

Their [i.e., pastors'] chief study should be that of their commission, the Holy Scriptures. The way to speak skillfully from God is often to hear Him speak.

ROBERT LEIGHTON

“A Sermon to the Clergy,” in Sermons, 338

牧师主要研究的，应是那托付给他们的圣经。从神而来娴熟说话的方法，就是常常听祂说话。

罗伯特·莱顿

《对圣职人员的一篇讲道》，收录于《讲道集》，336–338

The ministers of the gospel should indeed be as the angels of God, going betwixt Him and His people; not only bringing down useful instructions from God to them but putting up earnest supplications to God for them. In the tenth [chapter] of St. Luke, the disciples are sent forth and appointed to preach. And in the eleventh we have them desiring to be taught to pray: “Lord, teach us to pray.” And without this there can be little answer or success in the other; little springing up of this seed, though ministers sow it plentifully in preaching, unless they secretly water it with their prayers and tears.

ROBERT LEIGHTON

Spiritual Truths, 178–79

福音传道人确实应当像神的使者，在神和神的子民之间穿梭；不仅从神那里把有用的教训带下来给他们，还要为他们向神献上恳切的祈求。在圣路加写的福音书的第10章，门徒奉差遣出去传道。在第11章，我们看到他们希望主教导他们祷告：“求主教导我们祷告。”没有这一样，另一样就不会有什么回应或成功；牧师讲道时大量撒种，但除非他们用祷告和

眼泪暗暗浇灌，否则这种子就极少发芽。

罗伯特·莱顿
《属灵真理》，178-79

Afflictions light on all ranks of saints, but especially upon the prophets. The cross is kindly to our order: [Martin Luther said], “To preach is nothing but to bait the world.” We are God’s ambassadors, but we are often “[ambassadors] in bonds” (Eph. 6:20). What recompense did the prophets receive for all their pains and expense of spirits, but saws and swords and dungeons? It is almost as necessary a character of a minister to be much in afflictions as to be much in spirit and much in labors. God has reserved us, in these latter days, for all the contempt and scorn that villainy and outrage can heap upon our persons, but it is no matter; it is the badge of our order, and we know where to have better entertainment.

THOMAS MANTON
Practical Exposition on the Epistle of James, 192

患难临到各等圣徒，但尤其临到先知。十字架对我们这等人实属亲切：（马丁·路德说）“讲道无非就是像钓鱼一样钓这个世界。”我们是神的使者，但常常是“带锁链的使者”（弗 6:20）。除了锯子、刀剑和地牢，先知所受的一切劳苦，所耗费的一切精神，还有什么回报呢？多多受苦几乎和多多受圣灵感动、多多劳苦一样，是牧师的必备特征。神已在这末后的日子，让恶人和暴徒在我们头上堆积的一切鄙视和轻看成了我们的专属，但这没有关系；这是我们这一等人的徽记，而我们知道在哪里可以得到更好接待。

托马斯·曼顿
《雅各书实践性注释》，192

The work of the ministry is not to contend with ghosts and opinions antiquated, but the errors and sins of the present time. Look, as it is the duty of Christians to spend the heat of their indignation on the main sin with which they are surprised: “I kept myself from mine iniquity” (Ps. 18:23); so must ministers chiefly bend their zeal and strength against the present guilt.

THOMAS MANTON
Practical Exposition on the Epistle of James, 196

牧师的工作不是与鬼魂和陈旧过时的观点相争，而是与当今时代的错误和罪相争。请看，正如基督徒的责任是把他们忿怒的怒火倾倒在让他们吃惊的大罪上，“我也保守自己远离我的罪孽。”（诗 18:23）同样，牧师也必须把他们的热心和力量主要用于反对当今的罪上。

托马斯·曼顿
《雅各书实践性注释》，196

Needless avocations from study are carefully to be avoided by ministers, especially young ones.

ADAM MARTINDALE
Life, 102

牧师，特别是年轻的传道人，要小心避免那些干扰学习的无必要爱好。

亚当·马丁戴尔
《生平》，102

You that are engaged in the work of God, seek for a reward of your service in the service itself.

JOHN OWEN
Golden Book, 231

你们这些从事神工作的人，要在这服侍本身中寻求你们服侍的赏赐。

约翰·欧文
《约翰·欧文金书》，231

Men may have a multitude of thoughts about the affairs of their callings and the occasions of life which yet may give no due measure of the frame of their hearts. So men whose calling and work it is to study the Scripture, or the things revealed therein, and to preach them unto others cannot but have many thoughts about spiritual things; and yet may be, and oftentimes are, most remote from being spiritually minded. They may be forced by their work and calling to think of them early and late, evening and morning, and yet their minds be no way rendered or proved spiritually thereby. It were well if all of us who are preachers would diligently examine ourselves herein. . . . No persons are in greater danger of walking at a hazard with God than those who live in the exercise of spiritual gifts in duties unto their own satisfaction and others.' For they may countenance themselves with an appearance of everything that should be in them in reality and power, when there is nothing of it in them.

JOHN OWEN
On Being Spiritually Minded, in Oweniana, 144

人可能会因自己蒙召的事务和生活的境况而产生诸多想法，然而这些想法却不能恰当衡量他们内心的状态。因此，那些以查考圣经或其中启示之事并向他人传讲为呼召和工作的人，不可能不对属灵之事有许多想法；然而这些想法可能且常常是最不体贴圣灵的。他们可能会因工作和呼召，不得不早晚和昼夜都思考这些问题，但他们的想法却不能因此就变得或被证明是属灵的。我们所有这些传道人若都能在此勤勉地自我省察就好了……没有什么人，比那些行在神面前、在履行本分中运用属灵恩赐，并将之用于满足自己和他人的人更危险的了。因为他们可能自我赞许，以为自己在实际和能力上看起来都有，然而实际上却是一无所有。

约翰·欧文
《论体贴圣灵》，收录于 《欧文著作选段》，144

Our ministry, whether by preaching or suffering, will cast a savor through the world both of life and death. I persuade you, my dear brother, there is nothing out of heaven next to Christ dearer to me than my ministry, and the worth of it in my estimation is increased and pains me exceedingly; yet I am content for the honor of my Lord to surrender it back again to the Lord of the vineyard. Let Him do with it and me both what seems Him good.

SAMUEL RUTHERFORD

Prison Sayings, 82 Jan. 11 [, 1641].

我们的侍奉，无论是藉着传道还是受苦，都在这世上散发出一种叫人生和叫人死的香气。我亲爱的弟兄，我向你保证，在天堂以外除了基督，就属侍奉对我最宝贵，我给它提升估价，我为它极其劳苦；然而，为着我主的荣耀，我甘心把它交还给葡萄园的主人。祂看怎样为好，就怎样对待我和我的工。

撒母耳·卢瑟福

《狱中的话》，82，（1641年）1月11日

In the morning, the Lord presented to me the sad state of the church, which put me upon a spirit of sorrow for my sins as one cause, and to resolve in season to go visit all families; but first to begin with myself and go to Christ, that He may begin to pour His ointment on me, and then to my wife, and then to my family, and then to my brethren, etc.

THOMAS SHEPARD

Meditations and Spiritual Experiences, 37 June 27 [, 1641].

早上，主让我看到教会的可怜光景，这让我为造成这光景的一个原因，就是自己的罪感到悲伤，并决心尽快去探访所有家庭；但首先我要从自己开始，去到基督那里，让祂可以把祂的膏油倾倒在我身上，然后是我的妻子，然后是我的家人，然后是我的弟兄们，等等。

托马斯·谢泼德

《默想和属灵经历》，37，（1641年）6月27日

On Sabbath, when I came home, I saw the hypocrisy of my heart, that in my ministry I sought to comfort others and quicken others that the glory might reflect on me as well as on God. Hereupon I considered how ill the Lord took this and how averse He was from this self-seeking, by the sight of which I labored to be averse from it myself and purposed to carry it in mind as one strong mean to help against it for time to come.

THOMAS SHEPARD

Meditations and Spiritual Experiences, 70

在安息日，当我回家时，我看到了自己心里的假冒为善，我侍奉时努力安慰别人，激励别人，好让荣耀可以归在神身上，也归在我身上。因此我思想，主是如何看这事为不善，祂是如何厌恶这种自我寻求的事，看到这一点，我就努力使自己厌恶此事，并打算将此铭记在心，作为以后帮助我对抗这事的有力手段。

托马斯·谢泼德

《默想和属灵经历》，70

We [pastors] should not rack [young believers'] wits with curious or doubtful disputes (Rom. 14:1), for so we shall distract and tire them and give occasion to make them cast off the care of all. That age of the church which was most fertile in nice questions was most barren in religion, for it makes

people think religion to be only a matter of wit, in tying and untying of knots. The brains of men given that way are hotter usually than their hearts.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 53–54

我们牧师不应用猎奇或令人疑惑的争论折磨刚刚信主之人的智慧（罗 14:1），因为这样，我们必会令他们分心，疲惫，让他们可能抛弃一切谨慎。教会最为催生精妙问题的时代，在信仰上却是最为贫瘠，因这让人以为信仰不过是一种机智，一种打结和解结的把戏。纵情在这种事情上的人，他们的大脑通常比内心更热。

理查德·薛伯斯

《压伤的芦苇》，53–54

It is an office of love here to take away the stones and to smooth the way to heaven. Therefore, we must take heed that under pretense of avoidance of disputes we do not suffer an adverse party to get ground upon the truth, for thus may we easily betray both the truth of God and souls of men.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 54

挪去石头，铺平通往天堂的道路，这是爱的职分。因此，我们必须小心，免得在回避争论的幌子下，容让反方侵蚀真理，因为这样，我们就可能轻易出卖神的真理和人的灵魂。

理查德·薛伯斯

《压伤的芦苇》，54

John the Baptist doth teach us what kind of ministry is like to do most good—namely, that which works upon the consciences of men. He came hewing and cutting down men's sins and afterward preached Christ to them. He first poured in the vinegar of the law, and then the wine of the gospel. John did not so much preach to please as he did to profit. That preaching is most to be preferred which makes the truest discovery of men's sins and opens to them most faithfully their own hearts. Happy that people who love a soul-searching ministry! "They were pricked in their hearts and said, 'What shall we do?'"

THOMAS WATSON

Puritan Gems, 99–100

施洗约翰确实教导我们，什么样的侍奉最能造就人——就是能在人良心上动工的侍奉。他来的时候砍伐人的罪，随后向他们传讲基督。他首先倒进律法的醋，然后倒进福音的酒。施洗约翰传道，不是为了讨人欢喜，也不是为了发财。最好的讲道，是最能真实显明人的罪，并让人真实看到自己内心的讲道。那些喜爱察验人心侍奉的人是有福的！“众人听见这话，觉得扎心，就对彼得和其余的使徒说：‘弟兄们，我们当怎样行？’”

汤姆·华森

《清教徒奇珍录》，99–100

God's ministers must have their hearts fired—not with passion but with love—and as they are Christ's ambassadors must come to sinners with an olive branch of peace. The thunderbolt may crush, but the sun melts. It is better to love as a pastor than speak as an angel.

THOMAS WATSON
Puritan Gems, 100

神的工人必须有一颗火热的心——不是出于激情，而是出于爱心——而且他们既然是基督的使者，就必须带着和平的橄榄枝来到罪人面前。雷电可以击倒人，但阳光可以把人融化。像牧师一样去爱，这要比像天使一样说话要强。

汤姆·华森
《清教徒奇珍录》，100

PASTORS AND PRAYER（牧师和祷告）

Prayer must carry on our work as well as preaching. He preaches not heartily to his people who doth not often pray for them. If we prevail not with God to give them faith and repentance, we are unlikely to prevail with them to believe and repent.

RICHARD BAXTER
Reformed Pastor, 203

祷告必须和讲道一样推动我们的工作。不常为他会众祷告的人，不会发自内心对他们传讲真道。如果我们不说服神赐给他们信心和悔改，我们就不大可能说服他们相信和悔改。

理查德·巴克斯特
《新牧人》，203

Love to Christ and souls will make a man willing to spend and be spent; he that prays himself to death, that preaches himself to death, that studies himself to death for the honor of Christ and good of souls shall be no loser in the end.

THOMAS BROOKS
Apples of Gold, 11

爱基督，爱灵魂，会让一个人甘心乐意为灵魂费财费力；而为了基督的荣耀，灵魂的益处祷告至死，讲道至死，查考圣经至死的人，最终必不至失败。

托马斯·布鲁克斯
《金苹果》，11

Let ministers, whose special calling lies in this also, to give themselves to prayer. Be much in it. How often is Paul described as thus employed? Epaphras, the Colossian minister, is commended for this also. Eusebius tells us of James, called Justus, that his knees were grown hard and brawny with

being so much in this way employed. And do not ministers' closet sins—as vanity of mind, vainglorious reasonings of spirit, listlessness sometimes to their holy work—call upon them for closet, study prayers? Does not their weighty closet work call for this? Is not prayer, as once Luther said, the best book in our study? Does not Satan oftentimes come into our studies to assault us in our work, as sometimes he did Joshua the priest in his? And had we not then more need than others to be found oft praying there? The Lord vouchsafes oftentimes to be talking in friendly sort with us in our studies, and it were pity and shame if hereby we should not maintain holy conference with Him. Who are more potent with God in public prayer than such ministers as wrestle it out most with God in secret prayer?

THOMAS COBBET
Gospel Incense, 99

让牧师自己专注于祷告，他们的特殊呼召也在于此。要多多祷告。经上是何等经常描述保罗这样的工作？歌罗西的牧师以巴弗，也因这一点受到称赞。尤西比乌告诉我们，那称为犹太士都的雅各如此投身这工作，以至于膝盖磨得结实发硬。牧师在密室所犯的罪——如内心爱慕虚空、灵里自高自大，有时对他们的神圣工作无精打采——难道这些都不要求他们在密室，在书房里祷告吗？他们肩负的沉重工作，岂不也要求他们如此行吗？路德曾经说过，祷告难道不是我们书房里最好的书吗？撒但岂不是经常进入我们的书房，在我们做工的时候攻击我们，就像在祭司约书亚做工时攻击他一样吗？那么，我们岂不是比别人更需要常在书房里祷告吗？主常常屈尊在我们的书房里与我们友好交谈，如果我们不保持与祂有神圣的相会，那就真是遗憾可耻了。在公开祷告时，有谁比那些在内室祷告中与神摔跤的牧师更有能力呢？

托马斯·考柏特
《福音的馨香》，99

“Father, I thank thee,” said our Savior, being ready to raise Lazarus, “that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me” (John 11:41–42). It is lawful for ministers in their public prayers to insert passages for the edifying of their auditors, at the same time petitioning God and informing their hearers. For our Savior, glancing His eyes at the people's instruction, did no whit hinder the steadfastness of His looks lifted up to His Father.

THOMAS FULLER
Good Thoughts, 128

我们的救主准备让拉撒路复活时说：“父啊，我感谢你，因为你已经听我！我也知道你常听我。但我说这话，是为周围站着的众人，叫他们信是你差了我来。”（约 11:41–42）牧师在公开祷告的同时引入经文造就听众，在向神祈求的同时将信息传递给听众，这种做法是正当的。对我们的救主来说，着眼留意教导人，这丝毫不妨碍祂坚定举目仰望父。

托马斯·富勒
《美好的思想》，128

He that is more frequent in his pulpit to his people than he is in his closet for his people is but a sorry watchman. In our prayers for our people, God will teach us what we shall preach unto them.

We cannot pray for them but we must think on what it is we pray for, and that is the consideration of their condition.... The apostles gave themselves to prayer and the word (Acts 6:4). Prayer is in the first place.

JOHN OWEN
Golden Book, 133–34

在讲台上对会众说话，比在密室里为会众说话更频繁的人，只是一个可怜的守望者。在我们为会众祷告时，神会教导我们当向他们传讲什么。我们祈求时，若不考虑他们的光景，我们就无法为他们祷告……使徒们让自己专注于祈祷和传道（徒 6:4）。祷告是放在第一位的。

约翰·欧文
《约翰·欧文金书》，133–34

A man may read a long prayer that expresses spiritual things and yet never have had one spiritual thought arise in his mind about them, for there is no exercise of any faculty of his mind required unto such reading, but only to attend unto the words that are to be read. This, I say, may be so; I do not say that it is so or that it must be so. But, in extempore prayer, it is impossible but there must be an exercise of reason by invention, judgment, and memory and consequently thoughts of spiritual things. Yet may they all be merely occasional, from the present external performance of the duty, without any living spring or exercise of grace. In such a course may men of tolerable gifts continue all their days unto the satisfaction of themselves and others, deceiving both them and their own souls.

JOHN OWEN
On Being Spiritually Minded, in Oweniana, 201

一个人可能会读了一篇表达属灵之事的长篇祷文，但他的心思却不会涌现出哪怕一个关于这些事情的属灵念头，因为这样的阅读无需运用他心思的任何官能，他只需留意要读的文字即可。我所说的是，这种情况可能会发生；我并不是说它是这样，或必然是这样。但是，在即兴祷告的时候，人不可能不藉着发明、判断和回忆，以此发挥理性，从而思想属灵之事。然而，这一切也可能只是偶尔为之，出于履行当前外在的本分，却没有任何恩典的活泼涌流或运用。在这样的过程中，那些天赋尚可的人可能终其一生都在满足自己和他人，却欺骗他人和自己的灵魂。

约翰·欧文
《论体贴圣灵》，收录于《欧文著作选段》，201

As by preaching the minister commends God to his people's acceptance, so by BAYAN he commends his people to God's benediction.

GEORGE SWINNOCK
“The Pastor's Farewell,” in Works, 4:68

正如牧师通过讲道向会众举荐神，希望他们接受神，同样，他通过祷告，向神举荐会众，求神祝福他们。

乔治·斯文诺克
《牧师的道别》，收录于《文集》，4:68

PASTORS: IMPORTANCE OF GODLY CONDUCT（牧师：举止敬虔的重要性）

Take heed to your conduct because the success of all your labors does very much depend upon it. If you unsay by your lives what you say with your lips, you will prove the greatest hinderers of your own work. It greatly prevents our success that other men are all the week contradicting to the people in private what we have been speaking to them from the word of God in public, but it will prevent it much more if we contradict it ourselves—if our actions give our words the lie. This is the way to make men think that the word of God is but an idle tale. Surely he that means as he speaks will do as he speaks. One improper word, one unbecoming action may blast the fruit of many a sermon.

RICHARD BAXTER
Reformed Pastor, 23

留心你们的举止行为，因你们一切劳苦的成功与否，很大程度上是取决于此。如果你们生活所发出的声音，抹杀了你们口中所说的话，你们就证明了，你们自己才是你们工作的最大拦阻。平日里其他人私下对会众所说的话，常常与我们在公开场合所传讲的神的话语相违背，这大大妨碍了我们的成功；但如果我们自己反驳我们所说的话，如果我们的行为让我们所说的话成为谎言，这拦阻又要严重得多。这样，人就会认为神的话语只是空洞的故事。可以肯定的是，心口如一的人也言出必行。一句不恰当的话，一个不恰当的行为，就可能会让许多讲道的成果毁于一旦。

理查德·巴克斯特
《新牧人》，23

All that a preacher does is a kind of preaching.

RICHARD BAXTER
Reformed Pastor, 24

讲道人的一切行为，就是一种讲道。

理查德·巴克斯特
《新牧人》，24

What Caesar once said of his wife, that it was not enough for her to be without fault but she should be without all suspicion of fault, may well be applied to ministers, who of all men in the world should be most free from the very appearances of evil. The lives of ministers oftentimes convince more strongly than their words; their tongues may persuade, but their lives command.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:279

凯撒曾论到他的妻子，她没有过错是不够的，她应当没有任何犯错的嫌疑，这句话也非常适用在牧师身上，他们是世上所有人中，离作恶嫌疑都应最远的人。牧师的生活往往比他们说的话更有说服力；他们的舌头可能会说服人，但他们的生活却能命令人。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:279

The minister's life is the life of his ministry, and teachers' sins are the teachers of sins.

SAMUEL CLARK
Saint's Nosegay, 118

牧师的生活就是他侍奉的生命，教师的罪，就是罪的教师。

撒母耳·克拉克
《圣徒的花束》，118

[The faithful minister] is strict in ordering his conversation. As for those who cleanse blurs with blotted fingers, they make it the worse. It was said of one who preached very well and lived very ill that when he was out of the pulpit it was pity he should ever go into it, and when he was in the pulpit it was pity he should ever come out of it; but our minister lives sermons. And yet I deny not but dissolute men, like unskillful horsemen which open a gate on the wrong side, may by the virtue of their office open heaven for others and shut themselves out.

THOMAS FULLER
Holy and Profane States, 80–81

忠心的牧师对自己的行事为人非常严格。那些用沾染污秽的手指来清除污点的人，他们是让污点变得更糟。曾有话论到一个人，这人讲道讲得很好，生活却劣迹斑斑，当他没有站上讲坛时，人们会遗憾他根本不应该上去，而当他站上讲坛时，人们又会遗憾他根本不应该下来；但牧师是要活出他们的讲道。然而我并不否认，放荡不羁的牧师就像不熟练的牧马人，从错误的一侧开了门，他们可能藉着自己的职分，为他人打开天堂之门，却误将自己关在天堂门外。

托马斯·富勒
《圣洁和褻渎的光景》，80–81

Men are very apt to question the truth of that doctrine to which the preacher's practice gives the lie! The way to imprint an instruction upon the hearer's heart as well as ear is to speak by our works as well as words.

NATHANIEL HARDY
First General Epistle of St. John, 180

传道人的行为让他们的教义显得虚伪，这教义的真实性就很容易遭人质疑！要把教导既印在耳朵上，也印在人心上，办法就是既用我们的言语，也用我们的行为说话。

拿但业·哈代
《约翰一书注释》，180

Let us be very careful that we do not by any irregularity in our conversation hinder the success of our praying and preaching and defeat the ends of them. If we be proud and vain and loose in our walking; if we be intemperate and indulgent of the flesh; if we be covetous, selfish, and worldly; if we be contentious, peevish, and passionate; or if any corrupt communication proceed out of our mouth, we pull down with one hand what we build up with the other and not only tempt people but even force them to think that we ourselves do not believe what we would persuade them to believe.

MATTHEW HENRY

“A Sermon Concerning the Work and Success of the Ministry,” in Miscellaneous Writings, 561

我们要非常小心，免得我们行事为人有任何不正，就妨碍了我们的祷告和讲道取得成功，使它们的目的落空。如果我们骄傲自大，爱慕虚荣，行为放纵；如果我们没有节制，放纵肉体；如果我们贪婪，自私，世俗；如果我们好争执，易发怒，情绪急躁；或我们口说败坏的话，我们就是用一只手推倒我们另一只手建立的事，这不仅试探会众，甚至迫使他们认为，我们试图说服他们相信的事情，连我们自己都不相信。

马太·亨利
《论侍奉工作与成功的讲道》，收录于《杂文集》，561

A minister, in his conversation, ought carefully to avoid all foolish and excessive jesting and immoderate mirth. I could never think it a good character of a clergyman to call him a merry fellow or a notable droll, and yet I do not condemn all cheerfulness and freedom nor the innocent exercise of wit. But it is one thing to make use of these now and then, when they come in our way, and another to search and hunt after them; and those who have the knack of it are ready enough to fall into excess.

HENRY SCOUHAL

“Importance and Difficulty of the Ministerial Function,” in Works, 221

牧师行事为人，应当小心避免一切愚蠢和过度的玩笑，以及无节制的欢乐。我认为，称一位圣职人员是嘻嘻哈哈，或特别喜欢开玩笑，这绝非一种好品格，然而我并不谴责所有的快乐和自由，以及才智的纯洁使用。但是，时机恰当时偶尔使用，是一回事，而搜寻和追求这些，又是另一回事；那些熟练于此的人，很容易就会陷入过度。

亨利·斯库格尔
《牧师工作的重要性和困难之处》，收录于《文集》，221

A pastor must thunder in his doctrine and [lightning] in his life.

GEORGE SWINNOCK
in Horn, Puritan Remembrancer, 64

牧师必须教导如雷鸣，生活如闪电。

乔治·斯文诺克

收录于霍恩，《清教徒备忘录》，64

Take heed unto thyself that thou be a lively, thriving Christian. See that all thy religion run not in the channel of thy employment. It is found by experience, that as it fares with a minister in the frame of his heart and thriving of the work of God in his soul, so doth it fare with his ministry, both in its vigor and effects. A carnal frame, a dead heart, and a loose walk make cold and unprofitable preaching. And how common is it for ministers to neglect their own vineyard? When we read the word, we read it as ministers to know what we should teach rather than what we should learn as Christians. Unless there be great heed taken, it will be found that our ministry and labor therein may eat out the life of our Christianity.

ROBERT TRAILL

“By What Means May Ministers Best Win Souls?,” in *Select Practical Writings*, 125

你当谨慎自己，确保你是一个满有活力、灵命兴旺的基督徒。确保你的信仰不是全然局限在你所担任的工作当中。经验告诉我们，在一个牧师内心的光景中，在他的灵魂里，神的工作兴旺程度是如何，他侍奉的活力和效果也是如此。属肉体的光景，死寂沉沉的心，没有节制的行事为人，都会让讲道变得冷淡无益。牧师们忽视自己的葡萄园，这种情况是多么常见啊。我们读神的话语，更多是身为牧师而读，是为了知道我们应当教导什么而读，而非身为基督徒而读。除非极其谨慎，否则结果就是，我们的侍奉和努力，可能会把我们自己的信仰生命完全掏空。

罗伯特·特雷尔

《牧师如何能最好赢取灵魂？》收录于《精选实践性作品》，125

Does not always the spirit of the ministers propagate itself among the people? A lively ministry, and lively Christians. Therefore, be serious at heart; believe, and so speak; feel, and so speak; and as you teach, so do. And then people will feel what you say and obey the word of God.

ROBERT TRAILL

“By What Means May Ministers Best Win Souls?,” in *Select Practical Writings*, 137

牧师的灵岂不总是会感染会众吗？有活泼的侍奉，就有活泼的基督徒。因此，要心里严肃；如此相信，就如此说话；如此经历，就如此说话；如此教导，就如此践行。然后会众就会感受到你所说的，并顺服神的话语。

罗伯特·特雷尔

《牧师如何能最好赢取灵魂？》收录于《精选实践性作品》，137

“And He took the cup.” Anciently of glass, afterward of wood, and lastly of silver or gold. Whence that saying of a [church] father, “Once there were wooden cups, golden priests: now there are golden cups, but wooden priests.”

JOHN TRAPP

Commentary...upon...the New Testament, 312

“又拿起杯来。”古代是玻璃的杯，后来是木制的杯，最后是银杯或金杯。因此，一位教父如此说：“从前有木制的杯，金祭司；现在有金制的杯，却是木祭司。”

约翰·特拉普
《新旧约圣经注释》，312

PATIENCE（忍耐）

All virtue is a widow without patience.... Faith without patience is but precipitancy; zeal without patience is but fury; hope without patience is presumption; humility without patience is dejection; charity without patience fills the vessel with milk from her breasts and then kicks it down with her heels. Patience to the soul is as bread to the body, the staff of either the natural or spiritual life. We eat bread with all our meats both for health and relish; bread with flesh, bread with fish, bread with broths and fruits. Such is patience to every virtue; we must hope with patience, and pray in patience, and love with patience, and whatsoever good thing we do, let it be done in patience.

THOMAS ADAMS
Exposition upon...Second...Peter, 692

没有忍耐，所有美德都不过是寡妇而已……没有忍耐，信心不过是轻率；没有忍耐，热心不过是暴怒；没有忍耐，盼望就是妄想；没有忍耐，谦卑就是颓废；没有忍耐，仁爱就是将乳汁装满容器，然后再一脚踢翻。忍耐之于灵魂，就如主食之于身体，支撑肉身和扶持灵命。我们主食和所有肉类一起吃，既是为了健康，也是为了美味；主食配肉，主食配鱼，主食配汤和水果。对每一样美德而言，忍耐也是如此；我们必须忍耐着盼望，忍耐着祷告，忍耐着爱，无论我们行什么善，都要忍耐着去行。

托马斯·亚当斯
《彼得后书注释》，692

Patience must not be an inch shorter than affliction. If the bridge reach but halfway over the brook, we shall have but an ill-favored passage.

THOMAS ADAMS
Exposition upon...Second...Peter, 762

忍耐不能比患难短一寸。如果桥只搭到河的一半，我们有的就不过是一条糟糕的道路。

托马斯·亚当斯
《彼得后书注释》，762

What the grace of patience is. Take it at large—that is, in the full comprehension of it—it is a constant persisting whether to do the will of God without fainting or to suffer the will of God with submission and quietness and cheerfulness, to the end of a man's days. And thus taken, it respects doing as well as suffering.

THOMAS GOODWIN

Patience and Its Perfect Work, in Works, 2:436

忍耐这美德是什么。从总体上看，也就是说，从全面来看，忍耐就是恒久坚持遵行神的旨意不灰心，或是顺从、安静、欢喜接受神的旨意，直到生命的尽头。这样说来，它既与遵行有关，也与受苦有关。

托马斯·古德温

《忍耐和它完全的工作》，收录于《文集》，2:436

[Patience] is a constant, thankful, joyful enduring with perseverance to the end of a man's life all the trials that are grievous, how great, how long, how hopeless soever as to coming out of them; mortifying and compescing the inordinacy of opposite passions as fear, grief, care, anxiety, which will arise upon such afflictions, with submitting to God's will for God's glory and His good pleasure's sake; still blessing and sanctifying God in all, waiting on God, and relieving oneself by faith in what is to be had in God and from God in communion with Him and from His love in this life, in expectation also of that glory which is the reward after this life ended.

THOMAS GOODWIN

Patience and Its Perfect Work, in Works, 2:438

忍耐是指一个人在一生中，以恒久、感恩、喜乐的心坚持忍受一切痛苦的试炼，直到生命的尽头，无论这些试炼有多大、多久、多长、多无望；忍耐能使人压制和治死从患难而生的相反情感，如恐惧、悲伤、担心、焦虑，使人能因着神的荣耀和神的美意，顺服祂的旨意；在一切经历中仍然称颂神，尊神为圣，等候神，又能凭着信心，相信自己要在神里面、因着与神相交、因着神在今生的慈爱，得着神所赐的一切，也期待今生结束之后，从神得着赏赐的荣耀。

托马斯·古德温

《忍耐和它完全的工作》，收录于《文集》，2:438

Patience is...that grace which digests all things and turns them into good nourishment.

WILLIAM GURNALL

Christian in Complete Armour, 422

忍耐是……消化一切，将其转化为美好营养的美德。

威廉·古纳尔

《基督徒披戴神的全副军装》，422

Patience has three things in it: passion subdued; the soul quieted; expectation and waiting for good. A heart planed and made even with its condition, neither higher nor lower; a heart still and taking all well; a heart expecting and waiting for what is needed, and Christ has promised—this is a patient soul.

NICHOLAS LOCKYER

Balm for England, 80

忍耐有三件事：压制悲哀；安静心灵；期待和等候美好。一颗安稳、与其光景持平、不高也不低的心；一颗安静、坦然面对一切的心；一颗期待和等候所需之事，以及基督已经应许之事的心——这就是忍耐的灵魂。

尼古拉·洛基尔
《给英格兰的膏药》，80

Patience is a grace made and cut out for suffering; patience is a sweet submission to the will of God, whereby we are content to bear anything that He is pleased to lay upon us. Patience makes a Christian invincible; it is like the anvil that bears all strokes. We cannot be men without patience. Passion does unman a man; it puts him beside the use of reason. We cannot be martyrs without patience; patience makes us endure (James 5:10).

THOMAS WATSON
The Beatitudes, in Discourses, 2:384

忍耐是为苦难受造而生的美德；忍耐是甜美顺服神的旨意，藉此我们甘心承受祂乐意加给我们的一切。忍耐使基督徒立于不败之地；它就像铁砧，承受一切打击。没有忍耐，我们就不能成为人。悲哀让人活得不像人，使人不能使用理性。没有忍耐，我们就不能成为殉道士；忍耐使我们能受苦（雅 5:10）。

汤姆·华森
《八福》，收录于《讲论》，2:384

Patience is a cheerful submission of our will to God.

THOMAS WATSON
Godly Man's Picture, 106

忍耐是欢喜地把我们的意志降服于神。

汤姆·华森
《敬虔人》，106

Patience opens the ear but shuts the mouth; it opens the ear to hear the rod but shuts the mouth that it has not a word to say against God.

THOMAS WATSON
Godly Man's Picture, 110

忍耐打开人的耳朵，但闭上人的嘴；它打开耳朵，让人听到杖打的声音，但闭上嘴，以至于口不说一句得罪神的话。

汤姆·华森
《敬虔人》，110

PEACE（平安）

The conscience cannot be truly pacified till soundly purified (Heb. 10:22). Cursed is that peace that is maintained in a way of sin (Deut. 29:19–20). Two sorts of peace are more to be dreaded than all the troubles in the world: peace with sin, and peace in sin.

JOSEPH ALLEINE
Alarm to the Unconverted, 80

良心只有完全地洗净，才能有真正的平安（来 10:22）。犯罪道路上的平安是受诅咒的平安（申 29:19–20）。有两种平安比世上所有苦难都可怕：与罪达成的平安，在罪中的平安。

约瑟·艾里恩
《警告未归正的人》，80

True peace is the blessing of the gospel, and only of the gospel. This will appear in the several kinds of peace, which may be sorted into those four. First, peace with God, which we may call peace of reconciliation. Secondly, peace with ourselves, or peace of conscience. Thirdly, peace with one another, or peace of love and unity. Fourthly, peace with the other creatures, even the most hurtful, which may be called a peace of indemnity and service.

WILLIAM GURNALL
Christian in Complete Armour, 352

真平安是福音的祝福，并且唯独从福音而来。这要体现在几种平安当中，可以将其分为四种平安。第一，与神相和的平安，我们可以称之为“与神和好的平安”。第二，与自己相和的平安，或称为“良心的平安”。第三，彼此相和的平安，或称为“爱与合一的平安”。第四，与其他受造之人（即便是最有伤害力的人）相和的平安，这可以称为“蒙保护和服侍的平安”。

威廉·古纳尔
《基督徒披戴神的全副军装》，352

[The gospel] is strengthening and restorative; it makes the Christian strong to fight against sin and Satan. The Christian is revived and finds his strength come upon a little tasting of this honey. But oh, what a slaughter doth he make of his spiritual enemies when he hath a full meal of this honey—a deep draught of this wine! Now he goes like a giant refreshed with wine into the field against them. No lust can stand before him; it makes him strong to work. Oh, how Paul laid about him for Christ! “He labored more abundantly than them all.” The good man remembered what a wretch he once was and what mercy he had obtained; the sense of this love of God lay so glowing at his heart that it inspired him with a zeal for God above his fellow apostles.

WILLIAM GURNALL
Christian in Complete Armour, 386

福音具有坚固和恢复的力量；使基督徒有力量与罪和撒但争战。基督徒只要稍微品尝这蜜，

就会恢复活力，得着大能大力。但是，哦，当他饱尝这蜜，仿佛如酒一口喝下，他要何等大大杀败他灵里的仇敌啊！现在他就像巨人，精神因这酒大大振作，就能上战场与仇敌争战。没有情欲能在他面前站立；福音使他有能力去做工。哦，保罗是如何为基督操劳！“他比众使徒格外劳苦。”这义人记得自己曾经是何等邪恶，又记得自己是蒙了何等大的怜悯；这对神之爱的感受，让他心里如此炽热，以至于激发他对神的热心，比与他同作使徒的人更热心。

威廉·古纳尔

《基督徒披戴神的全副军装》，386

If you would maintain a constant, perpetual calm in your souls, take these rules. (1) Bottom your peace upon your justification, and not upon your sanctification.... Christ's righteousness and merit imputed and applied to us is the ground of our peace, and not any righteousness of our own. (2) Labor to understand and be sure to take heed of that which will break the peace.... We must not turn aside to the ways of sin and folly.... (3) If at any time guilt be upon thy soul, make haste to repent. Delay not for fear of the worst.... (4) If we would keep the peace, we must understand on what terms we are with God. We must look on Him as our Father, reconciled in and through Jesus Christ.... (5) We must take heed of misinterpreting God's providences in our afflictions.... Is there no such thing as afflicting for trial? Yes, sometimes God does it to try the graces of His people.... And when He doth so, is there any reason why we should interpret it to the breaking of our peace?... (6) Do not misinterpret the word of God. Many put far from them that which belongs to them, and take that to themselves which is not spoken to them.

PHILIP HENRY

Remains, 147-50

你们若想让灵魂保持长久稳定的安稳，就请遵守这些原则。（1）把你们的平安建基在你们的称义上，而不是你们的成圣上……那归算并应用在我们身上的基督的义和功德，才是我们平安的基础，而绝非我们自己任何的义。（2）努力明白并警惕那些破坏我们平安的事……我们绝不可偏行罪恶和愚昧的道路……（3）任何时候你心里若有罪疚，就要快快悔改。不要因害怕最坏的情况而耽延……（4）如果我们若想保有平安，就必须明白，我们究竟是按什么关系与神相处。我们必须看祂是在耶稣基督里，藉着耶稣基督与我们和好的我们的父……（5）我们必须小心，不要误解神在苦难中的护理……岂不是有一宗事，就是神为试炼我们，让我们遭遇患难吗？是的，有时神如此安排，是为要试验祂子民的美德……祂如此行的时候，我们有什么理由把这护理解释为破坏我们的平安？……（6）不要误解神的话语。许多人把神对他们说的话推得远远的，却把神未对他们说的话据为己有。

腓力·亨利

《遗稿》，147-50

Consider, civil peace depends much upon church peace. Religion is called religando [binding together], it being the greatest bond to link men together; contrary opinions in religion usually cause much alienation of affection and disturbances in the commonwealth.

THOMAS MANTON

Meate Out of the Eater, 45

请思想，社会的平安在很大程度上取决于教会的平安。信仰被称为 *religando*——“捆绑在一起”，是将人联结起来的最有力纽带；信仰方面的相反意见，通常造成情感的极大疏远，以及社会动乱。

托马斯·曼顿
《吃的从吃者出来》，45

I shall name these three properties of true peace: (1) It will allow no peace with sin. Carnal security is at amity with sin, at least with some sin, but gracious peace is at enmity with all sin. The prophet mentions this fruit of it (Ps. 85:8). (2) It raises the heart to enjoy more full communion with God. The heart is made more active in all holiness, whereas carnal security deadens the heart. It's a heart-ruling peace (Col. 3:15), a heart-keeping peace (Phil. 4:7). (3) True peace continues even in outward trouble. Outward troubles dash carnal security, not true peace, unless God hide His face in trouble (John 16:33).

RALPH ROBINSON
Christ All and in All, 123

我要表明真平安的三个特性：（1）它不允许自己与罪讲和。属肉体的安全感与罪和睦，或至少是与某些罪和睦，但恩典中的平安却是与所有罪为敌。先知提到了这一点所结的果子（诗 85:8）。（2）它提升人心，让人更愿意以与神完全相交为乐；它使人心在一切圣洁中变得更活跃，而属肉体的安全感让人心变得死寂。这是一种支配人心的平安（西 3:15），一种保守人心的平安（腓 4:7）。（3）即使在外在的苦难中，真平安也会持久与人同在。外在的苦难会打破属肉体的安全感，却不能打破真平安，除非神在人受苦时，向人掩蔽祂的面（约 16:33）。

拉尔夫·罗宾逊
《基督是包括一切，又住在各人之内》，123

The ancients made the harp the emblem of peace. How sweet would the sounding of this harp be after the roaring of the cannon! All should study to promote this political peace; the godly man, when he dies, “[enters] into peace” (Isa. 57:2). But while he lives, peace must enter into him.

THOMAS WATSON
The Beatitudes, in Discourses, 2:275

古人把竖琴看作和平的象征。在火炮轰鸣之后，这竖琴声是何等悦耳！所有人都应努力促进这种政治上的和平；义人死后“进入平安”（赛 57:2）。但他活着的时候，平安必须首先进到他里面。

汤姆·华森
《八福》，收录于《讲论》，2:275

If God be our God, He will give us peace in trouble. When there is a storm without, He will make peace within. The world can create trouble in peace, but God can create peace in trouble.

THOMAS WATSON

Gleanings, 63

如果神是我们的神，祂就会在苦难中赐给我们平安。外有风暴的时候，祂要使我们里面有平安。世界可以在平时制造苦难，但神可以在苦难时创造平安。

汤姆·华森
《汤姆·华森拾珍集》，63

PEEVISHNESS（暴躁）

Grace makes men of the most froward, sour, crabbed nature to be of a sweet, lovely, amiable, pleasing temper. It turns lions into lambs, wolves into sheep, monsters into men, and men into angels, as you may see in Manasseh, Paul, Mary Magdalene, Zacchaeus, and others.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:184

恩典让最暴躁、最尖酸、最乖张之人的性情变得甜美、可爱、和蔼可亲。恩典使狮子变成羔羊，豺狼变成绵羊，怪物变成人，人变成天使，你在玛拿西、保罗、抹大拉的马利亚、撒该和其他人身上，都可以看到这种变化。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:184

PERFECTION/PERFECTIONISM（完全成圣说）

This life was not intended to be the place of our perfection, but the preparation for it.

RICHARD BAXTER
in Thomas, Puritan Golden Treasury, 207

今生不是我们得完全的地方，而是我们为完全做预备的地方。

理查德·巴克斯特
收录于托马斯，《清教徒的黄金宝藏》，207

Indwelling sin always abides while we are in this world; therefore, it is always to be mortified. The vain, foolish, and ignorant disputes of men about perfect keeping the commands of God, of perfection in this life, of being wholly and perfectly dead to sin I meddle not now with. It is more than probable that the men of those abominations never knew what belonged to the keeping of any one of God's commands and are so much below perfection of degrees that they never attained to a perfection of parts in obedience or universal obedience in sincerity. And therefore many in our days

who have talked of perfection have been wiser and have affirmed it to consist in knowing no difference between good and evil. Not that they are perfect in the things we call good, but that all is alike to them, and the height of wickedness is their perfection.

JOHN OWEN

Of the Mortification of Sin in Believers, in Works, 6:10

只要我们还在这世界上，我们就总有内住的罪；因此我们总要治死这罪。至于完全遵守神的命令、今生得完全、完全和全然向罪死这些虚妄、愚昧、无知的争论，我现在并不打算谈论。更有可能的是，有这些可憎想法的人，可能从来就不知道遵守神的任何一条命令意味着什么，也不知道他们的程度远远低于完全；他们不仅从未在顺服上有部分的完全，也从未在顺服上有普遍的真诚。因此，在我们这个时代，许多谈论完全的人变得比神更有智慧，认为完全就是不知如何分辨善恶。他们并不是在我们称为善的事上完全，而是视一切为等同之物，恶贯满盈便是他们的完全。

约翰·欧文

《论治死信徒身上的罪》，收录于《文集》，6:10

In playing over a tune upon an instrument, a single string may jar and slip and yet the main be musical. It would be folly, indeed, to think our fields had no corn in them because there is chaff about the wheat or that the ore had no gold in it because there is dross among it. In heaven there is service alone without any sin; in hell there is sin alone without service. But on earth there is sin and service in the same man, as there is light and shade in the same picture.

WILLIAM SECKER

Nonsuch Professor, 183

用乐器弹奏曲目时，单独一根弦可能会发出刺耳的声音和滑音，但主体上仍是悦耳的音乐。如果因为麦子周围有糠秕，就认为地里没有小麦，或因为矿石中有渣滓，就认为当中没有金子，那就真是愚昧了。在天堂，只有服侍神，没有任何罪；在地狱，只有罪，没有服侍神。但在地上，同一个人身上既有罪也有服侍神，就像同一幅画里有光和暗一样。

威廉·赛克

《无比的认信之人》，183

PERSECUTION（逼迫）

But how do they [i.e., the wicked] do it [i.e., persecute a believer]? Why, either by reproaching him with his former misconduct or by charging him with hypocrisy, singularity, and Puritanism. They charge him with being a fellow of factious spirit and troublesome conduct. Nor is this on his first entrance into the way of life, but ever after while he keeps the way to heaven. Every faithful Christian knows by experience that so long as he acts in the good cause and stands up against the evil practices of the place where he lives, that he shall have the spirit of profaneness to fly in his face with implacable malice and brutish insolence. “All that live godly in Christ Jesus shall suffer

persecution.”

ISAAC AMBROSE
Christian Warrior, 84

但恶人是如何逼迫信徒的呢？要么指责他以前行为不端，要么控告他是假冒为善、特立独行和清教主义。他们指责他是一个爱争斗、制造麻烦的家伙。他也不是在第一次踏上生命之道时遭遇逼迫，而是在他行走天路时一直遭遇逼迫。每一个忠心的基督徒都凭经验知道，只要他为美好的事业采取行动，挺身而出反对他居住之地的邪恶行径，就必有褻渎的灵，带着深深的恶意和野蛮的傲慢当面攻击他。“凡立志在基督耶稣里敬虔度日的，也都要受逼迫。”

以撒·安布罗斯
《基督精兵》，84

“May we not fly in a time of persecution? Your pressing upon us that persecution is ordered and managed by God makes us afraid to fly.” Thou mayest do in this even as it is in thy heart. If it is in thy heart to fly, fly; if it be in thy heart to stand, stand. Anything but a denial of the truth. He that flies has warrant to do so; he that stands has warrant to do so. Yea, the same man may both fly and stand, as the call and working of God with his heart may be. Moses fled, Moses stood; Jeremiah fled, Jeremiah stood; Christ withdrew Himself, Christ stood; Paul fled, Paul stood. But in flying, fly not from religion; fly not for the sake of a trade; fly not that thou mayest have care for the flesh. This is wicked and will yield neither peace nor profit to thy soul, neither now, nor at death, nor at the day of judgment.

JOHN BUNYAN
Riches, 249

“遭遇逼迫的时候，我们不能逃走吗？因你向我们强调说，逼迫是出于神的安排和管理，这就让我们不敢逃走。”在这一点上，你可以按你心里想的行。如果你心里想逃走，那就逃走；如果你心里想留下，那就留下。除了否认真道，其他的都可行。逃走的人是有根据，留下来的人也有根据。是的，同一个人按着神在他心里的呼召和动工，既可以逃走，也可以留下。摩西逃走，摩西留下；耶利米逃走，耶利米留下；基督退下，基督留下；保罗逃走，保罗留下。但逃走的时候，不要逃离信仰；不要为了买卖的缘故逃走；不要为了姑息肉体而逃走。这是邪恶，会让你的灵魂无论是现在，或是死后，或是审判的日子，既没有平安，也不得益处。

约翰·班扬
《班扬的宝藏》，249

Nor are the afflictions God inflicts upon His servants any violations of His goodness. Sometimes God afflicts men for their temporal and eternal good, for the good of their grace in order to the good of their glory, which is a more excellent good than afflictions can be an evil. The heathens reflected upon Ulysses's hardship as a mark of Jupiter's goodness and love to him, that his virtue might be more conspicuous. By strong persecutions brought upon the church, her lethargy is cured, her chaff purged, the glorious fruit of the gospel brought forth in the lives of her children; the number of her proselytes multiply, and the strength of her weak ones is increased by the testimonies of courage

and constancy which the stronger present to them in their sufferings. Do those good effects speak a want of goodness in God, who brings them into this condition? By those He cures His people of their corruptions and promotes their glory by giving them the honor of suffering for the truth and raises their spirits to a divine pitch.

STEPHEN CHARNOCK
Selections, 45–46

神加在祂仆人身上的患难，并不违背祂的良善。有时神为了人今生和永恒的益处，为了他们美德的益处，为了他们荣耀的益处，就把患难加给他们，这些益处如此美好，以至于患难不能算为恶。异教徒认为尤利西斯受苦，是朱庇特向他行善，是爱他的标记，这更加彰显了他的美德。通过对教会的强力逼迫，她的倦怠得以医治，她的糠秕得以清除，她儿女的生命得以结出福音荣耀的果子；教会归信的人得以加增，软弱之人的力量也因刚强之人在苦难中表现出的勇气和恒心而得以增强。这些美好的果效是否表明，神把他们带进这光景，是没有良善？通过逼迫，祂治好祂百姓的败坏，因他们为真理受苦就尊荣他们，促进他们的荣耀，提升他们的灵到属神的高度。

司提反·查诺克
《选集》，45–46

God's children are like torches that show dim in the light but burn clear in the dark; so they in prosperity and adversity.... Christians under persecution count that God gives them living enough if He give them their lives.... Persecution is the bellows of the gospel, blowing every spark into a flame; and martyrs' ashes are the best compost to manure the church.

SAMUEL CLARK
Saint's Nosegay, 102

神的儿女就像火把，在光明中显得昏暗，但在黑暗中明亮燃烧；他们在顺境和逆境中也是如此……遭遇逼迫的基督徒认为，神让他们活着有神所赐的生命，这就足矣……逼迫是福音的风箱，将每一粒火花吹成火焰；殉道士燃烧的灰烬，是给教会施肥的最佳肥料。

撒母耳·克拉克
《圣徒的花束》，102

Whosoever resolves to live holily must never expect to live quietly.

JOHN FLAVEL
Fountain of Life, 176

凡决心过圣洁生活的人，都绝不可指望过宁静的生活。

约翰·弗拉维尔
《生命的源头》，176

Persecution...does but mow the church, which afterward comes up the thicker for it; it is unholiness that ruins it. Persecutors do but plough God's field for Him while He is sowing it with the blood

that they let out. But profaneness, that roots it up and lays all waste, consciences and churches also.

WILLIAM GURNALL

Christian in Complete Armour, 301

逼迫……不过是为教会除去杂草，教会能因此变得更加茂盛；毁坏教会的，是教会的不圣洁。逼迫的人只是为神耕犁祂的田地，而神在用他们所流之人的血播种。然而褻渎，会将一切连根拔起，使之变得荒废，对良心和教会都是如此。

威廉·古纳尔

《基督徒披戴神的全副军装》，301

And when a man shall come to appear before men and angels at the last day, those that are now the fools of the world that are derided for their godliness, that are mocked in their choice as men that are not able to set themselves in the face of the times so as to be somebody in the present age, but when they shall appear before the Lord Jesus to judge the quick and dead in His kingdom, then these will be esteemed of all others the only wise men. This was the soul that was directed by wisdom from above, that carried him still to the right chief good. If this will not stand by you in your greatest troubles, there is nothing in religion will do it.

WILLIAM STRONG

Heavenly Treasure, 171

当一个人在末日站立，显明在世人和天使面前时，那些如今因敬虔遭人取笑，因选择遭人讥讽，被称为不识时务，不能在这世代出人头地，因而在这世上算为愚昧的人，当他们来到那位在祂国度里审判死人活人的主耶稣面前时，要被所有其他人视为唯一有智慧的人。这是由从上头而来智慧引导的人，这智慧一路带领他追求那真正的至善。如果这一点不能在你遭遇最大苦难时支撑你，那么信仰中也就没有什么能支撑你的了。

威廉·斯特朗

《属天的财宝》，171

What is meant by persecution: the Greek word for persecute signifies to vex and molest, sometimes to persecute another, to arraign him at the bar, and to pursue him to the death. A persecutor is a pricking briar; therefore the church is described to be a “lily among thorns” (Song 2:2).

THOMAS WATSON

The Beatitudes, in Discourses, 2:349

“逼迫”是什么意思：希腊文“逼迫”的意思是指烦扰和骚扰人，有时是控告人，在法庭上提审他，追杀他到死。逼迫人的人是刺人的荆棘；因此经上描述教会是“百合花在荆棘内”（歌 2:2）。

汤姆·华森

《八福》，收录于《讲论》，2:349

A true saint carries Christ in his heart and the cross on his shoulders. Christ's kingdom on earth is

the kingdom of the cross. Christ and His cross are never parted. Persecution is the legacy bequeathed by Christ to His people. "In the world ye shall have tribulation" (John 16:33). We are all for reigning. "When wilt thou restore the kingdom again to Israel?" But the apostle tells us of suffering before reigning. "If we suffer, we shall also reign with Him" (2 Tim. 2:12). Was His head crowned with thorns, and do we think to be crowned with roses?

THOMAS WATSON

Gleanings, 65

真圣徒心里有主基督，肩上有十字架。基督在地上的国是十字架的国。基督和祂的十字架绝不分开。逼迫是基督遗留给祂百姓的遗产。“在世上你们有苦难。”（约 16:33）我们都要作王。“你复兴以色列国就在这时候吗？”但使徒告诉我们，作王之前要受苦。“我们若能忍耐，也必和祂一同作王。”（提后 2:12）祂不是头戴荆棘冠冕吗？我们却以为自己要头戴玫瑰冠冕吗？

汤姆·华森

《汤姆·华森拾珍集》，65

PERSEVERANCE OF THE SAINTS（圣徒的坚忍）

The perseverance of the saints is founded on the election of God and the immutability of His counsel; the foundation of the Lord standeth sure. "Whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified" (Rom. 8:30). This golden chain will hold; not a link of it shall be broken; on whomsoever the first link, election, hath taken hold, it will infallibly bring him up to the last, glory. God is not a man that He should repent.

RICHARD ALLEINE

Heaven Opened, 229

圣徒的坚忍是建立在神的拣选和祂不变旨意的基础之上；神坚固的根基立住了。“预先所定下的人又召他们来，所召来的人又称他们为义，所称为义的人又叫他们得荣耀。”（罗 8:30）这条金链坚不可摧，一环也不会断；凡被第一环，也就是被拣选抓住的，都要被坚定不移地带到得荣耀的最后一环。神非人，必不致后悔。

理查德·艾里恩

《天开了》，229

If Jesus Christ has not purchased perseverance in grace to the end for all His people but leaves their continuance in the truth to their free will, then He leaves them in the same state in which they were under the first covenant. For the standing of Adam in the first covenant was upon his own choice and will, but this cannot be because Christ has taken away the first covenant from believers and established the second, which makes the comers thereunto perfect (Heb. 8:6–11; 10:9–10).

BARTHOLOMEW ASHWOOD

Best Treasure, 248

如果耶稣基督没有为祂所有百姓赎买回在恩典中的坚忍，而是把他们在真理中的持守留给他们的自由意志，那祂就是将他们留在与第一个约相同的光景中了。因为亚当在第一个约中是否站立得稳，取决于他自己的选择和意志，但这是不可能的，因基督已从信徒这里除去了第一个约，并立下第二个约，让进入其中的人得以完全（来 8:6-11；10:9-10）。

巴多罗买·阿什伍德
《最好的宝藏》，248

If the soul is sliding and ready to fall, then that promise supports and upholds it in Psalm 37:24: “Though he fall, he shall not be utterly cast down: for the LORD upholdeth him with his hand”; or, as the Hebrew has it, “The Lord upholding Him with His hand.” The Hebrew denotes a continued act of God. God has still His everlasting arms under His people so that they shall never totally nor finally fall. And the root from whence this word is derived signifies to sustain or uphold, as the tender mother does the little babe. The safety and security of the child lies not so much in the child’s hanging about the mother’s neck as in the mother’s holding it fast in her arms. So our safety and security lie not so much in our weak holding upon Christ, but in Christ’s holding us fast in His everlasting arms. This is our glory and our safety, that Christ’s left hand is always under us and His right hand does always embrace us.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:133-34

如果灵魂几乎滑跌，快要失脚，那么诗篇 37:24 的应许就会扶持这灵魂：“他虽失脚，也不至全身仆倒，因为耶和华用手搀扶他。”希伯来原文作“耶和华亲手搀扶他”。希伯来文表明神的持续作为。神永久的膀臂仍在祂的百姓以下，使他们必不完全或最终失脚。这词的词根是指维持或托住，就像温柔的母亲托住小小婴儿一样。孩子的安全和保障，不在于孩子搂着母亲的颈项，而在于母亲将其紧紧抱在怀里。同样，我们的安全和保障，不在于我们无力地抱着基督，而在于基督用祂永久的膀臂，紧紧抱着我们。基督的左手总在我们以下，祂的右手总是将我们抱住，这就是我们的荣耀和安全之所在。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:133-34

That faith and holiness do inseparably follow election is shown before. Our business now is to show that faith and holiness are of an abiding nature and shall never be lost, and this is that we call perseverance, which, being the crown and glory of all the former points and that which secures to us the comforts arising thence; being, also, as much impugned as any of those. The proof and confirmation thereof is apparently necessary and tending to profit.

ELISHA COLES
Practical Discourse, 239

信心和圣洁确实随拣选而来，密不可分，我已在前面表明这一点。我们现在要说明的，就是信心和圣洁具有一种持久的性质，绝不会失去，这就是我们所说的“坚忍”，这是前述所有要点的冠冕和荣耀，也确保我们得到前述各点所带来的安慰；坚忍也像前述各点一样受人非

难。对此的证明和确定，显然是很有必要的，且要给人带来益处。

以利沙·科尔斯
《应用性论述神的主权》，239

Another argument for believers' invincible perseverance is that all the attributes of God do stand engaged for it. Virtue invincible has undertaken it; therefore, must it needs succeed.

ELISHA COLES
Practical Discourse, 257

信徒坚忍不可动摇的另一个理由，就是神的全部属性都参与支持了这一点。不可动摇的神圣属性已经为此效力，因此，坚忍必然成功。

以利沙·科尔斯
《应用性论述神的主权》，257

It is against the nature of grace not to be in motion, not to increase. Therefore, the Spirit of grace never gives over but perfects His work of regeneration, instruction, testification, consolation, preservation from evil, corroboration in good, intercession for our good. And wilt thou hinder Him (as much as in thee lieth)? Wilt thou be weary of praying with unutterable groans, of crying "Abba Father"? Wilt thou be weary of being strengthened with might in the inward man, of keeping thyself (David-like) from thine iniquity? Wilt thou be weary of rejoicing in the Holy Ghost, of believing the mutual testimony of God's Spirit and thine own spirit? Wilt thou be weary of learning all things, of knowing the joys of heaven? To be short, wilt thou be weary of being regenerate more and more, of being holy still? There is no good in thee but it must increase as the waves of the sea.

HANNIBAL GAMMON
God's Just Desertion of the Unjust, 32-33

不运作，不增长，这有违恩典的本性。因此，施恩的圣灵绝不会停下，而是要让祂重生、教导、见证、安慰、保守人脱离凶恶、坚固人行善、为我们得益处代求的工作得以成全。你会阻碍祂，就像阻碍自己的生命吗？你会厌倦用说不出的叹息祷告，呼叫“阿爸，父”吗？你会厌倦心里刚强，保守自己（就像大卫一样），远离你的不义吗？你会厌倦在圣灵中喜乐，就是相信神的灵和你的灵互相见证吗？你会厌倦明白这一切，厌倦认识天堂的喜乐吗？简而言之，你会厌倦越来越有重生的样式、越来越圣洁吗？在你身上美好的事情，没有一样不会像大海的波浪，越发汹涌高涨。

汉尼拔·加蒙
《神的公义弃绝不义之人》，32-33

O where is our faith, sirs? Let God be wise, and all men and devils fools. What, though thou seest a Babel more likely to go up than a Babylon to be pulled down, yet believe God is making His secret approaches and will clap His ladders on a sudden to the walls thereof. Suppose truth were prisoner with Joseph, and error the courtier to have its head lift up by the favor of the times, yet dost not remember that the way to truth's preferment lies through the prison? Yea, what though the church

were like Jonah in the whale's belly, swallowed up to the eye of reason by the fury of men; yet dost not remember the whale had not power to digest the prophet? O be not too quick to bury the church before she be dead.

WILLIAM GURNALL

Christian in Complete Armour, 76

哦，先生们，我们的信心在哪里呢？神是智慧，人和鬼魔都是愚拙。什么，虽然你看巴别塔升高，可能要比巴比伦轰然倒塌更容易，但你要相信神正在秘密动工，祂会突然把祂的梯子搭在巴比伦的城墙上。设想真理和约瑟一道被下在监牢里，而错谬却成了时代的宠儿，就像那受青睐的大臣抬起头来，但你难道不记得，真理是要通过监狱才得高升的吗？是的，虽然教会就像大鱼腹中的约拿，在理性看来就像被人的怒火吞没；但你岂不记得，那大鱼没有权柄消化那位先知吗？哦，教会还没有死，不要急于把她埋葬。

威廉·古纳尔

《基督徒披戴神的全副军装》，76

You read in Hebrews 6:4 of some that were once enlightened and have “tasted of the heavenly gift, and were made partakers of the Holy Ghost.” What work shall we call this? It could not be a saving work, a true change and conversion of state. For notwithstanding this enlightening and tasting and partaking, yet they are said to “fall away” (v. 6). Had it been a true work of grace, they could never have fallen away from that. A believer may fall, but he cannot fall away; he may fall foully, but he can never fall finally, for “underneath are the everlasting arms.” His faith is established in the strength of that prayer of Christ, that our “faith fail not”; nay, He tells us expressly that it is “eternal life” which He gives, from which we “shall never perish” (John 10:28). This work then, here spoken of, cannot be any saving work because it is not an abiding work; for they that are under it are said to fall away from it.

MATTHEW MEAD

Almost Christian Discovered, 135–36

你们在希伯来书 6:4 读到，有一些人曾蒙了光照，“尝过天恩的滋味，又于圣灵有份。”我们该如何看这工作呢？这不可能是拯救之工，不可能是真正的改变和归正的光景。因为虽然经历了光照、品尝和有份，但经上说他们是“离弃”（第 6 节）。若这是真正的恩典之工，他们就不可能离弃真道了。信徒可能会跌倒，但不可能离弃；他可能会跌得很惨，但不可能最终离弃，因为“祂永久的膀臂在你以下”。是基督祷告的力量使他的信心得坚固，祂祈求我们“不至于失了信心”；不，祂明明白白告诉我们，祂所赐的是“永生”，我们“永不灭亡”（约 10:28）。那么，这里所说的这工作，就不可能是任何拯救之工，因它不是恒久之工；因这里的经文说，经历了这工的人离弃了这工。

马太·米德

《几乎基督徒遭揭露》，135–136

It is not from anything in us that we stand and are preserved, but from without us; yea, from above us, even from the power of God. So saith the apostle: “[We] are kept by the power of God through faith unto salvation” (1 Peter 1:5). It is, you see, grace held to us that causeth grace to hold out in

us. Faith lays hold on God's power to be kept, and we are kept by the power of God through faith.

MATTHEW MEAD

“The Power of Grace,” in *Name in Heaven*, 93

我们站立得住，得蒙保守，这不是出于我们里面的任何事，而是出于我们以外的事；是的，是从我们上头来的，就是从神的大能而来的事。使徒也是这样说的：“（我们）这因信蒙神能力保守的人，必能得着……救恩。”（彼前 1:5）你看，是恩典持定我们，让恩典在我们里面可以持定。信心倚靠神的能力得蒙保守，而我们则藉着信心被神的能力保守。

马太·米德

《恩典的大能》，收录于《天上的名》，93

It is true our persistency in Christ doth not, as to the issue and event, depend absolutely on our own diligence. The unalterableness of our union with Christ, on the account of the faithfulness of the covenant of grace, is that which doth and shall eventually secure it. But yet our own diligent endeavor is such an indispensable means for that end as that without it, it will not be brought about... Diligence and endeavors in this matter are like Paul's mariners when he was shipwrecked at Melita. God had beforehand given him the lives of all that sailed with him in the ship, and he believed that it should be even as God had told him. So now the preservation of their lives depended absolutely on the faithfulness and power of God. But yet when the mariners began to flee out of the ship, Paul tells the centurion and the soldiers that unless those men stayed they could not be saved. But what need he think of shipmen when God had promised and taken upon Himself the preservation of them all (Acts 27:31)? He knew full well that He would preserve them, but yet that He would do so in and by the use of means. If we are in Christ, God hath given us the lives of our souls and hath taken upon Himself in His covenant the preservation of them; but yet we may say with reference unto the means that He hath appointed, when storms and trials arise, unless we use our own diligent endeavors, "we cannot be saved."

JOHN OWEN

Golden Book, 188–89

诚然，我们在基督里的坚忍，就其结果和这件事本身而言，绝对不取决于我们自身的勤奋。恩典之约是信实的，我们与基督的联合就不可改变，而这最终确保了我们的坚忍。然而，我们自己的勤奋和努力，是实现这一目的如此不可或缺的途径，以至于没有这途径，这目的就不会实现……在这件事上我们需要勤奋努力，就像保罗在马耳他遭遇海难时需要水手一样。神事先已经把“与他同船之人”的生命都赐给他了，他也相信事情必如神告诉他的那样成就。所以现在他们生命得蒙保守，绝对取决于神的信实和能力。然而，当水手们“想要逃出船去”时，保罗却又告诉百夫长和士兵“这些人若不等在船上，你们必不能得救。”神既已经应许，要亲自保全他们所有人的性命，那保罗为什么还要考虑水手的问题呢（徒 27:31）？因为保罗深知，神确实会保守他们，然而神要使用途径来实现这一点。如果我们在基督里，神就已经赐我们灵魂生命，并且又在祂的约中，亲自保守我们的灵魂；但我们却又可以说，就神所指定的途径而言，当风暴和试炼兴起时，除非我们殷勤付出努力，否则“我们必不能得救”。

约翰·欧文

《约翰·欧文金书》，188–89

For the little strength we receive in regeneration is, in point of perseverance, stronger than the great strength which the first Adam received in his creation. Adam was perfectly but changeably holy; God's children in regeneration are made imperfectly but unchangeably holy. This stability of grace now consists in this, in that all who by faith and by the Holy Spirit are ingrafted and incorporated into Christ, the second Adam, have the spring and root of their grace founded in Him, and not in themselves as the first Adam had. They are established in Christ.

HENRY SCUDDER
Christian's Daily Walk, 396

就坚忍而言，我们在重生时所领受的那小小力量，要比第一位亚当受造时所领受的极大力量更大。亚当受造时完全圣洁，但这圣洁是可改变的；神的儿女在重生时，拥有不完全、却是不可改变的圣洁。恩典的不可摇动在于，所有藉着信心，靠着圣灵嫁接、植入基督这第二位亚当里的人，他们恩典的源泉和根基都是建立在祂的身上，而不像第一位亚当，是建立在自己身上。他们是在基督里得建立。

亨利·史佳德
《基督徒生活之道》，396

Though Christians be not kept altogether from falling, yet they are kept from falling altogether.

WILLIAM SECKER
in Horn, Puritan Remembrancer, 366

虽然神并不保守基督徒完全不至失脚，却保守他们不至完全失脚。

威廉·赛克
收录于霍恩，《清教徒备忘录》，366

The best trees have a winter wherein they seem to be dead and barren, yet they have their life and sap at that time remaining in the root. Christians under desertions and temptations may be judged by themselves and others to be dead and undone, but even at such seasons their life is hid with Christ in God; though they may fall foully, they cannot fall finally.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:468-69

最好的树木也要经历冬天，看似死了，不结果子，但它们的生命和树汁在根部存留。基督徒在遭受离弃和试探时，他们自己和别人可能都判断他们是死的，是有祸了，但即使在这样的时刻，他们的生命也与基督一道藏在神里面；他们可能跌得很惨，但他们不能最终跌倒。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:468-69

PIETY（虔诚）

Piety shall have riches without rust, wealth without want, store without sore, beauty without blemish, mirth without mixture.

JOHN TRAPP
in Horn, Puritan Remembrancer, 197

虔诚必有不会生锈的银钱，不至匮乏的财富，不生愁苦的富足，不带瑕疵的美好，不加掺杂的欢乐。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，197

PLEASURES（快乐）

[A] common end which men naturally pursue and which we must deny is pleasure. 'Tis true, some pleasures are lawful and in a sober, moderate, seasonable use of them serve for the refreshing, comforting, and supporting of our frail bodies. Yet we must deny them in these cases: (1) when they are baits to draw us into sin; (2) when they are sin, or the concomitants of sin, or the fruits and wages of sin. The directions of self-denial, in respect of worldly pleasures, are these: (1) Look on pleasures not only as vain but as vanishing. They are soon gone from us.... (2) We are soon gone from them.... It is but awhile, and then we and all our pleasures must together vanish; if death draw the curtain and look in upon us, then we must bid a farewell to them all.... When we are called to eternity, then all our delights will leave us and bid us adieu forever, and how doleful will this be to all the sons and daughters of pleasure!

ISAAC AMBROSE
“The Practice of Sanctification,” in Works, 97

人天然追求、我们必须拒绝的一个常见目的就是快乐。诚然，一些快乐是正当的，它们清醒、适度、适时使用，就能使我们软弱的身体得振兴、安慰和支持。但在以下情况中，我们必须拒绝这些快乐：（1）它们成了引诱我们犯罪的诱饵；（2）它们是罪，或与罪相随，或是罪的结果和工价。在世俗的快乐方面，舍己的指引如下：（1）不仅要看快乐是虚空，且是正在消逝。它们很快就会离我们而去……（2）我们很快就会离它们而去……再过片时，我们和我们所有的快乐都必一道消失；如果死亡拉开帷幕，看着我们，我们就必须向它们全部道别……我们被召进永恒时，那时我们所有的快乐都要离开我们，与我们永远告别，这对所有寻欢作乐的男男女女来说是何等悲哀！

以撒·安布罗斯
《成圣的操练》，收录于《文集》，97

Make use of all that prosperity and lawful pleasure which God giveth you in outward things for the increase and advantage of your delight in God. Though corrupted nature is apter to abuse prosperity and earthly delights than any other state, to the diverting of the heart from God; and almost all the devil's poison is given in sugared or gilded alleatives [i.e., allurements], yet the primitive, natural use of prosperity, of health and plenty, and honor and peace is to lead up the mind to God and give us a taste of His spiritual delights!

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:418

使用神在外在之事上给你的一切兴盛和正当快乐，以此增加和促进你的以神为乐。虽然败坏的本性更容易滥用兴盛的处境和地上的快乐，叫人心远离神；而且魔鬼递来的所有诱惑，几乎都是包着糖衣或镀着金子的毒药，但是纯朴、自然地使用兴盛、健康、富足、尊荣和平安，这要引导我们的心思归向神，让我们尝到祂属灵之乐的滋味。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:418

Pleasures are like a substance in the pursuit, but clouds in the enjoyment. Pleasure is a beautiful harlot sitting in her chariot whose four wheels are pride, gluttony, lust, and idleness; the two horses are prosperity and abundance; the two drivers are idleness and security; her attendants and followers are guilt, grief, late repentance (if any), and oft death and ruin.

THOMAS BROOKS

Apples of Gold, 90

快乐，在追求时仿佛实体，在享受时却如云雾。快乐是一位美丽的娼妓，坐在她的车上，这车的四个轮子是骄傲、贪食、情欲和闲懒；两匹马是兴盛和富足；两位驾车的，是闲懒和安稳；她的随从和追随者是罪咎、悲伤、迟来的悔改（若有的话），并且常有死亡和毁灭。

托马斯·布鲁克斯

《金苹果》，90

Tell the sensualist of his voluptuous, brutish life, and you shall have him sometimes reply, "Solomon was not so precise and scrupulous, who saith, 'A man hath no better thing under the sun than to eat and to drink and to be merry.'" As if Solomon—yea, God Himself that directed his pen—meant to fill the drunkard's quaffing cup for him and were a friend of gluttons and winebibbers. Whereas, to eat and drink and be merry, as Solomon meant there, amounts to no more than to serve God with gladness in the abundance of those good things which God gives us to enjoy, as Moses says (Deut. 28:47). Such is the desperate wickedness of man's heart, that the sweetest portions of Scripture are wrested by many to serve their lusts.

WILLIAM GURNALL

Christian in Complete Armour, 587

对放纵感官之乐的人说，他是在过着淫逸肉欲的生活，有时他会这样回答你：“所罗门可没有这样古板、顾虑多多，他曾说：‘原来人在日光之下，莫强如吃喝快乐。’”仿佛所罗门

——是的，连引导他动笔写下这句话的神自己——都要为酒鬼斟满酒杯，是贪食好酒之人的朋友。其实所罗门所指的吃喝快乐，不过是指带着快乐的心，使用神赐给我们的丰富来服侍祂，就如摩西说的那样（申 28:47）。人心就是如此极其邪恶，以致许多人扭曲圣经最美的部分，来服侍他们的私欲。

威廉·古纳尔
《基督徒披戴神的全副军装》，587

Luxury is living in pleasure. God allows us to use pleasures, but not to live in them; to take delights, but not that they should take us. To live always at the full is but a wanton luxury.

THOMAS MANTON
Practical Exposition on the Epistle of James, 185

奢侈就是在作乐中生活。神允许我们使用快乐，但不允许我们在快乐中生活；允许我们使用快乐，但不允许快乐使用我们。总是活在极尽的快乐之中，不过是一种恣意奢侈而已。

托马斯·曼顿
《雅各书实践性注释》，185

Some men do nothing but knit pleasure to pleasure; their lives are nothing else but a diversion from one carnal pleasure to another. There is a time to feast and “a time to mourn” (Eccl. 3:4). Such men disturb the order of seasons. Nature is relieved with changes but clogged with continuance; frequency of pleasures begets a habit. And besides, this puts men upon novel curiosities when ordinary pleasures by common use grow stale; pleasure itself must have pleasure to refresh it, accustomed delights becoming our clog and burden.

THOMAS MANTON
Practical Exposition on the Epistle of James, 186

一些人什么都不做，只是将快乐不停地编织到一起；他们的生活除了从一样属肉体之乐转向另一样属肉体之乐以外，就再无其他。然而凡事皆有定时，筵席有时，并且“哀恸有时”（传 3:4）。这种人打乱了各时的秩序。本性会因变化得到舒缓，却会因持续而感到缠累；频繁的作乐，会养成一种习惯。此外，当日常使用世物带来的一般快乐变得暗淡时，这就会让人喜好新奇怪异之事；快乐本身必须用快乐刷新，而习惯性的快乐就成了我们的缠累和负担。

托马斯·曼顿
《雅各书实践性注释》，186

He buys his pleasures too dear who pays for them with the loss of his soul.

MATTHEW MEAD
Name in Heaven, 12–13

用丧失灵魂来换取快乐的人，为快乐付出的代价实在太高。

马太·米德

《天上的名》，12-13

The earth is big in our hopes but little in our hands.

WILLIAM SECKER
in Horn, Puritan Remembrancer, 323

全地在我们盼望要得到它时显得很大，但得到时显得很小。

威廉·赛克
收录于霍恩，《清教徒备忘录》，323

Enjoy all things for God by using all for Him. Those riches, honors, interests, and friends which are clogs upon the heels of others, let them be as springs to you to raise you heavenward. Let your souls be winged with those very enjoyments wherewith the wings of others are pinioned, and that which is fuel to their worldly lusts, let it be as fuel to feed and nourish your spiritual love. To use what we have for God is the only way not to abuse it; this is one way of enjoying all for God, to use all for Him.

SAMUEL SHAW
Voice of One Crying in the Wilderness, 164

为神使用一切，以此为神享受一切。那些成为别人脚下绊脚石的财富、尊荣、利益和朋友，让它们成为你们的弹簧，助你们升到天上。让那些剪断别人翅膀的快乐，为你的灵魂插上翅膀，让那些煽动他人世上情欲的燃料，喂养和滋养你的属灵之爱。我们不滥用这些事情的唯一办法，就是为神使用我们的一切；为神使用一切，是我们为神享受一切的方法。

撒母耳·肖
《旷野呼声》，164

Who are void of the Spirit, but sensual ones (Jude 18-19)? Who say to God, "Depart from us," but those that dance (Job 21:10-11)? Better be preserved in brine than rot in honey.

JOHN TRAPP
Commentary...upon...the New Testament, 847

没有圣灵的人，岂不就是那些放纵肉欲的人吗（犹 1:18-19）？除了跳舞的人，谁会对神说：“离开我们吧。”（伯 21:10-11）宁可浸在盐水里不坏，也不要泡在蜂蜜里腐烂。

约翰·特拉普
《新旧约圣经注释》，847

POLITICS（政治）

In plain English, a hypocrite is neither more nor less than a stage player. We all know that stage

players some years since were put down by public authority, and though something may be said for them, more may be brought against them who are rather in an employment than a vocation. But let me safely utter my too just fears; I suspect the fire was quenched in the chimney and, in another respect, scattered about the house. Never more strange stage players than now who wear the vizards of piety and holiness, that under that covert they may more securely commit sacrilege, oppression, and whatnot. In the days of Queen Elizabeth, a person of honor or worship would as patiently have digested the lie as to have been told that they did wear false pendants or any counterfeit pearl or jewels about them, so usual in our age; yet would it were the worst piece of hypocrisy in fashion. Oh, let us all labor for integrity of heart and either appear what we are or be what we appear!

THOMAS FULLER

Good Thoughts, 304–5

实话实说，假冒为善之人不过是舞台上的演员。我们都知道，舞台上的演员被公共权力禁止，已有好些年了，虽然可以为他们说些好话，但对这些为了有一份职业而当舞台演员，而不去找一份正经天职的人来说，他们更容易遭人诟病。但我坦率地说出我的担心：我怀疑火虽在烟囱里熄灭了，却在房子四处蔓延开来。然而如今，舞台上的假冒为善之人，从来没有像现在这样奇怪，他们戴着虔诚和圣洁的面具，在这掩盖之下，他们可以更安全地犯亵渎、压迫和任何别的罪。在伊丽莎白女王的时代，一个尊贵或敬拜神的人，若听到别人说他们戴着假项链，或假珠宝首饰，都会耐心让谎言自行消退，而这样的事在我们这个时代是如此平常；然而这是最糟糕的假冒为善在大大流行。哦，让我们都努力追求心灵正直，让我们有怎样的为人，就有怎样的表现，或有怎样的表现，就有怎样的为人！

托马斯·富勒

《美好的思想》，304–5

Christ, when on earth, cured many a spot, especially of leprosy, but never smoothed any wrinkle—never made any old man young again. But in heaven He will do both (Eph. 5:27). When He shall present it to Himself a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish. Triumphant perfection is not to be hoped for in the militant church; there will be in it many spots and wrinkles as long as it consists of sinful mortal men, the members thereof. It is Christ's work, not man's work, to make a perfect reformation. Such, therefore, are no good politicians who will make a sore to mend a spot, cause a wound to plain a wrinkle, do a great and certain mischief when a small and uncertain benefit will thereby redound.

THOMAS FULLER

Good Thoughts, 338–39

基督在地上时，治好了许多玷污的病，特别是大麻风，但从未抚平过任何皱纹，从未让任何人还老返童。但在天上，这两件事祂都要成就（弗 5:27）。祂要把教会献给自己，作个荣耀的教会，毫无玷污、皱纹等类的病，乃是圣洁没有瑕疵的。在争战的教会中，不可指望夸耀完全；只要教会成员是由有罪的必死之人组成的，教会就会有許多玷污、皱纹等类的病。成就一个完全的改革，这是基督的工作，而不是人的工作。因此，擦破皮肤除去玷污，用伤口消除皱纹，用巨大和确定的伤害换取微小而不确定的益处，这样的人不是好的政治家。

托马斯·富勒

《美好的思想》，338-39

Too many in all ages have turned a common weal into a common woe. They have spun themselves superfine suits out of the nation's fleece. Many noble birds have been deplumed that their wings might be richly feathered. When any springs have been opened, they have laid pipes to convey the water into their own cisterns. Such pretended pilots have steered the ship of plenty into their own haven, but justice will certainly squeeze such sponges and leave them as dry at last as they were at first. All those moths shall be destroyed which eat into other men's garments. For a man to advance his interest out of another's property is to keep all the meat in his mouth and starve all the body beside.

WILLIAM SECKER
Nonsuch Professor, 46-47

古往今来，有太多的人把一种共同利益变成一种共同祸患。他们薅国家的羊毛，为自己编织精细的上好衣裳。他们拔掉许多高贵鸟儿的翎毛，多多插在自己的翅膀上。有任何泉源被打开，他们就铺设管道，把水输送到自己的蓄水池中。这些自称是领航员的人，把满载的船驶入自己的港湾，但公义必定挤干这些吸水的海绵，让他们最后像起初一样干枯。所有这些蛀别人衣裳的虫子都要被消灭。人侵犯别人的财产加增自己的利益，就是把全部肉放在自己嘴里，却饿死整个身体。

威廉·赛克
《无比的认信之人》，46-47

Men confine their usefulness to their own faction, as if they were indebted to seek the good of none beyond it; nay, as if conscience obliged them against all attempts for benefits more common and extensive. They judge all men out of their herd unworthy of their love, concern, or labor. What's the public to them, further than as things affect their own? Let the ship sink, so their cabin can be saved; they'll obstruct all settlement in church or state if it be any other than a provision for their sect or managed by any besides themselves—yea, scruple not to advance their party upon the ruins of the public, as men see from age to age.

DANIEL WILLIAMS
Excellency of a Publick Spirit, 65

人把自己的作用局限于自己的派别，仿佛他们有义务不为自己派别以外的人寻求益处；而且他们的良心仿佛迫使他们反对一切追求更普遍、更广泛益处的努力。他们判断他们群体以外的所有人都不值得他们去爱、关心或服侍。公共利益对他们来说，岂不应远远大过他们自己的事吗？让船沉吧，只要他们的船舱能得救就好；他们会阻挠教会或国家一切的和解，如果这安排不是为了他们一派预备，或由他们以外的人管理——是的，他们会毫不顾忌在公众的废墟上，推进他们一派的利益，就像人能从各个世代中看到的那样。

但以理·威廉姆斯
《公共精神的美好之处》，65

THE POOR（穷人）

As for the poor, it is hard in this case [i.e., their duty to liberality] to give them counsel, for such is the weakness of our nature that when we are brought to any hard pinch, we can hardly bear it, especially when we have not the wherewithal to relieve ourselves. Good counsel will then very hardly take place with us, for the belly hath no ears.

WILLIAM CUPPER

“Tenth Sermon concerning God’s Late Visitation,” in *Certain Sermons*, 355

至于穷人，很难在这情形里（即他们慷慨奉献的本分）给他们提供建议，因为我们的本性是如此软弱，当我们落入任何难处，我们总是很难承受，尤其是在我们没有钱为自己脱困时。这样一来，好的建议就很难在我们身上扎根，因为肚子不长耳朵。

威廉·库珀（WILLIAM CUPPER）

《关于神最近察验的第十篇讲道》，收录于《讲道集》，355

He opposes their practice to God’s dispensations. ⁴¹Despising the poor is a sin not only against the word and written will of God but His mind and intent in His works and dispensations. It is a kind of gigantomachy, a resisting of God.... It is against the mind of God in their creation. “The rich and poor meet together: the LORD is the maker of them all” (Prov. 22:2); that is, they meet in this, that they have but one Maker.

THOMAS MANTON

Practical Exposition on the Epistle of James, 86

他把他们的做法与神的安排对立起来。鄙视穷人是一种罪，不仅违背神的话语和圣经中神的旨意，还违背了祂藉着祂的作为和安排所表明的心意和意图。这就像是巨人对抗神的战争，是对神的抵挡……抵挡神造他们的心意。“富户穷人在世相遇，都为耶和华所造。”（箴 22:2）也就是说，他们在这一点上相遇，即他们只有一位造他们的主。

托马斯·曼顿

《雅各书实践性注释》，86

POVERTY（贫穷）

This [i.e., the reality of gospel treasure] reproves those of the people of God who have an interest in these vast treasures of Christ and yet are miserably poor in their own souls. Many complain times be hard, estates waste, trades decay; but the greatest poverty lies in spirituals. Faith, love, humility, self-denial, mortifiedness to the world—persons are destitute of these things chiefly; little grace laid

⁴¹ 英文编者引用原文有误，把这句放在段落中部。——译注

out, little grace laid up. Few workings of Spirit in duty and few works of grace in men's lives; this argues wonderful poverty in men's souls.

BARTHOLOMEW ASHWOOD

Best Treasure, 381

福音的宝藏是实实在在，这就责备了那一等神的百姓，他们有份于基督的丰富宝藏，自己的灵魂却贫穷可怜。许多人抱怨时代艰难、财物耗尽、行业衰败；但最大的贫穷是在属灵上的事。信心、爱心、谦卑、舍己、治死爱世界的心——人主要是在这些事情上有缺乏；很少显出恩典，很少珍惜恩典。人的生活当中，很少有圣灵动工促使人尽本分，很少有恩典的作为；这表明人灵魂的极端贫乏。

巴多罗买·阿什伍德

《最好的宝藏》，381

Poverty is no disparagement to the godly nor wealth any preferment to the wicked.

ROBERT CLEAVER AND JOHN DOD

Plain and Familiar Exposition, 85

神不因贫穷轻看义人，也不因富有重视恶人。

罗伯特·克利弗和约翰·多德

《通俗明了的解经》，85

Much of the glory of heaven may dwell in a simple cottage, and poor persons, even under rags, may be very like God.

JOHN OWEN

Golden Book, 226

天堂极大的荣耀可能居住在一座简陋的茅屋里，穷人即使穿着破烂，却可能大有神的样式。

约翰·欧文

《约翰·欧文金书》，226

PRAISE（赞美）

Conceive of this duty of praising God according to its superlative excellencies as being the highest service that the tongue of men or angels can perform. To bless or praise or magnify God is not to make Him greater or better or happier than He is, but to declare and extol His greatness, goodness, and felicity.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:438

想象一下，从赞美神这本分的超凡卓越来看，这是人或天使之口所能献上的最崇高服侍。称颂、赞美或颂扬神，不是要让祂比自己原本更伟大、更良善或更有福，而是宣告和颂扬祂的伟大、良善和有福。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:438

Joy and praise promote each other. And this it does (1) by keeping the soul near to God and within the warmth of His love and goodness; (2) by the exercise of love and joy, which are the cordial, reviving, strengthening graces; (3) by dissipating distrustful, vexing thoughts and diverting the mind to sweeter things; (4) by keeping off the tempter, who usually is least able to follow us with his molestations when we are highest in the praises of our God; (5) by bringing out the evidences of our sincerity into the light, while the chiefest graces are in exercise; (6) and by way of reward from God, that loveth the praises of His meanest servants.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:442

喜乐和赞美相互促进。它是这样发挥作用：（1）保守灵魂与神亲近，感受神之慈爱和良善的温暖；（2）发挥爱和喜乐，这两样是振奋人心、让人复苏、给人加力的美德；（3）驱散不信、搅扰人的思想，让人心转向更美之事；（4）把那试探人的挡在门外，我们最喜乐赞美我们神的时候，那试探人的通常最不能尾随搅扰我们；（5）在操练最主要的美德时，我们真诚的实据被显明于光中；（6）这是神的赏赐，祂喜爱祂最卑微仆人的赞美。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:442

Lip praise is good, but life praise is better.

THOMAS CASE
Correction, Instruction, 130

嘴唇的赞美很好，但生活的赞美更好。

托马斯·凯斯
《管教，教训》，130

God's praise is too big for the heart; acknowledge all therefore privately in thy prayers to God, and not only so but also to others. When God had delivered the Israelites, Moses tells Jethro what He had done for them (Ex. 18:8). David bids them come to him, and he would tell them what He had done for his soul. Christ's reward of the leper for healing him was, "Go and tell what is done for thee." Instead of foolish jesting, which our mouths are full of, rather give thanks (Eph. 5:4); and if the heart were full, the mouth would be filled with praise.

THOMAS GOODWIN
A Discourse of Thankfulness, in Works, 9:504-5

对神的赞美远超过心所能容纳的；因此，当你们私下向神祷告时，要承认这一切赞美，不仅如此，也要向别人诉说。神拯救了以色列人之后，摩西对叶忒罗诉说神为他们做了什么（出 18:8）。大卫让人到他这里来，好让他可以告诉他们神为他灵魂所做的一切。基督对祂医治的那大麻风病人的赏赐就是：“你回家去，传说神为你做了何等大的事。”我们满口是愚昧的玩笑话，却没有感谢的话（弗 5:4）；内心若是满了感谢，口里就会充满赞美。

托马斯·古德温

《论感恩》，收录于《文集》，9:504 - 5

Obs[ervation]. 1: Praising God is a work very suitable to saints. Obs. 2: After all exhortations for obtaining any good, God must be acknowledged the author of that good. Obs. 3: It is our duty to praise God for future blessings, for what we have in hope as well as for what we have in hand. Obs. 4: Spiritual blessings principally deserve our praises. Obs. 5: In our addresses to God, we should have such apprehensions and use such expressions concerning Him as may most strengthen our faith. Obs. 6: Our speeches concerning Christ must be with highest honor and reverence. Obs. 7: Praise should conclude that work which prayer began.

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 360

观察 1：赞美神是与圣徒非常相宜的工作。观察 2：在一切努力得益的劝勉之后，必须承认神是该益处的作者。观察 3：我们的本分，就是为将来的祝福赞美神，既为我们手里所得的，也为我们渴望得着的赞美神。观察 4：属灵的祝福主要值得我们赞美。观察 5：在我们向神的祷告中，我们应对祂有这样的认识，并使用这样的表达，这也最增强我们的信心。观察 6：我们提到基督的时候，必须对祂抱以最大的尊荣和敬畏。观察 7：祷告开始的工作，应由赞美结束。

威廉·詹金

《犹大书注释》，360

A drop of praise is an unsuitable acknowledgment for an ocean of mercy.

WILLIAM SECKER

Nonsuch Professor, 9

一滴赞美，不适合用来感谢如海洋一般浩大的怜悯。

威廉·赛克

《无比的认信之人》，9

O, my soul, praise God with the best instrument, the heart, and let the instrument be screwed up to the highest, do it with the whole heart. When God is tuning upon the string of mercy, a Christian should be tuning upon the string of praise.

THOMAS WATSON

The Christian's Charter of Privileges, in Discourses, 1:124

我的灵魂啊，当用最好的乐器，就是你的心来赞美神，让这乐器调到最高音，全心赞美。当

神拨动怜悯之弦时，基督徒也应拨动赞美之弦。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:124

Four sacrifices God is much pleased with: the sacrifice of Christ's blood, the sacrifice of a broken heart, the sacrifice of alms, and the sacrifice of thanksgiving. Praise and thanksgiving, says Mr. Greenham, is the most excellent part of God's worship, for this shall continue in the heavenly choir when all other exercises of religion shall cease.

THOMAS WATSON

Godly Man's Picture, 123

有四种祭物是神极喜悦的：基督之血的祭，忧伤之心的祭，施舍的祭及感恩的祭。格林汉姆（Greenham）先生说，赞美和感恩是对神敬拜的最卓越部分，因为当所有其他信仰活动都终止的时候，赞美和感恩仍要在天上的诗班中继续进行。

汤姆·华森

《敬虔人》，123

PRAYER（祷告）

Prayer is a matter more of the heart than the head. In prayer, it is not so much fluency prevails as fervency (James 5:16), nor is God so much taken with elegancy of speech as the efficacy of the Spirit. Humility is better than arrogance. Here the mourner is the orator; sighs and groans are the best rhetoric.

SIMEON ASHE

Primitive Divinity, 83

祷告关乎内心，过于关乎头脑。祷告时，得蒙神垂听的，不是说话流利，而是内心热切（雅5:16），神看重圣灵的功效，过于看重言语优雅。谦卑要远比傲慢好。在这方面，忧伤的人犹如演说家；叹息和呻吟是最好的口才。

西门·艾什

《上古神学》，83

A man may pray like a saint or an angel and yet not have a jot of the Spirit of prayer. But it is the encouragement of the Spirit to wrestle with God by Christ; the inward suggestions of hope when a soul can go to God as to a father, when the very heart goes out to God in prayer, and when prayer is winged with faith and love. These are the effects of a Spirit of prayer and the fruit of a soul's reception of Christ.

BARTHOLOMEW ASHWOOD

Best Treasure, 399

一个人可能像圣徒或天使一样祷告，却丝毫没有祷告之灵。但人靠着基督与神摔跤，是得了圣灵的鼓励；当人到神面前就像到父亲面前时，当人祷告神心里就像向父亲祷告时，当祷告插上信和爱的翅膀时，就是受了圣灵给人带来盼望的内在感动。这些都是祷告之灵带来的果效，也是灵魂接受基督所结的果子。

巴多罗买·阿什伍德
《最好的宝藏》，399

O most gracious God and loving Father, who feedest all creatures living which depend upon Thy divine providence, we beseech Thee, sanctify these creatures which thou hast ordained for us. Give them virtue to nourish our bodies in life and health, and give us grace to receive them soberly and thankfully as from Thy hands, that so, in the strength of these and Thy other blessings, we may walk in the uprightness of our hearts before Thy face this day and all the days of our lives, through Jesus Christ, our Lord and only Savior. Amen (1 Kings 19:8; Ps. 10:17; 147:9; Joel 1:10; 1 Tim. 4:5).

LEWIS BAYLY
Practice of Piety, 152

哦，至为仁慈的神，慈爱的父，你养活所有靠你神圣护理而活的活物，我们祈求你，将你所指定的这些受造物分别为圣。赐它们效力，滋养我们身体的生命和健康，并赐我们恩典，让我们怀着严肃感恩的心，从你手中领受这一切，这样，靠着这些和你其他祝福的力量，我们可以在今日，在我们一生的所有日子，靠着耶稣基督，我们的主和唯一的救主，在你面前行事正直。阿们（王上 19:8；诗 10:17；147:9；珥 1:10；提前 4:5）。

路易斯·贝利
《敬虔的操练》，152

It is not convenient [for ministers] to be long in prayer usually, except upon extraordinary occasion sometime. Remember that one may more easily continue praying with devotion than others hearing in silence can religiously give an assent with good attention. Half-hour prayers are too tedious, usual with some men, which is their indiscretion; wearisome to all, liked of none, but such as use them who seem to strive to win God by words or to waste time. It may be thought that such weigh not other men's weakness or that prayer is not held fervent, that it is not stretched out to such a length, when experience shows to every man's feeling that fervency of spirit in prayer is not so enduring, but even in a short space is interrupted with wavering thoughts and by fantasies. The edge of godly fervency of affection is soon blunted. Let everyone in praying consider what he is in hearing, and so measure his time.

RICHARD BERNARD
Faithful Shepherd, 14

除非某些特殊情况，否则牧师祷告很长，通常都不合宜。请记住，一个人持续虔诚祷告，这要比其他人沉默着集中精神听祷告容易得多。半小时的祷告太令人乏味，常常这样做，是太过轻率；那些似乎努力要用语言和浪费时间胜过神的祷告，对所有人来说都令人疲倦，没有人会喜欢。人可能会认为，不如此拖长祷告，就不能克服其他人的软弱，或祷告得不火热，

然而每个人的经验都表明，祷告的火热并不能因此而持久，甚至很短时间内就被游荡的思想和空想打断。虔诚的炙热情感很快就会被消磨变钝。让每一个人在祷告时，考虑别人会如何听他，从而控制他的时间。

理查德·伯纳德
《忠心的牧人》，14

What is prayer? We oft speak of going to prayer, but what is praying? Why prayer, it may be thus described: it is the breathing of a gracious soul, in the help of the Spirit of grace, whereby it is enabled to go to God in a promise, in the name of Christ, to beg suitable mercy as the case may require.

THOMAS BLAKE
Living Truths in Dying Times, 100

什么是祷告？我们常说我们要祷告，但什么是祷告？可以这样描述祷告：祷告是一个蒙恩之人的呼吸，靠着施恩的圣灵帮助，奉基督的名、凭着应许来到神面前，根据情况的需要恳求相应的怜悯。

托马斯·布莱克
《临死之前活的真理》，100

Prayer is the soul's weapon, and is it not a grief to lack a weapon in our spiritual warfare? Prayer is the soul's ornament, the excellent garment of a Christian; and is it not an affliction to be without this garment and to be found naked? Prayer is the Christian's element, and as the fish lives in the water as in its element and dies when it is out of it, so a Christian lives in prayer as in his element, and his heart dies when he is out of it. Prayer is the soul's provisioner, bringing in provision for the soul and for all its graces.

WILLIAM BRIDGE
Lifting Up, 106-7

祷告是灵魂的武器，我们在进行属灵争战时没有武器，这岂不可悲吗？祷告是灵魂的妆饰，是基督徒极好的衣着；没有衣着，显出赤身，这难道不痛苦吗？祷告是基督徒生存的环境，就像水中的鱼，是活在它生存的环境中，离开了就会死亡，同样地，基督徒活在祷告中，祷告就是他生存的环境，离开了祷告，他的心就会死。祷告是灵魂的供应者，为灵魂和它的一切美德带来供应。

威廉·布里奇
《沮丧之人得振兴》，106-7

What is prayer and the nature of it? Prayer is the pouring out of the soul to God; not the pouring out of words nor the pouring out of expressions, but the pouring out of the soul to God.

WILLIAM BRIDGE
Lifting Up, 115

什么是祷告，祷告的本质是什么？祷告是向神倾心吐意；不是言语的倾诉，也不是表达的倾诉，而是灵魂向神的倾诉。

威廉·布里奇
《沮丧之人得振兴》，115

The word father is a sweet word, for it sweetens all our duties. Take the word father out of prayer, and how sour it is!

WILLIAM BRIDGE
Lifting Up, 130

“父”这词真是甜美，因它让我们所有当尽的本分都变得甘甜。如果把“父”这词从祷告中拿走，祷告就会变得何等酸涩！

威廉·布里奇
《沮丧之人得振兴》，130

Prayer is too hard and too high a work for an unsound heart to hold on in; prayer is heart work, and that proves heavy work to him. The soul of prayer lies in the pouring out of the soul before God, and this is a work that a hypocrite has no skill in.

THOMAS BROOKS
Cabinet of Choice Jewels, 305

内心不正的人要坚持祷告，这样的工作未免太难和太高；祷告是心的工作，这对他来说是沉重的工作。祷告的灵魂在于将灵魂倾倒在神面前，而这是一个假冒为善之人并不擅长的工作。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，305

Cold prayers bespeak a denial, but fervent prayers offer a sacred violence both to heaven and earth.

THOMAS BROOKS
Privy Key of Heaven, 172

冰冷的祈祷预示着神的不听，但火热的祷告是向天地发出的神圣努力。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，172

Fervent prayer is the soul's contention, the soul's struggling with God. It is a sweating work; it is the sweat and blood of the soul. It's a laying out to the uttermost all the strength and powers of the soul. He that would gain victory over God in private prayer must strain every string of his heart; he must in beseeching God besiege Him, and so get the better of Him.

THOMAS BROOKS
Privy Key of Heaven, 173-74

热切的祷告是灵魂的争辩，是灵魂与神的摔跤。这是流汗的工作；这是灵魂的流汗流血。这要把灵魂所有力量和能力发挥到极处。要在私下祷告中胜过神，他心中的每一根弦就必须绷紧；他必须在恳求神的时候向神发起围攻，这样就能得到神的好处。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，173-74

He is either a fool or a madman, either very weak or very wicked, that prays, and prays but never looks after his prayers; that shoots many an arrow toward heaven but never minds where his arrows alight: "I will hear what God the LORD will speak: for he will speak peace unto his people, and to his saints" (Ps. 85:8). If David would have God to hearken to his prayers, he must then hearken to what God will speak; and upon this point it seems he was fully resolved.

THOMAS BROOKS
Privy Key of Heaven, 202

祷告又祷告，但祷告之后绝不留心发生什么事情的人，要么是傻瓜，要么是疯子，要么非常软弱，要么非常邪恶；他向天上射出许多箭，但从不在乎他射出的箭落在哪里。“我要听神耶和华所说的话，因为祂必应许将平安赐给祂的百姓，祂的圣民。”（诗 85:8）如果大卫想让神听他的祷告，他就必须听神说的话；在这一点上，他看来已经完全下定决心。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，202

Prayer is nothing but the breathing that out before the Lord that was first breathed into us by the Spirit of the Lord.

THOMAS BROOKS
Smooth Stones, 228

祷告无非就是在主面前呼出的气，是主的灵首先呼入我们里面的。

托马斯·布鲁克斯
《汲沦溪中的石子》，228

Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge to Satan.

JOHN BUNYAN
"Mr. John Bunyan's Dying Sayings," in Works, 80

经常祷告，因祷告是灵魂的盾牌，是向神献上的祭物，是对撒但的鞭打。

约翰·班扬
《班扬先生临终遗言》，收录于《全集》，80

Prayer is a sincere, sensible, affectionate pouring out of the heart or soul to God, through Christ, in

the strength and assistance of the Holy Spirit, for such things as God has promised or, according to His word, for the good of the church with submission in faith to the will of God.

JOHN BUNYAN

Prayer, 13

祈祷是藉着基督，靠着圣灵的力量和帮助，为着神已经应许的事，或是根据祂的话语，为了教会的益处，以信心顺服神的旨意，向神真诚、清楚、深情地倾心吐意。

约翰·班扬

《祷告》，13

Before you enter into prayer, ask thy soul these questions: To what end, O my soul, art thou retired into this place? Art thou not come to discourse the Lord in prayer? Is He present? Will He hear thee? Is He merciful? Will He help thee? Is thy business slight? Is it not concerning the welfare of thy soul? What words wilt thou use to move Him to compassion?

JOHN BUNYAN

Riches, 305

在你进入祷告之前，请向你的灵魂询问这些问题：我的灵魂啊，你退到这地方是为了什么？岂不是要来向主祷告，与祂说话吗？祂与你同在吗？祂会听你祷告吗？祂满有怜悯吗？祂愿意帮助你吗？你的事很小吗？这难道不是与你灵魂的福祉有关吗？你要用什么话感动祂，使祂向你施行怜悯呢？

约翰·班扬

《班扬的宝藏》，305

There is no stinted order presented for our behaving ourselves in prayer, whether kneeling or standing or walking or lying or sitting, for all these postures have been used by the godly. Paul kneeled down and prayed; Abraham and the publican stood and prayed; David prayed as he walked; Abraham prayed lying upon his face; Moses prayed sitting (Acts 20:36; 2 Sam. 15:30–31; Gen. 17:17–18; Ex. 17:12 [, respectively]). And indeed prayer—effectual, fervent prayer—may be and often is made unto God under all these circumstances. For God has not tied us up to any of them, and he that shall tie himself or his people to any of these doeth more than he hath warrant for from God. And let such take care of innovating; it is the next way to make men hypocrites and dissemblers in those duties in which they should be sincere.

JOHN BUNYAN

Riches, 322–23

至于我们祷告时的姿势，无论是跪、站、走、躺还是坐，经上都没有作出任何限制性的规定，因为所有这些姿势，敬虔人都曾经用过。保罗跪下祷告；亚伯拉罕和那税吏站着祷告；大卫边走边祷告；亚伯拉罕俯伏着祷告；摩西坐着祷告（徒 20:36；撒下 15:30–31；创 17:17–18；出 17:12）。确实，在所有这些情况下，人都可以且常向神发出有效、热切的祷告。因神并没有把我们与任何一种情况绑定，而那些把自己或神的百姓与任何一种情况绑定的人，是越过了他从神而得的授权。让这样的人警惕他们的创新，否则接下来，他们就会让人在理

应真诚履行的本分上，成为假冒为善之人和装假的人。

约翰·班扬
《班扬的宝藏》，322-23

In prosperity we pray heavily and drowsily, but adversity adds wings to our prayers (Isa. 26:16).

EDMUND CALAMY
Godly Man's Ark, 12

兴旺的时候，我们祷告沉闷，昏昏欲睡，逆境却给我们的祷告插上翅膀（赛 26:16）。

埃德蒙·卡拉米
《义人的方舟》，12

We are apt to say of prayer...when answered, it must have been so, I or he was so fervent and enlarged in it. Hence, some pray fervently for a mercy and confidently look for it and yet are disappointed—and why? Because not dead to praying and believing, but lay more weight on faith in God and praying to God than on God Himself or on Jesus Christ. Some believe in their believing and pray to their prayers.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 27

我们很容易这样谈论祷告……当祷告蒙应允时，我们会说，肯定是因为这样，即我或他如此热切祷告、多多祷告。因此，一些人热切祈求怜悯，带着信心寻求，最终却是失望——为什么呢？因为他们没有向着祷告和相信死，他们更看重对神的信心和向神的祷告，而非神自己或耶稣基督。一些人是相信他们的相信，向他们的祷告祷告。

亚历山大·卡迈克尔
《信徒治死罪》，27

We used to say, "He that cannot pray, let him go to sea." Thus, I say, affliction opens dumb lips and untie the strings of the tongue to call upon God. But whom God teacheth in affliction, they learn to pray in another manner, more frequently, more fervently.

THOMAS CASE
Correction, Instruction, 18

我们常说：“不能祷告的人，让他出海去吧。”这样，我会说，苦难打开了哑巴的口，解开了舌头的结，让人呼求神。但神使用苦难所教导的人，他们学会用另一种方式祷告，更频繁，更热切。

托马斯·凯斯
《管教，教训》，18

One great use which Christians should make of reading the Scriptures is to learn from thence the

language of prayer. O that the professors of this age would in this particular learn what to pray and how to pray for their brethren in tribulation. O that they would censure less and pray more, and instead of speaking one of another, speak more one to another and one for another; that was the good old way—"Then they that feared the Lord spake often one to another." But now the tender, praying, healing, restoring Spirit is departed, and if Christians stir not up themselves to call it back again, it is a sad presage that God is departing too.

THOMAS CASE
Correction, Instruction, 140

基督徒读经的一个极大用处，就是从中学到祷告的语言。哦，愿这个世代的认信之人，能在这个特殊的场合，学习为他们遭遇患难的弟兄祷告什么，并如何祷告。哦，愿他们少些责备，多些祷告，少些彼此说话，多些为彼此说话；那是美好古旧之道——“那时，敬畏耶和华的彼此谈论。”但现在，温柔、祷告、医治、复兴的圣灵已经离开，如果基督徒不振奋自己，求圣灵回来，那就是一个悲哀的预兆，表明神也要离去了。

托马斯·凯斯
《管教，教训》，140

Though prayer be the key that opens God's treasures, yet faith is the hand that turns the key, without which it will do no good.

SAMUEL CLARK
Saint's Nosegay, 89

虽然祈祷是打开神宝藏的钥匙，但信心是转动钥匙的手，没有信心，祷告就不能给人带来益处。

撒母耳·克拉克
《圣徒的花束》，89

Temporal things granted out of ordinary providence only do increase our lusts and are snares to us, but obtained by prayer, they are sanctified to us.

SAMUEL CLARK
Saint's Nosegay, 96

从通常藉着护理而得的现世之物，只会增加我们的欲望，成为我们的网罗；但藉着祷告而得的，对我们来说则是分别为圣。

撒母耳·克拉克
《圣徒的花束》，96

That ship doth always sail the surest which is driven with the breath of godly men's prayers.

SAMUEL CLARK
Saint's Nosegay, 97

由敬虔人祷告的气息所驱动的船，总是航行得最稳妥。

撒母耳·克拉克
《圣徒的花束》，97

The work of prayer is not to move or remove God—He is in one mind, He is still the same—but to move and remove our hearts near to the Lord; and then have we prayed to purpose when by prayer our hearts and spirits are in a more sublime and celestial frame; when we are more above natural, carnal, and formal self; when more off and above the world and all the encouragements and discouragements of it.

THOMAS COBBET
Gospel Incense, 5

祷告的工作，不是改变神的心意——祂心意已定，祂不改变——而是改变我们的心，与主更亲近；当我们的心和灵因祷告处于更崇高和属天的光景，当我们更超越本性、肉体和形式的自我，更远离和超越这世界以及它的一切鼓舞和挫折时，我们祷告的目的就达到了。

托马斯·考柏特
《福音的馨香》，5

Prayer is a spiritual and faithful opening of the heart to God in the name of Christ with an eye to seasonable help and relief from Him. By heart, we mean thoughts, desires, affections; these wants and weak-nesses and sins to which the heart is privy and of which it is sensible.

THOMAS COBBET
Gospel Incense, 13–14

祷告是奉基督的名，在灵里、凭信心向神敞开内心，期望从祂得到适时的帮助和解救。我们所说的“心”，是指思想、渴望、情感；这些缺乏、软弱和罪，都是内心可以知道和感知的。

托马斯·考柏特
《福音的馨香》，13–14

Such have little love to others who are little with God in prayer.

THOMAS COBBET
Gospel Incense, 96

几乎不祷告与神相处的人，对人也没有什么爱心。

托马斯·考柏特
《福音的馨香》，96

Be sensible of our utter destitution of what we are to ask of God and our inability to get it any other way: “Lend me three loaves, for a friend of mine is come and I have nothing to set before him.” “I perish for hunger; I will arise and go to my father and say, ‘Make me as one of thy hired servants.’”

“My heart is desolate within me.” “My soul thirsteth after thee.” When all other means fail such spiritual beggars and that only door of grace is left for their relief or else they must famish, how earnestly will it cause them to knock there.

THOMAS COBBET
Gospel Incense, 151

要意识到，我们向神所祈求的事，是我们全然缺乏的，并且除了祷告，我们完全没有能力用别的方法得到：“请借给我三个饼，因为我有一个朋友行路，来到我这里，我没有什么给他摆上。”“我要饿死了；我要起来，到我父亲那里去，向他说：‘把我当作一个雇工吧！’”“我的心在我里面凄惨。”“我的心切慕你。”当所有别的方法都失败时，对这种属灵的乞丐来说，唯一能救济他们的，只有那唯一的施恩之门，否则他们就必要饿死了，这要让他们何等恳切地敲打那门呢。

托马斯·考柏特
《福音的馨香》，151

Take holy advantages of movings of the Spirit in prayer and of Christ's approaches to us; opportunity helps importunity: “And behold two blind men sitting by the wayside when they heard that Jesus passed by cried out, saying, ‘Have mercy on us, O Lord, thou son of David.’ And Jesus stood still and called them and said, ‘What will you that I do unto you?’ They say to him, ‘Lord, that our eyes may be opened.’” When Christ by His Spirit calls us to Him, puts us upon asking, and when He stands still waiting to be gracious to us, let Him not go till He bless us.

THOMAS COBBET
Gospel Incense, 152

要圣洁地利用祷告时圣灵的感动和基督与我们的亲近；这机会帮助我们不住祈求：“有两个瞎子坐在路旁，听说是耶稣经过，就喊着说：‘主啊，大卫的子孙，可怜我们吧！’耶稣就站住，叫他们来，说：‘要我为你们作什么？’他们说：‘主啊，要我们的眼睛能看见。’”当基督用祂的灵，叫我们来到祂面前，使我们向祂求的时候，当祂站住，等待向我们施恩的时候，祂若不祝福我们，我们就不容祂去。

托马斯·考柏特
《福音的馨香》，152

We must sometimes pray that we may pray, and when as we are apt to judge ourselves that we are most unfit to pray, then to pray that we may become fit to pray; as by speaking, men are fitted to speak; by running to run; by wrestling to wrestle; by laboring to labor.

THOMAS COBBET
Gospel Incense, 162

我们有时必须祷告，好祈求神让我们可以祷告，当我们判断自己最不适合祷告时，让我们祷告，求神让我们变得适合祷告；就像人通过说话学会说话；通过跑步学会跑步；通过摔跤学会摔跤；通过劳动学会劳动。

托马斯·考柏特
《福音的馨香》，162

Let such as would hold up such a blessed frame in their hearts be daily drawing from the flowers of God's providences and promises some spiritual sweetness, and then our spiritual combs will be dropping ripe. Drone-like professors, while they neglect this and live upon an old stock of grace or comfort received, grow altogether listless to prayer; they have enough already. What need they ask more? But this beelike diligence in the saints will make their lips like the dropping honeycomb. And this is done mostly by daily meditation, whereby we do in a holy manner sit and dwell upon and draw out the sweet and sap which is in God's words and works: "Consider my meditation"—that is, prayer.

THOMAS COBBET
Gospel Incense, 175

让那些愿意心中持守如此蒙福心态的人，天天从神护理和应许的花朵汲取属灵甘甜，然后我们灵里的蜂房就会滴下蜜来，变得成熟。而偷懒的认信者，当他们疏忽祷告，只靠从前领受的恩典或安慰活着时，就会变得完全不愿祷告；他们拥有的已经够多，还要再求什么呢？但圣徒这像蜜蜂一样的勤奋，要让他们的嘴唇好像有蜜下滴的蜂房。而这主要是通过每天默想实现，通过默想，我们以一种神圣的方式坐下，专注神的话语和作为，从中汲取甘甜和生命的汁液：“耶和华啊，求你顾念我的默想”⁴²——这就是祷告。

托马斯·考柏特
《福音的馨香》，175

When we are most frequent and fervent in secret prayers of all other prayers. What is said of grief is true of prayer. He prays most truly and sincerely that prays most secretly. Hence our Savior does oppose secret prayer to hypocritical praying.

THOMAS COBBET
Gospel Incense, 241

在所有祷告当中，我们秘密祷告时是最频繁、最热切。论到忧伤的话，也适用于祷告。秘密祷告最多的人，往往也祷告得最真切、最真诚。因此，我们的救主把秘密祷告和假冒为善的祷告对立起来。

托马斯·考柏特
《福音的馨香》，241

If the instrument of a Christian's spirit be not well tuned in prayer, truly he will make but bad music all the day after in his calling and employments. If we speed not well at heaven's court, we shall not do so well in earth's country. If at this holy mart and port we get not well stored and full lading, we shall make but poor markets elsewhere.

THOMAS COBBET
Gospel Incense, 339

⁴² 诗5:1, 和合本将meditation译作“心思”。

如果一个基督徒的灵这乐器，没有通过祷告好好地调音，那么以后他在蒙召和工作中，就真的只能发出糟糕的乐声。如果我们在天上行的不好，在地上也必不能做得很好。如果我们在神圣的市场和港口没有充分储备，装满货物，我们在别处的买卖就会很糟。

托马斯·考柏特
《福音的馨香》，339

We may be short in prayer (1) in case of bodily sickness, pain, faintness, and death approaching: “How can thy servant talk with this my Lord, there remaining no strength in me?” Sick Hezekiah and Jacob were short in prayer: “Jacob worshiped God leaning on his staff.” (2) In case of pressing occasions, unavoidable by ordinary prudence or providence. When the Philistines came suddenly upon Samuel and upon Saul in prayer, they soon dispatch. (3) In case of prevailing indisposedness of heart to pray; after much strivings to pray, yet distempers and hurries of spirit abate not. Better then be short than multiply words in any senseless and tumultuous manner and take God’s name in vain. (4) In case a Christian be personally persecuted and may not stay long in one place. (5) In case the prayer to be made be only occasional, above that of our ordinary course. In such a case Hezekiah is short.

THOMAS COBBET
Gospel Incense, 346

在以下情形，我们可以简短祷告：（1）身体生病、疼痛、昏厥和死亡临近：“我主的仆人怎能与我主说话呢？我浑身无力。”生病的希西家和雅各的祷告很短：“雅各扶着杖头敬拜神。”（2）在情况紧急，通常的谨慎或神的护理让人不得不简短祷告的时候。非利士人突然来攻击正在祷告的撒母耳和扫罗，他们就快快祷告。（3）在人心完全不适合祷告的情况下；在竭力祷告后，灵里不安和急躁却没有减少，这时最好是简短祷告，而不是用无意义和混乱的方式徒增言语，妄称神的名。（4）当一个基督徒遭遇逼迫，不能在一地停留太久的时候。（5）如果要做的祷告只是偶尔为之，在我们正常安排以外。在这种情形里，希西家做简短的祷告。

托马斯·考柏特
《福音的馨香》，346

What ought to be the matter of our prayers? For answer to that, we shall only observe this in the general, that it ought to be framed and suited according to the several parts of prayer—namely, confession, petition, intercession, and thanksgiving. In particular, this rule ought to be observed, that spiritual blessings and such as appertain to the welfare of the soul ought primarily to be sought, and with greatest earnestness. Temporal blessings and such things as appertain this life ought to be begged, with resignation to God and a humble submission to His infinite wisdom and holy will: “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us” (1 John 5:14).

SAMUEL CRADOCK
Knowledge and Practice, part 2, chaps. 5, 20

我们的祷告应有什么内容？要回答这问题，我们只能从总体考虑，就是应当按照祷告的几个

部分，即认罪、祈求、代求和感恩来组织和调整祷告。特别当遵循这一原则，就是应当首要寻求属灵的祝福，以及与灵魂福祉相关的事，且当至为恳切祈求。现世的祝福和与今生有关的事物，当向神乞求，把这一切交托给神，谦卑顺服祂无限的智慧和神圣的旨意：“我们若照祂的旨意求什么，祂就听我们，这是我们向祂所存坦然无惧的心。”（约壹 5:14）

撒母耳·克拉多克
《知与行》，第二部分，第5章，20

Prayer is as the pulse showing the state of the heart. If the spiritual life be weak, such will our prayers be; and contrarily, whosoever is very godly hath great life in prayer.

EZEKIEL CULVERWELL
Time Well Spent, 253

祷告就像脉搏一样，表明内心的状态。我们的灵命若微弱，我们的祷告也必如此；相反，凡非常敬虔的人，祷告都有极旺盛的活力。

以西结·克沃维尔
《善用时间》，253

Prayer is a speaking to God in spirit according to His will, or a crying of the heart to God, which sets out the matter and manner, not cold but fervent.

EZEKIEL CULVERWELL
Time Well Spent, 255

祷告是按神的旨意在灵里对祂说话，或内心向神呼求，这呼求的内容和方式，不是冰冷，而是热切。

以西结·克沃维尔
《善用时间》，255

What we win by prayer we shall wear with comfort.

JOHN DOD
Worthy Sayings, n.p.

我们靠祷告得来的，必能安心使用。

约翰·多德
《名言》，n.p.

Those truths that are got by prayer leave an unusual sweetness upon the heart.

JOHN FLAVEL
Fountain of Life, 80

通过祷告得来的那些真理，会在心里留下非同寻常的甘甜滋味。

约翰·弗拉维尔
《生命的源头》，80

Though we die, our prayers do not die with us. They outlive us, and those we leave behind us in the world may reap the benefit of them when we are turned to dust.

JOHN FLAVEL
Golden Gems, 63

虽然我们死了，但我们的祷告不会随着我们一道死亡。它们比我们活得更长久，当我们变成尘土的时候，我们撇在身后还存留于世的人，可以收获这些祷告带来的益处。

约翰·弗拉维尔
《黄金奇珍》，63

They that part praying may hope to meet again rejoicing, and those designs which are not prefaced with prayer cannot wind up with a blessing.

JOHN FLAVEL
“The Seaman’s Farewell,” in Navigation Spiritualized, 231

那些以祷告道别的人，可以盼望再次欢喜相见，而那些不以祷告为开篇的计划，不可能以蒙祝福收场。

约翰·弗拉维尔
《海员的道别》，收录于《灵魂的航程》，231

Those that undertake voyages by sea had need not only pray earnestly themselves but also to engage the prayers of other Christians for them.

JOHN FLAVEL
“The Seaman’s Farewell,” in Navigation Spiritualized, 231

那些要出海航行的人，不仅需要自己恳切祷告，而且还要发动其他基督徒为他们祷告。

约翰·弗拉维尔
《海员的道别》，收录于《灵魂的航程》，231

It is best every day to begin with God. It is the advice of a reverend man: “If more necessary duties call you not away, let secret prayer by yourself alone, or with your chamberfellow, or both go before the common prayers of the family; and delay it not causelessly but, if possible, let it be first before any other work of the day. Yet be not formal and superstitious to your hours, as if God had absolutely tied you to such a time.” That hour is best for one that may not be fit for another. Private prayer is most seasonable unto most as soon as they are up and clothed; to others, some other hour may be freer and fitter.

WILLIAM GEARING

Sacred Diary, 41

最好是每一天都在神面前开始。一位可敬的牧师如此建议：“如果不是更迫切的本分叫你离开，那么你就要自己或与你同屋的人秘密祷告，或两者兼而有之，然后是一家人共同祷告；不要无缘无故拖延这样的祷告，若是可能，让它先于当天任何其他的工作。但是，不要在祷告时间上拘泥于形式和迷信，仿佛神要你绝对在这时候祷告。”对一个人来说最好的时间，对另一个人来说可能并不合适。对大多数人来说，起床穿衣后私下祷告，这是至为合适；对其他人来说，其他时间可能更自由、更合适。

威廉·基林
《神圣日记》，41

God is very tender of this flower of His crown, this part of His name. Indeed, He cannot spell it right and leave out this letter, for that is God's name whereby He is known from all His creatures. Now man may be called wise, merciful, mighty; God, only all-wise, all-merciful, all-mighty. So when we leave out this syllable all, we nickname God and call Him by His creature's name, which He will not answer to.

WILLIAM GURNALL
Christian in Complete Armour, 14

神对祂桂冠上的这朵花非常温柔，这也是祂名的一部分。确实，祂不可能漏掉这称呼，仍把自己的名字说得正确，因这是神的名，藉此祂与所有造物区分开来。现在，人可以被冠以智慧、慈爱、大能的名称；但唯独神才是全然智慧、全然慈爱、全然大能。因此，当我们省去“全然”这称呼，我们就是误称神的名，用祂造物的名来称呼祂，对此祂就不会回应。

威廉·古纳尔
《基督徒披戴神的全副军装》，14

God has strength enough to give, but He has no strength to deny. Here the Almighty Himself, with reverence be it spoken, is weak; even a child, the weakest in grace of His family that can but say "Father" is able to overcome Him, and therefore let not the weakness of your faith discourage you.

WILLIAM GURNALL
Christian in Complete Armour, 21

神有足够的力量给予，但祂没有力量拒绝。在这里，让我带着敬畏之心这样说，全能的神祂自己是软弱；就连一个小孩，祂家中一个恩典最微弱的人，只要能呼叫“父”，都能胜过祂，因此，不要让你软弱的信心叫你灰心。

威廉·古纳尔
《基督徒披戴神的全副军装》，21

He is the best student in divinity that studies most upon his knees.

WILLIAM GURNALL
Christian in Complete Armour, 121

最优秀的神学学生，是在膝盖上学得最多的。

威廉·古纳尔
《基督徒披戴神的全副军装》，121

A weak hand with a sincere heart is able to turn the key in prayer.

WILLIAM GURNALL
Christian in Complete Armour, 236

软弱的手，有真诚的心，也能在祷告中转动钥匙。

威廉·古纳尔
《基督徒披戴神的全副军装》，236

Engage God from His promise when thou pray against any sin; show God His own hand in such promises as these: “Sin shall not have dominion over you” (Rom. 6:14). “He will subdue our iniquities” (Mic. 7:19). Prayer is nothing but the promise reversed, or God’s word formed into an argument and retorted by faith upon God again.

WILLIAM GURNALL
Christian in Complete Armour, 486

当你以祷告来反抗任何罪时，要按照神的应许向祂祈求；在这样的应许中，让神显明祂自己的手：“罪必不能作你们的主”（罗 6:14）；“你必将我们的罪孽踏在脚下”（弥 7:19）。祷告不过是反过来使用应许，或是把神的话语变成论据，凭信心照样用在神身上。

威廉·古纳尔
《基督徒披戴神的全副军装》，486

What is prayer, but the breathing forth of that grace which is breathed into the soul by the Holy Spirit? When God breathed into man the breath of life, he became a living soul; so when God breathes into the creature the breath of spiritual life, it becomes a praying soul: “Behold, he prayeth,” saith God of Paul to Ananias (Acts 9:11). As if he had said, “Be not afraid of him; he is an honest soul. Thou mayest trust him, for he prays.” Praying is the same to the new creature as crying is to the natural. The child is not learned by art to cry, but by nature it comes into the world crying. Praying is not a lesson got by forms and rules of art but flowing from principles of new life.

WILLIAM GURNALL
Christian in Complete Armour, 627

祷告是什么，岂不就是把圣灵呼入灵魂的恩典呼出来吗？当神把生命的气息吹进人里面，他就成了一个有灵的活人；同样，当神把属灵生命的气息吹进受造之人里面时，他就成了一个祷告的灵魂。论到保罗，神对亚拿尼亚说：“他正祷告。”（徒 9:11）仿佛神在说：“不要怕他，他是一个诚实的人。你可以相信他，因为他正祷告。”祷告对一个新造的人而言，就像哭喊对一个新生的血气之人一样自然。小孩子不是通过技艺学会哭喊，而是生来就会。祷

告不是从技艺的形式和原则中学到的功课，而是源于新生命的动因。

威廉·古纳尔

《基督徒披戴神的全副军装》，627

The greatness of thy request cannot hinder thy success. They are most welcome that ask most. Who are the persons frowned on at the throne of grace but those who lay out the strength of their desires and bestow their greatest importunity for mercies of least worth!

WILLIAM GURNALL

Christian in Complete Armour, 643

你求的事再大，也不能阻挡你取得成功。求得最多的人，最受神欢迎。施恩宝座上的神最不高兴的人是谁，岂不是那些不以他们最强的渴慕、最大的恳求，来换取最微不足道之怜悯的人吗！

威廉·古纳尔

《基督徒披戴神的全副军装》，643

There are three privileges purchased for every believer, and none of them can be lost by us without dishonor to [God]. First, He hath purchased a liberty to pray. It had been death to come on such an errand to God till He had by His blood paved a way and procured a safe conduct (Heb. 10:27). Secondly, an ability to pray: as He purchased the Spirit for us called, therefore, “the Spirit of promise.” Thirdly, the safe return of our prayers: “Whatsoever ye shall ask the Father in my name, he will give it you” (John 16:23). Indeed it is His business in heaven to own our cause and to present His blood, for all His saints beg that no demur be made to their request. So that either thou must blot this article of Christ’s intercession out of thy creed or else put thyself to shame for questioning thy entertainment with God, when thou hast so good a friend at court to speak for thee.

WILLIAM GURNALL

Christian in Complete Armour, 643

主为每位信徒赎买回了三样特权，我们失去任何一样，神的尊荣都会受损。第一，主为我们买得祷告的自由：祂用自己的血铺设了一条路，并确保安全通过之前，到神面前就是死路一条（来 10:27）。第二，祷告的能力：祂为我们买得的圣灵被称为“所应许的圣灵”，就表明了这一点。第三，我们祷告得安全回应：“你们若向父求什么，祂必因我的名赐给你们。”（约 16:23）确实，祂在天上的工作，就是承认我们，并献上祂的血，让祂所有圣徒所求的，都不会招致任何异议。因此，当你在天上有如此一位恩友为你说话，除非你强行从你的信条中删去基督的代求这一条，否则你质疑你在神面前是否蒙接纳，就是让你自己蒙羞了。

威廉·古纳尔

《基督徒披戴神的全副军装》，643

Believers’ prayers pass a refining before they come into God’s hands. Did He indeed read them with their impertinences and take our blotted copy out of our hand, we could not fear too much, but they come under the Corrector’s hand. Our Lord Jesus hath the inspection of them, who sets right all our

broken requests and misplaced petitions; He washes out our blots with His blood; through His mediation all that is coarse and heterogeneous in our prayers is separated from the pure; what is of His own Spirit's breathing He presents, and what our fleshly part added He hides so that it shall not prejudice us or our prayers.

WILLIAM GURNALL

Christian in Complete Armour, 652

信徒的祷告进入神手中之前，要经过一种炼净。如果神真的看了我们的祷告，并从我们手中接过这有斑点的抄本，我们也不至于太过害怕，因为它们会经过一位改正者的手。我们的主耶稣审查这些祷告，纠正所有落空的请求和错位的恳求；祂用祂的血洗净我们的污点；通过祂的中保之工，我们祷告中的所有粗糙和杂质就都与纯净分开；出于祂自己的灵所呼出的，祂就向神呈上，出于我们属肉体的部分，祂就加以隐藏，必不让它与我们或我们的祷告不利。

威廉·古纳尔

《基督徒披戴神的全副军装》，652

“This is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us” (1 John 5:14). Faith without a promise is like a foot without firm ground to stand upon. Now, the promise contains this will of God. Be sure thou gather all thy flowers of prayer out of this garden, and thou canst not do amiss; but take heed of mingling with them any wild gourd of thy own.

WILLIAM GURNALL

Christian in Complete Armour, 653-54

“我们若照祂的旨意求什么，祂就听我们，这是我们向祂所存坦然无惧的心。”（约壹 5:14）离开应许的信心，就像未踩在坚实地面上的脚。应许包含了神的这旨意。确保你是从应许的花园中采集你一切祷告的花朵，那你就不会出错；但要小心，别让你自己的野瓜混入其中。

威廉·古纳尔

《基督徒披戴神的全副军装》，653-54

When shall I know that I aim at God or self in prayer? This will commonly appear by the posture of our heart, when God delays or denies the thing we pray for. A soul that can acquiesce and patiently bear a delay or denial (I speak now of such mercies as are of an inferior nature, not necessary to salvation, and so not absolutely promised) gives a hopeful testimony that the glory of God weighs more in his thoughts than his own private interest. A selfish heart is...hasty; it must have the thing it cries for, and that quickly, or else it...breaks out into murmuring complaints.

WILLIAM GURNALL

Christian in Complete Armour, 655

我什么时候才知道，我的祷告是为了神，还是为了自己？当神推迟或拒绝我们所求之事的时候，这一点通常可以从我们的心态上看出来。一个默默接受和忍耐推迟或拒绝的人（我现在所讲的是低一级的怜悯，不是得救的必需之事，不是神绝对应许要赐下的），就会作一个满有盼望的见证，就是神的荣耀在他的心思中比自己的个人利益更重要。而一颗为了自己的心是……急不可耐；必须得着它所呼求的，且要快快得着，否则就……爆发牢骚抱怨。

威廉·古纳尔

《基督徒披戴神的全副军装》，655

Our prayer may be hindered two ways: by lying in any sin we commit against God or in wrath, by not forgiving our brother's sin committed against us. Those two in our Lord's prayer cannot be divorced: "Forgive us as we forgive."

WILLIAM GURNALL

Christian in Complete Armour, 656

我们的祷告可能会在两方面受拦阻：一是我们对神犯下任何罪，二是我们心生忿怒，不赦免我们兄弟得罪我们的罪。在我们主的祷告中，这两样是不能分开的：“免我们的债，如同我们免了人的债。”

威廉·古纳尔

《基督徒披戴神的全副军装》，656

Positively, to pray in faith is to ask of God, in the name of Christ, what He hath promised, relying on His power and truth for performance without binding Him up to time, manner, or means.

WILLIAM GURNALL

Christian in Complete Armour, 657

从正面看，凭信心祷告，就是奉基督的名向神祈求祂所应许的事，让神照着祂的能力和信实成就所求的，不用时间、方式或途径来约束祂。

威廉·古纳尔

《基督徒披戴神的全副军装》，657

How may I know when I thus exercise faith in prayer? First, by the serenity and composure of thy spirit after prayer. Faith may live in a storm, but it will not suffer a storm to live in it. As faith rises, so the blustering wind of discontented, troublesome thoughts go down. In the same proportion that there is faith in the heart there is peace also; they are joined together: "In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isa. 30:15). Secondly, dost thou continue praying even when God continues to deny? An unbelieving heart will be sure to jade in a long journey. Faith will throw in the net of prayer again and again, as long as God commands and the promise encourages.... As faith uses her wings of prayer to fly to heaven, so she uses her feet of duty and obedience with which she walks and bestirs herself on earth. Faith will make thee to be choice of the means thou uses for the obtaining what thou speaks of God in prayer.... Faith is a working grace.

WILLIAM GURNALL

Christian in Complete Armour, 659-60

我如何可以知道，我是在祷告中运用了信心呢？第一，看你祷告后灵里的安宁和镇静。信心住在风暴当中，却不容风暴住在它里面。信心上升，不满和烦恼的狂风就会平息。心中有信心，也会有相应的平安；它们是联系在一起的：“你们得救在乎归回安息，你们得力在乎平

静安稳。”（赛 30:15）第二，即使神继续拒绝，你还会继续祷告吗？不信之心在漫长的旅途中必然变得疲惫。而信心只要有神的命令和应许鼓励，就会一次又一次地撒出祷告的网……信心展开祷告的翅膀飞向天堂，也用尽本分和顺服脚在地上奋发行走。信心会让你选择你所使用的途径，得到你在祷告中向神所求的……信心是一种做工的恩典。

威廉·古纳尔

《基督徒披戴神的全副军装》，659-60

Pray in prosperity that thou mayest speed when thou prayest in adversity; own God now, that He may acknowledge thee then. Shall that friend be welcome to us who never gives us a visit but when He comes to borrow? This is acting the part of a beggar, not a friend. Secondly, pray in prosperity to prove that thou didst not pray in hypocrisy when thou wert afflicted. One prayer now will be a better evidence for thy sincerity than a whole bundle of duties performed in adversity. Thirdly, pray in prosperity, that thou mayest not be ensnared by it.

WILLIAM GURNALL

Christian in Complete Armour, 671

在顺境中祷告，好使你的祷告在逆境中得蒙垂听；在顺境中承认神，好让他在逆境中可以承认你。只有借钱的时候才来找我们的朋友，我们应当欢迎他吗？这不过是乞丐，而非朋友。第二，在顺境中祷告，好证明你从前受苦时的祷告并非假装。现在的一次祷告，要比在逆境中履行全部本分更能证明你是真诚。第三，在顺境中祷告，祈求神不让你陷入这光景带来的网罗。

威廉·古纳尔

《基督徒披戴神的全副军装》，671

Prayer must be the key of the morning and lock of the night. We show not ourselves Christians if we do not open our eyes with prayer when we rise and shut them again with the same key when we lie down at night.

WILLIAM GURNALL

Christian in Complete Armour, 673

祷告必须成为早上的钥匙和晚上的锁。如果我们不在起床时用祷告睁开眼，晚上躺下时用同样的钥匙合上眼睛，我们就不能表明自己是基督徒。

威廉·古纳尔

《基督徒披戴神的全副军装》，673

Ordinary prayer is the saint's food; he can as little miss the constant returns of it as his usual meals. But extraordinary prayer is his physic to clear and discharge the soul of those distempers which it contracts and cannot conquer by the use of ordinary means, as also to advance and heighten the Christian graces unto a farther degree of strength and activity.

WILLIAM GURNALL

Christian in Complete Armour, 707

平常的祈祷是圣徒的食物；就像平常吃饭一样，他很少会错过这样祷告的不断回报。但异乎寻常的祷告是他服用的一剂良药，用来清除和排解灵魂无法用一般方法胜过的失调，它也可以促进和提升基督徒的恩典，使其达到更有力、更活泼的程度。

威廉·古纳尔
《基督徒披戴神的全副军装》，707

Pray often rather than very long. It is difficult to remain long in prayer and not slacken in our affections. Those watches which are made to go longer than ordinary at one winding do commonly lose time toward the end.... He who in a long journey lights often to let his beast take breath will get to his journey's end sooner than he that puts him beyond his strength. Especially observe this in social prayers.

WILLIAM GURNALL
Christian in Complete Armour, 714

要常常祷告，而不是长长祷告。保持长时间祷告，而不松懈情感，这是难的。那些一次上紧发条的表，相较于常上发条的表，通常最后都会时间不准……在长途旅行时经常下马，让马可以喘一口气的人，会比那些让马超常发力的人，更快到达终点。在集体祷告中，要特别注意这一点。

威廉·古纳尔
《基督徒披戴神的全副军装》，714

Resolutions in time of prayer are good when backed with strenuous endeavors; otherwise they are but a blind for a false heart to cover itself. Samson did not only pray he might be avenged on his enemies but set his hands to the pillars of the house.

WILLIAM GURNALL
Christian in Complete Armour, 723

祷告时下定决心，若有努力加以扶持，才是好的；否则，这些决心只不过是虚假内心用来蒙蔽自己的搪塞话而已。参孙不仅向神祈求可以向敌人报仇，还用手抱着那房的柱子。

威廉·古纳尔
《基督徒披戴神的全副军装》，723

We pray in our spirit when first, when we pray with knowledge; secondly, in fervency; thirdly, in sincerity. By knowledge, the understanding is set on work; by fervency, the affections; and by sincerity, the will. All these are required before you can pray in the spirit. There may be knowledge without fervency, and this is cold and quickens not. There may be heat without knowledge, and this is like courage in a blind horse. There may be knowledge and fervency, and this is like a chariot with swift horses and a skillful driver, but being dishonest, carries it the wrong way. Neither of these—nor both together—avail because sincerity is wanting. He will have little thanks for his zeal that is fervent in spirit, but serving himself with it, not the Lord.

WILLIAM GURNALL

Christian in Complete Armour, 743

我们在灵里祷告，第一，用知识祷告；第二，用热心祷告；第三，用诚实祷告。用知识祷告，是发动悟性；用热心祷告，是发动情感；用诚实祷告，是发动意志。在你能在灵里祷告之前，这一切都必不可少。人可能有知识却无热心，这就是冷淡，不能给人活力。有热心却无知识，这就像瞎眼烈马的勇气。人可能有知识和热心，就像由熟练骑手驾驭快马的战车，但因不诚实，就开错了方向。因着缺乏诚实，这头两样，无论是哪一样，或两样一起，都不能发挥作用。人的热心在灵里恳切，但是用来服侍自己，而不是服侍主，这样的人得不到主的称赞。

威廉·古纳尔

《基督徒披戴神的全副军装》，743

Fervency unites the soul and gathers in the thoughts to the work in hand; it will not suffer diversions but answers all foreign thoughts, as Nehemiah did them that would have called him off from building: "I am doing a great work, so that I cannot come down: why should the work cease?" (Neh. 6:3).

WILLIAM GURNALL

Christian in Complete Armour, 748

热心使灵魂与手头的工作联在一起，把思想聚焦在这工作上；热心不容干扰，而是应对一切外来无关的念头，就像尼希米回答那些要他停止建造的人一样：“我现在办理大工，不能下去。焉能停工，下去见你们呢？”（尼 6:3）

威廉·古纳尔

《基督徒披戴神的全副军装》，748

In order to pray aright, it is necessary that we pray in or by the Spirit of God. Prayer is the creature's act but the Spirit's gift. There is a concurrence both of the Spirit and the soul of the Christian to the performance of it. The Holy Spirit is said to pray in us (Rom. 8:26), and we are said to pray in Him (Jude 20).

WILLIAM GURNALL

Christian in Complete Armour, 754

若想正确祷告，我们就必须在神的灵里，或靠着神的灵祷告。祷告是受造之人的行为，但却是圣灵的恩赐。圣灵和基督徒的灵魂一同参与祷告的施行。经上说，圣灵在我们里面祷告（罗 8:26），我们在祂里面祷告（犹 1:20）。

威廉·古纳尔

《基督徒披戴神的全副军装》，754

As it is foolish and evil, so it is of dangerous consequence to ourselves to faint and cease to pray. First, it is the ready way to bring some stinging affliction upon us. Art thou a servant of God, and fliest from His face? Expect a storm to bring thee back to thy work. Art thou a child, and playest the

truant? Expect that thy heavenly Father will send thee to school with a rod at thy back. Secondly, cease to pray, and thou wilt begin to sin. Prayer is not only a means to prevail for mercy but also to prevent sin.

WILLIAM GURNALL

Christian in Complete Armour, 774

灰心和停止祷告，这是愚昧和邪恶，会给我们带来危险的后果。首先，这是为我们招致某种痛苦的捷径。你是神的仆人，却逃离祂的面吗？要料到会有一场暴风临到，让你重新回去做工。你是一个孩子，却逃学吗？要料到你的天父会杖打你的背，把你送回学校。第二，停止祷告，你就会开始犯罪。祷告不仅是取得怜悯的途径，也是防止犯罪的手段。

威廉·古纳尔

《基督徒披戴神的全副军装》，774

Love to the brethren is often given as a character of a true saint. Now, there is no act whereby we express our love to saints which stands more clear from insincerity than this of praying for them. Will you say you love the saints because you frequent their company, show kindness to their persons, stand up in their defense against those that reproach them, or because you can suffer with them? All this is excellent, if sincere; yet how easy is it for vainglory or some other carnal end to mingle with those! But if thou canst find thy heart in secret, where none of these temptations have such an advantage to corrupt thee, pray to God for them with a deep sense and feeling for their sins, wants, and sorrows; this will speak more for the sincerity of thy love than all the former without this.

WILLIAM GURNALL

Christian in Complete Armour, 782

经上常常把爱弟兄说成是真圣徒的一个特征。我们对圣徒所表明的爱，没有什么比为他们祷告更能清楚显明这爱的真实无伪。你说你爱圣徒，是因为你常与他们为伴，对他们显出善意，挺身为他们辩护，反对那些羞辱他们的人，还是因为你与他们一道受苦呢？这一切若是真诚，就都甚好；但虚荣或某些其他属肉体的目的，是多么容易与这些混杂在一起啊！但是，如果你能看到，这些试探都不能乘机败坏你的时候，你心里秘密为他们向神祷告，祈求神让他们对他们的罪、缺乏和愁苦有深刻的认识和感受；这就要比做了前面所讲一切却没有祷告，更能说明你爱的真诚。

威廉·古纳尔

《基督徒披戴神的全副军装》，782

It is uncharitableness not to pray for others and pride not to expect a benefit from the prayers of others.

WILLIAM GURNALL

Christian in Complete Armour, 785

不为别人祷告，这是没有爱心；不指望从别人的祷告受益，这是骄傲。

威廉·古纳尔

《基督徒披戴神的全副军装》，785

God's word must be the guide of your desires and the ground of your expectations in prayer; nor can you expect that He should give a gracious ear to what you say to Him if you turn a deaf ear to what He saith to you.

MATTHEW HENRY

Directions for Daily Communion with God, 23

神的话语必须作为你们渴慕的指引，作为你们祷告所求的根据；如果你们转耳不听神已经对你们所说的话，就不能指望神施恩转耳，听你们对祂所说的话。

马太·亨利

《每日与神相交的指引》，23

God did not leave off granting till Abraham left off asking; such is the power of prayer.

MATTHEW HENRY

Gems, 7

亚伯拉罕不停止祈求，神的应允就不停止；这就是祷告的大能。

马太·亨利

《奇珍录》，7

Prayer is the solemn and religious offering of devout acknowledgments and desires to God or a sincere representation of holy affections, with a design to give unto God the glory due unto His name thereby and to obtain from Him promised favors, and both through the Mediator.

MATTHEW HENRY

Method for Prayer, iii

祷告就是严肃和敬虔地向神献上虔诚的感恩和愿望，或真诚地呈上神圣的感情，目的是藉此将神的名当得的荣耀归给祂，并从祂那里得到祂所应许的眷顾，而这两样都是通过中保。

马太·亨利

《马太·亨利祷告法》，iii

Our errand at the throne of grace is not only to seek the favor of God but to give unto Him the glory due unto His name, and that not only by an awful adoration of His infinite perfections but by a grateful acknowledgment of His goodness to us, which cannot indeed add anything to His glory, but He is pleased to accept of it and to reckon Himself glorified by it if it come from a heart that is humbly sensible of its own unworthiness to receive any favor from God that values the gifts and loves the giver of them.

MATTHEW HENRY

Method for Prayer, 85-86

我们在施恩座前的使命，不只是寻求神的眷顾，更是藉着尊崇祂无限的完全，并感恩祂对我们的良善，以此将祂名当得的荣耀归给祂；我们这样荣耀祂，的确不能加添祂的荣耀，然而我们若是出于谦卑的心，感到自己不配从神得着任何恩惠，并从心里看重祂的恩赐，并且羡慕那位赐恩的神，祂就会悦纳我们所做的，看自己因此得了荣耀。

马太·亨利
《马太·亨利祷告法》，85-86

Our Lord Jesus has taught us to pray not only with but for others. And the apostle has appointed us to make supplication for all saints, and many of his prayers in his epistles are for his friends. And we must not think that when we are in this part of prayer we may let fall our fervency and be more indifferent because we ourselves are not immediately concerned in it, but rather let a holy fire of love, both to God and man here, make our devotions yet more warm and lively.

MATTHEW HENRY
Method for Prayer, 116

我们的主耶稣曾教导我们，不仅要与他人一道祷告，也要为他人祷告；并且使徒吩咐我们要为众圣徒代求：在他的书信里有许多为他朋友的祷告。我们绝不可以为，在进行这部分的祷告时，因所求之事与我们自己没有直接关系，我们的热心就可以减弱，变得更无动于衷；相反在这方面，让我们无论是对神还是对人的圣爱之火，都使我们的祷告更热切、更活泼。

马太·亨利
《马太·亨利祷告法》，116

Lord our God, in Thee we live and move and have our being, and from Thee receive all supports and comforts of our being. Thou spread our table and fill our cup and comfort us with the gifts of Thy bounty from day to day. We own our dependence upon Thee and our obligations to Thee; pardon our sins, we pray Thee. Sanctify Thy good creatures to our use, and give us grace to receive them soberly and thankfully and to eat and drink not to ourselves, but to Thy glory, through Jesus Christ our blessed Lord and Savior. Amen.

MATTHEW HENRY
Method for Prayer, 224

主我们的神啊，我们生活、动作、存留，都在乎你。从你那里，我们领受我们生命的所有支持和安慰。你为我们摆设筵席，让我们福杯满溢，天天用你丰富的恩赐安慰我们。我们承认我们倚靠你，我们对你当尽的义务；我们祈求你赦免我们的罪。求你将你美好的造物分别为圣供我们使用，赐我们恩典，让我们能清醒、感恩着领受，不是为自己，而是通过耶稣基督，我们配得称颂的主和救主，让我们或吃或喝，都为了你的荣耀！阿们！

马太·亨利
《马太·亨利祷告法》，224

Endeavorless prayers are likely to be as unsuccessful as prayerless endeavors.

PHILIP HENRY

in Dod and Henry, Gleanings of Heavenly Wisdom, 60

不努力做工的祷告，可能和不祷告的努力做工一样，不能顺利。

腓力·亨利

收录于约翰·多德和腓力·亨利，《属天智慧拾珍》，60

He that will learn to pray, let him go out to sea.

GEORGE HERBERT

Witts Recreations, proverb 84; also in Thomas, Puritan Golden Treasury, 216

人若愿意学习祷告，就让他出海去吧。

乔治·赫伯特

《机智消遣》，格言 84；也收录于托马斯，《清教徒的黄金宝藏》，216

The more we abound in prayer, the more shall we be furnished with matter of praise.

OLIVER HEYWOOD

Life in God's Favour, 19

我们越多祷告，就越多得着赞美神之事。

奥利弗·海伍德

《生活在神的眷顾当中》，19

A great reason why we reap so little benefit by prayer is because we rest too much in generals; and if we have success, it is but dark, so that often we cannot tell what to make of the issues of prayer. Besides, to be particular in our petitions would keep the spirit much from wandering when we are intent upon a weighty case, and the progress of the soul in grace would manifest its gradual success in prayer.

SAMUEL LEE

Most Spiritual Profit, 90

我们祷告的收益如此之少，一个很大原因是在于，我们祷告得太宽泛；即使有时我们得着回应，那回应往往也是模糊的，所以我们常常不知道该如何看待祷告的结果。此外，当我们为一件重要事情祷告时，我们应该祷告得更加具体，这会让我们灵魂不至游荡得漫无边际，而且我们的灵魂在恩典中的长进，也会表现为在祷告上渐渐取得成功。

撒母耳·李

《最属灵的益处》，90

How to keep the heart from wandering thoughts in prayer? Although it be exceedingly difficult to attain so excellent a frame, yet by frequent remembering and reflecting upon the eye of God in secret; by endeavoring to fix the heart with all possible watchfulness upon the main scope of the prayer in

hand; by being very sensible of our wants and indigences; by not studying an impertinent length but rather being more frequent and short; considering God is in heaven and we upon the earth; and by the exercise of holy communion we may, through the implored assistance of the Spirit, attain some sweetness and freedom and also more fixedness of spirit in our addresses before the Lord.

SAMUEL LEE

Most Spiritual Profit, 112-13

如何不让内心在祷告时思想游移不定？虽然要达到如此卓越的境界，这是极其困难，但仍要经常思想和牢记神在暗中察看我们；要尽可能警醒，努力让心灵专注于当下祈祷的主要内容；敏感于发现我们的缺乏和不足；不要刻意长时间地祷告，而是要祷告得更频繁和简短；思想神在天上，我们在地上；操练与神的圣洁相交，我们就可以藉着恳求圣灵的帮助，使我们在主面前祷告时，得到甘甜和自由，心灵也更专注。

撒母耳·李

《最属灵的益处》，112-13

Prayer is fetching breath when the soul begins to be out of breath and to faint. It is a fetching out heat with heat, fire with fire, bad fire with good. Strong cries will keep the heart patient under strong trials— whilst a praying Jonah, a patient Jonah. He first fetched patience out of prayer, and then prayer fetched him out of the whale.

NICHOLAS LOCKYER

Balm for England, 97

在灵魂开始喘不过气就要昏厥的时候，祷告使灵魂回过气来。祷告是以热取热，以火取火，以微弱的火取熊熊大火。强烈呼求，这要让人心在强烈试炼之下保持忍耐——祷告的约拿，是一位忍耐的约拿。他首先从祷告中帶出忍耐，然后祷告就把他从大鱼里面帶出来。

尼古拉·洛基尔

《给英格兰的膏药》，97

Now there are four enemies that a man must watch against in prayer: (1) Watch against drowsiness of body. This is a great impediment of prayer, and we have great need to watch against it. (2) Watch against a deadness and dullness of spirit, against a flat and low temper; that is a great hindrance of importunity. (3) Watch against satanical suggestions. Satan is always ready to assault thee; he watches to disturb and molest you in your prayers. You had need watch to counterwork him. (4) You must watch from secular distractions. All these adversaries you must watch against, and that is the way to get this holy importunity into your hearts.

CHRISTOPHER LOVE

Zealous Christian, 74

有四个敌人是人在祷告时必须警惕的：（1）警惕身体的昏昏欲睡。这是祷告的一大障碍，我们急需提防。（2）警惕灵里的死寂沉闷，警惕消沉低落的性情；这是迫切祷告的一大障碍。（3）警惕撒但的暗示。撒但随时准备向你发动进攻；在你祷告时乘机干扰纠缠你。你

需要警醒回击他的作为。（4）你必须警惕世俗的干扰。所有这些对头，都是你们必须提防的，这也是让这圣洁的迫切进入你内心的方法。

克里斯多夫·鲁孚
《热心的基督徒》，74

It is better to have affections without expressions than expressions without affection. God looks more to the desires of the heart than the words of the mouth.

CHRISTOPHER LOVE
Zealous Christian, 83

有情感而说不出口，要比说得出口而无感情要好。神更看重内心的渴慕，而不是口头的言语。

克里斯多夫·鲁孚
《热心的基督徒》，83

Prayer is not for God's information but the creature's submission; we pray that we may have His leave.

THOMAS MANTON
Practical Exposition on the Epistle of James, 150

祷告不是为了向神告知信息，而是为了表明受造之人的顺服；我们祷告，是为了得到祂的许可。

托马斯·曼顿
《雅各书实践性注释》，150

Prayer is the best remedy for sorrows.... We have great cause in afflictions to use the help of prayer (1) that we may ask patience; if God lay on a great burden, cry for a strong back; (2) that we ask constancy, that you may not "put forth [your] hands unto iniquity" (Ps. 125:3); (3) that we may ask hope and trust and wait upon God for His fatherly love and care; (4) that we may ask a gracious improvement; the benefit of the rod is a fruit of divine grace, as well as the benefit of the word; (5) that we may ask deliverance with a submission to God's will: "I sought the LORD, and he heard me, and delivered me from all my fears" (Ps. 34:4).

THOMAS MANTON
Practical Exposition on the Epistle of James, 199

祈祷是治疗忧伤的良药……我们在遭遇患难时，有充分理由使用祷告帮助自己。（1）我们可以祈求忍耐；如果神把重担加在我们身上，就求神作我们坚强的后盾；（2）我们可以祈求坚忍，免得我们“伸手作恶”（诗 125:3）；（3）我们可以祈求盼望和信靠，等候神赐下祂父一般的爱和看顾；（4）我们可以祈求恩典的成长；杖责的益处，是神恩典所结的果子，也是神的话语给人带来的益处；（5）我们可以带着对神旨意的顺服，祈求解救：“我曾寻求耶和华，祂就应允我，救我脱离了一切的恐惧。”（诗 34:4）

托马斯·曼顿
《雅各书实践性注释》，199

Prayer is the key by which those mighty ones of God could lock heaven and open it at their pleasure.
THOMAS MANTON
Practical Exposition on the Epistle of James, 210

祷告是钥匙，神的众子可以随自己的喜悦，用它关闭或打开天堂。

托马斯·曼顿
《雅各书实践性注释》，210

He who prays as he ought will endeavor to live as he prays.
JOHN OWEN
Golden Book, 229

按理祷告的人，要努力如他祷告的那样生活。

约翰·欧文
《约翰·欧文金书》，229

Prayer is a holy conference of a godly mind with God, whereby believing, we ask things necessary and give thanks for benefits received.
ELNATHAN PARR
Abba, Father, in Workes, 69

祷告是怀着虔诚的心意，与神圣洁地相会，凭着信心，我们祈求必需之事，并为领受的益处感恩。

以利拿单·帕尔
《阿爸，父》，收录于《文集》，69

What is prayer? A familiar speech with God in the name of Christ in which either we crave things needful or give thanks for things received.
WILLIAM PERKINS
Foundation of Christian Religion, 30

什么是祷告？就是奉基督的名与神亲密说话，祈求所需之事，或为领受之事献上感恩。

威廉·帕金斯
《基督教信仰的根基》，30

Let prayer be the key to open the morning and the bar to shut in the evening.
WILLIAM PERKINS

in Richard Rogers, Garden of Spirituall Flowers, 22

让祷告成为打开早晨的钥匙，关闭夜晚的门闩。

威廉·帕金斯

收录于理查德·罗杰斯编著，《属灵花朵的花园》，22

Prayer is an offering up of our desires to God in the name of Christ, according to His will, for blessings upon ourselves or others, with confession of sins and thankful acknowledgment of His mercies.

FRANCIS ROBERTS

“A Commentary on the Lord’s Prayer,” in Great Worth of Scripture Knowledge, 30

祷告是奉基督的名，按神的旨意，将我们的心愿献上给神，求神祝福自己或他人，认罪和感恩承认领受神的怜悯。

弗朗西斯·罗伯茨

《主祷文注释》，收录于《圣经知识的极大价值》，30

Prayer doth not purchase the promise, but helps both to sanctify and ripen it. He will best hold out waiting that holds on praying.

RALPH ROBINSON

Christ All and in All, 332

祷告不能买得应许，而是帮助应许分别为圣和成熟。坚持祷告的人，最能忍耐等候。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，332

What aided [Samuel Rutherford in prayer:]

- 1.I have benefited by riding alone [on] a long journey, in giving that time to prayer.
- 2.By abstinence, in giving days to God.
- 3.By praying for others, for by making an errand to God for them I have gotten something for myself.
- 4.I have been really confirmed, in many particulars, that God heareth prayer; and therefore I used to pray for anything of how little importance soever.

SAMUEL RUTHERFORD

Garden of Spices, 142–43

是什么帮助（撒母耳·卢瑟福）祷告：

1. 我曾在长途旅行中独自骑马前行，把这段时间用于祷告，这让我受益匪浅。
2. 禁食，把日子献给神。
3. 为别人祷告，因着来到神面前为他们办事，我自己也得了一些益处。
4. 我在许多具体的事上得了确实的保证，就是神听祷告；因此我习惯为任何哪怕是微不足道

的事情祷告。

撒母耳·卢瑟福
《香草园》，142-43

Prayer is the midwife of the promises. The promises are wells of comfort to the church, and believing prayer is the vessel to draw the water out of the wells.

WILLIAM SECKER
Nonsuch Professor, 177

祷告是应许的助产士。应许是教会安慰的井，而信心的祷告是从井中打水的容器。

威廉·赛克
《无比的认信之人》，177

God is always willing for us to hit the mark when He directs our arrows. When He teaches us to wrestle, He then intends we should prevail. Spiritual breathings are attended with spiritual blessings. Nothing will ascend to heaven but what came down from heaven. That prayer meets with no answer which is not offered up in faith.

WILLIAM SECKER
Nonsuch Professor, 234

当神引导我们射出箭时，祂总是乐意让我们射中目标。当神教导我们与祂摔跤时，祂总是打算让我们得胜。属灵的呼吸伴随属灵的祝福。除了从天降下的，就没有什么能升上天去。祷告若不是凭信心献上，就不会得着回应。

威廉·赛克
《无比的认信之人》，234

God can pick sense out of a confused prayer. These desires cry louder in His ears than thy sins. Sometimes a Christian has such confused thoughts that he can say nothing, but as a child cries, “O Father,” not able to show what it needs, as Moses at the Red Sea. These stirrings of spirit touch the bowels of God and melt Him into compassion toward us when they come from the spirit of adoption and from a striving to be better.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 89

神能从混乱的祷告中听出其中的意思。这些心愿在祂耳中所发出的声音，比你的罪所发出的声音更响亮。有时，基督徒的思想是如此混乱，以至于他什么也说不出口，而是像孩子一样喊叫“父啊”，他就像红海边的摩西，无法表明自己的需要。当这些灵里的激动是来自儿女的心，并且伴随着渴望而变成更好的努力时，神就因此动了慈悲，这些灵里的激动触动了神的心肠，使祂因着怜悯而转向我们。

理查德·薛伯斯

《压伤的芦苇》，89

By prayer we learn to pray.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 90

藉着祷告，我们学习祷告。

理查德·薛伯斯
《压伤的芦苇》，90

Prayer is a venting of our desires to God from the sense of our wants, and he that is sensible of his wants is empty. A poor man, by the Spirit, earnestly pours out supplications in Christ's name and wrestles with God in prayer.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 59

祷告是感受到我们自己的缺乏，并且感到缺乏的人感到自己的空虚，就向神倾诉我们的渴慕。一个灵里贫穷的人，靠着圣灵，奉基督的名恳切倾诉恳求，在祷告中与神摔跤。

理查德·薛伯斯
《神圣默想与圣洁沉思》，59

Prayers be the seeds of praises. I have sown; therefore I will reap. What we receive as a fruit of our prayers is more sweet than what we have by a general providence.

RICHARD SIBBES
Soul's Conflict, 265

祷告是赞美的种子。我已撒种，所以我要收成。我们领受祷告所结出的果子，要比我们通过神的普遍护理所得的更加甘甜。

理查德·薛伯斯
《心灵的冲突》，265

We should not presume to exercise our faith, nor our repentance, nor our obedience, without prayer because there is no faith so perfect but it had need of prayer to strengthen it. Also, there is no love so perfect but it had need of prayer to confirm it. There is no repentance so perfect but it had need of prayer to continue it; there is no obedience so perfect but it had need of prayer to direct it. Therefore, he doth sin which presumes to do any good work without prayer because he seems to do it by his own power.

HENRY SMITH
“The Ladder of Peace,” in Sermons, 118

我们不祷告，就不应妄想我们是在操练自己的信心、悔改或顺服，因为没有哪种信心是如此

完全，无需祷告为它加力。同样，没有哪种爱是如此完全，无需祷告使它坚固。没有哪种悔改是如此完全，无需祷告继续推动；没有哪种顺服如此完全，无需祷告加以指引。因此，人若以为自己做任何善工而无需祷告，这就是犯罪，因他似乎是靠自己的力量而行。

亨利·史密斯

《和平的天梯》，收录于《讲道集》，118

Prayer is one of the great ordinances that batters down the strongholds of the devil; hence he sets his wits at work to divert men from it. It is the soul's armor and Satan's terror.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:494

祷告是神所设立用来攻破魔鬼营垒的一件强力武器；因此，魔鬼使出浑身解数转移人对祷告的关注。祷告是灵魂的军装，让撒但充满恐惧。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:494

Some men forget to pray, others forget what they have prayed, and others forget that they have prayed. So little of their hearts is in duty and so little impression of duty is in their hearts, that all comes to nothing.

RALPH VENNING

Canaan's Flowings, 152

一些人忘了去祷告，一些人忘了他们祷告了什么，一些人忘了他们曾经祷告过。他们的心很少放在本分上，尽本分给他们内心留下的印象也甚微，结果就是一事无成。

拉尔夫·伟宁

《迦南：流奶与蜜之地》，152

When thou prayest, rather let thy heart be without words than thy words without a heart. Prayer will make a man to cease from sin, or sin will entice a man to cease from prayer.

RALPH VENNING

in Calamy et al., Saints' Memorials, 117

你祷告时，宁可有心无话，也不可有话无心。不是祷告让人停止犯罪，就是犯罪诱人停止祷告。

拉尔夫·伟宁

收录于卡拉米等人所著《圣徒的纪念》，117

Prayer is a duty performed unto God by sensible and believing souls in which they ask for things according to His will, in the name of Christ, with thanksgiving for what has already been received.

NATHANIEL VINCENT

Spirit of Prayer, 9

祷告是由感受到神并相信神的人向神履行的一项本分，他们奉基督的名，按神的旨意祈求，为已经领受的献上感恩。

拿但业·文森特
《祷告的灵》，9

We must pray...in the name of Christ; and there are four things which we are to have an eye to: the satisfaction, purchase, intercession, and assistance of Christ.

The satisfaction of Christ. He has been “wounded for our transgressions”; He “bore the curse” so that we may beg with confidence to be delivered from it.

We are to eye the purchase of Christ. He has purchased all the blessings of the new covenant. Heaven itself is called a “purchased possession” (Eph. 1:14). Christ paid a price for it that it might be ours.

We are to eye the intercession of Christ. “He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (Heb. 7:25). How can prayer fail that is backed with the intercession of such a one?

We are to eye the strength and assistance of Christ. Rightly to pray is a matter of difficulty. Christ by His Spirit is ready to help the infirmities of believers, so that notwithstanding all discouragement and opposition from within and from beneath, they shall make something of this duty of prayer and obtain the blessing.

NATHANIEL VINCENT
Spirit of Prayer, 20–21

我们必须……奉基督的名祷告；我们要着眼于四件事：基督对公义的满足、基督的买赎、代求和帮助。

基督对公义的满足。祂“为我们的过犯受害”，祂“为我们受了咒诅”，使我们可以满怀信心，祈求神救我们脱离这咒诅。

我们当着眼于基督的买赎。祂已买赎新约的一切祝福。天堂本身被称为被赎的产业（弗 1:14）。基督为这产业付了代价，叫它可以成为我们的产业。

我们应着眼于基督的代求。“凡靠着祂进到神面前的人，祂都能拯救到底，因为祂是长远活着，替他们祈求。”（来 7:25）有这样一位主代求，祷告怎么会失败呢？

我们应着眼于基督的力量和帮助。正确祷告是一件难事。基督藉着祂的灵，随时帮助信徒的软弱，所以虽有内外一切的挫折和反对，他们仍可在尽祷告这件本分上有所收获，得蒙祝福。

拿但业·文森特
《祷告的灵》，20–21

We are far from attaining all that is attainable by prayer; therefore, we should persevere in it. Clearer discoveries there may be of God, there may be much larger communications of grace, there may be more of peace and joy; therefore, it concerns us to wait on the Lord still and not to grow weary of our attending.

NATHANIEL VINCENT

Spirit of Prayer, 119

我们远远没有达到祷告所能达到的一切；因此，我们应坚持不懈地祷告。坚持下去，我们就可以得到对神更清楚的认识，可以得到更多的恩典，可以得到更多的平安喜乐；因此，我们应当常常等候主，不要对我们的祷告感到厌倦。

拿但业·文森特
《祷告的灵》，119

Frequency in prayer will promote a readiness therein. As by writing, you learn to write; so by praying, you will learn to pray. Gifts are increased and augmented by the exercise of them, as grace itself also by being exercised grows stronger.

NATHANIEL VINCENT
Spirit of Prayer, 135

常常祷告会让人愿意祷告。就像藉着写作，你学会写作；同样，藉着祷告，你学会祷告。恩赐因使用而加增并扩张，正如恩典因使用而变得更强。

拿但业·文森特
《祷告的灵》，135

Prayer is the bellows that blows up the affections.

THOMAS WATSON
Christian Soldier, 167

祷告是吹动情感的风箱。

汤姆·华森
《基督徒战士》，167

Prayer is nothing but the soul's breathing itself into the bosom of its Father.

THOMAS WATSON
The Beatitudes, in Discourses, 2:305

祷告不过是灵魂向着天父的怀抱所发的呼吸。

汤姆·华森
《八福》，收录于《讲论》，2:305

Effectual, fervent prayer prevails much (James 5:16). Cold prayers, like cold suitors, never speed. Prayer without fervency is like a sacrifice without a fire. Prayer is called a pouring out of the soul to signify vehemence (1 Sam. 1:15). Formality starves prayer.

THOMAS WATSON
Gleanings, 100

大有功效、满怀热切的祷告大大得胜（雅 5:16）。冷淡的祷告，就像冷淡的求婚之人，绝不会取得成功。并不热切的祷告，就像没有点火的献祭。经上称祷告是倾心吐意，以表明其强烈的情感（撒上 1:15）。形式主义会饿死祷告。

汤姆·华森
《汤姆·华森拾珍集》，100

Prayer is a seed sown in God's ears; other seed sown in the ground may be picked up by the birds, but this seed, especially if watered with tears, is too precious to be lost.

THOMAS WATSON
Godly Man's Picture, 83

祷告是撒在神耳中的一粒种子。其他种子撒在地上，可能被飞鸟啄起来吃了，但这种子是如此宝贵（特别若是以泪水浇灌时），绝不至失去。

汤姆·华森
《敬虔人》，83

The tree of the promise will not drop its fruit unless shaken by the hand of prayer.

THOMAS WATSON
Puritan Gems, 109

除非用祷告的手摇动，否则应许之树就不会掉下果子来。

汤姆·华森
《清教徒奇珍录》，109

The true happiness of every Christian does properly consist in his spiritual communion with God. This communion is chiefly exercised in those two acts of religion, prayer and hearing the word. Praying may be considered under a twofold notion, either as a duty or a gift. It is of very great concernment to every man to be rightly acquainted with it in both these respects.

JOHN WILKINS
Discourse Concerning the Gift of Prayer, 1

每位基督徒的真幸福，确实都本于他的灵与神的相交。这相交主要藉着这两种信仰行为来实践，即祷告和听道。祷告可以从两方面考虑，一是责任，二是恩赐。对每一个人来说，在这两方面都正确认识祷告，是极其重要的。

约翰·威尔金森
《论祷告这恩赐》，1

It is such a readiness and faculty, proceeding from the Spirit of God, whereby a man is enabled upon all occasions in a fitting manner to express and to enlarge the desires of his heart in this duty.

JOHN WILKINS

Discourse Concerning the Gift of Prayer, 2

祷告是一种意愿和能力，由神的灵生发，让人在任何场合，都能以适当方式，在尽此本分时表达和扩张他的愿望。

约翰·威尔金森

《论祷告这恩赐》，2

We are generally deceived about prayer. It is, think we, a work of memory, of a good wit, a ready invention, a voluble tongue. This makes an excellent prayer in the esteem of a man's self and in the account of others. But this is not prayer. Prayer is the work of God's Spirit in a sanctified heart.

HEZEKIAH WOODWARD

Treatise of Prayer, 11-12

我们通常在祷告方面犯错。我们以为祷告是一项关乎记忆，聪明才智，随时发明，流利口才的工作。这在人的自我评价和别人的评价中，都是一种极佳的祷告。但这并不是祷告。祷告是神的灵在一个分别为圣之人心里的的工作。

希西家·伍德沃德

《论祷告》，11-12

PRAYER: IN SECRET（祷告：隐秘处的祷告）

The religion of most men lies in the marketplace and in the view of others; their hearts, their closets are not privy to any secret transactions between God and their souls, and in the praise of men they have their reward. But the thriving trade of Christianity is the secret trade. Christians be most in those duties which men least observe and chiefly excellent in the invisible part of your visible work. Public duties are most honorable, but secret duties the most gainful (Matt. 6:4).

BARTHOLOMEW ASHWOOD

Heavenly Trade, 376

大多数人的信仰，就像摆在集市上，在于别人对自己的看法；他们的心，他们的密室，都不晓得何为神与他们灵魂之间的秘密来往，人的称赞就是他们所得的赏赐。但基督教信仰兴旺的工作是那隐秘的工作。基督徒要在人最不留意的本分上最多多做工，要在你们可见工作的不可见部分上做得最出色。公开的本分最受人尊重，但隐秘的本分最为有益（太 6:4）。

巴多罗买·阿什伍德

《属天的工作》，376

Closet duty speaks out most sincerity. He prays with a witness that prays without a witness. The more sincere the soul is, the more in closet duty the soul will be.

THOMAS BROOKS
Privy Key of Heaven, 16

密室当中尽的本分最能表明人的真诚。人在没有人见证的情况下祷告，是在一位作见证的神面前祷告。灵魂越是真诚，就越尽密室中的本分。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，16

The reasons why secret prayer is the mark of a sincere heart are as follows: (1) Because a sincere heart busies itself about heart work to mortify sin, to quicken grace, to observe and resist temptation, to secure and advance his evidences, therefore, it is much conversant with secret prayer.... (2) Because a sincere heart aims at the eye of God, he knows that God, being a spirit, loves to converse with our spirits and to speak to the heart more than the outward ear; he labors to walk before God as being always in His sight, but especially when he presents himself at the footstool of mercy. An invisible God is delighted with invisible prayers, when no eye sees but His; He takes most pleasure in the secret glances of a holy heart.

SAMUEL LEE
Most Spiritual Profit, 58-59

秘密祷告是内心真诚的标志，原因如下：（1）因为真诚的心致力于心的工作，要治死罪，让恩典复苏，并留心 and 抵挡试探，巩固和促进他的得救证据，因此，这样的心非常熟悉秘密的祷告……（2）因为真诚的心仰望神的眼目，他知道神是个灵，喜爱与我们的灵交往，喜欢对我们里面的心说话，胜过对我们外面的耳说话；他竭力行在神面前，因他总是显在神眼中，当他把自己呈现在神怜悯的脚凳前时，尤为如此。一位不能被人看见的神，也喜爱不能被人看见的祷告，就是那除了祂的眼目，其他人都不能看见的祷告；祂最喜悦一颗圣洁的心秘密看向祂的目光。

撒母耳·李
《最属灵的益处》，58-59

The Christian holds intelligence with heaven; he is conversant with closet holiness; while the hypocrite is in the church a saint but in the closet an atheist.

THOMAS WATSON
Puritan Gems, 111

基督徒与天堂来往；他熟悉密室中的圣洁；而假冒为善的人在教会作圣徒，在密室却是无神论者。

汤姆·华森
《清教徒奇珍录》，111

PRAYER: RELATIONSHIP TO FAITH (祷告：与信心的关系)

For prayer, observe this method: (1) Lay open our sorrow before the Lord; pour out our complaints into His bosom. (2) Confess our sins with hatred and godly sorrow; for want of this God threatened the Israelites, “I will go and return to my place till they acknowledge their offenses.” (3) Direct we our supplications to our God: “Lord, how long wilt Thou look on? O rescue my soul from their destruction, my darling from the lions.” (4) Then press we the Lord with His promises: “Lord, Thou hast said, ‘The rod of the wicked shall not rest upon the lot of the righteous’; Thou hast said, ‘Yet a little while, and the indignation shall cease.’ These are Thy promises; Lord, make them effectual to my poor soul.” (5) For conclusion, tell we the Lord, whatever becomes of us we will trust in Him: “Though Thou slay me, yet will I trust in Thee.” These are the acts of faith by which it puts forth and exercises itself in time of affliction.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 111

祈祷时要注意这方法：（1）在主面前坦露我们的忧伤；把我们的抱怨倾倒在祂的怀里。（2）带着对罪的仇恨，按着神的意思忧愁，承认我们的罪；因为不这样做，神就警告以色列人说：“我要回到原处，等他们承认己罪。”⁴³（3）向我们的神发出我们的恳求：“主啊，你看着不理要到几时呢？求你救我的灵魂脱离他们的残害；救我的生命脱离少壮狮子。”⁴⁴（4）然后用主的应许向祂恳求：“主啊，你说过，‘恶人的杖不常落在义人的份上’⁴⁵；你说过：‘还有一点点时候，向你们发的忿恨就要完毕。’⁴⁶这些都是你的应许；主啊，求你向我可怜的灵魂成就这些应许。”（5）最后，告诉我们的主，无论遭遇如何，我们都信靠祂：“祂必杀我，我虽无指望，然而我在祂面前还要辩明我所行的。”⁴⁷这些都是信心的作为，在患难的时候发出，让信心发挥效用。

以撒·安布罗斯

《成圣的操练》，收录于《文集》，111

There is more of the success of prayer to be believed than to be felt. If God have promised to hear He doth hear, and we must believe it whether we feel it or not. Prayers are often heard long before the thing is sent us that we prayed for; we pray for heaven but shall not be there till death. If Moses's message to Pharaoh ten times seems lost, it is not lost for all that. What work would ever have been done if on the first conceit of unsuccessfulness it had been given off? Be glad that thou hast time to plough and sow, to do thy part, and if God will give thee fruit at last.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:312

⁴³ 何5:15

⁴⁴ 诗35:17

⁴⁵ 诗125:3

⁴⁶ 赛10:25

⁴⁷ 伯13:15

祷告的成功，更多是带来相信，超过带来感觉。如果神已应许要听祷告，祂就一定会听，无论我们是否感觉得到，都必须相信这一点。祷告往往在神赐给我们祈求之事很久之前，就已蒙垂听；我们祈求得到天堂，但直到死才会到达那里。摩西向法老传达的信息，似乎十次都石沉大海，但这信息并没有因此失去。如果一开始就认为不会成功而放弃，那么还有什么工作能做得成呢？要庆幸你还有时间耕作撒种，如果神最后要赐你收成，你就当尽你的本分。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:312

This believing and trusting upon God for what we pray for is that which gives life and efficacy to our prayers; without which, all our praying is a mere dead and formal exercise that will stand us in no stead at all. But with it, our prayers are both pleasing unto God and profitable to ourselves insomuch that we may thereby be always secure of all and everything that can any way conduce to make us happy. But for this purpose, though that be also necessary, yet it is not sufficient to act our faith and trust in God to answer our prayers by the lump when we have finished them, but all the while that we are praying, at every petition we put up to Him, we are still, in our minds, to believe and trust on God for the granting of it and so to walk by faith from one petition to another through the whole prayer. For this is properly to pray in faith.

WILLIAM BEVERIDGE
Thesaurus Theologous, 4:272-73

让我们的祷告有生命和效力的，是在我们所祈求的事上相信和信靠神；没有这相信和信靠，我们一切的祷告就只是一种死的、形式上的操练，根本不能让我们站立得住。但有了这相信和信靠，我们的祷告既能讨神喜悦，又能使我们自己得益，这样我们就总能对一切促成我们蒙福的事大有把握。但为要成就这个目的，在我们祷告结束之后相信和信靠神会应允我们的祷告是必需的，但仅仅这样还不够，我们应当在祷告的整个过程中，在我们向祂发出的每一个请求当中，也要在心里相信和信靠神会应允这请求，因此，贯穿整个祷告，我们都要凭着信心发出一个请求，然后再发出另一个请求。因为这才是正确凭信心祷告。

威廉·贝弗里奇
《神学词典》，4:272-73

Prayer, it is the very natural breath of faith; supplication and thanksgiving, the two parts of prayer. By these, as the body by the double motion of the lungs, doth the Christian suck in mercy from God and breathe back again that mercy in praise to God. But without faith he could do neither; he could not by supplication draw mercy from God, for "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Neither could he return praises to God without faith. David's heart must be fixed before he can sing and give thanks (Psalm 106). Thanksgiving is an act of self-denial, and it is faith alone that will shew us the way out of our own doors; and as the creature cannot pray, I mean acceptably, without faith, so with faith he cannot but pray.

WILLIAM GURNALL
Christian in Complete Armour, 449

祷告，就是信心最自然的呼吸；祈求和感恩，是祷告的两个部分。通过这些，就像身体通过肺部双重运动一样，基督徒从神那里吸入怜悯，然后在对神的赞美中，再把这怜悯再呼出去。然而如果没有信心，这两点他都无法做到；他不能通过祈求从神那里得到怜悯，因为“到神面前来的人，必须信有神，且信祂赏赐那寻求祂的人”（来 11:6）。没有信心，他也不能把赞美归回给神。大卫的心必须安定，才能唱歌和感恩（诗 106）。感恩是一种舍己的作为，唯独信心才能为我们指明走出自我的道路；正如受造之人没有信心就不能祷告，我指的是蒙神悦纳的祷告，同样地，有了信心，他就不能不祷告。

威廉·古纳尔

《基督徒披戴神的全副军装》，449

In prayer we tempt God if we ask that which we labor not for. Our faithful endeavors must second our devotion, for to ask maintenance and not put our hands to the work is only to knock at the door, and yet pull the door unto us that it might not open. If we pray for grace and neglect the spring from whence it comes, how can we speed? It was a rule in ancient times (lay thy hand to the plough and then pray). No man should pray without ploughing nor plough without prayer.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 63

我们祷告时，若祈求那些我们并不为之竭力的事物，就是试探神了。我们忠心的努力必须与我们的祷告相辅相成，因为求神供应生活，却不动手工作，就是只敲敲门，却把门往外拉，叫门不能打开。如果我们祈求恩典，却忽略恩典的源头，我们的祷告怎能成功呢？手扶着犁，然后祷告，这是古时候的一条规矩。人不应只祷告而不犁地耕种，也不应只犁地耕种却不祷告。

理查德·薛伯斯

《神圣默想与圣洁沉思》，63

Prayer is the key that opens God's treasury, but faith is the hand which takes out and receives of His infinite bounty. Prayer must have a promise, or else it is a vessel without a bottom; and that promise must have faith, or else the vessel lies still and cannot stir at all. When a full gale of faith fills the sails, then the vessel of prayer launches forth most hopefully and returns with its riches freight.

GEORGE SWINNOCK

“The Pastor's Farewell,” in Works, 4:71

祷告是打开神宝库的钥匙，但信心是取出和领受祂无限丰富的手。祷告必须基于应许，否则就是无底的船；人对应许必须要有信心，否则这船就会静止不动，根本不能挪移。当信心的大风吹满船帆，祷告这条船就会满怀盼望启航，带着丰富的货物返航。

乔治·斯文诺克

《牧师的道别》，收录于《文集》，4:71

Prayer sets an edge upon the word and makes it quick and powerful to kill sin and keep off Satan.

Prayer works the word into the heart, and, being hid there, it is a mighty preservative against iniquity. There is a spiritual instinct in believers to join prayer with every ordinance of God because they know that ordinances cannot secure or benefit them, except the Lord concur and work along with them.

NATHANIEL VINCENT
Spirit of Prayer, 29

祷告把神的话语磨锋利，使其迅速有力地杀死罪，抵御撒但。祷告使神的话语进入人心，藏在那里，是对抗罪恶的有效保障。信徒有一种属灵本能，就是把祷告与每样蒙恩之道结合起来，因他们知道，除非主在这些蒙恩之道中，并使用它们做工，否则蒙恩之道并不能使他们安全或受益。

拿但业·文森特
《祷告的灵》，29

Prayer is the arrow and faith is the bow by which our requests go up to heaven. A faithless prayer is a fruitless prayer: The father of the child cried out and said with tears, “Lord, I believe.” When his tear dropped to the earth, his faith reached heaven.

THOMAS WATSON
Puritan Gems, 108

祷告是箭，信心是弓，我们的请求藉着信心升到天上。没有信心的祷告是不会结果的祷告：那孩子的父亲哭了出来，流着泪说：“主啊，我信。”当他的眼泪滴在地上时，他的信心升到了天堂。

汤姆·华森
《清教徒奇珍录》，108

PREACHING（讲道）

[Vavasor Powell] was an able minister of the New Testament and always in readiness upon all occasions to fulfill his ministry and, like a good householder, brought out of his treasury things new and old; being very indefatigable in his work, speaking and praying sometimes three, four—nay—six and seven hours together. He was very faithful in delivering the word of truth and in explaining it to the meanest capacity, still endeavoring to suit his discourse to the occasion and condition of his hearers. He neither regarded nor feared the frowns or favor of great men, but faithfully and courageously would warn and reprove them to their faces. He was very affectionate in drawing sinners to Christ, and as sharply would he reprove the profane and rebellious hypocrites and backsliders; and most compassionately did he sympathize with the weak, afflicted, and tempted. He excelled in illustrating the doctrine by familiar comparisons, parables, and similitudes which used to be very profitable to his hearers, tending greatly to imprint the truth upon their minds, and was so much the way pursued by our Savior, so that it is said, “Without a parable he spoke not.” He had

a ready wit, was well read in history and geography, a good natural philosopher, and was skilled in medicine, but, above all, was very powerful in prayer.

ANONYMOUS

Life, 22-23

瓦瓦索·鲍威尔（Vavasor Powell）是一位大有能力的新约牧师，随时随处尽他的职分，就像一个好的家主，从他库里拿出新旧的东西来。他做工孜孜不倦，有时连续三个、四个、六个和七个小时讲道和祷告。他忠心传讲真理之道，尽其所能地加以解释，始终努力使自己的话语适合听众的场合和情况。他不看重、也不惧怕大人物的冷眼或青睐，而是忠心勇敢地当面警告和责备他们。他严厉责备褻渎和悖逆的假冒为善之人和背道之人，也至为动情地吸引罪人归向基督；他至为同情软弱、受苦和受试探之人。他擅长使用人熟悉的比较、比喻和类比来说明教义，这对他的听众大有造就，大大有助于将真理刻印在他们的心里，这也是我们救主所用的方法，所以经上论到主说，祂“若不用比喻，就不对他们说什么”。他才思敏捷，精通历史和地理，是一位优秀的自然哲学家，擅长医术，但最重要的是，他的祷告大有能力。

无名氏

《生平》，22 - 23

Hear, if possible, that minister that first feels what he speaks and so speaks what he feels, as tends most to make you feel.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:523

如有可能，去听那种牧师的讲道，他首先感受到他所讲的，所以他讲所感受到的，而这最能让你有所感受。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:523

It is most incongruous for any man in his familiar discourse to speak without great seriousness and reverence of things concerning life eternal. But for a preacher to talk of God, of Christ, of heaven and hell as coldly and sleepily as if he were persuading men not to believe him or regard him that no more regards himself is less tolerable. It is a sad thing to hear a man draw out a dreaming, dull discourse about such astonishing, weighty things and to speak as if it were the business of his art to teach men to sleep while the names of heaven and hell are in their ears, and not to be moved while they hear the message of the living God about their life or death everlasting. I know it is not mere noise that will convert a soul; a bawling fervency, which the hearers may discern to be but histrionical and affected and not to come from a serious heart doth harden the auditors worst of all.... Christ raised not Lazarus by the loudness of His voice, but where the natural ears are the passage to the mind, the voice and manner should be suitable to the matter. Noise without seriousness and pertinent matter is like gunpowder without bullet that causeth sound, and no execution.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:524

任何人在平常的言谈中，若不极其严肃和恭敬地谈论关乎永生之事，这就非常不适当。但若是一位讲道人冷淡和昏沉地谈论神、基督、天堂、地狱，就像他在说服人不要相信自己，或不要重视他，就像他不重视自己一样，这就极其不能容忍了。听到一个人对这种惊人、重要的事情作做梦般的、枯燥沉闷的论述，仿佛他最擅长的工作，就是教人在听到天堂地狱时昏昏欲睡，在听到永生神关于他们永生或永死的信息时不为所动，这真是可悲。我知道，单纯的声音不能使人心归信；喧嚣的狂热也会被听众发现只不过是演戏造作，而并非是发自内心的，这也会比一切都更让听众心硬……基督不是靠大声让拉撒路复活，但在肉身耳朵是通往心灵通道的地方，声音和说话的方式应当与所讲的事情相称。没有严肃和切中要害的声音，就像没有子弹的火药，只会发声，却不起实际的作用。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:524

I know not how it is with other persons, but the most reverent preacher who speaks as if he saw the face of God does more affect my heart, though with common words, than an irreverent man with the most accurate preparations, though he bawl it out with ever so much seeming earnestness. If reverence be not equal to fervency, it has but little effect. Of all preaching in the world, I hate that most which tends to make the hearers laugh or to affect their minds with such levity as stage plays do instead of affecting them with a holy reverence of the name of God.

RICHARD BAXTER
Reformed Pastor, 170

我不知道其他人情况如何，但最敬虔的讲道人，讲起话来仿佛他看见神的面，即使用的是普通的词句，也比一个不敬虔之人，用最精心预备好的话，用看似非常情真意切的声音，更能打动我的心。如果敬畏不与热切匹配，热切就没有什么果效。在世上所有讲道中，我最讨厌那种为了让听众发笑，就用舞台剧般的轻浮，而不是用对神之名的神圣敬畏，来影响人心的讲道。

理查德·巴克斯特
《新牧人》，170

Hark, O man of God that goes to the pulpit: preach this sermon as it were the last that thou should make to thy people.

LEWIS BAYLY
Practice of Piety, 94

在讲台上属神的人啊，请听：传讲你这篇讲道，仿佛这是你对你会众讲的最后一篇讲道。

路易斯·贝利
《敬虔的操练》，94

If the preacher's method be too curious or confused, then labor to remember (1) how many things he taught which thou knew not before, and be thankful; (2) what sins he reprov'd whereof thy conscience tells thee that thou art guilty and therefore must be amended; (3) what virtues he exhorted

unto which are not so perfect in thee, and therefore endeavor to practice them with more zeal and diligence.

LEWIS BAYLY

Practice of Piety, 198

如果讲道人的讲法过于细致或混乱，那么就要努力记住：（1）他教导了多少你之前不知道的事，为此感恩；（2）他责备了什么罪，而你的良心告诉你，你是在其中有罪，因此是必须改正的；（3）他劝勉人当有什么样的美德，而这些美德在你身上还是如此不完全，因此你要努力，以更大的热情和勤奋实践出来。

路易斯·贝利

《敬虔的操练》，198

Consider this blow: a saint [i.e., Ralph Venning]—yea, a minister—one of the many, one that excelled most, an able minister of the New Testament; a workman that need not be ashamed. Beloved, whose ears was not taken with his language? That one that but once heard him, but must come again. He begat you in Christ Jesus, though none of his own but Christ's; and you may get one to succeed him but not to exceed him, but I desire that man to tell me where.

WILLIAM BEERMAN

Sorrow upon Sorrow, 18–19

思想这打击：一位圣徒（即拉尔夫·伟宁）——是的，一位牧师——众多牧师中的一位，一位最出色、大有能力的新约牧师；一位无愧的工人。亲爱的弟兄们，谁听了他的讲道，耳朵不被他的话吸引？那听过他一次的人，必要再来听他。他在基督耶稣里生了你们，尽管不是出于自己，而是出于基督；你们可以找人接替他，但不能超越他，但我希望人可以告诉我，在哪里可以找到这样的人。

威廉·比尔曼 (WILLIAM BEERMAN)

《悲上加悲》，18–19

Preaching should not be a labor of the lips or talk of the tongue from a light imagination, but a serious meditation of the heart in grounded knowledge by much study and illumination of the Spirit.

RICHARD BERNARD

Faithful Shepherd, 12–13

讲道不应是嘴唇的工作，也不应是舌头的空谈，而应当是通过极多的查考，靠着圣灵的光照，心里对根基知识的严肃默想。

理查德·伯纳德

《忠心的牧人》，12–13

The affections here to be stirred up are four: love to the thing, desire to the means, hope in the means, and joy respecting the benefits in the end.

RICHARD BERNARD

Faithful Shepherd, 66

对讲道当激发的情感有四种：对此事的爱，对这途径的渴慕，对这途径的盼望，以及对最终所得益处的喜悦。

理查德·伯纳德
《忠心的牧人》，66

For a minister to make application to his hearers, to do it profitably, he must preach to them from knowledge out of himself, feeling the corruption of nature and being able to decipher out the old man period. Secondly, also from the knowledge of his auditory, what errors are among them; what practice of virtue; what vices generally; or, in particular callings, who comfortless or discouraged and need consolation.

RICHARD BERNARD
Faithful Shepherd, 72

一位牧师要向听众作应用，使之受益，他就必须出于对自己的认识向他们传讲，感受到自己本性的败坏，并能分辨出旧人的光景。其次，也出于对他听众的认识进行传讲，知道他们当中有哪些错误；践行哪些美德；一般有哪些恶习；或者，在具体的情形里，哪些人不得安慰或灰心，需要安慰。

理查德·伯纳德
《忠心的牧人》，72

A man not slavishly bound to words brings not all things with him into the pulpit that there is delivered. The Spirit in prayer helps (Romans 8); so doth He in preaching if there be a ready conceit to take it.

RICHARD BERNARD
Faithful Shepherd, 82

一个不受字句奴性约束的人，不会把所写的一切都带上讲台，在那里传讲。圣灵在祷告中给人帮助（罗 8）；人若欢喜领受，在人讲道中，圣灵也会给人帮助。

理查德·伯纳德
《忠心的牧人》，82

I grant it is an easy thing to let in a sermon at one ear and to let it out at the other, but to let a sermon in at the ear and to let it sink down in the heart and thence to spring up in the life, this is a hard thing. It is an easy thing to write down a sermon in your books, and to repeat it at night in your families, and to discourse and talk of it; but to get this sermon written in your hearts and to repeat it over in your lives—to be doers of it and not hearers only—this will require pains and labor.

ROBERT BRAGGE
Cry for Labourers, 9–10

我承认，听道时一只耳朵入，另一只耳朵出，这很容易，但把讲道内容听在耳朵里，沉入心里，再从那里涌流入生活当中，这是一件难事。在你们书上写下讲道，晚上在家里复述这讲道，加以讲论和探讨，这是一件易事；但要把这讲道写在你们心里，并在你们生活中重复它，行这讲道所讲的，而不是仅仅听道，这就需要刻苦努力。

罗伯特·布拉格 (ROBERT BRAGGE)
《呼求工人》，9-10

Ministers should preach feelingly, experimentally as well as exemplarily. They must speak from the heart to the heart. They must feel the worth, the weight, the sweet of those things upon their own souls that they give out to others. The highest mystery in divine rhetoric is to feel what a man speaks, and then speak what a man feels.

THOMAS BROOKS
Smooth Stones, 154

牧师讲道应该有感而发，既要有经历，又可作人的榜样。他们就必须发自内心，对听众的内心说话。他们必须在自己心里感受到他们向别人传讲之事的价值、份量和甘甜。这种神圣讲论的最高奥秘，就是感受到一人所讲的，然后讲出一人所感受的。

托马斯·布鲁克斯
《汲沦溪中的石子》，154

Ministers must so preach to the people as if they lived in the very hearts of the people; as if they had been told all their wants and all their ways, all their sins and all their doubts. No preaching equal to this, no preachers equal to these.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:281-82

牧师必须这样向会众讲道，仿佛他们就住在会众心里；就像他们已经得知会众的一切缺乏，一切行事，一切罪孽和一切疑惑。没有哪种讲道比得上这样的讲道，没有哪种传道人比得上这样的传道人。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:281-82

When men come with nets in their ears it is good for the preacher to have neither fish nor fowl in his tongue.

THOMAS FULLER
Good Thoughts, 350

当人耳朵里带着网来听道时，讲道人的口舌最好是没有鱼儿或飞鸟，免得陷入听众的网罗。

托马斯·富勒
《美好的思想》，350

Having brought his sermon into his head, [the faithful minister] labors to bring it into his heart before he preaches it to his people. Surely that preaching which comes from the soul most works on the soul. Some have questioned ventriloquy, when men strangely speak out of their bellies, whether it can be done lawfully or no; might I coin the word cordiloquy, when men draw the doctrines out of their hearts, sure all would count this lawful and commendable.

THOMAS FULLER
Holy and Profane States, 83

忠心的讲道人，是把讲道内容记在头脑后，在向会众传讲之前，再努力把它记在心里。可以肯定的是，发自内心的讲道最能影响心灵。关于“腹语”，就是人奇怪地用腹部发声说话，有人质疑这个词是否合法；我可以新造一个词，就是“心语”，即人从心里引出教训来，相信所有人都会认为，这是合法的，并且值得称赞。

托马斯·富勒
《圣洁和褻渎的光景》，83

[The Puritan] esteemed the reading of the word an ordinance of God both in private and public, but did not account reading to be preaching. The word read he esteemed of more authority, but the word preached of more efficacy. He accounted preaching as necessary now as in the primitive church, God's pleasure being still by the foolishness of preaching to save those that believe. He esteemed that preaching best wherein was most of God, least of man, when vain flourishes of wit and words were declined and the demonstration of God's Spirit and power studied.

JOHN GEREE
Character of an Old English Puritane, 2

[这位清教徒]认为公开和私下宣读神的话语是神的一条命令，但并不认为宣读就是讲道。他认为宣读的圣道更有权威，但讲道时所说的话更有效力。他认为现在就像初期教会一样，讲道仍是必需，神仍然乐意用传道的愚拙来拯救相信的人。他看那讲神最多讲人最少，拒绝虚荣也不炫耀高言大智，细察圣灵和大能明证的讲道，是为至好。

约翰·格雷（JOHN GEREE）
《论一位古旧英国清教徒的品格》，2

Surely I think we are all near to eternity, and there are some hearing me today whom I defy the world to assure that ever they shall hear another sermon. Therefore, I entreat you all to hear this preaching as if it were the last preaching that ever ye should hear, and O that we would speak it as if it were the last sermon that ever we would preach unto you.

ANDREW GRAY
“A Sermon concerning Death,” in Works, 100

肯定的是，我认为我们都离永恒很近了，今天一些听我讲道的人，我敢向全世界保证，他们必不会再听到我的另一篇讲道。因此我恳请大家，把这讲道当作你们能听到的最后一篇讲道来听，哦，愿我们把这篇讲道，当作我们对你们能讲的最后一篇讲道来讲。

安德鲁·格雷

《一篇论死的讲道》，收录于《文集》，100

There is a great necessity lies upon the prophets and ministers of Christ to preach, and to preach home to the conscience. Warn them they must, and so warn them that they may take notice; else it is in vain and shall be before the Lord as no warning. This they must do, and do it oft—and why? Else the blood of the wicked will be required at their hand. Their blood, their lives lie at the stake for sinners' souls. They have a hard task, a dangerous calling, and therefore had need preach and tell them of their sins that, if it be possible, they may save their souls, if not their own. People wonder many times at some preachers; they are so fiery, so particular, so terrible, so long. You may cease to wonder; their lives, their souls go for it if they do it not; the hazard of souls and lives will make dumb men speak.

WILLIAM GREENHILL

Exposition of the Prophet Ezekiel, 115

基督的先知和传道人有很大的必要去传讲神的道，并且要在讲道中直击人的良心。他们必须要做的就是警告人，并且要让人留心到这警告；否则这警告就是徒劳无益的，在主面前要被视为未行警告。这样的事，他们必须如此行，且要经常如此行，为什么？因为若非如此，神就要向他们追讨恶人丧命的血。他们的血，他们的生命，与罪人的灵魂息息相关。他们的任务异常艰巨，他们的呼召极度危险，因此他们必须讲道，向人陈明他们的罪，如果可能的话，哪怕他们不能救自己，也能救罪人的灵魂。人们经常对某些讲道人感到奇怪；这些讲道人如此火热，讲得如此具体，如此可怕，如此之长。你们现在可以终于明白：如果这些讲道人的嘴巴不这样讲道，他们的生命和灵魂也会这样讲道；灵魂和生命所面临的危险，要让哑巴也开口说话。

威廉·格林希尔

《以西结书注释》，115

[Matthias Nicols] was not only diligent in his calling but also profitable in his teaching. It was not chaff, but good wheat which he sowed amongst you; not the sand of human devices, but the firm and sure rock of God's word did he lay as a foundation for you thereon to build. He fought not with human eloquence, vain flashes, idle quirks, fantastical conceits, enticing words of many wisdom to please men, but his labor was to speak and preach in the demonstration of the Spirit and of power, that your faith might not stand in the wisdom of men but in the power of God.

ALEXANDER GROSSE

Deaths Deliverance, 49

马提亚·尼科尔斯(Matthias Nicols)不仅勤奋完成他蒙召的工作，他的教导也富有成效。他在你们中间所撒的，不是糠秕，而是美好的麦子；他让你们在上面为你们立定的、建造的根基，不是人的筹算这沙土，而是神的话语这坚固磐石。他不是用人的口才、虚空的浮夸、无聊的闲话、自负的幻想、许多智慧委婉的言语来取悦人，他所竭力的，乃是用圣灵和大能的明证向你们说话和讲道，叫你们的信不在乎人的智慧，只在乎神的大能。

亚历山大·格罗斯
《得救脱离死》，49

To preach truths and notions above the hearers' capacity is like a nurse that should go to feed a child with a spoon too big to go into its mouth.

WILLIAM GURNALL
Christian in Complete Armour, 118

传讲过于听众所能理解的真理和概念，就像保姆喂孩子，用的勺子太大，放不进孩子的口中。

威廉·古纳尔
《基督徒披戴神的全副军装》，118

Pride of gifts robs us of God's blessing in the use of them. The humble man may have Satan at his right hand to oppose him, but be sure the proud man shall find God Himself there to resist him whenever he goes about any duty. God proclaims so much and would have the proud man know whenever He meets him He will oppose him. "He resists the proud." Great gifts are beautiful as Rachel, but pride makes them also barren like her. Either we must lay self aside or God will lay us aside.

WILLIAM GURNALL
Christian in Complete Armour, 137

因所得的恩赐心生骄傲，这会让我们使用这些恩赐时，得不着神的祝福。谦卑的人可能有撒但在他右边与他作对，但可以肯定的是，骄傲的人无论何时尽本分，都有神亲自阻挡他。神如此强调这一点，是要让骄傲的人知道，无论神何时遇到他，神都会阻挡他。“神阻挡骄傲的人。”极大的恩赐就像拉结一样美丽，但骄傲令这些恩赐也像她一样，不能生出孩子。我们必须撇下自我，否则神就要撇下我们。

威廉·古纳尔
《基督徒披戴神的全副军装》，137

Such preachers are not likely to reach the conscience who hop from one truth to another but dwell on none.... Were I to buy a garment in a shop, I should like him better that lays one good piece or two before me that are for my turn, which I may fully examine, than him who takes down all his shop and heaps piece upon piece merely to show [off] his store, till at last for variety I can look attentively on none, they lie so one upon another.

WILLIAM GURNALL
Christian in Complete Armour, 163

从一个真理跳到另一个真理，在哪个真理上都不驻足停留，这样的讲道不大可能触动人的良心……如果我要在商店里买一件衣服，我更希望店主在我面前摆上一两件适合我的好衣服，以便让我充分察看，而不希望他把店里的衣服都搬出来，一件一件地堆在一起，只是为了炫耀他的货品，直到最后我一件也无法确实留心察看，因为它们是如此一件接一件叠在一起。

威廉·古纳尔
《基督徒披戴神的全副军装》，163

How often doth the sinner find his heart discovered by the word preached, as if the minister had stood at his window and seen what he did, or some had come and told tales of him to the preacher. Such I have known that would not believe to the contrary, but that the minister had been informed of their pranks and so leveled his discourse, particularly at their breasts, when he hath been as ignorant of their doings as of theirs that live in America and only shot his reproofs like him that smote Ahab, who drew his bow at a venture without taking aim at the person of any. From whence can this property come but God, who claims it as His own incommunicable attribute? "I the LORD search the heart" (Jer. 17:10). God is in the word, and therefore it finds the way to get between the joints of the harness, though sent at random out man's bow.

WILLIAM GURNALL
Christian in Complete Armour, 570

罪人是何等经常发现，牧师所传讲的道，揭露了他内心的光景，仿佛牧师就站在他的窗前，看见了他所做的事，或是有人将他的事情告诉了牧师。我认识一些这样的人，他们不相信事实并非如此，而是深信牧师知道了他们的恶作剧，并因此特别针对他们讲道，尽管牧师对他们的行为一无所知，就像对那些生活在美洲的人一无所知一样。牧师所发出的责备，只是像那个射箭击中亚哈的人，不过是随意拉弓，并不瞄准任何人。除了神，这事从何而来呢？神宣告这是出自祂不可传递的属性——“我耶和华是鉴察人心的。”（耶 17:10）神在道中，虽然人随意拉弓射出，这道却总能射入甲缝里。

威廉·古纳尔
《基督徒披戴神的全副军装》，570

God threatens to bring a famine of hearing the word (Amos 8:11). Mark, not a famine of reading the word, but of hearing the word. If the word be not preached, though we have the Bible to read at home, yet it is a famine, and so we ought to judge it. "The word of the LORD was precious in those days; there was no open vision" (1 Sam. 3:1). The strongest Christians would find a want of this ordinance in time. We see in a town besieged, though it be well laid in with corn, yet when put to grind with private handmills what straits they are soon put to. And so will the best grown saints, when they come to have no more from the word for their souls to live on than what they grind with their own private meditation and labor, then they will miss the minister and see it was merry indeed to have one whose office it was to grind all the week for him.

WILLIAM GURNALL
Christian in Complete Armour, 590

神威胁要降下一场听道的饥荒（摩 8:11）。请注意，不是读道，而是听道的饥荒。如果没有道的传讲，虽然我们在家中有圣经可读，这都是一场饥荒，我们也应如此判断。“当那些日子，耶和华的言语稀少，不常有默示。”（撒上 3:1）时候来到，就连最坚定的基督徒，也会发现这蒙恩之道的缺乏。我们看到，在一座被围困的城里，即或有充足的麦子，但如果只是用私人磨坊来磨面，城里的人很快就会陷入困境。最长进的圣徒也是如此，当他们落到这种地步时，就是从神话语所得喂养自己灵魂的食物，仅仅是出自个人默想和劳动所磨的

粮，他们就会怀念牧师，看到有一个专职、整整一周为他磨麦预备口粮的人，这真是美好。

威廉·古纳尔

《基督徒披戴神的全副军装》，590

A worthy doctor's advice to ministers, as to their preaching, is applicable to Christians as to their praying. He bade them study for their sermons as if they expected no divine assistance in the pulpit, and when they came into the pulpit to cast themselves upon divine assistance as if they had not studied.

WILLIAM GURNALL

Christian in Complete Armour, 713

一位值得尊敬的神学家给牧师讲道的建议，也适用于基督徒的祷告。他吩咐他们为讲道查考预备，仿佛上了讲台就不能指望从神得到帮助一样；而当他们上了讲台，就让自己全人投靠神的帮助，仿佛他们未曾查考预备一样。

威廉·古纳尔

《基督徒披戴神的全副军装》，713

[Preaching] is a laborious work: "Know them which labour among you...and admonish you" (1 Thess. 5:12)—those who labor in the word and doctrine, who labor to weariness. He that preaches as he should shall find it a work not of an hour while speaking in the pulpit, but a load that lies heavy on his shoulders all the week; a labor that spends the vitals and consumes the oil which should feed the lamp of nature; such a labor, in a word, as makes old age and youth often meet together.

WILLIAM GURNALL

Christian in Complete Armour, 791

讲道是辛苦的工作：“我们劝你们敬重那在你们中间劳苦的人，就是……劝戒你们的。”（帖前 5:12）——那些在神的话语和教训上劳苦的人，他们劳苦以致疲乏。按理讲道的人会发现，讲道不是仅仅在讲台上说话一个钟头的工作，而是整整一周都压在他肩头上的重担；这样一种劳苦耗尽生命，消耗要为肉身这灯供应的油；总而言之，这样一种劳苦，经常让人未老先衰。

威廉·古纳尔

《基督徒披戴神的全副军装》，791

Why then do ministers preach the law? If they preach it as they should, they preach it in subservience to the gospel, not in opposition. He that knows how to distinguish well between the law and the gospel, let him bless God and know that he deserves the name of a divine. We must preach it as a rule, not as a covenant of life. Holiness, as to the matter and substance of it, is the same it ever was. The gospel destroys not the law in this sense, but adds a strong enforcement to all its commands. Again, we must preach the law as the necessary means to drive souls out of themselves to Christ in the gospel.

WILLIAM GURNALL

Christian in Complete Armour, 807

那么，为什么牧师要传讲律法？如果他们按理传讲律法，就是在顺服福音，而非反对福音。知道如何区分律法与福音的人要感谢神，因为他配得上神学家的名。我们必须传讲律法，把它作为一种生活准则，而非一个生命之约。圣洁，就其内容和实质而言，现在和从前是一样的。在这意义上，福音并没有破坏律法，而是给律法的一切命令增加了一种强大执行力。还有，我们必须传讲律法，传讲它是必不可少的手段，这会驱使人脱离自己，归向福音里的基督。

威廉·古纳尔

《基督徒披戴神的全副军装》，807

A minister without this boldness is like a smooth file, a knife without an edge, or a sentinel who is afraid to let off his gun when he should alarm the city upon a danger approaching. There is nothing more unworthy than to see a people bold to sin and the minister afraid to reprove them.

WILLIAM GURNALL

Christian in Complete Armour, 812

没有这种胆量的牧师，就像一把光滑的锉刀，一把没有刀刃的刀，一个临危之际不敢放枪警告全城的哨兵。没有什么比看到一群会众敢于犯罪，牧师却害怕责备他们更令人不齿了。

威廉·古纳尔

《基督徒披戴神的全副军装》，812

The minister is to reprove the sins of all, but to name none. Paul, being to preach before a lascivious and unrighteous prince, touched him to the quick but did not name him in his sermon. Felix's conscience saved Paul that labor; he trembled, though Paul did not say he meant him. [Preach with] a meek boldness. "The words of wise men are heard in quiet" (Eccl. 9:17). Let the reproof be as sharp as thou wilt, but thy spirit must be meek. Passion raises the blood of him that is reprov'd, but compassion turns his bowels. We must not denounce wrath in wrath lest sinners think we wish their misery, but rather with such tenderness that they may see it is no pleasing work to us, but do it that we might not by a cruel silence be accessory to their ruin, which we desire to prevent.

WILLIAM GURNALL

Christian in Complete Armour, 812

牧师应当责备所有人的罪，但不要指名道姓。保罗在一位淫乱不义的王子面前讲道，讲道戳中了他的要害，却没有指出他的名字。腓力斯的良心帮了保罗这个忙；虽然保罗并没有说这是指着他讲的，他却感到惧怕。讲道时要有一种温和的勇敢。“在安静之中听智慧人的言语。”（传 9:17）你想如何严厉责备就如何责备，但你的心必须柔和。发怒会使受责备的人血脉喷张，但怜悯会让他心意回转。我们绝不可在暴怒中谴责人性情暴怒，免得罪人认为我们希望他们受苦，而要以这般温柔，让他们看到我们并不喜欢责备，我们责备，是为了不让我们残忍的沉默，成为他们灭亡的帮凶，我们所愿的，是防止他们灭亡。

威廉·古纳尔

《基督徒披戴神的全副军装》，812

Unholiness in the preacher's life either will stop his mouth from reproving or the people's ears from receiving. Oh, how harsh a sound does such a cracked bell make in the ears of his auditors!

WILLIAM GURNALL

Christian in Complete Armour, 813

传道人圣洁的生活，要么让他无法开口责备人，要么就是堵住了人的耳朵，让人不能接受责备。哦，一口破裂的钟，在人听来声音是何等刺耳！

威廉·古纳尔

《基督徒披戴神的全副军装》，813

If God will use ambassadors, why not employ some glorious angel from heaven rather than weak and frail man? The apostle gives the reason: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:7); or, as in the original, "in vessels of a shell." As the precious pearl is found in a shell, so this precious treasure of the gospel shall be found in frail men that the excellency of the work may be of God. The more contemptible the instrument, the more glorious appears God's power in using it for so high and noble an end. To see a man wound another with a sword would carry no wonder, but to wound him with a feather would appear to be a miracle. To see men fall down and tremble when an angel (a creature of such might and glory) is the speaker is no great wonder, but to behold a Felix quivering on the bench while a man, and he a poor prisoner at the bar, preaches to his judge, this carries a double wonder.

WILLIAM GURNALL

Christian in Complete Armour, 820

如果神要使用使者，为何祂不使用一些从天上来的荣耀天使，而是要使用软弱的人？使徒告诉我们其中的个别理由：“我们有这宝贝放在瓦器里，要显明这莫大的能力，是出于神，不是出于我们。”（林后 4:7）或者，正如原文所说，“放在贝壳这容器里。”就像人在贝壳里发现珍贵的珍珠，福音的珍贵宝藏也要放在脆弱的人里面，好叫这工作的美好能归于神。器皿越是卑贱，神的大能就越显为荣耀，因祂要用这器皿达至如此崇高的目的。看到一个人用剑击伤另一人，这并不奇怪，但用一根羽毛将人击伤，这就显明是一个神迹了。一位天使（天使是具有如此权能和荣耀的受造物）讲话时，人俯伏颤抖，这并不非常奇怪，但是当一个人，而且是一个受审的可怜囚徒，向他的法官讲道，并且看到一位腓力斯在审判台上颤抖时，这就让人倍感惊奇了。

威廉·古纳尔

《基督徒披戴神的全副军装》，820

Keep close to thy instructions. Ambassadors are bound up by their commission what they are to say; be sure, therefore, to take thy errand right before thou ascends the pulpit to deliver it. "I have received of the Lord that which I delivered to you." God says to the prophet, "Hear the word at my mouth, and give them warning from me" (Ezek. 3:17). It must be from Him, or it is not right. Take heed thou dost not set the royal stamp upon thy own base metal. Come not to thy people with "Thus

saith the Lord” when it is the divination of thy own brain. There is no lie so base as that which is told in the pulpit, and as thou must not speak what He never gave thee in commission, so thou must not conceal what thou hast in command to deliver.

WILLIAM GURNALL

Christian in Complete Armour, 822

要密切留意你的教训。使者说话，是受命于对他们的差派；因此，在你登上讲台执行任务之前，一定要确保正确看待你的任务。“我当日传给你们的，原是从主领受的。”神对那先知说：“你要听我口中的话，替我警戒他们。”（结 3:17）这话必须是出自神，否则就错了。小心不要将你自己卑贱的金属打成王室的印章。不要来到你的会众面前说：“耶和华如此说”，讲的却是你自己大脑占卜而得的东西。没有什么谎言比在讲台上说的更卑劣，正如你不能说祂从未差你说的话一样，你也不能隐瞒你受命要传讲的事。

威廉·古纳尔

《基督徒披戴神的全副军装》，822

Do we say he has the gift of preaching that can deliver himself in a flowing manner of speech to his hearers, that can cite scriptures or fathers, that can please his auditory with the flowers of rhetoric; or rather he that can divide the word aright, interpret it soundly, apply it judiciously, put it home to the conscience, speaking in the evidence of the Spirit, powerfully convincing the gainsayers, comforting the dejected, and drawing every soul nearer to heaven?

JOSEPH HALL

Select Devotional Works, 4–5

我们说他有传道的恩赐，是指他流利向听众表达自己，引用圣经或教父的话，能用华丽的辞藻取悦听众；还是指他能按正意分解神的道，正确解释，合宜应用这道，能击中良心，带着圣灵的证据说话，有力说服反对的人，安慰沮丧的人，吸引每一个灵魂更接近天堂？

约瑟夫·霍尔

《精选灵修作品》，4–5

In all the variety of the holy passages of the sermon, the devout mind is taken up with digesting what it hears and working itself to a secret improvement of all the good counsel that is delivered; neither is it ever more busy than when it sits still at the feet of Christ. I cannot, therefore, approve the practice which yet I see commonly received of those who think it no small argument of their devotion to spend their time of hearing in writing large notes from the mouth of the preacher, which, however, it may be a help for memory in the future yet cannot, as I conceive, but be some prejudice to our present edification; neither can the brain get so much hereby as the heart loses. If it be said that by this means an opportunity is given for a full rumination of wholesome doctrines afterward, I yield it; but withal, I must say that our afterthoughts can never do the work so effectually as when the lively voice sounds in our ears and beats upon our heart. But herein I submit my opinion to better judgments.

JOSEPH HALL

Select Devotional Works, 40–41

听到讲道中丰富的神圣话语，虔诚的心就专心消化它所听到的内容，并在暗中努力应用讲道传递的所有忠告；当它安静地坐在基督脚前时，再没有比这更忙碌的时刻了。因此，我不能赞同那种常人所能接受的通常做法，就是认为把听道的时间花在写大段笔记。把讲道人口中的话记下来，这不失为证明他们虔诚的不小证据，尽管这对以后回忆讲道可能有所帮助，但我认为这对我们当下得造就，不可能不产生某种不利影响；大脑因此得到的，比不上内心失去的。如果有人说，这样做是为了给以后充分思考纯正教义提供机会，我承认确实如此；但我必须说，我们事后的思考，绝不可能像活泼的声音在我们耳边响起，敲击我们内心时那样有效发挥作用了。然而在这一点上，我把我的意见交由人作更好的判断。

约瑟夫·霍尔
《精选灵修作品》，40-41

In all ages, the devil troubles the church with extremes. In times of popery, there were many lazy lubbers and officers set up in the church, a numberless number of idle drones which Christ never sent—namely, popes, patriarchs, cardinals, abbots, archbishops, bishops, deans, archdeacons, great canons, petty canons, rural deans, monks, friars, priests, subdeacons, readers, singing men, acolytes, exorcists, etc. These flew too high. We are sunk too low and are pestered with Jeroboam's priests, nailers, tailors, tinkers, weavers, shoemakers, soldiers, collar makers, bodice makers, felt makers, men, women, boys, etc.

THOMAS HALL
Pulpit Guarded, 7

在各个世代，魔鬼都用极端的方式搅扰教会。在教皇专政的时代，教会里有许多懒惰的笨汉，设立了许多职员，有无数的闲杂人等，是基督从未差遣的——就是教皇、宗主教、红衣主教、修道院院长、大主教、主教、地方主教、副主教、大教团团员，小教团团员、乡村助祭、修士、神父、副助祭、读经人、唱诗人、侍祭、驱魔人等等。这些人飞得太高。而我们沉得太低，备受耶罗波安的祭司、钉子匠、裁缝、修补匠、织工、鞋匠、士兵、衣领匠、衣襟匠、毡匠、男人、女人、小男孩等等带来的烦恼。

托马斯·豪尔
《捍卫讲台》，7

When we go to study, let us pray to God to put a word into our mouth that shall suit the case and reach the consciences of those to whom we are to speak; to direct us both in the choice and management of our subjects; to fill our hands (as the Hebrew phrase for consecration) that we may fill the peoples' hearts when we go to preach. Still we need help from heaven to deliver our message as become the oracles of God with purity, gravity, and sincerity; with an air of tenderness and humility, as those who know the worth of souls and our own unworthiness; and yet with an air of assurance, as those who are confident of the truth of what we say and who know whom we have trusted.

MATTHEW HENRY
“A Sermon concerning the Work and Success of the Ministry,” in Miscellaneous Writings, 560

我们查考圣经的时候，让我们求神赐下合宜的话放在我们口里，使之能够契合听众的实际情况，并触及他们的良心；祈求神指导我们选择和管理我们的讲道主题；祈求神装满我们的手（希伯来文“分别为圣”的说法），让我们讲道时，能将会众的心装满。我们仍需来自天上的帮助，让我们可以纯洁、严肃、真诚地传讲我们的信息，就像那些神的先知一样；让我们可以温柔谦卑地传讲，就像那些认识到灵魂的价值和我们自己的不配的人；与此同时，让我们可以充满信心地传讲，就像那些相信自己所讲的是真理、深知自己所信的是谁的人。

马太·亨利

《论侍奉工作与成功的讲道》，收录于《杂文集》，560

In this month I had the remembrance of much guilt set home upon my conscience in refer[ence] to the Sabbath day. I used to lie longer in bed than I ought, which hath been caused by sitting up over-late the night before, and that by neglecting to make preparations for preaching sooner in the week. I am often put to it to slubber over truths. So two sermons were provided, I have not cared how poorly. Lord, I confess it to Thee with shame and beg Thy grace, that it may be so no more. Amen! Blessed Lord Jesus!

PHILIP HENRY

Diaries and Letters, 53 (June 17, 1657)

在这一个月，我想起我的许多罪过，这些与安息日有关，让我良心不安。我习惯了躺在床上，比理应的更久，这是因为前一天晚上睡得太迟，忽略了在一周之内尽早为讲道做准备。我经常不得不在真理的事情上马虎。如此我讲了两篇道，不知道讲得有多糟糕。主啊，我羞愧地向你认罪，乞求你施恩，让我不要再这样。阿们！赞美主耶稣！

腓力·亨利

《日记与书信》，53（1657年6月17日）

The Windows

Lord, how can man preach Thy eternal word?
He is a brittle crazy glass;
Yet in Thy temple Thou dost him afford
This glorious and transcendent place,
To be a window through Thy grace.
But when Thou dost anneal in glass Thy story,
Making Thy life to shine within
The holy preachers, then the light and glory
More rev'rend grows, and more doth win;
Which else shows wat'rish, bleak, and thin.
Doctrine and life, colors and light, in one
When they combine and mingle, bring
A strong regard and awe; but speech alone
Doth vanish like a flaring thing,
And in the ear, not conscience, ring.

GEORGE HERBERT

Poems, 67

窗口

主啊，人怎能传讲你的永恒之道？
他是一块易碎的疯狂玻璃；
然而你在你的殿中，却为他提供了
这荣耀和超然之地，
作你恩典进来的窗口。
当你把你的故事刻画在这玻璃上，
让你的生命在圣洁的讲道人身上闪耀时，
光辉和荣耀
就会越照越明，胜了又胜；
否则一切就会显得枯燥、暗淡、无力。
教义与生命，色彩与光明，合而为一
这些结合在一起，
让人极其重视和敬畏；但仅凭言语
就一闪而过，消失无迹，
仅仅是在耳旁，而不是在良心响起。

乔治·赫伯特

《诗歌》，67

There was in [Henry Newcome] a large stock of solid learning and knowledge, always ready for use; for ostentation, never. Conscience the most strict, and steady to itself, and the remotest from censoriousness of other men. Eloquence without any labor of his own, not imitable by the greatest labor of another. O the strange way he had of insinuating and winding himself into his hearers' bosoms! I have sometimes heard him when the only thing to be regretted was that the sermon must so soon be at an end.

JOHN HOWE

preface to Chorlton, Glorious Reward, xvi

亨利·纽科（Henry Newcome）学识扎实渊博，总是随时预备着被主使用；卖弄的事，他一概不做。他的良心最严于律己，保持稳固，最远离别人的责备。他的口才不靠自己任何刻意为之，其他最刻意而为的人，也都无法模仿他的口才。哦，他有一种奇怪的方式，让自己暗暗迂回进入听众心里！我有时听他讲道，唯一的遗憾就是，讲道结束得如此之快。

约翰·豪

约翰·科尔顿，《荣耀的奖赏》，前言，xvi

Our very sermons, when we study to make important things as plain as we can, are lost upon the most. Though here we see the advantage of a people's having a love to their minister, which is a mighty orator within themselves, and will make them endeavor to take in his heart and soul; as on

his part, his love to them will make him willing, as we heard from the apostle, to impart with the gospel his own soul [1 Thess. 2:8].

JOHN HOWE

“A Funeral Sermon on the Death of Dr. William Bates,” in Works, 982

在我们的讲道中，当我们尽可能把重大之事说得简单明了时，大多数人却仍会将之遗忘。然而在爱自己牧师的会众身上，我们能够看到一种优势，这爱在他们心里是一位了不起的讲员，驱使他们努力按着牧师的心意行；就像对牧师而言，他对他们的爱，会使他像使徒所说的那样，愿意连同福音一道，连自己的性命也给他们（帖前 2:8）。

约翰·豪

《在贝茨博士葬礼上的讲道》，收录于《文集》，982

Ministers must labor for the pulpit and in the pulpit; there must be the labor of study before we speak, the labor of zeal and love in speaking, the labor of suffering must be borne after preaching, always the labor of praying before and after. Their plainest performances must be painful. There must be a diligence even in their seeming negligence.... A sleepy preacher cannot expect a waking auditory. It is uncomely to see a minister weary himself in the world, in the family, in the field, in courts of justice. He must take his leave of other employments. He must not leave the word of God to serve tables (Acts 6:2). He is a warrior and must not entangle himself in the affairs of this life (2 Tim. 2:4). They who sweat in worldly employments are commonly but cold in the pulpit.

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 55

牧师必须为上讲台而劳苦，也必须在讲台上劳苦；我们讲话前，必须努力查考，讲话时，必须努力大发热心和爱心，讲道后，必须承担劳苦所带来的疼痛；他们讲道前和讲道后，总要做祷告的工作。他们最朴素的工作也必须是充满痛苦。即使他们看似疏忽时，当中也必须要有勤勉……一个昏昏欲睡的讲道人，不能指望会有一群清醒的听众。看到一位牧师在世界上、在家庭中、在田地里、在法庭上疲于奔命，实在不合宜。他必须撇下其他工作。他绝不可撇下神的道去管理饭食（徒 6:2）。他是一个战士，绝不能被世务缠身（提后 2:4）。在世上工作流汗辛苦的人，在讲台上通常不过是冷冰冰。

威廉·詹金

《犹大书注释》，55

I think truly that no man preaches that sermon well to others who does not first preach it to his own heart.

JOHN OWEN

Golden Book, 136

我确实认为，人不首先向自己的心讲道，就不能很好向别人传讲这篇讲道。

约翰·欧文

《约翰·欧文金书》，136

The heart of the matter is this: preach one Christ, by Christ, to the praise of Christ.

WILLIAM PERKINS
Art of Prophesying, 79

事情的核心就是：倚靠基督，传讲基督，赞美基督。

威廉·帕金斯
《先知讲道的艺术》，79

Conviction of sin is the first work of the Spirit of God (John 16:8). He is a convincing before He is a comforting Spirit. You must give the ministers of Christ leave to set sin upon the conscience. The fallow ground must be broken up before the seed of comfort is cast in. A sin-convincing ministry is most likely to be a soul-converting ministry. They cannot discover to men their righteousness (Job 33:23) until they have convinced them of their unrighteousness.

RALPH ROBINSON
Christ All and in All, 130

让人知罪，这是神之灵的头一件工作（约 16:8）。祂首先是让人知罪之灵，然后才是安慰之灵。你必须允许基督的传道人让人的良心知罪。在撒下安慰的种子之前，必须给荒地松土。让人知罪的事工，最可能是让人心归正的事工。牧师除非让会众知道他们自己不义，否则就不能指示他们当行的事（伯 33:23）。

拉尔夫·罗宾逊
《基督是包括一切，又住在各人之内》，130

How necessary the preaching of the law is to true conversion. A man will never be taken off from the opinion of his own healthfulness but by the preaching of the law. The law shows men what they are, what they may expect, etc. The fallow ground of the heart will never be broken up without the plough of the law (Jer. 4:3). The plough of the law must go and make deep furrows too, before the seed of comfort be cast in. Though the preaching of the law does not convert, yet it helps forward conversion, in as much as it works that preparatory work without which conversion ordinarily is not; as the needle makes way for the thread, so the law makes way for conversion. The spirit of bondage makes way for the Spirit of adoption, and that is wrought by the preaching of the law.

RALPH ROBINSON
Christ All and in All, 137

要有真归信，传讲律法就是何等必要。只有通过传讲律法，一个人才能摆脱对自己健康状况的看法。律法让人看到自己的本相，让他们可以料到自己的结局，等等。不以律法为犁，内心荒地的土就绝不会破碎（耶 4:3）。在撒下安慰种子之前，也必须由律法的犁犁出深沟。虽然传讲律法不能使人归信，但这有助于促进归信，因它是为归信做预备工作，没有这工作，人通常就不会归信；就像针为线开路，律法为归信开路。奴仆之心为收养之灵开路，传讲律法成就了这一点。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，137

Preaching is an exercise that many are ambitious of, and none more than those that are least qualified for it; and, it is probable, the desire of this liberty is no small temptation to some of our giddy people to go over to that sect and party where all ranks and both sexes are allowed the satisfaction to hear themselves talk in public. But it is not so easy a matter to perform this task aright; to stand in the presence of God and to speak to His people in His name with that plainness and simplicity, that seriousness and gravity, that zeal and concern which the business requires; to accommodate ourselves to the capacity of the common people without disgusting our more knowing hearers by the insipid flatness of our discourse; to excite and awaken drowsy souls without terrifying and disturbing more tender consciences; to bear home the convictions of sin without the appearance of some personal reflection; in a word, to approve ourselves unto God as workmen that need not be ashamed, rightly dividing the word of truth.

HENRY SCUGAL

“Importance and Difficulty of the Ministerial Function,” in Works, 210 May 30 [1641].

讲道是许多野心勃勃之人向往的工作，最没有资格做这工作的人，尤为如此；很有可能的是，要得着这种自由的渴望，对我们一些头脑发热的人来说是不小的试探，让他们去加入那种教派和一党，在各色人等中间，男男女女都可以过足自己在众人面前讲话的瘾。但是，要正确完成这项任务绝非易事；站在神面前，奉祂的名，按这工作所需的平实和简单，认真和严肃，热心和关切，对祂的百姓说话；让我们迁就普通人的领受能力，却不因我们平淡无奇的讲论，让更明白事理的听众生厌；激发和唤醒昏昏欲睡的靈魂，却不让良心更敏感的人恐惧不安；让知罪深深地刺入人心，却没有针对某些人责难的嫌疑；一言蔽之，竭力在神面前得蒙喜悦，作无愧的工人，按着正意分解真理的道。

亨利·斯库格尔

《牧师工作的重要性和困难之处》，收录于《文集》，210，1641年5月30日

On Sabbath day, after sermon, I saw that my sin was (1) to look on my ministry's faults and be discouraged; (2) to look on their good and be puffed up. (3) If all was done well, then to look upon them as if they were Absalom-like, that from the head to the foot of them there was no blemish. But I loathed myself for it and prayed for everlasting blessing on them.

THOMAS SHEPARD

Meditations and Spiritual Experiences, 66

在安息日讲道完毕后，我看到我的罪是：（1）看我侍奉的缺点，就灰心丧气；（2）看我侍奉的优点，就自高自大。（3）如果一切都做得甚好，就把所做的工看成是押沙龙——从脚底到头顶毫无瑕疵。然而我因此就厌恶自己，并祈求神永远祝福这工作。

托马斯·谢泼德

《默想和属灵经历》，66

It is a great scandal to religion that men of great learning and parts are often wicked men; hereupon

the world comes to think that religion is nothing but an empty name. Without inward special illumination, they can never know spiritual things experimentally; though they profess to believe these things, yet secretly in their hearts they make a scorn of conversion and mortification. Yea, a preacher may speak of these things excellently and to admiration and yet find not the power of them in his own soul.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 53

学识渊博，大有能力的人往往是恶人，这是信仰极大的丑闻；因此，世人变得以为信仰不过是徒有虚名。如果没有内在的特别光照，他们就绝不能通过经历明白属灵之事；虽然他们声称相信这些事，心中却暗暗蔑视归正和治死罪。是的，一个传道人可能对这些事情讲得头头是道，令人钦佩，却在自己灵魂中不认识这些事的大能。

理查德·薛伯斯

《神圣默想与圣洁沉思》，53

Another cometh to gaze about the church; he hath an evil eye which is still looking upon that from which Job did avert his eye. Another cometh to muse; so soon as he is set, he falls into a brown study. Sometimes his mind runs on his market, sometimes on his journey, sometimes of his suit, sometimes of his dinner, sometimes of his sport after dinner, and the sermon is done before the man thinks where he is. Another cometh to hear, but so soon as the preacher hath said his prayer, he falls fast asleep, as though he had been brought in for a corpse and the preacher should preach at his funeral.

HENRY SMITH

“The Art of Hearing,” in Sermons, 94

另一个人来到教会，左顾右盼；他有一双恶眼，定睛看着约伯转眼不看的事情。另一个人来教会，心想事情；他一坐下来就陷入沉思，对讲道毫无察觉。他有时纵情思想他的买卖，有时想到他的旅行，有时想到他的衣服，有时想到他的晚饭，有时想到晚饭后的运动，在这人想到自己现在身处何处之前，讲道已经结束。另一个人来教会听道，讲道人一祷告完毕，他就陷入沉睡，仿佛他是一具尸首被送到教会里来，而讲道人是在他的葬礼上讲道。

亨利·史密斯

《听道的艺术》，收录于《讲道集》，94

In mine opinion two things out of every sermon are especially to be noted: that which thou didst not know before, and that which speaketh to thine own sin; for so thou shalt increase thy knowledge and lessen thy vices.

HENRY SMITH

“The Art of Hearing,” in Sermons, 98

在我看来，每篇讲道都有两件事情需要人特别注意：一是你之前不知道的，二是针对你自己的罪所讲的；这样留意，你就会加增你的知识，减少你的罪恶。

亨利·史密斯

《听道的艺术》，收录于《讲道集》，98

[A]...thing which makes prophets and prophesying despised is the lewdness and negligence of them that are able to do well in their ministry and yet do contrary. It is said of Hophni and Phinehas that by their corrupt sacrificing they made the people abhor the sacrifice (1 Sam. 2:17). So many, by their slubbing of the word for want of study and meditation, do make men think that there is no more wisdom in the word of God than they show out of it, and therefore they stay at home and say they know as much as the preacher can teach them.

HENRY SMITH

“The True Trial of the Spirits,” in Sermons, 43–44

有一样事情，让人藐视先知和先知讲道，就是有人在侍奉方面讲得很好，却反其道行之，邪恶懒散。经上论到何弗尼和非尼哈，说他们败坏的献祭使百姓藐视祭物（撒下 2:17）。同样，许多人因缺乏查考和默想，就在神的话语上敷衍了事，这确实让人以为神话语中的智慧，不比他们所显明的更多，因此人就留在家里，说自己知道的和讲道人能教导他们的是一样多。

亨利·史密斯

《正确分辨诸灵》，收录于《讲道集》，43–44

You know [Richard Mayo's] preaching among you to have been solid, weighty, and substantial, apt at once to instruct and move. For the matter of it, it was things of the greatest importance: Christ crucified, the necessity of an interest in Him, conformity and obedience to Him; imputed righteousness and inherent too, not putting one into the room or exalting it to the prejudice of the other, both being necessary in their proper places and to distinct ends, which he knew well how to assign and warmly to press. Three great excellencies in his preaching I have often observed—that it was methodical, clear, and genuinely derived from his text, like ripe and fair fruit that drops from the bough whereon it naturally grew. I had rather that your lives than my tongue or pen should show how successful his labors have been among you, yet I have had the opportunity of knowing that here he hath been far from laboring in vain.

NATHANIEL TAYLOR

Funeral Sermon [on 2 Cor. 5:8], 26

你们知道，理查德·梅奥（Richard Mayo）在你们中间的讲道扎实、深厚、充分，既能指教人，又能感动人。就其内容而言，所讲的都是最重要的事：基督钉十字架，与祂有份、效法和顺服基督的必要性；也讲归算的义和内在的义，不用一样取消另外一样，也不高举一样贬损另一样，两者按其本位和不同目的，都是必不可少，对此他很清楚知道该如何归类，热心强调。我经常留意他讲道的三大优点——有条不紊，清晰明了，并且真正出自他的讲道经文，就像成熟美好的果实，自然地由枝桠落下。我宁愿用你们的生命，而不是我的舌头或笔尖来证明，他在你们中间的工作有多成功，但我已经得着机会知道，他在这里的劳苦绝非徒然。

拿但业·泰勒

《葬礼讲道，哥林多后书 5:8》，26

The truth of the gospel shines best in its bare proposal, and its beauty in its simple and naked discovery. We may observe from the church history that still as soundness of doctrine and the power of godliness decayed in the church, the vanity of an affected way of speaking and of writing of divine things came in. Quotations from the fathers, Latin, and languages are pitiful ornaments unto preaching if a man design conversion and soul edification. And yet more despicable are all playing on words, jinglings, and cadences, which things are in all the rules of true eloquence justly exploded; and yet some men reckon much on them. But would any man think his friend in earnest with him that would accost him in any affair with such sort of language and gesture?

ROBERT TRAILL

“By What Means May Ministers Best Win Souls?,” in *Select Practical Writings*, 135

福音真理在其朴素的陈述中最能发光，它的美在于它简单和单纯的彰显。我们可以从教会历史看到，随着教会中纯正教义和敬虔能力的衰落，关于神圣事务的空洞说辞和华丽文辞便会泛滥。如果人想灵魂得归正和造就，那么在讲道中引用教父的话、拉丁文和原文，就是可怜巴巴的装饰。然而更为可鄙的，就是各种文字游戏、韵律和腔调，这些事情按着真口才的所有原则都已被正当废除；但一些人却非常倚靠这些。但是，有谁会认为，他的朋友在任何事上，用这种语言和姿态向他搭讪，是对他情真意切呢？

罗伯特·特雷尔

《牧师如何能最好赢取灵魂？》收录于《精选实践性作品》，135

DIOTREPHES: Such choleric fellows as you do mar all, for you cannot deal mildly and so you trouble the conscience and disquiet the mind of the weak.

PAUL: His conscience must be troubled by lancing before that ever his soul can be cured.

DIOTREPHES: Then I perceive you like well of them that preach the law, so much as they do.

PAUL: Yea, or else should I not like of bringing men unto Christ, which can never be until they be humbled by the law and made poor thereby to receive the gospel.

DIOTREPHES: Do you not also like the preaching of predestination?

PAUL: Yea, or else should I dislike of preaching the truth, for it is a part of God's revealed will.

JOHN UDALL

State of the Church of England, 14

丢特腓：像你们这样容易发怒的家伙，真是害了所有人，因为你们不能温和待人，所以你们搅扰软弱之人的良心，使其不安，让他们心神不宁。

保罗：必须首先刺痛人的良心，他的灵魂才能得到医治。

丢特腓：那我知道，你很喜欢那些传讲律法的人，像他们一样大肆传讲律法。

保罗：是的，否则我就是不想将人引向基督了，除非他们因律法降卑，因此变得贫穷，否则就不能接受福音。

丢特腓：你不是也喜欢传讲预定论吗？

保罗：是的，否则我就是不喜欢传讲真理了，因为这是神所显明旨意的一部分。

约翰·乌达尔（JOHN UDALL）

《英格兰教会的光景》，14

Lay aside those dispositions which may render the preached word ineffectual, as curiosity. Some go to hear the word preached not so much to get grace as to enrich themselves with notions, having “itch- ing ears” (2 Tim. 4:3). “Thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument” (Ezek. 33:32). Many go to the word to feast their ears only; they like the melody of the voice and the novelty of the opinions (Acts 17:21). This is to love the garnishing of the dish more than the food; it is to desire to be pleased rather than edified. Lay aside prejudice. The Sadducees were prejudiced against the doctrine of the resurrection. Sometimes prejudice is against the truths preached, and sometimes against the person preaching. “There is yet one man, Micaiah...by whom we may enquire of the LORD: but I hate him” (1 Kings 22:8). This hinders the power of the word. If a patient has an ill opinion of his physician, he will not take any of his medicines however good they may be.

THOMAS WATSON

Gleanings, 94

要抛弃那些可能让所听之道不生果效的性情，比如好奇心。一些人去听讲道，与其说是为了得到恩典，不如说是为了用观念充实自己，他们“耳朵发痒”（提后 4:3），“他们看你如善于奏乐声音幽雅之人所唱的雅歌。”（结 33:32）许多人去听道，只是为让他们的耳朵享受盛宴；他们喜欢声音的旋律，观点的新奇（徒 17:21）。这是喜爱菜肴的装饰，胜过喜爱食物本身了；这是渴望得取悦，而不是渴望得造就了。要抛弃偏见。撒都该人对复活的教义心怀偏见。有时偏见是针对所听的真理，有时是针对传道的人。“还有一个人，是音拉的儿子米该雅，我们可以托他求问耶和华。只是我恨他。”（王上 22:8）这就拦阻神的话语发挥力量。如果病人对他的医生心怀不好看法，他就不会服用这医生开的任何药物，不管这些药物多么有效。

汤姆·华森

《汤姆·华森拾珍集》，94

Lay aside partiality. Partiality in hearing is when we like to hear some truths preached, but not all. We love to hear of heaven but not of selfdenial; of reigning with Christ but not of suffering with Him. “Speak unto us smooth things” (Isa. 30:10), such as may not grate upon the conscience. Many like the comforts of the word but not its reproofs. Lay aside censoriousness. Some, instead of judging themselves for sin, sit as judges upon the preacher; his sermon had either too much gall in it, or it was too long. They would sooner censure a sermon than practice it. Lay aside disobedience. “All day long I have stretched forth my hands unto a disobedient and gainsaying people” (Rom. 10:21). If, when God speaks to us in His word, we are deaf, when we speak to Him in prayer, He will be dumb.

THOMAS WATSON

Gleanings, 96

抛弃偏心。偏心是指我们喜欢听某些真理，而不是全部真理。我们喜欢听天堂的事，但不喜欢听舍己；喜欢听与基督一同作王，但不喜欢听与祂一同受苦。“要向我们说柔和的话”（赛 30:10），不要说刺痛良心的话。许多人喜欢神话语的安慰，但不喜欢神话语的责备。抛弃好批评的心。一些人不是为自己的罪审判自己，而是审判讲道人；他的讲道要么有太多苦胆，要么太长。他们宁可指责讲道，也不愿践行讲道。抛弃不顺服。“我整天伸手招呼那悖逆、

顶嘴的百姓。”（罗 10:21）如果神通过祂的话语对我们说话，我们装聋，那么我们在祷告中对祂说话时，祂就要扮哑了。

汤姆·华森
《汤姆·华森拾珍集》，96

That sin which a man does not love to have reprov'd is the darling sin. Herod could not endure to have his incest spoken against; if the prophet meddles with that sin, it shall cost him his head. Men can be content to have other sins declaim'd against, but if the minister put his finger upon the sore and touches this sin, their hearts begin to burn in malice against him.

THOMAS WATSON
Godly Man's Picture, 134

那使人不愿接受责备的罪，是他所钟爱的罪。希律不能忍受人责备他乱伦。如果那位先知干涉那罪，就要付出掉脑袋的代价。人可以满足于让其他罪受责备，但如果牧师用手指戳中他的痛处，触及那罪，他们内心的恶意就会燃起，反对牧师。

汤姆·华森
《敬虔人》，134

The mind of our author was not fitted for bustle and strife. It being the custom for the presbytery to inquire of the several brethren twice a year whether they preached to the times. Leighton, when thus interrogated, acknowledged his omission and apologized for it, saying, "If all the brethren have preached to the times, may not one poor brother be suffered to preach on eternity?"

W. WILSON
"Life of Archbishop Leighton," in Leighton, Spiritual Truths, vii

我们这位作者的思想不适合喧嚣和争斗。按照惯例，长老会一年两次要询问几位弟兄，看他们的讲道是否合乎当代。当莱顿接受询问时，他承认自己的疏忽并为此道歉，他说：“如果所有弟兄都已经对当代讲道了，难道不能容许一位可怜的弟兄传讲永恒吗？”

W. 威尔逊 (W. WILSON)
《莱顿大主教生平》，收录于莱顿，《属灵真理》，vii

PREACHING, PLAINNESS IN (平实的讲道)

Preaching is a work which requires greater skill and especially greater life and zeal than any of us commonly bring to it. It is no trifling matter to stand up in the face of a congregation and deliver a message of salvation or damnation, as from the living God, in the name of the Redeemer. It is no easy thing to speak so plainly that the most ignorant may understand us, so seriously that the dearest heart may feel, and so convincingly that contradicting cavillers may be silenced. Certainly, if our hearts were set upon the work of the Lord as they ought to be, it would be done more vigorously

than by the most of us it is. Alas! How few ministers preach with all their might or speak about everlasting joys and torments in such a manner as may make men believe that they are in earnest!

RICHARD BAXTER

Reformed Pastor, 32

讲道是一项需要更大技巧，特别是需要有更多活力和热心的工作，超过我们任何人通常的投入。站在会众面前，奉救赎主之名，传递一篇让人不是得救就是下地狱的信息，这绝非小事一桩。要把话说得如此明白，就连最无知的人也能理解我们说的；要把话说得如此严肃，就连最死寂的心也能有所感受；要把话说得如此有说服力，就连最反驳挑剔的人也哑口无言，这绝非一件易事。当然，如果我们按理全心投入主的这项工作，我们大多数人就会做得更有活力。哀哉！极少有牧师会如此全力以赴地讲道，或者如此讲论永远的喜乐和折磨，以至让人相信他们是真挚！

理查德·巴克斯特

《新牧人》，32

All our teaching should be as plain and intelligible as we can make it. This best suits a teacher's ends. He that would be understood must make it his business to be understood by speaking to the capacities of his hearers. Truth loves the light and is most beautiful when most naked. He is an enemy that hides the truth, and he is a hypocrite who does this under a pretense of revealing it. Highly ornamented sermons are like painted glass in windows which keeps out the light and are too often the marks of hypocrisy. If you would not teach men, what do you in the pulpit? If you would, why do you not speak so as to be understood? For a man purposely to cloud his matter in strange words and hide his mind from the people whom he pretends to instruct is the way to make fools admire his profound learning, but wise men his folly, pride, and hypocrisy.

RICHARD BAXTER

Reformed Pastor, 159-60

我们一切教导都应尽力做到明白易懂。这最切合教师的目的。要让别人听得明白，必须要按照听众的接受能力说话，以让人明白为己任。真理喜欢光明，在最赤裸的时候最美。掩盖真理的人是仇敌，以显明真理为幌子掩盖真理，这样的人是假冒为善。妆饰花俏的讲道，就像窗户上的彩绘玻璃，挡住光线，往往是假冒为善的标志。如果你不愿意教导，你为什么要上讲台呢？如果你愿意教导，为什么不讲得让人明白呢？一个人故意用奇怪的用词，掩盖他所讲的内容，对他假装要教导的人隐瞒自己的想法，就是让愚昧人惊叹他的渊博学识，让智慧人惊叹他的愚昧、骄傲和假冒为善了。

理查德·巴克斯特

《新牧人》，159-60

A strange tongue hinders the conceit of most hearers (except it be used rarely, aptly, and briefly), being ignorant of the same...and, except it be used with discretion, it is a hiding to them what we profess rather than to teach them, an unprofitable misspending of time.... It may be one, two, three, or some few understand hardly the languages, but all others do not. Must we therefore, pleasing ourselves, seek to delight these few to win a little vain praise of learning, while all the rest stand and

gaze, admiring what is said without edification? We that stand up in Christ's room must seek not our own commendations; there we must paint out the truth lively and plainly, approving ourselves faithful dispensers of God's secrets to the conscience of every believer, in everything to the utmost of our power. Nevertheless, necessity constraining, as sometime to declare the emphasis of a word often more significant in the original than in the translation...or in a learned auditory, I doubt not of a liberty therein.

RICHARD BERNARD

Faithful Shepherd, 17

陌生的语言拦阻大多数听众来认识事情（除非极少、恰当、简短地使用），因为他们并不明白原文……而且，除非谨慎使用，否则外语就是把我们所宣称的向他们隐藏起来，而不是教导他们了，这就是徒劳无益……可能只有一两个或很少几个人稍微懂得这些原文，但其他所有人都不明白。因此，难道我们必须取悦自己，想方设法取悦这少数人，为要赢得一点点对我们学问的虚荣赞誉，而让其余的人在一旁观望，羡慕我们所说的话，却不得造就吗？我们这些站起来代表基督说话的人，绝不可求对自己的称赞；我们处在这位置，必须活泼明了地描绘出真理，努力在神面前得蒙喜悦，忠心地向每一个信徒的良心传递神的奥秘，在各样事上竭尽全力如此行。然而，在极其必要的情况下，有时强调说明一个词，表明这个词按其原文的意义，是超过了译文能表达的……或者听众有这方面的学问，我就并不怀疑讲道的人有使用原文的自由。

理查德·伯纳德

《忠心的牧人》，17

It has many a time made my heart sad to think how those men will answer it in the day of Christ, who affect lofty strains, high notions, and cloudy expressions; who make the plain things of the gospel dark and obscure. Many preachers in our days are like Heraclitus, who was called the dark doctor. They affect sublime notions, obscure expressions, uncouth phrases, making plain truths difficult and easy truths hard. "They darken counsel with words without knowledge."... It is better to present truth in her native plainness than to hang her ears with counterfeit pearls.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:123-24

许多时候，我想到那些人在基督的日子要如何为此交账，心里就难过，他们喜欢高谈阔论，高高在上的概念，云里雾里的说法；他们把福音明明白白的事变得黑暗模糊。我们这个时代有很多讲道人，他们就像那被称为黑暗博士的古希腊哲学家赫拉克利特。他们喜欢崇高的概念，晦涩的说法，陌生的字眼，把明明白白的真理变得晦涩，把容易的真理变得难懂。“用无知的言语使旨意暗昧不明”……与其用假珍珠挂在真理的耳朵上为妆饰，倒不如按她平实的本色呈现真理。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:123-24

Let this guide us in our studies and preaching. He is not the best preacher that makes the loudest noise, nor yet he that makes the finest flourish and garnishes each period with the flowers of

rhetoric, nor he that ostentatiously abounds with needless subtleties and strives to show all the learning he has, whether the subject require it or no. Such preach themselves really, while they profess to set forth Jesus Christ to the people. Those that would turn many to righteousness must choose to treat upon subjects which their auditors most need in a clear, convincing manner, with gravity and seriousness. They must feel the power of those truths upon their own souls which they would impress upon others. Men of high parts must deny themselves, if need be, for the good of others by condescending to the meanest capacities. They must not think it below them to use familiar and plain expressions, where those will serve best to convey a clear idea of the truths of God to the hearers. Those whose gifts are more slender must double their diligence, that they may not fall too much below the dignity of the subjects they treat and thereby render themselves contemptible to the more understanding and able Christians or to the more curious part of the auditory.

JOHN CHORLTON
Glorious Reward, 24

让这一点指引我们的查考和讲道。发出最大声音的讲道人，并不是最好的讲道人；编制最精致的辞藻，用修辞的花朵点缀每个句子，或炫耀着让讲道充斥着不必要的微妙之处，努力展示自己拥有的一切学问，不管主题要求与否，这样的人也不是最好的讲道人。这样的人自称是向人表明耶稣基督，其实是在传讲自己。那要使多人归向义的讲道人，必须选择用清晰、有说服力的方式，严肃、认真地讲论他们听众最需要听的主题。他们要在别人身上留下真理的深刻印记，就必须在自己心里感受到这些真理的威力。若有需要，能力大的人就必须为了他人的益处而舍己，俯就能力最卑微的人。人所熟悉和朴实的说法，若最有利于向听众传递关于神真理的清晰观念，讲道人就绝不可认为这会有失自己的身份。恩赐较小的人必须加倍努力，以免所讲的太过不配所讲述主题的尊严，就让自己遭悟性和能力更强的基督徒，或听众当中更好奇的人所藐视。

约翰·科尔顿
《荣耀的奖赏》，24

You see the old apostolic way of preaching was in all plainness and simplicity to propound gospel truths in the name of God to the people and to commend them to their belief upon the bare credit of divine testimony, till faith came by hearing.

THOMAS COLE
Old Apostolical Way of Preaching, 10

你看，使徒讲道的古旧方法，是全然简单明白，奉神的名向人传讲福音真理，并让人唯独相信神的见证，直到有了因听道而来的信心。

托马斯·科尔
《古旧使徒的讲道之道》，10

Abstruse preachers who do not make the mysteries of the gospel known but make truths, plain in themselves, mysterious by their dark, perplexed discourses upon them. What is said of some commentators—that the places on which they treat were plain till they expounded them—may be

said of some preachers: their text was clear till their obscure discourse upon it darkened it. What greater wrong can a preacher do his hearers than this? The preacher is to open scriptures, but these turn the key the wrong way and lock them up from their knowledge. They are to hold up the gospel glass before their people, whereby they may see to dress their souls, like a bride against her husband's coming; but by that time that they have breathed on their text, it is so obscured that they cannot see their faces in it.

WILLIAM GURNALL

Christian in Complete Armour, 809

那些高深莫测的讲道人，并不显明福音的奥秘，反倒因他们对真理晦涩、让人困惑的讲论，让本身清晰的真理变成奥秘。论到一些解释圣经之人的话——他们论述的地方，在他们解释之前都是明明白白的——也可以用在一些讲道人身上：他们讲道所讲的经文是清楚的，然后他们对这经文的晦涩论述，使之变得昏暗。讲道人对听众的伤害，还有比这更大的吗？讲道人打开经文，却把钥匙错转方向，将经文锁上，不让人明白。讲道人应当在会众面前举起福音这面镜子，好让会众照着这面镜子时，就能看清自己的灵魂，并将之装饰得整齐，像新妇预备丈夫到来一样；然而当他们说话，呼气其上时，就把经文变得如此含糊，以至于会众无法透过这面镜子，看到自己的模样。

威廉·古纳尔

《基督徒披戴神的全副军装》，809

Christ evidently held forth is divine eloquence, the eloquence of eloquence. God will not have it said of Christ, as Alexander said of Achilles, that he was beholden to the pen of him that published his acts. 'Tis Christ that is preached, not the tongue of the preacher, to whom is due all praise.

JOHN NORTON

Abel Being Dead yet Speaketh, 32

将基督清晰活画出来，这是出于神的口才，是口才中的口才。亚历山大论到阿喀琉斯，说他对阿喀琉斯的认识，是拜那支将其英雄作为大书特书的笔杆所赐。但神不愿人这样论到基督。一切赞美都当归于这位被传讲的基督，而不是传道人的舌头。

约翰·诺顿

《亚伯虽然死了仍旧说话》，32

A minister must preach plain, suiting his matter and style to the capacity of his auditory (1 Cor. 14:19). Some ministers, like eagles, love to soar aloft in abstruse metaphysical notions, thinking they are most admired when they are least understood. They who preach in the clouds instead of hitting their peoples' conscience shoot over their heads.

THOMAS WATSON

Godly Man's Picture, 139

牧师的讲道必须平实。他必须让他讲道的内容和风格切合听众的领受力（林前 14:19）。一些牧师就像飞鹰，喜爱在深奥的形而上学中高飞翱翔，以为他们最不能被人理解时，就是最受人羡慕。把道讲得云里雾里，而不去击中他们会众良心的人，就是让射出的箭在会

众头上飞过了。

汤姆·华森
《敬虔人》，139

PREACHING, PRAYER FOR（为讲道祷告）

Hearers' prayers help ministers to preach and themselves to hear ([2] Thess. 3:1). Souls never thrive better than when ministers and hearers be much in prayer for the word of the Spirit, and Spirit with the word.

BARTHOLOMEW ASHWOOD
Heavenly Trade, 290

听众的祷告帮助牧师讲道，也帮助他们自己听道（帖后 3:1）。当牧师和听众多多在圣灵里为圣道祷告，并且圣灵在圣道中大大同在的时候，人的灵魂往往最兴旺。

巴多罗买·阿什伍德
《属天的工作》，290

Let your sermons be sermons of many prayers.... How will you get a word from God if you do not seek it, and how can you seek it but by earnest prayer?

THOMAS BOSTON
Art of Man-Fishing, 91-92

让你们的讲道成为多多祷告得来的讲道……如果你们不寻求从神而来的话语，又怎能从神那里得着话语呢？除了恳切的祷告，你们还能怎样寻求这道呢？

托马斯·波士顿
《得人如得鱼的艺术》，91-92

Consider your own insufficiency and weakness together with the weight of the work. Who is sufficient for these things? Which if you do, you will not dare study without prayer nor yet pray without study, when God allows you time for both. It is a weighty work to bring sinners to Christ.

THOMAS BOSTON
Art of Man-Fishing, 92

想到这工作的重要，同时想到你自己的不足和软弱。这事谁能当得起呢？如果你这样想，当神给你时间查考和祷告的时候，你就不敢只查考而不祷告，只祷告而不查考。把罪人带到基督这里来，这是一项重大的工作。

托马斯·波士顿
《得人如得鱼的艺术》，92

A minister need not fear but he shall preach well afterward if the Lord help him to pray well beforehand.

THOMAS COBBET
Gospel Incense, 100

只要主帮助牧师讲道前好好祷告，牧师就无需害怕后来讲道讲得不好。

托马斯·考柏特
《福音的馨香》，100

Beware thou come not in the confidence of thy own preparations. God hath declared Himself against this kind of pride: “By strength no man shall prevail” (1 Sam. 2:9). A little bread with God’s blessing may make a meal for a multitude, and great provision may soon shrink to nothing if God help not in the breaking of it. It is not thy sermon in thy head or notes in thy book that will enable thee to preach, except God open thy mouth; acknowledge, therefore, God in all thy ways, and lean not to thy own understanding. The swelling of the heart, as well as of the wall, goes before a fall. Did the Ephraimites take it so ill that Gideon should steal a victory without calling them to his help? How much more may it provoke God when thou goest to the pulpit and passes by His door in the way without calling for His assistance?

WILLIAM GURNALL
Christian in Complete Armour, 796

你要小心，不要凭着相信自己的预备来讲道。神已亲口宣告反对这种骄傲：“人不能靠力量得胜。”（撒上 2:9）有神的祝福，一点点的饼也可叫众人吃饱，神若不帮助把丰盛的预备分发，一切就都会很快缩小，变得一无所有。若不是神开你的口，你记在脑里的讲道，或书中的笔记，都无法给你能力讲道；因此，在你一切所行的事上，你都要认定神，不可倚靠自己的聪明。和破裂凸出的高墙一样，狂心在跌倒之前。以法莲人岂不是对基甸未叫他们前去帮助，并独自抢走胜利的果实，就耿耿于怀吗？当你走向讲台，经过神的门却不向祂求助，这岂不是更大大触动神的怒气吗？

威廉·古纳尔
《基督徒披戴神的全副军装》，796

In your access to heaven you are to be led by two virgins, prayer and preaching. By the one you talk with God; by the other God speaketh unto you. In your prayer, you are to be frequent and fervent. Holy David in the evening, morning, and noon did pray unto the Lord, and that instantly, and the Lord heard his prayer. He did rise also at mid- night to give thanks unto the Lord. Our Savior Christ pernoctabat in oratione [i.e., all night continued in prayer, Luke 6:12]. As for preaching, when you enter into the house of God, be ready and attentive in hearing the word of God, and make it your own by meditation and practice. Those beasts only were accounted clean that ruminate and chew the cud.

WILLIAM HIGFORD
Institutions, 56–57

在你通往天堂的路上，要由两位童女引领，一位是祷告，另一位是讲道。通过一位，你与神交谈，通过另一位，神对你说话。你祷告时，应当频繁热切。圣洁的大卫在晚上、早晨和中午都向主祷告，主也马上垂听他的祷告。他也在半夜起来向主感恩。我们的救主基督整夜祷告（路 6:12）。至于讲道，当你进入神的殿，要留心听神的话语，通过默想操练，使之成为属于你自己的事情。只有反刍咀嚼的牲畜，才算是洁净。

威廉·希福德
《论为人之道的建立》，56-57

Because Thou of Thine infinite wisdom hast set apart the ministry of Thy word to fit us for that time [i.e., day of visitation]: Lord, bless it at all times and at this time. Enable me that am to speak it, the most unworthy of all the sons of Levi. Lord, cover my sins and manifold imperfections in that mercy of Thine that hath no measure, and be pleased so to assist me by Thy more particular help, that I may deliver Thy word boldly, truly, feelingly, and sincerely. Circumcise the hearts and ears of this people, that they may hear attentively, treasure it up in their hearts carefully, and bring forth the fruit in their lives and conversations conscionably, to Thy glory and the assurance of their own salvation in the day of Jesus Christ. To whom with thee, O Father and Thy blessed Spirit, be ascribed, as due is, all honor and glory, both now and forevermore. Amen.

JOSIAS SHUTE
Judgement and Mercy, xv

主啊，因你以你无限的智慧，将你的话语事工分别为圣，预备我们适合那时候（即鉴察的日子）：求你在任何时候，并在这时候，祝福这事工。让我这在利未子孙中最不配的人，能将你的道讲明。主啊，求你用你无限的怜悯遮盖我的罪和许多的不完全，乐意用你更具体的帮助来帮助我，使我可以大胆、真实、深情、真诚地传递你的道。求你给这百姓的心和耳施行割礼，让他们能专心聆听，认真把这道珍藏在心中，并且自觉在生活 and 行事为人当中结出果子来，好在耶稣基督的日子归荣耀与你，也让他们得着自己得救的确据。主啊，与主同在的父啊，和配得称颂的圣灵啊，愿你一切当得的尊荣和荣耀都归给你，从今时直到永远。阿们。

约西亚·舒特
《审判与怜悯》，xv

A minister should pray for a blessing on the word, and he should be much in seeking God, particularly for the people. It may be this may be the reason why some ministers of meaner gifts and parts are more successful than some that are far above them in abilities—not because they preach better so much as because they pray more. Many good sermons are lost for lack of much prayer in study.

ROBERT TRAILL
“By What Means May Ministers Best Win Souls?,” in Select Practical Writings, 131-32

牧师应求神祝福这道，他应多多寻求神，特别是为会众的缘故。这可能就是一些恩赐和能力稍逊的牧师比那些能力远高于他们的牧师更成功的原因——不是因为他们讲道讲得更好，而是因为他们祷告得更多。许多好的讲道都是因着在书房中没有多多祷告，就失去了作用。

罗伯特·特雷尔

《牧师如何能最好赢取灵魂？》收录于《精选实践性作品》，131-32

Let preachers ply the throne of grace if ever they will preach to purpose.... He that will understand God's riddles must plough with his heifer the Spirit, which is not given but to them that ask it.

JOHN TRAPP

Commentary...upon...the New Testament, 991

讲道人若要讲道达到目的，就让他们多多来到施恩的宝座前……要解开神的谜语，就必须用圣灵，祂的母牛犊耕地，而圣灵只赐给祈求圣灵的人。

约翰·特拉普

《新旧约圣经注释》，991

[George Trosse] frequently put up these requests in his prayer before sermon: "Lord, dispose of us and all our concerns, living and dying, by Thy wise and gracious providence as shall be for Thy greatest glory by us, for that must be our greatest good from Thee. Let us never have that prosperity, though we ever so earnestly desire it, which will be a temptation to us to sin and an occasion of Thy dishonor. And let us never want that affliction, though we ever so much deprecate it, which may be for Thy glory and our spiritual good, but let our lives be holy and a continual growth in grace. Let our deaths be hopeful, and let us expire in peace, and after death let us be forever with Thee in glory."

GEORGE TROSSE

Life, 37

乔治·特罗斯（George Trosse）常在讲道前祷告，发出这些请求：“主啊，请用你智慧和恩慈的护理处置我们和我们所有的问题，无论是生是死，让你因着我们得着最大的荣耀，因这必然是我们从你而得的最大益处。虽然我们如此恳切渴望，却绝不要让我们得着可以试探我们犯罪、让你不得尊荣的顺利。虽然我们如此不愿，却绝不要让我们得不着可以促成你的荣耀和我们灵里益处、让我们生活圣洁、在恩典中不断长进的患难。让我们死时充满盼望，在平安中死去，让我们死后在荣耀中与你同在，直到永远。”

乔治·特罗斯（GEORGE TROSSE）

《生平》，37

Pray for thyself and pray for thy brethren; pray that God would warm thy heart that thou mayest warm theirs. Many run from commentator to commentator when as they should be upon their knees. I disallow no good helps but commend the use of them, yet principally thou must study the Scriptures and so preach a sermon as thou mayest apprehend it to be the fruit of thy prayers; then minister and people are likeliest to do most good upon one another when they mutually join in fervent prayer one for another.

HENRY WILKINSON

"The Wisest Preacher," in Three Decades of Sermons, 66

为你自己祷告，为你的弟兄祷告；祈求神让你内心火热，使你可以温暖他们的心。许多人本应跪下祷告，却从一本解经书，跳到另一本解经书。我并非禁止使用任何好帮手，相反我是推荐你去使用，但你最主要的，就是必须查考圣经，并如此讲道，即领会到这讲道是你祷告的产物；牧师和会众为彼此热切祷告，他们就最有可能对彼此有最多造就。

亨利·威尔金森

《最有智慧的讲道人》，收录于《讲道三十年》，66

PREDESTINATION（预定，也见拣选与预定）

Predestination is the decree of God whereby, according to the counsel of His own will, He foreordained some of mankind to eternal life and refused or passed by others for the praise of His glorious mercy and justice.

CHRISTOPHER NESS

Antidote against Arminianism, 9

预定是神的预旨，藉此祂按照祂自己意志的旨意，预定一些人得永生，拒绝或放弃其他人，让祂荣耀的怜悯和公义得着称赞。

克里斯托弗·尼斯

《对抗阿米念主义的解毒剂》，9

This divine decree of predestination hath various properties; it is eternal, unchangeable, absolute, free, discriminating, and extensive.

CHRISTOPHER NESS

Antidote against Arminianism, 11

预定这神的预旨有各种特性：它是永恒的、不变的、绝对的、自由的、区分人的，并且是全面的。

克里斯托弗·尼斯

《对抗阿米念主义的解毒剂》，11

PRESUMPTION（妄想/自以为是）

There are two ladders whereby men climb up into heaven and become acquainted with God: the ladder of petition and the ladder of presumption. The saints ascend by the one to their consolation, the wicked by the other to their confusion.

THOMAS ADAMS

Exposition upon...Second...Peter, 270

有两架梯子，人用于试图爬上天堂和认识神：一个是祈求的梯子，另一个是妄望的梯子。圣徒通过祈求这梯子上升得安慰，恶人通过妄望这梯子上升得毁灭。

托马斯·亚当斯
《彼得后书注释》，270

PRIDE（骄傲）

Pride of heart overlooks and vilifies mercies one is possessed of and fixes the eye on what is wanting in one's condition, making one like the flies, which pass over the sound places and swarm together on the sore.

THOMAS BOSTON
Crook in the Lot, 92

骄傲的心忽视和贬低自己得着的怜悯，并把目光投向自己境遇中的缺乏，这就让人变得像苍蝇一样，飞过健全的地方，拥到发肿的地方。

托马斯·波士顿
《人生的坎坷》，92

A proud heart will make a cross to itself where a lowly soul would find none.

THOMAS BOSTON
Crook in the Lot, 96

在谦卑之心看不到有任何苦难的地方，骄傲之心会为自己造出一个苦难来。

托马斯·波士顿
《人生的坎坷》，96

Proud men scorn their own employment and envy that of others.

WILLIAM BRIDGE
Lifting Up, 217

骄傲之人看不起自己的工作，却嫉妒别人的工作。

威廉·布里奇
《沮丧之人得振兴》，217

Pride is a sin that will put the soul upon the worst of sins. Pride is a gilded misery, a secret poison,

a hidden plague. It is the engineer of deceit, the mother of hypocrisy, the parent of mercy⁴⁸, the moth of holiness, the blinder of hearts, the turner of medicines into maladies and remedies into diseases.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:46

骄傲是一种罪，要让灵魂陷入各种最严重的罪。骄傲是镀金的愁苦，偷下的毒药，隐藏的瘟疫。骄傲是制造欺骗的工师，假冒为善之母，嫉妒之父，蛀食圣洁的蛀虫，蒙蔽人心，把药物变为恶疾，把解药变成疾病。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:46

That assistance [from God] will not long stay which becomes a nurse to your pride.

WILLIAM GURNALL

Christian in Complete Armour, 11

来自神的帮助，若是成了你骄傲的保姆，它就不会长久。

威廉·古纳尔

《基督徒披戴神的全副军装》，11

A proud heart and a lofty mountain are never fruitful.

WILLIAM GURNALL

Christian in Complete Armour, 25

骄傲的心和高耸的山都不会结出果子。

威廉·古纳尔

《基督徒披戴神的全副军装》，25

A man may be so very zealous in prayer and painstaking in preaching, and all the while pride is the master whom he serves, though in God's livery. It can take sanctuary in the holiest actions and hide itself under the skirt of virtue itself. Thus, while a man is exercising his charity, pride may be the idol in secret for which he lavished out his gold so freely. It is hard starving this sin; there is nothing almost but it can live on.

WILLIAM GURNALL

Christian in Complete Armour, 136

一个人可能非常热心祷告，辛劳讲道，虽然穿着神的工衣，却服侍他的主人骄傲。骄傲会在最神圣的行动中找到避难所，并将自己隐藏在美德的裙下。因此，当一个人在行爱心时，骄傲可能是他暗中的偶像，他会为了骄傲而甘心乐意地慷慨赠人金子。要饿死这罪是难的；几乎没有什么事情，是它不能依附生存的。

⁴⁸ 作者写错，原文是envy。——译注

威廉·古纳尔
《基督徒披戴神的全副军装》，136

If God's honor be in danger through thy pride, then expect a rod and most likely the affliction shall be in that which will be most grievous to thee, in the thing thou are proud of. Hezekiah boasted of his treasures; God sends the Chaldeans to plunder him. Jonah was fond of his gourd, and that is smitten. And if thy spirit be blown up with the pride of gifts, thou art in danger of having them blasted, at least in the opinion of others, whose breath of applause, possibly, was a means to upset thy unballasted spirit.

WILLIAM GURNALL
Christian in Complete Armour, 139

如果神的尊荣因你的骄傲而受到威胁，那么你就当预备迎接祂的杖打，而且最有可能，这击打是落在你最引以为傲的事情上，让你最为痛苦。希西家以他的宝藏夸口；神派迦勒底人把他搜掠一空。约拿钟爱他的蓖麻，那蓖麻就遭击打。如果你因恩赐骄傲，灵里自高，你就落入这些恩赐被吹去的危险，至少在别人看来是这样，神很有可能使用他们鼓掌拍出的那股气，压垮你那轻飘飘的心。

威廉·古纳尔
《基督徒披戴神的全副军装》，139

Be humble when thou art most holy. Which way soever pride works (as thou shalt find it like the wind, sometimes at one door and sometimes at another), resist it. Nothing more baneful to thy holiness. It turns righteousness into hemlock, holiness into sin. Never art thou less holy than when puffed up with the conceit of it.

WILLIAM GURNALL
Christian in Complete Armour, 341

在你至为圣洁的时候要谦卑。无论骄傲以何种方式发动（你会发现它像风一样，有时吹到一家门口，有时吹到另一家门口），都要抵挡。没有什么比这更不利于你的圣洁。骄傲把义变成毒药，把圣洁变为罪恶。你圣洁最少的时候，就是你自以为圣洁，就因此自高自大的时候。

威廉·古纳尔
《基督徒披戴神的全副军装》，341

O, this is the way of killing this weed of pride, to break up our hearts and turn the inside outward—I mean humble and abase ourselves for our former abominations. Pride will not easily thrive in a soil where this plough often walks. Pride is a worm that bites and gnaws out the heart of grace.

WILLIAM GURNALL
Christian in Complete Armour, 343

哦，杀灭骄傲这杂草的方法，就是破碎我们的心，里外翻转——我的意思是，为我们从前的可憎之事降卑，让自己卑微。骄傲不容易在这犁经常耕耘的土壤中茁壮成长。骄傲是一条虫子，把恩典的心啃食一空。

威廉·古纳尔

《基督徒披戴神的全副军装》，343

Pride makes a man incapable of receiving counsel. Nebuchadnezzar's mind is said to be "hardened in pride" (Dan. 5:20). There is no reasoning with a proud man; he castles himself in his own opinion of himself and there stands upon his defense against all arguments that are brought.

WILLIAM GURNALL

Christian in Complete Armour, 443

骄傲让人不能接受劝诫。经上说尼布甲尼撒“心高气傲”（但 5:20）。人不可能和一个骄傲的人讲道理；他把自己关在自我评价的城堡里，按此立场反对一切有道理的论证。

威廉·古纳尔

《基督徒披戴神的全副军装》，443

There are none so knowing that God cannot blind; none so blind and ignorant whose eyes His Spirit cannot open.

WILLIAM GURNALL

Christian in Complete Armour, 594

再聪明的人，神也能让他瞎了心眼；心眼再瞎和再无知的人，神的灵也能打开他的心眼。

威廉·古纳尔

《基督徒披戴神的全副军装》，594

If pride be at the beginning of the duty, shame will be at the end of it.

WILLIAM GURNALL

Christian in Complete Armour, 762

履行本分，开始时若骄傲，结束时就要蒙羞。

威廉·古纳尔

《基督徒披戴神的全副军装》，762

Pride is the most dangerous of all sins, for both it is most insinuating, having crept into heaven and Paradise, and most dangerous where it is. For where all other temptations are about evil, this alone is conversant only about good things, and one dram of it poisons many measures of grace. I will not be more afraid of doing good things amiss than of being proud when I have well performed them.

JOSEPH HALL

Meditations and Vows, 25

骄傲是所有罪当中最危险的，因它最具有诱惑力，已经潜入了天堂和乐园，它到哪里，那里就危险了。因为所有其他试探都事关邪恶，唯独这试探只与美好的事相关，微量的骄傲就毒

害了许多美德。我不怕好事做得不好，却怕好事做得好，就心生骄傲。

约瑟夫·霍尔
《默想与誓言》，25

Pride cast the first of creatures (angels) out of heaven; the first of men (Adam) out of Paradise; and the first Israelitish king (Saul) out of his throne.

NATHANIEL HARDY
First General Epistle of St. John, 271

骄傲把第一批受造之物（天使）逐出天堂；把第一个人（亚当）逐出乐园；把第一位以色列君王（扫罗）逐出宝座。

拿但业·哈代
《约翰一书注释》，271

Some look upon that only as pride which manifests itself in costly apparel and bodily ornaments beyond the degree and rank of the person. Some look no farther than the carriage of one man toward another. Now favorably consider with me that the greatest pride in the world is man's undue esteem of himself toward God, and this is in the heart of everyone by nature. Everyone by nature doth lift up himself against God, goes about to dethrone God and to crown himself. Everyone takes counsel in his heart against the Lord saying, "Let us break his bands asunder and cast his cords from us." This is the voice of everyone that dares willfully to sin: "We will not have God to rule over us." Yet this is the working of the pride of a man against God, to thrust God out of the throne of His majesty and to set himself in.

JAMES JANEWAY
Heaven upon Earth, 65

一些人看骄傲，是表现在与人地位、阶层不符的昂贵服装和身体装饰上。一些人看骄傲，是体现在人对待他人的举止上。现在，请和我一道想想，世上最大的骄傲，就是人在神面前不当的自尊，而每一个人生来心里就有这骄傲。每一个人按其本性都是高抬自己，与神为敌，要把神逐出宝座，为自己加冕。每一个人都在心里谋算反对主，说：“我们要挣开祂的捆绑，脱去祂的绳索。”每一个胆敢故意犯罪之人都发声说：“我们不要神作我们的王。”这正是人的骄傲敌对神的工作，要把神从祂的威严宝座上赶下来，让自己坐在其上。

詹姆斯·简威
《地上天堂》，65

Pride sets men in opposition against God; in other sins, men run away from God, but pride is a coming against God.

ANDREW JONES
Morbus Satanicus, 4

骄傲让人与神作对；人犯其他罪的时候逃避神，但骄傲是来到神面前反对神。

安德烈·琼斯
《魔鬼的病》，4

Pride makes men like the devil; it is morbus Satanicus, the devil's disease, and far worse than the French [disease, i.e., possibly bubonic plague or smallpox] or any other foul disease.

ANDREW JONES
Morbus Satanicus, 5

骄傲把人变得像魔鬼一样；骄傲是魔鬼的病，比法国人的病（可能是指黑死病或天花），或任何其他恶性疾病都可怕得多。

安德烈·琼斯
《魔鬼的病》，5

Poverty and pride are most unsuitable. It was one of Solomon's odd sights to see "servants upon horses, and princes walking as servants upon the earth" (Eccl. 10:7). A poor proud man is a prodigy and wonder of pride. He has less temptation to be proud; he has more reason to be humble.

THOMAS MANTON
Practical Exposition on the Epistle of James, 22

贫穷和骄傲最不相称。所罗门说，“我见过仆人骑马，王子像仆人在地上步行”（传 10:7），这蔚为奇观。一个骄傲的穷人是骄傲的奇才和奇观。因他面对骄傲的试探很少，他要降卑的理由更多。

托马斯·曼顿
《雅各书实践性注释》，22

God abhors them worst who adore themselves most. Pride is not a Bethel (that is, a house where God dwells) but a Babel (that is, a noisome dungeon in which Satan abides). It is not only a most hateful evil but it is a radical evil. As all other lusts are found lodging in it, so they are found springing from it.

WILLIAM SECKER
Nonsuch Professor, 72

最自爱的人，神最厌恶。骄傲不是伯特利（即神住在其间的居所），而是巴别（即撒但居住的可恶地牢）。骄傲不仅是一种至为可恨的恶，还是一种根本的恶。正如所有其他私欲都住在骄傲里，同样，所有其他私欲都从骄傲里涌出。

威廉·赛克
《无比的认信之人》，72

The bowing reed of a humble mind shall be preserved entire, while the sturdy oak of a proud, lofty mind shall be broken to shivers. A proud person thinks everything too much that is done by him,

and everything too little that is done for him.

WILLIAM SECKER
Nonsuch Professor, 84

谦卑的心就像俯伏的芦苇，必蒙完整保守，而骄傲、自高的心，就像粗壮的橡树，必被砍成碎片。骄傲的人认为，自己做的一切都太多，别人为他做的一切都太少。

威廉·赛克
《无比的认信之人》，84

The more lofty a man's thoughts be, the more base shall the means of his humiliation be.

JOSIAS SHUTE
Judgement and Mercy, 22

一个人的思想越高傲，神用来使他蒙羞的途径就越卑贱。

约西亚·舒特
《审判与怜悯》，22

Pride is intolerable to pride.

RICHARD SIBBES
in Horn, Puritan Remembrancer, 28

骄傲无法容忍骄傲。

理查德·薛伯斯
收录于霍恩，《清教徒备忘录》，28

Tyranny in princes, ambition in nobles, rebellion in subjects, disobedience in children, stubbornness in servants; name pride, and thou hast named their mother. Therefore, shall not God resist pride— which hath sowed so many tares in His ground?

HENRY SMITH
“A Dissuasion from Pride,” in Sermons, 55

王子暴政，贵族野心，臣民叛逆，儿女忤逆，仆人顽梗；你若能喊出骄傲的大名，就是表明了这一切的母亲是谁。因此，神难道不应抵挡这在祂田地里撒下如此多稗子的骄傲吗？

亨利·史密斯
《禁止骄傲的劝诫》，收录于《讲道集》，55

Pride comprehends all vice. It is a spiritual drunkenness; it flies up as wine into the brain and intoxicates it. It is idolatry; a proud man is a self-worshiper. It is revenge; Haman plots Mordecai's death because he would not bow the knee. How odious is this sin to God (Prov. 16:5). Everyone that is proud in heart is an abomination to the Lord.

THOMAS WATSON
Godly Man's Picture, 73

骄傲包含一切邪恶。骄傲是灵里的醉酒，像酒一样冲昏人的头脑，让人中毒。骄傲是偶像崇拜，骄傲之人是自我崇拜的人。骄傲是复仇；哈曼设计谋要害末底改，皆因末底改不愿向他下拜。这罪在神眼中何等可憎（箴 16:5）。凡心里骄傲的，都为耶和华所憎恶。

汤姆·华森
《敬虔人》，73

PRIDE AND ANGER（骄傲与发怒）

Pride makes men imperious and impatient, boisterous and stormy against all that offend them. Pride, anger, and revenge, like serpents, twine and wreath about one another. Pride interprets an offense as a high contempt and raises anger, and anger provoked takes proportionable revenge to the conceived injury.

WILLIAM BATES
The Danger of Prosperity, in Whole Works, 2:218

骄傲让人变得专横急躁，对所有冒犯他们的人大发雷霆。骄傲、愤怒和报复，就像蛇一样，彼此缠绕。骄傲将轻微的冒犯解读为极大的藐视，并因此心生愤怒，而愤怒一旦被挑起，就会使人对自以为受到的伤害，作出相应的报复。

威廉·贝茨
《顺境的危险》，收录于《全集》，2:218

No wild beast in a toil doth more rave and tear and rend than a proud man when he is reproved.

JOHN OWEN
Golden Book, 207

没有任何陷入网罗的野兽，比骄傲之人在受到责备时，更为疯狂、咆哮和撕咬了。

约翰·欧文
《约翰·欧文金书》，207

A proud man sets a high value upon himself and is angry with others because they will not come up to his price.

THOMAS WATSON
Art of Divine Contentment, 77

骄傲之人对自己估价甚高，别人若不按此出价，他就会大发雷霆。

汤姆·华森
《神圣满足的艺术》，77

PRIDE AND HUMILITY（骄傲与谦卑）

Humility makes a man compare himself with the best, that he may find how bad he himself is; but pride measures by the worst, that it may hide from a man his own imperfections. The one takes a perfect rule and finds itself nothing. The other takes a crooked rule and imagines itself something.

HUGH BINNING

“An Essay upon Christian Love,” in *Several Sermons*, 221

谦卑让人把自己与最好的人相比，为要发现自己有多糟糕；但骄傲以最坏的人作标准，为要向别人隐藏自己的不完全。一人以完全为尺度，发现自己一无是处。另一人以弯曲为尺度，想象自己尽是长处。

休·宾宁

《短论，论基督徒的爱》，收录于《讲道集》，221

A proud heart eyes more his seeming worth than his real want. But a soul truly humbled blushes to see his own righteousness and glories in this, that he has the righteousness of Christ to live upon.

THOMAS BROOKS

The Unsearchable Riches of Christ, in *Select Works*, 1:8

一颗骄傲的心，看重他的外在价值，过于他的实际缺乏。但一个真正降卑的灵魂，会羞于看到自己的义，并以有基督的义为自己的倚靠而夸口。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:8

That which will break a proud man's heart will not so much as break a humble man's sleep. In the midst of a storm, a humble soul is still in a calm. When proud hearts are at their wits' ends, stamping, swearing, and swaggering at God and man and providence, a humble soul is quiet and still, like a ship in a harbor.

THOMAS BROOKS

The Unsearchable Riches of Christ, in *Select Works*, 1:36

能让骄傲之人心碎的事，却不至于让谦卑的人失眠。在狂风暴雨中，谦卑的灵魂依然平静安稳。当骄傲的心一筹莫展，对神、人以及神的护理跺脚、咒骂、趾高气扬的时候，谦卑的灵魂却安静沉稳，宛如港湾中的泊船。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:36

Oh, imitate your pattern [i.e., Christ]; work hard for God and let not pride blow upon it when you have done. It is difficult for a man to do much and not value himself for it too much.

JOHN FLAVEL

Fountain of Life, 353

哦，效法你们的榜样吧（就是基督）；努力为神工作，当你们作完这工时，不要让骄傲对此大吹大擂。人作了许多的工，却不因此过分看重自己，这是难的。

约翰·弗拉维尔

《生命的源头》，353

Let us learn, then, to know that this is a mark of such as are in love with Christ. They think less of themselves than they can do of any other. Pride is not a mark of the children of God.

SAMUEL RUTHERFORD

“The Forlorn Son,” in Quaint Sermons, 241

那么，让我们努力认识到，这是爱基督之人的一个标志。他们更少想到自己，更多想到自己能为别人做些什么。骄傲不是神儿女的标志。

撒母耳·卢瑟福

《被遗弃的儿子》，收录于《精妙讲道》，241

This grace [of humility] is accompanied with a great deal of happiness and tranquility. The proud and arrogant person is a trouble to all that converse with him, but most of all unto himself; everything is enough to vex him but scarce anything is sufficient to content and please him. He is ready to quarrel with everything that falls out, as if he himself were such a considerable person that God Almighty should do everything to gratify him, and all the creatures of heaven and earth should wait upon him and obey his will. The leaves of high trees do shake with every blast of wind, and every breath, every evil word will disquiet and torment an arrogant man. But the humble person hath the advantage when he is despised that none can think more meanly of him than he doth of himself, and therefore he is not troubled at the matter but can easily bear those reproaches which wound the other to the soul.

HENRY SCOU GAL

Life of God in the Soul of Man, 62

谦卑这美德伴随着极大的幸福和安宁。骄傲自大的人，让所有与他交往的人感到苦恼，尤其是让自己感到苦恼；任何事都足以令他烦恼，但几乎没有什么足以令他满意和高兴。他随时准备与一切发生的事争吵，仿佛自己甚了不起，大能的神应该凡事让他感到满意，天地间所有受造之物都应伺候他，按着他的意思而行。每一阵风吹来，高高树木的叶子都会摇晃；别人的每一次呼吸，每一句恶言，都会让一个傲慢之人惊惶痛苦。但谦卑之人在遭人藐视时有一优势，就是没有谁比他更轻看自己，因此他就不会为此事感到烦恼，而是能轻松承受那些会让别人心里受伤的指责。

亨利·斯库格尔
《人灵魂中上帝的生命》，62

PRINTING, INVENTION OF (印刷术的发明)

Printing was a rare invention and the gift of God above two hundred years ago. The benefit is sufficiently noted by Mr. Fox: “Hereby tongues are known, knowledge grows, judgment increases, books are dispersed, the Scripture is seen, the doctors be read, stories are opened, times compared, truth discerned, falsehood detected, and with the finger pointed.” And by the printing of the Bible, the doctrine of the gospel has sounded to all nations, and that with great expedition. So many printing presses of the Bible, so many blockhouses against the high towers of antichrist; none but Papists have envied God’s people and Christ’s preachers a printed Bible. Who were they that obstructed (what they could) the printing of it in English in King Henry VIII’s days but the popish prelates and their creatures? The popish vicar of Croyden, Caiaphas-like, prophesied, “Either we must root out printing, or printing will root out us.” Every good Christian has been glad of a piece of a printed Bible when it came first out in our mother language.

JOHN STALHAM
Reviler Rebuked, 21

印刷术是两百多年前珍贵的发明，是神的礼物。福克斯先生充分指出了这种好处：“由此，人明白了语言，知识增长，判断力加增，书籍传播，圣经得阅读，博士作品被翻阅，故事被开启，时代得比较，真理得辨明，错谬被发现，并受到指责。”通过圣经的印刷，福音的教义已经传遍万民，那是随着大航海发生的事。如此多的圣经印刷机，如此多的小小碉堡，对抗着敌基督的高台；除了教皇党人，无人会嫉恨神的子民和基督的讲道人拥有一本印刷的圣经。在国王亨利八世的年代，除了教皇党的教士和他们的手下，还有谁会尽力阻挠英国人印刷英文版圣经呢？在克罗伊登的教皇代理，就像该亚法一样预言说：“要么我们必须根除印刷术，要么印刷术就要根除我们。”当圣经第一次用我们的母语印刷出版时，每一位良善的基督徒都很高兴能得到一本。

约翰·斯达汉姆 (JOHN STALHAM)
《责备谩骂之人》，21

PROFESSION OF FAITH (认信)

First, take heed of resting in a form of godliness. Alas, the profession of godliness is but a sandy foundation to build the hope of an immortal soul upon; therefore lay thy foundation, by faith, upon the Rock, Christ Jesus. Secondly, labor to see an excellency in the power of godliness. The life of holiness is the only excellent life. As it is a proof of the evil of sin that sinners seek to cover it, so it is a proof of the excellency of godliness that so many pretend to it. Thirdly, look upon “things to come” as the greatest realities, for consider, eternity is no dream; hell is no melancholy conceit;

heaven is no feigned elysium. There is the greatest reality in these things; though they are spiritual and out of the sight of sense, yet they are real and within the view of faith! Fourthly, set a high value upon thy soul. Take heed that thou art not found overvaluing other things and undervaluing thy soul. Wilt thou clothe and pamper thy body and yet take no care of thy soul? Lastly, meditate much on the strictness and suddenness of that judgment day which thou and I must pass through into an everlasting state, wherein God, the impartial Judge, will require an account at our hands of all our talents. And look, as we have sown here, so we shall reap hereafter.

MATTHEW MEAD

Almost Christian Discovered, ii-iii

首先，要警惕不要安息于敬虔的外貌上。哀哉，口头认信的敬虔不过是沙土，不朽灵魂的盼望岂可在其上建造呢；你要凭信心，把你的根基立在那磐石——就是基督耶稣——之上。第二，要努力看到敬虔实意中的美好。圣洁的生活才是唯一美好的生活。正如罪人试图掩盖罪，这就证明了罪是邪恶；同样，如此多人假装敬虔，这就证明了敬虔实为美好。第三，要看“将来之事”是最大的现实，要思想永恒并非梦境：地狱不是令人忧郁的幻想之地，天堂不是虚假的至福之境。这些事有着最大现实意义；虽然它们是属灵的，在感官的感受之外，但它们都是真实的，都在信心的视线之内！第四，要极其看重你的灵魂。小心不要高估其他，却低估了你的灵魂。你给你的身体穿衣，保养爱惜，却不关心你的灵魂吗？最后，要多多默想审判大日的严厉和突然降临，你我都必须经过这审判之日，并且进入一种永恒光景，在那时，神这位公正的法官，要让我们为祂交在我们手里的所有银子交账。要看到，我们在这地上种什么，将来就要收什么。

马太·米德

《几乎基督徒遭揭露》，ii-iii

To profess Christ is to own Him when none deny Him. To confess Christ is to plead for Him and suffer for Him when others oppose Him. Hypocrites may be professors, but the martyrs are the true confessors. Profession is swimming down the stream; confession is swimming against the stream. Now many may swim with the stream, like the dead fish that cannot swim against the stream with the living fish. Many may profess Christ that cannot confess Christ and so, notwithstanding their profession, yet are but “almost Christians.”

MATTHEW MEAD

Almost Christian Discovered, 44

仅仅口头上认信基督，是在无人拒绝祂的时候承认祂。真正的认信基督，是在别人都反对祂的时候为祂辩护和受苦。假冒为善之人可以口头上认信，但殉道士才是真正的认信之人。仅仅口头上的认信是顺流而下；真正的认信是逆流而上。许多人可以随波逐流，就像死鱼一样，却不能像活鱼那样逆流而上。许多人可以口中认信基督，却不能真正认信基督，因此，他们虽然口中认信，却只是“几乎基督徒”。

马太·米德

《几乎基督徒遭揭露》，44

This is the first reason why men go no farther in the profession of religion than to be almost

Christians. It is because they mistake their state and think it good when it is not, which mistake hath five causes: a deceitful heart, a proud spirit, taking common grace for saving, outward reformation for true regeneration, want of home application of the law of God to the heart and conscience.

MATTHEW MEAD

Almost Christian Discovered, 176

这就是人在宗教认信中止步不前，成为“几乎基督徒”的第一个原因。这是因为他们错看了自己的光景，以为这光景甚好，其实不然；这错误有五个原因：狡诈的心，骄傲的灵，把普遍恩典当作得救恩典，把外在的改良当作真正的重生，缺乏把神的律法应用到内心和良心之上。

马太·米德

《几乎基督徒遭揭露》，176

If to be almost a Christian hinders the true work of conversion; if it be easily mistaken for conversion; if it be a degree of blasphemy; if this be that which quiets conscience; if this subjects a man to commit the unpardonable sin; if it lays us liable to apostacy; if it provokes God to give us up to spiritual judgments; and if it be that which exceedingly aggravates our damnation, sure then it is a very dangerous thing to be almost, and but almost, a Christian.

MATTHEW MEAD

Almost Christian Discovered, 215–16

作一个几乎基督徒，如果这会妨碍真正的归正工作；如果这会容易被误是归信；如果这是某种程度的亵渎；如果这会平抚良心；如果这会让人可能犯下那不得赦免的罪；如果这会让我们离道叛教；如果这会触动神的怒气，让我们落在属灵的审判之下；如果这会极大地加快我们下地狱的步伐；那么作一个几乎基督徒，而且只作一个几乎基督徒，这肯定就是一件非常危险的事。

马太·米德

《几乎基督徒遭揭露》，215–16

PROMISES OF GOD（神的应许）

When thou canst not speak in conference to edification, but feel thy heart shut up, apply, “He that believeth on me...out of his belly shall flow rivers of living water” [John 7:38]. “The mouth of the just bringeth forth wisdom” [Prov. 10:31]. “A man shall be satisfied with good by the fruit of his mouth” [Prov. 12:14].... The tongue of the dumb [shall] sing” [Isa. 35:6]. When thou art with the people of God, that thou mayest receive good from them, and do them good, apply, “He that walketh with wise men shall be wise” [Prov. 13:20].... Let all this good which is gotten by their fellowship cause thee to delight in them and take heed of forsaking the fellowship of the saints. When thou go into company, apply these promises to thyself, that thou mayest be so to others, and hinder not thyself by unbelief.

JOSEPH ALLEINE
Saint's Pocket Book, 120–21

当你在聚会时不能开口造就人，而是感到内心封闭时，请应用这些应许：“信我的人……从他腹中要流出活水的江河来。”（约 7:38）“义人的口滋生智慧。”（箴 10:31）“人因口所结的果子，必饱得美福。”（箴 12:14）……“哑巴的舌头必能歌唱。”（赛 35:6）当你与神的百姓在一起，可以从他们身上受益，并向他们行善时，请应用这应许：“与智慧人同行的，必得智慧。”（箴 13:20）……让因与他们相交所得的这一切益处，使你喜悦他们，警惕不要停止与圣徒相交。你与人交往时，要把这些应许用在自己身上，让你对别人也能如此，不要因不信而拦阻自己。

约瑟·艾里恩
《圣徒口袋书》，120–21

Mine omniscieny shall be your overseer. Mine eyes shall be ever open, observing your wants to relieve them and your wrongs to avenge them; Mine ears shall be open to hear the prayers of My poor; the cry of Mine oppressed; the clamors, calumnies, and reproaches of your enemies. Surely I have seen your affliction and know your sorrows, and shall not God avenge His own elect? I will avenge them speedily. I see the secret plots and designs of your enemies against you and will disannul their councils. I see your secret integrity and the uprightness of your hearts toward Me, while the carnal and censorious world condemn you as hypocrites. Your secret prayers, fasts, and tears, which the world knows not of, I observe them and record them. Your secret care to please Me, your secret pains with your own hearts, your secret self-searchings and self-denial—I see them all, and your Father which sees in secret shall reward them openly.

JOSEPH ALLEINE
Voice of God in His Promises, 15

我的全知要作你们的鉴察者。我眼睛常开，观察你们的需要，舒缓这些缺乏，观察你们所受的冤屈，施行报应；我要张开耳朵听属我穷人的祈祷，属我受压迫之人的呼声，你们仇敌的喧嚣、诽谤和责难。我当然看见了你们的苦难，知道了你们的愁苦，神岂不会为祂自己的选民伸冤呢？我必速速为他们伸冤。我看见你们仇敌反对你们的阴谋诡计，必废掉他们的谋划。虽然属肉体和好指责的世人谴责你们是假冒为善，我却看见你们隐秘的正直，对我有正直的心。你们隐秘处的祷告、禁食和眼泪，世人虽不晓得，我却一一察看，并记录下来。你们在隐秘处努力讨我喜悦，你们自己心里暗暗受苦，你们暗中自我察验和舍己——这一切我都看在眼里，你们在暗中察看的父，必为了这些在明处报答你们。

约瑟·艾里恩
《神在应许中的声音》，15

Mine omnipresence shall be company for you, shall be your social friend and familiar acquaintance. Surely I will be with you to bless you. No bolts, nor bars, nor bonds, nor banishment shall remove you from My presence; and the influence of heaven is always with you. In your darkest nights, in your deepest dangers, I am at hand with you, a very present help in the time of trouble. I am not a God afar off or asleep or in a journey when you need My counsel, Mine ear, or Mine aid; I am

always nigh unto them that fear Me. No prison shall hinder the presence of My grace from you...and lighten the darkest dungeon where you can be thrust.

JOSEPH ALLEINE
Voice of God in His Promises, 17

我的全在要与你们作伴，要成为你们社交的朋友，为你们所熟悉。我必与你们同在，祝福你们。任何门闩、栅栏、捆锁、驱逐都不能使你们离开我的面；天堂的影响力常与你们同在。在你们最黑暗的夜晚，在你们最危险的时候，我都在你们身边，是你们艰难时候随时的帮助。你们需要我的谋略，需要我听你们祷告，或需要我施以援手的时候，我不是一位在远处或睡觉或行路的神；我总与敬畏我的人相近。监狱必不能阻挡我的恩典与你们同在……我要照亮你们可能被扔进去的最黑暗地牢。

约瑟·艾里恩
《神在应许中的声音》，17

Well, on Saturday, about midnight, [Christian and Hopeful] began to pray and continued in prayer till almost break of day. Now a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: "What a fool," quoth he, "am I, thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom called Promise that will, I am persuaded, open any lock in Doubting Castle." "Then," said Hopeful, "that's good news. Good brother, pluck it out of thy bosom and try." Then Christian pulled it out of his bosom and began to try at the dungeon door, whose bolt, as he turned the key, gave back, and the door flew open with ease, and Christian and Hopeful both came out.

JOHN BUNYAN
Pilgrim's Progress, 109

就在周六，大约午夜时分，基督徒和盼望开始祈祷，一直祷告差不多到破晓。就在天将亮的时候，良善的基督徒就像一个半惊半喜的人，突然激动地说：“我是多么愚昧，我本可以自由活动，却躺在这臭气熏天的地牢里！我怀里有一把叫‘应许’的钥匙，我相信它能打开疑惑城堡的任何门锁。”盼望说：“那真是个好消息。好兄弟，快把它从你怀里掏出来试试。”于是，基督徒把这钥匙从怀里掏了出来，开始试着去打开地牢的门，他转动钥匙的时候，锁就开了，基督徒就轻而易举地打开大门，和盼望一起出来。

约翰·班扬
《天路历程》，109

God's promises to us must be the ground of our prayers to Him. When God makes a promise, we must make a prayer, for all promises are of mercy, not of duty or debt. Therefore, God is not bound to tender them to us till we beg them.

SAMUEL CLARK
Saint's Nosegay, 91

我们向神祷告的基础，必须是祂给我们的应许。神应许时，我们必须祷告，因为所有应许都是怜悯，而不是责任或债务。因此，我们若不乞求应许成就，神就没有义务向我们成就应许。

撒母耳·克拉克
《圣徒的花束》，91

The chief cause I speak of, of our little growth in Christianity is this, that of all matters in the Scriptures, God's promises are least remembered and regarded in our private meditations or conferences.

EZEKIEL CULVERWELL
Time Well Spent, 169

我所说我们在基督教信仰上成长缓慢的主要原因，就是在圣经的所有事情中，我们私下默想或聚会时最少记得和重视的，是神的应许。

以西结·克沃维尔
《善用时间》，169

Commands express our duty unto God without conditions. Promises express the good will of God to us upon conditions.

GILES FIRMIN
Real Christian, 3-4

诫命表明我们对神无条件的责任。应许表明神对我们有条件的美好旨意。

贾尔斯·费尔敏
《真基督徒》，3-4

True faith is careful as well to apply God's precepts, as His promises.

THOMAS GATAKER
Christian Constancy, 6

真信心认真应用神的命令，正如它认真应用神的应许。

托马斯·加塔克
《基督徒的恒心》，6

Whenever you read any promise, remember whose bond it is—the word of no other than God; and when you think on God, be sure you do not confine Him within the little compass of your finite apprehensions but conceive of Him always as an infinite being whose center is everywhere and circumference nowhere. When you have raised your thoughts to the highest, then know you are as far—yea, infinitely farther—from reaching His glory and immensity than a man is from touching the body of the sun with his hand when got upon a mountain. This is to ascribe greatness to God, as we are commanded (Deut. 32:3), and it will admirably facilitate the work of believing.

WILLIAM GURNALL
Christian in Complete Armour, 551

无论你看任何应许，都要记住这是谁的承诺——这不是别人，乃是神的话语；当你思想神时，绝不可把祂局限在你有限理解的小小范围之内，总要想祂是一位无限的存有，每一处都是祂的中心，没有一处是祂的边界。当你把你的思想提升到最高，你当晓得这时你离祂的荣耀和无垠还相距甚远——是的，还相距无限远——就像一人站在山上，手离太阳本体的距离。正同神所命令我们的，要把伟大归于祂（申 32:3），这将大大促进我们相信的工作。

威廉·古纳尔

《基督徒披戴神的全副军装》，551

Inquire what effect the promises have upon thy soul. All who have a right to the promise are transformed by the promise. As Satan shed his venomous seed into the heart of Eve by a promise, “Ye shall not surely die” (Gen. 3:4), whereupon she presently conceived with sin and was assimilated into the likeness of his diabolical nature—wicked as the devil himself—so God uses the promises of the gospel, called therefore the immortal seed, to beget His own image and likeness in the hearts of His elect: “exceeding great and precious promises: that by these ye might be partakers of the divine nature” (2 Peter 1:4); that is, be partakers of such heavenly, holy qualities and dispositions as will make you like God Himself. The promises of the gospel have in them a fitness and, when by the Spirit of God applied, a virtue to purify the heart, as well as to pacify the conscience. “Now ye are clean,” saith Christ to His disciples, “through the word which I have spoken unto you” (John 15:3). Lay, therefore, thy hand upon thy heart and speak freely. Have the promises had a sanctifying, transforming virtue upon thee?

WILLIAM GURNALL

Christian in Complete Armour, 615

问问这应许对你的灵魂有何影响。所有有权得到这应许的人，都要因这应许而改变。正如撒但通过他的许诺将他的毒种撒在夏娃心里：“你们不一定死”（创 3:4），夏娃听从，随即怀了罪，被他的邪恶本性同化（就像魔鬼一样邪恶）；同样神使用福音的应许，也就是被称为“不能坏的种子”，在祂选民心中生出祂自己的形像和样式：“祂已将又宝贵、又极大的应许赐给我们，叫我们……得与神的性情有份”（彼后 1:4）。也就是说，与属天、圣洁的品质和性情有份，叫你们像神祂自己。福音的应许经由神的灵加以应用时，就在他们心里生发出合宜的品质和功效，洁净人心，安抚良心。基督对门徒说：“现在你们因我讲给你们们的道，已经干净了。”（约 15:3）因此，按手在你心口上，诚实地说话：这些应许是否在你身上产生了使你成圣和改变的功效？

威廉·古纳尔

《基督徒披戴神的全副军装》，615

What is the matter of God's promises must be the matter of our prayers.

MATTHEW HENRY

Gems, 129

神所应许的事，必须是我们所祷告的事。

马太·亨利

《奇珍录》，129

Every promise is built upon four pillars: God's justice or holiness, which will not suffer Him to deceive; His grace or goodness, which will not suffer Him to forget; His truth, which will not suffer Him to change; His power, which makes him able to accomplish.

THOMAS MANTON

Practical Exposition on the Epistle of James, 31

每一个应许都建立在四根支柱上：神的公义和圣洁，这不容祂有所欺骗；祂的恩典和良善，这不容祂有所忘记；祂的真实，这不容祂有所改变；祂的大能，这让祂可以成就祂的应许。

托马斯·曼顿

《雅各书实践性注释》，31

Every promise of God hath this consideration tacitly annexed to it—“Is anything too hard for the Lord?”

JOHN OWEN

Golden Book, 221

神的每一个应许，都不言自明地附带着这样的考量：“耶和華豈有難成的事嗎？”

約翰·歐文

《約翰·歐文金書》，221

It is the duty of saints to be very thankful for every promise of God. That God that did not owe us anything should so strongly bind Himself to by the cords of a promise is worth your heartiest thankfulness. Grace and glory are both wrapped up in promises. He that is not thankful for a promise deserves justly the edge of the threatening. Now the heart that is too hasty to have the promise fulfilled will never be so thankful as is meet that the promise was made; the anguish of his spirit in being delayed will weaken, if not quite destroy, the thankfulness of his spirit. A tumultuous Christian can never be a thankful one. Discontentment of heart in tarrying for a promise will certainly hinder that thankfulness of heart which should be given to God for a promise.

RALPH ROBINSON

Christ All and in All, 326

圣徒的本分，就是为着神的每一个应许多多感恩。那位不亏欠我们任何事情的神，却如此坚决地以应许为绳，将自己牢牢捆住，这就足以配得你发出最由衷的感恩。恩典和荣耀都包含在应许之内。不对应许心怀感恩的人，理应公义地受到威胁。太急于让应许成就的人，绝不会像应许所要求的那样感恩；他心里因延迟而焦虑，这就要削弱甚至破坏他灵里的感恩之情。一个内心动荡不安的基督徒，绝不能是一个感恩的基督徒。在等待应许的过程中心怀不满，这必然会阻碍人向神献上理所应当的感恩。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，326

I come to the reasons why God hath thus made many promises unto His people. The first reason is this: that His people might have a fit object for their faith to lay hold upon. For if you look upon all the creatures in the world, you shall not find in all of them jointly or any of them apart a fit object for faith to work upon or to be satisfied in. It is with faith as with a poor woman that hath a child and hath nothing in the world to give it; she takes the child at her back and goes from door to door, and what she gets she gives to the child. So faith takes the soul and carries it to promise after promise, and whatever she finds there she gives it to the soul.

THOMAS SHEPARD

“The Saint’s Jewel,” in *Sincere Convert*, 394

我想说的是，神为什么要向祂的子民作出许多应许。第一个原因是：让祂的子民可以有一个合适信心依附的对象。因为你若观察世上所有受造之物，就会发现它们全加起来或是分开，都不能成为合适的对象，让信心发挥作用或以此得到满足。信心就像一位贫穷的妇人，她有一个孩子，却在世上没有任何东西给孩子；她把孩子背在背上，挨家挨户乞讨，得到的都给孩子。信心也是这样，它带着灵魂去找一个又一个的应许，无论她在其中找到什么，都把它交给灵魂。

托马斯·谢泼德

《圣徒的珍宝》，收录于《真诚归正的人》，394

I come to the reasons why God hath thus made many promises unto His people.... The second reason why God hath made many promises unto His people is that they may have a ground of comfort, for as it is the object of their faith, so it is the ground of their comfort. For all other things of this world cannot profit or comfort the believing soul. As suppose we should go to friends for comfort. It may be they want comfort for themselves and so are unfit to comfort us; or it may be they will not comfort us; or it may be they are a great way off and so cannot do it; or perhaps though able and sometimes willing, yet they are mutable in their comforts, so as though at one time they are willing and do comfort us, yet at another time they fail us. But Christ, to whom the soul is led by the promise, not only hath comfort and is able to comfort us but is willing also to give comfort to us, who knows our wants and is near to all that call upon Him in truth (Ps. 145:18), and also, He is immutable in His comforts.

THOMAS SHEPARD

“The Saint’s Jewel,” in *Sincere Convert*, 394–95

我想说的是，神为什么要向祂的子民作出许多应许……神向祂的子民作出许多应许的第二个原因，就是要使他们有一个得安慰的根据，因为正如应许是他们信心的对象，同样应许也是他们得安慰的根据。因为这世上所有其他事，都不能让相信的心得益处或安慰。设想我们去找朋友寻求安慰。可能他们自己也需要安慰，所以不适合安慰我们；或者他们不愿安慰我们；或者他们与我们距离遥远，所以不能安慰我们；也可能即便他们有能力，有时也愿意，但他们的安慰易变，所以在某个时候，他们愿意并确实安慰我们，但在另一个时候，他们却让我们失望。但是，应许引领灵魂来寻找的这位基督，祂不仅有安慰，能够安慰我们，而且也愿意安慰我们，祂知道我们的缺乏，并且与诚心求告祂的人相近（诗 145:18），而且祂的安慰永不改变。

托马斯·谢泼德

《圣徒的珍宝》，收录于《真诚归正的人》，394-95

[The promise] is a declaration of God's will, wherein He signifies what particular good things He will freely bestow and the evils that He will remove...it being a kind of middle thing between His purpose and performance, His intendment of good, and the execution of it upon those whom He loves.

WILLIAM SPURSTOWE

Wells of Salvation Opened, 10

应许是对神旨意的宣告，神在其中表明祂要白白赐人哪些具体的善事，祂要除去哪些罪恶……应许介于祂目标和祂行动的中间，是祂行善的意图和祂对祂所爱之人实际善行的中间之事。

威廉·斯珀斯托

《救恩的泉源得打开》，10

Though the promises be absolutely free in the making of them, having no other cause than God's will, no other motive than His love and mercy, yet in their performance they are conditional and have a dependency upon duties in us. They are fulfilled not only in us but by us. To a clear explication of this rule, I shall propound an ordinary but yet a necessary distinction concerning the promises, which is this: there are promises of grace, and there are promises which are made to grace. The one are so absolute as that they do not depend upon any grace in us foregoing or suppose any good qualifications in us to be partakers of them; such are the promises of conversion and regeneration, in which grace makes way for itself and works all the initial preparations, without any concurrence or activity on our part, we being as fully passive in our second birth as we are in our first birth. The other promises made to grace are conditional, not as supposing anything to be performed by our strength...or as if the conditions were causes meriting the grace promised; but they are conditional in regard of a precedent qualification and the subject that is to partake of them, without which they cannot be fulfilled, grace being made the condition of grace.

WILLIAM SPURSTOWE

Wells of Salvation Opened, 66-67

虽然应许的发出是绝对无条件的，除了神的旨意以外，就别无其他的原因，除了祂的慈爱和怜悯，就别无其他动机，但应许的实现却是有条件的，取决于我们所尽的本分。应许不仅在我们身上实现，而且是通过我们实现。为了清楚解释这一原则，我要提出一种关于应许普通却又必要的区分，这就是：有恩典的应许，也有为恩典而作的应许。一种是绝对的，并不取决于我们身上的任何美德，也不以我们有任何好的资格，作为我们与之有份的前提；就像是归正和重生的应许，在这些应许当中，恩典为自己开路，并做成所有初步的准备工作，无需我们这一方任何的配合或行为，我们第二次的生，就像第一次生，是完全被动的。另一种为恩典而作的应许是有条件的，这不是说我们的力量可以成就任何事……也不是说这些条件是让人配得所应许之恩典的原因；这些应许有条件，是因为要有一种先行的资格和主体来领受这些应许，没有这些，应许就不能实现，恩典所成就的美德，是得恩典的条件。

威廉·斯珀斯托
《救恩的泉源得打开》，66-67

Thy best life now is to live upon the promise.

ISAAC WATTS
Devout Meditations, 140

最好的人生，就是倚靠应许而活的人生。

以撒·华滋
《虔诚默想》，140

PROSPERITY（兴旺/顺利/顺境）

Adversity sends us to Christ, as the leprosy sent those ten (Luke 17). Prosperity makes us turn our backs upon Christ and leave Him, as health did those nine.

THOMAS ADAMS
“The Soul’s Refuge,” in Works, 3:26

逆境把我们送到基督面前，就像大麻风将那十个人送到基督面前一样（路 17）。顺境让我们转头离开基督，就像健康让那九个人所行的一样。

托马斯·亚当斯
《灵魂的避难所》，收录于《文集》，3:26

To see the wicked flourish is matter rather of pity than envy; it is all the heaven they will have.

SIMEON ASHE
Primitive Divinity, 74-75

看到恶人兴旺，与其说是让我们嫉妒，倒不如说是让我们心生怜悯；这就是他们所能得到的一切天堂。

西门·艾什
《上古神学》，74-75

Many who have abundance of all things to enjoy, yet have not so much content and sweetness in their lives as some that go to their hard labor. Sad, solicitous thoughts do often attend a prosperous condition. Care is as an evil spirit which haunts a rich man and will not suffer him to be quiet. When his chest is full of gold, his heart is full of care either how to manage or how to increase or how to secure what he hath gotten. Oh, the troubles and perplexities that do wait upon prosperity. The world’s high seats are very uneasy. Sunshine is pleasant, but sometimes it scorches with its heat.

The bee gives honey, but sometimes it stings. Prosperity hath its sweetness and also its sting. Competency, with contentment, is far more eligible. Never did Jacob sleep better than when he had the heavens for his canopy and a hard stone for his pillow. A large voluminous estate is but like a long, trailing garment which is more troublesome than useful.

SIMEON ASHE
Primitive Divinity, 135

许多人有各样充足之事可以享受，但生活却不及一些做苦工的人那样有极大的满足和甘甜。兴旺的光景确实常常伴随着悲伤和忧虑的思想。忧虑就像一个邪灵，附在富人身上，让他不得安宁。他的钱柜满了金子，他的心里就满了忧虑，不知如何管理、如何加增、如何保全他所拥有的。哦，麻烦和困惑等待着兴旺。世上的高位让人坐立不安。阳光虽然令人愉悦，但有时它的热度能将人灼伤。蜜蜂给人蜂蜜，但有时也将人蜇伤。顺境有它的甜蜜，也有它蜇人的刺。适当够用的财富加上知足的心，是最为适合。当雅各以天为幕，以石为枕头时，他从未睡得如此香甜。庞大的财产就像一件长长拖在地上的衣服，麻烦多于有用。

西门·艾什
《上古神学》，135

Pride, security, and rebellion are the three worms of plenty (Deut. 32:15). The pastures of prosperity are rank and surfeiting. How soon are we broken upon the soft pillow of ease!

SIMEON ASHE
Primitive Divinity, 136

骄傲、安稳和悖逆，是富足生出的三条虫子（申 32:15）。兴旺的牧场过于肥沃，以致令人不适。躺在安逸的软枕上，不久我们就会被击打得支离破碎！

西门·艾什
《上古神学》，136

Prosperity is a disguised poison, pleasant to the unwary sense but deadly in the operation, and the more pernicious in the effects because less dangerous in the opinions of men.

WILLIAM BATES
The Danger of Prosperity, in Whole Works, 2:207

兴旺是一种伪装的毒药，不警觉的人尝起来感到欢喜，但它的作用却是致命的，而且在人看起来越来越不危险，其后果越发有害。

威廉·贝茨
《顺境的危险》，收录于《全集》，2:207

Prosperity is the strongest obstacle against the conversion and reformation of sinners. Whilst they are plying their various pleasures, they have neither will nor leisure to advert to the voice of conscience, so reproachful and stinging to them. And many times, prosperity stupefies conscience, that men are fearless of divine judgments, involved in sensual security. They will not reverence and

obey God's authority till they feel His power; they abuse His blessings to pride and vanity, idleness and luxury, and are hardened in their impenitence, died with the deepest tincture of ingratitude. They drive on through a course of sin till death puts a period to their lusts.

WILLIAM BATES

The Danger of Prosperity, in Whole Works, 2:207

兴旺是拦阻罪人归正和改过自新的最大障碍。他们享受各种快乐时，既无意愿，也无暇倾听良心的声音，即便这声音会责备和刺痛他们。很多时候，顺境让良心麻木，让人无惧神的审判，沉浸在属肉体的安全感当中。他们感受不到神的威力，就不愿敬畏和顺服神的权柄；他们滥用神的赐福，使自己变得骄傲和虚荣、懒惰和奢侈，从而不肯悔改，忘恩负义而死。他们在犯罪之路上高歌猛进，直到死亡使他们的私欲止息。

威廉·贝茨

《顺境的危险》，收录于《全集》，2:207

The Spirit produces a sound mind to judge sincerely of things as they are. And from hence the corrupting vanities of the world lose their attractive charms, and eternal things appear in their reality and excellency and are chosen and sought with persevering diligence. But the sensual heart is a perpetual furnace whose smoke darkens the mind, that it cannot discover sublime and heavenly excellencies, and whose impure heat fires the will that 'tis earnest in the pursuit of fleshly pleasures. Briefly, nothing does more quench the Spirit in His illuminating, quickening, and attractive operations than sensuality, and nothing more heightens sensuality and increases the averseness of carnal men to the holy law of God and makes their conversion more difficult than prosperity.

WILLIAM BATES

The Danger of Prosperity, in Whole Works, 2:229

圣灵使人拥有健全的心智，让人能够真诚地判断事物本来的样貌。因此，世上令人败坏的虚荣，就失去了诱人的魅力，而永恒之事则显出它们的实在和卓越，就让人锲而不舍地选择和追求。但属肉体的心是不停燃烧的火窑，其所发的黑烟使思想昏暗，以致不能发现崇高和属天的美好，这火窑不洁的热力点着人的意志，使它切切追求肉体之乐。简而言之，没有什么能比放纵感官之乐更能消灭圣灵光照、苏醒和吸引的工作，也没有什么能比兴旺更让人放纵感官之乐，让属肉体之人更加厌恶神圣洁的律法，让他们更难归信。

威廉·贝茨

《顺境的危险》，收录于《全集》，2:229

Prosperity puffs up sinners with pride, for it is very hard to keep a low spirit with a high and prosperous lot. But God by affliction calls men down from their heights to sit in the dust.... There are various kinds of affliction—some more, some less humbling—but all of them are humbling.

THOMAS BOSTON

Crook in the Lot, 117

兴旺让罪人骄傲，自高自大，因为在高高在上的顺利光景中，保持灵里卑微，这是难事。但神通过苦难叫人从高处下来，坐在尘土之中……各种不同的苦难——一些苦难让人多多降卑，

另一些则少些——但所有苦难都让人降卑。

托马斯·波士顿
《人生的坎坷》，117

It is certain that great prosperity and worldly glory are no sure tokens of God's love, and it is as certain that great troubles and afflictions are no sure mark of God's hatred (Ps. 73:5; Prov. 1:32; Eccl. 9:1-2); and yet many poor Christians, when the waters of affliction rise high and are ready to overflow them, how apt are they to conclude that God hates them and will revenge Himself upon them, and that they have nothing of God, or Christ, or the Spirit, or grace in them.

THOMAS BROOKS
Cabinet of Choice Jewels, 83

可以肯定的是，非常兴旺和属世的荣耀，并非蒙神所爱的可靠标记，同样可以肯定的是，极大的困境和苦难，也不是遭神恨恶的确凿标记（诗 73:5；箴 1:32；传 9:1-2）；然而许多可怜的基督徒，当苦难的河水高涨，准备淹没他们的时候，他们是何等容易得出结论，认为神恨恶他们，要向他们施行报应，认为他们与神、基督、圣灵毫无关系，自己里面没有任何恩典。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，83

Riches are called “thick clay” in Habakkuk 2:6, which will sooner break the back than lighten the heart. A little will serve nature, less will serve grace, but nothing will serve men's lusts.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:200

哈巴谷书 2:6 称财富是“厚厚的泥块”，它很快就会压断人的背部，而不是使人的心舒展。一点点的财富能满足肉身，更少一点的财富能满足恩典，但再多的财富也不能满足人的欲望。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:200

Many men...look at the shine and glitter of prosperity, but they little think of the burden; but there is a fourfold burden. (1) There is a burden of trouble. A rose hath its prickles, and so the Scripture saith, “He that will be rich pierces himself through with many sorrows” (1 Tim. 6:10). (2) There is a burden of danger in it. Men that are in a prosperous condition are in a great deal of danger. Those men that are set upon a pinnacle on high, these men are in greater danger than other men are. Honey, we know, doth invite bees and wasps unto it; and so the sweet of prosperity doth invite the devil and temptation. (3) In a prosperous estate there is the burden of duty. You look only at the... comfort that they have and the honor and respect that they have who are in a prosperous condition, but you must consider of the duty they owe to God. (4) The last is the burden of account in a prosperous estate. There is a great account that they are to give to God who enjoy great estates and a prosperous condition.

JEREMIAH BURROUGHS

Rare Jewel, 41-42

许多人……只看到兴旺金光闪闪，却很少想到它带来的重担；其实兴旺有四重负担。（1）麻烦的负担。玫瑰有刺，所以经上说：“有人贪恋钱财，就被引诱离了真道，用许多愁苦把自己刺透了。”（提前 6:10）（2）危险的负担。处于兴旺光景的人是落在极大的危险当中。站在高高尖塔上的人，比其他人面对更大的危险。我们知道，花蜜会招来蜜蜂，也招来黄蜂；同样，顺利的甘甜也会招来魔鬼和试探。（3）本分的负担。你只看到那些处于兴旺光景之人所得的……他们所拥有的舒适、荣誉和尊重，但你必须考虑到他们对神当尽的义务。（4）最后是享有极大产业和兴旺光景的人，他们要向神多多交账。

耶利米·巴罗夫

《稀世珍宝》，41-42

Faith is that that doth overcome the world; it is that that makes all the promises of God to be ours. Now when thou tookest upon thee the profession of religion, did God ever promise thee that thou shouldst live at ease, and quiet, and have no trouble? I remember [Augustine] hath such an expression: “What, is this thy faith? ‘What did I ever promise thee,’ saith He, ‘that thou shouldst ever flourish in the world?’ Art thou a Christian to that end? And is this thy faith?”

JEREMIAH BURROUGHS

Rare Jewel, 57

信心是那胜过世界的；信心使神的一切应许都成为属我们的。当你认信信仰时，神是否曾向你应许，你会活得自在、安静、没有苦难？我记得奥古斯丁说过这样一句话：“什么，这就是你的信仰吗？祂说：‘我曾向你应许过什么，让你在世上永远顺利？’你是为了这一目的而作基督徒吗？这就是你的信心吗？”

耶利米·巴罗夫

《稀世珍宝》，57

We find it by experience that when those that are godly live in the greatest dependence upon God and have no settled [income], do exercise faith more and are in a better condition for their souls than before. Oh! Many times it falls out that the worse thy outward estate is, the better thy soul is; and the better thy outward estate is, the worse thy soul is.

JEREMIAH BURROUGHS

Rare Jewel, 74

我们凭经历发现，当敬虔人最为倚靠神而活，没有稳定收入时，他们会更多操练信心，并且他们灵魂的光景要比以前更好。哦！很多时候，你外在的光景越糟，你灵魂的光景就越好；而你外在的光景越好，你灵魂的光景就越糟。

耶利米·巴罗夫

《稀世珍宝》，74

Did God heretofore give thee more prosperity? It was to prepare thee for afflictions. We should look at all our outward prosperity as a preparation to afflictions; if thou hadst done so, then it would not have been so difficult for thee to have endured affliction now. When thou hadst a great estate, yet if thou hadst made use of this mercy of God to prepare thee for thy afflicted estate, then the change of thy estate would not be so grievous. That every Christian should do. Have I an estate now? I should prepare for poverty. Have I health now? I should prepare for sickness. Have I liberty? Let me prepare myself for imprisonment. What know I what God may call me to? Have I comfort and peace now in my conscience? Doth God shine upon me? While I have this, let me prepare for God's withdrawing from me. Am I delivered from temptations? Let me prepare now for the time of temptations.

JEREMIAH BURROUGHS

Rare Jewel, 75

到目前为止，神都让你非常顺利吗？那是神在预备让你受苦。我们应当把我们所有外在的顺利，看作是为受苦所做的预备；如果你以前真是这样看，那么现在你受苦，就不会感到如此艰难了。当你拥有丰厚产业时，如果你善用神的怜悯，为你受苦做预备，那么你失去财产，就不会如此痛苦不堪了。这是每个基督徒都应做的事。我现在拥有财产吗？我应当为贫穷做准备。我现在拥有健康吗？我应当为疾病做准备。我拥有自由吗？让我为监禁做准备。我岂知道神会呼召我做什么呢？我现在良心有安慰和平安吗？神是否光照我呢？那么在我拥有这些的时候，让我为神离开我做准备。我是否已经得救脱离试探？让我现在为受试探之日做准备。

耶利米·巴罗夫

《稀世珍宝》，75

In our prosperity we are full of our own wills, and usually we give God counsel when He looks for obedience; and so we dispute our cross when we should take it up.

THOMAS CASE

Correction, Instruction, 11

我们顺利时，心里满是自己的意思，神要我们顺服，我们反倒为祂出谋划策；因此，当我们应背起我们的十字架时，却为此与神争辩。

托马斯·凯斯

《管教，教训》，11

Prosperity is the nurse of atheism.

THOMAS CASE

Correction, Instruction, 46

顺利是抚养无神论的保姆。

托马斯·凯斯

《管教，教训》，46

The sun of prosperity shines upon the dunghill as well as upon the bed of spices, and the rain of adversity falls upon the fruitful garden as well as upon the barren wilderness. He judges truly of his estate that judges by the word, and not by providence.

THOMAS CASE
Correction, Instruction, 99

顺利的阳光既照在香花畦，也照在粪堆上；逆境的雨水既落在贫瘠的旷野中，也落在硕果累累的园子里。凭着神的话语，而不是凭着神的护理作判断的，才是正确判断自己的光景。

托马斯·凯斯
《管教，教训》，99

For though in prosperity we may have experience of our faith and hope and love to God, yet nothing so soundly and thoroughly as in affliction. In prosperity there is place for the devil's objection "Doth Job serve God for nought?" But in affliction it is taken away, and it appears plainly that we love God, serve and obey Him, not as mercenaries for our own profit but even for Himself. Again, though in our prosperity we might have some experience of the sincerity of our graces, yet not of that great measure of them which we have in affliction.

DANIEL DYKE
"The School of Affliction," in Two Treatises, 350-51

尽管在顺境中，我们可以经历到我们对神的信心、盼望和爱，但没有什么能像在苦难中那样，如此纯全和彻底地经历这一切。在顺境中，魔鬼的反对还有用武之地：“约伯敬畏神岂是无故呢？”但苦难把这种反对除去了，我们明显看到，我们爱、服侍和顺服神，不是像雇工，为了自己的利益，而是为了祂自己。还有，虽然我们在顺利时，我们可能对恩典的真实有某种经历，但在患难中，我们才能体会到这些恩典的极大深度。

丹尼尔·戴克
《患难的学校》，收录于《两篇专著》，350-51

Take heed lest those estates you have gotten as a blessing, attending the gospel, prove a temptation to you to betray the gospel. "Religion," saith one, "brings forth riches, but the daughter devours the mother." How can you expect acceptance with God who have betrayed His truths and dealt perfidiously with Him?

JOHN FLAVEL
Fountain of Life, 364

要小心，免得你得着的那些财产，那些伴随福音而来的祝福，最终成为你背弃福音的试探。有人说过：“信仰生出了富足，但是这位女儿吞噬了她的母亲。”你若背弃神的真理，以诡诈待祂，又怎能指望得到祂的接纳呢？

约翰·弗拉维尔
《生命的源头》，364

He indeed is rich in grace whose graces are not hindered by his riches.

JOHN FLAVEL
Golden Gems, 69

人的恩典若不因财富受拦阻，就确实拥有丰富的恩典。

约翰·弗拉维尔
《黄金奇珍》，69

Prosperity excites the love and gratitude of the saints to God, the author of their mercies. While it inflames the sinner's lusts, it fills the good man's heart with benevolent and grateful affections. Not that these outward things are the primary reasons, or motives, of his love to God. Far from it—he loves Him when He takes them away as well as when He bestows them. But God sanctifies prosperity to His people, makes it conducive to their spiritual welfare, and subservient to their usefulness in the world.

JOHN FLAVEL
Husbandry Spiritualized, 329

顺境使圣徒生发对赐他们各样怜悯之神的爱和感恩。顺境点燃罪人的情欲之火，却让良善之人的内心充满仁慈和感恩的情感。这并不是说，这些外在之事是良善之人爱神的主要原因或动机。根本不是这样——当神收取这些时，他爱神，就如神赐下这些时，他爱神。但神将顺境分别为圣，赐给祂的百姓，使之有利于他们灵里的福祉，帮助他们在世上被主使用。

约翰·弗拉维尔
《灵里的农作》，329

Outward gains are ordinarily attended with inward losses.

JOHN FLAVEL
Saint Indeed, 76

外在的益处通常伴随着内在的损失。

约翰·弗拉维尔
《真圣徒》，76

As hills the higher the barrener, so men commonly the wealthier the worse; the more honor the less holiness.

THOMAS FULLER
in Horn, Puritan Remembrancer, 188

就如山丘越高，就越贫瘠，同样人通常越富有，就越糟糕；名声越大，就越不圣洁。

托马斯·富勒

收录于霍恩，《清教徒备忘录》，188

Alas, the gospel is not accommodated to [the world's] carnal desires. It tells them of no fields and vineyards it hath to give; it lures them not with the gaieties of worldly honors and pleasures. Had Christ in His gospel but gratified the cravings of men's lusts with a few promises for these things, though He had promised less for another world, the news would have gone down better.

WILLIAM GURNALL

Christian in Complete Armour, 347

哎呀，福音并不迁就世人属肉体的愿望。福音没有告诉人们，它会让他们得着田地和葡萄园；福音不用属世的尊荣和快乐吸引他们。倘若基督在祂的福音中，用关于这些事的一些应许来满足人的私欲，就算祂对另一个世界的应许少了，这个消息也会更受人欢迎。

威廉·古纳尔

《基督徒披戴神的全副军装》，347

There is a burden of care in getting riches, fear in keeping them, temptations in using them, guilt in abusing them, sorrow in losing them, and a burden of account at last to be given up concerning them.

MATTHEW HENRY

Gems, 5

获得财富有挂虑的重担，保守财富有恐惧的重担，使用财富有试探的重担，滥用财富有内疚的重担，失去财富有悲伤的重担，最后还有为财富交账的重担。

马太·亨利

《奇珍录》，5

By these examples [in Deuteronomy 32:15]...Moses prescribed not without cause this rule, how to use ourselves in prosperity, which rule contains two precepts: the one, to use moderately the gifts of God and not to abuse them; the other, to acknowledge them to come from God and to put no trust in them. The riches of the world abused engenders pride and forgetfulness of God; therefore, Moses admonishes chiefly man in his wealth to beware he forget not God.

JOHN HOOPER

Early Writings, 302

摩西使用这些例子（申 32:15）……颁布这条原则，并非无缘无故，这原则就是，在兴旺时如何自处，它包含两条命令：一是有节制地使用神的恩赐，不可滥用；二是承认这些是从神而来的，不可倚靠它们。滥用世上的财富，会让人骄傲，忘记神；因此，摩西主要告诫人在富裕时要小心，不要忘记神。

约翰·胡珀

《早期作品》，302

It is a rare thing to find much retirement unto God, much humility and brokenness of spirit, true purity and spirituality of heart in the affluence and great prosperities of the world. It is no easy thing to carry a very full cup even and to digest well the fatness of a great estate and great place. They are not to be envied who have them.

ROBERT LEIGHTON
Spiritual Truths, 143

人在世上富裕繁荣和极其兴旺时，多多向神交托，多多谦卑和灵里破碎，又有真正的内心纯洁和属灵，这是极其罕见的事。稳稳端着一个极满的杯子，又要好好消化丰富产业和高位带来的肥甘，这绝非易事。拥有这些事情的人，并不值得羡慕。

罗伯特·莱顿
《属灵真理》，143

The unsoundness of a vessel is not seen when it is empty, but when it is filled with water, then we shall see whether it will leak or not.

THOMAS MANTON
in Spurgeon, Illustrations and Meditations, 7

瓦罐空的时候，我们看不出它合不合用，但当它装满了水，就可以看出它漏不漏水。

托马斯·曼顿
收录于司布真，《撷花集：采自清教徒花园的芬芳》，7

“The unsoundness of a vessel is not seen when it is empty, but when it is filled with water. Then we shall see whether it will leak or not.” It is in our prosperity that we are tested. Men are not fully discovered to themselves till they are tried by fullness of success.

C. H. Spurgeon quoting from and commenting on Thomas
Manton in Spurgeon, Illustrations and Meditations, 7

“瓦罐空的时候，我们看不出它合不合用，但当它装满了水，就可以看出它漏不漏水。”顺境的时候，我们接受考验。人不能完全认识自己，直到在成功的丰盈中受到试炼。

司布真引用和评论托马斯·曼顿的话，
收录于司布真，《撷花集：采自清教徒花园的芬芳》，7

In abundance, labor to keep thy heart humble and be courteous toward all, even to the meanest. Take heed of being proud, or domineering over the poor, or slighting them, as rich men are apt to do. For who made thee to differ from the meanest and poorest? Even in abundance take heed of trusting in any worldly things, but labor to live in the world above the world, trusting and relying on God alone (1 Tim. 6:17–18). If riches increase, set not your hearts upon them (Ps. 62:10). Take heed of being ensnared by them (Deut. 8:10–14). Use the world with weaned affections. Sit loose to all worldly things, as friends, children, worldly goods, that you may be ready to part with them whensoever or howsoever God shall please to take them from you, or you from them (1 Cor. 7:29–31).

THOMAS MOCKET
Christian Advice, 76–77

富足时，要竭力保守你心谦卑，对所有人彬彬有礼，就连对最卑微的人也要如此。小心不要骄傲，富人很容易这样，对穷人盛气凌人，或轻看他们。是谁让你和最卑贱和最贫穷的人不同呢？即使在富足时，也要小心不要倚靠任何世上的事，而是要努力活在世上，却超越这个世界，唯独相信和倚靠神（提前 6:17-18）。“若财宝加增，不要放在心上。”（诗 62:10）小心不要陷入财宝的网罗（申 8:10-14）。使用世物，却在感情上断绝对世界的依赖。一切世上的事，如朋友、儿女、世上的财物，都不要紧抓着不放，好让神在任何时候，用任何方法，把这些从你这里收走，或把你从它们这里收走时，你可以预备好与它们分离（林前 7:29-31）。

托马斯·默科特
《给基督徒的建议》，76-77

Riches have been kept for men to their hurt. Wisdom and high place have been the ruin of many. Liberty and plenty are to most a snare. Prosperity slays the foolish. It is enough to fill the soul of any man with horror and amazement, to consider the ways and ends of most of them that are entrusted with this world's goods.

JOHN OWEN
Golden Book, 217

财富留给人，让他们受到伤害，这样的事情是有的。智慧和高位已经毁了许多人。自由和富足对大多数人来说都是网罗。兴旺杀死愚昧人。思想大多数受托管理这世上财富的人，他们的行事之道和结局，就足以让任何人心里充满惧怕和惊奇。

约翰·欧文
《约翰·欧文金书》，217

Prosperity and temptation go together. Yea, prosperity is a temptation—many temptations—and that because without eminent supplies of grace, it is apt to cast a soul into a frame and temper exposed to any temptation, and it provides it with fuel and food for all. It hath provision for lust and darts for Satan. Without a special assistance, it hath an inconceivably malignant influence on believers themselves. Thou wantest that which should poise and ballast thy heart; formality of religion will be apt to creep upon thee, and that lays the soul open to all temptations in their full power and strength. Satisfaction and delight in creature comforts, the poison of the soul, will be apt to grow upon thee. In such a time, be vigilant, be circumspect, or thou wilt be surprised.

JOHN OWEN
On Temptation, in Oweniana, 63

兴旺和试探并肩前行。是的，兴旺是一种试探——是许多试探——因为若没有恩典多多供应，兴旺就很容易让人心落入一种暴露在任何试探前的心态和脾性，并为试探提供燃料和食物。兴旺为情欲提供食物，为撒但提供火箭。若没有特别帮助，它会对信徒自身产生不可想象的恶性影响。你将缺乏那使你的心安定沉稳的事；宗教的形式主义会偷偷临到你，让你的心向

所有试探敞开，经受它们的全部威力。对受造之物的安慰感到满足，以此为乐，这是灵魂的毒药，容易在你身上滋生。在这样的时候，要警惕，要谨慎，否则你会大吃一惊。

约翰·欧文

《论试探》，收录于《欧文著作选段》，63

It is hard to carry a full cup without shedding or to stand under a heavy load without bowing. It is difficult to walk in the clear day of prosperity without wandering or in the dark night of adversity without stumbling. But from whatever point the wind blows, the skillful mariner knows how to meet it with his sails.

WILLIAM SECKER

Nonsuch Professor, 108

拿着装满的杯子却不洒出，在重担之下却不弯腰，这是难的。在顺境的晴天中行走却不走差路，在逆境的黑夜里行走却不跌倒，这是难的。但无论风从哪里吹来，老练的水手都知道如何扬帆迎风而上。

威廉·赛克

《无比的认信之人》，108

Prosperity is a condition which consists in the fruition of outward good things, as health, strength, friends, riches, honors, and the like. As a constellation is a collection of many stars, so a prosperous condition is a confluence of many temporal comforts. God in His wise providence is pleased to give some persons large draughts of these sugared pleasures; their cup runneth over. They are in themselves mercies for which we may pray with humble submission and for which we must praise God with holy affections, but through the corruption of our hearts, they often prove prejudicial to holiness. Those fires which were made to warm us do often black and burn us. Small vessels carrying a great sail are apt to be overturned with every tempest. A prosperous condition is called a slippery place: "Thou didst set them in slippery places" (Ps. 73:18). Those that walk on ice had need to be wary how they set their feet, lest they slip and fall.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:47

顺境是一种光景，就是得享外在美好之事，如健康、体力、朋友、财富、荣誉等等。正如星座汇聚了众星，同样地，顺境也汇聚了许多现世的舒适。神以祂智慧的护理，乐意赐给一些人这些丰富甜美的快乐；他们的杯满溢。这些事情本身就是恩典，我们可以谦卑顺服地为此祈求，我们也必须为此用圣洁的感情赞美神，但由于我们内心败坏，这些事情往往证明是对圣洁的伤害。那应来温暖我们的火，常常把我们熏黑和烧伤。扬起大帆的小船，容易被每一场暴风吹翻。经上把顺境称为滑脚之地：“你实在把他们安在滑地。”（诗 73:18）在冰上行走的人需要小心在何处落脚，以免滑倒。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:47

In particular, take heed of pride, carnal confidence, and senselessness of others' sufferings, which three sins prosperous men are prone to.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:55–56

尤其要警惕骄傲、属肉体的自信、对别人的苦难无动于衷，这三种罪是富足之人容易犯的。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:55–56

In prosperity, prepare for adversity.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:67

在顺境中，要为逆境做好准备。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:67

If thou would in prosperity prepare for adversity, get thine affections mortified to all the comforts of this life. Though outward favors cling about thee, yet let thine heart climb above them. He who counts all worldly gains to be small will never count any worldly loss to be great. Excessive love to the creature causeth excessive grief in the loss of creatures. A man may pull off his glove quickly and quietly, but not his skin because this sticks close to his flesh. The closer the world cleaves to us, the harder it will be to part it from us.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:71–72

如果你想在顺境时为逆境做好准备，就要治死你感情对今生一切舒适的溺爱。虽然外在有利的光景把你紧紧包围，然而你却要让你的心超越这一切。以世上利益为小的人，绝不会以世上的损失为大。对受造物过度的爱，会让人在失去时过度悲伤。人可以快快地、悄悄地脱掉手套，却不能脱掉皮肤，因皮肤是与他的肉体紧密相连。世界与我们的关系越紧密，我们就越难与它分离。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:71–72

Their prosperity [i.e., that of the wicked] is not fast. Their riches and honors do but show themselves like a rainbow in all their dainty colors and then vanish away: "Thou didst set them in slippery places" ([Ps. 73:]18). They stand on ice, [and] are as soon off almost as on. How quickly is the beauty of all worldly blessings blasted! "The triumphing of the wicked is short" (Job 20:5). Though their pains shall be forever, yet their pleasures of sin are but for a season. They are rich in this world, not in the other world (1 Tim. 6:17). They live in pleasures on earth (James [5:]5). The place of their pilgrimage is the only place of their pleasures. They have a time of mirth, but they shall have an

eternity of mourning.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:108

恶人的兴旺并不长久。他们的财富和尊荣只不过像彩虹，展现一切精致的色彩，然后就消失得无影无踪：“你实在把他们安在滑地。”（诗 73:18）他们站在冰上，几乎一站上就要滑落下来。所有属世福气之美，是何等快快被吹散！“恶人夸胜是暂时的。”（伯 20:5）他们的罪中之乐只是一时，他们的受苦却要永永远远。他们在这个世界富有，在另一个世界却并非如此（提前 6:17）。他们在世上享福（雅 5:5）。他们的寄居之地，是他们唯一享福的地方。他们欢笑有时，但要哀伤到永远。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:108

These spiritual riches [i.e., grace] sanctify other riches. Riches without grace are hurtful; they are golden snares; they are the bellows of pride, the fuel of lust; they set open hell's gates for men; they are unblest blessings. But grace sanctifies our riches. It corrects the poison; it takes away the curse; it makes them beneficial to us; riches shall be certificates of God's love, wings to lift us up to paradise. Thus grace, by a divine chemistry, extracts heaven out of earth and gives us not only venison but the blessing.

THOMAS WATSON

The Beatitudes, in Discourses, 2:461

这些灵里的富足（即恩典）将其他富足分别为圣。富足没有恩典就是有害的；它们是金色的网罗，是煽动骄傲的风箱，是点燃情欲的燃料；它们为人打开了地狱之门；它们是不蒙神祝福的祝福。但恩典将我们的富足成圣。恩典纠正了毒害，除去了诅咒；恩典让这些于我们有益；这样的富足就成为神之爱的证书，带我们升到天堂的翅膀。就这样，恩典通过一种神圣的化学反应，从地上提炼出天堂，不仅给我们美味，还要给我们祝福。

汤姆·华森

《八福》，收录于《讲论》，2:461

Prosperity often deafens the ear against God. "I spake unto thee in thy prosperity; but thou saidst, I will not hear" (Jer. 22:21). Soft pleasures harden the heart. Prosperity has its honey and also its sting. Anxious care is the evil spirit that haunts the rich man; when his chests are full of money, his heart is full of care. Sunshine is pleasant, but sometimes it scorches. The spreading of a full table may be the spreading of a snare. Many have been sunk to hell with golden weights. "They that will be rich fall into...many...hurtful lusts, which drown men in... perdition" (1 Tim. 6:9). The world's golden sands are quicksands. What, if we have less food we have less snare; if less dignity, less danger. As we lack the rich provisions of the world, so we lack the temptations.

THOMAS WATSON

Gleanings, 43

顺境往往让人对神的话语充耳不闻。“你兴盛的时候，我对你说话，你却说：‘我不听。’”

（耶 22:21）轻松的欢乐让人心刚硬。顺利有蜜也有刺。焦虑是附在富人身上的邪灵；他钱箱装满金钱，心里却装满忧虑。阳光令人愉快，但有时也把人灼伤。铺设的筵席可能是铺设的网罗。许多人被贵重的金子拖入地狱。“但那些想要发财的人，就陷在……许多无知有害的私欲里，叫人沉在……灭亡中。”（提前 6:9）世上的金沙是流沙。如果我们少食物，就少了网罗；如果少了尊贵，就少了危险，那么又有何妨呢。我们没有世上丰富的供应，同样我们也没有了试探。

汤姆·华森
《汤姆·华森拾珍集》，43

To give us Christ is more than if God had given us all the world. He can make more worlds, but He has no more Christs to bestow. If you have but daily bread enough to suffice nature, be content. Consider it is not having abundance that always makes life comfortable. A staff may help the traveler, but a bundle of staves will be a burden to him. The world is but a great inn. If God give you sufficient to pay for your charges in your inn, you may be content; you shall have enough when you come to your own country.

THOMAS WATSON
Gleanings, 44

神把基督给我们，这远远要比把全世界都给我们更多。神可以创造更多的世界，但没有更多的基督可以赐给人。如果你日用的饮食只够肉身需要，那就要满足于此。要思想，并非富足就一定能使生活得安慰。一根杖可以帮助行路的人，一捆杖则会成为他的负担。世界不过是一座大大的客栈。如果神给你的，可以支付你在这间客栈的费用，你就应当知足；当你回到你的家乡，你必得着满足。

汤姆·华森
《汤姆·华森拾珍集》，94

PROTESTANTS ON ROMAN CATHOLICISM（更正教论罗马天主教）

I remember we are going to the altar: the God of mercy conquer the hearts of these malicious furies, these wily Gibeonites [i.e., Roman Catholics] who, while they dwell among us, labor to deceive us with the pretense of antiquity; the iron shoes of St. Peter; their old garments of their own merit; their old, moldy bread of Transubstantiation, with all which, though put on but yesterday, they endeavor to deceive Joshua and his people. And we find they did it too, but it was because they asked not counsel of the Lord (Josh. 9:14). Let us therefore to prevent the like wiles go on in the name of the Lord whom we come to serve, and David's resolution will infallibly produce David's blessing. So holy means cannot but produce a happy end.

ISAAC BARGRAVE
Sermon Preached, 106

我记得我们在走向祭坛：求怜悯人的神征服这些恶毒暴徒的心，征服这些狡猾的基遍人（即

罗马天主教徒），他们住在我们中间的时候，努力用伪装出来的年代久远欺骗我们；圣彼得的铁鞋；他们自己功德的旧衣；他们那干了、长了霉的化质说饼，虽然这一切只是昨天才搬出来的，他们却努力欺骗约书亚和他的百姓。我们发现他们也是如此被欺骗了，但这是因为他们没有求问耶和华（书 9:14）。因此，让我们防止人冒用我们所侍奉的主之名，继续行类似诡诈之事，大卫的决心必带来大卫之福。因此圣洁的途径必然带来有福的结果。

以撒·巴格夫
《所传之道》，106

One main difference betwixt us [i.e., Protestants] and them [i.e., Roman Catholics] in all our controversies is this: that we take away from man all manner of glorying in himself and give the glory of all to God. But they rob God to give to man matter of trusting unto himself and unto others like himself and of boasting in himself and others. Instance the controversies we have with them about the authority of the church above the Scriptures, the power of popes and priests, adoration and invocation of angels and saints, their intercession, the inherent virtue of sacraments, man's free will to good, works of satisfaction and supererogation, merit of works, indulgences, pilgrimages, and many other like these.

WILLIAM GOUGE
Guide to Goe to God, 41

我们（更正教）和他们（罗马天主教）一切争论中的一个主要区别就是：我们从人身上夺去一切荣耀自己的方式，把所有荣耀都归于神。但他们抢夺神的荣耀，让人做事信靠自己 and 像他们一样的人，以自己和其他人为夸口。我们与他们争论的问题包括：教会的权威高于圣经、教皇和神父的权力、尊崇和敬拜天使及圣徒、死去圣徒的代求、圣礼内在的功效、人向善的自由意志、满足神公义的行为和分外的功德、行为的功德、赎罪券、朝圣、以及其他许多类似事情。

威廉·高格
《到神面前的指引》，41

In Hariford they have turned the table in the cathedral and taken away the cops and bassons [i.e., cups and basins] and all such things. I hope they begin to see that the Lord is about to purge His church of all such inventions of men.

BRILLIANA HARLEY
February 17, 1641, Letters, 148–49

在哈里福德，他们把大教堂的桌子翻过来，拿走了杯和盆，以及所有这些事情。我希望他们开始看到，主即将要洁净祂的教会，清除所有这些人的发明。

布莉安娜·哈利
1641 年 2 月 17 日，收录于《书信集》，148–49

May [the deceitful heart] not put a fair gloss upon popery itself and say, “The papists have the substance of religion, and why should we scruple human rites and ceremonies? They have the sacred

Scriptures, and why should we stumble at superfluous traditions? Their images are not the terminative object of worship but the motive only, and why may we not use human inventions to move us to devotion? Transubstantiation itself is but a kind of nicety, they say; the body of Christ is in the Eucharist after the manner of spirits; we say that it is there spiritually. And how little doth the difference seem to be? Praying to saints and angels is but a vanity, a void thing. Human merit is a harmless thing if it be grafted upon Christ and the promise. The pope himself is a bishop, and why need we think him antichrist?" The false heart can paint the whore in every part and make her look as if she were not "Mystery, Babylon, the mother of harlots and abominations of the earth." Labor then to know more and more of the deceitfulness of thy heart, that it may not cheat thee in times of persecution. He that trusts in his heart is a fool—nay, a secret idolater; let us carry a holy jealousy over our hearts.

EDWARD POLHILL
Armatura Dei, 40–41

难道诡诈的心不可以为教皇制本身涂上一层美好的光泽,说:“教皇党人既然有信仰的实质,我们为何还要忌讳人的仪式和礼仪呢?他们有神圣的圣经,我们为何还要为多余的传统烦恼呢?他们所拜的像并非是敬拜的终极对象,不过是提供动力,我们为何不可用人的发明来感动我们的敬拜呢?他们说,化质说本身不过是一种细微的差别;基督的身体是以灵的方式存在于圣餐中;而我们说,祂的身体是以灵的方式存在。其中的差别看起来是何等之小?向圣徒和天使祷告不过是一种虚空的做法,一种虚无的事情。人的功德若嫁接在基督和应许之上,那就是无害。教皇自己是一位主教,我们为什么要认为他是敌基督呢?”虚假的人心可以为娼妓的每个部分涂脂抹粉,使她看起来不像是“奥秘哉!大巴比伦,世上的淫妇和一切可憎之物的母”。因此,要竭力,越发了解你内心的诡诈,免得在逼迫之时它会欺骗你。“心中自是的,便是愚昧人”⁴⁹——不,是暗中拜偶像的人;让我们心怀神圣的忌邪。

爱德华·波尔希尔
《神的军装》, 40–41

ENGLISH PROTESTANT: Your religion destroys even the principles of morality, which true religion is so far from destroying that it improves and perfects it. I confess, the bloodiness of your religion hath ever made me both suspect and loath it. I find that Christ is a prince of peace; though He whipped some out of the temple, yet He never whipped any into His church; that He drew in His disciples with the cords of a man, of conviction and persuasion, and so did His apostles after Him. But your religion, like Draco's laws, is written in blood. I perceive you answer our arguments with fire and fagot. Besides this, your religion destroys all civil faith and society; your principle is known, and so is your practice of equivocation and keeping no faith with heretics.

POPISH PRIEST: I know where you are. You mean because of John Huss who, after he had the faith of the emperor given him for his safe conduct, was, contrary to that faith, put to death in the Council of Constance.

ENGLISH PROTESTANT: I do so, and what can you say for it?

POPISH PRIEST: This I say, you must not charge upon our church the opinion of some few private doctors since others disown this and have written against it.

MATTHEW POOLE

⁴⁹ 箴28:26

Dialogue between a Popish Priest and an English Protestant, 106-7

英国更正教信徒：你们的宗教甚至摧毁了道德原则，而真宗教根本不会摧毁道德原则，而是改善和完善道德原则。我承认，你们宗教的血腥使我既怀疑又厌恶。我发现基督是一位和平的君；尽管祂用鞭子把一些人赶出圣殿，但祂从未用鞭子把任何人赶进祂的教会；祂用慈绳爱索，用知罪和劝服的绳索吸引门徒；祂之后的使徒也是如此。但你们的宗教，就像德拉古的法律，是用血写成的。我知道你们会用火刑回应我们的论点。除此之外，你们的宗教摧毁了所有文明信仰和社会；你们的原则众所周知，你们暧昧、对异教徒不守信用的做法，也是众所周知。

天主教神父：我知道你在说什么。你是指约翰·胡斯，他在得到皇帝承诺保证他安全之后，人违反了这保证，在康士坦斯会议将他处死。

英国更正教信徒：我确实是在讲这事，对此你能说什么？

天主教神父：我要说的是，你不能用一些私下作神学家之人的意见，来控告我们的教会，因为其他人不承认这一点，而且还写了书反对这一点。

马太·普尔（MATTHEW POOLE）

《一位天主教神父和一位英国更正教信徒的对话》，106-7

[The Great Fire of London] does smell of a popish design, hatched in the same place where the Gunpowder Plot was contrived, only that this was more successful. The world sufficiently knows how correspondent this is to popish principles and practices; those who could intentionally blow up king and parliament by gunpowder might (without any scruple of their kinds of conscience) actually burn a heretical city, as they count it, into ashes. For besides the dispensations they can have from His Holiness (or rather His Wickedness), the pope, for the most horrid crimes of murder, incest, and the like, it is not unlikely but they count such an action as this meritorious (in their kind of merit), which, in the issue, they will find to merit the flames of eternal fire instead of a crown of glory, which I wonder that in their way they can have the least hopes of. I believe that the people will now take more heed of them and their ways, and instead of promoting their cause, I hope that a contrary effect is produced and that the before indifference of a generation more newly sprung up who did not know them is now turned into loathing and detestation of such a religion as can allow of such practices.

THOMAS VINCENT

God's Terrible Voice in the City, 56-57

伦敦大火确实有教皇党人阴谋的味道，他们在计划火药阴谋的同一地点策划此事，只是这次更成功。全世界都清楚知道这与教皇的原则和做法有着多大关联；那些试图用火药炸死国王和议会的人，他们的良心没有任何不安，确实会把他们所认为是一座异端城市的伦敦烧为灰烬。因为除了他们可以从圣洁的（不如说是邪恶的）教皇陛下那里得到对谋杀、乱伦等最可怕罪行的豁免之外，他们也认为这样的行动是有功德的（按照他们所说的功德），结果就是，他们要发现这样的功德要配得永火焚烧，而不是荣耀的冠冕；我怀疑按他们的做法，荣耀的冠冕对他们来说是毫无指望。我相信人们现在会更警惕他们和他们的行事之道，我希望这不会促进他们的事业，反而会产生相反的效果，那从前不了解他们的那新生一代人，从中立，转变为对允许这样做的宗教感到厌恶和憎恨。

托马斯·文森特
《神在伦敦城发出的可怕声音》，56-57

The canon of the Mass, say they [i.e., Roman Catholics], is perfect and absolute, void of all error, and therefore not to be changed or abrogated.... But we [Protestants], on the contrary side, more truly and agreeable to Scripture, doubt not to say that there can be nothing more corrupt, abominable, fuller of all impiety, heresy, lying than is their idolatrous sacrifice of the Mass; as it shall now more particularly appear by the collection of the several errors.

ANDREW WILLET
Synopsis Papismi, 20-21

罗马天主教徒说，他们弥撒的教规是完全绝对、无谬无误的，因此不能改变或废除……但是，我们这些更正教信徒则相反，我们更忠实于圣经，更符合圣经，毫不怀疑地说，没有什么比他们拜偶像的弥撒献祭仪式更败坏，更可憎，更充满不敬、异端和谎言了；正如藉着收集他们的几个错误，就更清楚显明情况确实如此。

安德鲁·威勒（ANDREW WILLET）
《教皇专制概要》，20-21

PROVIDENCE（神的护理）

He upholds “all things by the word of his power” (Heb. 1:3). He is pater familias and disposes all things in this universe with greater care and providence than any householder can manage the business of his private family. He leaves it not, as the carpenter having built the frame of a house, to others to perfect it but looks to it Himself. His creation and providence are like the mother and the nurse; the one produces, the other preserves. His creation was a short providence; His providence a perpetual creation. The one sets up the frame of the house; the other keeps it in repair.

THOMAS ADAMS
“Semper Idem, or The Immutable Mercy of Jesus Christ,” in Works, 3:6

祂“用祂权能的命令托住万有”（来 1:3）。祂是一家之主，祂比任何家主对他个人家庭事务的管理，更为仔细、更为护理安排这宇宙的万有。祂不像木匠建好房屋框架之后，让别人完成建造，而是亲力亲为完成。祂的创造和护理就像母亲和保姆；一个生出孩子，一个维持孩子。祂的创造是一个短暂的护理；祂的护理是一个不断的创造。一样搭建房屋的框架；另一样保持对它的修缮。

托马斯·亚当斯
《耶稣基督不变的怜悯》，收录于《文集》，3:6

Contentment hath this excellency—it is the best commentator upon providence. It makes a fair interpretation of all God’s dealings. Let the providences of God be ever so dark or mysterious,

contentment doth ever construe them in the best sense. I may say of it as the apostle of charity—it “thinketh no evil” (1 Cor. 13:5). “Sickness,” saith contentment, “is God’s furnace to refine His gold and make it sparkle the more. The prison is an oratory, or house of prayer. What if God melts away the creature from me? He saw, perhaps, my heart grew too much in love with it. Had I been long in that fat pasture I should have surfeited, and the better my estate had been, the worse my soul would have been. God is wise; He hath done this either to prevent some sin or to exercise some grace.” What a blessed frame of heart is this! A contented Christian is an advocate for God against unbelief and impatience.

SIMEON ASHE
Primitive Divinity, 103–4

知足有这样的长处——它最好诠释了神的护理。它公正解释神一切的作为。即便神的护理是如此黑暗或隐秘，知足也总从最好的角度加以解释。我可以像使徒论述爱那样来论述知足——它“不计算恶”（林前 13:5）。知足说：“疾病是神的熔炉，炼净祂的金子，使它更加闪亮。监狱是讲堂，或祷告的殿。如果神把我身上属受造物之事融化除净，这又有何妨呢？祂也许看到，我心太爱受造物。如果我在那片肥美的草地上呆得太久，我就会饱足生厌，我的产业越美好，我的灵魂就会越糟糕。神是智慧的神；祂这样做，不是为了防止某些罪，就是为了让祂操练某种美德。”这是何等有福的心态！一个知足的基督徒为神发声，反对不信和急躁。

西门·艾什
《上古神学》，103–4

Everyone knows what is most pleasant to him, but God alone knows what is most profitable.

THOMAS BOSTON
Crook in the Lot, 43

人人都知道什么对自己来说是最为愉快，但唯有神才知道什么对他来说是最为有益。

托马斯·波士顿
《人生的坎坷》，43

Providence in this life is the map of changes, the picture of mutability. Who can sum up the strange circumferences and rare circuits and labyrinths of providence? Providence is as a wheel in the midst of a wheel (Ezek. 1:16) whose motion, and work, and end in working is not discerned by every common eye. Three dreadful judgments God hath lately visited us with—namely, sword, pestilence, and fire. But who repents? Who smites upon his thigh? Who finds out the plague of his own heart? Who says, “What have I done?” Who ceases from doing evil? Who learns to do well? (Isa. 1:16–17).

THOMAS BROOKS
Cabinet of Choice Jewels, 6

神在今生的护理是变化的地图，是易变的图画。谁能总结出神护理中那些奇特的环绕、罕见的回路、迷宫般的路径呢？神的护理犹如“轮中套轮”（结 1:16），其运动、运作和运作的

结果，是凡俗之眼不能测透的。神最近给我们带来三样可怕的审判——就是刀剑、瘟疫和火灾。但有谁悔改呢？有谁顿足捶胸呢？有谁发现了自己心中的灾祸呢？有谁会说：“我做了什么呢？”又有谁止住作恶？有谁学习行善呢？（赛 1:16-17）

托马斯·布鲁克斯
《上乘宝石的珍品橱》，6

As God created the world and all the creatures therein by His almighty power, so the Scriptures teach that He upholds, directs, disposes, and governs them all by His providence. Nothing so casual but He disposes of it; no agent so free as to be exempted from His control. No affliction or evil of punishment but He has a hand in it. But as for sin, He neither is nor possibly can be the author or approver of it.

SAMUEL CRADOCK
Knowledge and Practice, 11

正如神以大能创造世界和其中所有的造物，圣经也告诉我们，祂以护理维系、引导、支配和管理所有这些造物。没有什么是如此偶然，以至于不受祂支配；没有哪个人是如此自由，以至于不受祂控制。没有哪样患难或灾祸，不是在祂的掌握之中。但对于罪，祂不是，也不可能。祂不是罪的始作者，祂也不赞同罪，也不可能赞同罪。

撒母耳·克拉多克
《知与行》，11

Providence...is nothing else but the performance of God's gracious purposes and promises to His people.

JOHN FLAVEL
Divine Conduct, 13

神的护理……无非就是神对祂百姓恩慈旨意和应许的成就。

约翰·弗拉维尔
《神的作为》，13

Providence doth not only undertake but performs and perfects what concerns us. It goes through with its designs and accomplishes what it begins. No difficulty so clogs it, no cross accident so falls in its way, but it carries its design through it. Its motions are irresistible and uncontrollable; He performs it for us. And, which is sweet to consider, all its products and issues are exceedingly beneficial to the saints. It performs all things for them. It is true, we often prejudice its works and unjustly censure its designs, and under many of our straits and troubles we say, "All these things are against us." But indeed, providence neither doth nor can do anything that is really against the true interest and good of the saints. For what are the works of providence but the execution of God's decree and the fulfilling of His word? And there can be no more in providence than is in them. Now there is nothing but good to the saints in God's purposes and promises, and therefore, whatever providence doth in their concerns, it must be, as the text speaks, the performance of all things for

them [Ps. 57:2].

JOHN FLAVEL
Divine Conduct, 14–15

神的护理不仅承担，并且也施行和成全与我们有关的事。护理执行它的设计，它所开始的，它都要成全。没有任何困难能阻挡护理，没有任何意外的事，能阻挡护理之路，护理却能通过这些，成就它的计划。它发动，人就不可抗拒，不可控制；神为我们成就祂的护理。想到神护理的所有成果和结果都对圣徒有极大益处，这就叫人心甘。神的护理为他们成就万事。确实，我们对护理的工作常常抱有偏见，不公地责备它的设计，我们落在许多困境和难处之下，就会说：“所有这些事都与我作对。”但事实上，神的护理既不会、也不可能做任何真正违背圣徒真利益和好处的事。因为神的护理所施行的是什么呢，岂不就是执行神的预旨，并成就祂的话语吗？神的护理最多多施行在他们身上。神的旨意和应许，除了让圣徒得益处，就别无其他。因此，神的护理凡在与圣徒相关之事上所行的，都必像圣经所说，是为了他们成全诸事（诗 57:2）。

约翰·弗拉维尔
《神的作为》，14–15

Though our present views and reflections upon providence be so short and imperfect in comparison with that in heaven, yet such as it is, under all its present disadvantages, it hath so much excellency and sweetness in it that I may call it a little heaven or, as Jacob called his Bethel, the gate of heaven. It is certainly a highway of walking with God in this world, and as sweet communion may a soul enjoy with Him in His providences as in any of His ordinances. How often have the hearts of its observers been melted into tears of joy at the beholding of its wise and unexpected productions! How often hath it convinced them, upon a sober recollection of the events of their lives, that if the Lord had left them to their own counsels, they had as often been their own tormentors, if not executioners! Into what and how many fatal mischiefs had they precipitated themselves if providence had been as shortsighted as they.

JOHN FLAVEL
Divine Conduct, 19

虽然我们当下对神护理的看法和思想，与将来在天上时相比，是如此目光短浅和残缺不全，尽管当下有着各样缺陷，然而这看法和思想仍有如此多的好处和甘甜，以至于我可以将之称为一个小小天堂，或者就像雅各称他的伯特利，是天的门。这无疑是在这世上与神同行的大道，就像在神的任何蒙恩之道中一样，人的灵魂可以在神的护理中，享有与祂甜美的相交。有多少次，观察这护理之工的人，因看到它的智慧和出人意料的成果，内心就融化出喜悦的泪水！有多少次，当人冷静回想他们生活中发生的事，这就足以令他们确信，主若任凭他们随自己看为好的计划行事，那么他们即便不是杀死自己的刽子手，也常常是折磨自己的人！如果神的护理与他们一样目光短浅，他们自己就会一头扎进何等多的致命灾祸当中。

约翰·弗拉维尔
《神的作为》，19

If this puzzle us, what shall we say when we see events produced in the world for the good of God's

chosen by those very hands and means which were intentionally employed for their ruin. These things are as much beside the intentions of their enemies as they are above their own expectations, yet such things are no rarities in the world. Was not the envy of Joseph's brethren, the cursed plot of Haman, the decree procured by the envy of the princes against Daniel, with many more of the like nature, all turned by a secret and strange hand of providence to their greater advancement and benefit? Their enemies lifted them up to all that honor and preferment they had.

JOHN FLAVEL
Divine Conduct, 24-25

如果这让我们困惑不解，那么当我们看到，那些故意用来毁灭神选民的人和手段，恰恰成就了那些使他们得益处的事，我们又会怎么想呢？这些事情与他们仇敌的意图相去甚远，也远远出乎他们自己的意料，然而这样的事情在这世上并不罕见。约瑟哥哥们的嫉妒，哈曼那当受诅咒的阴谋，众总督因嫉妒但以理而得到的禁令，以及更多类似性质的事情，岂不都因着神隐秘难测和不可思议的护理之手，就转变成让他们高升和得益的事情吗？是他们的仇敌将他们推升，使他们拥有所得的一切尊荣和高位。

约翰·弗拉维尔
《神的作为》，24-25

You can learn the voice and errand of the rod only from the word (Ps. 94:12). The word interprets the works of God. Providences in themselves are not a perfect guide; they often puzzle and entangle our thoughts. But bring them to the word, and your duty will be quickly manifested. "Until I went into the sanctuary of God, then understood I their end" (Ps. 73:16-17); and not only their end but his own duty to be quiet in an afflicted condition and not envy their prosperity. Well, then, bring those providences you have passed through or are now under to the word, and you will find yourselves surrounded with a marvelous light and see the verification of the Scriptures in them.

JOHN FLAVEL
Divine Conduct, 129

你只能从神的话语中明白杖打的声音和目的（诗 94:12）。神的话语解释神的作为。神的护理本身并不是一种完全的指引；它们常常让我们感到困惑和纠结。但把神的护理带到神的话语前，你当尽的本分就会快快显明。“等我进了神的圣所，思想他们的结局。”（诗 73:16-17）不仅明白了他们的结局，还明白了自己在遭遇患难时，应当安静并且不嫉妒他们兴旺的本分。那么，把你们已经历，或正在经历的那些护理，带到神的话语前，你们就会发现自己被奇妙的光包围，并在这些护理中看到对圣经的证实。

约翰·弗拉维尔
《神的作为》，129

Is the eye of providence ever shut? No, "He slumbers not" that keeps you. Or is it one moment off you? No, "the eye of the Lord is upon the righteous"; He has fixed it forever and with infinite delight pleased Himself in the object. When was His ear shut, or His hand either, from receiving your cries or supplying your wants? Nay, does not your condition take up the thoughts of God, and are they any other than thoughts of peace which He entertains? A few drops of this oil will keep the wheel

in motion.

WILLIAM GURNALL

Christian in Complete Armour, 45

神护理的眼睛可曾闭上吗？不，“保护你的必不打盹。”⁵⁰祂的目光可曾片刻游离在你之外吗？不，“耶和华的眼目看顾义人。”⁵¹祂永远注目在他们身上，并且无限喜悦祂所注目的对象。什么时候祂会掩耳不听你的呼求，祂会不施手供应你的需要？不，你的处境岂不牵动神的心吗？除了赐平安的意念，祂还向你心存别的意念吗？几滴这样的油就能使轮子运转起来。

威廉·古纳尔

《基督徒披戴神的全副军装》，45

As God can make a straight line with a crooked stick, be[ing] righteous when He uses wicked instruments; so also gracious when He dispenses harsh providences.

WILLIAM GURNALL

Christian in Complete Armour, 66

正如神能用弯曲的棍子划出一条直线，当祂使用恶人为工具时，祂仍是公义；当祂施行严苛的护理时，祂仍是仁慈。

威廉·古纳尔

《基督徒披戴神的全副军装》，66

We wrestle against providence when incorrigible under the various dispensations of God toward us. Providence has a voice, if we had an ear; mercies should draw, afflictions drive; now, when neither fair means nor foul do us good, but we are impenitent under both, this is to wrestle against God with both hands.

WILLIAM GURNALL

Christian in Complete Armour, 81

我们在神对我们的各样安排之下，若是顽固不化，就是与祂的护理对抗了。我们若有耳听，就会听见神护理的声音；怜悯应吸引我们，苦难应驱使我们，使我们来到神的面前；现在，当顺利和艰难的手段都不能叫我们得益，在这两种情况下我们都不悔改时，就是双手与神为敌了。

威廉·古纳尔

《基督徒披戴神的全副军装》，81

Providences are good and evil to us as they find or make us better or worse; nothing is good to him that is evil. As God makes use of all the seasons of the year for the harvest, the frost and cold of winter as well as the heat of the summer, so doth He of fair and foul, pleasing and unpleasing

⁵⁰ 诗121:3

⁵¹ 诗34:15

providences for promoting holiness.

WILLIAM GURNALL
Christian in Complete Armour, 299

神的护理对我们来说是好是坏，取决于它是让我们变好，还是变坏；对恶人来说，没有一样护理是好的。正如神使用一年所有季节促成收成，既使用夏天的炎热，也使用冬天的霜冻和寒冷；同样祂使用顺利和艰难，令人喜悦和令人不悦的护理，来促进人的圣洁。

威廉·古纳尔
《基督徒披戴神的全副军装》，299

When the psalmist had exhorted men to be thankful for the mercies of God in creation and providence, his conclusion is worthy of remark: "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the Lord," as if he had said, "The reason why so little praise is given for such great mercies is because men see not the lovingkindness of God in them, and they see not His lovingkindness nor observe His mercies because they have not wisdom. It is not a library that makes a scholar, but wisdom to observe and gather the choice notions out of its books. None want mercies to bless God for. Divine providence is a large volume written thick and close with mercies from one end of our life to the other. But, few, alas, have a heart to read in it; and fewer have wisdom to collect the choice passages of it for such a holy purpose as this.

WILLIAM GURNALL
Christian in Complete Armour, 734

当诗篇作者劝人感谢神在创造和护理中的恩惠时，他的结论值得留意：“凡有智慧的，必在这些事上留心，也必思想耶和华的慈爱。”⁵²仿佛他在说：“人对如此浩大恩惠的赞美甚少，是因为人看不到其中神的慈爱，他们看不到神的慈爱，也不留心祂的恩惠，这是因为他们没有智慧。造就学者的，不是图书馆，而是可以观察和收集书籍中上好观念的智慧。没有人是缺乏恩惠，以至于不能为此称颂神。神的护理是一本又厚又重的书，从我们生命的起头到结束，都密密麻麻写满了恩惠。但是，哎呀，很少有人有心去阅读其中的恩惠；更少有人有智慧，为了这一神圣目的，去收集其中美好的段落。”

威廉·古纳尔
《基督徒披戴神的全副军装》，734

When I see my Savior hanging in so forlorn a fashion upon the cross; His head drooping down; His temples bleeding with thorns; His hands and feet with the nails and His side with the spear; His enemies round about Him, mocking at His shame and insulting over His impotence. How should I think any otherwise of Him than as Himself complaineth, forsaken of His Father? But when again I turn mine eyes and see the sun darkened, the earth quaking, the rocks rent, the graves opened, the thief confessing to give witness to His deity; and when I see so strong a guard of providence over Him that all His malicious enemies are not able so much as to break one bone of that body which seemed carelessly neglected, I cannot but wonder at His glory and safety. God is ever near, though oft unseen; and if He wink at our distress, He sleepeth not. The sense of others must not be judges

⁵² 诗107:43

of His presence and care, but our faith. What care I if the world give me up for miserable while I am under His secret protection?

JOSEPH HALL
Meditations and Vows, 109–10

我看到我的救主挂在十架上，如此孤立无助；祂的头耷拉着；祂的太阳穴被荆棘刺破流血；祂的手脚被钉，祂的肋旁被刺；祂的仇敌围着祂，讥笑祂遭遇的羞辱，侮辱祂陷入无能。我怎能不认为，祂就像自己所抱怨那样，是被祂的父离弃了呢？但是，当我再转眼看，看到日头变得昏暗，大地颤抖，磐石崩裂，坟墓打开，那强盗认信，见证祂的神性；当我看到如此强大的护理护卫着祂，所有对祂心存恶意的仇敌，竟然连祂那看似被弃置的身体的一根骨头，都无法折断，我就不能不惊叹祂的荣耀和安全。神总在我们身边，虽然我们常常眼不能见；如果祂对我们的苦难视而不见，那祂也没有闭眼休息。任何其他的感觉，都不能判断祂的同在和看顾，能断定的，只有我们的信心。只要我得到祂暗中保护，就算世界把我丢弃，又与我何干呢？

约瑟夫·霍尔
《默想与誓言》，109–10

God did not consult us in making the world, yet it is well made. Why should we expect then that He should take His measures from us in governing it?

MATTHEW HENRY
Gems, 88

神创造世界时并未向我们征求意见，世界受造却是甚好。那么，我们为何要求祂管理世界时，为祂采取的措施向我们征求意见呢？

马太·亨利
《奇珍录》，88

About this time I had a signal deliverance, fire kindled in the thatch of the house by sparks out of the chimney, which was very providentially discovered and presently quenched, else it might shortly in that dry season, on that windy day, have burned down my house and all the adjacent houses. It was very teaching to take heed of sparks of temptation, and to take notice of common mercies.

THOMAS JOLLY
Note Book, 19–20 (December 1674)

大约这时，我经历了一次明显的拯救，烟囱里的火星点燃了屋子的茅草屋顶，接着非常奇妙的护理，这火被发现并马上被扑灭了，否则在那干燥的季节，在那大风天，火可能很快就会烧毁我的房子，并烧毁所有邻近的房屋。这对我极有教益，就是要警惕试探的火星，留心普遍的怜悯。

托马斯·乔利
《日记本》，19–20（1674年十二月）

Stung I was with a bee on my nose. I presently plucked out the sting and laid on honey, so that my face swelled not; thus divine providence reaches to the lowest things. Let not sin, oh Lord, that dreadful sting, be able to poison me.

RALPH JOSSELIN
Diary, 18 (September 5, 1643)

我的鼻子被蜜蜂蛰了一下。我马上拔掉刺，涂上蜂蜜，这样我的脸就没有肿；神的护理就是这样触及最小的事。主啊，不要让罪，那可怕的刺，毒害我。

拉尔夫·约瑟林（RALPH JOSSELIN）
《日记》，18（1643年9月5日）

There are three sins especially by which you make providence your enemy: (1) When you abuse them [wealth or created things] to serve your lusts. Where there is pride and wantonness, you may look for a burning; certainly, your flowers will be scorched and dried up. Pleasant Sodom, when it was given to “pride, fulness of bread, and abundance of idleness,” met with a burning heat indeed (Ezek. 16:49).... (2) When you make them objects of trust. God can brook no rivals.... If you make idols of the creatures [created things], God will make nothing of them. The fire of God’s jealousy is a burning heat. God... certainly...shows that riches are but dead helps when they are preferred before the living God (1 Tim. 6:17). (3) When you get them by wrong means.... You think it is a ready way to advance you; no, this is the ready way to ruin all: “Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire” (James 5:3); that is, draw the fire and burning heat of God’s wrath upon yourselves.

THOMAS MANTON
Practical Exposition on the Epistle of James, 27

有三种罪，特别让神的护理与你们为敌：（1）滥用财富或受造物，服侍你们的私欲。哪里有骄傲和放纵，哪里就有可预料的火燃起；可以肯定的是，你们的花朵要被灼烧并干枯。寻欢作乐的所多玛，当它沉迷于“心骄气傲，粮食饱足，大享安逸”，就确实遭遇燃烧的热力（结 16:49）……（2）把这些当作信靠的对象。神不能容忍任何对头……你们若把受造物当作偶像，神就要使它们变为无有。神忌邪的火是灼热的火。神……显然……表明，在永生神面前，财富只是死的帮助（提前 6:17）。（3）用错误手段得到这些……你以为这是让你高升的捷径，不，这是毁掉一切的捷径：“你们的金银都长了锈，那锈要证明你们的不是，又要吃你们的肉，如同火烧。”（雅 5:3）也就是说，引火烧身，让神忿怒的炙热烈火，在你们自己身上燃烧。

托马斯·曼顿
《雅各书实践性注释》，27

In the evening, in the close, it will be light, so light as to be to us discernible. In the meantime, we are like unskillful men who, going to the house of some eminent artist, so long as he is about his work, despise it as confused; but when it is finished admire it as excellent. Whilst the passages of providence are on us, all is confusion, but when the fabric is reared, glorious.

JOHN OWEN

Golden Book, 205

长夜结束时，天就会发亮，我们便可以看见光。同样，我们就像那些不熟练的人，到某位杰出艺术家的家里去，只要他还在创作，就以为他的作品是混乱的；但当作品完成后，我们就会赞叹这作品着实出色。当神护理的过程还作用在我们身上时，一切都让我们感到混乱，但是当神的护理完全显明时，一切都让我们赞叹它的荣耀。

约翰·欧文

《约翰·欧文金书》，205

There is a call, a cry, in every rod of God, in every chastising providence; and therein He makes a declaration of His name, His holiness, His power, His greatness.

JOHN OWEN

On Being Spiritually Minded, in Oweniana, 218

神的每一次杖打，每一次惩治的护理，都有一种呼召，一种呐喊；神在当中宣告祂的名，祂的圣洁，祂的能力，祂的伟大。

约翰·欧文

《论体贴圣灵》，收录于 《欧文著作选段》，218

In a clock made by the art and handiwork of man, there be many wheels, and every one hath his several motion; some turn this way, some that way, some go softly, some apace, and they are all ordered by the motion of the watch. Behold here a notable resemblance of God's special providence over mankind, which is the watch of the great world, allotting to every man his motion and calling and in that calling his particular office and function.

WILLIAM PERKINS

Treatise of the Vocations, 903

人用技艺和手工制作的钟表有许多齿轮，每一个齿轮都有各自的运动；一些转到这边，一些转到那边，一些转得慢，一些转得快，它们都接受钟表运行的安排。请看这里，它明显与神对人类的特别护理相似，神的护理就像这广袤世界的钟表，给每个人分配他的运动和呼召，并按那呼召，分配他特有的职分和功用。

威廉·帕金斯

《论天职》，903

Providence is usually exercised in contraries; it is the divine method to humble, that He may exalt; to kill, that He may make alive; to bring light out of darkness and hell out of heaven. We wonder oft why God suffers those to reign who make Christ to suffer and will not suffer Christ to reign, little considering that the Lord oft makes the earth to help the woman [i.e., the church] and loves to strike straight strokes with crooked sticks.

FRANCIS RAWORTH

On Jacob's Ladder, 15–16

神的护理通常反向运作；这是神的方法，让人降卑，好叫他高升；让人死，好叫他活；从黑暗带来光明，从地狱带来天堂。我们常常想不明白，神为何容许那些让基督受苦，不愿让基督作王的人作王，也很少考虑到主常常让地帮助那妇人（即教会⁵³），并喜欢用弯曲的棍子发出公正的打击。

弗朗西斯·拉沃斯
《雅各的天梯》，15-16

Providence hath a thousand keys to open a thousand sundry doors for the deliverance of His own, when it is even come to a desperate case. Let us be faithful and care for our own part, which is to do and suffer for Him and lay Christ's part on Himself and leave it there.

SAMUEL RUTHERFORD
Garden of Spices, 165

神的护理有千把钥匙，可以打开千道不同的门，来解救属祂的人，即使看似到了绝境，也是如此。让我们忠心，留心我们分内的事，就是为祂做工，为祂受苦，并把基督分内的事留给祂，把它留在那里。

撒母耳·卢瑟福
《香草园》，165

Christ may act the part of an enemy a little while, as Joseph did, but it is to make way for acting His own part of mercy in a more seasonable time. He cannot restrain His compassion long; He seems to wrestle with us, as with Jacob, but He supplies us with hidden strength at length to get the better. Faith pulls off the vizard from His face and sees a loving heart under contrary appearances.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 108

就像约瑟，基督可能会暂时扮演敌人的角色，但这是为了袒露内心的怜悯做铺垫，以便在更合适的时机施展怜悯。祂不能长久抑制祂怜悯的心；祂似乎在与我们摔跤，就像与雅各摔跤一样，但祂最终会供应我们隐藏的力量，让我们得着更好的结果。信心撕下基督脸上的面罩，看到在相反的外表之下，隐藏着一颗充满爱意的核心。

理查德·薛伯斯
《压伤的芦苇》，108

[The Christian] believes that all things are ordered by providence; yet time and chance happen to all.

RALPH VENNING
Orthodox Paradoxes, 22

基督徒相信一切事情都由神的护理安排；但一切事情又都有时机。

⁵³ 见启12:16，译注

拉尔夫·伟宁
《正统信仰的吊诡》，22

God speaks by His merciful providences; by His patience and bounty and goodness He calls men unto repentance (Rom. 2:4). He giveth witness of Himself in giving rain and fruitful seasons (Acts 14:17). God's providing mercies, God's preventing mercies, God's preserving mercies, God's delivering mercies; the number of God's mercies which cannot be reckoned; the order and strange method of God's mercies, which cannot be declared; the greatness of God's mercies in the kinds and strange circumstances which cannot be expressed do all with open mouth call upon men from the Lord to repent of their sins which they have committed against Him and to yield all love, thankfulness, and obedience unto Him.

THOMAS VINCENT
God's Terrible Voice in the City, 9-10

神藉着祂施行怜悯的护理向人说话；通过祂的忍耐、慷慨和良善，呼召人来悔改（罗 2:4）。祂从天降雨，赏赐丰年，为自己作见证（徒 14:17）。神供应人的怜悯，神拦阻人犯罪的怜悯，神保守人的怜悯，神施行拯救的怜悯；神的怜悯无法一一数算；神施行怜悯的安排和测不透的方法，无法一一诉说；神在各式各样难解情形里施行的浩大怜悯，无法一一陈明，这一切都在张口呼召人，叫人为他们对主所犯的罪悔改，并将所有的爱、感恩和顺服归给祂。

托马斯·文森特
《神在伦敦城发出的可怕声音》，9-10

God speaks by His afflictive providences. There is a voice of God in His rod as well as in His word: "Hear ye the rod, and who hath appointed it" (Mic. 6:9); when God chastens, He teaches (Ps. 94:12). When God lifts up His hand and strikes, He opens his mouth also and speaks and sometimes opens men's ears too and seals their instruction (Job 33:16). Sometimes God speaks by rods more mildly, by lesser afflictions; sometimes God speaks by scorpions more terribly, by greater judgments.

THOMAS VINCENT
God's Terrible Voice in the City, 10

神藉着祂击打的护理向人说话。神的道和神的杖都有祂的声音：“你们当听是谁派定刑杖的惩罚。”（弥 6:9）神管教的时候是在教导（诗 94:12）。当神举手击打，祂也开口说话，有时也开通人的耳朵，将当受的教训印在他们心上（伯 33:16）。有时神用杖打说话，降下较小的苦难，比较温和；有时神用蝎子说话，施行更大的审判，更为可怕。

托马斯·文森特
《神在伦敦城发出的可怕声音》，10

Providence is the queen of the world; it is the hand that turns all the wheels in the universe. Chrysostom calls it the pilot that steers the ship of the creation. Providences are often dark; God writes sometimes in shorthand. The characters of providence are so various and strange and our

eyes are so dim that we know not what to make of providence. Hence we are ready to censure that which we do not understand. We think that things are very eccentric and disorderly; God's providence is sometimes secret, always wise.

THOMAS WATSON

“The Christian's Charter of Privileges,” in Discourses, 1:66

神的护理是这世界的女王；它是那转动宇宙所有齿轮的手。屈梭多模称之为受造界这艘船掌舵的领航员。神的护理往往晦涩难明；神有时会用速记写字。神护理的特征是如此多样和奇特，而我们的眼光又如此昏暗，以至于我们不晓得当如何解读护理。因此，我们会快快责备那些我们不明白的事。我们认为事情非常古怪无序；神的护理有时虽然隐秘，但总是智慧的。

汤姆·华森

《基督徒的特权宪章》，收录于《讲论》，1:66

There is no such thing as blind fate, but there is a providence that guides and governs the world. “The lot is cast into the lap; but the whole disposing thereof is of the LORD” (Prov. 16:33).... Providence is God's ordering all issues and events of things after the counsel of His will to His own glory.... The wheels in a clock seem to move contrary one to the other, but they help forward the motion of the clock and make the alarum strike; so the providences of God seem to be cross wheels, but for all that they shall carry on the good of the elect.... God is not like an artificer that builds a house and then leaves it, but like a pilot He steers the ship of the whole creation.

THOMAS WATSON

Gleanings, 33

盲目的命运并不存在，而是有一种护理在引导和管理着这个世界。“签放在怀里，定事由耶和華。”（箴 16:33）……神的护理，就是神按着祂的旨意，为了祂自己的榮耀，安排一切事情的发生和结果……钟的齿轮看上去是彼此相反运动，但它们是都为钟的运转助力，并使钟声响起；同样，神的护理看似是相反的齿轮，却要让选民得益处……神不像一个工匠，建好房屋后离开，而像一位领航员，引导着整个受造界这条船。

汤姆·华森

《汤姆·华森拾珍集》，33

Another false rule is providence; providence sits at the helm and disposes of all events and contingencies. But providence is not a rule for the upright man to walk by; we are indeed to observe God's providence: “Whoso is wise...will observe these things” (Ps. 107:43), but we are not to be infallibly led by it. Providence is a Christian's diurnal, not his Bible.

THOMAS WATSON

“The Upright Man's Character,” in Discourses, 1:328

人采用的另一个错误准则，就是神的护理；神的护理站在掌舵人的位置上，所有特定事件和突发状况都由它安排并处置。但神的护理并非正直人行事当遵循的准则；我们确实需要留心神的护理：“凡有智慧的，必在这些事上留心。”（诗 107:43）但我们接受神护理的引导，却不可把这引导当作无谬无误。神的护理是基督徒的日记，但不是他的圣经。

汤姆·华森

《正直人的品格》，收录于《讲论》，1:328

Judge not Christ's love by providence, but by promises. Bless God for shaking off false foundations and for any way whereby He keeps the soul awakened and looking after Christ.

THOMAS WILCOX

Choice Drop of Honey, 26

不要用神的护理来判断基督的爱，而是要用神的应许来判断。为着神撼动错误的根基，为着神让灵魂保持清醒并仰望基督而使用的任何方法，称颂神。

托马斯·威尔克斯

《上好的蜜滴》，26

PSALMS, BOOK OF (诗篇)

The Psalms are, as it were, the anatomy of a holy man; they lay the inside of a true, devout man outward, even to the view of others. If the Scriptures be compared to a body, the Psalms may well be the heart; they are so full of sweet and holy affections and passions. In other portions of Scripture, God speaks to us; in the Psalms, holy men (especially David, who was the penman of most of them) speak to God, wherein we have the passages of a broken, humble soul to God.

RICHARD SIBBES

“The Sword of the Wicked,” in Complete Works, 1:105

诗篇就像是对一位圣洁之人的剖析；诗篇把一位诚实、敬虔之人的内心展示出来，就是要让他人看到。如果把圣经比作身体，那么诗篇就是心脏；诗篇充满了甜蜜圣洁的情感和激情。在圣经的其他部分，神对我们说话；在诗篇里，圣洁的人（尤其是大卫，他是大多数诗篇的执笔者）对神说话，在其中我们看到一个内心破碎、谦卑的人与神的交流。

理查德·薛伯斯

《恶人的刀剑》，收录于《全集》，1:105

PURITANS, CONTEMPORARY VIEWS OF (清教徒同时代的人对他们的看法)

A certain godly woman riding behind her husband, who was a persecutor of Mr. Bolton [probably Robert Bolton (1572–1631)], as they were riding it thundered and lightnined extraordinarily so that he trembled exceedingly. His wife, with a cheerful voice, said, “Husband, what ails you? Why do you tremble thus?” He answered, “Do you not hear how terribly it thunders?” She answered, “Yes, I hear it.” “And, said he, do you not tremble also?” She answered, no, she was not at all afraid,

for she knew it was but the voice of her Father. He was amazed at her cheerfulness and answer and began to think with himself, Surely these Puritans have something within them that they are able to bear up in such storms and that they have peace and are cheerful, while I tremble. And being not far off, immediately he did ride up to Mr. Bolton, beseeching pardon that he had persecuted him and desired that he would tell him what he should do to be saved.

ISAAC AMBROSE

Ministration of, and Communion with Angels, 90

一位虔诚的女人骑马跟在她丈夫身后，她丈夫是一位逼迫博尔顿先生（可能是罗伯特·博尔顿，1572-1631）的人，当他们骑马前行时，雷声大作，闪电频频，这让他颤抖得十分厉害。他的妻子用欢快的声音说：“丈夫，你怎么了？为什么这样发抖？”他回答说：“你没有听到雷声有多可怕吗？”她回答说：“是的，我听到了雷声。”他说，“你不发抖吗？”她回答，不，她一点也不害怕，因她知道这只是她天父的声音。他对她的欢喜和回答感到惊奇，并开始思想：“这些清教徒内心肯定有某些事情，让他们能承受这样的风暴，他们有平安和喜乐，而我却在颤抖。”离博尔顿先生不远，此人立即策马来到了博尔顿先生面前，请求饶恕，因自己逼迫了他，并希望他能告诉自己当如何行才能得救。

以撒·安布罗斯

《天使的服侍，与天使相交》，90

About that time it pleased God that a poor peddler came to the door that had ballads and some good books, and my father bought of him Dr. Sibbes's Bruised Reed. This also I read and found it suited to my state, and seasonably sent to me, which opened the love of God to me and gave me a livelier apprehension of the mystery of redemption and how much I was beholden to Jesus Christ.

RICHARD BAXTER

as quoted in Sibbes, Bruised Reed and Smoking Flax, ii

大约在那时候，神乐意安排一位贫穷的小贩来到我家门前，他有民谣歌本和一些好书，我父亲从他那里买了薛伯斯博士的《压伤的芦苇》。我也读了这本书，发现它切合我的光景，它适时临到了我，向我阐明了神的爱，让我对救赎的奥秘，以及我是何等蒙了耶稣基督的怜悯有了更活泼的认识。

理查德·巴克斯特

收录于薛伯斯，《压伤的芦苇》，ii

I have read of a desperate wretch, that when he came to die, gave good portions to all his children but one, and to him he would give but twelve pence; and being asked the reason of it, he made answer he was a Puritan. "I have heard him say," said his wretched father, "that he had a promise to live on; let us now see whether a promise will maintain him or no."

THOMAS BROOKS

Cabinet of Choice Jewels, 177

我曾在书上看到一个穷凶极恶之人的故事，他临死时，把极好的产业留给了他所有的儿女，

但他的一个儿子除外，他只给了这儿子十二便士；有人问他原因，他回答说，这儿子是一个清教徒。他那邪恶的父亲说：“我听他说过，他要靠神的应许而活；现在让我们看看，这应许能不能维持他的生活。”

托马斯·布鲁克斯
《上乘宝石的珍品橱》，177

Profit, gain, riches are great things in men's eyes, and does God deny these likewise to His people? It may be, you will say, few of these Precisians, Puritans, Fanaticks (as now called) thrive in the world; we must not look for riches amongst them in the way they take. And what, I pray, do profit and riches follow all those who are strangers to God and follow after the world, that make mammon their God? Do we not see the contrary? How many of those who have kept close to God has the Lord blessed and given them power to get wealth (Deut. 8:18) when others have sunk and come to nothing?

GILES FIRMIN
Real Christian, 61

利润、收益、财富在人眼中都是极大的事，而神是否不让祂的百姓得到这些呢？你可能会说，这些循规蹈矩之人、清教徒、狂热分子（人现在这样称呼他们）很少有在这世上兴旺的；的确，我们绝不可按照世人眼中的道路寻求财富。但请问，所有那些不认识神、追逐世界、以玛门为神的人，利益和财富又岂会紧随他们呢？我们岂不是看到相反的情况吗？有多少紧紧跟随神的人，在他人沦落并且最终变得一无所有时，他却得蒙主的祝福，有主所赐的“得货财的力量”（申 8:18）？

贾尔斯·费尔敏
《真基督徒》，61

Must we pray above all for saints? Woe then to those who instead of praying for them had rather make a prey of them (Isa. 59:15); who, instead of praying for them, can curse them, perhaps not under the plain name of saints but as fanatics, Puritans, or some other name of scorn invented to cover their malice, so they can devour and tear them in pieces. The saints are a sort of people that none love but those that are themselves such.

WILLIAM GURNALL
Christian in Complete Armour, 782

我们必须首先为众圣徒祷告吗？那么，那些不为他们祷告，反而将他们视为掠物的人，有祸了（赛 59:15）；人不为他们祷告，却诅咒他们，也许不会给他们清晰冠以圣徒之名，而是给他们加上狂热分子、清教徒，或者其他为了掩饰其恶意而发明的蔑称，为要吞噬和撕碎他们。圣徒是这样一种人，若非自己也是圣徒，否则就不会爱他们。

威廉·古纳尔
《基督徒披戴神的全副军装》，782

Whoever was zealous for God's glory or worship could not endure blasphemous oaths, ribald

conversation, profane scoffs, Sabbath breaking, derision of the word of God, and the like; whoever could endure a sermon, modest habit or conversation, or anything good, all these were Puritans.

LUCY HUTCHINSON

Memoirs of the Life of Colonel Hutchinson, 81

凡为神的荣耀或对神的敬拜大发热心，不能忍受褻渎的发咒赌誓、下流的行事为人、世俗的嘲笑、不守安息日、讥笑神的话语等等之事的人；却又能耐心听道、有谦虚的习惯或言谈，或任何善事的人，这样的人都是清教徒。

露西·哈钦森（LUCY HUTCHINSON）

《哈钦森上校生平回忆录》，81

The common practice of some, that instead of loving the godly best of all persons, they can worst away with them. They could love such a kinsman, tenant, servant, etc., but that he is (as they call them) a Puritan, and they cannot abide these precise fellows. Nay, they have loved such and such a one till it pleased God to convert him, and ever since they could never abide him.

JOHN ROGERS

Treatise of Love, 153

一些人的常见做法，就是不爱所有人当中最敬虔的人，反会用最恶劣的方式待他们。他们可以爱某某亲戚、房客、仆人等等，而不会爱某个被他们称为清教徒的人，他们不能忍受这些循规蹈矩的家伙。不，他们可能过去一直爱他，直到神让这人归正，打那时候起，他们就再也无法忍受他了。

约翰·罗杰斯

《论爱》，153

In the eighteenth year of his age [1626], from the care of his schoolmaster Mr. Augur, he [i.e., the author's father] was sent to Sidney College in Cambridge and committed to Mr. Dugard, a pious, learned, and painful tutor. He grew in grace and learning, happily escaping many temptations and frustrating the designs of some superiors who would have debauched a Puritan, as they called him, though he was still sufficiently conformable to the established ecclesiastical orders.

EDMUND TRENCH

Some Remarkable Passages, 7

在他十八岁那年（1626年），他（作者父亲）不再由校长亚古珥先生照顾，而是被送到剑桥悉尼学院，交给杜加德先生，一个虔诚、博学而勤勉的导师。他在恩典和学识上不断长进，有福地躲过了许多试探，并挫败了一些上级的阴谋，那些人想败坏他，尽管他仍充分遵守国教的秩序，但他们仍称他是一位清教徒。

艾德蒙·特伦齐（EDMUND TRENCH）

《一些值得注意的经文》，7

Do not our lordly bishops and prelates, with many other learned men, not only themselves but cause

and move others to hate the dear children of God, showing it by their mocking, taunting, reproaching with scoffs and jeers, and calling them by the names of Puritans, schismatical, seditious, factious, trouble states, traitors that speak against Caesar, with many slanders; taking away all their livings, casting them into prison, whipping of them, perpetual imprisonment, laying great fines on them, and banishment into remote places, separating those that God had joined together, as the husband from the wife, parents from their children. And as they did with Dr. Leighton (whom I know well), so did they with Master Burton, Doctor Bastwick, and Mr. Prynne; set them in the pillory, cut off their ears to the shedding of much blood that, so as the blood of Abel cried for vengeance, so the blood of Master Udall, Master Hildersham, Master Sates, with divers other men's blood together, do all cry for vengeance, vengeance on this land.

NEHEMIAH WALLINGTON

Historical Notices, 61–62

我们傲慢的主教、教士以及许多博学之士，岂不自己仇视神亲爱的儿女，并且还促使和推动别人这样做吗？他们用嘲笑、讥讽来羞辱他们，称他们是清教徒、分裂主义者、煽动人的、结党的、危害国家、反对凯撒的叛徒等等，还有许多诽谤的话，以此表明他们的仇恨；这些人剥夺了他们全部的薪俸，把他们投进监狱，鞭打他们，长期囚禁他们，对他们处以巨额罚款，把他们放逐到偏远的地方，把神所结合的人分开，就如把丈夫与妻子，父母与子女分开。他们像对待莱顿博士一样（我很了解他），对待伯顿先生、巴斯威克先生和白兰先生，给他们带上枷锁，割掉他们的耳朵，流了他们很多血，就像亚伯的血向神呼求伸冤一样，乌达尔先生、希尔德斯汉姆先生、赛茨先生以及其他许多人的血，都在向神呼求伸冤，向这地施行报应。

尼希米·沃林顿 (NEHEMIAH WALLINGTON)

《历史介绍》，61–62

SACRAMENTS (圣礼)

In all sacraments are two parts and a sacramental union betwixt them. (1) The two parts are [first] the outward signs, or signs signifying, as water and washing with it in baptism; bread and wine, with the actions belonging thereto, in the Lord's Supper. [Second,] the inward mysteries signified by those signs, as the washing away of our sins by the blood and Spirit of Christ in baptism and the nourishing of our souls by the benefits of Christ's death in the Lord's Supper. (2) There is a sacramental union betwixt the signs and the things signified founded in Christ's institution. Whence the sign is sometimes said to be the thing signified, as... "This is My body; this is My blood; this is the new testament in My blood." And the thing signified is called the sign, as... "Christ our passover is sacrificed." This sacramental union consists in a sacramental relation which the signs have to the things in signifying, sealing, and exhibiting them. Hence flows another union betwixt the worthy communicant and the sacrament, so that he who truly partakes the sign according to Christ's institution partakes also the thing signified. This is to be well observed as a special ground of comfort in communicating.

FRANCIS ROBERTS

Communicant Instructed, 95–96

在所有圣礼中都有两个部分，并且两个部分之间存在着圣礼性的联合。（1）这两个部分，一是外在的记号或象征的记号，如洗礼中的水和水洗；主餐中的饼和酒，以及与之相关的动作。二是这些记号象征的内在奥秘，如在洗礼中基督之血和基督之灵洗去我们的罪，在主餐中基督之死的益处滋养我们的灵魂。（2）在基督设立的圣礼中，记号与其象征之事间的圣礼性联合。因此，圣经有时会把记号说成是其所象征之事，如：“这是我的身体；这是我的血；这是用我的血所立的新约。”把所象征之事说成是记号，如：“我们逾越节的羔羊基督，已经被杀献祭了。”这种圣礼性的联合在于记号与所象征之事存在着一种象征、印证和彰显的圣礼关系。有资格领受圣礼的人和圣礼之间生出了另一种联合，所以，按着基督的设立，正确领受圣礼记号的人，也就领受了圣礼所象征的事。这一点需认真留意，是领受圣礼时得安慰的一个特别根据。

弗朗西斯·罗伯茨
《对领受主餐之人的指示》，95–96

SAINTS AND SINNERS: CONTRASTED（圣徒与罪人的对比）

As different as grief is from joy, as torment from rest, as terror from peace, so different is the state of sinners from that of saints in the world to come.

JOHN BUNYAN
“Mr. John Bunyan’s Dying Sayings,” in Complete Works, 81

就像悲伤与喜乐，折磨与安息，惧怕与平安一样，罪人与圣徒在将来世界的光景，也有天壤之别。

约翰·班扬
《班扬先生临终遗言》，收录于《全集》，81

As the wicked are hurt by the best things, so the godly are bettered by the worst.

WILLIAM JENKYN
in Horn, Puritan Remembrancer, 342

就如恶人因最好的事受到伤害，义人也因最坏的事变得更好。

威廉·詹金
收录于霍恩，《清教徒备忘录》，342

A godly man is an agent in opposing his corruption and a patient in enduring of it! Whereas a natural man is a secret agent in and for his corruptions and a patient in regard of any help against them. A good man suffers evil and doth good; a natural man suffers good and doth evil.

RICHARD SIBBES

Soul's Conflict, 50

一个义人是抵挡自己败坏的行动者，也是忍受自己败坏的患者！而一个天然人则是潜伏在自己败坏中的隐秘行动者，并且在面对任何抵挡自己败坏的帮助时是患者。义人忍恶而行善；天然人忍善而行恶。

理查德·薛伯斯
《心灵的冲突》，50

No man is judged healthy by a flushing color in his face but by a good complexion. God esteems none holy for a particular carriage, but for a general course. A sinner in some few acts may be very good. Judas repents, Cain sacrifices, the scribes pray and fast—and yet all were very false. In the most deadly diseases there may be some intermissions and some good prognostics. A saint in some few acts may be very bad. Noah is drunk, David defiles his neighbor's wife, and Peter denies his best friend—yet these persons were heaven's favorites. The best gold must have some grains of allowance. Sheep may fall into the mire, but swine love night and day to wallow in it. A Christian may stumble—nay, he may fall—but he gets up and walks on in the way of God's commandments. The bent of his heart is right, and the scope of his life is straight, and thence he is deemed sincere.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:186

判断一个人是否健康，不是看他脸色是否发红，而是看他的整体气色是否良好。神不是因某种特定举止就判定一人是否圣洁，而是看人的总体表现。一个罪人在少数几件行为上可能表现非常之好。犹大后悔，该隐献祭，文士祷告和禁食——但这些都非常虚假。人患上最致命的疾病，可能会有一些间歇的舒缓和一些良好的征兆。一位圣徒在少数某些行为上可能非常糟糕。挪亚醉了酒，大卫玷污了他邻舍的妻子，彼得不认他最好的朋友——然而这些人是天堂的宠儿。最好的金子也必然有些不纯的地方。绵羊可能会掉进泥潭，但猪却喜欢日夜在其中打滚。基督徒可能会站立不稳——是的，他可能会跌倒——但他会爬起来，在遵行神命令的道路中继续前行。他内心的倾向为正，他生命的目的是正直，因此神视他为真诚。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:186

All the saints are excellent, and some are more excellent than other; yet the highest saint is not so far above the lowest as the lowest saint is above the highest of men.

RALPH VENNING

Canaan's Flowings, 197

所有圣徒都是优秀，一些比其他更优秀；然而最高圣徒超越最低圣徒的程度，不及最低圣徒超越最高世人的程度。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，197

SALVATION（拯救/救恩）

In election we behold God the Father in choosing; in vocation, God the Son teaching; in justification, God the Holy Ghost sealing; in salvation, the whole deity crowning. God chooses of His love, Christ calls by His word, the Spirit seals by His grace. Now the fruit of all this, of God's love choosing, of Christ's word calling, of the Spirit's grace sanctifying is our eternal glory and blessedness in heaven.

THOMAS ADAMS

Exposition upon...Second...Peter, 119

在拣选这件事上，我们看到是圣父在拣选；在呼召这件事上，我们看到是圣子在教导；在称义这件事上，我们看到是圣灵在印证；在救恩这件事上，我们看到是神全体成就这工。神出于祂的爱拣选，基督用祂的话语呼召，圣灵用祂的恩典印证。现在，这一切，即神之爱的拣选，基督话语的呼召，圣灵恩典分别为圣所结出的果子，就是我们在天堂得享永远的荣耀和祝福。

托马斯·亚当斯

《彼得后书注释》，119

They [i.e., carnal professors] lay all the burden upon the shoulders of Christ and meddle no more with the matter, as if God would bring them to heaven even whilst they pursue the way to hell or keep that soul from the body when the body had quite given away the soul. He never promised to save a man against his will. As He doth save us by His Son, so He commands us to work up our "salvation with fear and trembling" (Phil. 2:12). He that lies still in the miry pit of his sin and trusts to heaven for help out, without his own concurring endeavor, may hap to lie there still.

THOMAS ADAMS

"The Soul's Refuge," in Works, 3:31

属肉体的口头认信之人把所有担子都加在基督肩上，不再管这事，仿佛即使他们走在通往地狱的道路上，神仍会把他们带到天堂，或者在肉身已经完全表明灵魂光景的情况下，神仍要保守灵魂脱离肉身败坏的影响。神从未应许要违背人的意愿对人施行拯救。正如祂确实通过祂的儿子拯救我们，同样祂也命令我们“当恐惧战兢，作成得救的工夫”（腓 2:12）。躺在自己罪的深坑里毫不努力且一动不动，心里却相信天堂会将自己救拔出去，他就可能会一直躺在那里。

托马斯·亚当斯

《灵魂的避难所》，收录于《文集》，3:31

Salvation will never come home to any but such as diligently seek it and labor after it. Heaven will not drop into our mouths, though we open them never so wide, as long as our hands lie folded together. Our duties must prove our hopes legitimate, and our obedience must justify our expectation. He that would sleep in Jesus at death must watch with Him in his life; and, whosoever thinks of dying to the Lord must resolve against living to himself.

TIMOTHY CRUSO

Duty and Support of Believers, 18

除了不断勤奋寻求和下功夫追求得救的人，救恩绝不会落到任何人身上。只要我们还抱着手，我们的口张得再大，天堂也不会掉进我们嘴里。我们必须用自己尽本分来证明我们的盼望合法，我们必须用自己的顺服来证明我们的期望正当。愿意死时在耶稣里睡着的人，必须在他还活着的时候，与基督一道警醒；凡认为自己是为主而死的人，必须下定决心不为自己而活。

提摩太·克鲁索 (TIMOTHY CRUSO)

《信徒的本分与支持》，18

Illumination must in order of nature go before conviction, and conviction before compunction, etc., but in order of time they may go together. The Spirit of God at the same time lets in a clear light, convinces and strikes the heart with fears, sorrows, etc. It is not thus, that the soul is one week or one day under the work of illumination, another comes under conviction, the third week or day comes under compunction. I know there may be light and conviction many weeks and years when there is no compunction, but it is not so when the Spirit of the covenant is at work. How often have men come home from one sermon with these works wrought?

GILES FIRMIN

Real Christian, 25

按事情的本质而言，光照必须先于知罪，知罪先于懊悔，等等，但按时间的顺序而言，这些可能同时发生。神的灵同时发出明光，用恐惧、忧伤等让人心知罪，击打人心。有人以为灵魂一周或一天接受光照的工作，另一周或另一天接受知罪的工作，第三周或第三天落在懊悔之下，但事情并非如此。据我知道，人可能有好几周、好几年得到了光照和知罪，却不懊悔，但是当圣约之灵动工时，情况就不再如此了。人何等经常听完一次讲道后回家，这些工作就已经成就在他们身上？

贾尔斯·费尔敏

《真基督徒》，25

There is an opinion which some have lately taken up that the heathens may spell Christ out of the sun, moon, and stars. These may seem kinder than others have been to them, but I wish it doth not make them more cruel to them in the end; I mean by not praying so heartily for gospel light to arise among them, as those must needs do who believe them under a sad necessity of perishing without it. When a garrison is judged pretty well stored with provision for its defense, it is an occasion that relief and succor come the slower to it; and I wish Satan had not such a design against those forlorn souls in this principle. If such a lesson were to be got by the stars, we should before this have heard of some that had learned it. Indeed, I find a star led the wise men to Christ, but they had a heavenly preacher to open the text to them or else they would never have understood it.

WILLIAM GURNALL

Christian in Complete Armour, 347

最近一些人有种观点，认为异教徒可以藉着太阳、月亮和星星认出基督。这些人可能比其他

人看起来对异教徒更仁慈，但我希望这不会让他们最终变得对异教徒更残忍；我的意思是，这些人不会像那些相信人若没有福音之光就注定会灭亡的人那样，衷心地祈求福音之光在异教徒当中兴起。当人判断堡垒储备充足，可以防守稳妥，就会让别人的解救和帮助来得慢些；我希望撒但不会用这一原则来对付那些绝望的灵魂。如果人通过星星可以得到这样的福音教训，那么在这之前我们就应听说有人已经明白了这教训了。的确，我发现一颗星把博士引向基督，但除非他们有一个天上的传道人向他们阐明圣经，否则他们就绝不会明白圣经。

威廉·古纳尔

《基督徒披戴神的全副军装》，347

The greatest monarch the earth hath will be glad, in a dying hour, to change his crown for thy helmet [i.e., God's salvation]. His crown will not procure him this helmet, but thy helmet will bring thee to a crown—a crown not of gold but of glory, which, once on, shall never be taken off, as his is sure to be.

WILLIAM GURNALL

Christian in Complete Armour, 539

地上最大的君王临终时，也会乐意用自己的冠冕换取你头上神救恩的头盔。他的冠冕不能为他得到这头盔，但你的头盔要为你带来一顶冠冕——不是黄金的冠冕，而是荣耀的冠冕，一旦戴上就注定不会被摘下，就像他的冠冕注定会被摘下一样。

威廉·古纳尔

《基督徒披戴神的全副军装》，539

The general offer of Christ to all is a ground of reception to any that will believe in Him. Then the way is open, and Christ is free for me as for any to come to and receive. Christ as a common Savior to Jew and Gentile, to all sorts—yea, even the worst sorts, as Scythians and barbarians are accepted with Christ when they believe in Him. There is no respect of persons with Christ, but everyone that will may receive Him and shall be received of Him.

EDWARD REYNER

Precepts for Christian Practice, 41

基督普遍向所有人提供自己，这是基督接纳任何愿意信祂之人的一个根据。那么，这路就敞开了，并且基督是白白给我的，就像给任何就近并接受祂的人一样。基督是犹太人和外邦人的共同救主，各色人等的共同救主——是的，就连最坏的人，如西古提人、化外人，当他们相信基督，就与基督一道蒙神悦纳。基督不偏待人，凡愿意接受祂的人，都必蒙祂悦纳。

爱德华·雷纳

《基督徒实践训导》，41

Mistaken grace, and somewhat like conversion, which is not conversion, is the saddest and most doleful thing in the world. Make sure of salvation and lay the foundation sure, for many are beguiled. Put a low price upon the world's clay; put a high price upon Christ.

SAMUEL RUTHERFORD

Garden of Spices, 98

错认了恩典，把不是归信的当作了归信，这是世上最悲哀和最凄凉的事情。要确定你的得救，立定得救的根基，因许多人在此受欺。要轻看世界的泥土；要重看基督。

撒母耳·卢瑟福
《香草园》，98

I often told you that few are saved and many damned. I pray you to make your poor soul sure of salvation and the seeking of heaven your daily task. If you never had a sick night and a pained soul for sin, you have not yet lighted upon Christ. Look to the right marks of having closed with Christ. If you love Him better than the world and would quit all the world for Him, then that saith the work is sound. O, if you saw the beauty of Jesus and smelled the fragrance of His love, you would run through fire and water to be at Him.

SAMUEL RUTHERFORD
Garden of Spices, 102

我常常告诉你，得救的人少，下地狱的人多。我祈求你让你可怜的灵魂有得救的确据，把寻求天堂当作你每天的任务。如果你从未因罪有过痛苦的夜晚和灵魂的折磨，那你就还未认识基督。要留意得着基督的正确标志。如果你爱祂胜过爱世界，愿意为祂放弃全世界，这就说明你身上的这动工乃是真实的。哦，如果你看到了耶稣的美，嗅到了祂爱的芬芳，你就会穿越水火，为要去到祂的身旁。

撒母耳·卢瑟福
《香草园》，102

[The Christian] cries out, "What must I do to be saved?" And yet he never expects to be saved by doing.

RALPH VENNING
Orthodox Paradoxes, 13

基督徒喊道：“我当怎样行才可以得救？”然而，他从不指望靠着行什么，可以让自己得救。

拉尔夫·伟宁
《正统信仰的吊诡》，13

"Now is the accepted time" (2 Cor. 6:2). If we put Christ off with delays and excuses, perhaps He will come no more, He will leave off wooing, His Spirit shall no longer strive. And then, poor sinner, what wilt thou do? When God's wooing ends, thy woes begin.

THOMAS WATSON
Godly Man's Picture, 217

“看哪，现在正是悦纳的时候。”（林后 6:2）如果我们用耽延和借口推却基督，也许祂就再也不来了；祂不再吸引我们，祂的灵不再与我们相争，那么可怜的罪人，那时你要怎么办呢？当神的吸引停止，你的痛苦就开始了。

汤姆·华森
《敬虔人》，217

SANCTIFICATION（成圣）

What are the signs of true sanctification?... (1) A reformation of all the powers and faculties of the whole man (1 Thess. 5:23). (2). A respect to all the commandments of God (Ps. 119:6; James 2:10). (3) A constant care to avoid all sin (Prov. 28:14). (4) A walking before God (Gen. 17:1; Acts 24:16; 1 Cor. 10:31; Col. 3:23). (5) A combat between the flesh and the spirit.

WILLIAM AMES
Conscience, 2:27

什么是真正成圣的记号？（1）全人所有能力和官能的更新（帖前 5:23）。（2）对神所有命令的看重（诗 119:6；雅 2:10）。（3）常常谨慎避免一切罪恶（箴 28:14）。（4）行在神的面前（创 17:1；徒 24:16；林前 10:31；西 3:23）。（5）灵与肉的争战。

威廉·埃姆斯
《良心》，2:27

Now we shall make a progress in sanctification (1) if we exercise ourselves daily to a more perfect denying of sin, and of the world, and of ourselves and to a more earnest and serious seeking of God and His kingdom; (2) if we have our end always in our eyes; (3) if we keep our hearts with all diligence (Prov. 4:23); (4) if we watch to the holy use of all those means which make to sanctification and join earnest prayer with them.

WILLIAM AMES
Conscience, 2:30

现在，（1）我们若天天操练自己更完全地舍弃罪、舍弃世界、舍弃自己，更热心认真寻求神和祂的国；（2）我们若常把我们的结局摆在眼前；（3）我们若竭力保守我们的心（箴 4:23）；（4）我们若留心，圣洁地使用所有有助于成圣的蒙恩之道，在使用时热切祈求；那么，我们就必在成圣方面取得进步。

威廉·埃姆斯
《良心》，2:30

Sanctification is a real change of a man from the filthiness of sin to the purity of God's image (Eph. 4:22-24).

WILLIAM AMES

成圣是人从罪的污秽到成为神纯洁形像的真实转变（弗 4:22-24）。

威廉·埃姆斯
《神学精髓》，140

Bad men have their good moods, as good men have their bad moods; a bad man may, under pangs of conscience, a smarting rod, the approaches of death, or the fears of hell, or when he is sermon sick, cry out to the Lord for grace, righteousness, and holiness; but he is the only blessed man that hungers and thirsts after righteousness at all times. Heaven is for that man and that man is for heaven that hungers and thirsts in a right manner after the righteousness of justification and after the righteousness of sanctification.

THOMAS BROOKS
Cabinet of Choice Jewels, 49

恶人有心情好的时候，就像义人有心情坏的时候；一个恶人可能在良心煎熬、棍棒痛责、死亡逼近、地狱威吓、听道受感动时向主呼求恩典、公义和圣洁；但只有所有时候都饥渴慕义的人才是蒙福之人。天堂正是为了以正确的方式渴慕和追求称义之义，追求成圣之义的人而设立的，这样的人也是为天堂而设立的。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，49

I readily grant that you must not trust in your graces nor make a savior of your graces, but yet you ought to look upon your graces as so many signs and testimonies of the love and favor of God to your souls. What certainty can there be of election, remission of sins, justification, or glorification if there be not a certainty of your sanctification or renovation? If that persuasion that is in you about your grace or sanctification be false, then that persuasion that is in you concerning remission of sin, predestination, justification, and eternal salvation is false; this highly concerns all them to consider that would not be miserable in both worlds. I know many cry up revelations, impressions, visions (yea, the visions of their own hearts) and speak lightly and slightly of the graces of the Spirit, of sanctification, of holiness, as evidences of the goodness and happiness of a Christian's condition.

THOMAS BROOKS
Cabinet of Choice Jewels, 326-27

我完全同意，你们不可信靠你们的美德，也不能把你们的美德当作救主，但你们却应把你们的美德看作是神爱你们灵魂、眷顾你们灵魂如此众多的标记和见证。如果你们对自己的成圣或更新都不确定，那么又如何能对你们的拣选、罪得赦免、称义或得荣耀有把握呢？如果你们里面对美德或成圣的确信是错的，那么你们里面对罪得赦免、预定、称义和永远得救的确信也是错的；严肃思考这些，就不会使人在两个世界都凄凄惨惨。我知道许多人大谈特谈启示、感动、异象一样的看见（是的，他们自己心里的异象），却轻描淡写地谈论圣灵赐下的诸般美德、成圣、圣洁这些基督徒美好光景的有福证据。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，326-27

Having so firm and impregnable a rock to found your faith upon, why should the greatest of difficulties, even the power of inbred corruption, discourage any soul from casting itself upon electing love as that which is perfectly able, and the very design of it is, to subdue iniquity as well as to pardon it? It chose us not because we were or would be holy but that we might be so (Eph. 1:4), and to that end undertakes the whole of our work for us.

ELISHA COLES
Practical Discourse, 236

既然有了如此坚定不移、坚不可摧的磐石作你信心的根基，最大的困难甚至内在败坏的权势，又如何能拦阻灵魂把自己投靠在这拣选的爱上呢？这爱有着完全的能力，而且它的目的就是既要赦免罪孽，也治服罪孽。这爱拣选我们，不是因为我们是圣洁的，或将是圣洁的，而是让我们可以成为圣洁（弗 1:4），并为此目的，这爱为我们承担了我们全部的工作。

以利沙·科尔斯
《应用性论述神的主权》，236

Q.: How expectest thou sanctification?

A.: By the work of His Spirit (1 Cor. 6:11).

Q.: How doth the Spirit effect it?

A.: By applying unto my whole man the power of His death and resurrection (Rom. 6:5-6); by the one, killing by degrees all sin in me; by the other, quickening me unto new obedience.

CLEMENT COTTON
“The Sick Man’s A, B, C,” in None but Christ, 94-95

问：你期望如何成圣？

答：靠着祂灵的工作（林前 6:11）。

问：圣灵如何做成这工作？

答：藉着将基督死和复活的大能施行在我全人的身上（罗 6:5-6）；藉着基督的死，渐渐杀死我身上所有的罪；藉着基督的复活，使我活过来，有新的顺服。

克莱门特·科顿
《病人 ABC》，收录于《除了基督别无他人》，94 - 95

But, O adversary [i.e., advocates of human merit], you are wrong in blaming our faith. We condemn nothing in you but your presumption. It is the leaven of pride which displeases us.... As for the rest, we recommend and preach, as much or more than you do, the mortification of the old man, the vivification of the new; diligence, vigilance, constancy in prayer, in fasting, in alms; and the continual exercise of works of piety and charity. We only desire that the believer should present these divine fruits to God, crowned with modesty and humility; that he should look to it carefully, lest they become spoiled and tainted by the presumptuous notions which you teach, of having fulfilled the law or deserved paradise. But, my dear brethren, it is better to refute calumny with

works than with words.

JEAN DAILLÉ

Exposition of...Philippians, 132

然而，倡导人之功德的对头啊，你们责备我们的信心，但你们错了。我们根本不是谴责你们，我们只是谴责你们的妄想。让我们不悦的，是这骄傲的酵……至于其他方面，我们就像你们所做的一样，甚至超过你们，更多多传讲治死旧人，活出新人；勤奋、警醒、坚持不懈地祷告、禁食、捐输行善；以及不断做虔诚和慈善的工作。我们只愿信徒以谦虚谦卑为冠冕，将这些神圣的果子献给神；他应留心察看，免得这些果子，被你们所教导的妄想——以为可以靠自己成全律法，或配得天堂的观念——破坏和玷污。但是，我亲爱的弟兄们，用行为反驳污蔑，要比用语言反驳更好。

吉恩·戴勒（JEAN DAILLÉ）

《腓立比书注释》，132

In meditation make the resemblance and discourse thus within yourselves: This is my seedtime; heaven is my harvest. Here I must labor and toil, and there rest. I see the husbandman's life is a great toil; no excellent thing can be obtained without labor and an obstinate patience. I see the seed must be hidden in the furrows, rotten and corrupted, ere it can spring forth with any increase. Our hopes are hidden; light is sown for the righteous. All our comforts are buried under the clouds, and after all this there must be long waiting. We cannot sow and reap in a day; effects cannot follow till all necessary causes have first wrought. It is not in the power of husbandmen to ripen fruits at pleasure; our times are in the hands of God. Therefore it is good to wait; a long-suffering patience will reap the desired fruit.

JOHN FLAVEL

Husbandry Spiritualized, 12

在默想时，你们自己心里要如此思量和论述：现在是我撒种的时候，天堂是我的收成。在这地上我必须辛苦劳作，如此我就必在天上得安息。我明白农夫的生活是极其辛劳；不劳苦做工和坚持忍耐，就不能得着任何美好的事情。我知道种子必须埋在犁过的沟里，朽坏了才能发芽生长。我们的盼望埋在土里，为义人播下光明的种子。我们所有的安慰都埋在土里，做了这一切之后，我们必须经历漫长的等候。我们不能在一天之内既播种又收割；只有所有必要的因都成就之后，果才会出现。农夫没有能力随自己的意思让果子成熟；我们的时候掌握在神的手中。因此，等候是好的；长久忍耐必要收获所渴望的果实。

约翰·弗拉维尔

《灵里的农作》，12

The breastplate is...the righteousness of our sanctification, which I called a righteousness imparted, or a righteousness wrought by Christ in the believer. Now this take thus described: it is a supernatural principle of a new life planted in the heart of every child of God by the powerful operation of the Holy Spirit, whereby they endeavor to approve themselves to God and man in performing what the word of God requires to be performed to both.

WILLIAM GURNALL

Christian in Complete Armour, 292

这护心镜……就是我们成圣之义，我称之为注入之义，或基督在相信的人身上做成的义。现在我这样描述：这是一种新生命的超自然动因，靠着圣灵的大能动工，栽种在每一个属神儿女的心里，他们藉此动因，行出神的话语要求人向神和向人所行的，竭力在神和人面前得蒙喜悦。

威廉·古纳尔

《基督徒披戴神的全副军装》，292

Sanctifying graces are connected in their growth and decay—increase one grace, and you strengthen all; impair one, and you will be a loser in all—and the reason is because they are reciprocally helpful to each other. So that when one grace is wounded, the assistance which it would, if in temper, contribute to the Christian's common stock is either entirely lost or much lessened. When love cools, obedience slackens and goes on heavily because it wants the oil on its wheel which love used to drop; when obedience falters, faith weakens. How can there be great faith where there is little faithfulness? When faith is weak, hope presently wavers, for it is the credit of faith's report that hope goes on to expect good from God. And hope-wavering patience becomes a bankrupt and can keep his shop open no longer, because it trades with the stock which hope lends it. In the body, you observe, there are many members, yet all make but one body; and every member so useful that the others are beholden to it. So, in the Christian there are many graces, but one new creature.

WILLIAM GURNALL

Christian in Complete Armour, 513

诸多使人成圣的恩典，它们的兴旺和衰退是相互关联的——加增一样恩典，你就坚固了所有恩典；损害一样恩典，你就会在所有恩典上失败——原因在于这些恩典是相互扶助的。因此，当一样恩典受伤害时，它在正常时对基督徒的帮助，就会完全丧失或大大削弱。当爱心冷淡，顺服就会松懈并且步履蹒跚，因它没有了从前滴在它轮子上的爱心之油；当顺服动摇，信心就会软弱。几乎没有忠心的时候，信心又怎能充足？当信心软弱，盼望也立即随之动摇，因为正是相信信心所传的，盼望才会持续期望从神而来的益处。当盼望动摇，忍耐就会破产，不能再开张营业，因它是靠着盼望借给它的资本做买卖。你看身体有许多肢体，却是一个身体；每个肢体都如此有用，其他肢体都指望它发挥作用。同样，基督徒有许多恩典，但新造的人只有一个。

威廉·古纳尔

《基督徒披戴神的全副军装》，513

One great mystery is that the holy frame and disposition whereby our souls are furnished and enabled for immediate practice of the law must be obtained “by receiving it out of Christ's fulness,” as a thing already prepared and brought to an existence for us in Christ and treasured up in Him; and that as we are justified by a righteousness wrought out in Christ and imputed to us, so we are sanctified by such a holy frame and qualifications as are first wrought out and completed in Christ for us and then imparted to us. And as our natural corruption was produced originally in the first Adam and propagated from him to us, so our new nature and holiness is first produced in Christ and

derived from Him to us, or, as it were, propagated. So that we are not at all to work together with Christ in making or producing that holy frame in us, but only to take it to ourselves and use it in our holy practice, as made ready to our hands. Thus, we have fellowship with Christ in receiving that holy frame of spirit that was originally in Him, for fellowship is when several persons have the same things in common (1 John 1:1–3).

WALTER MARSHALL

Gospel Mystery of Sanctification, 64–65

一个极大的奥秘就是，使我们的灵魂得以装备和具备立即实践律法之能力的神圣状态和性情，必须是“从基督的丰满里领受”，这是已经为我们预备并存留在基督里的，就像宝贝藏在祂里面；正如我们是藉着在基督里已经成就并归算给我们的义得以称义，同样地，我们也是藉着在基督里首先已经成就并完成的状态和性情得以成圣，然后这种状态和性情才注入我们里面。正如我们本性的败坏原初是在首先的亚当里生成，并由他遗传给我们的，同样地，我们新的本性和圣洁是首先在基督里生成的，是由祂而出并临到我们，仿佛是遗传给我们一样。所以，根本不是我们与基督同工，以此来制造或产生我们内心的圣洁状态，我们所能做的只是唯独领受它，让我们自己得着它，在操练圣洁时使用它，正如它是已经为我们预备好了的一样，随时供我们使用。因此，当我们领受那原本在基督里属灵和圣洁的状态时，我们就是与基督相交，因为相交就是不同的人共享着相同的东西（约壹 1:1–3）。

沃尔特·马歇尔

《成圣的福音奥秘》，64–65

The golden chain hath so linked the means to the end, and sanctification in order to salvation, that God doth infallibly stir up the elect to the use of the means, as well as bring them to the end by the means. “Brethren, beloved of the Lord; God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth” (2 Thess. 2:13).... Those in whom the Lord hath put His Spirit, let them live as they list, and I am very sure they will live godly lives.

CHRISTOPHER NESS

Antidote against Arminianism, 58–59

这条金链如此把途径和目的、成圣和得救联系在一起，以至于神必然会绝无失败地激发选民使用这些途径，藉着这些途径，带他们到达目的。“所爱的弟兄们哪，我们本该常为你们感谢神，因为祂从起初拣选了你们，叫你们因信真道，又被圣灵感动，成为圣洁，能以得救。”（帖后 2:13）……那些主把祂的灵放在他们里面的人，主让他们按着自己的意愿生活，我敢非常肯定，他们会过上敬虔的生活。

克里斯托弗·尼斯

《对抗阿米念主义的解毒剂》，58–59

I counsel you to study sanctification and to be dead to this world.

SAMUEL RUTHERFORD

Garden of Spices, 110

我劝你学习成圣，并向这世界死。

撒母耳·卢瑟福
《香草园》，110

Sanctification and the mortification of our lusts are the hardest part of Christianity. It is, in a manner, as natural for us to leap when we see the new Jerusalem as to laugh when we are tickled. Joy is not under command nor at our nod when it kisseth. But O, how many of us would have Christ divided into two halves, that we might take the half of Him only and take His office—Jesus and salvation! But Lord is a cumbersome word, and to obey and work out our salvation and perfect holiness is the cumbersome and stormy north side of Christ and that which we eschew and shift.

SAMUEL RUTHERFORD
Garden of Spices, 120

成圣和治死我们的情欲，是基督教信仰最难的部分。在某种程度上，成圣和治死情欲，就像我们看到新耶路撒冷就欢喜跳跃，被人挠痒痒就会捧腹大笑一样自然。当喜乐亲吻我们时，它的降临无需接受我们的命令，也无需我们的点头首肯。但是，哦，我们当中有多少人希望把基督分成两半，这样我们就可以只取祂的一半，接受祂的职分——耶稣和拯救！但是，“主”是一个我们感到繁琐的词，顺服并作成我们得救和完全成圣的工夫，是基督那繁琐和暴风般的背脸，是我们所回避和逃离的。

撒母耳·卢瑟福
《香草园》，120

When Christ hideth Himself, wait on and make din till He return; it is not time then to be carelessly patient. I love to be grieved when he hideth His smiles, yet believe His love in a patient on-waiting and believing in the dark. Ye must learn to swim and hold up your head above the water, even when the sense of His presence is not with you to hold up your chin. I trust in God that He will bring your ship safe to land. I counsel you to study sanctification and to be dead to this world.

SAMUEL RUTHERFORD
Garden of Spices, 235

当基督把自己隐藏起来时，你要耐心等待并大声呼求，直等到祂回来；现在不是你漫不经心忍耐之时。当祂隐藏祂的笑脸时，我总是为此感到忧伤，但我仍在黑暗中相信祂的爱，并以忍耐等待并相信祂。即使你不能因着感受祂的同在，而使自己的下巴扬起，那你也必须学会游泳，并学会把头抬在水面之上。我相信神会带领你的船安全靠岸。我劝你学习成圣，并向这世界死。

撒母耳·卢瑟福
《香草园》，235

Sanctification doth differ from justification and adoption in that justification and adoption are acts of God without us: sanctification is a work of God within us. Justification and adoption do make only a relative change; sanctification doth make in us a real change. Justification and adoption are perfect at first; sanctification is carried on by degrees unto perfection.

THOMAS VINCENT
Explicatory Catechism, 91

成圣确实与称义和收养不同，称义和收养是神在我们之外的作为，成圣是神在我们之内的作为。称义和收养只是一种关系上的改变；成圣则在我们里面做成一种实在的改变。称义和收养一开始就是完全的；成圣则是渐进性的，直至完全。

托马斯·文森特
《解释要理问答》，91

Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God and are enabled more and more to die unto sin and live unto righteousness.

THOMAS VINCENT
Explicatory Catechism, 91

成圣是神白白恩典的作为，使我们全人得更新，有神的形像，并且能越来越向罪死，向义活。

托马斯·文森特
《解释要理问答》，91

There are two parts of sanctification: (1) mortification, whereby we are enabled to die more and more unto sin: "Reckon ye also yourselves to be dead indeed unto sin" (Rom. 6:11). (2) vivification, whereby we are enabled to live unto righteousness: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13).

THOMAS VINCENT
Explicatory Catechism, 92-93

成圣分两部分：（1）治死罪，让我们越来越能在罪上死：“这样，你们向罪也当看自己是死的。”（罗 6:11）（2）向义活，让我们能在义上活：“倒要像从死里复活的人，将自己献给神，并将肢体作义的器具献给神。”（罗 6:13）

托马斯·文森特
《解释要理问答》，92-93

A sanctified heart is better than a silver tongue. There is as much difference between gifts and grace as between a tulip painted on the wall and one growing in the garden.

THOMAS WATSON
Art of Divine Contentment, 90-91

有一颗分别为圣的心，胜过有三寸不烂之舌。恩赐和恩典之间的区别，就像画在墙上的郁金香与长在园子里的郁金香那样区别巨大。

汤姆·华森

SATAN（撒但）

The tempter will make his first and sharpest onset on you [i.e., a pastor]. He bears you the greatest malice who are engaged to do him the greatest mischief. He has found, by experience, that to “smite the shepherd” is the most effectual means to “scatter the flock.” You therefore shall have his most subtle insinuations, incessant solicitations, and violent assaults.

RICHARD BAXTER
Reformed Pastor, 15

那试探人的，会最首先和最猛烈对你这作牧师的发动攻击。他对你怀有最大恶意，因你致力于给他带来最大伤害。根据经验，他发现“击打牧人”是“分散羊群”的最有效手段。因此，你要经受他最微妙的含沙射影、最不间断的诱惑和最猛烈的攻击。

理查德·巴克斯特
《新牧人》，15

Satan’s masterpiece is first to work Christians to blot and blur their evidences for glory by committing this or that heinous sin, and then his next work is to rob them of their evidences for glory that so, though at the long run they may get safe to heaven, that yet Jacob-like they may go halting and mourning to their graves. Satan knows that whilst a Christian’s evidences are bright and shining, a Christian is temptation proof. Satan may tempt him, but he cannot conquer him; he may assault him, but he cannot vanquish him.

THOMAS BROOKS
Cabinet of Choice Jewels, 343

撒但的杰作，首先是让基督徒犯下这样或那样穷凶极恶的罪，以此涂抹和模糊他们得荣耀的证据，然后他接下来的工作，就是夺去他们得荣耀的证据，这样一来，尽管从长远来说，他们仍可安全抵达天堂，但他们可能会像雅各一样，一瘸一拐、悲悲惨惨地走向坟墓。撒但知道，只要基督徒的证据明亮，就不会受到试探的伤害。撒但可以试探他，但不能胜过他；撒但可以攻击他，但不能征服他。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，343

God had but one Son without corruption, but He had none without temptation (Heb. 2:17-18). Pirates make the fiercest assaults upon those vessels that are most richly laden; so doth Satan upon those souls that are most richly laden with treasures of grace, with the riches of glory. Pirates let empty vessels pass and repass without assaulting them; so doth Satan let souls that are empty of God, of Christ, of the Spirit, of grace pass and repass without tempting or assaulting of them.

THOMAS BROOKS

Mute Christian, 179

神只有一个儿子没有败坏，却没有一个儿子不受试探（来 2:17-18）。海盗对载满最多财宝的船只发起最猛烈的攻击；撒但对承载最丰富恩典的宝库，有最丰富荣耀的灵魂也是如此。海盗让空船通过，不攻击它们；撒但也让那些在神、基督、圣灵和恩典方面空空如也的灵魂通过，不试探或攻击他们。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，179

Watchful and suspicious ought we to be in spiritual concernments. We should study and be acquainted with Satan's wiles and policy. The apostle takes it for granted that Christians are not ignorant of his devices (2 Cor. 2:11). "The serpent's eye," as one saith, "would do well in the dove's head." The devil is a cunning pirate; he puts out false colors and ordinarily comes up to the Christian in the disguise of a friend.

JOHN FLAVEL
Navigation Spiritualized, 36

在属灵相关之事上，我们应当保持警醒和怀疑。我们应当了解并熟悉撒但的诡计和策略。使徒认定基督徒并非不晓得撒但的诡计（林后 2:11）。有人说：“蛇的眼睛，也能很好长在鸽子头上。”魔鬼是狡猾的海盗；他发出虚假的旗号，通常伪装成朋友，来到基督徒面前。

约翰·弗拉维尔
《灵魂的航程》，36

He that shall consider [Satan's] malice and power must unavoidably conclude him to be cruel. Malice is always so where it has the advantage of a proportionable strength and opportunity for the effecting of its hateful contrivances. It banishes all pity and commiseration and follows only the dictate of its own rage with such fierceness that it is only limited by wanting power to execute. We may then say of Satan that according to his malice and power, such is his cruelty.

RICHARD GILPIN
Daemonologia Sacra, 35-36

凡是考虑到撒但恶意和能力的人，必然不可避免地断定他是凶残。只要他有能力和机会实施其可憎的计划，他的恶意就总会如此行。这恶意驱逐所有怜悯和同情，只听从它自己狂怒的指令，其凶猛程度只受限于它的执行能力。因此我们可以说，撒但的恶意和能力如何，他的凶残程度也就如何。

理查德·吉尔平
《论撒但的试探》，40

It is written, "They were naked" (Gen. 3:7); that is, poor, weak creatures at the will of Satan, a subdued people disarmed by their proud conqueror and unable to make head against him. Indeed, it cost Satan some dispute to make the first breach, but after that he had once the gates opened to let

him in as conqueror into the heart of man, he plays the king. Behold, a troop of other sins crowd in after him without any stroke or strife; instead of confessing their sins, they run their head in a bush and by their goodwill would not come where God is. And when they cannot flee from Him, how do they prevaricate before Him! They accuse one another, shifting the sin rather than suing for mercy. So quickly were their hearts hardened through the deceitfulness of sin. And this is the woeful condition of every son and daughter of Adam; naked he finds us and slaves he makes us, till God, by his effectual call, delivers us from the power of Satan into the kingdom of His dear Son.

WILLIAM GURNALL

Christian in Complete Armour, 27

经上说：“他们……赤身露体。”（创 3:7）也就是说，他们可怜、软弱、任由撒但摆布，他们被这位骄傲的征服者解除武装和治服，无法与之对抗。的确，撒但在制造第一个破口时，的确费了一番口舌，然而他一旦成功打开了大门，作为征服者闯入了人的心，他就要像作王一样作威作福了。看哪，一群其他的罪跟在他的身后，未经任何冲突和争战就轻易地蜂拥而入；他们不仅不承认自己的罪，反而把头埋在灌木丛里，随着自己的意思，不愿到神这里来。当他们不能逃离神的时候，他们在神面前又是如何推诿的啊！他们互相指责，推卸罪责，而不是祈求怜悯。他们的心因罪的欺骗而迅速变得刚硬。这就是亚当每个儿女的悲惨光景；撒但发现我们是赤身裸体，使我们作他的奴役，直到神藉着祂有效的呼召，把我们从撒但的权势下解救出来，迁入祂爱子的国度里。

威廉·古纳尔

《基督徒披戴神的全副军装》，47

In handling this point of Satan's subtlety, we shall consider him in his two main designs and therein show you his wiles and policies. His first main design is to draw into sin. The second is to accuse, vex, and trouble the saint for sin.

WILLIAM GURNALL

Christian in Complete Armour, 46

在对付撒但的狡猾这点上，我们要思想他的两大企图，由此显明他的阴谋诡计。他首先是诱人犯罪。其次是用罪控告圣徒，搅扰他们，让他们苦恼。

威廉·古纳尔

《基督徒披戴神的全副军装》，46

Many have yielded to go a mile with Satan that never intended to go two, but when once on the way have been allured further and further, till at last they know not how to leave his company.

WILLIAM GURNALL

Christian in Complete Armour, 50

许多人屈从于撒但，陪他走一里路，不曾想要走两里，但一旦上路，就被引诱越走越远，直到最后都不晓得如何摆脱他的纠缠。

威廉·古纳尔

《基督徒披戴神的全副军装》，50

The Christian wrestles not with his naked corruptions, but with Satan in them. Were there no devil, yet we should have our hands full in resisting the corruptions of our own hearts, but the access of this enemy makes the battle more terrible because he heads them, who is a captain so skillful and experienced. Our sin is the engine, Satan is the engineer; lust the bait, Satan the angler. When a soul is enticed by his own lusts, he is said to be tempted (James 1:14) because both Satan and our own lusts concur to the completing the sin.

WILLIAM GURNALL

Christian in Complete Armour, 85

基督徒不是单单与他赤裸裸的败坏争战，而是与住在其中的撒但搏斗。即便没有魔鬼，我们在抵挡自己内心的败坏时也会手忙脚乱，但这仇敌加入，就让这争战变得更加可怕，因他是率领这些败坏如此熟练和经验丰富的元帅。我们的罪是发动机，撒但是工程师；私欲是诱饵，撒但是钓鱼者。当人被自己的私欲牵引，经上就说他是受到了试探（雅 1:14），因为撒但和我们自己的情欲齐心协力，共同促成了罪。

威廉·古纳尔

《基督徒披戴神的全副军装》，85

[Satan's] design is as much against the saint's holiness as God is for it: he hath ever a nay to God's yea; if God be for holiness, he must needs be against it. And what should be our chief care to defend but that which Satan's thoughts and plots are most laid to assault and storm? There is no creature the devil delights so to lodge and dwell in as man. When he enters into other creatures, it is but on design against man, as when he entered the serpent, it was to deceive Eve.... He possessed [the swine] on a design to dispossess the Gergesenes of the gospel (Matt. 8:32). But might he choose his own lodging, none pleases him but man, and why? Because man only is capable, by his rational soul, of sin and unrighteousness. And as he prefers man to quarter in above all inferior creatures, so he had rather possess the souls of men than their bodies; none but the best room in the house will nerve this unclean spirit to vomit his blasphemies and eject his malice in against God. And why? But because the soul is the proper seat of holiness and sin.

WILLIAM GURNALL

Christian in Complete Armour, 299

撒但的意图就是尽力反对圣徒的圣洁，而神是尽力帮助圣徒的圣洁：凡神说“是”的，他都说“否”；凡神帮助人圣洁的，他都必然反对。我们最应当小心保护的，岂不就是撒但阴谋诡计最想和全力攻击的事吗？没有什么受造物像人那样，是魔鬼如此乐于居住其内的。他进到其他受造物里面，只是为了对付人，就像他进入那蛇，是为了欺骗夏娃……他附上那些猪，是为了不让格拉森人得着福音（太 8:32）。但他若可以选择住处，除人之外，就没有别的更让他满意，为什么呢？因为只有人有能力，会用他理性的灵魂来犯罪和作恶。正如他更喜欢住在人里面，胜过住在所有低等的受造物里面，同样地，他也宁愿占据人的灵魂，而不是占据他们的身体；除了房子里最好的房间，就再无别处更能激发这污秽之灵口吐他的亵渎，向神发泄他的恶意。为何？因为灵魂是圣洁和罪的栖息之所在。

威廉·古纳尔
《基督徒披戴神的全副军装》，299

The devil is a great student in divinity and makes no other use of his Scripture knowledge than may serve his turn by sophistry to do the Christian a mischief, either by drawing him into sin or into despair for sinning, like some wrangling barrister who gets what skill he can in the law merely to make him the more able to put honest men to trouble by his vexatious suit.

WILLIAM GURNALL
Christian in Complete Armour, 547

魔鬼是一位聪明绝顶的神学生；他使用圣经，只是为了通过诡辩来祸害基督徒，以此达到自己的目的；他对基督徒施行的伤害，不是把他引向犯罪，就是让他因犯罪而绝望；他就像某位善于争辩的律师，竭尽所能地使用法律，只是为了通过无理的诉讼，让老实人陷入困境。

威廉·古纳尔
《基督徒披戴神的全副军装》，547

Let us therefore be wise for to look to the baits that the devil casts before us, for he is cunning and subtle, and it's good for us to think so. We usually labor and strive against evil company to abstain from them. Why should we then meddle with the devil or be in his company? Eve was drawn to sin through conference with him, although it may be at the first she intended it not. Gaze not at all upon these baits of Satan.

JOHN PRESTON
“Judas's Repentance,” in Remaines, 12

因此让我们有智慧，认出魔鬼投在我们面前的诱饵，因他奸诈狡猾，我们若这样想，就是好的。我们通常会竭力不与恶人结伴，尽量避开他们。那么我们为什么要与魔鬼纠缠，与他为伍呢？夏娃就是与他谈话，而被引向罪恶，尽管她一开始可能并无此意。不要盯着撒但的诱饵看！

约翰·普雷斯顿
《犹大的懊悔》，收录于《遗稿》，12

It is a piece of the devil's cunning first to fill a man full of abominable thoughts, and then to be the first that shall put in this accusation and doubt—namely, is it possible for any child of God that is sanctified with God's Holy Spirit to have such thoughts? But consider well that an innocent Benjamin may have Joseph's cup put into his sack's mouth without his knowledge or consent by him who, for his own ends, intended thereby to accuse Benjamin of theft and ingratitude. Was Benjamin anything the more dishonest or ungrateful for this? No! Satan doth not want malice or cunning in this kind to play his feats. Where he cannot corrupt men, yet there he will vex and perplex them.

HENRY SCUDDER
Christian's Daily Walk, 368–69

魔鬼的狡猾之处，就是首先让人充满糟糕的想法，然后再对这些想法提出控告和质疑——即，一个被神的灵分别为圣的神的儿女，怎么能有这样的想法呢？但是，请好好想想，一位无辜的便雅悯，可能在自己不知情或不同意的情况下，被人把约瑟的杯子放到他的袋子里，而那人为了自己的目的，以此控告便雅悯顺手牵羊和忘恩负义。难道因为这样，便雅悯就变得不诚实或忘恩负义了吗？不！撒但不乏这种恶意和狡猾，玩弄他的把戏。在他不能败坏人的地方，他就会使人烦恼、叫人迷惑。

亨利·史佳德
《基督徒生活之道》，368-69

Some again are haunted with hideous representations to their imaginations and with vile and unworthy thoughts of God, of Christ, of the word, etc., which, as busy flies, disquiet and molest their peace. These are cast in like wildfire by Satan, as may be discerned by the (1) strangeness, (2) strength and violence, (3) horribleness of them even unto corrupt nature. A pious soul is no more guilty of them than Benjamin of Joseph's cup put into his sack. Among other helps prescribed by godly writers to cause abomination of them and diversion from them to other things, let this be one: to complain unto Christ against them, and to fly under the wings of His protection, and to desire Him to take our part against His and our enemy.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 81

一些人又被他们思想中丑陋的景象所困扰，心中充满了对神、基督、神的话等事情卑鄙和不该有的念头，这些就像忙碌的苍蝇，让他们不安，扰乱他们的平静。这些就像撒但扔进来的野火，可以从它们的（1）奇怪，（2）力量和狂暴，（3）可怕，甚至其败坏的性质中看得出来。一个心灵敬虔的人，就像被人把约瑟的杯子塞进他袋子里的便雅悯，在这方面并无罪过。敬虔的作者提供了各样帮助的意见，让我们对这些念头深恶痛绝，并从这些念头移开，去思想其他事情，让我们记住这一条：向基督抱怨这些，飞奔到祂翅膀的保护之下，让祂帮助我们对付与祂和我们作对的仇敌。

理查德·薛伯斯
《压伤的芦苇》，81

As Satan slanders Christ to us, so he slanders us to ourselves. If thou be not so much as smoking flax, then why dost thou not renounce thy interest in Christ and disclaim the covenant of grace? This thou darest not do. Why dost thou not give up thyself wholly to other enjoyments? This thy spirit will not suffer thee.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 110

撒但怎样向我们诽谤基督，也怎样向我们诽谤我们自己。如果你连将残的灯火都不如，那么你为什么不放弃你有份于基督，不弃绝恩典之约呢？这是你不敢做的。你为什么不让自己完全沉溺于其他享乐呢？这是你的灵不允许你做的。

理查德·薛伯斯

When Christ was about a work and many were gathered together to hear Him [Luke 8:19–21], the devil thought with himself...“If I let Him alone thus, all the world will follow Him, and I shall be like Rachel, without children”; therefore, devising the likeliest policy to frustrate and disgrace but one of His sermons...he sendeth Christ’s mother and put in the minds of His kinsmen to come unto Him at that instant, when He was in this holy exercise, and call upon Him while He was preaching to come away and go with them. Christ, seeing the serpent’s dealing, how he made His mother the tempter that all the auditory might go away empty and say where they came, “We heard the man which is called Jesus, and He began to preach unto us with such words, as though He would carry us to heaven; but in the midst of His sermon came His mother and brethren to Him, that it might be known what a kinsman they had. And so soon as He heard that they were come, suddenly He brake off His sermon and slipped away from us to go and make merry with them.” Christ, I say, seeing this train laid by Satan to disgrace Him (as he doth all His ministers), did not leave off speaking as they thought He would; but as if God had appointed all this to credit and renown Him, that which was noised here to interrupt His doctrine He taketh for an occasion to teach another doctrine.

HENRY SMITH

“The Affinity of the Faithful,” in Sermons, 203–4

当基督传道，有许多人聚集要听祂说话的时候（路 8:19–21），魔鬼就心里想：“如果我这样任由着祂，世人就都要随从祂，那我就要像拉结一样不得孩子了。”因此，他想出了一条最有可能成功挫败和羞辱祂讲道的计谋，他派基督的母亲，让祂的亲戚生出这样的念头，在祂做这神圣工作的时刻来找祂，在祂传道的时候叫祂离开跟他们走。基督看清那蛇的作为，他试图使祂的母亲成为试探，好叫所有听众空手而归，回到他们来的地方，好让他们可以说：

“我们听见那叫耶稣的人，他开始用这样的话对我们传道，好像要把我们带到天上；但他正讲的时候，他的母亲和兄弟来到他这里，让人知道他是他们的亲属。耶稣一听到他们来了，就突然停止传道，从我们身边溜走，和他们一道快活去了。”我要说，基督看到撒但为羞辱祂而设下的这圈套（就像他针对所有基督的传道人所做的一样），并没有像他们所以为的那样停止传道；反倒好像神命定了这一切，为要叫人相信祂，彰显祂的名，有人在此喧嚷着要打断祂的教训，祂却借此机会教导了另一个教训。

亨利·史密斯

《相信之人的亲属关系》，收录于《讲道集》，203–4

True it is that Satan, by his voluntary defection from God, hath lost that glorious robe of holiness that made him a peer of heaven and dignified him with the title of a son of God; and hath also (as I conceive) impaired his natural abilities, so as that he is become in power, wisdom, and knowledge inferior to those glorious inhabitants of the sacred palace who have kept their first estate and not departed from that purity that is as ancient as their being. For why should not the sin of angels operate as strongly upon them as the lapse and disobedience of man did upon him, whose spirituals were thereby wholly destroyed and his naturals sorely maimed. But though his fall hath debased his being, yet it hath not totally changed it; he hath still the nature, though not the perfection, of an angel, and though he be inferior to them whose equal original he was in all kind of endowments,

yet still he retains so great a superiority over the elementary, sensitive, and intellectual part of the world as that he is not only dreaded for his power, which sometimes he puts forth in wonderful effects, but is also adored for his wisdom and knowledge as a god by many nations in it.

WILLIAM SPURSTOWE

Wiles of Satan, 15

确实，撒但由于自愿背叛神，从而失去了使他成为天堂一员，被尊贵称为神众子的荣耀圣洁之袍；而且（如我认为那样）还让他原本的能力被破坏，以至于他在能力、智慧和知识方面，都不如那些在神圣宫殿里的荣耀居民；那些居民守住了自己一开始的本位，并未离弃那与他们存在一样远古就有的纯洁。天使的罪在他们身上所起的作用，为何不像人的堕落和悖逆在人身上作用的那般强烈呢（人因堕落和悖逆，属灵上被完全摧毁，肉身上遭遇严重破坏）？虽然撒但的堕落使他的存在变得下贱，但并非全然改变；虽然他失去了天使的完全，但他仍具有一位天使的本性，而且尽管他在各种天赋方面，都不如原初与他同等的天使，但他仍保留着与世人在基本上、感觉上和智力上的巨大优势，以至于人不仅惧怕他的力量，这力量有时会带来神迹般的效果，而且世上许多民族还崇拜他的智慧和知识，把他当作神明。

威廉·斯珀斯托

《撒但的诡计》，15

[Satan's] experience animates him with confidence to assault the best and holiest of saints, if not to extinguish their light, yet to eclipse their luster; if not to cause a shipwreck, yet to raise a storm; if not to hinder their happy end, yet to molest them in their way. Such practices he hath found not only to have some success against the strong but to intimidate and discourage the weak, who are apt from the particular foils of renowned Christians in the faith to make sad conclusions against themselves.

WILLIAM SPURSTOWE

Wiles of Satan, 23-24

撒但的经验使他有信心攻击最好和最圣洁的圣徒，若不能熄灭他们的光，也要叫他们黯然失色；若不能让他们的信心像船坏了一样，他也要兴风作浪；若不能阻碍他们有福的结局，也要在他们行走的路上搅扰他们。他发现这种做法不仅对强者有一定的效果，而且还能恐吓弱者，让他们灰心，让他们看到有信心、有名望的基督徒的具体失败，就很容易对自己得出悲观的结论。

威廉·斯珀斯托

《撒但的诡计》，23-24

Whenever Satan is really worsted, sin is wounded. He is never put to flight, but lust receives a mortifying blow, for the fight is both made and maintained by faith and other graces of the Spirit which carry in them more immediate opposition unto sin than unto Satan, it being the great work of everyone that is begotten of God to keep himself that the wicked one touch him not (1 John 5:18). Not that he tempt him not, but that he defile him not by any assimilating touch. And this is the only way by which a believer can be said both to resist him and also to overcome him; we cannot kill the devil nor weaken in the least his power but as we mortify lusts which are the matter that he works upon, and the less of it he finds in us, the less able he is to hurt us.

WILLIAM SPURSTOWE

Wiles of Satan, 56–57

每当撒但被真正打倒，罪就会受到重创。撒但不会被完全击退，但私欲会受到致命打击，因为这场争战，是由信心和圣灵所生的其他恩典发起和维系的，这些恩典是更直接与罪，而非与撒但相争，这是每个从神而生之人都要做的重要工作，就是保守自己，让那恶者无法害他（约壹 5:18）。这不是说撒但不再试探他，而是说，撒但无法用任何同化的手段将他玷污。这可以说是信徒抵挡撒但并胜过他的唯一方法；我们不能杀死魔鬼，也无法丝毫削弱他的能力，但是当我们治死私欲时（这私欲就是他做工的对象），他在我们身上找到的私欲越少，他就越不能害我们。

威廉·斯珀斯托

《撒但的诡计》，56–57

O how powerful are the arts and effascinations [i.e., bewitchings] of this infernal magician, who can thus make men best pleased with that estate in which they are rebels to God and slaves to lusts; and from which they can expect nothing but amazements, horrors, and distractions of mind, which will at one time or other afflict those who prostitute their consciences to such impieties as have in them the highest mixture both of folly and madness? Have we not need to mind... Christ's counsel? "Judge not according to the appearance, but judge righteous judgment" (John 7:24).

WILLIAM SPURSTOWE

Wiles of Satan, 66

哦，这位地狱魔术师的诡计和迷惑是何等强大，他能使用这些，让人最满足于他们悖逆神、作情欲奴仆的光景；他们从中除了惊奇、恐惧和错乱，还能指望得着什么呢？这些事时不时折磨着那些把自己良心卖给不敬虔（这不敬虔混杂着最强的愚昧和疯狂）的人。我们岂不应当记住……基督的忠告吗？“不可按外貌断定是非，总要按公平断定是非。”（约 7:24）

威廉·斯珀斯托

《撒但的诡计》，66

[One of Satan's wiles is] to keep raw and smarting any wounds that the Spirit hath inflicted upon the conscience of any poor soul. True it is, Satan is not able to afflict immediately and really the conscience of a man, no more than he is able to comfort a man's conscience; as it is God's prerogative to know the heart, so it is to afflict and comfort the heart.... But yet Satan may help to keep the wounds raw by disturbing the fancy and filling them with horror and terror; he may shake and rattle the chains, though he cannot put them on upon any poor soul and thereby keep them from comfort which is their portion. And therefore when terrors so affright, as to the prejudice of all medicines, we may suspect the hand of Satan in them.

WILLIAM SPURSTOWE

Wiles of Satan, 87

撒但的诡计之一，就是让圣灵在可怜之人良心上造成的创伤不得愈合和隐隐作痛。诚然，撒但没有能力直接和实在地击打人的良心，就如他不能安慰人的良心一样；正如明白人心是属

神的特权，同样，击打和安慰人心，也是神的特权……但是，撒但可以挑动人的幻想，让他们充满恐惧，以此让伤口不得愈合；虽然他不能给任何可怜之人戴上锁链，但他却可以晃动锁链，让锁链哗哗作响，从而让人无法得着那属于他们的安慰。因此，当恐惧让人如此惊慌失措，以至于一切药物都不发挥作用时，我们就有理由怀疑有撒但插手其中。

威廉·斯珀斯托
《撒但的诡计》，87

There is a woe to him that is alone. Such a man shall be sure to have Satan for his companion. He is ever ready to assault when none is near to assist. Eve was tempted with too much success when she was alone, without her husband; Dinah, gadding from her father's house, was defiled; Joseph was then assaulted when the whole family was gone, save the instrument of the assault. How soon are stragglers snapped up when those that march with the body of the army are safe! Pirates lie skulking to find a vessel sailing alone, when those that sail in company are a convoy to each other. They who separate are soon seduced.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:346

孤独的人有祸了。这样的人必有撒但与他作伴。当人身边无人相助时，撒但就随时准备发动攻击。夏娃独自一人，没有丈夫在她身边时，就受到试探大大失败；底拿离开她父家独自出去，就被人玷污；约瑟在家里无他人在场时，就受到攻击。掉队的人何等快快被人掳走，而那些与大军一道行进的人则保持安全！海盗躲在暗处寻找单独航行的船只，而结伴航行的船是彼此的护卫。分开的人很快就会受到诱惑。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:346

The cruel pirate Satan watches for those vessels that sail without a convoy.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:383

凶残的海盗撒但，监视着那些航行，却没有护航队的船只。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:383

Satan may allege and corrupt Scripture, but he cannot answer Scripture. It is Christ's word of mighty authority. Christ foiled Satan with it.

THOMAS WILCOX
Choice Drop of Honey, 14

撒但可以指责和破坏圣经，但他不能驳倒圣经的话。圣经是基督的话语，具有极大的权柄。基督用圣经挫败了撒但。

托马斯·威尔克斯
《上好的蜜滴》，14

SATAN, METHODS OF (撒但使用的方法)

If Satan pleads that the promises are not made to you and that you have no right to them, tell him to his face that he was a liar from the beginning. Recollect that when you were without God in the world, he told you often enough that all the promises belonged to you, and none of the threatenings. And now when you are in Christ, he would persuade you that all the threatenings and none of the promises belong to you. Let the enemy say what he will, if you depart from all iniquity to serve the living God, every promise in Christ is to you a mine of gold.

ISAAC AMBROSE
Christian Warrior, 75

如果撒但争辩说，这些应许不是给你的，你无权得到这些应许，那你就要当面告诉他，他从起初就是说谎的。回想一下，当你过去在世上没有神的时候，他经常告诉你，所有应许都是属于你的，神的威胁没有一样是对你说的。而现在当你在基督里的时候，他要说服你，所有威胁都是给你的，没有一样应许是属于你的。任凭仇敌怎样说，你若离弃一切罪恶，转而侍奉永生神，那么基督里的每一个应许，对你就都是一座金矿。

以撒·安布罗斯
《基督精兵》，75

The skillful fisher[man] has his several baits for several fish, but there is a hook under all; Satan, that great angler, has his sundry baits for sundry tempers of men, which they all catch greedily at, but few perceives the hook till it be too late.

ANNE BRADSTREET
Meditation 23, Works, 53

对不同的鱼，技巧娴熟的渔夫都有不同的鱼饵，但所有鱼饵后面都有一个鱼钩；撒但这钓鱼高手有各样鱼饵，适合不同脾性的人，他们都贪婪咬住这些鱼饵，但很少有人会看到鱼钩，而看到的时候已经太晚了。

安妮·布莱德斯特里特
默想 23，收录于《文集》，53

[Satan's]...device to draw the soul to sin is to present the bait and hide the hook; to present the golden cup and hide the poison; to present the sweet and the pleasure that may flow into the soul by yielding to sin, and hide from the soul the wrath and misery that will certainly follow the committing of sin.

THOMAS BROOKS
Precious Remedies, 16

撒但……引诱人犯罪的诡计，就是摆出诱饵，却隐藏鱼钩；捧上金杯，却把毒药放进杯中；向我们展示因顺从罪而可能临到人的甜蜜、快乐和好处，却把犯罪之后必要临到的忿怒和愁苦向人隐藏。

托马斯·布鲁克斯
《得胜撒但诡计的秘诀》，16

Subtily and violence are the chiefest distinctions between the temptations of the devil and of the flesh.

EZEKIEL CULVERWELL
Time Well Spent, 294

狡猾和暴力是魔鬼的试探与肉体的试探之间最大的区别。

以西结·克沃维尔
《善用时间》，294

Divines observe four steps, or degrees, of Satan's tempting power: First, he can find out the constitution evils of men; he knows to what sin their natures are more especially prone and inclinable. Secondly, he can propound suitable objects to those lusts; he can exactly and fully hit every man's humor, as Agrippina mixed her poison in that meat her husband loved best. Thirdly, he can inject and cast motions into the mind, to close with those tempting objects; as it is said of Judas, the devil put it into his heart (John 13:2). Fourthly, he can solicit, irritate, and provoke the heart, and by those continual, restless solicitations weary it; and hereby he often draws men to commit such things as startled them in the first motion.

JOHN FLAVEL
Navigation Spiritualized, 97-98

神学家们观察到撒但试探能力的四个步骤或四种程度：第一，他能发现人天性中的恶；他知道人本性更倾向于犯什么罪。第二，他能为这些私欲提供相应的对象；他能准确且充分击中每个人的喜好，就像阿格里皮娜⁵⁴把毒药混在她丈夫最喜爱的食物里一样。第三，他能将动机注入人的思想，这样就与那些被试探的对象一拍即合；正如经上论到犹太所说的，魔鬼把那意思放在他心里（约 13:2）。第四，他能如此诱发、刺激和挑动人心，用那些持续无休的引诱使其疲惫不堪；就这样，他常常吸引人去做那些倘若在一开始就去做、会使他们大吃一惊的事情。

约翰·弗拉维尔
《灵魂的航程》，97-98

The haft of Satan's hatchet with which he lies chopping at the root of the Christian's comfort is commonly made of the Christian's wood.

WILLIAM GURNALL

⁵⁴ Agrippina, 罗马皇帝尼禄的母亲。——译注

Christian in Complete Armour, 63

撒但用来劈砍基督徒安慰之根的斧头，其柄通常是用基督徒所提供的木头做成的。

威廉·古纳尔

《基督徒披戴神的全副军装》，63

Though the devil throws the stone, yet it is the mud in us that disturbs our comforts.

WILLIAM GURNALL

Christian in Complete Armour, 63

虽然魔鬼向我们投掷石头，但搅扰我们安慰的，却是我们身上的泥巴。

威廉·古纳尔

《基督徒披戴神的全副军装》，63

That it should be the care of every Christian to stand orderly in the particular place wherein God hath set him, the devil's method is first to rout, and then to ruin. Order supposes company; one that walks alone cannot go out of his rank.

WILLIAM GURNALL

Christian in Complete Armour, 198

每个基督徒都应小心在神为他所安排的具体位置上有序站稳，魔鬼的方法首先是使人溃败，然后将人毁坏。有序意味着结伴而行；独自行走的人，没有队伍可以脱离。

威廉·古纳尔

《基督徒披戴神的全副军装》，198

The devil may flatter us, but he cannot force us; he may tempt us to sin, but he cannot compel us to sin. He could never come off a conqueror were he not joined by our forces. The fire is his, but the tinder is ours. He could never enter into our houses if we did not set open our doors. Many complain for want of liberty who thrust their feet in Satan's fetters.

WILLIAM SECKER

Nonsuch Professor, 128

魔鬼可能会奉承我们，但不能强迫我们；他可能会试探我们犯罪，却不能强迫我们犯罪。他若不与我们的力量联手，就绝不可能战胜我们。火是他的，但导火索是我们的。如果我们不开门，他就绝不能进入我们的房子。许多人抱怨失去了自由，却猛然把自己的脚套入撒但的脚镣中。

威廉·赛克

《无比的认信之人》，128

[Observe] the art that Satan mingles with his violence; his urgency is not to a course and way of sin,

but to the single act and commission of it. That which is often repeated and said over by him in his pressing of it is, “Do it but once; try this time only. Why not once? Why not now?” Is it not better to ease ourselves of the vexation by yielding once to the motion than to be always under it? He knows that if a sin be once committed it will leave a proneness to do it again, and if the terrors of doing of it, which are commonly greatest at first, be once broken through, it will not be a matter of difficulty to obtain the consent to the doing of it the second and third time because the heart must needs be less bent against it in prayer, and the power of grace and faith less vigorous to resist it when weakened by yielding to sin; conscience also less tender and affected with the sense of it.

WILLIAM SPURSTOWE

Wiles of Satan, 50–51

要留心撒但使用他暴力的诡计；他所迫切的，不是让人走在罪恶的道路之中，而是让人犯下一件罪行。他如此催逼人的时候，经常重复的一句话就是：“只做一次；只试一次。为什么不做一次呢？为什么现在不试一试呢？”屈从一次提议，难道不比一直落在这提议的催逼下，更能缓解这烦恼吗？他知道人只要犯过一个罪一次，就会有再犯这罪的倾向；通常第一次犯罪时的恐惧最为强烈，一旦这种恐惧感被突破，第二次和第三次也就没了难度；因为当人心向罪屈服时，肯定就不会愿意切切祷告反对罪，从而就削弱了恩典和信心的力量，也就不再能抵挡罪；良心也不再敏感，不再容易感知到罪。

威廉·斯珀斯托

《撒但的诡计》，50–51

SATAN: TEMPTS BUT DOES NOT FORCE（撒但试探人，但不能强迫人）

The devil can do great mischief in the will of men. Though he cannot command and determine it, yet he can persuade and allure it to a thousand evils. Satan works on the affections and passions of men. He deals much with our imaginations, paints sinful objects as lovely and desirable, and so kindles our affections toward them till the consent of the will is obtained and the soul is led captive.

ISAAC AMBROSE

Christian Warrior, 6

魔鬼可以大肆破坏人的意志。虽然他不能命令和支配人的意志，但他可以说服和引诱人去做无数坏事。撒但在人的情感和情欲上作祟。他与我们的想象力多多打交道，把罪恶的对象描绘成可爱、令人向往的样子，从而点燃我们对这些对象的情感，直到我们意志的认同，这样他就俘虏了我们的灵魂。

以撒·安布罗斯

《基督精兵》，6

Who is it that is so cruel as to be the cause of such a thing as this [i.e., sins such as murder or arson]? And we can meet with few that will own the guilt. It is indeed confessed by all that Satan is the cause, but that doth not resolve the doubt because he is not the principal cause. He doth not force

men to sin but tempts them to it and leaves it to their own wills whether they will do it or not. He doth not carry men to an alehouse and force open their mouths and pour in the drink, nor doth he hold them that they cannot go to God's service, nor doth he force their hearts from holy thoughts.

RICHARD BAXTER
Call to the Unconverted, 12

是谁如此残忍，以致造成这样的事（即谋杀或纵火这样的罪）？我们发现，很少人愿意承认他们的罪咎。的确，所有人都承认撒但是罪魁祸首，但这并没有解决这个疑问，因为撒但并非主因。他不强迫人犯罪，而是试探他们犯罪，任由他们根据自己的意愿，决定是否去行这事。他不会把人拉到酒馆，强行掰开他们的嘴，把酒灌下去，他也不会把人关押起来，不让他们去侍奉神，也不会强迫他们的心不去思想圣洁。

理查德·巴克斯特
《对未归正之人的呼吁》，12

It is not Satan that thinks or wills in us. He may represent objects, but the acts are ours. He can dart in a temptation, but it is through our sin and corruption that it takes fire in the least.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 133

在我们里面思考或定意的，并不是撒但。他可以摆出对象，但行为是由我们做出的。他可以把试探之箭射向人，但这箭至少要通过我们的罪和败坏，才能把火点燃。

亚历山大·卡迈克尔
《信徒治死罪》，133

If you hold the stirrup, no wonder if Satan get into the saddle.

WILLIAM SECKER
in Horn, Puritan Remembrancer, 25

如果你扶住马镫，就不要奇怪撒但上了马鞍。

威廉·赛克
收录于霍恩，《清教徒备忘录》，25

SCHOLARS/SCHOLARSHIP（学者、学生/学术）

Our business is to find truth, the which, even in matters of high importance, is not easily to be discovered, being as a vein of silver encompassed with earth and mixed with dross, deeply laid in the obscurity of things, wrapped up in false appearances, entangled with objections, and perplexed with debates; being therefore not readily discoverable, especially by minds clouded with prejudices, lusts, passions, partial affections, appetites of honor and interest; whence to descry it requires the

most curious observation and solicitous circumspection that can be, together with great pains in the preparation and purgation of our minds toward the inquiry of it. Our business is to attain knowledge, not concerning obvious and vulgar matters but about sublime, abstruse, intricate, and knotty subjects remote from common observation and sense; to get sure and exact notions about which will try the best forces of our mind with their utmost endeavors; in firmly settling principles, in strictly deducing consequences, in orderly digesting conclusions, in faithfully retaining what we learn by our contemplation and study.

ISAAC BARROW

“Of Industry in Our Particular Calling, as Scholars,” in Sermons, 323

我们的任务是寻找真理，而真理，即使是在重要的事情上，也不容易发现，它就像银矿被泥土包围，混杂着渣滓，深埋在事情的晦暗处，被虚假的表象缠裹，被反对的意见纠缠，因着争辩让人感到困惑；因此不易被人发现，尤其是人的头脑本身被偏见、激情、偏爱、贪求荣誉和利益的欲望蒙蔽，要发现真理就更是不易；因此，要发现真理，就需要我们尽其所能，持有最细致的观察和最讲究的慎重，还要在探求真理时付出极大工夫预备和洁净我们的思想。我们的任务是获取知识，不是关乎明显和世俗的知识，而是关乎崇高、深奥、错综、复杂、与一般观察和感知相去甚远的知识；要获得关于这些知识确定和准确的概念，这就要大大考验我们最好的脑力，需要我们尽上最大的努力；牢固地确定原则，周密地推导结果，有序地消化结论，忠心地牢记我们通过深思熟虑和研究而得的事情。

以撒·巴罗

《论在学生这具体呼召上勤勉》，收录于《讲道集》，323

It is a palpable error in those ministers who make such a disproportion between their preaching and their living that they will study hard to preach accurately and study little or not at all to live accurately. They are loath to misplace a word in their sermons, but they make nothing of misplacing their affections, words, or actions in the course of their lives.

RICHARD BAXTER

Reformed Pastor, 19

讲道和生活极不相称的牧师，他们所犯的一个明显错误，就是他们会为了准确地讲道而努力学习，却很少或根本不为如何准确地生活而学习。他们讨厌在讲道时用错了一个词，但他们对自己生活中情感、言行的错误却毫不在乎。

理查德·巴克斯特

《新牧人》，19

Art thou a student in any profession or faculty? Then, as Cato said of Scipio, thou must be least idle when thou art most idle. For enjoying a quiet, sedentary life by the gracious indulgences of thy prince and large maintenance of thy parents, free from the troubles of the court, labor of the country, business of the city thou must read diligently, confer often, observe daily. For reading makes a full man, conference a ready man, writing an exact man. All thy fine wit is but vanity, all thy great spirit but impudence, all thy brave flaunt of speech is but a sounding brass, except thou join to these labor

and industry, without which Almighty God sells no learning, as heathen writers have told us.... For those sermons are most excellent and those writings and exercises of scholars are most sweet which a little smell of the candle.

JOHN BOYS

The Official Calendar of the Church, in Works, 654

你是任何专业或学科的学生吗？那么，正如加图（Cato）对大西庇阿（Scipio）所说的，在你最空闲时，必须最不得闲才行。因为靠着王国王的恩惠优待，你父母的慷慨供养，你享受着安静、常坐的生活，远离宫廷的麻烦、乡间的劳动、城市的事务，所以你必须勤奋阅读，经常讨论，每天观察。因读书使人充实，讨论使人敏捷，写作使人准确。若不与这些辛苦和勤奋相结合，你一切的聪明才智不过是虚妄，一切的宏图大志不过是厚颜无耻，一切勇敢炫耀的言论，不过是响的锣而已；不付上辛苦和勤奋，全能的神不会向你出售任何学问，异教徒的作家已经告诉了我们这一点……因为那些带着一点挑灯苦读气息的讲道，是最优秀的讲道，带着这样气息的学者，其著作和作品，是最好的著作。

约翰·博伊斯

《教会正式的日程安排》，收录于《文集》，654

In a word, brethren, study, and study thoroughly, the sinfulness of sin, emptiness of the creature, and the fullness of Christ.

THOMAS CASE

Correction, Instruction, 118

一句话，弟兄们，要学习，要深入学习罪之极恶，受造物之虚空，以及基督之丰富。

托马斯·凯斯

《管教，教训》，118

The manners of scholars is the chief of all other things to be looked into, the way therefore to exercise them in piety, in justice, in temperance; in faithfulness, truth, and diligence is to be settled, and the inspection over them in these things so regulated that no faults, how wittily soever and cunningly carried or covered should be connived at, without a just search thereinto for discovery, censure, and punishment. For if there be no course taken to root up the impiety, the folly, the injuriousness, violence, excess, falsehood, untruth, and laziness which is in the disposition of every child, he will not only grow strong therein but bold to infect and provoke others thereunto, by which means he may bring not only his own soul unto damnation but even spread the infection throughout a whole nation.

JOHN DURY

Seasonable Discourse, 10

学生的态度是所有事情当中最需要留意的，因此要在敬虔、公义、节制、忠心、真诚和勤奋上操练态度，并在这些方面的监督要如此规范，以至于无论多么聪明、多么狡猾犯下或掩饰的过错，都得不到纵容，都要公正探究，揭露、责备和惩罚这些过错。因为若不采取任何措施根除每个孩子性格当中的不敬、愚昧、伤害、暴力、过度、谎言、虚假和懒惰，他就不仅

会在这些方面成长强壮，而且还会放胆传染和激动他人如此行，这样，他就不仅要用自己的灵魂受诅咒，甚至还会感染整个国家。

约翰·杜里 (JOHN DURY)
《及时的讲论》，10

What makes the daring soldier rush into the furious battle, into the very mouth of death itself, but the hope of snatching honor and spoil out of its jaws? Hope in his helmet, shield, and all, which makes him laugh in the face of all danger. In a word, what makes the scholar heat his brains so hard, sometimes with the hazard of breaking them, by overstraining his part with too eager and hot a pursuit of learning, but the hope of commencing some degrees higher in the knowledge of those secrets in nature which are locked up from vulgar understanding? Who, when he hath attained his desire, is paid but little better for all his pains and study, which have worn nature in him to the stumps, than he is that tears the flesh off his hands and knees with creeping up some craggy mountain, which proves but a barren, bleak place to stand in, and wraps himself up in the clouds from the sight of others, leaving him little more to please himself with but this, that he can look over other men's heads and see a little farther than they.

WILLIAM GURNALL
Christian in Complete Armour, 518

是什么让勇敢的士兵一头冲进激烈的战斗，闯入死亡的血盆大口，希望从它口中夺取荣誉和战利品？是他心中怀着对自己头盔、盾牌和一切军装的盼望，让他能笑对一切危险。一句话，是什么让学者如此绞尽脑汁，冒着心智受损的危险，竭尽全力地热切追求学问，不就是盼望更进一步认识那向普通悟性紧锁的天然奥秘吗？当他如愿以偿获得知识，付出一切痛苦代价和学习，几乎要死之后，所获得的回报却不比那些手脚被尖石割破、艰难攀爬陡峭山峰的人好多少，那座山顶不过是一处荒凉和幽暗之地，周围有云雾把他包裹，使他远离旁人的视线，所带来的欢喜也仅仅是能俯视别人的头顶，比别人看得更远一点而已。

威廉·古纳尔
《基督徒披戴神的全副军装》，518

Nor did [Richard Fairclough] ever produce in public anything which did not smell of the lamp. And I know that the most eminent for quality and judgment among his hearers valued those morning exercises for elaborateness, accuracy, instructiveness, equally with his Lord's Day's sermons.

JOHN HOWE
Funeral Sermon, 52

理查德·费尔克洛 (Richard Fairclough) 在公开场合所讲的一切，没有一样不是用功到深夜所得的。我知道，他听众中那些以品格和判断力著称的人，都极其看重他的这些清晨操练，它们细致、准确和启发人心，就像他的主日讲道一样。

约翰·豪
《葬礼讲道》，52

If thou wouldst exercise thyself to godliness in solitude, accustom thyself to soliloquies—I mean to

conference with thyself. He needs never be idle that hath so much business to do with his own soul. It was a famous answer which Antisthenes gave when he was asked what fruit he reaped by all his studies. “By them,” saith he, “I have learned both to live and talk with myself.” Soliloquies are the best disputes; every good man is best company for himself of all the creatures. Holy David enjoineth this to others, “Commune with your own heart upon your bed, and be still. Selah” (Ps. 4:4). “Commune with your own heart”: When ye have none to speak with, talk to yourselves. Ask yourselves for what end ye were made, what lives ye have led, what times ye have lost, what love ye have abused, what wrath ye have deserved. Call yourselves to a reckoning, how ye have improved your talents, how true or false ye have been to your trust, what provision ye have laid in for an hour of death, what preparation ye have made for a great day of account. “Upon your bed”: Secrecy is the best opportunity for this duty.

GEORGE SWINNOCK

The Christian Man’s Calling, in Works, 2:450–51

你若想在独处时操练敬虔，就要让自己习惯于自语，我的意思是与自己交谈。面对自己灵魂有如此多的事情要做的人，是绝不会闲着。有人问安提斯泰尼⁵⁵，他的所有研究收获了什么成果，他给出了一个著名的答案。他说：“通过这些研究，我学会了如何与自己相处和交谈。”自语是最好的辩论之道；每一个良善之人，都是所有受造之人当中最适合自己的同伴。圣洁的大卫吩咐别人说：“在床上的时候，要心里思想，并要肃静。”（诗 4:4）“心里思想”，就是“与自己的心交流”：没人与你说话的时候，你就对自己说话。要问自己，你是为什么目的受造，你过着怎样的生活，你浪费了什么样的时光，滥用了什么样的爱，配得什么样的忿怒。呼吁自己交账，你如何善用了你得到的才干，你对自己所信靠的是真还是假，你为死亡那一刻做了什么样的预备，你为交账的那大日做了什么准备。“在床上的时候”：隐秘处是履行这一本分的最好时机。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:450–51

A conceited scholar is no good learner. He that thinks he knows enough already will never be beholden to a master to teach him more: “Seest thou a man wise in his own conceit? there is more hope of a fool than of him” (Prov. 26:12). This is that which locked up the Pharisees in the dark dungeon of ignorance: they are blind; truth itself called them blind (Matt. 23:16–17). But they conceited their eyes were good, and so neglected the means of curing them. “Ye say ye see; I do not say ye see, but ye conceit so, therefore your sin remains” (John 9:40–41); therefore your ignorance continues. When ignorance and confidence, which are often twins, go together, the condition of a man is helpless, partly because such a person will not take that pains in reading, and praying, and conference, and meditation, without which the knowledge of God cannot be had.

GEORGE SWINNOCK

The Incomparableness of God, in Works, 4:488

自负的学者不是好学生。认为自己已经知道得够多的人，绝不会仰望一位夫子给他更多教导：“你见自以为有智慧的人吗？愚昧人比他更有指望。”（箴 26:12）这就是法利赛人被关在无知黑暗地牢里的原因：他们是瞎子；作为真理本身的那一位称他们是瞎子（太 23:16–17）。

⁵⁵ Antisthenes, 古希腊哲学家，苏格拉底的弟子。——译注

然而他们却是自负，以为自己眼光明亮，所以无视医治他们的方法。“你们说你们能看见，我说你们不能看见，只是你们自以为是，所以你们的罪还在。”（参约 9:40-41）当通常结伴双生的无知和自信一道出现时，人的光景就是无助，部分原因是这样的人不愿下功夫读经、祷告、聚会和默想，而没有这些，人就无法认识神。

乔治·斯文诺克

《无与伦比的神》，收录于《文集》，4:488

Attention of body, intention of mind, and retention of memory are indispensably desired of all Wisdom's scholars.

JOHN TRAPP

in Horn, Puritan Remembrancer, 85; Thomas, Puritan Golden Treasury, 317

身体的专注、心灵的愿景、记忆的保持，这些都是所有学习智慧之人所渴慕的，缺一不可。

约翰·特拉普

收录于霍恩，《清教徒备忘录》，85；托马斯，《清教徒的黄金宝藏》，317

No man is an autodidact in heavenly literature. He that here is scholar to himself has a fool to his master.

JOHN TRAPP

Commentary...upon...the New Testament, 548

在学习天上之事方面，无人能自学成才。在此向自己学习的人，是得着一位愚人作他的老师。

约翰·特拉普

《新旧约圣经注释》，548

SCOFFERS（讥笑之人）

When a man that makes a forward profession of religion and in the general course of his life makes conscience of his ways doth, through temptation or inadvertency, fall into some sin that becomes notorious, what is more common in the mouths of profane scoffers than this? “This is one of your godly ones! This is one of the sanctified gang!” Thus, they laugh and sneer at him.... When he sins, say not, “Behold one of the godly”; this is blasphemy against religion. No, it is not the godly man that sins. No, it is the corrupt and unholy part in him. It is that part in him that is most like to thee. In Romans 7:17 says the apostle, “It is no more I that do it, but sin that dwelleth in me.”... Why do you accuse them whom the apostle vindicates, telling you plainly that it is not they, but sin in them? Learn, therefore, to put a difference betwixt a saint and a sinner in every child of God. And, if it be the sinner in them that exposeth them to your scorns and flouts, what else do you in upbraiding of them but more upbraid yourselves, that are nothing but sinners throughout?

EZEKIEL HOPKINS

“The Nature of Presumptuous Sins,” in *Select Works*, 416

当一个公开宣布认信的人，在日常生活中凭着良心行事，因受诱惑或疏忽而犯下众所周知的罪时，那些褻渎神的讥笑之人口里最经常说的，莫过于就是：“这就是你们这些敬虔人中的一个！这就是成圣一伙中的一员！”他们就是这样嘲笑和讥讽他……当人犯罪时，不要说：“看哪，这是一个敬虔人。”这样说是褻渎信仰。不，不是敬虔人犯罪。不，是他里面败坏、不圣洁的那一部分犯罪。是他身上与你最相似的那一部分犯罪。使徒在罗马书 7:17 说：“既是这样，就不是我作的，乃是住在我里头的罪作的。”你为什么要指责使徒为之辩护的那些人呢？使徒明明白白地告诉你们，犯罪的，不是他们，而是他们里头的罪。因此，要学会在神的每位儿女身上把圣徒和罪人区分开来。如果是在他们里头的罪人，让他们落在你们的讥笑和蔑视之下，那么你们责备他们时，岂不是在更多地责备你们自己吗？因为你们不是别的，正是彻头彻尾的罪人。

以西结·霍普金斯

《妄想之罪的本质》，收录于《精选文集》，416

THE SCRIPTURES（圣经）

The Bible, which was before to [the unconverted person] but almost as a common book is now as the law of God, as a letter written to him from heaven and subscribed with the name of the Eternal Majesty; it is the rule of his thoughts and words and deeds. The commands are binding, the threats are dreadful, and the promises of it speak life to his soul.

RICHARD BAXTER

Call to the Unconverted, 33

圣经，之前对未归正之人而言不过是一本普通的书，现在则是神的律法，就像一封从天上写给他的信，署名的是永恒威严的神；圣经现在成了他思想和言行的准则。对他的灵魂来说，圣经的命令大有约束，圣经的威胁极其可怕，并且圣经的应许诉说生命。

理查德·巴克斯特

《对未归正之人的呼吁》，33

While God's Word is read in either of the chapters, whether of the Old or New Testament, receive it not as the word of men, but (as it is in truth) the word of God, which effectually worketh in you that believe (1 Thess. 2:13). And therefore hearken to it with the same attention, reverence, and faith as you would have done if you had stood by Mount Sinai when God proclaimed the law and by our Savior's side when He published the gospel.

WILLIAM BEVERIDGE

Great Advantage, 81

无论是旧约还是新约圣经的任何章节，当人诵读其中神的话语时，不要把这当作人的话语，

而要当作是（实际也是）神的话语来领受，这话语运行在你们信主的人心中（帖前 2:13）。因此，要用同样的关注、敬畏和信心聆听这话语，就像神颁布律法时站在西奈山边，我们救主颁布福音时站在祂身旁一样聆听。

威廉·贝弗里奇
《极大的长处》，4:81

When a man's mind is empty, as in temptation and want of comfort, it is empty of Christ and full of fear. Then it grinds itself, as in a quern or mill when empty of corn, one stone grinds another. The more full a man's mind is, the more free from temptations and fears. Now Scripture matter is the most filling matter.

WILLIAM BRIDGE
Lifting Up, 43

当一个人心灵空虚的时候，比如在受到试探和缺乏安慰时，里面就是空荡荡没有基督，充满了恐惧。这时，他的心灵会研磨自己，就像没有麦子的推磨或磨坊，一块石头研磨着另一块石头。一个人的心灵越充实，就越能摆脱试探和恐惧。而圣经最能充实人的心灵。

威廉·布里奇
《沮丧之人得振兴》，43

Where reading ends, see that practicing begins. As soon as the Bible is laid out of your hand, if alone, then think; if in company, speak; if called to any business, act according to what you have been reading. Let God above, conscience within, and men all round you see that it is your governing rule. The more you practice what you read, the more you will read effectually unto practice and unto comfort.

DANIEL BURGESS
Rules and Directions, 30–31

在哪里结束读经，就在那里开始实践行道。一旦手放下圣经，若是独自一人，你就当思想；若是在人群中，你就当谈论；若被呼召作工，就当照你所读的内容而行。让你上面的神、你里面的良心、你周围的人都看到，圣经是管理你的准则。你越践行你所读的圣经，你就越有效地读经，可以践行并获得安慰。

丹尼尔·伯吉斯
《原则与指引》，30–31

Nothing more strange to reason than the gospel of salvation by Christ.

EZEKIEL CULVERWELL
Time Well Spent, 158–59

没有什么比基督拯救的福音，更让理性感到不可思议。

以西结·克沃维尔

《善用时间》，158-59

Men that dig in mines for any treasure, even for the hope of gain, labor [much] before they find any vein and many times miss, but when they find the silver vein, with what cheerfulness do they labor; it makes them forget their pain and otherwise tedious [labor]. Now we who study the Scriptures are even in the vein of heavenly treasure, how much [more] then should we be encouraged?

EZEKIEL CULVERWELL
Time Well Spent, 295-96

在挖矿寻宝的人，因为指望得利，在找到任何矿脉之前，即便屡次落空，也会多多劳苦做工；当找到银矿时，他们为自己的劳苦是何等喜悦；这让他们忘记了他们的痛苦和原本乏味的劳动。现在我们这些查考圣经的人，已经找到了属天宝藏的矿脉，我们更应何地大受鼓舞呢？

以西结·克沃维尔
《善用时间》，295-96

The reading of the Scriptures with general instructions, admonitions, reprehensions, exhortations, and consolations I grant are most necessary, being the groundwork and matter of the cure. But what sound conversion is wrought thereby in any man, without discreet application, let every man that hath profited anything in the school of Christ be judge.

THOMAS GRANGER
Application of Scripture, 5

我承认，读经获取普遍的教训、警戒、责备、劝勉和安慰，这是必不可少的，是得医治的基础和材料。但是，若不加以谨慎应用，这是否会给人带来纯正的归正，我要留给每个在基督学校里得过任何益处之人去做判断。

托马斯·格兰杰
《应用圣经》，5

The testimony of the church is highly to be revered because to it are these oracles of God delivered to be kept as a sacred deposit; yea, it is called “the pillar and ground of the truth” (1 Tim. 3:15) and the candlestick (Rev. 1:12) from whence the light of the Scriptures shines forth into the world. But who will say that the proclamation of a prince hath its authenticity from the pillar it hangs on in the market cross or that the candle hath its light from the candlestick! The office of the church is ministerial, to publish and make known the word of God; but not magisterial and absolute to make it Scripture or unmake it, as she is pleased to allow or deny.

WILLIAM GURNALL
Christian in Complete Armour, 562

教会的见证理当受到高度的尊崇，因神把圣言交托给教会，作为神圣的托付保存起来；是的，教会被称为“真理的柱石和根基”（提前 3:15），被称为灯台（启 1:12），圣经的光藉着教会发出，照亮世界。但谁会认为，国王的公告之所以具有权威，是因为它被挂在市中心的柱子上？或者说，蜡烛的光是因为灯台才发出来的呢！教会的职分是传道、宣告和传扬神的

话语；但教会并没有权柄和绝对原则，能按着教会的喜欢与否，决定事情是否符合圣经。

威廉·古纳尔

《基督徒披戴神的全副军装》，562

The Papist hath his thicket and wood at his back also—antiquity and traditions, to which he flies before the face of the Scripture for sanctuary, as Adam did to a bush when God came to him; as if any antiquity were so authentic as God's own oracles and any traditions of men to be laid in the balance with the Scripture.

WILLIAM GURNALL

Christian in Complete Armour, 580

教皇党人背后也有他的树木和丛林，就是古老和传统，面对圣经，他逃入其中寻求庇护，就像神来到亚当身边，亚当就逃入树木中一样；仿佛任何古老的事情都与神自己的圣言一样真实，人的任何传统都可与圣经相提并论。

威廉·古纳尔

《基督徒披戴神的全副军装》，580

Can we go against sin and Satan with a better weapon than Christ used to vanquish the tempter with? And certainly, Christ did it to set us an example how we should come armed into the field against them, for Christ could with one beam shot from His deity (if He had pleased to exert it) have as easily laid the bold fiend prostrate at his foot as afterward He did them that came to attack Him. But He chose rather to conceal the majesty of His divinity and let Satan come up closer to Him, that so He might confound him with the word and thereby give a proof of that sword of His saints which He was to leave them for their defense against the same enemy.

WILLIAM GURNALL

Christian in Complete Armour, 582–83

我们与罪和撒但争战所用的兵器，可能比基督战胜试探所用的兵器更好吗？当然，基督如此得胜，是给我们树立榜样，让我们知道如何武装上战场与之争战，因基督可以用祂神性射出的一束光（如果祂乐意这样做的话），轻易地让这胆大妄为的魔鬼俯伏在地，就像后来祂对付那些来抓捕祂的人一样。⁵⁶但祂宁愿选择隐藏祂神性的威严，让撒但靠近祂，这样祂就可以用神的话语挫败他，从而证明祂留给祂圣徒、用于抵挡同一仇敌的那把宝剑的威力。

威廉·古纳尔

《基督徒披戴神的全副军装》，582–83

Bless God for the translation of the Scriptures. The word is our sword; by being translated, this sword is drawn out of its scabbard. What use could a poor Christian that hath but one tongue in his head (that understands but one language, I mean, which his mother taught him) make of this sword when presented to him as it is sheathed in Greek and Hebrew?...Bless God for the ministry of the word, which is the public school He opens to His people, that in it they may learn the use of this

⁵⁶ 参约18:6。——编注

their weapon. It is a sad fruit that grows upon the little smattering knowledge that some have got from the word to puff them up with a conceit of their own abilities, so as to despise the ministry of the word as a needless work.... Bless God for the efficacy of the word upon thy soul. Did ever its point prick thy heart—its edge fetch blood of thy lusts? Bless God for it; you would do as much to a surgeon for lancing a sore and severing a putrefied part from thy body, though he put thee to exquisite torture in the doing of it. And I hope thou thinks God hath done thee a greater kindness. Solomon tells us, “Faithful are the wounds of a friend; but the kisses of an enemy are deceitful” (Prov. 27:6).

WILLIAM GURNALL

Christian in Complete Armour, 588–90

为着翻译圣经称颂神。神的道是我们的宝剑；道被翻译过来，就是宝剑出鞘。当一位可怜的基督徒头脑里只有一种语言（我指的是只懂一种语言，就是他母亲教他的），人把收在希腊文和希伯来文剑鞘里的这把宝剑给他，这对他能有什么用处呢？……为着神话语的事工称颂神，这是祂向祂百姓开放的公共学校，使他们能在当中学习使用这武器。一些人从神的话语得到一点儿零星的知识，结出可怜巴巴的果子，就对自己的能力感到自负，从而藐视神话语的事工，认为这事工并非必要……为着这话语在你灵魂上的功效称颂神。它的刀尖是否曾让你扎心，它的锋芒是否曾让你的情欲流血？要为此称颂神；就像你对一个外科医生所做的，他用手术刀割开你的疮，从你身体上切除腐烂的部分，虽然他这样做会让你极受痛苦。我盼望你能明白神是以更大的恩惠待你。所罗门告诉我们：“朋友加的伤痕出于忠诚；仇敌连连亲嘴却是多余。”（箴 27:6）

威廉·古纳尔

《基督徒披戴神的全副军装》，588–90

Make not thy own reason the rule by which thou measure Scripture truths. Is that fit to try the revelation of the word by which is puzzled with so many secrets in nature? Does not the word reveal such things to us as are not only above sense—for eye hath not seen them, nor ear heard them—but also above reason? Being such as “never have entered into the heart of man” (1 Cor. 2:9). Indeed, the whole system of gospel truths speaks in a foreign tongue to reason; it can make no sense of them, except faith be the interpreter. The Scriptures are like the Red Sea, through which the Israelites by faith passed safely; but the Egyptians attempting to do it, for want of that guide, were drowned. A humble believer passes through the deep mysteries of the word safely, without plunging into any dangerous mistakes, whereas those sons of pride who leave faith and take reason for their guide are drowned in many damnable errors—Arianism, Pelagianism, Socinianism, etc.

WILLIAM GURNALL

Christian in Complete Armour, 599

不要让你的理性成为衡量圣经真理的标准。用你那本身被诸多天然奥秘困扰的理性来衡量神的话，这是否合适呢？神的话语向我们启示的事情，岂不是高于我们的感官——“眼睛未曾看见，耳朵未曾听见”——而且还高于我们的理性吗？这些事情是“人心也未曾想到的”（林前 2:9）。确实，整个福音真理体系对理性来说，就像一门外语，除非有信心作为翻译，否则就无法理解。圣经就像红海，以色列人凭着信心，就可以安全通过；但埃及人尝试过海，因缺少这位向导，就被海水淹死。一个谦卑的信徒可以安全地通过圣经极深的奥秘，而不会

陷入任何危险的错误，而那些离开信心、以理性当作他们向导的骄傲之人，却会淹死在许多可怕的错误中，如亚流主义、伯拉纠主义、苏西尼主义等等。

威廉·古纳尔
《基督徒披戴神的全副军装》，599

That book must needs be worth reading which hath God for the author. That mystery deserves our knowledge which is the product of His infinite wisdom and love.

WILLIAM GURNALL
Christian in Complete Armour, 804

那本神为作者的书必然值得一读。那奥秘值得我们去认识，这认识是祂无限智慧和慈爱的结果。

威廉·古纳尔
《基督徒披戴神的全副军装》，804

The Scriptures, or gospel of the New Testament, is both a constant and a standing miracle of itself; and so often as the gospel comes to any soul not in word only but in power and in the Holy Spirit (1 Thess. 1:5), there is a miracle wrought in them that receive the gospel (Luke 7:22), and they then receive the Holy Spirit with His gifts and graces. And who can forbid such preachers of the gospel to baptize or such believers of the gospel to be baptized (Acts 10:44, 47-48). So then we need not stay for a ministry with miracle, being we have a Word with miracle.

HANSERD KNOLLYS
Shining of a Flaming Fire, 10

圣经，或新约的福音，本身就是一个恒久常在的神迹；每当福音不独在乎言语，也在乎权能和圣灵（帖前 1:5）临到任何人时，在接受福音的人身上就会做成一个神迹（路 7:22），他们就要领受圣灵并圣灵的恩赐和恩惠。谁能禁止这样的福音传道人给人施洗，禁止这样相信福音的人受洗呢（徒 10:44, 47-48）。因此，我们无需追求一个神迹的事工，因为我们有生发神迹的道。

汉山·诺里斯（HANSERD KNOLLYS）
《熊熊大火的光芒》，10

[The Scriptures] are the golden mines in which alone the abiding treasures of eternity are to be found, and therefore worthy all the digging and pains we can bestow on them.

ROBERT LEIGHTON
A Commentary upon the First Epistle of Peter, in Whole Works, 1:96

圣经是一座金矿，唯有在其中，才能找到永恒的宝藏，因此值得我们为之付出一切努力去挖掘。

罗伯特·莱顿
《彼得前书注释》，收录于《全集》，1:96

Mr. Seaman: The reading of the word in reference to God is an act of worship, but in reference to the congregation it is a means of edification; and in both these references the work belongs to the pastor, but not necessarily to do it himself, yet not to any member of the congregation neither.

Dr. Burgess: (1) Public reading is an ordinance of God (Deut. 31:11; Ezra; Acts 15:21). (2) This public work ought to be by a public person only, and by one that hath commission from God to dispense this public administration (Deut. 31:9-10; 1 Tim. 4:13). (3) That whosoever performeth this must be in commission to deliver the whole word by preaching as well as otherwise.

Mr. Marshal: The reading of the word in public is not an ecclesiastical office. Mr. Gibbon proposed that the pastor and the reader might be two distinct offices. Mr. Palmer: This office to be performed by none but by one deputed of God (Jer. 36, Baruch).

Mr. Calamy out of Mr. Hildersham: The public reading is God's ordinance, and to be done by a public officer; and we may expect more a blessing upon it than upon the private reading. Upon this subject we spent the whole day till two o'clock.

JOHN LIGHTFOOT

Journal of the...Assembly of Divines, November 2, 1643, in Whole Works, 13:37

希曼先生：就神而言，读经是一种敬拜行为，但就会众而言，这是一种得造就的途径；在这两种情形里，读经都是属于牧师的工作，虽不一定要亲力亲为，但也不属于教会随便一个成员的工作。

伯吉斯博士：（1）公众读经是神的一项命令（申 31:11；以斯拉记；徒 15:21）。（2）这公众工作应只由一个公众人物来做，由神所委派的人施行这公共治理的工作（申 31:9-10；提前 4:13）。（3）执行这工作的人必须蒙委派，通过讲道和其他方式来传讲全备的道。

马歇尔先生：在公共场合读经，这不是一种教会的职分。吉本先生提议，牧师和读经者可以是两个不同职分。帕尔默先生：这职分除了神所委派的人，不得由任何人担任（耶 36 中的巴录）。

卡拉米先生引用希尔德斯汉姆先生的话说：公众读经是神的命令，应由一位公共职员执行；我们可以期望这比私下读经得到更多祝福。在这问题上，我们花了整整一天时间讨论，直到两点钟。

约翰·莱特福特 (JOHN LIGHTFOOT)

《威斯敏斯特大会日志》，1643 年 11 月 2 日，收录于《全集》，13:37

Jewels do not lie upon the surface; you must get into the caverns and dark receptacles of the earth for them. No more do truths lie in the surface and outside of an expression. The beauty and glory of the Scriptures is within and must be fetched out with much study and prayer.

THOMAS MANTON

Practical Exposition on the Epistle of James, 69

宝石不存于地表；你必须进入地下的洞穴和黑暗的府库中寻找。真理也不存于话语的表面和外在。圣经的美丽和荣耀是内在的，必须多多查考和祷告才能提取。

托马斯·曼顿

《雅各书实践性注释》，69

In a word, what is there not in the Holy Scriptures? Are we poor? Here's a treasury of riches. Are we sick? Here are medicines. Are we fainting? Here are cordials. Are we Christless? Here's the star that leads to Christ. Are we Christians? Here's the bands that keep in Christ. Are we afflicted? Here's our solace. Are we persecuted? Here's our protection. Are we deserted? Here's our recovery. Are we tempted? Here's our sword and victory. Are we young? Here's our beauty. Are we old? Here's our wisdom. While we live, here's the rule of our conversation; when we die, here's the hope of our glorification. So that I may say with Tertullian, "I adore the fullness of the Scripture." Oh, blessed Scriptures! Who can know them and not love them?

FRANCIS ROBERTS

Great Worth of Scripture Knowledge, 8

总而言之，有什么是圣经中所没有的呢？我们贫穷吗？圣经有各样丰富的宝藏。我们有疾病吗？圣经有药物。我们衰弱吗？圣经有强心剂。我们没有基督吗？圣经有把人引向基督的那星。我们是基督徒吗？圣经有保守我们在基督里的慈绳爱索。我们受苦吗？圣经有给我们的安慰。我们受逼迫吗？圣经有对我们的保护。我们遭遗弃吗？圣经有对我们的挽回。我们受试探吗？圣经有我们的宝剑和得胜。我们年轻吗？圣经有我们的美好。我们年老吗？圣经有我们的智慧。我们活着的时候，圣经有我们行事为人的准则；我们死的时候，圣经有我们得荣耀的盼望。因此，我可以和特土良一道说：“我尊崇圣经的丰富。”哦，配得称颂的圣经！有谁认识圣经却不爱它呢？

弗朗西斯·罗伯茨

《圣经知识的极大价值》，8

[The Scripture] is the rule of all truth. Other books are true no further than they are agreeable and commensurable to this. All other sayings and writings are to be tried by this touchstone. It is not what sense saith, or what reason saith, or what fathers say, or what general councils say, or what traditions say, or what customs say, but what Scripture saith—that is to be the rule of faith and life. Whatsoever is contrary to Scripture, or beside Scripture, or not rationally deducible from Scripture is to be rejected as spurious and adulterate: "To the law and to the testimony: if they speak not according to this word, it is because there is no light [no truth] in them" (Isa. 8:20).

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:440

圣经是一切真理的准则。其他书籍的真实程度，只有在与圣经相符并协调时才成立。所有其他话语和著作，都要用这试金石来检验。不是感觉说了什么，不是理性说了什么，不是教父说了什么，不是大公会议说了什么，不是传统说了什么，不是习俗说了什么，而是圣经说了什么——这才是信心和生活的准则。凡与圣经相悖的，或在圣经之外的，或不能合理从圣经推导而出的，都应该被当作虚假和掺杂之事予以拒绝：“人当以训诲和法度为标准，他们所说的若不与此相符，必不得见晨光。”（赛 8:20）

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:440

Glorious things are spoken of thee, O thou word of God. Many books have done virtuously, have acted famously for the overthrow of sin and Satan, for the advancement of Christ and holiness, but thou hast excelled them all. Thou hast changed lions into lambs, ravens into doves, beasts into men, and men into angels. Thou hast subdued headstrong passions, mortified natural and riveted corruptions, tore up old and sturdy lusts by the roots, conquered principalities and powers, led captivity captive, and turned the world upside down.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:445

神的话语啊，论到你，你充满荣耀。有许多书籍都大有美德，行了闻名的事，推翻罪恶和撒但，尊崇基督和圣洁，但你胜过所有这些。你使狮子变成羔羊，乌鸦变成鸽子，兽变成人，人变成天使。你治服了偏行己路的激情，治死了本性根深蒂固的败坏，把年久顽固的情欲连根拔起，征服了执政的和掌权的，掳掠了仇敌，颠覆了世界。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:445

Another duty that concerns thee in secret is to read some portion of the word of God. The workman must not go abroad without his tools. The Scripture is the carpenter's rule, by which he must square his building; the tradesman's scales, in which he must weigh his commodities; the traveler's staff, which helps him in his journey. There is no acting safely unless we act scripturally.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:494

另一个与你相关的暗中本分，就是阅读神的话语。工匠不可不带着工具就外出。圣经是木匠的标尺，他必须根据它校正他建造的；圣经是商人的称，必须用它衡量他的货品；圣经是旅行者的杖，帮助他行路。除非我们按圣经行事，否则我们行事就不安全。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:494

He that is mighty in Scripture is the man that can hit this unclean bird in the eye and wound it mortally with one blow (Acts 18:28). Even women, that are the weaker sex, with this sword in their hands, having learned from the Spirit how to use it, have encountered with great doctors, disarmed them of all their philosophical weapons, and shamefully foiled them.

GEORGE SWINNOCK

"The Pastor's Farewell," in Works, 4:96

倚靠圣经大能的人，能击中不洁这只鸟儿的要害，给它致命一击（徒 18:28）。就连较为软弱的女性，若能受教于圣灵，学会如何使用这宝剑，也能用这手中的剑，与伟大的博士交锋，解除他们所有哲学兵器的武装，挫败他们，令他们蒙羞。

乔治·斯文诺克

《牧师的道别》，收录于《文集》，4:96

The truth is that it hath pleased God to leave some places obscure in the Scriptures, (1) that we might know that the understanding of God's word is the gift of God and therefore might beg it of Him by continual prayer; (2) lest we should flatter our wits too much, if all things could presently be understood by us; (3) that the word, for the high and heavenly mysteries contained therein, might be highly accounted of, which for the plainness might be less esteemed; (4) that profane dogs might be driven away from these holy mysteries, which are pearls prized highly by the elect alone (Matt. 13:45) but would be trodden down by swine (Matt. 7:6); (5) that we might be stirred up to a more diligent search of the same; (6) that we might esteem more of the ministry which God hath placed in the church, that by the means thereof we might profit in the knowledge of these mysteries.

JAMES USSHER
Body of Divinity, 28

事实就是，神乐意让圣经的一些地方晦涩难明，（1）好叫我们可以知道，明白神的话语是神的恩赐，因此要不断向祂祷告，向祂乞求这恩赐；（2）免得我们过于自夸我们的聪明，以为所有事情，我们现在都能理解；（3）让我们因这话语包含崇高和属天的奥秘，就高度重视这话语，否则我们会因其平淡无奇而不予重视；（4）好把褻渎的犬类赶走，不让他们靠近这些神圣的奥秘，这些奥秘是只有选民才看重的珍珠（太 13:45），然而却会被猪践踏（太 7:6）；（5）激发我们更勤奋地查考这些奥秘；（6）使我们更看重神在教会里所设立的职分，使我们可以从这些奥秘的知识中受益。

詹姆斯·厄舍尔
《系统神学》，28

The Holy Scripture is, as [Augustine] saith, a golden epistle sent to us from God. This is to be read diligently; ignorance of Scripture is the mother of error, not of devotion: "Ye do err, not knowing the scriptures" (Matt. 22:29). We are commanded to "search the scriptures" (John 5:39). The Greek word signifies to search as for a vein of silver. How diligently does a child read over his father's will and testament! And a citizen peruse his charter! With the like diligence should we read God's word, which is our Magna Carta for heaven.

THOMAS WATSON
Bible and the Closet, 15

正如奥古斯丁所说，圣经是神写给我们的一封黄金书信。人当勤加阅读圣经；对圣经无知，就是错谬之母，而非虔诚之母：“你们错了，因为不明白圣经。”（太 22:29）主命令我们“查考圣经”（约 5:39）。这希腊文的意思，是像寻找银矿一样查考。一个孩子会多么勤奋地阅读他父亲的遗嘱！一位公民会何等仔细地阅读他的宪章！我们应用同样的勤奋阅读神的话语，因这是我们天堂的大宪章。

汤姆·华森
《圣经与密室祷告》，15

If you would profit by reading, remove those things that will hinder your profiting.... There are three obstructions must be removed if you would profit by Scripture. (1) Remove the love of every

sin. Let a physician prescribe ever so good recipes, if the patient takes poison it will hinder the virtue and operation of the physic. The Scripture prescribes excellent recipes, but sin lives in, poisons all.... (2) Take heed of those thorns which will choke the word read. These thorns our Savior expounds to be the cares of this world (Matt. 13:22). By “care” is meant covetousness. A covetous man hath such diversity of secular employment that he can scarce find time to read, or if he doth, what solecisms doth he commit in reading? While his eye is upon the Bible, his heart is upon the world.... (3) Take heed of jesting with Scripture; this is playing with fire. Some cannot be merry unless they make bold with God; when they are sad, they bring forth the Scripture as their harp to drive away the evil spirit.... In the fear of God beware of this.

THOMAS WATSON
Bible and the Closet, 18–19

你若想从读经中获益，就必须除去拦阻你得益的这些事……如果你想受益于圣经，就必须除去三大障碍。（1）除去对各样罪的爱。不管医生开出的药方如何有效，但如果病人服用毒药，就会阻碍药效发挥和运行。圣经开出极好的药方，但罪住在人里面，毒害了一切……（2）警惕那些会挤住所读之道的荆棘。我们的救主解释说，这些荆棘是今世的思虑（太 13:22）。“思虑”是指贪婪。一个贪婪之人有如此多的事情要做，以至于几乎找不出时间来读经，或者如果有时间，眼睛盯着圣经，心却盯着世界，他读经如何能读得明白？……（3）小心不要用圣经开玩笑；这是玩火。有些人若不对神放肆，就不能快乐；他们难过时，就把圣经当琴来驱赶邪灵……敬畏神的人要警惕这一点。

汤姆·华森
《圣经与密室祷告》，18–19

The Scripture is the library of the Holy Ghost; it is a code of divine knowledge, an exact model and platform of religion. The Scripture contains in it the credenda, the things which we are to believe, and the agenda, the things which we are to practice; it is able to make us wise unto salvation (2 Tim. 3:15). The Scripture is the standard of truth, the judge of controversy; it is the pole star to direct us to heaven. The Scripture is the compass by which the rudder of our will is to be steered; it is the field in which Christ, the pearl of price, is hid.

THOMAS WATSON
Bible and the Closet, 28

圣经是圣灵的图书馆；它是神圣知识的法典，是信仰精确的模型和平台。圣经包含了信——我们当信的事，也包含了行——我们当行的事；圣经能使我们有得救的智慧（提后 3:15）。圣经是真理的标准，是争论的裁判；圣经是指引我们到天上去的极星。圣经是指南针，我们意志的舵当靠它指引；圣经是藏有基督这颗重价珍珠的那块田地。

汤姆·华森
《圣经与密室祷告》，28

Let no man talk of a revelation from the Spirit; the Spirit of God acts by the word, and he who pretends to a new light which is above the word, or contrary to it, deceives himself and dishonors the Spirit, his light being borrowed from him who “made himself an angel of light.”

THOMAS WATSON

Puritan Gems, 120–21

让人不要谈什么圣灵的启示；神的灵通过神的话语行事，凡自称得着一种高于神的话语，或与之相反的新的亮光之人，都是自欺，并且羞辱圣灵，他的光是从“装作光明的天使”那位借来的。

汤姆·华森

《清教徒奇珍录》，120–21

For good success and proficiency in this employment, pray constantly to Him that hath the key of David to unlock thy understanding and to use such helps as the Lord affords thee. And when thou doubt, go to the master of the assembly (Eccl. 12:11). Seek the law at His mouth, for so thou ought to do. To help a bad memory, do this: read with leisure and intention; meditate with delight (this feeds the soul); confer with others at all opportunities, especially with those whom God hath set near thee or give thee in charge (as Deut. 6:6–9; Ps. 34:11). Apply the promises to thyself with joy. Consider the threatenings with fear and trembling (Ps. 119:110; Isa. 66:3). But above all helps, if thou would have any profiting appear, indeed, whensoever God has taught thee any duty, fall straightway in hand therewith to practice it thence forward.

JOHN WHITE

“An Explication of the Following Direction for the Reading of the Bible Over in a Year,” in *Way to the Tree of Life*, 342

这工作要取得美好成功，做得精通，就要不断向拿着大卫钥匙的那一位祈求，求祂开启你的悟性，并使用主给你的帮助。当你怀疑时，去找那位会中之师（传 12:11）。从祂口中寻求律法，因这是你当行的。为了帮助你糟糕的记忆力，你要这样做：在时间充裕时刻意安排读经；带着欢喜的心默想圣经（这能滋润灵魂）；抓住各样机会与他人交流圣经，特别是与那些神安排在你身边，或交托给你的人交通（如申 6:6–9；诗 34:11）。带着喜乐将应许应用在自己身上。带着敬畏和战兢的心思想圣经的警告（诗 119:110；赛 66:3）。但最重要的帮助是，你若想得到任何益处，那就要无论何时，只要神教导了你任何本分，你就要确确实实地立即着手践行，并持续践行。

约翰·怀特（JOHN WHITE）

《对遵循一年读经指引的说明》，收录于《生命树的道路》，342

The reading of the Scriptures is nothing else but a kind of holy conference with God, wherein we inquire after and He reveals unto us Himself and His will; we shall manifest more fully hereafter, when we shall show that these holy writings are the Word of God Himself, who speaks unto us in and by them. Wherefore when we take in hand the book of the Scriptures, we cannot otherwise conceive of ourselves then as standing in God's presence to hear what He will say unto us.

JOHN WHITE

Way to the Tree of Life, 1

读经不是别的，正是一种与神的神圣会面，在其中我们求问，祂则向我们启示祂自己和祂的

旨意；我们将在下文更充分地表明，这神圣的书是神自己的话语，祂在其中，通过这书对我们说话。因此，当我们手里拿着圣经这本书时，就不能不看自己是站在神面前，聆听祂要对我们说话。

约翰·怀特
《生命树的道路》，1

Search the Scriptures daily, as mines of gold wherein the heart of Christ is laid.

THOMAS WILCOX
Choice Drop of Honey, 25

天天查考圣经，把它看作埋藏着基督心意的金矿。

托马斯·威尔克斯
《上好的蜜滴》，25

THE SCRIPTURES, INSPIRATION OF (圣经的默示)

The Holy Scriptures are the undoubted word of God. By the Scriptures, I mean the Old and New Testaments contained in the Bible, both which are that one foundation whereupon our faith is built: “built upon the foundation of the apostles and prophets” (Eph. 2:20). That is the doctrine which God by them hath delivered unto His church, for they were under the unerring guidance of the Spirit: “All scripture is given by inspiration of God” (2 Tim. 3:16). Breathed by God, it came as truly and immediately from His very mind and heart as our breath doth from within our bodies; yea, both matter and words were indited by God. For the things which they spoke were “not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth” (1 Cor. 2:13). God did not give them a theme to dilute and enlarge upon with their own parts and abilities, but confined them to what He indited. They were but His amanuenses to write His infallible dictate, or, as so many scribes, to transcribe what the Spirit of God laid before them. This is given as the reason why no scripture is to be understood by our private fancy or conceit.

WILLIAM GURNALL
Christian in Complete Armour, 562

圣经是神确实的话语。我所说的圣经，是指包括在圣经中的新旧约圣经，两者都是我们信心在其上建造的根基：“被建造在使徒和先知的根基上。”（弗 2:20）这是神通过使徒和先知传递给祂教会的教训，因他们是在圣灵无误的引导之下：“圣经都是神所默示的。”（提后 3:16）就像我们的呼气从身体发出，圣经乃是由神呼出的，真实和直接发自祂的思想和内心；是的，圣经的内容和言语都是神所写的。因圣经所讲的事，“不是用人智慧所指教的言语，乃是用圣灵所指教的言语。”（林前 2:13）神不是给他们一个主题，让他们使用自己的能力扩充阐述，而是把他们限定在祂所授予的事情上。他们只是神的文书助手，写下祂无谬授予的话语，或像许多文士一样，抄录圣灵摆在他们面前的话。这就是经上说不可用我们私人的意思或想法理解圣经的原因。

威廉·古纳尔
《基督徒披戴神的全副军装》，562

THE SCRIPTURES, INTERPRETING (解释圣经)

Many have and many do miserably pervert the Scriptures by turning them into vain and groundless allegories. Some wanton wits have expounded Paradise to be the soul, man to be the mind, the woman to be the sense, the serpent to be delight, the Tree of Knowledge of Good and Evil to be wisdom, and the rest of the trees to be the virtues and endowments of the mind. O friends! It is dangerous to bring in allegories where the Scripture doth not clearly and plainly warrant them and to take those words figuratively which should be taken properly.

THOMAS BROOKS
Privy Key of Heaven, 3

许多人已经并且正在可悲地歪曲圣经，把它变成虚妄和毫无根据的寓言。一些思想天马行空之人把乐园解释为灵魂，把人解释为思想，把女人解释为感觉，把蛇解释为快乐，把分别善恶树解释为智慧，把其余的树解释为思想的美德和禀性。啊，朋友！在圣经没有清楚明了地说明是寓言的地方引入寓言，并把那些该按本意解释的词语当作比喻，这是一件太过危险的事情。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，3

As the lapidary brightens his hard diamond with the dust shaved from itself, so must we clear hard places of Scripture by parallel texts, which, like glasses set one against another, cast a mutual light.

SAMUEL CLARK
Saint's Nosegay, 112

就像雕琢钻石的人会用从钻石刮下的细粉，为坚硬的钻石抛光一样，我们也必须用对应的平行经文厘清经文的难解之处，就像一对玻璃杯互相映衬、相映生辉一样。

撒母耳·克拉克
《圣徒的花束》，112

In the waters of life, the divine Scriptures, there are shallows and there are deeps—shallows where the lamb may wade and deeps where the elephant may swim. If we be not wise to distinguish, we may easily miscarry: he that can wade over the ford cannot swim through the deep, and if he mistake the passage, he drowns. What infinite mischief hath arisen to the church of God from the presumption of ignorant and unlettered men that have taken upon them to interpret the most obscure Scriptures and pertinaciously defended their own sense! How contrary is this to practice in whatsoever vocation!

JOSEPH HALL

Select Thoughts, in Select Tracts, 369

神圣的圣经这生命水，有浅滩地，也有水深之处——浅滩地，羔羊可以涉足而过，水深之处，大象可以畅游。我们若没有智慧分辨这两者，就很容易出错：能涉过浅滩的人，不能游过深渊，他若错看了水路，就会淹死。许多无知和没有学识的自以为是之人，他们任意解释最晦涩难明的经文，顽强地捍卫自己的判断，这就给神的教会带来了数不尽的祸害！这与神圣呼召的践行是何其相悖！

约瑟夫·霍尔

《精选想法》，收录于《精选单张》，369

SECOND COMING OF CHRIST（基督再来）

What is the best frame the soul can be in, in order to its meeting with Christ with the greatest comfort and boldness? As first, to have the love of Christ witnessed and sealed up unto the soul by the Spirit of God; (2) to be disengaged from this world and all the entanglements and incumbrances thereof; (3) to have grace in its exercise; (4) communion with God and a holy conversation maintained and kept up; (5) raised desires and longing of soul for His appearance.

THOMAS BLAKE

Living Truths in Dying Times, 207–8

灵魂怎样才能有最好的心态，以最大安慰和勇气面对基督呢？（1）首先，要有神的灵向灵魂见证和印证基督的爱；（2）脱离这世界和其中一切的缠累和妨碍；（3）有恩典在人里面动工；（4）保持与神相交，以及圣洁的行事为人；（5）灵魂对祂的显现有更深的渴慕和盼望。

托马斯·布莱克

《临死之前活的真理》，207–8

God in the great day will declare to men and angels how often His people have been pouring out their souls before Him in such and such corners and secret places, and accordingly He will reward them. And Christians, did you really believe and seriously dwell on this, you would (1) walk more thankfully; (2) work more cheerfully; (3) suffer more patiently; (4) fight against the world, the flesh, and the devil more courageously; (5) lay out yourselves for God, His interest and glory, more freely; (6) live with what providence hath cut out for your portion more quietly and contentedly; and (7) you would be in private prayer more frequently and abundantly.

THOMAS BROOKS

Privy Key of Heaven, 19–20

在那大日里，神要向人和天使宣告，祂的百姓曾经多少次在这样或那样的角落和隐秘处，在祂面前倾心吐意，祂要因此赐给他们奖赏。基督徒啊，如果你们真正相信并认真思想这一点，

你们就会（1）行事为人更加感恩；（2）做工更加喜乐；（3）受苦更加忍耐；（4）与世界、肉体和魔鬼争战更加勇敢；（5）为神、祂的利益和荣耀更加甘心乐意献上自己；（6）面对神的护理为你们所安排的份，更能安静和满足地生活；以及（7）私下的祷告更加频繁和深入。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，19-20

We are indeed justified by faith at present and abundantly secured from future condemnation, but there will be a judicial declaration of our righteousness at the appearing of our Lord Jesus, which will tend more to the honor of God's grace and to the increase of our everlasting joy. All that we have done shall be so absolutely forgiven that Christ will then audibly say in the general assembly of mankind, "Well done." And will not that be a joyful sound? We cannot conceive what glory will redound hence to God and what triumph of spirit it will cause in us.

TIMOTHY CRUSO
Duty and Support of Believers, 13

我们现在确实因信称义，并有免于将来定罪的充分保障，但当我们主耶稣显现之时，会有对我们之义的司法宣告，这要更尊荣神的恩典，加增我们永远的喜乐。我们所犯的一切罪，都要得到如此绝对的赦免，基督将在人类共聚的总会上，要对我们所做的工大声说好。这难道不是喜乐之声吗？我们无法想象，神因此将得何等的荣耀，我们的灵将何等地夸胜。

提摩太·克鲁索
《信徒的本分与支持》，13

"Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42). There are, indeed, negative signs concerning His coming to the general judgment of the world, by which we may know He will not yet come, as the fall of Babylon, the calling of the Jews, and other prophecies that must be fulfilled before He comes. But there are none from which we can conclude that His coming to any of us by death and summon us to our judgment before His bar shall not yet be.

WILLIAM GURNALL
Christian in Complete Armour, 767

“所以，你们要警醒，因为不知道你们的主是哪一天来到。”（太 24:42）的确，有一些关于祂要来审判世人的反向预兆，通过这些迹象，我们可以知道祂尚未再来，比如巴比伦陷落，犹太人蒙召，以及在祂再来之前必须应验的其他预言。然而，没有任何预言能让我们断定，祂不会藉着死亡临到我们当中的任何一个人，并将我们传唤到祂的台前接受审判。

威廉·古纳尔
《基督徒披戴神的全副军装》，767

What is it that makes the appearing of Christ to be so glorious? To which I answer there is a concurrence of these eight particulars that make Christ's appearing to judge the world to be so glorious: (1) the excellency and beauty of Christ's person; (2) the royalty of Christ's attendants; (3)

the largeness of Christ's authority; (4) the equity of Christ's proceedings; (5) the acclamations and admirations of the elect; (6) the darkening and eclipsing all the glory of the world; (7) Christ's wonderful celerity in discerning the thoughts of men's hearts; (8) His dexterity in dispatching this great work of judging the world.

CHRISTOPHER LOVE
Heaven's Glory, 38-39

是什么让基督的显现如此荣耀？对此我的回答是，这八个方面同时发生，让基督显现审判世界是如此荣耀：（1）基督位格的卓越和美丽；（2）基督随从的高贵；（3）基督权柄的浩大；（4）基督审判的公平；（5）选民的欢呼和赞美；（6）世上一切荣耀变得黯然失色；（7）基督奇妙洞察人的心思；（8）祂熟练施行审判世界这大工。

克里斯多夫·鲁孚
《天堂的荣耀》，38-39

O beloved, Christ's appearing in glory at the last day will be a dreadful day to you who are loath to profess, loath to embrace Jesus Christ. But you will say, "This belongs not to me. What, I ashamed of Jesus Christ, and God forbid, I love Christ with all my heart, and I wish well to Jesus Christ and I would they were in hell that do not. Shall this condemnation belong to me?" Why, mark the words, the day of judgment will not only be a dreadful day to them that are ashamed of the person of Christ but all them that are ashamed of the ordinances of Christ also. If you are ashamed to pray in your family because your neighbors will laugh at you; if you are ashamed to hear the word, to read a chapter because of being called a Puritan, the day of judgment will be a dreadful day to you.

CHRISTOPHER LOVE
Heaven's Glory, 46

亲爱的人啊，基督在最后那日在荣耀中显现，这对你们这些不愿承认耶稣基督、不愿接受祂的人来说，将是一个可怕的日子。但你们会说：“这可怕与我无关。什么，我以耶稣基督为耻？断乎不是，我是全心全意爱基督，我希望耶稣基督一切都好，不如此盼望的人，我愿他们下地狱。那么这定罪要落在我身上吗？”唉，请留心这话，审判的日子不仅对那些以基督为耻的人来说是可怕的日子，对所有以基督的命令为耻的人来说也是如此。如果你们以在家里祷告为耻，因你们的邻舍要嘲笑你；如果你们以听道、读经为耻，因这样会被人称为清教徒，那么审判之日对你们来说，就是一个可怕的日子。

克里斯多夫·鲁孚
《天堂的荣耀》，46

Though I desire as much as I may to decline matters of controversy, yet here comes in a query that I cannot well pass over in silence; it is this—namely, whether the sins of the saints shall be laid open and manifested at this day.... The sins of the godly shall not be opened (1) to their condemnation. Our Savior Himself says, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation" (John 5:24). "There is, therefore," says the apostle, "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Nor yet (2) to their shame and reproach. They

shall not be produced to their infamy or disgrace. Sinners rise to everlasting shame and contempt, but saints to glory (Dan. 12:2). They may lift up their face and “have boldness in the day of judgment” (1 John 4:17). Nor (3) to the abatement of their joy in that day. The appearance of their sins in that day of the Lord shall no more abate their joy than the appearing of the dead carcasses of the Egyptians on the seashore did the joy of the delivered Israelites. Neither (4) to the damping or diminishing of their love to the Lord. If the woman to whom many sins were forgiven loved much (Luke 7:47), then the saints shall not love God less when they see how much hath been forgiven them. Now these things being thus premised, I say, I conceive it is probable that the sins of the saints shall be opened at this opening.

HENRY PENDLEBURY

The Books Opened, in Invisible Realities, 141–42

虽然我想尽可能回避引发争论的事，但这里有一疑问，我不能沉默跳过：这就是，圣徒的罪是否会在这一日公开显明出来……义人的罪（1）不会公开，叫他们被定罪。我们的救主亲口说过：“那听我话、又信差我来者的，就有永生，不至于定罪。”（约 5:24）使徒说：“如今那些在基督耶稣里的，就不定罪了。”（罗 8:1）（2）也不会公开，令他们蒙羞受辱。他们的罪不会被列出，让他们声名狼藉或出丑。罪人复活受羞辱、永远被憎恶，但圣徒复活得荣耀（但 12:2）。他们可以仰面，“在审判的日子坦然无惧。”（约壹 4:17）（3）也不会公开，让他们的喜乐在那一日有所减少。他们的罪在主的那日子显明，就像埃及人的尸首在海边显出，不会减少得解救的以色列人的喜乐一样。（4）也不会公开，减弱他们对主的爱。如那许多罪被赦免的妇人是爱得多（路 7:47），那么当圣徒看到他们有多少的罪被赦免，他们对神的爱就必不会减少。有了这些事情为前提，我要说，我想圣徒的罪是有可能在这公开中被公开。

亨利·彭德贝理

《打开的书》，收录于《眼不能见的现实》，141–42

SELF-CONFIDENCE（自信）

We are proud creatures, full of self-confidence, and therefore God, by strange and unexpected providences doth hedge up our way with thorns and wall up our path with hewn stones, brings to despair even of life, bereaves us of counsel, drives us from all our own shifts and policies, brings us under the very sentence of death that we might not trust in ourselves, but in God which raises the dead. He unbottoms us by despair, convinces us of our impotence and folly, shows us what babies and fools we are in ourselves, that in all our future hazards and fears we might know nothing but God.

THOMAS CASE

Correction, Instruction, 45

我们是骄傲的受造物，总是充满着自信，因此神藉着奇怪和出人意外的护理，用荆棘挡住我们的去路，用凿开的石头挡住我们的路径，甚至让我们对生命本身感到绝望，让我们没有了主意，驱使我们放弃一切的计策和谋划，带我们到死亡的判决之下，叫我们不能再靠自己，只靠叫死人复活的神。祂用绝望动摇我们的根基，让我们认识到自己的无能和愚昧，让我们

看到自己是何等地幼稚和愚蠢，好叫我们将来面对一切危险和恐惧时，不知道别的，只知道神。

托马斯·凯斯
《管教，教训》，45

Beware of self-confidence. Judas was a very confident man of himself. Last of all Judas said, "Master, is it I?" (Matt. 26:25). But he that was last in the suspicion was first in the transgression. "He that trusteth in his own heart is a fool," saith Solomon (Prov. 28:26). It will be your wisdom to keep a jealous eye upon your own hearts and still suspect their fairest pretenses.

JOHN FLAVEL
Fountain of Life, 220

要警惕自信。犹大是一个非常自信的人。犹大是最后一个问，“拉比，是我吗？”（太 26:25）但他最后一个怀疑自己，却是第一个犯罪。所罗门说：“心中自是的，便是愚昧人。”（箴 28:26）为自己的心忌邪警醒，即使它们看似是好的，仍要怀疑，这就是你们的智慧了。

约翰·弗拉维尔
《生命的源头》，220

SELF-CONTROL（节制）

Suffer not thy mind to feed itself upon any imagination which is either impossible for thee to do or unprofitable if it be done, but rather think of the world's vanity, to condemn it; of death, to expect it; of judgment, to avoid it; of hell, to escape it; and of heaven, to desire it.

LEWIS BAYLY
Practice of Piety, 119

不要让你的头脑沉溺于任何想象，即那些你不能做的，或是做了也于你无益的想象；而要思想世界的虚空，将之谴责；思想死，预料自己要死；思想审判，免得受审；思想地狱，远远逃避；思想天堂，渴慕得着。

路易斯·贝利
《敬虔的操练》，119

SELF-DEFENSE（自卫）

In some cases a private man may himself use violence to restrain men from evil. If a man should come to seduce my wife or child in a matter I know will endanger their souls, if I could have no help by the magistrate, I might if I had power keep him off.

JEREMIAH BURROUGHS

Irenicum, 36

在某些情况下，人自己可以使用暴力阻止人作恶。如果有人来诱惑我的妻子或孩子，我也知道这要危及他们的灵魂，倘若我不能从民事官长那里得着帮助，但如果我有能力将他赶走，我便可以如此行。

耶利米·巴罗夫

《合一》，36

A man may stand up in defense of himself when his life is endangered. Some of the Anabaptists hold it unlawful to take up the sword upon any occasion, though when they get the power, I would be loath to trust them, their river water often turning to blood, but questionless a man may take up the sword for self-preservation, else he comes under the breach of the sixth commandment. He is guilty of selfmurder. In taking up the sword, he doth not so much seek another's death as the safeguard of his own life; his intention is not to do hurt, but prevent it. Self-defense is consistent with Christian meekness; the law of nature and religion justify it. That God who bids us put up our sword (Matt. 26:52) yet will allow us a buckler in our own defense, and He that will have us innocent as doves, not to offend others, will have us wise as serpents in preserving ourselves.

THOMAS WATSON

The Beatitudes, in Discourses, 2:148

当人的生命受到威胁时，可以挺身自卫。一些重洗派认为，任何情形使用刀剑，都不合神的律法，但他们当权的时候，我可不愿相信他们，他们常把河水变成血水，但毫无疑问，人可以为自卫拿起剑来，否则他就是违反了第六条诫命。他就是犯了杀自己的罪。他拿起剑来，不是为了寻索另一人的性命，而是为了保护自己的生命；他的目的不是为了伤害，而是为了避免受到伤害。自卫与基督徒的温顺一致；自然和信仰的法则都证明它是有理。那位命令我们收刀入鞘的神（太 26:52），却允许我们使用盾牌自卫，祂要我们驯良像鸽子，不伤害别人，也要我们聪明像蛇，能保全自己。

汤姆·华森

《八福》，收录于《讲论》，2:148

SELF-DENIAL（舍己/否定自我）

Self-denial is a total, thorough, utter abnegation of a man's own ends, counsels, affections, and a whole prostration of himself and of all that is his under Christ Jesus. And thus we have the meaning of Christ, "If any man will come after Me, let him deny himself"—that is, let him lay aside his own wisdom as an empty lamp, his own will as an evil commander, his own imaginations as a false rule, his own affections as corrupt counselors, and his own ends as base and unworthy marks to be aimed at. Let him deny himself—whatsoever is of himself, within himself, or belonging to himself—as a corrupt and carnal man. Let him go out of himself, that he may come to Me; let him empty himself,

that he may be capable of Me and that I may reign and rule within him.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 87

舍己（否定自我）是完全、彻底、断然放弃人自己的目的、计划、情感，把自己和自己的一切全然降服在基督耶稣之下。我们就是如此理解基督的这句话：“若有人要跟从我，就当舍己。”也就是说，让人把他自己的智慧当作不放光的灯，放在一旁；把自己的意志当作下令行恶的，把自己的想象看作错误的准则，把自己的情感看作堕落的谋士，把自己的目的当作卑贱和不值得追求的目标。让他舍己——凡他自己的，他自己里面的，或属于他自己的——都当作是败坏和属肉体的。让他离开自己，好叫他可以到我这里来；让他倒空自己，好让他能得着我，让我在他里面作王掌权。

以撒·安布罗斯

《成圣的操练》，收录于《文集》，87

Restitution, as it is most necessary, so it is one of the hardest parts of self-denial. Unjust gain is like a barbed arrow: it kills if it stays within the body and pulls the flesh away if it be drawn out.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 95

对人的赔偿，正如它是最必要的，同样它也是舍己最难的部分。不义之财就像带刺的箭，留在体内就会致命，拔出就会撕裂肉体。

以撒·安布罗斯

《成圣的操练》，收录于《文集》，95

If you love your Lord you should love to imitate Him and be glad to find yourselves in the way that He hath gone before you. If He lived a worldly and sensual life, do you do so; if He was an enemy to preaching and praying and holy living, be you so. But if He lived in the greatest contempt of all the wealth and honors and pleasures of the world in a life of holy obedience to His Father, wholly preferring the kingdom of heaven, and seeking the salvation of the souls of others, and patiently bearing persecution, derision, calumnies, and death, then take up your cross and follow Him joyfully to the expected crown.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:230

你们若爱你们的主，就应当喜爱效法祂，并且欢喜发现自己走在祂之前走过的路上。如果祂过着属世和属肉体的生活，你们也要这样生活；如果祂与讲道、祷告和生活圣洁为敌，你们也要如此。但是，如果祂活在地上，极度蔑视世上一切的财富、尊荣和快乐，圣洁地顺服祂的父，完全以天国为重，努力拯救他人的灵魂，忍耐承受逼迫、讥笑、诽谤和死亡，那么你们就当背起你们自己的十字架，喜乐地跟从祂，直到得着盼望的冠冕。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:230

Make self-denial appear as rational and reasonable as thou canst to thy soul; the stronger the understanding is able to reason for the equity and rationality of any work or duty, the more readily and cheerfully (if the heart be honest and sincere) is it done. Suppose, Christian, thy God should call for thy estate, liberty—yea, life and all. Can it seem unreasonable to thee? Especially, first, if thou considers that He bids thee deliver His own, not thy own. He lent thee these, but He never gave away the propriety of them from Himself. Dost thou wrong thy neighbor to call for that money thou lentest him a year or two past? No, sure; thou thinks he hath reason to thank thee for lending it to him, but none to complain for calling it from him.

WILLIAM GURNALL

Christian in Complete Armour, 416

尽可能说服你心，让它相信舍己乃是合情合理；你越是如此理解，就越看任何工作或本分都是合理，就越愿意欢喜去行（人心若是诚实真诚）。基督徒啊，倘若你的神要你交出你的财产和自由——是的，交出你的生命和所有，这对你来说是不合理吗？特别是，首先，你若想到，祂要你交出的是属于祂的，而不是属于你的。祂把这些借给你，但从未放弃这些的所有权。你要求邻舍还你一两年借给他的钱，这样做有错吗？不，当然没错；你认为他有理由为你借钱给他而感谢你，但根本没有理由抱怨你要他还钱。

威廉·古纳尔

《基督徒披戴神的全副军装》，416

Some commands of God cannot be obeyed without much self-denial because they cross us in that which our own wills are carried forth very strongly to desire, so that we must deny our will before we can do the will of God. Now a temptation comes very forcibly when it runs with the tide of our own wills.

WILLIAM GURNALL

Christian in Complete Armour, 429

有些神的命令，我们若不多多舍己，就不能顺从，因这些命令与我们自我意志所强烈渴望的相悖，所以我们必须舍己，否定我们的意志，才能遵行神的旨意。现在，当试探顺着我们自己意志的浪潮临到时，它就非常有力。

威廉·古纳尔

《基督徒披戴神的全副军装》，429

They that come unto Christ come not only from the world that lieth in wickedness but out of themselves. Of a great many that seem to come to Christ, it may be said that they are not come to Him because they have not left themselves. This is believing on Him, which is the very resigning of the soul to Christ and living by Him. “Ye will not come to me, that ye might have life,” says Christ (John 5:40). He complains of it as a wrong done to Him, but the loss is ours.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:200

到基督这里来的人，不仅要离开卧在那恶者之下的世界，也要离开他们自己。许多人看似来到基督这里，但我们可以说，他们没有来到基督这里，因他们并未离开自己。把灵魂交给基督，靠祂而活，这就是信祂了。基督说：“你们不肯到我这里来得生命。”（约 5:40）祂抱怨说这是对祂不公，但遭受损失的是我们自己。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:200

Acts of self-denial are the great trial of faith. Such was Rahab's, to prefer the will of God before the safety of her own country; and such was Abraham's in the former instance [i.e., the offering up of Isaac]. Self-denial is the first thing that must be resolved upon in Christianity (Matt. 16:24). A man is not discovered when God's way and his own lie together. Your great inquiry should be, "Wherein have I denied myself for God? Thwarted any lust? Hazarded any interest?"

THOMAS MANTON

Practical Exposition on the Epistle of James, 118

舍己的行动是对信心的重大考验。喇合的舍己就是这样，她看重神的旨意，过于自己国家的安全；上一个例子中亚伯拉罕的舍己（献上以撒）也是如此。舍己是基督教中必须解决的第一件事（太 16:24）。当神的道路和人的道路一致时，人的本相就不会遭到揭露。你最当问的应该是：“我在哪里为神舍己？挫败了哪些情欲？放弃了哪些利益？”

托马斯·曼顿

《雅各书实践性注释》，118

What is it to deny ourselves? I answer it is nothing else but not to make ourselves our aim and end, but to make God our end and aim, and to deny ourselves as we are contrary to Him. To deny that dullness and averseness of nature that the Scripture calls "the old man" (Col. 3:9) and "the flesh" (Rom. 8:3-9). To give this the denial is to deny a man's self, because this is reckoned a man's self. Flesh and corruption of nature is called a man's self. "We preach not ourselves, but Christ" (2 Cor. 4:5). That is, we preach not for our own credit and ends but for Christ and His glory.

JOHN PRESTON

The Doctrine of Self-Denial, in Four Godly and Learned Treatises, 188

什么是舍己？我的回答是，舍己不是别的，正是不把我们自己，而是把神，作为我们的目标和目的，并在我们与祂相反时，否定自己。否定圣经称为“旧人”（西 3:9）和“肉体”（罗 8:3-9）的那种死寂和对立的本性。否定这一点，就是否定一个人的己，因这算是人的自我。肉体和本性的败坏被称为是人的己。“我们原不是传自己，乃是传基督耶稣。”（林后 4:5）也就是说，我们传道，不是为了自己的功劳和目的，而是为了基督和祂的荣耀。

约翰·普雷斯顿

《舍己的教义》，收录于《四篇敬虔和博学的专著》，188

What is the difference between poverty of spirit and self-denial? I answer, in some things they agree; in some things they differ. In some things they agree, for the poor in spirit is an absolute self-denier:

he renounces all opinion of himself; he acknowledges his dependence on Christ and free grace. But in some things they differ. The self-denier parts with the world for Christ; the poor in spirit parts with himself for Christ—that is, his own righteousness. The poor in spirit sees himself nothing without Christ; the self-denier will leave himself nothing for Christ.

THOMAS WATSON

The Beatitudes, in Discourses, 2:61

灵里贫穷和舍己有何不同？我认为，在某些方面它们一致；在某些方面它们有所不同。在某些方面它们一致，因灵里贫穷的人是绝对舍己的人：他放弃自己的所有意见；他承认他倚靠基督和白白的恩典。但在某些方面，两者又有不同。舍己的人，与世界分道扬镳，为要得到基督；灵里贫穷的人与自己，就是他自己的义分道扬镳，为要得着基督。灵里贫穷的人看自己离了基督就一无所是；舍己的人愿意为了基督一无所有。

汤姆·华森

《八福》，收录于《讲论》，2:61

Did you strictly examine your hearts and ways, it would appear most men's unusefulness proceeds from their selfishness. This locks your coffers, that you cannot give; this benumbs your powers, that you will not act; this spies the lion in the way that you dare not go; this feels the burden, counts the charge, and resents the inconveniencies of service as too great to be endured for it; whereas in all eminent usefulness, we do neglect the counsel, counteract the projects, and offer violence to the inclinations of self (Gal. 1:16). And therein we must act not only as such who are not their own, but as them who have no will of their own to obey, no selfish turn to serve.

DANIEL WILLIAMS

Excellency of a Publick Spirit, 70

如果你们严严省察自己的心和行为，就会发现大多数人不能为神所用，是因为他们自私。自私锁住了你们的钱箱，让你们不能奉献；自私让你们的力量变得麻痹，让你们不能行动；自私让你们看见路上有狮子，让你们不敢上路；自私感受到负担，计算着花费，认为服侍带来的种种不便太过沉重，令人无法忍受；而在被神大大使用时，我们确实会无视自己的谋算，抵挡自己的计划，与自我倾向猛烈争战（加 1:16）。在这方面，我们不仅要像不再属于自己的人，更要像没有自我意志的人去顺服、没有自私动机去服侍的人那样行事。

但以理·威廉姆斯

《公共精神的美好之处》，70

SELF-EXAMINATION（自省）

Say to thine heart, How is it with me? Does my soul prosper? Are my ways such as please the Lord? What is my expectation and my hope? What is the aim and business of my life? Is it that Christ may be magnified by me and that I may be made partaker of His holiness and show forth His virtues in my generation?

RICHARD ALLEINE
Companion for Prayer, 3

对你心说，我的情况如何？我的灵魂是否兴盛？我所行的，是否讨主喜悦？我有怎样的期待和盼望？我生命的目标和事业是什么？是让基督因我得荣耀，让我与祂的圣洁有份，并让我这世代彰显祂的美德？

理查德·艾里恩
《祷告必读》，3

He that loves will please and observe whom he loves. How careful are such to watch themselves, that they grieve not their friend! What study does love put them upon to find out what is grateful and acceptable! Acceptable looks, acceptable language, acceptable entertainment. What wilt Thou, Lord? What wilt Thou have me to be? A servant? A doorkeeper? A servant of servants for Thee? I will be nothing but what Thou wilt, anything that Thou wilt have me. What wilt Thou have me to do, Lord? Let me know Thy will, appoint me my work. O that my ways were so directed, that I might keep thy statutes. What wilt Thou have of me? Wilt Thou have mine idols, mine ease, or my honor, or my pleasure, or my house, or my estate? Wilt thou have mine Isaacs? Is there anything dearer to me than another that might be an offering to the Lord? Wilt thou have my liberty or my life? Behold, all is at Thy feet; I can keep back nothing Thou callest for.

RICHARD ALLEINE
Heaven Opened, 164–65

爱的人会取悦和观察他所爱的人。这样的人会多么认真地反省自己，免得让朋友伤心啊！爱会让他们努力去寻找考察何为可感恩的，可悦纳的！可悦纳的外表，可悦纳的言语，可悦纳的接待。主啊，你要什么？你要我做什么？一位仆人？一位看门的？你仆人的仆人？除了你要我做的，我什么都不做；你要我做的，我都要做。主，你要我做什么呢？请让我明白你的旨意，命定我的工作。哦，但愿我行事坚定，得以遵守你的律例。你要从我这里拿去什么呢？我的偶像，我的安逸，我的尊荣，我的快乐，我的房屋，还是我的产业？你要拿去我的以撒吗？在我看来，有什么事情，是比献给主更宝贵的呢？你是要我的自由，还是我的生命？看哪，一切都摆在你的脚前；你所要的，我一样都不留。

理查德·艾里恩
《天开了》，164–65

Six necessary questions that every Christian should ask his own heart: First, am I a saint or a hypocrite, a wise or foolish virgin? Secondly, what are the truest and strongest grounds of my being a saint? Thirdly, whether, if I be a Christian, is my spirit legal or evangelical? Fourthly, with which of the saints mentioned in the Scripture can I most compare myself? Fifthly, what are the reasons, with respect to myself, why I continue without full assurance? Sixthly, what is my master sin, and what power hath it in my soul or over it?

ANONYMOUS
Life, 64

有六个必不可少的问题，每个基督徒都应扪心自问：第一，我是圣徒还是假冒为善之人，是聪明的童女还是愚拙的童女？第二，我是圣徒最真实、最有力的根据是什么？第三，如果我是一个基督徒，我的心是看重律法还是看重福音？第四，圣经中提到的圣徒，我最能与哪个相比？第五，就我而言，是什么原因，让我持续没有充分的确据？第六，辖制我的罪是什么，这罪在我的灵魂里和其上有何权势？

无名氏
《生平》，64

Examination:

1. Dost thou avoid all sin as sin (Job 1:1; Ps. 36:1; Prov. 8:13)? Secret as well as open? Little as well as great? 2. Dost thou frequent the ordinances (Acts 13:16)? 3. Dost thou endeavor the constant and conscientious performance of all duties (Eccl. 12:13)? Prayer, closet, family, and public? Meditation? Reading the Scriptures? Conference (Mal. 3:17)? 4. Dost thou endeavor to exercise suitable graces in all conditions? Patience under afflictions, humility in prosperity, thankfulness for mercies, etc. (Ps. 115:11).

WILLIAM BEVERIDGE
Thesaurus Theologous, 4:4

反省：

1. 你是否把所有的罪当作罪，避免犯罪（伯 1:1；诗 36:1；箴 8:13）？无论是公然的罪，还是隐秘的罪？无论是大罪，还是小罪？2. 你是否经常遵行神的命令（徒 13:16）？3. 你是否努力不断和认真履行所有本分（传 12:13）？祷告，密室的祷告，家庭的祷告，公共场合的祷告？默想？读经？聚会（玛 3:17）？4. 你是否努力在各种情况下都操练相宜的美德？受苦时忍耐，顺利时谦卑，为领受的各样恩惠感恩，等等（诗 115:11）。

威廉·贝弗里奇
《神学词典》，4:4

You are much to study your own hearts; such dealings of God without you do call upon you to be looking within you, to be considering the frame of your souls. It calls upon you loudly to be finding out the plague of your own heart (1 Kings 8:38). Every man is to study his own heart, to labor to know that and see the sinfulness, vileness, and wretchedness of that. I tell you, souls, the judgments of God that are abroad are not things of an empty sound, but they do speak powerfully and plainly and are loud calls of God unto you, that you should make it your business and the design of your souls to be more acquainted with yourselves than ever.

THOMAS BLAKE
Living Truths in Dying Times, 52

你们要多多察验自己的心；神在你们身外的这些作为，确实是在呼召你们察看自己的内心，并思想自己灵魂的光景。这声音大大地呼召你们，要你们找出自己心中的灾（王上 8:38）。人人都应当察验自己的心，努力了解自己的心，看到它的有罪、卑鄙和恶毒。众人啊，我告诉你们，神在你们身外的审判，其所发的不是空洞的声音，而是大有能力、清清楚楚的话语，

是神对你们的大声呼召，你们要比以往更认识自己，以此作为你们心里的事业和目标。

托马斯·布莱克
《临死之前活的真理》，52

This improvement shall the escaping remnant make of their escaping: they shall mourn over their hearts and ways at a greater rate than ever. So Ezekiel 7:16: “But they that escape of them shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.” The best of saints, I am persuaded, that God carries through common calamity do there and thence take opportunity of looking into their hearts more thoroughly and bemoaning them in the presence of God: “They shall mourn every one for his iniquity.” And is not this a mercy, to have a reserve of time to mourn over their ways in the presence of God?

THOMAS BLAKE
Living Truths in Dying Times, 75–76

逃脱的余民要思想他们的逃脱，从中受教：他们要比以往更为自己的内心和行为忧伤。以西结书 7:16 如此说：“其中所逃脱的，就必逃脱，各人因自己的罪孽，在山上发出悲声，好像谷中的鸽子哀鸣。”我相信，最好的圣徒在与众人一同经历神所降下的苦难中，会抓住各种机会更彻底地反省自己的内心，并在神面前为自己的内心哀叹：“各人因自己的罪孽发出悲声。”在神的面前尚有时间存留，可以为自己的行为忧伤，这难道不是蒙了怜悯吗？

托马斯·布莱克
《临死之前活的真理》，75–76

It is a rare thing for some Christians to see their graces, but a thing very common for such to see their sins, yea, and to feel them too in their lusts and desires to the shaking of their souls. Question. But since I have lusts and desires both ways, how shall I know to which my soul adheres? Answer. This may be known thus: (1) Which wouldest thou have prevail, the desires of the flesh or the lusts of the spirit? Whose side art thou of? Doth thy soul now inwardly say, and that with a strong indignation, “Oh, let God, let grace, let my desires that are good prevail against my flesh, for Jesus Christ’s sake”? (2) What kind of secret wishes hast thou in thy soul when thou feelest the lusts of thy flesh to rage? Dost thou not inwardly and with indignation against sin say, “O that I might never, never feel one such motion more. O that my soul were so full of grace that there might be no longer room for even the least lust to come into my thoughts?”

JOHN BUNYAN
Riches, 190–91

对一些基督徒来说，看到自己身上的恩典是一件极稀罕的事，但对他们而言，看到自己身上的罪却是非常普遍，是的，他们也在自己的情欲和渴望中感受到自己的罪，这让他们的灵魂战兢。问：我既有罪的情欲，也有恩典的渴望，那我如何知道我的灵魂倾向哪一边呢？答：可以这样得知：（1）你想让哪一方占据上风？是属肉体的渴望，还是属灵的渴慕？你站在哪一边？你里面的灵魂现在是否对你说：“哦，为了耶稣基督的缘故，让神，让恩典，让我对善的渴慕胜过我的肉体？”（2）当你感受到肉体情欲的肆虐，你心里有怎样隐秘的愿望？你的心难道不是怀着对罪的愤慨，说：“哦，愿我再也不会，再也不会感受到这情欲的发动。

愿我的灵魂充满恩典，让我的思想再也不会为情欲留下一点空间？”

约翰·班扬

《班扬的宝藏》，190-91

Reckon with thy own heart every day before thou lie down to sleep, and cast up what thou hast received from God and done for Him and where thou hast also been wanting. This will beget praise and humility and put thee upon redeeming the day that is past, whereby thou wilt be able, through the continual supplies of grace, in some good measure to drive thy work before thee and to shorten it as thy life doth shorten, and mayst comfortably live in the hope of bringing both ends sweetly together.

JOHN BUNYAN

Riches, 218

每天躺下睡觉之前，你都要扪心自问，回想你从神所得的，你为祂所做的，以及你所亏欠的。这样你就会生出赞美和谦卑，并促使你补救过去的日子，从而靠着那持续供应你的恩典，使你尽可能推动你面前的工作，让你的工作像你的生命缩短一样减少，让你在这两样都即将结束的盼望中，满有安慰地活着。

约翰·班扬

《班扬的宝藏》，218

In every action we should make the inquiry, What is the rule I observe? Is it God's will or my own? Whether do my intentions tend to set up God or self? As much as we destroy this, we abate the power of sin. These two things are the head of the serpent in us which we must bruise by the power of the cross. Sin is nothing else but a turning from God and centering in self, and most in the inferior part of self. If we bend our force against these two, self-will and self-ends, we shall intercept atheism at the spring head, take away that which doth constitute and animate all sin; the sparks must vanish if the fire be quenched which affords them fuel. They are but two short things to ask in every undertaking: Is God my rule in regard of His will? Is God my end in regard of His glory? All sin lies in the neglect of these; all grace lies in the practice of them.

STEPHEN CHARNOCK

Selections, 242

在我们的每个行动中，我们都应问：我所遵守的规则是什么？是神的旨意还是我的意志？我的目的是高举神，还是高举我自己？只要我们摧毁自我的意志和目的，就能削弱罪的权势。这两样就像是我們里面蛇的头，我们必须靠着十字架的大能打伤这头。罪不是别的，正是背离神，以自我为中心，而且是以自我卑劣的部分为中心。如果我们集中全力反对这两样，即自我的意志和自我的目的，我们就是在源头拦截无神论，除去那构成和激发所有罪的事情；如果为火花提供燃料的火被熄灭，火花也就会消失殆尽。做每一件事的时候，只要问这两个简单的问题：神的旨意是我行事的规则吗？神的荣耀是我行事的目的吗？所有的罪都在于忽视这两样；所有的恩典都在于对这两样的践行。

司提反·查诺克

《选集》，242

A Christian who can discourse with his own soul may make good company for himself.

THOMAS FULLER

“The Snare Broken,” in Pulpit Sparks, 306

一个能与自己灵魂对话的基督徒，是为自己找到了一个好伙伴。

托马斯·富勒

《击破网罗》，收录于《讲台火花》，306

What do your appetites run after most? Some men, if they can but feed their belly, if but clothe their backs, if they can but maintain trade and gather in their debts, they are made men and fear nothing in the world; if you live only a life of nature, you live thus. Therefore, consider you have lived ten, twenty, forty years. But what do you do to nourish this life of grace? What pains do you take in surveying your spirits that an inroad and incursion of sin break not in upon you? What pains do you take to improve ordinances, that by all your suckings at gospel breasts this spiritual life may grow stronger in you? If you do not thus, you have not the spiritual life in you, nor can you say that Jesus Christ is your life.

CHRISTOPHER LOVE

Heaven's Glory, 11

你们里面最渴望追求的是什么？有些人，只要他们能满足肚腹，只要他们能穿上美衣，只要他们能维持生计和收回债务，他们做人就完全了，并在这世上一无所惧；如果你们只能活出一种属肉体的生命，你们就是这样生活。因此，要想想你们已经这样活了十年、二十年、四十年。但你们做了什么，滋养这恩典的生命呢？你们在自我省察上付上了多少代价，不让罪侵入和腐蚀你们的心灵呢？你们在蒙恩之道上下了多少工夫，让你们吸吮福音的乳汁，让这属灵的生命在你们身上日趋强健呢？如果你们不如此行，你们里面就没有属灵的生命，你们也不能说耶稣基督就是你们的生命。

克里斯多夫·鲁孚

《天堂的荣耀》，11

Good men will always be discovering themselves.

THOMAS MANTON

in Horn, Puritan Remembrancer, 321

义人总是在发现自己。

托马斯·曼顿

收录于霍恩，《清教徒备忘录》，321

There is no greater duty incumbent upon a Christian than frequent trials of self and state by the measure of present truths. When the word of the Lord is spoken and truth discovered, then to bring

it home to the heart and try our spirits and condition by it, this is a great duty. This is the meaning of that in the second epistle to the Corinthians 13:5: “Examine yourselves, whether ye be in the faith.”

MATTHEW MEAD

“The Power of Grace in Weaning the Heart from the World,” in *Name in Heaven*, 123

基督徒当尽的最大本分，莫过于用眼前真理的尺度，经常察验自己和自己的光景。当主的话语发出，真理显明，就要用这真理作用在自己内心，用它察验我们的灵魂和光景，这是一项重大的本分。这就是哥林多后书 13:5 的意思：“你们总要自己省察有信心没有。”

马太·米德

《恩典让人心不再依附世界的大能》，收录于《天上的名》，123

[I was] sure it would be of precious use to me seriously to debate these questions in my own soul: (1) What evidences [do] I have for heaven? (2) What am I better or worse than I have been? (3) What sins do most prevail in me? (4) What graces [do] I most want? (5) What mercies I have received? (6) What afflictions would God have done me good by? (7) What have I to bear up my heart with if troubles come?

HENRY NEWCOME

Diary, 30 (December 10, 1661)

我确信，我自己心里严肃思想这些问题，对我有宝贵的用处：（1）我有什么证据表明我可以上天堂？（2）我比以前更好了，还是更糟？（3）有什么罪在我身上最占上风？（4）我最缺乏哪些恩典？（5）我领受了哪些恩惠？（6）神要用什么样的苦难叫我得益处？（7）如果患难来临，我用什么支持我心？

亨利·纽科姆

《日记》，30（1661 年 12 月 10 日）

It is no small evidence of a gracious soul when it is willing to search itself in this matter and to be helped therein from a word of truth; when it is willing that the word should dive into the secret parts of the heart and rip open whatever of evil and corruption lies therein.

JOHN OWEN

On Indwelling Sin, in *Oweniana*, 221

当人愿意在这事上扪心自问，并从真理的话语中得到帮助；当人愿意让神的话语潜入内心隐秘的部分，撕开和显明其中任何的邪恶和败坏，这就不失为一个人蒙恩的证据。

约翰·欧文

《论内住的罪》，收录于《欧文著作选段》，221

We must be watchful against the breakings forth of corrupt nature; observe the frame and disposition of our spirits and the deceitfulness of sin, which has a tendency to harden us; and avoid all occasions of or incentives to it, “hating even the garment spotted by the flesh” (Jude 23); abstaining from all

appearance of evil (1 Thess. 5:22). And to this we may add that we are frequently to examine ourselves with respect to our behavior in every state of life, whether sin be gaining or losing ground in us; whether we make conscience of performing every duty, both personal and relative. What guilt we contract by sins of omission or the want of that fervency of spirit which has a tendency to beget a formal, dead, and stupid frame and temper of mind, and thereby hinder the progress of the work of sanctification? But that which is the principal, if not the only expedient that will prove effectual for the mortifying of sin is our seeking help against it from Him who is able to give us the victory over it.

THOMAS RIDGLEY
Body of Divinity, 155

我们必须警惕败坏本性的爆发；留心我们心灵的状态和倾向，以及罪的欺骗，因罪倾向使我们心硬；避免一切引发或刺激罪的机会，“连那被情欲沾染的衣服也当厌恶”（犹 1:23）；“各样的恶事要禁戒不作”（帖前 5:22）。除此之外，我们还可以加上，我们要经常自我反省，察看自己在生活各种状况下的表现，罪在我们身上是得势还是失势；我们是否有意识地遵行每一种本分，包括个人以及与他人相关的本分。我们由于在履行本分上疏忽或灵里没有火热，这就有了怎样的罪咎？这灵里缺乏火热，可能生成一种形式主义、死寂、愚昧的心态和脾性，妨碍成圣的工作。然而，那若不是唯一适当，也是主要在治死罪方面显为有效的方法，就是向那能让我们战胜罪的主寻求帮助。

托马斯·里奇利（THOMAS RIDGLEY）
《系统神学》，155

Can you endure to have your soul ripped up and your beloved sin smitten by a searching minister, approving that ministry and liking that minister so much the more? And do you, with David, desire that the righteous should reprove you? And would you have an obedient ear to a wise reprover?

HENRY SCUDDER
Christian's Daily Walk, 421

你是否能够忍受，你的心被一位探究人心的牧师撕裂，你所爱的罪被他击打，却能更深地认同他的侍奉，并更喜爱这位牧师？你是否和大卫一样，渴望义人责备你？你是否愿意顺从并聆听一位智者的责备？

亨利·斯佳德
《基督徒生活之道》，421

Nothing is more common than for persons to be, in truth, otherwise than they judge. For every man's own spirit, so far as it is sinful, is apt to give a false testimony of itself. David said he was cut off from God when he was not. The Laodiceans thought themselves in a good state when Christ said they were wretched and miserable. Now, that you may not err in this great point, you must use all good means to have your judgment rightly informed, and then be willing to judge of yourself as you are and of your peace with God as it is. I told you that the Holy Scripture must be your guide in judging what you should be and what you are.

HENRY SCUDDER

Christian's Daily Walk, 423

最常见不过的，就是人的实际情况与他们自己的判断并不一致。因每一个人的心只要还是有罪的，就很容易为自己作假证。大卫说自己与神隔绝，其实并非如此。老底嘉人认为自己光景良好，基督却说他们是困苦可怜。现在，为了让你在这重大问题上不犯错误，你就必须用一切正确手段，让你的判断有正确根据，然后愿意判断你自己的本相，以及你目前与神关系是否和好。我已经告诉过你，在判断你应该如何为人和你现在的实际为人时，圣经必须作你的指引。

亨利·斯佳德
《基督徒生活之道》，423

Self-examination is the beaten path to perfection.

WILLIAM SECKER
in Horn, Puritan Remembrancer, 223

自省是通向完全的必经之道。

威廉·赛克
收录于霍恩，《清教徒备忘录》，223

Let me live no longer as a stranger to myself, but by self-reflection dwell more at home, reckoning my principle work to be within doors, to keep my own vineyard. Teach me to watch over my senses, to guard the door of my lips, to govern my passions; to be wary in the choice of my company and in the right use of it; to be circumspect in every step of my daily walk, to call myself frequently to a reckoning, to cast up my accounts at the foot of every page (by every day's review of my actions), to live always as in God's presence and be awed everywhere by the thought of His holy eye, to shun the occasions and appearances of evil, etc. By a neglect of this, spiritual distempers will insensibly creep upon us.

JOHN SHOWER
Serious Reflections, 181

让我活着，不再像陌生人一样不认识自己，而是通过自省，更多地专注自己，看我主要的工作是在内里，看顾好自己的葡萄园。教导我为我的感官守望，看好我嘴唇这门，控制我的激情；在选择朋友、正确交往方面保持警惕；在每天行事为人的每一步上保持谨慎，经常呼吁自己交账，并在每一页的底部记下我的账目（每天回顾我的作为），总像活在神的面前，并因想到祂圣洁的眼目，就处处感到敬畏，逃避与邪恶有染的机会，连看似邪恶的事情都退避三舍，等等。如果忽视了这一点，属灵的瘟热就会不经意临到我们身上。

约翰·绍尔
《严肃的反思》，181

Be often putting questions to yourselves in a very serious manner: Am I ready indeed? What if I should die before tomorrow comes? O my soul, art thou in such a posture as thou art willing to be

found in when Christ shall appear?

NATHANIEL TAYLOR

Funeral Sermon [on Luke 12:40], 23

要常常非常严肃地问自己：我真的准备好了吗？如果我在明天到来前死去，我会如何？我的心啊，你是否处在基督显现时你所愿的光景？

拿但业·泰勒

《葬礼讲道，路加福音 12:40》，23

We ought seriously to consider two things: the sin of our nature and the nature of our sin.

RALPH VENNING

in Edmund Calamy et al., *Saints' Memorials*, 127

我们应认真思考两件事：我们本性的罪和我们罪的本性。

拉尔夫·伟宁

收录于卡拉米等人所著《圣徒的纪念》，127

Meditate about three things: (1) About thy debts. See if thy debts be paid or no—that is, thy sins pardoned. See if there be no arrears, no sin in thy soul unrepented of. (2) Meditate about thy will; see if thy will be made yet. Hast thou resigned up all the interest in thyself? Hast thou given up thy love to God? Hast thou given up thy will? This is to make thy will. Meditate about thy will. Make thy spiritual will in the time of health. If thou puttest off the making of thy will till death, it may be invalid; perhaps God will not accept of thy soul then. (3) Meditate about thy evidences. These evidences are the graces of the Spirit; see whether thou hast any evidences. What desires hast thou after Christ? What faith? See whether there be no flaw in thy evidences. Are thy desires true? Dost thou as well desire heavenly principles as heavenly privileges? O meditate seriously upon your evidences.

THOMAS WATSON

“A Christian on the Mount,” in *Discourses*, 1:221

默想三件事：（1）你所欠的债。看看你的债是否还清，也就是说，你的罪是否得到赦免。看看你的灵魂是否有欠款，是否有未悔改的罪。（2）默想你立下的遗嘱（will）；看看你是否已经立好遗嘱。你是否已经放弃对你自己一切的关注？你是否已经把你的爱交给神？你是否已经把你的意思（will）交给神，按照神的意思行？这就立下遗嘱。默想你的遗嘱。在健康时立下灵里的遗嘱。如果你把立遗嘱的事推迟到死的时候，遗嘱就可能无效；也许那时神就不会接受你的灵魂。（3）思想你的证据。这些证据是圣灵的诸般美德；看看你是否有任何证据。你对基督有何心愿？你有怎样的信心？看看你的证据是否有缺陷。你的愿望真实吗？你是否像渴慕天上的特权一样，也渴慕天上的原则？哦，认真默想你的证据。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:221

To meditation join examination. When you have been meditating on any spiritual subject, put a query to thy soul, and though it be short, let it be serious. O my soul, is it thus with thee or no? When thou hast been meditating about the fear of God, that it is the “beginning of wisdom” (Prov. 1:17), put a query: O my soul, is this fear planted in thy heart? Thou art almost come to the end of thy days. Art thou yet come to the beginning of wisdom?

THOMAS WATSON

“A Christian on the Mount,” in Discourses, 1:268

默想中要有反省。你在默想任何属灵问题时，向你的心提出一个问题，虽然简短，却要认真。我的心啊，你到底是不是这样？你默想关于敬畏神是“智慧的开端”（箴 1:17）时，要提出问题：我的灵魂啊，这敬畏是否已经扎根在你的心里？你的日子就快到尽头，你还没有来到智慧的开端吗？

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:268

SELFISHNESS（自我中心）

Man has fallen from God to himself, so that self is now the god of this world, and selfishness is the life of sin. It runs like blood and spirit through every sin. Now self is either natural, moral, or religious. We must be dead to all.

ALEXANDER CARMICHAEL

Believer's Mortification of Sin, 20–21

人已经堕落离开神，转向自己，所以现在自我是这世界的神，而自我中心是罪的生命。它像血气一样，流淌在每一样罪当中。现在，自我要么成了自然，要么成了道德，要么成了宗教。我们必须向这一切死。

亚历山大·卡迈克尔

《信徒治死罪》，20–21

If thou wouldst mortify original sin, thou must be sure to mortify self, for selfishness is the soul of sin—this is the great idol that all others truckle under. Man's first sin was self-exaltation and self-satisfaction, and that depravation of our nature, which is the punishment of the first sin, chiefly appears in our self-opening, self-willing, self-loving, self-seeking, and self-pleasing. The natural man beholds himself, apprehends some excellency in himself, believes himself, loves himself, pleases himself, designs himself, and that as his last end wherein he rests. Hence, the first step of our recovery to God is self-denying, self-abasing, self-loathing, self-annihilating; and the lower self is, the weaker is the body of sin. The more a man is emptied of self and dead to self, the more he is filled with the fullness of God and alive to God. When Christ is all and grace is all, the old man and indwelling sin are at the lower ebb.

ALEXANDER CARMICHAEL

Believer's Mortification of Sin, 89-90

如果你要治死原罪，就必须确保治死自我，因为自我中心是罪的灵魂——是所有其他偶像都屈从其下的最大偶像。人犯的第一件罪，就是高举自我和满足自我，我们本性的堕落（这是对第一件罪的惩罚），主要表现在我们的自我彰显、自我意愿、自我喜爱、自我追求和自我取悦。一个天然人看向自己，就认识到自己有某种长处，并相信自我，喜爱自我，取悦自我，为自我打算，将之视为他的最终目的，以此作为他的安稳倚靠。因此，我们得蒙挽回归向神的第一步，就是否定自我、贬低自我、恨恶自我、杀灭自我；自我越卑微，罪身就越软弱。一个人越是倒空自己，向自我死，就越被神的丰富充满，越向神活。当基督是一切，恩典是一切的时候，旧人和内住的罪就处于低潮。

亚历山大·卡迈克尔
《信徒治死罪》，89-90

When men live to themselves and are satisfied that they do no hurt, though they do no good; are secure, selfish, wrathful, angry, peevish, or have their kindness confined to their relations; or otherwise are little useful but in what they are pressed unto and therein come off with difficulty in their own minds; who esteem all lost that is done for the relief of others; and the greatest part of wisdom to be cautious and disbelieve the necessities of men—in a word, that make self and its concernments the end of their lives; whatever otherwise their profession be or their diligence in religious duties, they do very little either to represent or glorify God in the world. If we therefore design to be holy, let us constantly in our families, toward our relations, in churches, in our conversations in the world, and dealings with all men; toward our enemies and persecutors, the worst of them, so far as they are ours only; toward all mankind as we have opportunity, labor after conformity unto God and to express our likeness unto Him in His philanthropy, goodness, benignity, condescension, readiness to forgive, to help and relieve, without which we neither are nor can be the children of our Father, which is in heaven.

JOHN OWEN
On the Holy Spirit, in Oweniana, 43

当人只为自己而活，满足于虽不行恶、也不行善的时候；他们就自负、自私、愤恨、易怒、暴躁，把他们的仁慈局限在他们的亲属当中；或在其他方面没有什么用处，只是在不得已而为之的事上发挥作用，心里充满埋怨；他们看为救济他人所做的一切都是损失；他们最大的智慧是谨慎，不信人有何必需的一一总之，他们把自我和自我关切作为他们人生的目的；无论他们如何认信，在宗教事务上如何勤奋，他们在这世上却极少表现出神的形像，或荣耀神。因此，如果我们要成为圣洁，就让我们在家庭、亲属、教会中，在世上的行事为人以及在与所有人打交道时；在面对我们的仇敌，逼迫我们的人，哪怕是最恶劣的人，只要他们还是我们的仇敌；对所有人，只要有机会，我们就要努力不懈地追求效法神，并在祂的仁慈、良善、慈行、屈尊俯就、乐意饶恕、帮助和救济这些方面，表明我们与祂相像，没有这些，我们就不是，也不可能成为我们天父的儿女。

约翰·欧文
《论圣灵》，收录于 《欧文著作选段》，43

SELF-RELIANCE（自我倚靠）

He has an ill master that is ruled by himself. A master that is blind and proud and passionate; that will lead you unto precipices and thence deject you; that will effectually ruin you when he thinks he is doing you the greatest good; whose work is bad and his wages no better; that feeds his servants in plenty, but as swine, and in the day of famine denies them the husks. Whatever you may now imagine while you are distracted with sensuality, I dare say if ever God bring you to yourselves, you will consider that it is better to be in your father's house, where the poorest servant hath bread enough, than to be fed with dreams and pictures and to perish with hunger. Reject not God till you have found a better master.

RICHARD BAXTER
Baxteriana, 31–32

以自我为规则的人有一位坏主人，一位盲目、骄傲、易怒的主人；他要把你们带到绝境，让你们沮丧；他以为在向你们行最大的善，实际上却是在毁灭你们；他的工糟糕，他的工价也好不到哪里去；他在丰年喂养他的仆人，却像喂猪一样喂养他们，在饥荒的日子，他也不给他们豆类。我敢说，不管你们现在在感官之乐中有何幻想，如果有一天神让你们醒悟过来，你们就会想到，最好还是回到你们父家，那里最穷的仆人也有足够的粮，这要比用梦想和想象画饼充饥，最后却饿死要强。除非你们找到一位更好的主人，否则不要离弃神。

理查德·巴克斯特
《巴克斯特自传叙述》，31–32

Be jealous of thine own weakness. Trust not too much to thine own strength. It was Peter's oversight, and we know how foully he fell. And his example is left upon record to make us the more wary. For this is the ruin of not a few: that they presume too much of their own might and so are bold to offer themselves unto those provocations and temptations that prove many times their utter ruin.

THOMAS GATAKER
Christian Constancy, 18

小心自己的软弱。不要太相信自己的力量。彼得就是疏忽了这一点，我们都知道他跌倒得有多么严重。他的例子被记录在案，为的是让我们更加警醒。不少人就是因此遭到毁灭：他们自负于自己的力量，所以敢于将自己交给那些挑衅和试探，而许多时候，这恰恰证明了他们彻底的毁灭。

托马斯·加塔克
《基督徒的恒心》，18

There is a natural, wretched independency in us, that we would be the authors of our own works and do all without Him, without whom indeed we can do nothing. Let us learn to go more out of ourselves, and we shall find more strength for our duties and against our temptations. Faith's great work is to renounce self-power and to bring in the power of God to be ours. Happy they that are weakest in themselves, sensibly so.

ROBERT LEIGHTON

Spiritual Truths, 61

我们身上有一种天然、卑劣的独立精神，以至于我们想要成为我们自己行为的创始者，不靠着祂就能做成一切事，但离了祂，我们确实是什么都不能做。让我们学会更多地摆脱自己，如此我们就必得着更大的力量，来尽我们的本分，抵挡向着我们的试探。信心的伟大工作，就是弃绝自我的能力，引进神的大能，将之作为我们的能力。靠自己最软弱且对此深有体会的人，有福了。

罗伯特·莱顿

《属灵真理》，61

We can have no power from Christ unless we live in a persuasion that we have none of our own.

JOHN OWEN

Golden Book, 218

除非我们深信自己全无能力，否则我们就绝不能从基督得着能力。

约翰·欧文

《约翰·欧文金书》，218

SELF-SEEKING（寻求自我）

Self-seeking blinds the soul, that it cannot see a beauty in Christ nor an excellency in holiness; it distempers the palate that a man cannot taste sweetness in the word of God, nor in the ways of God, nor in the society of the people of God. It shuts the hand against all the soul-enriching offers of Christ. It hardens the heart against all the knocks and entreaties of Christ. It makes the soul as an empty vine and as a barren wilderness; in a word, there is nothing that bespeaks a man to be more empty and void of God, Christ, and grace than self-seeking.

THOMAS BROOKS

Smooth Stones, 175

寻求自我使灵魂瞎眼，看不到基督的美丽，也看不到圣洁的卓越；它使人味觉失灵，尝不到神的话语、神的道路、神百姓团契的甘甜。它使人收回双手，拒绝接收基督提供给灵魂得益的一切丰富。它使人心刚硬，不听基督所有的敲门和恳求声。它让人的灵魂就像不结果子的葡萄树，又如荒芜的旷野；总而言之，没有什么比寻求自我，更能表明一个人是没有神、没有基督、没有恩典。

托马斯·布鲁克斯

《汲沦溪中的石子》，175

SERMONS (听道)

Most men hear sermons as they entertain news out of the Indies— matters unconcerning them. Let us mind these things: if any virtue be commended, to practice it; if any vice be condemned, to avoid it; if any consolation be insinuated, to appropriate it; if any good example be propounded, to follow it. So mind that thou hears as if it were spoken only to thyself. Is it comfort? Repent, and it is thine.

THOMAS ADAMS

Exposition upon...Second...Peter, 603

大多数人听讲道，就像听到来自西印度群岛的消息——与自己无关。让我们记住这些：若讲道称赞任何美德，就去践行；若谴责任何恶习，就避而远之；若提醒有任何安慰，就归为己有；若提出任何美好榜样，就加以效法。所以要留心你所听到的，就好像只是对你说的一样。这道中有安慰吗？那么悔改，这安慰就是属于你的。

托马斯·亚当斯

《彼得后书注释》，603

It is our duty to take heed how we hear. For it stands upon us to regard not only what we hear but how we hear, and to look to the manner as well as to the matter. For we may perish as well by not hearing aright as by hearing that which is not right, and consider that it is not enough to hear the truth, but we must hear truly.

WILLIAM ATTERSOLL

“The Conversion of Nineveh,” in Three Treatises, 30

我们的本分，就是留心我们怎样听。因为我们不仅要留心听什么，还要留心怎样听，既要关注内容，也要注意方式。因为我们可能会像听了不正确的事那样，因着没有正确地听就灭亡了，要思想，只听真理是不够的，我们还必须真诚地听。

威廉·阿特索

《尼尼微的归信》，收录于《三篇专著》，30

Directions...before hearing [a sermon]:

- 1.Consider what thou art going about and Whom thou art going before.
- 2.Set aside all worldly thoughts, as Abraham, his servants, and Nehemiah (Neh. 13:19–20), especially sins (James 1:21).
- 3.If thou wouldst have God pour forth His blessings upon thee in preaching, do thou pour out thy spirit before Him in prayer (Pss. 10:17; 65:2). [Pray] for the minister (Rom. 15:30) [and] yourselves, that God would put in with the word (Isa. 8:11).
- 4.Come with an appetite (Job 29:23; Matt. 5:6).
- 5.Come with large expectations.
- 6.With strong resolutions to practice.

WILLIAM BEVERIDGE

Thesaurus Theologous, 3:26–27

听道前的指引：

1. 思想你们要去做什么，你们要去到谁的面前。
2. 撇下对这世界一切的思虑，就像亚伯拉罕，他的仆人和尼希米一样（尼 13:19-20），特别要撇下罪（雅 1:21）。
3. 如果你想讲道时，神把祂的祝福浇灌在你们身上，就务必在祂面前祷告，倾心吐意（诗 10:17；65:2）。为讲道人祷告（罗 15:30），为你们自己祷告，求神伸手指教你们这道（赛 8:11）。
4. 带着一个好胃口来听道（伯 29:23；太 5:6）。
5. 带着大的指望来听道。
6. 带着强烈的决心去行道。

威廉·贝弗里奇
《神学词典》，3:26-27

Directions...after [a] sermon:

1. Meditate upon what thou hast heard with thyself (1 Tim. 4:15).
2. Confer of it with others.
3. Square thyself according to it, that thy life may be as a comment upon the sermon (Matt. 7:24-25; James 1:22).

WILLIAM BEVERIDGE
Thesaurus Theologous, 3:27

听道后的指引：

1. 默想你所听的道（提前 4:15）。
2. 与其他人讨论你所听的。
3. 照着所听的道改正自己，让你的生活成为对这篇道的注解（太 7:24-25；雅 1:22）。

威廉·贝弗里奇
《神学词典》，3:27

Acquaint yourselves well with the ends and uses of the word. Read books, and ask ministers, and know as well as they to what purposes God sendeth His oracles. The four comprehensive ends are to convince of sin, to convert unto Jesus Christ, to confirm in grace, to direct and comfort in obedience. Understand these and muse much on them. Come to sermons for these, and you shall not go from sermons without them. But God hath not pleasure in fools, and if you come to hear for you know not what, it is no marvel if you come away fools as you went.

DANIEL BURGESS
Rules and Directions, 4-5

你们要熟悉这道的目的和用处。多读书，并求问牧师，要像他们一样了解神赐下祂圣言的目的。这四个全面的目的就是：使人认罪，归信耶稣基督，在恩典中得建立，在顺服中得引导和安慰。要认识这些，并多多思想这些。要以这些为目的来听道，不实现这些目的，就不要离开。但神并不喜悦愚昧人，如果你来听道，却不知道自己要听什么，那你离开的时候还是

愚昧，这就不奇怪了。

丹尼尔·伯吉斯
《原则与指引》，4-5

Take the most earnest heed that you do not let slip what you have received. Your memories be the great servants of your faith, hope, and obedience; and they are but imperfectly sanctified. They be too much like the grates that let go clean water and hold filthy mud. If you take little pains about them, you will have but sorry service from them. The best ground will never hold the good seed if no care be had to drive off the fowls that will be coming and catching it away and if labor be not bestowed to harrow it in. This labor for the word is labor in the Lord, and it shall not be in vain. Thus do, you shall surely prosper and do well. But if this be too much in your conceits; if you are lame, and will not use crutches; if you cannot otherwise remember, and you will not talk with yourselves and families of a sermon, nor go forth unto a repetition; nor ask the Holy Spirit to be your remembrancer, you must take to your sorrow what you get by your sloth. The devil cannot rob you of a sermon against your will, and God will not keep a sermon in your mind without your will.

DANIEL BURGESS
Rules and Directions, 12-13

要格外留心，切莫让你已经领受的悄然失去。你的记性是你信心、盼望和顺服的得力仆人；但你的记性尚未完全分别为圣。这记性太像只留住污泥却让净水流失的栅栏。如果你们不在它们身上下功夫，它们就只能为你们提供糟糕的侍奉。如果你不留心驱散来叼走种子的飞鸟，如果你不花费力气耕耘，再好的土也留不住好的种子。如此为道劳苦，是在主里的，因此就必不徒然。你们这样劳苦，就必会顺利和行得好。但是，如果你们在这事上太过自负；如果你们是瘸子，却不愿意使用拐杖；如果你们不能记住这道，却又不愿意与自己和家人谈论所听的这道，也不愿意复述这道；也不求圣灵帮助你们记住，你们就必要承受自己懒惰带来的愁苦。魔鬼不能不违背你们的意愿就夺去你们所听的道，神也不会在你不愿意的情况下把道留在你们心里。

丹尼尔·伯吉斯
《原则与指引》，12-13

[Philip Henry] noted in his diary this saying of a godly man, a hearer of his, as that which affected him: "I find it easier to go six miles to hear a sermon than to spend a quarter of an hour in meditating upon it and praying over it in secret, as I should when I come home."

JOHN DOD AND PHILIP HENRY
Gleanings of Heavenly Wisdom, 45

腓力·亨利在日记里，记录下了一位敬虔人所说的话，这位敬虔人也是他的听众，这句话深深打动了她：“我发现，走六英里去听一场道，比我回家之后应当做的，花一刻钟时间默想这篇道，在隐秘处使用这篇道祷告，要更加容易。”

约翰·多德和腓力·亨利

《属天智慧拾珍》，45

While the word is preaching, it does so ransack the heart that such as hear it cannot but be persuaded the minister is acquainted with their sins, and that he aims at them....The bow is drawn...by our hand. It is God that guides the flight into Ahab's bosom; He answers you according to the idols in your hearts (Ezek. 14:4). When you come to a sermon, know you come to a narrow Searcher which will tell you of your adulteries, oppressions, etc.

NEHEMIAH ROGERS

The Penitent Citizen, in Mirrour of Mercy, 12

讲道时，这道是如此彻底地搜刮人心，以至于听的人不得不相信牧师是知道了他们的罪，是针对他们的罪在说话……这弓被拉开……是藉着我们的手。是神引导射出的箭，使之飞向亚哈的胸膛；祂按你们心里的偶像回答你们（结 14:4）。你们来听道时，要知道你们是来到严严搜查你们的道面前，这道要向你们述说你们奸淫、欺压等等的罪。

尼希米·罗杰斯

《悔改的公民》，收录于《怜悯为镜》，12

After the sermon is ended, say not, as the common manner is, "Now the sermon is done," but consider it is not done till thou hast done it. After reading and hearing, do as men do after dinner: sit a while, concoct it; by pondering of it, digest it, and after draw it out into action.

SAMUEL WARD

"The Happiness of Practice," in Sermons and Treatises, 172

讲道结束后，不要像一般的情形那样说：“现在讲道结束”，而要想到，直到在你行道之前，讲道就还未结束。读经和听道之后，要像人吃过饭一样：坐一会儿，酝酿一下；思考这道，消化这道，然后引向行动。

撒母耳·沃德

《操练的快乐》，收录于《讲道与专著》，172

SERVICE（服侍）

God hath many servants but little service in the world. We do so trust and thrust His work one upon another, that still it is not done. They say, "Many hands make light work"; but it is usually seen that many hands make slight work.... The sea breaks in; all the borderers contend whose right it is to mend the dam, but whilst they all strive much and do nothing, the sea breaks further in upon them and drowns the whole country.

THOMAS ADAMS

Exposition upon...Second...Peter, 40

神在世上有许多仆人，但真正的服侍却甚少。我们总是如此信任他人，把神的工作互相托付、

互相推诿，以至于神的工作总是不能完成。人说：“人多好做事”；但通常的情况，是“人多不做事”……海水涌进来；所有住在岸边的人都在争吵谁拥有修补水坝的权利，他们多多争吵，却什么也不做，海水进一步向他们涌来，就淹没了整个地方。

托马斯·亚当斯
《彼得后书注释》，40

Most true believers are weak in faith. Alas! How far do we all fall short of the love and zeal and care and diligence which we should have, if we had but once beheld the things which we do believe? Alas! How dead are our affections? How flat are our duties? How cold, and how slow are our endeavors? How unprofitable are our lives, in comparison of what one hour's sight of heaven and would make them be?

RICHARD BAXTER
Baxteriana, 81

大多数真信徒信心软弱。哎呀！如果我们曾经一瞥我们所相信之事，就会发现我们在我们当有的爱、热心、关心和勤奋上是何等亏欠！哎呀！我们的感情是多么死寂？我们尽本分是何等无精打采？我们的努力是何等冰冷缓慢？相比观看天堂一个小时所带来的益处，我们的生活是何等无益？

理查德·巴克斯特
《巴克斯特自传叙述》，81

O the horrid drudgery that is in the ways of sin, Satan, or the world. Thy worst day in Christ's service is better than thy best days, if I may so speak, in sin or Satan's service.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:112

哦，走在罪、撒但和世界的道路上，这是多么可怕的苦差事。如果我可以这样说的话，你服侍基督最辛苦的日子，也要比你服侍罪或撒但最快活的日子要好。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:112

Why are the consolations of God goat's hair and small things with thee? Or dreamest thou that they be talents given thee for thy own comfort, and not for God's use and special service? Or, tell me plainly, canst thou thyself take comfort in them, unless thy God has glory from them?

DANIEL BURGESS
Man's Whole Duty, 58

为什么神的安慰在你看来，就像山羊毛这样微不足道的事？或者幻想神赐给你的才干，只是为你自己得安慰，而非为神使用和特别的服侍？或者请直接了当地告诉我，除非你的神因这些得荣耀，否则你自己能因这些得安慰吗？

丹尼尔·伯吉斯
《人的全然责任》，58

Nothing better to clear the soul of sloth and listlessness of spirit in the service of God than hope well improved and strengthened. It is the very physic which the apostle prescribes for this disease: “We desire every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful” (Heb. 6:11-12).

WILLIAM GURNALL
Christian in Complete Armour, 520

最能消除人服侍神时心里懈怠和灵里萎靡的，莫过于好好善用和增强盼望。这正是使徒为这种疾病开的药方：“我们愿你们各人都显出这样的殷勤，使你们有满足的指望，一直到底。并且不懈怠。”（来 6:11-12）

威廉·古纳尔
《基督徒披戴神的全副军装》，520

We must venture upon men’s displeasure rather than neglect our duty.

ADAM MARTINDALE
Life, 120

我们必须宁肯惹动人的不悦，也不疏忽我们的本分。

亚当·马丁戴尔
《生平》，120

Faith is an ingenuous grace; as it hath one eye at the reward, so it hath another eye at duty. The time of life is the only time we have to work for God. Heaven is a place of receiving; this, of doing.

THOMAS WATSON
The Christian’s Charter of Privileges, in Discourses, 1:143

信心是一种坦诚的美德；它一只眼注目赏赐，另一只定睛本分。我们活着的时候，是我们唯一可以为神做工的时候。天堂是领受赏赐的地方；地上是做工的地方。

汤姆·华森
《基督徒的特权宪章》，收录于《讲论》，1:143

SICKNESS/THE PLAGUE（疾病/瘟疫）

Some women and passionate, weak-spirited men, especially in sickness, are so peevish and of such impatient minds that their daily work is to disquiet and torment themselves. One can scarce tell how to speak to them or look at them, but it offends them. And the world is so full of occasions of

provocation that such persons are like to have little quietness. It is unlike that these should delight in God, who keep their minds in a continual, ulcerated, galled state, incapable of any delights at all, and cease not their self-tormenting.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:417

一些妇女和易被情欲支配、心灵软弱的男人，特别是在生病的时候，常常会变得暴躁易怒、心态急躁，以至于他们每天的工作就是扰乱和折磨自己。人们无论如何都会冒犯到他们，几乎不晓得该如何与他们说话，或对待他们。世上充满触怒他们的缘由，这样的人很难有安静的时候。不像那些以神为乐的人，他们让自己的思想一直处于溃烂和受伤的状态，根本不能得着任何喜乐，而且不停地自我折磨。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:417

Will you say, “O, but suppose the plague should come, all my friends would leave me; I shall be left all alone, and what shall become of me then?” Why, says [the psalmist] at the fifteenth verse [of Psalm 91], “He shall call upon me, and I will answer him: I will be with him in trouble,” spoken in regard of the plague.

WILLIAM BRIDGE

Righteous Man’s Habitation, 56–57

你会说：“哦，但是假设我染上瘟疫，我全部朋友都会离开我；我必被抛下孤身一人，那我会变成怎样？”那么，诗人在诗篇 91:15 说：“他若求告我，我就应允他；他在急难中，我要与他同在。”这是针对瘟疫时说的。

威廉·布里奇

《义人的居所》，56–57

No godly man falls in any common calamity till his glass be run and his work done; so I say of all those dear servants of the Lord that have fallen by the pestilence in the midst of us. Their hour was come and their course was finished. Had God had any further doing work, or suffering work, or bearing work, or witnessing work for them in this world, ’twas not all the angels in heaven nor all the malignant diseases in the world that could ever have cut them off from the land of the living.

THOMAS BROOKS

Heavenly Cordial, 53–54

没有一个敬虔人会在他的时候到了、他的工作完成之前，就在任何公共灾难中倒下；我这样说，是指着所有那些在我们中间因瘟疫倒下的主所爱的仆人说的。他们的时候到了，他们的路程也跑完了。如果神在这世上还有要他们完成的工作——不论是受苦的工作、忍耐的工作，还是见证的工作，那么天上所有的天使和地上所有的恶疾，都不可能将他们从活人之地剪除。

托马斯·布鲁克斯

《属天的强心药》，53–54

And as [those who are sick] show their love and thankfulness to God, so let them also show brotherly love toward men, [that] until they be fully recovered, let them abstain from company, lest by their means any be infected; neither let them take it grievously that their friends at such times do not so often visit them as many do, which through foolishness and want of true love when they are infected themselves care not who be infected with them.

WILLIAM CUPPER

“Tenth Sermon concerning God’s Late Visitation,” in *Certain Sermons*, 363

就像那些生病的人向神表明爱和感恩一样，让他们也向人表明爱弟兄的心，就是在他们完全康复之前远离人群，免得有人被他们传染；让他们也不要因为他们的朋友在这时没有像许多人那样常来看自己而难过，那些人由于愚昧和缺乏真爱，当他们自己被传染的时候，并不在乎他们会感染谁。

威廉·库珀

《关于神最近察验的第十篇讲道》，收录于《讲道集》，363

Q. Is it lawful for any man to flee the infection [i.e., the plague]?

A. Yes, for albeit magistrates, necessary officers, and they that are pastors of the visited congregations may not flee, yet they that either are fearful or freed from their ordinary calling (for they are not bound, being in no public and necessary office) may lawfully flee. For first a man may preserve himself by flight, so that he [in] nothing [can] hurt another. A man may shun dangers of the like nature as war, famine, waters, fires, and why not then this judgment?

THOMAS DRAXE

Christian Armory, 39–40

问：任何人逃离瘟疫传染都是合法吗？

答：是的，因为虽然民事长官、必要的官员和照看会众的牧师不能逃跑，但那些害怕的人，或不受他们平常工作约束的人（因他们不担任公职或不可或缺的职位，就不受约束）可以合法逃跑。因为首先人可以逃跑保全自己性命，以免伤害别人。人可以逃避像战争、饥荒、水火之灾等性质的危险，那为什么不可以逃避这种审判呢？

托马斯·布雷克斯 (THOMAS DRAXE)

《基督徒的军装》，39–40

Lord, when Thou shalt visit me with a sharp disease, I fear I shall be impatient, for I am choleric by my nature and tender by my temper and have not been acquainted with sickness all my lifetime. I cannot expect any kind usage from that which hath been a stranger unto me. I fear I shall rave and rage. O whither will my mind sail when distemper shall steer it? Whither will my fancy run when diseases shall ride it? My tongue, which of itself is a fire, sure will be a wildfire when the furnace of my mouth is made seven times hotter with a burning fever. But Lord, though I should talk idly to my own shame, let me not talk wickedly to Thy dishonor. Teach me the art of patience whilst I am well, and give me the use of it when I am sick. In that day either lighten my burden or strengthen my back. Make me, who so often in my health have discovered my weakness presuming on my own

strength, to be strong in sickness when I solely rely on Thy assistance.

THOMAS FULLER
Good Thoughts, 2-3

主啊，当你用猛烈的疾病惩罚我的时候，我怕自己会没有忍耐，因我天性易怒，脾气敏感，一生不曾长时间经历疾病。我不能指望自己在陌生的事情上得到任何好的应用。我担心自己会咆哮和暴怒。哦，当瘟疫为我思想掌舵的时候，它会驶向何方？当疾病驾驭我的想象时，它会奔向何方？当我的口因高烧而比平时热上七倍时，我那本身就是火的舌头，肯定会变成一场山火。主啊，虽然我会说无聊的话，让自己蒙羞，但不要容我口吐恶言，叫你不得荣耀。请在我健康时教会我忍耐的艺术，好让我在生病时可以应用。在生病的那一天，要么减轻我的负担，要么加增我的力量。我在健康时常常发现自己的软弱，就是自以为有力量，请在我生病时，让我完全倚靠你的帮助而变得刚强。

托马斯·富勒
《美好的思想》，2-3

It is usual in providence that they who have God's heart should feel God's hand most heavy. I have observed it, that God's children never question His love so much as in sickness. Our thoughts return upon us in such retirement, and the weakness of the body discomposes the mind and deprives us of the free exercise of spiritual reason; to sense and feeling all is sharp.

THOMAS MANTON
Practical Exposition on the Epistle of James, 203

按照神的护理，通常那些得着神的心的人，最能感受到神之手的沉重。我观察到，神的儿女最质疑祂爱的时候，莫过于他们生病的时候。在这样的困境中，我们的思想会回到自己身上，身体的虚弱让我们心灵混乱，剥夺了我们属灵理性的自由；感觉和感受到这一切都甚为痛苦。

托马斯·曼顿
《雅各书实践性注释》，203

Men will shun a house infected with the pestilence. [How] much more then is the dwelling place of the harlot to be avoided, who is infinitely more contagious and dangerous than any plague.

PETER MUFFET
Commentary on the Whole Book of Proverbs, 29

人会避开感染瘟疫的房子。那么妓女的住处就更应避免了，她的传染和危险远胜过任何瘟疫。

彼得·穆菲特 (PETER MUFFET)
《箴言注释》，29

The...property of the prudent man is, upon the sight of the plague or evil, to hide himself. The safest and best hiding of a man's self in danger is flying unto God and reposing of a man's self in His secret place and under His wings by a lively faith (Ps. 91:1; 143:9). But it is also lawful and good not only to hide the heart but the head and to use the outward means whereby we may be preserved

from evils.

PETER MUFFET

Commentary on the Whole Book of Proverbs, 118

谨慎之人的特征，就是看到瘟疫或邪恶就将自己隐藏。一个人面对危险，最安全和最好的藏身之处，就是奔向神，凭着活泼的信心，将自己藏在祂的隐密处和翅膀下（诗 91:1；143:9）。但是，不仅要把心隐藏，而且还要把头隐藏，使用外在的途径保护我们脱离恶事，这是合法的，也是好的。

彼得·穆菲特

《箴言注释》，118

Sickness brings death. Dorcas was sick and died (Acts 9:37). Long sickness, if not removed, will bring the strongest body to the dust of death. Sickness is indeed anteambulo mortis, the forerunner of death. The sickbed is the direct way to the dark bed, the grave. Sin brings death to the soul. One disease of sin, if it be not healed by Christ's blood, will certainly bring the soul to eternal death (Rom. 6:23); it hath brought many to hell, and it will certainly bring all others to the same condition that live and die in it unhealed. He that dies in his sin shall die forever.

RALPH ROBINSON

Christ All and in All, 81

疾病带来死亡。多加是患病而死（徒 9:37）。长期患病，若得不到医治，就会把最强壮的身体也带进死亡的尘土。疾病确实是死亡的先锋。病床是那黑暗之床，即坟墓的直接通路。罪给灵魂带来死亡。罪的一样疾病，若不被基督的血医治，就必把灵魂带进永死（罗 6:23）；它已经把许多人带入地狱，也必把其他所有活在罪中、死在罪中、不得医治的人，带入同样的境况里。死在自己罪中的人，必要经历永死。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，81

SILENCE（沉默）

As he cannot be wise who speaks much, so he cannot be known for a fool that says nothing.

THOMAS BROOKS

in Horn, Puritan Remembrancer, 2

正如多言之人不可能有智慧，同样，少言之人也不可能是愚昧。

托马斯·布鲁克斯

收录于霍恩，《清教徒备忘录》，2

SIN（罪）

Sin is the strength of death and the death of strength; by what means soever the Lord makes that weaker, we grow stronger.

THOMAS ADAMS
Exposition upon...Second...Peter, 763

罪是死亡的力量，也是力量的死亡；无论主用什么方法削弱罪，我们都会变得更刚强。

托马斯·亚当斯
《彼得后书注释》，763

Sin is the insurrection and rebellion of the heart against God. It turns from Him and turns against Him; it runs over to the camp of the enemy and there takes up arms against God. Sin is a running from God and a fighting against God; it would spoil the Lord of all the jewels of His crown. It opposes the sovereignty of God. A sinful heart would set up itself in God's throne; it would be king in His stead and have the command of all. Sinners would be their own gods: Our tongues are our own, who is Lord over us?

RICHARD ALLEINE
Heaven Opened, 190

罪是心对神的背叛。心转身离开神，又转脸反对神；跑到敌人的阵营那一边，在那里拿起武器对抗神。罪是逃避神，也是与神争战；罪要夺去主冠冕上的所有珠宝。罪反对神的主权。有罪的心要高举自己坐在神的宝座上；它要取代神，自己作王，掌管一切。罪人要作自己的神：“我们的舌头是我们自己的，谁能作我们的主呢？”

理查德·艾里恩
《天开了》，190

With this nature or corrupt inclination, we are all now born into the world, for “who can bring a clean thing out of an unclean?” As a lion hath a fierce and cruel nature before it doth devour, and as an adder hath a venomous nature before she stings, so in our very infancy we have those sinful natures and inclinations before we think or speak or do amiss. And hence springs all the sin of our lives.

RICHARD BAXTER
Call to the Unconverted, 25

带着这败坏的本性和倾向，我们所有人都来到这世上，因为“谁能使洁净之物出于污秽之中呢？”⁵⁷就像狮子尚未吃人就有一种凶残的本性，毒蛇尚未咬人就有一种毒性，我们尚未思想、说话、做错事，在襁褓中就有了这些罪恶的本性和倾向。从这本性中涌出我们生活的一切罪。

⁵⁷ 伯14:4

理查德·巴克斯特
《对未归正之人的呼吁》，25

[God] would sanctify you by His Spirit, and you resist and quench it. If any man reprove you for your sin you fly in his face with evil words, and if he would draw you to a holy life and tell you of your present danger, you give him little thanks, but either bid him look to himself, he shall not answer for you; or else at best, you put him off with heartless thanks and will not turn when you are persuaded. If ministers would privately instruct and help you, you will not come near them; your unhumbled souls feel but little need of their help. If they would catechize you, you are too old to be catechized, though you are not too old to be ignorant and unholy. Whatever they can say to you for your good, you are so self-conceited and wise in your own eyes, even in the depth of ignorance, that you will regard nothing that agrees not with your present conceits, but contradict your teachers, as if you were wiser than they; you resist all that they can say to you, your ignorance and willfulness, and foolish cavils, and shifting evasions, and unthankful rejections; so that no good which is offered can find any welcome acceptance and entertainment with you.

RICHARD BAXTER
Call to the Unconverted, 123

神要用祂的灵，将你们分别为圣，你们却抵挡祂的灵，消灭圣灵的感动。若有人为着你们的罪责备你们，你们就对他恶言相向；他若要吸引你们过圣洁生活，并告诉你们当前的危险，你们却不感谢他，而是要他操心自己，少管你们的闲事；或者充其量只说声谢谢，却是口不对心，不肯因他的劝说而回转。如果牧师们想要私下教训和帮助你们，你们就不愿意靠近他们；你们不愿降卑的灵魂感受不到需要他们帮助。如果他们要用要理问答教导你们，你们就说自己年纪太大，不适合学习要理问答，但你们在无知和不洁上，却不嫌自己年纪太大。无论他们对你们说什么造就你们的好话，你们都如此自负，自以为有智慧，甚至无知至极，凡有违你们现在想法的事情，你们都不愿意思考，反而驳斥自己的老师，仿佛你们比他们更有智慧，你们抗拒他们对你们所说的一切话，用你们的无知、固执、愚昧的嘲弄、搪塞推脱，以及不知感恩加以拒绝；因此，任何提供给你们的好处，都得不到你们的欢迎和接待。

理查德·巴克斯特
《对未归正之人的呼吁》，123

The condemnation of the whole world by the sin of Adam speaks the evil of sin. If the eating of the apple, committing that one sin, brought condemnation upon all the world, how great must the evil of sin be. The fire of hell speaks the evil of sin, for what is the fuel that the fire of hell feeds upon, but sin. Take sin away, and the fire of hell will die; it will be quenched. The spoil of duties speaks it. One sinful thought is enough to spoil a prayer, to spoil a duty, to spoil a sermon. And if one drop of ink shall blacken a whole glass of milk, how black is that ink. The horror of conscience speaks it, for if but one sin set on upon the soul by God doth put a man into such horror of conscience, how great is the evil of sin.... Sins in the saints are but wasps without their sting, and if the wasps without their sting be so troublesome, how troublesome are the wasps that have their stings in them. How troublesome is sin in itself.

WILLIAM BRIDGE

Christ and the Covenant, in Works, 3:109

亚当的罪让整个世界都被定罪，这就说明了罪的邪恶。如果吃了一个苹果，犯了那一件罪，就把定罪加给整个世界，那么，罪该是何等恶极。地狱之火说明了罪的邪恶，因地狱之火的燃料岂不就是罪吗？把罪拿走，地狱之火就会被熄灭，或被扑灭。所尽的本分若是遭到破坏，这就说明了罪的邪恶。一个罪的念头，就足以破坏一个祷告，破坏一样本分，破坏一篇讲道。如果一滴墨水能让一整杯牛奶变黑，那么那墨水该有多黑啊。良心的惊恐说明了罪的邪恶，因为如果神让一件罪落在灵魂上，这就足以让良心陷入惊恐，那么罪就是何等恶极……圣徒身上的罪不过是被拔去了刺的黄蜂，如果没有刺的黄蜂也如此麻烦，那么有刺的黄蜂又该是何等麻烦啊。罪本身是何等麻烦。

威廉·布里奇

《基督与圣约》，收录于《文集》，3:109

Death puts an end to all other troubles, as poverty, sickness, disgrace, scorn, contempt, crosses, losses. But sin is so great an evil that death itself cannot put an end to it; eternity itself shall never put a stop, a period, to this evil of evils. All outward evils can never make a man the subject of God's wrath and hatred. A man may be poor and yet precious in the eyes of God; he may be greatly abhorred by the world and yet highly honored by God; he may be debased by men and yet exalted by God. But sin is so great an evil that it subjects the sinner's soul to the wrath and hatred of God. All other evils do but strike at a man's present well-being, but sin strikes at a man's eternal well-being.

THOMAS BROOKS

Cabinet of Choice Jewels, 112

死亡终结了所有其他麻烦事，如贫穷、疾病、耻辱、讥笑、蔑视、挫折、损失。但罪是如此恶极，连死亡也不能将它终结；永恒也不能中止、终结这万恶之恶。所有外在的祸患，都不能让一个人成为神忿怒和恨恶的对象。一个人可能很贫穷，在神眼中却是宝贵；他可能极其遭世人恨恶，却被神大大尊崇；他可能遭人贬低，却为神所高举。但罪是如此大的祸患，让罪人的灵魂承受神的忿怒和恨恶。所有其他的祸患，都不过是打击一个人今生的福祉，但罪却是打击一个人永恒的福祉。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，112

True repentance includes a sense of the mischievousness of sin: that it cast angels out of heaven, Adam out of Paradise; that it laid the first cornerstone in hell and brought in all the curses, crosses, and miseries that are in the world; and that it renders men liable to all temporal, spiritual, and eternal wrath; yea, it hath left men without God, Christ, hope, or heaven.

THOMAS BROOKS

Precious Remedies, 56–57

真悔改包括认识罪的危害：罪将天使逐出天堂，将亚当逐出乐园；罪奠定了地狱的第一块基石，带来了世上所有的诅咒、挫折和苦难；罪让人遭受所有今生的、属灵的、永恒的忿怒；是的，罪使人落在没有神、没有基督、没有盼望和没有天堂的境况中。

托马斯·布鲁克斯
《得胜撒但诡计的秘诀》，56-57

They that name the name of Christ, let them depart from their constitution sin, or, if you will, the sin that their temper most inclines them to. Every man is not alike inclined to the same sin, but some to one and some to another. Now, let the man that professes the name of Christ religiously consider with himself, “Unto what sin or vanity am I most inclined? Is it pride? Is it covetousness? Is it fleshly lust?” and let him labor by all means to leave off and depart from that.

JOHN BUNYAN
Riches, 218

凡称呼基督之名的人，让他们弃绝适合他们体质的那罪，或者说，他们脾性最倾向的那罪。这罪每人不尽相同，一些人倾向于一样罪，一些人倾向于另一样罪。现在，让那些虔诚认信基督之名的人自己思想：“我最倾向于什么样的罪？是虚荣？是骄傲？是贪婪？还是肉体的情欲？”让他竭尽全力离开并弃绝那罪。

约翰·班扬
《班扬的宝藏》，218

Look upon sin as the greatest of evils—greater than poverty, imprisonment, banishment, or death itself. Choose the greatest affliction rather than commit the least sin. If hell were on one side and sin on the other, choose rather to go into hell than to sin against God. For sin is a greater evil than hell because it is the cause of hell and more opposite to God (who is the chiefest good) than hell is.

EDMUND CALAMY
Godly Man’s Ark, xv

要把罪看作是最大的恶——比贫穷、监禁、放逐或死亡本身更严重。宁可选择最大的患难，也不要犯最小的罪。如果地狱在一边，罪在另一边，就要宁可选择下地狱，也不要选择得罪神。因为罪是比地狱更大的恶，罪是地狱的原因，比地狱更敌对神（就是那位至善的）。

埃德蒙·卡拉米
《义人的方舟》，xv

Sin is the spawn of the old serpent, the birth of hell, and the vomit of the devil. Sin is more hateful to God than the devil, for He hates the devil for sin’s sake, not sin for the devil’s sake.

SAMUEL CLARK
Saint’s Nosegay, 26

罪是孵出古蛇的卵，是地狱的誕生日，是魔鬼的呕吐物。对神来说，罪比魔鬼更可恨，因神是为罪的缘故恨恶魔鬼，而不是为魔鬼的缘故恨恶罪。

撒母耳·克拉克
《圣徒的花束》，26

When a man dives under water, he feels not the weight of it, though there be many tons of water over his head; whereas half a tub of it taken out of its place and set upon his head would be burdensome. So, whilst a man is over head and ears in sin, he is not sensible of nor troubled with the weight of it. But when he begins to come out of that state of sin, then sin begins to hang heavy, and he feels the great weight of it.

SAMUEL CLARK
Saint's Nosegay, 27

一个人潜入水底，虽然头上有许多吨重的水，却感受不到水的重量；但把半盆水从原处取出，放在他头上，这就成了他的重担。因此，当一个人淹没在罪中时，他不会感受到罪的沉重，也不会因此心生困扰。但当他开始走出罪的状态，罪就开始变得沉重，他就能感受到罪的极大重量。

撒母耳·克拉克
《圣徒的花束》，27

There is no sin whereof every man hath not the seed in himself, which, without the Lord's mercy, would in time break out.

EZEKIEL CULVERWELL
Time Well Spent, 303

没有哪样罪的种子，是尚未落入每个人的里面，若没有主的怜悯，这罪到了时候，就要爆发出来。

以西结·克沃维尔
《善用时间》，303

Sin and the creature are never known as they are till God be known in some measure as He is. And proportionable to the knowledge of God, the high and honorable conceptions of God, so is our knowledge and the conceptions we have of the vanity of the creature, the evil of sin, and that misery into which we have brought ourselves.

GILES FIRMIN
Real Christian, 38

除非在某种程度上，人能按照神的本相认识神，否则人就绝不会认识罪和受造物。我们对受造物的虚空、罪的邪恶、以及我们自招痛苦的认识，与我们对神的认识、对神崇高尊贵的观念成正比。

贾尔斯·费尔敏
《真基督徒》，38

Oh the depth of the evil of sin! If ever you wish to see how great and horrid an evil sin is, measure it in your thoughts, either by the infinite holiness and excellency of God, who is wronged by it, or by the infinite sufferings of Christ, who died to satisfy for it, and then you will have deeper

apprehensions of the evil of sin.

JOHN FLAVEL
Fountain of Life, 128

哦，罪的邪恶何等之深！如果你们想要认识哪怕一样邪恶之罪的巨大和可怕，那么就要在你们的思想里对这罪加以衡量——用神的无限圣洁和卓越加以衡量，因罪冒犯了祂的圣洁和卓越；或用基督的无限受苦加以衡量，因祂为偿还罪债而死；然后你们就会对罪的邪恶有更深认识。

约翰·弗拉维尔
《生命的源头》，128

Did not God spare His own Son? Then let none of us spare our own sins. Sin was that sword which pierced Christ. O let sorrow for sin pierce your hearts! If you spare sin, God will not spare you (Deut. 29:20). We spare sin when we faintly oppose it; when we excuse, cover, and defend it; when we are impatient under just rebukes and reproofs for it. But all kindness to sin is cruelty to our own souls.

JOHN FLAVEL
Sacramental Meditations, 120

神岂不舍下了祂自己的儿子吗？那么让我们也不要舍不下我们的罪。罪是那刺穿基督的枪。哦，让为罪所生的忧伤刺穿你们的心吧！如果你们放过罪，神也不会放过你们（申 29:20）。当我们微弱地反对罪的时候，当我们为罪开脱、掩饰和辩护的时候，当我们受公义责备而不耐烦的时候，我们就是在放过罪。然而一切对罪的仁慈，都是对我们自己灵魂的残忍。

约翰·弗拉维尔
《圣礼默想》，120

We must look to the root from whence sin springs that is to our aversion from God, for by how much the more a man turns from God, with greatest contempt of God, with greatest delight in sin, with greatest hurt to his neighbor, with greatest knowledge against his conscience, with fullest consent of his will; by so much the more he sins, he deserves the title of an unjust and filthy person.

HANNIBAL GAMMON
God's Just Desertion of the Unjust, 12

我们必须看到，罪的根源是在于我们对神的厌恶，因人越是远离神，越是蔑视神，就越是喜爱罪，越是伤害邻舍，越是以极大的知识违背良心，越是按自己的意思行；他犯罪越严重，他就越配得不义和污秽之人的称号。

汉尼拔·加蒙
《神公义弃绝不义之人》，12

God doth not only see the sins of His children but their failings are more distasteful to Him than others' because the persons in which they are found are so dear and stand so near unto Him. A dunghill in a prince's chamber would be more offensive to Him than one afar off from His court.

WILLIAM GURNALL

Christian in Complete Armour, 233

神不仅看到祂儿女身上的罪，而且看他们的过失，祂看这些在祂儿女身上，比在别人身上更厌恶，因有这些过失在他们身上的人，对祂而言是如此宝贵，如此与祂相近。相较于远离宫中的粪堆而言，国王房间里的粪堆，更令王感到厌恶。

威廉·古纳尔

《基督徒披戴神的全副军装》，233

Never think to find honey in the pot when God writes poison on its cover. We may say of every sin in this respect...if God call it folly, there is no wisdom to be found in it. The devil, indeed, teacheth sinners to cover foul practices with fair names—superstition must be styled devotion; covetousness, thrift; pride in apparel, handsomeness; looseness, liberty; and madness, mirth. And truly there is need for sinners to do thus to make this fulsome dish go down with less regret. There are some who have made a hearty meal of horseflesh or the like carrion under a better name whose stomachs would have risen against it if they had known what it was.

WILLIAM GURNALL

Christian in Complete Armour, 605

当神在罐子的盖上写下“毒药”字样，我们绝不要以为能在罐中找到蜂蜜。我们可以这样说每一样罪……如果神说罪是愚昧，在里面就找不到智慧。魔鬼确实教导罪人用好听的名字掩饰肮脏的作为——迷信称为委身；贪婪称为节俭；服饰上的骄傲称为优美；放纵称为自由；疯狂称为欢乐。罪人确实需要如此行，好使他们吞下这作呕的食物时，可以少些后悔。有一些人用马肉或类似的腐肉做成一顿丰盛的晚餐，给它起上一个好听的名字，但人若知道这是什么做的，他们就会反胃。

威廉·古纳尔

《基督徒披戴神的全副军装》，605

The nature of sin, as the word defines it. See its description [in] 1 John 3:4: “Sin is the transgression of the law”; a few words, but of weight enough to press the soul that commits it to hell.

WILLIAM GURNALL

Christian in Complete Armour, 605

罪的性质就如“罪”这词所定义的。看看约翰一书 3:4 对罪的描写：“违背律法，就是罪”；寥寥数语，但其分量足以将犯罪的灵魂推进地狱。

威廉·古纳尔

《基督徒披戴神的全副军装》，605

There is a twofold deliberation that makes a sin presumptuous: (1) When a man sins, after he hath deliberated with himself whether he shall sin or not; when, upon debating the case at length, after much pondering and consideration, he consents to sin.... (2) When men do deliberate and contrive,

how they may sin to the greatest advantage, how they may make the most of their iniquities. When they plot and contrive with themselves, how they may squeeze and draw out the very utmost of all that pleasure and sweet that they imagine sin carries with it. This makes that sin a presumptuous sin.

EZEKIEL HOPKINS

“The Nature of Presumptuous Sins,” in *Select Works*, 382–83

两方面的深思熟虑，让罪变得更加放肆：（1）人犯罪时，他在自己里面掂量是否要犯罪；经过长时间辩论，深思熟虑之后，他同意犯罪……（2）当人思考策划，如何让他们的犯罪得到最大好处，如何让他们的不义得到最大回报。当他们自己密谋策划，如何最大限度地榨取他们想象的罪所能带来的快乐和甜蜜。这就让这罪成为放肆的罪。

以西结·霍普金斯

《妄望之罪的本质》，收录于《精选文集》，382–83

Sin knows no mother but your own hearts.

THOMAS MANTON

Practical Exposition on the Epistle of James, 38

除了你们自己的心，罪不晓得还有谁是它的母亲。

托马斯·曼顿

《雅各书实践性注释》，38

There is in all a cursed root of bitterness which God mortifies, but not nullifies; it is cast down, but not cast out. Like the wild fig tree or ivy in the wall: cut off stump, body, bough, and branches, yet some strings or other will sprout out again, till the wall be plucked down. God will have it so, till we come to heaven. Well, then, (1) Walk with more caution; you carry a sinning heart about you. As long as there is fuel for a temptation, we cannot be secure. He that has gunpowder about him will be afraid of sparkles. (2) Censure with the more tenderness; give every action the allowance of human frailty (Gal. 6:1). We all need forgiveness; without grace thou might fall into the same sins. (3) Be the more earnest with God for grace. God will keep you still dependent and beholden to His power. “Who shall deliver me?” (Rom. 7:24). (4) Magnify the love of God with more praise. Paul groans under his corruption at the latter end of Romans 7, and then in the commencement of the following admires the happiness of those who are in Christ; they have many sins and yet are condemned for none.

THOMAS MANTON

Practical Exposition on the Epistle of James, 122

所有人都有一条受诅咒的毒根，神治死这根，但尚未废去；这根被砍下，但尚未拔除。就像野无果树或墙上的常春藤：砍掉树桩、树身、树桠和树枝，却仍会重新发芽，直到墙被拉倒。神也是如此安排，直到我们进入天堂。那么，（1）行事为人应当更加慎重；你里面带着一颗犯罪的心。只要尚有试探的燃料在，我们就不可能安全。身上带着火药的人会害怕火星。（2）当更加温柔地责备人；对每一样行为，都要从人的软弱方面宽容看待（加 6:1）。

我们都需要赦免；若不是神施恩，你也可能会陷入同样的罪。（3）当更恳切地向神祈求恩典。神要你继续倚靠和仰望祂的能力。“谁能救我脱离？”（罗 7:24）（4）当更加赞美尊崇神的爱。在罗马书 7 章的后半部分，保罗为自己的败坏呻吟叹息，然后在下一章的开头，称羨那些在基督里的人为有福；他们犯了许多罪，却不会因任何罪被定罪。

托马斯·曼顿
《雅各书实践性注释》，122

Though we cannot be altogether without sin, yet we must not altogether leave off to resist sin. Sin reigns where it is not resisted.

THOMAS MANTON
Practical Exposition on the Epistle of James, 130

虽然我们不可能完全不犯罪，但我们绝不可完全不抵挡罪。在不被抵挡的地方，罪就作王。

托马斯·曼顿
《雅各书实践性注释》，130

A gracious man opposes sin as it crosses God's holiness; a wicked man, as it crosses God's justice. The one saith, "God hates this"; the other saith, "God will punish this." The one works out of a principle of love, the other of fear. The one hates sin as defiling, the other as damning. The one as disabling him for good (Rom. 7:18; Gal. 5:17), the other because of incommmodity and sensible inconvenience; otherwise they can brook sin well enough. He does not oppose sin as it interrupts his communion with God. A wicked man cares not to be with God so that he might be securely without Him.

THOMAS MANTON
Practical Exposition on the Epistle of James, 147

蒙恩之人反对罪，因罪干犯了神的圣洁；邪恶的人反对罪，因罪干犯了神的公义。一人说：“神恨恶这罪”；另一人说：“神要惩罚这罪”。一人行事是出于爱的动因，另一人则是出于惧怕的动因。一人恨罪，因罪玷污人；另一人恨罪，因罪使人下地狱。一人恨罪，因罪使他丧失行善的能力（罗 7:18；加 5:17），另一人恨罪，因罪带来不便，叫人感到麻烦，否则就大可容忍罪。他反对罪，不是因为罪打破了他与神的相交。恶人不在乎与神同在，他们自己没有神，也可以平安稳妥。

托马斯·曼顿
《雅各书实践性注释》，147

Good God, whither is man fallen! First, we practice sin, then defend it, then boast of it. Sin is first our burden, then our custom, then our delight, then our excellency!

THOMAS MANTON
Practical Exposition on the Epistle of James, 178

神啊，人已经堕落到何等地步！首先，我们行出罪，然后为罪辩护，然后又因罪夸口。罪一

开始是我们的重担，后来成为我们的习惯，然后成为我们所喜悦的，再后成为我们的荣耀！

托马斯·曼顿
《雅各书实践性注释》，178

He is no true believer unto whom sin is not the greatest burden, sorrow, and trouble.

JOHN OWEN
The Mortification of Sin in Believers, in Golden Book, 152

罪不成为他最大重担、忧伤和苦恼的信徒，就不是一个真信徒。

约翰·欧文
《论治死信徒身上的罪》，收录于《约翰·欧文金书》，152

Sin sets up a partition wall, or separates between Christ and the soul, and keeps them at a distance that the soul cannot come nigh Him to take Him. Sin darkens and blinds the eye that should behold Christ; withers the hand that should receive Christ; and shuts the heart that should entertain Him. While you will keep sin, you neither will nor can take Christ nor open your hearts to let the King of glory come in.

EDWARD REYNER
Precepts for Christian Practice, 58

罪在基督和灵魂之间竖起一道隔断的墙，让他们彼此隔绝，以至于灵魂无法靠近基督并接受祂。罪让本应注视基督的眼睛变得昏花；使本应接受基督的手枯萎；使本应接待祂的心封闭。你们愿意保留罪的时候，就既不愿、也不能接受基督，也不会打开你们的心，让荣耀的王进来。

爱德华·雷纳
《基督徒实践训导》，58

Sickness begets torment and anguish in the body. When sickness is in extremity in the body, how doth a man cry out of pain and head and heart, and every part is under torment. What restless tossings are men under when diseases are violent; hear how Job complains [in] chapter 30:16–18. Sin is the cause of torment and painfulness in the soul. The sin of Felix made him tremble (Acts 24:25). Cain's sin put his spirit into such anguish that he cried out, "My punishment is greater than I can bear" (Gen. 4:13–14). The sin of Judas brought such despairing torment upon his soul that he takes away his life to end his misery (Matthew 27). And even God's own people, when they fall into this spiritual disease, are pained at the very heart till, by pardon and remission, they have obtained a healing from God. How full of pain was David's spirit by reason of his sin. He was as a man upon the rack for a long time; if he did ever recover his former serenity, see Psalms 6 and 38. Many of the dear children of God do, by sin, fill their hearts with such anguish that they are never without much smart to the day of their death.

RALPH ROBINSON
Christ All and in All, 80

疾病给身体带来折磨与痛苦。当身体病到极处时，人就会何等哀嚎，人的头和心、每一个部位都在受苦。疾病肆虐时，人是何等辗转反侧，坐立不安；听听约伯在约伯记 30:16-18 中是如何抱怨的。罪是灵魂受折磨和痛苦的原因。腓力斯的罪让他恐惧颤抖（徒 24:25）。该隐的罪使他灵里如此焦虑，以至于他喊道：“我的刑罚太重，过于我所能当的。”（创 4:13-14）犹大的罪给他灵魂带来如此绝望的折磨，以至于他夺去自己性命，了结自己的痛苦（太 27）。就连神自己的百姓，当他们陷入这属灵的疾病，也会从心底感到痛苦，直到靠着宽恕和赦罪，他们才得到神的医治。大卫因犯罪，心灵何等充满痛苦。他就像长久被绑在受刑苦架上的人；他是否得回从前的平静呢，请见诗篇 6 篇和 38 篇。神许多宝贝的儿女因犯罪而心里充满痛苦，甚至直到他们死时，也没有减轻太多。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，80

Sin is the most loathsome disease in all the world, and the most infectious. The smallpox, the pestilence, the leprosy: these are delightful, pleasant diseases in comparison of sin. Sin doth pollute everything it comes near; it pollutes the conscience, the ordinances, relations, persons, nations. If it were possible that one drop of sin could enter heaven, it would turn heaven into hell. It's compared in Scripture to all loathsome things; 'tis compared to the plague of pestilence and of leprosy (1 Kings 8:38). The leprosy of the law was a type of it. It's compared to poison (Ps. 140:3), to the vomit of a dog (2 Peter 2:22). It's called filthiness, abomination, lewdness. All the things that are loathsome in the world are used in Scripture to shadow out the loathsomeness of sin.

RALPH ROBINSON

Christ All and in All, 83

罪是世上最恶心、最具传染力的疾病。与罪相比，天花、瘟疫、大麻风都算令人欢喜愉悦的病。罪污染了它所接触的一切；它污染人的良心、蒙恩之道、各种关系、人和国家。如果有可能让一滴罪进入天堂，它就会把天堂变成地狱。圣经把罪比作各样令人厌恶之事；经上把它比作是瘟疫和大麻风（王上 8:38）。律法所讲的大麻风是罪的预表。经上也把罪比作毒气（诗 140:3），狗的呕吐物（彼后 2:22）。它被称为污秽、可憎、淫乱。世上所有可憎之事，圣经都用它们当作影子，预示出罪的可憎。

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，83

Small sins serve to make way for greater. Huntsmen first ply the deer with their little beagles, 'til it be heated...then they put on their great buckhounds. Such use the devil makes of little sins. A long thread of iniquity he has let in with a small needle.

NEHEMIAH ROGERS

The Penitent Citizen, in Mirrour of Mercy, 86

小罪为大罪开路。猎人先用他们的小猎犬追逐鹿，等到鹿发热疲惫的时候……再换上他们的大猎犬。魔鬼就是这样利用小小的罪。他能用一根小小的针，引出一条长长的罪恶之线。

尼希米·罗杰斯

《悔改的公民》，收录于《怜悯为镜》，86

There is more real evil in a particle of corruption than in an ocean of tribulation. In suffering, the offense is offered to us; in sinning, the offense is committed against God. In suffering, there is an infringement of man's liberty; in sinning, there is a denial of God's authority. The evil of suffering is transient, but the evil of sin is permanent. In suffering, we lose the favor of men, but in sinning, we hazard the favor of God.

WILLIAM SECKER

Nonsuch Professor, 61

一滴败坏中所包含的真实邪恶，要比整个海洋中的患难还要多。我们受苦时，被得罪的是我们；我们犯罪时，被得罪的是神。受苦时，人的自由受到侵犯；犯罪时，神的权柄遭到否定。苦难的恶是短暂的，但罪的恶是永久的。受苦时，我们失去人的宠爱，但犯罪时，我们失去神的宠爱。

威廉·赛克

《无比的认信之人》，61

Sin never ruins but where it reigns.

WILLIAM SECKER

Nonsuch Professor, 183

罪只有在它作王的地方，才能施行永远的毁坏。

威廉·赛克

《无比的认信之人》，183

Sin is a sinking of the soul down to the self and the creature, and redemption from sin is nothing else but a recovery of the soul into a state of favor and fellowship with God.

SAMUEL SHAW

A Welcome to the Plague, in Vint, Suffering Christian's Companion, 282

罪让灵魂沉沦在自我和受造物里面，而得救脱离罪，无非就是让灵魂重新回到神的恩宠并与神相交的状态。

撒母耳·肖

《欢迎来到瘟疫当中》，收录于温特，《受苦基督徒必读》，282

There is more mercy in Christ than sin in us; there can be no danger in thorough dealing. It is better to go bruised to heaven than sound to hell. Therefore, let us not take off ourselves too soon nor pull off the plaster before the cure be wrought, but keep ourselves under this work till sin be the sourest and Christ the sweetest of all things. And when God's hand is upon us in any kind, it is good to direct our sorrow for other things to the root of all, which is sin. Let our grief run most in that

channel, that as sin bred grief, so grief may consume sin.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 31–32

在基督里的怜悯，多过在我们里面的罪；彻底对付罪，这不可能有危险。伤痕累累地进入天堂，总比毫发无伤地落入地狱要强。因此，让我们不要过早在痊愈之前除去石膏，而是要让自己继续接受这医治的工作，直到对我们而言，罪是万有中最痛苦的，基督是万有中最甜蜜的。当神以任何方式眷顾我们，使我们能将诸事的愁苦，指向一切问题的根源，也就是罪时，这就是好的。让我们的忧伤多多流入这一渠道，正如罪生出忧伤，同样地，忧伤也可以吞灭罪。

理查德·薛伯斯

《压伤的芦苇》，31–32

Insomuch as we give way to our will in sinning, in such a measure of distance we set ourselves from comfort. Sin against conscience is a thief in the candle which wastes our joy and thereby weakens our strength. We must know, therefore, that willful breaches in sanctification will much hinder the sense of our justification.

RICHARD SIBBES

Bruised Reed and Smoking Flax, 104

犯罪时，我们多么屈从于自己的意志，我们就让自己多么远离安慰。违背良心的罪，就像使蜡外流的烛花，它消耗我们的喜乐，从而削弱我们的力量。因此我们必须知道，故意违背成圣的罪，会大大削弱我们对称义的感受。

理查德·薛伯斯

《压伤的芦苇》，104

The more of the will, the more heinous the sin; when we venture upon sinful courses deliberately, it exceedingly wastes our comfort. When we fall into sin against conscience and abuse our Christian liberty, God fetches us back by some severe affliction. There shall be a cloud between God's face and us, and He will suspend His comforts for a long time. Let no man venture upon sin, for God will take a course with him that shall be much to his sorrow.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 35–36

犯罪的意愿越强，罪就越凶恶；我们若故意放胆走上犯罪道路，这将极大耗费我们的安慰。当我们违背良心犯罪，滥用基督徒自由的时候，神会用一些严厉的患难把我们挽回。神的面和我们之间将有乌云阻隔，祂也长久不再赐下祂的安慰。让人不要冒险犯罪，因为神必如此待他，使他极其愁苦。

理查德·薛伯斯

《神圣默想与圣洁沉思》，35–36

All misery calleth sin mother.

GEORGE SWINNOCK
in Horn, Puritan Remembrancer, 18

所有愁苦都称罪为母。

乔治·斯文诺克
收录于霍恩，《清教徒备忘录》，18

It may be, reader, when thou hear lascivious stories; or sinful, witty jestings; or tales of sly, subtle cheats; or the like, thou dost secretly applaud and approve them. I tell thee, thou art partaker of them. If thou hast a heart in the sin, thou hast a hand in the sin. Thy affecting it makes thee as really guilty as if thou didst act it. Nay, I must tell thee, the greatest guilt arises from the fullest consent of the will. It is possible for the approver to be more guilty than the actor.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:287

读者，当你听到淫乱的故事；或罪恶、俏皮的玩笑；或狡猾、阴险的骗术；或类似的事情，你可能会心里暗暗鼓掌，对此加以认同。我可以告诉你，你就是与这些罪有份了。如果你存心认同这些罪，你就是已经伸手犯罪。你对罪怀有情感，这使你确实犯了罪，正如你已经在罪上有所行动。不，我必须告诉你，最大的罪咎来自于意志上的完全认同。认同罪的人可能比行出罪的人更加有罪。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:487

Sin, Satan, and war have all one name; evil is the best of them. The best of sin is deformity; of Satan, enmity; of war, misery.

JOHN TRAPP
Commentary...upon...the New Testament, 296

罪、撒但和战争都有一个共通的名字；灾祸是它们最贴切的名。罪最贴切的名是畸形；撒但最切贴的名是敌意；战争最贴切的名是苦难。

约翰·特拉普
《新旧约圣经注释》，296

Sin turns all God's grace into wantonness. Sin is the dare of God's justice, the rape of His mercy, the jeer of His patience, the slight of His power, and the contempt of His love.

RALPH VENNING
in Calamy et al., Saints' Memorials, 179

罪把神所有的恩典变作放纵的机会。罪是对神公义的挑战，对祂怜悯的蹂躏，对祂忍耐的嘲笑，对祂大能的轻看，对祂爱的蔑视。

拉尔夫·伟宁

收录于卡拉米等人所著《圣徒的纪念》，131

[Sin] goes about to ungod God.

RALPH VENNING

Sinfulness of Sin, 30

罪要让神不再是神。

拉尔夫·伟宁

《罪之邪》，30

[Sin] strives with and fights against God, and if its power were as great as its will is wicked, it would not suffer God to be.

RALPH VENNING

Sinfulness of Sin, 36

罪与神相争，与神争战，若它的能力像它的恶意一样强大，它就不会容神作神了。

拉尔夫·伟宁

《罪之邪》，36

Sin has the devil for its father, shame for its companion, and death for its wages.

THOMAS WATSON

in Horn, Puritan Remembrancer, 86

罪认魔鬼为父，以耻辱为伍，以死亡为工价。

汤姆·华森

收录于霍恩，《清教徒备忘录》，86

I shall name some of the worst of these diseases. Pride is the tympany of the soul; lust is the fever; error, the gangrene; unbelief, the plague of the heart; hypocrisy, the scurvy; hardness of heart, the stone; anger, the frenzy; malice, the wolf in the breast; covetousness, the dropsy; spiritual sloth, the green sickness; apostasy, the epilepsy. Here are eleven soul diseases, and when they come to the full height, they are dangerous and most frequently prove mortal.

THOMAS WATSON

The Beatitudes, in Discourses, 2:421

我要列举出这些疾病中最严重的。骄傲是灵魂的鼓胀；私欲是热病；错谬是坏疽；不信是心的瘟疫；假冒为善是坏血病；心硬是结石；愤怒是狂热；恶意是胸中之狼；贪婪是水肿；属灵上闲懒是萎黄病；背道是癫痫。这是十一种灵魂的疾病，当它们发展到最严重的程度时，就十分危险，往往被证明是致命的。

汤姆·华森

《八福》，收录于《讲论》，2:421

Sin is worse than hell. In hell there is the worm and the fire, but sin is worse. (1) Hell is of God's making, but sin is none of His making; it is a monster of the devil's creating. (2) The torments of hell are a burden only to the sinner, but sin is a burden to God: "I am pressed under you, as a cart is pressed that is full of sheaves" (Amos 2:13). (3) In hell torments there is something that is good. There is the execution of God's justice—there is justice in hell. But sin is the most unjust thing; it would rob God of His glory, Christ of His purchase, the soul of its happiness, so that it is worse than hell.

THOMAS WATSON

Body of Practical Divinity, 590

罪比地狱更糟。地狱有虫和火，但罪更糟。（1）地狱是神所造的，但罪不是；罪是魔鬼所造的怪物。（2）地狱的折磨只是罪人的负担，但罪是神的负担：“我必压你们，如同装满禾捆的车压物一样。”（摩 2:13）（3）地狱的折磨，有些方面是好的。地狱尚且还有某些善的事物。就是神施行的公义——地狱里有公义。但罪是最不公义之事；罪要夺去神的荣耀，夺去基督所买赎的，夺去灵魂的幸福，所以它比地狱更糟。

汤姆·华森

《系统神学》，590

Fear sin as hell. Sin is hell's fuel; sin, like Samson's foxes, carries devouring fire in the tail of it.

THOMAS WATSON

"A Christian on the Mount," in Discourses, 1:230

要像害怕地狱一样害怕罪。罪是地狱的燃料；罪就像参孙使用的狐狸，尾巴上带着吞噬一切的火。

汤姆·华森

《山上的基督徒》，收录于《讲论》，1:230

Sin stops the mouth of prayer.

THOMAS WATSON

Godly Man's Picture, 79

罪堵住了祷告的口。

汤姆·华森

《敬虔人》，79

Sin clips the wings of prayer so that it will not fly to the throne of grace.

THOMAS WATSON

Mischief of Sin, 58

罪剪断了祷告的翅膀，让它不能飞到施恩的宝座前。

汤姆·华森
《罪的祸害》，58

There is more evil in a drop of sin than in a sea of affliction.

THOMAS WATSON
Puritan Gems, 123

一滴罪中的恶，要比一个苦难海洋的恶更多。

汤姆·华森
《清教徒奇珍录》，123

SIN, THE DANGER OF ONE (罪，罪的危害)

See that there be no allowed sin in your hearts or practice: "If I regard iniquity in my heart, the Lord will not hear" my prayer nor help me (Ps. 66:18). An allowed sin is as the dead flesh in the wound; whatever methods or medicines be taken, there will be no healing till the dead flesh be eaten off. You may profess and pray and hear all your life long and yet will never prosper while you are privy to any one indulged sin.

RICHARD ALLEINE
Companion for Prayer, 4

要确保，你们在心里和行为上都不纵容罪：“我若心里注重罪孽，主必不听”（诗 66:18），我的祷告也不能帮助我。一件纵容的罪就像伤口的死肉；无论采取什么方法或药物，除非把死肉切除，否则就不得痊愈。你们可以终其一生认信、祷告、听道，但只要你们秘密参与任何一样放纵的罪，你们就绝不会兴旺。

理查德·艾里恩
《祷告必读》，4

O, remember that as one hole in a ship may sink it, and as one stab at the heart will kill a man, and as one glass of poison will poison a man, and as one act of treason will make a man a traitor, so one sin lived in and allowed will damn a man forever. One wound strikes Goliath dead, as well as three-and-twenty did Caesar; one Delilah will do Samson as much mischief as all the Philistines; one wheel broken spoils all the whole clock; one vein's bleeding will let out all the vitals, as well as more; one bitter herb will spoil the pottage; by eating one apple, Adam lost Paradise; one lick of honey endangered Jonathan's life; one Achan was a trouble to all Israel; one Jonah was a lading too heavy for a whole ship. So one sin lived in and allowed is enough to make a man miserable

forever.

THOMAS BROOKS
Cabinet of Choice Jewels, 284

哦，要记住，正如船底的一个洞会让船沉没，刺在心脏上的一刀会让人丧命，一杯毒药会让人中毒，一次叛国行为会让人成为叛徒，同样，活在一样罪中，放任这罪，会让人永远下地狱。一次对歌利亚的击打，与凯撒被捅了二十三刀一样，都会使人丧命；一个大利拉给参孙带来的祸害，和所有非利士人造成的一样多；一个齿轮坏了，会让整座钟失灵；一条血管出血，会让所有要害出血，甚至更糟；一棵苦菜坏了一锅粥；吃一个苹果，亚当就失去了乐园；舔一口蜜，约拿单就有了生命危险；一个亚干是全以色列的灾祸；一个约拿是整条船都无法承载的重担。同样，活在一样罪中，纵容一样罪，足以让人永远痛苦。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，284

By allowing one sin, we disarm and deprive ourselves of having a conscientious argument to defend ourselves against any other. He that can go against his conscience in one cannot plead conscience against any other, for if the authority of God awes him from one, it will from all.

WILLIAM GURNALL
Christian in Complete Armour, 608

纵容一样罪，我们就是解除了自己的武装，剥夺了良心在其他任何罪上为自己辩护的依据。在一罪上违背良心的人，在另一罪上就不能求助良心为自己辩护，因为神的权威若是让他惧怕远离一罪，就会让他惧怕远离所有罪。

威廉·古纳尔
《基督徒披戴神的全副军装》，608

On Saturday (May 8) [1641], at night, I saw union to God to be the greatest good, and my sin in not cleaving wholly to Him with all my heart the height of all sin from Hosea 10:1. Hence, in prayer I saw sin my greatest evil (1) because it had separated me from the greatest good; (2) because it kept my heart with a secret love to it from returning again to Him, as my greatest good; (3) nay, I saw that it made me make my death my life—namely, neglect of living and acting for God my very life, and my war with God my peace, and my damnation my salvation. Hence I mourned.

THOMAS SHEPARD
Meditations and Spiritual Experiences, 62

周六（1641年5月8日）晚上，我从何西阿书10:1看到，与神联合乃是最大的善，而我的罪在于并不想全心全意地与祂联合，这是所有罪的最高点。因此，我在祷告时，看到罪是我最大的恶，（1）因罪使我与最大的善隔离；（2）因罪使我心暗恋它，不再回到神——我的至善——的面前；（3）不，我看到，罪使我以死为生——也就是说，不将为神生活和行动视为我的生命，我把与神的战争当作我的平安，我的定罪当作我的得救。因此我就哀伤不已。

托马斯·谢泼德

1. One sin gives Satan as much advantage against thee as more. The fowler can hold the bird by one wing. Satan held Judas fast by one sin.
2. One sin lived in argues the heart is not sound. He who hides one rebel in his house is a traitor to the Crown; that person who indulges one sin is a traitorous hypocrite.
3. One sin will make way for more, as a little thief can open the door to more. Sin is linked and chained together. One sin will draw on more. David's adultery made way for murder. One sin never goes alone; if here be but one nest egg, the devil can brood upon it....
8. One sin allowed will damn as well as more. One disease is enough to kill. If a fence be made never so strong, leave open but one gap; the wild beast may enter and tread down the corn. If there be but one sin allowed in the soul, you set open a gap for the devil to enter.
9. One sin harbored in the soul will unfit for suffering. How soon may an hour of trial come; he who has a hurt in his shoulder cannot carry a heavy burden, and he who hath any guilt in his conscience cannot carry the cross of Christ. Will he deny his life for Christ that cannot deny his lust for Christ? One sin in the soul unmortified will bring forth the bitter fruit of apostacy. Would you then show yourselves godly, give a bill of divorce to every sin. Grace and sin may be together, but grace and the love of sin cannot. Therefore, parley with sin no longer, but with the spear of mortification, let out the heart blood of every sin.

THOMAS WATSON

Godly Man's Picture, 136-38

1. 一件罪就像许多罪一样，让撒但占尽上风。捕鸟人抓住一支翅膀就能把鸟抓住，撒但用一件罪就抓住犹大。
2. 一件罪，人若是沉溺其中，就证明这人的心不正。在家中藏匿叛党的人，是背叛君王的人。沉溺在一件罪中的人，是一个背叛的假冒为善之人。
3. 一件罪要为更多的罪开路，正如一个小小的贼开门，让更多的贼进来：罪是彼此联系，缠锁在一起的；一件罪引来更多的罪。大卫奸淫，这为他杀人开路。一件罪绝不会孤身前进；尽管巢只有一只蛋，魔鬼却能孵出一窝幼鸟。
.....
8. 一件罪被纵容，与许多被纵容罪一样，都要让人下地狱。一样疾病足以杀人性命。篱笆无论多么坚固，只要开了一个缺口，野兽就会进来，践踏作物。灵魂只要容许一件罪，就是开了破口，让魔鬼进来。
9. 一件罪在心中窝藏，会使我们不适合受苦。试炼的日子多么快来到，而一个肩膀受伤的人，是不能背重担，一个良心有罪咎的人，不能背负基督的十字架。一个人若不能为基督舍弃他的私欲，他会为基督舍弃他的生命吗？一件心中没有治死的罪，要结出叛教的苦果。如果你们要表明自己是敬虔，就要对每件罪写下休书。恩典和罪可能共存，但恩典和爱罪则不能共存。因此不要再与罪谈判，而是要用治死罪的矛，刺透心中的每件罪，流净它们的血。

汤姆·华森

《敬虔人》，136-38

SIN, NATIONAL (罪, 国家的罪)

What are those special seasons wherein the Christian is to practice this duty of extraordinary prayer?... When sin abounds more than ordinary in the times we live in. Sinning times have ever been the saints' praying times. This sent Ezra with a heavy heart to confess the sin of his people and to bewail their abominations before the Lord (chap. 9). And Jeremiah tells the wicked of his degenerate age that his "soul shall weep in secret places for your pride" (Jer. 13:17). Indeed, sometimes sin comes to such a height that this is almost all the godly can do, to get into a corner and bewail the general pollutions of the age. "If the foundations be destroyed, what can the righteous do?" (Ps. 11:3). Such dismal days of national confusion our eyes have seen, when foundations of government were destroyed and all hurled into military confusion. When it is thus with a people, what can the righteous do? Yes, this they may and should do, "fast and pray."

WILLIAM GURNALL

Christian in Complete Armour, 703, 705

在哪些特别的时候,基督徒当尽异乎寻常的祷告本分呢?……就是罪恶比我们平常时更多的时候。罪恶横行之时,就是圣徒祷告之时。这让以斯拉心情沉重,承认他百姓的罪,在主面前为他们所行可憎的事哀哭(第9章)。耶利米对他那堕落时代的恶人说,他的心“必因你们的骄傲在暗地哭泣”(耶13:17)。的确,有时罪恶如此凶残,敬虔人所能做的,只有躲在角落为这世代普遍的玷污哀哭。“根基若毁坏,义人还能作什么呢?”(诗11:3)我们曾亲眼见过国家混乱的凄惨日子,政府根基毁坏,一切都卷入军事冲突。当一个国家陷入这光景时,义人还能做什么呢?是的,他们可以并该做的就是:“禁食祷告。”

威廉·古纳尔

《基督徒披戴神的全副军装》, 703, 705

Take a farther walk in thy meditations to view the public state of the nation. See what mercies are written with the golden pen of providence upon its forehead, and pay thy humble thanks; observe what prognostics of judgments there are, and get into the gap before the wrath begins. Did Abraham so plead for Sodom, though himself was far enough from the danger of the storm, and not thou for thy own nation, who art likely to be taken in it if it falls in thy days, if the cloud impending be not scattered by the prayers of the faithful?

WILLIAM GURNALL

Christian in Complete Armour, 778

在你默想中更进一步,看看这国家的公共光景。看看神用护理的金笔,在它额头上写下了什么怜悯,你就当降卑感恩;观察有哪些审判的预兆,你就当在忿怒降临之前站在破口上。虽然亚伯拉罕自己远离风暴的危险,却为所多玛求情,而在你的日子里,风暴临到你的国家,国民可能被席卷其中,你岂不当为他们祷告吗,或许盖顶的乌云会被信徒忠心的祈祷驱散?

威廉·古纳尔

《基督徒披戴神的全副军装》, 778

Where the minister hath not liberty to preach the truth, the people will not long have liberty to profess it; nor can that place expect long to enjoy its outward peace. When God removes His gospel, it is to make way for worse company, even all His sore plagues and judgments (Jer. 6:8).

WILLIAM GURNALL

Christian in Complete Armour, 795

哪里的牧师没有传讲真理的自由，那里的人民不久后也会失去认信真理的自由；不可指望我们能得享长久的外在平安。当神挪去祂的福音，这就是在为一系列更糟的事情——祂一切可怕的灾难和审判——开路（耶 6:8）。

威廉·古纳尔

《基督徒披戴神的全副军装》，795

If the gospel go, God will go, the gospel being the sign and means of His special presence; and woe be unto us when God shall depart from us (Hos. 9:12). And if God depart with the gospel, farewell, peace and prosperity in England; nothing, I dare be confident, but temporal misery and ruin will be the consequence. If the eclipse bring such misery, what will the quite darkening of the sun do?

THOMAS VINCENT

God's Terrible Voice in the City, 100

如果福音离去，神也就离去了，福音是祂特别同在的标志和途径；神若离开我们，我们就有祸了（何 9:12）。神若带着福音离去，那么我们就要对英格兰的和平和繁荣说再见了；我不敢相信，除了现世的苦难和毁灭，不会有别的结果。如果日蚀就带来这样的苦况，那么太阳完全变黑又将会怎样呢？

托马斯·文森特

《神在伦敦城发出的可怕声音》，100

SIN, SMALLNESS OF (罪，小罪)

One sin never goes alone; Cain's anger is seconded with murder (Gen. 4:6, 8). Ahab's covetousness is attended with bloody cruelty, and Jeroboam's rebellion with idolatry (1 Kings 12); and Judas's thievery with treason. I might give instances of this in Adam and Eve and in Lot, Abraham, Noah, Jacob, Joseph, Job, David, Solomon, and Peter. But a touch on this string is enough; one sin commonly disposes the heart to another sin. A small sin many times draws the heart to a greater, and one great sin draws the heart to another great sin, and that to a greater, till at last the soul comes to be drowned in all excess.

THOMAS BROOKS

Cabinet of Choice Jewels, 257

一件罪绝不会孤身前行；该隐的发怒带来谋杀（创 4:6, 8）。亚哈的贪婪带来残忍流血，耶罗波安的叛逆带来偶像崇拜（王上 12 章）；犹大的偷窃带来卖主。在这方面我可以举亚当

和夏娃、罗得、亚伯拉罕、挪亚、雅各、约瑟、约伯、大卫、所罗门和彼得为例。但提一提就足矣；一样罪通常会将人心引向另一样罪。一样小罪往往会将人心引向一样更大的罪，一样大罪又会将人心引向另一样大罪，而另一样大罪又会将人心引向更大的罪，直到最后灵魂被各种极致的罪淹没。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，257

A little hole in a ship sinks it. A small breach in a sea bank carries away all before it. A little stab in the heart kills a man. And a little sin, without a great deal of mercy, will damn him.

THOMAS BROOKS
Precious Remedies, 33

船底一个小洞会使船沉没。海堤的一个小裂口会使一切被冲走。心脏上挨一刀会要人性命。若没有众多的怜悯，一件小小的罪就让人下地狱。

托马斯·布鲁克斯
《得胜撒但诡计的秘诀》，33

A humble soul knows that little sins (if I may so call any) cost Christ His blood, and that they make way for greater; and that little sins multiplied become great, as a little sum multiplied is great; that they cloud the face of God, wound conscience, grieve the Spirit, rejoice Satan, and make work for repentance. A humble soul knows that little sins (suppose them so) are very dangerous.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:15

一个谦卑的灵魂知道，小罪（我若可以这样说的话）就让基督付上了祂血的代价，小罪为更大的罪开路；小罪加添就成了大罪，就像小小数目累加就成了大数目一样；它们如乌云遮蔽神的面，伤害良心，令圣灵担忧，叫撒但欢喜，让悔改忙个不停。谦卑之人知道，小小的罪（假设它们是小）非常危险。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:15

Consider, little sins do usually make way and open a passage into the heart for the greatest and vilest sins. Thus, a little thief that creeps in at the window may unlock the door for others that stand without. And thus it fared with David: while sensual delight crept in by the eye at the sight of Bathsheba, it opened his heart to the temptation, and in rushed those two outrageous sins of adultery and murder. Believe it, there is no sin so small but it tends to the utmost wickedness that can possibly be committed: an irreverent thought of God tends to no less than blasphemy and atheism. A slight grudge at another tends to no less than murder. A lascivious thought tends to no less than impudent and common prostitution. And though at first they seem to play only singly about the heart, yet within a while they will mortally wound it.

EZEKIEL HOPKINS

“The Great Evil and Danger of Little Sins,” in Select Works, 337–38

想想看，小罪通常确实会为最大、最恶的罪打开进入人心的通道。就这样，从窗户爬进来的小贼，会为站在外面的其他贼打开大门。大卫就是这样：当他看见拔示巴，感官之乐就藉着眼目悄悄溜进来，为试探打开内心的方便之门，奸淫和谋杀这两样令人发指的罪就夺门而入。请相信这一点，没有什么罪是如此之小，以至于不能导致人犯下最大的恶行：对神不敬的念头会导致不亚于亵渎和无神论的结果。对他人的一点小小怨恨，其结果不亚于谋杀。一个淫荡的念头，其结果不亚于厚颜无耻和公然淫乱。虽然起初小罪似乎只在心中单独玩耍，但过不了多久，它们就会给人心带来致命伤害。

以西结·霍普金斯

《小罪的大恶和危险》，收录于《精选文集》，337–38

A little poison in a cup and one leak in a ship may ruin all.

THOMAS MANTON

Practical Exposition on the Epistle of James, 93–94

杯中的一点点毒药和船上的一个缺口，都可能会毁掉一切。

托马斯·曼顿

《雅各书实践性注释》，93–94

The smallness of sin is a poor excuse. It is an aggravation rather than an excuse. It is the more sad that we should stand with God for a trifle. Luke 16:21: He would not give a crumb, and this wonderfully displeased God; he did not receive a drop. God’s judgments have been most remarkable when the occasion was least. Adam was cast out of Paradise for an apple; so gathering of sticks on the Sabbath day, looking into the ark, etc. God’s command binds in lesser things as well as greater; though the object is different, the command is still the same.

THOMAS MANTON

Practical Exposition on the Epistle of James, 94

罪小，这是一个拙劣的借口。它只会使罪加重，而不能为罪开脱。我们在小事上与神相争，这就让事情显得更加可悲。在路加福音 16:21 中，那位财主甚至不愿把食物碎渣留给拉撒路，这让神大大不悦；后来他连一滴水也得不到。神的审判在最小的事上显得最为突出。亚当是因为一个苹果被逐出乐园；诸如安息日捡柴，窥探约柜等，也都是如此。神的命令既约束大事，也约束小事；虽然对象不同，但命令是一样的。

托马斯·曼顿

《雅各书实践性注释》，94

SINCERITY（真诚）

What are the signs of sincerity? First, if a man love the light of the word and come to it that his deeds may be made manifest (John 3:21). Secondly, if he be obedient in the absence as well as in the presence of lookers-on in secret as well—yea, and more—than in public (Matt. 6:6; Phil. 2:12). Not only when God makes His presence manifest by His judgments, but even when He seems to be absent (Ps. 78:34). Thirdly, if he cleave fast unto God in adversity as well as in prosperity (Job 1:8–11). Fourthly, if he have a care of all God's commandments, even of those which seem to be least (Matt. 5:19). Fifthly, if he abstain from all appearance of evil (1 Thess. 5:22). Sixthly, if he neither cover nor excuse his sins, but confess them and forsake them (Prov. 28:13).

WILLIAM AMES

Conscience, 3:55

真诚有何记号？第一，人若爱真道的光，就会来就近这光，让他所行的显明出来（约 3:21）。第二，人若在无人旁观时顺服，就像有人在看着他时顺服，在暗中顺服，就像是在公开时顺服，甚至比在公开时更加顺服（太 6:6；腓 2:12）；不仅在神藉着审判彰显祂的同在时顺服，甚至在祂似乎不在时，也是顺服（诗 78:34）。第三，他若在逆境和顺境中，都紧紧倚靠神（伯 1:8–11）。第四，他若谨守神的一切诫命，就连那些看似最小的诫命也竭力遵守（太 5:19）。第五，各样恶事，各样看似是恶的事，都禁戒不做（帖前 5:22）。第六，他若既不掩饰，也不为自己的罪开脱，而是承认并离弃自己的罪（箴 28:13）。

威廉·埃姆斯

《良心》，3:55

A child of God obeys all the commands of God in respect of sincere desires, purposes, resolutions, and endeavors; and this God accepts in Christ for perfect and complete obedience. This is the glory of the covenant of grace: that God accepts and esteems sincere obedience as perfect obedience.

THOMAS BROOKS

Cabinet of Choice Jewels, 140–41

神的儿女带着真诚的渴慕、目的、决心和努力，竭力地遵守祂的全部命令；神就在基督里接纳这一切，将之当作完美和完全的顺服。这就是恩典之约的荣耀所在：神接纳并看重真诚的顺服，看这是完全的顺服。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，140–41

Labor for sincerity. Endeavor to be that inwardly that thou make profession of outwardly, else there is no hope of continuance. For nothing that is counterfeit will last long. Counterfeit pearls may make a fair show for some time, but their luster will not last. And this is one main cause of the apostasy of many: they were never but hollow-hearted; they were never sound at the heart.

THOMAS GATAKER

Christian Constancy, 15

要竭力达至真诚。你当竭力使自己内在与外在的认信表里如一，否则你就不能指望自己能持续太久。因为凡是假冒的都不能长久。假的珍珠可能一段时间内艳光四射，但光泽不会持久。

这就是许多人背道的一个主要原因：他们从来都是空心，他们内心从未纯正过。

托马斯·加塔克
《基督徒的恒心》，15

Sincerity, it is the life of all our graces and puts life into all our duties; and as life makes beautiful and keeps the body sweet, so sincerity the soul and all it doth. A prayer breathed from a sincere heart, it is heaven's delight.

WILLIAM GURNALL
Christian in Complete Armour, 240

真诚，是我们一切美德的生命，赋予我们一切本分生命活力；正如生命使身体美丽，维系身体甜美，真诚也使灵魂及其所做的一切都保持美好。从真诚之心所发的祷告，是天上所喜悦听的。

威廉·古纳尔
《基督徒披戴神的全副军装》，240

There is a threefold strength sincerity brings with it which the false, hypocritical heart wants: (1) a preserving strength, (2) a recovering strength, (3) a comforting strength.

WILLIAM GURNALL
Christian in Complete Armour, 278

真诚有三重力量，是虚假、假冒为善之心所没有的：（1）保守的力量，（2）挽回的力量，（3）安慰的力量。

威廉·古纳尔
《基督徒披戴神的全副军装》，278

Sincerity enables the Christian to do two things in this case which the hypocrite cannot—to speak good of God, and to expect good from God. And the soul cannot be uncomfortable, though head and heart ache together, which is able to do these.

WILLIAM GURNALL
Christian in Complete Armour, 284

在这种情况下，真诚能使基督徒行两件事，是假冒为善之人不能行的——谈论神的良善；以及盼望神的良善。能够做到这两点的人，就算脑袋与内心一道作痛，灵魂也不能不得安慰。

威廉·古纳尔
《基督徒披戴神的全副军装》，284

Nothing makes thee more like God in the simplicity and purity of His nature than sincerity.

WILLIAM GURNALL
Christian in Complete Armour, 289

没有什么能比真诚，更让你像神，有祂本性的纯一和纯洁。

威廉·古纳尔

《基督徒披戴神的全副军装》，289

Who had not rather be sincere with mean gifts than rotten-hearted with great parts? We do not count him the best patriot that is the best orator and makes more rhetorical speeches than others, but he that takes the best side. It is not the rhetoric of the tongue but the hearty amen with which the sincere soul seals every holy request that God values, and this thy honest heart will help thee to do which his head cannot, that wants this sincerity. It is not the fairness of the hand that gives the force to the bond, but the person whose hand and seal it is. Gifts may make a fair appearance, but faith and sincerity make a valid prayer.

WILLIAM GURNALL

Christian in Complete Armour, 636

有谁不愿才干普通却内心真诚，胜过能力显赫却内心溃烂呢？我们并不认为最善于演说、比别人更能言善辩的人就是最爱国，而是把为国家最尽心的人视为最爱国的人。神所看重的，并不是舌头上的夸夸其谈，而是真诚的灵魂盖印每个神圣请求时由衷发出的“阿们”；这是你诚实的心能帮你做到的事，而没有真诚、徒有头脑的人不能做到这些。使契约生效的，不是在乎盖印之手的美好，而是在乎那手拿印章之人。恩赐可以让人外在显得美好，但只有信心和真诚才能使祷告生发功效。

威廉·古纳尔

《基督徒披戴神的全副军装》，636

“Manners make a man,” saith the courtier. “Money makes a man,” saith the citizen. “Learning makes a man,” saith the scholar. “Conduct makes a man,” saith the soldier. But “sincerity in religion makes a man,” saith the divine.

ROBERT HARRIS

in Clarke, Aurea Legenda, 75

朝臣说：“风度成就人。”市民说：“金钱成就人。”学者说：“学问成就人。”军人说：“操行成就人。”但神学家说：“信仰的真诚，这成就人。”

罗伯特·哈里斯

收录于克拉克（Clarke），《金玉良言》，75

Sincerity is a kind of perfection.

THOMAS MANTON

Practical Exposition on the Epistle of James, 88

真诚是一种完全。

托马斯·曼顿
《雅各书实践性注释》，88

It is this that commends both the doer and the duty to God. With sincerity, God accepts the least we do; without sincerity, God rejects the most we do, or can do. This is that temper of spirit which God highly delights in (Prov. 11:20). They that are of a froward heart are an abomination to the Lord, but such as are upright in their way are His delight. The apostle calls it in 2 Corinthians 1:12 “godly sincerity”—that is, such a sincerity as is God’s special work upon the soul, setting the heart right and upright before Him in all His ways. This is the crown of all our graces and the commendation of all our duties; thousands perish and go to hell in the midst of all their performances and duties, merely for want of sincerity of heart to God. Where there is not a change of state, a work of grace in the heart, there can be no sincerity toward God, for this is not an herb that grows in nature’s garden.

MATTHEW MEAD
Almost Christian Discovered, 168

正是这一点，将尽本分的人和人所尽的本分，举荐到了神面前。有了真诚，神就悦纳我们所做的最小事情；没有真诚，神就拒绝我们所做、能做的最大事情。这就是神极喜悦的属灵品性：“心中乖僻的，为耶和华所憎恶，行事完全的，为祂所喜悦。”（箴 11:20）使徒在哥林多后书 1:12 把这称为“凭着神的诚实”——也就是说，这真诚是神对灵魂的特别动工，让人心在祂面前，在祂一切道路上为正。这也为我们一切美德加冕，将我们所尽的一切本分举荐到神面前；成千上万的人因为对神没有真诚之心，就在自己所有的行为和本分中灭亡并落入地狱。没有心灵改变的状态，没有恩典在内心的动工，人就不可能对神真诚，因真诚并非人的本性这园子所能长出的香草。

马太·米德
《几乎基督徒遭揭露》，168

Sincerity is the perfection of Christians. Let not Satan therefore abuse us. We do all things when we purpose and endeavor to do all things and are grieved when we cannot do better; then, in some measure, we do perform all things through Christ strengthening us.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 65

真诚是基督徒的完全。因此不要容撒但在此羞辱我们。让我们努力做好我们定意而行的万事；当我们不能做得更好时，就让我们为此忧伤；这样，在某种程度上，我们就确实靠着那加给我们力量的基督而行做万事。

理查德·薛伯斯
《神圣默想与圣洁沉思》，65

A sincere heart is a suspicious heart. The hypocrite suspects others and hath charitable thoughts of himself; the sincere Christian hath charitable thoughts of others and suspects himself. He calls himself often to account, “O my soul, hast thou any evidences for heaven? Are they not to seek

when they should be to show? Is there no flaw in thy evidences? Thou mayest mistake common grace for saving. Weeds in the cornfields look like flowers. The foolish virgins' lamps looked as if they had oil in them. O, my soul, is it not so with thee?" The sincere soul, being ever jealous, plays the critic upon himself and doth so traverse things in the court of conscience, as if he were presently to be cited to God's bar. This is to be pure in heart.

THOMAS WATSON

The Beatitudes, in Discourses, 2:245
(an error in pagination designates this 445)

一颗真诚的心是一颗多疑之心。假冒为善之人怀疑别人，对自己却怀有爱的想法；真诚的基督徒对别人怀有爱的想法，却怀疑自己。他常常自省：“哦，我的心啊，你有上天堂的证据吗？这些证据岂不应当无需搜寻就显明在你面前吗？你的证据是否没有瑕疵？你可能会把普遍的恩典误认为是得救的恩典。田里的杂草看起来像花。愚拙童女的灯似乎有油。哦，我的心啊，你是否也是这样吗？”内心真诚的人常常怀着忌邪的心，进行自我批评，在良心法庭上详细审查这些事情，就像他马上就要被传唤到神的审判台前。这就是心灵纯洁。

汤姆·华森

《八福》，收录于《讲论》，2:245

Sincerity causes stability. When the apostle exhorts to stand fast in the evil day, among the rest of the Christian armor, he bids them put on the girdle of truth: "Stand therefore, having your loins girt about with truth" (Eph. 6:14). The girdle of truth is nothing else but sincerity.

THOMAS WATSON

Great Gain of Godliness, 10

真诚带来坚定不移。当使徒劝勉人在邪恶的日子要站立得稳时，除了基督徒军装的其他部分，他还要他们用真理束腰：“所以要站稳了，用真理当作带子束腰。”（弗6:14）真理的腰带不是别的，正是真诚。

汤姆·华森

《敬虔的大利》，10

SLANDER（毁谤）

Slander is a water in great request; every guest of the devil is continually sipping of this vial. It robs man of his good name, which is above all riches. It is the part of vile men to vilify others and to climb up to unmerited praise by the stairs of another's disgrace.

THOMAS ADAMS

"The Fatal Banquet," in Sermons, 40

诽谤是一种需求量极大的水；魔鬼的每一个客人都在不断啜饮这瓶水。诽谤夺去人的好名声，

而这名声胜过一切财富。诽谤他人，这是卑鄙小人的行径，他们把他人的耻辱当作阶梯，攀登向上，要得自己不配的称赞。

托马斯·亚当斯

《致命的筵席》，收录于《讲道集》，40

Wherefore speak well of all men always, if it may be done with truth; and when it cannot, then be silent. Or else interrupt evil detraction with other meet and merry communication, as Samson at his marriage feast propounded a riddle to his friends, hereby to stop the mouths of backbiters and to occupy their wits another way. Bernard [says] excellently, "The talebearer hath the devil in his tongue; the receiver, in his ear." The thief does send one only to the devil, the adulterer two. But the slanderer hurts three: himself, the party to whom, and the party of whom he tells the tale.

JOHN BOYS

Offices for Public Worship, in Works, 70

因此，若能依据实情说众人的好话，就当常常如此行；若不了解实情，就当保持沉默。否则，就应该用其他合宜和快乐的话，来打断邪恶的毁谤，就像参孙在他的婚宴上给朋友出一个谜语，以此堵住那些背后说人坏话之人的口，用另一种方式来消磨他们的聪明。伯纳德(Bernard)说得好：“说人闲话之人的舌头里有魔鬼，听人闲话之人的耳朵里有魔鬼。”偷窃的人只会把自己一个人送进魔鬼的怀抱，淫乱的人则是将两个人送进去，而毁谤的人伤害了三个人：他自己、被他诽谤的人、听他说诽谤话的人。

约翰·博伊斯

《公共敬拜的职分》，收录于《文集》，70

He that willingly takes from my good name unwillingly adds to my reward.

THOMAS BROOKS

in Horn, Puritan Remembrancer, 95

故意夺走我好名声的人，是在不经意加增我的赏赐。

托马斯·布鲁克斯

收录于霍恩，《清教徒备忘录》，95

To divulge a report before we speak with the party and know the truth of it is unmercifulness and cannot acquit itself of sin. The same word in the Hebrew, to raise a slander, signifies to receive it (Ex. 23:1). The receiver is even as bad as the thief; it is well if none of us have, in this sense, received stolen goods. When others have stolen away the good names of their brethren, have not we received the stolen goods? There would not be so many to broach false rumors, but that they see this liquor pleases other men's taste.

THOMAS WATSON

The Beatitudes, in Discourses, 2:200

在我们未与当事人沟通、了解事情真相之前就传播谣言，这是没有怜悯，我们也不能免罪。

希伯来文中，“说毁谤话”一词也有“听毁谤话”的意思（出 23:1）。收赃物的人甚至和小偷一样坏；在这意义上，我们都不收赃物，这就好了。别人偷取他们弟兄的好名声时，难道我们没有收取赃物吗？若不是因人看到这酒取悦他人的口味，就不会有如此多的人造谣生事了。

汤姆·华森

《八福》，收录于《讲论》，2:200

SLEEP（睡眠）

Let your sleep be no more than nature and necessity require. And remember, as he that starts first is most like to win the race, so he that first offers his petition to Almighty God hath the more early title to a blessing. Change not day into night, and night into day; be not addicted to idleness and sleep, for that is the way to turn your blessing to a dream. Let not that imagination seize you that you may lie in bed, having no business immediately to do. For he that hath a soul and would save that soul hath enough to do to make his calling and election sure.

JOSEPH CARYL

in Calamy et al., *Saints' Memorial*, 80

不要让你的睡眠超出自然和必需。要记住，就像最早起跑的人最有可能赢得比赛，早早向大能的神恳求的人更有可能早早得到祝福。不要把白昼变成黑夜，黑夜变成白昼；不要沉迷于闲懒和睡眠，因这样，你就是把你的祝福变成做梦。不要躺在床上胡思乱想，无事可做。因为拥有灵魂并要救这灵魂的人，有足够多的事可做，要使他所蒙的恩召和拣选坚定不移。

约瑟夫·卡里尔

收录于卡拉米等人所著《圣徒的纪念》，80

The abuse of lawful things is unlawful and hurtful. Moderate sleep is needful, the word of God allows it, the Lord Himself bestows it, the nature of man requires it; but to delight in it, to exceed in it, to fall into it too often or to continue in it too long—this is sinful, this is dangerous, this engenders corruptions in the heart, this doth breed annoyances to the body, and this doth work the ruin to the estate.

ROBERT CLEAVER AND JOHN DOD

Plain and Familiar Exposition, 127

滥用合法之事，这是违反神的律法，并且会给人带来伤害。适度睡眠实为必需，神的话语允许，主也亲自赐下这睡眠，人的本性也要求适度睡眠；但以睡眠为乐、过度睡眠、太过经常陷入睡眠，或睡眠时间过长——这些都是有罪，都是危险，会在人心里生出败坏，使人身体不适，败坏人的产业。

罗伯特·克利弗和约翰·多德

《通俗明了的解经》，127

A good Christian may go to bed without fear. You shall find many promises in Scripture about this blessing. “When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet” (Prov. 3:24). Thou shalt take thy rest in safety, thou shalt lie down, and none shall make thee afraid ([see] Job 11:18). David says, “I laid me down and slept; I awaked; for the LORD sustained me” (Ps. 3:5). “I will both lay me down in peace, and sleep: for thou, LORD, only makest me dwell in safety” (Ps. 4:8). Every member of Jesus Christ is secure through faith in Him. The shepherd wakes when others are asleep to keep his sheep from the wolf. God is the Keeper of His flock; He is always vigilant to defend them. “Behold, he that keepeth Israel shall neither slumber nor sleep. The LORD is thy keeper” (Ps. 121:4-5).

WILLIAM GEARING

Sacred Diary, 153

一个好基督徒可以毫无惧怕地上床睡觉。你会在圣经中找到许多关于这祝福的应许。“你躺下，必不惧怕；你躺卧，睡得香甜。”（箴 3:24）“你要安然休息，你要躺卧，谁也不能叫你惧怕”（见伯 11:19）。大卫说：“我躺下睡觉，我醒着，耶和华都保佑我。”（诗 3:5）“我必安然躺下睡觉，因为独有你耶和华使我安然居住。”（诗 4:8）耶稣基督的每一个肢体都因信祂而得安全。别人睡着的时候，牧羊人却醒着，保护他的羊远离狼。神看守祂的羊群；祂总是警醒保护他们。“保护以色列的，也不打盹也不睡觉。保护你的是耶和华。”（诗 121:4-5）

威廉·基林

《神圣日记》，153

SLOTH（懒惰）

Sloth, indeed, does affect ease and quiet, but by affecting them does lose them; it hates labor and trouble, but by hating them does incur them. It is a self-destroying vice, not suffering those who cherish it to be idle but creating much work and multiplying pains unto them; engaging them into diverse necessities and straits which they cannot support with ease; and out of which, without extreme trouble, they cannot extricate themselves.

ISAAC BARROW

“Of Industry in General,” in Sermons, 266

懒惰确实喜爱安逸和平静，但正是因着喜爱，它就确实失去这两样；懒惰讨厌苦工和麻烦，但因着讨厌，它就确实招致这两样。懒惰是一种自我毁灭的恶习，它不会让爱它之人无所事事，反而会加给他们许多工作，并加增他们的痛苦；它让他们陷入各种困境和窘迫，使之无法从容应对；若不经历极大的烦恼，他们就无法叫自己脱身。

以撒·巴罗

《论普遍的勤勉》，收录于《讲道集》，266

A slothful spirit is an impediment to a heavenly life, and I verily think there is nothing hinders it more than this in men of a good understanding. If it were only the exercise of the body, the moving of the lips, the bending of the knee, men would as commonly step to heaven as they go to visit a friend. But to separate our thoughts and affections from the world, to draw forth all our graces and increase each in its proper object, and to hold them to it till the work prospers in our hands—this, this is the difficulty.

RICHARD BAXTER

The Saints' Everlasting Rest, in Baxteriana, 25

懒惰的心是属天生活的一大障碍，并且我确实认为，对于拥有良好悟性的人而言，没有什么能比这更妨碍他过属天生活的了。若这只是活动活动身体、动动嘴、屈屈膝的事，那么进入天堂恐怕就像拜访朋友一样轻松了。但若让我们的思想和情感与世界分离，将我们所有的恩典唤起，又增强每一项恩典在其应有对象上的作用，并且能始终坚持不懈，直到我们手中的工作取得成功——这，这就是困难之所在。

理查德·巴克斯特

《圣徒永远的安息》，收录于《巴克斯特自传叙述》，25

Observe (and this is not peculiar to the weaver's trade, but common to it with any other) that there are two great causes of men's ruin: luxury is one, but slothfulness is the other. And it may admit a dispute which of these ruins most.

JOHN COLLINGES

Weaver's Pocket-book, 113

请注意（这并非织工这行业特有，而是在任何其他行业都一样），人败坏有两大原因：奢侈是其一，但懒惰是其二。至于哪一样最败坏人，可能尚有争议。

约翰·科林斯

《织工口袋书》，113

The house of correction is the fittest hospital for those cripples whose legs are lame through their own laziness.

THOMAS FULLER

Holy and Profane States, 184

对于那些因为懒惰而瘸腿的跛子来说，惩教所是最合适的医院。

托马斯·富勒

《圣洁和褻渎的光景》，184

Great opportunities for service neglected and great gifts not improved are oftentimes the occasion of plunging the soul into great depths. Gifts are given to trade withal for God; opportunities are the market days for that trade. To napkin up the one and let slip the other will end in trouble and

disconsolation. Disquietments and perplexities of heart are worms that will certainly breed in the rust of unexercised gifts. God loses a revenue of glory and honor by such slothful souls, and He will make them sensible of it. I know some at this day whose omissions of opportunities for service are ready to sink them into the grave.

JOHN OWEN

A Practical Exposition of the 130th Psalm, in Oweniana, 44

疏忽服侍的大好机会，不善用极大的恩赐，往往成为灵魂陷入深渊的契机。神赐下恩赐是让人与祂做买卖；机会则是做买卖的集市日。用手帕包起一样，或忽视另一样，结果就是麻烦和惆怅。内心的不安和困惑就像虫子一样，必然会在未被发挥之恩赐的锈迹中滋生。因这些懒惰的灵魂，神就失去了荣耀和尊贵的收成，祂也必会让他们知道这一点。我认识一些人，他们今天错失了服侍的机会，而这会随时将他们拉入坟墓。

约翰·欧文

《诗篇 130 篇应用性注释》，收录于 《欧文著作选段》，44

To expect that sustenance should drop from the clouds, without labor and care of our own, is an absurdity so obvious and flagrant that none are stupid enough to maintain it; yet their conduct is not much wiser who pretend to live upon providence while they live in sloth and do not exert themselves in some proper business for their own support. But let a person's circumstances be what they will, the God of nature, who doth nothing in vain, by having given us capacities and powers for action, plainly intimates that it is our duty to employ them in a rational and useful manner.

RICHARD STEELE

Religious Tradesman, 13

指望我们无需劳动和经营，云里就能降下粮食来，这是一种如此显而易见的荒谬念头，无人会愚蠢到抱有这种念头。然而，那些假装倚靠神的护理而活，自己却活在懒惰之中，不为养活自己而从事某种正当职业的人，他们的行为也没有明智到哪里去。无论一个人身处何种境遇，从不徒劳做事、掌管大自然的神，祂既赐予我们行动的能力和力量，这就已经明确暗示，我们有合理和有益运用这一切的责任。

理查德·斯蒂尔

《虔诚的商人》，13

My brethren, a man that is slothful, there is no love in that man. Lazy love is pretended love, for where love is and according to the degrees of it, such will a man's labor be. You that find dullness in duties and the ways of God, you do not run the ways of God's commands; strengthen your love, and you will mend your pace—that is certain. Now pray, look to your whole lives and observe what your labor is laid out for.

WILLIAM STRONG

Heavenly Treasure, 357

弟兄们，一个人懒惰，他心里就没有爱。懒惰的爱是假装的爱，因为哪里有爱，人就在那里按着这爱的程度竭力。你们这些觉得履行本分和遵行神的道路是沉闷无趣的人，你们并未在

遵行神命令的道中直奔；增强你们的爱，你们步伐的就会调整——这是肯定的。现在就来祷告，看看你们的一生，看看你们付出劳苦，到底是为了什么。

威廉·斯特朗
《属天的财宝》，357

SODOM（所多玛）

It was in the destruction of Sodom God came with resolution to destroy that place (Gen. 19:12-13). Great provocations call for great desolation; dreadful judgments are the necessary consequents of great preceding iniquities. But Lot, he must be taken care of, and a shelter and refuge must be provided for him.

THOMAS BLAKE
Living Truths in Dying Times, 36

在毁灭所多玛的时候，神定意要毁灭那地（创 19:12-13）。极大的挑衅招致极大的毁灭；可怕的审判是先前极大罪孽的必然结果。但罗得必得看顾，必有一个庇护所和避难处为他存留。

托马斯·布莱克
《临死之前活的真理》，36

Truly the sins of Sodom are at this day the sins of England, pride and fullness of bread. The Lord grant we have not the judgment of Sodom, fire and brimstone, ere long poured down upon us. Let England, especially London, seriously remember the sad examples of fire.

ARTHUR DENT
Plain Man's Plain Path-way, 7 (published one year before the Great Fire of London, 1666)

所多玛的罪，确实就是今日英格兰的罪，骄傲和饭饱思淫欲的罪。主啊，不要让所多玛所受的审判，也就是火焰和硫磺的审判，在不久的将来倾倒在我们的身上。让英格兰，特别是伦敦，严肃地记住所多玛这火的悲惨案例。

亚瑟·登特
《普通人进入天堂之路》，7（出版于 1666 年，伦敦大火前一年）

Had I beheld Sodom in the beauty thereof, and had the angel told me that the same should be suddenly destroyed by a merciless element, I should certainly have concluded that Sodom should have been drowned, led thereunto by these considerations: (1) It was situated in the plain of Jordan, a flat, low, level country. (2) It was well watered everywhere, and where always there is water enough, there may sometimes be too much. (3) Jordan had a quality in the first month to overflow all his banks. (4) But no drop of moisture is spilt on Sodom; it is burnt to ashes. How wide are our conjectures when they guess at God's judgments! How far are His ways above our apprehension! Especially when wicked men with the Sodomites wander in strange sins, out of the road of common

corruption, God meets them with strange punishments out of the reach of common conception, not coming within the compass of a rational suspicion.

THOMAS FULLER
Good Thoughts, 134-35

我若亲眼目睹所多玛的美丽，如果天使告诉我，它将会毫无怜悯地遭毁灭，我肯定会断定，所多玛要被大水淹没，这是因为考虑到以下几点：（1）它位于约旦河平原，一个平坦、低洼的地方。（2）它到处都得到很好的灌溉，水源总是充足，有时会有太多的水。（3）约旦河的河水有个特点，在第一个月里会溢过两岸。（4）但没有一滴水洒在所多玛身上，它被烧成灰烬。当我们猜测神的审判时，我们的猜想离事实相差何等之远！祂的道路是何等远远高于我们的意念！特别是当恶人和所多玛人一道在怪异的罪中徘徊，越过普通败坏的界限时，神就用怪异的惩罚对付他们，是普通想象无法预料的，也越过合理推测的界限。

托马斯·富勒
《美好的思想》，134-35

Sodom sinned after a new mode, and God destroys them after a new way, sending hell from above upon them.

WILLIAM GURNALL
Christian in Complete Armour, 126

所多玛以新的模式犯罪，神也以新的方式毁灭他们，将地狱从上头降在他们身上。

威廉·古纳尔
《基督徒披戴神的全副军装》，126

SOLITUDE（独处）

Our solitudes and retirements...give us the most genuine trials whether we are spiritually minded or no. What we are in them, that we are and no more.

JOHN OWEN
Golden Book, 242

我们的独处和退下……给了我们最真实的考验，考验我们是否体贴圣灵。我们在独处和退下时如何为人，我们就为人如何，并且不会再更好。

约翰·欧文
《约翰·欧文金书》，242

Solitude is a release to the soul that was imprisoned in company.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:405

独处就是释放被囚在众人之中的灵魂。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:405

Secret meals are those that make the soul fat.

JOHN TRAPP
in Horn, Puritan Remembrancer, 305

隐藏处享受的食物，让灵魂得饱滋润。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，305

Some men are least alone when most alone. When Jacob was left alone, he wrestled with God.

RALPH VENNING
Canaan's Flowings, 218

一些人在最独处时，最不孤独。剩下雅各独自一人时，他与神摔跤。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，218

SORROW（愁苦/忧愁）

Sorrow commonly comes on horseback but goes away on foot. It runs like Cush to David with ill news (2 Sam. 18:32), so fast that it is out of breath; but when it is come, it tarries with us; it does not run back again.

THOMAS ADAMS
Exposition upon...Second...Peter, 762

愁苦通常骑马而来，却徒步而返。它就像那古实人一样，带着噩耗奔向大卫（撒下 18:32），跑得喘不过气来；但当它来到，就在我们身上逗留，不再跑回。

托马斯·亚当斯
《彼得后书注释》，762

When sorrow is indisposing, it untunes the heart for prayer, meditation, and holy conference; it cloisters up the soul. This is not sorrow but rather sullenness, and doth render a man not so much penitential as sinful.

SIMEON ASHE

Primitive Divinity, 87

当忧愁让人不适时，它使心灵失去音准，叫人无法祷告、默想、参加神圣的聚会；忧愁使灵魂变得封闭。这与其说是忧伤，不如说是愠怒，使人与其说是懊悔，不如说是犯罪。

西门·艾什
《上古神学》，87

Question: But when is a man's trouble or sorrow for sin sinful?

Answer: (1) When it keeps Christ and the soul asunder. (2) When it keeps the soul and the promise asunder. (3) When it unfits a man for the duties of his place and calling wherein the providence of God has placed him. (4) When it unfits a man for the duties of religion, either private or public. (5) When it takes off the sweet and comfort of all outward comforts and enjoyments and renders all our mercies like the white of an egg that has no taste or savor in it. (6) When it weakens, wastes, or destroys the outward man, for all godly sorrow is a friend to the soul and no enemy to the body.

THOMAS BROOKS
Cabinet of Choice Jewels, 97

问：人在什么时候为罪烦恼或忧愁，然而这样的烦恼或忧愁却是有罪呢？

答：（1）当它使基督和灵魂分离的时候。（2）当它使灵魂和应许分离的时候。（3）当它使人不合乎他的责任和呼召的时候，即不合乎神的护理安排他所处的身份时。（4）当它使人不适合尽信仰本分的时候，不论是私下的，或是公开的。（5）当它使人一切外在安慰和享受不再甘甜，不再给人安慰，使我们所蒙的一切恩惠变得都像蛋清，没有滋味的时候。（6）当它使外面的人软弱、耗费或毁灭的时候，因为所有按着神意思的忧愁都是灵魂的朋友，并不与身体为敌。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，97

To be truly sensible of sin is to sorrow for displeasing of God, to be afflicted that He is displeased by us more than that He is displeased with us.

JOHN BUNYAN
“Mr. John Bunyan's Dying Sayings,” in Complete Works, 79

真正感受到罪，是因罪令神不悦而忧愁，是因我们令神不悦而悲伤，过于因神对我们不悦而悲伤。

约翰·班扬
《班扬先生临终遗言》，收录于《全集》，79

Question: What sign is there of this [godly] sorrow?

Answer: The true sign of it is this, when a man can be grieved for the very disobedience of God in his evil word or deed, though he should never be punished and though there were neither heaven nor hell.

GILES FIRMIN
Real Christian, 303

问：这种按着神的意思忧愁有什么样的标志？

答：它的真正标志就是：就算人绝不会受惩罚，就算既没有天堂也没有地狱，他仍为自己的恶言恶行悖逆神而感到忧伤。

贾尔斯·费尔敏
《真基督徒》，303

Godly sorrow will constantly incite the mind unto all duties, acts, and fruits of repentance whatever; it is never barren nor heartless, but being both a grace and a duty, it will stir up the soul unto the exercise of all graces and the performance of all duties that are of the same kind. This the apostle declares fully (2 Cor. 7:11). This therefore is another thing which belongs unto that state of repentance which faith will bring the soul unto and whereby it will evidence itself.... And indeed, if this sorrow be constant and operative, there is no clearer evidence in us of saving faith. They are blessed who thus mourn. I had almost said it is worth all other evidences, as that without which they are none at all. Where this frame is not in some good measure, the soul can have no pregnant evidence of its good estate.

JOHN OWEN
“Grounds of Faith,” in *Oweniana*, 90–91

按着神的意思忧愁，这会不断激励人去思想悔改的所有本分、行动和果子；这忧愁绝不会不结果子，或心不在焉，而是既作为一种恩典，也作为一种本分，要激发灵魂去操练一切恩典，去履行所有相同性质的一切本分。这一点是使徒充分说明的（林后 7:11）。因此，这是属于悔改状态的另一项内容，信心带领灵魂进入其中，以此证明人在悔改……确实，如果这忧愁持续、有效，那么我们身上就没有比这更清楚的证据，证明我们有得救的信心。这样忧愁的人是有福的。我几乎要说，它的价值堪比所有其他证据，因为没有这忧愁，其他的就根本算不得什么。人若没有这种相当大程度上忧愁的心态，就不可能有任何充足的证据，证明自己是在好的光景中。

约翰·欧文
“信心的根据”，收录于《欧文著作选段》，90–91

THE SOUL（灵魂）

The soul is of a precious nature.... In man's composition there is a shadow of the Trinity, for to make up one man there is an elementary body, a divine soul, and a firmamental spirit. Here is the difference: in God there are three persons in one essence; in us three essences in one person. So in the soul there is a trinity of powers—vegetable, sensitive, rational. The former would only be; the second be, and be well; the third be, be well, and be forever well. O excellent nature in whose cabinet ten thousand forms may sit at once, which gives agitation to the body, without whom it

would fall down a dead and inanimate lump of clay! This soul shall be required.

THOMAS ADAMS

“The Cosmopolite,” in Sermons, 171–72

灵魂有一种珍贵的性质……人的构成有三位一体的影子，因为构成一个人的，有一个基本的身体、一个神圣的灵魂和一个属天的灵。不同之处在于：神有同一本质的三个位格；而在我们这里，一个位格内有三个本质。所以，灵魂有一种三合一的能力——植物性的、感知性的和理性的能力。第一样只是存在；第二样是存在，美好的存在；第三样是存在，美好的存在，永远美好的存在。哦，这卓越的本质，在它的宝库里，成千上万的形态可以同时栖息，它赋予身体活力，没有它，身体就会沦落为一团死气沉沉的泥土！这灵魂是不可或缺的。

托马斯·亚当斯

《世界的宠儿》，收录于《讲道集》，171–72

The soul hath three places of being: in the body from the Lord, in the Lord from the body, in the body with the Lord. The two last are referred to our salvation in heaven, either in part, when the soul is glorified alone, or totally, when both are crowned together. Now, the soul must be even here in the Lord's keeping or else it is lost. If God let go His hold, it sinks. It came from God; it returns to God. It cannot be well one moment without God.

THOMAS ADAMS

“The Soul's Refuge,” in Works, 3:30

灵魂有三个存在的地方：在身内，与主相离；在主里，离开身体；与主同在，在身内。最后两种情形讲的是我们在天上的得救，部分的得救，这时唯独灵魂得荣耀，或者是灵魂和身体一道得冠冕时的全然得救。现在，灵魂在地上必须蒙主保守，否则就会失丧。如果神放手，灵魂就会沉沦。灵魂从神而来，又回到神那里。没有神，灵魂一刻也不能安稳。

托马斯·亚当斯

《灵魂的避难所》，收录于《文集》，3:30

Consider the worth and excellency of souls. A soul is a spiritual, immortal substance. It is capable of the knowledge of God, it is capable of a union with God, of communion with God, and of a blessed and happy fruition of God. Christ left His Father's bosom for the good of souls. He assumed man's nature for the salvation of men's souls. Christ prayed for souls; He wept for them, bled for them, hung on the cross for them; He trod the winepress of His Father's wrath for them; He died; He rose again from death; He ascended; He intercedes for souls; and all the glorious preparations that He has been making in heaven these eighteen hundred years are for souls.

THOMAS BROOKS

Apples of Gold, 132–33

请思想灵魂的价值和卓越。灵魂是一种属灵的、不朽的本体。他能认识神，能与神联合，能与神相交，有从神而来蒙福和有福的果实。基督为了灵魂的益处，离开父的怀抱，为拯救人的灵魂，取了人的本性。基督为灵魂祷告，为灵魂哭泣，为灵魂流血，为灵魂挂在十字架上；为灵魂踹父忿怒的酒榨；祂死了；祂从死里复活；祂升天，为灵魂代求；在这一千八百年间，

基督在天上所做的一切荣耀准备，都是为了灵魂的缘故。

托马斯·布鲁克斯
《金苹果》，132-33

While I was thus afflicted with the fears of my own damnation, there were two things would make me wonder: the one was when I saw old people hunting after the things of this life, as if they should live here always; the other was when I found professors much distressed and cast down when they met with outward losses, as of husband, wife, or child, etc. Lord, thought I, what is seeking after carnal things by some, and what grief in others for the loss of them! If they so much labor after and shed so many tears for the things of this present life, how am I to be bemoaned, pitied, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I but sure of it, ah! how rich should I esteem myself, though blessed but with bread and water! I should count these but small afflictions and should bear them as little burdens. “A wounded spirit who can bear!”

JOHN BUNYAN
Grace Abounding, 37-38

当我因惧怕自己要下地狱而痛苦时，有两件事令我惊奇：一是我看见老年人追逐今生之事，仿佛他们会永远活在这世上；二是我发现认信之人在遭遇的外在损失，诸如失去丈夫、妻子、孩子等等的时候，他们极其悲痛和沮丧。我在想，主啊，一些人是何等追求属肉体之事，而其他则因失去这些，就何等悲伤！如果他们为今生之事如此操劳，如此多多流泪，我自己又是何等可悲可怜，多多需要为自己祷告呢？我的灵魂正在死亡，我的灵魂正下地狱。倘若我的灵魂光景良好，倘若我对此确信无疑，啊！哪怕我只有饼和水，我也该看自己是何等富足呢！我该看这些不过是小小的患难，是小小的负担。“心灵忧伤，谁能担当呢？”⁵⁸

约翰·班扬
《丰盛的恩典》，37-38

Hath God bestowed such excellent souls upon us? It is then an insufferable and horrible abuse of our excellent souls that we defile and debase them by sin, whereby we make one of the most beautiful and lovely creatures that ever came out of the hands of the Creator the most filthy and loathsome part of His whole creation. God gave us a noble soul, with His own image imprinted on it, and we by sin impress the character of the devil upon it. God gave us an immortal soul, and we, by abusing it to sin, do what we can to destroy it. How ill must God take it at our hands that we thus deface and spoil the masterpiece of His workmanship!

JOHN CONANT
Sermon 1 on 2 Cor. 5:1, in Sermons, 18-19

神把如此卓越的灵魂赐给了我们吗？我们用罪恶玷污和贬低我们的灵魂，让造物主手中最美丽、最可爱的造物，成为祂整个创造中最污秽、最可憎的部分，这就是对我们卓越灵魂不可容忍和可怕的践踏了。神赐给我们高贵的灵魂，上面有祂自己形像的印记，我们却因犯罪，就在上面盖上魔鬼的印记。神赐给我们不朽的灵魂，我们却滥用这灵魂去犯罪，尽我们所能

⁵⁸ 箴18:14

地将其毁灭。我们如此玷污和糟蹋神的杰作，这是何其不善，神必要我们为此交账！

约翰·柯南特

《论哥林多后书 5:1 的第一篇讲道》，收录于《讲道集》，18-19

All this [i.e., the glorious creation that is the human body] is but the enameling of the case or polishing the casket wherein the rare jewel lies. Providence hath not only built the house but brought the inhabitant (I mean the soul) into the possession of it. A glorious piece it is, that bears the very image of God upon it, being all in all, and all in every part. How noble are its faculties and affections! How nimble, various, and indefatigable are its motions! How comprehensive is its capacity! It is a companion for angels—nay, capable of espousals to Christ and eternal communion with God. It is the wonder of earth and the envy of hell.

JOHN FLAVEL

Divine Conduct, 41

这一切（即人的身体这一充满荣耀的创造）不过是装着那稀世珍宝的珐琅盒，或精心打磨的珠宝盒。神的护理不仅建造房屋，而且还让居住者（我是指灵魂）进来，拥有这房屋。灵魂是一件充满荣耀的珍品，上面承载着神形像，它的全部，它的每一部分，都有神的形像。它的官能和情感是何等高贵！它的动作是何等机敏，富于变化和百折不挠！它的包容能力是何等全面！灵魂可与天使作伴——不，它甚至能许配给基督，与神永远相交。灵魂是人间的奇迹，是地狱所嫉妒的。

约翰·弗拉维尔

《神的作为》，41

The immortality of human souls puts it [i.e., the reality of the future state] beyond all doubt. The soul of man vastly differs from that of a beast, which is but a material form, and so wholly depending on that it must need perish with matter. But it is not so with us: ours are reasonable spirits that can live and act in a separated state from the body. “Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?” (Eccl. 3:21). For if a man dispute whether man be rational, this his very disputing it proves him to be so. So our disputes, hopes, fears, and apprehensions of eternity prove our souls immortal and capable of that state.

JOHN FLAVEL

Fountain of Life, 317

人灵魂的不灭，使这件事（即确实存在着将来的状态）无可置疑。人的灵魂与兽的灵魂大大有别，兽的灵魂不过是一种物质形态，完全依赖物质，必然要随着物质消亡而消亡。但我们的灵魂并非除此：我们的灵魂是有理性的灵魂，可以在与身体分离的状态中生活和行动，“谁知道人的灵是往上升，兽的魂是下入地呢？”（传 3:21）如果一个人要辩论人是否具有理性，他的辩论本身就证明他有理性：就这样，我们对天堂的辩论、盼望、惧怕和理解，都证明了我们的灵魂不灭，并且能够进入那种状态。

约翰·弗拉维尔

《生命的源头》，317

Love is that powerful and prevalent passion by which all the faculties and inclinations of the soul are determined and on which both its perfection and happiness depend. The worth and excellency of a soul is to be measured by the object of its love. He who loveth mean and sordid things doth thereby become base and vile, but a noble and wellplaced affection doth advance and improve the spirit into a conformity with the perfections which it loves.

HENRY SCOU GAL

Life of God in the Soul of Man, 40

爱是一种具有强大征服性的激情，决定了灵魂所有的官能和倾向，灵魂的完全和幸福也都取决于它。一个灵魂的价值和卓越，是由它所爱的对象衡量。爱卑贱齷齪之事的人，会因此变得卑鄙无耻；而高尚和正确的情感则能提升和改善灵魂，使其与所爱对象的完全相符。

亨利·斯库格尔

《人灵魂中上帝的生命》，40

A paraphrase upon 1 John 4:16: “Dwelleth in God, and God in him.”

My God is all things unto me;
All God is also mine: I am,
O Lord, wholly in Thee,
And also wholly Thine.

God is all things unto me.

The powers of each created good
In God are all contain'd;
In Him my comforts all do bud,
Flourish and are maintain'd.

All God is mine.

He gave me all that He had made;
All which did not suffice
My larger soul; therefore I pray'd,
He gave Himself likewise.

I am wholly in God.

In midst of God I live and breathe,
In him alone I'm bright;
The rays with which I shine beneath
Are borrowed from His light.

I am wholly God's.

O Lord, I'm not at all mine own,
Nor for another free:
Let life be a reflection
Of beams received from Thee.

All things below thee, Lord, I judge
To be below my soul;
O let my nobler mind e'en grudge,
Itself in dust to roll.

Be more myself, O God, to me
Than I myself have been;
Make me, O God, more one with Thee
Than with myself! Amen.

SAMUEL SHAW

“God and the Soul,” in *Voice of One Crying in the Wilderness*, 174–75 (italics original)

对约翰一书 4:16, “住在神里面, 神也住在他里面” 的释义:

我的神是我的一切;
神的一切也是我的: 主啊,
我完全在你里面,
也全然属你。

神是我的一切。

神所造每一样美好的能力,
都包含在神里面;
我一切的安慰都在祂里面
萌芽、发旺, 并由祂维系。

神的一切也是我的。

祂所造的一切都赐给了我;
这一切仍不能满足
我那更大的灵魂; 因此我祈求,
神将祂自己赐给我。

我完全在神里面。

在神里面我生活和呼吸,

唯独在祂里面我才有生机；
我在下面这世上照耀的光芒
都是从祂的明光借来的。

我全然属神。

主啊，我根本不属于我自己，
也不属于别人：
求你让我的生命
折射出从你而来的光。

主啊，所有不及你的，
都不及我灵魂所需；
哦，让我更高贵的心灵，
虽在尘土中打滚，却是把你羡慕。

神啊，求你对我而言，
比我更是我自己；
神啊，让我与你更合而为一，
超过我与我自己的合一！阿们。

撒母耳·肖

《神与灵魂》，收录于《旷野呼声》，174-175（斜体字为原作者所加）

Thy sufferings are outward only, in thy name, or estate, or body. Neither men nor devils can hurt thy soul or make a flaw in that diamond, but thy glory shall be both outward and inward. Thy body shall shine like the sun in its noonday dress, but ten thousand suns will be darkness to thy soul's attire. Thy soul is the chiefest seat of grace, and thy soul will be the choicest subject of glory.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:139

你的苦难是外在的，不过是你的名，或产业，或身体受苦。人和魔鬼都不能伤害你的灵魂，也不能让你如钻石般的灵魂出现一丝瑕疵。你的身体必要像身披美衣的正午日头一样闪耀，但一万个日头在你灵魂的妆饰面前也要黯然失色。你的灵魂是恩典最首要的座位，你的灵魂将要成为荣耀最精选的对象。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:139

Thy soul, reader, is of unconceivable value and excellency: (1) as it is immediately created by God, without any preexisting matter; (2) as it is of an immaterial and spiritual nature; (3) as it is capable of the image, and life, and love, and fruition of God Himself; (4) as it is immortal and of eternal duration; though years and ages and generations and time have an end, the soul hath no end; (5) as it is the bottom in which the body and its everlasting good is embarked; (6) as it is the standard and

measure of all our outward excellencies; as friends, and health, and food, and life, and riches, and honor, and ministers, and ordinances are more or less worth as they are more or less serviceable to the soul. Now, grace and godliness is the honor and elevation and excellency of the soul.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:174

读者，你的灵魂具有无法想象的价值和卓越：（1）因它是神直接创造，没有使用任何先存的介质；（2）因它具有一种非物质和属灵的性质；（3）因它能承受神自己的形像、生命、爱和所结的果子；（4）因它是不朽，一直存到永远；虽然岁月、年龄、世代和时间都有尽头，但灵魂却没有尽头；（5）灵魂是身体及其永远福祉所依托的根基；（6）灵魂是我们一切外在卓越的标准和尺度；就像朋友、健康、食物、生命、财富、荣誉、事工和蒙恩之道，这一切的价值或大或小，都与这一切对灵魂所起的作用相对应。现在，恩典和敬虔是灵魂的尊荣、提升和卓越。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:174

We must be merciful to the souls of others; this is spiritual alms. Indeed soul-mercy is the chief. The soul is the most precious thing: it is a vessel of honor; it is a bud of eternity; it is a spark lighted by the breath of God. It is a rich diamond set in a ring of clay. The soul hath the blood of God to redeem it, the image of God to beautify it. It being therefore of so high a descent, sprung from the Ancient of Days, that mercy which is shown to the soul must needs be the greatest.

THOMAS WATSON

The Beatitudes, in Discourses, 2:193

我们必须怜悯他人的灵魂，这是属灵的施舍。的确，怜悯灵魂是最重要的事。灵魂是最宝贵的事情：它是尊贵的容器；它是永恒的花蕾；它是神的气息所点燃的火花。它是嵌在泥土戒指上的一颗璀璨钻石。灵魂由神的血赎回，由神的形像美化。因此，既然它有如此高贵的血统，是从那亘古常在者而来，那么对灵魂的怜悯就必须是最大的怜悯。

汤姆·华森

《八福》，收录于《讲论》，2:193

Consider how unworthy it is for a Christian to have his heart set upon the world. It is unworthy of his soul. The soul is dignified with honor; it is a noble coin that hath a divine impress stamped upon it; it is capable of communion with God and angels. Now it is too far below a man to spend the affections and operations of this heaven-born soul upon drossy things. It is as if one should embroider sackcloth with gold or set a diamond in clay.

THOMAS WATSON

“A Christian on Earth Still in Heaven,” in Discourses, 1:287

请想一想，一个基督徒倾心于世界，这与他何等不配。这与他的灵魂不配。灵魂有尊荣，充满尊贵；灵魂就像一枚高贵的金币，印有神的印记；灵魂可以与神和天使相交。在这一点上，一个人把这生于天堂之灵魂的情感和行动耗费在无用的事上，这实在太有失身份。这就好像

用金线绣麻布，或把钻石嵌在泥土上一样。

汤姆·华森

《基督徒在地如在天》，收录于《讲论》，1:287

The soul is a divine spark kindled by the breath of God.... It is a bright mirror in which some refracted beams of God's wisdom and holiness do shine forth; the soul is a blossom of eternity.

THOMAS WATSON

"The One Thing Necessary," in Discourses, 1:371

灵魂是由神呼出的气息所点燃的神圣火花……它是一面明镜，折射出神的智慧和圣洁的某些光芒；灵魂是在永恒中绽放的鲜花。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:371

The soul is the richest piece of embroidery ever made by the hands of God: the understanding bespangled with light; the will invested with liberty; the affections, like a harp, tuned by the Holy Ghost.

THOMAS WATSON

Puritan Gems, 124

灵魂是出于神之手的最华美刺绣：悟性被光环绕；意志被赋予自由；情感像琴，由圣灵调音。

汤姆·华森

《清教徒奇珍录》，124

SOVEREIGNTY OF GOD（神的主权）

In prosperity we forget our mortality. Adversity causeth us to know not only that we are but men, but frail men; that God hath us between His hands (as it is, Ezek. 21:17) and can as easily crush us as we do moths; that we are in God's hands as the clay in the hands of the potter; that He hath an absolute sovereignty over us; and that we depend upon Him for our being, well-being, and eternal being. These things we know feelingly and practically in the day of affliction. And it much concerns us to know these things and to know them powerfully, for this will make us stand in awe of God and study to serve and please Him. He that depends upon a man for his livelihood, knowing that he hath him at an advantage and can easily undo him, will certainly endeavor to comply with him and to obtain his favor. The ground of all service and obedience is dependence. And did we really and experimentally know our dependence upon God and the advantages He hath us at, we could not—we would not—but comply with Him and labor above all things to gain His love and favor.

EDMUND CALAMY

Godly Man's Ark, 7

顺境中，我们忘记了自己是必死之人。是逆境，使我们知道我们不过是人，且是软弱的人；神把我们置于祂两手之间（如结 21:17 所言），祂可以将我们轻易碾碎，就像我们可以将飞蛾轻易碾碎一样；我们如同窑匠手中的泥土，被神紧紧握在手中；祂对我们拥有绝对的主权；我们的生命、福祉和永生都在乎祂。在遭难的日子，我们才能对这些有实际的感受和经历。我们必须认识这些事，并且要深刻地认识，因这些事能使我们敬畏神，学习侍奉祂，讨祂的喜悦。一个倚靠他人谋生的人，知道那人是胜过自己，又能轻易将自己废弃，就一定会努力顺从祂，求得祂的眷顾。一切服侍和顺服的根基就是倚靠。倘若我们是真实、出于经历认识到我们需要倚靠神，并且神胜过我们，我们就不能——也不会不愿——不顺服祂，而是会竭力在一切事上要得祂的爱和恩宠。

埃德蒙·卡拉米
《义人的方舟》，7

I shall treat...of God's sovereignty.... The sum...lies in this proposition—name-ly, that the great God, blessed forever, hath an absolute power and right of dominion over His creatures, to dispose and determine of them as seemeth Him good. That there is such a power and that this power belongs to God, no other reason needs be assigned but that “He is God, and there is none besides Him.” There can be no more because (1) there can be but one infinite, for such a being fills heaven and earth, and so no place or room for another; (2) there can be but one omnipotent, for He that is such hath all others under His feet; besides, where one can do all, more would be impertinent; (3) there can be but one supreme; supreme power may reside in many (as in mixed monarchies and commonwealths), but as lawmakers and supreme, they are but one; (4) there can be but one first cause from which all beings else derive their original, and that is this blessed One we are speaking of, of whom and for whom are all things (1 Cor. 8:6). And if He be the author of all, He needs must have a sovereign right and power to determine all, both as to their being, order, efficacy, and end.

ELISHA COLES
Practical Discourse, 21–22

我所要论述“神的主权”这一命题的总结，就是——配得永远称颂的伟大的神，祂对自己的造物拥有绝对的主权和统治权，并且可以按照祂看为好的方式任意处置他们，并决定他们的一切。这样的权能存在，并且这权能属于神，“祂是神，除祂以外，再无别神”⁵⁹，单此一点即已足够，无需列出其他理由。也不可能有别的原因，因为：（1）只有一位是无限的，因为这样的一位存在充满天地，没有其他地方或空间可以容纳另一位；（2）只有一位是全能的，祂是所有其他都在祂脚下的存在；此外，在一个地方，已经有一位能做一切事情，再多一位就是不当；（3）只有一位至高者；最高权力可能存于多者（如混合的君主制和联邦制），但作为立法者和至高者，只能有一位；（4）第一因只能有一位，其余所有的存在，皆是从这第一因而来，就是我们在说的，配得称颂的这位，万物都本于祂，为了祂而存在（林前 8:6）。如果祂为万有的创造者，那祂就必然拥有决定万有，包括决定万有的存在、秩序、功效和目的的主权和大能。

以利沙·科尔斯
《应用性论述神的主权》，21–22

⁵⁹ 申4:35

Having founded this discourse on the sovereignty of God as the best and most natural ground of satisfaction or captivation to reason touching election, now as a means to qualify our spirits and reconcile them with the doctrine of sovereignty, it seemeth expedient to annex that of His righteousness; and I think there is not a more rational proposition or more obliging to submission than that there is no unrighteousness with God. This is the natural adjunct of divine sovereignty, which, as we are indispensably bound to believe, so to be well grounded in the faith of it, will be of exceeding great usefulness to us in every condition, especially under those darker administrations of which we do not see at present the cause, reason, or tendency; when matters of great importance seem to be confused or neglected; when all things in view fall out alike to all, and you cannot know either good or evil by all that is before you.

ELISHA COLES
Practical Discourse, 44

在拣选这件事上，把神的主权作为满足或征服理性的最有力和最自然理由之后，现在似乎应该加上关于“神的义”的论述，以此规范我们的思想，使之与主权的教义一致；我并不认为有哪一个命题，比“神并无不义”这一命题更为合理，让人必须服从。“神的义”自然附属于神的主权，对此我们必须相信，坚定对“神的义”的信心，这在任何情况下，特别是在神的安排晦涩难明，我们当下看不清这安排的原因、理由或趋势时，极重要的事似乎被混淆或忽视时，或者同样的事发生在所有人身上，而你无法通过面前的一切得知事情是好是坏时，对我们有极大帮助。

以利沙·科尔斯
《应用性论述神的主权》，44

Now [Satan] is a prince elect by the unanimous choice of corrupt nature; “Ye are of your father the devil,” saith Christ, “and his lusts ye will do.” But this also hath a flaw in it, for man by law of creation is God’s subject and cannot give away God’s right. By sin he loses his right in God as a protector, but God loses not His right as a sovereign. Sin disabled man to keep God’s law, but it doth not enfranchise or discharge him that he need not keep it.

WILLIAM GURNALL
Christian in Complete Armour, 91

在这一点上，撒但是由败坏的人性一致选出的王；基督说：“你们是出于你们的父魔鬼，你们父的私欲，你们偏要行。”⁶⁰但这里也存在一个问题，因按着创造律，人是神的臣民，不能转让神的权利。因着罪，人失去了在作为保护者的神里面的权利，但神并没有失去祂作为主权君王的权利。罪使人没有能力遵守神的律法，但罪没有使人获得无需遵守律法的权利，或免除他遵行律法的义务。

威廉·古纳尔
《基督徒披戴神的全副军装》，91

⁶⁰ 约8:44

SPEECH（言谈）

Provide matter of holy discourse of purpose beforehand. As you will not travel without money in your purses to defray your charges, so you should not go into company without a provision of such matter as may be profitable for the company that you may be cast upon.

RICHARD BAXTER
Baxteriana, 251

事前预备好神圣讲论的内容。正如你们囊中没有钱，就不会外出旅行，同样地，你们若不预备好，能造就神把你们带入其中的那群人，你们就不应该进入那群人当中。

理查德·巴克斯特
《巴克斯特自传叙述》，251

Keep thy speech as clean from all obscenity as thou wouldst thy meat from poison, and let thy talk be gracious, that he who hears thee may grow better by thee. And be ever more earnest when thou speakest of religion than when thou talkest of worldly matters. If thou perceivest that thou hast erred, persevere not in thine error; rejoice to find the truth and magnify it. Study, therefore, three things especially—to understand well, to say well, and to do well.

LEWIS BAYLY
Practice of Piety, 124

保守你的言谈远离一切淫秽，就像保护你的食物远离毒药一样，让你的言谈满有恩慈，叫听见你说话的人，能因你变得更好。谈论信仰时，要比谈论世上之事更火热。你若发现自己有错，就不要坚持错误；要为找到真理而高兴，并将真理发扬光大。因此，要特别努力做到三件事——正确理解、正确言谈、正确行事。

路易斯·贝利
《敬虔的操练》，124

We know metals by their tinkling and men by their talking.

THOMAS BROOKS
in Horn, Puritan Remembrancer, 321

从金属的叮当声认识金属，从人的言谈认识人。

托马斯·布鲁克斯
收录于霍恩，《清教徒备忘录》，321

[Philip Henry] had observed concerning himself that he was sometimes the worse for eating, but never for abstinence; sometimes the worse for wearing too few clothes, but never for wearing too many; sometimes the worse for speaking, but never for keeping silence.

JOHN DOD AND PHILIP HENRY

Gleanings of Heavenly Wisdom, 47

腓力·亨利曾注意到自己，他有时因饮食而变糟，却从不会因禁食而变糟；有时因穿衣太少而变糟，却从不会因穿得太多而变糟；有时因开口而变糟，却从不会因保持沉默而变糟。

约翰·多德和腓力·亨利
《属天智慧拾珍》，47

Idle words—that is, useless chat, unprofitable talk that is not referred any way to the glory of God. This is a common evil and little regarded by most men, but yet a sin of severer aggravations than the most imagine: light words weigh heavy in God’s balance.

JOHN FLAVEL
“The Art of Preserving the Fruit of the Lips,” in Navigation Spiritualized, 163

闲言碎语——即无用的闲谈、无益的谈话，这些都与神的荣耀毫不相干。这是一种常见的罪恶，大多数人都不予重视，但这种罪的严重性却超乎大多数人的想象：轻浮的言语在神的天平上总是很重。

约翰·弗拉维尔
《保守嘴唇所结果子的艺术》，收录于《灵魂的航程》，163

The persons to whom you speak are to be considered, for you must not speak everything to everybody. To some it were a folly to do it; to some it were dangerous to do it: it were like Hezekiah’s opening his treasures to his enemy, which was little better in effect than the betraying of his kingdom. Observe the condition and quality of the person, and accordingly learn to speak or to be silent.

WILLIAM GEARING
Sacred Diary, 131

需要考虑你说话的对象，因你绝不可对所有人讲所有事。对一些人来说，这样做是愚蠢；对一些人来说，这样做是危险：就像希西家向他的敌人敞开他的宝库一样，其效果比卖国好不了多少。要观察人的状况和品质，相应学会说话或保持沉默。

威廉·基林
《神圣日记》，131

Good words cost nothing but a little self-denial, yet they purchase great things. Gentleness will do what violence will not do.

MATTHEW HENRY
Gems, 74

美好的言语代价轻微，只需一点点舍己，却能换来巨大收获。温柔能行出暴力所不能行的事。

马太·亨利

《奇珍录》，74

God's graces, which we are to show forth in our communication, are these: wisdom, truth, reverence, modesty, meekness, sobriety in judgment, urbanity, fidelity, care of others' good name.... Wisdom in our speech is a goodly ornament.

WILLIAM PERKINS

Direction for the Government of the Tongue, 6

我们谈话时，当表现出来的神的美德就是：智慧、诚实、恭敬、谦虚、温柔、审慎判断、有礼、忠诚、爱护他人名声……我们言谈有智慧，这是一种美好的装饰。

威廉·帕金斯

《管理舌头的指引》，6

Sobriety in judgment is when a man either suspends his opinion of his neighbor's sayings or doings; or else speaks as charitably as he can by saying as little as may be, if the thing be evil; or by interpreting all in better part if the speech or action be doubtful. Therefore, do thus: despise not thy neighbor, but think thyself as bad a sinner and that the like defeats may befall thee. If thou cannot excuse his doing, excuse his intent, which may be good; or if the deed be evil, think it was done of ignorance. If thou can in no way excuse him, think some great temptation befell him and that thou should be worse if the like temptation befell thee, and give God thanks that the like as yet hath not befallen thee. Despise not a man being a sinner, for though he be evil today, he may turn tomorrow.

WILLIAM PERKINS

Direction for the Government of the Tongue, 16

审慎判断，就是人对邻舍的言行暂时不发表意见，若非好事，说话就尽量仁慈，尽量少说；若是言行可疑，就尽量多从好的一面理解。因此，你当如此行：不要藐视你的邻舍，而要想到自己也是个罪人，同样的失败也会临到你身上。如果你不能为他的行为开脱，就为他的意图辩护，他的意图可能是好的；如果他所行的是恶，就认为他如此行是出于无知。你若绝不能原谅他，就当想他是受了某种极大的试探，你若受同样试探，可能会比他更糟；你若还没有受到同样的试探，就当感谢神。不要因一个人是罪人就藐视他，因他今天虽然为恶，明天却可能回转。

威廉·帕金斯

《管理舌头的指引》，16

Urbanity is a grace of speech whereby men in seemly manner use pleasantness in talk for recreation or for such delights as is joined with profit to themselves and others.... Now this mirth must be joined with the fear of God.

WILLIAM PERKINS

Direction for the Government of the Tongue, 17

有礼是一种谈吐方面的美德，藉着得当的方式，使用愉悦的言谈，给自己和他人带来修养，或有益的愉悦……在这一点上，这种欢愉必须与敬畏神相结合。

威廉·帕金斯
《管理舌头的指引》，17

SPIRITUAL MATURITY（灵命成熟）

An old disciple, an old Christian, is rich in spiritual experiences. Oh, the experiences that he hath of the ways of God, of the workings of God, of the work of God, of the love of God! Oh, the divine stories that old Christians can tell of the power, sweetness, and usefulness of the word, as a light to lead the soul, as a staff to support it, as a spirit to quicken it, as an anchor to stay it, and as a cordial to comfort and strengthen it! Oh, the stories that he can tell you concerning the love of Christ, the blood of Christ, the offices of Christ, the merits of Christ, the righteousness of Christ, and the graces of Christ, and the influences of Christ! Oh, the stories that an old disciple can tell you of the indwellings of the Spirit, of the operations of the Spirit, of the leadings of the Spirit, of the witnessings of the Spirit, and of the comforts and joys of the Spirit! Oh, the stories that an old Christian can tell you of the evil, bitterness, deceitfulness, prevalency of sin, and the happiness of the conquest over it! Oh, the stories that he can tell you of the snares, devices, temptations, rage, watchfulness of Satan, and the ways of triumphing over him!

THOMAS BROOKS
Apples of Gold, 66–67

一位老门徒，一位老基督徒，是有着丰富的属灵经验。哦，他对神的道路、神的作为、神的工作、神的爱有何等的经历！哦，老基督徒可以讲说神的事情，讲说神话语的大能、甜美和效用，讲说这是引领灵魂的光，支持灵魂的杖，叫灵魂苏醒的灵，使灵魂稳固的锚，作安慰和坚固灵魂的良药的事情！哦，他能告诉你基督的爱、基督的宝血、基督的职分、基督的功德、基督的义、基督的恩典和基督的影响！哦，一位老门徒可以给你讲说关于圣灵的内住、圣灵的运行、圣灵的引导、圣灵的见证、圣灵给人的安慰喜乐！哦，一位老基督徒可以给你讲说关于罪的邪恶、苦涩、欺骗、势力，以及胜过罪给人带来的喜乐！哦，一位老基督徒可以对你讲说撒但的陷阱、诡计、试探、狂怒、警惕撒但，以及胜过撒但的方法！

托马斯·布鲁克斯
《金苹果》，66–67

SPIRITUAL WARFARE（属灵争战）

Israel going into Egypt had no opposition, but traveling into Canaan, they were never free.

THOMAS BROOKS
Mute Christian, 180

以色列人入埃及，无人反对，但进迦南，却绝不能不受阻挡。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，180

A humble soul being once in a great conflict with Satan said thus to him: “Satan, reason not with me—I am but weak. If thou hast anything to say, say it to Christ; He is my advocate, my strength, and my Redeemer, and He shall plead for me.” A humble soul is good at turning Satan over to the Lord Jesus, and this increases Satan’s hell.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:39

一个谦卑的灵魂在一次与撒但的剧烈冲突中，这样对他说：“撒但，别跟我讲道理，我是软弱的。如果你有什么话要说，就对基督说吧；祂是我的辩护人，我的力量，我的救赎主，祂必为我辩护。”谦卑的灵魂善于让撒但面对主耶稣，这就增加了撒但的地狱之苦。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:39

When the sword is in the scabbard, the traveler is easily surprised; and when the guard is asleep, the city is quickly conquered. The strongest creature, the lion, and the wisest creature, the serpent, if they be dormant, are as easily surprised as the weakest worms. So the strongest and wisest saints, if their graces be asleep, if they be only in the habit and not in the exercise, may be as easily surprised and vanquished as the weakest Christians in all the world, as you may see in David, Solomon, Samson, Peter. Every enemy insults over him that has lost the use of his weapons.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:168

收刀入鞘，旅人易惊；卫兵沉睡，城池易陷。最强壮的动物——狮子，最聪明的动物——蛇，如果它们睡着，就会像最弱小的虫子一样，容易受到惊吓。同样，最强壮最有智慧的圣徒，他们的美德若是沉睡，如果他们的美德只是成了习惯，却不加以操练，他们就会像世上最软弱的基督徒一样容易受惊吓和被胜过，你可在大卫、所罗门、参孙、彼得身上看到这一点。每一个敌人都可以侮辱不能使用武器的人。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:168

This is ground of consolation to the weak Christian who disputes against the truth of His grace from the inward conflicts and fightings he hath with his lusts and is ready to say, like Gideon, in regard of outward enemies, “If God be with me, why is all this befallen me? Why do I find such strugglings in me, provoking me to sin, pulling me back from that which is good?” Why dost ask? The answer is soon given: because thou art a wrestler, not a conqueror. You mistake the state of a Christian in this life. When one is made a Christian, he is not presently called to triumph over his slain enemies but carried into the field to meet and fight them. The state of grace is the commencing of a war against sin, not the ending of it.

WILLIAM GURNALL

Christian in Complete Armour, 83

这是软弱基督徒得安慰的理由，他因内在冲突，与情欲相争而怀疑自己是否真正蒙恩，就准备像基甸面对外在仇敌时说：“神若与我同在，我为何还遭遇这一切？我里面为何如此挣扎，诱发犯罪，从善中退后呢？”你为何这样问呢？答案很快就有：因你在摔跤，尚未得胜。你误解了基督徒今生的状态。当人成为基督徒，他不是立刻蒙召胜过他那被杀的仇敌，而是被带入战场，与仇敌狭路相逢，与其争战。蒙恩的状态是与罪争战的开始，而非结束。

威廉·古纳尔

《基督徒披戴神的全副军装》，83

[The helmet of salvation] makes the fifth in the apostle's order, and what is observable: this and most of the pieces...are defensive arms, and all to defend the Christian from sin—none to secure him from suffering. First, they are mostly defensive arms. Indeed, there is but one of all the pieces in the whole panoply for offense: that is the sword. It may be to give us this hint, that this spiritual war of the Christian lies chiefly on the defense and therefore requires arms most of this kind to wage it. God hath deposited a rich treasure of grace in every saint's heart. The devil's greatest spite is against this; to plunder him of which and with it of his happiness, he commences a bloody war against him. So that the Christian overcomes his enemy when himself is not overcome by him, his work being rather to keep what is his own than to get what is his enemy's.

WILLIAM GURNALL

Christian in Complete Armour, 511

救恩的头盔在使徒提到的军装中位列第五，值得注意的是：它和其他大部分军装一样……都是防御性的装备，都是为了保护基督徒免于犯罪，而不是使他免于受苦。首先，它们大多是防御性装备。事实上，在全套军装的各样装备中，只有一件是用于进攻的：那就是宝剑。这也许是给我们的提示：基督徒的属灵战争主要是为了防御，因此最需要这类装备。神在每一个圣徒心中都储藏了丰富的恩典。魔鬼最大的恶意就在于对抗这恩典；为了掠夺他的恩典，连同他的幸福，魔鬼对他发动血战。因此，当基督徒不被仇敌胜过，他就是胜了仇敌，他的工作是保住自己的，而不是夺取那属于仇敌的。

威廉·古纳尔

《基督徒披戴神的全副军装》，511

All the pieces [of the armor of God] are to defend the Christian from sin—none to secure him from suffering. They are to defend him in suffering, not privilege him from it. He must prepare the more for suffering because he is so well furnished with armor to bear it. Armor is not given for men to wear by the fireside, but in the field. How shall the maker be praised if the metal of his arms be not known? And where shall it be put to the proof, but amidst swords and bullets? He that desires to live all his days in a state of ease and security will never make a good Christian. Resolve for hardship or lay down thy arms.

WILLIAM GURNALL

Christian in Complete Armour, 512

神全副军装的所有部分，都是为了保护基督徒免于犯罪，但没有一件是为了使他免于受苦。这些军装在苦难中保护他，而不是使他有特权免于受苦。他必须为受苦多多准备，因他已经如此装备精良，可以承受苦难。军装不是让人围坐在炉火旁时穿的，而是给人上战场争战时穿的。倘若人不知道他的军装是由什么金属做成的，他又怎能称赞制作军装的那一位呢？除了在刀光箭雨之下，他还能在哪里证明这军装的价值呢？渴慕终生轻松安乐的人，绝不会成为一个好基督徒。要么下定决心受苦，要么放下武器投降。

威廉·古纳尔
《基督徒披戴神的全副军装》，512

The Christian's armor will rust, except it be furbished with the oil of prayer. What the key is to the watch, prayer is to our graces; it winds them up and sets them going.

WILLIAM GURNALL
Christian in Complete Armour, 624

若不用祷告之油擦拭，基督徒的军装就会生锈。祷告之于我们的美德，就如发条之于钟表一样；祷告为美德拧上发条，使它们运转起来。

威廉·古纳尔
《基督徒披戴神的全副军装》，624

The...question is whether lusts war in the heart of a godly man.... I answer yes. The life of a Christian is a wrestling, conflicting estate; there is a double nature in the best, flesh and spirit (Gal. 5:17). We carry an enemy in our bosoms; the Canaanite is not wholly cast out. It was a good prayer of him that said, "Lord, deliver me from one evil man, and it shall suffice," meaning himself. Flesh and spirit, like the twins in Rebekah's womb, war and struggle; yea, lusts stir and rage more in a godly heart to sense and feeling than in a wicked. "When a strong man armed keepeth his palace, his goods are in peace" (Luke 11:21). There is no stir; wind and tide go together. Conviction may sometimes awaken drowsy lusts; otherwise, all is still and quiet. But usually there is more trouble with sin after conversion, especially presently upon conversion.

THOMAS MANTON
Practical Exposition on the Epistle of James, 147

问题是，一个敬虔人心中是否有情欲的战争……我回答：是的！基督徒的生活是一种搏斗、冲突的生活；最好的人也有双重本性，就是肉体 and 圣灵（加 5:17）。我们怀里有一位仇敌；迦南人尚未被完全逐出。一个很好的祷告是：“主啊，救我脱离一个恶人，这就足够了。”他说的这恶人就是他自己。肉体 and 圣灵，就像利百加腹中的双子，战争和挣扎；是的，情欲在敬虔人心中，比在恶人里面更肆虐激发人的感官和感觉。“壮士披挂整齐，看守自己的住宅，他所有的都平安无事。”（路 11:21）没有骚动；风向与潮向一致。知罪有时会唤醒昏昏欲睡的情欲；否则，一切就都是风平浪静。但通常人在归信之后，尤其是归信之初，罪会带来更多麻烦。

托马斯·曼顿
《雅各书实践性注释》，147

It is not so easy a matter to pray as men think. In regard of the unspiritualness of our nature compared with the duty itself in which we draw near to a holy God, we cannot endure to be separated from our lusts; and there is great rebellion in our hearts against everything that is good; and Satan also is our special enemy.... When we go to God by prayer, the devil knows we go to fetch strength against him, and therefore he opposes us all he can. But though some may mumble over a few prayers, yet (indeed) no man can pray as he ought, or in faith, that is not within the covenant of grace, nor without the Holy Ghost.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 59

祷告并不像人想象的那样容易。与我们当尽亲近圣洁之神的本分相比，我们的本性并不属灵，我们不能忍受与我们的情欲分离；我们心中对一切善事都有极大的悖逆；撒但也特别与我们为敌……当我们藉着祷告去到神那里时，魔鬼知道我们是去寻求力量对抗他，因此他会竭尽全力与我们作对。虽然有一些人可能会喃喃自语地祷告几句，但实际上，人不若在恩典之约里，若没有圣灵，人就不能照他所应当的那样祷告，不能在信心中祷告。

理查德·薛伯斯

《神圣默想与圣洁沉思》，59

As we must be sober in tempering our hearts and affections, so we must be watchful, which is a duty required of us as Christians, but indispensably necessary as we are Christian soldiers engaged “in bello semper, et si non in pralio,” as Livy speaks—always in a war, though not always in battle. A Christian hath no peace but in his conscience and the grave.

WILLIAM SPURSTOWE

Wiles of Satan, 91

正如我们必须冷静地调节我们的心和情感，使之合乎中道，同样我们也必须警醒，这是身为基督徒，神要求我们必须履行的义务，也是我们作为基督徒士兵，不可或缺必须履行的职责，因我们正如李维⁶¹所言，*in bello semper, et si non in pralio*——“虽不总是在战斗中，却总是在战争中。”基督徒只有在他的良心和他的坟墓里才有平安。

威廉·斯珀斯托

《撒但的诡计》，91

The spiritual warfare is the daily exercise of our spiritual strength and armor against all adversaries with assured confidence of victory. For the state of the faithful in this life is such that they are sure in Christ and yet fight against sin, there being joined with repentance a continual fighting and struggling against the assaults of a man's own flesh, against the motions of the devil, and enticements of the world. We shall only overcome these enemies by a lively faith in Christ Jesus, and our principal strength is the powerful assistance of God in Christ (2 Cor. 12:9; Phil. 4:13), who hath loved us, whereby we become more than conquerors (Rom. 8:37).

JAMES USSHER

⁶¹ 李维 (Livy)，罗马历史学家。——译注

Body of Divinity, 397

属灵争战就是我们天天发挥我们灵里的力量，使用我们属灵的军装，以必胜的信心对抗一切敌人。因信徒今生的状态就是：他们在基督里是稳妥，但仍要与罪相争，在悔改的同时，还要与自己肉体的攻击、魔鬼的挑动和世界的诱惑不断争战和搏斗。我们只有凭着对基督耶稣活泼的信心才能胜过这些仇敌，我们主要的力量在于神在基督里强有力的帮助（林后 12:9；腓 4:13），祂爱我们，靠着祂的爱，我们就得胜有余（罗 8:37）。

詹姆斯·厄舍尔
《系统神学》，397

Pray to God to bless you in your work. “The race is not to the swift, nor the battle to the strong” (Eccl. 9:11); nothing prospers without a blessing. And what way to obtain it but by prayer? It is a saying of one of the ancients, “The saints carry the keys of heaven at their girdle.” Prayer beats the weapon out of the enemy’s hand and gets the blessing out of God’s hand.

THOMAS WATSON
“The One Thing Necessary,” in Discourses, 1:382

祈求神祝福你的工作。“快跑的未必能赢，力战的未必得胜。”（传 9:11）没有神的祝福，没有一件事能顺利。除了祷告，还有什么方法能得到祝福呢？有一位古人说过：“圣徒腰间别着天堂的钥匙。”祷告能打掉敌人手中的武器，并从神手中得到祝福。

汤姆·华森
《不可少的一件事》，收录于《讲论》，1:382

STEWARDSHIP（管家职分）

A prosperous condition hath in it a greater reckoning; every man must be responsible for his talents. Thou that hast great possessions in the world, dost thou trade thy estate for God’s glory? Art thou rich in good works? Grace makes a private person a common good. Dost thou disburse thy money for public uses? It is lawful—in this sense—to put out our money to use. Oh, let us all remember, an estate is a depositum! We are but stewards, and our Lord and Master will ere long say, “Give an account of your stewardship.” The greater our estate, the greater our charge; the more our revenues, the more our reckonings.

SIMEON ASHE
Primitive Divinity, 139–40

一个人越兴旺，所交的账就更大；每一个人都必须为神托付给他的银子交账。你在世上拥有极多财富，你是否用你的财富做买卖，以此荣耀神？你在善行上富足吗？恩典让一个私下的人成为众人的益处。你是否将你的钱财用于公共用途？从这意义来说，把我们的钱财拿出来这样使用，这是合法。哦，让我们都要记住，财富是一种托付！我们只不过是管家，我们的主和主人很快就会说：“把你所经管的交代明白。”我们的财产越多，我们的责任就越多；

我们的收入越多，我们要交的账就越多。

西门·艾什
《上古神学》，139-40

First or last God will call for an account how His goods have been improved. He has given you a stock to trade up on for Him: light, grace, parts, capacities, gospel privileges and opportunities, liberty, peace, experiences, with many mercies and afflictions, which are all your Lord's goods and must be accounted for, upon the passing of which depends your eternal state or much of your soul's peace. The Lord Jesus has a double audit, or accounting, with His servants: in this life in the court of conscience and in the judgment day at the bar of God.

BARTHOLOMEW ASHWOOD
Heavenly Trade, 67

至始至终，神都会要求你交账，说明你是如何善用祂给你的各样财货。祂给了你本金，叫你为祂做买卖：亮光、恩典、名分、能力、福音的特权和机会、自由、平安、经历，还有许多的怜悯和患难，这些都是你主的财货，你必须为这些交账，交账的结果关系到你永恒的状态，或你灵魂极大的平安。主耶稣对祂的仆人有两次审计，或者让他们两次交账：今生在良心的法庭上，以及审判日在神的台前。

巴多罗买·阿什伍德
《属天的工作》，67

Whenever you have several ways before you for the laying out of your money or your time, let the question be seriously put to your heart: Which of these ways shall I wish at death and judgment that I had expended it? And let that be chosen as the way.

RICHARD BAXTER
Baxteriana, 258

每当你面临多种分配你金钱或时间的方式时，请向你的心严肃发问：在我即将死去和受审判时，我会希望将金钱或时间花在哪一种方式上？然后，让我们选择那一种加以采用。

理查德·巴克斯特
《巴克斯特自传叙述》，258

God doth not expect much where little is bestowed nor accept little where much is received. "Hear this word that the LORD hath spoken against you, O children of Israel.... You only have I known of all the families of the earth" (Amos 3:1-2). God hath exalted you above all others, and therefore you must do more for God than others. It was a great blemish in Hezekiah that his returnings were not answerable to his receivings. O believers, let me beseech you to do much, to love much, to give much, to pray much, seeing you have received much.

WILLIAM DYER
Christ's Famous Titles, 84

神若赐给人很少，就不会指望从人多得；人若从神多得，神也不会接受人献得少。“以色列人哪……当听耶和華攻击你们的话。在地上万族中，我只认识你们。”（摩 3:1-2）神高举你们在众人之上，因此你们必须比别人为神做得多。希西家的一个极大污点，就是他归给神的与他领受的不相称。哦，信徒啊，我恳求你们多多做工，多多爱，多多奉献，多多祷告，因你们已从祂多多领受。

威廉·戴尔
《基督闻名的称谓》，84

It were hard that God should be denied what Himself gave. "I came to my own," saith Christ, "and they would not receive Me; thus here, I came to My own creature, he had his life from Me, and brings a dead heart unto Me." Suppose a friend should give you notice that he will ere long be at your house and send you in beforehand a vessel of rich wine. Would you be unwilling to broach it for his entertainment?

WILLIAM GURNALL
Christian in Complete Armour, 749

神赐给我们的，我们却拒绝给祂，这真是难以想象。基督说：“我到自己的地方来，自己的人倒不接待我。就这样，我在这里，我到我自己所造的人这里来，他从我这里得生命，却把一颗死寂的心交给我。”假设一位朋友预先通知你，说他不久后要到你家来，并预先给你送来一坛美酒。你难道会不愿意把这坛酒打开招待他吗？

威廉·古纳尔
《基督徒披戴神的全副军装》，749

It is no small commendation to manage a little well. He is a good wagoner that can turn in a narrow room. To live well in abundance is the praise of the estate, not of the person. I will study more how to give a good account of my little than how to make it more.

JOSEPH HALL
Meditations and Vows, 124

小的事上管理得好，这可是不小的褒奖。能在狭窄空间转弯的，才是好车夫。在富足中能良好生活，这是对财产的赞美，而不是对人的赞美。我要更加学习，如何好好为我拥有的一点交账，而不是让它变得更多。

约瑟夫·霍尔
《默想与誓言》，124

He that lays up his gold may be a good jailer, but he that puts it out is a good steward.

FRANCIS RAWORTH
in Horn, Puritan Remembrancer, 111

把金子藏起来的，也许是一个好狱卒；但把金子拿出来使用，才是一个好管家。

弗朗西斯·拉沃斯

收录于霍恩，《清教徒备忘录》，111

Certainly there is some atheistical right of property that in some degree or other is apt to steal into the most devout minds. And sure I am, we do not only barely offend but we do ourselves much hurt; we wound our own peace.... We both lessen our creature comforts, and multiply our griefs, and aggravate our sorrows by calling things our own. If we had not taken them to be our own, it would not have troubled us to part with them.

SAMUEL SHAW

A Welcome to the Plague, in Vint, Suffering Christian's Companion, 305-6

可以肯定的是，在财产的拥有权方面，就连最敬虔之人的心里，都容易或多或少偷偷溜进一些无神论的念头。我确信，这样我们就不仅是得罪了神，而且还是给自己带来了极大伤害；我们伤害了自己的平安……我们把各种事物说成是我们自己的，这就既减少了我们在受造物上所得的享受，也加增了我们的忧愁，加剧了我们的烦恼。我们若不将这些当作是属于我们的，就不会因与它们分别而感到烦恼了。

撒母耳·肖

《欢迎来到瘟疫当中》，收录于温特，《受苦基督徒必读》，305-6

A man may know that he loves the world if he be more careful to get than to use it. We are but stewards, and everyone should consider, "I must be as careful in distributing as in getting riches." For when a person is all in getting and nothing in distributing, this man is a worldling; though moderate in getting wealth without wrong to any man, the world hath gotten his heart. He makes not that use of it [as] he should.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 19

一个人如果更在意得到世物，而不是使用世物，他就能知道自己是在爱这世界。我们不过是管家，每一个人都应该考虑：“我分发财富时，必须像获取财富一样谨慎。”如果一个人只知获取却不知分发，这人就是属世之人；他虽然适度获取财富，也并未损害任何人的利益，世界却得着了他的心。他是有没有按所应当的那样使用财富。

理查德·薛伯斯

《神圣默想与圣洁沉思》，19

The Holy Ghost, when He speaks of all things of this life, saith, "If thou be not faithful in that which is another man's" (Luke 16:11). I warrant there is never a rich man here but thinks your estates are your own. A Nabal may say indeed, "Shall I take my meat and my drink?" And everything is my and my. But the Spirit of God is quite contrary; He saith, "Thou art the steward of it for the present, but 'tis another Man's." And therefore when He speaks of giving to the poor, He saith, "Withhold not from Him to whom it is due." You do not think it is due; it is at your own liberty. Now here is the deceit: men take that to be their own good which is another man's.

WILLIAM STRONG

Heavenly Treasure, 97

圣灵论到今生一切事物时说：“倘若你们在别人的钱财上不忠心。”（路 16:11⁶²）我敢说，这地上没有一个富人不认为他的财产是他自己的。一个拿八会说：“我岂可将我的肉，我的饮食给人呢？”一切都是我的，我的。但神的灵完全相反；祂说：“你现在是这事的管家，但这是另一位。”因此，当祂论到施舍穷人时，祂说：“你手若有行善的力量，不可推辞，就当向那应得的人施行。”⁶³你却不认为这是人应得的；你认为这是属于你的自由。人把别人的当作是自己的，这就是欺骗。

威廉·斯特朗

《属天的财宝》，97

Natural men are earthly in the use of heavenly things, but spiritual men are heavenly in the use of earthly things.

RALPH VENNING

Canaan's Flowings, 133

属血气的人用属地的方法使用属天之事，但属灵的人用属天的方法使用属地之事。

拉尔夫·伟宁

《迦南：流奶与蜜之地》，133

While others fret at the prosperity of the wicked and are envious at the foolish because they abound in goods, my prayer for them shall be this: much good may they do with it, and much good may it do them. The first is the duty, the next is the blessing; if the duty be not done, the blessing will not come. If they do not do good, 'twill do them no good. For not what one has but what one does with what one has makes happy or miserable.

RALPH VENNING

Canaan's Flowings, 170–71

当别人因恶人兴旺而烦恼，因愚人富足而嫉妒时，我却要这样为他们祷告：愿他们使用财富多多行善，也愿这些财富向他们多多行善。前者是本分，后者是祝福；如果不尽本分，祝福就不会降临。他们若不行善，就不会得益。因为幸福与不幸，不在于人拥有什么，而在于人如何使用他所拥有的。

拉尔夫·伟宁

《迦南：流奶与蜜之地》，170–71

⁶² KJV直译——译注

⁶³ 箴3:27

STUBBORNNESS (固执)

Though obstinate persons be excluded from good counsel, yet they are not to be exempted from due punishment.

ROBERT CLEAVER AND JOHN DOD
Plain and Familiar Exposition, 92

虽然固执之人得不到良言忠告，他们却不能免于当受的惩罚。

罗伯特·克利弗和约翰·多德
《通俗明了的解经》，92

SUBMISSION (降服)

God's end in all His cross providences is to bring the heart to submit and be content, and, indeed, this pleases God much. He loves to see His children satisfied with what portion He doth carve and allot them.

SIMEON ASHE
Primitive Divinity, 108

神一切叫人遭遇挫折的护理之工，其目的就是让人心变得降服和知足，确实，这是极讨神喜悦的事。神喜悦看到祂的儿女满足于祂分配给他们的那一份。

西门·艾什
《上古神学》，108

There is nothing got by struggling against the will of God, nor anything lost by a quiet submission to it.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:408

抗拒神的旨意，让人一无所得；安静降服神的旨意，让人一无所失。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:408

A lion in God's cause must be a lamb in his own.

MATTHEW HENRY
Gems, 121

人要为神的事像狮子，就必须为自己的事像羔羊。

马太·亨利
《奇珍录》，121

Subjection to the will of God is not only a test of our present duty but it is also an evidence of our future glory. To expect to see God in heaven and not to seek Him on earth is as foolish as if a husbandman should throw his plough into the hedge and then look for a rich harvest.

WILLIAM SECKER
Nonsuch Professor, 176

降服于神的旨意，不仅是我们当前本分的考验，也是我们将来荣耀的证据。指望在天上得见神，却不在地上寻求祂，就像农夫把犁扔进灌木丛，然后指望丰收一样愚昧。

威廉·赛克
《无比的认信之人》，176

The less any man strives for himself, the more is God his champion.

JOHN TRAPP
in Horn, Puritan Remembrancer, 335

人越少为自己争取，神就越多为他发声。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，335

Whatever God gives to us He gives freely, and whatever He takes from us He takes justly. Therefore, where God is free to give, let us be just to use; and where God is just to take, let us be free to resign.

RALPH VENNING
Canaan's Flowings, 225–26

凡神赐给我们的，祂都是甘心赐下；凡神从我们收取的，祂都是公义收取。因此，神甘心赐下的，让我们公义使用；神公义收取的，让我们甘心接受。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，225–26

SUFFERING（受苦）

The thought of the many distressing troubles which God's people are exposed unto in this world may serve to abate in our hearts the immoderate desire of long life on earth. Mistake me not, for I know that long life is a desirable blessing. Yet should we all labor to sit loose, both in regard of the means of bodily livelihood and life itself.

SIMEON ASHE

Best Refuge, 12

想到神的百姓在世上遭遇的许多苦难，这就有助于减少我们心中对长寿的过分念想。请不要误会，我知道长寿是一种值得羡慕的福气。然而在维持身体的手段和生命本身这两方面，我们都应努力松手。

西门·艾什

《最美的避难所》，12

Like as the armed knight,
Appointed to the field,
With this world will I fight,
And Christ shall be my shield.

“Faith, in the fathers old”
Obtained righteousness;
Which makes me very bold
To fear no world’s distress.

“I now rejoice in heart,”
And hope bids me do so;
For Christ will take my part,
And ease me of my woe.

“More enemies now I have”
Than hairs upon my head;
Let them not me deprave,
But fight Thou in my stead.

“On Thee my care I cast,”
For all their cruel spite;
I set not by their haste,
For Thou art my delight.

ANNE ASKEW

in Sharp, Anne Askew, Martyr AD 1545, 11

就像全副武装的骑士，
受命上战场，
我要与这世界争战，
基督必作我的盾牌。

“古时先祖的信心”，
为他们得着了义；
这信心让我勇敢非常，

无惧世界的苦难。

“我现在心里欢喜”，
盼望命我如此；
因基督要接过我，
减轻我的痛苦。

“我现在的敌人”，
比我的头发还多；
不要容他们使我堕落，
求你替我战斗。

“我的忧虑都卸在你身上”，
因他们残酷恨我；
我不为他们的逼迫所动，
因你是我的喜乐。

安妮·阿斯科 (ANNE ASKEW)

夏普 (Sharp) 所著《殉道士安妮·阿斯科》，其卒于 1545，11

A man must not run into a suffering without a call, and he must not rush out of it without a call. And therefore you shall find Christ and the apostles, and all the martyrs, that thus they acted. They would hide, and go aside, and avoid their sufferings; but when they were in hold they would not go out though the doors were open. So that that is the next thing: be sure of this, that you do not run into sufferings without a call nor rush out of sufferings without the same call from God.

WILLIAM BRIDGE

Seasonable Truths in Evil Times, in Works, 3:315

人不可没有呼召就冲进苦难，也不可没有呼召就匆忙逃离受苦。你会发现，基督和众使徒，以及所有的殉道士，他们都是如此行事。他们会隐藏，退到一边，避免受苦；但他们被关押时，即使大门敞开也不会出去。所以，接下来的就是：要确保你不在没有神呼召的情况下冲入苦难，也不要没有神呼召的情况下冲出苦难。

威廉·布里奇

《灾难之日的合宜真理》，收录于《文集》，3:315

These...temporal infirmities which God's people here are subject to, and that more than others, their sufferings in their estates, good names, liberties, by crosses and losses, reproaches, restraints, etc. Here also is the strength of God perfected in their weakness in supporting and delivering them, bearing up their spirits under them and giving them comfortable issue out of them.

JOHN BRINSLEY

Aqua Coelestis, 160

神的百姓在这地上遭遇的这些暂时的软弱，要比其他人更多，就是他们要在财产、美名、自

由方面，因着挫折和损失、辱骂、禁止等等而受苦。在这些方面，神的能力要扶持和拯救他们，要在他们的软弱上显得完全，在他们落在这些苦难之下时鼓舞他们的心，并让他们在苦难中得着安慰。

约翰·布林斯利 (JOHN BRINSLEY)
《天上甘露》，160

[Christ] shares with you in all sufferings and persecutions, as well as in all your afflictions. “Saul, Saul, why persecutest thou Me?” There is such a near union between the Lord Jesus Christ and the weakest saints that a man cannot strike a saint but he must strike through the very heart of Christ. Their sufferings are held His (Col. 1:24); and their afflictions are His afflictions; and their reproaches are His reproaches (Heb. 13:13); and their provocations are His provocations (Neh. 4:4–5). God is provoked more than Nehemiah.

THOMAS BROOKS
The Unsearchable Riches of Christ, in Select Works, 1:88

基督在你们经受一切患难时与你们同在，也与你们同受一切苦难和逼迫。“扫罗，扫罗，你为什么逼迫我？”主耶稣基督与最软弱的圣徒有如此紧密的联合，以至于人击打圣徒，就不能不打在基督的心上。他们的受苦，就是祂的受苦（西 1:24）；他们受的凌辱，就是祂受的凌辱（来 13:13）；他们的怒气被惹动，就是祂的怒气被惹动（尼 4:4–5）。人惹动神的怒气，远远甚于惹动尼希米的怒气。

托马斯·布鲁克斯
《基督测不透的丰富》，收录于《精选集》，1:88

That saying (2 Cor. 1:9) was of great use to me: “But we had the sentence of death in ourselves, that we might not trust in ourselves, but in God which raiseth the dead.” By this scripture I was made to see that if ever I would suffer rightly, I must first pass a sentence of death upon everything that can properly be called a thing of this life, even to reckon myself, my wife, my children, my health, my enjoyments, and all as dead to me, and myself as dead to them. The second was to live upon God that is invisible, as Paul said in another place; the way not to faint is “to look not on the things that are seen, but at the things that are not seen; for the things that are seen are temporal, but the things that are not seen are eternal.” And thus, I reasoned with myself, if I provide only for a prison, then the whip comes at unawares and so doth also the pillory. Again, if I only provide for these, then I am not fit for banishment. Further, if I conclude that banishment is the worst, then if death comes I am surprised. So that I see the best way to go through sufferings is to trust in God through Christ.

JOHN BUNYAN
Grace Abounding, 122–23

那句话（林后 1:9）对我大有帮助：“自己心里也断定是必死的，叫我们不靠自己，只靠叫死人复活的神。”这节经文使我明白，我若要正确受苦，就必须首先在被称为今生之事的事上，断定自己是死的，甚至看我自己、妻子、儿女、健康、享受以及一切，向我都是死的，我自己向这些也是死的。其次是，倚靠那看不见的神而活，正如保罗在另一处经文所说，不丧胆的方法就是，“不是顾念所见的，乃是顾念所不见的；因为所见的是暂时的，所不见的

是永远的。”（林后 4:18）因此，我与自己理论，如果我只为监狱做准备，那么鞭子就会不期而至，枷锁也是如此。还有，如果我只为这些事情做准备，那么我就还未准备好被放逐。另外，如果我断定放逐是最糟糕的事，那么当死亡来临，我就会大吃一惊。因此我看到，经过苦难的最好方法，就是藉着基督信靠神。

约翰·班扬
《丰盛的恩典》，122-23

It is not every suffering that makes a martyr, but suffering for the word of God after a right manner: that is, not only for righteousness, but for righteousness' sake; not only for truth, but out of love to truth; not only for God's word, but according to it; to wit, in that holy, humble, meek manner as the word of God requires. It is a rare thing to suffer aright and to have thy spirit in suffering bent only against God's enemy, sin: sin in doctrine, sin in worship, sin in life, and sin in conversation.

JOHN BUNYAN
“Mr. John Bunyan's Dying Sayings,” in Complete Works, 80

凡事受苦不能让人成为殉道士，按正确方式为神的道受苦才能让人成为殉道士：也就是说，不仅为义受苦，且是为了义的缘故受苦；不仅为真理受苦，且是出于对真理的爱受苦；不仅是为神的话语受苦，而且是按照神的话语受苦；也就是说，按神的话语所要求的，以圣洁、谦卑、温柔的方式受苦。能正确受苦，且受苦的心只反对神的仇敌，也就是罪：教训中的罪、敬拜中的罪、生活中的罪、行事为人中的罪，这是一件很稀罕的事情。

约翰·班扬
《班扬先生临终遗言》，收录于《全集》，80

In a word, suffering time is the time wherein God makes His attributes visible—“The Lord will be a refuge to His people, a refuge in time of trouble.” And what follows? “And they that know Thy name will put their trust in Thee.” In the school of affliction God reads lectures upon His attributes and expounds Himself unto His people so that many times they come to know more of God or more experimentally by half a year's sufferings than by many years' sermons.

THOMAS CASE
Correction, Instruction, 53

总之，受苦的时候，是神显明祂属性的时候——“耶和华又要给受欺压的人作高台，在患难的时候作高台。”接下来经文是怎么说的？“认识你名的人要倚靠你。”⁶⁴在苦难的学校里，神向祂的子民讲论祂的属性，解释祂自己，所以很多时候，他们半年受的苦，要比多年听的道，让他们对神有更多的认识，更多的经历。

托马斯·凯斯
《管教，教训》，53

They that are taught of God in affliction can speak experimentally, in one degree or other, of the gains and privileges of a suffering condition. They can speak experimentally of communion with God: “Though I walk through the valley of the shadow of death, I will fear no evil.” Why? “For

⁶⁴ 诗9:9-10

Thou art with me.” I have had comfortable experience of Thy upholding, counseling, comforting presence with me in my deepest desertions; so of other fruits of affliction, this I have got by my sufferings. I bless God, I have learned more patience, humility, and self-denial; to be more sensible of my brethrens’ sufferings; to sit looser to the world, to mind duty, and to trust safety with God; to prepare for death and to provide for eternity.

THOMAS CASE
Correction, Instruction, 72–73

在患难中受教于神的人，可以在不同程度上，经验性地讲论受苦光景的益处与特权。他们可以经验性地讲论与神的交通：“我虽然行过死荫的幽谷，也不怕遭害。”为什么？“因为你与我同在。”在我遭遇最深遗弃的时候，你的扶持、劝勉和安慰都与我同在，我就得了最安慰的经验；我在受苦时，也得了患难所结的其他果子。感谢神，我学会了更多的忍耐、谦卑和舍己；更能体恤弟兄的苦难；抓世界的手更放松，更专注本分，更信靠神的保护；更为死亡和永生作预备。

托马斯·凯斯
《管教，教训》，72–73

The baptism of affliction wherewith you are baptized is Christ’s. Count not, call not that yours which is His. Surely He rather suffers in you than you for Him. Or if you will say you suffer for Him, yet know He sympathizes with you in that suffering. Surely this sympathy is sweet. Have you ever a friend that while you fast, refuses to eat; that while you are in the field, neglects his bed; that while you watch, will not sleep; that weeps with you, sighs for you. Tell me, what is this friend’s name? What call you this carriage? Christ is this friend; this is His carriage. Sweet is His name, and sweetness is with Him. Is it not apparent in this carriage? The carriage of Christ is sweet unto His suffering members, in that He orders all their sufferings for quality, quantity, and duration. Persecuted saints! Christ is the supervisor of all your sufferings.

JOHN DURANT
Sips of Sweetness, 164–65

你们所受苦难的洗，是基督的洗。不要把那属祂的，算作或说成是你们的。可以肯定的是，祂在你们里面受苦，过于你们为祂受苦。或者你们可以说，你们是为祂受苦，却知道祂在这受苦中同情你们。这同情乃是甘甜。你们岂不是有这样一位朋友，你们禁食的时候，祂拒绝进食；你们在野地里，祂不愿躺在床上；你们警醒守望，祂不睡觉；祂与你们同哭，为你们叹息。请告诉我，这位朋友叫什么名字？你们怎样称这举止？基督就是这位朋友，这就是祂的举止。祂的名甘甜，与祂同在就是甘甜。这举止岂不显明这一点吗？基督的举止对祂受苦的肢体是甘甜，因祂安排了他们受苦的质量、数量和时间。遭遇逼迫的圣徒！基督察看你们遭遇的一切苦难。

约翰·杜兰特
《啜饮甘甜》，164–65

Four things are to be wisely heeded by all such as expect Christ’s sweetness in their sufferings. If you therefore look to experience the truth of this doctrine in your own souls, mind them. You must

look in all your sufferings that (1) your cause be good, (2) your call be clear, (3) your carriage meek, and (4) your end be right.

JOHN DURANT
Sips of Sweetness, 194

所有期待基督在他们受苦时赐他们甘甜的人，都应该明智地留意四件事。如果你们盼望在自己心里经历这教训的真实，就当留意这四件事。你们在一切苦难中都必须确保：（1）你们受苦的原因正当，（2）你们的呼召明确，（3）你们的举止温柔，（4）你们的目的正确。

约翰·杜兰特
《啜饮甘甜》，194

Those people can never be ruined who thrive by their losses; conquer by being conquered; multiply by being diminished.

JOHN FLAVEL
Fountain of Life, 265

因损失而兴旺、因打倒而得胜、因减少而加增的人，这样的人绝不可能遭败坏。

约翰·弗拉维尔
《生命的源头》，265

When a child, I loved to look on the pictures in the [Fexe's] Book of Martyrs. I thought that there the martyrs at the stake seemed like the three children in the fiery furnace, ever since I had known them there, not one hair more of their head was burnt nor any smell of the fire singeing of their clothes. This made me think martyrdom was nothing. But oh, though the lion be painted fiercer than he is, the fire is far fiercer than it is painted. Thus, it is easy for one to endure an affliction, as he limns it out in his own fancy and represents it to himself but in a bare speculation. But when it is brought indeed and laid home to us, there must be the man—yea, there must be God to assist the man to undergo it.

THOMAS FULLER
Good Thoughts, 92

当我还是小孩子的时候，喜欢看福克斯《殉道史》里面的图片。在我看来，火刑柱上的殉道士们就像火窑里的三个少年人一样，自从我在火刑柱上认识他们以来，他们头上没有一根头发被烧焦，衣服也没有被火熏过的味道，这使我觉得殉道算不得什么。但是，哦，虽然画中的狮子比实际的凶猛，真正的火却远比画中的更猛烈。因此，人只要把患难局限于自己的想象，用纯粹的猜测将之呈现在自己眼前，就会以为患难是容易忍受的。但当患难确实摆在我们面前，人必须承受患难时——是的，必须是神帮助这人承受患难。

托马斯·富勒
《美好的思想》，92

This readiness to suffer...enables the Christian for service. It is a sure truth, so far and no more is

the Christian fit to live serviceably than he is prepared to suffer readily because there is no duty but hath the cross attending on it, and he that is offended at the cross will not be long pleased with the service that it brings. Prayer is the daily exercise of a saint; this he cannot do as he should, except he can heartily say, “Thy will be done.” And who can do that in truth unless ready to suffer? Praising God is a standing duty; yea, in everything we must give thanks (1 Thessalonians 5). But what if affliction befall us? How shall we tune our hearts to that note if not ready to suffer?

WILLIAM GURNALL

Christian in Complete Armour, 408

这种预备受苦……使基督徒能够服侍。一个确实无疑的真理就是，基督徒预备好活着侍奉神的程度，莫过于他预备好受苦的程度，因为没有一样本分不是伴随着十字架，而因十字架跌倒的人，是不会长久喜欢十字架所带来的侍奉。祷告是圣徒每日的操练；除非他能衷心地：“愿你的旨意成就”，否则他就不能按他理当的那样祷告。而若非预备好受苦，否则谁能真正这样祷告呢？赞美神是一样常设的本分；是的，我们必须凡事谢恩（帖前 5:18）。但如果患难临到，我们还会谢恩吗？若还没有预备好受苦，我们的心又如何能奏出这赞美之声呢？

威廉·古纳尔

《基督徒披戴神的全副军装》，408

The Christian is not to pray for an immunity from all temporal sufferings. There is no foundation for such a prayer in the promise, and what God thinks not fit to promise, we must not be bold to ask. God had one Son without sin, but none in this life without suffering.

WILLIAM GURNALL

Christian in Complete Armour, 725

基督徒不可祈求自己免受一切今生的苦难。这样的祈求没有应许作为根据，而神认为不适合应许给我们的，我们就绝不可放胆祈求。神有一个没有罪的儿子，却没有在今生不受苦的儿子。

威廉·古纳尔

《基督徒披戴神的全副军装》，725

We are not prepared for our Canaan but by this condition. By war the soldier is fitted for peace; by a storm the traveler is fitted for home; by toil the laborer is fitted for his bed. Yea, we are the better prepared by greater sufferings for a richer heaven, and it will be the sweeter to us when we arrive there: “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory” (2 Cor. 4:17).

THOMAS JOLLIE

“Heavenly-Mindedness,” in *Slate, Select Nonconformists’ Remains*, 224

不通过（受苦）这条件，我们就是尚未做好预备进入我们的迦南。通过战争，士兵为和平做好预备；通过风暴，旅行者回家做好预备；通过劳作，劳动者为睡眠做好预备。是的，我们因更大的苦难，就为一个更丰富的天堂做了更好的预备，当我们到达天堂时，天堂对我们就更甜美：“我们这至暂至轻的苦楚，要为我们成就极重无比永远的荣耀。”（林后 4:17）

托马斯·卓利

《以天上的事为念》，收录于斯雷特编著，《不从国教牧师遗稿》，224

A man is not only unknown to others but to himself that hath never met with such difficulties as require faith and Christian fortitude and patience to surmount them. How shall a man know whether his meekness and calmness of spirit be real or not while he meets with no provocation, nothing that contradicts or crosses him?

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:54

一个人若从未遇过这样的艰难，即需要信心和基督徒的坚忍和忍耐才能克服的艰难，那么这人的为人如何，不仅别人不知道，而且他自己也不知道。一个人若没有遇见任何挑衅，没有遭遇任何与他相悖或反对之事，他又怎能知道他温柔和镇定的灵是真是假？

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:54

The integrity of your suffering depends much upon your joy in suffering. Murmuring suffering is sinning; you will suffer for this again. As God calls for the heart in doing, so in suffering. I cannot stand on this, let me conclude all thus—the more backward you are to suffer, the more you will suffer; the more forward, the less. Joy to suffer long for Christ will shorten long suffering.

NICHOLAS LOCKYER

Balm for England, 116

你的受苦是否正确，这在很大程度上取决于你受苦时是否喜乐。发怨言的受苦就是犯罪，你会为此再次受苦。正如神呼吁我们用心做事，同样神也呼吁我们用心受苦。我不能详述这一点，让我给出结论——你越不愿意受苦，你就会越多受苦；你越是愿意受苦，你就会越少受苦。喜欢为基督长久受苦，这要缩短长久受苦。

尼古拉·洛基尔

《给英格兰的膏药》，116

To suffer as a Christian is to suffer for Christ: for the name of Christ, for the truths of Christ, for the ways of Christ, for the worship of Christ.

JOHN OWEN

Discourse 12 on Phil. 3:10, in Twenty-Five Discourses, 159

身为基督徒受苦，就是为基督受苦：为基督的名，基督的真理，基督的道路，基督的敬拜受苦。

约翰·欧文

《讲论第12篇，论腓3:10》，收录于《二十五篇讲论》，159

Many have the knowledge of Christ in a way of speculation, but we must have the savor of His

sweet ointments upon our heart that we may follow Him into suffering. We had need feel the sweetness of His blood in the calms of conscience, that we may shed our own blood for Him. Let us not content ourselves to have Christ only in our Bibles but endeavor to have a proof of Him in our hearts: a proof of His sweet-smelling sacrifice in our inward peace; a proof of His rich anointings in our supplies of grace. The experience of Christ in us is a strong encouragement to suffer for Him. He that hath a Christ only in notion will fall off from Him, but he that hath a tried Christ will hardly leave Him.

EDWARD POLHILL

Armatura Dei, 74

许多人对基督有思辨性的知识，但我们必须要有祂恩膏的馨香之气萦绕心头，才能就了祂去受苦。我们必须在良心的平安中感受到祂宝血的甜美，这样我们才能为祂流血。让我们不要满足于只在我们的圣经中得着基督，而是要努力在我们心中得着祂的凭据：在我们内心的平安中得着祂馨香献祭的凭据；在我们恩典的供应中得着祂丰富膏抹的凭据。我们内在对基督的经历，是我们为祂受苦的强大激励。只在观念中得着基督的人，会跌倒离开祂，但人若得着一位试验后显为真实的基督，就很难再离开祂。

爱德华·波尔希尔

《神的军装》，74

Our sufferings are washed in Christ's blood, as well as our souls, for Christ's merits brought a blessing to the crosses of the sons of God. We are over the water some way already; we are married, and our marriage portion is paid; we are already more than conquerors, "as dying, and behold we live." I never before heard of a living death or a quick death, but ours. Our death is not like the common death; Christ's skill, His handiwork, and a new cast of Christ's admirable act may be seen in our quick death. I bless the Lord that all our troubles come through Christ's fingers, and that He casteth sugar among them, and casteth in some ounce weights of heaven, and of the spirit of glory that resteth on suffering believers into one cup, in which there is no taste of hell.

SAMUEL RUTHERFORD

Garden of Spices, 84

我们的受苦就像我们的灵魂一样，已在基督的宝血中被洗净，因基督的功德给神众子的十字架带来祝福。我们已是渡过深水；我们已是许配给基督，基督是已偿付了我们的份；我们已是得胜有余，“似乎要死，却是活着的。”我以前从未听过有活着的死，或活的死，但我们的死是这样的死。我们的死和一般的死不同；基督的技巧，祂手的工作，以及基督全新的令人钦佩的行动，都在我们活的死当中看到。感谢主，我们所有的苦难，都是经由基督的手指而来，祂在这些苦难中掺了一些糖，加上了一定份量的天堂，以及那住在受苦信徒里面的荣耀之灵，祂把这一切都倒入一个杯里，其中没有丝毫地狱的味道。

撒母耳·卢瑟福

《香草园》，84

Losses and crosses are the wheels of Christ's triumphing chariot.

SAMUEL RUTHERFORD

Garden of Spices, 156

损失和十字架，是基督得胜战车的车轮。

撒母耳·卢瑟福
《香草园》，156

God's children usually in their troubles overcome by suffering. Here lambs overcome lions and doves, eagles by suffering, that herein they may be conformable to Christ, who conquered most when He suffered most. Together with Christ's kingdom of patience there was a kingdom of power.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 154

神的儿女受苦时，通常靠着受苦得胜。通过受苦，羔羊胜过狮子，鸽子胜过鹰，好让他们在此效法基督——那位最为受苦就最为得胜的基督。与基督忍耐的国同在的，是祂大能的国。

理查德·薛伯斯
《压伤的芦苇》，154

As men cherish young plants at first and fence them with hedges, but when grown, they remove them and leave the trees to the wind and storms, so God sustains His children at first with inward comforts. But afterward they are exposed to storms and winds because better able to bear them. Let no man think himself the better because he is more free from trouble than others; God sees him not fit to bear greater.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 80

正如人爱惜幼苗，开始的时候用篱笆围起，但幼苗长大后，人就把篱笆移开，任凭它经受风吹雨打；同样，神起初用内在的安慰呵护祂的儿女，后来却让他们暴露在狂风暴雨中，因为他们已经能承受这一切。让人不要因为自己比别人更免于苦难，就以为自己更好；神是看他尚不配承受更大的患难。

理查德·薛伯斯
《神圣默想与圣洁沉思》，80

He that rides to be crowned will not think much of a rainy day.

JOHN TRAPP
in Horn, Puritan Remembrancer, 27

骑马行进在加冕之路上的人，不会太过在意一个下雨天。

约翰·特拉普
收录于霍恩，《清教徒备忘录》，27

Christ has been before in suffering. Consider what Christ endured for us. Christ's whole life was a

series of sufferings. Christian, what is thy suffering? Art thou poor? So was Christ: “The Son of man hath not where to lay his head” (Matt. 8:20). Art thou surrounded with enemies? So was Christ: “Against thy holy servant Jesus...both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together” (Acts 4:27). Do our enemies lay claim to religion? So did His: “The chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood” (Matt. 27:6). Godly persecutors! Art thou reproached? So was Christ: “The reproaches of them that reproached thee are fallen upon me” (Ps. 69:9). Art thou slandered? So was Christ: “The Pharisees said, He casteth out devils through the prince of the devils” (Matt. 9:34). Art thou ignominiously used? So was Christ: “Some began to spit on him, and to cover his face, and to buffet him, and say unto him, Prophecy: and the servants did strike Him with the palms of their hands” (Mark 14:65). Art thou betrayed by friends? So was Christ: “Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?” (Luke 22:48). Is thy estate sequestered? And do the wicked cast lots for it? So Christ was dealt with: “They parted my garments among them, and upon my vesture did they cast lots” (Matt. 27:35). Do we suffer unjustly? So did Christ; His very judge did acquit Him: “Then said Pilate to the chief priests and to the people, I find no fault in this man” (Luke 23:4). Art thou barbarously dragged and hauled away to suffering? So was Christ: “And when they had bound him, they led him away” (Matt. 27:2). Dost thou suffer death? So did Christ: “And when they were come to the place, which is called Calvary, there they crucified him” (Luke 23:33).

THOMAS WATSON

Gleanings, 70–72

基督在受苦上走在前头。请想一想，基督为我们忍受了什么。基督的一生就是一连串的受苦。基督徒啊，你受了哪一样苦呢？你贫穷吗？基督也是这样：“人子却没有枕头的地方。”（太 8:20）你被仇敌包围吗？基督也是这样：“希律和本丢彼拉多、外邦人和以色列民果然在这城里聚集，要攻打你所膏的圣仆耶稣。”（徒 4:27）我们的仇敌宣告信仰吗？祂的仇敌也是如此：“祭司长拾起银钱来说：‘这是血价，不可放在库里。’”（太 27:6）这些“敬虔”的逼迫者！你受辱骂吗？基督也受辱骂：“辱骂你人的辱骂都落在我身上。”（诗 69:9）你受毁谤吗？基督也是这样：“法利赛人却说：‘祂是靠着鬼王赶鬼。’”（太 9:34）。你受人苦待吗？基督也是如此：“就有人吐唾沫在祂脸上，又蒙着祂的脸，用拳头打祂，对祂说：‘你说预言吧！’差役接过祂来，用手掌打祂。”（可 14:65）你被朋友出卖吗？基督也是这样：“耶稣对他说：‘犹大，你用亲嘴的暗号卖人子吗？’”（路 22:48）你的财产被扣押吗？恶人为它拈阄吗？基督就是这样受人处置：“他们既将祂钉在十字架上，就拈阄分祂的衣服。”（太 27:35）我们遭受不公正的待遇吗？基督也是这样；审判祂的人确实宣告祂无罪：“彼拉多对祭司长和众人说：‘我查不出这人有什么罪来。’”（路 23:4）。你被人野蛮拖去受苦吗？基督也有这番遭遇：“就把祂捆绑，解去。”（太 27:2）你受死吗？基督也是这样：“到了一个地方，名叫髑髅地，就在那里把耶稣钉在十字架上。”（路 23:33）

汤姆·华森

《汤姆·华森拾珍集》，70–72

A Christian is never the worse for reproach.... Reproaches are but... splinters of the cross. How will he endure the stake who cannot bear a scoff? Reproaches for Christ are ensigns of honor, badges of adoption (1 Peter 4:14), the high honors of accusations, says Chrysostom. Let Christians bind

these as a crown about their head. Better have men reproach you for being good than have God damn you for being wicked. Be not laughed out of your religion. If a lame man laugh at you for walking upright, will you therefore limp?

THOMAS WATSON
Great Gain of Godliness, 11

基督徒绝不会因受辱骂而变得更糟，辱骂不过是十字架的碎片。不能忍受嘲笑的人，又怎能忍受火刑柱呢？屈梭多模说，为基督受辱，这是荣誉的标志，是得收养作神儿女的徽章（彼前 4:14），是控告的崇高荣誉。让基督徒把这些当作冠冕戴在头上。宁可让人因你的善辱骂你，也不要让神因你的恶诅咒你。不要因人嘲笑就放弃信仰。如果一个瘸子嘲笑你正常行走，你会因此就走路一瘸一拐吗？

汤姆·华森
《敬虔的大利》，11

Suffering is the way to prevent sufferings; suffering loss of goods, liberty, life for Christ's sake is the way to prevent eternal sufferings.

HENRY WILKINSON
“A Suffering Faith,” in Three Decades of Sermons, 104

受苦是防止受苦之道；为基督的缘故而受苦，遭受财产、自由、生命的损失，这就是防止受永苦之道。

亨利·威尔金森
《受苦的信心》，收录于《讲道三十年》，104

SUICIDE（自杀）

Does the enemy tempt you with self-murder? Be aware that this is by no means an uncommon temptation from the devil; many of God's people in every age of the world have been harassed and tormented with it. Many that are now in heaven, far out of the reach of temptation, have been exercised with this bitter trial while on the earth. Nay, our Lord and Savior Himself drank of this bitter cup when Satan would persuade Him to cast Himself down from the pinnacle of the temple. What wonder, then, if His servants are made to taste of this bitter cup, as well as their Lord and Master? Nervous people are more harassed than any other with this black temptation of self-murder and blasphemy, but black as the temptation is, they may smile at it when they take shelter in the clefts, the wounds of Christ.

ISAAC AMBROSE
Christian Warrior, 49-50

仇敌会试探你自杀吗？要知道，这绝非魔鬼罕见的试探；历世历代许多神的百姓都受过这种试探的侵扰和折磨。许多现在在天上，远离试探的人，在地上时也曾受过这种痛苦试炼。就

连我们的主和救主祂自己也喝过这苦杯，那时撒但要说服祂从圣殿的殿顶跳下去。那么，如果祂的仆人也像他们的主和主人一样要喝这苦杯，这又有什么好奇怪的呢？焦虑体质的人比任何人都更容易受到自杀和亵渎这黑色试探困扰，但尽管这试探充满黑暗，但是当他们在基督这磐石的穴中，在祂的伤口中得到庇护时，他们就可以带着微笑面对。

以撒·安布罗斯
《基督精兵》，49-50

Some under these terrors [of conscience] have thought hell more tolerable, and by a violent hand have thrust themselves out of the world into it to avoid these gnawings. Yet Jesus Christ can quickly calm these mystical waves also and hush them with a word; yea, He is the physician, and no other.

JOHN FLAVEL
Navigation Spiritualized, 92

一些人在良心的威吓之下，以为地狱会更好忍受一些，于是就使用暴力的手段，将自己从这个世界推入地狱，好叫自己可以避免那些不断撕咬自己的折磨。然而耶稣基督也能快快平息这些神秘的波涛，一句话就能使之平静；是的，祂是唯一的医生，再无他人可医。

约翰·弗拉维尔
《灵魂的航程》，92

He that would not die when he must, and he that would die when he must not are both of them cowards alike.

GEORGE SWINNOCK
in Horn, Puritan Remembrancer, 15

在非死不可时不愿死的人，在绝不可死时想要死的人，他们都是一样的懦夫。

乔治·斯文诺克
收录于霍恩，《清教徒备忘录》，15

SURRENDER（交出献上）

Abraham gave unto the Lord Isaac, his son, which when the Lord did behold, He quickly gave him his son again; and so will He deal with us still. The readiest way to retain life, goods, etc., is to yield them up wholly into God's hands, not with this condition: that He shall give them to us again, for that were to mock the Lord. But without all care to have them, we must give them to Him, being heartily well content for His glory to forgo them, and then if they be good for us, we shall receive them again. If not, we shall receive some spiritual grace which shall better supply the want of them.

JOHN DOD
“Of Murmuring in the Time of Affliction,” in Seven Godly and Fruitful Sermons, 210-11

亚伯拉罕将他的儿子以撒献给主，主垂顾这一切时，就立刻将他儿子还了给他；主如今仍会如此待我们。我们保全生命、财物等最简单的方法，就是把这些完全交在神的手中，但不可带着这条件，即祂要再将这些赐给我们，因那就是嘲弄主了。我们应当一无挂虑，不是非得着这些不可；而是我们必须要把这些交给祂，为祂荣耀的缘故甘心乐意放弃，然后，如果这些若叫我们得益处，我们就会再次得回。即或不然，我们也必得着某种属灵的恩典，能补足失去这些的缺乏。

约翰·多德

《论在遭遇患难时抱怨》，收录于《七篇敬虔和多结果子的讲道》，210-11

A...way to show thanks is to honor God with thy substance (Prov. 3:9); to do good with thy gifts to profit others (1 Cor. 12:7); to spend thy sweetness and thy fatness for the good of God and man; and to consecrate all thy learning, wit, wealth to God to use and call for and command, as if they were His own. This is to be thankful.

THOMAS GOODWIN

“A Discourse of Thankfulness,” in Works, 9:505

表示感恩的一种方法，就是用你的财物尊荣神（箴 3:9）；用你的恩赐行善，叫别人得益处（林前 12:7）；为神和人的益处，使用你的甜美和肥甘之物；把你所有学识、智慧、财富分别为圣献给神，供祂使用、呼召和调遣，就好像这些是祂自己的一样。这就是感恩。

托马斯·古德温

《论感恩》，收录于《文集》，9:505

Why should you fear to be stripped of that which you have resigned already to Christ? It is the first lesson you learn, if a Christian, to deny thyself, take up thy cross, and follow thy Master so that the enemy comes too late; thou hast no life to lose because thou hast given it already to Christ.

WILLIAM GURNALL

Christian in Complete Armour, 87

你为何惧怕你已交托给基督的会被人夺去？你若是基督徒，你所学的第一门功课就是舍己，背起你的十字架，跟从你的主人，这样仇敌来找你就已太迟；你已没有生命可以失去，因你已把生命交给了基督。

威廉·古纳尔

《基督徒披戴神的全副军装》，87

SYMPATHY/COMPASSION/PITY（同情/怜悯）

Three things promote sympathy in Christians: One is the Lord's pity for them; He doth as it were suffer with them: "In all their affliction he was afflicted" (Isa. 63:9). Another is the relation we

sustain to God's afflicted people. They are members with us in one body, and the members should have the same care of one another (1 Cor. 12:25). The last is we know not how soon we ourselves may need from others what others now need from us.

JOHN FLAVEL
Fountain of Life, 179

有三件事促进基督徒的同情：一件是主对他们的同情；祂仿佛与他们一同受苦：“他们在一切苦难中，祂也同受苦难。”（赛 63:9）另一件是我们与神受苦百姓的关系：他们与我们同为一个身体的肢体，肢体应当彼此相顾（林前 12:25）。最后一件是，我们不知道还有多久，我们也会需要别人的同情，就像别人现在需要我们的同情一样。

约翰·弗拉维尔
《生命的源头》，179

Pity is a debt due to the distressed, and the world shows not a greater distress than this. If ever you have been in troubles of this kind yourselves, you will never slight others in the same case. Nay, one end of God's exercising you with troubles of this nature is to teach you compassion toward others in the same case.

JOHN FLAVEL
Fountain of Life, 332

同情是欠愁苦之人的债，而世上最大的愁苦，莫过于人不得这同情。如果你曾经历过这种苦难，就再也不会轻看落在同样光景中的人了；是的，神让你受这样的苦，其中一个目的，就是教导你要怜悯落在同样光景中的人。

约翰·弗拉维尔
《生命的源头》，332

The Jews would not willingly tread upon the smallest piece of paper in their way but took it up, for possibly, said they, the name of God may be on it. Though there was a little superstition in that, yet truly there is nothing but good religion in it if we apply it to men. Trample not on any; there may be some work of grace there that thou knowest not of. The name of God may be written upon that soul thou treadest on. It may be a soul that Christ thought so much of as to give His precious blood for it; therefore despise it not.

ROBERT LEIGHTON
Spiritual Truths, 294-95

犹太人不愿踩到路上最小的一片纸，而是会将之捡起来，因为他们说，纸上很可能写有神的名字。虽然当中有一些迷信，但如果我们把这应用在人的身上，这就不失为一种很好的信仰做法。不要践踏任何人；因为那人身上可能有你不知道的恩典在动工。你所践踏的灵魂，上面很可能写着神的名字。这可能是基督如此看重以至于为其流出宝血的灵魂；因此不要藐视人。

罗伯特·莱顿

《属灵真理》，294-95

Sympathy is a debt we owe to sufferers.

WILLIAM SECKER
in Horn, Puritan Remembrancer, 67

同情是我们欠受苦之人的债。

威廉·赛克
收录于霍恩，《清教徒备忘录》，67

TAKING UP THE CROSS（背起十字架）

The covenant hath its cross. The doctrine of the gospel is the doctrine of the cross; the preaching of the gospel is the preaching of the cross (1 Corinthians 1). The mysteries of a crucified Jesus and of His crucified saints do fill up the whole New Testament. The cross is not only imposed upon the saints as their burden but bequeathed unto them as a legacy. It is given unto them as an honor and a privilege.

RICHARD ALLEINE
Heaven Opened, 55

圣约有它的十字架。福音的教义就是十字架的教义；传讲福音就是传讲十字架（林前 1）。钉十字架的耶稣和祂钉十字架的圣徒的奥秘，确实充满了整个新约。神把十字架加在圣徒身上，不仅作为他们的重担，也是赋予他们的遗产。神把十字架作为一种尊荣和一种特权赐给他们。

理查德·艾里恩
《天开了》，55

A cross without a Christ never made any man better, but with Christ, saints are much the better for the cross. Hath God put you so many times into the furnace, and yet is not the dross separated? The more afflictions you have been under, the more assistance you have had for this life of holiness.

JOHN FLAVEL
Fountain of Life, 452

没有基督，十字架绝不能使任何人变得更好，但有了基督，圣徒就因十字架变得好得多。神岂不是那么多次把你们放进火窑里，但渣滓却仍未分离吗？你们落在更多患难之中，就得着更多帮助，过这圣洁生活。

约翰·弗拉维尔
《生命的源头》，452

Your Lord will not give you painted crosses. He pares not all the bitterness from the cross, neither taketh He the sharp edge quite from it; for in that case it should be of your selecting and not of His, which would have as little reason in it as it would have profit for us.

SAMUEL RUTHERFORD

Garden of Spices, 68

你们的主不会给你们涂得美轮美奂的十字架。祂不会把十字架的苦味削去，也不会把十字架的锐利去掉；因为若是这样，十字架就是出于你们的选择，而不是出于祂的选择了，这既没有道理，对我们也没有益处。

撒母耳·卢瑟福

《香草园》，68

They are blessed who suffer and sin not, for suffering is the badge which Christ hath put upon His followers. Take what we can to heaven, the way is hedged up with crosses; there is no way but to break through them. Wit and wiles, shifts and laws will not find a way around the cross of Christ, but we must through. One thing by experience my Lord hath taught me, that the waters betwixt this and heaven may all be ridden if we be well horsed—I mean if we be in Christ—and not one shall drown by the way but such as love their own destruction.

SAMUEL RUTHERFORD

Garden of Spices, 71

受苦而不犯罪的人有福了，因为受苦是基督加给祂门徒的勋章。我们想将尽可能多的事带到天上，但主用各种十字架把路堵上；除了冲破这些拦阻，我们别无他法。智慧和诡计、手段和律法都无法绕过基督的十字架，而是必须经过这十字架。有一件事，是我主通过经历教导我的，就是我们若稳稳骑在马上——我说的是，我们若在基督里——那么从地上到天堂之间的江河都可安然渡过，除了那些欢喜自我毁灭之人，无人会淹死在路上。

撒母耳·卢瑟福

《香草园》，71

TALENTS（才干）

Use your talents for Christ's glory; spend and be spent for Him. Let your heart study for Christ, your hands work for Christ, and your tongue speak for Him. If Christ be our advocate in heaven, we must be factors for Him on earth. Everyone in his sphere must act vigorously for Christ.

THOMAS WATSON

Puritan Gems, 33

为基督的荣耀使用你的才干；为祂费财费力。让你心为基督学习，你手为基督做工，你口为基督说话。如果基督是我们在天上的中保，我们就必须在地上为祂效力。每一个人都必须在各自的领域为基督积极做工。

汤姆·华森
《清教徒奇珍录》，33

TALKATIVENESS（多话）

Are you addicted to verbosity or talkativeness, to speak too much or rashly and vainly? Take James, his curb, into your mind and mouth daily: If any man seem to be religious and bridles not his tongue, he deceives his own heart; this man's religion is vain. If I cannot rule my tongue, I spoil my religion; I shall contract much guilt and bewray much folly.... If I do not guide my tongue I shall undo myself utterly, for tongue as well as hand may bring me to hell.

EDWARD REYNER
Precepts for Christian Practice, 25

你是否沉迷于喋喋不休或多嘴多舌，说话太多或者轻浮、虚妄？将雅各所讲关于嚼环的话天天记在你的脑里，记在你的口中：“若有人自以为虔诚，却不勒住他的舌头，反欺哄自己的心，这人的虔诚是虚的。”⁶⁵我若不能管束我的舌头，就是败坏了我的信仰；我必多招罪咎，多显愚昧……我若不能指引我的舌头，就会彻底毁坏自己，因为舌头和手一样，都能把我带进地狱。

爱德华·雷纳
《基督徒实践训导》，25

TEACHABLE, BEING（受教）

It is fitter for youth to learn than teach and for age to teach than learn, and yet fitter for an old man to learn than to be ignorant. I know I shall never know so much that I cannot learn more. And I hope I shall never live so long as till I be too old to learn.

JOSEPH HALL
Meditations and Vows, 33

年轻人更适合学习而非教导，老年人更适合教导而非学习，然而对老年人来说，宁可学习也比无知要更好。我认识到，自己绝不可能知道得太多，以至于不能学习更多。我希望自己绝不要活得太长，以至于老得无法学习。

约瑟夫·霍尔
《默想与誓言》，33

Let us not neglect any help we can receive and ever be ready to catch the gales of God's Spirit. We

⁶⁵ 雅1:21

may sometimes light our candle at the lamp of others, and we should never be above accepting help from even the meanest. All lawful endeavors must be used, and a man must chafe his own hands if he complain of cold. For we must not be too proud to make use of others nor too slothful to bestir ourselves. The influences of the Holy Spirit must be peculiarly prized. How can we pass the seas without His gales?

THOMAS JOLLIE

“Heavenly-Mindedness,” in *Slate, Select Nonconformists’ Remains*, 239

让我们不忽视所能得到的任何帮助，时刻准备好迎接圣灵刮起的大风。我们有时可以借用别人的油灯点燃自己的蜡烛，并且绝不可不屑于接受哪怕是最卑微之人的帮助。所有合法的努力都必须加以使用，人若抱怨寒冷，就必须搓手取暖。因我们绝不可太过骄傲，以至于不愿使用别人，也不能太过懒惰，以至于不让自己努力。圣灵的作用必须特别珍重。没有祂吹动的大风，我们怎能跨洋过海？

托马斯·卓利

《以天上的事为念》，收录于斯雷特编著，《不从国教牧师遗稿》，239

Torches are many times lighted at a candle, and the most glorious saints advantaged by the meanest. Christ would teach His disciples by a child; He took a child “and set him in the midst of them” (Matt. 18:2). It is proud disdain to scorn the meanest gifts. There may be gold in an earthen vessel. There are none too old, none too wise, none too high to be taught. “Let every man be swift to hear.”

THOMAS MANTON

Practical Exposition on the Epistle of James, 54

火把常常是用蜡烛点燃，最荣耀的圣徒也因最卑微的圣徒得益处。基督是使用一个小孩子来教导祂的门徒；祂让一个小孩子“站在他们中间”（太 18:2）。轻看最微小的恩赐，就是一种骄傲的藐视。瓦器里可能藏有金子。人不可能太年长、太智慧、太高贵，以至于不能受教于人。“你们各人要快快地听。”⁶⁶

托马斯·曼顿

《雅各书实践性注释》，54

It is much to be desired: There were that love in some men to teach what they know and that humility in others to be instructed in what they know not. God humbles sometimes great persons to learn of others that are mean, and it is our duty and will be our comfort to embrace the truth, whosoever brings it. And often mean persons are the instruments of knowledge and comfort to many that have greater endowment than themselves, as Aquila and Priscilla instructed Apollos (Acts 18:26).

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 94

这是可羡慕的：有人有爱心，愿意传授他们所知道的；有人有谦卑，愿意在他们不知道的事上受教于人。神有时会让伟大的人降卑，向卑微的人学习，无论是谁带来真理，我们都有本分好好领受，并使其成为我们的安慰。就像亚居拉和百基拉指教亚波罗一样，卑微之人往往

⁶⁶ 雅1:19

是许多比他们更有天赋之人获取知识和安慰的器皿（徒 18:26）。

理查德·薛伯斯
《神圣默想与圣洁沉思》，94

TEACHING（教导）

There is a twofold teaching of God. There is a common teaching which even the heathen, men out of the church, hypocrites, and reprobates within the church may have; there is a special teaching, proper and peculiar only to the children of promise. A covenant teaching: “All thy children shall be taught of God.” It is the covenant of God with the Redeemer.

THOMAS CASE
Correction, Instruction, 67

神有双重的教导。一种普遍的教导，就连异教徒、教会外的人、假冒为善之人和教会内的弃民都可能得着；一种特别的教导，独有应许之子才适合得着。一种约中的教导：“你的儿女都要受耶和华的教训。”⁶⁷这是神与救赎主所立之约。

托马斯·凯斯
《管教，教训》，67

Teaching is the fruit of affliction. It must have a ripening time, and therefore, O thou discouraged soul, say not God doth not teach thee at all if He do not teach thee all at once. “The entrance of thy word giveth light.” God lets in light by degrees; usually He teacheth His children as we teach ours—now a little, and then a little; somewhat this week, and more next week; somewhat by this affliction, and more by the next affliction.

THOMAS CASE
Correction, Instruction, 80

教诲是患难所结的果子。它必须有段时间才能成熟，因此，你这灰心的人啊，如果神没有马上教导你一切事情，就不要说神根本没有教导你。“你的言语一解开，就发出亮光。”⁶⁸神循序渐进赐下亮光；祂通常就像我们教导儿女一样教导祂自己的儿女——现在教一点，然后再教一点；本周教一些，下周教更多；使用这个患难教一些，使用下一个患难教更多。

托马斯·凯斯
《管教，教训》，80

He had an admirable faculty in teaching youth, for every boy can teach a man, whereas he must be a man who can teach a boy. It is easy to inform them who are able to understand, but it must be a

⁶⁷ 赛54:13

⁶⁸ 诗119:130

masterpiece of industry and discretion to descend to the capacity of children.

THOMAS FULLER

Wise Words and Quaint Counsels, 228

他⁶⁹教导年轻人的能力令人羡慕，因为每一个小男孩都可以把大人教明白，而能把小男孩教明白的，必须要是一个大人才行。教导有理解能力的人是容易的，但能俯就孩子的领受力，因材施教，这必然是勤奋和智慧的很好例证。

托马斯·富勒

《智慧言语和奇妙忠告》，228

TEARS（眼泪）

Sin in the review looks dreadful. Its pleasant flowers quickly turn to thorns; it pricks the heart, how much soever it pleased the eye. It ordinarily enters by the eye and often runs out the same way it came in—runs out in tears. When [David] thought thereon, he wept. At least it warns and makes more watchful after. Thou seest what it is, take heed; take it for a warning, and do no more. The pain of sin, if it do not force a tear, it will set a watch.

RICHARD ALLEINE

Heaven Opened, 133

回头看，罪是可怕的。它愉悦的花朵快快变为荆棘；无论它多么让人眼目喜悦，都刺痛人心。罪通常是从眼睛进入，又常常从相同的路径出来——通过眼泪涌出。大卫一想到他的罪就流泪。至少这警告人，让人以后更警醒。你看见了罪的本相，就当小心；把它当作警告，不再与它有任何关系。罪的痛苦，若不逼人流泪，也会使人警醒。

理查德·艾里恩

《天开了》，133

Prayers and tears are the church's armor.

JOHN BOYS

in Horn, Puritan Remembrancer, 76

祷告和眼泪是教会的军装。

约翰·博伊斯

收录于霍恩，《清教徒备忘录》，76

Tears are a kind of silent prayers which, though they say nothing, yet they obtain pardon, they prevail for mercy, and they carry the day with God, as you may see in that great and clear instance

⁶⁹ 托马斯·罗伯森。——译注

of Peter; he said nothing, he confessed nothing that we read of, but went out and wept bitterly and obtained mercy.

THOMAS BROOKS
Cabinet of Choice Jewels, 245

眼泪是一种无声的祷告，虽然无言无语，却能得着赦免，最终获得怜悯，将神说服，正如你从彼得那伟大而清楚的例子中看到的那样；我们在经上没有看到他说了什么，怎样认罪，他只是出去痛哭，就得了怜悯。

托马斯·布鲁克斯
《上乘宝石的珍品橱》，245

Penitent tears are undeniable ambassadors that never return from the throne of grace without a gracious answer.

THOMAS BROOKS
Privy Key of Heaven, 32

悔改的泪水是不容拒绝的使者，若不得施恩的应允，就不从施恩的宝座那回来。

托马斯·布鲁克斯
《打开天堂的秘密钥匙》，32

Godly sorrow breaks the heart of sin. Tears that are squeezed and wrung from a man and that come only from inward compunction and pricking of the heart may fortify and feed sin, but when they are the juice of a broken heart and flow from a contrite heart that is melted down by the heavenly warmth of divine love, they stifle and extinguish sin.

ALEXANDER CARMICHAEL
Believer's Mortification of Sin, 88

按着神的意思忧愁，这会破碎罪恶的心。从人眼中挤出的眼泪，若只是发自内心的自责和刺痛，可能会强化和催生罪恶，但是当眼泪是从破碎之心流出，从被神之爱的天上热力所融化的痛悔之心流出时，就会扼杀和扑灭罪恶。

亚历山大·卡迈克尔
《信徒治死罪》，88

First, there may be loads of sorrow upon the heart when there is not one tear in the eye; this is well known, so that tears are not the index of great sorrows always. Secondly, tears that rise from a tender, broken heart are precious, but tears that flow from constitution of the body (as in most they do) signify little; some have tears at command. I have known persons of very unbroken hearts, stout wills, who could pour out tears at their pleasure. I speak of Christians. Thirdly, are tears common with thee for other things? If so, and they be strangers only when you come to sin, this deserves good attendance. Fourthly, a man may have a more soft, tender, broken heart who cannot shed tears (at least not in that measure); he may be a better Christian than he that can shed many tears.

Observation has made this good.

GILES FIRMIN
Real Christian, 86

首先，眼中没有一滴泪水，心中仍可能满载伤悲；这一点人尽皆知，所以眼泪并非总是极其悲伤的标志。其次，从一颗温柔、破碎的心流出的泪水总是弥足珍贵，但从身体器官流出的泪水没有多大意义（大多数泪水就是这样）；一些人的泪水可以随心所欲地流出。我认识一些人，他们的心坚不可摧，意志坚强，却可以随心所欲泪流满面。我说的是基督徒。第三，你常常为别的事流泪吗？如果是，你犯罪时却少见流泪，这就值得好好留意了。第四，一个不能流泪（至少不会多多流泪）的人可能会有一颗更柔软、更温柔、更破碎的心；他可能比那多多流泪的人是更好的基督徒。观察证明了这一点。

贾尔斯·费尔敏
《真基督徒》，86

Deep displeasure with thyself for sin, hearty resolutions and desires of the complete mortification of it—these are essential to all spiritual sorrow; but tears are accidental and in some constitutions rarely found. If thou hast the former, trouble not thyself for want of the latter, though it is a mercy when they kindly and undissembledly flow from a heart truly broken.

JOHN FLAVEL
Fountain of Life, 200

因着罪对自己深深不满，并且诚恳、坚定和强烈地渴望完全治死罪——这是所有属灵忧伤的本质；但眼泪是附带性的，在一些人身上很难找到。你若有前者，就不要因缺乏后者而自寻烦恼，尽管当眼泪带着爱、毫无造作、发自内心地从一颗真正破碎之心中流出时，无疑是蒙了神的怜悯。

约翰·弗拉维尔
《生命的源头》，220

Because though the object about which our affections and passions are moved may be spiritual, yet the motives and principles that set them on work may be but carnal and natural ones. When I see a person affected in the hearing of the word or prayer, even unto tears, I cannot presently conclude, surely this is the effect of grace; for it is possible the pathetic nature of the subject matter, the rhetoric of the speaker, the very affecting tone, and modulation of the voice may draw tears as well as faith.

JOHN FLAVEL
Fountain of Life, 240

因为，虽然打动我们感情的对象可能是属灵的，然而打动它们的动机和动因，可能却是属肉体 and 属血气的。当我看到一个人因听道或祷告受感动，甚至流泪的时候，我不能马上得出结论，这必然是恩典的果效；因为主题的悲情性质、讲者的口才、感动人的语气、以及声音的抑扬顿挫，都可能像信心一样引人流下眼泪。

约翰·弗拉维尔
《生命的源头》，240

Some think they do right if they sorrow out of measure for sin and take their pennyworth of themselves. But God seeks no more of you but as much as to toom your souls of pride, that Christ may come in with His full vessel to fill it. Do not think to buy God's kindness with tears, as if sorrow were a fat feast to God.

SAMUEL RUTHERFORD
“The Spouse's Longing for Christ,” in Quaint Sermons, 96

有一些人认为，如果他们为罪悲痛欲绝，他们就是做得对，就认为自己很了不起。但神最要在你们身上成就的，乃是倒空你们骄傲的心，让丰丰富富的基督来充满你们的心。不要以为用眼泪就能买到神的恩慈，仿佛忧伤对神来说是一顿盛筵。

撒母耳·卢瑟福
《佳偶渴慕基督》，收录于《精妙讲道》，96

A tear from a bleeding heart is a precious perfume in heaven.

THOMAS WATSON
“God's Anatomy upon Man's Heart,” in Discourses, 1:156

从流血之心流出的眼泪，是天堂珍贵的香水。

汤姆·华森
《神对人心的解剖》，收录于《讲论》，1:156

TEMPTATIONS（试探）

If Satan knock, it is in our choice to open. A booty lies in our way; we may choose whether we will stoop and take it up. To suggest evil is Satan's blame; to resist evil, this is our praise.

THOMAS ADAMS
Exposition upon...Second...Peter, 386

撒但虽叩门，开门或不开门却是我们的选择。赃物摆在我们面前的路上，我们可以选择是否弯腰拾取。撒但怂恿人行恶，他当受责备；我们抵制行恶，我们就得称赞。

托马斯·亚当斯
《彼得后书注释》，386

Till the fire of hell be out in the saints, the devil will not lay down his bellows. Where there is no sin, there is no matter of temptation to work on.... Corruption keeps open the door for Satan. Never look for silence from Satan till you find cessation from sin.

ASHWOOD BARTHOLOMEW

Heavenly Trade, 405–6

除非地狱之火在圣徒里面熄灭，否则魔鬼不会放下他的风箱。哪里没有罪，那里就没有试探用来作祟的材料……败坏为撒但敞开大门。在你与罪停止争战之前，不要指望撒但会安静不语。

巴多罗买·阿什伍德
《属天的工作》，405–6

Take heed of security and Satan's ambushments. Distinguish between cessation and conquest. You conquer not every time that you have rest and quietness from temptation. Till the sin be hated and the contrary grace or duty in practice, you have not at all overcome. And when that is done, yet trust not the devil or the flesh nor think the war will be shorter than your lives, for one assault will begin where the other ended. Make use of every cessation but to prepare for the next encounter.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:308

警惕安稳和撒但的埋伏。要分清楚停战和得胜。并不是每次脱离试探，得着了安息和宁静，就意味着已经得胜。除非恨恶罪，践行与罪相反的美德或本分，否则你们就根本没有胜过罪。当得胜后，不要相信魔鬼或肉体，不要认为争战会比你们的生命更短，因为下一次攻击会从上一次攻击结束的地方开始。利用每一次停战，为下一次交火做好准备。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:308

If God has such an overruling hand of grace upon all the temptations of the saints that He causes them to turn to their good, then they have no reason to be cast down or to be discouraged because of them. Now God would never permit His people to be tempted unless He intended to destroy their temptations by their temptations. Consider the end and the issue of an evil; that was God's design in permitting that evil to come to pass. And this is the end and issue of all the saints' temptations, that thereby they are more enlightened. *Tentatio dat intellectum* (temptation gives understanding); tempting times are teaching times.

WILLIAM BRIDGE

Lifting Up, 156–57

如果在圣徒所受的一切试探上，神都伸出施恩的手，将试探转变为圣徒的益处，那么他们就没有理由因受试探而沮丧或气馁。神绝不容许祂的百姓受试探，除非祂打算藉着他们所受的试探来消灭试探。请思想一件恶事的目的和结果，这不过是神允许那恶发生的计划。这也是所有圣徒受试探的目的和结果，让他们因此更蒙光照。*Tentatio dat intellectum*——“试探使人明白”，试探的时候是教导的时候。

威廉·布里奇
《沮丧之人得振兴》，156–57

That temptation is not much to be feared when a man fears himself for his temptation. He is to be feared most that does fear least, and he is to be feared least that does fear most. A godly, gracious man or woman is humbled under nothing more than under his temptations; he looks upon his temptations as the greatest afflictions in all the world.

WILLIAM BRIDGE

“On Temptation,” in Works, 1:140

当人对自己所受的试探感到惧怕时，那试探就不足为惧了。最不惧怕试探的人，最让人担心，而最惧怕试探的人，最不让人担心。一个敬虔、蒙恩的人，落入试探时是最为降卑；这样的人视试探为世上最大的患难。

威廉·布里奇

《论试探》，收录于《文集》，1:140

Pride of heart, pride of apparel, pride of talents; young men are apt to be proud of health, strength, friends, relations, wit, wisdom. Two things are very rare: the one is to see a young man humble and watchful, and the other is to see an old man contented and cheerful.

THOMAS BROOKS

Apples of Gold, 85

内心骄傲，因服饰骄傲，因才能骄傲；年轻人很容易因健康、力量、朋友、关系、机智、智慧而骄傲。有两件事非常罕见：一是看到一位年轻人谦卑谨慎，二是看到一个老年人知足常乐。

托马斯·布鲁克斯

《金苹果》，85

Temptation is God’s school wherein He gives His people the clearest and sweetest discoveries of His love; a school wherein God teaches His people to be more frequent and fervent in duty—when Paul was buffeted, then he prayed thrice (i.e., frequently and fervently); a school wherein God teaches His people to be more tender, meek, and compassionate to other poor, tempted souls than ever; a school wherein God teaches His people to see a greater evil in sin than ever, and a greater emptiness in the creature than ever, and a greater need of Christ and free grace than ever; a school wherein God will teach His people that all temptations are but His goldsmiths, by which He will try and refine and make His people more bright and glorious.

THOMAS BROOKS

Great Gain, 130

试探是神的学校，祂在其中让祂的百姓最清楚、最甜美地发现祂的爱；在这所学校里，神教导祂的百姓更经常、更热切地尽本分——保罗受攻击时，他一连祷告三次（就是常常和热切祷告）；神在这所学校里教导祂的百姓，比以往更柔和、温顺和富有同情心地对待其他受试探的可怜灵魂；在这所学校里，神教导祂的百姓比以往更看到罪的邪恶，比以往更看到受造物的虚空，比以往更需要基督和白白的恩典；在这所学校里，神教导祂的百姓一切试探都不过是祂使用的金匠，用来试验和炼净祂的百姓，要让他们更光明、更荣耀。

托马斯·布鲁克斯
《大利：托马斯·布鲁克斯作品拾珍》，130

A tempted soul, when it is at worst with him, may safely argue thus: If God were not my friend, Satan would not be so much my enemy; if there were not something of God within me, Satan would never make such attempts to storm me; if the love of God were not set upon me, Satan would never shoot so many fiery darts to wound me; if the heart of God were not toward me, the hand of Satan would not be so strong against me.

THOMAS BROOKS
Mute Christian, 180

一个受试探的灵魂，当他处于最糟状态时，可以有把握地这样论证：如果神不是我的朋友，撒但就不会如此与我为敌；如果我里面没有一点神的事情，撒但就不会如此猛烈攻击我；如果神的爱不在我身上，撒但就绝不会射出如此多火箭来伤害我；如果神的心不向着我，撒但的手就不会如此用力攻击我。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，180

By temptations the Lord will make His people more frequent and more abundant in the work of prayer. Every temptation proves a strong alarm to prayer. When Paul was in the school of temptation, he prayed thrice—that is, often. Days of temptation are days of great supplication. Christians usually pray most when they are tempted most; they are most busy with God when Satan is most busy with them. A Christian is most upon his knees when Satan stands most at his elbow.

THOMAS BROOKS
Mute Christian, 188

主使用试探，让祂的百姓更经常、更多多做祷告之工。每个试探都是呼吁人祷告的强烈警号。保罗在试探的学校里，他三次祷告主⁷⁰——也就是说，他经常祷告。受试探的日子是切切恳求的日子。基督徒通常在最受试探的时候最多多祷告；撒但最忙于与他们来往的时候，他们也最忙于与神来往。当撒但站在基督徒左右，离他最近的时候，基督徒最多多跪下祷告。

托马斯·布鲁克斯
《痛棒下沉默的基督徒》，188

You can never take a just measure of your own strength till temptation have tried it.

JOHN FLAVEL
Fountain of Life, 278

除非试探已经试验了你的力量，否则你就绝不会知道你自己的力量如何。

⁷⁰ 参林后12:8——编注

约翰·弗拉维尔
《生命的源头》，278

Alas! You know not what hearts you have till temptations prove them. And what comfort can you take in the success and prosperity of your affairs, be it never so great, if you return with consciences polluted and wounded with sin! He that brings home a pack of fine clothes, infected with the plague, hath no such great bargain of it, how cheap soever he purchased them.

JOHN FLAVEL
“The Seaman’s Farewell,” in Navigation Spiritualized, 236

哎呀！除非试探证明你们的心，否则你们就不知道自己内心真相如何。如果你们返航的时候，良心被罪污染和伤害，不管你们的经营如何成功顺利，你们又能得着什么安慰呢！如果一个人带着一包被瘟疫感染的华美衣服回家，那么不管他购买时价格如何低廉，这也绝非一笔划算的买卖。

约翰·弗拉维尔
《海员的道别》，收录于《灵魂的航程》，236

But it is possible thou mayest do it unawares by a less matter than thou dreamest on. A silly child playing with a lighted straw may set a house on fire, which many wise men cannot quench. And truly Satan may use thy folly and carelessness to kindle lust in another’s heart. Perhaps an idle, light speech drops from thy mouth and thou meanest no great hurt, but a gust of temptation may carry this spark into thy friend’s bosom and kindle a sad fire there. A wanton attire, perhaps naked breasts and shoulders, which we will suppose thou wears with a chaste heart and only because it is the fashion yet may ensnare another’s eye. And if he that kept a pit open but to the hurt of a beast sinned, how much more thou, who givest occasion to a soul’s sin, which is a worse hurt? Paul would not eat flesh while the world stood if it made his brother to offend (1 Cor. 8:13). And canst thou dote on a foolish dress and immodest fashion, whereby many may offend, still to wear it? “The body,” Christ saith, “is better than raiment.” The soul then of thy brother is more to be valued surely than an idle fashion of thy raiment.

WILLIAM GURNALL
Christian in Complete Armour, 479

但你有可能在不经意之间，用一件你连做梦都想不到的小事，导致这一点的发生。一个愚拙的孩童玩弄一根点着的稻草，可能会把一座房子烧起来，这火即便许多智慧人都无法扑灭。撒但确实可以利用你的愚昧和粗心，在另一个人心里点燃情欲之火。也许你随口几句轻慢的闲话，虽然不是带着大大伤人的恶意，但一阵试探的强风吹过，就会把这火星吹进你朋友怀里，在那里燃起可悲的熊熊大火。我们假定你是怀着一颗贞洁的内心，只因赶时髦才穿上放荡的服装，也许还袒胸露背，但这却可能成了另一个人眼目的网罗。倘若人任由一个坑敞开，让牲畜跌入其中受伤，这就是犯罪，更何况你给灵魂犯罪的机会，使人受更大的伤害呢？食物若叫保罗的弟兄跌倒，他就永远不吃肉，免得叫他弟兄跌倒了（林前 8:13）。你所钟爱的愚昧着装和不正派的时尚，可能让许多人跌倒，那你还穿吗？基督说：“身体胜于衣裳。”那么，你弟兄的灵魂肯定要比你衣裳的无益时尚更贵重。

威廉·古纳尔
《基督徒披戴神的全副军装》，479

Steadfastness in believing doth not exclude all temptations from without. When we say a tree is firmly rooted, we do not say that the wind never blows upon it.

JOHN OWEN
Golden Book, 204

坚定相信，并不意味着一切外在的试探都无法侵扰。我们说一棵树扎根稳固的时候，并不是说风从不吹拂它。

约翰·欧文
《约翰·欧文金书》，204

There are advantages for temptations lying oftentimes in men's natural tempers and constitutions. Some are naturally gentle, facile, easy to be entreated, pliable, which, though it be the noblest temper of nature and the best and choicest ground when well broken up and fallowed for grace to grow in; yet, if not watched over, will be a means of innumerable surprisals and entanglements in temptation. Others are earthly, froward, morose, so that envy, malice, selfishness, peevishness, harsh thoughts of others, repinings lie at the very door of their natures, and they can scarce step out but they are in the snare of one or other of them. Others are passionate and the like. Now he that would watch that he enter not into temptation had need be acquainted with his own natural temper, that he may watch over the treacheries that lie in it continually. Take heed lest you have a Jehu in you that shall make you drive furiously; or a Jonah in you that will make you ready to repine; or a David that will make you hasty in your determinations, as he was often in the warmth and goodness of his natural temper. He who watches not this thoroughly, who is not exactly skilled in the knowledge of himself, will never be disentangled from one temptation or another all his days.

JOHN OWEN
On Temptation, in Oweniana, 57–58

试探的优势往往存在于人的天性和气质中。一些人天性温和、待人亲切、易被说服、柔和温顺，这些都是本性中最高贵的性情，若能被好好破碎和耕耘，可能会成为最适合恩典生长的优良土壤；然而若不加警惕，就会成为试探制造诸多惊吓和纠缠的途径。其他人则是世俗、固执、抑郁，所以嫉妒、恶意、自私、易怒、恶眼看人、怨恨就都伏在他们本性的门口，只要他们一踏出门外，就会陷入这些性情所带来的一样或另一样的网罗里。还有一些人容易动情，诸如此类。人若要警醒，不落入试探，就必须熟悉自己天然的脾性，好叫他能警惕那些不断出现在他性情里的诡诈。你要小心，免得你里面住着一位耶户，驱使你带着怒气行事；或是一位约拿，让你快快心生抱怨；或是一位大卫，就像他常常按着他天性的热情和善良行事时那样草率决断。一个不彻底看清楚这一点的人，就是在认识自我这件事上不通达，他终其一生都无法摆脱这样或那样的试探。

约翰·欧文
《论试探》，收录于 《欧文著作选段》，57–58

I find it to be most true that the greatest temptation out of hell is to live without temptations. If my waters should stand, they would rot. Faith is the better of the free air and of the sharp winter storm in its face. Grace withers without adversity. The devil is but God's master fencer to teach us to handle our weapons.

SAMUEL RUTHERFORD
Letters, 69

我发现这一点是千真万确，即从地狱而出的最大试探，就是让人以为生活中可以没有试探。我的水若静止，就会发臭。有流通的空气和凛冽的寒风，信心就会得到更好的操练。不经历逆境，美德就会枯萎。魔鬼不过是神使用的击剑高手，教导我们如何使用兵器。

撒母耳·卢瑟福
《书信集》，69

[Satan] has temptations for the old age: covetousness, peevishness.

WILLIAM SPURSTOWE
Wiles of Satan, 69

撒但对付老年人所用的试探，就是贪婪和固执。

威廉·斯珀斯托
《撒但的诡计》，69

[Satan] tempts middle ages to a [love of honor]. He stirs up an itch of honor and of being some great ones, of building their families and laying foundations of a name; and in this very snare many are caught who by this very temptation have their thoughts and minds so possessed as that they willfully resist light and put themselves upon courses that turn away their hearts from God. It is the thought and project of many a man that after he hath feathered his nest and done so and so, he will bethink himself of his soul.

WILLIAM SPURSTOWE
Wiles of Satan, 69

撒但试探中年人，让他们爱慕荣誉。他让人心发痒，要得着荣誉，成为某种大人物，建立自己的家族，奠定名声的根基；许多人都陷入这网罗，因着这试探，他们的心思意念被如此迷惑，以至于他们故意抵挡光，让自己走在与神离心离德的道路上。许多人都有这样的想法和计划，就是等他筑好自己的巢，做完这样那样的事，才会思想自己灵魂的事情。

威廉·斯珀斯托
《撒但的诡计》，69

If you would not be overcome by temptation, be much in prayer. Prayer is the best antidote against temptation. Christ prescribes this remedy, "Watch ye and pray, lest ye enter into temptation" (Mark 14:38). When Paul had a "messenger of Satan to buffet" him, he betook himself to prayer. "For this thing I besought the Lord thrice, that it might depart from me" (2 Cor. 12:7-8). When

Satan assaults furiously, let us pray fervently.

THOMAS WATSON

Gleanings, 83

你若不想被试探胜过，就要多多祷告。祷告是抵挡试探最有效的解药。基督说：“总要警醒祷告，免得入了迷惑。”（可 14:38）当保罗遇到“撒但的差役要攻击”他时，他就开始祷告。“为这事，我三次求过主，叫这刺离开我。”（林后 12:7-8）撒但疯狂攻击我们的时候，让我们热切祷告。

汤姆·华森

《汤姆·华森拾珍集》，83

THANKFULNESS（感恩）

An unthankful person is but a devourer of mercies and a grave to bury them in, and one that hath not the wit and honesty to know and acknowledge the hand that giveth them.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:421

一个不知感恩的人，只会吞噬怜悯，把恩典埋葬在坟墓里；这样的人没有聪明和诚实，也不认识和承认赐他怜悯和恩典的那只手。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:421

True thankfulness to God is discerned from counterfeit by these qualifications: (1) True thankfulness, having a just estimate of mercies comparatively, prefers spiritual and everlasting mercies before those that are merely corporal and transitory. But carnal thankfulness chiefly values carnal mercies, though notionally it may confess that the spiritual are the greater. (2) True thankfulness inclines the soul to a spiritual rejoicing in God and to a desire after more of His spiritual mercies. But carnal thankfulness is only a delight in the prosperity of the flesh or the delusion and carnal security of the mind, inclining men to carnal, empty mirth and to a desire of more such fleshly pleasure, plenty or content—as a beast that is full fed will skip and play and show that he is pleased with his state or, if he have ease, he would not be molested. (3) True thankfulness kindles in the heart a love to the giver above the gift, or at least a love to God above our carnal prosperity and pleasure, and brings the heart still nearer unto God by all His mercies.... (4) True thankfulness inclines us to obey and please Him that obliges us by His benefits. But carnal thankfulness puts God off with the hypocritical, complimentary thanks of the lips and spends the mercy in the pleasing of the flesh and makes it but the fuel of lust and sin. (5) True thankfulness to God is necessarily transcendent... and causes the thankful person to devote and resign himself and all that he has to God, to answer so great an obligation. But carnal thankfulness falls short of this absolute and total dedication and still leaves the sinner in the power of self-love, devoting himself (really) to himself, and using all that

he is or has to the pleasing of his fleshly mind.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:422-23

对神的真感恩与虚假的感恩，可以藉着这些条件加以区分：（1）真感恩，对恩惠有公正的评估，更喜爱属灵和永恒的恩惠，过于仅仅是肉身和今生的恩惠。但属肉体的感恩，首要看重关乎肉身的恩惠，虽然在观念上可能承认属灵的恩惠更大。（2）真感恩使人更倾向在神里面得着属灵的喜乐，并渴慕得到更多属灵的恩惠。但属肉体的感恩更以肉身兴旺、虚妄无益、属肉体的安全感为乐，使人倾向于属肉体的、虚空的快乐，并渴望更多获得这种属肉体的快乐、丰富和满足——就像吃饱的野兽会跳跃戏耍，表明对自己的状态心满意足，或者如果它轻松自在，就不愿受到搅扰。（3）真感恩在心中燃起对赐恩者的爱，胜过对恩赐本身的爱，或至少是爱神过于爱我们属肉体的兴旺和快乐，并因神的一切恩惠，心就与神更亲近……（4）真感恩使我们愿意顺服，并愿意讨那赐我们益处之主的喜悦。但属肉体的感恩，用虚情假意的口头感谢把神推开，并将神的怜悯浪费在肉体的享乐上，使肉体成为情欲和罪的燃料。（5）对神的真感恩必然是超越的，让感恩之人将自己和自己的一切都奉献和交给神，以此回应神如此大的恩惠。但属肉体的感恩不能达到这种绝对和完全的奉献，仍让罪人落于自爱的权势之下，其实是把自己献给自己，用他和他的一切来讨自己属肉体心思的喜悦。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:422-23

A thankful obedience and an obedient thankfulness are a Christian's life.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:432

感恩地顺服和顺服地感恩，是基督徒的生命。

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:432

For as the Lord loves a cheerful giver, so likewise a cheerful thanksgiver. God is terrible to the wicked but a God of gladness to such as have seen the light of His countenance. For being reconciled unto God, they have such inward joy and peace that it passes all understanding.

JOHN BOYS

Offices for Public Worship, in Works, 49

正如主喜爱捐得乐意的人一样，祂也喜爱感恩得乐意的人。神让作恶的人惧怕，但对得见祂面光的人，祂却是一位令人欢喜的神。他们既与神和好，心里就有出人意外的平安和喜乐。

约翰·博伊斯

《公共敬拜的职分》，收录于《文集》，49

Desire not much. He that desires much will expect much; and he that expects much, he will not be content with little, much less thankful for everything. Jacob was a plain-hearted man; he desired little, he was content with less, he was thankful for everything. So must you be.

WILLIAM BRIDGE

“Thankfulness Required in Every Condition,” in Works, 4:109

不要渴望太多。渴望多，期望就大；期望大，就不会满足于少，更不会凡事谢恩。雅各是一个心地单纯的人；他所求的甚少，因此小的事情就让他知足，他是为着一切心怀感恩。你们也必须如此。

威廉·布里奇

《每一种光景都需要感恩》，收录于《文集》，4:109

Thanksgiving is a self-denying grace; it is an uncrowning ourselves and the creatures to set the crown upon the head of our Creator; it is the making ourselves a footstool, that God may be lifted up upon His throne and ride in a holy triumph over all.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:94

感恩是一种否定自我的美德；它是我们和受造之物一同摘下头上的冠冕，将之戴在我们造物之主的头上；它让我们以自己为脚凳，好叫神在祂宝座上得高举，并在神圣的夸胜中胜过一切。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:94

Thankfulness is, in a well-explained sense, all our gospel obedience. 'Tis the general duty of the gospel, containing and animating all duties. All without it are impure carcasses. Repentance, if it be not thankful, is rather a legal rack and rage than a gospel repentance. And faith, if it be not a thankful consent unto the gospel covenant, 'tis no saving consent. Nor is the love of God or any service of Him proper or tolerable, unless they be grateful.

DANIEL BURGESS

Man's Whole Duty, 60

一个很好的解释，感恩就是我们所有福音性的顺服。它是福音的总体责任，包含并激励着所有责任。没有感恩，一切就都是不洁的躯壳而已。悔改若没有感恩，与其说是福音的悔改，倒不如说是律法的折磨和肆虐。信心若认同福音之约却没有感恩，就不是得救的认同。对神的爱或对神的任何侍奉，若不心存感恩，就都是不正确的，是不可忍受的。

丹尼尔·伯吉斯

《人的全然责任》，60

As children when they cannot have all they would many times throw away that which they have, so when we seek to God for that which we want, we are so intent upon that, that we forget the mercies we have received and return not thanks for them.

SAMUEL CLARK

Saint's Nosegay, 100

就像小孩子不能得到他想要的东西时，往往会连他们已有的也扔掉一样，同样，当我们向神祈求我们想要的事物时，我们是如此专注于那些，以至于忘记了我们已得的恩惠，不把感恩归给神。

撒母耳·克拉克
《圣徒的花束》，100

The thankful man must not only observe what mercies he hath and from whom they come but must particularly consider them in their natures, degrees, seasons, and manner of conveyance. There is much of God's glory, and our comfort lost for want of this. "The works of the LORD are great, sought out of all them that have pleasure therein" (Ps. 111:2). And indeed, there is no employment in all the world that yields more pleasure to a gracious soul than the anatomizing of providences doth. How sweet is it to observe the mutual respects, coincidences, and introductive occasions of our mercies. Every minute circumstance hath its weight and value here. He hath little pleasure in his meat that swallows it whole without chewing.

JOHN FLAVEL
"The Seaman's Return," in Navigation Spiritualized, 338

感恩的人不仅要留心他所得的恩惠，还要留心这些恩惠是从谁而得的，而且要特别思想这些恩惠的性质、程度、时机和传递的方式。因着缺乏如此行，神极多的荣耀、我们极多的安慰就都失去了。“耶和华的作为本为大，凡喜爱的都必考察。”（诗 111:2）确实，世上没有什么工作，能比剖析神的护理更令一个蒙恩之人欢喜。观察我们所蒙怜悯之间的相互关系、巧合，以及引导它们的契机，这是多么甜美啊。每个细节在此都有它的份量和价值。不咀嚼就囫圇吞下的人，不会对他的食物感到愉悦。

约翰·弗拉维尔
《海员返航》，收录于《灵魂的航程》，338

The thankful person must order his conversation suitably to the engagements that His mercies have put him under. When we have said all, it is the life of the thankful that is the very life of thankfulness. Obedience and service are the only real manifestations of gratitude. "Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God" (Ps. 50:23). Set down this for an everlasting truth, that God was never praised and honored by an abused mercy.

JOHN FLAVEL
"The Seaman's Return," in Navigation Spiritualized, 340

感恩的人必须将他的言谈安排得当，符合神的恩典所赋予他的责任。我们说了这一切，归根到底就是，感恩之人的生活，就是感恩的生活。顺服和侍奉是感恩的唯一真实表现。“凡以感谢献上为祭的便是荣耀我。那按正路而行的，我必使他得着我的救恩。”（诗 50:23）记下这永恒的真理，滥用的恩惠绝不能让神得尊荣和赞美。

约翰·弗拉维尔

《海员返航》，收录于《灵魂的航程》，340

He that gives no thanks for one mercy hath little ground to expect another.

JOHN FLAVEL

“The Seaman’s Return,” in *Navigation Spiritualized*, 343

不为一样恩惠感恩的人，没有理由指望得着另一样恩惠。

约翰·弗拉维尔

《海员返航》，收录于《灵魂的航程》，343

God being so glorious a God, we are to do all to Him and for Him, and obey Him in all, and make Him the end of all, which is called glorifying Him. Suppose we were no way beholden to Him, all this were a due to His excellency and glory, which might challenge it from us, might extort it: “Give unto the LORD the glory due unto his name” (Ps. 29:2); that alone would challenge all the service, all the praise that you do or could make to Him. But now we all are, upon a further ground, to do all to Him and for Him because of all the many mercies we receive from Him. Now to return all in this relation is called thankfulness. To do all out of a sense of His excellency and glory that is in Himself, this is to glorify Him. But to do all out of a sense of His mercies to us and our obligation unto Him, this is thankfulness.

THOMAS GOODWIN

“A Discourse of Thankfulness,” in *Works*, 9:499–500

神是一位如此荣耀的神，我们所做的一切，都当向祂而做，为祂而做，凡事顺服祂，以祂为凡事的目的，这就是我们所说的“荣耀神”。假设我们根本未曾受惠于祂，一切也当归于祂的尊贵和荣耀，祂以此向我们发出挑战，向我们提出要求：“要将耶和華的名所当得的荣耀归给祂”（诗 29:2）；仅仅这一点就足以挑战你正在做的或可以做的，要把一切侍奉、一切赞美归给祂。但现在，因着我们从祂领受的诸般恩惠，我们就更有理由向祂做一切，为祂做一切。现在，在这种关系中，将这一切归还给祂，就被称为感恩。出于认识到祂的卓越和荣耀而做一切事，这就是荣耀祂。但出于认识到祂向我们的恩惠，以及我们对祂的义务而做一切事，这就是感恩。

托马斯·古德温

《论感恩》，收录于《文集》，9:499–500

What thankfulness is? It is a free rendering to God the glory of His goodness, principally to the end we may glorify it and testify our love to Him.

THOMAS GOODWIN

“A Discourse of Thankfulness,” in *Works*, 9:500

什么是感恩？感恩就是甘心乐意将神良善的荣耀归给祂，主要是为了让我们可以荣耀这良善，见证我们对神的爱。

托马斯·古德温

《论感恩》，收录于《文集》，9:500

Thankfulness to God is most profitable...because it is the way to get more, and unthankfulness is the way to lose all we have; therefore, “let your requests be made known” with thanksgiving (Phil. 4:6-7); otherwise, requests alone will not move God. It is not earnestness only for what thou wantest but withal thanks for what thou hast must prevail. As you use to put water into the pump to fetch more, so return thanks to fetch more mercies; whereas the want of thankfulness and returning all to God again forfeits all the blessings you have (Deut. 28:47-48).

THOMAS GOODWIN

“A Discourse of Thankfulness,” in Works, 9:510

向神感恩，这对人至为有益……因这要让我们得到更多；而不感恩，连我们有的都要失去；因此，要藉着感谢，“将你们所要的告诉神”（腓 4:6-7）；换言之，仅仅是把所要的告诉神，这并不能打动祂。要打动神，不仅要为你所缺乏的切切祈求，还必须为你所有的献上感恩。就像你往水泵里加水，是为把更多水打上来，照样，你也要感恩，才能得到更多恩典；而不感恩，不把一切归给神，你就会失去所有的祝福（申 28:47-48）。

托马斯·古德温

《论感恩》，收录于《文集》，9:510

[Job] blesses God...because he found that God had blessed him with such things and blessings heavenly which could not be taken away. He found the love of God the same still. It is a sure rule, we never bless God but when we find that God blesses us first, as we do not love God but because God loves us first. Now when the soul finds that in afflictions and tentations God doth bless it, this draws out from the soul a blessing of God again. And then doth the soul say, “It is not only the will of my Father, and therefore shall I not drink the cup He gives me? But it is the blessing of my Father, and shall not I bless Him for it? “In every thing give thanks,” saith the holy apostle (1 Thess. 5:18); that is, whatever the condition be, still there is matter of thanks, and so of blessing God.

THOMAS GOODWIN

“Patience and Its Perfect Work,” in Works, 2:454

约伯称颂神……因他发现，神赐给他的是属天的事物和祝福，是人无法夺去的。他发现神的爱依然不变。一条确定的法则是，除非我们首先发现神赐福给我们，否则我们就不会称颂神，正如不是我们先爱神，而是神先爱我们。当人发现神在患难和试探中赐福自己，这就让人再次生发对神的称颂。这时人会说：“这不仅是我父的旨意，所以我岂可不喝祂赐我的这杯呢？这还是我父的祝福，我岂可不为此称颂祂呢？”圣使徒说：“凡事谢恩”（帖前 5:18）；也就是说，无论情况如何，总有谢恩的事，因此总要称颂神。

托马斯·古德温

《忍耐和它完全的工作》，收录于《文集》，2:454

As God does nothing but He aims at His own glory thereby (Prov. 16:4), so there is no act of God toward His people wherein He intends not their good, and as such becomes the subject of their thanksgiving. Hence, we are bid, “in everything give thanks.” O, what a copious theme hath God

given His people to enlarge their meditations upon? “In everything.” The whole course of divine providence toward the saints is like a music book, in every leaf whereof there is a song ready set for them to learn and sing to the praise of their God; there is no passage in their life of which they can say, “In this we received no mercy for which we should bless our God.”

WILLIAM GURNALL

Christian in Complete Armour, 731

正如神所做的一切，无一不是为了祂自己的荣耀（箴 16:4），同样，神对祂百姓所做的一切，无一不是为了他们的益处，并都因此成为他们感恩的对象。因此，神命令我们“凡事谢恩”。哦，神给了祂百姓一个何等丰富的主题，让他们深入默想？“凡事！”神对圣徒的整个护理就像一本乐谱，每一页都有一首现成的歌，供他们学习并歌唱，好以此赞美他们的神；在他们的生活中，没有哪一件事可以让他们说：“在这件事上，我们没有得到任何怜悯，因此我们不能称颂我们的神。”

威廉·古纳尔

《基督徒披戴神的全副军装》，731

The more free God is of His mercy, the more close some are in their thankful returns. When poor, they could be thankful for a short meal of coarse fare, more than now for their varieties. When sick, O how thankful were their hearts for a few broken slumbers in the night! Whereas now they can rise and take little notice of the goodness of God that gives them their full rest night after night. Is it not strange to see a man grow colder in his love to God as the sun of God's mercy rises higher and shines hotter upon him? O, it is sad to see the heap increase and the heart waste, to find a man grow rich in mercy and poorer in thankfulness.

WILLIAM GURNALL

Christian in Complete Armour, 737

神的怜悯越是白白赐下，一些人感恩的回应就越是吝啬。他们贫穷时为一顿粗茶淡饭献上的感恩，比如今他们为一顿美味佳肴所献上的感恩更多。他们患病时，哦，他们的心因夜里几段短暂的睡眠而充满感激！而现在，他们可以起身，却很少留意到是神的良善让他们夜夜安眠。一个人在神怜悯的日头越升越高，越来越热的时候，对神的爱却越来越冰冷，这岂非一件怪事吗？哦，看到一个人的积攒加增，心却变得荒废；在怜悯上变得富足，却在感恩上变得贫乏，这真是令人感到悲哀。

威廉·古纳尔

《基督徒披戴神的全副军装》，737

Consider what an ornament a thankful frame of heart is to religion. This commends God to the unbelieving world, who know little more of Him than what your lives preach to them; they read religion in that character you print it and make their report of God and His ways as they see you behave yourselves in the world. If you walk disconsolately or murmur at divine providence, how can they believe that the ways of God are so pleasant as they are said to be?

WILLIAM GURNALL

Christian in Complete Armour, 742

请思想，一颗感恩的心是信仰何等美好的妆饰。这是向不信的世人举荐神，因为他们对神的认识，不外乎就是你们的生命向他们所传讲的；他们所读到有关信仰的事情，是你们在信仰上一笔一划写下的内容，他们看到你们在世上的表现，就以此来评价神和神的道路。如果你们自己活得郁郁寡欢，或对神的护理多有抱怨，他们又怎能相信，神的道路如人所说的那般美好呢？

威廉·古纳尔

《基督徒披戴神的全副军装》，742

We must retain a thankful remembrance of our benefits. Not write our mercies in the sand, but in marble: "Forget not" (Ps. 103:2). Israel soon forgot. It was presently over with them. And it was their fault. I should much desire a catalog of my sins and of my mercies: the former, to repent of them every day; the latter, to give thanks every day.

PHILIP HENRY

Remains, 137

我们必须心怀感恩，牢记我们所得的恩惠。不要把我们所蒙的恩惠写在沙土上，而要刻在大理石上：“不可忘记祂的一切恩惠。”（诗 103:2）以色列人不久就忘记了。他们很快地忘记神的恩惠。这是他们的错。我非常渴望有一份写着我所犯的罪和我所蒙恩典的目录：前者供我天天悔改；后者供我天天感恩。

腓力·亨利

《遗稿》，137

Thanksgiving is a spirit still upon the wing, rising and ascending to heaven from everything. Never at home but at heaven; it is a very low thing that he cannot rise from as high as heaven. He eats and looks up, drinks and looks up, looks down and looks up; whatsoever he looks upon he cannot look off God. Whatsoever he sees, hears, tastes, smells he takes wing from and goes bound in spirit for heaven; whether he eats or drinks, or whatsoever he does, he does all to the glory of God. Thankfulness is an eagle-grace whose aim lies all in soaring and mounting toward the sun. It is a soul still traveling from earth to heaven, from the creature to the Creator.

NICHOLAS LOCKYER

Balm for England, 134

感恩是一种持续展翅高飞的灵，它总是从一切小事飞向天堂。感恩不栖息在家中，而是栖息在天堂里；它若不能飞升到天堂之境，就不过仍是卑贱之物。它每吃一口就往上看，每喝一口就往上看，它低头时也在往上看，它无论看到什么，目光都不离开神。它无论看到什么，听到什么，尝到什么，闻到什么，都会插上翅膀，从中飞向天堂；它或吃或喝，无论做什么，都是为了荣耀神。感恩是像鹰一样的美德，它存在的目的始终是飞翔，向着太阳攀升。它是不断从地到天、从受造物到造物主去的一颗心。

尼古拉·洛基尔

《给英格兰的膏药》，134

He enjoys much who is thankful for a little.

WILLIAM SECKER
in Horn, Puritan Remembrancer, 19

人为小事感恩，就有大享受。

威廉·赛克
收录于霍恩，《清教徒备忘录》，19

The thankful heart shall never want mercies from God to be thankful for.

GEORGE TROSSE
Life, 71

感恩的心绝不会缺乏从神而来的恩惠，让它能够为此感恩。

乔治·特罗斯
《生平》，71

Behold, therefore, I give thee here a register or inventory which I wish thee to keep and use as a table of thanks due to God....

A Thankful Man's Calendar

Public—Consider in what times and places the lot of my life hath fallen: in what king's reign, in what nation, in what town, under what magistracy and ministry.

Domestical—What parents, schoolmasters, and tutors; what wife, children, and servants hath God blessed me withal?

Personal and Privative—What sickness have I been delivered from? What dangers, casualties by sea or land? What suits and vexations by law or otherwise?

Positive, Corporal—What measure of health and strength of body?

External—What talents of wealth, birth, office, authority, repute?

Mental—What faculties of understanding, memory? What helps of arts, sciences, education, etc.?

When and how my conversion to God was wrought? What assurance of God's love in Christ, what peace and joy in the Holy Ghost, etc.? What progress, growth, and increase have I made in grace and in good duties of my place and calling? What victory over tentations and special sins, old and inveterate customs of evil?

SAMUEL WARD
“A Peace-Offering to God,” in Sermons and Treatises, 146–47

因此，我在这里给你一份登记册或清单，希望你保存使用，记录向神感恩的列表……

感恩之人的列表

公共事务方面——思想我是活在怎样的年代和地方：在哪一位君王统治下，在哪一个国家，在哪一座城镇，在怎样的民事政府和教会侍奉之下。

家庭方面——神赐我怎样的父母、校长和教师；神祝福我，让我有怎样的妻子、儿女和仆人？

个人和私下方面——神救我脱离怎样的疾病？脱离海上或地上怎样的危险和伤害？脱离法律或其他哪些方面的诉讼和烦扰？

积极的、肉身方面——我的健康和力量如何？

外在事务方面——我在财富、出身、职分、权柄、名声等方面有哪些才干？

心智方面——我有哪些悟性、记忆力的能力？从艺术、科学、教育等得到怎样帮助？

我何时，如何归信神？我得着怎样的确据，确知在基督里神的爱，在圣灵里有怎样的平安喜乐，等等？我在美德，并在我的职位和蒙召的美好职分上取得了怎样的进步、成长和提高？我胜过了怎样的试探和特别的罪，以及旧有和顽固的恶习？

撒母耳·沃德

《向神所献的平安祭》，收录于《讲道与专著》，146-47

A godly man is a thankful man; praise and thanksgiving is the work of heaven, and he begins that work here which he shall be always doing in heaven. The Jews have a saying, "The world subsists by three things: the law, the worship of God, and thankfulness," as if where thankfulness were wanting, one of the pillars of the world were taken away and it were ready to fall.

THOMAS WATSON

Godly Man's Picture, 114

一个敬虔人是一个感恩的人；赞美和感恩是属天的工作，敬虔人在这地上开始这工，在天上要常做这工。犹太人有种说法：“这世界靠三样事情存在：神的律法、对神的敬拜、对神的感恩。”仿佛没有感恩，这世界的一根支柱就被挪去，世界就要倒塌了。

汤姆·华森

《敬虔人》，114

THIEF ON THE CROSS（十字架上的强盗）

We find these things remarkable in that business between Christ and the thief: (1) The man falls out with his former companion. (2) He dares not speak a wrong word of God, whose hand is on him, but justifies Him in all that has befallen him. (3) He now sees Jesus Christ persecuted by the world without a cause, and most injuriously. (4) He discovers Christ to be a Lord and a King, whilst His enemies seem to have Him under. (5) He believes a state of glory after death so really that he prefers a portion in it to the present safety of his bodily life, which he knew Christ was able to grant him at that time, that he might have chosen that with the other thief. (6) Although he was much abased in himself and so humbled that he pleaded but that Christ would remember him, yet he was nobly daring to throw himself upon the covenant, on life and death; and he had so much faith of

Christ's all-sufficiency that he judged a simple remembrance from Christ would satisfyingly do his business. (7) He acquiesced sweetly in the word which Christ spoke to him for the ground of his comfort. All which are very clear in the case of that poor dying man and prove a very real work of God upon his heart.

WILLIAM GUTHRIE
Christian's Great Interest, 97-98

从基督与那位强盗的对话中，我们看到以下几件值得注意的事：（1）这人与他以前的同伴分道扬镳。（2）神的手加在他身上，他却不敢说一句神不好的话，反倒在一切实临到他的事上都以神为义。（3）他现在看出，耶稣基督是遭世人无故的逼迫，而且是最重的逼迫。（4）他发现基督是一位主，是一位君王，而祂的仇敌似乎把祂压制。（5）他如此真实相信死后有得荣耀的光景，以至于他宁愿与那光景有份，也不愿意肉身的生命现在得安全，他知道自己若是和另一位强盗选择祈求肉身安全，基督此时也是有能力把这安全赐予他。（6）虽然他自己极其降卑，降卑到只求基督记念他的地步，但他还是崇高，敢于在生死的事上投靠那约；他对基督的全备性有如此大的信心，以至于他判断，只要基督能记念他，就足以成就他的事。（7）他满心甘甜地接受基督对他说的话，以此作为自己得安慰的根基。所有这些都在这可怜垂死之人身上显得清晰，证明神在他心里所做之工是非常真实。

歌士瑞
《基督徒真伪辨》，97-98

THINGS INDIFFERENT (ADIAPHORA, 无关紧要之事)

Whatsoever is neither forbidden nor commanded in the Word may sometimes be done for maintenance of love, and sometimes be undone for avoiding of superstition.

EZEKIEL CULVERWELL
Time Well Spent, 196

凡圣道既未禁止也未命令的事，有时为了维系爱就可以做，有时为了避免迷信也可以不做。

以西结·克沃维尔
《善用时间》，196

Neutrality in things good or evil is both odious and prejudicial, but in matters of an indifferent nature is safe and commendable. Herein taking of parts maketh sides and breaketh unity. In an unjust cause of separation, he that favoureth both parts may perhaps have least love of either side but hath most charity in himself.

JOSEPH HALL
Holy Observations, in Select Tracts, 321

在善恶之事上保持中立，既是可憎也是有害，但在无关紧要之事上保持中立，则是安全和值得称赞的。在这样的事上，偏袒会造成结党，破坏合一。在一个不公义的分裂里，一个对双

方都持有爱的人，或许仍可能对其中一方爱得更少，然而他自己心中却是充满最大的爱。

约瑟夫·霍尔

《神圣观察》，收录于《精选单张》，321

When we infringe Christian liberty and condemn others for things merely indifferent, this is to master it indeed and lay snares upon the conscience; a wrong not so much to our brethren as to God's own law, which we judge as if it were an imperfect rule (James 4:11). In habits and meats there is great latitude, and as long as rules of sobriety and modesty are not violated, we cannot censure, but must leave the heart to God. See Romans 14.

THOMAS MANTON

Practical Exposition on the Epistle of James, 120

当我们侵犯基督徒的自由，并因一些无关紧要之事而定罪他人时，这实际上就是在辖制自由，为良心布下网罗；这不仅伤害了我们的弟兄，更是破坏了神自己的律法；我们似乎是在判断这律法，仿佛它是不完全的法则（雅 4:11）。只要不违反节制和端庄的原则，人在习惯和饮食方面可以有很大的自由，对此我们不能加以责备，而是必须把关乎内心的事情交由神。见罗马书 14 章。

托马斯·曼顿

《雅各书实践性注释》，120

TIME（时间）

Let good fellows sit in a tavern from sun to sun and they think the day very short, confessing (though insensible of the loss) that time is a light-heeled runner. Bind them to the church for two hours, and you put an ache into their bones, the seats be too hard. Now time is held a cripple, and many a weary look is cast up to the glass. It is a man's mind that makes any work pleasant or troublesome.

THOMAS ADAMS

“The Two Sons,” in Sermons, 196

让一群好伙伴坐在酒馆里，从日出到日落，他们会觉得白天很短，承认时间飞奔而去（虽然他们不会察觉这是在浪费光阴）。命令他们坐在教堂里两个钟头，这会让他们感到骨头酸痛，因为座位实在太硬了。这时人会看时间是瘸子，许多人把疲惫的目光投向教堂的彩色玻璃。人的思想决定了工作是愉悦还是烦恼。

托马斯·亚当斯

《两个儿子》，收录于《讲道集》，196

Time is that space between two eternities, limited by divine pleasure to divine use. “Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass” (Job 14:5). And if time be the Lord's, then 'tis fit it should be used for God.

BARTHOLOMEW ASHWOOD

Heavenly Trade, 423

时间是两种永恒之间的那空间，由神所喜悦的意思限定，为神所使用。“人的日子既然限定，他的月数在你那里，你也派定他的界限，使他不能越过。”（伯 14:5）如果时间属于主，那么它就理当为神使用。

巴多罗买·阿什伍德

《属天的工作》，423

O precious time! How swiftly does it pass away! How soon will it be gone! What are the forty years of my life that are past? Were every day as long as a month, methinks it were too short for the work of a day. Have we not lost time enough in the days of our vanity that we have any now to lose? Never do I come to a dying man who is not utterly stupid but he better sees the worth of time than others generally do. O then, if they could call time back again, how loud would they call! What would they give for it! Can we then afford to trifle it away? Is it possible that a man of any true compassion and honesty, or any concern about his ministerial duty, or any sense of the strictness of his account should have time to spare for idleness and vanity?

RICHARD BAXTER

Reformed Pastor, 146–47

哦，宝贵的时间！它流逝得何等之快！它何等之快就会消失！我生命中过去的四十年算得上什么呢？如果每一天都像一个月那样长，这对一天的工作来说还是太短。我们在虚妄日子浪费的时间还不够多吗？我们现在还有时间可以浪费吗？每当我接触一个临终的人（除非他完全麻木），他通常比其他人更能清楚看到时间的宝贵。哦，如果他们能唤回时光，他们会何等大声疾呼啊！他们会愿意为此付出何等代价！那么，我们还要虚耗光阴吗？任何一个有真正同情心和诚实的人，一个在乎他侍奉职责的人，一个知道他要严严交账的人，还会将时间用在闲懒和虚妄之事上吗？

理查德·巴克斯特

《新牧人》，146–47

Is there an eternal state into which souls pass after this life? How precious then is present time upon the improvement whereof that state depends. Oh, what a huge weight hath God hung upon a small wire! God hath set us here in a state of trial. According as we improve these few hours, so will it fare with us to all eternity. Every day, every hour— nay, every moment of your present time—hath an influence upon your eternity.

JOHN FLAVEL

Fountain of Life, 317

灵魂在今生之后是进入一种永恒状态吗？那么，当下的时间就是何等宝贵，那将来的状态取决于对当下时间的善用。哦，神在一条细线上悬挂了何等的重量！神把我们置于这试炼的状态中。按照我们如何使用今生这短短的时间，决定我们永永远远如何。每一天、每一个钟头，不，你今生的每一刻，都对你的永恒产生影响。

约翰·弗拉维尔
《生命的源头》，317

Christ often thought upon the shortness of His time and wrought diligently because He knew His working time would be but little. So you find it [in] John 9:4: "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." Oh, in this be like Christ: rouse your hearts to diligence with this consideration. If a man have much to write and he be almost come to the end of his paper, he will write close and thereby put much matter in a little room.

JOHN FLAVEL
Fountain of Life, 353

基督经常思想祂时间的短暂，并勤奋工作，因祂知道，祂作工的时间不过是片刻。你可以在约翰福音 9:4 看到这一点：“趁着白日，我们必须作那差我来者的工；黑夜将到，就没有人能作工了。”哦，在这一方面要像基督。思想这一点，好激发你们的内心勤奋作工。如果一个人有很多要写的事情，并且即将要写到纸张的尽头，他就会密密麻麻地写，为的是能在小小的地方写下极多的内容。

约翰·弗拉维尔
《生命的源头》，353

Take a little breath and return to thy labor, as the seedsman that sits down at the land's end to rest himself awhile and then rises up to go before his plough again. We [pastors] have reason to be more choice of our time than others because it is less our own. There are none in thy parish but have a share in it.

WILLIAM GURNALL
Christian in Complete Armour, 621

你要缓一口气，然后再回来竭力做你的工，就像那撒种的人，在田头坐下休息一会儿后又起来耕种。我们牧师理应比其他人更珍惜我们的时间，因为这时间不是我们自己的。在你教区里，没有一个人不拥有一份你的时间。

威廉·古纳尔
《基督徒披戴神的全副军装》，621

Account that day lost in which thou hast not done or learnt some good. Be more careful to keep thy word than thy money. Acquaint thyself with such as are good and virtuous. Look upon everything here below as very uncertain, so shalt thou not rejoice overmuch in thy prosperity nor be oversad or dismayed in adversity.

ANDREW JONES
Dying Man's Last Sermon, 18

你若一天没有行善，或没有学到一些善，你就要将这一天算作是损失。要更看重守信过于守财。要结交良善贤德之人。要看这地上的一切是非常不确定，所以不要在顺利时过分欢喜，

也不要逆境时过分忧愁或沮丧。

安德烈·琼斯
《将死之人的最后讲道》，18

Foolish men that are riotous and prodigal of their time, as if it were given them only to sport and play and roar and revel in, pine and whine at last that they are lost because their time is so short. But wise and gracious persons that deny themselves and crucify the flesh, that can redeem time from toys and idle talk and foolish sports, and unnecessary diversions to pray and hear and read and examine their souls and bemoan their sins and provide for heaven—these grow rich in good works and find the days of their pilgrimage sufficient for them.

GEORGE SWINNOCK
The Christian Man's Calling, in Works, 2:506

愚昧人肆意挥霍时间，仿佛神给他们的时间只是用来运动、玩耍、哄笑和狂欢；到了最后，他们却唉声叹气地抱怨说：他们的生命是如此短促。但那些有智慧的蒙恩之人，他们否认自己，钉死肉体，把时间从各种玩乐、闲谈、愚蠢的运动和不必要的消遣中解救出来，并将之用在祷告、听道、读经、察验自己的灵魂、哀叹自己的罪、为天堂做准备等事上——这样的人在善行上富足，并且发现天路历程的时间对他们来说已是足够。

乔治·斯文诺克
《基督徒的呼召》，收录于《文集》，2:506

THE TONGUE（舌头）

The engine that carries this mischievous burden is the tongue. “It flies lightly, but it injures heavily,” says Bernard. It is but a little member, but the nimblest about a man; able to do both body and soul too a mischief. How many on account of free tongues have chained feet!

THOMAS ADAMS
Exposition upon...Second...Peter, 440

承载这有害重担的发动机就是舌头。伯纳德说：“舌头轻盈飞舞，却重重伤人。”舌头只是一个小小肢体，却是人身上最灵活的；它能对人的身体和灵魂都带来伤害。有多少人因着不受约束的舌头，双脚就被锁链捆锁！

托马斯·亚当斯
《彼得后书注释》，440

[A] good tongue is God's dish, and He will accept it at His own table. But an evil tongue is meat for the devil, according to the Italian proverb: “The devil makes his Christmas pie of lewd tongues.” It is his daintiest dish and he makes much of it, whether on earth, to serve his turn as an instrument of mischief; or in hell, to answer his fury in torments. Thus, saith Solomon of the good tongue: “The

tongue of the just is as choice silver.... The lips of the righteous feed many” (Prov. 10:20–21). But St. James of the bad one: “It is an unruly evil, full of deadly poison.”

THOMAS ADAMS

“The Taming of the Tongue,” in Works, 3:12

良善的舌头是神的佳肴，祂要接纳这舌头，将之摆在祂自己的桌上。但邪恶的舌头是给魔鬼的食物，意大利人有句谚语说：“魔鬼用淫荡的舌头做他的圣诞馅饼。”这是他最美味的菜肴，他也会多加享用，无论是在人间，让它作行恶的工具，或在地狱，让它受尽折磨，回应他的愤怒。所罗门如此论到良善的舌头：“义人的舌乃似高银……义人的口教养多人。”（箴 10:20–21）但圣雅各论到邪恶的舌头时说：“惟独舌头没有人能制伏，是不止息的恶物，满了害死人的毒气。”（雅 3:8）

托马斯·亚当斯

《驯服舌头》，收录于《文集》，3:12

God hath given man two ears: one to hear instructions of human knowledge, the other to hearken to His divine precepts; the former to conserve his body, the latter to save his soul. Two eyes, that with the one he might see to his own way; with the other pity and commiserate his distressed brethren. Two hands, that with the one he might work for his own living; with the other give and relieve his brother's wants. Two feet: one to walk on common days to his ordinary labor. “Man goeth forth unto his work and to his labor until the evening” (Ps. 104:23). The other, on sacred days to visit and frequent the temple and the congregation of saints. But among all, he hath given him but one tongue, which may instruct him to hear twice so much as he speaks; to work and walk twice so much as he speaks. “I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well” (Ps. 139:14). Stay and wonder at the wonderful wisdom of God!

THOMAS ADAMS

“The Taming of the Tongue,” in Works, 3:13–14

神给了人两只耳朵，一只听人类知识的教训，另一只听祂神圣的命令；前者是保护他的身体，后者是拯救他的灵魂；神给了人两只眼睛，一只看清自己的道路，另一只怜悯和同情他受苦的弟兄。两只手：一只手为自己谋生，另一只手为施舍，疏解弟兄的缺乏。两只脚：一只脚日常行走，从事日常的劳作。“人出去作工，劳碌直到晚上。”（诗 104:23）另一只脚，在圣日拜访、出入圣殿和圣徒的聚会。但在这一切中，祂只给人一根舌头，好指教人听要比说多一倍，作工和行走要比说多一倍。“我要称谢你，因我受造奇妙可畏。你的作为奇妙，这是我心深知道的。”（诗 139:14）停下来，来惊叹神奇妙的智慧！

托马斯·亚当斯

《驯服舌头》，收录于《文集》，3:13–14

Because [the tongue] is so unruly, the Lord hath hedged it in, as a man will not trust a wild horse in an open pasture but prison him in a close pound. A double fence hath the Creator given to confine it: the lips and the teeth.

THOMAS ADAMS

“The Taming of the Tongue,” in Works, 3:14

因舌头是如此不服管教，所以主用篱笆将它圈起来，就像人不放心把野马放在开阔的牧场，而是要把它关在密闭的栅栏里一样。造物主赐下双层篱笆限制舌头，就是嘴唇和牙齿。

托马斯·亚当斯

《驯服舌头》，收录于《文集》，3:14

For your tongue: (1) Have I bridled my tongue and forced it in (James 1:26; 3:2-4; Ps. 39:1)? (2) Have I spoke evil of no man (Titus 3:2; James 4:11)? (3) Hath the law of the Lord been in my mouth as I sat in my house, went by the way, was lying down and rising up (Deut. 6:7)? (4) Is there no company I come into but I have dropped something of God and left some good savor behind (Eph. 4:29; Col. 4:6)?

JOSEPH ALLEINE

“Useful Questions,” in *Alarm to the Unconverted*, 239

关于你的舌头：（1）我有没有勒住我的舌头，迫使它留在口中（雅 1:26；3:2-4；诗 39:1）？（2）我有没有说人坏话（多 3:2；雅 4:11）？（3）我坐在家里，行在路上，躺下，起来，有没有谈论主的律法（申 6:7）？（4）我所到之处，是否总能带去一些神的话语，并留下美好的味道（弗 4:29；西 4:6）？

约瑟·艾里恩

《有用的引言》，收录于《警告未归正的人》，239

How have I used my tongue? It was designed to be my glory, but has it not been my shame? Has not much corrupt communication proceeded out of my mouth, and little of that which is good, which might either manifest grace or minister grace? Have not I sometimes spoke unadvisedly and said that in haste which at leisure I could have wished unsaid! Have not I said that by which God's great name has been dishonored, or my brother's good name reproached, or my own exposed? If for every idle word that I speak I must give account to God, I had best call myself to account for them; and I shall find innumerable of these evils compassing me about.

MATTHEW HENRY

The Communicant's Companion, in *Miscellaneous Writings*, 207

我如何使用舌头？神设计让它作我的荣耀，但它岂不是成了我的羞辱吗？岂不有诸多污秽的言语从我口发出，而本可彰显或传扬恩典的美好言语却是稀少吗？我有时岂不是说不明智的话，在匆忙中说了若冷静下来就会希望没有说过的话吗！难道我没有说过让神的大名蒙羞，弟兄的美名受辱，或使我自己的名誉遭揭露的话吗？若我所说的每句闲话都要向神交账，我最好先自己为这些话交账，这样我必发现，有无数的祸患正在将我团团围住。

马太·亨利

《领主餐者指南》，收录于《杂文集》，207

We should weigh our words before we utter them. When men are swift to speak and much in talk, they bewray some folly which is a stain to them. So, “he that hath knowledge spareth his words”

(Prov. 17:27). Empty vessels sound loudest, and men of great parts, like a deep river, glide on with the least noise.

THOMAS MANTON

Practical Exposition on the Epistle of James, 56

我们说话前应当掂量掂量我们的言语。人快快地说、滔滔不绝时，就会暴露出某种愚昧，成为他们的污点。所以，“寡少言语的有知识。”（箴 17:27）空空如也的容器发声最响，而有极大知识的人就像一条深河流动，发出的杂音最少。

托马斯·曼顿

《雅各书实践性注释》，56

An evil tongue has a great influence upon other members. It defiles the whole body. When a man speaks evil, he will commit it; when the tongue has the boldness to talk of sin, the rest of the members have the boldness to act it. “Evil communications corrupt good manners” (1 Cor. 15:33). First we think, then speak, and then do. Men will say it is but talk. Be not deceived; a pestilent tongue will infect other members.

THOMAS MANTON

Practical Exposition on the Epistle of James, 127

作恶的舌头对其他肢体有很大影响。它玷污全身。当一人说恶言时，他会行出这恶；当舌头放胆谈论罪恶时，其余的肢体就敢于犯罪。“滥交是败坏善行。”（林前 15:33）我们总是首先思想，然后说话，最后行动。人会说这只是说说而已。然而不要受欺；恶毒的舌头会传染其他肢体。

托马斯·曼顿

《雅各书实践性注释》，127

The mind is the guide of the tongue. Therefore, men must consider before they speak. The tongue is the messenger of the heart, and therefore as oft as we speak without meditation going before, so oft the messenger runs without his errand. The tongue is placed in the middle of the mouth, and it is compassed in with lips and teeth as with a double trench to show us how we are to use heed and preconsideration before we speak.

WILLIAM PERKINS

Direction for the Government of the Tongue, 5

思想是舌头的向导。因此，人说话之前必须深思熟虑。舌头是内心的信使，因此每当我们说话之前如果没有经过深思熟虑，这就好像信使常常未经派遣就匆忙奔走一样。舌头位于口腔中部，被嘴唇和牙齿紧紧环绕，这就好像两条壕沟，告诉我们说话之前当如何谨慎和预先思想。

威廉·帕金斯

《管理舌头的指引》，5

Set a watch before thy tongue, lest it make thy throat thy sepulcher—a grave to bury thy estate and outward comforts in. It is a sin in many Christians that they know not when to be silent. The wise man tells us, “There is a time to speak, and a time to keep silence” ([see] Eccl. 3:7). This is a great part of Christian prudence, to understand when to keep silence. It is much harder to learn to be silent than to learn to speak.

GEORGE SWINNOCK

The Christian Man’s Calling, in Works, 2:289

在你舌头前面设立警戒，免得它使你的喉咙变成你的坟墓——埋葬你产业和外在安慰的坟墓。许多基督徒的罪，就是不知该何时保持沉默。那位智慧人告诉我们：“静默有时，言语有时。”（传 3:7）明白何时保持沉默，这是基督徒谨慎的一个重要部分。学会沉默比学会说话要难得多。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:289

TOTAL DEPRAVITY（全然败坏）

Man in his natural state is without grace (Eph. 2:12). There are five withouts: (1) without Christ, (2) without the church, (3) without the promise, (4) without hope, (5) without God in the world. Now, every natural man being under these five withouts, how is it possible that he should have any serious desires after grace? Such is the corruption of our nature, that if you propound any divine good to it, it is entertained as fire by water or wet wood with hissing.

THOMAS BROOKS

Cabinet of Choice Jewels, 176

人按其天然的状态，是没有恩典。照着以弗所书 2:12，存在着五个没有：（1）没有基督，（2）没有教会，（3）没有应许，（4）没有盼望，（5）在世上没有神。现在，每一个有这五个“没有”的天然人，他怎么可能有追求恩典的强烈渴望？我们的本性是如此败坏，如果你向它提议任何属神的善，它就会像水或淋湿的木头遇着火一样，发出嘶嘶声。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，176

SHERLOCK: If you be unholy, then you must make yourself holy.

SATAN: I, but I doubt that’s past my skill. There is a spiritual impotency and inability in a sinner to do any good thing.

SHERLOCK: Who told you so, Sir Satan? John Calvin, I dare say, or John Owen? But I hope you have more wit than to believe them.

SATAN: No, indeed, I was told so by St. Augustine and many a great man of your church, fathers and sons.

THOMAS DANSON

夏洛克：如果你不圣洁，你就必须让自己成为圣洁。

撒但：但我怀疑这是超出了我的能力。罪人有一种灵里的无能，不能行任何善事。

夏洛克：撒但先生，是谁告诉你的？我敢说是约翰·加尔文，还是约翰·欧文？但我希望你能更聪明，而不是相信他们。

撒但：不，实际上是圣奥古斯丁，还有你教会的许多伟人、父老和小子们都是这么对我说的。

托马斯·丹森（THOMAS DANSON）

《友好的辩论》，5

There are no holy nor divine habits left in the will of a carnal man whereby he should be able to regenerate and convert himself. For what holy habit can there be in the will of one that is wholly corrupted? If any such be supposed, it may also be supposed that it is true grace. And to affirm that a man in a state of nature hath true grace inherent in him whereby he is able to convert and regenerate himself is double nonsense and a flat contradiction, for it is to affirm that he hath grace before he hath it. A will, totally corrupted, cannot make a holy man, cannot produce grace, nor make a man holy. Grace is beyond and above its sphere. The motions of the will in its fallen estate, what through defect of a right principle from whence they flow and a right end to which they tend, are all evil and sinful. And it is very strange to affirm that a gracious habit may be wrought in us by sinful actions. And besides, the will of man by the fall is a fleshly will, but in regeneration it is made spiritual. Now it were a strange kind of production if fleshly could beget spiritual, nor would it any longer hold true that our Savior saith in John 3:6: "That which is born of the flesh is flesh." So that I think it is very evident that all that a man can do by the power of nature cannot tend efficiently to produce grace in him.

EZEKIEL HOPKINS

"The Almost Christian Discovered," in *Select Works*, 217

一个属肉体之人，他的意志里没有圣洁或神圣的习惯，可以让自己藉此重生和改变。因为一个全然败坏之人的意志里能有什么圣洁习惯呢？假设有，就可认定这是真恩典了。断言一个在自然状态下的人有内在的真恩典，藉此他能让自己归信和重生，这是双重的荒唐和自相矛盾，因为这就是断言，他在蒙了恩典之前，就已经有了恩典。一个完全败坏的意志不能生出一个圣洁的人，不能生出恩典，也不能使人变得圣洁。恩典在它的能力范围之外。堕落状态下意志的运动，不是出于一个正确的动因，不是朝向一个正确的目的，因此都是邪恶的和有罪的。断言有罪的行动能够在我们里面生发出恩典的习惯，这是天方夜谭。再者，人的意志因堕落就成了属肉体的意志，但在重生的时候，神使之变成属灵的意志。如果属肉体的能生出属灵的，那就太奇怪了，我们的救主在约翰福音 3:6 所说的话：“从肉身生的，就是肉身”，就不再正确了。因此，我认为，非常明显的就是，人靠天然本性的力量所能做的一切，都不能有效地在他里面生出恩典。

以西结·霍普金斯

《几乎基督徒遭揭露》，收录于《精选文集》，217

It is the character of all men in the state of depraved nature and apostacy from God that every

imagination of the thoughts of their hearts is only evil continually (Gen. 6:5). All persons in that condition are not swearers, blasphemers, drunkards, adulterers, idolaters, or the like. These are the vices of peculiar persons, the effect of particular constitutions and temptations. But thus it is with them, all and every one of them—all the imaginations of the thoughts of their hearts are evil, and that continually: some, as to the matter of them; some, as to their end; all, as to their principle. For out of the evil treasure of the heart can proceed nothing but what is evil. The man that understands the evil of his own heart, how vile it is, is the only useful, fruitful, solidly believing, and obedient person. Others are fit only to delude themselves, to disquiet families, churches, and all relations whatever.

JOHN OWEN

On Indwelling Sin, in Oweniana, 1

所有处于本性堕落，背离神状态的人，其特征就是心中“所思想的尽都是恶”（创 6:5）。所有处于这种状态之下的人，并不都是赌咒、褻渎、酗酒、奸淫、拜偶像或类似的人。这些是具体之人的恶行，是特殊体质和特定试探的结果。但他们所有人，每一个人都是这样，就是心中“所思想的尽都是恶”，而且是持续如此：有些思想就其内容而言是恶；有些就其目的是恶；有些就其动因是恶。因为从人心里所存的恶，只能发出恶来。唯有明白自己内心是何等邪恶，意识自己内心是何等恶劣的人，才是唯一有用、能结果子、坚固相信并存心顺服的人。其他人只会自欺欺人、扰乱家庭、混乱教会和一切人际关系。

约翰·欧文

《论内住的罪》，收录于《欧文著作选段》，1

TRIALS（试炼）

The compass of our knowledge of ways and means is very narrow, as, if one is blocked up, oftentimes we cannot see another. But our God knows many ways of relief where we know but one or none at all, and it is very usual for the Lord to bring the lifting up of His people in a way they had no view to after repeated disappointments from those quarters whence they had great expectation.

THOMAS BOSTON

Crook in the Lot, 170

我们对方法和途径的了解非常狭窄，如果一条路堵死，我们往往看不到另一条路。但我们的神知道有许多救济的方法，而我们只知道一种，或者对此全然无知。在原本寄予厚望的地方，神的百姓经历了屡次的失望后，主通常会以一种他们意想不到的方式振兴他们。

托马斯·波士顿

《人生的坎坷》，170

The proud heart dwells and expatiates on the man's sufferings in the trial and casts out all the folds of the trial on that side and views them again and again. But when the Spirit of God comes duly to humble in order to lifting up, He will cause the man to pass, in a sort, the suffering side of the trial and turn his eyes on his own conduct in it, ransack it, judge himself impartially, and condemn himself, so that his mouth will be stopped. This is that humility that goes before the lifting up in

time in the way of the promise.

THOMAS BOSTON
Crook in the Lot, 171

骄傲之心总是沉溺于谈论它在试炼中的痛苦，并把试炼中所有苦难的褶皱都一一铺开，反反复复观看这些苦难的细节本身。然而，当神的灵来到，开始让人降卑，以便叫人得升高时，祂就在某种程度上，使人越过试炼中痛苦的一面，转而注目自己在试炼中的举动，并彻底检视自己的所作所为，公正地审判自己，自己定自己的罪，从而堵住自己的口。这就是神所应许的，人在升高之前的谦卑。

托马斯·波士顿
《人生的坎坷》，171

It was a good speech, if well understood, of a good man once, that he was as much beholden to God for his infirmities as for his graces. If Peter had not fallen, he had fallen. The saints sometimes fall that when they rise they may stand the faster.

FRANCIS RAWORTH
On Jacob's Ladder, 14

一个义人曾经说过，他感谢他的软弱，如同感谢神的恩典一样。若加以正确理解，此话就是说得更甚。如果彼得不曾跌倒，他就是已经跌倒。神让圣徒有时跌倒，为要让他们起来时站得更稳。

弗朗西斯·拉沃斯
《雅各的天梯》，14

Think not much of a storm upon the sea when Christ is in the ship.

SAMUEL RUTHERFORD
Prison Sayings, 47

基督在船上，就无需太在意海上的风暴。

撒母耳·卢瑟福
《狱中的话》，47

Grace tried is more than grace; it is glory in its infancy. Who knows the truth of grace without a trial? Oh, how little Christ gets of us but that which He wins, so to speak, with much toil and pains! And how soon would faith freeze without a cross!

SAMUEL RUTHERFORD
Prison Sayings, 59–60

经过试炼的恩典，不仅仅是恩典，还是荣耀的萌芽。未经试炼，谁能知道自己所蒙的恩典是否真实？哦，可以这样说，基督从我们身上得到的，极少没有不费尽了千辛万苦的！没有十字架，信心很快就会冻结。

撒母耳·卢瑟福

《狱中的话》，59-60

Those whose houses have fallen by the fire [of London] the Lord could, and confident I am, the Lord has made them greater gainers another way. They have lost, it may be, much in temporal things; but they are, or may be (if they be not wanting to themselves) gainers of spiritual things which are of a higher and more excellent nature. I have known and heard of many of God's people whose houses are burnt and goods spoiled who have taken the loss with so much cheerfulness, humility, meekness, patience, contentment, and thankfulness that anything was saved, if it were only their lives, that it has been my wonder and joy; to gain such a spirit has more of good than the loss of all external enjoyments has of evil.

THOMAS VINCENT

God's Terrible Voice in the City, 79

那些房屋被伦敦大火烧毁的人，主可以，并且我相信，主也已经从另一方面让他们得到更大的好处。也许他们在现世之物上损失惨重，但他们正在或者可能正在（他们若不想亏负自己的话）得到更崇高更卓越的属灵之事。我认识并听说很多神的百姓，他们的房屋被烧毁，财产被糟蹋，但他们却能带着如此欢喜、谦卑、温柔、忍耐、知足和感恩的心，欣然面对任何被抢救下来的东西，哪怕他们仅仅只剩下一条性命，这让我感到惊奇和欢喜；拥有这样的心，其好处远远大于失去一切外在享受的不幸。

托马斯·文森特

《神在伦敦城发出的可怕声音》，79

THE TRINITY（三位一体）

[God the Father] is indeed first, not in priority of nature, for there is but one God, one infinite; nor in priority of time, for there is but one eternal; nor in priority of honor, for none is greater than another; but in respect of order, prioritate originis, as being the fountain of the deity, principium deitatis. The Father is of none, the Son is of the Father only, the Holy Ghost from them both.

THOMAS ADAMS

Meditations upon the Creed, in Works, 3:99

父神确实是首先的，不是在本性上居先，因只有一位神，一位无限的神；也不是在时间上居先，因只有一位亘古的神；也不是在尊荣上居先，因没有一位格比另一位格更大；而是在次序上居先，*prioritate originis*，因祂是神性的源头，*principium deitatis*。父非出于谁，子独出于父，圣灵由祂们两位发出。

托马斯·亚当斯

《默想信经》，收录于《文集》，3:99

That there is one divine nature or essence common unto three persons incomprehensibly united and ineffably distinguished, united in essential attributes, distinguished by peculiar idioms and relations,

all equally infinite in every divine perfection, each different from other in order and manner of subsistence; that there is a mutual inexistence of one in all and all in one; a communication without any deprivation or diminution in the communicant; an eternal generation and an eternal procession without precedence or succession, without proper causality or dependence; a Father imparting His own, and the Son receiving His Father's life, and a Spirit issuing from both without any division or multiplication of essence. These are notions which may well puzzle our reason in conceiving how they agree but should not stagger our faith in assenting that they are true, upon which we should meditate not with hope to comprehend but with disposition to admire, veiling our faces in the presence and prostrating our reason at the feet of wisdom so far transcending us.

ISAAC BARROW

“A Defence of the Blessed Trinity,” in Sermons, 423

三个位格共有一神圣本性或本质，无法理解地一起联合，又不可言喻地有所区别，在本质属性上合一，在独有的称呼与关系上有区别，在每样属神的完全属性上均无限同等，在存在的次序和方式上又各不相同；一个位格在所有位格中互相内在，所有位格在一个位格中互相内在；有一种相交，而相交的各个位格却不丧失或消减；有一种亘古的受生，一种亘古的发出，却没有先行或随后，没有本质的因果关系或倚靠关系；一位父传递祂自己，一位子领受祂父的生命，一位圣灵从父和子而出，没有任何本质的分开或加增。这些观念很可能让我们的理性无法理解它们是如何合一，但断言这些观念为真，却绝不会让我们的信心不稳，对此加以默想，我们不应怀着完全理解的指望，而应怀着崇敬之心，让我们在三一真神前遮面，让我们的理性俯伏在如此远超我们之上的智慧脚前。

以撒·巴罗

《为配得称颂的三位一体辩护》，收录于《讲道集》，423

As there are three persons in the Trinity—the Father, the Son, and the Holy Ghost—so each of these persons have their several works which are eminently ascribed to them. The Father's works were to create us to rule us as His rational creatures by the law of nature and judge us thereby and in mercy to provide us a Redeemer when we are lost and to send His Son and accept His ransom. The works of the Son for us were these: to ransom and redeem us by His sufferings and righteousness; to give out the promise or law of grace and rule and judge the world as their Redeemer on terms of grace and to make intercession for us, that the benefits of His death may be communicated; and to send the Holy Ghost, which the Father also doth by the Son. The works of the Holy Ghost for us are these: to indite the Holy Scriptures by inspiring and guiding the prophets and apostles and sealing the word by His miraculous gifts and works; and the illuminating and exciting the ordinary ministers of the gospel, and so enabling them and helping them to publish that word; and by the same word illuminating and converting the souls of men.

RICHARD BAXTER

Call to the Unconverted, 26–27

就如三位一体有三个位格——父、子、圣灵，同样每一位格都有经上显著归于祂们的各自作为。父的工作是创造我们，用祂本性的律法治理我们这些有理性的受造之人，并以此审判我们；在我们丧失时，为我们施行怜悯，预备一位救世主，差遣祂的儿子，接受祂献上的赎价。子为我们所做的工作是：用祂的受难和义买赎和救赎我们；赐下评定和判断的应许或律法，

并且按照恩典的条件，作为世人的救赎主审判世人，并为我们代求，让祂死的益处可以传递给我们；差遣圣灵，这也是父通过子所做的。圣灵为我们所做的工作是：默示和引导先知并使徒写下圣经，用祂神迹的恩赐和作为印证这话语；光照和激励一般的福音传道人，如此来加给他们能力，帮助他们宣告这话语；并通过这同一话语光照和归正人的灵魂。

理查德·巴克斯特
《对未归正之人的呼吁》，26-27

The doctrine of the Trinity! That is the substance, that is the ground and fundamental of all, for by this doctrine and this only the man is made a Christian; and he that has not this doctrine, his profession is not worth a button. You must know that sometimes the church in the wilderness has but little light, but the diminution of her light is not then so much in or as to substantials as it is as to circumstantial things; she has then the substantials with her in her darkest day. The doctrine of the Trinity! You may ask me what that is. I answer, it is that doctrine that showeth us the love of God the Father in giving His Son, the love of God the Son in giving Himself, and the love of the Lord the Spirit in His work of regenerating us, that we may be made able to lay hold of the love of the Father by His Son and so enjoy eternal life by grace.

JOHN BUNYAN
Riches, 38-39

三位一体的教义！这是本质，是一切的基础和根本，因为通过、只有通过这教义，人才能成为基督徒；不信这教义的人，他的认信一文不值。你们必须了解，有时教会在旷野中只有一点点亮光，但她的亮光减弱，并不在于本质的教义，而在于处境；在最黑暗的日子，她仍有本质的事与她同在。三位一体的教义！你可以问我，这是什么。我的回答是：这教义向我们显明父神的爱，祂以这爱赐下祂的儿子；显明子神的爱，祂以这爱舍己；显明圣灵的爱，祂以这爱做了重生我们的工作，使我们能够通过父的儿子抓住父的爱，从而靠着恩典得享永生。

约翰·班扬
《班扬的宝藏》，38-39

There is a twofold knowledge of God, absolute and relative. The absolute knowledge of the eternal power and Godhead is in part discovered by the works of God, as has been shown...but the relative knowledge of God (I speak of inward relations between the three subsistences) is not—nay, cannot be—attained unto by the light of nature; no example can illustrate, no reason angelic or human comprehend the hidden excellency of this glorious mystery, but it is discovered to us by a divine revelation in the written Word, and therefore our faith must receive and our piety adore what our reason cannot comprehend.

FRANCIS CHEYNELL
Divine Trinunity, 18-19

存在着对神的双重知识，绝对和相对的知识。对神永恒大能和神性的绝对知识，部分是通过神的作为显明，这一点已经得到证明……但是对神的相对知识（我指的是三个位格之间的内在相对关系）——不是，也不能通过自然之光获得；没有例子可以说明，没有理性（天使或人的理性）可以理解这荣耀奥秘隐藏的卓越之处，但它通过在笔之于书的圣道中的神圣启示

向我们显明，因此我们理性所不能理解的，我们的信心必须领受，我们的虔诚必须称颂。

弗朗西斯·切内尔 (FRANCIS CHEYNELL)
《神圣三位一体》，18-19

The distinct subsistences of the persons of the Godhead and blessed Trinity are more brightly discovered in Jesus Christ than ever before. God was but darkly seen before in the distinct subsistences of the persons of the Trinity, but in the gospel, through Jesus Christ, there is a glorious manifestation thereof (2 Cor. 4:6).

PATRICK GILLESPIE
Ark of the Covenant Opened, 171

在耶稣基督身上，神性和有福三一格的分别存有，要比以往任何时候都更加显明。从前，神三一格性的分别存有晦暗不明，但在福音中，通过耶稣基督，这有一种充满荣耀的显明（林后 4:6）。

帕特里克·吉莱斯皮 (PATRICK GILLESPIE)
《约柜得开》，171

TRUST（信靠）

Let thy soul retain the deepest impression of the almightiness, wisdom, goodness, and faithfulness of God and how certainly all persons, things, and events are in His power; and how impotent all the world is to resist Him, and that nothing can hurt thee but by His consent. The principal means for a confirmed confidence in God is to know Him and to know that all things that we can fear are nothing and can do nothing but by His command and motion or permission. I am not afraid of a bird or a worm because I know it is too weak for me. And if I rightly apprehend how much all creatures are too weak for God and how sufficient God is to deliver me, His trust would quiet me.

RICHARD BAXTER
A Christian Directory, in Practical Works, 2:400

让神的大能、智慧、良善和信实，在你灵魂当中留下最深刻的印记，牢记所有的人、物、事都在祂权柄之下，全世界都无力抵抗祂，祂若不许可，就没有什么能伤害你。对神拥有确信的主要途径，就是认识神，认识到我们所惧怕的一切，其实根本就算不得什么，没有祂的命令、发动或许可，它们就不能对我们做什么。我不会怕一只飞鸟或一条爬虫，因我知道它对我而言实在太弱。如果我能正确领会，万有对神而言是何等软弱无力，神又是何等大有能力可以救拔我，那么对祂的信靠就会让我平静下来。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:400

Remember the grounds of confidence and quietness which God hath given you in His Son, His

covenant, His Spirit, His sacraments, and your own and others' manifold experiences. I name them all together because I would have you set them all together before your eyes. Will He not give you "all things with Him" that hath "given you His Son"? Is not Christ a sufficient undertaker and encourager? Are not His covenant, promise, and oath sufficient security for you?

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:401

要记住神通过祂的儿子、祂的圣约、祂的圣灵、祂的圣礼，以及在你自己和他人的多种经历中，祂所赐给你的信心和平静安稳的根基。我把这些合在一起说，因我希望你们把这些合在一起摆在眼前。祂已经“把祂的儿子赐给你们”，岂不也要把“万物和祂一同”赐给你们吗？基督岂不能胜任一个承担者和鼓励者的角色吗？祂的圣约、应许和祂所起的誓，岂不足以作你们的保障吗？

理查德·巴克斯特

《基督徒指南》，收录于《实践文集》，2:401

A person at peace with God becomes then a child of God. And when once the Christian comes to know his relation and the dear love of his heavenly Father to him, afflictions from or sufferings for Him dread him not because he knows it is inconsistent with the love of a father either to hurt his child himself or suffer him to be hurt by another if he can help it. I have wondered at Isaac's patience to submit to be bound for a sacrifice and see the knife so near his throat without any hideous outcries or struggling that we read of; he was old enough to be apprehensive of death and the horror of it, being conceived by some to be above twenty years of age. That he was of good growth is out of doubt by the wood which Abraham caused him to carry for the sacrifice, but such was the authority Abraham had over his son and the confidence that Isaac had in his father that he durst put his life into his hands, which, had the knife been in any other hand, he would hardly have done. Whoever may be the instrument of any trouble to a saint, the rod or sword is at God's disposal; Christ saw the cup in His Father's hand, and that made Him take it willingly.

WILLIAM GURNALL

Christian in Complete Armour, 419

一个与神相和的人，就成为了神的儿女。一旦基督徒认识到自己与天父的关系，以及天父对他深深的爱，他就不再害怕来自天父的磨难，也不再害怕为天父所受的苦难了，因他知道，一位父亲伤害儿女，或有能力帮助儿女，却容许儿女被别人伤害，这都与他的父爱不符。我曾惊叹以撒的忍耐，他被捆绑要献为祭，眼见那刀如此贴近自己的咽喉，我们在经上却根本没有看到，他发出了任何恐惧的喊叫或做出任何挣扎；他年龄已足够大，有人认为他已超过二十岁，可以明白死亡和死亡的恐惧。亚伯拉罕让他背着献祭的柴火，这无疑说明他有很好体格，但亚伯拉罕对他儿子有如此权威，以撒对他父亲有如此信任，以至于他敢把自己的生命交在亚伯拉罕手里，刀若落在别人手中，几乎可以肯定他就不会这样表现。无论谁成为给圣徒带来麻烦的工具，或杖或剑，都在神处置之下；基督看到是祂父手中的杯，这就让祂心甘领受这杯。

威廉·古纳尔

《基督徒披戴神的全副军装》，419

Where faith enables men to live to God, as to their eternal concerns, it will enable them to trust Him in all the difficulties and hazards of this life. To pretend a trust in God as to our souls and in visible things and not resign our temporal affairs with patience and quietness to His disposal is a vain pretense, and we may take hence an eminent trial of our faith. Too many deceive themselves with a presumption of faith in the promises of God as to things future and eternal, but if they are brought into any temporal trial, they seem utter strangers to the life of faith. It was not so with Abraham; his faith acted itself uniformly with respect to the providences as well as the promises of God.

JOHN OWEN
Oweniana, 96–97

信心使人能在关乎永恒的事上向神而活，就能让他们在今生一切困苦和危险中信靠神。自称可以在灵魂、眼不能见的事上信靠神，却不能忍耐、安静地把今世的事务交由祂处置，这不过是虚伪的托辞，我们可以将此作为对我们信心的显明试验。有太多的人自我欺骗，以为自己相信神对将来和永恒之事的应许，但当他们遇到任何今生的试炼时，就显出与信心生活的格格不入。亚伯拉罕不是这样；他的信心对神的护理和神的应许表现一致。

约翰·欧文
《欧文著作选段》，96–97

The incomparable God must have incomparable trust. The more able and faithful any person is, the more firmly we trust him. Now God is incomparable in power: He hath an almighty arm; incomparable in faithfulness: he “cannot lie” (Titus 1:2); “It is impossible for God to lie” (Heb. 6:18). Therefore God must have our surest love and firmest faith (Rom. 4:20; Heb. 6:18). We must esteem His words as good as deeds and rely on all His promises as if it were already performed.

GEORGE SWINNOCK
The Incomparableness of God, in Works, 4:475

无与伦比之神，必须得到无与伦比之信靠。一个人越有能力、越信实，我们对他的信任就越坚定。神的大能无与伦比：祂有大能的膀臂；祂的信实无与伦比：祂“无谎言”（多 1:2）；“神绝不能说谎”（来 6:18）。因此，神必要得着我们最确定的爱和最坚固的信（罗 4:20；来 6:18）。我们必须看神的话语如同神的契约，倚靠祂的所有应许仿佛已经成就。

乔治·斯文诺克
《无与伦比的神》，收录于《文集》，4:475

TRUTH（真理）

Such is the immutability of truth: the patrons of it make it not greater, the opposers make it not less—as the splendor of the sun is not enlarged by them that bless it nor eclipsed by them that hate it. That thing which may be extended may also be contracted; if it admit addition, it may also suffer diminution. God and His truth are liable to neither.

THOMAS ADAMS

Exposition upon...Second...Peter, 247

这就是真理的不变性：支持者不会使它变得更伟大，反对者也不会使它变得更渺小——就像太阳的光辉不会因称赞它的人而加增，也不会因憎恨它的人而黯淡。可以扩展的事物也可能收缩；如果它可以增加，也就可能减损。神和祂的真理却不是这样。

托马斯·亚当斯

《彼得后书注释》，247

In seeking truth, rest not upon any means though it be never so great, nor despise any means though it be never so small.... God...delights to reveal His truths to those that are most unlikely. The great truth of the incarnation, first revealed to shepherds. The great truth of the resurrection, first revealed to Mary, a woman.

WILLIAM BRIDGE

“The Saints’ Hiding Place in the Time of God’s Anger,” in Works, 4:366

寻求真理时，不管途径如何重要，都不可依赖此途径，就此止步；也不要轻视任何途径，虽然它是再小不过；神乐于向那些人看似最不可能的人启示祂的真理。道成肉身的伟大真理，首先启示给牧羊人。复活的伟大真理，首先向一位妇女，就是马利亚显明。

威廉·布里奇

《神发怒时圣徒的藏身所》，收录于《文集》，4:366

Truth is like our first parents, most beautiful when naked. It was sin that covered them, and it’s ignorance that hides this.

SAMUEL CLARK

Saint’s Nosegay, 125

真理就像我们的始祖，赤身露体时最为美好。那时是罪让他们遮体，现在是无知掩盖了真理。

撒母耳·克拉克

《圣徒的花束》，125

It’s just with God, that those who will not have truth their king and willingly obey it should have falsehood their tyrant, to whom their judgments should be captivated and enslaved.

SAMUEL CLARK

Saint’s Nosegay, 151

那些不愿让真理作他们的王，不愿甘心顺服真理的人，神让虚谎作他们的暴君，从而他们的判断力被虚谎俘虏，受其奴役；神如此行，乃是公义。

撒母耳·克拉克

《圣徒的花束》，151

It is a known experiment, that the more spiritual any truth is, the more will carnal reason object against it: “How can these things be?” (John 3:9).

ELISHA COLES
Practical Discourse, 185

经验已经清楚表明，任何真理越属灵，属肉体的理性就越反对：“怎能有这事呢？”（约 3:9）

以利沙·科尔斯
《应用性论述神的主权》，185

Some things we trust God with; some things God trusts us with. The great thing which we put into God’s hand to be kept for us, your soul: “He is able to keep that which I have committed unto him against that day” (2 Tim. 1:12). That which God trusts us chiefly with is His truth. It is therefore said to be delivered to them as a charge of money to a friend whom we confide in: “Contend for the faith which was once delivered unto the saints” (Jude 3).

WILLIAM GURNALL
Christian in Complete Armour, 218

有一些事是我们交托给神的，有一些事则是神交托给我们的。我们交托在神手里，让祂为我们保管的大事，就是你的灵魂：“祂能保全我所交付祂的，直到那日。”（提后 1:12）神交托给我们的，首要的就是祂的真理。因此，经上说神把真理交托给人，就像我们把钱托付给信任的朋友保管一样：“要为从前一次交付圣徒的真道竭力地争辩。”（犹 1:3）

威廉·古纳尔
《基督徒披戴神的全副军装》，218

It is good to preserve truth, but small distempers will not need a cure; ’tis as if a man should [set] fire [to] a house to destroy the mice in it. Union is good, but rigorous enforcements, especially in trifles and things that lie far from the heart of religion, are not so warrantable.

THOMAS MANTON
Meate out of the Eater, 49

维护真理是好的，但小病不太需要治疗；否则这就好像，人为了消灭房子里的老鼠，就放火烧掉房子一样。合一好的，但强制执行合一，尤其是在无关紧要 and 远离信仰核心的事上，这就不是那么正当了。

托马斯·曼顿
《吃的从吃者出来》，49

Sometimes truth is lost first in a church, and then holiness; and sometimes the decay or hatred of holiness is the cause of the loss of truth. But when either is rejected, the other will not abide.

JOHN OWEN
Golden Book, 129

有时，真理在一家教会首先丧失，随后圣洁也没了；有时，圣洁的衰败，或对圣洁的憎恶，是丧失真理的原因。但是，一样遭拒绝，另一样也不会长留。

约翰·欧文
《约翰·欧文金书》，129

Truth and good company will give a modest man a little confidence sometimes.

JOHN OWEN
Golden Book, 233

有时真理和好朋友会给一个谦逊的人多一点自信。

约翰·欧文
《约翰·欧文金书》，233

Let truth have full scope without check or restraint, and let Satan and his instruments do their worst, they shall not prevail; as Jerome said of the Pelagians in his time: “The discovery of your opinions is the vanquishing of them; your blasphemies appear at the first blush.”

RICHARD SIBBES
Bruised Reed and Smoking Flax, 140–41

让真理发挥全力，不加限制约束，那么即便撒但和他使用的差役穷凶极恶，也必不能得胜；正如耶柔米论到他时代的伯拉纠主义者时所说的：“你们的观点一表明，就被打败；你们的亵渎一冒头，就表露无疑。”

理查德·薛伯斯
《压伤的芦苇》，140–41

What is spiritual is eternal. Truth is a beam of Christ’s Spirit, both in itself and as it is ingrafted into the soul; therefore it and the grace, though little, wrought by it will prevail. A little thing in the hand of a giant will do great matters. A little faith strengthened by Christ will work wonders.

RICHARD SIBBES
Bruised Reed and Smoking Flax, 151

属灵之事存到永远。真理，无论在于它本身，还是在它植入灵魂的时候，都是基督的灵所发的光辉；因此，真理和真理所带来的恩典，虽然微乎其微，却要得胜。一个巨人手中的小小事情要成就大事。由基督所坚固的一点点信心要行出奇事。

理查德·薛伯斯
《压伤的芦苇》，151

UNBELIEF（不信）

Unbelief may be considered the greatest bar to justification, yet pride is the greatest hindrance to sanctification. All sins do homage to pride as their captain and their king. The Lord frequently makes use of other sins to humble the sin of pride in His saints, but pride is not employed to weaken any other sin.

ISAAC AMBROSE
Christian Warrior, 106

不信可以说是称义的最大障碍，那么骄傲则是成圣的最大拦阻。所有的罪都向骄傲致敬，以它为自己的元帅和王。主经常使用其他的罪，让祂圣徒里面的骄傲之罪降卑，但神不会使用骄傲来削弱任何其他的罪。

以撒·安布罗斯
《基督精兵》，106

There are three great causes of this dark and dangerous state of soul which make the thoughts of heaven uneffectual and uncomfortable to us, which therefore must be overcome with the daily diligence of your whole lives. First, unbelief, which makes you look toward the life to come with doubtings and uncertainty, and this is the most common, radical, powerful, and pernicious impediment to a heavenly life. The second is the love of present things, which being the vanity of a poor, low, fleshly mind, the reviving of reason may do much to overcome it, but it's the sound belief of the life to come that must prevail. The third is the inordinate fear of death, which hath so great advantage in the constitution of our nature that it is commonly the last enemy which we overcome, as death itself is the last enemy which Christ overcomes for us.

RICHARD BAXTER
Baxteriana, 138–39

有三大原因让灵魂落入这种黑暗和危险的状态，使得关乎天堂的思想对我们失效和不安，因此你们一生必须每天通过努力来将之克服。首先是不信，这让你们展望来生时，心存怀疑和不确定，这是属天生活最常见、最根本、最强大和最有害的障碍。第二是爱今生之事，这是内心卑劣、属肉体之人的虚空，理智的复苏可能会在很大程度上将其克服，但要完全胜过，人就需要对来生持有正确的信念。第三是对死亡的过度恐惧，这恐惧在我们本性中大大占据上风，通常是我们要胜过的最后一个仇敌，就如死本身是基督为我们胜过的最后一个仇敌。

理查德·巴克斯特
《巴克斯特自传叙述》，138–39

Unbelief usually argues from one of these two grounds: Can God do this? or Will God do it? It is questioning either His power or His will; but after this [i.e., Christ's incarnation], let it cease forever to cavil against either. His power to save should never be questioned by any that know what sufferings and infinite burdens He supported in our nature, and surely His willingness to save should

never be put to a question by any that consider how low He was content to stoop for our sakes.

JOHN FLAVEL

Fountain of Life, 169

不信通常从这两种基础上进行论证：神能做这事吗？或者，神愿意做这事吗？这是质疑祂的能力，或是质疑祂的意愿；但愿从此（即基督道成肉身）以后，人不再对神的能力或意愿发出责难。明白祂取了我们的人性，由此受了何等的苦，背负了何等无限的重担，就不应再质疑祂拯救的大能；可以肯定的是，如果思想祂乐意为我们的缘故降卑到何等之低，我们就不应再质疑祂拯救的意愿。

约翰·弗拉维尔

《生命的源头》，169

Unbelief is the Beelzebub, the prince of sins. As faith is the radical grace, so is unbelief a radical sin, a sinning sin. As of all sinners, those are most infamous who are ringleaders and make others sin, which is the brand that God hath set upon Jeroboam's name—Jeroboam the son of Nebat, who sinned and made Israel to sin (1 Kings 14:16)—so among sins they are most horrid that are most productive of other sins. Such a one is unbelief above any other; it is a ringleading sin, a sin-making sin.

WILLIAM GURNALL

Christian in Complete Armour, 439

不信是别西卜，各样罪的君王。正如信心是那根本性的恩典，同样不信也是一种根本的罪，一种犯罪的罪。正如在所有罪人中，最臭名昭著的就是那些带头犯罪并让他人犯罪的人，这就是神在耶罗波安的名字上打上的烙印——耶罗波安犯罪，使以色列人陷在罪里（王上 14:16）——同样，在各种罪当中，最恶劣的罪就是那些最能诱发其他罪的罪。不信就是这样一种超过其他罪的罪，它是带头犯罪的罪，是制造罪的罪。

威廉·古纳尔

《基督徒披戴神的全副军装》，439

There are two sins that claim a preeminence in hell—hypocrisy and unbelief; and therefore, other sinners are threatened “to have their portion with hypocrites” (Matt. 24:51) and “with the unbelievers” (Luke 12:46), as if those infernal mansions were taken up principally for these, and all others were but inferior prisoners. But of the two, unbelief is the greatest and that which may with an emphasis be called, above this or any other, the damning sin. “He that believeth not is condemned already” (John 3:18).

WILLIAM GURNALL

Christian in Complete Armour, 440

有两种罪在地狱里居首位——假冒为善和不信；因此，经上警告其他罪人，主人要“定他和假冒为善的人同罪”（太 24:51），“定他和（不信）的人同罪”（路 12:46），正如地狱显赫的地方主要是为这些人存留，而其他所有人只不过是次等的囚徒。但在这两种罪

当中，不信是最大的罪，而且被加以强调，将它称为是比各样罪都更让人下地狱的罪。“信他的人，不被定罪。”（约 3:18）

威廉·古纳尔
《基督徒披戴神的全副军装》，440

Most under the gospel know that unbelief is a damning sin and that there is no name to be saved by but the name of Christ, yet how few of those know this convincingly, so as to apply this to their own consciences and to be affected with their own deplorable state. As he is a convicted drunkard in law who in open court or before a lawful authority, upon clear testimony, and deposition of witnesses is found and judged to be such, so he, scripturally, is a convinced sinner who upon the clear evidence of the word brought against him by the Spirit is found by his own conscience (God's officer in his bosom) to be so. Speak now, poor creature, did ever such an act of the Spirit of God pass upon thee as this is?

WILLIAM GURNALL
Christian in Complete Armour, 445

大多数福音之下的人，都知道不信是一种叫人下地狱的罪，都知道除了基督的名再无他名可以让人靠着得救，然而，在这样的人当中，真正认识并信服这一点，能将之应用到自己良心之上，并对自己悲惨的状况深感不安的人是何等之少。就像在公开法庭上，或在执法当局面前，按照明确的证词和证人的供词，被认定和判定为酗酒者的人，就是按法律被定罪的酗酒之人，同样，按圣经来说，根据圣灵使用圣道清晰的证据对他进行控告，并被他自己的良心（良心是神在他心里安置的官长）认定为是有罪的人，就是被定罪的罪人。现在，可怜的人，说说神的灵有没有这样待你？

威廉·古纳尔
《基督徒披戴神的全副军装》，445

It cannot, indeed, be denied but that an unbeliever sins when he prays, but it is not his praying is his sin but in his praying unbelievably. And therefore he sins less in praying than in neglecting to pray, because when he prays, his sin lies but in the circumstance and manner. But when he doth not pray, then he stands in a total defiance to the duty God hath commanded him to perform and means God hath appointed him to use for obtaining grace.

WILLIAM GURNALL
Christian in Complete Armour, 459

确实，无可否认的就是，一个不信的人祷告时也是犯罪，但他的罪不在于祷告，而在于他用不信的心祷告。因此，他祷告的罪比不祷告的罪轻，他祷告时，他的罪只在于祷告的情形和方式。但他不祷告，就是完全无视神命令他履行的本分，以及神指定他得恩典的蒙恩之道。

威廉·古纳尔
《基督徒披戴神的全副军装》，459

Now, if faith be the work of God above all other, then unbelief is the work of the devil, and that

which he had rather thou should do than any other sin; and despair is unbelief at the worst. Unbelief among sins is as the plague among diseases, the most dangerous; but when it rises to despair, then it is as the plague with the tokens appearing that bring the certain message of death with them. Unbelief is despair in the bud; despair is unbelief at its full growth.

WILLIAM GURNALL

Christian in Complete Armour, 509

如果说信心是神最首先的工作，超过其他工作，那么不信就是魔鬼的工作，是他最希望你犯的罪，超过任何其他罪；而绝望则是最糟的不信。在各种罪中，不信就像疾病中的瘟疫，最为危险；当不信发展到绝望时，它就像瘟疫，带着死亡的征兆显现。不信是绝望的萌芽，而绝望是完全长成的不信。

威廉·古纳尔

《基督徒披戴神的全副军装》，509

Unbelief is a soul-enfeebling sin. It is to prayer as the moth is to the cloth; it wastes the soul's strength so that it cannot look up to God with any hope.

WILLIAM GURNALL

Christian in Complete Armour, 775-76

不信是一种削弱灵魂的罪。它对祷告的影响，就如蛀虫对布的影响一样；不信浪费灵魂的力量，使其无法存着任何盼望仰望神。

威廉·古纳尔

《基督徒披戴神的全副军装》，775-76

Men are said to tempt God when they will not rest in that truth concerning God revealed in His word but will needlessly make experiments whether He be so just, wise, faithful, etc. as in His word He is said to be, which may be done, first, by willful sinning, as it were trying whether He be omniscient...(Acts 5:3). Secondly, by needless rushing upon any danger without a calling (Matt. 4:6-7). Thirdly, by requiring a sign needlessly and out of a false, dissembling heart, only to see whether such a miracle can be wrought or no (Matt. 16:1). Fourthly, by prescribing God when and how He shall perform His promises, which limiting of God proceeds from infidelity.

ARTHUR JACKSON

Help for the Understanding of Holy Scripture, 466

当人不能安息于神话语所启示的真理，反而要无端地试验神是否如祂话语所说的那般公义、智慧、信实等等时，就是经上所说的试探神。人试探神，首先，是故意犯罪，仿佛试验祂是否全知（徒 5:3）。第二，在没有呼召的情况下，毫无必要地贸然涉入危险（太 4:6-7）。第三，出于一颗错误、伪装的心，无端地寻求神迹，只是想看看这样的神迹是否能行（太 16:1）。第四，规定神要在何时、以何种方式成就祂的应许，这限制神的行为是出于不信。

亚瑟·杰克逊（ARTHUR JACKSON）

《对明白圣经的帮助》，466

Unbelief is itself the grand disobedience. For this is the work of God, that which the gospel mainly commands, that ye believe (John 6:29); therefore, the apostle calls it the obedience of faith (Rom. 1:5). And there is nothing indeed more worthy of the name of obedience than the subjection of the mind to receive and to believe those supernatural truths which the gospel teaches concerning Jesus Christ.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:225

不信本身就是极大的悖逆。因为相信就是作神的工作，是福音的主要命令（约 6:29）；因此，使徒称相信是信服真道（罗 1:5）。没有什么比将心智完全顺服于神、领受并相信福音所教导的关于耶稣基督的超自然真理，更配称为“顺服”了。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:225

Unbelief is the root of rebellion and apostasy (Heb. 3:12).

JOHN TRAPP

Commentary on the Old and New Testaments, 1:267

不信是悖逆和背道之根（来 3:12）。

约翰·特拉普

《新旧约圣经注释》，1:267

Unbelief is the root and receptacle of sin.

THOMAS WATSON

The Beatitudes, in Discourses, 2:239

不信是罪的根源和载体。

汤姆·华森

《八福》，收录于《讲论》，2:239

Unbelief hardens the heart; these two sins are linked together: “He... upbraided them with their unbelief and hardness of heart.” Unbelief breeds the stone of the heart; he that believes not God’s threatenings will never fear Him; he that believes not God’s promises will never love Him.

THOMAS WATSON

The Beatitudes, in Discourses, 2:240

不信让人心刚硬；这两种罪紧密相联：“耶稣……责备他们不信，心里刚硬。”不信滋生出心里的石头；不信神警告的人，绝不会敬畏他；不信神应许的人，绝不会爱祂。

汤姆·华森

《八福》，收录于《讲论》，2:240

Of all sins, beware of the rock of unbelief. "Take heed...lest there be in any of you an evil heart of unbelief" (Heb. 3:12). Men think as long as they are not drunkards or swearers it is no great matter to be unbelievers. This is the gospel sin. It disparages Christ's infinite merit as if it would not save; it makes the wound of sin to be broader than the plaster of Christ's blood. This is high contempt offered to Christ and is a deeper spear than that which the Jews thrust into His side.

THOMAS WATSON

Gleanings, 15

在所有的罪中，要警惕“不信”这种石头般刚硬的罪。“你们要谨慎，免得你们中间或有人存着不信的恶心。”（来 3:12）人以为只要不酗酒或不赌咒发誓，不信神也不是什么大不了的事。但不信是得罪福音的罪。不信贬低基督无限的功德，仿佛这不能拯救人；不信让罪的伤口比基督宝血的药膏更宽阔。不信是对基督极大的蔑视，是比犹太人刺入祂肋旁更深的枪。

汤姆·华森

《汤姆·华森拾珍集》，15

UNCERTAINTIES（不确定）

There are four things which do admit of much uncertainty: (1) One is all our earthly possessions and comforts. "Wilt thou set thine eyes upon that which is not?" saith Solomon (Prov. 23:5).... (2) The second is the gracious motions of the Spirit of God working upon our spirits: "My spirit shall not always strive with man" (Gen. 6:3). The dealings of God's Spirit with us are many times like Peter's vision of the sheet, which was let down but quickly drawn up to heaven again.... (3) The third is the day of grace, our gospel day, wherein Christ reveals Himself and offers Himself and...salvation; this is a day for eternity, but it is not an eternal day. It may quickly be lost, and forever lost. (4) The fourth is all the lives and pains and labors of the prophets and ministers of God.... This day the minister lives and preaches, the next day he is sick and dies; you cannot say of the best minister on earth, he shall be ours forever or long or a week or a day. Such an instability is there not only in the best of our outward comforts but also in the best of our spiritual helps.

OBADIAH SEDGWICK

"Elisha His Lamentation," in Strong, Heavenly Treasure, 414-17

有四件事是极不确定：（1）一是我们地上所有的财产和安慰。所罗门说：“你岂要定睛在虚无的钱财上吗？”（箴 23:5）（2）二是神的灵在我们心里所做的感动：“我的灵就不永远住在他里面。”（创 6:3）神的灵感动我们的工作，很多时候就像彼得所见那块大布的异象，这布放下，但很快又被收回到天上。（3）三是施恩的日子，即我们听到福音的日子，基督在这日显明自己，向我们传讲祂自己和祂的救恩；这是决定永恒的日子，但它不是永恒的日子。它可能快快过去，而且一旦过去，就永远失去了。（4）四是神的先知和传道人所

有的生命、劳苦和工作。今天，牧师活着，讲道，翌日，他患病，死去；你说不准世上最好的牧师，他和我们在一起，是永远，或长久，是一周，或是一天。无论我们最好的外在安慰，或是我们最好的属灵帮助，都充满了这种不稳定。

俄巴底亚·塞吉维克
《以利沙的哀叹》，收录于斯特朗，《属天的财宝》，414-17

UNITY（合一）

Self-denial and true love are inseparable. Self-love makes a monopoly of all things to its own interest, and this is most opposite to Christian affection and communion, which puts all in one bank. If every one of the members should seek its own things, and not the good of the whole body, what a miserable distemper would it cause in the body?

HUGH BINNING
“An Essay upon Christian Love,” in Several Sermons, 178

舍己与真爱密不可分。自爱为自己的利益垄断一切，它与基督徒的情感和交通至为相反。如果每个肢体都求自己的事，而不是整个身体的利益，这要给身体带来多么可悲的病痛？

休·宾宁
《短论，论基督徒的爱》，收录于《讲道集》，178

Were Christians duly instructed how many lesser differences in mind and judgment and practice are really consistent with the nature, ends, and genuine fruit of the unity that Christ requires among them, it would undoubtedly prevail with them so to manage themselves in their differences by mutual forbearance and condescension in their love, as not to contract the guilt of being disturbers or breakers of it. To speak plainly, among all the churches in the world which are free from idolatry and persecution, it is not different opinions or a difference in judgment about revealed truths; not a different practice in sacred administrations; but pride, self-interest, love of honor, reputation, and dominion, with the influence of civil or political intrigues and considerations that are the true cause of that defect of evangelical unity that is at this day amongst them.

JOHN OWEN
A Discourse concerning Evangelical Love, Church Peace, and Unity, in Golden Book, 104

基督徒若得到正确教导，知道在思想、判断和做法上有多少较小分歧，这其实是符合基督要求他们要有的那合一的性质、目的和所结的真正果子，那么毫无疑问，这就要说服他们在爱中相互宽容谦让，以此处理他们之间的分歧，避免招致扰乱或破坏合一的罪咎。直白地说，在世界上所有摆脱偶像崇拜、没有遭遇逼迫的教会当中，目前在福音合一上存在问题的真正原因，不是对神所启示的真理有不同观点或不同判断；不是在神圣治理上有不同做法；而是骄傲、自私、自利、对荣誉、名声和权力的热爱，以及受民事政治的阴谋和权衡考量的影响。

约翰·欧文

《论福音之爱，教会和睦与合一》，收录于《约翰·欧文金书》，233

This is the unity, or rather conspiracy, of the Church of Rome. The spouse only is but one (Song 6:9). Other societies are but as the clay in the toes of Nebuchadnezzar's image. They may cleave together but not incorporate one into another. There is a great deal of seeming unity under antichrist. The Turks also have little dissension in their religion, as any. But well may that garment have no seam that has no shape.

JOHN TRAPP

Commentary...upon...the New Testament, 1012

这就是罗马教会的合一，其实是阴谋。佳偶只有一个（歌 6:9）。其他结交不过是尼布甲尼撒梦中那像脚趾上的泥。它们也许可以粘在一起，但却不能彼此融合。在敌基督者的统治下，有许多看似合一的事情。土耳其人的宗教中几乎没有什么分歧。但那没有接缝的衣服可能却没有形状。

约翰·特拉普

《新旧约圣经注释》，1012

Christ not only prayed for peace but bled for it. "Having made peace through the blood of his cross" (Col. 1:20), He died not only to make peace between God and man but between man and man. Christ suffered on the cross that He might cement Christians together with His blood; as He prayed for peace, so He paid for peace. Christ was Himself bound to bring us into the bond of peace.

THOMAS WATSON

The Beatitudes, in Discourses, 2:285

基督不仅为和平祷告，还为和平流血。“藉着祂在十字架上所流的血成就了和平”（西 1:20），祂的死不仅使神与人和好，也使人与人和好。基督在十字架上受难，用自己的血将基督徒牢固地联系在一起；祂为和平祷告，因此为和平付出代价。基督亲自受捆绑，把我们带入和平的彼此联络。

汤姆·华森

《八福》，收录于《讲论》，2:285

UNIVERSALISM（普救论）

The criers up of universal grace say that Christ died intentionally for all. But then why are not all saved? Can Christ be frustrate of His intention? Some are so gross to aver that all shall actually be saved. But hath not our Lord Christ told us that the gate is strait, "and few there be that find it" (Matt. 7:14)? How all can go in at this gate and yet but few find it seems to me a paradox.

THOMAS WATSON

"The One Thing Necessary," in Discourses, 1:359-60

大肆宣扬普救恩典的人说，基督是定意为所有人而死。那么为什么不是所有人都得救？基督的意图难道会落空？有些人甚至粗暴地断言，所有人都必实际得救。但我们的主基督岂不是告诉我们，那门是窄的，“找着的人也少”（太 7:14）吗？在我看来，所有人都能从这门进去，却只有少数人能找着这门，这真是悖论一个。

汤姆·华森

《不可少的一件事》，收录于《讲论》，1:359-60

UNPARDONABLE SIN（不得赦免的罪）

The sin against the Holy Ghost is an utter, willful, and spiteful rejection of the gospel of salvation by Christ, together with an advised and absolute falling away from the profession of it so far that, against former knowledge and conscience, a man doth maliciously oppose and blaspheme the Spirit of Christ in the word and ordinances of the gospel and motions of the Spirit in them, having resisted, rejected, and utterly quenched all those common and more inward gifts and motions wrought upon their hearts and affections which sometimes were entertained by them. Insomuch that out of hatred of the Spirit of life in Christ, they crucify to themselves afresh the Son of God and do put Him, both in His ordinances of religion and in His members, to open shame, treading underfoot the Son of God, counting the blood of the covenant, wherewith they were sanctified, an unholy thing; doing despite to the Spirit of grace. If you carefully look into those places of the Scripture which speak of this sin and also observe the opposition which the apostle makes between sinning against the law and sinning against the gospel, you will clearly find out the nature of this sin (Matt. 12:24, 31-32; Mark 3:28-30; Luke 12:10; Heb. 6:4-6; 10:26-29).

HENRY SCUDDER

Christian's Daily Walk, 312-13

干犯圣灵的罪是彻底、故意和恶意拒绝信靠基督得救的福音，同时深思熟虑和绝对背弃对这福音的认信，以至于违背自己先前的知识和良心，恶意反对和亵渎在圣道、福音的蒙恩之道中感动他们的基督之灵，抵挡、拒绝和彻底消灭圣灵在他们心里和情感上从前所做成、所领受的一切普遍和更内在的恩赐和感动。他们如此恨恶那在基督里赐生命的灵，就把神的儿子重钉十字架，在祂的蒙恩之道和祂的会众中明明地羞辱祂，践踏神的儿子，将那使他们成圣之约的血当作平常，又亵慢施恩的圣灵。如果你们仔细研究圣经提到这种罪的地方，也留意使徒如何对比违背律法的罪与违背福音的罪，就会清楚明白这种罪的性质（太 12:24, 31-32；可 3:28-30；路 12:10；来 6:4-6；10:26-29）。

亨利·斯佳德

《基督徒生活之道》，312-13

I would ask you who think you have committed the sin against the Holy Ghost these questions: Does it grieve you that you have committed it? Could you wish that you had not committed it? If it were to be committed, would you not forbear it, if you could choose? Should you esteem yourself beholden to God if He would make you partaker of the blood and Spirit of His Son, thereby to pardon and purge your sin and to give you grace to repent? Nay, are you troubled that you cannot

bring your heart unto a sense of desire of pardon and grace? If you can say yea, then although the sin or sins which trouble you may be some fearful sin of which you must be exhorted speedily to repent, yet certainly it is not the sin against the Holy Ghost. It is not that unpardonable sin, that sin unto death.

HENRY SCUDDER
Christian's Daily Walk, 313

我要问问你这自认为犯了干犯圣灵之罪的人几个问题：你犯了这罪会感到悲伤吗？你希望自己没犯过这罪就好了吗？如果即将要犯那罪，你若可以选择，会不会忍住？如果神愿意让你与祂儿子的血和灵有份，以此赦免和洗净你的罪，赐你悔改的恩典，你是否认为自己是蒙了神的恩典？不，你是否因内心不能感受到渴慕赦罪和恩典而烦恼呢？如果你回答是，那么，尽管困扰你的那罪或许多罪可能极其可怕，我也必须劝你快快悔改，但它肯定不是干犯圣灵之罪。它不是那不得赦免、以至于死的罪。

亨利·斯佳德
《基督徒生活之道》，313

UNREGENERACY（未重生）

The state of unregeneracy is a state of friendship with sin and Satan. If it be enmity against God (as it is), then friendship with Satan.... Sometimes indeed there appears a scuffle between Satan and a carnal heart, but it is a mere cheat, like the fighting of two fencers on a stage. You would think at first they were in earnest, but observing how wary they are where they hit one another, you may soon know they do not mean to kill; and that which puts all out of doubt, when the prize is done you shall see them making merry together with what they have got of their spectators, which was all they fought for. When a carnal heart makes the greatest bustle against sin by complaining of it or praying against it, follow him but off the stage of duty (where he had gained the reputation of a saint, the prize he fights for), and you shall see them sit as friendly together in a corner as ever.

WILLIAM GURNALL
Christian in Complete Armour, 28

未重生的状态是与罪和撒但为友的状态。如果这状态是与神为敌（它确实如此），那就是与撒但为友。有时撒但和属肉体的心确实似乎发生摩擦，但这只是一场骗局，就像两个剑客在舞台上对抗，一开始你会以为他们是在认真以命相搏，但观察一下他们在击中对方时的谨慎，你很快就会知道，他们并不想置对方于死地；而且，当分出胜负时，你能看到他们会因观众的欢呼而一同快乐，而这正是他们搏击的目的。当属肉体的心抱怨罪，以祷告反抗罪，对罪发出最激烈的反对时，只要罪跟着他一同离开尽职的舞台（在这舞台，他得到了圣徒的声誉，得到了奋斗的奖赏），你就会看到他和罪同坐在一个角落里，一如既往地亲密友好。

威廉·古纳尔
《基督徒披戴神的全副军装》，28

A man in the state of corrupt nature is nothing else but a filthy dunghill of all abominable vices. He is a stinking, rotten carrion, become altogether unprofitable and good for nothing. His heart is the devil's storehouse, a heap of odious lusts; his tongue is a fountain of cursing and bitterness and rotten communication; his hand is a mischievous instrument of filthiness, deceit, and violence; his eyes great thoroughfares of lust, pride, and vanity; his feet are swift engines, moving strongly to revenge, wantonness, and lucre; his life a long chain of sinful actions, every later link being more wicked than the former. Yea, it is but (as it were) one continued web of wickedness, spun out and made up by the hands of the devil and the flesh, an evil spinner, and a worse weaver. He is nothing but a pitcher of earth, filled up to the brim with the poisonous liquor of hell.

WILLIAM WHATELY

New Birth, 7-8

一个本性败坏的人，不过是汇集所有可憎恶习的肮脏粪堆。他是一具腐烂发臭的腐尸，全然无益，一无是处。他的心是魔鬼的仓库，堆满了可憎的情欲；他的舌头是咒骂、苦毒和污秽言语的源头；他的手是肮脏、欺骗和暴力的作恶工具；他的眼睛是情欲、骄傲和虚空的大道；他的脚是迅速转动的发动机，凶猛奔向报复、放荡和利欲；他的生活是一连串罪恶的行动，每个后面的环节都比之前的更加邪恶。是的，这不过就像是一张连绵不断的邪恶蛛网，由魔鬼和肉体——一个是邪恶的制纱者，一个是糟糕的编织工——不断编织而成。他不过是一个瓦罐，装满了地狱的毒酒。

威廉·惠特理

《新生》，7-8

UNTEACHABLE（不受教）

An unteachable heart is a great judgment. This was Pharaoh's judgment; no counsel, no message, no reproof, no warning, no plague could soften him. When the Lord designs to bring judgment upon a soul, then He gives it up to an unteachable frame.

MATTHEW MEAD

“The Power of Grace,” in Name in Heaven, 88

不受教的心是对人极大的审判。这是对法老的审判；任何劝告、信息、责备、警告、瘟疫都不能让他软化。当主打算审判一个人的时候，祂就让他落在不受教的光景中。

马太·米德

《恩典的大能》，收录于《天上的名》，88

VISIONS（异象）

In this case they [i.e., people suffering from overmuch sorrow] are exceeding prone to think they have revelations, and whatever comes into their minds, they think some revelation brought it thither. They used to say, "This text of Scripture at such a time was set upon my mind, and that text at another time was set on my mind," when oft the sense that they took them in was false or a false application of it made to themselves, and perhaps several texts applied to contrary conclusions, as if one gave them hope and another contradicted it.... And some of them hereupon are very prone to prophesies and verily believe that God hath foretold them this or that, till they see that it comes not to pass, and then they are ashamed.

RICHARD BAXTER

Preservatives against Melancholy, 20–21

在这种情形里，那些过度悲伤的人，会非常容易认为自己是得了启示，凡出现在脑海里的，他们都会认为是由某种启示而来。他们常说：“这一段经文在这时候进入我脑海，那一段经文在另一个时候进入我的思想。”而他们对这些经文的理解往往是错的，或他们把经文错误应用到自己身上，也许有几处经文得出相反的结论，一处经文给了他们盼望，另一处经文却与之矛盾……他们当中一些人因此很容易发预言，并且真的相信神已经预先告诉了他们这件事或那件事，直到他们看到预言没有应验，才感到羞愧。

理查德·巴克斯特

《坚忍对抗忧郁》，20–21

So many Christians, when they lie under great agonies and sore perplexities of soul and are encouraged to act faith upon the promises and to rest their weary souls upon the word of grace, are ready to think and say that these things, these means will never heal them nor comfort them nor be a relief or support unto them unless the Lord does from heaven, by extraordinary revelations, visions, signs, miracles confirm His promises to them; and hereupon they make light of the blessed Scriptures, which are the springs of life and the only ground upon which all our comfort, peace, and happiness is to be built. Yea, they relinquish that more sure word of prophecy which shines as a light in a dark place (2 Peter 1:19).

THOMAS BROOKS

Cabinet of Choice Jewels, 37

许多基督徒，当他们落在心灵极大痛苦和严重困惑当中时，其他人鼓励他们相信应许，好叫他们疲惫的心灵安稳投靠在恩典的话语之上，他们会想，除非主从上天藉着异乎寻常的启示、异象、奇事和神迹证实祂对他们的应许，否则这些事、这些方法就绝不会给他们带来医治或安慰，也不会给他们带来舒缓或支持；因此，他们轻视配受称颂的圣经，这圣经是生命的源泉，是我们所有安慰、平安和幸福的唯一根基。是的，他们放弃了那如同灯照在暗处，先知更确的预言（彼后 1:19）。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，37

As to visions of angels, we believe the Christian reader will easily persuade himself that the blessed angels would rather lie down in the flames of hell than come to confirm such wicked, anti-Christian

doctrines, but this is an old fetch of the prince of darkness.

CHRISTOPHER FOWLER

Daemonium meridianum, Satan at Noon, xxix

至于天使的异象，我们相信基督徒读者很容易藉此说服自己，然而蒙福的天使宁愿躺在地狱的火焰里，也不愿来证实这邪恶、敌基督教的教义，这不过是黑暗之王的陈旧把戏罢了。

克里斯多福·福勒（CHRISTOPHER FOWLER）

《暴露在正午日光之下的撒但》，xxix

VIVIFICATION（向神活/活出新人）

Vivification is the second part of sanctification, whereby the image or life of God is restored in man (Eph. 4:24; Col. 3:10; Rev. 12:2). Having put on the new man, be ye transformed by the renewing of your mind.

WILLIAM AMES

Marrow of Sacred Divinity, 144

向神活是成圣的第二部分，藉此神的形像或生命在人身上得到恢复（弗 4:24；西 3:10；启 12:2）。你们既穿上了新人，就当心意更新而变化。

威廉·埃姆斯

《神学精髓》，144

VOCATION（天职）

Let the nailer keep to his hammer, the husbandman his plough, the tailor to his shears, the baker to his kneading trough, the milner to his toll, the tanner to his hides, and the soldier to his arms, etc. They must not leap from the shop to the pulpit, from the army to the ministry, from the blue apron to the black gown, etc. But if ever men would have comfort, let them keep the bounds and limits of their particular callings. God hath set every calling its bounds, which none may pass. Superiors must govern; inferiors obey and be governed. Ministers must study and preach; people must hear and obey, etc.

THOMAS HALL

Pulpit Guarded, 25

让钉匠守住他的锤子，农夫守住他的犁，裁缝守住他的剪刀，面包师守住他的抻面盆，磨坊主守住他的磨，制革匠守住他的皮革，士兵守住他的武器，等等。他们不可从店铺跳到讲台，从军队跳到侍奉，从蓝色围裙跳到牧师的黑色长袍，等等。人若要得安慰，就让他们守住自己特殊呼召的界限。神为每种呼召都设定了界限，是人不得逾越的。上级必须管理，下级必

须服从和接受管理。牧师必须研究和传道；会众必须聆听和顺服，等等。

托马斯·豪尔
《捍卫讲台》，25

WAITING UPON GOD（等候神）

Patience includes and comprehends an act of waiting upon God and His good pleasure. Waiting is an act of faith continued or lengthened out, and where faith would of itself be short-winded, patience ekes it out.

THOMAS GOODWIN
“Patience and Its Perfect Work,” in Works, 2:449

忍耐中包含等候神和神美意的行动。等候是一种持续或延长的信心行动，在其中，本是短短的信心，忍耐将其拉长。

托马斯·古德温
《忍耐和它完全的工作》，收录于《文集》，2:449

WANDERING THOUGHTS（思想游离）

Our thoughts at best are like wanton spaniels who, though they go with and accompany their master and come to their journey's end with him, yet do run after every bird and wildly pursue every flock of sheep they see.

SAMUEL CLARK
Saint's Nosegay, 33

我们的思想充其量就像顽皮的猎犬，虽伴随着主人，与主人一起到达目的地，却在路上追逐所见的每一只鸟，疯狂追逐所见的每一群羊。

撒母耳·克拉克
《圣徒的花束》，33

If we have not mines of precious truths hid in our hearts, no wonder if our thoughts coin nothing but dross. Frothy thoughts, for better materials which should feed the mint, are wanting.

SAMUEL CLARK
Saint's Nosegay, 34

如果我们心中没有藏着宝贵真理的矿藏，那么就难怪我们的思想只会产生渣滓，铸造不出金币。我们只有浅薄的想法，缺乏铸币所需的更好材料。

撒母耳·克拉克
《圣徒的花束》，34

WATCHFULNESS（警醒）

If our worst enemies be sometimes our best friends, then what reason is there that we should be discouraged, although we be much opposed? Now so it is many times; as our best friends are our worst enemies by flattering us, so our worst enemies are our best friends by making us more watchful. “So many enemies, so many schoolmasters,” said one.

WILLIAM BRIDGE
Lifting Up, 201

如果我们最坏的敌人有时是我们最好的朋友，那么我们遭遇极大反对，还有什么理由灰心丧气呢？事情很多时候就是这样；就像我们最好的朋友因着奉承我们，就成了我们最坏的敌人，同样，我们最坏的敌人也因让我们更加警醒，就成了我们最好的朋友。有人说：“如此多的敌人，如此多的教师。”

威廉·布里奇
《沮丧之人得振兴》，201

The helps of...holy watching are [the following]:

- (1) Sobriety, which is joined to prayer watchfulness: “Be sober and watch unto prayer.”...
- (2) Bodily watchfulness: both are aimed at under that exhortation. “Watch and pray lest ye enter into temptation.” The eyes of the mind are hardly watching when the eyes of the body are scarce waking....
- (3) A heavenly frame of spirit. Angels are very vigilant. “Their angels are always beholding the face of my heavenly Father.” A godly man’s watchtower is a more sublime station and condition than is usual; earthly, sensual, worldly spirits are not fit to keep this holy watch.
- (4) A wise and awful frame of heart, apprehensive of the weight and worth of prayer, of the glory and greatness of God....
- (5) Composedness of mind and thought, together with earnestness of desires and deep sensibleness of our present pressing necessities....
- (6) A holy keeping ourselves in a constant and general watch of spirit in other things and passages of our Christian work and way. Watch unto, in and after hearing the word and reading of it, conference about it, meditation upon it, and practicing of it. “We must observe all the commandments of the Lord.”

THOMAS COBBET
Gospel Incense, 272–73

神圣守望给我们带来以下帮助：

- （1）谨慎，谨慎与警醒祷告相结合：“你们要谨慎自守，警醒祷告。”
- （2）身体上的警醒：那劝诫包括了这两方面。“总要警醒祷告，免得入了迷惑。”身体的

眼睛不能醒着的时候，心灵的眼睛就很难警醒。

(3) 属天的心态。天使非常警醒：“他们的使者在天上常见我天父的面。”敬虔人的守望台有着更崇高的位置和条件；属地的、属感官的、属世的灵都不适合这神圣守望。

(4) 智慧和敬畏的心态，认识到祷告的分量和价值，认识到神的荣耀和伟大。

(5) 沉着的心思意念，连同迫切的渴望，以及对当前迫切需要的极大敏锐。

(6) 在我们基督徒工作和所行之路的一切事务上，保持一种持续的、常态的神圣警醒。在听道、阅读道、谈论道、默想道和行道之时和之后，都要警醒。“我们必须谨守主的一切诫命。”

托马斯·考柏特

《福音的馨香》，272-73

Watchfulness doth include some further business or duty to be done that is not yet performed, for watchfulness is an act to help forward some further act. As, for example, we are bound to remember God in all our ways; the want of this is the reason we so often sin against God. Now if we did remember God, if we did remember His holiness, if we did remember the greatness of His power and the strictness of His justice against sin, if we did remember our death and what account we are to make before Him, this would be a great help to keep us from sin.

WILLIAM FENNER

“The Spiritual Watch,” in Four Profitable Treatises, 77

警醒还包括其他一些当行而未行的事务或本分，因为警醒是一种帮助推进其他行动的行动。例如，我们当在我们所行的一切道路上记念神；而忘记这一点，是我们经常得罪神的原因。如果我们确实记念神，记念祂的圣洁，记念祂的大能和祂对罪的严厉公义审判，记念我们的死，记念我们当在祂面前交的账，这就会大大帮助我们远离罪。

威廉·芬纳

《灵里守望》，收录于《四篇有益的专著》，20

The saint's sleeping time is Satan's tempting time; every fly dares venture to creep on a sleeping lion. No temptation so weak but is strong enough to foil a Christian that is napping in security. Samson asleep, and Delilah cut his locks. Saul asleep, and the spear is taken away from his very side, and he never the wiser. Noah asleep, and his graceless son has a fit time to discover his father's nakedness. Eutychus asleep, nods and falls from the third loft and is taken up for dead. Thus, the Christian asleep in security may soon be surprised so as to lose much of his spiritual strength.

WILLIAM GURNAL

Christian in Complete Armour, 203

圣徒睡着的时候，是撒但试探的时候；每只苍蝇都敢偷偷在沉睡的狮子身上爬行。再小的试探，也足以挫败安然打盹的基督徒。参孙睡着，大利拉就剃了他头上的发络。扫罗睡着，枪就被人从他身旁拿走，他却浑然不觉。挪亚睡着，他那没有恩典的儿子就有机会发现他父亲的赤身露体。犹推古睡着，打盹，就从三层楼上掉下去，被扶起来时，已经死了。就这样，在安全感中沉睡的基督徒可能很快就被惊醒，发现自己失去了许多属灵的力量。

威廉·古纳尔
《基督徒披戴神的全副军装》，203

He that watches his heart all day is most likely to find it in tune for prayer at night, whereas loose walking breeds lazy praying.

WILLIAM GURNALL
Christian in Complete Armour, 674

整日为自己内心警醒的人，最有可能在夜间发现，这心已经为祷告预备妥当，而散漫的行事为人，则滋生出懒惰的祷告。

威廉·古纳尔
《基督徒披戴神的全副军装》，674

He that prays and watches not is like him that sows a field with precious seed but leaves the gate open for hogs to come and rout it up.

WILLIAM GURNALL
Christian in Complete Armour, 715

祷告却不警醒的人，就像在田里撒下宝贵的种子，却敞开大门，让猪进来拱开啃食。

威廉·古纳尔
《基督徒披戴神的全副军装》，715

Watching is taken metaphorically for the vigilancy of the soul; this is principally meant here and in other Scriptures where we are commanded to watch (Mark 13:35; 1 Thess. 5:6; 1 Peter 5:8; Rev. 16:15).

WILLIAM GURNALL
Christian in Complete Armour, 763

守望按比喻的用法是指灵魂的警醒；这里和其他要求我们守望的经文，主要都是这个意思（可 13:35；帖前 5:6；彼前 5:8；启 16:15）。

威廉·古纳尔
《基督徒披戴神的全副军装》，763

Dear Ned, There is so much discourse of wars that it may well put us in mind of our spiritual warfare; in both, there is nothing more requisite than to stand upon the watch. To be surprised is both a shame and great disadvantage to a soldier; therefore, dear Ned, stand, as it were, sentinel and be sure you be not found sleeping. Watch against your enemy, and the Lord of heaven, that never comes so near sleep as to slumber, keep you in all safety.

BRILLIANA HARLEY
to her son Edward, 1639, in Letters, 57

亲爱的奈德，人讨论太多战争的事了，这很可能让我们想起我们的属灵争战；在这两种战争中，没有什么比站岗守望更必要的了。这对士兵来说，遭遇突袭既是极大的耻辱，也是极为不利的事；因此，亲爱的奈德，要像站岗一样，确保你不会被人发现是在睡觉。警醒防备你的敌人，那位从不打盹、更不沉睡的天上之主，祂必保守你一切都平安。

布莉安娜·哈利

1639 年给儿子爱德华的信，收录于《书信集》，57

After such gracious manifestations of divine favor, are you excited to watchfulness and circumspection? A person who travels in a strange country, having rich jewels and other valuable articles in his possession, is constantly on his guard, lest he should be robbed of his treasure. Do you proceed with the same caution, lest sin, Satan, or a deluding world should deprive you of your spiritual comforts?

OLIVER HEYWOOD

Life in God's Favour, 183

在经历了如此恩典的神圣显现后，你是否更加兴奋于警醒和谨慎呢？一个在陌生国度旅行的人，若随身携带重价的珠宝和其他珍贵物品，他就必会时时刻刻都保持警惕，免得自己的宝贝被人抢走。你是否同样谨慎行事，免得罪、撒但或欺骗人的世界，将你心中的属灵安慰夺去呢？

奥利弗·海伍德

《生活在神的眷顾当中》，183

We ought to watch, but when we do so in obedience to our commander, the Captain of our salvation, yet it is His own watching who sleeps not nor so much as slumbers; it is that preserves us and makes ours not to be in vain (Ps. 121:5; Isa. 27:3). And therefore those two are jointly commanded: watch and pray that ye enter not into temptation. Watch, there is the necessity of our diligence; pray, there is the insufficiency of it and the necessity of His watching, by whose power we are effectually preserved; and that power is our fort.

ROBERT LEIGHTON

A Commentary upon the First Epistle of Peter, in Whole Works, 1:49

我们应当警醒，但当我们因着顺服我们的指挥官、我们救恩的元帅而警醒时，仍是祂在亲自警醒，祂既不打盹，也不睡觉；是祂保守我们，让我们的警醒不致枉然（诗 121:5；赛 27:3）。因此，经上同时命令这两件事：总要警醒祷告，免得入了迷惑。警醒，是因为我们必须努力；祷告，是因单靠我们的努力并不足够，我们还必须需要祂的警醒，我们乃是靠着祂的大能方蒙有效的保守；祂的大能是我们的堡垒。

罗伯特·莱顿

《彼得前书注释》，收录于《全集》，1:49

When once the soul of a believer hath obtained sweet and real communion with Christ, it looks about him, watches all temptations, all ways whereby sin might approach, to disturb him in his

enjoyment of his dear Lord and Savior, his rest and desire. How doth it charge itself not to omit anything nor to do anything that may interrupt the communion obtained!... A believer that hath gotten Christ in his arms is like one that hath found great spoils, or a pearl of price. He looks about him every way and fears everything that may deprive him of it. Riches make men watchful, and the actual sensible possession of Him in whom are all the riches and treasure of God will make men look about them for the keeping of Him. The line of choicest communion is a line of the greatest spiritual solicitousness.

JOHN OWEN

On Communion with God, in Golden Book, 171

一旦信徒的灵魂与基督有了甜美真实的交通，他就会察看四周，警惕一切试探，并警惕一切可能使罪临到的途径，以免他受到干扰，不能以他亲爱的主和救主为乐，不能以祂为自己的安息和渴慕。一个有基督在怀里的信徒，就像得了极宝贵的掠物或重价的珍珠。他四面张望，担惊受怕于每件可能夺去这掠物或珍珠的事。拥有财富会使人警醒，而神一切的丰盛和财宝都在基督里面，人若真实感受到自己拥有基督，就会为守住基督而警醒。最甜美的交通，是一种最重大的属灵关切。

约翰·欧文

《与三一神交通》，收录于《约翰·欧文金书》，171

For want of watchfulness, God often gives us up for a time to such a perplexed estate that we shall not know we have any grace; though we have a principle of grace, yet we shall not know it, but may even go out of the world in darkness and fear.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 40

由于缺乏警醒，神常常让我们暂时陷入如此困惑的境地，以至于我们不知自己是否蒙了恩典；虽然我们里面有恩典的动因，然而我们却不知道，甚至可能在黑暗和恐惧之中离开这个世界。

理查德·薛伯斯

《神圣默想与圣洁沉思》，40

WEALTH（财富）

Wealth is like a bird; it hops all day from man to man, as that doth from tree to tree, and none can say where it will roost or rest at night.

THOMAS ADAMS

“Semper Idem, or The Immutable Mercy of Jesus Christ,” in Works, 3:3

财富就像飞鸟，整天从一个人跳到另一个人身上，如同鸟儿从一棵树跳到另一棵树上，无人知道它晚上会在哪里栖息。

托马斯·亚当斯

《耶稣基督不变的怜悯》，收录于《文集》，3:3

Many distrustful fathers are so carking for their posterity that while they live, they starve their bodies and hazard their souls to leave them rich. To such a father it is said justly: *Dives es haeredi, pauper inopsque tibi* (like an overkind hen, he feeds his chickens and famishes himself).... Their folly is ridiculous; they fear lest their children should be miserable yet take the only course to make them miserable, for they leave them not so much heirs to their goods as to their evils. They do as certainly inherit their father's sins as their lands.

THOMAS ADAMS

“Semper Idem, or The Immutable Mercy of Jesus Christ,” in Works, 3:8–9

许多对神怀疑的父亲，在还活着的时候，为了自己的儿女，不惜让身体挨饿，让灵魂落入险境，为要给他们留下财富。对于这样的父亲，有句话说得好：*Dives es haeredi, pauper inopsque tibi*，“就像一只过分仁慈的母鸡，喂养雏鸡，却让自己挨饿。”他们的愚昧实在可笑；他们担心自己的儿女生活悲惨，却选择走那唯一让儿女悲惨的道路，因为他们留给儿女的，与其说是他们的福分，倒不如说是他们的祸患。他们的儿女继承了父亲的田地，也继承了父亲的罪。

托马斯·亚当斯

《耶稣基督不变的怜悯》，收录于《文集》，3:8–9

For prayer observe this method: (1) Acknowledge God's mercy both in His promises and performances; say, “Lord, Thou hast promised that no good thing wilt Thou withhold from them that walk uprightly; and surely Thou art true in Thy sayings. I believe by virtue of Thy promise I enjoy this land and those goods. I have nothing, Lord, but merely of free grace and by virtue of a promise.” (2) Importune the Lord for sanctification of prosperity and for God's blessing upon the means. The more we prosper, the more earnest should the prayers of faith be; for of ourselves we have no power to wield a good estate well, no ability to preserve or keep it. In greatest wealth we lie open to many temptations, and if we pray not earnestly that God may sanctify all His temporal blessings to us, we shall cool in grace. (3) Praise God for His mercies, and devote ourselves unto Him from whom we have received all.

ISAAC AMBROSE

“The Practice of Sanctification,” in Works, 113

祷告时要遵守以下方法：（1）承认神在应许和成就中的怜悯；说：“主啊，你曾应许未尝留下一样好处，不给那些行动正直的人；诚然，你所言都是信实。我相信，凭着你的应许，我享有这地和这些财物。主啊，除了单单出于白白的恩典、凭着应许所得的，我就一无所得。”

（2）祈求主将顺境和顺境的途径分别为圣。我们越兴旺，出于信心的祷告就要越恳切；因靠自己，我们没有能力使用丰盛的产业，也没有能力维护或保持这些。我们最兴旺时，会遇见许多试探，如果我们不切切祷告，求神把祂赐给我们所有今生的祝福分别为圣，我们就会在恩典中冷淡。（3）为着神的怜悯赞美祂，并将自己献给从祂领受一切的神。

以撒·安布罗斯

《成圣的操练》，收录于《文集》，113

God hath taken away your estate, but not your portion. This is a sacred paradox. Honor and estate are not part of a Christian's jointure; they are rather accessories than essentials and are extrinsic and foreign. Therefore, the loss of these cannot denominate a man miserable. Still, the portion remains—"The LORD is my portion, saith my soul" (Lam. 3:24). Suppose one were worth a million of money and he should chance to lose a pin off his sleeve; this is no part of his estate, nor can we say he is undone. The loss of sublunary comforts is not so much to a Christian's portion as the loss of a pin is to a million.

SIMEON ASHE

Primitive Divinity, 55

神已经夺去了你的财产，但没有夺去你的份。这是一个神圣的悖论。荣誉和财产并非基督徒所继承的遗产；这些其实是附属品，而非必需品，是外在和额外之事。因此，失去这些并不意味着人是悲惨的。基督徒的份仍是——“我心里说：‘耶和华是我的份。’”（哀 3:24）假设一人身价百万，他偶然从袖子上掉下一枚别针；这就根本算不上他财产的一部分，我们也不能因此就说他遭殃了。对一个基督徒来说，失去尘世安慰对他份所产生的影响，还不如失去一枚别针对百万金钱的影响大。

西门·艾什

《上古神学》，55

A crown of gold cannot cure the headache nor can a velvet slipper ease the gout; no more can honor or riches quiet or still the conscience.

THOMAS BROOKS

Precious Remedies, 76

黄金的冠冕不能治愈头痛，天鹅绒的拖鞋不能缓解痛风；荣誉或财富也不能抚平和安静人的良心。

托马斯·布鲁克斯

《得胜撒但诡计的秘诀》，76

These things that are absolutely good are [an] absolute pledge of God's love, and by God bestowed upon His best beloved. They are the blessing of His right hand and belong to those that shall stand at His right hand. But riches and honors are in His left hand, saith Solomon. He fills the bellies of wicked men with this treasure. They are not bona throni [a good from the throne], but bona scabelli [a good from the footstool]. No man can know love or hatred by them or say, "God gives me riches; therefore He loves me." But of grace we may say, "God gives me faith and charity, and therefore He loves me."

RALPH BROWNRIG

Sermon 3 on Prov. 30:8, in Forty Sermons, 452

这些绝对美善的事，是神之爱的绝对凭据，是神赐予祂最亲爱之人的。这些是祂右手的祝福，属于那些站在祂右边的人。所罗门说，富贵却在祂左手中。祂用财宝填满恶人的肚腹。这些不是从祂宝座而来的美事，而是来自祂的脚凳。无人可以藉着这些，知道神是爱还是恨自己，也没有人可以说：“神赐给我财富，所以祂爱我。”但对于恩典，我们可以说：“神赐给我

信心和爱心，因此祂爱我。”

拉尔夫·布朗里格（RALPH BROWNRIG）

论箴言 30:8 的第 3 篇讲道，收录于《讲道四十篇》，452

Must men be careless of their states in providing for their salvation? Is all to be done for the soul and nothing for the house? What shall I leave my children? Providence for thy everlasting state doth nothing to impair thy present state, and thy liberality doth augment and not diminish thy children's prosperity. Is the Lord so barren of wisdom or destitute of power as that He cannot enrich the one but He must impoverish the other, or that he cannot help the father without hurting the child?

ROBERT CLEAVER AND JOHN DOD

Plain and Familiar Exposition, 74

人在为自己得救作充分预备时，必须对自己的产业不管不顾吗？难道一切都要为灵魂而做，而不为家庭做任何事吗？我该给我的儿女留下什么呢？神为你永恒境况施行的护理之工，丝毫不会损害你当前的境况，你的慷慨会增加而非减少你儿女的富足。难道神缺乏智慧或能力，以至于祂让一人富足，就必须使另一人贫穷么？或者让父亲得帮助，就必须损伤他的儿女吗？

罗伯特·克利弗和约翰·多德

《通俗明了的解经》，74

Death taketh me from my outward comforts, but yet I leave them to and for the comfort of my relations and friends which stay behind me. They will have the use of them, they will do them good. Though I leave them, they are not lost; my turn is served by them. Shall I grudge that others have them to serve their turn as they served mine? Hath it not been my care to get goods that I might leave them to my relations? And shall I now be unwilling to leave them that little which I have gotten? And which can now do me no more good?

ZACHARY CROFTON

Defence against the Dread of Death, 62–63

死亡将我从外在的安慰中取走，但我仍将这些安慰留给我身后的亲友，好让他们得着安慰。他们会用得上这些，这些也会让他们得益处。我虽撇下它们，但它们却并未失去；它们在我身上的侍奉已经完成。难道我应抱怨别人得着这些，像为我服务一样为他们服务吗？我岂不是为了把这些留给亲人，才努力获取它们的吗？难道我现在不愿把我所得的小小事情留给他们吗？这些事情现在岂不是不能再给我带来好处了吗？

扎哈里·克罗夫顿

《对付怕死的防卫》，62–63

Reader, I advise thee, under all disappointments of thy expectations, to bless God for any comfortable enjoyment thou hast. If God give thee a smaller estate and a contented heart, it is as well—yea, better—than if thou hadst enjoyed thy desire. The bee makes a sweeter meal upon two or three flowers than the ox that hath so many mountains to graze upon.

JOHN FLAVEL

“The Disappointed Seaman,” in Navigation Spiritualized, 327

读者，我劝你，在你各样期望落空的时候，要为你曾得的任何舒适享受称颂神。如果神赐给你较少的财产和一颗知足的心，这就要比你得享所愿要好，是的，要好得多。蜜蜂在两三朵花上享受的食物，比牛在众多山岭上吃的草还要甘甜。

约翰·弗拉维尔

《失望的海员》，收录于《灵魂的航程》，327

The sluggard would fain prosper without diligence, and the atheist hopes to prosper by his diligence alone. But Christians expect their prosperity from God's blessing in the way of honest diligence.

JOHN FLAVE

“The Successful Seaman,” in Navigation Spiritualized, 300–301

懒惰人想不劳而获，无神论者盼望只靠自己的勤劳有所收获。但基督徒盼望他们的兴旺是从神得着祝福，且是通过诚实勤劳的途径。

约翰·弗拉维尔

《成功的海员》，收录于《灵魂的航程》，300–301

That man is surely rich in grace whose graces suffer no eclipse by his riches. It is as hard to be prosperous and humble as to be afflicted and cheerful.

JOHN FLAVEL

“The Successful Seaman,” in Navigation Spiritualized, 310

在恩典上真正富足的人，其恩典不会因他财产上的富足而黯然失色。在顺境中降卑，就像在受苦时喜乐一样，都是难的。

约翰·弗拉维尔

《成功的海员》，收录于《灵魂的航程》，310

Christians have two sorts of goods—the goods of the throne and the goods of the footstool—moveables and immoveables.

JOHN FLAVEL

in Horn, Puritan Remembrancer, 5

基督徒有两种财宝——宝座上的财宝和脚凳上的财宝——不可摇动和可摇动的财宝。

约翰·弗拉维尔

收录于霍恩，《清教徒备忘录》，5

[The good parent] does not give away his loaf to his children and then come to them for a piece of bread. He holds the reins (though loosely) in his own hands and keeps to reward duty and punish undutifulness, yet on good occasion, for his children's advancement, he will depart from part of his

means. Base is their nature who will not have their branches lopped till their body be felled and will let go none of their goods as if it presaged their speedy death, whereas it doth not follow that he that puts off his cloak must presently go to bed.

THOMAS FULLER
Holy and Profane States, 42

好的父母不会把整块面包都给子女，然后再向他们讨要一片面包。他把缰绳握在自己手中（虽是放松），坚持儿女尽责就奖赏，不尽责就惩罚，但在恰当的时候，为了子女的成长，他会放弃属自己的那部分。当自己身体像树木被伐倒，似乎很快就要死去时，仍不愿砍下树枝，不愿放手把任何财物交给儿女，这样的父母是本性卑劣；然而，脱下外套并不意味着就必须马上上床睡觉。

托马斯·富勒
《圣洁和褻渎的光景》，42

The world is to be minded but on the by, and the things of God and of the soul are to be my main business here in the world. Wherefore hath God set me in this world? Is it to get riches and honors and to have my pleasures and to gratify my lusts? No, but to glorify His name and to work out my own salvation; now when I make this my main business, I use the world aright.

WILLIAM GREENHILL
Against Love of the World, in Sound-Hearted Christian, 284

我在这世上主要办理的，是神的事和灵魂的事，世界的事只是顺带处理。神为何让我来到这世界？是要得富贵，享受快乐，满足情欲吗？不，是为了荣耀祂的名，做成我自己得救的工夫；现在，当我以此为主业时，我就是在正确使用世物。

威廉·格林希尔
《不要爱世界》，收录于《内心纯正的基督徒》，284

[Some people] by base practices make haste to be rich. But God makes as much haste to melt their estate as they to gather it. No care and providence of man will keep that estate from God's curse which is got by so sinful a pursuit: "Wealth gotten by vanity"—that is, vain, unwarrantable courses—"shall be diminished" (Prov. 13:11).

WILLIAM GURNALL
Christian in Complete Armour, 534

一些人用卑劣的手段急于致富。但神让他们的财产快快消化，就像他们快快收聚一样。人的谨慎和精明，都不能让藉着罪恶而得的财富免受神的诅咒：“不劳而得之财”——就是靠虚妄、不正当办法获取的财富——“必然消耗”（箴 13:11）。

威廉·古纳尔
《基督徒披戴神的全副军装》，534

When the ship is likely to sink, we must not only pray but apply our hands to the pump. Is it temporal subsistence thou prays for? Pray and work, or pray and starve. Dost thou think to set God at work

whilst thou sits with thy hand in thy bosom? Those two proverbs are observable—“The hand of the diligent maketh rich” (Prov. 10:4) and verse 22, “The blessing of the LORD, it maketh rich, and he addeth no sorrow with it.” He that prays but is not diligent is not likely to be rich; he that is diligent but prays not may be rich, but he cannot be blessed with his riches; but he that obtains his riches by sincere prayer in conjunction with his diligence is rich by the blessing of God and shall escape the sorrow which the worldling lays up with his money. Yea, though he gets not an estate, yet he hath the blessing of God, and that makes him rich when there is no money in his purse.

WILLIAM GURNALL

Christian in Complete Armour, 717

当船快要沉没的时候，我们不仅要祷告，还要动手排水。你所求的是现世的生活吗？那就祷告并工作，否则就只能祷告并挨饿。你认为可以自己抱着手安坐，打发神去做工吗？这两句箴言值得留意——“手勤的，却要富足。”（箴 10:4）还有 22 节：“耶和华所赐的福，使人富足，并不加上忧虑。”祷告却不勤奋的人不可能富足；勤奋却不祷告的人可能富足，但不能因富足蒙福；但因真诚祷告加上勤奋而富足的人，却要因神祝福而富足，并能逃避世人用金钱堆积而出的忧虑。是的，虽然他没有产业，却有神的祝福，这让他钱包没有钱的时候也是富足。

威廉·古纳尔

《基督徒披戴神的全副军装》，717

Riches may be well compared unto cisterns or pools which a small stream will easily fill if there be no leaks or wastes, but small wastes and expenses continuing, and not prevented, have deceived and undone many. No man knows how.

WILLIAM HIGFORD

Institutions, 9

财富完全可以比作池子或蓄水池，若没有渗漏或浪费，一条小溪也很容易将它注满，但是，如果小小的浪费和开支不断发生，并且不加阻止，就是已经欺骗了许多人，让他们的财产破灭。无人知道这事如何发生。

威廉·希福德

《论为人之道的建立》，9

If Christ shall thus appear in glory to judge the world, let this doctrine put you upon the practice of this duty, moderately to use all the comforts you enjoy here in this life. This use the Holy Ghost makes: “Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication let your requests be made known unto God” (Phil. 4:5–6). If the Lord be at hand, you should not dote too much upon the vanities of this world. You should not look upon your houses as if the foundation were laid in marble, and not in the dust. You should not so look upon the comforts of your life as if your flesh were iron and your bones of brass. Either Christ will come from heaven quickly to judge you, or else you must go from earth quickly to be judged by Him.

CHRISTOPHER LOVE

Heaven's Glory, 58

基督将如此在荣耀中显现并审判世界，让这一教义促使你们尽此本分，有节制地享用你们今生的一切安慰。圣灵就是这样应用这教义的：“当叫众人知道你们谦让的心（有节制的心）。主已经近了。应当一无挂虑，只要凡事藉着祷告、祈求和感谢，将你们所要的告诉神。”（腓 4:5-6）如果主近在眼前，你们就不应太过钟爱这世界的虚荣。你们就不应看自己的房屋，仿佛是在大理石之上，而非尘土之上。你们不应看自己生命的安慰，仿佛自己的肉和骨是铜墙铁壁。要么基督快快从天降临审判你们，要么你们快快离开这地，接受祂的审判。

克里斯多夫·鲁孚
《天堂的荣耀》，58

Riches are not altogether inconsistent with Christianity. Let “the rich”—that is, the rich brother. Usually riches are a great snare. It is a hard matter to enjoy the world without being entangled with the cares and pleasures of it. The moon never suffers an eclipse but when it is at the full.

THOMAS MANTON
Practical Exposition on the Epistle of James, 25

财富并非与基督教信仰完全矛盾。让“富足的”——是指富足的弟兄。通常，财富是极大的网罗。享受世界却不被世间的挂虑和享乐缠绕，这是难的。月亮只有在满月时才会遭遇月食。

托马斯·曼顿
《雅各书实践性注释》，25

Riches beget pride and pride ends in atheism.

THOMAS MANTON
Practical Exposition on the Epistle of James, 88

财富生骄傲，骄傲则以无神而告终。

托马斯·曼顿
《雅各书实践性注释》，88

Our prosperity is like glass, brittle when shining.

THOMAS MANTON
Practical Exposition on the Epistle of James, 198

我们的兴盛就像玻璃，闪闪发光之时甚是脆弱。

托马斯·曼顿
《雅各书实践性注释》，198

As the things of this world are uncertain in the getting, so they are uncertain in the keeping. If men do not ruin us, moths may; if robbery doth not, rust may; if rust doth not, fire may; to which all

earthly treasures are incident, as our Lord Christ teacheth us (Matt. 6:19). Solomon limned the world with wings: "Riches take themselves wings and fly as the eagle toward heaven." A man may be rich as Dives today, and yet poor as Lazarus tomorrow. Oh, how uncertain are all worldly affairs! But the true treasure of grace in the heart can never be lost; it is out of the reach both of rust and robber. He that gets the world gets a good he can never keep, but he that gets grace gets a good he shall never lose.

MATTHEW MEAD

Almost Christian Discovered, 224

世间之物，得之无常，守之亦无常。人若不能毁坏我们的财富，那么虫子会；如果劫掠不会，则锈蚀会；若锈蚀不会，火就会；正如我们的主基督教导我们那样（太 6:19），世上财富乃是无定。所罗门用翅膀形容这世界：“钱财必长翅膀，如鹰向天飞去。”一个人可能今天富得像那财主，明天却穷得像拉撒路。哦，世事何等无常！但是，心中真正的恩典宝藏却永远不会失去，锈蚀和小偷都无法对其下手。得着世界的人，是得着他绝不能守住的美事；但得着恩典的人，是得着他绝不会失去的美事。

马太·米德

《几乎基督徒遭揭露》，224

Riches and honor are but common blessings. They are the good things of the footstool, not of the throne; they are in the left hand of wisdom (Prov. 3:16). Now, no common mercy can argue special love: "No man knoweth either love or hatred by all that is before them" (Eccl. 9:1).

RALPH ROBINSON

Christ All and in All, 113

富贵只不过是普遍的祝福。它们是脚凳上，而非宝座上的美事；它们在智慧的左手（箴 3:16）。普遍的怜悯无法证明自己得着特殊的爱：“或是爱，或是恨，都在他们的前面，人不能知道。”（传 9:1）

拉尔夫·罗宾逊

《基督是包括一切，又住在各人之内》，113

Reader, why should you be so taken up with your riches when you will be so soon taken from your riches? Why do you dote upon a flower which a day may wither? As you are traveling beyond the world, so also it would be your wisdom to be trading above the world. But, alas, such are not easily awaked who fall so fast asleep on the world's pillow.

WILLIAM SECKER

Nonsuch Professor, 135

读者，神很快就要把你和你的财富分开，你为何还要沉迷于你的财富？你为何要钟爱一天之内就会凋零的花朵？因为你将要离开这世界远行，所以你所做的买卖若是超越这世界，就是有智慧了。但可惜的是，头枕世界熟睡的人，实在不易唤醒。

威廉·赛克

《无比的认信之人》，135

Reader, did you never hear a rich man complain of the want of riches? Though he has enough to support him, yet he has not enough to content him. Were it possible for the eye to see all that is to be seen, yet it would not be satisfied with seeing. If there be not enough in the world to satisfy the senses of men, how should there be enough in it to satisfy the souls of men?

WILLIAM SECKER
Nonsuch Professor, 160

读者，你难道从未听过一个富人抱怨缺乏财富吗？虽然他有足够的财富养活自己，但却没有足够的财富让自己感到知足。即便眼睛能看见所见的一切，也不会因看见而满足。世界不足以满足人的感官，又怎能够满足人的灵魂呢？

威廉·赛克
《无比的认信之人》，160

[A] principle by which a Christian should walk is this: that there is no judging of the inward conditions of men by the outward dispensations of God. The greatness of our estates is no argument of the goodness of our hearts. To prize ourselves by what we have and not by what we are is to estimate the value of the jewel by the golden frame which contains it. Grace and gold can live together, but the smallest degree of the former in the heart is preferable to a chain of the latter about the neck.

WILLIAM SECKER
Nonsuch Professor, 213

基督徒行事为人当遵循的一条原则就是：不可用神对人的外在安排来判断人的内在状况。我们财产丰厚，这并不能证明我们内心良善。以我们之所有，而非我们之所是来评价自己，就是用盛珠宝的金盒子来估量珠宝的价值了。恩典与黄金可以共存，但心中丝毫的恩典，也胜过脖子上的金链。

威廉·赛克
《无比的认信之人》，213

Is it for a heaven-born soul to stand gazing and doting upon or passionately weeping over created friends, carnal liberty, corporeal health, houses made with hands, things below God—yea, and below itself too? Pore not too much upon them; value them only in God and refer them freely to Him. If you can say you have anything of your own, make much of it and spare not; but give unto God the things that are God's. And by that time you have done so, I think you need not dote upon what is left. We ought indeed at all times to enjoy all our creature comforts with hearts loosed from them, but if formerly our hearts have been too much joined to them, it is now time to loosen them.

SAMUEL SHAW
Voice of One Crying in the Wilderness, 85

一个生于天堂的灵魂，难道要对着受造的朋友、肉体的自由、身体的健康、人手所造的房屋、不及神的事，是的，还有不及自己的事，目不转睛、心生溺爱、动情哭泣吗？不要过多关注

这些事；只要以神的眼光评估，并将它们心甘情愿交托给神。如果你能说，有东西是属于你的，那就可多多使用，不用吝惜；只要把属于神的归给神。你若这样行，我想你就不会沉迷于终将分离之物了。我们确实可以随时享受我们所得一切受造物的安慰，内心却不紧紧抓住它们，但若我们的心从前抓得太紧，那现在就是松手放开它们的时候了。

撒母耳·肖
《旷野呼声》，85

Can the posterity of such men rise up and call them blessed who make them heirs to nothing but poverty and distress? Or will it excuse them that they have been just to others who are thus cruel to their own flesh? No, limit yourselves in the expenses of dress, diet, and furniture; allow yourselves in no unreasonable or costly pleasures; be diligent in your callings and prudent in your concerns, that you may leave your families above the charity of their friends and enable them to live when your period of life ceases; that your exit may not be like the brutes, who have no concern for the offspring they leave behind them. "A good man leaveth an inheritance to his children's children." "Wealth and riches shall be in his house: and his righteousness endureth forever" (Prov. 13:22; Ps. 112:3).

RICHARD STEELE
Religious Tradesman, 121

那些除了贫穷忧患，就没有什么留给自己后代让其继承的人，他们的后代会起来称自己为有福吗？或者说，公平对待别人，对自己的骨肉却如此残忍，他们能找到理由为自己开脱吗？不，你们要限制自己在衣着、饮食和家具方面的开销；不要让自己有不合理或昂贵的享乐；在你们的事业上要勤奋，在你们的事务上要谨慎，好让你们可以为自己的家人留下产业，让他们无需靠朋友施舍，在你们生命结束时还能继续生活；这样，你们的离去才不会像野兽一样，对撇在身后的后代毫不关心。“善人给子孙遗留产业。他家中有货物，有钱财。他的公义存到永远。”（箴 13:22；诗 112:3）

理查德·斯蒂尔
《虔诚的商人》，121

This is the way to a quiet conscience and a firm estate; you may then enjoy with pleasure and leave with comfort to your posterity whatever acquisitions a diligent hand and a good God has offered you. To which end: (1) Let the fear of God rule in hearts. Fear of shame may restrain men from many instances of injustice, but nothing less than the religious fear of God will make them universally just and honest. (2) Conquer your undue love to the world. A covetous and selfish temper is the grand spring of all injustice and oppression.... (3) Learn contentment in your present state and trust in God for futurity. His providence overrules and directs all the conditions of His creatures.... (4) Love your neighbor as yourself and place yourself in his stead in all your dealings with him; it is certain you will then do nothing that is unjust or dishonorable by him. (5) Lastly, as this and every other virtue and grace must be derived from Christ Jesus...so let the practice of it be recommended to God by a true and living faith in Him as the great Mediator. Then, whatever your success is here below, you will not fail of an abundant reward above in the presence and favor of the just and righteous God.

RICHARD STEELE
Religious Tradesman, 130–31

这就是良心无愧和家业稳固之道；这样，你就可欢喜享受勤劳之手和良善之神给你的一切，并安心将之留给你的子孙后代。为此：（1）让对神的敬畏掌管你的心。担心蒙羞可能会约束人避免许多不义之事，但只有对神的虔诚敬畏才能使人普遍公正诚实。（2）征服对世界无度的爱。贪婪和自私的品性是一切不公和压迫的主要源头。（3）学会对你的现状知足，并把将来交托给神。祂的护理之工主宰和指引祂所造之人的一切光景。（4）爱人如己，在与一切交往中，设身处地为对方着想；这样，你就绝不会做出对人不公或不光彩的事。（5）最后，既然这些美德以及其他一切恩典都必须从基督耶稣而来。那么，就要凭着对这位伟大中保真实活泼的信心将之实践出来，好蒙神悦纳。这样，无论你在这地上取得怎样的成功，都必在公平公义之神的面前得丰富的奖赏。

理查德·斯蒂尔
《虔诚的商人》，130–31

The threatenings of God's law that break poor men's hearts do but harden rich men's, as the sunbeams which soften the wax do nevertheless make the clay harder. We threaten death, and they live. We threaten poverty, and they are rich. We threaten want, and they abound. Long enough may we threaten ere they amend. If we seek by fair means to reclaim them, what care they for promised happiness who think they have attained present felicity?

FRANCIS TAYLOR
God's Glory in Man's Happiness, 73

神律法的威胁破碎穷人的心，却让富人的心刚硬，就像阳光使蜡变软，却让粘土变硬。我们威胁说人要死，他们却活着。我们威胁说贫穷，他们却富有。我们威胁说匮乏，他们却富足。我们威胁了很久，他们却仍不归正。如果我们试图用柔和的方法挽回他们，他们在已经拥有当前幸福的情况下，会怎样在乎那所应许的福分呢？

弗朗西斯·泰勒
《神在人得幸福这件事上得荣耀》，73

Riches are a mere uncertainty, an obscurity, a fallacy—one while they appear, and another while they disappear, as meteors in the air, as divedappers [i.e., waterfowl] in the water, as a flock of birds in a man's field. He cannot say they are his because they sit there, for they take unto them wings, saith Solomon, and flee away.

JOHN TRAPP
Marrow of Many Good Authors, 1052

财富不过是一种不定、一种含糊、一种欺骗——它们一时还在，下一刻就消失了，就像空中的流星，水中的潜鸟，田地的飞鸟。人不能因鸟儿停留在他的地里，就说它们是属他的，因为正如所罗门所说，钱财必长翅膀，如鹰向天飞去。

约翰·特拉普

《众多优秀作者精选语录》，1052

Have you much in the world? Do your riches increase? Set not your heart upon them. Make use of what God hath given you without such pinching and self-denial which the Lord Jesus never commanded in His precepts of that kind. God never gave riches to save but to use; take heed of exceeding the bounds in spending, and do not spare the moderate use of what you have for fear of future wanting; use part of your estates for yourselves in what is needful for the body and suitable to your degree and quality; lay aside part for your posterity; and lay out part in the help of those in necessity for relief of the poor, whereby you will lay up for yourselves “a good foundation against the time to come” and, at last, “lay hold on eternal life” (1 Tim. 6:18–19).

THOMAS VINCENT

God’s Terrible Voice in the City, 217

你们在世上拥有很多吗？你们的财宝加增吗？不要把这些放在心上。要善用神赐给你们的财富，但不要过度吝啬和克己，因主耶稣的诫命从未如此吩咐过。神赐财富，绝不是要人存着，而是要人使用；要留心不要在花费上超过限度，也不要因害怕将来匮乏就过于节省；要把财产的一部分用在你们身体所需，以及符合你们身份的地方；留一部分给你们的后代；拿出一部分帮助需要救济的穷人，这样你们就是为自己“积成美好的根基，预备将来”，最后得以“特定永生”（提前 6:18–19）。

托马斯·文森特

《神在伦敦城发出的可怕声音》，217

Remember, in every loss there is only a suffering. But in every discontent there is a sin, and one sin is worse than a thousand sufferings.

THOMAS WATSON

Art of Divine Contentment, 58

要记住，每个损失只带来一个受苦。但每个知足都有一个罪，而一个罪比一千个受苦更严重。

汤姆·华森

《神圣满足的艺术》，58

Distribute your silver and gold to the poor before “the silver cord be loosed, or the golden bowl be broken” (Eccl. 12:6). Make your hands your executors, not as some do who reserve all they give till the term of life is ready to expire. And truly what is then bestowed is not given away but taken away by death. ’Tis not charity but necessity.

THOMAS WATSON

Gleanings, 28

在“银链折断，金罐破裂”之前，要把你的金银分给穷人（传 12:6）。你要亲手执行你的遗嘱，不要像一些人那样，把他们所有能施舍的都留到生命的结束。确实，那时不是施舍，而是由死取走。不是施舍，而是迫不得已。

汤姆·华森
《汤姆·华森拾珍集》，28

Gain is the golden bait with which Satan fishes for souls.

THOMAS WATSON
Godly Man's Picture, 133

利益是黄金诱饵，撒但用它钓取人的灵魂。

汤姆·华森
《敬虔人》，133

And what is one the better for all his wealth at death? "We brought nothing into this world, and it is certain we can carry nothing out" (1 Tim. 6:7). When the rich miser dies, what scrambling is there? His friends are scrambling for his goods, the worms are scrambling for his body, and the devils are scrambling for his soul.

THOMAS WATSON
Mischief of Sin, 31

当人死后，他的一切财富又有何用呢？“我们没有带什么到世上来，也不能带什么去。”（提前 6:7）富有的守财奴死后，会留下怎样的争夺呢？他的朋友争夺他的财产，虫子争夺他的身体，鬼魔争夺他的灵魂。

汤姆·华森
《罪的祸害》，31

Creature confidence is another great bane and ruin of rich men, that certainly they had been happy if they had not been happy and they had been rich forever if they had not been rich for a moment. How many thousand men are undone by their estates? Men commit adultery, secret adultery, with a piece of earth in their affections, all for getting and grasping; and when they grasp it, then commit open idolatry in their hopes and expectations and say to gold, "Thou art my hope," and to a piece of silver, "Thou art my confidence" ([see] Job 31:24). This is that that God's soul abhors and cannot endure in any of His people.

JEREMIAH WHITAKER
Christians Great Design on Earth, 10

富人另一大祸患和败坏，就是对受造之物的相信。可以肯定的是，他们若是不幸福，就本可幸福，若是不暂时富有，就会永远富有。有何等千千万万的人因财产而身败名裂？人犯奸淫，在自己的情感中爱上了一块泥土，偷偷与之发生属灵的淫乱，所有的努力就是为了得到和抓住它；当他们抓住它的时候，就心生盼望和期待，公然犯下拜偶像之罪，对金子说：“你是我的指望，”对银子说：“你是我的倚靠。”（见伯 31:24）这是神心里厌恶的，祂断不能容忍自己的任何子民如此行。

耶利米·惠特克
《基督徒地上伟大的计划》，10

THE WICKED (恶人)

Heaven is given to the poor in spirit. Earth is bequeathed to the meek. What then remains for the proud and scornful wicked men but hell, their proper inheritance? As it is said of Judas, that son or heir of perdition, that he was gone to his own place (Acts 1:25). Now then, if wicked men have anything, they have it for the godly men's sakes because they are mixed together.

DANIEL CAWDREY
Good Man, a Publick Good, 11

天国是给虚心的人。地土是给温柔的人。那么，除了本应承受的地狱，还有什么剩下给骄傲自大、蔑视他人的恶人呢？正如经上说犹大，那灭亡之子或承受灭亡的人，是往自己的地方去了（徒 1:25）。那么现在，如果恶人拥有什么，也是因义人的缘故才拥有，因这两种人现在是混杂在一起。

丹尼尔·考德雷 (DANIEL CAWDREY)
《善人，众人的善》，11

The world is a stage: every man an actor and plays his part here, either in a comedy or tragedy. The good man is a comedian which however he begins, ends merrily. But the wicked man acts a tragedy and therefore ever ends in horror. Thou sees a wicked man vaunt himself on his stage, stay till the last act and look to his end, as David did—and see whether that be peace. Thou wouldest make strange tragedies if thou wouldest have but one act. Who sees an ox grazing in a fat and rank pasture and thinks not that he is near to the slaughter? Whereas the lean beast that toils under the yoke is far enough from the shambles. The best wicked man cannot be so envied in his first shews as he is pitiable in the conclusion.

JOSEPH HALL
Meditations and Vows, 70–71

这世界是一个舞台：人人皆演员，在喜剧或悲剧中扮演自己的角色。义人是喜剧演员，无论他如何开始，都以欢乐收场。但恶人演的是悲剧，永远以恐怖为结局。你看到一个恶人在他的舞台上自吹自擂，那就请驻足观看他的最后一幕，看看他的结局，就像大卫要看恶人是否有平安一样。如果你只看一幕，就会觉得悲剧奇怪。看见一头牛在肥美的草地上吃草，难道有谁不会想到它离遭宰杀不远了吗？但在轭下劳作的瘦弱牲畜却离宰杀甚远。再好的恶人，也不能在他刚出场时就使人羡慕，因他结局实在可怜。

约瑟夫·霍尔
《默想与誓言》，70–71

As for the wicked of the world, they measure all their religion by their profit and will do nothing but for gain. They use God that they may enjoy the world, and this indeed is a base and mercenary love, like that love which the prodigal found from them upon whom he had spent his patrimony

(Luke 15:30). But the godly use the world that they may enjoy God.

NEHEMIAH ROGERS

The Penitent Citizen, in *Mirror of Mercy*, 107

至于世间的恶人，他们以利益衡量自己的一切信仰，并且只会为了利益做事。他们利用神，为以这世界为乐，这确实是一种卑劣低下、唯利是图的爱，就像浪子从那些他曾为之挥霍家产的人身上所得的爱（路 15:30）。但义人利用世界，为的是以神为乐。

尼希米·罗杰斯

《悔改的公民》，收录于《怜悯为镜》，107

Beware we also of their companies; avoid we as much as may be both conversation and conference with the wicked. Their heads are forges of wicked wiles. They are plentifully furnished with store of stratagems and have mischievous fetches to bring their purposes to pass. Of receiving harm, we stand in great peril; of effecting good there is small hope.

NEHEMIAH ROGERS

The Watchful Shepherd, in *True Convert*, 101

我们也要小心，不要与他们为伍，尽量避免与恶人来往。他们的头脑是邪恶诡计的熔炉。他们满脑子都是诡计，用害人的计谋达到他们的目的。如果我们受到伤害，就会落在极大的危险当中；在这种情形里，要想行善就希望渺茫。

尼希米·罗杰斯

《警醒的牧人》，收录于《真归正的人》，101

The wicked first watch for a godly man's fall and then are big with blasphemy against godliness. Like miners, they work hard, though unseen, to blow up a saint's name. The psalmist tells us, "They... compassed us in our steps: they have set their eyes bowing down to the earth" (Ps. 17:11). It is an allusion to hunters, who go poring on the ground to find the print of the hare's claws when their dogs are at a loss in their scent; so Satan's agents go with their eyes bowing down, marking the saints' footsteps to find out if it be possible where they have slipped or stepped awry, that their bloodhounds may follow both their persons and their profession with loud cries and fresh noise.

GEORGE SWINNOCK

The Christian Man's Calling, in *Works*, 2:192

恶人先是守着义人跌倒，然后就大肆亵渎敬虔。他们就像矿工，虽然不为人所见，却努力做工，要毁掉圣徒的名声。诗人告诉我们：“他们瞪着眼，要把我们推倒在地。”（诗 17:11）这是指着猎人说的，当他们的猎狗闻不出野兔的气味，他们就会瞪大眼睛在地上寻找野兔爪子的痕迹；撒但所使用的人也是如此，他们低头注视着圣徒的脚步，寻找圣徒可能滑跌或走错的地方，好让他们的猎犬追随着圣徒的为人和认信，发出响亮的叫声和有力的低吼。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:192

THE WILL（意志）

The will is the man in God's account, and what a man truly would be and have, he is and shall have.

RICHARD BAXTER

Baxteriana, 226

在神眼中，人的意志就是他自己，一个人真正想成为怎样的人，得着怎样的事，他就是那样的人，也必要得着那样的事。

理查德·巴克斯特

《巴克斯特自传叙述》，226

What the foot is to the body, the will is to the soul.

WILLIAM GURNALL

in Horn, Puritan Remembrancer, 9

意志之于灵魂，就如双脚之于身体。

威廉·古纳尔

收录于霍恩，《清教徒备忘录》，9

All pains spring from one—that we have so little of God. All pains and cares, therefore, should be turned into one. What have I of God? How might I have more—more of His love, more of His power working in my soul? God gives all might to many and yet remains all might for any. Man has his heaven as he will. He that will have it in the full and all enjoyment of the creature, he has it in this: God fills men's bellies with this treasure. Those who will have their heart in nothing but in the full and all enjoyment of God have it so; He satisfies men's thirst, let it be what it will or how great it will. He satisfies the hungry belly and the hungry soul.

NICHOLAS LOCKYER

Balm for England, 35

万般痛苦皆源于一个原因，就是我们对神所得太少。所有的痛苦和忧虑都要归结为这一点。我从神得到什么？我如何才能得着更多——得着更多祂的爱，更多祂的能力在我心中动工？神用祂的大能满足许多人，却仍对任何人保留祂的大能。人可以按自己意志所愿的得着他的天堂。全然以受造物为乐的人，要得着这样的天堂：神把这受造的财宝充满人的肚腹。而内心完全专以神为乐的人，要得着这样的天堂；神要满足人的渴望，无论人渴望什么，渴望多大。神既满足饥饿的肚腹，也满足饥饿的灵魂。

尼古拉·洛基尔

《给英格兰的膏药》，35

Action speaks out affection. To what a man hath a heart, he hath a hand, a head, a foot; his heart commands all. The will is general and orders all to move as she will. Where there is no foot toward

heaven, no hand toward heaven, nor bending that way, is the heart toward heaven? From your lives you will be condemned. Ye speak out your hearts, and yet you plead for them. You have set your way which you will go and yet pretend you are bound in spirit for heaven.

NICHOLAS LOCKYER

Balm for England, 190

人的行动表明他的情感。一个人的心如何，他的手、头和脚就如何；他的心指挥一切。意志是元帅，命令百体按自己的意思采取行动。脚不迈向天，手不指向天，心会反过来朝向天吗？神要按你们的生活定你们的罪。你们是已经发自内心说话，却仍是为自己的心辩护。你们是自己定了自己要走的路，却仍是假装灵里向往天堂。

尼古拉·洛基尔

《给英格兰的膏药》，190

WILLFULNESS（任性）

Willful men are most vexed in their crosses. It is not for those to be willful that have not a great measure of wisdom to guide their wills, for God delights to have His will of those that are wedded to their own wills, as in Pharaoh. No men more subject to discontentments than those who would have all things after their own way.

RICHARD SIBBES

Soul's Conflict, 15

任性的人遭遇挫折时，是至为懊恼。没有极大智慧引导自己意志的人，是没有任性的本钱，因神乐意在那些固执己意的人身上，让祂的意志胜过人的意志，就像在法老身上一样。没有人比那些想要按照自己意愿掌控一切的人更容易感到不满。

理查德·薛伯斯

《心灵的冲突》，15

As men are, so are their counselors, for such they will have, and such God lets them have. Men whose wills are stronger than their wits, who are wedded to their own ways, are more pleased to hear that which complies with their inclinations than a harsh truth which crosses them; this presages ruin because they are not counselable.

RICHARD SIBBES

Soul's Conflict, 130

人如何，他们的谋士也如何，因人喜欢与自己一样的人作自己的谋士，神也让人得着这样的谋士。意志比智慧更大、任性偏行己路的人，更乐于听合自己意思的话，而不愿听逆着自己意思的严厉实话；这预示着毁灭，因他们不愿接受忠告。

理查德·薛伯斯

WITCHES（女巫）

Many are unjustly accused for witches sometimes out of ignorance of natural and misapplying of supernatural causes; sometimes out of their neighbors' mere malice, and the suspicion is increased if the party accused be notoriously ill-favored, whereas deformity alone is no more argument to make her a witch than handsomeness had been evidence to prove her a harlot; sometimes out of their own causeless confession: being brought before a magistrate, they acknowledge themselves to be witches, being themselves rather bewitched with fear or deluded with fancy. But the self-accusing of some is as little to be credited as the self-praising of others if alone without other evidence.

THOMAS FULLER
Holy and Profane States, 284

许多人被冤枉说成是女巫，这有时是出于对自然原因的无知，以及对超自然原因的错误运用；有时是出于她们邻舍纯粹的恶意，如果受到指控的人是出了名的不受欢迎之人，嫌疑就会更大，而单凭身体的畸形并不能证明一个人是女巫，就像美貌不能证明一个人是娼妓一样；有时这是出于她们无缘无故的自我供认：她们被带到地方官员面前，承认自己是女巫，而她们自己是被恐惧迷惑，或被幻想欺骗。然而，若是没有其他证据，人的自我指控和他人的自我表彰一样，都是不可信任的。

托马斯·富勒
《圣洁和褻渎的光景》，284

M. B. [the schoolmaster]: Doubtless the devil hath not power until it be given him to touch any creature, to hurt or to destroy the body, but only to tempt and to lead into sin. I am also sure that the witch cannot give him power, but only God above.

DAN. [Daniel]: Lay these two together, then, that the devil only hurts and that none can give him power, neither man nor woman, but only God, and tell me whether the people be not wonderfully carried away in a rage. For when as they should consider that the devil is the Lord's executioner, and then finding that he hath any power given him to molest, to hurt and vex them in their bodies or goods, to know certainly it cometh from the Lord and then gather from thence (as the truth is) that the Lord is displeased with them for their offenses and so seek unto Him, humbly craving pardon and deliverance from this enemy seeking to be armed with the mighty power of faith, to cast him forth and resist him, as the Lord wills (1 Peter 5).

GEORGE GIFFORD
Dialogue concerning Witches and Witchcraft, 31–33

M. B.（校长）：毫无疑问，神若不许魔鬼碰任何受造之人一根手指头，魔鬼就没有权能去伤害或毁坏人的身体，魔鬼只能试探和引人犯罪。我也确信，女巫不能给魔鬼权能，只有天上的神才可以。

丹尼尔：那么，把这两件事放在一起，即魔鬼只会伤害人，并且无论男女，谁也不能给魔鬼权柄，只有神才能，那么请告诉我，人在极度愤怒之时是否会完全偏离正路。因为当他们想到魔鬼是主使用的执行人，又发现他若是有任何权能，可以骚扰、伤害和折磨他们的身体或财产，并知道这肯定是从主而来，然后又能从中得出结论（实情也是如此），主因他们的罪就不喜悦他们，因此，他们就寻求祂，谦卑渴求赦免，得解救脱离这仇敌，努力用信心的大能武装自己，按主的旨意驱逐他、抵挡他（彼前 5）。

乔治·吉福德（GEORGE GIFFORD）
《关于女巫和巫术的对话》，31-33

A witch is a magician who, either by open or secret league, wittingly and willingly consenteth to use the aid and assistance of the devil in the working of wonders.

WILLIAM PERKINS
A Discourse of Witchcraft, in Works, 3:636

巫师是行法术的人，公开或秘密与魔鬼结盟，有意并愿意利用魔鬼的帮助和协助来施行奇事。

威廉·帕金斯
《论巫术》，收录于《文集》，3:363

WITNESS（见证）

One eyewitness is better than many ear witnesses.

THOMAS ADAMS
Exposition upon...Second...Peter, 168

一个眼见的见证人，胜过许多凭耳朵听见的见证人。

托马斯·亚当斯
《彼得后书注释》，168

'Tis the duty of Christians in general to “shine as lights in the world” (Phil. 2:15). When 'tis expected of ministers that they be the best of Christians, should not they be more shining, more exemplary in their lives? We should have a special care that the ministry be not blamed. The sun has most eyes on it when in an eclipse (see Matt. 5:19). If we are seen to live in the breach of any of God's commands, 'tis as a teaching others to break them. We that should be guides, O let us take great heed that we be not stumbling blocks to others.

JOHN BARRET
Funeral Sermon, 17

一般基督徒的本分是“显在这世代中，好像明光照耀”（腓 2:15）。人期望牧师是最优秀的基督徒，牧师岂不应在自己的生活中更像明光照耀、更堪称模范吗？我们应特别注意，不

要让传道的侍奉遭人非议。日食时，日头最受人注目（见太 5:19）。如果别人看到我们的生活有违神的任何命令，这就是在教导他人违背神的命令了。哦，我们这些引路的，让我们小心谨慎，免得成了别人的绊脚石。

约翰·巴雷特
《葬礼讲道》，17

The Christian's life should put his minister's sermon in print; he should preach that mystery every day to the eyes of his neighbors which the minister preaches to their ears.

WILLIAM GURNALL
Christian in Complete Armour, 810

基督徒应把牧师的讲道印在自己的生活中；牧师向他耳朵传讲的奥秘，他应当每天向邻舍的眼睛传讲。

威廉·古纳尔
《基督徒披戴神的全副军装》，810

Dare to own God in the worst time. He is King of kings and is able to reward all His servants. We may be losers for Him; we shall never be losers by Him.

THOMAS WATSON
Lord's Prayer, 58

世事最艰难的时候，要敢于承认神。祂是万王之王，有能力赏赐祂所有的仆人。我们可能为祂遭受损失，但绝不会因祂遭受损失。

汤姆·华森
《主祷文》，58

WORD OF GOD（神的道）

This incomprehensible God, who is of Himself and for Himself, cannot be made known to His creatures but by Himself. Men and angels cannot know Him any further than He is pleased to reveal Himself unto them. The word of God is pure and perfect. It does fully discover God's mind and our duty.

FRANCIS CHEYNELL
Divine Trinity, 11

这位不可测透、本于自己、为了自己的神，只能唯独通过自己向祂所造的人显明。人和天使对祂的认识，不能超过祂乐意向他们启示祂自己的程度。神的道纯净完全，全然揭示了神的心意和我们的本分。

弗朗西斯·切内尔

《神圣三位一体》，11

It is the great design God drives at in His word and ordinances to make His people holy and righteous. The word of God is both seed to beget and food to nourish, holiness begotten in the heart; every part of it contributes to this design abundantly. The preceptive part affords a perfect rule of holiness for the saint to walk by...[not made] as men's laws are, who make their laws as tailors their garments to fit the crooked bodies they are for, so they, the crooked minds of men. The commands of God gratify the lusts of none; they are suited to the holy nature of God, not the unholy hearts of men. The promises present us with admirable encouragements to allure us on in the way of holiness, all of them so warily laid that an unholy heart cannot, without violence to his conscience, lay claim to any one of them, God having set that flaming sword, conscience, in the sinner's bosom to keep him off from touching or tasting the fruit of this tree of life.

WILLIAM GURNALL

Christian in Complete Armour, 298

神在祂的道和蒙恩之道中所要达成的伟大计划，就是让祂的百姓成为圣洁和义。神之道既是孕育的种子，又是滋养人的食物，圣洁由此在人心生成；神之道的每一部分都为这一计划做出巨大贡献。神之道的命令部分为圣徒提供了完全的圣洁准则，让圣徒遵照而行……不像人的法律，人制定法律，就像裁缝制衣，为了适合人弯曲的身体，也是为了适合人弯曲的心灵。神的命令不满足任何私欲；它们切合神圣洁的本性，而不切合人不圣洁的心灵。神之道的应许部分鼓励我们，让我们心生羡慕，吸引我们走圣洁的道路，所有这些应许都是如此谨慎陈列在圣道当中，以至于内心不圣洁的人，无法在不违背良心的情况下，宣告任何一样应许为自己所有，神已在罪人心中安置了一把发出火焰的剑，就是良心，不让罪人去摸或尝这生命树的果子。

威廉·古纳尔

《基督徒披戴神的全副军装》，298

He that taught Christians to pray for their daily bread did suppose they had need of it; and surely He did not mean only or chiefly corporeal bread who in the same chapter bids them “seek ye first the kingdom of God” (Matt. 6:33). Well, Christian, prize thou the word, feed on the word, whether it be dished up in a sermon at the public or in a conference with some Christian friend in private, or in a more secret duty of reading and meditation by thy solitary self.

WILLIAM GURNALL

Christian in Complete Armour, 464

祂教导基督徒为日用的饮食祷告，这就认定了他们的确需要这“日用的饮食”；显然祂并不仅或主要指身体的饮食，因祂又在同一章中吩咐他们，“你们要先求神的国”（太 6:33），。好吧，基督徒，你要珍惜神的道，无论是公开的讲道，还是私下与基督徒朋友的聚会，或是独处时尽读经和默想这更隐秘的本分，都要以神的道为粮吃下。

威廉·古纳尔

《基督徒披戴神的全副军装》，464

Promises are like the beams of the sun; they shine as freely in at the window of the poor man's cottage as of the prince's palace. And these hope trades with, and these animate the Christian at his work.

WILLIAM GURNALL

Christian in Complete Armour, 522

应许就像阳光，既能白白照进穷人小屋的窗户，也能照进国王的宫殿。这些应许，是盼望与之打交道的，并激励基督徒去做工。

威廉·古纳尔

《基督徒披戴神的全副军装》，522

Most nations have some particular weapons proper to themselves, but few or none come into the field without a sword. A pilot without his chart, a scholar without his book, and a soldier without his sword are alike ridiculous. But above all these, how absurd is it for one to think of being a Christian without knowledge of the word of God and some skill to use this weapon!

WILLIAM GURNALL

Christian in Complete Armour, 558-59

大多数国民都有一些专属武器，但很少或没有人上战场上不带刀剑。没有海图的领航员，没有书本的学生，没有剑的士兵，都是一样荒唐。但比这些更严重的，人若不认识神的道，不掌握一些使用这武器的技巧，就以为自己是基督徒，这是何等荒谬！

威廉·古纳尔

《基督徒披戴神的全副军装》，558-59

There are two secrets that the word discloses. First, what a man's own heart knows, and no creature besides. Thus, Christ told the woman of Samaria what her neighbors could not charge her with, from which she concluded Him to be a prophet—a man of God. And may we not conclude the Scripture to be the word of God that does the same? Secondly, those things which a man's own heart is not privy to: God is said to be “greater than our heart, and knoweth all things” (1 John 3:20). He knows more by us than we by ourselves.

WILLIAM GURNALL

Christian in Complete Armour, 571

神的道揭示了两个秘密。第一，除了人自己内心知道，没有别人知道的事。正如基督告诉那位撒玛利亚妇人那些连她邻居也无法控告她的事，她由此断定基督是一位先知，一位神人。我们难道不能断定，圣经作为神的话语可以做成同样的事吗？其次，人自己内心也不知道的事。经上说：“神比我们的心大，一切事没有不知道的。”（约壹 3:20）祂对我们的了解，比我们对自己的了解还要多。

威廉·古纳尔

《基督徒披戴神的全副军装》，571

This is the great privilege which the poorest believer in the church has by the covenant of grace, such a one as Adam had not in the first covenant. He, when fallen, had a flaming sword to keep him out of Paradise, but had no such sword when innocent to keep him from sinning, and so from being turned out of that happy place and state. No, he was left to stand upon his own defense and, by his vigilance, to be a lifeguard to himself. But now the word of God stands between the saints and all danger.

WILLIAM GURNALL

Christian in Complete Armour, 577

这是教会中最贫穷信徒靠着恩典之约而拥有的极大特权，连亚当在第一个约中也没有这样的特权。他堕落时，有一把发火焰的剑把他挡在乐园之外，但他无罪时，却没有这样一把剑，使他免于犯罪，从而免于被赶出那有福之地和有福光景。不，他只能自己保护自己，靠自己警惕，作自己的救生员。但现在，神的道把圣徒和一切危险隔开。

威廉·古纳尔

《基督徒披戴神的全副军装》，577

Those that care not for the word are strangers to the Spirit, and they that care not for the Spirit never make a right use of the word. The word is nothing without the Spirit, and only animated and quickened by Him. The Spirit and the word are like the veins and arteries in the body that give life to the whole. And therefore, where the word is most revealed, there is most of the Spirit.

RICHARD SIBBES

Divine Meditations and Holy Contemplations, 48

不在乎圣道的人，是不认识圣灵，不在乎圣灵的人，绝不会正确运用圣道。没有圣灵，圣道就一无所是，唯有圣灵，才能使圣道生动活泼。圣灵和圣道就像身体的静脉和动脉，向整个身体供应生命。因此，最显明圣道的地方，也最显明圣灵。

理查德·薛伯斯

《神圣默想与圣洁沉思》，48

WORK（行为）

The belly is not filled with words or the back clothed with wishes.

THOMAS MANTON

in Horn, Puritan Remembrancer, 137

言语不能让人饱腹，愿望不能给人遮身。

托马斯·曼顿

收录于霍恩，《清教徒备忘录》，137

[God] abhors him as an infidel who doth not provide for his own; surely, then, He will take care of His own Himself. Aristotle saith propriety is the ground of all the toil and labor in the world. If all things were [held in] common, everyone would be careless; but because it is their own ground, therefore they dung and plough and sow it because it is their own wealth. Therefore they work hard to increase it.

GEORGE SWINNOCK

“The Pastor’s Farewell,” in Works, 4:72

神憎恶不看顾自己的人，看这样的人像不信的人一样。那么，神必要亲自看顾属祂的人。亚里士多德说过，产权是世间一切辛劳和劳动的基础。如果所有事情都是公有的，那么人人都会漫不经心；但因是他们自己的土地，所以他们施肥、耕耘和播种，因这是他们自己的财富。因此，他们努力工作，加增财富。

乔治·斯文诺克

《牧师的道别》，收录于《文集》，4:72

THE WORLD/WORLDLINESS（世界/世俗）

The danger of a disease lies in its seizure on the heart. Earthly things under the hand are a duty but in the heart a disease. The heart is Christ’s royal fort, to which the devil, the world, and flesh lay siege; and if that be taken, all is gone. Earthly things are briars and thorns and therefore dangerous to come near the heart; the least prick at the heart is mortal. The heart is Christ’s nuptial bed, into which Christ retires; the world is the saint’s servant. Now to admit a servant into the Lord’s bed is adulterous. The heart is God’s seat, pavilion, and throne, into which none must come but Himself.

BARTHOLOMEW ASHWOOD

Heavenly Trade, 71

疾病的危险在于它会攻心。手中的世物是一种本分，但心中的世物却是一种疾病。心是基督的皇家堡垒，魔鬼、世界和肉体都会向它发起围攻；心被攻占，一切就都沦陷了。世上之事都是荆棘和蒺藜，靠近心就是危险的；就连对心最轻微的刺伤，也都是致命。人心是基督的婚床，基督要隐退进入其中；世界是圣徒的仆人。让仆人上主人的床榻，这就是淫乱了。人心是神的座位、亭子和宝座，除了神自己，谁也不可进入。

巴多罗买·阿什伍德

《属天的工作》，71

As for the fullness of the earth...it costs a man many times more than its worth. It costs him his time, his precious thoughts, his soul; much is laid out for it—much care to get it, much fear to keep it, and much grief to lose it. Oh! But the fullness of Jesus Christ, it costs him nothing: “Come, buy wine and milk without money” or money’s worth (Isa. 55:1). Christ gives much and takes little, takes nothing; it costs you nothing, and having it, you have all.

WILLIAM BRIDGE

“Grace for Grace,” in Works, 1:217

至于这地的丰富……人为它花费的代价，要远远高于它的价值。这地消耗人的时间、人宝贵的思想和人的灵魂；人为它付出极多——为得地上的事，人付出极多忧虑；为保住地上的事，人付出极多恐惧；因失去地上的事，人付出极多悲伤。哦！但耶稣基督的丰富，却不需要人花费分毫：“来买酒和奶，不用银钱。”（赛 55:1）基督给予人的极多，从人收取的甚少，不，祂一无所取；这不花费你的分毫，得着它，你就得着了万有。

威廉·布里奇

《恩上加恩》，收录于《文集》，1:217

Where one thousand are destroyed by the world's frowns, ten thousand are destroyed by the world's smiles. The world, siren-like, it sings us and sinks us; it kisses us and betrays us, like Judas; it kisses us and smites us under the fifth rib, like Joab. The honors, splendor, and all the glory of this world are but sweet poisons that will much endanger us if they do not eternally destroy us.

THOMAS BROOKS

Great Gain, 87

世界的不悦杀人千千，世界的微笑却杀人万万。世界就像歌唱的海妖，对我们歌唱，让我们沉船；世界就像犹大，与我们亲嘴，将我们出卖；世界就像约押，与我们亲嘴，刺透我们的肚腹。这世界的荣誉、辉煌和一切荣耀，都不过是带着甜味的毒药，即便尚未永远毁灭我们，也会对我们造成极大危害。

托马斯·布鲁克斯

《大利：托马斯·布鲁克斯作品拾珍》，87

Where is the glory of Solomon? The sumptuous buildings of Nebuchadnezzar? The nine hundred chariots of Sisera? The power of Alexander? The authority of Augustus that commanded the whole world to be taxed?

THOMAS BROOKS

Precious Remedies, 123

所罗门的荣耀在哪里？尼布甲尼撒奢华的建筑在哪里？西西拉的九百辆战车在哪里？亚历山大的武力在哪里？奥古斯都颁旨向天下人民征税的权柄又在哪里？

托马斯·布鲁克斯

《得胜撒但诡计的秘诀》，123

Should the child that is proclaimed heir of a crown be troubled for want of a rattle? And why then should a Christian that is heir apparent to a heavenly crown be troubled upon the want of worldly toys?

THOMAS BROOK

The Unsearchable Riches of Christ, in Select Works, 1:151

那被宣告继承王位的孩子，会因没有拨浪鼓而烦恼吗？那么，为什么一个明显要继承天上冠冕的基督徒，会因着缺少这世界的玩具而烦恼呢？

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:151

Now what is it to love the world? First, to love the world is highly to esteem of the world, to have the world in a high account. For Christ saith, “The things that are of high account with men are abomination with God.” When we have the world and the things of it in high esteem and in high account—this is to love the world.

WILLIAM GREENHILL

Against Love of the World, in Sound-Hearted Christian, 257

什么是爱世界？首先，爱世界是极度推崇世界，把世界看为尊贵。因基督说过：“人所尊贵的，是神看为可憎恶的。”我们推崇世界和世上之事，看世界和世上之事为尊贵时，这就是爱世界。

威廉·格林希尔

《不要爱世界》，收录于《内心纯正的基督徒》，257

We are said to love the world when as we do watch all opportunities and occasions to get the things of the world: to buy cheap, and sell dear; to get great estates and houses and lands and things of that nature.

WILLIAM GREENHILL

Against Love of the World, in Sound-Hearted Christian, 261

我们看准一切机会和缘由，为要获取世上之事：贱买贵卖；获取极多家产、房屋、土地以及此等性质之事时，就是爱世界。

威廉·格林希尔

《不要爱世界》，收录于《内心纯正的基督徒》，261

To forsake Christ for the world or a lust is to leave a treasure for a trifle; a mountain of gold for a heap of dung; the pure, lasting fountain for the broken cistern; eternity for a moment; reality for a shadow; all things for nothing.

WILLIAM JENKYN

Exposition upon the Epistle of Jude, 104–5

为了世界或一样私欲而抛弃基督，就等于把财宝当作琐碎；把金山当作粪堆；把纯净恒久的泉源当作漏水的池子；把永恒当作片刻；把真实当作影儿；把万有当作虚无。

威廉·詹金

《犹大书注释》，104–05

The treasures of most men are perishing—earthly treasures, cankered and moth-eaten treasures, treasures of vanity. Christians! Where is your treasure? Is it in this world or the next? Is it in present vanities or future glory? Is it in present contentments or in the everlasting inheritance? Is it in corn and wine and oil, or is it in the light of God's countenance? Is it in profits, pleasures, and honors, or is it in grace and glory? Do ye build and plant and sow in the other world that hereafter ye may reap in an eternal harvest of blessedness? If so, then are your names written in heaven.

MATTHEW MEAD

Name in Heaven, 60

大多数人的财宝都在消亡——地上的财宝，朽坏的财宝，被虫咬的财宝和虚空的财宝。基督徒！你们的财宝在哪里？是在现今的世界，还是那将来的世界？是在现今的虚荣，还是那将来的荣耀？是在现今的满足，还是那永远的产业？是五谷、新酒和油，还是神荣面的光照？是在于利益、享乐和尊荣，还是在于恩典和荣耀？你们是否在另一个世界上建造、栽种、撒种，好叫你们可以收获永远的福？若是如此，你们的名字就是写在天上。

马太·米德

《天上的名》，60

Believers build their tombs where others build their tabernacles. The men of the world fix upon the things of the world; that is the cabinet wherein they lock up all their jewels. Though God has given the earth to beasts, yet such beasts are men as to give themselves to the earth.

WILLIAM SECKER

Nonsuch Professor, 133

信徒在别人建造帐篷的地方建造自己的坟墓。这世界的人专注这世界的事；世界是他们锁上他们所有珠宝的柜子。虽然神把这地交给了野兽，但把自己交给这地的人，才是不折不扣的野兽。

威廉·赛克

《无比的认信之人》，133

Are the empty sounds of popular applause, the breaking bubbles of secular greatness, the shallow streams of sensual pleasures, the smiles and lispings eloquence of wives and children, the flying shadows of creature refreshments, the momentary flourishes of worldly beauty and bravery—are these food for a soul? Are these the proper object or the main happiness of such a divine thing as an immortal soul? Why are we not rather weary of this body that makes us so weary of heavenly employment? Why do we not rather long to part with that life that parts us from our life?

SAMUEL SHAW

Voice of One Crying in the Wilderness, 120

大众喝彩的空洞响声，世俗巨大的易碎泡沫，感官之乐的肤浅河流，妻子的微笑和儿女的牙牙学语，受造物带来的欢愉飞逝的影子，世上美丽和英勇的刹那芳华——这些是给灵魂的食物吗？这些是不朽灵魂这种神圣存在的合宜目标或主要幸福吗？我们为何不厌倦这让我们如此厌倦属天工作的身体呢？我们为何不盼望与那使我们与我们生命分离的生命分离呢？

撒母耳·肖
《旷野呼声》，120

We are members of two worlds. While we live here, we must use this world. How many things doth this poor body need in our passage! We must have necessities, but yet should use the world as if we used it not; for there is great danger lest our affections cleave to things of this present life and we forget heaven, our home.

RICHARD SIBBES
Divine Meditations and Holy Contemplations, 16

我们是两个世界的人。只要我们还存留于世，我们就必须使用这个世界。在我们穿过这个世界时，我们这可怜的肉身需要何等多的东西啊！我们必须要有生活必需品，但我们用世物，应像不用世物的；因当中存在着巨大危险，恐怕我们的情感紧紧抓住今生之事，就忘记了天堂——我们的家。

理查德·薛伯斯
《神圣默想与圣洁沉思》，16

Here's a true character of carnal wisdom: the world is a pearl in its eyes; it cannot see God. Earthly, it is called, as managing the lusts of the eyes unto the ends of gain; sensual, managing the lusts of the flesh unto the ends of pleasure; and devilish, managing the pride of life unto the ends of power.

JOHN TRAPP
Commentary...upon...the New Testament, 909

这就是属肉体智慧的真特征：在它眼中，世界是一颗珍珠；它看不见神。称它是属地的，因它管理眼目的情欲，目的是要获利；称它是属情欲的，因它管理肉体的情欲，目的是要享乐；称它是属魔鬼的，因它管理今生的骄傲，目的是要获取权力。

约翰·特拉普
《新旧约圣经注释》，909

Pleasure, profit, preferment: the worldling's trinity, as one says. Compare here with Christ's threefold temptation and St. James his character [i.e., characterization] of worldly wisdom (James 3:15). It is his pleasure, his profit, and his honor (faith a divine) that is the natural man's trinity, and his carnal self that is these in unity.

JOHN TRAPP
Commentary...upon...the New Testament, 948

快乐、利益、高位：这是世俗之人三位一体的神。在这里，把这与基督经受的重重试探，以及圣雅各对属世智慧的描述（雅 3:15）相比较。人的快乐、人的利益和人的尊荣（人的信心是属神的）是属血气之人三位一体的神，这些事情合而为一，就是他属肉体的自我。

约翰·特拉普

《新旧约圣经注释》，948

Carnal men love the God that they make and hate the God that made them.

RALPH VENNING
Canaan's Flowings, 21

属肉体之人爱他们造的神，恨造他们的神。

拉尔夫·伟宁
《迦南：流奶与蜜之地》，21

Christians must stave off the world, that it gets not into their heart (Ps. 62:10). For as the water is useful to the ship and helps it to sail better to the haven, but let the water get into the ship, if it be not pumped out at the leak, it drowns the ship; so riches are useful and convenient for our passage. We sail more comfortably with them through the troubles of this world. But if the water get into the ship, if the love of riches get into the heart, then we are drowned with them (1 Tim. 6:9).

THOMAS WATSON
“A Christian on Earth Still in Heaven,” in Discourses, 1:285

基督徒必须抵挡世界，免得它进入自己心里（诗 62:10）。因为正如水对船的用处，可以帮船驶向港口，但如果让水进入船里，却不把漏洞处的水抽干，水就会把船淹没；同样，财富对我们行过这世界，是有用和方便的。有了财富，我们就能更舒适地航行，渡过这世界的苦难。但是，如果水进了船，如果对财富的爱进了心，我们就会被财富淹没（提前 6:9）。

汤姆·华森
《基督徒在地如在天》，收录于《讲论》，1:285

WORRY（忧虑）

Whatsoever business ye have upon your hands, how great and difficult soever it may seem, do not stretch your thoughts, be not careful about it, but do what you think at present to be best; and apply yourselves to God, believing and trusting on Him for His direction and assistance, and then ye will find that all will be well, far better than your solicitude and thoughtfulness can make it. For then God Himself will take the business into His own hands. As ye depend upon Him for it, He will concern himself in it. He will direct your thoughts to the best means and assist and bless you in the use of them. He will keep off everything that may any way impede or hinder it. He will order all things relating to it, so as to make them concur to the effecting of it. And if you thus always cast your care upon Him, He will always take care of you. He will instruct you by His wisdom, He will guide you by His counsel, He will assist you by His grace, He will sanctify and comfort you by His Holy Spirit, He will strengthen and protect you by His almighty power, and at last receive you to Himself in glory.

WILLIAM BEVERIDGE

Sinfulness and Mischief of Worldly Anxiety, 68–70

无论你们手头上在办理什么事，无论这事看似多么重大、多么难办，都不要为此过度担心，也不要为此感到忧虑，而是要尽力去做你们目前认为是最好的事；把你们自己交托给神，相信并信靠祂的指引和帮助，就会发现一切都是安好，远比你们的担忧和思虑所能做的更好。因为这时，神要亲手接管此事。当你们为此事倚靠祂，祂就要亲自关注此事。祂要引导你们思想做事的最好方法，帮助并祝福你们使用这些方法。祂会阻止一切可能拦阻或妨碍此事的事情。祂要安排与之相关的一切事，让它们共同促成此事。如果你们像这样，总是把你们的忧虑卸给祂，祂就会总是顾念你们。祂就会以祂的智慧指教你们，以祂的谋略引导你们，以祂的恩典帮助你们，以祂的圣灵叫你们成圣和得安慰，以祂的全能坚固和保护你们，最后接你们在祂的荣耀里。

威廉·贝弗里奇

《属世忧虑的罪与祸患》，68–70

Lawful care is an act of wisdom, whereby after a person hath rightly judged what he ought to do, what not, what good he is to pursue, and what evil is to be shunned or removed, he, accordingly with more or less intention and eagerness of mind as the things to be obtained or avoided are greater or less, is careful to find out and diligent to use lawful and fit means for the good and against the evil, and that with all circumspection. That he may omit nothing which may assist him nor commit anything that may hinder him in his lawful designs, which, when he hath done, he rests quiet and cares no farther, casting all care of success upon God, to whom it belongs, expecting a good issue upon the use of good means, yet resolving to submit his will to God's will, whatever the success shall be. Sinful care is an act of fear and distrust exercising not only the head but chiefly the heart to the disquietude and disturbance thereof, causing a person inordinately and anxiously to pursue his desires, perplexing himself with doubtful and fearful thoughts about success.

HENRY SCUDDER

Christian's Daily Walk, 242–43

合法的谨慎是智慧之举，一个人在正确判断自己当做什么，不当做什么，当追求怎样的善，当回避或消除怎样的恶之后，根据所要达成的目标的大小，他会更加专注和努力，去寻找和运用合适、合法的手段，以实现善和避免恶，而且会非常小心谨慎。他既不遗漏任何可能帮助他的事，也不会去做任何可能阻碍他合法目标的事，当他做完他这些事情后，他就安静休息，不再忧虑，把一切成功与否的忧虑都卸给这位背负忧虑的神；他期望正确的方法会带来良好的结果，但无论成功与否，他都定意要把自己的意志服在神的旨意之下。有罪的谨慎是恐惧、不信之举，不仅影响人的头脑，更主要的是影响人的心灵，使其不得安宁，备受搅扰，让人无度和焦虑地追求自己的渴望，用是否成功的怀疑和忧虑困扰自己。

亨利·斯佳德

《基督徒生活之道》，242–43

WORSHIP（敬拜）

Oh, for one dram of this reverence! But indeed, it is in vain to bend the knees with unbended souls; it is a poor worship to move our hats, not our hearts. But he does best that expresses before men his zeal by his reverence and commends before God his reverence by his zeal.

THOMAS ADAMS
Exposition upon...Second...Peter, 82

哦，愿神赐下这敬畏，哪怕只是一点点！确实，灵魂若不降服，屈膝也是枉然；只摘帽，不动心，这是糟糕的敬拜。但是，以敬畏在人面前表明自己的热心，以热心在神面前表现自己的敬畏，这是最好。

托马斯·亚当斯
《彼得后书注释》，82

God is a spirit infinitely happy; therefore we must approach to Him with cheerfulness. He is a spirit of infinite majesty; therefore we must come before Him with reverence. He is a spirit infinitely high; therefore we must offer up our sacrifices with the deepest humility. He is a spirit infinitely holy; therefore we must address Him with purity. He is a spirit infinitely glorious; we must therefore acknowledge His excellency in all that we do and in our measures contribute to His glory by having the highest aims in His worship. He is a spirit infinitely provoked by us; therefore we must offer up our worship in the name of a pacifying mediator and intercessor.

STEPHEN CHARNOCK
Selections, 267

神是无限福乐之灵；因此我们必须以喜乐的心来到祂面前。祂是无限威严之灵，因此我们必须以敬畏的心，来到祂面前。祂是无限崇高之灵，因此我们必须以最谦卑的心，献上自己为祭。祂是无限圣洁之灵，因此我们必须以纯洁的心，向祂呼求。祂是无限荣耀之灵，因此我们必须所做的一切事上，承认祂是卓越，并以敬拜祂为最高目标，竭力荣耀祂。祂是因我们的罪被无限触怒之灵；因此，我们必须奉一位平息神忿怒的中保和代求之主的名，献上我们的敬拜。

司提反·查诺克
《选集》，267

There is nothing more equal and just than to worship and serve Him whose we are; to love and to live to Him from whom we have our life and breath, especially considering that “his commandments are our life” (Deut. 26:16–20; 32:47).

ELISHA COLES
Practical Discourse, 47

没有什么事，比敬拜和侍奉我们的主更合理、更公义；要爱祂、为祂而活，因祂是赐予我们生命和气息的神，尤其考虑到“祂的诫命就是我们的生命”（申 26:16–20；32:47）。

以利沙·科尔斯
《应用性论述神的主权》，47

WRATH OF GOD（神的忿怒）

That we may see the difference between the wrath of God falling on His people and on His enemies, we must distinguish between His paternal and His judicial wrath. One is the stroke of vindictive justice, aiming at satisfaction for sin, exacting on the sinner a debt of punishment which he can never repay. The other is, with a design, to humble and bring the soul to a true repentance for sin and make him, for the future, watchful against it.

THOMAS RIDGLEY
Funeral Sermon, 12-13

为了看清神的忿怒落在祂百姓和落在祂仇敌身上有何不同，我们就必须明白，祂为父的忿怒和祂审判的忿怒之间的分别。一种是报复性的公义，目的是满足律法对人犯罪的要求，向罪人施行他永远无法偿还之罪债的刑罚。另一种则是为了让人心降卑，真正为罪悔改，并让人以后警惕和抵挡罪。

托马斯·里奇利
《葬礼讲道》，12-13

WRITERS（写作）

How easy is pen-and-paper piety for one to write religiously! I will not say it costs nothing, but it is far cheaper to work one's head than one's heart to goodness. Some, perchance, may guess me to be good by my writings, and so I shall deceive my reader. But if I do not desire to be good, I most of all deceive myself. I can make a hundred meditations sooner than subdue the least sin in my soul.

THOMAS FULLER
Good Thoughts, 95

敬虔写作的人，何其容易就有了纸上的虔诚！我并非说写作无需付出任何代价，但用头脑行善，要比用心行善廉价得多。也许有人看到我的文字，会猜测我是一个好人，这样我就是欺骗读者了。但是，如果我不想作一个好人，我就是欺骗自己了。我可以做出一百次默想，但这要比起我胜过心中最微小的罪还要迅速。

托马斯·富勒
《美好的思想》，95

Herein I observe a singular providence: I have my book about heart treasures to finish, but at home

I had not liberty to write any for visits, studying sermons, and preaching, but at those gentlemen's houses I have a chamber to myself and write it all the day long, so as I could not do at my own house.

OLIVER HEYWOOD

Autobiography, Diaries, 224 (April 4, 1666)

在此我观察到神特别的护理：我有一本关于心灵宝藏的书没有写完，但在家里，因要探访、预备讲章和讲道，我没有时间写任何东西，但在那些绅士家里，我有一间自己的房间，可以整天写作，是在自己家里做不到的。

奥利弗·海伍德

《自传，日记》，224（1666年4月4日）

He that puts forth a book sentences his reason to the gantelope: everyone will strive to have a lash at it in its course, and he must be content to bear it.

JOHN OWEN

Golden Book, 204

将书写出来的人，是宣判自己的理性要接受酷刑：人人都可在这行刑中鞭打他的理性，而他必须甘心承受。

约翰·欧文

《约翰·欧文金书》，204

ZEAL（热心）

Labor we to get more heat, to burn more; as one says, "Zeal is as proper in the ministry as fire was upon the altar." Indeed, it cannot but be a great defect in a minister to want that which no Christian should be without. John was burning in zeal; he came in the spirit and power of Elias, who was very jealous for the Lord. Ministers, as they are devoted to the Lord to serve Him in a special manner, no doubt they ought to be fervent in spirit.... Without zeal, what danger of their perverting that text [Rom. 12:11], as to be mere time servers.... True zeal would carry a minister through difficulties and discouragements.

JOHN BARRET

Funeral Sermon, 15

我们应竭力更加火热，更多燃烧自己；正如有人说：“在侍奉上的热心，就如祭坛下的火，是理所当然的。”确实，基督徒不可以没有热心，而传道人若是没有热心，这就不能不是一种极大的缺失。施洗约翰在热心中燃烧自己，他带着以利亚的灵和能力而来，为主大发忌邪的心。牧师既然向主委身，以特别的方式侍奉主，毫无疑问就应该灵里火热……没有热心，他们会落入何等危险，要败坏那节经文（罗 12:11），仅仅是服侍人……真热心要帮助牧师克服困难和挫折。

约翰·巴雷特
《葬礼讲道》，15

Are you zealous for God and truth and holiness, and against the sins and errors of others? Take heed lest you lose it while you think it doth increase in you. Nothing is more apt to degenerate than zeal. In how many thousands hath it turned from an innocent, charitable, peaceable, tractable, healing, profitable, heavenly zeal into a partial zeal for some party or opinions of their own? And into a fierce, censorious, uncharitable, scandalous, turbulent, disobedient, unruly, hurting, and destroying zeal, ready to wish for fire from heaven and kindling contention, confusion, and every evil work.

RICHARD BAXTER

A Christian Directory, in Practical Works, 2:159

你是否为神、真理和圣洁，并反对他人的罪和错误大发热心？你要小心，免得你认为自己的热心增长，却失去了这热心。没有什么比热心更容易衰退。有何等千千万万人的热心，从无罪、爱、和平、驯良、医治人、有益、属天的热心，变成了对某个派别或自己观点的片面热心？变成一种凶猛、好批评、没有爱心、诽谤、纷争、不顺服、不守规矩、伤害人和败坏人的热心，随时预备着从天上降下火来，将争论、混乱和一切邪恶的工作点燃。

理查德·巴克斯特
《基督徒指南》，收录于《实践文集》，2:159

This [the apostle Paul] calls then zeal, or that fervency of spirit which is opposed to lukewarmness or indifferency for the Christian religion, which is now too manifest in most of those who profess it.

WILLIAM BEVERIDGE

Duty of Zeal, 7

使徒保罗所说的热心，是灵里火热，是与信仰上的不冷不热、漠不关心针锋相对，而这在当今大多数认信之人的身上太过一览无遗了。

威廉·贝弗里奇
《热心的本分》，7

True zeal for God will not only put us upon reproving, correcting, and preventing, as much as in us lies, any dishonor that may be cast upon Him by those among whom we live, but likewise upon promoting His honor and glory as far as we can in all other places. And seeing His glory...shines forth most gloriously in the way that He has made for the salvation of mankind and revealed in His glorious gospel, therefore if we have any zeal for His glory, it will appear in striving all we can to spread and propagate His said gospel, that His way may be known upon earth and His saving health among all nations. That all nations may know Him and serve Him and worship Him and give Him thanks for His great glory manifested in their redemption and so partake of it themselves to their eternal happiness and salvation, which will itself also be an addition to His glory; for the more are saved by Him, the more there will be to serve and glorify Him forever.

WILLIAM BEVERIDGE

Duty of Zeal, 12-13

对神的真热心，不仅要让我们尽己所能，去责备、纠正、预防与我们一同生活之人对神的任何不敬，并且要让我们在所有地方促进神的尊荣和荣耀。鉴于祂的荣耀……是在祂为救赎人类所开辟的道路上最为闪耀，是在祂荣耀的福音中最为显明，因此，我们若对祂的荣耀有任何热心，就会表现在竭力传播和宣扬祂的这福音上，好叫世界得知祂的道路，万国得知祂的救恩。让万民都认识祂、侍奉祂、敬拜祂，感谢祂在救赎中所显明的极大荣耀；他们有份于这永远的福分和拯救，这也要促进祂的荣耀；因为祂拯救的人越多，侍奉祂和荣耀祂直到永远远的人也就越多。

威廉·贝弗里奇

《热心的本分》，12-13

Zeal is an extreme heat of all the affections set against sin and working strongly toward God.

THOMAS BROOKS

Cabinet of Choice Jewels, 230

热心是人所有情感中的极致热力，既对抗罪，又强烈地朝向神。

托马斯·布鲁克斯

《上乘宝石的珍品橱》，230

Zeal is like fire: in the chimney it is one of the best servants, but out of the chimney it is one of the worst masters. Zeal, kept by knowledge and wisdom in its proper place, is a choice servant to Christ and the saints; but zeal not bounded by wisdom and knowledge is the highway to undo all and to make a hell for many at once.

THOMAS BROOKS

Smooth Stones, 22; The Unsearchable Riches of Christ, in Select Works, 1:64

热心就像火：在烟囱里，它是一个最好的仆人，但在烟囱外，它是一个最坏的主人。靠知识和智慧守住本位的热心，对基督和圣徒来说都是极好的仆人；但不受智慧和知识约束的热心，却是毁灭一切的捷径，让许多人顷刻遭遇极大的麻烦。

托马斯·布鲁克斯

《汲沦溪中的石子》，22；《基督测不透的丰富》，收录于《精选集》，1:186

Zeal ordered by wisdom feeds upon the faults of offenders, not on their persons.

THOMAS BROOKS

The Unsearchable Riches of Christ, in Select Works, 1:64

由智慧所规范的热心，以犯罪之人的过错为食，而非以犯罪之人为食。

托马斯·布鲁克斯

《基督测不透的丰富》，收录于《精选集》，1:64

Zeal without knowledge is like a mettled horse without eyes or like a sword in a madman's hand, and there is no knowledge where there is not the word.

JOHN BUNYAN

Riches, 303

没有知识的热心，就像没有眼睛的骏马，又像疯子手中的利剑，而哪里没有神的话语，那里就没有知识。

约翰·班扬

《班扬的宝藏》，303

Another jewel was [Simeon Ashe's] prudence and spiritual wisdom; he was not only a pious and godly but a wise and prudent minister that had zeal for God, but knew how to mingle his zeal with discretion. Discretion indeed without zeal is nothing but carnal policy, but zeal without discretion is nothing but frantic fury. Discretion without zeal will quickly eat out the heart of religion and eat religion out of the heart. Zeal without discretion is not a coal from the altar, but a coal kindled by the wildfire of passion that is able to set a nation on fire; but this reverend minister had zeal sweetly tempered with discretion.

EDMUND CALAMY

“Mr. Calamy's Sermon at the Funeral of Mr. Ashe,” in Calamy et al., Farewell Sermons, 361

西门·艾什的另一瑰宝，是他的谨慎和属灵智慧；他不仅是虔诚和敬畏神的人，也是一位睿智和谨慎的牧师，他为神大发热心，也知道如何将热心与谨慎相结合。的确，没有热心的谨慎不过是属肉体的中庸，而没有谨慎的热心不过是疯狂的暴怒。没有热心的谨慎很快就会蛀空信仰的心，也会将人心中的信仰蛀空。缺少谨慎的热心不是祭坛上的活炭，而是由激情的野火所点燃的火炭，能点燃整个国家；但这位牧师的热心，是由谨慎和甜美调和出来的。

埃德蒙·卡拉米

《卡拉米先生在艾什先生葬礼上的讲道》，收录于《告别讲道集》，361

We are to take heed that the love of men's persons slack not our zeal in rebuking sin in them, and that our zeal against sin slack not our love to the person.

EZEKIEL CULVERWELL

Time Well Spent, 350

我们要小心，免得对人的爱让我们的热心懈怠，就不责备他们的罪了；也要小心，免得我们反对罪的热心让我们对人的爱懈怠。

以西结·克沃维尔

《善用时间》，350

A man may love God in a lukewarm measure, hate sin in a lukewarm measure, grieve for his

corruptions, desire faith and repentance, delight in good duties, pity the miseries of others, fear to transgress God's commandment. A man may have all these affections thus in a lukewarm measure. As this is displeasing to God, so it is not zeal. Zeal is a high measure, the highest strain of all the affections.

WILLIAM FENNER

A Treatise of the Affections, in Works, 62

一个人极有可能不冷不热地爱神、恨罪、忧伤自己的败坏、渴慕信心和悔改、喜悦尽美好本分、怜悯他人的苦难、惧怕违背神的诫命。一个人极有可能在不冷不热的程度上拥有这些情感。这是神所不喜悦的，所以这不是热心。热心是一种极高的程度，是所有情感的最高点。

威廉·芬纳

《论热心》，收录于《文集》，62

Zeal is the running of the soul. . . . As the affections are the feet of the soul, so zeal is the swift running pace of these feet.

WILLIAM FENNER

A Treatise of the Affections, in Works, 69

热心是灵魂的奔跑……情感是灵魂的双脚，热心则是灵魂双脚奔跑的快捷步伐。

威廉·芬纳

《论热心》，收录于《文集》，69

The faster a man rides, if he be in a wrong road, the farther he goes out of his way. Zeal is the best or worst thing in a duty; if the end be right, it is excellent, but if wrong, it is worthless. And it is no easy thing to propound a right end.

WILLIAM GURNALL

Christian in Complete Armour, 709

如果一个人走错路，他策马越快，就偏离正路越远。热心是尽本分当中最好的事或最坏的事；如果目的正确，热心就是极好，但若是错误，热心就毫无价值。而提出一个正确的目的，这绝非易事。

威廉·古纳尔

《基督徒披戴神的全副军装》，709

[Holy zeal] is a full and vehement bent of a man's desires, affections, and endeavors after Jesus Christ in the gospel, so that no difficulties or discouragements whatsoever shall take him off from his pursuit after Christ in the way of His ordinances.

CHRISTOPHER LOVE

Zealous Christian, 9

圣洁的热心，是人对福音中的耶稣基督完全并强烈的渴慕、热爱和追求，以致任何困难或拦

阻，都不能让他放弃在基督所设的蒙恩之道中追求基督。

克里斯多夫·鲁孚
《热心的基督徒》，9

A zealous minister will be faithful and fervent in the reprovng of sin, though others prove dumb dogs or flatterers that sow pillows under men's elbows.

CHRISTOPHER LOVE
Zealous Christian, 23

尽管其他人面对罪，就像哑巴狗一般，或对人谄媚，或为人的膀臂缝靠枕，但热心的牧师会忠心并热切地责备罪。

克里斯多夫·鲁孚
《热心的基督徒》，23

Heady violence is accompanied with stoutness of heart both toward God and men; it proceeds from a natural rashness. But holy violence is accompanied with humiliation. The church of Laodicea is commanded to be zealous and repent (Rev. 3:19). Their zeal for God must be joined with the breaking of their own hearts.

CHRISTOPHER LOVE
Zealous Christian, 25

感官的暴力总是伴随着对神对人刚硬的心；这源于人天性中的鲁莽。但神圣的暴力总是伴随着降卑。主命令老底嘉教会发热心，也要悔改（启 3:19）。他们为神所发的热心，必须伴随着对自己内心的破碎。

克里斯多夫·鲁孚
《热心的基督徒》，25

Meekness without zeal is nothing else but lukewarmness and cowardice. Zeal without meekness degenerates into sinful passion. We should be meek in our own cause but zealous in the cause of God.

SAMUEL MATHER
Figures or Types of the Old Testament, 96

没有热心的温柔，不过是不冷不热和胆怯懦弱而已。没有温柔的热心，则会退化为有罪的激情。我们应在自己的事上待人温柔，但在神的事上要大发热心。

撒母耳·马瑟
《旧约圣经比喻或预表》，96

There is a blind zeal—a zeal without knowledge. “They have a zeal,” saith the apostle, “but not according to knowledge” (Rom. 10:2). Now as knowledge without zeal is fruitless, so zeal without

knowledge is dangerous; it is like wildfire in the hand of a fool or like the devil in the man possessed that threw him sometimes in the fire, sometimes into the water (Matt. 17:15).

MATTHEW MEAD

Almost Christian Discovered, 85

有一种盲目的热心——没有知识的热心。使徒说：“他们向神有热心，但不是按着真知识。”（罗 10:2）没有热心的知识是不结果子，没有知识的热心却是充满危险；这就像愚昧人手中的野火，或被鬼附之人身上的那鬼，有时把人推进火里，有时把人扔进水里（太 17:15）。

马太·米德

《几乎基督徒遭揭露》，85

Zeal in the heart is like boiling water that wastes in the seething. Just so the Lord Jesus: “The zeal of Thine house hath eaten Me up.” It makes a man overlook all interests concerning himself in the world and be intent only upon the interest of the person beloved.

WILLIAM STRONG

Heavenly Treasure, 363

心中的热心就像沸水，在沸腾中消耗自己。主耶稣就是这样：“我为你的殿心里焦急，如同火烧。”它让人无视自己在世上的一切利益，一心只想着那位自己所爱之人的利益。

威廉·斯特朗

《属天的财宝》，363

Discretion without zeal is slow-paced, and zeal without discretion is heady; let, therefore, zeal spur on discretion and discretion rein in zeal.

GEORGE SWINNOCK

in Horn, Puritan Remembrancer, 14

没有热心的谨慎是拖沓，没有谨慎的热心则是冲动；因此，让热心为谨慎加鞭，让谨慎约束热心。

乔治·斯文诺克

收录于霍恩，《清教徒备忘录》，14

He that hath a good mixture of zeal and prudence is like a fire on the hearth, of much use and service; but zeal without discretion is like fire on the top of the chimney, which often doth much mischief. Zeal to a Christian is like a high wind filling the sails of a ship, which, unless it be ballasted with discretion, doth but the sooner overturn it.... Zeal in a man is like wings to a bird or mettle to a horse, but the bridle of discretion is requisite, as the poets fable that Minerva put a golden bridle on Pegasus lest he should fly too fast. Bernard hath a good saying, “Discretion without zeal is slow-paced, and zeal without discretion is heady; let therefore zeal spur on discretion, and discretion rein in zeal.”

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:290

一个热心和谨慎并重的人，就像壁炉里的火，非常有用有益；但人若没有谨慎的热心，就会像烟囱顶上的火，往往造成极大祸害。热心对于基督徒而言，就像大风吹满船帆，除非用谨慎压舱，否则船就会很快倾覆……人里面的热心，就如翅膀之于鸟儿，马刺之于骏马一样，但必须要有谨慎为绳，就像那诗歌所讲的传奇故事，雅典娜给飞马珀伽索斯戴上金嚼环，免得它飞驰得太快一样。伯纳德有句话说得好：“没有热心的谨慎是拖沓，没有谨慎的热心则是冲动；因此，让热心为谨慎加鞭，让谨慎约束热心。”

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:290

Zeal is the heat or intension of the affections; it is a holy warmth whereby our love and anger are drawn out to the utmost for God and His glory. Now, our love to God and His ways and our hatred of wickedness should be increased because of ungodly men.

GEORGE SWINNOCK

The Christian Man's Calling, in Works, 2:296

热心是情感的热力或强度；热心是一种神圣的火热，牵引我们的爱和愤怒，为了神和祂的荣耀发挥到极致。现在，我们对神和祂道路的爱，以及对邪恶的恨，应当因着不敬虔之人而更加增强。

乔治·斯文诺克

《基督徒的呼召》，收录于《文集》，2:296

These are the special notes and symptoms of strange fires. The kinds, also, are many and might be distributed into many heads, but I will reduce them into three, which are known by their names: (1) counterfeit zeal, false fire; (2) blind zeal, smoky fire, or fool's fire (*ignis fatuus*); (3) turbulent zeal, wildfire. The first, wanting truth and sincerity, propounds sinister ends. The second, knowledge and discretion, takes wrong ways. The third, love and humility, exceeds measure. The first abounds amongst subtle and crafty professors and is to be abhorred and detected. The second, among simple and devout, is to be pitied and directed. The third, amongst passionate and affectionate, and is to be moderated and corrected.

SAMUEL WARD

“A Coal from the Altar,” in Sermons and Treatises, 75

这些都是凡火的具体样式和表征。凡火种类繁多，可分成许多类型，但我要把它们归纳为三种，从它们的名称可以识别：（1）假冒的热心，虚假之火；（2）盲目的热心，烟雾弥漫的火，或愚昧之火（*ignis fatuus*）；（3）动荡的热心，野火。第一种，没有真诚，目的险恶。第二种，缺乏知识和谨慎，走错了方向。第三种，缺乏爱和谦卑，从而越过了尺度。第一种多见于狡猾奸诈的口头认信之人，应予憎恶和揭露。第二种多见于天真而虔诚之人，值得同情并需要加以引导。第三种多见于充满激情和感情之人，应加以调节和纠正。

撒母耳·沃德

《祭坛上的活炭》，收录于《讲道与专著》，75

Zeal is the richest evidence of faith and the clearest demonstration of the Spirit. The baptism of water is but a cold proof of man's Christendom, being common to all comers; but if any be baptized with fire, the same is sealed up till the day of redemption.

SAMUEL WARD

"A Coal from the Altar," in Sermons and Treatises, 78

热心是信心最有力的证据，也是圣灵最清晰的彰显。水的洗礼不过是人归入基督之国的冰冷证明，对所有前来受洗之人均是一样；但人若是受了火的洗礼，这人就有神的印证，直到得赎那日。

撒母耳·沃德

《祭坛上的活炭》，收录于《讲道与专著》，78

Do we [preachers] love Christ more than ordinary? Would we give proof of our treble love to Him? Let us, then, feed His flock with a treble zeal, expressed in our prayer, preaching, and living. Let us make it appear to the consciences of all that the top of our ambition is God's glory and that we prefer the winning of souls to the winning of the world.

SAMUEL WARD

"A Coal from the Altar," in Sermons and Treatises, 89

我们这些讲道人比一般的人更爱基督吗？我们愿意证明我们对祂有三重爱吗？那么，让我们以三重热心来喂养祂的羊群，这体现在我们的祷告、讲道和生活中。让我们向所有人的良心表明，我们最大的雄心壮志就是神的荣耀，我们宁愿赢得灵魂，也不愿征服世界。

撒母耳·沃德

《祭坛上的活炭》，收录于《讲道与专著》，89

Of all others, let ministers be impatient when God's glory is impeached and eclipsed. A minister without zeal is like salt that hath lost its savor. Zeal will make men take injuries done to God as done to themselves. It is reported of Chrysostom that he reprov'd any sin against God, as if he himself had received a personal wrong. Let not ministers be either shaken with fear or seduced with flattery; God never made ministers to be as false glasses, to make bad faces look fair; for want of this fire of zeal, they are in danger of another fire, even the burning lake (Rev. 21:8), into which the fearful shall be cast.

THOMAS WATSON

The Beatitudes, in Discourses, 2:308-9

在所有人当中，牧师应当在神的荣耀被亵渎和掩盖时最为急切。没有热心的牧师就像失了味的盐。热心使人把对神的伤害看作是对自己的伤害。据说，区梭多模责备任何得罪神的罪，就好像他自己亲身受到伤害一样。让牧师不要因恐惧动摇，也不要被谄媚迷惑；神从未打算让牧师像哈哈镜，让丑陋的面孔看起来光鲜亮丽；因着缺乏这种热情的火，他们会面临另一种火的危险，就是胆怯之人要被扔进那燃烧的火湖（启 21:8）。

汤姆·华森

《八福》，收录于《讲论》，2:308-9

Consider then, seriously, the more violent we are for heaven and the more work we do for God, the greater will be our reward. The hotter our zeal, the brighter our crown. Could we hear the blessed souls departed speaking to us from heaven, sure thus they would say, Were we to leave heaven a while and to dwell on the earth again, we would do God a thousand times more service than ever we have done. We would pray with more life, act with more zeal; for now we see, the more hath been our labor, the more astonishing is our joy and the more flourishing our crown.

THOMAS WATSON

Christian Soldier, or, Heaven Taken by Storm, 138-39

那么，请认真思考，我们对天堂越发热心努力，为神做工越多，我们的赏赐就越丰富。我们越热心，我们的冠冕就越闪亮。如果，我们能听见那些已经离世的蒙福灵魂，能听见他们从天上向我们说话，他们肯定会这样说：我们若能离开天堂一段时间，再次住在地上，我们服侍神，就会比从前努力千倍。我们会祷告更有活力，行事更有热心，因我们现在确实看到，我们越劳苦，我们的喜乐就越惊人，我们的冠冕就越灿烂。

汤姆·华森

《基督徒战士，或冲锋得着天堂》，138-39

Remember, you have that corruption within you which is ready to abate this blessed violence. The brightest coal has those ashes growing on it as is apt to choke the fire. You have those inbred corruptions that, like ashes, are ready to choke the fire of your zeal. How was Peter's grace cooled when he denied Christ! The church of Ephesus lost her keen edge of religion (Rev. 2:4). Take heed of declining in your affections.

THOMAS WATSON

Christian Soldier, or, Heaven Taken by Storm, 172-73

请记住！你们内心的败坏随时准备削弱这有福的热力。就连最明亮的炭火上，也有灰烬堆积，容易将火苗抑制。你们那些与生俱来的败坏，就像灰烬一样，随时准备抑制你们的热心之火。当彼得不认基督时，他的恩典是何等冷淡！请看以弗所教会，她又是如何失去了她信仰的锋芒（启 2:4）。要警惕你们情感的衰退！

汤姆·华森

《基督徒战士，或冲锋得着天堂》，172-73

Zeal is a mixed affection; it is a compound of love and anger. It boils up the spirits to the height and makes them run over. Zeal is a fire kindled from heaven; blessed be its anger, for it is without sin, and its wrath, for it is against sin. When Paul saw their idolatry at Athens, "his spirit was stirred in him" (Acts 17:16). He was in a burning fit of zeal.

THOMAS WATSON

"The Upright Man's Character," in Discourses, 1:335

热心是一种混合的情感；它是爱与怒的复合体。它使人的灵沸腾外溢。热心是从天上点燃的火；它的怒是有福的，因它没有罪；它的忿怒是有福的，因为它反对罪。保罗看到雅典人拜偶像时，“就心里着急。”（徒 17:16）他的热心熊熊燃烧。

汤姆·华森

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⁷³ 《仰望耶稣》，香港经典传承出版社。

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⁹⁰ 这本是1662年当英国两千多名忠心牧师被逐出讲台时，一些得以保存的告别讲道，本社计划翻译。

⁹¹ 《管教，教训：论苦难》，本社待译。

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⁹² 《福音的馨香》，本社待译。

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⁹⁴ 《现代神学精髓》，香港经典传承出版社，麦种出版社。

⁹⁵ 《神奥秘的护理》，台北改革宗出版社。

⁹⁶ 《生命的源头》，古旧福音，改革宗经典出版社。

⁹⁷ 《保守你心》，古旧福音。

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⁹⁸ 《基督之心》

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⁹⁹ 《基督徒披戴神的全副军装》，麦种翻译中。

¹⁰⁰ 《基督徒真伪辨》，改革宗经典出版社。

¹⁰¹ 《祷告的方法》，台北改革宗出版社。

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¹⁰⁴ 《成圣的奥秘》，橡树出版。

¹⁰⁵ 《几乎基督徒》，本社翻译完，待出版。

¹⁰⁶ 《基督为谁而死》，台北改革宗出版社。

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