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基督復活大能榮展

校對, 改錯, 修飾:

陳景吾牧師

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翻譯: 楊文進

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THE POWER OF CHRIST ILLUSTRATED BY THE RESURRECTION

A Sermon (No. 973)

Delivered on Lord's-day Morning, January 19th, 1871 by

C. H. SPURGEON,

At the Metropolitan Tabernacle, Newington

Philippians 3:20, 21

“For our conversation is in Heaven; from where we also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself,”

基督復活大能榮展

第 973 號

1871 年 1 月 19 日 主日早晨
在紐因頓,都市會幕教堂的講道

腓立比书3：20-21

"我们却是天上的国民。并且等候救主，就是主耶稣基督，从天上降临。他要按着那能叫万有归服自己的大能，将我们这卑贱的身体改变形状，和他自己荣耀的身体相似。"

I should mislead you if I called these verses my text, for I intend only to lay stress upon the closing expression, and I read the two verses because they are necessary for its explanation. It would require several discourses to expound the whole of so rich a passage as this.

首先我得先強調一點的是，這幾節經文，是出於聖經，而不是我的話，免得大家誤會。當我讀完這兩節經文後，我認為需要去解釋它。而且，對於如此豐富的一段話，我得把它劃分為幾個討論點，這樣才能講解得清楚。

Beloved, how intimately is the whole of our life interwoven with the life of Christ! His first coming has been to us salvation, and we are delivered from the wrath of God through Him. We live still because He lives, and never is our life more joyous than when we look most steadily to Him. The completion of our salvation in the deliverance of our body from the bondage of corruption, in the raising of our dust to a glorious immortality—that also is wrapped up with the Personal Resurrection and quickening power of the Lord Jesus Christ. As His first advent has been our salvation from sin, so His second advent shall be our salvation from the grave.

親愛的弟兄姐妹，我們一生的生命是與基督的生命息息相關的！他第一次的來臨，拯救我們脫離神的憤怒。因祂活著，我們能夠面對明天。因祂活著，我們能夠藉著不斷的仰望祂，使我們的生命得著真正無窮的喜樂。還有我

們這被罪捆綁的，必朽壞的身體，因祂的拯救使捆綁得以脫落，而必敗壞的肉身，也被基督把我們從塵埃中高升成為榮耀不朽的身體——而這些都離不開耶穌基督復活的大能。他第一次的來臨，使我們的罪著得赦免，靈魂因而得救。而祂第二次的來臨將是從我們從墳墓中拯救出來，使我們的身體因而得贖。

He is in Heaven, but, as the Apostle says, "We look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body." We have nothing, we are nothing, apart from Him. The past, the present, and the future are only bright as He shines upon them. Every consolation, every hope, every enjoyment we possess, we have received and still retain because of our connection with Jesus Christ our Lord. Apart from Him we are naked, and poor, and miserable.

正如使徒保羅寫給腓立比的信徒所說的：“我們卻是天上的國民。並且等候救主，就是主耶穌基督，從天上降臨。他要按著那能叫萬有歸服自己的大能，將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似。”（腓立比書3：20-21）。離開了祂，我們一無所有，一無所是，也一無所能。因祂榮光的照耀，使我們過去、現在和未來充滿了光明燦爛。因著我們與耶穌基督的聯繫，使我們擁有了不斷從主而來的安慰，盼望和喜樂。若離開了祂，我們乃是赤身裸體，貧窮，和淒涼。

I desire to impress upon your minds, and especially upon my own, the need of our abiding in Him. As zealous laborers for the glory of God I am peculiarly anxious that you may maintain daily communion with Jesus, for as it is with our Covenant blessings, so is it with our work of faith and labor of love—everything depends upon Him. All our fruit is found in Jesus. Remember His own words, "Without Me you can do nothing." Our power to work comes wholly from His power. If we work effectually, it must always be according to the effectual working of His power in us and through us.

關於我們必需與主聯合常在主裡這一點, 我希望你們能常常牢牢的記在心中, 尤其是我自己。我巴不得那些甘心為了神的榮耀, 而熱心勞苦的人, 都能不斷的每一天保持與主耶穌的交通。不管是信心的工作, 或因愛心的勞苦 [注1] 都得倚靠主的恩典, 才能結果子。請記住主自己說過的話: “因為離了我、你們就不能作甚麼” [注2]。我們的工作能力完全來自於主所賜給我們的力量, 如果我們的工作有果效, 那一定是因着主自己加給我們力量, 並且因著這加給我們的力量, 使我們的工作產生了果效。

[注1](譯者。請參考帖前1:3 “在神我們的父面前、不住的記念你們因信心所作的工夫、因愛心所受的勞苦、因盼望我們主耶穌基督所存的忍耐”)

[注2](譯者。請參考約15:5 “我是葡萄樹、你們是枝子。常在我裡面的、我也常在他裡面、這人就多結果子。因為離了我、你們就不能作甚麼”)

Brethren, I pray that our eyes may be steadfastly turned to our Master at this season when our special services are about to commence. Confessing our dependence upon Him, and resorting to Him in renewed confidence, we shall proceed to our labor with redoubled strength. May we remember where our great strength lies, and look to Him and Him alone, away from our own weakness and our own strength, too—finding all in Him in our work for others as we have found all in Him in the matter of the salvation of our own souls. When the multitudes were fed, the disciples distributed the bread, but the central source of that Divine commissariat was the Master's own hand. He blessed, He broke, He gave to the disciples, and then the disciples to the multitude. Significant, also, was one of the last scenes of our Lord's conversation with His disciples before He was taken up.

親愛的弟兄姐妹, 在這特別季節崇拜開始之前, 我祈禱願我們的眼目都能專注於我們的救主。並且深信只有因著仰望, 依賴祂所加給我們的力量, 我們才能有力量為主做工。而且認識到我們是軟弱無能的, 我們無法依靠自己, 而是需要單單的仰望賜能力的主。我們的靈魂如何靠主得著拯救, 同樣的在一切我們所行的事上, 也都得這樣的倚靠祂。在主用餅和魚餵養群眾的神蹟中, 雖然這些餅和魚是從門徒的手分派給他們, 但是這些餅和魚乃是來源於主的手。祂祝謝了、擘開、然後遞給門徒、叫他們分給群眾 [注3]。最值得一提的是、主與他的門徒一起享用最後的晚餐, 主也是如此行。祂祝謝了、擘開、然後遞給門徒 [注4]。

[注3: 餵養五千人](譯者。約6:10-12 "耶穌說：「耶穌說、你們叫眾人坐下。原來那地方的草多、眾人就坐下、數目約有五千。耶穌拿起餅來、祝謝了、就分給那坐著的人。分魚也是這樣、都隨著他們所要的。他們喫飽了")。

[注3: 餵養四千人](譯者。可8:6-9: "他吩咐眾人坐在地上、就拿著這七個餅、祝謝了、擘開遞給門徒叫他們擺開、門徒就擺在眾人面前。又有幾條小魚。耶穌祝了福、就吩咐也擺在眾人面前。眾人都喫、並且喫飽了。收拾剩下的零碎、有七筐子。人數約有四千")。

[注4](譯者。請參考"(路22:19): "又拿起餅來祝謝了、就擘開遞給他們、說、這是我的身體、為你們捨的。你們也應當如此行、為的是記念我")。

They had been fishing all night, but they had taken nothing. It was only when He came that they cast the net on the right side of the ship, and then the net was filled with a great multitude of fishes. Ever must it be so—where He is, souls are taken by the fishers of men, but nowhere else. Not the preaching of His servants alone, not the Gospel of itself alone—but His Presence with His servants is the secret of success.

他們曾經在加利利海，整晚忙著抓魚，但都沒有收穫，直到主出現，照主的話把網撒在船的右邊，才撈到滿滿的魚"[注5]。漁夫能夠得人如魚，永遠是這樣。主來了，人的靈魂就被漁夫得著。不是因著神僕人的傳道，也不是因著福音的本身，而是主來到了祂的僕人那裡，主的同在是成功的秘訣。

[注5](譯者。聖經《約翰福音》書的末尾，(在約翰福音21:1-14)有一段記載關於"加利利海邊的早餐"的故事，那是在耶穌受難和復活後幾天，耶穌的七個門徒從耶路撒冷北上，來到加利利海。在彼得的建議下，他們都坐著彼得的船出去打魚。但他們嘗試了一整晚，都沒有收穫，什麼也沒撈到。直到主出現來到他們那裡，祂叫他們把網撒在船的右邊，他們照主的話把網在右邊一撒，接著他們的魚網就抓到了滿滿的魚。請參考 約21:6: "耶穌說、你們把網撒在船的右邊、就必得著。他們便撒下網去、竟拉不上來了、因為魚甚多")。

"The Lord working with them." His cooperating Presence in the Gospel—this is it which makes it "the power of God unto salvation." Lift up your eyes then, my Brethren, confederate with us for the spread of the Redeemer's kingdom, to the Savior, the Lord Jesus, who is the Captain of our salvation. It is through Him and Him alone by whom all things shall be worked to the honor of God, but without whom the most ardent desires, and the most energetic efforts must most certainly fail. I have selected this text with no less a design than this—that every eye may, by it, be turned to the Omnipotent Savior before we enter upon the hallowed engagements which await us.

"主與他們一起工作。因著主的同在，主的同工，在宣揚神國的福音上，我們看到了"神的能力，如何在拯救靈魂的福音上彰顯了出來"。親愛的弟兄姊妹，抬頭舉目觀看，在傳播神國福音上與我們一起同工的救贖主，耶穌基督，祂是救恩的元帥[注6]。只有因著祂，單單靠著祂，我們所做的一切榮耀神的事工都能成就。離開了祂，不論我們有多大的熱忱，付出多大的努力，一切都要付諸流水，肯定都要失敗。我今天講道的內容最重要一點，就是把我們的眼睛轉向全能的救主。

[注6](譯者。請參考 希伯來書 2:10 "作為萬物的歸宿和根源的上帝，叫救恩的元帥耶穌經歷苦難而得以純全，以便帶領許多的兒女進入榮耀，這樣的安排是恰當的)。

In the text notice, first of all, the marvel to be worked by our Lord at His coming. And then gather from it, in the second place, helps to the consideration of the power which is now at this time proceeding from Him and treasured in Him. And then, thirdly, contemplate the work which we desire to see accomplished, and which we believe will be accomplished on the ground of the power resident in our Lord.

今天講道中我將分為三方面去思想。

1. 首先，也是第一點，我們要思想的是：主的蹤跡在那裡，主的能力隨著在那裡，神蹟也在那裡。
2. 在第二點上，我們將進一步的思想：主的這些能力，將在今天我們的聚會中，會如何運行在我們當中。
3. 第三點，也是最後一點，我們要思想的是：我們相信我們可以從主支取能力，並且藉著這些主所賜的能力，叫我們有力量去完成我們想要做的工作。

(一)

First, we have to ask you to CONSIDER, BELIEVINGLY, THE MARVEL WHICH IS TO BE WORKED BY OUR LORD AT HIS COMING. When He shall come a second time He will change our vile body and fashion it like unto His glorious body. What a marvelous change! How great the transformation! How high the ascent! Our body in its present state is called in our translation a "vile body." But if we translate the Greek more literally it is much more expressive, for there we find this corporeal frame called "the body of our humiliation." Not "this humble body"—that is hardly the meaning—but the body in which our humiliation is manifested and enclosed.

一。第一點。首先，我們要思想的是：主的確是神跡的創作者，祂所到之處，我們都能看到神跡。腓立比書三章20節說：當祂第二次來臨時祂要「將我們這卑賤的身體改變形狀，和祂自己榮耀的身體相似。」。那是多麼奇妙的改變！身體要改變形狀和祂榮耀的身體相似，那是多麼偉大的身體變形！那是多麼高的提升！我們的身體在目前狀態被翻譯稱為「卑賤的身體」。如果這希臘文，我們更按字面意思去翻譯的話，那就是「恥辱的身體」而不是「卑賤的身體」。我們身體表現出來的是「恥辱」，我們的身體也本來是「恥辱」。

This body of our humiliation our Lord will transform until it is like unto His own. Here read not alone "His glorious body," for that is not the most literal translation, but "the body of His glory." The body in which He enjoys and reveals His glory. Our Savior had a body here in humiliation. That body was like ours in all respects except that it could see no corruption, for it was undefiled with sin. That body in which our Lord wept, and sweat great drops of blood, and yielded up His spirit, was the body of His humiliation.

我們這個「恥辱的身體」，形狀將被改變成為和祂榮耀的身體相似。但這個「祂榮耀的身體」我們不能照字面的翻譯去解釋。而是指主耶穌曾在地上活過，從死裡復活過，彰顯榮耀過的那個身體。我們的救主也與我們一樣有一個「恥辱的身體」。祂的身體在各方面都和我們一樣，只是它不見腐敗，因為它沒有受到罪的玷污。在這身體裏，我們的主曾經「哭」過[注7]，在「客西馬尼園」裡，因極其傷痛的懇切禱告，汗珠如大血點、滴在地上」過[注8]，也曾經「在十字架上，大聲喊着說，父阿，我將我的靈魂交在你手里」過[注9]。這個「祂榮耀的身體」，指的就是這一個身體。

[注7](譯者。請參考約翰福音11:35:"耶穌哭了")。

[注8](譯者。請參考路加福音22:44:"耶穌極其傷痛、禱告更加懇切。汗珠如大血點、滴在地上")。

[注9](譯者。請參考路加福音23:46耶穌大聲喊着說，父阿，我將我的靈魂交在你手里。說了這話，氣就斷了)。

He rose again from the dead, and He rose in the same body which ascended up into Heaven, but He concealed its glory to a very great extent, else He had been too bright to be seen of mortal eyes. Only

when He passed the cloud, and was received out of sight, did the full glory of His body shine forth to ravish the eyes of angels and of glorified spirits. Then was it that His countenance became as the sun shining in its strength.

他從死裡復活，然後祂以同樣的身體升到天上。但祂在很大程度上隱藏了它的榮耀，因為祂的強烈榮光不是我們的肉眼所能受得了的。只有當祂進入了雲層[注10]，在我們的視線之外，他身體的全部榮耀才閃耀出來，令天使的眼睛和榮耀的靈魂能欣喜看見。而祂的面貌如同烈日放光[注11]。

[注10](譯者。請參考使徒行傳 1:9-10: "說了這話、他們正看的時候、他就被取上升、有一朵雲彩把他接去、便看不見他了。當他往上去、他們定睛望天的時候、忽然有兩個人、身穿白衣、站在旁邊")。

[注11](譯者。請參考啟示錄1:16: "面貌如同烈日放光")。

Now, Beloved, whatever the body of Jesus may be in His Glory, our present body which is now in its humiliation is to be conformed unto it—Jesus is the standard of man in Glory. "We shall be like He is, for we shall see him as He is."

約翰一書3:2講到: "親愛的弟兄阿、我們現在是神的兒女、將來如何、還未顯明。但我們知道主若顯現、我們必要像他。因為必得見他的真體"。從這節經文裡讓我們看到，耶穌的身體在他的榮耀中是什麼樣子，我們無法從中知道，但我們的身體一定會改變像祂一樣，並且必得見祂的真體。——耶穌在榮耀中的真體，是榮耀中人的標準。

Here we dwell in this body of our humiliation, but it shall undergo a change—"in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Then shall we come into our glory, and our body being made suitable to the Glory state, shall be fitly called the body of Glory.

哥林多前書15:52講到: "就在一霎時、眨眼之間、號筒末次吹響的時候。因號筒要響、死人要復活成為不朽壞的、我們也要改變"。而哥林多前書15:48-50講到:"那屬土的怎樣、凡屬土的也就怎樣。屬天的怎樣、凡屬天的也就怎樣。我們既有屬土的形狀、將來也必有屬天的形狀。弟兄們、我告訴你們說、

血肉之體、不能承受 神的國，必朽壞的、不能承受不朽壞的”。這幾節經文總的來說就是：“就在一霎時、眨眼之間、號筒末次吹響的時候，我們將會復活，身體改變成為不朽壞的。我們那屬土形狀、將改變成屬天的形狀。因血肉之體、不能承受神的國，必朽壞的、不能承受不朽壞的。然而因著身體復活，改變成屬天的形狀，我們已經能承受神的國，已經適合於進入榮耀中”。

We need not curiously pry into the details of the change, nor attempt to define all the differences between the two estates of our body. For “it does not yet appear what we shall be,” and we may be content to leave much to be made known to us hereafter. Yet though we see through a glass darkly, we nevertheless do see something, and would not shut our eyes to that little. We know not yet as we are known, but we do know in part, and that part knowledge is precious. The gates have been ajar at times, and men have looked awhile, and beheld and wondered.

我們不必好奇地去探討身體變化的細節，也不必試圖去定義兩個不同身體之間差異。因為“將來如何、還未顯明”，但我們的確應該為“我們知道主若顯現、我們必要像祂”而歡欣。的確我們如今像哥林多前書13:12所說：“我們如今彷彿對著鏡子觀看、模糊不清”，雖然我們看不清，但我們卻能看到一些，只要看到，那怕是看到一點點，我們也不會閉上眼睛。我們還不能知道全部，但我們確實知道部分，這部分知識也夠寶貴的。大門有時會稍微開一下，被人看了一會，看後，都會感到驚奇不已。

Three times, at least, human eyes have seen something of the body of Glory. The face of Moses, when he came down from the mount, shone so that those who gathered around him could not look upon it, and he had to cover it with a veil. In that lustrous face of the man who had been forty days in high communion with God, you behold some gleams of the brightness of glorified manhood.

至少，人類的眼睛已經三次看到了榮耀的身體。摩西從乃山下來的時候、不知道自己的面皮、因耶和華和他說話就發了光。亞倫和以色列眾人看見摩西的面皮發光、就怕挨近他。使得摩西與他們說完了話、要用帕子蒙上臉。摩西在耶和華那裡四十晝夜、也不喫飯、也不喝水與神交通後，使他的面皮發光。叫人看到神榮耀的光芒從人榮耀的身體照射出來[注12]。

[注12](譯者。請參考出埃及記34:28-35:

34:28摩西在耶和華那裡四十晝夜、也不喫飯、也不喝水。耶和華將這約的話、就是十條誡、寫在兩塊版上。

34:29摩西手裡拿著兩塊法版下、西乃山的時候、不知道自己的面皮、因耶和華和他說話就發了光。

34:30亞倫和以色列眾人看見摩西的面皮發光、就怕挨近他。

34:31摩西叫他們來、於是亞倫和會眾的官長都到他那裡去、摩西就與他們說話。

34:32隨後以色列眾人都近前來、他就把耶和華在西乃山與他所說的一切話、都吩咐他們。

34:33摩西與他們說完了話、就用帕子蒙上臉。

34:34但摩西進到耶和華面前與他說話、就揭去帕子、及至出來的時候、便將耶和華所吩咐的告訴以色列人。

34:35以色列人看見摩西的面皮發光、摩西又用帕子蒙上臉、等到他進去與耶和華說話就揭去帕子。

Our Lord made a yet clearer manifestation of the glorious body when He was transfigured in the presence of the three disciples. When His garments became bright and glistening, whiter than any fuller could make them, and He Himself was all aglow with Glory, His disciples saw and marvelled. The face of Stephen is a third window, as it were, through which we may look at the Glory to be revealed, for even his enemies, as they gazed upon the martyr in his confession of Christ, saw his face as it had been the face of an angel. Those three transient gleams of the morning light may serve as tokens to us to help us to form some faint idea of what the body of the Glory of Christ and the body of our own glory will be.

馬太福音17章在耶穌登山顯榮的記載中說道："耶穌當時帶著彼得、雅各、和雅各的兄弟約翰、三個門徒，暗暗的上了高山，就在他們面前變了形像，臉面明亮如日頭、衣裳潔白如光"[\[注13\]](#)。當他的三個門徒看到耶穌的衣裳，變得明亮和閃閃發光，並無比的潔白，而又從耶穌身上散發出好像太陽的灼熱榮光時，叫他們大大的驚訝。司提反的臉可以說是第三扇窗口，是第三處管道，可以通過他臉上的榮光，叫我們看到了榮耀的揭示。因為即使是他的敵人，當他們定睛看著這位殉道者對基督的有力申訴時，見司提反，他的面貌、好像天使的面貌[\[注14\]](#)。這三縷早晨的光芒，可能作為象徵，幫助我們能稍微的體驗一下，即基督的榮耀身體，和我們自己的榮耀身體會是什麼。

[\[注13\]](#)(譯者。請參考馬太福音17:1-2: "過了六天、耶穌帶著彼得、雅各、和雅各的兄弟約翰、暗暗的上了高山。就在他們面前變了形像。臉面明亮如日頭、衣裳潔白如光")。

[注14](譯者。請參考使徒行傳6:15: "在公會裡坐著的人、都定睛看他、見他的面貌、好像天使的面貌"。並使徒行傳6:8-8:1司提反的申诉与殉道)。

Turning to that marvelous passage in Corinthians, wherein the veil seems to be more uplifted than it ever had been before or since, we learn a few particulars worthy to be rehearsed. The body while here below is corruptible, subject to decay. It gradually becomes weak through old age and at last it yields to the blows of death, falls into the ground, and becomes the food of worms.

談到哥林多前書這段奇妙的經節，在那裡所看到的面紗，似乎比以前抬高了很多，叫我們可以多學到一些寶貴的知識。我們活在地上的身體是可損壞，會腐爛的。它會逐漸變得虛弱，通過老年，被死亡打擊，掉落於地，然後成為蟲的食物。

But the new body shall be incorruptible! It shall not be subject to any process of disease, decay, or decline. It shall never, through the lapse of ages, yield to the force of death. It shall be the immortal companion for the immortal spirit. There are no graves in Heaven, no knell ever saddened the New Jerusalem. The body here is weak—the Apostle says, "it is sown in weakness." It is subject to all sorts of infirmities in life, and in death loses all strength. It is weak to perform our own will, weaker still to perform the heavenly will. It is weak to do and weak to suffer—but it is to be "raised in power, all infirmity being completely removed."

但是新身體是不會朽壞的！它不會有任何疾病、衰敗或衰退的過程。它永遠不會，因着年歲的變牽，而被死亡的力量所吞滅，它永遠不會再死亡[注15]。不朽是新身體的永遠伴侶，新身體的靈魂是不朽的靈魂。天堂裡沒有墳墓，新耶路撒冷沒有喪鐘。——使徒保羅在哥林多前書15:43說："所種的是軟弱的、復活的是強壯的"。人在地上的生命，它在生活中會遭遇各式各樣的軟弱，但這些軟弱會在死亡中消失不見。我們軟弱于履行我們自己的意志力，我們軟弱于執行天上的旨意。做事軟弱，受苦軟弱——但使徒保羅說："復活的是強壯的"，所有的軟弱將隨著復活而完全消除[注16]。

[注15](譯者。請參考哥林多前書15:52-56:

15:52 就在一霎時、眨眼之間、號筒末次吹響的時候。因號筒要響、死人要復活成為不朽壞的、我們也要改變。

15:53 這必朽壞的、總要變成不朽壞的。〔變成原文作穿下同〕這必死的、總要變成不死的。

15:54 這必朽壞的、既變成不朽壞的。這必死的、既變成不死的。那時經上所記、死被得勝吞滅的話就應驗了。

15:55 死阿、你得勝的權勢在那裡。死阿、你的毒鉤在那裡。

15:56 死的毒鉤就是罪。罪的權勢就是律法)。

[注16](譯者。請參考哥林多前書15:42-43:

15:42 死人復活也是這樣。所種的是必朽壞的、復活的是不朽壞的。

15:43 所種的是羞辱的、復活的是榮耀的。所種的是軟弱的、復活的是強壯的。

15:44 所種的是血氣的身體、復活的是靈性的身體。若有血氣的身體、也必有靈性的身體)。

How far this power will be physical and how far spiritual we need not speculate—where the material ends and the spiritual begins we need not define. We shall be as the angels, and we have found no difficulty in believing that these pure spirits “excel in strength,” nor in understanding Peter, when he says that angels are “greater in power and might.” Our body shall be “raised in power.”

到底屬物質的力量上和屬靈的力量，彼此間有多大的差別我們無從知道，也無須猜測——也不需去規定屬物質的應怎樣的終結，屬靈的要該如何的開始。在馬太福音22:30裡主曾說過，我們要像天使一樣[注17]，我們將也不難發現，這些純屬靈的靈魂是擁有“強大的能力”。彼得後書2:11提到天使有很大的能力，寫到：“就是天使、雖然力量權能更大”，這對於保羅所講的“復活的是強壯的”，關乎復活後，純屬靈的靈魂所擁有的能力，在了解上應該有很大的幫助。

[注17](譯者。請參考馬太福音22:30：“當復活的時候、人也不娶也不嫁、乃像天上的使者一樣”)。

Here, too, the body is a natural or soulish body—a body fit for the soul, for the lowest faculties of our mental nature. But according to the Apostle in the Corinthians, it is to be raised a spiritual body, adapted to the noble portion of our nature, suitable to be the dwelling place and the instrument of our new-born Grace-given life. This body at present is no assistance to the spirit of prayer or praise. It rather hinders than helps us in spiritual exercises. Often the spirit truly is willing, but the flesh is weak.

還有我們這個身體是屬天然的，屬魂的身體。是一個適合於，我們的魂，和天然人身體低級部分那些感官的居住。但是根據使徒保羅在哥林多前書15:44的說法，我們的復活後乃是一個屬靈的身體。這屬靈的身體反而適應於我們天然人，那屬靈的那高貴部分的居住。這屬靈的身體也適合新生的有恩典賦予的，新生命的居住。我們目前的這個身體不但對祈禱或讚美毫無幫助，而且

還阻礙我們進行靈性的操練。我們往往就如主所說的：“你們心靈固然願意、肉體卻軟弱了”[注18]。

[注18](譯者。請參考馬太福音26:41：“總要做醒禱告、免得入了迷惑。你們心靈固然願意、肉體卻軟弱了”)。

We sleep when we ought to watch, and faint when we should pursue. Even its joys as well as its sorrows tend to distract devotion—but when this body shall be transformed, it shall be a body suitable for the highest aspirations of our perfected and glorified humanity—a spiritual body like unto the body of the Glory of Christ. Here the body is sinful, its members have been instruments of unrighteousness. It is true that our body is the temple of the Holy Spirit, but, alas, there are traces about it of the time when it was a den of thieves!

我們要看時，我們感到眼睏。我們要推進時，我們感到疲乏。不論是快樂或悲傷，都會成為我們靈修和其他屬靈事情上的拖累——但是當這個身體被改變時，它應該是人類高度追求的一個完美的榮耀身體——一個像基督榮耀的身體一樣的榮耀身體。我們目前的身體是有罪的，其中裝滿了不義的犯罪工具。的確，我們的身體是聖靈的聖殿，但是，唉，曾已何時我們的殿乃像賊窩一樣。

The spots and wrinkles of sin are not yet removed. Its materialism is not yet so refined as to be an assistance to the Spirit. It gravitates downwards, and it has a bias from the right line. But it awaits the last change, and then it shall be perfectly sinless, as alabaster white and pure upon which stain of sin did never come. Like the newly driven snow, it will be immaculately chaste. “As we have borne the image of the earthy, we shall also bear the image of the heavenly.”

罪的污點和皺紋尚未從我們身上除去。傾向喜愛肉體和物質，還沒有被改變提升，成為靈性的幫助。它依然拉我們向下，但卻仍舊向著軌道。它在等待著最後的改變來到，然後它將變成完全無罪，像石膏一樣純潔雪白，身上毫無罪的污漬。像全新的雪花，純粹潔白，一塵不染，飄揚。正如哥林多前書 15:49 所說：“我們既有屬土的形狀、將來也必有屬天的形狀”。

Being sinless, the body, when it shall be raised again, shall be painless. Who shall count the number of our pains while in this present house of clay? Truly we that are in this tabernacle do groan! Does it not sometimes appear to the children of sickness as if this body were fashioned with a view to suffering? As if all its nerves, sinews, veins, pulses, vessels, and valves were parts of a curious instrument upon which every note of the entire gamut of pain might be produced? Patience, you who linger in this shattered tenement—a house not made with hands awaits you!

復活的身體不再有罪，也不再有痛苦[注19]。在我們這泥土所造的身體裡，誰能計算得出，到底痛苦有多少？真的，我們就是在這肉身裡做呻吟！在患病的兒童來看，身體難道不像，就是為了受苦而打造嗎？每個神經，肌腱，靜脈，脈搏，血管和心臟瓣膜，難道不就像是，從一個特制的樂器裡，所彈出的不同音符。在整段痛苦的音階中，彈出一個個不同的呻吟符號？務須忍耐等待，你目前所居住的帳棚若拆毀了，那不是人手所造的房屋將會來臨。哥林多後書5:1說："我們原知道、我們這地上的帳棚若拆毀了、必得神所造、不是人手所造、在天上永存的房屋"。

[注19](譯者。請參考啟示錄21:4:"神要擦去他們一切的眼淚。不再有死亡、也不再有悲哀、哭號、疼痛、因為以前的事都過去了")。

Up yonder no sorrow and sighing are met with. The chastising rod shall fall no longer when the faultiness is altogether removed. As the new body will be without pain, so will it be superior to weariness. The Glory body will not yield to faintness, nor fail through lethargy. Is it not implied that the spiritual body does not need to sleep, when we read that they serve God day and night in His temple? In a word, the bodies of the saints, like the body of Christ, will be perfect!

天上再遇不到悲傷與歎息。當所有罪過都不存在時，懲罰的杖也不必使用。因為新身體將沒有疼痛，也不至於勞累。榮耀的身體不會衰弱，也不會睏倦。這乃意味著屬靈的身體不需睡覺，它可以在神的殿裡晝夜服事神。總而言之，就是聖徒的的身體，將會完美，像基督的身體一樣！

There shall be nothing lacking and nothing faulty. If saints die in the feebleness of age they shall not rise thus. Or if they have lost a sense or a limb or are halt or maimed, they shall not be so in Heaven—for as to

body and soul, "they are without fault before the Throne of God." "We shall be like He," is true of all the saints, and hence none will be otherwise than fair, and beautiful, and perfect. The righteous shall be like Christ, of whom it is still true that not a bone of Him shall be broken, so not a part of our body after its change shall be bruised, battered, or otherwise than perfect.

你不需為你因為有缺陷或殘疾而當心。聖徒不需要當心，因在衰弱的年齡中死去，而不能復活。他們不需要當心，因智能有缺陷，或身體有缺陷，或腳跛，或殘廢而不能進入天堂。因他們的身體和靈魂："在神的寶座前是沒有瑕疵的"[[注20](#)]。"我們要像他一樣"，這話對所有聖徒都是真的。因此，每一個聖徒都不例外的，會得到，公平，美麗和完美。所有義人都會像基督一樣，"他的骨頭、一根也不可折斷"[[注21](#)]，所以當身體變形之後，除了完美外，身體過去的殘疾和傷痕是看不見的。

[[注20](#)](譯者。請參考啟示錄14:3-5:"他們在寶座前...他們是沒有瑕疵的")。

[[注21](#)](譯者。請參考約翰福音19:36:"這些事成了、為要應驗經上的話說、『他的骨頭、一根也不可折斷』)。

Put all this together, Brethren, and what a stretch it is from this vile body to the glorious body which shall be! Yet when Christ comes this miracle of miracles shall be worked in the twinkling of an eye! Heap up epithets descriptive of the vileness of this body. Think of it in all its weakness, infirmity, sin, and liability to death. Then admire our Lord's body in all its holiness, happiness, purity, perfection, and immortality. And know assuredly that, at Christ's coming, this change shall take place upon every one of the elect of God.

綜合一切我們所談過的。叫我們看到從，這個卑賤的身體，到榮耀的身體，這應該是一個什麼樣的伸展！然而，當基督到來時，這奇迹中的奇跡，就會這樣的，在我們閃爍的眼睛中出現！首先。讓我們用各色各樣的詞彙，去描述我們這個所謂的卑賤的身體。想想它所有的弱點，軟弱，罪惡，和傾向死亡。然後讚美我們主的身體，祂的所有聖潔，幸福，純潔，完美和不朽。並且要確信，在基督到來時，神所揀選的每一個人，都會轉變成為像祂一樣。

All Believers shall undergo this marvelous transformation in a moment. Behold and wonder! Imagine that the change should occur to you now. What a display of power! My imagination is not able to give you a picture of the transformation. But those who will be alive, and remain at the coming of the Son of God will undergo it, and so enter Glory without death. "For this corruptible must put on incorruption, and this mortal must put on immortality," and therefore the bodies of living Believers shall in the twinkling of an eye pass from the one state into the other. They shall be transformed from the vile to the glorious, from the state of humiliation into the state of Glory, by the power of the coming Savior.

所有信徒都會在一瞬間經歷這一奇妙的轉變。看到，並且惊奇！想像一下，這一改變，現在，就是發生在你身上。那是何等壯觀的展現，那是何等浩大的能力！我自己本身，也無法想像得出，變形的圖片，會是什麼樣子。但神的兒子，耶穌基督，當祂再來的時候，那些活著還存留在地上的人，必會經歷這一改變，被提到雲裡、在空中與主相遇，進入榮耀，不再死亡[注22]。因為“這必朽壞的、總要變成不朽壞的，這必死的、總要變成不死的”[注23]。因此，那些還活著的信徒的身體，將會在他們閃爍的眼精中，看到自己從，活著存在的形狀，轉變成為榮耀的形狀[注24]。他們的身體，將被，那再來的救主，祂的大能，從卑賤變成榮耀，從羞恥的形狀，變成榮耀的形狀。

[注22](譯者。請參考帖撒羅尼迦前書4:17: "以後我們這活著還存留的人、必和他們一同被提到雲裡、在空中與主相遇。這樣、我們就要和主永遠同在")。

[注23](譯者。請參考哥林多前書15:53: "這必朽壞的、總要變成不朽壞的。這必死的、總要變成不死的")。

[注24](譯者。請參考哥林多前書15:49: "我們既有屬土的形狀、將來也必有屬天的形狀")。

The miracle is amazing if you view it as occurring to those who shall be alive when Christ comes. Reflect, however, that a very large number of the saints, when the Lord shall appear a second time, will already be in their graves. Some of these will have been buried long enough to have become corrupt. If you could remove the mold and break open the coffin, what would you find but foulness and putrefaction? But those moldering relics are the body of the saint's humiliation—and that very body is to be transformed into the likeness of Christ's glorious body! Admire the miracle as you survey the mighty change!

這奇跡是驚人的，當基督來時，它發生在那些，仍舊活在地上的人，他們的身體變化上。別忘了，當主第二次再來時，其中還有大量的聖徒，是已經在他們的墳墓裡。其中一些是已經被埋藏一段很長的時間，可能已經變得腐壞了。如果你能除去覆蓋的泥土，打開棺材。你所發現的大概就是腐臭的遺體？但這些腐朽的聖人遺體，就是這些聖徒的耻辱身體——而就是這樣的身體，將來要變成，像基督榮耀身體一樣！這種奇妙的大變化，我相信，你明白後，都會誇讚不已！

Look down into the loathsome tomb, and, if you can endure it, gaze upon the putrid mass. This, even this, is to be transformed into Christ's likeness! What a work is this! And what a Savior is He who shall achieve it! Go a little further. Many of those whom Christ will thus raise will have been buried so long that all traces of them will have disappeared! They will have melted back into the common dust of earth, so that if their bones were searched for, not a vestige of them could be found—nor could the keenest searcher after human remains detect a single particle. They have slept in quiet through long ages in their lonely graves—till they have become absorbed into the soil as part and parcel of mother earth.

俯視那些內心不想看的墳墓，如果真的能忍受，就凝視著那塊荒涼的墳墓。這，就是這些埋葬的人，他們將來要轉變，成為像基督的榮耀身體！這是一個怎樣的大工！而那就是，救主，祂再來時要實現的呀！再想一想，這裡面，基督所要叫他們復活的人，有些，他們被埋葬在那裡，時間太長久了，連他們的所有痕跡，也都已經完全消失了！他們已經，早就被融化，回歸，成為地球的普通塵埃了，即使他們的骨頭殘骸，也是不可能再尋找到了。即使是，最了不起的，精明探測者，也不可能尋找到任何的蛛絲馬跡。他們長期安靜地睡在孤獨的墳墓裡，直到被吸收回到土壤中，即變成泥土，已經成為地球母親的一部分了。

No, there is not a bone, nor a piece of a bone left. Their bodies are as much one with earth as the drop of rain which fell upon the wave is one with the sea—yet they shall be raised! The trumpet call shall fetch them back from the dust with which they have mingled, and dust to dust, bone to bone, the anatomy shall be rebuilt and then refashioned. Does your wonder grow? Does not your faith accept with joy the marvel, and yet feel it to be a marvel none the less?

不，沒有骨頭，連一塊骨頭都不會留下。他們的身體，就像落在大海浪上的雨滴，已經是無影無蹤了。——然而他們的身體要復活！當神的號吹響時[注25]，他們的身體的每一部份，連同骨頭，都被取回，重建，並且成為新貌。你是否對此感到驚奇？復活的奇迹，是否能帶給你，心中的驚喜。

[注25](譯者。請參考帖撒羅尼迦前書4:16: "因為主必親自從天降臨、有呼叫的聲音、和天使長的聲音、又有神的號吹響。那在基督裡死了的人必先復活")。

Son of man, I will lead you into an inner chamber more full of wonder yet! There are many thousands of God's people to whom a quiet slumber in the grave was denied. They were cut off by martyrdom, were sawn asunder, or cast to the LIONS. Tens of thousands of the precious bodies of the saints have perished by fire. Their limbs have been blown in clouds of smoke to the four winds of Heaven, and even the handful of ashes which remained at the foot of the stake, their relentless persecutors have thrown into rivers to be carried to the ocean, and divided to every shore.

越更深一步，去挖掘思考，就會越叫你驚奇，越會叫你感到不可思議！曾有成千上萬的神的子民，他們被拒絕，安睡在墳墓裡。這些殉道者，他們被砍斷，有的被鋸成塊片，有的被投給獅子。有數以萬計的聖徒，寶貴身體被火燒滅。他們的四肢，被燒成煙雲，被風吹向，天的四方，而少數的骨灰，卻留在火刑柱子的下面。有些遭遇慘酷的迫害後，殘肢連同骨頭，被扔進河裡，流入海洋中，被分散，到每一個海岸邊灘。

Some of the children of the resurrection were devoured by wild beasts in the Roman amphitheaters or left a prey to buzzards and ravens on the gallows. In all sorts of ways have the saints' bodies been hacked and hewn, and, as a consequence, the particles of those bodies have, no doubt, been absorbed into various vegetable growths, and having been eaten by animals have mingled with the flesh of beasts. But what of that?

其中復活的，還有許多是小孩子。這些孩子，有的在，古羅馬圓形露天劇場裡，被野獸吞食掉，而有的被留在絞刑架上，成為禿鷹和烏鴉的獵物。可以說，聖徒的身體是遭受到，或劈或砍，各種各樣的摧殘。無疑的，這些身體的碎片，化成的每個粒子[注26]，後來都被吸收到，各種生長的蔬菜中。或被動物吃掉后，與野獸的肉體，混合在一起了。呀！那該怎麼辦呢？

"What of that?" you say, "how can these bodies be refashioned? By what possibility can the selfsame bodies be raised again?" I answer it needs a miracle to make any of these dry bones live, and a miracle being granted, impossibility vanishes. He who formed each atom from nothing can gather each particle again from confusion. The omniscient Lord of Providence tracks each molecule of matter, and knows its position and history as a shepherd knows his sheep. And if it is necessary to constitute the identity of the body, to gather every atom, He can do it. It may not, however, be necessary at all, and I do not assert that it will be, for there may be a true identity without sameness of material.

"該怎麼辦?" 你會說, "他們的身體, 既然被分散到, 菜蔬, 動物, 和不同的地方, 怎麼還能重新配置呢? 他們還能有, 同樣的一個身體, 復活嗎? 我的回答是: "需要一個神跡", 這神跡出現時, 這些枯乾的骨頭, 就能變成, 有生命的活人。那說有就有, 立就立, 從無有中創造了天地, 和其中的一切, 形成每個原子[注26]的造物主[注27], 可以再次從混亂中收集每個粒子[注26]。無所不知的神[看原文][注28], 能夠追蹤, 物質的每一個分子[注26], 並知道它的, 位置和歷史, 正如牧羊人, 知道他的羊一樣。祂知道怎樣收集, 屬於構成我們, 每個不同個體的, 每一個原子[注26]。在全能者[注28]的手中, 沒有什麼叫難成的事, 祂當然可以這樣做。然而, 這我可不知道, 也不敢斷言, 就是祂可以根本, 不需要, 這些舊材料, 祂可以用完全新的材料, 去樹立一個新的身體給我們, 對全能的神[注28]來說, 這也並非難事。

[英文講道原文] The omniscient Lord of Providence。無所不知的神。

[注26] [譯者。

Simple annotation

Atoms are the smallest pieces of matter; they are made of particles (protons and electrons). When atoms are grouped together, these groups are called molecules (the smallest pieces of compounds).

簡單注解

原子是最小的物質; 它們由粒子(質子和電子)組成。

當原子組合在一起時, 這些組被稱為分子(化合物的最小部分)]。

[注27] [譯者。請參考詩篇33:9: "因為他說有, 就有, 命立, 就立"。並參考創世記1:1: "起初神創造天地"。___ "Ex nihilo"是拉丁語, 意思是"从无到有"。"从无到有创造"这个术语是指神从无有中创造

万物。"起初神创造天地"(创世记1:1)。在那之前，什么都没有。神并不是从现有的建筑模块中创造宇宙。他是从头开始__。

[注28] [譯者。請參考詩篇139:1-18。

全知全在全能的神The God of Omniscience, Omnipresence and Omnipotence

詩139:1-6:無所不知的神 Our God is omniscient

1耶和華啊，你已經鑒察我、認識我。2我坐下，我起來，你都曉得，你從遠處知道我的意念；3我走路，我躺臥，你都細察，你也深知我一切所行的。4耶和華啊，我舌頭上的話，你沒有一句不知道的。5你在我前後環繞我，按手在我身上。6這樣的知識奇妙，是我不能測的；至高，是我不能及的。

詩139:7-12: 無所不在的神 Our God is omnipresent

7我往哪裡去躲避你的靈？我往哪裡逃躲避你的面？8我若升到天上，你在那裡；我若在陰間下榻，你也在那裡。9我若展開清晨的翅膀，飛到海極居住；10就是在那裡，你的手必引導我，你的右手也必扶持我。11我若說："黑暗必定遮蔽我，我周圍的亮光必成為黑夜"，12黑暗也不能遮蔽我使我不見，黑夜卻如白晝發亮。黑暗和光明，在你看都是一樣。

詩139:13-18: 無所不能的神 Our God is omnipotent

13我的肺腑是你所造的。我在母腹中，你已覆庇我。14我要稱謝你，因我受造奇妙可畏。你的作為奇妙，這是我心深知道的。15我在暗中受造，在地的深處被聯絡，那時，我的形體並不向你隱藏。16我未成形的體質，你的眼早已看見了。你所定的日子，我尚未度一日，你都寫在你的冊上了。17神啊，你的意念向我何等寶貴，其數何等眾多！18我若數點，比海沙更多。我睡醒的時候，仍和你同在)。

Even as this, my body, is the same as that in which I lived twenty years ago, yet, in all probability there is not a grain of the same matter in it. God is able, then, to cause that the same body which on earth we wear in our humiliation, which we call a vile body, shall be fashioned like unto Christ's body. No difficulties, however stern, that can be suggested from science or physical law, shall for a single instant stand in the way of the accomplishment of this transformation by Christ the King.

即使，我的身體，也和我二十年前生活過的一樣，然而，很可能裡面，沒有一粒是相同的東西。神能夠使我們，如今所穿上的同一個身體，我們稱之為卑賤的身體，被塑造成基督的身體，那是不需質疑的。不論從科學，或物理學，所提出來的問題，無論多麼嚴厲，都不能也無法，去阻礙，基督，萬王之王，實現身體轉變，的這一個事實。

What marvels rise before me! Indeed, it needs faith, and we thank God we have it. The resurrection of Christ has forever settled in our minds,

beyond all controversy, the resurrection of all who are in Him. "For if we believe that Jesus died and rose again, even so they, also, which sleep in Jesus will God bring with Him." Still it is a marvel of marvels, a miracle which needs the fullness of the Deity. Of whom but God, very God of very God, could it be said that He shall change our bodies, and make them like unto His glorious body?

要看到復活的奇跡，在我面前產生！事實上，所需要的是信心。我們需要，因我們有這樣的信心，感謝神。基督的復活，永遠存在我們心中，所有在祂裡面的，都會復活，這是不容置疑。就如帖撒羅尼迦前書4:14所說："我們若信耶穌死而復活了、那已經在耶穌裡睡了的人、神也必將他與耶穌一同帶來"。這是一個奇跡中的奇跡，但神奇跡的施行者，完全是神自己。除了神，也僅僅只有神，可以將我們的身體，改變成為，像基督耶穌榮耀的身體一樣？

I know how feebly I have spoken upon this sublime subject, but I am not altogether regretful of that, for I do not wish to fix your thoughts on my words for a single moment. I only desire your minds to grasp and grapple with the great thought of the power of Christ—by which He shall raise and change the bodies of the saints.

我不知道怎樣，用我的口，去傳達基督大能，這一個壯麗的主題。我只是盡我所能。我也無法期望，你們能在短時間內，藉著我的話，而能完全了解它。我只希望你們的頭腦，能抓住，並且牢牢記住，這一個偉大的思想：就是基督的大能，可以使聖徒的身體復活，並且使之改變。

(二)

II. We will now pass on. Here is the point we aim at. Consider, in the second place, that THIS POWER WHICH IS TO RAISE THE DEAD IS RESIDENT IN CHRIST AT THIS MOMENT. So says the text, "according to the working whereby He is able to subdue all things unto Himself." It is not some new power which Christ will take to Himself in the latter days and then for the first time display. No, the power which will arouse the dead is the same power which is in Him at this moment—which is going forth from Him at this instant in the midst of His Church and among the sons of men. I call your attention to this, and invite you to follow the track of the text.

二。我們現在要進入，第二個思想的題目。思考的目標是：“基督叫死人復活的大能，隨時隨刻都在祂裡面”。請注意聖經的話：“他要按著那能叫萬有歸服自己的大能。”請注意聖經的話。這一節經文很清楚的告訴我們，在基督裡的這一能力，並不是新的能力，並非每次祂需要用時，必須首先去提取這些新能力，然後才能施行出來。不是的，叫死人復活的大能，隨時隨刻都在基督裡面。正如路加福音6:19所寫：“因為有能力從他身上發出來”。祂的大能，隨時，在祂的教會中湧發出來。祂的大能，也隨時，在人與人之間中湧發出來。我呼籲你們注意這一點，並邀請你們，特別留心聖經所講的。

First, notice that all the power by which the last transformation will be worked is ascribed to our Lord Jesus Christ now as the Savior. “We look for the Savior, the Lord Jesus.” When Christ raises the dead it will be as a Savior, and it is precisely in that capacity that we need the exercise of His power at this moment. Fix this, my Brethren, in your hearts. We are seeking the salvation of men, and we are not seeking a hopeless thing—for Jesus Christ is able, as a Savior, to subdue all things to Himself. So the text expressly tells us. It does not merely say that as a raiser of the dead He is able to subdue all things, but as the SAVIOR, the Lord Jesus Christ.

首先，請注意，我們身體最後一霎那的轉變，其中的所有力量，都歸於耶穌基督，而祂也是我們的救主。腓立比書3：20這樣說：“并且等候救主，就是主耶穌基督”。當基督從死裡復活，祂也就成為了我們的救主。而現在這時刻，我們就想看到，我們救主的能力，是如何運作在我們中間。首先，我希望弟兄姐妹們，先弄明白這一點，我們是在尋找人類的救贖，而不是在尋求一件無望的事情——而腓立比書3：21明確的指出，基督能夠，祂有資格成為我們的救贖主，祂有大能力折服一切，使萬有歸服祂。腓立比書3：20-21這兩節經文，清楚的明示，作為我們救主的，耶穌基督，祂不僅能叫死人復活，祂也能夠征服一切，叫萬有歸服祂，

His titles are expressly given. He is set forth to us as the Lord, the Savior, the Anointed—and in that capacity is said to be able to subdue all things to Himself. Happy tidings for us! My Brethren, how large may our prayers be for the conversion of the sons of men! How great our

expectations, how confident our efforts! Nothing is too hard for our Lord Jesus Christ. Nothing in the way of saving work is beyond His power. If, as a Savior, He wakes the dead in the years to come, He can quicken the spiritually dead even now! These crowds of dead souls around us in this area and in these galleries—He can awaken by His quickening voice and living Spirit.

他有許多名稱呼。我們稱祂為，主、救主、受膏藥者。我們所以這樣稱呼祂，因確認祂能夠征服一切，叫萬有歸服祂，這是一個好消息! 親愛的兄弟姐妹，我們的禱告有多大，有多少人，我們為他們，歸向救主耶穌而祈禱！我們的期望有多高，我們的努力又有多麼自信！沒有什麼，對我們主耶穌基督來說，是太難的事。沒有什麼，能妨礙祂施行拯救的工作。如果，作為救主，祂在未來的日子，可以喚醒死去的人；那麼就在現在，祂也可以使，那些靈性死亡的人，叫他們的靈性，甦醒回來！圍繞在這一地區和這畫廊裡的大眾中，有些靈性是死亡，還未得救的人——救主叫人甦醒的聲音，和祂永活的靈，都可以把他們的靈喚醒回來。

The resurrection is to be according to the working of His mighty power, and that same energy is in operation now. In its fullness the power dwells in Him. Let us stir Him up! Let us cry unto Him mightily, and give Him no rest till He puts forth that selfsame power now! Think not, my Brethren, that this would be extraordinary and unusual. Your own conversion, if you have truly been raised from your spiritual death, was by the same power that we desire to see exerted upon others.

復活是照著祂大能的運行，而此時同樣的能力，也正在我們當中運行。在祂裡面有完全的能力。求主興起！讓我們大聲呼求祂。不要讓祂休息，直到從祂身上發出祂的能力！我的弟兄姐妹們，不要以為，那是極不尋常和奇怪的事。如果你曾經真的經歷過，基督的大能，將你死去的靈魂救活。我們現在，也希望看到，這同樣的大能，施行在他人的身上。

Your own regeneration was, indeed, as remarkable an instance of Divine power as the resurrection itself shall be. Yes, and I venture to say it, your spiritual life this very day or any day you choose to mention, is, in itself a display of the same working which shall transform this vile

body into its glorious condition. The power of the resurrection is being put forth today—it is pulsing through the quickened portion of this audience! It is heaving with life each bosom that beats with love to God! It is preserving the life-courses in the souls of all the spiritual, so that they go not back to their former death in sin. The power which will work the resurrection will be wonderful, but it will be no new thing. It is everywhere to be beheld in operation in the Church of God at this very moment by those who have eyes to see it.

你自己的重生確實是一個非凡的神聖力量的例子，就像復活本身一樣。是的，我敢說，就在這一天或你選擇提及的任何一天，你的屬靈生活本身就是類似這種工作的展示，就是把這個卑賤的身體轉變為榮耀的狀態。復活的大能今天正在展現——它正在這群被喚醒的觀眾中脈動！每一個懷著對神的愛而跳動的胸懷，都使生命在起伏！它是所有屬靈靈魂的生命，被喚醒得拯救的歷程。使他們不會回到以前在罪中死亡的狀態。使復活起作用的能力將是美妙的，但這並不是什麼新鮮事。此刻，在神的教會中，有眼可看的人到處都可以看到它在運作。

And herein I join with the Apostle in his prayer, "that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened. That you may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He worked in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and has put all things under is feet, and gave Him to be the Head over all things to the Church, which is His body, the fullness of Him that fills All in All."

在這裡，我加入使徒的祈禱，"求我們主耶穌基督的神、榮耀的父、將那賜人智慧和啟示的靈、賞給你們、使你們真知道他，並且照明你們心中的眼睛、使你們知道他的恩召有何等指望。他在聖徒中得的基業、有何等豐盛的榮耀，並知道他向我們這信的人所顯的能力、是何等浩大、就是照他在基督身上、所運行的大能大力、使他從死裡復活、叫他在天上坐在自己的右邊、遠超過一切執政的、掌權的、有能的、主治的、和一切有名的。不但是今世的、

連來世的也都超過了，又將萬有服在他的腳下、使他為教會作萬有之首，教會是他的身體、是那充滿萬有者所充滿的。"(以弗所書1:17-23)。

Note next that the terms of our text imply that opposition may be expected to this power, but that all resistance will be overcome. That word "subdue" supposes a force to be conquered and brought into subjection. "He is able even to subdue all things unto Himself." Herein is a great wonder! There will be no opposition to the resurrection. The trumpet sound shall bring the dead from their graves, and no particle shall disobey the summons. But to spiritual resurrection there is resistance—resistance which only Omnipotence can vanquish.

接下來請注意，經文所提及的“歸服自己的大能”，那是暗示有敵對抵抗力存在，但所有對抗阻力都將被克服。“歸服”的含意乃是指，能征服對方，以至於使對方歸順的意思。“叫萬有歸服自己的大能”。這真是不可思議的奇妙大能力！號角吹響亮的聲音，將把死人從墳墓中帶出來，任何粒子都得聽命，不得違抗召喚。但是對於靈性的復活卻會遭受到抵抗——而這些抵抗阻力，只有全能者[注28]才能克勝。

In the conversion of sinners natural depravity is an opposing force. For men are set upon their sins and love not the things of God. Neither will they hearken to the voice of Mercy. My Brethren, to remove all our fears concerning our Lord's ability to save, the word is here used, "He is able"—not only to raise all things from the dead, but "to subdue all things to Himself." Here again I would bid you take the encouragement the text presents you. If there is opposition to the Gospel, He is able to subdue it. If in one man there is a prejudice, if in another man the heart is darkened with error.

在罪人悔改的過程中，罪人自然的墮落本性，會有一股抗拒的力量。他們愛罪中之樂，不愛神的事。他們也不愛聽神慈悲憐憫的聲音。我的弟兄姐妹們，為了消除我們對主拯救能力的一切恐懼，這裡使用了“能”這個字——祂不僅能叫萬有復活，而且也能“叫萬有歸服自己”。在這裡，我再次勸你接受聖經給你的鼓勵。如果有人反對福音，祂能征服，能叫他們歸服。如果有一人因着偏見，而另一人因着錯誤而使心變暗。

If one man hates the very name of Jesus, if another is so wedded to his sins that he cannot part from them—if opposition has assumed in some

a very determined character—does not the text meet every case? “He is able to subdue all things,” to conquer them, to break down the barriers that interpose to prevent the display of His power, and to make those very barriers the means of setting forth that power the more gloriously.

如果有一人憎恨耶穌的名字，而另一人執著於他的罪，以至於他無法擺脫罪的捆鎖——如果反對已經呈現出，一種堅決無法改變的事實。這節經文是不是適合所有情況？“叫萬有歸服自己”，是否還實用於這種情況？能克服它們，能擊破一切阻礙，能使這些阻力更成為祂榮耀能力的彰顯。

“He is able even to subdue all things.” O take this to the Mercy Seat, you who will be seeking the souls of men this month! Take it to Him and plead this Word of the Holy Spirit in simple, childlike faith. When there is a difficulty you cannot overcome, take it to Him, for He is “able to subdue.”

“他要...叫萬有歸服自己”。“哦，把這個帶到施恩的寶座前，你們這些，在這個月裡，在尋找人類靈魂，為他們的靈魂得救而操心的人！把你們心中那些無法克服的難處，帶到主恩前，用單純，像孩子般的信心，用這從聖靈而來的話像祂祈求，把你們的所有難處交給祂，因為祂能“叫萬有歸服”。

Note next that the language of our text includes all supposable cases. He is able to “subdue all things unto Himself.” Not here and there one, but “all things.” Brethren, there is no man in this world so fallen, debased, depraved, and willfully wicked, that Jesus cannot save him—not even among those who live beyond the reach of ordinary ministry. He can bring the heathen to the Gospel, or the Gospel to them. The wheels of Providence can be so arranged that salvation shall be brought to the outcasts.

接下來請注意，我們經文裏那“萬有”這個詞，那是包含所有可能發生的事情。他能“叫萬有歸服自己”，不是指這個事情，或那個事情，而是指“所有的事情”。親愛的弟兄姐妹，這個世界上沒有一個，因著陷入絕境，因著喪盡天良，因著墮落敗壞、因著作惡多端，以至於耶穌無法拯救的人——即使是那些生活在遠離城市，住在深山野嶺，煙火稀少的未開化人民，祂也可以用各式各樣的方法，把福音帶給他們。因神願意把救恩也帶給這些被拋棄的人。

Even war, famine, and plague, may become messengers for Christ, for He, too, rides upon the wings of the wind. There lived some few years ago in Perugia, in Italy, a man of the loosest morals and the worst conceivable disposition. He had given up all religion. He loathed God, and had arrived at such a desperate state of mind that he had conceived an affection for the devil, and endeavored to worship the Evil One. Imagining Satan to be the image and embodiment of all rebellion, free-thinking, and lawlessness, he deified God in his own mind and desired nothing better than to be a devil, himself.

即使是戰爭、飢荒和瘟疫，也可能成為基督的使者。正如風也是神的使者一樣[注29]，神乘著風的翅膀。幾年前，在意大利的佩魯賈(Perugia)住著一個道德最鬆散、性情最壞的人。他已經放棄了所有的宗教。他憎惡神，已經到達了無可藥救，絕望的地步。他對魔鬼產生了感情，並成為了努力崇拜邪惡的人。他把撒旦想像成，是所有叛逆、自由思想、和無法無天、的形象和化身。他把撒旦當成神，並極力於把自己成為魔鬼，除此之外，什麼都不管。

[注29] [譯者。請參考希伯來書一章7-8節：“論到使者，又說：『神以風為使者，以火燄為僕役。』”)

On one occasion, when a Protestant missionary had been in Perugia preaching, a priest happened to say in this man's hearing, that there were Protestants in Perugia and the city was being defiled by heretics. "And who do you think Protestants are?" said he. "They are men who have renounced Christ and worship the devil." A gross and outrageous lie was this, but it answered far other ends than its author meant. The man, hearing this, thought, "Oh, then, I will go and meet with them, for I am much of their mind."

有一次，一位新教，即基督教的傳教士在佩魯賈(Perugia)講道時。一位神父因為此事，就在一個聽證會上遊說，碰巧的是，那人，就是搞敬拜魔鬼的那人，也在聽證會聽。這神父說：“佩魯賈(Perugia)來了些新教徒，這個城市正在被異教徒玷污了。”你們認為誰是新教徒？“他們是放棄基督和崇拜魔鬼的人。這神父所講的，顯然是天大的謊話。本意是不想人去參加，基督教的講道

聚會。但大出意料的是，那人聽後，他的回答，卻遠超出了這位神父的意料之外。他聽後，說：“哦，那我應該去見他們，因為這正合我的心意。”

And away he went to the Protestant meeting, in the hope of finding an assembly who propagated lawlessness and worshipped the devil. He there heard the Gospel and was saved! Behold in this and in ten thousand cases equally remarkable, the ability of our Lord to subdue all things unto Himself. How can any man whom God ordains to save escape from that eternal love which is as Omnipresent as the Deity itself? "He is able to subdue all things to Himself." If His sword cannot reach the far-off ones, His arrows can—and even at this hour they are sharp in His enemy's hearts.

然後他去參加新教，即基督教的那聚會，希望找到一個宣揚無法無天，並崇拜魔鬼的聚會。但在那裡聽到的，卻是宣揚天國福音的聚會，並且接受了基督成為他個人的救主，得救了！這種奇妙非凡的事例，我所能提到的，也只不過是，成千上萬個例子中，其中的一個例證，就是我們的主“叫萬有歸服自己的大能”的一個例證。任何神要拯救的人，誰能逃脫祂那永恆的愛呢？神本身是無所不在的，而神的愛，也是與神一樣無處不在？他能夠“叫萬有歸服自己的大能”如果祂的劍不能達到遠方的人，祂的箭就可以——即使在這個時候，它們在祂敵人的心中是鋒利的——因祂可以用自己的大能，征服萬有，征服一切。

No boastful Goliath can stand before our David. Though the weapon which He uses today is but a stone from the brook, yet shall the Philistine be subdued. If there should be in this place a Deist, an Atheist, a Romanist, or even a lover of the devil—if he is but a man, mercy yet can come to him. Jesus Christ is able to subdue him unto Himself. None have gone too far, and none are too hardened. While the Christ lives in Heaven we need never despair of any that are still in this mortal life—"He is able to subdue all things unto Himself."

"靠着刀槍和銅矛"的非利士巨人歌利亞，和"靠着萬軍之耶和華的名"的大衛[注30]，之間的征戰，已經注定了歌利亞的敗績。神今日所用的兵器雖是溪中的一塊石頭，但已經足以把這非利士巨人制伏。如果這個地方有自然神論者、無神論者、羅馬主義者，甚至是嗜好魔鬼者——只要是人，神的憐憫還都

能臨到他們。不論人心離開神多遠，不論人的心對神多剛硬。當基督住在天堂時，我們永遠不必對任何仍在塵世生活的人感到絕望——因他能夠“叫萬有歸服自己的大能”。

[注30] (譯者。請參考撒母耳記上 17:45“大衛對非利士人說：「你來攻擊我，是靠着刀槍和銅矛，但我來攻擊你，是靠着萬軍之耶和華的名，就是你所辱罵、帶領以色列軍隊的神。”。整個征戰過程，請看撒母耳記上 17:41-51。)

You will observe in the text that nothing is said concerning the unfitness of the means. My fears often are lest souls should not be saved by our instrumentality because of faultiness in us. We fear lest we should not be prayerful enough or energetic or earnest enough. Or that it should be said, “He could not do many mighty works there because of their unbelief.” But the text seems to obliterate man altogether—“He is able to subdue all things unto Himself”—that is to say, Jesus does it, Jesus can do it, will do it all.

在這段經文裡，你看到關於什麼，是基督做不到的事嗎，沒有。我恐懼自己的靈魂不能得救，往往都是來自於自己錯誤的看法。我們害怕自己不夠虔誠、不夠精力充沛，或不夠認真。甚至我們還認為，“祂不能在那裡做許多奇妙的大工，因為他們不相信。”。但這段經文似乎完全抹殺了所有人的想法——祂能“叫萬有歸服自己的大能。”——也就是說，耶穌做到了，耶穌能做到，所有一切祂都會做到。

By the feeblest means He can work mightily, can take hold of us. Unfit as we are for service, He can make us fit, can grasp us in our folly and teach us wisdom—take us in our weakness and make us strong. My Brethren, if we had to find resources for ourselves, and to rely upon ourselves, our enterprise might well be renounced. But since He is able, we will cast the burden of this work on Him. We will go to Him in believing prayer, asking Him to work mightily through us to the praise of His glory, for, “He is able even to subdue all things unto Himself.”

即使最軟弱的人，祂奇妙大能的手，也會加在他們身上。儘管我們不適合於服事，但他可以使我們適應，因祂可以教導我們，使我們的愚蠢，變成有智慧——祂接納我們軟弱，並且使我們的軟弱，變成堅強。親愛的弟兄姊妹，

我們一切的軟弱，如果我們不依靠基督的能源的幫助，而要倚靠我們自己去尋找能源，我想我們的能源公司遲早要關閉。但既然他有能力，我們就把這工作的重擔推給他。我們應以信心的禱告來到祂面前，祈求祂通過祂的大能作工，並把榮耀讚美歸給祂，因為祂能“叫萬有歸服自己的大能。”。

Note that the ability is said in the text to be present with the Savior now. I have already pointed that out to you, but I refer to it again. The resurrection is a matter of the future, but the working which shall accomplish the resurrection is a matter of the present. "According to the working whereby He is able even to subdue all things unto Himself," Jesus is as strong now as He ever will be, for He changes not. At this moment He is as able to convert souls as at the period of the brightest revival, or at Pentecost itself.

請注意，經文中所說的救主的能力，該能力現在就展現在我們面前。我已經向你們指出了這一點，在此我再強調一次。復活是將來的事，而我們的靈魂是否能得救，以至於將來能復活，該工作卻是現在的事。"他要按著那能叫萬有歸服自己的大能"，是指耶穌現在和將來一樣，祂的大能永不改變。不論在那些最光明的復興時期，或在五旬節時期，或是這一刻，在罪人悔改的過程中，祂運用的大能，都是一樣。

There are no ebbs and flows with Christ's power. Omnipotence is in the hand that once was pierced, permanently abiding there. Oh, if we could but rouse it! If we could but bring the Captain of the host to the field again, to fight for His Church, to work His servants! What marvels should we see, for He is able. We are not straitened in Him, we are straitened in ourselves if straitened at all.

基督的大能不會潮起潮落，起伏不定。祂全能^[注28]的手，就是那曾經被刺穿破，傷口永遠留在那裡的雙手。哦，要是祂能興起祂的手有多好！要是我們能再把萬軍統帥帶回戰場，為祂的教會而戰，為祂的僕人而工作！我們將能看到多少奇蹟，從祂大能的雙手而出。在祂裡面我們不會缺乏能力，我們之所以缺乏能力，是因為我們依靠自己。

Once more, for your comfort let it be remembered that the fact of there having been, as it were, a considerable time in which few have been converted to Christ, is no proof that His power is slackening. For it is well known to you that very few have as yet been raised from the dead, only here and there one like Lazarus and the young man at the gates of Nain. But you do not, therefore, doubt the Lord's power to raise the dead. Though He tarries we do not mistrust His power to fulfill His promise in due time.

再一次，為了你的安慰，讓我們記住，在相當長的一段時間裡，從聖經所記載中，當時有幾個是相信耶穌的，從他們身上，我們也可以從中證明，從主身上所展現的大能。因為你們都知道，當時很少有人是從死裡復活，只有像拉撒路[注31]，和拿因城門中一個年輕人[注32]，是一個寡婦的獨生子。但像拉撒路這一例子，不要因此而懷疑，主能使死人復活的能力。雖然祂遲到了，但我們不得不相信，祂還是能用祂的大能，實現祂的應許，叫拉撒路從墳墓出來，從死裡復活。

[注31] (譯者。請參考約翰福音11-43: "说完，耶稣高声喊道：“拉撒路，出来吧。”)。

[注32] (譯者。請參考路加福音7:14-15: "耶稣说：'年轻人，我吩咐你起来！'，那死者就坐了起来，并开口说话。耶稣把他交给他母亲。"。整個故事情節，請看路加福音 7:11-17)。

Now the power which is restrained, as it were, so that it does not work the resurrection yet, is the same which may have been restrained in the Christian Church for awhile—but which will be as surely put forth before long in conversion as it will be in the end of time to accomplish the resurrection. Let us cry unto our Lord, for He has but to will it and thousands of sinners will be saved. Let us lift up our hearts to Him who has but to speak the word and whole nations shall be born unto Him.

現在，基督的能力受限制，使祂還不能施行叫死人復活的工作，這就好像在基督教會中，祂的能力也被限制一樣——但肯定會在將來神所規定的時間，在神讓罪人悔改的最後時間結束後，祂那叫死人復活的能力將會完全發揮出來。讓我們向我們的主呼求，因為祂只要願意，成千上萬的罪人就會得救。當誠心向我們的主禱告，因為他一開口，萬國都將歸服於他。

The resurrection will not be a work occupying centuries, it will be accomplished at once. And so it may be in this House of Prayer, and throughout London, and throughout the world, Christ will do a great and speedy work to the amazement of all beholders. He will send forth the rod of His strength out of Zion, and rule in the midst of His enemies. He will unmask His batteries, He will spring His mines, He will advance His outworks. He will subdue the city of His adversaries, and ride victoriously through the Bozrah of His foes. Who shall stay His hand? Who shall say unto Him, "What are You doing?"

復活不會是一項耗時數百年，或幾世紀的工作，它會立即完成。可能就在這時候，在我們正在聚會時、整個倫敦和全世界，基督突然迅速完成了，祂那一項偉大的，叫人復活的工作，令所有旁觀者都感到驚訝。就如詩篇110:2所說，祂將從錫安伸出，能力的杖來，在祂的仇敵中掌權[注33]。祂將揭開祂的電池，祂會挖出祂的地雷，祂會推進祂的工作。祂將征服祂敵人的城市，祂將凱旋地擊敗波斯拉的敵人[注34]。誰能在祂的手下站立的住？誰能對祂說：“你在做什麼？”

[注33] (譯者。請參考詩篇110:2: "耶和華必使你從錫安伸出能力的杖來。你要在你仇敵中掌權。")

[注34] (譯者。請參考耶利米書49:22: "仇敵必如大鷹飛起、展開翅膀攻擊波斯拉。到那日、以東的勇士心中疼痛、如臨產的婦人。")

I wish we had time to work out the parallel which our text suggests, between the resurrection and the subduing of all things. The resurrection will be worked by the Divine power, and the subduing of sinners is a precisely similar instance of salvation. All men are dead in sin, but He can raise them. Many of them are corrupt with vice, but He can transform them. Some of them are, as it were, lost to all hope—like the dead body scattered to the winds—desperate cases for whom even pity seems to waste her sighs. But He who raises the dead of all sorts, with a word can raise sinners of all sorts by the selfsame power.

我希望我們有時間找出我們的經文中，有關"復活"和"叫萬有歸服"之間的相似之處。復活將是由神的能力來實現的，而使罪人歸服，悔改得救，也需要神的能力來實現的，是一個完全相似的例子。所有人都死在罪中，但祂可以使他們復活。他們之中有許多因邪惡而腐敗，但祂可以改變他們。他們之中有一些人，可以說是失去了所有的希望——就像散落在風中的屍體——這種絕

望的案例，已經不是用可憐這兩個字所能形容。但那使各種死人復活的主，一句話就能以自己的力量使各種罪人復活。

And as the dead, when raised, are made like Christ, so the wicked, when converted, are made like Jesus, too. Brilliant examples of virtue shall be found in those who were terrible instances of vice. The most depraved and dissolute shall become the most devout and earnest. From the vile body to the Glory body—what a leap! And from the sinner, damnable in lust—to the saint bright with the radiance of sanctity—what a space! The leap seems very far, but Omnipotence can bridge the chasm.

正如死人復活後變得像基督一樣，惡人悔改歸正後也變得像耶穌一樣。從一些惡行的可怕例子中，你可以找到一些光輝的榜樣，就是他們被主拯救後，變成了一個有美德的人。最墮落、最放蕩的人，變成最虔誠、最真誠愛主的人。從卑賤的身體到榮耀的身體——真是一個怎樣的飛躍！從放縱情慾的罪人到閃耀著聖潔光輝的聖徒，所跨越的是一個怎樣的廣闊空間啊！飛躍似乎是遙遙不可及，但全能者[注28]卻可使，跨越鴻溝的飛躍，變成真實。

The Savior, the Lord Jesus Christ is able to do it. He is able to do it in ten thousand thousand cases—able to do it at this very moment. My anxious desire is to engrave this one thought upon your hearts, my Brothers and Sisters, yes, to write it on the palms of those hands with which you are about to serve the Lord. Learn it and forget it not—almighty power lies with Jesus to achieve the purpose upon which our heart is set, namely, the conversion of many unto Himself.

救主，主耶穌基督能做到。他能夠在1千萬個案例中做到這一點——能夠在這個時刻做到這一點。我急切的願望是把這個想法刻在你們的心上，我的兄弟姐妹們，是的，把它寫在那些你們即將侍奉主的手掌上。學習它，不要忘記它——在耶穌裡有全能的能力，我們可以藉著祂所賜給我們的能力，以實現我們的心中所設定的目標，即帶領許多人歸信祂。

(三)

III. I said I would ask you to consider, in the third place, **THE WORK WHICH WE DESIRE TO SEE ACCOMPLISHED**. I will not detain you, however, with that consideration farther than this. Brethren, we long to

see the Savior subduing souls unto Himself. Not to our way of thinking. Not to our Church. Not to the honor of our powers of persuasion, but “unto Himself.” “He is able even to subdue all things unto Himself.”

三。第三點。現在我們來到最後的思考點，就是第三點。在這裡我們要思考的是，我們希望看到我們的工作能成功。但是我們必須排除，一些不應該有的想法。弟兄姐妹們，我們渴望看到救主使罪人悔改，歸服於祂自己。但不是按照我們心中所想的去成就。但不是為了我們自己的教會。不是為了因為你有令人稱讚的說服力口才，而是僅僅“為了祂自己”。“叫萬有歸服自己。”

O Sinner, how I wish you were subdued to Jesus! To kiss those dear feet that were nailed for you, to love in life, Him who loved you to the death! Ah, Soul, it were a blessed subjection for you. Never subject of earthly monarch so happy in his king as you would be. God is our witness, we who preach the Gospel—we do not want to subdue you to ourselves—as though we would rule you and be lords over your spirits. It is to Jesus, to Jesus only, that we would have you subdued.

罪人啊，我多麼希望你順服於耶穌！親吻祂親愛的腳，就是那為了你，而被釘子穿破了的腳。用你的生命去愛祂，因為祂愛你，並願意為了你，被釘死在十字架上！啊，靈魂，順服歸向耶穌，這是為了你的祝福。任何塵世君王的屈服，都不能拿來與順服耶穌相比。我們宣揚的是福音，而神是我們的見證人——我們並不是在屈服你們，逼你們向我們低頭——就好像我們要統治你們，並成為你們心靈的主宰一樣。是為了耶穌，只有耶穌自己，祂才是你們應該順服的對象。

O that you desired this subjection! It would be liberty, and peace, and joy to you! Notice that this subjection is eminently to be desired, since it consists in transformation. Catch the thought of the text. He transforms the vile body into His glorious body, and this is a part of the subjection of all things unto Himself. But do you call that subjection? Is it not a subjection to be longed after with an insatiable desire—to be so subdued to Christ that I, a poor, vile sinner, may become like He—holy, harmless, undefiled?

哦，你願意順服歸向耶穌嗎！對你來說，這將帶給你自由、和平和歡樂！請注意，順服歸向耶穌，使靈魂得救，是極其美好的，因為它還包括你將來的"身體改變形狀"。抓住經文所提的。祂要"將我們這卑賤的身體改變形狀，和他自己榮耀的身體相似"。而這"身體改變"，也是屬於"萬有歸服"的工作一部分。世上肉體的情慾永遠不能叫你滿足，難道你還不渴望歸服嗎？因著歸服，以至於我這個可憐、卑鄙的罪人可以變得像祂一樣：聖潔、無邪惡、無玷污[注35]。

[注35] (譯者。請參考希伯來書7:26: "像這樣聖潔、無邪惡、無玷污、遠離罪人、高過諸天的大祭司、原是與我們合宜的"。)

This is the subjection that we wish for you, O unconverted ones! We trust we have felt it ourselves. We pray you may feel it, too. He is able to give it to you. Ask it of Him at once. Now breathe the prayer, now believe that the Savior can work the transformation even in you—in you at this very moment. And, O my Brethren in the faith, have faith for sinners now. While they are pleading, plead for them that this subjection which is an uplifting, this conquering which is a liberating, may be accomplished in them!

未悔改的人啊，這就是我們希望你們的順服！我們已經感受到了。我們祈禱希望你們也能感受到。他可以給你。立刻向祂求問。現在安靜呼吸，閉目祈禱，相信救主現在已經在你裡面——此刻就在你裡面——進行轉變的工作。還有，我主內的弟兄姐妹，現在要對罪人有信心。在他們懇求的同時，你們也一同為他們懇求。這種順服是振奮人心的，這種征服要使罪得釋放，要完成在他們身上！

For, remember again, that to be subjected to Christ is, according to our text, to be fitted for Heaven. He will change our vile body and make it like the body of His Glory. The body of the Glory is a body fitted for Glory, a body which participates in Glory. The Lord Jesus can make you, Sinner, though now fitted for Hell, fitted for Heaven, fitted for Glory, and breathe into you now an anticipation of that Glory, in the joy and peace of mind which His pardon will bring to you.

在此，再次提醒大家，按照我們的經文，就是只有順服基督的人，才適合進入天堂。他將改變我們卑鄙的身體，使它像祂的榮耀的身體。只有榮耀的身體，才適合於進入榮耀，只有榮耀的身體，才能參與榮耀。對於罪人來說，現在雖然，只適合於下地獄，但主耶穌能使你適合於上天堂，適合於進入榮耀。祂只要向你吹一口氣，就能使你的罪得赦免，使你滿心平安喜樂的等候這榮耀。

It must be a very sad thing to be a soldier under any circumstances. To have to cut and hack and kill and subdue, even in a righteous cause, is cruel work. But to be a soldier of King Jesus is an honor and a joy. The service of Jesus is a grand service. Brethren, we have been earnestly seeking to capture some hearts that are here present, to capture them for Jesus. It has been a long and weary siege up till this hour. We have summoned them to surrender, and opened fire upon them with the Gospel, but as yet in vain. I have strived to throw a few live shells into the very heart of their city, in the form of warning and threat and exhortation.

在任何情況下當一名士兵，一定是一件非常悲傷的事情。必須劈、砍、殺和制服對方，即使是出於正義而戰，也是一項殘忍的工作。但成為耶穌君王的士兵是一種榮譽和喜悅。為耶穌服務，是一項壯麗的工作。弟兄們，我們一直在懇切地尋求俘獲一些在場的人的心，為耶穌俘獲他們。直到這個時候，已經是漫長而疲憊的圍困。我們已經召喚他們投降，並用福音向他們開火，但仍然徒勞無功。我努力以警告、威脅和勸誡的形式，並且向他們的城市中心，投擲一些有生命的砲彈。

I know there have been explosions in the hearts of some of you, which have done your sins some damage, killed some of the little ones that would have grown up to greater iniquity. You have been carefully blockaded by Providence and Divine Grace. Your hearts have found no provision for joy in sin, no helps to peace in unrighteousness. How I wish I could starve you out until you would yield to my Lord, the Crown Prince, who again, today, demands that you yield to Him. It is dreadful to compel a city to open its gates unwillingly—to let an enemy come in. For however gentle the enemy is, his face is an unwelcome sight to the vanquished.

我知道這已經在有些人心中引起了爆炸，對他們的罪造成了一些傷害。殺死了一些長大後，會犯下大罪的，罪小孩。你如今被神和神的恩典緊緊圍住。至於那些捆綁你們，使你們找不到喜樂的罪，使你們找不到平安的不義，我希望能擊敗它們，直到你們降服於主，就是救贖主，基督君王[看原文]，祂今天再次要求你順服於他。也許你的城門被強行攻破，讓祂進城而感到心中忐忑不安，雖然祂的容貌是那麼的溫柔[注36]，你也不情願接待祂。

But oh, how I wish I could burst open the gates of a sinner's heart today for the Prince Emmanuel to come in! He who is at your gates is not an alien monarch, He is your rightful prince. He is your Friend and Lover. It will not be a strange face that you will see, when Jesus comes to reign in you. When the King, in His beauty, wins your soul, you will think yourselves a thousand fools that you did not receive Him before. Instead of fearing that He will ransack your soul, you will open all its doors and invite Him to search each room.

但是啊，我多麼希望我今天能打開每一扇罪人的心門，讓以馬內利君王[看原文][注37]進來！在你門口的祂不是不受歡迎的外國君王，他是你合法的君王。他是你的朋友和愛慕者人。當耶穌來到你裡面作王時，你不會看到一張奇怪的臉。而是如以賽亞書33:17所說的："你的眼必見王的榮美"[注38]，當你醒悟贏得你靈魂的，乃是這榮美的君王時，你會認為自己是大傻瓜，為什麼以前不早一點接待祂。你不會再擔心祂會擄掠你的靈魂，反而歡迎邀請祂參觀你的每一個房間。

[英文講道原文] Crown Prince。翻譯成：救贖主，基督君王。

[英文講道原文] Prince Emmanue。翻譯成：以馬內利君王。

[注36] (譯者。請參考馬太福音21:5: "『要對錫安的居民〔原文作女子〕說、看哪、你的王來到你這裡、是溫柔的、又騎著驢、就是騎著驢駒子。』")

[注37] (譯者。請參考以賽亞書7:14: "因此，主自己要給你們一個兆頭，必有童女懷孕生子，給他起名叫以馬內利〔就是神與我們同在的意思〕。") 並參考馬太福音1:20-23: "有主的使者向他夢中顯現，說：『大衛的子孫約瑟，不要怕，只管娶過你的妻子馬利亞來。因她所懷的孕是從聖靈來的。她將要生一個兒子，你要給他起名叫耶穌，因他要將自己的百姓從罪惡裡救出來。這一切的事成就是要應驗主借先知所說的話，說：必有童女懷孕生子；人要稱他的名為以馬內利。』(以馬內利翻出來就是『神與我們同在』。)"

[注38] (譯者。請參考以賽亞書33:17: "你的眼必見王的榮美、必見遼闊之地。")

You will cry, "Take all, You blessed Monarch, it shall be most mine when it is Yours. Take all, and reign and rule." I propound terms of capitulation to you, O sinner. They are but these—yield up yourself to Christ. Give up your works and ways, both good and bad, and trust in Him to save you. Be His servant henceforth and forever. While I thus invite you, I trust He will speak through me to you and win you to Himself. I shall not plead in vain, the Word shall not fall to the ground. I fall back upon the delightful consolation of our text, "He is able to subdue all things unto Himself." May He prove His power this morning. Amen and Amen.

你將會哭著說：“哦！祝福的君主啊，我願意把我的一切，和我的主權付託你管理和支配”。哦！罪人！我呼籲你們向救主降服。放棄你們心中的疑惑和衝突，接受祂成為你們個人的救贖主。當我這樣邀請你們時，我相信祂會通過我的邀請，向你們說話，並且讓你們願意降服於祂。我不會徒勞地懇求，神的話語也不會落空。因我的憑藉乃是出於那能，令我們心中暢快和心得安慰的經文，因為：“祂能“叫萬有歸服自己的大能。”願今早你們經歷了祂大能的明證。阿門。阿門。