

THE TRUE TABERNACLE, AND ITS GLORY OF GRACE AND PEACE

貳-4. 真帳幕及其恩典與和平的榮耀 (約翰福音 1:14, 17)

SERMON NO. 1,862

DELIVERED ON LORD'S DAY MORNING, SEPTEMBER 27, 1885.

PORTIONS OF SCRIPTURE READ BEFORE SERMON—[EXODUS 34:1-8](#); [40:34-38](#);
[JOHN 1:1-18](#).

HYMNS FROM *OUR OWN HYMN BOOK*—249, 256, 250.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth—[John 1:14](#).

For the law was given by Moses, but grace and truth came by Jesus Christ—[John 1:17](#).

講章編號 1,862

1885 年 9 月 27 日, 主日早晨證道。

講章前讀經——出埃及記 34:1-8; 40:34-38; 約翰福音 1:1-18。

來自我們自己的讚美詩集——第 249、256、250 首。

道成了肉身, 住在我們中間, 充充滿滿的有恩典有真理。我們也見過他的榮光, 正是父獨生子的榮光。——約翰福音 1:14。

律法本是藉著摩西傳的; 恩典和真理都是由耶穌基督來的。——約翰福音 1:17。

THERE was a time when God freely communed with men. The voice of the Lord God was heard walking in the garden in the cool of the day. With unfallen Adam the great God dwelt in sweet and intimate fellowship; but sin came and not only destroyed the garden, but destroyed the intercourse of God with His creature man. A great gulf opened between man as evil, and God as infinitely pure; and had it not been for the amazing goodness of the most High, we must all of us forever have been banished from His presence, and from the glory of His power.

曾經有一段時間, 神可以自由地與人交通。天涼的時候, 人可以聽見主神的聲音在花園裡散步。偉大的神與未墮落的亞當住在甜美而親密的交通中; 但罪來了, 不僅毀壞了園子, 還毀壞了神與祂創造之人的交通。在邪惡的人與無限純潔的神之間出現了巨大的鴻溝; 如果不是因為至高者驚人的美善, 我們所有人都必須永遠祂的面前被驅逐出去, 從祂權能的榮耀中消失。(275 頁)

The Lord God in infinite love resolved that He Himself would bridge the distance, and would again dwell with man; and in token of this He made Himself manifest to His chosen nation Israel when they were in the wilderness. He was pleased to dwell in type and symbol among His

people, in the very center and heart of their camp. Do you see yonder tent with its curtains of goats' hair in the center of the canvas city? You cannot see within it; but it was all glorious within with precious wood, and pure gold, and tapestry of many colors. Within its most sacred shrine shone forth a bright light between the wings of cherubim, which light was the symbol of the presence of the Lord.

主神在祂無限的愛裏，決定親自跨越距離，祂要再次與人同住；為此，當他們在曠野時，祂向祂所揀選的以色列民顯現。祂很高興以豫表和表號的方式住在祂子民中間，住在他們營地的中心和心臟地帶。你看到那邊，以帳篷為城的中心，那座以公羊皮為遮蓋的會幕嗎？你看不到裡面；但裡面全是珍貴的木頭、純金和各種顏色的幔子所構成光彩奪目內襯。在其最神聖的神殿內(至聖所裏)，在兩個基路伯翅膀之間，閃耀著明亮的光芒，這光芒象徵著主的同在。

But if you cannot see within, yet you can see above the sacred tent a cloud, which arises from the top of the Holy of Holies, and then expands like a vast tree so as to cover all the host, and protect the chosen of God from the intense heat of the sun, so apt to make the traveler faint when passing over the burning sand. If you will wait till the sun is down, that same cloud will become luminous, and light up the whole camp. Thus it was both shade and light; and by its means was enjoyed that safety which was afterwards set forth in the promise, "The sun shall not smite thee by day, nor the moon by night." Over all the glory was a defense and a comfort. The Lord dealt not so with any nation, save only His people Israel, of whom He said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people."

但如果你看不到帳幕的裡面，你可以看見聖別的帳幕上方有一朵雲柱，從至聖所的頂部升起，然後像一棵大樹展開，覆蓋著眾軍，保護神的選民免受來自烈日的灼熱，因為烈日會使經過灼熱沙地的旅行者很容易昏倒。如果你等到太陽下山，那雲柱就會發光，照亮整個營。因此它既是遮蓋又是光照；使百姓藉著它享受後來在應許中賜下的安全，“白日，太陽必不傷你；夜間，月亮必不害你。(詩 121:6)。”所有的榮耀都是一種防禦和一種安慰。耶和華沒有這樣對待任何民族，只有這樣對待祂的子民以色列人，祂對他們說：“我要在他們中間居住，在他們中間來往；我要作他們的神；他們要作我的子民。(林後 6:16)。”

The day of the type is over; we see no more a nation secluded from all others and made to be as "the church in the wilderness." God doth not now confine His abode to one people; for "The God of the whole earth shall he be called." There is now no spot on earth where God dwells in preference to another. Did not our Lord say, at the well of Sychar, "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." "But ... the true worshipers shall worship the Father in spirit and in truth"? Wherever true hearts seek the Lord, He is found of them. He is as much present on the lone mountain's side as in the aisles of yonder abbey, or in the galleries of this tabernacle. "Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my

rest?”

這種豫表的日子已經結束了；我們再也看不到一個民與其他民族隔絕，成為“曠野中的教會”（根據司布真引用的欽定本英文聖經直譯）。神現在不再將祂的居所局限在一個民族身上；因為“祂必稱為全地的神。（賽五四 5）”現在地上沒有哪個地方是神優先居住的地方。我們的主豈不是在敘加井邊說：“婦人，你當信我。時候將到，你們拜父，也不在這山上，也不在耶路撒冷。那真正拜父的，要用心靈和誠實拜他嗎？（約四 21-23）凡有真心尋求主的地方，祂就會在他們中間被尋見。祂出現在孤山的一側，也出現在修道院的走道或是這個都市會幕教堂的穿廊。“其實，至高者並不住人手所造的，就如先知所言：主說：天是我的座位，地是我的腳凳；你們要為我造何等的殿宇？哪裡是我安息的地方呢？（徒 7:48-49）

Yet there is a true house of God, a real temple of the Infinite, a living abode of the Godhead. The epistle to the Hebrews speaks of “the true tabernacle, which the Lord pitched, and not man.” There is still a trysting-place where God doth still meet with man, and hold fellowship with him. That place is the person of the Lord Jesus Christ, “in whom dwelleth all the fullness of the Godhead bodily.” The manhood of Christ is become to us the anti-type of that tent in the center of the camp. God is in Christ Jesus; Christ Jesus is God; and in His blessed person God dwells in the midst of us as in a tent; for such is the force of the original in our text. “The Word was made flesh, and tabernacled, or tented, among us.” That is to say, in Christ Jesus the Lord dwelt among men, as God of old dwelt in His sanctuary in the midst of the tribes of Israel. This is very delightful and hopeful for us: the Lord God doth dwell among us through the incarnation of His Son.

然而，有一個真正的神家，一個真實無限的聖殿，一個神性的活居所。希伯來書(八 2)說到“這帳幕是主所支的，不是人所支的。”確實有一個相會的地方，在這裡神仍然與人相會，與人交通。那個地方就是在主耶穌基督的人位裏，“因為神本性一切的豐盛都有形有體的住在基督裡面”（西 2:9）。基督的人性對我們來說，就是營地中央的會幕這一預表所對應的實物。神在基督耶穌裡；基督耶穌就是神；神以祂當受頌讚人位，住在我們中間，就像住在帳幕裡一樣；這就是我們經文中原文的力量。“道成了肉身，(支搭帳幕)住在我們中間。”就是說，在基督耶穌裡，主住在人中間，正如古時的神住在以色列的眾支派中間的聖所裡。這對我們來說是非常令人愉快和充滿盼望的：主神藉著祂兒子的道成肉身住在我們中間。

But the substance far excels the shadow; for in the wilderness the Lord only dwelt in the abode of man, but now His approach to us is closer, for He dwells in the flesh of man. “The Word was made flesh, and dwelt among us.” Note that word “flesh.” It doth not say, “The Word was made *man*”: it means that, but the use of the word “flesh” brings the Lord Jesus still closer to us, and shows that He took on Him the very nature and substance of manhood: He did not merely assume the name and notion, and appearance, of manhood, but the reality: the

weakness, the suffering, the mortality of our manhood He actually took into union with Himself. He was no phantom, or apparition, but He had a human body and a human soul. "The Word was made flesh." When the Lord became bone of our bone, and flesh of our flesh, His incarnation in a human body brought Him far nearer to man than when He only abode within curtains, and occupied a tent in the midst of Israel.

但那個實體遠勝於影兒；因為在曠野中，主只住在人的居所裏，但現在，祂與我們的距離更親近了，因為祂住在人的肉身裡。“道成了肉身，住在我們中間。”請注意“肉身”這個詞。它並不是說，“道成了人”：它的意思只是使用“肉身”這個詞，使主耶穌更親近我們，並表明祂取了人性的性情和實質：祂不只是假裝有人性的名稱、觀念和外表，而是有實際：祂實際地有分於我們人性裏的軟弱、苦難和必死的性質。祂不是幻影，也不是幻象，反之祂有人的身體和人的魂。“道成了肉身。”當主成為我們骨中的骨，我們肉中的肉時，祂道成肉身，使祂比只住在幔子裡，住在以色列中間的一個帳篷裡更親近人了。

Moreover, it is to be noted that God does in the person of Jesus not merely dwell among men; but He hath joined Himself unto men—the Word not only dwelt in flesh, but “was made flesh.” It is impossible to use words which are exactly accurate to describe the wonderful incarnation of the Son of God in human flesh; but these words are used to show that our Lord is as truly and as really man as He is God. Not only does God dwell in the body of man; but our Lord Jesus is God and man in one person. He is not ashamed to speak of men as His brethren. “Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.” So that the Lord Jesus is one with us.

此外，要注意，神在耶穌身上所做的不僅是住在人中間；祂還與人聯合——道不僅住在肉身裡，而且“成了肉身”。神的兒子在人的肉身裏這奇妙的道成肉身，無法用準確的詞語來描述；但這些經文是用來表明我們的主是真實真正的人，就像祂是神一樣真實。神不僅住在人的肉身裡；我們的主耶穌是神和人在一個人位裏。祂說人是祂的弟兄，祂並不以為恥。“兒女既同有血肉之體，他也照樣親自成了血肉之體”（來二 14）因此主耶穌與我們成為一。

This approach to us is exceeding close. God was never one with the tabernacle, but in Christ Jesus He is one with us. This union hath in it a sweetness of sympathy, a tenderness of relationship, and a condescension of fellowship greatly to be admired. Now we listen to the music of that blessed name Emmanuel, “God with us.” In the person of the only begotten, our Lord and Savior Jesus Christ, we see God reconciling the world unto Himself. Let us rejoice and be glad that we have in Jesus more than Israel had in the holy place of the tabernacles of the most High. The ancient believer gazed upon the sacred tent, he thought of the holy place of sacrifice, and the Holy of Holies, the inner shrine of the Lord’s indwelling; but we have infinitely more, we have God in our nature, and in Him “truly our fellowship is with the Father, and with his Son Jesus Christ.”

祂這樣親近我們是與我們非常親近的。神從來沒有與帳幕成為一，但在基督耶穌裡，

祂與我們是一。這種結合有一種甜美的同情、一種溫柔的關係和一種令人欽佩的降卑，使他與我們有交通。現在我們來聽以馬內利這個當受頌讚之名所發出來的音樂，“神與我們同在。”在獨生子，我們的主和救主耶穌基督的身上，我們看到神使世人與祂自己和好了。願我們歡喜快樂，因為我們在耶穌裡擁有的，比以色列人在至高者帳幕的聖所裏擁有的更多。古代信徒注視著神聖的帳幕，想到了獻祭的聖地，以及至聖所，就是主在其內居住的殿；但我們擁有的比他們更無限的多，在我們的性情中有神，而且我們在祂裡面“我們乃是與父並祂兒子耶穌基督相交的。(約壹一 3)”。

In and around the tent wherein the Lord dwelt in the center of the camp there was a manifestation of the presence of God. This was the glory of that house: but how scanty was the revelation! A bright light which I have already mentioned, the Shekinah, is said to have shone over the mercy-seat; but the high priest only could see it, and he only saw it once in the year when he entered with blood within the veil. Outside, above the holy place, there was the manifest glory of the pillar of cloud by day, and of fire by night. This sufficed to bear witness that God was there; but still, cloud and fire are but physical appearances, and cannot convey a true appearance of God, who is a spirit.

在主所住營中央的帳棚裡面和周圍，有神同在的彰顯。這就是那居所的榮耀：但是這個啟示**仍然多麼的缺稀啊！**我已經提過有一盞亮光，Shekinah，據說照在施恩座上；但只有大祭司能看見它，而且他一年只看見一次，就是當他帶著血進入幔內。在外面，在聖所之上，白天有雲柱，晚上有火柱所顯明的榮耀。這足以證明神在那裡。但是，雲和火只是物理現象，不能表達神真實的面貌，因為神是靈。

God cannot be perceived by the senses; and yet the fiery, cloudy pillar could appeal to the eyes only. The excellence of the indwelling of God in Christ is this—that there is in Him a glory as of the only begotten of the Father, the moral and spiritual glory of Godhead. This is to be seen, but not with the eyes; this is to be perceived, but not by the carnal senses: this is seen, and heard, and known, by spiritual men, whose mental perceptions are keener than those of sight and hearing. In the person of the Lord there is a glory which is seen by our faith, which is discerned of our renewed spirits, and is made to operate upon our hearts.

神不能被感官所感知；然而，炙熱的雲柱只能吸引眼球。神內住在基督裡的超越之處在於——在祂裡面有父獨生子的榮耀，神格道德和屬靈的榮耀。這是可以看到的，但不是用眼睛看到的；這是可以被感知到的，但不是用肉體的感官：這是被屬靈人看見、聽見和知道的，他們的屬靈感知比視覺和聽覺更敏銳。在主人為裏有一種榮耀，是藉著我們的信心看見的，是用我們更新的靈辨識的，並且是在我們的心裡運行的。

The glory of God in the sanctuary was seen only by the priest of the house of Aaron; the glory of God in the face of Christ is seen by all believers, who are all priests unto God. That glory the priest beheld but once in the year; but we steadily behold that glory at all times, and are

transformed by the sight. The glory of God in the face of Jesus Christ is not a thing of outward appearance, to be beheld with the eyes, like the pillar of cloud and fire; but there is an abiding, steady **luster** of holy, gracious, truthful character about our Lord Jesus Christ, which is best seen by those who by reason of sanctification are made fit to discern it.

神在聖所中的榮耀只有亞倫家的祭司才能看見；神在基督面上的榮耀可以被所有信徒看見，他們都是神的祭司。祭司一年只能見一次榮耀；但我們始終堅定地注視著那榮耀，並被那景象所變化。神在耶穌基督面上的榮耀，不是外在表面的東西，能用眼睛看見，好像雲柱和火柱；但我們的主耶穌基督有一種內住、聖別穩定的光芒、恩典、實際的性質，最適合那些因成聖的人來看見。

Blessed are the pure in heart, for they shall see God; yea, they do see Him in Christ Jesus. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." Many of us besides the apostles can say, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." We have not seen Jesus raise the dead; we have not seen Him cast out devils; we have not seen Him hush the winds and calm the waves; but we do see, with our mind's eye, His spotless holiness, His boundless love, His superlative truth, His wondrous heavenliness; in a word, we have seen, and do see, His fullness of grace and truth; and we rejoice in the fact that the tabernacling of God among men in Christ Jesus is attended with a more real glory than the mere brilliance of light and the glow of flame.

清心的人有福了，因為他們必得見神；是的，他們確實在基督耶穌裡看見了祂。

“從來沒有人看見神，只有在父懷裡的獨生子將他表明出來。”除了使徒之外，我們中間許多人都可以說：“我們也見過他的榮光，正是父獨生子的榮光，充充滿滿的有恩典有真理。”我們沒有見過耶穌叫死人復活；我們沒有見過祂趕鬼；我們沒有見過祂平息風和海；但我們確實用我們的心眼看見祂無瑕的聖別、祂無邊的慈愛、祂至高無上的真理、祂奇妙的天國；總之，我們見過，並且確實看見祂的恩典和真理的豐滿；我們歡喜的是，神在基督耶穌裡、在人中間的帳幕、比光和火焰的光輝有更真實的榮耀。

The condescension of Christ's love is to us more glorious than the pillar of cloud, and the zeal of our Lord's self-sacrifice is more excellent than the pillar of fire. As we think of the divine mysteries which meet in the person of our Lord, we do not envy Israel the gracious manifestations vouchsafed her when "a cloud covered the tent of the congregation, and the glory of the Lord covered the tabernacle"; for we have all this and more in our incarnate God, who is with us always, even to the end of the world.

基督之愛的降卑對我們來說比雲柱更榮耀，我們主自我犧牲的熱心比火柱更超越。當我們想到在我們的主身上看見神聖奧秘時，我們並不羨慕以色列當“雲彩遮蓋會幕，耶和華的榮耀遮蓋帳幕”時所賜予她的恩典；因為我們在道成肉身的神裏面擁有這一切，祂始終與我們同在直到這世界的盡頭。

As the Holy Spirit shall help me, I shall at this time say, first of all, *Let us behold this tabernacling of God*; and, secondly, *Let us avail ourselves of this tabernacling of God in all the*

ways for which it was intended.

聖靈要幫助我，此時我要說，首先，讓我們看看神的這個帳幕；其次，讓我們以它所期望的一切方式來運用神的帳幕。

I ◦ First, then, LET US BEHOLD THIS TABERNACLING OF GOD WITH US. “We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.” In Jesus Christ all the attributes of God are to be seen; veiled, but yet verily there. You have only to read the gospels, and to look with willing eyes, and you shall behold in Christ all that can possibly be seen of God. It is veiled in human flesh, as it must be; for the glory of God is not to be seen by us absolutely; it is toned down to these dim eyes of ours; but the Godhead is there, the perfect Godhead in union with the perfect manhood of Christ Jesus our Lord, to whom be glory forever and ever.

壹. 首先，讓我們一起來觀看神的會幕。“我們也見過他的榮光，正是父獨生子的榮光，充充滿滿的有恩典有真理。”神的所有屬性在耶穌基督裡都能看見；蒙著面紗，但確實存在那裡。你只需要閱讀福音書，用你樂意的眼睛去看，你就會在基督裡看到一切能從神身上看到的。它被人的肉體遮蓋，這是必然的；因為神的榮耀絕對不是我們可以看見的；它被調整淡化到適合我們這些昏暗的眼睛；但神格就在那裡，這完美的神格與我們的主基督耶穌完全的人性結合，願榮耀歸於祂，直到永永遠遠。

Two divine things are more clearly seen in Jesus than aught else. Upon these I would speak at this time, considering the two together, and then each one separately—“Full of grace and truth.”

在耶穌身上，有兩件神聖的事比其他任何事都更清楚。此時我會說關於這些，將兩者放在一起思考，然後分別思考——“充充滿滿的有恩典有真理。”

Observe the two glorious qualities, joined inseparably—grace and truth—and observe that they are spoken of *in the concrete*. The apostle says that the only begotten is “full of grace and truth.” He did not come to tell us about grace, but actually to bring us grace. He is not full of the news of grace and truth, but of grace and truth themselves. Others had been messengers of gracious tidings, but He came to bring grace. Others teach us truth, but Jesus is the truth. He is that grace and truth whereof others spoke. Jesus is not merely a teacher, an exhorter, a worker of grace and truth; but these heavenly things are in Him:

觀察這兩種榮耀的品質，它們不可分割地結合在一起——恩典和真理——並注意它們在具體的被提及。使徒說這位獨生子“充充滿滿的有恩典有真理”。祂來不是要告訴我們恩典，而是要帶給我們恩典。祂不是充滿恩典和真理的消息，而是恩典和真理的本身。其他人曾是恩典福音的使者，但祂來是帶來恩典。其他人教導我們真理，但耶穌是這真理。祂就是別人所說的恩典和真理。耶穌不僅僅是一位教師、勸勉者、恩典和真理的工人；但這些屬天的事物在祂裡面：

He is full of them. I want you to note this. It raises such a difference between Christ and others: you go to others to hear of grace and truth, but you must go to Christ to see them. There may be, there is, grace in other men; but not as it is in Christ: they have it as water

flowing through a pipe, but He has it as water in its fountain and source. He has grace to communicate to the sons of men, grace without measure, grace essential and abiding. There is truth in others where God has wrought it, by His Spirit; but it is not in them as it is in Christ. In Him dwell the depth, the substance, the essence of the fact.

祂充滿了它們(恩典和真理)。我要你注意這一點。就是它們使基督和其他人之間有如此的不同：你到別人那裡去聽到恩典和真理，但你必須到基督那裡去看見它們。在其他人身上可能有恩典；但不像在基督裡那樣的恩典：他們把恩典和真理當作流過管子之水，但祂把它當作泉源和源頭之水。祂有恩典可以交通給人，這是無量的恩典，是基本和常存的恩典。神藉著祂的靈在其他人身上產生真理；但這真理在他們裡面並不像在基督裡面那樣。事實的深度、實質和本質都住在祂裡面。

Grace and truth come to us by Him, and yet they evermore abide in Him. I say again, our Lord did not merely come to teach grace and truth, or to impress them upon us; but He came to exhibit in His own person, life, and work, all the grace and truth which we need. He has brought us grace in rivers and truth in streams: of these He has an infinite fullness; of that fullness all His saints receive.

恩典和真理是藉著祂臨到我們的，但它們永遠住在祂裡面。我再說一遍，我們的主來不僅是為了教導恩典和真理，或者使我們對恩典和真理留下深刻印象；祂來是要在祂自己的人位、生活和工作中向我們展示所需要的一切恩典和真理。祂帶給我們如河流般的恩典，如溪流般的真理：在這些中，祂有無限的豐滿；從那些豐滿裏，祂所有的聖徒都領受了。

This grace and truth are *blended*. The “and” between the two words I would treat as more than a common conjunction. The two rivers unite in one fullness—“Full of grace and truth”: that is to say. The grace is truthful grace, grace not in fiction nor in fancy, grace not to be hoped for and to be dreamed of, but grace every atom of which is fact; redemption which does redeem, pardon which does blot out sin, renewal which actually regenerates, salvation which completely saves.

這恩典和真理是**調合在一起的**。我認為這兩個詞之間的“和”不僅僅是一個常見的連接詞。兩條河流合而為一個豐滿——“充充滿滿的有恩典有真理”：也就是說。這恩典是真實的恩典，不是虛構或幻想中的恩典，也不是希望和夢想的恩典，而是這恩典的每個原子都是事實；救贖確實是救贖，赦免確實是塗抹掉罪，更新是實際的重生，救恩是完全的拯救。

We have not here blessings which charm the ear and cheat the soul; but real, substantial favors from God that cannot lie. Then blend these things the other way. “Grace and truth”: the Lord has come to bring us truth, but it is not the kind of truth which censures, condemns, and punishes; it is gracious truth, truth steeped in love, truth saturated with mercy. The truth which Jesus brings to His people comes not from the judgment-seat, but from the mercy-seat; it hath a gracious drift and aim about it, and ever tends unto salvation.

我們在這裡的祝福不是迷惑耳朵和欺騙靈魂的祝福；而是來自神的真實、實質性的恩惠，神不能說謊。然後以另一種方式調合這些東西。“恩典與真理”：主來帶給我們真理，而不是責備、定罪、懲罰的真理；這是恩慈的真理，充滿愛的真理，充滿憐憫的真理。耶穌帶給祂子民的真理不是來自審判台，而是來自施恩座；它趨向並指向恩典，並且總是朝向救贖。

His light is the life of men. If thou art overshadowed with a dark truth which seems to deepen thy despair, look thou to it again and thou wilt perceive within it a hidden light which is sown for the righteous. The darkness of convincing and humbling truth maketh for light: by engendering despair of self, heart-searching truth is meant to drive thee to the true hope. There is grace to God's people in everything that falls from the lips of Jesus Christ. His lips are like lilies dropping sweet smelling myrrh; myrrh in itself is bitter, but such is the grace of our Lord Jesus that His lips impart sweetness to it. See how grace and truth thus blend, and qualify each other! The grace is all true, and the truth is all gracious. This is a wondrous compound made according to the art of the divine Apothecary. Where else is grace so true, or truth so gracious?

祂的光是人的生命。如果你被一個黑暗的真理所籠罩似乎加深你絕望，你要再看看它，你會從它裏面看到隱藏的光，這光是為義人照耀的。令人信服和謙卑真理的黑暗帶來光：藉著產生對己的絕望，反省的真理目的在驅使你走向真正的希望。從耶穌基督口中說出的一切話，都是給神子民的恩典。祂的嘴唇像百合花，滴下香甜的沒藥；沒藥本身是苦的，但這就是我們主耶穌的恩典，祂的嘴唇使它變成甘甜。看看恩典和真理是如何調在一起，仍保持本身的品質！這恩典全是真的，這真理全是恩慈的。這是按照神聖調劑師的技藝製作出的奇妙化合物。還有在哪裡能找到如此真實的恩典，或如此恩慈的真理？

Furthermore, it is grace and truth *balanced*. I wish I were able to communicate my thoughts this morning as they came to me when I was meditating upon this passage; but this thought almost speaks for itself. The Lord Jesus Christ is full of grace; but then He has not neglected the other quality which is somewhat sterner, namely, that of truth. I have known many in this world very loving and affectionate, but they have not been faithful: on the other hand, I have known men to be sternly honest and truthful, but they have not been gentle and kind: but in the Lord Jesus Christ there is no defect either way.

此外，這是恩典和真理的**平衡**。我希望今天早上我能夠傳達我的想法，因為它們是在我默想這段經文時臨到我身上；但這個想法幾乎不言自明。主耶穌基督滿有恩典；但祂並沒有忽視另一種有點嚴厲的品質，即真理的品質。在這個世界上我認識許多非常有愛心和情感的人，但他們並不忠信；另一方面，我認識一些非常誠實和真實的人們，但他們並不溫柔和善良；但是在主耶穌基督裡，在這兩面都沒有缺陷。

He is full of grace which doth invite the publican and the sinner to Himself; but He is full of truth which doth repel the hypocrite and Pharisee. He does not hide from man a truth however terrible it may be, but He plainly declares the wrath of God against all unrighteousness. But when He has spoken terrible truth, He has uttered it in such a gracious and tender manner, with

so many tears of compassion for the ignorant and those that are out of the way, that you are much won by His grace as convinced by His truth. Our Lord's ministry is not truth alone, nor grace alone; but it is a balanced, well-ordered system of grace and truth. The Lord Himself is in His character "just and having salvation." He is both King of righteousness and King of peace. He does not even save unjustly, nor does He proclaim truth unlovingly. Grace and truth are equally conspicuous in Him.

祂滿有恩典，邀請稅吏和罪人到祂面前；但祂也是充滿真理，能擊退假冒為善者和法利賽人。祂並不向人隱瞞一個無論有多可怕的真理，而是清楚地宣告神對一切不義之人的忿怒。但是，當祂說出可怕的真理時，祂是用非常恩慈和溫柔的方式說出，祂為無知和走離正路的人流下如此多同情的淚水，使你被祂的恩典所贏得，也被祂的恩典所折服。我們主的職事不單單是真理，也不單單是恩典；但祂的職事是平衡、井然有序恩典和真理的系統。主自己的性質就是“公義而有救恩”。祂既是公義王，也是平安王。祂甚至不會不義地拯救人，也不會無情地傳講真理。恩典和真理在祂身上是同樣的明顯。

Beloved, notice here that both these qualities in our Lord are *at the full*. He is "full of grace." Who could be more so? In the person of Jesus Christ the immeasurable grace of God is treasured up. God has done for us by Christ Jesus exceeding abundantly above all that we ask, or even think. It is not possible even for imagination to conceive of any person more gracious than God in Christ Jesus.

親愛的，請注意在我們的主裡面，這兩者的品質是**完全豐富的**。祂是“滿有恩典”。誰能比祂更有恩典呢？在耶穌基督身上，珍藏了神無法估量的恩典。神藉著基督耶穌為我們所做的，極其充盈的成就一切，遠超我們所求所想的。我們無法憑想像力去想像有誰比神在基督耶穌裡更恩慈的人。

You cannot desire, certainly you cannot require, anything that should exceed what is found of grace in the person, offices, work, and death of the only begotten. Come, ye that have large minds, and intellects that are creative, and see if ye can devise anything that should be mentioned in the same day with what God, in the infinite glory of His grace, has given us in the person of His Son. And there is an equal fullness of truth about our Lord. He Himself, as He comes to us as the revelation and manifestation of God, declares to us, not some truth, but all truth. All of God is in Christ; and all of God means all that is true, and all that is right, and all that is faithful, and all that is just, all that is according to righteousness and holiness.

你不能盼望，當然你不能要求，任何超過在獨生子的人位、職責、工作和死亡裏的恩典。來吧，你們擁有廣闊的心智和創造性的智力，看看你們是否能設計出任何在同一天裏所提到的東西，那是神在祂恩典無限的榮耀裏，在祂兒子的人份裏所賜給我們的。我們的主也有同樣完全的真理。當祂作為神的啟示和彰顯來到我們這裏時，祂自己向我們宣告的不是某些真理，而是全部的真理。神的一切都在基督裡；神的一切的意思是一切真實的，一切正確的，一切信實的，一切公正的，一切合乎公義和聖別的。

Christ Jesus has brought to us the justice, truth, and righteousness of God to the full: He is

the Lord our righteousness. There are no reserves of disagreeable fact in Christ. There is nothing hidden from us of truth that might alarm us, nor anything that might have shaken our confidence; nor, on the other hand, is any truth kept back which might have increased our steadfastness. He says, "If it were not so I would have told you." Admire the full-orbed splendor of the Sun of Righteousness. Ask not with Pilate, "What is truth?" but behold it in God's dear Son.

基督耶穌已將神的正直、真理和公義完全帶給我們：祂是主，是我們的義。在基督裡沒有保留任何令人不快的事實。沒有什麼可能會驚動我們的真理向我們隱藏，也沒有任何可能動搖我們信心的真理；另一方面，也沒有隱藏任何可以增加我們堅定的真理。祂說：“若是沒有，我就早已告訴你們了。”欣賞公義太陽的全貌光彩。不要問彼拉多：“什麼是真理？”但要在神的愛子裏面看見它。

Oh, I know not how to speak to you upon themes so full and deep! How shall I, that am but as a twinkling dewdrop on a blade of grass, reflect the full glory of this Sun of Righteousness? But all truth and all grace dwell in Christ in all their fullness beyond conception, and the two lie in each other's bosoms forever, to bless us with boundless, endless joy and glory.

哦，我不知道如何與你談論如此豐富而深刻的題目！身為草上一滴閃爍的露珠，我怎能映照出這公義太陽的光輝呢？但是，所有的真理和所有的恩典的豐富都在基督裡，完全超越我們所能想像的，兩者永遠在彼此的懷抱中，以無限、無盡的喜樂和榮耀祝福我們。

Thus have I taken the two together. Now I want to dwell briefly on each one by itself.

因此，我將兩者結合在一起。現在我想單獨談談每一個。

Grace is put first. "We beheld his glory, the glory as of the only begotten of the Father, full of grace." Jesus Christ is the Son of God; He is His only begotten Son. Others are begotten of God, but no other was ever begotten of God as Christ was; consequently, when He came into this world the glory that was about Him was a glory as of the only begotten. A very singular, and very special, and incommunicable glory abides in the person of our Lord. Part of this was the glory of His grace.

我把恩典擺在第一位。“我們也見過他的榮光，正是父獨生子的榮光，充充滿滿的有恩典有真理。”耶穌基督是神的兒子；祂是神的獨生子。其他人是從神生的，但沒有其他人像基督一樣是從神生的。因此，當祂來到這個世界時，祂身上的榮耀是獨生子的榮耀。是一種非常獨特、非常特別、不可傳達的榮耀存在於我們的主身上。這部分是祂恩典的榮耀。

Now, in the Old Testament, in that thirty-fourth chapter of Exodus, which we read in part this morning, you notice that the glory of God lay in His being "the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth." The glory of the only begotten of the Father must lie in the same things as the glory of the Father, namely, in longsuffering, goodness, and truth. In Christ there is a wonderful display of the gentleness, patience, pity, mercy, and love of God. Not merely did He teach the grace of God, and invite us to the grace of God, but in Himself He displayed the grace of God.

現在，在舊約中，在我們今天早上所讀的出埃及記第三十四章中，你注意到神的榮耀在於祂的所是裏“主神，是有憐憫有恩典的神，不輕易發怒，並有豐盛的慈愛和誠實。(出 34:6)”父獨生子的榮耀必須與父的榮耀一樣，也就是恆忍、良善和真實。在基督裡，奇妙地彰顯了神的溫柔、忍耐、憐恤、憐憫和慈愛。祂不僅教導神的恩典，邀請我們接受神的恩典，而且在祂身上彰顯神的恩典。

This is to be seen, first, in His incarnation. It is a wonderful instance of divine grace that the Word should be made flesh and dwell among us, and reveal His glory to us. Apart from anything that springs out of the incarnation of Christ, that incarnation itself is a wondrous act of grace. There must be hope for men now that man is next akin to God through Jesus Christ. The angels were not mistaken when they not only sang, “Glory to God in the highest,” but also, “on earth peace, goodwill towards men,” because in Bethlehem the Son of God was born of a virgin. God in our nature must mean God with gracious thoughts towards us. If the Lord had meant to destroy the race, He never would have espoused it and taken it into union with Himself. There is fullness of grace in the fact of the Word made flesh tabernacling among us.

這恩典首先在祂的道成肉身裏看見。道成肉身住在我們中間，並向我們顯明祂的榮耀，這是神恩典的奇妙實例。除了基督道成肉身所產生的任何東西之外，道成肉身本身就是恩典奇妙之舉。因為人藉著耶穌基督與神相近，所以現在人必須有盼望。天使們不僅唱道“在至高之處榮耀歸於神”，而且還唱道“在地上平安歸與他所喜悅的人”，天使並沒有錯，因為在伯利恆神的兒子由童女所生。照著我們的本性，神必然是指對我們有恩慈思想的神。如果主有意毀滅人類，祂絕不會與她成為配偶並將她與自己聯合。道成肉身住在我們中間，這是充滿恩典的。

More than this, there is fullness of grace in the life of Christ when we consider that He lived here in order to perfect Himself as our High Priest. Was He not made perfect through His sufferings, that He might sympathize with us in all our woes? He was compassed with infirmities, and bore our sorrows, and endured those crosses of the human life which press so heavily on our own shoulders; and all this to make Himself able to deal graciously with us in a tender and brotherly way. Apart from that which comes out of this wonderful brotherhood, there is a bottomless depth of grace about the fellowship itself.

比這個更重要的是，當我們想到基督生活在這裡是為了使祂自己成為我們的大祭司時，基督的生命就充滿了恩典。祂豈不是藉著受苦得成全的，使祂能在我們一切的患難同情我們嗎？祂憐恤軟弱的人，承擔了我們的憂傷，忍受了人類生活中那些沉重地壓在我們肩上的十字架；這一切都是為了使祂自己能夠以溫柔和兄弟般的方式和我們相處。除了來自這個美妙的兄弟情誼之外，這個交通本身還有一種無窮無盡的恩典。

The Lord Jesus cannot curse me, for He has borne my curse: He cannot be unkind to me, for He has shared my sorrows. If every pang that rends my heart has also rent His heart, and if into all my woes He has descended even deeper than I have gone, it must mean love to me, it cannot mean anything else; and it must mean truth, for Jesus did not play at fellowship, His

griefs were real. I say then that this manifestation of God in the person of Christ Jesus is seen in His sorrowing life to be full of grace and truth.

主耶穌不能咒詛我，因為他祂已經擔當了我的咒詛：祂不能對我不恩慈，因為祂分擔了我的憂患。如果每一次使我心碎的劇痛，也撕裂祂的心，如果在我所有的苦難中，祂比我走得更深，那對我來說一定是愛，它不能代表別的；這一定是真理，因為耶穌不會玩弄交通，祂的悲傷是真實的。那麼我要說，神在基督耶穌身上的這種彰顯，在祂憂患的生活中被視為充滿恩典和真理。

Then think for a minute of what He did. He was so full of grace that when He spoke His words dropped a fatness of grace, the dew of His own love was upon all His discourses; and when He moved about and touched men here and there, virtue went out of Him, because He was so full of it. At one time He spoke and pardoned a sinner, saying, "Thy sins be forgiven thee": at another moment He battled with the consequences of sin, raising men from sickness and from death: again He turned Himself and fought with the prince of darkness himself, and cast him out from those whom he tormented. He went about like a cloud which is big with rain, and therefore plentifully waters waste places. His life was boundless compassion. There was a power of grace about His garments, His voice, His look; and in all He was so true that none ever thought Him capable of subterfuge. Everywhere He went He scattered grace among the children of men; and He is just the same now; fullness of grace abides in Him still.

然後想一想祂做了什麼。祂滿有恩典，當祂說話時，祂的話都滴下恩典的肥甘，祂愛的甘露在祂所有的話語上；當祂四處走動摸人的時候，功效從祂身上散發出來，因為祂充滿了能力。有一次祂說話並赦免了一個罪人，祂說：“你的罪赦免了”：在另一個時刻，祂與罪的後果爭戰，使人脫離疾病和死亡：祂再次轉過身與黑暗之君戰鬥，把牠從牠所折磨的人中間趕出去。祂出外如下大雨的雲，因而充沛地澆灌荒地。祂的生命是無限的憐恤。祂的衣裳、祂的聲音、祂的容貌都帶著恩典的能力；總而言之，祂是如此真實，沒有人認為祂有甚麼詭計。祂所到之處，都將恩典散播在人類的兒女中；祂現在還是一樣；豐盛的恩典仍然常在祂裡面。

When it came to His death, which was the pouring out of His soul, then His fullness of grace was seen. He was full of grace indeed, forasmuch as He emptied Himself to save men. He was Himself not only man's Savior, but his salvation. He gave Himself for us. He was indeed full of grace when He bore our sins in His own body on the tree. His was love at its height, since He died on the cross, "the just for the unjust, to bring us to God." Pronounce the word "substitution," and you cannot help feeling that the Substitute for guilty man was full of grace; or use that other word, "representative," and remember that whatever Jesus did, He did as the covenant Head of His people. If He died, they died in Him; if He rose again, they rose in Him; if He ascended up on high, they ascended in Him; and if He sits at the right hand of God, they also sit in the heavenly places in Him.

當談到祂的死，也就是祂傾倒祂的魂，我們就能看到祂豐盛的恩典。祂的確是滿有恩典，因為祂倒空祂自己來拯救人。祂自己不僅是人類的救主，也是人類的救恩。祂為我們

捨了自己。當祂在木頭上在祂自己的身體裏承擔我們的罪時，祂確實充滿了恩典。祂的愛達到了頂峰，因為祂死在十字架上，“義的代替不義的，為要把我們帶到神前。”當你說出“替代”這個詞，你會情不自禁地覺得替代有罪之人的那個代替者是滿有恩典的；或者用另一個詞，“代表”，並記住無論耶穌做什麼，祂都是作為祂子民之約的元首所做的。如果祂死了，他們就在祂裡面死了；如果祂復活了，他們就在祂裡面復活了；祂若升上高天，他們就在祂裡面升天；如果祂坐在神的右邊，他們也在祂裡面坐在天上。

When He shall come a second time it shall be to claim the kingdom for His chosen as well as for Himself; and all the glory of the future ages is for them, and not for Himself alone. He saith, “Because I live, ye shall live also.” Oh, the richness of the grace and truth that dwell in our Lord as the representative of His people! He will enjoy nothing unless His people enjoy it with Him. “Where I am, there also shall my servant be.” “To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.”

當祂第二次降臨時，祂要為祂的選民和祂自己得著國度；未來時代的所有榮耀都屬於他們，而不僅僅是祂自己。祂說：“因為我活著，你們也要活著。”哦，作為祂子民的代表，住在我們主裡面的恩典和真理是何等的豐富！除非祂的子民和祂一起享受，否則祂也不會享受什麼。“我在哪裡，服事我的人也要在那裡。(約 12:26)”“得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與他同坐一般。(啟 3:21)”

There is yet another word higher than “substitution,” higher than “representation,” and that is “union.” We are one with Christ, joined to Him by a union that never can be broken. Not only does He do what He does, representing us, but we are joined unto Him in one spirit, members of His body, and partakers of His glory. Is not this grace, grace unspeakable? Is it not a miracle of love that worms of earth should ever be one with incarnate Deity, and so one that they never can be separated throughout the ages?

還有一個高於“替代”、也高於“代表”的詞，那就是“聯合”。我們與基督是一，藉著永遠不能打碎的聯合與祂相連。祂不僅做祂所做的，代表我們，而且我們在一個靈裡與祂聯合，成為祂身體上的肢體，並有分於祂的榮耀。這豈不是無法言喻的恩典嗎？地上的蟲子能與成肉體的神成為一，而且他們永遠無法分離，這難道不是愛的奇蹟嗎？

Thus I have shown you that there is in our Lord a fullness of grace. Your own thoughts will dig deeper than mine.

我這樣向你們陳明，在我們的主裡面有豐盛的恩典。你自己的想法會比我的更深入。

But then it is said there is in Him also a fullness of *truth*, by which I understand that in Christ Himself, not merely in what He said, and did, and promised, there is a fullness of truth. And this is true, first, in the fact that He is the fulfillment of all the promises that went before concerning Him. God had promised great things by His prophets concerning the coming Messiah, but all those predictions are absolutely matters of fact in the person of the Well-beloved. “All the promises of God are yea and Amen in Christ Jesus.” Verily He hath bruised the serpent’s head. Verily He hath borne our griefs, and carried our sorrows. Verily He hath proclaimed liberty to

the captives. Verily He hath proved Himself a prophet like unto Moses.

但後來聖經又說在祂裡面也有完全的真理，由此我明白，不僅在祂所說的、所做的和所應許的裏面，而是在基督自己裡面有完全的真理。這是真實的，首先，基於祂是之前關於祂所有應許的實現。神已經藉著祂的先知，應許了關於即將到來之彌賽亞的偉大事情，但所有這些預言對於這位蒙愛的人來說絕對是事實。“神的應許，不論有多少，在基督耶穌裏都是是的。也都是阿們的。(林後 1:20)”祂確實傷了蛇的頭。的確，祂擔當了我們的憂傷，承擔了我們的憂患。的確，祂已向俘虜宣告自由。祂確實證明了自己是像摩西一樣的先知。

According to my second text, in verse 17, I understand our Lord Jesus to be “truth” in the sense of being the substance of all the types. The law that was given by Moses was but symbolical and emblematical; but Jesus is the truth. He is really that blood of sprinkling which speaketh better things than that of Abel; He is in very deed the Paschal lamb of God’s passover: He is the burnt-offering, the sin-offering, and the peace-offering—all in one! He is the true scapegoat, the true morning and evening Lamb; in fact, He is in truth what all the types and figures were in pattern.

根據我的第二處經文，在第 17 節(律法本是藉著摩西傳的；恩典和真理都是由耶穌基督來的。約翰福音 1:17。)，我理解我們的主耶穌是“真理”，因為祂是所有預表的實質。摩西頒布的律法只是象徵的和豫表的性質；但耶穌是真理。祂確實是所灑的血，比亞伯的血所說的更美，祂確實是神逾越節所殺的逾越節羔羊：祂是燔祭、贖罪祭和平安祭——全都合為一！祂是真正的替罪羊，是真正早晚所獻的羔羊；事實上，祂是所有豫表和表樣樣式的實際。

Blessed be God, brethren, whenever you see great things in the Old Testament in the type, you see the real truth of those things in the person of the Lord Jesus Christ. The Jew had nothing that we have not: he had nothing even in outline and shadow which we have not obtained in substance. The covenant in its fullness is in Christ: the prophecy is in Moses, the fulfillment is in Jesus: the foreshadowing is in the law, the truth is in the Word made flesh.

當受稱頌的神啊，弟兄們，當你看到舊約中的偉大事物的預表時，你會在主耶穌基督的身上看到這些事物的真正的實際。我們沒有的東西猶太人也沒有：我們在輪廓和影兒中沒有得到實質的東西，他也沒有得著。這約的豐滿在基督裡：預言在摩西裏，應驗在耶穌裡：預示在律法裡，真理在道成肉身裡。

Further than that, our Lord Jesus Christ is said to be grace and truth in this sense, that He truthfully deals with matters of fact in the case of our salvation. I know the notion of the world is that the salvation of Christ is a pretty dream, a handsome piece of sentiment. But there is nothing dreamy about it: it is no fiction; it is fact upon fact. The Lord Jesus Christ does not gloss over or conceal the condition of man in his salvation; He finds man condemned, and takes him as condemned in the very worst sense, condemned of a capital offense; and as man’s substitute He endures the capital penalty, and dies in the sinner’s stead. The Lord Jesus views the sinner as

depraved, yea, as dead in trespasses and sins, and He quickens him by His resurrection life.

此外，我們的主耶穌基督在這個意義上被認為是恩典和真理，祂實實際際地處理在我們得救的事上實際的問題。我知道世人認為基督的救恩是一個美麗的夢，一段美好的感情。但救恩沒有任何夢幻之處：它不是虛構的；這是根據事實的實際。主耶穌基督並沒有掩飾或隱瞞人在他所得救恩的情況；祂看見一個人被定罪，並認為他在最壞的意義上是該被定罪，被定為死罪；作為人的替代，祂忍受了死刑，替罪人而死。主耶穌看罪人是墮落的，是的，死在過犯和罪惡中，祂用復活的生命使祂復活。

He does not wink at the result of the fall and of actual sin; but He comes to the dead sinner and quickens him; He comes to the diseased heart and heals it. To me the gospel is a wonderful embodiment of omnipotent wisdom and truth. If the gospel had said to men, "The law of God is certainly righteous, but it is too stern, too exacting, and therefore God will wink at many sins, and make provision for salvation by omitting to punish much of human guilt," why, my brethren, we should always have been in jeopardy. If God could be unjust to save us, He could also be changeable, and cast us away. If there was anything rotten in the state of our salvation, we should fear that it would fail us at last. But our foundation is sure, for the Lord has excavated down to the rock; He has taken away every bit of mere sentiment and sham, and His salvation is real throughout. It is a glorious salvation of grace and truth, in which God takes the sinner as God is, on the principles of true righteousness; and yet saves him.

祂不會對墮落和實際犯罪的結果假裝沒看見；但祂來到該死的罪人那裡，使他得生命；祂來到患病的心這裏並醫治了它。對我來說，福音是無所不能之智慧和真理的美妙實化。如果福音對人說：“神的律法固然是公義的，但它太嚴厲、太嚴苛，因此神會對許多罪孽視而不見，並藉著省略懲罰許多人的罪孽，來為救恩做好準備，”我的兄弟們，為什麼，我們一直處於危險之中。如果神能不公正地拯救我們，祂也可以改變，並把我們拋棄。如果我們救恩的狀態有任何腐爛之處，我們應該會擔心它最終會使我們失敗。但我們的根基是穩固的，因為主已經挖深直抵磐石；祂除去一切純屬感情和虛假的，祂的救恩始至終都是真實的。這是恩典和真理的榮耀救恩，神按照真正公義的原則對待罪人；卻救了他。

But it means more than that. The Lord deals with us in the way of grace, and that grace encourages a great many hopes, but those hopes are all realized, for He deals with us in truth. Our necessities demand great things, and grace actually supplies those great things. The old law could never make the comers thereunto perfect as pertaining to the conscience, but the grace of God makes believers perfect as pertaining to the conscience. If I were to sit down and try to imagine a flaw in the ground of my salvation by Christ, I could not do it. Believing as I do in Him who bore my sins in His own body on the tree, I feel that by no possibility can His atonement fail me. I have not imagination strong enough to feign a reason for distrust: I do not see hole or corner in which any charge could lurk against the man that believes in Jesus Christ.

但這裏還有更多的意義。主以恩典的方式對待我們，這恩典鼓勵了許多盼望，但這些

盼望都應驗了，因為祂以真實待我們。我們的需要是要求偉大的事物，而恩典實際上把供那些偉大的事物應了我們。舊的律法永遠不能使來到它那裡的人良心得以完全，但神的恩典使信徒在良心上得以完全。如果我坐下來試圖想像我藉著基督所得著救恩的根基有什麼缺陷，我還真的找不到。就像我相信那位在木頭上在自己的身體上背負我罪孽的人一樣，我覺得祂的贖罪絕不可能使我失望。我沒有足夠強大的想像力來虛構出不信任的理由：我看不到任何對相信耶穌基督的人能提出甚麼指控的破洞或困境。

My conscience is satisfied, and more than satisfied. Sometimes it even seems to me that my sins could not have deserved that the Son of God should die. The atonement is greater than the sin. Speak of the vindication of the law!—is not the vindication even treater than the dishonor? Does not the law of God shine out more lustrous in its indescribable glory through the sacrifice of Christ as the penalty for sin, than it would have done had it never been broken, or had all the race of law-breakers been swept into endless destruction? O brothers, in the salvation of Jesus there is a truth of grace unrivaled! There is a deep verity, a substantiality, an inward soul-satisfaction in the sacrifice of Christ, which makes us feel that it is a full atonement—a fountain of “grace and truth.”

我的良心得到滿足，而且不止滿足。有時甚至在我看來，我的罪不值得讓神的兒子為我的罪而死。神兒子的贖罪大於我的罪。說到為律法辯護！ - 辯護者不比侮辱人的更重要嗎？神的律法基督的作為對罪的懲罰，在其無法形容的榮耀中發出的光輝，豈不比它從未被打破，或者所有違法者都被捲入無休止的毀滅中嗎？上帝的律法藉著基督的獻祭作為對罪的懲罰，在其難以形容的榮耀中閃耀，如果它從未被破壞，或者如果所有違法者都被捲入無窮盡的毀滅中，它會不會更閃耀呢？弟兄們，在耶穌的救恩中，有無與倫比的恩典真理！基督的獻祭有一種深刻的真實性、實質性、內在魂的滿足，使我們覺得這是一種完全的贖罪——“恩典和真理”的泉源。

Nor have I yet quite brought out all the meaning, even if I have succeeded so far. Christ has brought to us “grace and truth”; that is to say, He works in believers both grace and truth. We want grace to rescue us from sin; He has brought it: we need truth in the inward parts; He has wrought it. The system of salvation by atonement is calculated to produce truthful men. The habit of looking for salvation through the great sacrifice fosters the spirit of justice, begets in us a deep abhorrence of evil, and a love for that which is right and true.

即使到目前為止我已經成功了，我也還沒有完全說出所有的意義。基督給我們帶來了“恩典和真理”；就是說，祂帶著恩典和真理中都同時在信徒身上工作。我們需要恩典來拯救我們脫離罪；祂帶來了它：我們的內心需要真理；祂做成了。藉著贖罪所得到救恩的制度旨在產生實際的人。藉著偉大祭物尋求救贖的習慣培養了正義的靈，使我們對邪惡產生深深的憎惡，並對正確和真實的事物產生了熱愛。

By nature we are all liars, and either love or make a lie: for this cause we are content with refuges of lies, and we compass ourselves with deceit. In our carnal state we are as full of guile

as an egg is full of meat; but when the Lord comes to us in Christ, no longer imputing our trespasses to us, then He takes out of our heart that deceit and desperate wickedness which had else remained there. I say it, and dare avow it, that the system of salvation by the indwelling of God in Christ and the atonement offered by Him for men, has a tendency in it to infuse grace into the soul and to produce truth in the life.

從本質上講，我們都是騙子，要嘛愛，要嘛說謊：為此，我們滿足於住在謊言庇護所裏，我們的四周都是欺騙。當我們活在肉體裏，我們充滿了詭計，就像雞蛋裡充滿了內容一樣；但是，當主在基督裡臨及我們，不再將我們的過犯歸罪我們時，祂就會從我們心中除去那些仍然存在的欺騙和無可救藥的邪惡。我敢說，並且敢於承認，藉著神在基督裡內住的救贖系統，並藉著祂為人類提供的贖罪，傾向於將恩典注入我的魂並在生活中產生真理。

The Holy Ghost employs it to that end. I pray that you and I may prove it so by the grace which causes us to love both God and man, and the truthfulness with which we deal in all the affairs of life.

聖靈為這個目的使用它。我祈禱你和我可以藉著使我們既愛神又愛人的恩典，以及我們在生活中處理所有事務的真實性來證明這一點。

Thus has our Lord displayed the glory of God in the grace and truth with which He is filled. I am sorry I have spoken so feebly on a theme so grand. May the Spirit bless you even through the infirmities of my speech!

我們的主就這樣在祂所充滿的恩典和真理中彰顯了神的榮耀。很抱歉，我在一個如此宏大的主題上，我的發言卻如此無力。願那靈祝福你，即使我的言語有許多缺點！

II ◦ Now I want a few minutes to say to you, Come brothers and sisters, LET US AVAIL OURSELVES OF THIS TABERNACLING OF GOD AMONG US.

貳、現在我想花幾分鐘對你們說，弟兄姊妹來吧，**願我們享受神在我們中間的帳幕。**

First, then, if God has come to dwell among men by the Word made flesh *let us pitch our tents around this central tabernacle*; do not let us live as if God were a long way off. To the Israelites God was equally near from every quarter of the camp. The tabernacle was in the center, and the center is equally near to every point of the circumference. No true Israelite could say, "I must go across the sea, or soar up into the air, or dive into the depths to find my God." Every Israelite could say "He dwelleth between the cherubim: I have but to go to His tabernacle to be in His presence and speak with Him." Our God is not far from any one of His people this day.

首先，如果神藉著道成肉身來到世人中間，**願我們在這個中央帳幕周圍支搭帳篷**；我們不要活得好像神離我們很遠。對以色列人來說，神與營的每個角落都是同樣的距離。帳幕在中心，這個中心與周圍每個點的距離都一樣。沒有一個真正的以色列人會說：“我必須越過海，或升到天上，或潛入深淵，才能找到我的神。”每個以色列人都可以說：“祂住在基路伯之間：我只要去祂的帳幕就可以在祂面前與祂說話。”今天我們的神離祂的任何一個子民都不遠

We are made nigh by the blood of Christ. God is everywhere present, but there is a higher presence of effectual grace in the person of the only begotten. Do not let us live as if we worshiped a far-off God. Let us not repine as if we were deserted. Let us not feel alone, for the Father is with us.

我們藉著基督的寶血得以親近。神無處不在，但在獨生子身上有更高效率的恩典。不要讓我們活的像敬拜遙遠的神一樣。願我們不要抱怨，好像我們被遺棄了一樣。願我們不要感到孤獨，因為父與我們同在。

God is near thee, therefore cheer thee, sad soul.

悲傷的魂，神就在你身邊，為此你要歡呼吧。

Open thy window towards Jerusalem, as Daniel did; pray with thine eye upon Christ, in whom dwelleth all the fullness of the Godhead bodily in the greatest nearness to us. God is never far away since Christ has come to dwell among men.

你要像但以理那樣打開你朝向耶路撒冷的窗戶；以你的眼睛注視基督來祈禱，在祂裡面神本性一切的豐盛都有形有體的居住在基督裡，基督與我們最親近。自從基督來住在世人中間，神就不再遠離。

Next, *let us resort to this central tabernacle to obtain grace to help in time of need.* Let us come to Christ without fear, for He hath grace to give, and He will give it to us abundantly, whenever we need it. I like to think of the wording of my text. Leave out the parentheses, and it runs, "He dwelt among us full of grace." He could not have dwelt among such provoking ones if he had not been full of grace. But if He dwells among us full of grace, we need not fear that He will cast us away because of our sins and failings.

接下來，**願我們尋求這個中央會幕的幫助以獲得恩典，在需要時提供幫助。**願我們無所懼怕地來到基督面前，因為祂有恩典可以賜給我們，而且祂會在我們需要的時候豐富地賜給我們。我喜歡思考我的文字的措辭。去掉括號，它就讀成，"祂充滿恩典住在我們中間。" 如果祂沒有充滿恩典，祂就不可能住在這些叫人冒火的子民中間。但是，如果祂滿有恩典地住在我們中間，我們就不必擔心祂會因為我們的罪和失敗而把我們趕出去。

I invite you, therefore, to come boldly to Him who is full of forgiving love. I beg you to come and receive of His fullness, for grace is truly grace when it is communicated: grace which is not distributed is grace in name only. "Alas!" you say, "I want so much grace." Brother, it is treasured up in Christ for you without measure. It is placed in Him that you may have it. Do we not try to persuade the sinner that there is life in a look? Shall I need to persuade saints that grace is equally free to them? Do we not tell the sinner that God is not to be sought for as far away, but that He is waiting to be gracious? Must I tell the believer the same? You may at this moment obtain all the grace you need. The door is open; enter and take what you will. Do not stop till you reach home and go through a set of religious exercises; but here, and now, believe in Jesus to the full. In the center of the camp is the incarnate God; Israel had but to go to the central tent to find present help in time of trouble. In the person of Christ, who hath said, "I am with you always, even to the end of the world," there is, in truth, all the grace you can possibly need. Come to this well and drink. Receive of His fullness, and go on your way rejoicing.

因此，我邀請你勇敢地來到充滿赦免之愛的祂面前。我懇求你前來並領受祂的豐滿，因為恩典在傳遞時才是真正的恩典：沒有分送出去的恩典只是名義上的恩典。“唉！”你說：“我想要這麼多的恩典。”弟兄，在基督裏為你珍藏的恩典是無限的。它被放置在祂裡面，使你可以得著它。難道我們不嚐試說服罪人看一眼就得著生命嗎？我是否需要說服聖徒們，恩典對他們同樣是免費的嗎？難道我們沒有告訴罪人，不要再到遙遠的地方去尋找神，反而祂在等待施恩給你嗎？我必須告訴信徒同樣的事嗎？此刻你可能會得到你所需要的一切恩典。這門是敞開著的；進來並得著你所想要的。不要停下來，直到你回到家，並進過一系列的宗教練習；但在這裡，現在，完全相信耶穌。營的中央就是道成肉身的神；以色列人在遇到困難時，只能去到中央帳篷尋求幫助。基督說：“我永遠與你同在，直到世界的末了”，事實上，在基督身上擁有你所需要一切的恩典。到這口井來喝。接受祂的豐滿，歡歡喜喜地走你的路。

What next shall we do? Brethren, since God in Christ is in the midst of us, *let us abide in joyful, peaceful confidence in Him who is grace and truth to us.* Do not let us wander to other sources. To whom should we go? Shall we leave our God? Shall we leave His grace, His truth? Do not let us dream that He is changed, for He is God. Do not imagine that He has removed, for He hath said, “This is my rest forever: here will I dwell, for I have desired it.” Do not let us conceive that His grace and truth are exhausted; for His fullness is eternal. Let us receive strong consolation, and remain steadfast, unmovable. Let us quietly rest in the firm belief that all we can want between here and heaven, all that we need this moment and in all moments yet to come, is treasured up in Christ Jesus, who is abidingly the center of His church and the manifestations of God.

我們接下來要做什麼？弟兄們，既然神在基督裡，祂也就在我們中間，**願我們住在喜樂裏、平安地信靠祂，對我們來說祂就是恩典和真理。**不要讓我們徘徊去尋找其他的源頭。我們應該去找誰？我們要離開我們的神嗎？我們要離開祂的恩典，祂的真理嗎？不要讓我們想像祂改變了，因為祂是神。不要以為祂已經離開了，因為祂曾說過：“這是我永遠安息之所；我要住在這裡，因為是其所願意的。(詩 132:14)”我們不要以為祂的恩典和真理已經用盡了；因為祂的豐滿是永遠的。願我們大得安慰，保持堅定不移。願我們安靜地安息在這個堅定的信念上，在今生與天之間，我們須要的一切，我們此刻和未來所有時刻所需要的一切，都被珍藏在基督耶穌裡，祂是祂教會的中心和神的顯現。

Once more: if this be so, and God does really in Christ dwell in the midst of His people “full of grace and truth,” *let us tell everybody of it.* I am sure if I had been an Israelite in the wilderness, and had met an Amalekite or an Edomite, I should have gloried in my God, and in the privileges which His presence secured me. We know that Amalekites and Edomites could not have come into the house of the Lord; but nowadays, if we meet with one who is a stranger, we can tell him of our privilege, with sweet persuasion that the stranger can be brought nigh through the blood of the Lamb. Therefore let us abundantly speak of the dwelling of God with men. Let us tell to

all that the Lord has come to man, not in wrath, not in judgment, but “full of grace and truth.” O my unconverted hearer, come to Jesus!

再說一遍：如果真是這樣，神確實在基督裡“充充滿滿的有恩典有真理”住在祂的子民中間，**願我們把這件事告訴每個人**。我敢肯定，如果我是在曠野裏的以色列人，遇到亞瑪力人或以東人，我就會以我的神為榮，並以祂的同在為我的權利，保衛著我。我們知道亞瑪力人和以東人不能進耶和華的殿；但是今日，如果我們遇到不認識神的外人，我們可以告訴他我們的特權，並甜美地說服這位外人，使他可以藉著羔羊的血被帶進前來。因此，願我們多多談論神與人的居所。願我們告訴所有人，主已來到世人這裏，不是帶著忿怒，不是在審判中，而是“充充滿滿地有恩典有真理”。我未重生得救的聽眾啊，來就近耶穌吧！

He is able to save to the uttermost those that come unto God by Him. Draw nigh to the meek and lowly Jesus, and you draw nigh to God. He saith, “He that hath seen me hath seen the Father.” Publish the invitation of grace to the four winds. Ring out your silver trumpets, or if you have them not, sound your rams’ horns; but somehow let all people know that the tabernacle of God is with men, and He doth dwell among them. Tell out this news in the far country, that the wandering prodigal son may hear it, and cry, “I will arise, and go to my Father.” God has come to men; will not men come to God? In Christ Jesus God invites men to come to Him; will you not come to receive grace and truth?

凡靠著祂進到神面前的人，祂都能拯救到底。請來就近這位溫柔謙卑的耶穌，使你也能親近神。祂說：“人看見了我，就是看見了父。”(約十四 9)要向四風發出恩典的邀請。吹響你的銀號，如果你沒有號，就吹響你的羊角；要用任何方法，讓所有人都知道神的帳幕在人間，祂確實住在他們中間。把這消息傳到遠方的民，願流蕩的浪子聽見，喊著說：

“我要起來，到我父親那裡去。”(路十五 18)神已降臨人間；人不願意來到神面前嗎？在基督耶穌裡，神邀請人到祂這裏來；你不來接受恩典和真理嗎？

One more lesson remains, and that is—*what manner of people ought we to be among whom Jehovah dwells?* It must have been a very solemn thing to be a member of that great camp of two million in the wilderness of Sinai. God’s presence in the midst of the camp must have made every tent sacred. As we walked through the streets of that canvas city, if we had been Israelites, and in our right minds, we should have said, “These tents are none other than the house of God and the very gate of heaven; for see, Jehovah is in the midst of us. Mark you not the bright light that shines about His sanctuary?” We should have felt that in such a camp all should be holy.

還有一個教訓，那就是——**我們應該成為什麼樣的人能與耶和華同住？**成為西奈曠野中兩百萬大營中的一員，必定是一件非常莊嚴的事情。神在營中的同在，必定使每個帳篷都變得神聖。當我們走過那個帳棚城市的街道時，如果我們是以色列人，在我們正常的頭腦中，我們應該會說：“這些帳棚就是神的殿和天門；因為，看哪！耶和華就在我們中間。

難道你沒有注意到祂聖所周圍的明亮光芒嗎？”我們應該會覺得，在這樣的營裡，一切都應該是聖潔的。

The pollution of sin should be unknown there. In such a camp constant prayer and praise should be presented to Him whose presence was its glory and defense. Today let our congregation be a holy convocation; and as for ourselves, let us be holiness unto the Lord. We are consecrated men and women, seeing the Lord has come so very near to us. I spoke of solemnity; I meant not dread and sorrow, but a solemnity full of joy. It is a solemn thing to have God so near, but the joy is equal to the solemnity. Glory be unto God most high, for He is here! Let us spend our days and nights in gladness and delight. God is reconciled to us in the person of His dear Son, and we have fellowship with God in Christ Jesus; wherefore let us rejoice evermore. Amen and amen.

在那裡應該沒有罪的污染。在這樣的營裡，應當不斷地向祂獻上禱告和讚美，祂的同在就是這營的榮耀和防衛。今天，願我們的會眾成為一個神聖的聚會；至於我們自己，願我們成為聖潔歸給主。我們是奉獻的男人和女人，因為我們看到主離我們如此親近。我鄭重地說這些話；我的意思不是恐懼和憂傷，而是一種充滿歡樂的莊嚴。與神如此親近是一件嚴肅的事，但是有多嚴肅就有同樣的喜樂。榮耀歸於至高的神，因為祂在這裡！

願我們在歡樂和喜悅中度過我們的日日夜夜。神在祂愛子的人位裏與我們和好，我們在基督耶穌裡與神交通；因此，願我們永遠喜樂歡騰。阿們，阿們。