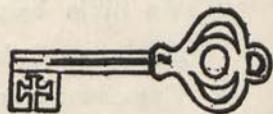


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# 生活指南

*A Guide For Living*

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鑰匙叢書

蒲頓約翰著

By JOHN POULTON

27 DEC 1963

生活指南（鑰匙叢書之八）

蒲頓約翰著 麥國屏譯

（根據英文本一九六〇年版逐譯）

我們怎樣去找生活上的指導？聖經能幫助我們嗎？如果是能夠的，我們還要遵守舊約的律法嗎？當新約說到“基督的律法”時，那是什麼意思？這基督的律法怎樣與舊約連在一起呢？這些問題，都是作者在本書中所要解答的。

本書經得原著出版者允許印行。

## A Guide for Living

(Key Books No. 8)

by John Poulton Translated by K. P. Mack

(English Edition: 1960)

How can we find guidance for living our lives? Can the Bible help us? If so, do we still need to obey all the laws of the Old Testament? What does the New Testament mean when it speaks of the 'Law of Christ'? How is this related to the laws of the Old Testament? These are some of the problems faced by the author in this book.

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鑰匙叢書之八

# 生活指南

基督教輔僑出版社出版

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## FOREWORD

This book comes out of a team writing project in Bishop Tucker College, Mukono, Uganda. Any value it may have is owed to the help, criticism and advice of the students who shared its writing. In particular thanks are due to J. Mucokori, A. Ntogota, C. Bamwoze and S. Kamagara, who worked with me week by week, and who are now out in their work in the Church of Uganda. They would agree with me that this team method of writing has its peculiar worth for Africa today. As we worked together we grew in the assurance that here God was leading us into a new path of fruitful fellowship with one another.

But any faults lie squarely on the author's shoulders. That is only fair! It is our prayer that, along with its obvious purposes of teaching a little of the Laws of Christian living, this book may serve to persuade others to experiment along similar lines of writing.

JOHN POULTON

## 序

這本書是烏干達墨幹魯德加主教書院集體寫作計劃的作品。要是它可能有任何價值，那是應當歸功於參加作寫的學生的助力，批評，和提供意見。特別要誌謝的是莫各高尼杜葛他卜胡司，以及金麥加拿，他們一週復一週的和我一起工作，現在都出而在烏干達教會工作了。他們會同意我的見解，認為這集體的方法對於今日的非洲有其特殊的價值。在我們一起工作時，我們日益確信，上帝在這裏正領導我們，使彼此進入滿有團契的成果的新途徑。

但這本書有任何錯誤都全部地由作者負責。這纔是公平的！我們所祈求的是，這本書除了教導些基督徒生活規律的明顯目的外，還可藉以勸導別人去作同類的寫作。

蒲頓約翰

## INTRODUCTION

This book is about the way a Christian should live. What rules has he to guide him? Is he always free to choose his own way, or must the Church direct him? Does the Bible attempt to be a text-book of behaviour for the Christian? These are important questions for us to answer, especially today.

For, at present, churches in many parts of the world, which have been under missionary control, are learning to act alone. African and Asian leaders are having to find out for themselves more and more of the answers that the churches must give to modern situations. This is good and healthy.

And Christian leaders are not the only people who want freedom to decide, and the experience of making right choices independently. *Every Christian, as he grows up, wants to know how he may find and follow for himself, the ways of good conduct and obedience to God.*

Some churches do try to give their members most of the detailed help they need, through their leaders. Many other Christians are tempted to admire and envy such systems. They ask that their own churches also should write down many laws, and in the same way enforce standards of Christian behaviour.

The easy answer to such requests is to say "the Bible is *our* law." That is to say, all the guidance we need for Christian living is contained in the Bible, and we do not need the church to tell us what we should do.

But a sincere Christian who starts to use the Bible in that way will soon run into difficulties. For the Bible itself often seems to speak with two voices!

## 導 論

本書是說及一個基督徒所應當如何生活的方法。他有什麼法則去指導自己呢？他是不是時常都能夠自由地去選擇他自己的方法，抑或教會必須去指導他？聖經是不是企圖要作基督徒行爲的一本課本？這些都是我們要答覆的重要問題，尤其是在今日。

因爲，在目前，世界上許多地方曾經受外國傳教士支配的教會，都在學習單獨行動。非洲和亞洲的領袖們，正在要自己尋求越來越多的答案，使所有教會必須適應現代的情況，這是美好而健康的趨勢。

基督徒領袖們並非唯一想享受自由去決定和獨立地體驗到作適當選擇的人。每一個基督徒，在他長大時，都想自己知道怎樣可以尋得和遵行的良好行爲之法，以及找到服從上帝之道。

有些教會確實設法由其領袖給予教友們以所需要的大部份詳細幫助。許多其他的基督徒們都受到這些制度的激勵，而至仰慕和欽羨。他們要求他們自己的教會，也該訂立許多規條，並且以同樣的方法去實施基督徒行爲的標準。

對於這種要求最容易的答案就是說，「聖經是我們的規則」。這就是說，我們所需要作爲基督徒生活的一切指導都包含在聖經裏面，我們不需要教會告訴我們應當做什麼了。

但一個開始以這方法來使用聖經的誠心基督徒，不久就陷入困難。因爲聖經的本身往往似乎是說兩開的話的！

The first, in the Old Testament, is usually easier to understand. "Thou shalt not" is something we can follow without difficulty. No other gods but one, no murder, no adultery, no stealing, no lies. That sort of law we have grown up with since childhood. "Don't play with the fire." "Don't eat this plant—it's poisonous." "Don't pick up snakes." We have all learned to live safely and happily because of such wise prohibitions from our parents. If parents fail to give their children such plain rules, and to punish them if they start to break them, we know they are cruel. In the same way, *when man first tried to follow the Lord God, he was given certain plain, definite laws to guide him.*

But when we turn to the New Testament we seem to hear *another* voice. For although Christ there gives a lot of new teaching about our way of living, it is not in the form of a new set of laws. It is not so obvious how we may follow it.

Our Lord wanted His friends to stand by themselves, and to make their own decisions. They quickly came to understand from His teaching some extremely important ideas. These ideas govern and direct Christian behaviour. The writers of the Letters were going to write these down, and work out their meaning, very soon after Christ's death. But we cannot find in the gospels any sort of new text-book series of rules which Jesus gave to guide us in particular situations.

Think, for instance, of Christ's "summary of the Law" (Matthew 22: 37-40). The leaders of the Jews were trying to trap Jesus into making some statement that would clearly oppose the old Law, so that they might condemn Him. Instead of that, Jesus said that the whole Law could be explained and followed in two simple rules—

Love the Lord your God.

Love your neighbour.

If this is a summary of the "law of Christ", then we can

在舊約裏，最初通常是較易瞭解的。「你不可」，是我們可以照着做而無困難的事。除了一位之外沒有其他的神，不可殺人，不可奸淫，不可偷竊，不可說謊。這一類的規律我們自小就習慣了。「不要玩火」。「不要吃這種植物——那是有毒的」。「不要拿蛇」。我們因為有了父母這些賢明的禁例，大家都已學到安全而快活地過活。假如做父母的沒有這些淺白的規條給予其兒女們。而兒女們違反這些規條時，就受到懲罰，我們就知道這些父母是殘暴的。同樣的，當人開始設法跟隨主上帝時，他就會領受某些淺白而確實的規條作生活指導。

但當我們轉到新約聖經時，我們就似乎聽到另一種聲音。因為基督在那裏雖給我們許多生活方法的教訓，但它卻不是以一套新法律的形式說出來的。我們怎樣可以遵照它去做，卻不是這樣的明顯。

我們的主想要祂的朋友們能夠自立，並且自己作決斷。他們很快的就從祂的教訓中瞭解一些極端重要的觀念。這些觀念是管理和指導基督徒行為的。各書信（譯者按：指新約聖經的書信）的作者們在基督死後不久，將這些寫下來，並且解說它們的意義。但我們在各福音書中，不能找到任何一種乃耶穌指導我們應付特殊環境的一連串規條的新課本。

舉例來說，試想想基督的「律法總綱」吧（馬太廿二章三十七至四十節）。猶太人的領袖們那時正在設法陷害耶穌，使祂說出一些清楚地反對舊律法的話，以便他們可以懲罰祂。相反的，耶穌所說的卻是說及全部律法可以用兩條簡單的規條來解釋和遵從的話：

愛主你的上帝

愛你的鄰人。

假如這是「基督律法」的總綱，那麼，我們就可以

see at once that *this is a new sort of law*. It gives us no immediate guidance in this or that particular problem. We are to work out for ourselves the details of our Christian life day by day with the help of such simple guiding ideas. Christ took His friends, and wants to take us, beyond that stage where we want to have rules written down for us. He wants His friends to be *adults*, mature and free. He wants them, in fact, to do as they like (since, if He lives in them, they will like what is good and according to His will).

We may think now that this makes the Old Testament useless for the Christian. This is not so, and we shall see why in later chapters. For the moment it is enough to realize that we cannot just say "the Bible is our guide", without some more explanation.

We shall not get far, however, unless, from the start, we remember clearly what the Bible says about "being a Christian". This is nowhere described in terms of good behaviour. The Bible does not teach that when a man reaches a certain standard of right conduct, he has earned the right to be called a Christian, although in some countries people do use the word "Christian" loosely in that way. Instead we find a Christian described as "born again" (John 3:3), "a new creature" (2 Corinthians 5:17), "a friend" of Jesus (John 15:15), and a "temple of the Holy Spirit" (1 Corinthians 3:16, 17).

The New Testament says clearly that a Christian is a person who has committed his life in simple trust to Jesus Christ. A change has taken place. He is not as he used to be. Everything that the New Testament teaches about the way he should live is based on this fact. The Christian is a changed man. He is now "in Christ", and Christ is in him. Christian actions and Christian decisions, all the things a Christian does, arise from his new relationship to Christ. *He does what he does because he is what he is.*

This is what our Lord means in Matthew 7:16-20 when He says:—

立刻了解這是一種新的律法了。它在任何特殊問題中，並沒有給我們直接的指導。我們必得要自己逐日藉這種簡單的指導觀念之助，去作成我們基督徒生活的細則。基督過去曾帶引祂的朋友們而現在卻要帶領我們超越我們要有成文規律的階段。祂要祂的朋友們長大成人，成熟而且自由。實際上祂要他們去做他們所喜愛的事（因為，如果祂住在他們裏面，他們就會喜愛良善的事，並且遵照祂的意旨去做）。

我們現在也許會以為，這使舊約聖經對基督徒失了作用了。然而，並非如此，我們在以下幾章將會見到為什麼了。在目前，已經足夠使我們體認到，我們不能只是說「聖經是我們的指南」，而無須再加以解釋了。

雖然，除非在開始的時候我們就清楚地記得聖經所說關於「做一個基督徒」是應當怎樣，否則，我們便不會在這方面有多大進展。基督徒這名詞不是用好行為來述的。聖經並沒有教人，說一個人達到正確行為之某種標準，就可以賺得稱為基督徒的權利，雖然在有些國家中，人們確是這樣隨便地去使用「基督徒」這個字，相反的，我們所找到描述基督徒的詞語，卻是「重生」（約翰福音三章三節），「新造的人」（哥林多後書五章十七節），「耶穌的朋友」（約翰福音十五章十五節），以及「聖靈的殿」（哥林多後書三章十六至十七節）。

新約聖經清楚地說，基督徒就是一個將他生命完全委之於耶穌基督的人。那是人生發生一次的轉變。他不是像他慣常一樣了。凡新約聖經裏所教導我們關於基督徒應該過着的生活，都是以這事實為根據的，基督徒是一個轉變了的人。他現在是「在基督裏」，而基督也在他裏面。基督徒的種種行動，基督徒的種種決定，一切基督徒所做的事，都是從他與基督的新關係中產生出來的。基督徒的行事為人，應該名符其實。

在馬太福音七章十六至二十節我們的主耶穌所說的話，就是這個意思。祂說：

“Are grapes gathered from thorns, or figs from thistles? So, every sound tree bears good fruit, but the bad tree bears evil fruit. A sound tree cannot bear evil fruit, nor can a bad tree bear good fruit. . . . Thus you will know them by their fruits.”

And the same picture is in St. Paul's mind when he writes in Galatians 5: 22, 23:—

“The fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control: against such there is no law.”

These verses speak of the source of all Christian behaviour. It is not obedience to laws written down. It is rather the natural working out of the life of Christ within the Christian. By that life he is guided and directed.

We know that this does not make us perfect in a day or two. We need some of the rules and laws written down to help us to know how to express the life of Christ within us. But we see our aim. It is that we should grow up into what Paul calls “the full stature of a Christian man”. Such a “full-grown” Christian would put nothing in the way of the Holy Spirit. He would be getting near to the pattern Christ Himself set.

And meanwhile Paul could accurately describe our life thus:—

“I am not already perfect . . . but one thing I do, forgetting what lies behind, and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus” (Philippians 3:12-14).

「荆棘上豈能摘葡萄呢？蒺藜裏豈能摘無花果呢？這樣，凡好樹都結好果子，惟獨壞樹結壞果子。好樹不能結壞果子，壞樹不能結好果子……所以憑着他們的果子，就可以認出他們來。」

當聖保羅寫加拉太書五章廿二，廿三節時，他的心中也有同樣的圖畫：

「聖靈所結的果子就是仁愛、喜樂、和平、忍耐、恩慈、良善、信實、溫柔、節制：這樣的事，沒有律法禁止。」

這些經節說明基督徒一切行為的根源。這根源與其說是服從寫下來的律法，毋寧說是在基督徒生活中自然顯出基督的生命。他是受這生命引領和指導的。

我們知道這不是一兩天之內使我們達到完全的。我們需要一些寫下來的規則和律法來幫助我們知道怎樣在我們生活裏表達基督的生命。但我們知道我們的目的。我們應當長大到保羅所稱為「滿有基督長成的身量」。這些「滿有長成」的基督徒，不會阻礙聖靈的途徑的。他會逐漸接近基督自己所立的典型。

同時保羅又這樣正確地描述我們的生命：

「我不是以為自己已經得着了。我只有一件事，就是忘記背後努力面前的，向着標竿直跑，要得上帝在基督耶穌裏面從上面召我來得的獎賞」（腓立比書三章十二至十四節）。

## HOW TO KNOW WHAT IS RIGHT

WE have already seen that the Jews in the times of the Old Testament could claim to know what was right from the details of their Law. By the time of Jesus, the scribes had made small regulations controlling every action and situation a man could meet. This "tradition of the elders", though it told men clearly what was right and good to do, had grown into a great burden.

The Law had become a curse to men, because no one could expect to keep it all. All would fall short at some point or other. And those who tried hardest would become the most disappointed and depressed when they failed.

St. Paul could speak of this from his own experience. He had gone through all that sad struggle for goodness, trying desperately hard to keep the Law. His gospel is one of freedom from that hopeless struggle, a freedom brought by the death and resurrection of Jesus Christ. He says in very simple words, "Christ is the end of the law, that everyone who has faith may be justified" (Romans 10: 4). "There is therefore now no condemnation for those who are in Christ Jesus" (Romans 8:1).

That was good news for a Jew. It is good news for us! It means that we have no longer to think of the Law as a standard by which we shall certainly fail, and which will always prove us guilty. As Christians we shall not be judged in that way at all. For Christ Himself has taken our sins upon Him, on the Cross. He has died for us, taking the curse and punishment of the Law from us.

## 怎樣知道什麼是對的

我們已經知道在舊約聖經時代，猶太人自稱從他們的律法細則中可以知道什麼是對的。在耶穌的時代中，文士們曾經訂下了許多詳細的規則，來管制一個人可能遇到的每一種行動和情況。這種「古人的遺傳」，雖然是清楚地告訴人什麼是對和應當做的，卻變成了一種重大的擔負。

律法就成為對人們的一種災禍，因為沒有人可以希望能完全遵守的。誰都有某些或別些缺憾。那些最盡力去試行的人，當他們失敗了時，就會變成最失望而沮喪了。

聖保羅可以從他自己的經驗說明這一點。他曾經過一切悲慘的鬭爭以求臻於良善，拚命地設法遵守律法。他的福音就是從那絕望的鬭爭中而來的一種自由，一種由耶穌基督的死和復活帶來的自由。他用十分簡單的話說，「律法的總結就是基督，使凡信祂的都得着義。」（羅馬書十章四節）。「如今那些在耶穌基督裏的，就不定罪了。」（羅馬書八章一節）。

那是對一個猶太人的好消息。也是對我們的好消息——它的意思是，我們不再以為律法是註定我們要失敗，並且時常證明我們是有罪的標準了。我們既是基督徒，將完全不受這種方法去判斷了。因為基督自己在十字架上把我們的罪放在祂身上。祂已經為我們而死，從我們身上取去了律法的災禍和刑罰。

## The New Law

When the New Testament speaks of “the law of Christ”, it means something quite different. “For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and death” (Romans 8: 2). Christ has removed us from the place of judgment under the old Law, forgiving us all our sins. When we believe in Him, we see ourselves *set free* from the struggle with sin that could never be successful. We stand now under a new Law, “the Law of Christ”. This, as we shall see, describes our new way of life which we willingly follow along with all Christ’s people.

Paul’s command in Galatians, “Bear one another’s burdens, and so fulfil the law of Christ” (6: 2), gives us a clear picture. Keeping the law of Christ is something we share with others. Often it is through other Christians that we discover what is right for us to do.

The new Law is not a set of rules written down, a standard which is sure to find us guilty, and to condemn us for sin. Christ’s law is the highest and best sort of life His people can live, helping one another on day by day. We cannot expect, therefore, to describe it in every detail in a book. *The law of Christ is something we learn when we start to live it!*

It follows from this that we cannot really speak of “Christian ethics” or “Christian standards” except for Christian people. For to be “under the law of Christ” (1 Corinthians 9: 21) must mean first of all that we are alive in Christ, that we have personal faith in Him. Only so can we be free from the old Law of sin and condemnation. Only so can we have the power of the Spirit to help us to bring forth “the fruit” of Christian behaviour. That new way of life is seen by other people when we live better lives. But the better life is only a sign that we have received the forgiveness and grace of Jesus Christ.

## 新律法

當新約聖經說到「基督的律法」時，其意義是有點不同的。「因為賜生命聖靈的律，在基督耶穌裏釋放了我，使我脫離罪和死的律了。」（羅馬書八章二節）。基督已經將我們從受舊律法審判的地位遷離，赦免我們的罪了。當我們信賴祂時，我們就看到自己在與罪的鬭爭中獲得釋放了，這種鬭爭我們原是無法成功的。我們現在站在一種新律法，「基督的律法」之下了。這一點，正如我們所會看見的，正說明我們願意跟所有信仰基督的人在一起的生活新方式。

保羅在加拉太人書中囑咐說：「你們各人的重擔要互相擔當，如此，就完全了基督的律法。」（六章二節）。這句話給我們一幅很清晰的畫圖。遵守基督律法這責任，我們是要和別人共同分擔。我們往往透過其他的基督徒，而發現什麼是我們應做的事。

這新律法不是一套成文的法例，不是一種吹毛求疵，和懲罰我們的犯罪的標準。基督的律法是基督的子民所能過的最高和最好的那種生活，能每日的彼此幫助。因此，我們不可以希望能夠在一冊書中詳細的敘述其內容。基督的律法是我們在開始過這種生活時所學習的。

從這一點說下去，我們除了對基督的子民之外，就不能真實地講到「基督徒的倫理」或「基督徒的標準」了。因為要「在基督律法之下」（哥林多前書九章廿一節），其意義必須是我們首先要活在基督裏，我們對祂有個人的信靠。只有這樣，我們纔能從舊日罪與罰的律法中得到自由。只有這樣，我們纔有聖靈的能力助我們產生基督徒行為的「果實」。當我們過較好的生活時，這種生活的新方法是別人所能看到的。但較好的生活不過是一種記號，表明我們已經領受了耶穌基督的赦免與恩典。我們不能希望

We cannot expect it from those who have not yet accepted those gifts from Him!

We can put our question in other words, therefore. "How to know what is right" is only one part of our bigger desire as Christians. We want to know how to be, and to stay, in fellowship with Christ and one another.

Let us now examine some of the ways which experience shows to be helpful and necessary if Christians are to do that.

### Fellowship

One of the obvious marks of Christian people ought to be that we share life together, and are of one mind and purpose. The Bible calls all those who believe in Jesus . . . His Body (1 Corinthians 12), a Vine (John 15), a Temple (Ephesians 2: 19-22). They are "walking in Light" together (1 John 1: 7), and Christ Himself is the Light (John 8: 12) All these pictures try to say just this, that we are not *merely* men and women, boys and girls, but that we *belong together* and share a common life through the Spirit of Christ in us.

Now in any human society people nearly always want to behave according to what they find their fellows doing and thinking and saying. Unless a person is very powerfully convinced, he will not do things that are against the ideas and habits of others in his society. What others do is usually "right" for us to do. That is the way all men behave.

The same force is at work in the *Christian* society—but with a difference. We too find that the things we see our brothers and sisters doing and thinking and believing become the things that direct our own behaviour. But in saying that, *we are in fact describing how the Holy Spirit works in us and among us*. It is He who, through this fellowship, directs and guides those who follow Christ.

This explains why we should often ask the advice of other Christians before we make a decision. It may be our

那些仍未從祂那裏接受到那種恩賜的人能有這種生活的！

因此，我們可以將我們的問題用另外一種話說出來。「怎樣知道什麼是對的」不過是我們做基督徒較大的願望中的一部份罷了。我們想要知道怎樣能夠，以及怎樣保持與基督和我們彼此間的團契。

現在讓我們檢討，如果基督徒們要那樣做，經驗告訴我們是有幫助而且必要的方法。

### 團契

基督的子民明顯的表記之一，應該是我們共同分享生命，並且一心一意，向同一目的走。聖經稱呼所有信耶穌的人做祂的身體（哥林多前書十二章），葡萄的枝子（約翰福音十五章），聖殿（以弗所書二章十九至廿二節）。他們是「在光中行走」（約翰一書一章七節），而基督自己就是光（約翰福音八章十二節），這一切圖畫所說明的只是，我們不單純地是男人和女人，男孩子與女孩子，而是透過在我們裏面的基督的靈，共同隸屬以及分享一種共同生命的。

在任何人類的社會中，人們差不多總是要照着他們的同伴所做，所想，所說的去做的。一個人除非受到十分強有力的說服，他決不去做違反他社會中別人的意見和習慣的事。別人所做的通常就是我們認為「對」而去做的。這就是所有人所做的方法。

在基督徒社會中，同樣的力量也在運行——但有點不同。我們也找到我們所見於我們兄弟姊妹所做，所想，所信的事成為指導我們自己的行爲的事。但這樣說時，我們事實上是在描述聖靈在我們之中在和我們之間運行了。祂透過這種團契，指導和引領凡是跟隨基督的人的。

這就說明了我們何以要在未作決定之前往往要去請教別的基督徒。我們去請教的也許是牧師，或其他教會領

pastor, or some other church leader to whom we can go. It may more often be a friend, or a group of friends. In our discussion together, the Holy Spirit can show us things we could not see on our own. For instance, we often have difficulty in recognizing our true motives for wanting to do this or that. We are not sure whether we ought to do it, or whether we are just being selfish in wanting to do it. At such times a friend can show us our special weaknesses or remind us of those "blind spots" which make a right decision hard for us to reach alone. On the other hand, it sometimes happens that we hesitate to do something we really ought to do because of fear or false humility. A friend can show us this, and give us the help we need.

We can find help in many ways. Sermons in church, Bible-studies in small groups, meetings in any groups when Christians intend to help one another along in the Christian life, all share this common aim. They are times when, through fellowship together, the Holy Spirit can guide and direct members of the one Body, Christ's Church.

The same applies to our reading of Christian books. The Holy Spirit has helped the writers to put down those things that can help us. When we read them, we are, as it were, in fellowship with the writer. Through him we are in fellowship with his friends, and all the many sources of Christian life which helped him to write as he did. Thus to read a Christian book is an exciting way of widening our circle of Christian friends through whom the Holy Spirit can help and guide us. Sometimes this will be across long centuries of history!

Christians today are realizing more clearly how strong is the power of fellowship to help them. In many countries they are holding camps and conferences in holiday-time. Conventions try to bring Christians to live together for a short time. Then they not only hear helpful addresses, but can share their problems and difficulties with one another. Correspondence courses of Bible-study, and

袖。更常時去請教的也許是一位朋友或一班朋友。在我們一同討論中，聖靈就能夠將我們自己不能看見的指示我們。例如，我們往往難以認識我們想去做這件或那件事的真正動機的。我們並不確知我們是否應該去做某一件事，抑或是否因為自私纔去做。在這種時候，朋友往往就能夠指出我們特殊的弱點，或者提醒我們那些使我們難以單獨達到正確決定的「盲目之處」。在另一方面，有時我們對於實在應做的事，因為恐怕或虛偽的謙卑而躊躇不做。朋友可能將這點指示我們，並且給我們所需要的幫助。

我們可以在許多方面找到幫助的。禮拜堂的講道，小組聖經研究，當基督徒們為要在基督徒生活上彼此相助而舉行的任何小組聚會，這一切都分享這共同目標的。這一切都是聖靈透過團契在一起而帶引和指導一個身體（即基督的教會）的肢體的時候。

同樣的道理可以應用於我們閱讀基督教書籍。聖靈已經幫助了那些作家們去寫下足以幫助我們的事物了。當我們閱讀它們時，我們就與那作者團契，透過他，我們與他的朋友們及一切幫助他寫出來的基督徒生活的許多種來源團契。因此讀一本基督教的書籍乃擴大基督徒朋友的圈子之使人興奮的方法，透過這些朋友們，聖靈可以幫助和引導我們。有時這方法竟可以經歷許世紀的歷史！

今日基督徒們正更清楚地認識到團契力量幫助他們是怎樣地堅強了。在許多國家中，他們在假期中舉行露營和集會。各種會議是設法使基督徒們共同生活一個短時期。這樣，他們就不只聽大有幫助的演講，而且彼此分享他們

world-wide fellowships reading the same Bible passages together day by day are other ways in which Christians try to help each other. In all these ways the aim is to make fellowship alive and effective.

In East Africa, in those places where Revival has come to the churches, those who are seeking to follow Christ closely meet each week for a "fellowship meeting". At that time they share together the ways the Lord has helped and guided them in the past week, and pray and read the Bible. Again, this is an attempt to make fellowship real and helpful to each Christian. Because the main "fellowship meeting" may be too large for much personal speaking, members usually group themselves afterwards perhaps by twos and threes, and continue the same sharing and mutual encouragement.

Details and "methods" are not so important. What is important is that we should realize that God intends *others* to play their part in guiding us. When we commit ourselves to the Christian family, God shows us how we should learn the family ways and customs, walking each day worthy of the family name we now bear. We learn to look round for every possible help we can gain from our fellow-Christians. We learn to recognize those who can give us the best advice. We learn not to act alone when we ought to act together. In these ways we allow the Holy Spirit to guide us through our fellowship in Christ.

### Prayer

Every Christian knows that prayer is his chief way of keeping in touch with God. We know too that we shall not know what is right to do if we are not right first with God. So some thought about prayer must come next.

True prayer is two-way prayer. We worship God. We thank God. We confess to God. We intercede before God. We ask God for necessary things. *But also* we wait upon God. We are quiet and listen for God. We expect God to show us the right way. We know we cannot

的各種問題和困難。函授聖經研究，全世界每日同讀同一的經節，是基督徒們彼此幫助的另一方法。這一切方法，其目的都在乎使團契活潑而有效。

在東非洲，宗教復興已臨到各教會，那些要跟隨基督的人，每星期彼此密切地相聚，舉行「團契會」。在那時候，他們共同分享過去一星期主曾經幫助和指導他們的方法，並且彼此祈禱和讀經。這又是一種使團契對每一個基督徒都真實而有幫助的努力。因為大的「團契會」也許人數太多，個人沒有許多講話的機會，教友們就在會後分組，或者兩人三人作一組，繼續同樣的分享和共同鼓勵。

細節以及「方法」不是那麼重要。所重要的卻是我們應當認識上帝原欲別人盡他們的本份以帶引我們。當我們將自己交托給基督徒的家庭時，上帝就指示我們應當怎樣去學習家庭的生活方式和習慣，每日行事要與我們現在所享有的家聲相稱。我們要學習在從我們的基督徒同道中去找尋可以得到每各種可能的幫助。我們要學習認識那些能夠給我們最好勸告的人們，我們學習當我們應該共同行動時就不可以單獨的行動。憑這些方法，我們就容許聖靈透過我們在基督裏的團契而帶引我們了。

### 祈禱

每一個基督徒都知道祈禱就是他與上帝保持接觸的主要途徑。我們也知道，假如我們不首先與上帝有正當關係，我們就不會知道什麼纔是正當要做的事。因此有些人以為祈禱必須跟着而來。

真實的祈禱是兩方面的祈禱。我們崇拜上帝。我們感謝上帝。我們向上帝認罪。我們在上帝面前為人代求。我們向上帝請求必需有的東西。但我們也要事奉上帝。我們要靜默而聆聽上帝。我們期待上帝指示我們正確的途徑。

ourselves frame the best prayers, since only God knows our real needs.<sup>1</sup>

The second part of that description of prayer suggests to us how our prayers can lead us to know what is right. When we allow God His share of our prayer-times, we will often receive an inner warning that what we were planning to do was wrong; or an assurance that it was right. If we are honest in our prayers we shall truly want God to show us. Sometimes we make the mistake of having already decided before we ask God to guide us! Then it is difficult for God to show us if we ought to change our minds.

There are times when we are fairly sure that a certain decision is the right one; we feel this in our discussion of it with others, and our own thinking. We may then pray about it in a positive way. We may ask God to stop us if it is wrong, but expect to go ahead unless He makes it plain that we were mistaken. "If our hearts do not condemn us", says the writer of 1 John, "we have confidence before God" (3: 21)

At other times, when we are not so sure that a certain decision is the right one, then we should hold back. If in our prayers we cannot feel sure that God approves of our action, He may be definitely stopping us. He may, on the other hand, be saying that the time is not yet right. About any such decision, the apostle Paul says, "Let everyone be fully convinced in his own mind", "for whatever does not proceed from faith is sin" (Romans 14: 5, 23).

### Conscience

We think about this next because it follows closely from what we have just been thinking about. Conscience is like a voice or a strong feeling within a man. It causes him to feel that this is right, and that is wrong.

<sup>1</sup> For more about prayer, see Key Books No. 2, *Letters to a Friend*, especially letters 2 and 6.

我們知道我們自己不能編出最好的禱詞的，因為只有上帝知道我們真實的需要<sup>1</sup>。

說明祈禱的第二部份提示我們祈禱怎樣帶領我們知道什麼是正當的。當我們讓上帝佔有我們祈禱的時刻時，我們往往會接到一種內在的警告，警告我們所計劃去做是錯誤，或是保證我們所計劃的是正當。假如我們是誠心祈禱的話，我們必會真實地要上帝指示我們。有時我們犯了錯誤，在請求上帝帶引我們之前早已決定了！這樣即使我們應當改變主意，上帝也很難指示我們了。

有時我們頗為相信某種決定是正確的；我們在與別人討論，和在自己思想中都感覺到那些決定是正確的。我們於是可以積極地祈禱。我們可以請求上帝制止我們，假如那是不對的；但卻希望繼續做下去，除非上帝明白指示我們是做錯了。約翰一書的作者說，「我們的心若不責備我們，就可以向上帝坦然無懼了。」（三章廿一節）

在其他的時候，我們不大確知某種決定是對的，我們就應當立即停止。假如在我們的祈禱中不能深覺得上帝核准我們的行動，祂也許直截了當地在阻止我們。在另一方面，祂也許說時間還未適合。使徒保羅論及任何這一類的決定說，「各人心裏要意志堅定」，「凡不出於信心的都是罪」（羅馬書十四章五節，廿三節）。

### 良心

我們跟着就想到良心，因為它是緊隨着我們剛纔所思想的而來的。良心有如在人內心裏的一種聲音，或一種強烈的感覺，它令到一個人覺得這是對，那是不對。

<sup>1</sup> 參看鑰匙叢書之一致友人書，特別是第二和第六封信。

Many African languages do not have one word for conscience. But every African, and every human being in any country, knows it as a fact. When we catch a little boy stealing mangoes, his face shows that he understands he has done something wrong. When we tell lies to cover up some action, our conscience is busy making us feel uncomfortable. We may even look so confused and guilty as a result, that our lies will not be believed!

But conscience is not an easy matter to think about. It can be, for a Christian, the voice of God speaking to direct us. But sometimes it is not. Sometimes the Devil may use it. Often we shall receive through our conscience a jumble of voices, good and bad.

Perhaps the picture of a radio set is useful to us here. The conscience can be "tuned in" to bring us God's voice, if we carefully keep it on the right wave-length. That is the purpose of the sort of prayer we discussed just now.

But if we neglect to keep the set "tuned", then our conscience starts to pick up a number of other voices, and the voice of God grows fainter and fainter.

All other "voices" are not bad. Some of them represent the customs and traditions of our tribe or race. Some represent the things we saw to be important to our mothers and fathers when we were young. In many lands of Africa and Asia today the "voice" of nationalism is a very strong "transmitter", which we cannot fail to "pick up" very often.

Along with these come the voices which result from education. We have been taught, first at home, then at school, and in each part of our life, that some things are good, some are bad. So our education becomes a guide to us in many things. We might take as an example, the question of flies, dirt, and uncovered food in the home. The uneducated man or woman hears no voice saying that these things are dangerous and may lead to disease and death. The educated person thinks that what is allowed to happen regarding these things is a matter of "right"

許多非洲的方言沒有一個字來表示良心的。但所有非洲人，以及任何國家的人，誰都知道人有良心是一種事實。當我們拿到一個偷芒果的小孩子時，他的面孔顯出他知道他是做錯了事的。當我們說了一次謊話來遮掩某種行為時，我們的良心就忙於使我們覺得不舒服。結果，我們甚至表現得那麼尷尬和有罪，以致別人不相信我們的謊話。

但良心不是一件容易思索的事。就一個基督徒來說，它可能是上帝指導我們的聲音。但它有時又不是。有時魔鬼也許使用它。我們往往會透過我們的良心收到一種混雜的聲音，好的和壞的。

也許一部無線電機的說明，在這裏對我們是有用的。假如我們謹慎地把良心保持在正確的電波上，它會「接得上」上帝的聲音的。我們現在所討論那種祈禱，其目的就是這樣。

但如果我們不小心較準那副機的「音波」的話，那麼我們的良心就會收到許多其他的雜音，而上帝的聲音就逐漸模糊了。

所有其他的「聲音」也不是壞的。其中有些是代表我們部落或種族的習慣和傳統。有些是代表我們年幼時所見到我們父母認為重要的東西。今日亞非兩洲的許多地方中，民族主義的「聲音」是很強勁的「傳播器」，我們總不會收不到。

跟着這些聲音而來的，還有由我們所受的教育而發出的種種聲音。我們首先在家裏，後來在學校，以及在我們生活之每一部份中受教導，知道有些東西是好的，有些是壞的。因此在許多事情上我們所受的教育就成了我們的指導。我們可以拿著蠅，塵垢，家裏沒有蓋住的食物等問題來做例證。沒有受過教育的男人或女人是聽不到說這些東西是危險，足以招致疾病與死亡那聲音的。受過教育的人

and “wrong”. Education in hygiene has become one of the “good voices” acting on our conscience.

We need not say much about the obviously “bad voices”. We know and hear them too easily. Good and bad, these “other voices” come from every part of ourselves, our racial and tribal background, our training in life. When we become a Christian, we do not lose these things. They still have their power to direct us, if we listen to them. If they are good, they remain good. If they are bad, we shall come to recognize why they are bad.

But a Christian is a person who has decided to “tune” first to God. His voice is to be the first and strongest that we let ourselves hear. Sometimes we shall find that He strengthens and makes plainer a voice that is speaking through our past training or experience. (As when He called Moses to go back to Egypt and to lead His people out into freedom, or when today a young educated Christian feels *called* to enter politics and help his country in its struggles.)

Quite often God may choose to show us a path which we ourselves find to be attractive. It is a mistake to think that the “will of God” is always something unpleasant! An example of this, of course, would be when we felt it to be right to marry the man or woman to whom we had been naturally attracted. We should want to discuss this first with our friends, and pray about it carefully. But let us not assume from this example that we shall be necessarily right to marry the first person who attracts us! In this particular choice, a Christian needs the help of as many “voices” as possible, for on his own he may make a serious mistake.

There will certainly be times when God will require us to say ‘no’ to some very strong voice. This may be to a personal desire or the wishes of our family. What we ought to do will prove to be different from what at first seemed the obvious way.

Conscience, then, is not the straightforward and

以爲容許這些事情發生是關乎「對」與「不對」的道德問題。衛生科的教育就成爲在我們良心上運行的「好聲音」了。

關於顯然「不好的聲音」，我們毋須多說了。我們知道和聽到這些聲音是太容易了。好與壞的這些「其他的聲音」是從我們自己之每一部份，從我們種族和部落的背景，我們的生活訓練等等而來。當我們成爲一個基督徒時，我們並沒有失去這些東西。假如我們傾聽着它們，它們仍然有力量去指導我們的。假如它們是好的，那就仍然是好。假如它們是壞的，我們就會知道它們爲甚麼是壞。

但基督徒是一個決定首先「收聽」上帝聲音的人。祂的聲音是我們要首先收聽而且是最強有力的聲音。有時我們會覺得上帝將透過我們過去所受的訓練或經驗而說出的聲音加以強化，和使之更明白。（如在祂召喚摩西回埃及去，帶領祂的人民獲得自由的時候。又或如在今日一個受過教育的青年基督徒覺得蒙召，去參加政治，幫助他的國家去奮鬥的時候。）

上帝時常會指示一條我們自己覺得富有吸引力的途徑的。以爲「上帝的旨意」常是一些不愉快的事，那是一種錯誤！當然，當我們感覺到和我們所依戀着的男子或女子結婚是對的時候，就是一個例證。我們應當要先和我們的朋友們商量，並且小心地爲這些事祈禱。但由這些例證看來，我們不可假定我們和第一個吸引我們的人結婚就必然是對的！在這種特殊的選擇中，一個基督徒需要儘可能有「聲音」的幫助，因爲憑他自己，他會犯嚴重的錯誤。

當然也有上帝要我們對一些極強烈的聲音說個「不」字的時候。這也許是對一種的慾望或我們家庭的願望的。我們所應做的，會證明和我們初時以爲明顯易行的途徑大不相同。

那麼，良心並不是我們所期望直截迅速而有益的指

immediately helpful guide we might like it to be. Always we need to test the things we *feel* to be right in other ways. Slowly, it is true, we shall be able to rely more fully upon our conscience to bring God's voice to us. But that will only come after a long time, when we have learned to control the "wave-length" for ourselves, and have come to recognize the particular guidance that God gives.

### The Bible

What part, then, has the Bible to play in our guidance? Surely here, in a special way, God Himself will show us His will? As we read His Word, will God not speak to our conscience in the clearest way of all? We remember how, in the sixteenth century, through his reading of the Scriptures, Martin Luther was led by God to challenge many of the accepted "Christian" customs and teachings of his day. We too need that standard of comparison. We need to be able to turn to the Bible and know that "thus saith the Lord".

The next chapters will speak specially about this, so here we do not need to say very much. But we may first think of the Bible as a collection of "Christian books". These have the worth of other books written within the circle of those who are trying to help one another to live as God wants them to live. In this sense, Bible-reading is our way of gaining help, inspiration and guidance, from our fellowship with God's people in times gone by. Each Christian can have Paul as his teacher and daily companion. Each Christian can have the friendship of Peter and John and the rest of them, through the writings they have left us. Above all, each Christian can come daily into personal touch with his Lord, as he reads again the stories and words of the gospels.

But no one who begins to read the Bible as a human record in that way can be content with that alone. For beyond it all, the Bible is *God's Word*, and as we read it with open hearts, God still speaks to us.

導。我們時常需要以其他方法將我們感覺到對的東西加以考驗。固然，慢慢地，我們可以更充分地靠賴我們的良心將上帝的聲音帶給我們。但這只能在許久以後，我們已經學會了自己控制「波長」，能夠認識上帝所給予特殊指示的時候。

### 聖經

那麼，在指導我們來說，聖經佔着甚麼位置呢？上帝自己在這裏用特殊的方法對我們表示祂的意旨嗎？當我們讀祂的話語時，上帝豈不會用最清晰的方法對我們的良心說話嗎？我們記得，在十六世紀時，馬丁路得是怎樣的透過閱讀聖經，就得到上帝帶引，去向當時許多被認為「基督教的」習慣和教訓挑戰。我們也需要那比較的標準。我們需要能夠查考聖經，明白「主這樣說」的話。

下面幾章特別說到這一點，所以我們不必在這裏說得太多了。但我們可以首先把聖經當作是一套「基督教書籍」的集成去想。有些書是那些想彼此幫助去過上帝所要他們過的生活的人的圈子裏所寫的，這些書就是有那種的價值。從這一方面來說，讀經就是我們從與昔日上帝的子民相團契而取得幫助、鼓勵、和指導的方法。每一個基督徒都可以請保羅做老師，以及作日常的伴侶。每一個基督徒都可以透過他們給我們的作品而跟彼得、約翰，以及其他的人做朋友。最要的，每一個基督徒在再讀福音書上的故事和教訓時，都可以每日的和他的主作個人的接觸。

但沒有人會把聖經作為人類的紀事來讀，而以爲單是這樣就可以滿意的。因爲除此之外，聖經是上帝的說話，當我們敞開心門去讀它時，上帝仍然是和我們講話的。

How does God speak to us? Many times people ask that question when preachers or writers use the expression without explaining it. The answer is that when we read Scripture expecting God to show us His will, He does make it known to us. If we are really waiting for help and guidance, it will come. As we are reading, or thinking about what we have read, some words or thoughts, arising directly from the Scriptures in front of us, come into our hearts *as from God*. They are easily recognized as His Word to us for that very time. They concern the very choice or decisions that we had been thinking about.

Often they may be no new idea, but the reminder of some well-known theme of Scripture. "Take no anxious thought." "Lo, I am with you always." "Go." "Lord, here am I, send me." "The Lord is gracious and long-suffering." These are simple and direct words, but for us at that moment they have become directly the Word of God. So, many times, God will lead us to know what is right. We may not hear any voice speaking, and yet, very clearly we can say "The Lord told me", "God said. . ."

### Church Discipline

We must not leave out the rules and authority of the church to which we belong. Some churches exercise great power over the lives of their members. Some regard it as a necessary part of Christianity that their members should be free. There have been times in the history of the Church when this has gone very far. In fact some Christians have said that because they are forgiven men and women, they can do anything at all, in defiance of all moral laws and rules! All realize now that this was a heresy, a false understanding of what freedom means. But all do not agree as to how far our church should control and direct its members.

Nevertheless, remembering what has been said about our responsibility for one another, and reading again the words of St. Paul to many of the new churches of his day,

上帝怎樣和我們講話呢？當講道者或作家用這句話而不加以解釋時，許多人都提到這問題。那答案就是，當我們讀經，期待着上帝將祂的意旨指示我們時，祂確實使我們明白祂的意旨。假如我們真的是在等待幫助和指導的話，祂的意旨就會降下。當我們在閱讀，或思索我們所讀的經節時，在我們跟前就有一些說話或思想直接從聖經而來，跑進我們心裏，好像來自上帝一樣。我們很容易分辨出它們正是祂在那時候給我們的話。它們所涉及的，恰巧就是我們曾經想及過的選擇或決定。

它們也許沒有新的意見，不過是將聖經上一些著名的題旨提醒我們罷了。「不要憂慮」。「看哪，我常與你們同在」。「去」。「主，我在這裏，請差遣我」。「上帝是有恩惠和忍耐的」。這些都是簡單而坦率的話，但在那時候對我們說來，它們就是直接由上帝而來的話了。所以，許多時候，上帝會引導我們知道甚麼是正確的。我們也許聽不到任何聲音。卻可以清楚地說「主對我說」，「上帝說……」。

### 教會的紀律

我們切不可不理會我們所屬教會的規章和權力。有些教會對於控制教友的生活有很大權力的。有些認為他們的教友應該自由，以此為基督教必需的條件。在教會史中，這一點曾盛極一時。事實上有些基督徒是這樣說的，因為他們都是獲得饒恕的男女，他們可以任意去做違反一切道德的規律的事！現在所有的人都認識這是一種異端，對自由的意義的一種誤解了。但我們的教會應當控制和指導它的教友到怎樣的程度，卻沒有一致的意見。

雖然如此，只要我們記得所說過關於我們彼此間所負的責任，以及再將聖保羅寫給他當日許多新興教會的話，

we may conclude that some measure of church discipline is necessary and good for these reasons:—

1. It is a help to weaker Christians who have not trained their consciences enough to know for themselves what is right and wrong in certain matters. (Read Romans 14 and 1 Corinthians 8 for the apostle's teaching about helping such Christians.)

2. It tells everybody, Christian or not, what is the minimum standard of behaviour for a church member. (Thus, for example, almost any non-Christian could tell you that a Christian must have only one wife.)

3. It helps the church to insist on a standard that will be required of all her members. This recognizes quite frankly that in any church there must be those who have failed in their lives. They have failed to reach that personal relationship with God that makes possible any fuller quality of Christian life. At the same time it enables the church to deal with scandals (see, for instance, 1 Corinthians 6), and to guide the weak in the times when they need help most.

So we can agree that the Holy Spirit has guided the Church to make many helpful laws. It is part of His way of guiding us through our common life. *Yet always His aim is something beyond such laws. It is our growth into a natural and full obedience to God's will.* We do not expect our churches to tell us everything, but we see the reason for certain things being laid down in rules that everyone knows.

Perhaps we may compare such laws with the Laws of the Old Testament. They are good in themselves. They point along the way. But they do not represent for the Christian a code of behaviour which would be a sufficient standard by itself.

我們就可以得到結論：某種教會的紀律是必要的，而且是好的，其理由如下：

一、它對那些未能訓練其良心足以使他們自己能分辨善惡的軟弱基督徒是一種幫助。（參閱羅馬書十四章及哥林多前書八章，便知這位使徒關於幫助這些基督徒的教訓）。

二、它告訴所有的人，不論是否基督徒，什麼是教友最低限度的行為標準。（例如，幾乎任何一個非基督徒都會告訴你，說一個基督徒只有一個妻子）。

三、它幫助教會堅持所有她教友們所必備的標準。這要十分坦白地承認，在任何一个教會中一定有些生活不夠嚴謹的人。他們沒有達到使基督徒生活能做到更充實的品質的個人與上帝的關係。同時，它使教會能應付種種毀謗（參看，例如哥林多前書六章）並且在軟弱者最需要幫助時予以指導。

因此，我們可以同意的說，聖靈曾經指引教會去製成許多有幫助的法規的。那是祂經由我們的普通生活而指導我們的方法之一部份。但祂的目的卻常是超越乎那些法規的。祂的目的是要我們長大到對上帝的意旨有自然而且充分的服從。我們並不期望我們的教會將所有的事情都告訴我們，但我們明白在規例中所定下使人人知道某些事情的原因。

我們或者可以將這些法規和舊約的律法比較。它們本身是很好的。它們所指的是正路。但它們不是代表其本身為標準的基督徒行為的法典。

## HOW THE BIBLE CAN HELP US

WE turn now to the Bible. What rules are there to help us in our use of Scripture when we come to it seeking guidance? Clearly this is a very large question, and we shall have to choose only a few examples when we are answering it. But it brings us to the heart of our subject.

*Jesus and Scripture*

For our Lord and His first friends, the Old Testament was their Bible. Upon its teachings and faith they based their own. If, at times, Christ seemed to be attacking the conduct and doctrines of the leaders of the Jews, that was because He saw them misunderstanding and wrongly interpreting God's will as it was shown in the Old Testament Scriptures.

We see this very clearly in Christ's own teaching concerning the Law. He speaks most severely to the scribes and Pharisees for the way they have made the Law a burden to the people. He goes out of His way to oppose in public their understanding of the commandment about the sabbath.

But in the end His intention is never *destructive*. He sums up His attitude to the Law like this: "Think not that I have come to abolish the law and the prophets; *I have not come to abolish them but to fulfil them*" (Matthew 5: 17).

What we have to do, therefore, in reading the Old Testament, is to seek to do so with the understanding of it that Jesus Himself had. Origen, one of the early teachers of the Church, wrote, "We do not reject the Law of

## 聖經怎樣幫助我們

我們現在轉而說聖經吧。當我們向聖經尋求指導時，在我們使用聖經中，有什麼規則來幫助我們呢？很清楚的，這是一個很大的問題，當我們要答覆這問題時，我們只要選擇幾個例子就夠了。但它會引我們到我們問題的核心去的。

## 耶穌與聖經

舊約是我們的主和祂初期的朋友的聖經。他們自己的教訓與信仰是以舊約為根據的。有時，如果基督似乎要攻擊猶太的領袖們的品行和教義時，都是因為祂看到他們不明白而且誤解了舊約聖經所指示的上帝意旨。

這一點我們在基督自己給人們關於律法的教訓中看得很清楚。他對文士們和法利賽人說得很嚴厲，因為他們將律法造成人民的負擔。祂公開反對他們對於安息日誡命的了解。

但歸根說來，祂原意並不是破壞的。祂用這樣的話將祂對律法的態度總結起來：「莫想我來要廢掉律法和先知；我來不是要廢掉，乃是要成全。」（馬太福音五章十七節）。

因此，我們讀舊約時，所要做的，就是要照着耶穌自己所了解的去做。俄利根，一位早期的教會大師，寫道：「我們並不抹煞摩西的律法，卻是歡迎它，只要讀給我們

Moses, but we welcome it, *provided it is Jesus who reads it to us*, so that as He reads we lay hold of His understanding and interpretation.”

### The Law of Moses

This is contained in the first five books of the Old Testament. But if we are to read it “with the eyes of Jesus”, then we have at once to make a division. For there are many sections of the old Law, which we call “ceremonial”, and which are not very useful for us today. When, for instance, we read the book of Leviticus, we find many regulations about food, clothes, houses and worship. These were made specially for the Jews (as for instance Lev. 11), but they are in no way “laws” for the Christian. It is interesting to see how the Jews realized that God was concerned in all these common things of everyday life. We can, in some cases, see the *spiritual* lessons behind the regulations. But today we are not bound by laws designed for other times and other lands.

Nor are Christians bound by the ceremonial laws which the Jews had for their forms of worship, especially those governing sacrifice. For Christ Himself has fulfilled these in His own death, and taken away the need for any further sacrifices. So we need only read these parts of the Law as a sort of foreshadowing of the death of the Lamb of God, Jesus Christ.

Leaving aside these elements of the old Law, we find that there is another large section which is quite different, and with which *we are very much concerned*. This is often called “the moral Law”. It has its foundation in the Ten Commandments, and we shall study these carefully in the next two chapters. For the moral Law is the foundation of all godly behaviour. Upon it Christ Himself built. Upon it we ourselves must build, if we are to learn to do what is right in God's sight.

“Moral Law”, a standard of behaviour, was a natural result of the new relationship God made with men. The

聽的是耶穌，祂讀的時候，我們就把握着祂的了解和解釋了。」

### 摩西的律法

這律法是包含在舊約聖經開始的五卷書中。但如果我們「以耶穌的眼光」去讀它，那麼我們就立刻作一區分。因為舊律法中有許多部份是我們稱為「儀文的」，對我們今日不很有用。例如，當我們讀利未記時，我們找到許多關於食物，衣服，住屋，以及崇拜的規則。這些都是特別為猶太人而作的（例如利未記十一章），但它們不是基督徒的律法。看看猶太人怎樣體認上帝對日常生活中這些普通的事情的關顧，是有趣的。有些地方，我們可以看到這些規例所隱藏着的屬靈的課題。但我們今日並不受到為別的時候和在別的地方而設的律法所拘束。

基督徒們也不受猶太人崇拜的方式，尤其是規定獻祭的儀文法規所拘束。因為基督在祂自己的死中已經親自完成這一切，而不再須獻祭了。因此，我們只需將這些部份的律法，作為上帝的羔羊——耶穌基督——的死的一種預兆去讀。

撇開舊律法的這些因素不說，我們另外還有一大部份是極不相同的，並且和我們是密切相關的。這部份就是通常叫做「道德律」。它的基礎在十誡，我們將在以下兩章裏細心地去研究它。因為道德律是一切神聖行為的基礎。基督本身是建在它上面的。假如我們要學習在上帝眼中甚麼是對的，我們自己也必要建立在它上面。

「道德律」，一種行為的標準，是上帝與人有了新關

story of it is in Exodus. The Covenant and the Law were one event. This was the start of a tribe as the chosen people of God. Because the people of Israel accepted the new covenant with God, and agreed willingly to make Him their own God, they were expected to behave in a new and different way.

This new way is set out in the Commandments and other parts of the Law which deal with man's right relationship with God. The Law was given, not as a burden, but as a gift. Its aim was to help man to stay in a right relationship with God.

At the beginning man's understanding of God was limited, and his ideas of the Law of God were also limited. But when Christ came, He began to increase man's understanding of God. Then it was plain that there would also have to be a "filling out" of man's idea of the Law of God. For every new insight into the nature of God brings with it the need to make our behaviour correspond with what we now understand.

So we can see how Christ's treatment of the Law of Moses was not to be its destruction. It remained, and it remains, a solid and reliable basis for all conduct that is right in God's eyes. Nothing can alter the fact that truth, honesty, purity and integrity *must* be marks of those who love God. Naturally, our Lord could show His disciples fresh insights into all these qualities of a godly life. But in doing so, He was extending and fulfilling the commands given long before. He could not set them aside or ignore them. They had been from God, and they remained, the foundation of all He taught.

Signposts are useful to tell us which way is right and which way is wrong. But they are not taken down when men draw careful maps of the district. Their usefulness is not finished after a map has been drawn. Maps may tell us a great deal more about the road home. But at a certain cross-roads we may have to turn right and not left! This is where the signpost can still help us.

係的自然結果。它的故事就是在出埃及記。「約」和「律法」是一事。這就是一個部落作為上帝選民的開始。因為以色列的人民接受了和上帝所立的新約，並且甘心願意以祂為他們自己的上帝，他們的行為就要有新而且不同的方式了。

這新的方式規定在誡命和其他涉及人與上帝的正當關係的律法中。律法不是作為一種負擔，而是作為一種恩賜而給予的。它的目的就是幫助人和上帝保持正當的關係。

在開始時，人對上帝的了解是有限的，人對於上帝的律法的見解也是有限的。但當基督來了，祂就開始加增人對上帝的了解。所以人對於上帝律法的見解也要有所「充實」，是最清楚不過了。因為對上帝的本性的每一種新的了解，都使我們的行為與我們現在所了解的有相符合的必要。

於此我們可以看到基督對付摩西律法是怎樣的不是要廢棄它了。它過去和現在都是上帝眼中視為一切正確行為的固定而可靠的基礎。真理，誠實，純潔，以及完整，必然是凡愛上帝的人的標記，這事實是不能加以更改的。自然，我們的主可以指示祂的門徒對於一切神聖生活的本質有新的了解。但在這樣做時，祂將老遠以前所頒下的誡命加以擴充和實現了。祂不能將它們撇開或廢棄。它們原是由上帝而來的，而且永為祂一切教訓的基礎。

路牌的用處在乎告訴我們那條路是對，和那條路是錯的。但它們不會在人們小心繪製這區域的地圖後便除了下來。地圖繪製了以後，路牌的用處卻是未完結的。地圖可能告訴我們許多關於回到家裏去的路。但到了某一處十字街頭，我們就得要向右轉而不是向左轉！路牌所以仍能幫助我們的就在這裏。

So the Old Testament Law is like a signpost. It has not lost its usefulness to us because we have the fuller teaching of Jesus. The sincere Jew had a sense of purpose, a feeling that life had a shape that God gave it. This remains the foundation of our behaviour, "provided it is Jesus who reads it to us"

### The New Testament Letters

We turn next to these Letters because we know them to be full of practical advice about how to live the Christian life. They were also written before the gospels, and so are the natural place to start in the New Testament.

The Letters were written by certain leading Christians to churches (or individuals in the churches) once the Gospel had started to spread in the lands around Palestine. They reveal some of the difficulties the churches were facing at a time of misunderstanding and opposition. They speak in some detail of how a Christian should live and act in the world. Whole chapters, whole sections, are as relevant to us now as they were when they were written.

Of course, there are some sections that concern specially the particular problems of the church of that time. We see for instance, that the difficulties of an immoral town like Corinth made it unwise for women to take part openly in church services. This does not mean that the church today cannot invite women to play their part in worship. We read the letters as commentaries upon the life of the early Christians. They were working out for themselves, and with the help of the Holy Spirit, what was right and what was wrong.

There are many directions, instructions and commands from the apostles. They were *leaders*, and needed to give strong leadership. Through these we believe the Spirit helped them to work out the practical meaning of what Jesus had done and said while He was with them on earth.

所以舊約律法就是好像一個路牌。它對我們的用處並沒有因為我們有耶穌更充實的教訓而消失。忠實的猶太人是感覺人生有一目的，生命是有一種上帝所給予的形態的。這一直是我們行爲的基礎，「只須那讀給我們聽的是耶穌。」

### 新約的書信

我們次一步就要轉到這些書信上去，因為我們知道這些書信是充滿有關怎樣過基督徒生活的實際意見的。它們也是在福音書之前寫的，因此是研究新約很自然的出發點。

這些書信是某幾位基督徒領導者給教會（或各教會中的個人）的。其時在福音正開始在巴勒斯坦一帶傳播。它們顯示出在誤解與反對時期中教會所面對的某些困難。它們詳細的說出一個基督徒應該怎樣在世上生活和行事。整章，整段都與我們現在有關，正如他們寫作時與他們有關一樣。

當然，其中有些段落是特別涉及當時教會一些特別問題的。例如我們見到一個道德墮落像哥林多的城市所遭遇的困難，使女人公開參加教會服務成爲不智之舉。這不是說今日的教會不能邀請女人參加崇拜。我們把書信作爲早期基督徒生活的註釋來談就是了。他們爲自己而計劃，並且有了聖靈的幫助，就自己找出甚麼是對的，以及甚麼是錯的。

使徒們有許多指示，訓導，和命令。他們都是「領袖」，是要發揮強大的領袖才能的。從這些書信中，我們相信聖靈幫助他們找出耶穌和他們一起在世上時，耶穌所做和所說的實際意義。

As we read the Letters, we are not reading a law-book of the early church. They are a detailed description of the day-by-day living out of the new life of Christ within both writers and readers. When we read them, we pray that we ourselves may begin to live that same life. We pray that the Holy Spirit will help us to obey what we see there to be important for our own daily walk of obedience.

### *The Law of Christ*

“You, therefore, must be perfect, as your heavenly Father is perfect” (Matthew 5:48). “Love your enemies and pray for those who persecute you” (v.44). “Do not resist one who is evil. But if anyone strikes you on the right cheek, turn to him the other also” (v.39).

These are samples of our Lord's own teachings in the gospels. Small wonder, then, that some have said that His Law is too hard to follow! Some Christian teachers have said that Christ (in the Sermon on the Mount, where much of His teaching is gathered together) must have been describing how men will live in the Kingdom of Heaven. They think that He was completely concerned to bring men and women to conversion and the new life. So He would only speak about conditions when all would have been converted, or when, in Heaven, all would be living the new life. Then, these teachers say, we may be perfect, *but not here and now.*

Some other Christian teachers have, at times, gone to another extreme. They say that the teachings of Jesus *are to be followed literally*, in every detail, here in this life. They are, in fact, “the best set of rules for human conduct” that any man has ever invented. Some of these teachers go on to wish that we could get rid of some of the “religious bits” which the church has added on to the simple teaching of Jesus. Then, they say, we should have a pattern of life which all could follow, and the world would be a much happier place.

But the truth of the matter is this, that *our Lord was*

當我們讀這些書信時，我們並不是讀一本早期教會的律法書。它們是詳細敘述基督在作者與讀者裏面每日所過新生活罷了。當我們讀這些書信時，我們祈求使我們自己也能過同樣的生活。我們祈求聖靈幫助我們去順從我們在那裏所見到自己日常服從的行為所認為重要的事。

### 基督的律法

「所以，你們要完全，像你們天父完全一樣」（馬太福音五章四十八節）。「要愛你們的仇敵，為那逼迫你們的禱告」（四十四節）。「不要與惡人作對，有人打你的右臉，連左臉也轉過來由他打」（三十九節）。

這些就是福音書中我們的主重要教訓的例子。那麼，有些人說祂的律法太難遵守，就不足為奇了！有些基督徒教師說，基督（在登山寶訓中，祂的教訓大部份都集在那裏的）所描述的，必然是人怎樣在天國裏生活的情形。他們以為，祂所關心的完全是要引領男女世人悔改和進入新生活。因此，祂只說及當時一切都悔改，或當一切人在天上過着新生活的情形。所以這些教師說，我們是可以完全，但不是在隨時隨地達致。

有些其他的基督徒教師往往又走向另一極端。他們說，耶穌的教訓是要在今生照字面詳細地遵守的。事實上，自人類創造出來以後，它們就是一套「人類行為最好的規條」。這些教師中有些更以為我們可以排除教會所加上耶穌簡樸的教訓的「宗教的贅疣」。然後，他們說，我們應當有一種所有人都能遵守的生活方式，世界就會成為更快樂的地方了。

但這問題的真理是這樣：我們的主所教的是一種凡愛

*teaching about a life that is possible here and now to those who love Him.* What He teaches about conduct cannot be separated from what He teaches about the need to be born again. He is describing *the new life that is possible to new people!*

In all His teaching He uses striking picture language which makes us think deeply in order to reach the truth He was proclaiming. "Turn the other cheek" (Matthew 5:39). "Hate your father and mother" (Luke 14:26). Sayings like these do not attempt to show us how we should really act in certain circumstances. But they force us to think out the motives which guide our lives. From there we can begin to work out the details of our daily obedience.

In His treatment of the old Law, Jesus went right to the centre of its true meaning. In His mouth, it was to reach down to and judge the very motives of men's hearts.

Read for yourself the passage Matthew 5:17-48. In the examples of law which our Lord quotes there—the old Law, and His own new Law—He is explaining a life that He was living Himself, *and which others could live if He was in them.* There is no point in separating these sayings, and treating them as a collection of idealistic standards. Then their end could only be to drive men to despair and cynicism. They become far worse than the old Law, which a few might claim to have kept, for Christ's sayings clearly condemn every man.

*They are not that kind of Law!* The Law of Christ sets us a goal. It describes a way. It gives us a picture of what a Christ-filled life is capable of achieving. It is an ideal, but not an impossible ideal.

We read Christ's words, therefore, as a guide. With prayer and thought we work out their meaning for us in the place where we are. Always one effect of such reading is to drive us to our knees in repentance. For only through repentance and forgiveness can we begin to answer the demands of this Law upon us. The Christian life

祂的人都可以隨時隨地過的生活。祂關於行爲的教訓，與祂關於重生的教訓是分不開的。祂所敘述的是新造的人所能過新生活！

在祂所有的教訓中，祂用動人而活現的詞句，使我們深思，以期達到祂所宣示的真理。「轉過另一邊臉來」（馬太福音五章三十九節）。「恨你的父親和母親。」（路加福音九章二十六節）。像這樣的話，並不是打算指示我們在某種情況下我們應該實在怎樣做。但這話卻強迫我們去思想那指導我們生活的動機。由那裏，我們就可以開始找出我們每日應當服從的細節了。

耶穌對待舊律法的方法，是逕入它真正意義的中心。祂所說的，是要直達人心的動機，而且加以批判。

請讀馬太福音第五章十七至四十八節的經文。我們的主在那裏所引述舊律法的例子中——即是舊律法和祂自己的新法律——祂說明了祂自己所過的一種生活，和別人——假如祂在他們之中——也可以過這種生活。把這些教訓分開，和把它們作爲一本理想標準的總集，都是沒有意義的。要是這樣的話，它們的結果就只有驅使人陷於失望與憤世嫉俗。它們比那很少人能說已經遵守了的舊約律法更壞，因爲基督的教訓是清楚地譴責每一個人的。

它們並不是這種律法！基督的律法給我們立了一個鵠的。它述說一種途徑，給我們一幀可能達到充滿基督生命的圖畫。它是一種理想，但不是不可能實現的理想。

因此，我們要把基督的說話作爲一種指南來讀。我們要在我們此刻所站的地方以祈禱和思想爲我們找出它們的意義。這種讀法常有的一个效果就是驅使我們跪下來懺悔。因爲只有透過懺悔和赦免我們纔能開始答應這種律法對我們的要求。除非我們承認我們的滿身罪惡而需赦免，基督

cannot begin unless we recognize our sinfulness, and need of forgiveness. Nor can it continue without the same spirit day by day. Christ's Law calls us on towards what is best. Thus it provides us also with ready standards for self-examination, and the repentance which must follow.

That process goes on all through our lives. We find ourselves not only responsible for "our own sins", but also caught up in the sins of our race and our society, sins over which we have not much control, but which are nevertheless serious. Christ's words act always as a challenge to us not to rest content. Each sin overcome becomes the starting-place for the next fight.

### Using The Bible

To sum up, when we turn to the Bible for guidance, we shall probably first ask ourselves, "do any of the sayings of Jesus help me in the particular decision I have to make?" If so, we turn first to them. With them we turn also to the teachings of the apostles, whose problems were very often parallel to our own. We shall not neglect the Old Testament, but we shall be careful in our use of it, especially until we have come to know it well. For there we must be selective, asking ourselves whether a particular law was given for the Jews or for all men. And we shall not normally make use of a verse or direction from the Old Testament until we are sure that it is developed and expanded in the teachings of the New Testament.

How all this works out we shall see more clearly as we consider now what the Ten Commandments have to teach us still.

徒生活是不能開始的。除非每日都有同樣的精神，否則那種生活就不能繼續下去。基督的律法叫我們向着最好的地方前進。因之，它給我們準備好的自我檢討，以及跟着而來的必要的懺悔的標準。

這過程在我們一輩子的生活中一直繼續下去。我們看到自己不獨要對「我們自己的罪」負責，而且給我們種族和我們社會的罪所牽纏。那些是我們不大能控制的，卻是嚴重的罪。基督的說話時常是一種挑戰，叫我們不可自滿。每一種被克服的罪，就成為下一次鬭爭的出發點。

### 使用聖經

總說一句，當我們為要得到指引而讀經時，我們或許要首先自問，「耶穌的教訓中對我們所要作的特殊決定是否有幫助？假如是這樣的話，我們就首先翻到耶穌的教訓中去。翻過了，又翻到使徒們的教訓去，他們的問題常常和我們自己的問題相仿的。我們不會忽略舊約，但我們使用它時要小心，尤其是要等到我們識透了纔好用。因為在那裏，我們必須要選擇，要自己問問，某一特殊律法是給猶太人，還是給一切人的。至於由舊約而來的細節或指示，非等到我們確知它們在新約教訓中已經發揚光大了，我們就不可使用。

在我們考慮十誡到現在仍然教導我們時，這一切就會了解得更清楚。

## HOW THE COMMANDMENTS HELP US (I)

**I**N this chapter we shall look at the first four commandments, which lay the foundation of right conduct *towards God*. Then in the next we shall consider the rest, which speak of our behaviour *towards others*.

We have already seen how the Jews received their new covenant at Mount Sinai. This bound them to God. At the same time they received this newly-set-down Law. It was to be the foundation of their behaviour as God's people. It followed from the fact that they had accepted that calling to be God's people. Ever since then, it has remained the basic standard of men who want to love God and be called His people. Christians teach it in their catechisms. They instruct their children in it at home and at school. They often recite it line by line, and in the service of Holy Communion promise together to follow it. We must therefore give it very careful consideration here.

You may read it again for yourself in Exodus, chapter 20, verses 1-17.

**1. "I am the Lord your God: you shall have no other gods before me."**

The foundation of all right conduct is our right relationship with God. Sin comes when we break that relationship. The first commandment puts this in these words, telling us to keep God in His rightful place, as the only One whom we should worship.

It is not easy to obey this commandment. Today there are so many very good causes which we want to serve. Because we are Christians we feel all the more strongly that we want to assist the progress of our nation, the fuller

## 十誡怎樣幫助我們(一)

在這一章中，我們將察看開首的四條誡命，這四條誡命是為我們對上帝的正確行為奠下基礎的。然後在下一章，我們將討論其餘的幾條，這幾條是說及我們對別人所應做的。

我們已經看到猶太人怎樣在西乃山接受新盟約。這約要他們歸向上帝。同時他們接受這新設的律法。它是他們做上帝人民的行為基礎。跟着那事實而來的就是他們接受做上帝人民的召喚。由那時起，它仍然是那要愛上帝，和被稱為祂的人民的的基本標準。基督徒們在他們的教理問答中以此教人。在家和在校都以此教導小孩子。他們時常逐句的背誦，在聖餐的聚會中一齊答應服從它。因此我們在這裏一定要小心討論。

你自己可以再讀出埃及記第二十章一至十七節。

**一 「我是耶和華你的上帝：除了我以外，你不可有別的神」。**

所有正當品行的基礎就是我們與上帝的正當關係。當我們打破了這關係時，罪就來了。第一條誡命用這些字句來說，叫我們保持上帝在祂正確的地位，作為我們應當崇拜的唯一之主。

服從這誡命並不容易。我們今日要效勞的良好運動是那麼多。為了我們是基督徒，我們越發強烈地感覺到我們要協助我們的國家進步，協助我們的人民有更充分的教

education of our people and the freedom of our land. We are caught up in the tremendous enthusiasms of our friends. The danger is that these good things come to take the first place. Then we may be tempted to put God down into second or third place in our lives. When that happens, we are starting to have "other gods".

Most of us can reject the more obvious "other gods" of drunkenness or immorality. We see them for what they are, powers that want to make us slaves and drag us down. We do not even want to worship *them*.

But there are other forces which seem to be controlling the life of the twentieth century. We find it hard to keep them in their right place. All of us are struggling to improve the living standards of people throughout the world. In the West it is a struggle for personal advancement. In Africa and Asia whole nations struggle to raise their standards of living and education, which have never before developed very far. Many Christians in those lands are taking leading parts in the struggle for development. They would certainly argue that this is part of God's will for this generation of men.

The danger in all this is the temptation to worship the power of science and technology; to believe that these can solve every problem of man, and answer all his needs. If a man can fly to the moon, surely there are *no* limits to his ability to control the forces of nature for the use and comfort of mankind? We may answer that question rightly only if we remember that the goodwill and power of God the Father are behind and through the skills and inventions of men. If those skills take the place of God in man's mind, they have become "another god".

Our great temptation as Christians is to try to make the best of two different ways of life. We do not relate them together in the right way. We *do* want God as our God. We *do* want our lands to be Christian lands. But we also want the best that this world can offer us and our people, *without seeking them from God*. So we find ourselves try-

育，我們的領土有更充分的自由。我們受到朋友極大的熱忱所鼓舞。這一切好東西都有佔了上風的危險。那麼我們就可能將上帝降到我們生活中的第二或第三位了。要是這樣的話，我們就在開始有「別的神」了。

我們多數能夠拒絕較顯著的酗酒和不道德的「別神」的。我們看到它們的真面目，看到要將我們變成奴隸和使我們墮落的權勢。我們甚至不想崇拜它們。

但有些力量似乎是控制着二十世紀的生命的。我們覺得很難安置它們在適當的地位。我們每個人都努力奮鬪以求改善全世界人民的生活標準。在西方所爭取的是個人的進展。在亞非兩洲，全數的國家都爭取提高從來未有好好發展的生活和教育的標準。這些國家中，有許多基督徒在這發展的鬪爭中處領導地位的。他們必然地會爭辯說這是上帝為這一代的人所定意旨的一部份。

這一切的危險就在乎有一種崇拜科學力量與技術的誘惑；而相信這些東西可以解決人的各種問題，並且能夠解決他所有的需要。假如一個人能夠飛到月球，他爲了人類的舒適和利益而控制自然力的能力當然無可限量。如果我們記得在人的技巧和發明的後面，及透過人的技巧和發明，是天父上帝的善意和力量，我們就能正確地答覆那問題了。如果那些技術在人心中代替了上帝，它們就成爲「另一位神」了。

我們基督徒的一大誘惑，就是想將生活的兩個不同方面都做得盡善盡美。我們沒有正當地將它們連結在一起。我們確實認上帝做我們的上帝。我們確實想我們的領土成爲基督教的領域。但我們也要這世界所能給與我們和我們的人民，而不向上帝尋求的最好的東西，因此我們就變了

ing to serve God and something else. *God and Progress. God and Higher Standards for our nation. God and our Political Party (which is going to do so much good for everyone).*

Not one of these other things is bad in itself. But any of them can so easily become "another god". The moment they crowd God out, or into second place, this has happened. This is what was in the mind of Christ when He said "No man can serve two masters: for either he will hate the one, and love the other, or he will be devoted to the one and despise the other. *You cannot serve God and Mammon.*" (Matthew 6: 24).

We said at the beginning that it is not easy to obey this commandment today. And yet we must seek to obey it, while we help our countries forward. Upon this everything will depend tomorrow.

## 2. "You shall not make yourself any likeness of anything . . . you shall not bow down to them or serve them."

Idols are of many shapes. Almost before this second commandment had been given, the Jews had started to make their golden calf. At later times in their history they were going to follow the fashion of other tribes and peoples who lived near them, in making idols of other sorts. We read how the prophets poured scorn on the foolishness of idol-making, and rebuked the evil of idol-worship. But they were not able to stop the people committing this sin.

What are the great attractions of this sort of worship? Idolatry involves making a "god" for ourselves, something therefore over which we have some control. Whatever powers we allow it to have afterwards, it is always true that *a man* made it. The prophets of course use the argument that a man has made the idol, and therefore it has no powers (f. Isaiah 44: 9-20). This ignores the fact that most of the worshippers believed that those powers

服事上帝和別樣東西了。我們要服事上帝和進步；或是上帝和我們國家的更高水準；或是上帝和我們的政黨（它是為要為每一個人謀利益的）。

在這些別樣的東西中，沒有一件其本身是壞的。但它們當中任何一件都能夠很容易成為「另一位神」。它們將上帝擠出去或擠到第二位時，這就會發生了。這就是當基督說「一個人不能服事兩個主，不是惡這個、愛那個，就是重這個輕那個；你們不能事奉上帝，又事奉瑪門」（馬太六章廿四節）時，祂心中就是這樣想的。

我們在開首時說，我們今日是不容易遵守這誡命的。但在我們幫助國家前進時，我們必須設法努力尊重它。明日的一切，都惟此是賴。

## 二 「不可為自己造甚麼形象……不可跪拜那些像，也不可事奉它」。

偶像是有許多式樣的。幾乎在頒布這第二條誡命之前，猶太人已經開始製造他們的金牛了。在他們歷史的較後時期，他們跟從住在他們附近的其他部落和人民的花樣，製造其他種類的偶像。我們談過先知們怎的嘲笑製造偶像的愚蠢，和譴責崇拜偶像的邪惡。但他們不能制止人民去犯這種罪。

這種崇拜有什麼巨大的吸引力呢？偶像崇拜乃包括為我們自己製造一位「神」，因此它就是某些我們有幾分控制得住的東西。後來我們無論容許這個像有什麼的勢力，但它是「一個人」所造成，那始終是真確的。先知們當然是用這種論據：說人既然造了偶像，因此偶像就沒有力量（參看以賽亞書四十四章九至二十節）。這樣就抹煞了大多數崇拜者相信那些勢力是確實存在的事實，而那些經由

did exist, and were available for the use of men who went through the right forms of worship. If men chose to worship these things, they could be made to do men's will. Idols existed in order to help men get what they wanted from life.

Christians of the Protestant Churches are in a special danger when they read this commandment. Sometimes in the past our churches have accused the Roman Catholic Church of allowing "idols" in their churches. Officially that church would deny that their use of statues as aids to worship has anything to do with idolatry. (There may, however, be a very slender difference sometimes in the minds of some worshippers.)

In thinking about these things in another Christian body, we may be tempted to suppose ourselves guiltless. But we also are guilty. Idols are not only in the shape of statues in church or temple or shrine.

A bicycle or motor car can be an idol. The place in our hearts which a certain friend takes can be that of an idol. Our school and its traditions can become an idol. Sometimes a political leader can become an idol in the thinking of a whole tribe or people. Anything and anybody which we hope to make use of for our own ends becomes an idol.

But most serious of all is this. *In these days we are tempted to use God Himself like an idol.* When men say, we want Christianity because it brings us education and health, and contact with progress in the West; when men say, God will give us an independent and strong nation; then they may be coming close to the position which an idolater holds. They may be wanting to use their god without really believing in it. We must draw a line here very carefully, of course. Christianity is concerned with men's health and education. God is very much concerned in the building of new nations. But, as we saw when thinking about the first commandment, God does demand first place in our desires, and in our worship.

正當崇拜方式的人可以隨時加以使用。假如人們選擇要崇拜這些東西的話，他們可以使那些東西照着他們的意旨去做的。偶像的存在是爲了幫助人們從生活中得到他們所想得到的東西。

更正教會的基督徒們，當談到這條誡命時，是特別危險的。過去有些時候，我們的教會曾經攻擊過羅馬教會准許「偶像」在他們的教會內。那教會正式否認用雕像來幫助崇拜是會與偶像崇拜有關的。（但在那些崇拜者的心中，有時可能有極少的差別）。

當我們想到別的基督教團體有這些事時，我們也許會陷於以自己爲毫無罪過的試誘。但我們也是犯罪的。偶像並不僅限於放在教堂或廟宇，或神壇裏的彫像的形式。

一部腳踏車或汽車可以成爲一個偶像。某一個朋友在我們心中所佔的位置可能是一個偶像。我們的學校及其傳統可以成爲一個偶像。有時一位政治領袖在整個部落或人民的思想中可以成爲偶像。凡是我們希望用來達到我們自己目的的任何東西或任何人，就成爲一個偶像了。

但最嚴重的是這樣。在目前這些日子裏，我們受到誘惑，將上帝自己拿來像偶像一般的使用。當人們說，我們要基督教，因爲它給我們帶來教育與健康，以及與西方的進步相接觸；當人們說，上帝會給我們一個獨立而富強的国家；那末，他們可能就很接近一個偶像崇拜者的地位了。他們可能要利用他們的神，而並不真正相信它。當然，我們必須很小心在這裏畫一條界線的。基督教是關懷到人們的健康和教育。上帝對於建立新國家是十分關懷的。但是，正如我們在考慮第一條誡命時所見到的，上帝實在要在我們的欲望以及崇拜中佔着首要的地位。

It is easy for us not to worship a carved image. It may not be so easy to see distinctly the other idols which have power to tempt us.

### 3. "You shall not take the name of the Lord your God in vain."

This commandment brings us a tremendous warning. It says, in effect, you cannot play with God! God is all-powerful. His very Name may be our first contact with powers far greater than we can understand.

We recall the story in 2 Samuel 6: 6, 7, when Uzzah put out a hand to steady the Ark, the symbol of the Lord's presence, and fell down dead. It reminds us of the notices we see on a pylon carrying electricity across the country-side, "Danger, High Voltage, Keep Away."

We have lost the sense of God's Almighty Presence in too much of our Christianity today. We are tempted to make God our equal, our friendly benefactor. Very quickly we slip into an idolatrous way of making use of Him. But this commandment says "the Lord will not hold him guiltless who takes His Name in vain."

Today the Presence and Power of God are seen most clearly in His works. Man did not "invent" electricity or the structure of the atom, or the properties of petrol and paraffin. He discovered them after the Creator had done His work well. But we are not always careful to make this fact plain. We give to men the honours due to the Creator.

Worse still, we go on to make use of the Creator's gifts for evil and not for good. We make bombs and destroy life. We study how to make people buy things they do not want, or vote for candidates about whom they know nothing. We speak of our old people or of handicapped people as "problems" which bother society. In all this we fail to see the image of the Creator in His creatures. We take His Name in vain.

There is another way in which we are in danger of

要我們不去拜雕刻的偶像是容易的。但其他有力量去誘惑我們的偶像就不是這樣容易清楚分辨了。

### 三 「不可妄稱耶和華你上帝的名」。

這條誡命給我們帶來重大的警告。實際上，它說，你不玩弄上帝！上帝是最有能力的。祂那名字也許是我們頭一次接觸到的力量，而且遠比我們所能了解的更偉大。

我們回溯撒母耳記下第六章六至七節的故事，烏撒用手去扶穩那作為上帝臨在象徵的約櫃，竟倒下來死了。這使我們記起郊外掛着電箱的電燈柱的佈告：「電壓危險，切勿行近」。

我們今日的基督教，對於全能上帝的臨格的感覺，太過消失了。我們受誘惑把上帝看成與我們同等，是我們友善的施主。我們很快就陷入利用祂作偶像的歧途了。但這條誡命說，「妄稱耶和華名的，耶和華必不以他為無罪」。

今日上帝的臨在與能力，從祂的工作中，為人看得最清楚。人並沒有「發明」電力，或原子的構造，或石油與石蠟的特質。人們是在造物主好好的完成祂的工作之後發現它們的。但我們都粗心大意沒有把這事實弄清楚。我們將造物主應得的榮譽給與人們。

更壞的，就是我們竟繼續利用造物主的恩賜去做惡事而不做好事。我們製造炸彈和毀滅生命。我們研究怎樣使人民購買他們所不需要的東西，或選舉他們所不認識的人。我們將我們的老人和有缺憾的人說成煩擾社會的「問題」。在这一切當中，我們總不能在造物主的造物中看見祂的形像。我們妄稱祂的名了。

還有另一種方法使我們有違反這誡命的危險的。這就

breaking this commandment. This is when we speak in God's Name to others. Our leaders do this in church when they preach. Every Christian, ordained or not, should be doing it day by day in his conversation with others. Our calling as Christians is to be the Lord's messengers. But we should take care that what we speak is true. For at times when men expect to hear God's word through us, they hear instead just our own thoughts. These may be far from what God wants us to say at that time, and so we fail to make His Name known. Then we are breaking this commandment again.

Some Christians have imagined that this commandment condemns those who swear, and make use of the Lord's Name as they swear. But that particular sin is often one of the most meaningless. Those who have any idea of God seldom commit such a sin. So it is seldom that such swearing really intends to involve God. Putting it bluntly, therefore, it can seldom be worth God's attention! Certainly He is too High to be insulted by it. The commandment is concerned with much more important things than that. Swearing or cursing that uses God's Name harms the man who does it. It shows him as little-minded, and having no knowledge of the best and highest things in life. Beyond that, it has little to do with the Ten Commandments.

#### 4. "Remember the sabbath day, to keep it holy"

God intended this simple law for man's good and his happiness. But by the time of Jesus the Jewish teachers had added on to it one thousand five hundred and twenty-one prohibitions of things he should not do on the seventh day of the week.

It is not surprising, therefore, that we read in the gospels that Jesus was most often in conflict with these leaders over this particular commandment! It was the hardest to keep, and the easiest to break.

是當我們奉上帝的名對別人說話時。我們的領袖在教堂講道時就是這樣做。所有基督徒，無論是否已封立的，都應該在每日和別人談話時這樣做。我們蒙召為基督徒就是要做主的使者。但我們應當小心，要所講的都是真話。因為當人們希望透過我們聽到上帝的話時，他們往往只聽到我們自己的思想而不是上帝的話。這也許絕不是上帝在那時候要我們說的，因此我們就不能使祂的名為人所知了。那麼我們又在違反這誡命了。

有些基督徒以為這誡命是懲罰那些發誓和在發誓時使用主的名之人。但這特殊的罪往往是一種最無意義的。凡有上帝觀念的人，很少有犯這種罪的。所以這類的發誓真正有意牽涉上帝的名者是很少的。因此，率直的來說，它不甚值得上帝注意的！的確，上帝是太崇高了，不會受到它的侮辱。這誡命是論及比這更重要的事。用上帝的名來發誓或咒詛，祇傷及這樣做的人自己。那顯出他胸襟狹隘，沒有認識生命中至高和至善的事物。此外，它和十誡是不相干的。

#### 四 「當記念安息日守為聖日」

上帝是為了人們的益處以及他們的快樂而給與這條簡單的律法。但當耶穌在世時，猶太人的教師們卻加上了一千五百二十一條禁例，規定他們在一週中第七日不應做的事。

因此，我們讀福音書，看到耶穌在這一條特別的誡命上與這班領袖們衝突得最頻繁，那是不足為奇了！它是最難遵守，而又是最易違犯的。

the saying of Jesus "The sabbath was made for man, not man for the sabbath" was devastating in its effects. Man-made restrictions and rules had made the sabbath into a weekly reminder of fear and petty inconvenience. The early Christians followed Christ's intention when they changed the day of their sabbath-keeping. But they did more than this. When they met on the first day of the week in commemoration of the resurrection of their Lord, they made the sabbath a day of joy and praise! The new Christian sabbath was a feast-day, and the church's central act of worship was a love-feast. The Holy Communion was a service in which every member together gave thanks and praise for his new-found freedom in Christ.

The same notes of praise and joy and thanksgiving should mark our obedience to the fourth commandment. It is the theme of our Communion services in church. (Eucharist, the old name for the service, meant just this, "Thanksgiving".) Everything we do in church should be marked by the same spirit. Things which take away the joy and beauty from our religion are breaking the fourth commandment, and we should call them sins. A dirty church, or a poorly-led service; a sermon which shows no signs of having been prepared carefully, or a rough reply to someone who comes asking about baptism or marriage—all these may spoil the sabbath day, and so prevent God speaking to others. They are sins.

The sabbath commandment is a command to keep a day of rest "Six days you shall labour, and do all your work; but the seventh day . . . you shall not do any work." For most Christians it has become a day when our usual work is not done, and we are free to spend our time as we like. We can forget the demands of a school time-table, or the orders of an employer, till Monday morning.

How should we spend the day? Obviously a first duty is to share in the happiness of being in Church with God's people. All Christians agree with this. But they

耶穌說，「安息日是爲人而設的，不是人爲安息日而設的」，那是對安息日的實效作當頭棒喝。人爲的各種限制與規條已經使安息日成爲一週中恐懼和有些不方便的日子了。早期的基督徒跟從耶穌的意思，改變了他們守安息日的日子。但他們做得更進一步。當他們在一週的第一日聚會，紀念他們的主復活時，他們使安息日成爲歡樂和讚美的日子！基督徒新的安息日是聚餐日，教會崇拜的中心行動是一次愛筵。聖餐就是一種儀式，在這儀式中，每一個教友都聚在一起，爲在基督裏新找到的自由而獻上感謝與讚美。

我們遵守第四條誡命，也要有同樣的讚美，歡樂，和感謝。這就是在教會中我們聖餐禮的主題（舊日這儀式叫祝謝餐，其意思恰巧就是這樣——「感謝」）。我們在教會裏所做各樣的事都應當有同樣精神的。凡從我們的宗教中取去了歡樂和美麗的事，就是違犯那第四條誡命，我們應當稱它們爲罪惡。一間污垢的教會，或領導得不好的聚會；一篇顯出並未小心預備的，或對來問及洗禮或婚姻的人潦草答覆——這一切都可能破壞安息日，而阻止上帝對別人講話的。這一切都是罪惡。

安息日的誡命是一條要保持一天休息的命令。「六日要勞碌作你一切的工；但第七日……無論何工都不可作」。就大多數基督徒來說，這是不做平時要做的工作的日子，我們可以自由隨意使用我們的時間。我們可以忘卻學校時間表要我們做的事，或雇主命令我們做的事，直至星期一早晨再做。

我們應當怎樣消磨這一日？顯而易見的，首先的任務就是在教會裏和上帝的百姓分享快樂。所有基督徒都同意

do not always agree as to what may be done with the rest of the day. In the past the churches have sometimes made restrictions that were as firm and as many as those made by the Jews in the time of our Lord. There have been times when the fourth commandment has seemed to be interpreted as meaning "Thou shalt not enjoy thyself"

That seems to be the exact opposite of God's intention in giving this command. The day is to be kept holy through our realizing that all God's gifts are good and are to be enjoyed. The sabbath is a day of rest for their enjoyment. There are the beauties of the world around us. There is the happiness of visiting friends, the joy of being with children and family, and having time to enjoy one another's company. There is the opportunity of spending time with those who are sick or lonely. These are typical of the things which may fill the hours of rest which the Lord gives us on the sabbath.

There need be no laws about it. There are more ways of resting and enjoying a holy day properly than all the prohibitions of the Jews of long ago, or of some of the Christians of the past. We cannot begin to write them all down.

#### Footnote

There are those today who challenge us about our use of Sunday as the sabbath day. We have seen already how the Church wanted to commemorate the resurrection of Jesus. Thus it began to observe the first day of the week rather than the seventh. For a time Jewish Christians observed the old sabbath also, but very soon it dropped out of use in the Church. When some accuse us of a great sin in not observing the old sabbath they completely misunderstand how Christians look at the laws of the Old Testament. The whole approach of Jesus to the Law was to make plain the inner intentions of God in the commandments, and to break away from the strict

這點的。但這一天餘下來的時間可以做什麼的意見，卻不是時常都一致了。在過去，許多教會有時作出禁例，其嚴格和衆多和我們的主在世時猶太人所做的一樣。也有過一個時期，第四條誡命似乎被解釋為「你不可自己去歡樂」的。

這似乎和上帝給與這條誡命的原意恰好相反。這日子是透過我們認識一切上帝的恩賜都是好的和給我們享受的，來遵守為聖潔的日子。安息日是為了他們要歡樂而休息的日子。世界上有各種美麗環繞着我們。有探訪朋友的快樂，和家人兒女團聚的歡樂和享受，彼此相聚的時間。更有與生病和寂寞的人相處的機會。這一切都是可以充實主給我們安息日中所餘時間的典型的事物。

那是須有律法來規定它的。我們有許多休息和正當地享用一天神聖的日子的方法，比古代猶太人的一切禁例，或過去有些基督徒的禁例好得多。我們不能將它們全寫下來。

#### 附註

今日有些人對於我們將星期日作安息日向我們挑戰的。我們已經看到教會是怎樣要來紀念耶穌復活了。所以它就開始守一週的第一日而不守第七日。有一個時期猶太的基督徒也守舊時的安息日的，但沒多久就不為教會採用了。當有些人攻擊我們不守舊安息日就犯了大罪時，他們完全誤解了基督徒是怎樣看舊約的律法的。耶穌對律法的整個處理方法，就是說明誡命中上帝的內在意願，而祛除

observance of "the letter of the law". St. Paul had to fight this out with Christians who wanted to slip back into Jewish ways. (We can see him doing this in his Letter to the Galatians.) We can answer the present attack on Sunday-observance in the same way as Paul did.

嚴守「法律的文字」。聖保羅因此就要和那些想偷偷地回到猶太人的方式的基督徒鬭爭了。(我們可以在他給加拉太人書中看到他這樣做)。我們對目前攻擊我們守禮拜日的，也可以用保羅所用的同樣方法去答覆他們。

## HOW THE COMMANDMENTS HELP US (2)

THE commandments from the fifth onwards tell us something of what our behaviour should be towards other people, "our duty towards our neighbour" as the Catechisms say.

## 5. "Honour your father and your mother"

In the past, in tribal societies all over the world, it was hardly necessary to speak of the need for preserving and strengthening the family as the foundation of all good life. In such societies the "extended family" or clan dictated most of what could happen to its members. They knew well the need to observe carefully the claims and commands of mother and father.

But in the West first, and now in Africa and Asia, we see the damage that can be caused to family life by changes in society itself. When towns spring up and attract people far from their old homes; when men move into factories and mines; when they get enough education to be independent; then the effects of all these things are quickly seen. They make men self-reliant, and less concerned to pay attention to what clan, family, father or mother, may want to suggest.

Yet in a very important way this makes us now better able to obey the spirit of this fifth commandment. For most of us are now *free* to love mother and father unselfishly, where before we were tied to them, and expected to receive many things from them.

In these new circumstances we must resist the temptation to despise or forget our parents. This is particularly difficult when our education or experience in the world

## 十誡怎樣幫助我們(二)

十誡由第五條起，是告訴我們有關我們對待別人的行為的，正如教義問答中所說，「我們對待我們鄰舍的責任」。

## 五 「當孝敬父母」

以前在全世界各部落的社會中，是毋須談及保存和加強家庭作為一切良好生活的基礎所必需的。在這一類的社會中，「擴大的家庭」或部族對於其族內的人所要做的事，大多數都是採取獨裁的。他們很清楚地知道，小心遵從母親與父親的要求與命令是需要的。

但首先在西方，而現在連亞非兩洲也是一樣，我們看到由於社會本身的改變而引致家庭生活的損害。在城市崛起，吸引遠自老家而來的人；人們都進了工廠和礦場；他們獲得足夠的教育以謀自立的時候；於是，這一切的結果就很快為人所見到了。它使人自恃，不大肯注意部族，家庭，父母的勸告。

但有一個很重要之點，就是這使我們更能服從這第五條誡命的精神。因為我們之中大多數現在是自由而無私地去愛父母，在以前，我們是受他們約束，並且希望從他們那裏領受許多東西的。

在這些新環境中，我們必須拒絕藐視或忘卻父母的試誘。這在我們在世上的教育或經驗造成父母與子女間一條

creates a wide gap between parents and their children. But our mother and father were those who helped God to bring us into the world. They made many sacrifices which we can never know in detail, so that we might make progress. We must always love them, however wide the gap may grow.

#### 6. "You shall not kill"

The Old Testament gives us many pictures of what life was like before the Law of God began its good work among men. There can be no doubt that for a long time even after the Law was given, men (including the Jews) loved to kill. They reckoned that wars were one of life's common entertainments. Warfare, with its loot and savagery, was part of a good and satisfactory way of living. The Jews went even further, and felt that God must enjoy it too. So on occasion He would command them to wipe out this or that enemy of the tribe.

Today men are troubled in conscience about the use of atom-bombs and other means of mass-destruction. Many Christians have always felt that to take part in war is to disobey this sixth commandment, and the debate continues among us.

Today also men argue whether it is right or wrong to execute those who are caught after having committed the crime of murder. Many states have abolished the death penalty. They say that fear of this does not stop a person who decides to kill another, or who does so in a moment of anger or passion.

We certainly must discuss these very large matters under the heading of this sixth commandment. But this must not blind us to the fact that Jesus filled out its meaning very greatly. Speaking to His friends, He included under this word "murder" or "kill", any sort of secret anger with others, all spite, vindictiveness or hatred. In the end He went to the furthest extreme, and said, "Love your enemies". He showed that He meant

寬濶的鴻溝時，則感到困難。但我們的父母是幫助上帝將我們誕生在世上。他們爲了使我們得以進步，受了許多我們無法詳細知道的犧牲。不管那鴻溝是怎麼的寬濶，我們應該時常愛他們。

#### 六 「不可殺人」

舊約對上帝的律法未開始其在人間發生良好作用之前的生活狀況，給我們許多描述。無疑的，有一個長時期，甚至是上帝律法頒給了之後，人們（包括猶太人在內）是喜歡殺戮的。他們認爲戰爭是生活的普通娛樂。戰爭，連同它的戰利品和野蠻行爲，是一種良好和滿意的生活方式中之一部份。猶太人更進一步，覺得上帝一定也喜歡戰爭的。所以有時祂會命令他們滅絕部落中這方面或那方面的敵人。

今日人們正爲着使用原子彈和其他大規模毀滅的工具而感到良心不安。許多基督徒時常感到參加戰爭就是不遵守第六條誡命，我們之中至今還不斷的辯論着。

今日人們也爭論着將捉獲的兇手處死是對的還是不對的。許多國家已經廢止死刑。他們說，使人懼怕死刑並不能制止那個決定要殺別人，或在憤怒，或激怒時殺人的入。

我們當然應該將這些十分重大的事在這第六條誡命的標題下，加以討論。但這誡命不該使我們看不見耶穌將這誡命的意義大爲補充的事實。祂和祂的朋友談論時，祂將任何一種對別人暗中的忿怒，一切怨恨，報復心或憎惡心，都包括在「謀殺」或「殺人」這個名詞之下。最後，祂更進一步的走到極端，說，「愛你的仇敵」。祂由釘祂落十

that literally by praying for those who were crucifying Him!

### 7. "You shall not commit adultery"

Listening to some Christians talk, we might suppose that this was the First and Great Commandment of their God! Certainly it is the one they quote first when giving a list of "sins". But it is the seventh, not the first.

Jesus Christ spoke very clearly about it. He made it plain that when men made *any* attempt to use women for self-gratification it was sin against this commandment (Matthew 5: 27, 28). But today there are many powers at work to lead men and women into this temptation. This includes much that we read or see in papers or magazines, and the stories in many novels. It includes what we see in films or the advertisements for them, and much that we hear sung in the popular music which is being broadcast at every hour of the day. All these make it hard to resist the impure thoughts which Christ condemned.

This process of making an idol of sex has gone on for a long time. It has had a bad effect on marriage in many lands. People think that the main purpose of getting married is the enjoyment of sex. Then, when married life becomes hard, or when another temptation comes along, they think of divorce as the obvious "way out". In many places there has ceased to be much dishonour in being involved in a divorce court case.

One of the most moving stories in the gospels warns us not to judge too harshly those who fall into this sort of sin. The Jews brought to Jesus a woman caught in the very act of adultery. They wanted Him to condemn her. He said nothing for a time. Then he suggested that the man who was without sin among them should first take up a stone to throw at her. (The old Law said that for such an offence a woman could be stoned to death.) Slowly the men went away. None dared look into the

字架的人祈禱而指出祂的意思是照字義解的。

### 七 「不可姦淫」

聽過有些基督徒的講論，我們也許以為這條誡命是他們的上帝的第一條並且是重大的誡命。當他們列舉「各種罪惡」時，他們當然是首先引用這一條的。但這是十誡中的第七條，不是第一條。

耶穌基督把這條誡命說得最清楚。祂清楚說明當男人為自己的快意而作利用女人的企圖時，那就是犯了違反這誡命的罪了。（馬太福音五章二十七及二十八節）。但今日有許多種勢力在從事引導男女人陷入這種誘惑中。這包括我們所讀或所看的許許多多報紙，雜誌，以及許多小說的故事在內。它也包括在我們所看的電影或電影廣告，以及許許多多我們所聽到一天之內每小時都廣播着的流行曲在內。這一切都是使人難於抗拒基督所譴責那些不潔的思想。

製造一種性偶像這辦法已經延續了一個長時期了。這在許多地方對於婚姻是有壞影響的。人們以為結婚主要的目標就是性的享受。於是，當婚姻生活不愉快，或遇到別種誘惑時，他們就以為離婚就是顯而易見的「解決辦法」了。有許多地方簡直不以牽涉到離婚案件為丟臉的。

福音書中有一篇最動人的故事，警告我們對於那些墮入這種罪惡的人不可太過魯莽地論斷的。猶太人把一個正在犯姦淫時被捕的女人帶到耶穌跟前。他們要耶穌責罰她。祂緘默了一些時間。然後祂建議他們之中誰沒有罪的就應當首先向她投擲第一塊石頭。（古時的律法說，一個女人犯了這樣的罪可以被石擲擊至死）。那些人慢慢地溜走了。沒有一個敢望着基督的眼睛。不久，祂就單獨和她在

eyes of Christ. Soon He was alone with her. "I do not condemn you either," He said, "but do not sin again."

This is the voice of One who understands the power of these temptations, and wants to help men overcome them. Jesus is willing to forgive, but sad that men and women should misuse their lives in this way, and so lose all the best that God wants them to enjoy.

Our Lord gave much positive and definite teaching about this part of man's life. God's plan for a man and a woman is that they should give themselves to one another completely in marriage, and the sexual experience symbolizes and completes this (Matthew 19: 4-6). It is intended to be a means of self-giving and love and service of one's partner that is so intense and joyful and complete that it cannot be broken at all. It may even be described as a picture of our union with God (Ephesians 5: 21-33).

Something as wonderful as that is worth working for. It is worth resisting temptation to achieve and to maintain. Any other use of the very strong sex instincts in man is a *misuse* of God's gifts.

### 8. "You shall not steal"

Stealing is, perhaps, the most common sin. The Letters are full of reminders of this commandment (Romans 13: 8-10; Ephesians 4: 28) Although it seems so simple and obvious a rule, most of us need to be reminded from time to time that it is there.

If I take a pound of sugar from my friend, I know it is stealing. But I may take a book from a library, and fail to sign for it. I may keep it and try to persuade myself that this is different. The library has so many books. Learning is so important. Anyway, I really do intend to return it some time. . . . In ways like this we try to convince ourselves that we have not stolen the book.

Many other examples occur in our daily lives. If we get more than our due from our employer, or from the

一起。祂說：「我也不定你的罪，去罷；從此不要再犯罪了。」

這就是那一位了解這些誘惑的力量，而想幫助人們去克服它們的人的聲音。耶穌是願意赦免的，但對於男人和女人們這樣的誤用他們的生命，因此失去了上帝要他們去享受的一切好東西，卻感到悲傷。

我們的主對於人生的這部份給了許多積極而明確的教訓。上帝為一個男人和一個女人所定的計劃，是叫他們在婚姻中互相完全地將自己給與對方，而以性的經驗象徵和完成這一點（馬太福音十九章四至六節）。婚姻原意是要以做一個伴侶作自我犧牲，愛心，和服務的一種手段，其強烈，愉快，和完全簡直是無法打破的。它甚至可以描述為我們與上帝聯合的一幅圖畫。（以弗所書五章二十一至二十三節）。

一些像這樣美好的東西是值得努力爭取的，它值得拒絕誘惑去達致和保持的。對於強烈的性本能的任何其他用途都是誤用上帝的恩賜。

### 八 「不可偷盜」

偷竊也許是最普通的罪吧，使徒書信充滿了關於這條誡命的警惕。（羅馬書十三章八至十節；以弗所書四章二十八節）。雖然它似乎是這麼簡單而明瞭的一條規律，我們大多數都需要時時被提醒有它的存在。

假如我從我的朋友那裏取去一磅糖，我知道這就是偷盜。但我也許會在圖書館取一本書，而沒有簽借書證。我也許留着它，而設法說服自己說這是當作別論的。圖書館有那麼多的書。學習是那麼重要的。不管怎的，我的確想遲一會就歸還它……這樣的方法，我們設法說服自己並非偷了這本書。

在我們日常生活中還有許多其他的事例。假如我們從

government, we think ourselves lucky. We would not say we had stolen from them—though in fact that is what has happened. If we can hide from the government the fact that we have not paid our proper taxes, this does not greatly trouble our conscience. If we have a job, and we come late or leave early; or if we do not work well while we are there, we would not like to be called a thief—though we have stolen from our employers.

When we do anything which helps us to obtain or keep something that belongs to someone else, that is stealing.

### 9. "You shall not bear false witness against your neighbour"

This is a common sin, and often happens among Christians. We do this when we slander our neighbour. That is, we deliberately say things which will give a false impression of him, so that he suffers in the eyes of others. It is one of the things which does most to destroy fellowship. Back-biting, gossip, repeating stories without finding out if they are true; all these come under the condemnation of the commandment—and are often referred to in the Letters. (See 2 Cor. 12: 20; Ephesians 4: 31.)

We have seen how men are tempted to disguise their stealing. In the same way they are tempted to lie or tell half the truth. It has become almost a custom among all peoples to feel that truth must serve our comfort. But all untruthfulness and wrong dealing is sin. We must remind ourselves of this.

We talk of "white lies", those half-truths that are intended to achieve some good for somebody. When someone challenges the truth of something we say, we will not admit our sin, but pretend to have been misunderstood. Or we say that there are two ways of looking at the matter. We may even in the end say, "Well, it

雇主或政府那裏拿到多過我們所應得的，我們就以爲是自己的幸運。我們不會說我們會向他們偷盜的——雖然事實上卻正是如此。假如我們能夠對政府隱藏我們沒有付我們所應付的稅款，這是不會令到我們良心大大不安的。假如我們有一個職位，而我們遲到早退；或者在那裏工作不起勁，我們不會高興被稱爲竊盜的——雖然我們已經向雇主偷盜了。

當我們做出任何幫助我們去獲得或保有本來屬於別人的東西的事情時，那就是偷盜了。

### 九 「不可作假見證陷害人」

這是一種普通的罪，時常在基督徒當中發生的。當我們毀謗我們的鄰人時，我們就犯了這種罪了。那就是，我們故意地說一些使人對他有虛偽的印象的事情，使人瞧不起他。這是破壞團契最甚的一件事。背地說是非，竊竊私語，不查清是否確實就將故事轉述；這一切都是違反這條誡命的——使徒書信中屢屢述及。（參閱哥林多後書十二章二十節；以弗所書四章三十一節）。

人們怎樣受誘去掩飾他們的偷盜行爲，我們已經見到了。同樣的，他們會被誘惑去說謊，或說不實不盡的話。以爲真理必需能恆我們的意，這感覺幾乎成了一切人的習慣了。但不忠實以及錯誤的處理都是罪。我們必須提醒自己注意這點。

我們說「無惡意的謊言」，說些不實不盡的話其目的是爲某些人的某些好處的。當有人對於我們所說的某些話的真實性提出詰難時，我們不會承認我們的罪，而只詐作那不過是誤解而已。我們又或者說，看那問題本來是有兩種方法的。甚至最後我們也許說，「好吧，那實在沒有關

doesn't really matter, does it?", as if there were no real truth in the world, only opinions.

But truth is not just a matter of convenience. Easy lies undermine one of the most important foundations of the Law of God. For whether we like it or not, plain, straight, honest and truthful conduct is one of the foundations upon which the happy and good life must be built.

#### 10. "You shall not covet anything that is your neighbour's"

This is another hard saying for people today. Every nation in the world is struggling to possess more material things. These are such things as better homes, better standards of living, more education, more security for the young and the old, more comfort and more luxury. The struggle is not confined to any one nation or continent. In the West politicians speak of "doubling the standard of living" in a short time. In other parts of the world, men have learned to desire the same material things. They are making big steps towards attaining better standards very speedily.

Material prosperity is the dream of the whole age. When men are discussing the threats of war, and the large sums of money every nation spends in self-defence, someone is sure to say, "Think of all the things we could do with that money if we could avoid the need for armaments." This is fair comment, of course, but it illustrates our great danger.

The danger of covetousness, wanting more and more things for their own sake, and ignoring the claims of others for them, is no new sin. It was well enough known to earn its place here in the Ten Commandments. Nearly every race has its sayings about it. The Scots say of a covetous man, "He will never be satisfied until his mouth is filled with earth", meaning that until death a man will go on coveting more and more.

係的，是嗎？」好像世界上沒有真實的真理，而只有意見似的。

但真理並不只是一個方便與不方便的問題。容易說出來的謊話在不知不覺間暗毀了上帝律法的最重要基礎了。不管我們喜歡與否，坦白，率直，誠實，真摯的行爲，就是快樂與良好生活必須建在其上面的基礎。

#### 十 「不可貪戀鄰舍的任何東西」

這是對今日人們的另一個嚴厲的教訓。世上所有國家都爭取較多的物質東西。這些東西就是較好的家，較好的生活標準，較多的教育，對於老幼更安全的保障，較多的奢侈品，這種爭取並不限於任何一國或一洲的。在西方，政治家們說要在短期間「將生活標準加倍提高」。在世界的另一部份，人們也學會了想要同樣的物質東西。他們正向着較好的標準很迅速地大步邁進。

物質的繁榮，就是整個時代的美夢了。當人們在討論到戰爭的威脅，和每個國家用大量的錢財去謀自衛時，有些人一定會說，「假如我們可以沒有軍備需要的話。我們就思想用這些錢來做我們所做的事了。」當然，這是公平之論，但正說明我們的絕大危險哩。

貪心的危險，是只知爲自己要更多的東西，而不顧別人也作同樣的要求，這不是新的罪了。它在十誡中獲得其應用的地位是人所共知的。每一民族差不多都有關於貪念的教訓。蘇格蘭人說貪心的人，「直到他的口塞滿了泥土爲止，他是永不滿意的」，意思就是說，人繼續貪得無饜，直到死爲止。

The deadly power of this sin is explained for us when Paul says "covetousness, which is idolatry" (Ephesians 5: 5). A life which is controlled by these desires quickly becomes a life in bondage. This habit is the hardest of all to break. It is certainly a false worship, very soon pushing out any pretence of serving God as well. "You cannot serve God and mammon" said Christ (Matthew 6: 24).

This sin also quickly leads on to others. We begin to be proud of the things we have. We begin to envy those who have more. We begin to hate them for having more. We want to have more than we can sensibly use. No sin breeds quite so fast!

In fact, the tenth commandment leads us straight on into the New Testament way of looking at sin. For covetousness is a state of the heart, and it is "from within" that there come those things which defile a man (Mark 7: 14-23).

We may measure ourselves against the outward Law, and find that we are keeping its requirements. We may feel that we are not very great sinners. (So did the rich young man who came to Jesus in Mark 10: 17-22.) But Jesus is not satisfied with such outward keeping of the letter of the Law! His standards go very deep. They test the heart. They try our inmost thoughts and motives and desires. That is why He spoke of coming to fulfil the Law. That is why, when we read the Commandments, and the rest of the "moral law" of God, we must do so "with the eyes of Jesus". It will not leave us feeling comfortable, but this is what we must constantly be doing.

#### Footnote

For a very striking modern application of the Commandments to the life of the West, readers are referred to Joy Davidman, *Smoke on the Mountain*, Hodder.

當保羅說「有貪心的，就與拜偶像的一樣」(以弗所書五章五節)時，對這種罪的可怕力量，已給我們解釋了。給這些欲望控制的生活，很快就成為奴隸的生活。這種習慣是一切習慣中最難打破的。這當然是一種錯誤的崇拜，很快就將服事上帝的任何託辭驅逐了。「你不能服事上帝又服事瑪門」，基督說(馬太福音六章二十四節)。

這種罪也會很快的引致別種罪來。我們開始以我們所有的東西相誇耀。我們開始妒忌比我們更富有的人了。我們開始因為他們更富有而憎惡他們。我們要有多過我們所能合理地使用的。沒有一種罪繁殖得這麼迅速的了！

事實上，第十條誡命帶引我們一直到新約看罪的方法的。因為貪心是一種心境，它是「從裏面」而來，從那裏來的是玷污人的東西(馬可福音七章十四至二十三節)。

我們可以用外表的律法來量度我們，覺得我們正在遵守它的規定。我們也許覺得我們不是個很大的罪人(馬可福音十章十七至二十二節所說那來見耶穌富有青年就是這樣)。但耶穌對於外表遵守律法的文字並不滿意——祂的標準是十分深入的。這些標準要考驗內心。它們要考問我們最裏面的思想，動機，和欲望。那就是祂所以說自己來是爲了成全律法的原因了。那就是當我們讀誡命，以及上帝其餘的「道德律」時，所必須「以耶穌的眼光」去讀的原因了。它不會使我們有舒適的感覺，但這是我們所必須時常不斷地做的。

#### 附註

關於誡命應用於西方生活最顯著現代的例子，讀者可參看戴偉文著：「山上的烟」，何達公司出版。

# 6

## CONCLUSION

SOME of Paul's letters seem to divide into two parts. There is a teaching part first. Then follows a section in which the Christians are given more practical help in how to live the Christian life. But really there is no division. Whether in Paul's writing, or in the teaching of Christ, it is all one.

It is because we have been made new people through faith in Christ that we can think at all about living the Christian life to His standards. In Romans 6: 1-14 and again in Colossians 3: 1-17, Paul reminds the readers that it is because they have shared in the death and resurrection of Jesus that they can and should now be living according to God's Law.

"Sin will have no dominion over you, since you are not under law but under grace" (Romans 6: 14). "If then you have been raised with Christ . . . set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God. When Christ who is our life appears, then you also will appear with him in glory. Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness, which is idolatry" (Colossians 3: 1-5).

Passages like these show how the Law of Christ arises out of; and is a part of, the complete work of our Lord in the world. He came to set men free from their sins. Forgiveness is the only way into the life that is pleasing to God. He came to live in men through the Spirit, and only by the help of His Spirit can we know and do what is right.

# 六

## 結 論

保羅有些書信似乎是分成兩部的。首先有一部是教訓的。然後跟着有一段對基督徒們怎樣過基督徒的生活給予更實際的幫助。但其實是沒有劃分的。不論是在保羅的作品中，還是在基督的教訓中，都是同一而沒分別的。

因為我們藉信賴基督已經成為新的子民，我們就可以想及過着基督徒生活，以達到祂的標準了，在羅馬書第六章一至十四節，又在歌羅西書三章一至十七節，保羅提醒讀者們，因為他們分享耶穌的死和復活，他們現在可以和應該按照上帝的律法而生活了。

「罪必不能作你們的主，因你們不在律法之下，乃在恩典之下」（羅馬書第六章十四節）。「所以你們若真與基督一同復活……你們要思念上面的事，不要思念地上的事。因為你們已經死了，你們的生命與基督一同藏在上帝裏面。基督是我們的生命，他顯現的時候，你們也要與他一同顯現在榮耀裏。所以要治死你們在地上的肢體，就如淫亂，污穢，邪情，惡慾和貪婪，貪婪就與拜偶像一樣」。（歌羅西書三章一至五節）。

像這樣的經節顯示出基督的律法是怎樣由我們的主在世上時的全部工作而來，而且是它的一部份。祂來使人們從他們的各種罪中獲得自由。赦宥是達到得上帝喜悅的生活的惟一途徑。祂來，透過聖靈而生活在人們之中，惟有憑着祂的靈的幫助，我們纔知道和做出對的事情。

We cannot just write a book, then, about Christian behaviour. We can only describe more carefully one side of the Christian life, in a book like this. For life in Christ, life with Christ, is life lived "under the law of Christ". And to talk of the fruit of that (as we have been doing) is only to deal with the outside of it.

In fact, when we attempt to know and do what is right we are trying to "abide in Christ". When we resist temptation, or desire to make right choices, similarly, we are attempting to let the life of Christ be seen in us.

We know that we shall not, in this life, succeed in living fully under Christ's Law. But we are pledged to make the effort simply because we are His, baptized into His death and resurrection. Like Paul, therefore, we "press towards the goal for the prize of the upward calling of God in Christ Jesus".

所以，我們不能光是寫一本關於基督徒的行為的書。我們只能更小心地描述基督徒生活的一面，像本書一般。在基督的生活與跟基督一起的生活，就是生活於「基督的律法之下」的生活。談論那種生活的成果（正如我們所已經做了的），不過是只及其外表罷了。

事實上，當我們企圖知道和做出什麼是對的事情時，我們就是企圖「住在基督裏面」了。同樣的，當我們抗拒誘惑，或想望作正當的選擇時，我們就是試圖讓人在我們身上看見基督的生命了。

我們知道，在今生，我們不會成功地充分生活於基督律法之下的。但我們許下盡力而為的願，只因爲我們是屬於祂，已經受洗歸入祂的死和復活了。因此，像保羅一樣，我們「向着標竿直跑，要得上帝在基督耶穌裏從上面召我來得的獎賞」。

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所討論之問題輯成，其中有極寶貴之意見。

樣本



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