

## 得救（陆）

### Salvation (VI)

#### 伍 魂的得救

#### V. The Salvation of Our Soul

圣经中还说到一种得救，就是魂的得救。人普通是把人分成两部分，就是灵魂与身体。但神在圣经里告诉我们，人有三部分，就是“灵与魂与身子”。（帖前五 23。）因为我们有灵与魂与身子这三部分，所以我们就有三种不同的得救。我们灵的得救，是我们在相信的时候，因着圣灵的重生而得着的。那是神赦免了我们的罪，就叫我们已死的灵活过来。我们身体的得救，是我们在主再来的时候，藉着主的改变而得着的。那是主用祂的大能，使我们这卑贱的身体变成荣耀的。这两种得救，我们在前面都已经看过。我们魂的得救，是我们在将来进入千年国度，藉着与主一同作王而得着的。这是主赏赐我们，叫我们的魂和祂一同享受国度里的快乐。

The Bible also speaks of the salvation of our soul. People usually divide man into two parts, the soul and the body, but in the Bible, God tells us that man has three parts, **spirit** and **soul** and **body** (1 Thes. 5:23). Because we have these three parts, we have **three kinds of salvation**. **Our spirit was enlivened** when we believed. We obtained eternal salvation through our regeneration by the Holy Spirit. At that time God forgave our sins and enlivened our deadened spirit. **The salvation of our body** will occur when the Lord returns. At that time the Lord will transfigure our body, using His great power to transfigure the body of our humiliation into a glorious body. **The salvation of our soul** will be obtained when we enter into the millennial kingdom to reign with the Lord. [It will be the Lord's reward to us when our soul enjoys the joy of the kingdom with Him.](#)

（一）“凡要救自己魂的，必丧掉魂；凡为我丧掉魂的，必得着魂。”马太十六章二十五节，原文参看二十四至二十七节，十章三十七至三十九节。

**(1) “Whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it” (Matt. 16:25; see also vv. 24-27; 10:37-39).**

按圣经的原则，这里所说的得救，不能是指着永远的得救。因为永远的得救，只是因着信白白得到的，一点不是因着别的，一点不需要我们出代价；而这里所说的得救，乃是因着丧掉魂，乃是因着我们肯出代价，牺牲我们的魂而得到的。并且永远的得救，是重在叫我们的灵活过来；而这里所说的得救，是“得着魂”。凭前后文就知道，这里的得救，是指着一个蒙了主救恩的人，因着肯舍己背十字架跟从主，为着主牺牲自己的魂，到主在荣耀里再来的时候，所要得的赏赐说的。那个赏赐，照新约圣经所说的，就是进入千年国度，和主一同享受快乐。（太二五 21。）享受快乐是和人的魂特别发生关系的。一个人蒙了主的救恩以后，若不肯让他的魂在今世失去享乐，他就在今天救了自己的魂，将来就必丧失魂；就是在千年国度时失去魂的享乐。他若肯为着主牺牲魂在今世的享乐，甚至牺牲魂的本身，舍掉性命，将来就必得着魂；就是到主再来的时候，得着主的赏赐，叫他的魂在千年国度里，和主享受其中的快乐。这就是魂的得救。主在马太十章三十九节，也是说到这件事。

According to the principle of the Bible, the salvation spoken of here does not refer to eternal salvation, because eternal salvation is obtained freely through faith without any requirement that we pay a price. Salvation in these verses comes from losing our soul-life; it is obtained by our willingness to pay the price of sacrificing our soul. Moreover, eternal salvation is related to the enlivening of our spirit, whereas the salvation spoken of here is related to finding the soul-life. From the context of this passage, save refers to receiving a reward when the Lord returns in glory because we were willing to deny ourselves, take up our cross, follow the Lord, and lose our soul-life for the Lord's sake. According to the New Testament, this reward is our entrance into the millennial kingdom and our enjoyment of the joy of our Lord (25:21). The enjoyment of joy is particularly related to the soul. If we are not willing to lose our enjoyment in this age, we will save our soul-life today but lose our soul-life in the future; that is, we will lose our soul's enjoyment in the millennial kingdom. [If we are willing to sacrifice our soul's enjoyment for the Lord's sake in this age, even to the extent of losing our soul-life, we will find our soul-life in the future; that is, we will obtain a reward when the Lord returns, and our soul will enjoy the joy of the millennial kingdom with the Lord.](#) This is the salvation of the soul. The Lord also speaks of this matter in Matthew 10:39.

人的魂不只是人享受快乐的机关，也是人感受痛苦的所在。人无论享乐或受苦，都是特别在魂里感到的。并且魂所感到的苦，才真叫人感觉苦。人为着我们信主、事奉主、跟随主，所加于我们的一切讥笑、为难、逼迫、和苦害，都是叫我们的魂感受痛苦的。比方，你要爱主，你的太太不赞成，就给你难为；或是你要事奉神，走主的道路，你的父母或是儿女，就反对你，你的亲友就弃绝你，甚或你的乡邻也逼害你。这一切都是叫你的魂感受痛苦的。你若因此就不好好爱主、跟随主，而避免受到这些痛苦，你就是救了你的魂免去受苦。这必叫你将来丧失魂在国度里的享乐。你若肯为主忍受这些痛苦，你就是为主让你的魂受苦、受难为、受对付，置你的魂于死地，丧失、牺牲你的魂。这必叫你的魂将来享受主的快乐，就是叫你的魂得蒙拯救。

Our soul is not only where we experience joy and happiness but also where we experience suffering. Whether we experience joy or suffering, these are particularly felt in the soul. The suffering sensed by the soul actually gives one a feeling of suffering. All the ridicule, persecution, and harm that we receive from others because we believe, serve, and follow the Lord cause our soul to suffer. For example, some want to love the Lord, but their spouse does not agree and gives them trouble. Others want to serve God and take the Lord's way, but their parents or children oppose them, their friends reject them, and even their closest relatives and neighbors persecute them. These are sufferings to the soul. **If we do not love and follow the Lord because we want to avoid these sufferings, we will save our soul-life and avoid them. However, this will cause us to lose the enjoyment of the kingdom in our soul. If we are willing to bear these sufferings for the Lord's sake, we will allow our soul to be troubled, to be dealt with, to be put to death, to be lost, and to be sacrificed for the Lord.** This will be the salvation of our soul, and it will enable our soul to enjoy the joy of the Lord in the future.

人的魂就是人的自己。人肯舍己，让己被置于死地，而不拯救它，就是丧掉魂，而不拯救魂。人若肯这样，他就不只能在今天在灵里经历主的生命，并且还能在将来魂里享受主的快乐。将来他在魂里得享主的快乐，就是得着他的魂，也就是他的魂得着拯救。这个将来的拯救，是以今天肯丧掉魂，让魂受痛苦、受难为、甚至受死，而不拯救它为条件的。

Our soul is just our self. If we are willing to deny our self, to put the self to death without saving it, we will lose, rather than save, our soul-life. If we are willing to do this today, we will experience the Lord's life in our spirit and enjoy the joy of the Lord in our soul in the future. In the future, when we enjoy the joy of the Lord in our soul, we will find our soul-life and obtain the salvation of our soul. This future salvation requires us to lose our soul-life today by allowing our soul to suffer, to be troubled, and even to be put to death.

(二) “凡为我和福音丧掉魂的，必救了魂。”马可八章三十五节原文。

**(2) "Whoever will lose his soul-life for My sake and the gospel's shall save it" (Mark 8:35).**

这里和马太十六章二十五节所说的是一样的。不过这里不只说为主丧掉魂，也说为福音丧掉魂。我们无论为主，或是为福音，（此二者常是相联不能分开的，）在今世牺牲我们魂的享乐，和魂的本身，都要叫我们的魂在将来国度的时候得着特别的享乐，就是与主一同作王的荣耀里，享受主的快乐。

While this passage says the same thing as Matthew 16:25, which speaks of losing our soul-life for the Lord's sake, it also speaks of losing our soul-life for the gospel's sake. **Being for the Lord's sake and the gospel's sake are inseparable matters.** If we sacrifice the enjoyment of our soul and our soul-life itself in this age, we will obtain a special enjoyment of our soul in the future kingdom as we reign with the Lord in glory and enjoy the joy of the Lord.

(三) “凡想要保全魂的，必丧掉魂；凡丧掉魂的，必救活魂。”路加十七章三十三节原文。

**(3) "Whoever seeks to preserve his soul-life will lose it, and whoever loses it will preserve it alive" (Luke 17:33).**

信徒凡要在今世为着自己保全魂和魂的享乐的，在国度时他的魂必要丧失享乐；凡在今世为着主丧掉魂的享乐的，在国度时他的魂必要得救得着享乐。

Any believer who seeks to preserve his soul-life and its enjoyment for himself in this age will lose the enjoyment of his soul in the age of the kingdom; whoever loses his soul's enjoyment for the Lord will save his soul in the kingdom age and will obtain enjoyment.

(四) “忍耐到底的，必然得救。”马太十章二十二节，二十四章十三节。

**(4) “He who has endured to the end, this one shall be saved” (Matt. 10:22; 24:13).**

主在这里所说的得救，是以“忍耐到底”为条件的。这当然和以相信为条件的永远得救是不同的。凭前后文看，主在这里乃是说到魂的得救；就是有的信徒因着为主受逼迫、被杀害，而忍耐到底，将来要得到主的赏赐，叫他们的魂免去痛苦，而享受快乐。

The salvation spoken of here by the Lord requires [enduring to the end](#). This is different from eternal salvation, which requires only faith. According to the context, the Lord is speaking of the salvation of the soul. Some believers are persecuted and killed for the Lord. If they endure to the end, the Lord will reward them in the future by causing their soul to avoid suffering and by giving them the enjoyment of His joy.

（五）“你们常存忍耐，就必得着魂。”路加二十一章十九节原文。

**(5) “In your endurance you will possess your souls” (Luke 21:19).**

这里清楚告诉我们，为主受逼迫而常存忍耐，乃是叫魂得救的。所以这话更证明主在马太十章二十二节所说的，是魂的得救。因为凭这里和那里的前文看，两处是说到同样的一件事。

This verse clearly speaks of enduring suffering for the Lord, which causes our souls to be saved. This word is further proof of the Lord’s word in Matthew 10:22 concerning the salvation of our soul. Both verses speak of the same thing.

（六）“乃是有信心，以致魂得救的人。”希伯来十章三十九节原文。

**(6) “Those who have faith to the gaining of the soul” (Heb. 10:39).**

这里虽然说，是有信心叫魂得救，但这里所说的信心，不是我们初信主时的信心，乃是我们信了主以后的信心；不是入门的信心，乃是走路有信心；不是得生命的信心，乃是过生活的信心。我们在得救以后，若是凭着这个信心走主的道路，过得胜的生活，必叫我们的魂在将来得救，就是得有分于国度的荣耀和快乐。

Although this verse speaks of faith causing our souls to be gained, it is not referring to the faith we had when we first believed in the Lord. Rather, it refers to our faith after believing in the Lord. This is not the faith needed for our entrance into salvation but the faith needed for our walk on the Lord’s way. It is not faith for obtaining life but faith for living. [If we walk by faith on the Lord’s way after we are saved and live an overcoming life, this faith will cause our souls to be saved in the future, when we participate in the glory and joy of the kingdom.](#)

（七）“你们要脱去一切的污秽，和盈余的邪恶，存温柔的心领受那所栽种的道，就是能救你们魂的道。”雅各书一章二十一节原文。

**(7) “Therefore putting away all filthiness and the abundance of malice, receive in meekness the implanted word, which is able to save your souls” (James 1:21).**

这里说，魂的得救需要脱去一切的污秽，和盈余的邪恶，存温柔的心领受那栽种的道。这和永远的得救，只需要相信，是不同的。那是一信，一接受主的话，就得着的；这是要脱去污秽和邪恶，常常领受并遵行主的道，而在将来得着的。

This verse speaks of our souls being saved by putting away all filthiness and the abundance of malice and receiving in meekness the implanted word. This is different from eternal salvation, which requires only faith. Eternal salvation is obtained as soon as we believe and receive the Lord’s word. [The salvation of our soul will be received in the future if we put away filthiness and malice and continually receive and keep the Lord’s word.](#)

（八）“得着你们信心的果效，就是魂的救恩。”彼前一章九节原文，参看五节。

**(8) “Receiving the end of your faith, the salvation of your souls” (1 Pet. 1:9, see also v. 5).**

这里所说的信心，也是我们得救以后过生活的信心。（见七节。）这个信心能叫我们蒙神保守，胜过艰难和试炼，所以能叫我们的魂得救，得着神所预备，到主再来时要显现的救恩，就是得脱去一切苦难，而享受荣耀的快乐。

Faith here refers to our faith for living after we are saved (cf. v. 7). This faith enables us to receive God's preserving and to overcome tribulations and trials so that our souls can be saved. [With such faith, we will receive the salvation that God has prepared, which will be manifested at the Lord's return and which consists of our escaping all sufferings and enjoying the joy of glory.](#)

（九）“主…也必救我进祂的天国。”提后四章十八节，参看彼后一章十一节。

**(9) “The Lord...will save me into His heavenly kingdom” (2 Tim. 4:18; see also 2 Pet. 1:11).**

这是保罗说的话。他得救以后，为着主舍弃了魂在今世一切的享乐，并且现在准备好了，甘心要为主殉道，舍掉他的魂。所以他信主必救他进入祂的天国，叫他的魂在其中享受祂的快乐。主将来必叫他非常光荣，丰丰富富进入祂的国度，与祂同享荣耀和快乐。

After Paul was saved, he sacrificed all the enjoyment of his soul in this age for the Lord's sake, and he was prepared to lose his soul-life, to be willingly martyred for the Lord. Therefore, he believed that the Lord would save him into His heavenly kingdom and cause his soul to enjoy the Lord's joy there. In the future the Lord will certainly give him much glory and a rich entrance into His kingdom so that he will enjoy glory and joy with the Lord.

所以，灵的得救，是我们一信就白白得到的；身体的得救，是我们所有蒙恩的人，在主再来时，都要得到的；魂的得救，却是只有在今天肯为主受苦，失去魂的享乐的人，到千年国度里得到的。灵的得救，和身体的得救，都不需要我们作什么；惟有魂的得救，需要我们出代价，就是丧失魂在今世的享受。因为魂的得救，是神救恩里的赏赐部分。（关于这部分，等到第四十七和第四十八题，还要详细查看。）

[Eternal salvation is freely given at the time of our believing through the enlivening of our spirit, and the salvation of our body will be received when the Lord returns, but the salvation of the soul will be obtained only in the millennial kingdom by those who are willing to suffer for the Lord and to lose the enjoyment of their soul today.](#) The salvation that is related to the spirit and the body does not require us to do anything; only the salvation of the soul requires that we pay a price, the price of losing the enjoyment of our soul in this age. The salvation of our soul is the portion of God's salvation that is a reward. (We will cover the details of this portion in chapters 47 and 48.)

参读：圣经要道，十四题：得救

*Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 14 Salvation*