

基督的救赎—救恩的完成（壹）

Christ's Redemption — the Accomplishment of salvation (I)

我们今天来看第三题，基督的救赎。基督的救赎，就是救恩的完成。救恩是借着基督的救赎完成的。基督的救赎给我们得着，就成为救恩。我们没有得着的时候，是救赎。等我们得着而享受的时候，就是救恩。就我们说，救赎是客观的，救恩是主观的。客观的救赎给我们一得着，就变作主观的救恩。我们认识救赎到什么地步，我们就能享受救恩到什么地步。

In this chapter we will consider the redemption of Christ. The redemption of Christ is the accomplishment of salvation. **Salvation is accomplished through Christ's redemption. When we receive Christ's redemption, it becomes our salvation.** Before we receive it, it is only redemption; after we receive and enjoy it, it is salvation. **Redemption is objective to us, whereas salvation is subjective.** Once we receive objective redemption, it becomes our subjective salvation. We can enjoy salvation only to the degree that we know redemption.

基督救赎的成功，不光是借着祂的死，也是借着祂的复活、升天、和再来。基督的死，基督的复活，基督的升天，和基督的再来，这四件事合起来，才成功一个完整的救赎。我们先来看基督的死。

The accomplishment of Christ's redemption is not only through His death but also through His resurrection, ascension, and second coming. **Christ's death, resurrection, ascension, and second coming combine to complete a perfect redemption.** We will first consider the death of Christ.

壹 基督的死

I. The Death of Christ

基督的死至少解决了我们三方面的难处。我们在第一题已经看过，人的光景有三方面的难处。人在神面前有难处，人在自己里面有难处，人在撒但面前也有难处。基督在十字架上的死，刚好解决了我们这三方面的难处。

The death of Christ solves our problems in at least **three aspects**. We have already seen that the condition of man consists of problems in three aspects. Man has problems before God, problems in himself, and problems before Satan. The death of Christ on the cross solves these problems.

一 解决了我们在神面前的难处

A. Solving Our Problems before God

我们在神面前的难处，就是有罪，就是有罪案。基督的死，第一替我们解决的，就是我们在神面前的罪。

Before God, man is sinful and has a record of sin. The first problem that Christ's death solves is the problem of our sins before God.

（一）“亲身担当了我们的罪。”彼前二 24，三 18，约一 29，赛五三 6，5，林前十五 3，来九 26。

1. “Who Himself bore up our sins in His body” (1 Pet. 2:24; see also 3:18; John 1:29; Isa. 53:5-6; 1 Cor. 15:3; Heb. 9:26).

主耶稣是没有罪的。祂没有罪，为什么还被钉在十字架上受死呢？乃是因为祂担当我们的罪。祂自己虽是无罪的，但当祂在十字架上受死的时候，神却将我们众人的罪孽都归到祂身上，要祂替我们背负，要祂替我们担当。所以祂是为我们的罪而死，为我们的过犯受害，为我们的罪孽压伤。祂是为我们的罪，在十字架上替我们受了神的击打，受了神的审判。祂是那义的，代替我们这不义的，好在神面前除掉我们的罪。祂若不替我们担罪受死，我们的罪在神面前就没有法子去掉。

The Lord Jesus was sinless. Although He was sinless, He was nailed on the cross to die because He bore our sins. The Lord Jesus was sinless, but when He died on the cross, God placed our sins upon Him so that He might bear them for us. Therefore, **the Lord Jesus died for our sins, suffered for our offenses, and was crushed for our iniquities.** On the cross He was smitten and judged by God for our sins. The Lord Jesus suffered on our behalf—that is, the Righteous suffered on behalf of the unrighteous—in order to eliminate our sins before God. If the Lord Jesus did not bear our sins and die, there would be no way for our sins before God to be removed.

（二）“血，为多人流出来，使罪得赦。”太二六 28，来九 22，一 3。

2. “My blood...which is being poured out for many for forgiveness of sins” (Matt. 26:28; see also Heb. 9:22; 1:3).

按着神的公义，按着神的律法，犯罪的必须受死的刑罚。若不受死的刑罚，神的公义，神的律法，就不能让一个罪人过去。若要一个罪人的罪在神面前得赦免，就必须有人替他受死流血，满足神的公义和律法的要求，才可以。所以圣经才说，“若不流血，罪就不得赦免了。”就是为这缘故，主就在十字架上，替我们受死流血，满足神公义和律法的要求，使我们的罪在神面前，得蒙赦免。因为祂的血是祂照着神公义和律法的要求，为我们的罪，替我们受死而流的，所以祂的血就能在神面前洗净我们的罪。

According to God's righteousness and law, sinners are condemned to die. No sinner can pass through the judgment of God's righteousness and law without suffering the punishment of death. For our sins to be forgiven, someone had to die and shed blood on our behalf in order to fulfill the requirement of God's righteousness and law. The Bible says, “Without shedding of blood there is no forgiveness” (9:22). Thus, [the Lord died and shed His blood on the cross to fulfill the righteous requirement of God's law so that our sins may be forgiven](#). Since the Lord's blood was shed through His death in fulfillment of God's righteous requirement, [His blood can cleanse us of our sins](#).

(三) “为我们死” — “为我们成了咒诅。” 罗五 6, 8, 加三 13, 太二十 28, 来二 9。

3. “Christ died for the ungodly”; “Having become a curse on our behalf” (Rom. 5:6; Gal. 3:13; see also Matt. 20:28; Heb. 2:9).

按着神公义的律法，罪人是该死、该受咒诅的。因此，主耶稣就在律法底下为我们死，为我们尝了死味，为我们受了咒诅，舍命作了我们的赎价，要把我们赎出脱离律法的咒诅。

According to God's righteous law, a sinner should be cursed and should die. However, [the Lord Jesus died for us under the judgment of the law; He tasted death on our behalf, became a curse for us, and gave His life as a ransom to redeem us out of the curse of the law](#).

主耶稣在十字架上受死的时候，头上所戴的荆棘，就是受咒诅的表号。因为荆棘是因着人犯罪受咒诅而有的（创三 17~18。）人因着犯罪而受的咒诅，都在十字架上落到主的头上。主在那里替我们罪人受了咒诅，所以祂的死就能赎出我们脱离律法的咒诅。

The thorns that the Lord Jesus wore on His head while hanging on the cross were a sign of the curse. Thorns came into being as a result of the curse that man received for his sin (Gen. 3:17-18). The curse that man received because of sin was on the Lord's head as He hung on the cross. There the Lord was cursed on our behalf; thus, through His death He redeemed us from the curse of the law.

(四) “献了一次永远的赎罪祭。” 来十 12。

4. “Having offered one sacrifice for sins” (Heb. 10:12).

主在十字架上受死，是将祂自己献给神作赎罪祭，替我们赎罪，解决我们在神面前的罪。赎罪祭牲受死流血，不是因着它自己的罪，乃是因着它所代替者的罪。主是我们的赎罪祭，替我们在神面前完成了赎罪的事。

The Lord died on the cross to [offer Himself to God as a sacrifice for sins](#), thereby redeeming us from our sins and dealing with our sins before God. Just as animals sacrificed for sins did not bleed for their own sins but for the sins of those who offered them, the Lord died as our sin offering, accomplishing redemption for us before God.

(五) “为我们的罪作了挽回祭。” 约壹二 2, 四 10, 来二 17。

5. “He Himself is the propitiation for our sins” (1 John 2:2; see also 4:10; Heb. 2:17).

我们的罪叫我们与神出了事情。主受死是为我们的罪作了挽回祭，就是把那使我们与神出了事情的罪，给我们解决了，而挽回我们与神的关系。我们原来是一面有了罪，一面失去了神。主受死是一面把罪给我们除去，一面把神给我们带来。所以祂是我们的挽回祭。

Our sins caused a problem between us and God. Through His death as the propitiation for our sins, the Lord dealt with the sins that caused our problem with God and thereby restored our relationship with God. We

were not only sinful but also were cut off from God. The Lord died to take away our sins and to bring God back to us. Therefore, [He is our propitiation](#).

(六) “借着神儿子的死，得与神和好。” 罗五 10~11，西一 20，22，林后五 18~19。

6. “Reconciled to God through the death of His Son” (Rom. 5:10, see also v. 11; Col. 1:20, 22; 2 Cor. 5:18-19).

我们原来是因着罪恶，与神出了事情，与神为仇为敌。主的死既赎了我们的罪，挽回了我们与神的关系，就使我们与神和好了。今天无论什么人肯相信主，主的死必要使他与神和好，与神相安。

Because of sin, we had a problem with God and were His enemies. The Lord's death redeemed us from our sins and restored our relationship with God; as a result, [we were reconciled to God](#). Today, if anyone is willing to believe in the Lord, the Lord's death will reconcile him to God and appease God on his behalf.

(七) “一次…成了永远的救赎。” 来九 12，十 14 原文。

7. “Once for all...obtaining an eternal redemption” (Heb. 9:12; see also 10:14).

主在十字架上的救赎是一次永远的完成了。主不是昨天替他死，今天替你死，明天替我死，乃是一次将在祂受死以前，和在祂受死以后，所有属乎祂的人的罪，都赎尽了。祂在十字架上，是一次受死，成功了永远的救赎。祂这个救赎，在宇宙中是一次成功，而发生永远的功效。祂这个救赎的功效，摆在神面前，不论什么时候人信祂，都能叫人得蒙救赎。

[The redemption of the Lord on the cross was completed once for all](#); it is an eternal redemption. The Lord does not need to die separately for each of us. He died once, accomplishing a complete redemption for all, including those who lived before His death and those who lived after His death. He died once on the cross, obtaining an eternal redemption. The Lord's redemption, accomplished once for all, is eternally effective. When people believe in the Lord, the effectiveness of His redemption before God causes them to be redeemed.

参读：圣经要道，第三题：基督的救赎—救恩的完成
Reference: *Crucial Truths in the Holy Scriptures*, Vol. 1, Ch. 3