

## 悔改与相信—得着救恩的条件（肆）

### Repentance and Believing—the Conditions for Obtaining Salvation (IV)

#### 二 信心是神赐给的

##### B. Faith Being Given by God

真的悔改，是神所赐的；真的相信，更是神所赐的。

True repentance is a gift of God; true believing, even more so, is a gift of God.

（一）“信…乃是神所赐的。”弗二 8。

##### 1. “Faith...is the gift of God” (Eph. 2:8).

使人得救的信心，不是人自己能有的，乃是神所赐的。神赐人信心的方法，是借着圣灵的启示。圣灵在人的里面将主耶稣和祂的救赎启示给人（加一 16），叫人在灵里看见主耶稣，认识主耶稣和祂的救赎，人的信心就油然而生。心的相信是根据于灵的看见，而灵的看见是根据于圣灵的启示。没有圣灵的启示，人的灵就不会看见；人的灵没有看见，人的心就不会相信。所以人的信心是由圣灵的启示而来的，是神借着圣灵的启示赐给人的。

Faith that leads to salvation cannot be generated by man; it is given by God. God imparts faith into man through the revelation of the Holy Spirit. When the Holy Spirit reveals the Lord Jesus and His redemption to man (Gal. 1:16), causing him to see and know the Lord Jesus and His redemption, faith is automatically generated in man. Belief in the heart is based on a vision in the spirit, and such a vision always comes from the revelation of the Holy Spirit. Without the revelation of the Holy Spirit, the human spirit cannot see, and when man's spirit fails to see, his heart will not believe. Faith comes from the revelation of the Holy Spirit, and it is given to man by the Holy Spirit's revelation.

（二）“主的恩…使我…有信心。”提前一 14。

##### 2. “The grace of our Lord superabounded with faith” (1 Tim. 1:14).

神赐给我们信心，使我们有信心，不是因着我们有什么好处，有什么长处，乃是因着祂恩典的丰盛。乃是祂的恩典，丰盛到一个“格外”的地步，使我们这些犯罪顶撞祂，不愿相信，也不能相信的人，有了活的信心，有了使我们得救的信心。

God imparts faith into us because His grace is exceedingly abundant, not because we have any virtue or strong points. His grace is so abundant that we now possess a living faith unto salvation, even though we had sinned by rejecting Him, being unwilling and unable to believe.

（三）“同得一样宝贵信心。”彼后一 1。

##### 3. “Have been allotted faith equally precious as ours” (2 Pet. 1:1).

因为信心是神所赐给的，所以信心是我们“得”来的，不是我们自有的。我们因着神丰盛的恩典所得的信心，彼得称它作“宝贵的信心”。这个信心，实在是宝贵的。它不只叫我们能信人所不能信的，并且它一进到我们里面，给我们得着，它就不再离开我们。神福音的奥秘，神福音的中心，都是人没法相信的。就如主耶稣是神成了人，由童女所生，祂死是替人赎罪，又从死里复活，且升到天上，坐在神的右边，将来还要再来，这一切都是人凭着理智所没法相信的。但是这宝贵的信心一进到我们里面，我们就能相信，且非信不可，越信越觉得美好，越信越觉得舒服。并且这宝贵的信心一给我们得着，就不会再失去。我们一次有了这宝贵的信心，就永远不能不信；就是我们有时想要不信，也不可能；因为这宝贵的信心，是已经赐给我们，而在我们里面了。

Since faith is a gift of God, faith is allotted and does not come from us. Peter called the faith that has been allotted to us through God's exceedingly abundant grace “precious.” Faith is precious. It enables us to believe in what we could never believe in, and when it enters into us, it is obtained once and for all and will never leave us. It is impossible for any man to believe in the mystery and centrality of the gospel of God. According to human reasoning, it is not believable that the Lord Jesus is God incarnated, was born of a virgin, died to propitiate man's sins, rose from the dead, ascended into the heavens, is seated at the right hand of God, and will return one day. But when this precious faith enters into our being, we can and must believe. The more we

believe, the more we feel pleasant and comfortable. Once we obtain this precious faith, it can never be lost. Once we obtain this precious faith, we will never disbelieve. It is impossible for us to truly not believe, even though we may occasionally deny Him, because the precious faith given to us is in us.

### 三 信什么

#### C. What to Believe In

信心是有目标的。我们不能只注意信心，而忽略了信心的目标。信心的目标若错了，信心就难得对。所以我们必须将信心的目标弄清楚，弄准确，必须看准了我们应该信什么。

**Faith has an object.** We cannot pay attention simply to faith and neglect the object of faith. If the object of faith is wrong, it will be difficult for our faith to be proper. Hence, **we must be clear and accurate concerning the object of faith so that we know what to believe in.**

（一）“信子”——“信神的儿子。”约三 36，九 35，38。

#### 1. “Believes into the Son”; “Believe into the Son of God” (John 3:36; 9:35; see also v. 38).

神是父、子、灵，三而一的，父是源头，子是显出，灵是进入。神在天上人所不能靠近的光里，就是父（提前六 16，雅一 17）；显出来，就是子（约一 18，西一 15，来一 3）；进入人里面，就是灵（约壹三 24）。所以“子”就是神的显出，也就是显出的神。这位显出的神，就是主耶稣。祂是“神的儿子”，意思就是祂是神的显出，祂是显出的神。祂就是神（约一 1），与神原为一（约十 30），因为要来显在人中间，就成为肉身（约一 14），穿上人的样式（腓二 6~7），作了“人子”（路十九 10）。祂虽然作了“人子”，但祂所显出的乃是“神子”。我们所该信的，就是这位神子，我们就是该以这位神子作我们信心的目标。

**God is triune—the Father, the Son, and the Spirit. The Father is the source, the Son is the expression, and the Spirit is the transmission. God who dwells in unapproachable light is the Father** (1 Tim. 6:16; James 1:17); **God expressed is the Son** (John 1:18; Col. 1:15; Heb. 1:3); and **God coming into man is the Spirit** (1 John 3:24). The Son is God expressed. The expressed God is the very Lord Jesus Christ. The Lord being the Son of God means that He is the expression of God and is God expressed. He is God (John 1:1), and He is one with God (10:30). To be manifested among men, He became flesh and took the form of a man to be the Son of Man (1:14; Phil. 2:6-7; Luke 19:10). **Although He became the Son of Man, His expression was that of the Son of God. The Son of God is the One whom we should believe in. He alone should be the object of our faith.**

（二）“信主耶稣。”徒十六 31。

#### 2. “Believe on the Lord Jesus” (Acts 16:31).

我们不是信一个宗教——一个基督教，不是信一种道理——一种基督道，乃是信一位主耶稣——一位神而人的主耶稣。我们信心的目标，不是一个死的宗教——一个死的基督教，不是一种死的道理——一种死的基督道，乃是一位活的主耶稣——一位活的基督。这位基督虽然是“耶稣”，虽然是人，但祂又是“主”，又是神。祂所以称为“主”，因为祂是神；祂所以称为“耶稣”（意思就是“耶和華救主”），因为祂成为人。祂是神而人的一位。我们就是信这一位神而人的主耶稣，就是用信心接受祂作我们的救主，就是因信而进入祂里面，与祂联合。

**We do not believe in a religion, even Christianity, nor do we believe in a certain teaching, not even a teaching about Christ.** Rather, **we believe on the Lord Jesus Christ, the One who is both God and man.** The object of our faith is not a dead religion, that is, dead Christianity, or a dead doctrine, that is, a dead teaching concerning Christ, but the living Lord Jesus, the living Christ. Although Christ is Jesus the man, He is also the Lord and God. He is called Lord because He is God; He is called Jesus (meaning “Jehovah the Savior”) because He became a man. He is God and man. We believe on the Lord Jesus who is both God and man by receiving Him as our Savior through faith, thus entering into Him to be joined to Him.

（三）“信耶稣是基督，是神的儿子。”约二十 31。

#### 3. “Believe that Jesus is the Christ, the Son of God” (John 20:31).

“基督”，是主耶稣职分的称呼；“神的儿子”，是主耶稣身分的称呼。以职分来说，祂是神的基督；以身分来说，祂是神的儿子。祂是神的儿子，来显出神自己，表明神自己；祂是神的基督，来成全神

的旨意，完成神的计划。我们必须信祂是神的基督，也是神的儿子。虽然祂的名字叫耶稣，但祂是那位成全神旨意，完成神计划的基督。虽然祂作了人子，但祂是那位显出神自己，表明神自己的神子。虽然祂为着作我们的救主，而成为耶稣，但我们必须信祂是成全神旨意，完成神计划的基督。虽然祂为着来替我们死，为我们赎罪，而作了人子，但我们必须信祂是显出神自己，表明神自己的神子。虽然祂为着作我们的救主，为着救我们，必须成为耶稣，必须作了人子，但我们要蒙到祂的救恩，要得着祂的生命，就必须相信祂是神的基督，祂是神的儿子。

While **Christ** is the title of the Lord Jesus related to His office, **Son of God** is the title of His person. With reference to His office, He is the Christ of God; in relation to His person, He is the Son of God. As the Son of God, He expresses God and declares God; as the Christ of God, He came to accomplish God's will and to fulfill God's plan. We must believe that He is both the Christ of God and the Son of God. Although His name is Jesus, He is also the Christ who accomplished God's will and fulfilled God's plan. Although He became the Son of Man, He is also the Son of God who expresses and declares God. Indeed, He became Jesus to be our Savior, yet we must believe that He is the Christ who fulfilled God's will and completed His plan. Although He came to die for us to redeem us as the Son of Man, we must believe that He is the Son of God who expresses and declares the very God Himself. **He became Jesus and the Son of Man to be our Savior so that He might deliver us, but in order to obtain His salvation and life, we must believe that He is the Christ of God and the Son of God.**

圣经是多次多方的向人证明，并叫人相信，为人的耶稣乃是神的基督，乃是神的儿子（徒五 42，九 22，十八 5，28，九 20，罗一 4，太十六 16，约十一 27）。但是撒但所作的，就是不叫人相信主耶稣是神的基督，是神的儿子（约九 22，十 36，太二六 63）。人若以为主耶稣不过是一个耶稣而已，人就不能蒙到祂的救恩。人若以为主耶稣不过是一个人子而已，人就不能得着祂的生命。人必须相信耶稣是神的基督，人才能蒙到祂的救恩。因为是祂照着神计划的旨意，成功了神的救赎；神是在祂里面赐给人救恩（加一 4，弗一 4，林前一 30）。人必须相信为人子的耶稣是神的儿子，人才能得着祂的生命。因为“生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命”（约壹五 11~12）。

In different times and ways the Bible repeatedly shows and leads man to believe that Jesus is the Christ of God and the Son of God (Acts 5:42; 9:22; 18:5, 28; 9:20; Rom. 1:4; Matt. 16:16; John 11:27). **Satan endeavors to keep man from believing that the Lord Jesus is the Christ and the Son of God** (9:22; 10:36; Matt. 26:63). If we consider that the Lord Jesus is just a man, we cannot receive salvation. Whoever thinks that Jesus is merely a son of man cannot obtain His life. We must first believe that the Lord Jesus is the Christ of God before we can obtain His salvation. This is because He accomplished God's redemption according to God's will and plan. God imparts salvation to us in Christ (Gal. 1:4; Eph. 1:5; 1 Cor. 1:30). **To receive His life, we must believe that Jesus, the Son of Man, is also the Son of God because "this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life"** (1 John 5:11-12).

（四）“信神叫祂从死里复活。”罗十 9。

#### 4. "Believe in your heart that God has raised Him from the dead" (Rom. 10:9).

圣经没有叫我们信主耶稣的死，只叫我们信祂的复活。因为祂的是死，是人所公认的，祂的复活，若没有圣灵的启示，就没有人能信。祂的死，是在客观方面赎了我们的罪；祂的复活，是在主观方面赐给我们生命，叫我们与祂联合。若没有主观方面的联合，客观方面的赎罪也与我们无关。所以必须信神叫祂从死里复活，才能得救。不然，所信的必是枉然，自己仍在罪里（林前十五 14，17）。所以当使徒们传福音，特别传主的复活，作主“复活的见证”（徒一 22，二 32，三 15，四 33）。

The Bible does not require us to believe in the death of the Lord Jesus but in His resurrection. His death is acknowledged by all, yet no one can believe in His resurrection without the revelation of the Holy Spirit. **His death redeemed us from our sins objectively; His resurrection imparts life into us subjectively and makes us one with Him.** Without this subjective union, His objective redemption would have no impact on us. Therefore, **in order to be saved, we must believe that God has raised the Lord Jesus from the dead.** Without resurrection our faith is vain, and we are still in our sins (1 Cor. 15:14, 17). For this cause, when the early apostles preached the gospel, they especially preached concerning the Lord's resurrection, because they were witnesses of His resurrection (Acts 1:22; 2:32; 3:15; 4:33).

参读：圣经要道，第五题：悔改与相信—得着救恩的条件

*Reference: Repentance and Believing—the Conditions for Obtaining Salvation, Vol. 1, Ch. 5*