

称义（贰）

Justification (II)

壹 在神面前的称义—在得救时（续）

I. Justified before God—at the Time of Salvation (continued)

（九）“白白的称义。”罗马三章二十四节。

9. “Justified freely” (Rom. 3:24).

因为我们得称义，是因神的恩典，是藉主的救赎，靠祂的血，在祂里面，不是因我们出代价，不是靠我们的行为，在我们自己里面，所以是白白的。

Our justification is free because of the grace of God, which comes through the Lord's redemption by His blood and which is in Him. It is not related to any price we paid, any of our works, or anything in ourselves.

（十）“在一切…的事上…都得称义了。”行传十三章三十九节。

10. “From all the things...you were...justified” (Acts 13:39).

我们这样因着神的恩典，藉着主的救赎，靠着祂的血，在祂里面，白白的得称义，不是只在几件事上，乃是在一切的事上都得称义了。我们一信主，就在凡事上都蒙神称义了。

Our being justified freely by God's grace through the Lord's redemption, by His blood, and in Him is not merely from a few things but from all things. Once we believe, we are justified by God from all things.

（十一）“神称他们为义。”罗马八章三十三节。

11. “It is God who justifies” (Rom. 8:33).

我们一信，在主里面得称为义，乃是得着神称我们为义。不是我们自己，也不是别人，乃是神自己称我们为义。是那位惟一能定我们罪，也能赦我们罪的神，称我们为义。所以祂既称我们为义，就谁能控告我们、定罪我们呢？

It is God who justifies us in the Lord upon our believing. It was not we ourselves or others but God who justified us. We are justified by the only One who can condemn us and also forgive our sins. Since He justified us, who can accuse us and condemn us?

（十二）“神又使祂（基督）成为我们的…义。”林前一章三十节。

12. “Who became...to us from God...righteousness” (1 Cor. 1:30).

神称我们为义，不只因着主耶稣的救赎，照着祂的公义，宣告我们为义；不只将祂的义赐给我们，（罗三22，腓三9，）并且使主耶稣自己成为我们的义。我们一信入基督，就是在基督里了。神使我们在祂里面，穿着祂，披戴祂，使祂成为我们的义。祂怎样在神面前是义的，蒙神悦纳，我们在祂里面也照样在神面前是义的，蒙神悦纳。这是我们在得救的时候，因信得着的。

God not only justified us through the redemption of the Lord Jesus, declaring us righteous according to His righteousness and giving us His righteousness (Rom. 3:22; Phil. 3:9). He even made the Lord Jesus Himself our righteousness. Once we believe into Christ, we are in Christ. God causes us to be in Him, clothed with Him, and covered by Him so that He might be our righteousness. Just as He is righteous and acceptable before God, we also are righteous and acceptable before God in Him. We obtained this when we were saved.

贰 在人面前的称义—得救以后

II. Justified before Men—after Salvation

圣经给我们看见，我们所得的第二方面的称义，是在人面前的，这是在我们得救以后，陆续得着的。

The Bible shows that the second aspect of justification is before men. We obtain this gradually after we are saved.

（一）“人称义是因着行为。”雅各书二章二十四节。

1. “A man is justified by works” (James 2:24).

我们得救的时候，在神面前所得的称义，是因着信心，丝毫不是因着行为。但是我们得救以后，在人面前所得的称义，却是因着行为，不是因着信心。信心使我们在得救的时候，蒙神称义；行为使我们在得救以后，蒙人称义。一个人虽然在得救的时候，因信心得着神的称义了，但在得救以后，不一定就能因行为得着人的称义。我们在得救以后，必须靠着神在我们里面的生命和圣灵，在人面前结出悔改的果子，过义的生活，有义的行为，作一个行义的义人，我们才能在人面前得著称义。

When we were saved, the justification we obtained before God was by faith and had nothing to do with works. But after we are saved, our justification before men is by works, not by faith. Faith caused us to be justified by God at the time of our salvation; works cause us to be justified by men after our salvation. Although a person is justified by God through faith at the time of salvation, he may not necessarily be justified by man through works after salvation. **After we are saved, we must bring forth the fruits of repentance and live righteously with righteous behavior by the life and the Spirit within us. We will then be a righteous person who does righteousness and is justified by men.**

（二）“你们的光…当照在人前，叫他们看见你们的好行为。”马太五章十六节。

2. “Let your light shine before men, so that they may see your good works” (Matt. 5:16).

我们得救，蒙神称义，就成为光明之子。我们得救以后，就要作光明之子，使我们里面生命的光，在人面前照耀出来，叫人看见我们光明的行为，就称我们为义人。

After we were saved and justified by God, we became children of light. **Following our salvation, we must be children of light, letting the light of life in us shine before men so that they may see our good works and call us righteous.**

（三）“留心行光明的事，不但在主面前，就在人面前也是这样。”林后八章二十一节。

3. “We exercise foresight for what is honorable not only in the sight of the Lord but also in the sight of men” (2 Cor. 8:21).

我们蒙神称义的人，总要在人面前留心行光明的事，才与我们蒙神称义的身分相称。不然，我们虽然在神面前是一个蒙称义的人，但在人面前却不像一个义人，不能得着人的称义。

We should exercise foresight for what is honorable in the sight of men in order to match our justified status. Otherwise, even though we may be justified before God, we will not appear to be justified before men.

（四）“在这几样上服事基督的，就为神所喜悦，又为人所称许。”罗马十四章十八节。

4. “He who serves Christ in this is well pleasing to God and approved by men” (Rom. 14:18).

我们得救以后，应当过着公义、和平、并在圣灵中喜乐的生活，服事基督。若是这样，不只为神所喜悦，又为人所称许，就是得着人的称义，也就是在人面前得著称义。

After our salvation we should live a life of righteousness, peace, and joy in the Holy Spirit to serve Christ. If we do, we will not only be well pleasing to God but also approved by men, that is, justified by men and before men.

所以，我们在神面前得称义，一点不需要行为，但我们蒙神称义以后，在人面前总得有行为，才能蒙人称义，才像一个得救的基督徒。你说你是一个基督徒，但你的行为不像那一回事。你说神已经称你为义了，但你的行为不像一个属神的义人。你说你在神面前有信心，但你在人面前没有行为见证出来。信心是在神面前的，行为是在人面前的。有好些弟兄在他们的太太跟前，没有行为的见证，就不能得他们太太的称义。也有好些姊妹在他们的先生跟前，没有发出生命的光，就不能得她们先生的称许。也有好些弟兄姊妹，在他们的同事、同学、亲友、邻舍跟前，没有公义光明的行为，就不能得到他们旁边人的称赞。我不敢说，这样的人没有得救，但他们虽然在神面前得著称义，在人面前却得不著称义。我们得救以后，必须靠主的恩典，在人面有见证，有义行，行事为人与神的称义相称，使自己也得着人的称义。

Although our justification before God does not require works, we should do works before men after we are justified by God in order to be justified by them. We say that we are a Christian, but our behavior may speak to the contrary. We say that God has justified us, but our works may not be that of a righteous man of God. We say that we have faith before God, but there is no testimony of works before men. Faith is before God; works are before men. Many brothers do not have a testimony of works before their wives, so they cannot be justified by their wives. Many sisters do not shine out the light of life before their husbands, so they are not approved by their

husbands. There are also many brothers and sisters who are without shining and righteous works in the presence of their colleagues, schoolmates, relatives, and neighbors, so they do not obtain praises from them. I dare not say that such persons are not saved, but they are not justified before men, even though they have been justified before God. After our salvation we must, by the Lord's grace, have a testimony before men with righteous works so that our being and doing will match God's justification in order to be justified by men.

叁 在基督台前的称义—在主再来时

III. Justified before the Judgment Seat of Christ—at the Lord's Coming

圣经说，我们所得的第三方面的称义，是在基督审判台前的，这是我们在主再来审判圣徒的时候，才能得到的。

The third aspect of our justification is before the judgment seat of Christ. This will occur when our Lord comes back to judge the saints.

（一）“我虽不觉得自己有错，却也不能因此得以称义；但判断我的乃是主。…只等主来，祂要照出暗中的隐情，显明人心的意念，那时各人要从神那里得著称赞。”林前四章四至五节。

1. **“I am conscious of nothing against myself; but I am not justified in this, but He who examines me is the Lord...until the Lord comes, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts, and then there will be praise to each from God” (1 Cor. 4:4-5).**

这话是保罗说的。他在罗马书、加拉太书、腓立比书，好些地方清楚确定的说，他在神面前已经得著称义了。但是在这里，他对于自己能否得着主的称义，没有把握。这是因为他在这里所说的称义，不是他在得救的时候所已经得着的称义，乃是他将来在主再来，审判圣徒的时候所要得着的称义。这个称义，是根据信徒得救以后的行事为人，生活工作。我们得救以后如何行事为人，如何生活工作，关系我们将来在主再来，审判圣徒的时候，能否得着主的称义。那时，主要照着我们得救以后所行所为，所想所谋，审判我们，断定我们为义，或者为不义。

In many places in the books of Romans, Galatians, and Philippians, Paul clearly and definitely states that he was justified before God. But in 1 Corinthians he speaks of the justification that will be obtained when the Lord comes again to judge the saints, not of the justification obtained at salvation, and for this he had no assurance that he would be justified by the Lord. This justification is based on our being and our doing, our works and our living, after salvation. **Our life and work, our being and doing, determine whether we will be justified by the Lord when He comes to judge the saints. The Lord will judge us and decide whether we are righteous according to our work, action, thought, and counsel.**

（二）“我们众人必要在基督台前显露出来，叫各人按着本身所行的，或善或恶受报。”林后五章十节。

2. **“We must all be manifested before the judgment seat of Christ, that each one may receive the things done through the body according to what he has practiced, whether good or bad” (2 Cor. 5:10).**

到主再来的时候，我们得救的人必要在祂的台前受审，叫各人按着所行的，或善或恶受报。这是基督审判台前的审判，与白色大宝座前的审判不同。那是审判世人，断定他们得救或灭亡。这是审判圣徒，断定我们得赏或受罚，与我们得救无关。这个审判是根据我们得救以后的行为。我们得救以后所行所为，若是讨主喜悦，就要在这个审判里得主称许，蒙主称义。所以这个称义是在将来的，只关系我们得赏赐，不关系我们得救。

At the Lord's coming, those who are saved will be judged before His judgment seat to receive the things they have done, according to what they practiced, whether good or bad. This is the judgment at the judgment seat of Christ, and it is different from the judgment at the great white throne. **The world will be judged at the great white throne to determine who will be saved or who will perish. The judgment seat of Christ is related to whether the saints should be rewarded or punished; it does not concern our salvation. This judgment is based on our work after our salvation. If our work and actions please the Lord, we will be approved and justified by Him at His judgment. This justification is in the future, and it is related to our reward, not our salvation.**

参读：圣经要道，第九题：称义

Reference: Crucial Truths in the Holy Scriptures, Vol. 1, Ch. 9 Sanctification