

传福音（贰）

Preaching the Gospel (II)

贰 五种另外的说法

II. Five Expressions Related to Preaching the Gospel

一 作见证

A. Witnessing

（一）‘要…直到地极，作我的见证’——‘你们就是这些事的见证’。行传一章八节，路加二十四章四十八节。

1. “You shall be My witnesses...unto the uttermost part of the earth”; “You are witnesses of these things” (Acts 1:8; Luke 24:48).

传福音这件事，根据圣经，还有五种另外的说法。第一种，就是‘作见证’。主吩咐门徒去传福音，一面是说，要他们往普天下去传福音，一面是说，要他们到地极为祂作见证。所以为主作见证就是传福音。并且传福音最好的方法，就是把主怎样拯救我们，我们怎样经历主为我们死而复活的救恩，见证出来。这常是有很有效能感动人的。

According to the Bible, there are [five expressions](#) related to preaching the gospel. [The first is witnessing](#). The Lord commanded His disciples to preach the gospel. On the one hand, He commanded them to preach the gospel to all creation, and on the other, He commanded them to be His witnesses to the uttermost part of the earth. Bearing the testimony of the Lord involves preaching the gospel. [The best way to preach the gospel is to testify how the Lord saved us and how we experienced the Lord’s salvation through His death and resurrection on our behalf](#). This is very effective.

（二）‘你回家去，到你亲属那里，将主为你所作的，是何等大的事，是怎样怜悯你，都告诉他们。’马可五章十节。

2. “Go to your house, to your own people, and report to them what great things the Lord has done for you, and how He has had mercy on you” (Mark 5:19).

这是主当日对那被群鬼所附，而蒙了祂释放的人，所说的话。主要他去对他的亲属作见证，将主怎样怜悯他，为他作了何等大的事，都告诉他们。所以我们一得救，就当把我们所蒙的救恩，告诉家人亲友，为主作见证。我们这样作，也就是传福音，常能带领家人亲友蒙恩得救。

The Lord spoke this word to a man who was set free from being possessed by demons. The Lord wanted him to witness to his own people and report to them the great things He had done for him and how He had mercy on him. [Once we are saved, we should report the salvation that we received to our relatives and friends and should witness to them. This is a preaching of the gospel, and it can bring our relatives and friends to salvation.](#)

（三）‘那妇人就留下水罐子，往城里去，对众人说，你们来看，有一个人将我素来所行的一切事，都给我说出来了，这岂不是基督么？’——‘有好些…人信了耶稣，因为那妇人作见证。’约翰四章二十八至二十九节原文，三十九至四十二节。

3. “The woman left her waterpot and went away into the city, and said to the people, Come, see a man who told me all that I have done. Is this not the Christ?...Many of the Samaritans from that city believed into Him because of the word of the woman who testified” (John 4:28-29, 39).

当日那在叙加井旁给主遇着的撒玛利亚妇人，一认识主是基督，就留下她打水的罐子，去到她所住的城里，为主作见证，使好些人因她所作的见证，信了主耶稣。这不但叫我们知道，一个初认识主的人，应当为主作见证，并且给我们看见，一个刚蒙救恩的人，为主所作的见证，很容易感动人相信主。所以初得救的弟兄姊妹，能去探望听福音的人，是再好没有了。他们可以把他们所蒙的救恩，很新鲜的见证给人听。他们这样作，必能感动人悔改信主，并帮助人认识主的救恩。

The Lord met a Samaritan woman by a well in Sychar. When she realized that the Lord was the Christ, she left her waterpot and went into the city where she lived and testified of the Lord. As a result, many believed in the Lord Jesus because of her testimony. A new believer should witness for the Lord because the witnessing of a

newly saved one can easily move people to believe into Him. Therefore, [newly saved brothers and sisters should visit their gospel friends. They can witness in a fresh way to the salvation that they received. This can move people to repent and believe in the Lord and help them to know the Lord's salvation.](#)

二 领人归主

B. Leading People to the Lord

（一）‘安得烈…先找着自己的哥哥西门，对他说，我们遇见弥赛亚了，…于是领他去见耶稣’——‘腓力找着拿但业，对他说，摩西在律法上所写的，和众先知所记的那一位，我们遇见了，…你来看’。约翰一章四十至四十二节，四十五至四十六节。

1. “Andrew...first found his own brother Simon and said to him, We have found the Messiah...He led him to Jesus...Philip found Nathanael and said to him, We have found Him of whom Moses in the law, and the prophets, wrote, Jesus...Come and see” (John 1:40-42, 45-46).

传福音第二种另外的说法，就是领人归主。当日安得烈遇见了主，就先去找着自己的哥哥西门，领他去见主。腓力遇见了主，也去找着拿但业，（大概是他的乡亲或知友，）带他来看主。这些都是告诉我们，人一认识了主，就当领人归主，尤其应当先领自己的亲人朋友来认识主。安得烈怎样先领自己的哥哥去见主，腓力怎样先领自己的乡亲或知友来看主，我们岂不也当照样先领我们的亲人朋友来归主么？

[The second expression for preaching the gospel is leading people to the Lord.](#) When Andrew met the Lord, he went to his brother Simon and led him to meet the Lord. After Philip met the Lord, he went to Nathanael (probably a neighbor, relative, or close friend) and brought him to see the Lord. These instances show that once a person knows the Lord, he should lead others to the Lord, particularly his relatives and friends. Just as Andrew brought his brother to the Lord and Philip brought his neighbor, relative, or friend to the Lord, [we should lead our relatives and friends to the Lord.](#)

在领人归主的事上，我们应当注意两件事。第一，要有负担，知道该先去找什么人领他归主，像安得烈对他哥哥，腓力对他乡友所作的。不要散漫的作，要有确定的目标，一个一个的把亲人、朋友，带来归主。第二，务要把人带到主面前，叫人亲自直接看见主。腓力把主介绍得不够清楚，说主是拿撒勒人，以致拿但业难以相信说，‘拿撒勒还能出什么好的么？’腓力再没解答什么，只说‘你来看’。幸亏腓力这样作，不然他若再解答，难免更有不确，必便使拿但业迷糊生疑，而难以相信他所传的耶稣。但他把拿但业一带到主面前，叫他直接看见主，主就能清楚的给他认识。多少时候，我们劝人信主，对人所讲的，都是不够清楚，不够准确。尤其是初得救的弟兄姊妹，有这种情形。所以，要当心，不要解说得太多，免得使人迷糊；要学习把人‘领去见耶稣’，对人说，‘你来看，’带人直接到主面前看见主。许多人一看见主，他们许多的问题就都消散了。人所以有问题，就是因为没有看见主。所以我们不要太自己试作解答人的问题，我们该把人带到主面前，让主自己作人一切问题的解答。人只要一看见主，一切问题就都解决了！

In leading people to the Lord, we should pay attention to two matters. [First, we must have a burden in order to know whom we should lead to the Lord.](#) Andrew had a burden for his brother, and Philip also had a burden. We should not go to people in a loose way. We must have a definite goal so that we can lead people to the Lord one by one. [Second, we must lead people to the Lord so that they can see the Lord directly for themselves.](#) Philip, however, did not introduce the Lord so clearly when he said that the Lord was a Nazarene. This made it more difficult for Nathanael to believe, because he responded, “Can anything good be from Nazareth?” (v. 46). Philip wisely did not try to explain. He simply said, “Come and see.” If Philip had said anything more than this, he could have made more mistakes that would have confused Nathanael and caused him to doubt. Then it would have been difficult for Nathanael to believe in Jesus. However, as soon as Philip brought Nathanael to see the Lord directly, Nathanael was able to know the Lord. Often our exhortations for people to believe in the Lord are not very clear or correct. New believers especially have this problem. Therefore, [we must be careful not to explain too much, because this can confuse people. We need to learn to bring people to see Jesus.](#) We need to say, “Come and see.” We need to bring them to the Lord to see Him directly. Once people see the Lord, many questions dissipate. People have questions because they have not seen the Lord. Therefore, we should not attempt to answer all their questions. We should simply bring them before the Lord and let the Lord Himself answer their questions. Once a person sees the Lord, all his questions are answered.

三 撒种

C. Sowing

（一）‘积蓄五谷到永生；叫撒种的和收割的一同快乐。…那人撒种，这人收割。’约翰四章三十六至三十七节。

1. “He who reaps...gathers fruit unto eternal life, in order that he who sows and he who reaps may rejoice together...One sows and another reaps” (John 4:36-37).

传福音第三种另外的说法，乃是撒种。主的福音道是生命的种子，人的心像受种的田地。我们对人传福音，乃是把主福音的种子，撒到人的心田里。等到这福音的种子，从人心里长出来，就可以收割。有的，是别人撒种，我们收割；有的，是我们撒种，别人收割。比方，有一个弟兄是在这次受浸，但他在五年前在别的地方接到一张福音单张的时候，对福音就有了印象。五年前福音的种子就藉着那张单张撒到他的心里，到五年后才在这里被我们收割进来。所以我们该逢人就传福音，把福音的种子撒在人的心里，到了时候必有收成。

The third expression for preaching the gospel is sowing. The word of the Lord's gospel is the seed of life, and a person's heart is like a field of earth for planting. When we preach the gospel to people, we are sowing the seed of the Lord's gospel into the field of their hearts. When the seed of the gospel grows in their hearts, it can be harvested. Sometimes others sow, and we reap; sometimes we sow, and others reap. For example, a brother who is baptized today may have received a gospel tract that gave him an impression of the gospel five years ago in another place. Thus, the seed of the gospel, which was sown into him through the tract, was reaped and brought in by us five years later. Therefore, **we should preach the gospel whenever we meet people and sow the seed of the gospel into their hearts so that there will be a harvest in due time.**

参读：圣经要道，二十八题：传福音

Reference: Crucial Truths in the Holy Scriptures, Vol. 3, Ch. 28 Preaching the Gospel